



FILE

Name: AgC8902_Agnivesa_Carakasamhita_ENG_Ganguli_6_Pts33-60_1904-1911.pdf
PURL: http://resolver.sub.uni-goettingen.de/purl/?gr_elib-160
Type: Searchable PDF/A (text under image, tagged); index/bookmarks
Encoding: Unicode (ā ī ū ... ç ...); custom diacritics
Date: 26.8.2010; **REVISION: #1**, 29.10.2012

BRIEF RECORD

Author: Agniveśa
Title: Charaka-Samhita [Caraka-Saṃhitā] translated into English [by Kisari Mohan Ganguli]. Published by Avinash Chandra Kaviratna [in 68 parts]. Vol. 2: [6. Cikitsasthāna (= Parts 33-60; **parts 61-68 unavailable at present**)]
Publ.: Calcutta : Avinash Chandra Kaviratna 1904-1911
Description: pp. 1015-1911

FULL RECORD

www.sub.uni-goettingen.de/ebene_1/fiindolo/gr_elib.htm

NOTICE

This file may be copied on the condition that its entire contents, including this data sheet, remain intact.

PART XXXIII

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

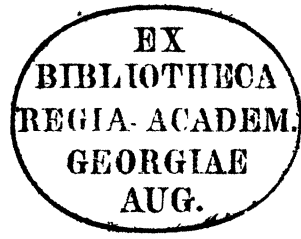
1904.

(The right of reproduction is reserved.)

ESPECIAL NOTICE.

With this Part, we send to our subscribers a small pamphlet about the use of 'Makaradhwaja.' It is, we believe, a highly useful publication. Many books have been consulted before the rules about the use of this invaluable medicine could be compiled.

AVINASH CHANDRA KAVIRATNA.



THE PLACE OF CHIKITSITA.

LESSON I.

RASAYANA.

§ 1. ABHAYAMĀLAKIYA.

We shall now expotnd the first Section, called 'Abhayamalakiya', of the Lesson on 'Rasāyana.'

Thus said the illustrious son of Atri. 1

'Chikitsitam', 'Vyādhiharam', 'Pathyam', 'Sādhanam', 'Aushadham', 'Prāyaçchittam', 'Pražamanam', 'Prakritisthāpanam', and 'Hitam',—these, it should be known, are the different names of 'Bheshajam' (or medicine).*

The medicine is of two kinds.

Some medicine has for its purpose the increase of the *ojas* of a healthy person. Some, again, has for its purpose the alleviation of disease by which one is affected. 2-3

As regards those which are banes, they also are of two kinds, *viz.*, 'Vādhana' (immediately destructive of life), and 'Sānuvādhana' (destructive of life after a time). 4

That which increases the *ojas* of a healthy person is of two kinds *viz.*, 'Vrishya' (aphrodisiacs), and 'Rasāyana' (tonics). 5

* 'Chikitsitam', literally, implies treatment. Because treatment is made by means of medicines, therefore, medicine may be called treatment. It may be regarded to be a kind of Metonymy.

'Vyādhihara' is 'destructive or alleviative of disease.'

'Pathyam' is proper regimen.

'Sādhanam' is means by which the purpose in view, (*viz.*, cure of disease) is accomplished.

'Aushadham' is, literally, preparation from herbs and plants. It stands as a general name for medicine, because medicine, for the most part, is made of herbs and plants.

'Prāyaçchittam' is expiation. Disease being looked upon as the result of sin, medicine or treatment is necessarily the expiation through which one has to pass before one can hope for a cure.

'Pražamanam' is alleviation or the means of alleviation.

'Prakritisthāpanam' is that by which one is restored to one's normal condition.

'Hitam' is good, or, rather, the means by which good is effected.—T

Generally, of almost all diseases, the second of these, (*viz.*, Rasāyana) is regarded as alleviative.

Both (*viz.*, 'Vrishya' and 'Rasāyana') are capable of alleviating disease besides imparting vigour to the body. Between the two, however, 'Rasāyana' is specially an alleviative of disease. 6

From the administration of 'Rasāyana' one obtains longevity of life, memory, apprehension, health, youth, brightness, complexion, excellence of voice, great strength of body and the senses, power of making speech true,* bows (from others), and comeliness of features.

These drugs (or preparations) are called 'Rasāyana' because of their capacity to impart superior 'Rasa' and other 'dhātus' (or ingredients of the body). 7-8

That, again, which leads to the birth of children and children's children,† that which causes immediate pleasure, that by which one is enabled to approach women, unimpededly and with the strength of a stallion, that by which one becomes the favourite of women, that by which one grows (in strength and energy), that by which the vital seed of a person who is even decrepit is seen to become inexhaustible and fruitful, that by which one becomes like a tree of multitudinous branches resembling a gigantic 'Chaitya',‡ that by which one, obtaining a large progeny, becomes respected and worshipped by all men, that by which one becomes the source of a numerous progeny here and by which one enjoys everlasting bliss hereafter, and that by which one wins fame and prosperity and strength and growth, is called 'Vājīkarana' (or aphrodisiac). 9-12

Thus have been mentioned the two kinds of medicines (*viz.*, Rasāyana' and Vājīkarana) for increasing the *ojos* of a healthy man.

Those medicines also which destroy (or cure) diseases will be spoken of in this Division called 'Chikitsita.' 13

These are for treatment,—these, that is, which are remedies for diseases.

* This is one of the many instances of the exuberant copiousness of Sanskrit.—T.

† 'Apatya' is children of one's own loins. 'Santāna' is applied to children's children who extend one's race or line.—T.

‡ 'Chaitya' implies a large tree of either the *Ficus Indicus* or the *Ficus religiosa* variety. Planted in the centre of a village, with an open space all around, it grows to a towering height. At its foot are kept stones symbolising various deities. Such a tree is regarded sacred. The villagers gather under its shade for performing various religious rites.—T.

We shall first lay down the ordinances in respect of 'Rasāyana.' Then we shall speak of 'Vājīkarana.' 14

That which possesses virtues contrary to those of medicines should be known as 'abheshaja' or banes. These are not for use.

Those, however, which are medicines and which should be used, we shall lay down. 15

The Rishis understood that there are two methods for the administration of Rasāyanas.' These are 'Kutiprāveçika' and 'Vātātapica.*' 16

A chamber should be caused to be constructed on a piece of good ground in a place that is inhabited by the king, by physicians, and by regenerate persons who are righteous and engaged in the practice of deeds of piety.

The place should be one which is free from the usual causes of fear.

It should also be fit (for the purpose in view), and it should be within a city or town that is equipt with all necessaries.

The spot selected should be either on the East or the North of the place. 17-18

The chamber should be wide and spacious, as also high.

It should be enclosed by two outer sets of apartments,

Its eyes (*i. e.*, doors and windows) should be small.

Its walls should be thick ; it should further be adapted to the season ; it should not be gloomy ; it should be pleasing to the mind. 19

It should be impenetrable to all inauspicious sounds. It should be entirely barred against the access of women. It should be accoutred with all desirable ingredients, and equipt with physicians, medicines, and Brāhmans. 20

Then, during the period of the sun's northern course, in the lighted fortnight, when the lunation and the constellation are propitious, when the 'muhurta' and the 'karana' are favourable.* on an aus-

* Both these are explained below. 'Kuti' is a chamber. 'Praveça' is entrance. Hence, 'Kutipraveçika' has reference to the administration of 'Rasāyana' after causing a man to enter a hut or closed chamber. Vātātapika' is the reverse of this. 'Vāta' is wind, and 'ātapa' is the heat of the sun.—T.

† A 'muhurta' is a division of time comprising 48 minutes.

A 'karana' also is a division of time, two 'karanas' being comprised in a lunar day. There are altogether 11 'karanas', some of which are auspicious, and some inauspicious.—T.

picious day, one should, after a shave, enter the chamber, with strength of understanding and memory, with faith and concentrated attention, having dispelled all mental faults, with mind dwelling upon love of all creatures, and having at the outset worshipped the deities and Brāhmans, and circumambulated (images of) gods, and regenerate persons, and kine. 21-23

Then (in that chamber), cleansed by correctives, becoming cheerful, and having gained strength, one should again have 'Rasāyana' administered unto oneself. The correctives one will use I shall now lay down. 24

The pulv of chebolic myrobalans, of 'Saindhava' salt, of the fruits *Phyllanthus Emblica*, mixed with raw sugar, the pulv of (vachā) *Acorus calamus*, of (Viḍanga) *Embellia Ribes*, (Rasani) *Curcuma longa* the fruits of *Piper lougum*, and (Viḥwabhashaja) ginger, mixed with hot water should be drunk, after one has been treated with 'sneha' and 'sweda.* 25

Unto him whose body has been thus cleansed, and to whom 'samsarjjana' also has been administered, 'yāvaka' of old grains of barley should be given, mixed with *ghee*, for three, or five, or seven nights, till (that is) his bowels become clear and stools become regular.† 26

When the physicians conversant with considerations of age, nature of constitutions, and power of assimilation, having ascertained that the bowels of the person have been properly cleansed, should administer to him 'Rasāyana' consisting of (proper) combinations. That should be administered to the individual which is suitable to him. 27

Chebolic myrobalans have five (of the six) tastes, for they have not the saline taste. They have healing virtues and are auspicious. They restore the faults to their normal course. They are light (as food). They enkindle the digestive fire, and are good 'pāchanas.‡ 28

* 'Sneha' is oil, and 'sweda' is fomentation for inducing perspiration. What is said here is this: the person should, in the first instance, be rubbed with oils and made to perspire copiously by the application of fomentation. After this, he should drink hot water mixed with the pulvs mentioned.—T.

† 'Samsarjjana' means the administration of light diet such as 'peyā', &c.

'Yāvaka' means gruel of barley.

'Varchasah ḥuddhi' implies the cleansing of the bowels and regularity of stools.—T.

‡ The six tastes are 1. sweet, 2. sour, 3. astringent, 4. pungent, 5. bitter, 6. saline. Chebolic myrobalans have five of these six tastes.

They promote longevity and induce nourishment. They deserve every praise (for the virtues they possess). They prevent the effects of age more than any other drug. They alleviate all varieties of ailments, and impart strength to the intellect and the senses. 29

They quickly conquer leucoderma, abdominal tumours, flatulence dropsical swellings, chlorosis, alcoholism, piles, the ailments of the 'Grahani', chronic intermittent fever, diseases of the chest, diseases of the head, diarrhoea, disgust for food, cough, gonorrhoea, epistaxis, enlargement of the spleen, abdominal dropsy when new, discharge of phlegmonous matter, hoarseness of voice, discolouration (or loss of complexion), anæmia, intestinal worms, waste of 'dhātus', that variety of asthma which is called 'Tamaka', vomiting, loss of virile power, languor of the limbs, constipation of the ducts of various kinds, the sensation of a wet blanket covering the chest, a similar sensation in the heart, and stupefaction (dullness) of the memory and the understanding. 30-33.

Those who are suffering from indigestion, those who habitually take dry food and drink, those who have been weakened by sexual indulgence and wine and poisons, and those who are afflicted by hunger and thirst and heat, should eat chebulic myrobalans. 34

Those virtues and those effects, that have been spoken of as belonging to chebulic myrobalans, to emblic myrobalans as well. There is, however, difference in energy (or potence).* 35

The kernel of both chebulic and emblic myrobalan, in consequence of their effects being such, should be regarded by the physician to be equal to nectar (or ambrosia) itself.† 36

The foremost of mountains, *viz.*, Himāvat, is the best of places whence vegetable drugs are to be obtained. Hence, fruits that grow on trees standing on those mountains, and that appear in the proper season, should be brought (for medical administration or purposes). 37

The fruits which I direct to be used, for their action is superior, should be of the following description :

They are 'auspicious', *i. e.*, they are used on various sacred and ceremonial occasions.

They are 'pāchanas', *i. e.*, they help digestion.—T.

* 'Viryya' is different from 'guna' quality or virtue, and 'karma' (effect). It is difficult to render it by any English word. I use 'energy' or 'potence' as the nearest approach to to express the sense. The exact sense of the word will appear from what has been said below.—T.

† 'Çasyām', *i. e.*, the kernel or substance of the fruit divested of seed.—T.

They should be fully developed in respect of both juice and energy.

They should appear in the proper season.

They should be such as have been exposed to the proper measure of heat of the sun, water from the clouds, shade, and wind.

They should be unbaked and unrotten.

They should not have scratches or cuts on their surface.

They should be free from disease. 3⁸-39

[BRAHMAYA-RASAYANA.]

Ten palas of each of the five groups of five roots, a thousand fruits of chebuling myrobalans, and thrice that number of fresh fruits of *Phyllanthus Emblica* ;

the five groups of five roots being as follow, viz.,

1. (Vidārigandhā) *Hedysarum Gangeticum*, (Vrihati) *Solanum Indicum*, (Prisniparni) *Doodia logopodioides*, (Nidigdihikā) *Solanum Xanthocarpum*, and Çwadangshtrā *Tribulus lanceginosus*,

These should be known as the group of five roots beginning with (Vidārigandhā) *Hedysarum Gangeticum*.

2. (Vilwa) *Ægle Marmelos*, (Agnimantha) *Premna Sonatifolia*, (Çyonāka) *Bignomia Indica*, (Kāsmariya) *Genelina arborea*, and (Pātāla) *Bignomia suave-olens*.

These should be known as the group of five roots beginning with (Vilwa) *Ægle marmelos*.

3. Punarnavā) *Boerhavia diffusa*, (the two 'Surpaparnos' viz., Mudgaparni and Māshaparni) *Phaseolos trilobus*, *Glycine debilis*, (Balā) *Sida cordifolia*, and (Eranda) *Ricinus communis*.

These should be called the group of five roots beginning with Punarnavā or *Boerhavia diffusa*.

4. (Jivaka) which being unobtainable, Guḍuchi or *Tinospora cordifolia* is used as a substitute, (Rishavaka), which being unobtainable, Vangsolochana or Bambu manna is used as a substitute, (Medā) which being unobtainable, Açwagandhā or *Physalis flexuosa* is used as a substitute, (Jivanti) *Cælogyne ovalis*, and (Çatāvāri) *Asparagus racemosus*.

These should be called the group of five roots beginning with Jivaka), and

5. (Sara) *Saccharum Sara*, (*Ikshu Saccharum officinarum*, (*Darbha*)

Saccharum cylindricum, (Kāsa) Saccharum spontaneum, and (Çāli) Oryza sativa of the red variety.

(These should be called the group of five roots beginning with Trina).

Taking the measure indicated above of each of the above five groups of five roots, it should be boiled in water of ten times the aggregate (*viz.*, 500 palas or sixty-two and half seers).

When the water has been boiled down to a tenth of its quantity (*i. e.* 50 palas or six and a quarter seers), it should be strained through a piece of clean cloth and kept in a vessel.

Into it should then be thrown all the chebulic myrobalans and all the emblic myrobalans also, divested of their seeds and pounded into a paste.

The pulv, after this, of the following should be thrown into the vessel, the measure of each being 4 palas, *viz.*,

(Mandukaparni) Hydercotile Asiatica,* Piper longum, (Çankha-pushpi) Pladua decussata, (Plava) the tubers of Cyperus rotundus of the large variety, (Musta) the tubers of Cyperus rotundus, (Viḍanga) Embellia Ribes, (Chandana) Pterocarpus Santalinus, (Aguru) Aquilaria Agallocha, (Madhuka) Liquorice, (Haridrā) Curcuma longa, Vachā Acorus calamus, (Kanaka) Mesua ferrea, and (Sukshma Ela) the seeds of cardamums of the small variety. 40-48

The pulv of sugarcandy, measuring a thousand and a hundred palas, two 'Aḍhakos' (equal to 16 seers) of oil, and three 'Aḍhakos' (equal to 24 seers) of *ghee*, should be added.† 49

All these are then boiled in a vessel of copper, on a mild fire. When the boiled substance becomes consistent enough to be licked, the vessel should be taken down. When cooled, honey should be added. Its measure should be half that of oil and *ghee*. 50

The product should be kept in an earthen jar which has sucked a sufficient quantity of *ghee*. It should be kept in this state for some time. After this, the physician should administer, at the proper time, a measure that he thinks to be judicious.‡ 51

* Some texts read 'Dantimula', that is, the roots of Danti or *Baliisperenum urentanum*.—T.

† In practice, the measure of liquids is doubled. Hence 32 seers of oil, and 48 seers of *ghee* are added.—T.

‡ As the measure of oil and *ghee* is 32 and 48=80 seers, that of honey should be 40 seers.—T.

The measure of the dose should be such as may not prevent one from taking one's ordinary meals.

When the medicine taken has been digested, boiled 'shashthika' rice, mixed with (cow's) milk, should, it is desirable, be given. 52

The Vaikhānasas, the Vālkhillas, as also others endued with wealth of asceticism, having obtained this 'Rasāyana', obtained immeasurable longevity.* 53

Freed from decayed bodies, they obtained (through this Rasāyana) bodies that were foremost of their kind, as also youthfulness of years. Freed from langour and fatigue and shortness of breath, without disease of any kind, with minds concentrated, and endued with strength of understanding and memory, those ascetics, with great devotion, practised for unending years, penances agreeable to the Vedas, observing the vow of celibacy. 54-55

One desirous of longevity should use this 'Rasāyana' which is called 'Brahmya.' By so doing, one is sure to attain to long life, and great strength and the fruition of all desires. 56

[SECOND BRAHMYA-RASAYANA.]

Take a thousand fruits of *Phyllanthus Emblica*, possessed of qualities already mentioned.† Reduce them to paste. Soften them properly by means of the heat of boiling milk, agreeably to the usual process of 'swedana.'‡

The fruits are then dried in the shade. Divested of seeds, they are then (*i. e.* their kernel) reduced to pulv.

This pulv is macerated (for seven days) in the expressed juice of a thousand fresh fruits of the same kind.

The following then are added, of measure equal to an eighth part of the pulv of the emblic myrobalans, *viz.*, (Sthirā) Hedysarum Gangeticum, (Punarnavā) Boerhavia diffusa, (Jivanti) Cælogyne ovalis, (Nāgbalā) Sida spinosa, (Brahma-Suvarchalā) the aquatic plant so

* The 'Vaikhānasas' were an order of ascetics. The 'Vālkhillas' were a very diminutive order of ascetics, about the size of the Lilliputāns. Both orders are mentioned in the Mahābhārata and the Purāns.—T.

† *Vide* verses 38 and 39 above.—T.

‡ That is, the fruits are kept on a piece of cloth covering the mouth of a large vessel. The vessel is half-filled with milk. Heat is applied to the vessel containing milk. The vapours arising from the boiling milk soften the fruits on the cloth.—T.

called,* (Mandukaparni) Hydrocotile Asiatica, (Çatāvāri) Asparagus racemosus, (Çankhapushpi) Pladera decussata, Piper longum, Acorus calamus, (Viḍanga) Embelia Ribes, (Swayamguptā) Macunna pruriens, (Amrita) Tinosporā cordifolia, (Chandana) Pterocarpus santalinus, (Aguru) Aquilaria Agallocha, (Madhuka) Liquorice, the flowers of (Madhuka) Bassia latifolia, (Utpala) Nymphœ stellata, (Padma) lotus, (Mālati) Echites caryophyllata, (Yuvati) Aglaia Roxburghiana and (Yuthikā) Jasminum auriculatum.

The compound should then be macerated (for 7 days) in the expressed juice of a thousand palas of (Nāgbalā) Sida spinosa.

It should then be dried in the shade.

Ghee of twice the measure, or *ghee* and honey of twice the measure should then be mixed with it.

A ball should then be made of the mass. This should be kept in a clear and strong earthen jar that has sucked a sufficient measure of *ghee*.

The jar should be placed underneath the ground, covered with a heap of ashes, for a fortnight.

Having kept the jar thus, it should be taken up, after a fortnight, by the physician conversant with Atharvans.

The pulv should then be mixed, with the globular mass, of gold, silver, copper, corals, and black iron, the measure of which should be one-eighth of that of the boluses.

Keeping an eye over the strength of the digestive fire, the physician should then duly administer this medicine every morning, increasing the dose by half a 'karsha' every day.†

When the medicine has been digested, one should take 'sashitaka rice (properly boiled), with *ghee* and milk.

Taking the medicine in this way, one reaps all the benefits already mentioned. 57

(There are some verses here.)

This 'Rasāyana', called 'Brāhmya', is used by the great Rishis.

* It is an aquatic plant whose leaves resemble those of the lotus.—T.

† A 'karsha' is equal to 2 tolas. Half a 'karsha', therefore, is equal to one tola. Some of the Bengali translators take 'Guḍākṛiti' to mean boluses. This is wrong. It means a globular mass.—T.

One using it becomes freed from disease, attains to longevity, acquires great strength, and obtains the love and affection of all creatures, as also the fruition of all his desires.

The splendour of his complexion resembles that of the moon or the sun. His memory becomes so improved that he becomes able to retain all he hears.

His mind becomes like that of the Rîshis.

The compactness of his body becomes like that of a mountain, and his powers (energy) like that of the wind.

If poison comes in contact with his system, it loses its force. 58-60

[CHYAVANA PRAÇA.]

(Vilwa) *Ægle marmelos*, (Agnimantha) *Premna suratifolia*, (Çyonañka) *Bignomia Indica*, (Kāsmariya) *Genelina arborea*, (Pātāli) *Bignomia suave-olens*, (Balā) *Sida cordifolia*, the four 'Parnis', *viz.*, (Çālparni) *Hedysarum Gangeticum*, (Prisniparni) *Doodia lagopodioides*, (Mudgaparni) *Phaseolus trilobus*, (Māshaparni) *Glycine debilis*, (Pippali) the fruits of *Piper longum*, (Çwadangstrā) *Tribulus lanuginosus*, the two 'Vrihatis', *viz.*, (Vrihati) *Solanum Indica*, and (Kantakāri) *Solanum Xanthocarpum*,⁶¹ (Çringi) *Rhus succedaneum*, (Tamalaki) *Phylanthus Nirusi*, (Drākshā) *Uvæ passæ*, (Jivanti) *Cælogyne ovalis*, (Pushkara) not being obtainable (Kushttha) *Aplotaxis auriculata*, is used instead, (Aguru) *Aquilaria Agallocha*, (Abhayā) *Chebulic myrobalans*, (Amritā) *Tinospora cordifolia*, (Riddhi) not being obtainable (Balā) *Sida cordifolia* is used as a substitute, (Jivaka) not being obtainable (Guḍuchi) *Tinospora cordifolia* is used as a substitute, (Rishavaka) not being obtainable (Vansalochana) *Bambu manna* is used instead, (Çati) *Curcuma zerumbet*,⁶² (Musta) the tubers of *Cyperus rotundus*, (Punarnavā) *Boerhavia diffusa* (of the white variety), (Medā) not being obtainable (Açwagandhā) *Physalis flexuosa*, is used as a substitute, (Elā) *Elettaria cardamomum*, (Chandana) *Pterocarpus santalina*, (Utpala) *Nymphaea stellata*, (Vidāri) *Convolvulus paniculata*, (Vrishamula) the root-bark of *Justicia Adhatoda*, (Kākoli) the well-known root going by that name, and (Kākanāsikā) *Leea hirta*.⁶³

Take one pala of each of the above, and five hundred fruits of

Phyllanthus Emblica. Boil these in one drona (equal to 32 seers) of water.* 64

When it has been ascertained that the juices of the drugs (mentioned) have come out and mixed with the water, the vessel should be taken down. Taking up the fruits of *Phyllanthus Emblica* (loosely bound together in a piece of cloth), their seeds should be thrown out.

The kernel of the fruits should be fried in two and ten palas of *ghee*, and oil. The physician should then boil the fried substance in the decoction already obtained, mixing it with pure raw sugar of the measure of half a 'tola' (equal to twelve and a half seers). 65-66

When the boiling is over, and the boiled product has become cool, 6 palas of honey should be mixed with it, as also 4 palas of (*Tugakshiri*) *Bambu manna*, 2 palas of the pulv of *Piper longum*, one pala of the bark (reduced to pulv) of *Cinnamomum Zeylanicum*, one pala of (*Elā*) *Elettaria Cardamomum*, one pala of (*Patra*) leaves of *Cinnamomum Tamala*, and one pala of (*Keçara*) *Mesua ferrea*.

Even this is *Chyavanapraça*. It is said to be the foremost of all 'Rasāyanas. It is said to be especially alleviative of cough and asthma. It nourishes the weak, the wounded, the old, and those that are of tender years. 67-69

It cures loss of voice, diseases of the chest, diseases of the heart, leprosy, thirst, and all diseases of the urine and the vital seed. 70

It should be administered in such a measure that one may not feel disinclined in taking one's usual meals. Through administration of this medicine, *Chyavana* who had become very old, once more became youthful.† 71

Through the use of this 'Rasāyana', a person acquires intelligence, memory, comeliness of body, freedom from disease, longevity, strength of the senses, great pleasure in companionship with women, great

* In practice, double the measure, or 64 seers, are taken.—T.

† *Chyavana* was the son of *Bhrigu* who was one of the mind-begotten sons of the Grand-sire, *Brahma*. *Chyavana* had become very old but he had a young wife, *viz.*, the princess *Sukanyā*. The celestial physicians, *viz.*, the twin *Açwins*, having been excluded by *Indra* from sharing in the 'Soma' offered in sacrifices, came to *Chyavana* and undertook to make a young man of him if he would only compel *Indra* to re-admit them as sharers of 'Soma.' It was the celestial physicians, the *Açwins*, that prepared this medicine for the benefit of *Chyavana*.—T.

increase in the strength of the digestive fire, improvement of complexion, and the restoration of the wind to its normal course.

If one that is even decrepit, enters the kind of chamber which has been spoken of above (and takes this 'Rasāyana'), he soon casts off his decrepit form and acquires that of prime of youth. 72-73

[THE FOURTH AMLAKA-RASAYANA.]

Take a number of Emblic and Chebulic myrobalans. or of Emblic and Belleric myrobalans, or Emblic, Chebulic, and Belleric myrobalans.*

Wrap the fruits round with the bark of (Palāṣa) *Butea frandosa*, and plaster the wrapping barks with soft clay.

Thus wrapped and plastered, the fruits are boiled by being kept in a vessel with many holes, which is placed over an earthen vessel containing water.†

When properly softened, the seeds should be thrown out. Taking a thousand palas of the kernel of the fruits, pound them in a large mortar.

Mix then with the pounded mass a measure of curds, *ghee*, honey, the pulv of sesame seeds, oil, and sugar. (Some are of opinion that the measure of those should be a thousand palas.)‡

Thus prepared, one should take this 'Rasāyana' in proper measure having entered the chamber described above. It should be taken while the stomach is empty (that is, before one has eaten any food).

After taking the 'Rasāyana', one should drink gruel of barley and other gruels of the kind, and continue to do so till his constitution is restored to its normal condition.§

One should have one's body then rubbed with *ghee*, as also with the pulv of barley.||

* Equal numbers are directed to be taken.—T.

† The fruits are boiled or softened by the vapour arising from the lower vessel.—T.

‡ In the text there is no indication of measure.—T.

§ The fact is, before beginning to take 'Rasāyana', one requires one's body to be corrected or purified by 'sucha' and 'swedana' or other processes. (*Vide* verses 25 and 26 above of this Lesson.) Hence, after commencing to take 'Rasāyana', one should not at once take one's usual food, but must drink gruels and very light food before one does.—T.

|| The rubbing with oil or *ghee* is called 'abhyanga', and with pulv of barley or of turmeric, &c., is called 'utsādana'.—T.

The administration of 'Rasāyana' in this method is regarded as the best.

Keeping an eye over the strength of the digestive fire, one may take food twice, with soups of the pulses or of meat, and milk, and *ghee*. The food should be boiled 'sashtika' rice.

After this, one may bear oneself, as regards food and drink and movements as one pleases.

Through the use of this 'Rasāyana' the Rishis got back their youth, and succeeded in living for many centuries, freed from disease, and endued with great strength of body, of understanding, and of the senses. It was through it that they were able to practise severe penances with exceeding devotion. 74

[THE FIFTH HARITAKI RASAYANA.]

Take the decoction of Chebulic, Emblic, and Belleric myrobalans, and the five groups of five roots.*

Take also the paste of *Piper longum*, liquorice, the flowers of *Bassia lutifolia*, 'Kākoli', 'Kshirakākoli', (Atmaguptā) *Macuna pruriens*, 'Jivaka', 'Rishabhaka', and (Kshiraçukta) *convolvulus paniculatus* ;

Take also the expressed juice of (Vidāri) *Convolvulus paniculatus*.

Take also (cow's) milk equal to eight times the measure of the expressed juice of the above.

Boil with these a 'Kumbha' (equal to 64 seers) of *ghee*.

The *ghee* thus prepared should be administered, keeping an eye over the strength of the digestive fire.

When the dose taken has been digested, food should be given consisting of (boiled 'Çāli' and 'Shastika' rice, with milk and *ghee*.)

Hot water should form the drink after such food.

With body freed from decrepitude, disease, sin and fear of incantations, and requiring extraordinary strength of understanding and the senses, with all efforts crowned with success, one would attain to a long life (by using this 'Rasāyana.') 75

[THE SIXTH RASAYANA.]

Take the decoction of Chebulic, Emblic, and Belleric myrobalans,

‡ The five groups of five roots have been mentioned in verses 41, 42, and 43 above of this Lesson.—T.

(Haridrā) *Curcuma longa*, (Sthirā) *Hedysarum Gangeticum*, (Vacha) *Acorus calamus*, (Viḍanga) *Embellia*, *Ribes*, (Amritavalli) *Tinoopora cordifolia*, (Viswaveshaja) Dry ginger. (Madhuka) liquorice, (Pippali) *Piper longum*, and (Somavalka) *Acacia catechu* of the white variety.

Boil it with milk and *ghee*, as also with honey and sugar.

Add a hundred palas of the pulv of Emblic myrobalans, macerated in the expressed juice of myrobalans of the same species; also the pulv of iron, the measure of which should be a fourth of the pulv of Emblic myrobalans.

One should take two tolas of the *ghee* thus prepared, every morning, according to the instructions already laid down (*i. e.* having entered the chamber of the kind described).

In the evening, he should take (boiled) 'Çāli' and 'Shastika' rice, with the soup of (Mudga) the seeds of *Phaseolus Mungo*, as also milk and *ghee*.

If one takes *ghee* (continually) for three years, one lives for a hundred years, freed from decrepitude or decay. He succeeds in retaining what he hears. No disease overtakes him. If poison comes in contact with his body, it fails to affect him. His body becomes as compact as stone. He also becomes irresistible to view unassailable by all creatures. 76

(*There are some verses here.*)

As (amrita) nectar to the deities, as (suhā) ambrosia to the Nāgas, even so was the use of 'Rasāyana', in days of yore, to the great Rishis. 77

Those who used, in ancient times, to take 'Rasāyana', were never subject to decrepitude, or weakness, or a diseased condition, nor death for a thousand years. 78

He who takes 'Rasāyana' according to the method laid down, not only enjoys a long life in this world, but attains also hereafter that auspicious end which is attainable by the deities and the Rishis, eternal Brahma is also attained by him. 79

(*Here is a verse.*)

In this Lesson, called 'Abhayāmalakiya', six combinations have

been laid down of 'Rasāyanas' well tested by experience. Every one of them lengthens life. 80

Thus ends the first group of 'Rasāyana in the Lesson called 'Abhayāmlakiya'

SECTION II.

PRANAKAMIYARASAYANA.

We shall now expound the section known as 'Prānakāmiya-rasāyana.'

Thus said the illustrious son of Atri.*

Ye that are desirous of attaining to longevity, listen to the ordinances in respect of 'Rasāyana' (or the nourishment of the body by administering proper medicines) that are now being laid down !

These are like a match of nectar ; beneficial unto the very sons of Adity ; of wonderful and inconceivable virtues ; capable of prolonging life ; conducive to health ; endowed with capacity for preventing the effects of age ; efficient in dispelling sleep, drowsiness, fatigue, langour, idleness, and debility ; potent to preserve the harmony of wind, bile, and phlegm ; efficacious in compassing the compactness of the body ; preventive of flabbiness of flesh ; provocative of the digestive fire ; and contributive of the excellence, lustre, complexion, and voice.† 2-3

By (help of) these, great Rishis like Chyavana and others were restored to youth, became dear unto women, with bodies compact,

* Rasāyana is a compound made of two words 'rasa' and 'ayana.' Thus its derivative sense is a 'means of nourishing rasa' or the seven ingredients of the body, viz., blood, flesh, bone, marrow, &c.' Hence, it means a nourishing medicine.

Prankāmiya means relating to Prānakāma or the desire of life.

The whole compound, therefore, implies 'nourishing medicines for persons desirous of longevity.—T.

† Kāçyapa, son of Marichi who was one of the many sons begotten by Brahman by only a fiat of his will, married many wives. Two of them were Diti and Aditi. Of Diti were born the Daityas or Asuras. Of Aditi were born the Adityas or the deities. Hence, the deities are frequently referred to as the son of Aditi.—T.

symmetrical, and well-developed in respect of flesh, possessed of well-knit and undecaying frames, endued with vigour of strength, complexion, and the senses ; with energy unobstructed everywhere ; and capable of enduring every toil. 4

All the faults of the body are generated (excited) by the bad food [of persons who take things thât are sour, saline, pungent, alkaline, and dry, or potherbs, such pulses as *Phaseolus radiatus*, sesame, flesh and cakes ;

Of also those that take rice obtained such paddy as has put forth sprouts, or as is new, or as belongs to the variety called Çuka or that called Çami, or such things as consist of hostile or inharmonious ingredients or such as are unassimilable, or as are dry and alkaline, or such as suppress the healthy secretions of the body ;

Of also those that take things that are filthy, heavy, putrid, or stale ;

Of also those that indulge irregular meals or eat before digestion has taken place of what has been taken before.

They are again, excited in the bodies of persons that are addicted to sleep at daytime, women, and wine ; 5

Of also those whose constitutions have received shocks from excessive physical exercises or indulgence in untoward attitudes ;

Of those also who cherish in excess fear and wrath, and cupidity, and heedlessness, and grief, and who undergo severe toil. 6

From the excitement of the faults, verily, the flesh becomes lax, the joints become slackened, the blood burns (*i. e.*, becomes heated), copious measures of adeps escape (with the secretions), the marrow does not adhere to the bones, semen is not generated, and the 'ojos' undergoes waste. 7

A person in whom these conditions manifest themselves becomes cheerless and fatigued, and overwhelmed by sleep, drowsiness, and inactivity, always becomes very soon exhausted by toil.

Further, he becomes unfit for both bodily and mental exertions.

His memory, understanding, and lustre of complexion fade.

Such a person does not attain to the full limit of the period of life assigned to human beings. 8

Hence, observing these deficiencies, one should, avoiding these kinds of food and practices which have been declared to be baneful, use 'Rasâyana.' 9

Having declared this, the illustrious son of Atri said :

With the 'swarasa' (64 seers) of 'Amalaka' (the fruits of *Phyllanthus Emblica*) born upon proper soil and in proper time, unimpaired in respect of smell, colour, and taste, and endowed with the full measure of juice, of fullness of size, and wealth of energy,

and with the 'Kalkya' (4 seers) of 'Punarnavā' (*Boerhavia diffusa*) of the white variety,
an 'Aḍaka' (16 seers) of ghee should be cooked.

After this the ghee should be cooked with the 'swarasa' (64 seers) of 'Vidāri' (*Convolvulus paniculatus*) and the 'Kalkya' (4 seers) of 'Jivanti' (*Cælogyne ovalis*) ;

After this, it should be cooked with four times as much milk (*i. e.*, 64 seers), and the 'Kashāya' (64 seers) of 'Valā' and 'Ativalā' (*Sida cordifolia*) and *Sida rhombifolia*, and the 'Kalkya' (4 seers) of 'Çatāvāri' (*Asparagus racemosus*).

According to this method it should be cooked a hundred times or a thousand times.

With it should be mixed 2 seers of sugar, and two seers of honey.

It should then be kept in a vessel of gold or silver, or of earth. If it is an earthen vessel that is used, it should be clean and strong, and one that has been made to absorb as much ghee as possible.* 10-12

* 'Swarasa' is a technical word in Hindu Medicine. It means the expressed juice which is prepared by pounding fresh vegetables in a mortar. After the juice is pressed out, it should be strained through a piece of cloth.—T.

'Kalkya', is paste. It is prepared by grinding dry or fresh vegetable substances on a stone with a muller. The grinded materials are then made into a paste by the addition of water when necessary.—T.

'Kashāya', or 'Çita-kashāya' is a cold infusion. It is prepared by steeping one part of a drug in six parts of water for one night. The fluid is then strained in the morning. Sometimes the drugs are allowed to be steeped for days together.—T.

'Aḍhaka' is a measure of 8 seers. Here, although the word 'Aḍhaka' is used, 16 seers, and not 8 seers, of ghee should be taken. When precise measures are not laid down of 'Swarasa', 'Kalkya', &c., agreeably to certain general instructions laid down in Hindu medical treatises on Pharmacopœa, if the drug consists of one part, the oily substance should be 4 parts, and the water should be 4 times the measure of the oily substance.

'Çatapāka' (cooked a hundred times), and 'Sahasrapāka' cooked a thousand times, are thus explained :

The ghee should be first cooked with the juice of 'Amalaka' and the paste of 'Punarnavā.' This is one stop.

The ghee thus prepared should be eaten every morning according to the ordinances already laid down and agreeably to the measure of one's appetite.

After the ghee taken has been digested, one should eat rice of the Çāli and the Shasthika varieties, along with milk and (ordinary) ghee. ¹³

In consequence of taking this medicated ghee one succeeds in living for a hundred years without being subject to any disease. One's powers of mind also remain in full vigour for the entire period of life.*

All diseases of such a person disappear.

Such a person retains the power of sexual congress throughout his life, and is blessed with many children. ¹⁴

(Here occur two verses.)

This Rasāyana makes a man possessed of a body of ample proportions, having the strength of adamant, endued with senses unimpaired and invested with great vigour, invincible by others, and blessed with an appearance that is exceedingly handsome and lovely.

The person who takes this Rasāyana obtains great honours, great happiness, and breadth of mind. ¹⁵

It should then be cooked with the juice of 'Vidāri' and the paste of 'Jivanti.' This is the second step.

It should then be cooked with milk, the infusion of the two drugs named, and the paste of the drug named. This is the third step.

With the ghee thus cooked thrice, sugar and honey of the measure mentioned should be added.

The preparation that results is called a 'yoga'

This 'yoga' should again be cooked thrice with the juices and pastes and infusions mentioned.

Sugar and honey should again be added.

The process should in this way be repeated a hundred times, or a thousand times.

These processes of cooking are known by the names of 'çatapāka' and 'sahasrapāka' in Hindu Medicine.—T.

* 'Çrutam' is here used in the sense of knowledge. Hence, the literal meaning is 'All his knowledge lasts.' Of course the implication is that the powers of mind of such a person retain their vigour to the last. Some of the Bengali translators render it by saying that such a person becomes a 'çrutidhara', *i. e.*, capable of reproducing whatever he hears even once. This is not the meaning.—T.

His strength becomes great. He becomes possessed of superior purity of complexion.

His voice resembles the roar of the clouds or of the surging ocean (dashing against an embankment).

Such a man gets many children who all become long-lived. 16

AMLAKA-AVALEHA

OR

EXTRACT OF AMLAKA.*

A thousand Amlakas (fruits of *Phyllanthus Emblica*), combined with a thousand Pippalis (fruits of *Piper longum*), should be drenched in water in which has been dissolved the ashes of Palāṅga wood (*Butea frandosa*). 17

The water (in which the Amlakas and Pippalis are to be drenched should be dried in the shade.

Throwing out the seeds the Amalakas should be reduced to pulv along with the Pippalis.

With the pulv should be mixed honey and ghee, each of four times the measure of the pulv.

Sugar then be added of one-fourth the measure of the pulv.

The compound should be kept in an earthen jar which has been allowed to suck or absorb as much ghee as possible.

The jar should be placed underground for six months. 18

After six months the medicine should be taken up.

One should take it in measure agreeable to one's strength and appetite.

The morning is proper for the administration of the medicine.

After it has been digested, one should take such food as one can easily assimilate.

One should not, while continuing to take the medicine, take any food in the afternoon or the evening. 19

* 'Avaleha' or Extract : to prepare it, decoctions after being strained, are again boiled down to the consistency of thick extract. This extract, when properly made, does not readily dissolve in water, can be drawn out into wires, and will receive impressions of coins on the surface. Extracts are administered with the addition of sugar, decoctions, or powders. Generally they are licked by the patient.—T.

The effect of the administration of this 'Rasāyana' is that one lives for a period of hundred years without any sign of decrepitude.

As regards its other virtues, they agree with those of the 'Rasāyana' spoken of before. ²⁰

AMALAKA-CHURNA

OR

AMLAKA-POWDERS.*

An 'āḍhaka' (or 8 seers) of Amlaka powder should be soaked in the 'swarasa' of a thousand Amalakas for one and twenty nights.

It should then be mixed with 2 āḍhakas (*i. e.*, 16 seers) of honey and ghee.

To it should then be added an eighth of an 'āḍhaka' (*i. e.*, 1 seer) of the powder of Pippali (*Piper longum*); and a fourth of an 'āḍhaka' (*i. e.*, 2 seers of sugar.)

The compound should then be placed in an earthen jar which has been made to suck or absorb as much ghee as possible.

The jar (thus filled) should be kept buried in a heap of ashes in the rainy season (*i. e.*, in the month of Ashāḍa or Ṣrāvana).

The jar should be taken up after the expiry of the rainy season.

The medicine should be administered after the manner laid down with respect to the 'Avaleha' or extract of Amalaka as above.

One should, while continuing to take the medicine, confine oneself to such regimen as easily assimilable.

The effect of the administration of this medicine that one lives for a period of hundred years without any sign of decrepitude.

As regards its other virtues, they are similar to those of the 'Rasāyana' spoken of before.

VIDANGA-AVALEHA

OR

EXTRACT OF VIDANGA.

The powder of the grains of Viḍanga (*Embellia Ribes*), of the measure of an 'āḍhaka' (or 8 seers), and the powder of the grains of

* 'Churna' or powders are prepared by pounding dry substances in a mortar with a pestle and straining the powder through a cloth.—T

Pippali (*Piper longum*), of the same measure, and an 'āḍhaka' and a half (*i. e.*, 12 seers) of white (purified) sugar, and 4 'āḍhakas' (32 seers) of ghee, 4 'āḍhakas' (32 seers) of sesame oil, and 4 'āḍhakas' (32 seers) of honey,—these six should be mixed together.

The compound should be dealt with as before, (that is, it should be placed in an earthen jar which has been made to absorb as much ghee as possible; the jar should then be buried in a heap of ashes in the beginning of the rainy season; it should be taken up after the expiry of the season of rains; the medicine should be administered in a measure that is agreeable to one's strength and appetite, &c.; one should also, while taking it, confine oneself to a regimen that is easily assimilable; the effects, again, are the same as those of the medicines mentioned above).*

ANOTHER EXTRAT OF AMALAKA.

A thousand Amlakas endued with attributes already mentioned, should be heated, placing them in a vessel made of raw 'Palāḡa' (*Butea frandosa*) wood.

The vessel should be so covered as not to let any vapour escape from it.

The fuel to be employed should be dried cowdung obtained from fields and forests.

When properly roasted, they should be allowed to cool, and their seeds should be thrown out.

The seedless fruits should then be reduced to powder.

With an 'āḍhaka' (8 seers) of the powder (thus prepared) of Amalakas, and

an 'āḍhaka' (8 seers) of the powder of Pippali (*Piper longum*), and an 'āḍhaka' (8 seers) of the grains of Viḍanga (*Embellia ribes*), and

* The measure is not stated of ghee, oil, and honey. The only indication occurring is the plural 'āḍhakaih.' Gangādhara correctly explains that these being fluids, their measure should be double that of the powders and doubled again owing to the direction about time. Hence, the measure of ghee, as also of oil, and of honey, should be 4 'āḍhakas' or 32 seers.

'Taila' here signifies the oil of sesame and not of mustard seeds. The word comes from 'tila' or sesame seeds. It should be observed that unless otherwise indicated, 'taila' in this Division signifies the oil of sesame.—T.

an 'āḍhaka' and a half (12 seers) of sugar, should be mixed
32 seers of sesame oil, 32 seers of honey, and 32 seers of ghee.

The compound should then be placed, for a period of one and twenty days, in an earthen jar that is clean and strong, and that has been made to suck or absorb as much ghee as possible.

After this period the medicine should be regarded as fit for use.

The effect of the administration of the medicine is that one lives for a period of hundred years without any symptoms of decrepitude.

Its virtues are like those of the medicines before mentioned.* 24-26

RASAYANA OF NAGABALA (*SIDA ALBA*).†

The roots should be extracted of Nāgabalā (*Sida alba*) growing in a region which is dry ; which is overgrown with kuṣa grass (*Poa cynosuroides*) ; whose soil is oily, sweet, and black or of the colour of gold ; which is free from faults of poison, beasts of prey, wind, water, and fire ; which has never been subjected to cultivation ; which is free from anthills ; which has no crematorium upon or adjacent to it ; which has no *chaitya* tree upon it ; and which is free from alkaline salts : and which is exposed to such wind and water and sun as are agreeable notwithstanding the character of the season.

The plants should all be unharmed ;

They should not be overgrown with other plants ;

They should be neither young nor old ;

They should be such as have not sustained any diminution of virtues (owing to other causes) ;

They should be such as have put forth new leaves after casting off their old ones ; and

They should be such as have not borne fruits.

The roots should be extracted in the month of Māgh or Phālguna.

The person that should extract them should be in a state of purity, and in the observance of self-restraint.

* The measure of oil, of honey, as also of ghee, is, as stated in the text, 2 'āḍhakas', i. e., 16 seers. These articles, however, being fluids, double the stated measures should be taken. Hence 32 seers of each is the quantity indicated.—T.

† Of 'Balā', four varieties are known. They are 1. Bātyāḷaka or *Sida cordifolia* ; 2. Mahābalā or *Sida rhomboidea* ; 3. Atibalā or *Sida rhombifolia* ; and Nāgbalā or *Sida alba*.—T.

He should set himself to the task after having worshipped the deities, and after having obtained the benedictions of Brāhmanas (by making presents to them), and in an auspicious hour* 27-28

The roots thus obtained, should be properly washed in clear water.

The bark only of the roots should be taken, (the pith being rejected).

Taking an 'āmra' or an 'aksha' of the barks, it should be pounded into a fine paste.

The paste should then be dissolved in milk, and administered every morning to one desirous of taking it ;

Or, reduced to pulv and mixing it with milk, it should be drunk ;

Or, mixing it with honey and ghee it should be eaten.

After it has been digested, one should take Çāli or Sashthi rice, (with milk and ghee).

By taking this medicine continuously for one year, one lives for a hundred years without any indication of decrepitude.

As regards its other virtues, they are similar to those of the medicines mentioned before.† 29-30

* 'Dhanwana' is a region that is dry or waterless. It is often used to signify a wilderness.

The region should be free from certain faults. These are 1. fault of poison, 2. fault of snakes, 3. fault of wind, 4. fault of water, and 5. fault of fire. The sense is this : There should be no poisonous trees or plants or creepers there. It should be free from beasts of prey. The wind and water there should be good ; *i. e.*, there should be no vitiated wind and vitiated water. The region should not, again, be one that has been the scene of a conflagration. No part of the soil should be burnt.

A large banian or, peepul (*Ficus Indicus* or *Ficus religiosa*) is called a 'Chaitya.' The presence of a 'Chaitya' weakens all plants growing in adjacence to it.

The adjectival phrase, 'yathokta sukha ādityasevite,' is not very clear. Gangādhara takes it to imply a region where wind, water, and sun are endued with attributes opposed to those of the seasons ; that is, where the regions of cold or heat are not observable ; hence, such places where the climate is temperate. In winter the cold should not be extreme. In summer, the heat should be mild. *During the rainy season, the rains should not be heavy and continuous.

'Anadhyāruḍhāni' implies that the plants should be such as have no parasites growing on them. It is believed that parasitical plants lessen the strength of the trees upon which they grow.—T.

† An 'āmra' is equivalent to a 'pala.' The following is the measure :

6 Gunjos make one anna.	12 Gunjos make one Māshā.
8 Māshas (or 16 annas) make one Tola.	8 Tolas make one Pala.
8 Palas or 64 tolas make a seer or Çarāva.	2 Seers make one Prastha.
8 Seers make one Aḍhaka.	32 Seers make one Drona.

100 Palas or 12½ seers make one Tulā—T.

The 'swarasa' or expressed juice of Balā (*Sida cordifolia*). Atibalā (*Sida rhombifolia*), Chandana (*Pterocarpus santalinus*), Aguru (*Aquilaria Agallocha*), Dhava (*Canocarpus latifolia*). Tinisa (*Dalbergia oojeinensis*), Khadira (*Acacia catechu*), Çinçapā (*Dalbergia sidoo*), Asana (*Pentaptera tomentosa*), and the 'swarasa' of the ten plants ending with Punarnavā which have been mentioned as capable of preventing the effects of age, viz., Amrita (*Tinospora cordifolia*), Abhayā, (Chebulic myrobalans), Dhattri (*Phyllanthus Emblica*), Mukṭā (*Vanda Roxburghii*), Sweta Aparājitā (*Clitoria ternatea*) of the white variety, Jivanti (*Cælogyne ovalis*), Stirasā (*Asparagur racemosus*), Mandkāarni (*Hydrocotile Asiatica*), Sthirā (*Hedysarum gangeticum*), and Punarnavā (*Boerhavia diffusa*);*

should be taken like the 'Rasāyana' made of Nagbalā (*Sida alba*) spoken of as above.† 31

If the 'swarasa' or expressed juice (in the cases mentioned above) be not obtainable, the following is the method by which a substitute may be found for 'swarasa.'

The articles whose 'swarasa' is wanted, pounded into powder. An 'āḍhaka' of the powder should be steeped in a āḍhaka' of water for a day and night.

It should then be stirred and strained through a piece of cloth.

The liquid thus obtained should be regarded and used as 'swarasa.† 32

BHALLATAKA-KSHIRA.

OR

THE MILK OF (SEMECARPUS ANACARDIUM).

Proclaiming such fruits of Bhallātaka (*Semecarpus Anacardium*) as are unharmed, undiseased, full in respect of juice, size, and energy

* These ten are spoken of as 'Vayasthāpana', i. e., capable of preventing the effects of age. (*Vide Lesson IV, Sutrasthāna, ante.*)

† What is meant by the 'swarasa' of these being prescribable like the 'Rasāyana' of Nāgbalā is that the directions laid down for the administration of the latter apply to that of the former. The virtues also of the two medicines are equal.—T.

‡ An 'āḍhaka' of water, in such connection, implies not 8 but 16 seers, for the general rule is that the liquid should be of twice the measure of the solid or solids.—T.

2. e. virtues), like unto ripe fruits of *Eugenia jambolana*, (in respect of colour), in the month of 'Çuchi' or 'Çukra', they should be buried in a heap of barley or of *Phaseolus radiatus*. 33

After keeping them in that state for four months they should be taken out, the time of administration being the month of 'Sahasa' or 'Sahasya.' 34

Before taking the medicine, the body should be nourished with cooling, oily, and sweet :

Taking ten of the fruits, pound them into powder. Cook the powder properly in water that is of eight times the measure of the powder taken. 35

The cooking should go on till an eighth of the water remains in the pot.

It should then be strained and drunk, mixing it with milk.

Before drinking it, one's mouth should be wetted with *ghee*. 36

Beginning with ten fruits one should increase the number by one every day till it reaches thirty. It should then be decreased by one every day till it reaches ten again. 37

In the administration of the Bhallatakas, there should be no excess above the number thirty. Nor should one take more than a thousand fruits, agreeably to the method indicated. 38

Allowing a sufficient time for the digestion of the medicine, one may take 'Çali' and 'Shasthika' rice, mixing it with 'ghee' and milk.

After the period is over of taking the medicine, one should take two meals a day (that is, one in the morning and one in the evening).* 39

In consequence of the administration of this medicine, one is enabled to live for a hundred years without any sign of decrepitude or decay.

Its virtues, in other respects, are the same as those of the 'Rasāyanas' already spoken of. 40

* 'Çuchan çukre vā māsi', that is, in the month of 'Jaishtva' or 'Ashaḍa' corresponding nearly with 15th of June to 15th of July, or 15th of July to 15th of August.

'Sapasi sahasye vā māsi', that is, in the month of Agrahāyana or Pausha, corresponding nearly with 15th November to 15th December, or 15th December to 15th January.—T.

BHALLATAKA-KSHANDA,

OR

SEMECARPUS ANACARDIUM AND HONEY.

Take a certain number of 'Bhallatakas', or fruit of *Semecarpus Anacardium* (of the kind mentioned above and collected also according to the method indicated above);

These should be pounded (into a paste) and kept in a vessel having a hole at the bottom;

Take another (earthen) jar that is strong and that has been allowed to absorb as much ghee as possible;

Bury the last-mentioned jar up to its neck in the ground;

Place the vessel with a hole at the bottom upon the buried vessel;

The upper vessel (in which the pounded fruits are kept) should have its mouth covered with an (earthen) cup, and black earth should be plastered over it (for sealing the mouth hermetically);

The upper vessel should then be heated with fire made with dried cowdung (obtained from fields and forests). 41

It will be seen that the 'swarasa' or juice of the fruits will then descend into the buried (or lower) jar;

With the 'swarasa' should then be mixed honey equal to an eighth of its measure, and ghee that is twice the measure of the 'swarasa.' Thus prepared, the medicine should be taken.* 42

In consequence of the administration of this medicine, one is able to live for a hundred years without any sign of decrepitude or decay.

As regards its other virtues, they are like those of the medicines mentioned before. 43

OIL OF SEMECARPUS ANACARDIUM.

Take a 'pātra' of the oil (manufactured in the above manner) of the fruits of *Semecarpus Anacardium* (of the kind indicated above and obtained also in the manner described above).

Mix it with cow's milk.

* 'Pishtā swedanam' implies a vessel with a hole at the bottom, the literal meaning being 'that which is capable of allowing juicy matter to escape.'

The honey to be mixed should be one year old. The ghee also should be one year old. Besides, it should be obtained from cow's milk.—T.

Mix it, again, with an 'aksha' of the paste of liquorice.

Cook it a hundred times.

As regards the manner of administration, diet during the period it is administered and after that period, as also its effects, the same observations apply.* 44

THE ORDINANCES ABOUT THE ADMINISTRATION OF

BHALLATAKA OR SEMECARPUS ANACARDIUM.

Bhallataka-milk, Bhallataka-honey, Bhallataka-oil, as also Bhallataka-treacle, Bhallataka-soup, Bhallataka-ghee, Bhallataka-flesh, Bhallataka-flour, Bhallataka-salt, and Bhallataka-tarpana, are the diverse forms in which Bhallataka is administered.

Thus end the ordinances about the administration of Bhallataka the fruits of (*Semecarpus Anacardium*).† 45

(Here occur some verses.)

Bhallatakas are keen ; they promote digestion ; they are like fire.

Administered according to the ordinances laid down, they become like nectar (in their effects on the constitution). 46

The above are the ten methods of administering them.

The physician conversant with diseases, the nature of the human constitution, and the laws of assimilation, should select the method of administration. 47

There is no disease born of phlegm, there is no form of constipation, which Bhallataka (properly administered) cannot alleviate

* A 'pātra' is equivalent to an 'āḍhaka' or 8 seers. The measure of the oil being stated to be 8 seers, double the quantity, that is, 16 seers, should actually be taken, in consequence of the general rule about liquids. The measure of the milk to be mixed with it should be 64 seers. The measure of the paste of liquorice should be 2 tolas. The process of boiling on a slow fire should go on till the measure of milk. *e. e.*, 64 seers, should evaporate. The product that remains should then be strained through a piece of cloth. Add 64 seers of milk again, and 2 tolas of liquorice, and boil it down again till 64 seers evaporate. The process should in this way be repeated a hundred times.

The measure in which the medicine should be administered should accord with the measure of one's appetite, &c.—T.

† After 'Bhallataka-tailam' comes '*evam* Guḍa-Bhallatakam &c.' The fact is, the method of preparing the first three, *viz*, Bhallataka-milk, Bhallataka-honey, and Bhallataka-oil, have been explained. The methods, however, of preparing the rest have not been laid down. They are all preparations of Bhallataka which possess great merits. The physician must learn to make them.—T.

promptly. Bhallataka enhances mental powers and the digestive fire. 48

In days of yore, great Rishis beginning with Chyavana, when overtaken by decrepitude and aspiring for longevity, attained through (the effects of) these 'Rasāyanas', which are highly beneficial, to countless years. 49

Having attained long periods of life, they acquired and enjoyed knowledge, (the merit of) penances, (the merit of) continence, converseance with the Self, and contemplation, and proceeded to heaven. 50

Hence, those that are desirous of longevity and happiness should, for lengthening the period of life, observe duly and with proper attention, the ordinances in respect of the administration of 'Rasāyana.' 51

(Here occurs a verse containing a summary).

In this Lesson called 'Prānkāmiya', have been laid down seven and ten well-tested preparations of 'Rasāyana' by the Rishi (Punarvasu) who was inspired with the desire of benefiting all creatures. 52

Thus ends the second Section on 'Rasāyanas' in the Lesson called 'Prānkāmiya', in the Division called 'Chikitsā' in the treatise of Agniveṇa as revised by Charaka.

SECTION III.

We shall now expound the Section called 'Karaprachitiya-Rasāyana.'

Thus said the illustrious son of Atri. 1

Of Amlakas (fruits of *Phyllanthus Emblica*) which have been plucked with the hand (and not by shaking the branches), in the month of Māgh or Phālguna, which possess all the virtues that have already been indicated,

whose seeds have been thrown away,
 which have been dried in the sun and reduced to powder,
 after having been made to absorb one and twenty times, the
 expressed juice of other fruits of the same kind,
 take an āḍhaka (8 seers).

Of, again, those groups of drugs, which are called 'Jivaniya' (those which lengthen life), 'Vringhaniya' (those which promote nutrition),

'Stanyajanana' (those which increase the lacteal secretion), Çukravardhana' (those which increase the semen), and 'Vayasthāpana' (those which prevent the effects of age), and which have been spoken of in the Lesson called 'The six centuries of Purgatives,'* as also of the stems of 'Chandana' (*Pterocarpus santalinus*), 'Aguru' (*Aquilaria Agallocha*), 'Dhava' (*Conocarpus latifolia*) 'Khadira' (*Acacia catechu*), 'Singsapā' (*Dalbergia sissoo*), and 'Asana' (*Terminalia tomentosa*), cut into very small pieces, and also of 'Haritaki' (Chebulic myrobalsans), 'Vibhitaka' (*Terminalia Bellerica*), 'Pippali' (*Piper longum*), 'Vacha' (*Acorus calamus*), 'Chavya' (*Piper choba*), 'Chitraka' (*Plumbago Zeylanica*), and 'Viḍanga' (*Embellia Ribes*), pounded together ;
take an 'āḍhaka' (8 seers).

Boil the measure so taken of all these in water of the measure of 160 seers, till only 16 seers of the decoction remains in the vessel.†

Strain the product thus obtained through a piece of cloth.

Into it should then be thrown the 'āḍhaka' of the powder of the fruits of 'Amalaka' (*Phyllanthus Emblica*) mentioned before.

The result should be heated by fire made of dried cowdung (obtained from fields and forests), or of split bamboos, or of the reeds of the class called *Sacchārum sara*.

The heating should go on till the liquid entirely evaporates.

Care must be taken so that the solid portion may not be burnt.

The solid portion should, after the evaporation of the liquid, be taken from the vessel and spread upon an iron plate for drying.

* The fourth Lesson of 'Sutrasthāna' is called 'the six centuries of purgatives.'

As regards the 'Jivaniya group, they are ten, beginning with 'Jivaka.' Vide p. 30, Lesson IV, Sutrasthāna ante.

The 'Vringhaniya' group consists of ten, beginning with 'Kshirini.' Vide p. 31, Lesson IV, Sutrasthāna, ante.

The 'Stanyajanana' group consists of ten, beginning with 'Virana.' Vide p. 36, Lesson IV, Sutrasthāna, ante.

The 'Çukravardhana' group, otherwise called 'Çukrajanana,' consists of ten, beginning with 'Jivaka.' Vide p. 36, Lesson IV, Sutrasthāna, ante.

The 'Vayasthāpana' group, consists of ten, beginning with 'Amrita.' Vide p. 47, Lesson IV, Sutrasthāna, ante.—T.

† The measure of water being stated to be of 80 seers, double the quantity should be taken.

The quantity to which the whole is to be boiled down being stated to be an 'āḍhaka' or 8 seers, it should be understood to imply 16 seers.—T.

When it is dry, it should be pounded, on a stone placed on a black deer-skin, into a fine pulv, and then kept in a vessel of iron.

The pulv so obtained should then be mixed with an eighth of its own measure of the fine pulv of iron.

It should then be administered, mixing it with honey and ghee, the dose being regulated by the strength of one's digestive fire, 1-7

(Here are some verses.)

In days of yore, Vaçishtha, Kaçyapa, Angiras, Jamadagni, Bharadwāja, Bhṛigu, and others like them, having taken this 'Rasāyana' under proper restraints, became free from the fear of fatigue, disease, and decrepitude.* 8 Endued with great strength, those Rishis, through the puissance of this 'Rasāyana' were able to practise penances, as long as they liked. 9 In consequence of their penances, sexual continence, meditation (on Brahma), and tranquillity of mind, as also of their taking this 'Rasāyana', their lives did not come under the touch of Time.† 10

There were no great Rishis before (the time of Vaçishtha and others); there was no 'Rasāyana', the men of those days were boorish, engaged in acts other than penances, and of souls entirely untrained; hence success they had not.‡ 11

Brahman (the Grandsire of the universe) invented this 'Rasāyana' through exertions that occupied him for a thousand years. This 'Rasāyana' is alleviative of disease and decrepitude, and invigourates the senses and understanding. 12

* Gangādhara's reading, 'muktaçrama vyādhijarābhayāh' is not neat. The correct reading is 'muktāh çramavyādhijarābhayāt.'—T.

† 'Kāla or Time, implies Yama or Death. Did not come under the touch of Time, means 'were above the control of Yama or Death;' in other words, they lived as long as they liked. In laying down their lives they acted of their own motion. Death did not come to them till they desired its approach.—T.

‡ Gangādhara explains this verse differently. According to him the meaning is this: "there were great Rishis before (the time of Vaçishtha and the others named); but there was no 'Rasāyana' the great Rishis, however, of those days were boorish, engaged in acts other than penances, and of unrestrained souls; hence, success was not theirs." This can hardly be the sense. If there were 'Maharshis', that is, great Rishis, they could not have been boorish, &c. It is a blasphemy to describe great Rishis as 'grāmya' &c. The fact is, the 'na' in the first line applies to all the statements made; that is, 'Maharshayah na sthitāh; na kinchit Rasāyanam sthitam; and 'siddhischa na sthitāh.'—T.

Thus end the ordinances about the preparation of Amalaka-
āyasa-Rasāyana.' (*i. e.*, Rasāyana of Amlaka and iron.)

RASAYANA OF AMALAKA ALONE.

One should live, subsisting upon milk alone, [in the midst of kine continually, mentally thinking of 'Sāvitri', practising sexual continence, and with senses under control.* 13

After the expiration of a year, on the day of the full moon of the month of Pousha, or of Māgha, or of Phālgoon, after having previously observed a fast for three days, one should enter an Amalaka forest. 14

He should then climb an Amalaka tree that is large and that is endued with wealth of fruits. He should then pluck with his hand a few fruits from the branches of that tree.

He should then, holding the fruits in his hands, mentally recite that which is called 'Pranava', *viz.*, the syllable *Om*, which is identical with Brahma, till nectar comes into it.

Verily, while mentally reciting the 'Pranava' nectar will come into the fruits for at least a short space of time. At that time the fruits will become as sweet as sugar or honey, juicy, and soft, in consequence of their union with nectar.

One will live in the enjoyment of youth, for as many thousands of years as the number of fruits one eats according to this method.† 15-17

By eating these fruits till one's hunger is gratified, one becomes like unto an immortal (*i. e.*, a deity).

Then, again, these three, *viz.*, Āree, the Vedas, and Speech in her embodied form, come unto such a person.‡ 18

LAUHADI RASAYANA.

Take a leaf of keen iron that is long by the breadth of four fingers and of the thickness of a sesame seed.

* 'Mentally thinking of Sāvitri', *i. e.*, mentally reciting the Gāyatri, which is the most sacred verse in the Vedas.—T.

† 'Pluck with the hand', *i. e.*, not by shaking the tree or branches and allowing the fruits to drop down on the ground.

As sweet as sugar, &c.', implying that their astringent taste will disappear.—T.

‡ 'Āree' is the goddess of prosperity.

'The Vedas come unto him' implies that he succeeds in mastering the Vedas without toil

Make it red-hot in fire.

Dip it then in the juice of the three myrobalans.

Heat it again in fire till it becomes red like fire, and dip it in cow's urine.

Heat it once more in fire till it becomes red like fire, and dip it in water in which have been dissolved the ashes of the green spikes of barley.

Heat it again and dip it in water in which salt has been dissolved.

Place it, again, on fire till it becomes red-hot and dip it in water in which have been dissolved the ashes of the wood of 'Ingudi.'

Heat it, once more till it becomes red like fire and dip it in water in which have been dissolved the ashes of the wood of 'Kingsuka' (*Butea frandosa*)

When the leaf, by this process, attains a hue as black as collyrium, pound it into pulv.

Mix the pulv with honey and the juice of 'Amalak' (*Phyllanthus emblica*).

When it is thus reduced to a paste fit for being licked, put it in a vessel which has been allowed to suck as much ghee as possible.

The vessel should then be placed for a year under a heap of barley.

The intelligent physician should move the vessel, every month, in such a way that the whole of its contents be stirred.*

At the expiration of a year this medicinal product should be administered with honey and ghee, every morning, considering the strength of the digestive fire (of the patient).

When this 'Rasāyana' becomes digested such diet should be prescribed as can be assimilable.

Thus have been declared the (ordinances about the) administration of the 'Rasāyana made of iron.†

'Speech', that is goddess of speech, viz., Saraswati, comes to him in her embodied form. Saraswati is the goddess of learning.—T.

* In the text there is no reference to the fact that honey and the expressed juice of 'Amalaka' (*Phyllanthus emblica*) should be poured into the vessel when its contents are to be stirred every month. Gangādhara, in his commentary, gives this direction. Probably, it is traditional.—T.

† The direction is that the medicine should first be taken in empty stomach. After it has been digested, i. e., after three or four hours one may take such food as one is capable of assimilating. No food should be taken immediately after taking the medicine.—T.

PART XXXIV.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1905.

(The right of reproduction is reserved.)

A comparison occurs here between a childless man and a man having many children. A childless man, the Rishi says, is like a branchless tree, without shadow and without fruit, and emitting a disagreeable odour. He is even like a painted lamp, a dry tank, a gilded metal, or a human figure made of straw. He has no position. He is nude and empty, and he has necessity for work. A man with many children is like one who has many forms, as one having many faces, or one having many bodies, as one having great activity, or one having many eyes, or one having many souls.

The importance of progeny is explained.

One should always exert to have many children of robust constitutions and good character.

The section concludes with the mention of some good aphrodisiacs. This part will amply repay perusal.

Agreeably to this method (*i. e.*, that which has been laid down above) should 'Rasāyanas' be prepared of gold and silver.

The administration of every one of these 'Rasāyanas' extends the period of life as has been fully tested by experiment, and dispels all sorts of disease. 19-25

The person who takes 'Rasāyana' made of iron for a whole year, becomes as follows: endued with the strength of an elephant, and possessed also of senses in their full vigour, he never succumbs to aggressions of violence committed on his person, or to diseases of any kind, or, to the decrepitude of age, or to death itself. Further, he becomes possessed of great intelligence, and great fame. Whatever he utters becomes accomplished.* Whatever he hears even once he succeeds in remembering. His strength also becomes great. 26-27

AINDRI-RASAYANA,

OR,

RASAYANA MADE OF *CUCUMIS COLOCYNTHES*, &c.

Take 'Aindri', otherwise called 'Indravārūni' (*Cucumis Colocynthes*), 'Matsyākshika' (the roots of *Amaranthus spinosus*) 'Brāhmi' (*Siphonanthus Indica*), 'Vachā' (*Acorus calamus*), 'Brahma-suvarchalā' (a variety of *Polanisia icosandra*), *Piper longum*, and 'Saindhava' salt, gold, 'Çankhapushpi' (*Pladera decussata*), *Aconitum ferox*, and ghee. The measure of each of these, except gold, ghee and *Aconitum ferox*, should be three 'yavas.' Of gold the measure should be two 'yavas'; of aconite the measure should be two 'tilas'; and of ghee the measure should be one 'pala.' All the above ingredients (taken in the aforesaid measures) should be mixed together (and taken by the patient in proper measure).

* 'Vāksiddha', literally, implies one who has attained to success of speech. In other words, one whose words become immediately accomplished is called so. If such a man were to say at midday that it is night, forthwith the sun would hide itself and darkness shroud the world. The benedictions and curses of such a man are sure to bear immediate fruit.

This 'siddhi', or, success of speech, is one of the eight kinds of 'siddhi' which a Yogin acquires by penances. The others are 'Animā' or the power of becoming attenuated into an atom; 'Laghimā' or the power of becoming as light as the air, &c.—T.

When the medicine has been digested, the diet fit to be taken is boiled rice mixed with honey and a copious measure of ghee.

This 'Rasāyana' is alleviative of (the effects of) decrepitude and disease. It is highly efficacious in invigorating the memory and the understanding. It promotes longevity. It nourishes the body. It improves the voice and the complexion. It is the foremost of all those things which generate 'ojas.' The potency of this 'Rasāyana' has been well tested.

No incantations according to Atharvan rites can injure a man who takes this medicine. 'Alakshmi', or the spirit of adversity also cannot approach him. Poison cannot affect him. Neither does he succumb to any disease.*

Through the use of this medicine, leprosy of the white and the tubercular variety, diseases of the stomach, abdominal tumours, enlarged spleen, chronic and obstinate fever, and all those diseases that destroy understanding, memory, and consciousness, and all varieties of rheumatism, acute and painful, are cured. 28-33

MEDHAKARA RASAYANA,

OR,

RASAYANA THAT INVIGORATES THE UNDERSTANDING.

The expressed juice of 'Mandukaparni'† (*Hydrocotyle Asiatica*), liquorice reduced to pulv, or the juice of 'Guḍuchi' (*Tinospora*

* 'Kṛityā' is, literally, a fire ignited with the aid of 'mantras' occurring in the Atharva Veda. Its efficacy in destroying a foe is highly spoken of. In the Vishnu-Purāna, the priests of the Asura king, Hiranyakaṣipu, invoked a 'Kṛityā' fire for consuming Prahlāda. Here it stands for an act of incantation by which a person may be brought under subjection, or deprived of reason, or even of life.

'Lakshmi' is the goddess of Prosperity. In the popular imagination there is a goddess called 'Alakshmi' who is clothed with attributes opposite to those of Lakshmi. Alakshmi is worshipped on the same day as Lakshmi, viz., the evening of the new moon of Kārtika. Her image is formed of cow-dung. Offerings are made to her of torn human hair and broken cowries. The priest sits with his back towards her and uses the left hand for making the offerings to her, while the children of the house beat winnows made of bamboo, the sound being regarded as highly inauspicious. Generally speaking, Alakshmi stands for adversity embodied.—T.

† 'Mandukaparni'—Gangādhara explains it as 'Danti' (*Baliospermum montanum*). —T.

cordifolia), should be used with milk. The paste also of the roots and the blossoms of 'Çankhapushpi' (*Pladera decussata*) should be used with the liquid.

These 'Rasāyanas' promote longevity, destroy disease, increase strength, and improve digestion, complexion, and voice. They also invigorate the understanding.

Of these, again, that made of 'Çankhapushpi' (*Pladera decussata*) especially conduces to strength of understanding. 34-35

PIPPALI RASAYANA,

OR,

RASAYANA MADE OF *PIPER LONGUM*.

One that seeks the virtues of 'Rasāyana' (for nourishing oneself) should use, for a whole year, five, six, seven, or ten fruits of *Piper longum*, with honey and *ghee*. 36

One that seeks the virtues of 'Rasāyana' (for nourishing oneself) should, (as an alternative), use the following preparation of *Piper longum*.

Take a handful of the fruits of *Piper longum*. Soak them in water in which the ashes of the wood of 'Kinsuka' (*Butea frondosa*) have been dissolved.

Fry them next in *ghee*.

Three such fruits of *Piper longum* should be taken (thrice a day), in the morning, before meals, and after meals, with honey and *ghee*.

Such a preparation is potent to cure bronchites, phthisis, asthma, consumption, hiccup, all diseases of the throat, piles, disease of the 'Grahani' (chronic lienteric dysentery), chlorosis, obstinate fever, hoarseness of voice, inflammation of the schneiderian membrane with loss of the sense of smell, inflammatory swellings, abdominal tumours, and all diseases that are born of excited wind and phlegm.* 37-39

* 'Kinsukakshārabhāvitaḥ'—Gangādhara says that the process of soaking should be repeated seven times. Moreover, the second preparation of *Piper longum* should be used for a whole year. The diet should be the same as in the case of other 'Rasāyanas.'—T.

PIPPALIVARDHAMANA RASAYANA,

OR,

RASAYANA OF *PIPER LONGUM*.

Ten fruits of *Piper longum* should be taken with milk on the first day. The number of fruits should, in this way, be increased by ten a day. Use the medicine for ten days. From the eleventh day the number of the fruits should be decreased by ten every day.* 40

Every day, when the medicine is digested, one should take boiled rice of the variety called 'Shashthika' with milk and *ghee*.

The use, in this way, of a thousand fruits of *Piper longum* constitutes 'Pippalivardhamāna Rasāyana.' 41

These should be taken in the form of powder by a strong man ; in that of decoction by a man of average strength ; and in that of cold infusion by one that is endued with little strength.

This 'Rasāyana' should be administered, considering the particular fault (excited) and the particular disease. 42

The use of the 'Rasāyana' which begins with ten fruits of *Piper longum* is regarded very beneficial in point of efficacy. That of the 'Rasāyana' which begins with six fruits of *Piper longum*, is (considered as) tolerable ; and that administration of 'Rasāyana' which

* The verse is rather periphrastic. It is difficult to render it literally. 'Daçapippalikam dīnam' means a day characterised by ten fruits of *Piper longum*.

'Kramavridhhi' means gradual increase.

'Daçāhani varddhayet' means that the increase should go on till the tenth day.

That the increase should be by ten is implied by the word 'daça' in 'daçapippalika.'

The decrease should be also by 'ten' every day.

It is said that a thousand fruits of *Piper longum* should be used in this way.

From this we get that the use of the medicine should continue for nineteen days in all.

On the first day the number of fruits is ten ; on the second it is twenty ; on the third thirty ; on the tenth it comes to one hundred.

The total number on the tenth day becomes 550. On the eleventh the number is 90, on the twelfth 80. Allowing the number to decrease by ten, on the nineteenth day the number becomes ten. The total of the 9 days from the eleventh to the nineteenth day reaches to 450. 550 and 450 make up 1,000.—T.

begins with three fruits (at the outset) is considered as the least (of the three in point of efficacy.)*

The last variety of 'Rasāyana' should be used by a weak man. 43

This 'Rasāyana' of *Piper longum* promotes strength, improves the voice, and conduces to longevity. It alleviates enlarged spleen and, indeed, all other diseases of the stomach. It counteracts the effects of age and sharpens intellect. 44

TRIPHALA RASAYANA,

OR,

RASAYANA MADE OF THE THREE MYROBALANS.

After the food (taken before) is digested, take one fruit of 'Haritaki' (Chebulic myrobalan) before the (next) meal; take two fruits of 'Vibhitaka' (*Terminalia Bellerica*), and (just) after meals take four fruits of 'Amalaka' (*Phyllanthus Emblica*). All these fruits should be taken with honey and ghee. 45

This 'Rasāyana' of the three myrobalans should be taken for a whole year.

By its use one would live for a full hundred years without being influenced by age, and without being afflicted by disease. 46

Another preparation of 'Triphalā-Rasāyana' is as follows :

Take a (thin) new iron leaf and keep it laved with the paste of the three myrobalans for a whole day and night. Take out the paste (the next day) and use it with honey and water.† 47

* 'Shatpippali Rasāyana' or 'Rasāyana' which begins with six fruits of *Piper longum*. On the first day six should be taken, on the second twelve, on the third eighteen, and so on to the thirteenth day. The total number taken in thirteen days comes up to 546. From the fourteenth day the number should decrease by 6. That is, on the fourteenth day the number should be 72, on the fifteenth 66, and so on, until on the twentyfifth day the original number of 6 is reached. The grand total comes up to 1,014. Gangādhara remarks that the excess of 14 fruits over the number 1,000 allowed in the text, is not injurious.

† 'Trippipali Rasāyana' or 'Rasāyana' which begins with three fruits of *Piper longum*. On the first day the number should be three, on the second six, and so on increasing by 3 a day to the nineteenth day. The total for the 19 days comes up to 513. The highest number of the day, 57, should decrease by 3, until it attains to the original number 3 on the thirty-sixth day. The total for the 36 days becomes 1,026. The excess of 26 is not baneful.—T.

† 'Traiphalena kalkena.' The measure of the three myrobalans to make the paste should be uniform. The same quantity of each ingredient should be taken.—T.

When the medicine is digested, one should take such food as is mixed with a copious quantity of *ghee* and milk.

From use of this 'Rasāyana' for a full year, one becomes free from decrepitude and disease and lives for a hundred years. 48

Another preparation of 'Triphalā Rasāyana' is as follows :

The three myrobalans should be used with the pulv of liquorice, or with Tugākshiri (bamboo manna) reduced to pulv, or with the pulv of *Piper longum*, or with honey and *ghee*, or with sugar.

These five different preparations of myrobalans have been well tried.* 49

The three myrobalans used with all varieties of iron reduced to powder, or with gold, or with 'Vachā' (*Acorus Calamus*), or with honey and *ghee*, or with 'Viḍanga' (*Embelia Ribes*), or with (powdered) fruits of *Piper longum*, or with 'Saindhava' salt, make a very potent 'Rasāyana.'

If used for a full year, any of these 'Rasayanas' would sharpen the understanding and the memory, and infuse strength. It would impart longevity. It is deserving of high praise ; it counteracts the effects of age and alleviates diseases. 50-51

ÇILAJATU RASAYANA,

OR,

RASAYANA MADE OF ÇILAJATU.

Çilājatu is slightly sour ; it is astringent, and becomes pungent in course of digestion. It is neither very heating nor very cooling in its effects.

Its birth is from four metals, *viz.*, from gold, from silver, from copper, and from black iron also ; that from the last being regarded as the best.†

* The measure of the ingredients which are to be mixed with the three myrobalans should be equal to that of the myrobalans themselves. The measure of each of the myrobalans, again, should be the same.—T.

† *I. e.*, each of the four metals mentioned, lower down, begets Çilajatu. It is not the common product of all the four jointly.

(By itself) Çilājatu is a 'Rasāyana.'

Used according to the ordinances it increases the semen. It is also an alleviative of diseases of all kinds. 52-53

If it be soaked in the decoction of such drugs as are alleviative of the excited wind, bile, and phlegm, its efficacy becomes very great. It may be soaked in (the decoction of) such drugs also as are alleviative of only one of the faults. Its efficacy in this case also will improve.* 54

The process of soaking should be as follows :

Dip Çilājatu in the decoction which should be slightly warm. Take it out (and have it dried in the sunshine). Again, dip it in the lukewarm decoction. Take it out once more and expose it to the rays of the sun. The process should continue for 7 days. 55

Çilājatu, corrected by the aforesaid process and taken with the pulv of iron, and milk, imparts a long happy life.† 56

It prevents the effects of age and removes all diseases.

It is the foremost of all medicines which make the body compact and durable.

It invigorates the memory and the understanding.

It gives tone to the system.

It should be used by one who takes milk. 57

The administration of the medicine has been laid down to be of three sorts, 1. full, 2. intermediate, and 3. partial, *i. e.*, according as it is continued for seven weeks, three weeks, one week only.‡ 58

The measure to be used is also prescribed to be of three sorts, 1. one 'pala' (eight tolas), 2. half a 'pala' (four tolas), and 3. 'karshas' (two tolas).§ 59

* The construction of the second line of fiftyfour is this : 'Rasāyanam tat vidhibhistad-
vrishyam.' The vernacular translators have not understood it correctly. Gangādhara is
silent on the point.—T.

† The measure of the pulv of iron should be the same as that of Çilājatu.—T.

‡ The words of the text are 'Para', 'Madhya' and 'Avara', which mean superior, average,
and inferior. The superiority of the administration lies in its fullness, and so on.—T.

§ The measure to be used depends upon the strength of the user. If he be a man of
superior strength, he should use the full measure. If he be of average strength, the inter-
mediate measure should be used. The lowest measure is ordained for a weak person.

There is a difference of reading in this verse. Gangādhara reads 'Mātrāpalamardhapalam
syāt karshastu kaniyasi'. The other reading is—'Palamardhapalam karsho mātrā tasya
tridhā matā.' Gangādhara's reading is slovenly.—T.

Now, we shall dwell upon the characteristics of the different classes of Çilājatu as also the ordinances regarding them.

The metals of the mountain, *viz.*, gold and the rest, begin to dissolve, heated by the sun. 60

That which constitutes the impurity of these metals, is termed Çilājatu. It resembles lac or earth in colour, and is soft.

That kind of Çilājatu which is (partly) sweet and (partly) bitter in taste, which is like unto the flower of *Hibiscus Rosa-sinensis* (in colour), which is pungent in course of digestion, and which is cooling in its effects, is the dissolved impurity of gold.

That sort of Çilājatu is the result of silver which is pungent in taste, white in colour, cooling in its effects, and sweet in course of digestion.

That kind is the product of copper, which resembles, in colour, the throat of the peacock, which is bitter in taste, possessed of heating virtues, and pungent in course of digestion.

That which has the sheen of 'Guggula' (*Balsamodendron Mukul*), which is bitter and saline in taste, and pungent in course of digestion is born of iron. It is the foremost of all sorts of Çilājatu. 61-63

All the varieties have the smell of cow's urine. They are fit for use in all sorts of medication.

But when Çilājatu is to be used as a 'Rasāyana', the last variety, *viz.*, that derived from iron, is the best.* 64

The impurities that are born of the metals, gold, &c., are preferred respectively in (curing diseases born of) excited wind, excited bile, excited phlegm. and the three faults excited together.† 65

While using Çilājatu, one should avoid food that causes an acrid or a burning sensation, and is heavy. The seeds of 'Kulattha', (*Dolichos biflorus*) should, as a rule, be avoided. 66

* The different sorts of medication are the administration of 'Rasāyana', that of 'Bājī-karana' or aphrodisiacs, and that of 'Rogaharana' or curatives, &c.—T.

† Plainly speaking, the meaning is that the Çilājatu born of gold is specially suited to the cure of diseases caused by both wind and bile excited together; that the variety born of silver is fitted for diseases that arise from phlegm and bile excited together; that the variety born of copper is the curative of diseases caused by phlegm alone, and that the Çilājatu of iron is beneficial for diseases born of all the three faults excited together.—T.

Since these, *i. e.*, the seeds of 'Kulattha', are exceedingly hostile (to it), they are pre-eminently piercers of stone, as seen by men, Hence their use is interdicted.* 67

Different kinds of milk, sour gruels (or vinegar), meat-juices, the soup of different kinds of pulses, water, cow's urine, and different sorts of astringent liquids, are used for dissolving this product of the mountains. One or other of these agents should be selected, considering the effect to be produced (that is, the disease to be treated.) 68

There is no such curable disease on earth which Çilājatu cannot conquer.

Administered to a healthy person, according to the ordinances in respect of its combinations, it imparts excessive vigour to him. 69

Thus ends the discourse on 'Çilājatu-Rasāyana.'

(Here is a verse).

In this section, called 'Karaprachitika', the great sage has declared ten and six well-tested combinations of Rasāyanas.

Thus ends the third Section on 'Karaprachitiya Rasāyana.'

§ IV.

We shall now expound the section on 'Rasāyana' called 'Ayurveda-samutthāniya Rasāyanapāda.'†

Thus said the illustrious son of Atri. †

Once, in days of yore, the Rishis, in general, became worldly and boorish. They betook themselves to wrong ways. They used rustic

* The construction is rather difficult. The fact is, 'Atyantaviruddhatwāt' has reference to 'Açman.' The sense, therefore, is,—being hostile to 'Açman', the seeds of 'Kulattha' are 'Açmanah bhedanāh.' The statement, therefore, amounts to this: the seeds of 'Kulattha' are piercers of stone. 'Çilājatu' is the product of stone. Hence, the seeds mentioned are hostile to 'Çilājatu' as well. Their use, therefore, is interdicted after the administration of Çilājatu.—T.

† The compound 'Ayurveda-samutthāna', implies 'origin or rise of Ayurveda or the Science of Life.' This lesson, it will be seen, treats of the origin of Medical Science, after the manner of what has been said in lesson I. of Sutrasthāna. It will be further seen that the account given here differs in many respects from that given in lesson I of Sutrasthāna.—T.

drugs and food, and became men of wealth. As such, they grew idle, and did not attend to the auspicious observances (prescribed for them.)* 2

Being unable to perform their duties (such as worship and meditation, the study of the Vedas and performance of sacrifices), and attributing their faults to their rustic residence, and regarding their former abodes (on the breast of the Himavat) as free from the faults of their rustic habitat, they repaired to the Himavat mountains which were auspicious, sacred, specious, inaccessible (to the sinful), the source of Gangā, frequented by deities, Gandharvas, Yakshas, and Kinnaras, abounding with jewels and gems of diverse kinds, of inconceivable and wonderful grandeur, the resort of regenerate Rishis and Siddhas and Chāranas, the source of many waters of high sanctity and medicinal herbs, an asylum worthy of being sought, and protected by the chief himself of the celestials.† 3-5

The great Rishis that thus repaired to the Himavat mountains were Bhṛigu, Angiras, Atri, Vaçishtha, Kaçyapa, Agastya, Pulastya, Vāmadeva, Asita, Gautama, and others.‡ 6

Unto them Indra endued with a thousand eyes, said,—

Welcome to you, ye regenerate Rishis, ye that are conversant with Brahma (the Vedas), ye that have Knowledge and Penances for

* The word 'Çālina' generally means bashful. Here it is used in a peculiar sense, *viz.*, one who is devoted to worldly affairs and who is deficient in delicacy. (*Vide* Wilson's Dictionary). It may also mean an opulent householder. The sense, probably, is that the Rishis, instead of remaining denizens of forests, became householders and showed a decided leaning towards the acquisition of wealth.

† 'Yāyāvara' implies one who betakes oneself to wrong paths, deviating from the high road; literally, it means also a wanderer or vagrant. Hence, figuratively, one who deviates from the path of duty and is engaged in evil or improper acts.—T.

‡ 'Udāra' here implies broad or specious, as opposed to narrow or confined. 'Broad or specious as a mountain-breast', 'free as the mountain air', &c., are stereotyped phrases.

'Achintya.....prabhāva': here 'prabhāva' is evidently used for grandeur or majesty of appearance. It has no reference to puissance or energy.

'Divya tirtha &c.'—'Tirtha' implies a sacred water, be it a river, or a lake, or even a well. They are places of pilgrimage. There can be no 'tirtha' without water. As nearly all the rivers of the Gangetic basin rise from the Himavat mountains, those mountains are fitly described as the origin of 'tirthas.' 'Divya' implies excellent or eminent. As regards medicinal herbs, again, the Himavat mountains are regarded as producing the best kinds or species. To this day, all noted physicians obtain their supplies of medicinal herbs from Morung in Nepal, and other regions on the breast of the Himālayas.—T.

‡ Compare this list with the fuller one given in Lesson I of Sutrasthā na.—T.

your sole wealth ! I see in you a depression of spirits, loss of puissance, hoarseness of voice, loss of complexion, and all those ailments that are caused by rusticity of habitat and that are concomitants of unhappiness.* 7

Verily, rusticity of habitat is the root of all unhappiness. That you who are all of pious practices had betaken yourselves to that life without attending to the safety of your own bodies, was certainly a favour shown to men of the world. 8

The time has come for the inculcation of the Science of Life. For the good of regenerate Rishis, of my own self, and of all creatures, the twin Aṣwins imparted to me the (knowledge of the) Science of Life. The Lord of all creatures (*viz.*, Daksha) had imparted it to the twins. The Grandsire (Brahman) had imparted it to the Lord of all creatures. Considering the shortness of the period of life which human beings now have, and which, again, is subject to decrepitude and diseases of diverse kinds, considering the misery and the concomitants of unhappiness to which they are liable, and considering also that the stock is small, of human beings, of (the merits of) penances, self-restraint, vows, gifts, and study (of the Vedas), it becometh you to hear from me, bear in mind, and promulgate, for the good of all creatures, the Science of Life, which is the most sacred (of all sciences), which promotes longevity, which prevents the effects of decrepitude and disease, which infuses strength, which is as nectar itself, which is most beneficial to all beings, which affords protection unto the afflicted, and which is unsectarian as regards its doctrines.† 9-11

* 'Glāni' means a depression of spirits. It may stand also for disease or ailments. As, however, ailments are specially mentioned in this very sentence, 'glāni' should be taken to stand for depression of spirits.—T.

† The descent of the Science of Life, as traced here, is this : originally emanating from the Grandsire himself, it was imparted by him to Daksha, one of those sons who were created by only a fiat of his will. Daksha is regarded as a 'Prajāpati' or Lord of all creatures, because it was he who, with some of his brothers, undertook, at the command of Brahman, to create beings of all kinds. Daksha imparted a knowledge of the science to the twin Aṣwins who are regarded as the physicians of the celestials. The twins having acquired it thus, communicated it to Indra, the chief of the deities. Indra, having got it, communicated it to none. The ordinance of the Hindu religion is that one that has acquired a science incurs the obligation of imparting it to another. If one acts in a different way, one is regarded as incurring a great sin. The practice was unknown in those days of preceptors

And the Vedas are (the property) of the Rishis. Universal friendship and compassion constitute the best and the highest merit that the Soul can achieve ; and they are known as acts relating to Brahman, which are eternal.* 12

Hearing these words of the chief of the celestials, all the Rishis, being gladdened, sang the praises of that foremost of immortals with many a *rik*, and welcomed his speech. 13

Then Indra imparted the Science of Life, which is like unto nectar, unto the Rishis and said :

All this should be practised. This is the auspicious time for Rasāyanas. Excellent are the medicinal herbs that are born on Himavat, and they have now attained to maturity and potency. 14

taking fees from pupils for teaching them any branch of knowledge. So far from taking fees, they were obliged to even feed and lodge the pupils that came to them. This practice prevails to this day not only in all the great seats of learning but is observed by individual teachers in their respective abodes.—T.

* The text is crucial. Gangādhara reads 'Maitrim.' We have not followed him, because that reading does not give any sense. The commentator, encumbered by his own reading, has made a mess of the passage. He takes the words 'Prativarttate' as understood. 'Prati' has relation with 'maitri', 'kārunya', and also with 'punya.' He explains 'ārsham' as 'Rishinām swābhāvīkodharmah' or the natural attributes of the Rishis. He leaves 'Brahma' unexplained. Indeed, we cannot deduce from his comments what he understands by the words 'ārsham Brahma cha.' His comment runs thus :—'ārsham Rishinām swābhāvīkodharmah Brahma tachcha Rishitwadharmo-Brahma hi maitrim prati mitratāyā bhāge varttate, kārunyam prati ; ātmanaçchānuttamam, udāram punyam prati varttate.' The 'ābhāsa' he gives is 'Nanu kasmāt vayam prajānugraham vidadhāmah ityatah āha.' From even this elaborate note we have not been able to glean any sense. We take Brahma to mean 'Veda.' 'Cha' connects this portion of Indra's speech with the previous one. Indra said before that the Rishis should hear from himself and remember and publish to the world the Science of Life. Thinking that the Rishis might question their own capacity for learning this new science, Indra shows that they have that capacity. Brahma or Veda is 'ārsha' or a thing belonging to the Rishis. Ayurveda or the Science of Life is a portion of the 'Veda.' So the Rishis have the right and the capacity to understand it. The rest of the text shows why the Rishis should learn this new science. It has been already said that a knowledge of this science would enable them to do good to the world. Why should they bother themselves for the good of others? Indra says that universal compassion should form the creed of the *ārsha* heart. Thereby they would not be losers. Rather, they would be benefited. There is nothing more meritorious than this universal love. This act of charity is a Brāhma act, or an act of which even the great Brahman may be proud. It is, again, everlasting. It is not lost. Its good effects last for ever. Nothing can give more happiness in the future life than universal love and charity.—T.

THE RASAYANA INCULCATED BY INDRA.

Take Aindri (*Cucumis colocynthis*), Brāhmi (*Siphonanthus Indica*), Kshirakākoli (a bulbous root of the onion tribe brought from the Himālayas),* Kshirapushpi (blossom of *Alangium hexapetalum*), Çrāvani† (*Hydrocotyle Asiatica*), Mahāçrāvani‡ (a large variety of the plant known as Thulkuḍi), Çatāvāri (*Asparagus racemosus*) Vidāri (*Convolvulus paniculatus*), Jivanti (*Cælogyne ovalis*), Punarnavā (*Boerhavia diffusa*), Nāgbalā (*Sida spinosa*), Sthirā (*Hedysarum Gangeticum*, better known as Çālaparni), Vachā (*Acorus calamus*), Cchatrāticchatrā § (*Picrorrhiza Kurroa*, otherwise called Katukā), 'Medā', Mahāmedā|| and other drugs of the 'Jivaniya' group. Make a paste of all these ingredients. Used with milk for six months, this medicine promotes longevity, preserves youth, prevents disease, confers wealth of voice and complexion, sharpens the understanding, strengthens the memory, gives great strength, and produces other desirable effects. This is a well-tried preparation. 15-17

DRONIPRAVEÇIKA RASAYANA,

OR,

RASAYANA REQUIRING ONE TO ENTER INTO AN WOODEN VESSEL.

There is a medicinal herb named 'Brahma-suvarchalā', otherwise known as 'Hiranyakshira' (in consequence of its exudation being of a golden colour).(a) Its leaves are like those of the lotus. 18

* 'Kshirakākoli' is not yet identified. Therefore, it has not received any scientific appellation. In the text, the word that occurs in 'Payasyā.' Gangādhara takes it as 'Kshirakākoli.' In Bengal, it is called 'Kshirakānklā' or 'Kāla-bhuikumḍa which literally means a sort of black gourd.—T.

† 'Çrāvani' is better known as 'Mandukaparni.' Its Bengali name is 'Thulkuḍi.'—T.

‡ 'Mahāçrāvani' is not identifiable. In Bengali it is called 'Vaḍa-Thulkuri.' Its other Sanskrit names are : 1. Mahāmundi, 2. Lochani, 3. Kadamvpushpi, 4. Vikachā, 5. Kroḍachuḍa, 6. Palankashā, 7. Nādikadama, 8. Alamvushā, &c. We give these names for its identification. Different names may be in vogue in different parts of India.—T.

§ The word 'Cchatra' means 'Madhurikā' (fennel seeds), or 'Dhānyāka' (*Coriandrum sativum*), or 'Manjisthā' (*Rubia cordifolia*), or 'Çilindhra' (mushroom). The word 'Aticchatra' is synonymous with 'Cchatrāticchatrā.' We have followed Gangādhara in taking 'Cchatrāticchatrā' as one herb.—T.

|| 'Medā and 'Mahāmedā' are not identifiable.—T.

a. 'Brahmasuvarchalā' is a variety of Adityabhaktā (Bengali, 'Huḍhuḍe') or *Cleome viscosa*. Ayurvedārthachandrikā describes it as 'an aquatic plant whose leaves are like those of the lotus'

There is also another herb named 'Adityaparni'(b), otherwise called 'Suryakānta.' Its exudation is (also) of a golden colour. Its flower resembles the disc of the sun. 19

There is an herb named 'Nāri.'(c) It is better known as 'Açwavalā.' Its leaves look like a goat. 20

There is an herb called 'Kāshtagodhā.'(d) Its shape is like that of an iguana.

There is an herb called 'Sarpa'(e) which has the shape of a snake.

There is an herb named 'Soma.'(f) It is the king of all herbs. It has five and ten leaves. It waxes and wanes like the moon. 21

There is another herb named 'Padma.'(g) It resembles the lotus in

b. 'Adityaparni' is described in Suçruta as a plant with a bulbous root, having five deep red leaves which turn towards the sun." It is known in Bengal as Suryamukhi. It is, therefore, a variety of Adityabhaktā.—T.

c. 'Nāri' has not been identified. Suçruta describes it as a plant of great efficacy. It has twelve leaves resembling in colour and shape the plumes of a peacock. Its milk is golden in hue. It has a bulbous root-stock. It is found by the side of a lake in Cashmere, known by the name of 'Kshudraka-Mānasa.'—T.

d. 'Kāshtagodhā' has not been identified. Suçruta does not seem to have mentioned it.—T.

e. 'Sarpa' has not been identified. Suçruta gives another name by which it is known, viz., 'Ajāgari', and describes it as a plant endowed with five leaves which have the shape of the extended hood of a snake.—T.

f. 'Soma', better known as 'Somalatā', is identified with *Sarcostemma Brevistigma*, syn. *Asclepias acida*. The beverage prepared from this plant was regarded by the Rishis as sacred. The gods drank it in sacrifices. The Vedas sing its praises. Suçruta mentions that it has two and twenty varieties. Considering the frequent mention of this plant in Hindu sacred literature, the names of those varieties deserve to be recorded. They are 1. Ançumat; 2. Manjavat; 3. Chandramas; 4. Rajataprabha; 5. Durvāsoma; 6. Kaniyas; 7. Çwetāksha; 8. Kanakaprabha; 9. Pratānavat; 10. Tālavrinta; 11. Karavira; 12. Swayamprabha; 13. Mahāsoma; 14. Garudāhuta; 15. Gāyatra; 16. Traishtupa; 17. Pānkta; 18. Jāgatya; 19. Çānkara; 20. Agnishtoma; 21. Raivata; and 22. Uçupati.

The commentators explain that the leaves grow with the moon and fall off with her. The growth begins in the lighted half of the month. On the first lunar day of the lighted half of the month, only one leaf, on the second, two, grow. Thus on the day of the full moon the herb is adorned with fifteen leaves. This is the maximum number. The leaves fall off one by one during the dark half of the month till on the day of the new moon the herb is shorn of all its leaves.—T.

g. 'Padmā' has not been identified. It stands sometimes for 'Lavanga' (*Caryophyllus aromaticus*), 'Bhārgi' or 'Brāhmana-yashtikā' (*Siphonanthus Indica*), and some other plants. None of these, however, is intended here.—T.

shape. Its colour is as red as that of a lotus. It has also the fragrance of the lotus.

There is another herb named 'Ajā' (h) which is better known as 'Ajaçringi.' 22

There is another herb named 'Nilā.'(z) Its milk is blue in colour. It has blue blossoms. It is adorned with many a creeping branch. 23

Of these eight herbs, whichever may be obtained, the expressed juice should be drunk by one to the measure of gratification. 24

One should then lie naked within a vessel which has been constructed with the raw wood of *Butea frondosa* and which has been allowed to suck as much *ghee* as possible. The vessel should be covered at the time. 25

One, subjecting oneself to this process, becomes attenuated into nothingness. One grows, again, within six months. Goat's milk should be one's sustenance.* 26

When this process is continued for full six months, one becomes like unto a celestial in age, complexion, voice, shape, strength and lustre. 27

One, by this process, gets such an excellence that one's speech reveals even the past.

One's eyes and ears become like those of the immortals. 28

One can traverse a thousand 'yoyanas' at a stretch.

One's period of life is extended to full ten thousand years, uninterrupted by any ailment. 29

h. 'Ajā' has not been identified. Suçruta describes it as a plant whose bulbous root-stock resembles the udders of a goat. It is as white as the 'Kunda' flower (*Jasminum pubescens*)—T.

i. 'Nilā' generally means the indigo plant. It stands also for 'Lākshā' or shell-lac. None of these is evidently meant here. The fact is, many of the herbs mentioned here are not to be found. It should be noted that they are named by Indra, the chief of the celestials, to Rishis of great puissance who resided on the breast of the Himavat mountains. The way in which Agniveça speaks of them shows that they were obsolete and unidentifiable even in his days.—T.

* As to how goat's milk should be given to one who is desirous of taking this 'Rasāyana', Gangādhara explains that a hole should be made in the lid of the 'droni' It is through that hole that the milk is to be poured, drop by drop, into the mouth of the person.—T.

Here occur some verses.

The effects of these celestial herbs can be borne by persons like yourselves. It cannot be borne by sinful souls. 30

Through the potency of these (medicinal) herbs, you shall achieve all sorts of blessings, and be able to perform all your duties (as laid down in the scriptures). 31

Those also of the regenerate order that are in the 'Vānaprastha' (or third period) of life, and those householders who are pure (in body and mind) and who have their passions under control, are able to undergo the processes required for the administration of these drugs if they are obtainable in localities inhabited by human beings.* 32

Since these (*viz.*, those specimens of the drugs mentioned that are obtainable in inhabited localities) are endued with mild potency, in consequence of the virtues of the soil on which they grow, they can be used by one possessed of middling merits (of action). The ordinances about the use of these herbs are the same in their case as in that of the Rishis (who are possessed of superior merits).† 33

ANOTHER RASAYANA DECLARED BY INDRA.

Those who seek ease and are unable to seek out herbs, and undergo the discomforts of administration, for them the following other preparation of 'Rasāyana' is suitable :

Take the juice of each of the following, separately :

The group of ten drugs, called 'Valya' (or tonics, *viz.*, those which increase strength) ;

Also the group of ten called 'Jivaniya' (or those which prolong life) ;

* There are four orders of men, *viz.*, Brāhmans, Kshatriyas, Vaiçyas, and Çudras. The three first are called twice-born or regenerate ones, in consequence of their being invested with the sacred thread which ceremony is regarded as a new birth. Generally, by the 'twice-born' or 'regenerate' order is meant only Brāhmans.

As regards, again, persons of the regenerate order, they have four periods or stages of life : 1. Pupilage, when they have to live in the houses of their preceptors, engaged in the acquisition of learning ; 2. domesticity or the status of householders, when after return from the houses of their preceptors, they marry and beget children, and discharge the duties of hospitality ; 3. 'Vānaprasthya' or retirement into the woods, renouncing domesticity, of religious meditation ; and 4. 'Sannyāsa' or complete renunciation.—T.

† The correct reading seems to be 'madhyamena cha karminā', implying a person of middling merits of action.—T.

Also the group of ten called 'Vringhaniya' (or those which promote nutrition and increase corpulency) ;

Also the group of ten called 'Vayasthāpana' (or those which prevent the effects of age) ;

Also Khadira (*Acacia catechu*), Asana (*Terminalia tomentosa*), Kharjjura (fruits of *Phœnix sylvestris*), Madhuka (flowers of *Bassia latifolia*), Musta (the bulbous roots of *Cyperus rotundus*), Utpala (*Nymphœa stellata*), Midvikā (*Uvæ passæ*), Viḍanga (seeds of *Embelia Ribes*), Vachā (*Acorus calamus*), Chitraka (*Plumbago Zeylanica*), Çatāvāri (*Asparagus racemosus*), Payasyā (a bulb of the onion tribe brought from the Himalayas), Pippali (*Piper longum*), Jongaka (otherwise called Kākanāsā or *Leea hirta*), Riddhi,* Nāgabālā (*Sida spinosa*), Haridrā (*Curcuma longa*), Dhava (*Anogeissus latifolia*, syn., *Conocarpus latifolia*), the three myrobalans, Kantakāri (*Solanum Xanthocarpum*), Vidāri (*Batatus paniculata*), Chandana (*Pterocarpus santalinus*); Ikshu (*Saccharum officinarum*), the roots of Sara (*Saccharum Sara*), Çriparni (otherwise called Gāmbhāri, *Gmelina arborea*), and Tinisa (*Ougenia Dalbergioides*) ;

Take also the ashes of the wood of Palāça (*Butea frondosa*).

The measure of each of these drugs should be 1 pala (8 tolas).

Mix these with cow's milk whose measure should be four times that of the several drugs taken together.

Take sesame oil of the measure of 32 seers.

Take also ghee obtained from cow's milk, of the same measure (i. e., 32 seers) :

Cook (or boil) all these together.

When well-boiled, (that is, when the watery portion has evaporated), the oily remnant should be taken down from the fire.† 35-40

* 'Riddhi' forms one of the drugs which constitute the group called 'Ashtavarga.' It is unidentifiable. The plant that is used as a substitute for it is Balā or *Sida cordifolia*.—T.

† By 'rasa', rendered juice, Gaṅgādhara explains, is meant decoction. Hence, according to him, the decoction of each of the drugs mentioned should be taken.

The decoction should be prepared in the following way : take 32 seers of each ingredient ; add water 4 times their measure ; boil till a fourth part of the liquid remains.

As regards the ashes of Palāça, the quantity, as explained by Gaṅgādhara, should be boiled with water measuring 6 times and strained 21 times.

By 'palonmūtān bhāgān' is implied, as Gaṅgādhara says, the paste of each of the drugs, measuring 1 pala.—T.

With the product thus obtained should be mixed an 'āḍhaka' (or 8 seers) of *Phyllanthus Emblica* reduced to powder.

It should be noted that the fruits of *Phyllanthus Emblica*, before being powdered, should be soaked a hundred times in the expressed juice of fruits of their own species.

Add new honey of the measure of 16 seers.

Throw into the product thus obtained sugar of the measure of

1 pātra (8 seers) ;

also 'Tugākhiri' (bamboo manna) of the measure of two seers ;

also the fruits of *Piper longum*, reduced to powder, of the measure of 2 seers.

Then stir these with a ladle, and throw the contents into a clean and well-washed earthen jar which has been allowed to suck as much *ghee* as possible.

Keep them in that vessel for five and ten days. (The product then becomes fit for administration).

The dose to be administered should be according to the strength of one's digestive fire. 41-43

Take the pulv of gold, copper, coral, ivory, crystal, pearls, stones of *lapis lazuli*, conchs, and silver, each weighing one-sixteenth of the measure of the dose that may be determined.

Add the several varieties of pulv to the dose of the medicine and then take it.

While continuing to use the medicine, one should refrain from toil and sexual congress.

When the medicine is digested, one should take boiled rice of the 'shastika' variety, with a copious measure of milk and *ghee*. 44-45

This 'Rasāyana is an alleviative of all sorts of diseases. It generates semen. It promotes longevity. It strengthens the mind, the memory, the body, the digestive fire, the intellect, and the senses. It is the foremost of all medicines that impart vigour to the constitution. It improves the complexion as well. It counteracts the action of poisons and the Genius of Adversity.* It imparts to one the power of knowing the past.

They who desire to have their objects fulfilled at will, to retain

* 'Alakshmi', the reverse of 'Lakshmi.' The latter is the goddess of Prosperity. Hence, the former is the genius of Adversity. Vide note in page 1048, ante.—E.

their youth, to preserve the capacity of being liked or loved by all,* and to acquire fame in this world, should use this Vedic 'Rasāyana' of unlimited puissance, agreeably to the ordinances laid down. 46-48

For those that are endued with strength, those that are free from diseases, those that are intellectual, those that have their minds under control, those that are of a forgiving disposition, and those that have men and riches at their command, for them only is the ordinance about entering a hut (for taking this Rasāyana) beneficial. 49

Unto those that are of a different disposition the ordinance about entering a hut does not apply. On the other hand, they, while taking this 'Rasāyana', should expose themselves to both sun and wind. Of the two methods (*viz*, entering a hut and exposure to sun and wind) the former is certainly superior. It should, however, be stated that the superior method is exceedingly difficult of observance.† 50

If in consequence of any deviation from the rules regarding the use of 'Rasāyana' diseases set in, the taking of the (Rasāyana) should be suspended, and the treatment should be taken up of those diseases. 51

RASAYANA OF CONDUCT.

One that is truthful, and free from wrath, that abstains from wine and sexual indulgence, that has no animosity, that undergoes only such labour as involves no fatigue,‡ that is tranquil and of amiable speech, that is accustomed to the silent recitation of sacred texts, and is pure (in body and mind), that is endued with gravity and firmness, that is always charitable and engaged in penances, that honours the deities and kine and Brāhmanas and preceptors and spiritual guides and men of advanced years, that is always averse to cruelty, that is always compassionate, that is regular in respect of sleep and wakefulness, that takes milk and *ghee*, that has knowledge of time and

* 'Prajāpriyatvam' implies the capacity of being liked by all ; hence, amiability and agreeableness of features —T.

† The two methods are 1. 'Kutiprāveçika', and 2. 'Sauryamārutika.' The former, as has been explained, means entrance into a closed hut while taking the 'Rasāyana.' The latter implies exposure to sun and wind. Not that the person who takes this 'Rasāyana' is actually to sit in the sun and expose himself to the wind. All that it means is that while taking the medicine, one is not commanded to shut oneself up within any closed chamber.—T.

‡ 'Anāyāsam', literally, means one who does not toil ; that is, a person who has not to toil for acquiring the means of subsistence, or one who has not to toil hard.—T.

place as also authority, that is conversant with reasons,* that is reft of pride, that is of practices which are praiseworthy, that is possessed of a liberal mind,† that has senses directed towards the soul,‡ that honours men of advanced years as also those who are endued with faith and who have their souls under control, that is devoted to the scriptures, should be known as a user of 'Rasāyana.' § 52-56

(Further) he who, endued with these high attributes, uses 'Rasāyana', enjoys all the effects enumerated of 'Rasāyana.' 57

That person who, without casting off (at least) the graver faults of both body and mind, (uses 'Rasāyana'), never reaps the effects of 'Rasāyana.' || 58

(Rāsāyanic) combinations, which have for their objects the lengthening of (the period of) life and the prevention of decrepitude and disease, succeed with those who are cleansed in respect of mind and body and who have their souls under control. 59

All this (that has been said of 'Rasāyana') should not be imparted to those persons who have slain their selves, or to those who are free from ailments, or who do not belong to the twice-born classes, or who have no desire to hear it. ¶ 60

* 'Yuktijna', *i. e.*, one that is conversant with reasons, meaning the reasons of things. Hence, one that is conversant with both authority and the reasons upon which authority is based : that is, scriptural injunctions and their reasons.—T.

† 'Asankirna', *i. e.*, freed from narrowness ; hence, possessed of a liberal mind, or having liberal views.—T.

‡ The correct reading seems to be 'Adhyātmapravanendriyam' and not 'Adhyātmapravalendriyam.' Hence, the meaning is, one whose senses, instead of being turned towards external objects, are turned towards the inner self.—T.

§ This section is headed 'Achāra-Rasāyanam', that is, the 'Rasāyana of conduct'. The kind of person here described should be known as one whose very conduct operates as a 'Rasāyana.' Such a person does not require the aid of any 'Rasāyana' of drugs. He attains, through his conduct, to all the effects of 'Rasāyana.'—T.

|| Gangādhara, it seems, has misunderstood the sense of this couplet. According to him, the meaning is this : 'one who uses Rasāyana without casting off the faults of body and mind, does not obtain the superior or subtler virtues of 'Rasāyana, although he may reap its grosser virtues.' This can scarcely be the meaning. What the Rishi says here is that 'if one takes 'Rasāyana', indulging all the while in all sorts of evil practices, one can never be benefited by 'Rasāyana.' This agrees with common sense.—T.

Besides, this interpretation derives support from what follows.—T.

¶ 'Hatātman' is one who has slain his self ; that is, one who is addicted to evil practices of every kind, or one who disregards all duties.

All combinations appertaining to 'Rasāyana', as also all combinations appertaining to 'Vrishya' (aphrodisiacs), and all those which are remedies of ailments, depend upon the physician. 61

Hence, he that is endued with knowledge, should, to the best of his power, worship him who is a preceptor of the Science of Life, who is possessed of intelligence, and who has reached the other end of the Veda (of life), even as the chief himself of the deities worshipped the twin Aṣwins. 62

The twin Aṣwins are celestial physicians. It has been said that they are partakers of a share of the offerings made in sacrifices. (In days of yore) when the head of Sacrifice had been severed from his body, it was the Aṣwins who fixed it again on the trunk. 63

The broken teeth of Pushan, the torn-out eyes of Bhaga, and the stupefaction of the arms of the wielder of the thunder-bolt, were treated by them.* 64

The deity also of cool rays (*viz.*, Soma) was treated by them when he was seized by pthisis. Verily, when Chandra was (in consequence of pthisis) divested of his handsome features, it was the Aṣwins who restored him to happiness (by curing him of his malady). 65

Chyavana, the son of Bhrigu, had not given up desire when he had become old and been overtaken by ugliness, and when he had been afflicted by loss of complexion and voice. It was the Aṣwins who restored him to youth once more.† 66

Those foremost of physicians, by these and diverse other acts (of success in treatment) became objects of worship with many high-souled deities and others having Indra for their first. 67

* 'Adwijātibhyah' implies 'to those who are not twice-born ones', *i. e.*, Çudras.

It is not clear whether 'arujebhyah' qualifies 'adwijātibhyah.' If it does, the meaning is 'healthy Çudras.'—T.

* The allusion is to the destruction of the sacrifice performed by Daksha. Mahādeva, having been excluded from that sacrifice, destroyed it in wrath.

Sacrifice, in his embodied form, sought to fly away, but Mahādeva pursued him and severed his head from the trunk. The teeth of Pushan were dragged out; the eyes of Bhaga were torn out; the arms of Indra were stupefied. The celestial physicians restored to Sacrifice his head, to Pushan his teeth, and to Bhaga his eyes. They also cured the paralysed arms of Indra.—T.

† Chyavana had married a beautiful princess, Sukanyā, in the full bloom of youth. The Aṣwins, who had been excluded by Indra from participating in sacrificial offerings, sought the aid of Chyavana and made him a young man by their medicaments. The Rishi, in return, forced Indra to restore their rights.—T.

Rites relating to the acceptance of offerings, hymns, various Mantras (sacred texts), libations of clarified butter, the fragrant smoke of incense, and animals are devised for them by Brāhmanas.* 68

Every morning, at 'Savana', Indra drinks 'soma' with the Aṣvins. In sacrifices, again, the illustrious chief of the deities makes himself merry with the Aṣvins in his company.† 69

Like Indra and Agni, the Aṣvins also are praised by the Brāhmanas. They are praised in Vedic words. Verily, other deities are not praised in similar language.‡ 70

Verily, the Aṣvins, those celestial physicians, are worshipped with devotion by the deities with their chief (Indra) at their head, they who are immortal, who transcend decrepitude, and who are above change. 71

Why then should not physicians be worshipped by men, to the best of their power, who are liable to death and disease and decrepitude, who are exposed to every misery, and who are desirous of obtaining happiness ? 72

It has been declared that one who is a preceptor of the Science of Life, who is possessed of pure conduct, who is endued with intelligence, who is devoted (to the science he professes), who belongs to the regenerate orders, and who has thoroughly mastered the scriptures (bearing upon his science), should be worshipped by all persons even as a Guru is worshipped.§ 73

Upon the completion (of the acquisition by him) of Vedic lore, the physician's third birth, it is said, takes place.

* 'Grahāh' is explained as implying 'Grahanavidhayah', that is, rites relating to the acceptance of offerings. The fact is, when offerings are made to the deities, these are never accepted unless proper rites be devised and proper *mantras* be uttered. What is said in this verse is that the Brāhmanas have devised proper ceremonials for the worship of the Aṣvins.—T,

† The object of this verse is to show the respect in which the Aṣvins are held. They are praised, like Indra and Agni, in Vedic language. Other deities are praised in 'Laukika' or common speech. The commentators do not point out this implied difference.—T.

‡ The word 'savana' generally implies a bath. It is doubtful in what sense it is used here. The commentators do not clear the difficulty. It stands here, probably, for a purificatory bath, or a Vedic rite.

'Sautrāmani' was a kind of sacrifice. It is used here for all sacrifices in general.—T.

§ This verse is important for more than one reason, for the question—who can be a physician—is answered here. Some texts read 'dwijāti'; Gangādhara reads 'trijāti.' If the former reading be adopted, the meaning would be 'one belonging to the twice-born or

In the absence of Vedic lore the word 'Vaidya' can never be applied to one.

One does not become a Vaidya by only one's previous (or actual) birth.* 74

Upon the completion (of the acquisition by him) of Vedic lore, the mind described as Brāhmya, or as appertaining to that of a Rishi, verily enters the person in consequence of such lore. Hence, one who is a Vaidya is said to have three births.† 75

(Hence) one that is endued with intelligence and desirous of longevity should never cherish evil intentions towards a preceptor of the Science of Life, or speak ill of him, or do any injury.‡ 76

That person cannot free himself (from sin) who, being treated by a physician, does not come to his service (at the time of need) whether he hears of it or not. 77

The physician also, who desires to win merit of the highest order, should, with tender care, protect all his patients, like his own children, from diseases.§ 78

The great sages, who were desirous of attaining to that goal (or status) which knows no change, and who had piety for their sole aim,

regenerate order ;' hence a Brāhmana, or a Kshatriya, or a Vaiçya. The reading 'trijātih' seems to be ungrammatical. 'Jātih' always means birth ; it was never, in ancient literature, used to imply caste, for which the word was 'Varna.' By adopting the reading 'trijāti' Gangādhara wishes to bring in the modern Vaidyas who are a mixed class.

In Pauranic literature, many passages occur which forbid Brāhmanas from becoming physicians. In fact, a Brāhmana, according to these authorities, falls away from his high status by becoming a physician.—T.

* The second line is differently read in some editions. If that reading be adopted, the meaning will be,—'only such a man deserves the appellation of Vaidya ; one cannot become a Vaidya by heredity.' This, perhaps, does not differ materially from the sense of the reading adopted by us.

The fact is, Brāhmanas, Kshatriyas, and Vaiçyas are said to have two births : 1. actual birth upon delivery by the mother, and 2, investiture with the sacred thread, on which occasion the Gāyatri is communicated. Besides these two, the physician is said to have an additional birth, viz, upon the completion of his studies, or the attainment of his lore.—T

† As to various kinds of mind, viz., Brāhmya, &c., Vide Lesson IV, Çārirasthāna, ante.—T.

‡ 'Anitwaram' implies 'agatwaram', i. e. the reverse of transitory. It qualifies 'āyus.'

§ 'Abhidhyāet' does not mean here coveting the wealth of the physician, but cherishing evil intentions towards him.—T.

§ Gangādhara reads,—'Ichchannāyuranuttamam.' It means 'desirous of longevity.' This can hardly be correct. The other reading which we adopt, is 'Ichchandharmamanuttamam', i. e. 'desirous of merit of the highest order'—T.

promulgated the Science of Life for the sake of piety, wealth, and enjoyment. 79

That physician who, not for self-interest, neither for his own enjoyments, but out of compassion for creatures, devotes himself to treatment, excels all (people).* 80

Those physicians who, for the sake of their living, sell treatment as an article of trade, (may be said to) throw off heaps of gold and accept heaps of ashes in return. 81

The physician cutting the very chains of Yama (the destroyer of creatures) gives life to one that is being hauled towards the abode of the son of Vivasvat by means of terrible diseases. 82

Another giver of piety and wealth like a physician cannot be conceived of in this world, since there is no gift which excels the gift of life—for the gift of life involves the gift of piety and wealth, since it is the living alone that can acquire these). 83

He who, thinking that compassion for creatures is the supreme virtue, devotes himself to treatment, has his ends (of life) accomplished and enjoys eternal felicity. 84

(Here are two verses containing a summary.)

The source of the Science of Life, the auspicious ordinances about the celestial herbs, and the jewel of all the Rasāyanas which is wedded to success, and which, indeed, differs very little from Nectar itself in its virtues, and which is inculcated by the chief himself of the immortals unto Brahmachārins endued with success of penances,—all these have been declared in this Section called 'Ayurveda-samutthāna' (by Punarvasu). 1-2

Thus ends the fourth section of Rasāyana, called 'Ayurveda-samutthāna.'†

Thus ends Lesson I, called 'Rasāyana', in the Division called 'Chikitsā', of Agniveṣa's treatise as revised by Charaka

* Verses 79 and 80 at first sight appear to be contradictory ; for if the Rishis promulgated the Science of Life for the sake of piety, of wealth, and of enjoyments, how can it be improper for a physician to take wealth and secure his own enjoyments ? The truth is, the physician is not commanded to disregard wealth and enjoyments, but to secure these without losing sight of piety. Only that physician is censurable who seeks wealth and enjoyments without regard for piety. He, on the other hand, who disregarding wealth and enjoyments, acts from compassion alone, transcends all people in merit.—T.

† This Division of the treatise is called 'Chikitsā', or Treatment. The first Lesson, in this Division is called 'Rasāyana.' This Lesson is distributed into four sections. The fourth section, called 'Ayurveda-samutthāna', ends here, and with it, the Lesson also ends.—T. j

LESSON - II.

VAJIKARANA.

§ 1. SAMYOGA-ÇARAMULIYA.

We shall now expound the Section, called 'Samyoga-Çaramuliya' of (the Lesson on) 'Vājīkarana.'

Thus said the illustrious son of Atri.* 1

A person who has his self under control, should seek for 'Vājīkarana' (use of aphrodisiacs), since piety and wealth, and enjoyment and fame, depend upon it. 2

The use of aphrodisiacs is the source of progeny. The aforesaid acquisitions all depend upon progeny. The best field for (the action of) aphrodisiacs is that woman who fills with joy, at her very sight, the person who intends to use them : 3

Since each of the desirable objects (of the senses) is said to be exceedingly pleasing, what need then be said of (the pleasure-giving power of) all the objects (of the senses) which exist in a state of combination in the body of woman ?† 4

A combination of all the objects of the senses exists in women only. Such a combination does not occur anywhere else.

Then, again, that combination, which exists in woman, of the objects of the senses, is conducive of the greatest pleasure.‡ 5

In women is pleasure in especial.

Upon women rests offspring.

Piety and wealth depend on women.

Lakshmi (goddess of Prosperity) depends on women.

* 'Vājīkarana' implies the administration of aphrodisiacs or medicines which increase semen and enhance sexual power.

Like Lesson I, this Lesson also is divided into four Sections. The first of these Sections is called 'Samyoga-Çaramuliya', because it treats first of sexual union and then of 'Çaramula' or the roots of *Saccharum Sara* which occur first in the first combination of drugs (possessed of aphrodisiac virtues) mentioned below.—T.

† What is said here is this : the objects of each of the senses are highly delightful. They exist separately in separate things. In the body of woman, however, the objects of all the senses exist together. Hence, the power of woman to contribute to our pleasure is superior to that of all other things in the world.—T.

‡ Things may exist in which a combination occurs of the different objects of senses. Take, for example, a harmonium. It may have a delightful appearance. It has a delightful sound. If laved with otto-de-rose, it may have a delightful scent. If covered with velvet, its touch also may be delightful. Yet it cannot be compared with a beautiful woman.—T.

All the worlds depend on women*. 6

That woman who is exceedingly beautiful, who is in the full vigour of youth, who is adorned with auspicious marks, who is pliant (to the will of her husband), and who is educated, is herself the best of aphrodisiacs. 7

The accomplishments of women, *viz.*, beauty and the rest, (which arise) from the influence of destiny and also from diverse kinds of food and enjoyments occurring in this world, increase (in degree) when they get congenial male companions (for pairing with them).† 8

She who, in consequence of her age, beauty, speech, and gestures, is regarded by one as the best of her species, she who, through destiny or her own acts, enters into one's heart, 9

she who is the feast of one's heart, she who has a heart that beats in unison with one's heart, she who is of the same temperament with one, she who is pliant to one's will, she who gratifies one with all the means of gratification, 10

she who, in consequence of her superior accomplishments, enchains all the senses of one, she from whom when one is separated one becomes unable to derive pleasure from anything and looks upon the whole world as destitute of woman, 11

she without whom one bears one's body as if it were reft of all senses, she whose very sight dispels one's grief and anxieties and cheerlessness and fears, 12

* 'All the worlds depend upon women', that is, women continue the creation ; besides, as piety and wealth depend upon women, the future worlds may be said to depend upon women, for it is by piety and wealth that man wins the future worlds. Women give birth to sons, by whom the father pays off his debts to his ancestors, and gains religious merits. Man may earn, but unless assisted by a good wife, he cannot save. By the wealth saved he performs sacrifices and religious rites which enable him to acquire merits that improve his position hereafter.—T.

† This verse is difficult to be understood. The above rendering is offered tentatively. *Gangādhara* reads 'nivartante.' In other editions occurs 'vivaraddhante.' Beauty and other accomplishments of women certainly arise from the influence of destiny which has been explained to be the acts of previous lives. They are due also to food and enjoyments. A starving and miserable woman, even if born beautiful, loses her beauty. So one gains in beauty by good living.

What is meant, however, by beauty, &c., being enhanced by the companionship of congenial males, is not very clear, unless it be that beauty is improved by the cheerfulness caused by agreeable companionship.—T.

she in whose company one passes one's hours in complete trustfulness, she whose sight fills one with raptures, she unto whom one goes with ever-recurring pleasure and downright speed as if unto a charmer unseen before, 13

she unto whom one goes repeatedly without a feeling of satiety, she is regarded as the foremost of aphrodisiacs which one can have.

This variety is due to the variety of temperament which distinguishes human beings.* 14

One who is desirous of offspring should, when he is free from disease, go to a woman that belongs to a different 'Gotra', that is herself an aphrodisiac, that is cheerful, that is free from disease, and that has purified herself by the prescribed bath after her functional flow.† 15

As a branchless tree that is without shadow and without fruit, and that emits a disagreeable scent, even so is a man who is lone and childless.‡ 16

As a painted lamp (which does not yield light); as a dry tank (which has no water), as a thing that looks like a (precious) mineral without being at all a mineral, even so should a childless man be known to be (no man but only) a human figure made of straw. 17

A man who has no offspring should be regarded as one having no position, as one who is nude, as one who is empty, as one who has only one sense, and as one who has no necessity for work. 18

A man with many children is like one who has many forms, or one having many faces, or one having many bodies, or one of great activity, or one having many eyes, or one having varied experience, or one having many souls. 19

A man with many children is praised as one who is auspicious, or one that is possessed of excellence, or one that is deserving of high

* The original is very terse. I expand it a little to bring out its sense clearly. In the above verses (9 to the first line of 14), various kinds of women have been indicated. This variety is due, as the Rishi explains, to the variety of temperament of human beings.—T.

† As regards 'Atulyagotra', *i. e.*, belonging to a different 'gotra', *vide* Çārirasthānam, Lesson II.—T.

‡ 'Ekaçākha' is, literally, one-branched; implying a tree that is without any branch and that consists of only a stem.—T.

ap̄plause, or one endued with great energy, or one having many branches. ²⁰

Joy, strength, happiness, livelihood, expansion, wealth, continuation of lineage, fame, future worlds of bliss, happiness hereafter, gratification, all depend on progeny. ²¹

Hence, one who seeks progeny, as also the merits that are dependant on progeny, and also the pleasures of sexual congress, should habitually use aphrodisiacs. ²²

I shall, after this, declare the various combinations of aphrodisiacs, which enhance the delights of (sexual) enjoyment, which have been well-tested, and which increase one's energy and (the number of) progeny. ²³

NUTRITIVE PILLS.

The roots of (*Saccharum Sara*), the roots of Ikshu (*Saccharum officinarum*), the roots of Kāndekshu (a variety of *Saccharum*), the roots of Ikshubālīka (a variety of *Saccharum officinarum*), Çatāvāri (*Asparagus racemosus*), Payasyā (otherwise called Kshirakākoli, a bulb of the onion tribe brought from the Himalayas), Vidāri (*Batatus paniculatus*), Kantakāri (*Solanum Xanthocarpum*), Jivanti (*Cælogyne ovalis*) Jivaka, * Meda, † Vira (otherwise called Çālaparni, *Desmodium gangeticum*), Rishavaka, ‡ Balā (*Sida cordifolia*), Riddhi, § Gokshuraka (*Tribulus lanuginosus*), Rāsnā (*Vanda Roxburghii*), Atmaguptā (*Mucuna pruriens*), and Punarnavā (*Boerhavia diffusa*): each of these, of the measure of 3 palas, should be taken; also an 'āḍhaka' (8 seers) of new seeds of *Phaseolus Roxburghii*; boil all these together in a 'drona' (64 seers) of water till only a fourth of the water (*viz.*, 16 seers) remains.}}

Into it should be thrown the paste of liquorice, the fruit of *Vitis Vinifera*, Phalgu (the fruit of *Ficus hispida*), the fruit of Pippali

* Not identifiable. Physicians use, instead of it, Guḍuchi or *Tinospora corifolia*.

† Medā also is not identifiable. Physicians use Aḥwāgandhā, or *Physalis flexuosa*, as a substitute.—T.

‡ Not identifiable. The substitute used is 'Vansalochana' or bambu-manna.—T.

§ Not identifiable. The substitute used is Balā or *Sida cordifolia*.—T.

|| A drona means 32 seers. Double the measure, or 64 seers, should be taken because of its being a liquid.—T.

(*Piper longum*), Atmaguptā (*Mucuna pruriens*), Madhuka (*Bassia latifolia*), Kharjjura (*Phoenix sylvestris*), and Çatāvāri (*Asparagus racemosus*); -

To this the physician should add the expressed juice of Vidāri (*Batatus paniculatus*), of Amlaka (*Phyllanthus Emblica*), of Ikshu (*Saccharum officinarum*), and ghee, each of the measure of an 'āḍhaka' (16 seers), and also cow's milk of the measure of a 'drona' (64 seers):

All these should once more be boiled together till only (the measure of) the ghee remains.

Straining the product, the physician should mix with it sugar and Tugākshira (bambu manna), each reduced to pulv and of the measure of a 'prastha' (2 seers); also Māgadhi (*Piper longum*), 4 palas; and pepper, 1 pala; also Tvach (the bark of *Cinnamomum Zeylanicum*), Elā (*Elettaria cardamomum*), and Keçara (otherwise called Nāga-keçara, or *Mesua ferrea*), each reduced to pulv and of the measure of half a pala.

The product should then be mixed with honey of the measure of 2 'kuḍavas' (32 tolas or half a seer).

This should then be divided into pills each weighing 1 pala.

The pills thus formed should be administered to one in measure according to one's power of digestion.

This preparation is an eminent aphrodisiac.

It is, besides, possessed of highly nutritive virtues, and it enhances strength.

By the use of this medicine a man can approach a woman like a stallion. 24-32

APHRODISIAC GHEE.

Take the seeds, that are new, of Māsha (*Phaseolus Roxburghii*), and the seeds, that are new, of Atmaguptā (*Mucuna pruriens*), each of the measure of an 'āḍhaka' (8 seers).

Add Jivaka (a), Rishavaka (b), Medā (c), Virā (otherwise called Kākoli, a root brought from Morung), Riddhi (d), Çatāvāri (*Asparagus racemosus*), liquorice, and Açwagandhā (*Physalis flexuosa*), each of the measure of 32 tolas.

The physician should cook these together.

To this should be added ghee of the measure of 1 'prastha' (4 seers) and the expressed juice of Ikshu (*Saccharum officinarum*), of the

same measure ; the expressed juice of Vidāri (*Batatus paniculatus*), of the same measure ; and cow's milk, of ten times the measure of each of these.

The total product should then be cooked on a mild fire.

After the cooking is over, the *ghee* should be taken down (from the fire).

Into it should be thrown sugar, bambu manna, and honey, each of the measure of 4 palas ; also the pulv of the fruit of Pippali (*Piper longum*), of the measure of 1 pala.

One pala of this preparation should be licked every day, according to the digestive fire of the person desirous of this aphrodisiac.

After the medicine has been digested, one should take boiled rice (according to directions already given).

Even this should be the programme of the person who is desirous of a never-failing supply of vital seed as also strength of genital organ. 33-37

THE APHRODISIAC KNOWN AS PINDARASA.

Take these six, *viz.*, sugar, the pulv of the seeds of Māsha (*Phaseolus Roxburghii*), bambu-manna, milk, *ghee*, and wheat flour.

With the aid of *ghee*, make a pudding of these.*

Without boiling it too much, it should be pounded (with the hand).

To it should then be added hot meat-juice of fowl, rendered sweet (by the addition of sugar) and fragrant, so that the pudding may become thick and solid.

The product, thus arrived at, is called 'Pindarasa.'

It is a good aphrodisiac, possessing at the same time nutritive properties. It enhances the strength also.

By this medicine one becomes so strong as to be able to approach a woman like an excited stallion.

With the meat-juice also of the peacock, the partridge, and geese 'Pindarasa' may be prepared after the same manner. 38-41

* The process of making the pudding is this : fry the pulv and wheat-flour &c., in *ghee*. Then boil them in milk and add sugar. The product should be neither a liquid nor a solid.—I.

APHRODISIAC JUICES.

Take *ghee* and the seeds of *Māsha* (*Phaseolus Roxburghii*), and the testicles of goats.

Cook these with the meat-juice of buffalo flesh.

Straining this juice properly, it should be mixed with the juice of such sour fruits as those of *Dāḍima* (*Punica granatum*), *Amlaka* (*Phyllanthus Emblica*), &c.

Thus mixed, it should be fried in *ghee*.

Add to it, after the frying is over, a little salt, as also (the pulv of) coriander seeds, cumin seeds, and dry ginger.

This excellent juice is a good aphrodisiac, tonic, and nutritive. 42-43

OTHER APHRODISIAC JUICES.

Cook the flesh of the sparrow in the meat-juice of the partridge ; and the flesh of the partridge in the meat-juice of fowl ; and the flesh of fowl in the meat-juice of the peacock ; and that of the peacock in the meat-juice of the duck or the goose.

Each of these preparations should be fried in new *ghee*, and should then be mixed with the juice of such sour fruits as those of *Punica granatum*, *Phyllanthus Emblica*, &c.

Make each of the preparations sweet and perfumed agreeably to the taste (or constitution) of the person desirous of using it.

All these meat-juices promote strength. 44-45

He who, after being gratified with the flesh of the sparrow, takes milk, does not lose the turgidity of his organ, nor does his vital seed escape during that night. 46

He who takes boiled rice of the 'Shastika' variety, mixed with a copious measure of *ghee*, and the soup of *Māsha* (*Phaseolus Roxburghii*), and afterwards takes a draught of milk, succeeds in keeping himself awake for the whole night, retaining the full vigour of youth (as regards sexual ability). 47

He who takes to his fill the flesh of fowl fried in the semen of the crocodile cannot sleep at night with unexcited organ. 48

Boil fish-roe (in water) and thereby extract its juice.

Fry the juice in *ghee*, and take it.

Take also the eggs of geese, pea-hens, and fowl. 49

(Here are two verses).

When a person, after his body has been purified (by purgatives and emetics), and the ducts have been cleansed, takes a beneficial and prescribable aphrodisiac in proper time, such aphrodisiac is seen to operate on him efficiently.

An aphrodisiac, taken under such circumstances, promotes nutrition and imparts strength. 50

Hence, it is necessary to first correct the system (by administering purgatives and emetics) agreeably to what the system can bear. In a body that has not been cleansed (by correctives), preparations whose virtues have even been well tested do not produce the expected results even as well-prepared colours do not properly tinge a piece of cloth that is unwashed of dirt. 51

(Here are two verses containing a summary).

The virtues of the administration of aphrodisiacs, for what man what woman is proper soil, what the demerits are of men that are childless, the merits of persons who have children, the five and ten combinations that enhance energy and progeny, and that impart nutrition and strength, have all been set forth in this Section called Çaramulya. 52-53

Thus ends the first Section, called 'Samyoga-Çaramulya' of Lesson II called 'Vājīkarana', of the Division called 'Chikitsā.'

§ II. ASIKTAKSHIRIYAM.

We shall now expound the second Section, called 'Asiktakshiriyam' of the Lesson on 'Vājīkarana.'

Thus said the illustrious son of Atri.* 1

Take some grains of 'Shastika' paddy, in which only the milky juice occurs; which are only partially developed; which are green (and not dry); and which are cleansed of all filth.

Soaking them in cow's milk till they become swollen (and look like fully developed seeds), pound them in a mortar.

* That which follows clearly explains why this Section is called 'āsikta-kshiriyam.' 'Kshira' is milk, or milky juice. With the milky juice of a variety of paddy when unripe, certain good aphrodisiacs are made.—T.

PART XXXV.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1905.

(The right of reproduction is reserved.)

ABSTRACT OF THE CONTENTS

OF

PART XXXV.

Pages 1074 to 1096 complete Lesson II.

Various aphrodisiac preparations have been set forth. Almost all of them have been well tested, says the Rishi.

Lesson III begins at page 1096, on Fever.

The observations of the Rishi on the origin of Fever and the diverse kinds of Fever are fraught with great interest.

The passage on the mythological origin of Fever is evidently an interpolation.

Observations also on wind, bile, and phlegm and their correspondence with the several seasons are extremely interesting.

The treatment of some varieties of Fever occurs in this Lesson. The Rishi's observations on this subject are fraught with sound sense.

Altogether, the aphorisms on Fever, its varieties, the methods of treatment, and the Regimen of the patient, will abundantly repay a careful perusal.

They should then be pressed (for obtaining the juice that is in them).

(Having obtained the juice), the pounded grains should once more be pounded and then grinded (with the hand) with milk.

The paste (thus formed) should again be pressed (for obtaining its juice).

All these processes should be gone through with care.

Taking the juice (that is thus obtained), it should be mixed with (an equal measure of) milk. It should then be strained (through a piece of cloth).

It should then be mixed with the juice of the seeds of Atmaguptā (*Mucuna pruriens*), the juice of Dhānya (*Coriandrum sativum*), of Māsha (*Phaseolus radiatus*) of Balā (*Sida cordifolia*), of Supyaparni, (otherwise called Mudgaparni, *i. e.*, *Phaseolus trilobus*), of Jivanti (*Cœlogyne ovalis*), of Jivaka (*a*), of Rishabhaka (*b*), of Riddhi (*c*), of Kākoli (*d*), Çwadangshtrā (*Tribulus lanuginosus*), Madhuka (liquorice), Çatāvāri (*Asparagus racemosus*), Vidāri (*Convolvulus paniculatus*), Drākshā (the fruit of *Vitis vinifera*), and Kharjjura (the fruit of the date). Mixing these together in equal measures, boil them duly.

Into the boiled product should be cast the pulvs of the following, *viz.*, Tugākshiri (bamboo manna), Māsha (*Phaseolus radiatus*), Çāli (paddy of the well-known variety so called), Shashtika (paddy of the variety so called), and Godhuma (wheat).

In consequence of these, the boiled decoction would become thick.

When it has become thick owing to the addition of these powders, a copious measure of honey and sugar should be added for sweetening it.

After this, boluses of the size of jujubes should be made of it. These should then be fried in *ghee*.

The boluses should be administered according to the strength of the digestive fire of the person desirous of taking them.

While taking the boluses, one's diet should be milk and meat-juice.

By using this medicine, a person, even if he be old in years, gets many children of his own loins, all of whom become long-lived.

a. Not identifiable. The substitute used is Guḍuchi (*Tinospora cordifolia*).

b. Not identifiable. The substitute used is bamboo manna.

c. Not identifiable. The substitute is Balā (*Sida cordifolia*).

d. A root brought from Nepal.

Even this is the composition of 'Shāshtikādi-guḍikā' (boluses made of paddy and other ingredients), capable of making a man the father of many children. 2-9

COMPOSITION OF APHRODISIAC CAKES.

The physician should obtain the semen of these, *viz.*, sparrows, geese, cocks, peacocks, porpoises, and alligators ;

Also *ghee* of cow's milk ;

Also the fat of the boar and the shrike ;

Also the pulv of rice obtained from 'Shashtika' paddy, and flour of wheat.

Mixing these together, make 'Pūpalikās', or 'Çashkulis', or 'Vārtikās' of the product ; or cakes of other kinds, or edibles of different sorts.*

In consequence of the administration of these edibles, one becomes as invigorated as a stallion. 10-13

EXPRESSED JUICE OF APHRODISIAC VIRTUES.

Take the seeds of Atmaguptā (*Mucuna pruriens*), the seeds of Māsha (*Phaseolus radiatus*), the fruit of date, Çatāvāri (*Asparagus racemosus*), Sringātaka (*Trapa bispinosa*), and Mridwikā (dried grapes) of the measure of one 'prastha' (2 seers).

Boil these in a 'prastha' of milk, as also a 'prastha' of water,† till only a 'prastha' remains.‡

Strain this through a piece of clean cloth, and mix with it three 'prāsritas' of each of these, *viz.*, sugar, bamboo manna, and new *ghee*.

This should be taken with a mixture of honey (the dose being regulated by the measure of one's appetite).

During the period the medicine is taken or continued, one should eat boiled 'Shashtika' rice (with a copious measure of *ghee* and milk.)

By using this preparation, even a person that is reft of strength and overtaken by decrepitude, succeeds in obtaining a large number

* Cakes are made of diverse sizes and shapes. Those that have conical ends with the middle portion thicker, are called 'Pūpalikās.' Those that are flat and circular are called 'Çashkulis.' Those that are round and fried in *ghee* or oil, are called 'Vartikās.'—T.

† Being liquids, the measures should be doubled ; that is, 4 seers of milk, and 4 seers of water are to be taken.—T.

‡ This would necessarily imply not 2 but 4 seers.—T.

of children, and in approaching women with the energy of a young man. 14-17

APHRODISIAC MILK.

The heads of date trees, the seeds of Māsha (*Phaseolus radiatus*), Kshirakākoli (a bulb of the onion tribe brought from the Himālayas), Çatāvāri (*Asparagus racemosus*), date fruit, the fruit of Madhuka (*Bassia latifolia*), Mridwikā (dried grapes), and the seeds of Ajaḍā (*Mucuna pruriens*), each of the measure of one pala, should be boiled in water of the measure of one 'Aḍhaka' (8 seers).

When only a fourth part of the liquid remains, one 'prastha' of milk should be added and boiled with it.*

When reduced to the measure of the milk that is thus added, it should be taken down and regarded as fit for use, adding sugar to it of the proper measure.

(The dose should be according to the measure of one's appetite).

While taking or continuing the medicine, one should eat boiled 'Shashtika' rice, mixed with a copious measure of ghee.

This preparation, with sugar added to it, is regarded as one of the foremost of aphrodisiacs. 18-20

APHRODISIAC GHEE.

Jivaka (a), Rīshabhaka (b), Medā (c), Jivanti (*Cælogyne ovalis*), the two varieties of Çravani (*Hydrocotyle Asiatica*), date fruit, the fruit of Madhuka (*Bassia latifolia*), the fruit of Drākshā (dried grapes), Pippali (*Piper longum*), Viçwabheshaja (dry ginger), Çringātaka (*Trapa bispinosa*), Vidāri (*Batatus paniculatus*), new ghee, and water, should be boiled together.

When reduced to the measure of the ghee, it should be taken down.†

* The water should be of double the measure, that is, 16 seers. So the milk also should be of the measure of 2 'prasthas,' i. e., 8 seers. The whole should be boiled down to 4 seers.—T.

a. Not identifiable. Guḍuchi or *Tinospora cordifolia* is used as a substitute.—T.

b. Not identifiable, bamboo manna being used as a substitute.

c. Not identifiable. Açwagandhā or *Physalis flexuosa* is used as a substitute.—T.

† Gangādhara explains that when the measures are not set forth, the solid articles should be together of the measure of 1 seer. The ghee should be 4 seers; milk, 4 seers; and water, 12 seers. The compound should be boiled down to 4 seers.—T.

To this should be added half a seer of sugar, and half a seer of honey.

The dose should be according to the measure of one's appetite.

While continuing to take the medicine, one should take boiled rice of the 'Shashtika' variety, mixed (not with other *ghee* but) with the *ghee* (thus prepared).

This preparation is regarded as one of the best aphrodisiacs. It is, besides, an efficacious tonic.

It possesses also the virtue of improving the complexion as also the voice. It is also a nutritive, capable of increasing the bulk of the body. ²¹⁻²³

APHRODISIAC CURDS.

Take the cream of curds that should be as white as the autumnal moon, and free from every defect.

The intelligent physician should then mix with it sugar, and honey, and (the pulv of) pepper, and bamboo manna, and *Elettaria cardamomum*, reduced to powder.

Straining the compound through a piece of clean cloth, keep the (strained) product in a new earthen jar.

It should then be taken, mixing it with boiled 'Shashtika' rice made cold and enriched with *ghee*.

After taking such rice so mixed, one should take, of the measure prescribed, the preparation called 'Rasālā.'*

One who takes this preparation followed by a proper dose of Rasālā, becomes endued with brightness of complexion, a good voice, and strength, and his sexual power also is increased. ²⁴⁻²⁶

APHRODISIAC MILK.

The person who takes 'Shashtika' rice, that is as white as the rays of the moon, and that is enriched with milk and *ghee*, and that has sugar and honey mixed with it, feels strong for sexual congress. ²⁷

APHRODISIAC PREPARATION WITH ALLIGATORS' EGGS.

Take some eggs of alligators, as also some eggs of hens. Fry them in hot *ghee*. Mix them then with the pulv of 'Shastika' rice and new *ghee*.

* By 'Rasālā' is meant a preparation of curds, sometimes called 'Çikharini', the ingredients being 'Kishnajiraka' (*Nigella sativa*), treacle, ginger, the bulbous root-stock of *Cyperus partenuis*, camphor, sandal-paste, musk, and diverse spices.—T.

Make cakes of the product. These cakes may be taken by the person desirous of using an aphrodisiac.

After taking the cakes, drink a glass of 'Vārūni' wine.

Through the virtue of these cakes, one can approach a woman like a stallion and discharge his seed like an elephant. 28-29

Here are some verses containing a summary.

The eight preparations which have been spoken of in this Section called 'Asikta-kshirika', should be taken by those who are desirous of acquiring energy of manliness as also a numerous progeny. 30

Through the virtues of these various preparations one becomes endowed with a handsome and oily body. One also becomes possessed of strength and fairness of complexion and the cheerfulness of mind.

The effects of the medicines enable one to indulge, like a stallion, in sexual congress with beautiful women for a period of eight years (without repeating their use during the interim.) 31

Whatever things may be agreeable to one's mind, such as delightful woods and gardens, banks of rivers and lakes, hills and mountains, agreeable and beloved women, ornaments and perfumes and floral garlands, and beloved friends and companions, should all be regarded as aids to aphrodisiac combinations.* 32

Thus ends the second Section, called 'Asikta-kshirika', of Lesson II on 'Vājīkarana.'

§ 3. MASHAPARNA-VAJIKARANA.

We shall now expound the 3rd Section, called 'Māshaparna-Vājīkarana,' (of Lesson II).†

Thus said the illustrious son of Atri. †

The milk of a cow that is fed with the leaves of Māsha (*Phaseolus radiatus*), that has calved for the first time, that is healthy and plump, that has four teats in her udders, that has her calf living and of the same colour with her, that is either red or white or black in colour, that has horns rising perpendicularly, that is mild of temper, that

* Gangādhara rightly explains that the things mentioned in verse 32 are, instead of being aphrodisiacs, aids to aphrodisiacs. Everything that contributes to cheerfulness of mind must necessarily be so.—T.

† ,Māshaparna-Vājīkarana' implies aphrodisiacs with the help of 'Māshaparna' or the seeds of *Phaseolus radiatus*.—T.

eats sugarcanes as also leaves of Arjuna (*Pentaptna Arjuna*), and that yields thick milk, should be drunk by an intelligent person.

The milk should be drunk, raw or boiled, with sugar, and honey, and *ghee* mixed with it.

Such milk should be regarded as one of the foremost of aphrodisiacs. 2-4

A person who desires an inexhaustible stock of semen, should drink milk boiled with drugs which increase the measure of semen, also milk boiled with drugs which prolong life, also milk boiled with drugs which promote nutrition and increase corpulency, also milk boiled with drugs which increase the milk of the body.

Each of these preparations of milk should be mixed with wheat-flour and *ghee* and honey and sugar.* 5-6

Take 2 tolas of each of the following drugs, *viz.*, Medā (not identifiable, Aṅwagandhā or (*Physalis flexuosa* being used as a substitute), Payasyā (otherwise called Kshirakākoli), Jivanti (*Calogyne ovalis*), Vīdāri (*Batatus paniculatus*), Kantakāri (*Solanum Xanthocarpum*), Māsha (seeds of *Phaseolus radiatus*), Ṣwadangshtrā (otherwise called Gokshura or *Tribulus lanuginosus*), Kshirikā (otherwise called Rājādāni or *Mimusops hexandra*), Godhuma (wheat), Ṣāli (a variety of rice), and Shastika (a variety of rice).

Boil these in 8 seers of milk with 8 seers of water.

The boiling should be regarded as over when only the measure of the milk remains in the vessel.

It should then be strained, and mixed with honey, *ghee*, and sugar.

If this preparation is drunk by an old man of even seventy years of age, he gets a large progeny, and enjoys the pleasure of sexual congress like a young man in full vigour of health. 7-9

The milk of such a cow, boiled with circular leaves of pure gold, and mixed with *ghee*, honey, and sugar, is another aphrodisiac which enables a person to beget many children. 10

Take thirty fruits of *Piper longum*. Pound them properly. The powder should be fried in a 'Prakuncha' of oil and *ghee*.†

* Milk boiled with glactiphorous drugs is prescribed for even male persons because the milk generated in a male person is conducive to an increase of oiliness of the body as also of semen.—T.

† A 'Prakuncha' is one 'pala' or 8 tolas —T

It should then be mixed with sugar and honey.

The product should be placed in a vessel.

Into this vessel the milk should be drawn from the udders of a cow of the description given above.

The milk thus drawn should be taken by one desirous of using aphrodisiacs.

The measure should be according to one's appetite.

After the milk has been digested, one should take 'Shastika' rice, with a copious measure of milk and *ghee*.

By this the turgidity is continuously maintained of one's organ, and one's power is greatly increased of retaining the vital seed.* 11-12

Take a certain measure of Māsha (the seeds of *Phaseolus radiatus*) and 'Shastika' rice.

Take an equal measure of Çwadangshtrā (*Tribulus lanuginosus*) and Vidāri (*Batatus paniculatus*). With the expressed juice of these, to which should be added four times as much milk, the former should be cooked into a frumenty.

Enriched with *ghee*, this frumenty proves to be a good aphrodisiac. 13

Take a 'Kuḍava' (half a seer) of the powder of the fruits of the group of drugs called Jivanya.

Also the powder, of the same measure, of the fruits of the group of drugs classed as 'Snigdha' or emollients.

Also the powder, of the same measure, of the fruits of the group of drugs classed as 'Ruchikāri' (capable of creating a relish for food).

Also the powder, of the same measure, of the fruits of Atmaguptā (*Mucuna pruriens*).

Also the powder, of the same measure, of the seeds of Māsha (*Phaseolus radiatus*).

Take also the powder, half a seer each, of sesame seeds and the seeds of Mudga (*Phaseolus Mungo*).

Also half a seer of wheat-flour, and half a seer of powdered 'Çali' rice.

Take half a seer of *ghee*.

Boil all these together in a proper measure of milk.

Make cakes of the paste that will result from the boiling.

* 'Nā', in the last line, is the nom. sing. of 'nri' meaning man.—T.

These cakes, owing to their aphrodisiac virtues, should be taken by a person who has many wives.* 14-16

Take (new) ghee (of cow's milk), measuring 4 seers, mixing the decoction, measuring 1 seer, of Çatāvari (*Asparagus racemosus*) with it.

It should be boiled with milk of ten times that measure (*i. e.*, 40 seers).

The product should be strained and then mixed with sugar, the pulv of the fruit of *Piper longum*, and honey.

This is regarded as one of the best aphrodisiacs.† 17

Take the pulv of liquorice, of the measure of a 'Karsha' (*i. e.*, 2 tolas).

Add *ghee* and honey, each of the same measure.

One who takes this, and drinks milk afterwards, becomes possessed of great energy. 18

A young man who eats and drinks *ghee* and milk everyday, who is fearless and free from ailments of every kind, who indulges in sexual pleasure every day, and who cherishes voluptuous thoughts, succeeds in approaching his wives like a bovine bull. 19

They that are of the same occupation, they that are crowned with success in respect of their purposes, they that follow one another (*i. e.*, cherish the same opinions), they that are skilled in music and pastimes of diverse kinds, they that are of equal minds and age, they that are possessed of respectability of birth, liberality, good behaviour, and purity of conduct (external), they that are endued with desire for women, they that are always cheerful, they that are free from sorrow of every kind, they that are free from anxiety of every kind, they that are of equal conduct, they that are attached to one another, they that are beloved, they that are sweet-speeched, with such companions if

* The drugs called 'Jivaniya' are ten in number. They are 1. Jivaka, 2. Rishabhaka, 3. Medā, 4. Mahāmedā, 5. Kākoli, 6. Kshirakākoli, Mudgaparni, 8. Māshaparni, 9. Jivanti, and 10. Madhuka,

The drugs called 'Snigdha' or emollients are ten. They are 1. Mridvikā, 2. Madhuka, 3. Maduparni, 4. Medā, 5. Vidāri, 6. Kākoli, 7. Kshirakākoli, 8. Jivaka, 9. Jivanti, and 10. Çālaparni.

The drugs called 'Ruchikāri' are ten. They are 1. Amra, 2. Amrātaka, 3. Nichula, 4. Karamarddaka, 5. Vrikshāmla, 6. Amlavetasā, 7. Kuvāla, 8. Vadara, 9. Dāḍima, and 10. Mātulānga.—T.

† When no measure is stated, 1 'prasha' or two seers is the measure to be taken.—T.

one associates freely, one becomes endued with energy for sexual congress.* 20-22

Through these, *viz.*, rubbing the body with oils, cleansing the body (with turmeric paste, &c.), washing the body, use of fragrant unguents, wearing of floral garlands and ornaments, comfortable chambers and beds and seats, untorn and agreeable garments, melodious warble of winged songsters, the sounds of ornaments worn by women, and champooing of the body by beloved women, one obtains energy for sexual congress. 23-24

Receptacles of water adorned with lotuses and haunted by excited bees, chambers perfumed with flowers of *Jasminum grandiflorum* and those of *Nilumbium speciosum*, and rendered cool by means of sandal-paste, and springs of fragrant water, rivers with foaming water, hills and mountains having blue valleys and table-lands,† the rise of blue clouds, nights rendered delightful by moon-rise, soft breezes charged with the perfumes of a hundred lotuses, nights especially adapted to indulgence in sexual pleasure, spots reft of preceptors and seniors, diverse aids to cheerfulness, blossoming woods and groves resounding with the notes of the *Kokila*‡ abounding with choice edibles and drinks, mellifluous with strains of music (both instrumental and vocal), and fragrant with floral wreaths, a heart elated (with joy) and utterly free from anxiety of every kind, accomplishment of all purposes cherished, ungratified desire, and beautiful women,—all these are the weapons of the deity of Desire.§

All these, as also youth, and that season of the year which is exciting (*viz.*, spring), are the highest sources of pleasure open to men. 25-29

* The fact is, such companions are regarded as a sort of aphrodisiac.—T.

† 'Sānu' implies level land either at the foot of mountains or on their tops, or between two heights.—T.

‡ Kokilas lay their eggs in the nest of crows which hatch them as if they are their own eggs. Hence the former are called 'Parapushta.'—T.

§ The Hindu Cupid, called Kandarpa, or Kāma, or Atmabhu, or Manobhu, &c., is represented as an exceedingly handsome youth having a bow made of flowers, and shafts also made of flowers. He has, for his troops, Spring and all his attendants such as the Kokila, &c.—T.

(Here occurs a verse containing a summary.)

In this, the third Section, called 'Māshaparna,' (of Lesson II on 'Vājikarana') have been explained the five and ten preparations that are contributors of pleasure and imparters of nutrition and strength. ¹

Thus ends the third Section, called 'Māshaparna-Vājikarana,' of Lesson II, on 'Vājikarana,' of the Division, called 'Chikitsā, of Agniveṣa's work as revised by Charaka.

§ 4. PUMAN JATAVALADIKAM.

We shall, after this, expound the fourth Section, on 'Vājikarana,' called 'Pumān Jātavalādikam.'

Thus said the illustrious son of Atri.* ¹

The methods by which a man, having acquired strength, may be able to approach women as often as he may wish, and soon get a numerous progeny, shall now be explained. ²

All men endued with strength are not necessarily fathers of many children.

Then, again, men with ample proportions of limbs and great strength are seldom able to show their strength in approaching women.

It is seen, again, that men of weak or unenduring constitutions are strong in approaching women and possessed of many children.

Some, again, are by nature weak (in the matter of sexual indulgence). Some also become weak (in this respect) owing to ailments.³⁻⁴

Some men are seen to approach many women with the energy of the Chataka (sparrow).

Some, again, are to be seen who, without being able to approach many women, inject their semen into the women of their choice like an elephant.

Some, in consequence of circumstances that excite desire, are able to approach women.

* This Section is called 'Pumān Jātavalādikam', owing to the drugs mentioned in it that increase the strength or energy of a man.—T.

Some, in consequence of strength-giving food and drink, are able to approach women.*

Some are able to approach women in consequence of especial efforts (such as kissing and embracing, &c.)

Some have the power naturally.

Hence we shall expound some preparations which impart strength to the weak, which contribute to the happiness of those that are even strong, and which are, besides, efficient aids to strength. 5-7

Unto people whose bodies have been first cleansed by the administration of proper correctives, the physician, observant of their bearing capacity, should administer enemata, both dry and oily, consisting of such drugs as increase the semen and progeny.

For people who are accustomed to milk and meat-juice, the enemata prescribable are those made of *ghees* and oils and meat-juice and milk and sugar and honey.†⁸⁻⁹

APHRODISIAC FLESH-BOLUSES.

Take a quantity of pork.

Pound or grind it (in a pestle with the aid of a mortar).

Add to it 'Saindhava' salt and the pulv of pepper, (of proper measure).

Make boluses, of the size of jujubes, of the flesh thus prepared.

Fry those boluses in hot or boiling *ghee*.

Cast those boluses, hardened by frying, into the meat-juice of fowl, which has been enriched by the addition of *ghee*, rendered fragrant by perfumes, and boiled with curds and the juice of the fruit of *Punicum granatum*.

The meat-juice should then be so boiled that the boluses of flesh in it may not break.

By drinking the meat-juice and eating the boluses of flesh, one obtains an inexhaustible supply of semen. 10-12

* Some texts read 'Avyasanadhrubāh'. The meaning is, 'are able to approach women when they are free from griefs, &c.' Others read 'Abhyasanadhrubāh', the sense being—'are able to approach women in consequence of habit or practice.'—T.

† Enemata are of two kinds, *viz.*, dry and oily. It seems that when enemata are prescribed for even men whose bodies have been sufficiently cleansed by emetics and purgatives, they are regarded as possessed of aphrodisiac virtues.—T.

The physician should, after the same manner, cause to be prepared boluses and juices of other kinds of clean meat.

The administration of these promotes the supply of semen in one's body.* 13

APHRODISIAC MEAT-JUICE OF BUFFELO.

Take a quantity of the seeds of Māsha (*Phaseolus radiatus*).

Drench them in water till sprouts come forth.

These should be carefully separated from other articles that may have been mixed with them.

The seeds, thus separated, should be husked.

With them should be mixed a quantity of the seeds (of the same measure) of *Mucuna pruriens*.

They should then be thrown into meat-juice made of buffalo-flesh, that has been enriched with *ghee* and dressed with curds and the juice of pomegranates.

Into it should then be thrown coriander seeds, cumin seeds, and dry ginger, each of proper measure.

By eating and drinking this preparation, one obtains an abundant supply of semen. 14-15

APHRODISIAC FISH AND FLESH.

He who eats fresh fish and flesh, as also Çaphari, fried in *ghee*, obtains an inexhaustible supply of semen.† 16

CONCEPTION-INDUCING PREPARATION.

One desirous of progeny should eat 'Rohita' fish fried in *ghee* and boiled in such meat-juice of goat's flesh as has been dressed with the juice of fruits, and then drink the remnant (that is left in the pot) of the meat-juice itself.‡ 17

* The use of the word 'medhya', meaning clean, evidently proves that pork was regarded unclean by the people of India at the time of Agniveça's work or even at the time of its revision by Charaka. In the Mahābhārata occur many passages which prove that pork was not regarded as forbidden food.—T.

† 'Arđrāni', literally wet, that is, not dry, implies fresh.

‡ 'Çaphari' is a sort of carp (*Cyprinus sophore*). The mention of 'çaphari' after 'matsya' shows that by the latter the larger variety of fish are implied.—T.

§ To the meat-juice should first be added the expressed juice of such fruits as pomegranates, &c., and curds. Pieces of 'Rohita' fish should be fried in *ghee* and then boiled

**TWO PREPARATIONS OF CAKE HAVING APHRODISIAC
VIRTUES.**

Take some fish and fowl, and cut them into pieces.

Pound these pieces with assafœdita, 'Saindhava' salt, and coriander seeds.

Add wheat flour.

Make cakes of the product, with the aid of *ghee*.¹⁸

Take some fish, and cut them into pieces.

Mix with them *ghee*, the expressed juice of pomegranates and other fruits of the same kind, and salt.

Boil the pieces, thus mixed, in the meat-juice of buffalo flesh.

When the meat-juice enters the fish, the fish should then be pounded. (The bones should all be extracted.)

To the pounded fish should then be added pepper, cumin seeds, coriander seeds, a little assafœdita, and new *ghee*.

The paste that results should be used as core or kernel of cakes made of the seeds of *Phaseolus radiatus*.¹⁹⁻²⁰

These two preparations of cakes possess nutritive virtues. They increase one's strength. They promote cheerfulness and bring good-luck.

Capable of increasing the semen, these prove beneficial in the matter of the birth of progeny.*²¹

MASHA CAKES OF APHRODISIAC VIRTUES.

Take some seeds of Māsha (*Phaseolus radiatus*), Atmaguptā (*Mucuna pruriens*), wheat-flour, 'Çāli' rice, and 'Shastika' rice, and reduce them into a paste.

Take also sugar, Vidāri (*Batatus paniculatus*), Ikshuraka (*Ruellia longifolia*), and reduce them to pulv.

Mix the paste and the pulv with pure milk.

Make cakes of the product and fry them in *ghee*.

in such meat-juice. One should first take the fish, and then the remnant of the meat-juice in which these have been boiled.

It is the father who has been directed to take this preparation.—T.

* 'Tadgarbhamupkalpayet' implies that the core or kernel of the cakes should consist of the fish-paste; the coatings only should be made of the pounded seeds of *Phaseolus radiatus*—T.

Take the cakes first, and then drink milk.

Thus taken, the cakes soon strengthen the virile power.* 22-23

ANOTHER APHRODISIAC PREPARATION.

Of sugar take one Tulā (twelve seers and a half) ;

Of the *ghee* of cow's milk take also one Tulā (twelve seers and a half) ;

Of the pulv of Vidāri (*Batatus paniculatus*) take a 'prastha' (two seers) ;

Of the pulv of the fruit of *Piper longum* take also a 'prastha' (two seers) ;

Of Tugākshiri (bambu manna) take half an 'āḍhaka' (four seers) ;

Of new honey, take half an 'āḍhaka' (eight seers, because double the stated measure of a liquid should be taken) ;

Mixing all these together (by stirring them with a stick), keep the product in an earthen jar that has been allowed to absorb as much *ghee* as possible.

The dose should be agreeable to the measure of one's appetite.

It should be administered every morning.

This preparation is one of the foremost of aphrodisiacs. It increases strength also, and promotes nutrition.²⁴⁻²⁶

GHEE CAPABLE OF INDUCING BIRTH.

Of (the infusion of) Çatāvāri (*Asparagus racemosus*), take a 'Lalwana' (or 'Drona' = 32 seers, but 64 seers are implied, the infusion being indicated) ;

Of (the infusion) of Vidāri (*Batatus paniculatus*) take also the same measure ;

Of each of these, *viz.*, (the decoction of) Māsha (*Phaseolus radiatus*), that of the seeds of Atmaguptā (*Mucuna pruriens*), and that of Çwadangshtarā (*Tribulus lanuginosus*), take a 'Lalwana' (32 seers) ;

In these (mixed together) cook *ghee* of the measure of a 'prastha' (2 seers = 4 seers in consequence of its being a liquid) ;

When only 4 seers remain, it should again be boiled with milk of

* The grammatical construction is this : 'Pishtakam' (paste), and 'churnāni' (pulv), 'kshire samyojya, pupalikāh ghrite pachet.'—T.

8 times the measure (*i. e.*, $8 \times 4 = 32$ seers = 64 seers because of its being a liquid).*

Mix with the product sugar and honey (each of the measure of half a seer).

One desirous of getting children should take the *ghee* thus prepared. 27-28

APHRODISIAC BOLUSES.

Ghee, of the measure of a 'pātra', should be boiled with the expressed juice, of hundred times that measure, of Vidāri (*Batatus paniculatus*).

When the measure of the *ghee* alone remains, it should again be boiled with cow's milk of hundred times that measure.

When the measure of the milk evaporates, the product should be mixed with sugar, Tugākshiri (bamboo manna), honey, the expressed juice of the sugarcane, the pulv of the fruit of *Piper longum* and the pulv of the seeds of Ajaḍā (*Mucuna pruriens*), of one-fourth the measure, in the aggregate.

The physician should cause boluses to be made of the product thus arrived at. Each bolus should be of the size of a fruit of Udumvara (*Ficus glamerata*).

By using these boluses, a person may be able to indulge in sexual pleasure like a sparrow.† 29-31

APHRODISIAC PUDDING.

Of pure sugar take a hundred 'palas'; of new *ghee* (of cow's milk) take half that measure (50 palas);

Mix these with honey of one-fourth the measure (*i. e.*, 25 palas);

Boil all these in water of one-fourth the measure (*i. e.*, 25 palas);

Make the product thick by mixing it with wheat-flour of one-fourth the measure (*i. e.*, 25 palas).

Spreading it out on an extended vessel of stone that is smooth and clean, it should be kneaded (with the hand), observing all condi-

* The boiling should go on till only 4 seers, that is, the measure of the *ghee*, remain.—T

† A 'pātra' is otherwise called an 'āḍhaka', that is, 8 seers. The measure of the *ghee* should, therefore, be double the quantity stated, that is, 16 seers. The expressed juice of Vidāri should, therefore, be 1600 seers. The measure of the milk also should be 1600 seers. That of the 6 other ingredients should be 4 seers in the aggregate.—T.

tions of cleanliness, into a 'Lapsikā' (pudding) of the whiteness of the lunar disc.

By taking this 'Lapsikā', a person is able to approach a woman with the energy of an elephant.* 32-34

All that is sweet, oily, capable of promoting longevity, nutritive, heavy, and conducive to cheerfulness of mind, is said to be an aphrodisiac.

Hence, strengthened by such articles, excited by one's own impulse, and cheered by the qualifications of the woman herself, should one approach her.

After indulging in the act of congress, one should take a bath, and then drink a measure of milk, and then go to sleep.

By doing this, one acquires an accession of semen and strength (without feeling exhausted). 35-37

Verily, as the fragrance of a flower is not perceived during its stage of a bud but becomes perceivable only when it blooms, even so is the case with the semen of embodied creatures, (that is, it is not seen when one is of immature age but is seen when one arrives at maturity). 38

One should not, before one is of sixteen years of age, approach a woman for sexual congress. Nor should one indulge in such congress when one is past seventy years of age. 39

A person of immature age and, therefore, of 'dhātus' or ingredients not all complete, by indulging in sexual congress, soon becomes dry even as a lake with little water soon becomes dry. 40

An old man also, by indulging in sexual congress, soon breaks down even as a piece of wood that is dry, and without sap, and worm-eaten, and ricketty, breaks at the first touch. 41

The semen becomes exhausted in consequence of decrepitude, of anxiety, of diseases, of the fatigue which toil brings, of fasts or absence of food, and of excessive indulgence. 42

Through loss (or waste of the 'dhātus'), through* fear, through modesty, through grief, through disgust for the faults (or deficiencies)

* Çilābala' would mean a piece of level stone. The adjective 'stirna' implies extended. It would seem, however, that a flat and large 'khalwi' is meant. Spreading the materials they should be kneaded or pressed into what is called a 'Lapsikā', i. e., 'utkārīkā', meaning a pudding or paste. In Bengali, it is called 'mohanbhoga',—T.

of the woman, through absence, on the part of the woman, of proper accomplishments, through incantations, through continued abstention from sexual congress, and through the satiety of over-indulgence, one's ability for sexual congress disappears.

Cheerfulness is dependent upon strength of both body and mind. The power of sexual intercourse is, again, dependent upon cheerfulness. 43-44

As juice in the sugarcane, *ghee* in curds, and oil in sesame seeds, even so does the semen reside everywhere in the body, in the sense of touch. 45

Like water issuing from a piece of wet cloth (when the latter is pressed), the semen issues out of its seat, in consequence of sexual congress with woman, owing to exertion, desire, and pressure.* 46

Through gladness, through desire, in consequence of its being a fluid, in consequence also of its sliminess, of its heaviness, of its downward motion, and of its subtility, and owing also to the quickness of motion which wind is endued with, for these eight reasons, the semen escapes from the body.

Of Him of universe-form who moves about in the body, the semen is said to be the material form.† 47-48

That semen which is thick, and sweet, and oily, which has not the scent of raw meat or fish, which is heavy, and slimy, which is white, and copious in quantity, is, without doubt, fruitful. 49

That by which a man acquires the power of sexual congress like a stallion, as also that by which one succeeds in indulging repeatedly in sexual pleasure, is said to be an aphrodisiac. 50

* 'Cheshtāsankalpapiḍanā' is a 'dwanda' compound. The causes of the escape are 'chestā', implying exertion or motion of the body ; 2. 'sankalpa', meaning desire or imagination ; and 3. 'piḍana' or pressure (on the organ). The occasion is the union with a female.

Gangādhara explains the first line in this way. It may also mean that the causes are four, viz., 1. sexual union ; 2. exertion, meaning motion communicated by the hand ; 3. 'sankalpa' or imagination, meaning the thought of sexual union, and 4. pressure on the organ of congress or the entire organ of touch, as in the case of persons who die by hanging.—T.

† Gangādhara's reading is certainly incorrect, for he gives seven instead of eight reasons of the escape of the semen. The correct reading is 'harshāt-tarshāt &c.' What is said in the last line of the verse is this : the semen is the visible form of the Supreme Being who pervades the body. This idea is in accordance with what is declared in the *Çrutis*.—T.

(Here are two verses containing a summary.)

The reason of instructions in respect of aphrodisiac preparations, the two and ten superior combinations possessed of aphrodisiac virtues, that which should be taken before indulgence in sexual congress, that to which one should have recourse after sexual congress, the time (in respect of age) when sexual congress may be indulged (without injury), the ascertainment of (the nature and the seat of) the vital seed, and the meaning of the word 'Vājīkarana' (aphrodisiac), have all been expounded here in this Section called 'Pumān-jātavalādikā.'

Thus ends the fourth Section, called 'Pumān-jātavalādikā,' in Lesson II, called 'Vājīkarana,' of the Division called Chikitsitā.

Thus ends the second Lesson, called 'Vājīkarana,' in the Division called 'Chikitsitā,' of Agniveṇa's treatise as revised by Charaka.

LESSON III.

FEVER.

We shall now expound the treatment of Fever.

Thus said the illustrious son of Atri. ¹

With joined hands, Agniveṇa asked Punarvasu, when the latter was seated at his ease in a solitary place with a tranquil mind, free from fever of every kind, for an explanation of his doubts in respect of Fever. ²

Thy holy self said unto us that Fever is the foremost of all diseases, that it affects the body, the senses, and the mind, that it is the first-born among all diseases, and that its strength is very great.*³

It behoveth thee, O holy one, for the good of the world, to tell us the origin of Fever which is the greatest enemy of all creatures and which is certain to appear at the birth and the death of all creatures, and what are its manifestations, and results, and causes, and incubatory symptoms, and seat, and time of intensity, and distinctive symptoms, ; as also the varieties, in full, according to different

* This has been said in the Division called 'Nidāna.'—T.

principles of classification, and the aspects of each variety, the symptoms also of acute and mature fevers, as also the medicines that are prescribable, and the course of treatment ; also the different symptoms of this disease when it is about to leave a person, and the symptoms also when it has been allayed ; what those things are from which one should be protected whom fever has already left and for what time ; what those causes are through which fever that has already been allayed comes back to afflict a person, and what are those operations which allay the fever that has returned. 4-8

Hearing these words of Agniveṣa, the preceptor said,—

O amiable one, listen to all that should be said upon the subject of Fever ! 9

'Jwara', 'Vikāra', 'Roga', 'Vyādhi', and 'Atanka',—these are the several words of the same import by which disease is designated. 10

The origin of fever is the faults of body and mind, for fever never seizes a person whose body is faultless.* 11

Because men, afflicted by their own acts, meet with death, therefore, one of the names of fever (which brings on death) is 'ātmaja' (that which is born of one's own acts). It has other names which are 'Kshaya' (waste), 'Tamas' (darkness), 'Jwara' (that which rots the body), 'Pāṃpan' (sin), and 'Mrityu' (death). 12

Thus has the 'Prakriti' (origin) of fever been explained. Its 'Pravritti' or first manifestation, as has been explained previously, in the Division called 'Nidāna', is from the excessive wrath of Rudra. 13

In the second Yuga (called Tretā), the deity, Mahādeva, adopted the vow of wrathlessness for a thousand years as measured by the deities. (Taking advantage of this) the Asuras began to afflict him. 14

That lord of creatures, viz., Rudra, although fully competent to put down the obstacles to his own penances as also the obstacles to the penances of high-souled Rishis, merely looked on with indifference. 15

Then, again, the lord of creatures, Daksha, instigated thereto by the very deities, did not verily keep for Maheṣwara a share of the sacrificial offerings. 16

* 'Prakriti' generally implies 'nature.' Here it is used in the sense of 'source,' or 'root,' or 'origin.'—T.

Indeed, disregarding those *Richs* which appertain to Paçupati, as also those libations on the sacred fire which appertain to Çiva, both of which are necessary to the success (or due accomplishment) of a sacrifice, Daksha performed the sacrificial rites. 17

Then the illustrious Rudra, conversant with Self, having passed the period of his vow, beheld the transgression of Daksha. Putting forth his terror-inspiring aspect, he caused an eye to open in his forehead. The puissant lord, consuming the Asuras (by the fiery flames that issued from that eye), created a child who seemed to blaze with the fire of wrath, and who was fully competent to slay all foes. 18-19

At this, Sacrifice (in his embodied form) became overwhelmed with disaster; the denizens of heaven were greatly afflicted: other creatures, blasted and confounded, fled away in all directions. 20

Then the deities, with the seven (great) Rishis, began to praise that puissant Lord of all with *Richs* till Çiva was restored to his auspicious frame of mind. 21

Beholding Çiva restored to his mood of beneficence towards all creatures, the embodied fire of his wrath (in the form of the Being he had created (asked him with folded hands,—What shall I do for thee! 22

The Lord of all said unto his (embodied) Wrath,—“Thou shalt take the form of Fever in the world! Thou shalt show thyself at the birth of all creatures, as also at their death, and as well in the period interveuing between birth and death! 23

Burning (or heat of body), disgust for food, thirst, langour of body, pains in the chest,—these are the ‘Prabhāva’ (results) of Fever, as also a great darkness at the time of birth and of death.* 24

Thus the ‘Prakriti’, and ‘Pravritti’, and ‘Prabhāva’ of Fever have been explained.

Before this, in the Division called ‘Nidāna’, the eight causes of fever have been enumerated agreeably to their divisions. 25

[The eight causes, as enumerated in Nidāna, are 1. wind, 2. bile, 3. phlegm, 4. wind and bile, 5. wind and phlegm, 6. bile and phlegm,

* Having explained the ‘Prakriti’ and the ‘Pravritti’ of fever, the Rishi takes up its ‘Prabhāva.’ The ‘mahat’ or great ‘tamas’ or darkness which fever brings in its train, and which overwhelms one at the time of birth and of death, makes one forget everything. The incidents of the previous life are forgotten owing to this darkness just after birth. Complete forgetfulness also is brought about by fever (or the darkness it causes) at the time of death.—T.

7. wind, bile, and phlegm, and 8. Accidental, such as wounds, the ire of the deities, &c.]

The incubatory symptoms of fever are inactivity (or slothfulness), tearful eyes, yawns, heaviness of the body, sense of fatigue, uncertain like or dislike for the heat of fire or of the sun, for air, and for water, indigestion, tastelessness of the mouth, loss of strength and complexion, and a slight change of disposition (or conduct). ²⁶⁻²⁷

As regards the 'Adhishthāna' (or seat) of fever, it is only the body with the mind.

Its 'Valakāla (time of intensity) has been indicated in the Division called Nidāna. ²⁸

The distinctive symptoms of Fever are both bodily and mental burning (*i. e.*, pain).

There is no creature who, when assailed by fever, does not burn (or feel pain). ²⁹

Of two kinds is fever, according to different principles of classification.

First, it is bodily and mental.

Then, again, it is of two kinds, *viz.*, Saumya (pertaining to Soma or phlegm), and Agneya (pertaining to fire or the bile), according to another principle of classification. ³⁰

It is, again, of two kinds (classified according to the kind of 'vega' or excitement that characterises it), *viz.*, of internal excitement, and of external excitement.

It is also of two kinds, *viz.*, Normal and Abnormal.

It is also classed under two heads, according to curability or otherwise, *viz.*, Curable and Incurable. ³¹

Then, again, Fever is seen to be of five varieties, considered according to the strength or weakness of the fault or faults excited as also of the season (including the time of the day and the age of the patient). These are 1. Remittent, 2. Double quotidian, 3. Quotidian, 4. Tertian, and 5. Quartan. ³²

Then, again, classified according to the particular 'dhātu' it affects, Fever is of seven varieties, (*viz.*, 1. that which affects the 'Rasa', 2. that which affects the blood, 3. that which affects the flesh, 4. that which affects the adeps, 5. that which affects the bones, 6. that which affects the marrow, and 7. that which affects the vital seed).

Fever is, again, classed under eight heads according to the

(immediate) cause which generates it ; (*viz.*, 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind and bile, 5. that born of wind and phlegm, 6. that born of bile and phlegm, 7. that born of all the three excited together, and 8. that which is accidental, *i. e.*, born of wounds and other accidents). 33

Bodily fever appears first in the body ; Mental fever appears first in the mind.

The indications of Mental fever are cheerlessness, absence of satisfaction, and grief or pain.

The indications of bodily fever are a derangement of the functions of the senses. 34

One afflicted with fever characterised by excitement of wind and bile craves for things that are cooling.

One afflicted with fever characterised by excitement of wind and phlegm craves for things that are hot.

One afflicted with fever characterised by excitement of the faults in a mixed state craves for both kinds of things (*i. e.*, those that are cooling as also those that are hot). 35

Wind is highly a co-operative agent (*i. e.*, it assumes or adds to the virtues of that fault with which it is associated for the time being). In consequence of association, it generates a craving for both cold and heat. When associated with fire (bile), it causes burning ; when associated with 'Soma' (phlegm), it causes a sensation of cold. 36

Of fever characterised by internal excitement the symptoms noticeable are excessive inward burning, thirst, delirium, hard breathing, vertigo, pains in the joints and bones, the absence of perspiration, constipation of the faults and of the stools. 37

The symptoms of fever characterised by external excitement are more excessive external burning, and mildness of thirst and the other symptoms. This variety of fever is easily curable. 38

That Normal fever which appears in spring or autumn is easily curable.

Fever is said to be Normal according to its correspondence with the varieties of the season in which it appears.* 39

* Spring is the season when the phlegm is generally excited. In autumn it is the bile that is excited. In the season of rains, the wind is excited. If fever characterised by excitement of phlegm appears in spring, it is regarded as Normal to the season. Similarly,

The bile, which is hot, increases in intensity when it is combined with heat. It is, therefore, provoked in autumn.

The phlegm, accumulating in winter, becomes greatly excited in the season of spring (coming after winter). 40

In the season of rains, plants and herbs and water become characterised by acidity in course of digestion. These lead to the accumulation of the bile.

The accumulated bile becomes provoked in the season of autumn through the heat of the sun, and quickly generates fever (that is characterised by excited bile).

In such fever the phlegm becomes a concomitant, being excited in a lesser degree.

In consequence of the very nature of the bile and the phlegm (both of which are liquid), and owing, again, to the very nature of autumn which is the season of Giving, no evil results can arise from fasting (in such fever).* 41-42

In autumn the phlegm is accumulated in consequence of both the water and plants and herbs becoming sweet in taste as also in digestion.

The sun being weak in spring, it is not dried up. Hence in the season of spring, it becomes provoked.

Hence, the fever that appears in spring is characterised by excited phlegm. 43

Spring falls within the season of Taking. Of fever characterised by excited phlegm that appears in spring, wind and bile are concomitants (excited in a lesser degree).

Noting when the fever has appeared, that is, whether it is the end, or the middle, or the beginning of autumn and spring, and ascertaining the strength and weakness of the faults excited, the physician possessed of learning should treat the disease. 44

Fever is regarded as Normal when it is correspondent with the virtues of the season in which it appears.

if fever characterised by excited bile appears in autumn, it is regarded as Normal. Similarly, fever characterised by excited wind, appearing in the rainy season, is regarded as Normal to that season.—T.

* What is said here is this : the 'prakriti' or nature of both the bile and the phlegm is liquidity. The autumn, again, is the season of Giving, and not of Taking. (*Vide* Lesson VI, Sutrasthāna, in which the characteristics of the seasons of Taking and Giving have been fully

That fever which is born of excited wind is generally difficult of cure.

Fever is regarded as Abnormal when it is not correspondent with the virtues of the season in which it appears. Such fever is also difficult of cure, 45

The diverse causes from which fever is born have been explained in that Division of this treatise which has been named Nidāna. If the patient's strength is not impaired, if the faults have not been excited greatly, and if the fever is not accompanied by supervening symptoms, it is easily curable. 46

That fever which is born of many causes of great strength and which is characterised by many symptoms, leads to the death of the person afflicted by it.

That fever also which quickly destroys the senses leads to dissolution. 47

Fever characterised by great intensity and delirium, vertigo, and hard breathing, kills the patient on the seventh, the tenth, or the twelfth day. 48

The fever of a person who has been weakened and whose limbs have become swollen, if it affects any of the internal 'dhātus' and if it lasts for the whole night, is incurable.

That fever also which is vident and in which the hair of the head becomes parted in lines, is incurable. 49

Faults which have been excited intensely, which spread through those ducts that bear the 'dhātu' called 'Rasa' (or juice into which the food taken is first converted), which pervade through the entire body, and which are motionless, generate fever that is called Remittent. 50

In consequence of the quickness of its action, such fever, which is difficult to cure, becomes quickly alleviated before seven days, or ten days, or twelve days, or terminates the life of the patient. 51

When the nature of the fault excited is correspondent with that of the season, the 'dhātus' affected, and the constitution of the patient, it generates fever that is called Remittent.

explained). In consequence of the liquidity of the bile and the phlegm, as also of the virtue of the season of Giving, when all creatures become stronger, fasting is not detrimental.—T.

This fever is difficult to treat. Hence it should be known to be very painful.* 52

Verily, the wind and the other faults (*i. e.*, bile and phlegm), being excited, simultaneously affect the 'dhātus', as also the urine and the stools, in Remittent fever. 53

Through the correction or the reverse (by administration of proper remedies) of the 'dhātus' beginning with 'Rasa', and the rest, this fever is either alleviated or terminates in death within seven, ten, or twelve days.† 54

If the twelve (*i. e.*, the seven 'dhātus', the three faults, and the urine and the stools) are not thoroughly corrected (by proper remedies), or, if all of them are not corrected, they become the refuge of Remittent fever.‡ 55

In some Remittent fevers intermission takes place on the twelfth day. The symptoms, however, remain without outward manifestation. Their cure is difficult. Indeed, such fevers last for a long time. 56

Taking note of these facts, the physician skilled in the ordinances about the successive steps of treatment, should take up the treatment of Remittent fever by means of fasts at the outset. 57

A particular fault, generally making blood as its refuge, generates fever called Double Quotidian.

This variety of fever is capable of cure by treatment.

The excited fault that causes this fever increases or decreases (in intensity) in course of its continuance. 58

* 'Suduhsahah' is, literally, 'very difficult or painful to endure.' What is stated in this verse is this : a particular fault is excited. It happens to be correspondent with the season, as also with the particular 'dhātu' that is affected, and also with the constitution of the patient. The result is the appearance of Remittent fever. Thus if it is the phlegm that is excited, and if the season be spring, and if the 'dhātu' affected be 'Rasa' (*i. e.*, the juice into which the food taken is first converted), and lastly if the constitution of the patient be such that the phlegm is preponderant over the other two faults, the result is the appearance of remittent fever. Such fever is not only difficult of treatment but is very painful.—T.

† 'Açeshatah' implies 'of Rasa and the other dhatus, as also of the rest that are affected.'—T.

‡ 'Na atiçudhyanti' implies 'are not thoroughly corrected. 'Na vā çudhyanti satvaçah' means 'or are not all corrected.' The latter implies 'if any are left uncorrected.'

Some of the Bengali translators take the words 'the twelve' as meaning 'twelve days', this is an error —T.

Double Quotidian fever has two paroxysms in course of a day and night (*viz.*, four and twenty hours), receiving strength from one or another of these, *viz.*, time, the nature of the patient's constitution, and the 'dhātu' or 'dhātus' affected. 59

A particular fault, obstructing those ducts that bear the adeps, causes fever that is called Quotidian.

This fever is capable of cure by treatment. Its paroxysms appear once in course of a day and night. 60

When a fault affects the bone or the marrow, it causes either Tertian or Quartan fever, respectively.

Quartan fever appears at intervals of two days; Tertian at intervals of one day; and Quotidian fever appears once every day. 61*

The predominant fault, taking refuge in blood, may also cause the variety of fever called 'Anyedushka' (Quotidian).

The (excited) fault, obstructing the adeps-bearing ducts, generates this kind of fever which continues for a whole day and night and of which there are remedies.

As regards the fever called 'Anyedushka,' it occurs every day.

The fever which appears every alternate day is called 'Tritiyaka' (Tertian). 62-63

Any of the three faults, without being very much excited, and taking refuge in those ducts which nourish the flesh, generate the fever which is called 'Tritiyaka' (or tertian) and which appears once in course of a day and night. 64

When the excited fault takes refuge in the adeps-bearing ducts, it generates the fever called 'Chaturthaka' (or quartan).

That fever is called 'Chaturthaka' (or quartan) which appears after intervals of two days.† 65

* 'Satataka,' or double quotidian, manifests itself twice in course of twenty-four hours; that is, it has two exacerbations in course of a day and night. It derives its strength from any of these three, *viz.*, season or the hour of the day; the nature of the patient's constitution; and the 'dhātu', *viz.*, blood, that is vitiated. Thus, if it is the phlegm that is predominant, it becomes more excited in the season of spring, or during the night. If, again, the constitution be such as to be under the control of phlegm, the excited phlegm gains in intensity. Then if the vitiated 'dhātu' be subject to particular influences, it may, irrespective of the other two, aggravate the predominantly excited fault—T.

† Verses 62 to 65 are differently read. I follow the reading of Gangādhara.—T.

Even as seeds lie in the soil and sprout forth after sometime, the faults lie in the 'dhātus' and become excited after a time.* 66

The excited fault, when it meets with the season or hour of its strength and becomes aggravated, makes both the 'tritiyaka' and the 'chaturthaka' fever hostile (to life, *i. e.*, fatal) when the strength of the patient fails. 67

Having put forth their intensity, the faults lose their strength, and coming back to the place of phlegm they become once more aggravated when the time of their aggravation comes, and cause a man to have fever (of the varieties called 'tritiyaka' and 'chaturthaka'). 68

'Tritiyaka' (or tertian) fever is of three varieties: when phlegm and bile are excited, it is the lower part of the spine that becomes afflicted (with pain); when wind and phlegm are excited, it is the back that is afflicted; if it is the wind and the bile that are excited, it is the head that is afflicted. 69

'Chaturthaka' (or quartan) fever shows two kinds of effects. If it is the calves that are afflicted (with pain), the phlegm should be known to be preponderant; if it is the head that is afflicted, the fever should be known to be born of wind. 70

There is another variety of 'Chaturthaka' (or quartan) fever, which is called 'Vishama' fever.

It is of three kinds.

Each of the faults, seizing two only of the 'dhātus' (ingredients) of the body, causes this fever.† 71

It is generally seen that the five varieties of fever mentioned before are the result of all the three faults excited together.

* The sense is this: a seed cast into the soil remains there without putting forth its sprout till all the circumstances combine which help it to do so. After the same manner, a fault lies in a particular 'dhātu' without being excited, till, of course, the causes combine which help it to become excited.—T.

† What is stated here is this: 'ekaikah dhātuh', *i. e.*, each of the faults, acting separately, 'dvidhātusthah san', *i. e.*, seizing two only of the 'dhātus', *viz.*, bone and marrow, cause this fever which is called 'Vishama.' Thus, the wind, seizing bone and marrow, causes it; the bile, seizing the same, causes it; and the phlegm, seizing the same, causes it. The faults never combine to produce this fever. It is called 'Vishama' or abnormal because it is not like the five other fevers spoken of before, in which the faults seize all the five 'dhātus' *viz.*, 'raśa', 'rakta', 'māṅṅsa', 'asthi' and 'majjā' (juice, blood, flesh, bone, and marrow).—T.

The fact is, that particular fault which predominates over the other two gives its name to the fever.* 72

In consequence of the strength or weakness of season, of day and night, of the faults, and of the mind, as also of wealth (*i. e.*, the acts of previous lives), fever obtains its character as said before in respect of time.† 73

If fever seizes and dwells in the 'Rasa' or juices only (among the 'dhātus') the following symptoms manifest themselves :

- Heaviness of the body ;
- Sensation of cold ;
- Anxiety and restlessness of mind ;
- Cheerlessness of disposition ;
- Vomiting and nausea ;
- Disgust for food ;
- External heat of the body ;
- Yawns accompanied by langour of limbs and body. 74

When fever seizes and dwells in the blood, the symptoms manifested are the following :

- Pimples having their origin in vitiated blood ;
- Thirst that is scarcely allayed by repeated draughts of cold water ;
- Frequent retching and spitting of matter mixed with blood ;
- A burning sensation all over the body ;
- Redness of complexion ; and

* Each of the five varieties of fever is caused by all the three faults excited together. The degree of excitement, however, may differ. Thus the wind may be more excited than the bile and the phlegm ; the bile may be more excited than the wind and the phlegm ; or the phlegm may be more excited than the wind and the bile. That particular fault which predominates over the other two gives its name to the fever.

In 'Vishama' fever, only one fault is excited and not the other two.—T.

† 'Arthavaçāt' implies 'through the influence of wealth', that is, of the acts of previous lives, since it is these acts which determine the presence or absence of wealth.

What is stated here is this : fever attains its character in respect of time, that is, becomes remittent or intermittent, or quotidian or tertian or quartan, or 'Vishama', according to the strength or weakness of season, of day and night, of the faults, of mind, &c. Of the five fevers the first is more violent than the second ; the second, more violent than the third ; the third than the fourth, and so on. When the season, &c., are strong, quartan fever becomes tertian ; and so on. So when season, &c., are weak, remittent fever becomes intermittent ; intermittent fever becomes quotidian, and so on.—T.

A sense of inebriation, as if the patient has taken some alcoholic drink or other intoxicant, accompanied by delirious raving. 75

If fever seizes and dwells in the flesh, the following symptoms manifest themselves :

The presence of internal heat ;

Excessive thirst (that is not slaked by repeated draughts of cold water) ;

Cheerlessness of mind and pain of body ;

Constant evacuation of stools ;

The presence of a fœtid smell all over the body ; and

Repeated tossing of the limbs. 76

When fever seizes and dwells in the adeps, the symptoms manifested are the following :

Excessive perspiration all over the body, with thirst ;*

Delirious ravings ;

Excessive restlessness (of both body and mind) ;

A fœtid smell in the mouth ;

Excessive impatience ; and

Pain all over the body, and disgust for food. 77

When fever seizes and dwells in the bones, the symptoms manifested are :

Both purging and vomiting ;

Severe pain in the bones (as if they are breaking), accompanied by groans of straining ; and

Constant tossing of limbs ; and difficulty or heaviness of breathing. 78

When fever seizes and dwells in the marrow, the symptoms are :

Hiccup and difficulty of breathing as also bronchites (with cough ;

The sight of darkness all around ;

Severe pain in the vital parts of the body as if these are being torn asunder ; and

A sensation of cold in the exterior, with that of burning in the interior. 79

When the fever seizes and dwells in the semen, the symptoms manifested are these :

* Gangādhara reads 'swedastivrah', making 'tivrah' an adjective of 'sweda.' Other editions read 'tivrā pipāsā.' There can be no doubt that Gangādhara is correct.—T.

The Jiva-soul, having emitted (a copious measure of) semen and having caused a suspension of the life-breaths, goes out of the body, accompanied by wind, heat, and Soma.* 80

That fever which has its refuge in 'Rasa' (or the juice), as also that which has its refuge in the blood, is curable.

That also which has its refuge in the flesh, and that which has its refuge in the adeps, are equally so.

The fever which has its refuge in the bones, as also that which has its refuge in the marrow, is difficult to cure.

The fever which dwells in the semen is not amenable to treatment (*i. e.*, is incurable). 81

Fever, which is of eight kinds, has been spoken of (in the Division called Nidāna) with reference to both its causes and symptoms.

Explained in brief before, listen now to the symptoms explained with copiousness.† 82

Of fever born of wind and bile the manifestations are,—

Horripilation, and burning sensation of the body, breaking of the joints, head-ache, dryness of the mouth and the throat, vomiting, thirst, loss of consciousness, vertigo, cheerlessness of the mind, loss of sleep, excessive loquacity, and yawning.

Of fever born of wind and phlegm the manifestations are,—

A sensation of cold, heaviness of the body, drowsiness, stupefaction of the body (accompanied by a sensation of the body being wrapped round with a piece of wet cloth or blanket), pain in the joints, head-ache, catarrh or cold in nose, bronchites (with cough), excessive perspiration, heat of body, and middling intensity of the fever. 83-84

* Gangādhara explains that 'çukra-sthānam' does not mean the place of 'çukra', for, according to Hindu physiologists, the 'çukra' or semen has no fixed place or locality of its own. Quoting Suçruta, Gangādhara explains that 'çukra' or semen resides in the whole body, as *ghṛe* in milk, or sugar in the juice of the sugarcane. Intensity of desire causes its appearance.

† 'Prānam' here stands for all the life-breaths, *viz.*, Prāna, Apāna, Samāna, Udāna, and Vyāna. 'Asau vibhuh' literally means 'this puissant one', *i. e.*, the Self invested with a material case; in other words, the Jiva-soul. He goes out 'with wind, heat, Soma.' This is explained by the commentators as implying that the Jiva-soul goes out without being manifested. He does not become dissociated from the 'tanmātrās' or subtle forms of the five primordial elements. 'Soma' implies water. The three stand for all the five.—T.

† Fever has been briefly explained in Lesson I, Nidānasthāna.—T.

Of fever which is born of the excitement of the phlegm and the bile, the symptoms are :—

Constant burning of the body, constant sensation of cold, frequent perspiration and frequent stoppage of perspiration, stupefaction of mind, bronchites with cough, disgust for food, thirst, secretion of phlegm and bile, bitter taste in the mouth, stickiness of the mouth, and drowsiness.

Thus have been explained the symptoms of fevers which are born of two faults. Those of fevers which are born of all the three faults are set forth below. 85-86

SYMPTOMS OF SANNIPATA FEVER.

I shall now lay down the symptoms, separately, of the three and ten varieties of fever caused by the three faults joined together, which have already been spoken of. 87

In that fever in which the wind and the bile are predominant and the phlegm is excited mildly, the symptoms are vertigo (or swimming of the head); thirst, burning of the body, heaviness of the body, and violent headache. 88

In that fever in which the wind and the phlegm predominate and the bile is excited mildly, the symptoms, it should be known, are a sensation of coldness, bronchites with cough, disgust for food, drowsiness, thirst, burning of the body, pains all over the body, and intense pain in the chest. 89

In that fever in which the bile and phlegm predominate and the wind is excited mildly, the following symptoms are ascertained to occur : vomiting, a sensation of cold, frequent burning of the body, thirst, stupefaction of the mind, and pains in the bones. 90

In that fever in which the wind is predominant (and the bile and the phlegm are mildly excited), the symptoms are severe pains in the joints, the bones, and the head, delirious ravings, heaviness of the body, vertigo, thirst, and dryness of throat and mouth. 91

In that fever which is caused by the three faults but in which the bile only predominates, the symptoms are bloody stools, bloody urine, burning of the body, perspiration, thirst, loss of strength, and swoons or loss of consciousness. 92

In fever which is caused by the three faults but in which the phlegm predominates, the symptoms are inactivity (or prostration),

disgust for food, nausea, vomiting, burning of the body, thirst, vertigo, drowsiness, and bronchitis with cough. 93

In that fever in which the phlegm predominates, the bile is excited in a lower degree, and the wind in a degree that is still less, the symptoms are catarrh in the nose, vomiting, inactivity (or prostration) drowsiness, disgust for food, and mildness of the digestive fire. 94

In that fever in which the bile predominates, the phlegm is excited in a lower degree, and the wind in a degree that is still less, the symptoms that manifest themselves are yellowness of the urine as also of the eyes, burning of the body, thirst, vertigo, and disgust for food. 95

In that fever in which the wind predominates, the phlegm is excited in a lower degree, and the bile in a degree that is still less, the symptoms that manifest themselves are said to be headache, shivering, difficulty of breathing, delirious ravings, vomiting, and disgust for food. 96

In that fever in which the phlegm predominates, the wind is excited in a lower degree, and the bile in a degree that is still less, the symptoms, it should be known, are a sensation of cold, heaviness of the body, drowsiness, delirious ravings, and intense pain in the bones, and severe headaches. 97

In that fever in which the bile predominates, the wind is excited in a lower degree, and the phlegm in a degree that is still less, the symptoms, it should be known, are a sensation of the breaking of the joints, loss of appetite, thirst, burning of the body, disgust for food, and vertigo. 98

In that fever in which the wind predominates, the bile is excited in a lower degree, and the phlegm in a degree that is still less, the symptoms that manifest themselves are difficulty of breathing, bronchitis with cough, catarrh in the nose, dryness of the mouth, and excessive pain in the ribs. 99

We shall now lay down the symptoms of that fever in which the three faults are equally excited.

At one time burning of the body ; at another, a sensation of cold ; pains in the bones, the joints, and the head. The eyes become tearful, turbid, and blood-red. They also seem as if they are ready to start out. 100

The ears become afflicted with pain ; one continually hears subjective noises within them. One feels one's throat pierced with prickles.

PART XXXVI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1905.

(The right of reproduction is reserved.)

ABSTRACT OF THE CONTENTS

OF

PART XXXVI.

The whole of this part deals with Fever and the several methods of its treatment.

The observations of the Rishi are fraught with great interest.

The drugs and their combinations may be dry to the general reader. But here and there the general reader will find observations of great wisdom.

Considering that Fever is a disease which every person may get at any time, even the general reader should peruse these pages.

To the student of the medicine and the medical practitioner, these pages are simply invaluable.

Enshrined in these aphorisms are many valuable truths bearing upon the treatment of Fever.

Drowsiness, stupefaction of the mind, delirious raving, bronchites with cough, difficulty of breathing, disgust for food, and vertigo (also manifest themselves). 101

The tongue becomes as black as if it were charred. It becomes rough to the touch. The body becomes very slack (that is, the limbs lose their compactness). Bilious blood is vomited, phlegmonous matter being mixed with it. 102

Tossing of the head, thirst, insomnia (or loss of sleep), pain in the chest, and the appearance, at long intervals, and in small measure, of perspiration, urine, and stools. 103

Absence of emaciation, continuous cooing of the throat, the appearance on the body of circular eruptions that are either dark or red in colour, and that are like those called urticaria evanida. 104

Dumbness (or the absence of a disposition to speak), inflammation and sores in the outlets of the body (such as the mouth, the nose, &c.) enlargement and heaviness of the abdomen, delay in the digestion of the faults,—even these are the indications of fever caused by all the three faults excited equally. 105

That fever caused by the three equally excited faults is incurable in which the faults become intensely excited, in which the digestive fire is quenched, and in which all the symptoms (as laid down above) are fully manifested.

Other varieties of this fever are curable with difficulty. 106

In the Divison called 'Nidāna' the symptoms have been laid down of the three varieties of fever born separately (of the three faults).

In the verses above have been laid down the symptoms of those other varieties of fever which are born of two faults combined, as also of those which are born of all the three faults. 107

Accidental Fever, which is the eighth in the enumeration, (*vide* verse *ante* 33), is of four varieties, *viz.*, 1. that born of wounds, 2. that born of lust and other passions as also of the contact of evil spirits, 3. that born of incantations, and 4. that born of curses (of Rishis and Brāhmans of puissance). 108

Fever born of wounds inflicted on the body by means of weapons, brickbats or stones, whips, wooden clubs and sticks, fists, palms (slaps), teeth (and nails), and other means of a similar nature, is called 'Abhighātaja' or wound-born fevers. 109

The wind, becoming excited in consequence of the wound inflicted, generally vitiates the blood and generates this fever that is accompanied by pains, swelling, discoloration, and burning of the body. 110

The fever that a person gets who is afflicted by lust, or grief, or panic, or wrath, as also that which arises from the contact of evil spirits, should be known as 'Abhisangaja' (or contact-born). 99

Through lust and grief, the wind becomes provoked; through wrath, the bile becomes provoked; and through contact of evil spirits, all the three faults (*viz.*, wind, bile, and phlegm) become provoked.

The common symptoms of fever born of supernatural spirits, &c., have been explained in the Lesson on Supernatural Spirits. &c., (called 'Unmāda-Nidāna') numbered VII, in the Division called 'Nidāna).

Such fever is of eight varieties.

Some are of opinion that even the fever which a person catches from contact with the air blowing from a poisonous tree, like the fever that assails a person already afflicted by other effects born of poison, is called 'Abhisangaja' (or contact-born).

It is alleviated by treatment directed towards the neutralisation of the poison (which has caused it). 112-114

That violent fever born of (the excitement of) all the three faults, which sets in through incantations and curses of persons crowned with success of penances, should be known as exceedingly unbearable (*i. e.* fatal). 115

It has been said that all the symptoms which have been laid down of fever born of the three (excited) faults manifest themselves also in this fever (*viz.*, that caused by incantations as also that caused by curses denounced).

Besides these symptoms, many other ailments of mind, the senses, and the body, occur in these two varieties of fever. 116

The symptoms of these fevers (*viz.*, that born of incantations, and that born of curses), are determinable by knowledge of the kind of incantation applied or of the kind of curse denounced, derived from sight, hearing, inference, or method of alleviation.* 117

* The question is—how are the symptoms to be understood or explained of fevers due to incantations and curses. The answer is that the symptoms correspond with the kind of incantations applied and the kind of curse denounced. If one actually sees the particular

In consequence of the diversity of incantations, as also of curses (that may be denounced), the symptoms of fever born of incantations, as also of that born of curses, vary according to the kind of incantation that is applied, or the kind of curse that is denounced. 118

The symptom of fever born of Lust, it has been said, is thoughtfulness accompanied by frequency of deep sighs.

In fever born of Grief, the symptom is plenitude of tears.

Excess of fear is the symptom of fever born of Fear.

In fever born of Wrath, the symptom is the manifestation of excessive violence.

In fever induced by possession by deities, &c., the symptoms are the exhibition of traits that are superhuman.

In fever born of poisons, the symptoms are excess of swoons, heedlessness, and pain. 119-120

In these fevers that are born of lust and the rest, in some men heat manifests itself before (the appearance of) those symptoms, (*viz.*, thoughtfulness and the rest); in some, heat manifests itself after (the appearance of) those symptoms; and in some, heat manifests itself simultaneously (with their appearance).* 121

All those characteristics which have been mentioned as belonging to fevers born of lust and the rest, are said to be the characteristics also of other diseases born of lust and the rest. 122

When the mind is, at first, only assailed by lust and the rest, the fever that is induced (by those emotions) does not acquire that intensity which it does when the mind is vitiated by lust and the rest.† 123

These fevers (which are born of lust and the rest), at the outset

rites of incantation that are gone through, or the manner in which one is cursed, or if one derives a knowledge of the same through one's ears or through exercise of the power of inference, one may at once understand the kind of symptoms which are manifested or which would be manifested. Thus the curse may be—'Thou shalt be afflicted with phthisis.' Forthwith the cursed man gets fever in which the symptoms of phthisis appear. The knowledge of this curse may be derived from hearing or from inference.

The method employed for alleviation may also furnish a knowledge of the curse.—T.

* 'Keshām' implies 'of some men,' 'Eshām lingānām' has reference to thoughtfulness, frequency of deep sighs, &c., as mentioned in verses 119 and 120.—T.

† The sense of this Verse depends upon the meaning of 'abhidruta' and 'dushyati.' The former implies a mere attack; 'dushyati' implies downright vitiation.—T.

(that is, before the vitiation of the mind takes place), assume the form of only Accidental fevers. But after the mind becomes vitiated, the symptoms of these fevers present a mixed appearance, corresponding as they do with the symptoms of the particular faults that are excited. As regards Accidental fevers, they differ from one another in respect of the causes from which they spring, and of the medicines (that cure them). 124

When the faults (*viz.*, wind, bile, and phlegm), become excited separately, or in combinations of two, or all together, and, overtaking the *dhātu* called 'Rasa' (food-juice), displace the digestive fire from its place, and cause an increase of the heat of the body by mingling together the natural heat of the body and the heat of the digestive fire, and obstructing all the ducts of the body (which bear the urine, the stools, the sweat, and other impurities), and becoming more excited still, seize the whole body and generate more heat in it (than before), then the entire body of the person becomes heated and he is said to be assailed by Fever. 125-126

Very generally, in the acute stage of fever, in consequence of the obstruction of the ducts (which bear urine, stools, sweat and other impurities), and of the digestive fire being forced out of its place, a person does not get much sweat. 127

Disgust for food, incapacity to digest, heaviness of the stomach, impurities in the chest, drowsiness, sloth, intensity and absence of intermission of fever, non-escape of the faults, discharge of salivary secretions, nausea, loss of appetite, filthiness of the mouth, stupefaction and loss of touch and heaviness of the body, copiousness of urine, presence of undigested matter in the stools, and cheerlessness (of both mind and body),—these are the symptoms of immature fever. 128-129

Hunger, weakness, lightness of the limbs, mildness of the fever, escape of the faults, and the eighth day,—these are the symptoms of fever that is mature.* 130

In acute fever one should avoid these, *viz.*, sleep at day time, baths, rubbing the body with oils, heavy food, sexual congress, indulgence in wrath, breezy spots, physical exercises, and all food and drink that are of an astringent taste. 131

* The eighth day is one of the symptoms of mature fever, for before that day the fever is not regarded as having become mature.—T.

Fast is laid down as observable at the outset in fever except the the following kinds of fever, *viz.*, that fever which is born of the loss of some 'dhātus,' that fever in which the wind is predominant, that fever which is born of fear, that which is born of wrath, that which is born of lust, that which is born of grief, and that which is born of labour and fatiguing toil. 132

When the fault that is excited is attenuated and when the digestive fire is stirred up by fast, the disappearance of the fever, lightness of the body, and appetite are brought about. 133

The physician should treat one who is afflicted with fever with such fast as is not hostile to strength. Cure, for (compassing) which the course of operations (called Treatment) exists, has strength for its basis.* 134

Fast, the administration of diaphoretics, time, gruels (of barley and other grains), and things with a bitter taste,—these are the means which help the digestion of the immature (or undigested) faults in acute (or immature) fever.† 135

In fever caused by (excited) wind and phlegm, warm water should be given (for drink) unto the patient when he feels thirsty.

In fever caused by drinking alcohol, as also in that caused by (excited) bile, the decoction of bitters, when cool, should be given to the patient when thirsty.‡ 136

Both these kinds of water are capable of kindling the digestive fire, of digesting (the undigested faults), of alleviating fever, of cleansing the ducts, of infusing strength (into the system), of causing a relish for food, and of producing perspiration. 137

* What is stated here is this : the physician, in prescribing fasts should take care that the strength of the patient is not undermined. Of strength it is further said that it forms the 'adhishthāna' or basis of cure ; for cure is nothing else than the renovation of strength.

'Kriyā' means 'operations', and 'krama' is course or successive steps. 'Kriyākrama' means treatment.—T.

† 'Pāchanas', literally digestives, are those medicines which cause the digestion of the undigested faults. Among 'pāchanas,' time is an efficacious one. The influence of time on cure, it will be seen, was known to Hindu physicians of ancient times.—T.

‡ As mentioned in Verse 138 below, the bitters, usually used, are 'Musta' (*Cyperus rotundus*), Kshetraparppati' (*Oldenlandia biflora*), 'Benā-mul' (roots of *Andropogon muricatum*), 'Raktachandana' (*Pterocarpus santalinus*), Bālā (*Pavonia odorata*), and the pulv of dry ginger.—T.

Water boiled with 'Musta', 'Parppataka', 'Ushira', 'Chandana', 'Udichya', and 'Nāgara', and rendered cool, should be given as a drink for alleviating thirst and fever.* 138

When the fever-creating faults of persons who deserve to be subjected to vomiting, are predominated by phlegm, when they have their seat in the 'āmāçaya' and are propelled upwards, they should be alleviated by administering emetics at the proper time. 139

In acute (or immature) fever, the expulsion (by emetics) of faults that have no tendency to come out, verily causes heart-disease, asthma, epistaxis, and loss of consciousness. 140

Faults, when they pervade the entire body, when they are immature, and when they have their seat in the 'dhātu' (called 'Rasa') are exceedingly difficult of being expelled and the attempt to do it is fraught with diseases, even as it is exceedingly difficult to press out the juice of an unripe fruit.† 141

A person that has been purged and made to vomit should be treated with gruels in time, boiled with medicines suitable to the particular fever under which he may be suffering. It should be noted that 'manda' should be given; (then 'peya'; then 'vilepi').‡ 142

The experienced physician should do this till the fever becomes mild, or till the sixth day.

The digestive fire of such a patient becomes enkindled by such food (*viz.*, gruels, in the forms of 'manda', 'peyā', and 'vilepi'), like fire by fuel. 143

Gruels, in consequence of being mixed with (proper) medicines, as also of their lightness, enkindle the digestive fire, and help the escape of the obstructed wind, urine, and stools. 144

In consequence of their being liquid and hot, they produce perspiration. In consequence of their liquidity, they assuage thirst. In

* *Vide* foot-note to verse 136 of this Lesson, *ante*. 'Ushira' means 'Benāmula.' 'Chandana' in such connection means 'Rakta-chandana.' 'Udichya' means 'Bāilā', and 'Nāgara', dry ginger.—T.

† 'Sāmāh', that is, existing with immaturities. 'Dhātustha' implies 'Rasadhātustha.'—T.

‡ Gruels are of three kinds, *viz.*, 'manda', 'peyā', and 'vilepi.' The second is thicker than the first, and the third is thicker than the second.—T.

consequence of their quality as food, they uphold strength. In consequence of their mobility, they are light.* 145

In consequence of their being congenial to fever, gruels are alleviative of fever. Hence, the physician possessed of knowledge should treat fever with gruels at the outset. Those fevers, however, which arise from alcohol should not be so treated. 146

In fever that manifests itself with diseases brought about by excessive use of alcohol, or that manifests itself in a person who is addicted to alcohol, or that arises in the summer season, or that is characterised by excess of bile or excess of phlegm, or that assails a person who is suffering from blood-bile with an upward course, gruels are not beneficial.† 147

In the fevers enumerated above, only 'Tarpana' (liquids that are cooling and nourishing), mixed with the flour (pulv) of fried paddy, as also with the juice of such fruits as are alleviative of fever, as also honey and sugar, should be given at the outset.‡ 148

Unto persons who deserve the administration of 'Tarpanas', the 'Tarpana' that should be given for the alleviation of fever should be mixed with (the juice of) these fruits, viz., grapes, pomegranates, dates, those of *Buchanania latifolia*, and of *Grewia Asiatica*. 149

The physician, carefully noting his capacity to assimilate as also his strength, should then feed the patient who is able to digest the 'Tarpanas' administered, with the thin soup of the pulse called 'Mudga' (*Phaseolus Mungo*), or with meat-juice made of the flesh of wild animals. 150

* 'Prānāya' means sustaining the life-breaths. The sense, of course, is that of upholding strength.

† 'Prāna' is very often used for 'strength'.—T.

‡ 'Madātyaya', literally, means disease brought about by alcohol. It includes such ailments as delirium tremens, &c.

'Madyanītya' is one who takes alcohol dally. Such a person may not be suffering from 'Madātyaya.'

'Raktapitta' is blood-bile; the name given to that disease which is characterised by a flow, upward or downward, of blood owing to the vitiated state of the bile.

'Urddhaga' implies that variety of the disease in which the blood flows upwards or is vomited.—T.

‡ 'Tarpana' is a liquid that is cooling and nourishing. The particle 'eva' implies that only such liquids should be given, and *not* any other kind of food. 'Lāja' is fried paddy. 'Çaktu' of 'lāja' means 'laja' reduced to pulv.—T.

When the time comes for giving food to such a patient, it is proper that he should cleanse his teeth.

The material to be used should be of a taste that is the reverse of the taste he feels in his mouth. It should also be agreeable. 151

Such material restores the relish of the mouth, as also a keen desire for food and drink.

It also enables the patient to appreciate particular tastes. 152

Having caused the mouth to be cleansed and its relish restored by the use of twigs of (proper) trees, the physician should give the patient food mixed with the cream of curds, the juice of sugar-canes, wines, &c. 153

The physician should, after six days have elapsed, and after the fever-stricken patient has been fed with light food, cause him to drink astringent 'pāchanas' and astringent alleviatives.* 154

In (new-born) fever (*i. e.*, in the acute stage of fever), the faults, in consequence of the administration of astringents, become paralysed and obstructed.

(Through the action of astringents) they become paralysed and are not digested. (Thus conditioned), they bring about obstinate chronic fever.† 155

(The administration of) 'Kashāyas' is prohibited; the prohibition does not apply to the form of medicine implied by that word.

What is said here is that any thing which is astringent in taste should be rejected (*i. e.*, regarded as forbidden).‡ 156

* 'Kashāyam' qualifies both 'Pāchanam' and 'Çamaniyam.' 'Pāchanas' are medicines that cause the digestion of undigested food and humours, &c.,

Some texts incorrectly read 'pratibhojaet' for 'pratibhojitam.' Gangādhara seems to have misunderstood this verse. It does not mean, as he explains, that the physician is to give light food on the seventh day and then on the eighth day give astringent 'pāchanas', &c. On the other hand, it means that having fed the patient on gruels, &c., which are all light food, the physician should, on the seventh day, administer 'pāchanas' &c.—T.

† The mischief of administering astringents in new and acute fever is pointed out here. Hence astringents should not be administered in such fevers for at least six days.—T.

‡ The sense of this verse is not very clear. The version given here is offered tentatively. What the Rishi says seems to be this: the word 'Kashāya' has two meanings: 1. decoction or infusion in general; and 2. things having an astringent taste. The administration of 'kashāyas' in acute fever is prohibited: the prohibition does not apply to the form of medicine called 'kashāya', *viz.*, decoction and infusion, &c. but to astringents as such; *i. e.*, anything having an astringent taste. The forms in which 'kashāyas', meaning astringents,

For the alleviation of the fever the physician should cause the patient to take, up to the tenth day, light food mixed with beneficial soups that are sour or not sour, or with the meat-juice, that is beneficial, of (the flesh of) wild animals. 157

After this (*i. e.*, after the tenth day), when the phlegm has become mild, when wind and bile have gained force, and when the faults have become matured, the drinking of (medicated) *ghees* operates like 'Amrita' (nectar). 158

If the physician, after the tenth day is over, finds that the patient has his phlegm still excited to an inordinate degree and has not derived any benefit from the observance of fasts, he should not then give him *ghee* to drink but treat him with 'kashāya' (*i. e.*, decoctions and infusions, &c., falling under the classes called 'Pāchana' or digestives, 'Çamanas' or alleviatives, &c.). 159

As long as the phlegm does not become light (or attenuated), the physician should prescribe some (light) food mixed with meat-juice, since such food is quite capable of checking the (excited) faults and is, besides, conducive to strength.* 160

Of one who is greatly afflicted by burning (of the skin) and thirst, the fever which is characterised by predominance of wind and phlegm, as also by constipation, or, the free escape of the faults, and which is mature, should be checked by milk (boiled with proper drugs).† 161

When the fever is not alleviated by these methods, it should then be alleviated by (administering) purgatives, provided the patient's strength and flesh have not diminished. 162

For a person who has been weakened by fever, neither purging nor vomiting is beneficial.

are administered are five : 1. 'Swarasa', or expressed juice ; 2. 'Kalka' or paste (produced by grinding the substance) ; 3. 'Çrita' or decoction (produced by boiling) ; 4. 'Çita' or infusion in cold water ; and 5. 'Phānta' or infusion in hot water. These are not referred to here, for these are the very forms in which sweets, &c., are also administered.—T.

* What is stated in verses 159 and 160 is this : if after the tenth day the physician finds that the patient's phlegm has not been lightened or attenuated, he should not give him *ghee* but prescribe 'kashāyas', *i. e.*, 'pāchanas', &c. As regards food again, the physician should prescribe some light food mixed with meat-juice, inasmuch as such food checks the phlegm (and other faults) and is, besides, conducive to strength.—T

† A fever is said to be 'vaddhadesham' when the faults excited are all constipated.

Similarly, a fever is said to be 'pracchyutadosha' when the excited faults all escape from the body in the form of urine and stools, or of secretions such as sweat, &c.—T.

Verily, the stools of such a person should be purged by the administration of milk (boiled with proper drugs) or by the use of enemata* 163

If enemata be applied when the faults are matured, they very soon bring about strength, digestive fire, disappearance of the fever, cheerfulness, and relish for food. 164

Enemata possessed of purging virtues take away the bile lying in its own place, as also phlegm and bile that lie there; they also take away all the three faults when these lie in the 'pakkāçaya.'† 165

When the fever has become old, and when both phlegm and bile are attenuated, then unto one whose digestive fire has become strong and whose stools have become constipated and dry, oily enemata should be given. 166

When there is a sense of heaviness or keen pain (called 'Çula') in the head, when the organs of sense have their functions suspended, when the fever has become mature, the physician should administer cerebral purgatives that are not disagreeable. 167

The physician should, in mature fever, prescribe (medicinal) oils (or ointments), plasters, and baths (in medicated waters) after causing the body to be rubbed with oils, carefully distinguishing those that are made of cooling and those that are made of heating ingredients.‡ 168

By these means fevers that affect only the outer parts of the body become alleviated. The limbs obtain ease. Strength and complexion also increase.§ 169

* Enemata are, of course, mild purgatives.—T.

† 'Çrangsana vasti' means enemata made of such drugs as are possessed of purgative properties. 'Pitta' that is 'pittāçayaçata', that is, bile lying in its own place, as also phlegm and bile lying in that place, are removed by such enemata. All the faults, again, while they lie in the 'pakkāçaya', are removed by the same kind of enemata. Such enemata, therefore, act upon the 'pittāçaya' and also the 'pakkāçaya'.—T.

‡ In mature fevers, oils, plasters, and baths may be prescribed.

By oil is meant medicated oils (and not those oils with which people ordinarily rub their bodies before bathing). The baths prescribable do not mean ordinary baths in water, but baths in decoctions or infusions of drugs.

Before prescribing these, the physician should consider their ingredients. If made of cooling things, such as sandal-paste, &c., they may be prescribed in hot fevers, *i. e.*, those which are born of excited bile. If made of heating ingredients, they are prescribable in cold fevers, *i. e.*, those born of phlegm.—T.

§ Fevers are either 'Vahirmārgagata' or 'Antarmārgagata.' The former are those which affect the skin, the 'lasikā', &c. The latter are those which affect the semen, the 'ojas', &c.—T.

Mature fevers are alleviated by the administration of 'Dhupānas' or medicines whose smoke is inhaled, as also of 'Anjanas' or collyria.

Of mature fevers those also which remain only in the skin, as also those which are born of such accidental causes as the influence of deities and Asuras, &c., are alleviated by the same means. 170

Thus has been expounded the process of treatment, of well-tested results, which alleviates fever. After this, hear of those articles upon which depends this process.* 171

Old red 'Çāli' rice and other grains of the kind, along with 'Shash-tika', are recommended for 'yavāgu', 'odana', and 'lāja'.

These are alleviatives of the fever of fever-stricken persons.† 172

A person stricken with fever should, at the outset, when he feels a little hunger and when his digestive fire has been slightly excited, drink the fever-alleviating 'peyā' made of 'lāja' (or fried paddy), which is easily digestible, cooked with the fruit of *Piper longum* and dried ginger. 173

If the person becomes desirous of taking something that is sour, he should take the 'peyā' (spoken of above), boiling it with dry ginger and made sour by adding the juice of pomegranates.

If there has been purging, or if the patient's bile has been excited, the 'peyā' (adverted to above) should then, (after having boiled it with dry ginger) be drunk, when cooled, with the addition of honey. 174

If there is pain in the sides, the rectum, and the head, the patient should then drink the 'peyā', that is alleviative of fever, of red 'çāli' and other varieties of rice, boiled with *Tribulus lanuginosus*, and *Solanm Xanthocarpum*. 175

If there is diarrhœa with fever, the patient should then drink the 'peyā' (adverted to), mixing it with the juice of pomegranates and boiling it with *Desmodium Gangeticum*, *Sida cordifolia*, *Ægle mar-melos*, dry ginger, *Nymphœa lotus*, and *Coriandrum sativum*. 176

If the fever-stricken one be afflicted with cough, or asthma, or

* Having laid down at the outset that gruels, &c, are to be given, the Rishi desires to explain what those articles are from which these are to be prepared.—T.

† 'Çāli' and 'Shashtika' are varieties of rice. The latter is supposed to ripen in sixty days. These and other grains should be used for preparing 'Yavāgu' (gruels), 'Odana' (food), and the 'Lāja' (the white product obtained by frying paddy on heated sand.—T.

hiccup, he should then drink the 'peyā' (adverted to above), boiled with the group of drugs beginning with 'Vidārigandhā' (*Hedysarum Gange-ticum*); this is capable of promoting appetite and perspiration. 177

If the person afflicted with fever has his bowels constipated, he should then drink the 'peyā' of barley (or of red 'Çāli' or 'Shashtika' rice), boiled with the fruit of *Piper longum* and those of *Phyllanthus Emblica*, and fried in *ghee*. This drink is regarded as capable of restoring to the faults their normal course. 178

If the fever-stricken person has his bowels constipated and if there be pain in the bowels, he should drink the 'peyā' boiled with 'Mridvikā' (dried grapes), 'Pippalimula' (the roots of *Piper longum*), 'Chavya' (*Piper Chaba*; syn. *Piper officinarum*), 'Amlaka' (*Phyllanthus Emblica*), and 'Nāgara' (dried ginger). 179

In fevers accompanied by cutting pains in the rectum, one should drink the 'peyā' (of old red 'Çāli' and 'Shashtika', and barley, and other grains), boiled with the dried fruit of *Ægle Marmelos* as also with 'Balā' (*Sida cordifolia*), 'Vrikshāmla' (*Tamarindus Indica*), 'Kolāmla' (dried fruit of *Zizyphus jujuba*), 'Kalasi' (otherwise called 'Çālaparni', *i. e.*, *Desmodium Gangeticum*), and 'Dhāvani' (otherwise called 'Pṛiṇiparni', *i. e.*, *Doodia lagopodioides*). 180

If neither perspiration, nor sleep, visits the fever-stricken, and if he is afflicted with thirst, he should drink the 'peyā' (adverted to above), boiled with 'Nāgara' (dried ginger), and the fruit of 'Amlaka' (*Phyllanthus Emblica*), fried in *ghee* and mixed with sugar. 'Peyā' so prepared is an alleviative of fever. 181

Unto a fever-stricken person who is capable of assimilating soups, the soups of the following pulses should be given, *viz.*, 'Mudgān' (*Phaseolus Mungo*), 'Masurān' (*Cicer lens*), 'Chanakān' (*Cicer arietinum*), 'Kulatthān' (*Dolichos biflorus*), and 'Mukushtakān' (a wild variety of *Phaseolus Mungo*). 182

Among pot-herbs the following are regarded as beneficial in fever, *viz.*, the leaves of *Trichosanthes dioica* along with its fruit and stem, 'Pāpachelikā' (otherwise called 'Kāravella' or *Momordica charantia* of the larger variety), 'Karkotaka' (*Alangium hexapetalum*), and 'Kathil-laka' (*Momordica charantia* of the smaller variety)* 183

* Two varieties of this plant are known: one is called 'Kāravelli' (Bengali—*Uchche*) which is identified with *Momordica charantia*. The other or larger variety, called 'Kāravella' is identified with *Momordica muricata*.—T.

The physician possessed of wisdom should give, in proper time, unto a fever-stricken person who is capable of readily assimilating meat, the meat of the following animals which is alleviative of fever : 'Lāva (*Perdix chinensis*), 'Kapinjala' (francoline partridge), 'Ena' (antelope of dark hue, beautiful eyes, and short legs), 'Chakora' (Greek partridge or *Perdix rufa*), 'Upachakra' (a variety of the ruddy goose), 'Kuranga' (small deer), 'Kālapuchccha' (deer with black tail), 'Harina' (large deer with dappled body), 'Prishat' (porcine deer), and 'Çaça' (hare),

The meat of these animals should be given with or without the juice of something sour added to it. 184-185

Some physicians do not recommend, on account of its heaviness and heating virtues, the meat of the following fowl, *viz.*, 'Kukkuta' (domestic fowl), 'Mayura' (peacock), 'Tittiri' (francoline partridge), 'Krauncha' (a variety of heron, *Ardeā jaculator*), and 'Vartaka' (a variety of quail, *Perdix olivacea*), 186

If in consequence of fasts in fever, the strength becomes great of the (excited) wind, then the physician who is conversant with the measures and composition of medicine, and who is acquainted also with the requirements of time, should prescribe even these (kinds of meat). 187

Unto a fever-stricken person who is thirsty, warm water should be given for drink. To one, again, that is readily capable of assimilating wines, wines may be given, considering the fault or faults excited (and the measure of their excitement), as also the measure of strength which the patient has.* 188

In new (*i. e.*, immature) fever, the following kinds of food are generally avoided, in order to permit the digestion of the (excited) faults : food that is heavy ; food that is possessed of heating virtues ; food that is oily ; food that is sweet ; as also decoctions and infusions. 189

The courses in respect of food and drink, the results of which have been well tested, and which are alleviative of fever, have been expounded. After this those 'Kashāyas' which are destructive of fever, are laid down.† 190

* 'Gharmāmbu' is, literally, hot water. The fact is, water that has been boiled down to half its measure, and that is still hot, is so called.—T.

† Some texts read 'Anupānakrama'. This is, of course, a blunder for 'Annapānakramah' which means the 'Krama' or course of food and drink.

The boiled or cold 'Kashāya' of 'Musta' (tubers of *Cyperus rotundus*), and 'Parpataka' (*Oldenlandia biflora*), should be drunk ;*

Or, of 'Nāgara' (dry ginger) and 'Parpataka' (*Oldenlandia biflora*), and 'Durālabhā' (*Alhagi Maurorum*), should be drunk ; 191

Or, of 'Kīrātatikta' (*Ophelia Chireyta*), 'Musta' (tubers of *Cyperus rotundus*), 'Guḍuchi' (*Tinospora cordifolia*), 'Viṣwabhesaja' (ginger), 'Pāthā' *Cissampelos hernandifolia*), 'Ushira' (the roots of *Andropogon muricatnm*); and 'Udichya' (*Andropogon Schœnanthus*), should be drunk for the alleviation of fever.† 192

These 'Kashāyas' are destructive of fever. They increase the strength of the digestive fire.

They aid the digestion of the faults. They alleviate thirst, and unwillingness or disgust for food ; and remove also the tastelessness of the mouth. 193

When the 'kwātha' (decoction) of these is to be given, it should be given cold.

The boiled or cold 'Kashāya' of 'Vatsaka' (the seeds of *Holarrhena antidysentrica*), 'Aragbadha' (*Cassia fistula*), 'Pāthā' (*Stephania hernandifolia*) 'Shaḍgranthā' (*Acorus Calamus* of the white variety), 'Katurohini' (*Picrorrhiza kurroa*), 'Murvā' (*Sansevieria Zeylanica*), 'Ativishā' (*Aconitum heterophyllum*), 'Nimba' (*Melia Azadirachta*), 'Patola' (*Trichosanthes dioica*), 'Dhannayāsaka' (*Alhagi Maurorum*), 'Vachā' (*Acorus Calamus* of the yellow variety), 'Musta' (tubers of *Cyperus rotundus*), 'Ushira' (roots of *Andropogon muricatum*), 'Madhuka' (liquorice), 'Triphalā' (the three myrobalans, viz., Chebulic, Emblic, and Belleric), and 'Balā' (*Sida cordifolia*), which is alleviative of fever, should be drunk by a person (that is afflicted with fever). 194-195

The 'kwātha' (decoction) of the above drugs should be given cool.

The following five 'Kashāyas' quickly alleviate the five varieties of fever, viz, 'Santata' (Remittent), 'Satata' (Double quotidian),

* I retain the word 'Kashāya' which has been used here to mean decoctions and infusions and other liquid preparations of drugs.—T.

† 'Pākya' is the result of boiling ; 'Çitā', the result of infusion in cold water. The decoctions and infusions of these three sets of drugs are recommended as alleviative of fever.—T.

'Anyedyuh' (Quotidian), 'Tritiyaka' (Tertian), and 'Chaturthaka' (Quartan).

The 'Kashāyas' are made of the five sets of drugs mentioned in the five half-verses below :

1. 'Kalingaka' (*Cisalpina bonducella*), the leaves of 'Patola' (*Trichosanthes dioica*), 'Katurohini' (*Picrorrhiza Kurroa*);
2. 'Patola' (*Trichosanthes dioica*), 'Çāribā' (*Hemidesmus Indicus*), 'Musta' (tubers of *Cyperus rotundus*), 'Pāthā' (*Stephania hernandifolia*), 'Katurohini' (*Picrorrhiza Kurroa*);
3. 'Nimba' (*Melia Azadirachta*), 'Patola' (*Trichosanthes dioica*), 'Triphalā' (the three myrobalans), 'Mridwikā' (dried grapes), 'Musta' (tubers of *Cyperus rotundus*), 'Vatsaka' (seeds of *Holarrhena antidy-centerica*);
4. 'Kirātātikta' (*Ophelia Chireyta*), 'Amritā' (*Tinospora cordifolia*), 'Chandana' (*Pterocarpus santalina*), 'Viçwabhesaja' (ginger);
5. 'Guḍuchi' (*Tinospora cordifolia*), 'Amlaka' (*Phyllanthus Emblica*), 'Musta' (tubers of *Cyperus rotundus*).

'Kwātha' (decoction) should be administered in Intermittent fevers. 196-197

By drinking the infusion of these drugs, *viz.*, 'Madhuka' (*Bassia latifolia*), 'Musta' (tubers of *Cyperus rotundus*), 'Mridwikā' (dried grapes), Kāçmarya (*Melia arborea*), 'Parushaka' (*Grewia Asiatica*), 'Trāyamāna' (*Ficus heterophyllum*), 'Ushira' (the roots of *Andropogon muricatum*), 'Triphalā' (the three myrobalans), and 'Katurohini' (*Picrorrhiza Kurroa*), in cold water kept in an exposed place for a whole night, one is promptly relieved of fever. 198

(This cold infusion is prescribable in Intermittent fever.)*

The following preparation, consisting of the decoction of the drugs mentioned below, *viz.*, the two Vrihatis (*Solanum Indicum* and *Solanum Xanthocarpum*), Vatsaka (the seeds of *Holarrhena antidy-senterica*), Musta (the tubers of *Cyperus rotundus*), Devadāru (*Cedrus deodara*), Mahaushadha (dry ginger), Kolavalwi (otherwise called Gajapippali or *Pothos officinalis*), is alleviative of fever caused by the excitement of all the three faults. 199

(In fever caused by the excitement of all the three faults the form of the medicine should be decoction.)

* This verse occurs in Gangādhara's text. Other texts omit it.—T.

A fever-stricken person having his faults obstructed should drink the 'Kashāya' (decoction) of Jātyāmalaka (larger variety of the fruit of *Phyllanthus Emblica*), Musta (tubers of *Cyperus rotundus*), and Dhannayavāsaka (otherwise called Durālabhā or *Hedysarum Alhagi*), mixed with treacle. ²⁰⁰

The 'Kashāya' (decoction) of Triphalā (the three myrobalans), Trāyamāna (*Ficus heterophyllum*), Mridvikā (dried grapes), and Katurohini (*Picrorrhiza Kurroa*), is alleviative of (excited) bile and phlegm. It is at the same time capable of restoring to the faults their normal course.

The above decoction, mixed with Trivit (*Convolvulus Turpethum*) and sugar is alleviative of fever born of (excited) bile and phlegm.* ²⁰¹

The following, viz., Çati (*Circuma Zerumbet*), Pushkaramula (this root not being available, that of *Aplotaxis auriculata* is substituted), Vyāghri (*Solanum Xanthocarpum*), Çringi (*Rhus succedanea*), Durālabhā (*Hedysarum Alhagi*), Guḍuchi (*Tinospora cordifolia*), Nāgara (*Cyperus pertenuis*), Pāthā (*Stephania hernandifolia*), Kirāta (*Ophelia Chireyta*), and Katurohini (*Picrorrhiza Kurroa*) constitute what is called the group beginning with Çati. This group is alleviative of fever born of three faults. ²⁰²

The decoction is prescribable.

(The decoction of) this group is highly commendable in cough, or bronchites, pains in the chest, pains in the sides, asthma and hard-breathing, and drowsiness. ²⁰³

The two Vrihatis (*Solanum Indicum* and *Solanum Xanthocarpum*), Paushkara (or Pushkaramula for which the root of *Aplotaxis auriculata* is substituted), Bhārgi (*Clerodendron siphonanthus*), Çati (*Circuma Zerumbet*), Çringi (*Rhus succedanea*), Durālabhā (*Hedysarum Alhagi*), Vatsaka (the seeds of *Holarrhena antidysenterica*), Patola (the leaves of *Trichosanthes dioica*) and Katurohini (*Picrorrhiza Kurroa*),—these are called the 'gana' or group beginning with Vrihati. This group is alleviative of fever born of the three faults.

It should be administered also in the diseases beginning with cough mentioned above, even when they are accompanied with supervening afflictions. ²⁰⁴⁻²⁰⁵

* Gangādhara explains that the decoction, without the pulv of Trivrit and sugar, is not efficacious in alleviating fever born of bile and phlegm —T.

The form in which the drugs are to be administered is decoction.

The physician should administer those 'kashāyas' (decoctions and infusions), and gruels also that have been laid down, in the Lesson on drugs, as alleviative of thirst and fever.* 206

The fevers that are not alleviated of a person who has been dried by the administration of 'kashāyas' (decoctions and infusions), and emetics, as also by fasts and light food, have (medicated) *ghees* for their remedy. 207

The heat that causes fever is dry. Of a fever-stricken person who has been dried by heat, that constituent 'dhātu' which strengthens the heat is the wind. The wind is alleviated by oily substances.† 208

All the 'kashāyas' (decoctions and infusions) mentioned above, mixed with *ghee*, should be administered for the alleviation of fever. They are capable of stirring up the digestive fire and are beneficial. 209

(In mature fevers, *ghees* made of the group of drugs beginning with Pippali are prescribable.)

Pippali (*Piper longum*), Chandana (*Pterocarpus santalinus*), Musta (tubers of *Cyperus rotundus*), Ushira (roots of *Andropogon muricatum*), Katurohini (*Picrorrhiza Kurroa*), Kalingaka (seeds of *Holarrhena antidysenterica*), Tāmālaki (*Phyllanthus Niruri*), Sārivā (*Hemidesmus Indicus*), Ativishā (*Aconitum heterophyllum*), Sthirā (*Desmodium Gangeticum*), Drākshā (*Vitis Vinifera*), Amlaka (*Phyllanthus Emblica*), Vilva (fruit of *Ægle Marmelos*), Trāyamāna (*Ficus heterophylla*), and Nidigdā (*Solanum Xanthocarpum*):

Ghee boiled with these dispels mature fever the very day.

It also cures consumption, bronchities, headaches, severe pains in

* 'The Lesson on drugs' means Lesson IV, Sutrasthāna, headed 'The six centuries of purgatives,' as also Lesson II, Sutrasthāna, headed 'Apāmārga-Tunduliya.' Numerous kinds of 'Kashāyas' and gruels have been mentioned there as alleviatives of thirst and fever. These are directed to be used for the alleviation of fever.—T.

† The object of this verse is thus explained by the commentators: fever is born of the wrath of Siva. Wrath corresponds with heat which is one of the five primal essences. Hence, it may be asked how oils can possibly alleviate the fever of a person who has been dried by heat? Oils are more likely to provoke that heat which has caused the fever. The answer is that although fever-causing heat is dry and, therefore, dries up a person, yet it is the wind that supplies strength to that heat. The wind is always alleviated by oils. Hence, oils alleviate heat or heat-born fever.—T.

the sides, malignant jaundice, pains in the shoulders, and irregularities of the digestive fire.* 210-212

(Ghee cooked with the group of drugs beginning with Vāsaka)

Vāsaka (*Justicia Adhatoda*), Guḍuchi (*Tinospora cordifolia*), Triphala (the three myrobalans), Trāyamāna (*Ficus heterophylla*), and Yavaśaka (*Hedysarum Alhagi*),—these should be boiled for obtaining their decoction. To the decoction thus obtained should be added twice the measure of water.

The mixture should then be boiled with the paste of Pippali (*Piper longum*),- Musta (tubers of *Cyperus rotundus*), Mridvikā (dried grapes), Chandana (*Pterocarpus santalinus*), Utpala (*Nymphaea stellata*) and Nāgara (dry ginger).

The product should then be boiled with ghee.

The ghee thus prepared is alleviative of mature fever. 213-214

[Ghee cooked with the group of drugs beginning with Balā].

Balā (*Sida cordifolia*), Çwadangshtrā (*Tribulus terrestris*), Vrihati (*Solanum Indicum*), Kalasi (*Desmodium Gangeticum*), Dhāvani (*Uraria lagopodioides*), Sthirā (a variety of *Desmodium Gangeticum*), Nimba (*Melia Azadirachta*), Parppata (*Oldenlandia biflora*), Musta (tubers of *Cyperus rotundus*), Trāyamāna (*Ficus heterophylla*), Durālabhā (*Hedysarum Alhagi*):

These should be boiled for obtaining their decoction. Take then the following for making a paste of them, viz., Tāmalaka (*Phyllanthus Niruri*), Çati (*Curcuma Zerumbet*), Drākshā (grapes), Pushkaramula (not being obtainable, the substitute used is *Aplotaxis auriculata*), Medā (not being obtainable the substitute used is *Aswagandhā* or *Physallis flexuosa*), and Amlaka (*Phyllanthus Emblica*).

Mix the decoction and the paste together, and add (cow's) milk and the ghee (of cow's milk), and boil them together.

The ghee thus prepared is highly efficacious in alleviating fever.

It dispels, at the same time, thirst, cough and bronchites, (severe) headache, pains in the sides and the shoulders. 215-217

Unto those fever-stricken persons whose faults have been greatly excited, the intelligent physician should administer at the proper time such correctives as cause vomiting and purging and as have been laid down in the Division called 'Kalpa.' 218

* The measure of each of these articles, as also the method of preparation, is explained by the commentators.

Amongst emetics that are alleviative of fever, the following is one :

Madana (the fruit of *Randia dumetorum*), mixed with Pippali (the fruit of *Piper longum*) reduced to paste, or with Kalingas (seeds of *Holarrhena antidysenterica*), reduced to paste, or with Madhuka (liquorice), reduced to paste, and then mixed with hot water, should be drunk. This is an emetic that alleviates fever. 219

The same fruit (reduced to paste) mixed with honey and water (heated), or with the juice of the sugarcane (heated), or with 'Saindhava' salt and water (heated), or with wines (heated), or with 'Tarpana' (heated), is regarded as a beneficial emetic in fever.* 220

Or, the decoction of Mridvikā (dried grapes) and Amlaka (fruit of *Phyllanthus Emblica*) mixed with the paste of Madana (fruit of *Randia dumetorum*), should be drunk inasmuch as it is an emetic capable of alleviating fever.

Or, the decoction of Amlaka (fruit of *Phyllanthus Emblica*) alone, mixed with the paste of Madana (fruit of *Randia dumetorum*) and fried in *ghee*, should be drunk inasmuch as this also is capable of alleviating fever. 221

Or, the pulv of Trivrit (*Convolvulus Turpethum*) mixed with honey and *ghee*, should be licked.

Or, the decoction of Triphalā (the three myrobalans), mixed with *ghee*, should be drunk, throwing into it honey.

(These operate as purgatives.) 222

Or, Aragbadha (exudation of the fruit of *Cassia fistula*), mixed with (hot) milk, or the same mixed with the decoction of Mridvikā (dried grapes), or the pulv of Triphalā (the three myrobalans), mixed with (hot) 'milk, or the pulv of Trāyamāna (fruit of *Ficus heterophylla*), should be drunk by the fever-stricken.†

These also operate as purgatives. 223

A person obtains relief from fever by drinking the decoction of Mridvikā (dried grapes) and Abhayā (chebulic myrobalans), followed by a drink of hot milk ; or by drinking the decoction of Drākshā (dried grapes), followed by a drink of hot milk.

These also operate as purgatives. 224

* By 'Tarpana' here, as explained by Gangādhara, is meant a decoction of drugs capable of alleviating the fault or faults excited, mixed with the pulv of fried paddy or the flour of barley.—T.

† Some texts read 'Trivritām' for 'Triphalām.'—T.

By drinking milk boiled with the five roots *viz.*, Vilwa (*Ægle Marmelos*), Syonāka (*Colosanthos Indica*), Gāmbhāri (*Gmelina arborea*), Pātālā (*Stereospermum suave-olens*), and Ganikāri (*Premna serratifolia*), a fever-stricken person obtains relief from bronchites, asthma, headache, pains in the sides, and fever. 225

By drinking milk boiled with the decoction of the roots of Eranda (*Ricinus Communis*), one obtains relief from fever accompanied by aching pains in the rectum.

By drinking milk boiled with pieces of the raw fruit of Vilwa (*Ægle Marmelos*), one obtains relief from the same ailment. 226

Milk boiled with Trikantaka (otherwise called Gokshura, *i. e.*, *Tribulus lanuginosus*), Balā (*Sida cordifolia*), Vyāghri (*Solanum Xanthocarpum*), Guḍa (old treacle), and Nāgara (dry ginger), cures suppression of stools and urine, and is alleviative of dropsical swellings and fever. 227

Milk boiled with Nāgara (dry ginger) and Mridvikā (dried grapes) and Kharjjura (dates), and mixed (when cooled) with *ghee*, honey, and sugar, is alleviative of fever accompanied by thirst. 228

Milk, boiled with four times as much of water alone, is alleviative of fever.

Milk, hot from the udders, promptly subdues fever caused by excitement of wind and bile. 229

Of all varieties of mature fevers, milk is the best alleviative. It should be drunk either hot or cold, after being boiled with drugs suited to the kind of fever the patient has. 230

When the (excited) fault or faults characterising the fever, has or have found a place in the 'pakkāçaya', then such enemata, oily or dry, as is alleviative of fever, should be administered.

Instructions regarding them will be laid down in the Division called 'Siddhi' of this work.* 231

The leaves of Patola (*Trichosanthos dioica*), those of Arishta (*Melia Azadirachta*), the roots of Uçira (*Andropogon muricatum*), Chaturangula (otherwise called Aragbadha, *Cassia fistulā*), Hrivera (otherwise called Bālā, *Pavonia odorata*), Rohinitikta (*Picrorrhiza Kurroa*), Çwadanshrā (otherwise called Gokshura, *Tribulus lanugi-*

* The stomach is divided into two parts, 1. 'āmāçaya' and 2. 'pakkāçaya.' Food taken first goes into the former. In the latter, digestion goes on.—T.

nosus), Madana (fruit of *Randia dumetorum*), Sthirā (otherwise called Çālaparni, *Desmodium Gangeticum*), Balā (*Sida cordifolia*),—all these should be boiled in milk mixed with half its measure of water.

When the whole has been boiled down to the measure of the milk, the decoction should be taken down.

Having strained it (through a piece of cloth), it should then be mixed with honey and ghee. 232-233

It should then be mixed with the paste of these drugs, viz., Madana (fruit of *Randia dumetorum*), Musta (tubers of *Cyperus rotundus*), Pippali (*Piper longum*), Madhuka (liquorice), and Vatsaka (the seeds of *Holarrhena antidysenterica*).

The following product forms an enemata destructive of fever. 234

The bowels having been cleared by the administration of this enemata, and the faults removed, and the 'dhātus' restored to cheerfulness, and the pains of the limbs relieved, and the body made light, the patient becomes speedily freed from fever. 235

Aragbadha (*Cassia fistula*), Ushira (roots of *Andropogon muricatum*), Madana (fruit of *Randia dumetorum*), the four varieties of Parni, viz., Çālaparni, Prishniparni, Māshaparni, and Mudgaparni, (i. e. *Desmodium Gangeticum*, *Doodia lagopodioides*, *Glycine debilis*, and *Phaseolus trilobus*), and Madhuka (liquorice): the decoction of these should be taken. 236

With the decoction should be mixed Priyangu (*Aglaia Roxburghiana*), Madana (fruit of *Randia dumetorum*), Çatāhbhā (otherwise called Sulpha, dill seeds), Madhuyashtika (liquorice), reduced to paste. Ghee, treacle and honey, should then be added. This preparation forms an excellent enemata alleviative of fever. 237

Guḍuchi (*Tinospora cordifolia*), Trāyamāna (*Ficus heterophylla*), Chandana (*Pterocarpus santalinus*), Madhuka (liquorice), Vrisha (*Justicia Adhatoda*), Sthirā (otherwise called Çālaparni, *Desmodium Gangeticum*), Balā (*Sida cordifolia*), Prishniparni (*Doodia lagopodioides*), Madana (the fruit of *Randia dumetorum*), should be boiled together. 238

The decoction obtained should be mixed by the physician with the meat-juice of wild animals.

The result should then be mixed with the paste of Pippali (*Piper longum*), Phala (the fruit of *Randia dumetorum*), Musta (the tubers of *Cyperus rotundus*), and Madhuka (liquorice). 239

Mixing the product then with a little salt, and with honey and *ghee* also, the physician should apply it as an enemata. This enemata is alleviative of fever. It imparts strength also to the patient, and causes perspiration and relish for food. 240

Jivanti (*Cælogyne ovalis*), Madhuka (liquorice), Medā (not identifiable, Aṣwagandhā or *Physalis flexuosa* being used as a substitute), Pippali (*Piper longum*), Madana (the fruit of *Randia dumetorum*), Vachā (*Acorus Calamus*), Riddhi, (not identifiable, Bālā, or *Pavonia odorata* being used as a substitute), Rāsnā (*Vanda Roxburghii*), Balā (*Sida cordifolia*), Vilwa (*Ægle Marmelos*), Çatapushpa (dill seeds), Çatāvāri (*Asparagus racemosus*) : 241

These should be pounded into a paste. With the paste the physician should boil milk, water, *ghee*, and oil.

The result should be used as an oily enemata alleviative of fever.* 242

Patola (leaves of *Trichosanthes dioica*), Pichumardda (leaves of *Melia Azadirachta*), Madhuka (liquorice), and Madana (fruit of *Randia dumetorum*) :

These should be boiled together with any of these, *viz.*, *ghee*, or oil, or fat, or marrow, and water. The result will be an oily product that forms an enemata destructive of fever). 243

Chandana (*Pterocarpus santalinus*), Aguru (*Aquilaria Agallocha*), Kāçmaryya (*Gmelina arborea*), Patola (leaves of *Trichosanthes dioica*), Madhuka (liquorice), Utpala (*Nymphaea stellata*) : these should be pounded into a paste and then boiled (with water and any of the four oily substances mentioned above).

The result will be an enemata that is highly spoken of as an alleviative of fever. 244

The physician conversant with the methods of compounding should cause cerebral purgatives to be prepared according to what has been laid down in Lesson II (of Sutrasthāna) called 'Apāmārga-Tunduliya', and in Lesson VIII, of the Division called Vimāna, named 'Roga-Bhishakjitiya.' These cerebral purgatives are alleviative of fever.† 245

* *Ghee*, which should be old, and the oil of sesame, should be together 4 seers, the paste should be one seer ; cow's milk should be 4 seers ; and water should be 12 seers.—T.

† In both the Lessons mentioned here, occur instructions about cerebral purgatives.—T.

Those oils (for snuffing) and those sticks whose smoke should be inhaled, mentioned in the Lesson called 'Mātrāçitiya' (*viz.*, V of Sutrasthāna), should be administered in fever also (for their beneficial effects in that disease). 246

Distributing fever into two classes, *viz.*, cold and hot, the physician should, according to his desire, use 'Abhyangas' (oils for rubbing the body with), 'Pradehas' (plasters), and 'Parishekas' (baths). 247

The physician should administer, for the alleviation of burning fevers, *ghee* that has been washed a thousand times, or oils such as 'Chandanādika', &c.* 248

We shall now lay down instructions about the method of preparing the oil called 'Chandanādika.'

Chandana (*Pterocarpus santalinus*), Çāleya (otherwise called Sulpha or dill seeds),† Bhadraçriya (*Santalum album*), Kālānusaryya (otherwise called Çailaja, a species of lichen), Bhandi (otherwise called Bhāndi, *Clerodendron infortunatum*), Kāliya (a variety of black sandal wood), Padma (otherwise called Bhārgi, *Clerodendron siphomanthus*), Padmaka (otherwise called Padmakāshtha, a fragrant wood resembling toon), Ushira (*Andropogon muricatum*), Sārivā (*Hemidesmus Indicus*) Madhuka (liquorice), Prapaundarika (root-stock of *Nymphœa lotus*), Nāgapushpa (otherwise called Nāgakeçara, *Mesua ferrea*), Udichya (or Bālā, *Pavonia odorata*), Balyā (the group called Balya or tonics, *viz.*, 1. Aindri, 2. Rishabhi, 3. Atirasā, 4. Rishyaproktā, 5. Payasyā, 6. Açwagandhā, 7. Sthirā, 8. Rohini, 9. Balā, 10. Atibalā,—*vide* Sutrasthāna, Lesson IV, aphorism 13, p. 32), Padma (*Nelumbium speciosum* of the white variety), Çatapatra (a variety of *Nelumbium speciosum* having a hundred petals), Visa (lotus stalks), Mrināla (smaller stalks of the lotus), Çāluka (the root-stock of *Nelumbium speciosum* and other plants of the same genus), Çaivāla (*Vallisneria octandra*), Kaçeruka (*Scirpus Kysoor*), and Anantā ((roots of *Hemidesmus Indicus*); 249

Kuça (*Poa cynosuroides*), Kāça (*Saccharum spontaneum*), Ikshu (*Saccharum officinarum*), Darbha (*Saccharum cylindricum*), Çaramula

* How 'Chandanādika' oils are prepared is explained in the following aphorisms.—T.

† Some commentators take Çāleya as Sulpha or dill seeds. Generally, Çāleya is known also by the name of Çailaja, which means a species of lichen. It is difficult to say in what sense the word is used here.—T.

(roots of *Saccharum Sara*), Nalamuḷa (roots of *Arundo karka*), Çālimuḷa (roots of paddy of the red variety), Jamvu (*Eugenia Jambolana*), Vetra (*Calamus rotang*), Vetasa (otherwise called Pāniāmlaka, *Flacourtia cataphracta*), Vānira (a variety of *Calamus rotang*), Gundra (*Panicum uliginosum*),* Kūkubha (otherwise called Arjuna, *Pentaptera Arjuna*), Asana (otherwise called Pitaçāla, *Pentaptera tomentosa*), Açwakarna (a variety of *Shorea robusta*), Syandana (otherwise called Nemivriksha, not identifiable), Vātapoṭha (otherwise called Kingçuka, *Butea frondosa*), Çāla (*Shorea robusta*), Tāla (*Borassus flabelliformis*), Dhava (*Canocarpus latifolia*), Tinisa (*Ougenia Dalbergioides*), Khadira (*Acacia Catechu*), Kadara (a white variety of Khadira or *Acacia Catechu*), Kadamva (*Nauclea Cadamba*), Kāçmaryya (*Gmelina arborea*), Phala (Madanaphala, fruit of *Randia dumetorum*), Swarja (*Shorea robusta* of the larger variety), Plaksha (*Ficus infectoria*), Vata (*Ficus Indica*),† Kapitana (otherwise called Amrātaka, *Spondias mangifera*, the hog-plum), Udumvara (*Ficus glomerata*), Açwattha (*Ficus religiosa*), Nyagrodha (*Ficus Indica*), Lodhra (*Symplocos racemosa*), Dhātaki (*Woodfordia floribunda*, syn., *Grislea tomentosa*), Durvā (*Panicum Dactylon*), Itkata (called Ikre in Bengali), Çringātaka (*Trapa bispinosa*), Manjisthā (*Rubia cordifolia*), Jyotishmati (*Cardiospermum Halicacabum*): 250

Pushkaravija (seeds of *Nelumbium speciosum*), Kraunchādana (otherwise called Ghanchulaka, an esculent root resembling *Colocasia antiquorum*), Vadavi (otherwise called Kola, *Zizyphus Jujuba*), Kovidāra (otherwise called Rakta-kānchana, *Bauhinia variegata*), Kadali (*Musa sapientum*), Samvartaka (otherwise called Mustaka, *Cyperus rotundus*), Arishtaka (otherwise called Nimva, *Melia Azadirachta*), Çataparyā (a variety of *Panicum Dactylon*), Çitakumbhikā (an aquatic plant), Çatāvāri (*Asparagus racemosus*), Çriparni (otherwise called Gāmbhāri, *Gmelina arborea*), Rohini (*Picrorrhiza Kurroa*), Çrāvāni (otherwise called Rakta-munderi, *Sphæranthus hirtus*), Mahāçrāvāni (otherwise called Çweta-munderi, a variety of *Sphæranthus hirtus*), Çaitāpāki (otherwise called Berelā, *Sida cordifolia*), Odanpāki (otherwise called Nilajhinti, *Barleria cristata*, of the blue variety), Kālā

* Gangādhara explains that Gundra may stand for Guḍuchi, i. e., *Tinospora cordifolia*, or what he calls Guḍārochanā. If this is the same plant as 'Gondpater' in Hindi, it is identifiable with *Panicum uliginosum*.—T.

† Some texts, such as Gangādhara's, omit it.—T.

(commonly called Nili, *Indigofera tinctoria*), Balā (stands for Pitabalā, *Sida rhombifolia* or *rhomboidea*), Payasyā (otherwise called Kshirakākoli, a bulbous root of the onion tribe brought from the Himalayas), Vidāri (*Batatus paniculata*), Jivaka (not identifiable, Guḍuchi or *Tinospora cordifolia* is used as a substitute), Rishabhaka (not identifiable, Vaṅgalochana or bambu manna is used as a substitute), Kshudrasahā (otherwise called Mudgaparni, *i. e.*, *Phaseolus trilobus*); 25¹

Medā (not identifiable, Aṅgagandhā or *Withania somniferum*, syn. *Physalis flexuosa* is used as a substitute), Mahāmedā (not identifiable, Sārivā or *Echites frutescens* is used as a substitute), Madhurasā (otherwise called Murvā, *Sansevieria Zeylanica*), Rishyaprotkā (implying either Pitabalā, otherwise called Mahābalā or Atibalā, or Ḍukaḑimbi, *i. e.*, *Mucuna pruriens*), Trinaḑunya (otherwise called Mallikā, *Jasminum Sambac*), Mocharasa (gum of *Bombax Malabaricum*), Atarushaka (otherwise called Vāsaka, *Justicia Adhatoda*), Vakula (*Mimusops Elengi*), Kutaja (*Holarrhena antidysenterica*), Patola (*Trichosanthes dioica*), Nimva (*Melia Azadirachta*), Ḍālmali (*Bombax Malabaricum*), Nārikela (*Cocos nucifera*), Kharjjura (*Phoenix sylvestris*, wild date), Mridvikā (*Vitis vinifera*, raisins), Piyāla (*Buchanania latifolia*), Priyangu (*Aglaia Roxburghiana*), Dhanwana (*Grewia elastica*), Atmaguptā (*Mucuna pruriens*), and Madhuka (*Bassia latifolia*);

Of these and other vegetable drugs that may be obtained, possessing cooling virtues, the physician should cause a decoction to be made. 25²

With that decoction, and twice its measure of (cow's) milk, and the paste of these very drugs, should be cooked, on a slow fire, the oil of Tila (sesame) seeds, measuring half the quantity of the decoction.

This oil, being only rubbed (on the patient's body) promptly alleviates fever accompanied by a burning sensation of the skin.* 25³

With these very drugs which are cooling, reduced to fine powder, the physician should cause plasters to be made (for application on the patient's body).

With these very drugs, again, 'Ḍṛita' should be made. When cooled, it should be used for sprinkling it over the patient's body, as

* The measure of the 'Kalka' or paste should be a fourth of the oil. Simply stated, the measures are these : 1 part decoction, 2 parts cow's milk, paste measuring an eighth of the decoction (and, therefore, a fourth part of the oil), and oil of sesame seeds measuring half of the decoction. These are boiled together.—T.

also for causing the patient to bathe in it. ('Crita' is made by only boiling drugs in water).

Thus is prepared the oil of the group of drugs beginning with Chandana (*Pterocarpus santalinus*). 254

By sprinkling the patient's body with, and causing him to bathe in, water mixed with wine, Aranāla (kānji prepared from raw wheat properly husked), cow's milk, Sauvira (a variety of wine prepared from paddy), ghee, and curds, fever accompanied by a burning sensation of the skin is promptly relieved in consequence of the cooling effects of the preparation. 255

(Here are some verses).

One that is afflicted by a burning sensation (in fever) should be made to lie down at his ease on the cool leaves of Pushkara,* or the petals of Padma (*Nelumbium speciosum*), or those of Utpala (*Nymphæa stellata*), or the leaves of Kadali (*Musa sapientum*), textures of silk drenched in the cool water of sandal paste, or in houses in which fountains of cool water are made to play, or cooling showers of water are made to fall.† 256-257

A person (that is afflicted by a burning sensation of the skin) should enjoy the touch of gold, conch-shells, corals, gems, and pearls, as also things rendered cool by being drenched in, or sprinkled over with, water in which has been dissolved the paste of white sandal. 258

A person (afflicted by a burning sensation in fever) should be fanned with wreaths of (the flowers of) Nilotpala (*Nymphæa stellata*) and Padma (*Nelumbium speciosum*), or with diverse kinds of fanning appliances that produce cool air and that scatter particles of sandal-water.‡ 259

Rivers, large tanks, pools (with lotuses growing in them), and lakes, with clear water, are beneficial for baths,—and such baths alleviate burning, thirst, cheerlessness, and fever. 260

Beloved women, smeared with sandal-paste, decked with gems

* 'Pushkara' generally means 'Padma' or some variety of lotus. Gangādhara speaks of it as some kind of 'Vriksha' or tree. It is said to come from the country called 'Pushkara' which is probably the region about the lake known by that name in Rajputana.—T.

† 'Dhārā-griha' is a room in which showers of water fall, or fountains play.—T.

‡ Fans are made of flowers wreathed together. These always produce cool air. Palm-leaf fans are dipped in cool water in which sandal paste has been dissolved.—T.

and pearls, and inclined to serve every wish, are capable of alleviating the burning sensation in fever, by attractive bearing. 261

Cooling food and drink, cooling groves, and cooling breezes, and rays of the moon, alleviate fever with burning sensation. 262

Of persons afflicted with fever in which things hot are desired, we shall expound the needful 'Abhyangas' and other processes of treatment.* 263

Aguru (*Aquilaria Agallocha*), Kushtha (*Aplotaxis auriculata*), Tagara (*Tabernæmontana coronaria*), Nalada (*Andropogon muricatum*), Patra (leaves of *Cinnamomum Tamala*), Saileyaka (a variety of lichen), Dhyāmaka (*Hemionites cordifolia*), Harenukā (*Piper aurantiacum*), Sthauneyaka (otherwise called Granthiparni, a sort of gall caused by insects on a tree), Kshemaka (otherwise called Haridrā, *Curcuma longa*), † Elā (cardamoms of the large variety), Varāṅgāḍala (leaves of Priyangu or *Aglaia Roxburghiana*), Pusha (the exudation of *Balsamodendron Mukul*), Tamālapatra (leaves of *Cinnamomum Tamala*), Bhutika (otherwise called Yamāni, *Ptychotis Ajowan*), Rauhisha (a variety of Kattrina, *Hemionites cordifolia*), Sarala (*Pinus longifolia*), Çalwaki (otherwise called Çilārāsa, *Liquidamber orientalis*), Devadāru (*Pinus deodara*), Agnimantha (*Premna serratifolia*), Vilwa (*Ægle Marmelos*), Çyonāka (*Bignonia Indica*), Kāçmaryya (otherwise called Gāmbhari, *Gmelina arborea*), Pātālā (*Bignonia suaveolens*), Punarnavā (*Boerhavia diffusa*), Vrihati (*Solanum Indicum*), Kantakāri (*Solanum Xanthocarpum*), Vrischira (*Boerhavia* of the white variety), Çālaparni (*Desmodium Gangeticum*), Prisiniparni (*Doodia lagopodioides*), Māshaparni (*Teramnus labialis*, syn. *Glycine debilis*), Mudgaparni (*Phaseolus trilobus*); 264*

Gokshura (*Tribulus lanuginosus*), Eranda (*Ricinus communis*), Çobhānjana (*Moringa pterygosperma*), Varuna (*Capparis trifoliata*), Arka (*Calatropis gigantea*), Chiravilwa (otherwise called Naktamāla, (*Pongamia glabra*), Tilwaka (otherwise called Lodhra, *Symplocos racemosa*), Çati (*Curcuma Zerumbet*), Pushkaramūla (not identifiable,

* 'Jwarita' is a person afflicted with fever. 'Çitābhiprāya' is one who, feeling a sensation of burning heat, wishes for cool things. So 'Ushnābhiprāya' is one who, feeling cold, wishes for hot things.

'Abhyangas' are oils &c., which are used for rubbing the body with.—T.

† Others identify it with 'Chorakāshtha', or 'Choraka', or 'Çorapushpi', i. e., *Andropogon acicularis*.—T.

the root of *Aplotaxis auriculata* is substituted for it), Gandira (otherwise called Durvā, *Paniculum Dactylon*), Uruvaka (the roots of *Ricinus communis* of the red variety), Pattura (called 'Vakam' in Bengali; it is regarded as a kind of sandal wood), *Cæsalpina Sappan*, syn. *Swietenia febrifuga*, Akshirā (a variety of Sappan or red sandal wood), Aṣmantaka (powdered iron), Çigru (*Moringa pterygasperma* of the red variety), Mātulanga (*Citrus medica*), Mushkaparni (otherwise called Danti, *Baliospermum montanum*), Tilaparni (*Pterocarpus santalinus*), Piluparni (called 'Morata' in Bengali; probably, *Careya arborea*), Māshaçringi (*Asclepias geminata*), Hingçrā (otherwise called Kākādani; in Bengali, Kāliyākarā; *Capparis sepiaria*), Dantaçatha (*Citrus acida*), Bhallātaka (*Semecarpus Anacardium*), Airāvātāka (otherwise called Hastisundi, *Heliotropium Indicum*), Ashphotaka (otherwise called Viçalyakrit; in Bengali, Hāparmāli or Akaramāli; *Echites dichotoma*), Kandira (*Panicum Dactylon* of the white variety),* Atmaguptā (*Mucuna pruriens*), Kākānda (probably Kākātinduka; in Bengali, 'Mākrā-gāb; *Diospyros tomentosa*); Aishika (the roots of (*Saccharum Sara*), Karanja (*Pongamia glabra*), Dhānyaka (*Coriandrum sativum*), Ajamodā (*Pimpinella involuocrata*, syn. *Apium involuocratum*), Prithwika (otherwise called Elāsukshma, *Elettaria cardamomum*); 265

Sumukha (otherwise called Sitārjjaka or Vanabarbbarika, a variety of *Ocimum sanctum*), Surasā (a variety of *Ocimum sanctum*), Karaka (a variety of *Ocimum sanctum*), Kandira (a variety of *Ocimum sanctum*), Kutheraka (a variety of *Ocimum sanctum*), Kālamālaka (a variety of *Ocimum sanctum*), Parnāsa (a variety of *Ocimum sanctum*), Kshavaka (*Dregea volubilis*), Phanijjhaka (a variety of *Ocimum sanctum*), Bhustrina (*Andropogon schenanthus*), Çringavera (dry ginger), Pippali (*Piper longum*), Sarshapa (mustard seeds), Açwagandhā (*Physalis flexuosa*), Rāsnā (*Vanda Roxburghii*), Ruhā (otherwise called Niladurvā; a blue variety of *Panicum Dactylon*), Avarohā (otherwise called Vatāvarohā, hanging roots of the banian), Balā (*Sida cordifolia*), Atibalā (*Sida rhombifolia*), Vachā (*Acorus Calamus*), Guçuchi (*Tinospora cordifolia*), Çatapushpā (*Pucedanum sowa*), Çitavalwi (not identifiable), Nākuli (a variety of Rāsnā or *Vanda Roxburghii*),

* This is obtained by making the common 'Durvā' grow under the cover of a tub or some other substance.—T.

Gandha-Nākuli (a variety of Nākuli, having a strong scent), Çwetā (a white variety of *Clitoria Ternatea*), Jyotishmati (*Cardiospermum Halicacabum*), Chitraka (*Plumbago Zeylanica*), Adhyanda (otherwise called Çukacimbi, *Mucuna pruriens*), Amla-chāngeri (*Oxalis corniculata*), Tila (sesame seeds), Vadara (*Zizyphus Jujuba*), Kulattha (*Dolichos biflorus*); 266

The physician should cause a decoction to be made of these drugs and others of the kind, which are of heating virtues. Indeed, he may take as many of these as are available. 267

With that decoction, and the paste also of these very drugs, and the following added thereto, *viz.*, 'Surā', 'Sauvira', 'Tushodaka', 'Maireya' 'Medaka', 'Dadhimanda', 'Aranāla', and 'Kattara', (sesame) oil of the measure of a 'pātra' (8 seers) should be boiled.* 268

With that oil, while lukewarm, the fever-stricken person that is desirous of hot things should be rubbed.

This medicine relieves cold fevers (that is, those in which the patient feels a sensation of cold and, therefore, wishes for hot things). 269

With these very drugs, pounded into a grainless paste and slightly heated, plasters should be made. Boiling these very drugs in water, the water, while lukewarm, should be used for bathing the patient as also for sprinkling the patient's body with.

This relieves cold fever. 270.

(Thus ends the oil of the group of drugs beginning with 'Aguru', used in cold fevers).

In this connection are three and ten kinds of 'sweda.' These have been mentioned in the Lesson on 'Sweda, (XIV, pp. 153—166, Sutrasthāna, *ante*).

Administered by a physician that is conversant with Measure and Time, 'sweda' is alleviative of cold fever.† 271

That kind of chamber, that kind of bed, and that kind of

* 'Surā', 'Sauvira', 'Tushodaka', 'Maireya', and 'Medaka' are varieties of wine or distilled spirits. These are all manufactured from paddy. *Vide* p. 291, Lesson XXV, Sutrasthāna, *ante*.

† 'Dadhimanda' is whey. 'Aranāla' is Kānji. 'Kattara' is a kind of whey. A 'pātra' is of the measure of 8 seers. Being liquid, the measure actually taken is 16 seers.

† By 'Sweda' is meant methods adopted for bringing about perspiration.—T.

covering, (which have already been spoken of) speedily alleviate cold fever.

Thick sticks, made of Aguru (*Aquilaria Agallocha*) do the same.* 272

Women that are beautiful and of full-grown limbs, and that are endued with youth, speedily alleviate, by the heat that is in their bodies in consequence of their youthfulness, cold fevers, if only they embrace the person that is afflicted therewith.† 273

'Swedanas', as also those kinds of food and drink which are alleviative of wind, of phlegm, and of wind and phlegm, speedily conquer cold fever, by such drugs being administered therewith as enhance their strength (or efficacy).‡ 274

In fevers born of wind, or those born of toil, or those that are old (chronic), or those born of wounds, fast, it should be known, is not beneficial. These fevers should be treated by such medicines as are called 'çamanas.' 275

Since the faults (*viz.*, wind, bile, and phlegm), dispelling the heat of the Amāçaya, and seizing (next) the food-juices of men, produce fever, therefore, the digestive fire is enfeebled (by the fever that is thus produced) 276

As a blazing fire, even when fed with fuel, does not properly cook the (raw) food in the pot, when its flames happen to be blown away by the wind, 277

Even so the digestive fire of men, blown away from the chamber

* The reference is to Lesson VI, Sutrasthāna, *ante*. *Vide* pp. 68-69. The 'Kuti' or chamber is spoken of in aphorism 7; the bed is mentioned in aphorism 8; and the kinds of covering are mentioned in aphorism 9.

Some are of opinion that the reference about 'Kuti' is to Lesson I, called 'Rasāyana', of Chikitsāsthāna. Certainly, the instructions about 'Kuti' occurring in the last are more elaborate.—T.

† The reading I adopt is 'Chārupachitagātrāh'. Some editions read 'Pavitra chārugātrah'. 'Upachitagātra' means full-grown, that is, of deep bosoms and symmetrical proportions.—T.

‡ 'Vātaçleshmahara' means alleviative of wind, of phlegm, and of both wind and phlegm, excited together.

The 'Swedanas' referred to are other than the three and ten 'Swedanas' referred to in verse 273 *ante* of this Lesson. These are, as explained by Gangādhara, exposure to fire and sun, stoppage of breath, &c.—T.

of digestion by the (excited) faults, fails to cook (digest) the food that has been taken, or digests with difficulty only food that is light. 278

Hence, for preserving the strength of the digestive fire, such courses of treatment as fasts and the rest are beneficial. Verily, the impurities occurring in all the 'dhātus' (ingredients of the body) are cooked in course of a week (if fasts, &c., are observed).* 279

Generally, fever, it is said, becomes freed from 'Ama' or immaturity in eight days.

One whose faults have been greatly excited, and whose digestive fire has been weakened, by eating food that is heavy, becomes suddenly deprived of life-breaths, or greatly afflicted (by diverse distressing pains).

For this reason, O learned one, in fevers characterised by excitement of the wind, the physician should not cause the patient to take, at the outset, food that is very heavy or that is very oily.

In fever born of (excited) wind, the physician, without regarding the modes of treatment (laid down above), should, at the outset, cause the operations of 'Abhyanga' (rubbing the body with oil) and others of the kind, to be gone through, if no other fault be excited along with the wind.

Further, having caused the patient to drink 'kashāyas' (decoctions), the physician should give him meat-juice. 280-283

The physician should also adopt (in the case of such a patient) all those methods which are alleviative of matured fevers.

Of persons in whose bodies the phlegm predominates, and in which the wind is weak, if they are afflicted by fever characterised by excessive excitement of phlegm and little heat of body, that fever does not lose its intensity in course of even a week.

The physician should treat such a person with fasts and light food, as already laid down, for ten days, and with also decoctions and other medicines of the kind.

Those persons that are afflicted by fevers characterised by immaturity, and those that are afflicted by fever born of (excited) phlegm, and those that are afflicted by fever born of phlegm and bile, the physician should treat by prescribing every kind of 'Langhana' that

* It should be noted that 'Malāh' or impurities include the excited faults. Vide Lesson XXVIII, p. 392, aphorism 3, Sutrasthāna.

has been spoken of in the Lesson on 'Langhana' (*vide* Lesson XXII, Sutrasthāna, *ante*).

Fevers born of phlegm, of bile, and of wind, should be treated with emetics, purgatives, and enemata, respectively, by a physician possessed of intelligence.

Understanding (diagnosing), by their characteristics of equality or the degrees of predominance (in respect of the faults excited), fevers that are born of two faults, as also those that are born of the three faults, the physician should subjugate them by means of the aforesaid medicines, administering them in accordance with the measure in which the faults have been excited.*

One of the excited faults should be checked at a time. That which has been excited more than the other or the others, should be quelled first. 284-289

As regards fever that has been caused by the excitement of all the three faults, it should be subdued by checking the phlegm first (and taking up the bile next, and the wind last of all).

If towards the termination of a fever caused by the excitement of all the faults, a dreadful inflammatory swelling sets in at the root of any of the ears, one scarcely escapes from it.

Such swelling should be subdued by speedily letting the blood out; or by causing the patient to drink (medicated) *ghees*; or by such plasters, or snuffs, or gargles, as are alleviative of phlegm and bile.

When one's fever does not abate through the administration of medicines that are cooling, or heating, or oily, or dry, &c., that fever should be known as having seized one's blood-ducts. Such fever becomes alleviated upon the blood being let out.

In fever that is accompanied by erysipelas, as also in that caused by wounds, also in that caused by malignant toils, the drinking of (medicated) *ghee*, at the outset, is beneficial if neither phlegm, nor bile, is predominant.

* 'Samaih' and 'taratamaih' imply 'equality' and 'degrees of predominance' of the faults. In a fever caused by the excitement of two faults, the measure of excitement may be equal, or one of the faults may be more excited than the other. So also in fevers caused by the excitement of all the three faults, the measures of excitement may be unequal. One may be more excited than the other two, or two may be more excited than the other one. What is said here is that the degree or degrees of excitement should be carefully marked by the physician in treating these fevers.—T.

PART XXXVII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1905.

(The right of reproduction is reserved.)

ABSTRACT OF CONTENTS

OR

PART XXXVII.

This part contains much that is highly interesting and deserving of close study.

'Chikitsāsthāna' (Treatment of Disease) is regarded as the cream of Charaka's great treatise.

The part presented dwells upon the treatment of Fever, 'Raktapitta' (hæmorrhage caused by excess of bile), and 'Gulma' (abdominal tumours).

Fever is a disease which is as old as humanity. It has been noticed in the medical treatises of every age and every country.

It is really wonderful that the Rishis of ancient India found out so many infallible recipes for this disease. The observations on Fever and its classifications will amply repay perusal. The characteristics of Fevers that prove fatal have been laid down accurately. The days on which death takes place, as indicated by the Rishi, will be seen to coincide with modern experience.

Raktapitta' is a disease that has been separately noticed in Ayurveda. It is not prominently mentioned by the medical science of the west. Its claim to be treated separately from ordinary hæmorrhage has been fairly established by the Rishis. The remedies they have prescribed are very generally successful.

Gulma', too, is a disease which is reserved for the *Kavirajes* of India to treat successfully. Western therapeutics leave it generally to Surgery. It is really a matter of which the Indians ought to be proud that their physicians cure it by compositions discovered thousands of years ago.

If, notwithstanding this treatment, the fever, in consequence of the weakness of the 'dhātus' of the body, becomes mature (or chronic) and continues (without abating), 290-294

The physician should then treat the stricken person with such diet as is strength-giving and nourishing.

In fevers called Tertian and Quartan, treatment that is ordinary should be followed. It is very generally the case that in Intermittent fevers, companionship of spirits, &c., is noticeable.*

That Intermittent fever in which the wind predominates should be conquered by means of medicated *ghees*, oily enemata, and such food and drink as are oily and heating.

By purgatives, by milk (properly medicated), and by *ghees* properly corrected (by the addition of needful drugs), 295-297 as also by articles that are bitter and cooling, Intermittent fever in which the bile predominates should be subjugated.

Emetics, 'pāchanas', food and drink that are dry, and fasts, and things that are astringent and heating, are regarded as beneficial in Intermittent fevers characterised by a predominance of phlegm.

Some combinations, highly beneficial, I shall now lay down, that are alleviative of Intermittent fevers. 298-299

These should be applied by the intelligent physician after duly ascertaining the faults and other characteristics. Wines with 'manda' for drink, (the meat of) fowl for eating, and also (of) partridges and peacocks, should be given in Intermittent fever.†

Or, the patient should drink the *ghee* called 'Shatpala' ; or, he should take (the decoction of 'Abhayā,' chebulic myrobalans) ; or, the decoction of the three myrobalans (*viz.*, Chebulic, Emblic, and Belleric) ; or, the decoction of Guḍuchi (*Tinospora cordifolia*).‡

* The sense seems to be this : there are two methods of treatment, *viz.*, 1. that dependent on the propitiation of the deities, &c., and 2. that dependent on the exercise of reason. These are called 'Daivavapāçrayah' and 'Yuktivapāçrayah'. Tertian and Quartan fevers fall under the class called 'Intermittent'. In such fever, 'Agantu' or 'Bhutābhisanga', i. e., companionship of evil spirits, &c., is generally seen. Hence, the second method of treatment, *viz.*, that dependant on reason, will not do. It should be supplemented by the first *viz.*, that dependant on propitiatory rites and sacrifices, &c.,—T.

† 'Manda' generally means the thick portion of an infusion. The fact is, infusions are strained through a piece of cloth. The watery portion goes down, while the thick portion is retained in the cloth. This last is called 'Manda'.

‡ 'Rasam' implies juice. Hence, it may mean either 'Swarasa' or decoction. The former is the expressed juice of any drug.—T.

On the day of approach of the fever, the patient should drink, after he has been treated considerably with oils and 'swedana', the decoction of Nilini (*Indigofera tinctoria*), Ajagandhā (*Ocimum gratissimum*, syn, *Seseli Indicum*). Trivrit (*Convolvulus Turpethum*), and Katurohini (*Picrorhiza Kurroa*).*

Or, causing him to drink a large dose of *ghee*, the patient should be made to vomit. Or, causing him to take a copious quantity of both food and drink, he should be made to vomit.

Or, on the day of approach of the fever, the patient should sleep after taking a copious measure of wine along with food. Or, in Intermittent fever, the physician should administer enemata (oily or dry) or that variety of it which is called 'yāpana.'

Or, the patient should drink, on the day of approach of the fever, the excreta of the cat, mixed with milk. Or, the excreta of the ox, mixed with whey, or with wine and Saindhava' salt, may be taken.†

The administration, in Intermittent fever, is beneficial, of Pippali (fruit of *Piper longum*), of the three myrobalans, of curds, of whey, of the *ghee* called 'Panchagavya,' and of milk.

In Intermittent fevers, the eating of Laçuna (garlics) with (sesame) oil, before meals, is beneficial. The eating is also beneficial of the meat, that is of heating virtues, of all kinds of animals that are clean.

The fat of the tiger, mixed with an equal measure of Hingu (assafœtida) and of 'Saindhava' salt, should be used as an errhine; or, old *ghee*, the fat of the lion, and 'Saindhava' salt, (taken in equal measures and mixed together), should be used in the same way, in Intermittent fevers.

'Saindhava' salt, the seeds of Pippali (*Piper longum*), and Manah-gilā (realgar), २९९-३००

reduced to paste along with the aid of (sesame) oil, is beneficial in Intermittent fever, if used as collyrium for the eye.

Palankashā (*Balsamodandron Agallocha*), the leaves of Nimva (*Melia Azadirachta*), Vachā (*Acorus Calamus*), Kushtha (*Aplotaxis auriculata*), Haritaki (chebulic myrobalans), mustard seeds (of the white variety),

* These four should be boiled together for obtaining their decoction.—T.

† The excreta, in both cases, should be dried and reduced to powder.—T.

Yava (barley), and *ghee*, reduced to paste and then made into sticks, are beneficial in Intermittent fever, if their smoke is inhaled.

Those kinds of smoke, that kind of fumigation, that kind of errhine, and that kind of collyrium, 300-311

which have been laid down in diseases of the mind (*viz.*, Insanity, epilepsy, &c.) should be administered in Intermittent fevers.

The wearing of such gems as are auspicious, or of such herbs as are so, or of poisons, as also the use of such medicines as have been classed as 'Agadas' (destructive of poisons), checks Intermittent fevers.

By worshipping, with devotion, the supreme deity, Mahādeva, with (his spouse) Umā and his attendants (*viz.*, Nandi and others) as also the class of female deities called the Mātris (or mothers, *viz.*, Brihmi, Māheçwari, Vaishnavi, Aindri, Vārāhi, Kaumāri, Kauveri, and Charchikā), one is speedily freed from Intermittent fever.

By chanting for his praise the thousand names of Vishnu who is possessed of a thousand heads, who is lord of all creatures mobile and immobile, and who is endued with omnipotence, all kinds of fever become alleviated.

By worshipping Brahman (the Grandsire of the universe), the twin Açwins, Indra, the eater of sacrificial libations (*viz.*, Agni), the mountain Himavat, Gangā, the Maruts, and one's tutelary deities, one succeeds in subjugating all kinds of fever.

Through devotion (reverence) to parents, worship of seniors and preceptors, the practice of 'Brahmacharyya,' austerities, truthfulness of speech, observance of vows and religious rites involving self-denial, silent recitation of sacred texts, &c., performance of *homa*, making of gift, listening to the recital of Vedic *mantras*, 312-317

and the sight of righteous persons, one becomes quickly freed from (Intermittent) fever.

In fever which centres in 'Rasa' food-juice), the physician should cause the patient to vomit (by administration of emetics) and then to fast. 318

Fomentation and plasters, as also (the administration) of correctives should be had recourse to in fever that centres in blood.

The administration of purgatives, with observance of fasts, is beneficial in fever that centres in the flesh and the adeps. 319

In fever that centres in the bones and the marrow, enemata, qotq dry and oily, should be administered.

In that fever which is caused by the curses (of potent persons) and (Atharvan) incantations, as also by the influence of spirits (and other superhuman beings), 320

dependence on the deities, as also all kinds of medicines (that are proper), is desirable.*

That fever which is caused by wounds becomes alleviated by drinking (medicated) *ghee* and rubbing it on the body. The other means are blood-letting, spirituous liquors, and eating assimilable food mixed with meat-juice.†

That fever which persons habituated to wines and spirituous liquors get as the result of drink, becomes alleviated by taking food along with meat-juice and wines. 321-322

The fever of persons afflicted with sores and boils becomes alleviated through treatment of the sores and the boils.

Fevers caused by lust, grief, and fear, become alleviated by consolatory promises, by possession of the object desired, by subjugation of the wind, and by inducement of cheerfulness and joy.

Fever that arises from wrath is quickly alleviated by acquisition of desirable and charming objects, by operations that are destructive of bilè, and by agreeable and soothing words. 323-326

Fever caused by wrath becomes alleviated by the excitement of lust. Fever born of lust is alleviated by the excitement of wrath. By the excitement of either lust or of wrath, fever born of fear and grief becomes alleviated. 327

Of that man who catches fever by continually thinking of the time of its accession or of its violence, the memory should be obliterated by means of desirable and charming objects.‡ 328

When fever is about to depart, the patient utters low and indistinct sounds, or vomits, or becomes restless, or breathes hard, or becomes pale, or perspires in every limb, or shivers, or sits up and lies down repeatedly ; 329

* 'Daiva-vapāçraya' means, literally, dependence on the deities. This implies the performance of propitiatory rites and sacrifices, &c.—T.

† Some texts read 'medhyaih,' meaning clean. It is an adjective of the next substantive. The correct reading however, is 'madyaih', meaning wines or spirituous liquors.—T.

‡ The fact is, people sometimes get fever by continually thinking of the time when the accession takes place of their fever, or of its violence. In such cases, their minds should be diverted from such thoughts by surrounding them with agreeable objects.—T.

Or raves deliriously, or his whole body becomes hot or cold ; or, afflicted by the violence of the fever, loses consciousness, or looks like one whose wrath has been excited.* 330

The patient evacuates, with great force, stools that are liquid, that are mixed with the faults, and that are accompanied by loud sound.

The physician possessed of intelligence should know that even these are the symptoms that manifest themselves at the time when fever is about to leave the patient. 331

Of a person whose faults have been excited in an aggravated measure, the fever is generally seen to be very strong. If such fever leaves the person in consequence of (good) treatment and the (speedy) digestion of the (excited) faults, it is then only that the excessively severe symptoms (mentioned above) manifest themselves (at the time the fever departs). 332

Of those protracted fevers which abate gradually after having manifested their strength according to the aggravation of the faults, the departure is unaccompanied by severe symptoms (of the kind adverted to above). 333

That person should be known to be freed from fever whose sense of fatigue and burning are gone, who no longer feels any pain, whose senses have all become unclouded, and whose mind has been restored to its normal condition. 334

A person who is afflicted with fever, as also one who is just freed from fever, should avoid such food and drink as are heavy, as create a burning sensation in the stomach, as are incapable of being assimilated, and as consist of inharmonious ingredients. 335

One who has fever, as also one who is just freed from it, should also abstain from sexual congress, excessive toil and exertion, baths, and excessive measure of food. It is by these means that fever is alleviated, and when alleviated, does not come back. 336

One who is freed from fever should not indulge, until one gets back one's strength, in physical exercise, sexual congress, baths, and walking long distances. 337

That person who, without having got back his strength after being

* What is said here is this : when the fever is about to depart, the patient begins to perspire. His body becomes cold and hot successively, in consequence of perspiration. As regards the other symptoms, they are intelligible.—T.

freed from fever, indulges in these forbidden acts, finds that his fever returns. 33^b

Of that person whose fever departs in consequence of the (excited) faults having been suppressed (by violent remedies), the fever comes back if he indulges in acts of even trivial indiscretion.* 339

One that is afflicted for a long time, and that has been weakened and rendered cheerless, is killed speedily by that fever which returns (in consequence of indulgence in acts of indiscretion after cure).³⁴⁰

Or, (of such a person indulging in such acts after cure), the faults, entering the 'dhātus,' become digested (or assimilated) therein. Even if they fail to cause a return of the fever, they succeed in producing the following baneful results : 34¹

They are cheerlessness, swellings, uneasiness (of both body and mind), paleness of complexion, disrelish for food, small pimples accompanied by itching sensation, circular eruptions called Impetigo, pimples and boils, and boils that suppurate and burst, and weakness of the digestive fire. 34²

Other ailments also (than fever), come back after their first disappearance, in consequence of acts of even slight indiscretion, if the faults causing them have not been thoroughly eradicated.† 343

Hence, even when fever has departed, the faults (that have caused it) should be sought to be removed or alleviated by such operations as are suited to the strength, the condition, and the constitution of the patient. 344

When fever returns (after disappearance), a correction of the constitution by means of mild correctives is beneficial.

The administration of those enemata which are called 'yāpanā,' is also beneficial.

Light soups (of *Phaseolus Mungo* and other pulses of the kind), and meat-juice prepared with the flesh of wild animals, are beneficial. 345-346

* What is said here is this : the excited faults should be alleviated gradually and not by administering violent remedies. Time is an important factor in effecting cures. The evil effects of finesettin administered indiscretely, may be marked by even a layman.—T.

† What is said here is this : it is not fever alone that returns owing to acts of indiscretion but other diseases also do the same, if the faults causing them have not been removed by the roots. Mere suppression of the faults by violent remedies is condemned.—T.

Rubbing the patient's body with (medicated) oils, kneading, baths, fumigation, and collyria, and bitter *ghees*, are also beneficial. 345-346

In fever that has returned in consequence of one's having taken food that is heavy, that prevents the secretions from escaping out of the body, or that is incapable of assimilation, the treatment that should be observed is fasts, and such operations as are heating, even as in the case of fever that is new. 347

By drinking, for days together, the decoction of Kirātatiktaka (*Agathotes Cherayta*), Tiktā (*Picrorrhiza Kurroa*), Musta (*Cyperus rotundus*), Parpataka (*Oldenlandia biflora*), and Amritā (*Tinospora cordifolia*), recurring fevers are cured. 348

A physician of intelligence should adopt that treatment which is best suited to the fever that returns, taking note of the different conditions of that fever.* 349

Fever is regarded as the king of all diseases. It is exceedingly fierce, and is the destroyer of all creatures. Hence, the physician should, by every means in his power, strive to alleviate or subdue it..350

(Here occurs a verse.)

Impelled by the desire of benefiting all creatures, the son of Atri communicated to Agniveṇa (a knowledge of) the treatment of fevers, in due order and agreeably to the questions (asked by the disciple). 351

Thus ends Lesson Third, named Treatment of Fever, in the Division called Chikitsā, of the treatise of Agniveṇa as revised by Charaka.

* Even if the case be one of fever that has returned after cure, it may have three states, *śūna*, 'Āmā' (i. e., raw or immature), 'pachyamāna' (i. e., that in which the excited faults have begun to mature), and 'pakka' (i. e., that in which the faults have been digested). The physician should not, therefore, follow one method of treatment, but should be guided by the condition in which the fever is, even if the fever be one that has returned.—T.

LESSON IV.

TREATMENT OF RAKTA-PITTA

(or, HEMORRHAGE CAUSED BY EXCESS OF BILE.)

We shall now expound the Lesson on the Treatment of Hemorrhage caused by excess of Bile.

Thus said the illustrious son of Atri.

Bowing with reverence, Agniveṇa questioned Punarvasu who had his soul under complete control, who was free from heedlessness, and who was endued with the effulgence of fire, while that sage was enjoying the delights of a ramble in the region known by the name of 'Pancha-Gangā', saying, ¹

O illustrious one, the cause, with the symptoms, of 'Raktapitta' (blood-bile) has (already) been expounded (by thee)! O revered preceptor, it behoves thee (now) to say that which should be said after that !*²⁻³

The preceptor said :

The physician conversant with causes and symptoms should promptly take up the treatment of 'Rakta-pitta' which is a highly virulent disease, possessed of great strength, and which acts as quickly as fire. ⁴

The causes of this disease, as shown previously, are food and drink that are heating, keen, sour, pungent, and saline, and that produce a burning sensation, as also exposure to external heat. ⁵

Afflicted by these causes, the bile possesses (overtakes) the blood. In consequence, again, of the blood being its habitat, it increases, after having overtaken the blood, vitiating it (at the same time).† ⁶

* 'Pancha-Gangā', literally, means 'the five Gangās' ; hence the region of the five rivers. Probably, the Panjab is meant. It will be remembered that the Lesson on the destruction of cities and inhabited areas is a discourse delivered by the Rishi on the banks of the Ganges at a place not distant from Kāmpillaka. The last was probably a city in the Panjab.—T.

† 'Tadyonitwāt : ' the bile has, among other 'dhātus' and limbs of the body, the blood for its seat or habitat. (*Vide* aphorism 12, Lesson XX, Sutrasthāna, *ante*). What is said here is that the bile, which has its habitat in blood, increases in measure when it overtakes the blood. At the same time, it vitiates the blood.—T.

By the heat of the bile (thus mixed with blood), every 'dhātu' begins to melt. In consequence of this melting, the liquid portions of the several 'dhātus' ooze out. Mixing with those liquid portions, the bile increases again (in quantity).* 7

In consequence of the blood combining with the bile, as also of the blood being vitiated thereby, and of the similarity, in respect of scent and colour, between the bile (thus excited) and the blood, the bile (under these circumstances) is called blood-bile (Rakta-pitta) by the wise. 8

The bile (thus circumstanced), dwells, locating itself in the spleen, the liver, and all those blood-bearing ducts of living creatures which have their origin there (*viz.*, in the spleen and the liver). 9

If the blood-bile becomes possessed by phlegm, it becomes thick, of a light pale colour, slightly oily, and slimy.

If possessed by wind, it becomes of a dark red colour, frothy, thin, and dry. 10

If possessed by bile, it becomes of the colour of a decoction (of vegetables), black, like the urine of the cow, dark-blue, of the colour of domestic soot, or of antimony. 11

When blood-bile is characterised by two faults (such as phlegm and wind, wind and bile, or phlegm and bile), it presents the indications (as mentioned above) of those two faults.

When it is characterised by all the three faults, it presents the indications (as mentioned above) of all the faults.

That blood-bile which is possessed by one fault is curable; that which is possessed by two faults is suppressible. 12

That blood-bile which is possessed by all the three faults is incurable.

The blood-bile, when severely excited, of a person whose digestive fire is weak, or of one whose body has been weakened by various ailments, or of one who is of advanced years, or of one who has no appetite for food, is also incurable. 13

The blood-bile, it has already been shown, has two outlets, *viz.*,

* 'Tasya' means 'of the bile that has mixed with the blood'. 'Dhātordhātoḥ' implies 'of every dhātu'. 'Dravodhātu' means the liquid portion; the word 'dhātu' is used and not 'anṣa', because one 'dhātu' may beget another; or, at least, increase the measure of another by some product of its own.—T.

the upward and the downward. The upward outlets are seven in number. As regards the downward ones, they are two. ¹⁴

There are seven holes in the head (*viz.*, the two ears, the two eyes, the two nostrils, and one mouth), and there are two holes in the lower part of the body. That blood-bile which has its course upwards is curable; that which has its course downwards is suppressible; while that which has its course both upwards and downwards is incurable. ¹⁵

When the blood-bile escapes from all the (nine) holes (mentioned above), as also all the pores of the body, this infinity of outlets is said to be destructive of life. ¹⁶

That blood-bile also which escapes copiously through both the upward and the downward outlets, that in which the blood which escapes is of corpse-like scent, that in which the blood is of an exceedingly dark colour, ¹⁷

That in which the blood, mixing with phlegm and wind, sticks at the throat (without coming up), that which is afflicted by all the supervening symptoms mentioned above, ¹⁸

That in which the blood is possessed of such colours as yellow, or blue, or green, or coppery, and that which afflicts a person who is weak and suffering from cough (bronchitis), are never cured. ¹⁹

That blood-bile which is accompanied by two of the excited faults, that which returns after temporary suspensions, and that which changes its course from outlet to outlet, should be known to be suppressible. ²⁰

That blood-bile which has only one outlet, in which the patient has not lost strength, the intensity of which is mild, which is of recent origin, which appears in a favourable season, and which is unaccompanied by supervening symptoms, is curable.* ²¹

The causes of blood-bile are food and drink that are oily and heating, as also food and drink that are heating and dry. It is generally seen that of that blood-bile which has its course downwards, the latter (*viz.*, food and drink that are heating and dry) is the cause; while of that which has its course upwards, the former (*viz.*, food and drink that are oily and heating) is the cause. ²²

That blood-bile which escapes by the upward outlets becomes

* 'Favourable season', as autumn, or winter.—T.

combined with phlegm ; that which escapes by the downward outlets is accompanied by the (excited) wind ; that which escapes by both the upward and the downward outlets becomes associated with both phlegm and wind. 23

The blood-bile of one who has suffered no loss of strength and flesh, as also of one whose stomach is full, should be known as vitiated by wind, bile, and phlegm, and as endued with intensity. Such blood-bile should not be checked at the outset. 24

If checked at the outset, the following diseases may manifest themselves, *viz.*, suppression of the voice, oozena, swoons, disgust for food, fever, abdominal and other tumours, enlargement of the spleen, epistaxis, leucoderma, strangury, various kinds of leprosy, piles, erysipelas, loss of complexion, fistula-in-ano, and dulness of understanding and the senses. 25-26

Hence the blood-bile, even when endued with intensity, of a person who is possessed of strength, should not, at the outset, be sought to be checked by a physician who is guided by considerations of strength and faults and who is desirous of achieving success. 27

Since it generally happens that the blood-bile that is about to escape increases in intensity owing to the undigested food in the stomach of creatures, therefore, fast at the outset is beneficial. 28

Carefully considering the outlet by which the blood-bile escapes, as also the fault or faults with which it is associated, and also the cause or causes from which it springs, the physician should prescribe either fast or a course of cooling and oily regimen at the outset. 29

Unto one suffering from thirst in blood-bile, should be given either boiled water rendered cool, or the decoction of Hrivera (*Pavonia odorata*), Chandana (*Pterocarpus santalinus*), Uçira (roots of *Andropogon muricatum*), Musta (tubers of *Cyperus rotundus*), and Parppata (*Oldenlandia biflora*). 30

A physician who is conversant with time, with all that is assimilable, with supervening symptoms, and with the normal constitution of the patient, should, at the outset, prescribe 'Tarpana' in cases in which the blood escapes by the upper outlets, and 'Peyā' in cases in which the blood escapes by the lower outlets.* 31

* The words 'Tarpana' and 'Peyā' have been explained in the verses that follow.—T.

For 'Tarpana' the following should be given, *viz.*, the infusion, cooled, and mixed with sugar, of Kharjjura (*Phoenix dactylifera*), Mridvikā (raisins), Madhuka (liquorice), and Parushaka (*Grewia Asiatica*). 32

(As regards solid food) for purposes of 'Tarpana', the physician should give fried paddy, reduced to powder and mixed with *ghee* and honey. This, if drunk, alleviates in time that blood-bile which escapes by the upward outlets.* 33

Unto one whose appetite is not keen, and who can (from habitual use) assimilate what is sour, the physician may administer the above 'Tarpanas' by mixing them with what is sour.

It should be known that for making these 'Tarpanas' sour, they may be mixed with the juice of pomegranates and the fruit of *Phyllanthus Emblica*. 34

For persons suffering under blood-bile, the food should consist of rice of these varieties, *viz.*, Çāli, Shastika, Nivāra, Koradusha, Praçā-tikā, Syāmāka, and Priyangu.† 35

Mudga (*Phaseolus Mungo*), Masura (*Cicer lens*), Chanaka (*Cicer arietinum*), with Makushtha (*Phaseolus aconitifolia*), and the seeds of Aḍhaki (*Cajanus Indicus*), are regarded as beneficial in the preparation of soups for persons suffering from blood-bile. 36

The leaves of Patola (*Trichosanthes dioica*), of Nimva (*Melia Azadirachta*), the heads of Vetra (*Calamus rotang*), the leaves of Plaksha (*Ficus infectoria*), those of Vetasa (*Calamus rotang*), those of Kirāta-tiktāka (*Agathotes Cherayta*), the potherb named Gandira (otherwise called Çamatha), the leaves of Kotillāka (*Momordica charantia*), the flowers of Kovidāra (*Bauhinia variegata*), those of Kāçmarya (*Gmelina arborea*), and those of Çalmali (*Bombax Malabaricum*),

* The infusion spoken of in verse 31 is a drink. That referred to in verse 32, is solid food, though 'pitam' or drunk is used. The fact is, fried paddy, reduced to powder and then mixed with *ghee* and honey in a copious measure, makes a compound that is drinkable. There are many kinds of solid food about which 'pita' is used. Frumenty (rice boiled in milk and sugar) is an example.—T.

† These varieties of rice may be used for preparing 'Peyā' or liquid drink. 'Çāli' is the red variety. 'Shastika' is that which ripens in sixty days. 'Nivāra' is a wild variety, otherwise called 'Uri.' It grows spontaneously. 'Koradusha' is probably that which is called 'Kodrava' or *Paspalum scrobiculatum*, Linn. 'Praçātikā' is otherwise called 'Kangu,' or *Setaria Italica*. 'Syāmāka' is *Panicum frumentaceum*. 'Priyangu' here implies a variety of paddy.—T.

those potherbs which have been mentioned in the Lesson bearing upon the ordinances relating to food and drink (*viz.*, Lesson XXVII, Sutrasthāna), and everything else that is alleviative of blood-bile, 37-38

These, when potherbs are to be given, are beneficial for those persons afflicted with blood-bile who are habituated to the use of potherbs.

These should be given either boiled, or fried in *ghee*, or cooking them into a soup. 39

Doves, pigeons, 'Lāvas' (*Perdix chinensis*), red-eyed 'Vartakas' (*Perdix olivacea*), hares, 'Kapinjalas' (francoline partridges), black antelopes, deer, and black-tailed deer, are, it should be known, beneficial in blood-bile. The meat-juice of these should be given, without mixing it, or mixing it, with a small measure of something that is sour, frying it in *ghee*, and adding a little sugar to it. 40-41

In that blood-bile which is marked by excited phlegm, soups of the pulses and the potherbs mentioned above should be given ; while in that blood-bile which is marked by excited wind, the meat-juice of the animals mentioned above should be given. We shall now lay down the varieties of 'Yavāgu' or gruel that are capable of being administered in this disease. 42

'Peyā' made by boiling rice in the decoction of the filaments of Padma (lotus) and Utpala (*Nymphaea stelleta*), Prishniparni (*Doodia logopodioides*), and Priyangu (*Aglaia Roxburghiana*), should be given to one afflicted with blood-bile.* 43

'Peyā' may also be made by boiling rice, after the same manner, in the decoctions of these :

1. Chandana (*Pterocarpus santalinus*), Ushira (roots of *Andropogon muricatum*), Lodhra (*Symplocos racemosa*), and Nāgara (dry ginger ;
2. Kirātatiktaka (*Agathotes Cherayta*), Ushira (the roots of *Andropogon muricatum*), and Musta (tubers of *Cyperus rotundus*) ;
3. Dhātaki (*Woodfordia floribunda*), Dhanvayāsa (*Alhagi Maurorum*), Ambu (otherwise called Bālā, *Pavonia odorata*), and Vilwa (dried pieces of the fruit of *Ægle marmelos*) ;
4. Masura (*Cicer lens*), and Prishniparni (*Doodia logopodioides*) ;

* The filaments, &c., should first be boiled in water. In that water rice should be boiled till it becomes melted. The gruel thus prepared forms a 'peyā' or drink that is beneficial in blood bile.—T.

5. Sthirā (*Desmodium Gangeticum*), and Mungo (*Phaseolus Mungo*);

6. Harenukā (*Piper aurantiacum*), and Balā (*Sida cordifolia*); in this case, the decoction should be mixed with a little measure of *ghee* before boiling rice in it.

'Peyā' may also be made by boiling rice in the meat-juice of each of the animals named above, *viz.*, doves and the rest. 44-46

Thus have the gruels that are alleviative of blood-bile, been spoken of. These should be taken when cooled, and adding to them honey and sugar. Gruels may also be prepared with meat-juice (as explained above).* 47

If the bowels are constipated of persons afflicted with blood-bile, the flesh of hares or rabbits, cooked with the potherb called Vāstuka (*Chenopodium album*) proves beneficial.

In those cases of blood-bile in which the wind is excited, the flesh of Tittiri (francoline partridge), boiled in the decoction of Udumvara (*Ficus glomerata*), proves beneficial. 48

The flesh of the peacock boiled in the decoction of Plaksha (*Ficus infectoria*), the flesh of fowl boiled in the decoction of Nyagrodha (*Ficus Bengalensis*), and the flesh of Vartaka (*Perdix olivacea*) and that of Krakara (*Perdix sylvatica*), boiled in the decoction of Vilwa (*Ægle marmelos*) and Utpala (*Nymphaea stellata*), are beneficial. 49

Unto one that is thirsty (among patients afflicted with blood-bile) should be given the decoction of the Group of bitters; or the decoction, that is known to be alleviative of thirst, of the fruits (of the several varieties of *Ficus*); or the decoction, cooled, of Vidārigandhā (*Desmodium Gangeticum*) and the rest. 50

Ascertaining which of the two faults (*viz.*, wind and phlegm) is next in predominance (to the excited bile), as also the strength of the patient and the measure of his food, the physician should give even a little water unto a patient that is thirsty, after the escape of blood.† 51

* All the gruels mentioned above are directed to be taken when cooled. Honey and sugar should be added to them. Meat-juice, also, is directed to be used, like the decoction of the several vegetables.—T.

† The sense is this: to a patient who is thirsty after the escape of a quantity of blood, the physician, in giving even a little measure of water, should take note of the particulars mentioned.—T.

Those that are afflicted with blood-bile should not, if they wish for life and health, indulge in such food, drink, and practices as have been stated in brief to be the causes of blood-bile. 52

Thus have been laid down, one after another, the varieties of food and drink that are prescribable in cases of blood-bile. I shall now lay down that which should be done by strong patients in whom (however) the faults have been excited in a great measure * 53

Of one whose strength and flesh have not diminished, of one whose disease has arisen from indulgence in luxurious food and drink, of a strong patient whose blood-bile is marked by faults that are excited in a large degree, but is without supervening afflictions of any kind, and of one who is fit for the administration of correctives in time, the disease, if it has an upward course, should be checked by purgatives ; and if it has a downward course, by emetics. 54-55

The powder of Trivit (*Convolvulus Turpethum*), that of Abhayā (chebulic myrobalans), the fruit of Aragbadha (*Cassia fistula*), Trāyāmānā (*Ficus heterophylla*), the roots of Gavākshī (*Cucumis colocynthis*), the fruits of Amlaka (*Phyllanthus Emblica*), mixed with a large measure of honey and sugar, should be administered by a physician possessed of wisdom, as purgatives.

The meat-juice of the animals mentioned above, obtained by boiling the flesh in the decoction of these, is especially beneficial in blood-bile. 56-57

'Mantha' mixed with the paste of the fruit of Madana (*Randia dumetorum*), as also with honey and sugar, should be administered for vomiting.†

Or, (hot) water mixed with sugar and the paste of Madana (fruit of *Randia dumetorum*) may be given ;

Or, the juice of Ikshu (sugarcane), mixed with the paste of Madana (fruit of *Randia dumetorum*), ; 58

Or, the seeds of Vatsaka (otherwise called Indrayava, *i. e.*, *Holarrhena antidysenterica*), the tubers of Musta (*Cyperus rotundus*), the fruit of Madana (*Randia dumetorum*), Madhuka (liquorice), and

* 'Vahudoshānām' implies patients in whom the faults have been greatly excited.—T.

† The direction about the preparation of 'Mantha' is that the decoction of raisins, &c., should be taken ; the flour of barley, or of wheat, or of fried paddy, should then be mixed with it to give it the needful consistence —T.

Madhu (honey), form excellent emetics in blood-bile having a downward course. 59

In blood-bile having an upward course, for a person whose bowels have been cleared, 'Tarpanas', in the order in which they have been laid down, are beneficial.

In blood-bile having a downward course, (for a person whose bowels are clear), gruels and the rest are beneficial, if the wind be not predominant.* 60

One that has strength and flesh, one that is afflicted by weight of grief or by the toil of walking, one that is afflicted by the heat of fire or the sun, or one that has been weakened by other afflictions; one that is pregnant, one that is of advanced years, one that is of tender years, one that is accustomed to dry and sparing food, should be known as unfit for the administration of purgatives and emetics if suffering under blood-bile. 61-62

If, again, consumption supervenes upon blood-bile, neither purgatives, nor emetics, should be administered. For persons of this description, when they suffer from blood-bile, treatment by administering medicines called 'Sansamanas' (alleviatives) is beneficial.

As regards 'Samsamanas', they are laid down below. 63

The decoction of Atarushaka (otherwise called Vāsaka, *i. e.* *Justicia Adhatoda*), Mridwikā (raisins), and Pathyā (chebulic myrobalans) mixed with sugar, as also with honey, is alleviative of asthma, consumption, and blood-bile.† 64

Into the decoction of Atarushaka (*Justicia Adhatoda*), should be thrown a Priyangu (*Aglaia Roxburghiana*) Saurāshtra earth, Anjana (Galena or sulphide of lead), Lodhra *Symplocos racemosus*, and honey. This medicine is alleviative of blood-bile. It should therefore, be drunk by one suffering under that disease.‡ 65

* 'Yavāgwādi', that is, gruels and the rest, meaning gruels which constitute 'Peyā' and which should be prepared according to the directions already laid down. *Vide* verses 43 &c. of this Lesson.—T.

† Such decoctions, so mixed, which are cooling, are called 'Sansamanas.'—T.

‡ Some take 'Anjana' to mean the juice of *Berberis Asiatica*. In fact, Bengal physicians take the word to mean galena; while in the N. W. Provinces, it is always taken for the juice of *Berberis Asiatica*.—T.

Into the decoction of Atarushaka (*Justicia Adhatoda*) should be thrown the paste of Padmakāshtha (the fragrant wood of that name brought from Malwa and southern India), that of Padmakinjalka (the filaments of the lotus), that of Durbā (*Panicum Dactylon*), that of Vāstuka (the potherb called *Chenopodium album*), that of Utpala (*Nymphæa stellata*), that of Nāgapushpa (*Mesua ferrea*), and that of Lodhra (*Symplocos racemosus*). It should be drunk in the same way, *viz.*, by adding to it honey and sugar). 66

Prapaundarika (the root-stock of *Nymphæa lotus*), liquorice, and honey, dissolved in the expressed juice of horse-dung, or the roots of Yavāsa (*Hedysarum Alhagi*), and those of Bhringarāja (*Verbesinā calendulacea*), reduced to paste and dissolved in the expressed juice of cowdung, form good 'peyās' (drinks) that are alleviative of blood-bile. Each of these should be mixed with water in which (sun-dried) rice has been washed.

Or, the expressed juice of cowdung or horse-dung, mixed with honey and sugar, may be licked.

The flowers, reduced to powder, of Khadira (*Acacia acuminata*), and Çālmali (*Bombax Malabaricum*), mixed with honey, should be licked by a person afflicted by blood-bile. 67-69

The fruit of Çringātaka (*Trapa bispinosa*), fried paddy, the tubers of Mustaka (*Cyperus rotundus*), and the seeds of Kharjjura (date), reduced to powder and mixed with honey, or the filaments of the lotus, mixed with honey, should be licked. 70

The flesh of fowl and animals having their habitat in the wilderness, mixed with honey, should be licked.

When the blood of the patient becomes collected in ducts, he should then lick the dung of doves, mixed with honey. 71

Ushira (the roots of *Andropogon muricatum*), Kāliyaka (a variety of yellow sandal wood), Lodhra (*Symplocos racemosa*), Padmaka (a fragrant wood), Priyangu (*Aglaia Roxburghiana*), Katphala (*Myrica sapida*), Çankha (conchs), Gairika (red chalk),—these eight should be powdered, each separately.

To the powder of each should be added an equal measure of the powder of red sandal wood.

Sugar should next be added. Each of the powders thus prepared should then be dissolved in water in which (sun-dried) rice has been washed. 72

Each of these drinks alleviates blood-bile, the disease called 'Tamaka' (a severe variety of asthma which is accompanied by the sight of darkness all around), as also thirst, and burning of the skin.

Kirātaticā (*Agathotes Cherayta*), Kramuka (betel-nut), Musta (tubers of *Cyperus rotundus*), Prapaundarika (the fragrant wood of that name brought from Malwa and southern India), Kamala (*Nelumbium speciosum*), Utpala (*Nymphæa stellata*), the roots of Hrivera (*Pavonia odorata*), the leaves of Patola (*Trichosanthes dioica*), Durālabhā (*Alhagi Maurorum*), Parppataka (*Oldenlandia biflora*), Mrināla (lotus stalks), the bark of Dhananjaya (otherwise called Arjuna, *i. e.*, *Pentaptera Arjuna*), that of Udumvara (*Ficus glomerata*), that of Vetasa (*Calamus rotang*), that of Nyagrodha (*Ficus Indica*), Çāleya (*Fœniculum Vulgare*, or fennel seeds), the bark of Yavāsaka (*Alhagi Mauroram*), Tugā (otherwise called Vangsalochana, *i. e.*, bambu manna), Latā (otherwise called Çyāmālatā, *i. e.*, *Echites frutescens*), Nāgeça (*Mesua ferrea*), Tanduliya (*Amaranthus polygamus*),* Çārivā (*Asclepias pseudosarsa*), Mocharasa (the exudation of *Bombax Malabaricum*), and Samangā (otherwise called Varāhkrāntā, *i. e.*, *Mimosa pudica*);

Each of these should be powdered and mixed with the powder of red sandal wood (in equal measure). Sugar should then be added, and the compound dissolved in water in which (sun-dried) rice has been washed. Each of these preparations is regarded beneficial in blood-bile. 73-75

Cold infusions (obtained by steeping them in water during night time), or the expressed juice, or the paste (obtained by grinding them in a mortar), or the powder, or the decoction (obtained by boiling them in water) of these, taken separately or in groups, alleviate blood-bile.† 76

The infusion of these, *viz.*, Mudga (*Phaseolus Mungo*), fried paddy, barley, the fruit of Krishnā (otherwise called Pippali, *i. e.*, *Piper longum*), Ushira (the roots of *Andropogon muricatum*), Musta (tubers of *Cyperus rotundus*), and Chandana (*Pterocarpus santalinus*), obtained

* Some identify it with *Amaranthus spinosus*, *i. e.*, 'Kāntā-Natiyā' and not 'Chāmpā-Natiyā.'—T.

† Two groups of drugs are mentioned, *viz.*, the group referred to in verse 72 and that referred to in verses 73 to 75. What is stated here is that cold infusions, &c., of either of the groups, or of each drug mentioned in them, are beneficial.—T.

by steeping them in the decoction of Balā (*Sida cordifolia*), alleviates even seven varieties of blood-bile. 77

The powder of these, *vis.*, Vaiduryya (*lapis lazuli*), pearls, gems, red chalk, Saurāshtra earth, conchs, gold, fruit of Amlaka (*Phyllanthus Emblica*), and Udaka (otherwise called Bālā, *i. e.*, *Pavonia odorata*), dissolved in honey and water, or in the expressed juice of the sugarcane, forms a drink which alleviates blood-bile. 78

Take Ushira (the roots of *Andropogon muricatum*), Padma (*Nymphaea lotus*), Utpala (*Nymphaea stellata*), and Chandana (*Pterocarpus santalinus*). Pound them together and soak the pounded mass in water. Into the infusion thus obtained throw a heated clod of earth. Strain the infusion (through a piece of clean cloth). When cooled mix it with sugar and honey. This drink should be given to a person afflicted with aggravation of blood. It produces beneficial consequences.* 79

Priyanguka (*Aglaia Roxburghiana*), Chandana (*Pterocarpus santalinus*), Lodhra (*Symplocos racemosa*), Ārivā (*Echites frutescens*), Madhuka (*Bassia latifolia*), Musta (tubers of *Cyperus rotundus*), Abhayā (*Chebulic myrobalans*), and Dhātaki (*Grislea tomentosa*), should be pounded and soaked in water. Into the infusion thus obtained should be thrown a little of Saurāshtra earth. It should then be strained (through a piece of clean cloth). The infusion, drunk with sugar and water in which has been washed 'Shastika' rice, is highly beneficial in checking blood-bile. 80

If, by (administering) the diverse preparations of 'Kashāyas' as mentioned above, the patient's digestive fire be kindled and his phlegm conquered, without the blood-bile becoming alleviated, and if the wind be excited, then that which should be done is laid down below. 81

For (internal) administration the following are foremost: goat's milk, or vaccine milk, boiled with five times as much water (and taken down when the water has evaporated and the measure of milk only remains), mixed with sugar and honey;

* I give the substance of the verse, because the original is exceedingly terse. 'Raktātiyoga' means excess or aggravation of blood, *i. e.*, blood-bile, for this disease is the result of an abnormal increase of blood.—T.

Or, the milk should be boiled with the group of drugs beginning with Vidārigandhā (*Convolvulus paniculatus*); ⁸²

[The group beginning with Vidārigandhā consists of these, viz., 1. Vidāri (*Convolvulus paniculatus*), 2. Sahadeva (otherwise called Berelā, *i. e.*, *Sida cordifolia*), 3. Viṅwadeva (otherwise called Goraksha-chākule, *i. e.*, *Sida spinosa*), 4. Çwadangstrā (*Tribulus lanuginosus*), 5. Prithakparni (*Doodia lagopodioides*), 6. Çatāvāri (*Asparagus racemosus*), 7. Sārivā (*Echites frutescens*), 8. Krishna-sārivā (*Echites frutescens* of the dark variety), 9. Jivaka (not identifiable, Guḍuchi or *Tinospora cordifolia* being used as a substitute), 10. Rishabhaka (not identifiable, Vançalochana or bambu-manna being used instead), Mahāsahā (otherwise called Māshaparni, *i. e.*, *Glycine debilis*), 12. Kshudrasahā (*Phaseolus trilobus*), 13. Vrihati (*Solanum Indicum*), Kantakāri (*Solanum Xanthocarpum*), 15. Punarnavā (*Boerhavia diffusa*), 16. Eranda (*Ricinus communis*), 17. Hansapādi (*Cissus pedata*), 18. Vrishchika (*Tragia involucrata*), and 19. Rishabha (*Mucuna pruriens*).]

Or, the milk should be boiled with Drākshā (grapes); or with Nāgaraka (dry ginger); or with Balā (*Sida cordifolia*); or with Gokshura (*Tribulus lanuginosus*);

Or, the milk should be given, boiled with Jivaka (not identified, *Tinospora cordifolia* being used instead); Rishabhaka (not identified, bambu-manna being used instead); and mixed with ghee and sugar. ⁸³

Or, the milk should be boiled with Çatāvāri (*Asparagus racemosus*), and Gokshura (*Tribulus lanuginosus*), or with the Parnis (viz., 1. Çālaparni, *i. e.*, *Hedysarum Gangeticum*, 2. Prishniparni, *i. e.*, *Doodia lagopodioides*, 3. Mudgaparni, *i. e.*, *Phaseolus trilobus*, and 4. Māshaparni, *i. e.*, *Glycine debilis*). This drink quickly checks aggravated blood with either an upward or downward course, especially that blood which escapes through the urethra causing severe pain. ⁸⁴

When the aggravated blood escapes, in special, through the anal canal, milk boiled with Mocharasa (exudation of *Bombax Malabaricum*), or with the hanging roots of Bata (*Ficus Indica*), or with the sprouts of Bata (*Ficus Indica*), or with Hrivera (*Pavonia odorata*), or with Nilotpala (*Nymphæa stellata*), or with Nāgara (dry ginger), is regarded beneficial. ⁸⁵

Or, causing the patient to drink at first the various 'Kashāyas'

(decoctions), mentioned above, with milk, the physician should give him Çāli rice with milk ;

Or, the patient should drink *ghee* boiled with these 'Kashāyas' when the discharge of blood is excessive. 86

VASA-GHRITAM.

Taking the decoction of Vāsā (*Justicia Adhatodā*) with its branches, leaves, roots, and flowers, and the paste also of the same, *ghee* should be cooked. Mixed with honey, this *ghee* quickly alleviates aggravated blood. 87

Ghee, boiled with the expressed juice of the root-stalks of the leaves of Palāça (*Butea frondosa*), and the paste of the same, or *ghee*, boiled with the expressed juice of the root-stalks of the leaves of Madhu (*Bassia latifolia*) and the paste of Vatsaka (seeds of *Holarrhena antidysenterica*), or *ghee* boiled with (the expressed juice and paste of) Samangā (*Mimosa pudica*), Utpala (*Nymphæa stellata*), and Lodhra (*Symplocos racemosa*), should be licked (by one afflicted with blood-bile.* 88

The process with regard to Trāyamāna (*Ficus heterophylla*) is the same (*i. e.*, *ghee* should be boiled with the decoction and the paste of *Ficus heterophylla* in the same way as above).

As regards Udumvara (*Ficus glomerata*), and the leaves of Patola (*Trichosanthes dioica*) also, the process is the same (*i. e.*, *ghee* should be boiled with the decoction and the paste of Udumvara, and the decoction and the paste of Patola-leaves after the same manner).

All those *ghees*, again, which have been laid down as alleviative of fever characterised by excitement of the bile, are beneficial in blood-bile. 89

Thus (ends) the group of *ghees* which are alleviative of blood-bile.

Those preparations of 'Avyangas' (or medicated oils for rubbing the body with), of 'Parisechana' (medicated waters for sprinkling

* It seems that three preparations are spoken of here : 1. *Ghee* cooked with the juice and the paste of Palāça ; 2. that cooked with the juice of Madhu or Madhuka, and the paste of Vatsaka ; and 3. that cooked with the juice and paste of Samangā and the rest. Some commentators take it that the paste of Madhuka is implied. According to them, the number of 'Yogas' is four, and not three.—T.

the body with), 'Sweda' (fomentations and appliances for causing perspiration), and of 'Abagāha' (baths cold and hot); and those beds, chambers, ordinances about cooling the system, and the highly beneficial directions about enemata, which are seen to be efficacious in fever characterised by excitement of the bile, should all be prescribed for (persons afflicted with) blood-bile, considering beforehand questions of time and dose.

Those *ghees* and treacles which are beneficial in all varieties of sores, promptly subjugate blood-bile. 90-91

If the blood-bile be accompanied by excited phlegm, and if it adheres to the passage of the throat, the following should be administered :

The alkaline ashes of the stalks of Utpala (*Nymphæa stellata*), those of the stalks of the lotus and other plants of the same species, of lotus flowers, of the flowers of Utpala (*Nymphæa stellata*), of Keçara (*i. e.*, Nāgakeçara or *Mesua ferrea*), of Palāça (*Butea frondosa*), of Priyangu (*Aglaia Roxburghiana*), as also those of the flowers of Madhuka (*Bassia latifolia*), and of the flowers of Sana (*Crotalaria juncea*), each mixed, in judicious proportions, with honey and *ghee*. 92-93

Grinding the following, *viz.*, Çatāvāri (*Asparagus racemosus*), Dāḍima (*Punica granatum*), Tintiḍika (*Tamarindus Indica*), Kākoli (a root brought from Nepal), Medā (not identifiable, Aḡwagandhā or *Physalis flexuosa* being used as a substitute), Madhuka (liquorice), and Vidāri (*Convolvulus paniculatus*), as also the roots of Phalapuraka (*Citrus medica*), into a paste, *ghee* should be boiled with it, adding milk four times its measure. 94

This *Ghee* cures bronchites, fever, epistaxis, retention of stools, &c., and deep-seated abdominal pains, as also blood-bile.

That *ghee* also, which is boiled with the five groups of five roots, is productive of the same effects (as the above).* 95

Thus ends *Ghee* called 'Çatamuli.'

* The five groups of five roots are these : 1. Swalpa-panchamula, 2. Vrihat-panchamula, 3. Trina-panchamula, 4. Kantaka-panchamula, and 5. Valli-panchamula. The first comprises Çālaparni, Prishniparni, Vrihati, Kantakāri, and Gokshura. The second comprises Vilwa, Çyonāka, Gāmbhāri, Pātalā, and Ganiāri. The third, Kuça, Kāça, Sara, Darbha, and Ikshu. The fourth, Karamardda, Çwadangshtrā, Hingçrā, Jhinti, and Çatāvāri. The fifth, Vidāri, Ajaçringi, Rajani, Sārivā, and Amritā.

The decoction and the paste of each should be taken for boiling *ghee*.—T.

Those combinations of 'Kashāyas' (decoctions) which have already been laid down, may be administered by physicians in the form of snuff as well, when the blood-bile flowing from the nose has been ascertained to be free from vitiated faults. 96

For, if the vitiated blood be checked by means of snuffs, malignant forms of 'Pratiṣyāya' (catarrh in the nose), head-diseases, blood mixed with pus and having a corpse-like scent, afflicting worms, and loss of scent itself, may follow. 97

The other snuffs prescribable in blood-bile (flowing from the nose) are as follow :

Nilotpala (*Nymphæa stelletta*), Gairika (red chalk), the pulv of conch-shells, and red sandal wood, grinded into a paste and dissolved in sugar-water ;

The expressed juice of mango-seeds, that of Samangā (*Mimosa pudica*), that of Dhātaki (*Grislea tomentosa*), the exudation of *Bombax Malabaricum*, that of Lodhra (*Symplocos racemosa*), the juice of Drākhā (*Vitis vinifera*), that of Ikshu (*Saccharum officinarum*), milk, or the expressed juice of Durvā (*Panicum Dactylon*) that of the roots of Durālabhā (*Hedysarum Alhagi*), that of the roots of Palāndu (onion), or that the flowers of Dāḍimva (*Punica granatum*) ; 98-99

The oil of the seeds of Piyāla (*Buchanania latifolia*), Madhuka (liquorice) boiled in water, vaccine milk, ghee obtained from the milk of the buffalo or the goat and boiled with milk four times its measure, and mango seeds, Ṣārivā (*Echites frutescens*), Kamala (*Nymphæa lotus*) and Utpala (*Nymphæa stelletta*).* 100

Bhadraṣya (white sandal wood), Lohita-chandana (red sandal wood), Prapaundarika (root-stock of *Nymphæa lotus*), Kamala (*Nymphæa lotus*), Utpala (*Nymphæa stellata*), Uçira (roots of *Andropogon muricatum*), Vānira (*Calamus rotang*), Jalā (otherwise called Bālā, i. e. *Pavonia odorata*), Mrināla (stalks of lotus and other plants of the same species), Sahasraviryya (*Panicum Dactylon*), Madhuka (liquorice), Payasyā (a bulb of the onion tribe, otherwise called Kshirakākoli), the roots of Ṣāli (well-known paddy of that name), Ikshu (*Saccharum officinarum*), the roots of Yavāsa (*Hedysarum Alhagi*), those of Gundrā

* Ghee obtained from the milk of the buffalo or the goat is to be boiled with vaccine milk of the measure mentioned, as also with the decoction and the paste of mango-seeds and the other articles named.—T.

(*Panicum uliginosum*), those of Nala (*Arunda karka*), those of Kuçā (*Poa cynosuroides*), those of 'Kāça (*Saccharum spontaneum*), Kuchandana (otherwise called Bakam, *i. e.*, *Cæsalpina Sappan*), Çaivāla (*Vallisneria octandra*), Anantā (*Asclepias pseudosarsa*), Kālānusāryyā (probably a species of lichen), the roots of Trina (otherwise called Gandha-trina, *i. e.*, *Andrapogon schænanthus*), Riddhi (not identifiable, Balā or *Sida cordifolia* being used instead), the roots and flowers of all aquatic plants, and mud or mire obtained from tanks :

All these should be grinded together into a paste and applied as a plaster. Such plasters alleviate blood-bile.

Udumvara (*Ficus glomerata*), Aṣwatha (*Ficus religiosa*), Madhuka (*Bassia latifolia*), Lodhra (*Symplocos racemosa*), all varieties of astringent trees (such as Bata or *Ficus Indica* and others), and all varieties of trees having cooling virtues) :

All these may be used for purposes of plasters, sprinkling, and baths. Their decoction and paste may be used for cooking ghees and oils.

The physician who is desirous of alleviating blood-bile may administer the drugs mentioned above, *viz.*, those beginning with Bhadrāçriya (white sandal wood), 101-104

Dhārāgriha, cool 'Bhumigriha', delicious groves rendered cool by pieces of water and soft breezes, and the touch of articles set with Vaiduryya (*Lapis lazuli*), pearls, and gems, and rendered cold by exposure to the night-dew, relieve the burning sensation (in blood-bile).* 105

The leaves and the flowers of aquatic plants, cool cloths made of silk, the leaves of plantain plants, and the petals of Padma (*Nelumbium speciosum*), and Utpala (*Nymphaea stellata*), are commendable in covering beds and seats (for the use of persons afflicted with blood-bile accompanied by burning sensation of the body).

When there is burning of the skin (in blood-bile), the touch is commendable of beloved and beautiful women with bodies laved with the paste of Priyangu (*Aglaia Roxburghiana*), and Chandana (*Santalum album*), as also the touch of the cool flowers, drenched in

* A 'dhārāgriha' is a chamber in which cool water is allowed to fall from fountains and other appliances of the kind. A 'bhumigriha' is a subterranean chamber. Almost every residential house in the N. W. Provinces contains one or two subterranean chambers which are resorted to during the summer season at daytime for their coolness.—T.

water, of Padma (*Nelumbium speciosum*) and Utpala (*Nymphaea stellata*), and the wind produced by fans made of peacock plumes. 106-107

The contact of rivers and lakes, of caves in the Himalayas, of moonlight, and of tanks adorned with lotuses, all kinds of cool things, and pleasant and agreeable discourses, alleviate [(the burning sensation in) blood-bile. 108

(Here occur two verses containing a summary).

The preceptor (*vis.*, the illustrious son of Atri) has, in this Lesson on the Treatment of Blood-bile, discoursed on the cause, aggravation, nomenclature, seat, symptoms according to the particular fault that is excited, the two outlets, curability, and suppressibility, the course of treatment, the food and drink that are beneficial and those that should be avoided, the correctives, and the alleviatives (of Blood-Bile).* 1-2

Thus ends Lesson IV, on Blood-Bile, in the Division called Chikitsā (Treatment), of the treatise of Agniveṣa as revised by Charaka.

LESSON V.

TREATMENT OF GULMA (TUMOURS).

We shall now expound the Lesson on the treatment of Gulma (tumours).

Thus said the illustrious son of Atri. 1

That refuge, as a father, of all creatures, that lord of the past and the future, that foremost of speakers, *vis.*, Punarvasu, inculcated the treatment whose results had been tested by experience and which had for its object the cure of tumours. 2

From excessive loss of stools, phlegm, and bile,
or oppressed by these increased excessively,
or by the suppression of the pronounced urgings (of urine and stools),
or by excessive shocks caused by external wounds,

* The correct reading is 'samjnā', meaning nomenclature, and not 'sankhyā' which implies number or varieties.—T,

or by excessive indulgence in dry food and drink,
 or by grief,
 or by injudicious application of correectives (such as purgatives,
 emetics, enemata),
 or by indulgence, at once irregular and excessive, in acts and
 exertions that are injurious,
 the wind becomes excited in the stomach. 3-4

Vitiating the phlegm and the bile, bearing them upwards, and obstructing thereby its own paths, the excited wind causes (deep-seated) pains in the chest, the spleen, the flanks, the abdomen, and the bladder. Its passage being obstructed, it becomes incapable of moving downwards. It then stays independently or in dependance on others, in the 'Pakkāçaya', or in the seat of the bile, or of the phlegm; perceivable by touch, it becomes solidified into a globular form and obtains the name, 'Gulma' (round or ball-like), and is called after the particular fault that predominates.* 5-6

The bladder, the navel, the chest, and the two flanks are the five seats of 'Gulma.'

I shall now lay down the origin, the symptoms, and the treatment of 'Gulma' which is of five varieties.† 7

Food and drink that are dry, exertions (both mental and physical) that are irregular and that involve an excessive strain, suppression of the urgings (of stools and urine), grief, shocks due to wounds and acts of violence, excessive loss of stools, and abstention from food, are the causes of wind-born 'Gulma.' 8

That 'Gulma' which is characterised by irregularity in respect of its seat, size, and the pain it causes, which brings about an obstruction in respect of both stools and wind, which causes a dryness of both the mouth and the throat, which produces a complexion that is

* What is said here is this : the wind, becoming obstructed, becomes solidified into a ball-like substance ; hence, it comes to be called 'Gulma', which literally means a ball-like or globular thing. Having obtained the name of 'Gulma' it comes again to be called after the particular fault that predominates, viz., 'wind-gulma', 'bile-gulma', 'phlegm-gulma', or 'sānnipātika-gulma.'—T.

† The five varieties, which are mentioned in the following verses, are 1. wind-born, 2. bile-born, 3. phlegm-born, 4. that born of all the three faults, and 5. that born of irregular menstruation.—T.

dark and red, which brings about a cold fever as also pains in the chest, the abdomen, the flanks, the shoulders, and the head, which gains in intensity (as regards the pains it causes) when digestion has taken place of the food that has been eaten, and which becomes milder when the stomach is stuffed with some food, should be known as having sprung from the wind. When one is afflicted by such a 'Gulma', one should not take food or drink that is dry, or astringent, or bitter, or acrid. 9-10

Food and drink that are acrid, or sour, or keen, or hot, or burning, or dry, wrath, excessive indulgence in alcoholic wines, exposure to the sun and fire, generation in the stomach of 'āma' (mucus) in an excessive measure, and vitiated blood, have been said to be the originating causes of bile-born 'Gulma.' 11

Fever, thirst, redness of the whole body, especially of the face, excessive pain while the food taken is in course of digestion, perspiration, and a burning sensation of the skin, are the symptoms of this variety of 'Gulma.' Besides, this kind of 'Gulma' becomes as untouchable as an inflammatory boil. 12

Food and drink that are cold, and heavy, and oily, absence of all exertion, gorging the stomach with food, and sleep at daytime, are the causes of phlegm-born 'Gulma.'

All the causes mentioned above bring about that 'Gulma' which is born of all the three faults. 13

Of 'Gulma' that is phlegm-born, the symptoms are a sensation of wetness (as if the body is covered with a piece of wet cloth), cold fever, langour of limbs, nausea, bronchites, disgust for food, heaviness of limbs, sensation of cold, mildness of pains, hardness, and elevation (swelling). 14

In that 'Gulma' which is born of two faults, the physician, after ascertaining its causes and symptoms, as also the (comparative) strength and weakness of the two faults, should, for prescribing (proper) medicaments, take into consideration the three other varieties of Gulma' (*viz.*, the simple or unmixed ones), whose symptoms have been combined in the case that confronts him.* 15

* I have rendered the original as nearly as possible. The reader will have some idea, from this, of the terseness of Sanskrit. What is said here is this : there are some 'Gulmas' which are born of two faults, such as wind and bile, bile and phlegm, and wind and phlegm.

'Gulma' born of all the three faults is characterised by intense pain, is accompanied by a burning sensation, and is hard and elevated like a ball of stone. It quickly ripens, and assumes a virulent type. It is deprivative of strength of mind, body, and digestive fire. The physician should regard it as incurable. 16

In consequence of abstention from food during the menstrual period, of fear, of food and drink that are dry, of suppression of the urgings of stools and urine, of indulgence in food, &c., that are constipating, as also in things that attenuate the system by promoting copious secretions, and of faults of the generative organ, 'Gulma' born of blood afflicts women. 17

That 'Gulma', of a globular form, which stirs at long intervals without any of its parts stirring, which is accompanied by pain, and whose symptoms resemble those of conception, is blood-born. It afflicts women only; and it should never be treated before at least ten months of its appearance.* 18

I shall now expound what the course of treatment, whose success has been ascertained by experience, is that should be followed for the cure of 'Gulma' of persons afflicted by them. I shall then lay down what those combinations are (of drugs, &c.) that are alleviative of 'Gulmas.'† 19

When the physician finds such a case, how is he to treat it? He should consider what the treatment is of the simple varieties of 'Gulma', that is, of the wind-born, the bile-born, and the phlegm-born ones, respectively. Having ascertained which of the two faults have produced the 'Gulma' and in what proportion each of them has been excited, he will be able to adopt the proper course of treatment by combining the courses of treatment followed in those two simple varieties whose symptoms are jointly manifested in the case that confronts him. Thus, if the 'Gulma' be the result of wind and bile, its treatment should be a combination of the courses of treatment followed in the wind-born and the bile-born varieties respectively.—T.

* There is great resemblance between a blood-born 'Gulma' and an embryo in the womb. There is this difference: when the embryo moves, its parts may be felt to move. But in the case of a 'Gulma', it stirs bodily, for it has no parts (like the limbs of an embryo) which can move or stir. Then, again, a 'Gulma' stirs in this way at long intervals. But an embryo stirs often. Other symptoms of conception, such as stoppage of the menstrual flow, paleness of complexion, &c., appear. Hence, a 'Gulma' of this kind should not be treated before ten months which an embryo takes in developing and coming out.—T.

† It is difficult to understand what the difference is which the Rishi contemplates between 'kriyākrama' (course of treatment) and 'Gulmanivarhanān yogān' (combination of drugs

A 'Gulma' that is wind-born, that has arisen from dry food and drink and severe physical exercise, that is accompanied by intense pain, and that causes a stoppage of stools and the downward wind, should, from the outset, be treated with oils. ²⁰

To one who has been (properly) oiled by means of (oily) food and unguents, (oily) drinks, enemata (dry and oily), the physician should administer 'sweda' (fomentation) for the relief of his 'Gulma.' ²¹

The 'sweda' that is administered unto a person who has been properly oiled, having softened the ducts and subdued the excited wind and removed the constipation of the bowels, destroys the 'Gulma.' ²²

The drinking of oils is especially beneficial in a 'Gulma' that appears in any region above the navel.

In the case of 'Gulma' that appears in the 'pakkāçaya' (or that part of the stomach where digestion goes on), the administration of enemata is beneficial.

In a 'Gulma' that appears in the abdomen, both (*viz.*, the drinking of oils and the administration of enemata) are beneficial. ²³

If in wind-born 'Gulma', the digestive fire be enkindled, and the (downward) wind and the stools be constipated, then food and drink that are 'Vringhaniya' (that is, which promote nutrition and corpulency), should be administered, as also food and drink that are oily and heating. ²⁴

In all varieties of wind-born 'Gulma', frequent drinking of (medicated) oils, as also the administration of enemata both dry and oily, is prescribable by the physician who should, however, seek to keep the phlegm and the bile in their normal condition. ²⁵

If when the (excited) phlegm and the wind are almost subdued, the bile, or the blood, be provoked during the continuance of the treatment then medicine should be administered, agreeably to the fault that is aggravated, by the physician who should, at the outset, in the the middle, and at the end, seek to keep the wind in its normal condition. ²⁷

If in wind-born 'Gulma', the phlegm, becoming aggravated, and quenching the digestive fire, brings about disgust for food, nausea,

alleviative of 'Gulmas.') If there is any difference, it will appear from the verses that follow.—T.

heaviness of the limbs, and drowsiness, the physician should tear out (expel) the phlegm (by administering emetics). 28

If in 'Gulma' caused by excited wind and phlegm, 'Çula' (deep-seated pains), epistaxis, and constipation occur, the administration of sticks, pills, and powders, that are alleviative of phlegm and wind, is regarded beneficial. 29

If of a person who is afflicted with wind-born 'Gulma', the bile, becoming excited, causes great heat or burning of the body, that person should be purged by administering such medicated oils as are calculated to restore to the vitiated faults their normal condition. 30

If a 'Gulma' does not abate notwithstanding the administration of proper medicines for checking wind and the rest, it becomes alleviated by letting the blood of the patient out. 31

If in consequence of indulgence in oily and heating food and drink, bile-born 'Gulma' becomes aggravated, purgatives, called 'Sransana', are regarded beneficial.*

If by indulgence in food and drink that are dry and heating, bile-born 'Gulma' becomes aggravated, (medicated) *ghees* are regarded as the foremost of alleviatives. 32

If bile, in bile-born 'Gulma', be ascertained to be located in the 'pakkāçaya', then the physician, conversant with considerations of time, should promptly expel it by administering enemata composed of milk and astringent drugs. 33

Or, he should purge the patient by milk boiled with bitters and administered in a lukewarm state.

Or, carefully ascertaining the strength of the patient's digestive fire, the physician should purge him by administering (medicated) *ghees* or oils. 34

In thirst, fever, excessive burning, 'Çula', perspiration, mildness of the digestive fire, and disgust for food, manifested in persons afflicted with bile-born 'Gulma', the physician should let the patient's blood out (by opening the veins, &c). 35

If their very roots be torn up, 'Gulmas' do not ripen (suppurate).

* 'Virechaka' or purgatives are described under three heads, *viz.*, 'Sransana', 'Bhedana, and 'Rechaka.' Those medicines which hurry the chyle or materials for digestion, without allowing them to be properly digested, are called 'Sransana,' as, for example, pulv of *Cassia fistula*. 'Bhedana' are those which expel the scybalæ, &c, without liquefying them. 'Rechaka' include those which first liquefy the scybalæ. &c., and then expel them.—T.

On the other hand, their roots torn, they perish or disappear. It is the blood that becomes vitiated and transformed into pus. There being no blood, there can be no disease.* 36

When the faults (*viz.*, blood and bile) have been expelled, the person afflicted with 'Gulma' becomes strengthless. He should be nourished with meat-juice prepared from the flesh of wild animals.

When the patient has become assured of recovery, the ailments that remain should be treated with *ghee*. 37

If in consequence of the excessive aggravation of blood and bile, and of want of proper treatment, a 'Gulma' (born of blood) ripens (suppurates), the lancet is the proper remedy. 38

A 'Gulma' that is heavy, of hard form, with the deep-seated flesh for its subsequent refuge, without discolouration, and immovable, is said to be raw (or unripe). 39

By these indications, *viz.*, burning, 'Çula', disturbance of the digestive fire, loss of sleep, cheerlessness, and fever, a 'Gulma' should be known as ripening. Such a 'Gulma' should be treated with poultices. 40

When in a 'Gulma' that is about to ripen, the following indications are observable, it should then be regarded as having ripened : swelling outwards, uniform elevation, darkness of complexion with redness of the borders, resemblance with a leathern bag when touched, elasticity (*i. e.*, going down when pressed and rising up when the pressure is withdrawn), numbness, appearance in the form of a ball on that side on which the patient lies down, and 'Çula' pains. 41 24

In the treatment of such a case, those physicians who are well-skilled in the operations of opening or piercing, dressing, and plastering, and who are followers of Dhanwantari, are regarded as concerned. 43

If the inner portion of a 'Gulma' undergoes the process of ripening, the following symptom appears :

Swelling of the chest and the abdomen.

This, when ripening, goes on internally. When it goes on externally, the 'Gulma' comes out on the (right or the left) side. 44

* What is said here is this ; if the very roots of a 'Gulma' be torn up, it does not ripen. The fact is, it is the heat of the excited bile and of blood that causes boils to ripen. It is the heat of bile and blood that causes 'Gulmas' also to ripen. If, therefore, the bile and the blood be expelled, 'Gulmas' would not ripen or suppurate.—T.

A 'Gulma' that has ripened, drenching the ducts, goes out either by the upward or the downward passage.*

The physician, checking all supervening symptoms, should not, for ten, or two and ten, days, interfere with the pus issuing of itself, but should give the patient beneficial food and diet.

After this, the drinking of *ghee*, along with the application of healing drugs, is beneficial. 45-46

The *ghee* for administration in such cases, it is desirable, should be pure, boiled with bitters, and mixed with honey.

If in consequence of indulgence in food and drink that are cold, heavy, and oily, phlegm-born 'Gulma' is generated, and if emetics be incapable of being administered to the person afflicted by it, and if his digestive fire be mild, he should be made to fast from the very outset. 47

If a person afflicted with (phlegm-born) 'Gulma' presents these symptoms, *vis.*, mildness of digestive fire, mild pains, heaviness and stupefaction of the stomach, nausea, and disgust for food, he should then be considered as fit for the administration of emetics. 48

After a person has undergone a course of fast and emetics, he should be treated with drugs that are of heating virtues. The physician should also give him a course of food and drink mixed with things that are acrid and bitter. 49

Seeing a 'Gulma' that exists with epistaxis and constipated bowels and that is hard and elevated, the physician should, from the outset, considerably cause 'sweda' to be applied. After the patient has undergone the process of 'sweda', the physician should, by proper means, kindle the digestive fire of the patient. 50

In a case of phlegm-born 'Gulma', after the patient has undergone a course of fast and emetics, after he has undergone the process of 'sweda', and after his digestive fire has been kindled, the patient should, in proper time, drink *ghee* mixed with alkaline ashes and acrids (such, for example, as Tryushanādi-Ghrīta). 51

When it has been ascertained that a phlegm-born 'Gulma' has sifted from its place, the patient should be subjected to a process of correction by means of oily purgatives or by oily enemata mixed with the decoction of the ten roots. 52

* *I. e.*, it bursts and the pus escapes either through the mouth or the anal duct.—T.

PART XXXVIII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1906.

(The right of reproduction is reserved.)

['Daṣamula' or the ten-roots are supplied by the following and their 'kwātha' or decoction is taken: 1. Sālaparni (*Hedysarum Gangeticum*), 2. Prishniparni (*Uraria lagopodioides*), 3. Kantakāri (*Solanum Xanthocarpum*), 4. Vrihati (*Solanum Indicum*), 5. Gokshura (*Tribulus terrestris*), 6. Vilwa (*Aegle marmelos*), 7. Syonāka (*Colosanthus Indica*), 8. Gāmbhāri (*Gmelina arborea*), 9. Pātālā (*Stereospermum suave-olens*), and 10. Ganiāri (*Premna spinosa*).]

When, in cases of phlegm-born 'Gulma', the digestive fire is kindled and the wind is restored to its normal course,

and when the physician understands that the stomach has been sufficiently oiled, then, unto the person afflicted with such 'Gulma', 'Gudikā' boluses), 'Churna' (powders), 'Niryuha' (decoctions), should be administered.* 53

A phlegm-born 'Gulma' that is deep-rooted,
that has an extended base,
that is hard, and moist,
and that is heavy,
should be subjugated by means of caustic applications,
by administration of 'Arishtas' (fermented liquors),
and by application of fire (with heated irons, &c.). 54

The physician conversant with the measure of strength and of faults should administer caustic applications in the case of 'Gulma' in which the excited phlegm is ascertained to predominate. 55

Indeed, the physician skilled in the knowledge of the increase and decrease of the strength and of the faults of the body, should do this, at intervals of one day, or two days, or three days. 56

The patient should be given milk, *ghee*, and meat to drink and eat. Caustic applications, repeatedly cutting and tearing off the phlegm, which is sweet, and oily, and displacing it from its site, cause the 'Gulma' itself to be expelled through the downward passage.

The very nature of 'kshāra' (caustics) is such.† 57

* The boluses, powders, and decoctions, are those which are spoken of at the end of this Lesson.—T.

† In the last portion of the second line, the etymological meaning of 'kshāra' (caustics) is given, and its effects explained. It is called 'kshāra' because of its nature as 'kshāra' which etymologically implies something that cuts and tears and removes or dissolves a way.—T.

Unto persons afflicted with phlegm-born 'Gulma', 'Arishtas' (fermented liquors, combined with medicinal substances) should be given,

if their digestive fire becomes weakened,

if they feel a disgust for food,

and if they happen to be habituated to wine and oily food and drink,

the object being the clearing of the ducts (in general, principally that which carries away the stools).* 58

If a person's 'Gulma' born of phlegm does not abate, in consequence of its roots being deeply laid, by means of fasts, then administration of emetics, application of 'sweda', drinking of *ghees*, use of purgatives, as also of enemata, boluses, powders, caustics, and diverse 'Arishtas', should be prescribed ;

his blood should be let out, and cautery also, by means of rods, knives, &c., of iron, is regarded as the best treatment. 59-60

In cases of 'Gulma,' phlegm and wind are subdued by fire (cautery) in consequence of its keenness and heating virtues.

Owing to the subjugation of these two, the compactness of the 'Gulma' gradually disappears. 61

When applications of cautery are needed, the field is for the exercise of skill by physicians of the Dhanwantari class.

When the application of caustics becomes necessary, the field is for the exercise of skill by those physicians who are conversant with the science of such applications.

If the case be one in which the morbid indications are of a mixed character, the course of treatment should be mixed, (that is, both the physician and the surgeon should be called in). 62

I shall now speak of those combinations of tested efficacy which are curative of 'Gulmas.'

TRYUSHANADI-GHRITA.

Tryushana (dry ginger, *Piper longum* and black pepper), Triphala (the three myrobalans, *viz.*, chebulic, emblic, and belleric), Dhānya (*Coriandrum sativum*), Viḍanga (*Embelia Ribes*), Chavya (*Chavica officinarum*), and Chitraka (*Plumbago Zeylanica*),—these should be

* 'Arishtas' are fermented liquors. They may be given to persons that are habituated to wines and oily food, &c.—T.

reduced into a paste. Then *ghee* should be boiled with it. To the boiled product milk should be added.

This medicine, called 'Tryushanādi-Ghrita', is corrective of wind-born 'Gulma.' 63

ANOTHER KIND OF TRYUSHANADI-GHRITA.

The same drugs which have been mentioned above should be reduced to paste. This paste should be boiled with the decoction of the five roots, or with that of the twice five (or ten) roots.*

The *ghrita* thus prepared is highly efficacious in curing 'Gulma.' 64
GULMA-SHATPALA-GHRITA.

That 'Shatpala-Ghrita' which is laid down in the treatment of 'Rāja-yakshma' (phthisis) should be drunk by a person who is afflicted with 'Gulma.'

Ghee, raised from milk, should be boiled with the wine called Prasannā, or with the juice of pomegranate fruit, or with the cream of curds.

This *ghee* is beneficial for those persons that are afflicted with wind-born 'Gulma.' 65

HINGU-SAUVARCHALADYA-GHRITA.

Hingu (assafœtida), Sauvarchala (Sanchāla salt), Ajāji (otherwise called Jiraka, that is, cumin seeds), Viḍanga (*Embelia Ribes*), Dāḍima (*Punica Granatum*), Dipyaka (another name of Yamāni, that is, *Ptychotis Ajowan*), Pushkara (*Nelumbium speciosum*), Vyosha (otherwise called 'Trikatu', (or, the three acrids, viz., dry ginger, *Piper longum*, and black pepper), Dhānya (coriander seeds), Amlavetasa (*Rumex vesicarius*), Kshāra (meaning 'Yavakshāra', that is, the ashes of green blades of barley incinnerated within covered vessels of earth), Chitraka (*Plumbago Zeylanica*), Çathi (*Curcuma Zerumbet*), Vachā (*Acorus Calamus*), Ajagandhā (otherwise called Vana-yamāni, that is, *Seseli Indicum*), Elā (*Elettaria cardamomum*), and Surasā (*Ocimum sanctum*),—these should be reduced to a paste.

With the paste, *ghee* should be boiled, along with curds (of four times the measure of *ghee*).

The *ghee*, thus prepared, cures 'Çula' (deep-seated pains) and 'Anāha' (epistasis) of persons afflicted with wind-born 'Gulma.' 66-67

* The group of five roots, and that of the ten roots have been set forth in many places ante.—T.

HABUSHADYA-GHRITA.

Habushā (black stalks like those of black pepper), Vyosha (otherwise called Trikatu or the three acrids, *viz.*, dry ginger, *Piper longum*, and black pepper), Prithwikā (another name of Elāsukshma, *i. e.*, *Elettaria cardamomum*), Chavya (*Chavica officinarum*), Chitraka (*Plumbago Zeylanica*), Saindhava (rock-salt), Ajāji (cumin seeds), Pippalimula (the roots of *Piper longum*), and Dipyaka (*Ptychotis Ajowan*),—these should be reduced to a paste.

With this paste *ghee* should be boiled, along with the juice of Mātulunga (*Citrus medica*), curds, milk, the juice of Kola (*Zizyphus jujuba*), that of Mulaka (*Raphanus sativus*), and that of Dāḍimā (*Punica Granatum*).

The *ghee*, thus prepared, cures wind-born 'Gulma.'

It also relieves 'Çula' (deep-seated pains), 'Anāha' (epistasis), diseases of 'Yoni' (genital organs of women), piles, lienteric dysentery, asthma, bronchitis, disgust for food, fever, pains in the pelvis, pains in the chest, and pains in the sides. 68-70

PIPPALADYA-GHITA.

Of Pippali (*Piper longum*) 3 tolas ; from Dāḍimā (*Punica Granatum*) take two palas ; from Dhānya (coriander seeds) take one pala ; of *ghee* take five palas ; of Sunthi (dry ginger) take a 'karsha' (2 tolas) ; add milk of four times the measure of *ghee*.

Boiled with these, the *ghee* that is thus obtained promptly relieves wind-born 'Gulma', pains in the genital organs of women, headache, piles, and intermittent fever.* 71-72

The groups of drugs mentioned above, that enter into the composition of the several *ghees* spoken of in the above verses, may also be used in the form of powders, or of sticks, or of decoction, by persons afflicted with 'Gulma.' 73

With the following articles, *viz.*, (dried) Kola (*Zizyphus jujuba*), Dāḍimā (*Punica Granatum*), hot water, 'manda' of wines, and sour 'Kānjika',

* A 'pichu' is equal to 2 tolas. Hence 'pichuh adhyardhah' implies 2 tolas and half that quantity, *i. e.*, 3 tolas.

A 'pala' is equal to 8 tolas. A 'karsha' is equal to 2 tolas. It should be noted here that the stated measure of *ghee* should be regarded as modified by the general instructions about liquids laid down in pharmaceutical works.—T

Or, with the juice of 'Vijapura' (*Citrus acida*),

'Peyās' (weak decoctions) should be made (of the groups of drugs mentioned above).

These 'peyās' promptly cure 'Çula' (deep-seated pains), and 'Anāha' (epistaxis). 74

Macerating the same drugs in the juice of Mātulunga (*Citrus medica*), powders may be made, as also sticks and boluses for the relief of epistaxis and 'Çula' pains caused by 'Gulmas.' 75

HINGWADI POWDERS AND BOLUSES.

Hingu (assafoetida), Trikatuka (the three acrids, *viz.*, dry ginger, *Piper longum*, and black pepper), Pāthā (*Stephania hernandifolia*), Habushā (black stalks like those of black pepper), Abhayā (chebulic myrobalans), Çathi (*Curcuma Zerumbet*), Ajamodā. (*Pimpinella involucrata*), Ajagandhā (*Seseli Indicum*), Tintiri (*Tamarindus Indica*), Amlavetasa (*Rumex vesicarius*), Dāḍima (*Punica Granatum*), Pushkara (implying Pushkaramula, a kind of root that is not available ; the root of *Aplotaxis auriculata* is substituted for it), Dhānya (coriander seeds), Ajāji (cumin seeds), Chitraka (*Plumbago Zeylanica*), Vachā (*Acorus Calamus*), the two Kshāras (*viz.*, Yavakshāra, meaning the ashes of green stalks of barley, and Sarjjikshāra, meaning carbonate of soda), the two salts (*viz.*, rock-salt and Sanchāl salt), and Chavya (*Chavica officinarum*):

These should be reduced to powder and administered to the patient. It is highly beneficial as a vehicle (for administering other medicines, such as any of the *ghees* mentioned above).

Or, it may be taken with wines, or warm water, before meals. 76-78
In the following diseases, *viz.*,

'Çula' or pains in the sides, the chest, and the pelvis,

'Gulma' born of excited wind or phlegm,

epistaxis, difficulty of micturition,

'Çula,' pains in the anus, and in the genital organ of women,

lienteric dysentery, piles, enlargement of the spleen, chlorosis,

disgust for food, pressure in the chest, bronchitis, hiccup, asthma,

and choking of the throat,

this powder is very beneficial.

Macerated in the juice of Mātulunga (*Citrus medica*), the powder should be made into boluses. These are still more efficacious than the powder. 76-81

The juice of Mātulunga (*Citrus medica*), Hingu (assafœtida), Dāḍīma (*Punica Granatum*), Vit salt, and Saindhava salt, should be drunk with the 'manda' of wine.

This medicine cures the pains of wind-born 'Gulma.' 82

Ḍathi (*Curcuma Zerumbet*), Pushkara (implying Pushkaramula, a root that is not available; the roots of *Aplotaxis auriculata* being used as substitute), Hingu (assafœtida), Amlavetasa (*Rumex vesicarius*), Kshāra (Yavakshāra or the ashes of green barley blades), Chitraka (*Plumbago Zeylanica*), Dhānyaka (coriander seeds), Yamāni (*Ptychotis Ajowan*), Viḍanga (*Embelia Ribes*), Saindhava (rock-salt), Vachā (*Calamus Rotang*), Chavya (*Chavica officinarum*), Pippalimula (the roots of *Piper longum*), Ajagandhā (*Seseli Indicum*), Dāḍīma (*Punica Granatum*), Ajāji (cumin seeds), and Ajamodā (*Pimpinella involucrata*):

These should be reduced to powder and administered to the patient. 83-84

Macerating the powder in the juice of Mātulunga (*Citrus medica*), and adding honey to it, it should be kneaded into a soft paste or dough. Boluses should then be made of the dough thus obtained, each of the size of a Kola (fruit of *Zizyphus jujuba*). 85

'Gulma,' enlargement of the spleen, epistaxis, asthma, bronchitis, disgust for food, hiccup, diseases of the chest, piles of all varieties, headaches, chlorosis, nausea caused by excited phlegm, diarrhoea born of all causes, and pains in the sides, the chest, and the pelvis, are all removed by these boluses. 86-87

Or, half a pala of Nāgara (dry ginger), two palas of husked sesame seeds, and one pala of treacle, should be pounded together, and taken with hot milk. 88

This medicine cures wind-born 'Gulma,' suppression of urine and stools, and pains in the genital organ of women.

One should drink the oil of Eranda (*Ricinus Communis*), mixed with the 'manda' of the wine called 'Vārūni.'

A person afflicted with wind-born 'Gulma' should drink the same oil, mixing it with milk.

If wind-born 'Gulma' be accompanied by excited phlegm, the former of the above medicines is beneficial. If it be accompanied by excited bile, the latter is beneficial. 89-90

LAÇUNA-KSHIRA.

Four palas of Laçuna (garlics), dry and well-husked, should be boiled in milk, to which should be added water that is eight times the measure of the milk. Boiling should go on till the liquid is reduced to the measure of the milk.

A person should drink this milk. It promptly relieves wind-born 'Gulma', suppression of urine and stools, sciatica, intermittent fever, diseases of the chest, deep-seated abscesses, and inflammatory swellings. 91-92

TAILA-PANCHKAM.

(Sesame) oil, Prasannā (a variety of wine), urine of the cow, Aranāla (a variety of k̄anjika), Yavāgraja (implying Yavakshāra or the ashes of green blades of barley), compounded together, taken internally, cures 'Gulma', abdominal dropsy, and epistaxis. 93

ÇILAJATU COMPOUND.

Çilājatu* should be drunk, compounding it with the decoction of the five roots (beginning with Vilwa or *Ægle marmelos*) and milk. By taking this compound, one becomes freed from wind-born 'Gulma.' 94

By taking Vātya (manda of barley), mixed with the juice of Pīppali (*Piper longum*) or that of Mulaka (garden radish), and with ghee, one becomes freed from suppression of urine and stools as also wind-born 'Gulma.' 95

If a person with wind-born 'Gulma' be afflicted with 'Çula,' epistaxis and constipation of the bowels, he should have 'Sweda' administered to him in those methods which are known by the names of 'Nādi', 'Prastara', 'Çankara' and which have been described among the ordinances on 'Sweda.'† 96

The administration of enemata, it should be known, is highly efficacious in curing 'Gulma.'

* A bituminous substance supposed to be exuded by rocks in the hot season.—T.

† The different methods of 'Sweda' have been described in Lesson XIV of Sutrasthāna. There are altogether 13 kinds of 'Sweda', viz., Çankara, Prastara, Nādi, Parisheka, Avagāhana, Jentāka, Açmaghna, Karshu, Kutī, Bhu, Kumbhi, Kupa, and Holāka. For particulars about Çankara-sweda, Nādi-sweda, and Prastara-sweda, vide pp. 159 and 160 of Sutrasthāna, ante.—T.

The administration of enemata, subduing at the outset the wind in its own seat, destroys 'Gulma.' 97

Hence, 'Gulmas' of every kind, (*viz.*, wind-born, bile-born, and phlegm-born) are relieved if constantly treated with enemata both dry and oily. 98

As regards those oils which relieve 'Gulmas', they will be spoken of in the Lesson on Diseases of Wind.* 99

All those oils, administered in wind-born 'Gulma' in the form of drink, of unguents for rubbing the body with, and of enemata, promptly produce successful results. Verily, of all things, oils are very efficacious in subduing excited wind. 100

Any of the several *ghritas* mentioned above, (*viz.*, Tryushanādi, &c.), mixed with the powders of Nilini (Indigo plant), should be administered to a person suffering from wind-born 'Gulma' and having impurities (in his system). This medicine operates as a 'Çodhana' or corrective.† 101

NILINADYA GHRITA.

Nilini (*Indigofera tinctoria*), Trivritā (*Convolvulus Turpethum*), Danti (*Baliospermum montanum*), Pathyā (chebulic myrobalans), and Kāmpillaka (*Mallotus philippensis*), should be reduced to powder.

This powder should be added to *ghee* for purifying it. Then 'Vit' salt, the ashes of green blades of barley, and dry ginger, should be added to it. 102

ANOTHER VARIETY OF NILINADYA GHRITA.

Nilini (*Indigofera tinctoria*), Triphalā (the three myrobalans), Rāsna (*Vanda Roxburghii*), Balā (*Sida acrdifolia*), Katurohini (*Picrorrhiza Kurroa*), Viḍanga (*Embelia Ribes*), and Vyāghri (*Solanum Xanthocarpum*), should be boiled in water. The measure of each of these drugs should be one pala, and that of water should be an āḍhaka (8 seers). When three-fourths of the water have evaporated, a prastha (2 seers) of *ghee* should be added to it. It should then be mixed with curds of the measure of one prastha (2 seers), and one

* *Vide* Lesson XXVIII of this Division.—T.

† 'Mala', literally, impurities, is used here in the sense of stools, &c. What is stated in this verse is that any of the *ghees* mentioned previously, administered with the powder named, *viz.*, that of the Indigo plant, operates as a purgative and expels the collected stools in the bowels. Hence, the medicine is called a 'Çodhana' or corrective.—T.

pala of the milk of *Sudhā* (*Euphorbia nerrifolia*). [All these should be boiled together till the measure of water evaporating, that of the *ghee* only remains in the vessel.]

From the *ghee* thus prepared, a small measure, *viz.*, a pala, should be given to the patient (every day), mixed with the 'manda' of the gruel of barley, The patient should take it only after the food he has eaten has become digested. When (through the effect of this *ghee* so taken) the patient has been sufficiently purged, he should be given food with meat-juice.

This *ghee* cures 'Gulma', leprosy, abdominal dropsy, brown spots on the face called 'Vyanga', inflammatory swellings, chlorosis, fevers, leucoderma, enlargement of spleen, and insanity.* 103-106

The meat-juice of the flesh of the cock, the peacock, the francoline partridge, cranes, and the variety of quails called *Perdix Olivacea*, Çāli rice (boiled), wines, and *ghee* are excellent regimen for wind-born Gulma.' 107

Food that is hot, liquid, and oily, is beneficial for those persons that are afflicted with wind-born 'Gulma.' The drink that is beneficial for them is 'manda' mixed with the wine called 'Vārūni', or water in which coriander seeds have been boiled. 108

When the digestive fire becomes mild, the 'Gulma' increases; when that fire becomes kindled, the 'Gulma' decreases. Hence, a person that is afflicted with 'Gulma' should neither gorge himself with food nor observe absolute fasts. 109

In all cases of 'Gulma', treatment that is followed after the administration of oils and 'Sweda' becomes successful. No treatment succeeds in the case of a patient unto whom oils have not been administered and who has been kept on dry food and drink. 110

If the physician regards a bile-born 'Gulma' to be fraught with immediate danger to life, he should then treat it with either milk or *ghee* which has been boiled with drugs having purgative virtues. 111

ROHINYADYA GHRITA.

Take a 'kārshika'† of the following, *viz.*, Rohinikatukā (otherwise

* In practice, the measures of the liquids are always doubled. Thus instead of taking an ādhaka or 8 seers of water, 16 seers are taken; so of *ghee*; instead one prastha, meaning 2 seers, 4 seers are actually taken; of curds also, the measure should be 2 prasthas, *i. e.*, four seers, although one prastha is stated.—T.

† A 'kārshika' is equal to 2 tolas.—T.

called Katurohini, that is, *Picrorrhiza Kurroa*), Nimva (*Melia Azadirachta*), Madhuka (liquorice), the three myrobalans, divested of seeds, and Trāyamāna (*Ficus heterophylla*); two palas of each of these, *viz.*, Patola (*Trichosanthes dioica*), and Trivrit (*Convolvulus Turpethum*); and two palas of Masura seeds (*Vicia lens*):

Reduce these to paste, and boil it (in the usual measure of *ghee*), adding water that is eight times the measure of the *ghee*.

Boiling should go on till the water evaporating, the measure of the *ghee* only remains in the vessel.

Of this *ghee*, 4 palas should be drunk, after correcting it properly. This medicine alleviates bile-born 'Gulma,' also fever, thirst, 'Çula,' (deep-seated pains) vertigo, swoons, and disgust for food. 112-114

TRAYAMANADYA GHRITA.

Taking 4 palas of Trāyamāna (*Ficus heterophylla*), boil it in water of ten times that measure (*viz.*, 40 palas). The boiling should go on till a fifth of the measure of water (that is, 8 palas only) remain in the vessel.

The product should then be strained (through a piece of clean cloth), and mixed with the paste of the measure of a 'kārshika,' of each of the following drugs, *viz.*, Rohinikatukā (*Picrorrhiza Kurroa*), Musta (tubers of *Cyperus rotundus*), Trāyamāna (*Ficus heterophylla*) and Durālabhā (*Hedysarum Alhagi*), and with that of Tāmālakā (otherwise called Bhumyāmālakā, that is, *Phyllanthus Niruri*), Virā (standing here for Khirakākōli which is the name of a bulb of the onion tribe brought from the Himavat mountains),* Jivanti (*Cælogyne ovalis*), Chandana (*Pterocarpus santalinus*) and Utpala (*Nymphæa stellata*).

To this should be added the expressed juice of Amlaka (*Phyllanthus Emblica*), milk, and clarified butter, each of the measure of eight palas.

The whole should then be boiled properly.

This foremost of *ghees* cures bile-born 'Gulma', blood-born 'Gulma,' erysipelas, fever born of excited bile, diseases of the chest, jaundice, and leprosy. 115-118

* 'Virā' is a name that is applied to various plants. The commentators are uncertain as to what particular plant is meant by it. I think that when 'Jivanti' is mentioned immediately after, 'Virā' stands here for 'Kshirakākoli'; both belong to the same group.—T.

AMALAKADYA GHRITA.

One part of clarified butter should be boiled with two parts of the expressed juice of Amlaka (*Phyllanthus; Emblica*) and of Ikshu (*Saccharum officinarum*), and one part of the paste of Pathyā (chebulic myrobalans).

This *ghee* should be drunk. It is a well-tested curative of bile-born 'Gulma.' 119

D RAKSHADYA GHRITA.

Drākshā (dried grapes), Madhuka (liquorice), Kharjjura (Arabian dates), Vidāri (*Batatus paniculata*), with Çatāvāri (*Asparagus racemosus*), Parushaka (*Grewia Asiatica*), and the three myrobalans, should be boiled in an Aḍhaka (8 seers) of water, taking one pala of each.

The boiling should go on till a 'pāda' or quarter of the mixture remains.

After this, it should be boiled with the expressed juice of Amlaka (*Phyllanthus Emblica*), clarified butter, the juice of the sugarcane, honey, and the paste of Abhayā (chebulic myrobalans) of the measure of a 'pāda.'

To the *ghee* thus boiled should be added a pāda' of sugar and honey.

Administered internally, it cures bile-born 'Gulma', as also all ailments born of bile.* 120-122

VASA-GHRITA.

Take some plants of Vrisha (otherwise called Vāsaka or *Justicia Adhatoda*) with their roots (as also bark and leaves).

Pounding them (in a mortar), boil in water of eight times the measure (of the pounded drug).

When one-eighth of the compound remains in the vessel, the paste of the flowers of the same plant should be added.

Clarified butter should then be boiled with the product thus obtained.

* Of each of the drugs mentioned at the outset, viz., grapes, &c., a 'pala', that is 8 tolas, should be taken. The measure of water should be 2 ādhakas or 16 seers, because 1 ādhaka is mentioned and the rule is that liquids should be doubled. Of the juice of Amalaka, clarified butter, &c., the measure should be 4 seers, but that of the paste of chebulic myrobalans the measure should be a 'pāda' or quarter, that is, one seer.—T.

When cool, honey should be added to it. This *ghee* is capable of curing bile-born 'Gulma.' It also cures blood-bile, fever, asthma, bronchitis, and the diseases of the chest. 123-124

TRAYAMANADYA KSHIRA.

Two 'palas' of *Trāyamāna* (*Ficus heterophylla*), should be boiled in two 'prasthas' of water.

When an eighth of the measure remains in the vessel, it should be strained (through a piece of clean cloth).

Milk of equal measure should then be added, and the mixture, while lukewarm, should be drunk.

After this, one should drink as much warm milk as one is able to digest.

By this, which operates as a purgative, one's faults are dispelled, in consequence of which bile-born 'Gulma' becomes alleviated. 125-126

In bile-born 'Gulma', the patient, for purging the bowels, should drink the decoction of *Drākshā* (grapes), and *Abhayā* (chebulic myrobalans), mixed with treacle ;

Or, lick the powder of *Kampilaka* (*Mallotus philippensis*) mixed with liquid honey. 127

Of persons afflicted with bile-born 'Gulma', unguents made of *ghee* or those made of the oil of the group of drugs beginning with *Chandana* (sandal wood of both the white and the red varieties), or those made of oil mixed with the decoction of *Madhuka* (liquorice), alleviate burning of the body. 128

Those enemata made of milk and bitters, which are laid down for persons afflicted with bile-born fever, are beneficial for bile-born 'Gulma', as also those enemata of the same kind that are laid down in the Division (*supra*) called 'Siddhi,' 129

Different varieties of rice, the flesh of wild animals, the milk of the cow as also of the goat, clarified butter (made from vaccine milk), *Kharjjura* (dates), *Amlaka* (fruit of *Phyllanthus Emblica*), *Drākshā* (grapes), *Dāḍima* (fruit of *Punica Granatum*), and *Parushaka* (fruit of *Grewia Asiatica*), should be given as food, and for drink, water boiled with *Balā* (*Sida cordifolia*), and the group of drugs beginning with *Vidārigandhā* (*Hedysarum Gangeticum*).

Even this is the treatment of persons afflicted with bile-born 'Gulma.' 130-131

In bile-born 'Gulma' accompanied by mucus in the stools, as also in phlegm-born 'Gulma' and wind-born 'Gulma' accompanied by mucus in the stools, the patient should, after undergoing a period of fast, have his digestive fire stirred by means of gruels and of juices called 'Khaḍas.*' 132

The equality and excitement of all the faults are dependent on the digestive fire. Hence, one should always preserve (the strength of) the digestive fire† 133

Unto a person afflicted with phlegm-born 'Gulma' who deserves emetics, emetics should be administered after oils and 'Sweda.'

When the 'Gulma' becomes softened (by this treatment), the physician should cause the patient to lie down, and casting some blazing blades of Valwaja (*Saccharum cylindricum*) and Kuṣa (*Poa cynosuroides*) into an earthen jar, he should cause the 'Gulma' to be covered by that vessel. 134-135

When in consequence of this, the 'Gulma' becomes prominently localised, it should then be covered with a piece of cloth, and the physician conversant with the measurements of the body (Anatomy), should then pierce the 'Gulma' (with a needle). 136

When the physician sees that the 'Gulma' has swerved from its site, he should, as far as he can grasp it, press it (with his fingers.) He should squeeze the 'Gulma' only, without touching other parts. 137

After this, plastering the 'Gulma' with Tila (sesame seeds), Eranda (seeds of *Ricinus Communis*), Atasivija (linseeds), and Sarshapa (white mustard seeds) reduced to paste, the physician should apply 'Sweda' by means of iron dishes heated to a degree that is easily bearable. 138

DAḢAMULA G RĪTA.

With Vyosha (the three acrids, viz., *Piper longum*, black pepper, and dry ginger), Kshāra (the ashes of green blades of barley), Lavana (Saindhava salt), and the decoction and the paste of the ten roots, should *ghee* be boiled. To it should be added Hingu (assafœtida),

* 'Khaḍa-yusha' means an agreeable preparation that operates both as a cooling draught and a sauce. It stirs the digestive fire. The ingredients are whey, fruit of *Feronia elephantum*, Chāṅgeri (*Oxalis corniculata*), black pepper, Ajāji (cumin seeds), and Chitraka (*Plumbago Zeylanica*).—T.

† The word 'faults' here implies all the ingredients of the body and not simply wind, bile, and phlegm.—T.

Vit (salt of that name), and the bark of Dāḍīma (pomegranates), reduced to powder.

Ghee thus prepared promptly conquers phlegm-born 'Gulma.' 139

BHALLATAKA GHRITA.

Two palas of Bhallātaka (*Semecarpus anacardium*), and one pala of (each of) the five roots, having Vidārigandhā for their first (*viz.*, *Hedysarum Gangeticum*, *Doodia logopodioides*, *Solanum Indicum*, *Solanum Xanthocarpum*, and *Tribulus lanuginosus*): pound these together and boil them in water of the measure of an āḍhaka.* 140

Boiling should go on till a fourth part of the liquid remains in the vessel. Into the vessel the physician should throw the paste, weighing 2 palas, of each of these, *viz.*, Pippali (*Piper longum*), Nāgara (dry ginger), Vachā (*Acorus Calamus*) Viḍanga (*Embelia Ribes*), Saindhava (rock-salt), Hingu (assafoetida), Yāvaçuka (the ashes of green blades of barley), Vit (salt of that name), Çathi (*Curcuma Zerumbet*), Chitraka (*Plumbago Zeylanica*), Madhuka (liquorice), and Rāsna (*Vanda Roxburghii*).

Pouring then a 'prastha' of milk and a 'prastha' of clarified butter, the whole should be boiled together.† 141-142

The *Ghrita* thus prepared is called 'Bhallātaka Ghrita.'

It is the foremost of all medicines that are curative of phlegm-born 'Gulma.' It cures also enlarged spleen, chlorosis, asthma, disease of the Grahani, and bronchitis. 143

PANCHAKOLA GHRITA.

Take a pala of each of these, *viz.*, Pippali (*Piper longum*), Pippali-mula (the roots of *Piper longum*), Chavya (*Chavica officinarum*), Chitraka (*Plumbago Zeylanica*), Nāgara (dry ginger), and Yavakshāra (the ashes of green blades of barley), and reducing them to a paste, boil it with a 'prastha' of clarified butter and a 'prastha' of milk.‡

Ghee, thus prepared, cures phlegm-born 'Gulma.' It is also alleviative of diseases of the 'Grahani', chlorosis, enlarged spleen, cough or bronchitis, and fever. 144-145

* An 'āḍhaka' implies 8 seers. But, being a fluid, double the measure, or 16 seers, should be taken.—T.

† Two 'prasthas' of each should be actually taken.—T.

‡ Being fluids, double the measures should be actually taken.—T.

MIÇRAKA SNEHA.

Take a 'pala' of each of these, *viz.*, Trivrit (*Convolvulus Turpe-
thum*), and Triphalā (the three myrobalans), Danti (*Baliospermum
montanum*), as also of each of the ten roots (*viz.*, the five roots men-
tioned in verse 140 above, and the following five, that is, Vilwa or
Ægle Marmelos, Syonāka or *Bignonia Indica*, Gāmbhāri or *Gmelina
arborea*, Pātalā or *Steriospermum suave-olens*, and Ganikārikā or
Premna serratifolia).

These should be reduced to a paste and boiled with four times
as much water.* The boiling should go on till a fourth of the
measure remains in the vessel. 146

Clarified butter, castor-oil, and milk, (each of the measure of
15 palas), should be added, and the whole boiled together.

When the boiling is complete, the product is called 'Miçraka
Sneha.' Honey should be mixed with it when it is cool. The medi-
cine, thus prepared, is curative of phlegm-born 'Gulma.' 147

This 'Miçraka Sneha' should be administered also in constipation
caused by phlegm and wind, in leprosy and enlarged spleen, and in
abdominal dropsy. In 'Çula' of the female organ, it is particularly
efficacious. 148

The purgative called 'Nilini-Ghrita' whose composition has been
already explained and which is curative of wind-born 'Gulma,'
should be administered in double measure to persons afflicted with
phlegm-born 'Gulma,' for the purpose of purging them. 149

By licking a 'kārshika' of powdered Trivrit (*Convolvulus Turpe-
thum*) macerated in the liquid milk of Sudhā (otherwise called Snuhi
or *Euphorbia neriifolia*), mixed with honey and ghee, one is properly
purged.† 150

DANTI-HARITAKI.

In a 'drona' of water, five and twenty chebulic myrobalans should
be boiled, as also as many 'palas' of Danti (*Baliospermum montanum*),
and the same measure of Chitraka (*Plumbago Zeylanica*).† 151

* The total weight of the paste being 15 palas, that of water should be 60 palas. This
measure should not be doubled, for the quantity is below a 'prastha' which is equal to
128 'palas'. It is only when the measure of a fluid is stated to be a 'prastha' or more, that
the quantity is doubled.—T.

† A 'Kārshika' or 'Karsha' is equal to 2 tolas.—T.

‡ A 'drona' consists of 32 seers. Here the measure should be doubled.—T.

The boiling should go on till the liquid is reduced to an eighth of its measure. It should then be strained (through a piece clean cloth).

Into it should then be thrown (old) treacle, well-strained, of the measure of Danti (*Baliospermum montanum*), as also the chebulic myrobalans already boiled. 152

Into this, should be thrown half a 'Kuḍava'* of (sesame) oil, four 'palas' of powdered Trivrit (*Convolvulus Turpethum*), one 'pala' of powdered Pippali (*Piper longum*) and Viçwaveshaja (dry ginger),† and the whole should be boiled down to the consistence of what may be licked.

When cool, honey of the measure of the oil should be thrown, as also a 'pala' of Twach (bark of *Cinnamomum Zeylanicum*), Elā *Elettaria cardamomum*), Patra (leaves of *Cinnamomum Tamala*), and Keçara (otherwise called Nāgakeçara, that is, the flowers of *Mesua ferrea*) reduced to powder.‡

Licking a 'pala' of this lickable compound, and eating at the same time one of the chebulic myrobalans (boiled in the above manner), the person afflicted with disease becomes well oiled and agreeably purged and (thereby) freed of his disease. 153-155

This medicine, duly taken, also cures 'Gulma', dropsical swellings, piles, chlorosis, disgust for food, diseases of the chest diseases of the 'Grahani', anæmia, intermittent fever, leprosy, enlarged spleen, and epistasis.

When one, after taking this medicine for some days, becomes convalescent, one's regimen should be rice with meat-juice. 156-157

The well-tested unoily (or dry) enemata that should be administered, to persons afflicted with phlegm-born 'Gulma' will be spoken of in the Division called 'Siddhi' (of this treatise).

The well-tested combinations of 'Arishtas' also will be spoken of in the Lesson on the treatment of the disease of the 'Grahani' and piles. § 158

All those powders, and all those pills which are prescribable for

* A 'Kuḍava' is equal to 4 palas ; hence, half a 'Kuḍava' is equal to 2 palas.

† Of *Piper longum* and dry ginger a pala is directed to be taken ; that is, half a pala o each.

‡ Of Twach, Elā, Patra, and Keçara, a 'pala' is to be taken ; that is, one-fourth of a 'pala' or two tolas of each.—T.

§ 'Arishtas' are vinous liquors manufactured from diverse substances.—T

persons afflicted with wind-born 'gulma' are beneficial in phlegm-born 'gulma' also; only in preparing them (for administration in phlegm-born 'gulma') the measure of 'kshāra,* hingu (assafœtida), and amlavetasa (*Rumex vesicarius*), should be doubled. 159

Those 'kshāras' which are applicable to chronic diarrhoea and dysentery may very well be used in the case of persons afflicted with phlegm-born 'gulma.' These are, indeed, well-tested remedies for such 'gulma,' and their administration is free from danger.

The administration of 'dāhas' also is highly spoken of at the end (when the above remedies fail).† 160

Diverse kinds of very old rice, the flesh of animals and birds inhabiting waterless tracts,‡ the soup of kulattha (*Dolichos biflora*), mudga (*Phaseolus Mungo*), pippali (*Piper longum*), nāgara (dry ginger), dry mulaka (garden radish), vilva (raw fruit of *Ægle Marmelos*), varuna (bark of *Capparis trifoliata*), and of the sprouts of chiravilva (otherwise called Dahar Karanja, that is *Pongamia glabra*, syn. *Galedupa Indica*), yamāni (*Ptychotis Ajowan*), and chitraka (*Plumbago Zeylanica*), and the curries made with the juice of vijapuraka (*Citrus acida*), hingu (assafœtida), amlavetasa (*Rumex vesicaria*), yavakshāra (salt derived from the ashes of green blades of barley), the juice of dāḍīma (pomegranates), whey, oil and ghee, should form the regimen of the person afflicted with phlegm-born 'gulma.' 161-163

A person afflicted with phlegm-born 'gulma', when thirsty, should drink water in which have been boiled the five roots, as well as old Vārūni and Mādhwika wines.§ 164

He should also drink whey mixed with powdered yamāni (*Ptychotis Ajowan*), and rendered saline by the addition of 'vit' salt. This

* Salts derived from the ashes of certain prescribed plants, such as 'yava', 'palāḥa' &c.

† 'Dāhas' are burns inflicted by means of heated iron, &c. They are what are called 'cauteries'.—T.

‡ The word 'jāngala' is defined in the Rājjanirghanta as a tract of country deficient in water and vegetation, where the prevailing diseases are those arising out of a derangement of the bile and the blood. Cf.

"Alpodakolpavrikshaṣṭha pittarakṣāmayānnitah jnatavyo jāngalodeṣah."

In the text it is used adjectively meaning 'beasts and birds inhabiting such tracts.' For the list of animals which are technically called jāngala, see Atri Samhitā, Chap. 20.—R. S.

§ 'Vārūni' and 'Mridhvikā' are wines prepared respectively from the juice of palms and the flowers of the 'Madhuka' tree, known ordinarily as 'Maaya'.—R. S.

drink kindles the digestive fire and restores the wind, phlegm, and the urine to their normal course. 165

When a 'gulma' is allowed to gradually increase in size until it occupies a large space within the body, when its roots go down deep, when it becomes covered with veins, and raised (in the middle) like (the back of) a tortoise and when it is attended with loss of strength, aversion to food, nausea, cough, vomiting, cheerlessness, fever, thirst, drowsiness, and catarrh in the nose, the disease becomes incurable or does not yield to treatment. 166-167

Dropsical swelling in the chest, navel, hands, and feet, seizing the man suffering from 'gulma' accompanied by fever and difficulty of breathing and afflicted with vomiting and diarrhoea, drags him (towards his end.) 168

In the case of blood-born 'gulma', after the usual period of gestation is over, oily purgatives should be given to the patient after (the usual preliminaries of) anointing her with oil and subjecting her to dry fomentation.* 169

Two 'pātras' of Palāçakshāra, and two 'pātras' of oil and clarified butter, should be boiled together, and the mixture should be administered in such a quantity as will lead to the softening of the 'gulma.† 170

If blood-born 'gulma' does not burst in consequence of the administration of this medicine, medicines which cause discharges from the female organ should be administered. These are 1. a piece of meat soaked in a solution of the 'kshāras,' or 2. a piece of meat soaked in the milk of *Euphorbia neriifolia*, or 3. a fish of bitter taste (such as *Cyprinus Sophore* &c.), macerated in either a 'kshāra-solution' or the milk of *Euphorbia neriifolia*, or 4. a piece of cotton rag well macerated in the gall of the boar or fish; or 5. a

* Only women can have blood-born 'gluma'. As conception may be mistaken for this type of 'gulma', the treatment should be postponed till the usual period of gestation is over.—T.

† 'Palāçakshāra' means the salts derived from ashes of Palāça (*Butea frondosa*) by filtering. Water in which these ashes have been dissolved should be taken. The measure stated is 2 'pātras' or 'āçhakas'. A 'pātra' or 'āçhaka' consists of 8 seers. Being a liquid, double the quantity should be taken; similarly, of oil and *ghee*, double the quantity should be taken; that is, 32 seers of each.—T.

piece of cotton rag soaked in honey and macerated in decoctions of drugs possessing purgative or emetic virtues.

Suppositories made of sesame paste mixed with 'kshāra' and treacle, which have the property of causing discharges from the female organ, may also be administered. 171-173

She should be made to lick 'kshāras' mixed with honey and clarified butter, which are destructive of hæmatemesis and should be given (as food) garlicks, or strong wines and fish. 174

So long as no discharge of blood takes place milk and urine of the cow, with 'kshāra' and a decoction of the ten roots, may also be administered as retentive injection per rectum with the object of bursting the gulma.

When a discharge of blood takes place, rice with meat-juice should form her regimen. She may also be rubbed with (medicated) oils and *ghees* and given newly-made wines for a drink. 175

If the discharge of blood be copious, the treatment which alleviates hæmatemesis should be adopted.

If the patient suffers from pain caused by excited wind, then all those processes which alleviate the wind should be adopted. 176

The patient's body should also be anointed with *ghee* and oil and fat. She should also be given the meat-juice of Tittira (francoline partridge) and fowl ;* as well as wines mixed with 'mandas.† She should first be given *ghee* mixed with sour juices (such as those of pomegranates and other fruits) for drink ; and afterwards *ghee* boiled in a decoction of the group of drugs called 'Jivaniya' should be injected through the urethra.‡ 178

If the discharge of blood be copious, oily enema also may be administered, mixed with bitter *ghee*.

(Here are some verses containing a summary.)

Medicated oils, application of dry heat, *ghee*, powders, drugs that nourish, pills, emetics, purgatives, and blood-letting, for persons afflicted with wind-born 'gulma ;'

* The word used in the original is 'Charanāyudhān,' that is, cocks and hens which fight with their claws.—T.

† 'Mand' is a kind of barley gruel. For the preparation of 'manda' see Chakrapāni Datta on the treatment of fevers.—R. S.

‡ 'Vasti' means retentive injection per rectum, while 'uttara vasti' means urethral injection.—R. S.

Ghee cooked with bitter drugs, milk, purgatives that expel the contents of the stomach before they are digested, dry enema, discharge of blood, diverse combinations for promotion of strength, combinations for cooling the system and promoting nutrition, poultices after use of the lancet, correctives and palliatives for the 'gulma' when it has burst after maturation, for persons afflicted with bile-born 'gulma';

Medicated oils, application of dry heat, purgatives that expel the contents of the intestines without liquefying them, fasts, emetics, purgatives that expel the contents of the intestines after liquefying them, *ghee*, enema, pills, powders, fermented liquors, 'kshāras' blood-letting first and then cautery, of persons afflicted with phlegm-born 'gulma';

After this has been declared the course of treatment of blood-born 'Gulma' which women only have.

Use of proper food and drink, and avoidance of the exciting causes, in respect of each variety of 'Gulma', continuous preservation of the digestive fire, all the acts which are proper for a patient who has been smeared with oil, the causes which produce the disease, the symptoms, the course of treatment, success of treatment, (curability), and remedies for supervening ailments;

All these have been declared in brief by Agniveṣa in this lesson on the treatment of 'gulma.'

Thus ends Lesson V, called Treatment of 'Gulma,' in the Division called 'Chikitsā' of the treatise of Agniveṣa as revised by Charaka.

LESSON VI.

We shall now expound the Lesson called 'Treatment of Prameha.'

Thus said the illustrious son of Atri.* †

Punarvasu, who was absolutely free from delusion, pride, anger and desire (for any object), and who was great by reason of knowledge

* 'Prameha' is of twenty varieties. It is generally rendered 'Gonorrhoea', but the correct rendering seems to be 'Polyuresis.' But as some of the varieties fall under 'diabetes.' It has been thought proper to retain the word in the original throughout this Lesson.—T.

and austerity, declared at the proper time, unto Agniveṇa, the diverse kinds of 'Meha' with their causes, symptoms, and the means of alleviation. ²

Enjoyment of indolent repose or of (excessive) sleep, curds, soup of the flesh of animals that are domestic or aquatic or that have marshes for their habitat, milk of different varieties, new rice and newly-made drinks, preparations of molasses and other articles that engender phlegm, are the causes of 'Prameha.'* ³

Phlegm, in the bladder, vitiating the fatty matter, the flesh, and the excretions of the body cause the different varieties of 'Meha.'†

Bile also, greatly excited, by the use of things with heating properties, vitiating those very ingredients causes different varieties of 'Meha.' ⁴

When the 'dosha' (*viz.*, phlegm and bile) become weakened, the wind also, drawing the (same) ingredients into the bladder, causes the different varieties of 'Meha.'‡

The vitiating elements (*viz.*, wind, bile and phlegm) coming to the bladder, and vitiating the urine, generates the varieties of 'Meha' known by their respective symptoms. ⁵

The ten varieties of 'Meha' that are born of (excited) phlegm are curable; the six varieties that are born of (excited) bile are suppressible; the four that are born of (excited) wind are incurable.

This is so in consequence of the action of medicine in the first being uniform in its effects; that in the second being unequal, and the third being productive of extensive mischief.§ ⁶

* The expression 'Asyasukham' means in plain English want of physical exercise, or sedentary habits, while 'Svapna-Sukham', means indulgence in too much sleep.—R. S.

† 'Navānnapānam', implies new rice or food consisting of new articles, and drinks, that is, wines, that are newly made. Old rice and old wines are always beneficial.—T.

‡ Some of the editions read 'bastigatam' in place of 'bastigatah' which is found in some of the editions of Mādhava's Nidāna. I have adopted the second reading as making a better sense.—R. S.

§ 'Dosha' means literally the vitiating elements. They are primarily three *viz.*, 'kapha', 'pitta' and vāyu, which have been rendered in the translation by phlegm, bile and wind respectively.

'Dusha' means literally that which is vitiated *viz.*, blood, flesh, chyle, semen &c.

§ When the action of a medicine is uniform in regard to both 'dosha' and 'dushya' and tends to cure the disease as well as to put down the disturbance in the 'dushyas' it is

The vitiators are three, *viz.*, phlegm, bile, and wind. Those (elements of the body) which are subject to vitiation are fat, blood, semen, (watery secretions), 'Vasā,* Lasikā,† marrow, chyle, Ojas, and flesh.

There are twenty varieties of 'Meha' that afflict human beings. 7

The following ten varieties of 'Meha' should be known as phlegm-born :

1. That in which the urine is like water ;
2. that in which the urine is like the expressed juice of the sugarcane ;
3. that in which the urine is thick ;
4. that in which the urine though thick, looks clear on the surface.
5. that in which the urine is white in colour ;
6. that in which the urine is mixed with semen ;
7. that in which the urine is cold ;
8. that in which the urine issues slowly and in drops ;
9. that in which the urine looks slimy like secretions from the salivary glands, and
10. that in which the urine is mixed with grains like those of sand ‡

The following varieties arise from (excited) bile :

1. That in which the urine resembles the 'kshāras' ;
2. that in which the urine is of a dark colour ;
3. that in which the urine is of a blue colour ;
4. that in which in the urine is yellow ;
5. that in which the urine is of the colour of Manjisthā (*Rubia cordifolia*), and
6. that in which the urine is red in colour.† 8-9

said to be 'samakriyā or uniform in action. When the same action is dissimilar in regard to 'doshas' and 'dushyas' or in other words when it tends to put down the one at the risk of aggravating the other, the medicine is called 'visamakriyā' or dissimilar or contrary in its action.—R. S.

* 'Vasā' is explained by commentators as the oily matter present in the flesh or the oily substance present in the whole body.—T.

† 'Lasika' is the liquid matter lying between the flesh and the outer skin Lymph.—T.

‡ The ten Sanskrit names are 1. Udaka, 2. Ikshu, 3. Sāndra, 4. Sāndra-prasāda, 5. Çukla, 6. Çukra, 7. Çita, 8. Çanaih, 9. Lālā, and 10. Sikatā.—T.

§ These Six varieties are named 1. Kshāra, 2. Kalā, 3. Nila, 4. Hāridra, 5. Mānjishtha, and 6. Raktā.—T.

When these ingredients, *viz.*, marrow, 'Ojas', fat, and Lasikā, are dragged to the bladder by the (excited) wind, it causes a person to pass four kinds of urine. These are 1. urine mixed with marrow, 2. that mixed with 'Ojas', 3. that mixed with fat, and 4. that mixed with 'Lasikā.'* 10

It is seen that 'Prameha' accords, in respect of colour, taste, touch, and smell, with the 'doshā' (vitiating elements) that has originated it. Thus, in 'Prameha' brought about by (excited) wind, the colour of the urine becomes dark-red ; its discharge is accompanied by severe pain ; and it acquires the six attributes of marrow and the other elements named above.†

Perspiration, foetid smell in the body, flabbiness of the flesh, inclination for enjoying the pleasures of good beds and seats and sleep, a sense of the chest, the eyes, the tongue, and the tympanum being covered with a plaster, harshness of the features, excessive growth of hair and the nails, love of cold, dryness of the throat and the palate, sensation of sweetness in the mouth, burning of the palms and the soles, and the attraction of ants by the urine,—these are the indications which manifest themselves in a person who is about to be attacked with 'Meha.' 11-13

Persons attacked with 'Prameha' are of two kinds : either corpulent and strong, or lean and weak.

In case of the lean and the weak, the treatment consists in the administration of such medicines as promote nutrition and increase the bulk of the body.

In case of those who are characterised by an excess of 'dosha' and physical strength, the treatment consists in the administration of correctives (that is, purgatives and emetics which correct the system). 14

After the oil has been administered to a person afflicted with 'Prameha,' the diverse combinations of drugs which have been laid

* The Sanskrit names of these four varieties of 'Meha' are 1. 'Majjāmeha', 2. 'Madhumeha', 3. 'Vasāmeha', and 4. 'Hastimeha'.—T.

† It has been said that the wind excited, vitiates the marrow, 'Ojas', fat, and 'Lasikā'. In those varieties of 'Prameha' which are caused by excited wind, the urine, in respect of colour, taste, touch, and smell, accords with marrow, 'Ojas' &c.—T.

down in the Division called 'Kalpa' for the purpose of purging the system of impurities, should be applied.

When the impurities of the system have been expelled upward or downward, rich and nutritive diet should be directed to be taken in all kinds of 'Meha.' 15

By adopting an opposite course of regimen, *viz.*, spare diet or fasts, 'gulma,' consumption, pains in the male organ and the bladder, and suppression of urine, supervene on 'Meha.'

Hence rich nutritive diet should be administered to a person suffering from 'Prameha' after a careful examination of his power of digestion. 16

Those persons afflicted with 'Prameha' with whom correctives do not agree, should have such medicines administered to them as restore the harmony of the system.*

(They should take) 'Manthas' (flour of barley mixed with water or decoctions of drugs till some measure of consistence is attained), decoctions (of the five astringent drugs), electuaries formed with powdered barley,† and light diet. 17

The food of such a person should also consist of boiled 'Shastika' rice and the variety of rice called 'Kango.'

With the tastefully prepared meat-juice of those fowl living in jāngala tracts, which scratch the ground with their feet in search of food (such as cocks, &c.), and of those birds which pick up their food with their beaks, food made of barley, unmixed with oil or *ghee*, Vātya (*manda* made of barley flour), wines, powders of fried barley, and cakes of diverse kinds, and old Čāli rice boiled, with the soup of Mudga (*Phaseolus Mungo*), and bitter pot-herbs, as also with the oil of Danti (*Baliospermum montanum*) and Ingudi (*Ximenia Egyptiaca*), the oil of Atasi (linseed), and that of mustard seeds, should be taken by one afflicted with 'Prameha.' 18-16

Verily, a person afflicted with 'Prameha' should have barley for his principal food.

One afflicted with phlegm-born 'Prameha' should take diverse kinds of edibles made of barley, mixed with honey. 20

* Drugs which restore the harmony of the system are called 'Samçamanas'.—T.

† Gangādhara takes 'yavachurna-lehāh' as implying 'yava' (barley), 'churna' (powder), and 'lehāh' that is, diverse kinds of linctus.—T.

Powdered barley, drenched for the whole night (in an exposed place) in the decoction of 'Triphalā'* and mixed with honey, would form a *Tarpana*.

This, mixed with the wine called 'Sidhu,' a person afflicted with 'Prameha' should drink habitually for the cure of his disease. 21

Of barley successively macerated in each of the astringent decoctions which have been mentioned as remedies for 'Prameha' born of phlegm, 'Çaktu,' cakes and 'Dhāna' should be made, which the patient should take with treacle. Other preparations made of such barley should form the food of the patient.† 22

Diverse kinds of food made of barley passed undigested with the excreta of asses, horses, kine, ducks, and porcine deer, should be given to the patient.‡

Also food made of wheat, and of (rice-like) grains obtained from bambus, treated after the manner of barley, should be given. 23

Correctives, emetics, and fasts, administered and observed at proper times, conquer such varieties of 'Prameha' as are born of phlegm. Purgatives, cooling and nutritive food and drink, and alleviatives produce the same effect. 24

One afflicted with 'Prameha' should drink the decoction, straining it through a piece of clean cloth, of Dārbi (otherwise called Dāruharidrā, that is, *Berberis Asiatica*), Surāhva (*Cedrus deodara*), the three myrobalans, and Musta (tubers of *Cyperus rotundus*).

Or, he should take the paste of Haridrā (turmeric) with the expressed juice of the fruits of Amalaka (*Phyllanthus Emblica*), and honey. 25

The following ten decoctions, mixed with honey, are laid down for persons afflicted with phlegm-born 'Meha :'

1. Haritaki (chebulic myrobalans), Katphala (*Myrica sávida*), Musta (tubers of *Cyperus rotundus*), and Lodhra (*Symplocos racemosa*);
2. Pāthā (*Stephania hernandifolia*), Viḍanga (*Embelia Ribes*), Arjuna (*Pentaptera Arjuna*), and Dharmana (*Grewia Elastica*);
3. The two kinds of Haridrā (*viz.*, *Berberis Asiatica* and *Curcuma*

* 'Triphalā'—the three fruits named 'Haritaki', 'Baḥerā' and 'Amalaka.'

† 'Çaktu' means fried barley reduced to powder. 'Dhāna' means fried grains of barley.—T.

‡ Some texts read—'barley macerated in the meat-juice obtained from the flesh of asses, horses, kine, ducks, and porcine deer'.

longa), Tagara (*Tabernamontana coronaria*), and Viḍanga (*Embelia Ribes*);

4. Kadamva (*Nauclea Cadamba*), Çāla (*Shorea robusta*), Arjuna (*Pentaptera Arjuna*), and Dipyaka (*Ptychotis Ajowan*);

5. Dārbi (*Berberis Asiatica*), Viḍanga (*Embelia Ribes*), Khadira (*Acacia catechu*), and Dhava (*Conocarpus latifolia*);

6. Surāhva (*Cedrus deodara*), Kushtha (*Aplotaxis auriculata*), Aguru (*Aquilaria Agallocha*), and Chandana (*Pterocarpus santalinus*);

7. Dārbi (*Berberis Asiatica*), Agnimantha (*Premna integrifolia*), the three myrobalans, and Pāthā (*Stephania hernandifolia*);

8. Pāthā (*Stephania hernandifolia*), Murvā (*Sansevieria Zeylanica*) and Çwadangshṭra (*Tribulus lanuginasus*);

9. Yamāni (*Ptychotis Ajowan*), Ushira (the roots of *Andropogon muricatus*), Abhayā (chebulic myrobalans), and Guḍuchi (*Tinospora cordifolia*); and

10. Chavya (*Chavica officinarum*), Abhayā (chebulic myrobalans), Chitraka (*Plumbago Zeylanica*), and Saptaparna (*Alstonia scholaris*). 26-28

The following ten decoctions, mixed with honey, are seen to be applicable to all 'Mehas' born of bile :

1. Ushira (roots of *Andropogon muricatus*), Lodhra (*Symplocos racemosa*), Arjuna (*Pentaptera Arjuna*), and Chandana (*Pterocarpus santalinus*);

2. Ushira (roots of *Andropogon muricatus*), Musta (tubers of *Cyperus rotundus*), Amalaka (fruits of *Phyllanthus Emblica*), and Abhayā (chebulic myrobalans);

3. Patola (*Trichosanthes dioica*), Nimva (*Melia Azadirachta*), Amalaka (fruits of *Phyllanthus Emblica*), and Amritā (*Tinospora cordifolia*);

4. Musta (tubers of *Cyperus rotundus*), Abhayā (chebulic myrobalans) Padmaka (a fragrant wood of that name resembling toon, brought from Malwa and Southern India), and Vriksbaka (bark of *Holarrhena antidysenterica*);

5. Lodhra (*Symplocos racemosa*), Ambu (otherwise called Bālā that is, *Pavonia odorata*), Kāliya (a variety of sandal wood, dark in colour), and Dhātaka (*Woodfordia floribunda*);

6. Nimva (*Melia Azadirachta*), Arjuna (*Pentaptera Arjuna*), Amrātaka (*Spondias mangifera*), Niçā (*Curcuma longa*), and Utpala (*Nymphæa stellata*);

7. Çirisha (*Mimosa Sirissa*), Sarja (gum of *Shorea robusta*), Arjuna (*Pentaptera Arjuna*), and Keçara (otherwise called Nāgkeçara, that is, *Mesua ferrea*);

8. Priyangu (*Aglaia Roxburghiana*), Padma (*Nymphœa lotus*), Utpala (*Nymphœa stellata*), and Kingçuka (*Butea frondosa*);

9. Aāwattha (*Ficus religiosa*), Yāsa (otherwise called Durālabhā, that is, *Alhagi Maruorum*), Asana (*Terminalia tomentosa*), and Vetasa (*Calamus Rotang*); and.

10. Katakankateri (otherwise called Dāruharidrā, that is, *Berberis Asiatica*), Utpala (*Nymphœa stellata*), and Mustaka (tubers of *Cyperus rotundus*). 29-31

The two decoctions mentioned first (*viz.*, those which are referred to in verse 25 above), are regarded as applicable to all varieties of 'Meha.' All the decoctions, (*viz.*, these two, as also the twenty others mentioned in verses 26 to 31 above), should be taken with any 'Mantha' which the patient may drink: or they may be administered by causing wheat to be macerated in them; or, they may be taken as drink after meals; or, as drink only* 32

Or, they may be administered by boiling oils and 'ghrita' with them, in cases of wind-born 'Prameha'

The fat, and phlegm, and wind, of persons afflicted with wind-born 'Meha', become alleviated by the decoctions of these groups, boiled with oils and 'ghrita.' The deranged fat and phlegm are restored to their normal condition by the above-şaid decoctions, while oil and 'ghrita' soothe the agravated wind. 33

A person that is afflicted with 'Meha' born of bile and phlegm should lick the following drugs reduced to powder and mixed with honey: they are Kampillaka (*Mallotus Philippensis*), Saptachchada (*Alstonia scholaris*), Çālaja (Bark of *Shorea robusta*), Vaibhita (bark of *Terminalia Bellerica*), Rauhitaka (bark of *Andersonia Rohitaka*), Kautaja (bark of *Holarrhena antidysenterica*), and flowers of Kapittha (*Fernia elephantum*). 34

* What is stated here is this: the two decoctions mentioned first are capable of being administered in all varieties of 'Meha'. These two, as also the other twenty, are then directed to be taken in particular ways. These are 1. with 'manthas' or emulsions of other drugs in fine powder with about 4 parts of water; 2. by macerating grains of wheat in them, 3 as-drinks after meals; or 4. as drinks.—T.

A person afflicted with 'Meha' should, at the proper time, drink an 'aksha' of the expressed juice of Amalaka (fruits of *Phyllanthus Emblica*).

When this is digested, he should eat old rice (boiled) with meat-juice prepared from the flesh of such wild animals as may be agreeable. 35

If the physician sees the co-existence of wind with phlegm or bile (in cases of 'Meha'), he should prescribe those oils and 'ghritas' which may be suitable. Oils are prescribable in phlegm, boiled with such decoctions as are fit for phlegm; while in bile, 'ghritas' should be prescribed boiled with such decoctions as are destructive of bile. 36

In those varieties of 'Prameha' that are born of phlegm and wind, oils should be administered, boiled with the decoctions or pastes of the following (five) groups of drugs: they are,—

1. Trikantaka (otherwise called Gokshura, that is *Tribulus lanuginosus*), Aṣmantaka (a species of *Oxalis*), and Somavalka (*Acacia catechu*);

2. Bhallātaka (*Semecarpus anacardium*), Ativishā (*Aconitum heterophyllum*), and Lodhra (*Symplocos racemosa*);

3. Pāthā (*Stephania hernandifolia*), Patola (leaves of *Trichosanthes dioica*), Arjuna (*Pentaptera Arjuna*), Nimva (*Melia Azadirachta*), and Musta (tubers of *Cyperus rotundus*);

4. Haridrā (*Curcuma longa*), Padmaka (a fragrant wood resembling toon, brought from Malwa or Southern India), and Dipyaka (*Ptychotis Ajowan*); and

5. Manjisththā (*Rubia cordifolia*), Aguru (*Aquilaria Agallocha*), and Chandana (*Pterocarpus santalinus*).

To each of these groups, Musta (tubers of *Cyperus rotundus*) should be added.

In 'Prameha' that is born of bile and wind, 'ghrita' boiled with the decoctions and pastes of the above groups should be administered.

In 'Prameha' born of all the three 'doshas', both oils and 'ghritas' mixed together and boiled with the decoctions and pastes of the above groups of drugs should be administered. 38

The decoction of these, *viz.*, the triple fruits (*i. e.*, the three myrobalans), Dāru (*viz.*, Devadāru, that is, *Cedrus deodara*), Niçā (otherwise called Haridrā, that is, *Curcuma longa*), Viçālā (*Cucumis Colocynthis*),

Musta (tubers of *Cyperus rotundus*), mixed with the paste of Niçā (*Curcuma longa*) and honey, should be drunk in all varieties of 'Prameha' when they become intense. 39

LODHRAŚAVA.

Take a 'karsha' (2 tolas) of each of these, viz., Lodhra (*Symplocos racemosa*), Çati (*Curcuma Zerumbet*), Pushkaramula (this root not being available that of *Aplotaxis auriculata* is substituted), Elā (*Elettaria cardamomum*), Murvā (*Sansevieria Zeylanica*), Viḍanga (*Embellia Ribes*) Triphalā (the three myrobalans), Yamāni (*Ptychotis Ajowan*), Chavya (*Chavica officinarum*), Priyangu (*Aglaia Roxburghiana*), Kramuka (betel nuts), Viçālā (*Cucumis Colocynthis*), Kirāta-tikta (*Ophelia Cherayta*), Katurohini (*Picrorrhiza Kurroa*), Bhārgi (*Clerodendron siphonanthus*), Nata (otherwise called Tagaramula, that is, roots of *Tabernamontana coronaria*), the roots of Chitraka (*Plumbago Zeylanica*), the roots of Pippali (*Piper longum*), Kushtha (*Aplotaxis auriculata*), Ativishā (*Aconitum heterophyllum*), Pāthā (*Stephania hernandifolia*), Kalingaka (otherwise called Indrayava, that is, seeds of *Holarrhena antidysenterica*), Keçara (*Mesua ferrea*), Indra (seeds of *Holarrhena antidysenterica*), Nakha (an aromatic substance of that name, probably, *Unguis odoratus*), Patra (leaves of *Cinnamomum Tamala*), Maricha (black pepper), Plava (otherwise called Kaivartamustaka, that is, a large variety of *Cyperus rotundus*).

Boil these drugs in a 'drona' of water.* When three-fourths of the measure of water have evaporated, the product should be strained (through a piece of clean cloth).

Into this liquid should be poured honey of half its measure; and then it should be kept for a fortnight in a vessel (which has been allowed to soak a sufficient quantity of ghee).

This medicine is called 'Lodhrāsava'. It promptly destroys all varieties of 'Meha' that are born of phlegm and bile. The dose should be 2 'palas'.

It also cures chlorosis, piles, non-relish for food, disorders of the 'Grahani', 'Kilāsa' (white leprous spots), and diverse varieties of leprosy.† 40-43

* A 'drona' is equal to 32 seers. Actually, double that measure should be taken.—F.

† 'Kushtham' is a generic term and includes, besides leprosy, such skin diseases as ring worm, eczema, etc.

If to the decoction of the drugs mentioned above be added 8 'palas' of the powder of Danti (*Baliospermum montanum*), white sugar of the measure of 8 'palas', and honey of the measure of the decoction taken, the product is called 'Dantyāsava'.

If, again, to the decoction of the same drugs be added 4 'palas' of Bhallātaka (*Semecarpus anacardium*), 8 'palas' of white sugar, and honey of the measure of the decoction, the product is called 'Bhallātakāsava'. 44

A person afflicted with 'Prameha' should drink 'Sārodaka' (decoction of the wood of *Acacia catechu*), or 'Kuṣodaka' (decoction of the roots of *Poa cynosuroides*), or Madhudaka (water mixed with honey), or the decoction of the three myrobalans, or the wine called 'Sidhu', or the drug called 'Nigada,' or the wine called 'Mādhwika' that is old and the best of its kind. 45

One afflicted with 'Prameha' arising from indulgence in cooling and oily and nutritive food and drink, should check it by eating the meat, roasted on sticks, of animals and birds of different kinds, as also diverse kinds of food made of barley, and by means of correctives, and various spirits, and decoctions and lickables (that are laid in the Division called Kalpa). 46

One who eats fried barley and the diverse edibles prepared with barley, and dried 'Çaktu,' never gets any kind of 'Meha.' Nor does such a man get any kind of white leprosy, or tubercular leprosy born of phlegm. One that eats diverse kinds of food also that are prepared with Mudga (*Phaseolus Mungo*), or Amalaka (fruits of *Phyllanthus Emblica*), does not get these diseases. 47

Those medicinal preparations, which have been laid down by me for drying up the system in diseases arising from indulgence in cooling and oily food as also in diseases to which persons having excess of fat are subject, are highly efficacious, and should, therefore, be administered in all those varieties of 'Prameha' which arise from (excited) phlegm and bile. 48

All kinds of 'Meha' may be kept off by diverse kinds of physical exercise, by having one's body strongly rubbed, by baths and washing of the body, and by the use of unguents made of the roots of Sevyā (*Andropogon muricatus*), Tvach (*Cinnamomum Zeylanicum*), Elā (*Elettaria cardamomum*), Aguru (*Aquilaria Agallocha*), Chandana (red sandal wood), and other articles of the kind. 49

Seeing that impurities, fat, and phlegm, when increased, are the causes of 'Prameha,' the physician should, at the outset, administer, in those varieties of 'Prameha' that are born of phlegm and bile, those drugs (including food and drink) which are known by the name of 'Apatarpana'.* 50

That treatment which has, before this, been laid down for 'Prameha' born of wind is ordained also for those kinds of phlegm-born and bile-born 'Prameha' which are distinguished by inordinate excitement of the wind. In persons who are greatly attenuated (by 'Apatarpana') when afflicted with 'Meha,' the wind becomes greatly excited.

As regards those varieties of (phlegm-born and bile-born) 'Prameha' which are incurable, there is no need of puzzling the brain about their treatment. 51

Persons should not indulge in (or expose themselves to) those causes from which arise the kinds of 'Meha' that afflict them. Verily, non-indulgence in (or non-exposure to) that cause is the treatment ordained for that disease which arises from it. 52

When a person, without manifesting the incubatory symptoms of 'Prameha,' passes such urine as is either of a yellow or red colour, that disease should not be called 'Prameha'. It is only an excitement of the blood and bile. 53

When the urine is seen to be slimy and is as sweet as honey, there should arise two kinds of consideration: when the 'doshas' (meaning, these ingredients of the body which are subject to vitiation, *viz.*, blood, adeps, flesh, marrow, &c.,) are greatly attenuated, the disease should be regarded as having the excited wind for its cause; if (on the other hand) the result has been brought about by indulgence in 'Santārpana' (or food and drink that are cooling, oily, and nutritive), it should be set down as born of (excited) phlegm. 54

Those cases of 'Meha' born of phlegm, as also those born of bile, which linger on with their incubatory symptoms manifested, also those cases of 'Meha' born of wind that present the same peculiarity, are not curable.

* 'Apatarpana' is the reverse of 'Santarpana'. The latter is used to mean cooling, oily, and nutritive food and drink. Hence 'Apatarpana' means fasting, or such drugs and such regimen as have attenuating properties.—T.

As regards those cases of 'Meha' born of bile which do not present the peculiarity noted above (*viz.*, the presence of the incubatory symptoms even after their development), they are suppressible. If, however, the fat be not vitiated, then even those cases become curable. 55

A person suffering from congenital 'Prameha' owing to the fact of his birth from a father afflicted with 'Madhumeha,' cannot be cured for the primary defect in the seed. Similarly all other hereditary or congenital maladies do not yield to treatment. 56

The seven kinds of eruptions, which persons afflicted with 'Prameha' get, and which have been spoken of by me in the Lesson on diseases in general (*vide* Lesson XVII, Sutrasthāna, *ante*), should be treated by experienced surgeons by means of the lancet and other instruments as also by dressings and plasters. 57

(Here occur some verses containing a summary).

Causes, the 'doshas' (*viz.*, wind, bile, and phlegm), those constituent elements of the body that are vitiated (in order to produce the disease), as regards 'Meha,' as also its curability (or otherwise), and its subsequent symptoms, the two kinds of persons afflicted with 'Meha,' the three kinds of treatment, the indications that determine either course of treatment, the regimen that should be taken, *viz.*, the various preparations of barley, 'Manthas,' and decoctions that are alleviative of 'Meha,' the preparations of oils and *ghees* and lickables, the kinds of food that may be prescribed (for those to whom the oils, &c., are administered), wines of excellent and well-tried virtues, various kinds of physical exercise, baths, strongly kneading the body (with oils and other unguents), and scents,—these have been declared by me for the alleviation of these ten kinds of 'Meha,' in this Lesson of the Division called 'Chikitsā.'

Thus ends Lesson VI, called 'Prameha,' in the Division, called 'Chikitsā,' of the treatise of Agniveṣa as revised by Charaka.

PART XXXIX.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1906.

(The right of reproduction is reserved.)

LESSON VII.

TREATMENT OF LEPROSY.

We shall now expound the Lesson on the treatment of Leprosy.

Thus said the illustrious son of Atri.

Hear me discourse, O Agniveṇa, on the causes, the diverse symptoms, the seats, and the means of alleviation, particularly and in their entirety, of the different varieties of Leprosy which are all destructive of the sense of touch. ¹

Of persons who take food and drink made of incompatible ingredients, as also food and drink that are liquid, oily, and heavy,

Of persons who check the urgings of vomiting as also the other urgings (of nature), ²

Of persons who indulge in physical exercises, or expose themselves to great heat, after having overloaded the stomach with food (and drink),

Of persons who expose themselves to cold and heat, or indulge in fasting and gorging, in violation of proper sequence, ³

Of persons who, when afflicted with excessive perspiration, or toil, or terror, quickly indulge in cold water,

Of persons who eat before the food previously taken has been digested,

Of persons who injudiciously indulge in the five well-known acts (*viz.*, the administration of emetics, purgatives, enemata that is oily, enemata that is dry, and errhines), ⁴

Of persons who take, in excessive measures, rice that is new, curds, fish, salt, and things that are sour,

Of persons who eat (in excessive measures) the seeds of *Māsha* (*Phaseolus radiatus*), Mulaka (garden radish), cakes, treacle (raw sugar), milk, and sesame seeds, ⁵

Of persons who indulge in sexual congress at a time when the food taken by them has not been digested, and of those who indulge in sleep at daytime,

Of persons who humiliate Brāhmins and seniors, and of those who perpetrate sinful acts, ⁶

The three faults, *viz.*, wind, bile, and phlegm, becoming vitiated, vitiate the skin, the blood, the flesh, and the watery substance which lies next to the skin (called *Lasikā*).

These seven are, in brief, the ingredients which (when vitiated) produce the diverse varieties of Leprosy. 7

From these causes arise the seven and eleven varieties of Leprosy. There is, again, no variety of Leprosy that is born of only one fault. 8

Loss of touch, excessive perspiration or the entire absence of perspiration, discolouration (of the body), elevation of the eruptions, horripilation, itching, pains (pins and needles), a sense of fatigue and lassitude (without having undergone any labour), excessive pain in the ulcers that appear, prompt appearance of ulcers characterised by protracted stay, a burning sensation and stupefaction of the limbs,—these are the symptoms, at the outset, of Leprosy. 9-10

After this, we shall expound the symptoms of the eight and ten varieties of Leprosy. These are 1. Kapāla, 2. Audumvara, 3. Mandala, 4. Rishyajihbha, 5. Pundarika, 6. Sidhma, 7. Kākanaka, 8. Eka-kushtha, 9. Charma, 10. Kitima, 11. Vipādika, 12. Alasaka, 13. Dadru, 14. Charmadala, 15. Pāmā, 16. Vishphotaka, 17. Çatāru and 18. Vicharchikā.* 11

That variety of leprosy in which the eruptions are partly of a dark and partly of a red colour, which resemble in shape a broken piece of a water-jar, which are dry, rough to the touch, and accompanied by pain resembling what is caused by one's being pierced with innumerable needles, is called Kapāla. The outer coating is thin. It is regarded as difficult of cure.† 12

That variety of leprosy is called 'Audumvara' in which the eruptions are like the fruits of Udumvara (*Ficus glomerata*) in size and colour, and which are accompanied by a sense of burning and itching, and in which the hair on the swellings assume a tawny colour. 13

That variety of leprosy is called 'Mandala' in which some of the patches are white and some are red, which is always moist, in which the eruptions are non-shifting, oily, elevated, and circular, and in which the pimples are confluent. It is difficult of cure. 14

* Of these, the first seven are called 'Mahākushtha' or seven forms of Leprosy; the remaining eleven are called 'Kshudra-kushtha', or minor forms of Leprosy. These eleven are really skin diseases.—T.

† 'Kapāla' means a broken half of a water-jar. The fact is, in this variety of leprosy, the swollen spots are elevated in the middle.—T.

That variety of leprosy is called 'Rishyajihva' in which the eruptions assume the shape of the deer's tongue. They are coarse or rough to the touch. The edges are red, and the middle portions are dark. They are accompanied by pain. 15

That variety of leprosy is called 'Pundarika' in which the eruptive patches are elevated and take the form of the flowers of Pundarika (*Nymphaea lotus*). The edges are red in colour, mixed with white. It is accompanied by a burning sensation. 16

That variety of leprosy is called 'Sidhma' in which the eruptions are partly of a white and partly of a coppery colour. The outer coating is thin. If the afflicted parts are rubbed, a pulverous substance comes out. The general aspect of the eruptions is that of flowers of Alāvu (*Cucurbita lagenaria*). It appears very generally on the chest. 17

That variety of leprosy is called 'Kākana' in which the eruptions look like the fruits of Kākanantikā (*Abrus precatorius*; i. e., the middle portions are dark while the edges are red). It is accompanied by severe pain. The eruptions do not ripen and suppurate. It discovers the symptoms of all the three faults. It is incurable. 18

That variety of leprosy is called 'Ekakushtha' (Ichthyosis) in which no perspiration appears, and in which the eruptions occupy a large space, and have the form of the scales of a fish.

The leprosy known as 'Charma' (Hypertrophy of the skin) is characterised by the eruptive patches being rough as the skin of the elephant, and thick. 19

The leprosy known as 'Kitima' (Keloid) is characterised by spots that are of a dark colour. The ulcerations are rough to the touch and hard.

The leprosy known as 'Vaipādika' (Psoriasis of hand and feet) is characterised by the bursting of the hands and the feet. It is accompanied by severe pain. 20

The leprosy known as 'Alasaka' (Lichen) is characterised by the patches being accompanied by severe itching, and covered with red pimples.

The leprosy called 'Dadru' (Ringworm) is characterised by the spots being elevated, circular, accompanied by itching, and covered with reddish pimples 21

That leprosy is called 'Charmadala' (Impetigo) in which the eruptions are of a reddish hue, accompanied by itching and a pain as

intense as that in 'Çula,' covered with large pimples, and incapable of being touched without giving severe pain. The eruptions burst in time. ²²

That leprosy is known by the name of 'Pāmā (Eczema) in which the eruptions are either white and red or dark in colour, covered with pimples, and accompanied by severe itching.

That leprosy is known by the name of 'Vishphotaka' (malignant boils) in which the eruptions have a white or dark-red colour, and a coating that is thin. ²³

That leprosy is known by the name of 'Çatāru' (Furuncle) in which a large number of inflammatory pimples appear that are either red or dark in colour, and that are accompanied by burning and pain.

That variety of leprosy is called 'Vicharchikā' (Psoriasis) in which pimples appear that are dark in colour and that are accompanied by itching. Discharges also take place from them of foetid matter in copious measure. ²⁴

When the wind is exceedingly excited, the leprosy called 'Kapāla' appears. When the phlegm is similarly excited, the variety called 'Mandala' appears. The variety called 'Audumvara,' it should be known, arises from excitement of the bile. The variety called 'Kākana' results from the excitement of all the three faults. ²⁵

When the wind and the bile are excited together, the result is that variety of leprosy which is called 'Rishyajihva'; when the phlegm and the bile are excited, the variety called 'Pundarika' is the result; and when the wind and the phlegm are excited together, the variety called 'Sidhma' appears. ²⁶

The varieties known as 'Charma' (Hypertrophy of the skin), 'Eka-kushtha (Ichthyosis), 'Kitima' (Keloid), 'Vidārikā' (Psoriasis of hands and feet), and 'Masaka' (Lichen), should be known as arising very often from excitement of wind and phlegm. ²⁷

The varieties known as 'Dadru' (Ringworm), 'Charmadala' (Impetigo), 'Pāmā' (Eczema), 'Vishphota' (malignant boil), 'Çatāru' (Furuncle), are very generally the result of excited bile and phlegm. 'Vicharchikā' (Psoriasis) is generally the result of excited phlegm. ²⁸

All varieties of leprosy arise from excitement of the three faults. Ascertaining, however, the predominance or otherwise of the faults by their respective indications, the course of treatment is determined of leprosy. ²⁹

In (the treatment of) all varieties of leprosy, the physician should first alleviate that particular symptom which arises prominently. He should next take up the other symptoms which accompany the predominant one. 30

The faults excited should be known by the varieties (of leprosy), and the varieties, again, should be known by the faults excited. The varieties indicate the causes (*viz.*, the faults excited), and the causes, *viz.*, the faults excited) indicate the varieties.* 31

Dryness, emaciation, piercing pain, violent and deep-seated pain, shrinking of the skin, sense of fatigue without having undergone toil, hardness, roughness, horripilation over the whole body, darkness and redness of hue (as regards the eruptions or patches that appear on the body),—these are the indications of (excited) wind in all varieties of leprosy. 32

Burning sensation, redness of complexion, discharges of foetid matter, suppuration, smell like that of raw meat, filthy secretions, falling off of the limbs,—these are the indications of (excited) bile (in all varieties of leprosy). 33

Whiteness, coldness, itching, immobility (of the eruptions), elevation (of the patches), heaviness of the limbs, unctuousness of the body, worms that eat away the flesh of the afflicted parts, appearance of filthy secretions,—these are the indications of (excited) phlegm (in all varieties of leprosy). 34

One who is afflicted with leprosy presenting all these symptoms, and who is divested of strength, should be avoided by a physician possessed of intelligence.

He should also avoid one afflicted with leprosy accompanied by thirst and a burning sensation, or by loss of digestive fire, or by eruptions and patches in which the flesh is being eaten away by worms. 35

That leprosy which is characterised by excitement of wind and phlegm, or that in which only one fault has been greatly excited, is not difficult of cure.

* This is a very important aphorism. In the previous aphorisms, the particular faults that cause particular varieties have been laid down. Here, the direction is given that the varieties help in ascertaining the faults excited, and the faults excited help in the diagnosis of the varieties.—T.

Those varieties of leprosy in which phlegm and bile are predominant, are difficult of cure. 36

In those varieties of leprosy in which the wind predominates, the drinking of *ghee* is beneficial.

In those varieties of leprosy in which the phlegm predominates, emetics are beneficial.

In those varieties of leprosy in which the bile predominates, purgatives first, and blood-letting next, are beneficial. 37

Those combinations of drugs, possessed of emetic and purgative virtues, which have been spoken of in that Division of this treatise which is called 'Kalpa', deserve to be administered to persons afflicted with leprosy.

In those cases of leprosy in which the patches are superficial, shallow incisions are beneficial. In those cases in which the patches are large and elevated, incisions that are deep are beneficial. 38

The physician, keeping up the strength of a patient who is afflicted with leprosy, and in whom the faults have been greatly excited, should administer to him repeatedly those drugs that are known as correctives.

If, however, the excited faults be attenuated (by a course of correctives) to a great extent, a patient that is weak is soon deprived of his life by the wind. 39

If the intestines be cleared and the blood let out, the drinking of oils is beneficial for persons afflicted with leprosy.

It should be remembered, however, that a patient who is afflicted with leprosy and whose strength has been reduced in consequence of his intestines being cleared by purgatives, is quickly killed by the wind. 40

If the patient's chest be afflicted by the faults (wind, bile, and phlegm), and if the patches appear in the upper part of the body, he should then have emetics administered to him.

The emetics should be made of these drugs, *viz.*, the seeds of Kutaja (*Holarrhena antidysenterica*), Madana (fruits of *Randia dumetorum*), Madhuka (liquorice), Patola (leaves of *Trichosanthes dioica*), mixed with Nimba (*Melia Azadirachta*).

The infusion of these, or their decoction, should be taken.

Liquorice (powdered) and honey should be added.

These are the emetics prescribed.

In all varieties of leprosy, Trivrit (*Convolvulus Turpethum*), Danti (*Baliospermum montanum*), and the three myrobalans, are regarded as approved purgatives. 41-42

'Sauviraka', 'Tushodaka', diverse kinds of 'Asavas', and 'Sidhu' and other wines, are said to be proper for being mixed with the purgatives (that should be administered to persons afflicted with leprosy).

The regimen that has been laid down for observance after the administration of purgatives is beneficial (to persons afflicted with leprosy, after purgatives have been administered to them.)* 43

Dārvi (otherwise called Dāruharidrā, viz., *Berberis Asiatica*), Vrihati (*Solanum Indicum*), Sevya (roots of *Andropogon muricatus*), Patola (leaves of *Trichosanthes dioica*), Pichumardda (bark of *Melia Azadirachta*), Madana (fruits of *Randia dumetorum*), Kritamāla (*Cassia fistulā*), with Kalinga-yava (seeds of *Holarrhena antidysenterica*), and Musta (tubers of *Cyperus rotundus*), mixed with oils, should form a dry enemata for persons afflicted with leprosy.† 44

One afflicted with leprosy in whom the wind is predominant, should first have purgatives administered to him. Next, dry enemata should be administered. If the physician sees that oily enemata should also be applied, then the oil to be used should be cooked with Phala (fruits of *Randia dumetorum*), Madhuka (liquorice), Nimba (bark of *Melia Azadirachta*), Kutaja (bark of *Holarrhena antidysenterica*), and the leaves of Patola (*Trichosanthes dioica*). 45

Danti (*Baliospermum montanum*), Madhuka (liquorice), Saindhava (rock salt), Phanijjhaka (a variety of *Ocimum sanctum*), Pippala (*Piper longum*), fruits of Karanja (*Pongamia glabra*), with Viḍanga (*Embelia Ribes*), form a snuff that alleviates worms, leprosy, and vitiated phlegm. 46

* 'Sauviraka' is a kind of very light wine. 'Tushodaka' is of the same kind. 'Asavas' are vinous spirits. 'Sidhu' is a kind of sweet wine. For these and other kinds of wine, vide Sutrasthāna. 'Aloḍana' is an article, generally a liquid, which is mixed with a drug or combination of drugs. The mixture is effected by repeated and violent stirring with a ladle or stick. For instructions regarding the regimen prescribable after administration of purgatives, vide Sutrasthāna.—T.

† Gangādhara says that the decoction should be taken of the drugs mentioned and that this should be mixed with oils.—T.

By administering the purgative fumes spoken of in the Division called 'Sutrasthāna', worms, leprosy, and 'Kilāsa' (Leucoderma), appearing in the upper part of the body, are alleviated. 47

In those varieties of leprosy which are characterised by circular patches that are fixed (immobile) and hard, 'Sweda' (fomentation) should be applied by the methods called 'Prastara' or 'Nāḍi.' The patches should then be rubbed with a bundle of pointed blades (of Kuṣa grass). In this way should blood be let out from them.* 48

Repeatedly fomenting the patches by means of the flesh, enclosed in bags of cloth, of animals that are aquatic or that reside in marshy regions, and that is heated in an agreeable measure, a sharp lancet should be used for making incisions on them. 49

Or, by using a horn or the dried husk of an Alābu (*Cucurbita lagenaria*), blood may be let out.

As regards mild varieties of leprosy (that is, those in which the patches are small in extent and not elevated), these should be scratched, and blood should then be let out by means of leeches. 50

Plasters applied to leprosy after letting out blood (from the patches), checking the faults excited, and purging the intestines, yield prompt success. 51

In those cases of leprosy in which the lancet is not used, and in which the sensation of touch is destroyed, caustics should be applied, after letting out blood and checking the excited faults. 52

In those cases of leprosy in which the eruptions are as hard as stone, and rough, and fixed, and old, and dead to touch, the patient should first be made to drink the medicines called 'Agada.' After this, the eruptions should be burnt by means of applying particular kinds of 'Agada.'† 53

Those varieties of leprosy in which the eruptions are paralysed or dead to the touch, endued with an itching sensation, and marked by complete absence of unspiration, should be treated as follows :

* Gangādhara observes that 'Sweda' or rubbing, and not 'Sweda' and rubbing, should be had recourse to as preliminaries for letting out blood.—T.

† It is difficult to ascertain what medicines were called by the name 'Agada'. The word means 'antidote, i. e., 'destructive of poison'. What, again, were those 'Agadas' which were used as caustics is difficult to determine. The commentators throw no light upon the word.—T.

The eruptions should be scratched with bundles of Kuça blades, or with the leaves of Danti (*Baliospermum montanum*), Trivrit (*Convolvulus Turpethum*), Karavira (*Nerium odorum*), Karanja (*Pongamia glabra*), Kutaja (*Holarrhena antidysenterica*), Jāti (*Jasminum grandiflorum*), Arka (*Calatropis gigantea*), and Nimba (*Melia Azadirachta*), or with (blunted) instruments, or with sea-foam,* or with (dried) cow-dung.

After this, plasters (made of proper drugs) should be applied to them. 54-55

That treatment which has been laid down for the cure of leprosy born of excited wind and phlegm, should be adopted for all varieties of leprosy.

The discharge of phlegm, and bile, and blood, should also be caused. Alleviation should also be sought by means of decoctions that are bitter in taste. 56

Bitter ghees, and all those courses of treatment, external and internal, which are alleviative of blood-bile, should first be adopted in cases of leprosy caused by excited bile. 57

Agreeably to distinctions determined by the predominance of the faults, the courses of treatment (of leprosy) are thus laid down.

The common feature of all varieties of leprosy is the vitiation of the skin. Keeping this in view, I shall now lay down the methods of alleviating this disease. 58

Dārbi (*Berberis Asiatica*), or Rasānjana (Galena, or the vegetable produce called *Rasot*),* mixed with the urine of the cow, administered for a month, checks leprosy.

Abhayā (chebolic myrobalans), with Vyosha (the three acrids, *viz.*, dry ginger, *Piper longum*, and black pepper), treacle, and oil, administered for the same period, (with cow's urine added to the compound), produces the same result. 59

The roots of Patola (*Trichosanthes dioica*), and of Gavākshī (*Cucumis Colocynthis*), each of the measure of a 'pala', Triphalā (the three myrobalans, *viz.*, chebolic, belleric, and emblic), and Trivrit (*Convolvulus Turpethum*), each of the measure of a 'pala', Trāyamāna

* Bengal physicians understand 'Rasānjana' to mean Galena. In the N. W. Provinces, 'Rasānjana' is taken to be the vegetable produce known by the name of 'Rasot'.—T.

(*Ficus heterophylla*) and Katurohini (*Picrorrhiza Kurroa*), each of the measure of half a 'pala', with Nāgara (dry ginger) of the measure of a fourth of a 'pala', should be powdered together.

Of the pounded product, take a 'pala' and boil it in water.

One afflicted with leprosy should drink this.

It alleviates the (excited) faults.

After this has been digested, the patient should take old Çali rice (boiled), with the meat-juice prepared from the flesh of animals and birds living in the wilderness.

This course of treatment cures the several varieties of leprosy, swellings, diseases of the Grahani (lienteric diarrhoea), piles, strangury, jaundice, 'Çula' pains in the chest and the pubic region, and chronic intermittent fever. 60-62

Musta (tubers of *Cyperus rotundus*), Vyosha (the three acrids, viz, dry ginger, *Piper longum*, and black pepper), Triphalā (the three myrobalans), Manjisthā (*Rubia Munjista*), Dāru (otherwise called Devadāru *i. e.*, *Cedrus deodara*), the twice five roots (*i. e.*, the ten roots), Saptachchada (*Echites scholaris*), the bark of Nimba (*Melia Azadirachta*), Viçāla (otherwise called Rākhāl-sashā, *i. e.*, *Cucumis Colocynthis*), Chitraka (the roots of *Plumbago Zeylanica*), and Murvā (the roots of *Sansevieria Zeylanica*), should, each be pounded into fine pulv.

Mix the powders together, taking equal quantities of each. Add to the product flour of barley (that is nine times the measure of each pulv). Add also honey and ghee.

This medicine is a very superior alleviative of leprosy. It should be taken every day (till cure is affected). Dropsical swellings, chlorosis, white leprosy, diseases of the 'Grahani', piles, syphilis, fistula-in-ano, pimples and other eruptions of the kind, itching, and urticaria evanida, are cured by it. 63-65

Triphalā (the three myrobalans), Ativishā (*Aconitum heterophyllum*), Katukā (*Picrorrhiza Kurroa*), Nimba (*Melia Azadirachta*), Kalingaka (otherwise called Indrayava, *i. e.*, seeds of *Holarrhena antidysentrica*), Vachā (*Acorus calamus*), Patola (*Trichosanthes dioica*), Māgadhikā (*Piper longum*), the two varieties of Rajani (otherwise called Haridrā, *i. e.*, *Curcuma longa*, and *Berberis Asiatica*), Padmaka (a fragrant wood known by that name), Murvā (*Sansevieria Zeylanica*), Viçāla (otherwise called 'Rākhāl-sashā,' *i. e.*, *Cucumis Colocynthis*),

Bhunimba (*Ophelia Cherayta*), and Palāça (*Butea frondosa*) should be pounded, each separately.

Of each powder take 2 palas, (and mix them together). Add powdered Trivrit (*Convolvulus Turpethum*), of measure that is twice that of the total compound. Then add powdered Brāhmi (*Gratiola Monnieria*), of a measure twice that of Trivrit.

The powder thus made is a highly efficacious remedy for curing that variety of leprosy which is characterised by loss of touch. 66-67

The administration of Navanitaka (sulphur of a particular variety), with the (expressed) juice of Jāti (otherwise called Amalaka, *i. e.*, fruits of *Phyllanthus Emblica*) and honey, is highly efficacious in curing the seven and ten varieties of leprosy.

This may be said also of iron pyrites and administered with cow's urine.* 68

One afflicted with leprosy should take mercury corrected by means of sulphur as also iron pyrites. Such mercury is capable of curing all diseases. 69

One afflicted with leprosy should take, every day, for the alleviation of all his ailments, diamond corrected by 'Çilājatu,' or mercury that is properly corrected and that is mixed with that foremost of combinations (called 'Yogarāja').† 70

Boil the pith of Khadira (*Acacia Catechu*) and that of Devadāru (*Cedrus deodara*), and mix with the decoction two 'prasthas' of honey :

* Leprosy has eighteen varieties. The medicine here mentioned cures seventeen of them. The eighteenth, called 'Kākanaka,' is incurable.

'Mākhshika dhātu' is iron pyrites. The following from U. C. Dutt's *Materia Medica of the Hindus* may be interesting :

"Iron pyrites is met with in many parts of India, and has been used in medicine from a very remote period. It occurs in two forms, *viz.*, in dark yellow nodules with a golden lustre, and in silvery radiated crystals. The former is called 'Suvarna-mākhshika' and the latter 'Tāra-mākhshika'. The ancients supposed that they contained gold and silver respectively, in combination with other ingredients, and possessed in part the properties of those precious metals. Chemically iron pyrites consists of bisulphide of iron."

† 'Vajra' is a common name applied to diamonds. It enters into the composition of many medicines. 'Çilājatu,' literally, stone-lac, is a name applied to certain bitumenous substances said to be exuded by rocks. It is a dark, sticky, unctuous substance.

Yogarāja' is, literally, a combination that is regarded as the very best. The commentators do not explain what the combination was.—T.

This should be done for obtaining the liquid (wherewith other drugs should be compounded).

The measure of Khadira pith and of Devadāru pith, should be 8 palas each.

Into the liquid should be cast 8 palas of powdered iron : also these : *viz.*,

Triphalā (the three myrobalans), Elā (*Elettaria cardamomum*), Twach (bark of *Cinamomum Zeylanicum*), Maricha (black pepper), Patra (leaves of *Cinamomum Tamala*), Kanaka (otherwise called Nāgakeçara, *i. e.*, *Mesua ferrea*), each of the measure of 2 'karshas.'

Further, sugar-candy, of the measure of honey, should be added. All these should be kept in an iron vessel for a month.

This preparation is called 'Madhwāsava' (wine of honey).

Of one who takes this medicine, both leprosy and leucoderma are alleviated.* 71-73

Placing in a jar, which has sucked *ghee* sufficiently, a drona (64 seers) of the decoction of the pith of Khadira (*Acacia Catechu*), 6 palas of the powder of the following drugs should be added, *viz.*, Triphalā (the three myrobalans), Vyoshā (the three pungents, that is, dry ginger, black pepper, and *Piper longum*), Viḍanga (*Embelia Ribes*), Rajani (*Curcuma longa*), Musta (tubers of *Cyperus rotundus*), Atarushaka (*Justicia Adhatoda*), Indrayava (seeds of *Holarrhena antidysenterica*), and Sauvarni (otherwise called Sondālu, *i. e.*, *Cassia fistula*) :

Also Twach (bark of *Cinnamomum Zeylanicum*), and Cchinnaruha (otherwise called Golanchara, *i. e.*, *Tinospora cordifolia*) :

These should be added (after reducing each to pulv).

The jar should be kept for a month within a paddy-heap.

The medicine, thus prepared, should be taken in judicious measure, every morning.

It cures the severer forms of leprosy in a month ; the milder forms in a fortnight.

† The measures are thus set forth : 8 palas of Khadira pith, and 8 palas of Devadāru pith, should be boiled in water of the measure of 16 seers down to 4 seers. Into this water or decoction, honey, 4 seers, should be thrown. Iron dust, of the measure of 8 palas, should be added. Of each of the other drugs, a karsha or 2 tolas should be added. Of sugar-candy, the measure should be 4 seers. A kind of 'Asava' or vinous liquor will be the result.—T.

It cures other diseases also, such as piles, fistula-in-ano, cough, leucoderma, 'Prameha,' and consumption.

By drinking this vinous liquor which is called 'Kanakavindu,' a person's complexion becomes like that of gold. 74-76

Thus is explained the method of preparation of the medicine called 'Kanakavindu-Arishta.'

In cases of leprosy which are caused by excitement of wind and phlegm, the above medicine should be drunk.

The same treatment is prescribed for cases of leprosy which are caused by excited bile.

In cases caused by excited phlegm, the distinctive treatment is the administration of the decoction of Kritamāla (*Cassia fistula*).* 77

The vinous liquor of Triphalā (the three myrobalans), with treacle, Chitraka (*Plumbago Zeylanica*), Kramuka (betel nuts), Daçamula (the ten roots), Danti (*Baliospermum montanum*), Varānga (bark of *Cinnamomum Zeylanicum*), and honey, is capable of curing white and other varieties of leprosy. 78

In cases of leprosy, all varieties of light food, and bitter pot-herbs, should be known to be beneficial. Food and ghee, mixed with Bhallātaka (*Semecarpus Anacardium*), Triphalā (the three myrobalans), and Nimba (*Melia Azadirachta*), are beneficial.† 79

Old rice (boiled), the flesh of animals residing in forests, and soup of Mudga (*Phaseolus Mungo*), and Patola (*Trichosanthes dioica*), are beneficial (in leprosy).

All kinds of heavy food, milk, and curds are baneful.

Fish living in marshes is also baneful.

Raw sugar and sesame seeds also are so.‡ 80

Elā (*Elettaria cardamomum*), Kushtha (*Aplotaxis auriculata*), Dārbi

* It should be noted that 'Kritamāla' (*Cassia fistula*) enters into the composition of the medicine named above, viz., 'Kanakavindu Arishta.' It would seem that what is said here is that the decoction of Kritamāla is especially beneficial in phlegm-born cases of leprosy.—T.

† The expressed juice of Bhallātaka and the other drugs mentioned is required to be added to the food which the patient should take.—T.

‡ The mention of 'Anupamatsyāh', meaning fish taken from marshy regions, would seem to imply that other kinds of fish, viz., those taken from rivers and seas or from tanks and lakes, is not forbidden.—T.

(*Berberis Asiatica*), Çatapushpā (otherwise called Salupha, *i. e.*, Dill seeds), Chitraka (*Plumbago Zeylanica*), Viḍanga (*Embelia Ribes*), Rasānjana (Galena, according to the Bengal physicians), extract of the wood of *Berberis Asiatica*, according to the physicians of the N. W. Provinces, and Abhayā (chebulic myrobalans),—these, reduced to paste, form a beneficial plaster for leprosy. 81

Chitraka (*Plumbago Zeylanica*), Elā (*Elettaria cardamomum*), Vimbi (*Momordica monodelpha*), Vrishaka (otherwise called Vāsaka, *i. e. Justicia Adhatoda*), Trivrit (*Convolvulus Turpethum*), Arka (*Calotropis gigantea*), and Nāgaraka (dry ginger), reduced to powder, should be macerated for eight days in the urine of the cow in which has been dissolved the ashes of Palāça (*Butea frondosa*).

Applied as plasters to leprosy characterised by circular patches, it quickly causes those patches to burst and then disappear, if the patient be exposed, with the plasters on him, to the sun. 82-83

Māngsi (*Nurdostachys Jatamansi*), Maricha (black pepper), Lavana ('Saindhava' salt), Rajani (otherwise called Haridrā, *i. e.*, *Curcuma longa*), Tagara (*Tabernaemontana coronaria*), Sudhā (otherwise called 'Snuhi' or 'Manasāsija,' *i. e.*, the milk of *Euphorbia neriiifolia*) domestic soot, urine (of the cow), bile (of the cow), ashes of Palāça (*Butea frondosa*), form a plaster that cures leprosy. 84

Trapu (otherwise called Vanga, *i. e.*, tin), lead, and pulv of iron, (mixed together and used as a drink) are curative of leprosy.

Phalgu (*Ficus hispida*, Linn. *fil.*, syn. *Ficus oppositifolia*, Roxb.), Chitraka (*Plumbago Zeylanica*), Vrihati (*Solanum Indicum*), Godhārasa (meat-juice of iguana flesh), 'Saindhava' salt, Dāru (*Pinus deodara*), and cow's urine, are curative of leprosy characterised by circular patches. 85

Take the ashes of Kadali (plantain plants), Palāça (*Butea frondosa*), Pātali (*Bignonia Suave-olens*), and Nichula (*Eugenia acutangula*).

Dissolve them in water, and purify that water. Taking those kinds of meat that are destructive of the particular fault that has been excited, cook them with the aid of the water thus prepared (and not with ordinary water).

Take also powdered rice and the drugs that produce fermentation in the manufacture of spirits from sugar.

Cook these also with the kind of water indicated above.

When the meat, the rice, and the drugs mentioned, united to-

gether, form a paste from which boluses may be easily made, the paste should be dried.

The dry paste forms an approved plaster which cures those varieties of leprosy which are characterised by circular patches. It should be noted that after applying the plaster, the patient should be exposed to the sun.

The plaster possesses the virtue also of killing worms. 86-87

Take Musta (tubers of *Cyperus rotundus*), Madana (fruit of *Randia dumetorum*), Triphalā (the three myrobalans), Karanja (*Pongamia glabra*), Aragbadha (*Cassia fistula*), Kalingayava (otherwise called Indrayava, *i. e.*, the seeds of *Holarrhena antidysenterica*), Dārbi (*Berberis Asiatica*), and Saptaparna (*Echites scholaris*).

Cause the patient to bathe in the decoction of the above drugs. This bath is called 'Siddhārthaka'. 88

This decoction operates as an emetic, and also as a purgative. It improves also the complexion.

These drugs, reduced to powder and rubbed on the body, check faults of the skin, leprosy, and swellings.

They cure chlorosis also.* 89

Kushtha (*Aplotaxis auriculata*), Karanjavija (the seeds of *Pongamia glabra*), and Edagaja (*Cassia Tora*), form a plaster that cures leprosy.

The seeds of Prapunnāra (*Cassia Tora*), Saindhava salt, Rasānjana (Galena or the extract of the wood of *Berberis Asiatica*), Kapittha (*Feronia elephantum*), Lodhra (*Symplocos racemosus*), the bark of the roots of Karavira (*Nerium odorum*), the fruits of Kutaja (*Holarrhena antidysenterica*), as also of Karanja (*Pongamia glabra*), the bark of Dārbi (*Berberis Asiatica*), and the buds of Sumanas (otherwise called Mālāti, *i. e.*, *Echites Caryophyllata*), form a plaster whose virtues have been well tried in curing leprosy. 90-91

Lodhra (*Symplocos racemosus*), Dhātaki (*Woodfordia floribunda*), Vatsakavija (seeds of *Holarrhena antidysenterica*), Naktamāla (otherwise called Karanja, *i. e.*, *Pongamia glabra*), and Mālāti (*Echites Caryophyllata*), should be pounded together into a paste.

* Gangādhara correctly points out that the decoction also checks the faults of skin, leprosy, swellings, and chlorosis. Only the decoction should be used for bathing the patient.—T.

This paste, applied either as a plaster or rubbed over the body, cures leprosy. 92

The bark of Çirisha (*Mimosa Sirissa*), the flowers of Kārpāsi (the cotton plant), the leaves of Rājavriksha (otherwise called Sondālu, *i. e.*, *Cassia fistula*), and Kākamāchi (*Solanum nigrum*), form a plaster that cures leprosy.

These are the four kinds of plasters that are curative of leprosy.* 93

The decoctions, numbering six, of Dārbi (*Berberis Asiatica*) and Rasānjana (Galena), of Nimba (*Melia Azadirachta*) and Patola (*Trichosanthes dioica*), of the stem of Khadira (*Acacia Catechu*), of Aragbadha (*Cassia fistula*) and Vrikshaka (*Holarrhena antidysenterica*), of Triphalā (the three myrobalans), and of Saptaparna (*Echites scholaris*), have been laid down as curative of leprosy. The seventh decoction, possessing the same virtues, is that of Tinisa (*Dalbergia oojeinensis*).

The decoctions should be used for purposes of bath as also of drink.

The eighth is that of Açwamāra (bark of the roots of Karavira, *i. e.*, *Nerium odorum*). 94-65

For the relief of leprosy, these eight decoctions may be administered as plasters, or for rubbing the body with, or as powders ;

They may also be used in combination with the oils and the ghees that are cooked. 96

Triphalā (the three myrobalans), Nimba (*Melia Azadirachta*) Patola (*Trichosanthes dioica*), Manjishthā (*Rubia cordifolia*) Rohini (*Picrorrhiza Kurroa*), Vachā (*Acorus Calamus*), Rajani (*Curcuma longa*),—the decoction of these, taken daily, cures leprosy born of phlegm and bile. 97

Ghee boiled with these decoctions checks leprosy characterised by predominance of wind.

Ghee boiled also with Khadira (*Acacia Catechu*), Asana-dāru (*Terminalia tomentosa*, syn. *Pentaptera tomentosa*), and Nimba (*Melia Azadirachta*), is seen to produce the same effects.* 98

* Gangādhara misinterprets the last verse. He thinks that each of the four drugs mentioned in verse 92, *viz.*, Çirisha and the rest, forms a plaster by itself that is beneficial in leprosy. The meaning, however, is that Çirisha and the three other drugs mentioned in verse 92, together form a plaster beneficial in leprosy, and that this is the fourth plaster mentioned, the three others occurring above.—T.

Kushtha (*Aplotaxis auriculata*), Arka (*Calatropis gigantea*), Tuttha (sulphate of copper), Katphala (*Myrica sapida*), seeds of Mulaḥka (*Raphanus sativus*), Rohini-katukā (*Picrorrhiza Kurroa*), Kutajaphala (seeds of *Holarrhena antidysenterica*), Utpala (*Nymphœa stellata*), Musta (tubers of *Cyperus rotundus*), Vrihati (*Solanum Indicum*), Karavira (*Nerium odorum*), Kāñiḥa (sulphate of iron), Edagaja (otherwise called Chakundia, *i. e.*, *Cassia Tora*), Nimba (*Melia Azadirachta*), Pāthā (*Stephania hernandifolia*), Durālabhā (*Hedysarum Alhagi*), Chitraka (*Plumbago Zeylanica*), Viḍanga (*Embelia Ribes*), seeds of Tikta-Ikshāku (bitter gourds), Kāmpillaka (*Mallotus philippensis*), Sarshapa (mustard seeds), Vachā (*Acorus calamus*), Dārbi (*Berberis Asiatica*); 99¹⁰⁰

Oils cooked with these are curative of leprosy. These drugs are also combined for making plasters, ointments, pastes for rubbing the body with, and powders. The combination, in all these forms, is desirable. 101

The expressed juice of the white variety of Karaviraka (*Nerium odorum*), cow's urine, Chitraka (*Plumbago Zeylanica*), and Viḍanga (*Embelia Ribes*), should be cooked with oil. This combination is approved by physicians. In leprosy, the efficacy of the medicine has been tested. 102

This is the composition of the oil called "White Karavirādyā."

The leaves and root-bark of the white variety of Karavira (*Nerium odorum*), Vatsaka (*Justicia Adhatoda*), Viḍanga (*Embelia Ribes*), Kushtha (*Aplotaxis auriculata*), the roots of Arka (*Calatropis gigantea*), mustard seeds, bark of Çigru (*Moringa pterygosperma*), and Katurohini (*Picrorrhiza Kurroa*), should be reduced to a paste. 103

Oil should be cooked with this paste the measure whereof should be a fourth (of the oil).

Adding cow's urine the measure whereof should be four times that of the oil, an ointment is made that cures the itching sensation of leprosy. 104

This is the composition of the (second variety of) oil called "White Karavirādyā."

The seeds of Tikta-Ikshāku (bitter gourds), the two varieties of Tuttha (*viz.*, sulphate of copper, and galena or sulphate of lead), Rochanā (concretions found in the gall-bladder of the ox), the two varieties of Haridrā (*viz.*, *Curcuma longa* and *Berberis Asiatica*), the fruits of Vrihati (*Solanum Indicum*), Eranda (*Ricinus Communis*),

Viçāla (*Cucumis colocynthis*), Chitraka (*Plumbago Zeylanica*), Murvā (*Sansevieria Zeylanica*), Kāñçiça (sulphate of iron), Hingu (assafoetida), Çigru (*Moringa pterygosperma*), Tryushana (the three acrids, viz., dry ginger, *Piper longum*, and black pepper), Suradāru (*Pinus deodara*), Tumvuru (*Zanthoxylum alatum*), Viḍanga (*Embelia Ribes*), Lāngalikā (*Gloriosa superba*), the bark of Kutaja (*Holarrhena antidysenterica*), and Katurohini (*Picrorrhiza Kurroa*),—these should be reduced to a paste.

The paste should be cooked with mustard oil. Cow's urine, of four times its measure, should then be added to the oil.

The oil thus prepared is curative of the itching sensation of leprosy. Rubbed on the body, this oil alleviates excited wind and phlegm. 105-107

This is the composition of "Tikta Iksāku Oil."

Kanaka-Kshiri (otherwise called Svarna-kshiri, *i. e.*, *Cleome felina*), Çailā (otherwise called Manahçilā, *i. e.*, realgar), Bhārgi (*Clerodendron siphonanthus*), the fruits and roots of Danti (*Baliospermum montanum*), the leaves of Jāti (*Jasminum grandiflorum*), mustard seeds, garlics, Viḍanga (*Embelia Ribes*), the bark of Karanja (*Pongamia glabra*), Saptacchada (*Echites scholaris*), the leaves, roots, and bark of Arka (*Calatropis gigantea*), Nimba (*Melia Azadirachta*), Chitraka (*Plumbago Zeylanica*), Asphotā (otherwise called Aparājitā, *i. e.*, *Clitoria Ternatea*, of the wite variety), Gunjā (*Abrus precatorius*), Eranda (*Ricinus Communis*), Vrihati (*Solanum Indicum*), Mulaka (garden radish), the seeds of Surasā and Arjjaka (varieties *Ocimum Sanctum*), Kushtha (*Aplotaxis auriculata*), Pāthā (*Stephania hernandifolia*), Musta (tubers of *Cyperus rotundus*), Tumvuru (*Xanthoxylum alatum*), Murvā (*Sansevieria Zeylanica*), Vachā (*Acorus Calamus*), Shaḍgranthā (a variety of *Acorus Calamus*), Eḍagaja (*Cassia Tora*), Kutaja (*Holarrhena antidysenterica*), Çigru (*Moringa pterygosperma*), Tryushana (the three acrids, viz., dry ginger, *Piper longum*, and black pepper), Bhallātaka (*Semecarpus anacardium*), Kshavaka (*Dregea volubilis*), Haritāla (orpiment or yellow arsenic), Avākpushpi (Sulpha in Bengali, dill seeds or *Peucedanum Sowa*), Tuttha (sulphate of copper), Kampillaka (*Mallotus philippensis*), Amritāsajna (otherwise called Kharpara, *i. e.*, zinc or zinc ore),* Saurāshtri (otherwise called

* "The article used under this name by the physicians of Upper India is a sort of calamine or zinc ore. Most of the physicians of Bengal are not acquainted with this ore, and

Sphatikāri, *i. e.*, alum), Kāṣṭhī (sulphate of iron), the bark of Dārbi (*Berberis Asiatica*), and Sarjjikā-lavana (carbonate of soda):

Reduce these to a paste.

Cook the paste in oil (of sesame), mixing therewith the decoction of the roots and leaves of Karavira (*Nerium odorum*); or in mustard oil with which is mixed cow's urine of four times its measure.

The oil thus cooked should be placed in a vessel made of the husk of a bitter gourd.

By rubbing them with this oil, the physician may quickly cause the circular patches of leprosy to melt. He may also kill the worms and the itching sensation of leprosy therewith. 108-113

This is the composition of "Kanakakshira Oil.

Kushtha (*Aplotaxis auriculata*), the leaves of Tamāla (*Cinnamomum Tamala*), Maricha (black pepper), Manahṣilā (realgar), and Kāṣṭhī (sulphate of iron), should be pounded together. The product should be mixed with oil and kept in a vessel made of copper, for seven days. 114

The patches of leprosy of the variety called 'Sīdhma,' rubbed with this oil and exposed to the sun, disappear in course of a week. Of one unto whom correctives have been administered, new Kilāsa (leucoderma) disappears by use of this oil for a month, provided the patient avoids bathing for that period. 115

This is the composition of "Sīdhma-lepa."

The oil of Sarshapa (mustard seeds), of the seeds of Karanja (*Pongamia glabra*), of the seeds of Koshātaka (*Luffa amara*), of Ingudi (*Balanites Roxburghii*), as also of Khadira (*Acacia Catechu*), is beneficial in all varieties of leprosy. 116

Even these are the oils (that are beneficial for leprosy).

Jivanti (*Cælogyne ovalis*), Manjishṭhā (*Rubia cordifolia*), Dārbi (*Berberis Asiatica*), and Kampillaka (*Mallotus philippensis*):

Reduce these to paste; and add milk of the same measure.

Add ghee of cow's milk and mustard oil, or one only of these.

substitute zinc for Kharpara; that is, they consider Kharpara as a mere synonym of zinc or Yasada. * * * Kharpara, as sold by Hindustani medicine-vendors, occurs in greyish, or greyish black, porous, earthy masses composed of agglutinated granules. On chemical analysis it was found to consist of carbonate and silicate of zinc, with traces of other metals, as iron, baryta, &c.—U. C. Dutt's *Materia Medica of the Hindus*.

Boil all these together (and strain the product through a piece of clean cloth).

After the boiling is over, add the exudation of *Shorea robusta*, and wax.

Applied as a plaster, it cures Vipādikā (Psoriasis of foot), Charma-kushtha (Hypertrophy of skin), Eka-kushtha (Ichthyosis), Kitima (Keloid), and Masaka (Lichen). 117-118

Take the blood of the boar, and throw into it Prithvikā (Krishna-jiraka, *i. e.*, *Nigella sativa*), and Saindhava salt, till the liquid becomes like soft clay.

This clay forms a plaster that cures leprosy characterised by circular patches.

To the clay thus prepared, add Kustumburu (*Coriandrum sativum*), and Kushtha (*Aplotaxis auriculata*). This preparation also cures the same variety of leprosy. 119

Even this is the composition of the plasters applied to leprosy characterised by circular patches.

Putikā (a variety of *Pongamia glabra*). Dāru (*Pinus deodara*), Jatilā (otherwise called Jatāmānsi, *i. e.*, *Nardostachys Jatamansi*). Pakka-surā (wine duly distilled through bent-tubes), honey, Mudgaparni (*Phaseolus trilobus*), and Kākanāsā (otherwise called Kākajanhā or Kākatundi, *i. e.*, *Leea hirta*):

Reduce these to a paste. This paste has been known to cure leprosy with circular patches. 120

1. Chitraka (*Plumbago Zeylanica*) and Çobhānjana (*Moringa pterygosperma*); 2. Guḍuchi (*Tinospora cordifolia*), Apāmārga (*Achyranthes aspera*), and Devadāru (*Pinus deodara*); 3. Khadira (*Acacia Catechu*); 4. Dhaba (*Conocarpus latifolia*); 5. Syāmā (used for Trivrit of dark-coloured roots, *i. e.*, a variety of *Convolvulus Turpethum*), Danti (*Croton polyandrum*) and Dravanti (Danti having small roots, *i. e.*, a variety of *Convolvulus Turpethum*); and 6. Lākshā (shell-lac), Rasānjana (galena), Elā (*Elettaria cardamomum*), and Pūnarnavā (*Boerhavia diffusa*):

Plasters made of each of these six groups of drugs are beneficial in leprosy.

These six should be applied, mixed with the 'manda' of curds. Every one of them is alleviative of wind and phlegm. 121-122

Even this is the composition of the six (well-known plasters).

Eḍagaja (*Cassia Tora*), Kushtha (*Aplotaxis auriculata*), Saindhava salt, Sauviraka (a wine of that name), mustard seeds, and Krimighna (otherwise called Viḍanga, *i. e.*, *Embelia Ribes*), form a plaster which relieves 'Krimi-kushtha' (leprosy characterised by worms), 'Mandala-kushtha' (leprosy characterised by circular patches), and 'Dadru-kushtha' (Ringworm). 123

This is the composition of the plaster called 'Eḍagajādi.'

Eḍagaja (*Cassia Tora*), Sarjjarasa (exudation of *Shorea robusta*, and the seeds of Mulaka (garden radish),—these should be reduced into a paste with the aid of 'Kānjika' (fermented gruel of rice).

The paste should at first be used for rubbing and then applied as a plaster in the case of 'Sidhma-kushtha' (*Pityriasis versicolor*). 124

Even this is the composition of the plaster for *Pityriasis versicolor*.

Vāsā (*Jsuticia Adhatoda*), and Triphalā (the three myrobalans), are useable in drinking, bathing, and plastering.*

Vrihati (*Solanum Indicum*), Sevyā (the roots of *Andropogon muricatus*), Patola (leaves of *Trichosanthes dioica*), Çārivā (*Echites frutescens*), Rohini (*Picrorrhiza Kurroa*), Khadira (*Acacia Catechu*), Avaghāta (otherwise called Vyādhghātaka or Aragbadha, *i. e.*, *Cassia fistula*), Kakubha (otherwise called Arjuna, *i. e.*, *Pentaptera Arjuna*), Rohitaka (otherwise called Harinharā, *i. e.*, *Andersonia Rohitaka*), Lodhra (*Symplocos racemosus*), Kutaja (*Holarrhena antidysenterica*), Dhava (*Conocarpus latifolia*), Nimba (*Melia Azadirachta*), Saptachchada (*Alstonia scholaris*, syn., *Echites scholaris*), and Karavira (*Nerium odorum*), are regarded beneficial in baths and drink. 125-126

This is the composition of the liquid for baths and drinking. -

Jala (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Vāpya (otherwise called Kushtha, *i. e.*, *Aplotaxis auriculata*), Loha (otherwise called Aguru, *Aquilaria Agallocha*), Keçara (*Mesua ferrea*), Patra (leaves of *Cinnamomum Tamāla*), Plava (otherwise called Kaivartamustaka, *i. e.*, a variety of *Cyperus rotundus*), Chandā (otherwise called Chorepuspi, *i. e.*, *Andropogon acicularis*),† and Mrināla (roots of *Andropogon muricatus*):

Combine these in such a way that the measure of each may be

* The decoction is used as a drink as also for bathing. For rubbing and plastering, these should be reduced to paste.—T.

† Some texts read 'Chandana,' meaning red sandal wood.—T.

larger than that of the one mentioned before, and reduce them to a paste.

This paste forms a beneficial plaster for leprosy caused by excited bile and phlegm. ¹²⁷

Yashtyāhva (liquorice), Lodhra (*Symplocos racemosa*), Padmaka (a fragrant wood brought from Malwa, &c.), Patola (*Trichosanthes dioica*), Pichumardda (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), and Chandana (red sandal wood) :

The decoction of these, when cooled, is beneficial for baths and drink as regards persons afflicted with leprosy born of excited bile. ¹²⁸

Priyangu (*Aglaia Roxburghiana*), Harenukā (*Piper aurantiacum*), Vatsaka-phala (seeds of *Holarrhena antidysentrica*), Ativishā (*Aconitum heterophyllum*), Sevyā (roots of *Andropogon muricatus*), Chandana (red sandal wood), Katurohini (*Picrorrhiza Kurroa*) ;

Reduce these to a paste. This paste forms a beneficial plaster in leprosy born of excited bile.

In those varieties of leprosy which are characterised by a burning sensation, the patient's body should be rubbed with the 'bitter-ghritas' (*viz.*, 'Pancha-tikta,' 'Shatpala,' and 'Mahātiktā' ghees, &c.).

'Washed-Ghritas' also are equally beneficial in such cases. ¹²⁹

Even these are the ointments that should be rubbed on the body.

Other ointments that are beneficial are the oils of Chandana (red sandal wood), Madhuka (liquorice), Prapaundarika (a fragrant wood brought from Malwa), and Utpala (*Nymphœa stellata*). ¹³⁰

In those cases of leprosy in which the patches become filthy or develop into sores, or in which the limbs begin to fall off, or in which there is a burning sensation, in malignant boils, as also in Chardala (Impetigo), cooling plasters, cooling decoctions for sprinkling, opening of the veins for letting out blood, purgatives, and the bitter 'ghritas' (mentioned below) are beneficial. ¹³¹

'Khadira-ghrita,' 'Nimba-ghrita,' 'Dārbi-ghrita,' and 'Patola-ghrita' are productive of excellent results in those varieties of leprosy in which blood-bile is predominant. Each of these is a well-tried medicine. ¹³²

Take the husk of Triphalā (*viz.*, the three myrobalans) of the measure of half a 'pala.' Take the leaves of Patola (*Trichosanthes dioica*) of the measure of half a 'pala ;

Take Katurohini (*Picrorrhiza Kurroa*), Nimba (*Melia Azadirachta*), Yashtyāhva (liquorice), and Tryāmāna (otherwise called Balā-udumvara, *i. e.*, *Ficus heterophylla*), of the measure of a kārshika (2 tolas).

·Add 2 'palas' of the seeds of Masura (*Vicia lens*);

Boil all these together in water of the measure of an Aḍhaka (8 seers) till an eighth only remains of the liquid.

Strain the contents through a piece of clean cloth.

With the strained decoction, thus obtained, of the measure of 8 palas, *ghee* of the measure of 4 palas should be boiled.

When it is boiled down to 8 palas, it should be taken down, and drunk in a lukewarm state. 133-135

This medicine cures those varieties of leprosy which are characterised by excitement of wind and bile, erysipelas, all violent forms of leprosy known as 'Vātarakta,' fever, burning of the skin, abdominal and other tumours, deep-seated abscesses, vertigo, and malignant boils. 136

Nimba (*Melia Azadirachta*), Patola (*Trichorantes dioica*), Dārbi (*Berberis Asiatica*), Durālabhā (*Hedysarum Alhagi*), Tiktrohini (*Picrorrhiza Kurroa*), Triphalā (the three myrobalans), Parppataka (*Oldenlandia biflora*), and Trāyamāna (*Ficus heterophylla*):

Take half a pala of each of these. Boil them in an Aḍhaka of water till an eighth of the liquid remains. Strain it through a piece of clean cloth.

Throw into it Chandana (red sandal wood), Kirātatiktaka (*Ophelia Cherayta*), Māghadhikā (*Piper longum*), Trāyamāna, (*Ficus heterophylla*), Musta (tubers of *Cyperus rotundus*), and Vatsakavija (seeds of *Holarrhena antidysenterica*).

The whole should be reduced into a paste, taking half a 'karsha' of each of the latter.

Six palas of new *ghee* should then be added to it. Boil the paste with the *ghee*.

The virtues of this *ghee*, as a drink, are well tested (in leprosy). 137-139

This bitter *ghee* cures leprosy, fever, abdominal and other tumours, piles, diseases of the Grahani (lienteric diarrhoea), chlorosis, dropsical swellings, eczema, erysipelas, pimples, itching, diseases of intoxication (including delirium tremens), and bronchocele. 140

Even this is the composition of the 'ghrita' called 'Tikta-Shatpala.'

Saptachchada (*Echitis scholaris*), Ativishā (*Aconitum heterophyllum*), Çampāka (otherwise called Sondālu, *i. e.*, *Cassia fistula*), Tiktarohini (*Picrorrhiza Kurroa*), Pāthā (*Stephania hernandifolia*), Musta (tubers of *Cyperus rotundus*), Ushira (roots of *Andropogon muricatus*), Triphalā (the three myrobalans), Patola (*Trichosanthes dioica*), Pichumardda (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), Parppataka (*Oldenlandia biflora*), Dhānya-yavāsa (otherwise called Durālabhā, *i. e.*, *Hedysaram Alhagi*), Chandana (red sandal wood), Upakulyā (otherwise called Gajapippali, *i. e.*, *Pothos officinalis*), Padmaka (a fragrant wood of that name), the two varieties of Rajani (Haridrā—*Curcuma longa*, and Dāruharidrā—*Berberis Asiatica*), Shaḍgranthā (otherwise called Vachā, *i. e.*, *Acorus Calamus*), Viçālā (otherwise called Indravārūni, *i. e.*, *Cucumis Colocynthis*), Catāvāri (otherwise called Çatamuli, *i. e.*, *Asparagus racemosus*), both varieties of Çārivā (*Çyāmālātā*—*Ichnocarpus frutescens*, and Anantamula—*Asclepias pseudosarsa*), Vatsakavija (seeds of *Holarrhena antidysenterica*), Vāsa (*Justicia Adhatoda*), Murvā (*Sansevieria Zeylanica*), Amritā (*Tinospora cordifolia*), Kirātatikta (*Ophelia Cherayta*), Yashtyāhva (liquorice), and Trāyamāna (*Ficus heterophylla*) :

These should be reduced to a paste by the physician possessed of intelligence. 141-143

The measure of this paste should be a fourth of the *ghee* (to be cooked).

The measure of the water should be eight times that of the *ghee*.

The expressed juice of the fruits of *Phyllanthus Emblica*, should be of twice the measure of the *ghee*.

Boiling all these together, the physician should administer it as a drink (to the person afflicted with leprosy). 144

Drunk at proper times and in doses suited to the strength of the digestive fire, it promptly 'cures all varieties of leprosy, blood-bile, violent varieties of piles characterised by copious discharges of blood, erysipelas, sour bile, that variety of leprosy which is known by the name of 'Vātarakta,' chlorosis, malignant boils, eczema, insanity, anæmia, fever, itching, diseases of the chest, abdominal and other tumours, pimples, bloody leucorrhœa, and goitre.

This 'ghrita,' which is known by the name of 'Mahātiktaka' conquers very severe diseases that are incapable of being conquered by even hundreds of medicinal compounds. 145 147

Even this is the composition of the Ghrita called 'Mahātikta.'

If the faults are removed, if the blood be let out externally and internally (by means of leeches and phlebotomy), and if correctives are applied and oils and *ghees* administered at the proper time, then those varieties of leprosy which are curable, do not remain uncured. 148

Five Tulās (62½ seers) of Khadira (*Acacia Catechu*), one Tulā (12½ seers) of Çingçapā (*Dalbergia Sissoo*), one Tulā of Açana (*Pentaptera tomentosa*), and half a Tulā of each of these, *viz.*, Karanja (*Pongamia glabra*), Arishta (bark of Nimba, *i. e.*, *Melia Azadirachta*), Vetasa (*Calamus rotang*), Parpata (*Oldenlandia biflora*), Kutaja (*Holarrhena antidysenterica*), Vrisha (otherwise called Vāsaka, *i. e.*, *Justicia Adhatoda*), Krimihara (otherwise called Viḍanga, *i. e.*, *Embelia Ribes*), the two varieties of Haridrā (*viz.*, *Curcuma longa* and *Berberis Asiatica*), Kritamāla (otherwise called Sondālu, *i. e.*, *Cassia fistula*), Guḍuchi (*Tinospora cordifolia*), Triphalā (the three myrobalans), Trivrit (*Convolvulus Turpethum*) and Saptaparna (*Echites scholaris*):

Pound these together, and boil the compound in water of the measure of ten dronas (a 'drona' = 64 seers).

When the liquid has been boiled down to an eighth of its measure (*i. e.*, 80 seers), the vessel should be taken down.

Into the liquid thus obtained should be thrown 'Dhāttri-rasa' (expressed juice of *Phyllanthus Emblica*), of measure equal to that of the *ghee* which should be added and which should be of the measure of an Aḍhaka (8 seers).

Further, the paste should be added of each of the ingredients that compose the 'ghrita' called "Mahātikta" (mentioned above, *vide* verses 141 to 147).

This medicine, called 'Mahākhadira Ghrita,' cures all varieties of leprosy, by use as drink and ointment.

This is the foremost of all medicines that cure the disease called leprosy. 149-153

In those varieties of leprosy in which the 'Lasikā' begins to ooze out and the limbs begin to be eaten away by parasites, cow's urine with Nimba (*Melia Azadirachta*) and Viḍanga (*Embelia Ribes*), should form a liquid in which the patient should bathe, which he should drink, and which should be used also as a plaster. 154

Vrisha (otherwise called Vāsaka, *i. e.*, *Justicia Adhatoda*), Kutaja (*Holarrhena antidysenterica*), Saptaparna (*Echites scholaris*), Karavira (*Nerium odorum*), Karanja (*Pongamia glabra*), Nimba (*Melia Azadirachta*), and Khadira (*Acacia Catechu*):

These should be pounded together into a paste and its decoction boiled with cow's urine.

The liquid thus prepared should be used for bath, drink, and plaster. It cures that variety of leprosy which is characterised by parasites. 155

In prescribing a diet and drink, and a liquid for sprinkling over the body, and a plaster, and the means also for fumigation, Viḍanga (*Embelia Ribes*), which is destructive of parasites, is the foremost of drugs.

Khadira (*Acacia Catechu*) also, which is curative of leprosy, is another foremost of drugs (for administration in the same ways). 156

The roots of Eḍagaja (*Cassia Tora*), of Viḍanga (*Embelia Ribes*), and of Aragbadha (*Cassia fistula*), may each be used as a plaster in leprosy. These plasters cure the disease.

Dog's teeth, as also the teeth of the cow, the horse, the boar, and the camel, may each be used for the same purpose and with the same results. 157

Eḍagaja (*Cassia Tora*), Viḍanga (*Embelia Ribes*), the two varieties of Rajani (*viz.*, Haridrā—*Curcuma longa*, and Dāruharidrā—*Berberis Asiatica*), and the roots of Rājavriksha (otherwise called Aragbadha, *i. e.*, *Cassia fistula*), mixed with Pippali (*Piper longum*), and Pākala-kushtha, *i. e.*, *Aplotaxis auriculata*), form the foremost of all drugs that eradicate leprosy.

As regards all varieties of Çitra (white leprosy), the medicines for its cure should be administered after purifying the patient by means of correctives (*i. e.*, emetics, purgatives, enemata, errhines, &c.) 158

In white leprosy, purgatives called 'Sramsana' are the foremost remedy. The expressed juice of Malapu (otherwise called Kākadumvura, *i. e.*, *Ficus oppositifolia*), mixed with treacle proves beneficial.

Having drunk the juice in a measure that suits his digestion, and becoming thereby sufficiently oiled, the patient should expose himself to the heat of the sun.

After being sufficiently purged by this means, the patient should,

when thirsty, drink, for three days, the preparation called 'Peyā' (that is laid down for the alleviation of thirst).

The boils that appear on the body of the patient (in consequence of his drinking the juice of *Ficus oppositifolia* as mentioned above) should be pierced by means of thorns. After the boils have been pierced and the matter within them let out, the decoction of the following drugs should be drunk every day for the space of a fortnight.

Malapu (*Ficus oppositifolia*), Aṣana (*Pentaptera Tomentosa*, syn. *Terminalia Tomentosa*), Priyangu (*Aglaia Roxburghiana*), and Çatapushpi (otherwise called Miçreya, *i. e.*, *Pucedanum soḍa*—dill seeds) :

These drugs should be boiled in water for obtaining their decoction.

Or, the patient may drink, in measure that suits his digestion, the alkaline ashes of Palāça (*Butea frondosa*), dissolved in 'Phānita' (unspissated juice of the sugarcane).

All other medicines that have been laid down as capable of curing leprosy are beneficial in White leprosy.

Drinks mixed with catechu water, or catechu water alone, are the foremost of remedies in this disease.

Plasters made of Manahçilā (realgar), Viḍanga (*Embelia Ribes*), Kāçīça (sulphate of iron), Rochanā (concretions found in the gall-bladder of the ox), and Kanakapushpi (flowers that are of a yellow hue), with 'Saindhava' salt, should be applied for the alleviation of White leprosy of every variety. 159-163

Even this is the composition of the plasters prescribable in White leprosy.

Burnt bones of the ass, mixed with the ashes of the plaintain plant and the blood of the cow, form a beneficial plaster for White leprosy.

The essence of the ashes of Mālati (*Echites caryophyllata*), mixed with ichor of the elephant, forms another plaster that is beneficial in White leprosy. 164

Nilotpala (*Nymphaea stellata*), Kushtha (*Aplotaxis auriculata*), and 'Saindhava' salt, reduced to paste with the urine of the elephant, forms a good plaster for White leprosy.

The seeds of Mulaka (garden radish) and those of Avalguja (otherwise called Somrāji, *i. e.*, *Serratula anthelmintica*), reduced to a

paste with the urine of the cow, form a beneficial plaster for White Leprosy. ¹⁶⁵

Kākodumvarikā (*Ficus oppositifolia*), Vāsā. (*Justicia Adhatoda*), Avalguja (seeds of *Serratula anthelmintica*), and Chitraka (*Plumbago Zeylanica*), reduced to a paste with the urine of the cow, form another plaster that is beneficial in this disease.

Manahçilā (realgar), reduced to a paste with the bile of the peacock, forms another plaster that is beneficial in this disease. ¹⁶⁶

The seeds of Avalguja (*Serratula anthelmintica*), lac, the bile of the ox, the two Anjanas (Rasānjana, *i. e.*, galena or sulphide of lead ore, and Tutthā, *i. e.*, sulphate of copper), Pippali (*Piper longum*), and the dust of black iron, reduced to a paste, (and applied as a plaster), cure leucoderma. ¹⁶⁷

Sometimes of a patient whose sins have been washed off (by expiatory rites), White leprosy is cured by administration of the usual correctives, by the letting out of blood, and by eating those sorts of flour that are regarded as dry. ¹⁶⁸

Kilāsa (leucoderma) is known to be of three varieties, having three names, *viz.*, 1. Dārana, 2. Chārana, and 3. Çitra.

Each of these is characterised by excitement of the three faults. ¹⁶⁹

When the faults affect the blood, the colour of the disease becomes red. When they affect the flesh, the colour becomes coppery. When they affect the adeps, the colour becomes white. Each succeeding variety of the disease is more difficult of cure than the preceding one. ¹⁷⁰

That variety of White leprosy in which the patches are many and have a tendency to unite with one another, in which many hairs of a red colour appear, and which is of many years' standing, is incurable. ¹⁷¹

The causes of leucoderma are untruthful speech, an ungrateful disposition, evil speaking in respect of the deities, and humiliating seniors ; as also sinful acts (committed in this life), and (similar) acts of previous lives. Inharmonious food also is another cause. ¹⁷²

(Here are some verses containing a summary).

The causes (of leprosy), the articles of food (from which it arises),

its symptoms, the faults, in brief, which characterise different varieties of the disease, the considerations of curability and incurability, those varieties that are difficult of cure, the well-tried combinations of drugs which cure the disease, the causes of leucoderma and its symptoms, the severity and lightness of the different varieties of this disease, and the methods of alleviation,—these have been compiled, in this Lesson on the cure of Leprosy, by the great Rishi, *vis.*, Hutāçaveça, and declared unto his pupils for improving their memory and understanding.* 1-2

Thus ends Lesson VII, called Kushtha-chikitsā (treatment of Leprosy), in the Division called 'Chikitsita' of the treatise of Agniveça as revised by Charaka.

LESSON VIII.

TREATMENT OF PHTHISIS.

We shall, after this, expound the treatment of 'Rāja-Yakshmā' or Phthisis.

Thús said the illustrious son of Atri.

Of the deities who conversed with one another the conversation, which took place in days of yore, and which related to lust and calamity, on the subject of Çaçin (the deity of the moon), was heard by the Rishis. 1

Of Indu (the deity of the moon), who was excessively attached to Rohini (one of his seven and twenty wives who were all daughters of

* 'Hutāçaveça,' that is 'Agniveça.' The fact is, all the synonyms of the word 'Agni' or fire may be used in indicating the Rishi. Thus 'Hastināpura', the capital city of the Kurus, is called 'Gajasāhvayam', 'Nāgasāhvayam,' &c. The Rishi named 'Parvata'—a near relation of Nārada—is called 'Adri'. All the synonyms of the word 'Parvata' which means a mountain, are applied to indicate this sage.—T.

Daksha), and who took no care for preserving his body, the body became diminished, in consequence of the loss of oily ingredients. ²

At the neglect by Indu of the other daughters of that Lord of all creatures, (*viz.* Daksha), the latter's wrath, in the shape of his breath, came out, in an embodied form, of his mouth.* ³

Ançumat (he of bright rays) had taken for wives the seven and twenty daughters of that Lord of creatures (*viz.*, Daksha), but did not love and live with all of them. ⁴

Into Çaçin who behaved unequally towards his wives, who had been blinded by the quality of Passion, and who, cursed by his father-in-law, had become cheerless, phthisis entered. ⁵

Overwhelmed by the excessive wrath of his father-in-law, he, deprived of splendour, with the other deities and the celestial Rishis (in his company), threw himself upon the mercy of the great Rishi. ⁶

The Lord of creatures (*viz.*, Daksha), convinced that Chandramas's mind had been purified (by a conviction of his offence accompanied by repentance), showed him grace. After this, Soma was treated by the celestial physicians, *viz.*, the twin Açwins. ⁷

Freed from calamity, Chandra once more shone with brilliance, and increasing in energy, obtained from the Açwins a purified life.† ⁸

Wrath, 'Yakshmā,' Fever, Disease, and also Woe, as it is called, are words having the same meaning.

And as this disease appeared first in the person of the king, therefore has it come to be known as 'Rāja-yakshmā' (*viz.*, the royal disease, or, rather, the king of diseases).‡ ⁹

This disease, forcibly dispelled from the body of Chandramas by the Açwins, came to the world of men.

Obtaining four kinds of causes it enters into the bodies of human beings. ¹⁰

Exertions in which strength beyond the ordinary measure is put

* The celestial Rishi, Daksha, is regarded as one of the Prajāpatis or Lords of the creation. In the Purānas, he is represented as one of those will-begotten sons of Brahman that married for propagating offspring, the other sons of Brahman betaking themselves to penances in a state of celibacy.—T.

† 'Sattwa' here means life or existence.—T.

‡ Chandramas or the deity of the moon is regarded as the king not only of the stars but also of the twice-born orders. He is called 'Dwijapati' or lord of the regenerate ones.—T.

forth, suppression of the urgings of nature, waste (of semen and blood and other constituent elements of the body), are causes of phthisis. The fourth is inharmonious food and drink. ¹¹

In consequence of fighting, of loud recitation, of bearing heavy weights, of travelling great distances, of jumping, of swimming, and the rest, of falls from high places, of wounds (received), and of other acts of rashness, ¹²

Verily, in consequence of such exertions in which strength beyond the ordinary measure is put forth, the chest is hurt, and the wind becoming provoked, excites the other two faults (*viz.*, bile and phlegm) and moves in the body. ¹³

Thus excited, the wind, when seated in the head, produces headache; when seated in the throat, it produces a tickling sensation there, as also cough, hoarseness of voice, and disgust for food. ¹⁴

When seated in the flanks, it produces pains in those parts of the body.

When seated in the anal canal, it produces watery motions.

When seated in the joints, it produces yawns and fever.

And when seated in the chest, it produces diseases of the chest. ¹⁵

In consequence of (repeated) coughing, one's chest becomes torn. The chest being thus torn, one becomes afflicted by pains in that organ, with the result that one emits phlegm (mucus) mixed with blood. ¹⁶

Thus phthisis born of rashness becomes characterised by these one and ten indications. For this reason one possessed of wisdom, should never indulge in acts of rashness.*¹⁷

When, in consequence of modesty, or sense of abomination, or fear, a person suppresses the urgings, that have become pronounced, of wind, urine, and stools, ¹⁸ then, owing to such suppression of these urgings, the wind, becoming provoked, excites the phlegm and the bile, and causes the following diseases in the upper, the transverse (middle), and the lower parts of the body. ¹⁹

Catarrh in the nose, cough, hoarseness of voice, disgust for food, pains in the flanks, headache, fever, pains in the shoulders, langour of the body, repeated vomiting, and watery motions, by these one and ten symptoms, which are characterised by the excite-

* The one and ten indications are mentioned in verses 14 to 16.—T.

ment of all the three faults, that severe disease called phthisis is known. 20-21

Through excessive waste induced by malice, anxiety, terror apprehension, wrath, and grief, as also through excessive indulgence in sexual congress and fasts, the vital seed and the 'Ojas' become wasted. 22

In consequence of the waste of oily matters, the wind, becoming excited, causes the two other faults to be excited, and induces these one and ten body-wasting symptoms, *viz.*, catarrh in the nose, fever cough, languor of the body, headache, asthma, watery motions, disgust for food, pains in the flanks, loss of voice, and pains in the shoulders.* 23-24

When that severe disease called Phthisis has become developed it puts forth the one and ten symptoms mentioned above.

In consequence of the waste it induces, it takes away life itself 25

Of a person who takes diverse kinds of food and drink that are inharmonious, the wind and other faults produce many severe diseases each of which is characterised by hostile symptoms.† 26

In consequence of inequalities (in their measure or degree), the wind and the rest, becoming inharmonious, obstruct the ducts of the blood and the other ingredients (of the body), and brings about the disease (phthisis).

The ingredients of the body do not, in consequence, grow. 27

Catarrh in the nose, spitting of phlegm, cough, vomiting, disgust for food, pains in the shoulders, spitting of blood, pains in the flanks headache, and hoarseness of voice,—these symptoms, it should be known, are caused by (excited) phlegm, bile, and wind.28-29

These are the one and ten kinds of symptoms, arising from the causes (mentioned) of that king of diseases which is characterised by a collection of ailments.

The four kinds of causes also have been laid down.

The incubatory symptoms are catarrh in the nose, weakness,

* Gangādhara reads 'mahāgraha' at the end of verse 24. Other texts have 'angahrīṭ'. The sense is the same.—T.

† 'Vishamān,' as an adjective of 'āmayān' (in the second line), means 'characterised by hostile symptoms,' so that if the physician seeks to alleviate one symptom, another becomes aggravated.—T.

PART XL.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1906.

(The right of reproduction is reserved.)

seeing faults in things that are faultless, seeing repulsive sights in one's own body, entertaining a sense of abomination for food and drink while eating and drinking,* waste of strength and flesh, fondness for women, wine, and meat, fondness for keeping the body well-wrapped and hidden from other's view, the frequent appearance of flies and little worms and hair and bits of straw in food and drink, the excessive growth of hair and nails, dreams of attacks by birds and insects and beasts of prey, ascending, in dreams, upon heaps of hair and bones and ashes, and the sight, in dreams, of lakes and tanks as also of hills and forests and luminous bodies, drying up or wasting or falling. 31-35

Of phthisis which presents various symptoms, these are the incubatory indications.

Hear now what the symptoms of this disease are, according to the heads stated above in brief, with the medicines that are prescribable : 36

The several 'dhātus' (ingredients of the body, such as juices, blood, flesh, &c.) are developed by their respective measures of heat.

Thus developed, each, coursing through its own duct, nourishes the others. (The juice into which food is reduced, nourishes the blood ; the blood nourishes the flesh ; and so on).

In consequence of the obstruction of the ducts, and of the waste or loss of blood and the other 'dhatus,' and of the loss of the inherent heat in each 'dhātu,' the king of diseases, *viz.*, phthisis, is induced. 37-38

At such a time the food which is cooked in the stomach by the (digestive) fire, becomes converted for the most part into 'Mala' (impurities) ; very little of it is converted into anything substantial.†39

Hence, of a person who is afflicted with phthisis, the impurities (stools) should be protected. Of him whose 'dhātus' have all been wasted, the only strength is that of the stools (in his stomach and intestines).‡ 40

* *J. e.*, Disrelish for what is taken.—T.

† Digestion is regarded as a process of cooking. The digestive fire cooks the food in the stomach. A portion of the food taken becomes 'Mala' or impurities, and the other portion becomes 'prasāda' or pure juice. This juice afterwards becomes blood. The blood makes flesh ; and so on.—T.

‡ The fact is, such a person should never have purgatives administered unto him. The very impurities in his intestines sustain his strength and life.—T.

The ducts being obstructed (in phthisis), the juice (into which food is converted) remains in its own place and increases there (without flowing into or through the obstructed channels for conversion into blood). Accumulating in its place, it is expelled by the urgings of cough, in various forms. 41

From this state of things, six, or one and ten, ailments spring. It is in consequence of the combination of these six, or of these one and ten, that phthisis is said to develop. 42

The one and ten ailments of a person afflicted with phthisis are 1. cough, 2. pains in the shoulders, 3. hoarseness of voice, 4. fever, 5. pains in the flanks, 6. headache, 7. vomiting of blood, 8. ejection of phlegm, 9. asthma, 10. loose motions, and 11. disgust for food.

Or, the six ailments of such a person are 1. cough, 2. fever, 3. pains in the flanks, 4. disease of the voice, 5. disease in respect of stools, and 6. disgust for food.* 43-44

One whose flesh and strength are wasted should not be taken up for treatment if he happens to be afflicted with all these symptoms or with only half their number, or with only three of them.

If, however, it is otherwise (that is, if there has been no loss of flesh and strength), one's treatment should be taken up even if one happens to manifest all the symptoms. 45

The phlegm, or the blood, or the bile, that lies at the root of the organ of smell, proceeds towards the wind filling the head.†

From this is born the disease called 'Pratiçyāya' which is dreadful and which wastes the body.

Its symptoms are headache, heaviness (of the head, or of the whole body), filling of the nose with impurities, fever, cough, vomiting of phlegm, hoarseness of voice, disgust for food, langour, and weakness of all the organs of sense. Combined together, these produce the disease called phthisis. 46-48

The person afflicted with phthisis, while coughing, spits out food-juice that is slimy, copious in measure, endowed with the smell of raw meat, green in colour, or white, or yellow, and mixed with phlegm.‡ 49

* 'Swara-gada' and 'Varcha-gada' are diseases in respect of voice and in respect of stools, *i. e.*, hoarseness of voice and loose or watery motions.—T.

† The original is 'the wind of the head which has been filled with the wind'.—T.

‡ What is stated here is this: the food one takes is first converted into 'Rasa' (food juice). Unable to pass into those ducts where it is capable of conversion into blood, owing

Pain in the shoulders and sides, burning of the soles and palms, and fever extending over the whole body, together constitute the indication of one that is afflicted with phthisis. 50

Through excitement of wind, of bile, of phlegm, and of blood, through the urging of cough, and through inflammation of the schneiderian membrane, hoarseness of voice sets in.

Through excitement of the wind, the voice becomes dry, weak, and trembling.

Through excitement of the bile, the palate and the throat become dry, and hence the patient feels an aversion to speech.

Through excitement of phlegm, the voice becomes dull and obstructed, and resembles the cooing of the pigeon. 51-52

From obstruction of blood, the voice is speedily affected. It comes out with difficulty.

From the excessive urging of cough, the voice becomes plaintive:

From the inflammation of the schneiderian membrane, the voice assumes those characteristics which arise from excited phlegm as also excited wind. 53

Of a person who is afflicted with phthisis, the pains in the sides become variable. Somerimes the sides become contracted, and sometimes they become expanded.

The headache which he gets is severe and is accompanied by a sense of the head having become exceedingly heavy. 54

If, of a person afflicted with phthisis, the body becomes exceedingly lean (or wasted) through inharmonious food and drink, then blood comes out of his throat, or phlegm which has been accumulated and which, separated from the lungs, has a tendency to come out. 55

In consequence of its passages being obstructed, the blood does not reach the flesh and other ingredients of the body (which are fed or nourished by it).

Or, remaining in the 'āmāçaya' and separated therefrom, it comes to the throat, in consequence of its copious measure. 56

In consequence of the obstruction of wind and phlegm, one that is afflicted with phthisis breathes hard from the lungs.

to those ducts being obstructed, that 'Rasa' becomes slimy, &c., and the person afflicted with phthisis spits it out along with phlegm.—T.

The digestive fire being affected by the faults (wind, bilè, and phlegm), the person afflicted with phthisis passes liquid stools mixed with mucus. 57

In consequence of all or some of the faults being located in the tongue or the chest, or of food and drink, or of mental objects awakening repugnance, disgust for food is generated in the person afflicted with phthisis.* 58

According as the taste in the mouth is astringent, or bitter or sweet, the physician should know that the disgust for food has been caused by (excited) wind, or bile, or phlegm respectively.

As regards disgust for food that arises from mental causes, that also should be learnt from a survey of the faults.† 59

The vomiting that proceeds from disgust for food and drink, or from the urging of cough, or from the tendency for expulsion of the faults, or from fear, is a supervening symptom of other diseases (than phthisis). 60

All varieties of phthisis are born of the excitement of all the three faults. The physician, however, should examine the strength or weakness that exists of each of the faults and then treat the person afflicted with phthisis. 61

Hear now the diverse general courses of treatment in catarrh in the nose, headache, cough, difficulty of breathing, loss of voice, and pains in the sides, (when these accompany phthisis). 62

In inflammation of the schneiderian membrane (which arises from catarrh of the nose), the application of heat for causing perspiration, rubbing the body with medicated oils, inhalation of smoke, plasters,

* Three causes are set forth of the disgust for food that is generated in persons afflicted with phthisis : these are 1. the faults located in the tongue or the chest ; 2. food and drink, *i. e.*, continuance of eating and drinking ; and 3. such thoughts as excite repugnance or the feeling of abomination.—T.

† It is from the taste which the patient feels in his mouth that his disgust for food should be ascribed to wind, or bile, or phlegm. If that taste be astringent, the disgust for food should be ascribed to excited wind ; if it be bitter, it should be ascribed to excited bile ; and if sweet, the disgust should be ascribed to excited phlegm. If none of these tastes be present, the disgust for food should be known as arising from mental causes. Even then, the physician should seek to ascertain what particular fault (wind, bile, or phlegm) it is that has produced the state of mind from which the disgust has arisen. Such ascertainment must be made by observation of symptoms other than the taste in the mouth.—T.

sprinkling the body with water, total immersion of the body, drinking of infusions and decoctions, gruel of barley, and meat-juice of Lāva (*Perdix chinensis*), Tittiri (francoline partridge), Daksha (cock or hen), and Varttaka (*Perdix olivacea*), hot and endowed with saline, or sour, or pungent taste, and mixed with oils, should be had recourse to. 63-64

The meat-juice also of the goat, mixed with Pippalaka (the fruit of *Piper longum*), Yava (barley), Kulattha (the seeds of *Dolichos biflora*), Nāgara (dry ginger), Dāḍima (pomegranate fruit), and Amalaka (the fruit of *Phyllanthus Emblica*), as also with oils, should be taken by the patient. 65

By this, the six ailments beginning with Pinasa (inflammation of the schneiderian membrane), become mitigated.*

Or, the patient may be treated with the soup, well-prepared, of Mulaka (dry garden radish) and Kulattha (the seeds of *Dolichos biflorus*), along with the flour of barley, or wheat, or Çāli rice, given in measure that is easily assimilable.†

Or, the patient should drink the pure portion (throwing out the dregs) of the wine called Vārūni, or the decoction of the five-roots. 66-67

Or, rice boiled in the decoction of Dhānya (*Coriandrum sativum*) and Nāgara (dry ginger);

Or, in the decoction of Tāmlaki (otherwise called Bhumyāmlaka, *i. e.*, *Phyllanthus Niruri*);

Or, in the decoction of the four Parmis (*viz.*, Sālaparni, Prishni-parni, Mudgaparni, and Māshaparni, *i. e.*, *Desmodium Gangeticum*, *Uria lagopodioides*, *Phaseolus tribolus*, and *Glycine debilis*). 68

Or, with Kriçara (sesame seeds reduced to paste), or with Utkārikā (wheat-flour fried in ghee and boiled in water), or with the frumenty of Māsha (the seeds of *Phaseolus radiatus*) or of Kulattha (the seeds of *Dolichos biflora*), or of barley, heat should be applied to the throat, flanks, chest, and head, according to the method known as Çankara. 69

* It should be noted that 'Pratiçyāya' and 'Pinasa' are used as convertible terms. The fact is, the former means only catarrh in the nose; while the latter means inflammation of the schneiderian membrane. The latter arises from the former. Hence, they are used as synonymous.—T

† 'Supakalpitaih', *i. e.*, well-prepared, implying that black pepper and other spices have been added to it. The radish to be used should be dry.—T.

Or, the head of the patient should be sprinkled with the expressed juice of those leaves which have been mentioned as curatives of catarrh in the nose.*

Or, the head of the patient should be sprinkled with the water, agreeably hot, in which Balā (*Pavonia odorata*), Guḍuchi (*Tinospora cordifolia*), and Madhuka (liquorice) have been boiled. 70

Or, the patient's throat, head, and sides should be fomented, agreeably to the method called 'Nādi-sweda,' with the decoction of the goat's head or the head of a (large) fish, or with water in which wind-alleviating drugs have been boiled. 71

Or, these limbs of the patient should be fomented, agreeably to the method called 'Nādi-sweda,' with the decoction of the flesh of animals dwelling in water and in marshy regions, or with the decoction of the five roots, or with 'Kānji' mixed with (medicated) oils. 72

For persons afflicted with pains in the head, the sides, and the shoulders, the application is very much applauded of plasters made of Jivanti (*Cælogyne ovalis*), of Çatapushpā (*Pucedanum Sowa*), of Balā (*Pavonia odorata*), of Madhuka (liquorice), of Vachā (*Acorus calamus*), of Vesavāra,† of Vidāri (*Convolvulus paniculatus*), of Mulaka (garden radish), and of the flesh of animals dwelling in water and in marshy regions. Such plasters should be mixed with the four kinds of oils. 73-74

Çatapushpā (*Pucedanum Sowa*), Madhuka (liquorice), Kushtha (*Aplotaxis auriculata*), Tagara (*Tabernæmontana coronaria*), and Chandana (red sandal wood),—these mixed with ghee form a plaster that is alleviative of headaches and pains in the sides and the shoulders. 75

Balā (*Pavonia odorata*), Rāsnā (*Vanda Roxburghii*), Tila (sesame seeds), Sarpis (*Ghee*), Madhuka (liquorice), and Nilotpala (*Nymphæa stellata*);

Palankashā (*Balsamodendron Mukul*), Devadāru (*Pinus deodara*), Chandana (red sandal wood), Keçara (*Mesua ferrea*), and ghee; 76

* These leaves have been mentioned in the chapter on 'Diseases of the Head' in this Division of the work, *supra*. The leaves are those of Kushtha (*Aplotaxis auriculata*), &c.—T

† 'Vesavāra' is a condiment as pounded coriander, mustard, pepper, spices, &c. The four kinds of oils are oil, ghee, fat, and marrow.—T.

Birā (otherwise called Kshira-kākoli, *i. e.*, a bulb of the onion tribe brought from the Himālaya), Balā (*Pavonia odorata*), Vidāri (*Convolvulus paniculatus*), Krishnagandhā (otherwise called Sobhanjana, *i. e.*, *Moringa pterygosperma*), and Punarnavā (*Boerhavia diffusa*),

Çatāvāri (*Asparagus racemosus*), Payasyā (otherwise called Khirakākoli, *i. e.*, a bulb of the onion tribe brought from the Himalaya), Kattrina (otherwise called Bhustrina, *i. e.*, *Andropogon muricatum*), Madhuka (liquorice), and ghee ; 77

Each of these four groups, mentioned in half a couplet, forms a plaster that is highly beneficial for persons who are afflicted with headaches, pains in the sides, and pains in the shoulders, and in whom all the faults are excited. 78

Snuffs, inhalation of smoke, drinking of oils after meals, such oils as are fit to be rubbed on the body, and enemata, are highly beneficial to persons afflicted with these ailments. 79

Or, the vitiated blood of such patients should be let out by means of leeches, or the dried husk of gourds, or (sharpened) horns.* 80

The application is very beneficial of a plaster made of Padmaka (a fragrant wood brought from Central and Southern India), Uçira (roots of *Andropogon muricatus*), and Chandana (red sandal wood), mixed with ghee ;

Or of Durvā (*Panicum Dactylon*), Madhuka (liquorice), Manjishthā (*Rubia cordifolia*), and Keçara (otherwise called Nāgakeçara, *i. e.*, *Mesua ferrea*), mixed with ghee ;

Or of Prapanudarika (roots-stock of *Nymphaea lotus*), Nirgundi (*Vitex Negundo*), Padmakeçara (filaments of the lotus), Utpala (*Nymphaea stellata*), Kaçerukā (*Scirpus Kysoor*), and Payasyā (a bulb of the onion tribe brought from the Himalayas), mixed with ghee.† 81-82

Certain other processes are beneficial for persons afflicted with this disease. These are—

‘Avyanga’ (rubbing the body) with the oil called ‘Chandanādi’ (mentioned in the chapter on Fevers) ; or with ghee washed a hundred times ;

* ‘Such patients’, *i. e.*, of patients afflicted with headaches, and pains in the sides and the shoulders.—T.

† Some texts omit Nirgundi.—T.

'Seka' (sprinkling or bath) with milk or with water mixed with honey; or with well-cooled rain-water; or with water in which the group of drugs beginning with Chandana (red sandal wood) have been boiled.

These processes are known as alleviatives of this disease.* 83 84

For those phthisical patients in whom the faults are seen to be greatly excited, emetics, mixed with oily substances, and then purgatives, mixed with similar substances, are commendable. These however, should not be administered before the patients have gone through the processes of oiling and fomentation. Then, again in administering emetics and purgatives, care should be taken that the patient is not weakened.† 85

One who is afflicted by phthisis, casts off his limbs by only passing stools. What need then be said of a patient to whom emetics and purgatives are administered in measures unregardant of his strength? ‡ 86

Unto those persons (afflicted with phthisis) whose stomach and intestines have been cleared by means of the well-known groups of drugs possessed of emetic and purgative virtues, the following well tested medicines should be administered when cough, asthmatic breathing, loss of voice, headaches and pains in the sides and the shoulders, appear. 87

Ghee boiled with Balā (*Sida cordifolia*), Vidārigandhā (otherwise called Čālaparni, *i. e.*, *Desmodium Gangeticum*), Pippali (*Piper longum*) Madhuka (liquorice), and 'Saindhava' salt, constitute a snuff that is the foremost restorative of voice. 88

Ghee produced from milk, boiled with Prapaundarika (a fragrant wood brought from central and southern India), Madhuka (liquorice), Pippali (*Piper longum*), Vrihati (*Solanum Indicum*), and Balā (*Sida cordifolia*), forms an excellent snuff for restoring the voice. 89

* The group of drugs known as 'Chandanādi' has been laid down in the chapter on Fever.—T.

† The constitution of the patient should be first corrected by the administration of (medicated) oils and of sweda (fomentation for producing perspiration). He should then have emetics, mixed with oils; and then purgatives, mixed with oils. He should not, however, be weakened.—T.

‡ 'Gātrāni munchati', literally, 'casts off (his) limbs'; used in the sense of 'casts off his body, or dies'.—T.

The following *ghee*, taken in copious measures after meals, alleviates headache, pains in the sides and the shoulders, cough, and asthmatic breathing. 90

Ghee boiled with the ten roots, milk, and meat-juice, (taken repeatedly and in copious measures, after meals), promptly checks all these ailments.

Ghee boiled with the paste of Balā (*Sida cordifolia*), also checks these ailments (if taken repeatedly and in copious measures, after meals). 91

Ghee boiled with Rāsnā (*Vanda Roxburghii*) and milk, as also *ghee* boiled with Balā (*Sida cordifolia*), and milk, taken, after or during meals, agreeably to the measure of one's appetite, checks those ailments. 92

Hear now of those kinds of linctus and those oils which cure cough, improve the voice, and check asthma and hiccup, and alleviate headache and pains in the sides and the shoulders : 93

Ghee boiled with the fruit of Kharjura (date), Mridwikā (raisins), sugar, and honey,* as also with Pippali (*Piper longum*), cures loss of voice, cough, and asthma. 94

The fresh *ghee* which arises from milk boiled with the ten roots, mixed with Pippali (*Piper longum*) and honey, cures defects of the voice, as also headache, and pains in the sides and the shoulders, and cough, asthma, and fever.

The (fresh) *ghee* that arises from milk boiled with the five kinds of five roots possesses the same virtues.† 95-96

Ghee boiled with the decoction of the five kinds of five roots, and milk of four times that measure, conquers the seven supervening symptoms of phthisis.‡ 97

Kharjura (date), Pippali (*Piper langum*), Drākshā (raisins), Pathyā

* Some texts have Madhuka (liquorice), and Parushaka (*Grewia Asiatica*) for Sarkarā and Kshandra (sugar and honey).—T.

† There are five groups of five roots. These are 1. Swalpa-panchamula, 2. Vrihat-panchamula, 3. Trina-panchamula, &c.—T.

‡ 'Saptakam Valam', literally, 'the seven strong ones'; *i. e.*, the seven symptoms already referred to, *viz.*, pains in the head, the sides, and the shoulders; cough, asthma, and fever; and loss of voice; these, though supervening symptoms of phthisis, always manifest themselves with virulence.—T

(chebulic myrobalans), Sringi (*Rhus succedanea*), and Durālabhā (*Hedysarum Alhagi*);

The three myrobalans, Pippali (*Piper longum*), Musta (*Cyperus rotundus*), Çringāti (*Trapa bispinosa*), treacle, and sugar;

Virā (otherwise called Khirakākoli, a root brought from Morung in Nepal), Çāti (*Curcuma Zerumbet*), Pushkara (otherwise called Pushkaramula, which not being available, Kushtha, *i. e.*, *Aplotaxis auriculata* is used), Surasā (*Ocimum sanctum*), sugar, and treacle;

Nāgara (dry ginger), Chitraka (*Plumbago Zeylanica*), Lāja (fried paddy), Pippali (*Piper longum*), Amalaka (*Phyllanthus Emblica*), and treacle; 98-99

Each of these four groups mentioned in each half couplet, forms a linctus which the patient should lick, adding to it honey and *ghee*

The medicines mentioned above cure cough and asthma, improve (or restore) the voice, and alleviate deep-seated pains in the sides. 100

White sugarcandy, Tugākshiri (bambu-manna), Pippali (*Piper longum*), Vahulā (otherwise called Elā, *i. e.*, cardamoms of the larger variety), and Twach (otherwise called Dāruehini, *i. e.*, the bark of *Cinnamomum Zeylanicum*), each of twice the measure, counting backwards from the last,* should be licked, mixed with honey and *ghee*. 101

Or, reducing them all into fine pulv, the physician should cause it to be eaten by one afflicted with cough, asthma, fever, a paralysed tongue,† disgust for food, loss of digestive fire, and deep-seated pains in the sides. 102

This medicine, in both forms, should be administered in burning of hands and feet and other limbs of the body, as also in fever, and blood coursing upwards.

Vāsā (*Justicia Adhatoda*), and *ghee*, boiled with the decoction of Çatāvāri (*Asparagus racemosus*), form a medicine that is highly beneficial. 103

* 'Antyāt urddham dwigunitām' is, literally, 'each of twice the measure, counting backwards from the last'. The sense is this: of Twach, which is the last in the list, take a certain measure. 'Vahulā' then should be of twice the measure of Twach; Pippali should be of twice the measure of Vahulā; and so on. Thus, if Twach be represented by 1, Vahulā should be represented by 2; Pippali by 4; Tugākshiri by 8, and Sitopalā by 16.—T.

† 'Supta-jihvā' is, literally, 'sleeping tongue', *i. e.*, a paralysed or benumbed tongue a tongue that has lost the sense of taste.—T.

GOKSHURADYA-GHRITAM.

Çwadanshtrā (otherwise called Gokshura, *i. e.*, *Tribulus terrestris*), Durālabhā (*Hedysarum Alhagi*), the Parni's (that is, Çālaparni or *Hedysarum Gangeticum*, Prisniparni or *Doodia lagopodioides*, Mudga-parni or *Phaseolus trilobus*, and Māshaparni or *Glycine debilis*), and Balā (*Sida cordifolia*) :

Of each of these, a 'pala' should be taken. A 'pala' should also be taken of Parppataka (*Oldenlandia biflora*).

These should be boiled in water of ten times their measure.

When a tenth of the whole remains, it should be strained through a piece of clean cloth. Into the pure liquid thus obtained, the well-grounded paste, of the measure of a 'karsha,' should be thrown of each of the following drugs :

Çati (*Curcuma Zerumbet*), Pushkaramula (a fragrant root which is not available, the substitute used being *Aplotaxis auriculata*), Pippali (*Piper longum*), Trāyamāna (*Ficus heterophylla*), Tāmalaki (*Phyllanthus Niruri*), Kirātatikta (*Ophelia Cherayta*), seeds of Kutāja (*Holarrhena antidysenterica*), and Çārivā (*Echites frutescens*) :

The compound thus obtained should be boiled with a 'prastha' of ghee and twice that quantity of milk.* 104-107

This ghee cures fever, burning of the skin, vertigo, cough, pains in the shoulders and the sides, headache, thirst, vomiting, and diarrhoea. 108

JIVANTYADYA-GHRITA.

Jivanti (*Cælogyne ovalis*), Madhuka (liquorice), Drākshā (dried grapes), seeds of Kutuja (*Holarrhena antidysenterica*), Çati (*Curcuma Zerumbet*), Pushkaramula (this root not being available, *Aplotaxis auriculata* is used), Vyāghri (otherwise called Kantikāri, *i. e.*, *Solanum Xanthocarpum*), Gokshuraka (*Tribulus terrestris*), Balā (*Sida cordifolia*), Nilotpala (*Nymphæa lotus*), Tāmlaki (*Phyllanthus Niruri*), Trāyamāna (*Ficus heterophylla*), Durālabhā (*Hedysarum Alhagi*), and Pippali (*Piper longum*) :

Take equal measures of these and reduce them to a paste, and the physician should boil the paste in ghee. 109-110

* A 'Karsha' is equal to 2 'tolas'.

A 'Prastha' is equal to 2 seers. Being a liquid, twice the measure laid down should be taken.—T.

This *ghee* is regarded as the foremost of all *ghees* (applicable to this disease). It cures the eleven symptoms (already mentioned) that arise of this prince of all diseases (*viz.*, phthisis), which (in reality) is a collection of many ailments. 111

Balā (*Sida cordifolia*), Sthirā (otherwise called Çālaparni, *i. e.* *Hedysarum Gangeticum*), Prsniparni (*Doodia lagopodioides*), Vrihati (*Solanum Indicum*), and Nidigdihikā (otherwise called Kantakāri, *i. e.*, *Solanum Xanthocarpum*);

Boil these in water, and into the decoction thus obtained, throw cow's milk, and dry ginger. 112

Boil this with Drākshā (dried grapes), Kharjjura (date), *ghee*, and Pippali (*Piper longum*).

Taken with honey, it conquers fever, and cough. It should also be administered in loss of voice. 113

The same medicine prepared with goat's milk (instead of cow's milk) and the meat-juice of wild animals, may be administered (in phthisis).

For purposes of soup, Chanaka (gram or chick-pea), Mudga (*Phaseolus Mungo*), and Mukushta (*Phaseolus lobatus*), are laid down

The rules of treatment laid down before for the alleviation of fever, are regarded highly beneficial in fever and burning of the skin when these supervene in phthisis.

If a person afflicted with phthisis constantly evicts through his mouth phlegmonous matter in copious measure, and if his strength is not reduced, then he should be made to vomit out the phlegmonous matter within his system by administering to him milk boiled with the paste of 'Phala' (*Randia dumetorum*), or the decoction of liquorice boiled with the paste of the same, or the gruel of barley mixed with *ghee* boiled with such drugs as are possessed of emetic virtues. 113-116

After he has been made to vomit (in this way), he should eat, at the proper time of eating,* such light food as kindles the digestive fire

Then taking the flour of barley, or of wheat, or such wines as 'Mādhwika,' 'Sidhu,' 'Arishta,' 'Surā,' and 'Asava,' and the flesh, roasted, of wild animals, such a person should conquer his phlegm.† 117

* 'At the proper time of eating, *i. e.*, when hungry.—T.

† 'Mādhwika' and the rest are different kinds of wine; *vide* Sutrasthāna, *ante*, Lesson XXV, aphorisms 10-21.—T.

In that condition of the system in which the phlegm is evicted (through the mouth) in copious quantities, the wind swallows up the phlegm.* The physician possessed of learning should conquer the eviction of phlegm by means of medicines that are oily and hot. 118

The treatment which is laid down in eviction of phlegm is recommended in vomiting also. Verily, such food and drink as are agreeable, light, and destructive of the wind, are recommended (in vomiting). 119

It is generally seen (in phthisis) that in consequence of the digestive fire being weakened, the patient evacuates stools mixed with mucus. Tastelessness of the mouth is also induced ; and no relish is felt for food. 120

Unto him (in such a case) such medicines should be administered as are capable of kindling the digestive fire, conquering diarrhoea, restoring taste to the mouth, and curing disrelish for food. 121

Or, he should drink the pulv of dry ginger and the seeds of *Indrayava* (*Holarrhena antidysenterica*) dissolved in rice-water.†

When the medicine has been digested, he should take gruel of barley, boiled with *Chāngeri* (*Oxalis corniculata*), whey, and the juice of pomegranates. 122

Or, he should drink the pulv of *Pāthā* (*Stephania hernandifolia*), *Vilwa* (*Ægle marmelos*), *Yamāmi* (*Ptychotis Ajowan*), dissolved in whey ;

Or, *Durālabhā* (*Hedysarum Alhagi*), *Çringavera* (dry ginger), and *Pathā* (*Stephania hernandifolia*) dissolved in wine. 123

Or, he should drink the pulv of the seeds of *Jambu* (*Eugenia Jambolana*), those of *Amra* (*Mangifera Indica*), *Vilwa* (*Ægle marmelos*), *Kāpittha* (*Feronia elephantum*), and *Nāgara* (dry ginger), dissolved in 'Surāmanda' (yeast of wine) for the alleviation of diarrhoea. 124

These three combinations beginning with *Pāthā* (*Stephania hernandifolia*), should be converted into 'Khaḍa'‡ 'Khaḍas' mixed

* What is said here is this : when the phlegm begins to be evicted constantly, the result is that the wind becomes greatly excited and swallows up (or dries up) the phlegm wholly. The total absence of phlegm is a source of danger to life. Hence, the physician possessed of knowledge should prevent the eviction of phlegm by oily and hot drugs. He should seek to prevent the phlegm from being totally exhausted.—T.

† 'Rice-water' means water in which sun-burnt rice has been washed.—T.

‡ 'Khaḍa' implies butter milk boiled with acid vegetables and spices.—T.

with Chukra (*Rumex vesicarius*) and Dhānya (coriander seeds), with oils, and with acids, are regarded as the foremost of constipators 125

In making 'Khaḍas,' the following drugs may be used : 1. sprouts of Vetasa (*i. e.*, Amla-vetasa or Chukra, or *Rumex vesicarius*) of Arjuna (*Pentaptera Arjuna*), and of Jambu (*Eugenia Jambolana*), 2. the sprouts of Mrināli (otherwise called Virana, *i. e.*, *Andropogon muricatus*), and of Krishnagandhā (otherwise called Sobhānjana or Çigru, *i. e.*, *Moringa pterygosperma*); 3. the sprouts of Çriparni (otherwise called Gāmbhāri, *i. e.*, *Gmelina arborea*), and Madayanti (Arabian Jasmine); 4. the sprouts of Yuthikā (*Jasminum auricu latum*); 5. the sprouts of Mātulunga (*Citrus medica*); 6. the sprouts of Dhātaki (*Woodfordia floribunda*); and 7. the sprouts of Dāḍima (*Punica granatum*).* 126-127

Three other 'Khaḍas' may be made (for one afflicted with phthisis accompanied by diarrhœa), using the (decoction of the) sprouts of Chāngeri (*Oxalis corniculata*), of Chukra (*Rumex vesicarius*), and Dugdhikā (*Asclepias rosea*), and adding thereto the cream of curds, ghee, and the juice of pomegranates. 128

The diet that is commendable (for such a patient) is red Çālī rice. For curry, meat-juice prepared of such flesh as is easily digestible, mixed with such medicines as have constipating virtues, is beneficial. 129

For drink, water boiled with the five roots beginning with (that of) Sthirā (*Hedysarum Gangeticum*), is beneficial; as also whey, or wine mixed with the expressed juice of Chukrikā (*Rumex vesicarius*), or the expressed juice of pomegranates.† 130

Of patients afflicted with phthisis accompanied by diarrhœa, the medicines that have constipating virtues and that kindle the digestive fire, have thus been spoken of.

Hear now of those medicines that cure the tastelessness of the mouth and that cause relish for food. 131

Twice a day (*i. e.*, morning and evening), one should, for clearing

* The decoctions of these seven should be taken and boiled with any of the three combinations already mentioned, beginning with Pāthā. These 'Khadās' are regarded as possessing constipatory virtues. Hence, they act beneficially in diarrhœa.—T.

† Four drinks are here laid down, *viz.*, 1. the decoction of the five roots, 2. Whey 3. Wine mixed with Chukrikā, and 4. the expressed juice of Dāḍima.—T.

one's mouth, chew tooth-sticks (made of proper vegetables or plants). One should, after the same manner (*i. e.*, morning and evening) wash one's mouth with water. One should, similarly, hold in one's mouth gargles (made of proper drugs). 132

One should drink the smoke (of proper drugs). One should also eat (chew) such 'pāchanas,' properly pulverised, as are capable of kindling the digestive fire. One should also take such medicines, and food and drink, as are beneficial and of agreeable taste.* 133

The decoction of Twach (bark of *Cinnamomum Zeylanicum*), Musta (*Cyperus rotundus*), Elā (*Elettaria cardamomum*), and Dhānya (*Coriandrum sativum*);

That of Musta (*Cyperus rotundus*), Amalaka (*Phyllanthus Emblica*), and Twach (bark of *Cinnamomum Zeylanicum*);

That of Dārbi (*Berberis Asiatica*), Twach (bark of *Cinnamomum Zeylanicum*), and Yamāni (*Ptychotis Ajowan*);

That of Pippali (*Piper longum*) and Tejavati (otherwise called Chavya or *Piper Chaba*); and

That of Yamāni (*Ptychotis Ajowan*), and Tintiri (*Tamarindus Indica*);

These five, each laid down in a foot of the above verses, constitute excellent washes of the mouth. They are also correctives of the mouth, and they bring back relish for food. 134-135

Or, one may keep in one's mouth, boluses made of the paste of each of these five groups of drugs, or grinding them into pulv, one may rub the pulv on one's tongue and thereby correct one's mouth.

Or, reducing each of these five groups into paste and dissolving the paste in water, gargles may be made which the patient should keep in his mouth. 136

There are other gargles which are beneficial in such cases and which should, therefore, be held in the mouth. They are Surā, Mādhwika, Sidhu, oil, honey, *ghee* milk, and the expressed juice of the sugarcane. 137

* 'Pāchanas' are drugs which assist in digesting undigested food but do not generally kindle the appetite. Some medicines have both these properties; *i. e.*, they are appetisers as well as digestives. The 'Pāchanas' recommended in this verse are of the latter kind. They are 'Dipana pāchanas'.—T.

YAMANI SHADAVA.

Yamāni (*Ptychotis Ajowan*), Tintiri (*Tamarindus Indica*), Nāgara (dry ginger), Amlavetasa (*Rumex vesicarius*), Dāḍima (pomegranates), and sour Vadara (*Zizyphus Jujuba*): take a 'kārshika' (2 tolas) of each of these.

Dhānya (coriander seeds), 'Sauvarchala' (salt of a particular variety), Ajāji (otherwise called Krishnajiraka, *i. e.*, *Nigella sativa*), and Varāṅga (otherwise called Twach or Dāruchini, *i. e.*, the bark of *Cinnamomum Zeylanicum*): take half a 'karsha' (1 tola) of each of these.

Of Pippali (*Piper longum*) take a hundred; of Maricha (black pepper) take two hundred.

Of sugar take four 'palas' (half a seer).

Pound all these together. The pulv so made is a corrective of the tongue. It is agreeable in taste, and gives relish to food. 138-140

This pulv cures pains in the chest, the spleen, and the sides.

It cures epistaxis or suppression of urine, and all varieties of constipation.

It alleviates cough and asthma. It is also an inspissant.

It also cures 'Grahani' disease (lienteric diarrhoea) and piles. 141

Even these are the ingredients of 'Yamāni-shāḍava.*

Tāliḷapatra (leaves of *Pinus Webbiana*), Maricha (black pepper), Nāgara (dry ginger), Pippali (*Piper longum*), and Ḷubhā (otherwise called Vangsalochana, *i. e.*, bambu manna), the measure of each succeeding drug being greater by one part than that of the immediately preceding one;†

Also Twach (bark of *Cinnamomum Zeylanicum*), and Elā (*Elettaria Cardamomum*), taken in measures half of that of Tāliḷapatra (*Pinus Webbiana*);

To this should be added sugarcandy eight times of the measure of Pippali (*Piper longum*).

Reduce all these to pulv. This pulv is the foremost of appetisers, and conquers cough and asthma and disgust for food.

* 'Shāḍava' literally, 'group of six'. Here six ingredients are mentioned, beginning with Yamāni. Hence the medicine is called 'Yamāni-shāḍava'.—T.

† *I. e.*, if the measure of Tāliḷapatra be 1, that of Maricha should be 2, that of Nāgara 3, and that of Ḷubhā, 4.—T.

It conquers also all ailments of the chest, chlorosis, faults of the 'Grahani,' dropsical swellings, enlargement of the spleen, and fever.

It cures vomiting, diarrhœa, and deep-seated pains (in the abdomen). It also causes the wind that has gone upwards to move in normal directions.

Cooking the pulv with sugarcandy, boluses should be made. Such boluses, in consequence of the contact with fire, are regarded lighter than the pulv. 142-145

Even this is the composition of the pulv called Tāliçādyā. Unto a patient whose flesh has been dried up and who has lost weight, the physician who is conversant with the ordinances (about treatment), should administer in various forms the flesh of such birds as live upon flesh. Such flesh promotes nutrition and increases corpulency. 146

To one afflicted with phthisis, flesh of the peacock should be given, or flesh of the vulture, the owl, or the blue jay, properly dressed, telling the patient that the flesh is that of the peacock.* 147

The flesh of the crow should be given, telling the patient that it is that of the francoline partridge.

The flesh of snakes also should be given, telling the patient that it is that of the eel.

Fried earth-worms may be given, telling the patient that they are entrails of fishes. 148

The flesh of jackals of the variety called 'Lopāka,' of fat Nakulas (mungoose), of cats, and of young jackals, well-cooked, should be given, telling the patient that it is the flesh of the hare that is placed before him.† 149

For increasing the flesh of the patient, the flesh of the lion, of the bear, of the hyena, of the tiger, and other carnivorous animals, should be given, telling the patient that it is the flesh of the deer. 150

For increasing the patient's flesh the physician should also give the flesh of the elephant, the rhinoceros, and the horse, cooking it with spices, and telling the patient that it is the flesh of the buffalo. 151

* 'Gridhra' and not 'Godhā' is the true reading. The fact is, the flesh of the vulture may be repulsive. Hence, the physician, while giving it, should say that it is the flesh of the peacock.—T.

† 'Lopāka' is a variety of jackals, small in size. 'Sthula-Nakula'—fat Nakula—may mean also the animal called 'Bhāma' in Bengal.—T.

The flesh of those animals which live on flesh, is regarded as the foremost of flesh-increasing diet.

The flesh of deer and of birds is especially beneficial in consequence of its being keen, hot, and light. 152

Those kinds of meat that are disagreeable in consequence of the patient being unaccustomed to them, should be given under such names as may enable him to take them with ease. 153

For if the patient comes to know the truth, he will not take them on account of their repulsiveness; or, if he takes them, he is sure to throw them out. Hence the flesh of these animals should be given, after cooking them properly, telling the patient that they are flesh of some other animal which he will not regard as an abomination. 154

The flesh of the peacock, or the francoline partridge, the hen, the goose, the boar, the camel, the ass, the cow, or the buffalo, is the foremost of all varieties of flesh that add flesh to a wasted patient 155

In the lesson on Food and Drink (*vide* Lesson XXVII, Sutra sthāna, *ante*, p. 340), eight sources have been indicated of meat (that is edible). The physician possessed of learning should, after due consideration, give unto a person afflicted with phthisis the flesh that is proper for him. 156

Of the eight kinds, those called 'Prasaha,' 'Bhuçaya,' 'Anupa,' 'Bārija,' and 'Bāricharin,' should be given for food, in proper measure, to a phthisical patient in whom the wind predominates. 157

As regards those animals and birds that are called 'Pratuda,' and 'Vishkira,' and 'Dhanwaja,' their flesh should be given unto such phthisical patients in whose constitutions phlegm and bile predominate.* 158

* 'Prasahas' are animals which seize their food suddenly and forcibly, as lions, tigers, &c.

'Bhuçayas' are those that live in holes.

'Anupas' are those that live in marshy regions.

'Bārijas' are those that live in water.

'Bāricharas' are those that live and move on the surface of water.

'Pratudas' are those that peck at their food.

'Vishkiras' are those animals or birds which scatter dunghills, &c., with their claws, for finding their food.

'Dhanwajas' include all amphibious animals.—T.

Duly cooked, made agreeable and soft, and with flavour and relish added by proper means, these diverse kinds of flesh should be given to the patient to eat. 159

Of a person that takes only flesh for his food, and 'Mādhwika' wine for drink, that has his passions under control, and that has a mind which is pleased with the possession of few things, the phthisis does not remain long in his body. 160

Phthisis cannot long retain hold of a person who is in the habit of drinking the barm of 'Vārūni' wine, who is accustomed to the outward cleansing of his body, and who never suppresses the urgings of nature. 161

After taking the kinds of flesh (mentioned above), the patient should take these for drink, *viz.*, the liquors named 'Prasannā,' 'Vārūni,' 'Çidhā,' 'Arishta,' 'Asava,' and 'Madhu,' in measures that are assimilable.* 162

In consequence of their keenness, heating virtues, purity, and subtilty, wines, acting upon the mouths of ducts, speedily open them. In consequence of the mouths of the ducts being (thus opened, the seven 'dhātus' (juice, blood, flesh, bones, marrow, semen, and *ojas*), grow. In consequence, again, of the growth of the 'dhātus,' phthisis becomes soon alleviated. 163

With the decoction of the flesh of such animals as live upon flesh, *ghee* should be boiled. Such *ghee* acts as an alleviative of phthisis.

Ghee boiled with milk ten times its own measure, and mixed with honey, alleviates phthisis.

Ghee boiled with the paste of such drugs as are included in the group called 'Madhuraka,' as also with the decoction of the ten roots, and mixed with milk and meat-juice, is the foremost of all alleviatives of phthisis. 164-165

Ghee, cooked with Pippali (*Piper longum*), Pippalimula (roots of *Piper longum*), Chavya (*Chavica officinarum*), Chitraka (*Plumbago Zeylanica*), Nāgara (dry ginger), the ashes of barley spikes, and milk, is regarded as a corrective of (obstructed) ducts. 166

Ghee cooked with Rāsnā (*Vanda Roxburghii*), Balā (*Sida cordifolia*), Gokshuraka (*Tribulus terrestris*), Sthirā (*Hedysarum Gange-*

* 'Prasannā,' &c., are different kinds of wines.—T.

ticum), and Varshābhu (otherwise called Punarnavā, *i. e.*, *Boerhavia diffusa*), and the paste of Jivanti (*Cælogyne ovalis*) and Pippali (*Piper longum*), and milk, conquers pththisis. 167

Or, the patient should drink, in proper measure, these *ghees* thus cooked with the kinds of flesh mentioned above, mixing them with the gruel of barley, or lick them, mixing them with honey, or eat them with his meals.* 168

Even thus is laid down the course of food and drink in respect of a person who is wasting away under an attack of pththisis.

The course of treatment that should be adopted in respect of external applications, are now being laid down. 169

The patient should, after his body has been well-rubbed with oil, be bathed in a tub filled with *ghee*, milk, and water, for opening the obstructed mouths of the ducts, as also for imparting to him strength and growth.† 170

When the patient rises from the tub, he should be made to sit at his ease, and his body should be rubbed with oils and *ghees* of different kinds mixed together. The person who rubs him should do so with gentle and wet hands.

He should also be gently rubbed with the following pulv.‡ 171

Jivanti (*Cælogyne ovalis*), Çataviryā (*Panicum dactylon*), Vikasā (otherwise called Manjishthā, *i. e.*, *Rubia cordifolia*), Punarnavā (*Boerhavia diffusa*), Aḡwagandhā (*Physalis flexuosa*), Apāmārga (*Achyranthes aspera*), Tarkāri (*Æschynomene sesban*),§ Madhuka (liquorice), Balā (*Sida cordifolia*), 172

Vidāri (*Batatus paniculatus*), mustard seeds, Kushtha (*Aplotaxis auriculata*), rice-grains, Atasiphala (linseeds), Māsha (seeds of *Phaseolus Roxburghii*), sesame seeds, and the fruit of Vilwa (*Ægle Marmelos*)

These should be pounded together. 173

* The patient is directed to take the *ghees* mentioned, in three different ways : 1. mixing them with gruel of barley ; 2. mixing them with honey ; and 3. along with his meals.—T.

† ‘Avagāhayet’ implies that the patient’s body should be wholly immersed in the tub.—T.

‡ ‘Mridniyāt’ is rubbing. ‘Utsādana’ implies cleaning. What is said here is that mixed oils and *ghees* should be used for rubbing the patient’s person. The pulv mentioned in the next verse should be rubbed on the body for cleansing it of all filth.—T.

§ ‘Tarkāri’ is otherwise called ‘Jayanti.’ In Bengal, it is known by the name of ‘Dhanche.’—T.

Add flour of barley, of twice the measure (of the powder thus obtained).

Add curds mixed with honey.

The compound thus formed should be used as an 'utsādana.' It is capable of bringing about growth, complexion, and strength.* 174

The patient may also be rubbed with the paste of white mustard seeds, or with emollients made of the paste of sweet-scented drugs.

He should then be bathed in water boiled with the drugs belonging to the 'Jivanya' group and made agreeable to the body according to the requirements of the season.† 175

After the bath he should be smeared with fragrant unguents and decked with floral wreaths and good robes and ornaments. He should then touch the (usual) auspicious articles (such as kine, gems, &c.), and worship the deities along with the physician himself and Brāhmanas. 176

He should then eat and drink such food and drink as are endued with agreeable colour, taste, and touch, and as are possessed of delicious scent, as are agreeable, mixed with things that are agreeable, as are beneficial, and as are productive of happiness. 177

The rice which is beneficial for persons afflicted with phthisis should be a year old ; well cooked ; light of digestion yet not devoid of strength-giving substance ; possessed of agreeable taste and good scent ; and capable of imparting cheerfulness.‡ 178

For the increase of strength and flesh, that diet should be given to a person afflicted with phthisis which has been laid down in the lesson on the treatment of persons weakened by wounds and sores. 179

Verily, this prince of diseases is allayed by oils and *ghees* and powders for rubbing the body with, by bathing, dipping, and washing the body (in or with water prepared according to directions), by enemata, by milk and *ghee* (prepared according to the instructions laid down), by meat and meat-juice mixed with rice, by agreeable wines, by enjoyment of agreeable perfumes, by baths in water agree-

* 'Utsādanas' are powders used for rubbing the body with.—T.

† Drugs that promote longevity are called 'Jivaniya.'

If the season is winter, the water should be used while lukewarm ; if it is summer, it should be used when cooled.—T.

‡ This verse is incorrectly and differently read in many of the printed texts.—T.

able to the season, by robes untorn and agreeable, by sight of friendly and beautiful women, by songs and instrumental music delightful to the ear, by giving everything that contributes to make the patient cheerful, by consolatory and soothing speeches, by constant service of superiors and seniors, by practice of Brahmacharyya, by practice of gifts and penances, by worship of the deities, by truthfulness of speech, by good conduct, by auspicious rites and touch of auspicious articles, by abstention from injuring others, and by adoring physicians and Brāhmanas.¹⁸⁰⁻¹⁸⁴

Desirous of cure, a person afflicted with phthisis should also perform that sacrifice and those religious rites which are laid down in the Vedas. By performance of these, this disease was in former times conquered.* ¹⁸⁵

(Here are two verses containing a summary).

In this lesson on the treatment of 'Rāja-Yakshmā' (phthisis), the first appearance of the disease, its causes, its premonitory indications, the group of (developed) symptoms it manifests, the medicines in brief as also in detail, the designations by which it is known, the subsidiary causes, incurability, curability, and difficulty of cure,—these have all been compiled and expounded.

Thus ends Lesson Eight, called Treatment of 'Rāja-Yakshmā,' in the Division called Chikitsita, of the treatise of Agniveṣa as revised by Charaka.

* This refers to the case of Chandramas, the diety of the moon.—T.

LESSON IX.

THE TREATMENT OF INSANITY.*

We shall now expound the Lesson on Insanity.

Thus said the illustrious son of Atri.

Punarvasu, who was the abode of intelligence, memory, knowledge, and penances, and who was the refuge of all living creatures, declared unto Agniveṣa, asked (by him) at the proper time, the causes, symptoms, and medicines of Insanity. ¹

Food that consists of hostile or inharmonious ingredients, or ingredients that are vitiated, or that are impure (tainted), attacks on the deities, Brāhmanas, and seniors, mental shocks caused by fear and joy, and abnormal efforts, are the causes of Insanity. ²

Of a person of weak mind, the faults (*viz.*, wind, bile, and phlegm), vitiated by these (causes), vitiating the heart which is the abode of intelligence, and overwhelming the ducts that convey impressions (from the senses) to the mind, quickly stupefy the mind.† ³

A clouded or confused understanding, restlessness of mind, anxious glances, restlessness of manner, indistinct articulation, and emptiness of the chest, are the general symptoms of Insanity. ⁴

Of bedimmed understanding, the person that is insane feels neither happiness nor misery. He becomes oblivious of conduct and duty. Peace of mind is not his.

Destitute of memory and understanding and consciousness, the mind of the person afflicted with Insanity wanders hither and thither.‡ ⁵

Disorder of the understanding, the mind, and the memory, is called Insanity. Insanity is either accidental or constitutional.

The causes which produce Insanity are of five kinds. I shall now expound the symptoms and the treatment of this disease. ⁶

* In many of the Bengal texts, this Lesson occurs as the fourteenth. In Gangādhara's text, it is numbered as the ninth.—T.

† The words 'sattwa', 'hridaya', and 'chetas' probably imply the same thing, *viz.*, the mind. 'Manovahaçratāngsi' mean the ducts or nerves which convey impressions from the senses to the mind.—T.

‡ The correct reading is 'bhramatyasya' and not 'bhrahmatyayam.' Gangādhara adheres to the incorrect reading and takes 'bhramati' as standing for the causal form.—T.

Dry, scanty, and cold food, purging and vomiting, loss of the constituent elements (of the body), and fasts, greatly increase the wind. The increased wind vitiates the heart already affected by anxious thoughts, and then destroys the understanding and the memory speedily. 7

Laughter and smile and dancing and singing and speech on inappropriate occasions, and motions and gestures, and crying, and roughness and leanness of the body and reddishness of the complexion, are the symptoms of Insanity born of (excited) wind. This form of Insanity gains force when digestion has taken place of food taken by the patient. 8

The force of accumulated bile, aggravated by food that causes indigestion, that is pungent, or sour, or productive of a burning sensation, or hot, occupies the heart and speedily causes a fierce form of Insanity in a person who has no control over his mind. 9

• Impatience, fury, nudity (*i. e.*, abandonment of cloth), wrathful abuse of others, running away, heat of body, rage, desire for cool food and drink, and a yellow complexion,—these are the symptoms of Insanity caused by (excited) bile. 10

Phlegm accompanied by bile, increasing in the chest in consequence of gorging the stomach with rich food (such as milk and curds, &c.) and of absence of proper exercise, begets this disease by first afflicting the understanding and the memory, and stupefying the mind. 11

Aversion to loquacity, disgust for food, fondness for women and privacy, excessive sleep, vomiting, discharge of salivary secretions, accession of strength after meals, and whiteness of nails and the rest, manifest themselves in Insanity born of (excited) phlegm.* 12

That Insanity which is born of all the three faults (excited together) becomes terrible.

In it the presence of may be detected of all the causes (laid down above) combined together.

It puts forth also the symptoms combined together of the separate varieties.

* 'Nails and the rest' imply eyes, urine, fæces, and the whole body, as explained by the commentators.—T.

Such Insanity, in which the ordinances about treatment become hostile to one another, should never be taken up for treatment.* 13

The humiliation (by words or acts) of the deities, the Rishis, the Gandharvas, the Piçāchas, the Yakshas, the Rākshas, and the Pitris, is the cause of Insanity that is Accidental.

Breaches also, arising from hypocrisy and falsehood, of religious observances and vows, as also the (evil) acts of a former life, are causes of this form of the disease. 14

He who becomes endued with speech, prowess, energy, exertion, knowledge of Self, conversance with the Scriptures and the arts, and strength, that are all superhuman, and he whose outbreaks of Insanity are uncertain and irregular, is said to be afflicted with Insanity that is born of the action of superhuman beings. 15

Without vitiating the body of the person, the deities and the others, in consequence of the energy of their own attributes, quickly and invisibly enter it, like the image or the rays of the sun entering a mirror or the gem called Suryyakānta.† 16

As regards this form of Insanity, the time of the attack by the deities and the others, as also the premonitory symptoms, have been laid down in the Division called Nidāna.

Hear now, separately, what the symptoms are of this form of Insanity, what the times are of its outbreak, and who the persons are that are liable to it,‡ 17

These are as follow :—

An amiable appearance, a gravity of deportment, incapability of being humiliated or defeated by any one, absence of wrath, sleeplessness, absence of desire for food and drink, scantiness of perspiration, urine, stools, and speech, fragrance of body, and a face like a full-

* Insanity born of the excitement of all the three faults is a very severe form of the disease. It should not be taken up for treatment simply because in the attempt to conquer one fault, another or the two others may be more provoked.—T.

† The image of an object placed before a mirror quickly and invisibly enters it. So also the light of the sun quickly and invisibly enters the gem called Suryyakānta. The deities and the other superhuman beings enter the human body in the same way. Suryyakānta means a crystal or a lens. It also means a gem of fabulous properties.—T.

‡ 'Surādyaih', or, as some texts read, 'Surādibhīh', is connected with 'āyātakālah' or 'āghātakālah'.—T.

blown lotus,—these are the indications of Insanity caused by the action of the deities. 18

Food and movements and deportment conformable to the curses, incantations, and the will-force of superiors, seniors in age, persons crowned with success of penances, and Rishiss, should be regarded as indications of Insanity caused by the action of superiors and the rest.* 19

One who is of cheerless sight, who does not look at others, who is sleepy, whose articulation is indistinct, who has no desire for food and drink, who feels a disgust for food and drink, and whose digestion has been destroyed, should be known as afflicted with Insanity caused by the action of Pitris. 20

One who is fierce, full of courage, keen, grave, incapable of defeat or humiliation, and fond of musical instruments and dancing and singing and eating and drinking and bathing and garlands, and the scent of incense, and who takes pleasure in red garments and sacrificial acts and humorous speech, and agreeable perfumes, should be known as afflicted with Insanity caused by the action of Gandharvas. 21

One who frequently sleeps and cries and laughs, who takes pleasure in dancing and singing and instrumental music and reading and conversation, and food and drink and bathing and garlands and the scent of incense, whose eyes are red, who speaks ill of the twice-born ones and physicians, and who gives out secrets, should be regarded as afflicted with Insanity caused by the action of Yakshas 22

One who is sleepless, who has repugnance for food and drink, who goes without sustenance, who is endued with immeasurable

* The original is extremely terse. I have tried to give as literal a version as possible. The sense seems to be this : there are certain forms of Insanity in which the food, movements, and deportment of the person conform to the curses denounced, or the incantations performed, or the will-force directed by superiors, seniors, &c., of course, the nature of the curse denounced should be known. Thus, a superior or a senior curses one, saying,—Be thou a Rākshasa !—Forthwith, the food, movements, and deportment of the person become like those of a Rākshasa. Or, a superior or a senior performs certain incantations with the desire of reducing a person to sheer idiocy. Forthwith, the food, &c. Of that person resemble those of an idiot. Or, a superior or a senior directs his will-force with the purpose of making a man swerve from the path of rectitude. Forthwith the kind of change desired comes over the man. In all these instances, the Insanity should be regarded as caused by the curse, or the incantations, or the will-force of superiors and seniors, &c.—T.

strength, and who is fond of weapons, blood, flesh, and red garlands, and who rebukes others furiously, should be regarded as afflicted with Insanity caused by the action of Rākshasas. 23

One who is fond of loud laughter, who always speaks untruths, who expresses hate and contempt for the deities, learned Brāhmanas, and physicians, who utters hymns and Vedic *mantras* and quotes illustrations from the Scriptures, and who afflicts his own body with wooden sticks and other appliances, should be known as suffering from Insanity caused by the action of Brahma-Rākshasas. 24

One who is of a troubled mind, who dances and sings and laughs at places (or occasions) unsuited to those acts, who talks both coherently and incoherently, who takes a pleasure in ascending dangerous heights and hill-tops and walking along filthy paths and treading upon dirty rags and heaps of grass or straw, whose complexion is not uniform (that is, who has discoloured patches on his body), and whose voice is dry and harsh, who remains naked, who runs hither and thither restlessly, who is incapable of remaining in one spot, who always speaks of his own griefs, and whose memory is lost, should be known as afflicted with Insanity caused by the action of Piçāchas.* 25

In this connection it should be stated that a person whose practices are pure and who is conversant with penances and the study of the Vedas, is generally assailed by the deities on the first or the thirteenth day of the lighted fortnight. 26

One who cleans oneself by baths, whose practices are pure, and who is fond of solitude, who is well-versed in the Scriptures on piety and duty, as also the Vedas and poetry, is generally assailed by Rishis on the sixth or the ninth day of the lighted fortnight. 27

One who serves with devotion the deities and his parents and preceptors and seniors and those who are crowned with success of penances, and professors (of different branches of learning), is generally assailed by Pitris on the tenth day of the dark fortnight or the day of the new moon. 28

One who is fond of hymns, songs, and instrumental music, who takes delight in associating with other peoples' wives and using

* Gangādhara reads this differently. I think his text is not correct.—T.

perfumes and floral wreaths, and who practises purity of conduct, is generally assailed by Gandharvas on the twelfth or the fourteenth lunar day. 29

One who is endowed with a good mind, as also with complexion and beauty of person and pride of deportment and courage, who uses floral garlands and fragrant unguents, who is possessed of humour, and who is loud-speeched, is generally assailed by Yakshas on the seventh or the eleventh day of the lighted fortnight. 30

One who takes pleasure in the study of the Vedas, in the practice of penances, of religious observances, of fasts, and of vows, and in the worship of the deities, ascetics, and seniors, who has fallen away from purity, who may or may not be a Brāhmana (by birth) but who is an utterer of Brahma (Vedic texts), who regards himself to be a person of great courage, and who delights to pass his time in the temples of deities and to sport in (holy) waters, is generally assailed by Brahma-Rākshasas on the fifth day of the lighted fortnight or on the day of the full moon. 31

Rakshas and Piçāchas, beholding an opportunity, generally assail a person who is of weak mind, who is vile and wicked, who is under the government of his wife, and who is characterised by cupidity, on the second, or the third, or the eighth day of the moon.

'Grahas' (or super-human causes of calamitous afflictions) are innumerable. Only eight of them that are well known have thus been mentioned. 32

Amongst all these varieties of 'Insanity', that one in which a person uplifting his hands, and giving way to an accession of wrath, unconsciously strikes either himself or others, should be known to be incurable.*

So also one who is always in tears, from whose genital organ bloody discharges take place, whose tongue has sores (in consequence of his own bites), from whose nose also discharges take place of fetid matter, who regards all his vital parts as torn or pierced, who disregards the words of others, who always utters cries and groans, who cannot be kept under control, who is always afflicted with thirst, whose body emits a fetid smell, and who wishes to injure

* Gangādhara reads 'niḥṅankam,' meaning fearlessly, for 'nihsanjam,' meaning unconsciously.—T.

others, should be regarded as one whose treatment should not be taken up.* 33

The physician, understanding that one whose Insanity is characterised by the desire of enjoyment, as also one whose Insanity is characterised by the desire of worship, has caught the disease through incantations or curses, should treat him agreeably to the ordinances (laid down) about *mantras* and medicines, along with suitable offerings and sacrifices.† 34

Here, of the two varieties of Insanity, *viz*, Constitutional and Accidental, the ordinances in respect of treatment, we shall presently expound, in brief as well as in detail. 35

In Insanity caused by (excitement of) the wind, the physician capable of discrimination should, at the outset, administer oily drinks.

When the passage of the wind is obstructed (by bile and phlegm), mild correctives, mixed with oils, should be administered. 36

In Insanity caused by excited phlegm and bile, the patient should first be treated with oils and the usual methods for inducing perspiration, and then emetics and purgatives should be administered (respectively).

After the system has been corrected (by these methods), light, digestible diet (such as *manda*, *vilepi*, *peyā*, &c.,) should be prescribed.‡ 37

After this, enemata of both dry and the oily varieties, as also cerebral purgatives, should be administered, according to the fault that is excited.

* Many differences of reading occur in the printed texts. For 'Durvarna,' which is evidently incorrect, Gangādhara has 'Durvaçyah'.—T.

† Two classes of persons are indicated by the first word in this aphorism : 1. One whose insanity is characterised by 'ratikāma' or the desire for enjoyment (particularly, sexual enjoyment); and 2. one whose insanity is characterised by the desire for worshipping the deities. Gangādhara explains the sense wrongly. He takes 'ratikāmonmādin' to mean one whose insanity has been brought about by some superhuman being entering his body from desire of enjoyment. Yakshas and Rakshas, it is said, enter the persons of kings from a desire of enjoyment. This is certainly far-fetched. Possessed of superhuman puissance, these beings would not care for the enjoyments of man.—T.

‡ In insanity caused by excited phlegm, emetics, while in that caused by bile, purgatives, should be administered. In both cases, oils and the methods of causing perspiration should be prescribed. In both cases also, 'samsarjjana' or light, digestible diet is prescribable.—T.

The same should be repeated frequently.* 38

When the chest, the senses, the head, and the stomach (including the intestines) have been cleared by emetics and the rest, the mind of the patient becomes clear and he regains consciousness and memory. 39

Of one whose system has been duly corrected by the administration of emetics and the rest, if deviation be still noticeable from the correct standard of conduct, snuffs and collyria of keen virtues are beneficial. Chastisement that is capable of afflicting the mind, the understanding, and the body, is also beneficial. 40

One who is susceptible of being taught should (instead of being struck or belaboured) be bound with strong cords of hemp without causing him pain, and confined in a dark chamber from which sticks or pieces of wood as also brickbats and stones have been removed.† 41

Chastisement, affrighting, presents, comforting, gladdening, terrorising, and excitement of wonder,—these are means which, by causing the aberrations to be dispelled, bring back the mind to its normal state.‡ 42

The application of plasters, of unguents and emollients, the use of oils for rubbing the body with, inhalation of smoke, and drinking of (medicated) *ghees*, should be resorted to as these are capable of awakening the mind, the understanding, the memory, and consciousness. 43

The ordinances about the drinking of *ghee*, and those about the use of *mantras*, for Insanity brought about by accidental causes, have now been expounded. Hear now what the well-tried combinations are (of drugs) for the cure of this disease. 44

Hingu (assafœtida), Sauvarchala salt, and Vyosha (otherwise called Trikatu, *i. e.*, the three pungents, *viz.*, dry ginger, *Piper longum*, and black pepper) : 2 palas of each of these should be taken.

* The direction about repetition has reference to emetics, purgatives, enemata, and cerebral purgatives. Of course, in excitement of wind, oily enemata, in excitement of phlegm, dry enemata, are prescribable.—T.

† The correct reading is 'Vinaye' and not 'Vinayet'. Also 'Kāshthādyaih' is wrong; the locative form is correct.—T.

‡ 'Trāsanam' is explained by the commentators as exciting the fears of the patient by naming magistrates and officers of the peace. By 'bhayam' is meant the excitement of fear by producing before the patient snakes and tigers, &c. The distinction is certainly fanciful.—T.

One Aḍhaka of *ghee* should be taken, to which should be added four times as much cow's urine.

The former should be boiled with the latter. This medicine is a good curative of Insanity. 45

KALYANA GHRITA.

Viṣāla (*Cucumis colocynthis*), Triphalā (the three myrobalans, *viz.*, chebulic, emblic, and belleric), Kaunti (otherwise called Renukā or Harenukā, *i. e.*, *Piper aurantiacum*), Devadāru (*Pinus deodara*), Elavālukā (a red powder of this name), Sthirā (*Hedysarum Gangeticum*), Anantā (*Asclepias pseudosarsa*), the two varieties of Rajani (*i. e.*, *Curcuma longa*, and *Berberis Asiatica*), the two varieties of Ḍārivā (*Echites frutescens*), Nata (otherwise called Tagarapādikā, *i. e.*, *Tabernæmontana coronaria*), Nilotpala (*Nymphaea stellata*), Elā (*Elettaria cardamomum*), Manjisthā (*Rubia cordifolia*), Danti (*Croton polyandrum*), Dāḍima (*Punica granatum*), Keṣara (otherwise called Nāgakeṣara, *i. e.*, *Mesua ferrea*), Tāliṣapatra (*Pinus Webbiana*), Vrihati (*Solanum Indicum*), fresh flowers of Mālati (*Echites caryophyllata*), 46-47

Viṣāṅga (*Embelia ribes*), Prisniparni (*Doodia logopodioides*), Kushtha (*Aplotaxis auriculata*), Chandana (*Pterocarpus Santalinus*), and Padmaka (a fragrant wood of that name, occurring in Malwa and Southern India).

With the paste, of the measure of a 'Karsha,' of each of these eight and twenty drugs, a 'prastha' of *ghee* should be boiled in water of four times its measure.*

This *ghee* is beneficial for epilepsy, fever, bronchites, asthma, loss of appetite or weakness of the digestive fire, phthisis, leprosy, catarrh in the nose, tertian and quartan fevers, nausea and vomiting, piles, difficulty of micturition, patients afflicted with erysepelas, itches, chlorosis, Insanity, poisons, gonorrhœa, persons afflicted by evil spirits, those who having lost the power of speech only stutter and lisp, persons in swoons, and women that are sterile. It is a highly commendable medicine. It increases the period of life and imparts

* A prastha of *ghee* (obtained from cow's milk) is equal to 2 seers. When the direction occurs of its being boiled in water of four times its measure, the quantity of water should be doubled. Hence 16 seers of water are indicated.—T.

strength. It removes the effects of inauspicious conditions and of sin. It drives away Rākshasas (if they possess a person). It removes the effects of evil planetary and astral conjunctions.

This *ghee* is called 'Kalyānaka.' It is the foremost of all medicines administered in the rite called 'Pumsavana.*' 48-52

Even this is the composition of 'Kalyāna Ghrita.'

Taking one and twenty of these drugs beginning with Sthirā (otherwise called Ḥalāparni, *i. e.*, *Hedysarum Gangeticum*), (out of the eight and twenty named above), boil them in water.

With the decoction so obtained, to which should be added the milk, four times its measure, of a cow that has calved only once, *ghee* should be cooked.† 53

Into the *ghee* so cooked should be thrown the paste of these (eight) taken in equal measures, *viz.*, Virā (otherwise called Prisniparni, *i. e.*, *Doodia logopodioides*), the two Māshas (*viz.*, Māshaparni, *i. e.*, *Glycine debilis*, and Mudgaparni, *i. e.*, *Phaseolus trilobus*), Kākoli (a root of the onion tribe brought from Nepal), Swayamguptā (*Mucuna pruriens*), Rishabhaka (not identified, its substitute being bambu manna), Riddhi (not identified, its substitute being Bālā, *i. e.*, *Pavonia odorata*), and Medā (not identified, its substitute being *Physalis flexuosa*).

The *ghee* thus prepared is called 'Mahā-kalyānaka.' It promotes nutrition and is especially alleviative of the excitement of all the three faults together. 54-55

Jatilā (otherwise called Jatāmānsi, *i. e.*, *Nardotachys Jatamansi*), Putanā (otherwise called Haritaki, *i. e.*, chebulic myrobalans), Keçi (otherwise called Bhutākeçi, *i. e.*, *Corydalis Govaniana*), Chārati (otherwise called Brāhmayashthikā, *i. e.*, *Siphonanthus Indica*),‡ Markatī (otherwise called Ḥukaçimbi or Atmaguptā, *i. e.*, *Mucuna pruriens*), Vachā (*Acorus calamus*), Trāyamāna (*Ficus heterophylla*), Jayā (otherwise called Jayanti, *i. e.*, *Sesbania aculeata*), Virā (otherwise called

* An important rite performed when the first signs of conception become noticeable.—T

† Gangādhara explains the measures thus : the measures should be equal of each of the one and twenty drugs, making in the aggregate 8 seers. The paste should be boiled in water of the measure of 64 seers. The water should be boiled down to 16 seers. To this should be added milk of the measure of 16 seers, the measure of *ghee* being 4 seers.—T.

‡ The name 'Chārati' stands for many plants. It is extremely difficult to understand what particular plant is meant by it here. Gangādhara gives the names of *all* the plants that go by this name, without endeavouring to enlighten the reader.—T.

PART XLI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1906.

(The right of reproduction is reserved.)

Prisniparni, *i. e.*, *Doodia logopodioides*), Choraka (*Andropogon acicularis*), Katurohini (*Picrorrhiza Kurroa*), Kāyasthā (otherwise called Amlaka, *i. e.*, the fruits of *Phyllanthus Emblica*), Çukari (otherwise called Vārāhi, *i. e.*, an esculent root called Chāmār-ālu in Bengali), Cchatrā (otherwise called Madhurikā, *i. e.*, fennel seeds), Aticchatrā (otherwise called Çatāpushpā, *i. e.*, *Pucedanum Sowa* or dill seeds), Palankashā (otherwise called Gokshuraka, *i. e.*, *Tribulus terrestris*), Mahāpurushadantā (otherwise called Çatamuli, *i. e.*, *Asparagus racemosus*), Vayasthā (otherwise called Vibhitaka, *i. e.*, *Terminalia Bellerica*), the two Nākulis (otherwise called Rāsna, *i. e.*, *Vanda Roxburghii*, and Gandha-Rāsna or the scented variety of the same), Katambharā (otherwise called Gandha-bhāduliā, *i. e.*, *Pædria fætida*), Vrischikāli (*Tragia involucrata*), and Sthirā (*Hedysarum Gangeticum*) :

Ghee boiled with these is alleviative of quartan fever, Insanity, the influence of evil spirits, and epilepsy. This *ghee* is called Mahāpaiçāchika and is regarded as equal to 'Amrita' or nectar itself. It strengthens the memory and the understanding, and promotes the growth of children. 56-58

Even this is the composition of 'Mahāpaiçāchika Ghrita.'

Take a hundred Laçunas (garlics), thirty chebulic myrobalans (without their seeds), a 'pala' of Tryushana (*i. e.*, dry ginger, the fruits of *Piper longum*, and black pepper), the ashes of cow-skin, of the measure of sixteen palas, and sixteen seers of cow's milk and cow's urine. One prastha of old *ghee*, cooked with these, should be administered (in Insanity).

To it, however, when cooled, should be added a pala of the pulv of assafoetida, and a Mānikā of honey.*

This *ghee*, administered as drink, ointment, and snuff, quickly cures Insanity that is born of vitiated faults or that is accidental, as also remittent fever, and epilepsy. 59-61

* In practice, one prastha, which is equal to 2 seers of *ghee*, is doubled; *i. e.*, 4 seers of *ghee* are taken. So also two ādhakas of cow's milk and urine are taken, equivalent to 16 seers of milk and 16 seers of urine. A mānikā of honey, being doubled, is equal to 16 palas.—T,

Even this is the composition of 'Laṣuṇādyā Ghrita.'

Of fresh or uninjured Laṣuṇas (garlics), divested of husk, take half a Tulā (equal, that is, to 50 'palas' or six seers and a quarter).

Of the ten roots take half this measure (*i. e.*, 25 palas). These should be boiled in 2 āḍhakas of water (equal to 16 seers),* 62

When a fourth of it only remains in the vessel, it should be taken down.

To it should then be added a prastha of *ghee* (this is doubled in practice). The same measure of the expressed juice of garlics also is to be added.

Half that measure should next be added of the expressed juice of each of these, *viz.*, Kola (*Zizyphus jujuba*), Mulaka (garden radish), Vrikshāmla (*Zingiber cassumunar*),† Mātulunga (*Citrus medica*), ginger, Dādimāmla (sour pomegranates), Surā (wine), whey, and sour Kānjika.

Boiling all these together, the paste of the following drugs should then be added, *viz.*, the triple fruits (*i. e.*, the three myrobalans), Dāru (otherwise called Devadāru, *i. e.*, *Pinus deodara*), Lavana (Saindhava salt), Vyosha (*i. e.*, the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), Dipyaka (otherwise called Vanayamāni, *i. e.*, *Cnidium diffusum*, syn. *Seseli Indicum*), Yamāni (*Ptychotis Ajowan*), Chavya (*Piper chaba*), assafoetida, and Amlavetasa (*Rumex vesicarius*). Half a pala of the paste of each of these should be the measure.

Having boiled all these together once more, the result will be a *ghee* that cures deep-seated pains, abdominal tumours, piles, and diseases of the stomach, abscesses, chlorosis, enlarged spleen, diseases of the genital organs of women, fever, and worms.

This medicine cures also all diseases born of wind and phlegm, and all kinds of Insanity. 63-66

* Double the quantity, *i. e.*, 32 seers, is taken in practice.—T.

† The name stands for many kinds of acid fruits, such as hog-plums, tamarind, the country sorrel, &c. Here, Gangādhara explains, it stands for Mahādā or Vanādraka.—T.

Even this is the composition of the second kind of 'Laṣunādya Ghrita.'

Ghee boiled with assafœtida, Hinguparni (*Balanites Roxburghii*), Kāyasthā (the fruits of *Phyllanthus Emblica*) and Vayasthā (chebulic myrobalans),

Or *ghee* boiled with chebulic myrobalans, assafœtida, and Choraka (*Andropogon acicularis*),
is beneficial in Insanity.

Or, old *ghee* boiled by itself, or *ghee* boiled with all these, should be given to the patient to drink.*

Administering a good dose unto the patient, he should be confined in a hole or a chamber.

In treating the Insane, the physician should, in especial, cause him to take old *ghee*. For old *ghee* is capable of checking all the three faults, and in consequence of its particular sanctity, it is capable of freeing the patient from the influence of evil spirits and astral conjunctions. 67-69

Old *ghee* becomes superior in respect of its virtues and effects in consequence of the place (and vessel) in which it is kept. Its taste becomes pungent and bitter.

Ghee that is ten years old becomes possessed of a keen scent. 70

That *ghee* which (in consequence of age) assumes the aspect of a solution of lac, becomes possessed of very cooling properties. It becomes capable of dispelling all kinds of evil spirits and astral influences.

Ghee that is older is regarded as highly sanctified. Such *ghee* is the foremost of purgatives. 71

There is nothing which *ghee* that is a hundred years old cannot

* 'Boiled with all these : ' it is difficult to understand what is meant by 'all these'. Gaṅgādhara thinks that 'all these' or 'those' (ebhih) has reference to the ingredients of Kalyāṇa-garita. This is a very far-fetched interpretation. It seems to me that the reading 'ebhih' is incorrect.—T.

effect. Such *ghee*, only seen, or touched, or smelt, dispels all calamities caused by evil spirits and malignant astral conjunctions.

Such *ghee* is especially beneficial to persons afflicted with epilepsy and Insanity. 72

If the physician fails to make the patient quiet by administering these medicines internally, he should then administer them in the form of collyria, unguents, plasters, and cerebral purgatives. 73

Sirisha (*Mimosa Sirissa*), liquorice, assafoetida, garlics, Tagara (*Tabernamontana coronaria*), Vachā (*Acorus calamus*), and Kustha (*Aplotaxis auriculata*), pounded together with the urine of the goat, form a cerebral purgative and collyrium (that are beneficial in Insanity). 74

Similarly, taking the following drugs, *viz.*, Vyosha (*i. e.*, the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), the two varieties of Haridrā (*i. e.*, *Curcuma longa*, and *Berberis Asiatica*), Manjishthā (*Rubia cordifolia*), assafoetida, mustard seeds, and the seeds of Sirisha (*Mimosa Sirissa*), and pounding them together with goat's urine, a cerebral purgative and collyrium will result that are very beneficial in Insanity, the afflictions caused by evil spirits and malignant astral conjunctions, and epilepsy. 75

Taking equal measures of Apāmārga (*Achyranthes aspera*), assafoetida, and Hingupatra (the leaves of *Balanites Roxburghii*), and adding black pepper of half the measure, and pounding them with the bile of the cow and the jackal, sticks may be prepared :

These sticks form an excellent collyrium for the eyes of those that are afflicted with epilepsy, and fever induced by Insanity caused by the action of evil spirits.

They form an excellent collyrium for also those men who are afflicted by evil spirits or by the deities. They may be applied also in diseases of the eye.* 76-77

Black pepper (reduced to pulv), macerated in the bile of the cow and the jackal, and kept exposed to the sun for a month, forms a

* The last line of 77 is read incorrectly in most editions. The correct reading is 'drig āmaye' and not 'gomaye'.—T.

collyrium that is beneficial to him whose vision is disordered or whose memory has been lost (in Insanity) through the influence of evil spirits or the action of vitiated faults.* 78

Siddhārthaka (white mustard seeds), Vachā (*Acorus calamus*), assafoetida, the two varieties of Karanja (*i. e.*, *Pongamia glabra* and *Guilandina Bonducella*), Devadāru (*Pinus deodara*), Manjishthā (*Rubia cordifolia*), the three myrobalans (*viz.*, Chebulic, Emblic, and Belleric), Aparājītā (*Clitoria Ternatea*) of the white variety), the bark of Katabhī (a variety of *Mimosa Sirissa* of small stature), the three acrids (*viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), Priyangu (*Aglaia Roxburghiana*), Sirisha (*Mimosa Sirissa*), Haridrā (*Curcuma longa*), and Dāruharidrā (*Berberis Asiatica*);

Taking all these in equal measures, pound them together in goat's urine.

This medicine is called 'Agada.'† It should be used as a drink, a collyrium, a cerebral purgative, a plaster, a bath, and an unguent.‡

This medicine cures epilepsy, the effects of poison in the system, Insanity, the effects Atharvan rites, inauspiciousness or the absence of prosperity, and fever.

It destroys all fear of evil spirits. Its operation is auspicious in the king's court.§

Ghee boiled with these drugs and cow's urine serves the same purposes. 79-82

If the person afflicted with Insanity suffers from constant secretions from the mouth, or inflammation of the schneiderian membrane (with loss of the sense of smell), these drugs should then be mixed with same fragrant substance, and after reducing them into a paste, sticks should be made for making the patient inhale their smoke.

* In this verse also, the correct reading is 'māsam' and not 'mānsam'.—T.

† 'Gada' means disease; hence 'agada' implies a curative of disease. As such, it is a synonym of medicine. The Commentators explain that 'Agada' here stands for the name of the medicine whose composition is explained.—T.

‡ Dissolving in a large quantity of water, it serves for a bath.—T.

§ *I. e.*, if any body goes to the court of the king with this medicine on his person, the king becomes propitious unto him and his object is gained.—T.

Or, he should be made to inhale the smoke of such sticks as have been mentioned among the methods of smoking that induce purging.

Or, he may be made to inhale the smoke of sticks made of the drugs mentioned above, beginning with *Chitoria Ternatea* of the white variety (and ending with *Berberis Asiatica*); or he may be made to inhale the smoke of sticks made of the above drugs (beginning with *Ternatea* of the white variety) and assafœtida. 83

In Insanity characterised by vitiated wind and phlegm, the application of fomentation, of collyrium, of snuff blown into the nose through a tube, and of cerebral purgatives, and the inhalation of smoke, are beneficial, with the aid of the following, *viz.*, the urine, the bile, the stools, the hair, the nails, and the skin of the porcupine, the owl, the cat, the jackal, the wolf, and the goat.

In Insanity characterised by excited bile, the following are beneficial, *viz.* *ghee* cooked with bitters, as also *ghee* cooked with the group of drugs called 'Jivaniya : also the oil called 'Misrak.' In such Insanity, food and drink that are cooling, sweet, and of mild virtues, are also beneficial. 84-86

The physician possessed of knowledge should let out blood by opening the veins at the line joining the temples with the hair of the head, in cases of violent Insanity as also in fever and epilepsy. 87

Gratifying the Insane with *ghee* and meat, the physician should place him at his ease in a chamber not exposed to the wind. He will come out, freed from loss of understanding and memory, and having regained his senses. 88

Or, some friend of his should console him with words that are fraught with Piety and Profit ; or, he should inform him of the loss of some beloved one, or show him some such object as is capable of exciting his wonder.* 89

Or, rubbing him with mustard oil and binding him with cords, he should be kept, face upwards, in a lying posture, exposed to the sun.

* Gangādhara explains the second line wrongly.—T.

Or, he should be touched with the (ripe) cods of *Mucuna pruriens*, hot iron, or sprinkled over with hot oils and water. 90

Or, striking him with whips and goads, and binding him strongly, he should be confined in a solitary chamber. By this, his deranged mind will be quickly restored to equanimity. 91

Or, he should be terrified by means of snakes deprived of fangs, or tame lions and elephants, or armed men. Or, his terror should be excited by the mention of robbers and enemies lying in wait for him. 92

Or, officers of the peace, binding him strongly and taking him out, frighten him with death, saying that the king had ordered it, and speaking fiercely to him all the while. 93

Verily, the fear of life is greater than the fear of bodily injury. By putting the patient into fear of his life, his mind which is wandering in multifarious directions becomes restored to a state of quietness. 94

That person whose mind has been afflicted in consequence of the loss of some beloved object, should be brought back to reason by sweetly spoken assurances about his acquisition of a similar object. 95

Those that have become insane through lust, or grief, or fear, or wrath, or joy, or envy, or cupidity, should be brought back to reason by the operation of opposite emotions. 96

Ascertaining the strength or weakness of habitat, age, food and drink and practices to which the patient is habituated, the fault that is excited, and the season (when treatment is begun), the physician should take up the treatment, agreeably to what has been laid down above, of Insanity caused by the action of evil spirits as also of the faults (*vis.*, wind, bile, and phlegm). 97

The physician possessed of intelligence should avoid keen collyria and the rest, as also all sorts of cruel acts in treating a person who has become insane through the action of a deity, a Rishi, a Pitri, or a Gandharva. 98

The drinking of *ghee* and the like, and such other mild courses of treatment should be adopted in the case of such a person. In the

case of such a patient, the following courses of treatment should be adopted, (*viz.*, worship of the deities, sacrifices and offerings to them), the recitation of *mantras*, the application of mild collyria, performance of religious rites as bring about an alleviation of calamities, the offer of oblations, performance of *Homa*, the silent recitation of sacred texts or names, propitiatory rites, observance of Vedic ordinances, and of ceremonies of expiation. 99-100

By worshipping every day, with concentrated attention, the Lord of all creatures, the Supreme Being possessed of great effulgence, the the Master of the Universe, one conquers the fear of (catching) Insanity. 101

By offering worship to the retainers, called 'Pramathas,' of Rudra, who wander over the earth, one becomes freed from diverse kinds of Insanity (brought about by the action of superhuman beings). 102

As regards those varieties of Insanity which are accidental, these may be alleviated by sacrificial offerings auspicious rites, *Homa* (libations on the sacred fire), wearing pearls, and gems,* practice of truth, penances, knowledge, gifts, observance of pious ordinances as also of vows, the worship of the deities, Guhyakas, learned Brāhmins, seniors and preceptors, and by well-tested *mantras* (sacred texts) and ordinances. 103-104

In consequence of their causes, as also the ingredients vitiated, being the same, the instructions that have been laid down in the treatment of epilepsy should be followed in (the treatment of) Insanity also. 105

He who abstains from fish and wine and lives upon food and drink that are beneficial, whose passions are under control, who is pure in body and mind, is regarded as one devoted to the quality of Goodness. Such a person is never attacked by Insanity that is born of the vitiated faults or that is Accidental. 106

Of one whose Insanity has been cured, the symptoms are a clear apprehension of all the objects of the senses, clearness of the mind,

* 'Gada,' disease; hence 'agada' is a general name for remedies of all kinds. Here it evidently refers to gems and stones.—T.

the understanding, and the soul, and the restoration, to their normal condition, of the several ingredients of the body. 107

(Here is a verse containing a summary.)

The foremost of physicians (*vis.*, Punarvasu of Atri's race) has explained in this Lesson the causes, the symptoms, and the treatment of Insanity that is born of vitiated faults as also that is Accidental.

Thus ends Lesson IX, called the Treatment of Insanity, in the Division called Chikitsita, of the treatise of Agniveṣa as revised by Charaka.



LESSON X.

We shall now expound the Lesson on the treatment of Epilepsy. Thus said the illustrious son of Atri. 1

Physicians conversant with medicine say that loss of memory is called 'Apsmāra' (epilepsy).*

In consequence of the disappearance of the mind and understanding, the patient enters into darkness and his movements also become horrid †

Of persons whose tranquillity has been disturbed by the faults being excited in a large measure, and who take baneful and impure food and drink, epilepsy sets in, when their quality of Goodness is destroyed by Passion and Darkness, when their heart is overwhelmed by faults, and when their minds are afflicted by anxiety, lust, fear, wrath, grief, care and the rest.‡ 2-3

Accumulated faults afflict the heart by means of the ducts (that have their roots in the heart).

The person thus afflicted is then tortured by his wandering mind, in consequence of which he loses consciousness. 4

Such a person sees forms that are unreal. He falls down and trembles (from head to foot).

His eyes and eyebrows become displaced; he secretes saliva, and tosses his arms and legs. 5

* 'Apa' is 'apagamanam' or loss; and 'smāra' is 'smriti' or memory. Hence, 'Apsmāra' literally means loss of memory. This disease agrees in its symptoms with what is called Epilepsy in Western Medical Science.—T.

† 'Samplava' is, literally, immersion or plunge. Hence, the idea is that of disappearance. 'Vibhatsa' is, literally, pitiable. Here it may be taken as equivalent to horrid.—T.

‡ 'Vahudoshā,' as explained by Gangādhara, refers to measure and *not* number, for of faults there are only three.

'Satwa' here means the quality of Goodness, as 'Rajas' and 'Tamas' imply the qualities of Passion and Darkness.

'Of men who are &c., epilepsy sets in' does not certainly agree with the English idiom, but I retain the exact form of the original.—T.

When the strength of the faults is spent, he awakes like one from sleep.

In consequence of the faults being excited separately or unitedly, this disease is of four kinds (*viz.*, 1. that born of excited wind ; 2. that born of bile, 3. that born of excited phlegm ; and 4. that born of all the three faults excited together), ⁶

In epilepsy born of excitement of the wind, the patient trembles, clashes his teeth, vomits froth, breathes hard, and sees dark and hideous forms.* ⁷

One that is afflicted with epilepsy born of excited bile, shows the following symptoms :

The froth on his mouth, his body, his face, his eyes, all become yellow. He sees forms that are yellow and red.

He feels thirsty, and sees everything covered with flames. ⁸

One that is afflicted with epilepsy born of excited phlegm shows the following symptoms :

The froth on his mouth, his body, his face, his eyes, all become white.

His body becomes cold and heavy, and his hair stands on end. He sees also forms that are white.

His attack does not last long. ⁹

When all these symptoms appear unitedly, the epilepsy should be regarded as born of all the three faults.

That epilepsy is incurable which appears in a person that is weak, or which is old. ¹⁰

The excited faults put forth their strength at intervals of twelve days, or a fortnight, or a month, or slightly sooner or later, for inducing epilepsy. ¹¹

The physician should, at the outset, seek to affect the awakening of the heart, the ducts, and the mind, overwhelmed by those faults,

* Gangādhara reads 'parushārūna krishnāni. 'This seems to be incorrect. 'Parushāni cha krishnāni,' is undoubtedly better.—T.

(of the patient), by means of violent operations as the administration of emetics and the rest. ¹²

Epilepsy born of excited wind should be treated with the aid of enemata largely; that born of excited bile should generally be treated with purgatives; and that born of excited phlegm should generally be treated with the aid of emetics. ¹³

Listen now to those combinations of drugs which are used as medicines for the cure of epilepsy of a person who has been well purified in all directions (by the administration of emetics, purgatives, and the rest), and who has been properly consoled (with hopes of cure).* ¹⁴

Take the expressed juice of cow-dung, sour curds, milk, and urine, in equal measures.

Ghee boiled with these cures epilepsy, anæmia, and fever.

One afflicted with these diseases should take this *ghee* which is called 'Panchagavya Ghrīta.' ¹⁵

Even this is the composition of "Panchagavya Ghrīta."

The two groups of five roots, the three myrobalans, the two Rajanis (*viz.*, *Curcuma longa* and *Berberis Asiatica*), the bark of *Holarhena antidysenterica*, *Echites scholaris*, *Achyranthes aspera*, *Indigofera tinctoria*, *Picrorrhiza Kurroa*, *Cassia fistula*, the roots of *Ficus glomerata*, *Aplotaxis auriculata*, and *Hedysarum Alhagi*:

Take 2 palas of each of these, and boil the compound in a drona (32 seers) of water, till a fourth of that measure (*viz.*, 8 seers) remains in the vessel.†

Into the decoction thus obtained, the pulv of the following should be thrown, *viz.*, Bhārgi (*Siphonanthus Indica*), Pāthā (*Cissampelos hernandifolia*), the three acrids (*viz.*, dry ginger, the fruits of *Piper*

* It is clear from this that the combinations of drugs mentioned below are not to be administered before the patient has been properly corrected by means of emetics and the rest. The patient should also be consoled with hopes of cure.—T.

† In practice, double the measure, *viz.*, 64 seers of water, are taken and boiled down to 16 seers.—T.

longum, and black pepper), Trivrit (*Convolvulus Turpethum*), Nichula (*Eugenia acutangula*), Çreyasi (otherwise called Gajapippali, *i. e.*, *Pothos officinalis*), Aðhaki (*Cajanus Indicus*), Murvā (*Sansevieria Zeylanica*), Danti (*Baliospermum montanum*, syn. *Croton polyandrum*), Bhunimba (otherwise called Cherayta, *i. e.*, *Agathotes Cherayta*), Chitraka (*Plumbago Zeylanica*), the two Sārivās (*viz.*, Shyāmālatā or *Echites frutescens* and Anantā or *Hemidesmus Indicus*), Rohisha (a sort of grass), Bhutika (otherwise called Gandhatrina, *i. e.*, *Andropogon schænanthus*), and Madayantikā (otherwise called Mallikā, or *Jasminium Sambac*).

The measure of the pulv of each of these should be 2 tolas. Having thrown these pulvs into the decoctions, a prastha of *ghee* should be boiled with it, adding thereto an equal measure of each of these, *viz.*, the expressed juice of coddung, acid curds, milk, and cow's urine.

Ghee that is thus prepared is called 'Mahā-Panchagavya Ghrita.' It is regarded as equal to *Amrita* itself. 16-20

It is beneficial, when administered day after day, in epilepsy, in Insanity,* in dropsical swellings, in abdominal tumours, in piles, in chlorosis, in anæmia, and in malignant jaundice,†

This medicine cures also all diseases caused by inauspiciousness and the influence of Rākshasas.

It cures also quartan fevers. 21-22

Old *ghee* boiled with the expressed juice of Brāhmi (*Gratiola monnierra*), Vachā (*Acorus Calamus*), Kushtha (*Applotoxis auriculata*), and Çankhapushpi (*Pladera decussata*, syn. *Canscora decussata*), conquers Insanity, the diseases brought about by inauspicious surroundings, and epilepsy. 23

Ghee boiled with Saindhava salt and assafœtida, and in the urine of the ox and the goat of four times the measure (of the *ghee*), cures epilepsy, heart-disease, and diseases caused by the action of malignant stars and planets. 24

* Gangādhara reads 'kshaye kāçe,' meaning 'in wasting phthisis.'—T.

† I adopt Gangādhara's reading, *viz.*, 'halimake' instead of 'bhagandhare' which means fistula in-ano.—T.

Ghee boiled with Vachā (*Acorus Calamus*), Sampāka (otherwise called Aragbadha or *Cassia fistula*), Kaitarya (*Myrica sapida*), Vayasthā (otherwise called Vibhitaki, or *Terminalia Bellerica*), assafoetida, and Choraka (*Andropogon aciculatus*), with (the exudation of) Palankashā (otherwise called Guggulu or *Balsamodendron Mukul*) thrown into it, cures epilepsy characterised by excitement of wind and phlegm. 25

A prastha of oil and a prastha of *ghee* should be cooked, with the drugs called Jivaniya, a pala of each of these being taken, in a drona of milk. This *ghee* is a well-trying medicine in curing epilepsy.* 26

In a Kangsa (8 seers) of milk and the juice of the sugarcane, and the juice, of eight times the measure, of Kāsmariya (*Gmelina arborea*), a prastha (2 seers) of *ghee* should be boiled, with a Kārshika (2 palas) of each of the drugs included in the group called Jivaniya.† 27

This *Ghee* conquers epilepsy born of wind and bile.

Ghee, boiled in the decoction of Kāṣa (*Saccharum spontaneum*), Vidāri (*Convolvulus paniculatus*), Ikshu (sugarcane), and Kuṣa (*Poa cynosuroides*), has the same virtues. 28

A prastha (2 seers) of *ghee* boiled, with the paste, of the measure of 2 palas, of liquorice, in a drona (32 seers) of the expressed juice of the fruits of Amlaka (*Phyllanthus Emblica*), constitutes a remedy for epilepsy born of (excited) bile. 29

Mustard oil boiled with goat's urine of four times its measure forms an excellent ointment (for rubbing the body with, in epilepsy)

Baths in cow's urine, and rubbing the body with cow-dung, are beneficial in epilepsy. 30

Mustard oil, boiled in the decoction of the bark of the following, viz., Katabhi (a variety of *Mimosa Sirissa* of smaller proportions), Nimba (*Melia Azadirachta*), Katwanga (otherwise called Syonāka or *Bignonia Indica*), Madhu-sigru (*Moringa Pterygosperma* of the red

* A 'prastha' is equal to 2 seers ; a 'drona' is equal to 32 seers.—T.

† In practice, the measure of milk and the juice of sugarcane taken is 16 seers. As regards the juice of *Gmelina arborea*, its measure being stated to be 8 times that of *ghee*, double that quantity, i. e., 32 seers, should be taken.—T.

variety), and in an equal measure of cow's urine, is spoken of highly as an ointment for rubbing the body with (in epilepsy). 31

Palankashā (otherwise called Guggula, or *Balsamodendron Mukul*), Vachā (*Acorus Calamus*), Pathyā (chebulic myrobalans), Vriçchikāli (*Tragia involucrata*), Arka (*Calatropis gigantea*), Sarshapa (mustard seeds of the white variety), Jatilā (otherwise called Jatāmānsi or *Nardostachys Jatamansi*), Putanā, (chebulic myrobalans),* Kaçi (*Corydalis Govaniana*), Lāngali (*Gloriosa superba*),† assafætida, Choraka (*Andropogon acicularis*). Laçuna (garlics), Atirasā (liquorice born in water), Chitrā (otherwise called Chitraka or *Plumbago Zeylanica*),‡ Kushtha (*Aplotaxis auriculata*), and as much of the dung of carnivorous birds as may be procurable :

Oil boiled with these drugs, in goat's urine of four times its measure, forms a collyrium that is capable of curing epilepsy.

With these drugs, again, the patient may be fumigated.

They form also an excellent plaster for persons afflicted with epilepsy. 32-34

Pippali (*Piper longum*), Saindhava salt, Çigru (*Moringa pterygosperma*), assafætida, the leaves of *Ferula assafætida*, Kākoli, mustard seeds, Kākanāsā (*Asclepias curassavica*), Kaitarya (*Myrica sapida*), (*Pterocarpus santalinus*), and the shoulders of a dog, the nails of a dog, and the ribs of a dog, should all be pounded together with the urine of the goat, when the constellation called Pushyā is ascendant.

The paste thus obtained forms a good plaster for epilepsy. 35-36

Sticks may also be made of it for fumigating the patient.

Apetarākshasi (otherwise called Krishna Tulsi, viz., the black variety of *Ocimum sanctum*), Kushtha (*Aplotaxis auriculata*), Putanā (otherwise called Haritaki, i. e., chebulic myrobalans), Keçi (otherwise called Bhutakeçi, i. e., *Corydalis Govaniana*), and Choraka (*Andropogon*

* Chebulic myrobalans have been mentioned once above. The second mention of the same implies that double the quantity should be taken.

† Some texts read 'Nākuli,' i. e., a variety of *Vanda Roxburghii*.

‡ Chitrā is taken by Gangādhara to mean Danti, i. e., *Croton polyandrum*. It stands sometimes for Manjishthā, i. e., *Rubia cordifolia*.—T.

aciculatus), pounded with (cow's) urine, form a paste that should be rubbed over the body of a person afflicted with epilepsy.

The patient may also be sprinkled over with the urine of the cow (with good results). 37

The dung of the bat, or the ashes of the goat's hair, or those of the hair on cows' tails, forms a good plaster for persons afflicted with epilepsy. 38

The urine of a 'Kapilā' cow is highly beneficial as a cerebral purgative for persons afflicted with epilepsy.

The urine of the dog, of the jackal, of the cat, and of the lion are also regarded as beneficial (when used in a similar way). 39

Bhārgi (*Siphonanthus Indica*), Vachā (*Acorus Calamus*), Nāgadanti (otherwise called Hastidanti, *i. e.*, *Heliotropium Indicum*),*

Çwetā (*Clitoria Ternatea* of the white-flowered variety), and Çata vishānikā (*Asclepias geminata*),

Jyotishmati (*Cardiospermum Halicacabum*), and Nāgadanti,—these three sets of drugs mentioned in the three successive feet of this verse, should be pounded with cow's urine. Five or six drops of the expressed juice of each of these three sets thus pounded, should be administered by the physician as a cerebral purgative to a person afflicted with epilepsy.

The three myrobalans (*viz.*, Chebulic, Emblic, and Belleric), Vyosha (*i. e.*, the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), Pitadru (otherwise called Dāruharidīā, *i. e.*, *Berberis Asiatica*), the ashes of barley shoots, Phanijjhaka (a variety of *Ocimum sanctum*), Cyāmā (*Echites frutescens*), Apāmārga (*Achyranthes aspera*) and Karanjaphala (the fruits of *Pongamia glabra*, *syn. Galedupa Indica*), should be pounded together in goat's urine.

Oil boiled with this paste forms an excellent cerebral purgative that is curative of epilepsy. 40-42

* Nāgadanti or Hastidanti is commonly identified with Hastisunda or *Heliotropium Indicum*. This, however, is incorrect. By Nāgadanti is meant garden radish; but in medical scriptures, this meaning is not taken. It implies a plant whose leaves are indented. In Bengali, it is called 'Cherāpātā-Danti' *i. e.*, Danti with indented leaves.—T.

Pippali (*Piper longum*) Vrischikāli (*Tragia involucrata*), Kushtha (*Aplotaxis auriculata*), the (five) salts, and Bhārgi (*Siphonanthus Indica*) pounded together into a pulv, form a highly beneficial cerebral purgative in epilepsy.* 43

Kāyastha (otherwise called Kākoli, *i. e.*, a bulbous root of the onion tribe brought from the Himalayas), Mudga (*Phaseolus Mungo*) born in autumn, Musta (the tubers of *Cyperus rotundus*), Ushira (*Andropogon muricatum*), barley, and Vyosha (or the three acrids, *i. e.*, dry ginger, the fruits of *Piper longum*, and black pepper), should be pounded together with the goat's urine into a paste. Sticks should then be formed of it. These sticks are like 'Amritā' (nectar) in epilepsy, Insanity, snake-bite, in afflictions caused by poison, in cases of persons that have drunk poison, as also in cases of suspension of animation in consequence of drowning.† 44-45

Musta (the tubers of *Cyperus rotundus*), Vayahsthā (the fruits of *Terminalia Bellerica*), the three myrobalans, Kāyasthā (the fruits of *Phyllanthus Emblica*), assafœtida, green grass (*Panicum Dactylon* species), Vyosha (the three acrids, *viz.* dry ginger, the fruits of *Piper longum*, and black pepper), Māshā (the seeds of *Phaseolus Roxburghii*) and grains of barley, should be pounded into a paste with the urine of the goat, the sheep and the ox.

Sticks should then be made of the paste thus prepared. These sticks are used in epilepsy, in leucoderma, in Insanity, and in intermittent fever.‡ 46-47

(The sticks should be used for purposes of collyria).

The bile of the dog, taken under the asterism called Pushyā (the eighth lunar asterism), cures epilepsy (when administered as a collyrium).

* This cerebral purgative is called a 'Pradhamana,' that is, it is administered with the aid of a blowing tube.—T.

† These sticks are intended for use as collyria.—T.

‡ It will be seen that fruits of *Phyllanthus Emblica* and *Terminalia Bellerica* have been mentioned separately, although 'Triphalā,' meaning the same two with chebulic myrobalans, has been mentioned. Gangādhara explains that two parts of each of these two should be taken.—T.

The same article, taken under the same asterism, mixed with (old) *ghee* forms an excellent expedient for fumigation (of one afflicted with epilepsy). 48

Taking the down, the feathers, and the dung of the mongoose, the owl, the cat, the vulture, the scorpion, the snake, and the crow, pound them together and make sticks of the paste. They are good expedients wherewith the physician should fumigate patients afflicted with epilepsy.* 49

By the aid of these operations, which are all well-tested, the heart of the epileptic patient becomes awakened. His ducts also become freed (from the faults that obstruct them). In consequence of this, he regains consciousness and memory. 50

When the physician sees the Accidental to be conjoint and putting forth an aspect that is graver than (that of) the symptoms of (excited) faults, he should then adopt the treatment that is laid down for Accidental Insanity.† 51

After this, Agniveṇa joining his hands, said this :

O holy one, before this, in the Division on Aphorisms, you spoke of that severe disease which is called 'Atattwābhīveṇa.'

You did not tell us there the cause, features, and remedies of that ailment.

I desire to hear these. O, let them be spoken of here ! 52-53

Hearing these words, Punarvasu said as follows unto his disciple who was desirous of hearing what he would say. 54

O amiable one, hear about that great disease, with its causes, features, and remedies !

* The fact is, 'dhupana' means causing the patient to inhale the smoke of sticks made of different drugs.—T.

† What is said here is this : Epilepsy that is Accidental should be treated in the same way as Insanity that is Accidental. Accidental Epilepsy, that is, epilepsy caused by the action of the deities and evil spirits, &c., should be diagnosed from the fact that the symptoms manifested are graver, *i. e.*, more violent, than those of excited wind, bile, and phlegm.—T.

Of one who is accustomed to take filthy food and drink, who suppresses the urgings (of nature) even when they are pronounced, the heart being affected by cold and oily and dry practices in which he indulges, the (excited) faults reside in the system after having vitiated those ducts which are bearers of (the operations of) the Mind and the Understanding. The consequence is that such a person becomes overwhelmed by the qualities of Passion and Darkness.

When his Understanding and Mind are (thus) overwhelmed by aggravated Passion and Darkness, and when his heart is agitated by the (excited) faults, that person of dim and stupefied consciousness applies his understanding incorrectly on things eternal and transitory as well as beneficial and baneful.

Instructed men (learned physicians), call this severe disease by the name of 'Atattwābhiniveṣa.*' 55-58

Having treated him (at first) with oils and different kinds of fomentation (Sweda), and having also corrected his system by administering emetics and the rest, and having given him also such regimen as 'peyā' and the rest, he should be treated with beneficial food and drink. 59

The five products of the cow, mixed with the expressed juice of Brāhmi (*Gratiola Monnieria*), have already been laid down. This should be administered (in the disease called 'Atattwābhiniveṣa).

The expressed juice of Çankhapushpi (*Pladera decussata*) also may be administered.

Besides this, any 'Rasāyana' that is good may also be administered. 60

Narratives, agreeable or interesting to the mind, should also be recited (in the hearing of the patient), by men who are accustomed to speak only words of approved wisdom.

* The name 'Atattwābhiniveṣa' literally means 'inability of apprehending the nature of things.' It is a sort of mental feebleness or idiocy, in consequence of which right notions cannot be entertained of things. The description here given of the causes of the disease is fanciful.—T.

His (power of) apprehension also should be sought to be restored by the aid of patience, memory, and contemplation. 61

Or, oil boiled with garlics, or the expressed juice of Çatāvāri (*Asparagus racemosus*), or the expressed juice of Brāhmi (*Gratiola Monnieria*), or the expressed juice of Kushtha (*Aplotaxis auriculata*), or that of Vachā (*Acorus Calamus*), mixed with honey, should be administered.* 62

Epilepsy is exceedingly difficult of treatment. The great disease (*viz.*, Mahāgada or Atattwābhiniveṣa) takes a very long time to cure. Hence, both these diseases should be treated with 'Rasāyana' (*i e.*, such medicines as promote the growth of the ingredients of the body). 63

Persons afflicted with epilepsy, or the disease called 'Atattwābhīniveṣa' should always be protected from water, fire, trees, hills, and other dangers of a similar kind. One afflicted with Insanity should also be protected from similar dangers, for these are causes of imminent destruction. 64

(Here are two verses containing a summary).

The cause (of epilepsy), how the faults, becoming provoked, cause epilepsy, the general and the particular symptoms (of this disease), the medicines (of the general and the particular varieties), the causes that originate what is called the Mahāgada (the great disease, otherwise called 'Atattwābhīniveṣa'), its symptoms, along with the remedies (that should be administered), have all be expounded in brief as also in detail by the ascetic (Punarvasu) in this lesson on the treatment of epilepsy.† 65-66

Thus ends Lesson X, called the Treatment of Epilepsy, in the Division called "Chikitsita," of the treatise of Agniveṣa as revised by Charaka.

* The second line of this verse is read differently by Gangādhara. According to him, the meaning is, the expressed juice of Brāhmi, or that of Kushtha, or Vachā mixed with honey, &c.' The fact is, the final adjective, according to Gangādhara, is 'madhusamyutām and not 'madhusamyutam.—T.

† It should be stated that in rendering the last dozen verses, I have adopted the readings of Gangādhara. The fact is, the readings of the Calcutta edition (of Pandit Jibānanda) are very faulty. As regards the very last verse, I have adopted the Calcutta edition reading.—T.

LESSON XI.

TREATMENT OF WEAKNESS INDUCED BY SORES.

We shall now expound the treatment of Weakness induced by sores (on the lungs, &c.).

Thus said the illustrious son of Atri.

Of benevolent deeds, and conversant with the highest topic, the regenerate Rishi of Atri's race (*viz.*, Punarvasu) expounded the following course of treatment for treating the disease called 'Kshata-kshina' (*viz.*, weakness induced by sores on the lungs, &c.).*

Of one who exerts strongly in (stringing or drawing) the bow,

of one who bears a heavy burden,

of one who falls down upon an uneven ground or from a high place,

of one who fights with many strong men (or, with many men at the same time, as some texts have),

of one who seeks to forcibly stop an ox or a horse that is running, or any other (strong) animal that requires to be checked,

of one who throws with force a boulder, a piece of wood, a rock, a man (or the like), or who forcibly strike a foe or foes,

of one who reads in a very loud tune, or who runs with long distance,

of one who crosses a broad stream (by swimming), or who runs with an elephant (or, a horse, as some texts have it),

of one who suddenly jumps high (above the ground), or who dances with quick motion, or

of one who has been severely wounded in consequence of other acts of rashness (of a similar kind),

the chest becomes wounded (or afflicted) and in consequence a severe disease arises. 1-5

* The second line of this verse is tautological. The tautology is preserved in the English version.—T.

Again, of one who is very much addicted to women, or of one who takes dry food sparingly or in measure that is insufficient, the chest becomes diseased. It becomes cracked and a burning sensation arises.* 6

Gradually the sides become subject to pain. The body begins to dry up or wither, and tremors set in.

Energy, strength, complexion, relish (for food), and the digestive fire fade away. Then fever, pains, cheerlessness of mind, loose motions, and loss of appetite set in.

When he coughs, he expectorates phlegm (mucus) that is mixed with blood, rotten, dark, of an exceedingly foetid odour, yellow, knotty, and copious.

The person with sore chest withers away exceedingly in consequence (particularly) of the waste of vital seed and *ojas* (through sexual indulgence). 7-9

The symptoms, slightly manifested, of this disease are called its incubatory indications.

Pains in the chest, vomiting of blood, and cough are the particulars of this disease (sores in the chest). 10

When he becomes very weak, the urine he passes is seen to be mixed with blood, and pains appear in his sides, back, and waist.

Of one in whom the symptoms have appeared slightly, whose digestive fire is not extinct, and who has not lost his strength, the disease is curable.† 11

When the disease has excited for more than a year, it is capable of being suppressed.

One in whom the disease has put forth all its symptoms should be avoided by the physician.

* In the second line, the correct reading, as given by Gangādhara, seems to be 'Virujyate and *not* 'nirujyate.' Then again, the last word seems to be 'Vidahyate' and *not* (as Gangādhara reads) 'Vibhajyate.'—T.

† The last word of the second line of verse 11 is 'narah.' Some read 'navah.' If 'navah' be accepted, it means 'new.'—T.

When the physician thinks that the patient's chest has got cracks (or sores), he should give him to drink, without delay, lac mixed with milk and honey.

The same day the patient should, when lac and milk and honey have been digested, eat boiled rice with milk and sugar.*

One who is afflicted with pains in his sides and pubic regions, whose bile has been slightly provoked, and whose digestive fire has lost its strength (without being extinct), should drink (the pulv of) lac mixed with wine.

One who is getting loose motions should take (the pulv of) lac with the tubers of Musta (*Cyperus rotundus*), Ativisha (*Aconitum heterophyllum*), Pāthā (*Cissampelos hernandifolia*), and Vatsaka (the seeds of *Holarrhena antidysenterica*).

If his digestive fire be strong, he should take (the pulv of) lac mixed with the following drugs boiled in milk, viz., the group of drugs called 'Jivaniya,' sugar, and Twak-kshiri (bambu manna).

One afflicted with this disease should drink, for the healing up of his sores, the decoction of Ikshālikā (otherwise called Ikshuvālikā, that is, a variety of sugarcane of small proportions), Visha (lotus-stalks), Granthi (the roots of *Piper longum*), Padmakeçara (filaments of the lotus), and red sandal wood, mixed with milk and honey.

If a person afflicted with this disease gets fever with burning of the skin, he should drink powdered barley boiled in milk and mixed with ghee; or, fried barley reduced to powder, mixed with sugar and honey.

If one afflicted with this disease gets cough, or pains in his bone-joints, he should lick the pulv of liquorice, Madhuka (*Bassia latifolia*), grapes, bambu manna, *Piper longum*, and *Sida cordifolia*, mixed with ghee and honey. 12-17

ELADI PILLS.

Take half an aksha of each of these, viz, Elā (*Elletaria cardamomum*), Patra (leaves of *Cinnamomum Tamala*), and Twacha (bark of *Cinnamomum Zeylanicum*);

* Lac should be powdered and mixed with milk and honey.—T.

Also half a pala of the fruits of Pippali (*Piper longum*);

Also a pala of each of these, viz., sugar, liquorice, Kharjjura (dates), and Mridvikā (raisins);

Reduce these to pulv, and mix the pulv with honey. Of the paste thus obtained, pills should be made.

Each of the pills should be of the measure of an aksha.

One afflicted with this disease should take a pill every day (for some time).* 18-19

These pills cure cough, asthma, fever, hiccup, vomiting, swoons, excitement of the brain like to what occurs in inebriation, vertigo, expectoration of blood, thirst, pains in the sides, disgust for food, consumption, enlargement of spleen, provoked wind, hoarseness of voice, sores (in the chest), waste, and blood-bile.

These pills are excellent aphrodisiacs and have cooling and nutritive virtues.† 20-21

(Even this is the composition of the pills called Elādi-guḍikā).

If blood is vomited copiously, then the patient should drink eggs of the hen dissolved in the soup of *Phaseolus Mungo*, or in water;

Or, he should drink the soup of the eggs of 'Chatakas' (sparrows), or the blood of goats or wild animals (such as deer, &c.).‡ 22

If the patient expectorates blood, he should drink the pulv of Punarnavā (*Boerhavia diffusa*), red Çāli rice, and sugar, boiled together in water mixed with the juice of grapes, milk, and ghee. 23

Or, he may drink the decoction of liquorice and the flowers of *Bassia latifolia*, mixed with milk, and boiled, again, with Tanduliyaka (otherwise called Natiā sāk, that is, *Amaranthus aleraceus*).

* An 'aksha' is equal to two tolas. Eight tolas make one pala.—T.

† 'Tarpani' means, medicines that cool and oilify the system and thereby promote nutrition. Vide Lesson XXIII, Sutrasthāna, ante.—T.

‡ Sparrows' eggs are boiled with the seeds of *Phaseolus Mungo* to make the soup referred to in this verse.—T.

If the wind of the patient becomes immovable, he should take the adeps of the goat, fried in wine, and mixed with 'Saindhava' salt. 24

If a person with sores in his chest becomes wasted and weak, and sleepless in consequence of his wind being excited, he should then eat boiled rice mixed with boiled milk, meat-juice, and honey, *ghee*, and sugar.* 25

If weakened and emaciated, he should lick sugar, the flour of barley and wheat, Jivaka, Rishavaka, and honey, mixed together, and then drink boiled milk. 26

Such a patient may also drink the soup of the meat of carnivorous animals and birds, fried in *ghee*, and mixed with the pulp of Pippali (fruits of *Piper longum*) and honey. This soup promotes the growth of flesh and blood. 27

A person afflicted with sores in his chest should eat boiled rice of the Çāli variety, mixed with the *ghee* obtained from milk boiled with Nyagrodha (*Ficus Bengalensis*), Udumvara (*Ficus glomerata*), Aṣwatha (*Ficus religiosa*), Plaksha (*Ficus infectoria*); Çāla (*Shorea robusta*), Priyangu (*Aglaia Roxburghiana*), Tāmalaka (the head of *Borassus flabelliformis*), Jamvutwach (the bark of *Eugenia Jambolana*), Piyāla (*Buchanania latifolia*), Padmaka (otherwise called Padmakāshtha—a fragrant wood of that name), and Aṣwakarna (a variety of *Shorea robusta*; some identify it with *Termenalia tomentosa* which is the same as Asara).† 28-29

The following is beneficial in sores of the chest, *viz.*, *ghee* with an equal measure of milk boiled with the decoction of liquorice and Nāgabalā (otherwise called Goraksha-chākulīa, *i. e.*, *Sida spinosa*), and the paste of Payasyā (otherwise called Kshirakākoli, *i. e.*, a bulbous root of the onion tribe brought from Nepal), Pippali (*Piper longum*), and Vāñçi (bambu manna). The *ghee* should be taken with boiled Çāli rice. 30

* Gangādhara reads 'avale anile.' It should be 'savale anile.'—T.

† The drugs mentioned are first reduced to a paste which is boiled in milk mixed with water. The boiling produces a kind of *ghee*. It is this *ghee* that is directed to be taken with Çāli rice.—T.

This *ghee* also is beneficial in sore chest, *viz.*, that which is boiled, in the same way, with milk of equal measure as also with the decoction of Kola (*Zizyphus jujuba*) and lac, (and with the paste of Payasyā Pippali, and Vāñçi).*

Ghee boiled with milk of eight times its measure as also with the paste of Katwanga (otherwise called Syonāka, *i. e.*, *Bignonia Indica*), Dārbitwach (the bark of *Berberis Asiatica*), Vatsakatwach (the bark of *Holarrhena antidysenterica*), and the fruits (or seeds) of the same (*i. e.*, *Holarrhena antidysenterica*), is beneficial in sore chest. 3¹

Take a Kārshika (or two tolas) of each of the following, *viz.*, Jivaka (not identifiable, *Tinospora cordifolia* being used as a substitute), Rishabhaka (not identifiable, bambu manna being used as a substitute), Virā (otherwise called Çālaparni, *i. e.*, *Hedysarum Gangeticum*), Jivanti (*Cælogyne ovalis*), Nāgara (dry ginger), Çathi (*Curcuma Zerumbet*), the four Parnis (*viz.*, Çālaparni *i. e.*, 1. *Hedysarum Gangeticum*, 2. Prispiparni, *i. e.*, *Doodia logopodioides*, 3. Mudgaparni, *i. e.*, *Phaseolus trilobus*, and 4. Māshaparni, *i. e.*, *Teramnus labialis*), the two Medās (*viz.*, Medā, which is unidentifiable, Açwagandhā, *Physalis flexuosa* being used as a substitute) and 2. Mahamedā, which also is unidentifiable, Çārivā, *i. e.*, *Echites frutescens*. being used as a substitute), the two Kākolis (*viz.*, Kākoli and Kshirakākoli, both being bulbous roots brought from the Hīmalayas), the two Nidigdihikas (*viz.*, Kantakāri, *i. e.*, *Solanum Xanthocarpum*, and Vrihati, *i. e.*, *Solanum Indicum*), the two Punarnavas (*viz.*, the red and the white varieties of *Boerhavia diffusa*), the two Madhukas (*viz.*, liquorice and *Bassia latifolia*), Atmaguptā (*Mucuna pruriens*), Çatāvāri (*Asparagus racemosus*), Riddhi (not identifiable, Bālā or *Pavonia odorata* being used as a substitute), Pārushaka (*Grewia Asiatica*), Bhārgi (*Siphonanthus Indica*), Mridvika (raisins), Vrihati (*Solanum Indicum*), Çringātaka (*Trapa bispinosa*), Tamākī (otherwise called Bhumyāmlaki, *i. e.*, *Phyllanthus Niruri*), Payasyā (here taken for Kshiravidāri or Bhumikushmānda, *i. e.*, *Batatus paniculatus*), Pippali (*Piper longum*), Balā (*Sida cordifolia*), Vadara (*Zizyphus jujuba*), Akshaka (*Juglans regia*),

* I think Gangādhara is right in interpreting this verse. 'Kolalākshārase tadvat' is one part, and the rest of the two lines is another part, 'Tadvat' brings in the paste of Payasyā and the rest.—T.

Kharjjura (dates), Bātāma (almonds), Abhishuka (a kind of fruit), and other fruits of the kind (which are known to be alleviative of both wind and bile) :

Reduce these into a paste.

Add a prastha (2 seers) of each of these, *viz.*, Dhātrī-rasa (the expressed juice of the fruits of *Phyllanthus Emblica*), the expressed juice of Vidāri (*Batatus Paniculatus*), that of Ikshu (sugarcanes), the meat-juice of the goat, and milk.

Boil a prastha of *ghee* with all these.

When cooled, add half a prastha of honey and half a Tulā of sugar. 32-36

Also add two kārshikas of the pulv of each of these, *viz.*, Patra (leaves of *Cinnamomum Tamala*), Elā (*Elettaria cardamomum*), Hema (otherwise called Nāgkeçara, *i. e.*, *Mesua ferrea*), Twach (the bark of *Cinnamomum Zeylaicum*), and black pepper.

One afflicted with sores in the chest should take a proper measure of this preparation and lick it as often as he can. 37

This *ghee* is called 'Amritaprāça,' and its effects on human beings are like those of 'amrita' (nectar) itself.

Unto one who takes milk and meat-juice, this *ghee* is said to be 'Sudhā' or 'amrita-rasa.'* 38

This *ghee* nourishes those that have lost their semen, those who have been weakened by sores in the chest (*i. e.*, the lungs), those who have lost their strength (through other causes), those who have been emaciated by (other) ailments, those who are addicted to women (and have, as the consequence thereof, become weak), those who have lost flesh, as also those who have lost complexion or voice. 39

This *ghee* cures cough, hiccup, fever, difficulty of breathing, burning of the skin, thirst and blood-bile.

* The first line is read variously. All the texts, however, have 'Sudhāmritārasa'. Both 'Sudhā' and 'Amritā' mean nectar.—T.

It gives progeny, and cures nausea and vomiting, swoons and ailments of the chest, the genital organs (of females), and the urine. 40

Even this is the composition, and these the uses, of the *ghee* called 'Amritaprāṇa.'

Take a pala of each of the following drugs, *viz.*, Çwadangshtrā (otherwise called Gokshura, *i. e.*, *Tribulus lanuginosus*), Ushira (the roots of *Andropogon muricatum*), Manjishthā (*Rubia cordifolia*), Balā (*Sida cordifolia*), Kāsmariyya (otherwise called Gāmbhārī, *i. e.*, *Gmelina arborea*), Kattrina (otherwise called Gandhatrina, *i. e.*, *Andropogon schænanthus*), Darbhāmula (the roots of *Saccharum cylindricum*), Prithakparni (otherwise called Chākulia, *i. e.*, *Doodia logopodioides*), Palāṇa (*Butea frondosa*), Rishabhaka (not identifiable, bambu manna being used as a substitute), and Sthirā (otherwise called Çālaparnī, *i. e.*, *Hedysarum Gangeticum*).

These should be boiled in water, mixed with milk of four times its measure, along with the paste of Swaguptā (*Mucuna pruriens*), Jivanti (*Cælogyne ovalis*), Medā (not identifiable, Aṇṇagandhā, *i. e.*, *Physalis flexuosa* being used as a substitute), Rishavaka (not identifiable, bambu manna being used as a substitute), Jivaka (not identified), Guḍuchi, *i. e.*, *Tinospora cordifolia* being used as a substitute), Çatāvārī (otherwise called Çatamulī, *i. e.*, *Asparagus racemosus*, Riddhī (not identifiable, Balā *i. e.*, *Sida cordifolia* being used as a substitute), Mridvikā (raisins), Çarkarā (sugar), Çrābani (otherwise called Munderī, *i. e.*, *Sphæranthus Hirtus*, syn. *Sphæranthus Indicus*), and Visha (lotus-stalks).

When a prastha (2 seers) only remains in the vessel, it should be taken down.

The *ghee* thus prepared cures excited wind and bile, as also pains in the chest. It cures also difficulty of micturition, gonorrhœa, piles, cough, consumption and phthisis.

It gives strength and flesh to those that have been weakened by wielding the bow, or by addiction to women and wine, or by bearing burdens, or by walking long distances. 41-44

Even this is the composition of 'Çwadangshtrādi ghrita.'

Eight palas of the flowers of *Bassia latifolia* should be boiled in the decoction, measuring a prastha (2 seers), of grapes. Add *ghee* measuring a prastha, and boil the compound with the paste, measuring eight palas of *Piper longum*.

When the boiling is over and the contents of the vessel become cool, they should be mixed with eight palas of honey and sugar.

Add to the product an equal measure of the flour of fried barley.

This preparation (of fried barley) is beneficial in weakness caused by sores in the chest, as also in bloody tumours. 45-46

Even this is the manner of giving the flour of fried barley to a patient.

The physician should boil seven prasthas of these (seven) ingredients, *viz.*, the expressed juice of Dhātriphala (fruits of *Phyllanthus Emblica*), that of Vidāri (*Batatus paniculatus*), that of sugarcane, the decoction of the group of drugs called 'Jivaniya,' *ghee*, the milk of the goat, and that of the cow, (a prastha of each being taken). 47

When boiled and cooled, two prasthas of sugar and honey should be added.

The *ghee* thus prepared cures phthisis, epilepsy, blood-bile, cough, gonorrhœa, and consumption. It also prevents the effects of age, increases one's period of life, and imparts flesh, semen and strength.

When the bile increases, one should lick this *ghee*. When the wind increases, one should drink it. 48-49

Licked, it extinguishes the bile ; a little of it entering the system, it does not (when licked), extinguish the digestive fire.*

Drunk, it attacks the (excited) wind (and restores it to its normal state). At the same time, it does not extinguish the digestive fire. 50

The physician should prescribe as drink all these *ghees*, mixing them with bambu manna, and the pulv of *Piper longum* and fried paddy, for such persons as are weakened by sores in the chest and those who have lost flesh. 51

* The reading 'analam' is correct ; and not 'anilam'.—T.

We shall speak below of another medicine that is called 'Sarpir-guḍa' (boluses of *ghee*). The physician should prescribe it for the same class of persons, mixing it with a proper measure of honey. The patient should drink milk after taking this medicine. By drinking this medicine one quickly gets semen, energy, strength, and growth. 52

Balā (*Sida cordifolia*), Vidāri (*Batatus paniculatus*), Hraṣṣā-Panchamuli (otherwise called 'Swalpa-Panchamuli,' that is, the group of the five smaller roots, *viz.*, those of *Hedysarum Gangeticum*), *Doodia logopodioides*, *Solanum Indicum*, *Solanum Xanthocarpum*, and *Tribulus lanuginosus*), Punarnavā (*Boerhavia diffusa*), and the five milk-yielding trees (*viz.*, *Ficus glomeratus*, *Ficus Bengalensis*, *Ficus religiosa*, *Ficus infectoria*, and *Calamus rotang*): take the buds of each of these, of the measure of a pala.

In the decoction of these, mixed with two kinds of milk (*viz.*, that of the goat and of the cow), as also with the expressed juice, of proper measure, of Vidāri (*Batatus paniculatus*) and the meat-juice of goat's flesh, an āḍhaka (8 seers) of *ghee* should be cooked, along with an aksha (2 palas) of the paste of the group of drugs called 'Jivaniya.' 53-54

When the boiling is over and it becomes cool, it should be strained through a piece of clean cloth. Two and thirty palas of sugarcandy should then be thrown into the strained liquid. The flour of wheat, the pulv of *Piper lougum*, the pulv of bambu manna, the pulv also of Ḍringātāka (*Trapa bispinosa*), with honey, coming up in all to the measure of a Kuḍava (half a seer), should also be thrown into it.

The product should then be stirred with a wooden ladle till it becomes thick. The *ghee*, when it reaches this condition, should be made into pills. The pills should all be wrapped round with leaves of *Betula Bhojpattra*. 55-56

Swallowing these pills, one should drink milk, or wines if the phlegm be excited.

These boluses of *ghee* are regarded as beneficial in consumption, cough, sores in the chest, weakness, in afflictions brought about by

excessive toil, by addiction to women, and by bearing heavy burdens, in expectoration of blood, in heat of the body, in deposit of the phlegm in the chest, in pains of the sides, in headaches, in hoarseness of voice, and loss of complexion. 57-58

Even this is the composition and process of preparation of the medicine called 'Swarpi-guḍa' (boluses of *ghee*).

A prastha of *ghee* should be boiled with a pala of each of the following drugs pounded with milk, *viz.*, Tvakkshiri (bambu manna), Çrāvani (otherwise called Munditikā or Munderi, *i. e.*, *Sphaeranthus hirtus*), Drākshā (grapes), Murvā (*Sansevieria Zeylanica*), Rishabhaka (not identifiable, bambu manna being used as a substitute), Jivaka (not identifiable, Guḍuchi, *i. e.*, *Tinospora cordifolia* being used as a substitute), Virā (otherwise called Çālparni, *i. e.*, *Hedysarum Gangesicum*), Riddhi (not identified, Balā *i. e.*, *Sida cordifolia*), being used as a substitute), Kshirakākoli (a bulbous root of the onion tribe brought from the Himalayas), Vrihati (*Solanum Indicum*), Kapikechchu (*Mucuna pruriens*), Kharjjuraphala (dates), and Medā (not identified, Aḥwagandhā, *i. e.*, *Physalis flexuosa* being used as a substitute); as also with a prastha of the expressed juice of each of the following, *viz.*, Dhātri (the fruits of *Phyllanthus Emblica*), Vidāri (*Batatus paniculatus*), and Ikshu (*Saccharum officinarum*).

When the boiling is over and the contents of the vessel become cool, half a Tulā (*i. e.*, six and a quarter seers) of sugar, and half a prastha of honey, should be thrown into vessel.

After this, boluses should be made of the *ghee* thus prepared. These (taken in proper measure) cure cough, hiccup, fever, phthisis, that violent form of asthma which is called 'Tamaka-ḥwāsa', blood-ble, malignant jaundice, loss of semen, loss of sleep, thirst, leanness, and anæmia. 59-62

Even this is the composition and the method of preparation of another kind of 'Swarpirguḍaka' or boluses of *ghee*.

Take equal measures of Drākshā (grapes), new Amalaka (fruits of *Phyllanthus Emblica*), Atmaguptā (*Mucuna pruriens*), Punarnavā (*Boerhavia diffusa*), Çatāvāri (*Asparagus racemosus*), Vidāri (*Batatus*

paniculatus), and Pippali (fruits of *Piper longum*), aggregating ten palas in all.

Add eight palas of ginger, two palas of liquorice, two palas of 'Sauvarchala' salt, and two palas of Maricha (black pepper).

Take also three āḍhakas of (cow's) milk, (sesame) oil, and *ghee* (obtained from cow's milk). Boil a hundred palas of sugar in the mixed liquid. When the boiling is over, throw into it the pulv of the (eleven) drugs mentioned above.

Make boluses of the measure of a 'Vilwa'.* These boluses should be taken by one that has been weakened by sores in the chest ; as also by one that has been dried up.

Through the action of this medicine the juices increase and the patient speedily regains nourishment. 63-66

Even this is the composition and method of preparation of a third variety of 'Swarpirguḍaka' (boluses of *ghee*).

Two āḍhakas of cow's milk, one prastha of *ghee*, one āḍhaka of the expressed juice of the sugarcane, one prastha of the expressed juice of Vidāri (*Batatus paniculatus*), and one prastha of the meat-juice of francoline partridges, should be taken.

After these have been boiled together, the following drugs pounded with the expressed juice of the sugarcane should be thrown into the boiled product : a kuḍava of the flowers of Madhuka (*Bassia latifolia*), a kuḍava of Piyāla (*Buchanania latifolia*), half a kuḍava of Tugākshiri (bambu manna), twenty fruits of the date, twenty fruits of Vibhitāka (*Terminalia Bellerica*),† a chaturthikā (*i. e.*, a pala) of the fruit of *Piper longum*, thirty palas of Khanda (a variety of treacle), a karsha of Madhuka (liquorice), also half a pala of each of the drugs included in the group called 'Jivaniya.'

All these should, again, be boiled together. When the boiling is over and the product becomes cooled, a kuḍava of honey should

* A 'vilwa' (literally, a fruit of *Ægle marmelos*) is taken to be a pala, that is, one-eighth of a seer.—T.

† The correct reading, as given by Gangādhara, is 'Vibhitākānāncha' and not 'Vibhu tākānakshah'. If the latter reading be accepted, it would mean 'an aksha (*i. e.*, 2 tolas) of vibhitāka fruits'.—T.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1906.

(The right of reproduction is reserved.)

be thrown into it, as also the fine pulv of Maricha (black pepper) and Ajāji (otherwise called Krishnajiraka, *i. e.*, *Nigella sativa*).

Boluses should then be formed of the soft mass. These boluses are beneficial in 'Vāta-rakta' (tubercular leprosy), in ailments caused by the excited bile, in sores in the chest (or lungs), in cough, in consumption, in the case of persons whose 'dhātus' are wasting, also of persons whose semen has dried up, also of persons who are emaciated, weak, and old, also of persons who are desirous of nourishment, complexion, and strength, in the case also of women who are suffering from discharges from their genital organs, also of women whose offspring die after birth, also of women who are desirous of conceiving, or of those who have abortions, and of those whose embryos die within the womb.

These boluses are highly efficacious in the cases mentioned above. They impart strength, and increase the semen and the blood. 67-74

Even this is the composition and the method of preparation of a fourth variety of 'Swarpirmodaka' (boluses of *ghee*).

Unto a person who is addicted to women and the wind of whose pubic region has been vitiated, such combinations (of drugs) should be administered as are alleviative of the wind, nutritive, and possessed of aphrodisiac virtues. 75

Such a person should drink (cow's) milk mixed or boiled with sugar and the pulv of *Piper longum*, or with *ghee*, or with honey. This milk cures cough and fever. 76

A person who has been weakened by indulgence in women, should drink soup (of *Phaseolus Mungo* and similar seeds), boiled with the expressed juice of Vidāri (*Batatus paniculatus*) and that of the sugarcane also, fried in *ghee*, and rendered slightly sour by the addition of acid fruits (such as pomegranates, jujubes, &c.). This juice is the foremost of those combinations that prolong life and increase nutrition. 77

When one who is habituated to preparations of barley as food, has been weakened by sores in the chest (lungs), and has his digestive fire enkindled, he should take the gruel of the flour of barley

strained through a piece of clean cloth and mixed with honey and ghee. 78

Or, unto one who has been weakened (by sores in the lungs), should be administered meat-juice prepared from the flesh of wild animals, boiled with the group of drugs called 'Jivaniya,' fried in ghee, and mixed with sugar, as curry (with boiled rice or chuppatis of wheat flour). 79

One who has been weakened (by the causes mentioned above) should be fed with the milk of the cow, the buffalo, the horse, the elephant, and the goat, or with meat-juice, or with soup (of *Phaseolus Mungo* and similar seeds) dressed with ghee and rendered slightly sour by means of pomegranates and other fruits of the kind.* 80

When the digestive fire is kindled (of a person who is weakened by such ailments), even this (*viz.*, what has been laid down above) is what is ordained (in respect of regimen). If the digestive fire is weak, the administration of such drugs as enkindle it and as cause the digestion of the food taken, is desirable.

If the bowels of persons afflicted with phthisis become loose, the administration of such drugs as are constipating is desirable. 81

Take a pala of 'Saindhava' salt, 2 palas of Çunthi (dry ginger), 2 palas of 'Sauvarchalā' salt, a Kuḍava (4 palas) of Vrikshāmla (the fruits of *Tamarindus Indica*), the same measure of Dāḍima (the bark of pomegranates), the same measure of the leaves of Sarjjaka (*Ocimum sanctum*), 1 pala of black pepper, 1 pala of Ajāji (cumin seeds), 2 chaturthikas (2 palas) of Dhānyaka (coriander seeds), and 12 palas of sugar.

These should be reduced to pulv, and a proper measure thereof should be administered with food and drink.

This medicine creates relish for food, excites the digestive fire, increases strength, cures pains in the sides, and alleviates asthmatic breath and cough. 82-84

* For 'māngsarasaih' in the first line, Gangādhara reads 'māngsaihrasaih,' meaning 'with flesh and meat-juice.' I think this is not correct, for only liquid regimen is here prescribed. Flesh, even of such wild animals as deer, &c., would be strong for such persons.—T.

Even this is the composition of the medicine called 'Saindhavādi powder.'

Take one shoḍaḍikā of Dhānya (coriander seeds), 2 shoḍaḍikās of Ajāji (cumin seeds), the same measure of Ajamodā (*Pimpinella involu-crata*); to these should be added 4 palas of Dāḍima (the bark of pomegranates) and 4 palas of Vṛikshāmla (the fruits of *Tamarindus Indica*), 1 pala of 'Savarchala' salt, 1 karsha (2 tolās) of Çunthi (dry ginger), and 5 palas of the kernel of Kapittha (*Feronia elephantum*).

Reduce all these to a pulv, and add 16 palas of sugar.

The 'Shāḍava' (mixture or compound) thus prepared should be administered, as in the case of the medicine mentioned last, with food and drink. 85-86

Even this is the composition of the 'Shāḍava' that is administered to persons weakened by the causes mentioned.

A person that is weakened by the causes mentioned above should drink half a karsha (1 tolā) of the expressed juice of the roots of Nāgabalā (*Sida spinosa*), increasing the measure gradually to 1 pala. The juice should be mixed with milk and he should take the medicine for a month. The patient should, during this period, confine himself to this milk only, without taking any other food. 87

The administration of this medicated milk is highly conducive to nourishment, longevity, strength, and restoration to health.

The process for administering the expressed juice of Mandukaparni (*Hydrocotyle Asiatica*), as also Çunthi (dry ginger) and liquorice is the same.* 88

Persons weakened by sores in the chest, if desirous of regaining health and ease, should take such food and drink as are oily and cooling, as are not productive of any burning sensation, and as are light and beneficial. 89

Whatever regimen has been laid down for persons afflicted with phtthisis, or cough, or blood-bile, should be administered to one

* I. e., the expressed juice of Madhukaparni, mixed with milk, should be administered for a month, increasing the dose from half a karsha to one pala, the patient giving up other food and drink all the while.—T.

weakened by sores in the lungs, guided by considerations of the strength of the patient's digestive fire, the violence of his disease, his capacity for assimilation, as also his strength. 90

If the treatment be neglected of weakness caused by sores in the lungs, the disease that is certain to be induced is phthisis. Hence, before its advent, the other disease (*viz.*, sores in the lungs) should be promptly checked.

(Here occur two verses containing a summary).

The causes that bring about the disease called 'Kshatakshina' (weakness due to sores in the lungs), its general and special features, considerations about its incurability, suppressibility, and curability and the means by which success is achieved in cases that are curable,—all these have been declared unto the foremost of his disciples (*viz.*, Agniveṣa), in this Lesson on the treatment of weakness induced by sores in the lungs, by Punarvasu conversant with the truths of all topics and freed from the qualities of Tamas (Darkness), Rajas (Passion), and heedlessness. 1-2

Thus ends Lesson XI, called 'Treatment of 'Kshatakshina,' in the Division called Chikitsitā, of the treatise of Agniveṣa as revised by Charaka.

† Some editions read 'Vītāstamajastamodoshe.' This is incorrect. Gangādhara reads rightly—'Vītastāmorajomoha.'—T.

LESSON XII.

We shall now expound the treatment of (dropsical) swellings.

Thus said the illustrious son of Atri.

Agniveṣa asked that prince of physicians, that foremost of ascetics *viz.*, him of Atri's race, about the exciting causes, the symptoms, and the means of alleviation, of that severe disease called 'Çwayathu' (dropsical) swellings. ¹

Unto him, in consequence of his question, that Ocean of the Science of Medicines, that foremost of learned Ṛāhmins, *viz.*, he sprung from Atri's race, duly explained (the exciting causes, the symptoms, and the means of alleviation) of this disease which is of three kinds according to the distinctions of wind and the rest, and which is of four kinds (classified under a different principle) *viz.* Constitutional, Accidental, affecting a single limb, and that affecting the whole body.* ²

Of persons rendered weak and emaciated by (improper) administration of correctives, by ailments, and by abstention from food and drink, the following are the causes mentioned of the constitutional variety of (dropsical) swellings, *viz.*, indulgence in food that abounds with alkaline ashes, that is sour, that is possessed of keen virtues, that is heating, and that is heavy ; indulgence also in curds, or in food that is raw (uncooked), in earth, in potherbs, in food that is composed of inharmonious ingredients, or that is deleterious, or that happens to be mixed with poison ; or in consequence of piles, or of absence of exertion, or abstention from the use of correctives, or of wounds in vital parts of the body, or of abortions (in the case of females) ; and improper indulgence in the (five) necessary acts (*viz.*, the use of emetics, purgatives, errhines, and enemata dry and oily). ³⁻⁴

* What is stated here is that this disease is of three varieties agreeably to the fault that is excited, *viz.*, wind, or bile, or phlegm. It is, again, of four varieties, if classed agreeably to another principle, *viz.*, 'nija' (constitutional), 'anija' (accidental), 'ekāṅgaja' (affecting one limb), and 'sarvaja' (affecting the entire body). These four classes, it should be said, run into one another.—T.

Wounds, inflicted by means of pieces of wood, or fire, or weapons, or stones, or poison, or iron, which afflict the outer covering of the body, are the causes of the Accidental variety of this disease.

As regards the Constitutional variety, it is of three kinds, according as it affects the entire body, or half the body, or a particular limb of the body. 4-5

When the wind, possessing the internal ducts, vitiates the phlegm, the blood, and the bile, its movement becomes obstructed by them.

Thus obstructed, it ceases to move freely and causes the disease called 'Çwayathu' whose characteristic is swelling. 6

When the wind, thus obstructed, vitiates the above faults in the upper part of the body, the 'Çwayathu' that is caused is called 'Çwayathu' of the upper part.

When it vitiates the said faults in its own seat, (*viz.*, the pakkā-caya' or that portion of the stomach where digestion goes on), the 'Çwayathu' that is caused is called 'Çwayathu' of the lower part of the body.

When it vitiates the said faults in the middle portion of the body, the 'Çwayathu' that is caused is called 'Çwayathu' of the middle region of the body.

When it vitiates the said faults in every part of the body, the 'Çwayathu' that is caused is called the 'Çwayathu' of the entire body.

When it vitiates the said faults in a particular district of the body, the 'Çwayathu' that is caused is called the 'Çwayathu' of that particular district. 7

Heat, as also a burning (of the whole body or the particular district), and distention of the ducts,—even these constitute the incubatory indications of this disease.

All varieties of 'Çwayathu' are characterised by an excitement of all the three faults. When, however, a particular fault becomes more excited than the two others, the 'Çwayathu' is called after that fault. The remedy also which is prescribable is that which is capable of conquering that fault. 8

The general symptoms that have been laid down of 'Çwayathu' are a sensation of heaviness of the part afflicted, instability (that is, appearance and disappearance of the disease without any ostensible cause), and elevation. 9

That swelling which arises from (excited) wind has the following characteristics :

It moves about (instead of being stationary) ;

The skin above it becomes thin or attenuated ;

It presents a rough exterior, and in colour it becomes either red or dark ;

Loss of sensation (as regards the exterior surface), erection of the hair that grows on the part afflicted, and (internal) pain.

Disappearance (or alleviation) without apparent cause.

It goes down when pressed (and rises up when the pressure is withdrawn).

Its strength is manifested during the daytime.* 10

That swelling which is connected with the bile has the following characteristics :

It is mild (*i. e.*, soft), and has a smell of its own ;

In colour it is either dark, or yellow, or red ;

It is accompanied by vertigo, fever, perspiration, thirst, and a sense of inebriation ;

It has great heat, and produces pain if touched ;†

It causes the eyes to become red ;

It is accompanied by a burning sensation, and ends in suppuration. 11

That swelling which is connected with phlegm, has the following characteristics ;

It produces a sensation of heaviness ;

* 'Harsha' may mean also a tickling sensation.—T.

† The correct reading is 'sparçaruk' or 'sparçāsaha.' 'Sparçasaha,' as in some of the Calcutta editions, is evidently incorrect.—T.

It is stationary (and does not move about) ;

Its colour is pale, and it is accompanied by a disgust for food ;

It causes (salivary) discharges from the mouth ; it produces sleep and vomiting ;

It causes loss of appetite ;

It takes a considerable time in manifesting itself, and it takes a long time in disappearing ;

If pressure is put upon it, it goes down (and does not rise up immediately after the pressure is withdrawn) ;

It gains in strength during the night, ¹²

The swelling of an emaciated person, or of one who has been weakened by ailments, or the swelling that is accompanied by vomiting and other supervening symptoms of a similar kind, or the swelling that has its seat in any of the vital parts of the body, or the swelling which seems to be overspread with lines, or the swelling which is characterised by discharges, or the swelling which pervades the entire body of a person who has lost all his strength, has a destructive effect on life.* ¹³

That swelling which manifests itself in a person possessed of flesh that swelling which appears in a particular district of the body, that swelling which is new, and that also which appears in a strong man, are easily curable.

The physician conversant with consideration of strength, faults, and time (meaning both season and age), should treat this ailment according to methods contrary to the effects of the originating causes, the faults excited, and the season of the disease.† ¹⁴

The physician should treat swelling arising from undigested food with fasts and *pāchanas*, swellings that are characterised by any fault

* The correct reading, in the beginning of the second line, is 'sa hanti' and not (as in some Calcutta editions) 'mahārti.' Then, again, 'hinavalasya' and not 'bhimavalaçcha' is correct.—T.

† That is, he should apply such remedies as are hostile to, or capable of conquering, the originating causes, the faults excited, and the season of the disease. 'Ekadeçaja' and not 'ekadoshaja,' as also 'valasthasya' and not 'avalasthasya' is the correct reading.—T.

or faults largely excited should be treated with correctives (such as purgatives, emetics, and the rest) ;

Swellings arising in the head should be treated with cerebral purgatives or errhines ;

Swellings in the upper part of the body should be treated with purgatives having a downward action ;

Swellings in the lower parts of the body should be treated with emetics (which have an upward action) ;*

Swellings arising from oily food and drink should be treated with remedies that have drying effects ;

In swellings born of dry food and drink, the physician should prescribe the administration of remedies that oilify the system.

He should administer dry enemata in swellings born of (vitiated) wind and characterised by constipated bowels.

In swellings born of (vitiated) bile and wind, he should prescribe *ghees* cooked with bitter drugs. 15-16

In such swellings, if accompanied by swoons, dislike for everything, burning of the skin, and thirst, he should prescribe *ghee* mixed with cow's milk, if, of course, the administration of correctives be desirable.

Swellings arising from (excited) phlegm should be conquered by means of drugs mixed with alkaline ashes, pungents, and things of heating virtues, as also with cow's urine, whey, and wines. 17

A person afflicted with swellings should avoid the flesh of animals that are domesticated as also of animals living in marshy regions, salt, dry potherbs, new rice, articles manufactured with raw sugar (treacle), cakes, food made of curds and sesame seeds, slimy articles, wines, sour things, fried barley, dried flesh (or fish), stuffing the stomach with food, also food that is heavy and unassimilable, and

* The second line in the Calcutta editions is corrupt. I adopt Gangādhara's readings.—T.

food that burns the stomach, sleep at daytime, and also sexual congress.* 18

Vyosha (the three acrids, *viz.*, dry ginger, *Piper longum*, and black pepper), Trivrit (*Convolvulus Turpethum*), Tiktaka-Rohini (*Picrorrhiza Kurroa*), with the pulv of iron, (and) mixed with the decoction of the three myrobalans, if drunk, allays swelling born of phlegm.

Chebolic myrobalans, boiled in cow's urine, exercise a curative effect on swellings born of phlegm. 19

Chebolic myrobalans, ginger, *Pinus deodara*, (reduced to pulv and) mixed with water agreeably hot, or the powder of these three along with that of Punarnavā (*Boerhavia diffusa*) mixed with water of the same kind, or all the four combinations (mentioned here), mixed with cow's urine, should be drunk in all the three varieties of swelling (*viz.*, that arising from wind, that from bile, and that from phlegm).

When the medicine has been digested, the patient should be allowed a bath, and he should take (boiled) rice mixed with milk. 20

In the case of swelling accompanied by (excited) wind, the patient should drink the paste, of the measure of an aksha (2 tolas), of Punarnavā (*Boerhavia diffusa*), dry ginger, and the tubers of *Cyperus rotundus*, mixed with milk of the measure of a prastha (2 seers).

Or, Mayuraka (another name for Apāmārga, that is, *Achyranthes aspera*), Māghadhikā (*Piper longum*), with Mulā (dry radish), and Nāgara (dry ginger), reduced to powder and mixed with a prastha of milk, should be drunk. 21

Or, a person (afflicted with this ailment) should drink milk boiled with the powders of Danti (*Baliospermum montanum*), Trivrit (*Convolvulus Turpethum*), Tryushana (the three acrids), and Chitraka (*Plumbago Zeylanica*).

This medicine alleviates the excited faults.

* The text of these verses is very corrupt as occurring in the Calcutta and the Bombay editions. I adopt Gangādhara's readings. 'Samaçanam,' which I take to mean 'stuffing the stomach with food,' is explained by Gangādhara as intended for a mixture of food that is wholesome with food that is unwholesome.—T.

Or, milk of the measure of two prasthas, boiled with half a pala of each of the (six) drugs mentioned above till only half the quantity remains, should be drunk by one who is afflicted with swellings accompanied by (excited) bile and wind. 22

In swellings accompanied by excitement of wind and bile, the decoction of Pitadru (otherwise called Dāruharidrā, that is, *Berberis Asiatica*), mixed with the pulv of ginger, (and boiled with milk), may also be given as a drink ;

Or, the decoction of Krishna-Trivrit (*Convolvulus Turpethum*), (of the variety having roots of a dark colour), and Uruvuka (otherwise called Eranda, that is, *Ricinus cummunis*), mixed with Ushana (the fruits of *Piper longum*),* (and boiled with milk), may be given ;

Or, the decoction of the bark of Tvak (*Cinnamomum zeylanicum*), Dāru (*Berberis Asiatica*), Varshābhu (otherwise called Punarnavā, that is, *Boerhavia diffusa*), mixed with the pulv of ginger, (and boiled with milk), may be given ;

Or, milk boiled with the decoction of Guḍuchi (*Tinospora cordifolia*), Nāgara (ginger), and Danti (*Baliospermum montanum*), may be given. 23

Or, the patient may live entirely on camel's milk for seven days, or for a month, without taking any other food and abstaining entirely from water ;

Or, he may take cow's milk with cow's urine ; or the milk of the buffalo ; or, he may take boiled rice with milk and drink cow's urine. 24

If a person afflicted with swellings born of excited bile and wind, passes stools that are liquid and that are heavy (so as to sink in water), he should then drink whey mixed with the pulv of Vyosha (dry ginger, the fruits of *Piper longum*, and black pepper), 'Sauvarchala' salt, and Mākshika (honey). 25

If one having swellings born of bile and wind, has one's bowels constipated, or passes stools consisting of undigested matter or

* 'Ushana' may mean also black pepper.—T.

stools that are liquid, owing to the action of the excited faults, one should then take the paste of chebulic myrobalans mixed with treacle, or the pulv of Nāgara (dry ginger) mixed with treacle. 26

If a person having such swellings does not pass stools and the downward wind (owing to constipation of bowels), he should take, before meals, the oil of Uruvaka (castor-seeds), with milk or the meat-juice of such animals as are wild or as live in marshy regions.

When the ducts are obstructed, and the digestive fire and relish for food are lost, one (afflicted with swellings born of wind and bile) should drink well-distilled wines and vinous spirits. 26

Take two prasthas in all, of the following drugs (in equal measures), viz., Gandira (or Kandira, that is, a kind of potherb that grows in watery grounds and is called Çamatha in Bengali), Bhallātaka (the fruits of *Semecarpus Anacardium*), Chitraka (*Plumbago zeylanica*), Vyosha (the three acrids), Viḍanga (*Embelia Ribes*), and the two varieties of Vrihati (viz., *Solanum Indicum* and *Solanum xanthocarpum*). These should be boiled with a drona (64 seers) of the water of whey on a fire made of (dried) cow-dung. 27

When three-fourths of the liquid remain in the vessel (a prastha having evaporated), and the boiling has been completed, the vessel should be taken down and the contents allowed to cool. When cooled, a drona of the water of curds should be added, as also a hundred palas of refined sugar.

The compound should then be thrown into a jar the exterior surface of which has been plastered over with the paste of Chitraka (*Plumbago zeylanica*) and Pippali (the fruits of *Piper longum*).

The vessel should be kept for ten days under the welkin (that is, a place which is under the canopy of heaven and exposed to air and light.

This preparation being properly administered, conquers swellings, fistula-in-ano, piles, (intestinal) worms, leucoderma, gonorrhœa, loss of complexion, emaciation, excited wind, and hiccup.* 28-29

Even this is the composition of 'Gandirādyarishta.'

* 'Kurchikamastu' implies the watery part of whey, as 'Prākṛitamastu' implies the watery part of curds.

A hundred of each of these should be taken, *viz.*, the fruits of Kāçmarya (otherwise called Gāmbhāri, that is *Gmelina arborea*), (those of) Dhātri (otherwise called Amlaka, that is, *Phyllanthus Emblica*), black pepper, Abhayā (chebulic myrobalans), Aksha (otherwise called Vibhītaka, that is *Terminalia Bellerica*), the fruits of Kshudrā (otherwise called Kantakāri, that is, *Solanum Xanthocarpum*), and Pippali (*Piper longum*). These and a tulā (12½ seers) of a mixture, that is old of honey, and treacle, should all be kept together in a jar smeared with honey. 30

In the summer season the articles should be so kept for a week, and in the winter for twice that time. Adding a drona (32 seers) of water, a mixture will result that forms a drink for a person afflicted with swellings born of wind and phlegm.

This drink called 'the Arishta of eight hundred' cures swellings and constipation born of wind and phlegm. It kindles the digestive fire also.* 30-31.

Three palas of each of these should be taken, *viz.*, the two varieties of Punarnavā (*Boerhavia diffusa* of the white and red sorts), the two varieties of Balā (*Sida cordifolia* and *Doodia logopodioides*), Pāthā (*Cissampelos hernandifolia*), Vāsā (*Justicia Adhatoda*), Guḍuchi (*Tinospora cordifolia*), Chitraka (*Plumbago Zeylanica*), and Nidigdhikā (otherwise called Kantakāri, that is, *Solanum Xanthocarpum*).

Boil these in four 'dronas' of water down to one 'drona.'

Strain the liquid through a piece of clean cloth. When cooled, add two tulās of old treacle, and one prastha of honey.

Keep the product for a month in a jar that has soaked a sufficient quantity of *ghee*. The jar should be covered with the straw of barley.

After the period of a month, half a 'pala' of the pulv of each of the following should be added, *viz.*, Hema (otherwise called Nāge-

'Çatuna' implies a hundred palas. Where no measure is indicated, a pala should be taken as meant.

The earthen vessel to be used should be one that has soaked as much *ghee* as possible.—T.

* Both the lines of verse 30 are corrupt as occurring in the Calcutta and Bombay editions. I adopt Gangādhara's reading.—T.

ḡwara, that is, *Messua ferrea*), Tvach (the bark of *Cinnamomum zeylanicum*), Elā (*Elettaria cardamomum*), black pepper, Ambu (otherwise called Bālā, that is, *Pavonia odorata*), and Patra (leaves of *Cinnamomum Tamala*).

Also add some sweet-scented article for giving it a good odour, also honey and *ghee* (of the measure last mentioned, that is, a prastha of each).

One should, considering the strength of one's disease, drink this 'arishta' when the food last taken has been digested.* 32-34

This 'arishta' conquers also the following diseases, *viz.*, diseases of the chest, chlorosis, swellings of even aggravated nature, enlargement of the spleen, fever (some texts have vertigo), disgust for food, gonorrhœa, abdominal tumours, fistula-in-ano, the six varieties of dropsy, cough, asthmatic breathing, lienteric dysentery, leprosy, itches, vitiated wind in blood and other 'dhātus' of the body, constipation of the bowels, hiccup, leucoderma, and malignant jaundice.

If a person that is afflicted with swellings takes boiled rice with meat-juice (after drinking this 'arishta') he becomes endued with brightness of complexion, strength, longevity, 'ojas,' and energy. 35-36

Even this is the composition of 'Punarnavādyarishta.'

The three myrobalans, Dipyaka (*Ptychotis Ajowan*), Chitraka (*Plumbago zeylanica*), Pippali (*Piper longum*), the dust of iron, and Viḡanga (*Embelia Ribes*),—all these should be powdered.

Take a 'Kuḡavika' (4 palas) of this powder; add twice that measure of honey, and a tulā of old treacle. Put the product in an earthen jar which has soaked a sufficient quantity of *ghee*, for a month, covering it with the straw of barley.

* The text of these 3 verses is currupt as occuring in the Calcutta and Bombay editions. t adopt Gangādhara's readings. He has, however, one error to answer for. In the first line of 32, 'Sapāthā,' and not 'Sapāthe,' is correct. In the same line 'Vāsā,' and not 'Danti,' is the correct reading. 'I'arne yavānām,' and not 'pale yavānām,' is correct. 'Paratastu' and not 'paritastu' is correct.

In the first line of 34, the last word is 'patraih' and not 'lobaih.' The other inaccuracies need not be noticed.—T.

The 'arishta' thus prepared, cures the same diseases (that is, those which are cured by the 'arishta' of Punarnavā and the rest). 37

Even this is the composition of 'Triphalādyarishta'.¹

Those 'arishtas' which have been pronounced beneficial in piles and in the case of persons afflicted with chlorosis, are also beneficial in the cases of persons afflicted with swellings.

Krishnā (otherwise called Pippali, that is, *Piper longum*), Pāthā (*Cissampelos hernandifolia*), Gajapippali (*Pothos officinalis*), Nidigdrikā (*Solanum Xanthocarpum*), Chitraka (*Plumbago Zeylanica*), Nāgara (dry ginger), the roots of Pippali (*Piper longum*), Rajani (*Curcuma Longa*), Ajāji (cumin seeds), and Musta (tubers of *Cyperus rotundus*), should be pulverised and dissolved in hot water. When the water becomes lukewarm, it should be drunk.

This solution cures the excitement of the three faults, and swellings that are old. The paste of Bhunimba (*Agathotes Chereyta*) and Mahaushadha (ginger), dissolved in hot water, produces the same effects. 38-39

Iron dust, the three acrids, and the ashes of incinnerated shoots of barley, reduced to powder and drunk with the decoction of the three myrobalans, produces the same effects.

The two varieties of alkaline ashes (*viz.*, those of dry radishes and those of dry ginger), the four varieties of salt, iron dust, Vyosha (the three acrids), and Phalatrika (the three myrobalans), the roots of Pippali (*Piper longum*), the kernel of Viḍanga (*Embelia Ribes*), Musta (the tubers of *Cyperus rotundus*), Ajamodā (*Ptychotis Ajowan*), Amaradāru (*Pinus deodara*), Vilwa (*Egle marmelos*), Kalingaka (the seeds of *Holarrhena antidysenterica*), the roots of Chitraka (*Plumbago Zeylanica*), Pāthā (*Cissampelos hernandifolia*), Yassthika (liquorice), and Ativishā (*Aconitum heterophyllum*):

Take a pala of each of these drugs: add 2 karshas of Hingu (assafœtida).

Reduce all these into a fine powder.

Take a drona (32 seers) of the ashes of dried radishes and dry

ginger. (Boil it in water of eight times the measure till a fourth part of the liquid remains in the vessel).

Into the decoction thus prepared, throw the powdered drugs (mentioned above). Stir the powder till the liquid becomes thick without being burnt.

Of the thick mass thus obtained, boluses should be formed of the size of jujubes.

When well dried, these boluses should be taken according to the ordinances laid down.

These boluses cure enlarged spleen, abdominal dropsy, leuco derma, malignant jaundice, chlorosis, disgust for food, consumption, swellings, violent diarrhoea, abdominal tumours, the effects of poison, calculi, difficulty of breathing, and cough of even the most violent forms. 40-43

Even this is the composition of 'Kshāra-Guḍikā' (boluses of alkaline ashes).

The physician may administer ginger, either raw or dry, with an equal measure of old treacle (to a person afflicted with swelling).

The measure of this medicine should be increased each day by half a pala till it reaches five palas (in ten days) which is the largest measure.

This measure should be taken for a month.

Every day, after the medicine has been digested, the patient should take milk, the soup of *Phaseolus Mungo* and other seeds of the kind, as also meat-juice with boiled rice. 44

This medicine conquers abdominal tumours, abdominal dropsy, piles, swellings, the several varieties of gonorrhoea, asthmatic breathing (or cough, as some texts have), catarrh in the nose, tymphanites, indigestion, anæmia consumption, mental derangements, cough (or, as some texts have, difficulty of breathing), and excited phlegm. 45

Even this is the combination called 'Guḍādraka' (treacle and ginger).

The expressed juice of raw ginger should be drunk every day in the same way, and every day, when the medicine is digested, the patient should take boiled rice with milk.

'Çilājatu,' taken with the decoction of the three myrobalans, speedily cures swellings born of any of the three or all the three faults. 46

Even this is the method of administering 'Çilājatu.'

Taking eight seers of the ten roots, a hundred chebulic myrobalans, and a hundred palas of old treacle, boil them together. Into the lickable (*i. e.*, slightly thick) decoction obtained by boiling these properly, after it has been strained through a piece of cloth, should be thrown the pulv of the three acids mixed with the three scents (*viz.*, the leaves of *Cinnamomum Tamala*, the bark of *Cinnamomum zeylanicum*, and the fruits of *Elettaria cardamomum*).

When the contents are cooled by exposure to the morning air, half a prastha of honey, and a small measure of the ashes of barley shoots, should be added.

The patient should take every day a (boiled) myrobalan, and lick half a pala of the thickened liquid.

This medicine cures swellings of even an aggravated character, as also asthmatic breathing, fever, disgust for food, gonorrhœa, hiccup, enlarged spleen, and abdominal dropsy and chlorosis born of any one of the three faults. It also cures leanness, vitiated wind in the immature stage, blood-bile and acid bile, loss of complexion, and the faults of the urine, the wind, and the semen. 47-49

Even this is the composition of 'Kansa-Haritaki.'

The roots of Patola (*Trichosanthes dioica*), Suradāru (*Pinus deodara*), Danti (*Baliospermum montanum*), Trāyanti (otherwise called Trāyamānā *i. e.*, *Ficus heterophylla*), Pippali (*Piper longum*), Abhayā (chebulic myrobalans), Viçāla (*Cucumis Colocynthis*), liquorice, Tikta-rohini (*Picrorrhiza Kurroa*), Chandana (*Pterocarpus santalinus*), Nichula (otherwise called Hijjala, that is, *Eugenia acutangula*), and Darbbi (*Berberis Asiatica*):

Take a karsha of each of these and boil them in water for obtain their decoction.

Into the decoction thus obtained add *ghee* of the measure of a Kuḍava.

This forms a drink that cures erysipelas, burning of the skin, fever, excitement of the three faults, thirst, the effects of poisons introduced into the system, and swellings. 50-51

Even this is the composition of the *ghee* called 'Patola-mulādyā'

Yamāni (the seeds of *Ptychotis Ajowan*), Chitraka (*Plumbago zeylanica*), Dhānya (coriander seeds), Pāthā (*Cissampelos hernandi folia*), Dipyaka (*Cnidium diffusum*), Tryushana (the three acrids), Amlavetasa (*Rumex vesicarius*), the (raw and dried) fruits of Vilwa (*Ægle Marmelos*), the bark of the fruits of Dāḍima (*Punica granatum*), Yavaçuka (the ashes of the barley shoots), the roots of Pippali (*Piper longum*), and Chavyā (*Piper Chaba*);

Take an aksha (two tolas) of each of these, pound them together

The pounded mass should be boiled in an āḍhaka (8 seers) of water. (Sixteen seers are taken, for the measure is doubled of liquids).

Add a prastha (2 seers) of *ghee*. (Four seers are taken, the measure being doubled).

This preparation cures piles, abdominal tumours, and swellings that are difficult of treatment. It kindles the digestive fire also. 52 53

Even this is the composition of 'Yamānikādyā-ghrita.'*

Or, the patient may drink that *ghee* which has been boiled in water of eight times its measure, with Chitraka (*Plumbago zeylanica*) and Kshāra (the ashes of barley shoots) added to it. This *ghee* is possessed of great energy.

The *ghee* called 'Kalyānaka,' or that called 'Panchagavya,' or that called 'Mahātikta,' or that called 'Tikta,' is also beneficial in cases

* The readings of Gangādhara's edition are followed. In the Calcutta and the Bombay editions, this *ghee* is called 'Chitrakādyā' for the verses begin with 'Sachitraka &c.'—T

of swelling. (All these *ghees* have been spoken of in the chapter on Insanity).* 54

Even this is the composition of the *ghee* called 'Chitrakādi.'

Take an earthen pot whose inward surface should be laved with the paste of Chitraka (*Plumbago zeylanica*).

Throw a quantity of milk into it, adding some acid for converting it into curds.

When the milk has been converted into curds, the latter should be properly churned.

The *ghee* raised from the churned curds, boiled in whey, and mixed with the pith of the roots of Chitraka (*Plumbago Zeylanica*), is one of the foremost medicines that cure swellings.†

It also cures piles, diarrhoea with fever, excited wind, abdominal tumours, and gonorrhoea, and imparts strength to the digestive fire.

The patient may also take his food mixing it with the whey, that is left after extracting the *ghee* indicated above, and also the *ghee* itself that is thus prepared. Or, he may take gruel of barley, boiling it with the whey and the *ghee* mentioned above. 56

Even this is the composition of 'Chitraka-ghrita.'

Jivanti (*Calogyne ovalis*). Ajāji (*Nigella sativa*), Çathi (*Curcuma Zerumbet*), Pushkara (otherwise called Kushtha, *i. e.*, *Aplotaxis auriculata*), Kāravi (otherwise called Jiraka, *i. e.*, cumin seeds), Chitraka (*Plumbago zeylanica*), Vilwamadhya (the pulp of raw fruits of *Ægle Mermelos*), and Yāvaçuka (the ashes of incinnerated barley shoots) :

These should be pounded into a paste. Of the paste thus prepared take as much as comes up to the size of a Vadara (fruits of *Zizyphus Jujuba*).

Prepare some gruel of barley and boil it with the paste mentioned above, adding a measure of tamarind pulp, and frying it in

* The composition of these *ghees* has been explained in the previous lessons.—T.

† Earthen pots are used for making curds. Milk is placed in the pot, with a little quantity of curds or some sour soup as the juice of *citrus acida* or tamarind, &c. The milk is converted into curds within 12 hours or so.—T.

ghee and (sesame) oil. This compound forms a medicine that is beneficial in piles, diarrhoea, excited wind, abdominal tumours, swellings, diseases of the chest, and loss of appetite.

That gruel of barley also which is boiled with the five roots according to the method mentioned above is productive of the same effects as the gruel indicated above. 57-58

The soup of Kulattha (*Dolichos biflorus*) with the pulv of Pippali (*Piper longum*) added to it, the soup of Mudga (*Phaseolus Mungo*) with the pulv of the three acids and the ashes of barley shoots, and the meat-juice of such fowls as use their feet for finding their food, or of animals that belong to the wilderness, as also of such animals as tortoises, iguanas, peacocks, and porcupines, 59 (as well as)

Suvarchalā (otherwise called Suryamukhi, *i. e.*, a kind of potherb), Grinjanaka (carrot), Patola (*Trichosanthes dioica*), Vāyasi (otherwise called Kākamāchī, *i. e.*, *Solanum nigrum*), Mulaka (radish), Vetra (*Calamus Rotang*), and Nimba (*Melia Azadirachta*),—these potherbs are beneficial for persons afflicted with swellings.*

Old barley and old rice also are equally beneficial. 60

The medicines that are for internal administration have now been mentioned. Those for external application will now be laid down.

Different kinds of oils, of plasters, of medicated waters (for sprinkling over the body as also for washing it), and of fomentations for inducing perspiration, should be used in the case of those patients in whose constitutions the wind predominates. 61

Oil boiled with the paste of the following drugs, or the paste only of those drugs, forms beneficial remedies for external application (in this disease).

The drugs are Çāileya (a variety of lichen), Kushtha (*Aplotaxis auriculata*), Aguru (*Aquilaria Agallocha*), Dāru (*Pinus deodara*), Kaunti (otherwise called Renukā, *i. e.*, *Piper aurentiacum*), Tvach (the bark of *Cinnamomum zeylanicum*), Padmaka (a fragrant wood brought from the central provinces and southern India), Elā, (seeds of *Elettari cardamomum*), Amvu (otherwise called Vālā, *i. e.*, *Pavonia odorata*), Palāça (*Butea frondosa*), Musta (*Cyperus rotundus*),

* The leaves of the plants and trees mentioned should be taken.—T.

Priyangu (*Aglaia Roxburghiana*), Thauneyaka (otherwise called Granthiparna, *i. e.*, a sort of gall caused by some insects on trees), Hemā (otherwise called Nāgakeçara, *i. e.*, *Mesua ferrea*), Mānsi (*Nardostachys Jatamansi*), Tālisapatra (*Pinus Webbiana*), Plava (otherwise called Kaivartamustaka, *i. e.*, a large variety of *Cyperus rotundus*), Patra (the leaves of *Cinnamomum Tamala*), Dhānya (coriander seeds), Srivesh-taka (fermented cheese), Dhyāmaka (powdered sulphur), Pippali (*Piper longum*), Sprikkā (*Trigonella corniculata*), and Nakha (tiger's nail).

As many of these as are obtainable, should be taken for boiling with oil. The oil thus prepared is beneficial for persons afflicted with swellings, if used for rubbing the body with, and if the patients have constitutions characterised by predominance of wind. 62-63

Even this is the composition of the oil called 'Çaileyādyā.'

Eranda (*Ricinus communis*), Vrisha (otherwise called Vāsaka, *i. e.*, *Justicia Adhatoda*), Arka (*Calatropis gigantea*), Sigru (*Moringa pterygosperma*), Kāsmariyā (otherwise called Gāmbhāri, *i. e.*, *Gmelina arborea*), and Arjjaka-patra (leaves of *Ocimum sanctum*);

These should be boiled in water. In this water the patient should be dipt till perspiration sets in.

A little while after he should be bathed in water that has been heated in the sun.

After this, his body should be laved with unguents. 64

The bark of milk-yielding trees including Vetasa (*Calamus Rotang*), and Manjishtha (*Rubia cordifolia*), Latā (the roots of *Andropogon muricatus*), Mrināla (lotus stalks), Chandana (red sandal wood), Padmaka (a fragrant wood brought from central and southern India), and Bālaka (otherwise called Bālā, *i. e.*, *Pavonia odorata*), should be reduced to a paste.

This paste should be used for plastering the body of the patient whose swellings are caused by excited bile.

Boiling this paste in oil, the oil thus prepared should be used for rubbing the body again of such a patient.

After the process of rubbing, the patient should be bathed in water heated in the sun and mixed with the sandal paste and the paste of the roots of *Andropogon muricatus* and 'Padmakāshtha.'

A bath also in the decoction of the barks of milk-yielding trees is regarded beneficial.

Beneficial results are also expected by bathing the patient in water mixed with the milk of such trees.

After such baths, the patient's body should be laved with sandal-paste and other unguents. 65-66

In the case of swellings caused by (excited) phlegm, the following plasters and other modes of treatment are beneficial :

Krishnāsikatā (fruits of *Piper longum*), old Pinyāka (cakes of pressed mustard seeds), Sigrū-tvach (bark of *Moringa pterygosperma*), and Umā (linseed) :

These should be reduced to a paste and the paste used as a plaster.

The body of the patient should also be sprinkled over with the decoction of Kulattha (*Dolichos biflorus*), and dry ginger, mixed with cow's urine.

The patient's body may also be laved with an unguent made of Chandā (otherwise called Sprikkā, *i. e.*, *Trigonella corniculata*) and Aguru (*Aquilaria Agallocha*). 67

Plasters made of the kernel of the fruits of *Terminalia Bellerica*, it has been laid down, are alleviative of the painful sensation of burning in all kinds of swellings.

Liquorice, Musta (the tubers of *Cyperus rotundus*), the leaves of Kapittha (*Feronia elephantum*), and Chandana (red sandal wood), constitute a plaster (that is beneficial) for the pimples that arise in swellings.* 68

Rāsna (*Vanda Roxburghii*), Vrisha (otherwise called Vāsaka, *i. e.*, *Justicia Adhatoda*), Arka (*Calatropis gigantea*), Triphalā (the three myrobalans), Viḷanga (*Embelia Ribes*), Sigrū-tvach (the bark of

* The last word in the first line is *not* 'Pralepah' (as in the Calcutta and Bombay editions) but 'Pradishtah' as in Gangādhara's edition. 'Tatpiḍākāsu' is explained as 'Gothe piḍākāsu.'—T.

Moringa pterygosperma), Mushikaparnikā (*Salvinia cucullata*), Nimba (*Melia Azadirachta*), Arjjaka (*Ocimum sanctum*), the nails of Tiger, Murvā (*Sansviera Zeylanica*), Suvarchalā (otherwise called Aditya Bhaktā,—*Cleome viscosa*), Tiktakarohini (*Picrorrhiza Kurroa*), Kākamāchi (*Solanum nigrum*) Vrihati (*Solanum Indicum*), Kushtha (*Aplotaxis auriculata*), Punarnavā (*Boerhavia diffusa*), Chitraka (*Plumbago zeylanica*), and Nāgara (dry ginger).

These, pounded into a paste with cow's urine, form an excellent unguent for rubbing the patient's body with. The patient may also be sprinkled over with water in which dry radishes have been boiled. 66-70

Swellings which appear in different districts of the body are of multifarious kinds in consequence of differences in respect of locality, the Dhātus affected, shape and name.

Listen to us as we mention a few for particularising them.

The three faults (wind, bile, and phlegm), provoked by their respective causes, produce dreadful swellings in the head.

These also produce swellings within the throat, causing a sort of whizzing noise (Ghurghurikā) therein and threatening a suspension of the breath. Such swellings are called "Çāluka." 71-72

Those which appear in the joint of the throat (with body), or in the chin, or in the throat, each characterised by a burning sensation and red colour, and hard breathing, and severe pain, are called 'Vitānikā.*

If the swellings called 'Vitānikā manifest themselves all round the throat like a necklace, they prove to be fatal. 73

That swelling which is born of the three faults, which appears in the palate, and which is characterised by a redness of colour and a burning sensation, is known by the name of 'Tālu-Vidradhi (swellings in the palate).†

* In the Calcutta and the Bombay editions, the name given is 'Viḍālikā.'—T.

† I adopt the reading of the Calcutta and the Bombay editions and not that of Gangādhara. The fact is, in these verses the Rishi is giving the names of particular varieties of swellings and their differentiating symptoms. Hence the reading adopted by Gangādhara

That swelling (or, rather, swollen growth) which appears on the surface of the (root of the) tongue owing to (excited) phlegm, is called 'Upajihvikā.'

That which appears on the lower surface of the (root of the) tongue owing to the same cause, is called 'Adhijihvikā.*' 74

That swelling which appears in the gum of the teeth, which is born of blood-bile, and which ends in suppuration, has been named 'Upakuṣa.'

That, again, which appears in the gums born of (excited) phlegm, and accumulated blood, is called 'Danta-Vidradhi.†' 75

A single swelling on the joining line of the neck with the body, is called 'Galaganda' (Bronchocele). Many such swellings around the neck are called 'Gandamālā' (Goitre).

Both these varieties of swellings are regarded as curable.

Those, however, that are accompanied with inflammation of the schneiderian membrane, or pains in the flanks, or cough, or fever, or nausea and vomiting, are said to be incurable. 76

For persons afflicted with swellings like those described above, the treatment is the purging of the veins, the stomach, and the head, inhalation of smoke, and drinking of old *ghee*.‡

In the case of swellings appearing in the mouth, the treatment consists of fasts, rubbing of the parts swollen with proper powders, and administration of gargles. 77

In particular parts of the body, large swellings (boils) appear, born of wind and the other faults. These put forth the symptoms of the faults which beget them.

does not seem to me to be either consistent or correct. He omits the name 'Tāluvidradhi', although he gives the symptoms.—T.

* 'Upajihvikā' is called Ranula in English. The fleshy growth, which is here regarded as falling within 'Çoṭha' or swellings, and which appears below the tongue, has no special name in English.—T.

† 'Upakuṣa' is inflammation of the gum, and 'Danta-vidradhi' is gum-boil.—T.

‡ 'Purging of the veins' means letting out of blood; 'purging of the head' is the use of snuffs.—T.

Those swellings which are caused by (inflamed) veins, are characterised by throbbing (pains).

Those which are born of flesh are characterised by absence of pain.

Those which are born of the adeps, are soft and oily, and mobile.* 78

When a boil is about to make its appearance, the person should first be treated with correctives and then some processes of fomentation (for inducing perspiration) should be restored to. After this, using a piece of stone, or of wood, or the thumb alone, the rising boil should be pressed for making it disappear in the immature state (that is, before it suppurates).

(If this fails to cure the boil), the physician should then, opening it by means of the lancet, and taking out the fleshy core, and cauterizing the part (with a heated metal or stone caustic), treat it as he treats abscesses and sores. 79

If it is not properly cauterized, and if (without being quickly cured) there remains a residue that is uncured, this gradually terminates in a recrudescence of the boil.

Hence, physicians well conversant with treatment, considering the particular district of the body in which the swelling (or boil) has appeared, should open it by several incisions over it and root it out totally. 80

When the operation has been completely effected, such drugs should be applied as would cause the feculent matter entirely fall off and disappear.

If, notwithstanding this, erysipelas (sets in and) spreads in consequence of the (uncured) sore, the physician, conversant with this disease, should carefully consider this supervening symptom and allay it by means of those drugs which are applicable to it and which have been mentioned before. 81

* Four kinds of swellings seem to be spoken of in this verse: 1. 'Aniladibhava', 2 'Çirābhava', 3. 'Māṅsabhava', and 4. 'Medobhava. The mention of swellings caused by the veins, of those born of the flesh, and of those born of the adeps, after that of those begot by wind and the rest, seems to be a confusion of classification.—T.

Having allayed the supervening symptom, the physician acquainted with the treatment of abscesses and sores should then undertake to treat the opened swelling itself without loss of time.*

Glandular swellings that appear on the abdomen, or on the stomach, or on the throat, or on what are regarded as vital parts of the body, should be avoided (by the physician).† ‡

That glandular swelling which is large and fixed (that is, not mobile), should be avoided.

That also which appears in infants, old persons, and those who are exceedingly weak, should also be avoided.

As there is no difference between glandular swellings and tumours in respect of seat, cause, form, fault, and the 'dhātu' affected, the physician conversant with the ordinances of the medical scriptures should treat tumours according to the method of treatment laid down for glandular swellings.‡

Those pimples which are of a coppery colour and which are accompanied with severe pains are called 'Alaji.' Secretions take place from their mouths. §3-§4

Swellings that appear between the flesh and the nails, that vitiate both the flesh and the blood, and that suppurate very quickly, are called 'Kshata.'

That swelling which appears on the groins or the axilla, which is accompanied by fever, which takes a cylindrical size, which is without pain, and whose surface is hard and wide, is called 'Vidārikā.'

It is caused by (excited) phlegm, (excited) wind, or both.

Such abscesses should be treated agreeably to the fault or faults excited.

* I adopt the reading of the Calcutta and the Bombay editions. Gangādhara inserts a whole line which is not to be seen in the Calcutta and the Bombay editions. The line does not seem to be necessary.—T.

† Gangādhara points out that this line has reference to 'Granthi' and not 'Çoṭha'. By the latter is understood ordinary swellings or those which take the form of abscesses. By the former, glandular swellings are indicated.—T.

‡ The word for glandular swelling is, as already noted, 'Granthi'; that for tumours is 'Arbbuda'.—T.

Both these kinds of swellings (abscesses) should (in the immature state) be opened (and the accumulated blood let out); or plasters (of barley flour, linseed, &c.) should be applied.

When mature and suppuration has set in, they should be treated in the same way as ordinary abscesses. 85-86

Those abscesses which appear all over the body and are accompanied with burning sensation, fever, and thirst, are called 'Vishphotaka' (malignant boils).

Those boils which are many in number, which are born of excited bile and wind, which take the shape of fried paddy and appear over the body in such a way as to look like the sacred thread (of the regenerate orders), are called 'Kakshā.*' 87

Other varieties of pimples that appear all over the body, that are large, or small, or of intermediate size, are regarded as born of (excited) bile. 88

Pimples of small size, that appear all over the body, that are accompanied by fever, burning of the skin, thirst, itching, disgust for food, and salivary discharges from the mouth, are called 'Romāntika' (measles). These are born of (excited) bile and phlegm.† 89

Those pimples which appear all over the body and are of the size of the seeds of *Cicer lens*, are called 'Masurikā' (small pox). 90

That treatment which has been laid down for the alleviation of 'Visarpa' (erysipelas), and which is beneficial in the several varieties of leucoderma, should be adopted in these diseases (*i. e.*, 'Visarpa,' 'Kakshā,' 'Pīḍakā,' 'Romāntikā,' and 'Masurikā.†').

Discovering the symptoms of the particular fault that is excited, a small intestine frequently descends into and ascends from either of

* Dr. U. C. Dutta, in his edition of 'Nidāna' (in Bengali), identifies 'Kakshā' with acute abscess near the axilla. This seems to be incorrect.—T.

† This verse is omitted in the Calcutta and the Bombay editions. There can, however, be no doubt of its genuineness. I take it from Gangādhara.—T.

‡ *i. e.*, malignant boils or abscesses, string of abscesses around the body, pimples, measles, and small pox.—T.

the testes when the latter happens to be inflated by the action of wind and the rest.* 91

That swelling (on the sack of the testes) which is filled with urine becomes soft.

That, again, which is filled with adeps becomes oily (smooth) and hard.

For treating hernia, purgatives, unguents, dry enemata, and plasters are prescribable. When ripe (*i. e.*, suppuration has set in), they should be treated like abscesses. 92

As regards phlegm-born swellings, and those caused by urine and adeps, they should be opened with a lancet, and washed, and sewn up. If they suppurate, they should be treated after the manner of abscesses.

When an abscess arises beside the mouth of the anal canal, caused by worms, or wounds caused by stones or any sharp-pointed thing, or by sexual congress, or straining, or the hard back of a horse that one rides, and is accompanied by severe pains, it suppurates and bursts and develops into what is called 'Bhagandara' (fistula-in-ano).

The treatment in fistula-in-ano consists of the administration of purgatives, probing, and opening (by the lancet). When the sinus has been cleared, hot oil should be applied. 93

(Of those who are afraid of a surgical operation), the fistula-in-ano should be ripened by insertion of a thread steeped in some alkaline ashes and opened thereby. After this, it should be treated after the manner of an abscess.†

* What is stated here is this : Wind and the other faults affect the testes in consequence of which those become enlarged. A small intestine in the abdomen descends into and ascends from either of the testes thus affected. The intestine also shows signs of the particular fault that has affected the testes.—T.

† The insertion of a 'Kshārasutra (thread steeped in alkaline ashes) into the sinus induces its ripening or suppuration, without being actually opened by the lancet, the result becomes the same.—T.

In consequence of the vitiation of the flesh, the phlegm, and the blood, a swelling takes place on the thighs, the calves, and dorsa. It is called 'Ālipada' (elephantiasis).* 94

Ordinances about blood-letting and the checking of the (excited) phlegm, as also the application of plasters consisting of the paste of mustard seeds, are desirable in (the treatment of) elephantiasis.

The wind and phlegm being partially excited, and the bile being excessively excited, cause a kind of swelling called 'Jālakagardabha' (cutaneous erysipelas). It is accompanied by severe pains. Its elevation is slight, and colour red. It ripens and suppurates. It moves about, and is accompanied by fever and thirst. 95

The application of plasters, letting out of blood, the adoption of such processes as make the system dry, correction of body by administration of purgatives and emetics, the administration of the expressed juice and paste of Dhātri (the fruits of *Phyllanthus Emblica*), and the application of the morning dew, should be resorted to in treating cutaneous erysipelas. 96

As regards other varieties of swellings (abscesses and eruptions), examining them by the symptoms they manifest in respect of the faults excited, *viz.*, wind and the rest, they should be alleviated by means of plasters, operations with the lancet or strings steeped in alkaline ashes, or cauterisation. The selection of the particular means should depend upon a consideration of the fault or faults excited. 97

It generally happens that from wounds the wind and the blood become provoked and cause swellings (abscesses) that are red in colour.

In such cases that course of treatment should be adopted which is alleviative of erysipelas and leprosy.

In swellings (abscesses) caused by the action of poisons, that treatment should be adopted which is alleviative of poisons. 98

* The first line of this verse is incorrectly read in the Calcutta and the Bombay editions. 'Supāchitena' should be 'Supāchitasya'.

As regards the second line, the reading 'prapadoparishtā' in the Calcutta and the Bombay editions is better than 'padoparishtā' in Gangādhara's text.—T.

(Here occurs a verse containing a summary).

The symptoms and treatment of swellings, which are of three kinds according to distinctions in respect of the faults excited, and which are of various kinds according to distinctions in respect of the parts of the body where they appear, *viz.*, the whole body, or half the body, or particular districts, have been spoken of in this Lesson.

Thus ends Lesson XII, called "The treatment of swellings," in the Division called "Chikitsita," of the treatise of Agniveṣa, as revised by Charaka.

LESSON XIII.

We shall now expound the treatment of diseases of the stomach.

Thus said the illustrious son of Atri :

Unto Punarvasu, of soul under perfect control, who was the foremost of all persons conversant with the Science of Life, who was the promulgator of the knowledge of medicines, who was seated, like the deity Dharma himself, engaged in the performance of severe penances on the Kailāsa mountains peopled with 'Siddhas' and 'Vidyādharas,' and which resemble the gardens of Nandana, Agniveṣa said these words :* 1-2

O holy one, verily, men are seen to be afflicted with ailments of the stomach. Their faces are dried up. Their limbs are emaciated. The cells of their stomachs produce noises. Their digestive fire, strength, and capacity for taking food, are gone. They are incapable of every kind of exertion. They are cheerless. For want of treatment they lay down their lives helplessly. 3-4

I desire to know accurately the causes, the varieties, the premonitory indications, (the developed) symptoms, and the remedies of those diseases, fully expounded by my preceptor. 5

Then the Rishi, thus questioned by his disciple, for the well being of all creatures, addressed himself to utter the following words fraught with benefit to all living beings. 6

From vitiation of the digestive fire, and increase of faecal matter, diverse kinds of ailments, especially those of the stomach, break out in human beings. 7

When the digestive fire becomes weakened, in consequence of the filthy food one takes at that time, indigestion sets in owing to which the faults become accumulated.

* Dharma is the great deity of Righteousness. He is sometimes represented as the great Judge of all creatures. He is Vishnu's self. Sometimes he is supposed to be Yama, the ruler of the regions where the dead go and meet with punishments for their evil acts.

'Siddhas' are beings crowned with the success of penances.

'Vidyādharas' are an inferior order of celestials. Like Gandharvas, they devote themselves to the study of music both instrumental and vocal.

The accumulated faults vibrate the digestive fire as also the life-breaths called 'Prāna' and 'Apāna.' They obstruct all the ducts also of the lower and the upper regions. Repairing then to the space between the skin and the flesh, they cause loud sounds in the intestines, and produce diseases of the stomach.

Listen now to the originating circumstances and the symptoms of those diseases. 8-6

From eating food that is exceedingly hot, or saline, or consisting of alkaline ashes, or productive of a burning sensation, or sour, or poisonous ; or

From improper food and drink after administration of correctives,*
From taking food that is dry, or consisting of inharmonious ingredients, or impure ; or

From excessive emaciation brought about by enlarged spleen, or piles, or ailments of the 'Grahani' (lienteric dysentery) ; or

From injudicious administration of purgatives and the rest ;†

From neglect to treat the diseases that afflict the system ; or

From dryness of the system, or suppression of the urgings of nature ; or

From vitiation of the ducts, or the accumulation of undigested food in the stomach, or cheerlessness of both body and mind, or gorging the stomach (with such things as curds and the rest) ; or

From suppression of stools caused by piles ;‡ or

From wounds inflicted on the intestines (by fishbones and other things of the kind),

* 'Samsarjjana' is explained as meaning the taking of food and drink after the administration of correctives.—T.

† 'Karma' implies the five kinds of 'karma' or treatment, that is, the administration of purgatives, emetics, errhines, and enemata of the dry and the oily varieties.—T.

‡ I follow the reading of the Calcutta and the Bombay editions, which is 'Arçovalī &c.' Gangādhara reads 'Arçovāla &c.' If the latter reading is accepted, the sense would be 'suppression of stools caused by piles and hair (swallowed with food).' 'Valī means the fleshy excrescences or growths which appear in the anal canal or its mouth, in piles —T.

PART XLIII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1907.

(The right of reproduction is reserved.)

IMPORTANT NOTICE.

I am glad to announce that since the death of my father Pandit Avinash Chandra Kaviratna, the late translator and publisher of the Charaka Samhita and proprietor of Kaviratna Aushadhalaya, the one cheap and genuine Ayurvedic Dispensary in all India, situated at 200 Cornwallis Street, Calcutta, the above publication and the management of the Dispensary and all concerns relating thereto have been carried on under the direct supervision of RAI RAJENDRA CHANDRA SASTRI BAHADUR, M. A., Premchand Raichand Scholar, and Librarian to the Bengal Government.

Parts XL to XLII were issued about a month ago, Part XLIII just now issued and Part XLIV is almost ready and will be issued within a few very days. Parts XXXV XLIII (9 Parts) were issued during 9 or 10 months and the remaining portion of the Chikitsasthan will be completed within a short period.

Attention of subscribers and others is earnestly solicited to the fact that if they have any missing Parts, they should lose no time in asking for them, for it will be practically impossible for us to supply them hereafter.

It is a matter of good fortune to us that almost all the subscribers to our Charaka are persons of learning and high social position. **All that is needed, therefore, is to remind them of their arrears of subscription to induce them to remit the same without delay.** Subscribers' encouragement by speedy payments is earnestly solicited for enabling us to make a faster progress in the work of publication.

PARESHNATH SARMA,
Proprietor and Publisher.

of persons in whom the faults have accumulated, or who are addicted to sinful acts, especially of those whose digestive fire has been weakened, ailments of the stomach set in. 10-13

Loss of appetite, sweetness of taste (as regards all things taken), delay in digesting food that is oily and heavy, a burning sensation of the chest produced by all kinds of food and drink that may be taken, inability to understand whether the food taken has been digested or not (in consequence of the stomach being regarded as always full), inability to bear eating beyond the point of gratification, slight swelling of the feet, continual decay of strength, hard breathing after even slight exertion, increase of stools, pains in consequence of epistaxis or suppression of urine, pains in the joints of the pubic region, noise in the intestines, swelling of the abdomen, cutting pains, distension of the stomach after taking even light and little food, the appearance of lines on the outer surface of the stomach and abdomen, and disappearance of the lateral wrinkles on the abdomen,—these are the premonitory symptoms of diseases of the stomach. 14-17

The faults (wind, bile, and phlegm), becoming accumulated, obstruct the sweat and water bearing ducts, and vitiating the life-breaths named 'Prāna' and 'Apāna' as also the digestive fire, produce diseases of the stomach in human beings. 18

Noise in the intestines, flatulence and borborygmi, swelling of both the feet and the hands, weakness of the digestive fire, smoothness and sheen of the cheeks, and emaciation,—these are the symptoms of diseases of the stomach. 19

In consequence of the excitement of each of the three faults, or of all the three faults together, of enlargement of the spleen, or suppression of stools, or of sores (in the stomach and the intestines), or of accumulation of water, eight kinds of diseases of the stomach arise. Listen now to the symptoms of each of them. 20

In consequence of emaciation brought about by food that is dry, or insufficient, or by excessive exertion, or by suppression of the urgings of nature, or by epistaxis, the wind, becoming provoked, repairs to the stomach, the chest, the pubic regions, and anal canal.

Repairing thither, it extinguishes the digestive fire, and forces the phlegm upwards, and becomes itself obstructed in its course.

Proceeding then to the space between the skin and the flesh, it produces and aggravates diseases of the stomach. 21-22

The symptoms manifested of this variety of disease of stomach are as follows :

Swelling of the abdomen, the hands, the feet, and the testicles, cutting pains in the stomach (intestines); irregular distension and contraction of the stomach; pains in the abdomen, and flanks, epistaxis or suppression of urine; langour of the limbs; breaking pains in the joints; dry cough; emaciation; weakness; disgust for food; indigestion; heaviness of the lower limbs of the body; suppression of the downward wind, of stools, and of urine; dark or red colour of the nails, the eyes, the face, the skin, the urine, and the stools; appearance all over the stomach of thin (minute), and dark-coloured lines and veins; and noise in the intestines, and hollow sound (like that of drums when the stomach is struck).

The wind, in this disease, travels upwards, downwards, and transversely, with noise and pain.

This disease should be known as 'Vātodara' (disease of the stomach produced by the excited wind).* 23

In consequence of indulgence in food that is pungent, or sour, or saline, or very hot, or of keen virtues, or

of exposure to fire or the sun, or

of indulgence in food that produces a burning sensation, or that is indigestible, or of stuffing the stomach with food before the food last taken has been digested the bile becomes quickly excited.

The accumulated bile, overtaking the wind and the phlegm, and obstructing the ducts (*i. e.*, causing constipation of the intestines),

* The Calcutta and the Bombay editions read 'Kukshipānīpāda &c.' Gangādhara omits 'pāni.'

Gangādhara omits 'nayana' and 'twak' in 'nakanayanavadana &c.' There are some other omissions in Gangādhara.—T.

goes upwards. Then destroying the digestive fire in the 'ġmāçaya,' it produces disease of the stomach. 24-25

The symptoms of this disease are as follow :

Burning of the skin, fever, thirst, swoons, diarrhœa, bitterness of taste in the mouth, yellowness of the nails, of the eyes, of the face of the skin, of the urine, and of the stools ; and the appearance all over the abdomen of blue, or yellowish, or green or coppery lines and veins.

A burning sensation is felt within the stomach, as also cutting pains, or a sensation of the presence there of a smouldering fire ; and the presence of heat on the outer surface, or of perspiration, or of clammy and filthy sweat.

The abdomen, without being hard becomes soft to the touch.

This disease should be known as 'Pittodara' (disease of the stomach caused by the excited bile).* 26

In consequence of the total absence of physical exertion, of sleep at day time, as also of excessive indulgence in food and drink that are sweet, or very oily, or slimy, or in consequence of excessive indulgence in curds, milk, and the flesh of animals living in water or in marshy regions, the phlegm becomes provoked and affects the ducts of the body. Upon this, the wind becomes obstructed and affects the provoked phlegm itself internally and externally, and induces disease of the stomach. 27-28

The symptoms of this disease are as follow :

A sensation of heaviness in the stomach,† disgust for food, indigestion, langour of the limbs, numbness of the body,‡ swelling of the hands, the feet, the testicles, and the thighs ; nausea, sleep, cough,

* The Calcutta and the Bombay editions read 'dahyāt, dushayate, &c.' Gangādhara correctly reads 'dahyate, duyate, &c.' The last word is 'kshiprapākam'—I omit it in the translation.—T.

† Gūrava' is explained by Gangādhara as implying heaviness of the body. I think, a sensation of heaviness in the stomach is intended by it.—T.

‡ Supti' is numbness of the body, that is, complete or partial loss of the sense of touch —T.

and asthmatic breathing ; whiteness of hue of the nails, the eyes, the face, the skin, the urine, and the stools.

The outer surface of the stomach (and abdomen) becomes overspread with white lines and veins.

The stomach becomes heavy, moist (on the outer surface), immobile, and hard.

When these symptoms appear, the disease should be known as 'Çleshmodara' (disease of the stomach born of phlegm). 29

In consequence of a person that is of weak digestive fire taking food and drink that are improper (unsuitable to him), or that consist of hostile or inharmonious ingredients, or that are heavy,

Or, of women (clandestinely) mixing with one's food and drink such things as menstrual blood, or hair, or stools or urine, or bones, or nails, &c.,*

Or of mild poisons introduced into system, all the three faults, *i. e.*, the wind, bile, and the phlegm, become provoked and begin to accumulate slowly in the stomach.

Acting there, they beget in human beings disease of the stomach. 30-31

The symptoms of this disease are as follow :

The indications of every one of the three diseases mentioned above (*viz.*, the wind-born variety, the bile-born one, and the phlegm-born one), are all present.

The colours also that appear in those diseases on the nails and other parts of the body, manifest themselves in this.

The outer surface of the stomach becomes overspread with lines and veins of diverse hues.

By these symptoms the disease should be known as one born of all the faults. 32

* Wicked women in this country practise diverse arts and do many things for what is known as 'Vaçikarana' or bringing another, generally, of course, husbands and lovers, to subjection.—T.

In consequence of the violent movement of the stomach, of a person who has gorged himself with an excessive measure of food and drink, caused by journeys on vehicles and improper exertions and exercises,

Of excessive indulgence in sexual congress, of carrying of heavy burdens, of long journeys performed on foot, of exertions in vomiting, or of waste and emaciation due to disease, the spleen, which is located on the left side, falls away from its place and becomes enlarged.

Or, the blood, generated in profusion by juices, &c., resulting from the food which one takes, enlarges the spleen. 33-34

Thus one's spleen, becoming hard and like a ball of stone, enlarges and assumes the form of a tortoise.

If neglected, it gradually displacing the abdomen, the stomach, and the seat of the digestive fire, cause disease of the stomach.* 35

The symptoms of this disease are as follow :

Weakness, disgust for food, indigestion, suppression of stools and urine, a sensation of the patient's entering a dark chamber, thirst, langour of the body, vomiting, swoons, prostration of all the limbs, cough, asthmatic breathing, mild or slight fever, epistaxis, loss of the digestive fire, emaciation, tastelessness of the mouth, pains in the joints, and 'Çula' pains in the stomach caused by the provoked wind.

Further, outer surface of the stomach and abdomen becomes red or colourless, or overspread with lines that are blue, or green, or yellow.

The liver also, which is in the right side of the stomach, produces similar consequences (under similar circumstances).

In consequence of the causes, the symptoms, and the remedies

* All the editions read 'Parikshipan' which means displacing or throwing out. The idea of the enlarged spleen displacing the abdomen, the stomach, and the seat of the digestive fire is not at all clear. Hence 'parikshipana' is, in all probability, a misreading. Besides, the distinction between 'Jathara' and the seat of the digestive fire, is not clear.—T.

(in the case of the liver) being similar (to those in the case of the spleen), the disease of the stomach caused by enlargement of the liver is regarded as falling within the disease of the stomach caused by enlargement of the spleen.

Even these are the causes and symptoms of diseases of the stomach caused by enlargement of the spleen and that of the liver. 36

In consequence of feathers and hairs devoured with the food one eats, the anal canal becomes obstructed.

The same result is produced by epistaxis, or piles, or the inflammation of the intestines.

Through such obstruction, the passage of the 'Apāna' or downward wind becomes obstructed.

Provoked by this, the wind destroys the digestive fire and causing the suppression of stools, the bile, and the phlegm, then produces disease of the stomach. 37-38

The symptoms of this disease are as follow :

Thirst, burning of the skin, fever, dryness of the mouth and the palate, stupefaction of the thigh, cough, asthmatic breath, weakness, disgust for food, indigestion, suppression of stools and urine, flatulence, vomiting, sneezing, and severe pains in the head, the chest, the navel, and anus.

The stomach becomes constipated (so that no wind escapes from it). It becomes also immobile. Its outer surface becomes red and overspread with blue lines and veins. Sometimes these lines do not appear.

Generally, in this disease, an elevation appears of the region of the navel like a cow's tail.

This disease should be known as 'Vaddhagudodara' (disease of the stomach characterised by obstructed anus).

In consequence of gravels, or grass, or wood, or bones, or thorns, devoured with food one takes, one's intestines become pierced therewith. Wounds (and sores) sometimes, again, occur in the intestines owing to yawns and gorging the stomach with food.

These wounds ripen and suppurate, and the juicy matter escapes out of the holes caused (in consequence of the ripening and suppuration).

The juicy matter fills up the intestines and the anal canal, and produces a disease of the stomach. 40-41

The symptoms of this disease are as follow :

Generally, in this disease, the abdomen swells below the navel, and terminates in 'Jalodara' (abdominal dropsy), and manifests the indications of the several faults in the proportion in which they are excited.

The person afflicted with this disease passes stools that are red or blue or yellow in colour, slimy, having the smell of corpses, and consisting of undigested matter.

The patient is also afflicted with hiccup, asthmatic breathing, cough and bronchitis, thirst, gonnorrhœa, disgust for food, indigestion, and weakness.

The disease, characterised by these symptoms, should be known as 'Cchidrodara.' 42

Of a person whose appetite has been weakened after taking medicated oils, or of one who has become weak or very emaciated, when his digestive fire has been destroyed in consequence of a large measure of water drunk by him, the wind, located in the bladder, its passage being obstructed through the ducts, and the phlegm also, enhanced by the water, coming into the stomach, increase that very water. 44

The symptoms manifested are these :

Absence for desire of food, thirst, discharges from the anus, severe pains in the stomach and abdomen, asthmatic breathing, bronchitis and cough, and weakness. On outer surface of the abdomen, lines and veins appear of various hues.

The stomach becomes like a (water-carrier's) bag filled with water, and sensitive to the touch.

The disease, which puts forth these symptoms, should be known as 'Udakodara' (abdominal dropsy). 45

The treatment of this disease should be commenced when it has just appeared, when supervening indications of an afflicting nature have not begun to accumulate, and when all the symptoms have not become manifest. If treatment be neglected, the faults (excited in all these diseases), leaving their respective places, (travel to other parts of the body).

Through indigestion of the food taken, those faults become liquefied and drench the several joints and the ducts of the body. Perspiration, its passage through the outward ducts becoming obstructed, remains transversely and enhances the very water (that has caused these diseases). 46

Under these circumstances, slimy matter is generated, and the abdomen assumes a round shape and becomes heavy, and stupefied, and overspread with the eruptions called 'Kotta' (urticaria evanida)

Noises also cease within it.

It becomes soft to the touch. The usual lines do not make their appearance. If pressed (with the fingers), the accumulated matter (in the abdomen) moves away towards the navel.

After this (that is, in the next stage), there is appearance and increase of water.

The symptoms which then manifest themselves are,—

Excessive swelling of the abdomen ;

The disappearance of veins on the abdomen ; and

the semblance of the abdomen to a leathern bag filled with water and yielding to touch (pressure). 47

At this stage the patient is afflicted by the following symptoms

Vomiting, diarrhoea, malignant asthma, thirst, hard breathing, bronchitis, hiccup, prostration, pains in the sides, disgust for food, hoarseness of voice, suppression of urine, and other supervening ailments.

Disease of the stomach, when characterised by such symptoms, should be regarded as beyond treatment. 48

(Here occur some verses).

Diseases of the stomach (dropsy) arise from wind, bile, phlegm, spleen, the union of three faults, and also from (accumulation of) water.

The physician should explain that each successive one is more difficult to cure than each preceding one: (that is, dropsy born of bile is more difficult than that born of wind; that born of phlegm is more difficult than that born of bile; and so on).

That variety of stomachic or abdominal disease (dropsy) which is known by the name of 'Vaddhagudam' is generally seen to bring about dissolution within a fortnight. The same is the case with two other varieties of dropsy, *viz.*, that in which water is accumulated, and that which ends in the intestines being pierced (by bones or prickly substances introduced into the system with food or drink).* 50

One whose eyes have become swollen like a dog's, one whose genital organ has become curved, one whose outer skin has become thin and is always wet with perspiration, as also one whose strength, blood, flesh, and digestion have become exceedingly weakened, the physician should avoid. 51

The following ailments, *viz.*, swellings in vital parts, difficulty of breathing, hiccup, disgust for food, swoons, vomiting, and diarrhœa, kill a person afflicted with abdominal dropsy.† 52

Abdominal dropsy of all varieties, is, from the very outset, regarded as exceedingly difficult of cure.

But that which is newly born and which afflicts a person who is possessed of strength, and which is not characterised by the accumulation of water, may be cured by careful treatment. 53

The following are the symptoms of those varieties of abdominal dropsy which are not characterised by the accumulation of water.

Absence of swellings, redness of colour (of the skin), presence of noise (in the abdomen), absence of a sensation of weight or heaviness (of the abdomen), rumbling noise (in the intestines), appearance of veins (on the abdomen) in the form of bovine eyes; 54

* "Generally ends in dissolution within a fortnight." This is taken as meaning that cases occur in which dissolution is delayed beyond a fortnight.—T.

† The fact is, these supervening symptoms arise and bring about the dissolution of a person afflicted by dropsy.—T.

The wind, paralysing the region about the navel, and discovering no signs of escape (by the downward outlet), disappears of itself.

The dropsy also of a person who has 'Çula' pains in the heart, the groins, the waist, the navel, and the anus, should be known as not characterised by accumulation of water. The dropsy also of a person who passes the downward wind with harsh sound when his digestive fire has not become very much weakened, should also be known to be of the same description.

When also one's mouth is tasteless from accumulation of saliva, when one's urine is scanty, and one's stools are constipated, one's dropsy should be known as not characterised by the accumulation of water.

Ascertaining by these symptoms that there is no accumulation of water, the physician should proceed to the treatment of abdominal dropsy, guided by distinctions in respect of faults, strength, and time (including both season and age). 55-57

Abdominal dropsy, characterised by wind, of a person possessed of strength, the physician should, at the outset, treat by means of oils

Unto a person to whom oils have been administered, and unto whom the proper methods of 'sweda' (fomentation for inducing perspiration) have been applied, the physician should give oily purgatives. 58

When the faults have been removed (or checked) by means of purgatives, the reduced abdomen should be wrapped round (bandaged) with a piece of cloth. By this, the wind, deprived of space for moving about, will fail to cause flatulence.* 59

From excessive increase of faults, as also from obstruction of the ducts, there is likelihood of the re-appearance of dropsy. Hence, continued purgation is necessary in treating the disease. 60

* What is said here seems to be this: when the stomach and abdomen are properly bandaged, the hollow space within them will be considerably lessened. The result will be that the wind, not having space to move about, will no longer cause flatulence of the stomach or abdomen —T.

Having first corrected the system by means of purgatives and the rest, and administering gruels and other kinds of light food, the patient should be given milk to drink so that he may gain strength. Milk should be continued till the patient feels the inclination to vomit. Indeed, it should be stopped when the patient has got an accession of strength. 61

Verily, when the patient's digestive fire is enkindled, he should have soups and meat-juice, mixed with a small measure of some acid and salt.

If, however, flatulence again appears, the patient should again be treated with oils, and subjected to some process of 'sweda' for inducing perspiration. When these are over, he should have dry enemata administered unto him. 62

If there is presence of a thrilling sensation in the abdomen, and distension and contraction, and if there is pain in the joints, the bones, the flanks, and the back, and if, while these symptoms manifest themselves, the patient's digestive fire remains strong, and if the intestines be constipated, and his constitution becomes dry, the physician should treat him with oily enemata. 63

As regards dry enemata (that may be recommended), these should consist of the ten roots mixed with such drugs as are keen purgatives.*

As regards oily enemata, such should be selected as are destructive of the wind, boiled with some sour articles, and mixed with castor-oil or the oil of sesame seeds. 64

Those who are weak, or old, or of tender years, or of delicate constitution by nature, or in whom the faults have not been aggravated, or whose digestive fire burns strongly, should be regarded or unfit for purgation. 65

The physician possessed of wisdom should treat such persons with such alleviatives or (medicated) *ghees*, soups, meat-juice, and

* 'Adhobhāga' or, rather, 'adhobhāgahara,' is a technical term meaning a purgative. Gangādhara's reading 'yuktāśya' is incorrect. It should be 'yuktāśyāt.'—T.

suitable diet, as also by administering enemas, oils, &c., for rubbing the body with, oily enemata, and milk.* 66

In the case of one afflicted with dropsy born of excited bile, if his strength remains undiminished, he should at the outset be treated with purgatives. If, however, he happens to become weak, oily enemata should be administered at the outset and the patient should then be treated with enemas using milk. 67

When the patient's strength, body, and digestive fire are restored, medicated oils should be administered to him and, after this, he should once more be purged.

As regards the purgatives that should be used in such cases, they are as follow :

Milk boiled with the paste of Trivrit (*Convolvulus Turpethum*), or milk boiled with the seeds of Uruvaka (*Ricinus Communis*), or milk boiled with Çātalā (otherwise called Charmakashā), or with Trāya māna (*Ficus heterophylla*); or with Aragbadha (*Cassia fistula*).

If in this disease the presence be marked of excited phlegm, milk boiled with cow's urine should be used.

If there is presence of excited wind, ghee boiled with bitter drugs should be used. 68-69

In the last two varieties of bile-born dropsy, after purging the patient (with such purgatives), milk should be given to drink. After this, enemata and purgatives should once more be resorted to.

The careful physician should, by having recourse to these methods alternately, conquer the disease, (*viz.*, bile-born dropsy). 70

In the case of a patient afflicted with phlegm-born dropsy, oils and 'sweda' and correctives should be first administered. He should next be allowed such food and drink, mixed with articles that are pungent and alkaline, as are destructive of phlegm. 71

* In this verse the Rishi lays down the course of treatment for those who are unfit for purgation.

'Çamana' means alleviatives, consisting of such things as medicated ghees, soups of *Phaseolus Mungo*, &c.—T.

Indeed, phlegm-born dropsy should be conquered with drinks consisting of cow's urine and different kinds of 'Arishtas' (vinous spirits), as also with powders in which iron prevails, also with alkaline drinks, and drinks consisting of medicated oils. 72

In dropsy caused by excitement of all the faults, all the courses of treatment laid down above (for the simple varieties) should be adopted.

If, however, supervening symptoms (of a painful nature) appear, the case should be avoided by a physician possessed of wisdom. 73

By epistaxis, pain, and suppression of urine, supervening in (enlargement of) spleen, the physician should know that it is the wind that has been excited : by loss of consciousness, thirst, burning, and fever, (supervening in the same disease), the physician should know that it is the bile that has been excited ; by heaviness (of the body), disgust for food, and hardness, (supervening in the same disease), the physician should know that it is the phlegm that has been excited.

By all these symptoms appearing together, the physician should know that all the faults have been excited together.

Then, again, when the symptoms of excited bile are manifested, the physician should know that blood has accumulated (in the spleen). Excessive thirst also appears when this is the case.* 74-75

As regards the treatment of these varieties of the disease, it should be in accordance with the fault that has been excited as also with the strength of the patient. The treatment consists of the application, with discretion, of oils, of 'sweda,' of purgatives, and of enemata both oily and dry.

Or, blood should be let out by piercing the left arm.

Or, the medicated *ghee* called "Shatpala-ghrita," or that called "Pippali-ghrita," should be administered.

Or, chebulic myrobalans with treacle should be administered ; or, the diverse kinds of alkaline ashes, or the diverse kinds of 'Arishta' (vinous spirits).

* The original is so terse that I have been obliged to expand it in English version.—T.

Thus has been laid down the course of treatment.

Listen now to the various combinations of 'Samçamana' (alleviatives). 76-77

Pippali (the fruits of *Piper longum*), Nāgara (dry ginger), Danti (*Croton polyandrum*), assafœtida, and chebulic myrobalans, taken in equal measures, and mixed with 'Vit' salt of a measure that is half of the united measure of the five drugs mentioned before, should be reduced to powder and administered to the patient, with hot water (as the vehicle).* 78

Viḍanga (*Embelia Ribes*), Chitraka (*Plumbago Zeylanica*), Çunthi (dry ginger), with *ghee*, 'Saindhava' salt, and Vachā (*Acorus Calamus*) these should be roasted (burnt) on a piece of earthenware placed on fire. Adding milk to the burnt drugs, the patient should drink the preparation. It is curative of both abdominal tumours and enlargement of spleen. 78

The stems (cut into pieces), of Rohita-creeper (*Andersonia Rohituka*; syn. *Amoora Rohituka*), boiled in the decoction of chebulic myrobalans, or in cow's urine, and kept (in either case) for seven nights, should be drunk by the patient in abdominal dropsy arising from enlarged spleen. 79

This medicine cures anæmia, abdominal tumours, gonorrhœa, piles, enlarged spleen, all kinds of abdominal dropsy, and intestinal worms.

After the medicine has been digested, the patient should take boiled rice, &c., with meat-juice prepared from the flesh of wild animals. 80

Taking the bark of Rohitaka (*Andersonia Rohituka*), and cutting the same into small pieces, five and twenty palas thereof, mixed with two 'prasthas' of jujubes, should be boiled together for obtaining a decoction.

Taking a 'pala' of each of the five drugs called 'Panchakola' (*viz*, the fruits of *Piper longum*, the roots of the same, *Piper Chaba*,

* I adopt the reading of Gangādhara. Some editions read 'chitrakadaigunābhayam' for 'Hingunābhayam.'—T.

Plumbago zeylanica, and dry ginger), and adding the bark of Rohitaka (*Andersonia Rohituka*), of measure equal to the united measure of those mentioned before, a paste should be prepared by grinding them together.

Take a 'prastha' of *ghee*, and adding thereto the decoction and the paste mentioned above, boil these together. 81-83

Administered (in proper dose and with proper vehicle), this *ghee* quickly allays enlarged spleen, as also abdominal tumours, abdominal dropsy, asthma and difficulty of breathing, intestinal worms, chlorosis, and anæmia. 84

The physician should, in those cases of enlarged spleen in which the wind and the phlegm becoming exceedingly provoked, have recourse to cautery by means of heated metals and fires, as also to the application of 'sweda.'

In those cases, however, of enlarged spleen in which the bile is predominant, the physician should administer those drugs which are included in the group called 'Jivaniya,' as also (medicated) *ghees*, and enemata composed of milk. 85

Further, blood-letting, the administration of correctives, and the drinking of (medicated) milk and *ghee* should be resorted to. The physician may give unto one afflicted with dropsy born of enlarged spleen, light food (boiled rice) mixed with soups (of the seeds of *Phaseolus Mungo*, &c.) and other kinds of meat-juice, mixed with such medicines as are possessed of the virtue of kindling the digestive fire.

In enlargement of the liver, owing to its similarity to enlargement of the spleen, all the medicines (as also the course of regimen, &c.,) laid down for spleen, apply equally.* 86-87

Unto one afflicted with that variety of dropsy which is called 'Vaddhodari' (*vide* aphorism *ante* of this lesson), the physician should first apply 'sweda,' and then (cow's) urine mixed with drugs of keen virtues; also dry enemata mixed with oils and salt, and enemata of the oily kind. 88

* Drugs are called 'Dipaniya' when they kindle the digestive fire and enhance the appetite.—T.

Such food also should be administered as facilitates the purging of the intestines. Purgatives of keen virtues and, generally, such courses of treatment as are alleviative of epistaxis and destructive of the wind, are also recommended. 89

In cases of 'Chitrodara' (*vide* aphorism *ante* of this lesson), that course of treatment, with the exception of 'sweda,' should be adopted which has been laid down for dropsy born of phlegm. Also the surgical process of tapping should be resorted to for letting out the water as it accumulates.

This variety of dropsy being incurable, the physician should seek to suppress it by this method of treatment (and prolong the life of the patient). 90

The physician should avoid one afflicted with 'Chitrodara' who has such supervening symptoms as thirst, cough, and fever; who has suffered loss of flesh; whose digestive fire has been weakened; the measure of whose food has been decreased; and who labours under a difficulty of breathing, or who suffers from 'Çula' pains. 91

In that variety of dropsy which is called 'Udakodara,' the physician should give, at the outset, such medicines as are destructive of water.

Diverse kinds of alkaline enemata also as have (cow's) urine for one of their ingredients, and as are possessed of keen virtues, should be prescribed. 92

Further, the physician should treat one afflicted with this variety of dropsy with such food and drink as are called 'Dipaniya' and as are destructive of phlegm.

The physician should also gradually restrain the patient from water and other liquids, as also from food in which the fluid element predominates.* 93

* 'Dipaniya' means, as already explained, drugs or articles that kindle the digestive fire.

'Anupurvaçâh' implies gradually. The physician should not suddenly stop water, & c., but do it slowly. 'Udakâdibhyah' means water and other liquids; 'dravebhya' means food in which the liquid element predominates.—T.

Almost all varieties of abdominal dropsy are born of a union of (vitiated) faults. Hence, the physician should, in almost all cases of this ailment, adopt such treatment as is alleviative of wind and the other faults. 94

When the abdomen is filled with the (vitiated) faults, the digestive fire becomes weakened. Hence, such food should be prescribed as is light and capable of kindling the digestive fire. 95

Red 'Çāli' rice, barley, the seeds of Mudga (*Phaseolus Mungo*), and (the flesh of) wild animals and birds, cow's urine, 'Asavas,' 'Arishtas,' honey, and wine called 'Sidhu,' are prescribable.* 96

Gruels, and other kinds of food (in the form of 'Manda,' 'Peyā,' 'Vilepi,' &c.), should be taken by the patient, with soups (of the seeds of *Phaseolus Mungo* and other varieties of pulse), and meat-juice (prepared from the flesh of wild animals and birds).

Further, gruels and such food should be mixed with things that are partially sour, partially oily, and partially pungent, as also boiled with the five roots. 97

The following should be avoided, by persons afflicted with abdominal dropsy (of whatever variety it may be).

The flesh of aquatic animals (such as fish and the rest), that of animals living in marshy regions (such as the wild boar and the rest), potherbs, food in which the paste of sesame seeds occur, physical exercise, fatiguing walks, sleep at daytime, the riding of animals and cars and other vehicles, and drinks.† 98

One afflicted with abdominal dropsy should not also take food that is hot, or saline, or sour, or that causes a burning sensation in the stomach, or that is heavy. He should also avoid the drinking of water. 99

* In the second line of the verse, Gangādhara reads 'payomutra &c.' Other editions have 'gomutra &c.' The latter reading is correct. 'Asavas' and 'Arishtas' are medicated spirituous liquors. When raw vegetables are used for fermentation, the resulting fluid is called 'Asava.'

The reading 'tathā suram' in some texts is not correct.—T.

† Gangādhara's reading—'yānapānancha' at the end of the second line, seems to be correct. Other editions have 'yānayānancha' which scarcely yields any sense.—T.

Whey that is neither excessively thick nor excessively thin, and that is agreeable to the taste, is beneficial in all varieties of abdominal dropsy.

In that variety of abdominal dropsy which is caused by all the faults excited together, such whey becomes beneficial if mixed with the three acrids, (*viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), alkaline ashes, and salts.* 100

One, afflicted with abdominal dropsy born of excited wind, should drink whey mixed with (the pulv of the fruits of) *Piper longum*, and salt.

One, afflicted with abdominal dropsy born of excited bile, should drink whey that is sweet and agreeable to the taste, being mixed with sugar and liquorice. 101

One, afflicted with abdominal dropsy born of excited phlegm, should drink whey that is mixed with Yamāni (*Ptychotis Ajowan*), 'Saindhava salt' Ajāji (*Nigella sativa*), and honey that is distinctly sour, and that is not very thin.† 102

One, afflicted with abdominal dropsy born of enlarged spleen (or liver), should drink whey that is mixed with honey, oils, Vachā (*Acorus Calamus*), dry ginger, Çatāhvā (otherwise called Madhurikā, *i. i.*, *Fœniculum vulgare* or fennel seeds), Kushtha (*Aplotaxis auriculata*), and 'Saindhava' salt.

One, afflicted with abdominal dropsy characterised by the accumulation of water, should drink curds mixed with the three acrids.‡ 103

One, afflicted with abdominal dropsy characterised by epistaxis, should drink whey that is mixed with Habusha (aromatic black stalks like those of black pepper), Yamāni (*Ptychotis Ajowan*), Ajāji (*Nigella sativa*), and 'Saindhava salt.'

* Dropsy born of all the faults is called 'Nichayodara' or 'Sannipātodara.' Of course, 'Nichaya' means like 'Sannipāta' (collection of faults).—T.

† 'Vyaktāmlam' implies 'distinctly sour', *i. e.*, 'not partially sour.'

'Nātipelavam' is 'not very thin'.—T.

‡ 'Jātām' is explained by Gangādhara as curds made of milk mixed with water. Generally, three parts of milk with one part of water is used for conversion into curds.—T.

One, afflicted with that variety of abdominal dropsy which is called 'Chitrodara' (*i. e.*, in which the intestines are afflicted with sores caused by thorns or hard substances swallowed with food), should drink whey that is mixed with (the pulv of the fruits of) *Piper longum*), and honey. 104

Unto persons that are afflicted with (excited) wind and phlegm, with heaviness of the body and disgust for food, with weakness of the digestive fire and diarrhœa, whey is regarded as veritable nectar. 105

When one ailing under abdominal dropsy is afflicted by swellings, epistasis, thirst, and swoons, elephant's milk becomes as veritable nectar.

When such persons have been cleansed by correctives and (as a consequence thereof) become weakened, the milk of kine, of goats, and of buffalos becomes as veritable nectar unto them. 106

In all varieties of abdominal dropsy, plasters should be applied made of the paste of the following taken in equal measures, *viz.*, Devadāru (*Pinus deodara*), Palāça (*Butea frondosa*), Arka (*Calotropis gigantea*), Hastippali (*Pothos officinalis*), Çigru (*Moringa pterygosperma*), and Açwagandhā (*Physalis flexuosa*), the paste being prepared by pounding these together with cow's urine. 107

Taking the following drugs, *viz.*, Vrishikāli (*Tragea involucrata*), Vachā (*Acorus Calamus*), Kushtha (*Aplotaxis auriculata*), Panchamuli (the five roots), Punarnavā (*Boerhavia diffusa*), Varshābhu (*Boerhavia diffusa* of the red variety), Nāgara (dry ginger), and Dhānya (coriander seeds), boil them in water, and sprinkle that water over the stomach and abdomen of the patient. 108

Take the following, *viz.*, Palāça (*Butea frondosa*), Kattrina (*Andropogon schœnanthus*), and Rāsnā (*Vanda Roxburghii*), boil them in water, and sprinkle that water over the stomach and abdomen of the patient

The eight varieties of urine also should be applied to persons afflicted with abdominal dropsy for purposes of sprinkling, and drinking. 109

The several kinds of 'Dipaniya' *ghees* are now being laid down for persons afflicted with abdominal dropsy that are of dry constitutions,

or that have constitutions in which the wind predominates, or that are desirous of having correctives administered unto them. 110

Take two 'prasthas' of *ghee* and boil it with the paste of the fruits of Pippali (*Piper longum*), Pippalimula (roots of *Piper longum*), Chavya (*Piper Chaba*); Chitraka (*Plumbago zeylanica*), and ashes of barley shoots, the measure of each of these being half a 'pala,' as also with the expressed juice, measuring half a 'tulā,*' of the ten roots and an 'ādhaka' of the cream of curds. The *ghee* thus prepared is curative of abdominal dropsy. 111-112

This *ghee* cures also other kinds of dropsical swellings, suppression of the wind, abdominal tumours, and piles.

The *ghee* thus prepared is called 'Panchakola-ghee.'

Even this was laid down by Atri's descendant of dark complexion. 113

Taking a 'prastha' of *ghee* and oil, and also an 'ādhaka' of 'Mastu' (the watery part of curds), boil the compound with (the paste of) Nāgara (dry ginger) and the three myrobalans.

This *ghee* should be drunk. It cures abdominal dropsy.

It is also beneficial in abdominal tumours born of (excited) phlegm and wind.

This *ghee* is called 'Nāgarādya-ghee.' It is highly praised by Atri's son. 114-115

A 'prastha' of *ghee*, boiled with water of four times that measure, and cow's urine of twice that measure, and a 'pala' of the paste of Chitraka (*Plumbago zeylanica*), mixed with the ashes of barley shoots, should be drunk by one afflicted with abdominal dropsy. 116

Even this is the composition of 'Chitraka-ghrita.†

* A 'tulā' is equal to twelve and a half seers; and an 'ādhaka' is equal to 8 seers. A 'prastha' being equal to 2 seers, two 'prasthas' would be equal to 4 seers. In practice, 8 seers of *ghee* are taken.—T.

† In practice 2 'prasthas', that is, 4 seers, of *ghee* are taken. The measure of water, therefore, should be 66 seers; and that urine, 8 seers. As regards Chitraka, the roots are directed to be taken.—T.

Ghee boiled with the decoction of *Yava* (barley), *Kola* (*Jujubes*), and *Kulattha* (*Dolichos biflora*), as also the decoction of the five roots, and also with *Surā* and *Sauvira* (varieties of wine), should be drunk by one afflicted with abdominal dropsy. 117

Even this is the composition of "Yavādyā-ghrita."

Unto one whose system has been sufficiently oiled by the above-mentioned *ghees*, whose strength has been increased thereby, whose wind has been allayed, and the seats of the above faults have been rectified, the physician should administer such purgatives as have been laid down in the Division called 'Kalpa.*' 118

Take the following drugs, *viz.*, the roots of *Patola* (*Trichosanthes dioica*), *Rajani* (*Curcuma longa*), *Viṅga* (*Embelia Ribes*), the three myrobalans without their seeds, *Kāmpillaka* (*Mallotus Philippensis*), *Nilini* (*Indigofera tinctoria*), and *Trivrit* (*Convolvulus Turpethum*), and reduce them to pulv.

The measure of the six first should be a 'kārshika' (2 tolas) each ; that of the following three should be twice, thrice, and four times.†

The last three should be reduced to pulv. Mixing the pulvs together, and dissolving the compound in cow's urine, one should drink a 'mushti' thereof (a 'mushti' being equal to 1 'pala').

Thus purged, the patient should take light food (in small measure) mixed with the meat-juice of wild animals ; or he should drink 'manda' and 'peya,' and also milk boiled with the pulv of 'Vyosha' (the three acrids, *viz.*, *Piper longum*, dry ginger, and black pepper).

This should be the regimen of the patient for six days.

The pulv (mentioned above) should again be drunk mixed with cow's urine.

This should be done separately.

This pulv cures all varieties of abdominal dropsy, even those in which water has accumulated.

† The first word of the second line of the verse is, in the Calcutta edition, 'Sraṣṭa.' This is evidently wrong. Gangādhara reads 'ṣaṣṭe', meaning 'checked', that is, rectified or restored to the normal condition.—T.

‡ The measure of 'Patolamula' and the five following should be a 'kārshika' or 2 tolas ; that of 'Kāmpillaka', 4 tolas ; that of 'Nilini', 6 tolas ; and that of 'Trivrit', 8 tolas.—T.

It also cures jaundice, chlorosis, and dropsical swellings. 119-123

Reducing the following to powder, *viz.*, Gavākshi (*Cucumis Colocynthis*), Çankhini (*Pladeria decussata*), Danti (*Baliospermum montanum*), the bark of Tilwaka (*Symplocos racemosa*), and Vachā (*Acorus calamus*), one should drink it, dissolving it in the decoction of grapes, or the urine of the cow, or the decoction of Kola (jujubes of the large variety, or the decoction of Karkandhu (jujubes of the small variety), or with 'Sidhu' (wine). 124

Taking equal measures of Yamāni (*Ptychotis Ajowan*), Habushā (black stalks like those of black pepper), coriander seeds, the three myrobalans, Upakunjikā (otherwise called Krishna-jiraka of the large variety, *i. e.*, the seeds of *Nigella sativa*), Kāravi (Krishna-jiraka of the small variety), Pippalimula (the roots of *Piper longum*), Ajagandhā (*Physalis flexuosa*), Çathi (*Curcuma Zerumbet*), Vachā (*Acorus calamus*), Çatāhvā (otherwise called Salupha, *i. e.*, dill seeds), Chitraka (*Plumbago zeylanica*), Vyosha (three acrids), Svarnakshiri (*Cleome felina*), Sachitraka (otherwise called Eranda, *i. e.*, *Ricinus communis*), the two varieties of Kshāra (or alkaline ashes, *viz.*, those of green barley shoots, and those called Sarjjikshāra, *i. e.*, carbonate of soda), Pushkaramula (not being available, the root of *Aplotaxis auriculata* is substituted), Kushtha (*Aplotaxis auriculata*), the five varieties of salt, and Viḍānga (*Embelia Ribes*),

Add Danti (*Baliospermum montanum*) of measure three times that of each of the above.

Also add Trivrit (*Convolvulus Turpethum*) reduced to powder and of measure equal to twice that of each of the group mentioned first.

Also add Viçāla (*Cucumis colocynthis*) of measure equal to that of Trivrit.

Of the pulv of Çatalā (otherwise called Charmakashā, a shrub) add a measure that is four times that of Yamāni or the others of the first group.

The pulvs of all these should be mixed together. The compound is called 'Nārāyana-çurna.' It is capable of curing a variety of ailments.

Encountering this medicine, diseases disappear like Asuras at the sight of Vishnu. 125-128

Those suffering under abdominal dropsy should take the above powder with whey.

Those ailing under abdominal tumours should take it with the decoction of jujubes.

Patients suffering from suppression of the wind, should take it with wine.

In diseases born of excited wind, this powder should be administered with that variety of wine which is called 'Prasannā.' 129

In constipation of the bowels (when stools are entirely suppressed) this medicine should be administered with the cream of curds.

In piles, it should be taken with the decoction of *Punica Granatum*.

In cutting pains in the anus, it should be administered with the infusion of tamarind.

In indigestion it should be administered with hot water.

It should be administered with the same vehicle in fistula-in-ano, chlorosis, asthma, cough or bronchitis, suppression of the voice, diseases of the chest, lienteric dysentery, leprosy, in loss of appetite, fever, bites of poisonous animals, cases of poisoning by vegetable roots, cases of poisoning caused by licking insects, and cases of poisoning by artificial means.

This medicine is also a purgative. It may be taken as a purgative by one whose stomach has previously been oilified by the administration of proper oils. 130-132

Even this is the composition, and these the uses, of the medicine called 'Nārāyana-churna.'

Habushā (black aromatic stalks like those of black pepper), Kānchanakshiri (otherwise called Svarnakshiri, *i. e.*, *Cleome felina*), the three myrobalans, Katurohini (*Picrorrhiza Kurroa*), Nilini (wild indigo), Trāyamāna (*Ficus heterophylla*), Çātalā (otherwise called Charmakashā, a small shrub), Trivrit (*Convolvulus Turpethum*), Vachā (*Acorus Calamus*), 'Saindhava' salt, Kāla-lavana (black salt—a variety of 'Vit' salt), and Pippali (fruits of *Piper longum*):

Take all these in equal measures and reduce them into powder.

This powder should be taken with any of these vehicles, *viz.*, the expressed juice of pomegranate fruits, the decoction of the three myrobalans, meat-juice, urine of the cow, and lukewarm water. 133-134

This medicine should be administered in all cases of abdominal tumours, in cases of enlarged spleen, in all varieties of abdominal dropsy, in leucoderma, in leprosy (skin-diseases) accompanied by pains and excited wind, in cases of irregularity of the digestive fire (that is, when the digestive fire once becomes keen and then weak), in dropsical swellings, in piles, in chlorosis, in anæmia, and in malignant jaundice.

This medicine, by also purging the patient, alleviates excited wind, bile, and phlegm. 135-136

Even this is the composition, and these the uses, of the medicine called 'Habushādyā-churna.'

The bark of Nilini (*Indigofera tinctoria*), Vyosha (the three acrids), the two varieties of Kshāra (*viz.*, the ashes of barley shoots and Sarjjikshāra or carbonate of soda), the five varieties of salts, and Chitraka (*Plumbago zeylanica*), should be reduced to powder.

This powder, mixed with *ghee*, should be drunk by one afflicted with abdominal dropsy. It is very effective in this disease.* 137

Even this is the composition of the powder or pulv called 'Nilinādyā.'

A 'drona' of milk (equal to 32 seers, in practice double the measure is taken), mixed with half a 'prastha' of the milk of Sudhā (or Snuhi, *i. e.*, *Euphorbia nerifolia*), should be converted into curds.

The curds should be converted into *ghee* by the usual process of churning.

This *ghee* boiled with Trivrit (*Convolvulus Turpethum*) should be drunk. 138

Also taking a 'prastha' of the *ghee* prepared according to the above process, boil it with water eight times its measure, and mix it

* Some editions read 'Nilinim Nichulam &c.' Gangādhara's reading—Nilini-cchallakam seems to be correct. The Bengali word 'cahāla' is evidently a corruption of 'cchallaka'.—T

with a 'pala' of the thickened milk of Snuhi (*Euphorbia nerifolia*), and six 'palas' of the paste of Trivrit (*Convolvulus Turpethum*).

Ghee thus prepared should be drunk for the alleviation of abdominal tumours, of the effects of poisons introduced into the system, and of abdominal dropsy.* 139

Take an 'āḍhaka' of the cream of curds, and a 'pala' of the thickened milk of Snuhi (*Euphorbia nerifolia*), and a 'pala' of *ghee*. Boil these together.

One should drink a proper measure of this *ghee* for the alleviation of abdominal dropsy. 140

After taking each of these medicated *ghees*, the patient should drink either milk or meat-juice well-prepared.†

After the *ghee* has been digested and the patient purged, he should drink luke-warm water in which dry ginger has been boiled.

He should, after, this drink the 'peyā' or soup of Kulattha (*Dolichos biflora*).

If the patient's constitution happens to become dry, he should (after taking these drinks) eat boiled rice mixed with milk.

He should, indeed, repeatedly take the *ghees* indicated above, one after another.

The physician skilled in treatment should prescribe these well-tested *ghees* for the alleviation of abdominal tumours, the effects of poisons introduced into the system, and abdominal dropsy.

Ghee boiled with the paste of Pilu (*Salvadora Indica*) cures the epistasis of a person afflicted with abdominal dropsy.

Ghee boiled with Nilini (and other drugs), that cures abdominal tumours, is also prescribable in similar epistasis.

The diverse kinds of (other) medicated *ghees* mentioned above serve the same end.

* The last line, viz., 'gulmānām &c.', is omitted in Gangādhara's edition. It is placed lower down.—T.

† Some editions add 'peyā' as one of the drinks.—T.

When the faults of persons afflicted with abdominal dropsy are gradually corrected by such treatment, they should have for regimen meat-juice prepared from the flesh of wild animals. 141-145

For the complete correction of the faults that may still remain, I shall now lay down the following (course of treatment) :

A person in such a state should drink the paste of Chitraka (*Plumbago Zeylanica*) and of Amaraḍāru (*Pinus deodara*), dissolving it in milk.* 146

Also taking the paste, of the measure of a jujube, of each of these, viz., Māngsa (otherwise call Jatāmānsi, i. e., *Nardostachys Jatamansi* , Hastipipali (*Pothos officinalis*), Viḡwabhesaja (dry ginger), Viḡanga (*Embelia Ribes*), Chitraka (*Plumbago Zeylanica*), Danti (*Baliospermum montanum*), Chavya (*Piper Chaba*), and Vyosha (the three acids), and boiling it with milk, one should drink it.

This drink conquers enlargement of the abdomen.

One may also drink the decoction of the three myrobalans, Danti (*Baliospermum montanum*), and Rohitaka (*Andersonia Rohituka*), mixing it with the pulv of the three acids and the ashes of barley shoots

When the medicine taken has been digested, the patient should eat boiled rice with meat-juice prepared from the flesh of wild animals

Or, the patient may take flesh, boiling it with the milk of Snuhi (*Euphorbia neriifolia*) and ghee. 147-149

The physician should then prescribe, as an after-drink, milk or chebulic myrobalans with cow's urine.†

Or, causing the patient to abstain from rice (or other kind of food), he should be given for a week the urine of the buffalo or buffalo milk. 150

* The root-bark of Chitraka is taken. The grammar of the second line is doubtful. The instrumental dual (Chitrokāmaradārubhyām) is followed by 'kalkam'. The genitive dual is expected. Of course, the instrumental dual may be barely justified in this way 'ābhyām kalkam kritwā, tat kalkam pivet'.—T.

† The paste of chebulic myrobalans should be dissolved in cow's urine and given to the patient.—T.

Or, the patient should be given camel's milk for a month, mixed with the pulv of the three acrids, or goat's milk for three months, mixed with the pulv of the same (making him abstain all the while from rice or any other kind of food).

Or, he should be given a thousand chebulic myrobalans (increasing their number day by day), causing him to subsist on milk all the while; or 'Çilājatu' may be given to him, under the same conditions 151

Or, the physician may administer 'Guggulu' (the exudation of (*Balsamodendron Mukul*)) agreeably to the method in which 'Çilājatu' is administered.

The expressed juice of ginger, or the decoction of dry ginger, is regarded as beneficial as milk.* 152

Oil, boiled with the expressed juice of ginger of measure that is ten times its own, is regarded as equally beneficial.

The oil of the fruits of Danti (*Baliospermum montanum*) and of those of Dravanti (*Anthericum tuberosum*) is beneficial in abdominal ailments. 153

If 'Çula' pains, epistasis, and constipation of the intestines, supervene, the oil of Danti (*Baliospermum montanum*) and Dravanti (*Anthericum tuberosum*) is prescribable, mixed with the cream of curds, the soup of *Phaseolus Mungo*, and meat-juice.

The oil obtained from the seeds of Sarala (*Pinus longifolia*), and Madhuçigru (red variety of *Moringa pterygosperma*), as also that obtained from the seeds of the garden radish, is beneficial in cases of abdominal dropsy born of excited wind, used as ointment for rubbing the body and also as a drink.

In cases of abdominal dropsy in which the abdomen, from excited phlegm, becomes distended and hard, if such symptoms as stupefaction, and disgust for food, hiccup, and weakness of the digestive fire,

* By 'Çingavera' is meant dry ginger, while 'ārdraka' means raw ginger. When the 'rasa' of both is mentioned, it seems that the decoction of the first and the expressed juice of the last are intended.—T.

supervene, and if the patient happens to be a habitual drinker of alcoholic spirits, the physician of knowledge and experience should then, for checking the phlegm, administer 'arishtas' and alkaline ashes, duly considering the measure in which the phlegm itself and the other faults have been excited. 154-156

Pippali (*Piper longum*), Tinduka (*Diospyros glutinosa*), assafoetida, Nāgara (dry ginger), Hastipippali (*Pothos officinalis*), Bhallātaka (*Semecarpus Anacardium*), the seeds of Çigru (*Moringa pterygosperma*), the three myrobalans, Katurohini (*Picrorrhiza Kurroa*), Deva dāru (*Pinus deodara*), the two varieties of Haridrā (*viz.*, *Curcuma longa* and *Berberis Asiatica*), Sarala (*Pinus longifolia*), Ativishā (*Aconitum heterophyllum*), Sthirā (*Hedysarum Gangeticum*), Kushtha (*Aplotaxis auriculata*), Musta (*Cyperus rotundus*), and the five varieties of salt :

Equal measures of these, with curds, ghee, fat, marrow, and oil, should be incinnerated within a closed pot.

After the taking of meals, one should drink a 'karsha' of the ashes thus prepared, mixing it with wine, cream of curds, hot water, 'surā' and 'āsava.'

This medicine cures diseases of the chest, dropsical swellings, enlargement of the liver, abdominal tumours, piles, abdominal dropsy, 'Visuchikā,' epistaxis, and hard abdominal tumours called 'Vātashtilā.' 157-160

The ashes of the dung of goats should be boiled in cow's urine (of eight times their measure). The boiled product should then be strained through a piece of clean cloth.

Into the liquid that is obtained, should be thrown the following, *viz.*, the roots of Pippali (*Piper longum*), the five salts, the fruits of Pippali (*Piper longum*), Chitraka (*Plumbago Zeylanica*), Çunthi (dry ginger), Triphalā (the three myrobalans), Trivrit (*Convolutulus Turpethum*), and Vachā (*Acoris Calamus*), the ashes of barley shoots, 'Sarjjikshāra (carbonate of soda), Çātālā (a shrub otherwise called Charmakashā), Danti (*Baliospermum montanum*), Svarnakshiri (*Cleome felina*), and Vishānikā (otherwise called Meshaçringi, *i. e.*, *Asclepias geminata*). The measure of each of these should be two tōlas.

Pills or boluses should then be made of the size of jujubes.

The boluses should be taken, with 'Sauvira' wine.* 162-163

The medicine mentioned above is beneficial in dropsical swellings, in indigestion, and in even violent forms of that variety of abdominal dropsy which is characterised by accumulation of water. 164

Gruel made of the rice of 'Shastika' paddy macerated in cow's urine, and boiled in milk, may be given in copious measure to a person (afflicted with abdominal dropsy).

The patient should, after this, drink the expressed juice of the sugarcane.

This regimen allays all varieties of abdominal dropsy.

In consequence of this treatment, the wind, bile, and phlegm become restored to their proper places in the system.

Thus attacked by a physician of skill, the excitement of these is allayed. 165-167

When the stools become hard of a person afflicted with abdominal dropsy, the leaves of the following, *viz.*, Trivrit (*Convolvulus Turpethum*), Çankhini (*Andropogon aciculatum*), Danti (*Baliospermum montanum*), Sudhā (otherwise called Snuhi, *i. e.*, *Euphorbia nerifolia*), and Putika (*Basella Rubra*), boiled in water, should be given to him to take before meals. 168

After this, when the stools have lost their hardness without the faults having been completely allayed, the physician conversant with the scriptures should give unto him milk mixed with (cow's) urine.

This drink is highly efficacious in allaying the lingering faults. 169

If the wind (becoming excited) generates pains in the flanks, or paraplegia, or afflictions of the chest, the physician should cause the patient to take the same oil with the ashes of (the fruits of) Vilwa (*Ægle marmelos*). 170

Also cooking the same oil with the strained ashes of each of these, *viz.*, Agnimantha (*Premna serratifolia*), Çyonāka (*Bignonia*

* The drugs to be added should first be reduced to powder or pulv. Mixed with the strained liquid, these form a pill-mass. When boluses, again, are formed, they should be administered with 'Sauvira' wine.—T.

Indica), Palāṇa (*Butea frondosa*), sesame blades, Balā (*Sida cordifolia*), Kadali (*Musa sapienta*), and Apamārga (*Achyranthes aspera*), the physician should administer it for alleviation of abdominal dropsy. This medicine alleviates also the chest-afflictions of such a patient that are born of excited wind. 171-172

If the patient afflicted with abdominal dropsy has his phlegm obstructed by the wind, or by the bile, or has his wind obstructed by both the phlegm and the bile, and if his strength has not been diminished, the physician should then administer to him the oil of castor-seeds, mixed with the medicines (already mentioned) that are alleviative of abdominal dropsy. Such oil is beneficial in cases of this kind. 173

If a patient, who has been sufficiently purged (by means of the medicines mentioned above), is again assailed by flatulence of the stomach, the physician should treat him with enemata, well oiled, consisting of acids and salts. 174

If it is the wind that being obstructed causes such flatulence, then the physician should treat the patient with keen enemata mixed with cow's urine and (alkaline) ashes. 175

If after administering all these medicines the physician finds that the abdomen has not been reduced and the three faults have not been alleviated, he should then inform the patient's kinsmen and well-wishers and wives and Brāhmanas and the king and preceptors that his condition has become very doubtful. He should continue the treatment, saying that,—“if treatment be stopped, death would be inevitable ; but if treatment be continued, death may or may not come.” Having said this, he should, with the permission of the patient's well-wishers, administer to the patient poison, mixing it with his food and drink. 176-178

The physician possessed of thorough knowledge should, carefully considering all things, cause the person ailing under abdominal dropsy to eat that fruit into which a snake in wrath has cast its venom. 179

By means of such poison, the aggregate of excited faults which have become immobile, which have penetrated particular parts of the body, or which, deviating from their respective courses have begun to move along other roads, soon becomes separated, and the faults

begin to move in their own courses, in consequence of the agitating property of poison. 180

When his faults have been allayed by such poison, the physician should cause him to be bathed by pouring cold water upon him, and also cause him to drink milk or gruel of barley the measure of which should be determined by the strength of the patient. 181

The physician should also cause him to eat the leaves (as pot-herbs) of Trivrit (*Convolvulus Turpethum*), of Mandukaparni (*Hydrocotyle Asiatica*), of Yava (barley), of Vāstuka (*Chenopodium*), or the pot-herb called Kālasāka (otherwise named Kulattha, that is *Dolichos biflora*). Each of these should be boiled in the decoction of Surasā (*Ocimum sanctum*). 182

Nothing sour or saline should be added while these pot-herbs are boiled; nor should oil or *ghee* should be added. The pot-herbs may or may not be properly boiled. The patient should take these pot-herbs for a month, abstaining all this time from rice (or other substantial food). When he feels thirsty, he should drink the decoction of Surasā (*Ocimum sanctum*). 183

When the excited faults have thus been allayed by means of these pot-herbs given for a month, after the expiration of this period the physician should give to the exhausted patient elephant's milk which is highly strength-giving. 184

In cases of abdominal dropsy, the following should be the treatment adopted by surgeons of experience :

The left part of the abdomen, four fingers below the navel, the physician of intelligence should open by means of a lancet of the same length (*i. e.*, the width of four fingers).

Having opened the entrail (*i. e.*, caused the incision), the physician should look carefully into the entrail that has been stopped as also that which may be affected by sores; he should then rub the afflicted entrail with *ghee*, and carefully feeling (with his fingers) take out the hairs or other foreign articles (that have produced the sore).*

* 'Vaddha antra' evidently implies an entrail that has been stopped up or closed; 'kshata antra' implies one that is affected with sores. 'Vipāty antram,' literally 'opening the entrail,' I think, means 'having caused the incision.'

Charaka is silent about surgical treatment. This passage may be an interpolation.—T.

The particular entrail which happens to be obstructed in consequence of the attachment thereto of hairs and other foreign matter, should be cleared of the obstruction. 185-187

(In case of 'Cchidrodara') the 'cchidrodara' (or holes) in the entrail should be caused to be bitten by many large ants.

When the holes are seen to be bitten by the ants, the ants should be cut off (their mouths sticking to the entrails). 188

The entrail should then be thrust back (*i. e.*, restored to its place) by proper means, and the incision made sewed up with a needle.*

As regards all those varieties of 'Udara' (abdominal dropsy) in which water has been accumulated, the physician should have recourse to the operation called tapping. 189

In the case of tapping also, it should be done on the left side of of the abdomen, below the navel. The water should be let out by means of a tube.

Letting the water out and pressing the abdomen (so that no water may remain within it), the physician should bandage the abdomen by means of cloths. 190

So also the entire abdomen of a person which has been reduced by means of enemata and purgatives, should be bandaged with cloths.

When the water has been let out, the patient should first observe fasts and then take 'peya' (thin gruel of rice or other corn) without any kind of oily substance and salt. 191

After this, the patient should for six months live upon milk only. For the next three months he should live on 'peyā' mixed with milk.

* It is curious to see how Gangādhara misunderstands the whole passage beginning with 185. The fact is, the surgical treatment of two different varieties of 'Udara,' *vis.*, 'Vaddhodara' and 'Cchidrodara,' is laid down in this passage.

Partially following Gangādhara, one of the Bengali translators has made a mess of the passage. He misunderstands it so far as to say that the 'cchidras' or holes are to be made by the physician himself. Hindu surgeons used large ants (those of a black colour, called 'deo' in Bengali) for the purpose of stopping arteries, &c., and preventing the discharge of blood. If the ants, after they have bitten, are divided in the middle, their mouths continue biting. It seems that ants were used in stopping holes as well.—T.

PART XLIV.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1907.

(The right of reproduction is reserved.)

1 or the next three months he should take the rice of such paddy as 'Çyāmāka' and 'Koradushaka,' with milk, but devoid of salt.

Conducting himself thus for one year, one may conquer abdominal dropsy characterised by accumulation of water, even when it has manifested itself in a pronounced way. 192-193

After administering the several kinds of medicines laid down for abdominal dropsy, the physician should give the patient milk in order to keep up the proportion between the 'doshas', as also for maintaining his strength and the compactness of his body.* 194

This is to be done (*i. e.*, milk given) since, unto dropsical patients weakened by administration of medicines and afflicted by the waste of all the 'dhātus', milk is as beneficial as nectar to the deities. 195

(Here are two verses containing a summary.)

The causes, the incubatory symptoms, the symptoms, both in brief and extenso, the supervening ailments, violence, or intensity, curability and incurability, the indications of the accumulation or otherwise of water, and treatment of the eight varieties of abdominal dropsy, in brief and in extenso, have been laid down by the Rishi in this Lesson on the treatment of Abdominal dropsy. 1-2

Thus ends Lesson XIII, called 'the Treatment of dropsy,' in the Division called 'Chikitsitā' of Agniveṇṇa's treatise as revised by Charaka.

* 'Doshānubandha' means the relation or proportion between the 'doshas.' In the constitution of the patient there is a certain proportion of the 'doshas.' That proportion should be maintained; *i. e.*, no particular 'dosha' should be allowed to predominate over the others. 'Dosha' here may be taken to mean not simply wind, bile, and phlegm, but all the ingredients of the body.—T.

LESSON XIV.

TREATMENT OF PILES.

Now we shall expound the treatment of Piles.

Thus said the illustrious son of Atri. ¹

Agniveṣa asked the ascetic Punarvasu when he was seated with collected mind after having gone through his silent recitation (of holy texts) and when he was prepared to answer the questions put to him, about the treatment of Piles for their cure. ²

The ascetic then declared unto him the causes that provoke the disease, the seat of the ailment, its symptoms, its treatment, and the distinctions that determine its curability and incurability. ³

In this connection, O Agniveṣa, it is said that Piles are of two kinds, *viz.*, those that are congenital, and those that appear in a person sometime after his birth. ⁴

Of these, the cause of congenital piles is the vitiation of both the menstrual blood (of the mother) and the vital seed (of the father). ⁵

As in the case of all other congenital diseases, the causes are twofold of the vitiation of the vital seed and the menstrual blood, *viz.*, transgressions on the part of the mother and the father, and the (immoral or wicked) acts (of the patient himself) of former lives. ⁶

Those piles are called 'congenital' because they are born with the birth of the body.

The class of ailments to which Piles belong is that which consists of the growth of superfluous flesh. ⁷

The seat of all kinds of Piles (*i. e.*, both congenital and non-congenital) is within a distance measured by the width of four fingers and a half inwards from the mouth of the rectum.

There are three rings in the rectum. (These are called *Valis*) The innermost one is of the width of a finger and a half; the next is of the same width; the third is of the width of one finger. The

remaining space is of the width of half a finger. (This is called the mouth of the rectum).^{*} 8

Some lay down many parts of the body as the seats of Piles, *viz.*, the genital passage (in case of females), the genital organ (in the case of males), the throat, the palate, the mouth, the nostrils, the ears, and the eye-lids. 9

The above, however, are seats of the disease called Adhimāngsa^{*} or fleshy growths.

In this treatise those fleshy growths only which manifest themselves in the rectum are called Piles.

The (true) seat of Piles is the adeps, the flesh, and the skin (of the rectum). 10

Of congenital Piles, some are small ; some are large ; some are long ; some are short ; some are round ; some are of rough and and irregular shape ; the extremities of some are knotted inwards ; the extremities of some are knotted outwards ; some are matted together ; some point inwards ; some point outwards.

The complexions of all these varieties are determined by the faults that cause them. 11

Attacked by this variety of Piles, one becomes, from the period of one's birth, exceedingly emaciated, divested of colour, weak, and cheerless. His wind, urine, and stools become constipated. He also gets gravel and calculi. 12

His stools, without regularity in respect of time, become constipated or loose, consisting of digested and undigested matter, or dry, or consisting of detached portions (that is, without the whole mass being co-herent).

At intervals, again, about which there is no regularity, such a one passes stools that are white, or pale, or green, or yellow, or blood-red, or watery, or thick, or slimy, or possessing the scent of a corpse. 13

He feels cutting pains of great severity in the region about his navel, bladder, and groins.

^{*} A free translation, and not a literal rendering, is offered of this aphorism.—T.

He also feels severe pain in the rectum, and gets diarrhoea with white flux. ¹⁴

The other symptoms that manifest themselves are horripilation, gonorrhœa, looseness of the bowels, constipation thereof, flatulence and borborygmi, rumbling noise in the intestines, epistaxis, and stupefaction of chest as also of the organs of senses. ¹⁵

Repeated eructations take place, of a bitter and sour taste, of wind exceedingly constipated ;

The patient becomes excessively weak ;

The digestive fire also becomes weak ;

His disposition becomes wrathful, so that trifles excite his anger ,

His vital seed becomes almost dried up ;

He becomes very cheerless, and never enjoys ease, comfort, or joy. ¹⁶

He becomes afflicted also with cough, asthmatic breathing, that variety of asthma which is called 'Tamaka,'* thirst, hiccup, vomiting, disgust for food, indigestion, inflammation of the schneiderian membrane, and sneezing ;

He sees darkness all around him, and severe headaches also afflict him. ¹⁷

His voice becomes weak, broken, indistinct, and resembles that of a broken drum.

He becomes afflicted with diseases of the ear.

His hands, feet, face, and eyes become swollen.

He gets fever, with langour of all the limbs, and pains in all the joints. ¹⁸

At times he becomes afflicted with pains in the sides, the abdomen, the hypogastric or pubic region, chest, back, and the lower part of the spine.

His mind seems to be always working, and he becomes incapable of any exertion. ¹⁹

* When the wind, remaining in the upper ducts of the body, increases the phlegm and becomes obstructed by that phlegm, it produces that variety of asthma which is called 'Tamaka.'—T.

In consequence of anal canal being obstructed from the time of his very birth, the 'apāna' wind, without being able to escape in a downward direction, rises upwards and provokes the other life-breaths, *viz.*, 'samāna,' 'udāna,' 'prāna,' and 'vyāna,' as also the two other faults, *viz.*, the bile and the phlegm. ²⁰

All the five life-breaths, as also the bile and the phlegm, becoming provoked, afflict the Piles and beget the ailments mentioned above. ²¹

The characteristics have now been explained of Piles that are congenital. After this, we shall explain the symptoms of those Piles that appear after birth. ²²

In consequence of eating food that is heavy, or cold, or that stops the secretions, or that causes a burning sensation, or that consists of inharmonious ingredients, or that is indigestible, or, of eating food that is not sufficient, or that is unassimilable, or, of eating beef, or fish, or fowl, or pork, or the flesh of buffaloes, or of goats, or mutton, ²³

or, of eating meat of animals that are lean or dry, or meat that is rotten,

or, of excessive indulgence in cakes, or frumenty, or milk, or the cream of curds, or modifications of sesame and treacle, ²⁴

or, of taking the soup of the seeds of *Phaseolus radiatus*, or the juice of sugarcanes, or paste of sesame seeds, or the esculent roots called *Dioscorea globosa*, dry pot-herbs, sour or acid gruels and curries, or garlics,* or inspissated milk, or whey, or lotus or lily stalks, or the roots of the water lily, or the esculent roots called 'Goluncha,' or the tubers of *Scirpus Kysoor*, or the fruits of *Trapa bispinosa*, or the vegetable called 'Taruta,' or the milk of raw paddy, or the varieties of paddy called 'Çuka' and 'Çami' before they become old, or radishes that are undeveloped ; ²⁵

or, of eating fruits that are not easy of digestion, or pot-herbs, or pickles, greens (*i. e.*, the paddy called 'Çringavera,' fennel seeds, &c.), or the fruits of *Pongamia glabra*, fat, the head

* Not in all editions.—T.

and feet of animals, or stale, rotten, or cold rice or other food, or food that consists of various ingredients ; 26

or, of eating curds called 'Mandaka,' or excessive drinking of wine and other spirits, or of drinking water that is heavy and that is brought from tanks, &c., that are stagnant ; or of the non administration of correctives, or of the erroneous administration of enemata, or of abstention from physical exercises as also from sexual congress ; 27

or, of indulgence in sleep at daytime, or in luxurious beds and seats and places :

In consequence of the above practices, the digestive fire becomes very much weakened, and the quantity of stools becomes accumulated. 28

In consequence of the use of hard and uneven seats or indulgence in uncomfortable postures, or of riding fiery steeds and camels of uneasy motion, or of excessive indulgence in sexual congress, or of improper insertion of tubes for administration of enemata, or of wounds in the rectum caused by nails, &c., or of the constant touch of cold water ; 29

or, in consequence of the rubbing of the rectum by means of cloths and hard pieces of dry earth and grass and straw, or of excessive straining, or of the forceful expulsion of the downward wind, the urine, and the stools, or of suppressing their urgings when pronounced ; 30

or, as regards women, in consequence of the premature expulsion of the foetus, or of pressure or violence upon the foetus in the womb, or of frequent delivery, or of painful delivery :

The wind in the Apāna regions, becoming provoked, and afflicting the accumulated stools having a downward tendency, obstructs the rings in the lower part of the anal canal. In consequence of this, Piles are begotten. 31

Generally, Piles characterised by the predominance of wind, bile, and phlegm, assume the shape of mustard seeds, or the seeds of *Cuer lens*, or those of *Phaseolus radiatus*, or those of the wild variety of the same called *Phaseolus aconitifolia*, or grains of barley, or seeds of

diverse varieties of *Phaseolus*, or balls, or the seeds of 'Tintikeraka' (a plant growing in deserts and wild regions), or the seeds of *Costus speciosa*, or the seeds of *Diospyros glutinosa*, or the fruits of *Abrus precatorius*, or the fruits of that variety of jujubes called 'Karkandu,' or the fruits of *Momordica monodelpha*, or the fruits of *Zizyphus jujuba*, or those of *Caparis sodada*, or those of *Eugenia jambolana*, or the teats of the cow, or the thumb, or the tubers of *Scirpus Kysoor*, or the fruits of *Trapa bispinosa*, of the beaks of cocks, peacocks, and parrots, or the tongues of those birds, or lotus buds, or the pericarp of the lotus. 32

The following are the distinctions between Piles caused by wind, those caused by bile, and those caused by phlegm :

Those Piles which are characterised by predominance of wind present the following symptoms :

They are lean, discoloured, hard, of a rough exterior, dry, darkish in hue, curved, of burst mouths and pointed ends. 33

They are uneven, flat or extended, and endued with pains of various kinds, viz., 'Çula,' throbbing, cutting, thrilling, and productive of horripilation. 34

Oily and hot applications produce relief.

They are attended with straining and flatulence or borborigmy ; Pains manifest themselves in the penis, the testicles, the groins, and the chest. A general langour pervades all the limbs. Palpitation of the heart also arises. 35

The downward wind, urine, and stools are always constipated.

Cutting pains are felt in the thigh, the waist, the back, the lower spinal region, the flanks, the abdomen, and the pelvis.

Heat and burning sensation in the head ; sneezing, eructations, catarrh in the nose, cough, epistaxis, a sensation of fatigue and weakness, dropsical swellings, consumption, swoons, disgust for food, tastelessness of the mouth, sight of darkness, itching sensation, pains in the nose, otalgia, and hoarseness or obstruction of voice. 36

The skin, the eyes, the nails, the face, the urine, and the stools, become darkish red in colour, and rough in appearance, 37

(Here are two verses.)

The excessive use of food that is astringent in taste, or pungent, or bitter, or dry or cold, or light, or insufficiency of fare, or excessive indulgence in wines that are of keen virtues, or in sexual congress, 38

or the observance of fasts, or places and times that are cold, physical exercises and exertions, grief, or exposure to wind and heat, are regarded as causes of wind-born Piles. 39

When the following symptoms are presented, the piles should be known as characterised by predominance of bile :

They are soft, flabby, delicate, painful to touch, red or yellow, or blue or dark, covered with sweat and filth, or endued with a foetid smell, emitting scanty and yellowish blood, or copious blood, characterised by a burning sensation, or itching, or 'çula' or cutting pains, ending in suppuration, and relievable by the application of things that are cold. 40

Piles characterised by predominance of bile manifest the following symptoms :

Liquid stools of yellow and green colour ;

Stools and urine that are yellow in colour, of a very foetid smell, and copious in quantity ;

Thirst, fever, that variety of asthma called 'Tamaka,' swoons, and disgust for food ; and

Yellow colour of the nails, the eyes, the skin, the urine, and the stools. 41

(Here are two verses.)

The following should be regarded as the exciting cause of Piles characterised by predominance of bile :

Indulgence in food and drink that are pungent, or sour, or saline, or hot ;

Indulgence in physical exercises, or exposure to fire or the heat of the sun ;

Residence in climes and regions that are hot, or indulgence in wrath, wines and malice ;

Food and drink and medicines that burn the stomach, or are of keen virtues, or hot. 42-43

Those Piles should be known as characterised by predominance of phlegm which manifest the following symptoms :

They are large in size ;

They are well developed ;

They are of smooth and oily surface ;

They are capable of being touched without pain ;*

They are white in colour, or pale, and slimy ;

They are paralysed, heavy, and wet in appearance, and unfeeling to touch ;

They are swollen, and the swelling is constant ;

They are characterised by excessive itching ;

They emit secretions that are copious and frequent, and that are yellow, or white, or red, in colour, and slimy ;

The urine and the stools are heavy, slimy, and white ;

Indulgence in food and drink that are dry produces relief ;

Excessive straining in passing stools ;†

Frequent passing of stools ;‡

Sensation of straining in the groins ;

Cutting pains in the mouth of the anal canal ;

Nausea ; spitting ; cough, disgust for food ;

Catarrh in the nose ;

Heaviness of limbs ; vomiting ; difficulty of micturition ;

Drying up (waste) of the 'dhātus' or body ;

Swellings (in different parts of the body) ;

Chlorosis ; fever of that variety which is characterised by a sensation of cold ;

* Some texts read 'Sparśasukhāni', meaning 'they yield pleasure if touched'.—T.

† 'Pravāhikā' is explained by the commentators as 'excessive straining in passing stools.'

‡ 'Atimātrothāna' is explained by Gangādhara and others as 'frequent passing of stools.'

Probably, it means that the patient has to rise up and sit down repeatedly while passing stools.—T.

Calculi ; gravels ;

A sensation of the heart (cardiac region) being wrapped round
with a cover ;

Dulness of the senses ; sensation of sweetness in the mouth ;

Capacity to engender gonorrhœa ;

They take a long time to cure :

Excessive weakening of the digestive fire ;

Capacity to bring about loss of manhood ;

Appearance of diseases characterised by the presence of mucus in
the stomach ; and

Whiteness of the nails, eyes, face, skin, urine, and the stools. 44-46

(Here are some verses).

Eating of food that is sweet, oily, cold, saline, sour, and heavy
abstention from physical exertion, sleep in the daytime, indulgence
in soft beds and seats,

Exposure to the east wind, residence in a cold country or cold
climate, and abstention from thinking,

These have been regarded as the causes of Piles characterised by
predominance of phlegm. 47-48

From combinations of causes and symptoms (of two distinct
varieties), the physician should infer that the Piles are characterised
by two faults ; when all the causes exist together as also all the
symptoms (of the simple varieties), the Piles must be regarded as
characterised by all the three faults simultaneously excited.* 49

The following are regarded as the premonitory indications of
Piles, viz.,

Indigestion of the food with which the stomach is filled ;

General weakness or debility of the body ;

* What is said here is this : the three simple varieties of Piles are 1. those characterised by the excited wind, 2. those by the excited bile, and 3. those by the excited phlegm. When the causes and symptoms of any two of these varieties exist together, the Piles are regarded as characterised by two faults, viz., wind and bile, or wind and phlegm, or bile and phlegm. When the causes and symptoms of all the three simple varieties exist together, the Piles are regarded as characterised by all the three faults excited simultaneously.—T.

Borborygmi of the intestines ;

Leanness of the body (or loss of flesh) ;

Frequency of eructations ;

Langour of the thighs and the calves ;

Scantiness of stools ; apprehension of the existence of disease of the 'Grahani,' or of chlorosis, or of abdominal dropsy ;* 50-51

Piles, verily, are never generated unless all the three faults are simultaneously excited.

The varieties of Piles that have been laid down (above) are due only to the predominance of a particular fault over the two others, or of two faults over the remaining one.† 52

The vital airs, five in number (*viz.*, Prāna, Apāna, Samāna, Udāna and Vyāna), the five varieties of bile, (*viz.*, Alochaka, Ranjaka, Sādhaka, Pāchaka, and Bhrājaka), the five varieties of phlegm (*viz.*, Avalamvaka, Kledaka, Bodhaka, Tarpaka, and Çleshmaka), and the three rings in the anal canal (*viz.*, Pravāhani, Visarjjani, and Samvarani), are all excited together in the production of Piles in the anal canal. 53

For this reason, Piles are very painful, and productive of various other diseases, and cause the whole body to burn with pain, and are very generally exceedingly difficult to cure. 54

The Piles of that person are regarded as incurable who has swellings in his hands, feet, mouth, anus, and the testicles, and who has pains in his chest and the flanks. 55

The following symptoms, *viz.*, pains in the chest and the flanks, swoons or loss of consciousness, vomiting, pains in the limbs, fever, thirst, and inflammation (ending in suppuration) of the anus, kill one who is afflicted with Piles. 56

* That is, the person looks as if he has got lenteric dysentery, or chlorosis, or abdominal dropsy.—T.

† What is meant is this : all the three faults must be excited together in order to produce piles. When, however, it is said that the piles from which a particular person suffers are characterised by wind, or by bile, or by phlegm, what is really said is that the wind, or the bile, or the phlegm has been more excited than the others. Similarly, in the case of Piles that are said to be characterised by two faults, what is said is that the piles are characterised by two faults more excited than the remaining one.—T.

Those Piles that are congenital, those that are characterised by the excitement of all the faults, and those that grow affecting the inner rings (in the anal canal), should be regarded as incurable. 57

Of a person whose digestive fire has not been extinguished, if the period of his life has not run out, Piles become suppressible if treatment with its four principal incidents be had recourse to. Otherwise, the physician should not take them up for treatment.* 58

Those piles are said to be curable with difficulty which are characterised by a predominance of two faults, which grow affecting the second (or middle) ring in the interior of the anus, and which are more than a year old. 59

Those Piles which grow affecting the external ring, those which are characterised by the predominance of only one fault, and those which are of recent growth, are easily curable. 60

One that is possessed of intelligence should, therefore, direct his endeavours to alleviate them without loss of time, for, if not attended to, they close up the anal canal and cause the diseases called 'Vaddhaguda' and 'Vaddhodara.'† 61

Some say that to cut them off by instruments is beneficial for Piles; some say that it is good to cauterize them by alkaline ashes, some say that it is good to cauterize them by fire. 62

It is true, physicians possessed of intelligence and experience and knowledge of diverse medical scriptures treat Piles in all these three ways, but the removal of Piles by these means is productive of very great pain. 63

Through unskilfulness of operation or of the application of alkaline ashes, or of cautery, such consequences may arise as the loss of virile power, swelling (with sores) in the anal canal, the suppression of the urgings of urine and stools, flatulence of the stomach, severe 'Çula' pains, pains in the body, hemorrhage, the re-appearance of

* This verse seems to be an interpolation. Charaka did not believe in the fact of a person's coming into the world with a definite period of existence or 'Āyus' as it is generally understood. The four principal incidents of treatment are 1. an obedient patient, 2. an attentive or careful nurse, 3. a skilful physician, and 4. good drugs. *Vide* Lesson X of *Sutrasthāna*.—T.

† 'Vaddhaguda' is that disease in which the anal canal becomes closed; 'Vaddhodara' is severe constipation of the intestines.—T.

the Piles removed by the three surgical processes adverted to, the discharge of foetid matter from the roots of the Piles removed, *prolapsus ani*, or even speedy death. 64-65

I shall now speak of that treatment which consists of the use of easy means, which is productive of little pain, which involves no dangerous consequences, and which is capable of exterminating the the disease by its roots. 66

Physicians conversant with the subject call those Piles that are characterised by predominance of (excited) wind and phlegm to be dry. They call those, again, that are characterised by hemorrhage and excited bile to be discharging and wet. 67

I shall, first, speak of the treatment of dry Piles. Those (amongst these) which are paralysed (*i. e.*, possess no sensation). and which are endued with swelling and severe pains, should have fomentation (sweda) applied to them. 68

Anointing the Piles first with oil cooked with *Plumbago Zeylanica*, the ashes of green barley shoots, and the bark of *Ægle marmelos*, fomentation should be applied with balls of barley (pounded), or of the seeds of *Phaseolus radiatus* (pounded), or of the seeds of *Dolichos biflorus* (pounded), or grainless paddy bound loosely in a piece of cloth or iron bullets or pieces of stones similarly bound ; or with balls of cowdung or ass's dung or horse-dung, or sesame paste, or of the husk of paddy and other grains, or of *Acorus Calamus*, or of dill seeds, all agreeably warm and mixed with oil or *ghee* ;* 69-70

Or, with balls of fried barley pounded into pulv, unctuous with oils and *ghees*, or with balls made of radishes, or with those made of (the bark of) *Moringa pterygosperma* (Sobhānjana or Krishnagandhā) ; or with balls made of *Vanda Roxburghii* ; or with balls made of 'Habusha' ; all these being rendered unctuous with oils and *ghees*, and agreeably warmed ;

* The fomentation is directed to be made with balls or with 'pottalis' of the diverse articles mentioned. Those which can be easily pounded are to be pounded and made into a ball ; while as regards some of the articles, they are to be bound loosely in pieces of cloth. Even the balls of the pounded articles require to be enclosed or wrapped round with pieces of clean cloth. These are all directed to be cooked in *ghee* or oil. They require to be heated before they are applied.—T.

Or, with the pulv (loosely bound in a piece of cloth) of bricks (burnt earth); or with the seeds of *Ptychotis Ajowan* (of the Persian species) similarly bound; or with the leaves of garlics; the fomentation with these last mentioned should be made after anointing the Piles with the oil of *Aplotaxis auriculata*. The Piles may also be sprinkled over with decoction of the leaves of *Justicia Adhatoda*, or of *Ricinus Communis*, or of *Ægle marmelos*; 71-73

The patient, if there be severe pains in the Piles, should be first rubbed with oil and then made to bathe in the decoction of the leaves of radishes, or of the *Capparis trifoliata*, or of *Premna serratifolia*, or of *Moringa pterygosperma*, or of *Colcus Amboinicus*.

Or, such a patient may be (after being rubbed with oil) made to bathe in the decoction of (dried) jujubes while agreeably hot; or in the wine called 'Sauviraka'; or in thin gruel of rice; or in the decoction of the root-bark of *Ægle marmelos*; or in whey; or in the 'manda' of curds; or in sour 'kānjika'; or in cow's urine agreeably hot. 74-76

The Piles may also be annointed with the adeps of the black cobra or of the boar, or of the camel, or of the domestic bat called 'charmachataka', or of the cat.

The fumigation of Piles is also beneficial. It should be made with the following, *viz.*,

Human hair, the cast off sloughs of snakes, the skin of cats, the roots of *Calatropis gigantea*, and the leaves of *Mimosa suma*.

Fumigation, with the following articles, is beneficial to Piles characterised by severe pains.* 77-78

Coriandar seeds, *Embelia Ribes*, *Pinus decodara*, and 'ātapa' rice and *ghee*;

Solanum Indica, *Physalis flexuosa*, *Piper longum*, the leaves of *Ocimum Sanctum*, and *ghee*; 79

The dung of the boar, the dung of the ox, the pulv of fried barley and *ghee*;

* Gangādhara says that all these articles are to be taken in equal proportions and pounded together.—T.

The dung of the elephant, the exudation of *Shorea robusta*, Silārasa,' and ghee :

All these are used in fumigating Piles, such fumigation being beneficial. 80

The milk of *Euphorbia neriifolia*, mixed with the pulv of *Curcuma longa*, forms a good plaster (for Piles).

Another beneficial plaster consists of the fruits of *Piper longum* and the pulv of *Curcuma longa*, pounded together with the bile of the cow.

The seeds of Sirisa, (*Mimosa Sirissa*), Kushtha (*Aplotaxis auriculata*), Pippalya (the fruits of *Piper longum*), 'Saindhava' salt, treacle, the milk of Arka (*Calatropis gigantea*), the milk of Sudhā (*Euphorbia neriifolia*), and the three myrobalans, form another plaster that is beneficial in Piles. 81-82

The fruits of Pippalya (*Piper longum*), Chitraka (*Plumbago Zeylanica*), Syāmā (*Ichnocarpus frutescens*), the seed called Kinva (which is used in producing fermentation), the seeds of Madana (*Randia dumetorum*), the dung of fowls, the pulv of Haridrā (*Curcuma louga*), constitute another plaster. 83

Danti (*Baliospermum motanum*) Syāmā (*Convolvulus Turpe-
thum*)* Amritasanga (sulphate of copper), the dung of the pigeon, and treacle,—these (five) form a good plaster for Piles.

Elephant's bones, Nimba (*Melia Azadirachta*), and the seeds of Bhallātaka (*Semecarpus Anacardium*), form another plaster. 84

Alam (yellow orpiment), mixed with the fat of the camel, or with the fat of the porpoise, forms a plaster that alleviates swelling as also severe pains in Piles if applied when agreeably hot.† 85

The leaves of Arka (*Calatropia gigantea*), the branches of Sudhā (*Euphorbia neriifolia*), the leaves of bitter gourds, and Karanja (*Pon-*

* Gangādhara and others take 'Syāmā' here as indicating Trivrit or *Convolvulus Turpe-
thum* Ordinarily, 'Syāmā' means *Ichnocarpus frutescens*.—T.

† Gangādhara reads 'alangkoshnah', 'alangi' meaning yellow orpiment of a certain kind, 'koshnah' implying 'agreeably hot'. The Calcutta and the Bombay editions read 'alarkena' which is not correct.—T.

gamia glabra), pounded with goat's urine, form one of the foremost plasters for piles.* 86

The combinations mentioned above for ointments and plasters, are regarded as alleviatives of the loss of touch (or paralysis), swellings, itching, and pains of Piles. 87

Treated with the ointments and plasters mentioned above, Piles discharge the vitiated blood accumulated within them. In consequence of this, the patient feels ease. 88

If vitiated blood be accumulated in Piles, and if treatment with dry, hot, oily, and cooling drugs does not alleviate them, the physician should then let the blood out (by proper means). 89

If the Piles do not discharge blood, they should be made to do so repeatedly by means of leeches, or the lancet, or needles. 90

If there is swelling in the anus, or excessive pains in the Piles, and if the patient's digestive fire be weakened, then the following drink should be administered to him :

The three acrids (*viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), the roots of *Piper longum*, Pāthā (*Cissampelos hernandifolia*), assafœtida, Chitraka (*Plumbago Zeylanica*), 'Sauyarchala' salt, Pushkara (*Aplotaxis auriculata* is used as a substitute), Ajaji (the seeds of *Nigella sativa*), Vilwapeshikā (dried fruits of *Ægle marmelos*), 'Vit' salt, the seeds of *Ptychotis Ajowan*, Habusha (black stalks like those of black pepper), Viḍanga (*Embelia Ribes*), 'Samdhava' salt. Vachā (*Acorus Calamus*), and the fruits of Tintiri (*Tamarindus Indica*),—these should be reduced to pulv and mixed with 'manda,' or wine, or hot water. This drink cures Piles, diseases of the 'Grahani,' 'Çula' pains, and epistaxis. 91-93

Or, that 'pāchana which has been laid down in the lesson on bloody diarrhœa, may be administered to the patient afflicted with bloody Piles.

Or, chebulic myrobalans, with treacle, should be given to the patient before he takes his (morning meals). 94

‡ Gangādhara reads 'arkapatram'. The Calcutta and the Bombay editions read 'arkam payah'.—T.

Or, he should be made to drink the pulv of *Convolvulus Turpe-
thum*, mixed with the decoction of the three myrobalans.

If by the above means the faults which have affected the anus are corrected, the Piles are then cured. 95

Or, chebulic myrobalans, soaked in cow's urine, are given with treacle.

Or, chebulic myrobalans mixed with whey, or all the three myrobalans mixed with the same, are given to the patient. 96

Or, the tubers of *Cyperus pertenuis* (reduced to pulv) and the roots of *Plumbago Zeylanica* (reduced to pulv) may be administered with 'Çidhu' wine.

Or, *Piper Chaba*, the seeds of *Nigella sativa*, and *Plumbago Zeylanica*, may be administered, mixed with 'Çidhu.' 97

Or, he should drink 'Hapusha,' Pāthā (*Cisampelos hernandifolia*), and 'Sauvarchala' salt, mixed with wine.

Or, (Dadhitha) the fruit of *Feronia elephantum* and the fruit of *Ægle marmelos*, mixed with whey,

Or, *Piper Chaba* and *Plumbago Zeylanica*, mixed with whey, 98

Or, the fruit of *Semecarpus Anacardium*, mixed with whey, may be administered, as a cooling drink.

Or, the fruit of *Ægle marmelos* and the tubers of *Cyperus pertennis*, mixed with whey,

Or, the seeds of *Ptychotis Ajowan*, mixed with whey,

Or, *Plumbago Zeylanica*, mixed with whey, 99

Or, *Plumbago Zeylanica*, 'Hapusha,' and assafœtida, mixed with whey, may be administered.

Or, the (pulv of the) five 'Kolas' (the fruits of *Piper longum*, the roots of the same, *Piper Chaba*, the roots of *Plumbago Zeylanica*, and dry ginger), mixed with whey, may be administered to the patient. 100

TAKRARISHTA.

'Hapusha,' the seeds of *Nigella sativa*, coriander seeds, (Ajāji) cumin seeds, (Kārabi) the seeds of *Nigella sativa* of the smaller species,

Curcuma Zerumbet, the fruits of *Piper longum*, the roots of the same, *Plumbago Zeylanica*, *Pothos officinalis*, 101

the seeds of *Ptychotis Ajowan*, and *Ajamodā* (*Pimpinella involucrata*),

Equal measures are taken of these twelve and reduced to pulv, and mixed with whey.*

The mixture, which becomes slightly sour and bitter, should be kept in an earthen jar that has soaked a sufficient quantity of *ghee* 102

When its taste becomes sour and bitter in a pronounced measure, it comes to be called by the name of 'Takarārishta.' It becomes agreeable to the mouth. It should be taken thrice during meals, that is, in the beginning, the middle, and the end, when the patient feels thirsty. 103

This 'arishta' kindles the digestive fire, adds relish to food, improves the complexion, restores both phlegm and wind to their normal course, alleviates the swelling of the anus, the itching, and the pains (of the Piles), and increases the patient's strength. † 104

Pound the bark of the roots of *Plumbago Zeylanica* into a paste and lave the interior surface of an earthen jar with it. Whey or curds, generated within that jar, should be drunk. Such whey, or curds are alleviative of Piles. 105

As regards those Piles which are characterised by predominance of wind, as also those which are characterised by predominance of phlegm, there is no more efficacious medicine than whey. It should be administered either in an oily or a dry state, according to the fault that is predominant. ‡ 106

* Gangādhara says that the measure of whey is 16 times that of the united measure of the twelve.—T.

† The Calcutta and the Bombay editions read, in the first line, 'Varnyam'. Gangādhara's reading 'Valyam' is incorrect, for the verse ends with the adjective 'Valavarddhanam.'—T.

‡ The commentators say that in Piles characterised by predominance of wind or of bile, whey should be administered in an oily state, that is, without the cheese being extracted from it. In Piles characterised by predominance of phlegm, it should be administered in a dry state, that is, extracting the cheese from it.—T.

The physician conversant with the measure in which the faults have been excited, as also with the consideration affecting the season in which treatment is taken up or the age of the patient, should administer it for a week, or for ten days, or for a fortnight, or for a month. 107

Unto a patient whose digestive fire has been exceedingly weakened, whey should be given repeatedly in copious measure. In the evening he may be given the pulv of fried paddy, made into a linctus, with whey. 108

When the whey taken (in the morning) has been digested, whey should again be administered, cooked with some 'peyā' and mixed with 'Saindhava' salt. After this, rice boiled in whey and mixed with *ghee*, should be given, and the patient should drink whey (instead of water) after finishing his meals. 109

Or, the patient may take soup (of any of the pulses), or meat-juice, cooked with whey.

Or, rice boiled in whey may be given to him, mixed with soup (of any of the pulses) and meat-juice. 110

The physician conversant with the requirements of season and age should not suddenly stop the administration of whey.

After administering it for a month, the measure of whey should be gradually diminished. This course is beneficial. 111

The diminution (of the measure of whey) should be in the same scale in which it has been increased. The measure, however, of the whey that is taken with the rice should not be diminished.

For the accession and preservation of strength,* for the stability of the digestive fire, for increase of strength and improvement of the complexion, this course (in respect of the diminution of the measure of whey) is laid down.* 112

* Gangādhara explains 'Çaktyāgamanaṅkṣārtham' as 'for the accession and preservation of strength.' 'Valopachaya' in the second line, means 'for the increase of strength.' Some editions read 'Kramenoparamo hitāh' for 'Kramenopāçamo matāh'. The sense, in either case, is the same.—T.

The physician conversant with faults and the strength or weakness of the (patient's) digestive fire, administers three varieties of whey *viz.*, 1. dry, 2. that from which *ghee* has been extracted partially, and 3. that from which *ghee* has not been extracted at all.

Piles removed (or cured) by means of whey, do not re-appear. 113 114

Whey, if it falls on the earth, burns grass and grassy creepers. What need be said, therefore of its power to consume the dry Piles of a person whose digestive fire has been kindled? 115

The food-juice which enters into the ducts that have been corrected (or purified) by whey, generates growth, strength, complexion, and cheerfulness.* 116

Hundreds of ailments caused by (excited) wind and phlegm are cured by means of whey (judiciously administered). In diseases of the phlegm and wind there is no remedy that is superior (in efficacy) to whey. 117

The fruits of *Piper longum*, the roots of the same, *Plumbago Zeylanica*, *Pothos officinalis*, (Sringavera) dry ginger, (Ajāji) cumin seeds (Karavi) the seeds of *Nigella sativa* of the smaller variety, coriander seeds, (Tumvuru) smaller variety of coriander seeds, 118

The fruits (dried) of *Ægle marmelos*, (Karkataka) *Rhus succedanea*, and (Pāthā) *Cissampelos hernandifolia* :

These are pounded and cooked with the 'peyā' of rice. When the cooking is complete, the expressed juice of some fruits (such as pomegranates, &c.,) is thrown into the liquid. It should then be fried in oil and *ghee*, and administered to the patient.

This drink cures Piles. 119

With the drugs mentioned above, the physician may cook what is called a 'Khaḍa-juice;' or, he may cook them in water only; or, he may cook them in *ghee*. All these three preparations cure (or remove) Piles. 120

Gruel cooked with the paste of *Carcuma Zerumbet* and of the seeds of (Palāḥa) *Butea frondosa*, or with the fruits of *Piper longum*,

* 'Rasa' is explained as the juice into which food is first converted.—T.

or with (Nāgara) dry ginger, rendered sour by the addition of whey, and mixed with the pulv of black pepper, should be given. 121

Or, 1. the decoction of dry radishes, or 2. the decoction of the seeds of *Dolichos biflora*, or 3. the decoction of the wood-apple, the (dried) fruits of *Ægle marmelos*, the seeds of *Dolichos biflorus*, and the seeds of (Mukushtaka) *Phaseolus lobatus*, or 4. the meat-juice of the goat mixed with each of these decoctions, should be given ; or 5. the meat-juice of quails (*Perdix chinensis*), mixed with the expressed juice of pomegranates or other sour fruits, as also with whey, and such inspissants as dry up the fluids of the body.* 122-123

For one afflicted with Piles the following varieties of rice constitute beneficial diet, viz., 'Rakta-çāli,' 'Mahāçāli,' 'Kalama,' 'Jāngala,' 'Sita' 'Çārada,' and Shashtika.† 124

Thus has been explained above the method of treatment for those (afflicted with Piles) who pass liquid stools.

As regards those whose stools are hard or solid, I shall explain below the treatment that should be followed. 125

To them should be given the wine called 'Prasannā,' mixed with *ghee*, the flour of fried barley, and salt, having, at first, given them small masses of solid treacle, mixed with (Nāgara) dry ginger. 126

The patient may also be given treacle, with (Nāgara) dry ginger, and (Pāthā) *Cissampelos hernandifolia*, rendered sour by adding the expressed juice of such fruits as pomegranates and others.

Or, treacle, mixed with *ghee* and the ashes of green barley shoots, may be administered. 127

The seeds of (Yamāni) *Ptychotis Ajowan*, (Nāgara) dry ginger, (Pāthā) *Cissampelos hernandifolia*, mixed with the expressed juice of pomegranates, and treacle, and whey, and salt, should be administered to the patient for restoring the wind to its normal course and clearing the intestines of stools. 128

* 'Yushairetaivimiçritām' is explained by Gangādhara as having reference to all the juices beginning from 'Çatipalāçasiddham' in 121.—T.

† All these varieties of rice are well-known in Bengal.—T.

(Dusparçaka—otherwise call Durālabhā) *Hedysarum Alhagi*, the fruits of *Ægle marmelos*, (Yamāni) the seeds of *Ptychotis Ajowan*, and (Nāgara) dry ginger, each combined with (Pāthā) *Cissampelos hernandifolia*, alleviates the pains of Piles.* 129

The drugs mentioned above (*viz.*, *Hedysarum Alhagi* and the three others named in the first line of verse 129), fried in (Yamaka) oil and *ghee*, or the leaves of (Karanja) *Pongamia Glabra*, mixed with the pulv of fried barley, and fried in (Yamaka) oil and *ghee*, should be given to the patient, as both these combinations restore the wind and the stools to their normal course. 130

Or, he should be given 'Madirā' mixed with salt, or 'Çidhu' mixed therewith, or 'Sauviraka' mixed therewith,

Or treacle and dry ginger before meals.† 131

PHALAMLA GHRITA.

Piper longum, (Nāgara) dry ginger, (Kshāra) the ashes of green barley shoots, cumin seeds, and (Ajāji) the seeds of *Nigella sativa*, and coriander seeds.

The paste of these, mixed with (Phānita) half-boiled treacle, and rendered sour by adding the expressed juice of such fruits as pomegranates and others, is to be boiled in *ghee*.

This *ghee* is called 'Phalāmla Ghrita.'‡ 132

PIPPALADYA GHRITA.

Or, the patient may drink the *ghee* boiled with the fruits of *Piper longum*, the roots of the same, *Plumbago Zeylanica*, *Pothos officinalis*, (Çringavera) dry ginger, and the ashes of green barley shoots. 133

* Gangādhara takes the sense of this verse to be that all the four drugs named in the first line, combined with Pāthā, as also each of the four combined with it, remove or remove the pains of piles. The language, however, of the verse can scarcely support this explanation. I take the meaning to be that each, combined with Pāthā, removes the pains.—T.

† 'Madirā', 'Çidhu', and 'Sauviraka' are different varieties of wine. In the second line, Gangādhara reads 'Saguḍamabhayām vātha', meaning 'chebulic myrobalans with treacle'.—T.

‡ The Calcutta and the Bombay editions read the first line differently. According to them the drugs are *Piper longum*, dry ginger, the ashes of green barley shoots, (Kāraṇi)

Or, the patient may be given *ghee* boiled with *Piper Chaba* and *Plumbago Zeylanica*, and mixed with treacle, and the ashes of green barley shoots ;

Or, *ghee* boiled with the fruits of *Piper longum*, and mixed with treacle, the ashes of green barley shoots, and dry ginger ;* 134

Or, *ghee* boiled with the fruits of *Piper longum*, the roots of the same, curds, dry ginger, and coriander seeds.†

All these *ghees* are curatives of constipated wind and stools. 135

CHABYADYA GHITA.

Piper Chaba, the three acrids (*viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), *Cissampelos hernandifolia*, (Kshāra) the ashes of green barley shoots, (Kustumbhuru) coriander seeds, the seeds of *Ptychotis Ajowan*, the roots of *Piper longum*, the two salts, *viz.*, 'Vit' and 'Saindhava,' *Plumbago Zeylanica*, the fruits of *Ægle marmelos*, and chebulic myrobalans :

These, reduced to paste, should be boiled with *ghee*, mixed with well-prepared curds of four times the measure of the *ghee*.

This *ghee* should be administered for restoring the stools and the wind to their normal course. 136-137

White flux, *prolapsus ani*, difficulty of micturition, copious discharge of liquid stools without one's being conscious of it, and severe pains in the anus and the pubic region, are all removed by this *ghee*. 138

NAGARADYA GHRITA.

(Nāgaram) dry ginger, the roots of *Piper longum*, *Plumbago Zeylanica*, (Hastipipali) *Pothos officinalis*, (Çwadangshtrā), *Tribulus lanuginosus*, the fruits of *Piper longum*, (Dhānya) coriander seeds, the fruits of *Ægle marmelos*, (Pāthā) *Cissampelos hernandifolia*, and (Yamānikā) the seeds of *Ptychotis Ajowan* ; 139

a kind of fennel seed, coriander seeds, and cumin seeds. I have taken Gangādhara's reading.—T.

‡ Gangādhara omits 'Nāgaram'. He reads 'Guḍakshārasamanistām.'—T.

¶ The Calcutta and the Bombay editions read 'Dāqīma' for 'Nigara'.—T.

The paste of these is boiled in *ghee* and the expressed juice of (Chāngeri) *Oxalis corniculata*. Curds should be added of four times the measure of the *ghee*.

The *ghee* thus prepared is alleviative of phlegm and wind. 140

This *ghee* cures piles, the ailments of the 'Grahani,' difficulty of micturition, white flux, *prolapsus ani*, severe pains in the anus, and epistasis. 141

PIPPALADYA GHRITA.

The fruits of *Piper longum*, (Nāgara) dry ginger, (Pāthā) *Cissampelos hernandifolia*, and (Çwadangstrā) *Tribulus lanuginosus* :

Three 'palas' of each of these are taken, and their decoction is obtained by boiling them together. 142

Straining the decoction through a piece of clean cloth, two 'palas' of the paste of each of the following are thrown into it, *viz.*, (Kandira) a well-known pot-herb of that name (otherwise called 'Çamatha'), the roots of *Piper longum*, (Vyoshā) the three acrids (*viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), *Piper Chaba*, and *Plumbago Zeylanica*. 143

Forty 'palas' of *ghee* are then to be added, as also the expressed juice, of the same measure, of (Chāngeri), *Oxalis corniculata*. Curds are also to be added of six times the measure of *ghee*. 144

All these are boiled on a mild fire. After the boiling is complete, the *ghee* is kept in a proper vessel (generally in an earthen jar).

The *ghee* thus prepared should be given to the patient with his meals and drinks. Even this is the method of administering it. 145

This *ghee* cures the ailments of the 'Grahani,' piles, abdominal tumours, diseases of the chest, dropsical swellings, enlargement of the spleen, abdominal dropsy, epistasis, difficulty of micturition, fever, 146

Cough, hiccup, disgust for food, asthma, and pains in the sides. It increases strength, promotes nourishment, improves the complexion, and kindles the digestive fire, in a great measure. 147

Chebulic myrobalans, fried in *ghee*, and mixed with treacle and the pulv of the fruits of *Piper longum*, or with the pulv of Trivrit (*Convolvulus Turpethum*) and that of Danti (*Baliospermum montanum*), should be given to the patient, for restoring his faults and stools to their normal course. 148

When, in consequence of the stools, the wind, the phlegm, and the bile being restored to their normal course, the anal canal becomes purged of its faults, the Piles are cured and the digestive fire becomes enkindled. 149

When the stools and the wind become constipated, the meat-juice, mixed with the expressed juice of pomegranates and other sour fruits, and well-dressed with oil and *ghee*, of the peacock, the francoline partridge, quails of the species called *Perdix chinensis*, fowls, and quails of the species called *Perdix olivaceæ*, should be given. 150

In constipation of the stools and the wind, leaves of Trivrit (*Convolvulus Turpethum*), Danti (*Baliospermum montanum*), Palāça (*Butea frondosa*), Chāngeri (*Oxalis corniculata*), and Chitraka (*Plumbago Zeylanica*), fried in (Yamaka) oil and *ghee*, and mixed with curds, should be given to the patient. 151

The leaves of Upodikā (*Basella Rubra*), Tanduliya (*Amaranthus polygamus*), Virā or 'Khirakākoli' (a bulbous plant of the onion tribe growing in the Himalyas), Vāstuka (*Chenopodium album*), Suvarchalā (*Gratiola Monnieria*), Lonikā (*Portulaca oleracea*), Yava (*Hordeum hexastichum*), Avalguja (*Vernonia anthelmintica*), Kākamāchi (*Solanum nigrum*), Ruhā (*Panicum dactylon* of the blue variety), Mahāpatra (*Eugenia jambolana* of the large variety), Amblikā (*Tamarindus Indica*), Jivanti (*Cælogyne ovalis*), Çati (*Curcuma Zerumbet*), and Grinjanaka (*Allium sativum*), boiled in curds and the expressed juice of pomegranates, and fried in (Yamaka) both oil and *ghee*, and mixed with the pulv of Dhānya (coriander seeds) and Nāgara (dry ginger), should be given to the patient.* 152-154

Iguana, the species of porcupine called 'Çwāvit', the species of jackal called 'Lopāka', cat, camel, cow, tortoise, and porcupine :

* The leaves of each of the plants mentioned in verses 152-54 are directed to be given, boiled in curds and the expressed juice of pomegranates, and fried in oil and *ghee*, and mixed with the pulv of coriander seeds and dry ginger.—T.

Meat-juice prepared from the flesh of these animals, cooked in the above manner (*i. e.*, boiled in curds and the expressed juice of pomegranates, fried in oil and *ghae*, and mixed with the pulvs of coriander seeds and dry ginger), may be given,* 155

with boiled rice of the 'Rakta-çāli' variety, for alleviating the excited wind.

When it is ascertained that the Piles are characterised by predominance of wind and are dry, and when the patient's digestive fire has been weakened, 156

the physician should administer to him 'Madirā' distilled from sugar, as also 'Çidhu', whey, 'Tushodaka,' various spirits, the cream of curds, boiled water (rendered cool), water cooled by exposure to night-dew, or the decoction of Kantākāri (*Solanum Xanthocarpum*), or the decoction of Nāgara (dry ginger), and Dhānyaka (coriander seeds), as after-drinks in consequence of the virtue they possess of restoring stools and the wind to their normal course. 157-158

Those patients (having Piles) who are afflicted with flatulence, or whose bodies have become exceedingly dry, or whose wind no longer moves in its normal course, or who are afflicted with 'Çula' pains, find the administration of oily enemata to be beneficial. 159

The fruits of *Piper longum*, Madana (the fruit of *Randia dumetorum*),† the fruits of *Ægle marmelos*, Çatāhvā (dill seeds), Madhuka (liquorice), Vachā (*Acorus Calamus*), Kushta (*Aplotaxis auriculata*), Çati (*Curcuma Zerumbet*), Pushkara (the root so-called is brought from Central India, *Aplotaxis auriculata* being sometimes substituted for it), *Plumbago Zeylanica*, and *Pinus deodara* : 160

These are reduced to paste. Oil, mixed with milk of twice its measure, boiled with this paste, constitutes one of the best enemata for such piles as are characterised by constipated wind. 161

† Meat-juice, prepared from the flesh of each of the animals named, should be administered, cooking it in the manner directed and mixing it with the pulvs named. The reading which Gangādhara adopts is slightly different.—T.

‡ Gangādhara reads 'Madhukam', meaning liquorice.—T.

This enemata conquers the following diseases, *viz.*, *prolapsus ani*, severe pains in the anus, difficulty of micturition, white flux, weakness of the waist, the thighs, and the back-bone, confined wind in the pubic region, discharge of sticky matter (from the anus), swelling (in the anus), constipation of wind and stools, and the stoppage of wind and stools. 162-163

With the paste, mixed with oil and agreeably hot, of the drugs ending with *Pinus deodara*, which enter into the composition of oily enemata, such Piles as are paralysed and swollen, should be plastered.* 164

Laved with this plaster, the Piles soon discharge phlegmonous and slimy matter mixed with blood. Such matter being discharged, itching, the absence of sensation (paralysis), and swelling with pains, disappear.† 165

Or, dry enemata may be administered, consisting of the decoction of the group of the ten roots, with (cow's) milk, cow's urine, oil and *ghee*, and 'Saindhava' salt, and the paste of the drugs beginning with the fruits of *Randia dumetorum*.‡ 166

ABHAYARISHTA.

Half a 'prastha' (equal to 8 palas) of chebulic myrobalans, one 'prastha' (equal to 16 palas) of the fruits of *Phyllanthus Emblica*, 10 palas of (Kapittha) wood-apple, half a pala of Indrāvaruni (*Cucumis Colocynthis*), 167

and 2 palas of each of these, *viz.*, Viṅga (*Embelia Ribes*), the fruits of *Piper longum*, Lodhra (*Symplocos racemosa*), black pepper, and 'Elabulukā' (the red powder, obtainable in Indian markets, of that name,—the seed of some plant).

* 'Drugs ending with *Pinus deodara*, *i. e.*, 'Pippali, Madanam, Vilwam, &c.' (*vide* verse 160 above.) In the second line, the Calcutta and the Bombay editions read 'stavdha-ṣulāni'. This is scarcely correct. The reading I adopt is 'stavdhaṣunāni', meaning 'paralysed and swollen'.—T.

† All these symptoms may not be present together.—T.

‡ When the preparation is complete, the oily matter is pressed out. It then becomes a 'Niruha' (dry enemata) and not 'Anuvāsana' (oily enemata).—T.

All these should be boiled in water the measure of which is 4 'dronas' (equal to 256 seers). 168

When the contents have been boiled down to one 'drona' (equal to 64 seers), the liquid portion should be strained through a piece of clean cloth. When cooled, 200 palas (equal to 25 seers) of treacle should be thrown into it.

Thus mixed with treacle, the liquid should be kept, for a fort night, in an earthen vessel that has sucked a sufficient measure of *ghee*. 169

After the expiration of a fortnight, the liquid becomes drinkable the measure being dependent on the strength of the patient.

In consequence of the drinking of this 'arishta' every day, the disappearance of the Piles is brought about. 170

This 'arishta' of chebulic myrobalans is well-tested. It cures also the following ailments, *viz.*, lienteric dysentery, chlorosis, diseases of the chest, enlargement of the spleen, abdominal tumours, abdominal dropsy ;

also leprosy, swellings, and disgust for food. It increases the strength, improves the complexion, and enkindles the digestive fire. It removes anæmia, and leucoderma. It cures also intestinal worms cystic tumours, tumours of other kinds, brown spots on the face and other parts of the body, phthisis, and fever. 171-172

DANTYARISHTA.

The roots of Danti (*Baliospermum montanum*), those of Chitraka (*Plumbago Zeylanica*), the two groups of five roots (*viz.*, 'Swalpa' consisting of *Desmodium Gangeticum*, *Doodia lagopodioides*, *Solanum Indica*, *Solanum Xanthocarpum*, and *Tribulus lanuginosus*, and 'Vrihat' consisting of *Ægle marmelos*, *Bignonia Indica*, *Gmelina arborea*, *Bignonia suave-olens*, and *Premna serratifolia*) ;

One pala of each of the above is to be taken ; these are pounded together, and boiled in one 'drona' (equal to 64 seers) of water, 173

Into the boiling water should be thrown 3 palas of the three myrobalans, the fruits being divested of their seeds and reduced to paste.

When the water is boiled down to one-fourth of its measure (that is, 16 seers), it should be strained through a piece of cloth, and when cooled, twelve and a half-seers of treacle should be thrown into it. It should then be kept, for a fortnight, in an earthen vessel which has sucked a sufficient measure of *ghee*. (The mouth of the vessel should be closed up properly).

One drinking this 'arishta' every day, in proper measure, becomes freed from Piles. 174-75

This 'arishta' of Danti cures the diseases of the 'Grahani,' and chlorosis. It restores the wind and 'the stools to their normal course. It kindles the digestive fire, and removes disgust for food. It should be known that even these are its virtues. 176

PHATARISHTAM.

One 'prastha' of chebulic myrobalans, one 'prastha' of emblic myrobalans, two palas of Viṣālā (*Cucumis Colocynthis*), the same measure of Dadittha (wood apple), the same measure of the roots of Pāthā (*Cissampelos hernandifolia*), and the same measure of the roots of Chitraka (*Plumbago Zeylanica*), are pounded together and boiled in two 'dronas' (equal to 128 seers) of water.

When the water has been boiled down to a fourth of its measure (*i. e.*, 32 seers), it should be strained through a piece of clean cloth ; the physician should then throw into it one 'tulā' (equal to a hundred palas or twelve and a half seers) of treacle. It should then be kept in an earthen jar which has sucked a sufficient measure of *ghee*.

After a fortnight, it becomes drinkable (in proper measure) by one who has ailments of the 'Grahani' as also Piles. 177-179

This 'arishta,' called 'Phalārishta,' cures diseases of the chest, chlorosis, enlargement of the spleen, anæmia, intermittent fever, constipation of stools, of urine, and of the wind, weakness of the digestive fire, cough, abdominal tumours, and flatulence of the stomach.

This 'arishta' enkindles the digestive fire. Even so hath it been said by the dark-coloured son of Atri's race. 180-181

ÇARKARARISHTA OR ANOTHER PHALARISHTA.

One 'prastha' (equal to two seers) of Durālabhā (*Hedysarum Alhagi*), the same measure of Chitraka (*Plumbago Zeylanica*), the same measure of Vrisha (*Justicia Adhatoda*),* and 2 palas of each of these, viz., Pathyā (chebulic myrobalans), Amlaka (emblic myrobalans), Pāthā (*Cissampelos hernandifolia*), Nāgara (dry ginger), and Danti (*Baliospermum montanum*):

These should be boiled in one 'drona' (equal to 64 seers) of water

When the water has been boiled down to a fourth of its measure (*i. e.*, 16 seers), it should be strained through a piece of clean cloth. When cooled, 100 palas (equal to twelve and a half seers) of sugar should be thrown into it.

It should then be kept, for a fortnight, in an earthen jar which has sucked a sufficient quantity of *ghee*, and the interior surface of which has been laved with the paste of *Piper longum*, Chavya (*Piper Chaba*), Priayangu (*Algaia Roxburghiana*), honey, and *ghee*. 182-184

A proper dose of this 'arishta', called 'Çarkarārishta', should be drunk, in proper time, the measure of the dose being dependent on the strength of the patient.

By this 'arishta' are cured Piles, ailments of the 'Grahani', flatulence of the stomach, disgust for food, constipation of the stools, of the urine, of the wind, and of eructations, weakness of the digestive fire, diseases of the chest, and chlorosis.† 185-186

KANAKARISHTA.

Of new Amalakas (fruits of *Phyllanthus Emblica*), made seedless, take one 'tulā' (twelve and a half seers).

Of Pippali (the fruits of *Piper longum*) take a 'kuḍava' (half a seer), of each of the following, viz., Viḍanga (*Embelia Ribes*), Maricha (black pepper), Yavāsa (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), the roots of *Piper longum*, Kramuka (areca nuts), Chavya

* Gangādhara reads 'Vāsaka' which also means *Justicia Adhatoda*.—T.

† Gangādhara calls this 'arishta' by the name of 'Çarkarārishta'. The Calcutta and the Bombay editions call it 'Second Phalārishta'. The former name is more correct.—T.

(*Piper Chaba*), Chitraka (*Plumbago Zeylanica*), Manjishtā (*Rubia Munjista*), Nāluka (a fragrant substance used for scenting oils and ghees and spirits, &c.), and Lodhra (*Symplocos racemosa*), take one pala.

Of each of the following, *viz.*, Kushtha (*Aplotaxis auriculata*), Dāruharidrā (*Berberis Asiatica*), Surāhvā (otherwise called Devadāru, *i. e.*, *Pinus deodara*), the two Çārivās (*Asclepias pseudosarsa* and *Ichnocarpus frutescens*), Indrayava (the seeds of *Holarrhena anti-dysenterica*), and Bhadramustā (the tubers of *Cyperus pertennis*), take half a pala (equal to 4 tolas).

Of new flowers of Nāgakeçara (*Mesua ferrea*) take four palas.

Boiling all these in two dronas (128 seers) of water take down the vessel when a fourth part of the water remains.

The liquid is then strained out. When it becomes cool, mix the following with it, *viz.*, an equal measure of the decoction of raisins, properly cooled, that is, 32 seers, pulverised sugar of the measure of 2 tulas (equal to 25 seers), and new flower-juice (honey) measuring half a prastha (equal to 6 seers).

One kārshika (two tolas) of the pulv of each of the following, *viz.*, Tvach (the bark of *Cinnamomum Zeylanicum*), Elā (cardamoms), Plava (otherwise called Kaivartamustaka, *i. e.*, the tubers of *Cyperus pertennis*), Patra (the leaves of *Cinnamomum Tamala*), Amvu (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Sevya (the roots of *Andropogon muricatus*), Kramuka (areca nuts), and Keçara (the flowers of *Mesua ferrea*).

All these should be kept for a fortnight in a pure earthen vessel that has sucked a sufficient quantity of ghee and the interior surface of which has been laved with ghee.

The vessel should also have been fumigated by the smoke of oil-seeds, sugar, and Aguru (*Aquilaria Agallocha*).

After a fortnight, this 'arishta,' known by the name of 'Kanaka,' becomes drinkable. It is agreeable to the taste and sweet.

A fortnight's use makes food palatable (*i. e.*, adds relish to food).

This 'arishtā' cures piles, diseases of the 'Grahani', epistaxis, abdominal dropsy, fever, diseases of the chest, chlorosis, dropsical swellings, abdominal tumours, suppression of stools, cough, all violent diseases born of excited phlegm, as also wrinkles and other signs of decay and baldness of the head that are due to excited faults.* 187-197

One should, after passing stools, wash the parts with decoctions of Ghosāpatra (the leaves of *Luffa amara*) and other curatives of Piles ; or with lukewarm water.

Thus ends the treatment, whose success has been well-tested of Piles that are called dry. 198

Listen after this to what the treatment, well-tested, is of Piles from which discharges occur.

There are two supervening features of this variety of Piles, 11- phlegm and wind. 199

In blood-discharging Piles, the stools become dark in colour, hard and dry. The downward wind is stopped. The blood discharged by this class of Piles is thin, of a red hue, and frothy. 200

When there is pain in the waste, the thighs, and the anus, and when the measure of weakness is excessive, the Piles should be known as characterised by excited wind, if they have been induced by dryness as the cause. 201

In blood-discharging Piles, if the stools become loose, white or yellow, oily, heavy, and cold, and if the blood discharged be thick, thready, pale in colour, and slimy, and if the anus be slimy and paralysed, and if they have been induced by indulgence in food and drink that are heavy and oily, then such Piles should be known by the wise as characterised by phlegm. 202-203

Things oily and cold are beneficial in blood-discharging Piles characterised by wind. Things dry and cold are beneficial in blood discharging Piles characterised by phlegm.

* 'That are due to excited faults', that is, wrinkles, &c., that are premature or not born of age.—T.

Hence, keeping an eye upon this, the physician should begin his treatment of these two varieties of blood-discharging Piles. 204

If the physician marks a predominance of bile and phlegm, he should administer correctives (such as purgatives, emetics, &c.), or, disregarding the discharge of blood, he should cause the patient to observe fasts. 205

If the physician, unendowed with wisdom, seeks at the outset to check the fault-vitiated blood, he causes many diseases to set in. 206

The ailments thus generated are blood-bile, fever, thirst, loss of digestion, disgust for food, anæmia, dropsical swellings, cutting pains in the anus and the groins ; 207

Itching, abscesses, urticaria evanida, small boils, leucoderma, and the disease known as chlorosis ; suppression of the (downward) wind, of the urine, and of the stools, head-ache ; 208

The sensation of the body being covered with a wet blanket, heaviness of the body, and other diseases having vitiated blood for their cause.

Hence, the stoppage of blood is regarded as beneficial only after the vitiated blood has been fully discharged. 209

The physician conversant with the originating causes of disease, symptoms, and the characteristics of season and age, and acquainted also with the strength (or weakness) of the patient and the colour of (healthy and unhealthy) blood, should delay in stopping the discharge of blood till he sees signs of actual danger to life. 210

For kindling the digestive fire, for stopping the discharge of blood, for digestion of the faults, the physician, when the time comes, should treat the patient with bitters. 211

Of one whose faults have been attenuated, or of one in whom the wind alone is predominant, the blood that is discharged (from the Piles) should be stopped by administration of oils in the form of drinks, ointments for rubbing the body with, and enemata. 212

The discharge, in the season of sweat, of that blood which is characterised by predominance of bile alone and which is unasso-

ciated with excited wind and phlegm, should certainly be stopped without any delay. 213

The expressed juice of the bark of Kutaja (*Holarrhena antidysenterica*), mixed with the pulv of ginger, and a little ghee, operates as a styptic. The bark (pulverised) of Dāḍīma (*Punica Granatum*), mixed with the pulv of ginger, as also the decoction of (red) sandal wood, mixed with the same pulv, has the same virtue. 214

The decoction of (red) sandal wood, Kirātātiktaka (*Agathotes Cherayta*), Dhānyayavāsa (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), mixed with the pulv of ginger, is an alleviative of blood-discharging Piles. The decoction of Dārbi (*Berberis Asiatica*), the bark of *Cinnamomum Zeylanicum*, Ushira (the roots of *Andropogon Muricatum*), and Nimba (*Melia Azadirachta*), possesses the same virtue. 215

Ativishā (*Aconitum heterophyllum*), the bark of Kutaja (*Holarrhena antidysenterica*), Phala (the seeds of *Holarrhena antidysenterica*), and Rāsānjana (galena, or, as some physicians take it, the extract of *Berberis Asiatica*), mixed with honey, and dissolved in water in which rice has been washed, is another combination that stops the discharge of blood. The physician may also give it to the patient that is thirsty.* 216

KUTAJADI-RASAKRIYA.

A hundred 'palas' (equal to twelve and a half seers) of the raw bark of Kutaja (*Holarrhena antidysenterica*) are boiled in rain-water (of the measure of 64 seers).

When half the measure of water remains in the vessel, it should be strained through a piece of clean cloth.

Three 'palas' of each of the following should be thrown into the strained liquid, *viz.*, Mocharasa (the exudation of *Bombax Malabaricum*), Samāngā (*Mimosa pudica*), and Phalini (otherwise called Priyangu, *i. e.*, *Aglaia Roxburghiana*); also an equal measure (*i. e.*,

* The pulv is taken of the drugs named first. Honey and rice-water being added, a cooling drink is made of them.—T.

nine palas) of the pulv of Vatsakavija (the seeds of *Holarrhena antidysenterica*).

Boiling all these again, till the contents assume some measure of consistency, that is, begin to stick to the stirring ladle, the vessel should be taken down.

The medicine thus prepared should be taken with either the milk of the goat, or with 'manda' of rice, the measure depending on the strength of the patient's digestive fire.

Administered in proper measure and at the proper time, this medicine conquers the discharge of blood.

When the medicine taken has been digested, the patient should eat (boiled) 'Çāli' rice with goat's milk. 217-220

This medicine speedily cures Piles that discharge blood, as also diarrhoea characterised by bloody stools, and all diseases characterised by bloody stools, and all diseases characterised by discharge of blood.

Treatment by this 'Rasa' conquers even violent blood-bile of both upward and downward discharge. †221

Nilotpaia (the flowers of *Nymphœa stellata*), Samangā (*Mimosa pudica*), Mocharasa (exudation of *Bombax Malabaricum*), Chandana (red sandal wood), Tila (sesame seeds), and Lodhra (*Symplocos racemosa*), should be drunk with goat's milk. After this, the patient should eat (boiled) 'Çāli' rice with milk of the same description. 222

The expressed juice of Vāstuka (*Chenopodium album*), mixed with goat's milk, conquers the discharge of blood. The meat-juice of birds and animals also of the wilderness, without admixture of any sour juice or with a very partial admixture of it, produces the same effect. 223

Pāthā (*Cissampelos hernandifolia*), Vatsakavija (the seeds of *Holarrhena antidysenterica*), Rasānjana (galena, or, as some take it, the extract of *Berberis Asiatica*), Nāgara (dry ginger), Yamāni (the seeds of *Ptychotis Ajowan*), and Vīlwa (*Ægle marmelos*), reduced to pulv and dissolved in water, should be taken by persons afflicted with Piles accompanied by cutting pains. 224

Dārbi (*Berberis Asiatica*), Kirātatikta (*Agathotes Cherayta*), Musta (tubers of *Cyperus rotundus*), and Dusparça (otherwise called Durā labhā, i. e., *Hedysarum Alhagi*), reduced to pulv and dissolved in water, conquer the discharge of blood.

If the discharge of blood be copious, accompanied by severe pain, then *ghee* boiled with the four drugs mentioned above should be administered. 225

Ghee boiled with the paste of Kutaja (*Holarrhena antidysenterica*) and Phala (the seeds of the same),

Or, with the flowers of Keçara (*Mesua ferrea*), Nilotpala (the flowers of *Nymphæa stellata*), Lodhra (*Symplocos racemosa*), and Dhātaki (*Woodfordia floribunda*),

should be administered by the physician in bloody Piles when these are accompanied by severe pains. 226

Ghee mixed with the expressed juice of pomegranate fruits and Yāvaçuka (ashes of green barley shoots), speedily conquers the discharge of blood (in Piles) accompanied by severe pains. Also

Ghee boiled with Nidigdhikā (*Solanum Xanthocarpum*) and Dugdihikā (*Oxystelma esculentum*, syn. *Asclepias rosea*), possesses the same virtue. 227

The 'peyā' of fried paddy, boiled with Chukrikā (*Rumex vesicarius*), Keçara (the flowers of *Mesua ferrea*), and Utpala (the flowers of *Nymphæa stellata*),

Or, with Balā (*Sida cordifolia*) and Prishniparnī (*Doodia logopodioides*), speedily conquers the discharge of blood. 228

Take the decoction of Hrivera (*Pavonia odorata*), Vilwa (dried fruits of *Ægle marmelos*), and Nāgara (dry ginger); cook it with cheese. Mix the product with Vrikshāmla (hog plum) and Dāḍī māmla (the juice of sour pomegranates), or with Amlikāmla (tamarind), or with Kolāmla (sour jujubes). Or, boil it with Grinjanaka (garlics) and wine, and fry it in Yamaka (*ghee* and oil).

The patient should drink 'peyā' (of red 'Çāli' rice, &c.), mixed with the above. This drink is an alleviative of diarrhœa characterised by

bloody stools, 'Çula' pains (in the abdomen or stomach), dysentery (white flux), and dropsical swellings. 229-230

If the discharge of blood be copious, 'Kharā'* should be given of 1. Kāsmāryya (fruits of *Phyllanthus Emblica*), 2. of Karvudāra (*Bauhinia acuminata* of the red variety) and Phalāmla (tamarind); 3 of Grinjanaka (garlics) and Çalmali (*Bombax Malabaricum*); 4. of Kshirini (otherwise called Dugdrikā, *i. e.*, *Asclepias rosea*); 5. of Chukrikā (*Rumex vesicarius*); 6. of the buds of Nyagrodha (*Ficus Bengalensis*); and of the flowers of Kovidāra (*Bauhinia variegata* of the species).

The 'Kharā' should, in each case, be boiled with the cream of curds. 231-232

The blades of Palāndu (the onion plant), boiled in whey, or Upodikā (the potherb called *Basella rubra*) mixed with sour jujubes, or the soup of Masura (the seeds of *Vicia lens*), should be given to the patient when there is discharge of blood. 233

Food consisting of the (boiled) grains of 'Çāli,' 'Çyāmāka,' and 'Kodrava' (different varieties of paddy) should be taken by the patient, with (half) boiled milk, or with the soups of Masura (*Vicia lens*), Mudga (*Phaseolus Mungo*), Aḍhaki (*Cajanus Indicus*), and Makushtaka (*Phaseolus aconitifolius*), or with sour juices.†234

If there is copious discharge of blood from the Piles of one in whose body the wind is predominantly excited, one should then take the boiled grains of 'Cālī' &c., paddy, with the meat-juice of the flesh of fowl, peacocks, and francoline partridges; or of the two-humped camel, or of that variety of jackals which is known by the name of 'Lopāka'; mixed in each case with sweet and sour juices. 236

Onions mixed with the meat-juices, the 'Kharas', the pot-herbs, and gruels (Peyās), or onions alone (*i. e.*, without any of these accompaniments), conquer copious discharges of blood from Piles, as also the (excited) wind. 237

* 'Kharā' is butter-milk boiled with acid vegetables and spices.—T.

† Gangādhara reads 'Satilamudgāḍhakimasurānām' as the last foot of the first verse. The reading of the Calcutta edition, *viz.*, 'masuramudgāḍhakimukushtānām' is evidently better. 'Sritena payasā' is taken by Gangādhara as meaning 'half boiled milk.'

The trunk of a young goat (that is, the meat of the body divested of the head and the legs), with the blood not let out, cooked with many onions, should be given to the patient when his stools and blood become scanty, mixed respectively with sweet and sour juices.* 238

Blood-discharging Piles disappear through eating cheese and sesame seeds, or the flowers of *Mesua ferrea* and cheese and sugar, or the cream of curds and waterless (undiluted) whey.† 239

Ghee raised from cheese, the flesh of the goat, rice obtained from 'Shashtika' as also 'Çāli' paddy, new 'manda' of wine, and new wine, conquer discharges of blood from Piles.‡ 240

Generally, when the discharges of blood become copious, the Piles are to be regarded as characterised by predominance of wind. Even if the phlegm and the bile be vitiated, still, if the discharge of blood be copious, the Piles should be held as characterised by predominantly excited wind. 241

When the physician sees that blood-bile is predominant in the patient afflicted with Piles, and that the symptoms of excited phlegm and wind are not pronounced, those cooling operations which have already been spoken of, as also those which we shall presently speak of, should be applied. 242

In Piles characterised by predominance of blood-bile, the decoctions of the following drugs should be used for sprinkling over the Piles, viz., Madhuka (liquorice), Panchavalka (i. e., the five barks, viz., those of *Ficus Bengalensis*, *Ficus religiosa*, *Ficus infectoria*, *Calamus rotang*, and *Mimosa sirissa*), the bark of Vadara (*Zizyphus jujuba*), Udumvara (*Ficus glomerata*), Dhava (*Conocarpus latifolia*), Patola

* Gangādhara explains that the meat is mixed with sweet juices when the stools become scanty, and with sour juices when the blood becomes scanty. The word 'Vatyāṣāti' here is, according to him, used in the sense of 'respectively'. Generally, however, it implies contrariety or a reversal of the usual order. If the word is taken in this sense, the meaning would be 'sweets are given in loss of blood, and sours in scantiness of stools'.—T.

† 'Keçara' may also be taken as implying the filaments of the lotus.—T.

‡ Each of these possesses the virtue of stopping bloody discharges.—T.

(*Trichosanthes dioica*), Vrisha (*Justicia Adhatoda*), Kakubha (*Pentap-
tera Arjuna*), Yavāsa (*Hedysarum Alhagi*), and Nimba (*Melia Axa-
dirachta*). 243

When the discharge of blood is copious, and a burning sensation is felt in the Piles, and the presence is detected of filthy secretions, the patient should be made to bathe (steeping his body therein) in the decoction of Madhuka (liquorice), Mrināla (lotus-stalks), Padmaka (flowers of the lotus), Chandana (red sandal wood), Kuṣa (*Saccharum spontaneum*). 244

Or, rubbing his body first with cold oil, he should be made to bathe in the decoction of Madhuka (liquorice) and Vetasa (*Calamus rotang*), mixed with the expressed juice of the sugarcane, or in cold water.* 245

For stopping the discharge of blood, the following styptic should be applied, viz., water, rendered cool by exposure to the night-dew, gently poured, after ghee with sugar has been applied to the region of the genital organ, the anus, and the lower part of the spine.† 246

Covering the Piles repeatedly with new (meaning soft) leaves of Kadali (*Musa sapientum*), drenched with cold water; or with similar leaves (similarly drenched) of Pushkara (*Nymphaea stellata*), or with the petals (similarly drenched) of the flowers of Padma and Utpala (varieties of *Nymphaea stellata*). 247

The following also quickly check the discharge of blood, viz., plasters of ghee boiled with the expressed juice of Durvā (*Panicum Dactylon*), or the application of ghee that has been washed a hundred times, or of ghee that has been washed a thousand times; or the cool breeze produced by fanning. 248

If there is burning in the Piles and filthy secretions, such Piles are cured by application of the following plasters, viz., 1. Samangā (*Mimosa pudica*) and Madhuka (liquorice); 2. Tīla (sesame seeds) and Madhuka (liquorice); 3. Rasānjana (galena) and ghee; 4. Sarjarasa (exudation of *Shorea robusta*), and ghee; 5. Nimba (*Melia Azadirachta*) and ghee; 6. Madhu (honey) and ghee; 7. the bark of Dārbi

* 'Çicirena tailena', i. e., 'with oil rendered cool by certain drugs'.—T.

† 'Prastambhani', as the Calcutta Edition reads, or 'Samstambhani' as Gangādhara reads, means a styptic.—T.

(*Berberis Asiatica*) and *ghee*; and 8. Utpala (flowers of *Nymphæa stellata*) and *ghee*. To each of these should be added the paste of red sandal wood.

The same plasters operate as curatives in *prolapsus ani*.* 249-250

Unto him whose discharge of blood has been stopped by these methods of treatment or by the application of cooling agents, the physician endued with intelligence should, at the proper time, administer 'tarpana' by means of meat-juice that is oily and warm.† 251

With *ghee* boiled with 'Avapiḍaka' (*i. e.*, the decoction and the paste of the bark of *Ficus Bengalensis*, &c.), or rubbing with *ghee* and oil slightly hot, or sprinkling with milk, *ghee*, and oil that are slightly hot, the physician should, without losing time, treat the patient (for stopping the discharge of blood.). 252

In Piles characterised by predominance of wind (*i. e.*, by copious discharge of blood), the physician should, without losing time, apply enemata made of 'Ghritamanda' ('manda' of *ghee*) agreeably hot: or he should apply the well-tested enemata known by the name of 'Pichcchāvasti' in proper time. 253

PICHCHAVASTI.

The roots of Yavāsa (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), of Kuṣa (*Poa cynosuroides*), and of Kāṣa (*Saccharum spontaneum*), the flowers of Ḣālmali (*Bombax Malabaricum*), the buds of Nyagrodha (*Ficus Bengalensis*), of Udumvara (*Ficus glomerata*), and of Aṣwattha (*Ficus religiosa*), the measure of each of the above being 2 palas, and 2 prasthas of water (equal to 4 seers, double the measure being actually taken).

With the above, one prastha of milk is cooked. (Two prasthas, equal to 4 seers, are actually taken).

When the above 'Kashāya' (decoction) has been boiled down to the measure of the milk (that is, 4 seers), it is strained through a piece of clean cloth, and the paste of the following is mixed with the liquid, *viz.*, the exudation of Ḣālmali (*Bombax Malabaricum*),

* 'Pratiśāranīyāh' is exactly 'curatives'.—T.

† 'Tarpana' is treatment by the application of oily and cooling agents.—T.

Samangā (*Mimosa pudica*), Chandana (red sandal wood), 'Utpala (flowers of *Nymphaea stellata*), the seeds of Vatsaka (*Holarrhena anti-dysenterica*), Priyangu (*Aglaia Roxburghiana*), and Pādmakeçara (filaments of the lotus).

With the product should be mixed *ghee*, honey, and sugar.

Even this preparation is called 'Siddha Pichchāvasti.'

This cures dysentery (white flux), *Prolapsus ano*, discharge of blood, and fever. 254-257

Prapaundarika (root-stock of *Nymphaea lotus*), Madhuka (liquorice), and all the ingredients named in making 'Pichchāvasti,' should be pounded together into a paste. With twice the measure of milk, this paste should be boiled. The result will be an oily enēmata (of great efficacy). 258

HRIVERADI-GHRITAM.

Hriversa (*Pavonia odorata*), Utpala (*Nymphaea stellata*), Lothra (*Symplocos racemosa*), Samangā (*Mimosa pudica*), Chavya (*Piper Chaba*), Chandana (red sandal wood), Pāthā (*Cissampelos hernandi-folia*), Ativishā (*Aconitum heterophyllum*), Vitwa (*Ægle marmelos*), Dhātaki (*Woodfordia floribunda*), Devadāru (*Pinus deodara*), Dārbitvach (the bark of *Berberis Asiatica*), Nāgara (dry ginger), Māngsi (*Nardostachys Jatamansi*), Musta (the tubers of *Cyperus rotundus*), the ashes of green barley shoots, and Chitraka (*Plumbago Zeylanica*).

All these should be pounded together into a paste. This paste, the expressed juice of Chāngeri (*Oxalis corniculata*), and *ghee*, should be boiled together.

The *ghee* thus prepared is a highly beneficial medicine. It alleviates all the three faults. It should be administered in Piles, diarrhœa, lienteric dysentery, the disease called chlorosis, fever, disgust for food, difficulty of micturition, *prolapsus ano*, abdominal flatulence, dysentery (white flux), in discharges of slimy matter and the presence of 'Çula' pains in Piles. 259-262

SUNISHANNAKA-CHANGERI-GHRITA.

Arkapushpi (fennel seeds), Balā (*Sida cordifolia*), Dārbi (*Berberis Asiatica*), Prisniparni (*Doodia lagopodioides*), Trikantaka (otherwise called Gokshura, i. e., *Tribulus lanuginosus*), the seeds of Nyagrodha

(*Ficus Bedgalensis*), of Udumvara (*Ficus glomerata*), and of Aāwattha (*Ficus religiosa*), the measure of each being 2 palas. The decoction of these is taken. To it is added the paste of the following, *viz.*,

Jivanti (*Cælogyne ovalis*), Katurohini (*Picrorrhiza Kurroa*), Pippali (fruits of *Piper longum*), Pippalimula (the roots of *Piper longum*) Nāgara (dry ginger),* Suradāru (*Pinus deodara*), Kalingā (the seeds of *Holarrhena antidysenterica*), the flowers of Çālmali (*Bombax Mala earicum*), Virā (otherwise called Kshirakākoli, *i. e.*, a bulb of the onion tribe), Chandana (red sandal wood), Utpala (flowers of *Nymphaea stellata*), Katphala (fruits of *Myrica sapida*), Chitraka (*Plumbago Zeylanica*), Musta (tubers of *Cyperus rotundus*), Priyangu (*Aglaia Roxburghiana*), Ativishā (*Aconitum heterophyllum*), Sthirā (otherwise called Sālaparni, *i. e.*, *Hedysarum Gangeticum*), the filaments of Padma (lotus) and of Utpala (*Nymphaea stellata*), Samangā (*Mimosa pudica*), Nidigdhiḱā (*Solanum Xanthocarpum*), Vilwa (*Ægle marmelos*), Mocharasa (exudation of *Bombax Malabaricum*), and Pāthā (*Cissampelos hernandifolia*).

Of each of these take one Karsha (equal to 2 tolas).

Boiling the above in 4 prasthas (equal to 8 seers, 16 seers being actually taken), of water down to one prastha, take down the vessel.

One prastha of the decoction should here be known to be equal to two and thirty palas (*i. e.*, 4 seers).†

Add two prasthas of the expressed juice of each of these, *viz.*, Sunishinnaka (*Marsilea quadrifolia*), and Chāngeri (*Oxalis corniculata*)

With all these, taken in the measures directed, one prastha of ghee should be boiled. (In practice, two prasthas are taken).

This ghee, which improves the strength, complexion, and digestive fire, should be duly administered in the following diseases, *viz.*, Piles diarrhoea, discharge of blood characterised by the three faults excited together, dysentery (white flux), *prolapsus ano*, in diverse varieties of sticky and slimy discharges, in copious evacuations of liquid stools,

* Gangādhara reads 'maricha', meaning black pepper.—T.

† The direction in the text is that the drugs named should be boiled in 4 prasthas or 8 seers of water. In practice, 8 prasthas or 16 seers of water are taken. This should be boiled down to 'one prastha' says the text. This one prastha, the text adds, is equal to 32 tolas, *i. e.*, 4 seers. In other words, 16 seers of water are boiled down to a fourth of the measure.—T.

in swellings and 'Çula' pains in the anus, in suppression of urine, in attacks of rheumatism characterised by loss of touch, in loss of appetite, and in disgust for food.

This *ghee* may be taken with diverse kinds of food and drink, or by itself when one has no ailment. 263-271

(Here are some verses).

The physician who, always keeping an eye on the strength (or otherwise) of the digestive fire, administers sweets and sour as also cooling and hot remedies, speedily conquers ailments born of Piles, *viz.*, Piles, diarrhœa, and lienteric dysentery,—three diseases which are very generally the causes of one another. 272-273

If the strength of the digestive fire diminishes, these diseases gain in intensity. If, on the other hand, the strength of the digestive fire increases, the intensity of these diseases diminishes. Hence, in these three diseases the strength of the digestive fire should especially be kept up. 274

By means of fried potherbs, by gruels of different kinds, by soups (of different pulses), by meat-juices, by 'Kharas,' and by applications, in diverse ways, of milk and whey, the physician should conquer the ailments of the anus. 275

All those varieties of food and drink which restore to the wind its normal course, and which are calculated to increase the strength of the digestive fire, should be taken every day by persons afflicted with Piles. 276

All those things that are the reverse of the above, and all those which have been mentioned in the Division called *Nidāna* (as deserving of being avoided), should never be indulged in by one who is afflicted with Piles. 277

[Here are some verses containing a summary.]

The two originating causes of Piles, the distinctive 'Nidānas' of each, the seat, the forms, and the symptoms of the disease, the considerations of curability and incurability, the combinations in respect of ointments, fomentation, fumigations, baths, plasters, letting out of

blood, kindling the digestive fire, and digestion of the faults, the best rules in respect of food and drink, the methods for restoring the wind and the stools to their normal course, the combinations for alleviation, the divers sorts of *ghee*, the different kinds of enemata, the different combinations in respect of whey, the principal 'arishtas' (spirits) with sugar, the means by which dry Piles may be alleviated, the symptoms of Piles that discharge blood, the desirable medicines for Piles with two supervening characteristics (*viz.*, wind and phlegm), decoctions for the stoppage of blood, the pastes of diverse ingredients, the best rules in respect of the oils and *ghees* to be drunk, as also of food and drink, the methods of sprinkling, of washing, and of plasters, the curatives that should be applied after stopping copious discharges of blood,—all these ways of treating Piles have been laid down in this Lesson. 1-7

Thus ends Lesson XIV, called Treatment of Piles, in the Division called Chikitsam of the Treatise of Agniveṅga as revised by Charaka.

LESSON XV.

TREATMENT OF DISEASES OF THE GRAHANI.

We shall now expound the treatment of the diseases of the Grahani. Thus said the illustrious one of Atri's race. ¹

The period of life, complexion, strength, health, exertion, growth, lustre, *ojas*, energy, animal and other kinds of heat, and the life-breaths, have all been said to have the digestive fire for their cause. ²

When this fire becomes extinguished, a person dies. When it burns within the body, one lives long without ailments of any kind. When it becomes vitiated, one becomes afflicted with disease. For these reasons, this fire is said to be the root (of all). ³

That food nourishes the body, the 'dhātus,' the 'ojas,' the strength, the complexion, &c., is due to fire as the operating cause, since from food that is not digested, 'Rasa' and the other ingredients never arise. ⁴

It is the life-breath called Prāna that seizes food (and drink). It then sends that food (and drink) to the stomach. When there, the solidity of what is thus taken is dissolved by liquid juices. It is then softened by oily matters. ⁵

Then, in time, the fire, blown upon by the life-breath called 'Samāna' blazes forth and digests the food that has been taken, equally and properly. The result of this is the continuation of the period of life. ⁶

The (digestive) fire, remaining below, cooks (digests) the food in the stomach, converting it into 'Rasa' and refuse, even as (external) fire and water cook grains of rice in a vessel, for purposes of food.* ⁷

When digestion begins of the food, consisting of the six tastes, which is just swallowed, from the condition called sweet, springs, at

* The example cited is well-adapted. External fire and water cook rice grains in a vessel for purposes of food. Even so the digestive fire, with the aid of the liquid phlegm, cooks or digests the food in the stomach. The stomach is always spoken of as a vessel.—T.

the outset, that which is called 'phlegm' and which has the form of froth.* 8

A little while after, the food, when it becomes only half-digested in course of digestion, a condition of sourness arises. The food, in this state, passes out of what is called the 'Amāçaya' into what is called the 'Pakkāçaya.' Then springs from it a liquid substance called 'Bile.' 9

When food passes into the 'Pakkāçaya,' it begins to be dried up by the fire. Cooked by the fire, it is converted into a sodden mass. From its condition of pungency arises the wind. 10

Agreeable food, endued with agreeable scent and the rest, when eaten (and digested), gratifies (enlivens) scent and the rest, 'Prāna' and the other life-breaths, and the organs of sense also in the body, separately.† 11

Since the five heats, *viz.*, that appertaining to earth, that to water, that to fire, that to air, and that to ether, digest earth and the other properties, respectively, numbering five, of the food eaten, 12

Therefore, the material properties in the body (that is, those that relate to the five material substances already named) are nourished respectively, by their correlative elements.

The earthy properties (in food) nourish the earthy elements in the body. The rest nourish the rest, in detail. 13

They who sustain the body, *viz.*, the 'dhātus' (*i. e.*, 'Rasa' or juice, blood, flesh, adeps, marrow, bones, and vital seed), are cooked by their seven respective fires.

* What is stated here is this : there are, in all, six tastes. These six are principal classes within which all the tastes may be included. Every kind of food may not have all the six tastes. But food, in general, is described as possessing the six tastes. When digestion begins with the help of the fire in the stomach, a frothy substance arises that is called phlegm. This, according to the Rishi, is due to the action of the taste that is sweet.—T.

† 'Upakrita' is taken by Gangādhara as 'bhuktam' or eaten. 'Yuktām' is understood after 'Gandhādibhih'. 'Prithak' qualifies 'Prināti'. 'Prāna' and the rest, meaning all the five life-breaths, as also 'indriyani', that is, the organs of sense, of course exist in the body. What is meant by 'Gandhādini', *i. e.*, 'scent and the rest', as existing in the body, is not so clear. It is explained lower down in the text.—T.

This process of cooking which they undergo is of two kinds in consequence of the 'Kitta' (refuse) and the 'Prasāda' (pure substance) which results from it.* 14

From 'Rasa' (juice) arises blood ; from blood is flesh ; from flesh is adeps ; from adeps is bone ; from bone is marrow ; from marrow is vital seed : from the vital seed arises the foetus. 15

As regards women, from 'Rasa' are both milk and blood ; from blood are ducts large and small ; from flesh is fat or adeps and six varieties of skin ; and from adeps is the origin of the tendons and muscles.† 16

The above are the transformations of 'Prasāda.' That which is called the 'Kitta' (refuse) of the food taken, consists of stools and urine ; the 'Kitta' of 'Rasa is phlegm ; that of blood is bile ; that of flesh are the filths of the body, including the secretions from the nose, the ears, &c.) ; while sweet forms the 'Kitta' of adeps. 17

The 'Kitta' of bones is hair (of the head and the body) ; that of marrow is the oily substance in the body ; that of the skin is the secretions flowing from the eyes.

From digestion (of the food eaten) thus arise, it is said, both 'Prasāda' and 'Kitta' of the 'Dhātus.'‡ 18

'Prasāda' and 'Kitta,' in consequence of being the supports of each other, sustain each other in the body.

Those articles (of food and drink) which are classed as 'Vrishya' and the rest, (if taken), speedily increase strength.§ 19

* This sudden mention of *seven* fires after having numbered them as *five*, requires explanation. The fact is, as there are seven 'dhātus', and as those seven derive nourishment from the food eaten, there must be seven fires to cook the food into seven substances, food itself containing seven elements corresponding with or capable of nourishing the seven dhātus'.—T.

† The growth of the 'dhātus', as explained in 15, is true in the case of both males and females. In the case of the latter, something especial happens ; that is stated in 16. Thus from blood, *besides flesh*, are the ducts ; &c., &c.—T.

‡ From digestion of the food eaten are the 'Dhātus,' viz, juice, blood, &c. The 'Dhātus' have both 'Prasāda' (which aids them in their growth) and 'Kitta.' The 'Kitta' or refuse of each of the 'Dhātus' has been mentioned in detail.—T.

§ Those drugs and articles of food which promote nutrition are called 'Vrishyas.' They include 'Jivaniya,' 'Vringhaniya,' and the other groups —T.

Some are of opinion that the transformation (of one 'dhātu' into another) takes place in six days and nights. Of food and the 'dhātus' this transformation goes on eternally like (the motion of) a wheel * 20

Unto the preceptor who said so, the disciple (Agniveṣa) said,—

How does blood arise from 'Rasa' (juice into which food is converted) that is dissimilar (to blood) ? 21

Then, again, of 'Rasa' there is no colour. How is it that it assumes redness (when it is transformed into blood) ?

From the blood, again, of human beings, which is a liquid substance, how does flesh, which is solid, arise ? 22

How, again, from flesh which is solid and which arises from a liquid substance, does fat arise (which is also white) ? †

How is it that from flesh and fat, which are soft, bones arise which are so hard ? 23

How also in bones that are hard does marrow originate which is oily and soft ?

If the vital seed springs from the transformation of marrow, 24

it should be remembered that this is inconsistent with what the wise say, viz., that the vital seed has the whole body for its seat.

Then, again, the vital seed of embodied persons is (said to be) within the marrow (which itself is within the bones) : 25

No holes are visible in bones. How then does the vital seed come out ?

Thus addressed by the disciple, the preceptor replied, 26

Through that which is called the 'Tejas' (energy) of the juicy matter (arising from food) of all human beings, and the redness of the bile-heat, 'Rasa' becomes transformed into red blood. ‡ 27

* The reference to the motion of a wheel implies that the process goes on eternally, so that transformation of one 'dhātu' into another does not extinguish the transformed 'dhātu,' for there is a constant supply.—T.

† I adopt the reading of Gangādhara. The part within parentheses is taken from the 'Calcutta edition.—T.

‡ This professes to be the answer to the first question of Agniveṣa. There is some error in the language, although the reading of all the editions is exactly the same. In fact, the

By the energy of air and water, mingling with heat, the blood, attaining to solidity, is transformed into flesh.

The flesh, again, becomes cooked by its own heat. 28

Becoming oily and distinct through its own energy and the virtue of water, the flesh is transformed into fat.

The solidification of earth, fire, air, and the rest, brought about by the heat of fat, causes its hardness. From this are born the bones of human beings.

The wind causes perforations (hollows) in the bones. 29-30

The hollows of the bones are filled up with fat.

It is this oily matter (*viz.*, fat) from which marrow is begot.

From the oily matter proceeding from the marrow is born the vital seed. 31

From the condition of there being air and ether and the rest, perforations take place in the bones. Through those perforations the vital seed is emitted, like water through a new earthen jar. 32

Impelled by joy (transports of delight) and obtaining an impetus from lustful desire born in the mind, the vital seed, collected together, and borne through the seed-bearing ducts, escapes from the body. 33

Melting like *ghee* through the heat caused by exertion (of sexual congress), and falling from its own place, it becomes collected in the region about the testicles. Whence it escapes like water from a higher to a lower place. 34

The 'dhātu' called 'Rasa' (that is, the juicy matter into which food is first converted) is continuously diffused through every part of the body simultaneously, by the life-breath called 'Vyāna' whose function it is to diffuse. 35

If in consequence of the fault of ether (*i. e.*, the hollows of the ducts), 'Rasa,' while it is being diffused (by the life-breath called

verse is ungrammatical. The sense of the first line is not completed in the second. The explanation which Gangādhara gives is utterly unintelligible. The Bengali translators also skip the difficulty. The version I give is a tentative one.—T.

'Vyāna'), becomes immovable (*i. e.*, adherent), it causes diverse diseases, like clouds (when they mass together in the welkin owing to some obstruction) causing downpours below. 36

Even this is what happens in respect of faults when they become immovable (or adherent) in a particular place ; that is, they become excited and cause diverse diseases.

Thus has been laid down the functions of the several kinds of heat which cook the 'dhātus' appertaining to earth and the other primal elements, as also the food that is eaten.* 37

That heat which cooks (digests) the food eaten is the prince of all heats whose function is cooking. Indeed, all the other heats have the food-cooking heat for their root. Their increase or decrease depends on its increase or decrease. 38

Hence one should heedfully maintain (keep up) that heat with the fuel of well-combined and beneficial food and drink ; since upon that heat being kept up, the period of life and strength are kept up. 39

That person who, through temptation, stuffs his stomach with food, disregarding the ordinances in that respect, gets all those diseases which are born of the vitiation of the 'Grahani.' Those diseases are spoken of below. 40

From abstention from all food, from eating food that is indigestible, from eating to excess, from eating food consisting of inharmonious ingredients, from eating food that is not assimilable, or is heavy, or cold, or excessively dry (unoily), or vitiated, from errors in the administration of purgatives, emetics, and oils, from affliction (*i. e.*, weakness, emaciation, &c.,) by diseases, from absence of harmony in respect of place (habitat), time (age), and season, from suppression of the urgings (of nature), the (digestive) fire is vitiated. The vitiated fire cannot digest food that is even light. The food, again, that is not digested, causes acidity and even becomes poison. 41-43.

The following are the symptoms of indigestion (of the food taken) flatulence of the stomach, langour of the body, headache, swoons,

* Gangādhara explains the compound as 'bhautikānām dhātunām annānāncha paktāra ye agnayah,' *i. e.*, those heats which are cookers of 'bhautika dhātus' and of 'anna.'—T.

vertigo, pains in the back and the waist, yawns, lassitude of the limbs, thirst, fever, vomiting, dysentery (white flux), disgust for food, and absence of transformation into healthy stools.

The food in the stomach that is not digested is a terrible poison. 44-45

Combining with excited bile, this undigested food, which becomes poison, produces burning of the skin, thirst, diseases of the mouth, sour bile, and other ailments born of (excited bile). 46

Combining with (excited) phlegm, it produces phthisis, inflammation of the schneiderian membrane, gonorrhœa, and other diseases born of (excited phlegm).

Combining with the (excited) wind, it produces diverse diseases that are born of the (excited) wind. 47

When it goes into the urine, that poison causes diseases of the urine.. When it goes into the stools, it causes diseases of the abdomen. When combined with 'Rasa' and the rest, it produces diverse diseases born of 'Rasa' and the rest. 48

When the digestive fire becomes unequal (as regards its force or energy), it unequally cooks the food taken and produces inequality between the 'dhātus.'*

If, when its force or energy is great, it does not get sufficient fuel (in the shape of food and drink), it consumes the 'dhātus.' 49

The fire, which is normal, of a person who eats judiciously, equally cooking the food that is eaten, causes harmony of the 'dhātus.'*

The fire that is weak simply scorches the food taken. Such food (instead of contributing to the growth or harmony of the 'dhātus') issues out of the body in an upward or a downward course. 50

The scorched food, mature or immature, that finds a downward outlet, is called 'Grahani-disease.'

* That is, destroys that harmony between the 'dhātus' upon which rests health. 'Dhātus' include wind, bile, and phlegm.—T.

Whatever food a person afflicted with 'Grahani-disease' takes becomes very generally scorched (without being digested). 51

The scorched food is ejected by the person in a liquid form either frequently or at intervals. Afflicted with thirst, disgust for food, tastelessness of the mouth, copious salivation, and that variety of asthma which is called 'Tamaka,' the person gets swelling in the hands and the feet, with pains in the bones and the joints, vomiting, fever, and eructations with the smell of blood and characterised by a bitter and acrid taste 52-53

The premonitory symptoms of 'Grahani-disease' are,—

Thirst, sloth, loss of strength, scorching (without digestion) of the food that is eaten, or digestion after a long time and heaviness of the body. 54

The duct called 'Grahani' is the seat of the digestive fire, and because it takes the food that is eaten, therefore is it called 'Grahani (taker).

It is placed above the (region of the) navel. According to the strength (or weakness) of the (digestive) fire, it becomes extended or contracted. 55

It holds the food in its undigested state. After digestion, it lets out the digested food through its lower opening.

When the digestive fire is weak, the 'Grahani' becomes vitiated. It then discharges only undigested food (called Ama). 56

From (excited) wind, (excited) bile, and (excited) phlegm, as also from the three excited together, springs disease of the 'Grahani.'

Listen now to the causes, the symptoms, and the treatment of that disease, expounded, under separate heads. 57

From food that is astringent in taste, or pungent, or bitter, or that is excessively dry (unoily), or cold or that is scanty (inadequate) or that is taken at improper time,* from total abstinence from food, from walking long distances, from suppression of the urgings of

* 'Pramritā' is, it seems, the correct reading, and not 'Pramitā' which would imply a repetition. 'Pramritāçana' would imply 'atitakālabhojanam.'—T.

nature, from sexual congress, the wind, becoming excited, wraps up the digestive fire and causes different ailments.

The food (taken by one exposed to such influences) is digested with difficulty. This results in acidity and pungency. 58-59

Dryness of the throat and of the mouth, hunger and thirst, sight of darkness (*i. e.*, weakness of vision), noise in the ears, constant pains in the flanks, the thighs, the groins, and the neck, loose motions and vomiting with pains like to those caused by needles, pains in the chest, emaciation, weakness, tastelessness of the mouth, cutting pains in the anus, and a longing for food and drink of all tastes, cheerlessness of the mind,—these are the symptoms of 'Grahani-disease' caused by excited wind.

In this disease, when the food taken is being digested, or after it has been digested, there is flatulence of the stomach. As soon as something is eaten, the patient feels ease.

The patient thinks that he has got wind-born abdominal tumour, or disease of the chest, or enlargement of the spleen. 60-62

Afflicted with asthma and cough through excitement of the wind, the person repeatedly, and with great pain, evacuates stools that are sometimes watery, sometimes dry, sometimes scanty, sometimes consisting of undigested matter, and frothy, the downward wind making loud noise at the time. 63

The bile becomes excited in consequence of food that is pungent, or that is difficult of digestion, or that causes a burning sensation in the stomach, or that consists of alkaline ashes, and the like. It then covers the digestive fire and extinguishes it, like hot water extinguishing a blazing fire.* 64

The person whose digestive fire has been extinguished by bile assumes a yellow complexion and evacuates liquid stools that consist of undigested matter and are of blue and yellow colour.

* Hot water, poured over a fire, extinguishes it instead of adding to its intensity by its own heat. Even so the bile, which is known to be hot, coming over the digestive fire, quenches it, owing to its being a liquid, without adding to its intensity.—T.

He is, again, afflicted by eructations that are of a foetid smell and characterised by acidity, as also by burning of the chest and the throat, by disgust for food, and by thirst. 65

Through food that is heavy, or excessively oily, or cold, or the like, and through indulgence in sleep immediately after one has taken one's meals, the phlegm, becoming excited, extinguishes that fire. 66

The food eaten by such a person is digested with great difficulty. Hiccup, vomiting, disgust for food, a sensation of the mouth being overlaid by a coating of phlegmonous matter, a taste of sweetness, cough, spitting, and inflammation of the schneiderian membrane, are the symptoms that manifest themselves. 67

The (interior of the) chest is felt to be laved with some thick liquid substance.

The stomach is felt to be paralysed and heavy.

The eructations are of a foetid smell and sweet taste.

The heart is cheerless, and no pleasure is felt in the companionship of or congress with women. 68

The stools evacuated are broken, and heavy, and consist largely of undigested matter and mucus.

The patient, even if not emaciated, feels weakness and langour.

Even this is what happens in 'Grahani-disease' born of excited phlegm. 69

In the Division called 'Vimāna' and the Lesson called 'Rogānika,' four kinds of digestive fire have been mentioned. Excepting that fire which is called 'Sama,' the three others, (*viz.*, 'Vishama,' 'Tikshna,' and 'Manda,') are, the Rishis say, called 'Grahani-faults.' 70

When the causes and the symptoms set forth separately of 'Grahani-disease' characterised by (excited) wind, bile, and phlegm, are seen in a state of combination, the disease should be regarded as characterised by all the three faults excited simultaneously.

I shall now lay down the medicines (prescribable in this disease). 71

One, whose 'Grahani' has become the seat of excited faults, who has been stupified by scorched (half-digested) food in his stomach,

and who manifests flatulence, excessive salivation, sensation of uneasiness, burning sensation (in the stomach), disgust for food, and heaviness of the body, which are indications of indigestion of the food taken, should be made to vomit by means of water agreeably hot, or by the decoction of the seeds of Madana (*Randia dumetorum*) mixed with the paste of Pippali (fruits of *Piper longum*) and Sarshapa (mustard seeds). 72-73

If undigested food adheres to the 'Pakkāçaya' (that part of the stomach where digestion takes place), it should be expelled by such drugs as are called 'Dipana.*

When the 'āma Rasa' (*i. e.*, the undigested juice of the food taken) spreads over the whole body, fasting and the administration of 'Pāçhana' (*i. e.*, drugs which assist in digesting undigested food, without increasing the appetite) are prescribable. 74

When the 'Amāçaya' (that part of the stomach into which the food eaten goes first) has been properly corrected, unto the patient should then be given 'peya' obtained from boiling the five 'Kolas,' light diet, and also drugs that are called 'Dipanas.† 75

Ascertaining that the 'āma' of the person suffering from wind-born 'Grahani-disease' has been digested, the physician should cause him to drink, in little measures, *ghee* mixed with 'Dipana' drugs. 76

When the (digestive) fire (by this means) has been kindled in some measure, and when the patient's stools and urine and wind have become adherent (*i. e.*, there is no longer looseness of the bowels), he should for two or three days be treated with oils and 'sweda' (fomentation for causing perspiration) and should also be rubbed with medicated ointments; after this, dry enemata should be administered unto him (for moving his bowels). 77

When the wind has been allayed (by dry enemata), and the patient's fault has been dislodged from the place where it was

* Drugs that increase the appetite without aiding digestion of undigested food, are called 'Dipana' or 'Dipaniya.'—T.

† The five 'Kolas' are *Piper longum*, the roots of the same, *Piper Chaba*, *Plumbago Zeylanica*, and dry ginger.—T.

adherent, he should be purged with castor-oil mixed with alkaline ashes, or with *ghee*, or with sesame oil, each mixed therewith. 78

When it has been ascertained that thus purged the patient's stomach has become completely dry, the physician should administer unto him oily enemata by using a proper measure of oil that has been boiled with 'Dipaniya' drugs, and drugs that are of sour taste, and those that are alleviative of the wind. 79

One who has been treated with dry enemata, who has been purged, who has been sufficiently treated with oily enemata, and unto whom light food has been given, should be made to drink *ghee*. 80

DAÇAMULYADYA GHRITAM.

The two groups of five roots (*viz.*, the group of the smaller five and that of the larger five), Sarala (*Pinus longifolia*), Devadāru (*Pinus deodara*), Nāgara (dry ginger), Pippalī (fruits of *Piper longum*), Pip palimula (the roots of *Piper longum*), Chitraka (*Plumbago Zeylanica*) Hastipippali (*Pothos officinalis*), the seeds of Çana (Indian hemp), Yava (barley), Kola (jujubes), Kulattha (*Dolichos biflorus*), and Sushavi (otherwise called Krishnajirakā, the seeds of *Nigella sativa*).

These are cooked with 'āranala' (Kānji), or curds, or 'Sauviraka' wine.* 81-82

When the liquid has been boiled down to a fourth of its measure, an 'āḍhaka' (8 seers) of *ghee* should be boiled with it. (In practice, 16 seers of *ghee* are taken).

When the cooking is over, the *ghee* should be strained through a piece of cloth, and 'Sarjikkshāra' (carbonate of soda) and 'Yava-kshāra' (ashes of green barley shoots) are added to it in proper measure. 83

Into the *ghee* should then be thrown 'Saindhava' salt, 'Audbhida' salt, 'Sāmudra' salt, 'Vit' salt, 'Raumaka' salt, 'Sauvarchala' salt, and 'Pākya' salt, the measure of each being 2 palas. 84

These are reduced to pulv and then thrown into the *ghee*.

* The measure of each should be four dronas, a drona being equal to 64 seers.—T.

Taking a 'prasrita' (2 palas) from the *ghee*, the physician endued with wisdom should cause the patient to drink it every day. This *ghee* strengthens the digestive fire, improves the complexion, alleviates the wind, and digests the food taken. ⁸⁵

TRYUSHANADYA GHRITA.

The paste of 'Tryushana' (the three acrids, *viz.*, dry ginger, *Piper longum* and black pepper) and 'Triphalā' (the three myrobalans, *viz.*, Chebulic, Emblic, and Belleric), measuring 1 pala,* and 1 pala of raw sugar, and 8 palas of *ghee* (with 32 palas of water) are boiled. A proper measure of this *ghee* should be drunk by one whose digestive fire has been weakened. ⁸⁶

PANCHAMULADYA GHRITA AND CHURNA.

The group of five roots, Abhayā (Chebulic myrobalans), Ajāji (the seeds of *Nigella Sativa*), Pippalimula (the roots of *Piper longum*), Śaindhava' salt, Viḍanga (*Embelia Ribes*), Tryushana (the three acrids), Ḍathi (*Curcuma Zerumbet*) Rāsnā (*Vanda Roxburghii*), and the two Kshāras (*viz.*, Sarjjikshāra, *i. e.*, carbonate of soda, and Yavakshāra, *i. e.*, the ashes of green barley shoots) :

With the paste of these (of measure equal to a fourth of that of the *ghee*), should *ghee* be cooked, adding 'Ḍukta' (the sour juice of pomegranates and the rest), the expressed juice of Mātulunga (*Citrus acida*), and the expressed juice of raw ginger, (the measure of each of the three being equal to that of the *ghee*).

Add the decoction of dried radishes, Kola (jubes), Amvu (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Chukrikā (otherwise called Chāngeri, *i. e.*, *Oxalis corniculata*), and Dādima (*Punica granatum*, its bark being taken). The measure of the decoction is equal to that of the *ghee*.

Add Takra (whey), Mastu (the cream of curds), Surāmanda (the yeast of wine), Sauviraḷa (a variety of wine), Tushodaka (a variety of Kānji), and also Kānjika, the measure of each being equal to that of the *ghee*.

* The six are taken together and reduced to paste. Of this paste, 1 pala is taken.—T.

Boil all these together. The *ghee*, thus prepared, is a strong kindler of the digestive fire.* 87-89

'Cūla' pains, abdominal tumours, abdominal dropsy, asthma cough, (excited) wind, and (excited) phlegm,—these are cured by this *ghee*.

This *ghee*, may also be administered after boiling it with the expressed juice of Vijapuraka (a variety of *Citrus medica*, called 'Tabā' in Bengali). 90

Oil also, boiled with the paste and the expressed juice, &c., of the drugs mentioned above, or boiled with the same and the expressed juice of Vijapuraka (*Citrus acida* of the variety called Tābā), may be used for rubbing the patient's body with.

Or, the pulv of the drugs mentioned above may be drunk mixed with water agreeably hot.† 91

When overwhelmed by wind and phlegm, or by phlegm with the wind excited in predominance, or when there is 'āma' (undigested food) in the stomach, the pulv spoken of above should be administered for the digestion of those faults and of the 'āma,' inasmuch as this pulv is a strong kindler of the digestive fire. 92

Stools consisting of 'āma,' being heavy, sink in water. Those that are mature float, if they be neither very watery, nor very consistent, nor cold, nor vitiated by phlegm. 93

Examining first the patient afflicted for ascertaining whether his stools are or are not characterised by 'āma,' he should be duly treated with 'Pāchana' (drugs that aid digestion without increasing the appetite) or with other drugs. 94

CHITRAKADYA GUDIKA.

Chitraka (*Plumbago Zeylanica*), Pippalimula (roots of *Peper longum*), the two Kshāras (*viz.*, Sarjjikshāra or carbonate of soda, and

* The measures stated here have been taken from Gangādhara.—T.

† Only those drugs that may be reduced to pulv should be taken, and not those whose expressed juices have been directed to be added.—T.

Yavakshāra or the ashes of green barley shoots) the five salts, Vyōshā (the three acrids, viz., dry ginger, *Piper longum* and black pepper), Hingu (assafoetida), Ajamodā (the seeds of *Pimpinella involucreta*), and Chāvya (*Piper Chaba*), should all be reduced to pulv. Adding the expressed juice of Mātulunga (*Citrus medica*), and of pomegranates, boluses should be made. These boluses digest the 'āma' and speedily kindle the digestive fire. 95-96

Nāgara (dry ginger), Ativishā (*Aconitum heterophyllum*), and Musta (tubers of *Cyperus rotundus*): the decoction of these is digestive of 'āma.'

The pulv of these three possesses similar virtues.

The pulv of Pathyā (Chebolic myrobalans), and the pulv of Nāgara (dry ginger), each taken with hot water, produce similar results. 97

Devadāru (*Pinus deodara*), Vachā (*Acorus Calamus*), Musta (tubers of *Cyperus rotundus*), Nāgara (dry ginger), Ativishā (*Aconitum heterophyllum*), and Abhayā (Chebolic myrobalans):

These soaked in 'Vārūni' wine till the infusion becomes a spirituous liquor, should be drunk.

Or, the above liquor, mixed with tepid water and salt ('Saindhava' salt), should be drunk. (Both these drinks are digestive of āma). 98

Vilwa (*Ægle marmelos*,—the kernel of the fruits being taken), Chitraka (*Plumbago Zeylanica*,—the roots being taken), and Nāgara (dry ginger): these three, reduced to paste, and mixed with the decoction of Dāḍima (*Punica granatum*,—the bark being taken), and 'Vit' salt, should be taken if the stools contain 'āma' and are accompanied (when passed) by Çula pains. 99

Kalinga (otherwise called Indrayava, i. e., the seeds of *Holarrhena antidysenterica*), Hingu (assafoetida), Ativishā (*Aconitum heterophyllum*), Vachā (*Acorus Calamus*), 'Sauvarchala' (salt of that name), and Abhayā (Chebolic myrobalans):

The pulv of these, mixed with tepid water, should be drunk when the wind, combined with 'āma,' or with phlegm, causes 'Çula' pains in the abdomen. 100

Pathyā (Chebulic myrobalans), 'Sauvarchala' (salt of that name) and Ajāji (seeds of *Nigella sativa*), reduced to pulv and mixed with the pulv of black pepper, dissolved in water agreeably hot, should be drunk, when there are vomiting and piles and 'Çula' pains in the joints. 101

Pippalimula (the roots of *Piper longum*), Abhayā (Chebulic myrobalans), Vachā (*Acorus Calamus*), Katurohini (*Picrorrhiza Kurroa*), Pāthā (*Cissampelos hermandifolia*), Vatsaka-vija (the seeds of *Holar rhena antidysenterica*), Chitraka (*Plumbago Zeylanica*,—the roots being taken), and Viçwabhesaja (dry ginger) :

The decoction of these, or their pulv dissolved in water agreeably hot, should be drunk, when the 'Grahani' is overwhelmed by bile and phlegm.

This drink is alleviative of 'Çula' pains, and is highly beneficial. 102-103

If there is 'āma' (with excited bile and phlegm), the patient should then drink the decoction of Ativishā (*Aconitum heterophyllum*) and Vyoshā (the three acrids, *viz.*, dry ginger, the fruits of *Piper longum* and black pepper), mixed with 'Saindhava' salt, the ashes of green barley shoots, and Hingu (assafœtidā) ;

Or reducing the two (*viz.*, Ativishā and Vyoshā) into pulv, drink it with water agreeably hot. 104

Pippalī (fruits of *Piper longum*), Nāgara (dry ginger), Pāthā (*Cissampelos hermandifolia*), Çārivā (*Echites frutescens*), the two Vrihatis (*viz.*, *Solanum Indica* and *Solanum Xanthocarpum*), Chitraka (*Plumbago Zeylanica*,—the roots being taken), Kutaja-vija (the seeds of *Holar rhena antidysenterica*), and the five salts.

The pulv of these, mixed with Yavakshāra (ashes of green barley shoots) and curds and hot water and wines may also be drunk for enkindling the digestive fire.

This is a highly efficacious remedy for alleviating the wind accumulated in the abdomen and intestines.

MARICHADYA CHURNA.

Maricha (black pepper), Kunchika (otherwise called *Krishnajirakā*, *i. e.*, the seeds of *Nigella sativa*), Amvashtha (otherwise called *Pāthā*, *i. e.*, *Cissampelos hernandifolia*), and Vrikshāmla (tamarind fruits) :

Take a 'Kuḍava' (equal to half a seer) of each of these. Take also 10 palas of Amlavetasa (*Rumex vesicarius*), and 1 pala of each of the following, *viz.*, 'Sauvarchala' (salt of that name), 'Vit' (salt of that name), 'Pākya' (salt of that name), Yavakshāra (ashes of green barley shoots), Saindhava (rock-salt), Çathi (*Curcuma Zerumbet*), Pushkaramula (this root not being available, that of *Aplotaxis auriculata* is used as a substitute), Hingu (assafœtida), Hinguçirātikā (the subacid leaves of *Balanites Roxburghii*).

Reduce all these to a fine pulv, and administer it (with water agreeably hot).

This medicine is beneficial when the 'Grahani' is overwhelmed by excited wind, as also in disgust for food, 107-109

THE FIVE GRUELS.

One 'prastha' (equal to 2 seers) of the four 'Amlas' (*viz.*, Amlavetasa, *i. e.*, *Rumex vesicarius*), 'Vrikshāmla,' *i. e.*, tamarind, Kola, *i. e.*, jujubes, and 'Dāḍima,' *i. e.*, pomegranates), and three 'palas of 'Tryushana' (*viz.*, the three acrids), four palas of the salts (four salts are taken, *viz.*, 'Sauvarchala,' 'Saindhava,' 'Vit,' and 'Audbhida') and eight palas of sugar :

Reducing all these to pulv administer it by mixing it with pot-hersb, soups, boiled rice, and curries.

This pulv is alleviative of cough, indigestion, disgust for food, asthma, diseases of the chest, chlorosis, and 'Çula' pains. 110-111

Chavya (*Piper Chaba*), Tvach (the bark of *Cinnamomum Zeylanicum*), Pippalimula (the roots of *Piper longum*), Dhātaki (*Woodfordia floribunda*), Vyosha (the three acrids), Chitraka (the roots of *Plumbago Zeylanica*), Kapittha (the fruits of *Feronia elephantia*), Amvashtha (otherwise called *Pāthā i. e.*, *Cissampelos hernandifolia*), Hastipippali (*Pothos officinalis*), Çālmala (*Bombax Malabaricum*, its exudation, called 'Mocharasa' being taken), Çilodbheda (otherwise called

Çalıncha, *i. e.*, *Achyranthes triandra*), and Ajāji (the seeds of *Nigella sativa*):

These should be pounded together, the measure of each being equal to that of a 'Vadara' (jujube). Fry the paste, in *ghee*, and make a gruel of the same by adding 1. curds, 2. the juice of Kapittha (fruits of *Feronia elephantia*), 3. that of Chukri (*Rumex vesicarius*), 4. that of Vrikshāmla (fruits of tamarind), and 5. that of Dādima (pomegranate fruits).

The five gruels, thus prepared, are alieviative of all kinds of diarrhœa, disease of the 'Grahani,' piles, and enlargement of the spleen. 112-114

TAKRARISHTA.

The soup of Munga (seeds of *Phaseolus Mungo*) and the other pulses, mixed with the decoction or the paste of the five Kolas (long pepper, its roots, *Piper Chaba*, *Plumbago Zeylanica*, and dry ginger), or with the decoction or paste of (dry) radishes, the pulv of black pepper being added to each, should be given to one afflicted with disease of 'Grahani.'

Or, the meat-juice prepared from the flesh of wild animals (such as deer, &c.), rendered oily by adding *ghee*, and sour by adding whey and the juice of pomegranates, may also be given ;

Or, meat-juice prepared from the flesh of carnivorous animals, may also be given :

These are well-proved as food (for such patients). These varieties of food kindle the digestive fire.

For drink, whey, 'āranāla' (Kanji), wine, and 'arishtas' (vinous spirits), should be given. 115-116

Of persons afflicted with 'Grahani-disease,' whey is a kindler of the digestive fire, and also an inspissant, in consequence of its lightness. In consequence also of its conversion into sweet taste when it undergoes digestion, whey is a beneficial diet. It does not excite the bile, 117

Whey is beneficial in (excited) phlegm also, in consequence of its astringent taste, its heating virtue, its capacity of loosening paralysed joints, as also in consequence of its dryness.*

In wind also it is beneficial in consequence of its sweetness of taste, its sourness, and its consistency (absence of liquid character). Whey that is new (not older than 12 hours) does not cause a burning sensation. 118

For these reasons, those applications of whey which are ordained in abdominal diseases and piles, should, by all means, be administered in 'Grahani-disease.' 119

Yamāni (seeds of *Ptychotis Ajowan*), Amlaka (fruits of *Phyllanthus Emblica*), Pathyā (Chebulic myrobalans), and Maricha (black pepper):

Three palas of each of these should be taken ; also one pala of each of the five salts. All these should be pounded together into a pulv. (This pulv is thrown into 16 seers of whey).

When the whey, after a time, begins to ferment, it is transformed into an 'arishta' (vinous spirit).

One afflicted with 'Grahani-disease' should drink this 'arishta.'

This 'arishta' kindles the digestive fire. It is also alleviative of dropsical swellings, abdominal tumours, piles, worms in the intestines, gonorrhœa, and diseases of abdomen. 120-121

Even this is how 'Takarārishta' is prepared.

Ascertaining that the bile is stationed in its own place (*i. e.*, the 'Grahani'), that there is presence of nausea, and that it has extinguished the digestive fire, the physician should expel it by administering purgatives or emetics. 122

With food that does not cause a burning sensation in the stomach and that is light (or easy of digestion), mixed with bitters, with meat-juice prepared from the flesh of wild animals (such as deer and the rest),

* 'Vikāci' is explained by Gangādhara as 'Sandhibandham Nimokshayati,'—T.

With soups, rendered sour by adding the proper ingredients, of Mudga (seeds of *Phaseolus Mungo*) and the other pulses,

With food mixed with the expressed juice, that is sour, of pomegranates, fried in *ghee*, and mixed with such ingredients as are capable of kindling the digestive fire and as are inspisants, and

With such pulses as are obtained from drugs that are alleviative of the wind, and as have been fried in *ghee*, the physician should kindle the digestive fire of the patient. 123 124

CHANDANADYA GHRITA.

Chandana (*Pterocarpus santalinus*), Padmaka (otherwise called Padmakāshtha, *i. e.*, the fragrant wood of that name), Uçira (the roots of *Andropogon muricatum*), Pāthā (*Cissampelos hernandifolia*), Muivā (*Sansiviera Zeylanica*), Kutannata (otherwise called 'Kaivarta-mustaka,' *i. e.*, a variety of *Cyperus rotundus* growing in water), Shadgranthi (otherwise called Vachā, *i. e.*, *Acorus Calamus*), Çārivā (*Echites frutescens*), Ashphotā (otherwise called Hāparmāli, *i. e.*, *Echites dichotoma*) Saptaparna (*Echites scholaris*), Atarushaka (otherwise called Vāsaka, *i. e.*, *Justicia Adhatoda*), Patota (*Trichosanthes dioica*), Udumvara (*Ficus glomerata*), Açwattha (*Ficus religiosa*), Vata (*Ficus Indica*), Plaksha (*Ficus infectoria*), Kapitana (otherwise called Amrātāka, *i. e.*, *Spondias mangifera* or the hog-plum), Katurohinl (*Picrorrhiza Kurroa*), Musta (tubers of *Cyperus rotundus*), and Nimba (*Melia Azadirachta*):

Take two palas of each of these. Boil these in a 'drona' (equal to 32 seers, 64 seers being actually taken) of water down to 16 seers.

Add a 'prastha' (equal to 2 seers, 4 seers being actually taken) of *ghee*.

Add the paste of Kirātatikta (*Agathotes Cherayta*), Indrayava (*Holarrhena antidysenterica*), Virā (otherwise called Çālparni, *i. e.*, *Hedysarum Gangeticum*), Māgadhikā (otherwise called Pippali, *i. e.*, the fruits of *Piper longum*), and Utpala (*Nymphæa stellata*). The measure of the paste of each of these is an 'aksha' (equal to 2 tolas)

The *ghee* thus prepared should be drunk in 'Grahani-disease.'

The other *ghee* also which is called bitter *ghee* and which has been

PART XLVI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1907.

(The right of reproduction is reserved.)

spoken of in the Lesson on 'Kushtha' (Leucoderma), may also be taken. 125-128

NAGARADYA CHURNA.

Nāgara (dry ginger), Ativishā (*Aconitum heterophyllum*), Musta (tubers of *Cyperus rotundus*), Dhātaki (*Woodfordia floribunda*), Rasānjana (galena), Vatsaka-tvach (the bark of *Holarrhena antidysenterica*), Phala (seeds of *Holarrhena antidysenterica*), Vilwa (fruits of *Ægle marmelos*), Pāthā (*Cissampelos kernandifolia*), and Tiktarohini (*Picrorrhiza Kurroa*):

Take equal measures of each of the above and reduce them to pulv. Mixing this pulv with honey and water in which 'ātapa' rice has been washed, the patient should drink it if afflicted with any of these diseases, viz., 'Grahani-disease' due to excited bile, or that variety of this disease in which blood is passed with the stools, piles, Çūla' pains in the anus, dysentery (white flux).

All these diseases are conquered by this pulv. Verily, this pulv of Nāgara and the rest (mentioned above) is highly praised by the descendant of the dark-complexioned Atri (*i. e.*, Punarvasu, the preceptor of Agniveṇa and others). 129-131

BHUNIMBADYA CHURNA.

Bhunimba (otherwise called Cheraytā, *i. e.*, *Agathotes Cherayta*), Katuka (*Picrorrhiza Kurroa*), Vyoshā (the three acrids), Mustaka (tubers of *Cyperus rotundus*), and Indrayava (seeds of *Holarrhena antidysenterica*): equal measures are taken of each of these. Of Chitraka (*Plumbago Zeylanica*), the measure taken is double that of each of the above.

Of Vatsaka-tvach (bark of *Holarrhena antidysenterica*) the measure taken is sixteen times that of each of the drugs mentioned first.

All these are reduced to pulv. This pulv should be taken, mixed with raw sugar and cold water.

It cures 'Grahani-disease,' and abdominal tumours. It cures also anæmia, fever, chlorosis, gonorrhœa, disgust for food, and diarrhœa. 132-133

CHERAYTADYA CHURNA.

Vachā (*Acorus Calamus*), Ativishā (*Aconitum heterophyllum*), Pāthā (*Cissampelos hernandifolia*), Saptaparna (*Echites scholaris*), Rasānjana (galena), Çyonāka (*Bignomia Indica*), Udichya (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Katvanga (otherwise called Çyonāka. *i. e.*, *Bignomia Indica*),* Vatsaka-tvach (the bark of (*Holarrhena antidysenterica*), Durālabhā (*Hedysarum Alhagi*), 134

Dārbi (*Berberis Asiatica*), Parppataka (otherwise called Kshetra-parppati, *i. e.*, *Oldenlandia biflora*), Pāthā (*Cissampelos hernandifolia*),† Yamāni ((the seeds of *Ptychotis Ajowan*), Madhuka (liquorice), Sigru (*Moringa pterygosperma*), Patola-patra (leaves of *Trichosanthes dioica*), Siddhārtha (mustard seeds of the white variety), Yuthikā (*Jasminum auriculata*), Jāti-pallava (the leaves of *Jasminum grandiflorum*), Jamvu (*Eugenia Jambolana*, the kernel of the fruits is taken), Amra (*Mangifera Indica*, the kernel of the fruits is taken), Vilva (*Ægle marmelos*, the kernel of the fruits is taken), Nimba-çāka (the leaves of *Melia Azadirachta*), and Nimba-phala (the fruits of *Melia Azadirachta*):

These, reduced to powder, should be mixed with the pulv of Bhunimba (*Agathotes Cherayta*).

The physician who desires the alleviation of 'Grahani-disease,' should administer this pulv. 135-136

KIRATADYA CHURNA.

Kirātatikta (*Agathotes Cherayta*), Shaḍgranthā (otherwise called Vachā, *i. e.*, *Acorus Calamus*), Trāyamāna (*Ficus heterophylla*), Katutrika (the three acrids), Chandana (*Pterocarpus santalinus*), Padmaka (a fragrant wood of that name), Uçira (the roots of *Andropogon Muricatus*), Dārbi (*Berberis Asiatica*), Tvach (the bark of *Cinnamomum cardamomum*), Katurohini (*Picrorrhiza Kurroa*), 137

Kutajatvach (the bark of *Holarrhena antidysenterica*), Kutaja-phala (the seeds of *Holarrhena antidysenterica*), Musta (the tubers of *Cyperus*

* 'Çyonāka' being twice mentioned, 2 parts of it are to be taken.—T.

† The Calcutt edition reads 'Murvā,' *i. e.*, *Sansevieria Zeylanica*.—T.

rotundus), Yamāni (the seeds of *Ptychotis Ajowan*), Devadāru (*Pinus deodara*), Patola-patra (the leaves of *Trichosanthes dioica*), Nimba-patra (the leaves of *Melia Azadirachta*), Elā (*Elettaria cardamomum*), 'Saurāshtra' (earth obtained from Surat and the neighbouring region), Ativishā (*Aconitum heterophyllum*), Tvach (bark of *Cinnamomum cardamomum*), 138

Madhuka (liquorice), Sigrū-vija (the seeds of *Moringa pterygosperma*), Murvā (*Sansevieria Zeylanica*), and Parppataka (*Oldenlandia biflora*):

These should be reduced to pulv. Adding honey, a linctus may be made for the patient to lick; or, mixing the pulv with wines or with water, he may drink it. 139

This medicine cures diseases of the chest, chlorosis, 'Grahani-disease,' abdominal tumours, 'Çula' pains, disgust for food, fever, anæmia, simultaneous excitement of all the three faults, and diseases of the mouth also. 140

(Thus has been laid down the treatment of 'Grahani-disease' caused by excited bile).

MADHVASAVA.

When the 'Grahani' has been vitiated by (excited) phlegm, the patient should first be made to vomit by proper emetics. His digestive fire should then be kindled by administering to him acrids, sour, salts, alkaline ashes, and bitters. 141

Pañça (*Butea frondosa*), Chitraka (*Plumbago Zeylanica*), Chavya (*Piper Chaba*), Mātulunga (*Citrus medica*), Haritaki (Chebulic myrobalans), Pippali (fruits of *Piper longum*), Pippalimula (roots of the same), Pāthā (*Cissampelos hernandifolia*), Dhānyaka (coriander seeds), and Nāgara (dry ginger): 142

A 'kārshika' (equal to 2 tolas) of each of these is to be taken. These should be boiled in a 'prastha' (equal to 2 seers, 4 seers being actually taken) of water till a fourth of the liquid remains in the vessel.

This decoction should be administered as a drink.

'Yavāgu' may also be given, cooked in this decoction.* 143

The patient should be given light food (consisting of boiled 'Shashtika' rice), with the soup of such pulses as Mudga (*Phaseolus Mungo*) and the rest in which has been boiled dry radishes, or with the soup of Kulattha (*Dolichos biflorus*), adding to each acrids and sour and alkaline ashes.† 144

After such food the patient should drink sour whey, or the 'arishta' of Madhuka (flowers of *Bassia latifolia*), or 'Nigada' (a variety of wine). 145

MADHUKA ASAVA.

A 'drona' (equal to 32 seers) of the flowers of Madhuka (*Bassia latifolia*), half a 'drona' (equal to 16 seers) of Viḍanga (*Embelia Ribes*), Chitraka (the roots of *Plumbago Zeylanica*) of the measure of 8 seers, Bhallātaka (the seeds of *Semecarpus Anacardium*) of the measure of an 'āḍhaka' (equal to 8 seers), and 3 palas of Manjishthā (*Rubia Munjista*):

All these should be boiled in water of the measure of 3 'dronas' (equal to 96 seers; in practice, however, double that quantity, *viz*, 192 seers, is taken).

Three-fourths of the liquid should be allowed to evaporate. The vessel should be taken down when only one-fourth remains.

When the liquid becomes cold, half an 'āḍhaka' of honey should be added. (In practice a full 'āḍhaka,' *i. e.*, 8 seers, is used). It should then be kept for a month in a jar the interior surface of which has been plastered with the paste of Elā (the seeds of *Elettaria cardamomum*), Mrināla (the stalk of *Nymphaea lotus*), Aguru (*Aquilaria Agallocha*), and Chandana (*Pterocarpus Santalinus*).

* The text directs that 'Kārshikāni' should be taken of the drugs mentioned in 142 'Kārshikāni' is in the plural. Hence, it is apparent that a 'Kārshika should be taken of each of them. Gangādhara explains that the united measure of the drugs should be a 'Kārshika.' This is not supported by his reading.—T.

† To each of the soups are added acrids and the rest. In preparing also the soup of Mudga, dry radishes are boiled with it, or their paste is added to it.—T.

The 'āsava' (vinous spirit) that will result should be administered.

This 'āsava' kindles the power of the 'Grahani.' It is a 'Vringhana' (nourisher of the body). It conquers the (excited) wind.

It cures also dropsical swellings, leprosy, leucoderma, and Gonorrhœa. 146-149

ANOTHER ASAVA.

Take a measure of the expressed juice of Madhuka flowers (*i. e.*, the flowers of *Bassia latifolia*).

Boil it to half the quantity taken.

Add, when it is cooled, honey equal to a fourth of the measure in the vessel.

It should then be kept in a jar as in the case of the foregoing 'āsava' (*i. e.*, in a jar the interior surface of which has been plastered with the paste of Elā and the rest, and the period for which it is to be kept being one month).

By drinking this 'āsava,' one conquers all the faults of one's 'Grahani.'

While taking this medicine one should eat food that is beneficial. The 'āsava' may similarly be prepared of Drākḥā (grapes), of Ikshu (Sugar-canes), and of Kāsmariya (*Gmelina arborea*). These 'āsavas,' similarly drunk, produce similar results. 150-151

DURALABHA ASAVA.

Durālabhā (*Hedysarum Alhagi*) and Abhayā (Chebulic myrobalans), of the measure of 2 'prasthas,' a 'prastha' of Amalaka (fruits of *Phyllanthus Emblica*), two 'mushtis' (a 'mushti' is, literally, one handful, *i. e.*, 1 pala) of Chitraka (*Plumbago Zeylanica*) and Danti (*Baliospermum montanum*), and one hundred Chebulic myrobalans, each well-developed :

These should be boiled in two 'dronas' (equal to 128 seers, in practice 256 seers are taken).

When a fourth of this measure remains, the vessel should be taken down and allowed to cool.

When cooled, the decoction should be strained, and one 'kuḍava' (equal to 4 palas) of honey should be added, as also a 'kuḍava' of each of the following, *viz.*, Priyangu (*Aglaia Roxburghiana*), Pippalī (fruits of *Piper longum*), and Viḍanga (*Embelia Ribes*). The liquid should be kept for a fortnight in an earthen jar which has soaked a sufficient measure of *ghee*.

After this, it may be drunk by one.

It cures 'Grahani-disease,' chlorosis, piles, leucoderma, erysipelas, and gonorrhœa.

It improves the voice and the complexion, and cures blood-bile and (excited) phlegm. 152-155

MULA ASAVA.

The two groups of five roots (*i. e.* the 'swalpa' and the 'vrihat'), Rajani (*Curcuma longa*), Virā (otherwise called Sālaparni, *i. e.*, *Hedy sarum Gangeticum*), Rishabhaka (not being obtainable, bambu manna is used instead), and Jivaka (not being obtainable, Guḍuchi, *i. e.* *Tinospora cordifolia* is used instead):

Five palas of each of the above should be boiled in 4 'dronas' (8 'dronas' or 256 seers are taken in practice).

When the above measure is reduced to a fourth (three-fourths having evaporated), it should be strained through a piece of clean cloth.

The physician should then add 200 palas of treacle, and also half a 'kuḍava' of honey, and the same measure of pulv of each of the following, *viz.*, Priyangu (*Aglaia Roxburghiana*), Musta (tubers of *Cyperus rotundus*), Manjishthā (*Rubia Manjistā*), Viḍanga (*Embelia Ribes*), Madhuka (liquorice), Plava (the tubers of an aquatic variety of *Cyperus rotundus*), Lodhra (*Symplocos racemosa*), and Sāvaraka (a variety of Lodhra having a white bark).

The liquid, with these thrown into it, should be kept in a jar for a month. It should then be drunk.

This 'Mulā āsava' has been well-tested as regards its property of kindling the digestive fire. It conquers also blood-bile. It cures

other diseases also, such as suppression of urine, (excited phlegm, chest-diseases, chlorosis, and langour of the limbs. 156-159

PINDASAVA.

The paste of Pippali (*Piper longum*) of the measure of 2 'prasthas,' the same measure of treacle, and the same measure of Vibhitaka (fruits of *Terminalia Bellerica*, those of middle size being selected), and one 'prastha' (in practice 2 'prasthas' are taken) of water.

These should be placed in a jar, and the jar itself should be kept (for a month) within a heap of barley-straw.

Taking a pala from this jar, when the liquid within it has been well fermented, it should be drunk, adding to it a palmful of water.

This vinous spirit, called 'Pindāsava,' cures many ailments.

This 'Rasāyana' (tonic), whose virtues have been well-tested, may be drunk by even a person who is in good health. He may take it for the period of a month.

A healthy man, by taking this 'Rasāyana' for this period, will not have those ailments that are cured by it. 160-162

MADHVARISHTA.

Take a new (earthen) jar. Fumigate it with Aguru (*Aquilaria Agallocha*), and plaster its interior surface with the paste of Pippali (*Piper longum*) and honey.

Put within it an 'aḍhaka' of honey (in practice 2 aḍhakas are put), with an equal measure of water.

Throw into the vessel the pulvs of the following (in the following measures), viz.,

Half a 'kuḍava' of Viḍanga (*Embelia Ribes*), one 'kuḍava' of Pippali (*Piper longum*), a pala of Tvak-kshiri (otherwise called Vangsalochana, i. e., bambu manna), and a 'kārshika' (equal to 2 tolas) of each of these, viz., Keçara (the filaments of *Mesua ferrea*), Maricha (black pepper), Tvak (the bark of *Cinnamomum Zeylanicum*), Elā (seeds of *Elettaria cardamomum*), Patraka (leaves of *Cinnamomum Tamala*), Çathī (*Curcuma Zerumbet*), Kramuka (areca nuts), Ativishā (*Aconitum heterophyllum*), Ghana (otherwise called Mustaka

i. e., tubers of *Cyperus rotundus*), Harenuka (*Piper aurantiacum*) Elavāluka (a red powder sold under that name), Tejohvā (otherwise called Chavya, *i. e.*, *Piper Chaba*), Pippali-mula (the roots of *Piper longum*), and Chitraka (*Plumbago Zeylanica*).

The jar is kept for a month. After this, the liquid should be administered in proper dose.

It kindles the digestive fire when the latter has become weak.

When also the faults become inharmonious, it restores their harmony.

This spirit cures diseases of the chest, chlorosis, 'Grahani-ailments,' leucoderma, piles, dropsical swellings, diverse varieties of fever, and other diseases born of excited wind and phlegm. 163-167

PIPPALADYA CHURNA.

Pippali (fruits of *Piper longum*), Pippali-mula (the roots of *Piper longum*), the two Kshāras (*viz.*, Yavakshāra, *i. e.*, the ashes of green barley shoots, and Sarjjikshāra, *i. e.*, carbonate of soda), the five salts (*viz.*, 'Saindhava,' 'Vit' 'Sāmudrika,' 'Sanchāla,' and 'Audbhida') Mātulanga (*Citrus medica*), Abhaya (Chebulic myrobalans), Rāsnā (*Vanda Roxburghii*), Çathi (*Curcuma Zerumbet*), Maricha (black pepper), and Nāgara (dry ginger) :

Taking equal measures of these, reduce them to pulv. This pulv should be drunk with water agreeably hot every morning.

In 'Grahani-disease' born of (excited) phlegm, this pulv increases the strength, improves the complexion, and kindles the digestive fire. 168-169

In 'Grahani-disease' existing with (excited) wind, *ghee* boiled with the drugs named above should be drunk.

'Satpalaka' *ghee*, of which mention has been made in the Lesson on Abdominal Tumours, as also Bhallātaka *ghee*, may be drunk in this disease. 170

KSHARA GHRITA.

'Vit' salt, 'Kāla' salt, 'Sarjjikshāra' (carbonate of soda), Yavaçuka (ashes of green barley shoots), Nidigdihikā (*Solanum Xanthocarpum*) Saptalā (a variety of Sankhini, *i. e.*, *Andropogon acicularis*), and Chitraka (*Plumbago Zeylanica*) :

The last three should be incinnerated into ashes.

Equal measures of all these should be taken and dissolved in water of six times their united measure.

Straining the liquid seven times through a piece of clean cloth, of the saline water that will be left half an 'āḍhaka' should be taken. (In practice one 'āḍhaka' or eight seers are taken).

Boil an 'āḍhaka' of *ghee* with the saline water. (In practice double the measure or 16 seers are taken).

Thus prepared, this *ghee* is a kindler of the digestive fire. 171-172

ANOTHER KSHARA GHRITA.

Pippali (the fruits of *Piper longum*), Pippalimula (the roots of the same), Pāthā (*Cissampelos hernandifolia*), Chavyā (*Piper Chaba*), Indrayava (the seeds of *Holarrhena antidysenterica*), Nāgara (dry ginger), Chitraka (*Plumbago Zeylanica*), Ativishā (*Aconitum heterophyllum*), Hingu (assafœtida), Çwadangshtrā (*Tribulus lanuginosus*), Katurohini (*Picrorrhiza Kurroa*), and Vachā (*Acorus calamus*).

Take a 'Kārshika' (equal to two tolas) of the pulv of each of the above. Take also a pala of each of the five salts.

Add 2 'prasthas' of curds. (In practice, double this measure, that is, 8 seers are taken).

Boil with these, 2 'Kuḍavas' of *ghee* and oil. (In practice, 16 palas or 2 seers are taken).

The boiling should go on till the contents of the vessel become dry. In fact, these will become dry as the boiling goes on in the juice that issues out of them.

When dry, the mass should be incinnerated within a closed vessel and then reduced to pulv. This pulv should be mixed with *ghee*.

The *ghee* thus prepared should be taken in the measure of a 'pānitala' (equal to 2 tolas).

When the *ghee* taken has been digested, one should then eat food that is of sweet taste.

It conquers all diseases characterised by wind and phlegm, and also all ailments due to the presence of poison in the system. 173-176

ANOTHER KSRHAA GHRITA.

Bhallātaka (the seeds of *Semecarpus Anacardium*), Trikatuka (the three acrids, *i. e.*, dry ginger, the fruits of *Piper longum*, and black pepper), Triphalā (the three myrobalans), and the three salts (*viz.*, 'Saindhava' 'Sanchāla' and 'Vit') :

Take two palas of each of these and incinnerate them within a closed vessel placed upon a fire made with dry cow-dung (collected from the fields).

This 'Kshāra,' drunk with *ghee*, or eaten with (solid) food, cures diseases of the chest, chlorosis, 'Grahani-disease,' abdominal tumours, flatulence, and 'Çula' pains. 177-178

ANOTHER KSHARA.

Durālabhā (*Hedysarum Alhagi*), the two Karanjas (*viz.*, 'Dahar karanja,' that is, *Pongamia glabra*, and Nātā-karanja', that is, *Guilandina Bonducella*), Saptaparna (*Echites scholaris*), Vatsaka (the seeds of *Holarrhena antidysenterica*), Shadgranthā (otherwise called Vachā that is, *Acorus calamus*), Madana (*Randia dumetorum*), Murva (*Sansevieria Zeylanica*), Pāthā (*Cissampelos hernandifolia*), and Aragbadha (*Cassia fistula*) :

Taking equal measures of these, and reducing them to pulv, mix the pulv with cow's urine. Incinnerate the soft mass in a closed vessel.

These ashes should be drunk, (mixing them with water agreeably hot) in 'Grahani-disease.' They increase one's strength. 179-180

ANOTHER KSHARA.

Bhunimba (*Agathotes Cherayta*), Tiktā Rohini (*Picrorrhiza Kurroa*), Patola (the leaves of *Trichosanthes dioica*), Nimba (*Melia Azadirachta*), and Parppataka (*Oldenlandia biflora*).

Taking equal measures of these, and reducing them to pulv, mix the pulv with buffalo's urine. Incinnerate the soft mass in a closed vessel.

These ashes should be drunk, with water agreeably hot, in 'Grahani-disease.' They enkindle the digestive fire. 181

ANOTER KSHARA.

The two Haridrās (*viz.*, *Curcuma longa* and *Berberis Asiatica*), Vachā (*Acorus calamus*), Kushtha (*Aplotaxis auriculata*), Chitraka (*Plumbago Zeylanica*), Katurohini (*Picrorrhiza Kurroa*), and Musta (*Cyperus rotundus*):

Taking equal measures of these, and reducing them to pulv, mix the pulv with goat's urine. Incinnerate the soft mass in a closed vessel.

These ashes should be drunk with water agreeably hot. They enkindle the digestive fire. 182

KSHARA GUDIKA.

Four palas of 'Sudhākāndā' (bark of *Euphorbia nerrifolia*), 3 palas of the three salts (*viz.*, 'Saindhava,' 'Sanchāla,' and 'Vit'), a 'kuḍava' of Vārtāku (Brinjals), 8 palas of the bark of Arka (*Calotropis gigantea*), and 2 palas of the bark of Chitraka (*Plumbago Zeylanica*):

Incinnerating these into ashes, boluses should be made by adding the juice of Vārtāku (*Solanum Melongena*). These boluses should be taken after meals.

These boluses quickly digest the food taken. One should take them after every meal.

They are beneficial also in cough, asthma, and piles. 183-184

They are also regarded as alleviatives of cholera, catarrh, of the nose, and chest-diseases.

Even this 'Kshāra-guḍikā' has been declared by the dark-complexioned scion of Atri's, race.* 185

ANOTHER KHARA.

The same drugs, in equal measures, should be reduced to pulv.

This pulv should be thrown into the ashes of Palāça (*Butea frondosa*) boiled in cow's urine. (The measure of the urine should

* 'Kṛishnātreya' means the dark one of Atri's race. Of course, it is Punarvasu that is implied.—T.

be six times that of the Palāça ashes, and the boiling should go on till the measure of water is reduced to half of what is taken).

The combined product should be kept in an iron vessel till it becomes consistent. The measure of a dose is about the size of a jujube, and it should be taken with water agreeably hot, or with wines, in 'Grahani-disease.'

In fact, if one, in this disease, gets dropsical swellings, or piles, or chlorosis, one may even then take this medicine. 186-187

ANOTHER KSHARA.

Triphalā (the three myrobalans), Katabhi (a variety of Sirissa, *i. e.*, *Mimosa Sirissa*), Chavyā (*Piper Chaba*), the kernel of Vilwa (the fruits of *Egle marmelos*), the pulv of iron, Katurohini (*Picrorrhiza Kurroa*), Musta (the tubers of *Cyperus rotundus*), Kushtha (*Aplotaxis auriculata*), Pāthā (*Cissampelos hernandifolia*), Hingu (assafoetida), Madhuka (liquorice), the 'Kshāra' (ashes) of Mushkaka (otherwise called Ghantā pāruḷa, *i. e.*, *Schrebera Swietenoides*), Yavakshāra (the ashes of green barley shoots), Trikatu (the three acrids), Vachā (*Acorus calamus*), Viḍanga (*Embelia Ribes*), Pippalimula (the roots of *Piper longum*), 'Sarjjikā' (carbonate of soda), Nimva (*Melia Azadirachta*), Chitraka (*Plumbago Zeylanica*), Murvā (*Sansevieria Zeylanica*), Ajamoda (the seeds of *Pimpinella involucreta*), Indrayava (the seeds of *Holarrhena antidysenterica*), Guḍuchi (*Tinospora cordifolia*), and Devadāru (*Pinus deodara*):

A 'kārshika' (equal to 2 tolas) of each of the above should be taken and reduced to pulv.

A pala should also be taken of each of the five salts.

All these, laved with *ghee* and oil, should then be mixed with three 'kuḍavas' (equal to three-fourths of a seer; in practice a seer and half are taken) of curds,

The mass should then be incinnerated within a closed vessel. A 'pānitala' (equal to 2 tolas) of the ashes should be taken, adding a little *ghee* to it.

One afflicted with piles born of (excited) phlegm and wind, or with 'Grahani-disease,' or with chlorosis, should take it.

This medicine cures enlarged spleen, difficulty of micturition, asthma, hiccup, cough, intestinal worms, diverse varieties of fever, waste or consumption, diarrhœa, dropsical swellings, gonorrhœa, suppression of urine, sensation of pressure on the chest, and the action of all sorts of poison on the system.

This Kshāra is the foremost of those medicines that kindle the digestive fire.

When the medicine taken has been digested, the patient should then eat boiled rice with sweet juices or with milk.

This Kshāra, it has been declared by the dark-complexioned one of Atri's race, is possessed of great energy. 188-194

When the three faults are simultaneously excited (in 'Grahani-disease') the physician should have recourse to the five acts (*viz.*, Swedana, Snehana, Çuddhi, Langhana, and Dīpana as mentioned in verse 197 below).

He should also administer such *ghees*, and 'kshāras,' and 'āsavas,' and 'arishtas' as are capable of increasing the strength of the digestive fire. 195

The physician, who is conversant with the attributes of particular diseases, should, in 'Grahani-disease' characterised by the simultaneous excitement of the faults, adopt all those modes of treatment, that have been laid down for the disease as characterised by each separate fault, combining them suitably as the case may require. 196

Swedana (fomentation, &c., for promoting perspiration), Snehana (application of *ghees* and oils as emollients), Çuddhi (administration of correctives, such as purgatives, emetics, &c.), Langhana (fasts), Dīpana (enkindling the digestive fire), the pulvs (mentioned above), things that are sweet, the several (alkaline) ashes, the 'arishta' (spirit) of honey, the wines called 'surā' and 'āsava,' the diverse preparations of whey, and the various combinations of *ghees* that kindle the digestive fire,—these should be had recourse to by those who are afflicted with 'Grahani-ailments.'

Listen (after this) to the treatment of these ailments in particular sages. 197-198

If the phlegm predominates (in 'Grahani-disease' born of all the faults), gargles of the decoctions of drugs that are dry and capable of kindling the digestive fire, mixed with those that are bitter, followed by expectorations, are beneficial.

If the phlegm predominates largely and the patient is emaciated, the continued administration of drugs that are dry followed by those that are oily, is beneficial. 199

Ascertaining the presence of 'āma' in 'Grahani-disease,' the physician should administer the drugs that are 'Dipana' or enkindlers of the digestive fire, combined with oily substances, since this course of treatment is beneficial.

If the bile predominates largely, the administration of 'Dipana' combined with bitters and sweets, is beneficial. 200

Unto one in whom the wind predominates (in Grahani-disease), the administration is beneficial of 'Dipana' combined with oily, saline, and sour drugs.

As a fire blazes up when it gets a supply of fuel, even so the digestive fire of person afflicted with 'Grahani-disease' blazes up when fed by 'Dipana' drugs. 201

Oily drugs should be known to be the foremost of those which enkindles weak digestive fires.*

Even heavy food is not capable of extinguishing the digestive fire, that has been enkindled by (the administration of) oils. 202

One who, afflicted with 'Grahani-disease,' has a weak digestive fire, and who, on that account, passes undigested stools in copious measure, should drink (medicated) *ghee* in proper measure, mixed with 'Dipana' drugs. 203

By this means, the 'Samāna' life-breath, restored to its own place, becomes cheerful, and in consequence of its proximity to the digestive fire, quickly strengthens it.† 204

* The Calcutta and the Bombay editions read 'Durvalānaladipanam.' This seems to be correct. Gangādhara's reading is 'Durvalānām pradipanam.' This is, rather, slovenly.—T

† 'Tayā' has reference to the course of treatment laid down in the previous verse 'Samāna' is one of the five life-breaths. The function of each of the life-breaths has been explained before.—T.

The man who, in consequence of their hardness, passes stools with difficulty (while suffering from 'Grahani-disease), should take *ghee*, mixed with salt, along with (boiled) rice. 205

If one afflicted with 'Grahani-disease' has his digestive fire weakened, through (injudicious administration of) dry drugs. one should then drink *ghee* or oils cooked with drugs that are 'Dipana.'

If one's digestive fire has become weakened through administration of copious measures of oil, then pulvs, and 'arishtas'. and 'āsavas' are beneficial.* 206

If in consequence of the obstruction of the anal duct, liquid motions occur, (medicated) oils and wines and 'āsavas' prove beneficial.

If, however, the digestive fire becomes weak in consequence of flatulence. then enemata, dry or oily, prove beneficial. 207

If the digestive fire becomes weak through increase of the fault (*viz.*, phlegm), then one should, having undergone correctives, follow the ordinances (already) laid down about the alleviation of the fault.

If the digestive fire of a person who has supervening ailments becomes weak, *ghee* boiled with 'Dipana' drugs proves beneficial.† 208

If the digestive fire becomes weakened through fasts (abstinence from all food, or indulgence in scanty food), one should then take *ghee* boiled with gruels (of barley and other grains).

When the digestive fire is weakened in consequence of stuffing the stomach with food, then *ghee* boiled with 'Dipana' and 'Vringhana' drugs is competent to cure such weakness.‡ 209

If in consequence of the 'Grahani-disease' being old (one's digestive fire becomes weakened and) one becomes weak and emaciated

* 'Arishtas' and 'āsavas' are both spirits. When raw vegetables are used for fermentation, the resulting fluid is called 'āsava.' But when the decoction of drugs is used, the fermented liquor is called 'arishta.'—T.

† 'Supervening ailments' such as fever, blood-bile, cough, &c., supervening upon 'Grahani-disease.'—T.

‡ 'Alam' means competent in such connections. It frequently implies 'not called for,' or, 'not needed.'—T.

through indulgence in sexual congress, then such a person should be made to eat (boiled rice and other) food mixed with meat-juice prepared from the flesh of such birds of prey as live entirely upon flesh.* 210

(The flesh of) birds of prey speedily kindle the digestive fire in consequence of such virtues as lightness, keenness, capacity of producing heat as also of correcting the faults.

In consequence of their flesh having been nourished by the flesh of other animals, it speedily operates as a 'Vrighana.'† 211

The fire in the body does not blaze up if one abstains from food. Nor does it blaze up by loading the stomach excessively with food, even as a small fire does not blaze up if not fed with fuel or if fed with a large measure of fuel. 212

The physician, by proper administration of oily food and drink of diverse kinds as also of pulvs and 'arishtas' and 'āsavas,' should increase the strength of the digestive fire. 213

As the fire of solid wood lasts steadily for a long time, even so the internal fire (of human beings) becomes steady with the aid of oily food and the rest. 214

One, who takes beneficial food (and drink) in frugal measure after the food last taken has been digested, always enjoys good health. When there is the absence of harmony in the 'Dhātus,' one should strive to increase the strength of the digestive fire.‡ 215

The heat residing in the fire within the body, acquiring steadiness through the harmony of the faults (*viz.*, wind bile, and phlegm), digests the food (taken).

* Gangādhara takes 'rasaih' as implying 'sāmlaih rasaih,' that is, 'meat-juice mixed with sour juices.' Some editions wrongly read 'piçitāçinam' for piçitāçinām,' the genitive plural.—T.

† 'Vrighana' are things that promote nutrition and enhance corpulency. What is stated here is this : inasmuch as the flesh of birds of prey is nourished by the flesh of other animals, such flesh speedily promotes the nutrition of the patient. The second line is very terse. Its sense has been misunderstood by some of the Bengali translators.—T.

‡ The instrumental 'avaishamyena' implies 'afflicted by absence of harmony &c.' Perhaps, the locative 'avaishamyē' would be simpler.—T.

It is this circumstance that contributes to health (freedom from disease), growth (nourishment), longevity, and increase of strength.* 216

The digestive fire, weakened, or excessively increased, or rendered inharmonious by the faults (wind, bile, and phlegm) themselves becoming inharmonious, begets diseases.

The operations necessary for the digestive fire when it becomes weak, have already been spoken of. Those that are needed for treating that fire when it has been excessively increased, shall now be laid down.† 217

In a person whose phlegm has been attenuated, the bile, being provoked and following the wind, reaches the seat of the digestive fire (*viz.*, the 'Grahani'), and by its own heat imparts strength to that fire.‡ 218

Then, having got an accession of strength in the body that has become dry, the fire accompanied by the wind, in consequence of its keenness, overwhelming the food taken, speedily and repeatedly digests it. 219

Continually digesting the food, that fire (when there is no food to digest) digests (consumes) the 'dhātus' such as blood and the rest. From this, weakness, disease, and even death overtakes the person. 220

Such a person obtains relief when he stuffs his stomach with food and begins to be restless and uneasy as soon as the food is digested.

Such diseases as thirst, asthma, delusions, and swoons, are born of the digestive fire which has been excessively enkindled. 221

That excessively blazing fire should be extinguished by means of food and drink that are heavy and oily and cold and sweet and

* 'Arogya' is, literally, 'freedom from disease,' that is, health.—T.

† The Calcutta edition reads 'Vishamaih.' This does not seem to be incorrect. It is to be taken as an adjective of 'doshaih.' The meaning, if this reading be adopted, does not require to be stated. This reading derives force from the fact that in the next breath only two kinds of fire are spoken of, *viz.*, 'Manda' and 'Ativridha.' No reference is made to any fire called 'Vishama.'—T.

‡ The Calcutta edition reads 'Soshmanā ;' Gangādhara reads 'Soshmakam' and explains it as equivalent to the former.—T.

slimy, even as a blazing (external) fire is extinguished by water (poured upon it).* 222

Even if the food already taken be not digested, diverse kinds of edibles should yet be frequently placed before such a person, so that the (digestive) fire, in the absence of fuel (in the shape of food and drink), may not, obtaining an opportunity, kill the person outright (by consuming his very 'dhātus'). 223

'Kriçara' (dish made of rice, pease, sesame, milk, *ghee*, &c'), frumenty with a mixture of oily substances, cakes (of boiled rice or wheat and other edibles), preparations of raw-sugar, as also the flesh of animals that live in the water or in marshy regions, and *ghees*, fish, especially of those kinds that are soft and that live in stagnant waters, and mutton cooked with *ghee*, should be taken by one whose digestive fire has been excessively provoked, till one gets back one's strength (*i. e.*, good health).† 224 225

Gruel of barley, mixed with wax, or *ghee*, a person afflicted with abnormal hunger should drink ; or, he should drink wheat-flour dissolved in some liquid substance, after causing one of his veins to be opened. 226

Or, he should drink water, or sugar (dissolved in water), or *ghee* boiled with the drugs that compose the group called 'Jivaniya'; or the fruits of such trees as yield oils, or thin plates of (burnt) earth, mixed with sugar.‡ 227

These, as also meat-juice mixed with oily substances, cause the (digestive) fire to become mild. Or, such a person may drink (liquified, *ghee* and wax, mixed with cold water. 228

* 'Vijjalaii' is explained by Gangādhara as 'pichchilaih' or slimy.—T.

† 'Kriçara' is commonly called 'khichri' or hodge podge. It is a dish made of rice pulses, milk, *ghee*, sweets, &c.

'Snigdham' is an adjective of 'pāyasam.'

'Guḍavaikritam' may be taken as an adjective of 'pshtakam,' in which case it would mean diverse kinds of sugar-cakes. The fact is, in these two verses, a few kinds of heavy and oily food are mentioned. The digestion of these would take time.

The last word of 225 is 'āvalam,' that is, 'till strength or good health is regained.'—T.

‡ 'Mritkunchā' is a thin earthen cake.—T

Or, such a person should take wheat-flour mixed with milk and *ghee* ; or the meat-juice of animals that reside in marshy regions, boiled with the three oily substances, excluding mustard or sesame oil.* 229

Or, he may take wheat flour mixed with water and the three oily substances, (*viz.*, *ghee*, fat, and marrow) in a thick state ; or the paste of the bark of Auḍumvara (*Ficus glomerata*) dissolved in human milk. 230

Or, he may, for quenching the fire that blazes forth with vigour, drink the frumenty of rice, boiled with these two, (*i e.*, the bark of *Ficus glomerata* and human milk) ; or milk boiled with Trivrit (*Convolvulus Turpethum*) having roots of a dark colour, may be administered to him as a purgative. 231

The physician possessed of wisdom and conversant with the ordinances in respect of treatment should, after a careful examination, frequently administer unto him frumenty (of boiled rice) cooked with such drugs as are alleviative of the bile. Such frumenty should be his (ordinary) food.† 232

Such heavy food as is sweet and clean, and provocative of phlegm, is beneficial to one whose (digestive, fire has been vigorously kindled ‡ 233

He who, afflicted with over-strong digestive fire, cheerfully takes only such food as is clean, never suffers any calamity on that account ; on the other hand, he derives nourishment from it.§ 234

* The three oily substances here referred to are *ghee*, fat, and marrow. The oil of both mustard and sesame seeds is expressly excluded.—T.

† 'Pratibhojanam' seems to imply that frumenty boiled with bile-alleviating drugs is to be the person's staple food, and not his subsidiary support.—T.

‡ 'Medhyam' is clean. All heavy food is not prescribable. For instance, beef and pork, which are unclean, are not to be taken.—T.

§ What is stated here is this :—Food that is heavy is prescribable for a person of the description mentioned. Heavy food, however, may be clean as also unclean. Only heavy food that is clean is directed to be taken. Such food never produces demerit or sin. 'Vyāsana' is demerit or calamity.—T.

When (by these means) the phlegm of the person increases and his bile and wind are subjugated, the (digestive) fire becomes steady

Of one whose 'dhātus' have become harmonious, the fire digests only the food taken, with the result that his nourishment, period of life, and strength, are enhanced. 235

(Here are some verses.)

In the matter of food, the taking of proper and improper diet at the same time is called 'Samāçana.'

The taking, at one time, of food that is of copious measure and at another time of food that is scanty, the taking also of food before the usual time or after it, is called 'Vishamāçana.'

The taking of food at a time when the food last taken has not been digested, is 'Adhyaçana.'

All these three practices produce either death, or dreadful diseases. 236-237

If the food taken in the morning be not digested, the taking of food in the evening (or after it) is not baneful. The day-time causes the heart to expand even as the sun causes the lotus bud to bloom. 238

When the heart is expanded, the ducts all over the body receive expansion. This is due also to physical exercise, locomotion, and the mind turning to diverse objects (during day-time). 239

For this reason, the 'dhātus,' of such a person do not retain their impurities (but throw them out).

Such being the state of the 'dhātus,' other food that may come in produces no evil consequences ; 240

Like other milk which is poured into unburnt milk, producing no bad effect but getting mixed with it quickly.* 241

* The Calcutta and the Bombay editions read this verse in a way that is different from Gangādhara's reading. I adopt the former reading. The sense, however, of both the readings is almost the same, though the language is different.—T.

In the night, however, when the heart is unexpanded (like the lotus in the absence of the sun), when the ducts are obstructed (through absence of physical exercise, &c.), and when the stomach remains contracted, the 'dhatus' become vitiated with impurities. 242

When the 'dhatus' remain in a state of immaturity and are full of impurities, then other food, coming in contact with them, becomes vitiated, even as fresh milk poured into milk that is burnt becomes vitiated. 243

When, therefore, the food that is taken in the night remains undigested, other food should not be taken by a person of intelligence who is desirous of cherishing his strength and life. 244

(Here are some verses containing a summary).

The virtues of the internal fire,
 the manner in which it sustains the body,
 the manner in which food is digested,
 that which food accomplishes and the manner in which it accomplishes it,
 the several varieties of fire,
 the 'dhatus' which those varieties feed,
 those which the said fires digest,
 the gradual birth (origin) of 'Rasa' and the other 'dhatus,'
 the impurities which arise therefrom,
 the cause of the speedy action of 'Vrishyas' in producing their effects,
 the order, in respect of time, of the origin (or transformation) of the 'dhatus,'
 the causes that lead to the appearance of disease in particular parts of the body,
 the manner in which the internal fire is increased in respect of its intensity,
 the manner in which that fire becoming itself vitiated vitiates others and the diseases which it generates,
 what is the 'Grahani,'

the symptoms, in brief, of 'Grahani-disease,'
 the premonitory indications, the symptoms, and the treatment
 of 'Grahani-disease,'
 description of the four varieties of 'Grahani-disease,'
 the treatment thereof in particular stages,
 the manner in which the internal fire becomes exceedingly intense
 and the treatment that should be followed for lessening that
 intensity,—
 these have all been declared by the great ascetic in this lesson on
 'Grahani-disease.' 245-250

Thus ends Lesson XV, called Treatment of Grahani-disease, in
 the Division called Chikitsā, of the treatise of Agniveṣa as revised
 by Charaka.

LESSON XVI.

TREATMENT OF CHLOROSIS.

We shall now expound the Lesson on the treatment of Chlorosis.

Thus said the illustrious scion of Atri's race. †

Chlorosis is regarded as of five varieties, *viz.*, the three born of wind, of bile, and of phlegm, the fourth that is born of all the three faults excited simultaneously, and the fifth that is generated by the use of earth as food.* ‡

If the faults be excited in the 'dhātus' of a person's constitution, and the bile be excited predominantly, then a laxity overtakes the 'dhātus' and a sensation of heaviness also (of all the limbs) arises. ‡

In consequence of the vitiation of both the faults and the 'dhātus,' the complexion, the strength, the oily ingredients, and other attributes of 'ojas,' become exceedingly attenuated.† ‡

The measure of blood of such a person becomes lessened. His fat also decreases. His strength also suffers diminution. His senses become weakened. As the consequence of all this, a discolouration overtakes him.

Hear now its causes and symptoms. ‡

From indulgence of food consisting of alkaline ashes or of sour or saline articles, or food that is exceedingly hot, or that which consists of inharmonious (or hostile ingredients),

From indulgence also in food consisting of beans or the seeds of *Phaseolus radiatus*, or the paste of sesame seeds, or the oil of sesame seeds, ‡

* Gangādhara explains that although the use of (burnt) earth as food excites one or two of the faults or even all the three according to the constitution of the person, yet the disease born of this food is taken as a separate variety because of the necessity that exists of treating it in a separate or distinct method. By only alleviating the fault excited, this variety of the disease is not alleviated.

† Complexion, strength, &c., are all attributes of the 'dhātu' called 'ojas' which has been called 'the blood of blood.' 'Ojas' is the foremost of all the 'dhātus.' In the second line, 'doṣha,' of course, means the faults, and 'dushya' means the 'dhātus.'—T.

From indulgence in sleep during daytime when the food taken has not been digested, or in physical exercise, or in sexual congress,

From improper indulgence in the five acts (*viz.*, the taking of purgatives and the rest), from inharmoniousness of the seasons, from suppression of the urgings of nature, † 7

From also the fact of one's mind being afflicted with lust, or anxiety, or fear, or wrath, or grief,

One's bile becomes exceedingly provoked and takes its seat in the cardiac region. 8

The wind also, exceedingly provoked by the same causes, gains strength and diffuses the bile. The bile, thus diffused, overtakes the ten ducts, and then the entire body. Entering the place between the skin and the flesh, it vitiates the phlegm, the blood, the skin, and the flesh, and causes diverse colours on the skin such as paleness, yellowness, greenness, &c. 9-10

This disease is known by the name of 'Pāṇḍu' (Chlorosis).

Its premonitory indications are,—

Palpitation of the heart, dryness of the system, the absence of perspiration, and a sense of fatigue (without having undergone any exertion). 11

When this disease has been generated, the patient (to whatever cause his disease has been due, that is, whether it is born of excited wind, or excited bile, or excited phlegm, or all the three faults excited simultaneously, or of having eaten burnt earth), manifests the following symptoms, *viz.*, the appearance of a rumbling noise in his ears, the loss or weakness of the digestive fire, general weakness of the body, languor and cheerlessness, disgust for food, sense of fatigue without having undergone any labour, and delusions ; 12

'Çula' pains in all the limbs, fever, asthmatic breathing, heaviness

‡ 'Vidagdhe anne' is connected with all the three acts following it : that is, with indulgence in sleep during the day, with physical exercise, and with sexual congress. Every one of these acts is forbidden when the food last taken has not been digested. Inharmoniousness of the seasons implies the manifestation of the characteristics of spring in summer, or of summer in spring, &c —T.

of the body, disrelish for food, a sense of the body being pressed down, or loaded, or pounded, 13

Swollen eye-balls, greenness of complexion, decay of hair on the body, absence of lustre, wrathfulness of disposition, aversion to cold, sleepiness, expectoration of salivary secretions, taciturnity of speech, 14

A sense of the calves being struck with a club, pains in the waist, the thighs, and the feet, and a sense of lassitude when the patient walks or ascends a flight of stairs :

These are the symptoms of this disease in general. I shall now describe what the symptoms are of the different varieties. 15

Through indulgence in food and practices that are capable of exciting the wind, the latter, becoming provoked, generates the disease called 'Pāndu' (chlorosis) that is difficult of treatment (or cure). The body is overtaken by dryness, and the complexion becomes reddish. 16

The other symptoms are a general langour of the limbs, fever, piercing pains all over the body, shivering, pains in the sides, headache, drying up of the stools, tastelessness of the mouth, dropsical swellings, suppression of urine, and loss of strength. 17

Of a person in whose constitution the bile is predominant, the bile becoming enhanced through such food and drink as have the virtue of provoking it, vitiates the blood and the other 'dhātus,' and generates the disease called 'Pāndu.' 18

The patient becomes yellow, or green, of complexion ; afflicted with fever and burning of the skin, he is overtaken by vomiting, swoons, and thirst ; his stools and urine become yellow. 19

Such a person perspires copiously. He feels a desire for all sorts of cool things. He takes no delight in food. He feels a pungent taste in his mouth. Things that are hot or sour do not agree with him. 20

While the food taken by him is in course of digestion, sour eructations appear, as also burning of the skin, weakness, watery motions, fetid smell, and a vision of darkness. 21

Phlegm, provoked by food and drink that excite it, causes, after the same manner,* Pāndu characterised by phlegm.

The symptoms that present themselves are heaviness of the body, drowsiness, vomiting, a paleness of complexion, 22

Discharge of salivary secretions, horripilation, langour of the limbs, swoons, vertigo, a sense of fatigue, asthmatic breathing, cough idleness (or inability for exertion), disgust for food, suppression of voice and speech ; 23

Paleness of the urine, of the eyes, and of the stools ; a desire for things that are pungent, or dry, or sour ; swellings, and the presence of a saline taste in the mouth.†

These are the symptoms that belong to 'Pāndu' characterised by (excited) phlegm. 24

Of a person who takes all kinds of food (that is, food capable of exciting every one of the faults), all the faults become vitiated and generate that variety of 'Pāndu' which is regarded as born of all the faults.

It is exceedingly difficult of treatment and cure, and its symptoms are the united symptoms of the simple varieties of this disease. 25

Of one who is in the habit of eating earth, one or other of the (three) faults becomes provoked.

Earth that is of an astringent taste provokes the wind ; saline earth provokes the bile ; and earth that is sweet provokes the phlegm. 26

The earth (that is eaten) provokes 'Rasa' and the other 'Dhātus' In consequence of its being dry, it causes the food in the stomach to become dry. Being itself indigestible, it fills the ducts and thereby obstructs them. 27

* That is, by vitiating blood and the other 'dhātus.'—T.

† The Calcutta and the Bombay editions read 'madhurāśyatvam,' meaning 'the presence of a sweet taste in the mouth.'—T.

Destroying then the vigour of the senses, their energy, and their power, as also the 'ojas,' it quickly generates 'Pāndu' which is destructive of strength and complexion. 28

The eye-balls, the cheeks, and the eye-brows swell. The feet, the navel, and the (male) organ of generation also become swollen.

Worms are begotten in the intestines. The patient evacuates stools that are liquid and copious, and that are mixed with blood and phlegm (mucus).* 29

That chlorosis which has become old, and which, in consequence of the time that has passed (since its generation), has caused all the dhātus' to be dry, becomes incurable.

The disease also of the person whose eye-balls, &c., become swollen, and who sees all things as possessed of a yellow hue, is incurable.† 30

That person attacked by chlorosis who frequently evacuates stools that are hard and small in quantity and that are of a green colour and mixed with phlegm (mucus), or

who has become prostrated and cheerless, or whose body is entirely overtaken by a paleness of hue, or

who is afflicted by vomiting, swoons, and thirst, or

that person seized by chlorosis who, from loss of blood, has become white of complexion,

does not live. Thus have been declared the indications of the five varieties of the disease known as chlorosis.‡ 31-32

* The second half of the first line is read differently in the Calcutta and the Bombay editions. The sense, however, remains the same.—T.

† 'Kharibhūtān,' i. e., all the 'dhātus' of the person (in consequence of the age of the disease) become dry. Their oiliness disappears.

'Cuno nā' means the man whose eye-balls, &c., have become swollen.—T.

‡ 'Cwetātidigdāngah' means 'one whose body has been entirely overtaken by whiteness (paleness) of hue.'

'Cwetatvamāpnūāt' is one who has become white (pale) through loss of blood as stated immediately before.—T.

The bile of that person seized by chlorosis who copiously indulges in things that provoke the bile, (becoming exceedingly provoked, burns up the blood and the flesh and generates the disease called 'Kāmalā' (anæmia). 33

In this disease (*viz.*, 'Kāmalā'), the eyes and the skin and the nails and the face become exceedingly yellow.

The stools and the urine become either red or yellow.

The complexion becomes like that of the frog. The organs of sense become (as it were) lost.* 34

One seized by 'Kāmalā' becomes afflicted with a burning sensation of the skin, indigestion, weakness (prostration), langour of the limbs with cheerlessness of mind, and disgust for food.

This disease, called 'Kāmalā' is characterised by predominance of the bile.

This disease is regarded as of two varieties, *viz.*, 1. that which has the 'koshtha' (stomach) for its seat, and 2. that which has the juice, the blood, &c., for its seat. 35

That 'Kāmalā' which, in consequence of its age, dries up the 'dhātus,' is called the 'Kumbha-kāmalā.' It is very difficult of cure.

The stools and urine of a person afflicted with this disease becomes black, or yellow, and swellings appear in all his limbs. 36

Or, his eyes, face, stools, urine, and the matter vomitted, become red.

That person afflicted with this disease who becomes subject to swoons, manifests such symptoms as burning of the skin, disgust for food, thirst, epistaxis, drowsiness, and loss of sense ; 37

The person afflicted with 'Kāmalā' who loses his senses as also his digestive fire, is soon overtaken by death.

I shall now declare what the treatment is of those varieties of this disease which are curable and which are otherwise. 38

* *I. e.*, the organs lose their power, or become exceedingly weakened.—T.

One afflicted with chlorosis should be treated (for the correction, of his faults) with such drugs as are oily and keen and as are possessed of emetic and purgative virtues.

One afflicted with 'Kāmalā' (anæmia) should be treated with purgatives that are bitter in taste and possessed of mild virtues. 39

Unto them whose stomachs have (by these means) been corrected, the physician should give proper regimen, consisting of old 'Çāli' rice, with (old) barley and wheat (flour), mixed with the soup of the seeds of Mudga (*Phaseolus Mungo*) and Aḍhaki' (*Cajanus Indica*) and Masura (*Cicer lens*) and other pulses, as also with the meat-juice of wild animals, both of which are beneficial.

Especial medicines also should be administered that are preſcribable in the particular faults excited. 40-41

Unto persons afflicted with 'Kāmalā' and 'Pāndu,' the *ghee* called 'Kalyānaka,' or 'Panchagavya,' or 'Mahātikta,' should be administered for oilifying them.* 42

DADIMADYA GHRITA.

Take a 'kuḍava' of Dāḍima (*Punica Granatum*, the husk of the fruits being taken), half a 'kuḍava' of Dhānya (coriander seeds), one pala from Chitraka (*Plumbago Zeylanica*), one pala from Çringavera (dry ginger), and an 'ashtamika' (equal to a 'karsha' or two tolas) of the fruits of *Piper longum*. 43

With the paste of these should 32 palas of *ghee* be boiled, adding an 'aḍhaka' (equal to 8 seers, in practice 16 seers are taken) of water.

The *ghee*, thus prepared, is curative of chest-disease, chlorosis, abdominal tumours, piles, enlarged spleen, and ailments born of (excited) wind and phlegm. 44

This *ghee* is a 'Dipana' (capable of enkindling the digestive fire); It is also capable of conquering asthma and cough. It is said to be highly beneficial in that variety of rheumatism in which the patient loses his sense of touch.

* For 'Kalyānaka-Ghrita' see the Lesson on Insanity, *ante*, and for the other two, see the Lesson on 'Kushtha' *ante*, in this Division.—T.

It is beneficial also unto those women whose delivery is attended with great pain.

It also cures the sterility of women (for it causes them to conceive). 45

KATUKADYA GHRITA.

Katurohini (*Picrorrhiza Kurroa*), Musta (the tubers of *Cyperus rotundus*), the two Haridrās (*viz.*, *Curcuma longa* and *Berberis Asiatica*), the seeds of Vatsaka (*Holarrhena antidysenterica*), Patola (the leaves of *Trichosanthes dioica*), Chandana (*Pterocarpus santalinus*), Murvā (*Sansevieria Zeylanica*), Trāyamāna (otherwise called Balā-dumura, *i. e.*, *Ficus heterophylla*), Dūrālabhā (*Hedysarum Alhagi*), the fruits of *Piper longum*, Parppataka (otherwise called Kshetraparppati, *i. e.*, *Oldenlandia Corymbosa*), Bhunimba (*Agathotes Cherayta*), and Devadāru (*Pinus deodara*) ; 46

Take an 'aksha' (equal to 2 tolas) of each of these, and reduce them to paste.

Take also a 'prastha' (equal to 2 seers, but 4 seers are actually taken) of *ghee*.

Boil these in an 'āḍhaka' (equal to 8 seers, in practice 16 seers are taken) of milk. 47

The *ghee* thus prepared cures blood-bile, fever, burning sensation of the skin, dropsical swellings, fistula-in-ano, piles, leucorrhœa with bloody discharges, and malignant boils. 48

PATHYA GHRITA.

In the decoction, measuring a hundred palas, of Pathyā (Chebulic myrobalans), a 'prastha' (equal to two seers, in practice 4 seers are taken) of *ghee* should be boiled with the paste of the stalks of fifty Pathyās (Chebulic myrobalans).

This *ghee* cures 'Pāṇdu' (chlorosis) and abdominal tumours.* 49

* The decoction referred to is prepared by boiling a hundred Chebulic myrobalans in 64 seers of water down to 16 seers. A hundred palas (equal to twelve and half seers) of this decoction is to be taken.—T.

In the decoction, measuring a hundred palas, of Danti (*Baliospermum montanum*) the paste, measuring a seer, of the fruits of Danti (*Baliospermum montanum*) and a 'prastha' of *ghee* (the actual measure taken being two 'prasthas' or four seers) should be boiled.

The *ghee* thus prepared cures enlarged spleen, chlorosis, and dropsical swellings.* 50

DRAKSHA GHRITA.

One 'prastha' of old *ghee* (in practice, 2 'prasthas' or 4 seers are taken) boiled with half a 'prastha' of grapes, conquers 'Kāmalā,' abdominal tumours, chlorosis, gonorrhœa, and abdominal dropsy.† 51

HARIDRA GHRITA.

Ghee obtained from the milk of buffalo, cooked with milk and the paste of Haridrā (*Curcuma longa*), Triphalā (the three myrobalans), Nīmba (*Melia Azadirachta*), Balā (*Sida cordifolia*), and Madhuka (liquorice), is one of the foremost curatives of 'Kāmalā.‡ 52

DARBI GHRITA AND KALIYAKA GHRITA.

One 'prastha' (in practice 2 'prasthas' or 4 seers) of the *ghee* of buffalo-milk is boiled with cow's urine of double the measure (*i. e.*, 8 seers) and the paste of Dārbi (*Berberis Asiatica*) of the measure of 2 'akshas' (or 4 tolas).

One 'prastha' (in practice 2 'prasthas' or 4 seers) of the *ghee* of buffalo-milk is boiled with the decoction, measuring 5 palas (in practice 10 palas are taken) of Dārbi (*Berberis Asiatica*) and the paste (measuring 2 'akshas,' equal to 4 tolas) of Kāliyaka.

The former is prescribable in the former (*i. e.*, in chlorosis); and the latter is highly beneficial in the latter (*i. e.*, in 'Kāmalā').

Treating the patients first with these oily preparations, the

* The decoction is to be prepared after the manner referred to in the previous verse.—T.

† Water, of four times the measure of the *ghee* taken, is added.—T.

‡ The measure of Haridrā and the rest should be one seer, while that of *ghee* should be four seers. The measure of milk should be sixteen seers.—T.

physician, when he understands that they have been sufficiently oiled, should then purge them.* 53-54

The purging should be by administering milk with cow's urine, or with milk alone, frequently.

In the decoction, while it is still warm, of the fruits of Danti (*Baliospermum montanum*), an 'anjali' (equal to 4 palas) of Drākshā (grapes), with an 'anjali' (equal to 4 palas) of the fruits of Kāsmariyya (otherwise called Gāmbhāri, *i. e.*, *Gmelina arborea*), should be thrown; or, the same measure of grapes pounded with the same measure of the fruits of *Gmelina arborea*, should be thrown.

Both these preparations are alleviative of chlorosis.

One afflicted with chlorosis born of (excited) bile, should drink half a pala (equal to 4 tolas) of the pulv of Trivrit (*Convolvulus Turpethum*) mixed with two parts of sugar.† 55-56

One afflicted with chlorosis characterised by predominance of phlegm, should take (as a purgative) Chebulic myrobalans soaked (in cow's urine), with cow's urine; or Chebulic myrobalans soaked in the decoction of Aragbadha (the kernel of the fruits of *Cassia fistula*), or in the expressed juice of the sugarcane, or in that of Vidāri (*Batatus paniculatus*), or in that of Amalaka (the fruits of *Phyllanthus Emblica*).‡ 57

* The decoction, measuring 5 palas, of Dārbi, being mentioned, twice that measure, *i. e.* 10 palas should be taken in practice. Five palas of Dārbi are boiled in 40 palas of water down to 10 palas.

The measure of the paste of Kāliyaka should be 'akshadwaya' (as mentioned in the first line), *i. e.*, 2 akshas or 4 tolas.

'Kāliyaka,' as used here, is difficult to identify. It stands for a variety of aloe, or a kind of yellow fragrant wood, or a variety of sandal wood of dark hue. It stands also for a variety of Dārbi or *Berberis Asiatica*. It is curious that Gangādhara does not explain what is meant by it.—T.

† The decoction of the fruits of Danti is prepared by boiling 4 seers of the fruits in 32 seers of water down to 8 seers. Throwing 4 palas of grapes with 4 palas of the fruits of *Gmelina arborea* into the 8 seers of decoction, the mixture should be boiled down to a fourth of its measure.

The use of the word 'pivet' in connection with the pulv of Trivrit and sugar, implies that the mixed pulv should be dissolved in water.

‡ 'Klinnam' means soaked,—soaked, that is, in cow's urine. The soaked fruits are taken with cow's urine. Those soaked in the decoctions and expressed juices mentioned in the second line, are taken with water. Hence 'pivet.'—T.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1907.

(The right of reproduction is reserved.)

the paste of the three acrids and the leaves of *Ægle marmelos*, dissolved in cold water, should be drunk (as a purgative) as it is alleviative of 'Kāmalā'.

Or, the paste of half a pala (equal to 4 tolas) of the roots of Danti (*Baliospermum montanum*), mixed with treacle of double the measure, should be drunk, dissolved in cold water. 58

One afflicted with 'Kāmalā' should take (as a purgative) the pulp of Trivrit (*Convolvulus Turpethum*) with the decoction of the three myrobalans.

Viçāla (the roots of *Cucumis Colocynthis*), Triphalā (the three myrobalans), Musta (the tubers of *Cyperus rotundus*), Kushtha (*Aplo-taxis auriculata*), Dāru (*Pinus deodara*), and Kalingaka (otherwise called Indrayava, *i. e.*, the seeds of *Holarrhena antidysenterica*):

One 'karsha' (equal to 2 tolas) of each of these is to be taken. To these should be added half a 'karsha' (equal to 1 tola) of Ativishā (*Aconitum heterophyllum*), as also 2 'karshas' (equal to 4 tolas) of Madhurasā (otherwise called Murvā, *i. e.*, *Sansevieria Zeylanica*).

All these, pounded together, and then dissolved in water agreeably hot, and strained through a piece of clean cloth, should be drunk (as a purgative).

After taking this medicine, the patient should lick a little honey.

This medicine cures cough, asthma, fever, burning of the skin, chlorosis, disgust for food, abdominal tumours, retention of urine, urticaria, and blood-bile.

Or, one may take, every morning regularly, for a number of days, the decoction of the three myrobalans, mixed with honey, or that of Guḍuchi (*Tinospora cordifolia*), or that of Dārbi (*Berberis Asiatica*), or that of Nimba (*Melia Azadirachta*), each mixed with honey.

Each of these is curative of 'Kāmalā.'

One afflicted with chlorosis should drink for a fortnight the milk, mixed with the urine, of the cow, or the milk, mixed with the urine, of the buffalo; or, he may drink the decoction of the three myrobalans, mixed with the urine of the cow for a week.

Or, one may drink the sprouts of the Mātulunga tree (*Citrus medica*), burnt in fire, and soaked in cow's urine. The burnt sprouts should be pounded with the urine in which they are extinguished. The liquid should be strained through a piece of clean cloth (before it is drunk). This medicine is curative of chlorosis as also abdominal swellings.

Or, one may drink Swarnakshiri (*Polanasia felina*), Trivrit (*Convolvulus Turpethum*), Çyāmā (*Ichnocarpus frutescens*),* Bhadrādāru (*Pinus deodara*), and dry ginger, reduced to paste by being pounded with an 'anjali' (equal to 4 palas) of cow's urine.

The decoction of the same obtained by boiling them in cow's urine may also be drunk.

Or, milk boiled with these may be drunk.

All these preparations are capable of restoring the faults to their normal course. 59-66

Or, chebulic myrobalans (soaked in cow's urine and) mixed with cow's urine as also with other prescribable drugs, may be taken.

When the chebulic myrobalans thus taken are digested, boiled rice may be taken, mixed with milk or with meat-juice sweetened (by the addition of sugar).† 67

Or, the physician, for alleviation of chlorosis, should cause the patient to drink the pulv of iron macerated for seven nights in cow's urine, and dissolved in milk. 68

NAVAYASA CHURNA.

Tryushana (the three acids), Triphalā (the three myrobalans), Musta (the tubers of *Cyperus rotundus*), Viḍāṅga (*Embelia Ribes*), and Chitraka (the roots of *Plumbago Zeylanica*):

Take equal measure of these nine. Add nine parts of the pulv of iron. Pounding all these together, and mixing the pulv with ghee and honey, one should take it.

* 'Çyāmā' is identified by Gangādhara as Trivrit with dark-coloured roots.—T.

† 'Prayogena' implies 'with the addition of proper ingredients.'

'Kshirena bhunjita' means 'eat with milk,' that is, boiled rice with milk.—T.

This medicine cures chlorosis, diseases of the chest, leucoderma, piles, and anæmia.

This medicine, called 'Navāyasa Churna,' has been declared by Krishnātreya (dark-complexioned scion of Atri's race), 69-70

MANDURA BATAKA.

Treacle, Nāgara (dry ginger), Mandura (iron pyrites), and sesame seeds: take equal measures of all these. Add the pulv of the fruits of *Piper longum*, of twice the measure of the other drugs.

Make boluses of the compound, and administer them to one afflicted with chlorosis.* 71

Triphalā (the three myrobalans), Tryushana (the three acrids), Musta (tubers of *Cyperus rotundus*), Viṅga (*Embelia Ribes*), Chavya (*Piper Chaba*), Chitraka (*Plumbago Zeylanica*), Dārbi (*Berberis Asiatica*), Tvach (the bark of *Cinnamomum Zeylanica*), Mākshika (iron pyrites of the best variety), Granthika (otherwise called Pippali, *i. e.*, the fruits of *Piper longum*), and Devadāru (*Pisus diodora*):

Take two palas of each of these, and reduce each of them, separately, to pulv. Take also pyrites, reduced to pulv, of twice the united measure of the pulvs mentioned above. The pyrites used should be pure and of the complexion of antimony.

Boiling the pyrites in cow's urine of eight times its measure, throw into the vessel the pulvs of the three myrobalans and the rest.

Boluses are then made of the size of the fruits of Udumvara (*Lycium glomerata*).

The measure of a dose should depend on the strength of the digestive fire.

It should be administered with whey.

After the medicine taken has been digested, the patient should eat such food as is easily assimilable.

These are called 'Mandura-Batakā.' Unto those afflicted with chlorosis, these are givers of life. 72-75

* This verse occurs lower down in Gangādhara's edition. There is a difference of reading also. Gangādhara reads 'tinisān' for 'tilāngcān,' 'Tinisā' is (*Dalbergia Oojeinensis Roxb.*)—T.

These alleviate leucoderma and other skin-diseases, indigestion, gonorrhœa, paraplegia, diseases born of (excited) phlegm, piles, anæmia, and enlarged spleen. 76

Three parts of Triphalā (the three myrobalans), three parts of Trikatuka (the three acrids), one part of the roots of Chitraka (*Plumbago Zeylanica*), one part of Viḍanga (*Embelia Ribes*), five parts of Aḥmajatu (otherwise called Çilājatu) the same measure (*i. e.*, five parts) of the dross of silver, five parts of that variety of iron pyrites which is called 'Mākshika' (or Svarna-mākshika), five parts of the pulv of pure iron, and eight parts of sugar : 77-78

All these are pounded into fine pulv. Mixed with honey, the united product is kept in a clean vessel of iron. 79

Boluses should be made of the size of Udumvara (*Ficus glomerata*) The measure of a dose depends upon the strength of the digestive fire. It should be taken day after day.

After the medicine taken has been digested, the patient may eat what food he likes. 80

He should not, however, take Kulattha (the seeds of *Dolichos biflorus*), Kākamāchi (*Solanum nigrum*), and the flesh of the pigeon.

This combination is called 'Yogarāja'. It is equal to nectar in effects. 81

This 'Rasāyana' is the foremost of its kind. It is highly auspicious and is capable of conquering all diseases.

It cures chlorosis, the effects of poison, cough, phthisis, chronic intermittent fever, leucoderma and other skin-diseases, indigestion, gonorrhœa, asthma, hiccup, disgust for food, and especially epilepsy, and anæmia, and diseases of the rectum and the anal canal (such as piles, &c.) 82-83

ÇILAJATU BATAKA.

Eight palas of Çilājatu, macerated for ten, twenty, or thirty days, in the expressed juice of Kutaja (the seeds of *Holarrhena antidy-senterica*), Triphalā (the three myrobalans), Nimba (*Melia Azadirachta*), Patola (the leaves of *Trichosanthes dioica*), Ghana (the tubers of *Cyperus rotundus*), and Nāgara (ginger), with sugar added to it of the same measure, and one pala of each of the following, *viz.*, Tvakkshiri

(bambu manna), Pippali (the fruits of *Piper longum*), Dhātri (the fruits of *Phyllanthus Emblica*), and Katuka (*Picrorrhiza Kurroa*),

and one pala of the fruit and roots of Nidigdrikā (*Solanum Xanthocarpum*), and 1 pala of the three Gandhakas (*viz.*, cardamoms, the bark of *Cinnamomum Zeylanica*, and the leaves of *Cinnamomum Tamala*).

To these should be added 3 palas of honey.

After this, boluses should be made of the measure of an 'aksha' (equal to 2 tolas) each.

Having taken these boluses in a full or an empty stomach, one should drink the juice of pomegranates, or milk, or the meat-juice of fowls, or water, or 'Surā' (wines), or 'āsava' (spirituous liquors).

These boluses cure chlorosis, leucoderma, fever, enlarged spleen, that variety of asthma which is called 'Tamaka', piles, fistula-in-ano, putrefaction of the chest (lungs), vitiation of the semen, of the digestive fire and of the urine, dropsical swellings, effects of poison, abdominal dropsy, cough, leucorrhœa with bloody discharges, blood-bile, consumption or waste, abdominal tumours, and all diseases arising from poisons introduced into the system.*

Besides the above, this medicine cures all varieties of boils and abscesses.

Indeed, it is regarded as a curative of all diseases. It is highly auspicious. 84-89

PUNARNAVA-MANDURA.

Punarnavā (*Boerhavia diffusa*), Trivrit (*Convolvulus Turpethum*), Vyosha (the three acrids), Viḍanga (*Embelia Ribes*), Dāru (*Pinus deodara*), Chitraka (*Plumbago Zeylanica*), Kushtha (*Aplotaxis auriculata*), the two Haridrā's (*Curcuma longa* and *Berberis Asiatica*), Triphalā (the three myrobalans), Danti (*Baliospermum montanum*, syn., *Croton polyandrum*), Chavyā (*Piper Chaba*), Kalingaka (otherwise called Indrayava, *i. e.*, the seeds of *Holarrhena antidysenterica*), Katuka (*Picrorrhiza Kurroa*),† Pippalimula (the roots of *Piper longum*), and Musta (the tubers of *Cyperus rotundus*).

* The reading 'Jwarāmayān' occurs in some texts for 'Garāmayān,'—T.

† For 'Katuka' some texts read 'Pippali'—T.

One pala of each of the above is taken, and pounded into pulv
Add the pulv of iron pyrites of twice the measure.

All these are boiled in two 'ādhakas' (equal to 16 seers, in practice double that quantity is taken).

Boluses are then made of the size of jujubes. Stirring them in whey, they are taken.

These boluses cure chlorosis, enlarged spleen, piles, chronic inter mittent fever, dropsical swellings, 'Grahani-disease,' leucoderma, and intestinal worms.

Thus has Atri's son declared the composition of 'Punarnavā Mandura' which is a highly beneficial medicine. 90-93

Dārbi (*Berberis Asiatica*), Tvach (the bark of *Cinnamomum Zeylanica*), Triphalā (the three myrobalans), Vyosha (the three acrids), Viḍanga (*Embelia Ribes*), and the pulv of iron, mixed with honey and ghee, should be licked by one afflicted with chlorosis or anæmia.*94

Equal measures of the pulv of iron, the pulv of Pathyā (otherwise called Haritaki, *i. e.*, Chebulic myrobalans), and the pulv of Haridrā (*Curcuma longa*), mixed with honey and ghee, should be given to one afflicted with anæmia to be licked by him).

Or, Abhayā (Chebulic myrobalans), pounded into pulv and mixed with treacle and honey, should be given to him for licking. 95

Triphalā (the three myrobalans), the two Haridrā's (*Curcuma longa* and *Berberis Asiatica*), Katurohini (*Picrorrhiza Kurroa*), and the pulv of iron :

All these are pounded together into pulv and mixed with honey and ghee. The compound should be licked by one afflicted with anæmia. It is beneficial in this disease. 96

DHATRYABALEHA.

Two palas of Tugākshiri (bambu manna), one 'prastha' of Nāgara (dry ginger), the same measure of Madhuka (liquorice), of Pippali (*Piper longum*), and of Drākshā (grapes), half a 'Tulā' (equal to 50 palas) of sugar :

* Equal measures are directed to be taken of Dārbi and the rest.—T.

These are pounded into pulv and boiled in one 'drona' (equal to 32 seers, in practice double the quantity is taken) of the expressed juice of Dhātriphala (the fruits of *Phyllanthus Emblica*), till it becomes lickable.

When cooled, one 'prastha' (equal to 4 seers) of honey should be added.

The patient should lick a measure of this that is equal to a pānītila' (3 tolas).

This linctus cures malignant jaundice, chlorosis, and anæmia.

Even this is the composition of 'Dhātryavaleha' as declared by Atri's son. 97-99

MANDURA BATAKA.

Tryushana (the three acrids), Triphalā (the three myrobalans), Chavya (*Piper Chaba*), Chitraka (*Plumbago Zeylanica*), Devadāru (*Pinus deodara*), Viḍanga (*Embelia Ribes*), Musta (the tubers of *Cyperus rotundus*), and Vatsaka (the seeds of *Holarrhena antidysenterica*):

Equal measures of these are taken and pounded into pulv. 100

Add the pulv of iron pyrites, of measure equal to the united measure of the above.

These are boiled in cow's urine of eight times their measure. The boiling should be slow, on a mild fire. When the boiled product becomes cool, boluses should be made, of the measure of 'karsha' each (i. e., 2 tolas). 101

The measure of a dose depends upon the strength of the digestive fire.

This medicine cures enlarged spleen, and chlorosis, as also 'Grāhani-disease,' and piles.

After taking this medicine, one should it is said, drink whey as also the gruel of barley. 102

GANDA-ARISHTA.

Drākshā (grapes), Haridrā (*Curcuma longa*), Manjishthā (*Rubia Manjistā*), Balā-mula (the roots of *Sida cordifolia*), the pulv of iron, Lodhra (*Symplocos racemosa*):

Equal measures of these are taken and pounded into pulv. Add treacle (of four times their united measure, and water of measure equal to four times that of the pulv and treacle together).

The 'arishta' prepared from these is beneficial to one afflicted with chlorosis. 103

Sixteen palas of Vijaka (sediment of Kānji), 20 palas of Triphalā (the three myrobalans), 5 palas of Drākshā (grapes), and 7 palas of Lākshā (lac) :

These are boiled in a 'drona' of water (equal to 32 seers, in practice, double the quantity being taken) down to a fourth of the measure (*i. e.*, 16 seers).

The liquid should be strained through a piece of clean cloth. When cooled, the following are thrown into it, *viz.*, sugar of the measure of a 'tulā' (equal to twelve and a half a seers), one 'prastha' (equal to 2 seers, in practice 4 seers are taken) of honey, and one 'kārshika' (equal to 2 tolas) of the pulv of the following, *viz.*, Vyosha (the three acrids), Byāghranakhi (*Unguis odoratus*), Ushira (the roots of *Andropogon muricatum*), Kramuka (areca nuts), Elubāluka (a red powder obtainable under that name), Madhuka (the flowers of *Bassia latifolia*), and Kushtha (*Aplotaxis auriculata*).

All these should be kept in an earthen vessel that has sucked a sufficient quantity of *ghee*.

This vessel should be kept for ten nights within a heap of barley, if it is summer, or for twenty nights if it is winter.

The 'arishta' thus prepared should be drunk for curing 'Grahani-disease,' chlorosis, piles, dropsical swellings, abdominal tumours, difficulty of micturition, calculi, gonorrhœa, anæmia, and the simultaneous excitement of the three faults.

Even this is the method of preparation of 'Vijakārishta' as declared by him of Atri's race. 104-108

DHATRY ARISHTA.

Taking the expressed juice of two thousand fruits of Dhātri (Emblic myrobalans), the physician should throw into it honey equal to an eighth of the measure ; half a 'kuḍava' (equal to 2 palas) of the pulv of *Piper longum*, and half a 'tulā' (equal to 50 palas) of sugar.

All these should be kept for a fortnight in an earthen jar that has sucked a sufficient measure of *ghee*.

One should take, in proper dose, this 'arishta' every morning.

When it has been digested, one should take food that is beneficial in proper measure.

This 'arishta,' thus taken, conquers anæmia, chlorosis, diseases of the chest, tubercular leprosy, chronic intermittent fever, cough, hiccup, disgust for food, and asthma. 109-111

Water boiled with *Sthirā* (*Hedysarum Gangeticum*) and the rest, is regarded as highly beneficial food and drink unto one afflicted with chlorosis.

Unto one afflicted with anæmia, administer the expressed juice of *Amalaka* (Emblic myrobalans) with raisins soaked in it. 112

Even this is the treatment that has been declared (by *Punarvasu*) for the cure of the disease known by the name of chlorosis.

The physician should, in view of the strength (or weakness) of particular faults, make his selection (from among the medicines declared). 113

In the wind-born variety (of the disease), drugs characterised by predominance of oil are fit for administration.

In the bile-born variety, drugs that are (predominantly) bitter and cooling are fit for administration.

In the phlegm-born variety, drugs that are pungent, dry, and heating, are fit for administration.

In that variety (of the disease) which is born of the simultaneous excitement of all the faults, drugs characterised by a union of the above virtues are fit for administration.* 114

Having ascertained the strength or weakness (of the fault or faults excited), the physician conversant with considerations of

* *Gangādhara* reads 'snehaprāyam,' and explains that 'prāyam' is connected with each set of virtues following. The *Calcutta* and the *Bombay* editions read 'sneha-bhuishtam,' 'Prāya' means 'bhuishta' or 'vahula,' and not 'generally.'—T.

propriety or otherwise should, by correctives possessed of keen virtues, expel from the body the earth that has been eaten (in the case of patients afflicted with chlorosis caused by the eating of earth). 115

After the person's body has been corrected (by the above means), such *ghees* as impart strength should be administered.

Vyosha (the three acids), Vilwa (dried fruits of *Ægle marmelos*, the two Haridrās (*Curcuma longa* and *Berberis Asiatica*), Triphalā (the three myrobalans), the two Punarnavās (*i. e.*, *Boerhavia diffusa* of the white and the red variety), Musta (tubers of *Cyperus rotundus*), the pulv of iron, Pāthā (*Cissampelos hernandifolia*), Viḍanga (*Embelia Ribes*), Devadāru (*Pinus deodara*), Vriḥhikāli (*Tragia involucreta*), Bhārgi (*Siphonanthus Indica*) and Kshāra (the ashes of green barley shoots):

Take equal measures of the above (*i. e.*, Vyosha and the rest) adding 'Kshāra' the measure of which should be equal to the united measure of the former.

Add *ghee*. All these are boiled together.

One afflicted with earth in the stomach should drink this *ghee* in judicious measure.*

Ghee, similarly boiled with Keçara (the flowers of *Mesua ferrea*), liquorice, the fruits of *Piper longum*, Kshāra (the ashes of green shoots of barley), and Sādvala (earth obtained from a place overgrown with green grass of the variety called 'Durvā' or *Panicum Dactylon*), may also be administered (unto one afflicted with chlorosis born of eating earth). 116.118

If one afflicted with chlorosis be incapable of resisting the temptation of eating earth, then, for causing in him an aversion for the

* 'Kshāraistaih samaih' implies that the measure of 'Kshāra' or the ashes of green shoots of barley should be equal to the united measure of Vyosha and the rest. Gangādhara takes it as implying that the measure should be equal to that of each of the drugs named before.

According to him, the measure of 'Vyosha' and the rest, including 'kshāra,' should be 1 seer; that of *ghee* should be 4 seers; and that of the water (to be added) should be 16 seers. These should be boiled down to 4 seers.—T.

substance, earth macerated in the decoction of Viḍanga (*Embelia Ribes*), or that of Elā (seeds of *Elettaria cardamomum*), or that of Ativishā (*Aconitum heterophyllum*), or that of the leaves of Nimba (*Melia Azadirachta*), or that of Pāthā (*Cissampelos hernandifolia*), or that of Vārtāka (*Solanum Melongena*), or that of Katurōhini (*Picrorrhiza Kurroa*), or that of the seeds of Kutaja (*Holarrhena antidysenterica*), or that of Murvā (*Sansviera Zeylanica*) may be given in as large a measure as he may desire. All these decoctions are alleviative of the faults of earth.

For those afflicted with chlorosis born of eating earth, the physician should select that particular decoction which would alleviate the particular fault or faults that may have been excited.

That particular course of treatment should, it is said, be adopted which is suited to the particular cause that has produced the disease.* 119-121

That person afflicted with anæmia who evacuates stools resembling sesame paste, should be known to have his ducts obstructed by phlegm.

This disease should be conquered by the aid of drugs that are alleviative of (excited) phlegm and bile. 122

The wind, mixing with the phlegm, in consequence of indulgence in food and drink that are dry and cold or heavy or sweet, or in consequence of physical exercises, or the suppression of the urgings of nature, becomes strong and expels the bile from its own place.† 123.

The person's eyes, urine, and skin become yellow. His stools also become white. Flatulence comes in with rumbling noise in the stomach and intestines. A sensation of heaviness is felt in the chest.

* If the object be only to excite the aversion of the person to earth, the most ordinary means may accomplish this. Earth may, for example, be mixed with some thing that is of fetid smell, or that is of repulsive taste. What is stated here, however, is that such drugs should be mixed with the earth given to the person as neutralise its faults, so that by continuing to take earth he may not aggravate his disease. The creation of a feeling of repulsion is, no doubt, the object, but it should be brought about gradually and not all at once violently.—T.

† 'Sanmurchita' implies 'mixing or uniting for acquiring force.'—T.

Weakness, a weak digestive fire, pains in the flanks, hiccup, asthmatic breathing,* disgust for food, and fever, gradually make their appearance, when bile takes possession of the ducts. 124-125

Such a person should be fed with boiled rice, and the soup of the flesh of peacocks, francoline partridges, fowl (cocks and hens), mixed with dry, sour, and pungent juices, or with the soup of dry radishes and the seeds of Kulatttha (*Dolichos biflorus*). 126

Or, he may be given the expressed juice of 'Mātulanga' (*Citrus Medica*), with honey and the pulv of the fruits of *Piper longum* and of black pepper, and of dry ginger.

In consequence of this treatment the bile of the person returns to its own place. 127

Till the alleviation of the (provoked) bile, and till also the alleviation of the (provoked) wind, treatment with things that are pungent, keen, saline, and sour, should be continued. 128

When the bile (by the course of treatment explained above) has returned to its own place, and when the stools once more take the colour of the bile (*i. e.*, change their whiteness into yellowness), then for the person that has thus been freed from these supervening symptoms, the ordinances laid down before for anæmia should apply. 129

When of a person afflicted with chlorosis the complexion becomes green, or dark, or yellow, when his strength and energy suffer diminution, when drowsiness, and weakness of the digestive fire, mild fever, loss of pleasure in women, langour of the limbs, asthmatic breathing, thirst, disgust for food, and vertigo and swoons appear, then the disease should be known as 'Halimaka' or malignant jaundice, born of (provoked) wind and bile. 130-131

One afflicted with malignant jaundice should drink the ghee of buffalo milk, boiled with the expressed juice of Guḍuchi (*Tinospora corifolia*), and (cow's) milk.

Thus oilified, he should then take the pulv of Trivrit (*Convolvulus Trivertum*), mixed with the expressed juice of Amalaka the fruits of *Emblicanthus Emblica*. 132

* Gangādhara reads 'Kāṣa' and not 'Çwāsa.'—T

When the patient has been purged (by the drugs mentioned above), he should take such things as are predominantly sweet inasmuch as these are alleviative of bile and wind.

He should take the linctus of grapes as explained before, as also *ghees* mixed with honey. 133

Milky enemata of the variety called 'Yāpana' (explained in the Division called Siddhi), should be administered, as also enemata that is oily.

For increasing the strength of his digestive fire he should drink, with discretion, such 'arishtas' as those of Drākshā (grapes), &c. 134

The following also may be administered, agreeably to the fault or faults excited, and agreeably to the strength (or weakness) of the patient, *viz.*, that linctus of Abhayā (Chebulic myrobalans) which has been explained in the Lesson on Cough, as also the pulv of Pippali (fruits of *Piper longum*), liquorice, Balā (*Sida cordifolia*), dissolved in milk. 135

(Here are two verses containing a summary).

The 'Hetu' (causes), 'Lakshana' (symptoms), and 'Bhesaja' (medicines) of the five varieties of Pāndu (chlorosis) have been set forth. The two varieties of 'Kāmalā' (anæmia) have also been spoken of, as also their curability and incurability. That variety also of chlorosis and anæmia, which is called 'Halimaka' and which is a dreadful disease, has also been discussed. The symptoms of this disease, as also its treatment, has been spoken of in brief. 136-137

Thus ends Lesson XVI, called 'Pāndu,' in the Division named (Treatment) of the treatise of Agniveṇa as revised by Charaka.

LESSON XVII.

THE TREATMENT OF HICCUP AND ASTHMA

We shall now expound the treatment of Hiccup and Asthma.

Thus said the illustrious one of Atri's race. ¹

Agniveṣa possessed of great intelligence, joining his hands, asked that foremost of ascetics, *viz.*, him of Atri's race, who was well conversant with all truths Vedic and profane, for the resolution of his doubts. ²

Thou hast, O illustrious one, said that the diverse diseases which afflict human beings are of two kinds; that they are born of the three faults; and that those three faults are provoked by three causes. I now ask thee, which amongst them are unconquerable.* ³

Hearing these words of Agniveṣa, that foremost of all intelligent persons, (*viz.*, Punarvasu), being highly gratified, said these words fraught with the certainty of truth. ⁴

Without doubt, there are many diseases which are destructive of life, but there are no diseases which destroy life so soon as hiccup and asthma. ⁵

Of one afflicted with even other diseases, hiccup and asthma, fraught with great pain, arise at the end. ⁶

These two diseases are characterised by (provoked) phlegm and wind. They arise from the place where bile is located. They dry up the 'dhātus' beginning with 'Rasa' (juice) which have their seat in the heart. ⁷

Hence, both these diseases are regarded as equally incurable.

* Diseases are of two kinds; in respect of their origin they may be either 'Saumya' or 'Agneya'; or in respect of their seats they may be physical or mental; or, in respect of the character of the causes that produce them, they may be Constitutional or Accidental.

They are born of the three faults, *viz.*, wind, bile, and phlegm; that is, of one, or of two of these, or of all the three. The causes that provoke them are also three, *viz.*, 1. contact with such objects of sense as are unassimilable or unsuitable, or hostile *i. e.* fault of judgment, and 3. Parināma, *i. e.*, time, in the sense of both the season and age or years.—T

If treated wrongly, these become as provoked as snakes of violent poison when struck. 8

In the Lesson on Diseases in Brief (called Ashtodariya in the Division called Sutrasthāna), each of these diseases has been declared to be of five varieties.

Hear now what their originating causes are as also their symptoms and the medicines that are prescribable. 9

By dust, by smoke, and by wind (entering the mouth and the nostrils), through residence (or stay) in cold places, and indulgence in (cold) water, through (undue) indulgence in physical exercises and sexual congress, through walking long distances, as also through indulgence in food that is dry and that consists of hostile ingredients, through vitiation (in the stomach) of the juice of the food that is taken, through suppression of urine, through dryness (of the body), and through excess of abstinence from oily food and drink, through weakness, through wounds inflicted on vital parts of the body, exposure to pairs opposites (such as heat and cold, hardness and softness of beds and clothes, fasts and excessive indulgence in food and drink, &c.), excessive administration of purgatives and other correctives, from diarrhœa, fever, vomiting, catarrh in the nose, wounds, and waste (of 'dhātus'), from blood-bile, flatulence of the stomach, cholera, and tympanites, from chlorosis, and from poison introduced into the system, these diseases (*viz.*, hiccup and asthma) spring up.

From also the following causes, *viz.*, indulgence in beans, in seeds of Māsha (*Phaseolus radiatus*), sesame paste, or sesame oil, from indulgence in cakes (of boiled rice), the esculent roots of different varieties of *Nymphæa lotus*, food that causes flatulence or burning sensation (of the chest or the whole body), or that is heavy, the meat of aquatic animals or animals that live in marshy regions, curds, and raw milk ;

From indulgence in food that owing to its emollient qualities retains the secretions and causes heaviness of the body, or food that increases the phlegm,

From wounds on the throat and the chest, and from constipation of the bowels and stoppage of urine (or difficulty of micturition), the two diseases mentioned (*viz.*, hiccup and asthma) spring 10-15

The wind from the causes mentioned above, entering the ducts that bear the vital breath called Prāna, becomes provoked. Repairing to the chest, it then causes the phlegm to rise upward, and produces hiccup and asthma, each of which is of five varieties. These diseases are terrible and bring on the destruction of life.

Listen, I shall now state the incubatory symptoms of both these diseases. 16-17

Heaviness of the throat as also of the chest, the presence of an astringent taste in the mouth, and a rumbling noise in the intestines—these are the incubatory symptoms of Hiccup. 18

Stoppage of urine, pains in the flanks, sense of oppression on the chest, abnormal course of the vital breath called Prāna,—these are the incubatory symptoms of Asthma. 19

The wind, uniting with the phlegm, obstructs the ducts that bear the 'prāna,' water, as also food, and produces hiccup.

Listen now to the symptoms, laid down separately, of the several varieties of hiccup. 20

MAHA-HIKKA.

Of one whose flesh, strength, vital breath, and energy, have become weakened (through disease or other causes), the wind, with the phlegm, suddenly seizing the throat, causes violent and continuous hiccup accompanied with loud noise.

This hiccup may be single, or double, or treble in respect of the sound uttered.

Obstructing the ducts of the vital breath, the vital parts of the body (such of the heart, &c.), as also the heat of the body, the wind with the phlegm takes away consciousness, and generates stupefaction of the entire body. 21-22

The patient loses his memory. His eyes become laved with tears. The eye-brows fall away from the forehead and become immovable. His speech becomes indistinct and delirious.

The ducts through which food and drink pass become obstructed. The hiccup never stops for even a short while. 23-24

Such hiccup is loud-sounding ; its violence, energy, and strength are great. It is called 'Mahā-hikkā' the most violent hiccup).

It is regarded as destructive of life within a short time of its appearance. 25

GAMBHIRA-HIKKA.

That person who, having become emaciated, and exceedingly cheerless of mind, gets a violent hiccup, whose chest has become very weak, and who with difficulty hiccups with deep sound, 26

who yawns frequently and contracts and extends his limbs, who swells both his flanks (by filling his chest with air when possible), coos (like a dove or pigeon), who is overtaken by stupefaction of the body, and who is greatly afflicted by the disease, whose hiccup arises from the region of the navel or of the 'pakkāçaya' (i. e., that part of the stomach where digestion goes on), whose hiccup agitates (convulses) the whole body and bends it at times, and causes great suffering, and escapes with difficulty (the passage being obstructed), and whose strength and consciousness are gone, is said to be afflicted with the hiccup called 'Gambhirā.' It is regarded as destructive of life.* 27-29

VYAPETA-HIKKA OR YAMIKA-HIKKA.

That hiccup which arises after one has taken the four kinds of food (*viz.*, that which is chewed, swallowed, licked, and drunk), and which gains strength after digestion takes place of the food taken, which appears with delirium, vomiting, diarrhoea, thirst, and unconsciousness, which afflicts one who yawns, whose eyes are laved with tears, whose face is dry, who has become bent, 30-31

whose stomach has become flatulent and produces a rumbling noise,

that hiccup which rises from the region of the shoulders and which is not continuous, is called 'Vyapeta.'

This variety also is destructive of life. 32

* It is very difficult to render such passages, retaining the grammatical construction of the original. I have reproduced the sense of many of the expressions, without endeavouring to reproduce the genitive forms.—T.

KSHUDRA-HIKKA

When a small measure of wind, stirred by physical exercise, arises from the stomach and overtakes the throat, it generates a mild variety of hiccup. 33

This hiccup is not productive of much pain. It does obstruct (oppress) the chest, the head, and the vital parts of the body.

Neither does it exist, overwhelming the breath or the food and the drink bearing ducts. 34

This hiccup increases in consequence of physical exertion.

As soon as one eats some food (or takes some drink), it decreases in strength (and disappears).

That from which it first arises is, again, the cause of its stoppage (or disappearance). 35

This hiccup has for its seat the chest, the shoulders, the throat, and the palate.

This variety is mild. It is called 'Kshudra-hikkā' and is easily curable. 36

ANNAJA-HIKKA.

Afflicted by excess of food and drink, or by spirits that cause excessive intoxication, the wind suddenly rises from the stomach and takes an upward course. 37

Then, through indulgence in excessive wrath, or loud speech, or loud laughter or walking long distances, or bearing heavy weights the wind in the stomach, already afflicted by excessive food and drink, cuts the ducts in the chest and generates hiccup born of food and drink.

Sometimes, this wind, without vitiation by food and drink, causes sneezing and begins to escape as hiccup. 38-39

This hiccup does not obstruct or oppress any vital part of the body. Nor does it obstruct any of the organs of sense.

Verily, this hiccup, that is born of food (and drink) becomes alleviated when the person eats and drinks. 40

The hiccup of one in whom the faults (wind, bile, and phlegm) have become accumulated in excess, of also one who has become emaciated in consequence of abstention from food and drink (through disgust), also of one who has been emaciated by disease, of one who is aged, of one who indulges in excess in sexual congress, soon destroys life.

That hiccup also which is called 'Yamikā' (Vyapetā) and which is accompanied by delirium, excessive pain, swoons (unconsciousness), and thirst, (is destructive of life). 41-42

The hiccup, called 'Yamikā,' of a person whose strength remains undiminished, who has not become cheerless, whose 'dhātus' have not undergone waste, and whose organs of sense also have not been weakened, is curable.

When the conditions are otherwise, it destroys life. 43

MAHA-ÇWASA.

When the wind, accompanied by the phlegm, obstructing the ducts (in general), courses through every part of the body, being itself obstructed (by the phlegm), it generates asthma (difficulty of breathing).44

That person whose wind takes an upward course and who in great affliction incessantly breathes with a loud noise like an infuriate bull chained (to a post, or confined within a small inclosure), whose knowledge and consciousness has been suspended, whose eyes roll and have lost their natural aspect, whose face also presents an unnatural appearance, whose stools and urine have become constipated, whose voice has become weak, who has become exceedingly cheerless and whose breathing may be heard from a distance, is said to be afflicted by 'Mahāçwāsa' (violent asthma).

Such a person is soon carried off. 45-47

URDDHA-ÇWASA.

That person who inhales breath for a long while without being able to exhale it adequately, whose mouth and ducts are covered with phlegm, who is afflicted by the wind in a provoked state : 48

Whose gaze is directed upwards, or who, with rolling eyes, looks in all directions, or who, being afflicted with pains, becomes subject to swoons, whose mouth becomes dry, who is dissatisfied with every thing, is said to be afflicted with 'Urddhaçwāsa.' 49

When this 'Urddhaçwāsa' becomes so aggravated that the downward breath becomes (almost) stopped, and the person becomes subject to swoons and sees darkness (when he is conscious), it destroys life. 50

CCHINNA-ÇWASA.

That person who, in excess of affliction, breathes with irregularity (*i. e.*, without equal intervals of time between the acts of inhalation or exhalation), or, who, afflicted with pain or tortured by agony in the vital parts of the body, can scarcely breathe, 51

or who, afflicted by epistaxis or by excessive perspiration or by swoons, or by a burning sensation in the pelvis, or who with rolling eyes, excessively weakened, breathing hard, and with blood-shot eyes, 52

and troubled mind and mouth dried up and discoloured complexion, and uttering delirious sayings, is said to have that variety of asthma which is called "Cchinna."

Such a person casts off the life-breaths soon. 53

TAMAKA-ÇWASA.

When the wind, falling away from its normal course, getting into the ducts (that bear the life-breaths), seizing the throat and the head, and exciting the phlegm, causes an inflammation of the schneiderian membrane, and generates, in consequence of its path being obstructed, the sound known as 'Ghurghura', it originates a variety of asthma of exceeding violence, that greatly afflicts the life-breaths. 54-55

The person becomes greatly afflicted, and coughs with violence, and becomes incapable of exertion.

While coughing, he repeatedly swoons. 56

Until the phlegmonous matter is expelled, he suffers great pain. It is only when the phlegmonous matter is expelled that he feels ease for a moment. 57

His throat tickles ; he speaks with great difficulty ; he gets no sleep ; he is obliged to lie down, afflicted all the while with hard breathing. 58

As he lies down, the wind oppresses his sides. When seated, he gets a little ease. He feels pleasure in things that are warm. 59

His eyes are turned upwards ; the forehead becomes covered with perspiration ; he is in great agony ; his mouth becomes dry ; he breathes hard incessantly ; and his body is frequently rocked (like that of one who rides on elephant). 60

This disease becomes aggravated by clouds, water, east-wind and all such articles (of food and drink) as generate phlegm.

This variety of asthma, 'Tamaka,' is suppressible (by treatment).

It is also curable if treatment is commenced when it has newly manifested itself. 61

PRATAMAKA AND SANTAMAKA ÇWASA.

The 'Tamaka-Çwāsa' of one who has fever and swoons, should be known as 'Pratamaka.'

The 'Tamaka-Çwāsa' which is born of flatulence of the stomach or of dust in the nostrils, or of indigestion, or of eating before the food last taken has been digested, or of suppression of the urgings of nature,

and which becomes aggravated during the hours of darkness, which becomes alleviated by cold, and which makes the patient feel as if he is sinking in the dark pit without bottom, is called 'Santāmaka.* 62-63

* 'Klinna' is explained by Gangādhara as equivalent to 'bhuktam' or eaten. What is implied is 'eating before the food last taken has been digested.'

'Kāyanirodha' is explained by the same commentator as equivalent to 'Kāyāgninirodha', i. e., the suppression of the digestive fire. This is not right. It cannot come after 'Ajirna' and 'Klinna,' both of which have the effect of suppressing the digestive fire. Some vernacular translators take it as implying the injudicious suppression of the vital breaths by a person who is a neophyte in *yoga* practices.—T.

Through food and drink that are dry (*i. e.*, not oily), as also through injudicious physical exercise, the mild wind in the stomach, going upwards, begets that variety of 'Çwāsa' which is called 'Kshudra.*'

This 'Çwāsa' does not painfully obstruct any of the limbs. 64

It does not destroy the functions of any of the limbs of the body Nor does it prove so painful as the other varieties.

It does not obstruct the usual course of food and drink.† 65

It does not produce any kind of pain in any of the senses; nor does it produce any other (supervening) disease.

This variety of asthma is curable when the person affected has strength (*i. e.*, has not been rendered weak).

As regards all the varieties of asthma (mentioned above). They are curable when their indications are not fully manifested (*i. e.*, when treatment is begun in their incubatory state). 66

Thus have the different varieties of asthma, as also those of hiccup, been declared, with their (respective) symptoms.

Those amongst the varieties mentioned which are destructive of life should be avoided (*i. e.*, should not be taken up for treatment) since these always manifest themselves with violence and quickly terminate life.‡ 67

As regards those which are curable or suppressible, the physician should commence to treat them, without delay, by the aid of proper medicines; for if neglected, they destroy life quickly like fire consuming a house made of dry materials. 68

* 'Kshudra-vāta' is mild wind, *i. e.*, the wind which has not been provoked into intensity.—T.

† The language, instead of being terse, is evidently pleonastic. 'Duhkhena angaprabā dhakah' is the same as 'Hinasti na cha gātrāni.'

What is meant, again, by 'Uchitām gatim' of 'bhojanapānānām' is this: food and drink become transformed, in the first instance, into 'Rasa' or juice. This juice becomes blood, &c. These operations are no way affected by this variety of asthma.—T.

‡ The language is certainly pleonastic.—T.

Listen now to the treatment, as propounded by the Rishis, of both asthma and hiccup, which is verily the same in consequence of the sameness of their originating cause, the localities affected, and the places in which they first arise.* 69

One afflicted with hiccup or asthma should at first be treated with oilifying drugs.

(When sufficiently oiled by this means) his body should then be rubbed with oils mixed with salts, and he should be treated with those varieties of 'sweda' (fomentation for inducing perspiration) which are known by the names of 'Nādi,' 'Prastara,' and 'Sankāra.† 70

By these operations, the thickened phlegm (of the person afflicted with hiccup or asthma) in the ducts becomes dissolved, all the outlets become softened, and the wind becomes restored to its normal course.‡ 71

Even as the snow in mountain valleys, heated by the rays of the sun, melts and escapes out (in a liquefied state),

the thickened phlegm (in the body of the person afflicted with hiccup or asthma), heated by the operations of 'sweda', melts and escapes out. 72

Having ascertained that the person has been sufficiently fomented (for inducing perspiration), the physician should give him oily food to eat with the meat-juice of pork and fish, and a copious measure of curds. 73

Then when the phlegm is increased in quantity through such diet, the physician should administer emetics unto him, consisting of the fruits of Pippali (*Piper longum*) and 'Saindhava' salt, mixed with honey, and other drugs that are not hostile to the wind.§ 74

* 'Kārana' indicates the originating cause or causes, such as indulgence in forbidden practices; 'Sthāna' implies the localities affected; and 'Mula' (literally, root) implies 'Udbhava sthāna prāthamika,' that is, the place where these diseases first arise.—T.

† Vide 'Sutrasthāna', Lesson IV, called 'Sweda'.—T.

‡ 'Khāni', which is explained as 'Randhrāni', means the outlets, such as the nostrils, &c. These become softened or yielding, and hence afford passage for the liquefied phlegm to escape.—T.

§ 'Vātāvirodhi jat', i. e., as do not provoke the wind, or are hostile to it.—T.

When (by means of emetics) the vitiated phlegm has been expelled from the body, the person feels ease, since, the ducts being all cleared, the wind courses without obstruction of any kind. 75

If (after the above treatment), any remnant of the fault (phlegm) still adheres to the ducts, the physician possessed of intelligence should then expel it by means of fumigation. 76

Turmeric, barley, the fruits of Eranda (*Ricinus communis*), Lac, galena, Devadāru (*Pinus deodara*), Ala (yellow orpiment) and Māngsi (*i. e.*, Jatāmāngsi or *Nardostachys Jatamansi*),—these are pounded into a paste and sticks are made of the paste.

Soaking these sticks (when dry) in *ghee*, their smoke should be inhaled ; or the smoke should be inhaled of the paste of barley alone (made into sticks) soaked in *ghee*. 77

Or, the person may drink the smoke of Madhuchchista (wax) Swarjjarasa (the exudation of *Shorea robusta*), and *ghee*, cooked within two earthen vessels one placed upon another with the joining line luted with clay.

Or, he may drink the smoke of the horns, the hair, and the entrails of a cow (similarly made). ‡ 78

Or, the smoke may be drunk of a dry pipe or tube of Çyamaka (*Bignonia Indica*), or of Varddhamāna (otherwise called Eranda, *i. e.*, *Ricinus Communis*), or of Kuça (*Poa cynosuroides*), or of a stick, dried, of the paste of Padmakāshtha, *i. e.*, a fragrant wood of that name, Guggula (the exudation of *Balsamodendron Mukul*), and Lodhra (*Symplocos racemosa*), or of a stick, dried, of the paste of

‡ The commentators explain that two concave earthen vessels are taken. The wax and other articles are placed in one of these vessels. The other vessel is then placed over the first, with the concave side down, so that the two vessels make a hollow sphere ; the joining line is luted with clay. Living coals are heaped upon the vessels. A hole is made in the upper one, into which is inserted a hollow tube. The action of the fire causes smoke within the vessels. This smoke is borne upwards through the hollow tube, and is inhaled by the patient.

As regards the horns, &c., of the cow, smoke is caused by a similar process and is inhaled similarly.—T.

Çalwaki (*Boswellia serrata*, syn. *Bosweelia Thurifera*). The pipes and the sticks should be laved with *ghee* before they are set on fire for producing smoke. 79

Hiccup and asthma accompanied by such supervening ailments as weakness of voice, diarrhœa, blood-bile, and burning sensation of the skin, should be treated with sweets, oily drugs, and drugs that are cooling. 80

'Sweda' (fomentation of the varieties called 'Nādi,' 'Prastara,' and 'Sankara') should not be applied to persons afflicted with hiccup or asthma, when they happen to be afflicted with excited bile, or burning sensation of the skin, or when they have excessive hemorrhagic discharges, or excessive perspiration, or weakened 'dhātus' or weakened strength, or when their constitutions have been exceedingly dried up, or when they happen to be females who have conceived, or when the bile predominates in their constitutions. 81

If 'Sweda' is at all to be applied to such persons, their throat and chest are the parts where it should be applied for a little space of time, with oily substances mixed with small gravels, heated a little, or with poultices and plasters of mild virtues, heated a little.* 82

Tila (sesame seeds), Umā (linseeds), Māsha (the seeds of *Phaseolus radiatus*), and Godhuma (wheat), reduced to powder, and mixed with such oils as are alleviative of the wind, should be used to make the 'Utkārikā' (poultice) adverted to above. It should be mixed also with sour juices ; or, with milk, such 'Utkārikā' only being beneficial. 83

As regards the class of persons mentioned in verse 81 above, if they happen to have acute fever and mucus in the stomach, 'Sweda' of the dry kind (*i. e.*, with dry articles) may be given. They should also observe fasts.

* Those forms of 'Sweda' which are known by the names of 'Nādi,' 'Prastara,' and 'Sankara,' are unsuitable to persons of this description. It is only 'Snehaseka', that is, fomentation with oily substances, that is allowed. Such substances are mixed with small grains of gravel.

The composition of the 'Utkārikā' or poultice to be used is explained in the next verses.—T.

Considering also the strength or otherwise of the persons, they may be made to vomit by administering to them salt water. 84 ‡

If the physician sees that the wind is provoked by excessive administration of emetics, &c., he should then alleviate the provoked wind by giving the person such meat-juices, &c., as are alleviative of the wind. The juices should be neither very hot nor very cold. He should also prescribe, for the same purpose, oils for rubbing the body with.* 85

In flatulence of the stomach and noise in the intestines (of one afflicted with hiccup or asthma), boiled rice should be given with the expressed juice of Mātulunga (*Citrus medica*), Amlavetasa (*Rumex vesicarius*), assafœtida, Pīlu (*Salvadora Indica*), and 'Vit' salt, for such diet is capable of restoring the wind to its normal course. 86

Persons afflicted with hiccup or asthma are of two kinds, 1. strong and 2. weak.

They may be divided in another way into two classes, viz., 1. those in whom the phlegm is predominant, and 2. those whose constitutions are dry and in whom the wind is predominant. 87

As regards those in whom the phlegm predominates and who are strong, the administration of emetics and purgatives is prescribable. After this, proper diet should be given, and they should be made to inhale (the) smoke (of proper drugs) and lick (such) linctuses (as may be proper) for alleviating the phlegm. 88

If the patient happens to have the wind predominating in his constitution, or if he happens to be weak, or old, or young in years, he should be treated with medicines called 'Çamana,' i. e., such oils and soups and meat-juices as are alleviative of the wind.† 89

As regards those whose phlegm does not show signs of coming out (that is, whose phlegm becomes adhèrent), as also those to whom 'Sweda' has not been applied (followed by the administration of oils), and those that are weak, emetics and purgatives should not be administered, since by administering these, the wind is given an oppor

* 'Atiyoga' is excess of correlation. Here it refers, as Gangādhara explains, to the excessive administration of emetics.—T.

† 'Çamanas' are medicines that cool and oilify the system.* They are also called 'Sam çamanas'. Vide Lesson on *Tarpana* in *Sutrashana*. It should be remarked that the classifications made in verse 86 are not followed logically in 89.—T.

tunity to show its force. It then dries up the vital parts and speedily destroys the life-breaths.* 90

Those that are strong, that are of copious phlegm, and that have undergone the process of 'Sweda', should first be treated with the meat-juice of animals that live in the water or in marshy regions, and after this should correctives (emetics and purgatives, &c.) be administered unto them.

As regards others (*i. e.*, those that are weak, that are of copious wind, that are old, or of tender years), the physician should treat with medicines (and regimen that are nutritive. 91

Peacocks, francoline partridges, fowl (hens), and the rest, as also animals and birds of the wilderness,—these boiled in the decoction of the group of the ten roots, or in the decoction of the seeds of 'Kulattha' (*Dolichos biflorus*), are beneficial (as nutritive regimen).† 92

Nidigdrikā (otherwise called Katakāri, *i. e.*, *Solanum Xanthocarpum*), the kernel of Vilwa (*Ægle marmelos*, raw fruits of which are taken), Karkata (otherwise called Karkataçringi, *i. e.*, *Rhus succedanea*), Durālabhā (*Hedysarum Alhagi*), Trikantaka (otherwise called Gokshura, *i. e.*, *Tribulus lanuginosus*), Guḍuchi (*Tinospora cordifolia*) the seeds of Kulattha (*Dolichos biflorus*), and the roots of Chitraka, (*Plumbago Zeylanica*).

These should be boiled in water for their decoction which should be strained through a piece of clean cloth.

To the decoction, thus strained, should be thrown the pulvs of Pippali (*Piper longum*), Nāgara (dry ginger), and salt. The compound should then be fried in ghee.

Thus prepared, the decoction is beneficial to take with meals.‡ 93-94

* The sense seems to be this : emetics and purgatives are not to be administered to those whose phlegm is adherent, who have not undergone the processes of 'Sweda', and who are weak.—T.

† Meat-juice prepared from the flesh of these birds and animals, are nutritive. These are prescribable for the classes of persons mentioned in the second para of verse 91 above.—T.

‡ This decoction is another nutritive regimen prescribable for the classes of persons mentioned in the last portion of verse 91 above. The commentators explain that seven of

Rāsnā (*Vanda Roxburghii*), Balā (*Sida cordifolia*), the group of the smaller five roots (*i. e.*, the roots of Çālpārnī or *Hedysarum Gangeticum*, Prīsnīpārnī or *Doodia logopodioides*, Vrihati or *Solanum Indica*, and Kantakāri or *Solanum Xanthocarpum*, and Gokshura or *Tribulus lanuginosus*), the seeds of Mudga (*Phaseolus Mungo*), and the roots of Chitraka (*Plumbago Zeylanica*):

These (with the exception of the seeds of Mudga) should be boiled in water. In the decoction thus obtained the soup (of the seeds of Mudga) should be cooked as before (*i. e.*, the same pulvs as those mentioned in the previous verse should be added and the compound should also be fried in *ghee*). 95

The leaves of Mātulunga (*Citrus medica*), the leaves of Nimba (*Melia Azadirachta*), and also those of Kulaka (otherwise called Patola, *i. e.*, *Trichosanthes dioica*), the seeds of Mudga (*Phaseolus Mungo*), and Vyosha (the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), should be boiled together and a 'Kshāra-yusha' should be prepared. 96

To the decoction of the drugs mentioned above the following should be added, *viz.*, 'Kshāra' (the ashes of green barley shoots), 'Saindhava' salt, the seeds of Çigru (*Moringa pterygosperma*), and black pepper.

The 'Yusha' (soup), prepared with judicious measures of the above ingredients, conquers hiccup and asthma. 97

The soups of Mudga (seeds of *Phaseolus Mungo*) and the rest, cooked in the decoction of the leaves of Kāsamarḍḍa (*Cassia Sophora*) or in that of the leaves of Çobhānjana (*Moringa pterygosperma*), or in that of dried radishes, are capable of alleviating hiccup and asthma. 98

The soups of Mudga (seeds of *Phaseolus Mungo*), and the rest, with the fruits of Vārtāku (*Solanum Melongena*), and curds and the pulvs of Vyosha (the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), fried in *ghee*, are beneficial in hiccup and asthma.

these are boiled together, and that the seeds of Kulattha are boiled separately. The two decoctions are mixed together, and the pulvs are added, and the compounded product is fried in *ghee*.—T.

Old 'Çali' rice, 'Shashthika' rice, wheat, and barley, (boiled), are beneficial to persons afflicted with hiccup and asthma. 99

Gruel of barley, boiled with assafœtida, 'Sauvarchala' salt, the seeds of Ajāji (*Nigella sativa*), 'Vit' salt, Pushkara (a kind of root which not being available, the roots of *Aplotaxis auriculata* are used as a substitute), and the roots of Chitraka (*Plumbago Zeylanica*), or, with Karkataçringi (*Rhus succedanea*),

is beneficial for persons afflicted with hiccup and asthma.* 100

One should drink gruel of barley, duly boiled with the ten roots, Çati (*Curcuma Zerumbet*), Rāsnā (*Vanda Roxburghii*), Pippali (the fruits of *Piper longum*), Vilwa (fruits of *Ægle marmelos*), 'Pushkara,' Çringi (*Rhus succedanea*), Tāmalaki (*Phyllanthus Niruri*), Bhārgi (*Siphonanthus Indica*), Guḍuchi (*Tinospora cordifolia*), Nāgara (dry ginger), and Riddhi (not being attainable, Balā or *Sida cordifolia* is used as a substitute,)[†]

or, the 'Kashāya' (decoction) only of these, for the alleviation of cough, feeling of oppression on the chest, pains in the sides, hiccup, and asthma. 101-102

Food and drink boiled with the decoction of Pushkara (a variety of roots which not being obtainable, those of *Aplotaxis auriculata* are used as a substitute), Çati (*Curcuma Zerumbet*), Vyosha (the three acrids, viz., dry ginger, the fruits of *Piper longum*, and black pepper), Mātulunga (*Citrus acida*), and Amlavetasa (otherwise called Chukra, i e., *Rumex vesicarius*),

and mixed with the pulvs of 'Vit' salt and assafœtida, and ghee, should be prescribed for one afflicted with hiccup or asthma. 103

If one afflicted with hiccup or asthma feels thirsty, he should drink the decoction of the ten roots, or the decoction of Devadāru (*Pinus deodara*), or wine. 104

* The gruel should, after being boiled with the drugs named, be fried in ghee, before use.—T.

† The Calcutta edition has 'Mulapaushkaraih' for 'Vilwapaushkaraih' at the end of the first line, and 'Amvubhih' for 'Riddhibhih' at the end of the second line.—T.

Pāthā (*Cissampelos hernandifolia*), Madhurasā (otherwise called Murvā, *i. e.*, *Sansevieria Zeylanica*, Rāsnā (*Vanda Roxburghii*), Sarala (*Pinus longifolia*), and Devadāru (*Pinus dcodara*):

Wash these in water, and then pound them in powder, and throw the powder into 'Surāmanda.'*

Adding a little salt to it, the physician should cause it to be drunk, the measure of a dose being a 'prasrita' (2 palas). This drink alleviates hiccup and asthma. 105-106

One afflicted with hiccup or asthma should drink Hingu (as-a-fœtida), 'Sauvarchala' salt, Kola (jujubes), Pippali (the fruits of *Piper longum*), and Balā (*Sida cordifolia*), pounded with the juice of Mātulunga (*Citrus medica*), and dissolved in 'āranāla' (a variety of 'Kāñji'). 107

One afflicted with hiccup or asthma may drink the paste 1 of Bhārgi (*Siphonanthus Indica*), and Nāgara (dry ginger), or 2. of black pepper and the ashes of green barley shoots, or 3. of Pitadru (otherwise called Dāruharidrā, *i. e.*, *Berberis Asiatica*), Chitraka (*Plumbago Zeylanica*), Ashphotā (otherwise called Hāparmāli, *i. e.*, *Echites dichotoma*), and Murvā (*Sansevieria Zeylanica*), dissolved in water. 108

The expressed juice of the flowers of Çirisa (*Mimosa Sirissa*), as also that of Saptaparna (*Echites scholaris*), each mixed with the pulp of the fruits of Pippali (*Piper longum*), and honey, is beneficial in hiccup and asthma when these are characterised by predominance of phlegm and bile. 109

Madhulikā (the small unbroken particles of wheat-flour), Tugā-kshiri (bambu manna), dry ginger, and the fruits of Pippali (*Piper longum*), boiled in ghee, form an 'Utkārikā' that is beneficial in asthma when it exists with provoked bile.† 110

* Yeast or froth of vinous liquor.—T.

† Some commentators take 'Madhulikā' to be a variety of liquorice growing in water Gangādhara takes it for the small unbroken particles of wheat that remain after the flour has been strained through.

The articles mentioned are boiled in water, with a sufficient quantity of ghee. 'Utkārikā' is known as 'Mohanbhoga' in Bengal.—T.

The flesh of the large porcupine and of the hare, and blood of the small porcupine, boiled with the pulv of Pippali (*Piper longum*) and *ghee* (adding water to it), is beneficial in asthma when it exists with the provoked wind. 111

The expressed juice of Suvarchala (otherwise called Suryabhaktā, or Huḍhuḍe in Bengali, *i. e.*, *Cleome Viscosa*), or the milk of the cow, or *ghee*, mixed with the pulv of the three acrids (*viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), forms a beneficial drink after taking boiled 'Çāli' rice, in asthma existing with excited wind and bile.* 112

Madhuka (liquorice), the roots of Pippali (*Piper longum*) reduced to pulv, treacle, the expressed juice of cow-dung, honey, and *ghee*, constitute a linctus which, if licked, is beneficial in those varieties of asthma, cough, and hiccup, in which secretions take place. 113

In asthma characterised by copious phlegm, one should drink, mixing it with honey, the expressed juice of the dung of the ass, or of the horse, or of the camel, or of the boar, or of sheep, or of the elephant. 114

Or, the ashes of Aṣwagandhā (*Physalis flexuosa*), mixed with honey and *ghee*, may be licked; or the ashes of the peacock's leg, mixed with honey and *ghee*, may be licked.†

Or, the ashes of the quills of the porcupine (mixed with honey and *ghee*), may be taken. 115

Or, the hair of the large porcupine, or that of the 'Rohaka' (not identifiable), or that of the blue jay, or that of the osprey, or the horns, the skin, the bones, and the hoofs of animals that are of cloven or uncloven hoofs, should be incinnerated into ashes, and those ashes, mixed with honey and *ghee*, may be licked by persons afflicted with

* 'Anupāna' is after-drink. It means vehicle also. What is stated here is that after taking boiled çāli rice, one should drink the expresse djuice named, or milk, or *ghee*, each mixed with the pulvs of the three acrids.—T.

† The ashes of *Physalis flexuosa* are first thrown into water. The sediment, deposited at the bottom, is taken up and mixed with honey and *ghee*. In the same way, the ashes obtained by incinnerating the legs of the peacock are thrown into water, and the sediment is taken up and mixed with honey and *ghee*.—T.

asthma. The ashes of each, separately, or of all mixed together are used for the purpose.

The ashes mentioned, thus taken, conquer cough, hiccup, and asthma, of even violent types.* 116-117

Since these varieties of linctus alleviate the provocation of the life-breath called 'Prāna' whose course is obstructed by (excited) phlegm, therefore, should these be administered for clearing the obstructed course.

These, however, should not be administered to one in whom the excited phlegm has not obstructed the course of the life-breath. 118

The physician possessed of intelligence should administer emetics unto one who is afflicted with asthma accompanied by cough, as also to one afflicted with asthma accompanied by hoarseness of voice

In that variety, however, of asthma which is known by the name of 'Tamaka,' purgatives (and not emetics) should be administered accompanied by drugs that are alleviative of excited wind and phlegm.

Purgatives with such drugs should also be administered in 'Tamaka' accompanied by hoarseness of voice. 119

As the waters of a running stream swell up if their course is obstructed (by a dam or otherwise), even so does the wind of one afflicted with hiccup or asthma swells up (becomes violently provoked) when its course becomes obstructed.

Hence, the course (path) of the wind should always be sought to be kept clear (in one who is afflicted with hiccup or asthma). 120

ÇATYADI PULV.

Çati (*Curcuma Zerumbet*), Choraka (*Andropogon acicularis*), Jivanti (*Cælogyne ovalis*), Tvak (the bark of *Cinamomum Zeylanicum*), Musta (the tubers of *Cyperus rotundus*), Pushkara (the roots so called), Surasa (*Ocimum sanctum*), Tāmālaka (otherwise called Bhumyāmaka, &c.)

* As regards the ashes of the hair of the animals named, they are taken separately. It is only the ashes of the horns, &c., of the animals indicated, that may be taken either separately or compounded together.—T.

Phyllanthus Niruri, Aguru (*Aquilaria Agallocha*), Nāgara (dry ginger), Vālaka (otherwise called Bālā, *i. e.*, *Pavonia odorata*):

Equal measures of these are taken and reduced to pulv. Mixing the pulvs and adding sugar of eight times their measure, the compound should be administered in that variety of asthma which is called 'Tamaka,' as also in hiccup. 121-122

MUKTADYA-GHRITA.

Pearls, corals, *lapis lazuli*, conchs, chrystals, galena, hard glass, sulphur, the root-bark of Arka (*Calatropis gigantea*), the small variety of Ela (*Elettaria cardamomum*), the two salts (*viz.*, 'Saindhava' and 'Sauvachala') the pulvs of copper and iron and silver, Saugandhika (otherwise called Kahlāra, *i. e.*, *Nymphæa lotus*, Kaseruka (*Scirpus kysoor*), Jātiphala (nutmeg fruits), the seeds of Çana (Indian hemp) the seeds of Apāmarga (*Achyranthes aspera*):

Equal measures of the pulvs of these are taken and mixed together. Two tolas of the compound, mixed with honey and *ghee*, licked, speedily conquers hiccup and asthma. 123-125

If the compounded pulv be used as collyrium, it cures many varieties of eye-disease, such as 'Timira,' 'Kācha,' 'Nilika,' 'Pushpaka,' 'Tamas,' 'Pailya,' 'Kandu,' 'Abhishyanda,' and 'Manda.*' 126

The pulv of Çati (*Curcuma Zerumbet*), and of Pushkaramula (the roots of that name), or of Amlaka (the fruits of *Phyllanthus Emblica*), mixed with honey,

or the pulv of black iron mixed with honey, forms an excellent linctus in hiccup and asthma. 127

Tāmalaka (*Phyllanthus Niruri*), Drākshā (grapes), the expressed juice of cow-dung and horse-dung, with sugar, and treacle, and dry ginger, each taken in equal measure, should be administered internally or as snuff. 128

The roots of Laçuna (garlics), those of Palāndu (onions), and those of Grinjanaka (turnips), (reduced to pulv) should be administered in the same form. 129

* It is difficult to give English renderings of these names; 'Timira' is vision of darkness; 'Tamas' is blindness; 'Kandu' is itching of the eyes; 'Abhishyanda' is ophthalmia.—T.

The 'mandā' (cream) of *ghee*, agreeably warm, mixed with 'Saindhava' salt reduced to pulv, should be administered as snuff; or the dung of the bee, pounded with the juice of *Alaktaka* (a preparation of lac), or with human milk, should be administered in the same way *

Or, *ghee* boiled with 'madhuraka' (the group of drugs called 'Jivaniya'), placed in the nostrils, or drunk, speedily conquers hiccup. 130-131

Once milk that is warm, and then milk that is cold, one after another, are prescribable for drink as regards one that is afflicted with hiccup.

As regards snuff, cold milk, mixed with sugar and honey, is beneficial for such a patient. 132

Ghee, boiled with the decoction or the paste of such drugs as are possessed of purging virtues, administered as enemata, speedily conquers hiccup.

The pulv of *Pippali* (*Piper longum*), mixed with honey and the expressed juices of *Dhātri* (otherwise called *Amlaka* *i. e.*, the fruits of *Phyllanthus Emblica*) and *Kapittha* (the fruits of *Feronia Elephantum*), constitutes a beneficial linctus for one afflicted with hiccup. 133

Lākshā (lac), *Lāja* (fried paday), honey, *Drākshā* (grapes), and *Pippali* (the fruits of *Piper longum*);

These, pounded with the expressed juice of horse-dung, forms a linctus which is beneficial in hiccup.

Or *Kola* (jūjubes), *Drākshā* (grapes), *Pippali* (the fruits of *Piper longum*), and *Nāgara* (dry ginger), should be pounded with honey. This also forms a beneficial linctus in hiccup. 134

* 'Alaktaka' is a preparation of lac. It is of deep red colour. Cotton is soaked in it and dried in the form in which it sells in the market. The dried cotton is drenched in water, and the red juice comes out.

Gangādhara takes 'Nārikshirena' in the verse 131 as connected with verse 130, so that the dung of the bee, pounded with 'Alaktaka' or with human milk, is to be administered as snuff.—T.

Sprinkling of cold water, exciting a sudden fear, or of sudden wonder, or of fear, or of wrath, or of joy, or of grief or anxiety for a dear one, are regarded as means of curing hiccup. 135

Those afflicted with hiccup and asthma should, if desirous of getting rid of their disease, avoid all those causes which have been laid down as originators of hiccup and asthma. 136

Those whose chests are dry and void of phlegm, and who are afflicted with hiccup or asthma for a long time, are by nature possessed of bodies which are dry. These should be treated with *ghee* (as those laid down below). 137

DAÇAMULADYA-GHRITA.

Boil *ghee* in the decoction of the group of ten roots, and the cream of curds, adding the paste of Krishnā (the fruits of *Piper longum*), 'Sauvarchala' salt, Kshāra (the ashes of green barley shoots), Vayahsthā (otherwise called Haritaki, *i. e.*, chebulic myrobalans), assafœtida, and Choraka (*Andropogon acicularis*). This *ghee* conquers hiccup and asthma.

Or, boil *ghee* in the decoction of the ten roots and the cream of curds, adding Kāyasthā (the paste of the seeds of cardamums).

Ghee so boiled, cures hiccup and asthma.*

TEJOVATYADI-GHRITA.

Tejovati (otherwise called Chavyā, *i. e.*, *Piper Chaba*), Abhayā (Chebulic myrobalans), Kushtha (*Aplotaxis auriculata*), Pippali (the fruits of *Piper longum*), Katurohini (*Picrorrhiza Kurroa*), Bhutika (otherwise called Yamāni, *i. e.*, the seeds of *Ptychotis Ajowan*), Pushkaramula (the roots of Pushkara), Palāça (*Butea frondosa*), Chitraka (*Plumbago Zeylanica*), Çati (*Curcuma Zerumbet*), 'Sauvarchala' salt, Tamalaki (*Phyllanthus Niruri*), 'Saindhava' salt, Vilwa-peshikā (dried pieces of the fruits of *Ægle marmelos*), Tāliçapatra (*Pinus Webbiana*), Jivanti (*Cælogyne ovalis*), and Vachā (*Acorus calamus*):

An 'Asksha' (equal to two tolas) of each of these is taken, and of Hingu (assafœtida) a fourth of that measure (*i. e.*, half a tola) is taken.

* Two varieties of Daçamulādyā-Ghrita are explained here. The measure of the decoction of the ten roots is twice as that of *ghee*; that of the cream of curds is also twice that of *ghee*; the measure of either of the pastes is a fourth of that *ghee*.—T.

With all the articles mentioned above, a 'prastha' (equal to 2 seers) of *ghee* is boiled, adding water of four times that measure (*i. e.*, 8 seers, 16 seers being taken in practice because of its being a liquid)

A person by drinking this medicated *ghee*, the measure being dependent upon his strength, conquers hiccup and asthma.

The other diseases conquered by this *ghee* are dropsical swellings, excited wind, piles, disease of the 'Grahani,' pains in the chest, and pains in the sides. 138-142

MANAḢILADI-GHRITĀ.

Manahḥilā (realgar), Sarjjarasa (the exudation of *Shorea robusta*, Lākshā (lac), Rajani (otherwise called Haridrā, *i. e.*, *Curcuma longa*) Padmaka (a fragrant wood of that name brought from Central India), Manjisthā (*Rubia Manjistā*, and Elā (the seeds of *Elettaria cardamomum*):

One 'Karsha' (equal to 2 tolas of each of these is taken.

Boil these with one 'prastha' (equal to 2 seers, in practice 4 seers are taken) of *ghee*, (adding water of the measure of 16 seers).

This *ghee* is beneficial in hiccup and asthma. 143

Ghee boiled with the decoction and the paste of the drugs included in the group called 'Jivaniya', and mixed with honey, forms a linctus that is beneficial in hiccup and asthma. 144

Or, the patient may drink 'Vāsā-ghritam', or 'Dādhika-ghritam' or 'Tryushana-ghritam.' (All these are beneficial in hiccup and asthma).* 145

All that is destructive of phlegm and wind, all that is of heating virtues, and all that restores the wind to its normal course, are beneficial in hiccup and asthma. 146

There are drugs which excite the wind but alleviate the phlegm, there are drugs which excite the phlegm but alleviate the wind, none of these should be administered without discretion (in hiccup and asthma). Very generally, drugs that are only alleviative of the wind are regarded as more beneficial than either of the two classes mentioned. 147 |

* The composition of all these *ghees* has been explained before.—T.

Since by administering medicines (and food and drink) that are 'Vringhana', it is seen that all varieties of hiccup and asthma are only partially allayed, since by administering medicines (and food and drink) that are 'Çamana,' those diseases are, without doubt, wholly allayed, and since by administering medicines (food and drink) that are 'Karshanas', no benefit is derived, 148

Therefore, persons afflicted by hiccup and asthma, whether corrected or not by purgatives, should be treated with only 'Vringhanas' and 'Çamanas' (but never with 'Karshanas').* 149

(Here occurs a verse containing a summary).

The causes of the unconquerability of hiccup and asthma, as also of their origin,

the causes also of the same treatment being advisable for both these diseases,

the symptoms of each of them, and the regimen prescribable in each of them, have been declared in this Lesson. 150

Thus ends Lesson XVII, called the treatment of Hiccup and Asthma, in the treatise of Agniveça as revised by Charaka (and as regards those portions of the work that become unobtainable, as revised by Driḍavala in the Division called Chikitsita.†

* 'Vringhanas' are medicines that promote nutrition and growth of the body.

'Çamanas' are medicines that alleviate disease.

'Karshanas' are medicines and operations that weaken and emaciate, such as emetics, purgatives, &c.—T.

† Portions of the treatise of Agniveça as even revised by Charaka became unobtainable. A person of the name of Driḍavala, belonging to the country of the five rivers, supplied those portions after having worshipped the great god, Mahādeva, for years and obtained his blessings. Driḍavala's work begins from this, the XVIIth Lesson.—T.

LESSON XVIII.

We shall, after this, expound the treatment of Cough.

Thus said the illustrious one of Atri's race. 1

Endued with austere penances, great energy, great steadiness, and great intelligence, Punarvasu of Atri's race declared the following treatment for the alleviation and cure of Cough.* 2

These five are the varieties of cough which afflict human beings, *viz.*, the three that arise from wind and the rest, (*i. e.*, the wind-born, the bile-born, and the phlegm-born), the one that is born of wounds, and the one that is born of weakness (or waste of the 'dhātus').

If these (through neglect) are allowed to increase in intensity, they bring about dissolution. 3

The premonitory indications of all the varieties are a sense of the throat and the mouth being pierced with the spicula or pointed ends of paddy or barley.

There is itching also in the throat, and difficulty of deglutition (in consequence of the throat being dry).† 4

Its downward course being checked, the wind (*viz.*, the breath called 'Prāna') goes into the upper ducts.

There obtaining the character of 'Udāna,' it adheres to the throat and the chest. 5

Entering then the hollow spaces in the head (*i. e.*, the mouth, the nostrils, the ears, the eyes, &c.) and filling them up, it bends and contracts the whole body, (especially) the cheeks, the jaws, and the eyes. 6

It then bends the eyes, the back, the chest, and the sides, and stupefies them.

* 'Parayā' qualifies 'tapasā,' and the rest, and not 'dhiyā' only.—T.

† 'Bhojyānām avarodha' is, literally, 'obstruction in swallowing food.' This is due, as explained by the commentators, to the throat being dry.—T.

Remaining alone or uniting with the phlegm, it escapes with a sound and is, therefore, called 'Kāsa' (cough).* 7

In consequence of some especial obstruction of that wind which becomes endued with great force, the pain and the sound, that are both especial, arise of the disease called Cough.† 8

Indulgence in food and drink that are dry or cold or of astringent taste, insufficient or scanty food or total abstention from food, excessive indulgence in sexual congress, suppression of the (pronounced) urgings of nature, and undue physical exertion,—these are inducers of that cough which is born of (excited) wind. 9

This variety of cough causes excessive pains in the heart, the sides, the chest, and the head.

It also causes excessive hoarseness of voice.

Of one whose chest, throat, and mouth have become dry, and the hur on whose body stands erect, and who feels depressed and languid, this variety of cough is characterised by loud sound, cheerlessness (of both body and mind), haggardness of face, and causes weakness, anxiety, and stupefaction.

This cough is dry. The dry phlegm (that manifests itself in it) being expelled with difficulty, the cough shows signs of diminution.

This cough becomes alleviated by eating and drinking what is oily, or sour, or saline, or of heating virtues.

Of one whose wind has an upward course, the wind, when the food taken has been digested, becomes endued with great force.‡ 10-12

* 'Kāsa' (cough) is an onomatopoeic word. In coughing, the sound emitted is that of 'k^h' 'kāh,' 'kāh.'

The explanation of the origin of cough is scarcely intelligible. The life-breath called 'Prana,' obstructed, rises upwards and takes the nature of 'Udāna.' It then enters the parts of the body mentioned.—T.

† Here an explanation is offered of the pain and the sound of Cough.—T.

‡ In these three verses, the characteristics of cough born of excited wind are set forth. The language of the text is not very perspicuous. Continuity of construction is not maintained. The genitive forms, viz., 'of one whose chest, &c.' and 'of one whose wind has an upward course,' really embody the symptoms of wind-born cough. They might have been avoided —T

Excessive indulgence in things that are pungent, hot, burning, sour, and alkaline, as also wrath, and the heat of both fire and the sun, are inducers of that variety of Cough which is characterised by (excited) bile.* 13

Yellow expectorations, yellowness of eyes, the presence of a bitter taste in the mouth, hoarseness of voice (literally, disease of voice), the sensation of vapours exhaling from the chest, thirst, burning sensation all over the body, stupefaction, disgust for food, giddiness of the head, sight of luminous particles while coughing violently, and expectoration of phlegmonous matter mixed with bile,—these are the manifestations of Cough characterised by bile.† 14-15

The phlegm, enhanced by food and drink that are heavy, that cause the secretions to be retained, and that are sweet and oily as also by sleep and absence of exertion, obstructs the wind, and causes that variety of Cough which is characterised by phlegm. 16

Afflicted with loss of appetite, disgust for food, vomiting, inflammation of the schneiderian membrane, nausea, and heaviness of the limbs, as also with horripilation, sweetness of the mouth, accumulation of filth within the body, and langour of limbs, one having such a cough expectorates, without difficulty, a copious measure of phlegm that is sweet in taste, oily, and thick, while coughing. He feels his chest to be full (that is, oppressed with a sense of fulness). 17-18

Through excessive indulgence in sexual congress, bearing heavy burdens, walking long distances, exertions in battle, curbing of steeds and elephants, of one whose body has become dry, sores are generated in the lungs. The wind seizes the sores and causes cough. 19

One afflicted with such a cough at first coughs dryly (that is without expectorating any phlegmonous matter). After this, he expectorates phlegm mixed with blood.

* By 'Vidāhi' is meant food or drink that causes a burning sensation in the stomach or the chest.—T.

† 'Urodhumāyanam' is literally, 'the appearance of vapours exhaled by the chest. This is not intelligible.—T.

His throat becomes very painful.

His chest seems to him to have become broken.

'Çula' pains afflict him greatly as if he were pierced by sharp needles.

He becomes afflicted with such severe pain as is felt by one who is pierced by a dart whose touch (or stroke) is agonising.

He becomes afflicted also with pains in all the bone-joints, fever, difficulty of breathing (or asthma), thirst, and hoarseness of voice,

Verily, through the violence of this cough that is born of sores (in the lungs), one coos like a pigeon. 20-22

Through eating food consisting of inharmonious ingredients or food that is unassimilable, through excessive indulgence in sexual congress, through suppression of urgings (that have become pronounced) of nature, of men who (from necessity) eat the food they abominate, or who indulge in grief, the three faults (*viz.*, wind, bile, and phlegm), rendering the digestive fire vitiated, become provoked and generate cough born of waste. Such cough wastes the body and leads to dissolution.

One afflicted with such cough expectorates greenish blood, and phlegm resembling pus. 23-24

While coughing, he regards his heart as if displaced from its position.

Without any ostensible reason he suddenly feels afflicted with heat, or cold.

He eats copiously but feels weak and becomes emaciated. 25

His face becomes cheerful and flushed.

His aspect becomes agreeable, and his eyes become beautiful.

His palms and soles become smooth and bright.

He feels a disgust for many things and becomes displeased with other peoples' good luck. 26

He becomes afflicted with fever of a mixed character (that is, fever characterised by excitement of all the faults).

He feels pains in his sides. His schneiderian membrane becomes inflamed. He feels a disgust for food.

His stools consist of disjointed and hard scybalæ.

Without any ostensible cause his voice becomes hoarse. 27

Even these are the symptoms of this variety of Cough (*i. e.*, waste-born).

It destroys the bodies (*i. e.*, kills) of those that become emaciated.

Of men possessed of strength, this Cough is curable.

The Cough, again, that is born of sores, of men possessed of strength, is suppressible.* 28

If these two varieties of cough be new, and if the four requisites of treatment (*viz.*, physician, nurse, drugs, and patient) be possessed of the stated qualifications, then they may sometimes be cured

Of persons that are old in years, all varieties of cough born of decrepitude, are suppressible.† 29

The first three varieties of Cough (*viz.*, that born of wind, that of bile, and that of phlegm), which are curable, should be treated (with proper medicines).

Those, again, that are suppressible (*viz.*, that born of sores and that of waste, when they afflict persons possessed of strength) should be sought to be suppressed by proper regimen, (including medicines)‡

* Diseases, as regards curability or otherwise, are of three kinds, *viz.*, curable, incurable, and suppressible. What is stated here is that waste-born cough destroys those that are weak. Such cough, however, of those that are strong, is not so. On the other hand, it is curable. Then, sore-born cough, of those that are strong, is only suppressible.

The last line may also mean that waste-born cough of men that are strong is curable or suppressible. The same may be said of sore-born cough when it seizes a strong man.—T

† What is said in this verse is this : the two varieties of cough, *viz.*, that born of waste and that born of sores, kill the patients if they happen to be weak and emaciated, but are curable or suppressible if the patients are strong.

Generally speaking, those varieties are sometimes curable, even if the patients be weak and emaciated, if treatment is taken up when they are new, and if the four requisites of treatment happen to possess the stated qualifications, that is, if the physician be skilful, the nurse careful, the drugs good, and the patient obedient.—T.

‡ Among the varieties that are suppressible, is named 'Jarā-kāsha,' *i. e.*, the cough which old men get in consequence of their decrepitude.—T.

Listen, after this, to the treatment that is curative of cough. 30

Of one who has become dry (that is, whose body is no longer oily), wind-born cough should be, at the outset, treated with (medicated) oils as also with medicated *ghees*, enemata, cooling gruels, milk, soups of pulses, and meat-juices. 31

The physician possessed of intelligence should treat such patients judiciously with also such oils and *ghees* as have been cooked with drugs that are destructive of wind, with fumigation, with different kinds of linctus, with ointments for the rubbing the body with, with medicated waters that are sprinkled over the body, and with fumigation with oily substances. 32

He should treat one whose stools and wind have become constipated, with enemata.

One whose stools have become dry and whose wind has taken an upward course, should be treated with *ghees* administered after meals.

That wind, however, which is accompanied by (excited) bile and (excited) phlegm, should be conquered by oily purgatives. 33

KANTAKARI GHRITA.

Taking 30 palas from Kantakāri (*Solanum Xanthocarpum*) and the same measure from Guḍuchi (*Tinospora cordifolia*), boil them for their decoction. (Eight seers of water are taken, and the same is boiled down to 2 seers).

Boil a measure of *ghee* in this decoction, and take 2 prasthas (equal to 4 seers) therefrom.

The *ghee* thus prepared is alleviative of cough born of wind.

It is also an enkindler of the digestive fire.* 34

PIPPALADYA GHRITA.

Take Pippali (the fruits of *Piper longum*), Pippalimula (the roots of *Piper longum*), Chavyā (*Piper Chaba*), Chitraka (*Pumbago zeyla-*

* The original is exceedingly terse. It has been expanded in the English version in order to make it intelligible. The commentators say that 8 seers of water are taken and this measure is boiled down to 2 seers.—T.

nica, Nāgarā (dry ginger), Dhānya (coriander seeds), Pāthā (*Cissampelos hernandifolia*), Vāchā (*Acorus calamus*), Rāsna (*Vanda Roxburghii*), Yashti (liquorice), the ashes of green barley shoots, Hingu (assafœtida), each of the measure of a 'pala' (equal to 1 tola).

Boil these in an 'ādaka' (equal to 8 seers, double the measure, *i. e.*, 16 seers, being taken in practice) of the decoction of the ten roots, with one 'prastha' (equal to 2 seers, double the measure, *i. e.*, 4 seers being taken in practice) of *ghee*.

The measure of a dose is a 'chathurthikā' (equal to 1 pala).

Having taken this *ghee*, one should drink 'peyā' and 'manda' of rice.* 35-36

This medicine cures asthma, cough, pains in the chest and the sides, 'Grahani' disease, and abdominal tumours.

Even this is the composition of 'Pippalādyā-Ghrita as declared by him of Atri's race. 37

TRAYUSHANADYĀ GHĪRITĀ.

Take 'Tryūshana' (dry ginger, the fruits of *Piper longum*, and black pepper), 'Triphalā' (the three myrobalans), Drākshā (grapes), Kāsmariyā (*Gmelina arborea*), Parushaka (*Grewia Asiatica*), the two Pāthās (two varieties of *Cissampelos hernandifolia*, *i. e.*, smaller and larger), Devadāru (*Pinus deodara*), Riddhi (not being obtainable, Bala or *Sida cordifolia* is used as a substitute), Swaguptā (otherwise called Atmaguptā, *i. e.*, *Mucuna pruriens*), Chitraka (*Plumbago zeylanica*), Çathi (*Curcuma Zerumbet*), Vyāghri (*Solanum Xanthocarpum*), Tāmālaki (otherwise called Bhūmyāmlaka, *i. e.*, *Phyllanthus Niruri*), Mēdā (not being obtainable, Aḥwagandhā, *i. e.*, *Physalis flexuosa* is used), Kākanāsā (*Asclepias curassavica*), Çatāvāri (*Asparagus racemosus*), Trikāntaka (otherwise called Kōkilāksha, *i. e.*, *Ruellia longifolia*), and Vīdāri (*Batatus paniculatus*).

The measure of each of the above should be a 'karsha' (2 tolas) Reduce these to paste and boil the paste with 1 'prastha' (equal to

* 'Peyā' and 'manda' are gruels, the former being thinner than the latter.—T.

2 seers, double the measure, or four seers, being taken in practice), adding milk of 4 times the measure (*i. e.*, 16 seers).

This *ghee* is an alleviative of cough (born of wind).

It alleviates also the following ailments, *viz.*, fever, abdominal tumours, disgust for food, enlarged spleen, headache, pains in the chest and the sides, anæmia, piles, stony tumours in the abdomen born of vitiated wind, sores (in the lungs), consumption, and waste (of dhātus').

Even this is the composition of that celebrated *ghee* known by the name of 'Tryśhauādyā-Ghrita.' 3⁸-4¹

RASNADI-GHRITA.

In a 'drona' (equal to 32 seers, in practice double the measure, *i. e.*, 64 seers, are taken) of water, boil Rāsnā (*Vanda Roxburghii*), Daçamula (the group of ten roots), and Çatāvāri (*Asparagus racemosus*), each of the measure of a pala, as also these three, *viz.*, Kulattha (*Dolichos biflorus*), Vadara (jujubes), and Yava (barley), each of the measure of a 'mānikā' (equal to 8 palas). 4²

Boil also (with the above) half a tulā (equal to six and one-fourth seers) of the flesh of a (hermaphrodite) goat.

The decoction should be boiled down to a fourth of the measure of water (that is, 16 seers).

Add to it an 'ādhaka' (equal to 8 seers, in practice double the measure, that is, 16 seers are taken) of *ghee*, and the same measure of milk, and (the paste measuring) a pala of each of the ten drugs composing the group called 'Jivaniya.'

The *ghee*, thus prepared, should be administered as snuff, or as drink, or as enemeta, in diseases of the wind.

The physician should administer it, after a careful examination of the patient, the measure being determined by his condition.

This *ghee* conquers the five varieties of cough, tremour of the head, 'Çula' pains of the pubic region and the (female) organ of generation.

It conquers such diseases of the wind as afflict the whole body or a particular district of the body. It cures also enlarged spleen, and the wind having an upward course. 43-45

Take Viḍanga (*Embelia Ribes*), Nāgara (dry-ginger), Rāsnā (*Vanda Roxburghii*), Pippali (the fruits of *Piper longum*), Hingu (assafœtida), 'Saindhava' salt, Bhārgi (*Siphonanthus Indica*), and Kshāra (the ashes of green barley shoots).

Reduce these to pulv, and mix the pulv with *ghee*.

This *ghee* should be taken in proper measures in these diseases, *viz.*, cough born of (vitiating) wind and accompanied by phlegm, asthma, hiccup, and in loss of appetite.

The two 'kshāras' (*viz.*, the ashes of green barley shoots, and 'Sarjikshāra' or carbonate of soda), the five 'Kolas' (the fruits of *Piper longum*, the roots of the same, *Piper Chaba*, *Plumbago zeylanica*, and dry ginger), the five salts (*viz.*, 'Saindhava' 'Sanchāla', 'Vit,' 'Sāmudra', and 'Audbhida'), Çathī (*Curcuma Zerumbet*). Nāgara (dry ginger), and Udichya (otherwise called Bālā, *i. e.*, *Pavonia odorata*) are taken and reduced to paste.

The paste is strained through a piece of clean cloth, and mixed with *ghee*.

The *ghee*, thus prepared, should be administered as a drink. It is alleviative of cough born of (vitiating) wind. 46-48

Take Durālabhā (*Hedysarum Alhagi*), Çringavera (dry ginger), Çathī (*Curcuma Zerumbet*), Drākshā (grapes), sugarcandy, and Karka-ṭaṅgingi (*Rhus succedanea*).

Reduce these to pulv, add (sesame) oil, and make a linctus.

This linctus should be licked by one afflicted with cough born of wind.* 49

Take Dusparça (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), Pippali (the fruits of *Piper longum*), Musta (the tubers of

* The measures of Durālabhā and the rest are equal. That of sugarcandy is equal to be united measure of the others.—T.

Cyperus rotundus), Bhārgi (*Siphonanthus Indica*), Karkataka (*Rhus succedanea*), and Çathi (*Curcuma Zerumbet*).

Reduce these to pulv, and mix the pulv with old treacle and (sesame) oil. Make a linctus.

This linctus should be licked (by one afflicted with cough born of wind). 5^o

Take Viḍanga (*Embelia Ribes*), 'Saindhava' salt, Kustha (*Aplotaxis auriculata*), Vyosha (the three acrids, viz., dry ginger, the fruits of *Piper longum*, and black pepper), Hingu (assafœtida) and Manahçilā (realgar).

Reduce these to pulv, mix the pulv with honey and ghee, and make a linctus.

This linctus should be licked by one afflicted with hiccup, asthma, and cough. 5^t

CHITRAKADYA-LEHA.

Take Chitraka (*Plumbago zeylanica*), Pippalimula (the roots of *Piper longum*), Vyosha (the three acrids), Musta (the tubers of *Cyperus rotundus*), Durālabhā (*Hedysarum Alhagi*), Çathi (*Curcuma Zerumbet*, Pushkaramula (a kind of root which is not available, that of *Aplotaxis auriculata* being substituted), Çreyasi (otherwise called Gajapippali or *Pothos officinalis*), Surasā (a variety of *Ocimum sanctum*),* Vachā (*Acorus calamus*), Bhārgi (*Siphonanthus Indica*), Cchinnaruhā (otherwise called Guḍuchi, or *Tinospora cordifolia*), Rāsna (*Vanda Roxburghii*), and Karkata (*Rhus succedanea*). Reduce these to paste.

The measure of the paste of each of these should be a 'karsha' (equal to 2 tolas).

Take half a 'tulā' (equal to six and one-fourth seers) of Nidigdhikā (*Solanum Xanthocarpum*), and boil it for decoction.†

Boil the paste of the drugs named above in this decoction.

* Some identify it with a variety of Rāsna or *Vanda Roxburghii*.—T.

† Gangādhara explains that 32 seers of water should be taken for boiling half a 'tulā' of Nidigdhikā. The liquid should be boiled down to 8 seers.—T.

Add 20 palas of Matsyandikā (sugarcandy) and a 'kuḍava' (equal to half a seer, in practice double the measure, *i. e.*, 1 seer, being taken) of ghee.

After the boiling is over and the contents of the vessel have become cool, throw a 'kuḍava' of honey and a 'kuḍava' also of the pulv of the fruits of Pippali (*Piper longum*).

Throw also into the vessel, 4 palas (half a seer) of the pulv of Tugākshiri (bambu manna).

Make a linctus. This linctus cures cough, chest-disease, asthma, and abdominal tumours. 52-55

AGASTYA-HARITAKI.

Take Daḍamuli (the group of ten roots), Swayamguptā (*Mucuna pruriens*), Çankhapushpi (*Pladeria decussata*), Çathi (*Curcuma Zerumbet*), Balā (*Sida cordifolia*), Hastipippali (*Pothos officinalis*), Apāmārga (*Achyranthes aspera*), Pippalimula (the roots of *Piper longum*), Chitraka (*Plumbago Zeylanica*), Bhārgi (*Siphonanthus Indica*), and Pushkaramula (a root that is not obtainable, the roots of *Aplotaxis auriculata* being used as a substitute).

The measure of each of these should be 2 palas.

Add an 'āḍhaka' (equal to 8 seers) of Yava (barley, tying these grains in a piece of cloth).

A hundred fruits of Haritaki (chebulic myrobalans), of the best sort, should also be added.

All these should be boiled in 5 'āḍhakas' (equal to one maund, in practice double the measure, *i. e.*, 2 maunds) of water. 56-57

When the grains of barley have been well-boiled,* the decoction should be strained through a piece of clean cloth.

Then taking out the hundred (well-boiled) myrobalans, divest them of their seeds.

* These are regarded to be well-boiled when 20 seers or half a maund of water remains in the vessel.—T.

Fry the kernel of the myrobalans in a 'kuḍava' (equal to half a seer, in practice double the measure is taken) of *ghee* as also a 'kuḍava' (in practice double the measure is taken) of (sesame) oil.

Having fried it, boil it with the decoction already indicated, adding to it a 'tulā' (equal to twelve and half seers) of treacle.

When the boiling is complete, throw into the vessel a 'kuḍava' of the pulv of the fruits of Pippali (*Piper longum*).

When the contents become cool, add a 'kuḍava' (in practice double the measure is taken) of honey.

The medicine (thus prepared) should be licked. It forms a good 'Rasāyana.' Of the myrobalans, again, two should be eaten every time.

This medicine removes wrinkles and other symptoms of decrepitude.

It improves complexion and promotes longevity.

It cures the five varieties of cough as also consumption, asthma, hiccup, chronic intermittent fever, piles, 'Grahani-disease', chest-disease, disgust for food, and inflammation of the schneiderian membrane with loss of sense of smell.

This superior and highly praiseworthy 'Rasāyana' has been laid down by (the Rishi) Agastya.* 58-61

'Saindhava' salt, Pippali (*Piper longum*), Bhārgi (*Siphonanthus Indica*), Çringvera (dry ginger), and Durālabhā (*Hedysarum Alhagi*),

* Agastya was a famous Rishi. Many great achievements are ascribed to him. By his 'Yoga' puissance, he drank up the Ocean. Once on a time the Vindhya increased its height so much that it obstructed the very Sun in his course. Vindhya had Agastya for his preceptor. The latter was asked by the deities to do what was needed for the benefit of the world. He appeared before the Vindhya who immediately bent down his head in reverence. Agastya then proceeded to the south (Deccan), telling Vindhya to remain in that posture till his return.

He, however, did not return but took up his residence permanently in Southern India. Hence, Vindhya to this day remains with bent head. On one occasion, Agastya benefited the universe by hurling Nahusa from heaven and converting him into a huge snake. Some important works are ascribed to Agastya, the principal are being 'Agastya-Samhitā' which treats of diverse topics.—T.

reduced to pulv, should be taken with the sour juice of Dādīma (pomegranates).

Bhārgi (*Siphonanthus Indica*) and Nāgara (dry ginger), reduced to pulv, should be taken with hot water.

The wood of Khadira (*Acacia Catechu*), reduced to pulv, should be taken with either wines or the cream of curds.

Or, the paste of the fruits of Pippali (*Piper longum*), fried in ghee and mixed with 'Saindhava' salt, should be taken. 62-63

In head-aches, in discharges from the nose, in pains of the chest of a person afflicted with cough and catarrh in the nose, the physician should administer smoke. 64

The person afflicted with cough, if possessed of intelligence, should make a crooked pipe of the measure of (the breadth of) ten fingers or eight fingers, and insert one of its ends into a hole kept in the upper one of two (concave) earthen dishes enclosing a hollow space within them.

Within the two dishes (whose joining line is luted with soft clay) are placed certain drugs that are alleviative of cough. These drugs are set on fire, and then smoke is inhaled, through the pipe, with the mouth.

The smoke possesses purgative virtues.

When smoke reaches the lungs, one should exhale it then through the mouth.

In consequence of its keenness, the smoke, rending the phlegmogenous matter adhering to the lungs, extracts it out and thereby alleviates the person's cough born of wind and phlegm. 65-67

The drugs whose smoke is to be inhaled are Manahñilā (realgar), Ala (otherwise called Haritāla, *i. e.*, yellow orpiment), Madhuka (liquorice), Māngsi (otherwise called Jatāmāngsi, *i. e.*, *Nardostachys Jatamansi*), Musta (the tubers of *Cyperus rotundus*), and Aingudi (the fruits of *Balanites Roxburghii*).

After smoking, one should drink tepid milk mixed with treacle 68

This smoke conquers cough born of each of the faults or all of them together. In fact, it cures such cough as is incapable of being cured by even hundreds of other combinations. 69

Take Prapaundrika (the root-stock of *Nymphæa lotus*), Madhuka (liquorice), Çārngashtā (otherwise called Ghantāravā, *Crotalaria sericea*), Manahçilā (realgar), Maricha (black pepper), Pippali (the fruits of *Piper longum*), Drākḥā (grapes), Elā (cardamoms), and Surasa-manjari (the blossoms of *Ocimum sanctum*).

Reduce them to paste, and lave the paste in a piece of silken cloth, and dry it in the sun.

When dry, roll up the cloth into a cylinder, and dip it in ghee. Set fire to one of its ends, and inhale its smoke (with the mouth).

After the act of smoking is over, one should drink milk, or water in which a measure of treacle has been dissolved. 70-71

Take Manahçilā (realgar), Elā (cardamoms of the large variety), Maricha (black pepper), Kshāra (the ashes of green barley shoots), Anjana (galena), Kutānnata (otherwise called Kaivartamustaka, a variety of *Cyperus rotundus* growing in aquatic regions), Vangsalochana (bambu manna), Sevya (otherwise called Ushira, *i. e.*, the roots of *Andropogon muricatum*), Ala (yellow orpiment) Kshauma (otherwise called 'Atasivija', *i. e.*, linseeds), Alaktaka (otherwise called Lākshā, *i. e.*, lac), and Rohisha (otherwise called 'Gandhatrina', *i. e.*, a variety of fragrant grass called *Andropogon Schœnanthus*).

The smoke of these should be inhaled according to the manner explained above, and after the smoking is over, one should take the same drink (*viz.*, milk or water mixed with treacle).

The smoke, again, may be inhaled in the same manner of Manahçilā (realgar), Ala (yellow orpiment) with Pippali (the fruits of *Piper longum*), and Nāgara (dry ginger). 72-73

The smoke of Tvach (the bark of *Cinnamomum Zeylanicum*), Ingudi (the fruits of *Balanites Roxburghii*), the two Vrihatis (*i. e.*, *Solanum Indicum* and *Solanum Xanthocarpum*), Tālamuli (*Curculigo orchoides*), Manahçila (realgar), the seeds of Kārpāsa (cotton), and Açwagandhā (*Physalis flexuosa*), is alleviative of cough. 74

The patient should be given 'Çāli' rice, barley, wheat, and 'Shash-tika' rice, with the meat-juice of the flesh of animals that are domestic or that belong to marshy or aquatic regions, or with the soup of Māsha (the seeds of *Phaseolus radiatus*) and Atmaguptā the seeds of *Mucuna pruriens*. 75

Such food is beneficial to persons afflicted with cough.

Take Yamāni (the seeds of *Ptychotis Ajowan*), Pippali (the fruits of *Piper longum*), Vilwa (*Ægle marmelos*) Çathi (*Curcuma Zerumbet*), Chitraka (*Plumbago Zeylanica*), Pushkara (a root that is not available, the root of *Aplotaxis auriculata* is substituted for it), Rāsnā (*Vanda Roxburghii*), Ajāji (the seeds of *Nigella sativa*), Prithakparni (otherwise called Prisniparni, *i. e.*, *Doodia logopodioides*), Palāça (*Butea frondosa*), and Viṣṭwabheshaja (dry ginger).

Boil these into a 'peyā,' and mix it with ghee, and sour juices (like those of pomegranate fruits and jujubes) and salt.

The 'peyā,' thus prepared, should be drunk in cough born of (excited) wind.

This 'peyā' cures pains in the waist, the chest, the sides, and the stomach, as also asthma and hiccup.* 76-77

Boil the pulv of the five 'kolas' (the fruits of *Piper longum*, the roots of the same, *Piper Chaba*, *Plumbago Zeylanica*, and dry ginger), with treacle, in the decoction of the group of the ten roots.

This preparation should be administered to one afflicted with cough born of wind.

Or, 'peyā' made by boiling rice with an equal measure of sesame seeds in milk, and adding 'Saindhava' salt thereto, may be administered to one afflicted with cough born of wind.† 78

Or, gruel mixed with meat-juice prepared from the fish and the

* Gangādhara explains that of the seeds of *Ptychotis Ajowan* and the rest, the measure should be 2 tolas each. These should be boiled in four seers of water down to 2 seers —T

† 'Samatila' implies, as Gangādhara explains, 'rice' with an equal measure of sesame seeds.—T.

flesh of fowl and the boar, adding *ghee* and 'Saindhava' salt thereto, may be given to one afflicted with cough born of wind.

Gruel so prepared is alleviative of such cough.* 79

Vāstuka (*Chenopodium album*), Vāyasi-çāka (a kind of pot-herb, otherwise called *kākamāchi* *i. e.*, *Solanum nigrum*), Mulaka (radish), Sunishannaka (called in Bengali, Susni, *i. e.*, *Marsilea quadrifolia*), *ghees*, and oils, milk, the juice of the sugarcane, preparations of treacle, curds, 'Aranāla' (kānji), sour fruits, the drinking of wines, and things that agreeable, sour, and saline, are regarded as beneficial in cough born of wind. 80-81

(Thus ends the treatment of cough born of wind).

In cough born of bile and accompanied by phlegm, vomiting by administration of *ghees* is beneficial.

Also vomiting by administration of the decoction of Madana (the fruits of *Randia dumetorum*), Kāçmaryya (otherwise called Gambhāri, *i. e.*, *Gmelina arborea*), and Madhuka (liquorice).

Also vomiting by administration of the paste of liquorice, Phala (the fruits of *Randia dumetorum*), dissolved in the juice of Vidāri (fruits of *Batatus paniculatus*) and the sugar-cane.

When by means of these emetics, the faults of the person are expelled, he should adopt cooling and sweet regimen (*i. e.*, take such 'peyā', or 'manda', or 'vilepi', as are cooling and sweet). 82-83

In cough born of bile, when it is accompanied by phlegm in an attenuated state, the physician should give Trivrit (*Convolvulus Turpethum*) mixed with sweets, for purging the patient.

When accompanied by phlegm in an aggravated state, he should give Trivrit (*Convolvulus Turpethum*), mixing it with bitters, for the same purpose.† 84

* Taking the gruel (*i. e.*, manda', or 'peyā,' or 'vilepi,') of rice or barley, dress it with meat-juice prepared from the flesh of the varieties mentioned, as also with *ghee* and 'Saindhava' salt. To mix gruel with meat-juice is a common practice.—T.

† Cough born of bile may be accompanied by alleviated or aggravated phlegm. In both cases, Trivrit is prescribable. In the former case, it should be mixed with sweets; in the latter, with bitters. The object sought by the physician is the purging of the intestines in both the cases.—T.

When the phlegm exists in an attenuated state (with bile-born cough), the treatment should be begun with the administration of drugs that are oily and cold.

When the phlegm exists in an aggravated state, the treatment should be begun with drugs that are dry and cold.

After this, food and linctus (consisting of proper ingredients) should be taken with *ghees* and oils. 85

The five following combinations, each forming a linctus, are beneficial for persons afflicted with cough born of bile.

Each of them is set forth in half a verse. They are

1. Çringātaka (the fruits of *Trapa bispinosa*), Padmavija (the seeds of *Nelumbium speciosum*), Nili (the Indigo plant), Sārani (otherwise called 'Gandhabhādulē', i. e., *Pæderia fetida*), and Pippali (the fruits of *Piper longum*);

2. Pippali (the fruits of *Piper longum*), Musta (the tubers of *Cyperus rotundus*), Yashtyāhva (liquorice), Drākshā (grapes), Murvā (*Sansevieria Zeylanica*), and Mahaushadha (dry ginger);

3. Lājā (fried paddy), Amrita phala (the fruits of *Phyllanthus Emblica*), Drākshā (grapes), Tvach (the bark of *Cinnamomum Zeylanicum*), Kshiri (bambu manna), Pippali (the fruits of *Piper longum*), and Sitā (sugar);

4. Pippali (the fruits of *Piper longum*), Padmaka (a fragrant root of that name brought from Central India), Drākshā (grapes), and the expressed juice of Vrihati (*Solanum Indicum*);

5. Kharjjūra (dates), Pippali (the fruits of *Piper longum*), Vangsi (bambu manna), and Çwadangshtrā (*Tribulus lanuginosus*).

Each of these groups should be reduced to paste and mixed with *ghee* and honey, and a linctus formed. 86-87

Çarkarā (sugar), Chandana (red sandal wood), Drākshā (grapes), Madhu (honey), Dhātri phala (the fruits of *Phyllanthus Emblica*), and Utpala (*Nymphæa stellata*) are pounded together into a paste and a linctus is made of that paste.

This linctus is prescribable in cough born of bile.

When bile-born cough exists with phlegm, the tubers of *Cyperus rotundus* and black pepper should be added to the ingredients mentioned above for making the linctus.

When bile-born cough exists with wind, *ghee* should be added to the ingredients named for making the linctus. 89

Half a century of dried grapes, 30 fruits of *Piper longum*, and one pala of sugar should be pounded into a paste.

Mixing the paste with honey, a linctus should be made. This linctus is beneficial for one afflicted with bile-born cough.

Or, the expressed juice of cow-dung, boiled with cow's milk, may also make a linctus that is beneficial to such a person.* 90

Tyach (the bark of *Cinnamomum Zeylanicum*), Elā (cardamom seeds), Vyosha (the three acrids), Mridvikā (dried grapes), Pippali (the fruits of *Piper longum*), Paushkaramula (a root of that name which is not obtainable; the roots of *Aplotaxis auriculata* being substituted for it), Lājā (fried paddy), Musta (the tubers of *Cyperus rotundus*), Çathi (*Curcuma Zerumbet*), Rāsna (*Vanda Roxburghii*), Dhatri-phala (the fruits of *Phyllanthus Emblica*), and Vibhitaka (the seeds of *Semecarpus Anacardium*):

Reduce these to pulv, mix the pulv with sugar, honey, and *ghee*, and make a linctus.

This linctus is alleviative of cough (born of bile).

It also cures asthma, hiccup, consumption, and diseases of the chest. 92

Pippali (the fruits of *Piper longum*), Amalaka (the fruits of *Phyllanthus Emblica*), Lājā (fried paddy), Lākshā (lac), Drākshā (grapes), and Sitopalā (sugar):

Boil these in cow's milk. When the product thickens and becomes cool, add honey equal to an eighth of the whole.

* At the end of the second line, Calcutta and the Bombay editions read—Çakridrasam.' This is correct. Gangādhara's reading 'Çakridrasān' is incorrect. 'Rasa' need not have a plural.—T.

Make a linctus. (This linctus is beneficial in bile-born cough) 93

Vidāri (the fruits of *Batatus paniculata*), Ikshu (sugar-cane), Mrināla lotus stalks);

Take the expressed juice of these : add cow's milk and sugar.

(The measure of each of these ingredients is equal).

Add honey (of an equal measure) : One afflicted with bile-born cough should drink this liquid.

This drink is one of the foremost remedies alleviative of bile-born cough. 94

The rice obtained from 'Çyāmaka', or 'kodrava', or barley, boiled and mixed with sweetened meat-juice prepared from the flesh of wild animals, or with the soup of such pulses as Mudga (*Phaseolus Mungo*), or with such pot-herbs as are bitter, taken in proper measure, is beneficial in bile-born cough. 95

If the phlegm be thick (in bile-born cough), bitter linctuses with sweets (entering into their composition), as also (boiled) 'Çāli' rice, are beneficial.

If the phlegm exists in an attenuated state, (boiled) 'Shashtika' rice taken with the meat-juices and the soups (mentioned in the previous verse) is beneficial.* 96

After taking the above, one should drink 'sherbat' of sugar, the juice of grapes, the juice of the sugar-cane, or milk.

All drinks that are sweet as also cooling and incapable of causing a burning sensation (in the stomach or the chest), are regarded beneficial. 97

The two Kākolis (*viz.*, Kākoli and Kshirakākoli, *i. e.*, the two roots of those names brought from the Himavat mountains), the two Vrihatis (*viz.*, Vrihātī or *Solanum Indicum*, and Kantakarī or *Solanum Xanthocarpum*), the two Medās (Medā and Mohāmedā both of which not being obtainable, *Physalis flexuosa* and *Ichnocarpus frutescens*

* The meat-juices referred to are those prepared from the flesh of wild animals, mixed with sweets. The soups are those of 'Mudga' and the other pulses —T.

are used respectively), Vrisha (otherwise called Vāsaka, *i. e.*, *Justicia Adhatoda*), and Nāgara (dry ginger) :

With the decoction of these, meat-juice (of the kind mentioned above), or milk, or the soups of 'Mudga' and the rest, should be given in bile-born cough.* 98

Milk boiled with the decoction of the five roots beginning with Çara (*viz.*, Kuça or *Poa cynosuroides*, Kāça or *Saccharum spontaneum*, Çara or *Saccharum sara*, Darbha or *Saccharum cylindricum*, and Krishna Ikshu or the black sugarcane), and mixed with honey and sugar, or,

Milk boiled with the decoction of Pippali (the fruits of *Piper longum*), and Drākshā (grapes), and mixed with honey and sugar, should be drunk by one afflicted with bile-born cough.† 99

Sitā (sugar), Sthirā (otherwise called Çālaparni, *i. e.*, *Hedysarum gangeticum*), Prisniparni (*Doodia lagopodioides*), the two Çrāvanis (*viz.*, the larger and the smaller varieties of *Sphaeranthus hirtus*), the two Vrihatis (*Solanum Indicum* and *Solanum Xanthocarpum*), Virā (otherwise called Kshirakākoli, a root brought from the Himavat mountains),‡ Rishabhaka (not being obtainable, bambu manna is used as a substitute), Kākoli (a root brought from the Himavat mountains), Tāmalaka (otherwise called Bhumyāmalaki, *i. e.*, *Phyllanthus Niruri*), Ridhi (not being obtainable, Balā or *Sida cordifolia* is used as a substitute), and Jivaka (not being obtainable, Guḍuchi or *Tinospora cordifolia* is used as a substitute) :

Milk boiled with (the decoction of) these should be drunk by one

* The meat-juice referred to in this verse should be prepared with the decoction of the the drugs named instead of water. So also milk should be boiled with this decoction. The soups also of the pulses should be made with this decoction —T.

† Gangādhara takes this verse as laying down only one combination. Others take it as laying down two.—T.

‡ It is very difficult to settle the reading. Gangādhara reads 'Virā' but does not explain what plant is meant by it. The Calcutta edition reads 'Jiraka,' meaning cumin seeds. This can scarcely be correct. The mention of 'Rishabhaka' and 'Kākoli' would seem to indicate that 'Virā' which is another name for 'Kshirakākoli' is the correct reading. Some of the Bengali translators take 'Virā' for *Nardostachys Jatamansi*, which is incorrect.—T.

afflicted with (bile-born) cough, or fever, or a burning sensation of the skin, or with sores (in the lungs), or consumption.

The physician may also cook *ghee*, obtained from milk boiled with the decoction of the above-mentioned drugs, adding milk and the expressed juice of Ikshu (sugar-cane).*

(*Ghee* thus prepared is beneficial in bile-born cough). 100-101

Take the paste, measuring three 'Kārshikas', of each of the drugs included in the group beginning with Jivaka (*viz.*, Jivaka, Rīshabhaka, Medā, Mahāmedā, Riddhi, Vriddhi, Kākoli, and Kshirakākoli), and of the sweet fruits beginning with grapes and the like (*i e.*, grapes and other fruits from Cabul, including Arabian dates):

Boil *ghee* with the pastes mentioned above.

When well-boiled and cool, strain it through a piece of clean cloth. Then throw into the vessel the pulvs of the following, *viz.*, sugar, Pippali (the fruits of *Piper longum*), Tvak-kshiri (bambu manna), Maricha (black pepper), and Çringātaka (the fruits of *Tropa bispinosa*). (The united measure of the pulvs should be a fourth of the *ghee*).

When the *ghee* thickens (in consequence of the addition of these pulvs), mix a measure of wheat-flour with it.

After this, make boluses, each of the measure of 1 pala, inserting honey within them.

One desirous of beneficial diet (in bile-born cough) should take these boluses.

These boluses should also be taken by one afflicted with the following diseases, *viz.*, vitiation of the semen, vitiation of the blood, consumption, cough (of all varieties), weakness and emaciation, and sores (in the lungs). 102-104

Nāgara (dry ginger), Udichya (Bālā, *i. e.*, *Pavonia odorata*) Kantakāri (*Solanum Xanthocarpum*), and Çathi (*Curcuma Zerumbet*):

*'Tajjam' qualifies 'sarpis,' hence, *ghee* obtained from milk that has been boiled with the decoction of the drugs named, is meant.

The measure of the milk with which such *ghee* is to be boiled should be equal, while that of the juice of sugarcane should be three times that of the *ghee*.—T.

Taking equal measures of these, reduce them to a paste and pressing out its juice, strain it through a piece of clean cloth.

Drink this juice, mixing it with sugar and *ghee*. 105

Ghee boiled with equal measures of the milk of the buffalo, the goat, the sheep, and the cow, and an equal measure of the expressed juice of Dhatri-phala (the fruits of *Phyllanthus Emblica*), is alleviative of bile-born cough. It should be taken in judicious measure. 106

THE TREATMENT OF PHLEGM-BORN COUGH.

If one afflicted with phlegm-born cough happens to be possessed of strength, then he should, at the outset, be corrected with emetics.

After this, he should be given food prepared of the flour of barley, mixing it with articles that are pungent, dry, and of heating virtues, as also such food as is alleviative of phlegm.* 107

A person afflicted with phlegm-born cough should take light food mixed with the soup of Kulattha (seeds of *Dolichos biflorus*) dressed with the pulv of Pippali (the fruits of *Piper longum* and the ashes of green barley shoots),

Or with the decoction of Mulaka (dry radishes),

Or with the meat-juice, dressed with bitters, of the flesh of animals living in marshy regions or in holes.

Or with the oil of sesame seeds, mustard seeds, and the seeds of the fruits of *Ægle marmelos*.

After taking food with such accompaniments, he should take curds, sour liquids (like 'Kānji'), hot water, whey, wines, or 'nigada' (a kind of spirits).† 108-109

The cold infusion of the roots, Paushkara (a root of that name which not being obtainable, the roots of *Aplotaxis auriculata* are

* Gangādhara explains that a patient of the description given in this verse should at first be treated with oils and fomentation before the administration of emetics. He thinks that oils and fomentation are a part of 'çodhana.' Hence, their use is implied in such connection.—T.

† Some editions read 'Madhwamla' &c. in the last line. This is incorrect. It is 'Dadhyamla &c.'—T.

used), those of Aragbadha (*Cassia fistula*), and the leaves of Patola (*Trichosanthes dioica*), should be drunk, mixed with honey.

Or, it should be drunk three times during meals.* 110

Katphala (*Myrica sapida*), Kattrina (*Hemionites cordifolia*) Bhārgi (*Siphonanthus Indica*), Mustā (the tubers of *Cyperus rotundus*), Dhānya (coriander seeds), Vachā (*Acorus Calamus*), Abhayā (chebulic myrobalans), Çunthi (dry ginger), Parppataka (*Olenlandia biflora*), Çringi (*Rhus succedanea*), and Surābhha (otherwise called Devadaru, *i. e.*, *Pinus deodara*):

These should be boiled in water for their decoction.

This decoction, mixed with honey and Hingu (assafoetida) should be drunk in cough characterised by wind and phlegm.

It may also be taken in diseases of the throat, in diseases of the mouth, in dropsical swellings of the feet, asthma, hiccup, and fevers. 111-112

Pāthā (*Cissampelos hernandifolia*), Çunthi (dry ginger), Çathu (*Curcuma Zerumbet*), Murvā (*Sansevieria Zeylanica*), Gavākshi (otherwise called Indravārūni, *i. e.*, *Cucumis Colocynthis*), Musta (the tubers of *Cyperus rotundus*), and Pippali (the fruits of *Piper longum*);

Reduce these to paste and dissolve it in hot water, and mix it with Hingu (assafoetida) and 'Saindhava' salt.

This drink is alleviative of phlegm-born cough. 113

Nāgara (dry ginger), Ativishā (*Aconitum heterophyllum*), Musta (the tubers of *Cyperus rotundus*), Karkata-çringi (*Rhus succedanea*), Haritaki (chebulic myrobalans), and Çathi (*Curcuma Zerumbet*):

These should be reduced to paste. The paste should be dissolved

* The correct reading is 'Kāleshvannasya vā trishu,' meaning 'three times during meals,' that is, in the beginning, in the middle, and at the end of one's meals.'

Gangādhara's reading 'rātrishu,' meaning 'at nights,' is evidently incorrect.

What is said in this verse is that the cold infusion of the three drugs, mixed with honey, should be drunk thrice during meals as also at other times—T.

in hot water, and drunk after the above manner (that is, mixing it with assafoetida and 'Saindhava' salt . 114

An 'aksha' (equal to 2 tolas) of the paste of Pippali (the fruits of *Piper longum*), fried in (sesame) oil, and mixed with sugar and the decoction of the seeds of Kulattha (*Dolichos biflorus*), should be taken. This drink is alleviative of phlegm-born cough.* 115

The expressed juice of Kāsmardda (*Cassia Sophora*),
or that of horse-dung,
or that of Bhringraja (*Verbesina calendulacea*),
or that of Bārtāku (the fruits of *Solanum Melongena*),
or that of black Surasā (a variety of *Ocimum sanctum*),
mixed with honey, is alleviative of phlegm-born cough.† 116

Devadāru (*Pinus deodara*), Çathi (*Curcuma Zerumbet*), Rāsnā (*Vanda Roxburghii*), Karkata (*Rhus succedanea*), and Durālabhā (*Hedysarum Alhagi*);

Pippali (the fruits of *Piper longum*), Nāgara (dry ginger), Musta (the tubers of *Cyperus rotundus*), Pathyā (chebulic myrobalans), Dhātri (the fruits of *Phyllanthus Emblica*), and sugar;

Each of these sets of drugs should be reduced to pulv and mixed with honey and oil and then made into a linctus.

Both these linctuses are prescribable in phlegm-born cough existing with (excited) wind.

Pippali (the fruits of *Piper longum*), Pippalimula (the roots of *Piper longum*), Chitraka (*Plumbago zeylanica*), and Hastipippali (*Pothos officinalis*);

Pathyā (chebulic myrobalans), Tāmālaki (*Phyllanthus Niruri*), Dhātri (the fruits of *Phyllanthus Emblica*), Bhadra-musta (the tubers of *Cyperus partenuis*), and Pippali (the fruits of *Piper longum*);

Devadāru (*Pinus deodara*), Abhayā (chebulic myrobalans), Musta (the tubers of *Cyperus rotundus*), Pippali (the fruits of *Piper longum*), and Viçwabhesaja (ginger);

* Gangādhara explains that the measure of sugar should be equal to that of the paste of *Piper longum*, i. e., an 'aksha' or 2 tolas.—T.

† Each of the juices is to be mixed with honey.—T.

Viçālā (otherwise called Indravārūni, *i. e.*, *Cucumis Colosynthis*), Pippali (the fruits of *Piper longum*), Musta (the tubers of *Cyperus rotundus*), and Trivrit (*Convolvulus Turpethum*);

The physician, making linctuses of each of the four sets of drugs mentioned, adding honey thereto, should cause them to be licked in phlegm-born cough. 117-120

'Sauvarchala' salt, Abhayā (chebulic myrobalans), Dhātri (the fruits of *Phyllanthus Emblica*), Pippali (the fruits of *Piper longum*), Kshāra (the ashes of green barley shoots), and Nāgara (dry ginger)

Reduce these to pulv. One should drink *ghee* mixed with this pulv. This medicine is alleviative of phlegm-born cough accompanied by (excited) wind. 121

One 'prastha' (equal to 2 seers, in practice double the measure or 4 seers are taken) of *ghee* should be boiled in an 'ādhaka' (equal to 8 seers, double the measure or 16 seers are taken in practice), of the decoction of the group of ten roots, along with an 'aksha' (equal to 2 tolas) of the paste of each of the following, *viz.*, Pushkara (a root which not being obtainable, the roots of *Aplotaxis auriculata* are used), Çathi (*Curcuma Zerumbet*), Vilwa (the roots of *Ægle marmelos*), Surasā (*Ocimum sanctum*), Vyosha (the three acrids), and Hingu (assafœtida).

This *ghee* should be drunk in phlegm-born cough accompanied by (excited wind).

After drinking this *ghee*, the patient should drink 'peyā' (made of rice and other grains).

This *ghee* is prescribable also in all varieties of asthma characterised by phlegm and wind. 122-123

KANTIKARI-GHRITA.

Boil one 'prastha' (equal to 2 seers, in practice double the measure or 4 seers are taken) of *ghee* in an 'ādhaka' (equal to 8 seers, double the measure or 16 seers are taken in practice) of the decoction of Kantikāri (*Solanum Xanthocarpum*) with roots, leaves, and branches,*

* The Calcutta edition reads 'samulaphalapatrāyāh.' This seems to be incorrect. Gangādhara reads 'samulapatraçākhāyāh.'—T.

along with the paste of the following, *viz.*, Balā (*Sida cordifolia*, Vyòsha (the three acrids) Viḍāṅga (*Embelia Ribes*), Çathi (*Curcuma Zerumbet*), Chitraka (*Plumbago Zeylanica*), 'Sauvarchala' salt, Yāvakhāra (the ashes of green barley shoots), Vilwa (*Ægle marmelos*), Amalaka (the fruits of *Phyllanthus Emblica*), Paushkara (a root which not being obtainable, the roots of *Aplotaxis auriculata* are used), Vriçchira (white variety of *Boerhavia diffusa*), Vrihati (*Solanum indicum*), Pathyā (chebolic myrobalans), Yamāni (the seeds of *Ptychotis Ajowan*), Dāḍima (Pomegranates), Riddhi (not being obtainable, *Pavonia odorata* is used as a substitute), Drākshā (grapes), Punarnavā (*Boerhavia diffusa*), Chavyā (*Piper Chaba*), Durālabhā (*Hedysarum Alhagi*), Amlavetasa (*Rumex vesicarius*), Çringi (*Rhus succedanea*), Tāmalaka (*Phyllanthus Niruri*), Bhārgi (*Siphonanthus Indica*), Rāsnā (*Vanda Roxburghii*), and Gokshuraka (*Tribulus lanuginosus*).

The united measure of the pastes of these should be 1 seer.

This *ghee* is beneficial in all varieties of cough, hiccup, and asthma.

This *ghee*, called 'Kantakāri-ghrita', is a well-tested medicine. It cures cough. 124-127

Ghee boiled in the decoction of the seeds of Kulattha (*Dolichos biflorus*, with the paste of the group of five roots, should be given as a drink in phlegm-born cough.

This *ghee* is beneficial also in hiccup and asthma.* 128

In phlegm-born cough the same kinds of smoke are prescribable that have been laid down for persons afflicted with wind-born cough.

The smoke may be taken of the kernel of the fruits of Koshātaki (*Luffa amora*) mixed with Manahçilā (realgar). 129

If that variety of asthma, called 'Tamaka', be present in phlegm-born cough co-existing with (excited) bile, the physician should then apply, agreeably to circumstances, the treatment that has been laid down for bile-born cough. 130

* The measure of the decoction should be four times that of *ghee*; and that of the paste should be equal to that of *ghee*.—T.

In wind-born cough co-existing with (excited) phlegm, the treatment that alleviates phlegm should be adopted.

In wind-born cough, as also in phlegm-born cough, if it co-exists with bile, that treatment should be adopted which is alleviative of bile. 131

In cough characterised by wind and phlegm, if the phlegm be soft (or watery), food and drink that are dry should be prescribed.

In similar cough, if the phlegm be dry, food and drink that are oily are prescribable.

In phlegm-born cough co-existing with bile, food and drink mixed with bitters should be given.* 132

(Here ends the treatment of cough born of excited phlegm).

When sore-born cough is regarded as dangerous, it should be speedily allayed by means of the articles known as 'madhura' (sweet, such as grapes, dates, &c.), and the drugs known by the name of 'Jivaniya', which increase strength and flesh.† 133

PIPPALYADI-LAUHA.

Pippali (the fruits of *Piper longum*), Madhuka (liquorice), Sitopala (sugar), the measure of each being a 'kārshika' (equal to 2 tolas) :

Cow's milk, goat's milk, and the expressed juice of the sugar-cane, the measure of each being a 'prastha' (equal to 2 seers, in practice double the measure, or, 4 seers are taken) :

The pulv of Yava (barley), and of Godhuma (wheat), and of Mridvika (dried grapes), the measure of each being one 'prasṛita' (equal to 2 tolas) ;

The expressed juice of Amalaka (the fruits of *Phyllanthus Emblica*), and (sesame) oil, the measure of each being a 'prasṛita' (equal to 2 tolas) :

* 'Ardre' and 'Cushke' have reference to 'Kapha' or phlegm.—T.

† What is said here is this : When sore-born cough takes a bad turn, or, when it manifests itself in a severe form, its treatment should by no means be delayed. On the other hand, treatment should be taken up speedily, and sweets and 'Jivaniya' drugs should be administered. These, by imparting strength and flesh, conquer this cough quickly.—T

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET,

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1908.

(The right of reproduction is reserved.)

Boil all these on a mild fire (till the contents assume some measure of consistency).

Make a linctus of the boiled product. Adding *ghee* and honey to it, this linctus should be licked.

It cures sore-born cough, as also asthma, chest-disease, and emaciation.

It is beneficial to old men whose semen has decreased.* 134-136

Of persons afflicted with sore-born cough, the regimen should be the same as that of persons afflicted with bile-born cough.

Such regimen should consist mostly of milk, *ghee*, and honey.

When, however, this variety of cough co-exists with some other ailment or ailments, the regimen should be different. 137

When one having sore-born cough is afflicted with wind and bile, and when his limbs are languid, rubbing the body with *ghee* is beneficial.

When, however, such a person is afflicted by the wind, rubbing the body with such oils as are alleviative of the wind, is beneficial. 138

If pains are present in the chest and the sides, drink should be prescribed of *ghee* boiled with the group of drugs called 'Jivaniya.'

If one afflicted with sore-born cough feels a burning sensation of the skin, if he vomits blood, if his digestive fire is strong, and if he is accustomed to animal food, meat-juice prepared from the flesh of quails (*Perdix chinensis*) and birds of the like species, is beneficial for him, especially if he has been weakened.

If one afflicted with sore-born cough feels thirsty, goat's milk boiled with the roots of Sara (*Saccharum Sara*) and the rest is beneficial for him.† 139-140

* In the last line of Sl. 136 Gangādhara reads 'Kāsa &c.' This is incorrect. It should be Çvāsa &c.' The Calcutta edition reads 'Kāseshu' for 'Kārçyeshu' in the same line.—T.

† 'Saramulādibhih critām' means 'boiled with the group of roots called *Trinadi-panchamula*, i. e., the roots of Sara (*Saccharum sara*), Kuça [(*Poa cynosuroides*), Kāçā (*Saccharum spontaneum*), Darbha (*Saccharum cylindricum*), and Ikshu (*Saccharum officinarum*),—T.

In discharges of blood from any of the ducts, or from the mouth, of such a patient, the drinking or snuffing of *ghee* prepared from fresh butter of cow's milk, is beneficial.

If, again, such a patient feels fatigued and weak, and if his digestive fire is lost, then the gruel of barley (and other grains) is beneficial for him.* 141

In stupefaction of the body, or when a sense of fatigue or toil is present, the patient should take a copious measure of *ghee* ;

Or, he may take such medicines as are not hostile to blood bile, and as are curative of wind-diseases (nervous ailments). 142

If in sore-born cough, the sores have healed and the phlegm has increased,† and if there is still a sense of oppression in the parts afflicted with sores, the patient should then inhale the following kinds of smoke : 143

Take the two varieties of *Medā* (*viz.*, *Medā* and *Mahāmedā*, both of which being not available, *Açwagandha* or *Physalis flexuosa* and *Çāriya* or *Echites frutescens* are used).

Take also *Madhuka* or liquorice ; and also the two varieties of *Balā* (*i. e.*, *Sida cordifolia* and *Sida alba*). Reduce the above to paste Laving this paste on a piece of silken cloth dyed with lac dye, a stick should be prepared.

Burning one end of the stick, its smoke should be inhaled (by the mouth).

After inhalation of the smoke, the patient should drink *ghee* boiled with the group of drugs called 'Jivaniya'. 144

Take *Manahçilā* (realgar), the seeds of *Palāça* (*Butea frondosa*), *Ajagandhā* (the seeds of *Ptychotis Ajowan*), *Tvakshiri* (bambu manna), and *Nāgara* (dry ginger).

Reduce these to paste, and lave the paste over a piece of silken cloth.

† 'Kshiryam ghrítam' is explained by the commentators as meaning '*ghee* prepared from fresh vaccine butter.'—T.

‡ Commentators explain that by mentioning the increase of phlegm, the Rishi impliedly refers to the absence of both bile and wind.—T.

Make sticks of the cloth so laved, and inhale (with the mouth) the smoke of the sticks (according to the manner directed).

After inhalation of the smoke, the patient should drink the juice of the sugar-cane, and water in which sugar or treacle has been dissolved. 145

Take a number of banian sprouts drenched in water, and an equal quantity of Manahçilā (realgar).

Reduce these to paste, and lave the paste over a piece of silken cloth.

Adding *ghee*, make sticks of the cloth so laved.

Inhale the smoke of these sticks (according to the manner directed).

After inhalation of the smoke, the patient should eat the flesh of francoline partridges (and birds of the same description). 146

Take the drugs included in the group called 'Jivaniya', and also the liquid portion of the eggs of 'Kulingas' (hen-sparrows).

Reduce these to a paste, and lave the paste on a piece of silken cloth

Inhale the smoke (according to the manner directed) of sticks made of the cloth so laved.

After inhalation of the smoke the patient should drink milk that is boiled, or milk made hot by dipping a heated ball or piece of iron in it 147

If a person afflicted with waste-born cough presents all the symptoms of that disease, and if his strength has been greatly reduced, his treatment should not be taken up by a physician (death being certain to overtake him soon).

If, on other hand, the disease be new, and if the patient has strength, his treatment may be taken up after explaining it to his relatives that though death will ensue yet there is just a chance of recovery. 148

As regards the last-mentioned patient (that is, he who is afflicted with waste-born cough that is new and whose strength has not been reduced), the administration of 'Vringhanas' is prescribable at the

outset.* Medicines should also be administered for enkindling the digestive fire.

If many ailments supervene, mild oily purgatives should be administered.† 149

Ghee boiled with Çampāka (otherwise called Aragvadha, *i. e.*, *Cassia fistula*), Trivrit (*Convolvulus Turpethum*), and the juice of Mridvikā (*Vitis vinifera*), the decoction of Tilvaka (otherwise called Lodhra, *i. e.*, *Symplocos racemosa*), and the expressed juice of Vidāri (*Batatus paniculatus*), should, with discretion, be drunk :

This medicated *ghee* corrects the bowels of a weakened system.

It is beneficial to the body and increases its strength.

In fact, it is regarded as the preservative of such a patient. 150 151

When the bile and the phlegm have become attenuated, and when the 'dhātus also have become greatly wasted, the patient should drink *ghee* boiled with milk and the paste of Karkataka (*Rhus succedanea*), and the two Balās (*i. e.*, *Sida cordifolia* and *Sida alba*). 152

If, in this disease, the urine becomes discoloured and comes out with difficulty, the patient should then take *ghee* and milk boiled with the paste of Vidāri (*Batatus paniculatus*), or with Kadamba (*Nauclea Cadamba*), or with the kernel of palmyra fruits. 153

If there is swelling, with pain, in the genital organ, the rectum, the hips, and the pubic region, of such a patient, enemata should be administered consisting of the *manda* of *ghee*, or of *ghee* and oil mixed together. 154

After administration of such enemata, he should be given boiled rice, with the flesh of wild animals. Gradually the flesh should be given to him of 'Varttakas' (a variety of quails, *Perdix sylvacea*), of animals residing in holes, and of carnivorous animals and birds of prey. 155

* 'Vringhanas' are medicines that promote nutrition and increase corpulency.—T.

† 'Vahudoshāya' means, literally, 'unto one in whom there are many faults.' Here it means, one who has many supervening ailments. T.

These kinds of meat, in consequence of their heating and stimulating virtues, cause the phlegm to fall away from the ducts of the body.

The ducts being thus cleansed, the 'dhātu' called 'Rasa' (that is, the juice into which food is converted in the first stage of digestion), being freely borne through them, conduces to nourishment.* 156

DWI-PANCHAMULADI GHRITA.

The two groups of five roots (*viz.*, 'Swalpa' and 'Vrihat'), the three myrobalans, Chavika (*Piper chaba*), Bhārgi (*Siphonanthus Indica*), Chitrakā (*Plumbago Zeylanica*) Kulattha (*Dolichos biflorus*), Pippalimula (the roots of *Piper longum*), Pāthā (*Cissampelos hernandifolia*), Kola (dried Jujubes), and Yava (barley) :

Boil these in water for obtaining their decoction.

Take equal measure of the paste of each of the following, *viz.*, Nāgara (dry ginger), Dusparça (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), Pippali (the fruits of *Piper longum*), Çati (*Curcuma Zerumbet*), Paushkara (a root of that name which not being available, the roots of *Aplotaxis auriculata* are used), and Karkataçringi (*Rhus succeedanea*) :

Boil the decoction and the pastes with *ghee*. 157-158

When the boiling is complete, throw into the boiled product the pulv of the two 'Kshāras' (*viz.*, 'Sarjji', *i. e.*, carbanate of soda, and 'Yavakshāra' the ashes of green barley shoots), and the five salts.

One afflicted with waste-born cough should take this *ghee* in proper measure.† 157-159

* The reading of the second line of this verse is evidently incorrect as given in all the printed texts. Gangādhara has 'Kaphaih çuddhasya taih &c. vahan rasah.' He explains that 'taih' refers to 'vartakādibhih.'

The Calcutta and the Bombay editions read 'Kaphai' çuddhaiçcha taih &c. vahanrasa.' If this reading be adopted, 'taih' stands for 'ducts.'

Whatever the reading, the meaning does not seem to be unintelligible.—T.

The difficulty lies with 'Kaphaih' in all the editions. Evidently 'Kapha' is intended to be the object of the verb 'Chyāvayanti.' The varieties of meat mentioned above cause the phlegm to fall away from the ducts. So it seems that the word in the second line should be 'Kapham' in the objective case and not 'Kaphai.'—Ed.

† The measure of *ghee*, as explained by Gangādhara, should be 4 seers; that of the decoction should be 16 seers; and that of the pastes should be 1 seer to the aggregate.—T.

GUDUCHYADI GHRITA.

Guḍuchi (*Tinospora codifolia*), Triphalā (the three myrobalans), Murvā (*Sansevieria zeylanica*), Haridrā (*Curcuma longa*), Çreyasi (otherwise called Gajapippali, *i. e.*, *Pothos officinalis*), Vachā (*Acorus Calamus*), Nidigdihikā (*Solanum xanthocarpum*), Kāsamardda (*Cassia Sophora*), Pāthā (*Cissampelos hernandifolia*), Chitraka (*Plumbago zeylanica*), and Nāgara (dry ginger) :

These are boiled in water of four times their unjted measure down to a fourth of the whole.

Boil an equal measure of *ghee* with the decoction thus obtained

This *ghee* should be drunk. It is curative of abdominal tumours, asthma, and waste-born cough.* 160-161

KASAMARDDADI GHRITA.

Kāsamardda (*Cassia Sophora*), Abhayā (chebulic myrobalans), Musta (the tubers of *Cyperus rotundus*), Pāthā (*Cissampelos hernandifolia*), Katphala (*Myrica Sapida*), Nāgara (dry ginger), Pippali (fruits of *Piper longum*), Katuka (*Picrorrhiza Kurroa*), Drākshā (grapes.) Kāsmariya (otherwise called Gambhāri, *i. e.*, the fruits of *Gmelina arborea*), and Surasā (otherwise called Rāsna, *i. e.*, *Vanda Roxburghii*).†

Take an 'aksha' (equal to 2 tolas) of each of these ; also *ghee* of the measure of 4 seers ; and an 'aḍhaka' (equal to 16 seers) of milk and the juice of the grape.

Boil all these together.

This medicated *ghee* is highly beneficial and cures consumption or waste, fever, enlargement of the spleen, and all varieties of cough. 162-163

* For 'Triphalā', meaning the three myrobalans, the Calcutta and the Bomhay editions read 'Pippali', meaning the fruits of *Piper longum*.—T.

† 'Surasā' is identified with 'Rāsna' or *Vanda Roxburghii*. It stands also for a variety of *Ocimum sanctum*.

'Çosha stands for both consumption or waste, and dropsical swellings. Here it means consumption.

The second line is read differently in the Calcutta and the Bombay editions. We adopt the reading of Gangādhara.—T.

Or, *ghee*, boiled with Dhātri-phala (chebolic myrobalans) themselves previously boiled in milk, and (when dry) reduced to pulv, or *ghee* boiled in the expressed juice of Dāḍima (the fruits of *Panica granatum*) of twice its measure, and mixed with the paste of Vyosha (the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black piper),

Should be drunk.

Or, the man, after taking his meals, may take *ghee* boiled with the ashes of green barley shoots.

Or, he may take *ghee* boiled with Pippali (the fruits reduced to pulv of *Piper longum*), and treacle, and goat's milk.* 164-165

All these varieties of *ghee* have the effect of increasing the strength of the digestive fire of one afflicted with waste-born cough.

They have the effect, besides, of correcting the (excited) faults, constipated bowels, and the ducts of the chest. 164-166

HARITAKI-LEHA

OR

THE LINCTUS OF CHEBULIC MYROBALANS.

Take twenty chebolic myrobalans and boil them in two 'āḍhakas' of the decoction of barley seeds.

(Two 'āḍhakas are equal to 16 seers. In practice, double the measure, that is, 32 seers are taken.)

After they have been boiled, their seeds should be thrown away, and the kernel reduced to paste.

* The first of these *ghees* is thus prepared : the chebolic myrobalans are first boiled in milk ; their seeds are then thrown out ; the softened kernel is reduced to paste and boiled with *ghee*. The measure of the *ghee* should be four times that of the pulv of the myrobalans.

A ; regards the second *ghee*, it is boiled with the paste of the three acrids whose measure is a fourth of that of the *ghee*. The measure of the juice of pomegranate fruits should, as stated in the text itself, be twice as that of the *ghee*.

As regards 'Yavakshāra-ghrita,' the measure of 'Yavakshāra' or the ashes of green barley shoots, should be an eighth of that of the *ghee*, while that of water should be four times that of the *ghee*.

As regards the fourth *ghee*, the united measure of *Piper longum* and treacle should be one fourth of that of the *ghee* ; while that of goat's milk should be four times that of *ghee*.—T.

This paste, adding six palas of old treacle, should again be boiled in the decoction of barley seeds (kept in the vessel).

When this second boiling is about to be completed, the following should be thrown into the vessel, *viz.*, a 'karsha' (equal to 2 tolas) of Manahçilā (realgar), and half a 'karsha' of Rasānjana (galena), and half a 'kuḍava' (equal to 2 palas) of Pippali (the fruits of *Piper longum*).

These constitute a linctus which is curative of asthma and cough.* 167-168

The quills of the porcupine reduced to ashes, mixed with *ghee*, honey, and sugar,

Or, the legs of the peacock reduced to ashes and mixed with *ghee* and honey,

Or, the ashes of the leaves of Eranda (*Ricinus communis*), mixed with (an equal measure of) the pulv of the three acrids, and treacle and (sesame) oil,

Should be licked. Every one of these linctuses is curative of asthma and cough.

Mixing the ashes, in the same way, of the leaves of Surasā (*Ocimum sanctum*) and of Eranda (*Ricinus communis*), that is, with the pulv of the three acrids, treacle, and oil, a linctus should be made. This linctus also is curative of asthma and cough.† 169-170

One may also lick the pulv of Vārtāku (fruits of *Solanum Melongena*), Pippali (*Piper longum*), Drākshā (grapes) and Padmaka (a fragrant wood brought from central India), mixed with honey and *ghee*.

Or, one may lick the pulv of Tryushana (the three acrids) mixed with old treacle and *ghee*. 171

Or, one may lick the pulv of the following, *viz.*, Chitraka (*Plumbago Zeylanica*), Triphala (the three myrobalans), Ajāji (the seeds of

* 'Çvābidha', otherwise called 'Çallaki,' is the large porcupine. The word may mean also a dog. Here, however, the porcupine is meant.

† By 'etena vidhinā' in the second line of 170, is meant that the ashes of 'Surasā' 'Eranda' are to be mixed with the pulv of 'Vyosha', and treacle, and oil.—T

Nigella sativa), Karkata (*Rhus succedanea*), Trikatu (the three acrids), and Drākshā (grapes), mixed with honey and ghee.

Or, one may eat this preparation, mixing it with treacle. 172

Jivanti (*Cælogyne ovalis*), Madhuka (liquorice), Pāthā (*Cissampelos hernandifolia*), Tvak-kshiri (*Bambu manna*), Triphalā (the three myrobalans), Çati (*Curcuma Zerumbet*), Mustā (tubers of *Cyperus rotundus*), Elā (the seeds of *Elettaria cardamomum*), Pippali (the fruits of *Piper longum*), Drākshā (grapes), the two Vrihatis (*viz.*, *Solanum Xanthocarpum*, and *Solanum Indicum*), Vitunnaka (otherwise called Dhānyaka or coriander seeds), Sārivā (*Echites frutescens*), Paushkaramula (a root which not being available is substituted by that of *Aplo-taxis auriculata*), Karkata (*Rhus succedanea*), Rasānjana (galena), Punarnavā (*Boerhavia diffusa*), Loha-rajās (the pulv of iron), Trāyamaṇa (*Picus heterophylla*), Yamānika (the seeds of *Ptychotis Ajowan*), Bhārgi (*Siphonanthus Indica*), Tāmalaki (*Phyllanthus Niruri*), Ridhī (not being available, Balā or *Sida cordifolia* is used instead), Viḍanga (*Embelia Ribes*), Dhanwayāsaka (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), Kshara (the ashes of green barley shoots), Chitraka (*Plumbago Zeylanica*), Chavyā (*Piper Chaba*) Amlavetāsa (otherwise called Chukra, *i. e.*, *Rumex vesicarius*), Vyosha (the three acrids), and Dāru (*Pinus deodara*):

Reduce each of these to pulv, and take a pala of each. Mixing the pulvs with honey and ghee, a linctus is formed which one may lick with beneficial results.

The measure of a dose is a 'pānitala' (equal to 2 tolas) This preparation cures all the five varieties of cough. 173-176

Padmaka (a root brought from Central India), Triphalā (the three myrobalans), Vyosha (the three acrids), Viḍanga (*Embelia Ribes*), Devadāru (*Pinus deodara*), Balā (*Sida cordifolia*), and Rāsnā (*Vanda Roxburgii*):

Reduce these to fine pulvs, and take equal measures of these.

Add honey, ghee, and sugar, the measure of each being equal to the united measure of the pulvs.

Mixing all these together by pounding them in a mortar, make a linctus.

This linctus is highly beneficial and cures all varieties of cough. 177-178

Or, one may lick the pulv of Maricha (black pepper), mixing it with *ghee*, honey, and sugar.

This preparation is the foremost of all linctuses, that a person afflicted with cough should use. 179

The paste of the leaves of Vadari (jujubes), fried in *ghee*, and mixed with 'Saindhava' salt, forms a linctus which should be prescribed in hoarseness of voice and cough. 180

The leaves of Tilvaka (otherwise called Lodhra, *i. e.*, *Symplocos racemosa*), reduced to paste, fried in *ghee*, and mixed with sugar, forms a 'peyā' (drink), or 'utkārikā.'

Either of these cures vomiting, thirst, cough, and diarrhoea characterised by evacuations of undigested food.* 181

Take white Sarshapa (mustard seeds), Gandira (otherwise called Çamatha—a variety of pot-herb growing in aquatic regions), Viḍanga (*Embelia Ribes*), Vyosha (the three acrids), Chitraka (*Plumbago Zeylanica*), and Abhayā (chebulic myrobalans) :

Boil these in water.

With the decoction so obtained, prepare gruel of barley.

This gruel, mixed with *ghee* and salt, is beneficial in cough, hiccup, asthma, inflammation of the schneiderian membrane, chlorosis, consumption, or waste, dropsical swellings, and otalgia.† 182-183

The soup of Mudga (the seeds of *Phaseolus Mungo*) prepared with the decoction of Kantakāri (*Solanum Xanthocarpum*), dressed with *ghee* and the pulv of black pepper, and rendered slightly sour by

* 'Utkārikā' is like the preparation called 'haluwā' or 'Mohanbhoga.' It is a sort of solid frumenty.—T.

† Gangādhara explains that the measure of white mustard seeds and the rest should be a 'kāṛshika' (equal to 2 tolas) of each; that of the water in which these should be boiled being a 'prāsthika' (equal to 2 seers). In practice, double the measure, or 4 seers, of water are taken. This quantity is boiled down to 2 seers.—T.

adding Gaura (white variety of mustard seeds) and Amalaka (the fruits of *Phyllanthus Emblica*), is very successful in all varieties of cough. 184

The decoction of such drugs as are alleviative of excited wind, milk, soups of pulses, and meat-juice prepared with the flesh of 'Vishkiras' (domestic fowl and other birds which employ their feet for searching out their food), and 'Pratudas' (birds which employ their beaks for finding and taking their food), &c., should be given to one afflicted with waste-born cough.* 185

Those varieties of smoke, with the prescribed regulations, that have been laid down (as beneficial) in sore-born cough, should be administered in waste-born cough as well.† 186

Medicines that are 'dīpana' (capable of kindling the digestive fire), that are 'vringhana' (capable of promoting nutrition and corpulency), that are capable of cleansing the ducts, and that promote strength, are all beneficial to persons afflicted with waste-born cough, if administered in proper measure agreeably to the faults excited.‡ 187

Waste-born cough, which is a dreadful ailment, arises from excitement of all the three faults. Hence, such treatment should be adopted as is beneficial in excitement of all the faults.§ 188

The strength or weakness of waste-born cough is determined by the predominance or otherwise of the excited faults.||

* Gangādhara notes that the use of 'ādi' after 'Pratuda,' implies beasts of prey as well.—T.

† Gangādhara reads 'Dhumāh Sānusthānāh' in the first line. The Calcutta and the Bombay editions read 'Dhumāh Sānupānāh.' The sense is almost identical.—T.

‡ What is stated here is this: 'Dīpanas,' &c., are beneficial in waste-born cough, if administered according to the particular fault or faults excited. In some cases, 'dīpanas,' in some 'vringhanas,' in some 'valyas,' are to be administered. 'Vatyāsāt' is explained by Gangādhara as meaning 'dosha-viparyayāt,' i. e., 'contrary to the fault or faults excited.'—T.

§ In waste-born cough, it will not do to allay this or that particular fault. As the disease is due to the excitement of all the faults, no treatment can be successful that is not alleviative of all the faults simultaneously.—T.

|| Waste-born cough arises from excitement of all the three faults. Its strength or otherwise is determined by the degree in which the faults have been excited as also by the

As regards, again, the several varieties of cough, it should be noted that each succeeding one is more dangerous than the preceding one. 189

(Here are two verses containing a summary).

Edibles, drinks, *ghees* (and oils), linctuses, 'Pānakas' (after drinks), milks, *ghees* mixed with treacle, smokes, medicines beneficial to coughs in general, the different varieties of coughs, their originating causes, symptoms, curability and incurability, medicines prescribable in each variety of cough, and the degree of danger attaching to each variety have been laid down in this Lesson. 190-191

Thus ends Lesson XVIII, in the Division called 'Chikitsa', of the treatise of Agniveṣa as revised by Charaka.*

accompaniments of the excited faults. 'Anuvala-yoga' is explained by Gangādhara as equivalent to 'anuvandha-yoga'. The varieties of cough noticed in this Lesson are five, *viz*, 1. wind-born, 2. bile-born, 3. phlegm-born, 4. sore-born, and 5. waste-born. Each succeeding one is more dangerous than each preceding one.—T.

* The commentators say that the general form, 'Charaka-pratiṣodhite', is retained although these Lessons, it is well known, were revised by Driḡhavalā. 'Charaka-protiṣodhite,' they contend, means 'Charaka-pratisanskrite aprāṭpte tu Driḡhavalā-pratisanskrite'. This is ingenious.—T.

LESSON XIX.

TREATMENT OF ATISARA,

OR,

DIARRHŒA.

We shall now expound the treatment of 'Atisāra' or Diarrhœa. Thus said the illustrious one of Atri's race. 1

Unto the illustrious one of Atri's race, seated on the northern breast of Himavat, in the midst of a conclave of Rishis, after having finished his morning duties and completed his libations on the *Homa* fire, Agniveṣa said, approaching with humility and saluting with reverence. 2

It behooveth thee, O illustrious one, to expound, through kindness for all creatures, what the first origin, premonitory indications, the symptoms, and the alleviatives are of Diarrhœa.*

The illustrious Punarvasu of Atri's race, having heard these words of Agniveṣa, said, 4

Listen to me, O Agniveṣa, as I expound the subject in full ! 5

In ancient times, in sacrifices (performed in honour of the deities), animals were only dedicated (with the aid of proper *mantras*).

They were not actually killed. 6

Until long after the sacrifice performed by Daksha, in the sacrifices (for example) of Manu's sons, *viz.*, Marishyan, Nābhāga, Ikshāku, Viṣāṣa, Yāti, and others, the animals, with their own consent, suffered themselves to be dedicated (with *mantras*). 7-8

After these times, (a monarch of the name of) Prithadra performed a sacrifice extending for many long years.

In this sacrifice, animals becoming scarce, the practice was inaugurated of sacrificing (actually killing) kine. All creatures were moved at the sight. 9

From eating the flesh of the kine thus killed in Prithadra's sacrifice, through its heaviness, heating virtues, unassimilability, unsuit-

ability of character as food, and disrelish, people suffered injury to their digestive fires, and loss of mental cheerfulness as well.

Diarrhœa first arose among those men.* 10

Again, in course of time, it was found that of one in whose constitution the wind predominates, who exposes himself to wind and sun, who indulges in excessive physical exercise, who takes food that is dry, insufficient, and of limited measure, who habitually indulges also in strong wines and sexual congress, and who suppresses the urgings of nature, the wind becomes provoked.

In consequence of this, the digestive fire becomes weakened. 11

The wind becoming provoked, and upon the digestive fire becoming weakened, the wind drives the urine and sweat into the region of the stools. Causing the stools to be liquefied by means of the urine and the sweat, it then generates diarrhœa.† 12

The symptoms of this disease are as follow :

The person afflicted with this ailment repeatedly (or copiously) evacuates stools that are slimy, tinged with mucus, depressing in their effects, dry, liquid, accompanied by pains, possessed of the scent of fish or meat, and characterised by slight noise, and that obstruct the passing of the urine.‡ 13

* From those verses it would appear that in ancient times, sacrifices were performed without actually killing the animals devoted with the aid of *mantras*. The 'Mahābhārata' affords evidence of only corn or seeds having been in remote times offered in sacrifices performed in honour of the deities. Goats and sheep then came to be killed. When these become scarce, kine were substituted.

This opinion does not tally with that of Western scholars who think the Hindus were a beef-eating race from the beginning of history, their scythian ancestors also having been so

That beef as food is heavy and the source of diverse disease became apparent to the Hindus in the hot plains of India. Hence the Rishis declare it to be unclean and proscribed its use. At any rate, that diarrhœa and other ailments of the kind are due to heavy food, was understood by the Rishis.—T.

† By 'purishālayam' is meant the intestines or the region of stools. Diarrhœa is, according to the Rishi, caused by the liquefying of the stools through the action of the urine and the sweat propelled by the provoked wind.—T.

‡ The reading of the Calcutta and the Bombay editions differs slightly from that of Gangādhara which we adopt. At the outset, the former have 'Vit-jalam.' There can be no doubt that the correct reading is 'Vijjalām' which, as explained by Gangādhara means

The provoked wind courses transversely as also in an obstructed manner, causing both sound and pain, within the stomach.

When this is so, the disease is called 'Amātisāra' born of wind.* 14

Or, in consequence of the provocation of the wind, one frequently evacuates mature and hard stools, in small quantities, with noise, griping pain in the intestines, froth, slime, and cutting pains in the rectum.

The other symptoms are horripilation, frequent and hard breathing, dryness of mouth, pains in the waist, thighs, the lower part of the spine, knees, back, and sides. There is also *prolapsus ani*. (This is called 'Pakkātisara'.)

In consequence of the stools being rendered hard by the wind, some name this disease as 'Anugrathita.'† 15

Of one in whose constitution the bile predominates, who indulges largely in food that is sour, saline, pungent, alkaline, of heating virtues, and keen, who constantly exposes himself to the heat of fire or the sun, or the hot winds, and who nurses anger and malice in a predominant measure, the bile becomes provoked.‡ 16

In consequence of its liquidity, the (provoked) bile, quenches the digestive fire, and reaching the region of stools, liquefies the stools owing to its own liquid character, its heating virtues, and its mobility, and causes diarrhoea.§ 17

The symptoms of this disease are as follow :

The person afflicted evacuates stools that are yellow in colour,

'pichchilam' or slimy. Instead of 'Isachchavdam,' meaning 'accompanied by slight noise,' the former read 'sasavdamsavdam vā,' meaning 'accompanied or unaccompanied by noise.' Gangādhara gives some more adjectives than the Bombay and the Calcutta editions.—T.

* 'Antah-koshte' is explained by Gangādhara as 'Koshtāvvyantare,' i. e., 'within the stomach.—T.

† Gangādhara reads 'Pakkam vā.' The particle 'vā' is omitted in the other editions. There can be no doubt that the 'vā,' meaning 'or,' is correct.—T.

‡ 'Pratah' means constantly. This verse sets forth the causes which usually provoke the bile. Indulgence in food and drink of the kind stated, exposure to heat, and giving way to wrath and malice, provoke the bile of one who is constitutionally bilious.—T.

§ The region of stools is, probably, the 'pakkāçaya'.—T.

or green, or blue, or dark, tinged with blood-bile, and of exceedingly fœtid smell.

Thirst, burning of the skin, perspiration, swoons, 'Çula' pams, abscesses, and inflammation and suppuration of the rectum, are manifested.

Even these are the indications of diarrhœa born of (excited) bile. 18-19

Of one in whose constitution the phlegm predominates, who indulges in food that is heavy, sweet, cooling, and oily, who stuffs his stomach with liquid diet, and who passes a life of mental inactivity, sleep at daytime, and idleness, the phlegm becomes provoked. 20

The phlegm thus provoked, in consequence of its own nature, extinguishes the digestive of the person who indulges in food that is heavy, sweet, cooling, and oily, and reaching the region of stools owing to its aquatic character, drenches the stools and causes diarrhœa. † 21

The symptoms of this disease are as follow :

The person afflicted frequently evacuates stools that are oily, white in colour, slimy, thready, consisting of mucus, heavy, of fœtid smell, characterised by 'Çula' pains, and of small measures. 22

While evacuating, the person has to strain excessively. He feels heaviness in the stomach, the rectum, the pubic region, and the groins. As regards the stools, they are sometimes hard and sometimes otherwise.

He feels nausea, and overcome by drowsiness and incapacity for physical efforts.

His hair stands on end. He becomes cheerless, and entertains an aversion for food.

Even these are the indications of diarrhœa born of phlegm. 23

‡ The language of these verses wants the usual terseness and brevity of Charaka's style 'Saumya-swabhāva' means 'lunar character,' i. e., the character of water which always travels downward.—T.

- In consequence of taking food that is exceedingly cool, oily, dry, heating, heavy, pungent, hard, discoloured, irregular (in respect of time), consisting of hostile ingredients, and unassimilable,
- or, of total abstention from food,
 - or, of taking food after the usual hour has passed away, ²⁴
 - or, of taking food that is insufficient in measure,
 - or, of drinking wines and other drinks that are vitiated,
 - or, of drinking wines and other drinks in excessive measures,
 - or, of not taking correctives (*i. e.*, emetics and purgatives), when they are necessary, ²⁵
 - or, of deviations in treatment,
 - or, of absence of treatment, (or of proper nursing),
 - or, of excessive exposure to fire, or sun, or wind, or water,
 - or, of total abstention from sleep, or of excessive sleep,
 - or, of suppression of the urgings of nature,
 - or, of contrarieties of season (such as presence of summer in the season of winter, or of cold in the season of heat, &c.), ²⁶
 - or, of improper exertion of strength (*i. e.*, attempting feats for which one's strength is unequal),
 - or, of excessive accession of fear, or grief, or anxiety of mind,
 - or, of the digestive fire having been weakened by excessive affliction of such ailments as intestinal worms, dropsical swellings, fever, and piles,

the three faults (*viz.*, wind, bile, and phlegm) become provoked, and entering the stomach extinguish the digestive fire, and generate diarrhoea characterised by the indications of every one of the faults.*²⁷

Further, the three faults (provoked simultaneously), vitiating the already vitiated 'dhātus' such as blood and the rest, show in the

* Gangādhara reads 'viçada' between 'kathina' and 'vishama' in aphorism 24. I take it in the sense of 'discoloured.' 'Khara' in the same line means pungent. In aphorism 25, occurs 'madyapāniya.' This means 'wines and other drinks.'

In aphorism 26, 'pratīkarmanām vishamagamanāt' means 'deviations in treatment;' that is, errors in treatment. The administration of wrong remedies, &c., is implied.—T.

evacuations the colours caused by their own nature as well as the nature of 'dhātus.* 28

In this connection (it should be said that) upon the blood and the other 'dhātus' becoming vitiated, the person evacuates stools that are yellow, green, blue, reddish like the decoction of Manjishta (*Rubia cordifolia*), of the colour of the water in which meat has been washed, red, dark, white, and of the hue of porcine adeps.

The evacuations are accompanied by pain or painlessness.

The colours named above may be presented together or separately.† 29

If the stools (in diarrhœa born of three faults excited together) be copious, hard (*i. e.*, consisting of scybalæ), and raw (consisting of undigested matter), or copious, hard, and ripe (consisting of digested matter),

and if the patient be not excessively weakened in flesh, blood and strength, and if his mouth has become tasteless through loss or weakness of the digestive fire, the physician should then regard him as curable though the cure is to be effected with difficulty.‡ 30

One who evacuates stools of such colours, accompanied by such supervening symptoms as are laid down below, should be regarded as incurable. 31

The colours and supervening symptoms (to which reference is made above) are these :

The colour of decoctions, or of blood, or of the fleshy ball called the liver (*i. e.*, dark-red as explained by the commentators), or of water in which meat has been washed, or of curds or *ghee*

* 'Caused by their own nature,' *i. e.*, the nature of the faults themselves. The faults have colour; the 'dhātus' also have colour. These colours appear in the evacuations.—T

† That is, a few of the colours, or all, or only one of them, may appear in the evacuations.—T.

‡ 'Mahat' is explained as 'copious' in quantity. 'Granthilā' is hard or consisting of scybalæ. 'Amam vā' and 'pakkam vā' mean whether raw or ripe; that is, 'consisting of undigested or digested food.'

Some texts take 'mandāgni' as separate from 'vihātā mukharasa.' Gangādhara takes it as compounded with 'vihātā mukharasa.' Hence, he explains it as 'become tasteless through loss or weakness of the digestive fire and *not* through any other cause.'—T.

or marrow or oil or milk or fat or 'vesavāra' (*i. e.*, meat divested of bones and boiled and reduced to paste and mixed with treacle and *ghee*),

or the colour which is deep blue, or that which is deep red, or that which is deep black, or that which is as limpid as clear water, or that which is dark blue (resembling the hue of the breast of a Khanjana or *Motacilla alba*), or that of matter which is excessively oily, or that which is greenish, or that which is as brown as that of the leaves of *Indigofera tinctoria*, or that which is variegated (*i. e.*, consisting of diverse pus) ; 3²

or, that which is muddy, or that which is slimy.

The stools are thready (seem to consist of threads). On them appear eyes like those that are on the plumes of the peacock.

They have the smell of a corpse, or of putrified matter, or of pus, or of raw fish.

Flies are seen to cover them within a short time.

The stools appear also to be the liquefied form of many 'dhātus' mixed together (such as blood, food-juice, flesh &c.).

The quantity varies, for sometimes it is scanty and sometimes it is copious. 33

The supervening ailments are thirst, burning, fever, vertigo, the sight of darkness all around, hiccup, and asthma.

The evacuations are accompanied by pain or painlessness.

In consequence of constant evacuations, the rectum falls out or becomes inflamed and suppurates.

The rectum having fallen out becomes incapable of being reduced (or restored to its usual position).

The mouth of the rectum remains unclosed (or open).

The strength, the flesh, and the blood of the patient all become exceedingly weakened and reduced.

All the joints and bones become afflicted with pain.

The patient manifests disgust for food, and cheerlessness in general (or dislike for everything).

Delirium and swoons manifest themselves.

The patient suddenly looks like one that has no ailments.

Diarrhœa with such supervening symptoms should be regarded as incapable of treatment or cure. 34

Even these are the indications of Diarrhœa born of the simultaneous excitement of all the faults.

Diarrhœa born of all the faults excited together should be known as incurable.

As long, however, as it does not become incurable, it should be treated.*

The treatment should be based upon an examination of 'Hetu' (cause), 'Upaṣaya' (diagnosis by experimental administration of medicines and diet), and the fault or faults excited, the symptoms that may be regarded as principal being taken up first. 35

There are two other varieties of Diarrhœa (besides the four mentioned above). These are regarded as Accidental. Both of them arise from mental causes. They are Fear-born and Grief-born.

The characteristics of both are similar to that of the variety which is wind-born. 36

The wind becomes quickly provoked by fear and grief.

Hence, the treatment of diarrhœa born of fear as also of grief should be such as is alleviative of the wind.

The patient should be sought to be made cheerful, and consolations should be offered to him. 37

Thus having explained the six varieties of diarrhœa, I shall speak of the treatment of these which are curable, in due order. Listen to what I say ! 38

Of him whose accumulated faults, provoked by food which causes a burning sensation, generate diarrhœa, the faults should be expelled by administering purgatives. 39

* That is, as long as all or many of the symptoms do not manifest themselves, this variety of diarrhœa should not be regarded as incurable. Hence, its treatment should be taken up or continued while there is hope of cure.—T.

[The commentators explain that if the bowels of such a person are moved of themselves, nothing should be done to check the evacuations. Purgatives should be administered only to them whose bowels are not moved.]

Unto one afflicted with diarrhœa in which the evacuations are mixed with undigested food, such medicines should not be administered at the outset which operate to stop the evacuations, since the (evacuation of the accumulated) faults, checked at the outset, generates many ailments. 40

[What is said here is this : when the accumulated faults begin to be evacuated, in acute diarrhœa, the evacuation should never be checked, since by checking them at the outset many other ailments are brought about.]

These are dropsical swellings, the disease called chlorosis, enlargement of the spleen, leucoderma (and other skin diseases), abdominal tumours, abdominal dropsy and other ailments, fever, tetanus, tympanites, flatulence of the stomach, lienteric dysentery, and piles.

Hence, when the stools, without becoming adherent, begin to be evacuated of their own motion, they should be allowed to do so (without-check).

When, however, they come out in small quantities, the paste of Abhayā (chebulic myrobalans) which has purgative virtues, should be administered.

If the faults are thus expelled, the stomachic ailment becomes alleviated.

The body becomes light, and the digestive fire becomes enkindled. 41-43

[This is only a repetition of what has been said before. When the faults are evacuated of themselves, constipatives should not be given, only when the stools come out in small measure, the mildest of purgatives, *viz.*, chebulic myrobalans, should be given.]

Unto those whose faults have been excited in a middling degree, such 'Dipanas' and 'Pāchanas' as are called 'Pramathya' should be administered.

For those persons afflicted with diarrhoea whose faults have been excited slightly, 'Langhana' is beneficial. 44

['Dipanas' are medicines which enkindle the digestive fire, 'Pāchanas' are those which digest the faults. Some 'Dipanas' and 'Pāchanas' are called 'Pramathyā.' These are mentioned below.]

Pippali (fruits of *Piper longum*), Nāgara (dry ginger), Dhānya (coriander seeds), Bhutika (otherwise called Yamāni, *i. e.*, the seeds of *Ptychotis Ajowan*), Abhayā (chebulic myrobalans), and Vachā (*Acorus Calamus*).

Hrivera (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Bhadrāmusta (the tubers of *Cyperus rotundus* of the large variety), Vilwa (raw fruits, dried, of *Egle marmelos*), Nāgara (dry ginger), and Dhānyaka (coriander seeds);

Prīṇiparni (*Doodia lagopodioides*), Çwadangshtrā (*Tribulus lanuginosus*), Samangā (otherwise called Manjishthā, *i. e.*, *Rubia cordifolia*), and Katakārikā (*Solanum Xanthocarpum*);

The three groups of drugs mentioned in the foregoing three half couplets, are the three 'Pramathyās' prescribable in the varieties of Diarrhoea mentioned. 45-46

[The commentators notice that the name 'Pramathyā' is first mentioned in verse 44. It is explained in verses 45 and 46.]

Unto one afflicted with diarrhoea, if he be thirsty, water boiled with Vachā (*Acorus Calamus*) and Ativishā (*Aconitum heterophyllum*),

or with Musta (the tubers of *Cyperus rotundus*, and Parpataka (*Oldenlandia biflora*),

or with Hrivera (*Pavonia odorata*) and Çringavera (dry ginger), should be given. 47

If one afflicted with diarrhoea becomes weak through hunger, light food should be given to him to eat at the proper time for eating.

By this he soon regains relish for food, as also strength of the digestive fire.* 48

* 'Yukte annakāle' means 'at the proper time for eating.'—T.

He should also be treated with whey, or 'Avantisoma' (kāñjī), or gruel of barley (and other grains) or 'Tarpana' (cooling draughts made with the flour of fried barley), or wines, or honey, the selection as also the measure depending upon the patient's power of assimilation. 49

[By 'Tarpana' is meant various preparations, that are cooling, of the flour of fried barley.]

The treatment, after this, should be by administering gruel of barley, 'Vilepi' (gruel of rice), 'Khaḍa-yusha' (butter-milk boiled with vegetables and spices), and boiled rice mixed with meat-juice, in due order (*i. e.*, one after another).

These, however, should be mixed with such medicines as enkindle the digestive fire and as are constipatives. 50

[Gangādhara points out that the 'Khaḍayusha' here spoken of should *not* contain any acid element. The difference between 'Yavāgu' and 'Vilepi' is that the former is thinner than the latter.]

Çalaparni (*Hedysarum Gangeticum*), Priçniparni (*Doodia lagopodioides*), Vrihati (*Solanum Indicum*), Kantakārikā (*Solanum Xanthocarpum*), Balā (*Sida cordifolia*), Çwadangshtra (*Tribulus lanuginosus*), Vilva (fruits of *Ægle marmelos*), Pāthā (*Cissampelos hernandifolia*), Nāgara (dry ginger), Dhānyaka (coriander seeds), Çati (*Curcuma Zerumbet*), Palāça (*Butea frondosa*), Hapushā (black aromatic stalks like those of black pepper), Vachā (*Acorus Calamus*), Jiraka (cumin seeds), Pippali (fruits of *Piper longum*), Yamāni (seeds of *Ptychotis Ajowan*), Pippalimula (the roots of *Piper longum*), Chitraka (*Plumbago Zeylanica*), Hasti-pippali (*Pothos officinalis*), Vrikshāmla (*Tamarindus Indica*), Dāḍimāmla (sour pomegranates), Hingu (assafetida), 'Vit' salt, and 'Saindhava' salt, 51

all these, duly mixed with food and drink, should be administered. 51-53

This group (of drugs) is alleviative of wind and phlegm. It is, besides, capable of enkindling the digestive fire. It is also a 'pāchana,' *i. e.*, capable of digesting the faults.

It possesses also constipative virtues. It imparts strength, being a tonic. It adds relish to food and creates a desire for it.

For these virtues it is beneficial to persons afflicted with diarrhœa. 54

When by this treatment one's mucus has been cured and one begins to evacuate constipated and slimy stools accompanied by pains, and frequently in small measure at a time, the patient straining the while, the following should be administered to him :

viz., boiled rice mixed with the soup of Mudga (*Phaseolus Mungo*) and other pulses boiled with Mulaka (radishes) or with Vadara (jubes) :

or boiled rice along with these potherbs, *viz.*, Upodikā (*Basella rubra*), Kshirini (*Oxystelma esculentum*), Yamāni (*Ptychotis Ajowan*), Vāstuka (*Chenopodium album*), Suvarchalā (*Cleome viscosa*), Chanchu (*Ricinus communis*), Avalguja (*Vernonia anthelmintica*), Çati (*Curcuma Zerumbet*), Karkāruka (*Cucumis Melo*), Jivanti (*Cælogyne ovalis*), Chirbhītā (a large variety of *Cucumis Melo*), Lonikā (otherwise called Chāngeri, *i. e.*, *Oxalis corniculata*), Pāthā (*Cissampelos hernandifolia*) and Çushkaçāka (jute).

Each of these potherbs (the leaves of the plants being taken) should be boiled in curds and the expressed juice of sour pomegranates, and then fried in copious measures of *ghee* and oil.* 55-58

'Khaḍa-juice' prepared with the kernel of raw fruits of Vilwa (*Ægle marmelos*), and the paste of sesame seeds (properly divested of husk), and the cream of curds, richly mixed with the juice of sour pomegranates and other fruits as also with *ghee* and oil, conquers straining. 59

* By 'Yusa' is meant the soup of the pulses.

'Kshirini' is otherwise called 'Dugdhikā.' Gangādhara takes it as 'Vatādi,' *i. e.*, the leaves of the banian and other trees that yield a milky juice.

'Suvarchalā' is otherwise called 'Suryabhaktā' or 'Adityabhaktā.' The flowers of this plant always turn towards the sun.

'Chanchu' is explained by Gangādhara as 'Panchāngula Eranda,' *i. e.*, that variety of Eranda (*Ricinus Communis*) the leaves of which have five finger like edges.

'Karkāruka' is explained as a variety of 'Karkkati' or 'Kānkur.'

'Chirbhītā' is explained by Gangādhara as 'Goraksha Karkkati,' *i. e.*, a large variety of Karkkati.

'Lonikā' is 'Amlalonikā' or Chāngeri, *i. e.*, *Oxalis corniculata*.—T.

If in consequence of excessive evacuation of stools the face of the patient (afflicted with diarrhoea) becomes dry, the physician should give him boiled Çāli rice with the soup, slightly sour, of barley, (the seeds of) Mudga (*Phaseolus Mungo*) Māsha (the seeds of *Phaseolus radiatus*), Çāli (rice of that variety), Tila (sesamè seeds), Kola (jujubes), and Vālavilwa (raw fruits of *Egle marmelos*). This soup should be boiled with curds and the expressed juice of pomegranates, and then fried in *ghee* and oil.* 60-61

Or, the cream of curds, mixed with treacle and the pulv of dry ginger, and fried in *ghee* and oil,

or wine fried in *ghee* and oil, may be given as curry (wherewith the patient should take boiled rice.) 62

Phalām̄la (tamārind-kernel) fried in *ghee* and oil, or the juice of Gr̄njanaka (turnips), or the meat-juice of Lopāka (fox of the small variety) rendered sour by the usual juices of sour fruits, or the meat-juice of tortoise-flesh rendered sour and fried in *ghee* and oil, or the meat-juice of the flesh of such birds as the peacock, the francoline partridge, the hen, and the quail, or boiled Çāli rice hot and mixed with *ghee*, may be given inasmuch as these are, the foremost of all remedies for curing the ailments brought about by the excessive evacuation of stools. 63-64

Take the middle portion of a sheep, and prepare a meat-juice of the flesh. Strain the juice through a piece of clean cloth.

Boil this meat-juice with the blood of the same animal.

When the boiling is nearly complete, throw into it the expressed juice of pomegranate seeds, the pulv of dhānyaka (coriander seeds), and that of Nāgara (dry ginger), and add *ghee* to it.

The patient should take boiled Çāli rice with the juice thus prepared; and he should also drink the same as after-drink.

By these means one becomes freed from the ailments caused by the excessive evacuation of stools.† 65-66

* The soup should be first prepared. It should then be boiled with curds and the juice of pomegranates, and then fried in *ghee* and oil. Thus prepared, it becomes fit to be given with boiled Çāli rice.—T.

† The word 'Antarādhi' is explained as meaning the middle portion of an animal, that is, the trunk divested of the head, the fore-feet, and the hind-feet with the tail.

In *Prolapsus ani*, accompanied by 'Çula' pains, the drinking of *ghee* boiled with sour juices, is beneficial.

If (*in prolapsus ani*) there is no mucus (in the evacuations), the administration of 'anuvāsana' (oily enemeta) is beneficial. 67

[The method of preparing *ghee* with sour juices is explained below.

The commentators add 'pravāhanena' before 'gudanihsarana,' that is, in *prolapsus ani* caused by straining.]

CHANGERI GHRITA.

Ghee boiled with Chāngeri (*Oxalis corniculata*), Kola (jujubes), Dadhyamla (sour curds), Nāgara (the pulv of dry ginger), and Kshāra (the ashes of green barley shoots) should be drunk.

This *ghee* cures the ailment called *prolapsus ani*. 68

CHAVYADI GHRITA.

Another *ghee* that cures *prolapsus ani* is thus prepared :

Chavyā (*Piper Chaba*), Pippalimula (the roots of *Piper longum*), Vyosha (the three acrids), Guḍa (treacle), Dāḍima (the juice of pomegranates), Ajāji (the seeds of *Nigella sativa*), Dhānya (coriander seeds), and Nāgara (the pulv of dry ginger), enter into the preparation of this *ghee*.

This *ghee*, rendered sour, should be drunk, the measure depending upon the discretion of the physician. 69

[The *ghee* is first boiled with Chavyā and the rest ; the pulvs of Ajāji and the rest are thrown into it when the boiling is almost complete.

The Calcutta edition reads 'Viḍ-dāḍimam' instead of 'Guḍadāḍimam.' In the second line also, the Calcutta edition reads 'Ajājīchitrakam' for 'Ajājīdhānyanāgaram.']

'Dāḍimasarāmlam' is used for the first time. Of course, it means 'the sour juice of pomegranate seeds,' 'Sāra meaning seeds. The juice is obtained from the seeds within the fruit.—T.

Oily enemata administered in *prolapsus ani* are thus prepared :

Ghee boiled with the kernel of the raw fruits of *Vilwa* (*Ægle marmelos*) and the decoction of the group of the ten roots or

Ghee boiled with *Çati* (*Curcuma Zerumbet*), *Çatāhwā* (otherwise called *Misreyā*, that is, dill seeds), and *Kushtha** (*Aplotaxis auriculata*), or

Ghee boiled with *Vachā* (*Acorus Calamus*), or

Ghee boiled with *Chitraka* (*Plumbago Zeylanica*),

is beneficial in *prolapsus ani*. 70

In *prolapsus ani*, if it cannot be reduced, oils and fomentation should be first applied.

When these have been well-applied and the displaced rectum has become soft, it should be reduced with a soft stick of cotton or cloth.† 71

If the wind and the stools become constipated, if 'Çula' pains and straining be manifest, and if the evacuations be slimy and mixed with blood, and if the patient feels thirsty, he should be given milk to drink in measure capable of producing gratification. 72

Or, he should be given 'Yamaka' (food consisting of rice boiled with such pulses as *Phaseolus Mungo* and the rest).

After taking such food, he should take (as after-drink) milk hot from the udders.

Or, he should be given milk boiled with the roots of *Eranda* (*Ricinus communis*), or with the kernel of the raw fruits of *Vilwa* (*Ægle marmelos*). 73

By administering milk in this way, the discharge of blood (with the evacuations), as also the sliminess of the evacuations, is cured. The 'Çula' pains, the straining, and the constipation (of wind and stools), are all relieved. 74

[Having explained the treatment in general of diarrhœa, the

* *Kushtha* is *Gangādhara's* reading. The Bengal and Bombay editions read '*Vilwa*' (*Ægle marmelos*).

† '*Pichu*' is a soft stick of cotton or cloth.—T.

Rishi proceeds to lay down treatment of diarrhoea born of excited bile and the rest.]

When the physicians has ascertained, by the 'nidāna' and 'upaçaya' and symptoms, the presence of mucus in diarrhoea born of bile, he should treat the disease by prescribing fasts, and light food and administering 'pāchanas,' agreeably to the strength of the patients 75

['Nidāna' means the causes of disease. By 'upaçaya' is meant experimental treatment, *i. e.*, ascertainment of disease by administering both medicine and diet in an experimental way. The presence of mucus, when it has not as yet appeared in the evacuations, is directed to be ascertained by enquiry into the 'nidāna,' as also by 'upaçaya' and those symptoms which have actually been manifested]

If the patient feels thirsty, he should be given the decoction of Musta (tubers of *Cyperus rotundus*), Parpataka (*Oldenlandia corymbosa*), Ushira (the roots of *Andropogon muricatus*), Çārivā (*Ichnocarpus frutescens*), Chandana (*Pterocarpus santalinus*), Kirātatiktaka (*Agathotes Cherayta*), and Udichya (otherwise called Bālā, *i. e.*, *Pavonia odorata*). 76

After the patient has fasted ; when the time comes for eating, gruels of barley and other grains, and 'Tarpanas' (cooling draughts), boiled with the decoction Balā (*Sida cordifolia*), Atibalā (*Sida rhombifolia*), Surpya (otherwise called Mudgaparni, *i. e.*, *Phaseolus trilobus*), the two Parnis (*viz.*, Çālaparni, *i. e.*, *Hedysarum gangeticum*, and Prisiniparni, *i. e.*, *Doodia lagopodioides*), Vrihati (*Solanum Indicum*), Kantakārikā (*Solanum xanthocarpum*), Çatāvri (otherwise called Çatamuli, *i. e.*, *Asparagus racemosus*), and Çwadangshtrā (*Tribulus lanuginosus*), should one after another, be given, the measure being determined by the consideration of assimilability.* 77

After this, the patient's digestive fire should be gradually enkindled by giving him the soups of Mudga (the seeds of *Phaseolus Mungo*), Harenu (*Piper aurantiacum*), Masura (the seeds of *Cicer lens*), Makushtaka (the seeds of *Phaseolus aconitifolius*), and Aḍhaki (the seeds of *Cajanus Indicus*) ; or

* By 'Niryuha' is meant decoction.

'Niryuha-prayuktena' is explained as 'boiled with the Niryuha or decoction.

'Tarpana' is a cooling drink.—T.

the meat-juice prepared with the flesh of quails, francoline partridges, hare, and those varieties of deer which go by the names of 'Harina,' 'Ena,' and 'Kālapuchcha.'

The meat-juice may be made sour with the usual juices, or not made so. 78

If supervening ailments do not disappear, medicines that are 'Dipaniya' (capable of promoting the appetite), that are 'Pāchaniya' (capable of digesting the faults), that are 'Upaçamaniya' (alleviatives), and that are 'Samgrahaniya' (inspissants which dry the fluids of the body), should be administered. 79

(Here are some verses.)

Honey and Ativisha (*Aconitum heterophyllum*), the seeds of Vatsaka (*Holarrhena antidysenterica*), and the bark of the same, and water in which (*atapa*) rice has been washed :

These should be pounded together into a drink.

This drink is curative of diarrhoea born of (excited) bile, 80

Kirātatiktaka (*Agathotes Cherayta*), Musta (tubers of *Cyperus rotundus*), Vatsaka (the seeds of *Holarrhena antidysenterica*), and Rasānjana (galena) ;

Vilwa (raw fruits of *Ægle marmelos*), Dāruharidrā (*Berberis Asiatica*), Twak (bark of *Cinnamomum zeylanicum*), Hrivera (*Pavonia odorata*), and Durālabhā (*Hedysarum Alhagi*) ; 81

Chandana (red sandal wood or *Pterocarpus santalinus*), Mrināla (lotus stālks), Nāgara (dry ginger), Lodhra (*Symplocos racemosa*), Utpala (*Nymphæa stellata*),

Tila (sesame seeds), Mocharasa (the exudation of *Bombax Malabaricum*), Lodhra (*Symplocos racemosa*), Samangā (otherwise called Lajjālu, *i. e.*, *Mimosa pudica*), Kamala (lotus), and Utpala (*Nymphæa stellata*) ; 82

Utpala (*Nymphæa stellata*), the flowers of Dhātaki (*Woodfordia floribunda*), and the bark of Dādima (*Punica granatum*), Nāgara (dry ginger) ;

Katphala (*Myrica sapida*), Nāgara (dry ginger), Pāthā (*Cissampelos bernandifolia*), the seeds of Jambu (*Eugenia Jambolana*) the seeds of Amra (*Mangifera Indica*), and Durālabhā (*Hedysarum Alhagi*); ⁸³

These are six groups of drugs. 'Peyās' (cooling drinks) should be made with each of these, adding honey and water in which (Śīṭapa) rice has been washed.

These drinks, the ingredients of which have been laid down in each half-verse, are alleviative of bile-born diarrhoea. ⁸⁴

Unto those who (having taken these drinks) have digested them, old (boiled) 'Çāli' rice of the red variety, with such meat-juices as are constipative and as are prepared with ingredients that may be suitable to the patients, is regarded as beneficial diet. ⁸⁵

Of one whose digestive fire has been enkindled (in the above way), bile-born diarrhoea is soon alleviated by administration of goat's milk which increases also the patient's strength and improves his complexion. ⁸⁶

If the bile-born diarrhoea does not continue, of one who is afflicted with many supervening ailments, whose digestive fire has been enkindled, and whose strength remains undiminished (or, has been increased), he should then be purged by administering milk unto him. ⁸⁷

[Gangādhara explains this verse differently. He takes the words 'na tishthati' in the sense of 'gatinivrittimān na bhavati,' i. e., 'if its course is *not* stopped.' It is difficult to understand how the words 'na tishthati,' which evidently mean 'does not remain or continue,' can be so construed. Then, again, purging by means of milk when diarrhoea continues, can hardly be a safe treatment. On the other hand, if the verse be taken to mean that if diarrhoea does not remain or continue,—that is, if it ceases, (while all the supervening ailments are not conquered), then the patient should be purged. The Bengali translators have followed Gangādhara. Besides milk, the other purgatives that may be administered are laid down in the following verses.]

The decoction of the fruits of Palāça (*Butea frondosa*), mixed with milk, forms a purgative which the patient may take.

He should then take, as an after-drink, lukewarm milk (unmixed with anything), the measure depending upon his strength, ⁸⁸

When, by this means, the (constipated) stools are evacuated, the diarrhoea ceases.

Or, another corrective (purgative) composed of the decoction of Trāyamānā (*Ficus heterophylla*), mixed with milk, may be administered after the manner of the decoction of Palāṣa (*Butea frondosa*). 89

[What is stated here is that the decoction of 'Trāyamānā' should be taken in the same way as that of 'Palāṣa'; *i. e.*, it should be mixed with milk, and then milk should be taken as after-drink.]

If after the last adherent stools have been purged (by the above means).

'Çula' pains appear, oily enemata should soon be administered unto the patient whose faults have already been expelled. 90

[We follow Gangādhara in rendering this verse. He reads 'hriyamānāyām' instead of 'kriyamānāyām.' Then again, he takes 'sām-sargyām' as implying 'çeshamālasamsarga,' that is, the last adherent stools.

The Calcutta and the Bombay editions read 'kriyamānāyām.' According to the Bengali translators, the verse means—'If 'Çula' pains follow the treatment by 'samsarga,' that is, the administration of cooling draughts or gruels such as 'peyā,' 'vilepi,' &c., oily enemata should be administered for curing such pains.]

The oily enemata to be administered consists of Çatāpushpā (dill seed—*Pucedanum Sowa*), and Vari (otherwise called Çatāvāri, *i. e.*, *Asparagus racemosus*), boiled with milk and liquorice, and ghee, and oil (of sesame) the measure of which should be one-fourth of ghee, and also raw fruits of Vilwa (*Ægle marmelos*), 91

[All the ingredients are boiled together.]

If after the administration of the enemata (whose composition is explained above) and of the 'Samsarjjana' (*i. e.*, cooling draughts in the form of 'Peyā,' 'Vilepi,' &c.), the diarrhoea still lingers, then soft and oiled sticks should be inserted into the rectum. 92

The composition of the sticks (called Pichchāvasti) is explained below.

Take some raw stalks (divested of flowers) of Çālmali (*Bombax Malabaricum*).

Wrap them round with raw Kuça blades (*Poa cynosuroides*).

Lave the bundle with black earth, and roast it in a fire made of dried cow-dung (collected from the fields).

When the covering of earth has become burnt, the (roasted) stalks of *Bombax Malabaricum* should be taken out and pounded (into a paste) in a large mortâr (made of wood) and pestle.

Taking a portion of the paste, of the measure of a 'Mushti' (1 e, one pala), it should be dissolved in a 'prastha' (equal to 2 seers—in practice double the measure, or 4 seers, are taken) of boiled milk.

It should then be strained through a piece of clean cloth.

The liquid portion that is strained out should then be mixed with a proper measure of *ghee* and oil.

The paste of Madhuka (liquorice) should then be added, of proper measure.

Sticks (for use as enemata) should be made of the product.

The enemata should be administered to the patient after having rubbed his body with oil.

When the enemata comes out, the patient should take a bath (in cold water), and eat (boiled) rice, with meat-juice of the flesh of wild animals, or with milk. 93-96

[The word 'ârdra,' literally 'wet' or 'drenched in water,' is used here in the sense of raw or green. Raw 'kuça' blades are needed. Similarly, raw stalks of the flowers of *Bombax Malabaricum* are required. 'Krishna-mrittikâ' is the well-known black earth called (in Bengal) 'Entel.' A 'mushti' is equal to one pala. Literally, it is 'a handful.' The construction is 'çrite payasî prasthe.' The first two words belong to the second line of verse 94; the last to the first line of verse 95. The reader should note that the solid portion of the preparation is to be rejected. It is only the strained milk that is used for making the enemata.]

The enemata (called Pichchâ-vasti), and also the dry enemata and oily enemata possessing purgative virtues in especial, speedily conquer the following ailments even when they have been exceedingly

PART L.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED BY

PARESHNATH SARMA,

SON OF LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

CALCUTTA :

200, CORNWALLIS STREET,

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1908.

(The right of reproduction is reserved.)

aggravated, *viz.*, bile-born diarrhœa, fever, dropsical swellings,* abdominal tumours, indigestion, diarrhœa, and diseases of the 'Grahani.' 97

If that person who is afflicted with bile-born diarrhœa, neglects to adopt the course of treatment laid down above, and indulges in food and drink that are provocative of the bile, then his bile becomes exceedingly provoked, 98

and, speedily vitiating the blood, causes diarrhœa characterised by bloody evacuations.

It also generates thirst, burning of the skin, 'Çula' pains, and violent inflammation of the rectum (followed by suppuration). 99

[What is stated here is that one afflicted with bile-born diarrhœa should lose no time in adopting the modes of treatment laid down above. If, instead of doing this, one indulges in such food and drink as are provocative of the bile, one's evacuations soon become bloody. This is a bad disease the treatment of which is laid down below.]

In diarrhœa characterised by discharge of blood, goat's milk, rendered cool after having been boiled, and mixed with honey and sugar, should be used for drink, and curry (with boiled rice), and also for washing the rectum.† 100

As regards the diet of such a patient, he should be given red Çalı' rice (boiled), with goat's milk, or with meat-juice prepared from the flesh of pigeons and birds of similar species. Such meat-juice, however, should be fried in *ghee* and mixed with sugar. 101

[Sugar should be added to goat's milk when it is taken with boiled rice.]

Meat-juice prepared from the flesh, possessing cooling virtues, of the hare or the rabbit, or of animals and birds residing in marshy

* Gangādhara reads 'Çosha,' meaning waste or drying up of the body.—T.

† The drink alleviates thirst; used as curry, it helps digestion and exercises a curative effect on the discharge of blood; lastly, it is directed to be used for washing the rectum when inflammation has set in.—T.

regions, without adding any sour juice fried in *ghee*, and adding sugar, should be given to such a patient, ¹⁰²

[The reading of the Calcutta and the Bombay editions is slightly different. The sense, however, is almost the same. 'Çitānām is explained by Gangādhara as implying the possession of cooling virtues.]

The blood of the deer or of the goat, fried in *ghee*, is highly spoken of.

The decoction of the fruits of Kāçmaryya (otherwise called Gam bhāri, *i. e.*, *Gmelina arborea*), rendered slightly sour (with the usual juices), and with the addition of sugar, is similarly beneficial. ¹⁰³

The pulvs of Nilotpala (flowers of *Nymphæa stellata*), Mochara sa (the exudation of *Bombax Malabaricum*), Samangā (*Mimosa pudica*), and Padmakeçara (the filaments of the lotus), mixed with goat's milk, should be given to the patient; after this is digested, (boiled) rice mixed with milk should be given. ¹⁰⁴

If one afflicted with bloody diarrhœa be very weak, then (boiled) rice with milk should be given to him immediately after the administration of the pulvs mentioned above.

Or, before (boiled) rice with milk be given to him, (fresh) cheese with honey and sugar, should be given to him. ¹⁰⁵

[In case of weakness brought about by repeated discharges of blood with the stools, boiled rice with milk should be given without waiting for the digestion of the pulvs. Or, cheese mixed with honey and sugar, should be given before boiled rice and milk are given. The maintenance of the strength of the patient should be the aim of the physician.]

If one, having drunk *ghee* raised from (vaccine) milk, takes meat juice prepared from the flesh of francoline partridges, one is cured in three days.

The same result follows if one takes (boiled) rice with milk (after having drunk fresh *ghee*); or if one takes (boiled rice) with milk (without having drunk fresh *ghee*).* ¹⁰⁶

* We follow Gangādhara in rendering this verse. He takes 'payasā' (in the second line) as implying boiled rice with milk, 'having drunk *ghee*' being understood before it. 'Kshira-

Having drunk the paste of Çatāvri (*Asparagus racemosus*) boiled with milk, and then taking milk (as after-drink), one conquers diarrhœa characterised by bloody evacuations.

The same result follows if one drinks *ghee* boiled with the paste of Çatāvri (*Asparagus racemosus*) and takes milk (as an after-drink). 107

[Gangādhara notes that the paste of *Asparagus racemosus* should first be boiled in water of four times its measure, and then boiled with *ghee*. It appears that milk is to be taken only as an after-drink, and not with boiled rice.]

For curing the discharge of blood in diarrhœa one may take *ghee* boiled with the seeds of Kutaja (*Holarrhena antidysenterica*), and mixed with the gruel or 'manda' of barley.

Having drunk this *ghee*, one should take 'peyā' as after-drink. 108

[The 'peyā' should be of barley. The distinction between 'peyā,' 'manda,' 'vilepi,' &c., depends on the degree of thinness, or thickness of the preparation.]

The seeds of Vatsaka (*Holarrhena antidysenterica*), the bark of Dārbbi (otherwise called Dāruharidrā, *i. e.*, *Berberis Asiatica*), Pippali (the fruits of *Piper longum*), Çringavera (dry ginger), lac, and Katukarohini (*Picrorrhiza Kurroa*): 109

Ghee boiled with these six, and mixed with the 'peyā' or the 'manda' (of barley and other grain), speedily conquers even violent diarrhœa characterised by the excitement of all the three faults. 110

[The six drugs named should first be reduced to paste and boiled in water of four times their measure, and then cooked with *ghee*. The Calcutta and the Bombay editions read the first line of verse 109 differently. The sense, however, remains unaltered. In the second line of that verse, they read 'drākshā' for 'lākshā' which occurs in Gangādhara's edition.]

Black earth, liquorice, conch shells, Rudhira (red ochre or saffron), and water in which (ātapa) rice has been washed, drunk together,

bbuk' he takes as implying 'one who eats boiled rice with milk, *without having drunk fresh rice before.*'—T.

along with honey proves to be one of the foremost remedies for curing the discharge of blood.* 111

The paste of Priyangu (*Aglaia Roxburghiana*), with honey and water in which (ātapa) rice has been washed, drunk, speedily conquers the discharge of blood in diarrhoea, if one takes (after it) meat-juice prepared from the flesh of such animals and birds as reside in marshy regions. 112

The paste of black sesame seeds, mixed with sugar the measure of which should be five times that of the paste, and dissolved in goat's milk, drunk, conquers the discharge of blood in diarrhoea, the very day it is taken. 113

[Gangādhara notes that the sesame seeds should all be divested of husk before their paste is taken. He notices also that some texts read 'Çarkarābhāgasamyutah,' in which case the measure of sugar should be equal to that of the sasame paste.]

That patient who drinks the decoction of a pala of the seeds of Vatsaka (*Holarrhena antidysenterica*) and then takes meat-juice, speedily conquers bile-born diarrhoea. 114

[A pala of the seeds should be boiled in water of eight times their measure down to half of that measure.]

By drinking the paste of Chandana (*Pterocarpus Santalinus*) dissolved in water in which (ātapa) rice has been washed, mixed with sugar and honey, one becomes freed from thirst, burning of the skin, gonorrhoea, and the discharge of blood (in diarrhoea). 115

When one's rectum has been, through excited bile, inflamed (followed by suppuration) in consequence of repeated acts of evacuation, the rectum should be sprinkled over with the cooled decoction of the leaves of Patola (*Trichosanthes dioica*) and Madhuka (liquorice).† 116

* Black earth, liquorice, and conch shells, should each be reduced to pulv, and then dissolved in water of the kind mentioned.

The Calcutta and the Bombay editions read 'Sakshaudram' (meaning 'mixed with honey') for 'Samyuktām' which occurs in Gangādhara.—T.

† 'Utthāna' is explained as meaning 'Vāram Vāram Vidvisarga,' that is, repeated acts of evacuation of stools.—T.

Or, it may be sprinkled over with the decoction of the five barks and that of Madhuka (the flowers of *Bassia latifolia*).

[The five barks are those of *Mangifera Indica*, *Eugenia Jambolana*, *Feronia elephantum*, *Citrus acida* of the variety called Tabā, and *Ægle marmelos*];

or, with the expressed juice of Ikshu (sugarcane);

or, with *ghee* raised from vaccine milk, mixed with sugar and honey;

or, with *ghee* raised from goat's milk, with sugar and honey added to it;

or, with the milk of the cow or of the goat, with sugar and honey added to it; 117

or, the inflamed rectum may be plastered over with the paste of the drugs mentioned above (*viz.*, the leaves of *Trichosanthes dioica*, liquorice, the five barks, the flowers of *Bassia latifolia*, and sugarcane), adding *ghee* thereto;

or, the inflamed rectum may be laved over with the pulvs rendered as fine as possible, of the drugs mentioned. 118

Thus laved over with the pulvs, the rectum ceases to discharge blood.

By this treatment, the inflammation is alleviated, and the pain also disappears. 119

[The Calcutta and the Bombay editions read, after verse 118, the following: "or, the rectum may be laved over with the pulvs of Dhātaki (*Woodfordia floribunda*) and Lodhra (*Symplocos racemosa*), taken in equal measures." Gangādhara omits this.]

If the discharge of blood continues copiously notwithstanding the sprinkling of the rectum with the cooled decoction of the drugs already mentioned, then the rectum, groins, the waist, and the thighs, should first be rubbed with *ghee* and the sprinkling should go on afterwards. 120

Or, the rectum, the groins, and the other parts named, may be laved over with 'Chandanādi oil,' or with *ghee* washed a hundred times, using a soft wick of cotton for applying it. 121

[The composition of 'Chandanādi oil' has been explained in the lesson on the treatment of fevers, *ante*. In applying the oil or the *ghee* that has been washed a hundred times, neither the hands nor the fingers should be used. A soft wick made of cotton, dipped into the oil or the *ghee*, should be the instrument for applying it.]

If in diarrhœa characterised by discharge of blood, the discharge of blood takes place frequently, the measure each time being small, and if 'Çula' pains are present,

or, if the wind, being constipated, moves with difficulty (in the intestines, the stomach, and the rest), or does not move at all, then the appliance called 'Pichchā-vasti' should be applied agreeably to the method already laid down.

Or, *ghee* boiled with Prapaundarika (the root-stock of *Nymphœa lotus*), should be applied as enemata. 122-123

[As regards the composition and application of the 'Pichchā vasti,' *vide* verses 93 to 96, *ante*, of this lesson.

'Alpālpam' has reference to measure ; while 'vahuçah' has reference to frequency.]

Very generally the rectum of those persons that suffer from diarrhœa for a long while, becomes very weak. Hence, oils and *ghees* should be constantly applied to their rectum. 124

The wind (of one who suffers from such diarrhœa) becomes strong in its own seats. The bile also of such a person becomes provoked and unites with the wind (for afflicting pain). For the conquest of the excited wind and bile, the administration of enemata is beneficial : 125

Unto that person who discharges blood either with or before or after the evacuation of stools (in diarrhœa), the physician should prescribe 'Çatāvri-ghrita' as a linctus for him. 126

[The composition of 'Çatāvri-ghrita' has been explained, *ante*, in this lesson.]

Of a patient who confines himself to beneficial diet, this disease (*viz.*, the discharge of blood either with before or after the evacuation

of stools) is quickly conquered by a linctus made of newly raised cheese mixed with sugar of half its measure and honey of a fourth part of its measure. ¹²⁷

['Hitāçinah' is 'of one who confines himself to beneficial diet. What is stated here is that the linctus described does great good if the patient's diet be proper.]

Take the sprouts of Nyagrodha (*Ficus Bengalensis*) Uḍumvara (*Ficus glomerata*), and Açwattha (*Ficus religiosa*): pound them together and drench them in hot water for a day and night. Boil *ghee* with this water. ¹²⁸

Adding (to the boiled *ghee*) sugar of half its measure, and also honey of a fourth of its measure, make a linctus which a patient who suffers from both a downward and an upward discharge of blood is to lick. ¹²⁹

[The measure of water in which the sprouts are to be drenched should be four times that of the sprouts. The measure of the infusion also should be four times that of the *ghee* which is to be boiled in it.]

If one who has become weakened (by discharges of blood) indulges, from ignorance, in such articles of food and drink as are provocative of bile, death overtakes him soon in consequence of violent inflammation (followed by suppuration) of the rectum. ¹³⁰

[What is stated here is this : violent inflammation of the rectum sets in owing to indulgence in bile-provoking food and drink. This inflammation soon carries off the patient.]

In diarrhœa born of (excited) phlegm, fasts and the administration of 'pāchanas' at the outset are beneficial.

The administration (after this) of drugs included in the group called 'Dipana' which are, as already laid down, curative of diarrhœa characterised by the discharge of mucus with the stools, is prescribable. ¹³¹

['Langhana' means fast, as also the taking of very light food sparingly. 'Dipana' are medicines which kindle the digestive fire and increase the appetite. 'As already laid down' refers to verses

45 and 46 ante of this lesson. Amongst 'Dipana' drugs are *Piper longum*, dry ginger, coriander seeds, &c.]

If the phlegm-born diarrhœa does not abate of a person who has been made to observe fasts and take 'pāchanas' and who has been treated with 'dipanas,' agreeably to the order laid down, he should be treated with such medicinés as are alleviative of phlegm. 132

Vilwa (raw fruits of *Ægle marmelos*), Karkataka (otherwise called Karkataçringi, *i. e.*, *Rhus succedanea*), Musta (the tubers of *Cyperus rotundus*) Abhayā (chebulic myrobalans), and Viçwabhesaja (dry ginger) ;

Vachā (*Acorus Calamus*), Viḍanga (*Embelia Ribes*), Bhutika (otherwise called Yamāni, *i. e.*, the seeds of *Ptychotis Ajowan*), Dhānyaka (coriander seeds), and Suradaru (*Pinus deodara*) ; 133

Kushta (*Aplotaxis auriculata*), Ativishā (*Aconitum heterophyllum*), Pāthā (otherwise called Akanādi, *i. e.*, *Cissampelos hernandifolia*), Chavya (*Piper Chaba*) and Katurohini (*Picrorrhiza Kurroa*) ;

Pippali (the fruits of *Piper longum*), Pippali-mula (the roots of *Piper longum*), Chitraka (*Plumbago Zeylanica*), and Hastipippali (*Pothos officinalis*) ; 134

These four combinations of drugs laid down in the four halves above, should be administered in phlegm-born diarrhœa. Their decoctions are to be taken.

They are capable of enkindling the digestive fire. 135

Black Ajaji (otherwise called Krishnajiraka, *i. e.*, the seeds of *Nigella sativa*), Pāthā (*Cissampelos hernandifolia*), Nāgara (dry ginger), and Maricha (black pepper), the measure of each being equal, with Dhātaki (*Woodfordia floribunda*) of twice the measure :

Reduce these to pulv and dissolve the pulv in the expressed juice of Mātulunga (*Citrus medica*). The patient should drink the preparation. 136

Rasānjana (galena), Ativishā (*Aconitum heterophyllum*), the fruits of Kutaja (*Holarrhena antidysenterica*), each of equal measure, and Dhātaki (*Woodfordia floribunda*) of twice the measure :

Reduce these to pulv, and dissolve the pulv in honey, adding the pulv of Nāgara (dry ginger).

The patient should be given this preparation to drink. 137

Dhātākī (*Woodfordia floribunda*), Nāgara (dry ginger), Vilwa (raw fruits of *Ægle marmelos* dried), Lodhra (*Symplocos racemosa*), and Padmakeçara (the filaments of *Nelumbium speciosum*);

The bark of Jambu (*Eugenia Jambolana*), Nāgara (dry ginger), Dhānya (coriander seeds), Pāthā (*Cissampelos hernandifolia*), Mocharasa (the exudation of *Bombax Malabaricum*), and Baḷā (*Sida cordifolia*); 138

Samangā (otherwise called Varāhkrāntā, i. e., *Mimosa pudica*), Dhātākī (*Woodfordia floribunda*), the kernel of Vilwa (raw fruits *Ægle marmelos*), the bark of Jambu (*Eugenia Jambolana*) and that of Amra (*Mangifera Indica*);

Kapittha (the fruits of *Feronia elephantum*), Viḍanga (*Embelia Ribes*), Nāgara (dry ginger), and Maricha (black pepper);

'Khaḍa' made of each of these four groups of drugs occurring in the four half verses above, rendered sour by adding the juice of Chāngeri (*Oxalis corniculata*), that of Kola (jujubes), and whey, with oil and ghee and salt, is prescribable in diarrhoea characterised by predominance of (excited) phlegm. 140

['Khaḍa' means a sour preparation. 'Khaḍa' made of any of these groups, with the additions mentioned, is prescribable.]

The kernel of Kapittha (*Feronia elephantum*), mixed with the pulv of Vyosha (the three acrids), honey, and sugar,

or, Katphala (*Myrica sapida*) with honey, makes a linctus which cures diarrhoea born of (excited) phlegm. 141

By licking Kanā (the pulv of the fruits of *Piper longum*) mixed with honey, by drinking whey mixed with the pulv of the roots of Chitraka (*Plumbago Zeylanica*), and by eating the kernel (burnt) of raw (fruit of) Vilwa (*Ægle marmelos*), one becomes freed from diarrhoea born of (excited) phlegm. 142

The kernel of Vāla-Vilwa (raw fruits of *Ægle marmelos*), with treacle and oil (of sesame), Pippali (pulv of the fruits of *Piper lan-*

gum), and Viṣwabhesaja (dry ginger), makes a linctus that should be licked by one afflicted with phlegm-born diarrhoea accompanied by 'Çula' pain in the rectum and straining (while stools are passed) in consequence of the wind moving in a contrary direction. 143

[When the wind moves in a contrary course, that is, when it becomes vitiated, it is then only that this medicine should be taken. It is, again, prescribable in phlegm-born diarrhoea accompanied by pain and straining.]

By one who is afflicted with phlegm-born diarrhoea accompanied by pain and straining, boiled rice should be eaten, with the soup of dried Mulaka (radishes); or with such accompaniments (curries and curds and whey, &c.), as are alleviative of the wind; or with such soups of pulses, or such meat-juices, or such 'Khaḍas,' as have been laid down for diarrhoea born of excited wind. 144

[The soups laid down for wind-born diarrhoea are those of Mudga (seeds of *Phaseolus Mungo*), Māsha (the seeds of *Phaseolus radiatus*), and other pulses. The meat-juices are those of the flesh of Lopaka (a variety of small jackal, &c.) The 'Khaḍas' referred to in this verse are those made of the kernel of raw fruits of *Ægle marmelos* and the rest. *Vide* the verses in this Lesson, *ante*, which prescribe the treatment of wind-born diarrhoea.]

Or, *ghees* mixed with sour juices as laid down above, or the *ghee* called 'shatpala,' or old *ghee* mixed with the 'manda' of barley, the measures depending upon the strength of the patient, may be given to one afflicted with phlegm-born diarrhoea accompanied by pain and straining. 145

[*Ghee* mixed with sour juices, such as 'Chāngeri Grita' (*vide* verse 140 *ante*)].

In constipation of wind and phlegm, in copious discharge of phlegm, in the presence of pain and straining, soft sticks of cotton (prepared in the way already laid down) should be inserted into the rectum.* 146

* The word used is 'Pichchā-vasti' Its composition has been explained in verses 93, 94, and 95, *ante*, of this Lesson.—T.

The cotton-sticks mentioned above should be imbued with the paste of Pippali (the fruits of *Piper longum*), Vilwa (raw fruits of *Ægle marmelos*), Kushtha (*Aplotaxis auriculata*), Çatāhvā (otherwise called Çalupha, *i. e.*, dill seeds), and Vachā (*Acorus Calamus*), as also with salt. Sticks so made should be inserted into the rectum. 147

When the stick comes out and the person feels ease, he should then bathe and take his meals.

After this, towards the close of day, the physician possessed of intelligence should administer oily enemata consisting of the oil, agreeably warm, of the fruits of *Ægle marmelos*. 148

['Vilwa-taila' is oil manufactured from the kernel of raw fruits of *Ægle marmelos*.]

Or, boiling (sesame) oil with the paste of the drugs ending with Vachā (*Acorus Calamus*), (oily) enemata should be administered frequently.

['Vachāntaih,' *i. e.*, 'with drugs ending with Vachā,' that is, those drugs that have been mentioned in the first half of verse 147, *ante*, of this Lesson.]

One afflicted with diarrhœa characterised by predominance of phlegm and wind, obtains ease. 149

[The treatment is now being laid down of diarrhœa born of all the three faults excited simultaneously].

In diarrhœa born of the three faults, the wind becomes predominantly excited in its own place through the attenuation of phlegm.

Thus excited, the wind suddenly kills the patient. Hence, the physician should, without losing time, seek to subjugate the wind. 150

[If in diarrhœa born of the simultaneous excitement of all the three faults, the phlegm becomes attenuated through any cause connected or otherwise with treatment, the consequence of such attenuation is violent excitement of the wind, in its own place, that is, the stomach where digestion goes on. The effect of such violent excitement of the wind is dissolution. Hence, the physician, in treating the disease, should first seek to subjugate the wind.]

In diarrhoea born of the simultaneous excitement of the three faults, the physician should seek to subjugate the wind first. After subjugation of the wind, the bile should be subjugated ; and after the bile, the phlegm should be subjugated.

Generally speaking, in the treatment of such diarrhoea that fault should be first subjugated which happens to be more excited than the others. 151

(Here is a verse containing a summary).

The premonitory indications, the causes, the symptoms, considerations of curability and otherwise, and successful treatment under differing circumstances, with respect to persons afflicted with diarrhoea, have all been laid down in this Lesson.

Thus ends Lesson XIX, called Treatment of Diarrhoea, in the division named 'Chikitsā,' of the treatise of Agniveṣa as revised by Charaka.

LESSON XX.

THE TREATMENT OF VOMITING.

We shall now expound the Lesson on the treatment of vomiting.

Thus said the illustrious scion of Atri's race. 1

Possessed of fame, blazing with ascetic puissance based on (knowledge of the) Vedas, as also with great intelligence, of splendour resembling that of fire or the sun, and devoted to the good of all creatures, Punarvasu, born in Atri's race, was questioned (as follows) by his disciple, Agniveça. 2

O thou that art the foremost of all that are conversant with disease and its treatment, do thou duly expound, for the benefit of human beings, the treatment, with the causes and the symptoms, of those five varieties of Vomiting of which mention was made by thee in course of the enumeration of diseases.* 3

Hearing these words of Agniveça, (Punarvasu), that foremost of all persons conversant with disease and its treatment, being highly gratified, spoke thus :

Listen now to me as I expound in detail the five varieties of vomiting mentioned by me before. 4

Three of these varieties arise from the excitement of the three faults (singly). The fourth arises from the simultaneous excitement of the three faults. The fifth arises from connection (of the mind) with abominable objects of sense.

The premonitory symptoms (of all those varieties) are nausea in the cardiac region, discharge of phlegmonous matter (from the mouth) and disgust for food. 5

Of one who has been exceedingly afflicted by (undue) physical exercise, or medicines possessed of keen virtues, or grief, or disease,

* The five varieties of vomiting, *viz.*, 1. that born of disgust or abomination, 2. that born of the wind, 3. that born of the bile, 4. that born of the phlegm, and 5. that born of all the three faults, have been mentioned in Les^{सु०} XIX, called 'Ashtodariya,' in Sutrasthāna, *ante*.—T

or fear, or fasts, and other causes of a similar kind, the wind, becoming aggravated (exceedingly provoked) in the great duct (*viz.* that which connects the throat and the stomach), afflicts the (two other) faults, and seeking to force them out and oppressing the vital districts (*viz.*, the cardiac and other regions), originates vomiting which arises from an upward motion imparted to the stomach, and which is accompanied by pains in the chest and sides, dryness of the mouth, pains in the head and the navel, coughing, hoarseness of the voice, and pains (in other districts of the body) resembling those caused by pricking with needles. 6-7

[The following are the symptoms of wind-born vomiting.]

One afflicted by the (provoked) wind, vomits with such accompaniments as loud-sounding eructations, froth (in the matter ejected), the urging frequently interrupted, darkness of hue in the ejected matter, watery character of the same, astringency of taste in the mouth, difficulty experienced in bringing out the matter, smallness of quantity (of the matter ejected at each urging) and violence of urging.

The person experiences great affliction in consequences of these. 8

[The 'nidāna' of vomiting due to excited phlegm is now explained]

Through indulgence in things that are raw (or not boiled properly and therefore undigestible), things that are pungent, or that are sour, or that cause a burning sensation (in the stomach), and that are hot, the bile is provoked in the 'Amāçaya' (that part of the stomach where food goes after deglutition).

The provoked bile becomes scattered through those ducts that bear the food-juice (*i. e.*, the juice which arises from food before digestion).

It then afflicts the vital districts of the body, and coursing upwards, causes vomiting.* 9

[The symptoms of bile-born vomiting are the following :]

Afflicted with swoons, thirst, dryness of the mouth, burning of the

* 'Udirna-vegam' implies 'with excited force of intensity.' What is stated here is that in consequence of indulgence in the kinds of food mentioned, the force or intensity of the bile is excited ; in other words, it is provoked.—T.

head, the palate, and the eyes, sight of darkness, and vertigo, one suffering from bile-born vomiting, ejects matter that is billious, yellow, exceedingly hot, bitter in taste, or smoky in colour accompanied with a burning sensation (in the throat).¹⁰

[The 'Nidāna' is then set set forth of phlegm-born vomiting] :

Through indulgence in food that is exceedingly oily, or exceedingly heavy, or raw, or capable of causing a burning sensation in the stomach, or through excessive slumber and the like causes, the phlegm, becoming exceedingly aggravated, covering the chest, the head, the vital region (*viz.*, the region about the heart), and the juice-bearing ducts, causes vomiting. ¹¹

In phlegm-born vomiting, one presents such symptoms as langour, sweetness of taste in the mouth, expectoration of phlegmonous matter, a feeling of satiety,* sleep, disgust for food, and heaviness of the body.

The matter he ejects is oily, thick, sweet in taste, phlegmonous, and white in colour.

Horripilation sets in while he ejects ; the pain also that he feels is not much. ¹²

[The 'Nidāna' is set forth of vomiting generated by the simultaneous excitement of the three faults].

Through vitiation of the food in the stomach and inharmonious condition of season, the three faults of one who continuously takes food and drink of all sorts of tastes (that are beneficial and baneful, without making any distinction), becoming excited, generate vomiting born of the three faults.†

The following are the symptoms of vomiting born of the three faults.

'Çula' pains, indigestion, disgust for food, a burning sensation, thirst, asthmatic breathing, and swoons, all in excess, characterise

* The use of 'Santoshā,' in the sense of satiety, is rare.—T.

† The final statement is a syntactical pleonasm. 'Samaçnatah' is explained as 'Samaçanam kurvatah.' By 'Samaçana' is meant the taking of 'pathyāpathyam ekatram,' *i. e.*, eating beneficial food and food that is baneful together.

the continuous vomiting born of three faults, of persons that eject matter which is saline, sour, thick, hot, and blue or red in colour. 14

[What is stated here is that 'Çula' pains, &c., are the symptoms presented of vomiting born of the excitement of the three faults together. The character, again, of the ejected matter is of the kind stated. The language of Driḍhavalā is not so neat as that of Charaka.]

When the wind, obstructing the ducts which bear the stools, the sweat, the urine, and water, courses upwards, then bearing up from his stomach the accumulated faults of the person in whom the three faults have been excited, it causes the continuous ejection, with great force, of those vitiated faults which resemble stools and urine in smell and colour, the ejection being accompanied by thirst, hard breathing, hiccup, and pain.

Afflicted with such vomiting, the person soon meets with destruction. 15-16

[The language of these two verses is very slovenly. The construction is,—'Yadā vitswedamutravahāni çrotāngsi samrudhya, vāyuh surddham eti, tadā (sa vāyu) utsannadoshasya narasya kossthāt tām āchitam doṣham samuddhyuya, (tām) dushtām, vinmutrayoh..... . yutam, ativegāt prachchardayet.'

[By 'utsannadōsha' here is meant 'one in whom the (three) faults have been excited].'

Instead of 'ativegāt' the accusative or the instrumental would have been better.

The reading, 'bhayārdḍitah' in the Calcutta and the Bombay editions is incorrect. It should be 'tayārdḍitah.')

[The 'nidāna' is now set forth of that vomiting which is born of contact with abominable objects of sense].

That vomiting of an excited person which arises from smelling or eating or seeing objects that are abominable, unbearable, impure, foetid, unclean, disgusting, and disagreeable, is regarded as 'born of contact with abominable objects of sense.'† 17

'Prasaktam' is 'nirantaram,' that is continuously or habitually.—T.

* 'Dishta' is abominable; 'Pratipa' is explained as something that one can not bear or endure: 'Manoghna' is something that wounds the mind; hence, disagreeable; 'Taptamanā' is one whose mind has been heated, i. e., excited.—T.

That vomiting of a weakened person which is continuous and copious, accompanied by supervening ailments, consisting of blood and pus, and of variegated aspect (like the hues on the plumes of a peacock), should be pronounced to be incurable.

That vomiting, however, which is unaccompanied by supervening ailments, is regarded as curable and should, therefore, be taken up for treatment. 18

All varieties of vomiting are regarded as arising from nausea of the 'amāçaya' (*i. e.*, that part of the stomach where the food first goes after deglutition). Hence fast (or food that is very light and small in measure) is prescribable at the outset.

As regards, again, all other varieties save that born of wind, they should be treated with such correctives (*i. e.*, purgatives, emetics, &c.), as are alleviative of bile and phlegm. 19

[The 'amāçaya' is the seat of the phlegm. 'Utkleça' means an upward tendency.' Practically, it implies nausea.]

[The correctives to be administered are as follow :]

The pulv of Abhayā' (chebulic myrobalans), mixed with honey, should be licked.

Those purgatives, which are agreeable, should be taken with wines or milk, agreeably to considerations of measure and time.

The excited faults having an upward tendency will then be given a downward course. 20

[Only such purgatives should be taken as are alleviative of bile and phlegm. The treatment here laid down is for all varieties of vomiting save that born of wind.]

As regards emetics, one should take those which are prepared with Valli-phala, *i. e.*, bitter gourds and the like.

If one has become weakened, one should be treated with medicines that are called 'Çamanas,' *i. e.*, alleviatives.*

* Çamanas' are *not* emetics. They cure nausea and vomiting.—T.

He should be treated with such 'Çamanas,' for example, as light and agreeable meat-juices, light and dry food (such as 'laddus'), and also diverse kinds of light food with similar drinks.* 21

(The meat-juices referred to above are specially indicated in the following verse).

Meat-juices prepared with the flesh of francoline partridges, peacocks, and quails (a variety of *Perdix chinensis*), well-dressed (i. e., fried in *ghee* and spiced with black pepper, cumin seeds, &c.), cures vomiting born of (excited) wind.

So the soup also of Kola (jujubes), Kulattha (the seeds of *Dolichos biflorus*), Dhānya (corriander seeds), the roots of Vilwa and the rest i. e., the group of five roots beginning with those of (*Ægle marmelos*), and barley, rendered sour (by the addition of 'Kaṅḡ), cures the vomiting born of (excited) wind. 22

If in wind-born vomiting, the person be afflicted with palpitation of the heart, and cough, he should drink *ghee* (boiled in water of four times its measure) mixed with 'Saindhava' salt ;

or, *ghee* boiled with Nāgara (dry ginger) and Dhānyaka (corriander seeds), and curds (of four times its measure) ;

or, *ghee* boiled with the expressed juice of pomegranate seeds.

Or, the physician may give him the same measure of *ghee* (boiled with the expressed juice of pomegranate seeds), mixed with the pulv of Vyosha (the three acrids), and the three salts (*viz.*, 'Sauvarchala,' 'Saindhava,' and 'Vit') ;

or, the physician may give him diverse kinds of food that are oily and agreeable, mixed with meat-juices and soups (of the usual pulses) and such sour articles as curds and the expressed juice of pomegranate seeds.† 23-24

* Having said that one who has become very weak should be treated with 'çamanas,' the author specifies the varieties of 'çamanas' in the second line of the verse. The adjective 'laghubhih' qualifies 'rasaih,' 'bhakshaih,' and 'sabhøjaih pānaih.'—T.

† 'Hridyāni', i. e., agreeable, is explained as implying boiled with agreeable 'maṅḡas' and 'peyās.' The kinds of food prescribed should all be such as to be alleviative of the wind.—T.

In vomiting born of (excited) bile, the pulv of Trivrit (*Convolvulus Turpetinum*), mixed with the expressed juice of Drākshā (grapes), or with that of Vidāri (*Batatus paniculatus*), or with that of Ikshu (sugarcane), has the virtue of restoring the bile to its normal course.

As regards bile that has been exceedingly provoked in the seat of phlegm (*i. e.*, in the stomach), the physician should seek to expel it upwards by emetics that are agreeable to the taste. ²⁵

Unto one (afflicted with bile-born vomiting) that has been thus treated with correctives, the physician should, in proper time (*i. e.*, when his appetite has been excited), give 'mantha' or 'peyā' made of the pulverised product of 'fried paddy, mixed with honey and sugar ;

or, (boiled) Çāli' rice, with the soup of Mudga (the seeds of *Phaseolus Mungo*) ;

or, boiled Çāli' rice, with meat-juice prepared with the flesh of animals having their habitat in the wilderness. ²⁶

[Paddy fried produces 'Lāja,' called 'khai' in Bengali. When hot, it is capable of being pulverised.]

The flour of (fried) Kulmāsha (or Chanaka, *i. e.*, gram or chick-pea) and fried paddy and Yava (barley), and the pulv of Grinjana (carrots), mixed with the pulv of Pippali (the fruits of *Piper longum*) and white (purified) sugar and honey, may be given as a linctus ;

or, the soft substance obtained from the head of a date-tree, mixed with the pulv of *Piper longum*, white sugar and honey,

or, the pulv of Nārikela (cocoa-nuts), mixed with the pulv of *Piper longum*, white sugar and honey ;

or, grapes reduced to paste and mixed with the same ingredients as above ;

or, Vadara (jujubes), reduced to paste (taking only their kernel, excluding the seeds) and mixed with the same ingredients as above ;

may be given as a linctus to the person for licking. ²⁷

Or, the person may lick the pulvs (mixed together) of Çrotojā (otherwise called Rasānjana, *i. e.*, galena), Lāja (fried paddy), Utpala (the flowers of *Nymphaea lotus*), and the Majjā (kernel) of Kola (jubes), with honey ;

or, the pulv of Abhayā (chebulic myrobalans), mixed with honey

or, the soft substance occurring within the seeds of Kola (jubes) Anjana (galena), Makshikāvit (the dung of the bee), Lājā (fried paddy), Sitā (white sugar), and the grains of Māghadhikā (*Piper longum*), reduced to pulv and mixed with honey,

may be licked.* 28

Or, the person may drink the decoction of Drākshā (grapes), cooled,

or, the water, cooled, in which has been soaked a lump of earth fried in *ghee* ;

or, the decoction of the (new) leaves of Jambu (*Eugenia Jambolana*) and those of Amra (mangoes), cooled, and mixed with honey. 29

Or, he may drink the infusion, prepared by exposure in the night of Mudga (the seeds of *Phaseolus Mungo*), and Krishnā (the fruits of *Piper longum*) ;

or, the infusion, obtained by the same process, of Ushira (the roots of *Andropogon muricatus*), and Dhānya (coriander seeds), and Chanaka (gram or chick pea) ;

or, the infusion, obtained by the same process, of the roots of Gavedhukā (a variety of wheat, called *Coix Barbata*) ;

or, the infusion, obtained by the same process, of Guḍuchi (*Tinospora cordifolia*) ;

or, the expressed juice of Ikshu (sugarcane) ;

or, milk.† 30

* 'Māghadhikā-kanā' means the grains occurring within the fruits of *Piper longum*.—T

† Gangādhara takes 'Ikshurasam payo vā' as implying the juice of sugarcane or milk, and not the two together.—T.

Or, one may drink the pulv of Sevyā (otherwise called Ushira, *i. e.*, the roots of *Andropogon muricatus*), dissolved in water in which (ātapa) rice has been washed ;

or, the pulv of Kānchana-gairika (otherwise called Swarnagairika, *i. e.*, golden ochre) and Bālaka (*Pavonia odorata*) dissolved in similar water ;

Or, one may take the paste of Chandana (red sandal wood), Sevyā (roots of *Andropogon muricatus*), Māngsi (*Nardostachys jatamansi*), Drākshā (grapes), Uttama (otherwise called Priyangu, *i. e.*, *Aglaiā Roxburghiana*), Bālaka (*Pavonia odorata*) and Ġairika (Swarnagairika, *i. e.*, red ochre), dissolved in water in which (ātapa) rice has been washed. 31

Or, one may take the pulv of Ġairika (red ochre) and that of 'Çāli' rice, dissolved in cold water ;

Or, the pulv of Murvā (*Sansevieria zeylanica*) dissolved in water in which (ātapa) rice has been washed ;

or, the paste of white sandal dissolved in the expressed juice of Dhātri (the fruits of *Phyllanthus Emblica*).

Each of these should be mixed with honey. Every one of these preparations is alleviative of vomiting and thirst. 32

(The treatment is now laid down of vomiting characterised by excited phlegm).

In vomiting characterised by excited phlegm, the administration is beneficial of the following emetic, for correcting the seat of phlegm and the 'āmāçaya' (*i. e.*, that part of the stomach into which the food swallowed goes first) :

the paste of Pinditaka (otherwise called 'Madana phala,' *i. e.*, the fruits of *Randia dumetorum*), with 'Saindhava' salt, dissolved in the decoction of Pippali (*Piper longum*), Sharshapa (mustard seeds), and Nimba (*Melia Azadirachta*). 33

['Vamyām, kaphātmiçyām,' *i. e.*, in that variety of vomiting which is characterised by excited phlegm. Gangādhara reads 'Ccharddyām.' Only in such case should emetic be administered.]

The patient should take as diet old wheat, or old 'Çāli' rice, or old barley, with the soup of Patola (leaves of *Trichosanthes dioica*), Amritā (otherwise called Guḍuchi, *i. e.*, *Tinospora cordifolia*), and Chitraka (*Plumbago Zeylanica*);

Or, with the soup of Vyosha (the three acrids) boiled with whey ,
or, with the soup of the bark of Nimba (*Melia Azadirachta*);

or, with the juice of Phalāmla (sour fruits such as tamarind,
jujubes, pomegranates, &c.);

or, with soups of pungent substances.* 34

Or, one may take meat-juices prepared from the flesh of wild
animals, or the flesh of such animals roasted in a spit,

or, old 'Madhu,' 'Sidhu,' and 'arishtas' (vinous spirits);

or, 'Rāgas' and 'Shāḍavas,' and 'Pānakas,' prepared with 'Drāksha
(grapes), Kapittha (the fruits of *Feronia Elephantum*), and
Phalapuraka (that variety of *Citrus acida* which is called
'Tābā).'³⁵

['Madhu' implies a kind of sweet wine, distilled from flowers ,
'Sidhu' is an agreeable wine, distilled from molasses; 'Arishtas' are
vinous spirits.

Rāgas,' 'Shāḍavas,' and 'Pānakas' are different kinds of drink
whose preparation has been explained *ante*.]

Or, one may lick such pulses as the seeds of Mudga (*Phaseolus
Mungo*), Masura (the seeds of *Cicer lens*), and Chanaka (gram
or chick pea), fried and mixed with the pulv of dry ginger
and honey;

or, the pulv of Triphalā (the three myrobalans) and Viḍanga
(*Embelia ribes*) with the pulv of dry ginger and honey;

or, the juice (decoction) of Viḍanga (*Embelia Ribes*) and Plava
(otherwise called Kaivarta-mustaka, *i. e.*, the tubers of *Cyperus
pertenuis*),³⁶

* Gangādhara takes 'takrasiddhah' as connected with 'Vyoshasya Nimbasya cha
yushah.' So that 'phalāmlah' and 'katubhah' have no qualifying words.—T.

or, the pulv of the seeds of Jāmvu (*Eugenia Jambalana*) with that that of Vadara (jujubes), mixed with honey ;

or, the pulv of Karkataçringi (*Rhus succedanea*) with that of Musta (the tubers of *Cyperus rotundus*), mixed with honey ;

or, the pulv of Durālabhā (*Hedysarum Alhagi*), mixed with honey.

All these conquer vomiting characterised by (excited) phlegm. 37

One conquers even violent vomiting by licking the following :

The pulv of Manahçila (realgar), with the juice of Phalapuraka (*Citrus acida* of the variety called 'Tābā') ;

or, the pulv of the same with the juice of Kapittha (fruits of *Feronia elephantum*) ;

or, the pulv of Pippali (*Piper longum*) and that of Maricha (black pepper), with honey. 38

The treatment of vomiting characterised by excitement of all the three faults is now indicated :

The courses of treatment laid down above for the simple varieties of the disease (that is, those born of each of the faults singly) should be combined by a physician conversant with (medical) science and and heedful (of its requirements), after intelligent ascertainment and careful observation of the disease, the season (of its occurrence), the measure in which each of the three faults has been excited, and the strength (or otherwise) of the patient's digestive fire. 39

The treatment is now laid down of vomiting induced by contact with abominable objects of sense :

In vomititing caused by mental shock, agreeable discourses, consoling and cheering speeches, well-known stories based on tradition, (delightful) companies, beneficial diversions capable of exciting the sentiment of love : 40

Diverse kinds of scents agreeable to the mind, of mangoe and other fruits united with flowers and earth,* agreeable pot-herbs,

* The expression 'Mritpushpāmraphalādinām' is, rather, doubtful. Gangādhara makes a mess of it in his commentary. Taking the words in their natural sense, the meaning

agreeable kinds of food and drink, well-dressed 'Shāḍavas', 'Rāgas', linctuses, 41

agreeable soups, meat-juices, 'Kāmvalikas', 'Khaḍas', diverse kinds of meat and grain, that are edible, as also diverse kinds of fruits and roots endowed with (agreeable) scent, colour, and taste, conquer the disease. 42

Scents, tastes, objects of touch, or sounds, or sights, that may be agreeable to the person though unassimilable, should be placed before him for alleviating his ailment ;

These easily conquer cases of vomiting arising from contact with abominable objects of sense.† 43

The treatment should first be made of the supervening ailments arising in vomiting, guided by what has been laid down in the lessons respectively devoted to them. If vomiting sets in with excessive violence, that treatment should be followed which has been laid down in the case of the excessive administration of purgatives. 44

In consequence of constant vomiting, as also of the waste of 'dhātus', the wind as a matter of course, becomes aggravated. Hence, in vomiting that has continued for a long period, the cause of treatment should be such as is alleviative of the wind, that is, medicines that are 'upasthambhana's and 'vringhanas' should be administered.†45

The preparation called 'Sarpiguḍa' (*ghee* and treacle), the course of treatment called 'kshiravidhi' (the regulations under which milk is to be taken), 'Kalyānaka-Ghrita,' 'Tryushana-Ghrita,' 'Jivana-Ghrita,' such meat-juices as have aphrodisiac virtues, and the linctuses laid down, alleviate vomiting that has continued for a long time. 46

seems to be 'of mangoes and other fruits united with flowers and earth.' Certain kinds of earth yield a very agreeable scent. 'Atar' (otto) of earth is a fine scent. It would seem that vessels filled with mangoes and fruits *citrus acida*, and flowers and earth of agreeable smell are directed to be placed before the patient.

'Kāmvalika' is prepared with cream of curds and sour soups.—T.

* In the second line, the reading of the Calcutta and the Bombay editions is 'praçamāya tasyā.' Gangādhara's reading—'praçamo hi tasya' is not so happy. He takes the particle 'hi' as equivalent to 'yasmāt' or 'since.' As a matter of fact, objects that are agreeable though they be unassimilable often cure nausea.—T.

† 'Upasthambhanas' are medicines that prevent waste. 'Vringhanas' are medicines that provoke nutrition and increase corpulency.—T.

[As regards 'Sarpigūḍa,' its composition has been explained in the Lesson 'Kshata-kshina,' numbered XI in this Division. 'Kalyān-Ghrita' is explained in Lesson IX on Insanity in this Division. 'Tryushana-Ghrita' occurs in Lesson V on Abdominal tumours, 'Kshiravidhi' occurs in Lesson II; 'meat-juices' and linctuses having aphrodisiac virtues occur in the same Lesson. 'Jivana' or 'Jivaniya' Ghrita is *ghee* boiled with the group of drugs called 'Jivaniya.')

The several varieties (of vomiting), their causes, their symptoms, the supervening ailments, considerations of curability, the combinations of drugs that are capable of causing cures, and the treatment to be adopted for the cure or alleviation of the several varieties of vomiting, have been laid down (in this Lesson) by the foremost of ascetics (*viz.*, Punarvasu of Atri's race).

Thus ends Lesson XX, in the Division called 'Chikitsā,' of the treatise of Agniveḥa as revised by Charaka.*



* It is needless to mention that this Lesson, like its predecessors XVIII, and XIX, is the work of Driḍavala, and *not* of Charaka.—T.

LESSON XXI.

THE TREATMENT OF ERYSIPELOS.

We shall now expound the treatment of Erysipelos.

Thus said the illustrious one of Atri's race. †

Unto his preceptor of Atri's race, having soul under perfect control, adored by Rishis, surrounded by a conclave of great ascetics, possessed of immense power, devoted to the good of all creatures * and engaged in delightful occupations on the breast of (the mountain) Kailāsa teeming with Kinnaras, and endued with many springs of pure water and many herbs, and adorned with a variety of trees that are solacing (to the eye) and are always possessed of a wealth of flowers, and scatter on all sides sweet odours, Agniveṣa, at the proper time, and with humility, said as follows : 2-4

O illustrious one I see a dreadful disease that spreads all over the limbs of embodied creatures, like the poison of venomous snakes ‡

Attacked with this disease of rapid progress, men speedily meet with destruction, if treatment is not begun promptly.† 6

As regards this malady I have the (following points of) serious doubt.

By what name should it be known ?

For what reasons should that name be conferred on it ?

How many varieties are there of this disease ?

How many 'dhātus' are affected by it ?

What are the causes from which this disease arises and what are its seats ?

How and by what symptoms should it be known to be curable with ease, or curable with difficulty, or incurable ?

What, again, O illustrious one, is the remedy (for this disease) ? §

* 'Vahadbhirmadhurān gandhān' implies breezes bearing fragrant odours.

† 'Viharantām' means engaged in delightful occupations.—T.

‡ Anupkrāntam' may mean 'without time being obtained for treatment.'

Having heard these words of Agniveṣa, that foremost of ascetics, viz., Punarvasu of Atri's race, duly answered them all. 9

Since it spreads over diverse limbs of the body, it is for that reason called 'Visharpa.'

Or, it is known by the name of 'Parisarpa' in consequence of the fact of its spreading all over the body.* 10

It should be known as of seven varieties, agreeably to the fault or faults that are excited.

It should also be known as arising from the vitiation of the seven 'dhātus' (ingredients of the body).

Verily, 'Visharpa' is born of each of the three faults individually, of all the three faults together, as also of combinations of two of the faults at a time. 11

Thus it is 1. wind-born, or 2. bile-born, or 3. phlegm-born, or 4. born of all the three faults excited together.

These are the four varieties of the disease.

The three others that are born of combinations of two of the faults are laid down below. 12

That born of wind and bile is called 'Agneya' (fiery); that born of phlegm and wind is called 'Granthi'; that born of bile and phlegm is called 'Karddama'; the last is dreadful. 13

Blood, 'Lasikā', skin, and flesh, that are susceptible to vitiation, and the three faults (viz., wind, bile, and phlegm), which are impurities—these are the seven 'dhātus', which, when vitiated, should be known to be the causes from which the several varieties of Visharpa (Erysipelos) arise.† 14

* 'Visharpa' is from affix 'vi' and the root 'srip.' The affix means diverse or many, and the root means to move or spread.

'Parisarpa' is from the affix 'Pari' meaning around or all around, and the same root, i. e. 'srip.' There is no etymological distinction between the two words. The English equivalent for 'visharpa' is 'Erysipelos,' which is derived from two Greek words meaning 'red' and 'skin', in consequence of the disease being marked by a redness of the skin.—T.

† The grammar of the first line is difficult to understand. All the editions have the same reading.—T.

In consequence of excessive indulgence in articles that are saline or sour, or pungent, or warm, or in Çuktās ' (acid preparations) made with sour curds and the cream of curds, or in wines called 'Surā' or 'Sauviraka,' 15

or in consequence of indulgence in copious measures of vitiated wines, or warm 'Rāgas', or 'Shāḍavas,'

or in consequence of indulgence in pot-herbs, green vegetables, or articles that cause a burning sensation, 16

or, in consequence of indulgence in 'Kurchikas' (inspissated milk), and 'Kilātas' (inspissated whey) and 'Mastuka', (cream of curds),

or, in consequence of eating Alu (*i. e.*, Pindālu or *Dioscorea globosa*) after having drunk 'Sāndāki' of curds (*i. e.*, a preparation of curds with sugar and spices), 17

or, in consequence of eating cakes made of the paste either of the sesame seeds, or of those of Māsha (*Phaseolus radiatus*) or those of Kulattha (*Dolichos biflorus*), fried in oil,

or, in consequence of indulgence in meat of domestic animals or of those that live in watery regions or those that are aquatic, or in Laçuna (garlics), 18

or, in consequence of indulgence in rotten articles, or in those that are inharmonious and pernicious,

or in consequence of indulgence in excessive eating, or in sleep at day-time,

or, in consequence of eating undigestible food, or of eating before the food last taken has been digested, 19

or, in consequence of wounds, or of strokes or of the tight-binding (of particular parts of the body) or of fall from high places,

or, in consequence of excessive exposure to the heat of the sun,

or, in consequence of contact with poisons or exposure to wind and fire,

the disease called Visharpa (Erysipelos) arises.* 20

† Differences of reading are observable in some of the verses. In the above version, the text of Gangādhara has been followed.—T.

The wind and the rest, provoked by these causes separately or in combination, and vitiating blood and the other 'dhātus' which are 'dushyas' (so called in consequence of their capacity to be vitiated), spread over the bodies of those who indulge in baneful food and drink. ²¹

There are three varieties of Erysipelos : one spreads outwardly ; another, inwardly ; and a third variety, both outwardly and inwardly.

The strength of each succeeding variety is greater than that of the preceding one. ²²

[Thus that which is inward is stronger than that which is outward ; and that which is both outward and inward is stronger than that which is inward.]

That variety of Erysipelos which spreads outwardly is curable ; that which spreads inwardly is cured with difficulty ; that variety which spreads both inwardly and outwardly should be known to be dreadful and incurable. ²³

When the faults are provoked inwards, they cause Erysipelos affecting the body inwardly.

When the faults are provoked outwards, they cause Erysipelos affecting the body outwardly.

When the faults are provoked both inwardly and outwardly, they cause Erysipelos affecting the body both inwardly and outwardly. ²⁴

In consequence of wounds (shocks) on the vital parts of the body (such as the chest, &c.),

or, of the obstruction of the outlets (through which stools, urine &c., pass out) or of shocks received by them,

or, of excessive thirst, or the manifestation of irregular urgings (in respect of stools, and urine), ²⁵

or, of the sudden loss of (or weakening) of the digestive fire, the Erysipelos that sets in should be known of the inward variety.

In the absence of these, the Erysipelos that sets in should be known to be of the outward variety.

The other (*i. e.*, the third) variety of the disease should be known by its own symptoms.* 26

That variety in which all the symptoms manifest themselves (*i. e.*, in which the symptoms of both the first and second varieties appear), and which arises from puissant causes, in which painful ailments supervene, and which affects the vital parts of the body, brings about the dissolution of the patient. 27

[The 'Nidāna' of wind-born Erysipelos is now laid down.]

The vitiated wind, provoked by stuffing the stomach with dry and heating food, as also by the presence of those causes which have the effect of provoking it, acquires force. It then vitiates the blood and the rest, and originates Erysipelos. Such Erysipelos is regarded to be of the wind-born variety. Its intensity depends upon the measure of the provocation of the wind. 28

[The following are the symptoms of Erysipelos.]

Swoons, distress, thirst, pain like that caused by pricking the body with needles, 'Çula' pains, langour of the body, pain like that caused by striking the body with heavy sticks or clubs, tremors, fever, that variety of asthma which is called 'Tamaka', cough, sensation of the breaking or dislocation of the bone-joints, discolouration of the body, vomiting, disgust for food, turbidness of the eyes with the appearance of tears : 29

A sensation of ants creeping over the body, the appearance of a dark or red colour on those districts of the body on which Erysipelos sets in, a swelling of those districts, severe pains like those caused by pricking with needles, or those like 'Çula', or those that arise from a breaking of the bones on those districts, as well as distention or contraction of the places affected, horripilation, and throbbing. The patient suffers much. 30

If left untreated, the disease becomes aggravated, with the speedy manifestation of thinly spread pimples which are coloured red or

* Gangādhara observes that as regards the third variety, it cannot be known by a combination of both the indications mentioned, for the presence and absence of those indications cannot be possible at the same time. Hence, the third variety should be known by its own symptoms which are laid down in the following verses.—T.

dark and from which (watery), irregular, copious, or scanty discharge (of foetid matter), issues. Constipation of the (downward) wind, urine and stools also sets in. 31

The disease is not alleviated by (indulgence in) those articles (of food and drink) and practices which have been laid down in the (enumeration of the) causes from which it springs.*

It is rather alleviated by indulgence in articles and practices that are the reverse of those laid down there.

Even these are the indications of wind-born Erysipelos. 32

[The causes and symptoms of bile-born Erisypelos are laid down below.]

Accumulated by (indulgence in) practices that are heating, as also by articles of food and drink that are sour and that cause a burning sensation (in the stomach or the chest), the bile vitiates the blood and the rest, and filling all the ducts, causes Erysipelos. 33

[Blood and the rest, are called, for the sake of brevity, 'dushya,' *i. e.*, ingredients that are capable of being vitiated. Those which vitiate are called 'doshas' or vitiations or faults.]

The symptoms are fever, thirst, swoons, delusions, vomiting, disgust for food, a sensation of the body being broken, perspiration, intense internal burning, delirium, headache, turbidness of the eyes, insomnia, fretfulness, vertigo, an excessive desire for cool breezes and cold water, green eyes, urine, and stools, and green or yellow vision. 34

That district, in which Erysipelos appears, becomes coppery, or or green, or yellow, or blue, or dark, or red, in hue, and continues to swell.†

The place in which Erysipelos appears becomes elevated.

A sensation of excessive burning and of pain like unto what is caused by cutting wounds also appears.

* 'Nidānoktāni,' *i. e.*, 'stated in the Nidāna' of this disease, that is, in verses 15—20, and in verse 28, *ante*, of this Lesson,—T.

† Gangādhara reads 'pushyati,' in the sense of grows or continues to swell. The Calcutta and the Bombay editions read 'paçyati' which is evidently incorrect.—T.

It is, again, filled with boils which suppurates soon and from which discharges take place of colour like unto that of the bile. 35

Indulgence in the articles (of food and drink) and practices which have been laid down in the enumeration of the Nidāna (or causes) of the disease, aggravates it; indulgence in articles and practices that are the reverse of the same, alleviates it.*

Even these are the indications of bile-born Erysipelos. 36

[The causes and the symptoms of phlegm-born Erysipelos are laid down.]

Accumulated by indulgence in food (and drink) that are sweet, or sour, or saline, or oily, or heavy, as also by excessive sleep (at day-time), the phlegm, vitiating blood and the rest, causes Erysipelos to spread over the whole body. 37

The following are the symptoms of the disease :

Chillness, fever characterised by a sensation of cold, heaviness of the body, sleep, drowsiness, disgust for food, the presence of a sweet taste in the mouth, a sensation of stickiness in the mouth, indigestion, constant expectoration; vomiting; incapacity for exertion; a sensation of the whole being covered with a wet blanket; weakness of the digestive fire, and loss of strength. 38

In that district of the body in which Erysipelos appears, the symptoms that present themselves are swelling, paleness or reddishness of hue, oiliness of aspect, loss of sensation, stupefaction, heaviness, the presence of slight pain, delay in the suppuration of the pimples or boils, thickness of the skin or coating covering the boils, and whiteness or paleness of the colour that characterises them; 39

When the boils burst, the discharge that take place is of a white colour, slimy, fibrous or full of threads, or sometimes solidified, oily, and of foetid odour. The upper surface of the boils is studded with small pimples that are heavy (in the sense of solid), of oily aspect, and of thick coating; as if overspread like meshes,

* As regards the general causes, they have been laid down in verses 15—20, *ante*, in this Lesson. The special causes occur in verse 33, *ante*.—T.

Subscribed by the Government of India and Native Chiefs

PART LI.

CHIKITSA-STHANA.

LESSON XXI—XXII.

CHARAKA-SAMHITA

(TRANSLATED IN TO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET,

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1908.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India.
2s 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.

(Strictly payable in advance and include postages).

The symptoms that supervene are whiteness of the nails, eyes, face, skin, urine, and stools. 40

Indulgence in food (and drink) and practices laid down in the enumeration of the causes from which the disease springs aggravates it.

Indulgence in food and practices that are the reverse of those mentioned, alleviates the disease.

Even these are the indications of phlegm-born Erysipelas. 41

[The causes and the symptoms of Erysipelas born of wind and bile are now laid down.]

Exceedingly provoked by their respective causes, the wind and the bile, gaining strength from each other, causing burning speedily beget Erysipelas on the body. 42

The following are the symptoms :

From the violence of the burning which the patient feels, he thinks that his whole body is covered with burning coal.

He is, again, excessively afflicted with vomiting, diarrhœa, swoons, burning of the skin, partial loss of consciousness, fever, that variety of asthma which is called 'Tamaka,' a sensation of fracture of all the bone-joints, thirst, disgust for food, indigestion, or a sensation of wounds inflicted with heavy clubs. 43

Those districts of the body which are afflicted by the disease, present the colour of a dead coal (*i. e.*, a blackness like that of coal), or excessive redness ;

It is also covered with boils that present a charred aspect. 44

In consequence of the quickness with which it spreads, it affects the vitals speedily.

When the vitals are afflicted, the wind, becoming exceedingly strong, breaks down the limbs (*i. e.*, produces the sensation of the limbs being broken) ;

Thus provoked, the wind overwhelms (stupefies) the consciousness. It causes also hiccup and asthmatic breathing.

It destroys sleep. 45

Without sleep and with consciousness almost stupefied his mind becomes pained. He does not feel ease or comfort anywhere or at any time.

No place or seat satisfies him.

He tosses on his bed, constantly wishing to change his situation *

When his agony becomes excessive, he speedily falls asleep, and his slumber becomes so deep that he can with difficulty be awakened from it. One afflicted with such Erysipelas, which is called fiery Erysipelas, should be regarded as out of treatment. 46

Provoked exceedingly by their respective causes, phlegm and bile, cause Erysipelas to spread locally.

They cause the affected district to be drenched with foul matter. 47

The symptoms of the disease are as follow :

Fever characterised by a sensation of cold, head-ache, burning of the skin, a sensation of the body being wrapped round with a wet blanket, languor of the limbs, sleep (at day time), drowsiness, stupefaction of the mind, disgust for food, delirium, loss (or weakness) of the digestive fire, loss of strength, a sensation of the breaking of the bone-joints, swoons, thirst, a sensation of obstruction of the ducts (such as of the throat, the anal canal, &c.), dulness of the senses, the evacuation of undigested stools, tossing of the limbs, fretfulness or dissatisfaction with everything, and mental anxiety.

This variety of Erysipelas generally arises in the 'āmāçaya' (that is, that part of the stomach where the food eaten goes first).

Another characteristic is that it becomes local (that is, affects a single part of the body). 48

In that district of the body where this variety of Erysipelas sets in, pimples appear that are red or yellow or pale, or of the complexion of 'mechaka' (*i. e.*, smoke, hence, dry and dark), filthy, oily, of great heat, heavy (in the sense of solid), slightly painful, and swollen.

These take time in suppurating ; have no discharges ; and they soon become fetid. 49

* The construction is, 'na sukham labhate arati-paritah, sthānāt āsanāccha,' *i. e.*, filled with a restless spirit, he does not get comfort from any place or spot. 'Paritah,' spelt with the long *i*, means 'endued,' 'paritah,' with the short *i*, meaning 'on every side, is a mis-reading.—T.

They become moist and fœtid ; the flesh becomes putrid ; the pain gradually lessens.

This disease destroys memory and consciousness.

The surface of the soles becomes cracked.

The affected part sinks inwards like soft clay, if pressure be put upon it.

Putrid flesh comes off from it.

In consequence of the falling off of the flesh, the arteries and tendons become visible.

It emits, again, the smell of a corpse.

One presenting such symptoms should be regarded as afflicted with that variety of Erysipelas which is known by the name of 'Karddama-Visarpa.'

It does not admit of treatment. 5^o

Of persons who indulge in articles of food and drink that are solid, heavy, hard, sweet, cold, oily, and constipative,

or, of persons who abstain from physical exercise,

or, of those who do not take the required remedies,

the phlegm and the wind become provoked. 5¹

Both of them, becoming vitiated, aggravated, and possessed of great strength, vitiate the blood and the rest, and engender Erysipelas. 5²

Amongst them, the wind, its course obstructed, divides the phlegm into many portions and thus causes, in the region of phlegm, a series of knots which take time to ripen.* 53

Or, of one whose blood has increased, the wind vitiates the blood, and engenders a series of knots in the arteries, tendons, flesh, and skin.

These knots are characterised by excruciating pain, and are either large or small, and long or globular ; they are of a red colour. 54

* Gangādhara omits 'vivaddhamārgah' after vāyuh.

'Kaphāçaya' is the seat of phlegm, *i. e.*, the region above the navel and below the chest.—T.

From the inflammation of those knots, the following supervening ailments manifest themselves, *viz.*, fever, diarrhœa, hiccup, asthma, cough, waste (consumption), loss of consciousness, loss of complexion, disgust for food, indigestion, expectorations from the mouth of salivary and other secretions, vomiting, swoons, a sensation of the limbs being broken, sleep (during daytime), fretfulness, and langour.

Overwhelmed by these supervening symptoms, this variety of Erysipelas, called 'Granthi-Visarpa.' transcends the pale of treatment and is, therefore, to be avoided by the physician.* 55

Supervening ailments are ailments that manifest themselves after the manifestation of the principal disease, and have the principal disease for their basis.

They may be violent or mild.

Because they are born *after* the principal disease has manifested itself, they are called 'upadravas.'† 56

That which manifests itself the first is regarded as the main disease.

The supervening ailments are the attributes (or accompaniments) of the main disease.

Generally, the main disease being alleviated, the supervening ones become alleviated. 57

[Gangādhara notes that the use of the word 'generally' implies that in rare cases the supervening ailments, or one or two of them, may be seen to continue after the cure of the main disease,—a fact that accords with the experience of every physician.]

The supervening ailment, which arises after the manifestation of the main disease, is more painful in consequence of its appearance in the body that has already been afflicted (by the main disease).

* 'Sarvakarmanām' has reference to treatment. What is said here is that this variety of Erysipelas does not admit of any kind of treatment. It should be avoided by the physician because it always proves fatal.—T,

† 'Upadrava' is derived from the affix 'upa,' meaning 'upon' or 'after,' and the root 'dru' to run or appear. Hence, etymologically, the word means anything that runs or appears *after* another. The accompanying ailments are called 'upadravs' because they manifest themselves after the manifestation of the principal disease and are only their outgrowth.—T.

Hence, the supervening ailment should be quickly pursued (for subjugation). 58

[The causes and symptoms of Erysipelas born of the excitements of all the three faults are now being laid down.]

That variety of Erysipelas which arises from all those causes (which have been explained before with reference to the origin of the wind-born, and the bile-born, the phlegm-born varieties),

which presents all the symptoms (*viz.*, those of each of the previous varieties),

which pervades the whole body,

which affects all the 'dhātus' (ingredients) of the body (and not blood alone, or blood with one or two other 'dhātus'),

whose progress is very quick, and which soon brings about dissolution,

should be known as Erysipelas born of all the three faults.

Verily, when these indications present themselves, the disease should be regarded as incurable, and its treatment should not be taken up. 59

Amongst the varieties of the disease, the three that arise from the wind, the bile, and the phlegm separately, are curable.

The two varieties, called 'Agni' and Karddama', if treated according to the general methods (laid down), admit of alleviation, provided no supervening ailments appear, provided the vital region is unaffected, and provided also the arteries, tendons, and the flesh do not putrefy and fall off.* 60

If not carefully treated, either of these varieties consumes the body quickly like the poison of a snake of violent venom. 61

[Gangādhara has 'dahet,' other editions have 'hanyāt.' The sense is the same of course, what is implied is dissolution.]

As regards that variety of Erysipelas which is called 'Granthi', if it has no supervening ailments, its treatment may be taken up.

If, however, supervening ailments manifest themselves, the physician should then avoid it. 62

* 'Sirā.....kude' implies that the 'sirā and the rest only become affected without becoming putrefied and without falling off in sloughs.—T.

As regards that variety of Erysipelas which is born of all the faults excited together, it should be known to be incurable, in consequence of its affecting all the 'dhātus' (or ingredients of the body), of its quick progress, and of incompatibility of treatment.*

We shall now lay down the method of treatment of those varieties of the disease which are curable (or admit of treatment). 63

In Erysipelas which has its seat in that of the phlegm, (*viz.*, the 'āmāçaya') and which is accompanied by mucus (in the stomach) the observance of fasts and the administration of emetics are beneficial as also the use of bitters as diet.

Plasters of drugs that are dry and cold are also prescribable. 64

[Drugs that are dry and cold are such as the bark of the banian, &c.]

If the disease affects the seat of the bile and is accompanied by mucus (in the stomach), the same treatment (as that laid down for the variety noticed above) should be adopted.

The letting out of blood, and the administration of purgatives are especial methods that are prescribable. 65

[The general method of treatment is like that laid down in verse 64. Blood-letting and purgatives are especial methods that should be adopted in particular cases.]

If the disease is engendered in the seat of the wind (*viz.*, the 'pakkāçaya', *i. e.*, that part of the stomach where the food taken is digested), and if it is accompanied by mucus, as also by (vitiating) blood and (vitiating) bile, the administration of both drugs and diet that are dry is prescribable; since in the presence of 'Āma' (mucus) in the stomach, the administration of drugs and diet that are oily cannot be regarded as beneficial. 66

In that variety of the disease in which the wind is predominant and the bile is slightly excited, the bitter *ghee* (laid down in the Lesson on Leucoderma, *ante*), is regarded as beneficial.

* 'Incompatibility of treatment' implies that if one of the faults be sought to be checked, another becomes aggravated. No remedy exists which can alleviate one of the faults or some of the symptoms without aggravating the others.—T.

In that variety in which the bile is excited predominantly, the administration of purgatives is prescribable. 67

Unto one in whom the excited faults has become exceedingly aggravated, *ghee* should not be administered. Such a person should be treated with purgatives.

Ghee, administered to such a person, stupefies (obstructs) the accumulated fault, which (in its turn) consumes the skin, the flesh, and the blood.* 68

Hence, the administration of purgatives at the outset (to one so circumstanced) is beneficial.

Purgatives, therefore, should be administered (in such a case).

Blood-letting also is prescribable, since the disease is based upon the vitiation of blood. 69

Thus has been explained, in brief, the treatment of some of the varieties of Erysipelas.

We shall now expound all these methods of treatment in detail (or, at full length). 70

Madana (the fruits of *Randia dumetorum*), Madhuka (liquorice), Nimba (*Melia Azadirachta*), and the fruits of Vatsaka (*Holarrhena antidysenterica*).

These constitute an emetic which should be administered in Erysipelas born of phlegm and bile. 71

The decoction of Patola (the leaves of *Trichosanthes dioica*), and Pichumarda (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), with the pulv of Madana (the fruits of *Randia dumetorum*),

the decoction of Pippali (fruits *Piper longum*), with the pulv of Madana (fruits of *Randia dumetorum*), and

the decoction of Indrayava (the seeds of *Holarrhena antidysenterica*), with the pulv of Madana (the fruits of *Randia dumetorum*),

form excellent emetics for administration in this disease.† 72

* 'Vahudoshāya' does not mean 'unto one in whom many faults have accumulated,' but 'one in whom a particular fault has greatly accumulated.'—T.

† The interpretation of Gangādhara is reproduced. He understands that 'Madana' enters into the composition of each of the purgatives. None of the decoctions mentioned has any emetic virtue. Hence, 'Madana,' which is an excellent emetic, must be mixed with every one of the decoctions.—T.

Those combinations of which I shall speak in the Division called 'Kalpa' as alleviative of phlegm and bile, are prescribable for persons afflicted with Erysipelas.

They are the foremost of all remedies for alleviating those faults 73

The physician endued with intelligence should administer the decoction of the tubers of Musta (*Cyperus rotundus*), Nimba (*Melia Azadirachta*), and the leaves of Patola (*Trichosanthes dioica*); or of Chandana (red sandal wood) and Utpala (*Nymphæa stellata*), or of Sārivā (*Ichnocarpus frutescens*), the fruits of Amalaka (*Phyllanthus Emblica*), Ushira (the roots of *Andropogon muricatus*), and Musta (the tubers of *Cyperus rotundus*).

These are well-tested remedies for conquering Erysipelas.

For the alleviation of Erysipelas, the decoction of also the following drugs may be given :

Kirātatikṭaka (*Agathotes cherayta*), Lodhra (*Symplocos racemosa*), Durālabhā (*Hedysarum Alhagi*), Chandana (red sandal wood), Nāgara (dry ginger), Padmakinjalka (the filaments of the lotus), Utpala (the flowers of *Nymphæa stellata*), Vibhitaka (seeds of *Terminalia bellurica*), Madhuka (liquorice) and Nāgapushpa (otherwise called Nāgakeçara, *i. e.*, *Mesua ferrea*). 74-76

The decoction may also be drunk of Prapaundarika (the root-stock of *Nymphæa lotus*), Madhuka (liquorice), Padmakinjalka (the filaments of the lotus), Utpala (the flowers of *Nymphæa stellata*), Nāgapushpa (the flowers of *Mesua ferrea*), and Lodhra (*Symplocos racemosa*). * 77

The infusion, by exposure to the night-air, of the following, *viz.*, Durālabhā (*Hedysarum Alhagi*), Parppataka (*Oldenlandia Corymbosa*), Guḍuchi (*Tinospora cordifolia*), and Viçwabhesaja (dry ginger),

should be given for allaying the thirst of one afflicted with Erysipelas. † 78

The infusion also, by exposure to the night night-air, of the following, may be given for alleviation of Erysipelas, *viz.*,

* 'Tenaiva vidhināpivet' implies that the decoction of these is to be taken as that of the drugs mentioned in the previous verse.—T.

† For 'Durālabhā' some editions read 'Drākshā,' meaning grapes.—T.

Patola (the leaves of *Trichosanthes dioica*), Pichumardda (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), Dārbbi (*Berberis asiatica*), Katukarohini (*Picrorrhiza Kurroa*), Yashti (liquorice), and Trāyamānā (the seeds of the fruits of *Ficus heterophylla*). 79

The infusion of Patola (*Trichosanthes dioica*) and the rest mentioned in the verse above may be given mixed with *ghee* and the pulv of Trivrit (*Convolvulus Turpethum*); or, it may be given with the pulv of the seeds of Masura (*Cicer lens*) mixed with *ghee*. 80

One afflicted with Erysipelas should be made to drink the decoction of the leaves of Patola (*Trichosanthes dioica*) and that of Mudga (the seeds of *Phaseolus Mungo*), mixed with *ghee*, or

the expressed juice of Amalaka (the fruits of *Phyllanthus Emblica*), mixed with *ghee*. 81

The physician, possessed of wisdom, should administer, for the alleviation of Erysipelas, the *ghee* called 'Mahātikṭā' which has been laid down as curative of leucoderma born of bile. 82

[The composition of this *ghee* has been explained in the Lesson VII on Leucoderma, *ante*, of this Division.]

For the alleviation of Erysipelas, the physician, possessed of intelligence, should also administer 'Trāyamānā Ghrita,' whose effects have been well-tested, and whose composition has been explained in the Lesson on Gulma (abdominal tumours).* 83

For purging one afflicted with Erysipelas, the physician should administer the pulv of Trivrit (*Convolvulus Turpethum*), stirring the same in *ghee*, or in milk, or in hot water, or in the expressed juice of dried grapes.

These are well-tested drinks which are curative of Erysipelas.

Or, the physician may administer the decoction of Trāyamānā (the fruits of *Ficus heterophylla*), mixed with milk, as a purgative. 84-85

For the alleviation of Erysipelas as also of fever, the physician should administer the decoction of the three myrobalans, mixed with *ghee* and the pulv of Trivrit (*Convolvulus Turpethum*), for purging the patient 86

Or, the expressed juice of Amalaka (the fruits of *Phyllanthus Emblica*), mixed with *ghee*, should be administered.

* Vide Lesson V, *ante*, of this Division.—T.

Unto one whose bowels are highly constipated, the same may be administered, mixed with the pulv of Trivrit (*Convolvulus Turpethum*). This remedy proves highly beneficial in purging such a person. 87

If (in Erysipelas) the fault or faults excited are seen to be accumulated in the stomach, then this very medicine (*viz.*, the expressed juice of the fruits of *Phyllanthus Emblica*, mixed with *ghee* and the pulv of *Convolvulus Turpethum*) should be given. If the blood be vitiated in the branches (of the trunk), *i. e.*, in the arms and legs the vitiated blood should then be let out at the outset. 88

If the blood has been vitiated by the wind, the physician should take it out by means of (hollow) horns at the outset ;

or, if the blood has been vitiated by the bile, it should, at the outset, be taken out by applying leeches ;

or, if the blood has been vitiated by the phlegm, it should, at the outset, be taken out by means of Alāvu (the dried fruits of *Cucurbita lagenaria*). 89

[The dried husk of the fruit of *Cucurbita lagenaria*, pointed by using a knife, is employed for letting out the vitiated blood.]

That artery (in blood-letting) should be pierced which is near to the region that is affected by Erysipelas ;

Since (if the vitiated blood be not let out), it may, by its vitiation, vitiate the skin, the flesh, and the tendons. 90

[The necessity of blood-letting is explained in this verse. The vitiated blood, if not let out, is sure to vitiate the skin and the rest]

Of a person whose faults have been expelled in this way, if the faults still linger in the skin and the flesh, then the outward treatment that should be adopted for conquering his attenuated faults is first laid down below. 91

A plaster applied on the affected part, consisting of the bark of Uḍumvara (*Ficus glomerata*), Madhuka (liquorice), the filaments of Padma (flowers of the lotus), Utpala (flowers of *Nymphaea stellata*), Nāgapushpa (flowers of *Mesua ferrea*) and Priyungu (*Aglaia Roxburghiana*), proves beneficial. 92

The new roots of Nyagrodha (*Ficus bengalensis*), the solid stem of Kadali (*Musa sapientum*), and the root-stock of the lotus, reduced to paste and mixed with *ghee* that has been washed a hundred times, form an excellent plaster for the part effected, 93

The wood called 'Kāliya' (otherwise called 'Pita-chandana' or yellow sandal), Madhuka (liquorice), Hema (the flowers of *Mesua ferrea*), Valyā (otherwise called Amalaki, *i. e.*, *Phyllanthus Emblica*), (red) sandal wood, Padmaka (otherwise called Padmakāshṭa), Patra (the leaves of *Cinnamomum Tamala*), Mrināla (lotus stalks), and Phalini (otherwise called 'Priyangu' *i. e.*, *Aglaiia Roxburghiana*), reduced to paste and mixed with *ghee*, form a good plaster.* 94

Çāluka (the root-stock of *Nymphæa stellata*), Mrināla (lotus stalks), Çankha (the pulv of conch-shells), Chandana (red sandal wood), Ūtpala (the flowers of *Nymphæa stellata*), and the roots of Vetasa (*Calamus Rotang*), reduced to paste and mixed with *ghee*, form a good plaster (for the part affected with Erysipelas).† 95

Çāriva (*Ichnocarpus frutescens*), Padmakinjalka (the filaments of lotus flowers), Ushira (the roots of *Andropogon muricatus*), Nilotpala (the flowers of *Nymphæa stellata*), Manjishṭha (*Rubia cordifolia*), Chandana (red sandal wood), Lodhra (*Symplocos racemosa*), and Abhayā (chebulic myrobalans), reduced to paste, form another plaster for application in Erysipelas. 96

Nalada (otherwise called 'Ushira,' *i. e.*, the roots of *Andropogon muricatus*), Harenu (*Piper aurantiacum*), Lodhra (*Symplocos racemosa*), Madhuka (liquorice), Padma (the flowers of *Nelumbium speciosum*), Durvā (*Panicum Dactylon*), and Sarjjarasa (the exudation of *Shorea robusta*), reduced to paste and mixed with *ghee*, form a good plaster for application in Erysipelas. 97

The 'Çaktu' of Yava (*i. e.*, the pulv of fried barley), mixed with *ghee*,

as also Madhuka (liquorice), Virā (*Doodia logopodioides*) and the pulv of fried barley, mixed with *ghee*, should be used as plaster in Erysipelas. 98

* Some texts read 'Ushira' for 'Phalini.' The former means the roots of *Andropogon muricatus*. Calcutta edition reads Elā (seeds of *Elletaria cardamomum*) for Patra (leaves of *Cinnamomum Tamala*).—T.

† For Çāluka' the Calcutta and the Bombay editions read 'Çādwała,' meaning the blade of *Panicum Dactylon*. Gangādhara takes 'Mrināla' in this and the previous verse, as implying 'Ushira' or the roots of *Andropogon muricatus*.

For also 'Ghritāplutah,' other texts read 'Satandulah' meaning 'mixed with rice (reduced to paste).—T.

Balā (*Sida cordifolia*), Utpala (the flowers of *Nymphaea stellata*), Çāluka (the root-stock of *Nymphaea stellata*), Virā (*Doodia logopodioides*), Aguru (*Aquilaria Agallocha*), and Chandana (red sandal wood), reduced to pulv, form a plaster for Erysipelas.

Mrināla (lotus stalks) and Visa (the small roots attached to the root-stock of *Nymphaea stellata*), form another plaster for application in Erysipelas. 99

The flour of Yava (barley), mixed with Madhuka (honey) and ghee, form a plaster for application in Erysipelas.

Harenu (*Piper aurantiacum*), Masura (the seeds of *Cicer lens*), Mudga (the seeds of *Phaseolus Mungo*), and 'Çāli' rice of the white variety, each reduced to paste and mixed with ghee, forms a good plaster in Erysipelas ; or,

all of these, reduced to paste and mixed with ghee, make a good plaster for application in the disease.

The cold clay obtained from below the root-stock of Padmini (lotus-stalks), or the pulv of Muktikā (pearls), or of Çankha (conch-shells), or of Pravāla (corals), or of Çukti (oysters), or of Gairika (ochre, i. e., red earth obtained from mountains), each mixed with ghee, forms a good plaster for application in Erysipelas. 190-102

Prapaundarika (the root-stock of *Nymphaea lotus*), Madhuka (liquorice), Balā (*Sida cordifolia*), Çāluka (the root-stock of *Nymphaea stellata*), Utpala (the flowers of *Nymphaea stellata*), the leaves of Nyagrodha (*Ficus bengalensis*), and Dugdihikā (*Oxystelma esculentum*), reduced to pulv and mixed with ghee, form a good plaster for application in Erysipelas. 103

Visa (the small roots attached to the root-stock of *Nymphaea stellata*), Mrināla (the stalk of the same), and Kaçeruka (the tubers of *Scirpus Kysoor*), reduced to paste and mixed with ghee washed a hundred times, form a plaster for application in Erysipelas.

The bulbous roots of Çatāvāri (*Asparagus racemosus*) and of Vidāri (*Batatus paniculatus*), reduced to paste and mixed with the same kind of ghee, form a good plaster for Erysipelas. 104

Nyagrodha (*Ficus bengalensis*), Udumvara (*Ficus glomerata*), Aṣwattha (*Ficus religiosa*), Vetasa (*Calamus Rotang*), Plaksha (*Ficus infectoria*), and Jāmva (*Eugenia Jambolana*) :

The barks of those, reduced to paste, and mixed with a copious measure of ghee, form a cold plaster that is beneficial in Erysipelas. 105

Çaivāla (*Blyxa octandra*), the roots of Naḷa (*Arundo Karka*), Gojīhvā (*Elephantopus scaber*), Viṣa-karnikā (otherwise called Sudarṇā or Padma-Gulancha, *i. e.*, a variety of *Tinospora cordifolia*), and the leaves of 'Indrāni' (otherwise called 'Nisindā' *i. e.*, *Vitex Nigundo*), reduced to paste and mixed with ghee, similarly, the bark of Çirisha (*Mimosa sirissa*), and Balā (*Sida cardifolia*), mixed with ghee, form plasters for alleviation of the burning sensation caused by Erysipelas. 106

All the plasters expounded above are beneficial in Erysepelas characterised by vitiation of blood and bile.

I shall now lay down some plasters that are beneficial in Erysepelas born of phlegm. 107

Triphalā (the three myrobalans), Padmaka (a fragrant root of that name), Ushira (the roots of *Andropogon muricatus*), Samangā (otherwise called 'Manjishthā', *i. e.*, *Rubia cordifolia*), Karaviraka (the bark of *Nerium odorum*), Nalamula (the roots of *Arundo Karka*), and Ananta (the bulbous roots of *Asclepias pseudosarsa*), should be used for making a plaster (for application in phlegm-born Erysipelas). 108

Khadira (*Acacia Catechu*), Saptaparna (*Echites scholaris*), Musta (the tubers of *Cyperus rotundus*), Aragbadha (*Cassia Fistula*), Dhava (*Conocarpus latifolia*), Kurantaka (the yellow variety of 'Jhinti', *i. e.*, *Barleria cristata*), and Devadāru (*Pinus deodara*):

The physician should apply a plaster of these—which proves beneficial. 109

The leaves of Aragbadha (*Cassia Fistula*), and the bark of Çleshmāntaka (otherwise called 'Bhavya' or 'Çelu', *i. e.*, *Dillenia Indica*), and

the leaves of Indrāni (otherwise called 'Sindhuvāra' or 'Nisindā', *i. e.*, *Vitex Nigundo*), Kākāhvā (otherwise called Kākamāchi', *i. e.*, *Solanum nigrum*), and the flowers of Çirisha (*Mimosa sirissa*);

Çaivāla (*Blyxa octandra*), Nalamula (the roots of *Arundo Karka*), Virā (otherwise called 'Priṇiparni,' *i. e.*, *Doodia logopodioides*), Gandha (sandal wood),* Priyangu (*Aglaia Roxburghiana*),

Triphalā (the three myrobalans), Madhuka (liquorice), Virā (*Doodia logopodioides*) and the flowers of Çirisa (*Mimosa sirissa*);

* 'Gandha' has many meanings. Probably, it means red sandal wood here.

Prapaundarika (the root-stock of *Nymphæa lotus*), Hriversa (other wise Bālā, *i. e.*, *Pavonia odorata*), the bark of Darbi (*Berberis Asiatica*, Abhayā* (chebulic myrobalans), and Balā (*Sida cordifolia*):

Each of these groups, or two of them taken at a time, or all of them together, would make a good plaster for phlegm-born Erysipelas.† 110-112

All these plasters, mixed with a little measure of *ghee*, are beneficial in phlegm-born Erysipelas.

Mixed with copious measures of *ghee*, they are beneficial in Erysipelas characterised by predominance of wind and bile. 113

All these cooling plasters should be administered at intervals of a *kshana*‡ after removing the previous application. 114

Or, the part affected may be plastered over with *ghee* only that has been washed a hundred times.

Or, the part affected may be repeatedly sprinkled over with the 'manda' of *ghee*, or with cold water, or with the (cold) decoction of Madhuka (liquorice), or with the cold decoction of the group of five barks (*viz.*, the barks of the five varieties of *Ficus*).

These are prescribable in Erysipelas characterised by vitiation of wind and blood, as also in that characterised by predominance of bile. 115-116

The decoction may be used (for sprinkling) of those groups of drugs of which plasters have been directed to be made.

Those groups of drugs, again, boiled with *ghee*, and also their pulvs may be used for curing the sores caused by Erysipelas. 117

Ghee boiled with the expressed juice of Durvā (*Panicum Dactylon*), forms a plaster for curing the sores of Erysipelas. So the pulv of the bark of Darbi (*Berberis Asiatica*), Madhuka (liquorice), Lodhra (*Symplocos racemosa*), and Keçara (the flowers of *Mesua ferrea*), constitute a powder for curing the sores of Erysipelas. 118

Patola (the leaves of *Trichosanthes dioica*), Pichumardda (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), Triphalā (the three

* The Bengal and Bombay editions read Madhuka (liquorice) for Abhayā which is the reading of Gangādhara.—T.

† Each of the five groups, or any two of the five or all the five together, would make a plaster that is beneficial in Erysipelas.—T.

‡ 'Kshana' is equal to a 'danda' which is one-thirtieth part of day and night, and is thus equivalent to 48 minutes.—T.

myrobolans), Madhuka (liquorice), and Utpala (the flowers of *Nymphaea stellata*); the decoction of these is used for washing the affected part, or sprinkling.

Ghee boiled with these is a plaster that cures the sores ;
The pulv of these forms a powder, and
their paste a plaster.

Applied in these forms, they dry up the sores of Erysipelas. 119

All these cooling plasters should be used at intervals of a *kshana*.
Before using them in this way, the plaster applied before should first be taken up.* 120

If the plaster cannot be taken up by washing the part with the decoctions, then thin plasters should be applied over it repeatedly.

If however, the plaster, in phlegm-born Erysipelas, can be taken up, then thick plasters should be applied.† 121

The drugs which have been directed to be used for purposes of plasters, should be reduced to paste by repeated grinding.

The thickness of a plaster should be a third of the thickness of the thumb.

It should not be very oily, nor very dry.

It should neither be solid nor liquid, but of sufficient consistence. 122

A plaster should never be made of a paste that has become stale (*i. e.*, that has been made the day before).

Nor should a plaster be, again, applied that has been applied once before. 123

For such a plaster, in consequence of the heat it causes, generates filthy secretions and pain in the part affected by Erysipelas.

If the plasters are applied by enclosing the paste of the drugs within pieces of cloth (like to what is done in the case of poultices), the sores of Erysipelas become moist and perspire. 124

* In the second line, the correct reading is 'purvam' as in the Calcutta and the Bombay editions, and not 'Sarvam' as read by Gangādhara.—T.

The decoction of those drugs which have been directed to be used as plasters should be used for washing the part affected.—T.

† What is said here is this : If the plaster applied adheres to the part in such a way that even repeated application of the decoctions fail to remove it, then thin plasters are directed to be applied over the adhering plaster. If, on the other hand, the plaster can be removed, then thick plasters should be applied, one after another. This is the course of treatment in phlegm-born Erysipelas.—T.

In consequence of the sores perspiring, pimples appear, which cause an itching sensation.

Those faults which arise from plasters laved over previously applied plasters, arise also from applying plasters enclosed within pieces of cloth.

If plasters that are very oily or that are very liquefied be applied they do not adhere to the skin and hence the fault or faults excited are not sufficiently alleviated.

The physician should not apply plasters that are thin, for if such plasters are applied, they soon become dry and cracked. 125 127

Neither does the juice of the drugs (composing the plasters) then penetrate the disease. Indeed, it dries up.

Those faults which arise from plasters that are thin, arise also from plasters that are not oily, for these soon become dry and (instead of alleviating the disease), enhance its painfulness.*

I shall now lay down the kinds of food and drink that are beneficial in Erysipelas. 128-129

Unto one who has fasted, 'mantha' that is dry and that has been mixed with honey and sugar, is beneficial.†

Or, 'mantha' that is slightly sweet, or that has been rendered slightly sour by adding to it the juice of pomegranates and that of Amalaka (the fruits of *Phyllanthus Emblica*), is beneficial.

Or, 'mantha' that has been boiled with water and Parushaka (the fruits of *Grewia Asiatica*), Mridvika (dry grapes), and Kharjjura (Arabian dates), is beneficial.

Unto one that has fasted, linctuses made with 'Tarpanas' (cooling draughts) of barley and 'Çāli' rice, mixed with oils and *ghees*, are beneficial. 130-131

When these have been digested, old 'Çāli' rice boiled with the soup of seeds, may be given with beneficial results.

The soups referred to should be of such pulses as Mudga (*Phaseolus Mungo*), Masura (*Cicer lens*), and Chanaka (*Cicer arietinum*), 132

* Verses 122 to 128 have been omitted by Gangādhara. They occur in the Calcutta and the Bombay editions, and have every appearance of being genuine. Hence, they are translated here.—T.

† 'Mantha' is made by mixing the flour of barley, &c., with a copious measure of water. 'Dry' implies 'unmixed with *ghee* or any oily substance.'—T.

These should not be made sour ; or, if it is desirable to make them so, the juice may be mixed of pomegranates. They should be given along with the fruits of Patola (*Trichosanthes dioica*), and those of Amalaka (*Phyllanthus Emblica*). 132

For such a person (*i. e.*, one who has fasted), the meat-juice prepared with the flesh of wild animals, unmixed with oils, and mixed with the juice of Parushaka (the fruits of *Grewia Asiatica*), Mridwika otherwise called Drākshā (grapes), and Dādima (pomegranates), and Amalaka (the fruits of *Phyllanthus Emblica*), may be prescribed. 133

Food that consists of 'Çāii' rice that is red, or white, or called 'Mahā,' or that is called 'Shashtika,' is commendable (for such a person). These should be old and well-boiled.* 134

Amongst barley, wheat, and 'Çāli' rice, that which may be assimilable should be given unto those who are not accustomed to take 'Çāli' rice, or those in whose constitution the phlegm predominates.† 135

One afflicted with Erysipelas should avoid such food and drink as cause a burning sensation, or as are composed of hostile ingredients, as also sleep at day-time, indulgence in wrath, physical exercise, and exposure to the heat of the sun or fire, or to the wind.‡ 136

Amongst the courses of treatment laid down above, that which is cooling should be adopted in Erysipelas characterised by bile ; that which is dry should be adopted in Erysipelas characterised by phlegm ; and that which is oily should be adopted in Erysipelas born of wind. 137

That course of treatment which is alleviative of wind and bile is beneficial in Erysipelas of that variety which is called 'Agni' (fiery).

That, again, which is alleviative of phlegm and bile, is generally beneficial in that Erysipelas which is called 'Karddama.' 138

The physician conversant with the requirements of the time should treat that variety of Erysipelas which is called 'Granthi' and which is

* 'Supariplutah' may mean 'well-developed.' As none but well-developed grains of paddy are taken, the meaning of the word here is, probably, 'well-boiled.'—T.

† Of course, those that are accustomed to 'Çāli' rice should be given 'Çāli' rice. It is only as regards those that are not accustomed to it, that the physician should select what to give from among barley, wheat, and 'Çāli' rice. That should be given which is assimilable.—T.

‡ Gangādhara reads 'Vyāyāma' (meaning physical exercise) for 'Vyavāya'; *i. e.*, sexual congress. His reading 'pratāpa' for 'pravātā' is incorrect.—T.

characterised by predominance of blood and bile, with such drugs as are dry (that is, unmixed with oils and *ghees*), fasts, sprinkling, plasters made of the five barks, blood-letting, leeches, emetics, purgatives, and decoctions* of drugs that are of astringent or bitter taste. 139-140

Unto one that is afflicted with that variety of Erysipelas which is called 'Granthi,' treatment alleviative of (excited) wind and phlegm is beneficial, after one's system has been corrected by emetics and purgatives and one's blood let out (by the application of leeches). 141

For persons afflicted with Erysipelas of the 'Granthi' variety, accompanied by 'Çula' pains, poultices made of hot 'Utkārikā,' as also 'Vesavāra' mixed with oils and *ghees*, is beneficial.† 142

In Erysipelas of the 'Granthi' variety, accompanied by 'Çula' pain, the part affected should be sprinkled over with oil that has been boiled with (the decoction as also the paste of) the group of ten roots, while still (agreeably) hot ;

Or, with the oils, heated, that have been laid down as alleviative of leucoderma, and that have been mixed with boiled (alkaline) ashes. 143

[In the text, 'Kushtha-tailena' occurs in the singular. More oils than one have, however, been laid down in the Lesson on Leucoderma as alleviative of that ailment. The alkaline ashes, as explained by Gangādhara, are first boiled in water of six times their measure, and then mixed with the oils mentioned. The oil is to be sprinkled over while agreeably hot.]

In the same variety of Erysipelas, the affected part may also be sprinkled over with cow's urine ; or with the decoction of 'Patra' (leaves of *Cinnamomum Tamala*), unmixed with oils, and while (agreeably) hot ; or, plasters may be applied of Aṣwagandha (*Physalis flexuosa*) reduced to paste and agreeably heated. 144

[Gangādhara notes that the Aṣwagandha directed to be used is 'Krishna-Aṣwagandhā,' i. e., the black variety of the plant.]

Or, the part affected by Erysipelas of the 'Granthi' variety, may

* The Bengal and Bombay editions read 'Ghritaih' (*ghees*) for Kwāthaih. The meaning there would be 'with *ghees* medicated with drugs that are astringent and bitter.'

† 'Utkārikā,' as explained previously, is made of the flour of wheat or barley, boiled in water. 'Vesavāra' is flesh divested of bones, reduced to paste, boiled in water, and mixed with treacle, *ghee*, and the pulv of black pepper, &c. — T.

be plastered over with the paste, heated on fire, of dry Mulaka (radishes), or with that of (the bark of) Naktāmāla (otherwise called 'Dahar-Karanja,' *i. e.*, *Pongamia glabra*), or with that of Vibhitaka (*Terminalia Bellerica*). 145

[The paste, in every case, should be heated on fire, before applied as a plaster on the affected part.]

Or, plasters may be applied of Balā (*Sida cordifolia*), of Nāgabala (*Sida alba*), of Pathyā (chebulic myrobalans), of the knotty portions of the bark of Bhurjja (*Betula Bhojpattra*), of Vibhitaka (*Terminalia Bellerica*), of Vansa-pattra (leaves of Bamboo), or of Agnimantha (*Premna integrifolia*). 146

Plaster, made of the root-bark of Danti (*Baliospermum montanum*), the same of Chitraka (*Plumbago Zeylanica*), the milk of Sudhā (otherwise called Snuhi, *i. e.*, *Euphorbia nerriifolia*), the same of Arka (*Calotropis gigantea*), treacle, the seeds of Bhallataka (*Semecarpus Anacardium*) and Kāçisa (sulphate of iron), would burst even stone.

Why would they not, therefore, burst the knotty boils of Erysipelas of the 'Granthi' variety, that is born of (excited) phlegm and that affects the outer skin? 147

Even knotty boils, that are old or of long duration, are capable of being burst by the following drugs.

The soup of Mulakā (radishes) and Kulattha (the seeds of *Dolichos biflorus*), mixed with the ashes of green barley shoots and the juice of pomegranates; 148

Boiled wheat or boiled barley, mixed with the wine called 'Sidhu,' honey, and sugar;

The 'manda' of the wine called 'Vāruni,' mixed with honey and that variety of *Citrus acida* which is called 'Mātulunga' (*Citrus medica*); 149

The paste of the three myrobalans, mixed with the pulv of the fruits of Pippali (*Piper longum*), and honey. 149

That of Devadaru (*Pinus deodara*), Pāñçu salt and Vyosha (the three acrids);*

* The Bengal and Bombay editions read 'Devadāru Guḍuchyoḡ Prayogaih' for 'Devadārupañçuvyoshaprayogaih' which is the reading of Gangādhara.

The meaning of the former is the application of Devadāru and Guḍuchi (*Tinospora cordifolia*).

The pulv of Gairika (red earth brought from mountains);
The paste of Musta (the tubers of *Cyperus rotundus*), Bhallātaka (the seeds of *Semecarpus Anacardium*), and the flour of fried barley, and Mākshika.* 150-151

Besides the above there are other methods by which the boils of Erysipelas may be caused to burst. They are those sorts of fumigation which have been laid down as possessed of errhine virtues, those means by which abdominal tumours are caused to burst; and pessure caused by (heated) iron, salts, stones, gold, and copper. 152

If the knotty boils of Erysipelas, which happen to be strong and durable, and as hard as stone, are not removed by these (*viz.*, those mentioned above) diverse courses of treatment whose success has been well-tested in various cases, then the methods laid down below should be adopted: 153

For one afflicted with such boils, cautery by means of alkaline ashes, or by (heated) probes or hot iron, is beneficial.

Or, by causing them first to suppurate by means of applying such drugs as mature all kinds of boils, the physician should remove them by incision. 154

The physician should then repeatedly let out the blood which has an outcoming tendency, and when the blood has been completely let out, the administration of such medicines as conquer wind and phlegm is beneficial. 155

The different varieties of smoke that are regarded as cerebral purgatives, fomentations for inducing perspiration, and pressure on part affected, are beneficial.

If by those means faults cannot be alleviated, the administration of 'pāchanas,' is commendable. 156

When the boils (of Erysipelas of the 'Granthi' variety) have become softened and wet by means of cautery and medicines that ripen them, the physician should then treat them like ordinary boils by administering both external and internal correctives and emollients. 157

Reducing to paste these drugs, *viz.*, Kampillaka (*Mallotus philippensis*, syn. *Rottlera tinctoria*), the seeds of Viḍanga (*Embelia*

* What is meant by 'Mākshika' here is difficult to make out. It means honey as well as 'Swarnamākshika' or iron-pyrites.—T.

Ribes), and the bark of Darbi (*Berberis Asiatica*), oil should be boiled with them.

This oil is used in the treatment of Erysipelas of the 'Granthi' type. 158

The learned physician, conversant with the distinctions of place and time, should also treat the boils of Erysipelas according to the method laid down in the Lesson called 'Dvivraniya.*' 159

Thus ends the treatment of Erysipelas of the 'Granthi' type.

The course of treatment that has been laid down for the alleviation of Erysipelas of the 'Granthi' type is capable of alleviating Bronchocele born of (excited) phlegm. 160

Those varieties of Bronchocele which are born of wind and in which the phlegm is subsidiary, are cured by taking *ghee*, milk, and astringent decoctions.† 161

All those courses of treatment which have been laid down for the alleviation of Erysipelas are together equal (in efficacy) to the letting out of blood. 162

[The construction of this verse is peculiar to Sanskrit. Literally rendered, it comes to this : all the courses of treatment are one side and blood-letting is on the other side.]

No Erysipelas is seen existing unconnected with blood-bile. (Verily, every case of Erysipelas exists with blood-bile). Hence, the treatment that has been laid down is of a general character.

The especial treatment of this disease, necessitated by distinctions in the measure of the predominance of particular faults, has not been expounded.

The treatment, again, has not been laid down in brief. On the other hand, I have expounded the treatment of this disease both in brief and in detail. The physician possessed of wisdom should be guided by the instructions I have laid down.‡ 163-164

* Lesson XXV, *Supra*, of this division —T.

† 'Kaphānuvalā' means 'subsidiarily accompanied by excited phlegm.'—T.

‡ Verses 162-4 are not very perspicuous. The commentators do not give the sense clearly. What the author says seems to be this, the treatment of Erysipelas born of wind, of that born of bile, of that born of phlegm, of that born of blood, &c., have been laid down. The treatment of the varieties born of wind and bile, or of wind and phlegm, or of bile and phlegm, has not been expounded, as in the case of the other diseases. It will be noticed that the author has at first expounded the treatment in brief. After this, he has expounded it in detail.—T.

(Here are some verses containing a summary.)

The etymology (of the name 'Visarpa), the different names of the disease, the faults which vitiate, those ingredients of the body which are vitiated, the causes (of the disease), the seats of the disease, the violence or lightness of the disease in consequence of the course it takes (*vis.*, inward or outward, or both) : 165

The symptoms, the supervening ailments, the particular indications of particular supervening ailments, curability and incurability, and the treatment of those that are curable : 166

Even these have been declared in the Lesson called 'Treatment of Erysipelas' by illustrious Punarvasu unto Agniveṣa of great intelligence who questioned as to the means of success. 167

Thus ends Lesson XXI, called 'Treatment of Erysipelas', in the Division called Chikitsā, of the Treatise of Agniveṣa as revised by Charaka.

LESSON XXII.

THE TREATMENT OF THIRST.

We shall now expound the treatment of thirst.

Thus said the illustrious one of Atri's race. ¹

He of Atri's race, celebrated for knowledge, tranquillity of soul, and penances, and devoted to the good of the universe, declared the treatment for the alleviation of the five varieties of Thirst. ²

From agitation (of both body and mind), fear, toil, grief, wrath, fasts, drinking (of alcoholic liquors),

through indulgence in food that consists of alkaline ashes, or that is sour, or saline, or pungent, or heating, or unoily, or dry,

through waste of the 'dhātus' ; or affliction of disease, or excessive administration of emetics, and exposure to the heat of the sun,

the bile and the wind, becoming provoked, dry up all the ingredients of the body which are watery. ³⁻⁴

These two attaining strength also dry up the juice-bearing ducts, the root of the tongue, the throat, the palate, and the region joining the throat and the chest, and thereby cause excessive thirst in the bodies of men. ⁵

Having become exceedingly strong, they (*i. e.*, the bile and the wind) dry up the water that one may drink repeatedly.

Verily, the thirst they cause is not alleviated (by even repeated drinks).

This thirst appears as a dreadful supervening ailment in persons that have already been reduced by disease. ⁶

The premonitory indication is dryness of the mouth. The symptom of the disease is a constant desire for water.

The attenuation of the symptoms of all the varieties of thirst is regarded as its cure (or removal of the disease). ⁷

[The general symptoms of the disease are first laid down :]

Dryness of the mouth, hoarseness of the voice, vertigo, heat (of the body), delirium, constipation (of bowels, of the urethra, and of the ducts through which perspiration flows), roughness of the palate, lips, throat, and tongue, loss of consciousness, the protruding of the tongue, disgust for food, deafness of the ear, pain in the vital parts of the body, and langour of the limbs, are caused by thirst.

Thirst is of five kinds. Hear now what those kinds are, according to their respective symptoms.

When the provoked wind dries up the watery ingredient of the body, the result is that the person dries up and becomes weak.

Drying up, he feels thirsty.* 8-10

Loss of sleep, swimming of the head, dryness and tastelessness of the mouth, and obstruction of the ducts, are the symptoms of wind born Thirst. 11

If the bile, which is regarded as related to blazing fire, be provoked, it heats (dries up) the watery ingredient of the body.

Becoming provoked, it engenders thirst characterised by predominance of a burning sensation of the body. 12

The presence of a bitter taste in the mouth, burning of the head, pleasure in everything that is cold, swoons, and yellowness of the eyes, the urine, and the stools, are the outward appearance of bile-born Thirst. 13

That Thirst also which springs from 'āma' (undigested food-juice), is fiery in consequence of its being born of āma as well as (provoked) bile.†

Its symptoms are disgust for food, flatulence of the stomach, and expectoration of phlegmonous matter. 14

The (human) body results from 'Rasa' (food-juice). 'Rasa' is born of water.

From loss of 'Rasa,' one feels thirsty.

When such is the case, one becomes weak of voice, and is sorely afflicted, and swoons, and suffers from dryness of the chest, throat, and palate.‡ 15

The Thirst that appears as a supervening ailment in persons whose bodies are afflicted with fever, gonorrhoea, waste or consump-

* The original is exceedingly pleonastic. There is a great difference between the style of Charaka and that of Driḍhavaḷa.—T.

† The original is difficult to understand. The commentators throw no light upon it. Gangādhara says,—'undigested food-juice' is called 'āma.' That Thirst which arises from 'āma' is fiery. It is fiery because āma is generated by bile and thus the thirst born of āma springs from āma as well as bile which partakes the nature of fire."

‡ In this verse the author speaks of that variety of Thirst which is born of waste or loss. Of course, loss of 'Rasa' is meant.—T.

tion, cough, asthma, and other ailments, dries up the system and is difficult to cure.* 16

All varieties of violent Thirst that manifest themselves in persons emaciated by disease, or in those that are afflicted with (violent) vomiting,

and that Thirst which has violent supervening afflictions, should be known as fatal. 17

Without fire, or without wind, (operating as causes), there can be no thirst, since these two, when exceedingly predominant, are causes of drying up the watery ingredient of the body.

Verily, when the water (of the body) is lost, one feels thirsty. 18

One feels thirsty when the ducts (of wind and fire) are obstructed by heavy food and milk and oils which mix with one another at the time of the digestion.

In the engendering of such thirst also, the causes are the wind and the fire. 19

[Here 'anala,' meaning fire, has been used for bile. What the author says is that heavy food, &c., mix together when digestion goes on. They obstruct the passages through which the wind and the bile course. The wind and bile thus becoming excited cause the thirst.]

Alcohol, in consequence of its keenness, heat, and drying virtue, provokes the bile and the wind. These two dry up the watery ingredient in the bodies of those who are accustomed to alcohol. 20

Water thrown upon sand heated (by the rays of the sun) dries up speedily (but supplies it with moisture), even so cold drink (though dried up supplies with moisture and) gives relief to those whose systems have been heated by alcohol.† 21

* In the second line, for 'meha' (meaning Gonorrhœa) Gangādhara reads 'moha' which means swoons or loss of consciousness. This can scarcely be correct. One feels thirsty in Gonorrhœa, but hardly when one is afflicted with swoons. The Calcutta edition reads 'Çsoha' for 'Kāça' after 'Kshaya.' This is not correct.

Lastly, Gangādhara reads 'atyupçrishtadehānām.' The other editions have 'ādi' after 'Çwāsa.'—T.

† The original is really unmeaning. A simile or comparison is intended by the use of the particle 'iva' in the first line; but the point of the comparison cannot be seized. Literally rendered, the verse runs thus: 'as water thrown on heated sand dries up quickly, even

Of one that bathes in cold water, the heat of the body becomes obstructed and, coursing into the stomach, engenders thirst.

Hence, one whose body has become heated, should not suddenly have recourse to cold water for purpose of bathing.* 22

In all these varieties of thirst (*viz.*, those which arise from the eating of heavy food, milk, and oils), when the wind becomes attenuated, the symptoms that present themselves are those of bile-born Thirst.

I shall now explain what the treatment is of the various kinds of Thirst, agreeably to the causes which engender them. 23

That Thirst which arises from loss of the watery ingredient in the body, dries up the person and kills him speedily.

Hence, the person afflicted with such thirst should drink rain-water mixed with honey, or any other water possessing similar virtues. 24

['Aindram toyam' is a beautiful expression. Literally, it means 'water sent down by Indra, the deity of clouds.' As regards 'water possessing similar virtues,' the commentators note that this means water which is exposed to the sun's rays at day-time, and the moon's rays at night-time, and which is stirred all through the day and night by the wind. Of course, the water of rivers and large inland lakes is implied.]

That water which is slightly astringent in taste, thin, light (in weight), cool, possessed of good scent, and good taste, and which is free from filth of every kind, is equal to rain-water, although it may be taken from rivers and lakes on the bosom of the earth. 25

Water that has been cooled after boiling, and in which sugarcandy has been dissolved,

or, that which has been boiled with the roots of the five varieties of grass beginning with Sara (and in which sugarcandy has been dissolved), is equal to rain-water.

so happiness (or ease) results from the drinking of cold water unto those whose systems have been dried up (by alcohol).' So far as style is concerned, this is nonsense. Charaka would never have written in this way.—T.

* The Calcutta edition, in the first line, reads 'ushmā.' Gangādhara reads 'ushna,' but explains it as 'Dehoshmā.' In the second line, the Calcutta edition reads 'klāntah' Gangādhara reads 'snāne.' The reading 'Ushmā' seems to be better. Gangādhara's reading 'Snāne' has been accepted in our version.—T.

The 'mantha' prepared with rain-water of fried paddy or of the flour of fried barley, mixed with sugar, and honey ;* 26

or the cold 'vātya' of raw barley, mixed with honey and sugar, may be given to the patient.

Or, the 'peyā' made with 'Çāli' rice or with rice obtained from the variety of paddy called 'Koradusha,' may be given.† 27

Or, rice is prescribable that has been boiled with milk and mixed with honey and sugar.

Or, boiled rice may be given with meat-juice prepared from the flesh of pigeon, fried in *ghee*, and even mixed with salt and anything that is sour. 28

Or, well-dressed meat-juice prepared from the flesh of wild animals, and boiled with the decoction of the roots of the five varieties of grass (known by the name of 'Trina-panchamula') as also, with that of 'Munjātaka' (a bulb from the Himalayas), and that of Piyāla (*Buchanania latifolia*), is commendable ;

or, milk boiled with the decoctions mentioned above, and mixed with sugar and honey, is prescribable. 29

Or, the patient afflicted with thirst, having rubbed his body with *ghee* that has been washed a hundred times and having bathed in cold water, may take milk.

Or, the soup of Mudga (the seeds of *Phaseolus Mungo*), or that of Masura (the seeds of *Cicer lens*), or that of Chanaka (*Cicer arietinum*), fried in *ghee*, may be given. 30

Or, milk boiled with the group of drugs called 'Jivaniya' together with such articles as are sweet,

or, milk boiled with things that are cooling together with those that are bitter,

each mixed with honey and sugar, may be given to the patient for drink or for rubbing or drenching his body with. 31

Or, the *ghee* that is raised from milk boiled as above, is beneficial as drink, or for rubbing the body with, or even as an errhine.

Or, the patient may take as an errhine the milk of a woman

* 'Mantha' is a thin preparation, as explained *ante*—T.

† Vātya' is a thin preparation. Raw barley is soaked in cold water. It is really the infusion of barley.—T.

mixed with sugar ; or the milk of the camel, similarly mixed ; or the juice of the sugarcane. 32

Or, gargles of milk, of the juice of the sugarcane, of water mixed with treacle, of water mixed with sugar etc., as also of honey, of the wine called 'Sidhu,' of the wine called 'Mādhvika,' of water in which tamarind has been dissolved, and of the juice of Mātulunga (*Citrus medica*) remove the dryness of the palate.* 33

Plasters made of (the leaves of) Jamvu (*Eugenia Jambolana*), of (those of) Amrataka (*Spondias mangifera*), of (those of) Vadara (jujubes), of (those of) Vetāsa (*Calamus Rotang*), and of the group of five leaves (*viz.*, those of mango, black-berry *Egle marmelos*, *Citrus Medica*, and wood-apple), rendered sour (by adding sour juices), applied on the chest, the mouth, and the head, cure supervening swoons, vertigo, and thirst.† 34

Plaster made of the pastes of Daḍima (*Punica Granatum*) Kapittha (*Feronia Elephantum*), Lodhra (*Symplocos racemosa*), Vidāra (*Batatas Paniculatus*), and Vijapuraka (*Citrus Medica*), as also the plaster made of Gaura (*Curcuma longa*) and Amalaka (the fruits of *Phyllanthus Emblica*) reduced to paste with ghee and 'āranāla' (other wise called 'kānji'),

applied on the head, are beneficial (in that variety of Thirst which is accompanied by swoons, &c. ‡ 35

Ḍaivāla (*Blyxa octandra*), Panka (soft clay obtained from the bottom of lakes or tanks, &c.), and Amyuruha (flowers of the lotus), Amla (kānji), ghee, and the flour of fried barley ;

Plaster made of each of these two sets is beneficial in Thirst.

The touch of cloths soaked in Mastu (cream of curds), or in 'Aranāla' (kānji) ; as also the touch of Kamala (lotus flowers) and of 'Manihāra' (necklaces made of gems), alleviates Thirst. 36

[Gangādhara takes the first line to mean plasters made of each of the six drugs. From the grammatical construction, however, of the line, it seems that two plasters are indicated, *viz.*, one made of the first three, and the other of the second three.]

* The construction of this verse is rather terse.—T.

† Gangādhara reads 'samḡritāh' for 'saghrītāh' of the Calcutta edition.—T.

‡ 'Gaura' is another name of 'Haridrā' or *Curcuma longa*. 'Aranāla' is a variety of 'Kānji'.—T.

The touch of the bosoms, or palms, or bodies, laved with dew, or cold water or sandal paste, of beautiful and beloved women, wearing silken cloths or cloths drenched in cool water, is beneficial in thirst. 37

The contact of cool caves, forests, rivers, lakes, lotuses, breezes, lunar rays, and dew, and of spots, containing beautiful pieces of water, as also the recollection of these, and conversations bearing upon them, are alleviative of thirst.* 38

Food and drink alleviative of wind, as also food and drink that are mild, light and cooling, are alleviatives of thirst born of wind.

Milk taken after drinking those *ghees* which have been laid down as alleviative of waste and cough is alleviative of wind-born thirst. 39

In thirst born of wind and bile (excited together), milk or *ghee* boiled with the group of drugs called 'Jivaniya', is beneficial.

In thirst born of bile, the decoction of grapes, sandal wood, date fruit, the roots of Ushira (*Andropogon muricatus*), mixed with honey and *ghee*, (is beneficial). 40

The decoction, cooled, of red 'Çāli' rice, date fruit, Parushaka (fruits of *Grewia Asiatica*), Utpala (*Nymphæa stellata*), Drākshā (grapes), liquorice, and burnt clods of earth, (strained through a piece of clean cloth), alleviates bile-born thirst. 41

[This verse is omitted in Gangādhara's edition. It occurs in the Calcutta and the Bombay editions.]

(The decoction of the following, pounded together, *viz.*,) a 'prastha' of red 'Çāli' rice, Lodhra (*Symplocos racemosa*), Madhuka (liquorice), Anjana (*Berberis Asiatica*), and Utpala (*Nymphæa stellata*), boiled in an earthen vessel, and mixed with clods of earth, honey, and Jala (otherwise called Hrivera, *i. e.*, *Pavonia odorata*), should be given as a drink.† 42

* As regards the second line, the reading of the Calcutta and the Bombay editions is adopted. Gangādhara's reading is different.—T.

† 'Kshunnah' implies, as Gangādhara explains, 'kuttitah', that is, cut into small pieces and pounded in a mortar. The articles named in the first line are pounded and then boiled. The decoction, thus obtained, is kept in an earthen vessel. The articles mentioned in the second line are then thrown into the decoction. When the silt falls down into the bottom, the pure liquid is transferred carefully into another vessel.

It is difficult to understand what is meant by 'Anjana' in the first line. Probably it is 'Rasānjana' or the juice of *Berberis Asiatica*. Ordinarily it means collyrium.

'Jala' in the second line implies 'Bālā' or *Pavonia odorata*.—T.

The leaves of Bata (*Ficus Indica*), of Mātulunga (*Citrus Medica*, variety, *acida*) and of Vetasa (*Calamus Rotang*), the roots of Kuṣa (*Poa Cynosuroides*), and those of Kāṣa (*Saccharum spontaneum*), and the thing called Yashthi (liquorice) :

Boil these in a sufficient measure of water.

Then throw into the water red-hot black earth, or red-hot black sand, or red-hot pieces of an earthen jar (or other kind of vessel). Have it cooled and give the pure transparent water to drink when the sediments have fallen down. This preparation, or, the decoction of Amritavalli (otherwise called Guḍuchi, *i. e.*, *Tinospora cordifolia*) into which has been thrown slightly heated gravels, alleviates thirst (born of excited bile). 43-44

[The second line of verse 44 indicates a preparation that is altogether different from the preparation indicated in 43 and the first line of 44. The fact is, black earthen clods, or black sand, grains, or broken pieces of an earthen jar or vessel, are each directed to be made red-hot by burning them in fire. While red-hot, any of these should be thrown into the decoction previously obtained. In this way, three preparations may be obtained, any one of which may be given to drink, when cooled, after the silt has been deposited at the bottom.]

The cold infusion of milk-yielding trees and plants (such as *Ficus Indica* and the rest),

or, the cold infusion of the soup of drugs called Madhura (such as Kākoli and the rest),

or, the cold infusion of cooling articles (such as the fruits of *Phyllanthus Emblica* and the rest),

into each of which has been thrown burnt clods of earth, and each of which is mixed with sugar and honey,

is capable of alleviating thirst born of bile. 45

The decoction of Vyosha (the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), Vachā (*Acorus Calamus*), Bhallataka (the seeds of *Semecarpus Anacardium*), and bitters (such as *Agathotes Cherayta* and the rest), is alleviative of thirst born of undigested food (in the stomach).

All those remedies, again, that have been laid down as alleviative of vomiting born of excited phlegm, are equally prescribable in this variety of thirst. 46

If stupefaction of the body, disgust for food, indigestion, slothfulness, and vomiting manifest themselves as supervening symptoms in Thirst then such thirst should be known as accompanied by excited phlegm.

In such thirst the administration is beneficial of emetics composed of curds, honey, 'tārpana' (the flour of fried barley boiled in water), salt, and hot water. 47

The decoction of Daḍima (*Punica Granatum*) and Madana-phala (the fruits of *Randia dumetorum*),

or, the decoction of some other drug or drugs that are known to be emetics,

or, some linctus or drink that is known to have emetic virtues, each mixed with Rajani (*Curcuma longa*), honey, and sugar, should be administered (for causing the patient to vomit). 48

That gravest variety of Thirst which arises in wasting consumption and is called waste-born thirst, is regarded as equal to wasting consumption :

Hence, it should be alleviated by administering such medicines as are alleviative of emaciation, (pulmonary) sores, and consumption.* 49

One that is afflicted with thirst born of alcohol (drunk in excess) should drink wines diluted with water of half their measure, and mixed with some sour juice and salt and some good scent.

Such a patient may also be bathed in cold water and then made to drink wine largely diluted with water, or treacle copious mixed with water. 50

One afflicted with thirst caused by abstention from food at a time when hunger is felt,

or, one that feels thirsty in consequence of having taken oils and *ghees* in copious measure, should drink thin gruel of barley.

One that feels thirsty owing to having stuffed the stomach with heavy food, should disgorge the food that has been taken. 51

A strong man afflicted with thirst born of gorging, should disgorge by drinking wine diluted with water, or hot water.

* The first line is exceedingly terse. The comment of Gangādhara is followed in the translation.—T.

After disgorging he should clear his mouth by chewing a fruit or or two of Māga dhikā (*Piper longum*), and then drink 'mantha' (gruel of barley) mixed with sugar. 52

A strong man afflicted with dryness of palate should drink such *ghees* as have aphrodisiac virtues, after which he should take wine.

A weak man, however, when afflicted with dryness of palate should take milk that has been skimmed of butter, or such meat-juices as have been properly oilified.* 53

The thirst that is felt by weak men whose systems have become exceedingly dry is quickly alleviated by milk; or by the meat-juice prepared with goat's flesh and fried in *ghee* and that is cool, sweet, and agreeable. 54

That thirst which arises from one's having taken oily food should be quenched by the physician by administering water mixed with treacle.

The Thirst of one that is afflicted with swoons should be alleviated with such medicines as alleviate blood-bile. 55

The author here lays down where cold and hot water should be given and where they should not be given :

[This seems to be an interpolation by some scribe. Gangādhara omits it, though it occurs in the Calcutta and the Bombay editions.]

In vomiting, in sour-bile, in burning, in swoons, in vertigo,† in fatigue, in diseases born of excessive drinking of alcohol, in vitiation of the blood, in poisons introduced into the system, and in vitiation of the bile, water that is naturally cool is commendable.

When all the three faults are excited, boiled water, when cooled, is commendable. 56

In hiccup, asthma, acute fever, inflammation of the schniederian membrāne, in diseases born of excessive drinking of *ghee*, in pains of the flanks, in diseases of the throat, in diseases born of phlegm and wind, as also in thickening of the phlegm, hot water is beneficial.

In the case of persons who have taken correctives, hot water should be given to them on the day they have taken the correctives. 57

* Some editions have 'Sarpirbhrishtam', meaning skimmed. This is, of course, the correct reading. 'Sarppiryushtam', meaning 'unskimmed' is not correct.—T.

† For 'Bhrama' meaning 'vertigo' the Calcutta and the Bombay editions read 'Tamah' meaning 'sensation of entering into darkness.'—T.

Subscribed by the Government of India and Native Chiefs.

PART LII.]

CHIKITSA-STHANA.

[LES. XXII—XXIII.]

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1908.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India
2s 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.
(Strictly payable in advance and include postages.)

In chlorosis, abdominal dropsy, inflammation of the schniederian membrane, gonorrhœa, abdominal tumours, loss of appetite, diarrhœa, and enlargement of the spleen, water (hot or cold) is not beneficial. If the patient cannot do without water, he should take a small measure of it. 58

If one already afflicted with disease becomes exceedingly weak and thirsty, and if he does not obtain water when he longs for it, he may then die very soon, or, his disease may become violent and protracted.

[Hence a little quantity of water of the kind indicated below should, at least, be given to him.] 59

So such a patient, when he feels thirsty, should drink water in which coriander seeds have been soaked, mixed with sugar and honey.

Or, water may be given to him, mixed with those drugs that are alleviative of the disease from which he is suffering. 60

When thirst has been slaked, the other supervening ailments of the disease may easily be conquered.

Hence thirst should, at the outset, be conquered among many supervening ailments. 61

(Here is a verse containing a summary.)

In this Lesson have been explained the way in which the two causes, viz., fire (bile) and wind, engender thirst with supervening ailments, the distinctive symptoms of the five varieties of thirst, as also the incurability and curability (of the disease), and the treatment to be adopted. 62

Thus ends Lesson XXII on Thirst in the Division called Chikitsā', of the treatise of Agniveça, as revised by Charaka.

LESSON XXIII.

THE TREATMENT OF POISONS.

We shall now expound the treatment of Poisons.

Thus said the illustrious son of Atri. ¹

Listen to me, O Agniveṣa, as I declare the first origin, the qualities, the sources, the potency, the symptoms and (well-tested) methods of treatment of poison. ²

When the ocean was churned (in days of yore) by the deities and the Asuras for (obtaining) nectar, a being of terrible mien arose before the appearance of nectar.

At the sight of that being of blazing splendour, of four (large) teeth, of green hair, and of eyes resembling fire, the universe was filled with dejection.

In consequence of this (dejection with which he filled the universe), he came to be called 'Visha' (poison).^{* 3-4}

Brahman (the Grandsire) placed (the secretions that flowed from the body of) that being in two repositories, *viz.*, mobile and immobile objects :

Hence, this water-born (poison) which resembles fire, is of two kinds (*viz.*, mobile or animal and immobile or vegetable).^{† 5}

The potency of poison is of eight kinds ;

Its qualities are ten ;

The methods of its treatment are of four and twenty kinds.

In the season of rains, in consequence of its watery origin, it becomes moistened and secretes like treacle. ⁶

* The etymology of the word 'Visha' (meaning poison) is something that causes 'Vishāda,' that is, something that dejects or fills with distress.—T.

† The commentators explain that secretions flowed from the body of the dreadful being that arose from the ocean. The major part of these secretions was drunk up by Siva. What remained was distributed by the Grandsire into mobile creatures and immobile objects. Fire, in Hindu mythology, has water for its origin. As poison also has its origin in water, it is said to partake the nature of fire. Poison is of two kinds, *viz.*, 1. that which occurs in mobile creatures, such as snakes, &c., and 2. that which occurs in immobile objects, such as arsenic, &c. It should be observed that this account of the origin of poison is novel. It does not occur in any of the Purāṇas or in the Mahābhārata.—T.

It flows out (*i. e.*, becomes attenuated) on the disappearance of the clouds (*i. e.*, in autumn).

At such times, (the Great Rishi) Agastya destroys it (*i. e.*, its energy). Hence, when the season of clouds is at an end, poison loses its energy.* 7

Snakes, worms, rats and mice, spiders, scorpions, house-lizards, leeches, fishes, toads, locusts, foes of snakes, dogs, lions, tigers, jackals, hyenas, mungooses, &c., are animals endued with fangs. The poison that has its source in their fangs is regarded as mobile or animal poison.† 8-9

Mustaka (the tubers of *Cyperus rotundus*), Paushkara (the root so called, brought from the Himalayas), Krauncha (unidentifiable), Vatsanabha (*Aconitum ferox*), Valahaka (unidentifiable), Karkata (otherwise called Karkatāçringi, *i. e.*, *Rhus Suceedanea*), Kālakuta (exudation of a tree resembling *Ficus religiosa*), Karaviraka (roots of *Nerium Odorum*). 10

Pālaka (unidentifiable), Indrāyudha (unidentifiable), Taila (unidentifiable), Meghaka (unidentifiable), Kuçapushpaka (unidentifiable), Rohisha (unidentifiable), Pundarika (unidentifiable), Lāngalika (*Gloriosa superba*), Anjanābhaka (not identifiable), Sankocha (not identifiable), Markata (not identifiable), Çringivisha (a variety of *Aconitum ferox*), and Halāhala (a plant not identifiable).

Poisons extracted from the roots of these and other plants are (examples of) immobile or vegetable (poisons).‡ 10 12

* The allusion to Agastya is not very clear.—T.

† Seventeen animals have been enumerated in these two verses. Suçruta mentions sixteen sources of mobile poisons. Some, according to him, have venom in their sight, some in their breath, some in their teeth or fangs, some in their nails, some in their urine, some in their stools, some in their vital seed, some in their saliva, some in their mouth, some in their bones, some in their bile, some in their bristles, some in their dead bodies, some in their genital organ, some in their beaks, &c.

It is difficult to understand what is meant by 'Sarpa-kantaka.' It probably implies ants of a particular variety which kill snakes and feed on them. These ants are regarded as poisonous.—T.

‡ Suçruta mentions ten sources of immobile poisons. They are 1. roots, 2. leaves, 3. fruits, 4. flowers, 5. bark, 6. milk, 7. pith or wood, 8. exudation of the pith, 9. minerals, and 10. bulbs.

The following extract from U. C. Dutt's *Materia Medica of the Hindus* may prove interesting in this connection :

"Nine active or virulent poisons are mentioned by most writers, *vis.*, 'vatsanābha,'

Besides these (two varieties, *viz.*, mobile and immobile), there is another kind of poison called 'Gara,' which is born of combination, and is productive of disease. In consequence, again, of the human system being capable of assimilating it, though the assimilation takes time, it does not destroy the life-breaths soon. 13

Mobile (*i. e.*, animal) poison produces sleep, drowsiness, a sense of fatigue, burning of the skin, indigestion, horripilation, swellings, and diarrhœa. 14

Immobile (*i. e.*, vegetable) poison produces fever, hiccup, tenderness of the teeth, pressure in the throat (leading to suppression of the voice),

'Hāridra,' 'saktu,' 'pradipana,' 'saurāshtrika,' 'çringi,' 'kālakuta,' 'halāhala,' and 'Brahmaputra.' These cannot all be identified at present. Most of them are apparently varieties of aconite. The following seven drugs are described as minor poisons, *viz.*, opium, Gunjā (seeds of *Abrus precatorius*), Datura, roots of *Nerium odorum* (Karavira), and *Gloriosa superba* (Lānguli), and the milky juice of *Calotropis Gigantea* (Aska) and *Euphorbia Nerifolia* (Snuhi). The mineral poisons mentioned in Susruta are *Phenāsma bhāsma* or white arsenic, and haritāla or orpiment. Of animal poisons, the poison of the serpent is the only one used in medicine."

"Of the nine virulent poisons * * the majority probably consist of species of aconite. The characters of the poisons are described in the Bhābaparakasa, as follows.

'Vatsanābha.' This root resembles in appearance the navel of children, hence it is called 'Vatsanābha.' Its leaves are like those of *Vitex Negundo*. It is said that no plant can grow near it.

'Hāridra' This root resembles turmeric in appearance, hence it is so called.

'Saktu.' The poisonous tuber, when broken, is found to contain a white starch-like substance.

'Pradipana.' This variety is said to be red and shining in appearance, and to cause a severe burning sensation when taken internally.

'Saurāshtrika' is the variety of poisonous root produced in the country called Surat.

'Çringi' is a variety of aconite which if tied to the horn of a cow, is said to tinge her milk red.

'Kālakuta.' This poison is said to be the gum of a plant resembling the *Ficus religiosa* in appearance. It is a native of Malwa and the Concan.

'Halāhala.' The bunches of fruits of this plant resemble those of grapes. Its leaves are like those of the palm tree. It is found in the Himalaya, in the sea-coast of the south, the Concan and in the mountain called Kishkindhya to the north of Mysore.

'Brahmaputra.' This poison is of a tawny colour and causes purging. It grows on the Malayāchala, that is, the Western Ghats on the Malabar Coast.

From the above description it would seem that of these nine poisons, the first six are probably species of aconite."

‡ It needs not be pointed that the list of vegetable poison given by Charaka differs much from what Bhābaparakāça gives. Charaka mentions one and twenty plants that yield poison.—T.

the appearance of froth in the mouth, vomiting, disgust for food, asthmatic breathing, and swoons or loss of consciousness. 15

Mobile (*i. e.*, animal) poison acts upwards. Immobile poison (*i. e.*, that which has its origin in the roots of trees and plants) acts in a downward direction.

Hence, poison that has its source in the fangs of animals destroys the poison born of roots, and poison born of roots destroys what is born of the fangs of animals. 16

[The eight kinds of potency which poisons have are set down below.]

In the first stage of the action (of the poison), in consequence of vitiation of the 'Dhātu' called 'Rasa' (the juice into which food is first converted), the following symptoms appear, *viz.*, thirst, stupefaction, tenderness of teeth, salivation, vomiting, and a sense of fatigue.

In the second, in consequence of the vitiation of the blood, poison produces the following symptoms, *viz.*, discolouration, vertigo, tremors, yawns, swoons or loss of consciousness, a sense of the body or the limbs being broken, appearance of the sensation called 'chima-chimā' throughout the body, and fear or apprehension.

In the third, in consequence of the vitiation of the flesh, poison produces circular eruptions on the body, itching, swelling and urticaria.

In the fourth, the symptoms that present themselves are vomiting, of the skin, burning pains in the limbs, swoons, &c., born of vitiation of the wind.

In the fifth, the person sees everything to be either blue or dark around him.

In the sixth, the person suffers from hiccup.

In the seventh, the neck of the person falls down as if broken.

In the eighth, death is brought about.

[Poison has eight kinds of potency in human beings.] In quadrupeds it has four kinds of potency. In birds the potency is of three kinds. 17-20

As regards quadrupeds, they become weak or exhausted in course of the first potency (or action) of poison.

In course of the second, they move around and shake.

In course of the third, swellings appear (in their extremities), and their digestive fire being weakened, they are unable to take any food.

In course of the fourth, they breathe hard and meet with death.*²¹

As regards birds, they sit still (as if in contemplation) in course of the first action of poison.

In course of the second action, they move round and round (in the air).

In course of the third action of poison, their limbs fall off and they meet with dissolution.²²

Those conversant with the properties of poison say that it has ten properties. These are 1. Light (Laghu), 2. Dry (Rukshma), 3. Quick in action (Aṣu), 4. Pellucid (Viçada), 5. Capable of affecting the entire system (Vyavāyi), 6. Keen (Tikshna), 7. Capable of drying up the humours, depressing the system, and causing relaxation of the joints (Vikāsi), 8. Capable of penetrating the minutest nerve-cells (Sukshma), 9. Heating or fiery (Ushna), and 10. Of indescribable taste (Anirddeçya-rasa).†²³

Owing to its virtue of dryness, it provokes the wind; and owing to its heating virtues, it provokes the bile. Owing, again, to its virtue of penetrating into the minutest parts of the body, it provokes the blood.

In consequence of its indescribable taste, it provokes the phlegm, and it assumes the taste of that object into which it enters.‡²⁴

In consequence of its quickness and capacity to affect the entire system, poison speedily pervades the whole body.

* The reading of the Calcutta and the Bombay editions is different. In the version presented, Gangādhara's reading has been adopted.—T.

† In this connection the following extract from U. C. Dutt's *Materia Medica of the Hindus*, may be interesting :

"Poisons are said to be endowed with the following qualities, viz., Vyavāyi, that is affecting the entire system, as for example, opium and hemp; sukshma, i. e., penetrating into the minutest pores of the body; Vikāsi, i. e., drying up the humours, depressing the system, and causing relaxation of the joints, as for example, betel-nuts; Agneya, i. e., heating or stimulant; Madāvaha, i. e., depriving men of their senses and enveloping their minds in darkness as spirituous liquors. Taken in large doses, poisons destroy life; but judiciously used, they act as curatives and restore health even in dangerous diseases." It seems that Dr. Dutt has taken the above from Bhāvaprakāṣa.—T.

‡ The last words viz., 'anurasamanuvartate' are not explained by the commentators. The sense seems to be that poison, in consequence of its indescribable taste, assumes the taste of that object with which it becomes united. The literal version of the words is.—"It follows the taste of other articles." Gangādhara quotes two verses of Suçruta (under verses 34 to 36 *supra*) which lay down this meaning very clearly.

In consequence of its keenness, it destroys the vital parts.

In consequence of its capacity to penetrate the minutest nerve-cells and cause relaxation of the limbs, it destroys the life-breaths. 25

In consequence of its lightness and pellucid character, its course (through the body) is unobstructed. Hence, it is difficult of treatment.

Affecting the seat of a particular fault, and assuming the nature of that fault, poison provokes other faults too. 26

The poison of snakes called 'Vātika,' coursing into the seat of the wind, produces symptoms, that are slight, of phlegm and bile (as well), *viz.*, thirst, unconsciousness, dislike for all things, swoons, choking of the throat, vomiting, and foam in the mouth.* 27

In the same manner the poison of snakes called 'Paittika,' coursing into the seat of bile, produces symptoms, that are slight, of phlegm and wind, *viz.*, thirst, cough, fever, vomiting, weakness, burning of the skin, the vision of darkness, diarrhoea, &c.† 28

The poison of snakes called 'Kaphādhika,' coursing into the seat of phlegm, produces symptoms, that are slight, of wind and bile, *viz.*, hard-breathing, choking of the throat, itching, salivary secretions, vomiting, &c.‡ 29

Poisons (technically) called 'Dushi,' produce vitiation of the blood, and 'Kitibha' (Keloid) and 'Kotha' (urticaria evanida), and other ailments born of vitiated blood.

Verily, poison, affecting only one of the faults, whichever it may be, destroys the life-breaths.§ 30

In consequence of the energy of poison, the blood falls away from

* Gangādhara explains that by 'Vātikasya' is meant 'Shaḍvinṇatijātīdarbbikarasya sarpasya,' *i. e.*, 'of the six and twenty varieties of the hooded snake.' His authority is Suṣrutā.—T.

† By 'Paittika' is meant the two and twenty varieties of snake with circular spots on the body.—T.

‡ By 'Kaphādhika' is meant the ten varieties of the striped snake.—T.

§ What is meant by 'Dushivisha' is this : mobile or immobile poison, or artificial poison, *i. e.*, poison resulting from a combination of the two, introduced into the system, may be partially suppressed by the action of proper remedies. That which still remains in the system is called 'Dushivisha.' Then, again, immobile poison may lose its virulence by the action of wind and heat. Such weakened poison also is so called. As regards mobile poison, it may also lose its force through various causes. It then comes to be called 'Dushivisha.'—T.

its place. Obstructing the organs of sensation it kills the living creatures.

Poison that is drunk is found to be deposited in the chest of the dead person.

Poison inserted by the fangs of an animal or by envenomed shafts or other weapons, is found to be deposited in the region of the puncture or the wound. 31

Blue colour of the lips, slackness of the teeth, falling off of the hair (when pulled with even slight force), pains resembling those which are caused by breaking of the joints, tossing of the limbs, absence of horripilation even when the body is sprinkled over or drenched with cold water, and the absence of impressions when struck with sticks,—these are the symptoms that manifest themselves. 32

Blood also does not come out of the places where wounds are caused (by means of the lancet or other weapons).

It should be known that these are the indications of death.

When these symptoms do not manifest themselves, the treatment of the case may be taken up.

Listen now to me as I declare what the methods of treatment are. 33

'Mantras' (sacred and other text recited), 'Arishtas' (tying the body above the bitten part), opening the puncture with a lancet, pressure (for letting out blood from the puncture), sucking (or cupping), burning the bitten part (with heated iron or blazing brands), continuous sprinkling of cold water over the part bitten as also continuous pouring of water upon the head, immersion of the body into water, blood-letting, administration of emetics as also of purgatives, causing the patient to walk (supporting him on the shoulders of others), protection of the chest by special measures, application of keen collyria to the eyes, administration of errhines, fumigation, nictuses, drugs (for internal administration), blowing cerebral purgatives into the nose by a tube, rubbing the tongue etc., with powders, administration of counter-acting poisons, keeping up the consciousness of the patient, application of plasters, and 'Mritasanjibana' (the usual means for restoring life),—these are the four and twenty methods of treatment.

Listen now to me as I expound which of these should be adopted where and how, 34-36

The physician should speedily tie with a cord the bitten part and then press out from the puncture the poison that begins to spread.

Or (in case the bitten part cannot be tied) the puncture should be opened (with a lancet) without injuring the vitals : 37

Or filling the mouth with the pulv of barley or with dust or ashes, he should suck the puncture.

Then blood should be drawn out with a horn or applying leeches. 38

When the blood becomes vitiated by poison, 'Prakriti' (the constitution) itself of the person bitten becomes vitiated. In consequence of this, one casts off one's life-breaths.*

Hence, if the vitiated blood cannot be let out (by the means described above), it should be let out by what is called 'pragharshana' (*i. e.*, rubbing). 39

The punctured part should be rubbed with the pulvs of Trikatu (the three acrids, *i. e.*, dry ginger, the fruits of *Piper longum*, and black pepper), domestic soot (collected from nooks and corners of rooms and sheds), Rajani (otherwise called Haridrā, *i. e.*, *Curcuma longa*), and the five varieties of salt, as also Vārtāku (the fruits dried of *Solanum Melongena*), all mixed together.

If the discharge of blood be copious in consequence of such rubbing, then plasters should be applied of the sprouts of Bata (*Ficus Bengalensis*) and of other milk-yielding trees, which are cooling. 40

Blood is the refuge of poison (that is, poison, entering the body goes into the blood and acts upon it), even as the wind is the refuge of fire (since there can be no fire without wind).

Through cooling plasters and sprinkling of cold water, the blood thickens.

When (after having been liquefied by poison) it thickens (through the action of plasters and sprinkling), the energy of poison becomes weakened.† 41

Through the energy of poison, intoxication, swoons, langour or stupefaction, and palpitation of the heart, set in.

* 'Prakriti' is nature. What is spoken here is this : the blood being vitiated, the whole organisation becomes vitiated, with the result that death takes place. The fact is, when the bile does not act, the wind does not move, the very breaths become difficult, the person soon expires.—T.

† The Calcutta and the Bombay editions read 'Vyayam yāti' while Gangādhara reads 'Vyapayāti.' The latter should be preferred.—T.

These should be stopped by applying cooling plasters and sprinkling cool water.

The patient should not be fanned, for by fanning horripilation takes place. 42

Even as a tree does not grow when its roots are cut asunder, poison does not grow (spread over the system) if an incision be made on the puncture (caused by the fangs).

Sucking draws out the poison (and thus prevents it from spreading over the body).

'Arishtās' (bandages above the bitten part) are to poison what embankment is to the water (*i. e.*, prevent the poison from spreading, as embankments prevent water from spreading). 43

Cautery burns that poison which has entered the skin and the flesh.

Blood-letting removes that poison which has entered the blood

The poison that has been drunk should be quickly removed by emetics.

Poison in the second stage of its action should be removed by purgatives. 44

At the outset the chest should be protected. The patient should, for protection, drink any of the following that may be available :

marrow, honey, *ghee*, red earth obtained from mountains, or the expressed juice of cowdung, 45

or the juice of the sugarcane, or the expressed juice of a well ripe 'Kāka' (a plant that is not identifiable);* or the blood of goats and other animals of the kind. Or he should speedily drink alkaline ashes or earth (dissolved in water). 46

When poison is in the third stage of its action, the antidote is 'Kshāra' (alkaline ashes which are known to be capable of neutralising poison) ;

or, those emetics that are alleviative of dropsical swellings, mixed with honey and water.

In the fourth stage of the action of poison, the expressed juice

* The fact is, 'Kāka' stands for several plants. It may mean *Ardisia Solanacea*, or the common 'Vakapushpa' (flowers of *Sesbania grandiflora*) or *Laa hirta*, or 'Kākoli,' or 'Uḍumvara' of the variety called *Ficus oppositifolia*, or 'Kākamāchi,' *i. e.*, *Solanum nigrum*.—T.

of cowdung, mixed with the juice of Kapittha (the fruits of *Feronia elephantum*) and honey and ghee, (is the antidote). 47

In the fifth stage of the action of poison, (the antidote is) the expressed juices of Kākānda (otherwise called 'Krishna-Çimbi,' *i. e.*, black beans) and Çirisha (*Mimosa sirissa*) used as 'Açchyotana' (drops poured over the eyes) or 'Anjana' (collyrium applied to the eyes), or as snuff.

In the sixth stage of the action of poison, the physician should have to keep up the patient's consciousness (if it has not been lost), or restore it (if it has been lost). 48

The means to be employed are the drinking of the paste and decoction of Rajani (otherwise called Haridrā, *i. e.*, *Curcuma longa*), Manjishthā (*Rubia Munjista*), Maricha (black pepper), and Pippali (the fruits of *Piper longum*), mixed with vaccine bile.

The drinking of (vegetable) poison is beneficial for those who have been bitten by snakes (of virulent poison).

For persons that have drunk (vegetable) poison, a snake-bite is beneficial, during the last stage of action (of the poison that has been drunk). 49

The seeds of Palāça (*Butea frondosa*) pounded with the bile of the peacock the measure of which should be half of that of the seeds,

or the fruits of Vartāku (*Solanum Melongena*), Phānitā (liquid treacle), domestic soot, vaccine bile, and Nimba (*Melia Azadirachta*), pounded together,

constitute an antitoxic compound, beneficial to even a person (appearing) dead (through poison). 50

[Each of the compounds should be taken internally as also applied as a plaster on the bitten part.]

Take Surasā (a variety of Rāsnā or *Vanda Roxburghii*), Granthi (a sort of gall caused by an insect on trees), the two varieties of Rajani (*i. e.*, Haridrā or *Curcuma longa*, and Dāru-haridrā or *Berberis asiatica*), Madhuka (liquorice), and Kushtha (*Aplotaxis auriculata*);

pound them together with vaccine bile, or with the expressed juices of the flowers of Çirisa (*Mimosa sirissa*) and Kākāndaka (black beans), and make boluses of the pounded product.

These boluses are beneficial to persons (appearing) dead (through the action of poison). 51

Take Kākāndaka (black beans), Surasā (a variety of Rāsnā or

Vanda Roxburghii), Gavākshi (otherwise called Indravārūni or *Cucumis Colocynthis*), Punarnavā (*Boerhaavia diffusa* of the white variety), Vāyasi (otherwise called Kākamāchi, *i. e.*, *Solanum nigrum*) and the fruits of Āirisha (*Mimosa sirissa*) :

and pound them together. Plasters, pills for internal administration, snuff, and drink, made of the pounded product, are beneficial to persons (appearing) dead through strangulation, poison or drowning 52

THE ANTITOXIC MEDICINE CALLED MRITASANJIBANI.

Prikkā (*Trigonella corniculata*), Plava (otherwise called 'Kaivartamustaka,' *i. e.*, a variety of *Cyperus rotundus*, growing in aquatic regions), Sthauneya (otherwise called 'Granthipaini,' *i. e.*, a sort of gall caused by an insect on tress), Kākshi (otherwise called 'Saurāshtra mrittikā' or a kind of earth brought from Saurāshtra or Gujrat, Āaileya (a species of lichen), Rochanā (otherwise called 'Gorochanā, *i. e.*, concretions found in the gall-bladder of the ox), Tagara (*Taberna montana coronaria*), Dhyaṃmaka (otherwise called 'Gandhatrina,' *i. e.*, *Andropogon Schœnanthus*), Kungkuma (*Crocus sativus*, or saffron), Mānsi (otherwise called 'Jatāmānsi,' *i. e.*, *Nardostachys Jatamansi*), the sprouts of Surasā (otherwise called 'Nirgundi,' *i. e.* *Vitex Negundo*), Elā (larger variety of cardamoms), Ala (yellow orpiment) and Kushthaghna (otherwise called Eḍagaja, *i. e.*, *Cassia Tora*) ; 53

Vrihati (*Solanum Indicum*), the flowers of Āirisha (*Mimosa sirissa*), Āreeveshtakā (the gum of Sarala or *Pinus longifolia*, Gangādhara, however, takes it to mean the article known in Bengal as Navanita khoti), Padmachārati (otherwise called 'Sthalapadmini,' *i. e.*, *Hibiscus mutabilis* ; the Bengali translators take it to mean Kumbhādulatā, which is unidentifiable) ; Viçālā (*Cucumis Colocynthis*), Suradāru (*Pinus deodara*), Padmakeçara (filaments of the lotus), Sāvāraka (*Symplocos racemosa* of the white variety), Manahçilā (realgar), Kaunti (otherwise called Renukā, *i. e.*, *Piper aurantiacum*) ; 54

The juice of the flowers of Jāti (*Jasminum grandiflorum*) and of Arka (*Calotropis gigantea*), the two varieties of Rajani (*i. e.*, *Curcuma longa* and *Berberis asiatica*), Hingu (assafoetida), Pippali (the fruits of *Piper longum*), Lākshā (lac), Jala (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Mudgaparni (*Phaseolus trilobus*), Chandana (*Pterocarpus santalinus*), Madana (*Randia dumetorum*), Madhuka (liquorice), and Sindhuvāra (white flowers like those of 'Nirgundi,' *i. e.*, *Vitex Negundo*) ; 55

Çampāka (*Cassia fistula*), Lodhra* (*Symplocos racemosa*, of the red variety), Mayuraka (otherwise called 'Apāmārga,' *i. e.*, *Achyranthes aspera*), Gandhaphalin (otherwise called 'Priyangu,' *i. e.*, *Aglaiia Roxburghiana*), Nākuli (otherwise called 'Rāsnā,' *i. e.*, *Vanda Roxburghii*) and Viḍanga (*Embelia Ribes*).

Culling all those drugs when Pushyā (the 8th lunar asterism) is ascendant, and taking them in equal measures, pound them together and make boluses of the pounded product. 56

This ever successful medicine conquers all poisons, re-animates a person whose animation has been suspended through the action of poison and it cures fever, if its scent be taken, or if it be used as plaster, or worn (on the arms or round the neck as amulet), or if its smoke be inhaled.

Even if it be in the house it conquers evil spirits, poisonous animals, adversity, hostile incantations, fires, lightning strokes, and enemies.*

Bad dreams, faults of womankind (such as disobedience, quarrelsomeness, &c.), untimely deaths, fear of drowning, and fear of thieves and robbers, may be avoided (by keeping this medicine in one's house).

It is the source of wealth, as also of bumper crops, and ensures the success of all operations; it promotes prosperity, growth or advancement, and longevity; and it is laudable

This medicine, called 'Mritasanjibana,' was prepared by Brahman (the Grandsire) before He prepared 'Amrita' (nectar).

Thus ends the composition, &c., of 'Mritasanjibana.' 57-59

The arteries, &c., should be tied (by means of cords) with the help of 'mantras'.

'Apāmārjana' also should be made (with the help of 'mantras').†

The physician should also protect himself, with the aid of 'mantras.'

* As there is a goddess of Prosperity, so there is a spirit of Adversity. She is called 'Alakshmi.'

'Kārmana-mantras' are hostile incantations directed against persons for killing or otherwise injuring them. These are Atharvan rites.—T.

† What is meant by 'apāmārjana' is washing the puncture with water, sprinkling water over the body, as also pouring water over the head, or immersing the body in a tub of cold water.—T.

That particular fault into whose seat the poison enters, should be conquered at the outset. 60

If the poison courses into the seat of the wind, fomentation as also drink made of curds mixed with the paste of Nata (otherwise called Tagarapādika, *i. e.*, *Tabernamontana coronaria*) and Kushtha (*Aplotaxis auriculata*), should be administered.

The drinking of honey, *ghee*, milk, and water, immersion in cold water, and the sprinkling of cold water on the body, should be had recourse to when the poison occupies the seat of the bile. 61

Such alkaline ashes as are destructive of poison, 'sweda' (fomentation), and opening of the arteries (for blood-letting) should be had recourse to when the poison occupies the seat of the phlegm.

When the 'dushi' poison is in the blood, the five methods of blood letting should be adopted. 62

The physician having always ascertained all these particulars should select the remedy that is applicable.

The physician should at first conquer the seat (of the poison), by administering such remedies as are not hostile to the seat. 63

One whose seat of phlegm has been vitiated by poison, and whose wind has been obstructed in consequence of the obstruction of his ducts by phlegm, breathes hard like a dying man, but do not manifest the symptoms that show the case to be incurable. 64

The physician should on the head of such a patient make incisions of the shape of the claw of a crow (*i. e.*, the incisions should be in three lines diverging from one point).

Upon the incisions thus made, a plaster should be applied of the paste of Charmkasā (otherwise called Saptalā, not identifiable), of the measure of a 'vilwa' (equal to 1 pala).

Snuff also may be administered, made of the pulvs of Katabhi (otherwise called Jyotishmati, *i. e.*, *Cardiospermum Halicacabum*), Katu (otherwise called Katurohini, *i. e.*, *Picrorrhiza Kurroa*), and Katphala (the seeds of *Myrica sapida*). 65

If the patient suddenly becomes intoxicated from the effect of poison, the physician should then apply on the incisions the flesh of the goat, or of the cow, or of the buffaloe, or of sheep, or of fowl, or of an aquatic bird. 66

If the functions of the nose, the eyes, the ears, the tongue, and the throat be obstructed, then snuffs made of the fruits of Vārtāku

(*Solanum Melongena*), Vijapuraka (*Citrus medica*), and Jyotishmati (otherwise called Latāphatki, *i. e.*, *Cardiospermum Halicacabum*), and others of the type should be administered. 67

When the functions of the eye are obstructed, collyrium should be applied to the eyes, made of Dāruharidrā (*Berberis asiatica*), Vyosha (the three acrids), Haridrā (*Curcuma longa*), Karavira (*Nerium odorum*), Karanja (*Pongamia glabra*), Nimba (*Melia Azadirachta*), and Surasā (a variety of Rāsna, or *Vanda Roxburghii*), pounded into a paste, with the urine of the goat. 68

**THE 'AGADA' (ANTITOXIC) KNOWN BY THE NAME OF
'GANDHAHASTI.'**

Çwetā (otherwise called Çweta Aparājita, *i. e.*, the white variety of *Clitoria Ternatea*), Vachā (*Acorus Calamus*), Açwagandhā (*Physalis flexuosa*), Hingu (assafoetida), Amritā (otherwise called Guḍuchi, *i. e.*, *Tinospora cordifolia*), Kushtha (*Aplotaxis auriculata*), 'Saindhava' salt, Laçuna (garlic), Sarshapa (mustard seeds), the kernel of Kapittha (the fruit of *Feronia elephantum*), Tuntuka (otherwise called Çyonaka, *i. e.*, *Bignonia Indica*), the seeds of Karanja (*Pongamia glabra*); 69

Vyosha (the three acrids), the flowers of Çirisha (*Mimosa sirissa*), the two Rajanis (*i. e.*, *Curcuma longa* and *Berberis asiatica*), and Vansalochana (bamboo manna):

Equal measures of these are to be taken and pounded together with the urine of the goat. 70

The paste thus made should be macerated alternately in the vaccine and the equine bile (for seven days).

Placed on the head of the patient (in the form of a plaster), this medicine quickly destroys the poisons in the system.

All kinds of fever, possession by evil spirits, Vishuchikā (cholera), indigestion, swoons, insanity, epilepsy, the eye-diseases called 'Kācha,' 'Patala,' and 'Nilikā,' ailments of the head, Çushkākshipāka (scrofulous ophthalmia), Pilla (bleared eye), tumours, the eye-disease called 'Arma' (Pterygium), itching, vision of darkness, consumption or waste, weakness, alcoholism, and chlorosis, are all cured by this medicine.

By applying it as a collyrium, stupefaction and swoons are cured.

By applying it as a plaster, it kills 1. the poison that is introduced into the system by envenomed shafts, &c., 2. the poison that has caused sores, 3. the poison that has been introduced into the

body by the licking of some envenomed animal, 4. the poison due to bites, and 5. the poison that has been drunk. 71-73

In piles and epistaxis, this medicine should be applied as a plaster over the rectum.

Applied as a plaster over the female organ of generation, it cures the conceiving of dead embryos, or other varieties of vitiated conception, as also unnatural labour.

Applied as a plaster over the forehead, it cures catarrh in the nose. 74

It also cures ring-worm, itchings, keloïd, leprosy, leucoderma, herpes, and other ailments, by being applied as a plaster.

Because this medicine destroys all ailments due to poison, like an elephant destroying trees, therefore it is called 'Agada Gandha-Hasti.' 75

Thus has been explained the antitoxic 'Agada Gandha-Hasti.'

THE ANTITOXIC CALLED MAHAGANDHAHASTI.

Patra (the leaves of *Cinnamomum Tamala*), Aguru (*Aquilaria Agallocha*), Musta (tubers of *Cyperus rotundus*), Elā (the seeds of *Elattaria cardamomum*), the five exudations (viz., 1. that of *Shorea robusta*, 2. that of *Balsamodendron Mukul*, 3. Opium, 4. the exudation of *Liquidamber orientales* called Çilārāsa, and 5. that called 'Lobāna'), Chandana (*Pterocarpus santalinus*), Prikkā (*Trigonella corniculata*), Tvach (the bark of *Cinnamomum zeylanicum*), Nalada (otherwise called Jatāmānsi, *i. e.*, *Nardostachys Jatamansi*), Utpala (the flowers of *Nymphaea stellata*), Bālaka (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Harenukā (*Piper aurantiacum*), Ushira (the roots of *Andropogon muricatus*), Vyāghranakha (otherwise called 'nakhi,' *i. e.*, *Unguis odoratus*); 76

Suradāru (*Pinus deodara*), Kanaka (otherwise called Nāgeswara, *i. e.*, *Mesua ferrea*), Kumkuma (saffron), Dhyāma (otherwise called Dhyamaka or Gandhatrina, *i. e.*, *Andropogon schœnanthus*), Kushtha (*Aplotaxis auriculata*), Priyangu (*Aglaia Roxburghiana*), Tagara (*Tabernaemontana coronaria*), the five parts of Çirisa (viz., 1. the roots, 2. the bark, 3. the leaves, 4. the flowers and 5. the fruit of *Mimosa sirissa*), Vyosha (the three acrids), Ala (otherwise called Haritāla, *i. e.*, yellow orpiment), Manaçilā (realgar) Ajāji (otherwise called Krishnajiraka, *i. e.*, the seeds of *Nigella sativa*), 77

Çwetā (the white variety of *Clitoria Ternatea*), Katabhi (otherwise called Jyotishmati or *Cardiospermum Halicacabum*), Karanja (*Pongamia glabra*), Rakshogni (mustard seeds),* Sindhuvārikā (otherwise called Nirgundi, *i. e.*, *Vitex Negundo*), the two Rajanis (*viz.*, *Curcuma longa* and *Berberis asiatica*), Surasā (a variety of Rasnā, *i. e.*, *Vanda Roxburghii*),† Anjana (otherwise called Rasānjana, *i. e.*, galena, or, as some take it, the juice of *Berberis asiatica* whose properties are inferior to those of galena), Gairika (ochre or red earth obtained from mountains), Manjishthā (*Rubia Munjista*), the expressed juice of the leaves of Nimba (*Melia Azadirachta*) and the exudation of the bark of the same.‡ 78

Vañca-tvach (the bark of bambu), Açwagandhā (*Physalis flexuosa*), Hingu (assfoetida), Dadhittha (otherwise called Kapittha, *i. e.*, *Feronia elephantum*), Amlavetasa (otherwise called Chukra, *i. e.*, *Rumex vesicarius*), Vriksha (otherwise called 'Raja-vriksha,' *i. e.*, *Cassia fistula*)§ Madhu (liquorice), Madhuka (*Bassia latifolia*), Somarāji (the seeds of *Vernonia anthelmintica*), Vachā (*Acorus Calamus*), Ruhā (otherwise called Durvā, *i. e.*, *Panicum Dactylon*), Rochanā (concretions found in the gall-bladder of the ox), and Tagara (*Tabernamontana coronaria*). 79

Taking these in equal parts and pounding them with vaccine bile, boluses should be made under the asterism called Pushyā.

By administering this medicine as drink, collyrium, and plaster, all results may be achieved. 80

This alleviative of poison, consisting of sixty ingredients, was first imparted unto Vaiçravan (Kuvera, king of Yakshas) by the three-eyed deity (*viz.*, Mahādeva).

Its energy is irresistible, and it is called by the name of 'Mahā Gandha-Hasti. 81

Administered unto persons that take beneficial food and drink in

* Mustard seeds are called 'Rakshoghna' or 'Bhutaghna' because of the belief that if scattered with proper mantras around a place, they would keep away Rākshasas and evil spirits from it. To this day, every lying-in-room in Bengal is thus protected.—T.

† Gangādhara takes it as implying a variety of *Ocimum sanctum*.—T.

‡ 'Nimbapatraniryāsah' means the 'niryāsa' of both the bark and the leaves of Nimba.—T.

§ Some texts read 'Lākshā,' meaning lac.—T.

proper measure, it cures Pilla (blear eye), Kandu (itching of the skin), Timira (vision of darkness), Rātryandhya (night-blindness), the eye-diseases called 'Kācha' and 'Patala', as well as tumours : 82

It also cures chronic intermittent fevers, indigestion, ringworm, itching of the skin, cholera, eczema, leprosy, keloid, leucoderma, and herpes. 83

This medicine quickly destroys also the poisons of rats, spiders, and snakes, as also poisons having their source in roots and bulbs of trees and plants. 84

Laving this medicine on the body, one can seize snakes (without the fear of injury), and swallow the poison (of snakes).

One who is even ripe for death may live, without fear, for many years by taking this medicine. 85

In epistaxis, this medicine should be applied as a plaster on the rectum.

In cases of unnatural labour (or when one conceives a dead foetus), it should be applied as a plaster on the organ of generation.

In swoons, it should be used as a plaster on the forehead. Indeed, its efficacy (as a curer of swoons), when administered in this way, is foremost. 86

For destruction of snake-poison (introduced by bite), physician possessed of intelligence should, after laving the patient with this (medicine), cause large drums, 'Mridangas' (smaller drums made of clay), and 'Patahas' (kettle-drums) to be beat (to keep him awake) He should also display before the patient umbrellas and flagstaves and banners.* 87

Neither such diseases as 'Vālagraha' (infantile convulsions), nor Rākshasas, can come to the place where this medicine is kept.

Neither the incantations called 'Kārmana' (which have for their object the injuring of others), nor Vetālas (evil spirits) nor the

* Gangādhara, and following him the Bengali translators, give a most ridiculous interpretation of this verse. They take the words to be 'amunā liptāh' governing 'bheri' & c., instead of 'amunā liptān' qualifying 'roginah' which is understood. Hence, they think that it is the drums &c., that are to be laved with the medicine. Of course, what the author says is that having laved the patient with the medicine, drums &c., are to be beat for keeping him awake. Umbrellas, &c., are also to be displayed before him for exciting him and causing him to keep his eyes open.—T.

'Atharvan' rites (*i. e.*, ceremonies performed according to instructions occurring in the 'Atharva' veda; for bringing about death, disease, and misfortunes on others), can succeed where this medicine is kept. 88

In the place where this medicine, called 'Mahā-Gandha-Hasti,' occurs, neither (hostile) planets, nor fire, nor weapons, nor kings, nor thieves, can prevail.

Verily, the goddess of prosperity resides there.* 89

When the ingredients of this medicine are being pounded, the following 'mantra,' whose virtue has been well tested, should be recited in this connection.

"My mother is 'Jayā' by name. My father is Vijaya by name. Myself am Jaya, the son of Jayā. I am also 'Vijaya.' I shall conquer."

"Salutations to that lion among beings, Vishnu who is the creator of the Universe!"

"Salutations to Him who is Eternal, to Krishna, who is called 'Bhava' and 'Vibhava' (that is, 'He who is existent' and 'He from whom every existent object starts into life').

"Mine is that energy, in destroying poison, which belongs to Brishākapi, Brahman and Indra." 90-92

Even as I do not know any instance of the defeat of Vāsudeva (the Lord Vishnu), even as I have no knowledge of my mother's marriage, even as I have no knowledge of the ocean's having ever been dry land, by these truths may this drug succeed in destroying poisons!

He should utter (the Vijamantras) *Hili, Hili, Mili, Mili*, when the pounding is complete, and then say may this prove a panacea to me! † 94

Thus ends the composition of the antitoxic medicine called Mahā Gandha-Hasti.

* 'Kings cannot prevail there' implies that royal edicts and processes and warrants, &c., cannot injure any one residing in a house in which this medicine is kept.—T.

† It is difficult to believe that this is not an interpolation. Charaka would never gravely refer to a *mantra* as destructive of poison. At any rate, if it is Dridhavaia who gives this *mantra*, one may pass it over, although it seems to be an invocation to the deity, proceeding from a sense of piety.—T.

The following 'peyā' (drink) cures hard-breathing and fever etc, (that may be due to the action of poison) :

Rishabhaka (not identifiable, bambu manna being used as a substitute), Jivaka (not identifiable, Guḍuchi or *Tinospora cordifolia* being used as a substitute), Bhārgi (*Siphonanthus Indica*), Madhuka (liquorice), Utpala (the flowers of *Nymphaea stellata*), Dhānya (coriander seeds), Kesara (the flowers of Nāgakesara, *i. e.*, *Mesua ferrida*), and Ajaji (the seeds of *Nigella sativa*) :

These should be pounded together with sugar, ochre or red earth obtained from mountains, and the kernel of the fruits of Kola (*Zizyphus Jujuba*), and dissolved in water for making the 'peya' referred to above. 95

Hingu (assafœtida), mixed with Krishnā (the fruits of *Piper longum*) :

The juice of Kapittha (the fruits of *Feronia elephantum*) mixed with 'Ugra' salt (otherwise called 'Sauvarchala' salt) :

Each of the above combinations, mixed with honey and sugar, forms a drink that alleviates fever, hiccup, asthmatic breathing, and cough (due to the action of poison). 96

A linctus made of the kernel of jujube seeds, Anjāna (otherwise called Rasānjana, *i. e.*, galena, or the juice of *Berberis asiatica*), Lāja (fried paddy), Utpala (the flowers of *Nymphaea stellata*), pounded together with *ghee*, cures vomiting due to the action of poison.

The two Vrihatis (*viz.*, *Solanum xanthocarpum* and *Solanum Indicum*), and the leaves of Aḍhaki (*Cajanus indicus*) are pounded together into a paste. Sticks are made of the paste. The smoke of those sticks, inhaled, cures hiccup due to the action of poison. 97

The plumes of the peacock, and the bones of cranes, and mustard seeds, and red sandal wood, pounded together with *ghee* :

The smoke of the stick of this composition should be applied to houses, beds, seats, and clothes, &c., inasmuch as it is capable of conquering poisons.* 98

Nata (otherwise called Tagarapādikā, *i. e.*, *Taberna montana coronaria*), and Kushtha (*Aplotaxis auriculata*), pounded together with *ghee* ; or the hood (dried) of poisonous snakes and the flowers of Ćirisa (*Mimosa sirissa*) pounded together :

* Fumigation, it is evident, was well known to the physicians of ancient India.—T.

The smoke of (the sticks made of) either of the compounds is said to be destructive of all sorts of poison as also of swellings. 99

Jatu (otherwise called *Lākshā*, *i. e.*, lac), Sevyā (the roots of *Andropogon muricatus*), Patra (the leaves of *Cinnamomum Tamala*), Guggula (the exudation of *Balsamodendron Mukul*), Bhallatāka (the seeds of *Semecarpus Anacardium*), the flowers of Kakubha (otherwise called Arjuna, *i. e.*, *Pentaptera Arjuna*, syn. *Terminalia Arjuna*), Sarjjarasa (the exudation of *Shorea robusta*), and Çwetā (the white variety of *Aparājitā*, *i. e.*, *Clitoria Ternatea*) :

Pound these together (and make sticks of the paste).

The smoke (of the sticks thus made) is destructive of snakes, rats worms, and those vermins that live in cloths.* 100

KSHARAGADA,

OR

ANTITOXIC BOLUSES MADE OF KHARA.

Take the ashes of a young *Palāça* tree (*Butea frondosa*). Dissolve them in water (of five or six times their measure). Strain the liquid (one and twenty times) through a piece of clean cloth. To the liquid thus obtained the pulvs of the following, in equal measures, should be added :

Red earth *i. e.*, ochre (obtained from mountains), the two Rajanis (*viz.*, *Curcuma longa* and *Berberis Asiatica*), the flower-stalks of the white variety of *Surasā* (*Ocimum sanctum*), Madhuka (liquorice), *Lākshā* (lac), 'Saindhava' salt, *Mānsi* (*Nardostachys Jatamansi*), *Harenu* (*Piper aurantiacum*), *Hingu* (assafoetida), two varieties of *Sārivā* (*Echites frutescens* and *Asclepias pseudosarsa*), *Kushtha* (*Aplotaxis auriculata*), *Vyosha* (the three acrids), and *Bālhika* (otherwise called *Kumkum*, *i. e.*, saffron, or, as some say, *Hingu*, *i. e.*, assafoetida).

These should be cooked on fire and stirred with a wooden ladle till the mixture becomes so consistent as to adhere to it. 101-102

This medicine speedily cures all sorts of poisons, swellings (due to poison), abdominal tumours, skin-diseases, piles, fistula-in-ano, enlargement of the spleen, dropsical swellings, epilepsy, intestinal

* This smoke kills the reptiles and vermins mentioned here, or drives them away. Vermins living in cloths are, probably, bugs and other cloth eating parasites.—T.

worms, possession by evil spirits, hoarseness of voice, itching of the skin, chlorosis, loss of appetite, cough, or consumption and insanity.

It should be administered in the form of boluses of the size of jujubes, which are dried in the shade.* 103-104

Thus is explained the composition of 'Kshārāgada.'

What should generally be done in cases of poison that is drunk, or that has been introduced by bites, or that has entered the body through wounds inflicted with envenomed weapons, or poison that has been imbibed through touch, has now been laid down.

Listen now duly to what I declare should be done in each especial case (of the poisons). 105

Kings have fear, in respect of their food and sports, from men engaged by their enemies as also from their own women.

Hence, they should examine servants. 106

One who shows signs of excessive fear, one who is copious of speech, one who is sparing of speech, one whose complexion has lost all lustre, or one whose nature (or character) has undergone a change, should be known as a poisoner. 107

Having marked such a person, one should not unhesitatingly take food from his hands.

The food he offers should first be cast into a fire. The fire, when poisoned food is thrown into it, shows many strange appearance. 108

The flames become variegated like the plumes of a peacock.

Smokes arise that are keen, scanty, dry and emitting the smell of a corpse.

Bursting with noise, or without noise the flames, whirling up on one side, become weak or extinguished. 109

The poisoned food, kept on a dish or other vessel becomes discoloured.

It kills all flies that sit on it.

It makes a crow that looks at it weak of voice. It causes also the eyes of a Chakora (*Perdix Ruja* or the Greek partridge) lose their colour. 110

If poison be mixed with any drink, then blue lines appear in the liquid, and discoloration sets in. One will also fail to behold one's

* 'Sarvavishaçoṭha' may be taken as meaning 'swellings due to the action of every kind of poison,' or as implying 'the action of every kind of poison as also swellings,'—T.

reflection in it ; or, if one behold one's reflection, it will be an imperfect one.

If salt be thrown into the poisoned drink, wreaths of froth will arise on the surface. ¹¹¹

If food and drink be mixed with poison, then the scent thereof produces head-ache, aching of the chest, and swoon.

(If such food and drink be touched), the hand swells, the fingers become so stupified as to lose their sensitiveness, and a burning sensation and other kinds of pain also appear in the fingers,

and the nails are felt as if dropping off the fingers. ¹¹²

[If such food and drink enters the mouth the symptoms that manifest themselves are—]

A sensation of *chimachima* in the mouth, the palate, and the lips ; the tongue becomes swollen, paralysed (so as to lose the sensation of touch), and discoloured ;

the teeth become sensitive ;

tetanus or lock-jaw appears ;

the mouth burns ; salivary secretions become copious ; and ailments appear in the throat. ¹¹³

If poison enters the 'āmāçaya' (that part of the stomach which receives food and drink after deglutition), the following symptoms appear, *viz.*, discoloration of the body, perspiration, langour or prostration, nausea, obstruction or failing of sight ; obstruction in the chest, and appearance of hundreds of pimples all over the body. ¹¹⁴

If poison enters the 'pakkāçaya' (that part of the stomach where digestion takes place), the symptoms that appear are as follow :

Swoons, a sense of intoxication, stupefaction of the mind, burning sensation of the skin, and loss of strength (*i. e.*, utter prostration).

When poison enters the 'udara' (abdomen) the symptoms that manifest themselves are drowsiness, emaciation and paleness of complexion.* ¹¹⁵

* It is difficult to understand what is meant by 'Udara'. The stomach is supposed to be divided into two chambers, *viz.*, 'āmāçaya' and 'pakkāçaya.' The former is that which receives food and drink after swallowing, and where food and drink are converted into juice.

The latter is that part where digestion goes on, *i. e.*, where the juice is converted into blood, &c.

'Udara,' Gangādhara explains, is the portion above the 'āmāçaya,' 'Udaragatamātram āmāçayagatām nochyate' is his comment.—T.

If the teeth-cleaning stick be poisoned, then the symptoms that manifest themselves (in one who has used such a stick) are swelling of the gums and of the lips, and a cracked appearance of the 'kurcha, i. e., the crushed and brushy part of the stick itself.

If the oil that is rubbed on the head be poisoned, then the hair on the head falls off; headache and knotty eruptions appear on the head. The hair also of the brush that may be used falls off or presents the appearance of being scattered.* 116

If poisoned collyrium be used, the results would be burning of the eyes, copious secretions therefrom, the joining of the eye-lids, swelling (of the eyeball as also of the eye-lids), and a red colour of the eye-balls.

If poisoned food is taken, the symptom that presents itself at the outset is a burning sensation in the stomach. If objects of touch (such as unguents, &c.) be poisoned, a burning sensation appears on the skin. 117

If the water used for ablutions, or the oil that is rubbed on the body, or unguents (like turmeric paste, &c., for rubbing the body with previous to the performance of ablutions), or the clothes one uses, or the ornaments one wears, or the liquids and powders one uses for improving the complexion, be poisoned, the symptoms that appear are itching of the skin, kotha (urticaria evanida), pimples, horripilation, a sensation of *chima-chimā*, and swellings. 118

If the place (on which one sits), or one's shoes, or the horse or the elephants (one rides), or the skin (one sits or lies upon), or the flag (that floats on one's car when one makes a journey), or the bed (one lies down upon), or the chairs and stools and couches (one uses), be poisoned, the symptoms that appear are the same as above,

* The reading of the Calcutta and the Bombay editions differs from that of Gangādhara. It is very difficult to make out the meaning. 'Dantapabana-kurchāçcha Çiryante' evidently means that the crushed part of the tooth-stick (which is, of course, the twig of some plant) presents a cracked appearance. The 'Kurcha,' meaning the hair of the hair-brush, presents a scattered appearance, if the first is applied after poisoned oil has been rubbed over the head. It should be remembered that these verses treat of protecting kings and princes from poison. Tooth-sticks were kept ready for their use. If these were poisoned, the appearances mentioned would result, as the author says. It is not known how hair-brushes were made. The contact with poisoned oil, caused the hair of the brushes to present the appearance mentioned.—T.

besides pain and burning in (the palms of) the hands and (the soles of) the feet, fatigue or langour of the body, and indigestion. 119

The smoke of a poisoned article stupifies the pores of the body, and afflicts the vision as also the sense of scent.

Floral garlands, if poisoned, lose their fragrance, fade away, and produce headaches and horripilation.* 120

If the water of wells and tanks, &c., be poisoned, it emits a bad odour, becomes turbid and discoloured.

If such water be drunk it causes swellings on the body, urticaria evanida, and pimples, and even death 121

When poison has entered the 'āmāçaya,' the physician should, at the outset, after having ascertained the strength or otherwise of the fault or faults excited in consequence, administer emetics.

If the poison has entered the skin, he should (at the outset, after having ascertained the strength or otherwise of the fault or faults excited), apply plasters and fomentation (for producing perspiration). 122

Thus have been explained the specialities (*i. e.*, the characteristics and treatment) of root-born poisons (introduced into the system).

Listen now to those of mobile poisons (introduced into the physical organism).

Amongst mobile poisons, the treatment of (that of) the snake along with the specialities (of the snakes themselves) is being laid down first. 123

Snakes are classed as 1. 'Darbbikara,' 2. 'Mandalin,' and 3. 'Rājimat.'

These excite the wind, the bile, and the phlegm respectively. 124

Those snakes which has extended hoods are known by the name of 'Darbbikara.'

Those called 'Mandalins' have circular hoods.

Those snakes which have spotted and variegated bodies are called 'Rājimat.' 125

The poisons of these classes of snakes are respectively 1. dry (*i. e.*, un oily) and pungent, 2. sour and heating, and 3. sweet and cooling.

* In some editions the second line is read as the first.

'Stambhayati khāni' literally, means, 'stupifies the hollows of the body. Probably, what is implied is that the pores are stupified, and perspiration is stopped.—T.

Hence, these poisons are capable of exciting respectively the wind and the other faults.* 126

A bite by Darbbikara (a snake of extended hood) is characterised by minute marks of fangs.

No blood issues from the wounds. The punctured part presents a (black and) convex appearance like that of a tortoise.

Such a bite (exciting the wind) causes all those diseases which are due to the excited wind. 127

The bite of a snake of circular hood causes an extended wound, with a swelling the complexion of which becomes yellowish. The colour of the blood also which flows from the place is yellowish.

Such a bite (exciting the bile) causes all those diseases which are due to the excited bile. 128

The bite of a snake that has a spotted and variegated skin, makes the puncture look slimy, oily and pale and generates a hard swelling on it. The blood that issues is thick.

(Exciting the phlegm) it causes all those diseases which are phlegm-born. 129

That snake whose hood is well-developed, which is large of body, and which hisses and has upturned eyes, is of the male sex.

That whose head is heavy and large, and whose body is uniform should be known to be of the female sex.

That snake which presents features the reverse of either of these, should be taken as belonging to the neuter sex.

When a person happens to be bit by a snake of the female sex, his gait becomes unsteady, his gaze is directed downwards, his voice becomes choked, and his body trembles.

When a person manifests symptoms the reverse of these, he should be known to have been bit by a snake of the male sex.

When one manifests symptoms of a mixed kind, he should then be regarded as bit by a snake of the neuter sex.

Even thus has been explained the indications of snakes of the male, the female, and the neuter sexes, (as also the symptoms presented by their respective bites).† 130-132

* Poisons that are dry and pungent excite the wind; those that are sour and heating excite the bile; and those that are sweet and cooling excite the phlegm.—T.

† Gangādhara's text is evidently faulty. That which should be the last or second line of verse 132, viz., 'Ityetaduktam &c.' is placed by him wrongly as the second line of

If a person happens to be bit by a (female) snake that has conceived, his face becomes pale of colour ; his lips become swollen ; his eyes become dark ; he is seen to yawn constantly ; his temper becomes peevish, so that he gives way to anger (at trifles). He becomes afflicted also with the disease called 'Upajihwā' (ranula).

If one is bit by a snake that has littered, one's urine becomes bloody. 133

There is a kind of snake called 'Gaudheraka.' It is born of the iguana, and has four feet. In point of venom it equals the black cobra.

There are diverse other snakes of mixed varieties. 134

That bite which is deep, that which is circular, that which sinks when pressed, that which is longitudinal in shape, and that which seems to move, are most afflicting.

Bites of other kinds are not so afflicting. 135

The black cobra when young, 'Gonasas' (Mandalins) when old, and 'Rājimats' (those of spotted and variegated skin), when neither old nor young (that is, at the middle age), are exceedingly venomous. 136

Venomous snakes have four fangs. Of these, the left lower is of a dark hue, the left upper is yellow ; the lower and the upper fangs of the right side are red and darkish respectively. 137

Of measure equal to the drop that falls from a cow's hair taken up after immersion in water, is the poison that dwells in the left lower fang of a venomous snake. 138

The measure of poison residing in the several fangs is one drop, two drops, three drops, and four drops, according to the order in which the fangs have been named above (that is, one drop in the left lower, two in the left upper, three drops in the right lower, and four in the right upper).

verse 131. Placed there, it can have no meaning. Then again, the words 'Samāngah' and 'Cirasāsthulah' are taken by Gangādhara, as characteristics of the male snake. This also is erroneous. These two words should be taken as attributives of the female snake. Their masculine form is an error

The word 'nidarṇanam' has been used to indicate not only the distinctions of sex but also the different symptoms of the bites.—T.

The colour of the bitten part resembles the colour of the fang with which the part is bitten.

The measure of the poison deposited depends upon the particular fang with which one is bitten. 139

In the dung and urine of snakes, worms are generated that are regarded as poisonous. They are, briefly, of two species, *viz*, 1. 'Dushivisha' (that is, productive of the consequences of secondary poison as explained before), and 2. Prānahara (destructive of life).* 140

When one is bitten by a worm of the variety called 'Dushivisha', the region of the bite becomes red, or white, or dark, or darkish, or full of pimples, and is characterised by

an itching sensation and burning, and
swellings like those of erysipelas, which move about, without being fixed, and suppurate and putrefy.

Listen now to the symptoms manifested of bites by worms that are Prānahara (*i. e.*, destructive of life).†

Swellings appear like unto those that result from the bite of snakes, and blood of keen scent flows from the bitten part. 141-142

One afflicted by the bite of a worm of the 'Dushi-visha' species, presents the following symptoms :

The eyes become heavy ; swoons appear ; severe pain is felt, the breath becomes hard ; thirst and disgust for food afflict him greatly. 143

When the region of the bite presents a dark or darkish and net-like appearance, or the appearance of ringworm, and if it suppurates resulting in foetid secretions and putrefying matter followed by fever,‡ 144

* 'Kittasammatāh' is taken as equivalent to 'Vishakitta sanmatāh' ; that is, resembling or as poisonous as the dung and the urine of snakes.—T.

† The grammar is—'lingaih prānaharam (kitam) çrinu,' that is 'listen about life destroying worms by their symptoms they cause.'—T.

‡ Differences of reading are observable in verse 144. In the first line, Gangādhara reads 'jālakānwitam.' The Calcutta and the Bombay editions read 'jālakāvritam' which seems to be incorrect. In the second line, Gangādhara reads 'dadrwākṛiti,' meaning 'having the appearance of ring-worm.' The Calcutta and the Bombay editions read 'dagdhākṛiti,' meaning 'having the appearance of a burn.' Then, again, in the Calcutta and the Bombay editions, there is 'Çostha,' meaning 'swelling.' Gangādhara reads 'Kotha,' meaning 'putrefaction.'—T.

one should then be regarded as having been bitten by a spider of the 'Dushi-visha' species.

The symptoms presented of bites by all kinds of spiders are as follow : 145

Swelling ; pimples that are white, or dark, or red, or yellow in colour ; fever ; burning pain productive of the keenest agony ; asthmatic breathing, hiccup, and headache. 146

When a mouse or rat of the 'Dushi-visha' species bites a person, the indications presented are the following :

Blood of a pale colour issues from the bitten part ; circular spots appear ; fever, disgust for food, horripilation, and a burning sensation also set in. 147

The symptoms of an incurable bite by a poisonous rat or mouse are swoons, swollen limbs, discoloration, fœtid secretions (from the bitten part), loss of hearing, fever, heaviness of the head, salivation, flow of blood, and vomiting. 148

The bite of a lizard (of the variety called 'Krikalāsa' or chameleon) is characterised by a dark or darkish hue of the bitten part, or the appearance of diverse colours on the spot, stupefaction of the mind or loss of consciousness, and loose motions. 149

The poison of a scorpion at the outset burns like fire, and breaks, as it were, the bitten part. It next rises up quickly and then settles in the bitten part.* 150

One becomes incurable (when) bitten by a scorpion in the chest, the nose and the tongue. The flesh of the bitten part falls off (in a putrefied state) ; an 1 afflicted with excessive agony, he at last casts up the life-breaths. 151

Swellings like those of erysipelas, 'Çula' pains, fever, and vomiting, are the symptoms of a bite by a 'Kanabha' (a variety of hornet not identifiable). The bitten part is seen also to burst (like a boil or abscess that has suppurated).† 152

A person bit by an 'Uchchitinga' (cikada) presents the following symptoms, viz., horripilation, stupefaction of the limbs, keen agony,

* 'Danche paçchattu tishthati' means that the poison then is felt to dwell in the bitten part. The sense is that the agony then becomes local.—T.

† A 'Kanabha' is evidently not the yellow or yellowish wasp.—T.

and a sensation of the whole body being drenched with cold water. 153

A poisonous toad bites with only one fang. The symptoms presented are swelling and yellow hue of the bitten part accompanied with pain, and thirst, as also vomiting, and sleep.* 154

Poisonous fishes cause a burning sensation, swelling, and pain, by their bites.

Poisonous leeches cause itching, swelling, fever, and loss of consciousness (by their bites). 155

The domestic lizard (called 'Tiktiki' in Bengali) causes (by its bite) a burning sensation, pinching pain, perspiration, and swelling.

The bite of the worm called 'Çat&padî' ('Kennui' in Bengali) produces perspiration, pain, and a burning sensation. 156

The bite of the gnat produces itching, a slight swelling, and some measure of pain.

The bite of a kind of (mountain) gnat is as incurable as that of venomous insects. 157

In consequence of the bite of the bee the symptoms produced are darkish, pimples from which secretions flow in course of the very day, and a burning sensation accompanied with swoons and fever.

Amongst bees there is a species called 'stthagikā' whose bite is destructive of life. 158

If one is bitten on a crematorium, or at the foot of a sacred tree (of the *Ficus religiosa* or of the *Ægle Marmelos* species), or on an ant-hill, or on a sacrificial compound, or in a temple or other building dedicated to the deities,

and if the time of the bite be that which unites the two fortnights (that is, be the day of the full moon or the day of the new moon), or midday, or midnight, or the eighth lunar day (of either the lighted or the dark fortnight), and if the place of the bite be one where wicked men assemble,

the person bitten proves incurable (*i. e.*, meets with death).

Even so one meets with death bitten by a reptile or worm in whose vision, or breath, or dung, and touch there is venom, or by a snake of virulent poison.

* The toad is supposed to be toothless. There are certain varieties which have tooth like projections in both their jaws. Toad-bites, some times prove poisonous.—T.

Bitten in the vital parts by a snake of any kind, all animals meet with a speedy death. 159-161

Poison operates strongly in one who is under the influence of terror, or who is intoxicated, or who is weak or who is afflicted with heat or hunger or thirst.

The strength of poison increases also when it finds similarity of nature and time.

Its strength, under other circumstances, decreases.* 162

It is said that those snakes that are borne away by waves of water (or otherwise afflicted by water), that are weak (through disease or hunger), that are terrified, that have been attacked and discomfited by the mungoose, that are old, that are of tender years (or ungrown), and that have cast off their slough, are of weak poison. 163

Poison resides in the entire body of the snakes (like the vital seed of animals), which through wrath the reptile emits.

When, however, it seizes its prey for food, or is terrified, it does not emit it.† 164

The poison of Uchchitinga (cikada) and scorpions has the characteristic of provoking the wind.

As regards insects, their poison excites the wind and the bile.

The poison of 'Kanabha' (a species of hornet not identifiable) and the rest excites the phlegm. 165

When the predominance is marked of the symptoms of any particular fault (excited by poison), the physician should treat the case by administering such medicines as have contrary virtues.‡ 166

The symptoms of wind-exciting poisons are pain in the chest, upward course of the wind, stupefaction of the body, aching of the sinews, pains in the bone-joints, vertigo, a sensation of blows inflicted on the body with sticks or clubs, and darkness of complexion. 167

* The version of the second line is offered tentatively. Gangādhara's reading 'prānālpamanyathā' is incorrect. The reading of the other editions is 'prāpyālpamanythā.' The grammar is, 'tulyau prakritikālau prāpya visham 'varddhate,' meaning 'Happening to find similarity of nature and time, poison increases in strength.'—T.

† Snakes of even virulent poison do not inject their poison into a frog or toad that is seized for food.—T.

‡ The original is very terse. What is meant is this : when the physician sees that a particular fault has been excited more prominently than any other, he should administer such drugs as have the virtue of allaying the prominently excited fault.—T.

The symptoms of bile-exciting poisons are loss of consciousness, hot breathing, a burning sensation in the chest, the presence of a pungent taste in the mouth, a sensation of the bitten part being about to burst, and the appearance of a swelling on the bitten part that is either red or yellow in colour. 168

The poisons capable of exciting the phlegm in predominance, should be known by the following symptoms *viz.*, vomiting, disgust for food, hiccup, salivation in the mouth, nausea, heaviness of the body, a sensation of cold pervading the body, and the presence of a sweet taste in the mouth. 169

A plaster applied on the bitten part with solid 'Gur' (treacle) rubbing the body with oils, and 'Sweda' (fomentation) of the kind called 'nāḍi' and fomentation with paddies of such varieties as 'pulāka, and the administration of such drugs and food and drink as have nutritive virtues, are the methods of treatment that are beneficial in poisons that excite the wind. 170

By sprinkling cold water over the body, as also by applying cooling plasters the physician should check poisons that excite the bile

Poisons that excite the phlegm should be conquered by 'Lekhana (scraping the bitten part), by incisions thereon, by fomentation, and by administering emetics. 171

In all sorts of poisons as also in poisons that pervade every part of the body, with the exception of those of the cikada and scorpions, cooling methods of treatment are generally regarded as beneficial. 172

In treating bites of scorpions, the body should be rubbed with *ghee*, and fomentation should be resorted to with salts.

Sprinkling with hot water should also be had recourse to, and the patient should also be made to eat and drink *ghee*. 173

This very course of treatment should be followed in the case of the poison of cicadas.

The bitten part should be rubbed with ashes, the hand moving upwards.

Or, the bitten part should be bound with a thick cloth rendered agreeably hot by means of boiled water.* 174

* Or, (as the language may imply), the bitten part should be rubbed with water agreeably hot, the hand moving upwards.—T.

Subscribed by the Government of India and Native Chiefs.

PART LIII.]

CHIKITSA-STHANA.

[LES. XXIII—XXIV.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH)

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1908.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India
2s 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.
(Strictly payable in advance and include postage).

The poison of the cicada in consequence of its capacity to provoke all the three faults, as also of its virtues which are hostile to the 'dhātus' of the body, produces heat in the head, salivary discharges from the mouth, and bending of the head. 175

(The bite of) other insects and reptiles of this kind whose poison provokes wind and phlegm, engenders, it is said, diseases of the chest, those of the head, fever, stupefaction of the body, thirst, and swoons. 176

When poison has entered the system (through bites), the following are the symptoms that manifest themselves :

Itching of the body, a sensation of being pricked as if with needles, discoloration, loss of the sensation of touch (in the bitten part), discharge of filthy secretions, waste of the body, a burning sensation, redness of the part bitten, pain in the part bitten, suppuration, swelling, contraction of the (bone) joints, bursting of the bitten part, pimples large and small, circular eruptions like the pericarp of the lotus, and fever.*

The reverse of these indicates the absence of poison. 177-178

The methods of treatment, as laid down before, should be adopted agreeably to the fault or faults excited.

Hear now what the other modes are that I duly declare. 179

In burning of the chest, and in discharge of salivary secretions, the patient should be copiously purged and made to vomit (respectively), according as the case may require.

After he has been purified by purgatives and emetics, 'Sam-sarjanas' (cooling draughts) should be administered. 180

When poison has reached the head, cerebral purgatives should be administered by the intelligent physician, consisting of the expressed juice of the roots of Bandhujiva (*Pentapetes phænicea*), and Bhārgī (*Siphonanthus Indica*), and of the leaves of Surasā (*Ocimum sanctum* of the black variety). 181

The flesh of fowl of the variety called Daksha, of crow, and of peacocks, as also their blood, should be applied on the head of the patient if he has been bit on the head.

* All these symptoms may not appear together. A few only may manifest themselves.—T.

If he is bit below the feet (that is, on the sole or any other part), the flesh and the blood of the same animals should be applied (as before) on the head. 182

Pippali (the fruits of *Piper longum*), Maricha (black pepper), Kshāra (the ashes of incinerated green barley shoots), Vachā (*Acorus Calamus*), 'Saindhava' salt, and (the bark of) Sigru (*Moringa pterygosperma*), reduced to paste with the bile of the 'Rohita' fish, if applied as a collyrium, conquers poison that has entered the eye. 183

The kernel of unripe fruits of Kapittha (*Feronia elephantum*), pounded with sugar and honey, should be applied when poison has entered the throat.

When the poison has entered the 'āmāçaya' (that part of the stomach where digestion goes on) one should take a linctus consisting of the two mentioned above (*viz.*, sugar and honey), and a 'pala' of the pulv of Nata (*Tabernamontana coronaria*).

When poison has entered the 'pakkāçaya,' the patient should drink the paste of Pippali (the fruits of *Piper longum*), the two Rajanis (that is, 'Haridrā' or *Curcuma longa*, and 'Dāruharidrā' or *Berberis Asiatica*), and Manjishtha (*Rubia Munjista*), pounded with vaccine bile, (and dissolved in water). 185

When poison has entered the 'Rasa,' the drinking is beneficial of the blood and the flesh of the iguana, dried and reduced to pulv, and mixed with the expressed juice of Kapittha (*Feronia elephantum*). 186

When poison has entered the blood, the patient should drink the root-bark of Çelu (otherwise called Bhavyā *i. e.*, *Dillenia Indica*), and the sprouts of Vadara (*Zizyphus jujuba*), those of Uçumvara (*Ficus glomerata*), and those of Katabhi (called Kāntā Çirisha in Bengali, *i. e.*, an unidentified thorny plant resembling *Mimosa sirissa*), pounded into a paste and dissolved in water.

When poison has entered the flesh, the patient should drink the 'arishta' (vinous spirit) of Khadira (*Acacia Catechu*), mixed with honey, or the paste of the roots of Kutaja (*Holarrhena antidysenterica*) dissolved in water.

When poison has entered all the 'dhātus,' the patient should drink the paste (dissolved in water) of the two Balās (*viz.*, *Sida cordifolia* and *Sida rhombifolia*), Madhuka (liquorice), and Madhuka (*Bassia latifolia*), and Nata (otherwise called Tagarapādikā, *i. e.*, *Tabernamontana coronaria*). 187-188

If the phlegm be excited to a predominant degree, the physician should rub the bitten part with the following preparation, *viz.*, Pippali (the fruits of *Piper longum*), Maricha (black pepper), and Kshāra (the ashes of green barley shoots), pounded with 'Navanita' (butter). 189

Mānsi (*Nardostachys Jatamansi*), Kumkuma (saffron), Patra (the leaves of *Cinnamomum Tamala*), Tvach (the bark of *Cinnamomum zeylanicum*), the two Rajanis (*i. e.*, *Curcuma longa* and *Berberis asiatica*), Nata (*Tabernamontana coronaria*), Chandana (red sandal wood), Manahçilā (realgar), Vyāghra-nakhi (*Unguis odoratus*), and Surasā (*Ocimum sanctum*), all pounded together with water, make a drink, a cerebral purgative, a collyrium, or a plaster, that is curative of every kind of swelling and every kind of poison. 190

Chandana (red sandal wood), Tagara (*Tabernamontana coronaria*), Kushtha (*Aplotaxis auriculata*), the two Haridrās (*i. e.*, *Curcuma longa* and *Berberis asiatica*), Tvach (the bark of *Cinnamomum zeylanicum*), Manahçilā (realgar), the expressed juice of Tamāla (*Garcinia Xanthochymus*), Keçara (otherwise called Nāgakeçara, *i. e.*, *Mesua ferrea*), and Vyāghranakha (*Unguis odoratus*).

These are pounded together, with water in which 'ātapa' rice has been washed.

This preparation, if used, conquers all varieties of poison, even as the thunder-bolt of Indra conquers the Asuras. 191-192

Sita-Maricha (the seeds of *Moringa pterygosperma*), macerated for a week in the expressed juice of the flowers of Çirisha (*Mimosa sirissa*), makes a snuff, a drink, or a collyrium, that is beneficial for one that has been bitten by a snake. 193

Take two palas from Nata (*Tabernamontana coronaria*) and Kushtha (*Aplotaxis auriculata*), *i. e.*, one pala from each; and four palas of ghee and honey, *i. e.*, two palas of each, and pound and dissolve the paste into a drink.

This drink proves beneficial to even one who has been bitten by Takshaka himself.* 194

* 'Takshaka' is regarded as the most venomous of snakes. It was he who bit king Parikshit, the grandson of Arjuna, and caused his death. Parikshit's son, Janamejaya, performed the great snake-sacrifice in which a very large number of snakes was burnt to death. Takshaka escaped through the intercessions of the boy-Rishi Astika, who was connected with the snakes by his mother's side.—T.

The root-bark of Sindhuvāra (otherwise called Nirgundi *i. e.*, *Vitex Negundo*), and the white variety of Girikarnikā (otherwise called Aparājītā, *i. e.*, *Clitoria Ternatea*), pounded together and dissolved in water, make an excellent drink for one that has been bitten by a hooded snake.

Mixed with honey the pulv of Pākala (otherwise called Kushtha, *i. e.*, *Aplotaxis auriculata*) makes a beneficial snuff for such a person. 195

Manjishthā (*Rubia Munjista*), Yashti-madhu (liquorice), Jivaka (not identifiable, Guḍuchi or *Tinospora cordifolia* being used as a substitute), Rishabhaka (not identifiable, Bambu manna being used as a substitute), Sitā (sugar), Kāsmariya (*Gmelina arborea*), and the sprouts of Bata (*Ficus Indica*).

These should be reduced to paste and dissolved in water. This constitutes a good drink for persons afflicted with the poison of those snakes which are called 'Mandalins' (*i. e.*, having round or ball-like heads). 196

Vyosha (the three acrids, *viz.*, dry ginger, the fruits of *Piper longum*, and black pepper), 'Ativishā (*Aconitum heterophyllum*), Kushtha (*Aplotaxis auriculata*), domestic soot, Harenukā (*Piper auran-tiacum*), Katuka (*Picrorrhiza Kurroa*), Tagara (*Tabernaemontana coronaria*), and honey, conquer the poison of those snakes which are called 'Rājimat' (striped): 197

Domestic soot, the two Haridrās (*Curcuma longa* and *Berberis asiatica*), and Tanduliyaka (*Amaranthus polygamus*) along with its roots, pounded into a paste and mixed with curds and *ghee*, should be drunk by one bitten by Vāsuki himself.* 198

Plasters made of the pounded barks of such plants and trees as yield a milky juice, applied after the administration of correctives, conquer the poison of insects and worms.

Plasters made of pearls rubbed in water conquer the swellings, the burning sensation, the piercing and cutting pains, and fever, caused by the poison of insects and worms. 199

Chandana (red sandal wood), Padmaka (a fragrant wood of that name brought from Malwa), Ushira (the roots of *Andropogon mur*

* Vāsuki is the king of the snakes. The compound mentioned conquers even the virulent poison of Vāsuki.—T.

catus), Çirisha (*Mimosa sirissa*), Sinduvārika (*Vitex Negundo*), Kshiraçukta (that variety of Vidāri or *Batatus paniculatus* which yields a milky juice), Nata (otherwise called Tagarapādika or *Tabernæmontana coronaria*), Kushtha (*Aplotaxis auriculata*), Çārivā (*Ichnocarpus frutescens*) Udichya (otherwise called Bālā or *Pavonia odorata*) and Pātalā (otherwise called Pārula or *Bignonia Suaveolens*).* 200

These should be pounded in the expressed juice of Çelu (*Dillenia Indica*).

The paste (thus made) is applied in all sorts of forms (*i. e.*, as drink, snuff, collyrium, and plaster) in poisons of spiders. 201

[In fact, the physician should decide the form, in each particular case, in which this medicine should be applied].

Madhuka (liquorice), Madhuka (*Bassia latifolia*), Kushtha (*Aplotaxis auriculata*), Çārivā (*Ichnocarpus frutescens*), Udichya (otherwise called Bālā or *Pavonia odorata*), Pātalā (*Bignonia suaveolens*), Nimba (*Melia Azadirachta*), Çārivā (otherwise called Anantā or *Asclepias pseudosarsa*), and honey.

Reducing these to a paste, dissolve it in water. This is an excellent drink that conquers the poison of the spider. 202

The flowers of Kusumbha (safflower), Godanta (a variety of Haritāla or yellow orpiment), Svarna-kshiri (*Cleome felina*)†, the dung of the pigeon, Danti (*Baliospermum montanum*), Trivrit (*Convolvulus Turpethum*), 'Saindhava' salt, and Elā (seeds of *Elettaria cardamomum*).

These are reduced to paste. This paste, applied as a plaster over the bitten part, causes the sting of both insects and spiders, if it happens to adhere, to fall off. 203

The bark of Katabhi (a thorny plant resembling *Mimosa sirissa*), of Arjuna (*Pentaptera Arjuna*), of Çirisha (*Mimosa sirissa*), of Çelu (*Dillenia Indica*), and of such plants and trees as yield a white or milky juice (*viz.*, Bata or *Ficus Indica*, &c.)

* Gangādhara's reading which has been adopted differs a little from that of the Bengal and Bombay editions which replace Çirisha by Pātalā, Çārivā, by Çirisha and Pātalā by Çārivā. On the whole all readings recite the same number of plants.

† Wilson, without being able to identify the plant explains that it is a kind of plant brought from the Himalayas, yielding a sort of yellow or gold coloured juice. The Bengali translators take it as another name for *Srigālakantaka* or *Argemone Mexicana*.—T.

The decoction of the above, or their paste, or their pulv, conquers the sores caused by the poison of insects and spiders. 204

Tvach (the bark of *Cinnamomum zeylanicum*) and Nāgara (dry ginger), taken in equal measures and well-pounded together into a paste, should be dissolved in hot water.

This water, if drunk, conquers the poison of all kinds of rats and mice. 205

The seeds of Kutaja (*Holarrhena antidysenterica*), Tagara (*Tabernaemontana coronaria*), Jālamālini (a variety of *Trichosanthes dioica*), and the bitter variety of Ikshāku (bitter gourds).

This combination, used as drink, or snuff, &c., conquers the poison of scorpions, rats, spiders, and snakes.

This preparation is regarded as equal to 'Amrita' itself.

It conquers also the indigestion which is due to poison introduced into the system. 206-207

All the remedies spoken of above as capable of destroying poisons should be applied, agreeably to the symptoms manifested, in the case of bites by lizards and chameleons.*

The dung of the pigeon, Mātulunga (*Citrus medica*), the expressed juice of the flowers of Çirisha (*Mimosa sirissa*), Çangkhini (otherwise called Chorapushpi or *Andropogon aciculatus*), the milk of Arka (*Calatropis gigantea*), Çunthi (dry ginger), Karanja (*Pongamia glabra*) and honey.

These reduced to paste are applicable in scorpion-poison.

The milk of Snuhi (*Euphorbia neriifolia*), and the fruit of Çirisha (*Mimosa sirissa*), reduced to paste, produce beneficial consequences in the poison of toads. 208-209

The roots of white Bhandā (otherwise called Aparājitā or *Clitoria Ternatea*), † Vyosha (the three acrids, *i. e.*, dry ginger, the fruits of *Piper longum*, and black pepper), and ghee, are beneficial in poison of fish.

All those methods of treatment that have been laid down for bites of insects and worms are beneficial in case (of the bite) of leeches also. 120

* The word 'Trikantaka' is taken as meaning 'Krikalāsa,' a variety of lizards. Gangādhara takes it as implying fish-bones.—T.

† Some edition reads 'Çwetabhandi.' 'Bhandi' is a name for Çirisha. So the expression would mean the white variety of Çirisha (*Mimosa sirissa*).

It is generally seen that those methods of treatment that are, alleviative of wind and bile, are beneficial in poisons of scorpions, cicadas, 'Kanabhas,' and rats. 211

The medicine laid down below is also alleviative of their poison. 211

PARAMA AGADA,

OR

THE FOREMOST ANTITOXIC.

Vachā (*Acorus Calamus*), the bark of Vangsa (bambu), Pāthā (*Cissampelos hernandifolia*), Nata (*Tabernamontana coronaria*), the flower-stalk of Surasā (*Ocimum sanctum*), the two Balās (*Sida cordifolia* and *Sida rhombifolia*), Nākuli (a variety of Rāsnā or *Vanda Roxburghii*), Kushtha (*Aplotaxis auriculata*), Çirisa (*Mimosa sirissa*), the two Rajanis (*i. e.*, *Curcuma longa* and *Berberis asiatica*); 212

as also Guhā (otherwise called Çālaparni or *Hedysarum gangeticum*), Ati-Guhā (otherwise called Prisniparni or *Doodia lagopodioides*), Çwetā (white variety of *Clitoria Ternatea*), Ajagandhā (*Cnidium diffusum*) Çilājatu (a bituminous exudation from rocks), Kattrina (a fragrant grass), Katabhi (a thorny plant resembling *Mimosa sirissa*), Kshāra (the ashes of green barley shoots), domestic soot, and Manah-çilā (realgar) :

All these pounded with the bile of the fish called 'Rohitaka,' forms an excellent alleviative of poison.

This preparation, used as snuff, or collyrium, or plaster, &c., is beneficial in alleviating the poison of 'Viçwambhara' and other insects and worms. 112-114

Sarjikkā (carbonate of soda), the alkaline ashes obtained by burning the dung of the goat, Surasā (*Ocimum sanctum*), and Akshipiḍaka (otherwise called Çangkhini or *Andropogon aciculatus*);

These, mixed with the 'manda' or cream of spirits, are beneficial in the poison of the centipede. 215

Kapittha (*Feronia elephantum*) and 'Akshipiḍaka,' (otherwise called Çangkhini *i. e.*, *Andropogon aciculatus*); the seeds of Arka (*Calatropis gigantea*) and Trikatu (the three acrids); as well as Karanja (*Pongamia glabra*) and the two Haridrās (*i. e.*, *Curcuma longa* and, *Berberis asiatica*);—each of these three combinations conquers the poison of the iguana, 216

Tanduliyaka (*Amaranthus polygamus* or *spinosus*), mixed with the juice of Kākānda (otherwise called Krishnaçimbi or black beams) is the foremost medicine for poisons of all kinds.

Vāyasapiluka (otherwise called Kākajanghā or *Leea hirta*) pounded with the bile of the peacock, possesses similar virtues.* 217

PANCHAÇIRISHAĀGADA.

The fruits, the roots, the bark, the flowers, and the leaves of Çirisha (*Mimosa sirissa*), pounded with an equal measure of ghee, make the medicine called 'Pancha-çirisha.'

This preparation is the foremost of all medicines which are destructive of poison. 218

The wounds of the nails or teeth of all quadrupeds and bipeds, which produce swellings, or fœtid sores, or fœtid discharges, or fevers, are alleviated by this medicine. 219

Somavalka (white variety of Khadira or *Acacia catechu*), Açwākarna (a variety of Sāla or *Shorea robusta*), Go-jihwhā (*Elephantopus scaber*), Hangsapadi (*Cissus pedatus*), the two varieties of Rajani (*Curcuma longa* and *Berberis asiatica*) and Gairika (red ochre) :

A plaster made of these pounded together conquers the poison of nails and teeth. 220

If in consequence of a person being bitten (by some unknown animal) in thick darkness, he fears that poison has been instilled into his body and if from such anxiety, fever, vomiting, swoons and a burning sensation, 221

as also discomfort or cheerlessness, stupefaction, and diarrhœa manifest themselves, these are regarded as due to "apprehension of poison."

The treatment of such a person should, if the physician be wise, be

1. Cheering the patient with encouraging words ;
2. A drink made of sugar, corrected sulphur, grapes, payasyā (otherwise called Kshirakākoli. *i. e.*, a bulb of the onion tribe brought from the Himalayas),† Madhuka (liquorice), and honey ;

* The preparations are mentioned in Sl. 216 and 217 that are used as snuff, collyrium, plasters, drinks, &c.—T.

† 'Payasyā' may mean also a shrub called *Cleome viscosa*.—T.

3. Sprinkling water over the body of the patient, reciting 'mantras' at the time ; and

4. Consolations and gladdening speeches. 222-223

(For a patient who is under the apprehension of poison having been instilled into his system), Çali rice, Shashtika rice, Koradushaka rice, or Priyangu rice (a variety of Çyāmā rice), is beneficial as food. The salt that he should take should be of the 'Saindhava' variety. 224

Amongst pot-herbs, &c., he may take Tanduliyaka (*Amaranthus polygamus*, called 'Chāmpānatiyā' in Bengali), Jivanti (*Cælogyne ovalis*), Vārtāku (*Solanum Melongena*), Sunishannaka (*Marsilea quadrifolia*), Mandukaparni (*Hydrocotyle asiatica*), Kulaka (a variety of *Trichosanthes dioica*), and Chuchchu (not identified) are commendable. 225

For soups he may take those of Mudga (*Phaseolus Mungo*) and Harenu (here meaning Satinaka, *i. e.*, *Pisum sativum*) ;for sours, Dhātri (otherwise called Amalaka, *i. e.*, fruits of *Phyllanthus Emblica*), and Dāḍima (fruits of *Punica Granatum*).

He may take meat-juice prepared from the flesh of Ēna (deer), Çikhi (peacock), Abi (sheep), Lāva (a sort of quail, *i. e.*, *Perdix chinensis*), Tittiri (francoline partridge), and Prishata (a variety of deer). 226

These soups and meat-juices, well-cooked, should be given, mixed with such drugs as are alleviative of poison.

Such food also as are incapable of causing a burning sensation are (regarded as) successful medicine to persons afflicted with poison. 227

Such a person should avoid all food and drink that are composed of hostile ingredients ; and

he should never take any food before the food last taken has been digested ; and

he should avoid indulgence in wrath, hunger, fear, fatigue, and sexual congress, even when the poison has been conquered.

He should especially avoid sleep at day time. 228

When quadrupeds (like kine, horses, &c.), are bit by snakes, the symptoms manifested are frequent tossing of the head, swelling (in the bitten part), dryness of the lips and the throat, fever, stupefaction of the eyes and the body, trembling of the jaws, languor, falling off of the bristles when pulled, a sense of pain, cheerlessness, shivering and vertigo. 229-230

Devadāru (*Pinus deodara*) the two varieties of Haridrā (*i. e.*, *Curcuma longa* and *Berberis asiatica*), Surasā (*Ocimum sanctum*),* Chandana (red sandal wood), Aguru (*Aquilaria Agallocha*), Rāsna (*Vanda Roxburghii*), Gorochanā (a bovine product in the form of a bright, yellow pigment), Ajāji (the seeds of *Nigella Sativa*), Guggula (the exudation of *Balsamodendron Mukul*), the expressed juice of Ikshu (sugarcane), Nata (*Tabernæmontana Coronaria*) 'Saindhava' salt, and Ananta (*Asclepias pseudosarsa*).

Pound these together with the bile of the cow and honey.

The preparation thus made is an alleviative of poison in the case of quadrupeds. It may be used in all forms (*i. e.*, as drink, plaster, snuff, collyrium, &c.) 231-232

Women, for achieving what they consider is conducive to their good fortune, give (their husbands and lovers) their menstrual blood and the filth of various parts of their bodies, as also poisons supplied to them by enemies, mixed with food and drink.† 233

In consequence of these, the man becomes pale of complexion (or afflicted with chlorosis), emaciated, and of weak digestive fire.

'Gāra' (poison) is also engendered in his stomach (and his power of digestion is lost).

The vital parts of his body become afflicted.

Flatulence of the stomach, and swelling of the hands and feet, manifest themselves. 234

Diseases of the stomach, ailment of the 'Grahani,' phthisis, abdominal tumours, waste or consumption, fever, and other diseases of a similar kind, arise from such practices. 235

The person to whom such drugs are administered generally sees, in his dreams; cats, jackals, beasts of prey, the mungoose, the ape,

* Some texts read 'Sarala,' *i. e.*, *Pinus longifolia*.—T.

† The practice referred to in this verse is not uncommon. It is due to ignorance and superstition. Menstrual blood, &c., is mixed with the food and drink. Women give it to their husbands and lovers for obtaining their love and making them obedient to their wishes. Sometimes, the enemies of their husbands and lovers, approaching them in the guise of friends, induce them to administer deleterious drugs to their beloved ones in the belief that such drugs would purchase love and obedience. In the Mahābhārata, mention is made of the existence of such practices. Portions of the Atharva Veda are devoted to incantations, &c., for 'Vaçikarana' (bringing one under control), 'Mārana' (killing), 'Uchātana' (causing insanity, etc.) One of the great professors of the art was Çwetakākāchāryya. His works, however, are rare.—T.

&c., as also rivers and lakes, &c., with their waters dried up, and dead trees.* 236

One that is dark of complexion sees oneself fair, and one that is fair of complexion sees oneself dark.

One that possesses all his organs sees himself to be reft of eyes or the nose, or of other senses. 237

Called to the presence of such a person, the physician possessed of wisdom should first enquire when has he eaten what with whom.

Having made those enquiries, he should soon administer emetics. 238

Amongst emetics he should give pulverised copper, mixed with honey. This emetic is corrective of the chest.

After the chest has been thus corrected, the physician should give him a 'Çāna' (half a tola) of pulverised gold. 239

Gold speedily conquers all poisons and all drugs that act injuriously on the stomach.

Poison cannot adhere to the body of one who takes gold even as water does not adhere to the leaves of the lotus. 240

Nāgadanti (*Heliotropium Indicum*), Trivrit (*Convobulus Turpe-
thum*); Danti (*Croton polyandrum*), Dravanti (*Salvinia cucullata*),† the milk of Snuhi (*Euphorbia neriifolia*), and Phala (the fruit of *Randia dumetorum*): with the paste of these, boil ghee of buffalo milk and an āḍhaka of cow's urine.

The ghee, thus prepared forms an excellent medicine for restoring to health one afflicted with poisons of snakes and worms as well with the poison called 'Gara.' 241

AMRITA GHRITA.

The bark of Çirisha (*Mimosa sirissa*), Trikatuka (the three acrids), Triphalā (the three myrobalans) Chandana (red sandal wood), Utpala (*Nymphæa stellata*), the two varieties of Balā (*i. e.*, *Sida cordifolia* and *Sida alba*), Sārivā (otherwise called Anantā, *i. e.*, *Asclepias pseudosarsa*), Asphotā (*Echites dichotoma*), Surabhi,† Nimba (*Melia Azadirachta*),

* 'Çushkān' qualifies both 'Nadyādin' and 'Vanaspatin.' The vision of dry rivers and lakes, and of dead trees, is inauspicious.—T.

† 'Surabhi' means Champaka (*Michelia champaka*), Jātiphala (nutmeg tree), Kadamba (*Nauclera cadamba*), Bakula (*Mimusops Elengi*), exudation of *Shorea robusta*, sulphur, Krishna Tulasi (a black variety of *Ocimum*), Barbara Tulasi (*Ocimum Basilicum*), Çallaki (*Boswellia*

Pātalā (*Bignonia suaveolens*), Bandhujiva (called Bāndhuli in Bengal, *i. e.*, *Pentapetes phænicea*), Aḍhaki (the seeds of *Cajanus Indicus*, Murvā (*Sansevieria Zeylanica*), Vāsā (otherwise called Vāsaka, *i. e.* *Justicia Adhatoda*), Surasa (*Ocimum sanctum*), Vatsaka (the seeds of *Holarrhena antidysenterica*), Pāthā (*Cissampelos hernandifolia*), Ankota (*Alangium Hexapetalum*), Aḥwagandhā (*Physalis flexuosa*), the roots of Arka (*Calatropis gigantea*), Yashthimadhu (liquorice) Padmaka (a fragrant wood of that name brought from Malwa and Southern India), Viçālā (otherwise called Indravārūni, *i. e.*, *Cucumis colocythis*), Vrihati (*Solanum Indicum*), Drākshā (grapes), Kovidāra (otherwise called Raktakāñchana, *i. e.*, *Bauhinia variegata*) Çatāvārī (otherwise called Çatamulī, *i. e.*, *Asparagus racemosus*), Katabhi (a thorny plant resembling *Mimosa sirissa*), Danti (*Baliospermum mutanum*, syn. *Croton polyandrum*), Apāmārga (*Achyranthes aspera*), Priṇiparnī (*Doodia lagopodioides*), Rasāñjana (galena according to the Bengal physicians, the extract of *Berberis asiatica* according to others), Çwetabhandā (the white variety of *Clitoria Ternatea*), Aḥwakhuraka (*Clitoria Ternatea*), Kushtha (*Aplotaxis auriculata*), Dāru (*Pinus deodara*), Priyanguka (or Priyangu, *i. e.*, *Aglaia Roxburghiana*), Vidāri (*Batatus paniculatus*), the pith of Madhuka (*Bassia latifolia*), Vachā (*Acorus Calamus*), the fruit of Karanja (*Pongamia glabra*), the two Rajanis (*viz.*, *Curcuma longa* and *Berberis asiatica*), and Lodhra (*Symplocos racemosa*).

An 'aksha' (equal to 2 tolas) of each of the drugs mentioned above should be reduced to pulv and then boiled with an 'āḍhaka' (equal to 8 seers, but 16 seers are taken in practice) of ghee.

Add an equal measure of water (*i. e.*, 16 seers), and also three 'āḍhakas' (in practice six 'āḍhakas' are taken) of the urine of the goat and of the cow.*

Ghee, thus boiled, is destructive of poison. 242-246

This ghee, used as a drink, or emollient for rubbing the body with, or as snuff, conquers certain other ailments also, *viz.*, epilepsy, consumption, insanity, possession by evil spirits, indigestion due to the

serrata), Nabamālikā (*Jasminum sambac*), Murāmāñsi (*Murraya exotica*), etc. Which is meant here is difficult to make out.—T.

* Three 'Adhakas' are taken of the urine of the goat, and three of that of the cow, *i. e.*, 24 seers of each. The reading of the Calcutta and the Bombay editions is incorrect.—T.

effects of poison in the stomach, chlorosis, intestinal worms, abdominal tumours, enlarged spleen, paralipgia, anæmia, lock-jaw, wry neck, &c.*

This *ghee* revives a person who has died from apprehension of poison.† 242-248

This *ghee* is called by the name of 'Amrita.' It is the best *ghee* prescribable in poisons. 249

(Here are some verses.)

One should, both in the night and daytime, while walking, have in one's hands umbrella or some contrivance which produces a sound like that of 'jharjhara.'

Afraid of the shadow of the umbrella and of the 'jharjhara' sound, snakes soon fly away. 250

As soon as the snake bite one, one should (seize it and) bite it (in return), If one cannot seize the snake, one should at least take up a clod of earth and bite it.

(And) one should bind the limb bitten, at a little above the puncture, with a cord, and cause incisions to be made on the puncture and cauterise the part with heated iron. 251

One should wear on one's person such gems as are destructive of poisons, *viz.*, 'Vajra,' 'Marakata,' 'Sāra,' 'Pichuki,' 'Vishamushikā,' 'Karkotaka,' 'Sarpamani,' 'Vaiduryya,' 'Gajamuktā,' and that foremost of gems called 'Garamani.'

One should also wear on one's person all such drugs as are known to be destructive of poisons.

One should also domesticate such birds as 'Sārikā' (the hill Moinā), 'Krauncha' (crane), 'Çikhi' (peacock), swans, 'Çuka' (parrot), and the like. 252

(Here is a verse containing a summary.)

Thus has been declared in varied details the ailments, caused by poison which is of two kinds (*viz.*, mobile and immobile), as also their remedies.

* Gangādhara's reading 'Hanustambhagrahādin' is incorrect. The Calcutta and the Bombay editions read 'Hanuskandhagrahādin.' This is correct, meaning 'Hanugraha' and 'Skandhagraha, &c.'—T.

† The Calcutta and the Bombay editions read 'Vishodbandhamritān narān,' meaning 'persons who have died of poison and hanging.' Gangādhara's reading 'Vishodvegamritān,' meaning 'those who have died from apprehension of poison, is better.—T.

The physician who, having carefully read this Lesson, applies the various remedies that have been declared, succeeds in freeing his patients from the effects of poison. 253

Thus ends Lesson XXIII, called 'Treatment of Poison,' in the Division, called 'Chikitsā,' of the treatise of Agniveṣa as revised by Charaka.

LESSON XXIV.

TREATMENT OF MADATYAYA OR DISEASES DUE TO ALCOHOL.

We shall now expound the treatment of 'Madātyaya' (diseases due to alcohol).

Thus said the illustrious one of Atri's race. 1

Wine which is worshipped by the very deities with their chief (Indra),

wine which was poured as a libation in the great sacrifice called 'Sautrāmani,'

wine which came to be highly regarded in consequence of its use in vedic rituals, 2

wine which came to be highly praised in the sacrifice performed by Indra (the chief of the celestials),

wine through whose energy Soma (Moon) was revived from the stupefaction that had overwhelmed him,*

wine which is sacrificial and should, by the high-souled (Rishis) sacrificing in accordance with ordinances declared in the Vedas, be seen and touched and prepared (for drink by adding agreeable ingredients to it), for the success of those sacrifices,

* The legend is this, when the ocean was churned by the gods and the Asuras, amongst other persons and things that arose from the waters was Soma or the Moon. It was found that Soma was overwhelmed with stupefaction. Wine was administered to him and he was soon revived. This clause rendered literally will stand thus; 'Wine by which Soma overwhelmed with stupefaction and fallen down in consequence was relieved of the distress and rendered painless.'—T.

wine which, in consequence of its origin, methods of correction, names, and other particulars, is of diverse kinds, but is really one (substance) in consequence of the common attribute of being an intoxicant, 2-5

wine which confers high benefits on the deities by assuming the form of 'Amrita,' on the Pitris by that of 'Swadhā,' and on the regenerate classes (of human beings) by that of 'Soma,' 6

wine which constitutes the high powers of the (twin) Aṣwins, the energy of Saraswati (the goddess of learning), the strength of Indra, the success of the 'Soma' and the 'Sautrāmani' sacrifices, 7

wine which, possessed of great strength, dispels grief, cheerlessness, fear, and anxiety,

wine which is Gratification, which is Joy, which is Speech, which is Nourishment, and which is Emancipation,⁸

wine which has been called the source of joy to the deities, the Asuras, the Gandharvas, the Yakshas, the Rākshasas, and human beings,

that wine one should drink in accordance with the ordinances (laid down). 9

Having cleansed one's body (with baths, &c.), becoming pure (in body and mind), having made one's person fragrant with excellent perfumes, having worn clean clothes charged with delicious scents agreeable to the season, adorned with beautiful garlands of flowers and bejewelled ornaments, having also worshipped the deities and members of the regenerate class, and recollecting every thing that is highly auspicious,* 10-11

having selected also a spot that is well-adopted to the season, that is admirable for its surroundings, and that is thickly spread over with fragrant flowers, that is capable of meeting with the approbation of all, that is the foremost of its kind, that is adorned with articles capable of gratifying kings† and seated upright or in a recumbent posture as ease of body may require, on beds and seats with many soft pillows, placed conveniently all around, 12-13

* The Calcutta edition reads 'sprishtwā' (touching) for 'smṛitwā' (recollecting) which is Gangādhara's reading.—T.

† The Calcutta and the Bombay editions read for it 'Dhupasangmodabodhite' meaning 'that is pleasant with the sweet scent of fumigation.'—T.

one should drink wine always from cups of gold or silver or gems or other sorts of clean and beautiful bowls. 14

Verily, one should drink the very best kind of wine, the cups being borne by amiable damsels in pride of youth, well-trained (in their work, or possessed of diverse accomplishments), well-attired and adorned with floral garlands and ornaments agreeable to the season, and always attentive to cleanliness of person, and attached to their master.* 15-16

(The things with which wine should be drunk, including also the sauces, &c., are set forth in the following verses).

After worshipping the deities and after uttering blessings on all creatures, and diluting it with water, and pouring a little measure of it on the earth (as an offering unto all those beings who have a craving for wine), 17-19

one should drink wine along with such excellent vegetables and fruits as are capable of adding relish to it, as also with salts and such fragrant sauces as are agreeable to the season, as also with diverse kinds of fried meat of animals ranging on the ground, the water and the sky, and also with diverse kinds of food prepared by persons skilled in culinary arts.

One in whose constitution the wind is predominant should commence to drink after anointing his body with fragrant unguents, after causing his limbs to be chafed, after a bath and after attiring himself in clean vestments perfumed with agreeable fumigation and scents, and after having indulged in food that is oily and hot.† 20

One in whose constitution the bile predominates is not affected injuriously if he takes wine after having indulged in diverse practices that are cooling, and food that is sweet, oily, and possessed of cooling virtues. 21

One in whose constitution the phlegm predominates should take wine after indulging in practices that are heating, after eating food

* In the last line of verse 16, the first word is 'Samvāhyamānam.' Some texts read 'Samchāryamānam.' If the latter be the correct reading, the meaning would be 'made to move about.'—T.

† Gangādhara takes 'Snigdoshnaih' as qualifying 'Abhyanga,' 'Utsādana,' 'Snāna' and the rest. I think, from its place in the verse, it has reference to 'Annaih' alone. If Gangādhara's interpretation be accepted, the meaning would be that the anointing, chafing, etc., should be with things that are oily and hot.—T.

that consists of barley and wheat, and along with the meat of animals residing in the wilderness, largely dressed with black pepper. ²²

The above ordinances (about drinking) are laid down for those that are possessed of wealth, or, for those who have expectations of coming to wealth.

Such persons may drink wine in measure that is beneficial, and along with food and sauces that they may be able to command by their wealth.* ²³

Unto those persons in whose constitutions the wind predominates, wines of the varieties called 'Gaudika' and 'Paishtika' are generally beneficial.

Unto those in whose constitutions phlegm and bile predominate, wines manufactured from fruits, honey, and sugar, are beneficial. ²⁴

Wine that is largely diluted (with water), possesses many virtues, and accomplishes many (beneficial) purposes (while it retains its quality of an intoxicant).

Verily, wine is seen both beneficial and baneful in consequence of merits and demerits. ²⁵

Wine is 'amrita (nectar) unto him who drinks it with gladdened heart according to the ordinances laid down, in (proper) measure, in (proper) season, with food and sauce that are beneficial, and agreeably to his strength. ²⁶

Wine is poison when drunk by one who subsists on un oily food, who is obliged to go through fatiguing work every day, and who (without considering its quality and quantity) takes it whenever he gets it and under whatever circumstances, actuated by an attachment for it.† ²⁷

Entering the heart, wine, agitating by its ten virtues the ten qualities of the *ojas*, brings the mind into an abnormal condition. ²⁸

Wine is regarded as possessing ten qualities. These are 1. light, 2 hot, 3. keen, 4. subtile, 5. acid, 6. capable of pervading the

* Persons in expectation of wealth are referred to, probably because of their ability to command the things needed for drinking as laid down in the previous verses.—T.

† The grammar of the second line is 'Rukshma-nityah,' and 'Vyāyāma-nityah.' The first means 'one who always takes dry or un oily food.' The second means 'one who is obliged to toil hard every day for his living.' 'Prasangāt' implies either 'as occasion presents itself' or 'through deep attachment.'—T.

whole body as soon as it is drunk, 7. speedy in its course, 8. dry (that is, un oily), 9. capable of extension, and 10. pellucid.* 29

The ten virtues of *ojas* are enumerated as follows :

1. Heavy, 2. cool, 3. mild, 4. oily, 5. sweet, 6. compact, 7. dense (or, non-liquid), 8. pellucid, 9. slimy, and 10. smooth.† 30

Wine destroys by its own qualities those of *ojas* in the following manner :

By its lightness it destroys the heaviness (of *ojas*).

By its heating virtue it destroys the cooling quality (of the same)

By its nature of acidity it destroys the sweetness (of *ojas*).

By its keenness it destroys the mildness (of the same).

By its virtue of quick motion it destroys the pellucid character (of the *ojas*, and makes it turbid).

By its dryness it destroys the oiliness of the other.

By its capacity of pervading the whole body it destroys the compactness of the same.

By its quality of extension, it destroys the smoothness (of *ojas*)

By its pellucidness it destroys the sliminess (of *ojas*).

By its subtlety it destroys the density (of *ojas*),

Quickly agitating the mind as also its refuge (*vis.*, the heart), wine produces intoxication. 31-33

The heart is said to be the refuge of the ducts that bear the 'Rasa' and the other 'dhātus,' and of the mind, the understanding, the senses, and the soul, and also of the *ojas* which is the foremost of the 'dhātus.'‡ 34

In consequence of wine drunk in copious measure, and the destruction of the *ojas*, the heart becomes vitiated as also the 'dhātus' having their seat there. 35

* 'Sukshma' is subtle. Wine is said to be subtle because of its capacity to enter the subtle nerve-cells. 'Vikāṅgi,' the ninth in the enumeration, has not been explained by the commentators. Literally, it means in such connection, capable of extension. Probably, it has reference to the extension of the fumes it generates.—T.

† I am not sure that I have succeeded in rendering all these adjectives correctly. The meanings of some of them seem to run into those of others. The commentators are entirely silent.—T.

‡ Gangādhara reads 'Rasavātādi &c.' Other texts read 'Rasadhātādi &c.' Gangādhara's reading means, *vis.*, the ducts that bear 'Rasa' as also wind and the other faults. There can be no question that not only the ducts bearing the 'dhātus,' but those also that bear the faults, have all the heart for their refuge.—T.

When the *ojas* remains unaffected, and the heart remains awake, the stage of intoxication is said to be the first.

When both the *ojas* and the heart are slightly affected, the stage of intoxication is said to be middling.

When both the *ojas* and the heart are thoroughly affected, the stage of intoxication is said to be high.* 36

Wine of the variety called 'Paishtika' does not vitiate the *ojas*, inasmuch as the qualities of pellucidness, dryness, and capacity for extension, do not exist in it in a predominant degree. 37

When the heart is affected by wine, the results that happen are joy, thirst, a sense of satisfaction, and happiness.

Diverse changes also occur, partaking the nature of 'Rajas' (passion), or 'Tamas' (darkness) according to the character of the mind (of the person who drinks).† 38

From excessive indulgence in wine, men become afflicted with stupefaction (of the faculties) and sleep.

This change for the worse produced by wine is known by the name of 'mada' (intoxication). 39

Of wine that is drunk, it is said that there are three stages of intoxication, *viz.*, the first, the middle, and the last.

The indications of these three stages are now being laid down. 40

Wine, in the first stage of intoxication, is productive of joy, satisfaction, and appreciation of the merits of food and drink. It leads also to indulgence in music both instrumental and vocal, and laughter, and conversation.‡ 41

* 'Purvahmadah,' 'madhyamah madah,' and 'uttamah madah' are the three phrases used in this verse. The different stages of intoxication are referred to.—T.

† 'Satwa' or mind is of diverse kinds. (*Vide* Lesson IV, *Çārirasthāna, ante*). There are minds that are characterised by 'Satwa' or goodness, by 'Rajas' or passion, and by 'Tamas' or darkness. What is said here is that wine, acting upon minds characterised by 'Rajas,' produces changes that partake of the character of passion. Similarly, acting upon minds characterised by 'Tamas,' wine produces changes partaking of the character of darkness. Gangādhara takes the verse as meaning by implication that wine, acting upon minds characterised by 'Satwa' produces changes that partake of the nature of goodness. This is rather far fetched. Persons possessed of minds characterised by 'Satwa' never take wine; nor can wine add to the quality of goodness. The Tāntriks, however, take wine, believing that it helps to strengthen their devotional spirit.—T.

‡ In the second line, Gangādhara reads 'Pāthagita &c.' Other texts have 'Vādyagita.' The latter seems to be correct. 'Pātha' means 'reading' or 'recitation.' Gangādhara reads

It does not impair the memory or the understanding, and does not make one incapable of perceiving objects,

It induces happy sleep and happy awakening. (Thus) the first stage of intoxication is pleasant. 42

The following are the indications of the middling (or second) stage of intoxication :

Frequent exhibition (or flushes) of memory with frequent exhibition of stupefaction, frequent indulgence in speech that is indistinct, relevant and irrelevant dissertations, flight from the place, and proper and improper selection of place, food, drink, and subjects of conversation.* 43-44

There is not an evil act which men characterised by 'Rajas' (passion) and 'Tamas' (darkness) cannot perpetrate having passed the middle or the second stage and before reaching the last (while in the intermediate) stage of intoxication. 45

What man of intelligence is there that would indulge in such a terrible kind of intoxication which resembles insanity itself, and ends in evil like a traveller selecting a way that is full of faults and leading to danger † 45-46

When one attains to the third stage of intoxication, one becomes motionless like a piece of wood. One's mind becomes overwhelmed with great stupefaction. Though alive, one resembles a person that is dead. ‡ 47

He has no knowledge of anything good. He does not recognise his friends. The object for which he drinks wine, *viz.*, pleasure, he fails to attain. 48

the third word in the line as 'Prabhāshānām.' This is evidently incorrect, the correct reading being 'Prahāśānām.'—T.

* In the first line of 43, a difference of reading is observable. Gangādhara's reading seems to be correct. The word 'papalāyanam' is doubtful. Perhaps, the meaning is 'flight from the place where one is seated.' 'Yojonā and the reverse with respect to 'sthāna' 'pāna,' and 'anna' evidently means propriety or the reverse with respect to place, drink, and food. 'Sānkathya' is talk or conversation.—T.

† Gangādhara interprets the second line of 45 differently. He is certainly in error. The meaning is—'There is no evil act which such men do not perpetrate.' Gangādhara takes it as meaning 'such men achieve neither good, nor bad, acts.'

'Aswantam' is 'not ending in good, *i. e.*, leading to danger.' 'Adhvagha' is a traveller.—T

‡ 'Bhagnadāru iva nishkriyah' literally means 'without action like a piece of broken wood,' *i. e.*, motionless like a piece of wood.—T.

Who is there, possessed intelligence, that would attain to such a condition in which one is unable to discriminate between what should be done and what should not, or what is pleasure and what is pain, or what is beneficial and what is not so ? 49

Such a person is regarded by all as polluted, as censurable, and as unworthy of association.

In consequence of one's addiction to such a bad habit, one gets ultimately many painful diseases.* 50

That which is highly beneficial here and hereafter, and that which is highly beneficial for the attainment of emancipation, are, as regards all embodied creatures, dependent on the concentration of mind (that is, its abstraction from all worldly thoughts).† 51

The mind of a person that is addicted to wine is greatly agitated even like a tree on the (sea)-shore exposed to violent winds. 52

Subjugated by 'Rajas' (passion) and 'Tamas' (darkness), men, although they know such indulgence in wine to be highly baneful and productive of serious illness, indulge in it yet, regarding it as a source of pleasure.‡ 53

Blinded by intoxication and always craving for it, such men, with their intelligence overwhelmed by wine, and divested also of all qualities that partake of the nature of goodness, become dissociated from all that is highly beneficial to them. 54

In wine stupefaction, fear, grief, wrath, death, insanity, intoxication, swoons, epilepsy, and hysterical convulsions, and the rest have their refuge. 55

Every evil is there where loss of memory alone occurs.

Even thus do those who are truly conversant with the evils of wine condemn it.§ 56

* 'Vyāsana' is a general name for ten faulty practices of the graver kind, such as hunting, gambling, sleep during the daytime, speaking ill of others, addiction to women, addiction to intoxicant, dancing, singing and playing, purposeless wandering or walks, &c. It includes addiction to wine.—T.

† 'Moksha' is emancipation from rebirth. 'Samādhi' is deep concentration of mind, that is, its complete abstraction from the external world. In this state, known and knowledge become unified.—T.

‡ Some editions read 'Madaprasangamajñātṛā' which would mean 'without knowing, i. e., minding that indulgence in wine is highly baneful etc.'—T.

§ Loss of memory alone lies at the root of every evil. It is so said also in the Gītā.

It is true and there is no doubt that these great faults which are spoken of are attributable to injurious wines when drunk in excess and in disregard of what has been laid down,* 57

But it should be remembered that naturally wine is as beneficial as food.

When taken without rule (that is, in improper measure), it induces disease. But when taken according to rule, it is as beneficial as nectar. 58

Food is said to be the very life of living creatures. But this food, when taken without rule, is destructive of the life-breaths.

Poison is known to be destructive of life. But administered duly, it is a 'Rasāyana' (that is, promotes nutrition).† 59

Drunk agreeably to the ordinances laid down, wine speedily leads to joy, energy, strength, nourishment, health, and manhood, in a high degree, and produces an excitement that is full of pleasure. 60

So taken, it creates appetite, enkindles the digestive fire, becomes agreeable, improves the voice and complexion, produces joy and satisfaction, promotes nutrition (with increasing bulk), imparts strength to the body, and dispels fear, grief, and fatigue. 61

It brings sleep to those that have lost sleep, gives speech to those that are ordinarily silent, brings wakefulness to those that sleep long, and destroys the constipation of those whose bowels are constipated. 62

It dispels the grievous pain of wounds and captivity, and other kinds of sorrow.

Verily wine is the remedy of those diseases which wine produces.‡ 63

It enhances the pleasure one derives from sexual congress, and from the enjoyment of all the objects of the senses.

Sin and ruin are traced to loss of memory. Wine by drowning memory, brings every evil in its train.—T.

* Gangādhara reads the second line as concluding with 'atovivarjitam' other texts have 'vidhivarjanam.' The latter seems to be correct reading. It means—'wine drunk in disregard of rule.' It seems that the Rishi regards drinking, in abstemious measure, to be beneficial. The next verse supports this view.—T.

† The sense is that wine, even if it be poison, is beneficial when taken in proper measure, &c.—T.

‡ 'Vadhabandha' here implies 'wounds (in battle) and captivity.'—T.

Unto even those that are of advanced age, wine affords excitement and pleasure. 64

The pleasure, which both young and old men derive from the five desirable objects of the senses in the first stage of intoxication, has not its equal in the world.* 65

Taken duly, wine is solace unto this world of living creatures which abounds with pain, and which is always afflicted by grief. 66

One should drink, always having regard to these six triples, *viz.*, 1. food, 2. drink, 3. age, 4. disease, 5. strength, 6. season, as also to the three faults, and the three sorts of mind.† 67

Taking these eight triples into account (when one drinks), is said to be the consideration of propriety.

If one drinks, with an eye to such consideration, one does not endure the baneful effects of wine. 68

Indeed, a person possessed of the quality of goodness may without damaging either religion and profit enjoy all the good qualities ascribed above to wine (if observant of the above considerations). 69

In the first stage of intoxication, minds are generally awakened.

In the second or middle stage of intoxication, as also in the last and that which intervenes between the two, minds become unmanifest.‡ 70

* The five objects of the senses are 1. Rupa, appertaining to the eye, 2. Rasa, appertaining to the tongue, 3. Çavda, appertaining to the ear, 4. Sparça, appertaining to the touch, and 5. Gandha, appertaining to the nose. What is said here is that in the first stage of intoxication both young and old derive very great pleasure from these.

Some texts have 'kānteshu' and some 'kāmyeshu.' The sense is almost the same.—T.

† Trika' is a triple or group of three. Food is a triple, because it is of three kinds, *viz.*, that which partakes of earth, that which partakes of water, and that which partakes of fire. Drink is of same three kinds. The first includes such things as the juice of the sugarcane, the second, milk, water, &c. ; and the third, *ghee*, &c.

Age also is of three kinds, *viz.*, youth, manhood, and old age.

Disease is of three kinds, *viz.*, that born of wind, that born of bile, and that born of phlegm ; or curable, incurable, and suppressible.

Strength is of three kinds, *viz.*, excessive, middling, and lower than middling.

Kāla' or season is of three kinds, *viz.*, cold, hot, and rainy.

'Dosha' or faults are of three kinds, *viz.*, of wind, bile, and phlegm.

Mind is of three kinds, that which is characterised by goodness, that by passion, and that by darkness.—T.

‡ Avayaktatām yānti' i. e., 'become unmanifest.' This means that the powers of the mind become drowned. Gangādhara and others omit the negative particle 'a' before 'vyaktatām.' This is evidently an error.—T.

Like fire wine awakens the characteristic quality of the minds of all creatures.

It shows the nature, with respect of cheerfulness or otherwise, of the minds of all.

It causes both cheerfulness and heedlessness.* 71

As fire shows the nature of gold, *viz.*, whether it is superior, or middling, or inferior, even so does wine show the nature of the minds (of those who drink it). 72

(Drinking is of three kinds: 1. *Sātwika*, 2. *Rājasika*, and 3. *Tāmasika*).

The characteristics of 'Sātwika' drinking are as follow :

The person drinking is decorated with fragrant garlands of flowers, or, uses agreeable perfumes of diverse kinds. He is attired in excellent vestments. His mind is untroubled. He sanctifies himself by a supply of sweet food and drink. He indulges all the while in sweet conversation. The wine itself that is drunk is agreeable to the taste, produces a mild inebriation, is productive of joy and satisfaction, is harmonious with the season, and never leads to that stage of intoxication which is regarded as the last. † 73-74

'Sātwika' drinkers never have their minds deranged in consequence of the faults of wine and never can wine possess one in whom goodness is uppermost. 75

The characteristics of 'Rājasa' drinking are as follow :

The talk sometimes is unexcited and sometimes excited.

It soon changes from purity to impurity.

The conduct is variable (of the drinker).

The person generally becomes ungovernable and restless. § 76

* This verse is evidently pleonastic. The sense, in brief, is that wine shows the true temperament of the mind. If it is naturally cheerful, wine awakens that cheerfulness. 'Moha,' ordinarily understood, is *not* the reverse of 'harsha' or cheerfulness. Yet it should be taken here as the reverse of cheerfulness.—T.

† 'Supranitam' in the first line of 73 is taken by Gangādhara as meaning 'with sacred *mantras*.' It may be taken here as 'well-attired.'

'Viçadam' in the second line of 73 is explained by Gangādhara as implying 'nirmalam,' *i. e.*, 'sanctified.'

The first word in the second line of 74 is also read as 'Swantam' meaning 'ending in good results.' We have adopted the reading, 'swartum,' *i. e.*, 'in harmony with the season.'—T.

‡ It is difficult to settle the reading of the last part of the second line. The reading adopted by us is 'açastamākulam.'—T.

Sometimes the conversation is characterised by joy and satisfaction.

The food and drink kept ready for use are not unclean or vitiated.

'Tāmasa' drinking is said to be characterised by loss of sense, wrath, and sleep.* 77

Having, at the time of drinking, ascertained who are 'Rājasa' drinkers, and who are 'Tāmasa,' the 'Sātwika' drinker, should avoid them since if he drinks with them he is sure to catch their faults.† 78

They that are of pleasing manners, they that are of pleasing conversation, they that are of cheerful faces, they that are approved by the good,

they that are capable of conversing upon the four and sixty subjects included among the elegant arts and sciences, they that are possessed of the means of good livelihood, 79

they that are devoted to one another, they that are united in bonds of friendship, they that are capable of enhancing the delights of drinking by sweetness of their own dispositions and the joy and satisfaction they themselves feel, 80

they whose joys are increased at one another's sight, even they are agreeable companions in drinking. One derives great pleasure from drinking with such companions.‡ 81

Those who drink wine with such companions, surrounding themselves with beautiful objects of sight, fragrant perfumes, food and drink of agreeable taste, objects of delicious touch, and sounds sweet

* The first line of 77 is connected with 76.—T.

† Gangādhara and others take this verse in a different sense. Reading 'Sātwikān' in the first line, they think that what the verse lays down is that each should avoid the other two. This can hardly be the meaning, for what fault can 'Tāmasika' drinkers avoid by avoiding 'Sātwika' and 'Rājasika' drinkers? It is the 'Sātwika' drinker alone who is directed to avoid the two others. The correct reading is 'Sātwikah' in the first line. It has 'Jabyāt' for its verb which governs 'Rājasa-Tāmasan' as its objectives.—T.

‡ The word 'Kalā' in the second line of 79 means the four and sixty subjects included in what are called the elegant arts and sciences, such as music, dancing &c.

'Vishayapavalāh' or 'Vishayapavanāh' means persons possessed of wealth or the means of livelihood.

The second line of 80 ends with 'ye' as in most editions, and not 'te' as in Gangādhara's text.

So also the second line of 81 should begin with 'Te' and not 'Ye' as in Gangādhara.—T.

to the hearing, are regarded as equal to persons who have achieved success in this and the other world by their merits. * 82

One should drink wine in a proper place and in the proper time, with a cheerful mind, and surrounding oneself with the five objects of the senses in their most agreeable and attractive forms. 83

They that have firm minds and compact bodies, they whose ancestors have for several generations been habituated to drink, they that are accustomed to copious drink, become rarely inebriated. 84

Men that are afflicted with hunger and thirst before drinking, that are weak, that have the wind and bile predominating in their constitutions, that are accustomed to food that is dry and scanty and insufficient, that are of infirm and weak minds, that are wrathful, that are unaccustomed to wine, that are emaciated or of weak body, that are toil-worn, or that are weakened by excessive drink, soon become intoxicated by taking even a little measure of wine.† 85-86

After this, O Agniveṣa, I shall declare the origin, with the symptoms and the treatment, of the disease called 'Madātyaya (Alcoholism), in due order. 87

One that is excessively worn out by indulgence in the companionship of women, in grief, or fear, or by bearing heavy weight, or by walking long distances, or one that is accustomed to take dry, scanty, and insufficient food, or one that takes dry and stale wines in excessive measure, keeping oneself awake during the night,

becomes soon afflicted, in consequence of these, with alcoholism characterised by excited wind. 88-89

Alcoholism characterised by excited wind should be known by the following symptoms, *viz.*,

hiccup, hard breathing, tremors of the head, pains in the sides, insomnia, and continual delirious talk. 90

One who takes in excessive measure wine that is of keen virtues, or that is heating, and that is sour, who takes food that is possessed of sour, heating, and keen virtues, who is of a wrathful disposition,

* 'Sukritibhiḥ samāh,' *i. e.*, 'equal to those that are called *Sukritis*.' One is called * 'Sukriti' if one achieves success in both the worlds by one's good acts.—T.

† 'Vistavdhāh' in the second line of 85 is a doubtful word. It probably means 'of infirm mind.' In the first line of 86 Gangādhara reads 'Luthitāh.' This seems to be ~~no~~ meaning. The other editions read 'Anuchitāh' which means 'Unaccustomed to wine.'—T.

and who is fond of the fire and the sun, becomes afflicted with alcoholism in consequence of the excitement of bile in particular.

Such an alcoholism in a patient in whose constitution wind is predominant is either cured quickly or ends fatally. 91-92

Thirst, burning of the skin, fever, perspiration, swoons, diarrhoea, swimming of the head, and a greenish complexion,—know by these symptoms the alcoholism to be characterised by the excitement of bile. 93

One who takes, in excessive measure, new and sweet wine of the varieties called 'Gauda' and 'Paishtika', who is accustomed to food that is sweet, oily, and heavy, who is unaccustomed to physical exercise, who sleeps during the day, and who indulges in the enjoyment of beds and seats, (*i. e.*, is of sedentary habit) soon gets alcoholism characterised by excitement of phlegm. 94-95

Vomiting, disgust for food, nausea, drowsiness, stupor, heaviness of the body, and the sensation of the body being covered with a wet blanket,—by these symptoms the alcoholism characterised by excitement of phlegm should be known. 96

Those qualities, capable of exciting all the faults, which are seen in poison, are all seen in wine. Only those qualities are in a stronger degree in poison (than in wine).* 97

Some poisons quickly destroy life.

Some (without destroying life) engender disease.

The intoxication caused by wine, in its last stage, should be known (as fatal) as poison. 98

Hence in all cases of alcoholism, symptoms generated by all the three faults are seen.

In consequence, however, of special features, alcoholism is viewed as of different varieties.† 99

* What is said here is this : poison and wine possess the same qualities. The difference is one of degree only. Those qualities, again, are capable of exciting all the faults.—T.

† What is stated here is this : In all cases of alcoholism the symptoms born of the three faults are seen. This is the common feature of this disease. There are distinctive features again in consequence of which this disease is viewed under different heads. Thus, there is alcoholism characterised by excited wind ; there is that characterised by excited bile ; and there is that characterised by excited phlegm. Though the three faults are excited, yet one is excited more predominantly than the others. It is the predominantly excited fault that gives the name to the variety of the disease.—T.

Great bodily pain, swoons, pain in the chest, disgust for food, continued thirst, fever characterised by cold and (at times) by heat, (shooting) pains resembling flashes of lightning, in the head the sides, the bones, and bone-joints, repeated yawns, throbbing, shivering, and fatigue ; 100-101

sensation of pressure in the chest, cough, hard breathing, hiccup, insomnia ;

tremor of the body, disease of the ear, that of the eye, and that of the mouth, pains in the lower part of the spine, 102

vomiting, watery motions, nausea characterised by excitement of wind, bile, and phlegm, swimming of the head, delirium, the sight of non-existent forms, 105

visions (in sleep) of places covered with grass, and ashes, and creepers, and leaves, and dust, and fancies in a bewildered state of mind that the birds have attacked and discomfited him, 104

and diverse kinds of agitating dreams fraught with evil omens

These are the symptoms noticeable of alcoholism. 105

All kinds of alcoholism are characterised by excitement of the three faults together. That particular fault, however, which is predominant in the disease should, at the outset, be treated. 106

In alcoholism (when three faults are equally excited) the seat of phlegm should first be treated, and then that of bile and then that of wind in due order, since bile and wind become stronger in this disease towards the end.* 107

That alcoholism which arises from improper *viz.*, injudicious excessive, or insufficient, drinking, is cured by drinking in regular measure.† 108

Unto one afflicted with alcoholism, the physician, who knows the proper measure, should administer (in proper measure) that variety

* What is said here is this. When the three faults are excited in equal degree, the phlegm should be first treated, and then bile, and then wind, because it is generally seen that the two latter become stronger towards the later stage of the disease. It has been said in the previous verse that if the three faults are not excited in equal degree, it is the predominant one that should be treated first.—T.

† Improper drinking is classed under three heads *viz.*, 'mithyā,' 'ati,' and 'hina.' The first means drinking at improper times and under improper circumstances. The second means 'excessive,' and the third 'insufficient'—T.

of wine which would be beneficial to him, after the food last taken by him has been digested, and when his desire for drinking has been weakened, 109

diluting the wine with cold water and mixing it with 'Sauvarchala' salt, 'Vit' salt, 'Saindhava' salt, the expressed juice of *Citrus medica* and that of ginger.* 110

Through wine that is of keen and heating virtues, and that is of sour taste and that causes a burning sensation in the stomach, if drunk in excessive measure, one's food-juice becomes turbid, burnt, and converted into what resembles alkaline ashes. 111

It quickly generates an internal burning, fever, thirst, swoons, vertigo, and intoxication.

For alleviating these symptoms, wine itself should be administered, 112

since alkaline ashes, if mixed with anything sour, soon become sweet.

Listen to the properties by which wine comes to be regarded as the foremost of all sour things.† 113

It is said that there are four other subsidiary tastes, viz., sweet, astringent, bitter and pungent, of wine that is naturally sour. 114

Ten other qualities have been spoken of before.‡

In consequence of its possessing these four and ten attributes, wine is said to be the foremost of all sour things. 115

In consequence of the faults being given an upward course by wine, the wind, becoming obstructed in the ducts, causes excessive pain in the head, the bones, and the bone-joints.§ 116

* The last word of the verse is differently read in different editions. Some texts read 'pramānavit,' meaning 'the physician conversant with proper measure.' Gangādhara reads 'pramānavat,' meaning 'in due measure.'—T.

† What is said here is this : it has been stated that wine is the best remedy for food-juice converted into alkaline ashes. The reason of this is laid down in 113. Wine is sour. If alkaline ashes are mixed with what is sour, they become sweet. Hence burning, fever, &c. become allayed.—T.

‡ The ten attributes of wine have been laid down in verse 29 *ante* of this Lesson.—T.

§ 'Utklishtena doshena' means 'evil effects having an upward course.' In the first line, Gangādhara reads 'Kruddhah,' &c, 'provoked.' Other editions have 'ruddhah', i, e., 'confined' or checked.' The difference is not very material.—T.

For liquefying those faults and causing them to course downwards, among many sour things, wine itself should especially be given owing to its capacity of pervading the whole body and its keenness, and heating virtue.* 117

Loosening the obstruction in the ducts, wine restores the wind to its normal cause, causes appetite and enkindles the digestive fire.

In consequence, again, of one's being accustomed to it, wine is assimilable to the constitution. 118

When the ducts of the chest have been properly corrected (*i. e.*, their obstruction removed by the proper administration of wine), and when the wind has been restored to its normal course, the derangements (alcoholism and its supervening symptoms) become alleviated, and the symptoms of intoxication disappear.† 119

For alleviation of excited wind old Paishtika wine should be given with the juice of Vijapuraka (*Citrus medica*), Vrikshāmla (tamarind), Kola (jujube), and Dāḍima (pomegranate), and with the pulvs of Yamāni (*Ptychotis Ajowan*), Habushā (an aromatic, black stalk like that of black pepper), Ajāji (*Nigella sativa*), and Çringavera (ginger), along with the sauce made of the flour of fried barley, mixed with ghee. 120-121

When indications are noticed of the wind being excited in a predominant degree, the patient afflicted with such alcoholism should be treated with the meat-juice, well cooked and mixed with oils and ghees and sours, of the flesh of such birds as Lāva (*Perdix chinensis*), Tittiri (francoline partridge) Daksha (fowl) and Çikhi (peacock), as also of the flesh of such animals as deer and fish and such as live in marshy regions ;

* Sours are necessary for causing the evil effects of wine to course downwards. Among sour things wine being the foremost, it should be given to cause that downward course. What is said here is that wine is the remedy, under such circumstances, of the evils caused by wine.—T.

† This verse is differently read in different editions. The Calcutta and the Bombay editions read 'rasaçrotahswaruddheshu.' This is incorrect. Gangādhara reads 'urahçrotāhsu çuddheshu.' I have adopted this.

As regards the last foot of the second line, Gangādhara reads 'sātmyastasya madodayah.' The other editions read,— 'çāmyantasya madodayāh.' The first means the intoxication becomes assimilated, *i. e.*, ceases to be felt. In the English version, second reading has been adopted.—T.

and also with (similar) meat-juice of the flesh of such animals as live in holes and also of birds of prey, along with boiled 'Çali' rice. 122-123

He may also be given 'Vesavāra' rendered agreeable to the taste by being mixed with things that are oily, hot, and saline, and oily cakes, called 'Pupa,' 'Vartti,' and 'Māsha-pupalikā' bearing within them pounded flesh and ginger, and diverse sorts of edibles of wheat mixed with the 'manda' or cream of 'Vārūni' wine.* 124-125

He may also be given agreeably warm 'Rasa,' 'Praleha,' or 'Yusha' of the flesh of such clean animals (as mentioned above), well-cooked, without adding much oils and ghees and either adding no sours or adding the expressed juice of pomegranates, and dressed with black pepper and ginger, or dressed with 'Trijātaka' (the three spices, viz., the bark of *Cinnamomum zeylanicum*, cardamum seeds, and the leaves of *Cinnamomum Tamala*) coriander seeds, black pepper, and ginger.†

Along with boiled rice, if the patient feels thirsty, the 'manda' of 'Vārūni' wine, or, the expressed juice of pomegranates, or the decoction (or infusion) of the five roots,

or, the decoction of coriander seeds and ginger, or the 'manda' of curds, or the 'manda' of sour 'Kānji,' or water in which 'Çukta has been dissolved, may be given for allaying the patient's thirst.‡ 126-129

By administering, in proper measure and at the proper time, these preparations whose effects have been well-tested, this disease (alcoholism) is alleviated and the strength of the patient increases and his complexion improves. 130

With diverse kinds of meat and cakes made of barley, with wheat, and boiled rice, along with 'Rāga' and shāḍava' and other kinds of sauces that add relish to food, 131

* 'Pupa' is a cake of round or spherical form. 'Vartti' is a cake of cylindrical form. Masha-Pupalikas are cakes made of the seeds of *Phaseolus radiatus*.—T.

† 'Rasa' is a more liquid preparation than 'yusha'; the latter is a more liquid preparation than 'praleha.' All the three are liquid preparations differing only in density.—T.

‡ 'Çukta' is an acid or sour preparation made from roots and fruits steeping them in oil and salt, drying them, and then leaving them in water in which they undergo acidulous fermentation.—T.

with ointments rubbed on the body, gentle pressure on the limbs, and baths, and hot and thick cloths (spread over the body), with plasters laid thickly, of pounded Aguru (*Aquilaria Agallocha*), and with the scent of thick and fragrant 'dhupas' made of the same, 132

with close embraces of women in prime of youth,—embraces characterised by the highly agreeable and heating pressure caused by their hips, thighs, and bosoms, 133

with beds and covers and apartments, that are dry, and agreeably hot, alcoholism characterised by predominance of wind is quickly allayed. 134

In alcoholism characterised by excitement of bile in a predominant degree, the wine of cooling virtue (*i. e.* 'Paishtika'), or that manufactured from sugar, or that called 'Mādhwika,' or other kinds, of wine, largely diluted with water, should be given for drinking at the proper time, mixing them with the expressed juices of 'Kharjjura' (dates), or 'Mridwikā' (resins), and 'Parushaka' (the fruit of *Grewia asiatica*) as also of Dāḍima (pomegranates), and adding sugar and powdered barley to them. 135-136

(Unto one afflicted with such alcoholism) food consisting of boiled rice called 'Çāli' and 'Shastika' should be given, along with sweets and sours, and the meat of hare, francoline partridges, deer called Ena, *Perdix chinensis*, and the black-tailed deer. 137

Or, meat-juice prepared from the flesh of the goat should be given mixed either with the soup of the fruit of *Trichosanthes dioica*, or that of Satina (*Pisum sativum*) or of Mudga (*Phaseolus Mungo*), rendered sour with the juice of Dāḍima (pomegranates) and Amalakas (the fruit of *Phyllanthus Emblica*), 138

Or, the physician may give him such juices as are 'Tarpanas,' or meat-juices prepared from the flesh of diverse animals, mixed with the juices of Drākshā (grapes), Amalaka (the fruits of *Phyllanthus Emblica*), Kharjjura (dates), and Parushaka (the fruit of *Grewia asiatica*).* 139

In alcoholism characterised by excitement of bile when the patient suffers from many supervening symptoms, and has thirst, and burning, and when his phlegm is known to have a tendency to go

* 'Tarpana' is a drink possessing cooling virtues.—T.

Subscribed by the Government of India and Native Chiefs.

PART LIV.]

CHIKITSA-STHANA.

[LES. XXIV—XXVI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY E. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1909.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India
2s 8d outside India

Price for the complete work Rs 32 in India and
£3 outside India
(Strictly payable in advance and include postages)

upwards from the 'āmāçaya,' he should be made to vomit copiously by administering to him wine largely diluted with water and mixed with the expressed juice of grapes, or 'Tarpanas' (the flour of fried barley). Thus one is freed from the disease. 140-141

In time, when (after the administration of emetics) the patient feels hungry, the course of treatment beginning with the administration of cooling draughts, should be adopted.

By this means the patient's digestive fire is enkindled, and the remnant of the excited faults, as also the food taken, is digested.* 142

If there is cough, vomiting of blood, pains in the sides and the breast, thirst accompanied by a burning sensation, and a tendency in the heart and the chest to vomit phlegmonous and other kinds of matter, 143

the physician should administer the decoction of Guḍuchi (*Tinospora cordifolia*) and Bhadramustā (the tubers of the aquatic variety of *Cyperus rotundus*), or the expressed juice of Patola (the fruits of *Trichosanthes dioica*) mixed with the pulv of Nāgara (dry ginger); and (for diet) he should prescribe the meat of Tittiri (francoline partridge) along with boiled rice. 444

If (in alcoholism) wind and bile become predominantly excited, the physician should give, unto the patient for drink when thirsty, the cooling juice of grapes, which restores the faults to their normal course. 145

When the juice of grapes has been digested, food should be given to him, along with the meat-juice prepared from the flesh of the goat, adding sweets and sour.

Wine should also be given to him in measure that is capable of alleviating his thirst.† 146

The measure of such drink is what does not destroy the functions of mind.

Indeed, whenever thirsty, wine should be given to him in small measure at a time, largely diluting it with water; 147

* Gangādhara reads 'Tarpanancha Kramam.' The Bombay and Bengal editions read 'Tarpanādyam Kramam.' This means the administration of 'peyā,' 'manda,' 'vilepi,' &c., all of which have cooling virtues. What is said here is this: after the patient has been made to vomit, such cooling draughts, which are not only drinks but liquid food of a light nature, should be given if the patient feels hungry.—T.

† 'Anutarsha' implies 'according to the degree of thirst.'—T.

so that his thirst may be alleviated, without his being intoxicated

Verily, (for alleviation of thirst) the patient should drink the expressed juice of Parushaka (the fruit of *Grewia asiatica*), or that of Pīlu (*Salvadora Indica*), or cold water, or the decoction, cooled, of the four Parnis (*viz.*, Mudgaparni *i. e.*, *Phaseolus trilobus*, Māshaparni, *i. e.*, *Glycine debilis*, Çālaparni, *i. e.*, *Hedysarum gangeticum*, and Priçniparni, *i. e.*, *Doodia logopodioides*).

Or, he should drink the decoction of Mudga (the seeds of *Phaseolus Mungo*), or; the juice of pomegranates, or the infusion of fried paddy, each of which is known to be an alleviative of thirst.* 148-149

Kola (jubes), Dāḍima (pomegranates), Vrikshāmla (tamarind), Chukrikā (*Rumex vesicarius*), and Chukrikārasa (*Oxalis corniculata*)

A plaster made of the juices of these, applied on the mouth, speedily alleviates thirst.† 150

Food and drink that are cooling, beds and seats that are of the same quality, the touch of cold winds and cold water, cooling gardens. 151

the touch also of silken cloths, and lotuses and the flowers of *Nymphaea stellata*, and of gems and pearls, and sandal-paste dissolved in cold water, the cooling beams of the moon, 152

the touch of vessels of gold, silver, and white brass, filled with cold water,

the touch also of leathern bags filled with icy water, and the touch of articles rendered cold by exposure to the wind, 153

the touch of women whose bodies have been smeared with sandal paste,

and the touch of all else that is cooling,

should be had recourse to in alcoholism characterised by bile excited in a predominant degree. 154

In burning born of alcoholism, the touch is beneficial of the beautiful flowers of Kumada (*Nymphaea lotus*) and those of Utpala

* Gangādhara reads 'Mudga' as the first word of the second line of 149. Other texts read 'Musta,' meaning the tubers of *Cyperus rotundus*. Perhaps, 'Musta' is the correct reading.—T.

† The correct reading seems to be 'Sadyah' (in the second line) and not 'Madyah' as in Gangādhara's edition.—T.

(*Nymphaea stellata*), drenched with water in which sandal paste has been dissolved. 155

Diverse stories capable of exciting interest, the auspicious notes of peacocks, the agreeable roar of the clouds, alleviate the effects of alcoholism, 156

For alleviating the burning sensation of the patient, the physician should take the help of machines for showering (cold) water, as also of machines for the blowing currents of (cool) air, and of rooms in which springs of water act. 157

For alleviation of burning and thirst, cold water is commendable for sprinkling over the patient's body, for making him bathe in it (immersing his whole body), as also for drenching the fans with which he may be fanned.* 158

In burning, the plaster is commendable made of Phalini (otherwise called Priyangu, *i. e.*, *Aglaia Roxburghiana*) Lodhra (*Symplocos racemosa*), Sevyā (the roots of *Andropogon muricatus*), Amvu (otherwise called Bālā, *i. e.*, *Pavonia odorata*), Hemapatra (otherwise called Nāgakeçara, *i. e.*, *Mesua ferrea*), and Kutannatā (otherwise called Kairvartamustaka, *i. e.*, a variety of *Cyperus rotundus* that grows in water), pounded with the expressed juice of 'Kāliyaka' (a yellow fragrant wood resembling the aloë). 159

The froth arising from the new leaves of Vadara (*Zizyphus jujuba*), also that arising from the new leaves of Arishta (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), also that arising from the fruit of Phenila (*Sapindus trifoliatus*, or the soap plant), are, if used for plastering the body, beneficial in burning caused by alcoholism.† 160

Wine with its 'manda,' sour curds, the expressed juice of Matulunga (*Citrus Medica*), and honey,—these mixed with sour 'Kāñji' are alleviative of burning, and are beneficial, if used as plaster or for sprinkling the body with.‡ 161

Of a patient possessed of intelligence and obedient to the behests of the physician, alcoholism characterised by excitement of bile is

* 'Çiçiram toyam' is water that is naturally cold.—T.

† New leaves of Kola (*Zizyphus jujuba*) are first reduce to paste. The paste is dissolved in kāñji, and the liquid is then churned for obtaining its froth. The froth of the new leaves of *Melia Azadirachta* is obtained in the same way.—T.

‡ Each mixed with 'Kāñji,' may be used as plaster or for sprinkling the body with. Each, so used, has the virtue of alleviating the burning caused by alcoholism.—T.

speedily cured' by the above methods of all of which have been well tested, treatment.* 162

Alcoholism characterised by predominance of phlegm should be conquered by administration of emetics, and fasts.

If the patient feels thirsty, water, boiled with Hrivera (otherwise called *Balā*, *i. e.*, *Pavonia odocata*); 163

or water boiled with *Balā* (*Sida cordifolia*), or with *Prīṣṇiparnī* (*Doodia lagopodioides*), or with *Kantakāri* (*Solanum xanthocarpum*), or with all these along with *Nāgara* (dry ginger), should be given when cooled. 164

The decoction of *Dusparṣana* (otherwise called *Durālabhā*, *i. e.*, *Hedysarum Alhagi*) and *Musta* (the tubers of *Cyperus rotundus*), or that of *Musta* (tubers of *Cyperus rotundus*) and *Parpataka* (*Oldenlandia corymbosa*), or that of *Musta* (tubers of *Cyperus rotundus*) alone, may be given for digesting the excited faults. 165

These drinks may be given in all varieties of alcoholism.

They are not productive of baneful consequences, and are alleviative of thirst and fever.† 166

When the patient's faults have been digested, and when he feels thirsty, water largely mixed with honey, or with sugar, or honey (alone) that is old, or 'arishta' (vinous spirits), or the wine called 'Sidhu,' may be given as drink.‡ 167

(When the patient feels hungry) food consisting of barley, mixed with cooling preparations that are dry (*i. e.*, unmixed with oils and and *ghees*), or the soup (of the seeds of *Phaseolus Mungo*, &c.) mixed with *Vyosha* (the three acrids, *i. e.*, dry ginger, the fruits of *Piper longum*, and black pepper), or the same soup rendered sour (by adding the usual juices), or that soup boiled with *Amlavetasa* (otherwise called *Chukra*, *i. e.*, *Rumex vesicarius*), may be given.§ 168

* The Calcutta and the Bombay editions have 'Mātrākāla prayuktena karmanā &c.' Gangādhara omits them and reads, instead, 'Siddhena,' which has been adopted in translation. The sense of the other reading is 'by such a course of treatment if administered in proper measure and proper time.' The difference is not material.—T.

† 'Niratayam' is, literally, productive of no baneful consequences. What is meant is that they are beneficial. There are many drinks that are certainly alleviative of thirst but then they are productive of evil in other respect.—T.

‡ In the first line there is a difference of reading. Gangādhara's reading is adopted in the version given.—T.

§ The Calcutta and the Bombay editions read this verse differently. I adopt Gangā

The flesh of the goat, unmixed with oils and *ghee*, or meat-juice prepared from the flesh of animals living in the wilderness, rendered sour (by adding the usual juices), or goat's flesh or the flesh of animals of wilderness, fried on a flat vessel made of white brass or of earth till freed of its juicy element, (and formed into little cylinders), may be given. 169

The flesh and meat-juices described above, should be dressed with acrids and sour and salt.

After eating it, the patient should drink honey.

Or, the flesh and the meat-juices mentioned should be largely dressed with black pepper, and copiously mixed with the expressed juice of *Mātulunga* (*Citrus medica*),* 170

Or the patient may be given food consisting of (the flour of) barley and wheat, unmixed with oils and *ghee*, largely mixed with *Yamāni* (*Ptychotis Ajowan*) and *Nāgara* (dry ginger), along with the soups (of *Phaseolus Mungo* and the rest). 171

The food mentioned above may be given with the soup of the seeds of *Kulattha* (*Dolichos biflorus*), or that of dried radishes. Or the following eight, *viz.*, the bark of *Dāḍima* (*Punica granatum*), the five sour (*i. e.*, *Dāḍima* or pomegranate fruit, *Kola* or jujubes, *Thaikala* or *Rumex vesicarius*, *Amrātaka* or the hog plum, and *Vrikshāmla* or tamarind), the soup of *Mudga* (*Phaseolus Mungo*), and barley, all fried, and pounded with a copious measure of *Adraka* (ginger), may be given at the proper time, in measure agreeable to the appetite, unto one afflicted with alcoholism characterised by predominance of phlegm.

Such a patient may drink wine called 'Nigada.'† 172-173

'Sauvarcchala' salt, *Ajāji* (otherwise called *Krishnajiraka*, *i. e.*, the seeds of *Nigella sativa*), *Vrikshāmla* (tamarind fruit), and *Amlavetasa*

dhara's reading. In the second line, 'Vyoshayusham' should be taken separately, meaning the soups of *Phaseolus Mungo*, &c., mixed with the three acrids; 'athāmlam vā' has been taken by Gangādhara as meaning 'the same soups rendered sour.' The last foot implies 'the same soups boiled with Amlavetasa.'—T.

* In the last foot of the second line, Gangādhara has 'rasāyutam.' This is incorrect. The correct reading is 'rasānwitam.'—T.

† The first line of 172 is connected with 171. Similarly, the first line of 173 is connected with the second line of 172. 'Nigada' wine is, as explained by Gangādhara, medicinal wine. The order of the verses 168 to 172 is different in different editions. Gangādhara has been followed—T.

(*Rumex vesicarius*), each of equal measure; Tvach (the bark of *Cinnamomum zeylanicum*), Elā (the seeds of *Elettaria cardamomum*) and Maricha (black pepper), each (of the three) being half in measure (of each of the first four mentioned above), and sugar of measure equal to that of a quarter (of each of first four).

These that are called the eight salts constitute (when pounded together) the foremost of the medicines that enkindle the digestive fire

They have the virtue of correcting (*i. e.*, clearing the obstruction of the) ducts.

In alcoholism characterised by predominance of phlegm, these should be given. 174-175

These salts, liquefied and mixed with honey and the sour juices, add relish to food consisting of wheat or barley, as also of flesh. 176

Mridvikā (resins) of the white variety, freed of their seeds and pounded with the (three) acrids, and mixed with the expressed juice of Mātulanga (*Citrus medica*) or with that of Dāḍima (pomegranate), and dressed with 'Sauvarchala' salt, Elā (cardamum seeds) Maricha (black pepper), Ajāji (the seeds of *Nigella sativa*), Bhringa (otherwise called Bhringarāja, *i. e.*, *Verbesina calendulacea*), and Dipyaka (otherwise called Vanayamāni, *i. e.*, the seeds of *Cnidium diffusum*), with honey added to it, make a 'Rāga' that is the foremost of appetisers and enkindlers of the digestive fire.* 177-178

Agreeably to the process of making a 'Rāga' with Mridvikā (resins), the physician should cause a 'Rāga' to be made of Kāravi (the seeds of the smaller variety of *Nigella sativa*).

If fine grains of crystalised sugar be added, this 'rāga' is called 'Çukta.'

It is an appetiser and enkindler of the digestive fire.† 179

'Rāgas' should be made of dried pieces of Amra (mango fruit) and also of Amalaka (Embelic myrobalans).

* The word 'rāga' means, as explained by Gangādhara, a preparation that adds relish to food. In Bengali, it is known by the name of 'āchāra.' It is a kind of pickle composed of various articles.—T.

† The Calcutta and the Bombay editions read (in the second line) 'Yuktam' for 'Çuktam.' The two lines probably explain the preparation of one 'rāga.' Gangādhara seems to take the whole verse as laying down recipes for two 'rāgas,' both of which are appetizers and enkindlers of the digestive fire.—T.

To each of these should be added Dhānya (coriander seeds), 'Saurvachala salt, Ajāji (the seeds of *Nigella sativa*), Kāravi (the seeds of the smaller variety of *Nigella sativa*), and Maricha (black pepper). 180

To each of these 'Rāgas' should be added saw sugar and honey.

Sours also should be added, so that the preparations may be pronouncedly sour and sweet.

Food mixed with these 'Rāgas' becomes relishable and soon digested. 181

Through after-drinks that are dry (*i. e.*, unmixed with oils and *ghee*) and rendered sour (by the addition of the usual juices), and that are either hot or cold,

through judicious physical exercises, fasts, and abstention from sleep, 182

through seasonable baths without rubbing the body with oils, as also through seasonable and dry 'udvartana,'*

through use of articles and indulgence in practices that impart strength, improve the complexion, and bring pleasure and joy, 183

through wearing cloths that are thick (and warm),

through use of unguents made of Aguru (*Aquilaria Agallocha*),

through indulgence in the companionship of women that are full of desire, and have warm and soft bodies, 184

through champoing of the body by women possessed of skilled and delicious hands,

alcoholism characterised by predominance of phlegm is soon alleviated.† 185

The treatment that has been laid down for the varieties of alcoholism characterised by the predominance of one fault, should be followed by a well-skilled physician in the ten varieties of this disease characterised by excitement of the faults in a joint state.‡ 186

† By 'Udvartana' is meant rubbing the body with the paste of turmeric, &c.—T.

* Verses 182 to 185 contain many differences of reading. I have adopted, mainly, the text of Gangādhara, rejecting his reading of the second line of verse 184.—T.

‡ The ten varieties of 'Sannipāta' are, as explained by Gangādhara, as follow: three varieties in which two only of the faults predominate, the third being excited in a less degree; the six varieties obtained by combining the above according to the consideration of 'hina' (less), 'madhya' (middling), and 'adhika' (excessive); the one in which all the three faults are excited in equal intensity. *Comp.* Lesson III of this Division, on 'Sannipātā' fever, where the different varieties of 'Sannipāta' are set forth.—T.

That physician who understands the distinctions of the faults (in respect of the degrees in which they are excited), who understands the distinctions (that characterise the action) of medicines, and who understands the considerations about curability and incurability of disease, succeeds in curing the curable varieties of this ailment. 187

Delightful forests, pieces of water adorned with lotuses,

food and drink of good quality,

delightful companions, 188

garlands of fragrant flowers, use of excellent perfumes, and robes of pleasing make and colour,

sweet notes of music,

agreeable kinsmen and friends, 189

the appropriate interpersions of conversation, laughter, and songs, beloved and obedient women,—these allviate alcoholism. 190

Since wine can never generate alcoholism, without agitating the mind and without injuring the body, therefore, (for curing this disease) all acts and practices that contribute to make the patient cheerful are desirable (as concomitants of curative treatment). 191

Alcoholism is alleviated by these well-tested methods of treatment.

Indeed, if these do not succeed (in alleviating it), interdicting the use of wine, milk should be used as a substitute.* 192

When by means of fasts and 'pāchanas' and correctives of faults (and 'Çamanas' or alleviatives), the excitement of the phlegm of a person who has given up the use of wine, has been lessened and the body has been rendered weak and light, then milk becomes as beneficial to the patient who has been burnt up by wine and in whom wind and bile are still in a state of predominant excitement, as the rain is to a tree afflicted by the heat of summer. 193-194

When by administering milk the disease has been allayed and strength has been restored, the administration of milk should then be stopped, and wine should be given to the patient little by little. 195

One who having abstained from wine (owing to administration of milk the while) suddenly indulges in excessive measures of wine,

* I. e., milk should be given in those cases in which wine has been directed to be given.—T.

becomes afflicted with the diseases called 'Vikshepaka' and 'Dhansaka.'* 196

These two diseases, when they afflict a person already weakened by disease, become highly incapable of treatment (*i. e.*, incurable).

Their symptoms and treatment are now being duly laid down. 197

Vomiting of phlegmonous matter, dryness of the throat and the mouth, incapacity to bear any kind of sound, fits of unconsciousness, excessive drowsiness,—these are the symptoms of 'Dhansaka.' 198

Chest disease, disease of the throat, loss of consciousness, vomiting, pains in the body, fever, thirst, cough, and headache,—these are the symptoms of 'Vikshepaka.' 199

That treatment which has been laid down for alcoholism characterised by predominance of wind is desirable for both these diseases.

These (two) diseases assail one that is weak and emaciated. 200

The administration of enemata (both oily and dry), the drinking of *ghee*, the use of milk and *ghee* (according to the methods laid down), rubbing the body (with oils and other unguents), rubbing the body with the paste of turmeric and similar articles, baths, and the use of such food and drink as are alleviative of the wind.† 201

By following this course of treatment, the two diseases, *viz.*, 'Vikshepaka' and 'Dhansaka,' are alleviated.

Of a person who drinks wine in judicious measure, no disease arises that is born of (indulgence in) wine. 202

That man possessed of intelligence, who, with all his senses under control, abstains from all kinds (judicious and injudicious) of drinking, is never afflicted with any disease corporal or mental. 203

(Here are some verses containing a summary.)

The 'prabhāva' (potency) of wine which is holy, the manner in which it should be drunk, the things with which it should be drunk, the different varieties of wine that are beneficial to different persons, the different combinations that are needed by different classes of persons,

* These two diseases are explained below.—T.

† The implication is that these are alleviative of both 'Dhansaka' and 'Vikshepaka.' This is said expressly in the next verse.—T.

the manner in which wine produces intoxication, those qualities for the possession of which wine is regarded as a thing endued with the foremost of virtues, that which an intoxicant is, the three different stages of intoxication with their respective indications, the evils of drinking, the beneficial consequences of inebriation caused by wine, the three kinds of drinking (*viz.*, 'Sātwika,' 'Rājasika,' and 'Tāmasika'), the characteristics of each with reference to the mind, those companions that are agreeable in drinking, those persons that are speedily intoxicated and that are not so intoxicated, the causes which generate the disease called alcoholism, the symptoms of that disease, the methods of treatment, and how wine cures diseases generated by wine,—all these have been declared in detail in this Lesson called 'the Treatment of Alcoholism.' 205-208

Thus ends Lesson XXIV, called 'Treatment of Alcoholism,' in the division called 'Treatment,' of the treatise of Agniveṣa, as revised by Charaka.*



* It is scarcely necessary to say that these Lessons have not been revised Charaka. On the other hand, they are the handiwork of Driḍavala.—T.

LESSON XXV.

DWIBRANIYA, OR, THE TWO KINDS OF ABSCESSSES.

We shall now expound the treatment of the two kinds of Abscesses.

Thus said the illustrious one of Atri's race. †

Unto his preceptor (Punarvasu), who was conversant with objects high and low, and who was above honour, pride, and grief, Agniveṇa said in proper time with modesty,* 2

O holy one, in the enumeration of diseases on a previous occasion, two varieties of abscesses were mentioned by thee !

It behoveth thee, O giver of every auspicious blessing ! to declare unto us now what are their symptoms and treatment.† 3

The preceptor having heard these words of Agniveṇa, said,—

Formerly, two varieties of abscesses were mentioned (by me), one is 'Nija' (constitutional), and the other is 'Agantu' (accidental). 4

Listen, O amiable one, duly to their symptoms and medicament.

The variety called 'Nija' arises from the faults (wind, bile, and phlegm) of the body.

That called 'Agantu' is born of external causes ; 5

The accidental abscesses are due to blows, ligatures, falls, and wounds caused by fangs, teeth, and nails.

They may also be caused by contact of poison or fire, or by weapons. 6

By such remedies as 'mantras,' medicines (administered internally), and plasters,

by the causes (that generate them),

* 'Parāvāra' means 'Para' (high) and 'Avara' (low). By 'Para' is implied 'Purusha' or the soul; and 'Avara' implies all that is not-soul. In the Kathopanishad it is said,— "Above the senses are the objects of the senses, and above those objects is the mind; above the mind is the understanding; above the understanding is the soul which is called 'Mahat'; above the 'Mahat' is the unmanifest; above the unmanifest is 'Purusha.' There is nothing above 'Purusha' (the universal or supreme soul). By 'Para,' therefore, is meant the Supreme Soul. By 'Avara' is meant the Senses &c. One who is conversant with 'Para' and 'Avara' is conversant with everything in the universe.—T.

† 'On a previous occasion,' *i. e.*, in Lesson XIX, called 'Ashtodariya,' in Sutra-sthāna.—T.

by their location in a particular part of the body,
are accidental abscesses determined.

The reverse of these are called 'Nija' or constitutional abscesses* 7

Of accidental abscesses characterised by excitement of the faults,
when their alleviation is delayed, the treatment should be the same
as that of constitutional ones, the physician being guided by con-
siderations of the degree in which this or that fault has been
excited.† 8

Wind, bile, and phlegm of human beings, vitiated by their
respective causes, and taking an outward course, engender constitu-
tional abscesses. 9

Abscesses born of (excited) wind manifest the following symptoms

Numbness, roughness, hot as fire to the touch, scantiness of dis-
charge, agonising pain, piercing pain, throbbing pain, and darkness of
complexion.‡ 10

Abscesses born of excited wind should be treated according to
the following methods :

Administration of such drinks as are alleviative of wind ; drinking
of *oils* and *ghees* ; application of oily 'Sweda' (fomentation) and oily
poultices, application of plasters, and sprinkling of water over the
affected part. 11

An abscess that is born of excited bile should be known by the
following symptoms :

Thirst of the patient, fits of unconsciousness, fever, perspiration,
burning sensation, a filthy aspect (of the abscess itself), rupture (of
the abscess), foetid discharges, and a foetid odour. 12

* The most important word in this verse is 'uddishṭāh' in the second line. Gangādhara's comment is meagre. In fact, he avoids the difficulty. The sense seems to be this : Accidental abscesses are determined by three considerations ; 1st, by their treatment, which consists of 'mantras', &c. ; 2nd, by the causes which generate them, such as wounds and blows, &c., and 3rd, by the fact that they are local. I take 'lingaikadeçaiḥ' as implying 'ekadeçajātaiḥ lingaiḥ,' *i. e.*, symptoms that manifest themselves in one particular district of the body. As regards constitutional abscesses, these being generated by the excitement of the faults, their consequences spread over the entire body, while the action of accidental abscesses are local.—T.

† In the first line, the word 'nijaḥ' is an adjective of 'āgantunām.' The meaning is 'āgantū' abscesses characterised by those causes which generate constitutional ones,' *i. e.*, by excitement of the faults.—T.

Abscess born of excited bile should be sought to be alleviated by the following means :

Application of plasters that are cooling, sweet, and oily ;* sprinkling of water that is possessed of similar virtues ; administration of *ghṛee* for drink and of purgatives for clearing the intestines. 13

Abscesses born of excited phlegm have the following symptoms :—

Excessive sliminess ; heaviness ; oiliness ; a sensation of the part being covered with a wet blanket ; mildness of pain ; paleness of complexion ; scanty discharge of foetid matter ; and delay in suppuration. 14

Abscess born of phlegm should be sought to be alleviated by means of plasters that are astringent, acrid, dry (*i. e.*, not oily), and heating, and by sprinkling water (over the body) and by fasts and correctives. 15

The two kinds of abscesses (*viz.*, constitutional and accidental), are, in consequence of their diversity, of twenty varieties.

Their examination is of three kinds.

Those amongst them that are vitiated (malignant) are of twelve kinds.

The localities where they appear are eight.

Their scent is of 'eight kinds.

Their discharges are of four and ten kinds.

Their supervening ailments are six and ten.

The faults (in the sense of evils) that attend them are four and twenty.

The modes of well-tested treatment, it has been said, are six and thirty.

Listen to me as I explain more fully all these that I have declared. 16-18

1. 'Kṛityotkṛitya,' 2. 'Dushta,' 3. 'Marmasthita,' 4. 'Nava,' 5. 'Samvṛita,' 6. 'Dārunotsanna,' 7. 'Savisha,' 8. 'Vishamasthita,' and 9. 'Asrāvi,' and 10. 'Utsangin,'—these are the ten varieties. With those that are their reverse, the varieties are twenty of abscesses in consequence of their diversity.† 19-20

* 'Snigdhaih' or oily is what Gangādhara read. Other editions read 'Tikṭaiḥ' meaning bitter.—T.

† Gangādhara does not explain many of these names. Suśruta throws no light on them.

Seeing, questioning, and touching are, it is said, the three methods of examination.

By seeing the physician acquaints himself with the age, and the condition of the body and the senses. ²¹

By speech (*i. e.*, questioning) physicians endued with wisdom should ascertain the cause (or causes), the attendant pains (or their absence), capacity of assimilation (as regards this or that kind of food and drink), and the strength of the digestive fire.

Through touch, softness and coolness, and their reverse, are ascertained. ²²

The two and ten malignant abscesses are as follow :

1. 'Çweta' (white of colour), 2. 'Avasannacharma' (of languid skin), 3. 'Atisthulacharma' (covered with a very thick skin), 4. 'Atipinjara' (of a very tawny or brown colour), 5. 'Nila' (of a blue colour), 6. 'Çyāva' (of a dark colour), 7. 'Atipiḍaka' (with numerous pimples on it), 8. Rakta' (red), 9. 'Krishna' (black), 10. 'Atiputika' (of excessive foetidness), 11. 'Raupya' (of a silvern aspect), and 12. 'Kumbhī-mukha' (of aspect resembling the mouth of a jar).

The seats are now being declared, in brief, of abscesses. ²³⁻²⁴

In brief, these eight are mentioned as the seats of abscesses, *viz.*, 1. skin, 2. ducts (veins and arteries), 3. flesh, 4. adeps, 5. bones,

In fact, he classes 'Vranas' under sixteen heads, which are different. Following Gangādhara (where he has explained them) we shall try to explain the meanings of the terms.

'Krityotkritiya' means—the two varieties of curable, *i. e.*, easily curable, and curable with difficulty. Its reverse is 'Akrityotkritiya' which means the two varieties of incurable, *i. e.*, 'Yāpya' or suppressible, and Pratyākhyeya or which should not be treated at all.

'Dushta' is malignant, the reverse being 'Adushta' or non-malignant.

'Marmasthita' implies that which has for its seat some vital part of the body, the reverse being that which is not so seated.

'Nava' is that which is new, the reverse being that which is old.

'Samvrita' is, probably, that which is contracted or compressed, the reverse being 'asamvrita' or not contracted or not compressed.

'Dārunotsanna' is that which has heaved upwards, the reverse being that which does not so heave.

'Savisha' is that which has become envenomed (in consequence of the touch of deleterious things), the reverse being that which has not become so.

'Vishamasthita' is that which presents an uneven appearance, the reverse being that which presents an even appearance.

'Asrāvin' is that whence no discharge flows, the reverse being that from which discharges take place.

'Utsangin' means having holes in it, the reverse being that which has no such cavities.—T

6. Sinews (nerves and muscles), 7. Vital limbs or parts, and
8. Internal organs. 25

Physicians conversant with the odours of abscesses declare that these eight are the odours which they have :

1. The odour of *ghee*, 2. that of oil, 3. that of fat, 4. that of pus, 5. that of blood, 6. that of smoke, 7. that of sours, and 8. that of foetid flesh. 26

[The four and ten kinds of discharges (from abscesses) are :]

1. That resembling 'Lasikā' (the juicy matter that underlies the skin), 2. that resembling water, 3. that which resembles pus, 4. that which resembles blood, 5. that which is of yellow colour, 6. that which is red, 7. that which is tawny, 8. that which has the colour of the expressed juice (of such astringent leaves as those of *Ficus Indica*, &c.), 9. that which is blue, 10. that which is green, 11. that which is oily, 12. that which is dry, 13. that which is white, and 14. that which is dark. 27

The four or ten kinds of discharges from abscesses are thus described by reference (to them).

[The six and ten supervening ailments of abscesses are]

1. 'Visarpa' (Erysipelas), 2. 'Pakshaghāta' (paralysis), 3. 'Çirahsthambha' (stupefaction of the head), 4. 'Apatānaka' (apoplectic convulsions), 5. Moha (swoons), 6. 'Unmāda' (insanity), 7. 'Vranaruĵ' (excessive pains), 8. 'Jwara' (fever), 9. 'Trishnā' (thirst), 10. 'Hanugraha' (dislocation of the cheek-bone), 11. 'Kāsa' (cough), 12. 'Cchardī' (vomiting), 13. 'Atisāra' (diarrhœa), 14. 'Hikkā' (hiccup), 15. 'Çwāsa' (asthma), and 16. 'Vepathu' (tremors).

These are six and ten supervening ailments of abscesses as mentioned by those who are conversant with abscesses. 28-30

Abscesses are not easily cured through the (following) four and twenty causes, *viz.*,

1. Foetid matter generated in the muscles, 2. Delay in opening (them by the lancet), 3. Depth, 4. Generation of worms, 5. Penetration of the bones, 6. Lodgement of some extraneous substance, 7. Empoisoning, 8. Mobility, 9. Scratches by nails, 10. Scratches by wood or other things, 11. Tearing of the skin, 12. Tearing of the hair (on the skin), 13. Injudicious bandages, 14. Excessive application of oily substances, 15. Contractions, &c., caused by excessive application of medicines, 16. Indigestion, 17. Excessive feeding, 18. Eating

of food consisting of inharmonious ingredients, 19. Eating of food that is unassimilable, 20. Indulgence in grief, 21. Indulgence in wrath, 22. Sleep at day time, 23. Indulgence in sexual companionship, and 24. Injudicious manipulation.

Their cure, again, is delayed owing to abstention from treatments.* 31-34

Abscesses become very difficult of cure in consequence of many faults, such as discharges, foetid odours, the (particular) causes enumerated above, and the supervening ailments. 35

If an abscess appears on the skin or on flesh, or in such districts that do not constitute the vital parts of the body,

if the person happens to be young, intelligent (*i. e.*, willing to obey the directions of the physician),

if the abscess itself be new and unaccompanied by supervening ailments (such as erysipelas, &c.), and

if the season be a happy one (*i. e.*, autumn and winter, which do not vitiate abscesses),

it becomes easy of cure.† 36

An abscess divested of some of the above symptoms is regarded as difficult of cure.

One characterised by none of the above symptoms should be known as incurable. It admits of no treatment. 37

At the outset, one who has got an abscess should have correctives administered to him, agreeably to his strength.

These correctives should consist of those which have an upward tendency (*i. e.*, emetics), those which have a downward tendency (*i. e.*,

* In the first line of 32, occurs 'atarpanāt' in Gangādhara's edition. The other editions read 'sarpanāt.' The latter seems to be correct. In the second line of the same verse, Gangādhara reads 'marma.' The other editions read 'charma.' The latter reading seems to be correct. In the first line of 34, Gangādhara reads 'vyavāyāt.' The other editions read 'vyāyamāt.' Gangādhara seems to be correct. The former means sexual companionship; the latter, physical exercise.—T.

* 'Sukhe deḥe,' literally, happy locality, *i. e.*, localities that are not regarded as vital.

* 'Tarunasya' is explained by Gangādhara as 'yunah,' *i. e.*, of a young person. It cannot refer to the abscess itself, being in the genitive case.

* 'Dhimatāh,' literally, possessed of intelligence, *i. e.*, docile or obedient to the directions of the physician about regimen, &c.

* 'Sukhe kāle' imply autumn and winter. In these seasons, abscesses do not putrefy as in summer, and the season of rains. Carbuncles generally prove fatal in the last two seasons.—T.

purgatives), the use of instruments (for letting out pus, &c.), and of enemata (of both kinds). 38

Of persons whose bodies have been duly corrected, abscesses are quickly alleviated.*

After this, hear what all the (other) methods of treatment are as I declare them in their due order. 39

I—6. Six kinds of treatment having for their object the alleviation of swelling, 7. opening by means of the lancet, &c., 8. pressure (for letting out pus and other foetid matter), 9. cooling or alleviating heat (by application of refrigerants), 10. joining (*i. e.*, causing openings made by the lancet to join or heal up), 11. fomentation, 12. alleviation of pain, 13. probing, 14. application of such pastes as purge the abscess of putrid matter and prevent putrefaction, 15. application of similar pastes for causing granulation and healing, 16—17. two sorts of application of plasters for attaining the two last mentioned objects, 18—19. two sorts of application of oil and *ghees* for attaining the same two objects, 20.—21. use of leaves for covering or wrapping for attaining the same two objects, 22—23. two kinds of bandages (*viz.*, from left to right, and from right to left), 24. regimen, 25 application of medicines for raising and ripening, 26—27. burning or cautery of two kinds (*viz.*, by heated iron or the application of caustics) 28. removal of slough, and excrescent flesh by escharotic applications, 29. fumigation for hardening, 30. same for softening, 31 plasters for hardening, 32. plasters for softening, 33. application of pulvs for rupturing, 34. application of medicines for restoring colour, 35. application of oils and *ghees* that dry up the sores, and 36 application of medicines for the growth of hair on the part affected.

These are the six and thirty methods of treating abscesses,† 40-43

Ascertaining the incubatory symptoms of abscesses, *viz.*, the

* 'Sadyah'—an indeclinable may also be taken as qualifying 'Vranāh.' Gangādhara takes it as such.—T.

† Many of the words are technical. Gangādhara does not explain them. I am not sure that I have rendered every word correctly. The Bengali translators have simply avoided their task by repeating the original words without any endeavour to ascertain their meanings. There are few practitioners of the Ayurvedic school who practise surgery or treat abscesses of any kind. Surgery, all over India, is practised by barbers.—T.

swelling of the part, the physician should, at the outset, cause the blood to be let out for arresting the unborn abscess. 44

Correctives should be administered if the abscess be characterised by many faults.

If the faults are few, the patient should be made to fast (as fast is sufficient to conquer them).

If the swelling be characterised by predominance of wind the physician should, at the outset, conquer it by administering (such) decoctions and infusions, or (such) *ghees*, (as are known to be alleviative of the wind). (He should not, in such a case, have recourse to either blood-letting or the administration of correctives, &c.)^{*} 45

Plaster made of (the paste of) the barks of Nyagrodha (*Ficus Indica*), Uḍumvara (*Ficus glomerata*), Aṣwattha (*Ficus religiosa*), Plaksha (*Ficus infectoria*), and of Vetasa (*Calamus Rotang*), mixed with *ghee*, is a cooling absorbent of swellings.

Vijayā (the leaves of *Cannabis sativa*), Madhuka (liquorice), Virā (otherwise called Kshirakākoli, *i. e.*, a bulb of the onion tribe brought from the Himalayas), Visagranthi (lotus roots), Ṣatāvāri (*Asparagus racemosus*), Nilotpala (flowers of *Nymphaea stellata*), and Nāgapushpa (flowers of *Mesua ferrea*), mixed with *ghee*, form an excellent plaster, (having the same beneficial effects as the above). 47

The flour of fried barley, liquorice, and *ghee*, mixed with sugar, form a good plaster.

Such kinds of food also as do not cause a burning sensation (in the stomach) form an excellent remedy for the swelling (that precedes an abscess). 48

If the swelling, thus treated, does not disappear, it should then be ripened by means of poultices and then opening it (by the lancet) becomes beneficial. 49

The flour of fried barley, boiled in water, mixed with oil, or with *ghee*, or with both, and applied while agreeably hot, forms a commendable plaster for ripening a swelling. 50

The flour of fried barley, mixed with sesame seeds (of the black variety), the seeds of Atasi (linseed), sour curds, leaven that produces fermentation in wine, Kushtha (*Aplotaxis auriculata*) and salt, forms an excellent composition for a plaster. 51

* The portion within parentheses is taken from the commentary of Gangādhara. —T

A swelling should be regarded as ripening when there is pain, burning, redness of colour, and a pricking sensation (like that caused by needles).

When its touch resembles that of the water-carrier's bag, and when it goes down if pressed only to come up as the pressure is withdrawn, it should be regarded as ripe (mature for operation). 52

Umā (linseed), Guggulu (the exudation of *Balsamodendron Mukul*), Saudham-paya, (the milk of *Euphorbia nerifolia*), the dung of Daksha (domestic fowl) as also of Kapota (pigeon), the ashes of Palāṣa (*Butea frondosa*), Hemakshiri (otherwise called Swarnakshira, *i. e.*, *Cleome felina*), and Makulaka (otherwise called Danti, *i. e.*, *Croton polyandrum*),—these constitute a group of drugs that causes the bursting of a ripened abscess.

Of persons that are delicate or of tender age, as also of those that have been weakened by disease, the application of these drugs (for inducing bursting) is regarded as the best of surgical operations. 53-54

Pātana' (incision by the lancet), 'Vyadhana' (piercing or tapping, by sharp-pointed instruments), 'Cchedana' (amputation), 'Lekhana' (scraping, as in the case of slough, &c.), 'Prochchana' (puncturing, by means of many needles inserted in a flat surface) and 'Sivana' (sewing). These are the six kinds of surgical operation. 55

'Nāḍivraṇa' (sinus), ripe abscesses (*i. e.*, those in which suppuration has taken place), internal abscesses in the anal canal and the abdomen, and those within which there is extraneous matter like splinter, and others of a similar kind, are deserving of 'Pātna' (incision). 56

Abdominal dropsy, abdominal tumours that have suppurated, those (abdominal tumours) that are born of blood, and ailment like erysipelas and pimples, &c., which are born of (vitiated) blood, require tapping. 57

Piles and other fleshy growths should be treated by amputation.

Abscesses or boils which are characterised by excrescent growth of flesh, or those whose bounding lines become elevated, or those which heave upwards, or those that become hard, as also blotches or scabs of a leprous character, and (some varieties of) leprosy, deserve to be scraped. The wise physician should treat them by scraping.*

* Gangadhara correctly places 'arṣaḥ &c.' as the first line of 58. Both the Calcutta and the Bombay editions are wrong in placing 'arṣaḥ &c.' in the second line of the verse. It is

Tubercular leprosy, 'Granthi' (cystic tumours), pimples, urticaria evanida, circular elevations red in colour, (some varieties of) leprosy, those parts of the body which have received blows (and where blood has, in consequence, become concentrated), and swellings, should be punctured.

The stomach, the abdomen and such other parts, which have received deep cuts, should be sewed. 58-60

Even these are six kinds of surgical operation mentioned by those possessed of wisdom.

Those abscesses whose mouths are pointed and which have glands within them, should be treated with 'Prapiḍana' (pressure).* 61

Kalāya (seeds of *Pisum sativum*), Masura (the seeds of *Cicer lens*), Godhuma (wheat), and Harenu (*Piper aurantiacum*), reduced to paste and unmixed with any oil or *ghee*, form a commendable plaster for the 'Prapiḍana' of abscesses.† 62

The bark of Çālmali (*Bombax Malabaricum*), the roots of Balā (*Sida cordifolia*), the sprouts of Nyagrodha (*Ficus Indica*), the group of drugs called 'Nyagrodhādi,' or the group of drugs called 'Balādi,' or other groups of drugs possessed of the same virtues, applied as plasters or lotion over the abscess, form an excellent 'Nirvāpana.'‡

Abscesses characterised by predominance of blood-bile, should be cooled by applying *ghee* that has been washed a hundred times, or milk mixed with the decoction of Madhuka (liquorice), rendered cool. 63-65

Pieces of flesh hanging from an incised abscess should be laved over with honey and *ghee*.

of course, plain that 'arçāh' or piles, &c., require 'chedana' or amputation. 'Udvrittān &c., as also 'kilāçāni sakushthāni' require 'lekhana' or scratching. Hence, 'udvrittān &c.' can be placed in the last line of 58—T.

† The word 'Prapiḍana,' literally, means pressure. It is a technical word. The sense is the extraction of pus and other foetid matter by application of certain kinds of drug:—T

‡ 'Kalāya' is taken by some as implying the particular variety of pulse known by the name of 'Teorā.'—T.

* 'Nyagrodhādi,' *i. e.*, the group beginning with *Ficus Indica*. It includes all the trees of the *Ficus* species. 'Balādika' includes 'Guḍuchi' or *Tinospora cordifolia* and other plasters.

'Nirvāpana' means plasters and lotions as are cooling, *i. e.*, those which alleviate the heat of the abscess —T

The physician should then join them properly and apply bandages. 66

Ascertaining that those pieces of flesh have been duly set, the pulvs of Phalini (otherwise called Priyangu, *i. e.*, *Aglaia Roxburghiana*), Lodhra (*Symplocos racemosa*), and Katphala (*Myrica sapida*), or the same pulvs mixed with those of Samangā (otherwise called Varāhkrāntā, *i. e.*, *Mimosa pudica*), and Dhātaki (*Woodfordia floribunda*),

or the pulvs of the five barks, or the pulv of oysters mixed with those of the five barks, or the pulvs of Dhātaki (*Woodfordia floribunda*) and Lodhra (*Symplocos racemosa*),

should be sprinkled over.

Through the application of these pulvs, the sore begins to heal up.* 67-68

When fractures take place of bones, or dislocations of joints, the physician possessed of wisdom should first set the broken bones together, and reduce the dislocation properly. 69

Having set the (injured) parts aright, and kept them in tact by the tight bandage of the the variety called Kavalikā and Kuṣa blades, it should be bound with pieces of jute copiously steeped in *ghee* in such a way that the bandage be immovable, and yet producing no pain.† 70

The patient should be treated with such food in a crushed state as does not cause burning, since weakness due to total abstention from food is unfavourable to the union of fractured or dislocated bones.‡ 71

* It seems that five kinds of pulv are indicated here : 1. the pulvs of 'Phalini', 'Lodhra', and 'Katphala' mixed together ; 2. the same mixed with those of 'Samangā' and 'Dhātaki' ; 3. the pulvs of the five barks ; 4. the same mixed with that of oysters, and 5. the pulvs of 'Dhātaki' and 'Lodhra.'

The five barks are those of *Ficus Indicus*, *Ficus religiosa*, *Ficus infectoria*, *Ficus glomerata*, and *Calamus Rotang*.—T.

† Suçruta does not mention the bandage Kavalikā, though he names fourteen sorts of bandages in Lesson XVIII of his Sutrasthāna. In his Chikitsāsthāna Lesson III. he instructs that reducing the fracture jutes steeped in *ghee* should be first wound round and then placing kuṣa blades the proper bandage should be resorted.—T.

‡ Gangādhara correctly explains that the 'glāni' or pain referred to here is the 'glāni' arising from fast or total abstention from food. Such 'glāni' is unfavourable union. On the other hand, it promotes disunion. Hence, food must be given to the patient, taking

The physician conversant with considerations of time should treat, in proper time, erysipelas and other supervening ailments, of a person suffering from dislocation or fracture according to the methods already laid down (for the treatment of those ailments).* 72

Those abscesses which are dry, which are accompanied by excessive pain, which are characterised by a sense of stupefaction, and predominance of wind, should be treated with fomentation, according to the method called 'Çankara,' by means of 'Kriçara' (paste of sesame seeds), 'Pāyasa' (frumenty of wheat and other grains), 'Vesavāra' *i. e.*, pounded flesh of such animals as are domestic, as live in holes or aquatic or marshy regions, well dressed with condiment of pepper cloves, &c., and 'Utkārikā' poultices made of flour of wheat or barley boiled with milk and sugar).

The patient would derive considerable ease from such fomentation. 73-74

The physician possessed of wisdom should treat abscesses characterised by predominance of wind, and accompanied by burning and pain, with plasters made of sesame seeds and Umā (linseed), fried on fire, drenched in milk, and reduced to paste with the same milk.

Balā (*Sida cordifolia*), Guḍuchi (*Tinospora cordifolia*), Madhuka (liquorice), Prisiniparni (*Doodia lagopodioides*), Çatāvāri (*Asparagus racemosus*), Jivanti (*Cæloglyne ovalis*), sugar, (vaccine) milk, (sesame) oil, the fat of fish, and ghee, should be boiled with wax.

This preparation called 'Sneha-Çarkarā' alleviates the 'Çula' pains that accompany such abscesses. 75-77

The physician should sprinkle such abscesses with the decoction of the group of the ten roots, or with the cream of curds, or with ghee mixed with oil, rendered agreeably hot.† 78

For alleviation of burning and 'Çula' pains (of such abscesses), plasters should be applied of the pulv of barley, mixed with that of

care that it should be 'avidāhi', *i. e.*, such as does not cause a burning sensation in the stomach.—T.

* The ablative in the second line, *viz.*, 'Swāt chikitsitāt' is the crux of the verse. The sense is that the erysipelas and other supervening ailments of a person suffering from dislocation or fracture, should be treated first, according to the methods laid down for their treatment.—T.

† These, sprinkled over the abscess, alleviates burning and pain. Gangādhara reads 'mastunā' at the end of the first line. The other editions have 'payasā', that is, milk. Every one of the preparations should be agreeably hot when applied in the way directed.—T.

Madhuka (liquorice), that of sesame seeds, and *ghee*, rendered agreeably hot.* 79

For alleviation of the pain and burning of such abscesses, poultices may be applied, made of (equal measures of) sesame seeds and the seeds of Mudga (*Phaseolus Mungo*).

Even these are the methods of treating abscesses. 80

As regards the abscesses which have pointed mouths, the discharges from which are copious, which have glands within them, and which have not appeared on any vital part of the body, the operation called 'Eshanā' is beneficial for them.† 81

'Eshanā' or probing is of two kinds, *viz.*, soft and hard.

That 'Eshanā' is said to be soft which is done by soft twigs of vegetables; and that is called hard which is done by steel probes. 82

When the abscess is deep-seated and appears on a spot that is fleshy, it should be (opened by the lancet after having been) probed by a steel stick.

When an abscess is of an opposite character (*i. e.*, when it is not deep, and when it has not appeared on a fleshy part), it should be probed by a soft vegetable twig, and then opened (by the lancet)‡ 83

If the physician find abscesses to possess putrid smell, to be discoloured, to be characterised by copious discharges, and excessive pain, and if they have not been washed, he should cause them to be washed (with the following preparations). 84

The three myrobalans, Khadira (*Acacia catechu*), Darbi (*Berberis asiatica*), Nyagrodhādi (the group of *Ficus* beginning with *Ficus Indica*), Balā (*Sida cordifolia*), Kuṣa (*Poa cynosuroides*), the leaves of Nimba (*Melia Azadirachta*), and those of Kulaka *Trichosanthes dioica*):

The decoction of these is beneficial in washing abscesses. 85

The paste of sesame seeds, 'Saindhava' salt, the two varieties of Haridrā (*i. e.*, *Curcuma longa* and *Berberis asiatica*), Trivrit (*Convol-*

* Equal measures are directed to be taken, and boiled together. The plasters should be applied when agreeably hot.—T.

† 'Eshanā' consists of exploration by the probe. The probe is directed to be used for ascertaining the depth of the abscess as also for ascertaining whether there has been sinus.—T.

‡ Probing is needed for ascertaining the depth to which the incision is to run.—T.

vulus Turpethum), *ghee*, Madhuka (liquorice), and the leaves of Nimba (*Melia Azadirachta*):

These constitute an excellent plaster for correcting (*i. e.*, removing the impurities of) an abscess. 86

An abscess that is not very red, that is not very pale, that is not very dark, that is not accompanied by excessive pain, that is not elevated, and that has holes or depressions in it, should be known as deserving of 'Ropana.*' 87

The decoction of Nyagrodha (*Ficus Indica*), Uđumvara (*Ficus glomerata*), Ačwattha (*Ficus religiosa*), Kadamva (*Nauclea Cadamba*), Plaksha (*Ficus infectoria*), Vetasa (*Calamus Rotang*), Karavira (*Nerium odorum*), Arka (*Calatropis gigantea*), and Kutaja (*Holarrhena antidy-senterica*), form an excellent 'Ropana' (healer) for abscesses. 88

Chandana (red sandal wood), the filaments of the lotus, the bark of Darbi (*Berberis asiatica*), Nilotpola (*Nymphæa stellata*), Medā (not being obtainable, Ačwagandhā or *Physalis flexuosa* is used instead, Murvā (*Sansevieria Zeylanica*), Samangā (otherwise called Varaha krāntā *i. e.*, *Mimosa pudica*), and Yashti (liquorice), form an excellent plaster for abscesses, having the virtues of a 'Ropana' healer. 89

Prapaundarika (the root-stock of *Nymphæa lotus*), Jivanti (*Cælogyne ovalis*), Gojihwā (*Elephantopus scaber*), Dhātāki (*Woodfordia floribunda*), Balā (*Sida cordifolia*) and Krisna-tila (black sesame seeds):

These reduced to paste and mixed with *ghee* form a good plaster for abscesses, having the virtues of a 'Ropana' (healer). 90

Kampillaka (*Mallotus Philippensis*), Viđanga (*Embelia Ribes*), Vatsaka (the seeds of *Holarrhena antidysenterica*), Triphalā (the three myrobalans), Balā (*Sida cordifolia*), the leaves of Patola (*Trichosanthes dioica*), Pichumardda (the leaves of *Melia Azadirachta*), Lodhia (*Symplocos racemosa*), Musta (the tubers of *Cyperus rotundus*), Priyanguka (otherwise called Priyangu, or *Aglaiia Roxburghiana*). 91

Dhātaki (*Woodfordia floribunda*), Khadira (*Acacia Catechu*), Sarjja (the exudation of *Shorea robusta*), Elā (the seeds of *Elettaria carda-*

* 'Ropana' means the application of medicines that dry up an abscess or sore. When an abscess manifests the symptoms mentioned in this verse, it should be known as no longer requiring to be washed or corrected.

Gangādhara's reading of the second line is incorrect.

The first word is 'utsanna' and not 'utsanga.'—T.

momum), Aguru (*Aquilaria Agallocha*), and Chandana (red sandal wood) :

Reduce these to paste, and boil it with (sesame) oil. The oil thus prepared is one of the foremost of 'Ropanas' (healers) for abscesses. 92

Prapaundarika (the root-stock of *Nymphaea lotus*), Madhuka (liquorice), Kākoli (a bulbous root brought from the Himalayas), Kshira-kākoli (a bulb of the onion tribe brought from the Himalayas), the two varieties of Chandana (*i. e.*, *Santalum album* and *Pterocarpus santalinus*) :

Taking equal measures of these, reduce them to paste, and boil the paste with (sesame) oil.

The oil thus prepared is one of the foremost of 'Ropanas' (healers) for abscesses. 93

(Sesame) oil boiled with the expressed juice of Durvā (*Panicum Dactylon*), or with (the pulp of) Kampillaka (*Mallotus Philippensis*), or with the paste of the bark of Dārbi (*Berberis asiatica*), forms the foremost of 'Ropanas' (healers). 94

Ghees should be prepared according to the same process that is adopted in the case of oil.

If the abscess be ascertained to be one that has been induced by blood-bile, such ghee used as 'Ropana' is regarded as highly beneficial. 95

The physician possessed of knowledge should direct the leaves of Kadamva (*Nauclea Cadamba*), those of Arjuna (*Pentaptera Arjuna*), those of Nimba (*Melia Azadirachta*), those of Pātali (*Bignonia suaveolens*), those of Pippala (*Ficus religiosa*), and those of Arka (*Calatropis gigantea*), being used for 'Prachchādana' (wrapping) of abscesses.* 96

The ligation made of woolen and cotton cloth is beneficial to abscesses.

There are two kinds of bandages, *viz.*, 1. from left to right, and 2 from right to left.

Both these kinds of bandage are commedable for abscesses. 97

One that has got an abscess should avoid food and drink that are

* Gangādhara reads 'Jamvu' in the first line. There can be no doubt that the correct reading is 'Nimba' as in the Calcutta and the Bombay editions.

'Pātali' is 'Pātālā' or *Bignonia suaveolens*.—T.

saline, sour, acrid, hot, capable of causing a burning sensation (in the stomach), and heavy.

He should also abstain from sexual congress. 98

Food and drink that are not very cooling, or very heavy, or very oily, or capable of causing an excessive burning, are beneficial for one afflicted with abscess.

Abstention also from sleep at day time is beneficial to such a person. 99

Groups of drugs that are 'Stanyajanana' (promotive of secretion of milk), that are 'Jivaniya' (prolong life), and that are 'Vringhaniya' (nutritive) should be applied for raising those abscesses that have become depressed.* 100

Bhurja-granthi (the knots of *Betula Bhojapattra*), Açmaka (*Colcus Amboinicus*), and Kāçiça (sulphate of iron):

Equal measures of these are taken and mixed with Guggulu (the exudation of *Balsamodendron Mukul*).

This compound forms an excellent 'Avasādana' (escharotic plaster which absorbs an abscess).

The dung of the Kalavinka (sparrow), or that of the pigeon, has similar virtues. 101

When the flow of blood is copious, when the abscess has been opened, when it has become ripe for (surgical) operation, when there is excrescent flesh, when there is inflammation of phlegmonous glands, when there is enlargement of lymphatic glands, when there is paralysis due to excited wind, when there is great pain due to excitement of wind, when the abscesses are deep and hard and characterised by deep-seated pus and 'Lasikā' and when the districts or limbs have lost all sense of touch, cautery is then commendable. 102-103

Madhuchchishta (wax), oil, marrow, honey, fat, and *ghee*, heated, and iron of diverse shapes, heated, are used for cautery by physicians conversant with the subject of cautery.† 104

* 'Stānyajanana' are drugs that promote secretion of milk; that is, drugs that are galactiphorus.

'Jivaniya' are drugs that promote longevity.

'Vringhaniya' are drugs that promote nutrition and increase corpulency.

'Utsādana' is elevating an abscess.—T.

† Wax, &c., are not to be mixed together. Each of them is to be used separately for purposes of cautery.—T.

Abscesses that are deep and characterised by predominance of wind, of persons possessing dry and delicate constitutions, should be cauterised by means of (hot) oils and wax, or iron or honey, or *ghee*. 105

Cautery is not laid down for children, for those that are weak, for those that are old, for those (females) that have conceived, for those that are afflicted by blood-bile, for those that are afflicted by (abnormal) thirst or by fever, for those whose strength has been diminished, as also for those that are melancholy and suffering from grief.

Cautery should never also be applied in the case of abscesses that have appeared on sinews or vital parts of the body, or in case of abscesses that have been vitiated by poison, or in case of those within which foreign substances (as thorns, splinters, &c.), exist, or in case of abscesses that appear over any part of eye or in case of those internal abscesses that affect any part of the stomach. 106-107

The physician of experience in cautery who is conversant with abscesses, with the strength of the fault or faults excited, as also with considerations of measure and time, uses alkaline ashes also in those cases which are curable by surgical operations or by cautery. 108

Fumigated by means of 'Gandhasāra' (*i. e.*, white sandal wood), abscesses that are soft become hard.

Fumigated by *ghee*, marrow, and fat, hard abscesses become soft. 109

The pains that accompany an abscess, discharges (of foetid matter), putrid smell, and the worms generated in the abscess, the hardness and the softness of an abscess, are all alleviated by fumigation. 110

Plaster made of Lodhra (*Symplocos racemosa*), the sprouts of Nyagrodha (*Ficus Indica*), Khadira (exudation of *Acacia Catechu*) Triphalā (the three myrobalans), and *ghee*, causes an abscess to become soft and delicate.* 111

* Gangādhara misunderstands this verse completely. Or perhaps, he reads the verse differently, though such difference of reading is not observable in the text he reproduces. He ends his comment on the previous verse with the words 'the two plasters that harden and soften abscesses respectively will now be indicated.' His text, however, shows that only one kind of plaster is mentioned, *vis.*, that which softens an abscess. In his comment on the verse he distinctly mentions two kinds of plasters, *vis.*, that which hardens and that which softens. It is difficult to see what word in the second line is taken by him as indicating 'a hardening plaster.' It is very probable that the reading he adopts is *not* shown in the text he actually reproduces.—T.

Those abscesses which are accompanied with pain, which are hard, which are paralysed, and from which there are no discharges, should be repeatedly plastered over with the flour of barley mixed with *ghee*. 112

Such abscesses may also be cooled (treated) with frumenty prepared with the seeds of Mudga (*Phaseolus Mungo*), or with 'Shashtika' rice, or with 'Çāli' rice, in due order, or with plasters made of the group of drugs called 'Jivaniya,' mixed with *ghee*.* 113

Skin is soon restored to abscesses when these are treated with the pulvs of the barks of Kakubha (otherwise called Arjuna, or *Pentaptera Arjuna*), Uđumvara (*Ficus glomerata*), Açwattha (*Ficus religiosa*), Lodhra (*Symplocos racemosa*) Katphala (*Myrica sapida*), and Jāmva (*Eugenia Jambolana*). 114

Manahçilā (realgar), Ala (yellow orpiment), Manjishthā (*Rubia Munjista*), Çatāhvā (dill seeds or *Peucedanum Sowa*), the two varieties of Rajani (*viz.*, *Curcuma longa* and *Berberis asiatica*), with *ghee* and honey, form a plaster that restores homogeneity of complexion.† 155

The pulv of iron, Kāçiça (sulphate of iron), the flowers of Triphalā (the three myrobalans), speedily makes the growing skin dark (i. e., makes the new skin of homogenous colour). 116

Kāliyaka (a yellow fragrant wood of that name resembling Aloe), Nata (otherwise called Tagarapādikā, i. e., *Tabernamontana coronaria*), the seed of the mango fruit, Hema (the flowers of Nāgeswara, i. e., *Mesua ferrea*), the pulv of black iron, and the expressed juice of cow dung, form a plaster that is one of the foremost of those which restore homogeneity of complexion to the new skin. 117

Dhyāmaka (otherwise called Gandhatrina, i. e., *Andropogon Schænanthus*), Açwattha (*Ficus religiosa*), the roots of Nichula (otherwise called Hijjala, i. e., *Eugenia acutangula*), Lākshā (lac), Gairika (yellow earth obtained from hills and mountains), with Hema (the flowers of *Mesua ferrea*), Amritā (otherwise called Guđuchi, i. e., *Tinospora cordifolia*), and Kāçiça (sulphate of iron), form a plaster that restores the complexion. 118

* 'Jivaniya' drugs are those which promote longevity. Those are reduced to paste and mixed with *ghee*. Plasters made of those are cooling.—T.

† The complexion of the skin that grows over an abscess that is cured, becomes homogenous with that of the other parts of the body.

Gangādhara's reading has been adopted. Bengal and the Bombay editions read Elā (seeds of *Elottari cardamomum*) for Ala, Lāksha (lac) for Çatāhwa.—T.

The newly-grown skin becomes covered with hair if it is rubbed with oil and then with the ashes of skin, hair, hoofs, horns, and bones of quadrupeds* 119

It has been said that of abscesses there are six and ten supervening ailments (*vide* first part of the second line of verse 17 ; as also verses 29 and 30, *ante* of this Lesson).

The treatment of these supervening ailments has been laid down under their respective heads.† 120

(Here are two verses containing summary).

Two varieties of abscesses, their distinctive characteristics, the methods of examination, how they are vitiated, their seats, the kinds of smell they emit, the several kinds of discharge from them, their supervening ailments, and the methods of their treatment,—these nine topics, with questions and answers, have been declared in brief and full, by the sage (Punarvasu of Atri's race) unto Agniveṣa of great intelligence. 121-122

Thus ends Lesson XXV, called Dwivraniya,' in the division called 'Chikitsitā, of the treatise of Agniveṣa as revised by Charaka.

* 'Bhumi' is 'Vranabhumi,' *i. e.*, the ground covered by the abscess. Of course, the skin is first formed, and the hair' then appears.

'Churnitā' means rubbed with the 'Churna' or the pulverised ashes.—T.

† Thus 'Visharpa' (erysipelas), 'Pakshāghāta' (paralysis), &c., are the supervening ailments of abscesses. Their treatment has been laid down under their respective heads such as erysipelas, paralysis, &c.—T.

LESSON XXVI.

THE TREATMENT OF THE DISEASES OF 'TRIMARMIYA.

We shall now explain the treatment of the diseases of 'Trimarma'
Thus said the illustrious son of Atri. ¹

Among the one hundred and seven vital parts that have been mentioned in course of enumerating the limbs of the body, (in Lesson VII, of Çārirasthāna, *ante*) the Rishis conversant with them say that these three, *viz.*, pelvis, the chest, and the head), are the foremost. ²

If the wind and the rest afflict these three that are the refuge of the life-breaths, they afflict the life-breaths through them.

Hear now, O amiable one, how for the protection of the life-breaths those great diseases which affect those parts of the body are warded off (or cured). ³

If through indulgence in food that is astringent or bitter in taste, and that is heating and dry,

through suppression of the urgings of nature that have become pronounced, or straining for bringing about urgings that have not become pronounced, and

through indulgence in sexual congresss,

the 'Apāna' (downward wind) becomes provoked in the Pakkāçaya (*i. e.*, that part of the stomach where digestion takes place), and gaining strength obstructs the lower ducts and constipates the stools, wind, and urine,

the consequence is the manifestation of the disease called 'Udā-varṭta' in a dreadful form.

In this disease pains appears in the pelvic region, the chest, the abdomen, the stomach, the back, and the sides, continuously and in an excessive degree.* 4-5

The following symptoms also appear :

Flatulence, nausea, cutting pains in the anal canal, similar pains in the intestines, indigestion, inflammation of the mouth of the anus, constipation of stools in the stomach (without any tendency on their

* 'Udāvarṭta' does not mean any particular kind of disease. All that it indicates is sup-
pression of wind, which generates various ailments.—T.

part to escape through the intestines), knotty swelling in the anal canal in consequence of the wind being forced upwards through obstruction in its downward course, a painful tendency after a long time on the part of dry stools to come out, or the discharge of stools that are scanty, rough, dry, and cold.

From this state of things various diseases arise, such as fever, difficulty of micturition, dysentery, chest disease, 'Grahani' disease, vomiting, loss of vision, deafness, heat in the head or headache, accumulation of the wind in the stomach, stony tumour in the abdomen, diverse kinds of mental ailment, thirst, blood-bile, disgust for food, tumours in the abdomen, cough, asthma, catarrh in the nose, facial paralysis, and pains in the sides.

Diverse other diseases, each of dreadful character, born of (excited) wind, arise from 'Udāvarṭta.'

Hear, O Agniveṅa, what the treatment is of this disease as I shall now duly declare.* 6-9

One afflicted with 'Udāvarṭta' should first be rubbed with such oil, as are alleviative of fevers characterised by cold.

The fault or faults excited in him should then be conquered by applying 'Sweda' (fomentation) according to the methods laid down (*vide* Lesson XIV *ante*, Sutrasthāna).

After fomentation he should be treated with (medicinal) sticks (inserted in the anal canal), both dry and oily enemata, purgatives and such food and drink as are calculated to restore the wind to its normal course. 10

Çyāmā Trivrit (*Convolvulus Turpethum* of the black variety), Māgadhikā (otherwise called Pippali, *i. e.*, *Piper longum*), and Danti (*Croton polyandrum*), each of the measure of ten māshās ;

Nilikā (*Indigofera tinctoria*), and 'Saindhava' salt, each of the measure of twenty māshās ;

these should be pounded together with cow's urine and then with treacle.

Sticks should then be made of the pounded product, of the size of the thumb. 11

Pinyāka (the paste of sesame seeds), 'Sauvarchala' salt, Hingū (assafoetida), Sarshapa (mustard seeds), Tryushana (the three acids),

* 'Asya' in the last line of verse 9 refers to 'Udāvarṭta.' 'Urdham' implies 'after this.'—T.

and Yavaçuka (the ashes of green barley shoots);—these should be pounded into paste with cow's urine and treacle, and sticks made of the product, of the same size.

Or, take the following, *viz.*, Krimighna (otherwise called Viḍanga, *i. e.*, *Embelia Ribes*), Kampillaka (*Mallotus philippensis*), Çankhini (otherwise called Çankhapushpi, *i. e.*, *Pladdera decussata*), Sudhākshira (the milk of *Euphorbia nerifolia*), and Arkakshira (the milk of *Caia tropis gigantea*), and reduce these to paste with cow's urine and treacle, and sticks made of the product, of the same size. ¹²

Or, sticks may be made of Pippali (*Piper longum*), Sharshapa (mustard seeds), Rātha (otherwise called Madanphala, *i. e.*, the fruit of *Randia dumetorum*), and domestic soot, reduced to paste with cow's urine and treacle.

[These sticks should be inserted within the rectum.] Or, the pulv of the following, *viz.*, Çyāmā (*Convolvulus Turpethum* of the black variety), Phala (the fruit of *Randia dumetorum*), Ikshāuku (bitter gourd), and Pippali (fruit of *Piper longum*) may be blown (with the help of a pipe) into the anal canal. ¹³

Or the pulv may be blown of Rakshoghna (mustard seeds), Tumvi (bitter gourd), Karahāta (the fruit of *Randia dumetorum*), Krishnā (the fruit of *Piper longum*), and Jimuta (otherwise called Ghosā, *i. e.*, *Luffa amara*), and 'Saindhava' salt.

Inserted into the anal canal which should first be duly oiled, these sticks and pulvs restore the stools as also the downward wind and the suppressed urine to their normal course. ¹⁴

If these sticks and pulvs fail (to produce the desired effect), the physician should first cause the patient's body to be well rubbed with oil and well fomented (according to the methods already laid down). He should then administer enemata of keen efficacy, mixed with such drugs and urine and oils and alkaline ashes and acids as are alleviative of wind and as are capable of restoring to the upward wind its normal course.* ¹⁵

When the wind is predominant, the enemata to be administered should be combined with acids, salts, and oils.

* Urdhānuloma is that which restores to the upward (wind) its normal course.

'Sutikshnam' implies 'of very keen virtues,' *i. e.*, such 'niruha' or enemata as is possessed of great efficacy.

'Matra' implies the urine of the cow.—T.

Sub. scribed by the Government of India and Native Chiefs.

PART LV.]

CHIKITSA-STHANA.

[LESSON XXVI.]

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1909.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India.
2s 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.

(Strictly payable in advance and include postages).

When the bile is predominant, it should be combined with milk.

When the phlegm is predominant, it should be combined with (cow's) urine.

Enemata thus administered soon corrects the derangement of the wind, urine and stool, increases the powers of the sphincter, as also (those of) the ducts. 16

Flour of barley, with the leaves of Trivrit (*Convolvulus Turpe-
thum*), of Sudhā (*Euphorbia nerifolia*), and of Tila (sesame) with
meat-juice prepared from the flesh of domestic and aquatic animals
and of animals having their habitat in marshy regions,

or, with such other articles as are capable of curing constipation
of wind, urine, and stools,

should be eaten (by one afflicted with Udāvartta).

He should take, as after-drink, 'Prasanna' (a variety of vinous
wine), 'Guḍa (treacle), and 'Sidhu' (the wine known by that name). 17

If, notwithstanding this, the constipation continues, the patient
should be purged by proper purgatives combined with urine, vinous
liquor called 'Prasannā', the cream of curds, and the preparation
called 'Çukta.*

When the patient, through this, has attained to a condition of
ease, oily enemata should be administered to him, lest through
dryness, constipation of wind and stools again occur. 18

The pulvs of Hingu (assafoetida), Vachā (*Acorus Calamus*),
Krishnā (the fruit of *Piper longum*), the salt called 'Suvarchikā'
(Sauvarchala), and Viḍanga (*Embelia Ribes*), the measure of each
subsequent one being double that of each preceding one, drunk with
water agreeably hot, cures epistaxis, the ailment called 'Vishuchikā'
(diarrhoea resembling cholera), chest-disease, abdominal tumour, and
upward wind.† 19

The pulvs of Vachā (*Acorus Calamus*), Abhayā (chebulic myro-
balans), Chitraka (*Plumbago zeylanica*), Yavaçuka (the ashes of green

* The Calcutta and the Bombay edittons read 'Yuktaih' for 'Çuktaih'.—T.

† The Calcutta and the Bombay editions read 'Hinguvachāgnikushtha' which means
Hingu (assafoetida), Vachā (*Acorus calamus*), Agni, and Kushtha (*Applolaxis auriculata*).
The difficulty lies with Agni.' This word may mean the plant Raktachitraka (*Plumbago
rosea*), Bhallātaka (*Semecarpus Anacardium*), or Nimbuka (*Citrus Medica*).—T.

barley shoots), Pippali (the fruit of *Piper longum*), Ativishā (*Aconitum heterophyllum*), and Kushtha (*Aplotaxis auriculata*), drunk with water agreeably hot speedily cures epistaxis, constipated wind, provided the patient, after drinking the pulvs mentioned, eats boiled rice with meat-juice.* 20

Hingu (assafœtida), Uragandhā (otherwise called Vachā or *Acorus Calamus*), Viḍa (otherwise called Viḍanga or *Embelia Ribes*), Çunthi (dry ginger), Ajāji (the seeds of *Nigella sativa*), Haritaki (chebulic myrobalans) Pushkaramula (not being available, the root of *Aplotaxis auriculata* is used instead), the measure of each succeeding drug being greater by one part than each preceding drug, are administered (with beneficial effect) in enlargement of the liver, abdominal dropsy, indigestion, and Visuchikā (cholera). 21

The decoction, well boiled, of 2 palas of each of the following, viz., the group of drugs beginning with Sthirā (that is, 1. Çālaparni or *Hedysarum gangeticum*, 2. Priçniparni or *Doodia logopodioides*, 3. Vrihati or *Solanum Indicum*, 4. Kantakāri or *Solanum xanthocarpum*, and 5. Gokshura or *Tribulus lanuginosus*), Punarnavā (*Boerhavia diffusa*), Çyāmāka (*Convolvulus Turpethum* of the black variety), and Putikaranja (*Guilandina Bonducella*), boiled with one prastha (equal to 2 seers, in practice double the measure is taken) of ghee, is beneficial in constipated wind.† 22

Those fruits and roots which have been spoken of as purgatives, assafœtida, the roots of Arka (*Calatropis gigantea*), and that most efficacious of medicines, viz., the group of ten roots, Snuk (*Euphorbia neriifolia*), Chitraka (*Plumbago zeylanica*), and Punarnavā (*Boerhavia diffusa*), each of equal measure, and the five salts of measure equal to the aggregate of the preceding ones, pounded with oils and ghee and (cow's) urine, should be kept on a concave earthen dish. This dish should have another placed upon it with its concave surface downwards, and the joining line should be luted with clay. They should

* 'Vimugdhavāta' is wind that is stupified or constipated. 'Rasondanāçi' implies the patient who takes boiled rice with meat-juice. Such a patient, by drinking the pulvs mentioned, is cured of the ailments indicated.—T.

† Two 'Palas' are taken of each of the drugs mentioned, beginning with 'Sthirādi' and ending with 'Putikaranja'—T.

then be cooked on fire. The saline pulv thus cooked and pounded and taken with food and drink, cures the pains arising from epistasis.* 23-24

When epistasis born of undigested food is accompanied by stupefaction of the chest, disease of the head, heaviness of the head, obstruction (stoppage) of eructations, and inflammation of the Schneiderian membrane, it should be conquered by administration of emetics, observance of fasts, and the use of 'Pāchanas.' 25

In Gulma (abdominal tumour), Udara (dropsy), Vradhna (bubo), Arsa (piles), Plihā (diseases of the spleen), Udāvarta (intestinal and other sorts of suppressions), Yonigada (diseases of the female organ), Ākragada (diseases affecting the vital seed), and in deep-seated Vātarakta (leprosy) affecting the adeps and the phlegm and in such wind-born ailments as Gridhrasi (Sciatica), and Pakshavadha (paralysis) wherein purgatives should be administered) as well as in case the course of the wind be obstructed by adeps, phlegm, bile and blood, castor-oil, with milk, or meat-juice, or the expressed juice of the three myrobalans, or the juice of the pulses like *Phaseolus mungo*, or cow's urine, or wine,—the vehicle being selected in consideration of the tenacity of faults—proves a laudable (purgative) administration. 26-28

The castor-oil is naturally a curative of the excitement of wind. In consequence of its combination (with any of the above vehicles) and of its being a purgative it conquers all diseases born of vitiated wind even when (the vitiation of) the wind is allied with (the vitiation of) adeps, blood, bile and phlegm. 29

The measure (of the oil) should be upto five 'palas' in accordance with the strength (of the patient) the constipative or loose character of (his) bowels, and (the violence or mildness of) the disease. Unto persons whose bowels are not constipative and who are naturally of weak strength the castor-oil should be administered along with edibles. 30

* In the first line of 23 Gangādhara reads 'Hingsrārkamuli,' meaning the roots of Hingsra' and those of 'Arka.' It is difficult to understand what plant is implied by 'Hingsra' for it is a name that is applied to many plants. Probably, *Nardostachys Jatamansi* is meant.

I adopt the reading of the Calcutta and the Bombay editions, *vis.*, 'Hingwarkamulam,' that is, 'Hingu' or assafœtida and the roots of 'Arka.' Assafœtida has been frequently mentioned as a curative of epistasis and other ailments of the hand.—T.

After the patient feels better by administration of the purgative (mentioned above), oily enemata should be administered to him, because unless he is thus cooled, the dryness of his system caused by administration of purgatives may interfere with the free play of the wind and passage of the stools. 31

Even these are the methods of treating 'Udāvartta.'

Strangury that afflicts human beings, and is of eight kinds arises from (i) judicious physical exercise, taking medicine of keen virtues, habitual indulgence in dry wines, habitual journeys on horses of speed, indulgence in the flesh of animals residing in marshy regions, eating before the food last taken has been digested, and indigestion 32

When the faults (wind, bile, and phlegm) being provoked separately by their respective causes, or all of them being provoked simultaneously, and reaching the pelvis, oppress the urinary duct, the consequence is difficulty of micturition. 33

In strangury due to excitement of the wind, excessive pains appear in the groins, the pelvis, and the male organ of generation. The patient frequently passes urine in small quantities.

In strangury caused by excited bile, the patient passes urine with difficulty, that is of a yellow colour, that is mixed with blood, that is accompanied by pain, that burns the urethra, and that is frequent, (the quantity being scanty each time). 34

In strangury born of excited phlegm, the pelvis and the male organ become heavy and swollen, and the urine passed is slimy.

All the symptoms mentioned above manifest themselves in strangury born of all the faults excited together. Such strangury is most difficult to cure. 35

This is the pathology of strangury.

When the wind (becoming excited) dries up the semen and the urine in the pelvis, or the urine or the bile, or the phlegm, the disease called 'Açmari' (calculi) is generated, even as 'Rochanā' is generated in the ox through the drying up of the bile.* 36

Some calculi are of the form of the flowers of the Kadamva (*Nauclea cadamba*); some are like stones; some are smooth; some

* In rendering the first line of this verse I follow Gangādhara's comment. Four kinds of 'Açmari' are, Gangādhara says, indicated here :

1. Çukrāçmari, 2. 'Pittāçmari,' 3 'Mutrāçmari,' and 4. 'Kaphāçmari.—T.

are three cornered ; and some are soft. If the calculi (thus generated) arrive at the duct through which the urine passes, it obstructs the urine and engenders pain in the pelvis. 37

The patient, afflicted with great pain, frequently scratches the virile organ, frequently passes stools (in scanty measure), and frequently shivers.

It generates piercing pains in the virile organ, the frenum of the prepuce, and the pelvis, and makes the patient pass urine in very thin jets. 38

In consequence of scratching and pressure (on the virile organ), sores takes place in the urethra, and the patient passes urine mixed with blood.

When the calculi move away, the person passes urine with ease.

When the calculi are broken by the wind, they assume the form of sand (gravels), which pass out of the urethra (along with urine).* 39

There may be the obstruction of urine of a male adult owing to the suppression of seminal discharge. He gets severe pain in the groins, the pelvis, the penis, and the testicles which also swell (in consequence of that variety of strangury). 40

The course of his urine being stopped by the semen, the patient passes urine with the greatest difficulty (and in scanty measure). This variety of strangury due to the suppression of seminal discharge is called 'Andastabdha' (literally stupefaction of the testes).† 41

The vital seed, and the faults (*viz.*, wind, bile, and phlegm), provoked simultaneously or separately, and getting in the bladder, afflicts it greatly.

Afflicted thus, the bladder engenders excessive pain in the virile organ and the pelvis, and obstructs the flow of both the semen and the urine. 42

The pelvis becomes stupified and swollen, and excessive pains appear in it.

The patient feels piercing pains in his pelvis and the scrotum.

In consequence of sores and wounds (caused by the improper

* 'Khobha' is disturbance. The organ is disturbed by being repeatedly scratched, and rubbed and pressed.

† 'Vyapāya' is removal.—T.

† The verses 40 and 41 are not to be found in Gangādhara's edition.—T.

insertion of catheters, &c.), as also of the waste of 'dhātus,' the blood in the pelvis becomes provoked and constipated, 43

and attended with excessive pain and urine, it takes the form of calculi.

When the provoked (vitiated) blood accumulates, the result is flatulence, and a sensation of heaviness in the pelvis.

When the accumulated blood is expelled, the result is disappearance of the heaviness of the pelvis.* 44

Thus ends the 'Nidāna' of calculi.

In stangury caused by excited wind, the physician should have recourse to rubbing the patient with (medicated) oils, the (internal) administration of (similar) oils, dry enemata, 'Sweda' (fomentation), 'Upanāha' (poultice), 'Uttaravasti' (small syringe or pipe for injection of medical preparations into the male or female organ of generation), and baths.

The patient should also be made to drink meat-juice boiled with the group of drugs beginning with Sthirā (otherwise called Çālaparni or *Hedysarum gangeticum*) and such other drugs as are alleviative of wind.† 45

The decoction of Punarnavā (*Boerhavia diffusa*—that of the red variety is taken), Eranda (*Ricinus communis*—the roots being taken), Çatāvāri (*Asparagus racemosus*) Pattura (otherwise called Sālincha, *i. e.*, *Achyranthes triandra*), Vrischira (*Boerhavia diffusa* of the white variety), Balā (*Sida cordifolia*), and Açmabhit (otherwise called Pāshānabhedī, *i. e.*, *Colcus Amboinicus*), and their paste, with the five salts,

* The language of verses 42 to 44 is not at all perspicuous. In fact, it is difficult to understand the grammar. Gangādhara, as usual, avoids the difficulties in his comments. In the first line of 42, the transitive 'paripidayanti' has no object. It may be taken as governing either 'mutrāyamānam' (understood), or 'the patient' (understood), in the objective case.

In the second line, 'tat' is unintelligible.

In the first line of 43, the attributives 'stavdhah,' 'çunah,' and 'bhriçavedanah' have no Substantive which they qualify. I follow Gangādhara in taking them as adjectives of 'vasti' understood. 'Tudyeta,' in the same line, has no nominative.

Altogether, the perspicuity of Charaka's language is very generally absent in Driḍavala's.—T.

† 'Sthirādi' includes 1. 'Çālaparni, 2. Priçniparni, 3. Vrihati, 4. Katakāri, and 5. Gokshura. The roots of these are taken and boiled for their decoction.

'Uttara-vasti' is a small syringe or pipe for injecting medicinal washes and other preparations into the urethra and vaginal canal. It sometimes means the injection itself.—T.

or, the decoction of the group of the ten roots, and their paste, with the five salts,

or the decoction of Kulattha (the seeds of *Dolichos biflorus*), Kola (jujubes), and Yava (barley), and their paste, with the five salts, should be boiled with oil, or *ghee*, or the fat of either the boar or the bear.

This preparation, drunk in proper measure, speedily cures wind-born strangury accompanied with excessive pain.* 46-47

As many of these (that is, the three groups of drugs mentioned above), and other drugs of efficacy, as may be obtained,

as also those seeds that are known to be oily,

reduced to paste and mixed with oils and *ghee*, and with sours,

are beneficial when applied as poultices, in a state that is agreeably hot.† 48

In strangury born of (excited) bile, the treatment to be followed should consist of the sprinkling of cold water on the body, baths by immersion of the whole body in cold water, cold plasters (such as the application of sandal paste, &c.), observance of the procedure laid down for the hot season, injection of milk as enemata, and administration of purgatives, such milk and purgatives being mixed with Drākshā (grapes), Vidāri (*Batatus paniculatus*), Ikshu-rasa (the expressed juice of the sugarcane), and *ghee*.‡ 49

The decoction of Çatāvāri (*Asparagus racemosus*), Kāça (*Saccharum spontaneum*), Kuça (*Poa cynosuroides*), Çwadangshtrā (otherwise called Gokshura, *i. e.*, *Tribulus terrestris*), Vidāri (*Batatus paniculatus*), Çālī (paddy of that name), Ikshu (sugarcane), and Kaçeruka (*Scirpus*

* Three preparations are laid down here. 1. the decoction of Punarnavā &c. ; 2. that of the ten roots ; and 3. that of the seeds of *Dolichos biflorus*, &c.

To the decoction of each group, should be added the paste of the same, and the five salts. 'Riksha' usually implies a bear. Gangādhara takes it as implying here a deer.—T.

† 'Etāni' has reference to the three sets of drugs mentioned in 46 and 47, *i. e.*, Punarnavādinī, the ten roots, and Kulatthādinī.

Other 'Varaushadhas' or drugs of great efficacy are those which have been mentioned in other parts of the work as fit for application as poultices. These form one combination. 'Tailaphalāni' or oily seeds form another combination. Each of these combinations should be mixed with oils and *ghee* and sours.

Reduced to paste, oilified, and heated in fire, these should be applied as poultices.—T.

‡ 'Observance of the procedure laid down for the hot season : ' the procedure is laid down in Lesson VI, called 'Tasyāçītiya,' Sutrasthāna, *ante*.—T.

Kysoor), and mixed with honey and sugar, should be drunk, in judicious measure, by one afflicted with bile-born strangury. 50

In bile-born strangury, the patient may also drink the decoction of 1. Kamala (lotus) and Utpala (*Nymphaea stellata*), or 2. of Çringātaka (the fruits of *Trapa bispinosa*), or 3. of Vidāri (*Botatus pumilus*), or 4. of the roots of Dandotpala (*Pladera decussata*), or 5. cold water, each of these being mixed with honey and sugar.* 51

The seeds of Ervaru (*Cucumis Melo*), those of Trapusha (*Cucumis sativus*), Kusumbha (*Carthamus tinctorius*), Kungkuma (*Corcus sativus* or saffron), and Vrisaka (*Justicia Adhatoda*). A drink made of these reduced to paste with the expressed juice of Drākshā (grapes), is commendable in calculi, gravels, and all varieties of strangury. 52

The seeds of Ervaru (*Cucumis Melo*), Madhuka (liquorice), and Darbi (*Berberis asiatica*), reduced to paste and dissolved in water in which (ātapa) rice has been washed, or Dārbi (*Berberis asiatica*), reduced to paste and mixed with the expressed juice of Amalaka (the fruit of *Phyllanthus Emblica*) and honey, should be drunk by one afflicted with bile-born strangury. 53

In phlegm-born strangury one may take food and drink mixed with alkaline ashes or drugs that are heating and of keen virtues.

'Sweda' (fomentation), food consisting of barley, emetics, dry enemata, and whey, are also beneficial.

Oils boiled with bitter drugs are also commendable for rubbing the body with or as drink. 54

(In phlegm-born strangury) one should drink boluses, of the measure of jujube seeds, made of Vyosha (the three acrids), Çwadanshtrā (otherwise called Gokshura or *Tribulus lanuginosus*), Krimimāra (otherwise called Viḍanga, *i. e.*, *Embelia Ribes*), dissolved in honey and (cow's) urine.

Or, he may take the paste of Truti (the seeds of *Elletaria cardamomum*) and honey, dissolved in the expressed juice of the roots of Kadali (*Musa sapientum*), or in that Kaitaryya (otherwise called Kaivarttamusta, an aquatic variety of *Cyperus rotundus*).†

* 'Purvena kalpena' implies 'according to what has been laid down before,' *i. e.*, mixed with honey and sugar.—T.

† Gangādara's reading 'Toyam' &c., has been adopted. The other editions read 'Mulam' for 'Toyam' which should mean 'root' as well with honey and sugar should be taken.—T

For curing strangury (caused by vitiated phlegm), one should take the seeds, (reduced to paste and) dissolved in whey, of Çitimā-saka (otherwise called Çālincha, *i. e.* *Achyranthes triandra*).

So he may take the pulv of corals, with water in which (stapa) rice ha been washed, in strangury due to (vitiation of) phlegm. 55-56

Saptachchada (*Echites scholaris*), Aragbadha (*Cassia fistula*), Kevuka (otherwise called Kemuka, *i. e.*, *Costus speciosus*), Elā (the seeds of *Elettaria cardamomum*), Dhava (*Conocarpus latifolia*), Karanja (*Pongamia glabra*), Kutaja (*Holarrhena antidysenterica*), and Guḍuchi (*Tinospora cordifolia*): (A 'Karsha' of each of) these should be taken and boiled in a 'Prastha' of water (down to half a 'Prastha')

The decoction thus obtained should be boiled with 'Yavāgu (gruel of barley or other grain), and the Yavāgu should be drunk (by one afflicted with the phlegm-born strangury). Or, he may drink the decoction of those drugs, mixed with honey.* 57

In strangury caused by all the three faults excited together all the (above courses of) treatment should be adopted by the physician carefully noting the seats of the wind and the rest.

In strangury caused by (a vitiation of the) three humours, all (the foregoing medicines) should be tried, regard being had to the priority of the manifestation of the disease in the seats of the wind.†

If it is the phlegm that predominates amongst the three, emetics should be administered at the outset.

If it is the bile that predominates amongst the three, purgatives should be administered.

If it is the wind that predominates amongst the three, enemata should be administered. 58

(Here ends the treatment of strangury).

* As regards the measure of the drugs, and that of the water in which they are to be boiled, I follow Gangādhara's comment.—T.

† According to Chakrapāni 'Sarvam' (all) refers to bsheshajam (medicine) understood.—It means all the medicines which have been prescribed in the foregoing verses—"Etadeva vātādi bsheshajam militam"—A combination of all these medicines prescribed for the wind.

'Anupurvi' here apparently means 'priority'.

The verse is thus explained by Chakrapani :—In cases of strangury which are due to a vitiation of the three humours in equal degree, the medicines prescribed for the vitiation of each humour should be tried succeedingly, those prescribed for the vitiation of the wind taking precedence over the rest, for the disease is, as he explains, essentially one that is caused by the wind.—R. C. Sastri.

TREATMENT OF CALCULI.

That treatment which should be followed in strangury born of phlegm, or in that born of wind, is beneficial in obstruction of urine caused by calculi and gravels.

Hear now what the well-tested, special method⁴ of treatment is for the breaking and expulsion of calculi. 59

The pulv should be taken, dissolved in water, of the following drugs, viz., Pāshānabheda (*Colcus Amboinicus*), Vrishaka (*Justicia Adhatoda*), Çwadangshtrā (*Tribulus lanuginosus*), Pāthā (*Cissampelos hernandifolia*), Abhayā (chebulic myrobalans), Vyosha (the three acrids, viz., dry ginger, the fruit of *Piper longum*, and black pepper), Çati (*Curcuma Zerumbet*), Nikumbha (otherwise called Danti, *i. e.*, *Croton polyandrum*), Hingsrā (seeds of *Solanum xanthocarpum*), Kharahvā (the seeds of *Hyoscyamus niger*), Çitimaraka (otherwise called Çalinaha, *i. e.*, *Achyranthes Triandra*), those of Ervāruka (*Cucumis Melo*), those of Trapusha (*Cucumis sativus*), those of Utkunchikā (otherwise called Krishnajiraka, *i. e.*, *Nigella sativa*), Hingu (assafoetida), Vetasāmla (otherwise called Chukra, *i. e.*, *Rumex vesicarius*), the two Vrihatis (viz., *Solanum indicum* and *Solanum xanthocarpum*), Habusha (black aromatic stalks like those of black pepper), and Vachā (*Acorus calamus*).

This pulv is capable of breaking the calculi (and thus expelling them through the urethra).

⁴Ghee, cooked with the paste of the drugs mentioned above and also with cow's urine of four times its measure, produces the same effects.* 60-61

The roots of Çwadangshtra (*Tribulus lanuginosus*), those of Ikshuraka (a variety of *Saccharum*), and the seeds of Uruvaka (*Rizinus communis*), reduced to paste with milk,

or the two Vrihatis (viz., *Solanum xanthocarpum* and *Solanum indicum*), stirred in curds and mixed with honey, may be taken.

Either of these are to be taken for seven days for breaking the calculi. 62

* For 'Abhayā' in the first line of 60, some editions read 'bhavā.' This is incorrect

'Hingsrā' in the beginning of the second line of 60 is difficult to understand. It is a name applied to more than one plant. Hence, it may be taken as standing for *Nardos Yachys Jatamansi*, or for *Abrus precatorius*. Gangādhara understands by it *Kantakāti* (*Solanum xanthocarpum*)—T.

Punarnavā (*Boerhavia diffusa*), Aya (pulv of iron), Rajani (*Curcuma longa*), Çwadangshtrā (*Tribulus lanuginosus*), Phalgu (otherwise called Kākadumvara, *i. e.*, *Ficus hispida*, syn. *Ficus oppositifolia*), the pulv of Pravāla (coral), and the flowers of Dharbha (*Saccharum cylindricum*);

These are reduced to paste with milk, or water, or wine or the expressed juice of the sugarcane.

This paste, duly dissolved, should be drunk by one afflicted with calculi or gravel. 63

Elā (the seeds of *Elettaria cardamomum*), Surāhwa (otherwise called Devadāru *i. e.*, *Pinus deodara*), the five salts, Kampillaka (*Malotus philippensis*), Yavāgraja (the ashes of green barley shoots), Kunduraka (otherwise called Kundurkhoti, *i. e.*, *Boswellia Thurifera*), Açmabheda (*Colcus Amboinicus*), the seeds of Gokshura (*Tribulus terrestris*), those of Ervāru (*Cucumis Melo*), and those of Trapusha (*Cucumis sativus*): (Take these in equal measures and) reduce them to pulv.

Take also the pulv of the roots of Chitraka (*Plumbago zeylanica*), Hingu (assafoetida), Mānsi (*Nardostachys Jatamansi*), and Yamāni (the seeds of *Ptychotis Ajowan*).

Equal measures of these four should be taken, the total being equal to the aggregate of that of the drugs begining with Elā and ending Trapushavijam.

Add the pulvs of the three myrobalans of double the quantity of each of the above two sets of drugs.

Mixing all these pulvs together, dissolve them in meat-juice or the soup of Mudga (*Phaseolus Mungo*), adding some sour juice.

This drink should be taken when cool for breaking abdominal tumours and calculi.* 64-65

* In the first line of 64, for 'Surahvā' meaning *Pinus deodara* some text read 'Çatāvha' meaning dill seeds.

In the last line of 65, Gangādhara reads 'Madya yushaih.' This is evidently incorrect. The correct reading is 'Mudgayushaih.' What is stated here is this: all the drugs named in the first two lines should be reduced to pulv, equal measures, of course, being taken thereof. Equal measures, again, are directed to be taken of the four drugs first mentioned in the first line of 65. Their total measure, however, should be equal to that of the drugs mentioned before. The measure, again, of the three myrobalans should be twice that of those drugs.

The preparation is directed to be rendered sour by adding the usual juices.—T.

Taking from the paste of the soft roots of Çigru (*Moringa pterygosperma*), a measure that comes up to a Vilwa (equal to 8 palas), fry it in ghee and oil, and mix the fried product with the soup of Mudga (*Phaseolus Mungo*), and the cream of curds, and a copious measure of salt.

It should be drunk when cool.

This preparation breaks calculi.* 66

The paste of the roots of Çobhanjana (*Moringa pterygosperma*), boiled in water, should be drunk, when cooled, by one afflicted with calculi or gravels.

Refined sugar, mixed with ashes of green barley shoots, taken in equal measures, (and dissolved in water), is an excellent medicine for all varieties of strangury. 67

Having drunk the wine called 'Nigada,' mixed with meat-juice, one should ride on a car or a horse of great speed.

By this, calculi or gravels are expelled.

If these are not removed by this means, a surgeon should then be called for extracting them.† 68

In strangury born of obstruction of semen, the physician should, after ascertaining the fault or faults excited, adopt the needful treatment.

If in such a case the wind be excited in the patient, he should take milk boiled with the decoction of the following, viz., the roots of the cotton plant, Vrishaka (*Justicia Adhatoda*), Aṣṁabhedī (*Colcus Amboinicus*), Balā (*Sida cordifolia*), the group of the five roots beginning with those of Sthirā (viz., Çālaparni or *Hedysarum gangeticum*, Prisniparni or *Doodia logopodioides*, Vrihati or *Solanum indicum*, Kantakāri or *Solanum xanthocarpum*, and Gokshura or *Tribulus lanuginosus*), Gavedukā (a variety of paddy), Vriçchira (*Boerhavia diffusa*)

* 'Vilwa-pramānah' means 'of the measure of Vilwa.' A 'Vilwa' is equal to a pala or 8 tolas.

The measure of the paste of (the roots of) Çigru should be 8 tolas. Gangādhara explains, on what authority it does not appear, that, the paste should be a 'Karsa' or 2 tolas. 'Yusha' implies the 'yusha' or soup of Mudga and other pulses.

The paste should first be dissolved in the soup. The mixture should then be fried in ghee and oil. The cream of curds, and salt should then be added. The product should be drunk when cool.—T.

† 'Çalyavit' is, literally, one conversant with the use of surgical instruments. Gangādhara reads 'rosena.' Other editions have 'rathena.'—T.

of the white variety), Aindri (otherwise called Indrabārūni, *i. e.*, *Cucumis colocynthis*), Punarnavā (*Boerhavia diffusa* of the red variety), Çatāvāri (otherwise called Çatamuli, *i. e.*, *Asparagus racemosus*), Madhu (liquorice), Açana (*Pentaptera tomentosa*), and Akhuparni (otherwise called Musikaparni, *i. e.*, *Salvinia cucullata*).

If it is the bile that predominates, he should take *ghee* boiled with the decoction of the above.

If it is the phlegm that predominates, he should then take soups (of Mudga and the rest) and other food and drink, boiled in the decoction of the drugs named.

If all or two of the faults at a time are excited, that treatment should be adopted which is beneficial for the provoked faults.

If the disease be not alleviated by these means, then old wine, or old honey, or old 'Mādhwika' wine should be given.* 69-71

He should also be given the flesh of birds for promoting his nutrition and growth.

Enemata also be administered for correcting the ducts through which the vital seed flows.

When the person has been corrected and nourished by these means, he should take (proper) aphrodisiacs. He should also be allowed the companionship of loved and obedient women. 72

In strangury born of blood (that is, wounds and sores caused in the urethra by the unskilful passing of catheters, &c.), the patient should drink the paste of the following, *viz.*, the stalks of Utpala (*Nymphaea stellata*), the roots of Tāla (palmyra palm), those of Kāça (*Saccharum spontaneum*), those of Ikshuvāla (otherwise called Ikshuvālikā, a variety of *Saccharum*, probably *Saccharum fuscum* from whose stems Indian pens are made), and those of Ikshu (*Saccharum officinarum*) and those of Kaçeruka (*Scirpus kysoor*), mixed with sugar and honey.

* As regards the second line of 70 and the first line of 71, Gangādhara explains them differently. He takes 'pavane pittādhike' as signifying the predominance of the bile in the presence of the wind. In stangury, the wind is necessarily provoked. According to Gangādhara, what is said here is the treatment of the disease when the bile is provoked predominantly, and when the phlegm is similarly provoked. I think Gangādhara is not correct. I take the passage as laying down what the treatment should be 1. Pavane, 2. Pittādhike, 3. Kaphe, and 4. Samsargaje.—T.

Or, he should eat Ikshu (sugarcanes), Vidāri (*Batatus paniculatus*), and the fruits of Trapusha (*Cucumis sativus*). 73

Or, *ghee* boiled with the expressed juice of Çwadangshtrā (otherwise called Gokshura, *i. e.*, *Tribulus lanuginosus*) of eight times its measure and milk of eight times its measure, may be drunk.

Or, the patient may drink *ghee* boiled, agreeably to the above method,* with the expressed juice of the five roots of the group called 'Sthirādi,' or with that of the roots of the group called 'Katākādi,' or with that of each of all the roots included in the former group, or with that of all the roots included in the latter group, or with that of the roots of both the groups. 74

In such strangury enemata may also be applied of milk, or of the paste of those drugs which compose the group called 'Madhra' or of the oil pressed out of the seeds of agreeable fruits (such as almond).

All that has been laid down for the treatment of strangury born of excited bile, should be adopted in the case of strangury caused by blood. 75

Physical exercises, suppression of the urgings of nature (such as urine, stools, eructations, the downward wind, &c.), food that is dry (*i. e.*, un oily), cakes (of rice, &c.), exposure to the wind and the rays of the sun, sexual congress, dates, Çāluka (the esculent roots of different varieties of the water-lily, &c.), Kapittha (the fruit of *Feronia elephantum*), the fruit of Jambu (*Eugenia Jambolana*), Visha (lotus stalks), and all articles of astringent taste, should be avoided by one afflicted with strangury. 76

Here ends the treatment of calculi.

DISEASES OF THE HEART.

(Injudicious) physical exercise, the administration of strong purgatives, excessive purgation, the administration of strong enemata, the excessive administration of the same, anxiety, fear, terror, intoxication, incantations, vomiting, (accumulation of) mucus in the

* The words 'agreeably to the above method' imply that the expressed juice of *Tribulus lanuginosus* and milk should be added in every case. The *ghee* is directed to be boiled with every one of the roots included in Sthirādi, as also with every one of the roots included in the group called Katākādi; also with all the roots of the former group, with all the roots of the latter group, and lastly with both the groups taken together.—T.

stomach, suppression of urgings of nature, weakness and imaciation due to disease, and wounds,—these generate heart-disease.* 77

Loss of complexion (or discoloration), fainting, fever, cough, hiccup, asthmatic or hard-breathing, tastelessness of the mouth, thirst, loss of consciousness, vomiting, nausea or the tendency to expectorate pains, dislike for food, and diverse other symptoms appear, born of heart-disease. 78

If it is the wind that is excited, the special symptoms manifested are a sense of emptiness in the cordiac region, throbbing, waste, piercing pain, stupefaction, and loss of sense.

If it is the bile that is excited, the especial symptoms manifested are the vision of darkness, pain, burning sensation, loss of consciousness, excess of fear, heat, fever, yellowness of complexion. 79

If it is the phlegm that is excited, the especial symptoms manifested are stupefaction (of the chest), heaviness (of the same), a sensation of the chest being covered with a wet blanket, excess of salivary secretions, fever, cough, and drowsiness.

If all the faults are provoked together, the symptoms that manifest themselves are a combination of those that are due to each separate fault.

In heart-disease born of worms, the symptoms are excess of pain, a sensation of the chest being repeatedly pierced with needles and itching. 80

In heart-disease born of excited wind, the patient should drink oil mixed with 'Sauviraka' (a variety of wine), the cream of curds, and whey ; or

he may drink 'Saindhava' salt boiled with (equal) measures of (cow's) urine and water, while agreeably hot ; or

he may drink oil (boiled) with the five salts.

These drinks cure not only heart-disease (born of wind) but also the ailments of epistasis and abdominal tumours.† 81

* 'Bhaya' is explained as fear of the king and his officers ; 'trāsha' is fear of impending calamities. This is hardly correct. The Calcutta and the Bombay editions read 'madāit-chāra,' meaning 'intoxication and transgressions of conduct.' Gangādhara reads 'gadābhi-chārāh ; which mean 'disease and incantations.'—T.

† 'Arti,' in the second line, seems to be connected with both 'ānāha and gulma.' Hence, I render it as 'the ailments of epistasis and abdominal tumours.'—T.

Punarnavā (*Boerhavia diffusa*), Dāru (otherwise called Devadāru, *i. e.*, *Pinus Deodara*), Panchamula (the group of five roots), Rāsnā (*Vanda Roxburghii*), Yava (barley), Kola (Jujubes), Kulattha (the seeds of *Dolichos biflora*), Vilwa (dried unripe fruit of *Ægle marmelos*)

Boil these in water. Oil should then be boiled with the decoction thus obtained.

This medicated oil, rubbed on the body, or drunk cures heart-disease born of excited wind. 82

Vaccine *ghee* boiled with the paste of Haritaki (chebulic myrobalans), Nāgara (dry ginger), Pushkarāhva* (*Aplotaxis auriculata*), Vayasthā (the fruits of *Phyllanthus Emblica*), Kayasthā (otherwise called Ela, *i. e.*, cardamom seeds), Lavana (Saindhava salt), and Hingu (assafoetida), is beneficial in abdominal tumours, diseases of the heart, and pains in the sides, arising from excited wind, 83

Pushkarāhva (the root of *Aplotaxis auriculata*), Phalapura-mula (the roots of *Citrus medica*), Mahaushadha (dry ginger), Çati (*Curcuma zerumbet*), and Abhayā (chebulic myrobalans) :

The paste of these, mixed with water in which Kshāra (the ashes of green barley shoots) have been dissolved, and *ghee*, and 'Saindhava' salt, cures heart-disease born of the excited wind, as also cutting pains in rectum. 84

The decoction of Pushkara (*Aplotaxis auriculata*), Mātulanga (*Citrus medica*), Palāça (*Butea frondosa*), Putika (otherwise Nātā-karanja, *i. e.*, *Cæsalpina Bonducella*), Çati (*Curcuma zerumbet*), and Surahwa (*Pinus deodara*),

mixed with (the pulvs of) the following, *viz.*,—Çunthi (dry ginger),

Ajāji (the seeds of *Nigella sativa*), Vachā (*Acorus calamus*),

and Yamāni (the seeds of *Ptychotis Ajowan*),

and also with Kshāra (the ashes of the green shoots of barley), and Lavana (Saindhava salt),

should be drunk by one afflicted with wind-born heart-disease, adding hot water. This preparation should be drunk while agreeably hot. 85

The paste of Pathyā (chebulic myrobalans), Çati (*Curcuma zerumbet*), Pushkara (*Aplotaxis auriculata*), the five Kōlas (*viz.*, the fruit of

* 'Pushkarāhva' is the same as 'Pushkara' literally, that which is called by the name 'Pushkara'.—R.

Piper longum, the roots of the same, *Piper chaba*, *Plumbago zeylanica*, and dry ginger), and Mātulunga (*Citrus medica*), mixed with treacle, the wine called 'Prasanna,' and 'Saindhava' salt, and fried in oil and ghee, is commendable in 'Çula' pains in the heart, the sides, the back, the abdomen, and the female organ of generation. 86

TRYUSHANADYA GHRITA,

Tryushana (the three acids), the two sorts of Triphalās (*viz.*, 1 the three myrobalans, and 2. grapes, the fruit of *Gāmbhāri* or *Gmelina arborea*, and Parushaka or the fruit of *Grewia asiatica*), Pāthā (*Cissampelos hernandifolia*), Nidigdrikā (otherwise called Kantakāri, *i. e.*, *Solanum xanthocarpum*), Gokshuraka (*Tribulus lannuginosus*), the two Balās (*Sida cordifolia* and *Sida spinosa* or *alba*), Riddhi (not being obtainable, *Sida cordifolia* is substituted), Truti (otherwise called Elā or *Elettaria cardamomum*) Tāmalaki (otherwise called Bhumyāmlaka, *i. e.*, *Phyllanthus Niruri*), Svaguptā (*Mucuna pruriens*), the two Medās (Medā and Mahāmedā, which not being available, Aṅwagandhā or *Physalis flexuosa* and Çārivā or *Ichnocarpus frutescens* are respectively substituted), Madhuka (the flowers of *Bassia latifolia*), Madhuka (liquorice), Sthirā (otherwise called Çālaparnī, *i. e.*, *Hedysarum gangeticum*), Çatāvāri (*Asparagus racemosus*) Jivaka (not being available, Guḍuchi or *Tinospora cordifolia* is used instead), and Priṅgīparni (*Doodia lagopodioides*):

Take an 'Aksha (equal to 2 tolas) of each of these, and pound them together into a paste.

The physician conversant with procedure, should boil this paste with a 'prastha' (equal to 2 seers, 4 seers being taken in practice in consequence of its being liquid) of ghee, and a 'prastha' (equal to 2 seers, 4 seers being taken in practice) of curd obtained from buffalo milk.

This should be given mixed with honey.

The measure of a dose to be administered being a pala (equal to 3 tolas), or half a 'Pala' (equal to 4 tolas) or a 'Pichu' (equal to 2 tolas) (according to the strength of the patient's digestive fire), in asthma, cough, chlorosis, malignant jaundice, heart-disease, and in chronic diarrhoea.* 87-89

* Grahani in the text have been rendered as chronic diarrhoea.

In heart-disease born of bile, the application of cooling plasters, and sprinkling the body with cool liquids, are commendable.

The patient should also be purged by means of grapes (ripe), refined sugar, honey, and Parushaka (the fruit of *Grewia Asiatica*).

When the patient has been corrected by such purgatives, such food and drink should be given to him as are alleviative of bile. 90

The paste of Yashthi (liquorice) and Tiktarohini (*Picrorriza Kurroa*), mixed with sugar-water, should be drunk.

The physician should, after careful consideration, also prescribe in diseases of the Heart in which Bile predominates all those *ghees* and combinations of *ghees* with treacle which have been laid down as beneficial in 'Kshata' (*i. e.*, sores in the lungs and chest (Lesson XI of Chikitsa Sthana *ante*). The physician should also prescribe meat-juice prepared from the flesh of animals that rove in desert, the patient being kept on milk-diet.

Through these means all varieties of bile-born disease as also all ailments born of vitiated blood are alleviated.* 91-92

Ghee obtained from buffalo milk, boiled with

Drākshā (grapes), Balā (*Sida cordifolia*), Çreyasi (otherwise called Gajapippali, *i. e.*, *Pothos officinalis*), sugar and milk,

or with Kharjura (date-fruit), Virā (otherwise called Kshirakākoli, a bulb of the onion tribe brought from the Himalayas), Rishabhaka (not being obtainable, bambu-manna is substituted), Utpala (flowers of *Nymphaea stellata*), and milk,

or with Kākoli (a root from Nepal), Medā (not being obtainable, *Physalis flexuosa* is used as substitute), Mahāmedā (not being obtainable, *Ichnocarpus frutescens*), is used as a substitute) Jivaka (not being obtainable, *Tinospora cordifolia* is used as a substitute), and milk,

is alleviative of bile-born heart-disease. 93

Ghee boiled with the paste of Kaçaruka (*Scirpus Kysoor*), Çairvāla (*Blyxa octandra*), Çringavera (dry ginger), Prapaundarika (root-stock of *Nymphaea lotus*), the roots of lotus stalks, Madhuka (liquorice), and

* In the last line of 92, the words 'pittāmayāh Çonitāsamçrayāh ye' may be taken as meaning 'all those diseases born of bile and having their refuge in blood. I take it as meaning bile-born diseases and those diseases which have their refuge in vitiated blood.—T.

milk, and drunk with honey added to it, kills heart-disease born of bile. 94

Ghee and the paste of Sthirādi (*i. e.*, *Çālaparni* or *Hedysarum gangeticum*, *Priçniparni* or *Doodia logopodioides*, *Vrihati* or *Solanum Indica*, *Kantakāri* or *Solanum xanthocarpum*, and *Gokshura* or *Tribulus lanuginosus*), boiled with (four times the quantity of) milk, or with the expressed juice of the grape, or with the expressed juice of the sugarcane, is beneficial in heart-disease born of bile:

The juice, rendered cold, of the sweet fruits (*viz.*, grapes, &c.) and the sugarcane, is similarly beneficial: 95

In heart-disease born of phlegm, such processes of treatment should be adopted as are alleviative of phlegm, after the patient has been subjected to 'swedana' (fomentation), the administration of emetics, and observance of fasts.

Food and drink consisting of barley cooked in the decoction of Kulattha (the seeds of *Dolichos biflorus*) or of Dhānya (coriander seeds) and mixed with sugar, and as are of keen virtues, should be given in heart-disease born of phlegm.* 96

The decoction may also be given of Katphala (*Myrica sapida*), Çringavera (dry ginger), Pitādrū (otherwise called Saralākāsthā, *i. e.*, *Pinus longifolia*), Pathyā (chebulic myrobalans), and Ativishā (*Aconitum heterophyllum*), boiled in cow's urine.

The pulv also may be given of Krishnā (fruit of *Piper longum*), Çati (*Curcuma zerumbet*), Pushkaramula (the root of *Aplotaxis auriculata*), Rāsnā (*Vanda Roxburghii*), Vachā (*Acorus calamus*), Abhaya (chebulic myrobalans), and Nāgara (dry ginger).† 97

The pulvs of Trivrit (*Convolvulus Turpethum*) and Tryushana (the three acrids), boiled in the decoction of Udumvara (*Ficus glomerata*), Açwattha (*Ficus religiosa*), Vata (*Ficus Indica*), and Arjuna (*Pentaptera Arjuna*), and in that of Palāça (*Butea frondosa*), Rauhitaka (*Andersonia Rohituka*), Khadira (*Acacia catechu*), and thickened so as to be suitable for licking, taken with some hot water added to

* I adopt Gangādhara's reading. The Calcutta and Bombay editions read (in the second line) 'yavānnaiḥ', meaning that food consisting of barley should be given, boiled in the decoction of Kulattha and Dhānya. These take 'pānāni' as separated, and as qualified by the two adjectives following, *viz.*, 'tikshnāni' and 'sarkarāni.'—T.

† I reject the reading (in the second line) of Gangādhara which seems to be incorrect, for that of the Calcutta and the Bombay editions.—T.

it, kills the phlegm (when this happens to be the principle excited or vitiated).

This preparation should be dissolved in hot water when taken 98

A careful physician should give Çilājatu* and also the Rasāyanas called 'Agastya-Haritaki,' and 'Brāhmya,' and 'Amalaka,' prepared according to the methods described in the Division on Kalpa. 99

In heart-disease born of the excitement of the three faults together, observance of fasts is beneficial and commendable at the outset.

That food also should be prescribed which is beneficial to the particular fault that has been predominantly excited.

Having regard to the degree of the vitiation of the humours, whether it be small, great or moderate, that course of treatment should be adopted which is beneficial to all of them. 100

If in heart-disease born of three faults, one feels excess of 'Çula' pains soon after eating, mild pains while digestion goes on, and a cessation of pain when digestion has taken place, the patient should then drink the pulvs of Suradāru (*Pinus deodara*), Kushtha (*Aplotaxis auriculata*), Tilvaka (otherwise called Lodhra, *i. e.*, *Symplocos racemosa*), the two salts (*viz.*, 'Vit' and Saindhava'), Viḍanga (*Embelia Ribes*), and Ativishā (*Aconitum heterophyllum*), dissolved in hot water.† 101

If (in this disease) excessive pains appear after digestion, oily purgatives should be administered.

If such pains appear at the time when digestion takes place, then the purgatives to be administered should consist of fruits.

If excessive pains manifest themselves during all the three times (*i. e.*, immediately after food is taken, at the time when digestion goes on, and after digestion has taken place), the purgatives that are beneficial should consist of roots of keen virtue. 102

* 'Çilājatu' is a name applied to certain bituminous substance said to exude from rocks during the hot weather. It is said to be produced in the Vindhya and other mountains where iron abounds. (*Vide U. C. Dutt's Mat. Med. of the Hindus*).

As regards the 'Rasayanas' mentioned, |*Vide Lesson on Rasayanas, Chikitsasthānā, ante.*—T.

† The distinction between 'bhukte,' 'jirjyati,' and 'jirna' should be carefully marked. The first implies 'soon or immediately after the meals have been taken; the second, when digestion goes on; and the third, when digestion has taken place.'—T.

In heart-disease born of (intestinal) worms, the wind, obstructed in its course, is generally provoked in the stomach. Hence, the administration of correctives is necessary, as also the observance of fasts, the use of 'pāchanas,' and the administration of such medicines as are destructive of worms. 103

Thus ends the treatment of the diseases of the heart.

PINASA AND DISEASES OF THE NOSE.

Through suppression of the urgings of nature, indigestion, dust (entering the nostrils), loudness of speech, indulgence in wrath, irregularities of season, heat in the head, abstention from sleep, excessive sleep, use of cold water, exposure to cold, exposure to fog, indulgence in sexual congress, inhalation of vapours and smoke, and phlegm becoming thickened in the head; the wind, being vitiated, generates catarrh in the nose.

Those symptoms (of wind-born catarrh) that manifest themselves are pain in the nose, with a sensation of the nostrils being repeatedly pierced, swelling, watery discharges, affections of the voice and the head.* 104-105

In catarrh born of bile, the symptoms that manifest themselves are inflammation ending in suppuration of the outward extremity of the nose, fever, dryness of the mouth, thirst, and hot or yellow discharges from the nose.

In catarrh born of phlegm the symptoms are cough, dislike for food, discharges (from the nose) of thick phlegmonous matter, a sensation of heaviness (in the ducts of the nose), and itching. 106

In catarrh born of all the faults provoked together, all the symptoms mentioned above manifest themselves. Besides, there is excessive pains which is almost unendurable.†

All varieties of catarrh become aggravated through an excess of food and drink.

* 'Vāspa', in the last foot of the second line, is taken by some as tears. I take it as implying vapours.—T.

† In the first line the word 'pinasa' is used. It is evidently synonymous with 'prati-ṣyāya'. The latter is catarrh in the nose; while the former stands for inflammation of the schneiderian membrane with loss of the sense of smell.

In the same line, Gangādhara reads 'ativarujah.' Other editions have 'tivraruje.' 'Ativa' and 'tivre' are the same. There can be no doubt, however, that the locative is the correct reading.—T.

If the disease be neglected, it soon takes a malignant form. 107

The ailments that then manifest themselves are continued sneezing, swelling of the nose, obstruction of the nostrils, foetid discharges from the nose, foetidness of the olfactory nerves and the inner surface of the nostrils, foetidness of the nose and mouth, Apinasa *i. e.*, inflammation of the schniderian membrane (with loss of the sense of smell), accompanied by suppuration, swelling, tumours, pus, and discharge of blood ; 108

'Arus' (a kind of disease of the nose described later on), diseases of the head, the ear, and the eye ; baldness, a twany or white colour of the hair, thirst, asthma, cough, fever, 'Raktapitta' (*i. e.*, Hemorrhagic diathesis or Hemoptysis), loss and affection of voice, attenuation or waste follow afterwards. 109

Obstruction of the nostrils, sores, discharges (of foetid matter), swelling, inflammation ending in suppuration, loss of smell, foetid scent in the mouth, and repeated provocation, should lead the physician to regard the nasal catarrh as of a malignant type. 110

The wind embracing all the vital seats of the head and circulating in all the passages causes sneezing, and being provoked, dries up the phlegm, and causes dryness of the nostrils and the nose,* and when phlegm accompanied by wind obstruct the passage of breath, the disease should be called 'Pratināha.' 111

That disease in which thick, yellow, white, or thin matter is discharged from the nose should be known as 'Çrava.' 112

That disease in which thick, yellow, and ripe phlegmonous matter is discharged from the cerebrum (Ethmoid tract), should be known as 'Apinasa.'

Through neglect (of nasal catarrh) 'Putinasya' (Ozcena) is generated, the symptoms of which are discoloration (of the nose), foetid smell, swelling, and swimming of the head. 113

Through Raktapitta (Hemorrhagic diathesis) the disease called 'Nāsāpāka' is generated, the symptoms of which are a burning

* 'Nāsāçringātaka' is explained as implying the nostrils. 'Ghrāna' is the nose. It is difficult to understand what is meant by 'Çosha' *i. e.*, drying up, of the nostrils as also of the nose. Probably what is meant is that the whole of the interior surface of the nose is dried up.—T.

sensation (in the nose), redness of complexion, swelling, and inflammation ending in suppuration.*

The faults (wind, bile, and phlegm, called here 'malāh' which is synonymous with 'doshāh), vitiating the blood and other 'dhātus, residing in the nose, generate the disease called 'Nāsā-ṣvayathu.' 1114

The faults, obstructing the passage of breath, vitiates the flesh and blood in the nostrils and generates the disease called 'Arvuda' (fleshy tumour).

When blood mixed with bile is discharged from the nose, the ears, and the mouth, the disease is called 'Puya-rakta.' † 115

The wind accompanied by bile (becoming provoked, and) vitiating the skin and other dhātus, generates the disease called 'Arungshi' (sores) the symptoms of which are a burning sensation and inflammation ending in suppuration. ‡

When a man's nose seems to him to actually burn, the physician should call the disease 'Diptā' (Congestion of nostrils), 116

DISEASES OF THE HEAD.

Through provocation of the wind, the head aches with excessive pain, and throbs continually.

Through provocation of the bile, one feels a burning sensation in the head and excessive pain.

Through provocation of the phlegm, the head becomes heavy.

Through (the simultaneous) provocation of all the three faults, all the aforesaid symptoms appear together.

Through worms (in the intestines), one feels continued itching in the head, accompanied by a foetid smell and pains like what is caused by pricking. § 117

DISEASES OF THE MOUTH.

In disease of the mouth caused by provocation of the wind, the symptoms that manifest themselves are swelling, roughness (of the

* 'Nāsāpāka' is identified with pustubs in the nostrils that suppurate.—T.

† 'Puya' is pus, and 'rakta' is blood. By 'puya-rakta' is meant that nasal disease in which pus and blood are discharged from the nose.—T.

‡ Gangādhara reads 'Kaphādin,' meaning 'Kapha' and other ingredients. The other editions which I follow, have 'tagādin,' meaning 'the skin and the other ingredients.'—T.

§ Gangādhara takes that 'sphurati' is connected with 'pittāt', &c., as with 'vātāt'.—T.

interior surface of the mouth) dryness, excessive pain, a dark or red-coloured discharge (of secretions) that is again cool, relaxation (of the throat), trembling, a sensation of the mouth being repeatedly pierced by needles, and cutting pains as well. 118

In disease of the month caused by provocation of the bile, the symptoms that manifest themselves are thirst, fever, pimples or boils, a burning sensation, in the upper palate, exhalation of vapours, cracks ; with swoons, diverse kinds of pain, and the appearance of all colours except white and red. 119

In disease of the mouth caused by provocation of the phlegm, the symptoms that manifest themselves are itching, heaviness, whiteness of colour, sliminess, perspiration, disgust for food, loss of sensation, discharge of phlegmonous secretions, nausea, mildness of the digestive fire, drowsiness, and mild pains. 120

That disease of the mouth in which all the (above) symptoms manifest themselves should be regarded as having been caused by the simultaneous provocation of all the faults.

Diseases of the mouth (born of the three faults) are of four and sixty varieties according to difference of the locality, the particular 'dhātus' vitiated, the appearance or form, and name. 121

In treatises on Surgery, the causes, the symptoms, the appearances, and the remedies have been set forth of those four and sixty varieties.

I shall declare (hereafter, in this treatise) the treatment of the four varieties of diseases of the mouth according to the localities in which they manifest themselves.* 122

DISLIKE FOR FOOD.

Through a provocation of the wind and the other faults (separately or together), through grief, fear, excessive greediness, excessive wrath, and through food, smell and colour (objects) that are repulsive to the mind, the disease called Arochaka (dislike for food) arises.

* The four and sixty varieties of these diseases have been laid down in Suṅruta. 'cālākā' is a probe. Hence 'cālākya' implies 'appertaining to surgery.'

Charaka, instead of naming all these varieties, wishes to mention only four varieties. 'Hereafter,' that is, in this very lesson.—T.

The dislike for food that assails a person whose teeth have become morbidly sensitive, so as to be set on edge and in whose mouth an astringent taste is present, should be regarded as due to provocation of the wind.* 123

That variety of the disease in which one feels in one's mouth the presence of an acrid or sour taste, in which one's mouth becomes hot or tasteless or of a foetid smell, should be regarded as due to (excited) bile.

That variety of the disease in which one feels in one's mouth the presence of a saline or sweet taste, in which the mouth becomes slimy, in which a sensation of heaviness and coldness is felt, in which there is stoppage of secretions (constipation—according to Gangādhara), and in which the mouth becomes sticky, should be regarded as having been caused by (excited) phlegm. 124

In dislike for food born of grief, fear, excessive greediness, wrath and other emotions, disagreeable food and drink, and foetid scents, one retains in one's mouth a natural taste, although one experiences a repugnance for food.

In that variety of the disease which is due to all the three faults (excited simultaneously), one feels the presence of many tastes in one's mouth. 125

DISEASES OF THE EAR.

Through provocation of the wind these symptoms appear (in disease of the ear), *viz.*, subjective sound, excessive pain, dryness of the filth in the ear, and thinness or want of secretions, (and abatement of the power of hearing—according to Gangādhara).

In that variety of the disease which is due to excited bile, the symptoms are red inflammatory swelling, cracks, burning sensation, and discharge of secretions that are yellow in colour and foetid in smell. 126

In that variety of the disease which is due to excited phlegm, the symptoms are defective hearing or want of hearing, itching, immobility of the swelling, discharge of secretions that are white and oily, and mild pain.

* The import in short is that, morbid sensitiveness of the teeth and astringent taste are the symptoms in 'Arochaka' due to the wind.—R. Sastri.

In that variety of the disease which is due to all the faults (excited simultaneously), all the above symptoms appear and the secretions, manifest an excess of the faults and colour. 127

DISEASES OF THE EYE.

In disease of the eye born of excited wind, the symptoms are slight tears, slight redness (of the eye), imperfect closing of the eyelids, blinking and piercing and cutting pains.

In that variety of the disease which is due to (excited) bile, the symptoms are a burning sensation, excessive pain, and redness, yellow secretions joining the eyelids and the discharge of excessively hot tears. 128

In that variety of the disease which is due to excited phlegm, the symptoms are white secretions joining the eyelids, copious and slimy discharge of tears, heaviness of the eyes, and itching.

In that variety of the disease which is due to all the faults (excited simultaneously), all the above symptoms appear.

Diseases of the eye, are six and ninety in number, according to their classification.* 129

In treatises on surgery full descriptions of those diseases, as also their methods of treatment, have been laid down.

On a topic which belongs to another province (of medical science), it is not proper to dwell at large. Hence an attempt by us to do the same is not commendable. 130

BALDNESS OF THE HEAD.

The bile being excited along with the wind, burns the field of hair (that is, the scalp) and causes baldness. When it burns that field partially, it causes whiteness of the hair, or a colour that resembles green. 131

Thus ends the Nidāna of the diseases that affect the nose, the head, the ear, the eye, as also the diseases called dislike for food and baldness of the head.

Thus a few of the diseases affecting those parts of the body which are above the shoulders have been mentioned. Hear now

* The Calcutta and the Bombay editions read 'Shannavati', i. e., Six and ninety. I reject Gangādhara's reading which is 'Shatsaptati.'—T.

Oh amiable one! what their treatment is. All the medicines that are to be prescribed shall now be spoken of in detail as well as in brief in (the) order (of the diseases).* 132

TREATMENT OF THE DISEASES CALLED PINASA.

In nasal catarrh born of wind, accompanied by cough and hoarseness of voice, one should drink *ghee* mixed with the ashes of green shoots of barley, as also meat-juice, or hot milk, or inhale the smoke of oily substances.† 133

(In nasal catarrh born of wind) one should inhale the smoke of sticks made of

Çatāhvā (*Peuce dunum Sowa*), Tvach (the bark of *Cinnamomum Zeylanicum*), and the roots of Balā (*Sida cordifolia*),

Or of the roots of Çyonaka (*Bignonia Indica*), and those of Eranda (*Ricinus communis*),

or of the roots of Aragbadha (*Cassia fistula*),

each pounded with wax, animal fat, and *ghee*.‡ 134

Or, the physician should cause persons afflicted with (wind-born) nasal catarrh in the new (acute) stage to inhale the smoke of the flour of fried barley and other grains, mixed with *ghee*, and placed within a Mallaka (an earthen vessel).§ 135

In the acute stage of wind-born nasal catarrh, if the patient feels pain in the temples, the forehead, and the head, the physician should prescribe 'Pāni sweda' (fomentation by hand), employing the palms of the hands for transferring the heat, as also poultice.

* Gangādhara's reading is 'Bheshaja samgraham sankshepata-uchyamānam' instead of the usual one 'Vistāratāh sangrahataçcha,' which is quite proper. It was very common with old writers to make a brief statement at first and then to elaborate it.—R. Sastri.

† Pinasa' here is synonymous with 'Pratiçyāya'. (It often means diseases of the nose).—T.

‡ The first combination is Çatāhvā, Tvach, and Balā; the second is Çyonaka and Eranda; the third is Aragbadha alone. Each of these should be pounded with wax, animal fat, and *ghee*. This verse thus deals with the composition of the oily smoke referred to in the previous one.—T.

§ It consists of a pair of dishes fixed together, the concave surfaces facing each other, and the line of contact being luted with clay. A small hole is kept into which is inserted a pipe. The vessel is placed on a mild fire and the smoke is inhaled through the pipe. 'Ma-laka (Bengali, Mālā) may also mean the half of a hollowed coconut shell. Two such halves, joined together would make a hollow vessel which may serve the same purpose.—T.

If there is obstruction of sneezing as also of (phlegmonous) discharges, the patient's body should first be well rubbed with oil, and then the method of 'Sweda' called 'Çankara', &c., should be applied.* 136

Or, the pulvs of Rohisha (otherwise called Gandhatrina, *i. e.*, *Andropogon schænanthus*), Tarkāri (otherwise called Jayanti, *i. e.*, *Seshania aculeata*), Vachā (*Acorus calamus*), Jiraka (the seeds of *Nigella sativa*), and of Choraka (otherwise called Piḍanga, *i. e.*, *Trigonella corniculata*), may be used (lit. inhaled) as a snuff.

Another snuff for use consists of the pulvs of Tvach (the bark of *Cinnamomum zeylanicum*), Patra (the leaves of *Cinnamomum Tamala*), Maricha (black pepper), Elā (cardamom seeds of the small variety), and Upakunchikā (otherwise called Krishna-jiraka, *i. e.*, the seeds of *Nigella sativa*). 137

If in wind-born nasal catarrh, the ducts of the body, the cartilage that separates the nostrils, the nose, and the eyes, show signs of drying up and waste, the following oil called 'Anu taila' should be snuffed :

ANU TAILA.

Take a measure of sesame seeds. Macertate them in goat's milk and then pound them with goat's milk.

Place the pounded product on a piece of cloth spread over the mouth of an earthen vessel partially filled with goat's milk.

Apply mild heat to the vessel. The vapours arising from the heated milk within the vessel will cause the sesame paste to be slightly boiled.

Mix the pulv of liquorice with the boiled paste, adding a measure of goat's milk thereto.

Press the oil out of the mixed product.

Taking out the oil in this way, add to it the decoction of the group of ten roots (the measure of which should be four times that of the oil).

Add also the paste of Rāsnā (*Vanda Roxburghii*), Madhuka

* As regards the different methods of 'sweda' or fomentation, *vide* Lesson XIV of Sutrasthāna, *ante*.—T.

(liquorice) and 'Saindhava' salt (the united measure of these being a fourth of the oil).

Boil all these together.

The process should be repeated ten times.*

The resulting oil is called 'Anu-taila.'

One afflicted with wind-born nasal catarrh should be rubbed with this oil, and then enemata should be administered of this very oil. This oil, thus used, purges out the excited faults from the system. 138-140

Light food, with meat-juice prepared from the flesh of domestic animals rendered oily (by the addition of *ghee*) and sour (by adding the expressed juice of pomegranates, &c.), is beneficial.

Such food should be given while hot.

The patient should use hot water for both baths and drink.

He should, while undergoing treatment, reside in a place (chamber) that is warm and unexposed to wind. 141

In wind-born nasal catarrh, the intelligent patient, desirous of his own good, should desist from anxiety, sexual congress, physical exercise, (loud and continuous) speech, and exertions of all kind. 142

In bile-born nasal catarrh, one should drink *ghee* boiled (with such drugs as are alleviative of bile) ; or

One may also drink milk boiled with (the pulv of) dry ginger.

In the mature stage of the disease, cerebral purgatives should be administered for the digestion of the excited fault or faults. 143

Oil boiled with the paste of *Pāthā* (*Cissampelos hernandifolia*), the two *Rajanis* (*Curcuma longa* and *Berberis Asiatica*), *Murva* (*Sansevieria zeylanica*), *Pippali* (the fruit of *Piper longum*), and the leaves of *Jāti* (*Jasminum grandiflorum*), and *Danti* (*Croton polyandrum*), should be used as snuff in the mature stage of the disease.† 144

In that variety of bile-born nasal catarrh which is characterised by the discharge of pus and blood (from the nose), such 'Kashāyas' (decoctions), preparation of salts should be administered as are alleviatives of *Raktapitta* or hæmorrhagic diathesis.

* That is, taking the oil, the decoction of the ten roots and the paste of *Rāsnā* and the rest are to be added to it, and all these boiled for the second time. Making the same additions, it should be boiled for the third time ; and so on for ten times.—T.

† In the second line, the Calcutta and the Bombay editions read 'Dantyā cha sādhitam tāṅlam', that is, oil cooked with the drugs mentioned. I adopt *Gangādhara's* reading which is 'Dantyā cha sidham tattoyam', meaning 'water boiled with the drugs named.—T.

When the disease is characterised by suppuration and burning and dryness, cooling plasters and the sprinkling of cold water should be prescribed. 145

The administration of oily snuffs, and of cooling and agreeable decoction also, is beneficial.

In nasal catarrh characterised by excitement of the bile in a mild degree, the patient should be purged by means of oily purgatives. 146

The regimen that is beneficial for such a patient should consist of *ghee*, milk, barley, 'Çāli' rice, wheat, meat-juice prepared from the flesh of Jāngala animals, cooling and sour things, and pot-herbs that are bitter, with the soup of Mudga (*Phaseolus Mungo*) and other pulses. 147

In phlegm-born nasal catarrh, if there be heaviness of the head and dislike for food, fasting should be prescribed at the outset. After this, for the digestion of the faults, the head should be laved with *ghee* and 'Sweda' (fomentation) and 'Seka' (sprinkling) should be had recourse to. 148

If in this disease, the phlegm shows signs of being ejected (through the mouth), the administration is beneficial of an emetic consisting of Laçuna (garlics) mixed with the pulv of the seeds of *Phaseolus Mungo*, Vyosha (the three acrids), Kshāra (the ashes of green barley shoots), and *ghee*, which is alleviative of phlegm. 149

In inflammation of the 'schneiderian membrane, accompanied by Ozœna, discharges from the nose, and itching, fumigation as also the administration of snuff is beneficial.

In phlegm-born nasal catarrh, the administration of snuff made of acrid substances is beneficial. 150

(In these diseases) physicians generally blow into the nostrils of the patient the pulvs of Manahçilā (realgar), Vachā (*Acorus calamus*), Vyosha (the three acrids), Viḍanga (*Embelia Ribes*), Hingu (assafœtida), and the exudation of *Balsamodendron Mukul* as Pradhamana.*

Or, the pulv of the three myrobalans mixed with that of the three acrids may be similarly blown into the nostrils. 151

Mustard oil, cooked with Bhārgi (*Clerodendron siphonanthès*), Madana (the fruit of *Randia dumetorum*), Tarkāri (otherwise called

† 'Pradhamana' is the blowing of a medicinal pulv into the nostrils. It is done by means of a bent tube. The word often means the substance blown in.—T.

Jayanti, *i. e.*, *Sesbania aculeata*), and group of drugs called Surasādi (*Ocimum sanctum* and the rest) is a good tonic that is also alleviative of nasal catarrh born of phlegm. 152

The paste of Arta (otherwise called Kushtha, *i. e.*, *Aplotaxis auriculata*), Kāla (otherwise called Aguru, *i. e.*, *Aquilaria Agallocha*), Vachā (*Acorus calamus*), and Ala (yellow orpiment),

Or that of Viḍanga (*Embelia Ribes*), Kushtha (*Aplotaxis auriculata*), Pippali (the fruit of *Piper longum*), and Karanja (*Pongamia glabra*).

should be cooked with mustard oil. 153

This oil should be administered as snuff in nasal catarrh when the phlegm, having become thick and mature, begins to come out and when it resembles (is accompanied by—according to Gangādhara) marrow.*

If in phlegm-born catarrh, the (outward) flow of phlegmonous matter be obstructed, the patient should at first be oiled, and then the emetic (whose composition is laid down below) should be administered.† 154

The emetic that should be administered should consist of the usual fruits and roots possessing emetic virtues, boiled with milk, sesame seeds, the seeds of Māsha (*Phaseolus radiatus*), barley, and water ;

Or, the gruel of barley boiled with Madana (the fruit of *Randia dumetorum*), milk, sesame seeds, and the seeds of Māsha (*Phaseolus radiatus*). 155

In phlegm-born nasal catarrh, food consisting of articles that are alleviative of phlegm (*viz.*, boiled rice) with the soups of Vārtāku (*Solanum Melongina*), Kulattha (the seeds of *Dolichos biflorus*), Aḍhaki (*Cojanus Indica*), Mudga (the seeds of *Phaseolus Mungo*), Kulaka (the leaves of *Trichosanthes dioica*), and Vyosha (the three acrids), is commendable. The patient should also be kept on such diets as are alleviative of phlegm and should be sprinkled with hot water. 156

In malignant nasal catarrh, the treatment to be followed should be such as is alleviative of all the faults.

* We adopt the reading 'Medonivekaphe.' But other editions also that of Gangādhara read 'Medonvitekaphe.'—T.

† 'Should be oiled,' that is, oils should be internally administered.—T.

If there is inflammatory swelling, the treatment should be such as is alleviative of swelling.

In nasal tumours and fleshy growths, the application of alkaline ashes, is commendable.

In other varieties of the disease, the physician should proceed with care.* 157

TREATMENT OF THE DISEASES OF THE HEAD.

In disease (aching) of the head born of (excited) wind, medicated oils, fomentation, and snuffs should be administered.

Such food and drink and poultices should also have recourse to as an alleviative of wind-born ailments.† 158

In wind-born headache, the application of plasters made of the paste of drugs included in the group called 'Agurvādi,' fried in oil, is commendable. The plasters should be applied while agreeably hot

[For the drugs composing the group beginning with Aguru or *Aquilaria Agallocha*, vide Lesson III, on Fever, Chikitsāsthana.]

Plasters made also of the drugs included in the group called 'Jivaniya,' or of flowers such as *Echites Caryophyllata* and others, or of flesh or fish, are beneficial.‡ 159

In wind-born headache, snuff consisting of oil cooked with Rāsnā (*Vanda Roxburghii*) and the group of five roots beginning with that of Sthirā (otherwise called Çālpārnī, i. e., *Hedysarum gangeticum*), and milk, relieves the patient of his pain.

Also snuff consisting of oil cooked with Rāsnā (*Vanda Roxburghii*), the five roots beginning with that of Sthirā (*Hedysarum gangeticum*), Kākoli (a bulbous root brought from Nepal), and sugar, is productive of beneficial consequences.§ 160

* Gangādhara, in his comments on this verse, refers to matters *not* mentioned in the verse itself. He takes the first line as referring to nasal catarrh born of the three faults, and to nasal catarrh that is of a malignant type. The reading is probably different from what the commentator gives of the verse. It is scarcely necessary to say that Gangādhara's text is often disfigured with typographical errors, and also with omissions. This text has, again, to be corrected by reproductions in the comments.—T.

† In the second line, Gangādhara reads 'uppārān.' The Calcutta and the Bombay editions read 'upanāhān.'—T.

‡ Gangādhara reads 'matsyamāngsaih.' The other editions have 'matsyaih mangsaih.'—T

§ Gangādhara reads in the second line 'Rāsnādikākoli &c.' This is correct. The other editions have 'Rāsnādvikākoli &c.' meaning 'Rasna' and the *two* Kakolis.—T.

Subscribed by the Government of India and Native Chiefs.

PART LVI.]

CHIKITSA-STHANA.

[LESSON XXVI-XXVII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHĀNDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1909.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India,
2s 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.
(Strictly payable in advance and include postages).

Balā (*Sida cordifolia*), Madhuka (*Bassia latifolia*), Yashti (liquorice) Vidāri (*Convolvulus paniculatus*), Chandana (red sandal wood), Utpala (*Nymphaea stellata*), Jivaka (not being obtainable, Guḍuchi or *Tinospora cordifolia* is used as a substitute), Rishabhaka (not being obtainable, bambu manna is used as a substitute), Drāksha (grapes), and sugar :

A 'prastha' (equal to two seers, in practice, double the measure is taken) of oil, and milk cooked with the paste of the drugs mentioned above, as also with half a 'tula' (equal to six and a quarter seers ; in practice, double the measure, that is, one 'tula' or twelve and a half seers are taken) of meat-juice prepared from the flesh of the animals of the Jangala class.

The oil thus prepared, used as snuff, cures all ailments, due to wind and bile, that appear in those parts of the body which are above the shoulders. 161-162

MAYURA GHRITA.

Daçamula (the group of ten roots), Balā (*Sida cordifolia*), Rāsnā (*Vanda Roxburghii*), Triphalā (the three myrobalans), Madhuka (liquorice) :

With the paste of these, cook the flesh of a peacock, throwing away the feathers, the bile, the entrails, the dung, the beaks, and the feet (of the bird) in water (of the measure of 64 seers down to 16 seers), adding one 'prastha' (equal to 2 seers ; in practice, double the quantity is taken), of *ghee* and an equal measure of milk.

After the boiling is over, a 'kārshika' (equal to 2 tolas) of the paste of each of the ten drugs composing the group called 'Madhura'* should be added.

This *ghee* cures headache and facial paralysis. 163-164

This *ghee* cures also the ailments of the ear, the eye, the nose, the tongue, the palate, the mouth, and the throat.

It goes by the name of 'Māyura-Ghrīta.' It cures the ailments of those parts of the body which are above the shoulders. 165

This is 'Māyura-Ghrīta.

MAHA MAYRUA GHRITA.

Taking the decoction of these very drugs (beginning with Daçamula and ending with Madhuka), boil it with a 'prastha' (equal to

* The group called 'Madhura' is the same as 'Jivaniya. It consists of Jivaka, Rishabhaka, Medā, Mahāmedā &c.... numbering ten in all.—T.

2 seers, in practice, double the measure or 4 seers are taken) of *ghee*, adding milk of four times the measure (*i. e.*, 16 seers) and the paste, measuring a 'kārshika' (equal to 2 tolas) of each of the following drugs, *viz.*, Jivanti (*Cælogyne ovalis*), Triphala (the three myrobalans), Medā (not being obtainable, Aṣwagandhā or *Physallis flexuosa* is used as a substitute), Mridvikā (dried grapes), Riddhi (not being obtainable, Balā or *Sida cordifolia* is taken as a substitute), Parushaka (*Grewia Asiatica*), Samangā (*Mimosa pudica*), Chavikā (*Piper chaba*), Bhārgi (*Clerodendron Siphonanthus*), Kāshmarī (otherwise called Gāmbhāri, *i. e.*, *Gmelina arborea*), Suradāru (*Pinus deodara*) Atmaguptā (*Mucuna pruriens*), Mahāmedā (not being obtainable, Ḍārivā or *Ichnocarpus frutescens* is used as a substitute), the head of Tāla (palmyra palm), the head of Kharjjura (date palm), Mrināla (lotus stalks), Visha (stocks of *Nymphæa lotus*), Sāluka (esculent roots of different varieties of the water-lily, &c.), Karkata (otherwise called Karkatakaṣringi, *i. e.*, *Rhus succedana*), Jiraka* (cumin seeds), Kharjjura (date fruit), Padmaka (flowers of *Bassia latifolia*), Ḍatāvāri (*Asparagus racemosus*), Vidāri (*Convolvulus paniculatus*), Ikshu (sugarcane), Vrihati (*Solanum Indica*), the two Ḍārivās (*viz.*, Anantā or *Asclepias pseudosarsa* and *Ichnocarpus frutescens*), Murvā† (*Sansiviera zeylanica*), Ḍwadangshtrā (otherwise called Gokshura or *Tribulus lanuginosus*), Rishavaka (not being obtainable, Bambu manna is used as a substitute), Ḍringātaka (*Trapa bispinosa*, Kesuraka (the bulbous root of *Scirpus Kysoor*), Rāsnā (*Vanda Roxburgii*), Sthirā (otherwise called Sālaparni, *i. e.*, *Hedysarum gangeticum*), Tāmalaki (otherwise called Bhumyāmalaka, *i. e.*, *Phyllanthus Niruri*), Sukshma Elā (the seeds of *Elettari cardamomum*), Ḍati (*Curcuma zerumbet*), Pushkara (a root of that name which being unobtainable, the root of *Aplotaxis auriculata*), is substituted), Punarnavā (*Boerhaviadiffusa*), Tugākshiri (bambu manna), Kākoli (a root of this name brought from Nepal), Dhanvayāsaka (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), Madhuka (liquorice), Akshota (called Akshrota in Bengali, *i. e.*, *Juglas regia*), Bātāma (almonds), Munjāta (a bulbous root brought from the Himalayas), and Abhisuka (a kind of fruit).

With these articles, or as many of them as may be obtained, the *ghee* should be cooked in the same way as before.

* Some editions read Jivaka.—T.

† Some editions read Durvā (*Pani cuu dactylon*) in its stead.—T.

The *ghee* resulting from such cooking should be given as drink, or as snuff, or for rubbing the body with, or as enemata.

It is commendable also in head diseases of all varieties, in cough, violent asthma, wry neck, stiffness of the back-bone, waste of the body, hoarseness of voice, facial paralysis, in menorrhagia, (lit. affections of the uterine blood), and in seminal disorders.

It cures sterility of women. A woman who drinks this *ghee* after her menstrual bath begets a son.

This *ghee* is called 'Mahāmāyura.' It was set high value to, by Punarvasu of Atri's race. 166-173

This is Mahāmāyura Ghṛita.

The physician possessed of intelligence should, in this very manner, cook *ghee* with the flesh of the rat, domestic fowl, ducks or hare (adding the paste of the drugs mentioned above).

This *ghee* also cures ailments of those parts of the body that are above the shoulders. 175

In that variety of head diseases which are due to bile, *ghee*, milk, sprinkling of cold fluids, cooling plasters, and cool snuffs should be administered.

Ghees cooked with drugs included in the group called 'Jivaniya,' as also food and drink, that are alleviative of bile, should be given to the patient. 165

The cooling fluids and plasters mentioned above should be thus prepared :

Take Chandana (red sandal wood), Ushira (the roots of *Andropogon muricatum*), Yashthi (liquorice), Bālā (*Sida cordifolia*), Vyāghranakha (*Unguis odoratus*), and Utpala (flowers of *Nymphæa stellata*). Reduce them to paste with milk. This preparation makes an excellent plaster.

The decoction of these, boiled in water, should be used for sprinkling over the head. 177

The Avapiṭa (*i. e.*, sternutatory medicine) consisting of Tvach (the bark of *Cinnamomum zeylanicum*), Patra (the leaves of *Cinnamomum Tamala*), and sugar, well pounded into a paste with water in which

* It is a universal custom with Hindu women to have a bath on the fourth day, from the commencement of menstruation, when the flow generally ceases.—M.

rice has been washed, (and pressed out through a piece of cloth) as also the same cooked with *ghee* should be administered as a snuff in headaches due to bile. 178

Ghee cooked with the paste of *Yashthi* (liquorice), *Chandana* (red sandal wood), and (roots of) *Anantā* (*Asclepias pseudosarsa*), and milk, administered as snuff, is beneficial in headache born of bile.

Cooked also with the paste of sugar, *Drākshā* (grapes), and *Madhuka* (liquorice), and milk, *ghee*, used in the same way is beneficial in this variety of headache. 179

One afflicted with phlegm-born headache should be treated as follows :

He should first be corrected by 'sweda' (fomentation), snuffs, fumigation (applied to the nostrils), and blowing of pulvs into the nostrils, (by bent tubes).

After this, such plasters should be applied, and such food and drink given, as are alleviative of phlegm as also the administration, as drink, of old *ghee*, and enemata of keen virtues.

In headache born of excited phlegm (and wind), the treatment to be adopted should consist of the application of cauterly or of blisters to the head. 180

In the last two varieties of the disease (*vis.*, that born of the simultaneous excitement of the three faults, and that due to intestinal worms),* blood-letting is beneficial. 181

In headache born of the simultaneous excitement of all the three faults, one should inhale the smoke of sticks made of the roots of) *Eranda* (*Ricinus communis*), those of *Nalada* (*Andropogon muricatum*), *Kshauma* (otherwise called *Gānthiālā*, which is a sort of gall caused by a kind of insects on trees), *Guggulu* (the exudation of *Balsamodendron Mukul*), and *Aguru* (fragrant wood), adding the usual scents of *Kushtha* (*Aplotaxis auriculata*) and *Tagara* (*Tabernaemontana coronaria*).†

Other modes of treatment also should be adopted that are alleviative of the three faults excited together.

In headaches born of intestinal worms, the administration of cerebral purgatives of keen virtues is commendable. 182-183

* Some commentaries explain the latter of the two cases as being due to disorders of the blood.—T.

† Some read 'Akushthatagaraih' &c., with the exception of 'Kushtha and Tagara.—T

Oil cooked with the paste of Tvach (the bark of *Cinnamomum zeylanicum*), Madhuka (liquorice) Danti (*Croton polyandrum*), Vyaghra-karaja (otherwise called Vyāghranakhi, or Nakhi, *i. e.*, *Unguis odoratus*), Viḍāṅga (*Embelia Ribes*), Navamālikā (*Jasminum sambac*), the fruit of Apāmārga (*Achyranthes aspera*), the seeds of Naktamāla (*Pongamia glabra*), the same of Çirisha (*Mimosa sirissa*), Kshavaka (*Sinapis dichotoma*, called Hānchuti in Bengali), Açmantaka (a variety of *Oxalis*), Vilwa (*Ægle marmelos*), Haridrā (*Curcuma longa*), Hingu (assafoetida), Yuthikā (*Jasminum auriculatum*), and Phanijjhaka (a variety of *Jasminum*),*

and boiled also with the urine of the sheep of four times its measure, forms an excellent snuff (for one afflicted with headache born of intestinal worms).

The pulv of these drugs is used also as 'pradhamana' (that is, for being blown into the nostrils through a bent tube).

The expressed juice of the paste of the seeds of Çigru (*Moringa pterigosperma*) and of Karanja (*Pongamia glabra*), and Trikatu (the three acrids), forms an excellent 'Avapiḍaka' (liquid snuff). 184-185

The decoction, the expressed juice, the ashes, the pulv, and the paste of these (*viz.*, the fruit of Çigru, the seeds of Karanja, and the three acrids), also constitute 'Avapiḍakas' of efficacy in this disease,†

TREATMENT OF THE DISEASES OF THE MOUTH.

Vinegar, bitter liquids, acrid waters, honey, and astringent decoctions, form good gargles, (in diseases of the mouth). 187

Fumigation (by inhaling the smoke of medicated sticks, &c.), blowing pulvs into mouth through bent tubes, emetics for correcting the constitution, purgatives, fasts, and also food and drink capable of alleviating the (particular) fault or faults excited, are good in the diseases of the mouth. 188

Pippali (the fruits of *Piper longum*), Aguru (the fragrant wood) Dārbbi (*Berberis Asiatica*), Tvach (the bark of *Cinnamomum cardamomum*), Yavakshāra (the ashes of green barley shoots), Rasānjana

* 'Phanijjhaka' is usually applied to a variety of Basil with small leaves. Gangādhara takes it here as standing for 'Kāshthamallikā' or a variety of *Jasminum*.—T.

† 'Avapiḍaka,' as already explained, is a liquid snuff. Hence, the ashes, pulvs, and the paste should be dissolved in water for use as snuff.—T.

(galena), Pāthā (*Cissampelos hernandifolia*), Tejovati (otherwise called Chabya, *i. e.*, *Piper chaba*), and Pathyā (Chebulic myrobalans):

Equal measures of these are taken and reduced to pulv.

One should hold this pulv mixed with honey and (dissolved in) the wines called 'Sidhu,' 'Mādhava,' and 'Mādhvika' in his mouth in all the diseases of the mouth.

This as a gargle is the foremost one of its kind (in diseases of the mouth). 189-190

The drug called Teja (*Piper Chaba*), Abhayā (chebulic myrobalans), Elā (*Elettaria cardamomum*),* Samangā (otherwise called Varāshakrāntā, *i. e.*, *Mimosa pudica*), Katuka (*Picrorrhiza Kurroa*), Ghana (tubers of *Cyperus rotundus*), Pāthā (*Cissampelos hernandifolia*) Jotishmati (*Cardiospermum halicacabum*),† Lodhra (*Symplocos racemosa*), Dārbbi (*Berberies Asiatica*), and Kushtha (*Aplotaxis auriculata*) Reduce these to pulv.

By rubbing the teeth with this pulv, the discharges (of blood from the gums), itching sensation of the teeth, and pains affecting them, are alleviated.

The five Kolas (*viz.*, the fruit of *Piper longum*, the roots of the same, *Piper Chaba*, *Plumbago zeylanica*, and dry ginger), Tāliçapatra (*Pinus Webbiana*), Elā (cardamum seeds of the smaller variety), Maricha (black pepper), and Tvach (bark of *Cinnamomum zeylanicnm*): 191-192

Reduce these to pulv and mix it with the ashes of Palāça (*Butea frondosa*), those of Mushkaka (otherwise called Ghantāpārula, *i. e.*, *Schrebera Swietenoides*), and those of green barley shoots.

Cooking the above compound in old treacle of twice its measure, make boluses of the size of jujubes.

Keep these boluses for a week steeped in the ashes of Mushkaka (*Schrevera Swietenoides*).

The boluses, thus prepared, should be held in the mouth, in all diseases of the throat. They act like nectar. 193-194

KALAKA CHURNA.

Domestic soot, the ashes of green barley shoots, Pāthā (*Cissampelos hernandifolia*), Vyosha (the three acrids), Jyotishmati† (*Cardios-*

* Some editions read Murvā for 'Elā'.—T.

† Gangādhara reads 'Rasānjana' (galena) in its stead.—T.

permum halicacabum), the drug called Tejah (*Piper Chaba*), Triphalā (the three myrobalans) Lodhra (*Symplocos racemosa*), and Chitraka (*Plumbago zeylanica*):

Reduce these to pulv, mix the pulv with honey, and hold it in the mouth. This kills the diseases of the throat.

The pulv goes by the name of 'Kālaka.' It removes diseases of the teeth, the mouth and the throat. 195-196

This is 'Kālaka-Churna.'

PITAKA CHURNA.

Manahçilā (realgar), the ashes of green barley shoots, yellow orpiment, 'Saindhava' salt, Dārbbi (*Berberis Asiatica*), and Tvach (bark of *Cinnamomum zeylanica*):

Reduce these to pulv, and mix the pulv with honey, and then mix also with the 'manda'* of ghee.

In diseases of the throat, one should hold this medicine in one's mouth.

This medicine is known by the name of 'Pitāka.' It is very beneficial in diseases of the mouth. 197-198

This is 'Pitāka Churna.'

Mridvikā (dried grapes), Katuka (*Picrorrhiza Kurroa*), Vyosha (the three acrids), Dārbbi (*Berberis Asiatica*), Tvach (the bark of *Cinnamomum zeylanicum*), Triphala (the three myrobalans), Ghana (the tubers of *Cyperus rotundus*), Pāthā (*Cissampelos hernandifolia*), Rasānjana (galena), Murvā (*Sansveria zeylanica*), and Teja (*Piper Chaba*):

Reduce these to pulv, and mix the pulv with honey.

This medicine should be prescribed in diseases of the throat.

These three† combinations have been declared to be curative of diseases of the throat born (respectively) of wind, bile, and phlegm. 199-200

This is 'Mridvika-churna.

Katuka (*Picrorrhiza Kurroa*), Ativisha (*Aconitum heterophyllum*), Pāthā (*Cissampelos hernandifolia*), Darbbi‡ (*Berberis Asiatica*), Musta

* The manda of ghee the clear*transparent portion of it at the surface.—T.

† The three combinations are 1. Kālaka-churna, 2. Pitāka-churna, and 3. Mridvika-Churna. Some editions omit Triphalā and Ghana altogether, dividing the rest into 2 groups (1) with Mridvika down to Tvach and (2) with Pāthā to Teja and direct the (1) to be used like Pitaka-churna and the (2) as directed*before.—T.

‡ Some editions read 'Dāru' for 'Darbbi' in the first line.—T.

(the tubers of *Cyperus rotundus*), and Kalingaka (the seeds of *Holarhena antidysenterica*):

Cook all these in a sufficient measure of cow's urine.

The decoction thus obtained should be drunk. It is alleviative of diseases of the throat. ²⁰¹

The expressed juice of Dārbbi (*Berberis Asiatica*), boiled till it becomes thick and consistent, is called by the name—'Rasakriyā' Mixed with honey, this should be held in the mouth.

This medicine cures diseases of the mouth, faults of the blood, and sinuses. ²⁰²

In 'Tāluṣoṣha' (inflammation of palate), when accompanied by thirst,* one should drink *ghee* after he hās finished his usual meals.

In this disease, snuffs as also drinks that are sweet, oily, and cooling, are beneficial. ²⁰³

In inflammation of the mouth, phlebotomy (pricking or opening of veins), and the administration of errhines as also of emetics and purgatives, as well as gargles of (cow's) urine, oils, *ghees* milk, and honey, are good ²⁰⁴

The decoction of Triphalā (the three myrobalans), Pāthā (*Cissampelos hernandifolia*), Mridvikā (dried grapes), and Jātipallava (the leaves of *Jasminum grandiflorum*), mixed with honey, should be used for washing the mouth (in inflammation of the mouth).

Decoctions also of drugs that are astringent and bitter in taste, when cooled, are good mouth washes. ²⁰⁵

KHADIRADI GUDIKA AND KHADIRADI OIL.

A 'tulā' (equal to twelve and a half seers) of the wood of Khadira (*Acacia catechu*), and two 'tulās' of Arimeda (the wood of 'Vit-khadira' or *Mimosa Farnisiana*), should first be washed. and then cut into small pieces. It should then be boiled in four 'dronas' (equal to 128 seers, in practice double the measure, *viz.*, 256 seers are taken) down to one 'drona' (*i. e.*, 64 seers).

The decoction so obtained should be boiled again on a mild fire till it assumes a fair measure of consistency.

After this, an 'aksha' (equal to two tolas) of each of the following should be mixed with it, *viz.*,

† Some editions read 'Atrishnasya' *i. e.*, when not accompanied by thirst.—T.

Chandana (red sandal wood), Padmaka (a fragrant wood of this name brought from Central India), Ushira (the roots of *Andropogon muricatum*), Manjishthā (*Rubia Manjistā*), Dhātaki (*Woodfordia floribunda*), Ghana (tubers of *Cyperus rotundus*), Prapaundarika (root-stock of *Nymphæa lotus*), Yashti (liquorice), Tvach (the bark of *Cinnamomum zeylanicum*), Elā (the seeds of *Elettaria cardamomum*), Padmakeçara (filaments of the lotus), lac, Rāsānjana* (galena), Māngsī (*Nardostachys Jatamansi*), Triphalā (the three myrobalans), Lodhra (*Symplocos racemosa*), Bālaka (*Pavonia odorata*), the two Rajanis (*viz.*, *Curcuma longa* and *Berberis Asiatica*), Phalini (otherwise called Priyangu, *i. e.*, *Aglaia Raxburghiana*), Elā (cardamom seeds of large variety), Samangā (otherwise called Varāhkrāntā, *i. e.*, *Mimosa pudica*), Katphala (*Myrica sapida*), Vachā (*Acorus calamus*), Yavāsa (otherwise called Durālabhā, *i. e.*, *Hedysarum Alhagi*), Aguru (*Aquilaria Agallocha*), Pattanga (otherwise called Bakama, *i. e.*, *Cæsalpina Sappan*), Gairika (red ochre), and Anjana* (galena).

A pala of each of these, *viz.*, Lavanga (cloves), Nakha (*Unguis odorata*) Jāti (*Jasminum grandiflorum*), Kakkola (a black aromatic berry of this name), and Jātikosha (nutmeg flowers), should be thrown into the vessel taken down from the oven and when cooled,

A 'kuḍava' (half a seer) of camphor also should be added.

Boluses should then be made (of this) and dried. These should be held in the mouth, 206-211

Oil also should be cooked with the pastes and decoctions.

(The use of the oil is similar to that of boluses *i. e.*, it should be held in the mouth).

These medicines cure looseness of the teeth, falling of the same, the appearance of perforations and worms in the same, caries, inflammation of the mouth, foetid smell of the mouth, stupefaction of the same, and dislike for food. They also cure salivary and other discharges from the mouth, stickiness and sliminess of the same, hoarseness (lit. defect) of voice, and diseases of the throat.

Verily, these medicines are the best refuge in all diseases of the teeth, mouth and the throat.

* Often the name of a drug is repeated in order to indicate that the quantity of the drug to be taken is as many times the ordinary quantity as is the number of repetition.—T.

These are the bolus, 'Khadirādi Guḍikā' and the oil, 'Khadirādi Taila.' 212-214

This is the treatment of the diseases of the mouth,

THE TREATMENT OF DISLIKE FOR FOOD.

In the disease called *Aruchi i. e.*, dislike for food, gargles, inhalation of smokes, washing of mouth, agreeable food and drink, everything that contributes to cheerfulness of the mind, and comforting assurances from friends, are commendable. 215

Kushtha (*Aplotaxis auriculata*), 'Sauvarchala' salt, Ajāji (the seeds of *Nigella sativa*), Sugar, Maricha (black pepper), and 'Vit' salt ; (1)

Dhātri (the fruits of *Phyllanthus Emblica*), Elā (cardamom seeds), Padmaka (a fragrant wood of this name), Ushira (the roots of *Andropogon muricatum*), Pippali (the fruit of *Piper longum*), Chandana (red sandal wood), and Utpala (*Nymphæa stellata*) 216 (2)

Lodhra (*Symplocos racemosa*), Tejovati (otherwise called Chavya, *i. e.*, *Piper Chaba*), Pathyā (chebulic myrobalans), Tryushana (the three acrids), and Yavāgraja (the ashes of green barley shoots) ; (3)

Ardrā (ginger), the expressed juice of Dāḍima (pomegranates) Ajāji (the seeds of *Nigella sativa*), and sugar 217 (4)

Each of the above four groups of articles, combined with oil and honey, would make a beneficial gargle (in dislike for food).

These four combinations cure dislike for food born respectively of wind, bile and phlegm, and all the three united together.* 218

Kāravī (the seeds of *Nigella sativa*), Maricha (black pepper), Ajāji (cumin seeds), Drākshā (grapes), Vrikshamla (tamarind fruit), Dāḍima (pomegranate), 'Sauvarchala' salt, treacle, and honey :

These, (combined together) cure all varieties of dislike for food. 219

In dislike for food due to wind, enemata ; in that due to bile, purgatives ; and in that due to phlegm, emetics, should be administered.

In that variety of the disease which is due to mental shocks, food and drink possessed of relish and highly agreeable, as also everything that constitutes to cheerfulness, should be prescribed. 220

This is the treatment of dislike for food.

* The first cures dislike for food due to wind ; the second, that due to bile, the third that due to phlegm ; and the fourth, that due to the three faults excited together.—T.

TREATMENT OF THE HOARSENESS OF VOICE.

In hoarseness of voice due to the excited wind, *ghees* should be taken after meals.

Oils known as *Balā Taila*, *Rāsnā Taila*, or *Amritā Taila* (mentioned in 28th Lesson hereafter) [oils medicated with the drugs *Balā* (*Sida cordifolia*) or *Rāsnā* (*Vanda Roxburghii*) or *Amritā* (*Tinospora cordifolia*),] may be drunk or sniffed up the nostrils or used as rectal injections or for anointing the body. 221

(In this disease) one may also be drunk soups of the flesh of the peacock, francoline partridge, and fowl, prepared with the decoction of the group of five roots (*viz.*, those of *Ægle marmelos*, *Bignonia Indica*, *Gmelina arborea*, *Bignonia suave-olens*, and *Premna serratifolia*),

Or, the *ghee* called 'Māyura-ghrita' (p. 1751) or *Kshira-Sarpih* *i. e.*, simply a mixture of *ghee* and milk. ;

or, (may take) the pulv of *Tryushana* or the three acrids. 222

In hoarseness of voice due to excited bile, purgatives should be administered.

Milk boiled with the group of drugs called 'Madhura' (otherwise called 'Jivaniya'), 'Guḍa-Sarpih,' or 'Sarpih-Guḍa' *i. e.*, a combination of *ghee* with *Guḍa* or sugar and *ghees* boiled with 'Jivaniya' group or *Vāsaka* (*Justicia Adhatoda*), [*i. e.*, 'Jivaniya-*ghee*,' and 'Vāsaka-*ghee*,'] may also be taken.* 223

In hoarseness of voice caused by excited phlegm, cerebral purgatives of keen virtues should be administered.

Besides these, purgatives, emetics, smokes, food consisting of barley, and pungent food, should be prescribed also. 224

One afflicted with this disease should also lick a linctus made of (the pulvs of) *Bhārgi* (*Siphonanthus Indica*), *Vachā†* (*Acorus calamus*), *Abhayā* (chebulic myrobalans), *Vyosha* (the three acrids), *Kshāra* (the ashes of the green barley shoots), and *Chitraka* (*Plumbago zeylanica*), mixed with honey ;

* Several 'Guḍa-sarpihs,' have been mentioned in the Lesson 16, *ante*, on the treatment of *Kshata*. Some editions add 'Tikta-*ghee*' to the above list.—T.

† Some editions read *Chavya* (*Piper Chaba*) in its stead.—T.

Or, he may take the pulv of Pippali (the fruit of *Piper longum*), and Pathyā (chebulic myrobalans), mixed with honey ;

Or, he may drink wines of keen virtues. 225

In hoarseness of voice caused by (the affections of) blood, meat juice prepared from the flesh of Jāngala animals, dressed with *ghee*, should be taken.

The expressed juice also of Drākshā (grapes), of Vidāri (*Convolvulus paniculatus*), and of Ikshu (sugarcane), each mixed with honey, *ghee*, and sugar, should be taken. 226

All that has been laid down as a curative of Phthisis as also of hoarseness of voice due to excited bile, should be regarded as curative also of this variety of hoarseness of voice.

Phlebotomy (pricking of veins) is regarded as beneficial. 227

All the above methods of treatment should be adopted in that variety of the disease which is born of the simultaneous excitement of the three faults, with the exception of Phlebotomy.

This is the treatment of hoarseness of voice. 228

TREATMENT OF THE DISEASES OF THE EAR.

In otalgia (Karna-çula), the course of treatment which has been laid down as alleviative of wind in nasal catarrh, should be adopted. 229

Plasters alleviative of the wind, filling the ear with and sniffing up the medicines that alleviate the wind, are beneficial (in this disease).

In suppuration of the ear as also in otorrhœa, the treatment should be like that of abscesses.

The regimen of the patient and the medicines to be used for anointing or as a *purana* (*i. e.*, for filling up the ear with) should be selected and given, regard being had to the particular fault or faults excited. 230

Hingu (assafœtida), Tumvuru (otherwise called Dhānyaka, *i. e.*, coriander seeds), and Çunthi (dry ginger) : Cook mustard oil with these. The resulting oil is the foremost of those medicines with which the ears may be filled in otalgia. Indeed, it is said to be very beneficial in this ailment. 231

Devadāru (*Pinus Deodara*), Vachā (*Acorus calamus*), Çunthi (dry ginger), Çatāhvā (dill seeds), Kushtha (*Aplotaxis auriculata*), and 'Saindhava' salt :

Oil (of mustard seeds), cooked, with (the paste of) these, with goat's urine added to it, is alleviative of otalgia. 232

Collecting a number of cowrie shells, incinnerate them into ashes in a clean (new) earthen vessel.

Dissolve these ashes in water and add the paste of Rasānjana (galena) and Çunthi (dry ginger).

Cook mustard oil with the above, adding the usual scents.

The oil so prepared should be directed by the physician for filling the ears with. It is alleviative of otalgia. 233-234

KSHARA TAILA.

The ashes of Bālamulaka* (young radishes) and of Çunthi (dry ginger), the paste of Hingu (assafoetida), Nāgara (ginger), Çatapushpā (dill seeds), Vachā (*Acorus Calamus*), Kushtha (*Aplotaxis auriculata*), Dāru (*Pinus deodara*), Çigru (*Moringa Pterygosperma*), Rasānjana (galena), 'Sauvarchala' salt, Yavakshāra (the ashes of green barley shoots), Sarjjikā (carbonate of soda), 'Audbhida' salt, 'Saindhava' salt, Bhurjagranti (the knots of *Betula Bhojapatra*), 'Vit' salt, and Musta (the tubers of *Cyperus rotundus*),

'Maduçukta'† of four times the united measure of the (oil only according to some) drugs whose paste is directed to be taken, as also the juice of Mātulanga (*Citrus medica*), and the expressed juice of Kadali (*Musa sapienta*).

With all these should oil be duly cooked.

The oil so prepared is called 'Kshāra-taila.' It is very beneficial in otalgia. 235-238

Deafness, subjective noise in the ears, otorrhœa, copious discharge of pus, worms in the ears, and otalgia,—all these are soon cured by filling the ears with this oil, (as declared by the dark-complexioned one of Atri's race).

Ascertaining at the outset the strength and weakness of the faults and of the season (including the age of the patient), the physician

* Some editions read Çushka mulaka (dry radishes), in its stead.—T.

† The composition of what is called 'Madhuçukta' is as follows; 4 seers of the expressed juice of that variety of *Citrus* which is called 'Gourā'; honey half a seer; the pulv of the fruit of *Piper longum* measuring 8 tolas. All that are kept together in an earthen jar for a whole month, buried within a heap of paddy. The fermented product is called so.—T.

should adopt that treatment in diseases of the mouth, the ears, and the eyes, which has been laid down for nasal catarrh or Pinas. 329-240

This is the treatment of the disease of the ear.

TREATMENT OF DISEASES OF THE EYE.

In newly-born disease of the eye, the physician should, at the outset, apply (in the proximity of the eye and over the lids, taking care not to touch the eye-lashes) the plaster known as 'Viḍāḷaka.'

It alleviates burning of the eye-balls, adhesion of the lids through discharge of phlegmonous secretions, copious discharge of tears, swelling inflammation, and redness of the eye (ophthalmia). 241

In wind-born eye-disease, equal measures of the pulvs of Nāgara (dry ginger) and 'Saindhava' salt, pounded with the 'manda' of ghee, form a 'Rasakriyā',* (i. e., a thickened liquid for collyria.)

In the same way, honey, 'Saindhava' salt, and red ochre, should be powdered and rubbed over, form a 'Nighrishta' i. e., the medicine to be applied on the lids and other portion near the eye after reducing the drugs to powder by rubbing (them on a clean hard surface).

In the same way, Sāvaraka Lodhra (a white variety of *Symplocos racemosa*), (with Lodhra also) fried in ghee, forms a 'Viḍāḷaka' plaster.

Haritaki (chebulic myrobalans) also, fried in ghee, may be similarly used and constitutes a 'Viḍāḷaka' plaster. This plaster alleviates the pains of wind-born eye-disease. 242-243.

In bile-born eye-disease, 'Viḍāḷaka' (plaster) should be made of Chandana (red sandal wood), Ananta (*Asclepias pseudosarsa*), and Manjishthā (*Rubia Munjista*), pounded with ghee,

Or with Padmaka (a fragrant wood of that name), Yashti (liquorice), Mangsi (*Nardostachys Jatamansi*), and Kāliya (a variety of sandal wood), (pounded with ghee.)

'Rasakriya' collyria should be made of Rochanā (concretions found in the gall-bladder of the ox), Musta (tubers of *Cyperus rotundus*), Lavana (Saindhava salt), and Gairika (red ochre), (pounded with ghee).

In phlegm-born eye-disease, honey, Priyangu (*Aglaia Roxburgh-*

* 'Rasakriya' stands for 'Rasakriyānjana' (i. e., one of the three varieties known as Pindānjana, Rasakriyānjana and Churnānjana. It means at all probabilities a sort of collyria for application in the eyes. These collyria are prepared in the same way as Rasakriya and hence this name.—T.

iana), and Manahçilā (realgar), pounded with honey, form a beneficial plaster. 244-245.

In eye-disease born of all the three faults excited together, the external application should be made of all those (plasters which are alleviative of three faults). (The physician should combine the drugs according to his discretion).

The plasters (not collyria as some think) should be so applied as not to touch the eyelashes. Collyria (such as the eyes may be capable of bearing) should be applied one every third day. 246

In wind-born eye-disease, the decoction of the five roots beginning with those of Vilwa (*viz.* the roots of *Ægle marmelos*, *Bignonia Indica Gmelina arborea*, *Bignonia suave-olens*, and *Premna Seratifolia*), the roots of Eranda (*Ricinus communis*), Viihati (*Solanum Indicum*), Tarkāri (otherwise called Jayanty *i.e.*, *Sesbania aculata*). Çigru (*Moringa pterygosperma*), and honey, should be used as an 'āçhotāna'* while agreeably hot, and is beneficial. 247.

The decoction of Drākshā (grapes), Dārbbi (*Berberis Asiatica*), Manjishthā (*Rubia Manjistā*), Lakshā (lac), the two Madhukas (*viz.*, liquorice land-born and water-born), and Utpala (flowers of *Nymphaea stellata*), mixed with sugar, should, when cool, be used as a 'Purana' for filling up the eye cavities (for a very short time). This medicine is alleviative of 'Raktapitta'† (Hæmorrhagic diathesis) affecting the eyes. 248.

In phlegm-born eye-disease, the decoction of Nāgara (dry ginger), Triphalā (the three myrobalans), Musta (*Cyperus rotundus*) Nimba (*Melia Azadirachta*), Vāsā (*Justicia Adhatoda*), and Lodhra‡ (*Symplocos racemosa*), should, when agreeably hot, be applied as an 'āçhotana' *i. e.*, a liquid medicine for washing the eye.

In eye-disease born of the three faults excited together, the decoction of all the above medicines combined together should be applied. 249

* An 'āçhotana' is an 'akshi-sheka' according to Chakrapani *i. c.* a liquid medicine for washing or flushing the eyes with. It is dropped into the eye (often with the help of a piece of fine clean cloth) in 10 to 12 drops dose.

† Raktapitta has been translated literally as 'Blood-bile' in Lesson IV, of Chikitsāsthāna. But that is rather conventional, so I have thought it better to replace it by the one which is more expressive as well as scientific.—M.

‡ Some omit this.—T.

Vrihati (*Solanum Indicum*), the root-bark of Eranda (*Ricinus Communis*), the roots of Çigru (*Moringa pterygosperma*), and 'Saindhava' salt, are reduced to paste with goat's milk.

Sticks are made of this paste. (They are used as collyria).

These sticks cure eye-disease born of wind. 250.

Sumanas (flowers of Mālati, i.e., *Echites caryophyllata*), the ashes of conch-shells, Triphalā (the three myrobalans), Madhuka (liquorice) and Balā (*Sida cordifolia*), should be pounded into a paste with rain-water.

Sticks should be made of this paste.

These sticks, (used as collyria), alleviate 'Raktapitta' (Hæmorrhagic diathesis) as affecting the eyes. 251.

'Saindhava' salt, Triphala (the three myrobalans), Vyosha (the three acrids) the navel of conchs, sea-froth, saileya (*Permelia perlata*), and Sarjja (exudation of *Shorea robusta*), should be reduced to paste.

Sticks should be made of this paste.

These sticks should be used as collyria. These are alleviative of eye-diseases born of phlegm. 252

Amrita (*Tinospora cordifolia*), Visha (lotus stalks), Vilwa (*Ægle marmelos*), Patola (*Trichosanthes dioica*), the dung of goats,* Prapaundarika (the root-stock of *Nymphaea lotus*), Yasothi (liquorice), Darbbi (*Berberis Asiatica*), and Kālanusārivā (the roots of *Asclepias pseudo sarsa*).

The measure of each of these should be half a pala† (i. e., 4 tolas).

These should be properly washed and pounded (with a mortar and pestle).

Take also a 'karsha' (equal to 2 tolas) of Çukla-maricha (the seeds of *Moringa pterygosperma*), and a pala of fresh flowers of Jāti‡ (*Jasmininum grandiflorum*).

Pound all these together into a fine paste.

The physician should carefully make sticks of this paste.

These sticks should be applied (as collyria). They are alleviative of the three faults provoked together.

They improve the strength of one's vision. 253-255

* Some editions omit these altogether.—T.

† Some editions read 8 'palas.'—T.

‡ The same read 'Dronapushpi' (*Phlomis Zeylanica*) in its stead.—T.

Sticks made (of the ashes) of conch-shells, Prabāla (corals), Vaidurya (*lapis lazuli*), iron, copper, the bones of frogs,* Çrotaja (otherwise called Rasanjana, *i. e.*, galena), and Çweta-maricha (the seeds of *Moringa pterygosperma*), are alleviative of all varieties of eye-disease. 256

Half a 'çāna' (equal to 8 māshās or half a tola) of Maricha (black pepper), two 'çānas' of Pippali (the fruit of *Piper longum*) and Samudraphena (sea-froth), half a 'çāna' of 'Saindhava' salt, and nine 'çānas'† of 'Sauviranjana', are pounded into a fine powder under the ascendancy of 'Chitrā' (the fourteenth lunar asterism).

This collyrium powder ('Churnānjana' *i. e.*, powdered collyrium) is highly beneficial.

It cleanses the impurities (on the eye) 'kācha' *gutta serena*,‡ itching (of the eyes), as well as diseases due to excited phlegm. 257-258

'Vit' salt (some read, Ela, while others suggest Viḍanga) should be soaked for three days in goat's urine when, duly macerated, it should be finely powdered. This is a good collyrium-powder ('Churnānjana').

It cures 'Taimiryā' (cataract), 'crab lice', Paillya (impurities of the eyes or as some say bleared eye), and impure secretions. 259

PAUSHPANJANA.‡

'Sauvirānjana' (a variety of galena, rather pale), Tuttha (Sulphate of copper), Tāpya-dhātu (otherwise called Svarnāmākshika [cf. Vita-makshikā,] *i. e.*, a variety of iron pyrites), Manahçila (realgar), Madhukam (liquorice), and Lohamani (otherwise called Ayaskānta, *i. e.*, loadstone).

These constitute a collyrium which is beneficial for the eye and goes by the name of 'Paushpānjana.' 260

* For 'Lauhatāmra plavāsthibhī' some editions read 'Lohitāksha plavāsthibhīh' which is explained as the bones of the red-eyed bird 'Plava' or 'Pānakauri' Bengali.—M.

† Some read 'one' in its stead.—T.

‡ Some think 'kācha' as amblyopia (dimness of sight) a disease of optic nerve.—M.

§ Some editions read 'Paushyānjana' which is most probably a mistake. 'Pushpānjana' is calx of brass, used as collyrium.—M.

'Paushpamanjanam' is explained by Gangādhara as 'Pushpakāçīçam.' and he takes it as one of the components of the medicine and not as the name of it. The following extract from U. C. Dutt's *Mat. Med. of the Hindus* is pertinent.

"Native sulphate of iron is indigenous to India, and has been used in medicine from a very ancient date. Two sorts of sulphate of iron are mentioned, *viz.*, 'dhātukāçīça' or green variety, and 'pushpakāçīça' or yellowish variety. The latter is evidently sulphate of iron, covered with the basic sulphate of the sesquioxide from absorption of oxygen."—T.

'Saindhava' salt, the teeth of the sow, and Kantaka (taken by Gangādhara as implying Çālamali, *i. e.*, *Bombax Malabaricum*; or as some read, Kataka, otherwise called Nirmali, *i. e.*, the fruit of *Strychnos potaterum*), used as collyria in the form of powder or of sticks is highly beneficial in cataract and other Eye-diseases. 261

SUKHAVATI VARTI

The fruit of Kataka (*Strychnos potaterum*), the ashes of conch shells, 'Saindhava' salt, Tryushana (the three acrids), Sita (sugar), Phena (otherwise called Samudraphena, *i. e.*, sea-froth), Rasānjana (galena), Kshaudra (honey), Viḍangā (the seeds of *Embelia Ribes*) Manahçilā (realgar), and the shells of the eggs of the domestic fowl, should be pounded into a paste.

Sticks made of this paste (used as collyria) cure cataract of the eye, the disease called 'patālam,' 'kācha', (*gutta serena*), and impurities, 262-263

These sticks are called by the name of 'Sukhāvati.

DRISHTIPRADA VARTI.

Triphala (the three myrobalans), the shells of the eggs of the domestic fowl, Kāçica (sulphate of iron), powder of iron, Nilotpala (flowers of *Nymphaea stellata*), the seeds of Viḍanga (*Embelia Ribes*), and the froth of the sea.

These should be pounded into a paste with goat's milk and kept for seven nights in a copper vessel, after seven nights, the paste should again be pounded with goat's milk, and sticks made of the same. 264-265

These sticks (applied by the physician in the form of collyrium), confer sight upon even such blind persons whose eyes do not open.* 266

Fill the mouth of a black cobra, (striking off the head), with Rasānjana (galena), and keep it there for a month. Taking it out after this period, the intelligent physician should cause it to be dried and reduced to pulv.

Mixing this pulv with the ashes of Sumana (*Jasminum grandiflorum*) and 'Saindhava' salt, the measure of each of these two being half of that of the pulv, make a collyrium for the eye.

* 'Abhinnachakshushah' means 'of a person whose eye-lids do not open.' This medicine is so efficacious that it causes the adherent lids to open and restores sight to the eye.—T.

This collyrium is one of the best remedies that cure (lit. kill) cataract of the eye and should be used every day. 267 268

The pulv of Pippali (*Piper longum*), the expressed juice of King-çuka (*Butea frondosa*),* the fat of the black cobra, 'Saindhava' salt, and old *ghee*, form a 'Rasakriya'† (collyrium) that is efficacious in all diseases of the eye. 269

The fat of the black cobra, honey and the expressed juice of Dhātri (the fruit of *Phyllanthus Emblica*) form a Rasakriyā that is beneficial in all the eye-diseases, 'kācha' (Gutta-serena), 'Arbuda' (lit. a tumour, Stye, Tinea or Ophthalmia Tarsi) and discharge of impurities. 27

The expressed juice of Dhātri (the fruit of *Phyllanthus Emblica*), Rasānjana (galena), Kshaudra (honey), and *ghee* form a Rasakriyā collyrium.

This cures eye-disease due to Raktapitta (Hæmorrhagic diathesis), cataract, and the disease called 'Patāla'.‡ 271

Dhātri (the fruit of *Phyllanthus Emblica*), 'Saindhava' salt, Pippali (the fruit of *Piper longum*): are taken in equal measures.

Add a little of the pulv of Maricha (black pepper).

Pound these together with honey.

These make a beneficial Rasakriya collyrium which cures blindness and 'Patāla'. §272

Here ends the treatment of Eye-diseases.

[The most ordinary forms of Eye diseases as ophthalmia, dimness of sight, etc., have been very briefly dealt with in Charaka. Suçruta deals with them very fully and scientifically from a surgeon's point of view. Bāghbhat and other writers also devote a larger chapter on the subject than Charaka. A brief note on the use of collyrium (Anjana) will not be out of place.

* The juice of the root-bark is taken.—T.

† For 'Rasakriyā' some read 'Upakriyā' which would mean a sort of plaster over the eyes. For Rasakriyā *vide* verses 244-245 *ante* of this Lesson.—T.

‡ Patāla means a layer over the eye so it may mean the diseases in which the layer of the eyes (nerves?) are affected. Taimirya has different varieties such as 'kācha' 'linganaça' Nilika so 'patāla' is used here in a general sense to include all diseases in which any of the layers of the eye is affected.—M.

§ Gangadhar omits this verse. It occurs, however, in the Calcutta and the Bombay editions, and is apparently genuine.—T.

'Anjana,' the use of which was formerly very common among Hindus has fallen into disuse specially in Bengal. It was of six or seven varieties. It was applied to the eyes in health as well as in disease by means of a çalāka (poker) about a foot long, thin in the middle with the ends bulb or bud-shaped (blunted so as not to be harmful). It was made of copper, black iron, silver and gold, according to the nature of the disease. Collyrium powder, or Rasakriyā collyrium was put in the eye by passing the çalāka by the eyelid.]—R. Sastri.

TREATMENT OF THE BALDNESS.

In baldness, in gray hair, in wrinkles, and in greenness of the hair, persons affected should first be corrected with emetics or purgatives and then treated with medicated oils, snuffs and plasters applied in the head and the face. 273

Sniffing up of oil cooked with the paste of Vidārigandhā and the rest (*i. e.*, the group of five roots taken from *Hedysarum Gangeticum*, *Doodia logopodioides*, *Solanum Indicum*, *Solanum Xanthocarpum*, and *Tribulus lanuginosus*), or with the paste of the group of drugs called 'Jivaniya,' or what has been called 'Anutaila' (*vide* Lesson V, called 'Metrāçitiya,' in Sutrasthāna, *ante*), cure baldness and gray hair. 274

Milk, Shahachara (*Barlaria crastata*), the juice of Bhringarāja (*Verbescina calendulacea*) and the juice of Surasa, (*Ocimum sanctum*).

A 'prastha' (practically 4 seers) should be taken of each of these. Cook a 'kuḍava' (equal to 4 palas) of oil with the above, adding a pala of the paste of the fruit of Yashthi (*Glycyrrhiza glabra*).

The cooking should take place in a vessel that is as hard as stone, after the boiling is over, the product should be kept in a vessel made of the horns of sheep or of buffaloes and similar animals.

(Duly applied by the physician), snuffing up of this mixed with milk cures (premature) gray hair.* 275-276

Take the roots of Dugdrikā (*Asclepias rosea*), and Karaviraka (*Nerium odorum*). Pound these into paste with goat's milk. Extracting the hairs that have become white, apply the paste on that spot of the head. The hair that will then grow on it will be black. 277

* These two verses are read differently in the Calcutta and the Bombay editions. I follow the reading of Gangādhara.—T.

Take a 'prastha of milk (being a liquid, double the measure, that is 4 seers are taken), as also a 'prastha' of the expressed juice of Mārkaṅga (otherwise called Bhringarāja, *i. e.*, *Verbesina calendulacea*).

Take also 1 seer of the paste of Madhuka (liquorice) and Utpala (flowers of *Nymphæa stellata*).

Cook a 'Kuḍava' of oil with the above.

The oil so prepared forms a commendable snuff that cures gray hair.* 278

MAHANILA OIL.

The roots of Adityabandya (some read Adityavalli otherwise called Surjabhaktā, *i. e.*, *Cleome viscosa*), those of Krishna-Sairayaka (otherwise called Nilajhānti (*Barleria cristata* of the blue or dark variety), the leaves of Surasā (*Ocimum sanctum*), fruit of Krishna-ḡana (*Crotalaria juncea* of the dark variety), Markava (otherwise called Bhringarāja, *i. e.*, *Verbesina calendulacea*), Kākamāchi (*Solanum nigrum*), Madhuka (liquorice), and Devadāru (*Pinus deodara*): Ten palas of each of these are taken.

Pippali (fruit of *Piper longum*), Triphalā (the three myrobalans), Anjana (galena), Prapaundarika (root-stock of *Nymphæa lotus*), Manjishtha (*Rubia Munjista*), Lodhra (*Symplocos racemosa*), Krishnaguru (*Aquilaria Agallocha* of the black variety), Utpala (flowers of *Nymphæa stellata*), Amrāsthī (the seeds of the mango), Krishna-karddama (hard earth of the black variety), Mrināla (lotus stalks), Raktachandana (red sandal wood), Nili† (*Tinctoria Indica*), the seeds of Bhallataka (*Semecarpus Anacardium*), Kaḡiḡa (sulphate of iron), Madayantikā (otherwise called Mallikā (*Jasminum sambac*), Somrāji (the seeds of *Serratula anthelmintica*), Aḡana (otherwise called Yellow ḡāla, *Pentaptara tomentosa*), Krishna (iron, according to others Pippali), Pindita (the bark of *Randia dumetorum*), Chitraka (*Plumbago zeylanica*), Pushkara (not being obtainable, *Aplotaxis auriculata* being substituted for it), Arjuna (*Pentaptera Arjuna*), Kāsmariyya (*Gmelina arborea*), and the fruits of Amra (*Mangifera Indica*), and Jamvu (*Eugenia Jambolana*):

Take 5 palas of each of these.

* The measure of the juice of *Verbesina calendulacea* also should, in practice, be 2 'prasthas.'—T.

† Some explain this as 'sauviranjana —T.

Pound all these together, and cook the paste with an 'āḍaka' (equal to 8 seers, in practice double the measure, *i. e.*, 16 seers are taken) of the oil of belleric myrobalans) adding thereto the expressed juice of Dhātri (emblic myrobalans), equal to four times the measure of the oil (*i. e.*, 64 seers), in an iron vessel.

The cooking may be done also by means of solar heat, using a vessel of iron. The exposure to the sun should continue till the watery portion evaporates.

The oil should then be strained out through a piece of clean cloth. Divesting it of impurities (by repeated straining) it should be administered as drink and also as snuff. It should, besides, be used for rubbing the head with.

This oil improves the vision, prolongs the period of life, and cures all diseases of the head.

It is known by the name of 'Mahānila,' and is one of the foremost of those medicines that cure grayness of the hair. 279 285

This is 'Mahānila' Oil.

Prapaundarika (root-stock of *Nymphæa lotus*), Madhuka (liquorice), Pippali (the fruit of *Piper longum*), Chandana (red sandal wood), and Utpala (the flowers of *Nymphæa stellata*): Take a 'kārshika' (equal to 2 tolas) of each of these.

Cook with these a 'kuḍava' (equal to 4 palas, in practice double the measure, *i. e.*, 8 palas are taken) of oil, adding the expressed juice of emblic myrobalans equal to twice the measure of the oil (*i. e.*, 16 palas).

This oil should be rubbed on the head. It cures all diseases of the head. 286-287

(It is especially alleviative of gray hair, as has been said by the dark-complexioned one of Atri's race).

Milk, Piyāla (*Buchanania latifolia*), Yashthi (liquorice), the group of drugs called 'Jivaniya,' sesame seeds, and Krishnā (otherwise called Pippali, *i. e.*, the fruit of *Piper longum*);

These are pounded into a paste. Plasters of this paste, applied on the face, cure the greenishness of hair (on the head).* 288

Sesame seeds, the fruit of Amalaka (*Phyllanthus Emblica*)

* The reading of the Calcutta and the Bombay editions is 'parilloma nivāranah,' meaning 'destructive of green hair.'—T.

Kinjalka (filaments of the lotus), Madhuka (liquorice), and honey, pounded into a paste and applied as plasters on the head, causes the growth of hair and makes them coloured.* 289

'Saindhava' salt, the preparation called 'Çuktāmla' (a variety of sauce), the pulv of iron, rice :

Cook these together, and apply the product as a plaster over the head, after having washed the oil (and other impurities) of hair and making them dry, (as also correcting the head with the help of errhines).

The plaster should be kept for one night.

In the morning the plaster should be washed off by means of the decoction of the three myrobalans.

By this, all the white hairs would become perfectly black and soft.

Or, the pulv of iron, pounded with the same sour liquid and the decoction of the three myrobalans, forms another good plaster for the head which darkens the hair. 290-291

As regards those diseases which are not mentioned in this Lesson, they should be treated according to the methods laid down for them, (noting the derangement of the particular fault or faults).

In fact, the treatment of some has been declared in the Lesons foregoing ; while the treatment of those that have not been mentioned before will be declared in the Division called 'Siddhi' to come hereafter. 292

[Here are some verses.]

The wind, the bile, and the phlegm of human beings have their seats in the pelvic region *i. e.*, lower abdomen, the chest, (lit. heart), and the head.

Hence, when these are to be expelled by means of emetics and other processes,† the expulsion should be by those places (passages) which are near.‡ 293

* This verse is differently read in the other editions. According to them, the drugs to be used are liquorice, sesame seeds, lotus filaments, honey, and embelic myrobalans.—T.

† These are emetics, purgatives, errhines, dry enemata, and oily enemata.—T.

‡ What is said here seems to be this : the phlegm in the head should be expelled through the nose and other passages that are adjacent to the head ; the bile in the chest should similarly be expelled through the mouth ; the wind in the pelvic region should be expelled by the rectum.—T.

As the external world is afflicted and upheld by the wind, the sun, and the moon, in their abnormal and normal conditions, even so is the inner world (of mind and matter called the body) afflicted and upheld by the wind, the bile, and the phlegm, in their abnormal and normal conditions.† 294

However hostile in virtues those may be to one another, they do not impede one another's functions.

Verily, the faults (*i. e.*, wind, bile, and phlegm), are natural to the body, and exist harmoniously.

They do not, in consequence of this, injure the body, even as virulent poison (generated in the snake) does not kill the snake. 295

[*Here is a verse containing a summary.*]

In this Lesson on the treatment of the diseases affecting the three vital parts of the body, the Nidāna (causes), the forms (or symptoms), and the remedies have been shown of the diseases of the three vital parts, individually. 295

Thus ends Lesson XXVI, called 'Trimarmmiya' in the Division called 'Chikitsita,' of the Treatise of Agniveṣa as revised by Charaka.



† The wind in the body partakes of the nature of the external wind ; the bile that of the sun or heat ; and the phlegm, that of the moon or cold. The wind, the sun, and the moon, afflict and uphold the external world ;—afflict it when they are in an abnormal condition, and uphold it when they are in their normal condition. The same is the case with the inner world. The faults, when they are in an abnormal condition, afflict it ; when in their normal condition, they uphold it.—T.

LESSON XXVII.

TREATMENT OF URUSTAMBHA i. e., CELLULITES OF THE THIGH.*

We shall now expound the treatment of 'Urustambha' *i. e.*, Cellulites or Carbuncle (lit. stupefaction) of the thigh," said the illustrious one of Atri's race. †

Agniveṣa in proper time, asked about his doubts to his preceptor who was unforsaken by Brahmanic glory as also the highest glory born of the practice of austerities, like Mount Sumeru which is unforsaken by the sun and the moon ;† the depositary of intelligence, patience, memory, science, knowledge, fame and forgiveness. 2-3

"O holy one, thou hast expounded each of the five operations‡ separately. Thou hast declared also the diseases in which they are to be adopted. The remedies also of all the diseases, have been declared by thee. Is there any disease born of any of the faults, O foremost of physicians ! in which these operations fail to alleviate, even if that disease be curable?"

"There is such a disease. It is called 'Urustambha' "

When the preceptor said this, Agniveṣa asked him about its generating cause, symptoms, and medicines.

Thus asked (by Agniveṣa), the preceptor said (as follows). 4-6

"In consequence of indulgence in food and drink that are oily, hot, heavy and cold,

In consequence of eating when the previous meal has long been digested, or to one's fill at a time when the food last taken has not been wholly digested (that is, partially digested and partially undigested),

In consequence of indulgence in food that is liquid or dry, in curds and milk, and in the flesh of animals that are domestic, or that live in marshy regions, or that are aquatic,

* Urustambha has got symptoms of 'Cellulites and Carbuncle.' It is rendered by some as Phlegmasia Alba Dolens or parapligia by others. But both these words convey ideas different from the symptoms mentioned herein, so we would rather reject these as incorrect.—M.

† The Sun and the moon are always supposed to revolve round Monunt Sumeru.—M.

‡ These are emetics, purgatives, errhines, dry enemata, and oily enemata.—T.

In consequence of indulgence in cakes and immature wines,

In consequence of excessive sleep at daytime, or excessive night-keeping,

In consequence of excessive fasts, of eating when the stomach is full, (of excessive exertion, swimming, of fear), and of suppressing the urgings of nature, 7-8

And in consequence also of excessive indulgence in oily substances, 'Ama,' *i. e.*, undigested fluid, (this is rather imperfect chyme) accumulates in the abdomen, and obstructs the wind and the rest, along with the adeps and in consequence of its excessive heaviness, it courses, through the downward ducts, into the thighs. 9

The fatty matter (chyle), powerful in its operation, filling up (obstructing) the channels (lymphatic ducts ?) of the fore-leg and the thigh, of the lower limb produces uncontrollable tremour which shortens the steps in walking.* 10

As in a deep and large lake full to the brim, the water lies still so the phlegm in the thigh lies there still and immoveable. 11

The phlegm, to which the disease is due if attended with symptoms such as heaviness, fatigue, contraction, burning sensation, pain, stupefaction, tremours, piercing and cutting pains and throbbing, kills the body and life. 12

The phlegm in the thigh along with the adeps, owing to its immobility and coolness, overwhelming the wind and the bile, stupefies the thigh. Hence the disease is called 'urustambha' (stupefaction of the thigh). 13

The incubatory symptoms of this disease are great anxiety, sleep, the sensation of the body being wrapped round with a wet blanket, dislike for food, fever, horripilation, vomiting, and langour of the leg from the ankle to the knee and the thigh. 14

If through ignorance and taking it as generated by excited wind, oils are applied, the legs become very much stupefied and lose the sense of touch. They can only be raised with great difficulty. 15

Excessive pain appears in the leg and the thigh. Burning sensation also manifests itself with constant pain. The moving of the legs causes great pain. They become also insensible to cold. 16

* We take 'bi' to mean legs and 'kramah' the steps of the legs, so 'alpavikramah' means the shortness of the steps, the patient not being able to lift the foot sufficiently high.—M

The patient becomes quite unable to walk or move, or keep his legs in any posture of ease, or bear any sort of pressure on his legs.

Indeed, he does not think himself master of his own legs, (either in placing or in moving or in going from place to place) and regards his thigh and leg as broken. Even when he moves his legs, he thinks that they are borne by another person. 17

When there is a burning sensation and a sensation also of piercing pains, accompanied by tremours, the disease ('Urustambha' i. e., cellulites or carbuncle of the thigh) kills the patient. If however, the disease be new and unaccompanied by these symptoms, the physician may then take up its treatment. 18

There should be no application of oils, nor administration of enemata, or of purgatives, or of emetics. Hear now I declare the reason for this. 19

The application of oils and the administration of enemata are always productive of the increase of phlegm. (Hence, the use of these is interdicted, the disease being born of phlegm). Purgatives, again, are incapable of expelling the phlegm located in that portion (of the body). 20

Phlegm located in its own place, (as for instance in the lungs) and the bile can be easily expelled by means of emetics. When they are located in the stomach also, they may be expelled by means of purgatives. 21

And when they are located in the large intestines they may be eradicated by means of enemata. But all these, when obstructed by undigested fluid and adeps in the leg and the thigh, are incapable of being expelled by similar means. 22

When these (wind, bile and phlegm) are located in the seat of the wind (as for instance in the lower abdomen) and are obstructed (lit. stupefied) therein (finding their way later on into the thigh), owing to the influence of cold and wind, they cannot be easily removed, like water from a low place. 23

As in this disease there is an excess of undigested fluid and phlegm, the physician, who must always be guided by discretion, should seek to cure it by bringing the faults into harmony or by destroying (by means of an operation ?) or by drying it up. 24

One afflicted with 'Urustambha' should be subjected to a course of dry treatment.

When he expresses a desire for food, he should be given yava (barley), çyāmāka (a variety of rice), and kodrava (a variety of the same), and pot-herbs, boiled in water and oil, without salt being added. 25

The pot-herbs that may be given are Sunishannaka (*Marsilea Quadrifolia*), the leaves of Nimba (*Melia Azadirachta*), Arka (the leaves of *Calotropis gigantea*), Vetra (the shoots of *Calamus rotang*), Aragbadha (the leaves of *Cassia fistula*), Vāyasi (otherwise called kāk-māchi, *i. e.*, *Solanum nigrum*), Vāstuka (*Chenopodium album*), and the leaves of other bitter herbs and plants such as kulaka (*Trichosanthes dioica*). 26

The administration of alkaline ashes, of 'aristas' (vinous spirits), of Haritaki (chebulic myrobalans), of Madhudaka (honey dissolved in water), and of Pippali (fruit of *Piper longum*), cures 'Urustambha' 27

The paste of Samangā (otherwise called Varāhkrānta, *i. e.*, *Mimosa pudica*), the bark of Çālmali (*Bombax Malabaricum*) Vilwa (*Ægle Mermalos*) mixed with honey ;

The paste of Criveshtaka (otherwise called Navanitakhuti, *i. e.*, turpentine), Udichya (otherwise called Bālā, *i. e.*, *Pavonia odorata*) Devadaru (*Pinus deodara*), and Natā (otherwise called Tagarāpādika, *i. e.*, *Tabarnemontana coronaria*) mixed with honey ;

The paste of Chandana (red sandal wood), Dhātaki (*woodfordia-floribunda*), Kushtha (*Aplotaxis auriculata*), Tāliça (*Pinus webbiana*), and Nalada (the roots of *Andropogon muricatum*), mixed with honey ,

The paste of Musta (the tubers of *Cyperus rotundus*), Haritaki (chebulic myrobalans), Lodhra (*Symplocos racemosa*) Padmaka (the fragrant wood of that name brought from Rajputana and Central India), and Tiktrohini (*Picrorrhiza kurroa*), (1)

The paste of Devadāru (*Pinus deodara*) the two Haridras (*i. e.*, *Curcuma longa* and *Berberis Asiatica*), Vachā (*Acorus Calamus*) and Katukarohini (*Picrorrhiza kurroa*) (2)

The paste of Pippali (the fruit of *Piper longum*), Pippalimula (the roots of the same), Surasa* (a variety *Ocimum*), and Devadāru (*Pinus deodara*), (3)

And the paste of Chavya (*Piper Chaba*), Chitraka-mula (the roots

* Some read Sarala (*Pinus longifolia*) in its stead. —T.

of *Plumbago Zeylanica*), Devadāru (*Pinus deodara*), and Haritaki (Chebulic myrobalans), (4)

Bhallataka (the seeds of *Semecarpus Anacardium*), and the fruits and roots of Pippali (*Piper longum*). (5)

All the above five recipes mentioned in the fore-going 5 semi couplets should be drunk mixed with honey, these combinations are curative of 'Urustambha.' 28-31

The patient may drink the decoction of Çārngashtā (otherwise called Dahar-karanja, i.e., *Pongamia glabra*), Madana (the fruit of *Randia dumetorum*), Danti (*Croton polyandrum*), the seeds of Vatsaka (*Holarrhena antidysenterica*) Vachā (*Acorus Calamus*).

The pulvs of Murvā (*Sansevieria zeylanica*), Aragbadha (*Cassia fistula*), Pāthā (*Cissampelos hernandifolia*), Karanja (*Pongamia glabra*), and Kulaka (the leaves of *Trichosanthes dioica*) taken in equal measures, should be drunk, with honey, or dissolving them in water, or with honey and the cream of curds. This medicine cures Urustambha. 32

Murvā (*Sansevieria zeylanica*), Ativishā (*Aconitum heterophyllum*), Kushtha (*Aplotaxis auriculata*) Chitraka (*Plumbago zeylanica*) and Katurohini (*Picrorrhiza Kurroa*) :

The pulv of equal measures of these should be drunk as before (that is, with honey, or dissolving it in water, or with honey and the cream of curds, or by soaking in water and kept over night.

Guggulu also (that is, the exudation of *Balsamodendron Mukul*), soaked for one night in (cow's) urine, may also be drunk.

Svarnakshiri (*Cleome felina*), Ativishā (*Aconitum heterophyllum*), Mustā (the tubers of *Cyperus rotundus*) Tejovati (otherwise called Chavya, i.e., *Piper chaba*), Vachā (*Acorus Calamus*), Surāhva (*Pinus deodara*), Chitraka (*Plumbago zeylanica*), Kushtha (*Aplotaxis auriculata*), Pāthā (*Cissampelos hernandifolia*), and Katukarohini (*Picrorrhiza Kurroa*) : Equal measures of these are taken and reduced to pulv .

This pulv, should be licked, mixed with honey, or, it should be drunk dissolved in water and adding honey thereto. 33-36

Phali (otherwise called Priyangu i. e., *Aglaia Roxburghiana*) Vyāghranakhi (*Unguis odoratus*) and Hema (otherwise called Nāgakeçara, (*Mesua ferrea*) : Equal measures of these are taken and reduced to pulv. This pulv, mixed with honey, should be drunk or licked. It cures U1ustambha. 37

The three myrobalaus, Pippali (the fruit of *Piper longum*) Musta (the tubers of *Cyperus rotundus*), Chavya (*Piper Chaba*), and Katurohini (*Picrorrhiza Kurroa*): Reduce these to pulv, and mix it with honey. It should be licked by one afflicted with Urustambha. 38

If it is seen that through 'apatarpana' (fasts and dry course of treatment), the fault (that is, phlegm) becomes aggravated, the patient should, with discretion, be then treated with 'santarpana' (nourishing food).

Meat-juice prepared from the flesh of Jāngala animals, with old 'çāli' rice, should be given to him. 39

If through a dry course of treatment, the wind becomes provoked and the patient becomes afflicted by sleeplessness and pain, then such 'snehas' (oils and ghees) and such 'sweda' (fomentation) should be administered as are alleviative of wind. 40

Piluparni (otherwise called Murvā, *i. e.*, *Sanse-viera Zeylanica*), Paisyā (*Convolvulus paniculatus*) Rāsnā (*Vanda Roxburghii*) Gokshuraka (*Tribulus lanuginosus*), Vachā (*Acorus Calamus*), Saralā (*Pinus longifolia*) Aguru (*Aquilaria Agallocha*), and Pāthā (*Cissampelos hernandifolia*); with the paste of these, oil should be cooked. 41

One should drink a 'prasrita' (equal to two palas) of this oil, mixing it with honey, or an 'anjali' (equal to a 'kuḍava' or 4 palas), if one can bear this measure.

One afflicted with Urustambha by drinking this oil, escapes from the effects of fast and a dry course of treatment. 42

Kushtha (*Aplotaxis auriculata*), Çriveshtaka (*Turpentine*), Udichya (*Pavonia odorata*), Saralā (*Pinus longifolia*), Dāru (*Pinus deodara*) Keçara (flowers of *Mesua ferrea*) Ajagandhā (the seeds of *Ptychotis Ajowan*) and Açwagandhā (*Physalis flexuosa*): with the paste of these mustard oil should be cooked. 43

One afflicted with Urustambha should drink in proper measure, this oil mixed with honey. By this one is freed from the effects of dry course of treatment, and is cured of 'Urustambha'. 44

Take 2 palas of 'Saindhava salt, 5 palas of Sunthi (dry ginger), 2 palas of Granthi (otherwise called Vacha, *i. e.*, *Acorus Calamus*), 2 palas of Chitraka (*Plumbago Zeylanica*), 20 seeds of Bhallataka (*Semecarpus Anacardium*), 2 'ādhakas' equal to 16 seers, in practice twice that measure, *i. e.*, 32 seers are taken) of Aranāla (Kanji),

and 1 prastha (equal to 2 seers, in practice double the measure, 4 seers are taken) of oil. Cook all these together.

This oil makes a barren woman fruitful. It cures also Sciatica, 'Urustambha (Cellulites or Carbuncle of the thigh) piles, and all diseases born of (excited) wind. 45 46

ASHTVA-KATTVARA OIL.

The roots of Pippall (*Piper longum*), Nāgara (dry ginger), each of the measure of 1 pala, 'Kattvara' (curds liquefied into whey) of 8 times the measure of the fore-going (that is 8×2 or 16 palas, in practice double the quantity or 32 palas are taken), oil of the measure of a 'prastha' (equal 2 to seers, in practice double the quantity or 4 seers being taken) and an equal measure (*i. e.*, 4 seers) of curds : Cook all these duly together. This oil, if drunk, cures sciatica and 'Urustamba.' 47

This is Ashtva kattvara oil.

These are the medicines for internal application in 'Urustambha.' Hear now what the medicines are for external application (in this disease) that are alleviative of phlegm. 48

Valmika-mrittikā (earth obtained from ant-hills), the root, the fruit, and the bark of Karanja (*Pongamia glabra*) and the powder of burnt bricks. Reduce all these to pulv. This pulv should be used for rubbing the swollen thigh. 49

The roots of Açwagandā (*Physalis flexuosa*), or the roots of Arka (*Calatropis Gigantea*), or the roots of Pichumardda (otherwise called Nimba, *i. e.*, *Melia Azadirachta*), or the roots of Devadāru (*Pinus deodara*): Reduce each of these to pulv. Mix the pulv with honey, white mustard seeds, and the earth of ant-hills. The physician should apply thick plasters of this preparation on the thigh, or cause it to be rubbed over the thigh repeatedly. 50

Danti (*Croton polyandrum*), Dravanti (the large variety of *Croton polyandrum*), Surasā (a variety of *Ocimum*), and Sharshapa (mustard seeds of the white variety) : The intelligent physician should apply plasters of these, as directed above.

Tarkāri (otherwise called Jayanti, *i. e.*, *Sesbania aculeata*), Viswa (dry ginger), Surasā (a variety of *Ocimum*), Çigru (*Moringa pterygosperma*) Vatsaka (the seeds of *Holarrhena antidysenterica*) and Nimba (*Melia Azadirachta*) ;

The decoction of the leaves, the roots, and the fruit of the above (*viz.*, the set of drugs, beginning with Tarkāri), should be used for sprinkling it over the thigh.

Drenching Sharshapa (mustard seeds) in cow's urine for one night and reducing them to paste the next day, the physician should apply plasters therewith (on the thigh). 52-53

Vatsaka (the seeds of *Holarrhena antidysenterica*), Surasā (a variety of *Ocimum*), Kushtha (*Aplotaxis auriculata*), Gandhā (*Physalis flexuosa*), Tumvuru (coriander seeds of the small variety), Çigru (*Moringa Pterygosperma*) the roots of Hingsrā (otherwise called Jatāmansi, *re*, *Nardostachys Jatamansi*), the same of Arka (*Calatropis gigantea*), the earth of white ant-hills, and Kutheraka (a variety of *Ocimum*) 54

Pounding these with curds and adding 'Saindhava' salt thereto, the intelligent physician should treat 'Urustambha' by applying plasters of the same. 55

Çyonaka (*Bignonia Indica*), Khadira (*Acacia catechu*), Nīmba (*Melia Azadirachta*), [some read Vilwa (*Ægle marmelos*), in its stead] the two Vrihatis (that is, *Solanum Indicum* and *Solanum Xanthocarpum*), Sarala (*Pinus longifolia*), Açana (*Pentaptera Tomentosa*), Çobhanjana (*Moringa pterygosperma*), Tarkari (*Sasbania aculatea*), Çwadangshtra (*Tribulus lanuginosus*), Surasā (a white variety of *Ocimum*), Arjaka (a dark variety of the same), Agnimantha (*Premna serratifolia*), Karanja (*Pongamia glabra*) and Aḍhaki (*Cajanus Indicus*). Take the decoction of these and sprinkle it over the thigh. Plasters of these pounded with (cow's) urine are alleviative of 'Urustambha.' 56-57

For the attenuation of his phlegm, the patient should be engaged in such physical exercises as he may be able to go through or bear. He should also be made to move slowly from one place to another, in time (some say in the morning) or to walk over such places as are overlaid with gravel and sand. He should be made to cross (by wading) rivers filled with water, cool and healthy (lit. auspicious), against their currents. He should also be made to swim repeatedly across tanks with cool and still water. 58-59

When by these means the phlegm is dried up, the 'Urustambha' is allayed. One should always adopt in the treatment of 'Urustambha' those methods which are alleviative of phlegm without being

Subscribed by the Government of India and Native Chiefs.

PART LVII.]

CHIKITSA-STHANA.

[LESSON XXVIII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1910.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India.
2s 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.
(Strictly payable in advance and include postages).

provocative of the wind, taking care to preserve the body and strength of the patient, and his digestive fire (appetite).* 60-61

[*There occurs a verse containing a summary.*]

In this Lesson on the treatment of 'Urustambha' *i. e.*, cellulites or carbuncle of the thigh, have been laid down the causes, the incubatory symptoms, the symptoms, the inapplicability of the (five) usual operations (*e. g.*, causing the patient to vomit or purge, &c.), the reason of this, and the two kinds of medicine (*viz.*, internal and external) for the disease." 62

Thus ends Lesson Twenty-seven, called Treatment of 'Urustambha' *i. e.*, cellulites or carbuncle of the thigh in the Division called 'Chikitsitā,' of the treatise of Agniveṣa as revised by Charaka.



* That is, bearing capacity of the patient should be ascertained before applying these methods of treatment.—I

LESSON XXVIII.

THE TREATMENT OF VATAVYADHI OR DISEASES DUE TO THE (FUNCTIONAL DERANGEMENT OF) VATA OR WIND.*

We shall now expound the treatment of Vātavyādhi or diseases due to (the functional derangement of) the Vata or wind.

Thus said the illustrious one of Atri's race. ¹

The wind or Vāyu (the vital force which works through the nervous system) is the life, strength and the support of embodied creatures. Vāyu or wind is this entire universe and is said to be the lord of all. ²

He, in whose body the wind moves without obstruction, in whom the wind is located in its proper place, and in whom the wind is in its normal condition, will live for a hundred years free from disease ³

The five classes of the winds *viz.*, 1. Prāna, 2. Udāna, 3. Samāna, 4. Vyāna and 5. Apāna, moving unobstructedly in their respective places, fully control the body. ⁴

The seats of the Prāna are the head, the thorax (lit. the chest), the ears, the tongue, the mouth, and the nose. Its functions are spitting, sneezing, eructations, breathing, and deglutition (lit. the operation of eating), &c. ⁵

The seats of Udāna are (the regions near) the navel, the chest, and the throat. Its functions are the utterance of speech, exertions, (the formation of) energy, the strength, and the complexion ; etc. ⁶

The 'Samāna' is located in the ducts that bear the sweat, the faults (wind, bile, and phlegm), and the watery juices. It lies by the side of the internal fire. It imparts strength to that fire. ⁷

The 'Vyāna', whose course is very swift, pervades the entire body of human beings. Its functions are locomotion, extending of the limbs, contraction of the same, winking of the eyelids, &c. ⁸

The two testes, the pubic region and the bladder, the male organ, the navel, the thighs, groins, and the anal canal are the seats of

* The nearest approach to Vāta or wind of the Hindu Physiologists would be nerve-force. The Vātavyādhis comprise what are known in English as Neuralgic pains, Rheumatism, Paralysis, Progressive paralysis, Gout, Nerve-failure and debilities of various kind.—R. Sastri.

'Apāna.' seated in the intestines, it (secretes and) expels the vital seed, the urine, and the stools. It is this wind that also expels menstrual blood and the foetus (from the womb). 9

These five winds, dwelling in their respective seats, and combined with one another, discharge their respective functions. They uphold the body, keeping it in a healthy condition. 10

When they deviate from their respective places, and their harmony is lost, they then afflict the body with diseases located in their seats or due to their functional derangement or kill the life immediately. 11

Of the diseases thus born, although they are innumerable, yet eighty principal ones, commencing with 'Nakhabheda' (pains in the nails), have been mentioned in Sutra-Sthāna.* 12

Listen, as I recount them, in due order, regard being had only to wind located as well as obstructed† in various places (of the body) with their causes and symptoms that manifest themselves. 13

In consequence of indulgence in food that is dry (unoily), cold, insufficient and light ;

of indulgence in sexual congress and excessive nightkeeping, of unwholesome and injudicious practices and acts ;

of excessive attenuation of faults (wind, bile and phlegm) through injudicious administration of purgatives, emetics, and errhines &c. ;

or of excessive discharge of blood.

In consequence of long leaps or of excessive swimming, or of long walks, or of excessive physical exercise, or of fatiguing exertions ;

In consequence of loss or waste of 'Dhātus,' (i. e., main elements of the body such as blood, flesh, semen,) &c., or of emaciation through anxiety, grief, or diseases ;

In consequence of (using) uncomfortable beds or seats or wrath, or sleep at day time, or fear, or suppression of the urgings of nature, or of the generation of mucus in the stomach, or of blows and shocks received, or of abstention from food ;

In consequence of shocks on the vital parts of the body, or of

* *Vide* Lesson XX., called 'Mohārogādhyaya' of Sutra Sthāna *ante*.—T.

† The exact significance of 'Abrita' is invested or covered and hence obstructed as the secondary sense.—M.

falls from the backs of elephants and horses and camels and cars and speedily coursing vehicles.

The ducts of the body becoming empty, the provoked wind, powerful in its operation, fills those emptied ducts, and causes diverse diseases affecting either a part or the whole of the body. 14-17

It is said that the incubatory stages (*purva-rupa*) of these diseases are unmanifest. When the symptoms are fully manifest these diseases are said to have attained their own forms (*atma-rupa*) *i. e.*, fully developed. The total disappearance of the symptoms as also their attenuation, is regarded as appertaining to their forms* 18

Contraction and stupefaction of the digits (of the fingers), of pains in the bone-joints, of the fingers, horripilation, delirium, pains in the arms, the back, and the head. 19

Lameness, incapacity for locomotion, crookedness of the body, waste or emaciation of the limbs, insomnia (or loss of sleep), loss of foetus, or the power of conception, that of secreting (disappearance of?) vital seed and menses, throbbing or quivering of the body, loss of the sense of touch (as regards the entire body.) 20

'Hundana'† *i. e.*, drawing in or to one side or crookedness, of the head, the nose, the eyes, the shoulders, and the throat; cutting, piercing, and other kinds of pain (in the teeth and upper lip &c.), spasms and convulsions, swoons, sense of fatigue without labour.—These and other symptoms of the wind, are caused by the provoked wind.

* Diseases have their 'purvarupa' or incubatory stages, and 'ātmārūpa' or own forms as ascertainable from developed symptoms. What is said here is that 'purvarūpa' of those diseases is unmanifest. Their own forms become intelligible when their symptoms become manifest, that is, develop themselves properly.

Another characteristic of these diseases is that their 'apāya' (sudden disappearance) and 'laghutā' (attenuation) also are regarded as included in their 'ātmārūpa.' In other words, the sudden disappearance of the symptoms, as also their attenuation, is not to be mistaken for cure. Disappearance and attenuation pertain to the very forms of these ailments. Some commentators take 'laghutā', implying lightness of the body.—T

† 'Hundana' is a difficult word of even doubtful etymology. Gangādhara explains it as having different meanings in different connections. 'Çirohundana' means the bursting of, or the cracks in, the scalp on which the hair grow. 'Nāsāhundana' means the loss of the sense of smell. 'Akshihundana' means piercing pains in the eyes. 'jātruhundana' means pressure on or obstruction of the chest. 'Grivāhundana' is wry neck.—T.

Owing to particular causes and the particular parts of the body which it affects, the wind generates different diseases. ²²

If the wind located in the 'koshtha' (the large cavity of abdomen and thorax), be vitiated, the suppression of the urine and the stools takes place. It produces other ailments, such as bubo, heart-disease, abdominal tumours, piles, and pains in the sides. ²³

If the wind be provoked throughtout the whole of the body, the result is throbbing of the body and a sensation of pain all over the body. The joints of the person afflicted seem to be bursting. ²⁴

If the wind located in the rectum be provoked, the result is retention of stools and urine and the down-ward wind, as also colic pain, flatulence of the stomach, calculi, gravels, swellings, sugar in urine; and diseases of the legs, the thighs, the sacrum, lower part of the spine, the feet, and the back. ²⁵

If that located in the 'āmāçaya,' (stomach) be provoked, then it generates pains in the heart, the flanks, the abdomen, and the navel ; thirst, eructations, and Visuchikā (cholera), also cough, dryness of the mouth and the throat, and asthma. ²⁶

If that located in the 'pakkāçaya' (small intestine) be provoked, it generates rumbling noise in the intestines, colic pains in the stomach accompanied by borboriginy, difficulty of micturition, constipation, epistaxis, and pains at the end of the spine (the sacrum), the organs of sense, such as the ear, &c., also are destroyed by the provoked wind.

If that located in the skin, be provoked the skin becomes dry, cracked, insensible to touch, withered, and dark. Pain is felt in the skin which becomes slack and of a red complexion. The bone-joints also become afflicted with pain. ²⁸

If the wind located in the blood, be provoked severe pains with excessive heat, bad change of complexion, emaciation, dislike for food, *tinea favosa*, and stupefaction of the body of one when he has taken his meal (or according to some, incapacity to digest the food taken, which lies within the stomach as a stupefied inert mass), manifest themselves.† ²⁹

If the wind located in the flesh and adeps is provoked, the limbs become heavy, and severe pains are felt in them as if the patient's

† 'Supta' is insensibility to touch —T.

body is being belaboured with a heavy club or clenched fist (of a strong man), sense of excessive exhaustion with only little labour.* 3⁰

If the wind located in the marrow and the bones, be provoked one feels as if one's bone-joints, and joints in the digits are breaking. Piercing pains also are felt in the joints of the body. An attenuation or loss of both flesh and strength also takes place. Sleeplessness and constant pains (uneasiness) in all parts of the body are the other results. 3¹

If the wind located in the element known as semen be provoked, the result is the speedy emission or obstruction of the vital seed as also of the foetus in the womb.† Or, it may bring about defects of the vital seed and the foetus. 3²

If the wind located in the tendons or ligaments be provoked, it generates, diseases affecting only a part or the whole of the body. Swellings appear in the body, accompanied by mild pains. The body throbs here and there, and dries up. 3³

If the wind located in the nerves be provoked, there are Ayamas (that is increase or decrease of external or internal length of the body & e., tetanus of two kinds), Khalli (wringing spasms or cramps) and crookedness of the body.

The nerves lose all power of conducting impulses or sensation. They may also become thin or swollen. 3⁴

If the wind located in the joints, be provoked swellings appear on the body, whose touch resembles that of a leathern bag filled with air. A tendency also appears against extending or contracting the joints. Presence of pain also is felt. 3⁵

Thus have been declared the symptoms caused by the (excited) wind according to the difference of its location.‡ 3⁶

When the wind becomes exceedingly provoked in only half of the body (be it the right or the left half), it then dries up the blood

* Some read 'Stimita' instead of 'Sramita' and the meaning would be "along with the pains the patient feels as if his body were covered with a wet blanket."—T.

† What is said here is this :—the vital seed is either speedily emitted, or its emission is obstructed. As regards the foetus in the womb, either abortion takes place, or prolongation of labour. As regards women, although they have hardly any vital seed, yet the provoked wind may affect their menstrual blood.—T.

‡ This line does not occur in the Calcutta and the Bombay edition.—T

(causes progressive atrophy of that part) as also of the arm, the leg, and the knee of that side. 37

In that half of the body, the wind also causes their contraction. It causes the mouth, the nose, the eye-brow, the fore-head, the eye, and the cheek, to turn away from their position. 38

The food that the person takes does not pass into his mouth in the (normal) straight way, the nose being bent at the time. When the man speaks, his eyes remain steadfast (without winking or moving). If there is an urging for sneeze, it becomes obstructed. 39

His tongue* becomes lean (dull), inactive and weak, with a tendency to rise up from its normal position, his speech becomes faltering, his teeth become loose; his ears lose the power of hearing; and his voice becomes cracked. Pains are felt by him in his foot, his arm, his eye, his leg, his thigh, his temple, his ear, and his cheek. This happens to be the case with half the body, or half the face, or the entire body. This disease is called 'Arddita' (Hemiplegia). 40-41

If the wind located in the two tendons forming the nape of the neck, be provoked and affects the inner nerves of that region, it then causes the ailment called 'Manyāstambha' (wry neck.) which is termed as the 'Antarāyāma.† (In this disease the ventral length of the body is affected). 42

In this disease, there are contortions drawing the throat in. The tendon thereof become exceedingly rigid. A constant biting of the teeth occurs *i. e.* the teeth are clenched, discharges of (frothy) saliva take place. There is spasm in the spine (lit. back) and the head is affected by Caphalagia. 43

And yawns, and lock-jaw,—these are the (other) symptoms of this disease which is called Antāryāma, those of the disease called 'Vahirāyāma' (Titanus) shall now be laid down. 44

The provoked wind, drying up the external nerves of the back

* Some read 'Jihmā' instead of 'Jihvā' (tongue), which means crooked and thus connect it with 'Bāk' speech in the above.

† 'Vahih' means outer, 'antar' means inner and 'ayama' means length. Any body of some thickness has two sides of which one may be called the inner one the other necessarily being known as the outer. Suppose now one length is lessened or increased, what follows evidently is curvature one way or the other. In Antarāyana the body thus bends concavely to the ventral side and Vahirāyām denotes curvature the oppsite way.—M.

and the nape of the neck, causes the disease called 'Dhanustambha' which is termed as the 'Vahirāyāma' (Tetanus). Its symptoms are :— 45

The head falls backwards, the patient's body being bent like a bow, The chest curves upwards, the tendons of the nape of the neck become rigid. Grinding pains appear in the neck. 46

The patient frequently bites his own teeth, yawns appear, discharges of (frothy) saliva take place. Power of speech is arrested. If the disease assumes a violent form, either it causes death, or deformity of the body. 47

If the wind located in the root of the jaws, be provoked, it causes the jaws loose or displaced from their point. The mouth, in consequence of this, remains either open or rigid without tremor. 48

Verily, the wind, located in the roots of the jaws, causes lock-jaw which is very painful, as also incapacity for opening the mouth. 49

The wind called 'Akshepaka' causes atrophy of the arms and the legs, as also the nerves, the tendons (of other parts of the body) and the larger arteries, and causes frequent spasms or convulsions of the limbs of the body. 50*

The (provoked) wind stupefies the arms, the legs, the head, the back and the posterior, and causes the body of person to become rigid like a piece of wood. This disease, called Dandaka (Rigid spasm) has no treatment. 51

(In these Arddita and other diseases, fits of intensity frequently come and go): When paroxysms leave the patient, he feels comparative ease. When they come, the patient is afflicted with their respective pains. 52

The (provoked) wind, killing one of the sides of the body, viz., the right or the left, causes cessation of exertions or efforts, pains and obstruction of speech. 53

Seizing half of the body and drying up the nerves and the tendons, the (provoked) wind causes the contraction of one of the legs or of one of the arms. Such contraction is always accompanied by piercing and other kinds of pain. 54

The physician who is skilled in his science should know these to be Ekangaroga i. e., diseases what affect only one part of the body

* This disease is called convulsion.—T.

(the right or the left). If the (provoked) wind affects the entire body, it causes Sarvangaroga, *i. e.*, the disease affecting the entire body.* 55

Afflicting the hips first with stupefaction, pains, and agony like that caused by piercing with pointed instruments, the disease that next seizes (gradually extends to) the waist or loins, the back, the thigh, the knee, the leg, and the feet, in order, is known as 'Gridhrasi' (Sciatica). These parts of the body frequently throb. 56

This disease (Sciatica) should be regarded as generated by the wind alone when the above-mentioned symptoms manifest themselves.

If it is generated by the action of both the wind and the phlegm, then, in addition to the symptoms mentioned above, the other symptoms that manifest themselves are drowsiness, heaviness of the limbs, and dislike for food.

The disease called 'Khalli' is characterised by wringing spasms or cramps in the feet, (probably the ankle-joints) the leg, the thigh and the roots of the hands. 57

As regards those diseases born of the wind (*i. e.*, nervous ailments) which have not been mentioned (here), they should be distinguished by names derived from the places which they affect and the symptoms which they manifest.

In all these diseases one should note that the bile and phlegm are (always more or less) combined with the wind (though in a subordinate character).

It should be known that the provocation of the wind proceeds from loss of 'dhātus' and from those passages, through which they course, being obstructed or invested. 58

The wind, the bile, and the phlegm, course through all the ducts in the body. (There are no special ducts for each).

And in consequence of its subtility, again it is the wind itself that acts as the propeller (of the other two) there (*i. e.*, in all the ducts).

Therefore, the wind, being provoked (through the causes mentioned above), agitates the other two, (*viz.*, the bile and the phlegm), and congesting (lit. throwing) them, here and there generates diverse diseases; the 'Rasa' (the blood-serum, lymph), and the other 'dhātus' being dried up by it (wind) obstructed or invested in its course. 59-60

* This verse occurs in a different form in the Calcutta and the Bombay edition.—T.

If the wind be obstructed or invested by the bile, the symptoms that manifest themselves are :—burning sensation all over the body, thirst, 'çula' pains, vertigo and fatigue. Food and drink that are acrid in taste, or sour, or saline, or hot, brings in a burning sensation (in the chest ?), as also a desire for cool things. ⁶¹

If the wind be obstructed or invested by phlegm, the symptoms that manifest themselves are a sensation of cold, a sensation of heaviness of the limbs and 'çula' pains. Such food and drink as are acrid in taste and sour and saline give relief, also a desire for fast, for exertion, and for things that are dry (unoily) and hot manifests itself. ⁶²

If the wind be obstructed or invested by blood, the symptoms manifested are a burning sensation, accompanied by pains of other kinds between the skin and the flesh. Swellings appear on the body that are of a red complexion. Circular eruptions also appear on the body. ⁶³

If the (provoked) wind be obstructed or invested by the flesh, the symptoms are pimples, that are hard and discoloured. Swellings also appear on the different districts of the body. Horripilation or a sensation of 'harsha' is also felt like to what happens when ants creep over the body. ⁶⁴

When the wind is obstructed or invested by the adeps, the symptoms are the manifestation of swellings on different limbs of the body that shift about and are glistening (oily), soft and cold to the touch. There is also a dislike for food. This disease is named 'Adhyavāta.' It is very difficult to cure. ⁶⁵

When the (provoked) wind is obstructed or invested by the bones, the symptoms are :—The person desires the touch of hot things, and welcomes pressure on his body. His body seems to break. He feels languid. Pains also appear as if he is being pierced with needles. ⁶⁶

When the (provoked) wind is obstructed or invested by the marrow, the symptoms that manifest themselves are :—The person's body becomes bent ; he yawns frequently : he thinks as if his body is being covered up.

He is afflicted with colic or 'çula' pains also, and feels comfortable when his body is pressed with the hand. ⁶⁷

When the (provoked) wind is located in the vital seed, the symptoms that manifest themselves are :—absence of any thrill, or greatly

increased thrill, in the emission of semen as well as the barrenness of the vital seed (semen).

When the (provoked) wind is obstructed or invested by the food that one has taken, pain sets in the stomach. And when that food is digested, the pain disappears. 68

When the (provoked) wind is obstructed or invested by the urine, (in the bladder) desire for urination is lost or the difficulty of micturition manifests itself. And flatulence, (with borborygmi), manifests itself in the abdomen.

When the (provoked) wind is obstructed or invested by the stools, obstruction takes place of the stools urine and wind in the lower intestines, and the obstructed stools cause cutting pains remaining in its own place. 69

Oily or fatty substance drunk (at such a time) are soon digested. If the person takes other kinds of food (at such a time), epistaxis increases in consequence thereof. When there is (excess of) pressure (on the stomach and intestines) in consequence of the food newly taken, or through any body else exerting pressure on the belly for a long time dry stools are passed with great difficulty, after, a long interval. 70

Pain is felt in the hips, the groins, and the back, and the wind takes a reverse (upward) course. Verily, in consequence of the obstruction of the (provoked) wind by the stools, great uneasiness is felt in the region of the heart (through pressure on the diaphragm). 71

Slackness of the joints (that is, loss compactness), lock-jaw, contraction of limbs bending of the back-bone, facial paralysis or paralysis of one entire side of the body, atrophy of the limbs, lameness, rheumatic pains in particular parts of the body, stupefaction (rigidity) of particular limbs, Adhyavāta and other diseases located in the bones and the marrow,—these according to the depth of the seat of elements or dhātus they affect, may or may not be cured even through care. 72-73

But if these diseases be new and unaccompanied by any other supervening symptoms and if the person afflicted retains his strength, the physician may then undertake their treatment (with hope of success).

Listen now as I lay down the (best) methods, well-tested, of

treating (nervous) diseases due to the functional derangement of the wind with success. 74

If the provoked wind be unobstructed by any other fault or 'dhātu,' it should then, be treated with 'snehas'* (medicated) *i. e.*, oily and fatty substances (which may be taken, annointed, injected *per rectum* or may be sniffed up).

Different varieties of *ghees*, fat, oils, and marrow, should be given to the person for drink. 75

If the patient be exhausted (weary?) through application of 'snehas' or oily and fatty substances, he should be held hopes to and be given milk as a soothing 'Sneha' substance and soups of the seeds of *Phaseolus*, *Mungo* and the rest, as also meat-juices prepared from the flesh of animals that are domestic, aquatic or the natives of the marshy regions; or 'Kriçaras'† or frumenties, mixed with oils and *ghees*, may be given to him; or enemata mixed with acids and saline substances, may be administered to him; or, snuffs, and cooling drinks, and boiled rice, may be given to him.‡

When the patient has been properly soothed (by those means), he should then be subjected to 'swedana' (fomentation) 76-77

Having first rubbed the person's body with oils, those methods of 'Swedana' which are called 'Nādi' 'Prastara', 'Çankara,' and others of diverse kinds that may be regarded as proper, should be applied.§ 78

The body of a person that has been rubbed with oil and that has been subjected to 'swedana,' if bent or stupefied (in consequence of the diseases named above), is capable of being gradually straightened, even as dry logs of wood may be bent at pleasure by subjecting them to similar processes. 79

Of a person who has been subjected to 'swedana,' the sensation of 'harsha', sensation of piercing and other kinds of pain, sense of fatigue, atrophy, swellings, stupefaction, and pains in the limbs &c.,

* *Vide* Snehādhyāya Lesson XIII; Suta-sthāna *ante*.—T.

† A dish compound of milk, sesamum and rice is known as Kriçara.—M.

‡ Gangādhara reads 'anyaih' after 'tarpanaischa.' The Calcutta and the Bombay editions read 'annaih', meaning boiled rice. I adopt the latter reading which may be taken as included in Gangādhara's reading.—T.

§ For the different methods of 'Sweda', *vide* Lesson XIV, Sutrasthāna, *ante*.—T.

are speedily alleviated (by this treatment). In fact, his body resumes its pliability, (its stiffness having disappeared.) 80

'Snehas' (such as oils, fats, *ghees* and marrows) properly applied, speedily nourish the dried up 'dhātus,' or constituents and greatly increases strength, the power of the digestive fire, nutrition, and the vitality. 81

Verily, the patient should be treated repeatedly with 'snehas' oils and 'swedanas.' Because diseases of the wind (nervous ailments) disappear from the system, when 'koshtha' (the internal chamber of the body,—bowels?) has thus been softened by the administration of 'Snehas' (oily and fatty substances). 82

If, through some other derangement or faults, by this method of treatment, the diseases are not completely alleviated, (in fact, if the faults still linger owing to the presence of certain defects), the physician should then correct the patient's system by administering mild purgative mixed with oils.* 83

Or, the patient may drink *ghee* boiled with Tillaka (otherwise called Lodhra, *i. e.*, *Symplocos racemosa*) or *ghee* boiled with Sātala (a variety of *Emphorbia neriifolia*), or castor oil boiled with milk. Every one of these is alleviative of the (excited) faults and is highly beneficial. 84

Impurities accumulated by such food and drink as are oily, or sour, or saline, or hot, &c., obstruct the ducts and confine the wind. Hence the wind, so confined, should be restored to its normal course (by administration of purgatives).† 85

If a weak person is to be purged, he should be treated with dry enemata; or, with food and drink that are digestive ('pāchana') and appetizer ('dīpana'). 86

When the digestive fire has been kindled of the person who has been corrected (by the above-mentioned means), the administration again of oils and 'sweda' is beneficial for him. Again all these diseases can always be treated with foods that are tasteful, sour, saline and oily. And the snuff and inhalation of the smoke of the medicated sticks can also be restored to as well.

* 'Mridhubhih bhesajaih' is taken as implying mild purgatives.—T.

† Gangādhara's reading seems to be erroneous. I adopt the same reading as in my Bengali edition.—T.

Thus has been expounded the treatment in general of wind-boin (nervous) diseases. 87-88

The treatment in special, of those diseases shall now be laid down.

If the (provoked) wind be located in the 'koshtha' (lower abdomen) the person should drink alkaline solutions (kshāra).*

The digestion of the accumulated 'mala'† (undigested matter) in the stomach should be accomplished by means of above-mentioned foods that are 'pāchanas' (digestive of defects) 'dipaniyas' (appetizer) ‡ 89

When the (provoked) wind is located in the rectum and the 'pakkaṣṣaya,' (the small intestines) the treatment should be such as is alleviative of epistasis (udavarta).§

If it be located in the 'āmāçaya', (stomach) the person should first be corrected (by emetics purgatives), and then that mode of treatment should be adopted which is alleviative of the fault or faults excited 90

If the wind pervading the entire body be (provoked) the treatment should consist of 'Abhyangas' (oils to rub the body with), injections into the rectum, and enemata.

When the wind located in the skin is (provoked), the treatment should consist of 'sweda' (fomentation), 'abhyanga' (oils to rub the body with), baths|| (by total immersion of the body), agreeable food and drink. 91

When the wind is located in the blood, cooling plasters, purgatives, and blood-letting should be had recourse to. When the (provoked) wind is located in the flesh and the adeps the treatment should consist of the administration of purgatives, dry enemata, and alleviatives. 92

If the wind is located in the bones and the marrow, it should then

* Some read 'Kshira' or milk instead of 'Kshāra' as adapted above.—M.

† Mala is excretion of the body, *i. e.*, waste product evolved in the process of Metabolism. When not eradicated it is pathogenic and should be digested.—M.

‡ 'Pāchanas' are medicines which aid in digestion of impurities without increasing the appetite. 'Dipaniyas' are medicines which promote appetite but do not aid in digesting undigested food.—T.

§ Vide Chikitsā-Shāna 26th Lesson Trimarmiya.—M.

|| Instead of 'Abagāhscha' some read 'Nibātani' which means places where currents of air do not exist.—M.

be subjugated by 'snehas (oily and fatty substances) administered both internally and externally.

If the wind located in the vital seed, is (provoked) the person should indulge in acts that are conducive to joy, and take such food and drink as are productive of (*i. e.*, as enhance) the vital seed and strength. 93

If the passage of the vital seed be obstructed, the patient should be purged first and then served with food and drink, every day the treatment to which he should be subjected being the same as above (that is, he should be made to indulge in such acts as are conducive to joy and in such food and drink as enhance the semen) 94

If the foetus be dried up by the (provoked) wind, for an imitating child (due to a similar cause) then for nutrition the same, acts as have been mentioned above should be repeated ; milk is beneficial, mixed with sugar, honey, and Kaçmaryya (*Gmelina arborea*).† 95

If the wind in the heart be provoked, milk boiled with Angçumatī (otherwise called Çālaparnī, *i. e.*, *Hedysarum Gangeticum*, is beneficial.

If the wind in the navel be provoked, fish boiled with dried pieces of the raw fruit of *Ægle Marmelos*, should be given to the person. 96

If the wind pervading the whole body, be (provoked) poultices should be applied.

If contractions are caused of particular limbs by the provoked wind, oil boiled with the seeds of *Phaseolus radiatus* and 'saindhava' salt, should be rubbed over them. 97

If the wind located in the arms and the head, be provoked cerebral snuffs and the drinking of *ghees* after meals, are beneficial. If the wind located below the navel, be (provoked) then injections and cerebral purgatives are commendable. 98

In hemiplegia of one half of the face, the administration of snuffs, the application of oils on the head, indulgence in cooling food and drink, the [application, of fomentations of the variety called 'Nāḍi,' and of poultices made of the flesh of animals that live in marshy regions, are beneficial. 99

In paralysis, (of one side), fomentation joined with the application of 'snehas', oily purgatives, incision of the arteries passing over the fingers,* and cautery, are commendable. 100

* For 'anguli' some read 'Gulfa' which means ankle.—M.

In sciatica the same course of treatment should be adopted. In 'Khalli' (spasms), hot poultices made of frumenty and 'kriçara'* mixed with oils and *ghees*, are commendable. 101

If the mouth remains open (in consequence of the dislocation of the lower jaw), 'sweda' (fomentation) should first be applied to the jaws. The physician should then insert his thumbs and press down the jaws, raising the chin by his second fingers. 102

In dislocation of particular limbs, 'sweda' (fomentation) should first be applied to the dislocated parts; and then those which have fallen down should be raised upwards, and those which have gone upwards should be pressed down, to their natural positions.

In all these (classes of disturbances caused by the wind) the physician considering each particular case with the reference to the locality and the elements vitiated, should adopt the proper course of treatment. 103

Ghees, oils, fat, and marrow (of different kinds) for use as drinks, fomentation, rubbing the body with, and injection (into the rectum),

Oily fomentation, apartments unexposed to breezes, warm cloths for covering the body with, meat-juices (of diverse kinds), milk, and different kinds of food that are agreeable to the taste, sour, and saline, and everything that promotes nourishment,—all these are beneficial to one afflicted with diseases of the wind. 104-105

Cooking the head of a goat, or the flesh of animals that are aquatic, (fishes &c.) or the flesh of animals that reside in marshy regions, or the flesh of carnivorous animals, in the decoction of Balā (*Sida cordifolia*), or that of the five (larger) roots, or that of the ten roots, meat-juices should be prepared. Dressing each of these varieties of meat-juice with curds, sours, and the three acrids, and frying them in *ghee*, and adding a sufficient measure of salt (so as to make the saline taste predominate), the physician should give boiled rice therewith to one afflicted by Vātavyādhi or diseases due to wind. † 106-107

* A dish composed of milk, sesame and rice.—M.

† Four kinds of flesh are directed to be taken. Each should be cooked with the decoction of *Sida cordifolia*, or with that of the five roots, or with that of the ten roots. Twelve different preparations are thus obtained.

'Snigdhan' in the first line of 107 implies that the meat-juices should be fried in *ghee*.

'Vyakta-lavana' means that the saline taste should predominate —T.

With these varieties of flesh, the physician should also make poultices. The flesh should at first be cut into very small pieces, rendered boneless, and boiled. Ghees and oils should also be added, as also sour juices (of the usual kind). 108

For persons afflicted with Vātavyādhis (diseases due to the functional derangement of Vāta or wind *i. e.*, nervous diseases) bath by total immersion in tubs, which are generally used to hold oil, filled with the decoction of the leaves* (of the plants that are alleviative of the wind), after anointing the body with oil, as also dry fomentation are commendable. 109

The flesh of animals that live in water or marshy regions, the Ten roots, Çatāvāri (*Asparagus racemosus*) Kulattha (the seeds of *Dolichos biflora*), Vadara (dry jujubes) Māsha (the seeds of *Phaseolus radiatus*) Tila (sesame seeds), Rāsnā (*Vanda Roxburghii*), Balā (*Sida cordifolia*), and Yava (barley): These, mixed with fat, curds, 'āranāla' (kāñji), and sours, should be cooked together in an earthen cooking pot. With this preparation, the physician should apply that 'sweda' which goes by the name of 'Nāḍi.'†

Pounding all these together, the physician may also apply with the paste, poultices on the body of the patient. 110-111

Ghee or oil cooked with these very ingredients, may be used for rubbing the patient's body with, or for drink.

Musta (the tubers of *Cyperus rotundus*) Kushtha (*Aplotaxis auriculata*, the roots being used), Tila (sesame seeds) Kinva (drug for producing fermentation), Surahva (*Pinus deodara*), Lavana (salt), Nata (otherwise called Tagarapādikā, *i. e.*, (*Tabernæmontana coronaria*), curds, milk, and the four oily substances, (*viz.*, oil, ghee, fat, and marrow):—Plasters made of these are commendable.

Poultices may also be made of 'Vesavāra' (condiments), milk, the seeds of Māsha (*Phaseolus radiatus*), Tila (sesame seeds), and 'odana' (rice-grains). 112-113

The seeds of Eranda (*Ricinus communis*), Godhuma (wheat), Yava (barley), Kola (dried jujubes), and the roots of Sthirādi group (*viz.*, Sthira or *Hedysarum Gangeticum*, Prisiniparni or *Doodia lagopodioides*,

* A different reading give 'payah' (milk) after 'patrotkvātha instead of 'mayah' and probably mean that milk shall be added to the decoction to be used in bath.—M.

† Vide Lesson XIV of Sutrasthāna, *ante*. T.

Vrihāti or *Solanum Indicum*, Kantakāfi or *Solanum Xanthocarpum*, and Gokshūrā or *Tribulus lanuginosus*). These are pounded into a paste. Mixing the paste with oil or ghee, the physician should apply thick and large plasters thereof on that part of the body which is the seat of pain.

The plaster should be wrapped round with leaves of Eranda (*Ricinus communis*). Keeping it thus wrapped for the night, the plaster is taken off the next morning.

The plaster should then be again made plastic by soaking it with milk diluted with water.

A second plaster (of the same paste) should be applied during the day time. This second plaster should be wrapped round, with a piece of skin (untanned, that is) with hair on it and should be removed at night.

Fruits, again, as are productive of oil, should be pounded into a paste, with acid substances (such as 'Kāñji.') Adding the pulve of some fragrant substances that are known to be alleviative of wind (to the paste already spoken of), plasters and poultices made thereof should be applied very cold.

'Kriṣaras'* and frumenties, mixed with oily substances, (and rendered fragrant by the addition of drugs as are alleviative of wind), may also be applied as plasters and poultices. 114-117

For those who are afflicted by the wind alone and who (in consequence thereof) has become dry, various 'snehas' (preparation of oily and fatty substances) are (now) prescribed (lit. told) that resemble nectar itself (in action) in allaying various diseases. 118

In a 'drona' (equal to 32 seers, in practice double the measure, that is, 64 seers are taken) of water, boil the following, viz., 4 pālas of each of the Ten roots, and a 'prastha' (equal to 2 seers) of each of these, viz., Yava (barley), Kōla (jujubes), and Kulattha (the seeds of *Dolichos biflorus*) down to a fourth of the liquid, that is, 16 seers).

To the decoction thus obtained, the paste (measuring 1 seer in all) should be thrown of the following, viz., the drugs included in the group called 'Jivaniya,' sugar, Kāsmariya (*Gmelina arborea*), Kharjjura (date fruit), Drākshā (grapes) Vadara (jujubes), and Phalgu (the fruit *Ficus glomerata*).

* Preparation of food consisting of boiled rice, milk and sesame.—M.

Adding a *prastha* (equal to 2 seers, in practice double the measure, that is, 4 seers) of milk, and the same measure of *ghee*, all the above are duly cooked together.

The *ghee* thus prepared is alleviative of (diseases due to) only the excited wind. This *ghee* should be administered internally, as a drink, or externally, for rubbing the body with, or for injection into the rectum without the fear of any baneful consequences 119-121

Chitraka (*Plumbago zeylanica*), Nāgara (dry ginger), Rāsna (*Vanda Roxburghii*), Paushkara (a fragrant root which not being available, is substituted by *Aplotaxis auriculata*), the fruit of Pippali (*Piper longum*), and Çathi (*Curcuma zerumbet*): Reduce these to a paste, and cook it with *ghee*. The *ghee* thus prepared is an excellent medicine alleviative of the wind. 122

In milk boiled with Bañ (*Sida cordifolia*) and the bark of Vilwa (*Aegle Marmelos*), the 'manda' (the clear transparent portion at the surface) of *ghee* is cooked.

A 'çukta' (equal to 1 pala), or a 'kuncha' (equal to one-half of a pala) of this *ghee* should be sniffed up when the provoked wind affects (lit. is located in) the head. 123

Taking the bones of animals that are domestic, *e. g.* goats; or that have their habitat in marshy regions, *e. g.* boars; or that are aquatic, (fishes 'Paunkauri') pound them together and boil in water. The oily matter that will float on the surface of the water should be taken up. This oily substance should be boiled with the decoction of the Ten roots, and the paste of the following, *viz.*, Jivaka (not being obtainable, *Tinospora cordifolia* is used as a substitute), Rishabhaka (not being obtainable, bambu-manna is used as a substitute), Asphota (otherwise called Aparājitā,* *i. e.*, *Clitoria Ternatea*), Vidāri (*Convolvulus paniculatus*), Kapikachchu (otherwise called Atmaguptā, *i. e.*, *Mucuna pruriens*), and the group of drugs called 'Jivaniya, which are all alleviative of the wind, adding milk of twice the measure of the oily substance. 124-125

The *ghee* thus prepared is used in sniffing up, as an emollient for rubbing the body with, as a drink, and also as an oily enemata.

It speedily alleviates the wind located in the nerves, bone-joints,

* Hāpalmali, Bengali.—T.

and the 'kosktha' (the internal chamber of the body where digestion takes place). 126

This *ghee*, which is like nectar itself, imparts strength and nourishment to those persons whose marrow has been wasted, as also to those whose vital seed and 'ojas' have suffered diminution. 127

The fat of crocodiles, fishes, tortoises, and porpoises, similarly cooked, and used as snuff or drink, is beneficial (*i. e.*, alleviative of the provoked wind). 128*

MAHA SNEHA.

A 'prastha' (equal to 2 seers) of the three myrobalans, 2 'Kuḍavas' (equal to 1 seer) of the seeds of Kulattha (*Dolichos biflora*), 5 palas of the bark of Krishnagandhā (otherwise call Sobhānjana, *i. e.*, *Moringa pterygosperma*) and 5 palas of Aḍhaki (*Kajanus Indica*) 129

Two palas of Rāsna (*Vanda Roxburghii*), two palas of Chitraka (*Plumbago zeylanica*), and one pala of each of the ten roots, should be cooked in a 'drona' (equal to 32 seers, in practice double the measure, that is, 64 seers, are taken) of water, down to a fourth of its measure (that is 16 seers).

A 'prastha' (equal to 2 seers, in practice double the measure, that is, 4 seers are taken) of each of the following should be thrown into the vessel, *viz.*, Surā (a variety of wine), Aranāla (Kānji), sour curds, Sauvīraka (a variety of wine), Tushodaka (a variety of light wine), the juice of Kola (jubes), that of Dāḍīma (pomegranate fruits) that of Vrikshāmla (tamarind), oil, *ghee*, fat, marrow, and milk. Six 'palas' are added each of the drugs included in the group called 'Jivaniya.' Adding the paste of these, the preparation called 'Mahāsneha,' the group should be duly cooked. 130-132

This 'sneha' should be used as an emollient for rubbing the body with of patients suffering from Vātavyādhis (nervous diseases) affecting either whole or a part (half) of the body, if the wind (disorder) is located in the nerves, marrow or the bones. It may be used in the same way in tremours, convulsions, and 'gūla' pains. 133

Taking a measure of the expressed juice of Nirgunthi (*Vitex Negundo*) with its roots and leaves, an equal measure of oil should

* This verse, bears all the marks of genuineness. Gangādhara, however, omits it; The Calcutta and Bombay editions give it.—T.

be cooked with it. This oil is beneficial in sinus, skin-diseases, and nervous ailments, as also in eczema and enlargement of the glands of the neck. It is used as drink, as an emollient for rubbing the body with and for 'purana' (*i. e.*, holding it in the cavities of the body *e. g.*, that of eye, ear &c. for a while). Oil cooked with the decoction of the seeds of cotton and those of Kulattha (*Dolichos biflorus*), is alleviative of wind. 134-135

Take the expressed juice of Mulaka (radishes). Mix with it milk of an equal measure. Add a measure of curds, and keep the mixture for three days. When the mixture becomes sour, three 'prasthas' (equal to 6 seers, in practice double that measure, or 12 seers are taken) of it should be cooked with one 'prastha' of oil (equal to 2 seers, in practice double the measure, or 4 seers are taken), adding one pala of the properly pounded paste of each of the following, *viz.*, Yashti (liquorice), sugar, Rāsnā (*Vanda Roxburghii*), salt, Ardraka (raw ginger) and Nagara (dry ginger.) By drinking this oil and using it as an emollient, provoked wind is alleviated. 136 137

Take a quantity of 'pinyāka' (oil-cakes *viz.*, cakes made of oil-seeds from which the oil has been pressed out). Boil this in the decoction of the five roots. Strain the boiled product through a piece of clean cloth. With the liquid thus obtained, a 'prastha' (in practice, double the measure, or 4 seers are taken) of oil should be cooked, adding milk, of eight times the measure of the oil. 138

The oil thus prepared is capable of alleviating disorders due to the wind (nervous diseases of all varieties). This oil is especially beneficial in wind accompanied by phlegm. 139

Yava (barley), Kola (jujubes), Kulattha (the seeds of *Dolichos biflora*), Çreyasi (otherwise called Rāsnā, *i. e.*, *Vanda Roxburghii*), dry Mulaka (radishes), and the bark of Vilwa (*Ægle Marmelos*). Taking an 'anjali' (equal to 4 palas) from each of the above, cook it with sour 'kānji' the measure of which is 4 seers). 140

With the decoction thus obtained, oil should be cooked, adding a measure of Phalāmla (tamarind) and the three acrids properly pounded into a paste.

This oil should be prescribed for one who feels cold in consequence of being afflicted with severe rheumatism. 141

Listen now to me as I declare what the other oils are that are alleviative of all diseases caused by the wind (nervous ailments), that

are capable of being used in the four different ways (*vis.*, as drink, as snuff, as 'emollients for rubbing the body with, and as enemata), that are capable of promoting longevity; that increase the strength and improve the complexion; that cure the disorders and defects of menstruation and the vital seed; that cause sterile women and men to be fruitful; the use of which is fraught with no baneful consequences, the results of which have been well-tested by experience, and that are really capable of alleviating all the faults, 142-143

Take the decoction of a 'tulā' (equal to twelve and a half seers) of Sahachara (otherwise called Jhinti, *i. e.*, *Barleria cristata*) boiled in 64 seers of water down to 16 seers. Cook an 'ādḥaka' (equal to 8 seers, in practice double the measure, or 16 seers are taken) of oil, adding 10 palas of the paste of the roots of the same (*i. e.*, Sahachara or Jhinti) and milk of four times the measure of the oil, 144

When the boiling is over, strain the liquid through a piece of clean cloth. Into the strained liquid the physician should throw 18 palas of the pulv of sugar. Having prepared the oil thus, it should be applied in Vātavyādhis (diseases born of the provoked wind) which assume a severe form, 145

Take 2 prasthas (equal to 4 seers, in practice double the measure, that is, 8 seers are taken) of the expressed juice of Çwadangshīṭā (*Tribulus lanuginosus*), an equal measure of milk, 6 palas of the paste of Çringavera (dry ginger), and 8 palas of treacle, 146

Cook a 'prastha' (in practice 4 seers) of oil with all these. The oil thus prepared should be applied (as a drink) in all diseases born of the wind. When the oil has been digested, the administration is commendable of 'peyā' drinks consisting of milk, 147

BALA OIL.

A hundred palas of Balā (*Sida cordifolia*), 25 palas of Guḍuḥḥī (*Tinospora cordifolia*) and twelve palas and a half of Rāsnā (*Vanda Roxburghii*): These should be cooked in a hundred 'ādḥakas' (equal to 800 seers, in practice double the measure, that is, 1600 seers are taken) of water. When the decoction has been boiled down to 160 seers, it should be strained through a piece clean cloth. Boil the strained liquid with the cream of curds, the expressed juice of the sugarcane, 'Çuklā' (vinegar), and oil, each of the measure of one 'ādḥaka' (equal to 8 seers, in practice double the measure, that is,

16 seers are taken), adding, goat's milk of half that measure that is, 8 seers). Add also the paste, measuring 1 pala, of the following, viz., Çathi (*Curcuma zerumbet*), Sarala (*Pinus longifolia*), Daru (*Pinus deodara*) Elā (the seeds of *Elettaria cardamomum*), Munjishthā (*Rubia munjista*), Aguru (*Aquilaria Agallocha*), Chādana (*Pterocarpus santalinus*), Padmaka (a fragrant wood of that name), Ativishā (*Aconitum heterophyllum*) Mustā (the tuber of *Cyperus rotundus*), Supyaparnī (being in the dual form, it implies the two 'parnis,' i. e., Mudgaparnī or *Phaseolus trilobus*, and Māshaparnī or *Glycine debilis*), Hārenuka (*Piper aurantiacum*), Yāsthī (liquorice), Surasā (*Ocimum sanctum*), Vyūghranaka (*Unguis odoratus*), Rishabhaka (not being obtainable, bambu-manna is used as a substitute), Jivaka (not being obtainable, *Tinospora cordifolia* is used as a substitute), the expressed juice of Palāça (*Butea frondosa*), Kasturi (musk) Nalikā (a fragrant bark of red colour), Jātikoshshaka (nutmeg flower) Prikkā (*Trigonella corniculata*), Kumkuma (saffron) Çailaya (*Permeia perlata*), Jāti-phala (nutmeg fruit), Katu-phala (the fruit of *Latakasturi*, i. e., *Hibiscus Abelmoschus*), Ambu (otherwise called Bālā i. e., *Pavonia odorata*). Tvach (the bark of *Cinnamomum zeylanicum*), Chādana (*Pterocarpus santalinus*), Elā (the seeds of *Elettaria cardamomum*), Karpura (camphor), Turushka (the exudation of Silbeka, that is, liquid storax) Çrunivāsaka (otherwise called Jhānti, i. e., *Barleria cristata*), Lavanga (clover) Nata (otherwise called Tagarapādikā i. e., *Tabernaemontana coronaria*), Kakkola (berries containing a black, aromatic, waxy substance), Kushtha (*Aplotaxis auriculata*), Māngsi (*Nardostachy jatamansi*), † Priyangu (*Aglaiā Roxburghiana*), Sthāneya (a sort *coronaria*), of gall caused by insects on a tree), Tagara (*Tabernaemontana* Dhyāma (otherwise called Gandhatrina, i. e., *Andropogon schænanthus*) Vachā (*Acorus calamus*), Madana (the fruit of *Randia dumetorum*), Plava (otherwise called Kaivartamustaka, i. e., the tubers of *Cyperus pertenuis*), and Nāgakeçara (the flowers of *Mesua ferrea*). Having boiled all these together, take down the vessel from

* Some read 'nakhi' in its stead.—M.

† Gangādhara reads 'Gundha'. It is difficult to decide what odoriferous substance is meant by it. The reading of the Calcutta and the Bombay editions 'Māngsi' which I adopt.—T.

the fire, Throw into the vessel the paste of those leaves which is usually added for rendering a preparation fragrant. The preparation should then be strained through a piece of clean cloth. It should then be used according to the due rule. 148-154

This oil cures cough, asthma or fever, swoons,* vomiting, abdominal tumours, tuberculosis, waste or consumption, enlargement of the spleen, emaciation and epilepsy. It destroys also all kinds of misfortunes (that is, it brings good fortune to him who uses it). This 'Balā-oil' is the foremost of all medicines that are alleviative of Vātavyādhi (nervous ailments). It was revealed by the great preceptor, viz., the dark-complexioned one of Atri's race, unto his disciple, Agniveṣa. 155-156

AMRITADYA OIL.

Take Amritā (*Tinospora cordifolia*) of the measure of 5 'tulās' (equal to six-two and a half seers). Boil it in 8 'Dronas' of water (a 'drona' being equal to 32 seers, 8 'dronas' would be equal to 256), seers; in practice, double the measure, that is, 512 seers are taken. The vessel should be taken down when the three-fourths of the water have evaporated; that is, when 128 seers remain). With the decoction so obtained, boil half 'āḍhaka' of milk, and an equal measure of oil, (half an 'āḍhaka' is equal to 4 seers; in practice, double the measure, that is, 8 seers of each are taken). A 'kārshika' (equal to 2 'tolas') of the paste of each of the following, should be added; (that is, the decoction, the milk, and the oil should be boiled with the paste of the drugs named). 157-158

Elā (seeds of *Elettaria cardamomum*), Māngsi (*Nardostachys Jotamansi*), Natā (*Tabernæmontana coronaria*), Ushira (the roots of *Andropogon muricatum*), Sārivā (*Ichnocarpus futesceus*), Kustha (*Aplotaxis auriculata*), Chandana (red sandal wood), Ṣatapushpā (otherwise called Salupha, i. e., dill seeds) Balā (*Sida cordifolia*), Medā (not being obtainable, *Physalis flexuosa* is used as a substitute), Mahāmedā (not being obtainable *Ichnocarpus frutesceus* is used as substitute), Riddhī (not being obtainable, *Sida cordifolia* is used as a substitute), Jivaka (not being obtainable, *Tinospora cordifolia* is used as a substitute), Kākoli, Kshirakākoli, Ṣrāvani (otherwise called Munditika or

* Instead of Murchchāh some read 'Hikkā' which means Hiccough.—M.

Munderi, *i. e.*, *Sphæranthus hirtus*) Atibalā (*Sida rhombifolia*), Nakha (*Unguis odoratus*), Mahāçrāvani (a variety of *Sphæranthus hirtus*), Jivanti (*Cælogyne ovalis*), Vidāri (*Convolvulus paniculatus*), Kapikachchhu (*Mucuna pruriens*), 159

Vachā (*Acorus calamus*), Gokshuraka (*Tribulus lanuginosus*), Eranda (*Ricinus communis*) Rāsnā (*Vanda Roxburghii*), Kālā (otherwise called Lāliākarā, *i. e.*, *Capparis sopiaria*), Sahachara (*Barleria cristata* of the blue variety), Çatāvāri (*Asparagus racemosus*), Tāmālakī* (*Phyllanthus Niruri*), Karkatākshā (*Rhus succedanea*), Harenu (*Piper aurantiacum*), Virā (otherwise called Prisiniparni, *i. e.*, *Doodia logopodioides*), Çallakī (*Boswellia serrata*), Mustā (tubers of *Cyperus rotundus*), Tvach (bark of *Cinnamomum zeylanicum*), Patra (leaves of *Cinnamomum cardamum*), Rishabhaka (not being obtainable, bambu manna is used as a substitute), Bālaka, *i. e.*, Balā (*Sida cordifolia*), Elā (the seeds *Elettaria cardamomum*), Kunkum (saffron), Sprikkā (*Trigonella corniculata*), and Tridaçāhva† (*Pinus deodara*). Add 3 'karshas' (equal to 6 tolas) of Manjishta (*Rubia munnjista*), 8 palas of Madhuka (liquorice). 160-161

This oil is beneficial to those whose energy (verility ?) and digestive fire have been weakened. It is beneficial also to him whose mind has been stupefied or demented (dementia).

Persons affected with insanity, cheerlessness, and epilepsy, are restored to their normal condition by this oil. 162

This oil, called 'Amritādyā oil,' is the foremost and best of those oils which are alleviative of Vāta-vyādhis or diseases due to the Vāta or wind *i. e.*, nervous ailments.

This oil, highly revered by physicians, was revealed by the great preceptor, *viz.*, the dark-complexioned one of Atri's race. 163

This is Amritādyā oil.

RASNA OIL (SIMPLE).

With the decoction of a thousand 'palas' of Rāsnā (made by boiling it in ten 'dronas' of water down to a fourth of the measure of the water) a 'drona' (equal to 32 seers, in practice double that

* Some read 'Mahāmedā' in its stead.—M.

† 'Tridaça' means the deities; that is, they who have only three states or conditions, being freed from the fourth or old age. 'Tridaçāhva,' therefore, means the tree called after the deities, that is, 'Devadarū' or *Pinus deodara*.—T.

measure, that is, 64 seers are taken) of oil is cooked, along with the paste of those fragrant substances beginning with Elā (cardamom seeds) which have been mentioned among the ingredients of 'Amritā-dya oil,' as also with the paste of Haimavata (*Acorus Calamus* of the white variety).

This oil is alleviative of excited wind (and, therefore, of all nervous ailments due to it). 164

Even this is the composition of four other oils, *viz.*, that of Balā (*Sida cordifolia*), that of Nāga-Bala (*Sida alba*), that of Prasārani (*Pædiria fetida*), and that of Aṣwagandha (*Physalis flexuosa*).

[What is said here is this : a thousand palas of Balā (*Sida cordifolia*) are boiled in ten 'dronas' of water down to two and a half 'dronas.' This decoction is boiled with a 'drona' of oil as also with Haimavata or *Acorus calamus* and the fragrant substances, beginning with Elā, which have been mentioned among the ingredients of Amritādya oil.

Similarly, a thousand palas of Nāgabalā (*Sida alba*) are boiled in ten 'dronas' of water down to two and a half 'dronas.' This decoction is boiled with a 'drona' of oil as also with Haimavata (*Acorus calamus*) and the fragrant substances, beginning with Elā, which have been mentioned among the ingredients of Amritādya oil.

After the same manner, a thousand palas of Prasārani (*Pædiria fetida*) are boiled in ten 'dronas' of water down to two and a half 'dronas.' This decoction is boiled with a 'drona' of oil as also with Haimavata and the fragrant substances, beginning with Elā, mentioned among the ingredients of Amritādya oil.

Lastly, a thousand palas of Aṣwagandha (*Physalis flexuosa*) are boiled in ten 'dronas' of water down to two and a half 'dronas.' This decoction is boiled with a 'drona' of oil as also with Haimavata and those fragrant substances, beginning with Elā, which are mentioned among the ingredients of Amritādya oil.]

Four other oils are made in the following manner.

The decoctions and paste of (each of) Balā and the three other drugs (*viz.* Nāgabalā, Prasārani, and Aswagandhā), are severally cooked with milk and oil, *i. e.*, the decoction of Balā and its paste are cooked with milk and oil and similar preparations are made with each of the rest.* 165

* Gangādhara explains that the measure of the decoction should be four times that

MULAKADYA OIL.

Equal measures are taken of the expressed juice of radishes, milk, oil, sour curds, and 'Kānjika,' and boiled together, with the paste of the following, *viz.*,

Balā (*Sida cordifolia*), Chitraka (*Plumbago Zeylanica*), 'Saindhava' salt, Pippali (the fruit of *Piper longum*), Ativishā (*Aconitum heterophyllum*), Rāsnā (*Vanda Roxburghii*); Chavikā (*Piper Chaba*), Aguru (*Aquilaria Agallocha*), Çigru (*Moringa pterygosperma*),*

Bhallātaka (*Semecarpus Anacardium*), Vachā (*Acorus Calamus*), Kushtha (*Aplotaxis auricalata*), Çwadangshtrā (*Tribulus lanuginosus*), Viçwabheshaja (dry ginger), Pushkarāhva (not being obtainable, *Aplotaxis auriculata* is used as a substitute), Çathi (*Curcuma Zerumbet*), Vilwa (*Ægle Marmelos*), Çatāhvā (dill seeds) Nata (*Tabernaemontana coronaria*), and Daru (*Pinus deodara*).

This oil, drunk, cures diseases characterised by (due to) excited wind, even when they assume the most virulent forms. 166-168

VRISHAMULADYA OIL.

Two hundred palas of the roots of Vrisha (*Justicia Adhatoda*), and Guḍuchi (*Tinospora cordifolia*) (both in equal measures); a hundred palas of Chitraka (*Plumbago Zeylanica*), and Açwagandhā (*Physalis flexuosa*), (both in equal measures); with the decoction of these, cook an 'āḍhaka (equal to 8 seers, in practice double the measure is taken) of oil, adding milk thereto.

This oil should be applied to fractures, and to limbs shattered by functional derangement of the wind.

This oil becomes more efficacious (the efficacy of this becomes twofold) if it is cooked with the paste of the drugs mentioned in the preceding oil, *i. e.*, the ingredients of Mulakādyā oil. 169-170

RASNA OIL.

Rāsnā (*Vanda Roxburghii*), Çirisha (*Mimosa Sirissa*), Yashti (liquorice), Çunthi (dry ginger), Sahachara (*Barlaria cristata*), Amritā. (*Tinospora cordifolia*), Çyonāka (*Bignonia Indica*), Dāru (*Pinus deo-*

of the oil; that of the pastes should be one fourth of the oil. The measure of the milk should be equal to that of oil.—T.

* Gangādhara reads 'Chitraka,' meaning *Plumbago Zeylanica*.—T.

dara), Sampāka (Çonālu) or Māngsi (*Nardostachys Jatamansi*), Hayagandhā (otherwise called Aṣwagandhā *i. e.*, *Physalis flexuosa*), and Trikantaka (otherwise called Gokshura, *i. e.*, *Tribulus lanuginosus*). 171

Take ten paṣas of each of the above, and boil them for obtaining their decoction. With this decoction, boil a 'kārshika' (equal to 2 tolas) of the paste of each of the drugs included in the group called 'Sarvagandhā (lit. all fragrant substances).' 172

[The drugs included in the group called 'Sarvagandhā' are the following, *viz.*, cardamoms, cinnamon, cloves, fenugreek seeds, saffron, the leaves of *Cinnamomum Tamala*, white sandal wood, aloes wood, the roots of *Nardostachys Jatamansi*, *Curcuma Zedoaria*, the tubers of *Cyperus rotundus*, Kakkola, resin of *Pinus longilia*, storax, the roots of *Piper longum*, the roots of *Andropogon muricatum*, *Unguis odoratus*, the pouch of the civet cat, musk, *Permelia perlata*, the roots of *Aplotaxis auriculata*, and the seeds of *Abelmoschus moschatus*.]

Add a 'prastha' (equal to 2 seers, in practice double the measure, that is, 4 seers are taken) of each of the following, *viz.*, curds, 'āra-nāla,' the sour decoction of the seeds of *Phaseolus radiatus*, the expressed juice of radishes, and that of the sugarcane. With all these, cook a 'prastha' (*i. e.*, one 'prastha' or 2 seers in practice 4 seers are taken) of oil. 173

This oil alleviates enlargement of the spleen, strangury,* asthma, cough, and the provoked wind.†

This oil is foremost of (all) 'Mulaka oils' (*i. e.*, oils prepared from Mulaka or radishes)‡ it increases (improves) complexion, vitality, (lit. period of life) and strength; the method of its preparation was explained by Punarvasu. 174

This is Rāsnā oil.

Yava (barley), Kola (jujubes), Kulattha (the seeds of *Dolichos biflora*), Matsya (fish), Çigru (*Moringa pterygosperma*), Vilwa (*Ægle*

* Gangādhara reads 'Pārçvagraha.' The other editions have mutragraha.' If the former reading be preferred, the meaning would be 'pains afflicting the flanks or sides.—T.

† The last word of the first line of 174 is according to Gangādhara, 'mārutakopanut' The other editions have 'mārutarogānut.' The meaning, of course, is almost the same.—T.

‡ It is to be noticed that these three oils all contain juice of Mulaka or radishes and so may all be looked upon as preparations of Mulaka.—M.

Marmelos), and Mulaka (radishes): Take the decoctions, in equal measures, of every one of these. Mix the decoctions together, adding oil, curds, and milk (the measure of each being equal). 175

Then cook all these together. The physician should prescribe this oil (in nervous ailments). It is alleviative of all diseases due to the (affections of) wind. Oil cooked with the expressed juice of Laçuna (garlics), and the decoctions mentioned above, is alleviative of diseases due to wind (nervous diseases). 176

These oils should be given to a woman to drink after her menstrual bath.* By drinking any of these oils, even a sterile woman would conceive and bring forth a child. 177

The oil called 'Agurvādyā,' whose composition has been explained (in Lesson III, on fevers, of this very Division, *viz.*, Chikitsā), and which has been declared as beneficial in Çīta-jvara, (*i. e.*, fevers accompanied by shivering sensations and hankering after warmth), has been seen to be successful, in hundreds of instances, in diseases due to provoked wind. 178

Those oils which shall be declared in the Lesson XXIX, on Vāta-çonita† should also be applied for the alleviation of diseases due to wind by a physician desirous of success. 179

Among medicines alleviative of diseases due to wind, there are none superior to oil. Oil is diffusive,‡ of heating virtues, heavy and bereft of dryness. Its virtues increase in consequence of its association (lit. correction) with those of the drugs with which it is (mixed and cooked). 180

* In this country, women abstain from baths and every kind of work for three days after the appearance of the menstrual flow. They bathe on the fourth day. Till this bath, they are regarded unclean. In fact they sleep in a separate room from their husbands, and live in frugal fare for three days.—T.

† A class of diseases in which 'Çonita' or blood is affected by the wind. It is regarded by some as Tubercular Leprosy.—M.

‡ It should be noted that by oil, *ghee* is also meant in these verses.

Oils and *ghees* are diffusive, that is, capable of penetrating into every part of the body, including even the minute nerve-cells. This virtue of oils and *ghees* increases in consequence of the drugs mixed with them. Hence, among all medicines, oils and *ghees* only are capable of conquering diseases located in subtle parts of the body.—T.

'Vyavayi' has got another sense which may be applicable here, that is the quality of producing effect when it has been assimilated by the system, as opposed to 'Vilopi' which means the quality of retaining no effect when the thing has been digested.—M.

In consequence of this virtue of oil, *viz.*, its capacity of assuming the qualities of those drugs with which it is mixed or cooked, oil, cooked with those groups of drugs that are alleviative of the wind, in hundreds or thousands cases speedily destroy ailments located in the subtle and minute ducts (or cells) of the body. 181

All those general methods of treatment which have been laid down for diseases born of the provoked wind alone are beneficial for those diseases also in which the provoked wind is accompanied by either or both of the two other faults (*viz.*, bile and phlegm). They are, again, especially beneficial in diseases caused by the ducts being obstructed by the wind, bile, and phlegm. 182

If the wind be invested or covered by the bile, process that conduces to cooling effect or those which are not at all productive of heat should be had recourse to, due regard being had to the particular habit (Vyatusa meaning Satma). *Ghees* and herbs of the Jivaniya group are beneficial. The flesh of animals having their habitat in deserts, barley, and çāli' rice, should be the diet of the patient.

Enemata also of the variety called 'Yāpana,' (dry?) and those consisting of milk, (the composition of which will be laid down in that Division of the work which is called 'Siddhi,' *supra*) should be administered. Purgatives should also be administered, as also drinks of milk boiled with the group of the five roots and Balā (*Sida cordifolia*). 183

['Swalpa panchamula' or the smaller group of the five roots is meant. They are the roots of Çālaparni or *Hedysarum Gangeticum*, Prishniparni or *Doodia lagopodioides*, Vrihati or *Solanum Indicum*, Kantakāri or *Solanum Xanthocarpum*, and Gokshura or *Tribulus lanuginosus*.]

Or, the patients body should be sprinkled over with the decoction of Madhu-yashthi (liquorice); or with the oil of Balā (*Sida cordifolia*); or, with *ghee*; or, with milk; or, with the decoction of Panchamuli (the smaller group of five roots); or, with cold water. 184

When the wind is covered or invested by phlegm, diet consisting of barley and the flesh of animals and birds of the 'jāngle' group is beneficial. The application of the different kinds of 'sweda' (fomentation), dry enemata, and emetics and purgatives of keen virtues, is prescribable.* 185

* I adopt the reading of Gangādhara who makes 'tukshnam' an adjective of 'vamanam'

Old *ghee*, as also the oil obtained from Tila (sesame) seeds and mustard seeds, is beneficial (in such cases). When the wind is associated with the phlegm and the bile, it is the bile that should first be checked. 186

When it is thought that the phlegm has invaded* the stomach the physician should prescribe the administration of emetics. When the phlegm invades the 'pakkāçaya,' (deodenum and the intestines) the physician should prescribe purgatives. When the bile has invaded the whole body or the intestines, the physician should prescribe the same (that is, purgatives). 187

When the phlegm liquified by 'Sweda' (fomentation), takes its seat in the 'pakkāçaya', or, when the bile manifests its own symptoms, both of them (that is, the phlegm and the bile) should then be expelled (from their seats) by administration of enemata.* 188

If the wind be accompanied by the phlegm, it should then be subjugated by dry enemata consisting of drugs of heating virtues, mixed with cow's urine. If it be accompanied by the bile, it should be subjugated by dry enemata mixed with milk. 189

In such a case the patient may also be treated with oily enemata, the oil being boiled with these drugs which are included in the group called 'Madhura' (sweet). If the wind accompanied by the phlegm is located in the head, the patient should be treated with the inhalation of smoke and with snuffs. 190

When both the bile and the phlegm have been expelled (checked), and when the wind lingers in (goes into) the ducts of the chest, (amongst all methods of treatment, that the process which is alleviative of only the wind should be followed.† 191

When the wind is covered or invested by the blood, the treatment that should be followed is that which has been prescribed for 'Vātā-

and 'virechanam.' The Calcutta and Bombay editions read 'swedāstikshnah niruhāçcha &c.' If this reading be adopted, 'tikshnah' becomes an adjective of 'niruhāh.'—T.

Literally, 'gata' in these cases means 'located in.'—M.

* The Calcutta and the Bombay editions read 'chytah' and not 'sthitah' at the end of the first line. This would mean that the phlegm gets its way out of 'pakkāçaya.'—T.

† The second line is differently read in Gangādhara. The latter takes 'Sarveshām' in the second line as meaning 'Saveshām vātānām' which is quite unintelligible. I take 'Sarveshām kriyānām,' that is, 'of all methods of treatment and indicate the construction in brackets.'—T.

rakta' (tubercular leprosy). When it is associated with 'āma' (food-juice or mucus), (in the disease called 'amavāta') the treatment to be applied is that which is alleviative of 'prameha' 'Vāta' (wind), and 'Meda' (excess of fat obesity ?). 192

When the wind is covered or invested by the flesh, 'swēda' (fomentation), 'Abhyanga' (ointments for rubbing the body with), 'Rasa' (meat-juices), milk and 'snehas' (oily substances) are beneficial. When the wind invades (lit. is located in) the bones and the marrow, the 'Maha-sneha' (*vide* p. 1802) is beneficial. When the vital seed covers or obstructs the wind, the treatment should be that which has been laid down before. 193

If the wind is obstructed or covered by the food one takes, the treatment should consist of the administration of emetics, of 'pāchanas' (food that are digestive), and of those medicines which kindle the digestive fire, and food that are light. When the wind becomes located in the urine, such drugs should be administered as cause urination, 'swēda' (fomentation) and 'uttaravasti' (urethral injections) also may be administered.* 194

When the wind is located in the stools, castor oil should be administered, [and treatment conducive to soothing effect like those adopted in 'udāvarta,' p. 1716] or enemata, or such oily purgatives as dissolve the stools and cause liquid motions. If the wind becomes strong (*i. e.*, provoked) in its own place, (the lower abdomen and the larger intestines being the seats of wind), it should be subdued by administering at the outset those medicines that have been laid down for the alleviation of the wind, 195

These are emetics, purgatives, enemata, and 'çamanas.'††

Thus has the subject been duly treated of the wind when it covered or obstructed by the bile and the rest.‡ 196

Hear now, O sinless one, as I declare, in brief and in detail, what the coverers (overwhelms) are, amongst one another, of the five

* 'Uttara-vasti', a variety of enemata (urethral injections) will be explained in the Division called 'Siddhi.'—T.

† 'Çamanas' are decoctions or infusions, &c., of drngs, mixed with cooling things.—T.

‡ It should be noted that in these verses bearing on the provocation of the wind has been spoken as 'āvrita', that is covered or overwhelmed or obstructe ; sometimes as 'sthita' or located : and sometimes as 'gata' or 'anugata.' I think think the sense is not everywhere that of being associated or combined,—T.

Subscribed by the Government of India and Native Chiefs.

PART LVIII.]

CHIKITSA-STHANA.

[LESSON XXIX.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :

200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1910.

(The right of reproduction is reserved.)

Price for this part Rs 2 in India,
2s. 8d. outside India.

Price for the complete work Rs 32 in India and
£3 outside India
(Strictly payable in advance and include postages).

Hear now, O sinless one ! what the mutual obstructions of each of the five winds are, and the symptoms of such obstructions as explained by me in brief and in detail. 197

The wind called 'prāna' obstructs (lit. invests) the others beginning with 'apāna' (*i. e.*, apāna, samāna, udāna, and 'vyāna,'). Each of these also obstructs the 'prāna.' 'Udāna' and others obstruct one another, in short, this is the case with every one of them.* 198

Thus, of the five winds, when they have reached their maximum intensity, there are twenty combinations of obstruction. These should be properly known (literally scrutinized). 199

A feeling of emptiness of all the organs of sense, loss of memory and strength ; these as the symptoms (signs) of the vyāna' being obstructed by the 'prāna.'

The treatment, in this case, should be the adoption of all those methods which have been laid down for (the diseases of) that part of the body which is above the shoulders.† 200

Copious perspiration, horripilation, vitiation of the skin, loss of the sense of touch,—these are the symptoms of 'prāna,' being obstructed by 'vyāna.' Oily purgatives, should be had recourse to. 201

When 'samāna' is obstructed by 'prāna, the symptoms manifested are loss of activity, choked voice, or complete loss of voice. The administration of 'sneha' (oily substances) in four different ways *i. e.*, by drinking, by anointing the body with, by sniffing it up or by its use as an enemata, as also the enemata called 'yāpāna' (the same as a 'Niruha-basti' or that consisting of non-oily substances) are recommended. 202

When 'apāna' is obstructed by 'samāna,' the symptoms that manifest themselves are 'Grahani'‡ (chronic diarrhœa) and pains in the sides ; the āmāçaya' (stomach) also becomes inflamed. The treatment

* 'Udāna' obstructs each of the other four, that is, 'prāna' and the rest. Similarly, 'vyāna' obstructs each of the other four, that is, 'prāna', 'udāna', 'samāna', and 'apāna' 'So 'samāna' obstructs each of the four others, and 'apāna' also obstructs each of the four, *viz.*, 'pīānā, 'udana' 'vyāna', and 'samāna.' The order of enumeration here is the usual one, 1 'prāna,' 2. 'apāna,' 3. 'samāna,' 4. 'udāna,' and 5. 'vyāna' (and not that as already adopted, p. 1784).—T.

† Such as the administration of cerebral purgatives, the application of oils to the head, &c *Vide* Lesson XXVI, on Trimarmiya.—T.

‡ Grahani is deodenum, and here is put for diseases of the deodenum *i. e.*, chronic diarrhœa with occasional constipation. Cf. Lesson XIX, Chikitsāstana.—M.

should consist of the administration of such *ghees* as are capable of kindling the digestive fire.* 203

When 'udāna' is obstructed by 'prāna,' the symptoms that manifest themselves are headaches, catarrh in the nose, obstruction of inhaling and exhaling the breath, heart-disease, and dryness of the mouth. 204

The treatment in such a case should consist of the application of all those medicines that are administered to that part of the body which is above the shoulders. Words of consolation also should be addressed to the patient, (and he should be soothed in every possible way).

When 'prāna' is obstructed by 'udāna,' the symptoms are the loss of all exertion, of 'ojas', of strength, and of complexion. Even death may result. The patient should be gently sprinkled over with cold water. He should also be consoled with soothing words. He should be consoled with in such a way as may make him easy and comfortable, (that is, he should be placed in a soft bed, fanned, and gently rubbed, &c.). 205-206

When the 'apāna' wind is obstructed by that wind which has an upward course (*i. e.*, 'Prāna'), the symptoms that manifest themselves are vomiting, asthma, and other ailments of the kind.

The treatment should be the administration of enemata, and the regimen should consist of such food and drink as are capable of restoring the obstructed wind to its normal course. 207

When the wind having an upward course (*i. e.*, 'prāna') is obstructed by 'apāna', the symptoms that manifest themselves are loss of consciousness, † mildness of digestive fire, and diarrhoea.

The treatment in such cases should be the administration of emetics, and of such food and drink as are capable of kindling the digestive fire and have inspissant virtues. ‡ 208

Vomiting, flatulence of the stomach, 'Udāvarta' (epistaxis), 'Gulma' (the ailment called abdominal tumours), and cutting pains in the

* In the second line, the Calcutta and the Bombay editions read 'çule chāmāçaye' Gangādhara has 'çune chāmāçaye.' This is correct.—T.

† Instead of 'Moha' some read 'Meha' which means urinary diseases.—M.

‡ By 'Grāhi' is meant food and drink which by their stomachic, digestive, and heating qualities, dry up the fluids of the body.—T.

rectum are the symptoms that appear when 'apāna' is obstructed by 'vyāna.'

The treatment should consist of the administration of things of cooling or soothing virtues (of course of oily nature) ; by which that wind is to be restored to its normal course. 209

When 'vyāna' is obstructed by 'prāna' the symptoms are an excessive tendency towards discharge of stools, urine, and vital seed. The administration of all inspissants is beneficial in such a case. 210

When 'vyāna' is obstructed by 'samāna', the symptoms are swoons, drowsiness, delirium, languor of the limbs, and loss of the digestive fire, of 'ojas,' and strength.

The treatment to be adopted consists of physical exercise and the taking of light food.* 211

When 'vyāna' is obstructed by 'udāna', the symptoms are stupefaction of the body, weakness of the digestive fire, want of perspiration, loss of exertion, and closing of the eye-lids. Light food, taken sparingly, is beneficial. 212

Thus one should ascertain by their respective symptoms, each of the mutual obstruction of the five winds. It is held that when a particular wind is covered or obstructed by another, a decrease or increase takes place of the manifestation of its functions. 213

I have roughly laid down what the symptoms are when each of the (five) winds is obstructed by (one among) the (four) others, (12 varieties).

Hear now, for the increase of thy understanding, what the symptoms and treatment are, in detail of each when obstructed by any other.† 214

Considering the respective seats of the five winds and the increase and the decrease of their respective functions, and remembering the twelve instances of the mutual obstruction of the wind (already spoken of) the physician should administer (in the remaining other

* Gangādhara reads 'Samānenāvrite apāne.' This is evidently incorrect. It should be as the Calcutta and the Bombay editions read, 'Samānenāvrite Vyāne,' for it is of 'Vyāna,' when it is obstructed by the four others, that these verses speak.—T.

† In verse 197 *ante* of this Lesson, the Rishi said that he would treat the subject of the five winds 'Vyāsamānsābhyām,' that is, in brief as also in detail. Having treated the subject in brief, the Rishi proposes to treat it in detail.—T.

instances of mutual obstruction of winds in 'Vātavyadhi) proper medicines such as ('abhyjanas') ointments, oils, &c., for rubbing the body with), 'snehas' (internal administration of oils and *ghees*), 'pāna' (drinks) and basthi' (enemata), and others, in all shapes. He should also adopt heating and non-heating courses of treatment noting the particular habit (of the patient).* 215-216

If it is 'udāna' that has been obstructed, emetics, &c., which have an upward action should be administered.

If 'apāna' has been obstructed, such medicines should be administered as have a downward action, (like purgatives, &c.).

If 'samāna' has been obstructed, 'çamanas' (that is, cooling articles and preparations that reduce the humours to equilibrium) should be administered.

If 'vyāna' be obstructed, all the three courses of treatment should be adopted (that is, 1. emetics, &c., 2. purgatives, &c., and 3. cooling preparations). 217

'Prāna' should in particular be protected from the four others (obstructing it). It should be kept steady in its proper place.

Whether the winds be obstructed and displaced from their respective seats, they should be restored to those seats. 218

Swoons, burning of the skin, vertigo, 'çula pains', burning sensation (in the chest or stomach), a desire for cooling things, and vomiting of undigested matter causing a burning sensation in the stomach or the chest,—these symptoms manifest themselves when 'prāna' is obstructed by bile. 219

Expectoration, sneezing, eructations, obstruction in exhaling and inhaling the breath, dislike for food, and vomiting,—these are the symptoms that manifest themselves when 'prāna' is obstructed by phlegm. 220

Swoons and the rest (*vide* verse 219 above), burning sensation in the navel and the chest, fatigue, loss of 'ojos', [and asthmatic breath-

* The second line of verse 15 is not perspicuous. The Rishi has, in the foregoing verse, spoken of twelve instances of obstructions. According to what he has said in verse 199, there are, in all, twenty instances of the winds being obstructed by one another. The remaining instances, therefore, after the twelve spoken of, should be eight. Hence 'anyāni' cannot qualify 'dwādaçāvaranāni.' These should be taken separately. The Grammar, I think, is this: 'dwādaçāvaranāni avekshya, anyāni upalapshya, &c.,' that is, 'considering the twelve cases of obstruction (spoken of) and judging of the remaining cases &c.'—T.

ing,]—these are the symptoms that manifest themselves when 'udāna' is obstructed by bile.* 221

When 'udāna' is obstructed by phlegm, the symptoms manifested are loss of complexion, suppression of speech and voice, weakness, heaviness of the body, and dislike for food. 222

Copious perspiration, thirst, burning of the skin, swoons, dislike for food, and falling off of the bodyheat,—these manifest themselves when 'samāna, is obstructed by bile.† 223

Total disappearance of perspiration, weakness of digestive fire, horripilation, excessive coldness of the surface of the body,—these manifest themselves when 'samāna' is obstructed by phlegm. 224

When 'vyāna' is obstructed by bile, the symptoms manifested are burning of the skin all over the body, fatigue, throughout the body accompanied with tossing of the limbs, stoppage of stools and urine, [sensation of heat in the body] with pains. 225

Heaviness of all the limbs, pains in all the bones and bone-joints, and obstruction of locomotion in a greater degree (than the stiffness of the joints) are the symptoms manifested when 'vyāna' is obstructed by phlegm.‡ 226

Yellowness of the urine, stools and skin and heat in the rectum and the male organ of generation, and (in the case of females) appearance of the menstrual flow ; are the symptoms that show themselves when 'prāna' is obstructed by bile. 227

The discharge of stools that are heavy, liquid, and mixed with undigested matter and phlegmonous substance and 'meha' (urinary disease) due to phlegm are the symptoms that appear when 'apāna' is obstructed by phlegm. 228

If the symptoms be a combination of those of bile and of phlegm,

* The repetition of 'dāha,' meaning burning of the skin, after 'murchchādyāni' meaning lit. symptoms beginning with 'murchchā' and the rest.

Gangādhara wrongly reads 'urddhabhraṇṇa' for 'ojabhraṇṇa.—T.

† Gangādhara wrongly reads 'murchchhāyo aratirevacha' in the first line. The correct reading is 'murchchha chāruchirevacha.' In the last foot of the second line, the correct reading is 'upatāpah' and 'upaghātah.—T.

‡ Gangādhara reads in the first line 'parvasandhyasthijārujāh.' The Calcutta and the Bombay editions have 'sarvasandhyasthijārujāh.' The latter seems to be the correct reading. At the end of the second line, Gangādhara's reading is 'tatharujāh'; that of the other editions is 'tathādhikah.' The latter is better.—T.

the physician should cite it as a complicated case of obstruction by bile and phlegm. 229

The other two, (*viz.*, bile and phlegm), when they become located in any of the allotted seats of the five wind they manifest diseases which look like those due to themselves.* 230

Physicians who sees with the eyes of the *Sastras* (medical books) regard the obstruction of 'prāna' and 'udāna' by phlegm and bile to be of very great moment. 231

Life rests specially, in 'prāna', and strength in 'udāna.' Hence, if these are oppressed, strength and life sustain loss or injury. 232

All these cases (of Vatavyadhis in which there is mutual obstruction of the winds or the obstruction of any of them by bile and phlegm) should be known carefully; if neglected for a whole year, they become either incurable or very hard to treat. 233

These cases of obstruction of (any of the) winds when neglected, often lead to the supervening ailments, such as heart-disease, deep-seated abscesses, enlargement of the spleen, abdominal tumours, and diarrhoea. 234

Hence, the physician should notice with care, cases of the mutual obstruction of the wind, as also the obstruction of any of the five winds by bile and phlegm and should then treat these cases with discretion, with such medicines as are inspissants, as are oily, and as are capable of correcting the ducts (intercellular?) of the body. 235-236

That which is not hostile to phlegm and bile, and at the same time restores the wind to its normal course, is the medicine which should be had recourse to without loss of time when the wind has been obstructed throughout the whole of the body (by bile, phlegm &c.) and is beneficial. 237

Yāpana enemata, (a variety of enemata commonly called as 'Niruha basti') enemata consisting of the decoction of the drugs of the 'madhura' group or 'sramsana (emetics and purgatives) of mild virtues noting the strength (of the wind?)—these also are beneficial.† 238

* Thus if the bile obstructs 'prāna,' that is, invades the seat of wind, it causes many ailments which appear to be bile-born. So if the phlegm invades the seat of 'prāna,' it generates many diseases that appear to be phlegm-born. The same is the case when these, that is, bile and phlegm, invade the seats of the other winds.—T.

† The constituents of 'yāpanas' have been explained in the Division called 'Siddhi, *supra*.—T.

The administration of all the 'Rasāyanas' is commendable. That of 'Çilājatu,' with copious measures of milk, is also highly spoken of. That of guggulu (exudation of *Balsamodendron Mukul*) also is beneficial.† 239

Or one may practise taking the linctus prescribed by Bhārgava while strictly keeping on milk diet ; he may also have recourse to eleven combinations of 'Rasāyana' spoken of in the Lesson called 'Abhayāmalakiya' (Lesson I, Chikitsāsthana). 240

When 'apāna' obstructs 'prāna' and the rest, the medicines that are beneficial are those, which kindle the digestive fire, those which are inspissants, those that restore the wind to its normal course), and those which correct the (faults of) the 'pakkāçaya' i. e., the small intestines. 241

Thus has been declared, in brief, the treatment of cases of obstruction of the winds beginning with 'prāna' Guided by what has been declared, the physician should adopt the particular method, that may be suitable to particular cases, simply using his discretion. 242

When the wind is obstructed by bile, the physician should treat the case with such medicines as are capable of subjugating the bile while being not hostile to wind. When the wind is obstructed by phlegm, the physician should treat the case with such medicines as are capable of subjugating the phlegm and restoring the wind to its normal course at the same time. 243

The course of the wind, the bile, and the phlegm in the body is like those of the wind, the sun, and the moon in the outer world difficult to understand. 244

The physician who begins by understanding the decrease, the increase, the normal condition, and cases of obstruction, of the wind and the rest, commits no mistake in the methods of treatment to be adopted. 245

† Gangādhara explains that 'payasā gugguloh' is an independent combination. It is not to be administered *with* 'Çilājatu.'—T.

‡ 'Bhārgava' is one one of Bhrigu's race. Here Chyavana, the son of Bhrigu, is meant of course ; the medicine referred to is otherwise called 'Chyavanaprāça.' *Vide* Lesson I, Chikitsāsthāna. In that Lesson, altogether 11 combinations of 'Rasāyanas' have been mentioned.—T.

(Here are two verses containing a summary.)

1. The fivefold character of the wind, according to their respective seats in the body, 2. what those seats are, 3. what the functions are of those winds, 4. the causes of the provocation of the 'dhatus' composing the body (*viz.*, the wind), 5. the diseases which the provoked 'prāna' (and the rest), residing in living creatures, engender, in their respective seats or in other places, when obstructed or not, and 6. all the methods of treatment to be adopted in such cases, have been declared in this Lesson. The physician, observant of what has been laid down in the shāstras, should adopt the method of treatment that is suitable, paying heed to place, special habit of the patient, season, and the strength of the disease. 246-247

Thus ends Lesson XXVIII, called 'Vātavyādhi' (diseases due to the functional derangement of wind *i. e.*, nervous diseases), in the Division called 'Chikitsita,' of the Treatise of Agniveṇa as revised by Charaka.

LESSON XXIX.

THE TREATMENT OF VĀTA-RAKTA* OR TUBERCULAR LEPROSY.

"We shall now expound the treatment of 'Vāta-rakta' (Leprosy)." said the illustrious one of Atri's race. 1

Unto his preceptor, Punarvasu, endued with the splendour of fire, seated in the midst of Rishis, after having performed his 'Agnihotra' sacrifice, with a concentrated mind, Agniveṣa addressed an enquiry about the causes, symptoms, and remedies of the combination of Wind and blood which is like that of fire and wind. The preceptor expounded these topics to the pupil. 2-3

Through indulgence in food and drink, that are saline, sour, pungent, alkaline, oily, and heating; through eating food that is hard to digest or induce indigestion; through eating flesh, that is putrid and dry, of animals of the class 'ambuja' or waterborn (cf. fish) or 'ānupa' or native of marshy regions (cf. boar); through eating the paste of sesame seeds, radishes, the seeds of Kulattha (*Dolicus biflorus*), or those of Māsha (*Phaseolus radiatus*), or nishpāva (beans), potherbs, 'palala' (rich preparations of meat), and Ikshu (sugarcane); through indulgence in curds, 'āranāla' (kānji), 'sauvira' (a variety of light wine), 'çukta' (a kind of pickle), whey, 'surā' (a variety of wine), and 'āsava' (a variety of wine); 4-5

Through indulgence in food, consisting of hostile ingredients, (cf. Lesson XXVI Sutra-sthāna, for example milk with fish) or eating, before the food last taken, has been digested;

* Vāta is wind and rakta is blood, çonita and asrik also means blood, so this disease goes under the names—Vāta-rakta, Vāta-çonita or Vātāsrik (lit. wind-blood). Vāta-rakta is leprosy proper and is a disease affecting the blood of the whole system, the excitant fault (humour) being the wind. Kushtha is a generic term applicable to all parasitic diseases of the skin and includes ringworm and eczema even, but for want of a suitable term it has been rendered as leprosy. Charaka differentiates Vāta-rakta from Kushtha in which all the three faults are more or less excited and affect the skin, blood, flesh and the watery secretion of the body and is manifested mainly by the discolouration of the skin. *Vide* Lesson VII Chikitsāsthāna. Formerly Kushtha occurred in virulent forms and was regarded as being due to heinous sins, but at the present day so-called sufferers from leprosy really suffer from Vāta-rakta.—M.

Through indulgence in wrath, sleep at day time, or night-keeping, it is generally seen, the wind and the blood, of persons of delicate constitution, who indulge in injudicious food and sports, and who are averse to the exercise of walking, become provoked.* 6.

When the blood of human beings become vitiated in consequence of blows or through accumulation of impurities (in the body, due to corrective processes, emetics and purgatives, not being had recourse to) and when the function of the wind becomes exaggerated through taking food and drink, that are astringent, acrid, bitter, sparse in quantity as well as those wanting in oily substances; or through fasting, also in consequence of frequently riding horses, camels, and asses, or vehicles drawn by such animals; in consequence also of swimming and sporting in water, and of leaps and jumps; or through excessive travelling in hot weather, through sexual indulgence and checking the urgings to natural evacuations; its passage being obstructed through the accumulation of blood, it becomes vitiated and it (in its turn) vitiates the blood. This condition should be known as 'Vātaṇita' (or Vātarakta). This disease is known also by the names of 'Khudda-vāta,' 'Vāta-valāsa,' and 'Adhya-Vāta.'† 7-10

The seat of this disease, is the two arms and the two feet, the fingers, and all the bone-joints. Attacking, at first, the arms and the feet, as its very bases, this disease then extends over the body. 11

While coursing by means of ducts through the body in consequence of their subtlety and all-pervading motion, they become obstructed in their course, in the curvature of the joints, get irritated and take their rest in those parts. 12

Located in the joints, they become combined with bile and phlegm and generate diverse kinds of pain. It is for this reason that the combined wind and blood generally causes pain in those parts of the body, that is, the joints. 13

* 'Chankramana' is walking aimlessly, that is, sauntering for the purpose of exercise.—T.

† 'Vāta-rakta,' or Vāta-ṇita,' literally means 'wind and blood,' provoked together.

'Adhya-vāta' implies 'the wind in a state of high provocation.'

'Khudda-vāta' and Vāta-valāsa' are not so intelligible.

All these names are applied to tubercular leprosy and other violent diseases due to wind.—T.

Verily, insufferable pain, born of bile or phlegm mixing with the provoked wind and blood, afflicts human beings for this.* 14

Copious perspiration, or stoppage of perspiration, darkness of complexion, insensibility to touch, excessive pain in sores (not due to other causes but developed by this disease), slackness of joints, aversion to exertion, langour of the limbs, the appearance of pimples, piercing pains in the knees, calves, (lit. forepart of the leg), thighs, waist, shoulders, hands, feet, and other joints, and cutting pains, heaviness of the limbs and loss of tactile sensation, itching, repeated appearance and disappearance of pains in the joints, loss of natural colour—discolouration, and circular disfigurative marks on the skin, these are the premonitory symptoms of 'Vāta-rakta.' 15-17

This disease, is of two varieties, *viz.*, 'Uttāna' (superficial), and 2. 'Gambhira' (deep-seated).

When it affects only the skin and the flesh, it is called 'Uttāna'.

When it affects the inner 'dhātus' of the body (such as adeps, marrow, &c.), it is called 'Gambhira.' (deep-seated). 18

Itching, burning pain, swellings that are extended, feeling of exhaustion, a sensation of being pierced with needles, throbbing, contractions and a dark or coppery colour of the skin—these are the symptoms that manifest themselves in superficial variety 'uttāna,' of 'Vāta-rakta'; 19

The variety called 'Gambhira' is characterised by swellings, attended with stupefaction of the limbs affected, hardness of the same, excessive pain which is deep-seated, darkness or copperiness of colour (of the skin), burning sensation, a sensation of being pierced with needles, throbbing, and suppuration (of the affected parts). 20

The wind endued with force and constantly accompanied by pain and burning in joint, bone and marrow, moves within as if tearing and bending (the parts affected). It also moving about the entire body produces crippleness and deprives the limbs of power of movement. When all these symptoms appear, the disease should be known as Vāta-rakta embracing both the varieties *i. e.*, 'superficial' and 'deep-seated.' 21-22

* This is only a repetition of what has been said in the previous verse.

'Tāstāh' means bile-born or phlegm-born.—T.

Hear now, as I declare, what the symptoms are when the wind or the blood, or the bile, or the phlegm, or any two in combination or all these combined together, predominates in that *i. e.*, Vāta-rakta.* 23

When the wind is predominant, the following symptoms, in especial, manifest themselves, *viz.*, extension (or contraction) of the nerves, piercing pains, throbbing, cutting pains, blackness, dryness, darkness of complexion, increase and decrease of the swellings [loss (weakness) of the digestive fire.] 24

Contraction of the arteries and nerves, fingers, and joints, seizure of the limbs, excessive pain, contraction of limbs and their stupefaction, and an aversion to cold.† 25

When the blood predominates, the symptoms that show themselves are swellings accompanied by great pain, a sensation of parts affected being pierced with needles, a coppery colour (of the affected parts of the body), and the appearance of pain that may be characterised as *chima-chima*, *i. e.*, pulsating, itching and running discharges (from sores). By administering medicines that are oily or dry, this condition is not removed. 26

When the bile is predominant (in Vāta-rakta), these are the symptoms that appear, *viz.*, burning (of the skin), pain, faintings, perspiration, thirst, a sense of inebriety, vertigo, redness (of the parts affected), suppuration, a sensation of the parts being cut with a sharp instrument, and swelling.‡ 27

The sensation of the body being covered all over with a wet blanket, heaviness of the limbs, unctuousness,§ insensibility to touch,

* The reading of the Calcutta and the Bombay editions is different from that of Gangādhara which is not very perspicuous though the sense may be the same. 'Tatra' implies 'in a case like to what is described in verse 22 ante.' In the Calcutta and the Bombay editions, 'vāte,' 'adhike,' 'rakte,' 'pitte,' 'kaphe,' 'sansrishteshu,' 'samasthe,' are locatives. Gangādhara gives these words in the nom. singular.—T.

† 'Viçeshatah, that is, among other 'symptoms those mentioned appear in especial 'Dhamani' is generally rendered 'nerves.' Kunchana,' in the second line of 25, implies contraction in general of the limbs; while 'sankocha,' in the first line of 26, refers to the contraction of 'dhamanis,' fingers, and the rest.—T.

‡ The Calcutta and the Bombay editions read 'rāgah &c. çophe,' meaning that redness and the rest appear in the swollen parts. Gangādhara reads 'rāgah &c. çophaçcha,' meaning 'redness &c., and swelling.'—T.

§ The Calcutta and the Bombay editions (wrongly?) read 'snehah' (oiliness) for 'sweda' (perspiration) adapted by Gangādhara in the first line. At the end of the same line, they

mild pain, [and loss of relish for food,] these are the symptoms that manifest themselves when the phlegm is predominant (in 'Vāta-rakta').*

Marking the causes, the symptoms, and the state of combination, the physician should declare whether it is a case induced by two faults or all the three faults. 28

That 'Vāta-rakta' (leprosy) which is characterised by one fault is curable when new. That which is characterised by the excitement of two faults is only suppressible. While that characterised by excitement of three faults is incurable. This is also the case with that which is characterised by supervening symptoms (noted below). 29

Insomnia, dislike for food, asthma, putrefaction of flesh, headache, faintings, a sense of inebriation, pains, thirst, fever, stupefaction of the mind, tremours, hiccup, loss of power of locomotion, erysipelas, suppuration, piercing pains, vertigo, sense of fatigue, bending of the fingers, abscesses, burning of the skin, pains in the vital parts, and tumours. The case of 'Vāta-rakta' leprosy should not be taken up for treatment when there are the above supervening symptoms.

That variety also of the disease which is accompanied by a stupefaction of the mind should be avoided by the physician.

That 'Vāta-rakta' (leprosy) also in which there are (foetid) discharges and which is accompanied by a discolouration (of the skin), stupefaction, loss of the sense of touch, and in which tumours are seen to be generated, should be avoided.

That variety of the disease in which contractions (of the fingers &c.) take place, and the organs of sense are afflicted, should also be abandoned.

That which is characterised by only a few of the supervening ailments, is suppressible. Only that, in which there are no supervening ailments is curable. 30-33

The (provoked) wind speedily checks the blood passages in the limbs and joints (of the body).

The wind and the blood (or other fluids?) then, obstructing each other's course, severe pains ensue by which they take away the life-breaths.* 34

read 'mandācha rukkaphe which gives the idea of mild pain. Gangādhara reads 'mandaruchi' which is 'mild dislike for food.'—T.

* By 'Çākhā' or branches, the arms and the legs are implied. The grammar of the

In such cases; the physician, taking note of the fault or faults excited, as also, the strength of the patient, should cause the blood to be let out by means of horns, or needles, or the surgical instrument called *Alābu* (fruit of *cucurbita lagenaria* called after it), or leeches, or by pressure and punctures on the 'Çirās' (arteries ? and veins). 35

Blood should be let out by means of leeches from persons afflicted with pain, burning of the skin, a sensation of being pierced with needles, and redness of complexion.

It should be let out by means of horns from persons who experience stiffness, the kind of pain called *chima chima*, *i. e.*, pulsating, itching, severe pains of other kinds, and great uneasiness. 36

If the swelling and pains course from one part of the body to another, blood should be let out by pressure applied on or puncturing the 'Çirās' (arteries ? and veins).

In that 'Vāta-rakta' (leprosy) which is characterised by the exhaustion (or cheerlessness) of the limbs, and in which, it is the wind that has been predominantly provoked, and the body is dry, blood-letting should not be had recourse to :

In consequence of loss of blood, the wind causes deep-seated swellings, stupefaction of the body, tremours, ailments of the tendons and veins and the ducts, a general exhaustion of the body, and contractions. 37-38

Through excessive blood-letting, lameness and other 'Vāta-rogas' *i. e.* nervous diseases, and (even) death may occur. Hence, blood should be let out (in a stinted measure), after the patient has been treated with *snehas*—oily substances, according to the proper method. 39

Administering oils at the outset one should then be purged by means of purgatives that are mixed with oils or are dry or those that are mild. After this, repeated administration is commendable of *enemata*. 40

Generally, the sprinkling of water over the body, rubbing the body with oils, &c., plasters, food mixed with oils and those process which do not cause a burning sensation are commendable in 'Vāta-

second line, although the sense is clear, is defective. The dual form of the finite verb is needed and not the singular form 'haret'.—T.

rakṭa' (leprosy). Hear now as I declare which method of treatment is commendable in which particular variety of the disease. 41

That variety of 'Vāta-rakṭa' (leprosy) which is external (or superficial), *i. e.*, 'uttana,' should be treated with the application of plasters, sprinkling of water, oils, medicated liquids over the body, and poultices.

The variety which is called 'Gambhira' should be treated with purgatives, enemata of the variety called 'āsthāpana' (*i. e.*, for keeping off the growing age) and the drinking of oils. 42

That variety of 'Vāta-rakṭa'-leprosy in which there is predominance of wind, should be treated with *ghees*, oils, fat, marrow, given as drinks, ointments, for rubbing the body with, and also as enemata of different kinds ; and poultices that are agreeably hot 43

That 'Vāta-rakṭa' leprosy in which there is predominance of blood and bile, should be sought to be conquered by means of purgatives, the drinking of (medicated) *ghees* and milks, sprinkling the body with (medicated) liquids, enemata, and cooling draughts. 44

In 'Vāta-rakṭa', in which there is predominance of phlegm, mild emetics, the administration of oils, sprinkling the body with (medicated) liquids in copious measures, fasts, and the application of plasters that are agreeably hot, are commendable. 45

In 'Vāta-rakṭa' characterised by predominance of wind and phlegm, if cooling plasters are applied, the result would be stupefaction (of the affected parts) and the increase of burning, swelling, pains, and itching. 46

If in 'Vāta-rakṭa' characterised by predominance of wind and bile, hot plasters are applied, the result would be burning sensation, foetid discharges, and cracks. Hence the physician, taking note of the strength or weakness of the faults excited, should adopt the suitable method of treatment. 47

One afflicted with leprosy 'Vāta-rakṭa' should avoid sleep during the day, exposure to heat of fire or the sun, physical exercise, sexual congress and food that is acrid, heating, heavy (difficult of digestion), and endued with inspissant virtues. He should avoid also salt and anything sour. 48

To one afflicted with leprosy ('Vāta-rakṭa'), old barley and wheat, and paddy of the variety called 'nibāra', 'çāli', and 'shashtika' should be given for food. Meat-juice also prepared with the flesh of 'Viskīra'

those which scratch the ground before picking up food grains, and Pratuda—those which kill their prey by their talons, *i. e.*, fowls and hawks and other birds of game, is beneficial for him. 49

In this disease, soups are commendable of the seeds of Aḍhaki (*Cajanus Indicus*), Chanaka (*Cicer arietinum*), gram or (chickpea), Mudga (*Phaseolus Mungo*), Masura (*Cicer lens*, syn. *Vicia lens*), and Mukushtaka (*Phaseolus aconitifolius*), mixed with copious measure of ghee. 50

The following potherbs also, *viz.*, Sunishannaka (*Marsilea quadri-
folia*), the sprouts of Vetra (*Calamus rotang*), Kākamāchi (*Solanum
nigrum*), Ḣatāvāri (*Asparagus racemosus*), Vāstuka (*Chenopodium
album*), Upodikā (*Basella rubra*), and Sauvarchala (otherwise called
Brāhmi, *i. e.*, *Gratiolia monniera*), fried in ghee and with meat-juice
may be given, for curries to one that is accustomed to potherb
The milk of the cow, the buffalo and the goat, is beneficial. 51-52

Thus has the treatment of the 'Vāta-rakta' been spoken of in brief
The subject will now be dealt with in detail. 53 -

Ghee* boiled in milk, with (the paste in equal measures of) Ḣrāvāni
(otherwise called Munderi, *i. e.*, *Sphæranthus hirtus*), Khirakākoli
(a bulb of onion tribe brought from the Himalayas), Jivaka (not being
obtainable, *Tinospora cordifolia* is used as a substitute), Rishabhaka
(not being obtainable, bambu manna is used as a substitute), and
Madhuka (liquorice), is alleviative of 'Vāta-rakta' leprosy. 54

Balā (*Sida cordifolia*), Atibalā (*Sida rhombifolia*), Medā (not being
obtainable, *Physalis flexuosa* is used as a substitute), Atmaguptā
(*Mucuna pruriens*), Ḣatāvāri (otherwise called Ḣatamuli, *i. e.*, *Aspara-
gus racemosus*), Kākoli (a root brought from Nepal), Kshirakākoli
(a bulb of the onion tribe brought from the Himalayas), Rāsnā (*Vanda
Roxburghii*), and Mridvikā (raisins),—these should be pounded to-
gether into a paste. 55

Ghee,† boiled with the paste mentioned above, and milk of four
times its measure, is alleviative of 'Vāta-rakta'-leprosy.

This ghee cures also heart-disease, chlorosis, erysipelas, anæmia
and fever. (Burning of the skin according to other reading). 56

* Of ghee 4 seers, are directed to be taken. Equal measures are to be taken of the paste coming up to 1 seer in all.—T.

† The measure of the ghee should be 4 seers; that of milk, 16 seers; and that of the paste 1 seer in all, equal quantities being taken of each of the articles.—T.

PARUSHAKA GHRITAM.

Ghee should be boiled with the paste of Trāyantikā* (*Ficus heterophylla*), Tāmalaki, (*Phyllanthus niruri*), the two Kākolis (that is, Kākoli and Kshirakākoli), Çatāvri (*Asparagus racemosus*), Pippali (*Piper longum*), Trāyamāna (*Ficus heterophylla*) and Kaçeruka (*Scirpus Kysoor*): With the decoction and the paste of these, *ghee* should be boiled, adding, equal measures of the expressed juices of these, viz., Pārushaka (the fruit of *Grewia Asiatica*), Drākshā (grapes), Kāçmaryya (*Gmelina arborea*), Ikshu (sugarcane), as also the expressed juice of Vidāri (*Convolvulus paniculatus*) separately. Then milk also, of four times the measure (of the *ghee*), should be added (and the preparation complete). *Ghee* boiled and mixed with these ingredients is called 'Pārushaka Ghrita.' 57-58

It is beneficial in 'Vāta-rakta' (leprosy), in pulmonary sores and consumption, in erysipelas, and in fever characterised by excited bile. 59

This is the composition of Pārushakam Ghritam.

DVIPANCHAMULADYA GHRITAM.†

The two groups of (five roots) (that is, the smaller and the larger, the first five consisting of the roots of 1. Çālaparni (*Hedysarum Gangeiticum*). 2. Prisiniparni (*Doodia lagopodioides*). 3. Vrihati (*Solanum Indicum*, 4. Kantakāri (*Solanum Xanthocarpum*), and 5. Gokshura (*Tribulus lanuginosus*), the second consisting of 1. Vilwa (*Ægle marmelos*), 2. Cyonāka (*Bignonia Indica*), 3. Gāmbhāri (*Gmelina arborea*), 4. Pātālā (*Bignonia suave-olens*), and 5. Ganikārikā (*Premna serratifolia*), Varshābhū (otherwise called 'Çweta Punarnavā that is, *Boerhavia diffusa* of the white variety), Eranda (*Ricinus communis*), Punarnavā (*Boerhavia diffusa* of the red variety), Mudgaparni (*Phaseolus trilobus*), Mahāmedā (not being obtainable, Çārivā, *Ichnocarpus frutescens* is used instead), Māshaparni (*Glycine debilis*),

* This is not mentioned in the Bengali and the Bombay editions.—M.

† This is termed Dwipanchamulādyā Ghrita in Bombay edition and erroneously Jivānyam Ghritam in Gangādhara's edition. But in my Bengali edition I did not give any name to it. Now however I incline to call it Dwipanchamulādyā agreeing with the Bombay edition.—T.

Çatāvāri (*Asparagus racemosus*), Çankhapushpi (*Pladēra decussata*), Avākpūshpi (otherwise called Çatapūshpi, or *Pucedanum sowa*), Rāsnā (*Vanda Roxburghii*), Atibalā (*Sida rhombifolia*) and Balā (*Sida cordifolia*).

Take two 'palas' of each of these and (reducing them to paste) boil (the paste) in a 'drona' (equal to 32 seers, in practice, double the measure, or 64 seers are taken) of water. 60-61

When the water has been boiled down to a fourth of its measure (that is, 16 seers), equal measures (that is, 16 seers) of milk, of the expressed juice of Dhātri (the fruit of *Phyllanthus emblica*), of the expressed juice of Ikshu (sugar cane), and of meat-juice prepared from the flesh of the goat, should be mixed with it.

Adding an 'āḍhaka' (equal to 8 seers, in practice, double the measure, or 16 seers are taken) of *ghee*, the compound should be cooked on a mild fire, along with the paste of the following, *viz.*, the two Medās (*i. e.*, Medā and Mahāmedā, both being unobtainable, *Physalis flexuosa* and *Ichnocarpus frutescens* are taken instead), the fruit of Kāçamārya (*Gmelina arborea*), Utpala (the flowers of *Nymphæa stellata*), Tvach (the bark of *Cinnamomum cardamum*), Kshiri (bambu manna ?), Pippali (*Piper longum*), Drākshā (grapes), the seeds of Padma (*Nelumbium speciosum*), Punarnava (*Boerhavia diffusa*) Nāgara (dry ginger), Kshirakākoli (a bulb of the onion tribe brought from the Himālayas), [Samangā (*Rubia cordifolia*) according to other readings] Padmaka (otherwise called Padmakāshtha, a fragrant wood brought from Malwa and southern India), the two Vrihatis (*i. e.*, *Solanum Indicum* and *Solanum xanthocarpum*), Virā (otherwise called Kākoli, *i. e.*, a root of that name brought from Nepal), Çringātaka (the fruit of *Trapa bispinosa*), Bhavya (*Dillenia Indica*), Urumāla (not identified, a sort of fruit tree, the fruit being used for medical purposes), Nikochaka (the otherwise called Ankota, *i. e.*, *Mangium Henapetalum*), Badara (*jujube*), [some read in its stead Kharjjura (datefruit),] Akshota (*Juglans regia*), Bādāma (almonds), Munjāta (not identifiable, a kind of fruit brought from the Himālayas), and Abhisuka, (commonly called 'Pestā,' *i. e.*, the seeds of small, oily fruit brought from Cabul):

When the 'āḍhaka' of *ghee* has been thoroughly boiled with all these, and when the thing has cooled down, honey should be thrown into the vessel. 62-65

The honey should not be added till it has been ascertained that the boiling has been proper. Mixing the honey, the *ghee* should be kept in a clean vessel with its mouth properly covered.

[Thus taking every care to preserve the *ghee*,] it should be administered to the patient, the measure of a dose being an 'aksha' (equal to two tolas). 66

This *ghee* cures chlorosis, fever, hiccup, hoarseness of voice, fistula-in-ano, çula-pains in the sides, consumption, cough, enlargement of the spleen, 'Vāta-rakta,' pulmonary sores, waste, epilepsy, calculi, gravels, sugar in urine, all diseases affecting the entire body, as also diseases affecting one portion of it, retention of urine and strangury* 67

This medicine enhances the strength and improves the complexion. It is highly commendable. It removes the marks of age such as wrinkles and gray hair. This *ghee* tends to prolong life. It is an aphrodisiac. It confers children on sterile women.

The preceptor, *viz.*, the dark one of Atri's race, declared the ingredients of this highly beneficial medicine unto Agniveça. 68-69

[This is Dwipanchamulādyā Ghrita.]

Ghee boiled with the decoction of grapes and that of Madhuka (liquorice), with sugarcandy added to it, should be drunk by one afflicted with 'Vāta-rakta' (leprosy).

Ghee, boiled also with milk and the expressed juice of Guḍuchi (*Tinospora cordifolia*), with sugarcandy added, may be drunk with beneficial consequences.† 70

Jivaka, Rishabhaka, Medā (these not being obtainable, the substitutes used are *Tinospora cordifolia*, bambu manna, and *Physalis flexuosa*), Rishyaproktā (*Mucuna pruriens*), Çatāvāri (*Asparagus racemosus*), Madhuka (liquorice), Madhuparni (otherwise called Guḍuchi, *Tinospora cordifolia*), the two Kākolis (that is Kākoli and Kshirakākoli), Mudgaparni (*Phaseolus trilobus*), Māshaparni (*Glycine debilis*),

* This line is omitted by Gangādhara.—T.

† Commentators explain that 4 seers of *ghee* are to be boiled with 16 seers of the decoction of liquorice. The measure of sugarcandy to be added should be 1 seer.

As regards the second preparation, the measure of milk should be equal to that of *ghee*; while the measure of the expressed juice of *Tinospora cordifolia* should be four times that of the *ghee* or milk. In this preparation, the measure of sugar candy should be a fourth of that that of *ghee*.—T.

the group of ten roots, Punarnavā (*Boerhavia diffusa*), Balā (*Sida cordifolia*), Amritā (*Tinospora cordifolia*), Vidāri (*Convolvulus paniculatus*), Aṣwagandhā (*Physalis flexuosa*), and Aṣmabhedaka (*Calculus Amboinicus*). The paste and the decoction of these are taken. 71-72

With these, oil and ghee are boiled, along with the fat and the marrow, as far as obtainable, of such animals as are of the class called 'Dhānwa' *i. e.*, those live in the wilderness ; animals of the class called 'Pratuda' *i. e.*, those kill their prey by hitting them with talons birds of game *i. e.*, as hawks, &c. ; and birds of 'Vishkira' class, *i. e.*, fowl and other birds as find their food by scratching dunghills, &c., with their feet. Milk of four times the measure of the ghee should be added (before boiling). 73

This preparation cures 'Vāta-rakta affecting the whole body as also other violent diseases born of excited wind. 74

[This preparation is known by the name of 'Chatusneha,' that is, 'four oily substances', because of oil, ghee, animal fat and marrow, entering into its composition.]

Sthirā (otherwise called Ṣālaparni, that is, *Hedysarum Gangevicum*), Ṣwadangshtrā (otherwise called Gokshura, that is, *Tribulus lanuginosus*), Vrihati (*Solanum Indicum*), Ṣārivā (*Ichnocarpus frutescens*), Ṣatāvāri (*Asparagus racemosus*). Kāṣmaryya (otherwise called Gāmbhāri, that is *Gmelina arborea*), Atmaguptā (*Mucuna pruriens*), Vrischira (*Boerhavia diffusa* of the red variety), the two Balās (that is, *Sida cordifolia* and *Sida alba*). 75

The decoction of these is taken. Milk is added of four times the measure of the decoction.

Oil, and ghee is separately boiled with this compound, adding the paste of Medā (not being obtainable, *Physalis flexuosa* is used as a substitute), Ṣatāvāri (*Asparagus racemosus*), Yasthi (liquorice), Jivanti (*Cælogyne ovalis*), Jivaka (not being obtainable, *Tinospora cordifolia* is used as a substitute), Rishabhaka (not being obtainable, bambu manna is used as a substitute), and Balā* (*Sida cordifolia*). 76

Having cooked all these together, a judicious measure should be administered, mixing it with milk of three times its measure, and sugar equal to half the measure of the milk.

* In the second line of 76, the Calcutta and the Bombay editions read 'Jivanti', omitting 'Balā.' Jivanti is *Cælogyne ovalis*.—T.

The boiled *ghee*, milk, and sugar should be properly stirred with a ladel before the patient takes the mixture.

This *ghee* should be administered in 'Vāta-rakta' born of all the three faults.* 77

Oil, milk, and sugar, mixing these properly by stirring them with a ladel, should be given to the patient to drink in a similar case.

Or, milk, mixed with *ghee*, oil, fat, and honey, may be given to to him (mixing the ingredients properly by continued stirring with with a ladel). 78

A 'prasta' of milk (equal to 2 seers are taken), boiled with Angçumati (otherwise called Çālaparni, that is, *Hedysarum Gangeticum*), adding a measure of sugar candy, is recommended as a drink.†

Similarly, milk boiled with Pippali (the fruit of *Piper longum*) and Nāgara (dry ginger), is regarded as a beneficial drink (in 'Vāta-rakta'). 79

Milk boiled with Balā (*Sida cordifolia*), Çatāvāri (*Asparagus racemosus*), Rāsnā (*Vanda Roxburghii*), Daçamula (the group of ten roots) and Pīlu (*Salvadora Pusica*), and with Çyāmā (*Ichnocarpus frutescens*), Eranda (*Ricinus communis*), and Sthirā (otherwise called Çālaparni, *i. e.*, *Hedysarum Gangeticum*), is alleviative of ailments *i. e.*, pain due to the excited wind.‡ 80

(Cow's) milk warm and fresh from the udders, mixed with (cow's) urine, or similar milk mixed with the pulv of Trivrit (*Convolvulus Turpethum*), restore the fault to its normal course. The patient should drink these in 'Vāta-rakta' leprosy characterised by excited bile.§ 81

*In the first line of 77, the Calcutta and the Bombay editions read 'hyarddhaçarkarā.' Gangādhara reads 'adhyarddhaçarkara.' This is quite different. The measure of sugar should be one and a half that of the *ghee* taken for a dose; in other words, it should be half the measure of the milk to be added. 'Khaja' is a small wooden ladel.—T.

† The measure of Angçumati is not given. The commentators explain that water should be taken of four times the measure of milk, and the total quantity should be boiled down to a fourth of its measure. Thus milk four seers, with 16 seers of water, and the paste of *Hedysarum Gangeticum*, should be boiled down to 4 seers.

As regards the second preparation, the measures of milk and water should be the same.—T.

‡ Two preparations are spoken of in this verse, Gangādhara reads 'vā' in the second line after 'sthirābhīh.' The Calcutta and the Bombay editions read 'cha' instead of 'vā' Both these particles are taken as disjoining the sentence.—T.

§ In the second line Gangādhara reads 'pitta-rakta anilātmake' evidently meaning vāta

A person in whom one, or two, or all the faults, has or have been excited in predominance, should take castor-oil mixed with milk, for purging his intestines. After the oil and milk have been digested he should take rice mixed with milk. ⁸²

(For purposes of purging), one may also take the decoction of chebulic myrobalans, fried in *ghee*, using milk as an after-drink.

Or, he may drink the pulv of Trivrit (*Convolvulus Turpethum*), dissolving it in the expressed juice of grapes.* ⁸³

Or he may drink the pulv of Kāçmaryya (*Gmelina arborea*), Trivrit (*Convolvulus Turpethum*) and grapes with juice of the grapes.

For purposes of purging, one may also take the decoction of Kāçmaryya (*Gmelia arborea*), Trivrit (*Convolvulus Turpethum*), Drākshā (grapes), Triphalā (the three myrobalans), and Pārushaka (the fruit of *Grewia Asiatica*), mixed with ('saindhava') salt and honey. ⁸⁴

One in whom the phlegm has been excited in predominance, may take the decoction of the three myrobalans, mixed with honey. Or, the decoction of Dhātri (*Phyllanthus Emblica*), Hardrā (*Curlonga*), and Mustā (the tubers of *Cyperus rotundus*)†. ⁸⁵

When the physician ascertains that the wind (in Vāta-rakta) is invested or obstructed by any Mala (impurities of the body) he should purge the patient by frequently administering those (purgative) combinations which are laid down in the Division called Kalpa, of this work, mixed with oils and *ghees* of mild virtues. ⁸⁶

Or, he should expel the stools of such a person by means of milky enemata mixed with *ghee*. In the treatment of 'Vāta-rakta' there is nothing so efficacious as the administering of enemata. ⁸⁷

rakta' characterised by excited bile. In his comment, however, on this verse he seems to take the words as implying 1. 'Vāta-rakta' characterised by predominance of bile and blood, and 2. Vāta-rakta characterised by predominance of wind. He supplies a 'cha' after 'anilātmakē.' This can hardly be correct. The Calcutta and the Bombay editions read 'pittarakta-vritānilah,' which is scarcely perspicuous.—T.

* Gangādhara (in the first line) reads 'amritānadin.' The Calcutta and the Bombay editions read 'abhayānām.' I adopt the latter. The plural form, 'amritānām,' is hardly admissible, if *Tinospora cordifolia* is meant.—T.

† Gangādhara takes this verse as meaning that one afflicted with 'vātarakta' should drink the decoction of the three myrobalans mixed with salt and honey; while one in whom phlegm has been excited in predominance should take the second decoction, *viz.*, that of Dhātri and the rest.—T.

In pains of pubic region, of the groins, of the flanks or sides, of the thigh, of the bone-joints, (of fingers) and the stomach, in 'Udāvarta' (epistasis) also, the administration of enemata both dry and oily, is highly commended. 88

A physician possessed of intelligence should, for alleviating burning and 'çula' pains, administer the following oils as enemata, for sniffing up, rubbing the body with, and sprinkling over the body. 89

MADHUPARNI OIL.

Boil a hundred palas of Madhuparni (*Tinospora cordifolia*) in a 'drona' (equal to 32 seers in practice double the measure or 64 seers are taken) of water down to its fourth *i. e.*, 16 seers.* With this decoction boil an 'āḍhaka' (equal to 8 seers, in practice double the measure or 16 seers are taken) of oil, with an equal measure (that is, 16 seers) of milk, adding the paste, measuring a pala, of each of the following, *viz.*, Çatapushpi (*Pucedanum sowa*), Çatāvāri (*Asparagus racemosus*), Murvā (*Sansviera zeylanica*), Payasyā (*Convolvulus paniculatus*), Aguru (*Aquilaria Agallocha*), Chandana (red sandal wood), Sthirā (*Hedysarum Gangeticum*) Hansapadi (otherwise called Gadhāpadi, *i. e.*, *Csisus pedatus*), Māngsi (otherwise called Jatāmānsi, *i. e.*, *Nardostachys Jatamansi*), the two Medās (not being available, *Physalis flexuosa*), and *Ichnocarpus frutescens* are used as substitutes), Madhuparni (*Tinospora cordifolia*), Kākoli (a root brought from Nepal), Kshirakākoli (a bulb of the onion tribe brought from the Himālayas) Tāmalaki (otherwise called Bhumyāmalaki, *i. e.*, *Phyllanthus Niruri*), Riddhi (not being obtainable, *Sida cordifolia* is used as a substitute), Padmaka (otherwise called Padmakāshtha, a fragrant wood of that name brought from Malwa), Jivaka (not being obtainable, Guḍuchi *i. e.*, *Tinospora cordifolia* is used as a substitute), Rishabhaka (not being obtainable, bambu manna is used as a substitute), Jivanti (*Cælogyne ovalis*), Tvach (the bark of *Cinnamomum Zeylanicum*), Patra (the leaves of *Cinnamomum Tamala*), Nakha (*Unguis odorata*) Bālaka (otherwise called Balā, *i. e.*, *Pavonia odorata*), Prapaundarika (otherwise called Pundariā-kāshtha *i. e.*, the root-stock of *Nymphæa*,

* According to another reading 'Madhuyasthyā stulaya stu kasāye pādaçhita,' we should have :—The decoction of one tula (12½ seers) of Madhuyasthi (liquorice), the extract taken when the liquid has boiled down to one-fourth of its original measure, for the portion before the asterisk.—M.

Lotus), Manjishthā (*Rubia Manjista*), Çārivā (*Ichnocarpus frutescens*), Aindri (*Cucumis Colocynthis*), and Vitunnaka (coriander seeds).

This oil, used in four ways (that is, as an enemata, for sniffing up, an ointment and for sprinkling), conquers 'Vāta-rakta'-leprosy, with all supervening ailments including pains in the limbs, as also that variety of disease which affects and spreads over the entire body. This oil alleviates also the burning of the skin and pains which proceeds from excited bile in this disease. It is a curative of fever also, and it increases strength and improves the complexion. 90-94

This is the composition of 'Madhuparni' oil.*

SUKUMARA OIL.

A hundred 'palas' of Madhuka (liquorice), a 'prastha' (equal to 2 seers) of each of the following, *viz.*, Drākshā (grapes), Kharjjura (date-fruit), Pārushaka (the fruit of *Grewia Asiatica*), Madhuka (the flowers of *Bassia latifolia*), Odanopāki (otherwise called Nila-Jhinti. *i. e.*, *Barlaria cristata* of the blue variety), and Munjataka (*Saccharum Munja*), 95

And, an 'āḍhaka' (equal to 8 seers) of Kāçmaryya (*Grewia arborea*), should be boiled in 4 'drona' (equal to 128 seers, in practice, double the measure, or 256 seers are taken) of water.

When the water has been boiled down to an eighth of its measure (that is, 32 seers), it should be strained through a piece of clean cloth.

With the decoction thus obtained, an 'āḍhaka' (eight seers, in practice, double the measure, that is, 16 seers are taken) of oil should be cooked, 96

Adding equal measures (that is, 16 seers) of each of the following, *viz.*, Amalaka (the fruit of *Phyllanthus Emblica*), Kāçmaryya (*Gmelina arborea*), Vidāri (*Convolvulus paniculatus*), and Ikshu (sugarcane).

Add also 4 'dronas' (equal to 128 seers, in practice, double the measure, that is, 256 seers are taken) of milk, and the paste, measuring one pala, of the following, *viz.*, 97

Kadamva (*Nauclea cadamba*), Amalaka (the fruit of *Phyllanthus Emblica*), Akshota (the fruit of *Juglans regia*), Padmavija (lotus seeds), Kaçeruka (the tubers of *Scirpus Kysoor*), Çringātaka (the fruit of

* Some editions give no special name to this. Several have named it after Madhuparni, while if the second reading is adopted it should be called 'Madhuyasthi oil.—M.

(*Trapa bispinosa*, Çringavera (ginger), Lavana (saindhava salt), Pippali (the fruit of *Piper longum*), Sitā (sugar), with the group of drugs called Jivaniya. 98

When all these have been duly boiled, (or cooked), a 'prastha' (equal to 2 seers, in practice, double the measure, that is, 4 seers are taken) of honey should be added.

The oil thus prepared should be used in sniffing up and as an ointment for rubbing the body with. It may be drunk and also used as an enemata. 99

This medicine should be administered in all varieties of Vāta-vyādhis (diseases due to the functional derangement of the wind), in wry-neck, in lock-jaw, in those ailments of the wind which affect either the whole or a part of the body, in pulmonary sores, consumption, and in fever accompanying consumption. 100

This oil is called 'Sukumāarakam,' (for it makes the body soft and beautiful). It cures 'Vāta-rakta' leprosy. It permanently improves the complexion. It imparts health, strength and nourishment to the body. 101

This is Sukumāra oil.

AMRITADYA OIL.

Guḍuchi (*Tinospora cordifolia*), Madhuka (liquorice), the smaller group of five roots (*viz.*, those *Hedysarum Gangeticum*, *Doodia lagopodioides*, *Solanum Indicum*, *Solanum Xanthocarpum*, and *Tribulus lanuginosus*), Punarnavā (*Boerhavia diffusa*), Rāsna (*Vanda Roxburghiann*), Erandamula (the roots of *Ricinus communis*), the group of drugs called 'Jivaniya.'

A hundred 'palas' of each of the above, or of as many of the above as may be obtainable, and five hundred 'palas' of Balā (*Sida cordifolia*).

An 'āḍaka' (equal to 8 seers) of each of these, *viz.*, Kola (jubes), Vilva (*Ægle marmelos*), Yava (barley), Māsha (the seeds of *Phaseolus radiatus*), and Kulattha (the seeds of *Dolichos biflorus*), 102-103

And a 'drona' (equal to 32 seers) of well-dried 'Kāçmaryya' (*Gmelina arborea*), should be boiled in water of the measure of hundred 'dronas' (that is, 6,400 seers, as double the measure is taken).

Before boiling, the several drugs should first be properly washed and pounded together. The boiling should go on till four 'dronas' (or 128 seers) of water remain in the vessel. 104

With the decoction thus obtained, a 'drona of oil (equal to 64 seers,

as double the measure should be taken) should be cooked, adding five 'dronas' of milk (that is, 320 seers, as double the measure is taken).

Three palas of each of the following, *viz.*, Chandana (red sandal wood), Ushira (*Andropogon muricatum*), Keçara (otherwise called Nāgakeçara, that is *Mesua ferrea*),¹⁰⁵

As also Patra (the leaves of *Cinnamomum Tamala*), Elā (cardamom seeds), Aguru (*Aquilaria Agallocha*), Kushtha (*Aplotaxis auriculata*). Tagara (*Tabernemontana coronaria*), and Madhu-yashthika (liquorice),

Eight palas of Manjishthā (*Kubia Manjista*) also should be added. All these should, as directed, be boiled together. This oil is capable of being used in all the four ways (*viz.*, as a drink, as an emollient for rubbing the body with, for sniffing up, and as enemata).¹⁰⁶

This oil, [called 'Amritādya,'] cures 'Vāta-rakta,' tuberculosis, weakness induced by sores in the lungs, [one afflicted with heavy weights (which he has carried ?)] heaviness of the body, scantiness of the semen, tremours, spasms or convulsions, dislocation of bones fractures of the same, diseases (Vātavyādhis) affecting either the entire or portion of the body, faults (functionual defects) of the female organ of generation, epilepsy, insanity, and lameness and incapacity for locomotion.* This oil also induces the birth of male children.† It is foremost of oils and is known by the name Amrita oil. 107-108

This is Amritādya oil.

MAHAPADMA OIL.

Take five palas of (the paste of) each of the following, *viz.*,

Padma (lotus), Vetasa (*i. e.* Amla-vetasa, *Calamus rotang*, here, however, the commentators take it for 'açoka,' *i. e.*, *Saraca Indica*), Yashthi (liquorice), Phenila [some explain it as Nimva (*Melia Azadi-*

* In the first line of 108, Gangādhara reads, 'Vishamajwaram' (lit. unequal or protracted fevers). The Calcutta and the Bombay editions read 'Khanjapangutām,' meaning 'lameness and incapacity of locomotion.'—T.

† Pumsavanam means a ceremony which leads to the birth of a male child or rather converts an indifferent one into a male fetus. It is worth noting in this connection that in early times the ceremony called 'Pumsavana' was performed with every bride on the occasion of first conception. There are various medicines and processes which conduce to the bringing forth of a male child. They were however, had recourse to on the third month after conception.—M.

rachta), otherwise taken for Kola, *i. e.*, jujubes,] Padmaka (otherwise called Padmakāshtha, that is a fragrant wood brought from central and southern India), Utpala (*Nymphæa stellata*), Darbha (*Saccharum cylindricum*), Balā (*Sida coadifolia*), Kingsuka (otherwise called Palāṅga *i. e.*, *Butea frondosa*), and Chandana (red sandal wood). 109

With the decoction of these boiled in water (of eight times their measure, down to a fourth of the quantity taken) cook a 'prastha' of oil (in practice, 2 'prastha' or 4 seers are taken), adding 'Sauvira' wine of the same measure (that is, four seers).

Add also half a 'pala' of the paste of each of these, *viz.*, Lodhra (*Symplocos racemosus*), Kāliyaka (an wood of that name), Ushira (the roots of *Andropogon muricatum*), Jivaka (not being obtainable, *Tinospora cordifolia* is used as a substitute), Rishabha (or Rishabhaka, not being obtainable, bambu manna is used as a substitute), Keçara (or Nāgaकेçara, that is, *Mesua ferrea*), Madayanti (otherwise called Mallikā, that is, *Jasminium Sambac*), Latāpatra (the leaves of Mādavi latā, *i. e.*, *Gaertnera racemosa*), Padmakeçara (the filaments of the lotus), Padmaka (a fragrant wood of that name), Prapaundrika (root-stock of *Nymphæa lotus*), Kāçmaryya (*Gmelina arborea*), Māngsi (*Nardostachy Jatamangsi*), Medā (not being obtainable, *Physalis flexuosa* is used as a substitute), Priyangu (*Aglaia Roxburghiana*) and Kumkum (saffron), 110-111

Add also a pala of Manjishthā (*Rubia Munjista*).

The oil which is the result of boiling all these together is called 'Mahāpadma oil.' It is curative of 'Vāta-rakta', as also of fever. 112

This is Mahāpadma oil.

KHUDDAKA PADMA OIL.

Padmaka (lotus flower and *not* the fragrant wood of that name brought from central and southern India),* Ushira (roots of *Andropogon muricatum*), Yashthi (liquorice), and Rajani (*Curcuma longa*).

The decoction of these is to be taken.

With the decoction so obtained, the paste of the following should be cooked, *viz.*, Sarjja (exudation of *Shorea robusta*), Manjishthā (*Rubia Manjista*), Birā (otherwise called Khirakākoli, that is, a bulb

*Gangādhara takes 'Padmaka' to mean lotus flowers. He argues this from the mention of 'Padma' (lotus flowers) in the beginning of the list, of ingredients of 'Mahāpadma' oil.—T.

of the onion tribe, brought from the Himalayas), Kākoli (a root of that name brought from Nepal), and chandana (red sandal wood). ¹¹³

[The measure of the oil to be cooked with the above is 4 seers, and that of the water to be added is 64 seers. The remnant, after boiling, should be 16 seers. The total measure of the pastes should be 8 seers.]

The oil thus prepared is called 'Khuddāka Padma oil.' It is curative of 'Vāta-rakta', as also, of burning of the skin.

The ingredients of this oil were declared by the celebrated one of Atri's race unto (his pupil) Agniveṣa from desire of doing good to all creatures. ¹¹⁴

This is Khuddāka Padma oil.

With the decoction of a hundred 'palas' Yashti-madhu (liquorice) should be cooked ten times the measure of milk and oil of 4 'dronas' (equal to 128 seers) measure adding the paste one pala of Madhuka (liquorice). This again boiled with the decoction of Madhuka (liquorice) or Kāṣmaryya (*Gmelina arborea*) makes a preparation (oil) that kills 'Vāta-rakta' (leprosy). ¹¹⁵

ÇATAPAKA MADHU-PARNI OIL.

Take a pala of the paste Madhu-parni (*Tinospora cordifolia*) and cook it with a 'prastha' of oil, adding milk of the measure of four prasthas. (The measures, actually taken, of both oil and water should be double of those stated).

After the cooking is over, the oil should be strained through a piece of clean cloth and again boiled with the paste of a pala of *Tinospora cordifolia* and 16 seers of milk.

When this second process of boiling is over, the strained oil should again be cooked with the same measure of the paste of *Tinospora cordifolia* and same measure of milk.

The process of boiling should, in this way, be repeated a hundred times. The resulting oil should again be cooked with the decoction of a hundred palas of the paste of liquorice, boiled in 64 seers of water down to 16 seers.

The oil, rubbed on the body, neutralises poisons introduced into the system, and cures insanity, (and kills) 'Vāta-rakta' due to the three faults, asthma, cough, heart-disease, chlorosis, erysipelas, anæmia, and burning of the skin. ¹¹⁶⁻¹¹⁷

This is Çatapāka Madhu-parni oil.

ÇATAPAKA OR SAHSARAPAKA BALA OIL.

Take the decoction, (measuring 16 seers) and the paste (measuring 1 seer) of Balā (*Sida cordifolia*). Cook these with (4 seers of) oil, adding (4 seers of) milk.

Straining the oil, it should again be cooked with the same measure of the decoction and paste of Balā (*Sida cordifolia*). In this way the strained oil should be cooked a hundred or a thousand times. Thus cooked, the oil cures 'Vāta-rakta' (leprosy) as also all diseases born of excited wind *i. e.*, Vātavyadhis. 118

The oil whose composition is set forth above is one of the foremost of 'Rasāyanas' (tonics). It cheers all the senses, that is, it causes them to discharge their respective functions properly. It is a 'Jivana' (that is, capable of prolonging longevity). It is a 'Vringhana' (nutritive, lit. makes one fat like an elephant). It improves the voice.

It is one of the foremost medicines for curing the faults (defects) of the vital seed (and menses as well?) and the blood. 119

This is Balā oil of a hundred or a thousand pākas.

Oil, cooked with the decoction of Guḍuchi (*Tinospora cordifolia*) and milk, or with the expressed juice of grapes, or with the decoction of Madhuka (liquorice) and Kāçmaryya (*Gmelina arborea*), cures 'Vāta-rakta' (leprosy).* 120

Take an 'śḍhaka' (equal to 8 seers) of 'Aranāla' (kāñji). Cook with it oil equal to a fourth of its measure, adding the exudation of *Shorea robusta*, and *ghee*, each of measure equal to that of oil.

A small measure of the oil so cooked, mixed with a large quantity of water and churned repeatedly with a rod, cures fever and burning of the skin. 121

PINDA OIL.

A 'prastha' of oil, cooked with the paste of wax, Manjishthā (*Rubia Manjistā*), exudation of *Shorea robusta*, and Sārivā (*Ichno-*

* As regards the first preparation, the measure of the decoction should be four times that of the oil, and that of milk should be equal to that of the oil.

As regards the second preparation, the measure of the expressed juice of grapes should be four times that of oil.

As regards the third preparation, the measure of the decoction mentioned should, as in the two previous cases, be four times that of the oil.—T.

sarpus frutescens), the measure of each being a fourth of that of the oil (that is, half a seer), is called 'Pinda oil.'

By rubbing this oil on the body, the pains of 'Vāta-rakta' [and the disease itself] is cured. ¹²² This is Pinda oil.

Milk, cooked with the paste of the ten roots, speedily cures 'çula' pains in 'Vāta-rakta' (leprosy), if sprinkled over the body.

If *ghee*, agreeably hot, be sprinkled over the body, it produces a similar effect* in Vāta-rakta leprosy in which wind predominates. ¹²³

The four oily substances (*viz.*, oil, *ghee*, fat, and marrow), cooked with the drugs included in the group called 'Madhura,' should be sprinkled, when agreeably hot, over the body of one afflicted with 'Stambha' (stupefaction), 'Akshepa' (spasms or convulsions), and 'Çula' pains in leprosy.

The same preparations, when cool, should be sprinkled over the body when one feels a burning sensation.† ¹²⁴

In the same way oil, cooked with the milk of the cow, or of sheep, or of goats, should be sprinkled, while agreeably hot, over the bodies of person afflicted with the same diseases.

While cooled, such oil may be sprinkled over the body of one afflicted with a burning sensation.

In the same manner the decoction should be applied of the drugs included in the group called 'Jivaniya' (that is, sprinkled, while hot, over the body of one afflicted with 'Stambha', 'Akshepana', and 'Çula' pains; and while cool, over one suffering from burning of the skin).

The decoction of the five (larger) roots may be applied in the same way (that is, sprinkled, while hot, over one afflicted with the first three ailments, and while cooled, over one suffering from a burning sensation.‡ ¹²⁵

* If the measure of milk be 1 seer, water should be added of the measure of 4 seers. The measure, again, of the paste (if the ten roots) should be one-eighth of that of milk.—T.

† By 'stambha' is meant stupefaction or paralysis of the body. It may mean also lock-jaw. In the same way by 'Akshshepa' or 'Akshepana' is meant convulsions in which one tosses one's arms and legs. As, those are diseases, due to the wind, they are mentioned in this Lesson.—T.

‡ The five larger roots are those of *Ægle marmelos*, *Bignonia Indica*, *Gmelina arborea*, *Bignonia suave-olens* & *Premna serratifolia*.—T.

For sprinkling over the body of one afflicted with 'Vāta-rakta' (of that variety in which the wind predominates), the following are commendable, *viz.*,—1. the expressed juice of Drākshā (grapes), 2. the expressed juice of Ikshu (sugarcane), 3. the different kinds of wine, 4. the cream of curds, 5. sour 'kānjika,' 6. water in which rice has been soaked, 7. honey (largely) diluted with water, and 8. water in which sugar has been dissolved. 126

For alleviating the burning sensation of the body (in 'Vāta-rakta'), the touch of the petals of Kumuda (*Nymphæa lotus*), those of Utpala (*Nymphæa stellata*), and lotus as also the touch of garlands of gems saved with sandal-paste are beneficial.

Cold water also sprinkled over the body, by means of, the above soaked in water *i. e.*, with the petals of the same flowers, is similarly beneficial. ‡ 127

Placed on a bed, that is spread on the bank of a river or on a spot contiguous to it, that is exposed to the rays of the moon, that is overlaid with a silken coverlet or with lotus petals bedowed with water, and that is fanned by cool breezes, the patient should enjoy the embraces of beloved and sweet-speeched (*i. e.*, who talk fondly to the patient) women, whose bosoms and arms are smeared with sandal paste, whose bodies are naturally cool, and whose touch is highly agreeable. These alleviate the burning, pains and the sense of fatigue. 128-129

In 'Vāta-rakta' (leprosy) characterised by redness of complexion, pains, and burning, the patient's blood should be let out, and his body laved with plasters made of the paste of Madhuka (liquorice), the bark of Açwatha (*Ficus religiosa*), Tvach (the bark of *Cinnamomum cardamom*), Māngsi (*Nardostachys Jatamangsi*), Virā (otherwise called Kākoli, a root brought from the Himalayas) Udumvara (*Ficus gtomerata*), and Çwādwała (earth obtained from spots overgrown with new grass); 130

Or, plasters made of the paste of liquorice, milk, and *ghee*, mixed with that of aquatic flowers, or with the flour of barley,

Or plasters made of the paste of those drugs which are included in the group called 'Jivaniya', mixed with *ghee*.

Such plasters are alleviative of pains and burning of the skin, 131 .

‡ In the first line of this verse, Gangādhara reads 'māīāhārah.' The Calcutta and the Bombay editions read 'manihārah.' I have adopted this reading as more sensible.—T.

Plasters made of Elā (cardamom seeds), [Tila (sesame seeds) according to another reading,] Piyāla (*Buchanania latifolia*), Madhuka (liquorice), Visa (stalks of lotus and other aquatic flowers of the same species), and the roots of Vetasa (*Calamus rotang*), pounded into a paste with goat's milk, alleviate burning and redness of the skin. 132

Plasters made of Prapaundarika (root-stock of *Nymphæa lotus*), Manjishthā (*Rubia Munjisia*), Dārbbi (*Berberis Asiatica*), Madhuka (liquorice), Chandana (red sandal wood), sugarcandy, Utpala (*Nymphæa stellata*), Kāça (*Saccharum spontaneum*), Iksku (sugarcane), Erakā (*Saccharum Sara*), Çaktu (flour of fried barley), Masura (the seeds of *Vicia lens*), Ushīra (the roots of *Andropogon muricatum*), and Padmaka (otherwise called Padmakāshtha, that is, a fragrant root of that name brought from central and southern India), alleviate the pains and the burning sensation of 'Vāta-rakta'-leprosy as also the pains of erysipelas, and swellings.

The above plasters are all prescribable in that variety of 'Vāta rakta' in which the bile predominates.

Hear now ! what the plasters are, that are beneficial in 'Vāta-rakta' characterised by predominance of wind. 133-134

Plasters cooked with drugs alleviative of wind, and mixed with oily substances ; Those consisting of Kriçara (rice, milk and sesame-seeds boiled together), [milk according to others] seeds of Mudga (*Phaseolus Mango*), and 'pāyasa'-frumenty made of boiled rice and sugar, and those made of the paste of sesame or mustard seeds, alleviate the pains of that variety of 'Vāta-rakta' in which the wind predominates. 135

The flesh of aquatic animals, or of animals of 'Prasaha' class *i. e.*, birds of prey, or of 'Anupa' animals *i. e.*, those residing in marshy regions, well-boiled and reduced to paste, and mixed with the paste of the drugs included in the group called Jivaniya', as also with oils, form, plasters that are beneficial in this variety of 'Vāta-rakta.' 136

Plasters made of the paste of the drugs included into the group called 'Jivaniya', mixed with oils or milk, cooked with the decoction or the expressed juice of these 'Jivaniya' (for sprinkling), are beneficial.

Both these plasters cure stupefaction of the body, piercing pains, pains (of other kinds), fatigue, swellings, and seizures of particular limbs.* 137

* The measure of the decoction should be 4 times that of the ghee, &c., that is taken.—T

Subscribed by the Government of India and Native Chiefs.

PART LIX.]

CHIKITSA-STHANA.

[LES. XXIX-XXX.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN.

CALCUTTA :
200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMLA STREET, BYE-LANE.

1910.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India
15, 8d. outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.
(Strictly payable in advance and include postage).

Plaster should be given of the roots of Sahachara (otherwise called Jhinti, that is, *Barleria cristata*), and Jivanti, (*Cælogyne ovalis*), reduced to paste with *ghee* and goat's milk. Similarly, plaster should be prepared from sesame seeds fried in *ghee*, soaked in milk, and reduced to paste. 138

In 'Vāta-rakta' characterised by predominance of wind, plasters made [of *Umā* (linseed) reduced to paste with milk, or] of the seeds of Eranda (*Ricinus communis*) reduced to paste with milk, or of *Çatāhbha* (otherwise called Solupha, *i. e.*, dill seeds) reduced to paste with milk, should be had recourse to for the alleviation of 'çula' pains. 139

Take the decoction, [measuring 32 seers,] of the roots, the branches and the leaves of Eranda (*Ricinus communis*).

Take also two 'prasthas' (equal to 4 seers, in practice double the the measure or 8 seers are taken) of *ghee*, or oil, or the fat or the marrow of animals and birds of 'ānupa' class *i. e.*, residing in marshy regions. 140

Take 8 seers of the milk of the cow and the same measure that of the goat.

Take the paste of the (ten) drugs included in the group called 'Jivaniya', Haridrā (*Curcuma longa*), Utpala (*Nymphœa stellata*), Kushtha (*Aplotaxis auriculata*), Elā (cardamom seeds), *Çatābha* (dill seeds), the leaves of Açwahana (otherwise called Varuna-patra, *i. e.*, the leaves of *Crataeva religiosa*). 141

Take also the flowers of Kākubha (otherwise called Arjuna, *i. e.*, *Pentaptera Arjuna*); the measure of each of these should be a 'Vilwa' (*i. e.*, one pala).

Cook all these together. When the boiling is over, the pot should be taken down from over the fire, and when the contents of the vessel become cool [strain the liquid out through a piece of clean cloth, and] add 8 palas of Madhuchchhishta (wax). 142

This (paste) should be applied when the limbs of the patient are afflicted by 'çula' pains in 'araddita' *i. e.*, hemiplegia. It is productive of beneficial effects when similarly used in cases where the wind

According to another text which reads 'Jivaniyaushadhaih shiddhāh sapayashkā vashāpi vā' in 137 sloka we should have 'milk and fat boiled with the (paste of) the drugs of the 'Jivaniya' group make good plaster, for first para under 137.—M.

being excited affects the bone-joints. It is also indicated in 'Vāta-rakta' characterised by discharges, and in fractures (of bones), in lameness, and in contraction (or bending) of limbs.* 143

In 'Vāta-rakta' characterised by predominance of phlegm and accompanied by swellings, heaviness of the limbs, itching, and other symptoms of the kind, *ghee* cooked with (cow's) urine, alkalis (cf. *Yava-kshāra*) and wine, and used as an ointment is beneficial. 144

Ghee boiled with the paste of these—*Padmaka* (a kind of wood brought from central India), *Tvach* (the bark of *Cinnamomum Tamala*), *Yashtimadhu* (liquorice), *Cārivā* (*Asclepias pseudosarsa*), and *Madhusukta* (*Kāñji* prepared from honey, *i. e.*, fermented honey) is a preparation that should be used for sprinkling and anointing the body with. 145

In 'Vāta-rakta' characterised by predominance of phlegm, sprinkling the body with milk, oil, cow's urine, and water, (some read *ghee* for it), each boiled with 'katukā' (acrid substances), is commended. 146

Plasters made of mustard seeds, *Nimva* (*Melia Azadirachta*), *Arka* (*Calatropis gigantea*), *Hinggrā* (*Caparis sepiaria*), milk, and sesame seeds, (reduced to paste), are beneficial in 'Vāta-rakta' characterised by predominance of phlegm.

Plasters made also of 'Çaktu' (flour of fried barley), *ghee*, milk, *Tvach* (the bark of *Cinnamomum zeylanicum*), and the bark of *Kapittha* (*Feronia elephantum*) boiled together, [grinded into a paste according to others,] are beneficial. 147

In 'Vāta-rakta' characterised by predominance of both wind and phlegm, plasters made of the two *Haridrās* (*viz.*, *Haridrā*, *i. e.*, *Curcuma longa*, and *Dāruharidrā*, *i. e.*, *Berberis Asiatica*), *Vachā* (*Acorus calamus*), domestic soot, *Kushtha* (*Aplotaxis auriculata*), and *Çatahvika* (*Peucedanium Sowa*) are beneficial in alleviating 'çula' pains. 148

Tagara (*Tabernæmontana coronaria*), *Tvach* (the bark of *Cinnamomum zeylanicum*), *Çatābha* (dill seeds), *Elā* (cardamon seeds), *Musta* (the tubers of *Cyperus rotundus*), *Kushtha* (*Aplotaxis auriculata*), *Harenukā* (*Piper aurantiacum*), *Dāru* (*Pinus deodara*), and *Vyāghra-nākha* (*Unguis odoratus*): These are pounded into a paste with any

* In the last line of 142, the Calcutta and the Bombay editions read 'kubje' after 'khanje.' *Gangādhara* reads 'kushthe.' The former reading seems to be correct and I have adopted it accordingly.—T,

sour gruel, (cf. *kānji*), plaster of this cure pains of 'Vāta-rakta' (leprosy) due to wind and phlegm. 149

In the same way, in 'Vāta-rakta' (leprosy) characterised by predominance of both wind and phlegm, plasters made of the seeds of Madhuçigru (*Moringa pterigosperma* of the red variety), reduced to paste with the sour gruel of rice *i. e.*, '*kānji*', are beneficial and should be applied and one should sprinkle (the plasters or the body of the patient ?) with '*Kanji*' and other sour. 150

Triphalā (the three myrobalans), Vyosha (the three acids), Patra (leaves of *Cinnamomum Tamala*), Elā (cardamom seeds), Tvach (the bark of *Cinnamomum zeylanicum*), Kshiri (bambu manna ?), Chitraka (*Plumbago zeylanica*), Vachā (*Acorus calamus*), Viḍāṅga (*Embelia Ribes*), Pippalimula (the roots of *Piper longum*), Lomaça (otherwise called *Jatāmānsi*, *i. e.*, *Nardostachys Jatamansi*), the bark of Vrishaka (*Justicia Adhatoda*), Riddhi (not being obtainable, *Sida cordifolia* is used as a substitute), Lāṅgalikā* (*Gloriosa superba*), and Chavya (*Piper chaba*):

Equal measure of these are taken and pounded into a paste. This paste should be laved over the surface of an iron dish. At about noon, it should be eaten (by the patient afflicted with 'Vāta-rakta' characterised by predominance of phlegm in proper doses. 151-152

(While taking this medicine), the patient should abstain from curds, and 'Çukta' (a kind of wine), and alkaline ashes, and all food and drink that are composed of hostile ingredients and unassimilable.

This preparation is beneficial in 'Vāta-rakta' characterised by all the faults. It is especially so in that 'Vāta-rakta' which is characterised by 'çula' pains.† 153

The physician skilled in arriving at correct conclusions by the removal of doubts by the exercise of his understanding, (and who is expert in contemplating addition or omission of any drugs in or from the standard recipes laid down), should treat this disease after

* The Calcutta and the Bombay editions read, 'Tāmalaki' for 'Lāṅgalikā.' Tāmalaki is *Convolvulus paniculatus*. It is otherwise called 'Bhūmyāmalaki.'—T.

† This interpretation of the last two lines is in accordance with Baghbhat (cf. Chikitsāsthāna Chap. XXII, line 17) and is correct. The sloka has often been rendered wrong in Bengali.—M.

ascertaining the particular seats of the faults and the strength or otherwise of their excitement. 154

When in consequence of the passages being obstructed of the adeps or of the phlegm, the wind (in 'Vāta-rakta') becomes provoked and very much increased in intensity, the administration of 'snehas' or oily substances such as oils and *ghees*, or, of medicines which promote nutrition, is commendable at the outset.* 155

The (confined) phlegm and adeps should be removed by means of physical exercise, correctives, 'arishtas' (fermented spirits), drinking of (cow's) urine, purgatives, as also by the administration of whey and preparation (such as infusions, decoction, and paste), of chebolic myrobalans. 156

The decoction of the bark of the Bodhi tree (that is, *Açwattha* or *Ficus religiosa*), with a little honey added to it, should be drunk by the patient. This speedily alleviates 'Vāta-rakta' even if it be characterised by all the three faults provoked violently.† 157

By administering *Çilajatu*, or *Guggulu* (the exudation of *Balsamodendron Mukul*), or honey, along with old barley, or wheat, or 'sidhu,' or 'arishta,' or 'āshaya,' (the confined adeps and phlegm should be first removed).

After this, those processes should be adopted which are propitiative of 'Vāta-rakta' (leprosy) for the alleviation of wind.

If it is ascertained that the disease has assumed the 'gambhira' or deep-seated type (that is, if it has affected the blood element deeply), the physician should give up the case (as incurable).‡ 158-159

'Vāta-rakta' is seen to ripen (or suppurate) speedily in consequence of the excessive provocation of blood and bile. Cracks may

* A corrupt reading has been adopted by almost all the editions and according to it we should have 'that the administration of 'snehas' and nutritive substances is *not* commendable at the outset.' The learned translator in his Bengali edition gave the meaning all right, however the text remained incorret. The correct reading can be identified from Baghbhat who quotes Charaka in his work, *Chikitsāsthana*, Lesson 22, sloka 42, as follows,—'ativri-dvānile çashtamādau snehanabringhanam.'—M.

† According to another text which reads 'çukradosham' for 'Tridosham' we should have 'and faults of semen though of severe types' for the portion after 'Vāta-rakta.'—T.

‡ The adjective 'purāna', meaning 'old' qualifies every one of the words following it. *Gangādhara* reads 'madhwarishta.' It should be 'sidhwarishta' as the Calcutta and the Bombay editions read.—T.

appear whence blood is seen to issue : Or, even pus which looks like burnt substances is seen to flow. 160

The treatment of such 'Vāta-rakta' (that is, when blood or pus flows under the circumstances stated) should (be like that of boils and sores, that is), by means of piercing, or making incisions, correctives or applying healing plasters, &c.

As regards the supervening ailments, they should be treated according to respective methods laid down for them (separately under various heads)." 161

(Here are some verses containing a summary).

The causes, the seats, the roots, of 'Vāta-rakta', the circumstances in consequence of which the disease is very generally provoked in the bone-joints, its incubatory and developed symptoms, its two-fold aspect, the indications of the disease in its unmixed as also in its mixed forms, the predominance of faults, the supervening ailments, curability, suppressibility, and incurability, of the different types of the disease, methods of treatment, of those varieties that are curable, as also the methods of treatment under special circumstances, have all been laid down in brief as also in details, by the great Rishi in answer to the questions of Agniveṣa. 162-163

Thus ends Lesson XXIX, called the treatment of 'Vāta-rakta', or leprosy in the Division called 'Chikitsita', of the Treatise of Agniveṣa revised by Charaka (as supplimented by Driḍhavalā).*

* Driḍhavalā was a Kashmir physician who edited Charaka-Samhitā at a very late period and gave (added to?) the work, the last 17 chapters of Chikitsāsthāna and the Divisions on Kalpa and Siddhi in their present amended form.—M.

LESSON XXX.

TREATMENT OF 'YONI-VYAPAT' OR DISEASES OF THE FEMALE ORGAN OF GENERATION.*

'We shall now expound the treatment of the diseases of the female organ of generation.' Said the illustrious one of Atri's race. ¹

Agniveṣa put the following question unto the dark-complexioned one of Atri's race, *viz.*, him, of soul under complete control, him who, through ascetic austerities, was the possessor of true knowledge, as he was resting (in his retreat) on that resort of deities, Siddhas, Rishis, the sacred breast, of the Himāvat mountains which abound with sacred and sweet waters and celestial herbs, and which are adorned with diverse kinds of minerals and stones (of great beauty). ²⁻³

"O holy one! women are the main root of pleasure (sexual) and progeny of people, these are injured and obstructed by diseases which affect their organ of generation (lit. vulva).

I desire to hear-for the benefit of human beings, what the causes are of those diseases, and what their symptoms are, along with the medicines prescribable for their cure." ⁴⁻⁵

Thus asked by his disciple, he of Atri's race, (*viz.*, Punarvasu) that great Rishi, answered thus :—

'In the enumeration of diseases,' (in the Lesson called Ashtodariya Lesson XIX, Sutrasthāna), it has been said that there are twenty diseases that affect the female organ of generation. ⁶

Those diseases are generated by the injudicious conduct of women, by vitiated menstruation, by fault of the semen, and (sometimes) by accidental causes. Listen to me as I enumerate them one by one. ⁷

Of a woman in whose constitution the wind predominates, and who indulges in food (and drink) and exertion that are provocative

* 'Yoni' literally means vulva, and 'vyāpat' means disease, but the term 'Yonivyāpat' has here been used in a large sense— meaning all diseases of the female organs of generation manifested in vulva. The Chapter comprises treatment of the diseases of uterus, vagina as also leucorrhœa and incidentally brings in defects of the milk and diseases of the breasts, and diseases of the male organ of generation and defects of semen as well. It is not too much to ask whether the word 'yoni' has not been used only in the sense of organs of generation being derived from the root 'yu' to join or fix. Later writers deal with the subject in separate chapters.—M.

of the wind, the wind becoming aggravated and locating itself in the organ of generation, causes piercing and other kinds of pain as also a sensation of stupefaction, or of creeping of ants,* and roughness of the parts. The loss of tactile sense and a fatigue or languor† are also caused by such aggravation of wind. Other ailments also born of wind appear. 8-9 From such aggravation of the wind, it (vulva) has menses accompanied by sound, pain, and froth ; and thin and un oily in character. [The vulva is called Vātalā (lit. affected with wind).]

By indulgence in food and drink that are saline, or acrid, or sour, or alkaline, bile-born diseases afflict the female organ. 10

The (female) organ that is vitiated by (excited) bile becomes afflicted with burning, ripening (ending with suppuration), fever, and heat. The menstrual flow becomes blue, or yellow, or white in colour. Hot discharges often take place the smell of which is like that of corpses. 11

If phlegm, aggravated by food and drink possessed of insipiant virtues, vitiates the generative organ of woman, the effects produced are that the organ becomes cold, slimy, itchy, and painful.‡ 12

The complexion also of the vulva (and hence the privates) becomes pale, and it (vulva) has discharges of menstrual fluids pale and slimy.

Of the woman who takes (in excess) foods of all *rasas* (lit. tastes but here various physiological properties are referred to) the three malas (lit. impurities, here obviously put for the three 'doshas'—wind, bile and phlegm) which are located in vulva and the uterus are vitiated and manifest (lit. cause the vulva to be joined with) their respective symptoms.

[Alternative text :—if the three faults are provoked, they locate themselves in all the juices of the body and vitiate them.

Going then into the organ and the womb, they cause the former (in particular) to manifest their respective symptoms.]

* A sensation like that of ants creeping is felt, as Gangādhara explains, at the time of the menstrual flow.—T.

† The words 'supti' and 'āyāsa' have reference to the whole body.—T.

‡ Gangādhara reads 'avedanām' as the last word of the second line meaning 'painless'. The Calcutta and the Bombay editions read 'alpavedanām.' slightly painful or 'savedanam' painful as I have adopted.—T.

The vulva is afflicted with burning and çula pain and secretes menstrual fluids white in colour and slimy in character.* 13-14

By indulgence in such food and drink (and practices) as create (*i. e.* cause the patient to develop) rakta-pitta (or lit. blood-bile, hemorrhagic diathesis) blood of a woman becomes vitiated by bile. (The consequence is that) a copious discharge of blood takes place from her organ. Further, even if she receives the vital seed, she does not conceive.† [The vulva (disease of the) is called 'Aprajā' (lit. sterile).] 15

If the bile be located in both the organ (lit. vulva) and the womb it vitiates the blood. (The consequence of this is that the menstrual flow of the woman becomes stopped). Such a vulva—(disease of the) is called 'Arajaska.' (lit. wanting in menses) or 'Amenorrhæa.' Ema- ciation and discolouration also, in a large degree, set in. 16

In consequence of a woman's neglect to properly wash her organ, (lit. vulva) worms are generated which cause a sensation of itching. Such a vulva (disease of the) is called 'Acharanā' (lit. unfit for sexual intercourse). In consequence of itching, the woman becomes very much desirous of the companionship of new males. 17

In consequence of indulgence in excessive sexual intercourse the wind becomes excited and causes swelling, or loss of tactile sense or pains in the organ. A vulva (disease of the) thus circumstanced is called 'Aticharanā' (lit. excessively indulged in). 18

Through indulgence in sexual congress before she is not competent for it by age, the wind, becoming excited, vitiates the organ and causes pain in the back, the waist, the thighs, and the groins. A vulva so circumstanced is called 'Prākcharana' (lit. prematurely indulged in). 19

Through indulgence in food and drink and practices which excite the phlegm, as also through supression of the breath and the urgings of vomiting, the wind becomes aggravated in a pregnant woman and drives the phlegm into her organ and thereby vitiates it. 20

* In the second line of 13, Gangādhara reads 'samāçritya rasān.' The Calcutta and the Bombay editions read 'samāçnantyāh rasān sarvān.' The translation of Gangādhara's reading for the line is also given within brackets as alternative text—T.

† I adopt the reading of the Calcutta and the Bombay editions, *viz.*, 'labdhe vijeapi sāprajā', that is, 'she does not conceive even if she receives the vital seed.' Gangādhara reads—'labdhe garbheapi sasrijā', meaning that even if she conceives, she continues to discharge blood.—T.

Then there are discharges (from the vagina) [*'Āsrāva'* lit. scanty discharges] that are of a pale colour and accompanied by pains as if being pierced with needles; or, are white and phlegmonous. Afflicted by ailments due to phlegm and wind the vulva (disease of the) is called *'Upaplūtā'* (lit. distressed or pained). 21

A woman in whose constitution the bile predominates, by suppressing the urgings of sneezing and eructations, during coitus or sexual congress with a male, has the wind overwhelmed by the bile. The wind thus overwhelmed, vitiates her organ (lit. vulva). 22

The vulva (with vagina) becomes swollen, and tender to the touch. There are bloody discharges from her organ accompanied by pain, and they are either blue or yellow in colour. Pains appear also in the hips, groins, and the back. Fever also manifests itself. The vulva of a woman thus circumstanced is called *'Pariplūtā'* (lit. afflicted with pains in all directions). [Vulvitis and vaginitis.]

In consequence of the suppression of the urgings of nature, the wind becomes provoked and overwhelms the organ; causes retention and diverts the flow of menstrual fluid upwards. The woman then, with great pain, discharges her obstructed (and upward retained) menstrual flow.* But when the menstrual flow is discharged, the woman gets immediate relief. In consequence of the menstrual flow going upwards (before discharge), this vulva (diseases of the) is called *'Udāvartini'* (lit. in which there is spiral motion *i. e.*, whirling of the wind in the upper part of the uterus) by the learned. 24-25

Of a woman who makes efforts (for evacuating the bladder or the bowels) before the proper time, the wind encased by womb (*'Gaṛva'*-the foetus?) combining with the phlegm and the blood, generates circular swellings in the inner surface of the organ (vagina).† 26

Owing to those circular eruptions which obstruct the passage of the blood, the vulva [better vagina] (diseases of the) is reckoned by all physicians, as *'Karnini'* (Prolapsus or Polypus Uteri) 27

When through dryness, the wind repeatedly destroys the foetus, born of vitiated blood, as soon as conceived in the womb, the vulva

* The Bombay edition has *'begāt ābartanāt'* instead of *'begodabartanāt'* in my Bengali edition.—T. Kavaratna's text is all right—M.

† *'Akāle vahamānāyāh'* is taken by Gangādhara as meaning 'of one who conceives before her proper age.' It seems, however, that the expression may more properly be taken as implying 'of one who strains at improper times'—T. Translator's is the correct sense—M.

(diseases of the) is known by the name of 'Putraghni' (that is, one whose children are destroyed). 28

Of a woman who having stuffed her stomach with food indulges in sexual congress lying in an attitude that is not proper, the wind is provoked and locates itself in the uterine ducts. It causes the mouth of the organ to fall away from its proper position. The bones and the flesh of the organ then become afflicted with pain due to wind. The organ, (vulva, disease of the) sorely afflicted with pain, is indifferent to sexual congress, and is known as 'Antarmukhi' (lit has its mouth within). 29-30

Through dryness, the wind vitiating the organ of (female foetus) women when in the womb in embryonic condition due to their mother's fault, causes the mouth of her organ narrow. Such an organ is known as 'Suchimukhi.' (Lit. having a mouth *i. e.* aperture like the eye of a needle). 31

Of a woman who suppresses sneezing, eructations, the urgings of stools and urine during the time of (for indulging in) sexual congress, the provoked wind produces retention of stools and urine. It also makes the mouth of her organ dry. Such a vulva (diseases of the) is called Çushka (lit. dry). 32

The organ (disease of the) which discharges on the sixth or the seventh day, (after coitus) the semen which went into the uterus, mixed or unmixed with blood, is called 'Vāmini' (lit. one which vomits). 33

That woman who, through the fault of the seed of which she is born, has her own womb afflicted by the (provoked) wind in the womb of her mother, becomes averse to the companionship of males.* The breasts also are not developed. Such an organ is called 'Shandi' (lit. eunuch). Such a case is incapable of being cured by treatment. 34

In consequence of indulgence in excessive sexual congress while lying on a comfortless or uneven bed, the wind becomes provoked, and causes the obstruction or the stupefaction of both, the womb, and of the mouth of the organ of the woman, *i. e.*, vagina. 35

* In the second line, Gangādhara reads 'ritudweshini' *i. e.*, one who spites the menses. This can hardly yield any meaning. The Calcutta and the Bombay editions read 'nridweshini,' meaning 'averse to males and male companionship.'—T.

The organ, with its mouth contracted, becomes afflicted with pain, and becomes dry or rough and the menstrual blood that is discharged is accompanied by froth.

The organ becomes fleshy, fleshless (*i. e.*, there is little flesh) and 'gūla' pains appear in her bone-joints and groins. The organ *i. e.*, vulva (diseases of the) is called 'Mahāyoni.' (Lit the great vulva, gaping through want of flesh). 36

The twenty diseases born of (manifested in) the vulva are thus declared with their respective symptoms. Afflicted by these faults, these (diseased) organs are unable to hold (retain) the semen.* 37

Hence these women never conceive. On the other hand, they catch many (supervening) diseases, such as 'Gulma (tumours), 'Arṣa' (piles), 'Pradara' (leucorrhœa), and the rest, as also excessive afflictions due to provoked wind and the rest. 38

Of (the last mentioned) sixteen of these (twenty), the first two (that is, the fifth and the sixth in the table, *viz.*, 'Aprajā' and 'Ara-jaskā' *vide* the cases described in verses 15 and 16 *ante*), are born of provoked bile. The varieties called 'Pariplutā' and 'Vāmini' are regarded as born of wind and bile together. (*Vide* verses 23 and 33): 39

The varieties called 'Karnini' and 'Upaplutā' (*vide* verses 27 and 21 *ante*) arise from wind and phlegm together. All the rest are wind-born.

The wind and the rest afflict, by manifesting their respective symptoms, the bodies of the woman affected by these diseases. 40

In the varieties due to wind, the wind is alleviated by 'Snehana' (administration of oils and *ghees*), 'Sweda' (administration of fomentation), and 'Vasti' (administration of enemata).

In those varieties that are born of (excited) bile, such cooling treatment as is alleviative of Rakta-pitta, (lit. blood-bile, or hemorrhagic diathesis), should be adopted. 41

In those varieties that are born of (excited) phlegm, the expert physician should try that method of treatment which is dry and heating.

* It is worth noting here that the twenty varieties of the diseases of the female organ of generation spoken of by Charaka has often been referred to by later authors but often they are seen to confound the symptoms of one with the name of another. New names have been coined and new symptoms attached to original names of the class.—M.

In those varieties that are born of all the three faults excited together, as also in the varieties caused by two faults excited together, the methods of treatment should be combinations of those already stated.* 42

An organ (uterus ?) that has fallen of from its place should be restored (by manipulation) to its normal position, after softening it by oils and fomentation. While an organ that has become bent should be made straight again by the hand. Again that whose mouth has become narrow should be widened (by the same means). 43

Cases of prolapsus should also be reduced (by manipulation). When, again, the mouth has become wide, it should be narrowed (by pressure and bandages). An organ that has been displaced is felt by a woman to be like a thorn in her body. 44

All women afflicted with diseases of the organ should first be treated with oils and fomentation, and then with mild emetics and the rest, which are included in the five operations.† 45

Of a woman who has been properly corrected in all respects the last process *viz.*, 'Vasti' (enemata) is to be had recourse to. To one who is afflicted with diseases born of the wind, processes alleviative of Vātavyādhi (Cf. lesson XXVIII Sutrasthāna) are always beneficial. 46

The methods of 'swedana, (fomentation), called 'Nāḍi', and 'Kumbhi', should also be adopted with the aid of the flesh of animals that are aquatic and that live in marshy regions, (lit. of the 'ānupa' class) with that of milk boiled with sesame seeds, rice and such other drugs as are alleviative of the wind. 47

Causing her to be rubbed with oil mixed with 'saindhava' salt, and treating her with those methods of 'sweda' that are called 'Açma', 'Prastara', and 'Sankara', and drenching her body with lukewarm water, she should be given boiled rice with such meat-juice as is alleviative of the wind.‡ 48

Boil an 'āḍaka' (equal to 8 seers, in practice double the measure or 16 seers are taken) of *ghee* and (or ?) oil, in two 'dronas' (equal to

* It should be noted that 'sannipāte' is locative singular, and that 'Samsrishtāsu' is locative plural. Two varieties of cases are indicated, *viz.*, 1. those which are due to the excitement of all the three faults, and 2. those due to excitement of any two faults.—T.

† The five operations are administrations of 1. emetics, 2. purgatives, 3. errhines, 4. 'Asthāpana' *i. e.*, dry enemata and 5. 'Anuvāsana' *i. e.*, oily enemata.—M.

‡ For the kinds of 'sweda' mentioned here, *vide* Lesson XIV, Sutrasthāna, *ante* —T.

64 seers, in practice double the measure or 128 seers are taken) of the decoction of Balā (*Sida cordifolia*), and four seers of the paste of these, viz., Sthirā (otherwise called Çālaparni, that is, *Convolvulus paniculatus*), Payasya (otherwise called Dugdhiḱā, *i. e.*, *Asclepias rosea*), Jivanti (*Calogyne ovalis*), Virā (otherwise called Kākoli, a root of the onion tribe brought from the Himalayas), Rishabhaka (not being obtainable, bambu manna is used as a substitute), Jivaka (*Tinospora cordifolia*), Çrāvani (otherwise called Munderior Munditikā, *i. e.*, *Spæranthus hirtus*), Pippalimula* (the roots of *Piper longum*), Pīlu (*Salvadora Indica*), Māshaparni (*Glycine debilis*), sugar, Kshirakākoli (a bulb of the onion tribe brought from the Himalayas), and Kākanāsa (*Asclepias Curassavica*). All these are cooked together, adding 16 seers of milk, (lit 4 times the measure of milk).

The measure of a dose depends upon the strength of the patient. This medicine, curing all ailments caused by the wind and bile, enables a woman to conceive. 49-51

Kāçmaryya (*Gmelina arborea*), Triphalā (the three myrobalans), Drākshā (grapes), Kāçamarḱḱa (*Cassia sophora*), Parushaka (*Grewia Asiatica*), Punarnavā (*Boerhavia diffusa*), the two Rajanis (viz., *Curcuma longa* and *Berberis Asiatica*), Çukanāsā (*Asclepias curassavica*), Sahāçhara (otherwise called Jhinti, *i. e.*, *Barleria cristata*); 52

Çatāvāri (*Asparagus racemosus*), and Guruchi: take an 'aksha' (equal to 2 tolas) of each of the above; and herewith a 'prastha' (equal to 2 seers, in practice double the measure, or 4 seers are taken) of ghee; (adding 16 seers of water). Cook all these together.

This medicine cures all ailments caused by excited wind in the organ (lit. vulva but here the whole generative system is meant). It is one of those foremost remedies that enable a woman to conceive and should be drunk. ‡ 53

Pippali (*Piper longum*), Kingsuka§ (otherwise called Palāçça, *i. e.*, *Butea frondosa*), Ajāji (otherwise called Krishnajiraka, *i. e.*, the seeds

* Some editions read Mudga (*Phaseolus Mungo*) instead of Mula, and in that case our list will contain one element more.—M.

† Some read two Haridras viz., turmeric and Dāruharidrā.—M.

‡ The grammatical construction is 'Kāçmaryya &c.—Sahāçharaih, Çatāvāryyāguḱuchyāçch akshasamaih siddham ghritāt prastham,' *i. e.*, with an 'aksha' of each of the drugs a prastha of ghee boiled.—T.

§ Some read 'Kunchika' (Krishna jiraka, *i. e.*, cumin seeds) in its stead.—M.

of *Nigella sativa*), Vrishaka (*Justicia Adhatoda*), 'Saindhava' salt Vachā (*Acorus calamus*), the ashes of green barley shoots, Ajamoda (*Pimpinella involucrata*), sugar, and Chitraka (*Plumbago zeylanica* : 54

Taking equal measures of these and reducing them to paste, fry the paste in *ghee*. Stir the paste in the wine called 'Prasannā' (lit. the portion of wine at the surface).

This preparation should be drunk for the alleviation of the pains that afflict the organ, and the sides, heart-disease, abdominal tumours, and piles. 55

Vrishaka (*Justicia Adhatoda*), the roots of Mātulunga (*Citrus medica*), and Madayantikā (otherwise called Mathikā, *i. e.*, *Jasminium Sambach*) : The paste of these, mixed with 'Saindhava' salt, and wines, or, the paste of the fruit of Pippali (*Piper longum*) and Kunchikā (otherwise called Jirakā, *i. e.*, cumin seeds), similarly mixed, should be given to the patient to drink. 56

In 'çula' pains of the organ, milk boiled with Rāsna (*Vanda Roxburghii*) Çwadangshtrā (*Tribulus lanuginosus*), and Vrishaka (*Justicia Adhatoda*), should be given to the patient to drink.

Or, the organ should be repeatedly drenched with the decoction of Guḍuchi (*Tinospora cordifolia*), Triphalā (the three myrobalans), and Danti (*Croton polyandrum*).* 57

Oil cooked with equal measures of the paste of 'Saindhava' salt, Tagara (*Tabernamontana coronaria*), Kushtha (*Aplotaxis auriculata*), Vrihati (*Solanum Indicum*), and Devadāru (*Pinus deodara*), should be used ; it is regarded as alleviative of pains. 58

A 'prastha' (equal to 2 seers, in practice double the measure or 4 seers are taken) of oil, cooked with a 'kārshika' (equal to 2 tolas) of the paste of each of the following, *viz.*, Guḍuchi (*Tinospora cordifolia*), Mālati (*Echites caryophyllata*), Rāsna (*Vanda Roxburghii*), Balā (*Sida cordifolia*), Madhuka (liquorice), Chitraka (*Plumbago zeylanica*), Nidigdihikā (otherwise called Kantakāri *i. e.*, *Solanum Xanthocarpum*), Mahādāru *i. e.*, Devadāru (*Pinus deodara*), and Yuthikā (*Jasminium auriculatum*), and 8 seers of cow's urine and the same measure of (cow's) milk, is beneficial for organs (lit. vulva) affected with wind.

* The measure, says Gangādhara, of each of the three drugs, *viz.*, Rāsna, Çwadangshtrā, and Vrishaka, should be one-eighth of the milk. Water, again, of four times the measure of the milk, should be added.—T.

This oil should be sprinkled over the parts, or rubbed over them, or applied as (with) 'pichu'* 60

'Pichu should be inserted into the organ of a woman afflicted with wind and should be changed for fresher ones. After oiling the organ, a woman afflicted with the disease of the vulva due to wind, should hold in the organ the paste, slightly heated, of Hingçrā (otherwise called Kantakāri *i. e.*, *Solanum Xanthocarpum*). 61

One afflicted with the disease of the female organ due to the bile should have the paste of the five barks (*viz.*, Vata, Glomersifig, Açwatha, Plaksha and Vetasa) (agreeably hot) applied within the organ. While one afflicted with phlegm should have the paste (agreeably hot) of Çyāmādi (that is, *Ichnocarpus frutescens*, and the rest) inserted into her organ as 'Pichu.'

Of the organ vitiated by excited bile, the treatment should consist of the processes of sprinkling, rubbing, and insertion of 'Pichu-poultice' (through vagina) that are cooling and are alleviative of bile and *ghees* boiled with drugs that are capable of subjugating the bile are to be used for soothing the vagina with 'snehas' (or oily substances). 62-63

VRIHAT ÇATAVARI GHRITA.

Take four 'tulās' (equal to 50 seers) of Çatāvāri (*Asparagus racemosus*) and press out its juice. Cook an āḍhaka' (equal to 8 seers, in practice double the measure, or 16 seers, are taken) of *ghee* with this juice, adding an equal measure of milk. Add also an 'aksha' (equal to 2 tolas) of the paste of each of the following, *viz.*, the ten drugs included in the group called 'Jivaniya,' Çatāvāri (*Asparagus racemosus*), Mridvikā (raisins), Parushaka (the fruit of *Grewia Asiatica*), Piyāla *Buchanania latifolia*, and the two varieties of Yassthimadhu (liquorice).† 64-65

When the boiling is over and the contents of the vessel become cool, throw into the vessel 8 palas of honey, the same measure of the pulv of the fruit of *Piper longum*, and ten 'palas' of sugar. 66

* Cotton properly soaked in the oil and inserted into the organ is the 'pichu here.'—T.

'Pichu' is a piece of soft cloth or cotton used for the administration, (continuous application) of any liquid medicine with which it is soaked, in the female organ. The soaked 'pichu' inserted into the vagina and advised to be kept there for a certain length of time.—M.

† The two varieties are the aquatic and that which grows on land.—T.

[A portion of this *ghee* should first be given to Brāhmanas to drink] Then should the medicine be given to the patient, the measure of a dose being a 'panitola' (equal to two tolas).

This medicated *ghee* cures the faults of the female organ those of the blood, and those of the vital seed. It is an aphrodisiac, and a 'Pumsavana', *i. e.*, it enables a woman to conceive a male fœtus. 67

It cures also the following diseases, *viz.*, sores (in the lungs), waste or consumption, 'Rakta-pitta' lit. blood-bile, *i. e.*, hemorrhagic diathesis, asthma, cough, malignant jaundice, anæmia, tubercular leprosy, erysipelas, heart-disease, headache; also insanity, exhaustion apoplexy and ailments born of excited wind and bile together. This preparation, called 'Çatāvāri Ghrita', has been highly commended by the dark-complexioned one of Atri's race (*viz.*, Punarvasu, the great preceptor). 68-69

This is 'Vrihat Çatāvāri-Ghrita.'

Milk and *ghee* cooked together with the paste of the ten drugs included in the group called 'Jivaniya', in the same way, is the remedy of bile-born ailments (of the female organs), and is conducive to conception.* 70

Sticks of corrective virtues are beneficial for female organs vitiated by phlegm. These sticks should be made of lac-dyed† cotton, macerated in copious measures of the bile of the boar. 71

Sticks made of the flour of barley [Masha seeds] and 'saindhava' salt, both macerated in the milk of Arka (*Euphorbia neriifolia*), should be repeatedly held (within the organ). After this, the organ should be sprinkled with water agreeably hot. 72

Sticks made of Pippali (the fruit of *Piper longum*), Maricha (black pepper), Māsha (the seeds of *Phaseolus radiatus*), Çatāhvā (dill seeds), Kushtha (*Aplotaxis auriculata*), and 'Saindhava' salt, of the length

* Gangādhara misunderstands this verse completely. 'Kshiraghitam' he takes as the *ghee* obtained from milk, as if, there is any *ghee* that is obtainable from any other substance. The fact is, this verse does not speak of any other *ghee* but may have, as some think, reference to 'Çatāvāri-Ghrita' whose composition has already been explained above. Although in verse 67 above, it has been spoken of as a 'pumsavana' or conducive to the conception of male fœtus yet the same is especially repeated in this verse.—T.

The best and simple explanation is to take it to mean milk and *ghee* mixed together without any reference to previous Çatāvāri *ghee*.—M.

† Some editions read perhaps wrongly 'naktakaih' *i. e.*, with 'naktamāla' (*Pongamia glabra*) instead of 'alaktakaih' which means (with lac).—M.

covered by the thumb and the first finger fully stretched, should be held within the organ. Such sticks are corrective of the faults of the female organ of generation. 73

Take a 'drona' (equal to 32 seers) of the pulv of the raw fruits, duly dried, of Udumvara (*Ficus glomerata*). Take a 'drona' of also of the five barks (*viz.*, those of *Ficus religiosa*, *Ficus Indica*, *Ficus infectoria*, *Ficus glomerata*, and *Calamus rotang*), Kulaka (the leaves of *Trichosanthes dioica*), the leaves of Mālati (*Echites caryophyllata*), and those of Nimva (*Melia Azadirachta*): Soak these in 2 'dronas' (equal to 64 seers) of water for one night.

The water in which drugs were soaked should then be taken and cooked with a 'prastha' (equal to 2 seers, in practice, double the measure or 4 seers are taken) of oil, adding the paste of the exudation of the following, *viz.*, lac, Dhava (*Conocarpus latifolia*), the bark of Palāṣa (*Butea frondosa*), and Čālmali (*Bombax Malabaricum*).

Sticks of cotton, drenched in this oil so cooked, alleviate all pains of the organ.

The organ should then be sprinkled over (washed) with the decoction, rendered cool, of the drugs mentioned above, adding sugar to it.

This oil, applied for a week, cures (lit. corrects) the slimminess of the organ, as also organs that have become wide-mouthed, those that have been otherwise vitiated (through neglect?) in time and those that have been shattered or lacerated (through any cause). The woman obtains child very soon.* 74-77

Take a quantity of sesame seeds, and macerate them six times in the exudation of Udumvara (*Ficus glomerata*). The oil obtained from such seeds should be boiled with the decoction of the bark of Udumvara (*Ficus glomerata*).

[The measure of the decoction should be four times that of the oil taken.]

This (medicated) oil is prescribable in ailments of the female organ in the same way in which the medicine mentioned immediately above has been directed to be used. It is a successful remedy in ailments of the female organ. 78

* 'Kāla-dushta' literally, means 'vitiating by time' It is difficult to understand what this means. Perhaps, irregularity of menstruation is implied.—T.

It is best to explain it as 'vitiating by time' *i. e.*, through one's not having cared to attend to any disease or defect of the organ in proper time.—M.

Cook a 'prastha' of oil with urine and the milk of the goat, the measure of each being twice that of the oil, adding an aksha (*i. e.*, 2 tolas) of the paste of each of the following, *viz.*,

The leaves of Dhātaki (*Woodfordia floribunda*), those of Amalaka (*Phyllanthus Emblica*), Patra (leaves of *Cinnamomum Tamala*), Srotoja* (otherwise called Srotānjana, *i. e.*, antimony), Madhuka (liquorice), Utpala (otherwise called Nilotpala, *i. e.*, *Nymphaea stellata*), the kernel of the seeds of Jambu (*Eugenia jambalana*), that of the seeds of Amra (mango), Kāsisa (sulphate of iron), Lodhra (*Symplocos racemosa*), Katphala (*Myrica sapida*), Tinduka (*Diospyros glutinosa*), Saurāstrikā (a kind of fragrant earth obtained from Saurāshtra the country around Surat), the bark of Dāḍimva (*Punica granatum*), and the dried green fruit of Udumvara (*Ficus glomerata*).

Make 'pichus' (sticks of cotton) steeped in this oil, and insert them in the organ. This oil should also be rubbed on the waist, the back, and the lower end of the spine (over the sacrum). It may also be administered as enemeta.

This oil cures organs (the diseases of the) that are 'Pichchhila' (slimy); those that are 'Srāvini' (*i. e.*, from which discharges of blood and foetid matter take place); those that are 'Viplutā' [prurites due to uncleanliness and want of proper washing. (Cf. Bāghbhat Uttaraśhāna, Chap. 33, sloka 43),—is the same as Acharanā of Charaka *vide* line 17 *ante*;] those that are 'Upaplutā' (*i. e.*, possessed of the characteristics mentioned in verse 21 *ante* of this Lesson); those that are Uttāna (lit. supine *i. e.*, which is gaping); those that are 'Unnatā' (*i. e.*, which have bulged out, become elevated); those that are 'Çunā' (*i. e.*, swollen), and those that are afflicted with sores and 'çula' pains.† 79-82

With the decoctions, mixed together, of 'Karira' (soots of young bamboo), Dhava (*Conocarpus latifolia*), Nimva (the bark of *Melia Azadirachta*), Arka (the bark of *Calatrogis gigantea*), Renu (otherwise called Renukā, *i. e.*, *Piper aurantaicum*), Koshāmra (*Mangifera sylvia-*

* Gangādhara, on what authority it does not appear, takes it to mean 'çamkhanābhi' that is, the navel of the conch-shell.—T.

† Bāghbhat in his work (Uttaraśhāna, Chap. 34, sloka 41) quotes these passages and apparently takes the words 'Pichchhila etc.' in the sense of what we have assigned to them —M.

tica), Jāmvava (*Eugenia jambolana*), Jīngini (otherwise called Manjishtā, *i. e.*, *Rubia Munjishhta*), and Vrishamula (the root of Vrisha (otherwise called Vāsaka *i. e.*, *Justicia Adhatoda*), to which should be added the wines called Mārdwika Çidhu (varieties of wine prepared from Mridwika or raisins) and Çukta wine; or, with the infusion of Triphalā (the three myrobalans), mixed with whey, cow's urine, and Çukta (the vinegar or sour acid), the female organ should be washed. This wash cures filthy discharges [scanty discharges] from the organ.* 83-84

The application of (the pulv of) Pippalī (*Piper longum*), of Iron dust, and of (the pulv of) Pathyā (chebulic myrobalans), each mixed with honey, is beneficial (in checking discharges from the organ).

Enemata (per vagina?) consisting of pungent drugs, *i. e.*, acrids mixed with cow's urine, are beneficial in (checking discharges from) organs vitiated by excited phlegm. 85

Enemata (per vagina?) consisting of drugs that are sweet, mixed with milk, are beneficial in (checking discharges from) organs vitiated by excited bile.

Enemata mixed with oil and acrids are beneficial in (checking discharges from organs vitiated by excited wind.

In checking discharges caused by all the faults excited together, adoption is recommended of all the above methods of treatment. 86

[Here begins the treatment of 'Asrigdara' or 'Rakta-pradara' or 'Rakta-yoni',—these are synonymous and mean the same disease as mœnorragia].

In that which is called the 'Rakta-yoni' (lit. bloody vulva) *i. e.*, mœnorragia, the physician should ascertain, from the colour† of the blood, what particular fault has been excited or provoked. He should then administer such medicines as are capable of checking

* Karira, according to Gangādhara, is a tree that grows in the desert. Some texts have 'Benu' for 'Renu'. If 'Benu' be accepted as the correct reading, it would mean bamboo-bark. Gangādhara seems to take it that the decoction of each of the drugs mentioned, *vis.* Karira and the rest, mixed the wines Mārdwika and Çidhu, forms a separate wash for the organ. The infusion of the three myrobalans, mixed with whey and the rest, forms an independent wash.—T.

† *Vide* Vividhaçonitiya, Chap. XXIV of Sutrasthāna for the examination of the vitiated blood.—M.

the discharge of blood* (agreeably to what has been stated in the Lesson called Jātisutriya, VIII of the Division called Çārira). 87

The pulv of sesame seeds, curds, *ghee*, 'Pānita' (liquid treacle), boar's fat, mixed with honey, should be administered as a drink. This drink is alleviative of 'Asrigdara' (mœnorrhagia) characterised by excited wind. 88

In the variety characterised by predominance of wind, 'meat-juice prepared from the flesh of the boar, mixed with the soup of the seeds of Kulattha (*Dolichos biflora*) or, curds mixed with sugar, honey, liquorice, and the pulv of ginger, is beneficial. 89

In 'Asrigdara' or mœnorrhagia characterised by excited bile,† the patient should drink the (expressed) juice of Payasyā (otherwise called Kshirakākoli, *i. e.*, *Batatus paniculatus*), that of the root-stock of Utpala (*Nymphœa stellata*), that of the root-stock of Çāluka (a variety of *Nymphœa stellata*), that of Visha (lotus stalks), that of 'Kāliyaka (a fragrant wood of that name), that of Amvudaḥ (otherwise called Musta, *i. e.*, the tubers of *Cyperus rotundus*), mixed with milk, sugar and honey. 90

PUSHYANUGA CHURNA.

Pāthā (*Cissampelos hernandifolia*), the seeds of Jamvu (*Eugenia jambolana*) and Amra (*Mangifera Indica*), Çilodbheda (otherwise called Pāshanbhedi or Pātharkuchi, *i. e.*, *Calcus Amboinicus*), Rasānjana (galena), Amvashthā (is better known in southern India but the drug otherwise called Pāthā, *i. e.*, *Cissampelos hernandifolia* is used as a substitute), Çālmalivashta (otherwise called Mocharasa, *i. e.*, the exudation of *Bombax Malabaricum*), Samangā (otherwise called Varāhkrāntā, *i. e.*, *Mimosa pudica*), Vatsakatwacha (the bark of *Holarrhena antidysenterica*), Vālhika (otherwise called Hingu *i. e.*, assafoetida), Ativishā (*Aconitum heterophyllum*), Vilwa (*Ægle marmelos*), Musta (the tubers of *Cyperus rotundus*), Lodhra (*Symplocos*

* For stretching the blood articles used are called Çonitāsthāpanāni, compare Shaḍ virechana çatāçritiya, Chap. VI, of Sutra-sthāna ante.—M.

† According to another text chiefly supported by Gangādhara which read 'vāṭike' for 'paittike' (in a case of bile) we should have *wind* for bile in the above. 'Each of the juices mixed with milk, sugar, and honey may be separately drunk is the import according to Gangādhara.' And he would read an 'or' before every 'that' in the paragraph.—M.

‡ Some read 'Ambuja or Padma (lotus) in its stead.—M.

racemosa), Gairika (red ochre), Kotphala (*Myrica sapida*), Maricha (black pepper), Çunthi (dry ginger), Mridwikā (raisins), Rakta-chandana (red sandal wood), Kattwanga (otherwise called Çyonāka, *i. e.*, *Bignonia Indica*), Vatsaka (the seeds of *Holarrhena antidysenterica*), Anantā *Asclepias pseudosarsa*), Dhātaki (*Woodfordia floribunda*), Madhuka (liquorice), and Arjuna (*Pentaptera Arjjuna*). All of these dug up and culled under the ascendancy of Pushyā (*i. e.*, the 8th lunar asterism), and taking them in equal parts, reduce them to fine pulv. 91-93

These pulvs, mixed with honey and water in which (ātapa or sun-dried) rice* has been washed, one (lit. man) should drink.

This drink cures piles, diarrhœa, and bloody stools. It also cures all those ailments of children which are born of faults excited by accidental causes. It speedily checks also faults of the female organ, the faults of menstruation, as also Asrigdara (mœnorrhagia) characterised by white, blue, yellow, and dark red (or crimson) discharges. The pulv described above is called 'Pushyānuga churna.' It is very beneficial, and is much valued by Atri's son.† 94-96

This is 'Pushyānuga churna.'

The roots of Tanduliyaka (*Amaranthus spinosus*), reduced to paste and mixed with honey and water in which (ātapa) rice has been soaked, should be drunk; or‡ Rasānjana and Lākshā (lac) mixed with goat's milk should be drunk. 97

The leaves of Rājādana (otherwise called Aragbadha, *i. e.*, *Cassia fistula*), or those of Kapittha (*Feronia elephantum*), reduced to paste and fried in *ghee*, are alleviative of bile and wind and should be used in (mœnorrhagia characterised by) bile and all these (abovementioned) recipes are curative of Raktapitta (lit. blood-bile) *i. e.*, hemorrhagic diathesis. 98

Madhuka (liquorice), Triphalā (the three myrobalans), Lodhra (*Symplocos racemosa*), Musta (the tubers of *Cyperus rotundus*), Saurāsh-

* 'Tandulāmbu' is best prepared by soaking (better even over night), sunned rice in boiling water. The water may be taken even when there has been a sour odour.—M.

† The differences of reading between Gangādhara's and the Calcutta editions are many, as regards, the drugs composing this medicine. There is hardly any means of ascertaining which is the correct readings. I follow the Calcutta edition.—T.

‡ Some read 'cha' (and) instead of 'bā' (or).—T.

trika (earth brought from Saurāshtra, a region near Guzrat), and honey, Nimva (*Asadirachta*), and Guḍuchi (*Tinospora cordifolia*), reduced to paste should be taken with wines, in 'Asrigdara' or mœnorragia born of phlegm. 99

In mœnorragia characterised by excited bile, the *ghrita* called Mahātikta should be drunk as a purgative. It proves very beneficial. All those medicines, again, that have been spoken of (in the Lesson called Jātisutriya), as prescribable in abortions, should be administered in this disease.* 100

Ghee boiled with the decoction of Kāsmariya (the seeds of Gāmbhāri or *Gmelina arborea*) and the seeds of Kutaja *Holarrhena antidysenterica*, should be administered, agreeably to the process known as 'Uttaravasti' (uterine enemata or injection per vagina), in bloody discharges from the organ, (Rakta-yoni), in cases of failure of menses, (lit. Arajashka *i. e.*, amenorrhœa) and in cases of delivery of dead offspring (lit. 'Putraghni', *vide* line 22). This *ghee* always proves beneficial in these cases.† 101

The blood of the deer, of the goat, of sheep, of the boar boiled with curds, sour juices, honey‡ and *ghee*, should be drunk by a woman who has no menstrual flow. Or, she may drink milk boiled with the paste of the drugs included in the group called 'Jivaniya. 102

In cases of vulva (diseases of the) called 'Karnini' (Prolapsus), 'Acharanā' (lit. unfit for sexual intercourse), Çushkā (lit. dry) and 'Prākcharanā,'§ (lit. that prematurely indulged in) as also in those ailments of the organ which are characterised by excited phlegm and wind, oil should be administered according to the process of 'uttaravasti' (injection *i. e.* enemata per urethra or vagina). 103

Silken cloth, drenched one and twenty times in the bile of the cow or that of fish, should be inserted into the organ. Or, the pulv of 'Kinwa,'¶ (ferment) mixed with honey, may be applied. Both these cure 'Acharanā' (lit. unfit for sexual intercourse). 104

* Jātisutriya is Lesson VIII of Çārirasthāna.—T.

† For 'uttaravasti.' *Vide*. Lesson XII of Sidhishāna.—T.

‡ For 'Amlakshaudra' some read 'Amlaphala' or Dāḍimva or Anār (sour).—M.

§ The words 'Karnini', etc., have been explained in the previous portion of this Lesson. *Vide* pp. 1854 and 1855. As regards 'uttaravasti', *vide* Lesson XII. Sidhishāna.—T.

¶ 'Kinwa' is any drug that produces fermentation in the preparation of wine.—T.

That (last-mentioned medicine) cleans (lit. corrects) the ducts, and checks filthy secretions, swellings, and itchings. (Women having vulvas called) Prākcharanā (prematurely indulged in) and 'Atichārinī' (excessively indulged in) should have 'āsthāpanas' and 'anuvāsanas' (varieties of enemata) administered to her, with oils cooked a hundred times* and capable of alleviating excited wind. She should also be subjected to 'sweda' (fomentation) with such drugs that are alleviative of wind, (she should also be treated with oily articles of food, and with oily poultices), by the physician after careful consideration. 105-106

Samyāva *i. e.*, Lac-dyed cotton, [some explain it as a thick plaster consisting of the drugs] saturated with the paste, mixed with oils, of Çatāhvā (*Pucedanum sowa*), Yava (barley), Godhuma (wheat), Kinwa (any drug that produces fermentation), Kushtha (*Aplotaxis auriculata*), Priyangu (*Aglaia Roxburghiana*), and Akhuparrnika (otherwise called Mushikāparni, *i. e.*, *Salvinia cucullata*), and Aṣwābha *i. e.*, Aṣwagandhā (*Physallis flexuosa*) should be held (within the organ).† 107

As regards woman with vitiated organs called 'Vāmini' and 'Apluta', (Lit. Besmeared with discharges; the same as Upaplutā?) they should have 'sweda' (oils) and purgatives and emetics-administered into them. After this, oily 'pichu'‡ should be used by them. The method of treatment is 'Santarpana' (acts like a soothing agent *i. e.*, that conduces to the relief and ease of) to the organ. 108

The vitiated organ called 'Viplutā'§ is cured by 'pichu' saturated with 'snehas' or oily substances, cooked with the decoction of Çallakī a thorny shrub, probably, *Vangneria spinosa*, Jingini (otherwise called Manjishtha, *i. e.*, *Rubia Munjishtha*), Jambu (*Eugenia jambolana*), Dhavatwach (the bark of *Conocarpus latifolia*), and the five barks.|| 109

* For a Çatapāka taila, *vide* page 1842.—M.

† 'Samyāva' is explained by Gangadhara as 'kalka-mrakshit-ālakta-patrām', *i. e.*, lacdyed cotton flattened into leaves and saturated with paste (mixed with oils). The cotton, thus medicated, is inserted into the organ and held there by the patient for some time.—T.

‡ 'Pichu' is medicated cotton inserted into the organ.—T.

Treatment of 'Santarpana' consists of the use of cooling and nutritive diet. According to some the method of treatment called 'Santarpana' is to be had recourse to, here; but we prefer to take 'Santarpana' in an adjectival sense of 'soothing.'—M.

§ Bāgbhat takes 'Viplutā' in the same sense as 'Acharanā' of Charaka. But Mādhava in his Nidāna defines 'Viplutā' as (constantly pained).—M.

|| Some texts read 'Panchapallavaih' instead of 'Panchavalkalaih'. The latter means

As regards a woman with the vitiated organ called 'Karnini' she should hold within her organ sticks made of the paste of Kushtha (*Aplotaxis auriculata*), Pippali (*Piper longum*), Arkāgra (the sprouts of *Calatropis gigantea*), and 'saindhava' salt. In making the paste, these should be pounded with goat's urine. All those (medicines and processes) again, that are destructive of phlegm, are beneficial in these cases. 110

In ailments caused by excited wind of women having the vitiated organ (disease of the) called 'Udāvartā', the oil of Trivrit (*Convolvulus Turpethum*), *i. e.*, 'sneha' or any oily substance cooked with Trivrit, 'sweda', meat-juice prepared from the flesh of animals of the class called 'Grāmya' (*i. e.*, domesticated or rural), 'Audaka' that are aquatic or 'Anupa' that live in marshy regions, and enemata of milk boiled with the 'ten roots', are beneficial. She should be given 'anuvasana' (a variety of) enemata and *uttaravasti* (enemata per urethra or vagina) with the 'sneha' of Trivrit (*Convolvulus Turpethum*). 111

That also is ordained for women with vitiated organs called 'Mahāyoni' and 'Strasthā' [Lit. displaced vulva (for uterus) is meant.] 112
The organ (disease of the) called 'Mahāyoni' should be filled up with the fat of the bear and boar and *ghee*, boiled with the paste of the group of the drugs, called 'Madhura.' The organ should then be bandaged with silken cloth or lac-dyed cotton. 113

The organ called 'Prasuptā' (lit. dormant *i. e.*, devoid of sexual impulse) of a woman should first be rubbed with *ghee*, [it should be fomented with milk, after this a lump Veçavāra (pounded meat preparation) should be inserted and bandaged until] then 'Pichu' boiled in milk should be inserted within it. Such 'Pichu' should be kept there till urging for urination appears. The 'Pichu' may then be taken out, and then urine has been discharged, it (or a new one) should again be inserted. In order to prevent the 'Pichu' from coming out, the organ should be bandaged, placing a ball (wrapped in cloth) of 'vesavāra'* at the organ. 114

The physician possessed of intelligence should, in all ailments of

the five barks ; the former, the five sprouts. In both cases, the trees referred to are *Mangifera Indica*, *Spondias mangifera*, *Ægle marmelos*, *Feronia elephantum*, and the rose-apple.—T.

* Some explain 'vesavāra' as the paste of certain spices used as condiment. But this is palpably wrong. The correct meaning being a preparation of pounded flesh.—M.

the female organ especially in that called 'Mahāyoni', adopt all those methods which have been declared as alleviative of the diseases of the wind (*i. e.*, nervous ailments). 115

The generative organ of women is never vitiated except through (excited) wind. The physician should first of all alleviate the wind. He should then administer medicines for alleviating any other fault or faults that may be excited. 116

In 'Pradara' or Leucorrhœa characterised by pale discharges, the patient should drink the paste of the roots of Rohitaka (*Andersonia Rohitaka*) dissolved in water; or she may take the paste of the seeds of the fruits of Amalaka (*Phyllanthus Emblica*), with sugar and honey. 117

Or, she may lick the pulv of the fruits of Amalaka (*Phyllanthus Emblica*), or their juice, mixed with honey; or she may drink the paste of Lodhra (*Symplocos racemosa*) mixed with the decoction of the bark of Nyagrodha (*Ficus Indica*). 118

If the discharge* be copious, she should hold (within her organ) silken cloth saturated with the decoction of Nyagrodha (*Ficus Indica*) mixed with the paste of Lodhra (*Symplocos racemosa*). Or, she may hold there (silken cloth encasing) the fine pulv of the bark of Plaksha (*Ficus religiosa*) formed into a lump with honey. 119

(In cases of copious discharge), the organ should be first oiled; after this, sticks made of the paste of Lodhra (*Symploeos racemosa*), Priyangu (*Aglaia Roxburghiana*), and Madhuka (liquorice), or of all sorts of 'kashāya' *i. e.* astringent drugs with honey, should be inserted and held by the patient within the organ.

Alternative construction :—Sticks made also of (cloth or cotton soaked in) the decoction of Lodhra (*Symplocos racemosa*), Priyangu (*Aglaia Roxburghiana*), and Madhuka (liquorice), or the decoction of other astringent drugs, be held within the organ. Or the decoctions of all astringent drugs should be used (in a similar way) † 120

* There is another reading 'asrāva' (want of discharge) for 'āsrāva' [discharge (slight ?)]. and that would mean 'no discharge' instead of 'copious discharge.' But that is spurious.—M.

† The language of this verse is exceedingly terse. 'Kashāyānāncha sarvaçāh' is explained by Gangādhara as meaning the 'kashāyas' of Lodhra and the other drugs mentioned in the first line, or the decoctions of other astringent drugs; 'sarvaçah' indicates that these decoctions should be used in all ways, that is, for 'vartis' (sticks), 'seka' (sprinkling), and the rest.—T. For 'Kashāyas see Sutrasthāna, ante Lesson IV.—M.

For checking the discharges, the organ should first be oiled, and then fumigated with sticks made of the paste of Saralā (*Pinus longifolia*), Guggulu (exudation of *Balsamodendron Mukul*), Yava (barley), oil and bitter fish, soaked in *ghee*.* 121

When the organ is slimy, pulv of Kāṣiṣa (sulphate of iron), Triphalā (the three myrobalans), Kākshi† (the roots of Aḍhaki or *Cajanus Indica*) Samangā‡ (*Rubia Munjishta*), the seeds of Amra (mango), and Dhataki (*Woodfordia floribunda*), mixed with honey, should be applied. This medicine corrects the sliminess, (lit. makes the organ clear). 122

The paste of the bark of Palāṣa (*Butea frondosa*), that of Sarjja (*Shorea robusta*), that of jamvu (*Eugenia Jambolana*), Samangā (*Rubia Munjishta*), Mocha (raw plantains); [some explain it as Mocha-rasa *Bombax Malabaricum* or the exudation of the bark of Simul] and Dhātaki (*Woodfordia floribunda*), cures (lit. is a stupefier or checker of) sliminess of the organ and filthy secretions therefrom and is much desired.§ 123

Of the organs called 'Stavdhā' (lit. stupefied) and 'Karkaṣā', (lit. rough) the lump [of Vesavāra] is a soother *i. e.*, softening agent. The patients should hold (within their organs), 'Vesavāra' or 'Pāyasa' 'Kriṣara' made of milk.¶ 124

Organs with fœtid smell should be treated with decoctions or pulv of Tuvāra (otherwise called Aḍhaki, *i. e.*, the seeds of *Cajanus Indica*), or the pulv of all fragrant substances. These cure the fœtid smell. 125

[*Alternative text.*—Of organs with fœtid smell the administration of 'Kashāya' (astringent decoction), oil cooked with paste or the pulv

* The articles mentioned, beginning with saralā and ending with bitter fish, should all be pounded together; of the pounded product, sticks should be made. These sticks should be soaked in *ghee*. The fumes of the sticks should be applied to the organ after oiling it properly. 'Katu matsya' is otherwise called 'Prashthi-matsya.' It is not known what particular fish is meant.—T.

† For 'Kākshi' some read 'Kachchi' (Çukaçimbi).—M.

‡ Not mentioned in the Calcutta and the Bombay editions.—M.

§ 'Pichochilā' is slimy organ; 'Pariklinnā' implies 'characterised by filthy secretion.' The pulv is said to be a 'Stambhana' or curative of these.—T.

¶ 'Stavdhā' is paralysed; organs are so called when they have lost the sensation of touch. 'Karkaṣā' implies 'hard' or rough. 'Vesavāra' is the pounded meat preparation.—M.

'Kriṣara' is rice boiled in milk, *i. e.*, frumenty.—T.

of all fragrant or aromatic substances leads to the destruction of the rotting smell]. (This is according to Calcutta edition).

When by these methods the organs of women are freed from diseases (lit. properly corrected), they conceive upon receiving unvitiated and pure seed and upon the occurrence of those circumstances which compel a 'jiva' or being (soul) to enter the womb and take re-birth.* 126

(Conception may fail through vitiation of the seed). The physician should examine the seed of the male by its colour and ascertain what particular fault or faults have vitiated it. He should then correct the person's system by adopting the five acts (*viz.* the administration of emetics, of purgatives, of errhines, of 'sweda', and of enemata) The physician should then seek to correct the fault or faults vitiating the seed, by means of proper medicines."† 127

Here occurs a verse (containing a conclusion for the treatment of Yoni-vyāpat or the diseases of the female organ of generation.)

The ailments of the female organ, with their symptoms, causes, and methods of treatment, have thus been expounded in detail by the sage (Punarvasu) possessed of true vision. 128

(Defects of semen and treatment of impotency).

Once more approaching him, of Atri's race, who was the foremost of physicians, Agniveṣa said:—

"In the Lesson on the enumeration of diseases (XIX of Sutrasthāna), it was declared by thee, O sinless one, that the faults of the semen are, in all, of eight kinds.

* 'Garbhāvakramane' implies, as Gangādhara explains, 'paralokāt jivāvakramane. The theory is, that when a 'jiva' or being becomes divested of the dense body, its subtle body called 'linga-çarira', still exists. Certain circumstances compel a 'jiva' with his 'linga-çarira' to enter the womb and take re-birth. Conception is thus not the result of only the unvitiated and pure seed entering into an unvitiated womb. The admission of the seed into the womb, coupled with the occurrence of those circumstances that compel a 'jiva', divested of gross body to take re-birth, is the cause of conception. The subject is fully discussed in what is called the Yayāti-samvāda in the Mahābhārata.—T. *Vide* also Panchadasi.—M.

† The word 'Indriya' in the first line of this verse is used for 'Çukra' or seed, as explained rightly by Gangādhara. But Indriya could be equally explained as the organ of generation, here, male. It would be seen that readily the treatment of the diseases of the male organ of generation has been taken up. For the examination of semen by its colour see pages 1875 76 supra.—M.

O foremost of physicians ! the causes (of these eight kinds of vitiation), the appearance or character of vitiated and unvitiated semen, and the treatment of the several varieties of vitiation as also the causes, symptoms, and treatment in full ; of the four kinds of impotence, and of that disease which has been called 'Pradara' *i. e.*, Leucorrhœa among the ailments of the female organ, do thou, O Foremost of those, that are conversant with medicine, tell us now in brief and in detail, as they in reality are !" 129-132

To him, listening, thus said the great sage :—

"As in the act of coitus the semen of the male accompanied by a pleasurable thrill and coming in contact with the female organ is called the 'seed'; I shall describe its nature, hear it!" * 134

As seeds (of plants and trees), when vitiated by unseasonable showers † and worms and insects and fire do not put forth sprouts, even so the seeds (semen) of animals, when vitiated by faults, do not prove to be productive. 135

Through excessive indulgence in sexual intercourse or physical exercise, in consequence of indulgence in articles of food and drink to which one is not accustomed, in consequence of one's indulging in sexual congress at improper times or of unnatural intercourse ‡ or of total abstinence from intercourse ; in consequence of indulgence in food and drink that are dry (unoily), or bitter or astringent, or excessively saline, or sour or hot ; in consequence of intercourse with women who feel no zest ;§ oozing (of semen ?) ; through decrepitude (induced by age or disease). 136-137

In consequence of anxiety or grief, or indulgence in intercourse with a woman in the absence of affection on both sides, || in conse-

* In the 1st line of 134 the Bombay text has 'harshayoni samutthitam' instead of 'harshayoni samanvitam', the meaning is almost the same.—M.

† Instead of thinking 'akāla' as an adjective to 'ambu,' an equally good construction would be to take both of them separately and substantively. Thus 'akāla' meaning want of proper season, *i. e.*, untimely sowing and 'ambu'— rains.—M.

‡ 'Ayonau', in the second line of verse 136, means, that which is not the Yoni or female organ.' It refers to unnatural intercourse.—T.

§ In the second line of verse 137, Gangādhara's reading is—'nārinam arasajnatwāt.' The Calcutta and Bombay editions read—'nārinām arasajnānām.' This is, undoubtedly, better. What is intended to be expressed is women who feel no zest for intercourse.—T.

|| 'Aviṣrambhāt,' in the first line of verse 138, is explained by Gangādhara as 'in consequence of publicity of place.' 'Viṣrambha' is well known word, meaning trust, or affection.

quence of injury to the male organ from improper application of lancet, of caustics, and of cautery, in consequence of fear, (alarm), or wrath, or looseness of motion,* or of one's ailing long from a disease, in consequence of emission being suppressed (through diverse causes), of blows received (on the male organ ?) and of the waste† and vitiation of several 'dhātus' (elements of the body, such as rasa, blood, flesh, &c.); the faults, (*viz.*, wind, bile and phlegm), either individually or collectively, overtaking the seed-bearing (secreting, manufacturing ?) ducts, speedily vitiate the semen of a person. Listen to me as I declare them under different heads. 138-140

(The semen may be of any of the following characters):—frothy, thin, dry (unoily), discoloured, fetid (as regards smell), slimy, mixed with some other 'dhātu', and divested of energy, (or indicative of fatigue or exhaustion) numbering the eighth. (These are the eight defects of the semen). 141

When afflicted by the wind, the vital seed becomes frothy, thin, and dry (unoily); it is discharged also with difficulty (and in drops that is, it does not come out in a jet?). Such semen is incapable of producing conception. 142

When afflicted by the bile, the semen becomes either blue or yellow in colour. Its smell becomes fetid, and it becomes so hot that in its passage through the organ, burning sensation is felt. 143

The vital seed having its passage obstructed through phlegm becomes exceedingly slimy.

Through excessive indulgence in sexual congress, wounds in the male organ, and sores in its passage, [waste] the animal's semen which is discharged is generally seen to be mixed with blood.

Through suppression of the urgings of nature (the egress of semen *i. e.*, either abstention from sexual intercourses, or checking the

(*vide* Wilson's Dictionary). I take 'avisrambhāt' as implying—'in consequence of the absence of affection on both sides.'—T.

* 'Atisārāt', in the second line of verse 138, means looseness of motion *i. e.*, diarrhoea. There is another reading 'abhichārāt' *i. e.*, through hostile incantations.—M.

† In the first line of verse 139, the Bombay edition reads—'kshatāchchāpi dhātunām &c.' But the correct reading is 'kshayāchchāpi etc.', as in Kaviratna's edition, 'kshaya' meaning waste.—M. After having spoken of injuries and wounds through improper use of the lancet, caustics, and cautery, in the first line of verse 138, the mention of 'kshata' again in verse 139 would scarcely be proper.—T.

discharge from desire of prolonging the pleasure of intercourse?), and when emission is obstructed in its course by the (excited) wind, the vital seed (when discharged) is discharged in a knotty (instead of uniform) flow. This is the eighth variety called 'ābasādi', lit. divested of energy. Thus are expounded the eight defects of the vital seed with their symptoms.* 144-146

That vital seed which is oily (snigdha *i. e.*, fatty in nature), thick, (slightly) slimy, sweet, and not attended with hot or burning sensation and which is crystal-white (in colour), should be known to be pure (faultless).† 147

As long as the vital seed is vitiated (by the eight faults mentioned above), so long should it be treated with all those agreeable and beneficial methods which have been laid down in the Lesson on 'Vājīkarana' (*vide* section 2 of Lesson I of Chikitsāsthāna, *ante*), as also with all those combinations of drugs which are alleviative of 'Raktapitta' *i. e.*, blood-bile, and those other combinations which have been laid down for the treatment of the ailments of the female organ

The *ghee* called 'Jivaniya', as also 'Chyavanaprāṇa', and the administration of 'Girija' (*i. e.*, Ājīkṣu), cure the faults of the vital seed.

When the vital seed is afflicted by the excited wind, enemata (niruha and anuvāsana) both dry and oily are beneficial.‡ 148-150 *

The Rasāyana called 'Abhayāmalaki' *i. e.*, 'Chyavanaprāṇa' is beneficial in cases where bile is excited.

* The last line of verse 146 is used by Gangādhara as the second line of verse of 144. This is, of course, wrong. The first foot of the first line of 146 is 'krichchrena yāti grathī tām,' meaning—'passes or is discharged with difficulty in a knotty form.' What is implied is that the seed does not pass in a uniform flow and is indicative of exhaustion or fatigue as its name 'abashadi' indicates.—M.

The words 'vegasandhāranā' in the second line of 145, are taken by Gangādhara as meaning 'through suppression of all kinds of urging', that is of stools, urine, etc., and not of the semen alone. Suppressing the urgings of the semen would mean not only abstention from sexual intercourse but also checking emission of the semen from desire of prolonging the pleasure of such intercourse.—T.

† Gangādhara reads the last foot of the second line 'cuddham sphātikasannibham.' The Calcutta and the Bombay editions read 'ṣwatam sphātikasannivam.' The sense, in either is the same.—T.

‡ The composition of 'Jivaniya Ghrita' is laid down in Section 2, called 'Vājīkarana' of Lesson I of Chikitsāsthāna. 'Ājīkṣu Rasāyana' is laid down in Section 3, called 'Rasāyana' of Lesson I of Chikitsāsthāna. The combination of Chyavanaprāṇa is laid down in Section 1, called 'Abhayāmalakiya,' of Lesson I of 'Chikitsāsthāna.—T.

The Rasāyanas called 'Māgadhī' (otherwise named Pippalī), 'Amritaloha,' 'Triphalā,' 'Bhallātaka,' kill those faults of the vital seed which arise from excited phlegm.

When the physician sees that the vital seed is afflicted by any other 'dhātu' (such as blood, &c.), he should administer such medicines as are capable of correcting the particular fault that has been excited and the particular 'dhātu' that afflicts the vital seed.

Ghee, milk, meat-juices, 'Çāli' rice, barley, wheat, and 'Shastika' rice, are beneficial in treating the faults of the vital seed. The administration of enemata is especially beneficial. 151-54

(Thus has been laid down the treatment, as expounded by the sage, of the eight faults of the vital seed.) Since the Impotence arising from the faults of the vital seed, is cured, when the semen is corrected (by means of correctives *viz.*, purgatives and the rest), therefore, I shall, O Agniveṣa, speak to thee about the several varieties of Impotence in their proper aspects. 155

From faults (disease, defect) of the vital seed, as also of the male organ, not attaining the required erectile rigidity from decrepitude, and from loss of the vital seed (through indiscretion and excessive indulgence in sexual congress), Impotence arises. Hear now its general symptoms! * 156

Though always cherishing a strong desire (for sexual union), and though possessing a beloved and obedient wife, yet one is unable, through loss of turgidity of one's organ, to indulge in sexual union, or indulges in it very rarely. 157

Breathing hard, perspiring copiously, resolve and efforts frustrated, the organ never attaining to the requisite degree of turgidity, and absence of discharge,—these are the symptoms of Impotence. 158

These are regarded as the general symptoms characterising the four varieties of Impotence. The symptoms (and causes), in details, of each separate variety, are now declared at length. 159

Through food and drink that are cold, or dry, or insufficient, or mixed with filth, or consisting of inharmonious ingredients, or incapable of being assimilated; through grief, or anxiety, or alarm, or fear, through excessive indulgence in woman; 160 through incanta-

* 'Vijopaghātāt' implies the faults, or disease as already mentioned, of the vital seed. 'Dhwajapoghātāt' means disease or defect of the male organ loss of its erectile power.—M.

tions (performed by enemies); through absence of affection for (or trust in) the woman with whom one indulges in sexual union, through loss of 'Rasa' and the other 'dhātus' of the body; through inequality of wind and the other faults in the constitution; through abstinence from food and drink;* through fatigue and tiresome labour; 161 through disrelish for sexual enjoyment of women (selected for sexual congress); through injudicious administration of the five methods of treatment (*viz.*, purgatives, emetics, errhines, 'sweda,' and enemata); there is developed a disease of the seed (as mentioned above);

Thence one becomes weak and of a pale complexion. 162 Through these causes a person's strength diminishes. Indeed having become weak, [one has few children] his desire is never strong for the companionship, of women.† He becomes afflicted with heart-disease, chlorosis, anæmia, that variety of asthma which is called 'Tamaka,' and fatigue resulting from little exertion. 163 Vomiting, and diarrhoea, and 'çula' pains, and cough, and fever, also afflict him. (These symptoms comprise what is called) Impotence due to the defect of the seed.

Hear now (the causes and symptoms) of that variety of Impotence which is known as due to 'Dhwajabhanga' (lit. Breaking of the organ).‡ 164

Through indulgence in food and drink that are excessively sour or saline or alkaline, or consisting of inharmonious or unassimilable;§ ingredients, through drinking water in excessive measure, or untimely eating, or eating cakes and heavy food in excessive measure; 165 through excessive indulgence in curds, and milk, and the

* For 'anasanāt' one edition reads 'Viruddhādhyāçanāt' which may mean 'through indulgence in food and drink that are not suitable to one's constitution or are inharmonious.—M.

† 'Alpaharshah pramadāsu' means 'never feeling much joy in women.' This implies that such men never feel a strong desire for female companionship or sexual union.—T.

Bombay edition has 'alpaprāna' meaning short of breath or powers for 'alpapraja *i. e.*, one having few children.—M

‡ 'Dhwaja-bhanga' means, lit. breaking of the organ *i. e.*, incapacity of the organ for becoming turgid or hard under sexual impulse or emotion.—T.

§ Some texts read 'Ajirnabhojanāt', that is, eating before the food last taken has been digested.—T.

Subscribed by the Government of India and Native Chiefs.

PART LX.]

CHIKITSA-STHANA.

[LESSON XXX.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

BY THE LATE

KAVIRAJ AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES ; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA ; EDITOR OF CHIKITSA-SAMMILANI (Medical journal in Bengali) ; PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &C., &C., &C.

PUBLISHED BY HIS SON

KAVIRAJ PARESHNATH SARMA KAVIBHUSAN,

CALCUTTA :
200, CORNWALLIS STREET.

PRINTED BY B. N. NANDI AT THE KAVIRATNA PRESS,
12, SIMIA STREET, BYE LANE.

1911.

(The right of reproduction is reserved.)

Price for this part Rs. 2 in India
2s 8d outside India.

Price for the complete work Rs. 32 in India and
£3 outside India.
(Strictly payable in advance and include postage).

flesh of animals of the 'Anupa' class *i. e.*, living in marshy regions : through emaciation and weakness induced by disease ; through indulgence in sexual union with girls (not attaining puberty) ; through carnal copulation against nature (lit. satisfying sexual appetite by copulation through apertures which are no vulva of a female) ; ¹⁶⁶ through sexual congress with a female who has been ailing for a long time,* or one who has not been used for sexual purpose for a long time, or one during the period of menstruation (*i. e.*, when she is unwell) or one who has a fetid smell, in one's organ or one whose organ is vitiated by ailments, or one from whose organ fetid discharges take place, ¹⁶⁷ indeed, through indulging in sexual congress with such women from excitement of lust, through indulging in sexual union with beasts, through wounds on the male organ ; ¹⁶⁸ through neglect to wash the organ (after an act of intercourse ? or for the removal of filthy secretions that accumulate under the skin over the penis ?) ; through sores, &c., on the male organ due to injuries inflicted with weapons, teeth, and nails ; through bruises on the male organ caused by strokes of wooden sticks ; through excessive use of 'Çukas' (plasters applied on the male organ for enhancing its size) ; ¹⁶⁹ and through obstruction of the vital seed in course of its emission, the variety of Impotence called 'Dhwajabhanga' *i. e.*, the loss of the erectile power of the tissues of the male organ (lit. breaking of the male organ) arises, I shall now declare what the symptoms are of this disease. ¹⁷⁰

(SYMPTOMS OF DHWAJABHANGA).

Swelling, pain, and redness appear in the male organ. Painful abscesses also manifest themselves. Inflammation sets in and the entire organ is sometimes seen to suppurate. ¹⁷¹

Increase of flesh (fleshy protuberances as in 'Arbuda'), takes place, and pimples quickly arise. Discharges take place that are of a dark-red hue like the colour of water in which paddy has been soaked.† ¹⁷²

* Gangādhara reads 'Dirgharominim' for 'Dirgharogām' as adopted by us. The former reading which means a woman with long hair on the pubic region is not found in any other editions.—M.

† The correct reading seems to be 'Pulākodakasankāçah srāvah &c..' Some texts read 'Pulākodakasankāçah çyāvah etc.' According to this reading the meaning would be 'the colour of the male organ becomes bluish like that of water in which paddy is soaked, etc.'—T.

Rings and wrinkles appear on the organ, and it feels hard when held. Fever, thirst, vertigo, swoons, vomiting and asthma also set in. 173

Discharges of blood take place (from the boils and pimples, &c.), that is of a red or dark colour, or blue, or darty-red. A very painful burning sensation is felt, as if the parts are being burnt by fire, in the pubic region, the testicles, the sutures, and the groins.* Sometimes, discharges take place (from the swelling and boils, &c.), that are slimy and of a pale colour. 174-75

Sometimes swellings appear that are mild and without sensation, and from which scanty secretions flow. Inflammation and suppuration (in such cases) take place after some time, but are cured quickly (by proper treatment).† 176

Worms are generated, filthy secretions flow, and a fetid odour also appears. The glans penis, or the entire organ, or the testicles, are seen to become dried up or withered or atrophied. 177

Impotence caused by 'Dhwajabhanga' has thus been explained. Some say that 'Dhwajabhanga' is of five varieties. 178

This is Impotence due to Dhajabhanga or the loss of erectile power of the tissues of the organ.

I shall now speak of that Impotence which arises from decrepitude. Listen to this! Man's age is divided into three parts, viz., the prime of life, the middle portion, and old age. 179

The semen of human beings in general, when they grow old decreases (and degenerates) due to the decrease of 'Rasa' and the other 'dhātus,' as also to the non-use of approdisiacs (people generally not using such medicines in old age when carnal desires decline). 180

Through the gradual falling off of strength, energy, and the (power of the).senses ; as also the decrease of the period of life to be lived

* Gangādhara reads 'Sevanyam.' The Calcutta and the Bombay editions read 'sive-nyām.' Both the words mean the suture or stiches observable along the outer cover of the testes and the organ.—T.

† Gangādhara seems to take 'chirāt' as qualifying 'upaiti,' and 'çighram' as qualifying 'pramuchyate.' This is also in the text of Bombay. The Bengali text has got 'prapadyate' in its stead—which is explained as 'suppurating.'—M.

still, of the measure of food taken, and of the capacity for labour and exertion (lit. through fasting, labour and exertion) 181.—Through these causes arises that Impotence of human beings which is distinguished as born of decrepitude. Through this (impotence due to decrepitude) a person soon becomes weak and his 'dhātus' waste away. His complexion becomes pale ; he becomes overwhelmed with grief. Cheerlessness seizes him ; and he quickly becomes the victim of disease.

This is the account of causes and symptoms of Impotence born of decrepitude.* Listen now to me as I expound to thee (the causes and symptoms of) that Impotence numbering fourth, which is born of waste. 182-183 * *This is impotence due to old age.*

SYMPTOMS OF IMPOTENCE DUE TO WASTE OR ABUSE.

Of that man who suffers himself to be troubled by envy, disquietude, and anxiety, of one who constantly brood (over his concerns), or indulges in grief and wrath and fear, † 184 of that person who, though emaciated and weak, indulges in food and drink that are dry (unoily), and medicines (of a like nature), and who, being of a weak constitution, abstains from food, (*i. e.*, observes frequent fasts), 185 of one who takes food and drink that are unassimilable, (sparing in quantity, according to another reading 'alpa bhojanāt' in Calcutta edition), the principal 'dhātu' called 'Rasa,' seated in his heart, is quickly expended up (lit. wasted up). 186

In consequence of this, the other 'dhātus' *viz.*, blood and the rest ending with the semen, also suffer diminution and waste *i. e.*, blood is first drawn upon and gradually the other elements are attacked and last of all the drain is upon the vital seed or semen. Of all the 'dhātus, the vital seed or semen is regarded as the foremost seat (of potency). 187

Verily, of one who through excessive cheerfulness indulges excessively in sexual congress, the vital seed is quickly wasted. In

* The first variety of impotence is that which is born of the vitiated vital seed. The second is that which is due to loss of the erectile power'. The third is that which is born of decrepitude. The fourth, that is born of Waste, is discussed in the following verses.—T.

† The lines of this sloka are inverted in order, in an edition different from those of Calcutta and Bombay.—M.

consequence of this, the entire body of such a person also wastes away. 188

When the 'dhātus' waste away, the person himself becomes weak and emaciated. He becomes afflicted with dreadful diseases, or meets with death. Hence, one who is desirous of keeping health should always protect one's vital seed with care.* 189

This is Impotence due to waste.

Thus has been expounded the four varieties of Impotence with their causes and symptoms. Some say that two of these varieties, viz., that born of 'Dhwajabhanga,' and that born of Waste, are incurable. 190 Impotence also arises from one's male organ being cut off, or one's testicles being taken out (by surgical operations).

Sometimes it arises from the defects of the seed (and menstrual blood) of one's parents. Owing to the bad acts (of a previous births) of a person of impure Soul, † while he is in the mother's womb, his seed-bearing ducts (semen secreting ducts, cells?) are afflicted by the three faults, the wind and the rest, with the result that those are quickly dried up, i. e., there is atrophy of the ducts and cells. In consequence of this, (the secretion or manufacture of) his seed itself is afflicted (lit. hampered, destroyed,) and such a person, though born with every limb in a state of development and completion, is a man without manliness or virility i. e., born with no potency.‡

* The language of verses 184 to 189 is to be carefully noted. The first line of 184 contains oblatives; in the second line the construction is suddenly altered. There is however no difficulty in construing the sentence.—M.

† For 'Açubhaiçchākritātmanah' i. e., by bad acts done in previous births' by one of impure soul, some edition reads 'Açubhaiçchāvritātmanah' i. e., of one having his soul covered by the bad acts of previous births. The first reading has been adopted by us and is better, the word 'Akritātmā' being a classical one. The reference of course is to the great principle of Karma of the Hindu philosophers. Every pain or pleasure, good or evil, good or bad birth etc., are explained by the kārmic law.—M.

The repetition in verse 188 is explained by the commentators as being due to the desire of making the same statement in 'pratiloma' what has already been made in 'anuloma'.—T.

‡ 'Apumān pumān' means 'though born a man, becomes in reality, bereft of manhood,' that is, he is born impotent. The statement that one becomes impotent when one's organ is cut off, or the testicles taken out, for surgical purposes, is obviously for the sake of completeness.—M.

In consequence of these varieties of Impotence being due to the simultaneous excitement of all the faults, they are incurable.* 191-193

TREATMENT OF IMPOTENCY.

Listen now to me as I expound, after this, the treatment (of Impotence) in brief as also in detail. Those medicines, O sinless one which I have laid down for (correcting) the faults of the vital seed, should be applied for alleviating Impotence.

Those medicines also which are beneficial in kshina-khatā or wasting pulmenary sores should be administered for the alleviation of Impotence. Those enemata, preparations of milk, and *ghee*, and approdisiacs, and Rasāyanas, which are approved (for their virtues), should be administered (in Impotence) by (one a physician) who is conversant with strength (of the patient), medicines (of his illness) (and is a judge of) considerations of time, after examination of the (patient's) body, the fault or faults excited, and strength of the digestive fire.† 194-96

One should treat that Impotence which arises from excessive indulgence in sexual congress, *i. e.*, that which is born of the waste of 'dhātus,' by the adoption of the methods which are antagonistic to its cause. (Thus he should for instance see that there is no way any loss of semen to the body due to any cause). But in that variety of Impotence known as Abhichāraja or due to hostile incantations, medicines (or, rather, methods) which depend on the deities, should be had recourse to.‡ 197

* Five varieties of impotence have been described as incurable in verses (190—93);
 1. That which arises from the cutting off of the male organ and the extraction of the testicles;
 2. That which is due to the defects of the parents; 3. That which is due owing to the evil acts of a former life in consequence of which the wind, the bile, and the phlegm, becoming excited while the person is in the mother's womb, afflict his seed-bearing ducts and drying them up cause the loss of the seed itself. These together with the two varieties of impotence—due to Dhvajabhanga and waste *vide* those in (verse 190). It is only in the first variety that there is simultaneous excitement of all the faults can be doubted. Hence, the reason 'Sannipātasamuchchrayāt' do apply to all the varieties referred to.—M.

† The aphrodisiacs referred to, have been mentioned in the section on 'Vājīkarana' of Lesson I, Chikitsāsthāna.—T.

‡ Treatment is of two kinds, *viz.*, 'Daivavyapāçrayah, and 'Yukti-vyapāçrayah.' The former implies recourse to *homa* and religious rites, etc., for the propitiation of deities; the latter implies the adoption of reasonable treatment the administration of physical agents or drugs.—T.

Thus the treatment, that should be adopted for the alleviation of Impotence has been outlined in brief, I shall, again, declare the medicines in detail, for the treatment of the (different) varieties of Impotence. 198

After rubbing the patient properly with oil, and administering 'Sweda' to him, the physician should give him purgatives mixed with oils. He should then be made to rice for his food that is oily. Or, dry āsthāpana enemata may be administered to him.* 199

The physician possessed of intelligence should then administer to him anuvāsana or oily enemata. Once more should āsthāpana or, dry enemata, consisting of (the paste of) Palāça (*Butea frondosa*), the roots of Eranda (*Ricinus Communis*), with Musta (the tubers of *Cyperus rotundus*) and the rest be administered.† 200

And all those combinations of drugs also that have been laid down for 'Vājīkarana' (i. e., that have approdisiac virtues), are to be prescribed in cases of Impotence born of the disease or defect of the vital seed. 201

This is the treatment of impotence due to the disease of the vital seed.

Having ascertained that the Impotence (one is called to treat) is born of 'Dhwājabhanga,' should adopt the (following) methods: He should prescribe the application of plasters, sprinkling (of medicated liquids), and bloodletting: He should cause the patient to drink (medicated) ghees and oils, and administer oily purgatives. He should administer enemata both dry and oily.‡ He who is experienced should also adopt all those methods which have been laid down for the treatment of abscesses and sores. 202-3

This is the treatment of impotence due to Dhwajabhanga.

In Impotence caused by decrepitude, as also in that born of the waste of 'dhātus,' the correction of the patient's constitution by administration of oily correctives, after having administered to him oils and 'sweda,' is beneficial and should be had recourse to. 204

* The latter portion of this sloka begining from Annāçanam etc., is to be found in Bombay edition.—M.

† This line does not occur in Gangādhara's text. Both the Calcutta and the Bombay editions have it. I think Gangādhara has omitted it through carelessness. I have got it in my edition.—T.

‡ The patient should first have oils and 'sweda.' After this, oily (and not dry) 'çodhanas' or correctives should be administered to him.—T.

Milk, *ghee*, all those combinations of drugs which are possessed of aphrodisiac virtues, as also those varieties of enemata which are called 'yāpona' (and which have been laid down in the Division called 'Siddhi' of this work, Lesson XII), and all those combinations which are 'Rasāyanas' (*i. e.*, which have the virtues of tonics), are regarded as beneficial remedies for both these varieties of Impotence (that is, that born of decrepitude, and that born of the waste of 'dhātus'). 205

This is the treatment of impotence due to waste and senile decay.

TREATMENT OF PRADARA OR ASRIGDARA.

Thus has been expounded in detail the treatment of the several varieties of Impotence, Listen now to the causes, symptoms, and treatment of 'Pradara' (Mœenorrhagia) which has been mentioned (in brief) before. 206

That woman who indulges excessively in food and drink that are saline, or sour, or heavy, or acrid, or capable of producing a burning sensation (in the stomach, &c.), or oily, or who indulges excessively in the flesh of animals that are domestic, or aquatic, or that are unclean or in rice cooked with sesame or milk and rice prepared with sugar or curds; verily, of a woman that indulges largely in 'Çukta' or (sour gruel), whey, wines, &c., the wind, becoming excited. 207-8

Increases* the (menstrual) blood beyond its ordinary measure, then overtaking those ducts in the womb which bear the menstrual blood, increases the menstrual flow thereby. It is in consequence of this, that this variety of Raktapitta lit. blood-bile (Hemorrhagic diathesis) which is predominated by the wind is called 'Asrikdara† by those conversant with the Science of Medicine. 209-210

And because the menstrual blood (in this disease) is discharged

* The participle 'utkrāmya,' refers to the nominative 'anilah.' According to Gangādhara, it means 'udgatām kritvā', both 'āçritya' and 'ādāya' also refer to the same nominative, which has 'vivaraddhayati' for its finite verb. But Chakrapani explains 'Pramānam utkrāmya' by 'pramānādhikam kritvā' by increasing in quantity and this explanation which is apparently more in keeping with the sense of the text has been adopted in the translation.—M.

N. B.—(For the elucidation of this passage the Editor is indebted to Kaviraj H. N. Viçārada of Calcutta for his kindly lending the unpublished manuscript copy of Chakrapāni's commentary on Charaka).

† 'Asrikdara' is compounded of two words, 'Asrik' meaning blood, and 'dara' meaning discharge. Hence, the compound means, literally, 'discharge of blood', *i. e.*, that disease in which there is a copious discharge of menstrual blood.—T.

copiously, therefore, also, it is called 'Pradara.*' The causes and symptoms of this disease have thus been generally explained. 211

I shall, after this, expounded, in detail, the four varieties of this disease, according as it is caused by the excitement of the wind and the other faults (*viz.*, the bile and the phlegm) or of all the three faults simultaneously, along with its causes, symptoms, and medicines. 212

Provoked by food and drink that are dry (*i. e.*, not oily), the wind, seizing the (menstrual) blood in the manner already explained, generates the disease called 'Pradara.' Listen now to me as I mention its symptoms! 213

The (menstrual) blood shows itself to be frothy, thin, dry (that is, unoily), dark-coloured, or red, or of the hue of water in which the flowers of kingçuka (*Butea frondosa*), have been soaked, and its discharge is painful or painless. 214 the (provoked) wind causes excessive pain in the waist, the groins, the chest, (*lit.* heart) the flanks, the back, and the hips,—with these symptoms the disease should be known to be characterised by the excited wind. 215

When the bile is provoked by food and drink that are sour, or hot or heating, or saline, or alkaline, it causes 'Pradara' in the manner already mentioned.†

Hear now what the symptoms are of that variety of this disease which is characterised by excitement of the bile. 216

The discharge of blue, or very hot, or yellow, or dark, menstrual blood and copious and frequent, discharge of the blood, 217 redness of complexion, and burning of the skin, and thirst, and swoons, and fever, and vertigo,—with these symptoms, the variety of the disease should be known to be due to bile. The symptoms of the variety that is phlegm-born are now being declared. 218

In consequence of excessive indulgence in food and drink that are heavy, &c., the phlegm, becoming provoked and acting in the manner stated before (*i. e.*, like the provoked wind), causes 'Pradara.' Hear what the symptoms verily are of this variety of the disease. 219

* Etymology of 'Pradara' is 'prakrishtena diryate', that is, flows copiously.—T.

† That is, like the wind, as described in verses 208-209 above.—T.

The menstrual blood that is discharged is slimy, pale in colour, heavy (thick), oily, cold, and mixed with mucous matter. The discharge is accompanied by mild pain; ²²⁰ as also vomiting, dislike for food, nausea, hiccough asthma, and cough.

That which is the general cause of the vitiation of a woman's milk and which shall be laid down below, is also the cause of 'Pradara' characterised by the simultaneous excitement of the three faults.*

Additional text for the second portion 221:—When the disease is characterised by the simultaneous excitement of the three faults, it presents the symptoms at a time of the three faults, *i. e.*, it presents the symptoms at a time of the three separate varieties due to the three faults wind, bile and phlegm. ²²¹

(Signs of an incurable fatal case).

In consequence of indulgence in all the causes (which provoke the three faults), the wind (of all the faults) of a woman who has been exceedingly afflicted through much loss of blood, becomes predominantly excited.

Thus excited, the wind forces out the phlegm which is hostile† (to the wind in property and is therefore also to treatment as well—'Pratyanikakaram' meaning enimical or hostile) through the path of the menstrual blood. The phlegm that is thus forced out is of a foetid smell, slimy, yellow, (some edition read 'Çitam' or cold, in its stead) and burnt by the energy of the provoked bile.

Further, the wind, possessed of great force, seizing all the fat and the adeps in the body, expels the same through the path of parturition or vagina. The fat and the adeps thus expelled, look like *ghee* or marrow. ²²²⁻²²⁴

The discharge, under such circumstances, of the menstrual blood, becomes continual, though at times it may be slight or scanty and is accompanied by thirst, burning of the skin and fever.

The physician possessed of intelligence should avoid such a woman who becomes weak, having suffered much loss of blood. ²²⁵

* This passage is not found in Gangādhara's edition.—M.

† In the first line of verse 222, some take 'Pratyanikakaram' as not an adjective of 'kapham,' but as an adverb, meaning 'pratyanikakaram yathā syāt tathā.'—M.

In the first line of verse 224, the correct reading is 'samupādāya and not 'tamupādāya' as in Gangādhara's text.—T.

(HEALTHY MENSES).

That menstrual flow which takes place once in every month, continues for five nights and which is free from mucus, burning sensation, and pain and which is neither profuse nor scanty, should be regarded as healthy.* 226

That menstrual blood which is of the colour of the fruit of Gunjā (*Abrus precatorius*), or of (red) lotus or of Alakta (cotton soaked in lac-dye), or of the insects called Indragopa (*coccinella*), should also be regarded healthy. 227

(Treatment of Pradara or Mænorragia).

All those medicines which have been laid down in this Lesson as beneficial for the diseases of the female organs (which have been vitiated by excited wind and the rest and are) known as 'Vatala' etc., (*vide* page 1853) should be administered by the physician in all the four varieties of 'Pradara.' 228

Those remedies which have been laid down for persons afflicted with dysentery (lit. a bloody diarrhœa), Lohita-pitta (or Rakta-pitta lit. blood-bile *i. e.*, Hemorrhagic diathesis), or the several kinds of bleeding piles, may be administered in 'Pradara.' or mænorragia. 229

This is all about the treatment of Pradara.

(THE DEFECTS OF BREAST-MILK).

I have, in a former part of this work, laid down the merits (and otherwise) of the milk of wet-nurses, the medicines that increase the secretion of milk and the medicines that correct its faults.† 230

The symptoms also of milk when it is vitiated by wind and the rest, and the treatment of a woman, whose milk is scanty. † Verily, all these have been laid down. The eight kinds of the defects of milk

* In practice, the period of impurity, in almost every part of India, is regarded as lasting for only three nights. On the fourth day, the woman performs her ablutions and becomes pure, although, as a matter of fact, the discharge of blood does not altogether cease. Among savage tribes all over the world, the woman is regarded impure for a much larger period during which she enjoys perfect rest.—T.

† These have been explained, the merits and demerits of wet nurses' milk etc., in the Lesson called 'Jātisutriya,' which is numbered VIII in the Division called 'Çāra.' In Lesson IXX 'Ashta-dariya', the section on eight defects of breast-milk and in Lesson IV, 'Sadvirechana-Çatāçritiyah'. the sections on Stanyajananāni and Stanya-Viçodhanāni are to be found in Sutra-sthāna *ante*.—M.

have also been mentioned. That physician of eminence, who has science for his eyes, should note all these as caused by the (excited) wind and the rest. Since pupils are of three kinds (*viz.*, superior, middling, and inferior), I shall discuss the subject once more, in detail. 231-32

(Causes that produce defects of breast-milk).

In consequence of indigestion caused by indulgence in food and drink before the food and drink last taken have been digested ; in consequence of indulgence in food and drink that are unassimilable, or that consist of incongruous or hostile ingredients ; or indulgence in food and drink at improper times ; in consequence of gorging the stomach with excessive measures of food and drink ; in consequence of indulgence in food and drink that are saline, or sour, or acrid, or alkaline, or filthy (owing to putrefaction having set in). 233

In consequence of affliction of both mind and body (through painful emotions) ; in consequence of loss of sleep at night, or nightly anxious thoughts ; in consequence of checking the urgings of nature ; when they have become pronounced ; or of attempts to excite urgings when unpronounced. 234

In consequence of eating frumenty (rice boiled with milk and sugar), raw sugar, *ghee*,* 'kriṣāra,' ('Kriṣāra' is hodge podge, *i. e.*, food consisting of diverse ingredients with milk and sesame) curds and fish, as also varieties of flesh as have inspissant virtues, or the flesh of animals that are domestic, or aquatic or of the class called 'ānupa' *i. e.*, that live in marshy regions ; in consequence of indulgence in sleep at day-time after gorging the stomach with food ; in consequence of excessive indulgence in wines and spirits ; in consequence of blows and of abstention from physical exercise ; † in consequence of wrath and mental trouble arising from fear. 235-236

* Some texts read 'guḍakṛitam' instead of 'guḍāghṛitam' that is raw sugar and *ghee*. If the former reading be accepted, it would mean 'frumenty made of or prepared with raw sugar.'—T.

† Gangādhara reads 'abhichārāt,' meaning 'through hostile incantations.' It should be 'abhigātāt' according to the Calcutta and the Bombay editions. After this, same line Gangādhara's reading is 'Vyādibhih karshanena cha', meaning 'through emaciation or waste due to suffering long from a disease or any other cause'. The better reading, as in the Calcutta and the Bombay texts, is 'Krodhāchchātanka-karshanaih.' Gangādhara's readings are doubtless suggestive, but the standard ones have been adopted in the translation.—M.

The faults, seizing those ducts which bears (secretes?) the milk and vitiating the milk, generate the eight kinds of faults that vitiate breast-milk. Hear me as I mention again those kinds of vitiation agreeably to the faults that cause them. 237

(THE EIGHT DEFECTS OF BREAST-MILK AND
HOW THEY AFFECT THE SUCKLING).

When the vitiation is due to excited wind, the milk becomes tasteless, frothy, and dry (unoily). If the vitiation be due to excited bile, the symptoms that show themselves are discoloration of the milk and a fetid smell. Through the excitement of the phlegm, the milk becomes oily or fatty, slimy, and heavy. The wind, provoked by indulgence in dry food and other causes that excite it, proceeding to the mammary glands (lit. seat of milk) vitiates the taste of the milk.* 238-239

When afflicted by the wind, the milk becomes tasteless. The child, sucking this milk, becomes emaciated. Indeed, it dislikes such milk, and grows with difficulty. 240

Indeed, the wind, being provoked, agitating the lacteal supply within the breast, causes it to become frothy. The milk is (then) secreted (from the breast) with difficulty. 241

In consequence of such defective milk, the child's voice becomes weak, and his stools and urine and the downward wind become constipated. He soon gets head-disease due to provoked wind, or nasal catarrh with inflammation of the schneiderian membrane. 242

The wind, provoked in the manner already explained, dries up the fatty matter of the milk. The child, sucking the dry or unoily milk, suffers diminution of strength, (that is, becomes weak in consequence of defective sustenance). 243

The bile, provoked by indulgence in food and drink that are dry (and other causes that are capable of exciting it), overwhelms the lacteal region, and produces discoloration of the milk, or makes it blue or yellow, or dark in colour. 244

By sucking this milk, the child's complexion becomes discoloured. He perspires frequently and becomes thirsty. His stools become

* Gangādhara's reading of the line of verse 239 is incorrect. I adopt the reading of the Calcutta and the Bombay editions. Gangādhara's 'kshirakāçayah' should be 'kshirāçayam', and 'rasam stanyam' should be 'rasam stanyasya.'—T.

liquid, or fœces are not consistent being divided into separate portions. His skin is always hot and he does not delight in sucking. 245

Indeed, the bile becoming provoked in the manner already explained, the milk becomes of a fœtid smell. By sucking such milk, the child catches such diseases as chlorosis and anæmia. 246

Provoked by indulgence in food and drink that are heavy (and other causes that are known to excite it), the phlegm, proceeding to the lacteal region of the woman, causes, in consequence of its own oily or fatty nature, the milk to be excessively fatty.* 247

The child, by sucking such milk, is afflicted with vomitings and strainings; copious salivary secretions from his mouth, and constant adherence or obstruction of the ducts of his body. The child becomes sleepy and lazy. 248

It becomes also afflicted with asthmatic breathing, and cough, running and watering of the mouth and nose. The variety of asthma called 'Tamaka' also appears; while the phlegm, overwhelming the milk makes it slimy. 249

If the phlegm overwhelming the milk, makes it slimy, the child, by sucking such milk, is seen to secrete copious salivary matter from his mouth. His mouth and eyes are seen to swell. He becomes stupefied (that is, loses all activity). When the phlegm, is located in the lacteal region, it causes, in consequence of its own heaviness, the milk to be heavy and the child, by sucking such milk which necessarily becomes excessively fatty, catches heart-disease, as also (the phlegm causes) various other diseases that arise from defective milk.† 250-251

* Gangādhara's reading of the second line is incorrect. That of the Calcutta and the Bombay editions is better. It is 'snehānitatwāt,' meaning 'in consequence of its own oily nature or of its being combined with fat.' 'Snehānwitan vā' scarcely yields any meaning. It involves a pleonasm, Gangādhara's reading can be retained if the sense be that the phlegm makes the milk more or less oily.—T.

† In numbering the verses, Gangādhara's text differs from the Calcutta and the Bombay texts. Although I have consulted Gangādhara's numbering of the verses, yet I have followed the Calcutta and the Bombay texts in numbering them. What is stated in 247 is that the phlegm makes the milk excessively fatty. The two lines of 248 and the first line of 249 make

When the mother's milk is vitiated by the wind and the rest, those diseases over-take the child which are born of these faults respectively

(*Methods of treatment of the mother for the defects of breast-milk*).

At the outset, for correcting the milk, the physician should treat the nursing woman, with 'snehas' *i. e.*, fats and oils; and after this, subject her to 'swedas' or fomentation according to the proper manner. He should next treat her with emetics.* 252

Vachā (*Acorus Calamus*), Priyangu (*Aglaia Roxburghiana*), the drug called Yashthi (liquorice), Phala (otherwise called Madana-phala *i. e.*, the fruit of *Randia dumetorum*), Vatsaka (otherwise called Indrayava, *i. e.*, the seeds of *Holarrhena antidysenterica*), and Sarshapa (mustard seeds): the paste of these or decoction (of the leaves or the bark?) of Nimba (*Melia Azadirachta*) and the leaves of Patola (*Trichosanthes dioica*), mixed with salt (and water) should be administered for causing the patient to vomit. 253-254

Having treated the patient with emetics to the extent agreeably to the ordinance, diets (given after emetics) called 'Samsarjjana' should be administered to her. The physician observing the fault (or faults) excited, the season (or the age of the patient), and her strength (or weakness) should then again treat her with 'snehas' or oils and then cause her to be purged. 255

The physician conversant with the science of medicine should, for purging her, administer the paste of Trivrit (*Convolvulus turpethum*) or Abhayā *i. e.*, Haritaki (chebulic myrobalans) mixed with the decoction of Triphalā (*i. e.*, chebulic, emblic, and belleric myrobalans) and honey; or the pulv of Abhayā (chebulic myrobalans) mixed with the decoction of the three myrobalans and honey or emetics generally mixed with cow's urine.† 256

Having purged the patient properly, the physician possessed of intelligence should once more give her diets called 'Samsarjjana'

one complete sentence. The second line of 249 and the first line of 250 make one sentence. The second line of 250 and the two lines of 251 make one sentence.—T.

* I follow the Calcutta and the Bombay texts; 252 consists of three lines.—T.

† As explained by Gangādhara, two combinations are here spoken of *viz.*, Trivrit mixed with etc., and Abhayā mixed similarly. The Calcutta and the Bombay editions close the second line of the verse with the words 'Abhayānchāpi kevalām.' These texts, therefore, recommend a third purgative, *viz.*, the pulv of Abhayā alone or mixed with anything.—T.

(viz., *peyā*, *manda*, *lepi*, and other light regimen which are given after purging or vomiting the patient). He should next treat her with such food and drink as are capable of alleviating the remnant of the fault (or faults) excited in her constitution. 257

Çāli (red paddy), Shashtika (that variety of paddy which is supposed to ripen in sixty days), and Cyāmāka (a variety of paddy known by that name), constitute beneficial regimen and food (for such a patient), as also the seeds of Priyangu (*Aglaia Roxburghiana*), Koradusha (a wild variety of paddy), Yava (barley), Benu-yava (a kind of grain produced by flowering bamboos). 258

Also Vangsa (*i. e.*, infant shoots or sprouts of bamboos), Vetra (the sprouts of *Calamus Rotang*), and diverse varieties of Kalāya (pulses); soups of these cooked with 'snehas' or oils; the seeds of Mudga (*Phaseolus Mungo*), Masura (the seeds of *Cicer lens*), and Kulattha (the seeds of *Dolichos biflorus*), should be used for soups to be administered to such patients. 259

The soups (mentioned above? we think no.—M.) cooked with the decoction or the paste of Nimba (*i. e.*, the leaves of *Melia Azadirachta*), Vetrāgra (*i. e.*, the post sprouts of *Calamus Rotang*), Kunka (or Kulaka, *i. e.*, the leaves of *Trichosanthes dioica*), Vārtākā (the fruit of *Solanum Melongena*), and Amlaka (the fruit of *Phyllanthus Emblica*). Thus cooked, the soups should be mixed with the pulv of Vyosha or the three acids, (*viz.*, *Piper longum*, dry ginger, and black pepper) as also with 'Saindhava' salt. Soups so cooked are correctives of the faults of milk and should be administered. 260

The flesh of the hare, the francoline partridge, and deer of the variety called Ena, duly dressed, may be given. For drink, water should be given, boiled with Çārngashtā (otherwise called Kākajanghā *i. e.*, *Leea hirta*), the bark of Saptaparna (*Echites scholaris*), and Aṣwagandhā (*Physalis flexuosa*); or, water boiled with Katurhini (*Picrorrhiza Kurroa*). Such drink is corrective of the faults of breast-milk. Or, water boiled with the paste of Amritā (*Tinospora cordifolia*) and that of the bark of Saptaparna (*Echites scholaris*); or the decoction of the two drugs named above, mixed with the pulv of dry ginger, or, the decoction of Kirātātiktaka (*Agathotus cherayta*):—the drinks are here set forth, one in each foot of the two verses. These three drinks are capable of correcting the faults of milk. Thus the

medicines have been generally spoken of, as are corrective of the (defects of) breast-milk. 261-262

(*This is the general treatment of the defects of the breast-milk.*)

**(DETAILED TREATMENT—THE PLASTERS FOR APPLICATIONS
ON THE BREAST AND MEDICINES FOR INTERNAL USE.)**

Listen now to me as I declare other remedies for (curing) the faults of breast-milk. One whose *milk has become devoid of good taste* should drink the paste of Drākshā (grapes) Madhuka (liquorice), and Āriva (*Echites frutescens*).^{*} 264 The bulb of Payasyā (otherwise called Kshirakākoli, *i. e.*, a bulb of the onion tribe brought from the Himalayas), reduced to fine paste gently stirred in water that is agreeably hot, should be given by the physician to the woman for correcting the faults of her milk. 265

Reducing the five Kolas (*viz.*, Pippali or the fruit of *Piper longum*, Pippalimula or the roots of *Piper longum*, Chavya or *Piper chaba*, Chitraka or *Plumbago Zeylanica*, and Nāgara or dry ginger), and the seeds of Kulattha (*Dolichos biflorus*), to a paste, apply it as a plaster on the two breasts.

When the plaster becomes dry, it should be gently washed off with water. After this, the milk in the breasts should be gently pressed out (or pumped or sucked away). This is one of the methods by which vitiated milk is corrected. (The process in such cases should be repeated off and on). 266

That woman whose *milk has become like a mass of froth* should be made to drink the paste of Pāthā (*Cissampelos hernandifolia*), Nāgara (dry ginger), Ārngashtā (otherwise called Kākajānghā, *i. e.*, *Leea hirta*), and Murvā (*Sansviera Zeylanica*), dissolved in water agreeably hot. 267

The paste of Anjana (galena), Tagara (*Tabernæmontana coronaria*) [some edition read Nāgara (dry ginger), in its stead], Dāru (the bark of *Pinus Deodara*), Vilwamula (the roots of *Ægle mermelos*), and the seeds of Priyangu (*Aglaia Roxburghiana*), should be applied as a plaster on the two breasts after the manner already explained. 268

* The measure of the paste should be an eighth part of milk and water, as explained by the commentators.—T.

Causing the decoction to be taken of Kirātatikta (*Agathotes Chereyta*), Sunthi (dry ginger), and Amritā (otherwise called Guḍuchi *i. e.*, *Tinospora Cordifolia*), the physician should give it as a drink to the woman. This decoction corrects defects of breast-milk.* 269

The breasts may also be plastered over with the paste of Yava (barley), Godhuma (wheat), and Sarshapa (mustard seeds). Or, they may also be plastered over with the paste of those ten drugs which have been mentioned as corrective of vitiated milk (Stanyaḡodhanāni) in the Lesson called Shaḡvirechanaḡatāḡṛitiya or 'six centuries of purgatives' (numbered IV of Sutrasthāna, *ante*). 270

She, whose milk has become dry (*unoily, or devoid of much fatty substance*) may drink milk boiled with those drugs, or ghee cooked with them. Or, plasters may be applied on her breasts, made of the paste of those (ten) drugs included in the group called 'Jivaniya' and mentioned in the same Lesson. Or, plasters may be applied of the paste of the group of (Vrihat) 'five roots'. These plasters are to be applied agreeably hot in the manner already explained (that is, after application, when they become dry, they should be washed off, and the milk in the breasts should be gently pressed out). [In plain words, the group of drugs called 'Jivakādi,' or the group of the 'five' (larger) roots, should first be reduced to fine paste with the aid of water. Plasters should be made of this paste and applied by the physician, while agreeably hot, to the breasts of the patient.] These plasters are corrective of the faults of the milk.† 271

The paste of Yashtimadhuka (liquorice) Mridwikā (dry grapes), Payasyā (otherwise called Kshirakākoli, a bulb of the onion tribe brought from the Himālayas), and Sinduvārikā (otherwise called Nirgundhi, *i. e.*, *Vitex Negundo*), dissolved in cold water, should be drunk. This medicine is curative of *the discolour of the milk*. 272

Plasters may also be applied of the paste of Drākshā (grapes) and Madhuka (liquorice) to the two breasts of such a patient. When the

* This couplet as also the first line of the next one are not to be found here in the Calcutta edition of Kavirāḡ Avinash Chandra Kaviratna, the learned translator of Charaka into Bengali and English. These are to be seen after ten slokas in his text.—M.

† This verse does occur in the Calcutta and the Bombay editions. But the whole of this verse is almost a repetition.—T.

plaster applied becomes dry, it should be washed off with water, and the milk pressed out gently with the hand. This process should be repeated frequently. 273

Vishānikā (otherwise called Meshaçringi ? or Karkataçringi, that is, *Rhus Succedanea*), Ajaçringa (otherwise called Meshaçringi, that is, *Asclepias Geminata*), Triphalā (the three myrobalans), Rajani (otherwise called Haridrā, that is *Curcuma longa*), and Vachā (*Acorus Calamus*), reduced to paste and mixed with milk and water, should be drunk. This medicine removes *the fetid odour of milk*. 274

Or, a linctus may be made of the pulv of Abhayā (chebulic myrobalans) and the pulv of Vyoshā (the three acrids) mixed with honey. This linctus should be licked. It removes *the fetid odour of the milk*. (The patient, while taking this medicine, should confine herself to regimen, that is beneficial). 275

Or, the breasts (of one whose milk has been vitiated by a fetid smell,) should be plastered over with the paste of Sārivā (*Echites Frutescens*), Ushira (the root of *Andropogon Muricatus*), Manjishtā (*Rubia Munjista*) Çleshmātāka (otherwise called Vahuvār or the roots of what is known as Chālidā in Bengali ? or Bharya, *i. e.*, *Dillmia Indica*), and Chandana (red sandal wood) ; or, with the paste of Patra (the leaves of *Cinnamomum Tamala*), Amvu (otherwise called Bālā, *i. e.*, *Pavonia Odorata*), Chandana (red sandal wood), and Ushira (the roots of *Andropogon Muricatus*). 276

One whose *milk has become very fatty*, should drink the paste of Dāru (otherwise called *Deodara, i. e.*, *Pinus Deodara*), Musta (the tubers of *Cyperus Rotundus*), Pāthā (*Cissampelos Hernandifolia*), and 'Saindhava' salt, dissolved in water agreeably hot. By drinking this medicine, her milk is speedily corrected. 277

The physician should cause a woman, whose *milk has become slimy*, to drink the paste, dissolved in water, (of each or all ?) of the following :—*viz.*, Çārangashthā (otherwise called Kākajanghā, *i. e.*, *Leca Hirta*), Abhayā (chebulic myrobalans), Vachā (*Acorus Calamus*), or of Musta (the tubers of *Cyperus Rotundus*), Nāgara (dry ginger), and Pāthā (*Cissampelos Hernandifolia*). Every one of these drugs is capable of correcting the faults of milk. 278

The woman (whose milk has become slimy) should be made to drink Takrārishta *i. e.*, the 'arishta' (fermented spirit) of whey which

has been laid down in the treatment of Piles. [C.f. Lesson IX of this Division]. Her breasts should also be plastered over with the paste of Vidāri (*Batatus Paniculatus* Syn. *Ipsmæa Digitata*), Vilwa (the bark of *Ægle Marmelos*), and Madhuka (liquorice). 279

A woman whose milk has become heavy (*thick*) should drink the decoction of Trāyamāna (*Ficus Heterophylla*), Amritā (otherwise called Guḍuchi, *i. e.*, *Tinospora Cordifolia*), Nimba (*Melia Azadirachta*), Patola (*Trichosanthes Dioica*), and Triphalā (the three myrobalans), for correcting the defects of her milk. 280

Or, she may drink the decoction of Pīppalimula (the roots of *Piper longum*), Chavya (*Piper Chava*), Chitraka (*Plumbago Zeylanica*), and Nāgara (dry ginger), or, plasters may be applied over her two breasts of the paste of Balā (*Sida Cordifolia*), Nāgara (dry ginger), Çārngashtā (otherwise called Kākajunghā, *i. e.*, *Deca Hirta*), and Murvā (*Sansevieria Zeylanica*). 281

Or, her breasts may be plastered over with the paste of Priṇiparni (*Doodia Lagopodioides*), and Payasyā (otherwise called Kshirakākoli, *i. e.*, a bulb of the onion tribe brought from the Himālayas). (*These are the plasters for application on the breasts and medicines for the treatment of the defects of breast-milk.*)

Thus have been described the eight defects of breast-milk, with their causes, symptoms, and medicines ; as also some of those diseases (of babies) that are due to the defects of milk (with their symptoms, causes and their medicinal treatment).

(*Hints on the treatment of babies.*)

The 'doshas' (lit. faults, *viz.*, the three principles of Hindu pathologists, plainly the three humours—wind, bile and phlegm), 'Dushyas' ('Dhātus' or ingredients of the body which are affected or vitiated by the 'doshas'), 'Malas' (impurities of the body), and the diseases also (with the medicines that cure them); which belong to and afflict adults, also belong to and afflict infants. [The difference being only of measure and degree]. The measure, however, of these, in the case of infants, is less. Considering the tenderness and dependence (so far as the carrying of life-processes outside the body, their food and drink, as also the reading of the true condition of the patient from dumb symptoms only, etc., are concerned) of infants on others, emetics and the rest should not be prescribed for infants. 282 285

The physician conversant with science, considering the incapacity of infants for speech and independent exertion, should administer medicines in small measures, agreeably to the ailment that afflicts them. 286

The physician possessed of intelligence should, carefully *i. e.*, without erring, administer unto an (ailing) infant, drugs that are sweet and astringent in taste, mixed with milk and of mild virtues or action. 287

Medicines and drinks and food that are exceedingly fatty or oily (soothing ?), or dry *i. e.*, unoily, or heating, or sour, or that become acrid in digestion, * or that are heavy, (that is, difficult of digestion), are injurious to infants. 288

This is the treatment of the defects of breast-milk and infant diseases

Thus have been explained, in brief, the remedies for all the ailments of infants. The physician conversant with the science of medicine, should administer those remedies, after careful consideration.† 289

The ailments of the female organ, of generation (why not, say, organs of generation generally with their collaterals ?) with their symptoms, their causes, and their treatment, have thus been duly declared in detail by the truth seeing ascetic (Punarvasu).‡ 290

Thus has been laid down the treatment of all the diseases (of human beings). (This being the last lesson on the Division on treatment of diseases.) This division called Chikitsitā *i. e.*, that on treatment of the diseases is said to be the foremost of all the

* Hindu physiologists often classed drugs and edibles according to the final products which are obtained from their digestion and in which form they were absorbed into the system. Thus Madhuravipāki is one in which the final product of digestion is sweet that is, sugar. Amlavipāki is that in which the final product of absorption is acids (Are these amino-acids ?) and 'Katu vipāki' is that of which the product of digestion is always 'of acrid taste' or local irritants, lit. 'Katu'. For the 'Rasas' and 'Vipākas' of drugs and edibles, compare Charaka Lesson 26th, Sutra-sthāna.—M.

† In the second line of verse 289, Gangādhara reads 'pravibhagya' *i. e.*, 'after proper division or discrimination' for 'pravivichya' *i. e.*, 'after careful consideration' adopted in the Bombay edition. The Calcutta editions and that of the learned translator in Bengali character have the latter reading.—M.

‡ This verse is omitted in Gangādhara's text.—T

Divisions and is a mystery * known to or comprehended by a select few. 291

(*A note on the present edition of Agniveṣa's treatise on Medicine*).

In this Division (called Chikitsita or Treatment), the last seven and ten Lessons, as also the Divisions called 'Kalpa' and 'Siddhi,' are not to be found in Agniveṣa's Treatise as revised by Charaka. 292

Those (last) seven and ten Lessons of the Division called 'Chikitsā' as also (the two and ten Lessons of) the Division called 'Kalpa,' and (the two and ten Lessons of) the Division called 'Siddhi,' have been added by Driḍhavalā, the son of Kapilavalā, for completing this Treatise of the gravest importance in the form it existed.† 293

[It is held that, Charaka, after whom the present treatise is known to the world, revised the treatise of 'Agniveṣa only up to the thirteenth Chapter of the Chikitsā-sthāna or the Division on treatment of

* 'Rahasya' is literally, a mystery. Something that is of great importance or value, and that is not known generally, in fact, that is known to or comprehended by a select few, is called a 'Rahasya.' Thus the 'Upanishads' are regarded as the great 'Rahasya' of the Vedas.—T.

What is meant is this:—The Charaka is the greatest work on Hindu medicine. In Charaka Chikitsā-sthāna or the Division on treatment is the best. Again this Lesson XXX is very essential and contain much secret information on the subject-matter discussed therein.—M.

This may be supported by a verse, the authorship of which is not known, which sets forth the value of the different medical works that have come down to us or are in vogue. It runs thus,—

‘Nidāne Madhavaḥ ṅreṣthah Sūtra-sthāne cha Vagbhataḥ,
Çārire Susrutah ṅreṣthaçcharakastu Chikitsite.’

meaning—“In Nidāna (or the causes and prognosis of diseases). Mādhava is the foremost (authority); in Sūtras (aphoristic enumeration of the general principles of treatment, properties or drugs, methods and processes of treatment, pathology, etc.), Vagbhata is the foremost; in Çāriṛa (Anatomy), Suçruta is the foremost; but Charaka is the foremost in Chikitsitā (or treatment).”—T.

† The last word of the verse is 'yathātatham.' The commentators take it as meaning 'in the form it existed.' The sense of the passage, therefore, is that the last Seventeen Lessons, the Twelve Lessons of 'Kalpa,' and the Twelve Lessons of 'Siddhi' have been taken from Agniveṣa's work as that work was given to the world by Agniveṣa himself. This portion of the work as revised by Charaka had been lost. (?) For completing the treatise, however, Driḍhavalā searched for Agniveṣa's work, and having found it, extracted therefrom the portion unrevised by Charaka. This is very probable. There is an opinion current that Driḍhavalā, by spiritual vision, wrote out these Lessons. It is hardly worth refuting.—T.

diseases. The rest of the work remained in the originally disjointed and unarranged condition, until the time of Driḍhavalā, who gave (edited?) the rest of the work, the form in which it now exists—M.]

[HINTS ON THE TREATMENT OF DISEASES WHICH HAVE NOT BEEN SPECIALLY MENTIONED WITH SYMPTOMS AND MEDICINE IN THIS WORK.—

PRINCIPLES OF TREATMENT.]

In consequence of diseases being actually innumerable, many of them have not been mentioned by name and symptoms in this work. Ascertaining the faults and the rest that characterise them, the physician should apply those very medicines that have been laid down *That which is contrary to the 'doshas' (i. e., the faults, or wind, bile, and phlegm), to the 'dushyas' (i. e., the 'dhātus' affected), and to the originating causes, are certainly beneficial and when properly applied cures diseases whether they have been mentioned (in this work) or not.*

The propriety of such application (of medicines, food and drink) when with reference to (literally, the proper combination of) place, time (meaning both season and the age of the patient), measure, and habits or otherwise [*sātmya*' and *'asātmya*' mean foods, drinks and ways of life, to which one is accustomed though even contrary to accepted principles in particular cases, and otherwise respectively] goes a great way in the recovery of diseases; (*'patthya*' lit. is *'pathi hitam*' i. e., beneficial for speedy recovery) but when the combinations of these are otherwise (lit there is *'anya-yoga*' or unharmony) they become harmful. (Verily, if the physician, without attending to these considerations, administers even what is beneficial, it becomes injurious (to the patient) owing to its unsuitability to place, time, measure, and assimilability or *sāmya* i. e., habit).* 294-296

(Suitability of some varieties of medicines.)

Diseases located in regions beginning from the mouth down to the *'āmāçaya,*' or stomach as, also diseases located in regions begin

* I have combined the text of Gangādhara with those of the Calcutta and the Bombay editions. After the first line 'Roga yepyatranoddishṭā etc.' (which occurs in all the texts) I have taken the line 'Teshāmapyetadeva etc.' (which Gangādhara omits) from the Calcutta and the Bombay editions. The last line of verse 296, which I have enclosed within parenthesis, occurs in Gangādhara but is omitted in the Calcutta and the Bombay editions. It is undoubtedly pleonastic and may be properly omitted.—T.

ning from the anus to the 'pakkāçaya,' or the intestines (that is of the whole of the alimentary canal) are speedily cured by application of medicines that are of a liquid form.* 297

As regards those diseases which appear on the outer surface of the body, such as erysipelas, abscesses, and pimples, &c., plasters of drugs selected according to the fault or faults excited, are specially alleviative of them.† 298

(THE SIX POINTS TO BE NOTED IN TREATMENT AND THE ADMINISTRATION OF MEDICINES).

The day, the patient or the person afflicted with disease, the medicine, the disease, the signs of digestion (or otherwise, of the foods given or of the *doshas*) *i. e.* the faults† and the season,‡—should be (carefully) noted and considered (in treating a case and administering medicines.)

Consideration of the day :—(Lit. one considering the day, should know) the time, for example, of the administration of the emetics is the forenoon (that is, the first part of the day). 299

Consideration about the patient ;—such as, one that has strength should be made to take medicines in the morning, in an empty stomach ; to one who is weak, medicines should be given mixed with light food and diet. 300

(TIME FOR THE ADMINISTRATION OF MEDICINES).

[*Consideration of the (time of) medicines*] :—Time for the administration of the medicine prescribed are ten : thus the medicine may be taken before meals, or during meals, or after meals, or it may be taken repeatedly or frequently, or may it be taken before and after the meals, or it may be taken mixed

* The reading in Calcutta edition, for 'Drabamauçadham' is 'Uttaramauçadham', meaning perhaps medicines mentioned in the Uttarasthāna meaning the Kalpa and Siddhi Divisions supra.—M.

† Gangādhara's reading is 'yathādosham'. The Calcutta and the Bombay editions read 'yathādeçam,' meaning 'agreeably to place' or the particular region of the body or agreeably to the order or direction laid down.—T.

‡ The correct reading of the passage is 'Dināturaushadha vyādhi jirñalingartvavekshānam.'—M.

with the food or it may to be taken with every mouthful of food, and it may be taken with every alternate mouthful ; (these eight, with the two others already mentioned, *viz.*, in the morning before meals, in an empty stomach ; and with light regimen, complete the list of ten). 301

(Variations of the above due to the particular wind or vāyu affected, as also disease).

If (of the five winds) the Apāna becomes vitiated, the medicine prescribed should be taken before meals. If it is the Samana that becomes vitiated, the medicine prescribed should be taken in the midst of one's meals. When the Vyāna is vitiated, the medicine should be taken in the morning before anything it is eaten. When it is the Udāna that becomes vitiated, the medicine prescribed should be taken after meals. 302

If the wind (variety of) called Prāna becomes vitiated, the medicine should then be taken with every mouthful of food the patient takes or with every alternate mouthful. In asthma, cough, and thirst, the medicine should be taken frequently. 303

Unto one afflicted with hiccough, medicine should be given before and after the meal, mixing the medicine with some light food such as rice gruel etc., *i. e.*, sick-regimen. When one is afflicted with dislike for food, the medicine prescribed for him, when given, mixing it with diverse kinds of (agreeable) food and dishes, is beneficial. 304

(Consideration of the disease):—In fever *peyā kashāya*, *milk*, *ghee* and *purgatives* should be given for six and six days. In plain words, in fever (after fast on the first day) '*peyā*' (thin gruels generally, liquid diets) should be given for six days (that is, till the seventh day); for the next six days (that is, from the eighth to the thirteenth day), '*kashāyas*' (decoctions) should be given ; for the next six days (that is, from the fourteenth to the nineteenth day), *milk* should be given ; for the next six days (that is, from twentieth to the twenty-fifth) *ghees* should be given ; for the next six days (that is, from the twenty-sixth to the thirty-first day), *purgative* should be given. Verily, considering time (*i. e.*, the duration through which it protracted) of the disease, the physician should prescribe '*peyā*' and the rest that may be suitable. 305

(*Consideration of the signs of proper digestion*):—The signs of digestion are as follow:—The appearance of appetite; passing of stools and urine; lightness of limbs and the body; and the disappearance of bad odours in eructations (Viçuddhi is freshness?). When these signs present themselves, medicines should be administered. (In plain words, it is, generally, when the foods previously taken has been digested, doses of medicines should be administered.) If the conditions (of the body) be otherwise *i. e.*, if the signs of digestion are not observed, the medicine administered is harmful. [If the faults remain then it is otherwise.] 306

(*Consideration of seasons*):—The particular fault that is accumulated, or excited, or alternated, in a particular season, has already been explained (in Lesson VI Sutrasthāna *ante*). That which should be avoided, and that which should be indulged in a particular season, have also been explained (in the same Lesson of Sutra-sthāna *ante*) (Taking these into consideration, the physician should regulate his treatment of patients.) 307

[Processes of treatment, the reasons why any particular mode of treatment should be discarded under certain circumstances, as also those for the consideration of alternative* courses of treatment (by the variation of the dose of the drugs forming a compound) for the weak (some think 'Abalānām' refers to the female) when consideration has been made (for the day, the patient, the medicine, the disease, the signs of digestion and the seasons), have been expounded (in this Lesson above, as also in 'Tasyāçitiya' Lesson VI. Sutra-sthāna). 308

Alternative construction:—It has been explained how in consideration of the more or less vitiation or otherwise of the humours or 'doshas', lines of treatment should be followed and prevention (of the vitiation of normal humours) should be carried out.]

* Kāshmirian texts read 'Cha' instead of the 'Sa' of the 'Savikalpānām' as adopted in Bombay and Calcutta editions.—M.

* The learned translator in his Bengali edition, which was the first of its kind and appeared with text and a Bengali translation, gave a note on the verses saying that these are 'prakshipta' and furnished no translation of it. Chakrapāni in his commentary has the following:—'Upakramānāmityādi sārddham slokam kechit pathanti tam anārsham vadanti.' 'The sloka and a half beginning with 'Upakramānām' is read here by some and is pronounced to be 'anārsha' *i. e.*, due not to the 'Rishi' or the sage, in plain words, spurious. As the passage has been printed in almost all the texts including that of Gangādhara, we have

The physician who frequently observes the condition of the disease as also of the patient, never errs (lit. is never baffled or confounded), in treatment. 309

Medicines applied without observation of these six varieties of time *i. e.*, the six seasons, prove injurious, (instead of producing beneficial consequences), like unseasonable rains with regard to crops on the field. 310

(EFFECT OF SEASONS AND THE TIME OF THE DAY AND NIGHT ON THE DISEASES AND HOW THEY AFFECT THE SYMPTOMS.)

Special (seasonal) features, which diseases develop (lit. the specialities that are separated of diseases) in respect of the seasons, the time of the day and night, the age of the patient and (the interval after) meal, are said to depend on time (Kālāb(p)eksha lit. is one that depends on time *i. e.*, seasonal variation.) * 311

In the season of spring, those diseases (generally) crop up which are born of excited phlegm. In autumn, the diseases that generally appear are bile-born. During the season of rains it is generally seen, that diseases born of (excited) wind break out. 312

The diseases, that appear (has accession of symptoms) at the fore-part of night, or at the close of the day, and at the declining age† are (generally) seen to be wind-born. Those that appear in the morning, and at the end of night, are phlegm-born. Those that appear in the hours between two *i. e.*, at the middle of the day and that of the night are seen to be bile-born. 313

[In old age, wind-born diseases gain strength. In middle-age bile-born diseases gain strength. In early age (that is, infancy and boyhood), phlegm-born diseases gain strength.] 314

Wind-born diseases gain in strength, after the food taken by the patient has been digested. Bile-born diseases gain in strength, while

given a translation of the same. The passage most probably is not a genuine one, and has therefore been printed within brackets.—M.

* Instead of ‘...Vāyasām Bhojanasya’ in the first line of the sloka the Bengali edition of the translator reads ‘Niyamo Bhojanasya’ meaning ‘the time (?) or rules of the meals.’ This also seems to be the reading adopted by Chakrapāni, in his comment on this passage when he observes as follows. ‘Vyādhinām ritvavorātra niyamādi clokachatushtayam, etadapi na prasiddham pramānaviśeshāpeksham.’ What he means is this—The four slokas beginning with ‘vyādhinām’ are not very well-known. The authenticity of these, wants to be proved.—M.

† The correct reading is ‘Vayante’ and not ‘Varshānte’.—M.

digestion is going on (of the food the patient has taken.) Diseases born of phlegm gain in strength, immediately after one has eaten. 315

(CONSIDERATION OF THE DOSE).

A dose of medicine, if too small, does not kill or conquer (*strong*) diseases, as a small quantity of water cannot extinguish a large conflagration. A dose of medicine, when too large, again proves baneful, as an excessive (copious) quantity of water is, unto the crops standing over a field. 316

Hence, ascertaining the strength of the disease, as also the strength of the medicine, the physician should administer medicine in a measure that is neither too large (excessive), nor too little (or insufficient). 317

(THE INFLUENCE OF HABIT OR CUSTOM OR SATMYA.)

That which, from continued or habitual use, is agreeable to a particular country, or that which, from similar use, is agreeable to a particular person, should not, even if it, on other considerations, be unhealthy (lit. an unfit regimen), avoided wholly. (Lit. there is no benefit when such habits are discarded). 318

The Vāhlikās, (the people of the country in Central India, of which the capital is Balk), the Pallavās* (the people inhabiting the country near Persia and speaking the Phelvi dialect), the Chinās (the Chinese), the Yavanas (the Romans and Greeks), the Çulika (lit. the people who are armed with spikes and lances), and the Çakās (the Scythians) are accustomed to flesh, wheat, the wine called 'Mādhwika' the use of weapons (surgical operation?—M.) and fire (cauterization by fire? or warming themselves before a fire?—M.). 319

The Easterners are accustomed to milk. The Saindhavas (people of Sindhu country) are accustomed to fish. Oil and sour things are said to be agreeable to the Açmakas (a people of that name, inhabiting Southern India) and the people of Avanti (in Malwa, Central India). 320

Tubur and roots and fruits are habitual to the inhabitants of Malaya. 'Peyās' are said to be so to the people of the Southern country (the Deccan) and 'Manthas' (a dish made of barley meal with *ghee* and water, a sort of gruel porridge) to the people of the North-West. 321

* Some texts read 'Shadvalāh' for 'Pallavāh'.—T

Barley and wheat and milk are habitual to the people of the Madhyadeṣa *i. e.*, middle country that lying between the Himālayas and the Vindhya. Unto these people, medicines should be administered along with the things to which they are accustomed. 322

Things, to which one is accustomed, speedily bring in an accession of strength. Even if taken in large measure, they do not prove too bad. A physician by simply prescribing medicines as laid down in medical treatises, without considering the peculiarities of country and the rest, commits mistake (lit. offence). 323

The distinctions are many of age, strength, and of body and the rest. Similarly, the distinctions are many in respect of the faults (wind, bile, and phlegm) coursing within the body, through the joints, as also the ducts of the body. 324

**(PROCESSES WHICH ARE APPARENTLY CONTRARY TO
ACCEPTED PRINCIPLES—THE ANTAGONISTIC EFFECTS OF
CERTAIN DRUGS AND PROCESSES).**

Sometimes the treatment may be the adoption of processes which are contrary to what has been laid down in principle. (Thus although the application of heat is unsuitable to bile, yet when bile is excited within abscesses and boils, the application becomes advisable of heating plasters, of hot decoctions for sprinkling, fomentation &c., for producing beneficial results). 325

It is by these (heating) applications of hot fomentation dry or moist, and plasters, that, the internal bile is brought out (expelled) or alleviated and the heat of the system is cooled. (But) treated by cold applications, such as the sprinkling of cold water or decoctions, and the rest, the heat (of abscesses, &c.) becomes excited and is forced inwards. 326

The heat, thus forced inwards, kills the internal phlegm. Thus that which is cold, should (sometimes) be conquered by cooling applications. Chandana (*Santalinus album*, or white sandal wood), reduced to fine paste and laid on thickly as a plaster, causes a burning sensation, although sandal is otherwise known to have cooling virtues, for such plasters obstruct the outward passage or radiation of cutaneous heat (of abscesses, &c.) and thus cause burning. 327

[Thus Aguru (used, here, not only for *Aquilaria Agallocha* but also for sandal and its varieties), though cooling, produce consequences that are the very reverses of this virtue].

(Again, certain parts of certain things are productive of certain consequences. The things themselves in their entirety produce consequences, the very reverse of those. Thus the dung of flies is known to be capable of checking vomiting. But flies are used for inducing vomiting. 328

Even, the reverse action is the case with respect to many things that are boiled or burnt,* *i. e.*, these things produce consequences that are reverse of what are produced by them when boiled or burnt. Hence examining 'doshas' (lit. the faults excited) and the medicines (to be prescribed) agreeably to the ten considerations, (*i. e.* the consideration of the day, the patient, the medicine, the disease, the signs of digestion, the seasons and time, the dose of medicines, the *sātmya* or habit, the variations due to age, strength and body etc., as also those due to the three 'doshas' *i. e.*, the wind, bile and phlegm; as set forth above, or the 'ten' consideration to be noted by the physician, which have been mentioned in the eighth Lesson of Vimāna-Sthāna), the wise physician should make or formulate his treatment of disease. He should not adopt those combinations only that have been laid down expressly regarding the treatment of diseases. 329

[THE COURSE OF TREATMENT TO BE ADOPTED AFTER CURE—
THE VALUE OF PROPER DIETICS.]

When a disease has been checked (by the faults having been attenuated and restored to their proper conditions), it may recur through a slight cause, in a system where it has made its path easy, like a spark of fire (left unextinguished) breaking out into a conflagration. 330

Hence, a disease that has been cured should be followed up by a course of treatment which is not productive of any mischief,† for confirming the cure that has been effected by the previous administration of well-tested drugs. ‡ 331

* Thus the ripe fruits of *Ægle Marmelos* move the intestines, having purgative virtues. The raw fruits, burnt in fire, or boiled in water, have constipating virtues.—T.

There is another reading which substitutes 'jagdheshu' (eaten) instead of 'dagdheshu' as adopted by us.—M

† Chakrapāni explains 'anapāyinā' by 'rogāntarākārakena' *i. e.*, 'that which does not give rise to some other disease.' He reads 'Dārḍhyartham' for 'Siddhyartham' in the second line. But there is no difference in meaning due to this.—M.

‡ The fact is, the Rishi here recommends the administration of tonics and drugs of mild virtues, to a patient that has been already cured, for confirming the cure and preventing

Even when there is a great internal (because, of its wanting in external manifestations, as yet) vitiation of humours (lit. 'doshas' or the faults *i. e.*, wind, bile and phlegm) due either to a simultaneous vitiation of all the humours or to a vitiation of any one of them individually, the same may be decreased or mitigated by good diet and regimen and thereby lose its intensity.* In fact, even such diet or regimen can reduce the excitement of the fault and make it mild and weak. 332

(Again) when the disease appears in a person that always takes diet or regimen that is proper, one, should, after ascertaining (the cause of) the increase of the illness and the diets or foods to which the patient was (previously) accustomed, cause new diets and regimen to be taken.† 333

If one feels aversion to what is one's proper regimen, in consequence of its being taken repeatedly *i. e.*, day, after day, or of its losing relish from want of agreeable taste, the physician should make it relishable by effecting various combinations in the dish.‡ 334

If the regimen prescribed be agreeable to the mind, the results are gratification, relish, the growth of energy, strength, and pleasure

the re-appearance of the disease in consequence of any act of indiscretion in respect of regimen, baths, and other practices.—T.

* The passage is rather obscure ; specially the expressions 'kāthinyāt and 'unabhāvāt' are rather ambiguous. Chakrapāni explains them by saying 'kāthinyāditi' 'doshāvayava rupa sanaghātāt' from a whole consisting of parts or in other words of the three faults and 'unabhāvāt by 'avayava prakopāt' from a vitiation of the parts, as the vitiation of the wind humour in consequence of a struggle with a powerful man, the vitiation of bile through anger and that of phlegm through sleep in the daytime. The expressions 'kāthinyāt and 'unabhāvāt' are stated as causes which lead to the 'prakopa' or the vitiation of the 'dosha.'—R. C. Sastri.

'Kāthinya' and 'unabhāva' refer to 'dosha' and not, as some think, to 'pathya' or diet.—M.

† What is stated here is this : the efficacy of diet or regimen in curing disease is not to be depreciated, for diet, properly regulated, cures the disease of a person who is careful of what he takes and what he avoids. Even if his disease be aggravated (but not intensely so) an alteration of diet alone is capable of curing it. It is said :—

“Vināpi bsheshajairvyādhih pathyādeva nibartate,
• Natu pathyavihinānām bsheshajānām çatairapi.”

The meaning is—that a disease may be checked without medicines and by regimen alone, Verily hundreds of medicines can do nothing to those who fail to take proper regimen.—T

‡ The Bombay edition reads 'syādabhāvāt' instead of the correct reading as adopted in the translator's Bengali edition svādvabhāvāt' *i. e.*, the want of good taste.—M.

(or enjoyment). In consequence of this, the disease gradually loses its strength. 335

When dislike for (the suitable and prescribed) regimen arises from greediness* or the attenuation of a particular fault (the harmony of the three faults being the *Sine qua non* of health), or the disease itself being opposed to what has been prescribed, (or refractory to the processes of treatment) there varieties of diets and regimen are to be sought and the physician should combine the regimen with primary combinations of drugs *i. e.*, such articles, as would conquer the dislike for food." 336

(Here occur verses containing a summary).

The twenty varieties of the diseases of female organ, with their causes, symptoms, and treatments, have been declared (by the Rishi) from the desire of doing good to his disciples. 1

The eight kinds of defects that vitiate the semen with their causes, symptoms, and the medicines (that cure them); the four varieties of impotence; and the four varieties of 'Pradara' (*i. e.*, mœnorrhagia and leucorrhœa), 2 with their causes, symptoms, and medicines, have also been declared (by the Rishi). The eight defects or faults of breast-milk, with their causes, symptoms, and the remedies that conquer them. 3

And the methods of treatment, in brief and in detail, have also been declared by me. The indications of the purity of the vital seed as also the menstrual blood, have been expounded. 4 The treatment of those diseases which have not been (specially) named, proper combinations of all the factors (that play their parts in treatment), deliberations regarding the peculiarities of different countries, the six varieties or seasons of time; 5 then, things suitable to different localities (in consequence of the inhabitants being accustomed to them); the procedure by adopting which the physician may commit errors; and the treatment also of subtle 'doshas' *i. e.*, the faults—the wind, bile and phlegm coursing through the body, have all been expounded (in 'yonivyāpat' the Lesson on the diseases of the female organ.) 6

As a painter, without eyes (for the discrimination of fine points or niceties) fails to paint well *i. e.*, to make a good picture, so also one (a physician) who does not know well the doshās (the three faults;

* Gangādhara explains 'laulya' as being 'restlessness of mind.'—M.

wind, bile and phlegm—the three humours of Hindu physiologists) and their significance, is never able to treat his patients well. 7

Thus ends Lesson XXX, called the treatment of 'Yonivyāpat' *i. e.*, the diseases of the (Female) Organs of generation, in the sixth Division, called 'Chikitsita' of the treatise of Agniveṣa as revised by Charaka and as supplemented and emmended by Driḍhavalā the Kashmira physician. (*Vide* also the note on page 1852).

End of Chikitsā-sthāna or the Division on the
Treatment of Diseases.*

[A NOTE ON THE ARRANGEMENT OF THE CHIKITSA-STHANA.]

The arrangement of the Lessons of the Chikitsa-Sthāna in this translation has been based on the edition of Gangādharma's text. This text differs greatly from those of Bombay and Calcutta including even the Bengali edition of the translator himself. The proper order of Lessons in the entire work has been indicated at the end of the 30th Lesson of the Sutra-Sthāna, but the variations of texts render it very difficult to judge which is the right order. There is no difference as regards the first eight and the last four Lessons in the Division on Chikitsā-sthāna. Differences may be summed up as follows:—We arrive at Gangādharma's arrangement when the order of Lessons in the Calcutta and the Bombay editions are so varied, as to bring the 12th 'Madātya' *i. e.*, Delirium Tremens and 13th Lesson entitled 'Dwibraniya' on Boils and Abscesses in the Calcutta edition just before the 26th, the 11th on 'Visarpa' or Erysipelas just before 'Trishnā' or Thirst, the 10th on 'Atisāra' or Diarrhoea before 'Chhardi' or Vomiting, and the 9th, *viz.*, that on 'Arsha' or piles before the Grahani, the order in the rest with the above exception, being as in the Calcutta and the Bombay editions. The table of comparison is given overleaf for the benefit of readers.

* The manuscript of the English translation of Charaka-Samhitā by my father the late Kaviraj Avinash Chandra Kaviratna, from the Lesson XXVI of the Chikitsā-sthāna is being revised and edited by his son-in-law **Manmatha Nath Bandyopadhyaya.**

KAVIRAJ PARESH NATH KAVIBHUSAN,

Proprietor and Publisher

COMPARISON OF THE ARRANGEMENTS
OF LESSONS OF THE CHIKITSA-STHANA OF THE CHARAKA-SAMHITA
IN THE EDITIONS OF

CALCUTTA AND BOMBAY.

1. Rasāyana.
2. Vājikarana.
3. Jwara-chikitsā.
4. Rakta-pitta.
5. Gulma.
6. Prameha.
7. Kushtha.
8. Rājajakshmā.
9. Arçah.
10. Atisāra.
11. Visarpa.
12. Madātyaya.
13. Dwivraniya.
14. Unmāda.
15. Apasmāra.
16. Kshatakshina.
17. Çayathu.
18. Udara.
19. Grahani.
20. Pāndu.
21. Hikkāçwāsa.
22. Kāsa.
23. Chhardi.
24. Trishnā.
25. Visha.
26. Trimarmiya.
27. Urusthambha.
28. Vātavyadhi.
29. Vātaçonita.
30. Yonivyāpat.

GANGADHARA.

1. Rasāyana.
2. Vājikarana.
3. Jwara-chikitsā.
4. Rakta-pitta.
5. Gulma.
6. Prameha.
7. Kushtha.
8. Rajajakshmā.
9. Unmāda.
10. Apasmāra.
11. Kshatakshina.
12. Çayathu.
13. Udara.
14. Arçah.
15. Grahani.
16. Pāndu.
17. Hikkāçwāsa.
18. Kāsa.
19. Atisāra.
20. Chhardi.
21. Visarpa.
22. Trishnā.
23. Visha.
24. Madātyaya.
25. Dwivraiya.
26. Trimarmiya.
27. Urustambha.
28. Vātavyādhi.
29. Vātaçonita.
30. Yonivyāpat.