



of honey, clarified butter and powdered *Pippali*. Then the pulverised compound, mentioned above, together with seven Kudava measures of water*, half a Kudava measure of iron-powder, and half a Tulá weight of treacle, should be poured into the said jar which should then be tightly covered with a lid and placed under a heap of barley for seven days (for fermentation). After this period, it should be taken out and the patient should be made to take some of it (every day) according to his physical capacity. This *Arishta* (fermented liquor) cures *Kushtha*, obesity, urinary complaints (*Meha*), jaundice and *œdima*. *Arishtas* may also be similarly prepared from the drugs included in the *S'ála-sáradi*, the *Nyagrodhádi* or the *Áragvadhádi* group. 6.

Medicated Ásavas :—Now we shall describe the mode of preparing Ásavas. The ashes of burnt *Palás'a* should be dissolved in hot water and duly filtered. Three parts of this (alkaline) water, subsequently cooled, and two parts of *Phánita* (molasses) should be mixed together and fermented in the manner of preparing *Arishta*†. Ásavas may be similarly prepared with the alkali made of the ashes of sesamum plants (described in connection with the treatment of *As'mari*—Chapter. VII), or with the drugs constituting the *S'ála-sáradi*, the *Nyagrodhádi*, or the *Áragvadhádi* groups, or with cow's urine as in the preceeding manner. 7.

Medicated Surás :—Now we shall describe the process of preparing *Surás* (wines). A decoction should be duly made of *S'ims'pá* and *Khadira* woods with *Uttamárani*, *Bráhma* and *Kos'átaki* boiled together

* Jejjata recommends twenty-eight Pala weight of water, but *Gaya-dása* does not support this.

† Powders of *Putika*, *Chitraka*, etc., mentioned in connection with the preparation of *Arishtas* should be likewise added to it,—*Dallana*.

in water*. Then Surá-kinva (the drug which is used to cause the fermentation in the manufacture of spirits) should be mixed with the above decoction and the compound distilled in the usual officinal method. The liquor thus prepared is called **Sará**. Surás may be similarly prepared from the drugs of the *S'ála-sárádi*, the *Aragvadhadi*, or the *Nyagrodhádi* groups. 8.

Medicated Avalehas (lambatives) :—Now we shall describe (the method of preparing) medicated Avalehas (lambatives). A decoction should be prepared with the *Sára* (essential parts) of *Khadira*, *Asana*, *Nimba*, *Rāja-vriksha* and *S'ála*.† Fine powders of the same drugs should be mixed with the above (decoction) and boiled again. The compound should be removed from the fire neither thick nor thin. The patient should be made to lick a handful‡ of the compound mixed with honey and be made to abstain from taking any meal in the morning. Similar preparations may be made (**Avaleha**) from the drugs of the *S'ála-sárádi*, the *Aragvadhádi*, or the *Nyagrodhádi* groups. 9.

Medicinal Churnas :—Now we shall describe the process of preparing pulverised compounds. A Prashtha measure of the powdered *Sára* of the trees belonging to the *S'ála-sárádi* group should be

* One part of *S'ias'apa'*, one of *Khadira* and a third of *Uttamárani*, *Bráhmī* and *Kos'átaki* should be taken. Tulá weight of the drugs and four Drona measures of water should be boiled and reduced to one Drona.

—Dallana.

† Gayá lása does not read '*S'ála*' in the list.

‡ Though the word "*Pánitala*" means a "*Karsha*" i.e., two *Tolás*, yet as there is the word "*Purnam*" inserted after it, so a handful should be understood here by this term.—Dallana. It should be observed, however, that the difference in the two interpretations is ultimately immaterial.—Ed.



many times (i. e., seven days) saturated with the decoction of the drugs of the *Āragvadhādi* group (and dried). Then the prepared compound should be taken with the vehicle of the decoction of the drugs of the said *S'āla-sārādi* group. A pulverised compound (*Churna*) may be as well prepared in the above manner from the fruits of the *Nyagrodādhi* group or from the flowers of the *Āragvadhādi* group. 10.

Medicinal Ayaskriti :—Now we shall describe the process of preparing an Ayaskriti (iron compound). Thin leaves of steel should be plastered with the (five officinal kinds of) salts and heated in fire and of dried cow-dung. When red-hot, they should be immersed in a decoction of *Triphalā* and the drugs of the *S'āla-sārādi* group. The above process should be repeated sixteen times in succession after which they should be heated and burnt in a fire of Khadira wood. When cooled down, the iron foils should be pounded into fine powder and passed through a piece of thick linen. The patient should be made to take this powder with honey and clarified butter in an adequate dose suiting his capacity. After the digestion of the medicine, he should take such a meal as is not hostile to his particular disease and is devoid of salt and acid articles. The use of a *Tulā* measure of this medicinal iron preparation in the above manner leads to the recovery of Kushtha, Meha (urinary complaints), obesity, œdema, jaundice, insanity and epilepsy and makes the patient live for one hundred years. The use of each additional *Tulā* weight of the preparation adds a century to the duration of the user's life. This is the mode of medically preparing all kinds of *Loha* (zinc, copper, lead and gold). 11-12.

Aushadha Ayaskriti :—A ball of iron (weighing fifty *Palas*) heated and made red-hot in a

fire of Khadira wood should be cooled by immersing it in a cauldron (Droni), made of (green) Palása wood and containing (five-hundred Palas of) Svarasa (expressed juice*, of Trivit, S'yámá, Agnimantha, Samkhini, Kevuka, Lodhra, Triphalá, Palás'a and Śimsápá. The iron mass should be thus heated and cooled twenty one times in succession; finally the iron ball should be immersed and boiled in the expressed juice of the foregoing drugs over a fire of cow-dungs. It should be removed from the fire when only a quarter part of the liquid would remain. It should now be filtered and the mass of iron should be again heated in the fire mixed with the same liquid and boiled again; when the cooking is nearly complete, (it should be removed from the fire and) a pulverised compound of the drugs included in the *Pippalyaddi* group together with honey and clarified butter each weighing double the quantity of the iron mass or ball should be mixed with the same. When cooled down, this preparation should be preserved in a well-sealed iron-pitcher. The medicine, thus prepared, should be given to the patient according to his capacity but not less than a Śukti (half a Pala) or a Prakuncha measure (one Pala). After the digestion of this medicine, a diet should be given to the patient determined by the nature of his disease. This is called the **Aushadha Ayaskriti** and it cures even the incurable types of Kushtha and urinary complaints (Meha), reduces obesity, impairs œdima and improves the impaired digestive functions.

* Old and experienced physicians explain "*Svarasam*" to be the decoction as well. Gayadása says that a decoction of one Drona weight of the drugs, boiled in four Drona weight of water and reduced to its quarter part should be taken. Dallana says that if the expressed juice of the drugs be not available, then a cold infusion of one Ádhaka weight of the powdered drugs should be taken,



It is specially efficacious in cases of phthisis (Rāja-Yakshmá). A proper and regular use of this remedy increases the duration of life to a hundred years. 13.

Mahaushadha-Ayaskriti :—A decoction of the drugs of the *S'āla-sārādi* group should be poured in a Droni (vessel) made of *Palās'a* wood. Sheets of iron should be made red-hot and cooled down (twenty one times) by immersing them into the said decoction of the drugs of the *S'āla-sārādi* group. The interior part of an earthen pitcher should be disinfected (with fumigation). Then the iron foils and the powder of the drugs of the *Pippalyādi* group together with treacle and honey should be added and preserved in the earthen pitcher with its mouth well-covered with a lid for a period of one month (in winter) or a fortnight (in summer). This preparation is called the **Mahaushadha-Ayaskriti** and an adequate quantity of it should be given to the patient after the lapse of the said period. Similar preparations of (iron) may be made with a decoction of the drugs of the *Nyagrodhādi* or *Ārevatādi* (Āragvadhādi) group. 14.

The Khadira Vidhāna :—Now we shall describe the **Khadira** preparations. The earth around the central root of a middle-aged Khadira tree, grown in a commendable soil and not worm-eaten, should be dug out and the central and principal root of the tree should be cut open. An iron pitcher should be placed under the tree so that the secreted juice may collect into it through the main root. The outer surface of the tree should be completely plastered with a paste of clay and cow-dung (mixed together). It should then be treated with a fire fed with faggots mixed with cow-dung so that the glutinous secretions of

the Khadira tree would naturally settle down into the pitcher (through the principal root). When the pitcher is filled up, the juice should be collected and filtered and then kept in another vessel with its lid carefully closed and sealed. The extract so preserved should be taken in proper doses with honey, clarified butter and the expressed juice of *Āmalaka*. The patient should be made to take such diet and observe such regimen of conduct, as has been prescribed in connection with the use of **Bhallātaka** compounds, after the digestion of the medicine. A Prastha measure of this remedy gradually taken by a man enables him to live a hundred summers. 15.

Khadira-Sāra-Kalpa :—A decoction made by boiling a Tulā weight of the essential part (Sāra) of the Khadira tree with a Drona measure of water and boiled down to a sixteenth part of its original quantity should be kept in a vessel with its mouth tightly closed. An adequate quantity of this decoction should be taken every day with honey, clarified butter and the expressed juice of *Āmalaka*. The present method should be adopted with the extract from the essential parts (Sāra) of all other medicinal trees. 16.

Every morning the patient should be made to take an adequate dose of the powders of **Khadira-sāra**, or its decoction, until a Tulā weight is consumed, or he should be made to take a potion of the clarified butter churned from the milk of a ewe and cooked in a decoction of **Khadira-sāra**. As an alternative the expressed juice or a decoction of *Amrita-valli*, or clarified butter cooked with that juice or decoction, should be taken every morning. The patient should every afternoon take a meal of boiled rice with clarified butter and *Āmalaka*-soup. A constant use of this



remedy and a conformity to the foregoing diet for a month would lead to a radical cure of any type of Kushtha. 17.

Oils pressed out of black sesamum and *Bhallātaka*, clarified butter, the expressed juice of *Āmalaka* and the decoction of the drugs of the *S'āla-sārādi* group, each weighing a Drona measure, and a Pala weight of each of the following drugs, *viz.*, *Triphalā*, *Trikatu*, the pith or marrow of *Parusha* fruit, *Vidanga* seed, *Chitraka*, *Arka*, *Avalguja*, *Haridrā*, *Dāru-haridrā*, *Trivrit*, *Danti*, *Indrayava*, *Yashti-madhu*, *Ativishā*, *Rasānjana* and *Priyangu*, should be boiled together in the manner of cooking medicated oil, etc. (*Snehapāka Vidhāna*). When well cooked, this medicated compound should be strained (through a piece of clean linen) and carefully preserved (in an earthen pitcher with its mouth well closed with a lid). The system of the patient should be well cleansed (with appropriate emetics and purgatives) and a Pala weight of this preparation, mixed with honey, should be given to him every morning. After the digestion of this medicine, he should be made to take a light meal of rice well cooked with a decoction of the *Khadira*-wood and mixed with clarified butter, and the soup (*Yusha*) of *Āmalaka* or *Mudga* unseasoned with salt. A Drona measure (of this compound), gradually taken in the aforesaid manner by a patient taking a (light) decoction* of *Khadira* (instead of water), would ensure a speedy recovery from all types of Kushtha and enable the patient to witness a hundred summers (on earth) in the full enjoyment of sound health and intellect. 18.

* The decoction of *Khadira*-wood for drink should be prepared after the manner of *Shadanga-pāniya* preparation.—Ed.



Memorable Verse:—An intelligent physician may prepare a thousand varieties of medicated remedies, such as Surás, Asavas, Arishtas, Lehas (lambatives), powders and Ayaskritis (metal-preparations) with the aforesaid drugs and in the manner described above. 19.

Thus ends the tenth Chapter of Chikitsita Sthánam in the Sus'ruta Samhitá which deals with the medical treatment of Mahá-Kushtha.



CHAPTER XL

Now we shall discourse on the medical treatment of the diseases of the urinary tracts (**Prameha**). 1.

This disease may be ascribed to two causes, such as the congenital (Sahaja) and that attributable to the use of injudicious diet. The first type (Sahaja) is due to a defect in the seeds of one's parents and the second is originated from the use of unwholesome food. The symptoms, which mark the first of these two types, are emaciation and a dryness (of the body), diminished capacity of eating, too much thirst and restlessness; while the symptoms, which usually attend the latter type of the disease, are obesity, voracity, gloss of the body, increased soporific tendency and inclination for lounging in bed or on cushions. A case of emaciation, etc., (viz., the first kind of Prameha) should be remedied with nutritious food and drink, etc., whereas Apatarpana, etc., (fasting, physical exercise, depletory measures etc.), should be adopted in cases of obesity viz., the second kind of (Prameha). 2.

Forbidden Articles of Food & Drink :

—All patients suffering from Prameha should forego the use of (the different species of wine and fermented liquor known as) Sauviraka, Tushodaka, Sukta, Maireya, Surá, and Ásava, water, oil, clarified butter, milk, any modification of the expressed juice of sugarcane, cakes, milk-curd, acid, Pánaka*, the flesh of domestic and aquatic animals and of those which frequent swamps or marshy places. 3.

* Made of sugar, lemon-juice, or fermented rice-gruel boiled together.



Articles of diet:—The use of sufficiently old and matured, *S'ali* and *Shashtika* rice, barley, wheat, *Kodrava*, *Uddalaka*, with the different preparations of *Chanaka*, *Adhaki*, *Kulattha* or *Mudga* pulse is recommended ; or the meal should be taken with the *S'akas* (potherbs) of bitter or astringent taste cooked with the oils of *Nikumbha*, *Ingudi*, mustard or linseed oil ; or with the soup of the lean flesh of Jángala animals which are possessed of anti-diuretic properties cooked without any clarified butter and unseasoned with any acid juice. 4.

Preliminary Treatment :—The patient should be first anointed with any of the oils (of *Nikum-bha*, *Ingudi*, *Sarshapa*, *Atasi*, etc.); or with the medicated clarified butter* cooked with the drugs of the *Priyanguvadi* group and should also be treated with strong emetics and purgatives†. After the application of purgatives, an *Asthapana* measure with a decoction of the drugs of the *Surasadi* group, mixed with honey and *Saindhava* salt and with the powders of *S'unthi*, *Bhadraddru* and *Musta* by way of an after-throw, should be resorted to. (On the eighth day) in a case attended with a burning sensation, a decoction of the *Nyagrodhadi* group without (*ie*, mixed with a little quantity of) *Sneha* (oil or clarified butter) should be used (in the manner of an *Asthapana*).

The five Medicinal remedies :—After cleansing the system, the expressed juice‡ of *Amalaka* mixed with *Haridra* (powder) and honey should

* The patient should be anointed with the medicated clarified butter in a case of *Pittaja-meha*.

† Emetics in cases of *Kaphaja-meha* and purgatives in those of *Pittaja-meha*, should be applied.

‡ This is also found in *Charaka* and has been quoted by *Chakradatta* in his compilation.



be administered. As an alternative, a decoction* of *Triphalā*, *Vis'ālā*, *Deva-dāru* and *Musta* or an Aksha (two Tolā) measure of the Kalka (powders)† of *S'āla*, *Kampillaka* and *Mushkaka* (both of them) sweetened with honey and the expressed juice of *Āmalaka* should be taken; or powders‡ of the flowers of *Kutaja*, *Kapittha*, *Rohita*, *Vibhitaka* and *Saptaparna* (should be taken with honey, *Haridrā* and the expressed juice of *Āmalaka*), or a decoction of the roots, leaves, barks, flowers and fruits of *Nimba*, *Āragvadha*, *Saptaparna*, *Murvā*, *Kutaja*, *Soma-vriksha*, *Palās'a* should be given to the patient. All cases of Meha are often found to yield to the use of any of these five medicinal preparations. 5.

Specific Treatments :—Now we shall specifically describe the course of treatment to be adopted in each particular type of the disease (Prameha). A decoction of *Pārijāta* should be given in a case of **Udaka-meha**; a decoction of *Vaijayanti* in that of **Ikshu-meha**; a decoction of *Nimba* in a case of **Surā-meha**; a decoction of *Chitraka* in a case of **S'ikata-meha**; a decoction of *Khadira* in a case of **S'anair-meha**; a decoction of *Pāthā* and *Aguru* in a case of **Lavana-meha**; a decoction of *Haridrā*

* This is quoted by Chakradatta but he reads “*द्वारुनिशा*” in place of “*देवदारु*” and does not mention the use of the expressed juice of *Āmalaka*. The practice, however, is to follow the recipe of Chakradatta.

† The third Yoga of the text is also quoted by Chakradatta but no addition of *Haridrā* powder is prescribed there. Chakradatta is more generally followed in the case.

‡ The fourth Yoga of the text is found also in Charaka although with some variation. Charaka adds the flowers of *Kampilla* and *S'āla* in the list, but does not recommend the use of *Haridrā* powder nor of the expressed juice of *Āmalaki* as the medium of taking the medicine. Charaka, however, is quoted *verbatim* by Chakradatta and is followed in practical use.

and *Dāru-haridrā* in a case of *Pishta-meha*; a decoction of *S'aptaparnā* in a case of *Sāndra-meha*; a decoction of *Durvā*, *S'aivāla*, *Plava*, *Hathakaranja* and *Kaś'eruka*, or that of *Kakubha* and red-sandal wood in a case of *Sukra-meha*; and a decoction of *Triphalā*, *Āragvadha* and *Drākshā* mixed with honey in a case of a *Phena-meha*. All decoctions, to be employed in the foregoing ten types of *Kaphaja-meha*, should be sweetened with honey (slightly sweetened with honey—D. R.).

Treatment of Pittaja Prameha:—In the Pittaja types of the disease, a decoction of the drugs of the *S'āla-sārādi* group or that of *As'vattha* should be administered in a case of *Nila-meha*; similarly a decoction of *Rāja-vriksha* should be given in a case of *Haridrā-meha*; a decoction of the *Nyagrodhādi* group, mixed with honey, in a case of *Amla-meha*; a decoction of *Triphlā* in a case of *Kshāra-meha*; a decoction of *Manjishthā* and (red) *Chandania* in a case of *Manjishthā-meha*; and a decoction of *Guduchi*, seeds of *Tinduka*, *Kās'marya* and *Kharjura*, mixed with honey, in a case of *Sonita-meha**. 6.

Palliative Measures:—Now we shall describe the palliative measures to be adopted even in cases of incurable types of the disease. A Kalka compound of *Kushtha*, *Kutaja*, *Pāthā*, *Hingu* and *Katu-rohini* should be taken with a decoction of *Guduchi* and *Chitraka* in a case of *Sarpir-meha*. A patient afflicted with an attack of *Vasā-meha* should be made to drink a decoction of *Agni-mantha* or of *S'ims'apā*. Similarly a decoction

* Honey should be added to all of these decoctions prescribed in cases Pittaja-meha.—Dallana.

† Honey should also be added to these decoctions prescribed in cases of Vātja Meha.—Dallana.



tion of *Khadira*, *Kadara* and *Kramuka* should be given in a case of **Kshaudra-meha** ; a decoction of *Tinduka*, *Kapittha*, *S'irisha*, *Palás'a*, *Páthá*, *Murvá*, and *Dus-parsá* (*Durálabhá*) mixed with honey,* or the *Kshára*, (alkaline water) prepared from the ashes of the bones of an elephant, horse, hog, ass or camel, in a case of **Hasti-meha**. A gruel (*Yavágu* prepared in the manner of *Shadanga-kalpa*) with a decoction of aquatic bulbs and sweetened with milk and the juice of sugarcane should be prescribed in a case attended with a burning sensation. 7.

Medicinal Arishtas, Asavas, Yavágus, etc. :—Likewise *Arishtas*, *Ayaskritis*, *lambatives* and *Asavas* should be prepared (in the manner hereinbefore described) with *Priyangu*, *Anantá*, *Yuthiká*, *Padmá* (*Bhárgi*), *Tráyantiká*, *Lohitiká*, *Ambashthá*, bark of pomegranate, *S'dla-parni*, (*D.R.*—*Tála-parni*), *Padma* (lotus), *Tunga*, *Kes'ura*, *Dhátaki*, *Vakula*, *S'almali*, *S'ri-veshtaka* and *Mocharasa*, should be administered to the patient. As an alternative, similar preparations made of *S'ringátaka*, *Gilodya*, *Mrindá*, *Kas'eruka*, *Madhuka*, *A'mra*, *Jambu*, *Asana*, *Tinis'a*, *Arjuna*, *Katvanga*, *Lodhra*, *Bhallátaka*, *Charmi-vriksha*, *Giri-karniká*, *S'ita-s'iva*, *Nichula*, *Dádima*, *Aja-karna*, *Hari-vriksha*, *Rájádana*, *Gopaghontá* and *Vikamkata* should be prescribed. Different preparations of *Yavágu*, etc. should be given to the patient as diet. A gruel (*Yavágu*) cooked with the decoction of the preceding medicinal drugs or (only these) decoctions should be given to the patient as drinks.

Potions of any of the aforesaid *Asavas* thickened with an admixture of powdered *Páthá*, *Chitraka* and *Haritaki* and sweetened with a liberal quantity of honey

* *Jejjata* interprets it as grape-wine, but *Gayadasa* does not support this view.

should be prescribed for a rich or royal patient of injudicious conduct and refusing to take medicines ; or he should be made to drink frequent potions of Mádhvika liquors (prepared from honey) * with meat roasted on gridiron over a charcoal fire. Food and drinks mixed with honey, *Kapittha* and pepper should be prescribed for him. 8.

The powdered dung of a camel, a mule, or an ass should be administered to him in food ; he should take his meal with soups saturated with a compound of asafoetida and Saindhava salt or with mustard preparations (Rága). * His food and drink should be fragrant and well flavoured [with ingredient not incompatible with the nature of the disease. 9-10.

The practice of regular physical exercise, wrestling, active sports, riding on a horse or an elephant, long walks, pedestrian journeys, practising archery, casting of javelins, etc., should be resorted to in a case where the disease has made a decided advance. 11.

A poor and friendless patient should live on alms, lead a life of perfect continence like an ascetic, forego the use of shoes and umbrella and walk a hundred Yojanas† or more on foot without staying for more than one night at a single village. A rich man (suffering from Prameha) should live on *S'yáma'ka*, *Kapittha*, *Tinduka* and *As'mantaka* and live among the deer. He should constantly follow the tracks of cows and take their dung and urine (for food and drink). A Bráhmaṇ patient should live on the grain, spontaneously fallen from plants, constantly study the Vedas and draw

* Some read "शाकैः" i.e. potherb (of mustard) in place of "रागैः ।"

† A Yojana is equal to eight miles.



chariots occupied by Bráhmaṇas. * A patient belonging to the lower orders of society (Śúdras, etc.) should be made to sink wells (under such circumstances) and the strength of a weak or emaciated patient should be preserved (with nutritive diets, etc.). 12.

Memorable Verse :—A poor patient, carefully following these directions of his medical advisers without the least demur or delay, should be able to get rid of the disease (Prameha) in the course of a year or even in less than that time. 13.

Thus ends the eleventh Chapter of the Chikitsita Sthánam in the Sus'rúta Samhitá which deals with the medical treatment of Prameha.

* Some explain the phrase “ब्रह्मरथमुपधारयेत्” to mean that he should retain in his memory (the teachings of) the Vedas. —Dallana.



CHAPTER XII.

Now we shall discourse on the medical treatment of the abscesses or eruptions which mark the sequel of a case of Prameha (**Prameha-Pidaká**). 1.

The nine kinds of abscesses (Pidakás), such as Śarāviká, etc., have been described before. Of such abscesses those, appearing in a strong person but small in size, affecting (only) the Tvak (skin) and the flesh, soft to the touch, slightly painful, easily suppurative and after a time bursting, are curable. 2.

Patients suffering from Prameha and afflicted with the above kinds of abscesses (Pidakás) should be treated (in the following manner). Measures, such as fastings (Apatarpana), etc., decoctions * (of Vata, etc.) and the urine of a she-goat, should be employed in the incubative stage of the disease. The urine, perspiration and the Śleshma (sputum, etc.), soon acquire a sweetish taste, if the aforesaid preliminary measures are not resorted to and if the patient goes on using sweet articles of food in utter disregard of the instructions, thus developing fully the specific indications of Prameha. In this stage the system of the patient should be cleansed (Sams'odhana) with both emetics and purgatives. If the disease is not checked (even at this stage) with the aforesaid measures (emetics and purgatives), the aggravated Doshas of the body go on increasing in intensity and tend to affect or vitiate the flesh and the blood and produce an inflammatory swelling of the body, or bring on other supervening distresses

* Astringent drugs of fig-tree (Vata-tree), etc.—D. R.



in their train, venesection as well as the aforesaid remedies and measures should be resorted to in such cases. 3.

The swelling increases in size attended with excessive pain and burning sensation, if the aforesaid remedies be not employed at this stage of the disease. Surgical operations and other remedial measures, described in connection with abscesses or inflammatory swellings (*Vrana*) in general, should be resorted to in such cases. If these be not done (at this stage), the pus eats into the deeper tissues of the locality, creates large cavities in its inside, and is accumulated there and the abscess (*Vrana*) becomes incurable. * Hence a case of *Prameha* should be remedied at its very outset. 4-6.

Dhānvantara-Ghrita:—Ten Pala weight of each of these drugs, *viz.*, *Bhallātaka*, *Vilva*, *Ambu*, roots of *Pippali*, *Udakiryyā*, *Prakiryyā*†, *Varshābhu*, *Punarnavā*‡, *Chitraka*, *S'athi*, *Snuhi*, *Varunaka*, *Pushkara*, *Danti* and *Haritaki* and one Prastha measure of each of the following, *viz.*, barley, *Kola* and *Kulattha* pulse should be boiled with a Drona measure of water. The decoction should be boiled down to its quarter part, removed from the fire, and strained. It should then be cooked with a Prastha measure (four seers) of clarified butter with half a Pala weight of each of the following drugs, *viz.*, *Vachā*, *Trivrit*, *Kampilla*, *Bhārgi*, *Nichula*, *S'unthi*, *Gaja-Pippali*, *Vidanga* and *S'irisha* as Kalka.

* On the failure of the above treatment it would spontaneously burst out and secrete pus and force its way inside, which would lead gradually to widen its mouth or fissure, and help its running into an incurable stage.—Dallana.

† "Udakiryyā and Prakiryyā" are the two kinds of *Karanja*.

‡ "Varshābhu and Punarnavā" are the two kinds of *Punarnavā* (*i.e.*, red and white).



It is called the **Dhānvantara-Ghrita*** and covers within the range of its therapeutic application Meha (urinary diseases), swelling, (S'otha), Kushtha, Gulma, Ascites, hæmorrhoids, enlargement of the spleen, carbuncles (Pidaká) and abscesses. 7.

Ordinary purgatives fail to produce any satisfactory effect in cases of Madhu-Meha owing to the excessive accumulation and pervasion of **Medas** (fat) in the organism of the patient. Hence strong Śodhana (purgatives) should be employed in such cases. In all types of Meha, attended with **Pidaká** (eruptions or abscesses) and other complications, the perspiration and expectorations, etc. of a Prameha-patient acquire a sweet taste and smell like that of honey. Hence they are technically known as **Madhu-Meha** (to all intents and purposes). **Fomentation** (of any kind) is forbidden in the case of a patient suffering from Madhu-Meha, since it might lead to the gradual emaciation of his frame by drying up the organic fat (**Medas**), which is usually found to abound in his organism. The aggravated Doshas of the body fail to make an upward passage in the organism of a Prameha-patient, owing to the weakness of the channels of chyle, blood, Kapha and Pitta (as well as for an exhausted condition of the nerves in his body) and the Doshas are thus forced to course in and confine themselves into the lower part of the body where their incarceration helps the easy formation of **Pidakás** (abscesses), etc. Such a Pidaká should be remedied with the measures described in connection with Vranas, as soon as the process of suppuration would set in; whereas

* According to Dallana, the introduction of this medicated Ghrita into the text is an interpolation. Since Jejjata has not explained it in his commentary, Dallana does not explain it. Chakradatta, however, mentions this Ghrita in his compilation, though with some additions and alterations under the treatment of Prameha.—Ed.



it should be treated as a swelling in its unsuppurated stage. Medicated oils should be likewise employed for the purposes of healing (Ropana), etc. 8.

A decoction of the drugs of the *Āragvadhādi* group should be used for the purpose of raising up (Utsādana) the cavity of the incidental ulcer; that of the *S'āla-sārādi* group should be used for sprinkling purposes; that of the drugs of the *Pippalyādi* group should be given as food and drinks. A pulverised compound of *Pāthā*, *Chitraka*, *S'ārmgashtā*, *Kshudra*, *Vrihati*, *S'ārivā* *Soma-valka*, *Saptaparna*, *Āragvadhā* and *Kutaja* roots mixed with honey should be internally given to the patient.

S'āla-sārādi Avaleha :—A decoction of (one hundred Pala weight of) the drugs of the *S'āla-sārādi* group should be made by boiling it (in sixteen times the weight of water) down to a quarter part (of the water) and then duly filtered (through a piece of linen). It should be cooked again very carefully, so that it may not be burnt; powders of *Āmalaka*,* *Rodhra*, *Priyamgu*, *Danti*, black-iron and copper should then be added to it just before the completion of the cooking, so that it may be reduced to the consistency of an **Avalcha** (lambative). It should then be removed from the fire and kept in a closed earthen pitcher. The patient should take an adequate dose of this medicine as it is a sovereign remedy for all types of *Prameha*. 9.

Navāyasa-Churna :—Equal parts of the powders of the following nine drugs, viz., *Triphalā*, *Chitraka*, *Trikatu*, *Vidanga* and *Musta*, and nine parts

* Chakradatta reads "S'ivā" in place of "Āmalaka" and does not include "Priyamgu" in the list. According to some commentators the total weight of the after-throw (*Prakshepa*) would be a quarter part of the total weight of the drugs boiled; whereas, according to others, the different drugs for *Prakshepa* would weigh one Pala each.

of powdered black-iron* should be mixed together and taken in adequate doses with honey and clarified butter. This is called the **Navayasa Churna**, which proves curative in abdominal obesity, improves the impaired digestion and acts as a prophylactic against hæmorrhoids, swelling, jaundice, Kushtha, indigestion, cough, asthma and Prameha, etc. 10.

Lohārishta :—A decoction of the drugs of the *S'alā-sārādi* group should be made by boiling it down to a quarter part (of the original quantity of water). Then it should be duly filtered ; when cooled, a quantity (*i.e.*, fifty Pala weight) of Mākshika-honey† should be added to it. A quantity of purified treacle‡ reduced to the consistency of Phānita as well as fine powders of the drugs of the *Pippalyādi* group should be mixed with it. A strong and well cleansed (earthen) pitcher satu-

* Charaka and Chakrapāni Datta insert this medicine among the curatives of "Pa'ndu-roga". S'ivadāsa (the commentator) advises to take "Mandura-iron" instead of "black-iron". In the practical field also we derive great and good effects in cases of spleen and liver diseases and specially in cases of infantile liver and heart diseases.—Ed.

† Dallana says that fifty Pala weight of each of the two substances—Madhva'sava and Pha'nita, and twenty-five Pala weight of each of the following substances, viz., the powders of the drugs of the Pippalyādi group and steel-foils, should be taken in preparing it. But Gayadāsa explains that such a quantity of old and matured honey should be mixed with the decoction as will sweeten it ; the same quantity of old and matured Phānita treacle should be taken ; the powders of Pippalyādi group should be added to it till it gets a slight astringent (Katuka) taste.

Some commentators, however, hold that the honey, the powders of the drugs of the Pippalyādi group and of the steel-foils should be each a quarter part of the decoction in weight.

Dallana explains the term "Madhu" as the A'sava prepared of honey. Gayadāsa, however, explains it simply as honey.

‡ The Phānita should be refined by dissolving it in the decoction of the drugs of the *S'āla-sārādi* group and then filtere .—Dallana,



rated with clarified butter should be purified (in the usual way) and its interior plastered with coating of honey and powdered *Pippali* made into a thin paste. The medicinal compound prepared as above should be kept in the pitcher. After that, thin foils of steel made red-hot in a fire of *Khadira* wood should be immersed into the compound prepared before. Then the pitcher with the steel-foils immersed into its contents should be kept buried in a heap of barley for three or four months or until the steel-foils are entirely eaten away by the medicine and the characteristic flavour is produced. It should be used in proper doses every morning and a suitable diet should be given to the patient after its use. It reduces fat, improves the impaired digestion and proves efficacious in cases of swellings, internal tumours, *Kushtha*, *Meha*, jaundice, dropsy of the spleen (*Plihodara*), chronic fever, and excessive urination (dribbling of urine). This preparation is called **Lohārishta*** and it is a highly efficacious remedy. 11.

* The recipe of *Lohārishta*, according to *Vāgbhata*, is as follows :— The drugs of the *Asanādi* group (which corresponds with *Sus'ruta's* *S'āla-sārādi* group), each weighing twenty *Palas*, should be boiled in eight *Dronas* of water down to a quarter part of its weight. Two hundred *Pala* weight of treacle and half an *Ādhaka* (four seers) of honey and the powders of the drugs of the *Vatsakādi* group (which corresponds with the *Pippalya'di* group of *Sus'ruta*), each weighing one *Pala*, should be mixed with the above decoction when cooled. A (new earthen) pitcher should be plastered inside with (an adequate quantity of) *Pippali*-powder and honey, the outer side being plastered with shellac. The above preparation should now be poured into this pitcher which should be kept in a heap of barley. A fire should be kindled with *Khadira* charcoal. Thin iron-foils should be alternately heated in this fire and immersed in the above preparation until the iron-foils are powdered. *Vāgbhata* gives the name of *Ayaskriti* to this preparation.

We, however, follow *Vāgbhata* in the preparation of this *Arishta* with good results.—Ed,



Traits of cure: — The cure of Prameha-patients should be understood from the non-slimy and unturbid condition of the urine and from its clear transparent aspect and bitter or pungent taste. 12.

Thus ends the twelfth Chapter of the Chikitsa Sthānam in the Sus'ruta Sambitā which deals with the medical treatment of Prameha-Pidakā.



CHAPTER XIII.

Now we shall discourse on the medical treatment of Diabetes (**Madhu-Meha**). 1.

Metrical Text :—The intelligent physician should adopt the following course of treatment in the case of a Madhu-Meha-patient abandoned as incurable by other physicians. 2.

Śilājatu, its origin and properties :—

A kind of gelatinous substance is secreted from the sides of the mountains when they have become heated by the rays of the sun in the months of Jyaishta and Āshādha. This substance is what is known as the Śilājatu and it cures all distempers of the body.

The presence of the six kinds of metal, such as tin, lead, copper, silver, gold and black-iron, in their essential form in the substance (Śilājatu), may be detected by their respective smell and hence it is known to the people by the name of **Shad-Yoni** (lit.—having six different origins). The taste of this shellac-coloured substance has the same taste (Rasa) and potency (Virya) as the metal to whose essence it owes its origin. It should be understood that as tin, lead and iron, etc., are progressively more and more efficacious, so the different varieties of Śilājatu, originated from the essence of tin, lead, iron, etc., are progressively more efficacious in their application.

All kinds of Śilājatu have a bitter and pungent taste with an astringent after-taste (Anu-rasa), are laxative, pungent in their digestionary reaction, heat-making in their potency and possessed of absorbing and purifying (Chhedana) properties. Of these what looks



black and glossy, is heavy and devoid of sandy particles, as well as what smells like the urine of a cow, should be considered as the best. This best kind of Śilājatu should be infused with the decoction of the drugs of the Śāla-sārādi group after the manner of Bhāvanā saturation (for ten, twenty or thirty days). Then after cleansing the body (by the application of emetics and purgatives), it should be taken every morning (by the patient in adequate doses), well pasted with Sārodaka.* He should further be made to take a meal of boiled rice mixed with the soup of the flesh of animals of the Jāngala group after the medicine had been fully digested. 3-4.

A Tulā measure of this hill-begotten panacea (Śilājatu), when gradually taken, (in adequate doses) tends to improve the strength and complexion of the body, cures an attack of Madhu-Meha and enables the user to witness a hundred summers on earth, free from disease and decay. Each Tulā weight of this medicine, taken successively, adds a century to the duration of human life, while ten Tulā measures extend it to a thousand years. The regimen of diet and conduct during the period of its use should be identical with that described in connection with the use of the **Bhallātaka** compounds. Cases of Meha, Kushtha, epilepsy (Apasmāra), insanity, elephantiasis, poison-begotten distempers, phthisis, ædema, hæmorrhoids, Gulma (internal tumours), jaundice and chronic fever, prove readily amenable to the curative efficacy of Śilājatu. Indeed there is no such bodily distemper

* It is evident from the reading of Chakradattā that "Sārodaka" means a decoction of the drugs of the Śāla-sārādi group. But Dallana explains it as "Pancha-sārodaka" which is quite unintelligible. In practice, also, Chakradattā is followed.—Ed.



which does not yield to its highly curative virtues. It acts as a potent solvent in cases of long-standing Śarkarā (gravel) in the bladder as well as of stone. Śilājātu should be treated (soaked and dried) with appropriate medicinal drugs by stirring it up with the same. 5.

The Mákshika Kalpa:—The metal known as **Mákshika** (iron-pyrites), which grows in the river Tápi and which copes with the divine ambrosia in its highly therapeutic properties, may be also used in the same way and under the same sort of preparation. The metal is divided into two classes according to its colour, as **Svarna-Mákshika** (gold-coloured) and **Rajata-Mákshika** (silver-coloured). Of these the first has a sweet taste while the second is acid. Both of them prove efficacious in cases of decrepitude, Kushtha, Meha, jaundice and consumption. A person using Śilājātu and Mákshika (in the manner prescribed above) should refrain from taking pigeon-flesh and *Kulattha* pulse (during his life-time). 6.

The following measures should be adopted by an experienced physician in the case of a patient suffering from (Meha and) Kushtha and who has a firm faith in medicines and is desirous of existence (life) and in whose case the curative efficacy of Pancha-karma* has been baffled. 7.

The Tuvāraka Kalpa:—The Tuvāraka plants which grow on the shores of the Western Sea (Arabian Sea) are constantly tossed about by the winds raised by the waves of the sea. The pith or marrow of the seeds (lit.—fruits) of these plants should be care-

* Some take the term in its ordinary sense to mean the five measures of emetics, purgatives, etc. ; but Dallana would explain it as the measures adopted in the treatment of the Kushtha affecting the bone which is the fifth Dhātu in the system.



fully collected in the rainy season while they ripen and should be subsequently dried and pounded. The oil should be either pressed out of these seeds in a mill in the manner of preparing sesamum oil, or squeezed out (of a press bag) like that used in the case of *Kusumbha* flowers. The oil should be boiled over a fire so as to have its inherent watery particles completely evaporated. Then it should be taken down from the fire and kept in a pitcher and then buried for a fortnight in a heap of well dried cowdung. The patient (in the meantime) should be duly anointed, fomented and treated with cleansing remedies (i.e., emetics and purgatives)*. He should wait a fortnight (after the administration of the aforesaid measures) and wait for a period of four meals† (i.e., two days) more; and on the next morning he should drink a portion of the oil in adequate doses (two Tolás) under the auspices of favourable astral combinations in the lighted fortnight of the month. He should be made to recite, at the time of his taking the fourth dose, a Mantra which runs as follows:—
“Cleansest and purifiest, O Thou potent essence of seed-marrow, all the essential principles of (my) vital organism. The deity who knows no decay and suffers no change and who weilds a discus, a mace and a conch-shell in his arms, commands thee on that behalf.”

The Doshas in both the upper and the lower parts of a patient's body are cleansed with the help of this oil

* The **Kapha** should be first reduced with emetics; and after a fortnight, the **Pitta** with purgatives. A fortnight after the use of purgatives, a potion of the *Tuvarka* oil should be administered inasmuch as it is a *Sams'odhaka* (cleansing) remedy.

† On the sixteenth day after the administration of the cleansing measures, as well as on the morning of the seventeenth day, the patient should take his meals as usual. On the evening of the seventeenth day no meal should be taken. On the following morning the oil should be taken.



(which should be given to the patient in the morning); while a cold gruel, unseasoned* with salt and not mixed with any emollient substance (oil or clarified butter) should be given to him in the afternoon. The use of this oil should be repeated in the same manner for five days in succession, and the patient should avoid anger, etc., and live on *Mudga* soup (Yusha) and boiled rice for a fortnight. A five days' use of this oil would ensure the cure of every types of Kushtha (and Madhumeha). 8-9.

The foregoing (Tuvaraka) oil should be boiled and prepared with a decoction of **Khadira** weighing three times the quantity of the oil and taken internally with patience for a month for the same purpose. The patient should anoint his body with the same and then take his meals in the prescribed form. A Kushtha-patient (as well as a Meha-patient) suffering from hoarseness, red-eyes and with worm-eaten and emaciated limbs should be speedily treated with this oil as an anointment and a drink. Regular potions of the above medicinal (Tuvaraka) oil taken with honey, clarified butter and a decoction of Khadira and a diet consisting of the soups of bird's flesh (during its course) would enable the user to live for a period of two hundred years. A use of this oil as errhines (Nasya) for a period of fifty consecutive days would enable the user to witness three hundred years on earth, in the full enjoyment of bodily vigour and a youthful glow of complexion, as well as with a very powerful retentive memory.

A regular use (in an adequate dose) of the pith of **Tuvaraka** cleanses the system of the patient and is a most potent remedy in cases of Kushtha and Meha. 10.

* A little quantity of salt and of oil or clarified butter may be given.



The pith (inner pulp of the seeds) of the *Tuvaraka* burnt in a closed vessel (*Antar-dhuma*) should be mixed with *Saindhava*-salt, *Anjana** and *Tuvaraka* oil. This prepared compound, used as a collyrium, is efficacious in cases of eye-diseases, such as night-blindness, *Arman*, *Nili*, *Kácha-roga* (dimness of sight) and *Timira*. II.

Thus ends the thirteenth Chapter of the *Chikitsita Sthánam* in the *Sus'ruta Samhitá* which deals with the treatment of *Madhu-Meha*.

* *Dallana* recommends the three things, viz., the pith of the *Tuvaraka*, the *Saindhava*-salt and the *Rasánjana* to be mixed and burnt together in a closed vessel.



CHAPTER XIV.

Now we shall discourse on the medical treatment of dropsy with an abnormal condition of the abdomen (**Udara**). 1.

Of the eight different types of Udara, described before, those severally known as the Vaddha-guda and the Parisrávi should be understood as incurable, the rest being equally hard to cure. Hence the medical treatment of all cases of Udara (abdominal dropsy) should be resorted to without holding out any positive hope of recovery. The first four types of the disease (as mentioned in the list of enumeration), may prove amenable to medicine ; but the rest would require **Surgical** treatment. All the types of the disease, however, would, with the progress of time, require a surgical operation, or (attaining an incurable stage) they may have to be abandoned. 2.

Diet of articles forbidden :—A patient, afflicted with an attack of Udara, should forego the use of heavy (indigestible), or emollient fare, of all kinds of meats and of those that produce a state of extreme dryness in the system, or produce a slimy secretion from the channels (of the Doshas and the vital principles) of the body, or give rise to a sort of digestionary acid reaction (acid transformation in the stomach) and refrain from bathing and using effusions. Meals consisting of well cooked *S'áli* rice, barley, wheat, or *Nivára* seeds should be the daily diet of such a patient. 3.

Treatment of the Vátaja type :—In a case of Vátaja Udara, the body of the patient should be anointed with clarified butter cooked with the drugs of the *Vidári-gandhádi* group, while the one cooked with

Tilvaka should be used as purgatives (*Anuloma*). A compound made of a copious quantity of oil of *Chitrá* seeds, mixed with a decoction of the drugs of the *Vidári-gandhádi* group, should be used as *Āsthápana* and *Anuvásana* measures. The *Śálvana Upanáha* (poultice) should be applied to the abdomen. Milk cooked with the drugs of the *Vidári-gandhádi* group, or the soup of the flesh of *Jángala* animals should be given to the patient with his meal and the affected region should be frequently fomented. 4.

Treatment of the Pittaja Type :— In a case of *Pittaja Udara*, the patient should be anointed with clarified butter cooked with the drugs of the *Madhura* (*Kákolyádi*) group. Similarly, clarified butter cooked with *S'yámá*, *Triphalá* and *Trivrit* should be used as purgatives and the decoction of the drugs of the *Nyagrodhádi* group, mixed with a copious quantity of sugar, honey and clarified butter, should be used as *Anuvásana* and *A'sthápana* measures. The abdomen should be poulticed with *Páyasa* (porridge prepared with rice and milk) and the diet should consist of boiled rice and milk, cooked with the drugs of the *Vidári-gandhádi* group. 5.

Treatment of the Kaphaja Type :— In a case of *Kaphaja Udara*, the patient should be anointed with clarified butter, cooked with the decoction of the drugs of the *Pippalyádi* group. Likewise, clarified butter, cooked with the milky juice of *Snuhi* plants, should be used as purgatives ; and the decoction of the drugs of the *Mushkakádi* group, with a copious quantity of *Trikatu*, cow's urine, *Kshára* (*Yava-kshára*) and oil, should be applied as *Anuvásana* and *Āsthápana* measures. A poultice (*Upanáha*) prepared of *S'ana* seeds, *Atasi* seeds, *Dhátaki* (flower), mustard, *Mulaka*



seeds and *Kinva* should be applied (hot) to the abdomen. The diet should consist of (boiled rice well-mixed with) *Kulattha* soup (Yusha), profusely seasoned with powdered *Trikatu*, or of *Páyasa* ; and the abdomen should be frequently fomented. 6.

Treatment of Dushyodara:—In a case of Dushyodara, the patient should be treated without giving any hope of a positive cure. Purgatives with clarified butter, cooked with the expressed juice of the *Saptalá* and *S'amkhini*, should be first administered (continuously) for a fortnight or even a month ; or clarified butter, cooked with the milky juice of the *Mahá-vriksha*, and with wine and cow's urine, should be similarly used as a purgative. A Kalka made up of the roots of the *As'vamáraka*, *Gunjá* and *Kákádani* mixed with wine (Surá), should be given after the bowels had begun to move freely. As an alternative, a Krishna-Sarpa (black lance-hooded cobra) should be enraged to bite a sugarcane and this piece of sugarcane should be given to the patient to chew (and suck) ; or the fruits of creepers (*Valli-phala*) should be used (in the preceding manner) ; or poisonous* roots and bulbs should be prescribed, whereby the disease may be cured or may take a different turn. 7.

Memorable Verse:—A case of abdominal dropsy (*Udara*) of whatsoever type should be presumed to have its origin in an aggravation of the bodily *Váyu* and an accumulation of fæcal matter in the bowels ; hence frequent use of **Anulomana** (purgatives, etc.) is recommended in this disease. 8.

* If this be not done, the patient is sure to die ; but it is not certain whether he would get any relief from this treatment. It being, however, possible in some cases to save the life of a patient by the application of this medicine, it should be used, as the last resort with the permission of the king.—Dallana.



General Treatment:— Now we shall describe a few general medicinal compounds (which may be used with advantage in cases of Udara). They are as follows ;—Castor oil with milk or with the urine of a cow should be taken for a month or two. No **water** should be taken during the period, or the patient should forego the use of **water** and all other food, but drink only the urine of a she-buffalo and (cow's) milk ; * or he should live upon the milk of a she-camel alone, foregoing the use of rice and water and submit himself to a course of **Pippali** for one month in the manner described before (under the treatment of Mahá-Vátavyádhi),† or take the oil of the *Nikumbha* with *Saindhava-salt* and powdered *Ajamodá* dissolved in it. The said oil (of *Nikumbha*), cooked with a hundred Pátra weight of the expressed juice of *A'rdraka* and *S'ringavera* (fresh ginger), should be applied in the event of there being any Sula (colic pain), due to the action of the deranged and aggravated Váyu. Milk, boiled with the expressed juice of *S'ringavera* (fresh ginger), should be taken. A paste-compound of *Chavya* and *S'ringavera*, or a paste-compound of *Sarala*, *Deva-dáru* and *Chitraka* (with milk), or a paste-compound of *Murangi*, *S'álaparni*, *S'yámdá* and *Punarnavá* (with milk), or the oil of *Joytishka* seed, mixed with milk, *Svarjiká* and *Asafoetida*, should be administered to the patient. 9.

He should take *Haritaki* with treacle, or a thousand *Pippali* soaked (twenty one times) with the milky juice of the *Snuhi* plant (in the manner of Bhávaná saturation), should be gradually consumed. Powdered *Pippali* and

* The milk here, says Dallana on the authority of Jejjata, should be buffalo's milk. But, according to Vágbhata and S'ivadása, the commentator of Chakradatta, cow's milk should be used.—Ed.

† The Pippalis should be taken with milk only in the present instance,



Haritaki should be soaked with the milky juice of the *Snuhi* plant (and dried in the sun). *Utkáriká* should now be prepared with this compound and given to the patient. 10.

The *Haritaki Ghrita*:—A *Prastha* measure of powdered *Haritaki* should be mixed with an *Ádhaka* measure of clarified butter and heated over a charcoal fire by stirring it up quickly with a ladle ; when well mixed; the compound should be poured into an earthen pitcher, which should be kept well corked and buried in a heap of barley for a fortnight. The pitcher should then be taken out and the compound should be strained and cooked again with an adequate * quantity of the decoction of *Haritaki*, *Kánjika* (fermented rice-gruel) and curd. The patient should use this medicine for a month or a fortnight in proper doses and with adequate vehicles. 11.

The *Mahá-vriksha Ghrita*:—A quantity of the milky juice (one fourth of the cow's milk in quantity) of the *Mahá-vriksha* (*Snuhi* plant), should be boiled with cow's milk. Then it should be removed from the oven, cooled down and churned (with a churning rod). The butter thus prepared and cooked again with the milky exudations of the *Mahá-vriksha* (and an adequate quantity of water) should be given to the patient for a month or a fortnight in adequate doses and with proper vehicles. 12.

The *Chavyádi Ghrita*:—Half a *Karsha* (one *Tolá*) measure of each of the following drugs, *viz.*, *Chavya*, *Chitraka*, *Danti*, *Ativishá*, *Haridrá*, *S'amkhini*, *Trivrit* and *Trikatu*, together with an eight *Karsha* measure of the inner pulps of the fruit (seeds) of the *Rája-vriksha*,

* Each of the three things (liquids) should be four times as much as the clarified butter.

two Pala weight of the milky juice of the *Mahá-vriksha*, eight Pala weight of cow's milk and eight Pala weight of cow's urine, should be cooked* with a Prastha measure (four seers) of clarified butter. The medicated Ghrita, thus prepared, should be given in convenient doses to the patient for the period of a month or a fortnight. 13.

The aforesaid three Ghritas (Haritaki-Ghrita, Mahá-vriksha-Ghrita and Chavyádi-Ghrita) and the Tilvaka-Ghrita (mentioned in the chapter dealing with Váta-vyádi) should be employed, whenever purgatives would be necessary in cases of Udara, internal tumour (Gulma), abscess, Ashthilá, Ánáha, Kushtha, insanity and epilepsy. 14.

Constant use of (cow's) urine or (any kind of) Ásava, Arishta or wine, cooked with the milky exudation of *Mahá-vrikshá*, † is recommended. A decoction of purgative drugs, thickened with an admixture, in copious quantity, of powdered *S'unthi* and *Devá-dáru*, may be used with advantage in this disease.

Ánáha Varti :—A Pala weight of the emetic and purgative drugs and the same weight of the fine powders of the drugs of each of the *Vachádi*, *Pippalyádi* and the *Haridrádi* group, and all the officinal kinds of salt should be mixed (with four or eight times that of) the urine (of a cow, buffalo, etc.). Then this (mixture) compound should be boiled and cooked over a gentle fire with a Prastha measure of the milky juice of *Mahá-vriksha*

* In the absence of any mention about the quantity of water to be added, four times as much of water should be added for the completion of the preparation according to the general maxim.—Ed.

† Dallana explains the sentence as follows :—

Ásavas, Arishtas and Surás should be prepared with urine (instead of the liquid i.e., water) and the milky exudation of Mahá-vriksha (as an after-throw), and should be constantly used.

by constantly stirring it with a ladle. Precaution should be taken so that the Kalkas may not be scorched or burnt. This medicinal compound, when properly prepared, should be removed from the fire and when cooled should then be made into pills (Gutiká), each being an Aksha (two Tolás) in weight. These pills should be given once, twice or thrice daily according to the exigency of the case and the capacity of the patient for a period of three or four consecutive months. The medicine is known as the **Ānáha-varti**, and is specially beneficial in cases of Mahá-vyádhi, and is equally efficacious in destroying intestinal worms. These pills, if regularly used, prove beneficial in cases of cough, asthma, Kushtha, parasites, catarrh, indigestion, aversion to food and Udávarta. 15.

Second Ānáha-Varti :—The inner pulp of the seeds of *Madana* fruits with *Kutaja*, *Jimutaka*, *Ikshvákū* (bitter gourd), *Dhāmārgava*, *Trivrit*, *Trikatu*, mustard seed and rock-salt, should be pasted together with either the milky juice of *Mahá-vriksha* or with the urine of a cow; and the paste should be made into thumb-shaped plugs (**Varti**). In a case of **Ānáha** of the patient already suffering from Udara, the outer end of his rectum should be lubricated with oil and salt and one or two of the plugs should be inserted therein. The application of this **Ānáha-varti** should as well be applied in cases of Udávarta, due to a suppression or retention of stool, urine, and Vāta (flatus) and in cases of tympanites (**Ādhmāna**) and distention of the abdomen (**Ānáha**). 16.

Treatment of Plihodara :—In a case of Plihodara, * applications of Sneha (oil, etc.) and Sveda

* Dropsical swelling of the abdomen owing to an enlargement of the spleen.

(fomentations) should be made and the patient should be fed on boiled rice mixed with milk-curd. Then the vein (Śirā) inside the elbow of his left hand, should be duly opened. The spleen should be rubbed with the hand for the proper out-flow of its deranged blood (for the relief of that enlarged organ). Then having properly cleansed his system, the physician should advise the patient to take the alkali of marine oyster-shells through the medium of milk. As an alternative, *Yava-kshāra* should be given to him with *Sauvarchikā* and *Hingu*, or with filtered alkali (made with the ashes) of *Palāsa* wood. As an alternative, the alkali of *Pārijātaka*, *Ikshvāku* and *Apāmārga*, mixed with oil, should be prescribed; or the decoction of *S'obhānjana*, mixed with *Chitraka*, *Saindhava* and *Pippali*, or the alkali of *Puti-karanja*, filtered with *Kānjika* and mixed with a copious quantity of *Viḍ* salt (black salt) and powdered *Pippali* should be administered. 17.

Shat-palaka Ghrita :—One pala weight of each of the following drugs, viz. *Pippali*, *Pippali-roots*, *Chitraka*, *S'unthi*, *Yava-kshāra* and *Saindhava* should be cooked with one Prastha measure of clarified butter and the same quantity of milk*. The medicated Ghrita thus prepared is called the **Shat-palaka-Ghrita**. It is highly efficacious in cases of an enlargement of the spleen, impaired digestion, Gulma, dropsy, Udāvarta, swelling (Śvayathu), jaundice, cough, asthma, catarrh, Urdhva-Vāta and Vishama-Jvara. In cases of Udara attended with impaired digestion, the **Hingva'di Churna** should be prescribed. These measures should be as well employed in a case of an enlargement of the liver (Yakrit), but the speciality is that the vein (inside the elbow) of

* The practice, in this case, is to add twelve Seers (three prastha measures) of water to the Prastha measure of milk at the time of cooking.



the right hand (instead of the left hand) should be opened in this case. 18.

Metrical Text :—After slightly bending down the wrist (of the left hand), the vein in connection with the thumb of the left hand should be cauterized with a (burning) Śara for the purpose of giving relief in a case of enlarged spleen. 19.

Treatment of Vaddha-gudodara, etc. :—In cases of the Vaddha-guda (Entertis) and the Parisrāvi types of Udara, the patient should be first treated with emulsive measures and fomentations and then anointed with a sneha. Then an incision should be made on the left side of the abdomen below the umbilicus and four fingers to the left of the line of hair which stretches downward from the navel. The intestine to the length of four fingers should be gently drawn out; any stone, any dry hardened substance (Scybalum?), or any hair found stiffing to the intestine should be carefully examined and removed. Then the intestine should be moistened with honey and clarified butter. It should then be gently replaced in its original position and the mouth of the incision in the abdomen should be sewn up. 20.

Treatment of Parisrāvi-Udara :—In cases of the Parisrāvi type of Udara, the obstructing matter should be similarly removed (from the intestines), as in the preceding case, and the secreting intestine should be purified. The (two ends of the severed intestines should be firmly pressed and adhered together and large black ants should be applied to these spots to grip them fastly with their claws. Then the bodies of the ants having their heads firmly adhering to the spots, as directed, should be severed and the intestines should be gently reintroduced into their original

position (with the severed heads of the ants adhering to the ends of the incision) and sutured up, as in the preceding case. A union or adhesion of the incidental wound should then be duly effected. The seam should now be plastered with black earth mixed with Yashti-madhu and duly bandaged. The surgeon should cause the patient to be removed to a chamber protected from the wind and give him the necessary instructions. The patient should be made to sit in a vessel full of oil or clarified butter and his diet should consist only of milk. 21.

Treatment of Udakodara :—A patient afflicted with **Jalodara** (ascites) should be first anointed with medicated oils, possessed of Vāyu-subduing virtues, and fomented with hot water. Then his friends and relatives should be asked to hold him firmly by his arm-pits, when the surgeon would make a puncture with a surgical instrument, known as the Vrihi-mukha, on the left side of the abdomen below the umbilicus, to the breadth of the thumb in depth and at a distance of four fingers to the left of the dividing line of hairs in the abdomen. Simultaneously with that, a metal tube or a bird's quill, open at both ends, should be introduced through the passage of the puncture to allow the morbid fluids (Doshodoka), accumulated in the abdomen, to ooze out. And then having removed the tube or the quill, the puncture should be lubricated with oil and Saindhava salt and bandaged in the manner described in connection with the bandaging of ulcers.

The entire quantity of the morbid fluid should not be allowed to ooze out in a single day, inasmuch as thirst, fever, aching of the limbs, dysentery, dyspnœa and a burning of the feet (Pāda-dāha) might supervene in consequence, or as it might lead to a fresh accumulation

of matter in the abdomen, in the event of the patient being of a weak constitution. Hence it should be gradually tapped at intervals of three, four, five, six, eight, ten, twelve, or of even sixteen days. After the complete outflow of the fluid, the abdomen should be firmly tied with a piece of flannel, silk-cloth or leather, inasmuch as this would prevent its flatulent distention.

Diet:—For six months the patient should take his food only with **milk** or with the soup (Rasa) of Jāngala animals.

The diet* for the next three months should consist of (meals taken with) milk diluted (and boiled) with an equal quantity of water or with the soup of flesh of animals of the Jāngala group seasoned with the juice of acid fruits. During the next three months it should consist of light and wholesome meals. This rule observed for a year brings about a cure. 22.

Memorable Verse:—Skilled physicians should prescribe boiled milk and the soup of the flesh

* The use of water is forbidden during these nine months.

During the first six months, drinking, washing, etc., should be done with milk or the soup of Jāngala animals. After this period, the said purposes should be served with half-diluted milk or meat-soup seasoned with the juice of acid fruits. Water may be used during the period of the next three months.—Dallana.

Vāgbhata following Charaka says:—

The patient should live only on milk for six months. After this period, he should live on porridge (Peyá) boiled with milk; and for the next three months he should live on boiled S'yámá-rice with milk, or with the soup of meat seasoned with the juice of acid fruits and mixed with clarified butter and a small quantity of salt.

The water of tender and green cocoanuts is used in cases of Udara in place of pure drinking water with benefit.—Ed,



of animals of the Jāngala group as food and drink in all cases of Udara and use these as Āsthāpana measures and as purgatives as well. 23.

Thus ends the fourteenth Chapter in the Chikitsita Sthānam of the Suśruta Samhitā which deals with the treatment of Udara.



CHAPTER XV.

✓ Now we shall discourse on the (surgical and medical) treatment of the cases of difficult malpresentation of the foetus and of difficult labour (**Mudha-Garbha**). 1.

The extraction of a foetus, acting (in the womb) as an obstructing Salya (foreign matter lodged in the body), is the most difficult of all surgical operations, inasmuch as actual contact or actual manipulation is the only means accessible to a surgeon in the region of the pelvic cavity, the spleen, the liver, the intestines and the uterus. All surgical acts in respect of the foetus or the enceinte, such as lifting up, drawing down, changing of postures (version), excision, incision, the cutting of limbs and section, pressure, the straightening and the perforating of the abdomen, could not be done otherwise than by actual contact of the hand, which may sometimes prove fatal to the foetus or to the-enciente. Hence the king should be first informed (as success in these cases is often uncertain) and all acts should be performed with the greatest care and coolness.

We have stated before that the foetus is generally presented in cases of difficult labour in **eight** different postures or forms. The obstruction of the child in the passage of parturition (Garbha-Sanga) may be effected in three different ways, owing to its head, shoulders or hips being presented in a wrong way and held fast in the passage. Every care should be taken and no pains spared to bring a child alive into the world, which is not already dead in the womb. The sacred verses (Mantras), possessing of the virtue of bringing out the foetus, should be recited in the hearing of the enciente in the case of a

failure in the first attempts at effecting parturition.
 The mantras are as follows. 2.

Metrical Texts :—“O thou beautiful damsel, may the divine ambrosia’ and the Moon god with Chitra-bhānu and the celestial horse Uchchaih-Śravas take their residence in thy room ; may this water-begotten nectar, help thee, O lady, in swiftly casting off thy womb. May the Sun, the Vāsavas and the Wind-god (Pavana) in the company of the saline Ocean give thee peace. The incarcerated beasts have been freed from their fastenings and binding chords. The Sun god has freed his rays of light. Freed from all danger, come, O, come, O child, and rest in peace in these precincts.” 3.

Proper and useful medicinal remedies should also be employed for the delivery of the child.

Postures of the Foetus :—In the case of the foetus being dead in the womb, the enciente should be made to lie on her back with her thighs flexed down and with a pillow of rags under her waist so as to keep it a little elevated. Then the physician should lubricate his (own) hand with a compound consisting of earth, clarified butter and (the compressed juice of) *S'allaki*, *Dhanvana* and *S'almali* and inserting it into the passage of parturition (Yoni) should draw out the dead foetus (downward with the hand). 4.

In the case of a leg-presentation (**Sakthi**), the foetus should be drawn downward by pulling its legs. In case where a single leg (Sakthi) is presented, the other leg of the foetus should be expanded and then it should be drawn downward.

In the case of the presentation of the **buttocks** (Sphik) (breech presentation), the buttocks should be first pressed and lifted up and then the foetus should be drawn downward by the legs. In the case of a **longitudinal**



presentation (the child coming stretched cross-wise) like a belt and arrested in the passage, its lower extremities should be pushed upward with the hand and the child should be drawn out with its upper part (*viz.*, the head, etc.), thus pointed downward, and brought straight into the passage of parturition. In a case of the head being hung back a little on one side, the shoulder should be lifted up by pressing it (with the hand) after chafening it, so as to bring the head at the door of the passage and the child should be drawn straight downward. Similarly in the case of the presentation of the two arms, the shoulder should be lifted up by pressing it (with the hand) and, the head being brought back to the passage, the child should be drawn downward. The remaining two kinds of false presentation (*Mudha-garbha*) previously described (in the eighth Chapter of the *Nidána Sthána*) should be considered as irremediable. The applications of instruments (*Sastra*) should be the last resort when such manipulatory measures would fail. 5.

Metrical Text : —But even in such irremediable (*Asádhyā*) cases, surgical operations should not be made if the foetus could be detected alive in the womb, as such a course (as the cutting of the foetus, etc.) would fatally end both as regards the child and its mother. 6.

Operations involving destruction of the Foetus—Craniotomy: —In cases where there would be any necessity of using an instrument for the purpose of delivery, the enciente should be encouraged (with hopes of life) before making the surgical operation. The head or skull of the child in such cases should be severed with the knife known as the *Mandalāgra* or the *Anguli-sastra* ; then having carefully taken out the particles of the skull-bone (*Kapāla*),



the foetus should be drawn out by pulling it at its **chest** or at the **shoulder** with a Śanku (forceps). Where the head would not be punctured and smashed, the foetus should be drawn out by pulling it at the **cheeks** or the **eye-sockets**. The hands of the foetus should be severed from the body at the shoulders, when they (the shoulders) would be found to have been obstructed in the passage and then the foetus should be drawn out. The abdomen of a child, dead in the womb, should be pierced and the intestines drawn out, in event of the former being swollen into a flatulent (Vāta) distension like a leather bag (for holding water), as such a procedure would remove the stiffness of its limbs, and then it should be drawn out. The bones of the thighs (Jaghana-kapāla) should be first cut out and removed, where the foetus would be found to have adhered fast to the passage with its thighs (Jaghana). 7.

Metrical Texts :—In short, that part of the body of the foetus should be severed and removed which prevents its (foetus) withdrawal from the womb and the life of the mother should be saved at all hazards. The different types of false-presentations should be ascribed to the abnormal coursing of the deranged **Vāyu** (in the uterus), and hence an intelligent physician should adopt, after careful considerations, proper remedies (for its pacification). An intelligent physician should not waste a single moment in drawing out the foetus, as soon as it would be found to be dead in the womb, since neglect in such cases leads to the instantaneous death of the mother, like an animal dying of suffocation. An erudite physician, well-versed in anatomy, should use in such cases a Mandalāgra instrument for the purpose of cutting out (the foetus), since a sharpe-edged Vriddhi-patra may sometimes hurt the mother during the operation. 9-10.



A non-falling placenta (*Aparā*) should be extracted in the way indicated before or the enciente should be firmly pressed and the placenta extracted with the hand. Her body should be constantly shaken or her shoulders constantly rubbed at the time (of extracting the placenta) after lubricating the passage of parturition with oil. 11.

After-measures :—Thus having extracted the *Sālya* (foetus), the body of the mother should be washed with warm water and anointed with oil, etc. Oil should also be copiously applied to the passage of parturition,* as it would soften the *Yoni* and alleviate the pain therein. After that, powdered *Pippali*, *Pippali*-roots, *Sunthi*, *Ela*, *Hingu*, *Bhārgi*, *Dīpyaka*, *Vachā*, *Ativishā*, *Rāsnā* and *Chavya* should be given in a *Sneha* (clarified butter, etc.), for the (proper) discharge (*i.e.*, purification) of the *Doshas* (lotia) and for the alleviation of the pain. A plaster, or a decoction, or a pulverised compound of the said drugs without the addition of any *Sneha* (clarified butter, etc.) may also be given to her. As an alternative, the physician should ask the parturient woman to take *S'āka*-bark, *Hingu*, *Ativishā*, *Pāthā*, *Katu-rohini* and *Tejovati* prepared and administered in the preceding manner. Then for three, five or seven days, *Sneha* (clarified butter, etc.) should again be given ; or the patient should be asked to take well prepared *Āsavas* and *Arishtas* at night time. A decoction of the bark of *S'irisha* and *Kakubha* should be used for washing (*Āchamana*†) purposes and the other supervening distresses (*i.e.*, complications) should be remedied with proper medicines. 12-A.

* The oil should be introduced into the vaginal canal by means of *Pichu*, *i.e.*, cotton plugs soaked in oil, etc.

† This decoction should be specially used for washing the uterus (*Yoni*).—Ed.



Diet and regimen of conduct :—The mother should always be neat and clean and subjected to a course of a small quantity of wholesome and emollient diet and to daily anointments and fomentations; and she should be advised to renounce all anger. Milk cooked with the Vāyu-subduing drugs should be used for the first ten days. Meat-soup should then be prescribed for another such period, after which a diet should be prescribed according to the patient's health and nature. This regimen should be observed for a period of four months, after which, the patient would be found to have regained her health, strength and glow of complexion, without any complications, when the medical treatment, etc., should be discontinued. 12-14.

The following Valá-Taila should be used for applying into the Yoni (Vagina, etc.), for anointing the body and for drinking and eating purposes (i.e., along with other food) as well as for Vasti-Karma, as the oil is highly efficacious in curbing the action of the deranged and aggravated bodily Vāyu. 15—A.

The Valá Taila : —* An adequate quantity of sesamum oil should be cooked with eight times as much of the decoction of each of the following; viz., *Valá* roots, *Das'a-mula* and the three combined drugs of *Yava*, *Kola* and *Kulattha* and with eight times as much of milk and (one-fourth as much of) a paste (*Kalka*) compound of the drugs included in the *Madhura* group as well as with *Saindhava-salt*, *Aguru*, *Sarja-rasa*, *Sarala-Kāshtha*, *Deva-dāru*, *Manjishthā*, *Chandana*, *Kushtha*,

* Four seers of sesamun oil, thirty-two seers of the decoction of the *Valá*-roots, thirty-two seers of the decoction of *Das'a-mula*, thirty-two seers of the decoction of the drugs *Yava*, *Kola* and *Kulattha* taken together, thirty-two seers of milk and one seer of the paste compound (*Kalka*) should be taken in the preparation of the oil.



Elá, Kálánusárivá, Mānsi, S'aileya, Teja-patra, Tagara, S'árivá, Vachá, S'atávári, As'va-gandhá, S'áta-pushpá and *Punarnavá*. After the completion of its cooking the oil should be kept carefully in a golden, silver, or earthen pitcher with its mouth well-stoppered. This oil is known as the **Valá-Taila** and proves curative in all diseases due to the action of the deranged Váyu. A newly delivered woman should use this oil in adequate doses, according to her physical condition. Women wishing to be mothers and men seeking the blessings of fatherhood should use this Taila, which proves equally beneficial in cases of an emaciation of the body due to the action of the deranged Váyu, weariness of the body through hard labour, and also in cases of hurt or injury to any vital and vulnerable part of the body (Marma), in cases of fractured bones, convulsions, Váta-Vyádhi, hiccough, cough, Adhimantha, Gulma and dyspnœa. A case of hernia would likewise yield to the continuous use of this oil for six months. The essential and vital principles (Dhâtus) of the organism of a man are strengthened through its use and his youth will suffer no decay. It should be used alike by kings, king-like and wealthy persons, as well as by those of a delicate and ease-loving temperament. 15—B.

The Valá-Kalpa :—Seeds of sesamum should be successively soaked a number of times in a decoction of *Valá* roots* and then dried (in the manner of a Bhávaná saturation). The oil pressed out of such sesamum should be successively cooked a hundred times with the decoction of *Valá*-roots. This being done, the oil should be poured into an earthen pitcher and the

* *Valá* would be the Kalka in this oil, says Dallana. But he also says that some authorities hold that the Kalkas used in the *Valá-Taila* should be used as the Kalka in this oil as well.

patient, while taking it in adequate doses, should live in a lonely chamber protected from the wind. After its digestion, the patient should partake of milk and boiled Shashtika rice. A Drona measure of the oil, should in this way, be gradually taken and the regimen of diet (milk and Shashtika rice, etc.) should be observed for double that period. This oil is efficacious in improving one's strength and complexion and adds a century (of years) to the duration of one's life, and at the same time absolves him from all sins. It is said that the use of each successive Drona measure of this oil adds a century to one's days on earth. 16.

Oils may similarly be prepared with each of *Ativishā*, *Guduchi*, *Āditya-parṇi*, *Saireyaka*, *Virataru*, *S'atāvārī*, *Tri-kantaka*, *Madhuka* and *Prasādrāṇi*, and may be prescribed by an experienced and erudite physician. 17.

Nilotpala and *S'atāvārī* should be cooked in milk. The milk thus prepared should be again cooked with sesamum oil successively a hundred times and a paste of all the drugs used as a paste in the **Valā Taila** should be added to it at the time of cooking. The therapeutic virtues of all these oils are the same as those of the **Valā-Taila** and the same regimen of diet and conduct should be observed in all such cases. 18.

Thus ends the fifteenth Chapter of the Chikitsita Sthānam in the *Sus'ruta Samhitā* which deals with the medical treatment of *Mudha-garbha*.



CHAPTER XVI.

Now we shall discourse on the medical treatment of Abscesses and Tumours (**Vidradhi**). 1.

Of the six types of Vidradhis, the one of the Sānnipātika type should be regarded as incurable. In all other types curative measures* should be speedily resorted to in their unsuppurated stage, as in the treatment of a case of Śopha (inflammatory swelling or boil). 2.

Treatment of Vātaja-Vidradhi :—In a case of Vātaja Vidradhi, a compact or thick plaster (Ālepa) composed of pasted *Murangi*-roots,† mixed with clarified butter, oil and lard (Vasā), should be applied lukewarm. The flesh of the animals which frequent swamps and marshes as well as of aquatic animals boiled with the drugs of the *Kākolyādi* group, Kānjika, salt, barley powder and Sneha (clarified butter, &c.), should be applied as a poultice (Upanāha), and the affected part should be constantly fomented with (warm) Veśavāra, Kriśārā, milk and Pāyasa. Blood-letting should also be resorted to. 3.

If, in spite of the use of the preceding remedies, suppuration should begin to set in, suppurating measures should be resorted to and the abscess (finally) lanced

* Commencing with Apatarpana up to purgative measures (Chikitsā, chapter.—1).

† Both Dallana and Chakrápāni Datta read “Vātaghna” in place of “Murangi” of the text. Dallana explains the term “Vātaghna” as the “Bhadra-dārvādi group” and S’iva-dāsa, the commentator of Chakrapāni, explains it as the “Das’a-mula”. Both of them, however, say that the different reading is “Surangi” meaning “S’obhānjana.” “Murangi” also means “S’obhānjana.”—Ep.



with a knife. Cleansing measures should then be applied to the (incidental) ulcer. After incision, the ulcer should be washed with a decoction of the *Pancha-mula*; and an oil cooked with the drugs of the *Bhadra-dārvādi* group and *Yashti-madhu*, and, mixed with an abundant quantity of salt, should be used in filling (healing up) the cavity of the wound. The cleansing of the ulcer should be effected with the powdered *Vairechanika* (purgative) drugs mixed with **Traivrita*** and the healing should be effected with **Traivrita** cooked with the drugs of the *Prithak-parnyādi* group. 4-6.

Treatment of Pittaja Vidradhi:—In a case of Pittaja Vidradhi a plaster (Pradeha) composed of sugar, fried paddy, *Yashti-Madhu* and *Sārivā* pasted with milk should be applied. As an alternative, a plaster composed of *Payasyā*, *Us'ira* and (red) sandal wood pasted with milk should be used. Cold infusions of *Pdkya* (Yava-kshāra), sugarcane-juice and milk, and **jivaniya-Ghrita** mixed with sugar should be used in affusing the abscess. The patient should be advised to lick a lambative composed of powdered *Haritaki* and *Trivrit* saturated with honey; and leeches should be applied (to an unsuppurated) abscess for letting out the blood. An intelligent surgeon should (lance a suppurated abscess and) wash the incidental ulcer with a decoction of *Kshira-Vriksha* or of aquatic bulbs. Poultices of sesamum and *Yashti-Madhu* mixed with honey and clarified butter should then be applied to it and bandaged with a piece of thin linen. Clarified butter cooked with *Prapaundarika*, *Manjishtha*, *Yashti-Madhu*, *Us'ira*, *Padmaka*, *Haridrā* and milk,

* "**Traivrita**" is a technical term and means clarified butter mixed with the three other lardacious substances, viz., oil, lard and marrow, Vide Chikitsita Sthānam. Chapter—V.



should be used to heal up the cavity of a Pittaja ulcer by (inducing granulation). As an alternative, clarified butter cooked with *Kshira-Suklā*, *Prithak-parṇi*, *Samangā*, *Rodhra*, *Chandana* and the tender leaves and bark of the drugs of the *Nyagrodhādī* group should be employed for the same end. 7-10.

Karanjādyā Ghrita :—A Karsha measure of each of the following drugs, viz., the tender leaves and fruits of the *Naktamāla*, the leaves of the *Sumana* (Jāti flower), *Patola* and of *Arishta*, *Haridrā*, *Daru-Haridrā*, wax, *Yashti-Madhu*, *Tikta-Rohini*, *Priyangu*,* *Kuśa*-roots, *Nichula*-bark, *Manjishthā*, sandal wood, *Uśīra*, *Utpala*, *Sārivā* and *Trivrit* should be cooked with a Prastha measure of clarified butter. This medicated Ghrita is called the **Karanjādyā Ghrita**, and it will cure malignant ulcers (*Dushta-Vrana*) and act as a purifier in sinus and recent ulcers, etc., burns and scalds, deep sores and even deep-seated sinuses. 11.

Treatment of Kaphaja Vidradhi :—In a case of Kaphaja Vidradhi, the seat of affection should be fomented with a heated brick, sand, iron, cow-dung, husks, ashes and cow's urine.† The Doshas involved in such a case should be curbed down by a constant use of medicinal decoctions, emetics, plasters (*Ālepa*) and poultices (*Upanāha*). The vitiated blood of the locality should be cuffed out with an *Alāvu-yantra* (gourd). The abscess when suppurated should be (lanced

* Chakrapāni Datta in his compilation does not include *Priyangu*, *Kuśa*-roots add *Nichula*-bark in the list but he reads both the kinds of *sārivā*, i. e., *Anantamula* and *S'yāmā-latā*.

† In Chakradatta, the reading is "मूत्रपिष्टैः" i. e., pasted in cow's urine, instead of "मूत्रैरुष्णैः" | *S'ivadāsa*, the commentator, however, holds that this reading is not authoritative, though he says that some commentators have accepted it.

and) washed with a decoction of *Āragvadha*. The sore of such an ulcer should be filled up (healed) with a medicinal compound consisting of the paste of *Haridrā Trivrit*, *S'aktu*, sesamum and honey and bandaged in the manner described before. After that, a medicated oil properly cooked with a paste of *Kulatthikā*, *Danti*, *Trivrit*, *S'yāmā*, *Arka*, *Tilvaka*, cow's urine and rock-salt should be applied in such a case. 12-13.

Treatment of Āgantuja and Raktaja Vidradhi :—In a case of abscess of traumatic (*Āgantuja*) origin, or due to the vitiated condition of the blood (*Raktaja*), all the measures and remedies laid down in connection with those of the *Pittaja* type should be employed by a skilled surgeon. 14.

Treatment of internal Vidradhi :—A case of an unsuppurated internal abscess yields to the use of a potion consisting of a decoction of the drugs of the *Varunādi* group saturated with the powders (*Kalka*) of those of the *Ushakādi* group. Clarified butter cooked with the decoction of the drugs of the two preceding groups, as well as clarified butter cooked with purgative drugs, taken every morning, will cure an internal abscess in a very short time. The decoctions of the above groups should be mixed with *Sneha* (oil or clarified butter) and speedily used as an *Āsthāpana* as well as an *Anuvāsana* measure. The bark of *Madhu-s'igru* mixed with the powders of the drugs antidotal to the *Doshas* involved in the case, being administered in food and drink and used as a plaster, proves curative in a case of an internal abscess in its **unsuppurated** stage. As an alternative, the said drug (i.e., *Madhu-s'igru*) should be taken with water, *Dhānyāmla*, cow's rine, or *Surā* (wine). Purified *S'ilājatu*, *Guggulu*, *S'unthi*, or *Devadāru*, dissolved in the decoction of the drugs antidotal to



the aggravated Doshas involved in the case, should be administered. Applications of poultices, Sneha-Karma (emollient measures), as well as Anulomana (Váyu-subduing) measures should be frequently resorted to in such cases. 15-20.

The veins (S'irá) should be opened in a case of the Kaphaja type of abscess as directed before ; while some authorities advise to open the veins at the arms in cases of Raktaja, Vátaja and Pittaja types. 21.

Treatment of Suppurated internal Vidradhi :—A suppurated internal Vidradhi having bulged up (above the surface of the body) should be opened with a knife and treated in the manner of an (incidental) ulcer. Whether the pus drains through the lower or the upper channel of the body (rectum or mouth) the patient should be made to take the drugs of the *Varunádi* group or *Madhu-s'igru* mixed with (a copious quantity of) *Maireya*, *Surá*, *Ásava*, or *Kánjika*. The diet should consist of rice boiled and cooked with white mustard seed in the decoction of *Madhu-s'igru* and taken with the soup of barley, *Kola* and *Kulálthha* pulse. The *Tilvaka Ghrita* (Chikitsá Sthána, ch. IV.), or clarified butter cooked with the decoction of the *Trivritádi* group, should be taken every morning in adequate doses for the purpose. Particular care should be taken by the physician to guard against the suppuration of an internal abscess, since suppuration in such cases leads but to a slender hope of success. 22-23.

Treatment of Majja-játa Vidradhi :—The medical treatment of a patient, afflicted with a Majja-játa abscess (abscess affecting the marrow), should be taken in hand without holding out any definite hope of recovery (as a proper course of treatment in such cases does not invariably prove successful). Sneha-karma



(anointments, etc.) and fomentations should be first resorted to, after which blood-letting should be made; and the remedial measures of the present chapter should be then employed. When it reaches the suppurating stage, the bone should be operated upon, and after the full elimination of the pus and the putrid matter from the incised ulcer, purifying remedies should be employed. The incidental ulcer should be washed with the decoction of the bitter drugs and the **Tikta-Sarpis*** should be used. An intelligent physician should apply the decoction of the drugs of the Samsódhaniya group, if the oozing out of the marrow is not arrested. A medicated oil cooked with *Priyangu*, *Dhátaki*, *Rodhra*, *Katphala*, *Nemi†* and *Saindhava* salt should be used in healing up an ulcer incidental to an opened up *Vidradhi*. 24-25.

Thus ends the sixteenth Chapter of the Chikitsita Sthánam in the Sus'ruta Samhitá which deals with the treatment of abscess.

* This medicated Ghrita (Chikitsita Sthánam, Ch. IX) may be used both internally and externally with good results. Ed.

† Dallana reads "Tini" in place of "Nemi," both of which, however, mean "Tinis'a". Chakradatta does not include "Saindhava" in the list, but reads "Tini'a-twacham" in place of "Nemi-Saindhavam". S'ivadása, however, adds another reading 'Tinis'am Dhavam' on the authority of Chandráta.

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CHAPTER XVII.

Now we shall discourse on the medical treatment of erysipelas, etc., (**Visarpa**), sinus, etc., (**Nádi-Vrana**) and diseases of the mammary glands (**Stana-roga**). 1.

Of the types of erysipelas (**Visarpa**) the first three (viz., the **Vátaja**, **Pittaja** and **Kaphaja** ones) are curable; the two remaining types, viz., those caused by the concerted action of the three **Doshas** (of the body) and those originating from wounds (**Kshataja**) should be considered as incurable. In cases of the curable types, medicated **Ghrítas**, plasters (**Upadehas**) and affusions (**Seka**) prepared with the drugs (antidotal to the specific aggravated **Dosha** or **Doshas** (involved in the case) should be prescribed. 2.

Treatment of Vátaja Visarpa:—In cases of the **Vátaja** type of the disease, *Mustá*, *S'atáhvá*, *Sura-dáru*, *Kushtha*, *Váráhi*, *Kustumburu* (*Dhanyáka*) *Krishna-gandhá*, and the drugs of a heat-making potency (*Ushna-gana*)* should be used in preparing the medicinal washings (**Seka**), plasters and **Ghrítas**. The drugs respectively included within the groups of the *Vrihat-Pancha-mula* and the *Svalpa-Pancha-mula*, the *Kantaka-Pancha-mula* and the *Valli-Pancha-mula* should be (separately) used to prepare the medicinal plasters, affusions, medicated **Ghrítas** and as well as the necessary oils. 3.

* *Chakradatta* reads "Arka", *Vams'á* and *Artagala* instead of the drugs of a heat-making potency. *Dallana* explains the drugs of a heat-making potency to be the drugs of the *Bhadra-dárvádi* and the *Pippalyádi* groups.

Treatment of Pittaja Visarpa:—

In cases of Pittaja Visarpa, a plaster consisting of *Kas'eruka*, *S'ringá taka*, *Padma*, *Gundrá* (Guduchi), *S'aivála*, *Utpala* and clay pasted together and mixed with clarified butter, should be wrapped* in a piece of linen, and applied cool to the affected part. A paste composed of *Hrivera*, *Lámajjaka* (Uśira-mula), *Chandana*, *Srotoja* (Rasánjana), *Muktá*, *Mani* and *Gairika*, pasted together with milk and mixed with clarified butter should be applied thin and cool to the affected part to alleviate the pain. Pittaja erysipelas readily yields to the application of a medicinal plaster composed of *Prapaundarika*, *Yashti-madhu*, *Payasyá*, † *Manjishthá*, *Padmaka*, *Chandana* and *Sugandhiká* pasted together. Decoctions of the drugs of the *Nyagrodhádi* group should be used in washing (the affected part); or clarified butter should be cooked with the expressed juice of the above drugs and employed in the case. The part may be affused (Seka) with cold milk (or water), or with water mixed with honey or sugar, or with the expressed juice of the sugarcane. 4-5.

Gauryádi Ghrita:—A Prastha measure of clarified butter should be cooked with the Kalka of *Gauri*, ‡ *Yashti-madhu*, *Aravinda*, *Rodhra*, *Ambu*, *Rájádana*, *Gairika*, *Rishabhaka*, *Padmaka*, *Sárivá*, *Kákoli*, *Medá*, *Kumuda*, *Utpala*, *Chandana*, *Madhu*, *S'arkará*, *Drákshá*, *Sthirá*, *Pris'ni-parni*, and *S'atáhvá* taken in equal parts (and weighing one seer § in all)

* In order to facilitate its removal.

† It means "Kshira-vidári". Jejjata explains it as "Arka-pushpi".

‡ Some explain it as "Haridrá", while others explain it as "Gorochaná".

§ Dallana, however, says that these drugs will weigh four Palas i. e., half a seer in all.



and with the decoctions, weighing four times that of the Ghrita, of the drugs of the *Nyagrodhdādi*, *Sthirādi* (minor Pancha-mula) and *Vilvādi* (major Pancha-mula) groups together with the same weight (sixteen seers) of milk. The washing (of the affected part) with this medicated Ghrita proves curative in Pittaja erysipelas and sinus. Visphota (boils, head diseases, malignant sores and inflammatory affections of the mouth, yield to the internal use of this Ghrita. It is called the **Gruṣṣyādi Ghrita** and is highly efficacious in the derangements to which children are liable, (commonly) attributed to the malignant influences of evil stars, as well as in cases of emaciated ones. 6.

Treatment of Kaphaja Visarpa :—

Cases of the **Kaphaja** type of Visarpa readily yield to a proper application of a medicinal plaster (Pradeha) composed of *Aja-gandhā*, *As'va-gandhā*, *Saralā**, *Kālā*, *Ekaishikā*† and *Aja-s'ringi*‡ pasted with the urine of a cow. Drugs, such as *Kālānusāryā*, *Aguru*, *Choṣa* (cardamom), *Gunjā*, *Rāsnā*, *Vachā*, *S'ita-s'iva*, *Indra-parṇi*, *Pālinḍi*, *Munjāta* and *Mahi-Kadamba* (applied similarly) are also efficacious in the present type. Drugs of the *Varunādi* group may be used in any form (such as plasters, washes, etc.), for erysipelas. Blood-letting (by means of leeches) and Samsōdhana (purifying) measures are the principal remedies in all cases of this disease (Visarpa). Suppurated erysipelas should be first purified and then treated with the remedies described in the treatment of Vrana (ulcer). 7-8.

* "Saralā" here means "Trivrit". Chakradatta reads "सरणा" which also means "Trivrit".

† 'Ekaishikā,' according to Dallana, would mean S'atāvati but S'ivadāsa explains it as Pāthā.

‡ Gayadāsa explains it as Karkata-S'ringi.

Treatment of Nádi-vrana :—A Case of Nádi-Vrana (sinus) due to the concerted action of the three Doshas (Sannipátaja) baffles all cure, while the four remaining types are amenable to careful medical treatment. Poultices (Upnáha)* should be applied at the outset in the Vātaja Nádi-Vrana and then the course of the pus-channels should be (ascertained and) fully opened (with a knife) and bandaged with a paste of sesamum, *Apámarga*-seeds and *Saindhava* salt. A decoction of (the drugs of) the *Vrihat-Pancha-mula* group should be constantly used in washing the ulcer. Oil † duly cooked with the following drugs, viz, *Himsrá*, *Haridrá*, *Katuka*, *Valá*, *Gojihviká* and *Vilva*-roots should be used for the purification, filling up and healing of the sores of the sinus. 9-11.

Treatment of Pittaja Nádi :—In a case of Pittaja sinus, an intelligent surgeon should employ a porridge (*Utkáriká*) mixed with milk and clarified butter as a poultice. Then having opened the sinus with a knife, a plaster composed of *Tila*, *Nága-danti* and *Yashti-madhu* should be applied to heal it. A decoction of *Soma*, *Nimba* and *Haridrá* should be used by a skillful surgeon in washing the ulcer daily. A medicated Ghrita cooked with *S'jámdá*, *Trivrit*, *Triphalá*, *Haridrá*, *Dáru-Haridrá*, *Rodhra* and *Kutaja* and with milk should be used to lubricate (Tarpana) the sinus. This Ghrita will even heal a sinus affecting the Koshtha. 12-13.

* Poulticing with the drugs which induce suppuration is not approved of by Gayadása.

† Four seers of oil, the (Kalka) drugs combinately weighing one seer and sixteen seers of water are to be taken in its preparation.—
 Dallana.



Treatment of Kaphaja Nádi:—In a case of the Kaphaja type of the Nádi, the sinus should be duly poulticed (Upanáha) with *Kulattha*, white mustard seeds, *S'aktu* and *Kinva*. When softened by its application, the direction of the sinus (with the help of a director) should be first ascertained; and an expert surgeon should then open it fully with a knife and plaster it with a compound composed of *Nimba*, sesamum, *Saindhava* salt and *Sauráshtra-mrittiká*. A decoction (Sva-rasa-lit.—expressed juice) of the *Karanja*, *Nimba*, *Játi*, *Aksha* and *Pilu* should be used in washing the incidental ulcer. Oil duly cooked with *Suvarchiká*, *Saindhava*, *Chitraka*, *Nikum-bha*, *Táli*,* *Nala*, *Rupiká* and *Apámarga*-seeds and with cow's urine should be used for healing purposes. 14.

Treatment of Śalyaja Nádi :—In a case of Śalyaja Nádi (incidental to any foreign matter into the body), the Śalya should be first extracted by an incision into the sinus. Then having fully cleansed the channel, the ulcer should be purified with a plaster of sesamum profusely saturated with honey and clarified butter. It should be then healed up. Oil cooked with the decoction of the tender fruits of the *Kumbhika*, *Kharjura*, *Kapittha*, *Vilva* and the *Vanaspatis* (Vata, etc.), and with the Kalkas of *Mustá*, *Saralá*, *Priyangu*, *Sugandhiká*, *Mocharasa*,† *Ahi-pushpa* (Nágesvara), *Rodhra* and *Dhātaki* flowers leads to a speedy healing up (granulation) of ulcers (Vrana) and traumatic sinuses. 15.

* Dallana's reading evidently is "Táli-tala" and he explains it as the roots of "Bhūmyámalakī". Chakradatta also prescribes this oil but he takes "Niliká" instead of "Táli". S'ivadása, again, in his commentary quotes from Sus'ruta but reads "Nili-Nala" in place of "Tála-Nala."

† "Mocha-rasa" is explained by Dallana to be "S'obhánjana," but it generally means "S'álmali-veshta," and S'ivadása explains it as such.—Ed.



Treatment with Kshāra-Sūtra:—An erudite surgeon should open a sinus, occurring in any of the Marmas, or in a weak, timid, or emaciated person with an alkalined string (**Kshāra-Sūtra**), and not with a surgical knife. The course of the sinus should be first ascertained with a director; and a needle, threaded with a string of alkalined thread should be passed from one end of the sinus and quickly drawn out through the other. Then the two ends of the thread should be firmly fastened together. An intelligent surgeon should likewise pass another alkalined thread in the event of the alkali of the first thread being comparatively weak. This should be repeated till the sinus completely bursts out. The surgeon should know that the same procedure may be as well adopted in cases of fistula-in-ano. Similarly in cases of tumours (**Arvuda**), etc. they should be lifted up (with the hand) and tied round at their base with an alkalined thread, or it should be punctured around with a kind of needle with their mouth resembling a barley corn and then tied again at their base with an alkalined thread. After their bursting (and falling off), they should be treated as common ulcers (**Vrana**). 16.

The different kinds of **Plug-Stick** (**Varti**) described in the **Dvi-Vrāniya Chapter** (**Chikitsita—chap.-1.**) may be similarly used with advantage in all cases of sinus. The use of a plug made of the following drugs, viz., the bark and fruit of the *Ghonta*, (the five officinal kinds of) salt,* *Lakshā*, *Puga* and the leaves of the *Alavanā* †

* According to Chakradatta's reading and S'ivadās's commentary thereon, only the Saindhava (instead of the five officinal kinds of salt) should be taken. We, however, follow Dallana's interpretation with good results.—Ed.

† "Alavanā" has been explained by Dallana as "Kāka-mardanikā" and by S'ivadāsa as "Jyotishmati". S'ivadāsa is, however, followed in practice in this case.



pasted together with the milky juice of the *Snuhi* and *Arka* leads to the speedy healing up of a sinus. The powdered* stones of *Vibhitaka*, mangoe fruits, *Vata-sprouts*, *Harenu*, *S'amkhini*-seed, *Váráhi-kanda* mixed with oil can also be used in a case of sinus. 17-19.

The seeds of the *Dhustura*, *Madana* and *Kodrava*, *Kos'taki*, *S'uka-nasá*, *Mriga-bhojani* and the seeds and flowers of the *Amkoti* should be pounded together and applied to a sinus (Nádi) after having washed it with a decoction of *Lákshá*. Cases of sinus speedily yield to the curative efficacy of the application of these powders mixed with oil. The use of the oil cooked with cow's urine and with the preceding drugs (as *Kalkas*) brings about the healing up of a sinus in seven nights. 20-21.

The application of the oil cooked with the roots of the *Pinditaka* treated with the expressed juice of the *Varáha-kanda* in the manner of a *Bhávana* saturation and with the bulbs of *Suvahá* brings about a speedy and effective remedy for a sinus. The same effect is produced by an application of the oil cooked with the bulbs of the *Vajra-kanda*. 22.

Bhallátakádyá Taila:—The use of the oil cooked with the paste (*Kalka*) of *Bhallátaka*, *Arka*, *Maricha*, *Saindhava* salt, *Vidanga*, *Haridrā*, *Dáru-Haridrā* and *Chitraka* and with the expressed juice of the *Bhringa-rāja* readily cures cases of sinus, *Apachi* and ulcer due to *Váyu* and *Kapha*. 23.

Treatment of Stana-roga:—In cases of a derangement of the milk (of the breast) a draught of clarified butter should be quickly given to the *Dhatri*

* According to some different reading "burnt ashes" (instead of powders) of the drugs should be taken. In our humble opinion the reading in the text seems to be the correct one.

(mother or wet-nurse) by the physician; and in the evening a draught composed of the decoction of *Nimba*, mixed with honey and *Māgadhiḥā*, should be given to her for **emetic** purposes. Next day she should take a meal (of boiled rice) with the **soup** (*Yusha*) of *Mudga* pulse. The use of emetics should be continued for three, four, or six days; or she should be made to drink a potion of clarified butter (cooked) with *Triphalā*. A decoction of *Bhārgi*, *Ativishā*, *Vachā*, *Sura-dāru*, *Pāthā*, the drugs of the *Mustādi Gana*, *Murvā* and *Katu-rohini*, or that of the drugs of the *Āragvadhādi* group mixed with honey, should be given to the *Dhātri* (wet-nurse) for the purification of her breast-milk. 26.

The above are the general remedial measures which are to be adopted in the affections of **breast-milk**. Any other defect in the breast-milk should be corrected specially with an eye to the nature of the *Dosha* involved in the case. In cases of inflammatory swellings of the breasts, the physician should remedy them by means of any one of the various measures laid down under the head of **Vidradhi** with a due consideration to the requirements of each particular case. Medicinal remedies should only be internally employed and no poultices should be applied for the speedy suppuration of the swelling of the breast, even if found to have already commenced to suppurate; since the breasts are of an extremely soft and fleshy growth, any tight bandaging about those parts may be followed by local sloughing or even bursting. In a case where suppuration had already taken place, an operation should be made in the affected part, avoiding the milk-carrying veins as well as the nipple with its black surroundings. In all the cases of *Stana-Vidradhi*—whether



non-suppurated, suppurating, or suppurated—the milk should be pressed out from the breast of the Dhátri.* 27-29.

Thus ends the Seventeenth Chapter of the Chikitsita Sthánam in the Sus'ruta Samhitá which deals with the treatment of erysipelas, sinus and the diseases of the mammary glands.

* The milk should be pressed out of the Dhátri's breasts in the **non-suppurated** stage, to alleviate the burning sensation therein, in the **suppurating** stage for the avoidance of further suppuration, and in the **suppurated** stage for the prevention of sores, sinus, etc.



CHAPTER XVIII.

Now we shall discourse on the medical treatment of Glandular Swellings, etc. (**Granthi**), Scurvy (**Apachi**), Tumour, etc. (**Arvuda**) and Goitre (**Gala-ganda**). I.

General treatment of Granthi :—In the non-suppurated or acute (inflammatory) stage of **Granthi**, an experienced physician should prescribe the measures * laid down in connection with (inflammatory) swellings (**Śopha**) in general. As bodily strength arrests the progress of the disease, the strength of the patient should hence be always carefully guarded against suffering any diminution in that respect. The patient should be made to drink oil, or clarified butter, or both ; or he should be made to drink lard, oil and clarified butter, mixed together.† *Apehivātā* (**Prasārani**) and *Das'a-mula* cooked with the four kinds of lardacious or emollient substances (oil, clarified

* Beginning with *Apatarpana* up to the purgative measures.

† Oil, clarified butter and lard mixed together is technically called the "**Trivrita**."—*Dallana*.

In the case of a *Vātaja Granthi*, a potion of oil cooked with the decoction and paste (*Kalka*) of the *Vāyu*-subduing drugs should be prescribed for the patient ; in the case of a *Pittaja Granthi*, clarified butter cooked with the decoction and *Kalka* of the *Pitta*-subduing drugs should be administered in the same manner ; while in the case of a *Kaphaja Granthi*, oil cooked with the decoction and *Kalka* of the *Kapha*-subduing drugs should be taken by the patient. But in a case of *Granthi* due to the concerted action of the two, or three of the *Doshas*, any compound medicated oil, prepared by cooking any two, three, or four of the oily substances, *viz.*, oil, clarified butter, lard and marrow, with the decoction and *Kalka* of those drugs which are antidotes to the said *Doshas*, should be prescribed for the patient as drinks.



butter, lard and marrow), or with any two of them should be prescribed. 2-3.

Treatment of Vátaja Granthi :—A medicinal plaster composed of *Himsrá*, *Rohini*, *Amritá*, *Bhārgi*, *S'yonāka*, *Vilva*, *Aguru*, *Krishna-gandhá*, *Goji* and *Tála-patri* (*Tála-parni*—D. R.) pasted together, should be applied (to the inflamed gland) in the **Vátaja** type of Granthi. Different kinds of fomentation (*Sveda*), poulticing (*Upanāha*) and medicinal plasters (*Lepa*), possessed of the efficacy of subduing the deranged *Váyu*, should be likewise resorted to. A suppurated swelling should be opened and the pus drained. Then the incised wound should be washed with a decoction of *Vilva*,* *Arka* and *Narendra* (*Áragvadha*) and purified (disinfected) with a plaster consisting of *sesamum* and the leaves of the *Panchnágula* (castor oil plants), together with *Saindhava* salt. After the purification, it should be healed up by applying a medicated oil, mixed with the powders of *Rásná* and *Saralá*; or by a medicated oil prepared by cooking it with *Vidanga*, *Yashti-madhu* and *Amritá* and cow's milk. 4.

Treatment of Pittaja Granthi :—In a case of the **Pittaja** type of the disease, leeches should be applied to the affected part, which should be further affused with milk and water. The patient should be made to drink a cold decoction of the drugs of the *Kákolyádi* group with the addition of sugar; or he should take the powders of *Haritaki* through the medium of grape-juice, or of the expressed juice of sugar-cane. Hot plasters, prepared by pasting together the bark of the *Madhuka* (flower) tree, and of the *Jambu*

* Some read "विस्त्राकगणदितोयै," and explain that the decoctions of the *Vilvádi* and the *Arkádi* groups are to be taken for the purpose.



tree, *Arjuna* tree, and *Vetasa* creeper. As an alternative, hot plasters compounded of the roots of the *Trina-s'unya* (Ketaki), or *Muchukunda* mixed with sugar, should be constantly applied to the affected part. The Granthi should be opened when fully suppurated, and the pus let out; after which it should be washed with a decoction of the bark of the *Vanaspati*.* The incidental ulcer should then be purified with a plaster composed of sesamum and *Yashti madhu*; and lastly it should be healed up with clarified butter cooked with the drugs of the *Madhura* (Kákolyádi group) 5-6.

Treatment of Kaphaja Granthi :—In a case of the *Khaphaja* type of the disease, the Doshas should be first eliminated from the system with the regular and successive measures.† The affected part (Granthi) should then be fomented and firmly pressed (*Vimlápana*) and rubbed with either the thumb, or a piece of iron rod, or stone, or with a bamboo rod in order to bring about its resolution. A plaster composed of the roots of the *Vikamkata*,‡ *Áragvadha*, *Kákananti* (Gunjá), *Kákádani* (Váyasa-tinduka), and *Tápasa Vriksa* (Ingudi) and with *Pinda-phala* (Tiktálávu), *Arka*,§ *Bhārgi*, *Karanja*, *Kála* and *Madana*, pasted together, should be applied to it by an erudite physician. A glandular swelling (*Kaphaja Granthi*) on any part of the body other than a vital and vulnerable one (*Marma*) and

* The *Vanaspati* class consists of *Vata*, *Plaksha*, *As'vattha* and *Udumbara* trees.

† These are the applications of *Snehā*, fomentation, emetics, purgatives, *Ásthápana*, *S'iro-virechana* and blood-letting.

‡ Dallana explains "*Vikamkata*" as "*Kanta-káriká*," but it means *Sruvá* (called *Vainch* in Bengal) and *S'ivadása* also explains it as such. — *Ed.*

§ *Chakradatta* does not read "*Arka*" in the list.



not (otherwise) resolved and absorbed should be cut open even in its non-suppurated stage and the glands removed. The expert surgeon should then cauterize the incidental wound after the cessation of the bleeding and treat it in the manner* of the **Sadyo-Vrana** treatment. These remedies should be employed by the experienced physician, where the swelling would be found to have assumed a large, stiff, elevated and fleshy aspect (bulging from the deeper tissues of the flesh). A **Kaphaja Granthi** should be opened with an incision as soon as it becomes fully suppurated and should then be washed with a decoction of appropriate medicinal drugs. The incidental ulcer should be purified (disinfected) with a purifying remedy prepared with a profuse quantity of *Yava-kshara*, honey and clarified butter; and finally it should be healed up by the application of an oil, cooked with *Vidanga*, *Páthá* and *Rohini*. 7-9.

Treatment of Medoja Granthi :—In a case of **Medoja Granthi** (originated from the vitiated condition of the bodily fat) a plaster of-pasted sesamum, placed inside the folds of a piece of linen, should be applied to the seat of the affected part and fomentations with hot iron-rods should be frequently applied, inasmuch as application of heat (lit.—fire) is efficacious in such cases. As an alternative, the affected part should be fomented with a ladle, pasted with heated shellac (*Lákshá*). The **Granthi** (in its non-suppurated stage) should be opened by an incision and the fat removed; the incidental ulcer should then be (actually) cauterized. On the other hand, the **Granthi**, when fully suppurated, should be incised and washed with the urine (of a cow). Then a paste, composed of

* Applications of honey, clarified butter, etc.

sesamum, *Suvarchiká*, *Haritála* and rock-salt, pounded together and mixed with honey, clarified butter and an abundant quantity of *Yava-kshára*, should be applied to the incidental wound for purifying purposes. Oil, cooked with the two kinds of *Karanja*, *Gunjá*, the green scrapings of bamboo, *Ingudi* and the urine * of a cow, should be used to heal the ulcer. 10-11.

Treatment of Apachi:—Clarified butter cooked with the fruit of *Jimutaka* and *Kosha-vati*, and with (the roots of) *Danti*, *Dravanti* and *Trivrit*, is a very powerful and efficacious remedy.† Administered internally as well as externally, it leads to the cure of the advanced cases of **Apachi**. 12.

A strong emetic composed of *Nirgundi*, *Játi* (flower) and *Varihista* (*Válá*) together with *Jimutaka*, profusely mixed with honey and *Saindhava*, should be given warm to the patient. It is a very powerful emetic, and leads to the recovery of even a malignant form of **Apachi**. An oil, cooked with the pastes (*Kalka*) of *Kaitaryya*,‡ *Vimbi* and *Karavira*, may be profitably used as an errhine (*Siro-virechana*). Oil cooked with the expressed juice of *S'akhotaka* may also be used profitably as an errhine. § **Avapida** errhines (used in drops

* Cow's urine measuring four times the oil should be taken in the preparation of this medicated oil.

† In preparing this medicated *Ghrta*, the quantity of clarified butter should be taken four times as much as the combined weight of the *Kalka* (paste). These should be boiled with water, taken four times as much as the quantity of clarified butter. Some authorities, however, are of opinion that both the paste (*Kalka*) and the decoction of the drugs are to be taken in its preparation.

‡ Some read 'Nirgundi' after it.

§ This medicated oil should be cooked without any *Kalka*. But some are of opinion that both the decoction and the *Kalka* of *S'akhotaka* should be used.



into the nostrils) should be applied with *Madhuka-sāra*, *S'igru*-seeds and *Apāmārga*-seeds.* 13-15.

A glandular swelling (*Granthi*), occurring in any part of the body other than a *Marma*, should be opened in its non-suppurated stage and cauterized with fire;† or it should be rubbed with an alkali‡ after scarification as already advised. 16.

A length of twelve fingers should be measured (*Mitvá*) from and above the *Pārshni*, *i.e.*, the posterior side of the ankle (and the space of *Indra-vasti* above this part should be ascertained). The *Indra-vasti* (occupying a space of half a finger, or, according to others, two fingers) having been carefully avoided, an excision (on the opposite side of the affection) should be made and the spawn-like glands having been removed (therefrom), the excised part should be cauterised with fire.

Others say that the excision should be made straight above the ankle (*Ghoná*) after carefully avoiding the space of *Indra-vasti*, measuring two fingers (and to make sure an additional space of half a finger should be left out), which would be found out by taking one-eighth part (of the *Janghá*, *i.e.*, the leg—excluding the foot and measuring twenty fingers) from the *Khulaka* (ankle-joint) of which the (two) *Gulphas* (ankles) look like the (two) ears. § 17-18.

* *Madhuka-sāra* mixed with tepid water and the expressed juice of *S'igru*-seeds and of *Apāmārga*-seeds should be used.

† In cases of the preponderance of *Váyu* and of *Kapha*.

‡ In cases of the preponderance of *Pitta*.

§ There is a good deal of difference as to the reading and explanation of this passage amongst the different commentators. The different explanations arise from the different interpretations put upon the word “प्रति” in the Text, “पार्श्वि प्रति द्वादश चाङ्गुलानि, etc.” The words “पार्श्वि प्रति”

As an alternative, the region of the wrist (Mani-bandha) should be branded by a physician with three mark lines, one finger apart, for a radical cure of Apachi. 19.

may mean either of the following. (1) On the opposite side of the Pārshni, Vāgbhata subscribes to this view. (2) On the opposite (*i.e.*, the other) Pārshni, that is to say, if the affection be on the right side of the body the operation should be made on the Pārshni of the left leg and so on. Vriddha Vāgbhata subscribes to this interpretation in the clearest language. (3) In the region of the Pārshni, *i.e.*, on the dorsal side of the leg.

The different commentators, again, do not agree as to the seat and extent of the excision. Some say that the operation should be made **above** the Indra-vasti and the extent should be two fingers in length. Vāgbhata seems to subscribe to this view. Others hold that the operation should be made **below** the Indra-vasti and the extent should be two fingers' length: Dallana is of this opinion. A third class of commentators assert that the whole extent of the length from above the Pārshni up to the Indra vasti should be opened.

As to the extent of the Indra-vasti, again, there is a difference. According to Dallana it occupies a space of two fingers. But Jejjata holds that it occupies a space of half a finger only. The Indra-vasti (Marma) is situated twelve fingers above (*i.e.*, in the thirteenth finger of) the Pārshni. The reading in the printed editions of the text is "मित्रा", whereas Vrinda and Chakradatta read "मित्रा". Dallana's reading also evidently is "मित्रा". "मित्रा" would be quite redundant and as "मित्रा" gives a better meaning, we accept this reading.

Now we come to the second stanza. Commentators differ more in the exposition of this stanza than of the former. By the expression "आगुल्फ-कर्णात्" is meant by some commentators "from the Gulpha to the Karna." Others, however, mean to take it as an adjective to "खुलकात्" and explain it as meaning "from above the Khulaka whereof the Gulphas look like the Karnas." As regards the expression "घोणार्जवेऽधः", some are inclined to think that the excision should be made straight above the Ghoná (*i.e.*, the posterior part and especially the big vein there which looks like the nose (Ghoná) of the ankle-joint).

Others, however, read it as "घोणार्जवेऽधः" and explain it (घोणार्जवे + अधः) as meaning "in a straight line with the Ghoná (which may mean



The ashes (Masi) of the skins of a peacock, cow, lizard (Godhá) and snake and of tortoise shells should be dusted (over an Apachi after lubricating it) with the (expressed) oil of the *Ingudi*. Medicated oils to be described under the treatment of *Ślipada* (elephantiasis) and *Vairechanika* fumes should also be applied in a case of *Apachi* and the diet should consist of cooked barley and Mudga pulse. 20-21.

Treatment of Vátaja Arvuda :—In a case of *Vátaja Arvuda*, a poultice composed of *Karkáruka*, *Erváruka*, cocoanut, *Piyála* and castor seeds, boiled with milk, water and clarified butter, and mixed with oil, should be applied lukewarm (to the tumour). As an alternative, a poultice made up of boiled meat or of *Ves'a-vára*, should be applied to it. Fomentation of the part in the manner of a *Nádi-sveda* (application of medicated fumes through a pipe) should be applied by an experienced physician and the (vitiated) blood (of the locality) should be repeatedly cuffed off with a horn. *S'atáhvá* or *Trivrit**, boiled with the decoction of the *Váyu*-subduing drugs and with milk and *Kánjika*, should be given to the patient. 22-23.

Treatment of Pittaja Arvuda :—Applications of mild fomentations and poultices (to the

either the nose or the big vein (*Kandará*) at the heel looking like the nose (*Ghoná*) of the ankle-joint and below the *Indra-vasti*".

Dallana says that the part to be excisioned, according to the first stanza, is **below** the *Indra-vasti* and that, according to the second, is **above** the *Indra-vasti*. We also think that the seat of the *Indra-vasti* should be carefully avoided and an excision should be made both above and below the *Indra-vasti*, according to the requirements in each case.

* There is a different reading "श्वेताखं विवृत" in place of "शताखं विवृत". In that case, roots of white *Trivrit* should be boiled with the decoction, etc.



affected part) and of purgatives are efficacious in **Pittaja Arvuda**. The tumour should be well rubbed with (the rough surface of) the leaves of the *Udumbara*, *S'āka*, or of the *Goji* and it should be plastered over with the fine powders of *Sarja-rasa*, *Priyangu*, *Pattanga* (red sandal wood), *Rodhra*, *Anjana* * and *Yashti-madhu*, mixed with honey. As an alternative, a plaster composed of *Āragvadha*, *Goji*, *Soma* and *S'yāma*, pasted together should be applied to it after the secretion *Visráva*. Clarified butter, cooked with *Klitaka* (as a *Kalka*) and with the decoction of *S'yāma*, *Girihvá*, *Anjanaki*, *Drákshá* and *Saptaliká* should be prescribed for internal application in a case of **Pittaja Arvuda** and of abdominal dropsy (*Jathara*) of the **Pittaja** type. 24-26.

Treatment of Kaphaja Arvuda :—In cases of the **Kaphaja** type of **Arvuda** blood should be let out from the affected part after the system of the patient has been cleansed (by emetics and purgatives). Then a medicinal plaster composed of the drugs,† which are efficacious in correcting the *Doshas*, confined to the upper and lower parts of the organism, should be applied hot to the tumour. Or a plaster composed of *Kánsya-ñila*, *S'uka*, *Lāngalākhyā* and *Kákádani* roots, and the dung of a *Kapota* and of *Párávata* pasted together with urine, or with alkaline water should be applied to it. The *Kalkas* (pastes) of *Nishpāva* (*S'imbi*), *Pinyāka* (oil-cakes of sesamum) and *Kulattha* pulse, pasted with curd-cream and an abundant quantity of flesh, should be used in plastering the affected part so that worms and parasites may be produced in the ulcer

* Chakradatta reads "Arjuna" in place of "Anjana".

† These are the drugs included in the emetic and purgative groups (see chap. XXXIX. *Sutra Sthānam*).

and flies attracted to it (and so consume the ulcer). A small portion of the ulcer, left unconsumed (un-eaten) by worms and parasites, etc., should be scarified and the ulcer should then be cauterised with fire. 27-28.

A comparatively superficial tumour (*Arvuda*) should be covered with thin leaves of zinc, copper, lead, or of iron, and cauterization with fire or with an alkali as well as surgical operations should be carefully and repeatedly resorted to, so as not to hurt, nor in any way injure the body. The incidental ulcer should be washed with the decoction of the leaves of the *Āsphota*, *Jāti*, and *Karavira* for the purpose of purification. A medicated oil, cooked with *Bhārgi*, *Vidāṅga*, *Pāthā*, and *Triphalā* should then be used as a healing remedy. An experienced physician should treat a tumour, spontaneously suppurating, in the manner of a suppurated ulcer. 29-31.

Treatment of Medoja Arvuda :—A *Medoja Arvuda* (fat-originated tumour) should be first fomented and then incised. The blood in its inside having been cleansed it should be quickly sutured and then plastered over with a compound composed of *Haridrā*, *Griha-dhuma* (soot of a room), *Rodhra*, *Pattāṅga*, *Manah-s'ilā* and *Haritālā* pounded together and mixed with a proper quantity of honey. After its purification, thus produced, it should be treated with the application of *Karanja-Taila* (prescribed before in cases of *Vidrādhi*). Even the least particle of *Doshas* (pus, etc.) in a tumour, left unremoved, would lead to a fresh growth of the excrescence and bring on death just like the least particle of an unextinguished fire. Hence it should be destroyed in its entirety. 32-33.

Treatment of Vātaja Gala-ganda :—A case of the *Vātaja* type of *Gala-ganda* (goitre) should

be treated with fomentations of the vapours of the decoctions of tender leaves of the Vāyu-subduing drugs prepared by boiling them with Kānjika, various kinds of urine and milk as well as with minced meat and oil, and should be applied in the manner of a Nādisveda. After this fomentation, the contents should be carefully drained (from inside the goitre). Then after having duly purified (the incidental ulcer), it should be plastered with a medicinal compound composed of (the seeds of) the *S'ana*, *Atasi*, *Mulaka*, *S'igru* and sesamum and *Kinva* and the piths of the *Piyāla*, or with that composed of *Kāla*, *Amritā*, *S'igru*, *Punarnavā*, *Arka*, *Gaja-pippali*, *Karahāta* (Madana) and *Kushtha*, or with that composed of *Ekaishikā*, *Vrikshaka* and *Tilvaka*. All of them should be pasted with Surā and Kānjika and applied hot to the affected part. The internal use of a medicated oil, cooked* with *Amritā*, *Nimba*, *Hamsāhvā*, *Vrikshaka*, *Pippali*, *Valā*, *Ati-valā*, and *Deva-dāru*, always proves efficacious in a case of goitre. 34-36.

Treatment of Kaphaja Gala-ganda :

—A case of the **Kaphaja** type of goitre should be treated with applications of fomentation and poultice and should be duly drained (*Visrāva*). Then a medicinal plaster composed of *Aja-gandhā*, *Ati-vishā*, *Vis'alyā*, *Vishānikā*, *Kushtha*, *S'ukāhvayā*, *Gunjā* (taken in equal parts) and pasted with the alkaline water prepared from the ashes of the *Palās'a* wood should be applied hot to the affected part. A medicated oil cooked with the drugs of the *Pippalyādi* group and mixed with the five officinal kinds of salt should

* Some say that the oil should be prepared with the decoction as well as with Kalka of the said drugs. Others, however, hold that water should be used in the preparation of the oil and the said drugs should be used only as a Kalka.



be taken by the patient. Emetics, errhines and inhalations of Vairechanika-dhuma are beneficial in such cases. In the **Va'taja** and the **Kaphaja** types of goitre (Gala-ganda), the skilful physician should employ suppurating measures in partially suppurated cases. The patient's diet should consist of rice, barley and *Mudga* soup and should be taken with honey, *Trikatu*, cow's urine, fresh ginger, *Patola* and *Nimba*. 37-39.

Treatment of Medoja Gala-ganda :—

In a case of a **Medoja** goitre (due to the deranged fat), the patient should be first made to use oleaginous substances (internally and externally) and venesection should then be resorted to, as advised before (*Śākira-Sthāna*, Ch VIII). A hot plaster composed of *S'yāmdā* (Trivrit), *Sudhā*, *Mandura*, *Danti* and *Rasānjana* pasted together should be applied to the seat of the disease. Powders of the essential parts (*Sāra*) of a *S'āla* tree mixed with cow's urine may be given every morning with advantage.

As an alternative, the Goitre (*Gala-ganda*) should be opened, its fatty contents fully removed and the wound then sutured. Or it should be cauterised with the application of heated animal marrow, clarified butter, lard, or honey ; after which it should be lubricated with clarified butter and honey (mixed together), and a pulverised compound of *Kāsisa*, *Tuttha*, and *Gorochandā*, should be applied to it ; or after lubricating it with oil, it should be dusted with the ashes of cow-dung and of *S'āla-sāra*. Daily washings with the decoction of *Triphalā*, hard bandaging and a diet of barley, prove efficacious (in cases of goitre). 40.

Thus ends the Eighteenth Chapter of the *Chikitsita Sthānam* in the *Sus'ruta Samhitā*, which deals with the medical treatment of Glands, Scrofula, Tumour and Goitre.



CHAPTER XIX.

Now we shall discourse on the medical treatment of hernia, hydrocele, scrotal tumour, etc. (**Vriddhi**), diseases of the genital organ (**Upadams'a**) and elephantiasis (**Ślipada**). 1.

In the six types of **Vriddhi** other than the one known as the **Antra-Vriddhi** (Hernia), riding on horse back, etc., excessive physical labour, fastings, sitting in an unnatural position, constant walking, voluntary restraint of any natural urging (for stool and urine, etc.), sexual intercourse and eating of food difficult of digestion should be avoided. 2.

Treatment of Vātaja Vriddhi:—In the **Vātaja** type of **Vriddhi**, the patient should be first soothed (*Snigdha*) with the application of **Traivrita Ghrita** (vide, Chap. V. *Chikitsita Sthāna*). He should then be duly fomented and subjected to a proper course of purgatives. As an alternative, he should be made to drink the expressed oil of the *Kos'āmra*, *Tilvaka*, or *Eranda* (castor) oil (as a purgative) with milk for a month. A decoction of the *Vāyu* subduing drugs mixed with the powders of the same drugs should then be employed by an experienced physician at a proper time * in the manner of a *Niruha Vasti*. The patient should then be made to take a meal (of boiled rice) along with meat soup ; and oil cooked with *Yashti madhu* should be applied (in the manner of an *Anuvāsana* measure).

* After a period of one week from the time of the application of purgatives and in case the patient is strong enough to undergo the *Niruha Vasti* measure.

Applications of Sneha (oil, etc.), poultices (Upanáha), and plasters (Pradeha) of the Váyu-subduing drugs should be applied to the affected part. If the tumour (Vridhhi) begins to suppurate, it should be made to do so fully. It should be then opened with an incision avoiding the median line (Sevani) of the perineum and the proper purifying (i.e., antiseptic and healing) measures should be resorted to in the usual way laid down (in the treatment of Dvi-vrana*). 3.

Treatment of Pittaja Vridhhi :—A case of the non-suppurated stage of Pittaja Vridhhi may be beneficially treated with the remedies laid down in connection with a case of the same type of glandular swelling (Pittaja Granthi). In the case of it being suppurated, the surgeon should open it with a knife and purify it with the application of honey and clarified butter. The incidental ulcer should then be healed up with oils and pastes of healing virtues. 4.

Treatment of Raktaja Vridhhi :—In a case of Raktaja Vridhhi (originated through the vitiated condition of the blood), the (vitiated) blood should be drawn out by the application of leeches. As an alternative, purgatives should be administered through the medium of honey and sugar. Remedial measures described in connection with the Pittaja type of the disease should be employed both in the suppurated and the non-suppurated stages (of this type). 5.

Treatment of Kaphaja Vridhhi :—In a case of the Kaphaja type of the disease, poultices with the heat-making † drugs (i.e., Vachádi, Pippályadi

* According to Gayadása, the measures to be adopted should be those laid down in the Mis'raka chapter (Chap. XXV).

† Some say that the heat-producing drugs are those comprised in the Aja-gandhádi group mentioned in the Mis'raka chapter, Sutra Sthánam.

and Mushkakádi groups, etc.) pasted with cow's urine, should be applied. The patient should be made to drink a potion consisting of the decoction of *Dáru-Haridrā* mixed with the urine of a cow, and all the remedial measures with the exclusion of *Vimlápāna* (resolution by pressure) laid down under the treatment of the *Kaphaja Granthi* should be employed. The tumour should be opened (with a knife) when suppurated and the oil cooked with *Jāti*, *Arushkara*, *Amkōta* and *Sapta-parṇa* should be used for the purification (disinfection) of the incidental ulcer. 6.

Treatment of Medoja Vriddhi :—In a case of the Medoja (fat-originated) type of the disease, the affected part should be (lightly) fomented, * and plasters composed of drugs (of the roots) of the *Surasādi* group or of the *S'iro-virechana* group (Ch. XXXIX. Sutra Sthāna) pasted with the urine of a cow should be applied to it in a lukewarm state. The inflamed and swollen scrotal tumour, (lightly) fomented as before, should be tightened round with a piece of cloth. Then having encouraged the patient, the surgeon should open the tumour with a *Vriddhipatra* (knife) carefully avoiding the two testes (lying within the scrotal sac) and the median line of the perineum (*Sevani*). Then having carefully removed all morbid products (*Medas*) from its inside, *Saindhava* and sulphate of iron should be applied to the incised part, and the scrotum should be carefully bandaged (in the manner of a *Gophanā* bandage). After the proper purification (disinfection) of the ulcer, its healing should be effected with the application of an oil

* The fomentation should be applied according to *S'ivadāś'a*, with balls of cow-dung, etc., slightly heated. It should be noted in this connection that strong fomentations should not, in any case, be applied to the testes.



cooked with *Manahs'ilá*, *Haritála* (yellow oxide of arsenic), rock-salt, and *Bhallátaka*. 7.

Treatment of Mutraja Vridhhi: —

In a case of an enlargement of the scrotum (hydrocele) due to the derangement of urine, it should be first fomented and then a piece of cloth should be tightened round it. A puncture should then be made in the bottom of the sac with a *Vrihimukha* instrument, on either side of the raphe of the perineum (*Sevani*). A tube open at both ends should be introduced (into the puncture) and the accumulated (morbid) fluid should be let out. The tube should then be taken off and the scrotum should be tied up with a bandage of the *Sthagiká* pattern and the incidental ulcer should be purified and healed up with appropriate medicinal applications. 8.

Treatment of Antra-Vridhhi: — A case of *Antra-Vridhhi* (hernia when strangulated) extending down to the scrotal sac (*Kosha*) should be given up as irremediable; but, in the case of its not being so extended, it should be treated as a case of *Vátaja-Vridhhi*. If the colon be found to have descended down to inguinal region (*Vamkshana*), it should be cauterized with a heated crescent-mouthed rod (*Arddha-Chandra S'aláká*) to prevent its descending down into the scrotal sac. A case of hernia that, in spite of all these precautions, descends down into the scrotal sac (*Kosha*), should be given up as irremediable. The first finger of the hand opposite * the affected part (*i.e.*, the affected testes) should be incised at its middle and cauterized.

* Incision and cauterization should be performed in the thumb of the right hand, if the left testis is affected, and in case the affection is in the right testis, incision and cauterization should be made in the thumb of the left hand.

In cases of hernia (Antra-Vriddhi) of the **Vātaja** and of the **Kaphaja** type the affected part should be carefully cauterized in the above manner ; but in these two cases, the Snáyu (ligaments) should be cut off in addition (before cauterization). In a case of Antra-Vriddhi the veins (S'irá) of the temples at the (upper) end of the ears on the opposite sides of the affection should be carefully opened avoiding the Sevani therein. 9-12.

Treatment of Upadams'a * :— In cases of the curable type of Upadams'a, Sneha (oleaginous substances) should be first applied, and the affected part should be fomented. Then the veins of the penis should be opened, or leeches should be applied (to the organ) for the elimination of the contaminated blood † (according as the affections are more or less severe). 13.

General Treatments :—The system of the patient should be cleansed with both emetics and purgatives in the event of an excessive aggravation of the Doshas inasmuch as the local pain and swelling would subside simultaneously with the elimination of the aggravated Doshas from the system. Medicinal Vastis (enemas) should be injected (into the rectum) in the way of a Niruha-Vasti for the elimination of the aggravated Doshas, where the weakness of the patient would prohibit the application of purgatives. 14.

Treatment of Vātaja Upadams'a :—In a case of the Vātaja type of the disease, drugs such as, *Propaundarika*, *Yashti-madhu*, *Varshábhru*, *Kushtha*, *Deva-dáru*, *Saralá*, *Aguru* and *Rásná*, should be used as a plaster (over the affected organ). Similarly

* See note, Chapter XII., Nidána Sthánam.

† Jejjata holds that leeches should be applied in a case of superficial Upadams'a.



plasters composed of *Nichula*, castor-seeds, and pulverised wheat and barley grains pasted with *Sneha* (clarified butter, oil, etc.) should be applied lukewarm to the seat of the disease, which should also be affused with a decoction of the above-mentioned drugs, *viz.*, *Prapaundarika*, etc. 15.

Treatment of Pittaja Upadams'a :—In a case of the Pittaja type of the disease, a plaster composed of *Gairika*, *Anjana*, *Yashti-madhu*, *S'árivá*, *Us'ira*, *Padmaka*, (red) *Chandana* and *Utpala* mixed with a *Sneha* (clarified butter),* or that composed of *Padma*, *Mrindála*, *Sarjja*, *Arjuna*, *Vetasa*, and *Yashti-madhu* mixed with clarified butter should be applied to the affected organ which should be sprinkled with a solution of milk, clarified butter, sugar, sugar-cane juice and honey, or with a cold decoction of the drugs of *Vata*, etc. 16.

Treatment of Kaphaja Upadams'a :—In a case of the Kaphaja type of the disease, a plaster composed of the barks of *S'ála*, *As'va-karna*, *Aja-karna* and *Dhava* pasted with *Surá* and mixed with oil, should be applied hot to the affected part. As an alternative, the drugs such as, *Haridrâ*, *Ativishá*, *Mustá*, *Saralá*, *Deva-dáru*, *Patra*, *Páthá*, and *Pattura* should be used for similar purposes and the affected organ should be affused with a decoction of the drugs of the *Su-rasádi* and *A'ragvadhádi* groups. 17.

The above remedial measures, *viz.*, plasters, sprinkling (*Parisheka*), blood-letting and *Samsódhana* (*i.e.*, application of purgatives, emetics, etc.) as well as those

* According to *S'ivadása* the *Sneha* to be used in the plaster should be clarified butter washed a hundred times.

described in the Sutra Sthánam (and the first Chapter of the Chikitsita Sthánam), should be resorted to in a case of (non suppurated) Upadams'a. The physician should try his best to arrest the setting in of suppuration (in a case of Upadams'a) inasmuch as suppuration in (and consequent putrefaction of) the (local) veins, ligaments, skin and flesh would lead to the destruction of the organ (Dhvaja). An incision should be made as soon as suppuration would set in, and the pus and other putrid matters being drawn out, the incised part should be plastered with the paste of sesamum mixed with honey and clarified butter. The incidental ulcer should be washed with a decoction * of the leaves of Karavira, of Jāti and A'ragvadha, or of Vaijayanti and Arka. 18.

The use of a medicinal plaster composed of the fine powders of *Sauráshtra-mrittiká*, *Gairika*, *Tuttha*, *Pushpa-Kásisa*, *Saindhava*, *Rodhra*, *Rasánjana*, *Dáru-Haridrā*, *Haritāla*, *Manah'silā*, *Harenuakā* and *Elā*, mixed with honey is highly recommended in all cases of Upadams'a. 19.

A decoction of the tender leaves of *Jambu*, *A'mra*, *Sumanas*, *Nimba*, *S'vetā*, and of *Kāmboji* † and the barks of *S'allaki*, *Vadara*, *Vilva*, *Palās'a*, *Tinis'a* and of the *Kshiri* trees, as well as *Triphalā* should be used by the physician for constantly washing the ulcer. Oil cooked with the preceding decoction, with the Kalkas of *Goji*, *Vidānga* and *Yashti-madhu*, as well as with the different spices (Elādi group) should be used as the best remedy for the purpose of the healing up (Ropana) of

* According to Chakradatta the five kinds of leaves should be separately used in the preparations of the decoctions for washing.

† "Máshaparni" according to Gayadása.



an Upadams'a-ulcer of whatsoever type. The use of a pulverised compound composed of *Svarjikā*, *Tuttha*, *Kāśisa*, *S'aileya*, *Rasānjana*, and *Manahs'ilā* taken in equal parts arrests the extension of an ulcer and Visarpa. Cases of Upadams'a and Visarpa readily yield to the application of a pulverised compound of the ashes of *Gundrā*, *Haritāla* and *Manahs'ilā*. An (external) application of *Bhringarāja*, *Triphalā* and *Danti* mixed with the powders of copper and iron, destroys Upadams'a just as the thunder bolt of Indra (completely) destroys a tree. 20.

Treatment of Tridoshaja and Raktaja Upadams'a:—The medical treatment of the two kinds of Upadams'a due to the concerted action of the three Doshas as well as that due to the vitiated blood (*Raktaja*) should be taken in hand without holding out any definite hope of recovery. The above-mentioned medicines specific to the different Doshas should be combinedly applied in these cases in consideration of the nature and intensity of the Doshas specifically involved in them. Now hear me discourse on the special treatment of *Tridoshaja* Upadams'a. It should be the same as in the case of a malignant ulcer (*Dushta-Vrana*). The putrid portion of the male organ should be cut off and the remaining portion should be fully cauterized (in the incised part) with a *Jambvoshtha* instrument, made red-hot in fire. Honey, and clarified butter should then be applied to the cauterized part, and medicinal plasters and oils possessed of healing properties should be applied to the incidental ulcer when it would be cleansed (disinfected). 21-22.

Treatment of Ślipada:—In a case of Elephantiasis (*Ślipada*) due to the action of the deranged and aggravated *Vāyu*, the vein (*Śirā*) at a distance

of four fingers above the instep (Gulpha) should be opened after an application of Sneha and Sveda* to the patient. Vastis should be employed when the patient has been (soothed and) restored to his former condition (with appropriate and nutritious diet, etc.). He should be made to take continuously for a month, a potion consisting of castor-oil mixed with (an adequate quantity of cow's) urine. The patient should take rice as his diet with milk duly cooked with *S'unthi*. The use of the **Traivrita Ghrita** as well as cauterization of the affected part with fire is also recommended in such a case. 23.

Treatment of Pittaja Ślipada :—In a case of Pittaja type of Elephantiasis, the vein (Śirā) below the instep (Gulpha) should be opened. Medicinal remedies mentioned in connection with the treatment of the Pittaja type of tumours (Arvuda) and of Erysipelas (Visarpa) as well as other Pitta-subduing remedies and measures should be employed†. 24.

Treatment of Kaphaja Ślipada :—In a case of the Kaphaja type of elephantiasis the principal vein (Śirā) of the first toe should be opened by an experienced surgeon and the patient should be made to take at intervals the decoction (of the Kapha-subduing drugs) with honey. As an alternative, the patient should be advised to take the powders (Kalka) of *Abhayā* mixed with any officinal kind of urine. The affected locality should be constantly plastered with the paste

* Chakradatta reads “स्नेहस्वेदीपनाहंश्च” in place of “स्नेहस्वेदीपपन्ने तु” meaning thereby that such Sveda and Upanāha should be applied before the incision of the vein. Gayadāsa also supports this reading as is evident from Dallana's commentary.—Ed.

† The particle “च” in the text shows that Kapha-subduing remedies and measures should also be used in all these cases.



of *Katuka*, *Amritā*, *S'unthi*, *Vidanga*, *Deva-dāru* and *Chitraka*, or with *Chitraka* and *Deva-dāru*. An oil cooked with *Vidanga*, *Maricha*, *Arka*, *S'unthi*, *Chitraka*, *Deva-dāru*, *Elakā* and all the five officinal kinds of salt should be given him as a potion. Cooked barley is specially recommended as diet in the present case. 25.

As an alternative, the patient should be made to drink a potion of mustard oil* or of the expressed juice of the leaves of *Puti-Karanja* according to his capacity for the cure of *Ślipada*. In the same way† the juice of *Putranjivaka* should be prescribed by a physician after a due consideration as to the strength of the patient and of the time. The same juice (i.e., of *Putranjivaka*) should be taken along with the juice of the bulbs of *Kechuka* with *Pākima* (vit) salt. 26.

The Alkaline Remedies :—An alkali should be prepared from the ashes of *Kākāddani*, *Kākā-jānghā*, *Vrihati*, *Kantakārikā*, *Kadamba-pushpa*, *Mandā-ri*, *Lambā*, *Sukanasā* in the usual way by filtering them (twenty one times) after dissolving them in cow's urine. The expressed juice of *Kākodumbarikā*, *Sukanasā* and the decoction of *Madana* fruit should be mixed with the above alkaline preparation (and duly cooked in the manner of *Kshāra-pāka*). Diseases, such as *Ślipada*

* Chakradatta reads “पिवेत् सषप तैलेन” in place of “पिवेत् सषप तैलं वा” which shows that the expressed juice of *Puti-Karanja* leaves should be taken with mustard oil and not separately. Dallana evidently supports this in his commentary. That Chakradatta's reading is the correct one is also evident from the next couplet which says that the expressed juice of *Putranjivaka* should be taken in the preceding manner. This “preceding manner” evidently means “with mustard oil”, and unless we accept Chakradatta's reading, the expression would be unmeaning.—Ed.

† It evidently means that the expressed juice of *Putranjivaka* should be taken with mustard oil—see last note.—Ed.



(Elephantiasis), Apachi (Scrofula), Gala-ganda (Goitre), Grahani (chronic diarrhoea), aversion to food and the affections of all kinds of poison, yield to the internal use of this alkaline preparation. An oil cooked with the aforesaid drugs, if used as errhines and anointments, will cure all the foregoing maladies as well as malignant ulcers (Dushta-vrana). 27.

The ashes of the *Dravanti*, *Trivrit*, *Danti*, *Nili*, *S'yamá*, *Saptalá* and *S'amkhini* should be filtered in the way of preparing alkalies after dissolving them in cow's urine. The solution, thus prepared, should be boiled with a decoction of **Triphala**. Taken internally it tends to act in the lower part of the body (*i.e.*, it moves the bowels). This medicine produces the same effect as the preceding ones. 28.

Thus ends the nineteenth Chapter of the Chikitsita Sthánam in the *Sus'ruta Samhitá* which deals with the medical treatment of *Vridhhi*, *Upadams'a* and *S'lipada*.

CHAPTER XX.

Now we shall discourse on the medical treatment of the minor ailments or diseases (**Kshudra-roga**). 1.

Treatment of Aja-gallikā : —Leeches * should be applied to the affected part in a case of non-suppurated **Aja-gallikā**; it should be subsequently plastered with the alkalies (**Kshāra**) of oyster-shells, *S'rughni* (*Svarjikā*), † and of *Yava*; as an alternative, it should be plastered with the paste compound (**Kalka**) of *S'ydma*, *Lāngalaki* and *Pāthā*. When suppurated it should be treated in the manner of an ulcer (*Vrana*). 2

Treatment of Yava-prakhyā, etc. :— Fomentation (**Sveda**) should be the first remedy to be resorted to in cases of **Antrālaji**, **Yava-prakhyā**, **Panasi**, **Kachchhapi** and **Pāshāna-gardabha** (in their non-suppurated stages). They should then be plastered with the pastes (**Kalka**) of *Manahs'ilā*, *Haritāla*, *Kushtha* and *Deva-dāru*. An incision should be made as soon as suppuration would set in; and the treatment should be similar to that of an ulcer. 3-4.

Treatment of Vivritā, etc. :—The remedies mentioned in connection with the treatment of the Pittaja type of Erysipelas (**Visarpa**) should be employed in cases of **Vivritā**, **Indra-vriddhā**, **Gardabhi**, **Jāla-gardabha**, **Irivelli**, **Kakshā**, **Gandha-nāmni** and **Visphotaka**. Clarified butter cooked with

* Gayadāsa explains that a non-suppurated **Aja-gallikā** should be first plastered with **Yava-kshāra**, oyster-shells and **Saurāshtri**. Leeches should be next applied to it.

† Chakradatta reads “युक्तिसौराष्ट्रकाचार &c.” in place of “युक्तिश्चोन्नो-यवचार &c.”, evidently, after the commentary of Gayadāsa

the drugs of the *Madhura* (Kákolyádi) group should be applied in healing up the ulcers in the suppurated stages. 5.

Treatment of Chipya, etc :—In a case of *Chipya*, the affected part should be first washed* with hot water and (the incarcerated pus, etc.) drained (*Visráva*) by cutting it away (with a knife). Then after anointing it with (the oil known as) the **Chakra-taila** it should be dusted over with the powders of *Sarja* (resin) and duly bandaged. If this process of treatment fail, the affected part should be cauterised with fire and an oil cooked with (a decoction of) the drugs of the *Madhura* (Kákolyádi) group should be applied to heal (the incidental ulcer). The same course of treatment should also be adopted in a case of **Ku-nakha** (bad nail). 6-7.

Treatment of Vidáriká :—In a case of *Vidáriká*, the affected part should be first anointed (with oleaginous substances) and then fomented. It should then be rubbed (with the fingers) ; and a plaster composed of *Naga-Vrittika*, *Varshábhū* and *Vilva*-roots, well pasted together, should be applied to it. Purifying and disinfecting (*Sams'odhana*) remedies should be employed as soon as the affected part would be found to have been changed into the state of an ulcer (*Vrana*), and it should then be healed up with the application of an oil cooked with the decoction of (the drugs of the *Kasháya* (Nyagrodhádi) and *Madhura* (Kákolyádi) groups. In the non suppurated stage of *Vidáriká*, the vitiated blood therein should be let out by means of *Prachchhána* (scarification), or by applying leeches. The affected part should then be plastered with

* *Vrinda* and *Chakradatta* prescribe fomentation (*Sveda*), and not washing, with hot water and they do not prescribe secretion (*Visráva*).



the roots of the *Aja-karna* and of the *Palāsa* pasted together. A case of fully suppurated *Vidārikā* should be lanced and plastered with a paste compound of *Patola*, *Pichumarda* and sesamum, mixed with clarified butter and should then be duly bandaged. The incidental ulcer should then be washed with a decoction (of the barks of the *Kshiri* trees and *Khadira*. Healing remedies should be applied after it has been properly purified (disinfected) 8-9.

Treatment of Śarkarārvuda, etc.:—A case of *Śarkarārvuda* should be treated like that of an *Arvuda* (tumour) of the fat-originated type. Cases of *Kachohhu*, *Vicharchikā* and *Pāma* should be treated in the manner of a *Kushtha*. A medicinal plaster composed of *Siktha* (wax), *S'atāhvā* and white mustard seeds, or of *Vachā*, *Dāru-haridrā* and mustard seeds, pasted together, should be applied (to the seat of the disease). As an alternative, *Naktamāla* (*Karanja*) oil, or *Sāra-taila* * boiled with (the drugs of) the *Katuka* (*Pippalyādi*) group should be applied for anointing purposes. 10-11.

Treatment of Pāda-dāri:—In a case of *Pāda-dāri*, the prescribed vein should be opened, and the affected part should be treated with fomentations and unguents.† The affected part should be plastered with (an ointment composed of) wax, lard, marrow, powder of *Sarja* (resin),‡ clarified butter, *Yava-Kshāra* and *Gairika*. 12.

* By "*Sāra-taila*" is meant the oil pressed from the *Sāra* (essential parts) of *S'ims'apā*, *Aguru*, *Sarala*, *Devā-dāru* and such other trees. Some, however, read "*Sarala-taila*" in place of "*Sāra-taila*."—Dallana.

† According to Dallana and *S'ivadāsa*, fomentations and unguents should be first applied, and the vein should be next opened.

‡ *Chakradatta* also prescribes a similar remedy, but there he does not read "*Sarja*" and "*Gairika*."—Ed.

Treatment of Alasa and Kadara :—In a case of **Alasa**, the legs should be sprinkled with *Áranála* (a kind of *Kánjika*); and a plaster composed of sesamum, *Nimba* leaves, sulphate of iron (*Kásisa*), *Haritála* and *Saindhava*, or of *Haritaki* pasted with the decoction of *Lákshá* (*Lákshá-rasa*)* should be applied to the affected parts. Blood-letting should also be resorted to. As an alternative, mustard oil boiled with the expressed juice of *Kantakári* should be applied to them or the affected localities should be rubbed or chafed (*Pratisárana*) with a pulverised compound of sulphate of iron (*Kásisa*), *Gorochaná* and *Manah-s'ilá*. In a case of **Kadara**, the seat of the disease should be scraped off (with the aid of a knife) and cauterised with (the application of) heated oil.† 13-14.

Treatment of Indra-lupta :—In a case of **Indra-lupta** (baldness or Alopecia), the bald part or seat should be anointed and fomented, and then bleeding (by venesection) should be resorted to, after which a plaster composed of *Manah-s'ilá*, *Kásisá*, *Tuttha* and *Maricha*, or of *Kutannatá* and *Deva-dáru* pasted together, should be applied to it. As an alternative, it should be deeply scraped and constantly kept covered with a paste of *Gunjá*-seeds. As an alternative, **Rasáyana** medicines should be administered for its cure. An oil cooked with *Málati*, *Karavira*, *Chitraka* and *Naktamála* is highly efficacious in curing a case of Alopecia, if used as an unguent. 15.

Treatment of Arumshiká :—Blood-let-

* Chakrapáni reads "लाक्षाभयारसालेपः" in place of "लाक्षाभयारसीभयवापि". Sivadása explains "रसः" as "गन्धरसः"—Ed.

† Chakradatta prescribes cauterisation with fire as well, in such a case.—Ed.



ting* from the affected part should be first resorted to in a case of **Arumshikā**; and it should then be affused with the decoction of *Nimba*. Medicinal plasters prepared with the *Rasa* (liquid) pressed from horse-dung, mixed with *Saindhava*, should be applied to it. As an alternative, it should be plastered with the paste compound (*Kalka*) of *Haritāḍa*, *Haridrā*, *Nimba* and *Patola*, or with that of *Yasthi-madhu*, *Nilotpala*, *Eranda*, and *Mārkava*. 16.

Treatment of Dārunaka, etc.:—Anointment and fomentation of the diseased patches are the (preliminary) remedies in a case of **Dārunaka**, after which bleeding should be effected by opening the vein in the forehead. Remedial measures such as, **Avapida-Sirovasti** and **Abhyanga** (anointment) should be employed as well; and the affected parts should be washed with the alkaline solution of burnt *Kodrava* weeds. Measures for arresting the premature greyness of hair (**Palitā**) will be described later on (in the *Mis'raka* Chapter XXV). Curative plasters and remedies, etc., mentioned in connection with the treatment of *Kushtha* should be employed in cases of **Masurikā**; or those, laid down under the treatment of *Erysipelas* (*Visarpa*) originated through the concerted action of the deranged *Pitta* and *Kapha* should as well be used. 17-19.

Treatment of Jatu-mani, etc.:—The seats of affection should be scraped (with a knife) and gradually and judiciously cauterised† by applying an alkali or fire in cases of **Jatu mani** (congenital moles), **Mas'aka** and **Tila-kālaka**.

* According to Chakradatta blood-letting should be resorted to in such cases only by means of venesection, or with leeches.

† The cauterisation should be effected with an alkali, when the disease is superficial and with fire when it is deep-seated.

(freckles) An opening of the local veins in the temporal region, etc., should be effected in cases of **Nyachohha**, **Vyanga** and **Nilikā**, in accordance with the prescribed rules. The affected parts should be rubbed (with *Samudra-phena*, etc.) and plastered with the barks of *Kshiri* trees, pasted with milk ; or with *Valā*, *Ati-valā*, *Yashti-madhu* and *Rajani*, pasted together. As an alternative, plasters composed of *Payasyā*, *Aguru* and *Kāliya* pasted together with *Gairika*, or of a tooth of a boar pasted with clarified butter and honey, or of *Kapittha* and *Rājādana* pasted together, may also be used with benefit 20 21.

Treatment of Yuvāna-Pidakā, etc.:—

Emetics are specially efficacious in cases of **Yuvāna-pidakā** (pimples) which disfigure the face in youth. The application of medicinal plasters composed of *Vachā*, *Lodhra*, *Saindhava* and (white mustard seeds or of *Kustumburu*, *Vachā*, *Lodhra* and *Kushtha* pasted together is also recommended. In a case of **Padmini-Kantaka**, a decoction of *Nimba* bark should be given as an emetic, and the patient should be made to drink a potion of clarified butter cooked with a decoction of *Nimba* and mixed with honey. A decoction * of *Nimba* and *Āragvadha* should be used for chafing (*Utsādana*) the diseased locality. 22-23.

Treatment of Parivartikā, etc.:—In a case of **Parivartikā** (retroflexion of the prepuce) the *glans penis* should be rubbed with clarified butter and duly fomented, and **Sālvana** and such other *Vāyu*-subduing plasters (*Upanāha*) should be applied for three

* Chakrapāni prescribes the powders (कल्क) in place of the decoction (काथ) of *Nimba* and *Āragvadha*. He also reads “उद्धर्तन” in place of “उत्सादन”, but here they mean the same thing.—Ed.



or five days. Then having lubricated the part (with Ghrita), the *glans penis* should be gently pressed and the prepuce should be smoothly drawn over the *glans penis*, so as to cover it entirely within its fold. The prepuce, being so drawn, should be fomented with warm poultices. Vāyu-subduing Vastis (Clysters) should be employed and emollient diet should be prescribed (during the course of the treatment). A case of **Ava-pātika** should be similarly treated, after a due consideration of the nature and intensity of the Doshas involved in the case. 24-25.

Treatment of Niruddha-Prakas'a :—

In a case of **Niruddha-Prakas'a** (constriction or stricture of the urethra), a tube (open at both ends) made of iron, wood, or shellac should be lubricated with clarified butter and gently introduced into the urethra. The marrow or lard of a boar, or of a porpoise, or the **Chakra-taila**, mixed with Vāyu-subduing drugs should be sprinkled over the affected part. Thicker and thicker tubes should be duly introduced into the urethra every third day. The passage should be made to dilate in the aforesaid manner, and emollient food should be given to the patient. As an alternative, an incision should be made (into the lower part of the penis), avoiding the *sevani* (raphe of the perineum), and it should be treated as an incidental ulcer (*Sadyo-vrana*). 26.

Treatment of Sanniruddha-Guda, etc. :— Cases of **Sanniruddha-Guda** (stricture of the anus), **Valmika** and **Agni-Rohini** should be duly treated with regard to the nature and intensity (of the Doshas engendering the disease, but without holding out any definite hope of recovery. The treatment of a case of **Agni-Rohini** should be like that of **Visarpa** (*Erysipelas*), while the remedial measures, mentioned in connec-

tion with Niruddha-prakāśa, should be employed in a case of Sanniruddha-Guda. 27.

Treatment of Valmika :—The diseased patches should be scraped off in a case of **Valmika** and cauterised with fire or with an alkali ; while the purification and healing up (of the incidental ulcer) should be effected as in the treatment of an Arvuda (tumour). A case of Valmika appearing in any part of the body other than a Marma, and not of a considerable growth should be duly treated with venesection after the application of Samsódhana measures (purgative, emetic, etc.). The affected part should be plastered (Pralepa) with a medicinal compound composed of the roots of (*Vana*) *Kulattha*, *Árevata*, *Danti* and *S'yámá*, pasted together with *Guduchi*, rock-salt, Palala (pastes of sesamum) and powdered barley. It should be poulticed (*Upanáha*) with the same compound, well mixed with clarified butter and made lukewarm (in case suppuration be desired). When found to be fully suppurated, the course of the pus-channels should be ascertained by an experienced surgeon. The ulcer should then be opened (with a knife) and cauterised, and after being fully purified of the putrid flesh (in its cavity), it should be again cauterised with an alkali. Healing (*Ropana*) remedies should be applied to it after it has been found to be thoroughly cleansed **Nimba-oil** cooked with *Sumanas* (Játi leaves, *Granthi*, *Bhallátaka*, *Manah s'ilá*, *Kálánusári*, small *Elá*, *Aguru* and red *Chandana* should be applied with advantage to heal up the (incidental ulcer in a case of) Valmika. A patient suffering from an attack of Valmika appearing either on his hands or feet and attended with swelling and a large number of cavities should be abandoned by a wise physician. 28.

Treatment of Ahi-putanā, etc.:—In the treatment of an infant laid up with an attack of **Ahi putanā** the breast-milk of its mother or nurse should be first purified. Cases of Ahi-putanā yield to the use of a potion of clarified butter, cooked with *Triphalā*, *Rasānjana* and *Patola* leaves, and a decoction of *Triphalā*, *Kola* and *Khadira* should be used (as a wash) to heal the ulcer. Plasters composed of sulphate of iron, *Gorochanā*, sulphate of copper (*Tuttha*), *Haritāla* and *Rasānjana*, pasted together with *Kānjika*, or of *Vadari* bark and rock-salt, should be applied (to the diseased locality). It should be dusted as well with the pulverised compound of a burnt earthen pot and sulphate of copper. The preceding measures should be adopted in cases of **Vrishana-Kachchhu** as well. 29-30.

Treatment of Guda-Bhramśa:—In a case of **Guda-Bhramśa**, the protruded part should be fomented and lubricated with *Sneha*.* It should then be gently re-introduced. The region of the anus should then be bandaged with a piece of hide in the manner of a *Gophanā Bandha*, with an opening in it (lying immediately below the anus), so that it may not in any way interfere with the emission of *Vāyu*. The affected part should then be constantly fomented. A quantity of milk, *Mahā-pancha-mula* and the body (flesh) of a mouse, bereft of its entrails should be first boiled together (with water). An oil cooked with the milk thus prepared (with water) and the *Vāyu*-subduing drugs should be administered as drink and unguents. By these measures the most difficult cases of **prolapsus ani** would be cured. 31-32.

* According to *S'iva-dāsa*, cow's fat only should be used.



CHAPTER XXI.

Now we shall discourse on the medical treatment of the Sores on the penis produced by the Suka, a kind of poisonous insect (**Suka-Roga**). 1.

Treatment of Sarshapi, etc. :—In a case of the **Sarshapi** type of the disease, the affected (ulcerated) part should be scarified and dusted with the (powdered) drugs of an astringent taste (as described in the **Misraka** chapter), and an oil, cooked with (the **Kalka** and decoction of) the same drugs, should be applied for healing purposes. In a case of the **Ashtthi-likā** type of the disease, the skilful physician should apply leeches to the seat of affection. In case the swelling does not still subside, it should be removed and treated as a **Kaphaja Granthi** (glandular swelling). A **Granthi** type of the disease should be constantly fomented in the manner of **Nādi-Sveda**, and should be poulticed with a lukewarm medicinal compound mixed with a profuse quantity of **Sneha** (oil). 2-4.

Treatment of Kumbhikā, etc. :—An incision should be made into the suppurated seat of affection in a case of the **Kumbhikā** type of the disease, and the incidental ulcer should be purified (disinfected) and healed up with the application of the oil, cooked with *Triphalā*, *Lodhra*, *Tinduka* and *Āmrātaka*.* In the **Alaji** type of the disease, the affected part should be bled by applying leeches to it and should then be affused with a decoction of the astringent drugs. An

* Śiva-dāsa in his commentary on Chikra-datta quotes this couplet from *Sus'ruta*, but there he reads आस्रकृतेन in place of आस्रातकेन; that is to say, he says that Āmra should be used in place of Āmrātaka. He further adds that the stones of Āmra and Tinduka fruits should be taken.



oil, cooked with the decoction of the same drugs, should be used to heal up the (incidental) ulcer. 5-6.

Treatment of Mridita, etc.:—In the **Mridita** type of the disease, the affected part should be affused with tepid **Valā** oil and poulticed with a lukewarm plaster (**Upanāha**) of the drugs of the **Madhura** (**Kákolyádi**) group, pasted and mixed with clarified butter. Leeches should be speedily applied to the condylomatous growths (**Pidaká**) in a case of **Sammudha-Pidaká**. In cases of suppuration, they should be opened and plastered with honey and clarified butter. In a case of **Avamantha**, the growths (**Pidaká**) should be opened, when suppurated, and healed up with the application of an oil, cooked with **Dhava**, **As'va-Karna**, **Pattanga**, **S'allaki** and **Tinduka**. 7-9.

Treatment of Pushkariká, etc.:—In a case of **Pushkariká**, all kinds of cooling measures should be applied and the vitiated blood should be extracted by applying leeches. The affected part should be subsequently affused with clarified butter. In a case of the **Sparsa-háni** type of the disease, blood should be let out and plasters (**Pradeha**) of **Madhura** (**Kákolyádi**) drugs should be applied. The affected part should be affused with a very cold compound of milk, clarified butter and the expressed juice of sugar cane. In the type of the disease known as **Uttamá**, the **Pidakás** (condylomatous growths) should be removed with the help of a **Vadisa** instrument, and powders of astringent drugs with honey should be applied to the seat of affection. 10-12.

Treatment of Śata-ponaka, etc.:—In a case of the **Śata-ponaka** type of the disease, the affected part should be scarified and the measures laid down in connection with **Rasa-Kriyá** should be resorted to,

After this, an oil, cooked with the *Prithak-parnyādi* drugs,* should be likewise applied to the seat of the disease.† The medicinal treatment, in a case of **Tvak-pāka**, should be the same as described in connection with Erysipelas (*Visarpa*). The remedial measures, laid down under the head of *Rakta-vidradhi*, should be employed in a case of the **Sonitārvuda** type of the disease. 13-14.

General Treatment :—Remedies such as medicinal decoctions, pastes (*Kalka*), medicated clarified butter, powders, *Rasa-Kriyā*, etc., and the measures for purifying and healing (incidental sores or ulcers), should be employed with due consideration to the nature and intensity of the aggravated *Doshas* involved in the case. The application of specifically prepared medicated clarified butter, purgatives, blood-letting and light diet should be similarly prescribed.† 15.

Prognosis :—The medical treatment of the patient affected with any of the following types of the disease, viz., *Arvuda*, *Māmsa-pāka*, *Vidradhi* and *Tila-Kālaka* should be undertaken without holding out any definite prospect of recovery. 16.

Thus ends the twenty-first Chapter of the *Chikitsa Sthānam* in the *Sūruta Samhitā* which deals with the treatment of *Sūka-Roga*.

* For *Rasa-kriyā* and the *Prithak-parnyādi* drugs, see Chapter XXXVI—*Sūtra-sthāna*.

† This seems to be the general treatment of all the types of *Sūka-Roga*.



CHAPTER XXII.

Now we shall discourse on the medical treatment of the affections of the mouth (**Mukha-Roga**). 1.

Treatment of Vātaja Oshtha-kopa:—

In a case of inflammation of the lips (**Oshtha-Kopa**) due to the action of the deranged **Vāyu**, the affected part should be rubbed with (an ointment composed of) the four kinds of lardacious (**Sneha**) substances mixed with wax. Fomentations in the manner of **Nādi-Sveda** should also be resorted to by an intelligent physician. Applications of the **Sālvana** poultices and those of the medicated oils, possessed of the virtue of subduing the deranged **Vāyu**, as **errhines** and **Mastikya** (**Śiro-vasti**) are also recommended. The lips should be treated with the powder composed of *S'ri-veshtaka*,* *Sarja rasa*, *Sura-dāru*, *Guggulu* and *Yashti-madhu*. 2-4.

Treatment of Pittaja Oshtha-kopa, etc.:— In a case of **Oshtha-kopa** of traumatic origin, (**Abhigāṭaja**) or one due to the deranged action of the blood (**Raktaja**) or of the **Pitta**, bleeding of the affected part should be effected by the application of leeches and all the measures and remedies (**Samsōdhana** and **Samsāmana**) mentioned in connection with the treatment of the **Pitta-Vidradhi** should be likewise employed. 5.

Treatment of Kaphaja Oshthakopa:— The use of medicated **Śiro-virechana** (**errhines**), fumigations, (**Vairechanika Dhuma**), fomentation and (**Sveda**) **Kavala** (gurgles), prepared from the **Kapha**-subduing drugs should be recommended after blood-letting in the **Kaphaja** type of **Oshtha-kopa**. The swollen and inflamed lips should be treated (**Prati-sārana**) with a compound con-

* **Vāgbhata** reads “सवृच्छिष्टं” i. e., wax, in place of श्रीवेष्टकम् ।

sisting of *Trikatu*, *Sarjikā-kshāra*, *Yava-Kshāra* and *Vid-lavana* (black-salt)* pounded together and made into a thin paste with the admixture of honey. 6.

Treatment of Medoja Oshtha-kopa :

—In a case of the **fatty** type of Oshtha-kopa, the affected part should be fomented and opened (when suppurated); and should then be purified and cauterised with fire. A paste compound of *Priyangu*, *Triphalā*, *Lodhra* and honey should be rubbed over the affected part (Prati-sārana). These are the remedies for the curable types of Oshtha-kopa. 7-8.

Treatment of the Diseases of Danta

-Mula :—Now we shall describe the treatment of the affection of the roots of the teeth (Gingivitis). In a case of the **Śitāda** type of the disease, the gums should be first bled and a decoction of *Sarshapa*, *Nāgara*, *Triphalā* and *Musta*† mixed with *Rasānjana* should then be used as gurgles. The gums should be plastered (Pralepa) with *Priyangu*, *Musta* and *Triphalā* and (clarified butter, cooked with) the decoction of *Triphalā*, *Madhuka*, *Utpalā* and *Padmaka* should be used as an errhine. In an acute case of **Danta-Pupputaka**, the gums should be first bled and then rubbed (Prati-sārana) with the five officinal kinds of salt and *Yava-Kshāra* mixed with honey. The use of errhines (Śiro-virechana), medicated snuffs (Nasya) and demulcent food is recommended. 9-10.

Treatment of Danta-Veshta, etc. :—

In a case of **Danta-Veshta**, the swelling should be first bled and then rubbed with a pulverised compound of *Rodhra*, *Pattanga*, *Yashti-madhu* and *Lākshā* mixed with a profuse quantity of honey. A decoction of (the bark

* Vrinda and Chakrapāni do not read Vid-lavana.

† Vrinda and Chakra-datta do not read Musta, nor Rasānjana.



of) the *Kshiri* trees, mixed with sugar, honey and clarified butter (as an after-throw) should be used as gurgles (*Gandusha*). Clarified butter, cooked with the drugs of the *Kákolyádi* group with ten times its own weight of milk, should be used as snuff (*Nasya*). In a case of *Saushira*, the affected parts, after being properly bled, should be plastered (*Lepa*) with *Lodhra*, *Musta* and *Rasánjana*, pounded together and mixed with honey. A decoction of the *Kshiri* trees should be used as gurgles (*Gandusha*), and clarified butter cooked with the paste-compound of *Sárivá*, *Utpala*, *Yashti-madhu*, *Sávara* (*Lodhra*), *Aguru*, (red) *Chandana* and ten times its own weight of milk should be recommended as an errhine. 11-12.

Treatment of Pari-dara, etc. :—In a case of *Pari-dara* the treatment should consist of the remedies described in connection with *Śítáda*. In a case of *Upa kusa* as well,* the system of the patient should be cleansed both ways (by means of emetics and purgatives), and his head should be cleansed with *Śiro-virechana*. The affected part (in a case of *Upa-kusa*) should, in addition, be bled (by rubbing it over) with the leaves of the *Kákodumbariká*, or of the *Goji*, or with the application of a medicinal compound composed of the five officinal kinds of salt and *Trikatu* mixed with honey. Tepid watery solutions† of *Pippali*, (white) *Sarshapa*, *Nágara*, and *Nichula* fruits should also be used as gurgles (*Kavala*). The use of clarified butter cooked with the drugs of the *Madhura* (*Kákolyádi*)

* This shows that cleansing the system by means of emetics and purgatives, as well as with *Śiro-virechana* should be resorted to in a case of *Pari-dara* as well.

† The solution may be prepared with the drugs taken together or separately.



group as errhine (Nasya) and gurgle (Kavala) is also recommended. 13-14.

Treatment of Danta-Vaidarbha, etc.:

—In a case of **Danta-Vaidarbha**, the regions about the roots of the teeth should be cleansed by opening them with a (Mandalāgra) instrument and subsequently treated with alkaline applications. Cooling measures should also be resorted to (during the treatment of this disease). In a case of **Adhika-danta**, the additional tooth should be uprooted and removed; then (in order to arrest the bleeding, if any), the part should be cauterised with fire, and then an experienced physician should apply the remedies mentioned under the head of worm-eaten teeth (**Krimi-dantaka**), 15-16.

Treatment of Adhi-māmsa:—In a case of **Adhi-māmsa**, the additional fleshy growth about the roots of a tooth should be removed (with a knife) and treated with a compound of *Vachā*, *Tejovati*, *Páthá*, *Sarjiká* and *Yava-kshāra*, pasted together with honey. Powdered *Pippali*, mixed with honey, should be used as a gurgle (Kavala); and a decoction of *Patola*, *Triphalā* and *Nimba* for washing the affected part. Errhines (*Siro-virechana*) and inhalation of *Vairechana* smoke, (that lead to the secretion of mucus from the head), would likewise prove efficacious in such cases. 17.

Treatment of Danta-Nádi:—In a case of **Danta-Nadi**, the treatment of *Nádi* (Sinus) about the teeth is identical with that of sinus in general. The specific remedial measure, however, is that the gum of the affected tooth should be incised, and the tooth should be extracted, if it be not in the upper jaw. The affected part should then be purified and cauterised with an alkali or fire. Hence in a case of Sinus (*Nádi*), a com-



plete extraction of any fragment of the broken bone, or tooth, is essentially necessary (for its cure), inasmuch as, if left unextracted, it may cause the sinus to affect (run below) the jaw-bone. If the affected tooth be in the upper jaw, and if it be found to be firm and steady at its roots, though attended with tooth-ache,* it should not be extracted, inasmuch as it might produce an excessive hæmorrhage from its roots, and usher in blindness, facial paralysis, or other dangerous affections (such as convulsion, etc.) due to the excessive loss of blood. Hence in the case of a looseness of such a tooth in the upper jaw, it should not be extracted. A decoction † of *Jāti*, *Madana*, *Svādu-Kantaka* and *Khadira* should be used to wash the mouth. An oil cooked with *Jāti*, *Madana*, *Katuka*, *Svādu-Kantaka*, *Yashti-madhu*, *Rodhra*, *Manjishthā* and *Khadira* should be used to cleanse and heal a sinus invading the roots of a tooth. The remedial measures to be employed in the diseases affecting the roots of the teeth have thus been described above.

* Both Vrinda and Chakradatta quote this passage from the text, but both of them read “शोणितं सम्प्रसिच्यते” (excessive bleeding takes place) in place of “समूले स्थिरबन्धने” (if it be found to be firm and steady at its roots, though attended with tooth-ache). S’ri-kantha Datta, again, in his commentary quotes another reading “समूलेऽस्थिरबन्धने” (if it be loose in its sockets and be extracted with its roots). In our humble opinion, however, the current reading of the text seems to be the correct one, inasmuch as both the readings quoted above seem to be redundant in the presence of the two following sentences “रक्तावियोगात्.....” and “चलमप्युत्तरं दन्तं...”—Ed.

† According to S’rikantha and S’ivadāsa, it appears that the application of this decoction as a wash is not to be found in all editions of the *Sus’ruta Samhitā*, but they say that it is found only in Jejjatā’s reading. Jejjatā’s reading and explanation seem to be correct and have been followed by us in the translation.—Ed.

We shall now proceed to describe the medicinal remedies to be employed in the diseases which confine themselves exclusively to the teeth. 18-21.

Treatment of the diseases of Tooth proper :—A case of **Danta-harsha** yields to the use of any lukewarm **Sneha**,* or the **Traivrita-ghrita** (mentioned in Chapter V), or of the decoction of the **Váyu-subduing** drugs as gurgles (**Kavala**). An application of **Snaihika Dhuma** (emulsive fumes) and the use of snuff (**Nasya**), emulsive articles of food, meat soups, gruel prepared with meat (**Rasa-Yavágu**), milk, milk-cream, clarified butter, **Síro-vasti** and the other **Váyu-subduing** measures generally prove efficacious. 22.

In a case of **Danta Śarkarā** (Tartar-calcareous deposits on the teeth), the deposit should be removed in such a way as not to hurt the roots of the tooth, after which the part should be dusted (**Pratí-sárana**) with powdered **Lakshá** with honey. All the remedies mentioned in connection with the treatment of **Danta-harsha** may as well be employed in this disease. 23.

Treatment of Kapáliká, etc. :—These remedies are also efficacious in a case of **Kapáliká** (caries of the tooth) which is extremely hard to cure. In a case of **Krimi-Danta** (worm-eaten tooth) found to be firm and unloosed (in its socket), the affected tooth should be fomented, and the accumulation (*i. e.*, the pus, blood, etc.) should be removed. It should then be treated with some **Váyu-subduing** errhines of the **Ava-pida** form and with emollient gurgles (**Gandusha**), as well as with plasters, prepared with **Varshábhū** and the drugs of the **Bhadra-Dárvádi** group and with a diet of emulsive articles of food. In the case, however, where

* All the four kinds of **Sneha** should be used separately or combinedly.



the tooth is found to be loose (in the socket), the loose tooth should be extracted, and the cavity cauterised with fire or an alkali (for the purpose of arresting the bleeding). An oil cooked with the pastes (Kalka) of *Vidāri*, *Yashti-madhu*, *S'ringātaka*, and *Kas'eruka* and with ten times its own weight of milk should be administered as an errhine (in such cases). The course of treatment in a case of **Hanu-moksha** is the same as in one of facial paralysis. 24-27.

A person suffering from any affection of the teeth should refrain from taking acid fruits, cold water, dry (Ruksha) food, excessively hard articles of food and from brushing his teeth (with a twig). The treatment of the curable types of tooth-diseases has been thus described above, we shall now (proceed to) describe the treatment of the curable types of tongue-diseases. 28-29.

Treatment of Tongue-diseases :—In the **Vātaja** type of **Jihvā-kantaka** (Papilla), the treatment should be the same as in the case of Vātaja Oshtha-kopa. In the **Pittaja** type (of Jihvā kantaka), the vitiated blood should be made to secrete from the affected organ by rubbing it with any article of rough surface (such as the leaves of *S'ākhotaka*, etc.), and the drugs of the *Madhura* (Kākolyādi) group should be used for gurgles and errhines, as well as for being rubbed over (Prati-sarana) the affected organ. In the **Kaphaja** type (of Jihvā-kantaka), the organ should be bled by scarifying it (with a Mandala patra and such other instrument); it should then be rubbed with the powders of the drugs of the *Pippalyādi* group mixed with honey. A compound of powdered white mustard-seed and Saindhava should be administered as gurgles (Kavala), and the patient should be made to take his food with the soup of *Patola*, *Nimba*,

and *Vártaku* mixed with (a liberal quantity of) *Yava-Kshāra*. 30.

Treatment of Upa-Jihvā:—In a case of *Upa-jihvā* (Ranula), the affected part should be scarified and rubbed with an alkali, and the patient should be treated with errhines (*Śiro-vireka*), gurgles (*Gandusha*) and inhalations of smokes (*Dhuma*). The treatment of the tongue diseases has been thus described above. We shall now describe the medical treatment of the affections of the **palate** (*Tālu-gata Roga*). 31-32.

Treatment of the Tālu-gata diseases:

—In a case of *Gala-śundikā*, the *Sundikā* (protuberance) should be drawn out along the tongue with the help of the thumb and the second finger of the hand, or with a *Samdamśa* (forceps) and then cut off with a *Man-dalāgra* instrument. But it should be severed neither more nor less than three-quarters of the appendage, inasmuch as profuse hæmorrhage might follow an excessive incision, and death might result therefrom; whereas, a case of lesser severance is usually found to be attended with swelling, excessive salivation, somnolence,* vertigo, darkness of vision, etc. Hence a surgeon, well-versed in the science of surgery and well-skilled in practical operations, should carefully operate a *Gala-śundikā* (with a knife) and subsequently adopt the following measures. The incidental ulcer should be treated with the pulverised compound of *Maricha*, *Ati-vishā*, *Pāthā*, *Vachā*, *Kushtha* and *Kutannata*, mixed with honey and rock-salt. A decoction of *Vachā*, *Ati-vishā*, *Pāthā*, *Rāśnā*, *Katuka-rohini* and *Pichu-marda* should be used as gurgle (*Kavala*). The five drugs, viz.,

* S'rikantha Datta, in his commentary on Vrinda's compilation, quotes this passage from the text, but does not include "somnolence" therein. He reads "लालास्रावो अमलसः" in place of "लाला निद्रा अमलसः"।



Ingudi, *Apámārga*, *Danti*, *Saralā* and *Deva-dāru* should be pasted together and made into **Vartis** (sticks), well flavoured by the addition of perfuming drugs. Twice every day (once in the morning and again in the evening), should the patient be made to inhale the fumes of these burning **Vartis** (sticks) which have the property of subduing the (deranged) *Kapha*, and should be made to take the soup of *Mudga* boiled in alkaline water.* In cases of **Tundikeri**, **Adhrusha**, **Kurma**, **Māmsa samghāta** and **Tālu pupputa**, the preceding measures should be adopted, but the surgical operation should vary with the nature of the particular disease under treatment. 33-34.

Treatment of Tālu-pāka, etc. :—

Remedies which destroy the deranged *Pitta* should be employed in **Tālu-pāka** (suppuration of the palate); while applications of *Sneha* (oil, etc.) and *Sveda* (fomentations), as well as *Vāyu*-subduing measures should be the remedies in a case of a **Tālu-Sopha** (swelling of the palate). The remedies to be employed in the diseases affecting the palate have been thus described above. Now hear me discourse on the remedial measures in **Kantha-Roga** (diseases of the throat). 35-36.

Treatment of Throat-diseases :— In a curable type of **Rohini**, blood-letting and the applications of emetics, gurgles, inhalations (of medicated fumes) and errhines (*Nasya*) are efficacious. In cases of **Vātaja Rohini**, blood-letting should be first effected, and the affected part should then be

* The alkaline water to be used in the *Mudga*-soup should be prepared from *Yava-kshāra* according to *Dallana*. But according to *Sīva-dāsa*, alkaline water prepared from the ashes of *Mushkaka*, *Apāmārga*, etc., should be used.

rubbed with salts. Gurgles (*Gandusha*) of tepid *Sneha* (oil, clarified butter, etc.) should be constantly resorted to. In cases of the *Pittaja Rohini*, the powdered *Pattanga*, honey and sugar should be rubbed (*Prati-sarana*) over (the affected part), and the decoctions* of *Drákshá* and of *Parushaka*, should be used as gurgles (*Kavala*). In the *Kaphaja* type of *Rohini*, the affected part should be rubbed with *Katuka* and *Ágára-dhuma* (soot of a house—chimney-soot). An oil properly cooked with *S'vetá Vidanga*, *Danti* and *Saindhava* should be employed as (*Nasya*) and employed as gurgles (*Kavala*). In a case of *Raktaja Rohini*, a physician shall employ the same measures of treatment as in the *Pittaja* type of the disease. 37.

Treatment of *Kantha-Śáluka*, etc.:

—In a case of *Kantha-Śáluka*, it should be bled and treated as a case of *Tundikeri*, and the patient should be enjoined to take a single meal in the day consisting only of a small quantity of *Yavánna* (barley-rice) with clarified butter. The treatment of a case of *Adhi-jihviká* should be the same as that of *Upa-jihviká*. In a case of *Eka-vrinda*, blood-letting of the affected part should be resorted to (by the application of leeches), and *Sodhana*† (purifying) remedies should be employed. The medical treatment of a case of *Giláyu* (*Śláyu-D.R.*) consists of a surgical operation (on the seat of the disease). Incision should be made into a

* According to *Chakra-páni*, *Drákshá* and *Parushaka* should be combinedly used in preparing the decoction.

† The "purifying remedies" here means *S'iro-virechana*, fumigation, plasters and applications of alkali, etc., for purifying the *Doshas* in the throat.



Gala-Vidradhi (throat-abscess) in its suppurated stage and appearing at a part other than a Marma (vulnerable part). 38-42.

Treatment of Sarva-sara Mukha-Roga :—The affected part should be rubbed with powdered salts* in a case of **Sarva-sara Mukha-roga** (invading the entire cavity of the mouth) due to the aggravated **Vāyu**. Oil cooked with the (decoction and the pastes of) **Vāyu**-subduing drugs (such as, the **Bhadra-dārvādi** group, etc.) and used as errhines (**Nasya**) and gurgles (**Kavala**) is efficacious in this disease. After the application of this oil, the patient should be treated with the **Snaihika** form of fumigation (**Dhuma**) in the following manner. **Tuntuka** leaves smeared with honey should be plastered with a compound of the **Sāra** of **S'āla**, **Piyāla** and castor wood; the marrow of **Ingudi** and **Madhuka**, **Guggūlu**, **Dhūāmaka** (**Gandha-trina**), **Māmsi**, **Kālānu-sārivā**, **S'ri** (**Lavanga**), **Sarja-rasa**, **S'āileya** and wax pounded together and mixed with an adequate quantity of clarified butter or oil. It should then be burnt, and the patient made to inhale the fumes. This medicinal fumigation (**Dhuma**) proves remedial in the disease. It destroys the deranged **Vāyu** and **Kapha**, and proves curative in all affections of the mouth. In the **Pittaja** type of the **Sarva-sara Mukha-roga**, all the morbid principles (**Doshas**) should be eliminated from the patient's body (with emetics and purgatives),

* **Dallana** and **Nis'chala** explain the term “चूर्णैर्लवणैः” as the powders of the five officinal kinds of salt. **S'iva-dāsa**, however, holds that powdered **Saindhava** salt only should be used. **Vrinda** reads “चूर्णैर्लवणैः” and the commentator **S'ri-kantha Datta** explains it to mean either the powders of “लवणा”, i.e., **Jyotishmati** or those of “लवण”, i.e., the five officinal kinds of salt.—Ed.

and all kinds of sweet, soothing and Pitta-subduing drugs should be administered. Medicated gurgles (Gandusha), fumigation (Dhuma), Pratisárana (rubblings) and purifying (S'odhana) measures as well as the Kapha-subduing remedies should be employed in the **Kaphaja type** of the Sarva-sara-Mukha-roga, and the patient should be made to take one Dharana measure (Twenty-four Ratis) of powdered *Ati-vishá Páthá*, *Musta*, *Deva-dáru*, *Katuka* and *Kutaja* seeds, with an adequate quantity of cow's urine. This medicine acts as a potent remedy for all the Kaphaja disorders of the body. Gurgles (Kavala) with milk, sugarcane juice, cow's urine, curd-cream, Kánjika, oil, or clarified butter (Sneha) should be prescribed according to the nature of the aggravated Doshas involved in each case (of the Sarva-sara-Mukha-roga). We have described above the medical treatment of the affections of mouth which yield to medical remedies. 43-45.

Incurable Types :—Now we shall enumerate the different incurable types of mouth-diseases. Of the types of **Oshtha-páka**, those due to the vitiated condition of the flesh, or of blood, and those due to the concerted action of the aggravated Doshas (Sannipáta) should be deemed as incurable. Of the diseases peculiar to the roots of the teeth, the affections known as the Sánnipátika **Danta-nádi** (Sinus in the gums) and the Sánnipátika **Saushira** (Mahá-Saushira) should be also deemed as incurable. Of the affections of the teeth, those known as the **Syáva-dantaka**, **Dalana** and **Bhanjana**, and of the diseases which restrict themselves to the tongue, the one known as the **Alása** should be looked upon as incurable. Similarly, of the affections of the palate, the **Arvuda** should be deemed as incurable. Of those of the throat, the **Svara-**

ghna, Valaya, Brinda, Balāsa, Bidārikā, Galaughā, Māmsa-tāna, Sataghni and Rohini should be regarded as beyond the pale of medicine. The nineteen kinds of the disease mentioned above are incurable, and the medical treatment of these diseases should be taken in hand without holding out any definite hope of recovery. 46—49.

Thus ends the Twenty-second Chapter of the Chikitsita-Sthānam in the Sus'ruta Samhitā which deals with the medical treatment of the diseases of the mouth.



CHAPTER XXIII.

Now we shall discourse on the (symptoms and) medical treatment of swellings (**Sôpha**). 1.

The six kinds of swelling (**Sôpha**) appearing in the particular parts of the body have already been described* with the variations in their symptoms and the medical treatment to be pursued in each case. But the swelling known as the **Sarva-sara Sôpha** (general Anasarca) may be divided into five subheads. They are as follows, namely, the **Vâtaja**, **Pittaja**, **Kapahja**, **Sanipâtaja** and **Vishaja** (i.e., the one due to the introduction of any extraneous poison into the system). 2.

Their causes :—The Doshas (morbific principles) become aggravated and give rise to swellings (**Sôpha**) of the body, by such causes, as by undertaking a journey immediately after a meal, or by the use of *Harita-sâkas* (potherbs), cakes and salts in inordinate quantities, or by the excessive use of acids by weak and emaciated persons, or by the use of clay, baked or unbaked, of lime-stones, or of the flesh of aquatic animals, or of those frequenting swampy places, excessive sexual intercourse, use of fares consisting of incompatible articles and lastly by the joltings when riding on elephants, horses, camels, in vehicles, etc., or on persons on the part of dyspeptic patients. 3.

Specific Symptoms :—A swelling (**Sôpha**) of the **Vâtaja** type is vermilion or black-coloured and is attended with softness and a pricking pain in the swelling which disappears at intervals. A swelling of the **Pittaja** type assumes a blood-red or yellow colour, swiftly expands and is attended with a burning and

* See Sutra-sthâna, Chapter XVII.

drawing pain (Chosha). A swelling of the **Kaphaja** type assumes a white or greyish colour, becomes hard, cold to the touch and glossy, is slow in its growth, and is attended with itching, pain, etc. A swelling of the **Sānnipātika** type (due to the concerted action of all the three Doshas of the body) exhibits all the symptoms which specifically belong to each of the three above-said types. 4-7.

Symptoms of Vishaja-Sopha :—A swelling (Sopha) which results from the contact or introduction of a (weakened) chemical poison (**Gara**) with or into the body, or from the use of polluted water, or by bathing in a foul and stagnant pool or tank, or by dusting the body with the powders of substances poisoned by any poisonous animal, or from the contact with weeds, and plants, which have become poisoned by the urine, faecal matter, or semen of poisonous animals, is called a **Vishaja** swelling. The swelling is soft, pendent and persistent, expands rapidly and moves gradually (from one part of the body to the other) and is attended with a burning sensation and suppuration. 8.

Memorable Verse :—The aggravated Doshas of the body confined in the stomach (**Āmāsaya**) give rise to a swelling in the upper part of the body. Confined in the intestines (**Pakvāsaya**), they give rise to a swelling in the middle part of the body. If they are confined in the receptacle of the faeces (**Malāsaya**), the lower part of the body becomes swollen. The swelling extends all over the body in the event of their (Doshas) being diffused throughout the organism. 9.

Prognosis :—An oedematous swelling (Sopha) occurring in the middle part (trunk) of the body or extending all over it may be cured with difficulty as



well as the one which first occurs at either (the upper or lower) half of the body and tends to extend upward. A case of swelling attended with dyspnœa, thirst, weakness, fever, vomiting, hiccough, dysentery, colic (S'ula), and a want of relish for food is extremely hard to cure and soon proves fatal. 10-11.

We shall now proceed to describe their **general** and **specific** remedies. The use of acids, salts, milk, curd, treacle, lard, water, oil, clarified butter, cakes and all kinds of heavy (in digestion) edibles should be refrained from in all the types of œdema (S'opha). 12-13.

The Special Treatment of S'opha :—

Traivrita (Ghrita) or castor oil should be administered for a month or a fortnight to the patient suffering from the **Vâtaja** type of œdema (S'opha). Clarified butter cooked with the decoction of the drugs of the *Nyagrodhâdi* and the *A'râgvadhâdi* groups should be respectively prescribed in the **Pittaja** and **Kaphaja** types. In the **Sannipâtaja** type, the patient should be made to drink a potion of clarified butter cooked with a Pâtra* measure of the milky exudation of the *Snuhi* plant and twelve Pâtra measures of fermented rice gruel (Kânjika) with an adequate quantity of *Danti* as a Kalka. The remedy in regard to a swelling due to the action of poison (**Vishaja**) imbibed into the system will be duly described in the *Kalpa Sthānam*. 14.

The general remedies :—Now we shall describe the general remedies (which are applicable in cases of S'opha). Any of the four Ghritas ending with the *Tilvaka* Ghrita which have already been mentioned under the treatment of **Udara** would prove remedial in a case of **Svayathu** (œdematous Swelling). The use of (the officinal) urine and the applications of the

* A Pâtra measure is equal to eight seers



(medicated) Vartis are likewise recommended. The patient should be made to take every day the medicine known as the *Naváyasa** through the medium of honey. He should be made to take a Dharana weight of the compound of powdered *Vidanga*, *Ativishá*, *Kutaja*-fruit, *Bhadra-dáru*, *Nágara* and *Maricha* in tepid water. *Trikatu*, *Yava-kshára* and powdered iron should be mixed together and administered through the medium of the decoction of *Triphalá*; or, cow's milk and cow's urine, in equal proportions should be taken. As an alternative, treacle and *Haritaki* mixed in equal proportions should be administered. *Deva-dáru* and *S'unthi*† may be given; or *Guggulu*‡ dissolved in cow's urine or in the decoction of *Varshábhhu*. Equal parts of treacle and *S'ringavera* § may as well be prescribed; or the roots of the *Varshábhhu* pasted with the decoction of the same drug and mixed with powdered *S'unthi* dissolved in milk should be given to the patient every day for a month. He should take *Mudga* pulse fried with the clarified butter prepared by cooking it with the decoction of *Trikatu* and *Varshábhhu*. Milk boiled with *Pippali*, *Pippali*-roots, *Chavya*, *Chitraka*, *Mayura* (*Apámarga*) and *Varshábhhu*, or with *Sunthi* and *Surangi*-roots, or with *Trikatu*, *Eranda*-roots and *S'yámda*-roots, or with *Varshábhhu*, *S'unthi*, *Sahá* and *Deva-dáru* should be given to the patient. A paste of *Alávu* and

* See Chapter XXII, para. 10, Chikitsita-sthánam.

† Some commentators explain that the compound of *Deva-dáru* and *S'unthi* also should be taken through the medium of cow's urine or the decoction of *Varshábhhu*.

‡ According to Chakradatta's reading, *Deva-dáru*, *S'unthi* and *Guggulu* should be taken together with cow's urine.

§ The *S'ringavera* in this compound may be either fresh or dried.—Ed.

Vibhitaka dissolved in the washings of rice, should likewise be administered. 15.

The diet of the patient should consist of cooked barley or wheat saturated with the unsalted soup of *Mudga* pulse, cooked with *Yava-kshdra*, *Pippali*, *Maricha* and *Sringavera*, and prepared with only a small quantity of oil or clarified butter. A decoction of *Vrikshaka*, *Arka*, *Naktamala*, *Nimba* and *Varshabhu* should be used in effusing (*Parisheka*) the affected part. It should be plastered with a compound consisting of *Sarshapa*, *Suvarchala*, *Saindhava* and *S'arngashta*, pasted together. Strong purgatives, *Asthapana* measures and applications of *Sneha*, *Sveda* and *Upanaha* should be constantly employed according to the nature and intensity of the aggravated *Doshas* involved in the case. In a case of *Sotha*, other than what is the outcome or supervening symptom (*Upadrava*) of any other disease, the patient should be frequently bled by opening a vein of the locality. 16.

Memorable Verse :—A patient wishing to get rid of an attack of *Sopha* (oedematous swelling) should refrain from taking all sorts of cakes, acid substances, liquor, clay, salts, oil, clarified butter, * water, heavy and indigestible articles of food, sleep in the day time, the flesh of animals other than that of the animals of the *Jangala* group and from visiting the bed of any woman. 17.

Thus ends the Twenty-third Chapter in the *Chikitsa Sthanam* of the *Susruta Samhita* which deals with the medical treatment of *S'opha*.

* Some read "गुडम्," i.e., treacle in place of "घृतम्," i.e., clarified butter. This reading seems to be the correct one, inasmuch as it is supported by all other authoritative works on *Ayurveda*.—Ed.



CHAPTER XXIV.

Now we shall discourse on the rules of hygiene and the prophylactic measures in general (**Anágatá-vádha-Prati-shedhaniya**). 1.

Metrical Texts :—Now we shall describe the rules of conduct to be daily observed by an intelligent man (after leaving his bed) seeking perfect health and a sound body. 2.

Tooth-brushing :—A man should leave his bed early in the morning and brush his teeth. The tooth-brush (*Danta-Káshtha*) should be made of a fresh twig of a tree or a plant grown on a commendable tract and it should be straight, not worm-eaten, devoid of any knot or at most with one knot only (on one side), and should be twelve fingers in length and like the small finger in girth. The potency and taste of the twig (tooth-brush) should be determined by or vary according to the season of the year and the preponderance of any particular Dosha in the physical temperament of its user.* The twig of a plant possessed of any of the four tastes as sweet, bitter, astringent and pungent should be alone collected and used. *Nimba* is the best of all the bitter trees ; *Khadira* of the astringent ones ; *Madhuka* of the sweet ; and *Karanja* of the pungent ones. 3.

* A man of a **Kaphaja** temperament should use a twig of a plant possessed of a **pungent** taste (*Tikta*) in brushing his teeth. A man of a **Pittaja** temperament should brush his teeth with a twig possessed of a **sweet** taste (*Madhura*), while a man of a **Vátika** temperament (nervous) should use that with an **astringent** (*Kasáya*) taste. This rule should be observed even in respect of the preponderant Doshas of the body, in a disease.

The teeth should be daily cleansed with (a compound consisting of) honey, powdered *Tri-katu*, *Tri-varga**, *Tejovati*, *Saindhava* and oil. Each tooth should be separately cleansed with the preceding cleansing paste applied on (the top of the twig bitten into the form of) a soft brush, and care should be taken not to hurt the gum anywise during the rubbing. This tends to cleanse and remove the bad smell (from the mouth) and the uncleanness (of the teeth) as well as to subdue the Kapha (of the body). It cleanses the mouth and also produces a good relish for food and a cheerfulness of mind†. 4.

Cases where tooth-brushing is forbidden:—Tooth-brushing is forbidden to the persons suffering from affections of the teeth, lips, throat, palate,* or tongue, or from stomatitis, cough, asthma, hiccough and vomiting, weakness, indigestion, epilepsy, head-disease, thirst, fatigue, alcoholism, facial paralysis, ear-ache, and to persons tired with over-drinking. 5.

* The term "**Tri-varga**" generally means *Tri-katu*, *Tri-phalá* and *Tri-mada*. Dallana explains it as meaning *Tri-sugandhi*, i.e., *Tvak*, *Elá* and *Patra*.—Ed.

† **Additional Texts:**—It brings on a relish for food, imparts a cleanliness, lightness and sense of freedom to the teeth, tongue, lips and palate. It protects the mouth, throat, palate, lips and tongue from being affected by any disease. It arrests salivation, imparts an agreeable aroma to the mouth and relieves nausea and water-brush. It strengthens the religious inclination and gives a lightness to the organs. Hence one should every day use the tooth-twig, but its use is prohibited in respect of persons suffering from diseases of the palate, lips or tongue as well as from *Mukha-páka* (stomatitis), dyspnoea, hiccough, parchedness of the mouth and nausea. The last two lines of the additional text, however, occur in the text in a slightly different form. See the next two lines of the text.

The use of a thin, smooth and flexible foil of gold, silver, or wood, ten fingers in length, is commended for the purpose of cleansing the tongue by scraping. It gives relief and removes the bad taste, foetor, swelling and numbness of the mouth. Sneha (oil) should be used as a gurgle (*Gandusha*) every day (after the cleansing of the teeth), as it makes them firm, and brings on a natural relish for food. 6-7.

Eye and Mouth-washes :—The mouth and the eyes of a person of sound health should be washed with the decoction of the barks of *Kshira* trees mixed with milk, or with that of *Bhillodaka*, or of *Āmalaka*, or with (a copious quantity of) cold water.* This procedure would soon prove efficacious in destroying such affections of the body, as *Nilikā*, dryness in the mouth, pustules or eruptions, *Vyanga* and the diseases due to the (concerted) action of the *Rakta* and *Pitta*, and by such washings the face becomes lighter and the sight stronger. 8.

Collyrium :—*Srotonjana*, produced in the river Indus, is the best and purest of **Collyriums**. It alleviates the burning and itching sensations in the eyes, removes all local pains, secretions and impurities, increases the range of vision, enables the eyes to bear

* *Gayadāsa* interprets that the mouth should be washed with the decoction of *Bhillodaka* and the eyes with that of *Āmalaka*. He also interprets that the eyes and the mouth may both, however, be washed with cold water.

Perhaps *Gayadāsa* was of opinion that the decoction of *Āmalaka*, being astringent, might arrest the dilatation of the pupils due to age, and so help to keep the eye-sight unimpaired. Others explain that the mouth should be washed with the decoctions of *Bhillodaka* and of *Āmalaka*, and the eyes with cold water. The decoctions, however, if used as an eye-wash, should be used in a cold state.—Ed.

the blasts of the wind and the glare of the sun and guards against the inroads of ocular affections. Hence the application of collyrium (along the eye-lids) is highly recommended ; but its use is forbidden just after taking one's meal or bath (washing the head) and after the fatigue of vomiting, or riding, etc., nor after keeping late hours and also not during an attack of fever. 9-11.

A betel-leaf prepared with cloves, camphor, nutmeg (Jāti), lime, araca-nut, *Kakkola* and *Katukāhva* (Latā-kasturi), etc., should be taken (chewed after meals), as it tends to cleanse the mouth, impart a sweet aroma to it, enhance its beauty and cleanse and strengthen the voice, the tongue, the teeth, the jaws and the sense-organs. It checks excessive salivation, soothes the body (Hridya), and acts as a general safeguard against throat disease. A betel-leaf (prepared as before) proves wholesome after a bath, after meals, after anointing as well as after rising from sleep. A person suffering from Rakta-Pitta, Kshata-Kshina, thirst, or parchedness of the mouth should refrain from taking betel-leaf, the use of which is equally forbidden in such diseases as anæmia, internal dryness of the organism and epilepsy. 12.

Śirobhyanga :—Anointing (Abhyanga) the head with oil is a good cure for the affections of the head. It makes the hair grow luxuriantly, and imparts thickness, softness and a dark gloss to them. It soothes and invigorates the head and the sense-organs and removes the wrinkles of the face. The medicinal oil known as the **Chakra-Taila** should be cooked with the paste (Kalka) and the decoction of *Madhuka*, *Kshira-s'uklā*, *Sarala*, *Deva-dāru* and the minor *Pancha-mula* taken in equal parts (in each case). The head should be constantly anointed with this cooling oil. 13-14.

Combing the hair improves its growth, removes dandriff and dirt, and destroys the parasites of the scalp. Pouring oil (Karna-purana) into the cavities of the ears is highly efficacious in pains of the jaws (Hanu) and of the Manyá, and acts as a good cure for head-ache and ear-ache. **Anointing** (Abhyanga) the body (with oil, etc.) imparts a glossy softness to the skin, guards against the aggravation of the Váyu and the Kapha, improves the colour and strength and gives a tone to the root-principles (Dhátus) of the body. * 15-17.

Parisheka :—Affusing the body (Parisheka) removes the sense of fatigue, and brings about the adhesion of broken joints. It alleviates the pain which usually attends burns, scalds, bruises and lacerations, and subdues the actions of the deranged Váyu. Sneha (oil) affused on the human organism imparts a tone and vigour to its root-principles (Dhátus), in the same manner as water furnishes the roots of a tree or a plant with the necessary nutritive elements, and fosters its growth, when poured into the soil where it grows. The use of **Sneha** (oil, etc.) at a bath causes the Sneha to penetrate into the system through the mouths of the veins (Sirás) and the ducts (Dhamanis) of the body, as also through

* Rubbed on the body and allowed to stand or kept unwiped, the Sneha (oil) reaches down the skin, through the hair-follicles in the course of time necessary to utter four hundred Mátrás. It reaches the principle of blood in the course of that necessary to utter five hundred Mátrás, and to the principle of flesh in the course of that necessary to utter six hundred Mátrás. It penetrates further to the principle of fat in the course of that necessary to utter seven hundred Mátrás, and to the principle of bone in the course of that necessary to utter eight hundred Mátrás, and lastly to the principle of marrow in the course of that necessary to utter nine hundred Mátrás. It successively cures the diseases respectively located in those principles.—Dallana.

the roots of the hair, and thus soothes and invigorates the body with its own essence. 18—20.

Under the circumstances, **affusions** and **anointments** of the body with oil or clarified butter should be prescribed by an intelligent person with due regard to one's habit, congeniality and temperament and to the climate and the season of the year as well as to the preponderance of the deranged Dosha or Doshas in one's physical constitution. 21.

Prohibitions of anointments, etc. :—

Anointments of the body simply with (unmedicated) Sneha are strictly forbidden in cases of undigested (Āma) Doshas (as long as the aggravated Doshas of the body continue in an unassimilated or undigested state and in their full virulence and intensity). Anointment should not be resorted to in cases of acute fever and indigestion, nor after the exhibition of emetics and purgatives, nor after an application of a Nirudha-Vasti. Anointment in the first two cases (acute fever and indigestion) serves to make the diseases curable with difficulty and even incurable, while that made on the same day after the application of purgatives, emetics, or a Nirudha-Vasti, tends to impair the digestive capacity, etc. Anointment is similarly prohibited in diseases due to Samtarpana (repletion, etc). 22—24.

Physical Exercise :— What is (popularly) known as physical exercise is (nothing but) a sense of weariness from bodily labour, and it should be taken every day. After taking physical exercise, the whole body should be shampooed, until it gives rise to a comfortable sensation in the limbs. It makes the body stout and strong, helps the symmetrical growth of the limbs and muscles, improves the complexion and the digestive powers, prevents laziness and



makes the body light and glossy, firm and compact. The power of enduring fatigue and weariness and the variations of temperature, thirst, etc., are the virtues which are invariably found to follow in its train. It leads to an undiseased existence and is the best means of reducing corpulency. The enemies of a man habituated to regular physical exercises, dare not molest him through fear (for his strength—D. R.). Imbecility and senile decay never approach him, and the muscles of his body become firm and steady. Diseases fly from the presence of a person, habituated* to regular physical exercise and (subsequent) shampooing, just as small beasts do on seeing a lion. It makes an aged and deformed man (young and) good-looking. Food consisting of articles incompatible in their potency, and indigested and decomposed food are easily digested in a man who takes regular physical exercise (and cannot produce any bad effect). Regular physical exercise is (particularly) beneficial to a strong man accustomed to the use of emollient food (abounding in proteid matter), in all seasons of the year; but in the winter and the spring, it is highly (indispensably) necessary for him. A man seeking his own good should take physical exercise every day only to the half extent of his capacity (Valárdha), as otherwise it may prove fatal. That amount of exercise which makes the Prána-Váyu come out through the mouth† (*i.e.*, as soon as

* Dallana's reading here evidently is "व्यायामस्निग्धभावस्य" in place of "व्यायामचक्षुर्भावस्य". This would mean "of one taking so much exercise as produces sweat."

† According to several authorities, the appearance of perspiration on the nose, the axilla, the forehead and in the joints of the hands and the legs and dryness of the mouth are the symptoms which indicate that one has taken **Valárdha** physical exercise (*i.e.*, to the half extent of his capacity).—Dallana.

hard-breathing would set in), is known as the **Valárdha** exercise. One's own age, strength, physique and food as well as the season of the year and the physical nature of the country are the factors which should be considered before one began to take physical exercise, as otherwise it might bring on some disease 25.

Consumption, hæmorrhage (**Rakta-pitta**), thirst phthisis, aversion to food, vomiting, illisiveness, weariness, fever, cough and asthma are the diseases, which are likely to originate from excessive physical exercise, and is, therefore, forbidden after a meal and the fatigues of sexual intercourse, in a fit of vertigo and in respect of persons suffering from hæmorrhage, phthisis, cachexia, cough, asthma and ulcer. 26-27.

The deranged **Váyu** of the body is restored to its normal condition by the help of **Udvartana** (massage). It reduces the fat and the aggravated **Kapha** of the system, smoothes and cleanses the skin and imparts a firmness to the limbs. 28.

Utsádana (rubbing) and **Udgharshana*** (friction) tend to dilate the orifice of the (superficial) ducts and increase the temperature of the skin. **Utsádana** specifically improves the complexion of females and gives a lovely appearance, cleanliness, beauty and suppleness to the female form. **Udgharshana** (friction) pacifies the bodily **Váyu**, cures itches, rashes and eruptions (**Kotha**). **Phenaka** † imparts lightness and steadiness to the thighs, cures itches, eruptions, **Vátastambha** and excretal diseases. Friction of the body with brickbat powders excites the heat of skin, brings

* **Utsádana** and **Udgharshana** are the two kinds of rubbing the body with medicinal powders with and without a **Sneha** respectively.

† **Phenaka** is a kind of friction of the body with small wooden rollers.



on the dilation of the orifices of the bodily ducts, and cures itches and Kotha. 29-32.

Bathing :—Bathing removes somnolence, (inordinate) bodily heat and a sense of fatigue. It allays thirst and checks itching and perspiration, brings on a fresh relish for food, removes all bodily impurities, clears the sense-organs, gladdens the mind, purifies the blood, increases the appetising power, destroys drowsiness and sin, and increases semen. The sight of a man is invigorated by applying cold water to the head at the time of bathing, while the pouring of warm water on the head tends to injure the eye-sight. In cases of an aggravation of the deranged Vāyu and Kapha, the head may be washed with warm water, as a medicine, after a careful consideration of the intensity of the disease. 33-35

Prohibition of Bathing :—Bathing in extremely cold water in winter tends to enrage the bodily Vāyu and the Kapha, while bathing in hot water in summer agitates the blood and the Pitta. Bathing is not beneficial in fever, diarrhoea, ear-ache, tympanites, Adhmana, aversion to food and indigestion, and in the disorders or diseases due to the actions of the deranged Vāyu. It should not also be taken just after a meal. 36-38.

Anulepana :—Anointing (Anulepana) the body (with scented pastes) removes a sense of fatigue and foetor and perspiration. It produces a sense of pleasure and improves the Ojas, the strength and the complexion of the body, enhances the beauty and glow of the frame and gives it a lovely appearance. Anulepana is forbidden in those cases in which bathing is prohibited. 39.

The wearing of gems, flowers and clean clothes is beneficial in a variety of ways, as it acts as a good



prophylactic against the influences of monsters and malignant spirits, enhances the Ojas and the beauty of the body and keeps the mind in a cheerful mood and proves highly auspicious. 40.

Álepa:—B^smeasuring (Álepa) the face (with scented pastes, etc.) imparts steadiness to the eyes, brings on a broad and graceful contour of the cheeks and mouth, produces their healthful glow like that of a lotus flower and prevents its disfigurement by pimples, moles and such like growths and eruptions (Vyanga). The use of collyrium (**Anjana**) furthers the growth of large and beautiful eye lashes, cleanses the eyes by removing the unhealthy secretions, makes the eyes more wide and graceful and also imparts a brilliant lustre to the pupils. 41 42.

Devotion to the gods and Bráhmanas and hospitality towards guests (Atithi) add to one's good name, piety, wealth, progeny and duration of life. Food (**Áhára**) nourishes and gladdens the heart and directly contributes to one's bodily strength. It improves the memory, appetising power, energy and the natural strength of the mind (Tejas), and increases the Ojas and the duration of one's life. 43-44.

Washing the feet increases the semen (Vrishya), removes the sense of fatigue, gladdens the heart, makes the soles free from all adhering dirt and local diseases, acts as a prophylactic against evil spirits (Rakshoghna) and clears up* the vision. Anointing (**Abhyanga**) the feet (with oil, etc) brings on sleep. It is refreshing and invigorating to the body and the sight, removes all

* Dallana explains that washing the feet keeps the nerve (Nádi) joining the soles with the eyes cool and thus helps to clear up the vision. There is a custom of frequently washing the feet amongst the Hindus most probably on this account.—Ed.

drowsiness and sense of fatigue and softens the skin of the soles of the feet. 45-46.

The use of shoes is efficacious in curing the diseases of the feet and is conducive to pleasure and verile potency. It acts as a prophylactic against the influences of evil spirits, makes walking easy and pleasant, and improves the Ojas in the body. Walking without shoes is perilous to life and health, and is attended with the danger of impaired vision. 47-48.

The shaving of hair and the paring of nails lead to the expiation of one's sins, make a man cheerful, tend to appease his fate, increase his energy and impart a lightness to the frame. The putting on of armour (**Vanavara**) improves one's strength, energy and complexion and gives a lustre to the body. The wearing of a turban (**Ushnisha**) acts as a protection against wind, dust, sun and light, helps the luxurious growth of hair and tends to improve the purity of the mind. 49-51.

The use of an umbrella is a protection against rain, wind, dust, dew and sun. It improves one's energy, Ojas, eye-sight and complexion, and is an auspicious thing in itself. The use of a stick (**Danda**) dispels the fear of dogs, snakes, beasts of prey, (tigers, etc.) and horned animals. It considerably alleviates the toil of a journey, lessens the probability of making a false step and is specially commended to the weak and imbecile. It increases one's energy, strength and patience, makes the mind firm and bold, acts as a proper support and makes one fearless. 52-53.

Sitting idle (**Asya**) gives pleasure. It improves the glow of one's complexion, increases the Kapha and corpulency and makes the body delicate, while an active pedestrian habit (**Adhva**) is detrimental to the complexion. It reduces the fat and Kapha of the body, and removes



the delicateness of the frame. Contrary results (to those produced by sitting idle) are produced by excessive walking which further brings on weakness and emaciation of the body. A gentle walk or stroll, which is not very fatiguing to the body, tends, on the contrary, to improve his memory, strength, digestive capacity (Agni) and the functions of the sense-organs. It increases also the duration of life. 54-57.

Lying down in an easy posture on a soft bed removes the sense of fatigue, pacifies or soothes the bodily Vāyu, brings on sleep and lost recollections to the mind, is spermatopoetic and is conducive to the growth of the body ; while lying down in a contrary manner is attended with contrary results. Fanning with Chowries (**Vāla-vyajana**) is refreshing and keeps off flies and mosquitoes ; while fanning (with ordinary fans) arrests perspiration, removes the sense of fatigue and fainting fits, and alleviates the burning, scorching and parched sensations. Shampooing (**Samvāhana**) is pleasant, refreshing, soporific, and spermatopoetic (Vrishya). It destroys the bodily Vāyu and Kapha, removes the sense of fatigue and is soothing to the blood, skin and the muscles. 58-60.

A strong wind (**Pravāta**) is parchifying in its effect and injurious to the complexion. It destroys the burning sensation (if any) in the body, allays thirst, removes fainting fits and stops perspiration, but (at the same time) produces numbness of the body and destroys the digestive powers ; whereas the contrary results are produced by a gentle wind. The gentle breeze of summer and of autumn should be breathed (as it is attended with beneficial results to the health). A seeker after health and a long life should reside in a chamber, not exposed to strong blasts of wind (**Nivāta**). An

undue exposure to the sun (*Ātapa*) aggravates the Pitta, but increases the power of digestion. It agitates the blood and begets thirst, perspiration, faintness (sun-stroke), vertigo and a burning sensation in the body attended with a discolouring of the complexion, etc.; whereas the contrary results are produced by a (cool) shade (*Chhāyā*). A basking in the glare of fire (*Agni*) remedies the (wrong) coursing of the Vāyu and Kapha, removes cold and shivering, digests the slimy secretions in the channels; but aggravates the blood and Pitta. A good sleep (*Nidrā*) enjoyed at the proper time (and for the proper period) tends to improve the growth, strength, vigour and complexion of the body. It increases the power of digestion, removes drowsiness, and restores the natural equilibrium among the different fundamental principles (*Dhātus*) of the organism. 61 65.

General rules of conduct :—The first rule is that one should keep his nails and hair short, always put on clean and white clothes, wear a light turban and a pair of shoes and carry an umbrella and a stick in his hand. One should discourse, when necessary, with another in a sweet and gentle voice and his speech should be laconic and pleasing. He should first accost his elders and acquaintances in cases of meeting before they speak. He should be kind and compassionate to all creatures, and be approved of by his elders and superiors. He should be in full possession of resources and in an undisturbed state of the mind. One should not stir out at night nor walk about in the grounds of public executions, undulated places, dens and rocks.* He should not go (at night) to where roads cross nor to places covered with heaps of husks, ashes, bones,

* The text has *Indra-kila* which means a hilly country inhabited by barbarous people.

hair, stones, baked earth and charcoal, nor to places commonly considered as unholy. 66.

Men should never deride a king, nor use harsh and impolite words to, nor act meanly and treacherously towards him. One should not speak ill of the king, the gods, the Bráhmaṇas and the Pitris (departed Manes), and he should never use harsh and slanderous words. He should not tell a lie nor associate with king-haters nor with the insane, degraded, mean and narrow-hearted persons. 67.

Climbing up trees, mountains, ant-hills and undulating grounds, etc., and going up to a waterfall as well as riding on a wild and unbroken horse or elephant are strictly prohibited. One should not descend into an unknown tank, den as well as into the sea or into a river at flood times. Old haunted and deserted houses, cremation grounds and solitary forests should be strictly shunned. One should not come into actual contact with fire, wild beasts, snakes and venomous insects. The site infested with wild beasts, snakes, venomous insects, lizards and horned animals as well as where virulent epidemics would be raging should be avoided, nor should the sites of actual affrays and battles be resorted to, nor the scene of a violent conflagration of fire. 68.

Passing between two rows of fire, between cows, elders, Bráhmaṇas, moving cradles and a married couple is forbidden. One should not (unnecessarily) follow a corpse. Even the shadow of a fallen, degraded and sick person as well as of a cow, Bráhmaṇa, divine image, banner or of a Chaitya (tree growing on a cremation ground) should not be trodden upon. One should not gaze at the rising or the setting sun. One should not report to another the fact of a milch



cow sucking her own calf, nor of her traversing or freely grazing in another's field nor the fact of witnessing a rainbow or a meteor fall. One should not blow up a fire with one's breath, nor hit the ground or water with one's hands and feet. 69.

A man should never repress any natural urging of his body, nor should he pass water or evacuate excrements in an open or public place, within the confines of a town or village, close to a cremation ground or any place of worship, at the crossing of roads, in reservoirs of water or on the high road nor should he do so facing a fire, in the presence of his superiors, cows, the sun and the moon nor facing against the wind. 70.

Scratching (unnecessarily) the ground with one's nails, etc., should not be done, and one should not yawn nor sneeze, nor raise any eructations nor breathe hard in an assembly (of gentlemen) without previously covering his face. Sitting in an unseemly raised-up position on a couch as well as with extended feet in front of one's superiors should be renounced. 71.

The hair, nostrils, ear holes, teeth or any channel of the body should not be fingered. The hair, face, finger-nails, clothes and the body should not be shaken. Never keep time with music by beating the body or the cheeks with the hands or by striking the finger nails against each other. Never (wantonly) strike or break or cleave a piece of wood or stone or weed, etc. 72.

Never expose yourself to the rays of the sun, or to the gusts of wind blowing in your face. Basking before a fire immediately after a meal or sitting on one's legs on a narrow wooden stool should not be indulged in. Never hold the neck in a contrary (contorted) posture. Neither do nor eat anything by keeping the body in a contrary posture. Never look steadfastly towards any object and

particularly towards the sun or any luminous body* or towards any extremely attenuated, revolving or moving object. Never carry a load on the head. Sleeping, waking, sitting, lying down, walking, jumping, running fast, plunging in water, swimming, riding on a horse or in a vehicle, talking, laughing, sexual intercourse and taking (any other) physical exercise though accustomed and recommended should not be inordinately indulged in. 73.

A bad habit should be gradually discontinued and a good one even when (beneficial to health) should similarly be gradually inculcated by a quarter only and not all at once. 74.

It is improper to lie down with one's head downward. One should not drink water from a broken vessel nor with the help of blended palms. Food, which is wholesome and approved of by one's physician and which abounds in articles of sweet and emollient properties† should be taken at the proper (and regular) time (every day) in a moderate quantity. It is forbidden to take any food in the house of a trader (*i.e.*, of a hotel-keeper) or a courtesan, nor in the house of a wily, degenerate or inimical person, nor at a village-assembly. The refuse of another's dishes, as well as articles of food infested with flies, insects, etc., or possessed of an objectionable colour, taste, smell, touch or

* Some explain "Jyotish" as a blaze of fire and others explain it as stars.

† The framers of the Āyurveda were aware of the fact that the human system is incapable of directly assimilating starchy substances without converting them into sugar. This has been emphasised in the Sūtra-Sthāna, where Suśruta insists that a food stuff, in order to be worthy of the epithet, must be Madhura (*i.e.*, of sweet flavour) and contain a large quantity of proteid matter such as is found in milk, butter, meat, etc.—Ed.

sound or those which produce an unpleasant impression in the mind, or food of like nature as well as those served (handled) by many persons should not be partaken of (in spite of repeated requests in that behalf). It is not advisable to sit down to a meal without washing one's hands and feet. One should never take anything by repressing a natural urging for stool and urine, nor sit down to a meal just at the break or the close of day, nor in an unprotected situation (*i.e.* without any shade, or without something to sit upon). One should not take his meal after the expiry of the (daily) appointed time nor in an insufficient or inordinate quantity, nor partake of food whose Sneha (oleaginous substance) has been removed. 75.

Metrical Text :—It is forbidden to see one's image reflected in water, nor is it advisable to plunge naked into water. Curd should never be taken at night, nor should it be taken (at all) without sugar * or clarified butter, nor without saturating it with *Mudga*-soup or the admixture of honey, nor without (the expressed juice of) the *A'malaka*, nor with any hot substance † or article, as otherwise it may bring on *Kushtha* (cutaneous affections), erysipelas, etc. 76-77.

Exercise, addiction to wine, gambling and music are bad. One should not bear witness to any fact (before a

* Dallana adds that curd should not be taken without an addition of water and salt as well. This is also the practice in general.

† All the existing editions of the *Sushruta Samhitā* read "नीचो" (*i.e.*, curd should not be taken with any "hot" substance). Here it should be noted that the term "hot" may also include the substances which are heat-making in their potency. Here, however, the reading seems to be incorrect. The lines are found *verbatim* in the work of Charaka, where he reads "नीचं," *i.e.*, hot curd should not be taken, since it produces, as he himself tells us later on, an aggravation of the blood and the Pitta.—Ed.

law court), nor stand surety for any body. One should not use the shoe, umbrella, garland (of flowers), ornaments or ragged clothes previously used by another. Never defile a Bráhmāna, or a fire, or a cow by touching them before washing (your hands and mouth) after eating. 78.

Memorable Verses :—The general rules of (good) conduct are described above. Health, wealth and longevity never fall to the lot of those who do not follow these rules of conduct. A wise man should take food of such tastes (Rasa) in any particular season of the year as is antidotal to the bodily Dosha which is naturally aggravated in that season. 79-80.

Rules of drinking water, etc. :—Water should not be taken during the rainy season and only in moderate quantities in autumn. Water may be sparingly taken during the first four months of the rainy season if found to be indispensably necessary). Hot water should be taken in winter and spring (Vasanta), but cold water to one's fill in summer. Sidhu and Arishta should be taken in winter and spring. Water boiled and subsequently cooled should be drunk in summer and meat-juice in Právrit. Yusha (Mudga-soup, etc.,) should be taken in the rainy season and cold water after the expiry of the rains. These rules should be observed only by persons in sound health, whereas the rules regarding persons suffering from any disease should be regulated by the prescription of any diet according to the particular Doshas involved in each case. 81-82.

Any Sneha (such as oil or clarified butter) saturated with powdered Saindhava salt and *Pippali* should be regularly taken for the purpose of improving the digestive capacity. The natural urging of the body



should never be repressed (as a repressed physical propulsion is sure to usher in a physical distemper). A Sneha (oleaginous substance) should be freely and largely used during the Prāvrit and the spring seasons as well as in autumn (Śarat) as such a proceeding would act as a good appetising measure and a cure for diseases. Emetics, purgatives and applications of Vastis are respectively beneficial in diseases due to the actions of the deranged Kapha, Pitta and Vāyu, whereas a regular course of physical exercise tends (equally) to curb an aggravation of all the three preceding Doshas of the body, so much so that their aggravation can never be detected in persons in the habit of taking it regularly every day, though otherwise addicted to an incompatible diet, etc. 83-86.

The attention should not be diverted to any other subject at the time of urination, defecation, sexual intercourse, taking of food, as well as at the time of taking emetics and purgatives, etc. It is not wise to anticipate and indulge in the gloomy thoughts of a future and probable invasion of a disease, and to suffer any physical privation on that account. 87-88.

All sexual excesses should be studiously abstained inasmuch as they are sure to produce Śula (colic), cough, asthma, fever, emaciation, phthisis, jaundice, epilepsy, convulsions, etc. A person, who is moderate in sexual intercourse, lives a long life, becomes good-looking, healthy, strong and firm in his nerves and muscles, and becomes capable of averting (untimely) decay. One may visit his wife (lit. a woman) on each fourth night in all the seasons of the year except in summer when he may see her once a fortnight. 89-A.

Women unfit to visit:—A woman in her menses, not amorously disposed, uncleanly in her

habits, not sufficiently endeared and endearing and belonging to a higher social order,* older than one's self, affected with any disease, wanting in any limbs, inimically disposed to one's self, in her period of gestation, suffering from any uterine disorder, belonging to his own blood (Gotra), or leading the life of an anchorite, or who is his preceptor's wife, should not be gone unto by a man (seeking health and longevity). A woman should not be gone unto in the Sandhyás (morning and evening), as well as on the Parva days† (prescribed in the S'ástras), early in the morning, at mid-day, or in the dead of night. Going unto a woman at an infamous, unwholesome, or exposed place is similarly forbidden. Sexual intercourse by a man who is hungry, or thirsty, or who may be suffering from any disease, or may be angry, or in a cheerless spirit, is strictly forbidden. A man should not go unto a woman by repressing a natural urging for Váta (flátus), stool or urine, or if he is in a weak state of health, (as it would be highly injurious to his health). Incest with lower animals, unnatural sexual intercourse, obstruction of semen in its passage, as well as sexual intercourse with a woman having any vaginal disease are strictly forbidden even in respect of a strong person. 89-B.

It is highly injurious for a man to indulge excessively in sexual intercourse, or to enjoy it while standing, or while lying on his back; or to shake his head at the time; these should not be indulged in by an intelligent

* The text has "Varna-Vridha" which literally means superior to the man in respect of Varna or the magnetic vibrations of the body, which are determined by one's birth in a certain family. It means several castes of the Hindus.—Ed.

† The Parva days are the 8th, the 14th and 15th days of either fortnights and the last days of the solar months.—Ed.



and judicious person even (occasionally for pleasure's sake. 89-C.

Evil effects of the foregoing abuses :

—Visiting a woman in her menses results in the loss of sight, longevity and vital power, and should be accordingly considered as a sinful act. The duration of a man's life is diminished by going unto a woman, older in age or higher in social status (Varna), or unto the wife of his preceptor or superior, in the morning or the evening, or on the Parva days (the interdicted days), or unto a woman belonging to the same blood as he. A visit to a woman big with child is extremely painful and injurious to the foetus confined in the womb. A visit to a diseased woman results in the loss of the man's vital power. A going unto a deformed, uncleanly, spiteful, non amorous, or sterile woman, or at an unclean, infamous, or exposed place is detrimental to the semen and intellect of the visitor. 89-D.

Similarly, sexual intercourse enjoyed by a man at noon time, or by one who is in an enfeebled, thirsty, or hungry state of the body, in a standing up posture, or in a cheerless mood, brings on an excessive loss of semen and aggravation of the bodily Vāyu. Phthisis due to the loss of semen is the result of over-intemperance in sexual matters. Pain, enlargement of the spleen, epilepsy and even death may follow from sexual gratifications in a diseased state of health. The Vāyu and the Pitta become aggravated by the sexual intercourse enjoyed early in the morning or at midnight. An incest with lower animals, unnatural sexual intercourse, or that with a woman having a diseased vagina is attended with an excessive loss of semen and an aggravation of the bodily Vāyu, and is the cause of Upadamsā (syphilitic virus). An act of coition enjoyed by



holding the woman on one's bosom or by repressing the natural urgings towards urination or defecation, as well as a repressing of seminal discharge would help the early formation of **seminal concretions** (in the bladder). 89-E.

Hence these (injurious and harmful) practices should be shunned by a man for his welfare in this life as well as for that in the next. On the contrary, repression of a natural and (legitimate) sexual desire, from a sense of unwise delicacy or shame, is a physical sin.* Hence a healthy and passionate man possessed of the necessary fecundating element, under the course of a proper Váji-karana (aphrodisiac) remedy, should cheerfully go unto and duly enjoy the pleasures of company with a girl, beautiful in looks, tender in years, modest, virtuous, equally passionate, cheerful, kindred to him both in physical and mental temperaments, and well-decked with ornaments. Fatigue after coition should be removed by the enjoyment of a bath†, a cool breeze, or a

* It should be always borne in mind that God has implanted this desire in the mind of man and provided him with the necessary organic appendages only for the propagation of his species and not for the gratification of any diseased or morbid sexual propensity which is found nowhere else in Nature save and except in debauched human subjects and which lowers them even below the level of brutes. Hence love should be the essence of the bond which binds a couple and converts them into a kind of human centaur, the man and the wife, and union sexually considered, should be effected only under the promptings of that sacred instinct in Nature which makes the lilies blow and causes the pollens to unite their fecundating principles with one another and which a healthy unsophisticated human heart can instinctively read as the **seed time** of youthful exuberance.

† A bath is recommended for a man of strong virile power, in case of sexual intercourse in the day time or it may be possible to take a bath early in summer nights.—Dallana.



sound sleep. Food or milk, saturated with sugar, and meat-juice, prove very refreshing after the act. 89.

Thus ends the Twenty-fourth Chapter in the Chikitsita Sthānam of the Sushruta Samhitā which deals with the rules of Hygiene and the prophylactic measures in general.

CHAPTER XXV.

Now we shall discourse on the medical treatment of a variety of diseases (**Misraka-Chikitsita**). 1.

It has been stated before that blood-letting is the remedy in diseases of the **Pali** (ear-lobes). Now hear me describe in detail the treatment of those affections which are confined to the lobes of the ears. They are five in number and are called the **Paripota**, **Utpāta**, **Unmantha**, **Duhkha-Vardhana** and the **Parilehi**. 2-3.

Causes and Symptoms :—If the lobe of an ear be suddenly pulled and kept in that position for a long time, a numbed and painful swelling of a blackish red colour is produced on the lobe, owing to its soft and delicate nature. This is found to spontaneously burst or crack, and is called the **Paripota**, which should be ascribed to the action of the deranged **Vāyu** (of the system). 4.

A painful swelling attended with a burning sensation and suppuration, appearing in the lobe of the ear, owing to the friction and movements of a heavy ornament worn in the lobe, is originated from the vitiated condition of the **blood** and the **Pitta**. Its colour is either brown or red and is called the **Utpāta**. 5.

Pulling the ear-lobes down by force tends to enrage the **Vāyu** (of the localities) which in union with (the deranged) **Kapha** gives rise to a painful swelling in those regions, attended with itching and tinged with the specific colours* and symptoms of the **Doshas** involved. The disease is called the **Unmantha**, and is

* **Mādhava** in his compilation reads “सखमवेदनम्” (that the swelling is attended with a numbness and no pain) in place of “तद्वर्णवेदनम्.” **Vāgbhata** also supports this,—Ed.

originated through the concerted action of the deranged **Vāyu** and the **Kapha**. 6.

A swelling in an ear-lobe attended with pain, burning and itching sensations owing to its being (pulled down and) lengthened, when found to suppurate (in the end) is called the **Duhkha-vardhana**; it* restricts itself only to the skin (of the affected part). 7.

Small exuding pustules resembling mustard-seeds (in size) and attended with pain, burning and itching sensations, appear in the lobes of the ears owing to the action of the vitiated blood, or the deranged **Kapha**, or to the presence of parasites (in those localities). The disease soon spreads itself (and assumes an erysipelatious character). It is called the **Parilehi** from the fact of its eating away the affected lobe with the entire helix. 8.

General Treatment :—These dreadful diseases (which invade the lobes of the ears) are highly dangerous and tend to destroy and eat away the affected appendages, if not properly attended to at the outset and specially when the patient is addicted to unwholesome food and drink and to an injudicious conduct of life. Hence a physician should speedily remedy these complaints with applications of medicated **Sneha**, **Sveda**, etc., ointments, washes, plasters, poultices and blood-letting.† This is the general treatment of those diseases. 9.

* Madhava adds “an unsuccessful perforation (in the ear-lobe)” to be an additional cause of this disease. He also reads “चिदोष”, i.e., “due to the concerted action of the three Doshas” in place of “त्वक्स्थोऽसौ”. Madhava has Vagbhata’s support in this.—Ed.

† In cases of the predominance of the **Vāyu**, anointment, **Anuvā-sana** and poultices should be resorted to. In cases of **Pitta**-predominance, purgatives should be applied. Emetics should be applied in cases of **Kapha**-predominance and lastly blood-letting, purgatives and washes,

Specific Treatment:—Now we shall describe the medical remedies which should be specially used in anointing (the affected parts in these diseases). Drugs, such as *Khara-Manjari*, *Yashti-madhu*, *Saindhava*, *Deva-dāru*, *As'va-gandhá* and the seeds of *Mulaka* and of *Avalguja* should be pasted together and cooked with a compound of milk, oil, clarified butter, lard, marrow and wax. This preparation should be applied lukewarm to the affected lobe in a case of the **Pari-potaka** type. 10-11.

Manjishthá, Sesamum, *Yashti-madhu*, *Sárivá*, *Utpala*, *Padma-káshtha*, *Rodhra*, *Kadamba* and the tender leaves of the *Valá*, *Jambu* and *Ámra* (mango) should be cooked together with (an adequate quantity of) oil and *Dhánýámla* (*Kánjika*). This oil proves curative in a case of **Utpáta**. 12.

Similarly (a medicated) oil cooked with *Tála patri*, *As'va-gandhá*, *Arka*, *Vákuchi*-seeds, *Saindhava*, *Saralá*,* *Lángali*, lard of a *Karkata* (crab) and of a *Godhá* (a kind of lizard), proves beneficial in cases of **Unmantha**. The affected lobes should be washed (*Sechana*) with a decoction of the leaves of the *As'mantaka*, *Jambu* and *Ámra* (in such cases). 13.

In a case of **Parilehi**, the affected lobe (*Páli*) should be dusted with powdered *Prapaundarika*, *Yashti-madhu*, *Manjishthá* and the two kinds of *Haridrá* after lubricating it with the oil cooked with the *Kalkas* of *Lákshá* and *Vidanga*. It should be as well fomented with heated cow-dung and plastered with the lukewarm pastes of *Vidanga* alone, or in combination with *Trivrit*,

etc., should be resorted to in cases of the affection being due to the concerted action of the vitiated **blood** and the **Pitta**.

* *Saralá* here means *Dhupa-káshtha*, according to *Dallana*.



Syāma and *Arka* pasted together (with cow's urine), or with the pastes of *Karanja*-seed, *Ingudi* seed, *Kutaja* and *Āragvadha* (pasted with cow's urine). Mustard oil cooked* with the admixture of all the foregoing drugs and with *Maricha*, *Nimba*-leaves and wax, proves efficacious as unguents (in such cases). 14-15.

In cases where the ear-lobes are affected and have become either thin, or hard, an ointment should be applied to them in order respectively to increase their growth, or to soften them. 16.

The marrow of a jackal and of an animal frequenting and living in swampy grounds (*Ānupa*, such as a buffalo, etc.), together with lard, oil and fresh clarified butter, should be cooked with a quantity of milk weighing ten times their combined weight and with the drugs of the *Madhura* (*Kákolyādi*) group, *As'va-gandhá* and *Apá-mārga* and *Lákshá-Rasa* (decoction or infusion of *Lákshá*). The oil thus prepared should be filtered and preserved carefully in an earthen pitcher.—The affected ear-lobes should be constantly fomented and well-lubricated with it. The use of this medicated oil helps the growth of the ear-lobes and makes them healthy, soft, smooth, painless, evenly developed and capable of bearing the weight of ear-pendants. 17.

Treatment of Palita :—The expressed juice of the *Bhringa-rāja* and (the decoction of) *Triphalá*, powders of indigo leaves, *Arjuna*-bark, *Bhringa-rāja*, *Pinditaka*, black-iron, flowers of the *Vija* and of *Saha-chara*, *Haritaki*, *Vibhitaka* and *Āmalaka* mixed together and pasted with a quantity of mud found adherent to lotus-bulbs weighing as much as the combined

* Dallana says that this oil should be cooked with cow's urine weighing four times as much as the oil.

weight of the aforesaid drugs should be kept in an iron-pitcher well covered and preserved inside a room for a fortnight. After this period it should be cooked with (an adequate quantity of) oil and with the expressed juice* of the *Bhringá-rāja* and (a decoction of) *Triphalá*. For the purpose of ascertaining the proper cooking of the oil, a (white) feather of a *Valáká* (crane) should be dipped into it, and satisfactory preparation should be judged from the deep blue colour imparted to the feather. The oil should be then preserved in a black-iron pitcher for a month. Used as anointments, this oil arrests a premature greyness of the hair. 18.

The flowers of the *S'airiya*, *Jambu*, *Arjuna* and of the *Kás'mari*, sesamum, *Bhringá-rāja*-seeds, mango-stones, *Punarnavá*, † mud, *Kantakári*, *Kásisa*, marrow of the seeds of *Madana*, *Triphalá*, powdered iron, *Rasánjana*, *Yashti-madhu*, *Nilotpala*, *Sárivá*, and *Madayanti*‡ should be pasted together with the decoction of the *Sára* (pith) of the *Vijaka*. It should then be mixed with seven Prastha measures of the decoction of the *Sára* of *Vijaka* and preserved for ten days in a covered iron vessel. This compound should then be carefully cooked with an A'dhaka measure of **Vibhitaka**-oil and again preserved in a new iron-pitcher for a month. Then after cleansing the system of the patient, the oil thus prepared

* In the cases of cooking an oil, the liquid substance to be used, should be, as a general rule, four times as much as the oil; but in this case, the expressed juice of *Bhringá-rāja* and (the decoction of) *Triphalá* should be continued to be added, so long as the feather does not become deep blue.

† According to Dallana, the reading would have been “पुनर्नवे,” i.e., the two kinds of *Punarnavá*.

‡ One Karsha measure of each of the aforesaid drugs should be taken,



should be used as errhines (*Nasya*) and in anointing the head, and the patient should be advised to live on diet consisting of *Māsha-pulse*, or of *Kris'arā*. In the course of a month, it imparts a (deep black) gloss, like that of a black bee, or that of *Rasānjana* to the hair and makes it grow thick and curly. It cures baldness, arrests the susceptibility of the system to an attack of premature decay, removes the wrinkles of the face, and invigorates the sense-organs in the performance of their proper and respective functions. This oil should not be given to a man who does not wish to use it, nor to an indigent person, to an ungrateful wretch, nor to an enemy. 19.

Treatment of Vyanga, etc. :—*Lākshā*, *Rodhra*, the two kinds of *Haridrā*, *Manah's'ilā*, *Haritāla*, *Kushtha*, *Nāga* (lead), *Gairika*, *Varnaka*, *Manjishthā*, *Vacha*, *Saurāshtra-mrittikā*, *Pattanga*, *Gorochandā*, *Rasānjana*, bark of *Hemānga* (*Champaka*), the tender leaves of *Vata*, *Kāliya-Kāshtha*, *Padma-kāshtha*, the filaments of a lotus, both red and white *chandana*, *Mercury** and the drugs of the *Kākolyādi* group should be pasted together with milk. The paste, thus prepared, as well as lard, marrow, wax, clarified butter, milk, and a decoction of the drugs of the *Kshira* trees should be cooked together. This medicated clarified butter, is the best of all the unguents that may be applied to the face. It cures the most difficult cases of *Vyanga* and *Nilikā*, and removes all tans, specks, marks, moles, eruptions, etc., from the face. It imparts smoothness to the wrinkled skin, gives a healthy plumpness and bloom to the cheeks, and makes the face as beautiful as a lotus.

* This is the first time that we come across the mention and use of "Pārada" (*Mercury*) in the *Sus'ruta Samhitā*.—Ed.



It should be recommended to kings and to the ladies of the royal court, as well as to persons of the same rank. It acts as a good remedy for cutaneous affections (Kushtha), and may be as well applied in cases of Vipádiká. The use of a cosmetic compound consisting of powdered *Haritaki*, leaves of *Nimba*, the bark of *mango*, stems of the pomegranate, and the flowers and leaves of *Madyantiká* pasted together, imparts a god-like effulgence to the complexion of a man. 20-21.

Thus ends the Twenty-fifth Chapter of the Chikitsita Sthánam in the *Sus'ruta Samhitá* which deals with the treatment of a variety of diseases.



CHAPTER XXVI.

Now we shall discourse on the medical treatment for increasing the strength and virile power of weak persons (**Kshina-Valiyam Vāji-Karana**). 1.

A youth in sound health taking regularly some sort of **Vāji-Karana** (aphrodisiac) remedy may enjoy the pleasures of youth every night during all the seasons of the year. Old men, those wishing to enjoy sexual pleasures or to secure the affections of women, as well as those suffering from senile decay or sexual incapacity, and persons weakened with sexual excesses, should do well to submit themselves to a course of **Vāji-karana** remedies. They are highly beneficial to gay, handsome and opulent youths and to persons who have got many wives. 2-A.

Definition of Vāji-Karana :—If duly taken, the **Vāji-karana*** remedies make a man sexually as strong as a horse (**Vāji**), and enable him to cheerfully satisfy the heat and amorous ardours of young maidens, a fact which has determined the nomenclature of this class of (medicinal) remedies. 2-B.

Means of Vāji-Karana :—Various kinds of (nutritious and palatable) food and (sweet, luscious and refreshing) liquid cordials, speech that gladdens the ears, and touch which seems delicious to the skin, clear nights mellowed by the beams of the full moon and damsels young, beautiful and gay, dulcet songs that charm the soul and captivate the mind, use of betel-leaves, wine and wreaths of (sweet-scented) flowers,

* The **Vāji-Karana** remedies are of three kinds, *viz.*, (1) those producing the semen, (2) those secreting the semen, and (3) those producing as well as secreting the semen.

and a merry careless heart, these are the best aphrodisiacs in life. 2.

Causes of Sexual Incapacity:—A cessation of the sexual desire owing to the rising of bitter thoughts of recollection in the mind of a man, or a forced intercourse with a disagreeable woman (who fails to sufficiently rouse up the sexual desire in the heart of her mate) illustrates an instance of **mental impotency**. Excessive use of articles of pungent, acid, or saline taste, or of heat-making articles of fare leads to the loss of the *Saumya Dhātu* (watery principle) of the organism. This is another kind of impotency. Virile impotency resulting from the loss of **semen** in persons addicted to excessive sexual pleasure without using any aphrodisiac remedy is the merit form of virile impotency. A long-standing disease of the male generative organ (syphilis, etc.), or the destruction of a local *Marma* such as the spermatic cord) destroys the powers of coition altogether. This is the fourth form of impotency. Sexual incapacity from the very birth is called the congenital (**Sahaja**) impotency. Voluntary suppression of the sexual desire by a strong man observing perfect continence, or through utter apathy produces a hardness of the spermatic fluid, and is the cause of the sixth form of virile impotency. Of the six foregoing types of impotency, the congenital form as well as the one due to the destruction of any local *Marma* (spermatic cord) should be regarded as incurable, the rest being curable and amenable to the measures and remedies antidotal to their respective originating causes. 3.

Their Remedies:—Now we shall describe the different **Vāji-Karana** (aphrodisiac) remedies. Powders of sesamum, *Māsha*-pulse, *Vidāri*, or *S'ālī*-rice should



be mixed with *Saindhava* salt and pasted with a copious quantity of the expressed juice of the sugarcane of the *Paundarika* species. It should then be mixed with hog's lard, and *Utkáriká* should be prepared by cooking it with clarified butter. By using this (medicinal) *Utkáriká*, a man would be able to visit a hundred women. 4.

The testes of a he-goat should be boiled in milk. Sesamum seeds should then be successively treated with this milk in the manner of a *Bhávaná* saturation. Cakes should be made of these sesamum seeds with the lard of a porpoise. This medicine exerts the same action as the preceding one without producing any exertion whatever. By eating the testes of a he-goat with (an adequate quantity of) salt and powdered long-pepper (*Pippali*), fried in clarified butter prepared from churning milk (and not from curd), a man is enabled to visit a hundred women. 5.

Powders of *Pippali*, *Másha*-pulse, *S'áli*-rice wheat and barley, should be taken in equal parts. Cakes (*Pupaliká*) should be prepared with this compound and fried in clarified butter. By taking these cakes and a potion of milk sweetened with (a copious quantity of) sugar, a man becomes potent enough, to enjoy the pleasures of love like a sparrow (*Chataka*). 6.

Powdered *Vidári* successively soaked in the expressed juice of the same and dried, should be licked with honey and clarified butter, whereby a man would be able to visit ten women successively (at a time). Similarly powders of (dried) *Ámalaka* successively soaked in its own expressed juice should be licked with honey, sugar* and clarified butter, after which a quantity of

* According to *S'ivadása* it may also be taken with honey and clarified butter only.



milk should be taken. This compound would make even an old man of eighty sexually as vigorous as a youth. 7-8

The testes of a he-goat or of a porpoise mixed with salt and powdered long-pepper, and fried in clarified butter should be taken for speedy and effective aphrodisiac purposes. The eggs of a tortoise, of an alligator, or of a crab,* or the semen† of a male buffalo, of a he-ass, or of a he-goat should be similarly taken for the same purpose. 9.

Milk boiled and cooked with the sprouts, bark, roots and fruit of an *As'vattha* tree, should be sweetened with sugar and honey, and taken; this enables a man to enjoy sexual pleasures like a sparrow. The powdered bulbs of *Vidāri*, weighing an *Udumbara* (one Tolá) in measure, and taken with milk and clarified butter,‡ would make an old man young again. A Pala measure of the pulverised *Māsha* pulse, mixed with honey and clarified butter should be licked and a potion of milk should then be taken; this would make a man sexually as strong as a horse. Wheat and *Ātma-guptā* seeds should be boiled in milk, and taken, when cold, with clarified butter, and a potion of milk should then be taken for the same purpose. 10-13.

Clarified butter should be boiled with eggs or the testes (as the case might be) of alligators, mice, frogs and sparrows. By lubricating the soles of the feet with this Ghrita, a man would be able to visit a woman with undiminished vigour so long as he would not touch the ground with his feet. 14.

* Some explain "कुलीर" as house-sparrows.

† Here semen would mean the testes, the receptacle of the semen.

‡ Some read "पुतेन" (boiled) in place of "घृतेन". In that case the boiled milk only should be taken and no clarified butter should be added thereto.

The use of pulverised *Ātma guptā* and *Ikshurakā* (*Kokilāksha*) seeds mixed with sugar and taken with milk just milched enables a man to indulge in the pleasures of youth for the whole night without any sense of fatigue. The powders of the *Uchchatā* should also be taken similarly (with milk and sugar). *S'atāvāri* and *Uchchatā*-roots should also be similarly taken by a man wishing to have (sexual) vigour. A soup of *Ātma guptā* seeds and *Māsha*-pulse (boiled together) should be taken. *Ātma guptā*-seeds, *Gokshurā* seeds and *Uchchatā* should be boiled with milk and constantly stirred with a ladle. The use of this preparation (with an adequate quantity of sugar) enables a man to enjoy the pleasures of love all the night long. Likewise the milk boiled with *Māsha*-pulse, *Viddri*, or *Uchchatā* should be taken with honey, clarified butter and sugar. By using this a man may indulge in the pleasures of the bed for the whole night like a sparrow. 15-19.

The use of the milk of a *Grishti* (a cow delivered only once) with a grown up calf (one year old) and exclusively fed on the (fresh) leaves of the *Māsha-parṇa*, is recommended as a sexual tonic. All kinds of meat and milk, as well as the drugs of the *Kākolyādi* group should be regarded as being highly possessed of the virtue of imparting tone and vigour (to the male productive organs). They should, therefore, be used (for that purpose). The medicinal remedies and compounds described in the present chapter should be taken in sound health and proper seasons, as they are exhilarating and invigorating, and help the procreation of children. 20-21.

Thus ends the Twenty-sixth Chapter of the *Chikitsita Sthānam* in the *Sus'ruta Samhitā* which deals with the treatment of the virile impotency.



CHAPTER XXVII.

Now we shall discourse on the recipes and modes of using elixirs and rejuvenators of the human organism which will make it invulnerable to the inroads of any disease or of decay (**Sarvopaghāta-Śamaniya-Rasāyanam**). 1.

Metrical Texts :—A wise physician should (invariably) prescribe some sort of **tonic** (Rasāyana) for his patients in their youth and middle age after having their systems (properly) cleansed by the applications of a Snehā and purifying remedies (emetics and purgatives). A person whose system has not been (previously) cleansed (Śodhana) with the proper purifying remedies (emetics and purgatives) should not, in any case, have recourse to such tonics inasmuch as they would fail to produce the wished-for result, just as the application of a dye to a piece of dirty cloth will prove non-effective. 2.

Now we shall describe the remedial measures and agents for the maladies due to the aggravated **Doshas***, both mental and physical, which have already been described (in several places). Old age and senile decay would be arrested (lit. perpetual or life-long youth would be secured) by drinking milk, cold water, honey and clarified butter, either severally or jointly (*i.e.*, in any combination† taken one, two, three or four at a time), in early life (just on or

* The mental Doshas are Rajas and Tamas, whereas the physical Doshas are Vāyu, Pitta and Kapha.

† There would be four combinations of one each, six of two each, four of three each and one of four jointly; thus there would be fifteen combinations in all.

just before the completion of the process of organic development). 3-4.

Vidanga-Rasayana :—The powdered seeds of the *Vidanga* (Tandula) and pulverised *Yaskti-madhu* should be mixed together and taken in cold water in an adequate dose (according to the strength of the patient), and a potion of cold water should then be taken. This medicine should be regularly continued for a month. The same pulverised *Vidanga* seeds should be similarly taken for a month through the vehicle of the decoction of *Bhallataka* mixed with honey; or of the decoction of grapes mixed with honey; or with the expressed juice of *Amalaka* sweetened with honey; or through the vehicle of the decoction of *Guduchi*. Thus there are these five ways (of taking pulverised *Vidanga* seeds (Tandula) as an elixir. A meal of boiled rice with a copious quantity of clarified butter should be taken with the soup of *Amalaka* and *Mudga* pulse unseasoned with salt and cooked with only a small quantity of *Sneha* (clarified butter) after the medicine has been well digested. These (Rasayana) remedies prove curative in cases of hæmorrhoids and in complaints of worms. They improve memory and the power of comprehension and their use for every month increases the life-time of the user by one hundred years. 5.

Vidanga-Kalpa :—One Drona measure of *Vidanga* (seeds) should be boiled in the way of preparing cakes in an Indian cake-pan. When the watery portion (of the cakes) have been removed (evaporated) and the *Vidanga*-grains well boiled, they should be taken down and well pasted on a stone-slab. They should then be kept in a strong iron pitcher after having been mixed with a copious quantity of the

decoction* of *Yashti-madhu*. The pitcher should be buried in a heap of ashes inside a closed room during the rainy season and preserved there during the four months of rain ; after that period the pitcher should be taken out (of the ashes). Its contents should then be consecrated with (appropriate) Mantras by uttering them a thousand times and should be taken every morning in suitable quantities after the system has been thoroughly cleansed (by appropriate emetics and purgatives, etc.). The diet should consist of cooked rice and clarified butter mixed with a copious quantity of the soup of *Mudga* pulse and *Amalaka* cooked with a small quantity of *Sneha* and salt ; and should be taken after the digestion of the medicine. The patient should lie on the ground (and not on a bedding). **Worms** would be found to have been issuing out of the body after the regular and continuous use of the medicine for a month, which should be extracted with the aid of a pair of bamboo tongs or forceps after the body had been anointed with the **Anu-taila** (described before). **Ants** would be coming out of the body during the second, and vermins (**Yuka**) in the third month of the use of the medicine which should also be removed as in the preceding manner. The hair, nails and teeth begin to fall off and become dilapidated in the fourth month of its use. In the fifth month the body beams with a divine glow, becomes resplendent as the midday sun, and exhibits features which specifically belong to the etherial being. The ears become capable of hearing the faintest and remotest sound (under its use), and the vision extends far into space and beholds objects at a great range

* Dallana explains the term *Madhukodakottara* to mean a large quantity of *Madhuka* and water, (and by water he means the decoction of *Vidanga*).

(which is not usually given to mortal eyes to descry). The mind, shorn of the qualities of Rajas (action) and Tamas (nescience), becomes possessed of Sattva (illuminating principles or true knowledge). Things are permanently and indelibly impressed upon his (user's) memory at a single hearing and the faculty of invention wonderfully expands. Old age and decay permanently vanish and youth returns to stay in him for good, bringing with it an elephantine strength and a horse-like speed, and he is enabled to live for eight hundred springs. The medicated oil known as **Anu-taila** should be used in anointing (the body at this stage of treatment); a decoction of *Aja-karna* for Utsádana (washing) purposes, well-water saturated with *Us'ira* for bathing purposes, sandal paste in anointing (Anulepana) the body, and the regimen of diet and conduct as described in connection with the **Bhallátaka** treatment (Vidhána) should be observed. 6.

Kásmarya Kalpa :—The use of huskless **Kásmaryaja** seeds for rejuvenating purposes, is similar to the preceding one, except that it requires a separate kind of diet and does not require the use to lie on the ground. Under this treatment, the diet should consist of (boiled) rice and well-boiled milk and the beneficial effects that would result from its use, are identical with those of the foregoing one. These remedies should be employed in diseases originating through the vitiated blood and Pitta of the system. 7.

Valá-Kalpa :—A Pala or half a Pala weight of the (powdered) roots of the **Valá** should be well-stirred in cow's milk and taken (every day), and the patient or the user should not be allowed to stir out of his room as prescribed before (during the entire course of taking the medicine). He should be advised to take a meal con-

sisting of boiled rice, milk and clarified butter after the medicine had been fully digested. Premature old age and senile decay would be arrested for a period of twelve years by taking this elixir continuously for twelve days in the foregoing manner, whereas an extension of its course to a hundred days would add a hundred summers to the duration of his youthful age. **Ati-valá**, **Nága-valá**, **Vidári**, **Śatávári** may be similarly taken for the same purposes, with this distinction that the (powders of) the *Ati-valá* should be taken with water, those of the *Nága-valá*, with honey, whereas *Vidári* and the *Śatávári* powders should be taken with milk. The regimen of diet and conduct as well as the beneficial results produced therefrom should be the same (as from the use of Valá). The present remedies are recommended to persons seeking strength or suffering from an attack of *Hœmatemesis* or *Hœmatochezia*.* 8.

Varáhi Kalpa :—A *Tulá* measure of the powders of **Varáhi**-bulbs should be taken in an adequate dose (everyday) by mixing it with honey and stirring it with milk. A meal of boiled rice with clarified butter and milk should be taken after it had been digested and the patient should be advised to observe a regimen of diet and conduct (*Pratishedha*) as laid down before (in connection with the foregoing elixirs). By using it a man is enabled to witness a hundred summers and does not feel any fatigue after sexual excesses. A quantity of this powder should be mixed with milk and boiled (according to the rules of *Kshirapáka*). When sufficiently cooled, the milk should be churned and the clarified butter produced therefrom should be taken after the medicine had been digested. A

* Suffering from consumption and hæmoptysis.—D. R.



continuous use of the medicine for a month enables a man to live up to a good hundred years. 9.

A decoction should be made by boiling together the pith of the *Vijaka** (Pita Śāla) and the roots of the *Agni-mantha* with which a Prastha measure of *Māsha*-pulse should be duly cooked. When the *Māsha*-pulse is sufficiently boiled, an Aksha measure of powdered *Chitraka* roots and the expressed juice of the *Āmalaka* weighing a fourth part of the *Māsha*-pulse should be added to it, and the whole compound should be removed (from the oven) at the close of the cooking. When cooled down this compound should be taken in adequate doses with honey and clarified butter after consecrating it a thousand times with appropriate Mantras. Persons seeking longevity and a stronger or improved range of vision should take this and they should be advised to take their meals without any salt. The meal, after the digestion of the medicine, should consist of boiled rice and a copious quantity of clarified butter and should be taken with unsalted *Mudga*, and *Āmalaka* soup or with milk alone. A continuous use of either of these two medicines for three consecutive months would make a man's eye-sight as keen and foresighted as that of a *Suparna*† and enable him to witness a hundred summers in the full vigour of health, strength and manhood.‡ 10.

* Dallana recommends one Pala weight of *Vijaka* Śāra and *Agni-mantha* to be boiled in an *Ādhaka* measure of water which should be reduced to one half for the preparation of the decoction.

† *Suparna* is the king of birds and is said to be the most keen-sighted.

‡ Dallana says that some commentators do not read this, since they do not consider it to be a part of the original text. *Jejjata* also has not read this.



Memorable Verse:—The use of **Sana** (seeds) boiled with milk and taken also with milk guards against the loss of flesh and prevents the body from suffering any decay. 11.

Thus ends the Twenty-seventh Chapter of the Chikitsita Sthānam in the Susruta Samhitā which deals with elixirs and rejuvenators.



CHAPTER XXVIII.

Now we shall discourse on the elixirs and remedial agents which tend to improve the memory and invigorate the mental faculties as well as to increase the duration of human life (**Medháyushkámíyam Rasáyanam**). 1.

Śvetávalguja-Rasáyana :—The fruit (seeds) of the white **Avalguja** should be dried in the sun and then reduced to a fine powder. This powder should be stirred with (an adequate quantity of) treacle and placed in an earthen pitcher which previously contained clarified butter (*Sneha-kumbha*). The pitcher should then be kept buried in a heap of paddy for seven days after which it should be taken out and its contents given in convenient doses every morning before sunrise to a person, seeking improvement of memory and longevity, after his system has been thoroughly cleansed (with proper emetics and purgatives, etc.). Hot water should then be drunk. After taking the medicine, the patient should enter his room in accordance with the rules laid down in connection with the *Bhallátaka-Vidhána*. After the digestion of the medicine, the patient should be advised to take a cold bath and to partake in the evening of a meal of well-cooked *S'áli* or *Shashtika* rice with (boiled) milk sweetened with sugar. This medicine continuously taken in this manner for six months would make the life of its user sinless, and extend it in the full glow of health and vigour and in the sound enjoyment of a vigorous memory and of all his intellectual faculties to a hundred green summers. 2.

In cases of Kushtha, jaundice and abdominal dropsy (Udara), the medicine should be prepared by stirring (the powdered seeds of) the Krishná* (black **Avalguja**) with the urine of a cow (instead of with treacle) and given to the patient in doses of half a Pala weight every morning after the sun has ceased to look red.† In the afternoon the patient should be made to partake of a meal of boiled rice with clarified butter and unsalted *A'malaka* soup. A continuous use of this medicine in the aforesaid manner for a month would improve the memory and intellectual faculties of the user, and enable him to witness a hundred summers on earth in the full enjoyment of sound health. **Chitraka** roots‡ and **Rajani** (turmeric) may be used in the same manner and for similar purposes with this distinction that the dose of the *Chitraka*-root preparation should be two Pala measures (instead of half a Pala as laid down in regard to the foregoing compounds). The rest are identical with the above. 3.

Manduka-parni Rasáyana:—The Doshas of the system of a person should be first thoroughly cleansed (with the help of proper emetics and purgatives, etc.), and he should be advised to undergo the prescribed diet of (Peyá, Yavágu, etc., in their proper order) He should be further advised to enter his chamber in the prescribed manner (and to remain there during the entire

* Jejjata explains "Krishná" to mean Pippali. But both Gayi and Dallana explain it to mean the black Avalguja. It should be mentioned, here, that Dallana recommends the roots of black Avalguja, but we think that its seeds should be taken.—Ed.

† Before sunrise.—D. R.

‡ The roots of the *Chitraka* with black flowers should be taken.—Dallana.

course of the treatment). An adequate dose of the expressed juice of the **Manduka-parṇi** should then be stirred with milk, and should be taken after consecrating it by reciting the proper Mantras a thousand times. A potion of milk may then be taken immediately after. After it had been fully digested a meal of cooked barley grains with milk should then be partaken of; or (the expressed juice of *Manduka-parṇi*) with an admixture of sesamum seeds followed by a potion of milk. A meal of boiled rice with milk and clarified butter should then be taken after the digestion of the medicine and should be continued for three months in succession. This would ensure a long life of a hundred years in the full vigour of retentive memory and intellectual faculties, and would impart a god-like effulgence to the complexion. As an alternative, the patient should fast three days and take only the expressed juice of **Manduka-parṇi** for these three days. After this period he should live on milk and clarified butter only, or he should be made to take a Vilva measure (of the paste of *Manduka-parṇi*) stirred with milk for ten consecutive days which would ensure a life of a hundred years in the full enjoyment of his intellectual faculties. 4.

Brāhmi Rasāyana :—Having had the Doshas of the system duly cleansed (with proper emetics and purgatives, etc.), a person (wishing to undergo a treatment of Rasāyana) should be advised to take the prescribed diet of (Peyá, Yavágu, etc., in their proper order), and should be made to enter his room (Agára). He should then take the expressed juice of the **Brāhmi** in an adequate dose after consecrating the juice a thousand times with the proper Mantras. After the medicine had been fully digested he should be advised



to take in the evening Yavagu (gruel) without any salt ; or with boiled milk in the event of his being habituated to its use. A continuous use of the medicine for a week improves the memory, leads to the expansion of the intellectual faculties and imparts a celestial glow to the complexion. In the second week of its course it revives old and forgotten memories in the user and adds to his proficiency in the writing out of any book to be written. In the third week it enables a man to reproduce from memory as many as one hundred words if twice heard or read (at a single sitting). In the same manner a (further) use of the drug for twenty-one days removes all inauspicious features whether of the body or of the mind, the goddess of learning appears in an embodied form to the (mind of the) user, and all kinds of knowledge come rushing into his memory. A single hearing is enough to make him reproduce (*verbatim* from memory a discourse however lengthy), and he is enabled to live for five hundred years. 5.

Brāhmi Ghrita :—Two Prastha measures of the expressed juice of the **Brāhmi** and one Prastha measure of clarified butter should be cooked with one Kudava measure of *Vidanga* seeds, two Pala weight of each of *Vacha* and *Trivrit*, and twelve (in number) of each of *Haritaki*, *Āmalaka* and *Vibhitaka* well pounded and mixed together. When properly cooked, the (prepared) Ghrita should be carefully preserved in a covered pitcher. It should then be taken in adequate doses as in the preceding manner. The patient should be advised to take meals of boiled rice, clarified butter and milk, after the medicine had been fully digested. Under its use worms and vermin would be expelled (from their unsuspected seats in the organism) and creep out of the upper, lower and lateral parts of the body.



This preparation would give a favourable turn to one's fortune, impart a lotus-like bloom (to the cheeks) with perpetual youth, unparalleled intellectual faculties and a life that would cover a period of three centuries of song and sunshine. This elixir or **Rasáyana** covers within its therapeutic range such affections of the body as cutaneous diseases (Kushtha), chronic fever, epilepsy, insanity, and the diseases due to the effect of poisons and to the evil influences of ghosts and malignant spirits, as well as of all other dangerous diseases. 6.

Vachá Rasáyana:—A paste of white **Vachá** to the size of an *Āmalaka* should be taken with (an adequate quantity of) milk, after consecrating it (in the proper manner). The medicine should be taken after cleansing the system (with emetics and purgatives, etc.) and after entering the Agāra (room). After the medicine had been digested, a meal of boiled rice with milk and clarified butter should be partaken of. A continuous use of this elixir for twelve days improves the power of hearing. It increases the power of memory if taken for the next twelve days. It enables the user to remember a hundred words at a time by a thrice repetition of the same (*i.e.*, by taking it for a period of thirty-six days). A repetition of a twelve days' (*i.e.*, forty-eight days) use of the medicine leads to the expiation of all sins; it imparts a keenness of sight like that of Garuḍa and enables the user to witness a hundred summers on earth. A decoction prepared with two Pala weight of any other species of **Vachá** should be taken with milk.* The benefits which would result from its use and the rules of diet and conduct to be

* According to Dallana, this preparation of Vachá should be prepared by boiling it in the manner of Kshira-pāka Vidhi.

observed (during its course) are identical with those of the preceding one. 7.

Sata-pāka Vachā-Ghrita :—Clarified butter should be cooked a hundred times in succession with an adequate quantity of **Vachā**. The use of a Drona measure of this medicated Ghrita (taken every day in an adequate dose) extends the earthly career of its user to five centuries, and proves beneficial in cases of scrofula, goitre, elephantiasis and hoarseness. 8.

Measures for prolonging life—M. T. :
 —Now we shall discourse on life-prolonging measures and remedies. The powders of **Vilva** (roots) should be consecrated a thousand times with *Vilva* flowers by reciting the **Sree-Sukta** (as mentioned in the Rig-Veda). They should then be mixed with (powdered) gold, honey and clarified butter (in the form of an electuary), and licked every morning. It is thus a combination of medicine and Mantra, and, if used continuously for a year, would remove all inauspicious features (both of the body and of the mind). 9-10.

Every morning after a bath, a man should offer ten thousand oblations in fire and take the powders and decoction of the roots and bark of the **Vilva** with milk in a spirit of self-control, whereby he would be able to acquire longevity. This remedy should be considered as a good Rasáyana. Similarly a decoction of **Mrināla** mixed with honey and fried paddy and duly consecrated a hundred thousand times with oblations in fire would be considered an infallible Rasáyana. 11-12.

The use (of a compound consisting of gold, **Padma-seed**, **Priyangu** and fried paddy mixed with honey and taken in (an adequate quantity of) cow's milk gives a favourable turn to one's fortune. A potion of milk cooked with the decoction of the petals (*Dala*)

of *Nilotpala* (in the manner of *Kshira-pāka Vidhi*) and mixed with gold and sesamum seeds, is attended with similar results. 13-14.

Cow's milk with gold, wax and *Mákshika* (honey), if (regularly) taken after having performed a Homa ceremony a hundred thousand times, should be considered the best *Rasáyana*. The use of the pulverised compound of the three things *viz.*, *Vachá*, gold and *Vilva*, if taken with clarified butter, tends to improve the health, memory, intellectual powers and physical growth. It increases the duration of one's life and brings good luck in its train. 15-16.

A (medicated) oil prepared by duly cooking it with the decoction of a *Tulá* weight of *Vásá*-roots should be taken by a man after having performed a Homa ceremony with a thousand libations for the expansion of his intellectual faculty and the increase of the duration of his life on earth. A *Tulá* weight of barley grains should be powdered. The preparations of this barley powder (gradually) taken with honey and powdered *Pippali* increases one's capacity for study. 17-18.

The use of pulverised *Amalaka* and gold with honey imparts vitality to a dying man. A regular use of the *Satávari-ghrita* mixed with honey and pulverised gold enables a man to subjugate even his king. A compound consisting of *Go-chandand*, *Mohaniká*, honey and gold should be taken by a man wishing a good turn to his destiny. 19-21.

Clarified butter cooked with an admixture of the pasted *Yashti-madhu* and with the decoction of *Padma* and *Nilotpala* should be regularly taken with gold, and then a potion of milk cooked with the foregoing drugs should be taken. It invariably removes the evil features (of both mind and body), and gives a good turn to



fortune. It increases longevity and makes the user (fortunate like) a king. 22-A.

The Tri-padi (lit. three-footed) Gáyatri should be recited in connection with the use of any of these elixirs where no Mantra would be found to be specifically mentioned. The use of the foregoing medicinal compounds improves one's beauty, surrounds a man with the majesty and effulgence of the gods and makes him as strong as an elephant. Constant study, disquisitions (on philosophical and scientific topics), discussions in other subjects, and residence with professors or men learned in the respective branches of knowledge, are the best means for improving memory and expanding one's intellect. Eating after the digestion of a previous meal, non-repression of any natural urgings of the body, annihilation of all killing propensities, perfect continence, self-control and refraining from rash and hazardous undertakings, should be deemed the keys to a long life. 22.

Thus ends the Twenty-eighth Chapter of the Chikitsa-Sthánam in the Susruta Samhitá which deals with elixirs and remedial agents for improving the memory and intellect and increasing longevity.



CHAPTER XXIX.

Now we shall discourse on the restorative and on the constructive agents (Rasáyana) which arrest innate morbid tendencies and decay* (**Svábhāvika-Vyādhi Pratishedhaniya Rasáyana**). 1.

Metrical Text :—In the days of yore the gods such as Brahmá, etc. created a kind of **Amrita** (ambrosia) which is known by the epithet of **Soma**, for the prevention of death† and decay of the body. We shall now deal with the mode of using this (ambrosia). 2.

The one and the same divine Soma plant may be classified into twenty-four species according to the difference of their habitats, structures, epithets and potencies. They are as follows:—*Ams'umán, Munjaván, Chandra-máh, Rajataprabha, Durvá-Soma, Kaniyán, S'vetáksha, Kanaka-prabha, Pratánaván, Tála vrinta, Karavira, Am-s'aván, Svayam-prabha, Mahá-soma, Garudáhríta, Gáyatrya, Traishtubha, Pámkta, Jágata, S'ámkara, Agni-shtoma, Raivata, Yathokta* and *Udupati*. All these kinds of Soma secure for the user a mastery of the Gáyatri (and hence in the Vedas), and are known by the above auspicious names mentioned in the Vedas‡

* These are decrepitude, death, hunger, thirst, sleep, etc.

† Here death may mean, according to some authorities, the death of tissues as well.

‡ The whole of the hymns in the 9th Book of the Rig-veda, besides a few in other places, are dedicated to the honour of **Soma**, but these twenty-four names do not occur there. The plant is there represented as a god, and his worship must at one time have attained a remarkable popularity. The extraordinary properties of the exhilarating juice of the Soma are frequently mentioned in the Rig-veda and the language throughout in which it is behymned could not be more eulogistic. As an instance of



Their virtues and methods of using them are identical with each other and are described below. 34.

Mode of using the Soma :—A room or an inner chamber (*Āgāra*) in a commendable site protected with three walls on each side and provided with all kinds of accessories and attendants, should be first secured before taking (the expressed juice of) any of the aforesaid **Soma** plants. Then at an auspicious hour on an auspicious day marked by favourable astral combinations and lunar phase, the person desirous of using the Soma should enter the inner or central **Chamber** after having had his system cleansed (with the proper emetics, purgatives, etc.) and having had his diet in the proper order (of *Peyā*, etc.). A (whole) plant of the *Ams'umān* (or of any other kind of) Soma should be procured in the manner to be observed at the time of collecting the Soma for an (*Agni-shtoma*) sacrifice and (all) the (preliminary) rites of Homa should be performed (in the usual orthodox way). After that the bulb (of the Soma plant) should be pricked with a golden needle and a quantity of the secreted milky exudation should be collected in a golden vessel. The patient (with the auspicious rites of protection,

this we might refer to *Rig-veda* VIII. 48.3 which has been metrically translated by Muir as follows :—

We've quaffed the Soma bright,
And are immortal grown ;
We've entered into light,
And all the gods have known.
What mortal now can harm,
Or foeman vex us more ?
Through thee, beyond alarm,
Immortal god, we soar.

It should be mentioned, however, that as far as our knowledge goes, this Soma is now-a-days not within our reach.—Ed.



etc., done unto him) should drink off an Anjali (Kudava) measure of the secreted juice at a draught without tasting it, and the remainder, if any, should be cast into water. He should then wash and rinse his mouth with water in the manner of Achamana. Then having controlled his mind and speech with the vows of Yama (paramount duties)* and Niyama (minor duties)† should stay in the protected inner chamber surrounded by his friends. 5.

Metrical Text :—After having drunk the Rasáyana (Elixir) one should reside in a windless (prescribed) chamber, spend his time in perfect control over his senses, sitting, standing or walking about in his chamber in a holy spirit and by no means indulging in sleep (which is injurious under the circumstances). 6.

Or the patient may, after taking his meal in the evening and hearing the benedictory words, lie down on a mattress of Kus'a-grass covered with black-deer skin and thus pass the night among his friends and may take cold water when thirsty. Then having got out of his bed in the morning he should hear the benedictory words recited and have the benedictory rites performed unto him. He should then touch the body of a cow and sit down in the same manner (in his chamber). Vomitings mark the digestion of the Soma-juice and after vomiting the blood-streaked worm-infested matter,

*Patanjali, the propounder of the Yoga system of Philosophy, enumerates the Yamas as follows:—"अहिंसा" (harmlessness), "सत्य" (truthfulness), "अस्तेय" (abstinence from stealing), "ब्रह्मचर्य" (continence) and "अपरिग्रह" (non-acceptance of offerings except in prescribed cases).

†The Niyamas, according to the same authority, are:—"शौच" (purity—external or internal), "सन्तोष" (contentment), "तपः" (penance), "स्वाध्याय" (religious study) and "ईश्वर-प्रणिधान" (meditation of the Divine Being).

milk boiled and cooled should be given him in the evening. Worm-infested stools follow on the third day (of its use) which help the system in purging off all filth and obnoxious matter (accumulated in the organism) through errors in diet and conduct, etc. The patient should in that case bathe in the evening and take cold boiled milk as before and lie down on a piece of Kshauma cloth stretched over (the aforesaid mattress). Swellings appear on the body on the fourth day (of its use) and worms are found to creep out from all parts of the body. The patient should lie down that day on a bed strewn over with dust and in the evening, he should be made to drink a potion of milk as before. He should pass the fifth and sixth day in the same manner, but milk should be given him in the morning and in the evening (instead of only in the evening). The muscles become withered by this time and on the seventh day the patient is found to be a mere skeleton covered with a skin only and left with bare animation, the vital spark being retained by the potency of *Soma*. The body should be washed with tepid milk on that day and plastered with a paste of sesamum, *Yashti-madhu* and sandal wood, and milk (only) should be given him to drink. 7-A.

On the morning of the eighth day, the body should be washed with milk, and plastered with sandal paste, and potions of milk should be prescribed for him after which the patient should be advised to leave his bed of dust and lie down on one covered with a piece of Kshauma cloth. From now the muscles of the body begin to show signs of fresh and vigorous growth, the skin becomes cracked, and the teeth, nails and hair begin to fall off. On and from the ninth day the medicinal oil known as *Anu-Taila* should be used to

anoint (the body) and the decoction of *Soma-valka* for bathing (*Pari sheka*). The same should be prescribed on the tenth day, and from thence the skin becomes firm. The eleventh and twelfth day should be passed in the same way. From the thirteenth till the sixteenth day (both the days inclusive) the body should be washed with the decoction of *Soma-valka*. New teeth well-formed, symmetrical, strong, hard and as clear as a diamond or crystal or ruby would appear on the seventeenth and eighteenth days. Gruels (*Yavágu*) prepared with old *S'ali-rice* and milk should form his diet till the twenty-fifth day. After that period well boiled *S'ali* rice should be taken in the morning and evening with milk. Fixed, glossy and coral coloured finger-nails resembling the new rising sun in lusture and possessed of auspicious marks would be found to be growing after the lapse of that period and hair begin to grow, the skin would assume the soft hue of a blue lotus (*Nilotpala*), *Atasi* flower or of a ruby stone. After a month the hair should be shaved and a plaster composed of *Us'ira*, *Chandana* and black sesamum applied to the scalp, and the patient should take a milk-bath. This would lead to the growth of deep bee-black curls of hair in the course of a week. 7-B.

Then the patient should be allowed to stir out from the inmost chamber only to re-enter it again after a stay of a Muhurta (forty-eight minutes) in the outer chamber. Thenceforth **Valá taila** (described before) should be used in anointing (*Abhyanga*) his body; pasted barley in rubbing (*Udvardana*); tepid milk in washing (*Parisheka*) it; and a decoction of *Aja-karna* in rubbing (*Utsádana*) the dirt of. Similarly well water (scented) with *Us'ira* should be used for the purpose of bathing (*Snána*); Sandal pastes as unguents (*Anulepana*) and the expressed

juice of the *A'malaka* should be invariably mixed with any kind of Yusha or supa (he may take). Soup and black sesamum seeds boiled with milk and *Yashti-madhu* should be used (in the preparation of the food). These rules of diet and conduct should be observed for ten consecutive days. 7 C.

The patient should stay in the second (outer) chamber for a second ten days. Then he should be made to come out and enter the third (outmost) chamber (veranda) and to remain there for ten days with a quiet control over the mind and should be allowed to take a short exposure to the sun and wind during this period (of ten days). He should then be made to re-enter again the inner compartment. 7-D.

The patient should not contemplate himself in a mirror during this time owing to his enhanced personal beauty and renounce all passions and anger for a further period of ten days. This rule holds good in respect of all kinds of **Soma**; but there is this distinction that the Soma plants which are found to trail upon the ground or grow as small shrubs or in bushes should (themselves) be taken (instead of their expressed juice being drunk) and a dose of these would be four Mushtis* and a half. 7.

The expressed juice of the *Ams'umán* (Soma) should be pressed and taken in a golden pot and that of the *Chandramāh* (Soma) in a silver one. By its use a man is sure to develop the eight godly powers† and is thus able to imitate the god Is'ána. The expressed juice of a Soma plant belonging to any other species should be

* A Mushti measure is equal to eight Tolás.

† The eight godly powers, according to some authorities, are :—

अणिमा लघिमा व्याप्तिः प्राकाश्यं महिमा तथा ।

ईशित्वञ्च वशित्वञ्च तथा कामावसायिता ॥



CSL

taken in a copper or an earthen pot or in a (pot prepared of a) piece of red-coloured and stretched skin. A member of any of the three twice-born castes but none of the S'udra class is privileged to drink this ambrosial elixir (Soma). In the fourth month (of taking it) and under the auspices of a full moon a Soma-drinker should be allowed to stir out of his chamber with the auspicious rites done unto him and to resume the daily avocations of his life after he had worshipped the Bráhmaṇas in a holy place. 8.

Metrical Texts :—The use of the (expressed juice of a) Soma plant, the lord of all medicinal herbs is followed by rejuvenation of the system of its user and enables him to witness ten thousand summers on earth in the full enjoyment of a new (youthful) body. Such a person bears a charmed life against fire, water, poison and weapon and develops a muscular energy in his limbs which would be in no way inferior to the combined strength of a thousand excited (ruttet) elephants, of the Bhadrá class (which are the most ferocious and irresistible) in their sixtieth year. Equipped with such an excellent physique, he can easily and without any opposition cross the Kshiroda (ocean) and go up to the abode of S'akra (the king of the gods) and roam to the extreme confines of Uttara (northern) Kuru or to any other place he likes. He is invested with a beauty of frame which belongs to Kandarpa (the god of love) and his complexion (lustre) vies with the beams of the full moon. The presence of such a beautiful man gladdens the hearts of all, and the entire Veda with all their allied branches* of knowledge

* The allied branches of the study of the Vedas are six in number. They are :—शिक्षा कल्पो व्याकरणं निरुक्तं कृत्स्नं च यः ।

ज्योतिषाश्च यज्ञश्चैव वेदाङ्गानि षडेव तु ॥



instinctively dawn upon his consciousness. Like the gods, he knows no failure in life and roams about in the world in the full glory of divine majesty. 9.

Distinctive features of the Soma Plants:—A Soma plant of whatever species is furnished with fifteen leaves which wax and wane with the waxing and the waning of the moon. Thus one leaf grows every day in the lighted fortnight attaining the greatest number (fifteen) in the night of the full moon and then the leaves begin to decrease in number dropping one by one every day till the bare stem of the creeper is left on the night of the new moon. 10.

Their description:—The *Amsúmán* species of the Soma is characterised by a smell like that of clarified butter and has a bulb, while the *Rajata-prabha* is possessed of a bulb resembling a plantain in shape. The *Munjaván* puts forth leaves like those of a garlic while the *Chandramáh* species is possessed of a golden colour and is aquatic in its habitat. The *Garudáhrita* and *Svetáksha* species are yellowish (*Pándura*) and look like the cast-off skins of a snake and are usually found to be pendent from the boughs of trees 11.

All other species are marked with parti-coloured circular rings. Possession of fifteen leaves of variegated colours, a bulb, a creeper-like appearance, and secretion of milky juice are the general characteristics of all the Soma plants. 12-A.

Their habitats:—The *Himálayas*, the *Arvuda*, the *Sahya*, the *Mahendra*, the *Malaya*, the *S'ri-Parvata*, the *Deva-giri*, the *Deva-saha*, the *Páripátra*, the *Vindhya* mountains and lake *Devasunda* are the habitats of the Soma plants. Somas, of the *Chandramáh* species are often found to be floating here and there on the mighty stream of the river *Sindhu* (*Indus*) which flows down at the foot



of the five large mountains lying to the north bank beyond the Vitastá (river). The Munjaván and the Amsúmán species may also be likewise found in the same locality while those known as the Gáyatri, Traishtubha Pámkta, Jágata, S'ámkara, and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little Mánasa in Kashmir. 12-B.

The Soma plants are invisible to the impious or to the ungrateful as well to the unbeliever in the curative virtues of medicine and to those spiteful to the Bráhmanas. 12.

Thus ends the Twenty-ninth Chapter of the Chikitsita Sthánam in the Sushruta Samhitá which deals with the Prophylactic elixirs for the innate maladies.



CHAPTER XXX.

Now we shall discourse on the tonic remedies which remove mental and physical distress (**Nivritta-samtāpiya-Rasāyana**). 1.

Metrical Text :—Even in this world mortals may live happily, free from disease and care like the gods in heaven if they (mortals) can secure the after-mentioned drugs (of all-healing potency). 2.

Persons unfit for the use of Rasāyana :—The (following) seven classes of persons, viz, the intemperate, the lazy, the indigent, the unwise, the immoral (Vyāsani)*, the sinful and the triflers of medicine, are unfit to take these ambrosial (Rasāyana) drugs on account of their respective ignorance, inactivity, poverty, vascillation, intemperance, impiety and inability to secure the genuine medicines. 3.

Names of all-healing drugs :—Now we shall discourse on these drugs. They are *S'veta-kāpoti*, *Krishna-kāpoti*, *Gonasi*, *Vādrāhi*, *Kanyā*, *Chhātrā*, *Ati-chchātrā*, *Karenu*, *Ajā*, *Chakrakā*, *Aditya-pārnini*, *Suvarchalā*, *Brahma-suvarchalā*, *S'rāvani*, *Mahā-s'rāvani*, *Golomi*, *Aja-lōmi* and *Mahā-Vegavati*. These are the names of the eighteen different kinds of drugs of mighty potency. The mode of their use, their

* *असुख* is a technical term and is divided into two classes, viz., *कामसुख* (i.e., produced by passion or desire) and *क्रोधसुख* (i.e., originated from anger). The first group comprises hunting, dice-playing, day-sleep, censuring, addiction to woman, intoxication, singing, dancing, playing on musical instruments and idle wanderings. The second class comprises wickedness, violence, malice, jealousy, envy, extravagance, roughness in language and assault. See *Mānu*, Ch. 7. 47, 43.

therapeutical effects and the religious rites to be observed in their connection, have been described in the Śāstras and are identical with those of the **Soma** plants. In order to use them a man should enter the (prescribed) chamber (**Agāra**) and perform the (prescribed) Homa ceremonies. A Kudava measure of the milky juice of the secreting species of the plants should be taken once for all after entering the chamber. 4.

Three twigs or branches, however, to the length of a span of those of the non-secreting species having roots should be taken for a single dose. The (whole of) *S'veta-kāpoti* with its leaves and roots should be used. A quantity of the severed pieces of either of the *Gonasi*, *Ajagari* (Suvarchalā) or *Krishna-kāpoti* species including their thorns, and weighing a Musti (Sanakha-mushtika)* should be boiled with (an adequate quantity of) milk (and water). The milk thus cooked and prepared should be passed through a piece of cloth and taken only once duly consecrated. The milk cooked and prepared with one of the *Chakrakā†* species also should be taken with milk only once, whereas (that of one of) the *Brahma-suvarchalā* species should be taken for seven days in succession. 5.

Five Palas of any of the remaining species should be boiled with an A'dhaka measure of milk and taken down with one quarter left. This should then be strained and the milk thus cooked should be taken in a single

* Some explain "Sanakha-mustika" as what would be contained in the hollow of a palm, with the finger nails (*i.e.*, the fingers) extended. But "Nakha" seems to refer to the thorns of the plants and "Mushti" a Pala weight (*i.e.*, eight Tolás).

† Gayi reads "कन्यकायाः पायसम्" in place of "चक्रकायाः पयः" and explains it as a preparation of one part of the powders of the fruit of Kanyakā and two parts of rice cooked with milk.

dose and once only. The regimen of diet and conduct is the same as in the case of **Soma**, until the patient comes out of his prescribed chamber, with this difference that his body should be anointed with butter (Nava-nita). 6.

Memorable Verses :—The use of any of the aforesaid drugs rejuvenates the system, fills it with the strength of a lion, invests it with a beautiful shape, blesses the user with such powerful memory that he can commit to memory anything once heard, and ultimately extends his career to two thousand earthly years. Crowned with diadems of celestial beauty, decorated, as if, with Angadas (bracelets), Kundalas (ear-rings), crowns and heavenly wreathes (of flowers), Sandal paste and dress, the users are enabled to traverse, like the gods, the cloud-spangled high ways of heaven, unflinchingly in their pursuits. Persons whose systems have been fortified with these medicinal herbs (Oshadhis), like the users of Soma go not by the roads on earth but scale those inaccessible heights of heaven from whence the pendent rain-clouds look down upon the soil below and where the feathered wingers of the ethereal blue frequently soar up to. 7.

Differentiating Traits :—Now we shall describe the different traits of these (all-healing) Oshadhis. The **Ajagari*** Oshadhi is found to put forth five leaves which have a brown colour and are marked with variegated ring-like patches. It looks like a snake and measures five Aratnis (a cubit of the middle length from the elbow to the tip of the little finger) in length. The

* There is no mention of "Ajagari" in the list (para. 2) and there is no mention of "Suvarchala" in this descriptive list. It seems, therefore, probable that "Ajagari" and "Suvarchala" are identical.



Sveta-kāpoti is a leafless, gold-coloured, snake-shaped plant with a root two fingers in length and is red at the extremities. The **Gonasi** is a bulbous plant possessed of two leaflets, red-coloured and is marked with black rings. It measures two Aratnis in height and resembles a Gonasa (boa) snake in shape. The **Krishna-kāpoti** is a soft, hairy, milk-secreting plant and its juice is possessed of a colour and a taste like that of sugar-cane juice. The **Vārāhi** is bulbous and puts forth a single leaflet; it is resplendent like broken pieces of black antimony. It resembles a black lance-hooded Kobra (Krishna Sarpa) in shape and is possessed of mighty potency. 8.

The **Chratra** and the **Ati-ochchhatra** are bulbous in their origin and are found to be attached to a plant of the Sveta-kāpoti species. Both of them are possessed of the virtue of arresting death and decay and act as prophylactic against the Rakshas as (malignant spirits). A plant of the **Kanya** species is found to put forth a dozen leaflets beautifully coloured like the breast-feathers of a peacock. It is bulbous in its origin and exudes a gold-coloured juice. An Oshadhi plant of the **Karenu** species abounds in milky juice and its bulb resembles an elephant. It puts forth two leaves which look like those of a *Hasti-karna-palāsa* tree. An Oshadhi plant of the **Aja** species abounds in milky juice, grows like a Kshupa or bushy plant and is white-coloured like the moon, a conch shell, or a *Kunda* flower; its bulb resembles the udder of a she-goat. An Oshadhi plant of the **Chakraka** species is white-coloured, puts forth flowers of variegated colours, grows in bushes, resembles a *Kākdani* plant in shape and size and is possessed of the efficacy in warding off death and decay. An Oshadhi plant of the **A'ditya-parvini** species grows

from roots (and has no bulb) and is furnished with five red-coloured leaflets as soft as a piece of linen and which always point towards the sun (change their direction with the progress of that luminary in heavens) An Oshadhi plant of the **Brahma-Suvarchala'** species, is gold-coloured, abounds in milky juice, resembles a lotus plant in appearance, grows by the side of water (*i.e.*, in marshy lands) and spreads in all directions. An Oshadhi plant of the **Mahá-S'rāvani** species bears flowers like a *Nilotpala* and collyrium coloured fruit. The stem of the Kshupa (bushy) plant measures an Aratni and the leaf two fingers in length. It is gold-coloured and abounds in milky juice. An Oshadhi plant of the **S'rāvani** species, possesses all the preceding features, (of the Mahá-s'rāvani) but is tinged with a yellow colour. The Oshadhi known as the **Golomi** and the **Ajalomi** are hairy and bulbous (in their origin). A **Vegavati** Oshadhi plant puts forth leaves from its roots ; its leaves are severed like those of a *Hamsapádi* creeper, and move about violently (even in the absence of any wind), or it resembles a Samkha-pushpi creeper in all its features, looks like the cast-off skin of a snake and grows at the end of the rainy season (*i.e.*, in autumn). 9.

Mode of culling the above drugs :—

The first seven of the all-healing Oshadi plants enumerated above should be culled by reciting the following Mantra :—"We appease thee with the holy energy and dignity of Mahendra, Ráma, Krishna and of the Bráhma-nas and of cows. Exert your beneficial virtues for the good of mankind". The intelligent one should consecrate all these Oshadhis with this Mantra. The lazy, the impious, the ungrateful and the unbelieving invariably fail to see and secure the Soma plants, or the drugs possessed of similar virtues. The gods after having

drunk the celestial ambrosia to their fill cast the residue to the Somas and kindred plants as well as to the moon, the lord of the Oshadhis. 10-A.

Their habitats :—The *Brahma-suvarchalā* species (of the Oshadhis) is found to grow in and about the waters of the great river Indus and the lake Deva-sunda. The *Āditya-parvini* species may be had in those two regions at the end of winter, and *Gonasi* and *Ajagari* at the beginning of the rains. The *Karenu*, the *Kanyā*, the *Chhatrá*, the *Ati-chchhatrá*, the *Golomi*, the *Aja-lomi*, and the *Mahā-s'rāvani* varieties of the Oshadhis are found (in spring) in the lake of Kshudraka-Mánasa in Kashmir. The *Krishna-sarpákhyā* and the *Gonasi* species also are found in that locality during the spring. The *S'veta-kāpoti* species is white coloured and is found to grow on the ant-hills which cover a space of three Yojanas on the other (viz, the western) side of the river Kauśiki and to the east of the Sanjaya-nti. The Oshadhi of the *Vegavati* species grows on the Malaya hills and on the Nala-setu. 10-B.

Any one of these Oshadhis should be taken after a fast under the auspices of the full-moon in the month of Kártika. The regimen of diet and conduct is the same as laid down in connection with **Soma-Rasáyana** and the results have been already described to be the same. 10 C.

The common habitats of all the Oshadhis :—The Soma as well all the other Oshadhi plants may be had on (the summits of) the Arvuda mountains whose cloud-rending summits are the favourite haunts of the gods and which abound in holy pools and fountains frequented by the gods, the Siddhas and the holy Rishis, and whose large hollow caves are reverberated with the thundering roars of

lion and which are moated on all sides by swift coursing rivers, whose waters are perpetually tossed by sportive elephants of the forests and whose brows are effulgent with the lustres of various brilliant metals imbedded in their hearts. 10.

These ambrosial plants (as well as other drugs) are to be sought in the rivers, the holy forests and hermitages, as well as in lakes and on hills, since this world is a bed of gems and is known to hold priceless treasures in all places. 11.

Thus ends the Thirtieth Chapter of the Chikitsita Sthānam in the Sus'ruta Samhitā which deals with the tonic remedies which have the power of removing the mental and physical distresses.



CHAPTER XXXI.

Now we shall discourse on the medicinal uses (both internal and external) of the Snehas*, i.e., oleaginous substances (**Snehaupayogika-Chikitsita**). 1.

A **Sneha** or an oleaginous substance forms the essential factor of the physical organism, and the self-conscious animated element (which contributes directly to its vitality and makes life possible) abounds in oleaginous principles; both are consequently in constant want of a Sneha. Snehas or oleaginous substances are enjoined to be administered in food and drinks as well as in Anuvāsana, Mastikya-s'iro-vasti and Uttara-vasti (urethral or vaginal enemas), errhines (Nasya), ear-drops (Karna-purana) and unguents (Abhyanga). 2.

There are four kinds of Snehas which, however, are divided into two classes according to their origin: viz., vegetable and animal. **Clarified butter** prepared from cow's milk is the best of the animal Snehas, while **Sesamum oil** is the best of the vegetable ones. 3.

Now we shall describe the ends for which the different vegetable oils should be used as well as the modes in which they should be prepared and employed. 4.

The expressed oils prepared from (the seeds of) *Lodhra*, *Eranda*, *Kos'āmra*, *Danti*, *Dravanti*, *Saptalā*, *S'amkhini*, *Palās'a*, *Vishānikā*, *Gavākshi*, *Kampillaka*, *Sampāka* and of *Nilini* act as **purgatives**. The oils prepared from (the seeds of) *Jimutaka*, *Kutaja*, *Kritavedhana*, *Ikshvāku* (bitter gourd), *Dhāmārgava* and of *Madana* act as **emetics**. The expressed oils prepared from (the seeds of) *Vidanga*, *Khara manjari*, *Madhu-*

* The **Sneha** is of four kinds, viz., clarified butter, oil, lard and marrow, of which clarified butter and oil are generally used.



s'igru, *Surya-valli*, *Pilu*, *Siddhārthaka* and of *Jyotishmati* act as **errhines** (*S'iro-virechana*). 5.

The expressed oils prepared from (the seeds of) *Karanja*, *Putika*, *Kritamāla*, *Mātulunga*, *Ingudi* and of *Kirāta-tikta* are used in cases of **Dushta-vrana** (malignant ulcers). The expressed oils of *Tuvaraka*, *Kapittha*, *Kampillaka*, *Bhallātaka* and of *Patola* are used in cases of **Mahā-vyādhi** (Kushtha, etc.). The expressed oils of *Trapusha*, *Ervāruka*, *Karkāruka*, *Tumbi* and of *Kushmānda* are used in cases of **Mutra-sanga** (for diuretic purposes). The expressed oils of *Kapota-vamka*, *Avalguja* and of *Haritaki* are used in cases of **Sarkarā-s'mari** (gravels, stones, etc.). The expressed oils of *Kusumbha*, *Sarshapa*, *Atasi*, *Pichu-marda*, *Atimuktaka*, *Bhāndi*, *Katu-tumbi* and of *Katabhi* are used in cases of **Prameha** (urinary complaints). The expressed oils of the fruits of *Tāla*, *Nārikela*, *Panasa*, *Mocha*, *Piyāla*, *Vilva*, *Madhuka*, *S'leshmātaka* and of *Āmrātaka* are used in diseases due to the deranged **Vāyu** acting in concert with the deranged **Pitta**. The expressed oils of *Vibhitaka*, *Bhallātaka* and of *Pinditaka* are used in **Krishna-karma** (blackening the cicatrix of a healed ulcer, etc.). The expressed oils of *S'ravana*, *Kanguka* and of *Tuntuka* are used in imparting a yellow colour (to a cicatrix). The expressed oils of the pith of *S'ims'apā* and of the *Aguru* are used in cases of Kushtha known as **Dadru** (ring-worm) and **Kitima**. 6-7.

The primary action of all kinds of **Sneha** (oil, clarified butter, etc.) is to subdue the aggravation of the deranged **Vāyu** of the body, and the general virtues of all kinds of (vegetable) oil have been described above. 8.

Now we shall describe the process of preparing drug-decoctions and of medicating oils (therewith). According to several authorities, the bark, roots and leaves,

etc., of the drugs to be used should be boiled with water weighing four*times their combined weight, and should be taken down with three-fourths of the original water evaporated by boiling. This is the rule of preparing **drug-decoctions** (*Kashāya*). Six *Prasrita* (one *Prasrita* being equal to sixteen *Tolās*) weight of oil, twenty-four *Prasrita* weights of the liquid (decoction prepared before) and four *Aksha* measures (one *Aksha* being equal two to *Tolās*) of pasted drugs (as **Kalka**) are the proportions to be observed in cooking a medicated oil. But this is not correct. Why? Because it is not in conformity with the injunctions of the Scriptures (official standard). We shall now proceed to explain the different measures of *Pala*, *Kudava*, etc. 9-10.

Measures of Drugs :—The weight of twelve middle-sized *Dhānya-māshas* (corns of paddy) make one *Suvarna-māshaka*. Sixteen *Suvarna-māshakas* make one *Suvarna*. The weight of nineteen middle-sized *Nishpāvas* (pulse) make one *Dharana*. Three *Dharanas* and a half make one *Karsha*. Four *Karshas* make one *Kudava*. Four *Kudavas* make one *Prastha*.* Four *Prasthas* make one *Ādhaka*. Four *Ādhakas* make one *Drona*. Hundred *Palas* make one *Tulā*. Twenty *Tulās* make one *Bhāra*. This is the measure in respect of dried substances. The quantity should be doubled in cases of fresh vegetables and fluids.† 11.

* Thirty-two *Palas* make one *Prastha* in respect of water; but in respect of non-oily substances a *Prastha* is equal to twenty *Palas*, whereas in respect of fresh drugs it is equal to only sixteen *Palas*.

† Some drugs, viz. :—*Vásá*, *Kutaja*, *Kushmānda*, *Prasa'rani* *Valá*, *Amrita* and *Nimba*, etc., are invariably employed in their fresh state and the practice is not to take them in double measures in spite of their freshness. Two different kinds of measure have been adopted in the *Āyurvedic Pharmacopœia*. One is called the **Kālinga** and the



The Kasháya-Páka Kalpa :—The bark, roots and leaves, etc., of medicinal drugs should be dried in the sun and taken in any of the aforesaid measures, should be cut in small pieces, or pounded, as the case may be, and soaked in a quantity of water* weighing eight or sixteen times their combined weight. They should then be boiled over a fire and the decoction should be taken down from the oven with only a quarter part of the water left. This is the general rule for preparing a decoction (**Kasháya**). 12.

The Sneha-Páka Kalpa :—One part of the **Sneha** (oil, clarified butter, etc.), four parts of (any one or more) liquid† substances, a fourth part of the medicinal pastes (**Kalka**) should be boiled together. This is the general rule for the preparation of a medicated **Sneha** (oil, clarified butter, etc.). 13.

Alternative Methods :—As an alternative, a Tulá measure of the bark, roots and leaves, etc. (as the case may be) of the drugs to be decocted, should be boiled with a Drona measure of water. The water in the preparation should be boiled down to a quarter part of its original quantity and then considered as cooked and

other the **Magadha** measure. Maharshi Charaka has adopted the first, but that adopted by Sus'ruta is the second one.

* Water weighing four times as much as the drugs when the drugs are of a soft consistency and eight times as much when they are hard and sixteen times as much when they are very hard.

† When there are more liquids to be used than one, the general rule is that the total weight of all the liquids would be four times that of the **Sneha**, if not otherwise directed. All this liquid part should, however, be boiled away and the **Sneha** part should be left before the **Sneha** is removed from the fire and before it can be fit for use. It should be noted that the cooking of a **Sneha** should not be completed in one day.—Ed.



prepared. A Kudava measure of oil should be boiled and cooked with four times as much of the liquid and a Pala measure of pasted drugs (Kalka). This is another process of cooking medicated Snehas (oil, etc.). 14.

Memorable Verses :—The foregoing rules should be adopted where no measures would be found to have been specifically given of the Sneha, the liquid and of the drugs, whereas in cases of specification, the specific quantities should be taken. Water should be used as the liquid, where no other liquid would be mentioned by name (in connection with medicating a Sneha, viz., oil, clarified butter, etc., by cooking). Both for the decoction and paste (Kalka), the drugs mentioned in the respective list should be used in preparing a medicated Sneha in the absence of any explicit and specific injunction to that effect. 15.

Now we shall discuss the degrees of medically cooking a Sneha (oil or Ghrita). Mild (**Mridu**), middling or intermediate (**Madhyama**) and hard (**Khara**) are the three degrees which the boiling process undergoes in medically cooking a Sneha. A cooking is said to be mild (**Mridu-Pāka**) when the oil is found to drop off entirely from its drug-paste (Kalka) leaving it dry and sapless; whereas in an act of middle-cooking (**Madhyama-Pāka**) the paste would be found to have become pellucid and non-sticky like wax; a cooking done until the paste (in the Sneha) assumes a little clear, glossy, frothless, black colour is termed strong (**Khara-Pāka**). A Sneha cooked beyond the last-named degree is called a burnt Sneha. A Sneha should, therefore, be properly cooked. A mildly cooked Sneha should be administered in food and drinks. A middling-cooked one for the purposes of errhines and anointments, while



a strongly cooked one should be used for the purposes of Vasti-Karma and as ear-drops.* 16.

Memorable Verses :—The cooking of a Ghrita should be considered medically complete as soon as the froth and the sound would vanish and the peculiar smell, colour and taste of preparation would be manifest. The medically cooking of an oil resembles in all respects that of a Ghrita with this exception that an abundance of froth appears on the surface of the oil at the completion of the cooking. 17.

The process of taking a Sneha internally :—Now we shall describe the process of taking a Sneha internally. A man with an empty stomach should be made to take a draught of a medicinal or medicated oil or Ghrita, just as the god of day (sun) would appear on the summit of the hill at dawn and lighten up the horizon with the first shoots of his vermilion-tinted golden rays. Rites of benediction should be first done unto the patient before administering to him the oil or the Ghrita in an adequate dose. After that he should wash his mouth with warm water and quietly stroll about with his shoes on. 18.

Metrical Texts :—The use of a potion of a (medicated) Ghrita is recommended to patients suffering from an extremely parched or dry condition of the organism, or from ulcers, or from the effects of a poison, or from those due to the actions of the deranged **Vāyu** and **Pitta**, as well as to persons of weak memory and intellect. Potions of (medicated) oils should be prescribed in aggravations of the **Kapha** and

* Charaka, on the contrary, holds that a Khara (strongly cooked) Sneha should be used in anointing the body, a middling-cooked one for the purposes of drinks and Vasti-karma and a mildly cooked (Mridu) one for the purposes of errhines.



of fat, as well as in cases of worms (in the intestines) and incarcerated flatus (wind in the abdomen), or when the patient is found to be habituated to the internal use of any oil, or seeks the firmness of his body (muscles). The use of lard is recommended to persons emaciated with over-fatiguing physical labour, or to persons whose blood and semen are greatly diminished or to those suffering from an attack of Mahá-vyádhī (due to the vitiated condition of the blood), or to persons of a voracious appetite (Mahágni), or of Vátaja (nervous) temperament, as well as to those possessed of great physical strength. The use of marrow or of medicated Ghritas mixed with appropriate drugs is beneficial to men of strong digestive capacity (Diptavahni), or to those afflicted with a deranged Váyu, or to those whose bowels are not easily moved, or who are capable of undergoing a large amount of physical hardship. Clarified butter, without any other thing added thereto, should be administered in the affections of the deranged Pitta; whereas it should be mixed with salt before use in the diseases due to the action of the deranged Váyu and with the admixture of Yava-kshára and powdered *Trikatu* in the affections of the aggravated and deranged Kapha. Oil or clarified butter should be administered through the medium of one, two or more of the sixty three different combinations* of the (six different) Rasas (flavour) according to the nature and intensity of the aggravated Dosha or Doshas involved in each case. 19-A.

Clear (filtered) oil, clarified butter, etc., should be taken by a man habituated to its use and capable of undergoing physical hardships during the months of

* *Vide* Uttara-Tantra, Chapter LXIII.

the year which are neither too hot nor too cold* inasmuch as the use of clear or transparent oil or Ghrita is above being commendable. A Sneha should be taken in the morning (lit. day-time) during the cold months of the year and in case of the joint aggravation of the bodily Vāyu and Kapha ; whereas it should be taken in the evening (lit. night) during summer and in cases of the joint aggravation of the bodily Vāyu and Pitta. Potions of oil or clarified butter taken in summer by a person suffering from an aggravation of the bodily Vāyu and Pitta may bring on thirst, epileptic fits and insanity. In the same manner draughts of oil or clarified butter taken in winter by a person suffering from an aggravation of the bodily Vāyu or Kapha may be followed by a heaviness of the limbs, aversion to food and colic (Śula). If a patient feels thirsty after taking a Sneha, he should take warm water, and be made to vomit the Sneha with (further) draughts of hot water in the event of the thirst still not subsiding. Cooling plasters should be applied to his head and a cold water bath should be prescribed. 19-B.

The Dosage :—The Dosage of a Sneha which requires the quarter part of a day (*i.e.*, three hours) to be digested, should be deemed appetising and beneficial in slight aggravations of the bodily Doshas ; that which requires half a day to be digested should be regarded as invigorating, spermatopoietic, constructive and beneficial in moderate aggravations of the

* Both Vrinda and Chakrapāni read this but with little difference. Both of them read “काले च शीतले,” *i.e.*, in the cold season. But their commentators accept the reading “काले नात्युष्णशीतले,” as in the text, to be a variant. We have the authority of Charaka, however, to accept the reading of the text.



bodily Doshas. The dosage of a Sneha which takes three-quarter parts of a day to be digested, acts as a bodily emollient and should be prescribed in cases of extreme aggravation of the bodily Doshas, while the quantity which can only be digested in the course of an entire day (twelve hours) should be considered efficacious in all affections of the body and does not produce physical lassitude, fainting fits and delirious conditions. The measure or quantity of a Sneha which takes a whole day and night to be digested without undergoing any kind of vitiation (reactionary acidity) in the stomach, proves curative even in cases of Kushtha (cutaneous affections), insanity, poisoning (effects of poison) and Apāsmāra (hysteric convulsions), ascribed to the baneful influences of the malignant stars. 19-C.

The evil effects of Over-dosage :—A patient should be made to take as much of the Sneha as he would be able to easily digest inasmuch as an excessive over-dose may prove fatal. The patient should be made to vomit with draughts of hot water in a case of over-dose or abuse of a Sneha and in the event of its continuing in an undigested or partially digested state in the stomach. In cases of doubtful digestion, similar potions of hot water should be administered which would produce good eructations and bring on a fresh relish for food. 19-D.

When the Sneha begins to be digested, it is attended with thirst, vertigo, lassitude, weariness, a disturbed state of the mind and a burning sensation. When the Sneha appears to have been fully digested the patient should be affused with hot water. A gruel prepared with only a small quantity of rice should be given lukewarm to the patient (at this stage). As an alternative, a well-

aromated soup (of Mudga, etc.) or meat-juice cooked without the addition of any Sneha (oil or Ghrita) or with only a small admixture of clarified butter should be given, or he may take Yavágu (pure and simple). 19-E.

A Sneha should be taken three, four, five or six days consecutively ; used (continually) for more than a week it becomes habituated to the user. A Sneha should be taken with food (at the time of mid-day meal) by a weak, or an old man or an infant, or a thirsty person, or one of a delicate constitution, or one averse to its use in summer. 19-F.

Sadyah-Snehana :—The administration of a potion composed of powdered *Pippali* and (Saindhava) salt mixed with curd-cream and the four kinds of oleaginous substances (Sneha) constitute what is known as the **Sadyah-Snehana** (i.e., it produces the effects of the Sneha within a very short time). The use of a Yavágu well-cooked* with the soup of half-fried meat (instead of water) and a Sneha (clarified butter), and mixed with honey acts as a Sadyah-snehana. A Yavágu prepared with milk† and a small quantity of rice and taken lukewarm with clarified butter produces the same result. The use of cow's milk milched into a pot containing clarified butter and sugar produces an instantaneous emulsive effect (Sadyah-snehana), if taken by a man with a parched state of the organism. Clarified butter cooked with three parts of the decoction of *Yava*, *Kola* and

* In place of “सूपकल्पिता” (well-cooked), Chakradatta reads ‘सूप-तण्डुला’ (prepared with a small quantity of rice).

† In place of “पयःसिद्धा” (prepared with milk), Chakradatta reads ‘बहुतिला’ (prepared with an abundance of sesamum which, according to S'ivadása, would constitute three parts with only one part of rice).

Kulattha pulse (taken together) and one part each of milk, curd, wine and clarified butter churned from *milk* acts as an instantaneous demulcent (*Sadyah-snehana*) and is hence recommended to kings and king-like personages. This potent emulsive measure (*Sadyah-snehana*) should be prescribed for the old, the imbecile, to females and to persons of sluggish appetite, as well as to sensitive persons and in diseases due to a slight aggravation of the bodily Doshas. 19-G.

Forbidden cases of Sneha-pána:—

The internal use of a *Sneha* is forbidden to persons suffering from ascites, fever, delirium, alcoholism, aversion to food and vomiting, as well as to weak, corpulent, thirsty, fatigued, or intoxicated persons. It is forbidden on a cloudy day, in an improper season of the year, after the application of *Vasti*-measures, purgatives and emetics and after premature parturition. The internal use of a *Sneha* (oil or *Ghrita*) gives rise to a host of maladies in the foregoing cases, or the diseases become more serious or may even become incurable. In cases of premature parturition, there remains a quantity of mucus and vitiated lochia in the womb; therefore, stomachic (*Páchana*) and parching (*Ruksha*) drugs should be administered to females after child-birth. After a period of ten days, however, draughts of oil or clarified butter should be given according to requirements. 19.

A dry or parched condition of the organism should be inferred from a general dryness of the body, the hard and knotty character of the faecal matter (stools), a sluggish digestion with a burning sensation on the epigastrium (*Uras*) and an upward coursing of the *Váyu* from the abdomen (*Koshtha*) as well as from the weakness and discoloration of the body. Lassitude, a sense of heaviness



in the limbs, the oozing out of the Snehā through the lower orifices of the body and an aversion to any kind of oleaginous substance are the indications which mark the satisfactory action of an **emulsive** remedy in a human organism, while its abrupt excess or abuse is followed by aversion to food, salivation, a burning sensation about the anus, dysentery and diarrhoea and such like symptoms. A condition of dryness in the organism should be remedied with a Snehā; while an excess of the latter should be corrected with meals of *Syāmāka* or *Kora-dusha* grains, as well as with milk-curd (Takra), levigated sesamum paste (Pinyāka) and powdered barley (Saktu). 20-23.

The good effects of Snehā-pāna :—

The blessings which attend a person who has duly taken a Snehā are improved digestive capacity, regular and satisfactory motions of the bowels, a growth of all the vital principles of the body, strength and firmness of the organs, improvement of complexion, a delayed old age and the enjoyment of a hundred summers on earth. The application of a Snehā is potent enough to increase the strength and the digestive capacity of a weak person suffering from impaired digestion, and a person having his health and digestive capacity recouped (by the use of a Snehā) does not yield to the evil effects of errors of diet. 54-55.

Thus ends the Thirty-first Chapter in the Chikitsita Sthānam of the *Sus'ruta Samhitā* which deals with the treatment of the diseases where oleaginous medicines are useful.

CHAPTER XXXII.

Now we shall discourse on the medical treatment by measures of fomentations, diaphoretic measures, etc. (**Sveda-vacharaniya**). 1.

Sveda* (calorification, fomentation, diaphoretic measures, etc.) may be divided into four groups such as, the application of direct heat (**Tāpa-sveda**), fomentation (**Ushma-sveda**), poulticing (**Upanāha-sveda**) and the application of heated fluids (**Drava-sveda**). All kinds of diaphoretic measures (**Sveda**) belong to one or the other of these groups. 2.

Tāpa-sveda:—Of these the **Tāpa-sveda** consists in repeatedly applying heat to (any affected part of the body of) a patient made to lie down (on a bed) with the help of the palm of the hand, a piece of brass, an Indian saucer, a piece of baked clay or sand, or a piece of cloth after heating them over a fire of **Khadira** wood, etc. 3.

Ushma-sveda :—A piece of stone, brick, iron, or baked clay should be made red-hot and sprinkled over with water or with sour gruel (**Kānjika**). The affected part of the body should be covered with (cotton plugs soaked in) **Alaktaka†** and then fomented with

* The Sanskrit term "**Sveda**" is not properly rendered by the terms fomentations, diaphoretic measures or any other such word or phrase. **Sveda** is used to mean the application of heat in any possible way—it may be to cause or not to cause perspiration. Vapour baths, hot water baths, applications of warm poultices, etc., are also included in the meaning of the term **Sveda**. We have, however, for convenience sake, used the term fomentation as a synonym of **Sveda** in general.

† **Jejjata** reads "तैराद्रैरलक्तकपरिवेष्टितं" instead of "तैराद्रौलक्तकपरिवेष्टितं" and explains that the cotton plug soaked in **Alaktaka** should be made wet and placed over the affected part before applying the fomentation.

the above-named (heated) articles. As an alternative, a metal saucer containing milk, curd, Dhányámla, meat-soup and a decoction of the tender leaves of the Váyusubduing plants (jointly or separately) should be heated over a fire. The mouth of the saucer should be covered (with a piece of blanket or such other cloth)* and the affected part of the body should be fomented with the vapours rising therefrom. As an alternative, another pitcher should be placed with its mouth downward over the mouth of the above pitcher (containing the above-named heated articles). Then an aperture should be made in the side of the upper pitcher and a pipe to the shape of an elephant's trunk should be inserted into it. The affected part of the body should then be fomented with the vapour escaping through that pipe. 4.

Metrical Texts :—The mode of applying heat to a patient suffering from any disease or affection of the bodily Váyu (disease of the nervous system, etc.,) is as follows :—He should be first anointed with oil, etc.,) and wrapped up in a thick cloth. He should then be made to sit in an easy posture. Heat should then be applied through a pipe shaped as an elephant's trunk. The advantage of this mode of fomentation is that the entire body of the patient may be easily fomented without causing him any serious trouble. The pipe should be made half a Vyáma† in length with three bends or turns‡ in its body to resemble

* The mouth of the pitcher should be covered only to mitigate and regulate the heat.

† A Vyáma is the length measured by the outstretched hands of a man.

‡ The reasons for bending the tube are to make the fomentation delightful, in consequence of the vapour not passing in a straight course.



the trunk of an elephant.* The use of a pipe made of the materials (such as *Kus'a*, *Kás'a*, etc.) used in the making of a Kilinji (basket) and resembling the trunk of an elephant in shape is only recommended for the purposes of Sveda (heat-application). 5.

A plot of ground commensurate with the length of the patient's body should be dug and heated with fire of *Khadira* wood and then sprinkled over with milk, water and Dhányámla. The heated ground should be then covered with a layer of leaves (of the Váyu-subduing plants) and the patient should be made to lie down full stretched upon the (bed of) leaves and thereby fomented.† As an alternative, a stone slab should be heated and the fomentation (Sveda) should be applied similarly to the patient by making him lie down upon it after the ashes and cinders have been removed‡. As an alternative, the patient should be seated inside a chamber with four doors (one on each side) and fomented by lighting up a good blazing fire (of *Khadira* wood) at all the doors (simultaneously§. Another alternative is that the patient should be laid on a mattress (made of *Kus'a*, *Kás'a*, etc.) or on a similar bed as before and fomented with the fumes of duly boiled paddy (and *Másha*-pulse, etc.) kept under the same mattress. In the same manner, Sveda (fomentation) might be applied with the help of heated cow-dung, ashes, husks of paddy, weeds, etc. 7.

Upanáha-Sveda (Poulticing):—The roots of the Váyu-subduing drugs should be pasted together

* This is called the "*Nádi-sveda*".

† This is called the "*Karshu-sveda*".

‡ This is called the "*As'ma-ghana-sveda*".

§ This is called the "*Kuti-Sveda*".



with Amla (Kánjika) and mixed with an abundant quantity of rock-salt and of Sneha (clarified butter, etc.). The paste should be heated and applied lukewarm to the affected part. The pastes of the drugs included within the *Kákolyádi*, the *Eládi* or the *Surasádi* groups as well as a paste of mustard seed, sesamum or linseed, or **Krisará**, **Páyasa** (porridge) **Utkárika**, or **Vesavára**, or the drugs of *S'álvana** (as described under the treatment of *Váta-Vyádhi*) should be similarly applied (lukewarm to the affected locality) folded in a piece of thin linen. This is what is called the **Upanáha-Sveda**. 8.

Drava-Sveda (Diaphoresis with fluids):—A jar or a cauldron should be filled with a lukewarm decoction of any of the *Váyu*-subduing drugs and the patient should be immersed therein. In the same way, the patient might be immersed in a tubful of warm milk, meat-soup, soup (of *Mudga* or *Máša* pulse), oil, *Dhánýám*la (fermented or sour gruel), clarified butter, lard, cow's urine, etc.† The patient may also be sprinkled over or washed with a tepid decoction (of the above-mentioned drugs).‡ This is what is called the **Drava-Sveda**. 9.

Of the four forms of *Sveda* described above those known as the *Tápa-Sveda* and *Ushma-Sveda* pre-eminently destroy the deranged **Kapha**, while the *Upanáha-Sveda* subdues the deranged **Váyu** of the body;

* Drugs of the *Kákolyádi* group should be used in cases of the dominant deranged *Pitta* acting in concert with the deranged *Váyu*; those of *Eládi* group in cases of the dominant deranged *Kapha* acting in concert with the deranged *Váyu* and the *S'álvana*, or sesamum, linseed, etc., in cases of a simple or complicated deranged *Váyu*.

† This is called the **Avagáha-Sveda**.

‡ This is called the "**Parishéka-Sveda**."



the Drava-Sveda, however, is beneficial in cases due to the concerted action of the deranged Pitta with either of the other two Doshas (*viz.*, **Vāyu** and **Kapha**). 10—A.

The patient should be diaphorised by making him put on warm clothing or exposing himself to the sun or by becoming fatigued after a long walk, or by wrestling, or some other physical exercise, load-carrying, etc., or by arousing his anger in a case where the deranged **Vāyu** would be found to be subcharged with the deranged fat or **Kapha**. 10.

Memorable Verses :—The four forms of Sveda mentioned above may be employed in two ways, *viz.* :—either to the whole body or to any particular part of it. Sveda should be first employed in cases of patients fit to be treated with errhines (Nasya), purgatives, emetics or with Vasti-measures. It should be applied to the enciente in cases of obstructed foetus (Mudha-garbha) unattended with any other supervening distresses (*ie.*, excessive discharge of blood, etc.) after the extraction of the S'alya (the obstructed foetus) from the womb, and after parturition, and in cases where pregnancy runs to its full and natural term. Sveda should similarly be applied both before and after the surgical operation in cases of fistula-in-ano and stones, gravel, etc., (in the bladder) and of hæmorrhoids. Specific modes of applying Sveda in other diseases should be duly described under their respective heads. 11.

Men conversant with the rules of **Sveda** (fomentations, etc.) should, under no circumstances, employ it before rubbing or softening the body or the limb with a Sneha (oil, etc.) inasmuch as a piece of wood is found to break or burst immediately under the application of heat if not previously rubbed with a Sneha. 12—A.

Effects of Sveda :—Improved digestive capacity (Agni-dipti), softness of the limbs, smoothness and clearness of the skin, relish for food, clearness of the bodily ducts or channels, absence of somnolence and drowsiness and restored functions (free movements) of the numbed bone-joints are the benefits which result from an application of Sveda. The Doshas (morbific principles) having been moistened with a Sneha and lying inherent in the root principles (Dhátus) of the body or imbedded in its ducts or channels or located in their specific seats within the system, become liquefied and carried down into the bowels (Koshtha) by and after an application of Sveda and are eventually totally eliminated from the system (by means of correcting measures—D. R.). 12-B.

A **perfect** or satisfactory application of Sveda is marked by a copious flow of perspiration, an abatement or amelioration of the disease, a lightness of the body and a desire for cool things and the softening of the patient's limbs, while the contrary effects result from an **imperfect** or unsatisfactory application of the same. An **excessive** application of Sveda would produce pain in the joints, and a burning sensation (in the body). It produces blisters, an aggravation of the Pitta, an excited condition of the blood, epileptic fits, vertigo, thirst, and fatigue. In such a case the evils should be speedily remedied with cooling measures. 12.

Prohibited cases of Sveda :—Applications of Sveda should not be resorted to in cases of persons suffering from jaundice, urinary complaints, hæmorrhage, pulmonary consumption (Kshaya), emaciation, indigestion, ascites (Udara),* thirst, vomit-

* Vrinda evidently quotes this verse from Sus'ruta Samhitá but by a little change in the versification he excludes cases of vomiting and poisoning from the list and mentions only the cases of Dakodara