



ing, dysentery, and from diseases due to the effects of poison. It is also prohibited in respect of pregnant women and intoxicated persons, inasmuch as an application of Sveda proves fatal in these cases or tends to impart an incurable character to the disease (inflicting an irreparable injury to the whole organism). 13.

Mild Sveda may be applied (and that only in cases of emergency) to the aforesaid persons suffering from diseases amenable only to an application of Sveda, as well as to the regions of the eyes, the heart (Hridaya) and the scrotum. 14.

Sveda should be applied unto a patient in a covered and windless place and after the complete digestion of his ingested food, and after having anointed his body with a Sneha. During the application of Sveda (to the eyes and to the heart) the eyes of the patient should be (first) covered with something cold (*e.g.*, lotus leaves, etc.) and the heart should be constantly touched with something cold (*e.g.*, cold palms of the hand, etc.). 15.

After a full and complete application of Sveda, the (body of the) patient should be well rubbed with a Sneha (oil, etc.) and a hot bath should be prescribed. The patient should then be made to keep his body well covered (with warm clothes) and be removed to a windless chamber (immediately afterwards). The diet should consist of such articles as would not produce any internal secretion (in the channels of the system) and he should observe, if necessary, the other rules of conduct (enjoined in such cases). 16.

(instead of Udara in general) as unfit for Sveda and this is consistent with the treatment prescribed by Sus'ruta himself in Chapter XIV, Chikitsita Sthāna.

Thus ends the Thirty-second Chapter in the Chikitsita Sthānam of the Sus'ruta Samhitā which treats of the applications of Sveda.



CHAPTER XXXIII.

Now we shall discourse on the treatment of the distresses which prove amenable to the use of purgatives and emetics (**Vamana-Virechana-Sādhyopadrava**). 1.

The principal maxims to be followed are to augment the loss or deficiency, to pacify the aggravation and reduce the increment of the Doshas and maintain them in a state of healthy equilibrium. Emetics and purgatives are the principal remedies in cleansing the system of all the Doshas (morbific principles). Now hear me, therefore, discourse on the mode of their administration. 2.

The body of the patient should be first anointed with a Sneha (oil, etc.) and Sveda should then be applied thereto. He should then be made to partake of meals which would produce internal secretions from the system, so that all the Doshas (morbific diathesis, etc.) accumulated in the organism would be loosened and dislodged from their seats. Thus having observed the liquefaction and dislodgment of the Doshas (morbific diathesis) from their locations, the physician should feed the patient to his satisfaction, if he be found to be sufficiently strong with a strong digestive capacity and habituated to the use of emetics, but troubled with a plethora of Doshas and subject to serious diseases (Mahá-vyádhi), telling him at the same time that an emetic medicine will be given to him on the day following. 3.

Memorable Verse :—An emetic medicine does its fullest action, when given to a man after having



applied a Sneha and Sveda (to him) and after having stirred up the Doshas of his body with the help of a soft mucilaginous (Kapha-producing)* fluid and emollient food so as to accelerate their easy expulsion from the system 4.

On the next morning, when it is neither too hot nor too cold† the patient should be made to vomit with an adequate dose of an emetic in any of the following forms, viz., powder, paste, decoction, (medicated) oil or Ghrita as the case may be. Such things as have a fetid or an obnoxious smell or sight should be used for emetic purposes having regard to the characteristic nature of the patient's stomach (Koshtha), the contrary being the rule in respect of the use of purgatives. 5.

Infants, old men, weak and timid persons as well as those who are of a delicate constitution should be first made to drink their full of milk, curd, milk-curd (Takra) or a gruel (Yavágu)‡ in diseases amenable to emetics and in such quantities that the patient feels it rising up to the throat. After the emetic has been administred, the body of the patient should be (gently) fomented for a short time with the heated palms of the hands and the effect (of the emetic) observed.) The dislodgment and passing of the Doshas from their respective seats into the Kukshi (stomach?) should

* Vrinda reads "झैषलै;" in place of "पेशलै;" but they would ultimately mean almost the same thing.

† Dallana says that some explains "साधारणे काले" to mean "in the proper seasons, viz., the rainy season, the Autumn and the Spring."

‡ The milk, the curd, the milk-curd and the gruel prescribed to be taken in this case should, according to Dallana, be either medicated with emetic drugs or should be taken alone as an after-potion.

be inferred from the flow of perspiration (Sveda) that would ensue. The patient should then be made to sit on a seat as high as his knees and as soon as he would feel the least tendency to vomit, the attendants should be told to catch hold of his waist, sides, back, throat and forehead. Then a finger or the stem of (a leaf of) a castor plant or of a lotus should be inserted down his throat and the patient should be made to fully eject the contents of his stomach until the symptoms of satisfactory vomiting would fully appear. 6.

Memorable Verses :— The symptoms of an imperfect emesis are water-brash (Kaphapraseka), sticking secretion or sensation of impurity in the regions of the Hridaya (heart) and itching sensations. An excessive discharge of the Pitta, the loss of consciousness, pains in the throat and in the region of the heart are the features which mark excessive or over-vomiting. The indications which characterise the perfect and satisfactory action of an emetic remedy are the free emission of Pitta after that of Kapha, a light and pleasing sensation in the heart, the throat and the head, a lightness of the body and the complete cessation of the emission of Kapha (mucus). 7.

Thus having observed the symptoms of a satisfactory emesis, the patient should be advised to inhale the fumes (Dhuma) of a (burning) drug of either the Snehana, Vairechana or Sámāna (soothing) virtues in such doses as he could conveniently take and to observe the proper regimen of diet and conduct. 8.

Memorable Verses :— Then having washed his body with tepid water and having perceived him to be in a pure state of mind and body the patient should be advised to take his evening meal with the soup of *Kulāttha* or of *Mudga* or of *Ādhaki* or with the soup



of the flesh of any Jāngalā animal.* A person treated with emetics (at regular intervals) by cough, accumulation of Kapha in the throat, loss of voice, somnolence, drowsiness, fetid smell in the mouth, evil effects of poisoning (other supervening distresses of Kapha—D. R.), water-brash and lienteric diarrhoea (Grahani). The (accumulated) Kāpha of the system having been ejected by vomiting under a course of emetic treatment, the possibility of all Kapha-originated affections is removed, just as a felled tree soon dries up together with all its twigs, fruits and flowers. 9-10.

Cases where emesis is forbidden :—

Emesis or the exhibition of emetics is forbidden in cases of Timira (cataract, upward determination of the Vāyu in the body (Urdhva-vāta), Gulma, Udāvarta, abdominal dropsy, enlargement of the spleen, worms (in the intestines) and urinary complaints, as well as in respect of fatigued, corpulent, thirsty, hungry, emaciated and too old persons and of infants, Kshata-kshina patients and those suffering from a loss of voice and in respect of those also who are of studious habits or are capable of being treated with a strong emetic and that only with the greatest difficulty. It should be never resorted to in cases of Hæmoptysis and obstinate constipation of the bowels and in the case of an enciente and after the application of a Niruha-vasti. It should not be applied in an extremely dry or parched condition of the organism† as well as in simple diseases due to the Vāyu. II.

* The diet of the patient who has taken an emetic should be very carefully prescribed inasmuch as his digestive capacity is liable to become very weak in such cases.

† Persons afflicted with cataract or blindness, Gulma, facial paralysis, convulsion (Ākshepaka), jaundice, ascites, hæmorrhoids and corpulency.



To induce vomiting with an emetic medicine in the (aforesaid) diseases in which it ought not to have been resorted to is likely to give an irrecoverable turn to those diseases. Emetics should not, therefore, be applied in such cases. To induce vomiting, however, with the help of the decoction of *Madhuka* (Yashti-madhu)* is not forbidden even in these cases, if the patient be suffering from indigestion or from an extremely aggravated condition of the deranged Kapha as well as from poisoning symptoms. II-12.

Cases where emesis is recommended :—On the other hand, vomiting or the exhibition of an emetic is recommended in cases of poisoning, in wasting diseases (S'osha), in the derangements of the breast-milk, in precarious or sluggish (Vishama) appetite, in insanity, in Apasmára (hysteric convulsions), in Elephantiasis (S'lipada), in Vidáriká, in tumours (Arvuda), in obesity, in Meha (urinary complaints), in cases of slow chemical poisoning (Gara-dosha) in the system, in fever, in aversion to food, in scrophula (Apachi), in mucous dysentery, in heart-disease, in distraction of the mind, in erysipelas, in inflammatory abscesses (Vidradhí), in indigestion, in water-brash, in nausea, in asthma, in cough, in Pinasa (catarrh), in fetid smell of the nostrils (Puti-nása), in inflammations of the lips, throat and mouth,† in (fetid) discharges from the ears, in Adhi-jihviká, Upa-jihviká and Gala-s'undiká

as well as extremely old men and Kshata-kshina patients should not be treated with emetics (lit. should not be caused to vomit).—D. R.

* Jejjata explains Madhuka to mean honey. He means to say that vomiting should be induced with honey and water.

† Some read here "Kushtha, Galaganda, Prameha and S'opha (swelling)" but as Meha is mentioned above separately it seems to us that that reading is not a good one.—Ed.



(affections of the glottis and the thorax), in hæmorrhage from the lower channels, in the derangements due to the bodily Kapha and in all affections of the location of Kapha*. 13.

Mode of administering purgatives :—Purgatives should also be administered to a patient after the due application of Sneha (oil, etc.) and Sveda (for a second time) after the administration of an emetic. On the day before the administration of the purgative, the patient should be told that a purgative should be given to him the next morning. He should at this time be provided with a light repast followed by potions of hot water and (the expressed juice of) acid fruits. On the next morning an adequate dose of the (purgative) medicine should be administered after clearly ascertaining that the patient's body has been cleansed of all mucous (Śleshmā) accumulations and in the manner laid down in the Āturopakramaniya chapter (Chapter XXXV. of the Sutra-sthāna). 14.

Classification of Koshtha :—Koshtha (bowels) may be grouped under three heads as mild or easily movable (**Mridu**), middling or moderately constipated (**Madhya**) and hard or constipated (**Krura**). The first kind (**Mridu**) of the Koshtha should be ascribed to the abundance of **Pitta** therein and can be moved even with milk only; the last (**Krura**) is ascribable to the action of an abundance of **Vāyu** and **Kapha** and can be moved only with the greatest difficulty; while the second, **Madhayama**, should be held as the product of a condition of equilibrium among the (three) **Doshas** and this is the most general type. Purgatives

* Dallana says that some commentators do not read this part, but they say that the necessity of applying emetics is mentioned in each particular case where required.

should be administered in small doses to persons of lax bowels (Mridu Koshttha), in moderate doses to those of moderately constipated bowels (Madhayama Koshttha), and in large doses to persons of extremely constipated bowels (Krura Koshttha). After having taken a purgative the patient should think of nothing else but purging and when passing his stool he should not go far from his bed-side. 15.

Metrical Texts :—He should at this time lie in a windless chamber, foregoing the use of cold water and exposure to cold wind, and should not repress any urging (towards stool) nor should he strain. Emission of urine, stool, Pitta, the (purgative) medicine and lastly of Kapha consecutively follow under a course of purgative, in the same manner as an emission of saliva, the (emetic) drug, Kapha, Pitta and lastly of Vāyu are consecutively ejected under the course of an emetic. 16-17.

Memorable Verses :—An aggravation of the Kapha and Pitta, a burning sensation in the body, an aversion to food, heaviness of the limbs and impaired digestion (lassitude—D. R.) are the effects of an improper application of a purgative. Heaviness of the Kukshi and of the heart, itching and burning sensation, and the retention of stool and urine are the symptoms which follow in the wake of a purgative medicine which has failed to satisfactorily open and cleanse the bowels. Loss of consciousness, prolapsus of the anus, aggravation of the bodily Kapha and Sūla colic pain in the intestines) result from an act of over-purging. A sense of lightness about the region of the umbilicus* and hilarity of the wind due to the discharge of the dis-

* In place of “नान्धा लघुत्वे” some read “स्नान्धा लघुत्वे” which means “a sense of lightness and lassitude”.

tempers connected with the Kapha (mucus, stool, etc.) and restoration of the bodily Vāyu to its normal condition due to the discharge of the (deranged) Vāyu (from the system) are the symptoms which mark the satisfactory action of a purgative medicine. 18-A.

Diet :—No liquid food or Peyá should be given to the patient on the day in the event of his not being properly purged and not being feebled (with purging) and in the event of his impaired digestion (after the use of a purgative). A light and lukewarm Peyá should, however, be given to him in small doses, whenever he would feel weak and thirsty after the proper exhibition of a purgative medicine. 18-B.

Benefits of proper purgation :—Clearness and expansion (Prasáda) of the intellect, firmness of the organs and of the Dhátus (root-principles) of the body, increase of energy (Bala)*, improved digestive capacity and a late or delayed old age are the blessings which follow a proper administration of purgative remedies. The deranged Pitta of the system, having been fully removed (with the help of a purgative), precludes the possibility of the existence of any Pitta-originated complaint, just as the waters of a tank or any other reservoir of water, having been fully baled out, bar against the possibility of the existence of all aquatic animals and plants living therein. 18.

Persons who should not be purged :

—Exhibition of purgatives are prohibited in respect of persons of impaired digestion, or of those treated with an excessive application of any emulsive remedy (Sneha-Karma), or of those who are exceedingly corpulent, too old, fatigued, thirsty or intoxicated, or of those suffering from any ulcer. They are similarly prohibited in

* Vrinda does not include "Bala" (energy) in the list.

respect of frightened persons and Kshata-kshina patients or of those afflicted with hæmorrhage from the downward orifices of the body or of persons with any dart or foreign matter (śalya) lying imbedded in the organism as well as in respect of infants and enciente. A purgative medicine should not be administered before the digestion of a meal previously taken, neither in the diseases due to an abuse of wine, nor in acute catarrh and acute fever or to a newly parturient woman and persons not previously treated with a Sneha (oil or Ghrita). A mild purgative may, however, be administered (in cases of emergency) to a person of extremely Pitta-predominant temperament. Purgatives administered by ignorant physicians to persons who ought not to be purged (often) prove fatal. 19.

Persons who should be purged :—

The distempers of the body in which a purgative should be exhibited with good results are : —fever, effects of slow chemical poison (retained in the system), an aversion to food, hæmorrhoids, tumours (Arvuda), ascites (Udara), glandular swellings (Granthi), abscess (Vidradhi), jaundice, hysteric convulsions (Āpasmāra), heart-disease, Vāta-rakta, vaginal or uterine diseases, fistula-in-ano, vomiting, erysipelas (Visarpa), Gulma, pain in the Pakvāsāya (intestines), retention of stool, Visu-chikā, Alasaka, strangury (Mutrāghāta), cutaneous affections (Kushtha), Visphotaka (carbuncle, etc.), Prameha, distension of the abdomen with the suppression of stool and urine (Ānāha), enlargement of the spleen, œdematous swellings (Śōpha), Vridhhi (enlargement of the scrotum, etc.) and kindred complaints, ulcers inflicted by weapons, alkaline scalds and burns, malignant ulcers, (Dushta-vrana), inflammation of the eyes (Akshi-pāka), Kācha, Timira, conjunctivitis (Abhishyanda), burning



sensations in the head, ears, eyes, nose, mouths, anus and the penis, hæmorrhage from the upper channels (Urdhva-Rakta-pitta), worms, diseases of the Pittásāya (bowels?) *i.e.*, the diseases which are peculiar to the seats of the Pitta in the organism as well as any other disease due to an aggravation of the Pitta. 20.

Metrical Texts:—Emetic and purgative remedies, in spite of their possessing in common the powers of motion (Saratva), subtlety, keenness, expansiveness and heat-making properties, tend to remove the injurious and deranged morbid principles (Doshas) of the body in (two) different ways by virtue of their respective inherent qualities (Prakriti)*. A purgative, in the course of its digestion, carries down with it all the Doshas from the system (loosened and dislodged by virtue of its own specific properties). An emetic, on the other hand, is not digested, owing to (its lightness due to) its inherent extraordinary qualities†, but it soon forces its way up with the Doshas (to be) removed. 21-22.

A strong purgative given to a man of loose or lax bowels (Mridu-Koshtha) or of strong digestive capacity, cannot remove all the Doshas fully owing to their being suddenly and forcibly purged off. 23.

A purgative medicine, which is capable of being digested and of expelling the Doshas from the body in the time which a morning meal ordinarily takes to be digested, should be regarded as pre-eminently the best. 24.

* Dallana quotes a different reading which means that emetic and purgative remedies produce the wished-for result, if properly administered, otherwise not.

† The extraordinary qualities of an emetic are those of the Vāyu and of the Agni.



The (aggravated) Doshas accumulated in a large quantity in the organism of a weak patient and found to be dislodged from their seats should be gradually expelled from the system, while soothing (S'amana) remedies should be used in cases of the Doshas being very slight, even if they be found to have been dislodged from their seats. The aggravated Doshas matured and spontaneously dislodged (from their seat or place of accumulation in the system) should be purged off, whether the patient be strong or weak, inasmuch as, if neglected (and not expelled from the system), they (Doshas) tend to produce lasting troubles. 25-26.

A purgative should be administered to a patient of impaired digestive capacity and extreme habitual constipation of the bowels (Krura-koshtha) after having improved his digestion with the admixture of rock-salt, *Yava-kshāra* and clarified butter and after applying Snehā and Sveda (as usual). A purgative remedy used after a due application of Snehā and Sveda to the body, leads to the looseness and dislodgment per force of the aggravated Doshas from their seats, since they do not adhere to the internal channels and passages just as a drop of water does not adhere to a pot or vessel saturated with a Snehā. An oleaginous purgative should not be given to persons who have already taken internally* an abundant quantity of Snehā, as it would tend to make the aggravated Doshas of the body dislodge from their seats and again adhere to the internal channels and passages. 27-28.

An excessive quantity of Snehā should be used in cases of poisoning, hurt, pustular eruptions (Pidakā),

* Vrinda reads "अतिस्निग्धकायस्य" in place of "अतिस्निग्धे हपीतस्य". This means that the Snehā might have been used both internally and externally.



edema and cutaneous affections before the application of purgatives or emetics. The body of a patient, habituated to the use of oleaginous articles (Sneha), should be first made dry (Ruksha). Sneha should then be used again as usual and purgatives or emetics applied. The aggravated Doshas would be thereby expelled from the system and the patient would grow stronger*. 29-30.

Mild emetics and purgatives should be given at the outset to a person to be treated with such medicines, who had never taken any purgative or emetic before. Emetics and purgatives should then again be administered to him, after thus finding out the state and nature of his Koshtha (bowels). An emetic or purgative medicine of tested efficacy and which is pleasant, aromatic, agreeable and small in dose but of mighty potency should be given to a king; (in addition to these qualities) the medicine should be such as would not produce any serious injury. 31-32.

The body (health) of a patient to whom a purgative or emetic medicine is administered without first applying Sneha and Sveda thereto breaks up like a piece of sapless wood at the time of bending it. The aggravated Doshas dislodged from their seats in the organism through the effects of Sneha and Sveda and stirred by emollient food† are easily expelled by emetics and purgatives. 33.

Thus ends the Thirty-third Chapter of the Chikitsita Sthānam in the Sushruta Samhitā which deals with the treatment of diseases amenable to the use of emetics and purgatives.

* Vrinda reads “क्षौद्रव्यना” in place of “बलवर्द्धना”. This means that the Doshas, so long obstructed by Sneha, are thereby expelled.

† Some explain “रसैः स्निग्धैः” to mean “with emollient meat-soup”.



CHAPTER XXXIV.

Now we shall discourse on the treatment of the disorders resulting from an injudicious use of emetics or purgatives (**Vamana-Virechana-Vyāpach-Chikitsitam**). 1.

Their Classes :—Fifteen different kinds of disorders may result from an injudicious use of emetics and purgatives owing to the ignorance of the physician or of the patient. Of these (fifteen), the upward coursing in cases of purgatives and the downward coursing in cases of emetics are peculiar to each of them respectively. The fourteen other remaining disorders (Vyāpāt) are common to both. They are **Sāvaseshaushadhatva** (continuance of the drug in the stomach), **Jirnaushadhatva** (complete digestion of the medicine), **Hina-doshāpahritatva** (insufficient elimination of the Doshas from the system) **Adhika-doshāpahritatva** (excessive elimination of the Doshas from the system), **Vāta-sūla** (Vātaja colic), **Ayoga** (insufficient dosage), **Ati-yoga** (over dosage), **Jivādāna** (hæmorrhage), **Adhmāna** (tympanites), **Pari-kartika** (cutting pain in the anus, etc.), **Parisrava** (oozing out of stools), **Pravahika** (diarrhoea), **Hridayopasarāṇa** (rising of the Doshas towards the heart) and **Vibandha** (suppression of stool and urine). 2.

Causes and Treatment :—An emetic taken by a hungry or a weak person or by one possessed of a very keen digestive capacity (Tikshnāgni) or of lax bowels (Mridu koshtha), naturally drops down into the intestines in virtue of the identical nature and intensity of their attributes, in the event of its being retained in the stomach, even for a short while. A failure of the medicine to produce the wished-for result

and a further stirred or agitated condition of the aggravated Doshas are the effects thereof. In such a case Sneha (and Sveda) should be again applied and a stronger emetic administered. 3.

An obnoxious and large-dosed purgative taken by a person with a residue of a previous meal remaining undigested (in the stomach) or with an aggravated Kapha or with a disordered stomach (Āmās'aya), is forced upward and is ejected through the mouth. In a person of disordered stomach the accumulations (Kapha) in the stomach should be first speedily ejected with an emetic and a stronger purgative should then be administered. A case where the food remains still undigested (in the intestines) should be treated (with fastings and digestants) as in a case of mucous diarrhœa. A pleasant or tasteful purgative should be given in a moderate dose in the event of a previous one having been ejected on account of its obnoxious taste and abnormal dosage. A third dose should not be given in the event of the second also being not retained in the stomach. At this stage, purging should be effected with the help of a lambative (Leha) prepared with honey, clarified butter and treacle. 4.

Sāvas'eshaudhatva (Evils of an unpurged residue of a purgative or emetic):—A small dose of medicine, whether an emetic or a purgative, if it is absorbed by the deranged Doshas of the body and retained in the system, cannot produce the wished-for result of cleansing the system. In such a case, it gives rise to thirst, pain in the sides, vomiting, epileptic fits, nausea, piercing or breaking pain in the joints, aversion to food, impure eructations, and such like symptoms. The patient in such a case should be made to vomit the contents of his stomach with draughts of

hot water. When a least residue of a purgative medicine previously administered would be found to have been retained in the stomach of a strong patient and with extremely aggravated Doshas of the body, the patient, if there be an insufficient purging, should be similarly made to vomit. 5.

Jirnaushadhatvam (Evils of a digested purgative, etc.) :—A mild purgative or emetic or a medicine administered in a small dose to a man of extremely constipated bowels (Krura-koshtha) or of an extremely keen digestive capacity (Tikshnāgni), is like food easily digested in the stomach (and therefore fails to produce the wished-for results). The aggravated Doshas, being thus unexpelled by the (purgative or emetic) medicine from the body, brings on fresh distempers and loss of strength (**Bala**)* of the body. Under the circumstances a stronger medicine or a larger dose of the same should be administered to the patient. A mild medicine as well as a medicine administered without a previous application of Sneha and Sveda subdues only a slight aggravation of the Doshas. 6.

Evils of insufficient or excessive expulsion of the Doshas:—A nausea, a sense of heaviness in the limbs, a sticky sensation in the chest and aggravation of the (existing) disease are the evils which attend an insufficient ejection of any bodily Dosha from the system after the administration of an emetic. More satisfactory vomitings should be induced in such cases with the help of an appropriate (and stronger) medicine: Tympanites, heaviness of the head, suppression or incarceration of Vāyu (flatus), a cutting pain (Pari-kartana) in the anus and aggravation of the (existing) disease, are the evils which result from an imper-

* For the meaning of "Bala" here see Chapter XV., Sutra-Sthāna.



fect or partial expulsion of the Doshas from the system under the administration of a purgative remedy. The remedy in such cases should consist in inducing stronger purgings after a further application of Sneha and Sveda to the patient. A mild medicine should be administered on the third day to a strong-limbed patient, if there be a large quantity of dislodged agitated Dosha in his system. 7.

Vāta-s'ula (Flatulent colic) :—The bodily Vāyu become enraged or agitated by the use of parching (Ruksha) medicines by a person who has not been treated with a previous application of Sneha and Sveda or by one who does not observe a total abstinence in sexual matters. The Vāyu thus enraged tends to produce a kind of pain (S'ula) in the sides, waist (S'roni), back, tendons and the (principal) Marma (heart) and brings on vertigo, epileptic fits and loss of consciousness. The remedy under such circumstances consists in anointing the patient's body with oil or clarified butter, fomenting it with (hot and half-boiled) paddy (Dhānya-Sveda). An oil cooked with *Yashti-madhu* should then be employed as an Anuvāsana-Vasti. 8-A.

Ayoga (Partial and deficient medication) :—A mild or an insufficient dose of an emetic or purgative, administered without a previous application of Sneha and Sveda to the patient, fails to find an outlet either through the upper or the lower fissures of the body and hence brings about an aggravation of the Doshas incarcerated in the organism and produces a loss of strength (Bala), as well as tympanites with a catching pain in the chest (Hridaya-graha), thirst, epileptic fits and a burning sensation in the body. This is called **Ayoga**. The remedy in such cases should consist in inducing, without any delay, vomiting with powered *Madana*



fruit dissolved in a saline solution, or in moving the bowels with a stronger purgative in the shape of decoctions. 8-B.

The bodily Doshas are aggravated through deficient or scanty vomitings under the action of an emetic drug and expands through the entire organism, giving rise to itching, swelling, cutaneous affections, pustular eruptions, fever, aching of the limbs, piercing pain and such-like symptoms. The remaining or uneliminated Doshas should then be expelled with (adequate) medicines of strong potency (Mahaushadhi). Similarly, insufficient purgings under the action of a mild purgative, administered without a previous application of Sneha and Sveda to the patient, produce a numbed and drum-like distension of the abdomen below the umbilicus, causing a retention of the stool and flatus, and produce (colic) pain (S'ula), itching and urticarious eruptions (Mandala). The remedy under these circumstances should consist in employing emulsive measures (Sneha) and a stronger purgative after having employed an Ásthápana-Vasti. Draughts of hot water should be given to the patient and the abdomen and the sides should be fomented with the heated palms of the hands for exciting or inducing purging in the event of an unsatisfactory purging and of obnoxious matter not being expelled from the system. The purging (of Dosha) would thus be induced. A second dose of a purgative should be again administered in the evening with a due consideration to the strength of the patient when the first would be found to have been digested before producing a sufficient purging if the system of the patient be still full of Doshas and morbid matter. In case of failure of this also to remove the Doshas (excreta), the system of the patient should be first treated with



Sneha and Sveda after the lapse of ten days and should then be again cleansed with a further dose of a purgative*. Patients in whom purging can be induced only with the greatest difficulty should be first treated with Ásthápana. Sneha should again be applied and a strong purgative should then be administered. 8.

Ati-yoga (Over-drugging with purgatives, etc.):— Women, merchants, persons attending a king and pious Bráhmanas learned in the Vedas (S'rotriya) are often subjected to the necessity of repressing their natural urgings of the body towards micturition, etc., out of a sense of delicacy, fear or greed. The Váyu in their systems remains consequently aggravated and accordingly purgatives fail to easily produce any effect in their organism. Hence their system should be cleansed with purgatives preceded by Sveda (fomentations) and a copious application of Sneha. An over-dose of a purgative or a strong one administered to a person copiously treated with Sneha and Sveda or to one whose bowels are easily moved would exhibit the symptoms of an over-dosage (**Ati-yoga**) of purgatives.

Excessive emission of Pitta (bile), loss of strength (Bala) and an aggravation and augmentation of the deranged Váyu follow from the over-dosage (**Ati-yoga**) of an emetic medicine. In such cases, the body of the patient should be anointed with clarified butter and he should be bathed in cold water and made to take a lambative† with sugar and honey with a due consideration of the nature and intensity of the Doshas involved. An over-dose of a purgative may bring on excessive

* Dallana says that the system of the patient, in this case, should be cleansed with an emetic or a purgative as the case may be.

† A different reading says that the patient should be fomented with washings of rice mixed with honey.

emission of Kapha (mucus) mixed even with blood in the end. In this case, too, loss of strength (Bala) and en-
 ragement of the bodily Vāyu would be the consequence.
 The patient in such a case should be sprinkled over
 with or bathed in very cold water and vomiting should
 be induced with potions of cold washings of rice mixed
 with honey. Applications of Pīchchhā-vasti and of
 Anuvāsana enemetas with milk and clarified butter are
 recommended. The patient should also be made to
 drink potions of the washings of rice mixed with the
 drugs of the *Priyanguvādi* group. The diet should con-
 sist of boiled rice with milk or meat soup. 9-10.

Jivādāna (Hæmorrhage) due to excessive vomit-
 ing :—In the event of an excessive use of an emetic
 the patient may spit or vomit blood. In such a case
 the tongue hangs out (of the mouth) and the eyes seem
 to expand, and numbness of the jaws, thirst, hiccough,
 fever and faintness are found to supervene. A potion of
 goat's blood, red Chandana, Us'ira, Anjana and the
 powders of fried paddy mixed with water and sugar,
 should be administered in these cases. As an alternative,
 the patient should be made to take his food in the Peyá
 form with the expressed juice of fruits (such as the
Dadimba, etc.) and with clarified butter, honey and
 sugar, or a Peyá prepared with the sprouts of Vata, etc.
 with honey, or one cooked with any drug having the
 power of producing costiveness ; or he should be made
 to take his food with milk or with the soup of the meat
 of a Jángala animal. Measures laid down in respect
 of excessive bleeding or hæmorrhage should also be
 resorted to 11.

In a case of excessive protrusion or hanging down
 of the tongue, the organ should be rubbed with pow-
 dered *Trikatu* and rock-salt or pasted with a plaster of



sesamum and grapes (Drákshá, and re-introduced into its proper place and position after which some other men should be made to taste any acid article in the sight of the patient. In a case of the expansion of the eyes they should be rubbed with clarified butter and (gently) pressed. Errhines and fomentations (of the part with drugs) antidotal to the deranged Váyu and Kapha, are recommended in a case of a numbness or catching pain of the jaw-bones in such cases. The other supervening distresses such as thirst, etc., should be treated with appropriate medicinal remedies. A faintness (under the circumstances) should be broken with the (sweet) sounds of a lute or a lyre. 12.

Jivádána (Hæmorrhage) due to excessive purging:—

An excess (Ati-yoga) of purging is marked, at the outset, by a flow of watery mucus through the rectum, resembling the crest of a peacock's plume in colour. This is followed by an emission of shreddy and blood-streaked mucus resembling the washings of meat, succeeded by an oozing out of actual red blood attended with a shivering, protrusion of the anus and all the supervening distresses of emetics. The treatment in such cases should be as in those of hæmorrhage. The protruded anus should be first lubricated (with a Sneha) and subsequently fomented and re-introduced into its proper place or it should be treated according to the directions laid down in the chapter of Kshudra-Roga*. The shivering should be treated with remedies laid down in connection with Váta-vyadhi. Remedies in cases of a protrusion of the tongue, etc., have been already described. Milk boiled (according to the Kshira-páka-vidhi) with *Kás'mari* fruit, *Vadari* fruit, *Us'ira*

* The remedial measures for the treatment of Guda-bhrams'a, etc., under the Kshudra-Roga, should be employed in such cases.

and *Durvā* grass subsequently cooled and mixed with the cream of clarified butter and Anjana, should be syringed into the rectum in the manner of an *Āsthāpana-Vasti* in the case of an excessive flow of red blood (lit. life-blood) from the bowels. *Vasti* should be employed in such cases, with a decoction of the drugs of the *Nyagrodhādi* group mixed with milk, clarified butter, expressed juice of sugar-cane and (goat's) blood. Remedies mentioned under hæmoptysis (*Rakta-pitta*) and bloody dysentery should be employed in cases marked by spitting of life-blood (*Jiva-sonita*). Decoctions of the drugs of the *Nyagrodhādi* group should be given with food and drink. 13.

Jiva-*Sonita*, how to be known :—A piece of a linen or cotton should be soaked in (and dyed with) the emitted blood where any doubt would arise whether it is a case of arterial blood (*Jiva-sonita*) or one of *Rakta pitta*. The continuance of the dye or red stain on the linen even after being washed with hot water would conclusively establish its identity with the arterial blood or *Jiva-sonita*. As an alternative, the discharged blood mixed with barley-powder or any other kind of food should be given to a dog to eat. If it is eaten by the dog, it would at once establish the identity of the emitted blood with the healthy arterial blood of the organism. 14.

Ādhmāna (flatulent distention of the abdomen):—If a person who is suffering from a plethora of the *Doshas* in his system and who has not previously been treated with a *Sneha* and whose bowels still contain the undigested residue of a previous meal and (consequently) an abundance of *Vāyu* therein; takes a (purgative or an emetic) which is neither emollient nor hot, the medicine is likely to produce a flatulent distention of his abdo-



men (Ādhmāna). It arrests the emission of flatus (Vāyu), stool and urine, makes the abdomen distended, produces a breaking pain in the sides, a pricking pain in the anus (Guda) and in the urinary bladder (Vasti) as well as a disrelish for food. This is called **Ādhmāna**. The patient, in such a case, should be treated with **Anāha-varti**, appetising medicines and with Vasti measures. 15.

Parikartikā (cutting pain in the anus, etc.) :—The Vāyu and Pitta in the organism of an enfeebled person or of a person whose bowels can be easily moved or of one of a dry and arid temperament or afflicted with impaired digestive capacity, are deranged and aggravated by the use of any extremely sharp, hot, saline or dry (emetic or purgative) which give rise to a sort of cutting, sawing pain (Parikartikā) in the anus, penis, umbilical region and the neck of the bladder (Vasti). The emission of flatus is arrested, the Vāyu (wind) lies incarcerated in the abdomen and relish for food vanishes. The remedy consists in employing a **Pichehha-Vasti** with *Yashti-madhu* and black sesamum pasted together and dissolved in clarified butter and honey. The patient should be laved in cold water and be given his food with milk. **Anuvāsana-Vasti*** with the cream of clarified butter or with oil cooked with *Yashti-madhu* should be employed. 16.

Parisráva (Dysenteric stools) :—The Doshas and the morbid matter accumulated in the system of a man of extremely constipated bowels and almost saturated with a plethora of Doshas (morbific diathesis) are stirred up but are not fully emitted under the action of a mild

* In cases of a Pitta-predominance, the Vasti should be employed with the cream of clarified butter and in cases of a Vāyu predominance, with oil.



(emetic or purgative) medicine. The Doshas (consequently) try to pass out of the body constantly but in small quantities and bring on weakness, numbness and rigidity of the abdomen, aversion to food and lassitude of the limbs. The deranged Pitta (bile) and Kapha (mucus) are constantly emitted with pain through the anus) in such a case, and the disease is called **Parisráva**. **Ásthāpana-vasti** with a decoction of *Aja-karna*, *Dhava*, *Tinis'a* and *Palás'a* saturated with honey is recommended in such cases. After the subsidence of the bodily Doshas involved in the case, the patient should be treated with *Sneha* and *Samsódhana* * (emetic or purgative) remedies should again be employed. 17.

Pravāhiká (Diarrhoea) :—A medicine (purgative or emetic) administered to a person who has been excessively treated with *Sveda* or with *Sneha* produces **Pravāhiká** in him by making him pass his stool and flatus without any straining or by restraining altogether those natural urgings respectively. Constant passing of slimy, black, white or red-coloured mucus (Kapha) with cramps, loud flatus and burning sensation form the chief characteristics of this disease. Its medical treatment should be similar to that of a case of **Parisráva**. 18.

Hridayopasarana (Overwhelming the heart): —Urgings towards vomiting or purging being injudiciously checked by a person from ignorance, causes a downward or upward coursing of the Doshas of the body to and in the heart, thus pressing the greatest of the *Marmas* and giving rise to an excruciating pain in that locality. The patient, in such a case, drops down unconscious in a swoon with upturned eyes, violently

* *Dallana* recommends that a strong purgative or emetic should be employed.



gushing his teeth and biting his tongue. An inexperienced physician usually abandons such a patient as lost, whereas the remedy in such cases consists in anointing his body with a Sneha (oil or clarified butter) and fomenting it with half-boiled and unhusked paddy (Dhanya-Sveda). Oil cooked with *Yashti-madhu* should be employed in the manner of an Anuvāsana Vasti, and strong errhines (Nasya) should also be administered. After that the patient should be made to vomit with draughts of the washings of rice mixed with *Yashti-madhu* and Vastis* should be employed in consideration of the preponderance of the Dosha or Doshas involved in the case. 19.

Vibandha (retention of flatus, stool and urine):—

Use of cold water, exposure to cold winds and resorting to cool places and such other conduct during the action of an emetic or a purgative remedy in a person tend to thicken the Doshas loosened and dislodged from their seats by virtue of its potency, arrest their out-flow, make them adhere to the internal passages through which they pass and, by affecting the excretions, give rise to a suppression of stool, urine and Vāyu (flatus), attended with rumbling in the intestines, fever, burning sensation and excruciating pain. The patient should in such a case † be made to speedily vomit the contents of his stomach, and the concomitant symptoms (such as fever, etc.) should be treated with appropriate medicinal remedies (as in the case of their actual and respective attacks). Drugs efficacious in subduing the Doshas confined in the lower cavity (abdomen) of the body (*Adhobhāga-hara*) ‡ should be employed for purgative purposes with the admixture of

* Dallana recommends both Niruha and Snaihika Vastis in such cases.

† This evidently refers to the case of an abuse of an emetic.

‡ See Chapter XXXIX., Sutra-Sthanam.

Saindhava, *Kanjika* and cow's urine in cases of the retention of the stool, etc., due to an abuse of a purgative. Proper *Āsthāpana* and *Anuvāsana* *Vastis* should be prescribed in consideration of the nature and intensity of the *Doshas* involved in the case. The nature of the diet should be judiciously determined according to the nature of the *Doshas*. The supervening distresses in both the cases should be remedied with due consideration of the nature of the *Doshas* originating them. 20.

The cutting pain in the anus in connection with purging corresponds to the digging in the throat in a case of vomiting. The oozing out of the faecal matter downward (*Parisráva*) in connection with a purgative corresponds to the water-brash in the case of an emetic. What diarrhoea (*Pravāhiká*) is to purging, a dry eructation is to vomiting. 21.

Memorable Verse :—The fifteen kinds of distempers (*Vyápat*) described in the present chapter originate through an excessive, injudicious or insufficient use of purgatives or emetics. 22.

Thus ends the Thirty-fourth Chapter of the *Chikitsa Sthānam* in the *Sus'ruta Samhitá* which deals with the treatment of the disorders resulting from an injudicious use of purgatives and emetics.



CHAPTER XXXV.

Now we shall discourse on the dimensions and classifications of a Netra and a Vasti (pipes, nozzles and apparatus) with their therapeutic applications (**Netra-Vasti-Pramāna-Pravibhāga-Chikitsitam**). 1.

Sages of authority hold an application of the Vasti to be the best of all measures such as, the application of a Sneha, etc.; and why? Because on account of its varied functions and of its being composed of the various kinds of medicinal drugs a Vasti helps to restrain (Samgraha), pacify (Samśamana) and cleanse (Samskandhana) the different Doshas (morbific principles) of the body: It helps the recreation and growth of fresh semen, contributes to the building up of an emaciated frame, reduces corpulency, invigorates eyesight, arrests premature old age and tends to rejuvenate. A regular and proper use of a Vasti tends to improve one's complexion and bodily strength, imparts longevity, contributes to the growth of the body, ensures the enjoyment of sound health and guards against the inroad of any disease whatever. Applications of Vastis are highly efficacious in cases of fever, dysentery, catarract, catarrh, diseases of the head, Adhimantha, vomiting, facial paralysis, epileptic fits, convulsions, (Ākshepaka), hemiplegia, locomotor ataxy (Ekānga) and paraplegia (Sarvānga-Roga), tympanites, ascites or abdominal dropsy, Śarkarā (gravels or urinary concretions), gastralgia (Śula), scrotal tumours (including hydrocele, hernia, etc.), Upadams'a, retention of stool and urine (Anāha), strangury (Mutra krichchhra), Gulma, Vāta-rakta, upward coursing of urine, stool and Vāyu,



loss of semen, breast-milk and of catamanial fluid, Hrid-graha (catching pain in the chest), Manyāgraha (wryneck), Hanu-graha (numbness of the jaws), hæmorrhoids, Ásmari (stone) and Mudha-garbha (false presentation and difficult labour). 2.

Memorable Verse :—Applications of Vasti are always efficacious in diseases due to the action of the deranged Vāyu, Pitta and Kapha, in those due to the vitiated condition of blood and in those brought on by the concerted action of any two or all of them. 3.

Dimensions of the pipe :—The length of the pipe of a Vasti should be made six fingers in respect of an infant of one year and eight and ten fingers in respect of a boy of eight and an adult of sixteen years respectively, the girth of its calibre being respectively equal to those of the small finger, the ring finger and the middle finger respectively in the three afore-named instances. The pipe should have Karnikás * or bulb-like protrusions attached to it at one of the ends above a space of one finger and a half, two fingers, and two fingers and a half respectively in the three afore-said forms of the apparatus. The girth of their mouths (to be introduced into the rectum) should be respectively made to equal those of the calibres of feathers of a crow, a falcon and a peacock, and the girth of the channels of the main body of the pipes should respectively be such as to let a *Mudga* pulse, a *Masha* pulse and a *Kalāya* pulse to pass through them. The quantity of the fluid with which an Ásthāpana-Vasti should be charged is equal respectively to two, four, and eight Prasritas †

* The Karnikás are attached to the pipes for guarding against their being thrust into the rectum.

† A Prasrita measure is generally equal to two Palas, i.e., sixteen Tolás. But here it has the particular meaning as given in the text.



(in volume). A Prasrita measure being here equal to what can be contained in the hollow of the patient's own palms (in each particular case). 4.

Memorable Verse :—The length of the pipe and the quantity of the fluid to charge with should be gradually increased with the progress of the patient's age and in consideration of his strength and bodily capacity. 5.

The pipe of a Vasti in respect of an adult above twenty-five years of age, should be made twelve fingers in length having a girth equal to that of his thumb at its base and a girth equal to that of the small finger at its mouth. At a distance of three fingers from above the mouth the Karnikás should be fixed. The bore should be such as to allow a feather of a vulture to pass through it, while the fissure at the mouth would have a girth to allow the stone of a *Kola* fruit or of a boiled *Kalāya* pulse. The pipe should in all cases be supplied with two Karnikás at its root, for the purpose of firmly securing it to the mouth of the Vasti (bladder). The quantity of the fluid to charge with in the case of an *Āsthāpana* Vasti is twelve Prasritas. The length of the pipe in respect of persons above seventy years of age should be like that in the preceding case but the quantity of the fluid to charge with should be made as in the case of a youth of sixteen. 6.

Materials of the pipes :—The pipe should be made either of gold, silver, copper, iron, brass, ivory, horn, gems or wood. It should be straight, smooth and firm, tapering at the top like the tuft of hair in the tail of a cow, and bulbular (*i.e.*, not pointed) at its mouth. The Vasti * should be (prepared with) the

* The Vasti is so called from its being prepared with the bladder (Vasti) of an animal. Dallana notes in this connection that the bladder

bladder (Vasti) either of a full-grown ox, buffalo or a sheep nor should it be soft (flexible) and firm, neither too thick nor too thin and of adequate dimensions. 7.

Metrical Text :—In the absence of a pipe, a reed, bamboo, or horn might serve the purpose. In the absence of the bladder of any of the foregoing animals, the Vasti should be made of skin or of thick linen. 8.

Construction of the Vasti:—The bladder (of which a Vasti should be made) should be cleansed, tanned and dyed (disinfected). It should be softened and repeatedly lubricated with a Sneha. It has generally a wide mouth which should be bent and lightly fitted to the butt end of the pipe (Netra). The mouth of the bladder should then be tied above the (Karniká). The whole bladder should be heated with a piece of hot iron (in order to polish the surface and remove the pores therein, if any). The mouth of the bladder should then be folded and again tied (below the Karniká). The whole should then be carefully preserved. The Ásthápana or the oily (Snaihika) Vasti should be applied, as the case may be, with the help of such a Vasti. A mild Vasti should be applied specially to infants and old men, since a strong one is likely to injure their health and strength. 9.

Vastis may be grouped under two heads—**Nairuhika** (dry or oilless) and **Snaihika** (oleaginous). The term Ásthápana is synonymous with Niruha. The Vasti known as the Madhu-Tailika is only an alternative of a Niruha-vasti. The terms Yápana, Yukta-ratha, and Siddha-vasti convey also the same meaning. A **Niruha-vasti** is so called from the fact of its expelling the Doshas (morbidic of an ox, buffalo, or a hog, should be used in the Ásthápana and Anuvásana measures, and the bladder of a goat or a sheep should be used in the Uttara-vasti.

diatheses) from the system and from its curing the diseases of the body ; while **Asthapana** is so named from its virtue of rejuvenating the organism or producing longevity. The process of **Madhu-tailika** would be described in connection with the mode of applying a Niruha-vasti. 10.

The **Anuvāsana** is only an alternative of a Sneha-Vasti, but (with this difference that) the quantity of the fluid to charge with should be three-fourths, and the amount of the good effect therefrom would also be three-fourths. An **Anuvāsana vasti** is so called from the fact of its not injuring the system even in the event of its being retained in the bowels a whole day, or from the fact of its being adapted to daily application. The **Matra-vasti** again which is applicable in all cases, is an alternative to an **Anuvāsana-vasti**, but should be charged with only a half part of the fluid of that used in an **Anuvāsana-vasti**. 11.

Metrical Texts :—A Niruha-vasti acts as a cleanser of the system (Sodhana). It is anti-fat (Lekhana), emulsive (Snehana) and constructive (Vrimhana). Oleaginous matter (Sneha) may freely enter into the organism when all its ducts and channels have been previously cleansed by the application of a Niruha-vasti. As water will freely run through channels previously cleansed of all refuse matter, so does an **Anuvāsana** tend to cleanse the organism of all Doshas (morbific diatheses) and to increase the vitality of the organism. A **Sneha-vasti** should, therefore, be applied to a person previously purged of all Doshas by the application of a Niruha-vasti. 12.

Both the **Anuvāsana** and the **Asthapāna Vastis** should be regarded as forbidden in cases of insanity, in the mental conditions of terror and grief, of a thirsty state of the body, of aversion to food and of indigestion, jaundice



(Pandu), giddiness, delirium, epilepsy, vomiting, Kushtha, Meha, ascites, obesity, asthma, cough, dryness of the throat and œdema as well as in respect of a Kshata-Kshina patient and a pregnant woman in (and before) the third or the fourth month of her gestation, in the case of a person suffering from dulness of appetite, impatient and incapable of bearing the least pain as well as in respect of infants, old men and persons emaciated by a bodily distemper other than one due to Vāyu. 13.

Metrical Text:—The Āsthāpāna-vasti should be exclusively applied in cases of ascites, urinary complaints (Meha), Kushtha and obesity. The application of an Anuvāsna-vasti is entirely forbidden in those cases inasmuch as it might make the disease run into an incurable type, and a great amount of lassitude of the organism would be the consequence. 14.

Medicine duly injected (through the rectum) with the help of a Vasti remains in the intestines (Pakvās'āya), in the region of the pelvis and below the umbilical region. The potency of the Vasti (medicine) spreads over the whole organism from the intestines (Pakvās'āya), just as the potency of the water poured at the root of a tree tends to permeate the whole tree (through its minutest cells and fibres). The liquid part of the Vasti is emitted out through the rectum either by itself or with the *fecal* matter, etc.*, but its potency acts over the whole organism through the intervention of the Apāna and the other Vāyus. The potency of the Vasti in the Pakvās'āya acts on the whole organism from top to toe, like the sun in the heavens acting on the humidity (Rasa)

* Srikantha Dutta in his commentary quotes this sloka, but he reads there “सकफ” (with Kapha) in the place of “समल” (with the *fecal* matter, etc.). The reading in the text, however, is preferable inasmuch as Kapha is included in *Mala*.

of the earth below. The Vasti, if duly applied, tends to eliminate completely from the system all the Doshas (morbific diatheses) accumulated in the regions of the back, waist and the abdomen (Koshtha). 15-A.

As the aggravation of all the Doshas (morbific principles) of the body is principally dependent on the derangement of the bodily Vāyu; an aggravated condition of the latter may hence lead to the dissolution of the body, and consequently the application of a Vasti, and nothing else, is the only means of coping with the aggravation of the Vāyu (by subduing and restoring it to its normal condition), just as the sea-coast is the only barrier to the swollen and wind-agitated surf of the sea. A well-applied Vasti contributes to the growth, health, strength and longevity of the body and to the improvement in its complexion. 15.

The different defects of a Vasti:—Now we shall deal with the defects and the evil effects which are consequent upon the wrong and injudicious application of a Vasti. The defects of wrongly handling a Vasti (**Pranidhāna-dosha**) are six in number, viz., the pipe may shake or revolve; it may also be pressed side-wise or thrown upwards; and it may sink down or may be pressed slantingly. Excessive thickness, coarseness, bending down, narrowness, cleavage, nearness or distance of the tying bands (**Karnikā**), narrowness or excessive width of its internal aperture, excessive length or extreme shortness are the eleven defects which the pipe of a Vasti (**Netra-dosha**) may have. The five objectionable features in the bladder (**Vasti-dosha**) are an excessive flabbiness, narrowness, width of its internal aperture, leakiness and an imperfect bending at its mouth (neck). Variation in pressures put upon a Vasti (**Enēma syringe**) during its application may be attended with any of the



four objectionable features (**Pidana-dosha**), viz., over-pressure (pressing the injection into the rectum with an injuriously excessive force), under-pressure, repeated pressures and pressure at long intervals. The eleven defects in the ingredients of the Vasti (**Dravya-dosha**) are insufficient cooking, excessive or insufficient quantity, extreme coldness, excessive heat, extreme keenness of potency, excessive mildness, excess or want of oiliness (**Sneha**), extreme thickness of consistency and over-fluidity. Lying with the head raised up or hung down or in a bent or sitting posture or resting on one's back or in a contracted posture or on one's right side are the seven defective postures (**Sayya-dosha**) in which a patient should never be laid during the application of a Vasti. These are the twenty-four defects which attend the wrong application of a Vasti owing to the ignorance or inexperience of a physician, while those which are the effects of the injudiciousness of a patient are fifteen in number and would be described in the chapter on *Ātupadrava-Chikitsita* (Chapter XXXIX, *Chikitsita-sthāna*). 16.

The **Sneha** injected into the bowels by a Vasti is obstructed in its passage and cannot consequently leave the system but is retained in it through any of the following eight causes, viz., obstruction of the food by the three **Doshas**, its admixture with the **fecal matter** (accumulated in the bowels), its being injected too high up into the intestines, an omission to foment (the patient's body), using the **Sneha** in a cold state or in a small quantity and lastly use of no meals or of scanty meals by the patient previous to the application of a Vasti. These (retentive conditions) are due to the indiscretion of both the physician and the patient. Nine distressing symptoms (**Vyāpad**) namely



as a defective application of either the Anuvāsana or the Āsthāpana Vastis, distension of the abdomen, (Ādhmāna), a cutting pain in the region of the anus, (Parikartikā) Dysenteric stools (Parisráva), diarrhœa (Pravāhikā), affecting the heart (Hridayaopasarana), catching pain in the limbs, over-dosage, hæmorrhage manifest themselves in consequence of any act of indiscretion of the physician in attendance. 17.

Memorable Verse :—The seventy-six kinds of the distressing symptoms (Vyāpad) have been briefly described above. Their symptoms and treatment would be described in the following chapter. 18.

Thus ends the Thirty-fifth Chapter in the Chikitsita Sthānam in the Sus'ruta Samhitā which deals with the dimensions, classifications and therapeutical applications of a Netra and a Vasti.



CHAPTER XXXVI.

Now we shall discourse on the medical treatment of the mishaps which are consequent on an injudicious application of the pipe and of the vasti (**Netravasti-Vāypach-Chikitsitam**). 1.

Metrical Text :—A displacement or retroversion of the pipe during the application of a Vasti produces a painful and bleeding ulcer in the rectum, which should be treated as a recent or incidental ulcer. An extremely up-turned or down-turned posture of the pipe at the time gives rise to a pain in the rectum which should be treated with Pitta-subduing remedies and sprinkled with Snehas (oil, clarified butter, etc.). A slanting or one-sided posture of the pipe after its introduction into the rectum causes its mouth to be closed and thus prevents a complete and satisfactory injection of the fluid (into the bowels). Hence its mouth should be held straight (and steady) by an experienced physician. The use of an excessively thick or rough pipe or of one with a down-turned or bent mouth, produces a bleeding and painful ulcer in the rectum which should be remedied in the manner mentioned above. The injection of a Vasti proves abortive in the event of the Karniká (attached to the pipe) being too near the end of the pipe or itself being broken or too small. These defects should, therefore, be carefully avoided. In a case of the Karniká (attached to the pipe) being at a greater distance from the mouth of the pipe, it would hurt the Guda-marma (marma at the anus) and produce a considerable bleeding therefrom. Pitta-subduing remedies and



Pichchhila-Vastis should be employed in such a case. The application of a Vasti with a pipe of small length or narrow calibre produces pain, and the injected fluid dribbles out (without entering into the rectum), thus occasioning all the maladies* which attend an insufficient or abortive use of a Vasti†. In the event of the pipe being large and wide-calibred one, the result would be that a large quantity of the fluid would be at once injected into the bowels just as in a case of Avapida-dosha (constant pressing). 2.

Disorders resulting from a defective bladder :—The effects which result from the use of a bladder (Vasti) too large or too thick are identical with those which follow from an imperfect fitting of its neck with the pipe. A (proportionately) smaller efficacy is obtained from the use of a small bladder capable (necessarily) of injecting a smaller quantity of the medicinal fluid. An imperfectly fixed bladder or the one with small pores therein produces effects similar to those resulting from the use of a cracked pipe. 3.

An injection made with considerable force by a Vasti (Enema-syringe) enters the stomach (Āmāsāya) which being forced higher up by the up-coursing Vāyu in the organism is emitted through the mouth and the nostrils.‡ Under the circumstances, the

* These are strangury (Mutra-krichchhra), suppression of urine (Mutrá-ghata), etc.

† According to Dallana the remedy in this case would be that applicable in a case of Mutrághāta, etc. ; but Jejjata holds that the remedy lies in applying a Pichchhila Vasti as in the preceding case.

‡ An additional reading says that it causes vomiting, nausea, epileptic fits and a burning sensation of the body. Vrinda supports this additional reading.

patient should be immediately pressed by the neck and (his body) shaken. Strong purgatives and errhines should be administered, and sprinkling him with cold water should be prescribed. If a Vasti be applied with lesser force, the medicinal fluid of the Vasti cannot reach the intestines (Pakvāsāya) and (consequently) fails to produce the desired effect. Hence it should be duly pressed. If it be pressed at intervals, the wind (Vāyu) in the abdomen becomes enraged, and gives rise to tympanites (Ādhmāna) and excruciating pain therein. The medicinal treatment in such a case should be the applications of proper Vastis in consideration of the nature of the aggravated Doshas involved therein. If the pipe be retained for an (unnecessarily) long time in the rectum during the application of a Vasti, it tends to increase the pain, and bring about an aggravation of the disease. This should be remedied by a second application of the Vasti charged with proper antidotal solutions sufficient to cope with the intensity of the disease. 4.

The use of an insufficiently cooked Sneha (in a Vasti) leaves a slimy sticky deposit on the inner lining of the rectum accompanied by a local swelling which should be remedied by the application of a Sams'odhana-vasti and the exhibition of purgatives.* The application of a Vasti of either kind (Āsthāpana and Anuvāsana) charged with a deficient or inadequate quantity of a medicinal solution, proves abortive in all instances; whereas diarrhœa (Atisāra), fatigue and Anāha (distension of the abdomen with the retention of stool, urine, etc.) result from the application of one charged with an excessive quantity of the fluid. The application of a Vasti charged with an extremely warm or

* Gayadāsa reads and recommends that the purgatives to be used in such a case should be devoid of any oleaginous substances (Sneha).

strong solution produces epileptic fits, a burning sensation, diarrhoea and (an aggravated condition of the) Pitta. The use of any extremely cold or mild medicine for the purpose of a Vasti arrests the emission of the flatus (Váyu), and produces Ádhmana (distension of the abdomen).* Antidotal measures should be adopted in cases of the deficient or excessive quantity, etc. The fluid to be used in charging a Vasti should be thickened in the event of its extremely attenuated consistency and *vice versa*. The application of a Vasti charged with a fluid consisting of an excessive quantity of Sneha would produce a general inertness of the organism, (dullness of organic functions), while one entirely bereft of any Sneha would produce numbness of the organism and a distension of the abdomen. The remedy in either case consists in employing a Vasti of the opposite kind (*viz.*, an oily or non-oily Vasti respectively). 5.

The application of a Vasti to a patient with his head downward is attended with symptoms peculiar to an act of over-pressing (the bladder of the Vasti), and the remedy also would be similar. The application of a Vasti to a patient with his head held up high and erect would block the urethra, *i.e.*, would suppress the urine, in which case the patient should be treated first with Sveda and then with an Uttara-vasti (urethral syringe)† which would give the patient much relief. The injected fluid goes astray (within the abdomen)

* An additional reading says that a dry (thickend?) Niruha-vasti produces a slimy deposit in the rectum and in the pelvic region, while one with its fluid of an extremely thin consistency would produce only a little effect and might produce diarrhoea.

† Jejjata's reading of this passage does not include the application of Sveda but means that the Uttara-vasti should be applied with a Sneha.



and fails to enter into the intestines (Pakvās'aya) in the event of the patient lying in a stooping posture during the application of a Vasti. The Vāyu in such a case becomes aggravated and gives rise to pain in the regions of the heart, abdomen and rectum. The injected fluid fails to penetrate into the bowels in the event of the patient lying on his back during the application of a Vasti owing to the consequent obstruction of the passage. The bodily Vāyu becomes in this case agitated and enraged by the (introduction of the) pipe (of the Vasti). A contracted position of the body or of both the thighs, during the application of a Vasti prevents the full outflow of the injected medicine from the intestines, owing to its being acted upon by the bodily Vāyu. In a case of the application of a Vasti to a patient in a sitting posture, the fluid rolls down without entering into the bowels; it cannot consequently soothe the Ās'aya and thus proves abortive. The injected medicine cannot fully enter into the Pakvās'aya (intestines), when the Vasti is applied to a patient lying on his right side, since the Pakvās'aya is situated on the left side (of the abdomen). The application of a Vasti is not recommended when the patient lies on his face or in such other posture since it is followed by an aggravation of the bodily Vāyu, which should be remedied by medicines chosen according to the exigencies of each case. 6.

We shall describe hereafter (in the next chapter) the dangers (Vyāpat) which attend the misapplication of a Sneha-vashti and the course of the medical treatment to be adopted in each. The dangers (Vyāpat) attending a deficient application (Ayoga) of a (Niruha) Vasti with their respective treatment are described here in this chapter. 7.



Ayoga :—Cramps or colic pains (Śula) in the intestines, and heaviness and distension of the abdomen result from the application of a Vasti charged with a medicinal solution either cold, inadequate in quantity, or deficient in its therapeutic virtues. All these symptoms are included within the term **Ayoga** or deficient application of a Vasti which should be remedied by a strong Vasti and a strong purgative. 8.

Distension of the abdomen and consequently an excruciating pain (Śula) in the regions of the sides, back, waist and the heart result from the applications of a Vasti to a person who has taken a second meal before the digestion of a previous one, or in the event of the presence of a large accumulation of Doshas (in his body). If the Vasti be applied in a tepid state and in a large quantity just after a heavy meal, the results would be the same. Similar results would follow injections of cold medicinal solutions in large doses saturated with only a small quantity of salt and Sneha (oil or clarified butter as well as from those in a person with a large accumulation of faecal matter (in his bowels). The remedy in all these cases should consist in the application of a Vasti charged with stronger medicinal solutions as well as of an Anuvāsana-vasti. 9.

The Pitta and the Vāyu of the body are conjointly aggravated by the application of a Vasti charged with extremely parching, hot and saline solutions which give rise to the distress, known as Parikartiká, attended with a sort of cutting pain in the pelvis and about the anus and the region of the umbilicus. Applications of the **Pichehhila-vasti** of a medicated Sneha cooked with the drugs of the *Madhura* group should be the remedies in these cases. 10.



The distress known as **Parisráva** attended with loss of strength, and bodily lassitude results from the application of a Vasti charged with solutions of extremely strong, acid and saline substances. Pitta begins to secrete at this stage, and produces a consequent burning sensation in the anus. Applications of a Pichchhila-vasti as well as a Vasti of clarified butter churned from *milk* should be the remedy in these cases. 11.

The distress known as **Pravāhikā** or the passing of bloody stools or painful motions, attended with colic (*Śūla*) and a burning sensation, is the effect of an excessively strong *Asthāpana* or *Anuvāsana* Vasti. This disorder should be remedied by the application of a Pichchhila-vasti, a diet of boiled rice saturated with milk and with injections into the bowels, in the manner of an *Anuvāsana* Vasti, of a medicated *Sneha* (oil or clarified butter) cooked with the drugs of the *Madhura* group. 12.

The distress known as **Hridayopasarana**, accompanied with such symptoms as, aching pains in the limbs, epilepsy, delirium, heaviness of the body and all other discomforts peculiar to the action of the deranged *Vāyu*, originates from the application of a *Niruha*-vasti charged with extremely parching solutions as well as from those of an *Anuvāsana*-vasti in the complicated diseases of the deranged bodily *Vāyu*. The remedy in these cases consists in applying the *Śodhana* Vasti charged with solutions efficacious in subduing the actions of all the *Doshas* of the body. 13.

A breaking pain in the joints and the limbs, numbness (*Anga-graha*), yawning, shivering and lassitude are the symptoms which follow the applications of a Vasti inadequately charged, or charged with medicinal solutions which are either too mild or too *Ruksha* (dry)



in their potency, or applied in the case of a patient having lain in any of the objectionable postures at the time of the application, or possessed of a dry or Vāyu-predominating temperament. The remedy in these cases should consist in applying Sveda, anointments and appropriate Vastis. 14.

Symptoms which are known as **Atiyoga**, following applications of Vastis charged with an inordinate quantity of medicinal fluid or with extremely hot or strong solutions as well as the application of Vastis after an excessive application of Sveda (fomentation) and in slight derangements of the bodily Doshas should be treated identically as in cases laid down in connection with an Atiyoga (excessive use) of purgatives. The use of a Pichchhila vasti in a cold state is also recommended, as it would give the patient much relief. 15.

Measures and remedies mentioned in respect of Jivādāna (hæmorrhage of the bowels) in connection with an excessive use of purgatives should be employed in the case of similar symptoms (**Jivādāna**) following the excessive use of a Vasti. Applications of Pichchhila-vasti charged with blood are likewise recommended in these cases. 16.

The foregoing nine kinds of distressing symptoms (**Vyāpat**) resulting from an injudicious application of a Niruha-vasti are also found to result from the injudicious application of a Sneha-vasti. All the distresses (of the injudicious applications of a Vasti) with their symptoms and the course of medical treatment to be adopted (in each case) have thus been described. A discrete and experienced physician should so act as not to induce these distresses (**Vyāpat**) in connection with the applications of a Vasti. 17-18.



A purgative should be given after the lapse of a fortnight from the date of the exhibition of an emetic drug. An Āsthāpana-vasti should be applied a week after the date of purging. An Anuvāsana-vasti should also be applied on the very same day. 19.

Thus ends the Thirty-sixth Chapter of the Chikitsita Sthānam in the Sus'ruta Samhitā which treats of the medical treatment of the diseases consequent on the injudicious applications of a Vasti.



CHAPTER XXXVII.

Now we shall discourse on the treatment of an Anuvāsana vasti and an Uttara-vasti (**Anuvāsan-ottara-Vasti-Chikitsita**). 1.

Metrical Texts :—An Anuvāsana-vasti should be applied to a patient fit to be treated therewith, seven days after the administration of a purgative and after he has regained his strength and taken his meal of rice. Three-quarter-parts of the medicinal solution enjoined to be used in connection with a Niruha-vasti (dry or oilless) in consideration of the age and temperament of the patient form the (full) dose of a Sneha-vasti. An enema (Vasti) should be applied after the emission of stool, flatus and urine from the system, since they resist the penetration of the Sneha into the bowels. A Sneha-vasti (emulsive or oleaginous enema) should not be applied to a person whose organism has not been previously cleansed (by an appropriate emetic and purgative). The potency of the Sneha would be able to easily infiltrate into a system previously cleansed in the manner before indicated. 2.

Now we shall describe (the process of preparing) the several medicated oils in due order with reference to the different Doshas which should be used as drink and errhines and in charging a Sneha-vasti and which have the power of destroying a variety of diseases (if so used). 3-A.

First Talla :—Drugs such as *S'athi*, *Pushkara*, *Krishná*, *Madana*, *Deva-dáru*, *S'atáhva*, *Kushtha*, *Yashti-madhu*, *Vacha*, *Vilva* and *Chitraka* should be pounded together, made into a paste and duly cooked with oil (of

four times their combined (weight) and milk weighing twice and water, four times as much as the oil. The use of this medicated oil as a Vasti-measure proves curative in pacifying the incarcerated Vāyu and in cases of hæmorrhoids, lenteric diarrhoea (Grahani), tympanites with retention of stool and urine, Vishama-jvara and the affections of Vāyu (nervous disorders) in the waist (lumbago), the thighs (sciatica), the back and the abdomen. 3.

Second Taila:—*Vachā, Pushkara, Kushtha, Elā, Madana, Deva-dāru, Saindhava, Kākoli, Kshira-Kākoli, Yashti-madhu, Medā, Mahā-medā, Narādhipa* (Āragva-dha), *Pāthā, Jivaka, Jivanti, Bhārgi, Chandana, Katphala, Saralā* (white Trivrit), *Aguru, Vilva, Vālaka, As'va-gandhā, Chitrakā, Vriddhi, Vidānga, Āragvadha, S'ydma, Trivrit, Pippali* and *Riddhi* should be pasted together and cooked with the proper quantity of oil, milk and the decoction of the drugs of the (major) Pancha-mula group. Anuvāsana-vastis of this kind are highly efficacious in cases of Gulma, tympanites with suppressed stool and urine, impaired digestion, hæmorrhoids, lenteric diarrhoea (Grahani), retentions of urine and diseases due to the action of the deranged Vāyu. 4.

Third Taila:—*Chitrakā, Ativishā, Pāthā, Danti, Vilva, Vacha, Āmisha* (Guggulu), *Saralā* (white Trivrit), *Ams'umati* (Sālaparni), *Rāsnā, Nilini, Chaturangula* (Āragvadha), *Chavya, Ajamodā, Kākoli*, the two kinds of *Medā, Deva-dāru, Jivaka, Rishavaka, Varshā-bhu, Aja-gandhā, S'atāhva, Harenu, As'va-gandhā, Manjishthā S'athi, Pushkara* and *Taskara* (Choraka) should be pasted together and cooked with the proper quantity of milk and oil. The oil thus prepared is highly efficacious in the disorders of the deranged Vāyu. Injected into the bowels in the manner of (an Anuvāsana-



vasti), it speedily cures Gridhrasi (sciatica), lameness, haunch-back, Ádhyaváta, urinary diseases, obstinate constipation of the bowels (Udá-varta), impaired digestion and weakness of the body. 5.

Fourth Taila:—A decoction of the drugs *Bhutika*, *Eranda*, *Varshábhū*, *Rásná*, *Vásaka*, *Rohisha*, the drugs of the *Das'a-mula* group, *Sahá* (Mudga-parni), *Bhārgi*, *Shad-granthi* (*Vacha*), *Deva-dāru*, *Valá*, *Nāga-valá*, *Murvá*, *As'va-gandhá*, the two *Amritá* (*Guduchi* and *Haritaki*), *Saháchara*, *Vari* (*Śatá-vari*), *S'unthi*, *Kāka-násá*, *Vidāri Yava*, *Māsha*, *Atasi*, *Kola* and *Kuláttha* should be cooked in an adequate quantity of oil with (a Kalka of) the drugs of the *Jivaniya* group and a quantity of milk weighing four times as much as the oil. The oil, if employed in the manner of a Vasti, would prove beneficial in cases of diseases due to the action of the deranged Váyu localised in the regions of the thighs, legs, coxey (*Trika*), sides (*Pársva*), balls of the shoulders (*Amsa*) and in the hands, the head and *Manyá* (nerves of the neck). 6.

Fifth Taila (with clarified butter) :—The drugs *Jivanti*, *Ativalá*, *Medá*, the two kinds of *Kákoli*, *Jivaka*, *Rishavaka*, *Ativishá*, *Krishná*, *Kāka-násá*, *Vacha*, *Deva-dāru*, *Rásná*, *Madana*, *Yashti-madhu*, *Saralá* (white *Trivrit*), *S'atávari*, *Chandana*, *Svayam-guptá* with an adequate quantity of oil and clarified butter (in equal parts) with a quantity of milk weighing eight times as much as the combined weight of the oil and clarified butter. This oil should be employed in the manner of an *Anuvásana-vasti* in cases of *Gulma* and retentions of stool and urine with a distension of the abdomen. It conquers the deranged Váyu and Pitta of the body, acts as an invigorating and constructive tonic, improves digestion, increases strength and creates fresh



semen. Used as an errhine or as a drink it tends to alleviate all affections confined to the regions above the clavicles. 7.

Sixth Sneha :—*Yashti-madhu*, *Us'ira*, *Kás'm-arya*, *Katuka*, *Utpala*, *Chandana*, *S'yámá*,* *Padma-Káshtha*, *Jimuta*, *Indra-yava*, *Ativishá* and *Válá* (in equal parts) should be pasted together and cooked with an adequate quantity of clarified butter and oil, the oil weighing a fourth part of the whole quantity of Sneha to which should be added a quantity of milk weighing eight times as much as the Sneha (oil and clarified butter added together) with a decoction of the drugs of the *Nyagrodhádi* group. This (medicated Ghrita), used as a Vasti proves efficacious in cases of *Asrig-dara* (menorrhagia), *erysipelas* (*Visarpa*), *Váta-Rakta*, abscess (*Vidradhi*), fever, burning sensations in the body and all other disorders due to the action of the deranged Pitta. 8.

Seventh Sneha :—A paste of *Mrinála*, *Utpala*, *S'áluka*, the two kinds of *Sárivá*, (*Ananta-mula* and *Syamalatá*), *Nága-kes'ara*, the two kinds of *Chandana* (red and white), *Bhu-nimba*, *Padma-vija*, *Kas'eruka*, *Patola*, *Katuka*, *Raktá* (*Manjishthá*), *Gundrá*, *Parpataka* and *Vásaka* (weighing one seer in all) should be cooked with (sixteen seers of) the decoction of *Trina-mula*† with (four seers of) oil and with milk twice as much as the oil. A variety of Pittaja diseases yields to the curative efficacy of this medicated oil, used as a Vasti, or as errhines, drink unguent. 9.

Eighth Sneha :—A paste composed of *Triphalá*, *Ativishá*, *Murvá*, *Trivrit*, *Chitraka*, *Vásaka*,

* Dallana explains "S'yámá" as "Priyangu" and "Jimuta" as "Mustaka."

† Dallana explains "Trina-mula" as "Trina-pancha-mula" for which see Ch. XXXVIII, Sutra-Sthánam.



Nimba, *Aragvadha*, *Shad-granthá* (*Vacha*), *Sapta-parna*, the two kinds of *Haridrâ*, (*Haridrâ* and *Dâru-haridrâ*), *Guduchi*, *Indra-sura*, (*Indra-varuni*), *Pippali*, *Kushtha*, *Sarshapa* and *Nágara* in equal parts (weighing one seer in all), should be cooked with an adequate quantity (four seers) of oil and (sixteen seers of) the decoction of the drugs of the *Surasádi* group. Obesity, a feeling of physical languor, itches, etc., as well as diseases due to the deranged condition of *Kapha*, readily yield to the use of this (medicated oil) employed as a medicinal snuff (*Nasya*), a gargle (*Gandusha*), a drink, or anointment, or as a *Vasti*. 10.

Ninth Sneha :—A paste (weighing one seer in all) composed of *Páthá*, *Ajamoda*, *S'ármgashtá*, *Pippali*, *Gaja-pippali*, *S'unthi*, *Saralâ* (D. R.—*Saptalâ*). *Aguru*, *Káliya*, *Bhârgi*, *Chavya*, *Deva-dâru*, *Maricha*, *Elá*, *Haritaki*, *Katuka*, *Pippali-mula*, *Katphala* pounded together and mixed with a decoction of the *Valli* * and the *Kantaka* each weighing twice as much as the weight of the oil, should be cooked with an adequate quantity of sesamum or castor oil (weighing four seers). All kinds of diseases due to a deranged condition of the bodily *Kapha* readily yield to the use of this (medicated) oil when employed in the manner of an *Anuvâsana* enema (*Vasti*). 11.

Tenth Sneha :—A pasted compound of *Vidanga*, *Udichya*, *Saindhava* salt, *S'athi*, *Pushkara*, *Chitraka*, *Katphala*, *Ativishâ*, *Bhârgi*, *Vacha*, *Kushtha*, *Deva-dâru*, *Medâ*, *Madana*, *Yashti-madhu*, *S'yámá* †,

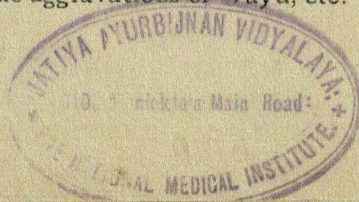
* The "Valli" and the "Kantaka" here evidently mean the "Vallipancha-mula" and the "Kantaka-Pancha-mula" respectively for which see chapter XXXVIII. Sutra-Sthánam.

† Dallana explains "S'yámá" as "Vridhdha-dâraka" and "Renu" as "Patlataka".



Nickula (Jala-Vetasa), *Nágara*, *S'atdahvá*, *Nilini*, *Rásná*, *Kadali*, *Vásaka*, *Renu*, *Vilva*, *Ajamoda*, *Pippali*, *Danti*, *Chavya*, *Naradhipa* (*Áragvadha*) with the decoction of the drugs of the *Mushkakádi* group, should be cooked with an adequate quantity of sesamum or castor oil. The use of this oil in the manner of an *Anuvásana-vasti* (enema) speedily proves curative in cases of *Plihodara* (enlargement of the spleen), obstinate constipation of the bowels, *Váta-Rakta*, *Gulma*, retentions of stool and urine with a flatulent distention of the abdomen, in diseases due to the action of the deranged *Kapha*, in urinary complaints, gravels in the bladder (*Sákará*) and in hæmorrhoids. 12.

An *Anuvásna-vasti* may be applied in all parts of the day and night and even (if necessary) without any previous exhibition of emetics and purgatives, in the case of a patient in whose system the *Váyu* has been incarcerated and extremely aggravated. The application of a *Nirudha-vasti* (enema) should, however, be made in respect of a person of an extremely dry temperament, or in whose system the deranged and aggravated *Váyu* extremely predominates, only after his system had been made sufficiently emulcent (*Snigdha*) by two or three injections with an *Anuvásana-vasti*. But if his system be agitated only with an extremely aggravated condition of his bodily *Váyu*, a *Nirudha-vasti* (enema), charged with a medicinal solution and with a profuse quantity of *Sneha* added therewith, may be applied even before applying a *Sneha* (*Vasti*). On finding that the *Nirudha-vasti* has fully acted, the physician should treat the patient with medicinal solutions of oils prepared with *Yashti-madhu* and *Madana* fruit respectively in the manner of an *Anuvásana-vasti* in cases of the aggravations of *Váyu*, etc. 13.





A Vasti should not be applied in the night since the Doshas of the system are (generally) aggravated at this time and since the Sneha (of the Vasti) owing to its potency is likely to give rise to a distention of the abdomen attended with fever and heaviness of the limbs. The mouths of the internal ducts of the body remain dilated and the Doshas remain in their proper places (*i.e.*, are not generally agitated), and the digestive fire remains surcharged with the essence of the digestive food during the day time, hence the potency (Ojas) of a Sneha-vasti employed during the day time easily spreads through the ducts of the body. An Anuvāsana-vasti may be applied during (the early part of) the night in summer in a case marked by a preponderance of the deranged Pitta and a (consequent) weakness of the Kapha, and an extremely parched condition of the organism, as well as in cases of the affections of Vāyu (Vāta-roga). Unfavourable symptoms such as a burning sensation in the body, etc., arise from the application of a Vasti in the day time during a preponderance of the Pitta, or in summer. The physician should, therefore, make such applications in the evening (Pradosha) in such instances. 14.

Proper time for the application of the Sneha-vasti:—A Sneha-vasti should be employed during the day in spring and winter and in the evening during summer and the rainy season, with a view to ward off the dangers due to the misapplication in the internal use of a Sneha.* It may, however, be applied at any time during the day, or in the night in a case marked by a preponderance of the deranged bodily Vāyu. 15.

In the serious stage of a disease an Anuvāsana-enema should be applied after the patient has partaken

* See Chapter XXXI, C. kitsita-Sihānam.



of a second meal, having already digested his previous one. The use of a Sneha-vasti is forbidden in an empty stomach as it might otherwise send the injected fluid higher up into the intestines owing to the emptiness and cleansed * (unencumbered) state of the stomach. An application of the Anuvāsana-vasti should be made just after a meal, since the application of a Vasti made during the continuance of a partially digested or undigested meal in the stomach brings on fever. An Anuvāsana enema should not, however, be applied after the patient had taken his meal, richly saturated or cooked with a Sneha (oil or clarified butter), since the double introduction of the Sneha into the system through the medium of food and the Vasti brings on vertigo and epilepsy. The strength and complexion of the patient suffer much by the application of an Anuvāsana-vasti after he has taken a dry (Ruksha) meal containing no Sneha. A patient should, therefore, be first fed with a diet saturated with a moderate quantity of an oleaginous substance before being treated with an Anuvāsana-vasti. The patient before being treated with an Anuvāsana vasti should be fed with *Mudga*-soup †, cow's milk and meat-essence to a quarter part ‡ less than the quantity he can ordinarily take. 16.

* Gayadāsa reads “सूक्ष्मत्वात्” in place of “शुद्धत्वात्” and explains it to mean “owing to the potency of the Sneha in traversing through the minutest channels of the body.”

† Dallāna explains that the Mudga soup should be taken without being mixed with any Sneha. He further says that the patient should be given Mudga-soup, cow's milk and meat-essence in accordance with the aggravation of the deranged Kapha, Pitta and Vāyu respectively.

‡ Dallana, on the authority of the older Commentators explains that the patient should not be fed to his fill but only to three-fourths, half and one-fourth of what he can ordinarily take according to his digestive capacity.

**The mode of applying a Sneha-vasti :—**

The body of the patient to be treated with an Anuvāsana-vasti should be first anointed (with a Sneha) and gently fomented with hot water. Then he should be advised to take his meal in the prescribed way and made to take a short walk. Then having passed stools and urine, he should be treated with the Sneha-vasti. The mode of applying (the apparatus) is described under that of Niruha-vasti. He should be kept silently lying on his back as long as it would take to count a hundred words (Vāk). The potency (Virja) of the injected Sneha spreads through the entire organism in the event of one's lying with outstretched limbs in the above manner after the application of a Sneha-vasti. The patient should be gently struck* three times on each of the soles and the palms of his hands and on the buttocks†. The (patient with his) bedding should be thrice raised (and shaken with gentle jerks). After that he should be laid on a bed stretched out at full length and be advised to speak and exert himself as little as possible and conform to a strict regimen of diet and conduct. 17-19.

A quantity of *S'atāhvā* and *Saindhava* should be mixed with the Sneha (to be used in the Vasti) and (the whole compound) applied lukewarm, inasmuch as the injected Sneha would thereby easily flow back (without producing any pain and burning sensation, etc.) and dribble

* Dallana explains that the patient should be caught hold of by his wrists and ankles and given the gentle jerks so as to allow the potency of the Sneha spread through the organism.

† Some explain that the buttocks of the patient should be raised up with his bedding and his couch. At any rate his buttocks should be raised up in order to enable the injected Sneha to remain inside the intestines and not to come out instantly.



down in due time after the application. If at any time a quantity of the Sneha injected into the bowels in the manner of an Anuvásana enema (Vasti) is instantly driven back by the pressure of the incarcerated abdominal Vāyu, or the Vāyu (air) of the bladder (Vasti), or by an excessive heat, keenness (in potency), or an over-dose of the injected fluid itself, or by the over dose of the medicines (subsequently) added thereto, a Sneha-vasti charged with a smaller dose of the Sneha should be again applied, since a Sneha un-retained in the abdomen fails to produce any emulsive effect. 20-21.

Retention of stool, urine and Vāyu (flatus) is produced by using an insufficient quantity of Sneha in an Anuvásana-vasti. A burning sensation in the body, diarrhoea (Pravāha) and fatigue accompanied with pain set in as the natural resultants of an excessive Anuvásana enema. The satisfactory nature of the application of an Anuvásana-vasti should be inferred from the timely discharge of the injected Sneha with flatus and faecal matter* out of the bowels of a patient without giving rise to any distressing symptoms such as burning and sucking † sensations, etc. 22.

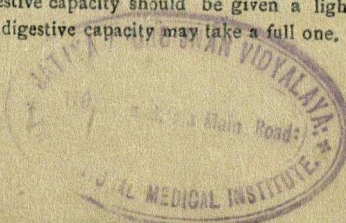
The patient may be given a light ‡ meal or diet in the evening, in case he is possessed of a keen digestive capacity§, subsequent to the digestion of a previous meal and (should he feel hungry) after the discharging of the injected Sneha. Tepid water boiled with *Dhanyāka*

* It should be noted that the particle “क्व” in the text means that on the satisfactory action of an Anuvásana-Vasti, the injected Sneha may come out with urine as well.

† Dallana explains “क्वक्व” to mean thirst.

‡ “Light” means both light in quantity as well as in quality.

§ Some commentators explain this couplet to mean that a patient of ordinary digestive capacity should be given a light food, whereas a patient of keen digestive capacity may take a full one.





and *S'unthi* should be given hot to the patient on the (following) morning as it would sharpen his appetite and produce a fresh relish for food. 23.

This is the procedure of applying a **Sneha-vasti**. Six, seven, eight or nine applications of **Sneha-vastis** should in this manner be made in succession alternately with those of a **Nirudha-vasti**. 24-A.

The Successive actions of the Vastis:—The first application of the **Vasti** permeates the pelvic and the inguinal regions with the emulcent essence of the injected **Sneha**. The second tends to restore the **Vāyu** in the cephalic part of the body to its normal condition. The third contributes to the improvement of bodily strength and complexion. The fourth permeates the **Rasa** (lymph chyle) with its own oily essence. In this way the fifth application of a **Vasti** permeates the blood, the sixth the flesh, the seventh the fat, the eighth the bones, and the ninth the marrow with the oily essence. This series of **Vasti**-applications repeated twice tends to purify the semen from all its impure or unhealthy constituents. 24.

A person treated with eighteen series (three hundred and twenty-four in number) of such **Sneha-vastis** and **Niruha-vastis** in the above mentioned way and observing the prescribed rules of diet and conduct is enabled to develop a muscular strength in no way inferior to that of an elephant, and to live a sinless life a thousand years, in the full enjoyment of his intellectual faculties, god-like beauty and horse-like swiftness. 25.

An excessive application of only one kind of **Vasti**, either of a **Sneha-vasti**, or of a **Niruha-vasti**, should be avoided, since an excess of the first (**Sneha-vasti**) tends to

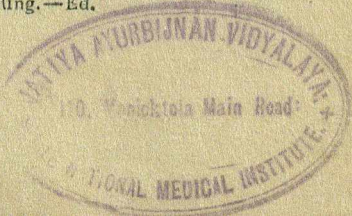


impair the digestive capacity* and to bring on an aggravation of the deranged Kapha, while an excess of the second (Niruha vasti) tends to aggravate the bodily Vāyu. Hence an application of the Sneha-vasti should be followed by one of the Niruha-vasti and *vice versa*, in order to avoid all apprehension of an aggravation of Pitta, Kapha and Vāyu. Daily applications of a Sneha-vasti are not forbidden in respect of a person of parched or dry (Ruksha) and Vāyu-predominating temperament, while in other instances they should be made on each fourth day, so that the digestive capacity might not be thereby impaired. The application of a moderate quantity of Sneha with a Sneha-vasti is always beneficial to persons of parched or dry temperament. Similarly, an application of the Niruha vasti in a small quantity always proves beneficial to the persons who have been already treated with a Sneha (-Vasti). 26.

Distresses from Sneha-vasti:—Now we shall describe the distresses which are found to attend (an abuse or excess of) a Sneha vasti. Various kinds of distressing symptoms are produced by the application of a Sneha vasti of a mild or weak potency in the case of a patient whose stomach is filled with the aggravated Doshas so that the Sneha cannot flow back, being overwhelmed, as it would be, by the aggravated Doshas. 27.

Specific Symptoms:—An astringent taste in the mouth, yawning, shivering and Vishama-Jvara with the peculiar Vāyu-originated distempers such as, pain (in the limbs) are the symptoms which mark the retention of the injected Sneha in the bowels overwhelmed

* Vrinda reads “स्नेहात् पित्तकफोत्क्रेशौ” in place of “स्नेहादग्नि-वधोत्क्रेशौ”. This means that the Pitta and the Kapha would be aggravated by an excessive use of a Sneha-vasti. The next couplet in the text would better support Vrinda's reading.—Ed.





By the action of the deranged **Vāyu**. Fever, a burning sensation (of the body), thirst, perspiration, a pungent taste in the mouth and yellowness of the complexion, urine and the eyes are the features which are due to the retention of the injected Snehā in the bowels overwhelmed by the action of the deranged **Pitta**. Water-brash, a sweet taste in the mouth, heaviness of the limbs, vomiting, difficult breathing, catarrhal fever (Śīta-Jvara) and an aversion to food are the indications due to the retention of the injected Snehā in the bowels overpowered by the action of the deranged **Kapha**. In these cases, applications of (Snehā) Vastis and such other remedial measures as are soothing to the Dosha or Doshas (giving rise to the retention of the Snehā in the bowels) should be adopted with due regard to the nature and intensity of each. 28-29.

Cramps (Śūla) and heaviness in the stomach (Āmāśaya), suppression of the Vāyu (flatus), affection of the heart, a bad taste in the mouth, difficult respiration, epileptic fits, vertigo and an aversion to food are the symptoms which attend a retention of the Snehā in the bowels owing to the pressure of food matter carried down into the abdomen of a person who has been so treated after a heavy meal, and they should be remedied first by fasting and then by appetising measures. 30.

A languid feeling in the limbs attended with a distension of the abdomen, colic (Śūla), difficult breathing and a sense of heaviness in the intestines mark the retention of the injected Snehā surcharged with the faecal matter of a person previously uncleansed by proper remedies. The remedy in such cases consists in the application of Niruha-vastis as well as Snehā-vastis with the admixture of keen-potencied drugs. 31.

A scent of the Sneha in the mouth, cough, difficult breathing, an aversion to food and dullness of all sense-organs which become internally charged with a coating of oil and a glossy appearance of the skin (mouth—D. R.) mark an undesirably higher introduction of the Sneha injected into the system previously cleansed (with proper emetics and purgatives). Such a case should be treated as a case of *Ati-pidita* (over-pressure on the bladder of the) enema and with the applications of *Asthāpana-vastis* as well. 32.

An inadequate quantity of Sneha of a mild or weak potency, injected cold with the help of an enema, is not retained in the system, if not duly fomented and cleansed before, but gives rise to scanty stools, cramps (*Sula*), heaviness and distention in the region of the intestines (*Pakvāsāya*) and (ultimate) suppression of stool, etc. Such cases should be speedily remedied by the application of an *Asthāpana* as well as by that of an *Anuvāsana-vasti*. 33.

A small quantity of Sneha of mild potency, injected into the bowels of a patient taking only a small quantity of food, fails to flow therefrom and gives rise to a dullness of spirit, a tendency to vomit and a sense of lassitude which should be remedied by the application of *Asthāpana-vastis* charged with (the decoction of) *S'odhaniya* (cleansing) drugs and by the application of *Anuvāsana* enemas charged with Sneha boiled and cooked with those (*S'odhaniya*) drugs. 34.

The Sneha of a Vasti, if found to dribble down (from the system) after the lapse of even a whole day and night from the time of its application, without giving rise to any physical discomfort, does no mischief but exerts all the good effects of the application of the Vasti.



Whereas, if digested, it produces but very little benefit to the patient. The retention of the whole or of any portion of the Sneha injected into the bowels of a patient without producing any special physical discomfort should be ascribed to an extremely parched or dry condition of his organism, and would not require any special medical treatment. 35-36.

In case of a Sneha not flowing out from the bowels within a period of twenty-four hours of its introduction (and in case of its producing any supervening symptoms), corrective (S'odhana) remedies should be employed and all subsequent applications of Sneha should be stopped. Thus we have finished describing the diseases (Vyâpat) and symptoms which result from the injudicious use of Sneha (-Vastis) together with the nature of the medical treatment to be employed in each of them. 37.

Uttara-vastis:—Now we shall describe the mode of applying an **Uttara-vasti** (injection into the urethra of a male or of a female patient). The pipe to be used for the purpose (in the case of a male patient) should be made to measure fourteen fingers in length, measured by the patient's own fingers. It should be shaped like the stem of a *Mâlati* flower (in girth) at its top-end and provided with an aperture admitting the passage of a mustard seed. Several authorities hold that the length of the pipe should be equal to that of the penis (of the patient). The largest dose of a Sneha to be used in connection with an urethral injection (Uttara-vasti) is only one Kuncha (Pala); and this should be determined with discretion in respect of patients below twenty-five years of age. There should be (two) Karnikâs (protrusions) in the middle part of the pipe (Netra) in the case of a male.



In the case of a female patient, however, the Karnikás should be placed above a space of four fingers (from its end). The whole pipe should be ten fingers in length and should be made to suit the urethral channel (of the patient) with an aperture sufficient to allow a *Mudga*-pulse to pass through it. 38.

In the case of a vaginal douche or injection (*Vasti*), the pipe of the **Uttara-vasti** should be introduced to the extent of four fingers only into the vaginal canal. Two fingers only of the entire length of the pipe should be inserted into the channel of the urethra in the case of an adult woman, whereas, in the case of a young girl of tender years, the pipe should be introduced to the length of one finger only. Here it should be noted that these measures are to be determined by the standard of the patient's own fingers. A *Prasrita* measure of the *Sneha* by which is meant a quantity that would be contained in the hollow of the palms of the patient's hand extending to the roots of the phalanx is the largest dose to be used in both these instances. In the case of patients of tender years the dosage should be determined with discretion in each case. 39.

The *Vasti* (bladder of the enema) should be made of the bladder of a hog, lamb, or, a goat, or in its absence, of the skin of the neck of a bird, or of the leg of a *Driti* (a leathern bag for holding water), or of any other soft skin. 40.

Mode of application :—The body of the patient should be first treated with a *Sneha* and with fomentation (*Sveda*), and his bowels (*Ás'aya*) should be cleansed. He should then be made to partake of a gruel (*Yavágu*) mixed with milk and clarified butter according to his digestive capacity. He should be made to sit on a cushion placed on even ground and as high as his



knee-joints. Lukewarm oil should be rubbed over the region of the neck of the bladder, and the penis should be (artificially) excited and made steady and straight. The orifice or the channel of the urethra should be first (dilated and) searched with the help of an indicator (S'alākā), and then the pipe of the Uttara-vasti, lubricated with clarified butter, should be gently and gradually inserted therein to the extent of six fingers. The Sneha should be injected into the urethra by gently pressing the bladder of the Uttara-vasti, and the pipe should then be gradually withdrawn from the urethra. The patient should be made to partake of a moderate quantity of boiled rice with milk, Yusha (Mudga-soup, etc.), or meat-soup* in the evening after the dribbling out of the injected Sneha. Three or four injections should be thus made with the help of an urethral enema (Uttara-vasti). 41.

Vaginal Uttara-vasti:—A grown up female patient, (under the circumstances), should be laid on her back with arched and up-drawn knees, and an injection should be made into her vaginal canal (Yoni) by an experienced physician (D. R.—carefully). The pipe should be most gently pressed in the case of a girl before menstruation. For the purpose of purifying the uterus (Garbhāśaya), double the ordinary (one Prasrita) quantity of Sneha should be injected into the vaginal canal (by means of a Vasti) with a pipe having three Karnikās (protuberance) attached to it. 42-43.

In case the injected fluid does not come back (within the prescribed time), a fresh Vasti (enema) should be

* Milk, Yusha and meat-soup should be prescribed in cases of the predominance of Kapha, Pitta and Vāyu respectively.—Dallana.



again applied with (the decoctions of) the S'odhana^{*} (purifying) drugs, or a Varti (plug) prepared with the Sodhana drugs should be injected into the rectum. As an alternative, an indicator (Eshani) should be inserted into the mouth of the bladder, or the region of the abdomen below the umbilicus, and be firmly pressed with a close fist, or medicinal plugs or sticks (Varti) of the size of a *Mudga*-pulse, cardamom-seed (Elá),[†] or mustard-seed should be made up of Saindhava and the leaves of the *Aragvadha* pasted with the expressed juice of *Nirgundi* and cow's urine, and these plugs (Varti) should, according to the age of the patient, be inserted (into the mouth of the bladder) with (the top-end of) a rod or an indicator (Śaláká) for the out-flow of the injected fluid. Another alternative is to use a stick (Varti) made up of the pendant soot of a room (Agára-dhuma), *Vrihati*, *Pippali*, *Madana*-fruit, Saindhava salt and *S'unthi* pasted with S'ukta (a sort of Kânjika) and cow's urine (in the preceding manner). Other (similar) measures should be adopted for the successful action of an Anuvásana enema (Vasti). 44-A.

A cold decoction of *Yashti-madhu* saturated with honey and sugar† or a decoction of the (bark of the) milk-exuding trees (Kshiri-Vriksha), or cold milk, should again be injected into the bladder, in the event of there being a burning sensation in that organ. 44.

Diseases such as derangements of the semen, or of ovum, or difficult menstruation, excess or suppression

* The S'odhana drugs here are the Trina-pancha-mula and such other drugs.—Dallana.

† According to Dallana a quantity of sugar and honey should be added in each of the three cases, viz., (1) the decoction of *Yashti-madhu*, (2) that of the Kshiri-trees, and (3) milk.



of the monthly flow, diseases of the uterus and of the vaginal canal, non-falling of the placenta, strangury and other diseases of the urine, gravel, stones (As'mari), spermatorrhea (S'ukrotseka), cramps in the bladder, in the groins and in the urethra and all other severe diseases of the bladder other than Meha, will all yield to the application of an **Uttara-vasti** (urethral enema). Symptoms which mark, or dangers which attend, a judicious or an injudicious application of an Uttara-vasti are respectively identical with those which characterise or attend those of a Sneha-vasti. 45-46.

Thus ends the Thirty-seventh Chapter of the Chikitsita Sthānam in the Sushruta Samhitā which deals with the Anuvāsana-vasti and the Uttara-vasti.

CHAPTER XXXVIII.

Now we shall discourse on the mode of applying as well as on the treatment with a Nirudha-vasti (**Nirudhopakrama-Chikitsitam**). I.

The mode of preparing a Vasti :—The application of an Anuvásana-vasti (enema) should be followed by that of one of the Ásthápana class. The body of the patient should be first anointed (with a Sneha) and fomented. Previous to the application of a vasti, the bowels and bladder should be relieved of all (fecal) accumulations (flatus and urine). The clyster (Vasti) should be applied at noon in a well-cleansed chamber, devoid of any gust of wind, and the patient should be laid on his left side on a spacious bed not furnished with any pillows, but a little raised up there where his buttocks would rest, and there should be attendants at his feet. The patient should continue in a cheerful mood with his left thigh held in an out-stretched posture and the right one flexed, and should refrain from speaking to any body. The digestion of the ingested food taken by the patient is necessary (before the application of the Vasti). The physician having placed the pipe of the enema (Vasti) upon his left foot should firmly press its Karniká with the first and the second toes of his right foot. One half of the mouth of the Vasti should be kept contracted by pressing it with the small and ring finger of his left hand and the (other) half should be stretched with the aid of his thumb, index and middle fingers, and thus the medicinal solution should be poured into the bladder (Vasti). The pipe should be held with the middle and the index finger of the right hand. Care should be taken not to let the medicinal solution overflow from the sur-



face of the pipe, nor to admit of even a bubble of air into the bladder (of the enema), nor to produce its over-contraction nor dilatation during the process (of pouring the medicine). The bladder filled with the proper quantity of medicinal solution should then be held in the left hand, and washed with the right hand. It should then be firmly tied (at the neck) just over the (surface of the) medicinal solution with ligatures of two or three rounds of thread. 2-A.

The mode of applying a Vasti :—The Vasti should then be held up on the palm of the right hand, its pipe gripped with the middle and index fingers of the left hand, and the orifice closed with the thumb of the same hand. The neck of the pipe should be previously lubricated with clarified butter, and gently introduced into the rectum of the patient up to its *Karniká* (protuberance) along the line of spinal column and with its mouth up-turned. The patient should be asked to take the same with care. 2.

Metrical Text :—The physician should then hold the enema (Vasti) with his left hand and press its bladder with his right. The injection (of the medicinal solution contained in the enema) should be made at once, neither too slowly nor too hurriedly. 3.

The pipe should then be withdrawn and removed, and the patient should be asked to remain in the same position for a period sufficient to utter thirty Mátrás*

* According to Agnives'a the time necessary for the tips of the fingers to fall down upon the right thighs, *i.e.*, the time required for a twinkling of the eye (Nimesha) is called a Mátrá. Parâs'ara says that the time necessary to close and open the eye-lids (Nimesha and Unmesha) once, while throwing the arm around the right thigh is called a Mátrá. He has prescribed one hundred such Mátrás in respect of a patient of constipated bowels, and thirty-seven in respect of a patient of lax



from the time of injection. The patient should then be asked to get up and sit on his legs for the full outflow of the injected solution. The period of a Muhurta (about forty-eight minutes) is usually required for a complete outflow of the Niruha-vasti (from the bowels). 4.

Metrical Texts:—This method of applying the Vasti should be continued three or four times as required in each case by the physician, experienced in the application of the same. It should be discontinued after certain characteristic symptoms had been fully developed and manifested (in the system of the patient). Less is better than excess (in respect of Vasti-applications) and more so particularly in the case of a patient of a delicate constitution. 5.

Symptoms of an inadequate and excessive application of a Vasti:—The emission of only a small quantity of flatus (Váyu), fœcal matter and (of the medicinal solution applied in) the Vasti, as also the appearance of the supervening distresses of urinary disorders, an aversion to food and physical lassitude indicate the inadequacy of the application of the Vasti. Symptoms which have been described before* as marking an excessive use of purgatives are also said to result from an excessive application of a Niruha-vasti. 6-A.

Symptoms of a satisfactory application of a Vasti:—A lightness of the body, experienced in consequence of the successive and satisfactory evacuations of stool,† Pitta (bilious matters),

bowels.—Dallana. The period of a Mátrá has elsewhere been defined as that required to utter a short vowel.—*Ed.*

* See Chapter XXXIII, Para. 18, Chikitsita Sthánam.

† Satisfactory urination should also be understood as one of the symptoms of the satisfactory application of a Niruha-vasti.—*Ed.*



Kapha (mucus) and Váyu (flatus) from the bowels, are the salient features of a satisfactory application of a Niruha-vasti (Su-nirudha). After the manifestation of the foregoing symptoms the patient should be advised to bathe (in hot water) and to take meat-soup (Rasa), milk and pulse-soup (Yusha) in diseases due to the action of the deranged Váyu, Pitta and Kapha respectively. The essence (Rasa) of the meat of any Jángala animal may, however, be prescribed in all cases under the circumstances, since it would produce no harm. Only a quarter, a half or three-quarter part of the usual diet should be prescribed according to the digestive capacity of the patient, and the nature and intensity of the Doshas involved in each case. 6-B.

The subsequent treatment should consist in applying a Sneha-vasti (oleaginous enema) according to the nature and intensity of the underlying Doshas in each case. A lightness of the body, sprightliness of the mind, amelioration or abatement of the disease, an emulsive condition of the organism, are the features which mark the satisfactory application of an Ásthápána as well as of an Anuvásana-vasti. 6-C.

The patient should be made to partake of his meal with meat-soup on the day of his being treated with a (Niruha) Vasti ; since there is an apprehension of the Váyu being greatly deranged and aggravated (by the application of the Vasti). He should then be treated with an Anuvásana (Vasti) on the same day. Thereafter the application of the Sneha-vasti should be regulated* with a regard to the state of the appetite and the intensity of the deranged Váyu, and in the

* A second application of the Sneha-vasti should be made, if necessary, on the 2nd, 3rd, or 5th day with a due regard to the symptoms mentioned in the text.

event of the *Koshtha* (stomach) being found to have been stuffed with food. 6

A fresh and stronger Nirudha injection (Vasti), composed of *Yava-kshāra*, cow's urine, *Kānjika* and the *S'odhana* (purifying) drugs, should be applied (into the bowels) in the event of the previous one not passing out within a *Muhurta*, since a Nirudha injection (Vasti) long retained in the bowels by the enraged and aggravated *Vāyu* causes *Śūla* (colic), an aversion to food, fever and *Ānáha** (distension of the abdomen with suppression of stool and urine), or may ultimately have a fatal termination. 7.

The application of an *Āsthāpana* enema is forbidden after a meal as it may bring on an attack of *Visuchikā** (D. R.—*Āma*), or of vomiting, or may tend to aggravate the *Doshas* of the body. Hence an *Āsthāpana-vasti* (enema) should be applied only on an empty stomach. The *Doshas* (in the system) of a person lie in a free and potent state at the close of the process of digestion, and are easily and spontaneously eliminated from the system (by the application of the *Āsthāpana-vasti*), when the stomach (*Āśaya*) is not further oppressed or stuffed with food. The digestive fire (*Jātharágni*) can not digest the food, if scattered or diffused by the application of an *Āsthāpana-vasti* (into the bowels). Hence it is that an *Āsthāpana* injection should be made on an empty stomach. The application of a *Niruha-vasti* (which is not applicable in all cases) should, however, be determined with a regard to the exigencies of the case, since the strength of the aggravated *Doshas* of the body abate with the evacua-

* Both Vrinda and Chakradatta read "*A'lopa*" (rumbling sounds in the intestines) in place of "*Ā'ndha*."



tions of the bowels (as well as with the elimination of all filthy matters from the system). 8.

Drugs to be used in a Niruha-vasti :—The following drugs and articles, or as many of them as would be available, such as, all kinds of milk, acid group (*Kánjika*, etc.), urine, *Sneha* (oleaginous substances), the drug decoctions (*Kasháya*), meat-soup (*Rasa*), salts, *Phala* (*Triphalá*), honey, *S'atáhvá*, *Sarshapa*, *Vacha*, *Ela*, *Trikatu*, *Rásná*, *Sarala*, *Devadāru*, *Rajani*, *Yashti-madhu*, *Hingu*, *Kushtha*, the drugs of the *Sams'odhana* (corrective) group (*Trivrit*, etc.), *Katuka*, *Sugar*, *Musta*, *Us'ira*, *Chandana*, *S'athi*, *Manjishthá*, *Madana*, *Chandá* *Tráyamáná*, *Rasánjana*, (dried) *Vilva* fruit, *Yamáni*, *Phalini*, *Indra-yava*, *Yava*, *Kákoli*, *Kshira-kákoli*, *Jivaka*, *Rishabhaka*, *Medá*, *Mahá-medá*, *Riddhi*, *Vriddhi* and *Madhuliká*, should be used in charging a *Nirudha-vasti*. 9.

Formula of the Niruha-vasti :—In the case of a healthy person (marked by an equilibrium of *Váyu*, *Pitta* and *Kapha*), the solution to be injected should be composed of four parts of the decoction of drugs* and one part (a fifth part of the entire compound) of the *Sneha* (any oleaginous substance). In any case marked by a preponderance of the deranged *Váyu*, the *Sneha* should measure a quarter part of the whole, one-sixth in a case of a preponderance of the deranged *Pitta* and an eighth part in a case of the deranged *Kapha*. In a case of aggravation of all the (three) *Doshas*, the *Kalka* should measure an eighth part (of the entire quantity of the medicinal solution to be injected), and the following drugs or articles,

* *Dallana* means to say that of the whole compound weighing twelve *Prasrita* measures (twenty-four *Palas*), there should be four *Prasrita* weights (8 *Palas*) of the decoction, and so on.



viz., salt, honey, cow's urine, Phala (Madana), milk, acid group (Kánjika, etc.) and extract of meat, in charging a Nirudha-Vasti should, as regards *dosage*, be determined by a due consideration of the requirements in each case. When the Kalka, the Sneha, and the decoction would be well mixed together, the solution for injection should be considered to have been well prepared. The application of such a solution would be supposed to produce the wished-for results. 10-A.

The process of preparation :—An Aksha measure (two Tolás) of Saindhava salt should be first mixed with the palms of the hand on a plate with two Prasrita (thirty-two Tolás) measures of honey, to which Sneha (oil, etc.) should be gradually added. When well dissolved, the pastes of (Madana) Phala should be added thereto. The drugs to be used as the Kalka in proportion to the prescribed parts should then be finely powdered and mixed with the preceding compound. The whole should then be well stirred in a deep vessel with a ladle (Khaja) * so as not to make it too thick, nor too thin. The compound thus prepared should be mixed with five Prasrita measures of the well-filtered drug decoction (prescribed in each case) and with cow's urine, meat-essence, milk and acid articles (Kánjika, etc.) according to the nature of the Doshas involved in the case. 10.

Dvā-dasā Prasriti :—Now we shall describe the (recipe and preparation of) Vastis (technically) called the "Dvā-dasā-Prasrita" (weighing twelve Prasritas). An Aksha measure (two Tolás) of Saindhava salt should be rubbed with two Prasritas (thirty-two Tolás) of honey to which should be added three Prasritas

* The hand would serve the purpose of a ladle best in this case.

of a Sneha (oleaginous substance). The whole should then be stirred and when the Sneha would be well mixed, a Prasrita measure of a medicinal Kalka, four Prasritas of a decoction, and two Prasritas of medicinal after-throws (powdered drugs thrown to or cast in a medicinal compound at the close of its decoction) should be added to it. In this way an enema solution should be made to measure twelve Prasritas in all and is hence called "Dvā-dasa-Prasrita". This should be regarded as the rule in respect of a full dose and the physician may reduce the numbers of Prasritas (if required). This kind of variation according to the age of the patient, in the quantity of each drug of a Niruha-Vasti which commences with the Saindhava salt and ends with the liquid (*viz.*, Kashāya) has always been observed by the physician aspiring after success (in prescribing a Vasti). 11.

Classification of Vastis according to the range of their therapeutic applications :—Now we shall deal with the classification of (Nirudha) enemas (according to the difference in their therapeutic ranges) which, when applied with due consideration of the aggravated Doshas (acting as the exciting factors), will conquer many a disease. 12.

A decoction should be prepared with one Pala of each of *Sampāka*, *Ruvu*, *Varshābhu*, *As'va-gandhā*, *Nis'ā-chchhada* (Sāthi), *Pancha-mula*, *Valā*, *Rāsnā*, *Guduchi* and *Deva-dāru* and *Madana* fruit eight (two Palas) in number (boiled together and reduced to a quarter part of the original quantity of water). After that a paste (Kalka) composed of *Māgadhikā*, *Ambhoda*, (Mustā), *Havushā*, *Misi* (anisi), *Saindhava*, *Vatsāhva*, *Priyangu*, *Ugrā* (Vacha), *Yashtyāhva*, and *Rasānjana*



being mixed with honey, etc.,* should be dissolved in the preceding medicinal decoction and injected lukewarm (into the bowels) in the manner of an *Āsthāpana-Vasti*. Pain in the back, the thighs and in the regions of the sacrum (*Trika*), stone, retention of stool, urine and flatus, diarrhoea (*Grahani*), *Hæmorrhoids* and diseases due to the action of the deranged *Vāyu*, readily yield to the curative efficacy of such injections, by which also, the blood, muscles and the strength are improved. 13.

A decoction duly prepared with *Guduchi*, *Triphalā*, *Rāsnā*, *Daśa-mula* and *Valā* weighing one Pala † each, and a pulverised compound consisting of *Priyangu*, *Rasānjana*, *Saindhava*, *S'ata-pushpā*, *Vachā*, *Krishnā*, *Yamāni*, *Kushtha*, *Vilva* fruit and treacle each weighing an Aksha (two Tolās) and half a Pala of pulverised *Madana* fruit, should be injected into the bowels (in the manner of an *Āsthāpana* enema injection), stirred and mixed with an adequate quantity of honey, oil, clarified butter, milk, *Sukta*, *Kānjika*, *Mastu* (curd-cream) and cow's urine‡. Strength, energy, vigour, complexion, digestive capacity, verility and vital duration of the user would be increased by its application, and all derangements of the bodily *Vāyu* would yield to its curative efficacy. It is one of the best rejuvenating agents. 14.

A decoction should be made by boiling together the drugs of the *Kshudra-Pancha-mula* group, *Musta*,

* Honey, *Sneha*, milk, *Kānjika*, cow's urine, meat-juice, etc., should be taken.

† *Dallana* takes Pala in the sense of meat मांसम् (*Māmsam*).

‡ The quantity of honey, oil, and clarified butter, should be as before, that of *Sukta*, *Kānjika*, *Mastu* and urine half a Pala each, and that of milk two Palas.—*Dallana*.



Tri-phalā, Utpalā, Vāsaka, Sārivā, Manjishthā, Rāsnā, Renu, and Parushaka each weighing one Pala. A compound of *S'ringātaka, Ātma-guptā, Gaja-pippali, Keś'ara, Aguru, Chandana, Vidāri, Misi* (anisi), *Manjishthā, Syāmā, Indra-yava, Saindhava-salt, Madana-Phala, Yashti-madhu, Padma-kāshtha* pasted together, should be dissolved in the preceding decoction which should be mixed and stirred with milk, honey and clarified butter and injected cold without the addition of any acid substance, in the manner of an *Āsthāpana* enema (Vasti). It should be applied in liquid form. A burning sensation of the body, menorrhœa (*Asrig-dara*), Hæmorrhage, Pittaja-gulma, Pittaja-fever, yield to the curative efficacy of such a medicinal injection (Vasti). 15.

A decoction should be duly prepared with *Lodhra, Rakta-chandana, Manjishthā, Rāsnā, Anantā, Valā, Riddhi, Sārivā, Vrisha, Kās'maryya, Medā, Madhuka* (*Yashti-madhu*), *Padmaka*, the drugs included in the *Sthirādi* (minor *Pancha-mūla*) and the *Trina-Pancha-mūla* groups, each weighing three Karshas (six Tolās). Then a paste composed of *Jivaka, Rishabhaka Kākoli, Kshira-Kākoli, Riddhi, Yashti-madhu, Utpala, Prapaundarika, Jivanti, Medā, Renu* (*Parpataka*), *Parushaka, Abhiru* (*S'atāvāri*), *Misi, Saindhava, Vatsaka, Us'ira, Padmaka, Kas'eru* and sugar pasted together should be mixed with the preceding decoction made into a fluid solution with an adequate quantity of milk, honey, and clarified butter and other fluid substances* other than

* Dallana recommends the use of meat-juice (one Pala) and sugar-cane juice (two Palas) as the liquefacient agents in this preparation. It should also be noted that coldness and non-addition of any acid substances are recommended as the injection is to be applied in cases of diseases due to the derangement of **Pitta**.



strong acid ones (Kánjika, etc.). It should then be injected well cooled in the manner of an Ásthápana-Vasti. It would undoubtedly prove curative in cases of Gulma, menorrhœgia (Asrig-dara), heart diseases, Jaundice, Vishama-jvara, Hæmorrhage (Rakta-pitta), dysentery, and other Pittaja ailments. 16.

A compound of *Valá*, *Madana* fruit, *Sarshapa*, *Saindhava*, *Deva-dáru*, *Kushtha*, *Elá*, *Pippali*, *Vilva* and *S'unthi* (weighing three Palas in all) pounded together and mixed with the decoction of *Bhadrá*, *Nimba*, *Kulattha* pulse, *Arka*, *Kos'átaki*, *Amrita*, (Guduchi), *Deva-dáru*, *Sárivá*, *Vrihati*, *Páthá*, *Murvá*, *Áragvadha* and *Kutaja*-seeds (weighing sixteen Palas in all) cooked with water (one hundred and twenty-eight Palas) should be injected in the manner of an Ásthápana-Vasti, with the addition of an adequate quantity of mustard oil, honey, alkali, cow's urine, sesamum oil and water (three Palas). This would speedily conquer an attack of Chlorosis (Kámalá), Jaundice, Meha, obesity, impaired digestion, aversion to food, goitre, slow poisoning, (Gara-visha), elephantiasis, Udara, or of any disorders due to the deranged Kapha. 17.

Musta, *Saindhava*, *Deva-dáru*, *Páthá*, *Pippali* and *Indra-yava*, pounded together, and made into a paste with the admixture of the decoction prepared with such drugs as *Das'a-mula*, *Haridrá*, *Vilva*, *Patola*, *Triphalá*, and *Deva-dáru*, should be stirred and saturated with oil, *Yava-kshára* and honey and reduced to a soluble fluidity by adding (an adequate quantity of) cow's urine, *Madana-phala* and *Kánjika*. The solution thus prepared should be injected (into the rectum of the patient) in the manner of an Ásthápana enema-injection and this would prove curative in cases of Jaundice, deranged Kapha, alcoholism, lassitude,

suppression of flatus (Váyu) and of urine, in cases of there being any rumbling sounds in the intestines (Ātopa), and Gulma and in diseases due to worms. 18.

Madana-phala, *Yashti-madhu*, *Vacha*, *Deva-dāru*, *Sarshapa*, *Pippali-mula*, *Saindhava* salt (Sindhuttha), *Yamāni*, *Misi* and *Indra-yava* should be pounded together and made into a paste with the admixture of the decoction prepared with a Pala measure each of *Vāsaka*, *As'ma bheda*, *Varshābhhu*, *Dhānya*, *Eranda-mula*, *Das'a-mula*, *Valā*, *Murvā*, *Yava*, *Kola*, *Nis'a-chichhada* (Śāthi), *Kulattha*, *Vilva*, and *Bhu-nimba* and dissolved in an adequate quantity of honey and the expressed juice of sugar-cane, milk, oil, clarified butter, meat-essence, and the urine (of a cow) by stirring them together. The solution thus prepared should be speedily injected in the manner of an Āsthāpana injection into the rectum of a patient suffering from a disease marked by the concerted action of two or more of the deranged Doshas. Diseases such as Gridhrasi, S'arkarā, Ashthilā Tuni and Gulma may be rapidly cured with this injection (Vasti). 19.

Madana fruit, *Yashti-madhu*, *Misi* (anisi), *Saindhava*, *Priyangu* and *Indra-yava* pounded together and made into a paste with the decoction of the drugs, one Pala each of *Rāsnā*, *Āragvadha*, *Varshābhhu*, *Kaluka*, *Us'ira*, *Mustaka*, *Trāyamānā*, *Amrita* (Guduchi), *Raktā* (Manjishthā), *Pancha-mula*, *Vibhitaka* and *Valā* should be duly mixed with (an adequate quantity) of *Rasānjana*, extract of meat (Rasa), honey, Sauvira and the expressed juice of the *Drākshā*. The solution thus prepared should be injected lukewarm into the bowels of the patient in the manner of an Āsthāpana-Vasti. It adds to the growth of flesh, creates fresh semen and Ojas, improves the digestive capacity and the strength



of the body, imparts longevity and cures and conquers the following diseases, *viz.*, Gulma, Menorrhagia, Erysipelas (Visarpa), Strangury, *Kshata-kshaya*, Vishama-jvara, Hæmorrhoids, Diarrhœa (Grahani), Vāta-kundali, catching pain due to the incarceration of the Vāyu in the regions of the thighs, knee-joints, head and bladder (Vasti), obstinate constipation of the bowels, (Udāvarta) and the other distempers of the bodily Vāyu, Vata-rakta, Śarkarā (gravels in the bladder), Ashthilā, cramp in the groins, Udara, aversion to food, Rakta-pitta (Hæmorrhage), affections of the deranged Kapha, Insanity, Prameha, distension of the abdomen (Ādhmāna), catching pain at the heart (Hrid-graha). 20.

A Vasti composed of the decoction of the Vāyu-subduing drugs mixed with *Trivrit**, *Saindhava* and *Kānjika* (or the expressed juice of acid fruits) should be applied lukewarm in cases due to the aggravation of the bodily Vāyu. Similarly, a Vasti composed of the decoctions of the drugs included within the *Nyagrodhādi* group mixed with sugar, clarified butter, powders of those included within the *Kākolyādi* group should be applied in diseases due to the aggravation of the Pitta. A Vasti composed of the decoction of the drugs of the *Āragvadhādi* group saturated with the pulverised compound of those included within the *Pippalyādi* group, should be employed with (an adequate quantity of) cow's urine, added thereto in a case of the aggravation of Kapha. A Vasti composed of a copious quantity of the decoction of *Kshira-Vrikshas* mixed with (an adequate quantity of) the expressed juice of the sugar-cane, milk,

* According to Dallana, "Trivrit" should be understood to mean the same as "Traivrita" mentioned in the treatment of Mahā-vāta-vyādhi (see Chapter V., Para. 25, Chikitsā Sthānam).



sugar, and clarified butter should be applied in a cold state in cases marked by a vitiated condition of the blood of the system. 21—24.

Sodhana (corrective) Vastis :—The drugs of the *Sodhana* group (possessed of corrective therapeutic properties) should be pounded together and mixed with an admixture of their own decoction. The solution thus formed should be mixed with *Saindhava* and *Sneha* and stirred with ladle. It should then be injected into the bowels of the patient. This is called the *Sodhana-Vasti**. 25.

Lekhana-Vasti :—The powders of the drugs of the *Ushakádi* group should be mixed with the decoction of *Triphalá* and with cow's urine, honey and *Yava-kshára*. The whole solution should be applied as a *Vasti* and is called the *Lekhana-Vasti*. 26.

Vrimhana-Vasti :—A paste composed of the drugs of the *Madhura* (*Kákolyádi*) group mixed with the decoction of the drugs possessed of tonic and constructive properties (*Vrimhana* drugs) should be injected into the bowels with clarified butter and the extract of meat added thereto. It is called the *Vrimhana-Vasti*. 27.

Váji-karana-Vasti :—The seeds of the *Átmaguptá* should be pounded and mixed with the decoction of (the roots of) the *Uchchatá* together with (the contents of) the egg of a sparrow (*Chataka*) and an adequate quantity of milk, clarified butter and sugar. The solution should be injected into the bowels in the manner of a *Vasti* and is called the *Váji-karana-Vasti* (aphrodisiac). 28.

* According to Dallana, four Pala weights of honey, one Pala of milk, one Pala and a half of cow's urine, and four Pala and a half of *Kánjika*, should be added to this solution.



Pichchhila-Vasti :—Milk cooked with *Vidāri*,* *Airāvati*, *S'elu*, *S'ālmali* and the tender sprouts of *Dhanvana* should be used as a Vasti with the blood and honey (added to it);† it is called the **Pichchhila-Vasti**. The fresh blood of a buffalo, hog, sheep, or of a cat, or the contents of a newly laid (hen's) egg‡ may be used for the purpose. 29-30.

Grāhi-Vasti :—A paste of the drugs of the *Ambashthādi* group, dissolved in a decoction of those of the *Priyanguvādi* group and mixed with honey and clarified butter, may be used as a Vasti and is called the **Grāhi-Vasti**. 31.

Sneha-Vasti :—A **Sneha-Vasti** should be prepared by duly cooking the drugs of one or two of the above groups with a **Sneha**. 32.

Sterile women should be treated with a Vasti consisting of the *S'ata-pāka-Valā-Taila* or the *Traivrita-Ghrita* (as described before)§ after being cleansed (*S'odhana*) in due succession. 33.

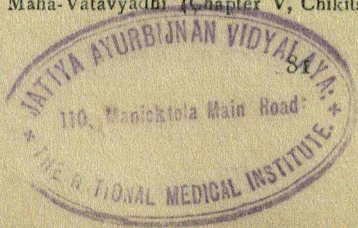
Strong enemas (possessed of keen medicinal potency) should be employed in respect of extremely strong

* Both Vrinda and Chakrapāni read "Vadari" in place of "Vidāri", and their annotators mean to say that the tender sprouts of all trees, viz., Vadari, etc., should be used.

† Vrinda does not recommend the addition of honey; he reads "सुशीताः स्युः" (i.e., the Vasti should be in a cold state), in place of "चौद्रयुताः". But it is evident from the reading of Dallana's commentary, as quoted by S'rikantha Datta, that honey should be added.

‡ Both Vrinda and Chakrapāni read "ब्राज" in place of "ब्रह्म" which means that the newly spilt blood of a goat should be added to the list and hen's egg should be eliminated therefrom.

§ Valā-Taila has been mentioned in the treatment of *Mudha-garbha* (Chapter XV, Chikitsita Sthānam) and the *Traivrita-Ghrita* has been described in the treatment of *Mahā-Vātavyādhi* (Chapter V, Chikitsita Sthānam).





patients, and those of moderate potency should be employed in respect of persons possessed of a middling sort of bodily strength, while weak persons should be treated with Vastis (enemas) of mild potency. An experienced physician should thus apply Vastis (enemas) with due regard to the nature of the season, the strength of the patient, the nature and intensity of the disease under treatment and of the Doshas involved therein and to the nature of the potency of the ingredients to be used in charging the Vasti (enema).* 34.

Loosening or disintegrating (Utkles'ana—lit. irritating) enemas (i.e., those possessed of the virtue of dislodging and disintegrating the accumulated Doshas in the system) should be employed at the outset and corrective ones (Dosha-hara) should then be employed, while those exerting a soothing influence on the organism (Sams'amana) should be employed last of all towards the close of the treatment. 35.

Different Vastis :—An Utkles'ana (disintegrating) Vasti consists of castor seeds, *Yashti-madhu*, *Pippali*, *Saindhava*, *Vacha*, *Habushá* and *Phala* (Triphalá—Madana-phala, according to others) pasted together. A Dosha-hara-vasti (corrective enema) consists (of a solution) of *Yashti-madhu*, *Kutaja seeds* and *Madana-phala* with *Kánjika* and cow's urine. A Samsódhana-Vasti (soothing enema) consists of *Priyangu*, *Yashti-madhu*, *Musta* and *Rasánjana* with cow's milk. 36—38.

Mádhu-Tailika Vasti :—Now we shall describe in short the process of applying a Mádhu-Tailika

* S'ivadása, the commentator of Chakradatta, quotes two additional lines as being incorporated in Sus'ruta's text which, when translated, would be as follows :—Better use a Vasti of milder potency but never use one of strong potency than what is necessary and this is recommended especially in cases of delicate persons.—Ed.



Vasti (enema) which should be resorted to only in respect of kings or king-like personages as well as in respect of women, old men, infants and persons of delicate constitutions for the purposes of eliminating the Doshas (accumulated in the organism) and of improving the strength and complexion. The use of this remedy does not entail any strict observance of continence or of any particular rules, diet, conduct, or conveyance on the part of the patient, nor is it attended with any possible complication though it is quite on a par with any other kind of Vasti as regards its excellent and highly beneficial therapeutic virtues. It may thus be applied at any time by an experienced physician in the manner of a Nirudha-Vasti (enema) whenever the patient wishes to be treated therewith. Equal parts of honey, oil and the decoction of castor roots, half a Pala of *Sata-pushpā*, a quarter Pala of *Sanidhava*, and one entire *Madana* fruit should be mixed together by stirring the whole with a ladle. The whole compound thus prepared should be injected lukewarm into the rectum of the patient. This measure is called the **Mādhu-Tailika-Vasti**. * 39.

Yukta-ratha & Dosha-hara Vastis :—

The **Yukta-ratha Vasti** consists in injecting a medicinal solution surcharged with *Vacha*, *Madhuka* (honey),† oil, meat-essence, *Saindhava*, *Pippali*, *Madana* fruit, and the decoction (of Eranda) into the bowels of a patient.

* The quantity of the fluid should be nine Prasritas in all cases of the **Mādhu-Tailika Vasti** and such-like Vastis (enemas).—*Dallana*.

† *Vacha*, salt, *Madana-phala*, *Pippali*, each should be one Karsha ; honey and oil four Prasritas and two Karshas each, and the decoction of *Eranda* roots four Prasritas and two Karshas.—*Dallana*.

In the text we find "**Madhuka**" which generally means *Yashti-madhu*. Here, however, it should mean "**honey**". This is evident from *Dallana's* commentary.



A compound of *Deva-dāru*, *Varā* (Triphalā), *Rāsnā*, *S'ata-pushpā*, *Vacha*, honey, asafoetida and *Saindhava* salt, used together as a Vasti, is called the **Dosha-hara Vasti**. 40-41.

Siddha-Vasti :—This Vasti should be prepared with the decoction of *Pancha-mula*, mixed with oil, honey and a paste of *S'atāhvā*, *Pippali* and *Saindhava* salt. Similar Vastis consisting of a decoction of *Yava*, *Kola* and *Kulattha*, and mixed with a paste of *Pippali*, *Saindhava*, *Yashti-madhu* and honey may also be used. This kind of Vasti is called a **Siddha-Vasti**. 42-43.

Mustādika-Vasti :—A Pala measure of each of the following drugs, *viz.*, *Mustā*, *Pāthā*, *Amritā* (Guduchi), *Tiktā*, *Valā*, *Rāsnā*, *Punarnavā*, *Manjishthā*, *Āragvadha*, *Us'ira*, *Trāyamānā*, *Gokshura* as well as of those included within the group of minor (*Svalpa*) *Pancha-mula*, and eight *Madana* fruits should be boiled with an *Ādhaka* measure of water down to its quarter part. The decoction thus prepared should again be boiled with the admixture of a *Prastha* measure of milk. The boiling should be continued till the watery part is completely evaporated and the milk alone is left behind. It should be then strained (through a piece of cloth). This (cooked) milk should be mixed with honey, clarified butter,* and the extract of meat of any *Jāngala* animal, each measuring a quarter of the (above-prepared milk) and a *Karsha* measure each of the following drugs, *viz.*, powdered *S'atāhvā*, *Phalini* (*Priyangu*), *Yashti-madhu*, *Vatsaka*, *Rasānjana* and *Saindhava*. The application of the above in the manner of a Vasti proves curative in *Vāta-rakta*, urinary complaints (*Prameha*), *Edema*, *Hæmorrhoids*, *Gulma*, retention

* According to Dallana, however, a Pala measure of each of honey and clarified butter should be added.

of urine, Hæmorrhage (Rakta-Pitta), Erysipelas, fever, and a looseness of the bowels. It acts as an aphrodisiac and vitalising tonic; it also invigorates the eye-sight and is anti-colic in its action. It is known as the **Mustādi-Vasti** and is the best of all the **Āsthāpana** enemas. 44.

A judicious physician may prepare, in the light of the principle laid down in connection with the preparation and application of **Vastis** in general, hundreds of different other kinds of **Vastis** (enemas) with a due consideration of the virtues of their respective ingredients (drugs) and the nature of the disease under treatment. Applications of **Vastis** are forbidden during the continuance of an undigested meal in the stomach. Proper rules of diet and conduct should be observed, and day-sleep should not be indulged in, after being treated with a **Vasti**. 45-46.

The compound **Mādhu-Tailika Vasti** is so called from the facts of its being principally composed of **Madhu** (honey) and **Taila** (oil). The term **Yukta-Ratha Vasti** owes its nomenclature to the fact of its imposing no restriction as regards riding in carriages (**Rathas**), or on horses and elephants after their application. The **Siddha-Vasti** derives its name from the uniform success (**Siddhi**) which attends its application in a large number of cases of bodily distempers and from its irresistible power in improving the strength and complexion of the body. **Mādhu-Tailika Vastis** are recommended to persons of easy and luxurious habits as well as in respect of those whose bowels can be easily moved, or who are in the habit of being daily treated with emulsive measures (**Sneha-karma**) and whose organisms are marked by scanty accumulations of the bodily **Doshas**. A **Siddha- asti** does not produce any distress or discomfort, since it is mild in potency and is applied



CSL

THE SUSHRUTA SAMHITA. [Chap XXXVIII.]

in only three quarters of the usual dose (nine Prasritas only) and does not entail any strict observance of the regimen of diet and conduct (such as the previous administration of emetics and purgatives, etc.), and since it produces a satisfactory result by a single application. 47.

Thus ends the Thirty-eighth Chapter of the Chikitsita Sthānam in the Sus'ruta Samhitā which deals with Niruha-Vastis.

CHAPTER XXXIX.

Now we shall discourse on the treatment of distressing symptoms* which are manifested in a patient (**Āturopadrava-Chikitsitam**). 1.

The digestive fire (**Kāyāgni**) of a person naturally grows dull† after the exhibition of emetics and purgatives, after the administration of a **Niruha-Vasti**, after the internal application of a **Sneha** and after blood-letting. It is further lessened by the eating of extremely heavy (difficult of digestion) articles of fare, just as a low or dull fire is extinguished by a heavy load of fuel. Light meals taken in small quantities, on the other hand, increase the digestive fire under these circumstances, just as light fuel in small quantities serves to re-kindle a low fire. 2.

The quantity of diet should be proportionate to the Dosha (morbific diathesis) eliminated from the organism. The quantity of the Dosha or Doshas eliminated consists of three measures, viz., one **Prastha**,‡ half an **Ādhaka** or an **Ādhaka** (at most). The first is the lowest, the second is the intermediate and the last named measure (one **Ādhaka**) should be deemed as the highest quantity (of the Dosha that can be eliminated under the circumstances). 3.

Yavāgu (gruel) prepared with a small quantity of rice (**Tandula**) should be given once, twice or thrice respect-

* By "distressing symptoms" are generally meant those complications that follow the exhibition of emetics, purgatives, Vastis, etc.

† We have been told that the digestive fire is kindled by the exhibition of emetics, purgatives, etc., but here we are told just the reverse. The solution is that the digestive fire is ultimately kindled by these measures, whereas, immediately after the exhibition, it becomes dull and sluggish.

‡ The **Prastha** measure here means thirteen **Palas** and a-half.



ively in cases of the eliminated Dosha being a Prastha, half an Ādhaka or an Ādhaka in quantity. 4.

After this a quarter part of the quantity of rice or grain otherwise deemed proper and adequate for the patient, should be cooked in the form of **Vilepi**. The rice or the grain (used in the preparation) should be well boiled, without the addition of any Sneha (oil or clarified butter) or salt. 5.

It should then be (passed through a piece of cloth and) made non-slimy, and should be taken in the above-prescribed manner with a clear (pure) soup of *Mudga*-pulse. The patient should then be given a diet measuring half the quantity of his usual one. The food, in this case, should be well saturated with any oleaginous substance (Sneha). The meal of the patient in the next stage should consist of well-boiled rice measuring three parts only of his usual diet and should be made palatable to the taste and sufficient to stimulate the sense-organs. The meal in this case, should be taken with the transparent surface of clarified butter (*Ghrita-manda*). After this period the patient should be allowed to take his full meal with well-prepared soups of venison, etc. 6-7.

The above order of taking one-fourth, half and three-fourths of the usual meal applies in cases of deficient, intermediate (moderate), or satisfactory action of a purgative. 8.

Peyás, taken in an aggravated condition of the de-ranked Pitta, and Kapha, or by a person addicted to drinking habits or subsequent to a deficient exhibition of emetics and purgatives, may give rise to an increased (mucous) secretion (*Abhishyanda*) in the organism. **Tarpana** measures (demulcent food) should, therefore, be deemed beneficial in these instances. 9.

A person is likely to fast from any of the following



causes, e.g., pain, unattainment of wished-for objects, penance, bereavement, and mental distraction. Rules enjoined to be observed after a course of purgatives should as well be adhered to in such cases. 10.

An Ádhaka, half an Ádhaka and a Prastha measure should similarly be the quantity of excretion in connection with a course of purgatives under the three different degrees of its action. But some are of opinion that there may be no fixed quantity of excretion in this case, since purgation should not be considered satisfactory until the S'leshmá (mucus) of the system has come out.* A purgation should be considered satisfactory when the S'leshmá comes out and in that case no more purgative should be given. The strength (**Bala**) of a patient has been laid down to be of three degrees, consequently the rules of diet and conduct should be similarly determined. A **strong** patient should observe the regimen of diet only once, one of middling strength (**Madhya-bala**) twice, while a **weak** patient thrice. Certain authorities, however, assert that this order of diet should be observed by the patients with an impaired, intermediate and keen digestion. 11.

Lest the Doshas might become aggravated by the appetite already kindled by the observation of the rules of diet prescribed for the purpose, the patient should be made to take his meal in the following order at this stage. Sweet and bitter articles of fare should be partaken of at the outset of a meal, followed by oleaginous, acid, saline and pungent food. After this, sweet, acid and saline food should again be taken followed by

* Here a line is not found in the printed edition of the Sus'ruta Samhitá, which is evident from Dallana's commentary and supported by S'rikantha Datta in his commentary on Vrinda. The line is as follows:—

“श्लेष्मास्तत्त्वाद्विरक्तस्य न तामिच्छन्ति तद्विदः”।



articles of sweet and bitter tastes. Dry (Ruksha) and demulcent food should be enjoined in succession in the course of a meal. The meals of a healthy person should then be prescribed. 12.

Light diet should be given for a week after the internal use of a Sneha and after the exhibition of emetics. A patient should observe a proper regimen of recoupment of his health, after having been subjected to a course of blood-letting or treated with a course of S'odhana remedy (purgative). Intervals of three days should be allowed between two successive applications of a Vasti and the period of the third interval thus allowed, should be determined according to the requirements of each case.* 13.

A patient suffering from an ulcer (Vrana) or recently treated with emulsive measures (Sneha-karma) or cleansing (emetics or purgatives) measures, or afflicted with any affection of the eyes or with fever attended with dysentery (Jvarātisāra) resembles a vessel of unbaked clay fitted with oil, *i.e.*, such a patient is greatly liable to the derangement of the Doshas. 14.

An irascible mood or fit of anger (in such a person) agitates his Pitta and produces Pitta-originated distempers;† physical labour and grief cause a distracted state of the mind; and gratification of sexual desires (in such a state) brings on such dangerous diseases as convulsions, epileptic fits, paralysis, aching pain in the limbs, swelling about the anus, cough, hiccup and

* Some commentators explain this verse to mean that the patient should observe the rules of diet and conduct (prescribed hereafter) for a period of three days after each application of a Vasti, but after the third application the rules of diet and conduct should be determined according to requirements.

† The Pitta-originated distempers are thirst, burning sensation, etc.



emission of blood-streaked semen and hæmorrhage from the vagina. 15-A.

Day-sleep under the circumstances gives rise to the affections of the deranged Kapha, *viz.*, enlargement of the spleen (Plihodara), catarrh, jaundice, edema, fever, loss of consciousness, a sense of physical langour, indigestion, an aversion to food, and causes the patient to become overwhelmed with the quality of Tamas which produces in him a desire for sleep. 15-B.

Talking in a loud voice aggravates the Váyu and is attended with such grave consequences as pain in the head, blindness, inertness, loss of the faculty of smell, dumbness, deafness, dislocation of the jaw-bones (Hanu-moksha), Adhi-mantha, facial paralysis, paralysis of the eye-balls (Netra-stambha), thirst, cough, insomnia, shaking of the teeth and similar other distempers (due to an aggravation of the Váyu). 15 C.

Riding (on horse-back, etc.) under the circumstances may cause vomitings, swoons, vertigo, a sense of fatigue, stiffness of limbs, and the serious functional derangements of the sense organs. A long continuance in a sitting posture or bathing may give rise to pain in the region of the pelvis; while, on the contrary, excessive walking under the circumstances aggravates the Váyu and is attended with pain in the knee-joints, atrophy of the thighs, edematous swellings of the localities, or the form of disease known as Páda-harsha (sensitive-ness in the feet). 15-D.

The use of cold water and other cold things* (such as paste of Sandal, etc.) under the circumstances tends to aggravate the bodily Váyu and brings on an aching

* In place of "शीतसन्धोगतीयानां" Gayadása reads "शीतभोजनतीयानां" which means the use of cold food and drink. This reading seems to be better.—*Hd.*



pain in the limbs, Śula (gastralgia), stuffedness of the ingested food in the stomach (Vishtambha) and inflation of the abdomen (Ādhmāna) and shivering. An undue exposure to the sun and wind produces fever and discoloration of the complexion. The use of any unwholesome and incompatible diet as well as food taken before the complete digestion of the previous meal tends to produce serious distempers and may ultimately result in death. The use of incongenial fare undoubtedly leads to the deterioration of the strength and complexion of the body. A man of irregular and intemperate habits, who eats voraciously like an animal, suffers from indigestion which is the cause (source) of a number of physical distempers. 15.

In all these instances the real cause of the distress should be first ascertained, which should be then remedied with proper **antidotal** measures and remedies. 16.

Articles of Diet:—A diet consisting of cooked *Shashṭi* grain (Tandula) or matured *S'āli* rice, *Mudga* pulse as well as (the soup of the flesh of) an Ena, Láva, hare, peacock, Tittiri, or deer, and such other light food should be given to a patient after the exhibition of **emetics** and **purgatives**. 17.

Thus ends the Thirty-ninth Chapter of the Chikitsita Sthānam in the Sus'ruta Samhitā which deals with the treatment of distressing symptoms which are manifested in a patient.



CHAPTER XL.

Now we shall discourse on the treatment which consists in employing the (inhalation of) medicated fumes, snuffs, (errhines) and gargles (**Dhuma-Nasya-Kavala-Graha-Chikitsita**). 1.

Dhuma (fumes) may be divided into five groups,* *viz.*, Práyogika (capable of being daily used), Snehana (soothing), Vairechana (expectorant),† Kásaghna (anti-cough) and Vámaniya (emetic). 2.

Materials of different Dhuma-varti :

—The drugs of the *Eládi* group, excepting *Kushtha* and *Tagara*, should be pasted together. A space of eight fingers out of the entire length of a stem of *S'ara* weed twelve fingers long should be covered with a piece of silk cloth and plastered with the coat of the preceding paste. This stick should be burnt and used in the Práyogika Dhuma pána. The pith (pulp) of oleaginous fruits, wax and resin, *Guggulu*, etc., with the admixture of a *Sneha* (oil or clarified butter) should be used in the Snehana-Dhuma. The drugs included into S'iro-Virechana group should be used in Vairechana Dhuma. *Vrihati*, *Kanta-kárikà*, *Trikatu*, *Kása-marda*, *Hingu*, *Ingudi-bark*,‡ *Manah-s'ilá*, *Guduchi*, and *Karkata-s'ringi* and such other drugs which allay cough should be used in the Kásaghna-Dhuma. Nerves, skin, horns, hoops, shells of a crab, dried fish, dry meat or worms, etc., and

* Charaka, however, divides Dhuma into three classes only—*viz.*, Práyogika, Snaihika and Vairechanaka, and includes the Kása-hara into the Práyogika, and Vámaniya into the Vairechana Dhuma.

† The term Vairechana here means S'iro-Virechana by means of fumes.

‡ Some commentators mean to explain “इङ्गुदीत्वक्” as *Ingudi* and cardamom instead of as *Ingudi-bark*. This seems to be better,



such other emetic drugs should be used in the *Vāmaniya-Dhuma*. 3.

Formation of the pipe used in Dhuma-Pāna:—The pipe to be used in respect of an inhaler should be made of one or other of the same substances* of which the pipes of enema-syringes (*Vasti-Netra*) are made. The girth of such a pipe should be equal to that of the small finger at its mouth with an inner aperture or calibre as large as a *Kalāya* pulse, and its girth at the root or base should be equal to that of the thumb, while the girth of the inner aperture or near (at the root) should be sufficiently large to allow the *Dhuma-Varti* (made of *S'ara* weed) to fit in. The length of the pipe should be forty-eight fingers† in respect of a *Prāyogika*, thirty-two fingers in respect of a *Snehana*, twenty-four fingers in respect of a *Vairechana*, sixteen fingers in respect of a *Kāsaghna* (anti-cough) and *Vāmaniya* (emetic) *Dhuma*. The girth of the aperture (channel) should be equal to that of a stone of the *Kola* fruit in respect of the tube to be used in the last two cases (*Kāsaghna* and *Vāmaniya*). The tube to be employed in fumigating an ulcer should be eight fingers in length and equal to a *Kalāya* pulse in outer girth, while the girth of the inner orifice should be sufficient to allow a *Kulattha* pulse to pass in. 4.

The medicinal stick (*Varti*) should be lubricated

* See Chapter XXXV, Para. 7, *Chikitsita Sthāna*.

† Charaka's description of the pipes, (Chapter V, *S'lokasthāna*) corresponds closely to that of *Sus'ruta*, except in the case of *Prāyogika* pipe, where Charaka's reading is somewhat ambiguous. There it may be construed to mean thirty-six as well as forty-eight fingers. *Jatu-karna*, however, explicitly asserts forty-eight fingers to be the length of the pipe in question. *Vrinda* is in a fix, and solves the difficulties by explaining that in cases of an aggravation of *Kapha* and an abundance of *Doshas*, the length of the pipe should be thirty-six fingers.

with a Sneha (clarified butter, etc). It should then be attached to one end of the pipe (Netra) and lighted. The patient should sit in an easy and comfortable posture, maintain a cheerful frame of mind and carefully inhale the medicinal fumes with his eyes cast down straight towards the ground. 5.

Metrical Texts :—The fumes should be first inhaled through the mouth and then through the nostrils; whether inhaled through the mouth or the nostrils they should be invariably exhaled through the mouth. Inhaled through the mouth, they should not by any means be exhaled through the nostrils, as such a course (of exhaling through the nostrils) would act wrongly and impair the eye-sight. 6.

The fumes (Dhuma) should be specially inhaled through the nostrils, in connection with a **Prāyogika** inhalation, while they may be inhaled both through the mouth and the nostrils in **Snehana-Dhuma**. They should be inhaled through the nostrils alone in an act of **Vairechana** inhalation and through the mouth only in the two remaining cases (**Vāmaniya** and **Kaphaghna**). 7.

Mode of inhalation :—In an act of **Prāyogika** inhalation, the stick (Varti) should be dried in shady places protected from the wind. The stem of the *S'ara* weed inside the Varti should then be removed. The Varti should then be lighted with a live charcoal and fixed to the end of the pipe (Netra) and then the patient should be asked to inhale the fumes. The same method should be followed in respect of **Snehana** and **Vairechana** ones. In the other cases of smoking (**Kāsaghna** and **Vāmaniya**) the fumigating drugs (Varti) should be placed over a bed of smokeless burning charcoal contained in an earthen saucer. Another saucer furnished with an aperture at its top or middle should be fitted over the former saucer



and the inhaling pipe should be fitted into this aperture, and the fumes should be inhaled (through the mouth). On the subsidence of the fumes the remaining portion of the stick should be cast into the fire and the patient should continue to inhale the fumes till the complete elimination of the aggravated Doshas from his organism. This is the rule and means of inhalation (Dhuma-pána). 8.

Prohibitive Cases :—Any kind of smoking (Dhuma-pána) is forbidden to a person afflicted with anger, fear, bereavement, fatigue, and in a heated state of the body and after fasting. It is also forbidden in cases of poisoning, hæmorrhage (Rakta-pitta), alcoholism, swooning, burning sensation of the body, thirst, jaundice, dryness of the palate, vomiting, head-disease, eructation, Timira, urinary complaints (Prameha), abdominal enlargement with dropsy (Udara), inflation of the abdomen and Urddha-váta, and in respect of infants, old and enfeebled persons, as well as of those treated with purgatives and Ásthápána-vasti. It is also forbidden to enciente women, those suffering from insomnia or a parched condition of the body as well as to those suffering from any kind of cachexia or from Urah-kshata. An act of inhaling (smoke) is also prohibited after taking a potion of honey, clarified butter, curd, and milk, fish, wine or gruel (Yavágu) as well as during the continuance of a small quantity of Kapha in the organism. 9.

Metrical Text :—Medicated fumes inhaled in an improper season (*viz.*, in the above-mentioned prohibited cases) bring on vertigo, fainting fits, diseases of the head and serious injury to the eyes, ears, nose and the tongue. 10.

Time of Smoking :—The first three kinds of inhalations should be resorted to at the close of the

following twelve physical functions and acts, *viz.* sneezing, cleansing the teeth, snuffing, bathing, eating, sleeping in the day, coition, vomiting, micturition, passing stools, fits of anger and surgical operations. A **Snehana-Dhuma** should be smoked after sneezing, micturition, passing stools, coition or after a fit of anger. Similarly, a **Vairechana-Dhuma** should be smoked after bathing, vomiting and sleeping in the day time, while a **Práyogika-Dhuma** should be smoked after cleansing the teeth, snuffing, bathing, eating and after a surgical operation. 11.

The therapeutic effects of Dhuma-pána :—Smoking the **Snehana-Dhuma** subdues the deranged and aggravated Váyu of the body owing to the existence of the Snehana with which it is charged, as well as to a consequent sticky coating being deposited in the organism. The **Vairechana-Dhuma** facilitates the loosening and flowing out of the mucus (Kapha) owing to its dryness, non-viscidness (Vais'adya), keenness and heat-making potency. While the **Práyogika-Dhuma** tends to loosen the accumulation of mucus (Kapha) and helps its expulsion from the system by virtue of its being possessed of common therapeutic properties with both of the two preceding kinds (of Dhuma). 12.

Memorable Verse :—Inhalation of (medicated) fumes removes the cloudening of the faculties of the organs of sense-perception and imparts distinctness of the speech and firmness to the teeth, hair of the head and to beard. It cleanses the mouth and fills it with an aroma. 13.

The inhalation of medicated fumes guards against an attack of cough, asthma, an aversion to food and clumsy sensation in the mouth, hoarseness, excessive salivation,



nausea,* somnolence, sleep, numbness of the jaws and of the nerves (Snâyû) on the back of the neck (Manyâ), catarrh, diseases of the head, ear-ache, inflammation of the eyes, and any affection of the mouth due to an aggravation of the deranged Vâyu and Kapha. 14.

It behoves a physician to be fully acquainted with the effects of satisfactory and excessive smoking (Dhuma-pâna). Properly administered, it is followed by a distinct alleviation of the disease (under treatment); while its excessive use is followed by a positive aggravation or non-amelioration of the disease and is likely to produce a dryness of the palate and the throat, a burning sensation in the body, thirst, fainting fits, vertigo, delirium, alcoholism, affection of the ears, nose and eyes, impairment of vision, and weakness of the body. 15.

Mode of Smoking :—The **Prâyogika-Dhuma** should be smoked thrice at a time either through the mouth or through the nostrils and may be repeated thrice or four times (according to the strength of the patient and the intensity of the Dosha). The **Snaihika-Dhuma** should be inhaled until the appearance of tears in the eyes. While the **Vairechanika-Dhuma** should be smoked till the beginning of the elimination of the Doshas from the system. The **Vâmaniya-Dhuma** should be smoked by a patient after he has taken a gruel of huskless sesamum (Tila-Tandula), and the **Kâsaghna-Dhuma** should be inhaled between morsels of food.† Fumigation of an ulcer should be made by means of a tube attached to (the orifice of) a covered saucer. Fumigation alle-

* According to Vrinda's commentator we have here "Sneezing and a sudden obstruction of breath" as an additional text.

† Dallana quotes a different reading which would mean that the **Kâsaghna-Dhuma** should be inhaled after taking meals.

viates the pain in an ulcer, arrests its discharge and makes it clean and non-viscid. 16.

Metrical Text :—The processes of inhalation and fumigation have been briefly described above. Now I shall fully describe the processes of using medicinal snuffs (Nasya). 17.

On Snuffs and Errhines :—The term "Nasya" (Snuff) is so called from the fact of its being composed of the powders of any drugs or of any Sneha (oleaginous substance) cooked with such drug or drugs, to be stuffed into the nostrils. It may be broadly divided into two kinds, *vis.* :—**Siro-Virechana** (errhines) and **Snehana** (contributor of oleaginous principles); and may, however, be further grouped under five specific heads, *vis.* :—**Nasya**, **Siro-Virechana**, **Pratimarsha** (a medicated Sneha poured into the nostrils to be discharged into the mouth), **Avapida** (the expressed juice of any drug put into the nostrils in drops by pressing it with the palms then and there) and **Pradhamana** (a medicinal snuff blown into the nostrils with the help of a blow pipe). Of these, the Nasya (snuff) Siro-Virechana (errhines) are pre-eminently the most effective. Pratimarsha is a Nasya while Avapida and Pradhamana are Siro-Virechana (errhines). Thus it is that the term Nasya is employed in the above five senses. The term Nasya, in the specific sense, is particularly used with reference to the snuffing of any Sneha (oleaginous substance) with a view to make up the deficient oily matter in the brain in the case of a patient complaining of a sense of void or emptiness in the head or to impart tone to the nerves and muscles of the neck, shoulders and chest, or to invigorate the eye-sight. This should be prepared with a Sneha (oleaginous substance) cooked with the drugs possessed



of the virtue of subduing the deranged Váyu and Pitta and should be snuffed in by a patient affected in the head through the overwhelming preponderance of the deranged Váyu and in cases of the falling off of the teeth and hair of the head and beard, in Karna-Kshveda, acute ear-ache, Timira (cataract), loss of voice, disease of the nose, dryness of the mouth, Ava-Váhuka, premature greyness of the hair and wrinkling of the skin and other dangerous complications due to the deranged Váyu and Pitta as well as in similar other affections of the mouth. 18.

S'iro-Virechana :—Powders of the S'iro-Virechana drugs* or any Sneha cooked with those drugs† should be employed in the event of there being an accumulation of Kapha (mucus) in the region of the palate, throat, or head of a patient, as well as in cases of an aversion to food, head-ache, heaviness of the head, Pinasa (coryza), Ardhávabhedaka (hemisrania), worms, Pratis'yáya (catarrh), loss of the faculty of smell, hysteric convulsion (Apasmára) and in similar other diseases of the super-clavicular regions due to the action of the deranged Kapha. 19.

These two kinds of Nasya (snuffs) should be administered before meals. To a patient affected with diseases of Kaphaja origin they should be administered in the morning, while one suffering from any Pittaja complaint should use them at noon and one

* The S'iro-Virechana drugs are Pippali, Vidanga, S'igru, Siddhárthaka, Apámarga, etc. See Sutrashána, Chapter XXXIX.

† S'rikantha Datta, commentator of Vrinda, says that Gayi reads शिरोविरेचनद्रव्यसिद्धेन क्षुद्हेनैव etc., from which it is evident that he prescribed only the Sneha cooked with the S'iro-Virechana drugs as S'iro-Virechana Nasya.

afflicted with any distemper of the deranged Vāyu should use them in the afternoon.* 20.

Before the application of a S'iro-Virechana (errhine) the patient should be asked to cleanse his mouth with a tooth-twigg and by smoking. Then the regions of the neck, cheek and forehead should be fomented and softened with the application of heated palms, the patient himself being laid on his back in a dustless chamber not exposed to the sun and the wind. His head should be kept a little hung back with his arms and legs fully stretched out and expanded and a compress should be tied over the eyes. Then the physician should lift up with the fore-finger of his left hand the tip of the nose of the patient and slowly drop with his right hand a continuous jet of (medicated) Sneha into the cleansed channels of the (patient's) nostrils. The oil to be so used should be made lukewarm (D. R. —made lukewarm in the sun) and kept in a golden, silver, copper, or earthen receptacle or in an oyster shell and poured down into the nostrils of the patient by means of an oyster shell (D. R.—pipe) or (by pressing) a cotton plug (soaked in that oil). Care should be taken that the oil does not get into the eyes (while being poured into the nostrils).† 21.

Metrical Texts: —The patient should refrain from shaking his head or indulging in a fit of anger or

* In respect of healthy patients, the Nasya should be administered at noon in winter, in the morning in spring and autumn, and in the afternoon in summer, while in the rainy season, they should be administered at a time when the sun would be visible in the sky.—*Vridha-Vāgbhata*.

† The commentator of Vrinda adds two more conditions—*viz.*, the patient should be made to pass stools and urine before the application of the Nasya and that the Nasya should be applied at a time when the sky would be free from clouds.



speaking, sneezing or laughing at the time of any oily snuff (Sneha-Nasya) being administered unto him, as it may otherwise badly interfere with its reaching down to the desired spot or may bring on an attack of cough or coryza (catarrh) or any affection of the head or of the eyes. 22.

Doses of a Sneha-Nasya :—Eight drops of oil trickling down the two upper phalanges of the fore-fingers should be regarded as the proper quantity for the **smallest** (lit.—first) dose. A Śukti measure (thirty-two drops) is the **intermediate** (lit.—second) dose and a Páni-Śukti measure (sixty-four drops) is the **highest** (lit.—third) dose. These are the three doses (of Sneha-Nasya) which should be determined in proportion to the strength of the patient and of the disease under treatment. An oily snuff should never be swallowed. 23.

Metrical Text :—An oily snuff (Sneha-Nasya) should be hawked in so as to flow along the girths (Śringātaka) of the nostrils and immediately spit out (by the patient), without retaining it in the mouth for a moment, as it may otherwise (irritate the mucous membranes of the throat, etc., and) aggravate the local Kapha. 24.

The region of the neck and the cheeks, etc., of the patient should be fomented again after the use of the oily snuff (Sneha-Nasya) and the patient should be made to smoke, and partake of a meal not composed of any phlegmagogic articles (Anabhishtyandi). He should then be advised as to regimen of conduct, etc. (to be subsequently observed). Washing the head, exposure to the sun, dust and smoke, the use of any intoxicating liquor or of any other liquid or oleaginous substance, indulgence in a fit of anger and excessive driving, etc., are strictly prohibited (after the application of Sneha-Nasya). 25.

Effects of proper, excessive, or deficient application of a Sneha-Nasya (M.—T.) :—

The effects of proper and excessive applications of (oily) snuffs will now be described. Lightness of the head, sound and refreshing sleep, the state of being easily awakened, alleviation of the disease, hilarity of the mind and a gladsome activity of the sense-organs in performing their respective functions, are the symptoms which attend a **proper** and **satisfactory** application (of an oleaginous medicinal snuff). Salivation, heaviness of the head, and dulness of the sense-organs are the symptoms which result from an **excessive** application of a Sneha (Nasya) and the remedy in such cases consists in employing the parching measures or medicines. A case of **deficient** application (of a Sneha-Nasya) is marked by the functional derangements of the sense-organs* and a dryness (Rukshatá) of the system without any indication of the amelioration of the disease. The remedy, in such cases, consists in a fresh application of the (oleaginous) snuff. 26.

The proper doses of an oleaginous errhine (Śiro-Vireka) should be four, six or eight drops in accordance with the strength of the disease and of the patient under treatment). 27.

The framers of the Āyurveda have particularly classified the effects of the application (of a Sneha-Nasya) into three classes, *viz.*, proper or satisfactory, deficient and excessive. The head being satisfactorily cleared (by the **satisfactory** application (of an oleaginous errhine) is marked by a sense of lightness in the head, clearness of the channels (of the mouth, throat, nostrils, etc.),

*Gayi's reading, according to Dallana, as well S'rikantha's reading is "वातवैगुण्यम्" which means the functional derangement of the local Vāyu.



an amelioration of the disease under treatment, healthy and vigorous workings of the sense-organs and an exhilarating sensation of the body and of the mind. Itching, clumsiness (of the mouth), heaviness, saturation of the local channels (of the mouth, throat, etc.) with mucous coatings are the symptoms which mark the deficient action of (an oleaginous) errhine. A discharge through the nostrils of Mastulunga (the brain matter), an aggravation of the Vāyu, dulness of the sense-organs and a sense of void or emptiness in the head are the indications which mark an excessive application of an (oleaginous) errhine. 28.

Measures and remedies possessed of the virtue of subduing the deranged Kapha and Vāyu should be (respectively) employed in cases of excessive and deficient applications of (an oleaginous) errhine (Nasya), while in the case of a proper and satisfactory application the patient should be made to snuff in a quantity of clarified butter on each alternate day or at an interval of two days for one, two or three weeks in succession or for any longer period as considered proper according to the exigency of the case. In a case of an overwhelming aggravation of the Vāyu, the patient may be made to use the snuff (of clarified butter) even twice a day. 29.

Avapida-Nasya :—The Avapida-Nasya, like the Śiro-Virechana Nasya, should be administered to a person bitten by a snake, or lying in a comatose or unconscious state or suffering from a disease of the head due to its being oppressed with an accumulation of fat and mucus (Abhisyanda). An Avpida-Nasya should be administered to a patient by pasting any of the (fresh) Siro-Virechana drugs and putting a few drops therefrom into the nostrils of the patient. In cases of a distraction of the mind or of a disease of a parasitic origin or of

patients suffering from the effects of poisoning the fine powder (of the Siro-Virechana drugs) should (by means of a pipe) be blown into the nostrils of the patient. Sugar, the expressed juice of the sugar-cane, milk, clarified butter or an extract of meat should be (similarly) administered in the case of a weak patient or of one suffering from an attack of Rakta-Pitta. 30.

Metrical Texts :—A Sneha (oil or clarified butter) cooked with the pasted drugs (of the Siro-Virechana group) would be as beneficial as the powder (Kalka) of those drugs for the purpose of an errhine in respect of a weak, emaciated, timid, delicate or female patient. 31.

Forbidden Cases :—A fasting person, or one who has just taken his meal, or one suffering from an acute catarrh or coryza of a virulent type, an enciente woman, a man found to be still under the influence of an intoxicating liquor or who has taken a Sneha (oleaginous substance), water or any other liquid, or one suffering from indigestion or who has been treated with an enema (Vasti), one in an angry and excited state of mind or afflicted with thirst or who is suffering from the effects of any slow chemical poison (Gara) or fatigued or overwhelmed with grief as well as an infant, an old man, one who has voluntarily repressed any natural urging of the body or one about to take a full bath (Sirah-Snána) should be regarded unfit for treatment with (any kind of medicinal) snuffs (Nasya). Snuffing and smoke inhalation should not be resorted to in the event of the sky being (unseasonably) overcast with clouds at a time when such phenomena do not usually or ordinarily happen. 32-A.

A deficient or an excessive application of snuffs (at one time), or its extreme heat or coldness, a sudden or delayed application of the same (into the nostrils), drooping



posture of the head or its movements during the application, the fact of its being used while the patient would be taking his meals, or its application in any forbidden case may produce such distressing symptoms as thirst eructations, etc., due to the action of the aggravated or decreased Doshas of the body. 32.

Metrical Texts :—The evils which are usually found to attend an abuse of medicinal snuffs (Nasya) or errhines (S'iro-vireka) may be grouped into two classes—those incidental to the aggravation (Utklesa) of the Doshas or to the loss or waste (Kshaya) of the same. The distempers due to an aggravation of the Doshas should be remedied with soothing (S'amana) and corrective (S'odhana) measures and remedies, while those resulting from the loss or waste of the Doshas should be remedied with such drugs and remedies as would make up the decreased Doshas (of the system). 33.

Pratimarsha Nasya when to be used :—The Pratimarsha form of snuff should be resorted to on any of the following fourteen different occasions, viz.:—after quitting the bed in the morning, after cleansing the teeth, on the occasion of going out of the house, after having been fatigued with physical exercise, after sexual intercourse and a journey, after defecation and urination, after the use of gargles (Kavala) and collyrium (Anjana), in an empty stomach, after vomiting, just after a day-sleep and in the evening. 34.

Their Effects :—A Pratimarsha snuff used by a person just after rising from his bed tends to remove the waxy mucus (Mala) accumulated in the nostrils during the night and brings on a cheerful state of the mind, when used after having cleansed the teeth, it imparts a sweet aroma to the mouth and makes the teeth steady and firm (in their sockets). When used by a man on the

occasion of his going out of the house, it acts as a safeguard against the troubles of smoke and dust (assailing him on the road) owing to the consequent moist mucous secretion in the nostrils. When used after the exertion of physical exercise, coition or a journey, it serves to remove the sense of consequent fatigue, and when used after micturition or defecation it tends to remove the dulness or heaviness of vision. When applied after gargling or after an application of collyrium (along the eyelids) it serves to invigorate the eye-sight. When applied on an empty stomach, it cleanses the internal channels of the body and imparts a lightness to it. Taken after an act of emesis it tends to cleanse the mucous (S'leshmá) deposit on the beds of the internal ducts of the body and thus brings on a fresh appetite for food. When taken after a day-sleep it tends to remove the sense of drowsiness and physical heaviness and purges the filthy accumulations (in the nose, etc.) thus bringing about a concentrated state of the mind. When taken in the evening it brings on a good sleep and an easy awakening. 35.

Metrical Texts :—The quantity of Sneha which, being lightly snuffed in, reaches down into the cavity of the mouth, should be deemed adequate for a dose of the Pratimarsha (kind of snuff*). The benefit of using a snuff may be perceived in a variety of ways, as it tends to cure the diseases peculiar to the super-clavicular regions of the body, removes the cloudening

* One drop or two, or the quantity necessary to bring about a disruption of the Doshas, is the dose of a Pratimarsha Nasya according to Vriddha-Vágabhata.

The four forms of **Nasya-Karma** (medicinal) snuffs, should be prescribed for patients above seven years of age. Pratimarsha is recommended in Gulma. — *Krishndireya*.



or dulness of the sense-organs, imparts a sweet aroma to the mouth, and strength to the teeth, jaw bones, head, neck, Trika, arms and the chest, and guards against an attack of baldness, Vyanga, premature grey-ness of the hair and the premature appearance of wrinkles or furrows. 36-37.

Specific use of Sneha-Nasya:—This snuff should consist of oil in a case marked by (the concerted actions of the deranged) Kapha and Vāyu, while it should consist of **Vasā** (lard) in a case involving the action of the Vāyu alone. Similarly clarified butter should be used as a snuff in a case of a Pittaja disorder, while the snuff should consist of **Majjā** (marrow) in a case marked by (the concerted actions of the deranged) Vāyu and Pitta. The four different modes of using snuff have thus been described in all of which oil may be used as not being hostile in its action as regards the seats of Kapha within the organism. 38.

Kavala-graha:—Now we shall describe the process of using medicinal gargles (Kavala) which may be divided into four kinds, *viz.* :—The Snehi (oleaginous), Prasādi (soothing), Śodhi (purifying) and the Ropana (healing). The oleaginous (**Snehi**) gargle should be surcharged with any oleaginous substance and should be prescribed tepid in a case marked by the action of the deranged Vāyu, while cold and sweet articles should be employed in preparing a soothing (**Prasādi**) gargle and should be prescribed in cases of the deranged Pitta. The purifying (**Śodhana**) gargies should be composed of acid, pungent and saline drugs which are parching and heat-making* in their potency and

* Vrinda does not include 'parching' while Chakradatta does not include 'heat-making' as the conditions of this kind of Kavala in their respective collections.

should be employed lukewarm (for corrective purposes) in diseases due to the action of the deranged Kapha. The healing (**Ropana**) gargles should be composed of bitter, astringent, sweet, pungent heat-making* articles and should be employed in cases of ulceration (of the mouth). The therapeutic virtues and applications of the four different kinds of gargle (Kavala) have thus been described (above). 39-40.

The neck, cheeks and the forehead of the patient to be treated with gargles should be (first) fomented and softened and he should be made to take (into his mouth) *Trikatu*, *Vacha*, mustard-seeds, *Haritaki* and rock-salt pasted together and dissolved in any of the following articles, *viz.* :—oil, *Sukta*, *Surá*, alkali, (cow's) urine or honey, and made lukewarm (before use as a gargle). 41.

Kavala and Gandusha—distinguished (M. T.) :—The quantity which can be easily and conveniently rolled out in the mouth is the proper dose in respect of a **Kavala**, whereas the one which cannot be so (easily and conveniently) rolled out in the mouth is called a **Gandusha**. 42.

Kavala—how long it should be retained :—A gargle (Kavala) should be so long held† in the mouth by a patient till the aggravated *Dosha*‡ would accumulate in the regions of the cheeks§ and would secrete copiously through the nostrils and

* Chakradatta does not include 'pungency' and 'heat-making potency' as conditions of this kind of Kavala.

† Vrinda here reads "सञ्चारयितव्यम्", *i.e.*, 'and should be rolled out (in the mouth)'.

‡ "Dosha" here means 'Kapha'.

§ Vrinda reads "यावद्दोषपरिपूर्णं गलकीपालत्वम्" which means till the *Dosha* accumulates in the regions of the throat and the cheeks,



the eyes, after which the gargle (Kavala) should be every time removed and fresh ones should be taken and kept (similarly) in the mouth. The patient should during the use of a Kavala sit in an erect posture without allowing the mind to be in the least distracted. 43.

Metrical Texts :—Gargles (Kavala) should be similarly prepared with Sneha, milk, honey, curd, urine, meat-juice or Amla (Kánjika) mixed with the decoction (of any drug) or hot water prescribed according to the nature and intensity of the bodily Dosha or Doshas involved in the case. An amelioration of the disease, a sense of lightness and of purity in the mouth, a cheerful frame of mind and an exhilarating vigour in the organs of sense are the features which mark an act of perfect or **satisfactory** gargling (Kavala), whereas a sense of physical lassitude, salivation and a (consequent) defect in the sense of taste are the traits which mark **deficient** gargling. Thirst, an aversion to food, dryness of the mouth, a sense of fatigue and an inflammation of the mouth are the symptoms which attend an act of **excessive** gargling. These symptoms undoubtedly arise in due proportion to the nature and intensity of the corrective drugs used. 44-45.

Sesamum, *Nilotpala*, clarified butter, sugar, milk and honey* used as a gargle (Gandusha) alleviates the (consequent) burning sensation of a burn inside the mouth. 46.

The process of using medicinal gargles (Kavala) in general have thus been briefly described.

* Commentators, on the authority of Videha, hold that gargles should be used with these articles either collectively or separately in cases of burning in the mouth by an excessive use of an alkali or such other articles.



Pratisárana :—A Pratisárana remedy may be of four kinds, *viz.*, that prepared with a **Kalka** (paste), **Rasa-kriyá**, honey and with powders. Prepared with the appropriate drugs, such a compound should be rubbed gently with the tip of a finger in a case of an affection of the mouth. An intelligent Physician may exercise his discretion in selecting the drugs to be used in the preparation of such a remedy. The symptoms of a satisfactory or unsatisfactory Pratisárana should be respectively identical with those of a Kavala. The ranges of therapeutic applications are also co-extensive in both the cases. In other words the diseases of the mouth which yield to the use of medicinal gargles, equally prove amenable to that of Pratisárana remedies. The diet in both the cases should be composed of light and non-phlegmagogic articles of food. 47.

Thus ends the Fortieth Chapter of the Chikitsita Sthánam in the Susruta Samhitá which deals with the inhalation of medicinal fumes, snuffs, and gargles.

Here ends the Chikitsita Sthánam.



THE
SUSHRUTA SAMHITA
KALPA-STHANAM

(SECTION ON TOXICOLOGY).

—:O:—

CHAPTER I.

Now we shall discourse on the mode of preserving food and drink from the effects of poison (**Anna-pána-Rakshá-Kalpa**). 1.

Dhanvantari, the King of Kás'i, the foremost in virtue and religion and whose commands brook no disobedience or contradiction, instructed his disciples, Sus'ruta and others (in the following words). 2.

Powerful enemies and even the servants and relations of the sovereign in a fit of anger to avenge themselves on the sovereign sometimes concoct poisonous compounds and administer the same to him, powerful though he may be, by taking advantage of any defect or weak point in him. Sometimes the ladies (of the royal house-hold) are found to administer to the king various preparations (of food and drink), which often prove to be poisonous, from a foolish motive of securing his affection and good graces thereby, and sometimes it is found that by the embrace of a poisoned girl (**Visha-Kanyá**),*

* A girl slowly habituated to taking poison or poisoned food is called a **Visha-Kanyá**, such a girl presented to a king by a pretending friend of the state often managed to hug her royal victim into her fatal embrace. The poison operates through the perspiration, proving almost instantaneously fatal through the act of dalliance.



he dies almost instantaneously. Hence it is the imperative duty of a royal physician to guard the person of the king against poisoning. 3.

The minds of men are restless and uncontrollable like an unbroken horse. Faith is a rare thing in the human society and hence a crowned head should never believe any one* in this world. 4.

The necessary Qualifications of a Superintendent of the Royal Kitchen :

—A king should appoint a physician for the royal kitchen (to superintend the preparations of the royal fare). He should be well-paid and possess the following qualifications. He should come of a respectable family, should be virtuous in conduct, fondly attached to the person of his sovereign, and always watchful of the health of the king. He should be greedless, straight-forward, god-fearing, grateful, of handsome features, and devoid of irascibility, roughness, vanity, arrogance and laziness. He should be forbearing, self-controlled, cleanly, compassionate, well-behaved, intelligent, capable of bearing fatigue, well-meaning, devoted, of good address, clever, skilful, smart, artless, energetic and marked with all the necessary qualifications (of a physician) as described before. He should be fully provided with all kinds of medicine and be highly esteemed by the members of his profession. 5.

The necessary features of a Royal kitchen :—The Royal kitchen should be a spacious chamber occupying an auspicious (south-east) corner of the royal mansion and built on a commendable site. The vessels and utensils (to be used in a royal kitchen) should be kept scrupulously clean. The kitchen should

* A Royal Physician is an honourable exception in this respect.



be kept clean, well lighted by means of a large number of windows and guarded with nets and fret works (against the intrusion of crows, etc.). None but the trusted and proved friends and relatives should have access to the royal kitchen, or hold any appointment therein. Highly inflammable articles (such as hay, straw, etc.) should not be stacked in the royal kitchen whose ceiling should be covered with a canopy. The Fire-god should be (daily) worshipped therein. The head or managar of the royal cooks should generally possess the same qualifications as those of a physician. The bearers and cooks in the royal kitchen should have their nails and hair clipped off and should bear turbans. They should be cleanly, civil, clever, obedient, good-looking, each charged with separate duties, good-tempered, composed in their behaviour, well-bathed, greedless, determined, and prompt in executing the orders of their superiors. A physician of the royal kitchen should be very cautious and circumspect in the discharge of his duties, since food is the main stay of life, and the sole contributor to the safe continuance of the body. Every one employed in a royal kitchen such as, bearers, servers, cooks, soup-makers, cake-makers (confectioners), should be placed under the direct control and supervision of the physician of the kitchen. 6.

Characteristic features of a poisoner:—An intelligent physician well qualified to ascertain the true state of one's feelings from the speech, conduct, demeanour and distortions of the face, would be able to discover the true culprit (poisoner) from the following external indications. A giver of poison does not speak nor does he answer when a question is put to him. He swoons or breaks off suddenly in the middle of his statement, and talks incoherently and indistinctly like a



fool. He is found suddenly and listlessly to press the joints of his fingers or to scratch the earth, to laugh and to shiver. He will look frightened at the sight of others (indifferently), and will cut (straw or hay) with his fingernails, and his colour changes constantly. He will scratch his head in an agonised and confused state, and will look this way and that, trying to slip away by a back or side door, thus betraying his guilty conscience by his confusion. 7.

An innocent man, unjustly arraigned before the royal tribunal might from fear or precipitation, become (confused and) liable to make untrue statements (and thus be unjustly convicted). Hence the king should first of all test the sincerity and fidelity of his servants ascertaining the non-poisonous character of the boiled rice, drink, tooth-twigs, unguents, combs, cosmetics, infusions, washes, anointments (with sandal pastes, etc.), garlands (of flowers, etc.), clothes, bedding, armour, ornaments, shoes, foot-cushions, the backs of horses and elephants and snuffs (Nasya), Dhuma (tobacco smoking), collyrium and such other things (reserved for the use of the king). 8-9.

Indications of poisoned food and drink, etc. :—The indications by which the poisonous character of food, drink, etc. (to be used by a king) may be detected are described first and the medical treatment is dealt with secondly. A portion of the food prepared for the royal use should be first given to crows and flies and its poisonous character should be presumed, if they instantaneously die on partaking of the same. Poisoned food burns making loud cracks, and when cast into the fire it assumes the colour of a peacock's throat, becomes unbearable, burns in severed and disjointed flames and emits irritating fumes and it cannot be speedily extinguished. The

eyes of a Chakora bird are instantaneously affected by looking at such poisoned food and a Jivajivaka dies under a similar condition. The note of the cuckoo becomes hoarse and a Krauncha (heron) becomes excited. A peacock moves about and becomes sprightly, and a Śuka and a Śáriká scream (in fear). A swan cackles violently and a Bhringarāja (of the swallow class) raises its inarticulate voice. A Prishata (a species of spotted deer) sheds tears and a monkey passes stools. Hence these birds and animals should be kept in the royal palace for show and entertainment as well as for the protection of the sovereign master. 10.

The vapours arising from poisoned food when served for use give rise to a pain in the cardiac region and produce headache and restlessness of the eyes. As an antidote, a preparation of *Kushtha*, *Rámatha* (asafoetida), *Nalada* and honey mixed together should be used as an *Anjana* (along the eye-lids) and a medical compound of the same drugs should be snuffed into the nostrils. A plaster composed of *S'irisha*, turmeric, and sandal pasted together or simply a sandal paste should be used over the region of the heart in such cases 11.

A poison affecting the palms of the hands, produces a burning sensation in them and leads to the falling off of the finger-nails. The remedy in such cases consists in applying a plaster of *S'yamá**, *Indra*, *Gopa soma* and *Utpala* pasted together. 12.

Poisoned food partaken of through ignorance or

* Some explain "S'yámá" as "S'yámá-latá"; others explain it as "Priyangu". Dallana explains "Indra" to mean "Indra-Váruni", "Gopa" to mean "Śárivá" and "Soma" to mean "Guduchi". Others, however, take "Indra-Gopa" as one word and explain it to mean a kind of insect known by that name, and they take "Soma" to mean "Soma-latá" in the ordinary sense of the word.



folly, produces a stone-like swelling and numbness of the tongue, a loss of the faculty of taste and a pricking burning pain in that organ attended with copious mucous salivation. The measures and remedies already laid down in connection with the treatment of cases of poisonous vapours as well as those to be hereinafter described in connection with the use of a poisoned tooth-twig should be adopted. 13.

Food mixed with poison, when it reaches the *Āmāśaya* (stomach), gives rise to epileptic fits, vomiting, dysenteric stools (*Atisāra*), distention of the abdomen, a burning sensation, shivering and a derangement of the sense-organs. Under such circumstances an emetic consisting of *Madana*, *Alāvu*, *Vimbi* and *Kos'ātaki* pasted together and administered through the medium of milk, curd and *Udasvit* (*Takra*) or with rice-washings should be understood as the proper remedy. 14.

Food mixed with poison, if it reaches the *Pakvāśaya* (intestines), gives rise to a burning sensation (in the body), epileptic fits, dysenteric stools (*Atisāra*), derangements of the organs of sense-perception, rumbling sounds in the abdomen and emaciation, and makes the complexion (of the sufferer) yellow. In such a case a purgative composed of clarified butter and *Nilini* fruits should be the first remedy. As an alternative, remedies to be described later on (in the next chapter) in connection with the effects of **Dushi-Visha** (slow chemical poison) should be adopted and used, saturated with milk-curd (*Dadhi*) or honey. 15,

All liquid substances such as wine, milk, water, etc., if anywise poisoned, are found to be marked with variegated stripes on their* surface and become covered

* The colours of the different poisoned articles vary in each case and this is elaborately described by Vāgbhata in his *Samhitā*.

over with froth and bubbles. Shadows are not reflected in such (poisoned) liquids and if they ever are, they look doubled, net-like (porous) thin and distorted. 16.

Preparations of potherbs, soups, boiled rice and cooked meat are instantaneously decomposed, and become putrid, tasteless and omit little odour when in contact with poison. All kinds of food become tasteless, smellless and colourless when in contact with poison. Ripe fruit, under such conditions, is speedily decomposed and the unripe ones are found to get prematurely ripe. 17—18.

If the tooth-twigg be anyway charged with poison its brush-like end is withered and shattered and if used gives rise to a swelling of the lips and the tongue and about the gums. In such a case, the swollen part should be first rubbed (with any leaf of rough fibre) and then gently rubbed with a plaster composed of *Dhātaki* flowers, *Pathyā*, stones of *Jambuline* (black-berry) and honey pasted together. As an alternative, the part should be gently rubbed and dusted over with a plaster of powdered *Amkotha* roots or *Sapta-chchada* bark or seeds of *S'irisha*, pasted together with honey. The same remedies should be applied in the cases of affections due to the use of a poisoned tongue-cleanser or a poisoned gargle (Kavala). 12—20.

Poisoned articles for Abhyanga (oils and unguents) look thick, slimy or discoloured and produce, when used, eruptions on the skin which suppurate and exude a characteristic secretion attended with pain, perspiration, fever and bursting of the flesh. The remedy in such a case consists in sprinkling cold water over the body of the patient and in applying a plaster of sandal wood, *Tagara*, *Kushtha*, *Us'ira*, *Venu-patrikā* (leaves of bamboo), *Soma-valli*, *Amritā*, *S'veta-padma* (lotus),



Kāḍiyaka and cardamom pasted together (with cold water). A potion of the same drugs mixed with the urine of a cow and the expressed juice of *Kapittha* is equally commended in the present instance. Symptoms which mark the use of poisoned armour, garments, bedding, cosmetic, washes, infusions, anointments, etc. and the remedies for these are identical with those consequent upon the use of poisoned unguents. 21-22.

A poisoned plaster (if applied to the head) leads to the falling off of the hair and to violent headache, bleeding through the mouth and the nostrils, etc., and the appearance of glands on the head. The remedy in such a case consists in the application of a plaster made of black earth treated (*Bhāvita*) several times with the bile of a *Rishya* (a species of deer), clarified butter and the expressed juice of *S'yāma*, *Pāḷindi* (*Trivrit*) and *Tanduliyaka* (in succession). The expressed juice of *Mālati* (flower) or of *Mushika-parṇi*, fluid-secretions of fresh cow-dung and house-soot as external applications are also beneficial in such cases. 23.

In cases of poisoning through head-unguents or through a poisoned turban, cap garland of flowers, or bathing water, measures and remedies as laid down in connection with a case of poisoned *Anulepana* should be adopted and applied. In a case of poisoning through cosmetics applied to the face, the local skin assumes a bluish or tawny brown colour covered with eruptions like those in cases of *Padmini-kantaka* and the symptoms peculiar to a case of using a poisoned unguent become manifest. The remedy in such a case consists in the application of a plaster composed of (white) sandal wood, clarified butter, *Payasyā*, *Yashti-madhu*, *Phanji*, (*Bhārgi*), *Vandhujiva* and *Panarnavā*. A potion of honey and clarified butter is also beneficial in this case. 24-25.

A poisoned elephant usually exhibits such symptoms as restlessness, copious salivation and redness of the eyes. The buttocks, the penis, the anal region and the scrotum of its rider coming in contact with the body of such an elephant are marked by eruptions. Under such conditions both the animal and its rider should be medically treated with the remedies laid down in the treatment of poisoning through an unguent. 26.

A poisoned snuff (Nasya) or poisoned smoke (Dhuma) produces bleeding from the mouth and nose, etc., pain in the head, a discharge of mucus and a derangement of the functions of the sense-organs. The remedy in such cases consists in drinking and snuffing* a potion of clarified butter duly cooked with the milk of a cow or such other animal together with *Ativishá*, *Vacha* and *Malliká* flower (as Kalka). A poisoned garland (of flowers) is characterised by the loss of odour and by the fading and discolouring of its natural colour, and when smelt produces headache and lachrymation. Remedies laid down under the heads of poisoning through vapour (Dhuma) and through cosmetics for the face (Mukha-lepa) should be used and applied. 27-28.

The act of applying poisoned oil into the cavity of the ears impairs the faculty of hearing and gives rise to swelling and pain in that locality and to the secretion (of pus) from the affected organs. The filling up of the cavity of the ears with a compound of clarified butter, honey and the expressed juice of *Vahuputrá* (*Satávári*)†

* Dallana explains this couplet to mean that clarified butter cooked with milk and *Ativishá* should be given for drink, and that cooked with *Vacha* and *Málátí* flower as an errhine.

† Dallana says that some read “बहुपवायाः” and explain “बहुपचा” to mean “मद्युरशिक्षा ।”



or with the juice of *Soma-valka* in a cold state prove curative in such cases. 29.

The use of a poisoned Anjana (collyrium) to the eyes is attended with copious lachrymation, deposit of an increased quantity of waxy mucus (in the corners of the eyes), a burning sensation, pain (in the affected organs), impairment of the sight and even blindness. In such a case the patient should be made to drink a potion of fresh clarified butter (*Sadyo-ghrita*)* alone or with pasted *Pippali* which would act as a Tarpana (soother). Anjana prepared with the expressed juice of *Mesha s'ringi*, *Varuna*-bark, *Mushkaka* or *Ajakarna* or with *Samudra-phena* pasted with the bile (Pitta) of a cow should be applied to the eyes, or the one prepared with the (expressed juice of the) flower of *Kapittha*, *Mesha-s'ringi*, *Bhallataka*, *Bandhuka* and *Amkotha* separately. 30.

The case which is incidental to the use of a paste of poisoned sandals, is marked by a swelling in the legs, secretion from the affected organs, complete anesthesia of the diseased locality and the appearance of vescicles thereon. Those due to the use of poisoned shoes or foot-stools exhibit symptoms identical with those of the above case and the medical treatment in all of these cases should be one and the same. Ornaments charged with poison lose their former lustre and give rise to swelling, suppuration and the cracking of the parts they are worn on. The treatment in these cases due to the use of poisoned sandals and ornaments should be similar to the one advised in connection

* Some are inclined to take "सद्यः" as an adverb meaning "instantly" and modifying "पेयम्" meaning thereby that clarified butter should be instantly taken.



with that due to the use of poisoned unguents (Abhyanga). 31-32.

General Treatment :—The symptoms which characterise cases of poisoning commencing with “poisoning through poisoned smoke” and ending with that due to the use of “poisoned ornaments” should be remedied with an eye to each of the specific and characteristic indications, and the medicine known as the **Mahá-sugandhi Agada** to be described hereafter should be administered as drink, unguent, snuff and Anjana. Purgatives or emetics should be exhibited and even strong venesection should be speedily resorted to in cases where bleeding would be beneficial. 33-34.

The drugs known as *Mushiká* and *Ajaruhá* should be tied round the wrists of a king as prophylactics to guard against the effects of poisoned food, since either of these two drugs (in virtue of their specific properties) tends to neutralise the operativeness of the poison. A king surrounded by his devoted friends shall cover his chest (with drugs of heart-protecting virtues) and shall drink those preparations of clarified butter, which are respectively known as the *Ajeya* and the *Amrita Ghritas**. He should drink regularly every day such wholesome cordials as honey, clarified butter, curd, milk and cold water and use in his food the meat and soup of the flesh of a peacock, mungoose, Godhá (a species of lizard), or Prishata deer. 35—A.

The mode of preparing the Soup :—

The flesh of a Godhá, mungoose, or deer should be cooked and spiced with pasted *Pálindi* (Trivrit), *Yashti-madhu* and sugar. The flesh of a peacock should be similarly cooked and spiced with sugar, *Ativishá*

* See Kalpa-Sthána, Chapter II. Para 27, and Chapter VII. para 5, respectively.



and *Sunthi* and that of a Prishata deer with *Pippali* and *S'unthi*. The soup of *S'imbi* taken with honey and clarified butter should, similarly, be deemed beneficial (as being possessed of similar antitoxic properties). An intelligent king should always use food and drink of poison-destroying properties. In a case of imbibed poison, the heart should be protected (with a covering of anti-poisonous drugs) and the patient should be made to vomit (the contents of his stomach) with a potion composed of sugar, *Pippali*, *Yashti-madhu*, honey and the expressed juice of sugar-cane dissolved in water. 35-36.

Thus ends the first Chapter of the Kalpa-sthāna in the *Sus'ruta Samhitā* which deals with the mode of protecting food and drink (from the effect of poison).



CHAPTER II.

Now we shall discourse on the chapter which treats of the indications (effects, nature and operations) of Sthāvara (vegetable and mineral) poisons (**Sthāvara-Visha-Vijnāniyam**). I.

Sthāvara-poison : its Source (M. T.)—

There are two kinds of poison *viz.*, that obtained from immobile things (**Sthāvara**) and that obtained from mobile creatures (**Jangama**). The sources of the Sthāvara (vegetable and mineral) poison are ten, while those of the Jangama (animal) poison are sixteen in number. The ten sources from which a **Sthāvara** poison may be obtained are roots, leaves, fruits, flowers, bark, milky exudations, pith (**Sāra**), gum (**Niryāsa**), bulb and a mineral or metal (**Dhātu**). 2 - 3.

Names of the different Vegetable and Mineral poisons :—

*Klitaka, As'va-māra, Gunjā, Subandha**, *Gargaraka, Karaghāta, Vidyuch-chhikḥā* and *Vijayā* are the eight **root-poisons**. *Visha-Patrikā, Lambā, Avaraddruka, Karambha* and *Mahā-Karambha* are the five **leaf-poisons**. The fruits of *Kumudvati, Renukā, Karambha, Mahā-Karambha, Karkotaka, Venuka, Khadyotaka, Charmari, Ibha-gandhā, Sarpa-ghāti, Nandana* and *Sāra-pāka*, numbering twelve in all, are the twelve **fruit-poisons**. The flowers of *Vetra, Kadamba, Vallija* (*Nārācha—D. R.*), *Karambha* and *Mahā-Karambha* are the five **flower-poisons**. The bark, pith and gum of *Antra-pāchaka, Kartariya, Sauriyaka, Kara-ghāta, Karambha, Nandana* and *Varḍtaka* are

* *Lambā*, according to Gayi—D. R.



the seven bark-poisons, pith-poisons and gum-poisons. The milky exudations of *Kumudaghni*, *Snuhi* and *Jāla-Kshiri* are poisons and are known as the three **Kshira-Vishas**, *Phenásma-bhasma* (white arsenic) and *Haritāla* (yellow orpiment) are the two mineral poisons. *Kāla-kuta*, *Vatsa-nábha*, *Sarshapaka*, *Pálaka*, *Kardamaka*, *Vairātaka*, *Mustaka*, *S'ringi-visha*, *Prapaundarika*, *Mulaka*, *Háldhala*, *Mahá-visha* and *Karkataka*, numbering thirteen in all, are the **bulb-poisons**. Thus the number of poisons obtained from the vegetable and mineral world (*Sthávara*) amount to fifty-five in all. 4-II.

Metrical Text:—There are four kinds of *Vatsa-nábha* poisons, two kinds of *Mustaka* and six kinds of *Sarshapaka*. The remaining ones have no different species. 12.

Effects of poison on the human organism:—**Root-poisons** or poisonous roots produce a twisting pain in the limbs, delirium and loss of consciousness. A **leaf-poison** or poisonous leaf gives rise to yawning, difficult breathing and a twisting pain in the limbs. A **fruit-poison** is attended with a swelling of the scrotum, a burning sensation in the body and an aversion to food. A **flower-poison** gives rise to vomiting, distensions of the abdomen and loss of consciousness. A **bark-poison**, or **pith-poison**, or **gum-poison** is marked by a fetour in the mouth, roughness of the body, headache and a secretion of *Kapha* (mucus from the mouth). The effects of the poisonous milky exudations (of a tree, plant or creeper) are foaming from the mouth, loose stools (*diarrhœa*) and a curvature (drawing back) of the tongue, whereas a **mineral poison** gives rise to pain in the heart, fainting and a burning sensation in the region of the palate. All these are

slow poisons proving fatal only after a considerable length of time. 13.

Effects of Bulb-poisons:—Now we shall describe in full the respective effects of the **bulb-poisons** which are very strong (Tikshna) in their actions. The bulb-poison known as the **Kālakuta** produces complete anesthesia, shivering and numbness. Paralysis of the neck and yellowness of the stool, urine and of the eye-balls are the symptoms produced in a case of **Vatsanābha**-poisoning. Retention of stool and urine (Ānāha), disorders of the palate and the appearance of glands are the effects of a case of **Sarshapa**-poisoning. Loss of speech and weakness of the neck are the symptoms in a case of **Palaka** poisoning. Water-brash loose stools (diarrhœa) and a yellowness of the eyes mark a case of **Kardamaka**-poisoning. Pain in the limbs and diseases of the head are produced in a case of **Vairātaka**-poisoning. Shivering and a numbness of the limbs are the effects of a case of **Mustaka**-poisoning. Lassitude, a burning sensation in the body and an enlargement of the abdomen mark a case of **S'ringi-visha**-poisoning. An enlargement of the abdomen and redness of the eyes are the symptoms of **Pundarika**-poisoning. A discolouring of the complexion, vomiting hic-cough, swelling and a loss of consciousness are the effects of the **Mulaka**-poison. Difficult breathing and a tawny brown colour of the skin mark a case of **Hala-hala**-poisoning. Aneurysm (Granthi) on the region of the heart and a piercing pain in the same are the symptoms in a case of **Mahā-visha**-poisoning; while a case of **Karkataka**-poisoning is marked by laughing, gushing of the teeth and jumping up (without any cause). 14

Specific properties of the above-named Bulb-poisons:—These thirteen kinds of



bulbous poisons should be deemed as very strong* in their potency and they possess the following ten properties in common. They are parching (Ruksha) and heat-making (Ushna) in their potency. They are sharp (Tikshna) and subtle (Sukshma) i.e., have the power of penetrating into the minutest capillaries of the body and are instantaneous (Āsu) in their effects. They first permeate the whole organism and become subsequently digested (Vyavāyi) and disintegrate the root-principles of the body (Vikāśi). They are non-viscid (Vis'ada), light in potency (Laghu) and indigestible (Apāki). 15.

A poison aggravates the bodily Vāyu in virtue of its parching quality and vitiates the blood and the Pitta through its heat-generating property. It overwhelms the mind (produces unconsciousness) and tends to disintegrate the limbs and muscles in virtue of its sharpness and penetrates into and deranges the minutest capillaries owing to its extreme subtle essence. It proves speedily fatal owing to its speedy activity and spreads through the entire organism (which is the very nature of a drug) on account of its rapid permeating or expansive quality. It annihilates the root-principles (Dhātus) as well as the Doshas and the Malas (excreta) of the body through the power of disintegration, and does not adhere to any spot therein owing to its non-viscidness. It baffles the efficacies of other drugs and thus becomes unremediable on account of the extreme lightness (of its potency), and it cannot be easily assimilated owing to its innate indigestibility. It thus proves troublesome for a long time. 16.

* The text has "Ugra-viryāni" (strong in potency). Gayi reads "Agra-Viryāni" (of great potency).

A poison of whatsoever sort, whether animal, vegetable, or chemical, which proves almost instantaneously fatal (within a day) should be regarded as possessed of all the ten aforesaid qualities. 17.

Definition of Dushi-visha (weak and slow poison):—A poison whether animal, vegetable or chemical, not fully eliminated from the system and partially inherent therein, enfeebled, of course by anti-poisonous remedies, is designated a **Dushi-visha** (weak and slow poison) which is even extended to those the keenness of potency whereof is enfeebled by the sun, the fire and the wind, as well as to those which are found to be naturally devoid of some of the ten aforesaid natural qualities of a poison. A **Dushi-visha**, owing to its enfeebled or attenuated virtue and as a necessary consequence of its being covered over with the bodily **Kapha**, ceases to be fatal though retained in the system for a number of years. 18.

Symptoms of weak and slow poisoning:—A person afflicted with any sort of **Dushi-Visha** develops such symptoms as, looseness of stool (diarrhoea), a discoloured complexion, fetor in the body, bad taste in the mouth, thirst, epileptic fits, vomiting (D. R.—vertigo), lassitude, confused speech and all the symptoms of **Dushyodara**.* A **Dushi-Visha** lodged in the **Amásaya** (stomach) gives rise to diseases due to the combined action of the **Váyu** and **Kapha**; seated in the **Pakvāsaya** (intestines) it brings on diseases due to the deranged condition of the **Váyu** and **Pitta** and leads to the falling off of the hair. The patient becomes rapidly atrophied, and looks like a wingless bird. When it attacks the **Basa**, etc.† of the system

* See Chapter VII. para 10, *Nidána-sthána*.

† These are the seven fundamental principles of the body.



it produces the diseases* peculiar to the root or vital principles of the body. Its action on the body becomes aggravated on a cloudy day and by exposure to cold and wind. 19-21.

Premonitory Symptoms of Dushi-Visha poisoning :—Now hear me first describe the premonitory symptoms (of its aggravation). They are as follow :—Sleepiness, heaviness (of the limbs), yawning, a sense of looseness (in the joints), horripilation and aching of the limbs. These are followed by a sense of intoxication after meals, indigestion, disrelish for food, eruptions of circular patches (Mandala) on the skin, urticaria (Kotha), fainting fits, loss of the vital principles of the organism (D. R.—loss of flesh), swelling of the face and the extremities (D.R.—Atrophy of the hands and legs), ascites (Dakodara), vomiting, epileptic fits, Vishama-jvara, high-fever and an unquenchable thirst. Moreover, some of these poisons produce insanity. Some of them are characterised by an obstinate constipation of the bowels (Ānāha), others, by an involuntary emission of semen while a few others produce confused speech, Kushtha (leprosy), or some other similar disease. 22.

Derivative Meaning of “Dushi-Visha” :—A constant use of some particular time,† place and diet as well as constant and regular day-sleep tends (slowly) to poison the fundamental root-principles

* See Chapter xxvii, Sutra Sthāna.

† By “the particular time” is meant a cloudy and windy day as well as the rainy season. By “the particular place” is meant a marshy country, and by “the particular diet” is meant wine, sesamum, Kulaltha-pulse, etc. as well as physical exercise, sexual intercourse, fits of anger, etc.

(**Dhātus**) of the body and this (slow) poison is consequently known as the **Dushi-Visha**. 23.

Symptoms of the different stages of Sthāvara poisoning :—In the first stage of a case of poisoning by a **Sthāvara** (vegetable or mineral) poison, the tongue becomes dark brown and numbed, and epileptic fits and hard breathing follow in its wake. The second stage is marked by such symptoms as shivering, perspiration, burning sensation, itching and pain in the body; when seated in the **Āmāsāya** (stomach) it causes pain in the region of the heart. The third stage is marked by a dryness of the palate and severe (colic) pain in the stomach. The eyes become discoloured, yellow-tinted and swollen. When seated in the **Pakvāsāya** (intestines) it produces hic-cough, cough, and a sort of pricking pain and rumbling sound in the **Antra** (intestines). The fourth stage is marked by an extreme heaviness of the head. The fifth stage is marked by salivation, discolouring of the body and a breaking pain in the joints. It is marked also by the aggravation of all the **Doshas** and pain in the **Pakvādhāna** (intestines?). The sixth stage is characterised by loss of consciousness or excessive diarrhoea; while the seventh stage is marked by a breaking pain in the back, the shoulders and the waist and a complete stoppage (of respiration)*. 24.

Treatment :—In the first stage the patient should be made to vomit and to drink cold water after that. Then an **Agada** (Anti-poisonous remedy) mixed with honey and clarified butter should be given him. In the second stage, the patient should be first made to vomit as in the preceding stage and then a purgative

* The seven stages of the poisoning are due to the poisoning of the seven fundamental root-principles (**Dhātus**) of the body in succession.

should be given him. Anti-poisonous potions, medicated snuffs (Nasya) and Anjanas possessed of similar virtues are beneficial in the third stage. An anti-poisonous potion through the vehicle of a Sneha (clarified butter) is efficacious in the fourth stage. In the fifth stage the patient should be given an antipoisonous medicine with the decoction of *Yashti-madhu* and honey. In the sixth stage the treatment should be as in a case of diarrhœa (Atisára) and the use of a medicated snuff in the form of an Avapida is recommended. The latter remedy (Avapida-Nasya) should be applied in the seventh stage as well and the scalp after being shaved in the shape of a *Káka-pada** (crow's claw) should also† be incised with a small incision. The incised flesh and the (vitiated) blood should also be removed. 25.

Koshátakyádi Yavágu :—After adopting the respective measures enjoined in respect of the several stages of poisoning, the patient should, in the interval of any two stages be made to drink in a cold state a gruel (Yavágu) prepared with the decoctions of *Koshátaki* (Ghoshá), *Agnika* (Ajámodá), *Páthá*, *Suryavalli*, *Amritá*, *Abhayá*, *Sirisha*, *Kinihi*, *S'elu*, *Giryáhuá*, (white *Aparájitá*), the two kinds of *Rajani*, the two kinds of *Punarnavá*, *Harenu*, *Trikatu*, *Sárivá*, and *Balá* (D.R. *Sárivá* and *Utpalá*) mixed with honey and clarified butter. This is beneficial in both the cases of (animal and vegetable) poisoning. 26.

* The particular form of shaving the hair, in which the part of the scalp from and above the forehead only is shaved is technically called a **Káka-pada**.

† The particle "vá" means that the measures laid down in respect of the treatment of a *Jangama* poison viz. beating the patient on the head, forehead, etc., should also be resorted to.

Ajeya-Ghrita:—Clarified butter should be duly cooked with an adequate quantity of water and the Kalka of *Yashti-madhu*, *Tagara*, *Kushtha*, *Bhadra-dāru*, *Harenu*, *Punnāga*, *Elā*, *Ela-vāluka*, *Nāga-keś'ara*, *Utpala*, sugar, *Vidanga*, *Chandana*, *Patra*, *Priyangu*, *Dhyā-maka*, the two kinds *Haridrā*, the two kinds of *Vrihati*, the two kinds of *Sārivā*, *Sthirā* (*Sāla-parṇi*) and *Sahā* (*Prisni-parṇi*). It is called the **Ajeya-Ghrita**. It speedily destroys all kinds of poison in the system and is infallible in its efficacy. 27.

Vishāri-Agada:—A patient afflicted with the effects of **Dushi-Visha** inherent in the system should be first fomented and cleansed by both emetics and purgatives. The following anti-poisonous Agada (medicine) should then be taken daily. The recipe of this Agada is as follows:—*Pippali*, *Dhyāmaka*, *Māmsi*, *Sāvāra* (*Lodhra*), *Paripelava**, *Suvarchikā*, small *Elā*, *Toya* (*Bālaka*) and *Suvarna-Gairika* should be taken with honey. It destroys, when taken, the **Dushi-Visha** (slow chemical poisoning) in the system. It is called the **Vishāri-Agada** and its efficacy extends also to cases of all other kinds of poisoning. 28.

Treatment of the Supervening Symptoms of poisoning:—Cases of fever, burning sensation in the body, hic-cough, constipation of the bowels, loss of semen, swelling, diarrhoea, epileptic fits, heart-disease, ascites, insanity, shivering, and such other supervening symptoms (consequent on the effects of a **Dushi-Visha** inherent in the system) should be treated with remedies laid down under the respective heads of the aforesaid diseases in accompaniment with (suitable) anti-poisonous medicines. 29.

* "Paripelava" means either "Dhanyāka" or "Kaivartta-Mustaka".



Prognosis :—A case of Dushi-Visha poisoning in a prudent and judicious person, and of recent growth is easily cured, while palliation is the only relief that can be offered in a case of more than a year's standing. In an enfeebled and intemperate patient, it should be considered as incurable. 30.

Thus ends the second Chapter of the Kalpa Sthāna in the Sushruta Samhitā which treats of the Sthāvara and jangama poisons.



CHAPTER III.

Now we shall discourse on the subject of (the nature, virtue, etc. of) animal poisons (**Jangama-vishavijnāniya**). 1.

We have briefly said before that there are sixteen situations of poison in the bodies of venomous animals. Now we shall deal with them in detail. 2.

Locations :—An animal poison is usually situated in the following parts, *vis*; the sight, breath, teeth, nails, urine, stool, semen, saliva, menstrual blood, stings, belching*, anus, bones, bile, bristles (*Suka*) and in the dead body of an animal. 3.

Of these, the venom of celestial serpents lies in their sight and breath, that of the terrestrial ones in their fangs while that of cats, dogs, monkeys, *Makara* (alligators?), *Frogs*, *Pāka-matsyas* (a kind of insect), lizards (*Godhā*), mollusks (*Snails*), *Prachalākas* (a kind of insect), domestic lizards, four-legged insects and of any other species of flies such as mosquitoes, etc., lies in their teeth and nails. 4.

The venom of a *Chipita*, *Pichchataka*, *Kashāya-vāsika*, *Sarshapa-vāsika*, *Totaka*, *Varchah-kita*, *Kaundilyaka* and such-like insects lies in their urine and excreta. The poison of a mouse or rat lies in its semen, while that of a *Lutā* (spider) lies in its saliva, urine, excreta, fangs, nails, semen and menstrual fluid (ovum). 5—6.

The venom of a scorpion, *Viśvambhara*, *Rājiva*-fish, *Uchchitinga* (cricket) and a sea-scorpion lies in their

* *Vṛiddha-Vāgbhata* reads *Alaji-S'onite* in place of "*Visardhita*."

saliva. The venom of a Chitra-śīrah, Sarāva, Kurdisāta, Dārūka, Arimedaka and Śārikā-mukha, lies in their fangs, belching, stool and urine. The venom of a fly, a Kanabha and leeches lies in their fangs. The poison lies in the bones of an animal killed by any poison, as well as in those of a snake, a Varati and a fish*. The poison lies in the bile of a Śākuli, a Rakta-rāji and a Chāraki fish. The poison lies in the bristles (Śuka) and the head of a Sukshma-tunda, an Uchchitinga (cricket), a wasp, a centipede (Śatapadi), a Śuka, a Valabhika, a Śringi and a bee. The dead body of a snake or an insect is poisonous in itself. Animals not included in the above list should be deemed as belonging to the fang-venomed species *i.e.*, the poison lies in their fangs. 7—II.

Memorable Verses :—The enemies of a sovereign poison the pastures, water, roads, food-stuffs and smoke (Dhuma) of their country and even charge the atmosphere with poison in the event of his making incursions into their country. The poisonous nature of the foregoing things should be ascertained from the following features and should be duly purified (before use). 12-A.

Characteristic Features and Purifications of poisoned water, etc :—A sheet of poisoned water becomes slimy, strong-smelling, frothy and marked with (black-coloured) lines on the surface. Frogs and fish living in the water die without any apparent cause. Birds and beasts that live (in the water and) on its shores roam about wildly in confusion (from the effects of poison), and a man, a horse or an elephant, by bathing in this (poisoned) water is afflicted

* Some read 'वरटीमत्स्य' (Varati-fish) as one word—the name of a species of fish.



with vomiting, fainting, fever, a burning sensation and swelling of the limbs. These disorders (in men and animals) should be immediately attended to and remedied and no pains should be spared to purify such poisoned water. The cold ashes, of *Dhava*, *As'va-karna*, *Asana*, *Pāribhadra*, *Pātālā*, *Siddhaka*, *Mokshaka*, *Rāja-druma* and *Somavalka* burnt together, should be cast into the poisoned pool or tank, whereby its water would be purified; as an alternative, an Anjali-measure (half a seer) of the said ashes cast in a Ghata-measure* (sixty-four seers) of the required water would lead to its purification. 12-B.

A poisoned ground or stone-slab, landing stage or desert country gives rise to swellings in those parts of the bodies of men, bullocks, horses, asses, camels and elephants that may chance to come in contact with them. In such cases a burning sensation is felt in the affected parts and the hair and nails (of these parts) fall off. In these cases, the poisoned surface should be purified by sprinkling it over with a solution of *Ananta* and *Sarva-gandha* (the scented drugs) dissolved in wine (Surá)†, or with (an adequate quantity of) black clay‡ dissolved in water or with the decoction of *Vidanga*, *Pāthā*, and *Katabhi*. 12. C.

Poisoned hay or fodder or any other poisoned food-stuff produces lassitude, fainting, vomiting, diarrhoea or even death (of the animal partaking thereof). Such cases should be treated with proper anti-poisonous medicines

* Jejjata explains 'Ghata' as a pitcher, i.e., a pitcher-ful of water.

† Dallana holds that the use of the plural number here in "सुराभिः" means that honey, treacle, etc. should also be used with wine.

‡ Dallana says that some read 'earth of an ant-hill' in place of 'black clay' for its anti-poisonous properties.



according to the indications of each case. As an alternative, drums and other musical instruments smeared with plasters of anti-poisonous compounds (*Agadas*)* should be beaten and sounded (round them). Equal parts of silver (*Tāra*), mercury (*Sutāra*) and *Indra-Gopa* insects with *Kuru-Vinda*† equal in weight to that of the entire preceding compound, pasted with the bile of a Kapila (brown) cow, should be used as a paste over the musical instruments (in such cases). The sounds of such drums, etc. (pasted with such anti-poisonous drugs) are said to destroy the effects of even the most dreadful poison. 12-D.

Poisons of the Atmosphere and its purification:—

The dropping of birds from the skies to the earth below in a tired condition is a distinct indication of the wind and the smoke (of the atmosphere) being charged with poison. It is further attended with an attack of cough, catarrh, head ache, and of severe eye-diseases among persons inhaling the same wind and smoke. In such cases the (poisoned) atmosphere should be purified by burning quantities of *Lākshā*, *Haridrā*, *Ati-vishā*, *Abhayā*, *Abda* (Musta), *Renuka*, *Elā*, *Dala* (Teja-Patra), *Valka* (cinnamon), *Kushtha* and *Priangu* in the open ground. The fumes of these drugs would purify the **Anila** (air) and the **Dhuma** (smoke) from the poison they had been charged with. 12.

Mythological origin of poison (Visha):

—It is stated in the Scriptures that a demon named *Kaitabha* obstructed in various ways, the work of the self-originated *Brahmā* when he was engaged in creating this world. At this the omnipotent god grew

* See Chapter VII, *Kalpa-Sthāna*.

† '*Sārivā*' according to *Dallana*. '*Bhadra-musta*' according to others.



extremely wrathful. The vehement wrath of the god gradually swollen and inflamed, at last emanated in physical forms from his mouth and reduced the mighty, death-like, roaring fiend to ashes. But the energy of that terrific wrath went on increasing even after the destruction of the demon, at the sight of which the gods were greatly depressed in spirit. The term **Visha** (poison) is so called from the fact of its filling the gods with *Vishada* (depression of spirits). After that the god of creation, having finished his (self-imposed) task of creating this world, cast that wrath both into the mobile and the immobile creations. Just as the atmospheric water which is of imperceptible and undeveloped taste, acquires the specific taste of the ground or soil it falls upon, so it is the very nature of the (tasteless) **Visha** that it partakes of the specific taste (*Rasa*) of a thing or animal in which it exists. 13.

Properties of poisons :—All the sharp and violent qualities are present in poison. Hence poisons should be considered as aggravating and deranging all the *Doshas* of the body. The *Doshas* aggravated and charged with poison forego their own specific functions. Hence poison can never be digested or assimilated in the system. It stops the power of inhaling. Expiration (exhalation of the breath) becomes impossible owing to the internal passages having been choked by the deranged *Kapha*. Consequently a poisoned person drops down in an unconscious state even when life is still present within his body. 14.

Nature and Location of Snake-poison :—The poison of a snake like the semen in an adult male lies diffused all through its organism. As semen is gathered up, dislodged and subsequently emitted through the urethra by being agitated (by



contact with woman, etc.), so the poison in a snake is gathered up and secreted through the holes of its fangs under the conditions of anger and agitation. The fangs being hook-shaped, a snake cannot secrete its poison without lowering its hood just after a bite. 15.

General treatment of poisoning:—

Since a poison of whatever sort is extremely keen, sharp and heat-making in its potency, a copious sprinkling with cold water should be used in all cases of poisoning. But since the poison of an insect is mild and not too much heat-making in its potency and as it engenders a large quantity of Váyu and Kapha in the organism, measures of fomentation (Sveda) are not forbidden in a case of insect-bite. A bite by a strongly poisoned insect, however, should be treated as a snake-bite to all intents and purposes. 16.

The poison of a venomous dart or of a snake-bite courses through the whole organism of the victim but it is its nature that it returns to the place of hurt and bite respectively. A man eating, from culpable gluttony, the flesh of such an animal, just dead (from the effects of poison), is afflicted with symptoms and diseases peculiar to the specific pathogenetic virtues of the poison with which the dead body is charged, and, in the long run, meets with his doom. Hence the flesh of an animal killed by a venomous dart or a snake-bite (should be considered as fatal as the poison itself and) should not be taken immediately after its death. The flesh of such an animal, however, may be eaten after a period of forty eight minutes (Muhurta) from its death after the portions of the hurt and the bite have been removed. 17.

Symptoms of taking poison internally:—Whoever passes a black sooty stool with loud flatus, or sheds hot tears and drops down with agony,



and whose complexion becomes discoloured, and whose mouth becomes filled with foam, should be considered as afflicted with poison taken internally (*Visha-pita*). The heart of such a man (dying from the effects of internal poisoning) cannot be burnt in fire; since the poison from its very nature lies extended in the whole viscera of the heart, the seat of cognition*. 18.

Fatal bites : — A man bitten by a snake in any of the vulnerable parts of the body, or near (the root of) an *As'vatthva* tree, or a temple, at the cremation ground or on an ant-hill, or at the meeting of day and night, or at the crossings of roads or under the influence of the *Bharani* or *Maghá* asterisms (astral mansions) should be given up as lost. The poison of a hooded cobra (*Darvri-kara*) proves instantaneously fatal. All poisons become doubly strong and operative in summer (*Ushna*)†. In cases of persons suffering from indigestion, urinary complaints, or from the effects of deranged *Pitta* or oppressed with the heat of the sun (sun-stroke) as well as infants, old men, invalids, emaciated persons, pregnant women, men of timid disposition, or of a dry temperament, or oppressed with hunger, or bitten on a cloudy day, the poisons become doubly strong and operative. 19-20.

On the other hand, a snake bitten person, into whose body an incision is unattended with bleeding, or on whose body the strokes of lashes leave no marks, nor

* In the *Charaka Samhitá* also we come across identical expressions of opinion as to the seat of poison in the dead body of an animal or man, dying from poison from a poisoned dart or snake-bite or from poison administered internally. See chapter xxiii, *chikitsá-sthāna*—*Charaka Samhitá*.

† In place of “उष्ण” some read “ऊर्ध्व”. This would mean “if bitten in the upper part of the body.”



does horripilation appear even after a copious pouring of cold water on the body, should be likewise given up as lost. A case of snake-bite in which the tongue of the victim is found to be coated white and whose hair falls off (on the slightest pull), the bridge of whose nose becomes bent and the voice hoarse, where there is lock-jaw and the appearance of a blackish-red swelling about the bite,—such a case should be given up as hopeless. 21-22.

The case in which thick, long lumps of mucus are expectorated accompanied by bleeding from both the upward and the downward orifices of the body with distinct impression of all the fangs on the bitten part, should be given up by the physician. 23.

A case of snake-bite marked by the symptoms of an insane state like that of a drunkard and accompanied by severe distressing symptoms (Upadrava), as well as loss of voice and complexion and an absence of the circulation of blood* and by other fatal symptoms should be abandoned and no action need be taken therein. 24.

Thus ends the third Chapter of the Kalpa-Sthāna in the Sus'ruta Samhitā which treats of animal poisons.

* The text has "Avegi". Kārtika explains it to mean "with suppression of the natural urgings, *i.e.* of stool, urine, etc.



CHAPTER IV.

Now we shall discourse on the Chapter which treats of the specific features of the poison of a snake-bite (**Sarpa-dashta-Visha-Vijnāniya**). 1.

Having laid himself prostrate at the feet of the holy and wise Dhanvantari, the master of all the S'āstras, Suśruta addressed him as follows :—"Enlighten and illumineus, O Lord, on the number and classification of snakes, on the nature of their poison and on the distinguishing marks of their respective bites", whereupon Dhanvantari, the foremost of all physicians replied as follows :—Innumerable are the families of serpents, of which Takshaka and Vāsuki are the foremost and the most renowned. These are supposed to carry the earth* with the oceans, mountains and the islands on their heads and are as powerful and furious as the blazing fire, fed upon the libations of clarified butter. I make obeisance to those who constantly roar, bring down rain, scorch the whole world (with the heat of their hundred-headed venom) and are capable of destroying the universe with their angry looks and poisonous breath. It is fruitless, O Suśruta, to enter into a discourse on the treatment of their bites as they are beyond the curative virtues of all terrestrial remedies. 2-A.

Classification :—I shall, however, describe in due order, the classification of the terrestrial snakes whose poison lies in their fangs wherewith they bite the human beings (and other animals). They are eighty in number, classified into five main genera, namely, the

* In the Hindu mythology the earth is supposed to rest on the heads of snakes, the inmates of the infernal region.



Darvi-kara (hooded), **Mandali** (hoodless and painted with circular patches or rings of varied colours on their skin), **Rájimán** (hoodless and striped), **Nirvisha** (non-venomous or slightly venomous) and **Vaikaranja** (hybrid species). The last named is also, in its turn, divided into three sub-divisions only, *viz.*, the **Darvi-kara** (hooded), the **Mandali** (hoodless and ring-marked) and the **Rájimán** (striped ones). 2.

Of these there are twenty-six kinds of **Darvi-kara** snakes, twenty-two of the **Mandali** species, ten of the **Ráji-mán** class, twelve of the **Nirvisha** (non-venomous) species and three of the **Vaikaranja** (hybrid) species. Snakes born of **Vaikaranja** parents are of variegated colours (**Chitra**) and are of seven different species (three of these being **Mandali** (marked with rings) and (four) **Rájila** (marked with stripes). 3.

Classification of snake-bites :—A snake trampled under foot, or in a fit of anger or hunger, or anywise terrified or attacked, or out of its innate malicious nature, will bite a man or an animal. The bites of these snakes highly enraged as they are, are grouped under three heads by men conversant with their nature, *viz.*, **Sarpita** (deep-punctured), **Radita** (superficially punctured) and **Nirvisha** (non-venomous) bites. Some of the authorities on snake-bites, however, add a fourth kind *viz.*, **Sarpángábhíhata** (coming in contact with the body of a serpent). 4.A.

Their specific Symptoms :—The bite in which one, two or more marks (punctures) of fangs of considerable depth are found on the affected part attended with a slight bleeding as well as those which are extremely slender and owe their origin to the turning aside and lowering of its mouth (head) immediately after the bite and are attended with swelling and the charac-

teristic changes (in the system of the victim) should be known as the **Sarpita** bite. A (superficial) puncture (or punctures) made by the fangs of a snake and the affected part being attended with reddish, bluish, whitish or yellowish lines or stripes is called the **Radita** bite, which is characterised by the presence of a very small quantity of venom in the punctured wound. A **Nirvisha** (non-venomous) bite is marked by the presence of one or more fang marks, an absence of swelling and the presence of slightly vitiated blood at the spot and is not attended with any change in the normal (physiological) condition of the person bitten. The contact of a snake with the body of a naturally timid person may cause the aggravation of his bodily *Váyu* and produce a swelling of the part. Such a man is said to be **Sarpángabhihata*** (affected by the touch of a snake). 4.

A bite by a diseased or agitated snake or by an extremely old or young one, should be considered as considerably less venomous. The poison of a snake is inoperative in a country resorted to by the celestial *Garuda* (the king of birds), or by the gods, *Yakshas*, *Siddhas* and *Brahmarshis*, as well as in one in which there are drugs of anti-venomous virtues. 5.

Characteristic features of the different Species of snakes :—Those having hoods and marked with spots resembling a wheel or a plough, an umbrella or a cross (*Svastika*) or a goad (*Amkuśa*) on their heads and are extremely swift, should be known as the **Darvi-kara** snakes. Those which are large and slow and marked with parti-coloured

* It should be noted here that coming in contact with thorns and nails, etc., if unnoticed, may also produce in the minds of persons the fear of having been bitten by a snake and may thus produce the effects of such poisoning.



ring-like or circular spots on their skin, and have the glow of the sun or fire should be known as **Mandali** snakes, while those which are glossy and whose bodies are painted with parti-coloured horizontal, perpendicular and lateral stripes, should be known as the **Rājiman** species. 6.

Features of the different Castes amongst snakes :—

The snakes whose skin is lustrous like a pearl or silver, is coloured yellow and looks like gold and emits a sweet smell, should be regarded as belonging to the **Brāhmaṇa** species of snakes. Those which are glossy, extremely irritable in their nature and marked with spots on their skin resembling the discs of the sun and moon, or of the shape of a conch-shell (**Ambuja**) or an umbrella, should be regarded as belonging to the **Kshatriya** species. The snakes of the **Vaiśya** caste are coloured black or red or blackish grey or ash-coloured or pigeon-coloured and are (crooked or hard in their structure) like a **Vajra**. The snakes which resemble a buffalo or a leopard in colour and lustre or are rough-skinned or are possessed of a colour other than the preceding ones should be considered as belonging to the **Sūdra** class. 7.

The poison of all hooded snakes (**Phani**) deranges and aggravates the bodily **Vāyu**, that of the **Mandali** (circular spotted) species aggravates the **Pitta**, while that of the **Rājimán** (striped) class aggravates the bodily **Kapha**. The poison of a snake of hybrid (**Vaikaranja**) origin aggravates the two particular **Doshas** of the body which its parents would have separately aggravated—a fact which helps us to ascertain the species to which its parents belong. 8.

Particular habits of different kinds of snakes :—

Now hear me describe the special



habits of each of these families of snakes. A snake of the Rájimán species, is found abroad in the fourth or the last quarter of the night, the Mandali snakes are found to be out in the three preceding watches, while the Darvi-kara snakes are found to be abroad (in quest of prey) only in the day time. 9.

A Darvi-kara snake of tender age, a middle-aged Rájimán snake and an old Mandali snake are as fatal as personified death. A snake of extremely tender age, as well as the one roughly handled by a mungoose, or oppressed with water, as well as an extremely old and emaciated one, or one which is extremely frightened or has recently cast off its slough should be considered as mild-venomed. 10-11.

Names of the different Species of Darvi-kara Snakes:—Snakes known as Krishna-Sarpa, Mahá-krishna, Krishnodara, Śveta-kapota, Valá haka, Mahá-Sarpa, Śankha-pála, Lohitáksha, Gave-dhuka, Pari-arpa Khanda-phana, Kakuda, Padma, Mahá-Padma, Darbha-pushpa, Dadhi-mukha, Pundarika, Bhrukuti-mukha, Vishkira, Pushpábhikirna, Giri-sarpa, Riju-sarpa, Śvetodara, Mahá-śiras, Alagarda and Āśi-visha belong to the family of Darvi kára snakes. 12

Names of the different Species of Mandali Snakes:—Snakes known as Ādarsha-mandala, Śveta-mandala, Rakta-mandala, Chitra-man-dala, Prishata, Rodhra-pushpa, Milindaka, Gonasa, Vrid-dha-gonasa, Panasa, Mahá-panasa, Venu-patraka, Śísuka, Madana, Pálimhira, Pingala, Tantuka, Pushpa-pándu, Shadga, Agnika, Vabhru, Kasháya, Kalusha, Páravata, Hastábhara, Chitraka and Enipada belong to the family of the Mandali species of snakes. 13.

Names of the different species of Rájimán Snakes:—Snakes known as Punda-



rika, Ráji-chitra, Angúla-ráji, Vindu-ráji, Kardamaka, Trina-soshakas, Sarshapaka, Sveta-hanu, Darbha-pushpa, Chakraka, Godhumaka, Kikvisáda belong to the **Rájimán** family of snakes. 14.

Names of the different species of Nirvisha snakes :—The Galagoli, Suka-patra, Ajagara, Divyaka, Varsháhika, Pushpa-sakali, Jyoti-ratha, Kshirika, Pushpaka, Ahi-patáka, Andháhika, Gauráhika and the Vrikshe-saya belong to the **Nirvisha** (non-venomous) group of snakes. 15.

Names and Origin of the different species of Vaikaranja snakes :—The Vaikaranja snakes are the cross-bred of the above first three species, viz., Darvi-kara, etc., and are known as Mákuli, Potagala and Snigdha-ráji. Those born of a Krishna-sarpa father and Gonasi mother or the contrary are known as Mákuli. A Rájila father and Gonasi mother or the contrary bring forth a (hybrid species known as the) Potagala, and a Krishna-sarpa father and a Rájimati mother or the contrary produce a Snigdha-ráji snake. According to several authorities, the poison of a snake of the first of these three hybrid sub-families partakes of the nature of that of its father while that of the remaining two partakes of the nature of their mother. 16.

Sub-families of the Vaikaranja Snakes :—Seven other sub-families arise out of the three aforesaid families of Vaikaranja snakes and are known as Divyelaka, Lodhra-pushpaka, Ráji chitraka, Potagala, Pushpábhikirna, Darbha-pushpa and Vellitaka. Of these the first three species resemble the Rájila and the last four resemble the Mandali species of snakes. Thus we have finished describing the eighty different families of snakes. 17.

Characteristic features of Male and female snakes :—The eyes, the tongue, the mouth and the head of a male serpent are large, while those of a female snake are small. Those which partake of both these features and are mild-venomed and not (easily) irritable, should be considered as hermaphrodite (Napumsaka). 18.

Now we shall describe the general features of snake-bites :—Why does snake-poison prove instantaneously fatal like a sharp sword, thunder-bolt or fire? Why is it that a case of snake bite, if neglected even for a very short time (Muhurta) at the outset, terminates in the death of the patient without (even) giving him an opportunity of speaking? 19-20.

From the general characteristics of the bites, it should be presumed that they may be divided into three kinds. We shall, therefore, describe in detail the specific features of the bites of these three kinds (instead of all of them separately). It will be both beneficial to the patient and will leave no room for the confusion of the physician. From the specific features of these three kinds of snake-bites should be inferred all other snake-bites. 21.

Specific symptoms of a bite by a Darvi-kara snake :—A black colour of the skin, eyes, nails, tooth, urine and stool and the seat of the bite, roughness of the body and heaviness of the head, pain in the joints, weakness of the back, neck and waist, yawning, shivering, hoarseness of the voice, a rattling sound in the throat, lassitude, dry eructation, cough and difficult breathing, hiccough, upward course of the bodily Vāyu, pain (S'ula) and consequent aching of the limbs, thirst, excessive salivation, foaming in the mouth, choking of the external orifices of the body (such as



the mouth and the nostrils) and peculiar pains (such as the pricking, piercing pain in the body) due to the aggravation of the bodily Vāyu—these are the specific symptoms of a bite by a snake of the Darvikara species. 22.

Specific symptoms of a bite by a Mandali snake:—Yellowness of the skin, etc., longing for cold, a sensation as if the whole interior is being burnt with scorching vapours, extreme burning sensation in the body, thirst, a sensation of intoxication, delirium, fever, hæmorrhage through both the upper and the lower channels, sloughing of the flesh, swelling and suppuration in the affected part, a jaundiced sight, a rapid aggravation (of the Pitta) and the presence of various sorts of pain peculiar to the derangement of the of the bodily Pitta,—these are the specific symptoms of a bite by a snake of the Mandali species. 23.

Specific symptoms of a bite by a Rājiman snake:—Whiteness of the skin, etc., Śita-Jvara (catarrhal fever), horripilation, a numbness of the limbs, a swelling about the seat of the bite, flowing out of dense phlegm (from the mouth), vomiting, constant itching of the eyes, a swelling of and a rattling sound in the throat, obstruction of breath, delirium, peculiar pain and troubles characteristic of the deranged Kapha in the body,—these are the specific symptoms of a bite by a snake of the Rājiman species. 24.

Specific symptoms of bites by snakes of different sexes and ages, etc.:—The sight or the pupils of the eyes of a person bitten by a male snake, is turned upward. A bite by a female serpent exhibits such symptoms as downcast eyes and appearance of veins on the forehead, while that by a hermaphrodite (Napumsaka) snake makes the

patient look sidelong. A person bitten by a pregnant snake produces yellowness of the face and tympanites. A bite by a newly delivered snake causes Śula (pain), bloody urination and an attack of tonsilites (Upa-jihvikā) in the victim. A person bitten by a hungry serpent craves for food. A bite by an old serpent is marked by a slow and mild character of the different stages of poisoning. A bite by a snake of tender age is marked by a rapid setting of the characteristic poisonous symptoms which are found to be mild in their nature. A bite by a non-venomous serpent is marked by the absence of any of the specific symptoms of poisoning. According to several authorities, a bite by a blind serpent brings on blindness in its train. An Ajagara (Boa-constructor) is found to actually swallow up the body of its prey, to which should be ascribed the death of the victim in such a case (resulting from the crushing of bones and strangulation) and not to the effects of any poison. A person bitten by a snake of instantaneously fatal poison, drops down dead at the moment of the bite as if struck by a sharp weapon or by lightning. 25.

Symptoms of the different stages of poisoning from the bites of a Darvi-kara Snake :—

The poison of all species of snakes (snake-bites) produces seven distinct stages of transformation (in the organism of a person bitten by one of them). The poison of a snake of the **Darvi-kara** species affects and vitiates the blood (vascular system) in the first stage of its course or its physiological transformation in the body. The blood thereby turns black, imparting its hue to the complexion and giving rise to a sort of creeping sensation in the body, as if ants have been creeping over it. In the second stage the poison affects the principle of flesh, turns it deep black and produces



swellings and Granthis all over the body. In the third stage it invades the principle of Medas (adipose tissues ?) in the body, giving rise to a sort of mucous discharge from the seat of bite, heaviness in the head, perspiration and numbness of the eyes. In the fourth stage the poison enters the Koshtha (abdomen ?) and aggravates the Doshas, especially Kapha, producing somnolence, water-brash and a breaking sensation in the joints. In the fifth stage, it penetrates into the principle of bone, deranges the Prána (vital principle) and impairs the Agni (digestive fire), giving rise to hiccough, a burning sensation in the body and a breaking pain in the joints. In the sixth stage, it enters the principle of Majjan (marrow) and greatly deranges the Grahani (the large intestines ?) giving rise to a sense of heaviness of the limbs, dysentery, pain in the heart and epileptic fits. In the seventh stage it permeates the principle of semen, extremely aggravates the vital nerve-governing Váyu known as the Vyána, dislodges the Kapha even from the minutest capillaries, producing secretions of lump-like phlegm from the mouth, a breaking pain in the waist and the back, impaired functions of the mind and of the body, excessive salivation, perspiration and a suppression of breath. 26.

Different stages of poisoning from the bites of a Mandali Snake:—In the first stage of bite by a Mandali snake, the poison affects the blood (vascular system), which being thus vitiated produces shivering (lit. coldness) followed by a burning sensation in the body and pallor (yellowness) of the skin. In the second stage the poison contaminates the flesh which causes an extreme yellowness of complexion attended with a burning sensation in the body and yellowness about the seat of the bite. In the

third stage, the poison affects the principle of Medas (adipose tissues) producing numbness of the eyes, thirst, slimy exudation from the wound (bite) and perspiration as in the case of a bite by a Darvi-kara snake described before. In the fourth stage, it enters the Koshtha (cavity of the trunk) and produces fever. In the fifth stage, it produces a burning sensation throughout the whole organism. The sixth and the seventh stages are identical with those of the foregoing (Darvi-kara bite). 27.

Different stages of poisoning from the bite of a Rājiman Snake :—The poison of a Rājiman snake in the first stage of poisoning, vitiates the blood which is turned pale yellow producing the appearance of goose-skin of the victim who looks white. In the second stage, it contaminates the flesh, giving rise to an extreme paleness of complexion, prostration and swelling of the head. In the third stage, it affects the principle of Medas, giving rise to haziness of the eyes, deposit of filthy matter on the teeth, perspiration and secretions from the nostrils and the eyes. In the fourth stage, it enters the Koshtha (abdominal cavity) and produces paralysis of the nerves of the neck (Manyá) and heaviness of the head. In the fifth stage, it gives rise to loss of speech and brings on S'ita-Jvara (catarrhal fever). The sixth and the seventh stages of the poisoning are identical with the preceding kind. 28.

Memorable Verses :—A snake-poison is found to successively attack the seven Kalás or facio described before (in Chapter IV. Śárira Sthána), and gives rise respectively to the seven stages of poisoning. The interval of time during which a deadly poison leaves a preceding Kalá and, carried forward by the bodily



Váyu, attacks the succeeding one, is called its Vegántara (the intervening stage). 29-30.

Different Stages of poisoning in cases of lower animals:—A lower animal bitten by a snake first becomes swelled up and looks steadfast and distressed. In the second stage of poisoning, salivation, horripilation and pain in the heart set in. The third stage is marked by pain in the head and drooping of the neck and of the shoulder. In the fourth stage, it shivers, gnashes its teeth, drops down unconscious and expires. Some experts hold that there are only three stages of poisoning in the case of a lower animal, the fourth being included therein. 31.

Different Stages of poisoning in cases of birds:—A bird, bitten by a snake, looks steadfast and becomes unconscious in the first stage of poisoning. The second stage is marked by an extreme agitated condition of the bird and the third stage ends in death. According to several authorities there is only a single stage of poisoning in the case of a bird. A snake-poison cannot penetrate far into the body of a cat, mungoose, etc. 32-33.

Thus ends the fourth Chapter of the Kalpa Sthánam in the Sushruta Samhitá which treats of the specific features of the poison of a snake-bite.



CHAPTER V.

Now we shall discourse on the Chapter which deals with the medical treatment of snake-bites (**Sarpa-dashta Kaipa-Chikitsitam**).

General treatment of Snake-bites :—

In all cases of snake-bites ligatures of cloth, skin, soft fibre or any other soft article (consecrated with the proper Mantras), should first of all be bound four fingers apart above the seat of the bite in the event of its occurring in the extremities, inasmuch as such a proceeding would arrest the further (upward) course of the poison in the body. As an alternative, the seat of the bite should be incisioned, bled and cauterized where such a ligature would be found to be impossible. Incision, cauterization, and sucking (of the poisoned blood from the seat of the bite) should be highly recommended in all cases of snake-bites. The cavity of the mouth should be filled with a linen* before sucking (the blood from the wound). It would do the man bitten by a snake an immense good if he could bite the serpent that had bitten him or failing that, bite a clod of earth without any loss of time. 2-3.

The seat of the bite by a Mandali snake should not, however, be cauterized inasmuch as the preponderant Pittaja character of the poison, aggravated by the application of the heat, might lead to its speedy expansion or coursing in the system. 4.

Mantras :—A physician well-versed in the Mantras of anti-venomous potency should bind a

* Dallana recommends burnt earth or the earth of an ant-hill or ash for the purpose of filling up the mouth before sucking the poisoned blood.

ligature of cord consecrated with appropriate Mantras which would arrest a further spread of the poison. The Mantras full of occult energy of perfect truth and divine communion, disclosed by the Devarshis and Brahmarshis of yore, never fail to eliminate the poison from the system, and hold their own even in cases of deadliest poisons. Elimination of the poison with the help of Mantras, full of the energy of Brahmá, of truth and austerities, is more rapid than under the effects of drugs. 5.A.

A man, while learning the Mantras, should forego sexual intercourse, animal diet, wine, honey, etc., should be self-controlled and clean in body and spirit and (before learning the Mantras) shall lie on a mattress of *Kus'a-grass*. For the successful application of his newly acquired knowledge (Mantras), he shall devotedly worship the gods with offerings of perfumes, garlands of flowers, edibles, (animal) oblations, etc., and with the appropriate Mantras sacred to them as well as with burnt offerings, since a Mantra chanted by a man in an unclean spirit or body, or accented or uttered incorrectly will not take effect. The medicinal compounds of anti-venomous drugs should also be employed in such cases. 5.

Blood-letting in Snake-bite :—A skillful physician should open the veins round the seat of the bite and bleed the affected part. The veins of the fore-head and the extremities should be opened in the case where the poison would be found to have spread through the whole organism. The poison will be found to have been fully eliminated with the passage of the blood (from the incision wound). Hence bleeding should be resorted to as it is the best remedy in a case of snake-bite. 6-A.

Plasters of anti-poisonous drugs (Agada) should be applied all round the seat of the bite after scarifying it, which should be sprinkled with water mixed with (red) Sandal wood and *Ūs'ira* or with their decoction. The appropriate Agada compounds (according to the nature of the bite) should be administered through the medium of milk, honey and clarified butter, etc. In the absence of these, the patient should be made to take (a solution of) the black earth of an ant-hill (dissolved in water). As an alternative, (a paste of) *Kovidāra*, *Sirisha*, *Arka* and *Katabhi* should be prescribed for him. The patient should not be allowed to take oil, the soup of *Kulattha*-pulse, wine and *Sauviraka*. The patient should be made to vomit with the help of any other suitable liquid available, since vomiting in most cases leads to the elimination of the poison from the system. 6.

Specific treatment of the bite by a hooded (Darvi-kara) Snake :—In the case of a bite by a hooded (Darvi-kara) snake, bleeding by opening the veins should be resorted to in the first stage of poisoning. In the second stage, the patient should be made to drink an Agada compound with honey and clarified butter. In the third stage, anti-poisonous snuffs (Nasya) and collyrium (Anjana) should be employed. In the fourth stage, the patient should be made to vomit, and medicated Yavāgu (gruel) mentioned before (in connection with vegetable poison—see Chapter II, para. 26, Kalpasthāna) should then be given him for drink. In the fifth and the sixth stages, after the administration of cooling measures, strong purgatives and emetics should be administered and the foregoing medicated Yavāgu (gruel) should be administered to the patient. In the seventh stage, strong medicated Avapida-snuffs and

strong collyrium of anti-venomous efficacy should be employed for the purification (purging) of the head. Superficial incisions like the marks of crow's feet should be made on the scalp and the affected flesh and blood should be removed. 7.

Specific treatment of bites by a Mandali Snake :—In the first stage of a case of poisoning by the bite of a **Mandali** snake, the treatment is the same as in the corresponding stage of a **Darvi-kara** (cobra) bite. In the second stage, an **Agada** compound should be given with honey and clarified butter and after making the patient vomit the preceding medicated **Yavágu** (gruel) should be administered to him. In the third stage, after the exhibition of drastic purgatives and brisk emetics, a proper and suitable medicated gruel should be administered. In the fourth and the fifth stages, the treatment would be the same as in the corresponding stages of a **Darvi-kara** (cobra) bite. In the sixth stage, the drugs of the **Madhura** (**Kákolyádi**) **Gana** taken with milk prove efficacious. In the seventh stage, anti-venomous **Agada** compound in the shape of **Avapida** (snuff) would neutralise the effects of poison. 8.

Specific treatment of Rájiman-bites :—In the first stage of a case of **Rájiman**-bite, bleeding should be resorted to and an **Agada** should be administered with milk and honey. In the second stage, emetics and an anti-venomous **Agada** should be given to the patient. In the third, fourth and fifth stages, the treatment should be the same as in the corresponding stages of a case of **Darvi-kara**-bite. In the sixth stage, the use of the strongest (anti-venomous) collyrium and in the seventh stage, that of an **Avapida** (snuff) of similar virtue should be prescribed. 9.

Contra-indication to blood-letting in cases of Snake-bites:—In the case of an infant, an old man, or an enciente woman having been bitten by a snake, all the foregoing remedies in milder doses with the exception of blood-letting should be employed according to the requirements of the case. 10.

Dosage of Collyrium, etc., to be resorted to in cases of different beasts and birds:—The quantity of medicated collyrium (Anjana) to be used and blood to be let out in the case of a goat or a sheep bitten by a snake should be equal to those laid down in connection with a similar human patient, while the quantity should be doubled in the case of a cow or a horse. In the case of a camel or a buffalo it should be trebled, while in the case of an elephant, it should be quadrupled. Birds of whatsoever species in a similar predicament should, however, be treated only with sprays of cold water and cooling, medicated plasters. 11.

General dosage of medicines in cases of Snake-bites:—In cases of snake-bites, collyrium to the weight of one Máshaka (Máshá) should be used at a time. The dosage of medicated snuff (Nasya), potions and emetics being respectively double, quadruple and eight times thereof. But a wise physician should treat a case of snake-bite with a full regard to the nature of the country, season, temperament, as well as to the intensity and the particular stage of poisoning the case has reached. 12-13.

We have described the anti-venomous measures and remedies applicable to the different stages of poisoning (by a snake-bite). We shall now deal with the specific treatment of poisoning of either kind according to the physical symptoms developed in the patient. Blood-



letting should be speedily resorted to in the case where the poisoned limb had become discoloured, rigid, swollen and painful. Curd, Takra, honey, clarified butter and meat-soups should then be given to the patient affected with a poison marked by a preponderance of the aggravated **Vāyu** and by a craving for food. A person affected with a poison marked by a predominance of the aggravated **Pitta** would have thirst, epileptic fits, perspiration and a burning sensation in the body and should be treated with shampooing with cold hands and with cold baths, and cooling medicinal plasters. A person affected with a poison marked by a predominance of the aggravated **Kapha** and bitten in the winter would have cold salivation, epileptic fits and intoxication and should be treated with strong emetics. 14.

Specific treatment of the different Supervening Symptoms :—Purgatives should be exhibited in the event of the patient being oppressed with such symptoms as pain and burning sensation in the abdomen, **Ādhmāna** (tyimpanites), retention of urine, stool and flatus, painful urination and other troubles of the deranged **Pitta**. **Collyrium** should be applied (along the eyelids) in the case of a swelling of the eyeballs, somnolence, discolouring of the eye, cloudiness of vision and discoloured appearance of all objects. The head of the patient should be cleansed (purged) with medicinal errhines (**Nasya**) in the case of pain and a heaviness of the head, lassitude, lock-jaw, constriction of the throat (**Gala-graha**) and violent wryneck (**Manyā-stambha**). Powders of such drugs of the **S'iro-virechana** group as are of strong potency, in the shape of **Pradhamana Nasya** should be blown into the nostrils of the patient suffering from the effects of poisoning in the case where such symptoms as loss of conscious-

ness, upturned eyes and drooping of the neck would set in. The veins of his forehead and of the extremities should be instantly opened. When such opening of the veins would not be attended with (the desired) bleeding superficial incisions in the shape of cow's feet (Kákapaḍa) should be made by an experienced surgeon on the scalp of the patient. These failing, the incisioned bits of flesh mixed with blood should be removed and the decoction or powders of a *Charma-vriksha* (Bhurja patra) should be applied to the incisions. Dundubhis (small drums) smeared with anti-venomous plasters should be sounded around the patient. The patient thus restored to consciousness should be treated with both purgatives and emetics. A complete elimination of the poison from the system is a very difficult task but it is indispensably necessary, since the least remnant of the poison may again be aggravated in course of time and cause lassitude; discolouring of the complexion, fever, cough, headache, swelling, emaciation (Śoṣha), cataract, blindness, catarrh (Pratīśyāya), aversion to food and nasal catarrh (Pinasa). These diseases and any other supervening symptoms of poisoning should be treated according to the injunctions laid down under their specific heads with a careful consideration of the **Dosha** or **Doshas** involved in each case. 15.

The ligature should then be removed, the seat of the bite incisioned and an Agada plaster should be applied there, so inasmuch as the poison is found to be lodged in a condensed form (in the puncture of the fangs) and is likely to be afterwards aggravated (if not fully eliminated). 16.

Remedy for aggravated Doshas due to poison:—If the *Vāyu* of the body be found to be in an aggravated condition, even after a careful elimi-



nation of the poison from the system with the help of suitable Mantras, measures and medicinal remedies, it should be pacified and restored to its normal condition with any Vāyu-pacifying Sneha, etc., other than oil. The use of fish, *Kulattha*-soup and acid articles (fermented rice-gruel, etc.) is forbidden. The aggravated **Pitta** in such a case should be remedied with the application of a Sneha-Vasti and with the decoction of drugs prescribed in cases of Pittaja-fever, while the deranged **Kapha** should be corrected with Kapha-subduing remedies or with (the decoction of) the drugs of the *Aragvadhādi* Gana mixed with honey, or with a diet consisting of bitter and parching (Ruksha) articles of food. 17.

A person found to be unconscious from the effects of a fall from an uneven ground or from the top of a tree or precipice as well as a drowned man rescued unconscious, or one in a state of suspended animation owing to strangulation should be treated according to the injunctions and with remedies laid down in connection with the treatment of persons who have become unconscious from the effects of poisoning (mentioned in the present chapter). 18.

If a deep seated incision (Prachchhita) in, or an extremely tight fastening (Arishta) around the seat of the bite, or an application of extremely irritant plasters or any such other application thereon gives rise to a local swelling which emits a bad smell and slimy matter it should be inferred from these that the inherent poison in such a case has putrefied the flesh of the affected part which can be made amenable to medicine only with the greatest difficulty. 19-A

Symptoms of wounds from poisoned darts, etc: The poisonous character of

a **dart** or of an **arrow** with which a person has been pierced (*Digdha-viddha*) should be inferred from the following symptoms, *viz.*, flow of black-coloured blood from an immediately inflicted wound, suppuration, a constant burning sensation (in the incidental ulcer) and sloughing of black coloured, putrefied and morbid flesh mixed with a mucopurulent discharge from the wound, and thirst, vertigo, epileptic fits, a burning sensation in the body and fever. 19.

Treatment of a poisoned wound :—In a case where all the above symptoms of poisoning are present whether in a case of snake-bite or of a bite by a spider (*Lutá*), or in a case of being pierced with a venomous arrow, or in a case of poisoning of any kind, where putrefaction has set in, the putrid flesh of the incidental ulcer should be judiciously removed and the vitiated blood of the locality should be speedily extracted by applying leeches thereto. The system of the patient should then be cleansed with purgatives and emetics, and the affected part of his body should be profusely sprayed or washed with the decoction (of the bark) of a **Kshiri-Vriksha**. A poultice prepared with the anti venomous drugs of cool potency mixed with clarified butter (washed a hundred times and placed inside the folds of linen should also be applied. In the event of its being caused by the insertion or introduction of a bone* of any animal, the bone of which is poisonous in itself, the measures and remedies laid down above as well as those prescribed under the treatment of the "Pitta-poisoning" should be adopted and used. 20.

* Dallana holds that by the word "bone" in the text should be understood all the different sources of poison, *viz.*, faeces, urine, nail, tooth, bristle, etc., of an animal.

Recipe of different Agadas :—Mahā-gada :—The powders of *Trivrit*, *Viśalyā*, *Yashti-madhu*, the two kinds of *Haridrā*, *Raktā* (*Manjishthā*), *Narendra* (*Āragvadha*), the five kinds of officinal salt and *Tri-katu*, pasted with honey, should be placed inside a horn. This Agada or anti-poisonous compound used as snuff (*Nasya*), collyrium and anointment acts as a good neutraliser of poison. It is irresistible in its potency and is of mighty efficacy. It is called the **Mahāgada**. 21.

Ajitāgada :—A compound made of powdered *Vidanga*, *Pāthā*, *Tri-phalā*, *Ajamoda*, *Hingu*, *Chakra* (*Tagara*), *Tri-katu*, the five kinds of officinal salt and *Chitraka*, pasted with honey, should be kept for a fortnight inside a cow's horn covered with a lid of the same material. This anti-venomous compound (Agada) is known as the **Ajitāgada** and is efficacious in cases of both vegetable and animal poisoning. 22.

Tārkshyāgada :—A compound made of the fine powders of *Prapaundarika*, *Deva-dāru*, *Mustā*, *Kāla-nusdryā*, *Katu-rohini*, *Sthaumeyaka*, *Dhyāmaka*, *Padmaka*, *Punnaga*, *Tālī'sa*, *Suvarchikā*, *Kutannata*, *Elā*, white *Sindhu-vāra*, *Saileya*, *Kushtha*, *Tagara*, *Priyangu*, *Lodhra*, *Jala* (*Bālaka*), *Svarna-Gairika*, *Māgadha*, (red) *Chandana* and *Saindhava* salt, taken in equal parts and pasted with honey, should be kept inside a horn. This Agada is called the **Tārkshyāgada** and is capable of neutralising the effects even of the poison of a *Takshaka*. 23.

Rishabhāgada :—A compound made of the powders of *Mānsi*, *Tri-phalā*, *Murangi*, *Manjishthā*, *Yashti-madhu*, *Padmaka*, *Vidanga*, *Tālī'sa*, *Sugandhikā*, *Elā*, *Tvak*, *Kushtha*, *Teja-patra*, *Chandana*, *Bhārgi*, *Patola*, *Kinihi* (*Apāmārga*), *Pāthā*, *Mrigādani*, *Karkatikā*, *Fura* (*Guggulu*), *Pālinḍī*, *As'oka*, *Kramuka* and flowers

of *Surasi* and of *Bhallataka*, well pasted with honey and with the bile of a boar (*Varáha*), *Godhá*, Peacock, *Sallaka*, cat, *Prishata* (deer) and of mungoose, should be preserved inside a horn. This anti-venomous medicine is called the **Rishabhágada**. Snakes never visit the house of the fortunate and mighty one wherein this well prepared remedy is preserved. Venomous insects dare not come within the precincts of such a mansion and even their poison loses its quickness and fatal character. The sound of trumpets and drums, smeared with this compound and blown upon and beaten, tend immediately to destroy the effects of poison. If a poisoned patient would only look at the banner plastered with this *Agada* the poison from his system would be thereby eliminated. 24

Sanjivana Agada:—A compound made of the powders of *Lákshá*, *Harenu*, *Nalada*, *Priyangu*, the two kinds of *S'igru*, *Yashti-madhu*, *Prithviká* (*Elá*) and *Haridrá*, pasted with honey and clarified butter, should be preserved inside a cow's horn and covered in the above manner. This anti-venomous medicine is called the **Sanjivana Agada** and should be used as snuff, collyrium and drink. It is capable of restoring even a man apparently dead (by poisoning) to life. 25.

Darvi-kara-Rájila-Vishahara-Agada:—An *Agada* consisting of the powders of *S'leshmataka*, *Katphala*, *Mátulunga*, *S'vetá*, *Girihvá*, *Kinihi*, sugar and *Tanduliya* should be regarded as the best remedy in cases of poisoning by *Darvi kara* or *Rájila*-bites. 26.

Mandli-Vishahara Agada:—One part each of *Drákshá*, *Sugandhá*, *Naga-vrittiká** and *Samangá*

* *Dallana* says that in place of "*Sugandhá Naga-vrittiká*" some read "*Sugandhá Naga-mrittiká*" which means "the sweet-scented earth of the mountain" known to be possessed of anti-poisonous virtues.



(*Varāha krántá*), two parts each of the following drugs, viz.,—leaves of *Surasá*, *Vilva*, *Kapittha*, and of *Dádima*, and half a part each of the following, viz.: (leaves of) black *Sindhuvára*, *Amkotha* and *Gairika*, should be powdered together and mixed with honey. This anti-venomous medicine (*Agada*) is highly efficacious especially in the case of poisoning by a *Mandali*-bite. 27.

Vamśa-tvagádi Agada:—An *Agada* should be prepared with the scrapings of green bamboo (*Vamśa-tvak*), *Āmalaka Kapittha*, *Tri-katu*, *Haimavati*, *Kushtha*, *Karanja*-seeds, *Tagara* and *S'irisha* flowers, pasted with cow's bile. Used as a plaster, snuff or collyrium, it destroys the poison of a spider, mouse, serpent or any other (poisonous) insect. Used as a collyrium (over the eye-lids), as a plaster over the umbilical region, or as a *Varti* (plug), it removes the obstruction of stool, urine and *Váyu* (flatus, etc.), or of a foetus in the womb. Used as a snuff or a collyrium, its curative potency is manifest even in such dangerous eye-diseases as *Kácha*, *Arman*, *Kotha*, *Patala* and *Pushpa*. 28.

Pancha-S'irisha Agada:—A potion consisting of a decoction of the roots, flowers, bark, seeds and sprouts of a *S'irisha* tree, taken with honey, the five officinal kinds of salt and a profuse quantity of powdered *Tri-kutu*, proves speedily efficacious in a case of poisoning by an insect-bite. 29.

Sarva-Kámika Agada:—An *Agada* prepared with *Kushtha*, *Tri-katu*, *Dárvi*, *Madhuka* (flower), the two kinds of salt (*Saindhava* and *Sauvarchala*), *Málati* (flower), *Nága-pushpa* and all the drugs of the *Madhura* (*Kákolyádi*) group and pasted with the juice of *Kapittha* and mixed with honey and sugar destroys all sorts of poison specially that of a mouse (*Mushika*). 30.

Ekasara Agada :— The following drugs viz.,
Somaráji seeds and *Somaráji* flowers,* *Katábhi*, *Sindhu-
 vára*, *Choraka*, *Varuna*, *Kushtha*, *Sarpa-gandhá*, *Saptalá*,
Punarnavá, flowers of *S'irisha*, *Áragvada* and of *Arka*,
S'yámá, *Ambashthá*, *Vidanga*, *Amra*, *As'mantaka*, black
 earth and *Kuravaka* comprise the **Ekasara Agada**.
 These should be applied singly† or in combination of
 two or three to destroy the effects of poison. 31.

Thu. ends the fifth Chapter of the *Kalpa-Sáthána* in the *Sus'ruta
 Samhitá* which deals with the medical treatment of snake-bites.

* Some explain “सोमराजिफलं पुष्पं” to mean ‘*Somaráji*, *Phala* (*Madana*)
 and *Pushpa* (*Nága-kes'ara*).’

† Some explain “एकशो द्विस्त्रिंशो वापि” to mean that the *Agada* should
 be used “once, twice or thrice” according to the requirements in each
 case.



CHAPTER VI.

Now we shall discourse on cases of rat-poisoning (**Mushika-kalpa**). 1.

Different varieties of rats (M. Text) :

—Now hear me enumerate the names of the different families of **Mushika** (rats) briefly referred to before as having their poison in their semen, classified according to their different names, features and the medical treatment to be employed for the neutralisation of the effects of their poison. They are eighteen in number and are named as follows :—**Lālana**, **Putraka**, **Krishna**, **Hamsira**, **Chikkira**, **Chhuchhundara**, **Alasa**, **Kashāya-daśana**, **Kulinga**, **Ajitā**, **Chapala**, **Kapila**, **Kokila**, **Arūna**, **Mahā-Krishna**, **S'veta**, **Mahā-Kapila** and **Kapotābha**. 2 A

General symptoms of rat-poison-

ing :—The blood of any part of a human body coming in contact with the semen of any of these different classes of rats or scratched with their nails, teeth, etc., previously besmeared with their semen (**S'ukra**) is vitiated and gives rise to the appearance of **Granthi** (nodes), swelling, **Mandala**, eruptions of circular erythematous patches on the skin, **Karnikā** (eruptions of patches resembling the calycle of a lotus flower), pimples (pustules) violent and acute erysipelas, **Kitima** (keloid tumours), breaking pain in the joints, extreme pain (in the body), fever, violent epileptic fits, anemia, aversion to food, difficult breathing, shivering and horripilation. 2.

Specific symptoms and treatment

of rat-poisoning :—The general symptoms of rat-poisoning have been briefly described above. Now

hear me specially describe the symptoms of the bites by the different families of rats (*Mushika*). A bite by a rat of the *Lalana* class is marked by a copious flow of saliva, hic-cough and vomiting. The patient in such a case should be made to use a lambative made of the roots of *Tanduliyaka* mixed with honey. A bite by a rat of the *Putraka* family is marked by a sense of physical langour, yellowness of the complexion and the appearance of nodular glands (*Granthi*) resembling young rats. A compound of *S'irisha* and *Ingudi* pasted together and mixed with honey should be given to the patient as a lambative in this case. A bite by a rat of the *Krishná* (black) class in foul weather and more especially on a cloudy day is characterised by the vomiting of blood. A pasted compound of *S'irisha* fruit and *Kushtha* with the washings of the ashes of *Kims'uka* (flower) should be given to the patient in such a case. 3-A.

A bite by a rat of the *Hansira* species brings on an aversion to food, yawning and horripilation. In such a case emetics should be first given to the patient who should be then made to drink a decoction of the drugs of the *Aragvadhádi* group. A bite by a rat of the *Chikkira* class is accompanied by headache, swelling, hic-cough and vomiting. In such a case an emetic consisting of the decoction of *Jalini*, *Madana* fruit and *Amkotha* should be prescribed. A bite by a venomous *Mushika* of the *Chhuchchhundara* (mole) species gives rise to diarrhoea (watery stool), numbness of the muscles of the neck and yawning. In this case an alkaline compound prepared of the ashes of the dry plants of barley (*Yava-nála*), *Rishabhi* (*Átma-guptá*) and *Vrihati* should be prescribed*. 3-B.

* Different reading.—A bite by a *Mushika* of the *Chhuchchhundara*



A bite by a rat of the **Alasa** species is characterised by a numbness of the neck, an upward coursing of the **Váyu**, fever and pain at the seat of the bite. In this case the patient should be made to take the **Mahágada** with honey and clarified butter as a lambative. A bite by a rat of the **Kasháya-dasana** species is marked by somnolence or excessive sleep, atrophy (**Sosha**) of the heart and a general emaciation of the body. In such a case a lambative made of the bark, pith and fruit (seeds) of **S'irisha** mixed with honey should be given to the patient to lick. A bite by a rat of the **Kulinga** species is marked by pain, swelling and stripe-like marks about the seat of the bite, the remedy consisting in a lambative made of the two kinds of **Sahá** (**Mudga-parni** and **Másha-parni**) and **Sindhuvára** pasted together and mixed with honey. 3-C.

A bite by a rat of the **Ajita** species is characterised by vomiting, epileptic fits (fainting), a catching pain at the heart (**Hrid-graha**) and blackness of the eyes. The patient in such a case should be made to lick a compound made of (the roots of) **Pálinḍi** (**Trivrit**) pasted with the milky juice of **Snuhi** and mixed with honey. A bite by a rat of the **Chapala** species is marked by vomiting, epileptic fits and thirst, and the remedy in this case should consist of a lambative made of **Tri-phalá**, **Bhadra-káshtha** (**Deva-dáru**) and **Jatá-mánsi** (**D.R.—Yava**) pasted together and mixed with honey. A bite by a rat of the **Kapila** species is followed by **Kotha** (putrefaction) of the bite, appearance

class produces thirst, vomiting, fever, weakness, numbness of the muscles of the neck, swelling, abscess on the back, loss of the sense of smell and **Visuchiká**. A compound of **Chavya**, **Haritaki**, **S'unthi**, **Vidanga**, **Pippali**, **S'vetaka**-seeds and the ashes of (the plants of) **Vrihati** pounded together and mixed with honey should be prescribed in this case.—**Gayadása**.

of nodular glands (Granthi) and fever. The remedy consists in the use of a lambative made of *Tri-phalā*, *S'vetā** (white Aparājita) and *Punarnavā* pasted together and licked with honey. A bite by a rat of the *Kokila* species is attended with high fever, an intolerable burning sensation in the body and the appearance of nodular glands (Granthi). Clarified butter duly cooked with the decoction of *Varshābhū* and *Nilini* (Indigo plants) should be administered in such a case. 3-D.

A bite by a rat of the *Aruna* (vermilion coloured) species is marked by an extremely aggravated condition of the bodily Vāyu and the symptoms peculiar to it. A bite by a rat of the *Mahā-krishna* (extremely black) species leads to an aggravated condition of the Pitta, while a bite by one of the *Mahā-sveta* class ushers in an aggravation of the bodily Kapha. The blood of a person is vitiated by the bite of a rat of the *Mahā-kapila* family, while the bite by one of the *Kapota* species leads to the derangement of all the four principles *viz.*, the three Doshas (Vāyu, Pitta and Kapha) as well as of the blood. Their bites are accompanied by a violent swelling of the affected locality, the appearance of nodular glands (Granthi) and such other erythematous and eczematous growths as *Mandala*, *Karnikā* and *Pidakā* (Pustules). 3-E.

Three Prastha measures† each of clarified butter, curd and milk should be duly cooked with the duly prepared decoction of *Karanja*, *Āragvadha*, *Tri-katu*,

* Some explains "S'vetā Punarnavā" to mean "white Punarnavā." Gayadāsa reads "S'reshthā" in place of "S'vetā" in which case also the white species of Punarnavā is evidently meant.

† According to Dallana, the recipe of this Ghrita is as follows:— One Prastha each of clarified butter, curd and milk, two Palas each of *Karanja*, etc., and sixteen seers of water to be boiled down to four seers, the drugs of the Kalka weighing one seer in all.



Vrihati, *Ams'umati* and *Sthirā* (Kākoli), and with *Trivrit*, *Tila*, *Amritā* (Gulanha), *Chakra*, *Sarpa-gandhā*, (black) earth* (of an ant-hill) and the barks of *Kapittha* and *Dādima* as Kalka. The whole should be duly cooked over a gentle fire. The Ghrita thus prepared would destroy the poison of the five kinds of rats *viz.*, *Aruna*, etc. As an alternative, clarified butter duly cooked with the expressed juice of *Kākādani* and *Kāka-māchi* should be given to the patient in such cases. A wise physician shall have recourse to bleeding or venesection in these cases and the system of the patient should be cleansed by purgatives and emetics. 3.

General Treatment:—The general measures to be adopted in the case of a bite by a rat of whatsoever class are as follows:—The seat of the bite should be first cauterized (with boiling clarified butter), and blood-letting should be resorted to (by opening the veins of the patient). The seat of the bite should then be marked with superficial incisions and a plaster of *S'irisha*, *Rajani*, *Kushtha*, *Kumkuma* and *Amrita* (Gulanha) should be applied. The patient should be made to vomit with the decoction of *Jālīni* or with that of *Sukākhyā* and *Amkotha* boiled together. The (powdered) roots of *Sukākhyā*, *Kos'dvati*, *Madana* fruits and *Devadalli* fruits should be administered with curd for the elimination by vomiting the (internal) poison (if any). The patient should be made to take (with curd) the compound consisting of *Phala* (Madana), *Vacha*, *Devadalli* and *Kushtha* pasted with the urine of a cow (as an emetic). This remedy neutralises the effects of the poison of all species of venomous rats. 4.-A.

A compound composed of *Trivrit*, *Danti* and *Tri-*

* In place of "सपगन्धा समृत्तिका" some reads "सपगन्धाहिमृत्तिका", while Jejjata reads "सपगन्धागमृत्तिका।"

phalā should (if necessary) be employed as a purgative (in such a case). A compound prepared with the pith of *S'irisha* and the pulp of its fruits should be used (if necessary) as an errhine (*S'iro-virechana*). The watery secretion of fresh cow-dung mixed with a profuse quantity of (powdered) *Tri-katu* should be used as collyrium. The patient should be made to lick a compound prepared with the expressed juice of the fruits of *Kapittha* and with honey and the serous secretion of (fresh) cow-dung, or a lambative made of *Rasānjana*, *Haridrā*, *Indra-yava*, *Katuki* and *Ati-vishā* with honey should be given to the patient in the morning. A potion of medicated clarified butter duly cooked with the roots of *Tanduliyaka* should be given to the patient for drink. As an alternative, clarified butter, duly cooked with the five parts (*viz.*, roots, bark, fruits, leaves and flowers) of a *Kapittha* tree or with the roots of *Ashphotā*, should be prescribed. 4.

The poison of a venomous *Mushika* (rat or mole) even though (apparently) eliminated from the system may sometimes still be aggravated in cloudy days or in foul weather. In such a case, all the above measures as well as the remedies laid down under the treatment of *Dushi-visha* should be resorted to. The round protruding edges (*Karnikā*) of an ulcer, incidental to a rat-bite, whether benumbed or painful, should be excised (*D.R.*—made to suppurate) and should be treated with purifying or cleasing remedies according to the deranged *Dosha* or *Doshas* involved in each case. 5-6.

Causes of Rabies:—The bodily *Vāyu* in conjunction with the (aggravated) *Kapha* of a jackal, dog, wolf, bear, tiger or of any other such ferocious beast affects the sensory nerves of these animals and overwhelms their instinct and consciousness. The



tails, jaw-bones (D. R.— neck) and shoulders of such infuriated animals naturally droop down, attended with a copious flow of saliva from their mouths. The beasts in such a state of frenzy, blinded and deafened by rage, roam about and bite each other. 7-A.

Symptoms of Hydrophobia :—The limb or part of the body of a person bitten by such a rabid and (consequently) poisonous animal loses its sensibility of touch, and a copious flow of dark sooty blood is emitted from the seat of the bite. The patient in such a case generally exhibits all the symptoms which mark a case of poisoning by a venommed arrow. 7-B.

Prognosis :—A person bitten by a rabid animal barks and howls like the animal by which he is bitten, imitates it in many other ways and, bereft of the specific functions and faculties of a human subject, ultimately dies. If a person, bitten by a rabid animal, sees its (imaginary) image reflected in water or in a mirror, he should be deemed to have reached an unfavourable stage of the disease. 7-C.

Symptoms of Jala-trāsa :—If the patient in such a case becomes exceedingly frightened at the sight or mention of the very name of water, he should be understood to have been afflicted with Jala-trāsa (Hydrophobia) and be deemed to have been doomed. Such a case of Jala-trāsa (water-scare) even in an unbitten person or in a healthy person, if frightened (by such a scare), whether waking or in sleep, should be regarded as a fatal symptom. 7.

Treatment :—In the case of a bite by a rabid animal, the seat of the bite should be profusely bled (by pressing it) so as to let out all the (vitiated) blood. It should then be cauterized with (boiling) clarified butter and pasted with any of the aforesaid Agada,

or the patient should be made to drink a potion of matured clarified butter. Clarified butter mixed with the milky exudation of an *Arka* plant, as well as a compound of white *Punarnavā** and *Dhuttura*† should be prescribed for the patient as an errhine. 8-A.

Treatment of bites by rabid dogs :—

A compound of pasted sesamum mixed with its oil, treacle and the (milky) juice of a *Rupikā* plant eliminates the poison of a rabid dog (*Alarka*) from the system as a gale of wind drives a pack of clouds before it. A quantity of rice, two *Tolās* (one *Karsha*) in weight of the roots of *S'ara-pumkha* and half a *Karsha* weight of *Dhuttura* (roots) should be pasted together with the washings of rice. The paste should be covered with (seven) *Dhustura* leaves and baked (on the fire) in the shape of an *Apupaka* (cake). The cake thus prepared should be given, at the proper time of taking a medicine, to a person bitten by a rabid dog for a complete nullification of the poison. But the use of these cakes is attended with certain other troubles at the time of their digestion and these troubles become subdued by a retiring to in a dry but cool chamber away from water. The patient (after the subsidence of the troubles) should be bathed the next day and a diet of boiled *S'dli* or *Shashtika* rice with tepid milk‡ should be prescribed for him. On the third and on the fifth day, the aforesaid anti-venomous compound should again be administered in half doses to the patient for the elimination of the poison. 8-B.

* Some explain "*S'vetā Punarnavā*" to mean "*white Punarnavā*", but others explain it to mean "*S'vetā (Katabhi) and Punarnavā*".

† Some commentators prescribe the roots of *Dhustura* to be taken, while others hold that its fruits should be used.

‡ Dallana says that in place of "*चौदशोद्येन*" *Gayadāsa* reads "*गव्येनाज्येन*", that is to say, the diet should be taken with clarified butter.



The person in whom the poison (of a rabid dog or jackal, etc.) is spontaneously aggravated has no chance of recovery. Hence the poison should be artificially aggravated (and then remedied) before reaching that stage of aggravation. The patient should be bathed at the crossing of roads or on the bank of a river with pitcherfuls of water containing gems and medicinal drugs and consecrated with the appropriate Mantra. Offerings of cooked and uncooked meat, cakes and levigated pastes of sesamum as well as garlands of flowers of variegated colours should be made to the god (and the following Mantra should be recited). "O thou Yaksha, lord of Alarka, who art also the lord of all dogs, speedily makest me free from the poison of the rabid dog that has bitten me." Strong purgatives and emetics should be administered to the patient after having bathed him in the above manner, since the poison in a patient with an uncleaned organism may sometimes be aggravated, even after the healing of the incidental ulcer. 8.

The poison of a (rabid) dog, etc., lies in the teeth and tends to aggravate the Pitta and the Vāyu and hence the patient bitten by such animals is found to imitate their cries and nature. A patient afflicted with such poison cannot be saved even with the greatest care. The seat of a scratch made by the nails or teeth of any of those animals should be rubbed (and the poisoned blood should be let out). It should then be sprinkled over with tepid oil, since the poison in this case aggravates only the Vāyu of the system. 9-10.

This reading of Gayadāsa seems to be the better one, as the use of clarified butter in such cases is supported by the custom of our country.

Thus ends the sixth Chapter of the Kalpa-sthāna in the Suśruta Samhitā which deals with the symptoms and treatments of rat-poison.



CHAPTER VII.

Now we shall discourse on the Chapter which treats of the sounds of a (medicated) drum, etc., possessed of anti-venomous virtues (**Dundhubhi-Svaniya**). 1.

Ksharágada:—The woods of *Dhava*, *As'vakarna*, *Tinis'a*, *Palás'a*, *Pichu-marda*, *Pátali*, *Páribhad-raka*, *Ámra*, *Udumbara*, *Karahátaka*, *Arjuna*, *Kakubha*, *Sarja*, *Kapitana*, *S'leshmátaka*, *Amkotha*, *Ámalaka*, *Pragraha*, *Kutaja*, *S'ami*, *Kapittha*, *As'vmantaka*, *Arka*, *Chira-vilva*, *Mahá-vriksha*, *Arushkara*, *Aralu*, *Madhuka*, *Madhu-s'igru*, *S'dka*, *Goji*, *Murvá*, *Tilvaka*, *Ikshuraka*, *Gopa-ghantá* and *Arimedá** should be taken (in equal parts) and burnt down to ashes. The said ashes should be dissolved in the urine of a cow and filtered (through a piece of linen) in the manner of preparing an alkali. This alkaline solution should then be duly boiled (till it would assume a transparent blood-red hue and slimy character), and the powders of *Pippali-mula*, *Tanduliyaka*, *Varānga*, *Chochaka*, *Manjishthá*, *Karanja*, *Hasti-Pippali*, *Maricha*, *Utpala*, *Sárivá*, *Vidanga*, *Griha-dhuma* (soot of a room), *Anantá*, *Soma*, *Saralá*, *Váhlika*, *Guhá*, *Kos'ámra*, white mustard seeds, *Varuna*, *Lavana*, *Plaksha*, *Nichula*, *Vardhamána*, *Van-jula*, *Putra-s'reni*, *Sapta-parna*, *Dandaka*, *Ela-váluka*, *Nága-danti*, *Ativishá*, *Abhayá*, *Bhadra-dáru* *Kushtha*,

* The plants of these should be taken in full i.e. with their leaves, roots, branches, etc. The prepared ash should be dissolved in cow's urine weighing six times the combined weight of the ashes. Dallana says that Gayadása does not read "S'irisha, Pichumarda, Kakubha, Arushkara and Madhu-S'igru" in the list.

Haridrā and *Vachā* together with pulverised (dead) iron (taken in equal parts)* should be added to it. Then it should be boiled again and preserved in an iron pitcher after it had been duly prepared in the manner of an alkali. 2.

Metrical Texts :—Dundhubhis (drums), banners and the gate ways of houses should be smeared with this alkaline preparation, hearing the sound as well as the sight and touch whereof would lead to the complete elimination of the poison from the system of the patient. This medicine is known as the *Ksharā-gada* which is equally efficacious in cases of *S'arkarā* (gravel), stones in the bladder, *Hæmorrhoids*, *Vāta-Gulma*, cough, *S'ula* (colic), *Udara* (abdominal dropsy), indigestion, *Grahani*, extreme aversion to food, general oedema of the body and violent asthma. The remedy is applicable in all cases of poisoning of whatsoever type and acts as a sure antidote to the poison of the serpents headed by the dreadful *Takshaka*. 3.

Kalyānaka Ghrita :—An adequate quantity of clarified butter duly cooked with (the decoction and Kalka of) the drugs known as *Vidanga*, *Tri-phalā*, *Danti*, *Bhadra-dāru*, *Harenu*, *Tālis'a-patra*, *Manjishthā*, *Kes'ara*, *Utpalā*, *Padmakā*, *Dādima*, *Mālati* flower, the two kinds of *Rajani*, the two kinds of *Sārivā*, the two kinds of *Sthirā*, *Priyangu*, *Tagara*, *Kushtha*, the two kinds of *Vrihati*, *Ela-vāluka*, sandal wood and

* The total weight of these powders to be added should be one thirtieth part of the prepared alkaline solution. Dallana says that Gayadāsa counts only thirty and he does not read "Maricha, Soma, Guhā, Lavana, Chakra and Āla in the text. We do not, however, find Chakra and Āla in the text.]. We have, on the other hand, the names of some more drugs which are believed to be mere interpolations from the marginal notes of some manuscripts.



Gavākshi, is known as the **Kalyānaka Ghrita**. The curative efficacy of this Ghrita extends to cases of poisoning, *Grahāpasmāra* (hysteria due to the influence of malignant stars and planets), Jaundice, *Gara-dosha* (slow chemical poisoning), asthma, sluggishness of appetite, fever and cough. It is commended to consumptive patients, as well as to men suffering from scantiness of semen and women afflicted with sterility. 4.

Amrita Ghrita :—An adequate quantity of clarified butter duly cooked with the seeds of *Apāmārga* and of the two kinds of *S'vetā*, *S'irisha*, and *Kākamāchi* (previously) pasted with the urine of a cow is known as the **Amrita-Ghrita**. It embraces within the pale of its therapeutic virtues all cases of poisoning and is capable of bringing back an apparently dead man to life. 5.

Mahā-sugandhi Agada :—The following drugs *viz.*, (red) sandal wood, *Aguru*, *Kushtha*, *Tagara*, *Tila-parnika*, *Prapaundarika*, *Nalada*, *Saralā*, *Deva-dāru*, *Bhadra-s'ri* (white sandal wood), *Yava-phalā*, *Bhārgi*, *Nili*, *Sugandhikā*, *Kāleyaka*, *Padmaka*, *Madhuka*, *Nāgara*, *Jatā* (a variety of *Jatā-māmsi*), *Punnāga*, *Elā*, *Elavālu*, *Gairika*, *Dhyāmaka*, *Balā*, *Toya*, *Sarjarasa*, *Māmsi*, *Sita-pushpā*, *Harenukā*, *Tālis'a-patra*, small *Elā*, *Priyangu*, *Kutannata*, *S'āila pushpa*, *S'aileya*, *Patra*, *Kāldnu-Sārivā*, *Tri-katu*, *S'ita-s'iva**, *Kāsmārya*, *Katu-rohini*, *Somarāji*, *Ati-visha*, *Prithvikā*, *Indra-vārūni*, *Uś'ira*, *Varuna*, *Musta*, *Nakha*, *Kustumburu*; the two kinds of *S'vetā*, † the two kinds of

* Dallana explains "S'ita-s'iva" to mean "camphor". Others explain it to mean "S'ami."

† The text has "S'vetā" in the dual number meaning the two kinds of "S'vetā" *viz.* white *Vacha* and white *Aparājita*. Dallana gives only

Haridrā, Sthauneya, Lākshā, the five kinds of officinal salts, *Kumuda, Utpala, Padma*, flower of *Arka*, flowers and fruits of *Champaka, As'oka, Sumanas, Tilaka* (sesamum), *Pātali, Sālmali, S'elu, S'irisha, Surasi, Trina-s'uli* and of *Sindhuvāra*, flowers of *Dhava, As'vakarna*, and *Tinisa, Guggula, Kumkuma, Vimbi, Sarpākshi* and *Gandha-Nākuli* should be carefully collected and pasted with honey, clarified butter and the bile of a cow and should be kept inside a horn (or a receptacle made of that material). This medicine, which is the best of all anti-venomous medicinal preparations, would rescue from the jaws of death, a patient even with drooped down shoulders and sunk and upturned eyes. It is capable of destroying in a moment the irresistible fire-like poison even of the dreadful infuriated *Vāsuki*, the king of serpents. This Agada which consists of eighty-five ingredients is called the **Mahā-sugandhi Agada** and is the most potent of all anti-venomous remedies. It should constantly be in the possession of a king. Smeared with the present preparation he is sure to be a favourite with all his subjects and to shine with his sovereign majesty even amidst his enemies. 6.

A physician well versed in the natures of poisons, should adopt all remedial measures excepting the heat-engendering ones in all types of poisoning. But this rule would not be applicable in a case of insect-bite inasmuch as the poison of an insect is cool in its potency and hence would be aggravated by the application of any cooling measures. 7.

"*Vachā*" as its synonym, which shows he takes the word in the singular number and not in the dual as in the printed text. This appears to be the correct reading, for otherwise the number of the drugs in the list would be more than eighty-five.

Rules of diet and conduct :—Whole-
some diets which have been enumerated in the chapter
on Anupána-Vidhi, should be prescribed in cases of
poisoning after a due consideration of the nature, habit,
and temperament of the patient who should be warned
against the use of unwholesome ones. The use of
Phánita (liquid treacle), *S'igru*, *Sauvira*, the taking of
meals before the digestion of the previous ones, the
group of Nava-Dhánya (unmatured corn), wine, sesa-
mum, oil and *Kulattha*-pulse, sleep in the day time,
sexual intercourse, physical exercise, fits of anger and
exposure to the sun are forbidden in the case of a
poisoned patient. 8.

Symptoms of elimination of poison :
—The restoration of the deranged Doshas and of the
vital principles (Dhátus of the body) to their normal
state, a natural craving for food and drink, the normal
colour and condition of the tongue and of the urine
and the normal state and functions of the mind and of
the sense-organs in a poisoned patient would indicate
the full and complete elimination of the poison from
his system. 9.

Thus ends the Seventh Chapter of the Kalpa-Sthána in the Sus'ruta
Samhitá which treats of the sounds of medicated drums, etc.



CHAPTER VIII.

Now we shall discourse on insects, *i.e.* the measures, etc. to be adopted in cases of insect-bite, etc. (**Kita-Kalpa**). 1.

Various kinds of worms and insects (Kita) germinate from the semen, fecal matter, urine, putrid eggs and putrid carcasses of serpents which are marked by Vátaja, Pittaja (Ágneya) and Kaphaja (Ambuja) temperaments. The poisons of these vermin which are nothing but insects (Kita), are apt to be most dangerous in the long run on account of their being acted upon by the Doshas and may be divided into four* groups. 2.

Insects of Vátaja Temperament:—

The eighteen classes of insects known as the Kumbhina, Tundikeri, Śringi, Śata-Kuliraka, Uchchitinga, Agnináma, Chichchitinga, Mayuriká, Avartaka, Urabhra, Śáriká-mukha, Vaidala, Śaráva-kurda, Abhiráji, Parusha, Chitra-śirshaka, Śata báhu and the Rakta-ráji are possessed of a Vátaja temperament and their poison tends to aggravate and derange the bodily Váyu and produce the specific diseases due thereto. 3.

Insects of Pittaja Temperament:—

The twenty-four families of insects known as the Kaundilyaka, Kanabhaka, Varati (asp), Patra-vriśchika, Vinásiká, Brahmaniká, Vindula (D.R.-Viluta), Bhramara,

* Dallana says that the four groups are to be determined according to the origin of the insects from the semen, etc. of a Darvi-kara, Mandali, Rájila, or a Vaikaranja serpent. To us it seems, however, that the groups should be Vátaja, Pittaja, Kaphaja and Sannipátaja.



Vāhyaki, Pichchita, Kumbhī, Varchah-kita, Arime-daka, Padma-kita, Dundubhika, Makara, Sata-pādaka (centipede), Panchālaka, Pāka-matsya, Krishna-tunda, Gardabhi, Klita, Krimi-Sarái and the Utkleśaka are of a fiery *i. e.* Pittaja temperament and their poison tends to derange and aggravate the bodily Pitta and produce the specific diseases due to the derangement of that Dosha. 4.

Insects of Kaphaja Temperament :

—The thirteen families of insects known as the Viśvambhara, Pancha-s'ukla, Pancha-krishna, Kokila, Saireyaka Prachalaka, Valabha, Kitima, Suchi-mukhá, Krishna-Godhá, Kásháya-Vásika, Kita-gardabhaka and the Trotaka are possessed of Saumya *i. e.*, Kaphaja temperament, and their poison aggravates and deranges the Kapha and produces the specific diseases which owe their origin to the deranged condition of that Dosha. 5.

Insects of Sannipátika Temperament :—The twelve kinds of insects known as the Tungi-nása, Vichilaka, Tálaka, Váhaka, Kossthágári, Krimikara, Mandala-Puchchhaka, Tunga-nábha, Sarshapika, Avalguli, Śambuka and the Angi-kita are dangerously fatal in their bite. A person or an animal bitten by any of these dangerous insects exhibits stages and symptoms similar to those of a case of a snake-bite and their poison tends to derange and aggravate the three Doshas (Sannipátika) of the body and produce the specific symptoms thereof. 6-A.

Symptoms of their bite:—The seat of the bite seems as if on fire or being burnt with strong alkali and is characterised by a red, yellow, white or vermillion colour. The symptoms which are developed in the entire course of the poisoning (or are found to supervene) in cases of their bites are fever, breaking



and aching pain (in the limbs), horripilation, vomiting, thirst, a burning sensation in the body, loss of consciousness, yawning, shaking of the limbs, difficult breathing, hic-cough, (sometimes) a burning and (at others) a cold sensation (in the seat of the bite), eruption of pustules, swelling (in the affected locality), appearance of nodular glands (Granthi), circular erythematous patches (Mandala) on the skin, ring-worm, Erysipelas, Kitima (Keloid Tumour) and Karniká (round about the seat of the bite) as well as any other symptoms peculiar to the **Dosha**, aggravated by the poison of each species. 6.

The other characteristic features of the poison of these (fatal and strong-poisoned) insects should be speedily ascertained by comparing the symptoms of aggravation of the **Dushi-Visha** (consequent thereon) and by examining the effects of the application of different anti-poisonous plasters as well. 7.

These are the characteristic features of sharp-poisoned insects; now hear me describe those of the mild-poisoned ones. The symptoms which are manifest in the case of a bite by such an insect are salivation (Praseka), an aversion to food, vomiting, heaviness in the head, a slight sensation of cold and the appearance of pustules and urticaria according to the deranged **Dosha** aggravated by the species of the biting insect. 8.

The pulverised bodies of these insects possessing, as they do, the characteristic features of **Dushi-Visha** or enfeebled poison (lying inherent in a human system) is turned into a **Gara** or chemical (combinative or resultant) poison, if administered (internally) with any medicine or externally with any plaster. 9.

We shall henceforth describe the distinctive traits of one insect from another of the same species according



to the classification and general characteristics and incurability of their bites. 9.

The Kanabha class of Insects:—The Trikantaka, Kuni, Hasti-kaksha and the Aparájita are the four kinds of insects that belong to the Kanabha group and are extremely painful in their bites giving rise to swelling, aching in the limbs, heaviness of the body and a black aspect at the seat of the bite. 10.

The Gaudheyaka class of Insects:—The five kinds of insects known as the Prati-surya, Pinga-bhása, Bahu-varna, Mahá-síras and the Nirupama belong to the Gaudheyaka class. The stages and the symptoms of a bite by an insect of this group are often identical with (or mistaken for) a snake bite and are marked by all its characteristic pain and the appearance of dreadful Granthis (nodular glands) of varied colours and shapes. 11.

The six kinds of insects known as the Gala-goli, S'veta-krishná, Rakta-ráji, Rakta-mandala, Sarva-s'vetá, and the Sarshapiká belong to one and the same species. A bite by any of these insects excepting by a Sarshapiká is attended with a burning sensation and slimy exudation from and swelling in the seat of the bite, that of the Sarshapiká being accompanied by an attack of dysentery (Atisára) and pain at the heart. 12.

S'ata-padi (centipede):—The S'ata-padi (centipede) species is divided into eight kinds, *viz.*, the Parusha (rough), Krishna (black), Chitra (of variegated colours), Kapiliká (tawny brown), Pitaka (yellow), Raktâ (red), S'vetâ (white) and the Agni-prabhá (resembling fire in virtue). A bite by any of these insects is attended with swelling, pain and a burning sensation in the heart. A bite by one of the S'vetâ or the Agni-prabhá species is marked by all the aforesaid symptoms as well as by



Violent epileptic fits, an intolerable burning sensation and eruptions of white pustules (Pidakā). 13.

Manduka (frogs):—The **Mandukas** (frogs) are divided in eight different species *viz.*, the Krishna, Sāra, Kuhaka, Harita, Rakta, Yava-varnābha, Bhrikuti and the Kotika. A bite by any of these is accompanied by an itching sensation in the seat of the bite and a flow of yellow-coloured foam from the mouth. A bite by one of the Bhrikuti or Kotika species gives rise to the aforesaid symptoms as well as a burning sensation, vomiting and a severe attack of epileptic fits in addition thereto. 14.

A bite by one of the **Viśvambhara** species of insects is followed by Śīta-jvara (catarrhal fever) and an eruption of white pimples (Pidakā) in the shape of mustard seeds round about the seat of the bite. A bite by one of the **Ahinduka** species is marked by piercing pain, a burning sensation, itching and swelling (in the affected locality), as well as by delirium. A bite (contact) by one of the **Kandumakā** species is followed by a yellowness of the complexion, vomiting, dysentery and fever, etc. A bite by one of the **S'uka-vrinta** or such like species is attended with itching and Kotha (urticaria) and the bristles of the insects are found to be adhering to the affected locality. 15.

Pipilikā (Ants):—There are six kinds of Pipilikā (ants) *viz.*, the Sthula-s'irshā, Samvāhikā, Brāhmanikā, Kapilikā and the Chitra-varnā. A bite by any of these is attended with inflammatory swelling and a burning sensation (in the seat of the bite) resembling those produced by contact with fire. 16.

Makshikā (stinging flies):—Flies (Makshikā) may be divided into six species *viz.*, the Kántárikā, Krishná, Pingalikā, Madhulikā, Kásháyī and the Sthálikā. A bite by any of these is accompanied by swelling and a



Burning sensation. A bite by one of the Stháliká or the Kásháyī species, however, is marked by the preceding symptoms as well as by the eruption of pustules (Pidaká), with supervening symptoms in addition thereto. 17.

Maśakas (Mosquitoes):—Mosquitoes (Mas'akas) are divided into five species, *viz.*, the Sámudra, Pari-mandala, Hasti-maśaka, Krishna and the Parvatiya. A mosquito (Maśaka)-bite is characterised by a severe itching and swelling of the affected locality; while the symptoms which mark a bite by a Parvatiya one are similar to those of a bite by fatally venomous insects, and a sting of the points of their antennæ is followed by the appearance of pustules (Pidaká) attended with a burning sensation and suppuration therein, when scratched by the finger-nails. The characteristic features of a bite by **Jalaukas** (leeches) with the mode of treatment thereof have already been described. 18.

Memorable Verses:—The poisons of the Gaudheyaka, Stháliká, Śvetá, Agni-samprabhá, Bhrikuti and the Kotika, belonging to their respective classes are incurable. 19.

Contact with the dead body, stool or urine of a venomous animal is accompanied by itching and a burning sensation, pricking pain, eruption of Pidaká (pustules), ulcers and Kotha as well as by a slimy and painful exudation. The local skin is found to suppurate and the treatment would be the same as in the case of a wound by an envenomed arrow. 20.

A bite which is neither depressed nor raised, but very much swollen with pain (round about), but unattended with any pain in the seat itself just after the bite, should be regarded as not easily amenable to any medical remedy. 21.



A bite by an insect of strong and acute poison should be treated as a snake-bite and the three-fold remedies to be employed in snake-bites according to the three-fold divisions of snakes should also be employed in these cases. The measures of fomenting, plastering and hot-washing would prove efficacious in these cases, except in the event of an insect-bitten patient having been found to have been fainting away on account of suppuration and sloughing in the seat of the bite, in which case all kinds of cleansing (emetic, purgative, etc.) and anti-poisonous measures should be adopted. 22-23.

Plasters of *S'irisha*, *Katuka*, *Kushtha*, *Vacha*, *Rajani*, *Saindhava*, milk, marrow, lard (*Vasá*), clarified butter, *S'unthi*, *Pippali* and *Deva-dáru* in the form of *Utkáriká* (poultice-like preparation) should be used in fomenting (the seat of the bite). As an alternative, the fomentation with the drugs of the *S'ála-parnyádi* Gana in the same (*Utkáriká*) form should be considered equally efficacious in the case. 24.

In the case of a **Scorpion**-bite, the affected part should not be fomented. It might, however, be fumigated with vapours of the drugs to be dealt with later on. The medicinal remedies (*Agadas*) applicable in the several cases are here separately described. 25-26.

Recipes of remedies in different cases:—An anti-venomous compound (*Agada*) consisting of *Kushtha*, *Chakra* (*Tagara*), *Vachá*, *Vilva*-roots, *Páthá*, *Suvarchiká*, house-soot and the two kinds of *Haridrâ* is efficacious in the case of a bite by a **Trikan-taka** insect. An *Agada* consisting of house-soot, *Rajani*, *Chakra*, *Kushtha* and the seeds of *Palás'a* destroys the poison of a **Gala-goli** insect. An *Agada* composed of *Kumkuma*, *Tagara*, *S'igru*, *Padmaka* and the two kinds

of *Rajani*, pasted with water, proves curative in the case of a bite by a *S'ata-padi* (centipede). An Agada consisting of *Mesha-s'ringi*, *Vachá*, *Páthá*, *Nichula*, *Rohini*, and *Bálaka* is efficacious in all kinds of **Manduka**-poisoning. An Agada consisting of *Vacha*, *As'va-gandhá*, *Ati-bálá*, *Balá*, *Ati-guhá* (*Śála-parṇi*) and *Aguhá* (*Prisṇi-parṇi*) nullifies the poison of a **Viśvambhara** insect. An Agada consisting of *S'irisha*, *Tagara*, *Kushtha*, the two kinds of *Haridrā*, *Ams'u-mati* and the two kinds of *Sahá* destroys the poison of an **Ahinduka** insect. Cooling measures should be adopted in the night time in the case of a **Kandumaka**-bite, since the poison which is aggravated by the sun's rays in the day does not prove amenable to any remedy, if applied at that time. An Agada consisting of *Chakra*, *Kushtha* and *Apā-mārga* is efficacious in a case of **Suka-vrinta**-bite. As an alternative, the earth of a black ant-hill pasted with the expressed juice of *Bhvinga* would prove efficacious in such cases. A plaster prepared with the earth of a black ant-hill and the urine of a cow proves curative in cases of bites of flies, ants and mosquitoes. The treatment of a case of a bite by a *Prati-suryaka* is the same as that of a snake-bite. 27-36.

Origin and Classification of Scorpions:—Scorpions are divided into three classes, *viz.*, the mild-poisoned ones (*Manda-visha*), those whose poison is neither mild nor strong (*Madhya-visha*), and the strong-poisoned ones (*Mahá-visha*). Scorpions germinating from cow-dung* or from any other rotten substances are **Manda-visha**. Those which germinate from (decomposed) wood or (decayed) bricks are **Madhya-visha** (with poison neither mild nor strong);

* Dallana says that by cow-dung (*Gomaya*) is meant the dung, the urine etc. of not only a cow, but of a buffalo, etc. as well



while those which originate from the decomposed carcase of a snake or from any other poisonous putrid organic matter are **Tikshna-visha** (strong-poisoned). The first group of scorpions includes twelve different species, the second three and the third and last fifteen, thus making thirty* species in all. 37-38.

Specific traits and Characteristics of mild-poisoned Scorpions :—Scorpions which are black (Krishna) or dark-brown (S'yáva) or of variegated colours (Karbura) or yellow (Pándu) or coloured like the urine of a cow or rough or dark blue (Mechaka) or white or red or greenish (S'ádvala) or red mixed with white (Rakta-s'veta)† or provided with hair on their bodies (Romas'a) should be regarded as **Manda-visha** (mild-poisoned ones). A bite by a scorpion of this species is accompanied by pain (in the seat of the bite), shivering, numbness of the limbs and a flow of blackish blood (from the punctures of the bite). In the case of a bite at any of the extremities, the pain courses upward, accompanied by a burning sensation, perspiration, swelling of the bitten part and fever. 39

Madhya-visha Scorpions :—Scorpions of the **Madhya-visha** (mild-poisoned) class are red (Rakta) or yellow (Pita), or tawny (Kapila). All of them are ash-coloured in their belly and provided with three joints or links. They germinate from the stool, excreta, eggs and putrid carcasses of the three (aforesaid) groups of snakes and respectively partake of the nature of the

* According to Gayadása the total number of the three classes of scorpions would be twenty-seven, of which the first (mild-poisoned) class consists of eleven, the second consists of three and the third of thirteen.

† In place of "white, red and whitish red" some read "white, red and little red" (Arakta), while others make it "white in the abdomen (S'vetodara), red and white."



serpent whose fecal matter, etc. they originate from. A bite by a scorpion of this species is accompanied by a swelling of the tongue, an incapacity of deglutition and violent epileptic fits. 40.

Tikshna-visha Scorpions :—The keen-poisoned (**Tikshna-visha**) scorpions are either white or parti-coloured (*Chitra*) or blackish (*S'yámala*) or reddish white (*Rakta-s'veta*) or red-bellied or blue-bellied or reddish or bluish yellow or reddish blue or bluish white; others are reddish brown and are (further divided into four classes), viz., three-jointed (like those of the previous class) or one-jointed or two-jointed or jointless. The poison of this group of scorpions, varying in colour and shape, is extremely dreadful and should be regarded as the veritable robber of vitality. They germinate from the putrified dead body of a snake or any poisoned animal. A bite by a member of any of these families produces those physiological transformations in the body of its victims which mark the different stages of a snake-bite, and gives rise to pustular eruptions (*Sphota*) on the skin accompanied by vertigo, a burning sensation (in the body), fever and excessive discharge of black-coloured blood from the channels (mouth and nostrils, etc.). And hence their bite proves so rapidly fatal. 41.

Treatment of Scorpion-bites :—A bite by a scorpion of the middle-venomed or strong-venomed class should be treated as a case of snake-bite to all intents and purposes. In a case of a bite by a mild-venomed one, the affected seat should be sprinkled over with the *Chakra-Taila* or with a tepid oil duly cooked with the drugs of the *Vidáryádi* group. The affected locality should be (repeatedly) fomented with the application of poultices in the *Utkáriká* form prepared with anti-venomous drugs (*S'irisha*, etc.). The seat



of the bite should then be marked with superficial incisions (scratches) and should be gently rubbed (Prati-sarana) with powders of *Haridrā*, *Saindhava*, *Trikatu* and the fruit and flower of *S'irisha*. The tender leaves of *Surasā* pasted with the juice of *Mātu-lunga* and the urine of a cow in a lukewarm state, or lukewarm (i.e., fresh) cow-dung should be employed in plastering and fomenting the affected part. Potions of clarified butter mixed with honey, milk mixed with a profuse quantity of sugar and honey, treacle mixed with cold water and perfumed with *Chatur-jātaka*, or cold milk mixed with treacle should be recommended as drinks. Fumigation (Dhupana) with the compound made of the feathers of the tail of a cock or a peacock, *Saindhava*, oil and clarified butter pasted together and burnt is a speedy destroyer of scorpion-poison. As an alternative, the fumes (Dhuma) of a compound made up of *Kusumbha* flower, the two kinds of *Rajani* and *Kodrava* straw mixed with clarified butter applied to the region of the arms speedily destroys the poison of a venomous insect in general and of a scorpion in particular. 42.

Spider-bites :—Cases of *Lutā* (venomous spider)-bite (lit.—poison of a *Lutā*) are the most difficult to diagnose and cure. The diagnosis of such a case puzzles the head of many an experienced physician, while novices in the art of healing find it a very difficult matter. In a case of doubt or of conflicting indications pointing equally both to the venomous and non-venomous character of the bite, a physician should employ anti-poisonous remedies of such a character as would not prove hostile (to the natural temperament and vital principles of the patient's system nor to the course of food and drink he is enjoined to take or naturally takes),

since the Agadas are applicable only in cases of poisoning and, applied otherwise in healthy non-poisoned persons, would produce all kinds of discomfort. Hence it is incumbent on a physician to gather conclusive evidence of the poisonous nature of the bite at the very outset. A physician, failing to ascertain the existence of poison, proves more fatal in many cases than the bite itself. 43.

Development of Luta-poison :—As the first sprouting of a tree does not enable a man to correctly ascertain the species, so the poison of a venomous spider in its first stage of incubation into the body, does not develop any specific symptoms sufficiently potent to throw any light on its nature, nor does it give any hint as to its correct diagnosis. A spider (Luta)-poison latent in a human organism, is marked by a slight itching sensation in the seat of the bite, as if the poison were shifting from one place to another* in that locality, by the presence of Kotha (urticaria), and by an indistinctness of colour on the first day of its incubation. On the second day the seat of the bite becomes swollen at the end and sunk in the middle and the characteristic marks of biting show themselves. On the third day the specific symptoms (fever, shivering, etc.) of the poison of the animal set in. On the fourth day the poison is aggravated. On the fifth day the symptoms and disorders peculiar to its aggravated condition are present. On the sixth day the poison begins to course through the organism and envelopes the Marmas (or the vulnerable parts). On the seventh day

* In place of "Prachala" Gayadása reads "Prabala," i.e., strong and says that the poison becomes stronger and stronger with the lapse of time.



the poison is diffused throughout the whole organism, becomes extremely aggravated and proves fatal. 44.

Potency :—The poison of spiders (Lutā) which are acutely and violently venomous proves fatal in the course of a week. That of a middle-poisonous one would take a little more time in order to prove fatal, while a bite by one of the mild-poisonous brings death within a fortnight. Hence a physician should try his best with anti-venomous remedies for the complete nullification of the poison immediately after the bite. 45.

Location :—A spider is found to secrete seven kinds of poison through the seven different parts or principles of its body, *vis.*, saliva (Lálá), nails (claws), urine, fangs, ovum (Rajas), fecal matter and semen, and such poison is either keen or mild in its potency, or follows a middle path between the two (keen and mild). 46.

Characteristics of poison according to its seat in the body of a spider :—The poison which is secreted with the saliva (of a spider) gives rise to non-shifting superficial Kotha (urticaria) attended with itching and slight pain. The poison from a scratch with the tips of its claws, is attended with swelling, itching, horripilation and a sense as if fumes had been escaping from the body. Any part of the body coming in contact with the urine of a spider is marked by a (slight) blackness of skin in the middle of the point of contact and redness at its edge, and the affected part is cracked. In a case of fang-poison (actual bite) the seat of the bite is marked by fixed circular patches and becomes indurated and discoloured. The poison in this case is strong. A part of the body touched with the Rajas, semen, or with fecal matter of a (venomous) spider is marked by



eruptions of pustules which assume a yellow colour like that of a ripe *Āmalaka* or *Pilu*. 47.

Thus far we have described the effects of spider- (*Lutā*)-poison according to its seat in the body of the insect and to the period of its aggravation. Now we shall describe the mythological account of the origin of these insects and the curable and incurable natures of their bites together with the course of medical treatment to be followed in each case. 48.

Mythological account of the origin of *Lutā* :—Once upon a time, it is said, king *Viśvāmitra* went to the hermitage of the holy *Vaśiṣṭha* and by his actions aroused the wrath of the holy sage. Drops of perspiration were thereupon produced on the forehead of that holy and celestially brilliant sage and trickled down on the stacks of hay culled and gathered (*Luna*) by the holy sages for the use of the (celestial) cow, and behold ! they (the drops of sweat) were transformed into innumerable dreadful and venomous spiders (*Lutā*) which, up to this day, are found to infest the articles of royal use for the iniquity of that royal sage (*Viśvāmitra*). They are called *Lutās* (spiders) from the fact of their being germinated from the drops of perspiration of the holy sage *Vaśiṣṭha* fallen on the culled (*Luna*) stacks of hay and they are sixteen in number. 49.

The different names of spiders and the general symptoms of their bites :—

The poison of spiders is divided into two classes—curable with difficulty and incurable. Of the sixteen kinds of spiders, the bites or poisons of eight may be cured with the greatest difficulty, while those of the remaining eight are incurable. The *Tri-mandalā*, *Śvetā*, *Kapilā*, *Pitikā*, *Āla-vishā*, *Mutra-vishā*, *Raktā* and the *Kasanā*

are the eight species of spiders which belong to the first group. A bite by any of them is attended with an aching pain in the head, pain and itching about the seat of the bite and the symptoms and disorders peculiar to the aggravated Vāyu and Kapha. The Sauvarnikā, Lāja-varnā, Jālini, Eni-padi, Krishna-varnā, Agni varnā, Kākāndā and the Mālā-gunā belong to the second group and their bites are marked by bleeding, fever, a burning sensation, dysentery and disorders due to the concerted action of all the three deranged Doshas of the body, and the bitten part putrefies. Eruptions of various sorts and pustules and large circular patches as well as large, soft and shifting swellings, red or brown in colour, appear on the skin about the affected part. These are the general features of spider (Lutā)-bites. Now we shall describe the characteristic symptoms which are developed by bites of the several classes of spiders and the course of medical treatment to be adopted in each case. 50-51.

Specific symptoms of spider-bites and their treatment :—A bite by a spider of the Tri-mandala species is marked by a flow of black-coloured blood from the bite which is transformed into an open ulcer. It is also attended with deafness, impaired or cloudy vision and a burning sensation in the eyes. In such cases, a compound consisting of *Arka* roots, *Rajani*, *Nākuli* and *Pris'ni-parnikā* should be employed as snuff as well as in drink (*Pāna*), enemias (*Vastis*) and ointments etc. A bite by a spider of the *Sveta* species is followed by the eruption of white-coloured pustules attended with itching, burning sensation, epileptic fits, fever, erysipelas and pain in and secretion from the bite. An Agada consisting of *Chandana*, *Rāsnā*, *Ela*, *Harenu*, *Nala*, *Vanjula*, *Kushtha*,

Lāmajjaka, *Chakra* and *Nalada* is efficacious in such a case. A bite by a **Kapilā** spider is characterised by eruptions of copper-coloured pustules of an indurated nature accompanied by a sense of heaviness in the head, a burning sensation, vertigo and darkness of vision (*Timira*). The remedy in such a case consists of an anti-poisonous *Agada* composed of *Padmaka*, *Kushtha*, *Ela*, *Karanja*, *Kakubha*-bark, *S'thira*, *Arka-parni*, *Apāmārga*, *Durvā* and *Brāhmi*. A case of bite by a **Pitikā** spider is marked by an eruption of hard pustules, vomiting, fever, colic (*Śula*) and redness of the eyes, and the remedy consists in the application of an *Agada*, composed of *Kutaja*, *Us'ira*, *Kinihi*, *S'elu*, *Kadamba* and *Kakubha*-bark. A case of bite by an **Āla-vishā** spider is marked by the bright red colour of the seat of the bite, eruption of pustules like mustard seeds, parchedness of the palate and a burning sensation in the body. The remedy in such a case should consist of an *Agada* composed of *Priyangu*, *Hriversa*, *Kushtha*, *Lāmajja*, *Vanjula*, *S'ata-pushpā* and the sprouts of the *Pippala* and the *Vata* trees. The case of bite by a spider of the **Mutra-vishā** class is attended with putrefaction (of the affected locality), erysipelas, a flow of blackish blood (from the seat of the bite), cough, difficult breathing, vomiting, epileptic fits, fever and a burning sensation. The remedy in such a case consists in *Manah-s'ilā*, *Āla*, *Yashti-madhu*, *Kushtha*, *Chandana*, *Padmaka* and *Lāmajja* pasted together and mixed with honey. The case of bite by a spider of the **Raktā** species is marked by eruptions of yellow-coloured pustules full of blood and coloured red in the extremities (round the seat of the bite), with a burning sensation and slimy secretion. The *Agada* in such a case should be prepared with *Toya* (*Bālaka*) *Chandana*, *Us'ira*,



Padmaka and the bark of *Arjuna*, *S'elu* and *Amrātaka*.

A bite by a spider of the **Kasana** class is attended with a flow of slimy cold blood (from the bite), and with cough and difficult breathing, the treatment being the same as in the case of a bite by a spider of the **Ratkā** class. 52-59.

A bite by a spider (*Lutā*) of the **Krishná** class smells of fecal matter and is attended with a scanty flow of blood, as well as with fever, epileptic fits, vomiting, burning sensation, cough and difficult breathing. The treatment of such a patient should be taken in hand without holding out any definite hope of recovery and the remedy in this case should consist of an *Agada* composed of *Elā*, *Chakra*, *sarpākshi*, *Gandha-nākuli*, *Chandana* and the drugs known as the *Mahā-sugandhi* (as described in the *Dundubhi-svaniya* chapter). The case of bite by an **Agni-varnā** spider is marked by a burning sensation in the seat of the bite, excessive secretion (of blood), fever, a sort of sucking pain, itching, horripilation, a burning sensation in the body and eruptions of pustules. In a case of this type, the patient may be treated with the *Agada* prescribed for the treatment of a bite by a spider of the **Krishná** class but no hopes should be held out. 60-61.

General Remedies:—An *Agada* made of *Sārivā*, *Us'ira*, *Yashti-madhu*, *Chandana*, *Utpala* and *Padmaka* may be used with advantage in cases of spider-bites of all types. The bark of *S'leshmātaka* and *Kshira-pippala* should be deemed equally efficacious in all cases of spider-bites, and these may be employed in any shape, viz., as snuff, potion, unguent, etc. 62.

We have described (the symptoms and the treatment of the bites of) the eight classes of spiders which can be cured with difficulty. Those of the two classes (of the



other group whose bites are generally incurable) have also been described above, as being sometimes found amenable to medicine (with the greatest difficulty). Now hear me describe (the symptoms and the treatment of the bites of) the remaining six species which are incurable. 63. A.

Specific Symptoms of the incurable cases of Spider-bites :—A bite by a spider of the **Sauvarnikā** species is marked by swelling and a frothy secretion and a fishy smell from the seat of the bite, and is followed by cough, difficult breathing, fever, thirst and violent fainting fits. A bite by a **Lāja-varṇa** spider is marked by a flow of flesh-smelling and fetid blood from its seat as well as by a burning sensation, dysentery, fainting fits and pain in the head. A case of bite by a spider of the **Jalini** species is very severe and is marked by a cracking of the seat of the bite which is striped with lines as well as by numbness, difficult breathing, parchedness of the palate and continued dizziness of the head. The bite by an **Eni-padi** spider resembles the seeds of black sesamum in shape and is marked by thirst, fever, fainting fits, vomiting, cough and difficult breathing. A bite by a **Kakāṇḍakā** spider is marked by an excruciating pain and a reddish-yellow colour at its seat. A bite by a **Mālā-guṇā** spider is characterised by a cracking of the seat of the bite in several parts and is marked by a red colour, smoky smell, extreme pain, fever and epileptic fits. 63.

Treatment of the incurable cases of spider-bites should, however, be taken in hand by a wise physician with a due consideration of the aggravated Dosha or Doshas in each case with the exception of making incisions (chheda-karma). 64-A,

**Surgical Treatments :—**

In all cases of the curable types of spider-bites, the affected part should at once be cut open and removed with a Vridhhi-patra instrument and the incision part should then be cauterised with a red-hot Jambvoshtha instrument in the absence of any fever or such like distressing symptoms and in the event of its not occurring in any of the vulnerable parts of the body (Marmas). The act of cauterisation should be continued until the patient himself (through pain) prohibits the continuation of the same. If the affected part is found to be attended with a slight swelling, it should be cut open and removed. It should then be plastered with a paste of the (Mahā-sugandhī and such other) Agada mixed with *Saindhava* and honey or with the paste of *Priyangu*, *Haridrā*, *Kushtha*, *Samangā* and *Yashti-madhu*. A potion composed of the decoction of *Sārivā*, the two kinds of *Yashti-madhu*,* *Drākshā*, *Payasyā*, *Kshira-morata*, *Vidāri* and *Gokshura* mixed with honey should be administered to the patient. The affected part should be washed with a cold decoction of the bark of the *Kshiri-vrikshas*. Any other distressing symptoms should be remedied with anti-poisonous measures with an eye to the deranged Doshas involved in the case. 64.

Any of the (ten-fold) remedial measures of *Nasya* (snuff), medicated collyrium, unguents (*Abhyanjana*), potions (*Pāna*) *Dhuma* (fumigation), *Avapida* form of snuff, gargling, emesis, purging and blood-letting by the application of leeches should be adopted in a case of spider-bite according to its requirements. 65.

* Mention of *Madhuka* twice in the list shows that one part each of both the kinds *Yashti-madhu* (liquorice)—grown on lands and in water—should be taken.

All cases of bites by any insect or by any snake, and ulcers incidental to those bites should be carefully treated with measures and remedies laid down in connection with snake-bites as long as the stage of inflammation and suppuration would last. The growths (if any) of pappillæ (Karniká) around the seat of the bite should be removed after the subsidence of the swelling by the application of a plaster consisting of *Nimba* leaves,* *Trivrit*, *Danti*, *Kusumbha* flower, *Rajani*, honey, *Guggulu*, *Saindhava* salt, *Kinva* and the dung of a pigeon pasted together, and such diet as would not aggravate the effects of poison should be carefully prescribed. The papillatous growths (Karniká) due to the poison of any kind should be scratched with a proper surgical instrument in the event of their being hard and painless and should then be plastered with a paste of purifying (Sodhaniya) drugs (such as *Nimba* leaves, etc.) mixed with honey. 66.

The specific features and treatment of the bites by the one hundred and sixty-seven types of insect are now described. The subjects mentioned but not included within these one hundred and twenty chapters (from the commencement of the book) would be dealt with in detail in the latter part of the present treatise (Uttara Tantara). 67 68.

We have not heard of a holier discourse than the medical science on account of the eternal and imperishable character of the *Āyurveda* (the science of life) from its tested merit and its beneficial effects upon the created beings and since it is always worshipped by the whole human race for the fact of its fully explaining

* Gnyadása reads "S'ikhi" (Lāngalaki) and "Vams'a" (scrapings of bamboo) in place of "Nimba-patra". He also reads "Danta" (tooth of a cow) in place of "Kinva."

the import of words (*i.e.* delineation of its specific subjects). Who ever stores up in his memory and acts up to these sacred and worshipful injunctions on the science of life propounded, as it is, by the nectar-originated sage (Dhanvantari), the preceptor of all physicians and equal to the celestial Indra in respect of majesty, enjoys happiness both in this world and in the next. 69.

Thus ends the eighth Chapter of the Kalpasthāna in the Sus'ruta Samhitā which treats of the measures to be adopted in the case of an insect-bite.

HBS

Here ends the Kalpa Sthāna.

