CHAPTER XLIV.

Now we shall discourse on the Chapter, which treats of the choice of purgatives (Virechana-Dravya-Vikalpa-Vijnāniya-madhya-yam.)

Metrical Texts:—Of the purgative roots, the roots of reddish Trivrita should be deemed the most effective. The barks of Tīlvaka and the fruit known as Haritaki are the most potent of all purgative barks and fruits. Similarly, the oil of castor seeds (Eranda-Taila), the expressed juice of Kāravellikā and the milky exudations of Sudhā plant are the most effective of all such purgative oils, expressed juices and milky exudations of plants, etc. These drugs or substances form the principal purgative remedies (in our pharmacy), and we shall discuss the mode of their administration in successive order.

A purgative remedy consisting of the sound and matured roots of Trivritam, soaked in the expressed juice of the principal purgative drugs and subsequently pulverised and mixed with a considerable quantity of Saindhava salt and powdered Nāgara, should be administered through the medium of curd or sour rice gruel, etc. to a patient, suffering from a disease due to the derangement of the bodily Vāyu.
The same powder mixed with modifications of sugar-cane juice (such as treacle, sugar etc.), or with decoctions of drugs belonging to the Madhirádi group (Kákolyádi-gana), or with milk, should be prescribed for a patient laid up with Pittaja distemper. In diseases due to the deranged action of the Kapham the same powder should be administered with a decoction of Guduchi, Arishta or Triphálá, or with the addition of pulverised Vyosha and cow’s urine.

One part of the same powder (Trivrit), mixed with one part of old treacle and the drugs known as Trivarnaka, and Tryushana, should be administered for purgative purposes in a disease (due to the concerted action of the deranged Váyu and Kapham). As an alternative, a Prastha mea sure (four seers) of the decoction of the Trivrit roots, mixed with a Kudava measure (half a seer) of their paste, and a Karsha (two tolás) weight of Saindhava-salt and Nágara, and boiled together, and then formed into a condensed compound should be used; or one part of the paste of the same roots, mixed with half a part each of rock-salt and powdered Nágara, should be administered through the vehicle of cow’s urine. A compound consisting of one part of each of the following drugs viz., powdered Trivrita roots, Nágara and Haritaki, and a half part of each of such drugs as powdered Maricha, Devadáru, Vidanga and ripe Puga nuts, mixed with rock-salt, and administered through
the medium of cow's urine, should be considered as an effective purgative (in diseases of whatsoever type).

Powders of purgative drugs taken in adequate measures and soaked in their own juice should be boiled with their roots and made into pills (Gutikā) with clarified butter and administered as occasion would arise. As an alternative, powders of purgative drugs pasted with clarified butter boiled with their roots should be made into boluses, and the intelligent physician should administer them through the medium of clarified butter, prepared as above, whenever necessary. A quantity* of treacle should be kept boiling over an oven, and a (half part) of the pulverised purgative roots should be cast into it, a little before it is completely boiled. Then the basin should be taken off the fire, and powders of aromatic drugs known as Trijāta strewn over it, and the compound subsequently made into boluses (Gutikā) of adequate size according to the requirements of the case under treatment.

One part of any of the pulverised purgative drugs (such as the Trivrit roots, etc.) should be boiled with four parts of their own decoction, and one part of powdered wheat steamed in the fumes of a separate quantity of a similar boiling decoction, should be pounded with a quantity of clarified butter boiled and prepared with

* The quantity of old treacle should be equal to the aggregate weight of the other drugs in the compound under similar circumstances.
the same decoction. Then having cooked a quantity of thin treacle in a separate utensil, powders of wheat and purgative drugs prepared as above, should be cast into it, immediately before being completely cooked, and the vessel should be taken down from the oven and allowed to cool. Then this confection (Modaka) should be perfumed with aromatic drugs and regarded as ready for use. In short, this purgative Modaka is good food as well.

**Purgative preparations of Mudga, etc.**—The soup of Mudga pulse saturated with the decoction of a purgative drug, and taken with clarified butter and rock salt, acts as a good purgative as well. Similarly, soups of other pulses (such as the Musara, etc.) soaked in a decoction of any of the purgative drugs and drunk with the aforesaid adjuvants, exert purgative virtues. Drugs possessed of emetic properties may be used through the preceding media of pulse-soups as well.

A bit of sugar-cane should be longitudinally split, and then paste of Tribhandi should be placed in its middle; then it should be tied up (with the blades of Kusha grass), and plastered over with a coat of clay, and inserted in a gentle fire of dung cake. After that, it should be taken out of the fire, fully roasted; the juice squeezed out and cooled, would prove a good purgative to a patient laid up with a Pittaja distemper.
A compound consisting of equal parts of sugar and powdered Ajagandhā, Tvakkshiri, Vidāri and Trivrit and licked with honey and clarified butter, proves curative in a fever with thirst and a burning sensation of the body.

A compound consisting of one part of pulverised Trivrit and a quarter part each of the drugs known as Tvak, Patram and Maricha, and administered with an adequate quantity of honey and sugar, should be regarded as a good purgative for delicate persons.

A Pāla weight of sugar should be boiled with a half Kudava weight of honey, and Trivrita powders to the weight of a quarter part (of the combined weight of honey and sugar) should be added to the boiling compound at the later part of the cooking. The remedy should be administered cool, and looked upon as a good purger of Pittam.

A compound consisting of equal parts of powdered Trivrit, Shyámā (Vriddha-Daraka), Yavakshára, Shunti and Pippali, and taken with honey, acts as one of the most effective purgatives in diseases due to the action of the deranged Kapham.

Over-ripe Pathyā, Kashmāri, Dhātri, Dādima and Kola fruit taken with their seeds or stones, should be boiled (with a quantity of water weighing sixteen times their combined weight). The decoction thus obtained should be boiled with (castor)
oil, and the juice of Amlaphala etc. (to the weight of a quarter part thereof), should be added to it. The whole should be boiled together until reduced to a considerable consistence. The powders of the three aromatic drugs (Trisugandha) and Trivrit* should be then added to it, which should be administered to a patient as an electuary with honey. This remedy will prove a good purgative in respect of a delicate person of Kaphaja temperament.

A compound, consisting of one part of powdered Nili fruit, one part of powdered Tvak and Ela, and two parts of pulverised Trivrit, and mixed with an adequate quantity of sugar, and taken with honey and the juice of Amlaphalam, should be regarded as a purgative remedy possessed of the virtue of destroying the concerted action of the three deranged humours of the body.

A compound, consisting of equal parts of powdered Trivrit, Shyámá (Vridhadaráka), Pippali and Triphálá and made into a confection (Modaka) (with the addition of honey and sugar), should be regarded as one of the most potent cures (purgatives) for Sánnipata simultaneous derangement of the three vital humours), hæmoptysis and fever.

A compound consisting of three parts of Trivrit,

* The weight of honey and pulverised Trivrit should be equal to a fourth part of the entire quantity of medicine taken at a time.
one part of Triphalā, one of Yavakshāra, one of Krishnā (Pippali), and one of Vidanga, pounded together and used as an electuary with the addition of honey and clarified butter, or made into boluses (Gutikā) with treacle, proves curative in cases of enlarged spleen, in Gulmas due to the action of the deranged Kapham and Vāyu, in Halimaka (Chlorosis), as well as in cases of abdominal dropsy, etc. The present remedy (purgative) is one of the most harmless purgative compounds (of our pharmacopoeia). A purgative compound consisting of Shyāmā (Vriddhadāraka), Trivrit, Nili, Katvi, Mustā, Durālabhā, Chavya, Indrayava and Triphalā, administered through the vehicle of clarified butter, essence of meat, or water, is commended to persons of dry temperament.

Preparations of Purgative Asavas (Wines):—All purgative drugs* should be duly boiled in water. Three parts of the decoction thus prepared should be mixed with two parts of cold powdered barley (Phanitam) and again boiled over a fire. Then after boiling it, it should be taken down from the oven, cooled and poured into a pitcher previously coated inside with a special plaster.† Then according to the difference of the season (cold or hot),

* Several authorities exclude the plant known as Sudhā (Manasā), while others stick to Trivrit alone in exclusion of all other drugs.

† A new earthen pitcher is first washed with water and dried in the shade. Then its inside is coated with a plaster of honey and powdered Pippali and is fumigated with the fumes of Aguru (Eagle wood).
the pitcher should be kept buried in a heap of paddy for a month, or a fortnight. It should be taken out and understood to be ready for use as soon as it would emit a winy or fermented odour. Ásavas (fermenting liquors) of animal urines and alkaline substances should be likewise prepared in the foregoing manner.

Preparations of purgative rice Sura (Wines) etc.:—Quantities of Másha pulse and Sháli rice should be respectively first soaked and washed in a decoction of purgative roots. Then they should be dried and pounded together and made into balls, which should be subsequently dried in the sun and again pulverised.* After that a separate quantity of Shali rice steamed in the vapours of the aforesaid decoction, and kept apart, should be made into cakes. Then three parts of these cakes should be mixed with one part of the aforesaid powdered ball. The compound thus obtained should be soaked in an adequate quantity of that purgative decoction previously kept apart in an earthen pitcher of the plastered type, described before. The Sura should be deemed ready for use, as soon as it would emit the peculiar honey-like smell. Surás of emetic drugs should be likewise made in the same manner.

Preparations of purgative Sbuvirakaš (Barley Wines):—Trivrit roots and drugs

* For imparting to it the necessary Enzyme.
belonging to the groups of Vidárigandhá and major Panchamulam, as well as Murvá, Shárgashtá, Sudhá, Haimavati, Triphálá, Ativishá and Vachá should be mixed together and then set apart in two equal parts. A decoction should be made of one of them, while the other should be reduced to a state of powder. After that, a quantity of well thrashed and huskless barley should be soaked in the aforesaid decoction for seven days, and should be subsequently dried and fried a little. Then three parts of the latter and one part of the aforesaid powder (powdered Trivrita roots etc.) should be mixed together and soaked in the aforesaid cold decoction of those drugs. The mixture should be then kept into an earthen pitcher of the foregoing type and administered in adequate doses as soon as the characteristic winy smell of the mixture (Játarasa) would be detected. The preparation is called the purgative Sauvirakam.

**Preparations of purgative Tushodakam** (fermented liquors of barley with husks):—The drugs enumerated in connection with the foregoing preparation should be mixed together and divided in halves and kept in two separate vessels. One half of the mixture should be well thrashed and tied up in a piece of clean linen with a quantity of unthrashed barley in husks and should be boiled with a decoction of Ajashringi in a separate basin. Then barley in husks
should be separated from the rest of the components of the mixture after it has been thoroughly cooked. Then three parts of these barley grains subsequently thrashed should be again soaked in their decoction, and a fourth part of the aforesaid pulverised drugs (such as the roots of Trivrit, etc.) should be added to it, and the entire mixture should be kept in an earthen pitcher of the before mentioned type. This preparation is called Tushodakam (lit: Washings of husks), and should be used as soon as the characteristic smell of fermentation (Jātarasa) would be emitted from the pitcher. The processes of preparing Sauvirakam and Tushodakam have been described. They should be used after the expiry of six or seven nights from the date of their being in the pitcher.

The rules and processes regarding the preparation of Trivrit compounds hold good in cases of similar preparations made of the rest of purgative drugs (such as, Danti, Dravanti, etc.)

The roots of Danti and Dravanti should be first pulled up and collected, after which they should be dried in the sun. After that, they should be mixed with honey and pasted Pippali and placed in a box of Kusha grass firmly tied up and plastered with a layer of clay. The box should be put into a fire of dried cowdung cakes. The compound inside the plastered grass box should be cooked according to the process of Putapāka,
and should be taken out and used in diseases due to the action of the deranged Kapham and Pittam and in combination and through vehicles described in connection with the purgative compounds of Trivrit.

Pastes (Kalkas) and decoctions of Danti and Dravanti should be boiled with clarified butter, and Chakra Tailam (sesanum oil pressed in an oil mill). The clarified butter, thus cooked and prepared, would prove curative in cases of Erysipelas, Kaksha, burning sensation of the body and Alaji, while cases of Meha, Gulma, retention of flatus, (kapham) and obstruction of the bowels would prove amenable to the oil above described. Diseases due to the retention of urine, semen and Vāyu or fecal matter readily yield to one of the four oily substances (Chatuṣ-ṣneha, oil, clarified butter, lard and marrow) cooked and prepared with the paste and decoction of Danti and Dravanti.

A compound consisting of Danti, Dravanti, Maricha, Kanakāhvayā, Yavāsaka, Vishva-veshaja, Mridvikā, and Chitraka powdered together and successively soaked in cow’s urine for seven days, should be administered for purgative purposes, through the medium of clarified butter. A diet of powdered barley, stirred in honey, should be given to the patient after the assimilation of the abovesaid medicine. Diseases such as indigestion, pain at the sides, jaundice, enlargement of the spleen as well as those due to the combined action of the
deranged Kapham and Pittam readily yield to the curative efficacy of this purgative remedy.

Twenty pulverised Pathyas mixed with the powders of Danti and Chitraka roots, each weighing a Pala in weight, as well as with two tola weights each of powdered Pippali and Trivrit, should be cooked with eight pala weights of treacle. The compound thus prepared should be made into ten large balls of confection (Modaka), each of which should be taken on every tenth day. Warm water should be used for drinking and bathing purposes while using the medicine, which does not entail any strict regimen of conduct (as non-exposure to cold wind, etc.). It proves curative in dysentery, jaundice, pile and cutaneous affections and subdues the three deranged humours of the body.

**Trivridashtaka** :- The nine following drugs, viz. Trikatu, Trijata, Musta, Vidanga and Amalaka taken in equal parts, and eight parts of Trivit, and two parts of Danti roots should be separately pulverised and sieved through a piece of thin linen. The powders thus prepared should be pounded together and mixed with six parts of sugar and a little quantity of honey and rock salt.* Cold water should be given to the patient after he had taken the medicine, which proves curative

* The term little (Ishat) in the present instance stands for a quarter part.
in colic pain in the bladder (Vasti-Shula), thirst, fever, vomiting, anasarca (Shotha), chlorosis and vertigo. It does not entail any strict regimen of conduct like other purgatives and acts as a good eliminator of poison. The compound is called the Trividáshtakam and is specially recommended in Pittaja affections. Persons, suffering from diseases due to the action of the deranged Pittam and Kapham, should take the medicine through the vehicle of milk. The medicine should be prescribed for rich persons, owing to its dietetic character.

**Purgative barks**: The external skin of the Lodhra bark, to the exclusion of its inner lining, should be taken and pulverised. The powder, thus prepared, should be divided into three equal parts, two of which should be soaked in a decoction of the same (Lodhra) bark and filtered twenty-one times according to the process laid down in connection with the preparation of alkalis. The remaining third part of the powders should be soaked in the aforesaid filtered decoction and subsequently dried in the sun, and again soaked in a decoction of the drugs, which collectively go by the name of Dashamulam. The medicine should be prescribed in forms (wines, electuaries, etc.) previously described in connection with the Trivrit compounds.

The mode of preparing and administering purgative medicines out of barks endowed with similar virtues has
been described. We shall presently deal with those made with purgative fruits.

**Fruit Purgatives**: Sound and stoneless Haritakis administered in the way of Trivrit compounds prove curative in all forms of disease and in malignant sores and internal abscesses. They are the best of elixirs and improve the intellectual faculties. Haritaki and Vidanga, as well as rock salt, Nágaram, Trivrit and Maricha mixed in equal parts and taken with cow’s urine, act as good purgatives. Similarly, powders of Haritaki, Bhadra-dáru, Kushtham, Puga-phalam, Saindhava salt and Shringaveram taken through the medium of cow’s urine, act as good purgative. For purgative purposes, a man should lick a compound consisting of the powders of Nilini fruits, Nágara, Abhayá and treacle and subsequently drink a good draught of warm water. A compound composed of Haritakis pasted with a decoction of the drugs constituting the group of Pippalyádi and a bit of Saindhava salt, exerts an instantaneous purgative action.

Haritakis eaten with Nágaram or treacle and with a bit of rock salt added to it, is an excellent stomachic. The specific virtue of Haritaki consists in restoring the normal condition of the bodily Váyu (laxative), in rejuvenating an used up or exhausted frame, and in soothingly invigorating the sense organs. Haritaki destroys all diseases, which are due to the use of
sweet or richly cooked dishes (Santarpanam) such as, thirst, etc. Ámalakam is cooling, and refrigerent; it subdues Pittam and Kapham and is astringent in its virtues. Vibhítakam is cooling; it subdues Pittam and Kapham.

The group of medicinal fruits known as the Triphálá consists of Haritaki, Ámalakam and Vibhitakam, which are collectively marked by an acid-astringent taste with a shade of bitter and sweet. Powdered Triphalá regularly taken with clarified butter of a three quarter part of its own weight acts as a regular panacea and is endued with a rejuvenating virtue.

All fruits possessed of purgative properties, should be used in the manner described in connection with Haritaki with the exception of Chaturangulas. The Chaturangula fruit should be collected in the proper season, and then kept buried for a week in a bed of sand. After that, they should be unearthed and dried in the sun, and their stones or seeds (lit. marrow) should be taken out. Then the essential oil of the seeds should be extracted by pressing them in an oil-mill like the seeds of sesamum, or by boiling them with water (hot expression). The oil is a good purgative for a child up to its twelfth year.

Hot water taken after having licked a compound consisting of Castor oil saturated with powdered Kushtá and Trikatus, acts as a good purgative. Castor oil taken with a decoction of Triphalas, double its own
measure, or with milk or extract of meat, acts as a good purgative, which should be prescribed for infants, old men, or persons debilitated from the effects of ulcer cachexia, or of delicate constitution.

I have finished describing the preparation and application of fruit purgatives. Now hear me, O Sushruta, discourse on similar milky exudations of plants and trees, etc. which are possessed of purgative properties. The milky juice of a Sudhā plant is the strongest of all purgatives, which being, imprudently used by a medical ignoramus, may be attended with dangerous consequences, while the same in the hands of a judicious physician proves strong enough to dis-integrate a mighty accumulation of deranged humours and to successfully combat many an irreparable dis-temper.

One part of the decoction of each of the drugs constituting the group of major Panchamulam and Vrihati, etc. should be mixed with one part of the milky juice of a Sudhā plant (thus forming an eighth part of the whole compound). After having boiled it over a charcoal fire, the compound should be taken with two Tola (kola) weights of any acid liquid (such as wine, sour rice gruel, cream of curd, etc.) in the manner of Trivrit compounds. A gruel made of rice saturated with the milky exudation of a Mahavriksha, or a sweetened, porridge-like preparation of the same substance (Utkā-
rika) made with treacle, should be deemed as possessed of purgative properties. As an alternative, an electuary composed of sugar, clarified butter and the milky juice of a Snuhi plant, should be used for purgative purposes.

Powders of Pippali soaked in the milky juice of the same plant should be used with rock salt for moving the bowels. Powdered Kampillakam made into boluses with Snuhi juice may be as well prescribed for the same end. Powders of Saptalá, Shankhini, Danti, Trivrit and kernel of Áragvadham, should be saturated with cow's urine and then soaked in the milky juice of a Snuhi plant successively for seven consecutive days.* A smell of the powder thus prepared and strewn over the flower-garlands, and clothes worn by a man whose bowels are easily moved, acts as a mild purgative.

The use and preparation of purgative remedies concocted with roots, barks and milky exudations of plants, etc. have been described, which should be prescribed after carefully considering the nature of the case under treatment and according to their specific indications.

A compound consisting of three Shána weights (one tola and a half) of powdered Trivrit, three

* The mode of preparing the porridge is as follows:—First the wheat should be saturated with the milky juice of a Maha-Vriksha and then macerated. The powder should be then cooked with milk and treacle and made into a thick porridge.
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Shána weights of powdered Triphálá pulp, and three Shána weights of powdered Vidanga, Pippali and Yavakhára, mixed and pounded together, should be licked with honey and clarified butter, or they should be made into a confection with treacle for purgative purposes. The medicine does not entail any strict regimen of diet and conduct. It is one of the most effective remedies (of our pharmacopoeia) and proves curative in Gulmas, enlargement of the spleen, cough, Halimakam (chlorosis), non-relish for food and in diseases due to the action of the deranged Kapham and Váyu. A wise and intelligent physician should administer purgative medicines through the vehicles of clarified butter, oil, milk, Madya (wine) cow's urine, meat essence, or through the expressed juice of drugs, or through articles of food, or in forms of electuary. The six kinds of purgatives are the milky exudations, expressed juices, pastes, decoctions, cold infusions and powders of medicinal drugs or herbs, and each of these preceding factors should be deemed stronger than the one immediately following it in the order of enumeration.

Thus ends the forty-fourth Chapter of the Sutrasthánam in the Sushruta Samhitá, which treats of the choice of purgatives.
CHAPTER XLV.

Now we shall discourse on the Chapter, which deals with the rules to be observed in respect of liquid substances in general (Drava-Dravya-Vidhi-madhayyam).

Water Group:—Atmospheric, or rain water is possessed of a non-patent taste. It is ambrosial in its nature, pleasant and beneficial to life. It is enlivening,* invigorating or strength-giving, † refrigerent, frigorific, antipyrotic, anti-hypnotic, and conquers vertigo, drowsiness and fits of fainting. It is most wholesome to the human body. After having fallen upon the surface of the earth it acquires one of the six different tastes according to the nature of its receptacle such as, a river, or a Nada (a river with a masculine name), a pond, a tank (Vápi) ‡, a Kupa §, a Chunti ‖, a fountain, an Artesian spring a Vikira ¶, fallow land (Kedár), or a pond covered over with a growth of aquatic plants.

* Enlivens the body during fits of fainting and such like cases.
† Imparts strength to the exhausted or wanated frames.
‡ A tank or a large well with its sides protected by buttresses of masonry work.
§ A well with flights of masonry steps descending to its bottom.
‖ An ordinary well, unprotected by buttresses and unprovided with steps.
¶ A flow of subterranean water dug out of a bed of sand.
(Palvala). Certain authorities maintain that heavenly or atmospheric water having fallen on a red, brown, grey, yellow, blue or white coloured soil, respectively assumes a sweet, acid, saline, pungent, bitter or an astringent taste. But the theory is not a sound one in as much as the comparative predominance of the attributes of the five material principles in a particular soil determines the taste of the water contained therein. Water, contained or collected in a soil marked by a predominance of the attributes of earth-principle, acquires an acid and saline taste. Water, contained in a soil marked by a predominance of the attributes of fire, acquires a bitter and pungent taste. Water, contained in a soil marked by a predominance of the attributes of air, acquires an astringent taste. The sky is devoid of all tastes, and hence, the water contained in a soil, which is largely possessed of the specific attributes of that element, is characterised by the absence of any taste whatever. Only the last named kind should be used for drinking purposes where atmospheric water would not be available.

Atmospheric water (Antariksha Jalam), in its turn, may be divided into four classes such as, rain water, hail water, frost water or dew, and snow water, of which the first is the best for its lightness. Rain water may be divided into two classes such as the Gāngam and the Sāmudram,
according as the rain-cloud is charged with vapours evaporated from the bosom of the Ganges or the sea. Gangetic rain generally descends in the month of Áśhvina, but both kinds should be subjected to a test. The test in the case of Gángam rain water consists in exposing to it, for a Muharta (forty-eight minutes), a quantity of undiscoloured Shali rice in a silver bowl which is not extremely softened by boiling. To ascertain whether it is Gangetic rain water or not, Gangetic rain water should be ascertained from the fact of the aforesaid Shali rice not being in any way affected in its colour; whereas a change in its colour under exposure, as well as the fact of its being formed into shreedy or seedy balls mixed with slimy secretions, would indicate that the rain water had been formed of the vapours of the sea (Sámudram), and should be regarded as extremely unwholesome. Rain water from a cloud entirely formed of sea-vapours and collected in the month of Áśhvina, is as wholesome as what is technically known as Gangetic rain water, but the latter is the best of the several kinds of atmospheric water.

The means of collecting atmospheric (rain) water is as follows:—A broad piece of clean and white linen should be hung out in the open air, (with a stone placed across the middle to dip its centre of gravity). The rain water thus collected should be kept in a
vessel. As an alternative, rain water flowing from the waterspouts of a house should be collected in a clean receptacle, and subsequently poured into a golden, silver or an earthen vessel. The water thus collected can be taken at all times, and may be substituted by any other terrestrial water in the event of its not being available at the time.

Terrestrial water is generally marked by a predominance of the specific properties of the sky, and admits of being grouped under seven sub-heads such as, well-water, river-water, lake-water, tank-water, fountain water, spring (Artesian) water, and Chunti (well unprovided with masonry steps) water. Atmospheric or spring water should be used for their high efficacy during the rains (Varshā). All kinds of water may be used in Sharat on account of their clearness. Lake or tank water should be used in Hemanta; well and fountain water, in spring* (Vasanta) and summer; and Chunti water, as well as all water not of recent origin, nor due to an excessive down-pour or inundation, should be used during Prāvrit.

**Metrical Texts:**—He falls an easy victim to internal and external diseases (cutaneous affections), etc., who drinks of or bathes in a pool of water,

* The "rains" in the present passage should be interpreted to mean the end of the rainy season or the month of Ashvina, and not the month of Bhādra, as its use is specially forbidden in that month.
which is full of poisonous worms, or is saturated with urine or fecal matter, or is defiled with germs of vermin or decomposed animal organisms, or is covered over with the growths of aquatic plants, or is strewn over with withered and decomposed leaves, or which in any way is rendered poisonous and contaminated, as well as he, who drinks and bathes in the freshly collected water of a pool or a reservoir during the rains.

A sheet of water, which is entirely covered over with the growths of aquatic plants such as, moss, zoophytes, water weeds, lotus leaves, etc., or which looks turbid owing to oozy mire, or is not exposed to the currents of fresh air, nor illumined by the sun or the moon, and is possessed of a definite smell, colour, and taste, should be regarded as contaminated or defiled (Vyāpannam). Water may be affected with regard to the six categories of touch, sight, taste, smell, potency, and chemical transformation or re-action (lit: digestion). Roughness, sliminess, warmth, and the production of a shivering sensation (lit: tooth-edge) are the tactual defects (Sparsha-Dośha) of defiled water, whereas a varied colour, and the presence of mire, sand, and shreds of moss are the defects, which mark its look or appearance (Rupa-Dośha). A distinct taste marks the water, which is affected as regards its taste (Rasa-Dośha), while an unpleasant smell is the characteristic
of the water, which is affected as regards its smell (Gandha-Dosha). The water, which being taken gives rise to thirst and to a sense of heaviness of the limbs, colic, and a fluent coryza, is said to be affected or vitiated in its potency (Virya-Dosha'), whereas that, which takes a long time to be digested, or is retained in the stomach for an inordinate length of time, is said to be affected as regards digestion or chemical transformation (Vipāka-Dosha). Atmospheric water is free from the abovesaid defects. The defiled or contaminated water should be purified by boiling it, or by heating it in the sun, or by immersing a red-hot iron, or hot sands or stones in the same, and its smell should be removed by perfuming it with the Nāgeshvara, Champaka, Utpala, or Pātalā flowers, etc.

Metrical Texts:—Water should be drunk perfumed in a golden, silver, copper or an earthen goblet, or in a bowl made of bell metal or of precious stones. Contaminated water, as well as rain water accumulated in an improper season, should never be used for drinking purposes, inasmuch as it tends to derange the fundamental humours of the body, and is positively injurious to the human system. The man, who drinks, or bathes in, any contaminated water without previously purifying it as before directed, incurs the risk of being speedily affected with oedema, jaundice, cutaneous affections, indigestion, dyspnœa,
cough, catarrh, colic pains, abdominal glands, ascites or any other dreadful disease.

There are seven modes of purifying water such as, by immersing the Kataka fruits, the gems known as the Gomedha, the roots of lotus plants, or of aquatic mosses, a piece of linen, or a pearl, or a crystal in a pitcher or vessel containing it. The bottoms of a water pitcher are made of five different shapes such as, the Phalakam (rectangular wooden stool), the Trasyhtakam (octagonal wooden tripod), the Manju Valayam (ring made of the blades of Manju grass), the Udaka-Manchikā (wooden scaffold for a pitcher) and the Shiky (pendent bracket). There are seven ways of cooling water, such as by exposing a water pitcher to currents of air, immersing a water pitcher (tied round with a piece of wet cloth) neck-deep in a vessel full of water, churning it with a stick, by fanning, or siphoning it by means of a piece of linen, or by burying a water pitcher underneath a bed of sand, or by keeping it suspended in a pendent bracket.

**Metrical Texts:** The water, which is devoid of all smell or taste, and is pure, cool, limpid, transparent, refrigerent and pleasant, should be regarded as possessed of all the commendable traits. The water of rivers, (which drain the Jángala countries) and flow into the western sea, is light, and therefore wholesome. The water of rivers, which traverse
the marshy (Ánupa) countries and empty themselves into the eastern sea, is heavy and therefore not commended to be used. The water of rivers, which run into the southern sea, is neither too heavy nor too light owing to the fact of its traversing countries which have a Sádhárana character.

The water of rivers, which have their sources in the Sajhya mountains, begets cutaneous affections; while the water of those, which rise from the Vindhya mountains, produces Kushtha and Jaundice. The water of rivers, which rise on the mount Malaya, begets worms and intestinal parasites, while the water of those, that have their sources in the Mahendra mountain, begets elephantisis and abdominal dropsy. The water of rivers, which rise on the Himalaya, produces angina pectoris, (Hridroga), anasarca, diseases of the head, elephantisis, or goitre in persons using it for the purposes of life. Similarly, the water of rivers, which drain the eastern portion of the country of Avanti, or flow through its western part, begets piles; while the water of those, which rise on the mount of Páripátra is wholesome, strength-giving, and conducive to health.

**Metrical Texts:**—The water of clear and swift-running rivers is light, while the water of those, which are sluggish in their course and are covered with mosses and other aquatic plants, is heavy. The water of rivers, which run through Marudesha (Modern
Marwar) is possessed of a bitter saline taste, or is endued with a sweet taste blended with a shade of the astringent, and is easily digestible and strength-giving in its properties.

Every kind of terrestrial water should be collected early in the morning, since it is obtained the clearest and coolest at that part of the day; and since these two attributes by far form the most commendable traits in water.

**Metrical Texts** :- The water, which gets the light of the sun in the day and reflects the moon in the night, and which, moreover, neither produces Kapham nor a parched condition in the body, should be regarded as one in virtue with the atmospheric water. Atmospheric water, collected in a good and proper receptacle, has the virtue of subduing the three deranged humours of the body, and acts as a pure tonic and elixir, its virtue varying with the excellence of the vessel in which it is contained. The cool and limpid washings of the gem known as the Chandrakanta Mani (the moonstone) should be regarded as possessed of the mystic virtue of warding off the attacks of monsters and demons, and of subduing the deranged Pittam. They are beneficial in fever and in cases of poisoning marked by a burning sensation of the body; etc.

Cold water usually proves beneficial in epileptic fits,
in hot seasons, and in a burning sensation of the body
due to the deranged action of the Pittam, in blood-
poisoning, haemoptysis, abuse of wine (Madātya),
loss of consciousness, fatigue or exhaustion, vertigo,
Tamaka and vomiting. The use of cold water
should be avoided in pain at the sides (pleurodynia ?),
in catarrh, in rheumatism, in diseases of the
larynx, in distention of the stomach by gas or air, in
cases of undigested feces, in the acute stage of fever,
and just after the exhibition of any emetic or purgative
remedy, in hic-cough, and immediately following upon
an oily or fatty drink (Snehapāna). River water pro-
duces Vāyu and a parched condition in the body, and
is light, stomachic and (Lekhana: liquefacent. On the
contrary, that which is heavy, comparatively denser in
its consistency, sweet, and cooling, brings on catarrh.
The water of a lake (Sarasam) quenches thirst and is
strength-giving, light, sweet and astringent. The
water of a pond or a tank (Tadāga) produces Vāyu,
and is sweet, astringent, and pungent in digestion. The
water from a Vāpi (a large tank) subdues the deranged
Vāyu and Kapham, and generates Pittam, and is pungent
in taste and is found to be charged with a solution of
alkali. The water from a Chunti is a good digestant,
sweet, and parchifying, though it does not give rise to
Kapham in the system. The water from a well (Kupa)
generates Pittam and is appetising. It subdues the
deranged Kapham, and is light and alkaline. The
water of a fountain is light, appetising, and pleasant, and destroys Kapham. The water of an Artesian spring is sweet, and subdues Pittam. It is antacid in its digestive reaction. The water from a Vikira is light, appetising, pungent, and is charged with potash (Khára). The water accumulated in an open field, or in fallow land, is heavy to digest and tends to augment the deranged humours of the body. The water of a Palvalam is possessed of the same virtue as the preceding one, with the exception that it greatly aggravates the deranged humours of the body. Sea-water has a fishy smell, and a saline taste; it aggravates all the three deranged humours of the body. The water of an Ánupa (marshy) country is the source of many an evil. It is extremely condemnable, as it increases the slimy secretions of all the bodily organs, etc. The water of a Jángala country is free from the preceding baneful traits. It is faultless, acid in its digestive reaction (Vidáhi), is possessed of all commendable traits, and is pleasing and refrigerant. The water accumulated in a Sádhárama country is light, cool, pleasant and appetising (Dipanam).

Warm water subdues the deranged Váyu and Kapham. It is antifat, appetising, diuretic, (Vasti-shodhak) and febrifuge. It proves beneficial in cases of cough and dyspnóea, and is wholesome at all times. Water boiled down to a quarter part of its original
quantity and then cooled down with all its froth and ebullitions removed, is light and limpid, and may be safely commended to the use of all. Water, boiled overnight, should not be knowingly given to a thirsty person inasmuch as it has acquired an acid taste and will augment the internal Kapham of the body, and becomes positively injurious. Water boiled and subsequently cooled down should be given to a person suffering from any of the diseases due to an abuse of wine or to Pittam, or from a complaint brought about through the concerted action of the three deranged humours.

The water found inside the shell of a cocoanut is heavy, * demulcent, cool, pleasant and appetising etc. It is diuretic, (Vasti-shodhaka) spermatopoietic, and subdues Pittam and thirst. The use of water boiled and subsequently cooled down is recommended in dysentery, burning of the skin, hæmoptysis, diseases due to the abuse of wine, or to the effects of any imbibed poison, as well as in thirst, vomiting, catarrh, vertigo and loss of consciousness. Water should be taken as little as possible by a person suffering from any of the following diseases viz., loss of relish for food, catarrh, water-brash, oedema, any of the wasting diseases, impaired digestion, abdominal dropsy, cutaneous affection, fever, diseases affecting the eyes, ulcer and diabetes (Madhumeha, etc).

* Light according to Jejjada.
The Milk Group:—The milk of a cow, she-goat, she-camel, ewe, she-buffalo, mare, she-elephant, or of a woman, is what generally comes to the use of man.*

The milk is the white fluid essence of drugs and cereals, which enter into the food of the aforesaid milk-giving animals, and is therefore the best of all nutritive substances (literally life-giving). It is heavy, sweet, slimy, cold, glossy, emollient, laxative and mild.

Hence it proves congenial to all sentient animals. And since milk is kindred in its nature to the essential principles of life and so very congenial to the panzoism of all created animals, its use may be unreservedly recommended to ail, and is not forbidden in diseases due to the deranged action of (Vayu) or Pittam, or in ailments affecting the mind (Mansa), or the vascular system of man. Its beneficial and curative efficacy may be witnessed in cases of chronic fever, in cough, dyspnœa, phthisis and other wasting diseases, in Gulma (abdominal glands), insanity, ascites, epileptic fits, in vertigo, in delirium, in burning sensation of the body, in thirst, in diseases affecting the heart and the bladder, in chlorosis and dysentery, in piles, colic and obstinate constipation, in Grahani, Pravâhika,

* From the construction of the present sentence in the original texts, we are warranted to include the milk of a dog, or of a she-mule, or of a cow-rhinoceros in the list, as they sometimes prove beneficial for external applications.
miscarriage and other diseases peculiar to the female reproductive organs, and in hæmoptysis. It is a refrigerant and acts as a bracing beverage after physical exercise. It is a sacred, constructive, tonic, spermatopoietic, rejuvenating and aphrodisiac. It expands the intellectual capacities of a man, brings about the adhesion of broken or fractured bones (Sandhāna) rejuvenates used and exhausted frames, forms an excellent enemata, increases the duration of life, and acts as a vitaliser. It is an emetic and a purgative remedy, and imparts a healthy rotundity to the frame, and which through its kindred or similar properties augments the quality of bodily albumen (Ojah) and is the most complete and wholesome diet for infants, old men and persons suffering from cachexia witnessed in cases of ulcers in the chest, as well as for persons debilitated from insufficient food, sexual excesses or excessive, physical labour.

**Metrical Texts:** Cow-milk is demulcent, and does not set up or increase the normal quantity of slimy secretions in the internal channels of the body. It is heavy and is a good elixir, and proves curative in hæmoptysis. It is cold, and sweet both in taste and chemical reaction. It subdues both Vāyu and Pittam and is accordingly one of the most efficient of vitalising agents.

The milk of a she-goat is possessed of properties similar to those of a cow, and is specially beneficial to
persons suffering from phthisis.* It is light, astringent, appetising (Dipana), and is efficacious in dyspnœa, cough and hæmoptysis (Amlapitta—A. T.). The milk of a she-goat proves curative in all diseases owing to the smallness of her limbs and her agile habits, as well as for the fact of her drinking comparatively a less quantity of water and living upon bitter and pungent herbs.

The milk of a she-camel is parchifying, heating, light, palatable and possessed of a little saline taste. It proves curative in oœdema, abdominal glands, ascites, piles, intestinal worms and Kushtha, and is a good antitoxic agent. The milk of a ewe is sweet, demulcent, heavy and proves aggravating in disorders of Pittam and Kapham. It forms a good diet in Kevalavâta and in cough due to the deranged condition of the bodily Vâyu.

The milk of a she-buffalo is sweet in taste, tends to impair digestion and increases the slimy secretion of the organs. It is heavy, soporific, cooling, and contains more fatty matter than cow’s milk.

The milk of a she-animal with un bifurcated hoofs (Ekashapha) such as, the mare, etc., is tonic, light, parchifying, sweet and acid in taste, leaving a saline after-taste, and proving curative in cases of rheumatism restricted to the extremities.

* It has been recently discovered by a German physician that tuberculosis bacilli do not thrive in goat’s-blood—Translator.
The milk of a woman is cold and sweet, leaving an astringent after-taste. It proves beneficial as an erihine and acts as a good wash in eye diseases. It is wholesome, vitalising, light and appetising. The milk of a she-elephant is sweet though it leaves an astringent after-taste. It is spermatopoietic, heavy, demulcent, cooling and tonic. It invigorates the eyesight.

The milk of a she-animal, milched in the morning, is heavy, cold and takes a long time to be digested owing to her entire repose (literally want of physical exercise or locomotion) during the night, when cooling attributes preponderate. Similarly, the milk milched in the evening is found to be possessed of refrigerant and eye-invigorating properties. Moreover, it restores the bodily Vāyu to its normal condition owing to the physical labour undergone by the animal in the day time, exposed to the rays of the sun and the currents of free air. Cold or unboiled milk is extremely heavy, and serves to increase the slimy secretions of the organs, whereas by boiling it is freed from those injurious traits. But this rule does not hold good in the case of woman’s milk, which is wholesome in its natural or unboiled state. Freshly milched warm milk should be regarded as extremely wholesome, which, being cooled down, loses its efficacious virtues and becomes unwholesome. On the contrary, over-cooked milk is heavy and fat-making
(lit:—imparting stoutness to one's body). The milk, which emits a fetid smell, or has become discoloured and insipid, or has acquired an acid taste and looks shreddy and curdled, or tastes saline, should be regarded as unwholesome and injurious.

**The Curd-group:**—There are three kinds of curd such as, the sweet, the acid, and the extremely acid curd. Milk curd generally leaves an astringent after-taste. It is demulcent and heat-making in its potency, as well as spermatopoietic, vitalising and auspicious. It proves curative in Pinasā (nasal catarrh), intermittent fever (Vishama Jvara, dysentery, non-relish for food, difficult urination, and general cachexia.

**Metrical Text:**—Sweet curd greatly increases the slimy secretions of the organs and the quantity of fat and Kapham in the body. Acid curd deranges the Pittam and the Kapham, while the extremely acid curd vitiates the blood. Curd, which has been not perfectly curdled (Mandajātam) is acid in its (digestive) chemical reaction, acts as an inordinately strong purgative and diuretic agent, and deranges the three fundamental humours of the body.

Curdled cow's milk is demulcent, sweet in digestion, appetising, strength-increasing and acrid. It subdues the bodily Vāyu and imparts a relish to one's food. Curd prepared with the milk of a she-goat is light,
and subdues the deranged Pittam and Kapham. It proves curative in Vāta and wasting diseases, and is a good appetiser. Its beneficial effect is witnessed in cases of piles, dyspnœa and cough. Curd, prepared with the milk of a she-buffalo, is sweet in digestion, and spermtopoietic. It pacifies the deranged Vāyu and Pittam, and serves to augment the normal quantity of bodily Kapham. It is specifically a demulcent substance. Curd prepared with the milk of a she-camel is pungent in digestion. It is found to be charged with alkali, and is heavy and a purgative. A continued use of curdled camel’s milk proves curative in Vāta, piles, cutaneous affections (Kushtha), worms in the intestines, and abdominal dropsy. Curd prepared with the milk of a ewe proves aggravating in derangements of the Vāyu and Kapham, as well as in cases of piles. It is sweet in taste and its chemical reaction increases the slimy secretions of the organs, and tends to derange the bodily humours. Curd, prepared with the milk of a mare, is appe- tising. It proves injurious to the eyes, and tends to augment the bodily Vāyu. It is parchifying and hot in its potency, and is astringent in taste. It diminishes the secretions of stool and urine. Curd prepared with the milk of a woman is demulcent, sweet in digestion, tonic, pleasant, heavy, and specially beneficial to the eyes. It subdues the deranged humours and is specially efficacious in its virtues, and is the best
of all kinds of curd, and of all emollient remedies (Santarpanam). Curd prepared with the milk of a she-elephant, is light in digestion, subdues Kapham, and is heat-making in its potency. It impairs digestion, leaves an astringent after-taste and increases the quantity of fecal matter. Of all the preceding kinds of curd, the one prepared with cow’s milk should be regarded as the best in virtue and quality. This curd well filtered through a piece of clean linen, imparts a relish to the food, whereas the curd, which had been prepared with boiled milk, should be deemed the most efficacious. The cloth-filtered curd subdues the deranged Vāyu. It is demulcent and restorative, though it tends to increase the Kapham without bringing about a similar augmentation of the Pittam. The curd prepared with boiled milk subdues the deranged Vāyu and Pittam, imparts a relish to the food, and acts as a good stomachic remedy. It increases the strength and the root principle of life. The cream of curd is heavy and spermatopoietic. It subdues the deranged Vāyu, impairs digestion and is phlegmagogic and aphrodisiac. Curd made without cream is parchifying, astringent and arrests stool and urine (Vistambhi), It increases the bodily Vāyu. It is appe-tising and is comparatively lighter, a little astringent in taste, and imparts a relish to food.

The use of curd is generally prohibited in (Vasanta)
spring, (Grishma) summer, and (Sharat) autumn, whereas it is recommended during the rains (Varsha) and in the forepart of winter (Hemanta), and in the cold season proper (Shishira). The residuary sediment of curd (Mastu) is frigorific and refrigerant, light and purifying to the internal channels of the body. It has a sweet and astringent taste and is anti-aphrodisiac. It destroys the deranged Vayu and Kapham, and is pleasant and palatable. It acts as a speedy purgative, and imparts strength to the system and relish to the food. In this group have been described the virtues of the seven kinds of curd such as, the sweet, the acid, the extremely acid, the curd of incomplete curdling, the curd of boiled milk, curd cream, and the creamless curd, as well as the residuary sediment (Mastu).

The Takra Group:—The Takra (whey) is sweet and acid in taste, and leaves an astringent after-taste. It is light, appetising and heat-making in its potency, and has a parchifying effect upon the organism. Its curative efficacy is witnessed in cases of chemical or combinative poisoning, oedema, dysentery, diarrheaa, jaundice, piles, enlarged spleen, abdominal glands, non-relish for food, intermittent fever, thirst, vomiting, water-brash, colic and obesity. It subdues the deranged Vayu and Kapham, and is non-aphrodisiac. It is sweet in its digestive reaction and pleasant to the system. It
proves curative in difficult urination, and in diseases due to the abuse of emollient medicinal remedies and applications.

**Metrical Texts:**—A compound made of equal parts of curd and water and subsequently churned so as to have the contained cream or butter completely skimmed off, and which is neither too thick nor too thin, is called Takram. It possesses a taste blended of the sweet, acid and astringent. Waterless curd, churned with the entire butter or creamy substance inherent in it, is called Gholam (a kind of whey). The use of Takram is prohibited in the hot season, nor should it be given to a weak person, nor to one suffering from an ulcer, or laid up with an attack of hæmoptysis, or to one suffering from epileptic fits, vertigo (Bhrama), or from a burning sensation in the body. The use of Takram is recommended during the cold months of the year, as well as to persons suffering from diseases due to the action of the deranged Kapham, or from suppression of stool or urine, etc., or from the effects of the deranged Vāyu.

Again sweetened Takram soothes the deranged Pittam and aggravates the Kapham. Acid Takram subdues the Vāyu and produces Pittam.

**Metrical Texts:**—In a case of deranged or disordered Vāyu, acid Takram should be drunk mixed with rock-salt, and with sugar in disorders of the Pittam,
while in a case of deranged Kapham it should be mixed with Yavaksha and the powders of the drugs known as Vyosha. Takrakuruhi (Inspissated milk) is astringent (Gráhi), parchifying and hard to digest. It produces Váyu. The Manda or the residuary sediment of a compound made of the aforesaid Kurchi and Dadhi Takram (curd-whey) is lighter than whey. Kiláta is heavy, hypnotic, spermatopoietic and subdues Váyu. Similarly, Moratha and Piyusha are sweet to the taste and restorative and aphrodisiac in their properties.

Fresh butter (Navanita) is an albuminous substance, and is light, sweet, cooling, demulcent, pleasant, appetising, slightly acid and astringent. It subdues the deranged Váyu and Pittam. It is spermatopoietic, antacid in its reaction, and conduces to the improvement of one's memory and intellectual capacities. It proves beneficial in cases of consumption, cough, dyspnoea, ulcer, piles and facial paralysis.

Butter (of a few days standing) is heavy. It increases the quantity of fat and Kapham, and imparts strength and rotundity to the body, and proves especially wholesome to children. Butter made of thickened milk is the best of all oily or (Kshira) substances. It

* Boiled milk curdled and subsequently heated and made into a paste is called Kiláta.
† The milk of a cow recently delivered of a calf is called Piyusha till the seventh day after its birth, while, it is subsequently called Moratha till it is perfectly purified and becomes fit for the use of man.
is sweet, cooling and astringent; and imparts softness to the body, improves the eye-sight, and proves curative in hæmoptysis and eye-diseases.

Cream subdues the deranged Vāyu. It is a pleasing (Tarpani) tonic, is spermatopoietic, demulcent, palatable, heavy and sweet in taste and digestion, and proves remedial to hæmoptysis.

Metrical Texts:—The virtues and properties of these modifications of curdled cow-milk have been described in detail since it is the best of all kinds of milk described before. The virtues and properties of similar preparations made from the milk of other animals should be regarded as identical with those of the milk of the animal out of which they have been prepared.

Clarified Butter (Ghritam): Ghritam or clarified butter is Saumya or cooling in its essence and potency, and is mild and sweet. It slightly increases the slimy secretions of the organs, and acts as a lubricating moistener, proving efficacious in Udāvarta insanity, epilepsy, colic, fever (chronic) and distention of the abdomen from the suppression of stool and urine (Ānāha). It is appetising and subdues the Vāyu and the Pittam. It improves memory, intelligence, complexion, voice, personal beauty, amiability of features and the principle of strength (albumen, Ojas) in the body.
It is vitalising, rejuvenating, spermatopoietic and heavy. It improves the eyesight, increases the quantity of bodily Kapham and the duration of life. It is sacred and is regarded as an appeaser of adverse fate. It eliminates poison from the body and wards off the invasions of monsters and demons.

**Metrical Texts:** Clarified butter made of cow milk is sweet in digestion, and cool in its potency. It subdues the deranged Vāyu and Pittam, and serves to eliminate poison from the system. It improves the eyesight and possesses excellent tonic and invigorating properties. Cow-butter, in its clarified state, is the best of all kinds of butter. Clarified butter made of the milk of a she-goat is appetising (Dipanam), eye-invigorating and strength-increasing. It proves a wholesome diet in cases of cough, dyspnœa and consumption (any wasting disease), and is light in digestion. Clarified butter prepared with the milk of a she-buffalo is sweet, heavy in digestion, and proves remedial in hæmoptysis. It is cooling and increases the quantity of bodily Kapham, and subdues the deranged Vāyu and Pittam. Clarified butter made with the milk of a she-camel is anti-toxic, appetising and pungent in digestion. It subdues the deranged Vāyu and Kapham, and proves curative in œdema, worms in the intestines, cutaneous affections, abdominal glands, and ascites. Clarified butter made with the milk of a ewe is light in
digested. It does not enrage Pittam, and proves beneficial in cases of rigour, phthisis (Shosha) and in diseases due to the action of the deranged Vāyu and Kapham, as well as in those which affect the female organs of generation. Clarified butter made with the milk of a mare (lit.:—any female mammal with unbifurcated hoops) is light in digestion, heat-making in its potency, and astringent in taste. It is appetising, anuretic, and subdues the action of the deranged Kapham.

Clarified butter made with the milk of a woman is possessed of eye-invigorating virtues, and should be regarded as the prototype of divine ambrosia on earth. It is light (in digestion), anti-toxic, stomachic, and constructive. Clarified butter prepared with the milk of a she-elephant is astringent in taste, and brings about a suppression of stool and urine. It is bitter, light, and stomachic (Agnikara), and proves curative in cutaneous affections (Kushtha), poisoning, worms in the intestines, and derangements of the Kapham.

Butter churned out of thickened milk and clarified (Kshira Ghritam) is astringent, and proves beneficial in eye-diseases, hæmoptysis, epileptic fits, and vertigo.

The condensed upper stratum of clarified butter (Jhrita-manda) acts as a laxative, cures aching pain in the vagina, ears, eyes, or in the head,
and is recommended to be used as an errhine, an enema or as eye-drops.

Old clarified butter is laxative and pungent in digestion. It subdues the three deranged bodily humours, and proves curative in epileptic fits, obesity, insanity, abdominal dropsy, fever, chemical poisoning, œdema, hysteria, and in aching pain in the vagina, ears, eyes or head. It is appetising and is recommended to be used as eye-drops and enemâ, and for sternutatory purposes.

**Authoritative verses on the subject:**—Old or matured clarified butter proves curative in Timira (Gutta Serena), dyspnœa, catarrh, fever, cough, epileptic fits, and Kushtam, in cases of poisoning, mental aberration, and hysteria ascribed to the influence of malignant planets. Clarified butter matured from eleven to a hundred years is called the **Kumbha Gritam** (Pitcher clarified butter), while that, which is older than the one of the preceding kind, is called the **Mahá Ghritam** (the great clarified butter). **Kumbha Ghritam** is said to be possessed of the mystic potency of warding off the invasions of monsters, while the **Mahá Ghritam** is highly efficacious, sacred, and specifically curative in the disease known as Timira. It acts as a prophylactic against the malignant influences of all evil spirits and baneful planets, and should be taken
by men in whom Vāyu predominates. It subdues the deranged Kapham, and improves the strength and intellect.

**The Oil Group:**—Oils, which belong to the category of fiery (Āgneya) substances, are hot or heat-making in their potencies, irritating, and sweet in taste and digestion, and are constructive (Vrinhanam), and pleasant. They expand through the entire system immediately after being drunk or rubbed (Vyavāyi), and are subtile, clear, heavy, and laxative (Sara). They tend to expand the bone-joints and contribute to their free and easy movements (Vikāsi). They act as spermatopoietics (Vrishyam), and purify the skin, improve the memory, and impart softness to the skin and complexion. They are flesh-making and strength-imparting, and increase the firmness of the body. They are possessed of eye-inconvigorating virtues, and are anuretic, liquefacient (Lekhana), bitter and stomachic (Pāchaṇa). They cure Vāyu and Kapham. They are vermifuge and produce a slight Pittam, leaving an astringent after-taste. They relieve aching pain in the head, ears, and the female organs of generation (Yoni), act as purifying agents in respect of the uterus, and prove curative in urticaria.

The use of sesamum oil is recommended in cases of cut, cleft, punctured, severed, lacerated, blistered, thrashed or contused wounds and ulcers, and in burns.
and scalds whether due to the application of heat or any vesicant alkaline solution, as well as in bites of wild beasts and birds, etc., and act beneficially in baths, unguents and lubrications.

**Metrical Texts:**—Oil should be used in snuffing, and as enematas (Vasti), eye-drops, ear-drops, as well as in seasoning soups, curries and cordials, etc. It pacifies the bodily Vāyu.

**Castor Oil** is sweet, hot in its potency, irritating and appetising. It leaves a pungent astringent after-taste, and is subtile. It acts as a cleansing agent in respect of the internal channels of the body, and is wholesome to the skin. It is spermatopoietic, sweet in digestion (Vipāka), and rejuvenating. It purifies the semen, vagina, and removes vaginal and uterine disorders, and contributes to the preservation of sound health. It improves the memory, complexion and intellect (of its user), subdues the bodily Vāyu and Kapham, and cleanses the system from all injurious principles by inducing purging.

Oils obtained from the seeds of Nimba, Atasi, Mulaka, Jimutaka, Vrikshaka, Kritavedhana, Ārka, Kampillaka, Hastikarna, Prilhvikṣa, Pīlu, Kāranja, Ingudi, Shigru, Sarsapa, Suvarchalā, Vidāṅga or of Jyotishmati seeds, are irritating, light, non-heat-making in their potency, and pungent in taste and digestion. They act as a good laxative, and prove curative in diseases due to the
deranged Vāyu, or Kapham, as well as in cases of Kṣṣthha, Prameha, head disease, and intestinal parasites.

**Metrical Texts:**—Kṣauna (Linseed) oil is sweet. It subdues the bodily Vāyu and is strength-giving, and pungent in digestion. Devoid of any eye-invigorating properties, it is hot though demulcent, and heavy. It increases the Pittam.

Mustard oil is light, and acts as a vermifuge. It proves curative in itch and cutaneous affections, reduces Vāyu, Kapham and fat, and is pungent, appetising and Lekhana (liquefacient). Oil obtained from the seeds of Ingudi is a vermifuge, and is light, and slightly bitter in taste. It proves curative in Kṣṣthha and parasitic disorders, and affects the strength, semen and the eyesight of its user. The oil obtained from Kushumbha flowers is pungent in digestion and leads to the derangement of all the bodily humours. It is irritating, and acid in its reaction (Vidāhi). It is devoid of any eye-cleansing property and brings on hæmoptysis.

The Oils obtained from the Kirāta-tiktaka, Atimuktaka, Vibhitaka, Nārikela, Kola, Akshoda, Jivanti, Piyāla, Karvudára, Surjavalli, Trapusa, Ervārka, Karkāru, and Kushmánda seeds, etc. are sweet in taste, potency and digestion, and tend to pacify the deranged Vāyu and Pittam. Cooling in their potency, they increase the slimy secretions of the organs, impair digestion, and help the copious evacuation of stool and urine.
The Oils of the Madhuka (Maula), Kashmarya, and Palasha seeds are sweet and astringent. They pacify the deranged Kapham and Pittam. The oils of the Tuvaraka and Bhallataka are heat-making, sweet and astringent, and leave a bitter after-taste. They prove curative in diseases due to the action of deranged Vāyu and Kapham, as well as in obesity, Meha, cutaneous affections, and intestinal worms, and cleanse the system both by their emetic and purgative actions. The Oils obtained from the piths (Sāra) of such trees as, Saralā, Devadāru, Gandira, Shinshapā and Aguru, are bitter, pungent and astringent in their tastes, and act as purifying agents in respect of bad ulcers. They prove curative in skin diseases and destroy the deranged Vāyu, Kapham, and intestinal worms. The Oils obtained from the seeds of Tumvi, Koshāmra, Danti, Dravanti, Shyāmā, Saptalā, Nilikā, Kampillaka, and Shankhini, are bitter, pungent and astringent in their tastes. They serve to cleanse the system from all impurities and baneful principles through their purgative properties. They act as purifying agents in respect of malignant ulcers, and prove curative in diseases due to the deranged Vāyu and Kapham, as well as in skin-diseases (Kushtha), and parasitic complaints. Yavatikata-oil tends to subdue all the deranged humours, is slightly bitter, and acts as a good elixir. It is appetising, acid, and liquefacient. It is holy and wholesome (Pathyam), and serves to improve the memory of its user. The
Oil from Ekaishika seeds is sweet, and extremely cooling. It subdues the Pittam, increases the Kapham and aggravates the Vayu. The oil of the seeds of mango stones is slightly bitter in taste, and extremely aromatic. It subdues the Vayu and Kapham. It is parchifying, sweet and astringent, palatable, and not highly Pittam-making.

Metrical Texts:—The therapeutic properties of the oils from the seeds of fruits, which have not been specifically described in the present chapter, should be considered as identical with those of the fruits or seeds of which they have been so pressed out. All the vegetable oils (Sneha) described above should be regarded as possessed of the virtue of subduing the bodily Vayu, and they possess some of the properties, which specifically belong to sesame oil. Sesamum oil is the most commendable of all oils inasmuch as the very word, which signifies oil (Tailam), is etymologically derived from Tilam (sesamum).

The oil, myosin (Vasa), fat, marrow, and Ghritam obtained from animals, which live in villages (Granya), or frequent the marshy swamps (Anupa), or are aquatic (Audoka) in their habits, are heavy, heat-making in their potency, and sweet in taste. They subdue the bodily Vayu, while those obtained from Jangala (such as deer, etc.) or carnivorous animals, or from those possessed of unbifurcated hoofs, are light, cool in their
potency, astringent in taste, and prove curative in cases of hæmoptysis. The fat, marrow, etc. of animals of the Pratuda and Vishkira species (doves, pigeons, etc.) reduce the bodily Kapham. Of clarified butter, oil, myosin (Vasá), fat and marrow of animals each is heavier in digestion, and possesses a greater power of subduing the bodily Váyu than the one immediately preceding it in the order of enumeration.

The Honey Group:—Honey is sweet, and leaves an astringent after-taste. It is parchifying, cold, stomachic, cosmetic, tonic, light, softening, palatable, liquefacient (Lekhanan), and fermenting (Sandhánam). It acts as a purifying and healing agent in respect of ulcers and eyes, is aphrodisiac, astringent, and tends to permeate all the minutest channels and capillaries of the organism. It is antifat and pacifies the deranged Pittam and Kapham, and proves curative in hiccough, Meha, dyspnœa, cough, dysentery, vomiting and thirst. It is a vernifuge, antitoxic and demulcent, and influences the subduing of the three deranged humours. Owing to its lightness it subdues the deranged Kapham, and proves a good antidote to the deranged Váyu and Pittam owing to its sliminess, sweetness and astringent taste.

Metrical Texts:—Eight different kinds of honey are commonly used such as, the Pauttikam, Bhrámar, Kshaudram, Mákshikam, Chhátram, .
Árghyam, Auddálakam and Dálam.* Of these the honey obtained from the hives of bees, known as the Puttikas, is hot and parchifying owing to their habit of sucking the juice or sap of flowers and plants without eliminating therefrom other foreign or poisonous matter, that might have become naturally or accidentally mixed with it. This kind of honey is intoxicating and acid in its re-action, and tends to aggravate the Váyu, blood and Pittam. It acts as a liquefacing or dis-\-cul\-\-\-tient agent. Honey, known as the Bhá\-\-\-\-maram, is extremely heavy owing to its extremely sweet taste and slimy character, while the one known as the Ksha\-\-\-dram is extremely cool, light and liquefacing. Honey known as the Mákhikam is lighter, dryer and more efficacious than the honey of the preceding class (Kshaudram), and proves specially beneficial in cases of dyspnœa, etc. Honey, known as the Chhá\-\-\-tram, is

* (1) The kind of honey obtained from hives of large, yellow bees, is called the Pau\-\-\-\-tikam.

(2) The kind of honey obtained from hives of bees of the Bhrama\-\-\-\-ra species is called Bhá\-\-\-\-maram.

(3) The kind of honey obtained from hives of small, tawny brown bees is called the Kshaudram.

(4) The kind of honey obtained from the hives of large, brown bees of the Makshiká species is called Mákhikam.

(5) The kind of honey obtained from the umbrella shaped hives of bees of the Chhatra species is called Chhá\-\-\-tram.

(6) The honey obtained from the hives of ship-mouthed bees of the Argha species often found in ant-hills is called Árghyam.

(7) The kind of honey obtained from the hives of small brown bees of the Uddálakam species is called Auddálakam.

(8) The kind of honey found accumulated in leaves of honey-bearing plants is called Dálam.
sweet in digestion, heavy, cooling and slimy. It acts as a vermifuge, proves curative in hæmoptysis, psoriasis and Meha, and is possessed of a high efficacy. Honey known as the Árghyam is possessed of properties highly beneficial to the eye. It is a greater subduer of Pittam and Kapham than any other kind of honey, is astringent in taste, and pungent in digestion. It is a bitter tonic and does not generate Váyu in the system. Honey known as the Auddálakam improves the voice and relish for food. It is antitoxic, and proves curative in cutaneous affections. It is heat-making in its potency, and acid and astringent in taste. It generates Pittam, and is pungent in digestion. Honey, known as the Dálam, is parchifying and proves beneficial in cases of vomiting and Meha. Fresh honey is constructive and aphrodisiac, acts as a mild laxative, and to a small extent subdues the deranged Kapham. Old honey is astringent and liquefacient, and reduces fat and obesity. Honey, that has attained a thickened or condensed state in course of time (Pakka Madhu), tends to subdue the three deranged humours, while thin and immature honey (Āma Madhu) is possessed of contrary properties, and tends to agitate the three fundamental humours of the body. In conjunction with many other drugs and medicinal remedies, honey proves curative in various diseases, and partakes of the virtues of the drugs or substances with which it is so used (Yoga-Váhika).
Honey is not collected from the flowers of any particular species. On the other hand, the honey-making bees cull it from the sap and juice of flowers and plants, which are incompatible with one another in respect of their nature, taste, virtue, potency and re-actionary (chemical) effect. For these reasons, and further from the fact of it being prepared by poisonous bees, honey becomes positively injurious after contact with heat or fire, and accordingly the use of hot or boiled honey is forbidden.

**Metrical Texts** — On account of its poisonous contact in its origin honey exerts a similar injurious virtue. Used in a boiling or heated state, or in a hot country, or during the hot season of the year, or in a heated state of the body, honey is sure to prove fatal like poison. Honey is specially made injurious by hot contact owing to its placidity and coolness, and further for the reason of its being collected from the sap of a variety of flowers and plants. Atmospheric water (rain-water), like heat, serves to impart an injurious character to all kinds of honey (except the one known as the Ārghyam Madhu).

**Metrical Texts** — For emetic purposes honey may be administered with any other hot substance, inasmuch as it is intended in such a case that the imbibed honey, instead of being retained or
digested in the stomach, should be ejected immediately after its use.*

Undigested honey is more painful, or gives rise to a greater discomfort than all other undigested substances in the stomach, more so because internal fermentation and use of hot water, which are usually resorted to in a case of deranged digestion, can not be used in a case of undigested honey retained in the stomach, owing to the poisonous nature of the chemical change (Vipāka) it undergoes therein in contact with hot substances in general. Hence, undigested honey is as fatal as any poison.

**The Sugar-cane group:**—Sugar-cane is sweet in taste and digestion, heavy, cool, demulcent, strength-giving, spermatopoietic, and diuretic. It produces Kapham in the body, and proves remedial in hæmoptysis, and helps the germination of worms in the intestines.

**Metrical text:**—There are many species of sugar-cane such as, the Paundraka, Bhiruka, Vanshaka, Shataporaka, Kāntara, Tāpasekshu, Kāstekshu, Suchi-patraka, Naipalā, Dirghapatraka, Nilapora, and Koshakrit. Now we shall deal with the specific

* Though the use of honey with hot substances is not forbidden in such cases, still many an experienced physician of the Ayurvedic school thinks it safe to refrain from its use, lest it might be retained in the stomach for a considerable time, or find out a downward outlet and pass off with the stool.
virtues of each of them. The Sugar-cane of the Paundraka and Bhiruka types is cooling, sweet, demulcent and constructive. It produces Kapham and is laxative without giving rise to imperfect gastric digestion. It is heavy and spermatopoietic. The Sugar-cane of the Vanshaka species is possessed of similar properties as the two foregoing ones, though a little alkaline in its constitution, while that of the Shatapora species is a little more heat-making than that of the preceding class, and is found to subdue the deranged Vāyu. The Sugar-cane of the Kāntara and Tāpasa species is possessed of the same virtues as that of the Vanshaka class. The Sugar-cane of the Kāṣṭekshu species is identical in its properties with that of the aforesaid Vanshaka class, though it tends to agitate the bodily Vāyu. The Sugar-cane of the Suchipatra, Nilapora, Naipala and Dirghpatra species produces Vāyu in the system, and subdues the Kapham and Pittam. It is slightly astringent in taste and indigestible (gives rise to acidity after digestion). The Sugar-cane of the Koshakara species is heavy (in digestion), cooling and proves curative in cases of haemoptysis and wasting diseases in general. Sugar-cane is extremely sweet about the roots, sweet at the middle, and saline at the tops and joints.

The juice of a sugar-cane when eaten raw is not marked by any acid reaction after digestion. It is
SUTRASTHANAM.

spermatopoietic, and subdues the Vāyu and the Kapham, and is pleasant to the taste. The juice of sugar-cane otherwise pressed out is heavy in digestion, is long retained in the stomach, and is followed by reactionary acidity, and arrests the evacuation of stool and urine. The juice of ripe sugar-cane is heavy in digestion, possessed of laxative properties, keen, and demulcent. It subdues the Vāyu and Kapham. The inspissated or half boiled juice of sugar-cane (Phānitam) is sweet in taste and heavy. It increases the slimy secretions of the organs, acts as a flesh-builder, and is devoid of all spermatopoietic properties. It brings about a simultaneous derangement of the three bodily humours.

Common treacle is found to be charged with a little alkali. It is sweet in taste and not too cooling. It acts as a demulcent and purifier of the blood and urine. It subdues the deranged Vāyu and, to a slight extent, deranges the Pittam as well. It increases fat, Kapham, and corpulency, and is possessed of tonic and spermatopoietic properties. White and purified (Shuddha) treacle is sweet in taste, and purifies the blood. It subdues the deranged Vāyu and Kapham, and is one of the most wholesome diets for man. Its efficacy increases with its years.

The different modifications of treacle such as, the Matsandikā, Khamda, and Sharkara (sugar) which are progressivly more refined, should be deemed as gaining
more in their cooling, demulcent and aphrodisiac properties, and getting heavier in digestion in each of the successive stages of refinement. They are successively more frigorific, and beneficial in cases of hæmoptysis.

**Metrical Texts:**—To the properties considered as specially belonging to each of these modifications of treacle should be attributed its power of producing its own refinement and efficacy. The virtues of sugar such as, laxativeness, etc., should be regarded as proportional to its refinement, freedom from alkaline saturation, and the actual quantity of sweetening matter (lit. substance) contained in it.

Sugar prepared from concentrated honey (Madhu Sharkarā) is parchifying and liquefacient. It proves beneficial in cases of vomiting and dysentery, is pleasant, has a sweet and astringent taste, and is sweet in digestion. Sugar prepared from a decoction of Yavása Sharkarā (Duralabha) has a sweet and astringent taste, leaves a bitter after-taste, and is possessed of laxative properties, and subdues the deranged Kapham. All kinds of sugar tend to assuage burning sensations in the body, and prove curative in hæmoptysis, vomiting, epileptic fits, and thirst. The sweet and concentrated extract (Phānitam) of Modhuka flowers should be regarded as parchifying. It produces Vāyu and Pittam, and subdues Kapham. It is sweet, astringent in its digestive transformation, and deranges the blood.
Madya Varga (Wines and spirits):—
All species of wine are acid in taste, and appetising. They generate Pittam, and impart a greater relish to one’s food. They act as mild purgatives, subdue the deranged Vāyu and Kapham, and are pleasing, exhilarating and diuretic.

They are light in digestion and give rise to a kind of re-actionary acidity. They are keen and heat-making, stimulate the sense organs, expand the joints and increase the discharge of urine and stool. Now hear me specifically describe the properties of each kind of wine.

Metrical Texts:—The wine known as the Madvirkam and prepared from the juice of such fruits as grapes and raisins, does not give rise to any sort of reactionary acidity after its use, and accordingly is not forbidden by learned physicians even in cases of haemoptysis. It has a sweet taste, and leaves an astringent after-taste. It is parchifying, light and easy of digestion, acts as an aperient, and proves curative in chronic fevers, phthisis and other wasting diseases.

The wine prepared from the juice of the date palm (Khárjuram) possesses properties, which are slightly different from those of the preceding kind. It tends to enrage the bodily Vāyu, is clear, and imparts a relish to one’s food, and reduces fat and Kapham. It is light,
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has a sweet and astringent taste, is pleasing and aromatic and increases the agility of the limbs and organs.

The wine known as the Surá (made of rice-paste and other fermenting drugs) proves curative in cough, piles, chronic indigestion and diarrhoea, and retention of urine. It subdues the deranged Váyu and is tonic and appetising. It purifies the breast milk of a woman and proves beneficial in all types of diseases of the blood, as well as in wasting diseases. White Sura is used with benefit in all cases of cough, piles, diarrhoea, dyspnœa and catarrh. It builds up new flesh and tissues, and increases the quantity of blood. It is galactagogue in its effect, and increases the quantity of Kapham in the body. The wine known as the Prasunná (the cream or the limpid surface of Surá) may be taken with advantage in vomiting, non-relish for food, aching or colic pain at the sides or about the cardiac region, constipation, suppression of stool and urine or flatus, as well as in all cases of obstinate constipation and derangement of the bodily Váyu. The wine prepared from barley (Yavasurá) generates Pittam and tends to enrage the bodily Váyu. It is dry and slightly generates Kapham. The wine prepared from Madhulika (a kind of small barley) is heavy and generates Kapham in the body. It is long retained in the stomach, and arrests the
evacuation of stool and urine. The *Aghshiki* (wine prepared from the bark of Vibhitaka trees etc.) is parchifying, digestant, and slightly produces Kapham. It is possessed of aphrodisiac properties. The wine known as the *Kohala* brings on the simultaneous derangement of the three fundamental bodily humours, is pleasant to the taste, acts as a purgative (*Bhedya*) and is possessed of aphrodisiac properties. The wine known as the *Jagala* (the underlying dregs or residue of wine) is astringent and heat-making in its potency, and acts as a digestant. It is parchifying, and proves beneficial in cough, thirst and phthisis. It is pleasant to the taste, cures diarrhœa, distention of the stomach, piles and œdema. It forms and subdues the deranged *Vāyu* as well. The wine known as the *Vakkasa* continues long undigested in the stomach owing to the fact of it being pithless. It is a good appetiser and tends to enrage the deranged *Vāyu*, and acts as a purgative and diuretic tonic.—A. T.) It is heavy and slightly intoxicating. The wine known as the *Guda Sidhu* (prepared with the boiled juice of sugar-cane and Dhataki flowers, etc.) has a sweet and astringent taste, and acts as an appetiser and digestant. *Sugar wine* (Sharkara Sidhu) is sweet in its taste, increases one's relish for food, is appetising and diuretic. It subdues the deranged *Vāyu* and is exhilarating, sweet in digestion, and increases the action (lit : rouses up) of the sense organs. The
wine known as the Pakka Rasa Sidhu is possessed of properties similar to the preceding kinds (Sharkara Sidhu). It improves the complexion and imparts strength to the system and relish to one’s food. It is pleasant, laxative, appetising and proves beneficial in cases of Kapham and piles and reduces swellings. The wine known as the Sheeta Rasika Sidhu (prepared from the unboiled juice of Sugar-cane in contradistinction with the preceding kinds prepared from the boiled juice of sugar-cane), acts as an anti-epispastic, and a digestant and vocal tonic, proves curative in oedema and abdominal dropsy, improves the complexion, removes the suppression of flatus, urine and stool (Vivandha), and proves beneficial in cases of piles. The wine known as the Akshika Sidhu (prepared from a decoction of Vibhitaka with treacle etc. and improved with the flowers of Dhátaki) proves beneficial in cases of ulcer and jaundice. It is light and astringent, and has a sweet and astringent taste. It subdues the deranged Pittam and purifies the blood. The wine known as the Jámvava Sidhu (wine prepared from the expressed juice of the Jambalin fruit, a decoction of coriander seeds, treacle and Dhátaki flowers, etc.) is anuretic, reduces the quantity of urine, has an astringent taste, and tends to enrage the bodily Váyu. The wine known as the Surásava (Ásava distilled with wine instead of with water) is keen, pleasant, and diuretic. It subdues the deranged
yu and Kapham, or the deranged Vāyu alone, and palatable, and possessed of a more durable excitating power. The wine known as the dhvásava wine is light, tends to disintegrate the oily accumulations or collections of phlegm (Chhedi), proves curative in Meha (unhealthy discharges in the urethra), cutaneous affections, and poisoning (toxic). It has a taste blended of the sweet and the astringent, is keen and anti-epispastic, and does not erate an abnormal quantity of Vāyu in the system.

The wine known as the Maireya (prepared from the shitisura, treacle-made spirit and honey) is keen, and a sweet and astringent taste. It is intoxicating, and proves curative in piles, Kapham and Gulma (abdominal ulcers. It is antifat and a vermifuge, and is heavy in action, and subsides the deranged Vāyu. Wines prepared from the juice of grapes or sugar-cane (Ikshu Dhrakshásava) are tonic and choleric. They cure the deranged Pittam, and serve to improve complexion. Sidhu (wine) prepared from the phukha flowers is parchifying, takes a long time to digested, and is followed by an acid re-action. It roves the strength and digestive capacity, and has an astringent taste. It subsides the deranged Kapham, and serves to aggravate the Vāyu and Pittam. Wines prepared from the distilled juice of bulbs or roots should be deemed as possessed of properties pertaining to them individually. New wine is heavy, bad smelling, insipid,
unpleasant, unpalatable, and tends to increase the slimy secretions of the organs. It enrages the deranged humours of the body, takes a long time to be digested, and is followed by an acid re-action. Old Wine is sweet-smelling, acts as an appetiser, and brings on a relish for food. It is pleasant and a vermifuge, and cleanses the internal channels of the organism. It is light and subdues the deranged Vāyu and Kapham.

The species of wine known as the Arishta (fermented liquor) is highly efficacious owing to the concerted action of a variety of drugs entering into its composition. It proves curative in a large number of diseases, tends to subdue the deranged humours of the body, and is a good appetiser. It subdues the Vāyu and Kapham and is laxative and not hostile to the Pittam. It proves beneficial in colic pain, distention of the stomach, abdominal dropsy, fever, enlarged spleen, indigestion and piles. Ásava wine prepared from the drugs known as the Pippali, etc. (Pippalyádi Ásava) proves curative in Gulma (abdominal glands) and diseases due to the deranged Kapham. The Aristhas of other therapeutic virtues will be specially described later on in chapters on Therapeutics (Chikitsitam). An experienced physician should prescribe the different species of wine such as, the Arishta, Ásava, Sidhu, etc., in different diseases in consideration of the therapeutic properties of drugs, which enter
Into their composition, or with which they have been purified, and according as each of them would be indicated in practice.

The following kinds of wine should always be rejected viz., such as are thick, bad smelling, or insipid or full of worms, or heavy and acid in digestion, unpleasant, new, strong and heat-making in their potency, or which have been preserved in an improper vessel, or which have been prepared with a comparatively lesser number of ingredients or have been decanted over-night, or are extremely slimy or transparent, as well as the dregs of all kinds of wine.

The wine prepared from a comparatively lesser number of ingredients, or that which is slimy, heavy and takes a long time to be digested, should be deemed as an agitator of the bodily Kapham. The wine which is marked by a deep yellow colour is strong and hot, is only imperfectly digested and followed by a kind of acid re-action. It tends to aggravate the Pittam. The wine, which is frothy or putrified, heavy or insipid or is marked by the germination of worms in its body, or is decanted over-night, tends to enrage or agitate the bodily Vāyu. The wine which is well-matured, and possessed of its characteristic taste, and the virtue of improving the appetite and bringing on a relish for food, and which subdues the Vāyu and Kapham, and is mild, good, aromatic and exhilarating, should be re-
garbled as the only wine fit for use. Wines may be divided into a variety of species according to their different tastes and strength. The potency of a wine promoted by the bodily heat of a man courses upward through the arteries, and ultimately reaches the heart; and thence, through its own subtility and expansiveness, permeates the entire organism and gradually attacks and overwhells the organs of sense perception, dethrones the mind from her throne of reason, usurps the permanent seat of intellect, and thus brings on intoxication.* A man of phlegmatic temperament (Kapha-prakriti) can carry his wine well, and symptoms of intoxication usually appear later in him. A man of bilious temperament (Pit ta Prakriti), under such circumstances, gets easily intoxicated, while the man whose temperament is marked by a predominance of Vāyu is often found to be tipsy after his first cup. A man of a Sāttvika frame of mind exhibits under the influence of wine, a decided predilection for fine dress, jollity, and acts of purity and compassion. He sings, or reads, or evinces a strong desire for female company. A man of a Rājasika frame of mind becomes extremely melancholy or pugnacious in his cups, indulges in despondent reveries, and evinces suicidal tendencies; while wine in a subject of a Tāmasika cast of mind exhibits the latent and innate

* These couplets emphatically prove that the framers of ancient Ayurveda were fully conversant with the circulation of the blood—Tr.
vileness of his soul. Such a person generally sleeps when intoxicated, falsely boasts of his own excellence, and evinces a desire for women with whom connection is forbidden by both social and canonical laws.

Fermented liquors known as the *Shukta* (treacle, honey, fermented rice gruel, and curd cream kept in a new and clean vessel underneath a bushel of paddy for three consecutive days) bring on an attack of haemoptysis. They disintegrate the lumps or knots of accumulated Kapham, are digestant and prove curative in jaundice and diseases due to the derangement of Kapham. They are light and vermifugous, and strong and heat making in their potency. They act as diuretic, are pleasant, and pungent in digestion. Bulbs and roots pickled in Shukta acquire the properties of the latter. Of the Shuktas prepared with treacle, juice of sugar-cane, or honey, each preceding one should be deemed heavier and as giving rise to greater secretions of internal organs than the one immediately following it in the order of enumeration.

The different kinds of fermented rice gruel known as the *Tushāmvu and Sauvira* are pleasant and appetising beverages. They prove efficacious in cases of jaundice, worms in the intestines, dysentery, piles, and in diseases affecting the heart. They are possessed of purgative (Bhedil) properties.

The fermented gruel known as the *Dhānyāmlam* is a good appetiser (tonic—D. R) owing to the fact...
of its being a preparation of paddy. As a plaster, it alleviates the burning sensation of the skin, and as a potion it subdues the Vāyu and Kapham, and allays thirst. Used as a gargoyle it forms one of the best remedies for reducing Kapham owing to its keenness. It is light of digestion, acts as a deodorant, removes the sense of exhaustion and bad taste from the mouth, allays thirst, acts as a good appetiser and solvent, is possessed of purgative virtues, and is advantageously used as an enemata (Āsthāpanam). It is very wholesome to seafaring men.

The Urine Group:—The urine of cows, buffaloes, goats, sheep, mules, horses, and camels* are commonly hot and bitter, and leave a saline after-taste. They are light and are used as purifying agents, and will prove curative in diseases due to the derangement of the Vāyu or Kapham, as well as in worms in the intestines, obesity, poisoning, abdominal glands, piles, ascites, cutaneous affections, oedema, non-relish for food, and jaundice. In general they act as cardiac stimulants (Hridyam) and appetisers.

Authoritative verses on the Subject:—They are all pungent, strong, hot, light and have a saline after-taste. They act as blood-purifiers or disinfecting agents, reduce corpulence, act as vermi-

* The urine of a cow, she-buffalo, ewe and she-goat should be taken and used, while similar secretions of the male should be taken where man, camel and elephant should be indicated.
fuges and are anti-toxic. They subdue the deranged Vāyu and Kapham. They prove beneficial in cases of piles, ascites, abdominal tumours, ödemata and non-relish for food. They prove beneficial in jaundice, and act as cardiac stimulants, and are possessed of appetising, purgative and stomachic virtues.

The urine of a cow is pungent, strong and hot, and does not generate Vāyu on account of its being saturated with alkali. It is light, stomachic, slightly generates the Pittam, and subdues the Vāyu and Kapham. It proves beneficial in cases of colic, abdominal glands, ascites and distention of the abdomen, and is used for the purposes of purging and enemata (Āsthāpanam). In cases, which prove amenable to the use of urine, the urine of a cow should be used to the exclusion of that of any other animal, even to that of an ox.

The urine of a (she) buffalo proves beneficial in piles, abdominal dropsy, colic, cutaneous affections, Meha, imperfect action of emetics or purgatives, constipation, ödemata, abdominal glands, and jaundice.

The urine of a (she) goat has a pungent, bitter taste. It slightly agitates the bodily Vāyu and proves curative in cases of cough, dyspnoea, consumption, jaundice and chlorosis. The urine of a ewe contains alkali, and has a bitter pungent taste. It subdues the deranged Vāyu, and is heat-making in its potency. It proves beneficial in cough, enlarged spleen; abdomi-
nal dropsy, dyspnoea, consumption and in obstinate constipation of the bowels. The urine of a horse is appetising and pungent in taste, strong and heat-making in its potency. It subdues the deranged Vāyu and Kapham, and cures mental aberrations. It is usually recommended in cases of ringworm and worms in the intestines. The urine of an elephant has a bitter and saline taste. It is keen and purgative, and subdues the Vāyu and enrages the Pittam. It is commonly used in the treatment of (Kilāsa) leucoderma and in the preparation of alkalies.

The urine of an ass tends to neutralise the effects of poison generated through the chemical action of two different substances in the organism. It is strong and proves curative in cases of chronic dysentery. It is a vermifuge and subdues the Vāyu and Kapham, and is appetising. The urine of a camel proves beneficial in cases of oedema, leprosy, abdominal dropsy, insanity, worms in the intestines, piles and in diseases due to the action of the deranged Vāyu. Human urine is strong anti-toxic.

I have now briefly described the properties of all kinds of liquid food or drink. An experienced physician should prescribe them for the use of his king according to the nature of season and the country in which they are to be applied.

Thus ends the forty-fifth Chapter of the Sutrasthānam in the Sushruta Samhitā which treats of liquids.