CHAPTER IV

ANATOMY, DISEASE, TREATMENT.
Like the Ayurvedic literature, the Hastāyurveda, classifies the ailments in the elephant's body broadly into two groups, viz. ādhyātmika (physical) and āgantuka (accidental or incidental). The ādhyātmika type of diseases are called mānasa i.e. caused by mental disorders and dosa, i.e. caused by disorders of the bodily humours. The āgantuka type of diseases again are of two kinds, viz. ādhībhautika and ādhdidāvika. The ādhībhautika type of āgantuka diseases are generally caused by the attack of some extraneous substances such as weapons, thorns etc. and by biting of wild animals. The diseases which are due to the acts of gods or nature, are known as ādhīdīavika. Changes of the seasons and in the atmospheric conditions, thunder and lightning, various spirits, hunger, thirst, old age, etc. are some of the examples of the causes of ādhīdīaviika type of diseases. Besides these, the diseases are also classified in the Hastāyurveda, into three groups viz. sādhya (curable), asādhya (incurable) and krcrasādhya (curable with difficulty).²

The whole Ayurvedic system of medical science is divided into eight sections, each called an āṅga. These divisions are Śalva (surgery), Śālakya (surgery of the upper part of the clavicle or above the neck), Kāya-Cikitsā (medicines

1. Hä, 1.7.3-5
2. Ibid., 1.7.6
used for inner parts), Bhūta-vidyā (demonology), Kumāra-
vidyā (science of pediatrics), Agada (science of antidotes),
Rasāvana (treatment for prolonging life), Vājikarana (treatment for stimulating sexual power). The Hastvāyurveda also discusses the above varieties elaborately although it has not shown the above divisions distinctly.

The dosa type of the ādhvātmika diseases are caused by any disorder in the bodily constituents viz. the three humours, vāta, pitta and kapha, and also the element called rakta, and their combination (sanninīta). It is the fundamental principle of the Ayurvedic system that the humours alone can create diseases in the body of the elephant as well as in the body of the human beings. When these humours, also known as dosas, remain in equilibrium position in the elephant's body, then the elephant is not subject to any disease. On the contrary, when any one or all the dosas get deranged in the elephant's body, then it may suffer from diseases. The dosas after getting deranged, sometimes get accumulated (caya) in some parts of the elephant's body. Sometimes they spread through the system (prakopa) or sometimes there is something like a fermentation (prasāra) of the dosas. The causes of the derangement of the different dosas such a vāyu, pitta and kapha are as follows:

3. "Jag," O.P., Indian System of Medicine, p.4
4. HA, 1.7.5
Derangement of the vāyu is produced by taking food of pungent, astringent, bitter, hot, alkaline, salted, sour and sharp taste, by eating of rough, light, cold, dry and unsuitable food, by excessive eating of fodder, water-lily, by excessive consumption of water and oil, by taking food without salt and oil, starvation, sleeplessness, sleeping in a hard place, carrying heavy burden, too much of heavy work, fast walking, movement in the thick forest, changes of seasons, food and mode of behaviour, mental distress, decrease in ichor and strength, lack of activities, beating hard fastening, rising from sleeping posture, attack of other elephants or arrows, detachment from the herds and the she-elephants, and copulation etc.

Derangement of the pitta is produced by eating of food having pungent, acidic, salty, sour, hot and sharp taste, drinking of hot water, too much consumption of salt and indigestible, unsuitable, soiled and inconsistent food, changes of seasons, food and mode of behaviour and travelling in hot weather.

Derangement of the kapha is produced by taking milk, curd, clarified butter, molasses, sesame, straw, grasses of marshy places, shoots of trees, cold water, sugarcane with dust, sweet, churny, heavy, thick, soft, cold and tender things and food of acidic, sour and salty taste, eating of flesh and juice of the creatures residing in water such as crocodile, tortoise etc., excessive eating, indigestion,
lack of exercise, sleeping during the day time, resting in some unsuitable places, plunging into cold water, changes of season, food and mode of behaviour etc.

When more than one of the dosas are affected the resulting symptoms get changed though predominance of the influence of one particular dosa may be clearly visible. If the characteristics of the principal and the two accessory dosas co-exist in a disease the condition is called sannivatka. The dosas can also produce chemical changes in the blood (rakta) and thus the latter gets vitiated.

Pālakāpya discusses elaborately in the book Hastāyurveda, the causes of diseases of elephants residing both in the forests and in the villages. He has cited fifteen different causes of death of the wild elephants viz. slipping down from the mount, falling in the mud and so on.

5. **HAV** 1.3.12-14 Though Pālakāpya gives the number of causes as fifteen, from the relevant text we find it difficult to make out the fifteen causes. In the text quoted below vidyullabho should perhaps be read as vidvullubho and aldadrumastathā should preferably be read as caladrumastathā. Accordingly we can have only fourteen causes as follows: (1) fall from the mountain (parvataḥ patanaḥ), (2) getting submerged in mud (panko), (3) taking of poisonous creepers (visavallī), (4) old age (jaraḥ), (5) fire (anala), (6) falling in a well (kūpah), (7) attack of a rival elephant (pratigaja), (8) attack of an alligator (grāho), (9) lightning (vidvat), (10) hunter (lubdho), (11) snake-bite (bhujāṅgamah), (12) falling tree (caladrumah), (13) attack of carnivorous animals (vṛddho), (14) separation from the mother at a very tender age (bālye
Due to the proper food that they have in the forests and due to the suitable manner of living in the forests, the bodily humours of the wild elephants are always in equilibrium state. Moreover, the wild elephants can move about in the forests in their own accord with full mental satisfaction and therefore, they are hardly subject to any type of diseases. When the wild elephants are brought to the villages they lose mental peace and the amity among the bodily humours. As a result they give up eating, drinking and sleeping. These irregularities in their natural mode of living create diseases in the body of the elephants.

In this chapter it is proposed to discuss the anatomy of the elephant's body, a brief account of the different types of diseases of the domestic elephants, and methods of their treatments.

1. Anatomy:

The anatomy of the elephant's body has been elaborately studied like that of the human body. As in the case of the human body the sensitive spots (marmans) in the elephant's body also are declared in the Hāṣṭāyurveda to be 107 and these spots are very carefully treated at the time of surgical operations so that there is no occurrence of excessive bleeding leading to the death of the elephant.

The marmans in the elephant's body are broadly classified into eight groups viz. (1) śirā-marmans, (2) asthi-marmans, (3) dhāmanī-marmans, (4) snāyu-marmans, (5) koṣṭha-marmans, (6) sandhi-marmans, (7) sīroto-marmans, and (8) dosa-marmans. According to the effect of injury to them, the

māturvivarjanam). The original verses read as follows:
tatra śṛṇu mahārāja hetunmytyuḥ hastinām/
parvataśpatanāṁ paṁko viśavallī jaraṁalah//
kupah pratigajọ grāho vidyullādho bhujāṅgamaḥ/
aladrumastathā vyāḍo bālye māturvivarjanam/

HA. 1.3.12-13

Marmans are also divided into four different categories viz. 
(1) *sadyah-prānabara* (34 in number), (2) *kālantara-prānabara* (25 in number), (3) *sāalya-prānabara* (14 in number), and (4) *vaigunyakara* (34 in number).  

Avagraha, hrdaya, anḍakosā, vātakumbha, bimbaka, papava, nābhi, niṣkośa, muskaka, mṛdukuksi - these are places in the elephant's body where the marmans are found.

There are seven skins (*tvacās*), seven hundred muscles (*pes'is*), seven hundred veins (*sīrās*), five thousand sinews (*snāyus*), five hundred and eighty bunches of sinews (*snāyu-kūrcaś*), twenty five nerves (*dhamanis*), uncountable pores of the skin (*romakūpas*), three hundred and twenty bones (*asthins*), eighteen teeth (*dantas*), twenty nails, fifteen canals of nutrient (*srotaśi*) two lungs (*kloma* and *phusphusa*) and one liver (*vākrt*). Stomach, intestines, and uterus etc. are the other internal organs of the elephants.

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8. *Ha.* 3.23.7-8
The whole body of the elephant has been divided into 15 major parts each called a pradesa or pratyaṅga viz.

(1) aṅguli (trunk), (2) āsva (inner parts of the mouth),
(2) danta (tusk), (4) bahirmukha (face), (5) cakṣu (eye),
(6) śīras (head), (7) karna (ear), (8) grīva (neck),
(9) uras (chest), (10) hṛdaya (heart), (11) gātra (side),
(12) kāya (body), (13) apara (hind part), (14) medha (penis) and (15) lāṅgula (tail).

(1) Aṅguli :

The following are the subparts of the aṅguli viz.

twartman, two srotas, srotontara, puskara, rāji, sāṅgusa,
agrahasta, śrī, bahifkarsa, ākarsa, parikarsa, upakarsa,
ukarsa, sambhosa, hastabahu, sambhogāntara, trirāj, 
paryan, sthulahasta, palihasta, prthuhasta and atihasta.
The whole aṅguli consists of some rings (valayas) like the body of an earthworm.

(2) Āsva :

The following are the subparts of the Āsva, viz.

krsṇāntara, tālu, srotas, tāluvaṃśa, daśana, oṣtha, vartmani,
oṣthapāṛcya, oṣṭhabahu, oṣthasandhi, sṛkyin and romakīrc. these are the subparts of Āsva.

15. HA, 3.29 p. 525
16. Ibid., 3.29 p. 525
17. Ibid., 3.29, p. 525
(3) Danta:

The subparts of danta are: agra, dantamadhyam, dantamūla, dantavesta, and dantapraavesta.\(^\text{13}\)

(4) Bahirmukha:

The following are the subparts of bahirmukha; viz. pratimāna, śambuka, vāhittha, vilāra, kaṭasrotas, kaṭaprasrāva, gaṇḍa, kapola, romakūra, hanu, sagadā, sagadāsandhi, sagadāntara, ghaṭā, kaṭasandhi and śravana.\(^\text{19}\)

(5) Netra:

The different parts of netra are: aksiguḥā, aksikūta, aksisrāva, kaṇīnīka, apānga, pakṣamandala, vartmamandala, śuklamandala, krṣnamandala, drṣṭimandala, pakṣmavartāmasandhi, vartmaśuklasandhi, śuklakṛṣnasandhi, krṣpadṛṣṭisandhi and kaṇīnīkāsandhi.\(^\text{20}\)

(6) Śiras:

The subparts of śiras are: vāhittha, kumbha, kumbhāntara, bimbaka, pākala, Īśīkā, Īśīkāgra, nirvāṇā, āvagraha, puraskāra, āvagrahavartti, mastaka, vidu and kūrnamastakasandhi.\(^\text{21}\)

\(^{13}\) Hā, 3.29, p. 526
\(^{19}\) Ibid., 3.29, p. 526
\(^{20}\) Ibid., 3.29, p. 526
\(^{21}\) Ibid., 3.29, p. 527
(7) Karna :

The different parts of the karna are: karnaparvata, prākkarna, madhyakarna, karpapāli, bahiskarna, antarakarna, karnapiñjūsa, karnapiñjūka, karnapañjūka, karnasandhi, śrotra, vātālakā, karnacūlikā, karnapiippalī, avudvānavatī and avudvāta. 22

(8) Grivā :

The different parts of the grīvā are: grīvāprsthā, gala, dhamani, durtura, manyā, guhā, samudga, pīndikā, guhā-bhāga, vatasthāna, pārśniphāta, utsaṅga, skandha and pāṇavaka. 23

(9) Uras :

The different parts of the uras are: antarmani, uromani, vikṣobha, āvartamani, hrdaya, uras, sandhi and caturakṣāntamani. 24

(10) Hrdaya :

The subparts of the hrdaya are stana and kaḷīrika. 25

22. HA, 3.29, p. 527
23. Ibid., 3.29, p. 527
24. Ibid., 3.29, p. 527
25. Ibid., 3.29
(11) Gātra:

The different parts of the gātra are: pratikāsa, aṁsa, pratyaṁsa, bāhu, aṁsaphalaka, gātrasandhi, ksaya, pīṇḍikā, vaiśākha, javabhāga, viśesa, utsaṅga, protsāha, parvānī, sandānabhāga, palipāda, kūrma, rājī, nakha, aparājaya, talapreṣha, viṅsa, palihausta, nivāhu, prākkarpa, apaskāra, pādyā and gatragraha.

(12) Kāya:

The following are the subparts of kāya: viz. āśaṇa, vama, talpala, kuvaṁsa, paścimāsana, tryasthi, utkṛṣṭa, lāṅgulavāṁsa, aparavaṁsa, lāṅgulasandhi, pecaka, guda, karīṣasrāva, kakṣābhāga, karaṇa, paryuka, avatara, kukṣi, niṅkosā, saṁkosa, mrdukuksi, pakṣasandhi, āyāmakānda, kakṣā, aparāsandhi, anuṣāra, jāthara, kośa, nābhi, stana and utkṛṣṭasandhi.

(13) Apara:

The subparts of aparā are as follows: jarhana, kalābhāga, pārāva, karīṣaprasrāva, bahīhpārśva, pīṇḍikā, maṇḍuki, sandānabhāga, satkutikā, pārṣpi, talaproha, kaca, rājī, talakarna, tala, talasandhi, aṣṭīvya, vaktrasakthini, aparāntara, kūrma, dasanakarma, nakhaūrma, nakhasīkha, gatranakha, nakhantara.

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26. HA. 3.29, p. 528
27. Ibid., 3.29, p. 528
28. Ibid., 3.29, p. 529
(14) Medhra:

The different parts of medhra are as follows: 
andakosa, vahksana, muska, kosa, mehanasthala, 
pratyuha, kakuda, medhragra, srotas. 29

(15) Langula:

The following are the subparts of langula: vartaka, 
kili, samvartaka, samvala, valapuskara, parvan. 30

The Hastavyurveda discusses the conditions of the 
she-elephant during the time of pregnancy as well as the 
development of the foetus in her womb.

In the first month of conception, the pregnant she- 
elephant dislikes food of astringent and sweet taste; in 
the second month her skin and voice become soft; in the 
third month she becomes lazy and longs for slightly cold 
things; in the fourth month she becomes lazy in walking 
and eating; in the fifth month she likes mud and water, and 
in the sixth month she likes soft and even place for taking 
rest. In the seventh month, she yawns much; in the next two 
months she likes to remain plunged in the deep water only; 
in the tenth month her eyes become pale and in the next two 
months her naval becomes plump and she becomes heavy and 
idle. This is the period of her delivery. 31

29. HA, 3.29, p. 529
30. Ibid., 3.29, p. 529
31. Ibid., 3.9, 72-79
The development of the foetus has been described in the \textit{Hastāyurveda} as follows: In the first two months, the foetus does not have any shape and it is called \textit{Kalala}, \textit{Khara} and \textit{Arbuda} in succession during this period. In the third month, slight differentiation of the various limbs is manifest. This growth is similar to all the creatures and then the foetus is called \textit{Pesi}. In the fourth month, the growth of the muscles, bones and the veins gradually takes place and the sense organs, head, neck, back, ear, face, trunk, sides, hair and scrotum take their shapes. In the fifth month, the skin, eye, holes, tongue, breaths, nails, spleen, intestines, lungs etc. start growing. In the sixth month the action of the heart starts and consciousness comes into existence; in the seventh month intelligence begins to develop and in the eighth month the foetus develops in every possible way. Within the next three to four months the calf is born.\textsuperscript{32}

2. \textbf{Ailments}:

The \textit{Hastāyurveda} has introduced at least 315 different ailments of the elephant. They are broadly classified under three heads viz. (1) \textit{Mahāroga}, (2) \textit{Kṣudraroga} and \textit{Salyaroga}.

\textsuperscript{32} \textit{HA, 3.3. 109-110}
2.1. Maharogas:

The mahāroga are mainly of ten types. They are viz. (1) Pakala, (2) Skanda, (3) Pāṇḍuroga, (4) ānāha, (5) Mūrccā, (6) Śiroga, (7) Pāndaroga, (8) Vyapadroga, (9) Sōphe and (10) Akṣiroga.

2.1.1. Pakala:

Fever, which is common to almost all the creatures, is termed Pakala in case of the elephant. As a matter of fact, fever has different names for different creatures, e.g. it is Jvara for human beings, Abhitāpa for horses, Khoraka for asses, Īśvara for cows, Alasaka for camels, Aḵṣika for tigers, Pralāpaka for she-goats, etc., Kaṇṇīsa for reptiles, Haridrā for buffaloes, Mṛgaroga for deer, Abhitāpa for birds, Alarka for dogs, Indramada for fishes, Guckhaka for cluster of trees, Jyotiṣka for medicinal plants, Parvaka for flower gardens, Rgabhaka for lotus plants, Gūrnaka for rices, Lala for kodrava rice, Madhuka for vegetables, Usara for earth, and Nīlīka for water.23

33. Ibid., l.9, p. 56

The names are given differently in case of some creatures and plants in different works. For example the Gajasāstra mentions the names as Soraka for asses, Jvara for cows, Pakṣapāta for birds, Granthika for cluster of trees, Parvata for flowers, Rūpaka for lotus plants. It further mentions the name Abhika for parrots (cf. GS, v.2-7, pp. 164 ff.).

According to Mānasollāsa the names are given as Vāraka for asses, Aḵṣaka for parrots and Avapāta for birds (cf. Māṇasa, 2.6.639-643).
Pākala causes pain, inflammation and affections which may even lead to the death of the elephant. When the elephant suffers from Pākala, the interior of its body gets heated and it starts sweating. The sweat, however, does not freely come out of the body because of the thickness of the layers of flesh and fat. There are ten types of Pākala viz. Suddha, Bāla, Pakkala, Mrdugraha, Kukkuta, Ekāṅgragraha, Prasupta, Kūṭa, Pundarīka and Mahāpākala.

2. Suddhapākala:

When phlegm increases in the elephant's body, the elephant may suffer from this disease. Then some parts of its body such as hips, tail, eyes, nails, mouth and lips becomes dark blue in colour, saliva comes out from its mouth, its belly swells, trunk, ears, tail, fingers and other limbs become inactive; its trunk becomes loose and the elephant takes breath with great difficulty. It discharges phlegm through its trunk and also an unusual excrement, keeps its eyes, forepart of which has burning sensation, closed all the time, and its sides remain cold. Then the elephant feels sleepy due to increase of phlegm, becomes indifferent about its body, does not even pay any heed to the flies and bees around it and starts disliking water, mud and grass. When Suddhapākala becomes unbearable, it starts throwing down its body on the ground and lies down.

34. HA, 1.9, p. 57
Also a liquid substance called māṇa comes out of its buttocks and scrotum, and its body smells very dirty. These are the prominent symptoms of the disease called suddhapākala.

Generally the elephant attacked by this ailment hardly lives up to the fourth night from the day it occurs in its body.  

2. Vālapākala

Like suddhapākala, it is also a dangerous disease which causes death to the elephant if proper care is not taken in time. It is caused by provoked vāyu in the elephant’s body. This disease is generally manifest in the body of the elephant in its trunk, legs, eyes, face, ears, tail, sides of the belly, shoulders, buttocks, urine, head, front side of the body and all the limbs.

3. Pakkalapākala

Sometimes vāyu and pitta may get excited in the elephant’s body which in turn attack the heart and cause a dangerous Pākala disease known as Pakkalapākala which means anger.

When the elephant suffers from Pakkalapākala its trunk, eyes, ears and tail get swollen and ears become snapped. The elephant heaves sighs, opens and shakes its mouth, flutters

35. Ibid., I.9, P. 57
36. Ibid., I.9, p. 60
its ailing ears, moves to and fro, makes gargling sound, sheds tears, prefers eating grass, stops suddenly while eating and after sometime again starts eating. Being very angry, the elephant sometimes stands up, sometimes shouts loudly and sometimes shakes its body and tries to strikes against all the things and creatures of the surrounding, particularly the physician. The mahut can cool it only by using goads etc. 37

4. Mrdugrahapākala:

This type of Pākala is caused by the imbalanced vāyu, pitta and kapha of the elephant's body. The elephant suffering from Mrdugrahapākala breathes with great difficulty, starts vomiting, dislikes eating grass and other tree leaves etc. and sleeps all the time. Its body becomes dry, pale and thin and mind depressed. The elephant thus decays gradually and hence the name Mrdugrahapākala is also known as pājayakśma. This disease may be cured within about eight months from the first day of its attack beyond which it can never be cured. 38

5. Kukkuṭapākala:

When vāyu is provoked and becomes too high in the elephant's body, then it may suffer from what is known as

37. HA, 1.9, pp. 60f.
38. Ibid., 1.9, pp. 62f.
Kukkutapākala. This type of Pākala is known as Kukkutapākala, because the elephant then cooes like a cock. The elephant suffering from this disease starts trembling and moves to and fro like a horse, heaves sighs, shouts, castes its eyes down with tears, strikes the ground with its head and the sides of the body, encircles and drags out its body alternately. It then becomes wild with rage and mad as if grabbed by a ghost.39

6. Ekāṅgagrahapākala:

Sometimes the elephant is unable to contract its eyes and to toss its trunk and feels as if the trunk is tied up. This disease is called Ekāṅgagrahapākala because only one part of the elephant's body is attacked and becomes invalid. The elephant suffering from this disease shouts loudly, moves hither and thither, bows down, heaves sighs, shrinks its body itself and its eyes become full of tears. Traditionally, the elephant is believed to suffer from this disease due to the curse of Varuṇa. So, the ancient people suggested only some ritual rites in the name of Varuṇa to get rid of this disease.40

7. Prasuptapākala:

Sometimes vāyu becomes very strong in the elephant's body and may in turn provoke pitta and kapha. The simultaneous

39. HA, 1.9. pp.64f
40. Ibid., 1.9, pp. 66f.
disorder of pitta and kapha produces the disease called Prasuptapākala. When the elephant suffers from this disease, it becomes very hungry and eats lots of grass and other things out of its own accord. Too much of eating increases its fat, flesh and cough and makes the elephant very weak. It then feels very cold and desires for warmth. Its eyes become motionless and it feels sleepy. The elephant shows the indication of discharging ichor, but ichor does not really come out.\textsuperscript{41}

8. Kūtapākala:

The elephant suffers from Kūtapākala due to provoked vāyu. Kūta literally means immediate killing.\textsuperscript{42} This fever is so called because it kills the elephant immediately. In this fever, the trunk, legs, ears and the tail of the elephant are paralyzed and being burnt inwardly, the elephant falls on the ground and dies. Because of the sudden attack and fall, this disease does not allow any time for diagnosis.\textsuperscript{42}

9. Pundarīkapākala:

Sometimes, due to the provoked vāyu, there is a rush of rakta and pitta in every part of the elephant's body. Then there appear some round spots of different colours in different limbs of the elephant. The elephant suffers from

\textsuperscript{41} HA, 1.9, p. 68.
\textsuperscript{42} cf. kuto nāmasughātanam, HA, 1.9, p. 69
\textsuperscript{43} HA, 1.9, p. 69
acute pain as if it is burnt by fire. The heated elephant begins to shout loudly, heaves sighs and gets besmeared with mud to get relief from heat and pain. This disease is known as Pūndarikāpakāla.\textsuperscript{44}

10. Mahāpākala:

Sometimes, the deranged vāyu, along with kapha, attacks the heart of the elephant and causes pain in its two sides. The elephant then deeply roars like a cloud and start discharging excrement which looks like phlegm. It becomes impatient and falls down on the ground like an uprooted big tree. It then violently tries to rise up, strikes the slopes and rubs its trunk on the ground. As this type of Pākala attacks the heart and as it results in a great fall, it is called Mahāpākala.\textsuperscript{45}

2.1.2. Skanda:

Skanda means drying up. This disease dries up the life-stream of the elephant and hence the name Skanda. Another name is Āpatanaka. It is caused by vāyu or vāyu and pitta together or vāyu and kapha together. In this way, there are three varieties of Skanda viz. Antarāyāma, Bahirāyāma and Vyāviddhaskanda. Out of these three, the first one can be cured with great difficulty while the other two are uncurable.

\textsuperscript{44} HA,
\textsuperscript{45} Ibid., 1.9., pp.71ff.
(1) Antarayama:

The disease Antarayama is caused by the provoked vāyu, which attacks all the limbs of the elephant. The elephant then bends down, shrinks its body, shouts, keeps its mouth open, yawns, moves in all possible directions, falls down on the ground, heaves sighs, strikes against anything, shakes its head and moves it towards the ground and it appears to be brooding over something. Its eyes become motionless with one eye throbbing, its palate and lips become dry, thighs bend, the corners of its mouth, hips and cheeks throb and its throat makes gargling sound. The elephant decays like the dark half of the lunar month and sometimes becomes unconscious. 46

(2) Bahirayamaskanda:

The elephant suffers from Bahirayamaskanda when it is attacked by vāyu together with pitta. When this disease attacks the elephant, some parts of its body sink down; the elephant keeps its eyes open and its head upwards with the neck bent, raises one side of the fore-quarter of its body up, takes breath with its mouth raising upwards and takes support of the rope. It is a fatal disease. 47

46. HA, 1.10, pp. 75ff.
47. Ibid., 1.10, p.77
(3) Vyāvīḍhaśāṅkanda:

This type of disease occurs in the elephant's body due to the attack of vāyu mixed with kapha. And elephant, overcome by this disease strikes its head on the ground; supporting on the bosom, it tries to raise up the middle part of its body and buttocks, but falls down on the ground; it resounds deeply and heaves sighs. Its eyes become copper-coloured and motionless and thus it become unconscious.  

2.1.3. Pānduroga:

The elephant suffers from Pānduroga due to the disorder of vāyu, pitta and kapha. The elephant attacked by Pānduroga, becomes thin, pale, lazy, unwilling to take its food and seems to be lost in thought. This disease, also known as Purānakṣa, is of three types according to the disorder of vāyu, pitta and kapha. They are: Vātajapānduroga, Pittasambhavapānduroga and Slaignikapānduroga.

(1) Vātajapānduroga:

Sometimes, the elephant being tormented by extreme heat of the sun sweats inwardly. If it takes water at that stage, then it may suffer from what is called Vātajapānduroga. In this disease the spleen of the elephant gets enlarged. Then it frequently loses sense, bows down, roams about, takes breath with difficulty, gets tormented,
seems to be anxious and frustrated and becomes thin. Its
colour becomes pale, belly becomes wide and it suffers from
diarrhoea.49

(2) Pittasambhavapāṇḍuroga:

Sometimes, when pitta is provoked in the elephant's
body, vāyu is also immediately provoked throughout its body and
the elephant suffers from Pittasambhavapāṇḍuroga.50

(3) Slaismikapāṇḍuroga:

The stored up phlegm may, sometimes, excite the fire
in the elephant's belly and cause the disease Slaismikapāṇḍuroga.
The elephant suffering from this disease becomes very lazy,
dislikes eating all food and vomits. The hair of its body gets
erected, its colour becomes blue and its belly becomes full of
wind. It allows without any reaction, swarms of flies to settle
on its body.51

2.1.4. Ānāharoga:

The disease, called Ānāha or constipation, is of five
kinds viz. Atyasīta, Vātonmathita, Mṛttikājadgha, Dhānvyaduṣṭa
and Sannipāta.

(1) Atyasīta:

This disease occurs due to excessive eating of
grass and food and drinking too much of water. Then its belly
swells. It breathes with difficulty creating sound and discharges stool and urine in small quantity. This disease causes deep suffering.\(^\text{52}\)

(2) Vātonmathita:

This type of Ānāha is caused by the disorder of vāyu. It is of three types viz. Śuddha, Sāmsakta and Asāmsakta.

(1) Śuddha type of Vātonmathita causes acute pain in the elephant's body. The elephant then bows down and stands up alternately, keeps silent for sometimes and suddenly becomes excited, moves around and rubs its body.\(^\text{53}\)

(2) When the elephant suffers from Sāmsakta type of Vātonmathita, its prāṇa and apāna vāyus are obstructed. The elephant becomes agitated and restless. Being unable to keep itself steady, it frequently moves its body up and down and then lies down on the ground. Due to obstruction of breathing and passing of urins it cannot discharge its stool properly and due to provocation of udānavāyu, it breathes with great difficulty.\(^\text{54}\)

(3) The elephant suffers from Asāmsakta type of Vatonmathitānāha disease when vāyu is provoked in its belly. The elephant

\(^{52}\) HA, 1.12. 10-12
\(^{53}\) Ibid., 1.12. 32-35
\(^{54}\) Ibid., 1.12. 51-54
elephant then breathes hard, makes painful discharge of hard stool with air and urine in small quantities and lies down on the ground frequently.  

(3) Mṛttikājadha:

The new smell of the soil, after a heavy shower, allures the elephant to eat the soil. Excessive eating of soil before and after its food affects its digestion and the elephant becomes sick. It experiences pain while discharging its stool. Its belly swells heavily, its body becomes stiff and immovable and it dislikes eating its food. This disease is known as Mṛttikājadha Anāna.  

The elephant should eat ripe paddy. If it happens to eat green paddy in large quantity, it is liable to be attacked by the Apradusta type of Dhānyaduṣṭa. This type of Dhānyaduṣṭa causes the belly of the elephant to swell and stops its stool and its digestion becomes slow.  

The Pradusta type of Dhānyaduṣṭa occurs when the elephant takes water in larger quantity after taking the ripe

55. HA, 1.12. 57-59
56. Ibid., 1.12. 131-140
57. Ibid., 1.12. 90-92
paddy. The digestion of the elephant becomes slow and it suffers from diarrhoea with acute pain. Its belly swells, stool gets obstructed and it discharges urine with great trouble. It also suffers from rheumatic pain, becomes thinner and being distressed by diarrhoea, it seems to be lost in thought. The elephant lies down with its trunk supporting on the ground. The colour of its body also becomes green.58

(5) Sannipātanāha:

Due to eating too much of things particularly oil and due to eating of grass and soil, the elephant suffers from an ānāha known as Sannipātanāha. The elephant suffering from this disease roars like a beating drum and its food is not digested. The humour vāta in its body does not remain in the natural order which moving around the heart obstructs it and as a result, the elephant dies.59

2.1.5. Mūrccā:

Hastravurveda discusses twelve different types of Mūrccā, i.e., senselessness, according to their causes. These causes are (1) excessive eating, (2) eating of excessive undigestible food, (3) eating of raw-paddy, (4) eating of greasy substances, (5) vāta, (6) pitta, (7) kapha, (8) sannipāta, (9) sudden plunging into water after getting

58. HA, 1.12. 113-117
59. Ibid., 1.12. 163-166
exposed to excessive heat, (10) excessive walking (11) intoxicating drinks and (12) eating of impure grass.

The elephant shows different symptoms of Murcā according to the different causes. These symptoms are as follows: the elephant just before becoming unconscious trembles, heaves sighs, opens its mouth frequently, looks down with its eyes full of tears, becomes drowsy, seems to be lost in thought, vomits, gets burnt up inwardly, sometimes cannot move hither and thither but sometimes moves around in a circular orbit, bows down, lies down on the ground with its hind feet, closes and opens its eyes alternately, dislikes food and cold things and likes hot things, becomes pale and wrathful towards all the creatures and discharges water of different colours through its trunk. Its eyes becomes stiff and copper-coloured, hairs erect, skin becomes rough, colour of its body becomes blue and its urine becomes yellow. Its heart gets afflicted, body pains, belly swells and its digestion becomes slow.

2.1.6. Siroroga:

Siroroga i.e. disease of the head is described to be of seven types according to its causes. These causes are (1) vāta, (2) pitta, (3) kapha, (4) sannipāta, (5) rakta, (6) worm and (7) injury.

60. HA, 1.13, pp. 92ff.
When jiroroga is caused by deranged vata the elephant feels pain in its head, trembles, swoons, suffers from cold, becomes thirsty and water comes out of its eyes. Its stiff head begins to toss; it becomes inflammed and tormented and some dirty, ill-smelling and different coloured water begins to come out through its trunk.\(^61\)

When jiroroga is caused by deranged pitta its palate, lips and mouth become dry; hairs of its body erect; colour of its skin becomes reddish. Its eyes swell, remain closed and become full of tears. Its veins become hot and head trembles. The elephant makes some marks on the ground with its tusks, becomes fond of sleeping and some impure, yellow coloured fluid begins to pour out through its trunk.\(^62\)

When the deranged kapha causes jiroroga, the elephant becomes tired and sleepy, cannot see things properly, makes sound, trembles, likes heat and makes some marks on the ground with its tusks. Its eyes remain closed and phlegm comes out through its trunk and mouth.\(^63\)

When jiroroga is caused by sannipata, all the symptoms described in the above three cases are manifest.\(^64\)

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61. HA, 1.14, pp. 97ff
62. Ibid., 1.14, p.98
63. Ibid., 1.14, p. 99
64. Ibid., 1.14, p. 99f.
When the deranged rakta causes Siroroga, then the eyes of the elephant get swollen morbidly and remain closed. Spittle mixed with blood comes out through its trunk and the elephant seems to be thoughtful. 65

Sometimes the deranged kapha and rakta produce some worms in the elephant's head, which in turn cause Siroroga. Then the elephant tries to destroy walls, trees, houses and ant-hills etc. with its head, opens its mouth very wide and shakes its head quickly and excessively. Worms fall down through the trunk in its breath and the elephant feels comfortable by striking its head. 66

When some parts of the elephant's body is injured by lump of earth, rock or stone, stick; whip, rod and branch of the tree etc., then the elephant may suffer from Siroroga. 67

2.1.7. Pādaroga:

Most of the domestic elephants suffer from the disease Pādaroga or ailments of the feet. Thirty different types of Pādaroga have been discussed as Mahāroga in the Haṭhayurveda. These are: (1) Utkārakī, (2) Kārakī, (3) Nāḍījāta, (4) Saṁrāstrakesā, (5) Nakhabheda, (6) Puṭakesā, (7) Viplavaka, (8) Kesāgranthi, (9) Savānuka or Kacakesā, (10) Samantakesā.

65. HA, 1.14, p.99
66. Ibid., 1.14, pp. 100ff
67. Ibid., 1.14, p.101
Some parts of the elephant's feet like tala, nakha-sikha, talasandhi, palihasta, pārāni, paliśāda, sandanabhāga, kūrma, nakha-grā, nakhamadhya, nakhamūla, talaprobha, probha and bikvā etc. suffer severely in various ways due to the derangement of the dosas or some accidents. Then in various cases, there occur some accumulation of pus and swelling of the flesh, decay of the flesh and the nails, splitting of the nails and some wounds, itching and leprosy in the above mentioned parts of the elephant's feet. Due to the effect of the dosas and rakta there grows some hairs which spread over the feet and take various shapes like a flower called Kadamba or a kuthāra (axe) etc. The hairs cause fever and very much pain to the elephant.

Out of the 30 different Pādarogas, Utkārakī, Mirmūlitānakha, Kṣata, Kṣiṇatāla, Sthānvyāhata, Saranaddha, Nispīstātala, Sthānarata and Anuddhata are known as Āgantuka. 68

68. Ibid., 3.15.7-13
Pādaroga and the rest are known as Svasārīrasamutttha or Doṣasambhava Pādaroga.

2.1.8. Vyāpadroga:

There are eight causes of the disease called Vyāpat, viz. (1) Taila (oil), (2) Ghṛta (ghee), (3) Vasā (fat), (4) Kośira (milk), (5) Mada or Surā (intoxication), (6) Dhānya (paddy), (7) Vāri (Water) and (8) Upadha (fraud).

(1) Tailavyāpat:

When oil is given to a thin or a weak elephant whose pitta is already provoked, then it may suddenly suffer from a Vyāpat known as Tailavyāpat. The elephant suffering from Tailavyāpat, feels severe pain in its heart. It trembles; its belly swells and pains; mouth becomes dry; the hairs of its body rise up; and the edges of its eyes swell. The elephant then suffers from a disease called Udāvarta and takes hard breath and discharges with great difficulty large quantity of dung mixed with little blood. Being thrilled, it shouts and its tail hangs down. 69

(2) Ghṛtavyāpat:

When the elephant, in whose body there happens to be an accumulation of phlegm, flesh and fat; is given ghee to consume, then it may suffer from Ghṛta or Sarpivyāpat.

69. HA, 1.16, p. 115
Then its heart is tormented and it becomes restless, dislikes taking food, feels burning sensation in its trunk, eyes and tail, rubs its body, discharges too much of dung, sheds tears excessively and suffers from melancholy.70

(3) Vasāvyāpat:

If an elephant, whose vāyu is already provoked, is given the marrow (vasā) of fleshes of cows, buffaloes, pigs and fishes to eat either in unproportionate or in unsuitable way, then it suffers from Vasāvyāpat. Then its eyes remain closed with tears, stool is affected, tail, trunk and eyes become greasy and being unable to stand the ailment, it lies down on the ground.71

(4) Kṣīravyāpat:

When the elephant, affected by sannipāta is given milk to drink, then suddenly it may suffer from a Vyāpat known as Kṣīravyāpat. Leprosy, bugs, a disease called Kilāsa, pimples and itches appear on its skin. The hairs of its body rise up the elephant stops flapping its ears and starts vomiting.72

70. HA, 1.16, p. 116
71. Ibid., 1.16, pp. 116ff.
72. Ibid., 1.16, p. 117
(5) **Surāvyāpat**:

To prevent the disorderly movement of the healthy elephant, sometimes spirituous liquor either pure or mixed with grape, molasses, oil and salt is given to it. Occasionally, the elephant also accidentally takes some intoxicating substances. These types of intoxicating liquors and substances are harmful to the elephant and cause it to suffer from what is known as **Surāvyāpat**. Then it becomes sleepy with eyes either open or closed, reclines, feels excessive agony, discharges too much of urine, flaps the ears, shouts, becomes thrilled and then lies down on the ground.\(^73\)

(6) **Dhānyavyāpat**:

Due to eating of ripe and raw paddy excessively and indigestible paddy and due to keeping away from paddy, the elephant suffers from the disease called **Dhānyavyāpat**. Then the elephant discharges excessive dung having sharp and bad smell.\(^74\)

(7) **Vārivyāpat**:

When the tired and thirsty elephant drinks too much of water, it is affected by a Vyāpat known as **Vārivyāpat**. Then it suffers badly from dysentry and its belly swells as if it is full of suppressed urine.\(^75\)

\(^{73}\) *HA*, 1.16, pp. 117ff.

\(^{74}\) *Ibid.*, 1.16, p. 118

\(^{75}\) *Ibid.*
(8) **Upadhāvyāpat**: The elephant suffers from a *Vyāpat* when it eats food which is overcooked or cooked improperly or which has got stale due to the ignorance or greediness of the attendants; when it eats grass which is stored up for a whole year or which is defective or which is polluted by the place of origin or storage; when it hurriedly drinks *sura*, unmixed or mixed with other ingredients through fraud; when it eats food which are not properly prepared or eats properly prepared food excessively or does not eat properly prepared food at all; when it is given untolerable medicine in over dose, at the same time if it is not given any antidote; when the physician fails; when it is given medicine without caring for the nature of its ichor and its physical capacity; and when the rules prescribed by the technical books are not followed properly. This disease is known as **Upadhāvyāpat**. 76

2.1.9. **Sópha**: The disease of swelling and itching of the skin or appearance of pimples in the elephant's body is known as **Sópha**. This type of disease occurs either due to the effect of *doṣas* and the *rakta* or due to accidents i.e. due to being beaten, burnt up or tied up for a long time or due to striking by extraneous objects like arrows, sticks, axes, swords and knives etc.

76. *HA*, 1.16, pp. 118f.
According to the places of appearance in the elephant's body, it is divided into seven types. These are (1) Manyāsophā, (2) Sagadāsophā, (3) Dronikasophā, (4) Avacchinnasophā, (5) Ṣālmālīskandhasophā, (6) Kadālīskandhasophā and (7) Suddha or Gātrasophā.

Manyāsophā appears in the two Manyās, Sagadāsophā in the two Sagadās, Dronikā in the chests, Avacchinnasophā in the scrotum, anus and in the naval, Ṣālmālīskandha in the shoulders and Suddhasophā appears in the whole body of the elephant. Out of these seven, Manyā and Avacchinnasophā are uncurable whereas Dronikasophā can be rarely cured. 77

2.1.10. Netraroga:

The parts of the elephant's eye known as vartma, sandhi, sukla, krṣṇa, drsti and also the whole eye (sarvanayana) may be affected by different types of diseases known as Netraroga. Vartma part of the eye may be affected by ailments called Prāvarakī, Vartmakliṣṭa, Budbudi, Paṭalakṣa and Piṭakākṣa; Sandhi part by Muṇja, Muṇjajāla, Odakī and Lohitākṣa; Sukla part by Andākṣa; krṣṇa part by Kācakṣa and Nayaṃprekṣā; drṣṭi part by Vidyudvārināta Uṣmāparigata and Srotondha; and whole part of the elephant's eye may be affected by diseases known as Aksipāka, Vidyunnipānahata, Daṇḍākṣa, Pratinunna and Nīspegahata. Thus in all,

77. HA, l.17, pp. 119ff.
there may be 20 different types of diseases of the elephant's eye. Some of these diseases are accidental while others are caused by the deranged dosas.

1. **Pravārakī**

    Sometimes vāyu along with pitta and kapha may be provoked attacking the upper parts of the elephant's eyes. Then the eyes become covered by the swollen eyelids and hence the name Pravārakī. Itches occur in the eyes due to which a slippery, rough and a hard secretion mixed with blood comes out from the eyes of the elephant.

2. **Vartmakliṣṭa**

    When the eyelids are affected by the deranged vāyu and pitta, then the disease is called Vartmakliṣṭa. As a result pus forms in the eyes and the eyelids become besmeared with rheum.

3. **Budbudī**

    Due to excess of kapha, there appear some pimples like water bubbles (Budbud), in the eyelids of the elephant. This eye disease is called Budbudī.

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78. HA, 1.18, p. 139
79. Ibid., 1.18, pp. 139ff.
80. Ibid., 1.18, p. 146
81. Ibid., 1.18, p. 147
(4) Patalākṣa:

Due to the effect of vāyu and kapha, the sides of the elephant's eyes (patala) become white. This type of eye disease is called Patalākṣa.\(^{32}\)

(5) Piṭakākṣa:

When vāyu and pitta are agitated and they affect the eyes, then there appear some pimples just near the eyes and the elephant becomes unable to open its eyes properly. This disease is known as Piṭakākṣa.\(^ {33}\)

(6) Muñja:

Sometimes the agitated kapha, together with vāyu, rises up and carries some white and small thread-shaped worms through the veins and these worms cover the eyes. The eyes of the elephants are then said to be affected by the disease called Muñja. Then swelling and pain occur to the eyes; drops of red and copper coloured secretions come out of the eyes and the colour of the eyes become white. At the first stage of this disease, it looks as if some white thread is inside the eyeballs, in the second stage, the worms become a bit bigger; in the third stage, the colour of the eyes becomes red or dark-blue or yellow and the disease becomes incurable. In the fourth stage of the disease, the eyes have severe burning sensation as if they are caught by fire and they become copper coloured. In this stage the elephant loses

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82. HA, 1.18, p. 148
83. Ibid., 1.18, p. 151
Its eyesight and it can be cured only through the use of instruments. 34

(7) Muñijalāla:

When the eye of the elephant is affected by any one of the dosas and rakta, then insects of different colours are perceived in the eyes. This type of Netraroga is called Muñijalāla. When affected by vāyu, the colours of insects are dirty and brown; when affected by pitta, the colours are green, blue and yellow; when affected by kapha, the colour is white; when affected by rakta, the colour is reddish and when the eyes are affected by all the four together, the insects are multicoloured or of variegated colours. 35

(8) Odaki:

Sometimes vāyu is roused in the elephant's body, which, in turn, passing through the veins affects the tears of the eyes. The tears then become frothy, astringent and dirty. This disease is called Odaki. 36

(9) Lohitakṣa:

Sometimes the provoked rakta affects the upward veins which are then agitated by vāyu and then the eyes are also

34. Ha, 1.18, p. 149
35. Ibid., 1.18, pp. 149ff.
36. Ibid., 1.18, pp. 140ff.
affected. The eyes become full of water and the eyelids become swollen. This disease is called Lohitākṣa or Raktākṣa. 87

(10) Anḍākṣa:

When the provoked vāyu affects the eyes, then some hot secretions constantly flow out of its trunk, eyes and mouth, and the elephant becomes unable to see anything. There also appear some blue or yellow or black coloured pimplles and green or dark coloured lines in the elephant’s eyes. This disease is known as Anḍākṣa. 88

(11) Kācākṣa:

The elephant suffers from Kācāṅganetra rōga due to the vitiated dosas and rakta. The vitiated vāyu makes the edge of the eyelids red and dry, and hot secretions flow out gently due to rubbing the eyes. The elephant, then, likes to dip inside water which only enhances the affliction. Due to the vitiated pitta, the eyes have a burning sensation as if it is caught by a fire and yellow or blood-red or red-coloured hot water comes out of its eyes in large quantity. The affliction is more at the time of sunrise. Due to the vitiated rakta, the eyes of the elephant become red and due to the vitiated kapha, its eyes seem to be hanging down; edges of the eyes swell; cold and lubricious water comes out 

87. Hā, 1.13, p. 150
88. Ibid., 1.18, p.141
from the eyes; the eyeballs become yellow in colour and the coating covering the eyeballs is contracted. When all the above four elements attack simultaneously, the coating of the eyeballs and the optic nerves are affected causing dimness of the eyesight of the elephant. 89

(12) Nāyāmprekiśi:

The provoked vāyu, sometimes, blocks the veins in the elephant's eyes. Then its eyesight becomes indistinct and it walks by guessing. As the elephant is unable to see while suffering from this disease, it is called Nāyāmprekiśi. 90

(13) Vidyudvārihata:

This disease occurs to the elephant on account of vāyu and pitta being aggravated as an effect of cold and heat. Sometimes an elephant keeper may, due to his ignorance or hurry, give an immediate bath to an elephant experiencing heat due to long exposition to the sun etc. This compels the heat to remain confined within the body and provokes the vāyu which along with pitta and rakta, rises up to the head causing pain and affliction and as a result, water flows out of its eyes and closes them. Then the temples, face, the ears, the cavity of the trunk, and the soft parts of the elephant's body are afflicted and the trunk and the ears become stiff. In the beginning, the eyes swell but after

89. Ha, 1.18, pp. 141 ff.
90. Ibid., 1.18, p. 142
three or four days pimples also appear in the eyes and the skin gets torn off. This type of netraroga is known as VidyudvaraHata. 91

(14) Usmāparigata:

When the elephant walks through a path full of hot mud, sand and stones, its body is tormented with extreme heat and it sweats internally which obstructs its eyesight. This disease is not curable and it is known as Usmaparigata. 92

(15) Śrotondha:

Sometimes kapha and pitta get accumulated in the trunk of the elephant and then it is attacked by vāyu which screens off the eyesight in no time. Then thick secretions come out from the eyes of the elephant. This disease is known as Śrotondha. 93

(16) Aksipāka:

Sometimes the provoked vāyu rises up and along with pitta, kapha and rakta, it causes severe pain in the eyes. The elephant then, gives up eating grass. This type of disease is called Aksipāka. If blood and pus come out of the eyes, then the disease is not curable and if only clean water comes out, then the disease is curable. 94

91. HA, 1.18, pp. 145 ff.
92. Ibid., 1.18, p.146
93. Ibid., 1.18, p.146 .
94. Ibid., 1.18, pp.147 ff.
(17) **Vidyunnipātahata**: If the elephant looks at the lightning of the thunderbolt, then its eyesight may be destroyed. Then its muscles become senseless. This disease is called *Vidyunnipātahata*.  

(18) **Dandākṣa**: The eyes of the elephant may, sometimes be covered by some stick-shaped lines being hurt from any direction. It is called *Dandākṣa* or *Nalinākṣa*.  

(19) **Pratīnunna**: When the eyes of the elephant are hurt by a goad or wooden substance or a stick, then severe pain and itches occur in the eyes. This type of disease is known as *Pratīnunna*. Then dirty water comes out from its eyes, the eyeballs become red, the sides of the eyes swell and the eyesight becomes very poor. At the first stage of this disease, its secretion becomes dark, heavy and warm, in the second stage the secretion become lubricious and frothy and looks like water; in the third stage its secretion becomes yellow and reddish and it feels pain; and in the fourth stage blood comes out of its eyes causing severe pain and then the eyes may be spoiled.

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95. *HA*, 1.18, p. 144  
96. *Ibid.*, 1.18, p. 141  
20. **Nispesahata**:  

When the eyes of the elephant are spoiled due to rubbing with its trunk and ears, trees and slopping etc., then the disease is called **Nispesahata**. Then its tears becomes hot, its eyes suffer from swelling, pain, affliction and heavy bleeding and the elephant becomes unable to keep its eyes open.  

2.2. **Kudrarogas**:  

**Vamathu**:  

_Vamathu_, i.e., vomiting of an elephant may be either due to the _doṣas_ or due to some accidents. Due to the deraigned _vāyu_, the elephant feels pain in the sides of its heart and in the stomach. Then it ejects too much of frothy vomits which are blue and darkish in colour. When the elephant is attacked by _pitta_, the vomitted substance is _acidic_, hot, and blue, green or yellow in colour. Its heart, throat and the body are tormented and it immediately becomes disspirited. When overcome by _kapha_, the elephant suffers from hiccups and ejects thick and white vomits, and when by _sannipata_, it shows all the symptoms described above.  

The disease _Vamathu_ is sometimes accidental. While eating grass, the elephant sometimes unknowingly eats some  

98. HA, 1.18, p. 142
poisonous creatures like scorpions, centipedes, snakes, lizards and frogs etc. and starts vomiting. If the elephant eats snakes it immediately dies. If the vomit is water mixed with blood or if it is raw-blood, then the elephant is sure to die. If it vomits a blue liquid and if that happens to be slippery then taking of poison is indicated and there is no cure for the same. If pale or black pus with stale odour is vomitted profusely, then there is no cure for the ailment.

The elephant also sometimes suffers from Vamathu due to eating of impure grass. Then its saliva becomes hot and its excrements become discoloured and foul-smelling. This type of Vamathu is curable with proper medicine. \(^99\)

**Atisāra:**

Atisāra means dysentry. Hastvāyurveda presents a discussion about dysentry in its four chapters viz. Vyāpadroga in the Mahārogaśthāna and Atisāra, Grahanīdosa and Āma in the Kṣudraroḍaśāna. Symptoms of dysentry are noticed also in case of Vyāpadroga. But in Vyāpadroga dysentry is caused by what is offered to the elephant and very rarely what is eaten deliberately by it. In case of the dysentry described in this chapter on Atisāra, the causes are somewhat different.

Atisāra may be caused to the elephant by the effect of the dosas or by eating of impure grass or drinking of

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99. HA, 2.1
impure water, or eating of too much of oily things and soil or walking or by fear in its mind. Atisāra caused by the effect of dosas or by the eating of soil is more painful than that caused by any of the other reasons mentioned above. It has been divided into two types according to places of its origin viz. Āmaśaya (receptacle of undigestible food) and Pakvāśaya (stomach). When the elephant suffers from Āmaśaya type of Atisāra, its excrement becomes hurtful, ill-smelled, slippery, full of phlegm, frothy and watery. On the other hand, the elephant suffering from Pakvāśaya type of Atisāra easily discharges its stool along with air and urine.

When Atisāra is caused by drinking of impure water and eating of impure paddy and grass, then the symptoms are similar to those of the diseases Vārīvyāpat and Dhānvavyāpat respectively. The excrement of the elephant becomes oily due to eating of oily things, and dirty and ill-smelling due to eating of soil and it becomes hot and large in quantity due to walking. When the elephant suffers from Atisāra caused by fear in its mind, then there may be three conditions of its excrements, viz. (1) it may be flowing all the time, (2) it may be like that of cowdung or (3) it may corrode the intestines too. The excrement in this type of dysentery may be either pure or impure, infectious or non-infectious, with smell or without smell and it may either contain or may not contain
worms and the disease is either curable or uncurable. In the case of Atisāra caused by the effect of vāvu, the elephant discharges frothy and slippery excrement with pain; when caused by pitta, the excrement becomes hot, the colour of which is either dirty or black; when caused by kapha, the excrement becomes slippery, oily and white in colour; and when Atisāra is caused by sannipāta, then all the symptoms mentioned above are manifest.

The elephant, suffering from severe Atisāra, becomes distressed and perplexed, discharges an excrement which smells either like sweat or like a dead body, shouts keeping its head low, dislikes food, trembles, seems to be lost in thought, closes its eyes, becomes wild with rage and intoxicated and indulges in plucking its hair. Its eyes, tail, trunk and ears become stiff and its belly becomes filled with air. Atisāra having these types of symptoms is uncurable. On the other hand, if the excrement is oleaginous, large in quantity and is discharged with pain, when the colour of the excrement is like that of Tandula rice, yellow water or cowdung and when the elephant loses interest in its food, then this type of Atisāra is curable.100

The chapter under the name Grahanīdosa is, in fact, an illustration of the disease dysentry discussed in the chapter Vyāpadroga.

100. MA, 2.2, pp. 155ff
Madanajagdha:

When the elephant eats the intoxicating plant called Koradūṣa or turmeric or some intoxicating liquid, then the doṣas and rakta are provoked simultaneously and this makes the elephant to faint. Then the elephant trembles, gets afflicted, becomes unable to keep its body straight, walks faltering, keeps its trunk lying on the ground, embracing the fore-quarter of its body, hates its food, and saliva also comes out of its mouth. Its eyes become motionless, the tail does not move, and whole body becomes idle and its excrement stops. This type of disease is known as Madanajagdha.101

Trīnasōsi:

The elephant suffers from the disease called Trīnasōsi due to carrying heavy burden, eating of dry and undigestible fodder, plants like Kakādani, Nilikṣi, Piluka, Kālāläṅgalakī and Śukanāsa, the fruit called Bhallātaka, poisonous grasses, shoots, creepers and thick leaves of trees, grasses affected by its saliva and excrements and coming in touch with poisonous snakes or insects while grazing. When this disease occurs, the elephant becomes pale, its strength decreases and the body gets emaciated. It yawns, swells, feels pain in its body and gets perplexed; its tongue, lips and the corners of the lips get swollen and become stiff, the sides of the copper-coloured

101. HA, 2.3, pp. 158ff.
eyes also get swollen and the elephant vomits cough with severe pain. 102

Karmātinīta :

When the elephant, after being brought to the village from the forest, is engaged in walking and fighting in war or fighting with other elephants excessively or tied up tightly in the post for a long time and conducted improperly by inefficient attendants, then it becomes ill. It becomes pale, discharges unusual stool and urine gradually, it loses its strength and vigour and interest in eating food and grass. 103

Viṣaparīkṣā :

The processes of examining the poisoned things such as food, drinks, incense, clothe and garlands etc. used for the elephant, and of finding out the person who mixes poison in these things, are discussed in this chapter. When such a person is charged, he starts trembling, utters his words with difficulty, tears off whatever thing he touches, makes marks on the ground with the fingers of his feet; his mouth becomes dry and cheeks become wet.

102. HA, 2.4, pp. 160ff.
103. Ibid., 2.5, pp. 161ff.
To ascertain the poison in the food, it is first given to other animals like cats, dogs and birds like crows, peacocks etc. If the food contains poison, these animals and birds will be submissive and senseless; their shoulders will be hanging down and eyes red; frothy and foamy saliva will secrete from their mouths. The food becomes discoloured and even flies die after taking the food. If the food is thrown to the fire, the fire will not burn properly; some sound and dirty smell will come out from the fire. The poison-mixed water takes colours like yellow, blue etc.; oil becomes black; wine becomes green or yellow; and milk becomes blue. The poisoned-grass becomes dirty like a burnt up substance.

If the elephant eats the poisoned grass, pimples may arise in its body. These pimples contain some dirty and frothy liquid, have dirty smell and are very much painful. They destroy the hair and the nails of the elephant's body. The elephant, then, feels burning sensation, shouts out of rage, loses its eyesight and does not get sound sleep. It lies down on the ground spreading its trunk and feet. 104

**Dūśīvīsa:**

When a poison is weaker in its potency, it is called Dūśīvīsa. The poison may be weaker in potency by natural course, or by antidotes or by heavy shower, air and sunlight.

104. **HA** 2.6, p. 163f.
Still it may be poisonous to that elephant who is already weak due to various reasons.\textsuperscript{105}

\textbf{Digdhaviddha}:

An elephant is said to be suffering from this disease when it is pierced by a poisoned arrow and suffers from bleeding for a long time. The elephant then becomes pale due to bleeding. Saliva comes out of its mouth and it loses its eyesight. When the wound occurs in the lower and soft parts, the swelling becomes more prominent.\textsuperscript{106}

\textbf{Sarpadaśta}:

Generally snakes bite the elephant for five reasons. These are (1) out of rage, (2) for food, (3) out of fear, (4) accidentally and (5) due to the carelessness of the elephant. There are also three different kinds of biting the elephant \textit{viz.} (1) \textit{dāsta}, (2) \textit{dāstanipīḍita} and (3) \textit{dāstodyṛtta} or \textit{dāstamudvaryṛtta}. When the snake retreats suddenly after biting the elephant, then it is called \textit{dāsta}. In this type of biting only a small part of the poison spreads. When the snake sucks the wound after biting the elephant, then this kind of biting is known as \textit{dāstanipīḍita} and in this case half of the poison spreads.

\textsuperscript{105} \textit{HA}, 2.7, p. 168
\textsuperscript{106} \textit{Ibid.}, 2.9, p. 175
The biting is called dastodvyta when the snake withdraws after biting deeply and planting the poison deep with the teeth. In this biting three fourth of the poison spreads.\textsuperscript{107}

The snakes have been classified into four different kinds viz. (1) Darvikara, (2) Mandalin, (3) Rajilä and (4) Patänkin.

When the Darvikara type of snake bites the elephant the pain spreads over the elephant's body very quickly like a conflagration and this pain falls in the category of vāyu. Then the elephant keeps its eyes closed, drags on its body, as it were, while walking, lies down on the ground, always looks downwards and eats its food very slowly; its eyeballs and eyelids swell and the wound expands. If the elephant remains tied to a post, it tries to get free and touches the region of the wound again and again.\textsuperscript{108}

When bitten by Mandalin type of snakes, the pain spreads over the elephant's body very slowly and the pain falls in the category of pitta. When the wound caused by the biting of the snake dries up, then the elephant becomes afflicted and agitated; those elephants having deep sleep, tremble, discharge ill-smelling excrements, their body swells, there appear some pimples on their bodies and they

\begin{itemize}
\item \textsuperscript{107} HA, 2.10, 9-12
\item \textsuperscript{108} Ibid., 2.10.26-29
\end{itemize}
feel thirsty. Those who feel thirsty, do not like to take grass or other things and they fall into death quickly.\textsuperscript{109}

The pain caused by biting of the Rajila type of snakes falls in the category of kapha and does not spread all over the body, but it is only severely felt at the place of biting. Then the trunk, ears and the face of the elephant become swollen; saliva comes out of its mouth, its movements become confused and excrements become white in colour and it falters like a blind one.\textsuperscript{110}

When bitten by the Patakin type of snakes, the elephant shows symptoms similar to those caused by the Rajila type of snakes described above.\textsuperscript{111}

Visarpa:

Due to eating of rough and bitter things, vāta of the elephant whose vāta is generally strong by nature, is provoked; due to eating of hot, sharp and sour things, the pitta of the elephant whose pitta is generally strong by nature is provoked and due to eating of oily and sweet things and sugarcane, kapha of the elephant whose kapha is generally strong by nature is provoked. Sometimes the three bodily humours, after being provoked, enter the vessels and affect the flesh and the blood causing great afflictions to

\textsuperscript{109} Māli 2.10.30-35
\textsuperscript{110} Ibid., 2.10.36-38
\textsuperscript{111} Ibid., 2.10.24
the elephant. The swelling occurs and spreads all over the body immediately like the pain of the snake biting and this type of disease is called Visarpa.\textsuperscript{112}

There also appear some pimples on the elephant's body. Those pimples which are caused by the provoked vāta, are generally like clean drops of water while having hardly any oozing there of, those which are caused by the provoked pitta seem to be, as it were, burnt up fire and those produced by the provoked kapha, cause itching sensation with water flowing out of them slowly and this type of pimples are more pronounced during winter season.

The Hastvāyurveda discusses this type of ailment in the chapter called Sphotika\textsuperscript{113} also. Sphotika i.e. boil or tumour or swelling or pimples or dry spreading itches may be caused by the effect of the bodily constituents or by some accidents such as biting of snakes, piercing by extraneous substances, poisoned food etc. Sphotika affecting the veins, skin, flesh and the blood spreads all over the elephant's body in the form of pimples, swelling, leprosy and dry spreading itches etc.

The dry spreading itches are very painful. The boils are also painful, generally black, red or grey in colour,

\textsuperscript{112.} HA, 2.14, p. 205f.
\textsuperscript{113.} Ibid., 2.11, pp. 190
either hard or lubricious, flat in shape like that of a šarāva or a valmīka or a wide hood of a snake and are filled with germs. The germs flow deep inside the body creating boils in the tongue, eyes, sides of the naval, neck, veins and abdomen causing fever and pain. The boils in the vital parts of the elephant's body, artery and the joints of the lower part of the body are very much dangerous.

When the elephant suffers from the ailment called Sphotikā, then it becomes depressed and angry, seems to be brooding over something, discharges too much of ichor, walks with great pain, throws out its limbs frequently, its tail and trunk become stiff, its nails become discoloured, it dislikes eating grass and loses its strength.

Apavādabaddha:

When the elephant is captured during some particular lunar days (tithis), or during the time when the stars (naksatras) are not favourable or when it is captured in the evening time, then it becomes wrathful, depressed and eats less. Then its body becomes heavy and blue in colour. This disease is called Apavādabaddha and cannot be cured. On the other hand, when the elephant is captured during the days when the stars are favourable, it does not generally suffer from any disease and is fit for any type of work.\footnote{114. MA, 2.12, p. 193}
When the elephant is caught at a very young age, then it may suffer from some mental disease which can only be cured by letting it free or taking it to the forest.

When the elephant is tied up and tortured suddenly after it is brought to the village from the free life in the forest, it starts remembering its valour and enjoyments at different seasons of the year in the free life and suffers too much mentally. It then lies down on the ground, keeps its eyes closed and strikes the ground with its trunk. Its trunk, tail, ears etc. become stiff, ichor stops, mind becomes depressed and if proper treatment is not given in time, it does not take its food and drinks. This disease cannot be cured even by the chanting of religious songs and there is every likelihood of the elephant suffering from Paksapātadosa.115

When the elephant is brought to the villages to be domesticated, the act of tying and torturing makes it very much scared and weak-hearted and it suffers from heart-throbbing. Being afflicted it strikes the ground with its trunk, moves hither and thither; pain occurs in all the

115. Ha, 2.13, pp. 194ff.
parts of its body and because of fear blood comes out from the nails. The elephant becomes wrathful, loses its sense, eyesight and voice and dislikes grass and water.¹¹⁶

Balaksānī:

Destruction of hair in the body specially in the tail is known as Balaksānī. This ailment may occur either accidentally or due to the disorder in any of the bodily humours. Attack of external agencies like guliṅkā, bones and stones etc., tying up tightly, beating by sticks etc. and worms — these are the main causes of the disease called Balaksānī. In this disease pimples and wounds appear in the tail and also the hair of the tail falls down.¹¹⁷

Medhraksānī:

Medhraksānī is the disease of the penis of the elephant which is caused either by accident or by any disorder of the bodily humours.

The penis of the elephant may be accidentally hurt and affected by extraneous substances like sticks, stones, dust, mud, dirty water etc. and the elephant is afflicted by an irritating urine.

¹¹⁶ Ha, 2.15. 2-9
¹¹⁷ Ibid., 2.16. 2-3
Due to the effect of the humours and the element *rakta*, there appear some pimples in the elephant's penis, which are very much painful and of different colours. The elephant then discharges some dirty urine in very small quantity. The urine becomes hot and yellowish and blue in colour when affected by the provoked *pitta*; becomes hot, painful and copper-coloured due to the effect of *rakta*; increases in quantity, becomes hard and reddish in colour and it is discharged with difficulty when affected by the provoked *kapha*; and the urine increases, becomes cold, dirty and foul-smelling and is discharged with very much pain when the penis of the elephant is affected by *vāyu*.

Sometimes some worms may appear and affect the urine of the elephant suffering from this disease. Many elephants, being unable to endure the pain in discharging the urine, smear the whole body with clay, mud, dust and water. 118

**Hastagrahāṇa:**

The discussion about the ailment called *Hastagrahāṇa* is not in a complete form in the *Hastvāyurveda*. The first portion of this chapter, containing the causes and the symptoms of this disease is found to be lost and the last

portion of the chapter containing the processes of curing this disease is found appended to the last portion of the previous chapter called Medhrakšani. Most of the text, in this portion, is also corrupt and, therefore, no proper idea can be made about this disease. 119

Hastonmathita:

Due to the prolonged disorder of the bodily humours, the wind moves in the inner apartments like heart, lungs, abdomen etc. of the elephant and thus being excited it tortures the elephant quite a lot. Then the elephant suffers from the disease called Hastonmathita.

The elephant suffering from this disease survives only for seven to twelve days. When phlegm is puffed up in the elephant's throat, then the same is discharged through its trunk and sweet water mixed with blood comes out from its mouth. The elephant, being afflicted and distressed, strikes against and rubs the ground with its trunk for a long time. This indicates that the elephant would die after seven days.

When the elephant, out of severe pain, rattles and keeps its trunk down as if it is hurt by an arrow or a goad, then it will survive up to the eighth night only. When

119. Ha, 2.17, pp. 212ff.
the trunk becomes stiff and the elephant discharges vomits mixed with blood and also discharges semen, then it will not live after the ninth night. When phlegm comes out of the elephant's trunk with gargling sound and when it throws its trunk up and discharges urine, then it lives only up to the tenth night. When the elephant's lips become bright and red in colour and full of pimples and when its eyes become red and eyeballs painful, then the elephant lives up to the eleventh night only and when the trunk of the elephant pains and its vomits become blue, dark, white or blood red in colour, then it dies after the twelfth night.\footnote{120}

\textbf{Udāvarātta:}

When the provoked \textit{vāyu} affects the heart, then the elephant may suffer from the disease called \textit{Udāvarātta}. Then it discharges scanty quantity of excrements, its stomach becomes upset and it feels unwell in the region of the chest. It may, at times, feel fresh, but again may suddenly become indisposed.\footnote{121}

\textbf{Utkarnaka:}

This disease is also caused by the deranged \textit{vāyu}. It makes the elephant's face, neck, tail and the trunk stiff.\footnote{122}

\footnotesize{\begin{itemize}
\item \footnote{120}{\it HA}, 2.18, pp. 213ff.}
\item \footnote{121}{\it Ibid.}, 2.19, pp. 214ff.}
\item \footnote{122}{\it Ibid.}, 2.20, p. 215}
Vātagati:

The elephant suffers from the disease called Vātagati due to the deranged vāyu. Then the elephant moves around, falls on the ground, becomes distressed, makes sound, loses its sense and again regains it, rises up and lies down alternately, does not respond when called, becomes wrathful, strikes on the tying posts, breaths with difficulty and tries to attack everything around it. 123

Manyāgraha:

Due to the provoked vāyu sometimes pain and swelling occur on the back of the neck and the shoulders of the elephant and these parts become inactive. Then saliva comes out very slowly and with difficulty and the eyes and the face of the elephant become pale. This disease is called Manyāgraha. 124

Madaksīna:

The decay of the ichor in the elephant's body is known as Madaksīna. Out of extreme joy, the elephant sometimes plays and runs excessively without taking its food properly and this leads to the decay in the constituents of the body. Then the secretion of ichor from the trunk, buttocks, scrotum and the

123. HA, 2.21, p. 218
124. Ibid., 2.22, p. 219
eyes of the elephant, decreases. The elephant then becomes very much depressed and lean and thin.\textsuperscript{125}

Krśā:

Sometimes excessive fear in the elephant's mind affects its vessels which carry the vāyu and then the elephant dislikes its food and thus becomes lean and thin. Gradually, the elephant becomes afflicted, perplexed and loses its sense also. This disease is known as Krśā.\textsuperscript{126}

Balaksīna:

Balaksīna is the name given to a state of inability. The initial few verses devoted to the description of this disease are either corrupt and incomplete or completely lost. From the remaining portion only this much can be gathered that the elephant is supposed to be suffering from this minor disease when it appears to be without any strength and to be of mirth and brightness. It is significant that such an elephant is prescribed the taking of oil or ghee for seven nights at a stretch and other varieties of highly nutritious food for a recovery from this disease.\textsuperscript{127}

\begin{footnotes}
\begin{footnote}[	extsuperscript{125}]
\text{\textit{IA}, 2.23, p. 220}
\end{footnote}
\begin{footnote}[	extsuperscript{126}]
\text{\textit{Ibid.}, 2.24, pp. 221 ff.}
\end{footnote}
\begin{footnote}[	extsuperscript{127}]
\text{\textit{Ibid.}, 2.25, p. 223}
\end{footnote}
\end{footnotes}
Slesmabhishana:

This is a kind of skin disease caused by excess of phlegm in the elephant's body. When the elephant suffers from this disease, then itches, wounds, leprosy and lice may appear in its body.128

Vanasatmya:

The newly captured elephants suffer from various diseases like Mitrasamiha, Murc:;, Gastrastambha, Yavaganda, etc. due to unsuitable food and resting place in the villages. To get rid of these diseases preventive measures should be taken in time.129

Galagraha:

Sometimes vayu and kapha may increase simultaneously in the elephant's body and as a result cough may accumulate in its neck displacing the (breathing) air therein. This may cause the elephant to suffer from the disease called Galagraha.

Then the soles of the elephant seem to decay; its eyes, neck, cheeks, chins, corners of the lips and the back of the neck become heavy; the front part of its body trembles; saliva, sometimes mixed with blood, comes out from its tongue;

128. HA, 2.26, p. 223
129. Ibid., 2.27, pp. 224 ff.
the elephant discharges vomits, which are different colours and passes too much of urine. It becomes thrilled and shouts like a roaring cloud. Its throat makes a gargling sound; its trunk and throat are obstructed and the elephant cannot even eat anything however small it may be. In this case the disease Galagraha is not curable. However, when its eyes, neck, cheeks, chins etc. are in natural condition, saliva comes out without any tinge of blood and the elephant also can eat something, then the disease can be cured with proper medicine.  

Siddhārthaka:

Lack of water may cause many ailments to the elephant. Water is necessary for the elephant to keep its body clean and cool and for many other purposes. Lack of water makes its body imaciated and the elephant gets bewildered. Being thirsty and at a loss, it tries to break its tying posts and the walls of the elephant stall and tries to break everything around. Then the vital parts of the elephant are afflicted. There appear some pimples in its throat, neck and cheeks and its tongue is covered with some white spots. This disease is called Siddhārthaka or Trsnīrtaka. Then the elephant hisses, trembles, starts disliking its food and grass does not even care when hurt by a goad or by a whip and becomes restless.

130. Hā, 2.30, pp. 230f.
131. cf. aruntudamivālānamanirvāṇasya dantināḥ (Raghu 1.71).
    Confinement of an elephant, deprived of a bath becomes most unbearable.
The elephant sometimes shows some peculiar symptoms, the causes of which cannot be ascertained properly and in this case, the elephant is said to have been overcome by some evil spirits.

If an elephant, suffering from severe bleeding caused by the attack of various weapons in the battlefield, is tied up near a place of worship or a graveyard, or a temple, or a fire, or water or in a stormy place, then getting drowsy, it may be grasped by spirits.

When the ritual rites such as offering to the deities are not performed properly, then the elephant may at ease be grasped by spirits.

When the elephant holds one of its shoulders by its trunk, becomes indifferent to any sound or touch and its eyes become motionless, then it is said to be captured by the spirit called Bhavabahuka. When the elephant wears a look like that of a deer and it falls down on the ground with a foot and becomes subject to a rapid emaciation then it is said to have been caught by the spirit called Mrgagraha. The elephant is said to be caught by the spirit called Aratigraha, when it slips and falls down on the ground while walking and loses interest in its food and enjoyments, by the spirit called Pratāragraha, when it likes only to remain plunged in water and swim; by the spirit called
Svapitigraha, when it likes to sleep all the time; by the spirit called Pramardana-graha, when it touches all the part of its body and moves about; by the spirit called Kamakhya-gr when the elephant after seeing its companion of opposite sex becomes mad out of excitement and gives up its food and enjoy ments; by the spirit called Vanijjakagraha, when it puts away its own belongings such as food and grass, chain, rope and goad etc. and at the same time tries to acquire for himself things belonging to other elephants; and the elephant is so to be grasped by the spirit called Vinyastavathyaviragraha, when it keeps its neck bent and becomes perplexed and unstable and its trunk, ears and tail become languid, when it starts to do something but ends with doing something else, when it happens to have the reverse of the natural feeling or no feeling at all, and when it shows the uneasiness of a sort that occurs due to severe poisoning.  

Sometimes, the elephant, grasped by a spirit, falls suddenly on the ground like an uprooted tree, becomes perplexed, very angry, scared and unconscious, trembles, shouts roams about, dislikes its food and grass, pays no heed to the passers by, does not have any knowledge of its resting place and discharges frothy vomits mixed with blood and cough. Its eyes and tongue become stiff and neck becomes

133. PA, 2.32, pp. 235ff.
bent. The elephant which shows the above symptoms or which is under the influence of the evil spirit for more than one year, cannot be cured.

Unmādaka:

The symptoms of the disease called Unmādaka are as follows:

Sometimes it becomes difficult and sometimes very easy to hold the elephant; frequently it becomes angry and senseless; it trembles frequently and frightens the mahut; it touches the ground with its tusks; attacks and hurts all animate and inanimate objects, runs after any sound or fire, tries to throw away the goads, hooks and sticks and desires to break the iron bars, doors and trees and it assumes an agreeable disposition even after remaining angry for a longer time.

Apasmāra:

When the elephant suffers from the disease called Apasmāra, it begins to tremble, loses its sense, lies on its side with its eyesight becoming dim, and for a little while again it appears to regain its sense and to become free from ailment.

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134. HA, 2.33, pp. 238ff.
135. Ibid., 2.34, p. 240
Vāta-kundalī : 

Sometimes the disturbed vāyu in the elephant's body may, in turn, provoke the rakta- that depends on the pitta. Then the elephant feels severe pain while discharging urine or blood or biles in small quantities. The hair of its body stand erect and all its limbs shrink and tremble out of pain as it passes excrements in broken lumps sometimes containing blood or mucus. It also takes breath with great difficulty either through the mouth or through the trunk. This disease is known as Vāta-kundalī. 136

Bhāronmathita :

When the elephant is made to carry excessive burden or engaged for longer time then it suffers from the ailment called Bhāronmathita. Such an elephant out of fatigue may remain exhausted in the midway. If such an elephant is brought to the river under the direction of a physician then it continues to sprinkle water all over its body. It discharges vomits constantly and shivers excessively. It does not feel at home with its place of residence nor also likes to take grass. It experiences difficulty in passing urine and suffers from discharges also. It becomes emaciated and a sound like that of the blacksmith's bellows comes out of

136. HA, 2.35, pp. 240ff.
its body and it shows the symptoms like those of an elephant overpowered by spirits.\textsuperscript{137}

\textbf{Lupta :}

Because of heat, speed or a dash against some obstruction, because of consuming caustic, sour and saline objects, due to exertion or fear or heat or the consumption of dry articles, the \textit{vāyu} may get excessively agitated and affect also the \textit{pitta} and the \textit{rakta (?)} which by way of spreading over the whole body may burn up the flesh of the whole body of the elephant. At this stage the body of the elephant when struck by some instrument produces sounds like a drum. This ailment is called \textit{Lupta}.\textsuperscript{138}

It deserves to be noted here that \textit{Lupta} is discussed again at chap. 52 as a preamble to the description of the disease called \textit{Śila}. According to this latter description, \textit{Lupta} is caused by carrying of heavy burdens, trekking of longer distance, striking by the chest heavily against walls, pillars, iron bars, rival elephant etc., and remaining tied up in a post or plunged in mud for a longer time. In such cases the sensitivity of the whole body happens to be lost (\textit{lupta}) and that is why the ailment is called \textit{Lupta}. In this disease the whole body becomes numb, all over the body there

\begin{flushright}
\textsuperscript{137} \textit{HA}, 2.36, pp. 242  \\
\textsuperscript{138} \textit{Ibid.}, 2.37, pp. 243
\end{flushright}
occurs a swelling affecting the seven layers of the skin, the eyes lose their brightness and blood oozes out of the wounds.

**Patrakrmi**:

It is an ailment caused by the accidental touch of a copper-coloured worm, the body of which is covered with hair and which remains concealed on the tree leaves. The elephant faces such an eventuality while grazing in the forest in the rainy season. Due to the adverse effect of the touch of the worm, the elephant tries to break through the earth with its heavy body, raises up the trunk, shakes the head with great pain, trembles, passes urine excessively and runs away from the herd.139

**Urahksata**:

Due to carrying heavy burden, walking, jumping, swimming, striking against the trees, rubbing its forehead with walls and banks of the river etc., fighting with other elephants and due to playing in water, the chest of the elephant is afflicted and it starts trembling. Then the elephant begins to shout loudly and ceases to stand erect. This disease is known as **Urahksata**.140

139. *HA*, 2.38, pp. 244ff.
140. *Ibid.*, 2.39, p. 246
The elephant sometimes discharges too much of urine due to some injury. Vāyu is thus provoked in the scrotum and it makes the urine and the blood in the lower part of the abdomen agitated and affects breasts which swell and become pale. The scrotum also swells, the semen and the urine stop completely and the elephant shakes its tail vigorously. 141

When the agitated humour pitta remains attached to the skin and dries up due to contact with air, it produces some fiberous growths, like the filaments of a kadamba flower on the skin of the elephant. The ailment is called Ārka. 142

In the old age, vāyu and kapha in the elephant's body increase with a decrease of pitta and rāita. The elephant then becomes pale due to less blood and all the limbs of its body become loose. It suffers from mental depression and cannot eat sufficiently due to an increase of vāyu and kapha. At this stage the elephant is said to be suffering from the ailment called Jara. 143

141. HA, 2.40, pp. 243ff.
142. Ibid., 2.42, p. 249
143. Ibid., 2.43, p. 250
Avasāda :

The wild elephant is generally subject to death due to natural calamities like snow fall, cold wave etc. On the other hand the elephant staying in the villages is usually subject to ailments caused by excessive works, heavy loads, too much of walking, attack of rival elephants, bondage for a long time, eating of food which is unsuitable, and either too much or too less in quantity, starvation and lack of care while suffering from diseases. These causes disturbance in the bodily constituents of the elephant and as a result it suffers from a state of exhaustion which is recognized as an ailment called Avasāda. 144

Jatharaka :

Sometimes the vitiated vāyu moves into the inner apartments like the stomach, the anus, the lower abdomen where urine is stored, and the buttocks of the elephant causing it to suffer from the disease called Jatharaka. When vāyu moves into the stomach, the elephant becomes agitated, shouts loudly, dislikes food and feels pain in its stomach which also gets shrunk. Moving into the anus and the lower abdomen, vāyu obstructs the discharge of the excrements; entering into the upper part of the belly vāyu makes the digestion slow and entering into the buttocks it causes

144. HĀ, 2.44, pp, 250ff.
severe pain there. This disease is also sometimes referred to as *Asthila*.

**Mutrasarmanā**:

*Mutrasarmanā* is a disease of the urine which may be classified into six different types viz. 
(1) Bhinnabasti, 
(2) Gādhamūtri, 
(3) Parimūtri, 
(4) Pītamehī, 
(5) Šonitamehī 
and 
(6) Játaśārkara. Out of these *Bhinnabasti* is not curable.

Urine cannot be stored up excessively in the pelvis of the elephant when it walks very fast. Then the pelvis is afflicted and the elephant discharges different coloured urine frequently in small quantity. The elephant then being depressed seems to be lost in thought, dislikes its food and grass; its belly swells and tears come out of its eyes. Moreover, the elephant discharges excrements of various kinds and colours and hence the name is *Bhinnabasti*.

Sometimes, the provoked *vāyu* attacks the pelvis and obstructs the vessels carrying the urine. The elephant feels severe pain in discharging its urine and trembles and lies down on the ground. This is known as *Gādhamūtri*.

The pelvis of the elephant may also be attacked by the provoked *pitta*. Being afflicted, it sits on the ground firmly, shouts and discharges urine frequently in small quantities.

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145. *HA*, 2.45, p. 252
147. *Ibid.*, 2.48, p. 259
quantity. This type of Mutrasamifha is called Parimritri.\textsuperscript{148}

When affected by kapha, the elephant discharges urine mixed with semen with great pain. The urine then looks like water mixed with pulverized wheat and hence, the name Pistungh.\textsuperscript{149}

When the provoked rakta attacks the pelvis, the elephant discharges its urine with pain. The urine is blood red in colour and has no smell. This is known as Sonitamh.\textsuperscript{150}

Sometimes, the dosas and the rakta are provoked simultaneously which, in turn, attack the pelvis of the elephant. They produce some stones there and thus the passage of urine is blocked. Then the elephant discharges its urine with great pain, gives up eating and sleeping and all the symptoms described above are manifest in the elephant's body. This is known as Jata\'sarkara.\textsuperscript{151}

\textbf{Ratriksipta}:

The elephant suffers from the disease called Ratriksipta in the night time and from the symptoms of the disease, it may be said that the elephant has been overcome by some evil spirit or ghost.

\textsuperscript{148} HA, 2.43, pp. 259ff.
\textsuperscript{149} Ibid., 2.43, pp. 260ff.
\textsuperscript{150} Ibid., 2.48, pp. 161ff.
\textsuperscript{151} Ibid., 2.48, p. 162
When the elephant is tired of excessive work, hungry, and weak due to being tormented by some disease; when it takes rest in the grave yards, temple sides, abandoned places and at the crossing of two paths and when the ritual rites, decoration, ornamentation and playing of the musical instruments are not done properly, then the elephant may be attacked by this disease. While suffering from this disease the elephant gets very much scared, becomes unconscious of severe beatings, unaware of large sounds such as beating of drums etc. and of the attack of goads, does not like to eat anything, walks fast as it were out of provocation, attacks everything around including its driver, becomes anxious and wrathful, sleeps in the day time, 
sleeps in the day time, trembles, inserts its trunk into the mouth, likes the smell of blood, marrow and skin, and sits down with its eyes closed. Saliva comes out of its mouth, its eyes become red in colour and the body becomes very heavy.

Dantaroga:

Diseases of the teeth are classified into four categories viz. Dosaja, Jaraja, Utpataka and Arantuka.

Dosaja type of Dantaroga is caused by vāyu, pitta, kapha and their sannipata. When vāyu is provoked in its

152. HA, 2.47, pp. 254ff.
abdomen and spreads over the vessels, it then affects the surroundings of the teeth which become injured and swollen. The urine of the elephant also becomes frothy and dirty. The deranged pitta can also affect the surroundings of the teeth which become afflicted, swollen and some coloured liquid substance of smell like that of a dead body comes out from them. The elephant also does not like to go to the mud. When affected by the provoked kapha, the surroundings of the teeth appear to be full of phlegm and when affected by sannipāta, all the symptoms described above are manifest and also blood comes out from the surroundings of the teeth.

The Jaraṇa type of dental disease is caused to the elephant by the advent of old age.

Sometimes the teeth fall without any cause with pus and blood coming out from the surrounding of the falling teeth which smells like a dead body. This type of ailment is believed to bring ill-fate or misfortune and, therefore, it is termed as Utpātaka.

The Agantuka type of dental disease occurs from any injury caused to the teeth of the elephant under various circumstances e.g., when it slips on the ground, when it is in motion, when engaged in battle-field or fight with other elephants, when it strikes against trees, mansions and ground etc. or when it is tied up in the post. Due to these
reasons, the teeth of the elephant become loose, split into pieces and fall down.

Over and above these, the general symptoms, manifested in case of the elephant suffering from dental disease are as follows: the surroundings of the teeth become loose and dark blue in colour and covered with flies; the teeth lose their brightness and the elephant smears its body with mud and water and shakes the teeth with the tip of the trunk. 153

_Cetobhramā:_

Sometimes the elephant becomes scared of everything as a result of getting frightened from the smell of the body of excited elephants, terrible dreams, chantings of _mantras_ and snakes. If the humour called _vāta_ remains agitated due to certain specific reasons the elephant gets suddenly scared even by the smoke of incense.

The elephant suffering from this disease trembles frequently and falls down on the ground like the branch of a tree. Its heavy body becomes stiff, head and ears droop down and its urine becomes full of germs; saliva comes out of its mouth and the elephant discharges too much of dung and lies down on the ground. When all the symptoms are manifest, the elephant does not live beyond ten days. Since

153. _HA_, 2.50, pp. 266 ff.
the elephant's heart is broken, when attacked by this
disease, it is called Cetobhramasa.154

Sulaadvaya:

The disease called Sula may be caused due by two
reasons viz. by the provoked vāyu together with pitta and
by the provoked vāyu together with kapha. In this disease
the provoked vāyu causes severe pain in its heart, sides,
back, stomach and buttock etc. When Sula is caused due to
the provoked vāyu together with pitta, then the elephant
is afflicted, becomes angry, senseless and pale, dislikes
its food, trembles, falls down and faints. On the other hand
when the provoked vāyu, together with kapha, moves in all
directions inside the elephant's body and causes the disease-
Sula, then the elephant feels severe pain in its receptacle
of undigested food, sits down for a moment, becomes angry
and dislikes grass and its eyes become stiff and full of
tears.155

Sārada:

When the elephant is engaged in untolerable activi-
ties, without paying any heed to its strength, then it
suffers from the autumnal disease called Sārada. This
disease is classified into four categories viz. (1) śthūlar-
Sārada, (2) Kraśārada, (3) Prāktārāda and (4) Lohitārāda.156

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154. IA, 2.51.2-3
155. Ibid., 2.52, pp. 273ff.
156. Ibid., 2.53, pp. 275ff.
If the elephant is satisfied throughout the year with sufficient food, rest and enjoyments, then it becomes lazy, sleepy, unable to work properly, full of fat and sick; it dislikes eating grass and discharges urine with great difficulty. This type of ailment is called *sthūlaśārada*.

Due to being away from work for a year, eating of unsuitable, rough and improper food and things which destroy the strength of the elephant, *pitta* is provoked which produces a śārada known as *krāśārada*. Then the elephant becomes lazy, idle, lean and thin, likes shadow and dislikes heat and rays of the sun and likes to take only soft and sweet food and grass.

Due to inactivity, keeping away from oily food for about six months, taking of only grass as its food in spite of the imbalance of the bodily elements, the *vāyu* humour in the elephant's body is deranged and it produces the disease called *prākṛtaśārada*. Then the elephant discharges its urine with difficulty, takes grass very slowly, becomes lazy and idle and its strength also decreases.

Due to being fully satisfied with food and the manner of living and keeping away from hard work for about half a year and taking of pungent, sour and salted food, the elephant suffers from the disease called *lohitāśārada*. Then it becomes slow in eating, idle and feeble.
Madhumaksikadaśta:

When the elephant is bitten by bees, butterflies and the like, it suffers from fever. It feels pain in its body, becomes afflicted, abandons eating and sometimes loses sense and faints. ¹⁵⁷

Chāvidosā:

Chāvidosā or skin disease is caused to the elephant by the ḍosas and the raktā. This disease is manifest in the elephant's skin in eleven different ways and they are called (1) Vīṣarpikī, (2) Māndalī, (3) Dadrūkī, (4) Mahādaarukī, (5) Jāṛasūkā, (6) Pītākā, (7) Phullikā, (8) Udgaṇḍikā, (9) Vīcarkikā, (10) Tṛṇapūṣpī and (11) Kīlāsī.

When the elephant suffers from Chāvidosā, then some spots of different colours and shapes, pimples and leprosy appear all over its body. Its skin swells, becomes pale and stiff and the elephant suffers from acute pain. ¹⁵⁸

Āma:

When the elephant takes grasses of marshy places, and heavy and soft food or when the elephant having a weak respiration and a poor power of digestion, suffers from sleeplessness, then its food is not digested properly. The

¹⁵⁷. Ha, 2.64, p. 277
¹⁵⁸. Ibid., 2.55, p. 278
undigested food takes different colours and becomes cold, lubricious, ill-smelling and full of worms. This stuff is called āma. It affects the juice (rasa), flesh (māṃsa), bones (asthīn), marrow (majja), blood (rakta) and the three humours of the elephant's body and thus creates various diseases in its body. When the element juice is affected by āma, then saliva comes out of the mouth of the elephant and the sides of its eyes also get swollen. The elephant appears to be brooding over something, becomes depressed and slow in movements and activities, and discharges urine of yellow colour with great pain. Its dung becomes frothy and the flow of ichor also decreases. When āma affects the flesh then itches appear in its body and it rubs its body against the trees and sloopy lands. Its eyes become red like blood, body shrinks out of pain and the skin takes different colours. When the bone is affected by āma, the elephant discharges unusual dung of white colour, which is also slippery — at the same time. The trunk becomes heavy. The elephant then keeps its one eye closed and discharges urine, the colour of which is like that of a Atasi flower (Linum usitatissimum), in larger quantity. When āma affects the blood element, then the elephant discharges ill-smelling blood-mixed dung in small quantity. When again semen is affected by āma, most of the symptoms mentioned in the above cases are manifest. The symptoms manifest in the case of marrow are not, however,
illustrated clearly in the text.  

When *āma* affects the humour *vāta*, the elephant shouts loudly and its eyes become stiff and full of tears. When *pitta* is affected then itches appear in its body. Its heart becomes afflicted and then the elephant longs for coldness. In case of *kapha*, the body becomes stiff and saliva comes out of its mouth. It also feels sleepy.  

An elephant affected by *āma* in its elements viz. juice, flesh, bones, marrow and blood is very difficult to be cured. In case of the humours alone being affected the elephant can be cured easily with proper medicine.  

*Krmikostha*:

Sometimes phlegm may increase in the elephant's body which may be stored up densely in its stomach. This stored up phlegm alone or together with wind, bile and blood, produces some worms in its stomach, which are of different shapes, sizes and colours. The worms cause the decay of its chest, bosom, spleen, liver, intestines, naval, stores of excrements and the scrotum. The elephant suffering from this disease loses interest in eating, sleeping and all other activities, becomes depressed and weak and throws its trunk.

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159. HA, 2.58, pp. 289ff.
160. Ibid., p. 291
161. Ibid.,
in different directions; its belly swells, excrenents become unusual. The elephant discharges urine with great difficulty which stops altogether after some time. 162

Kṣavaroga:

When the elephant suffers from weakness in its body and from the decay of the bodily constituents viz. the three humours and the seven elements, then it is said to be suffering from what is known as Kṣavaroga which is of fourteen types. The elephant may become weak due to four reasons viz. advent of age, effect of diseases, natural weakness by birth and improper use of medicine. On the other hand, the seven elements and the three humours decrease in the elephant's body due to being tied up for a long time, long walking, bleeding in the body, suffering from dryness, heat, wound and mental agony and taking of unsuitable food, spoiled grass and impure water. When the elephant suffers from weakness and decay of its constituents, then it becomes thirsty, gloomy and lazy in all activities, feels toothache, loses interest in everything, longs for coldness, trembles, discharges urine frequently, shouts loudly and sometimes loses the natural colour of the body. Sometimes its limbs and minor limbs do not grow properly and become loose, belly swells and face becomes dry and many other symptoms become visible in its person. 163

162. HA, 2.59, pp. 291ff.
163. Ibid., 2.60, pp. 293ff.
Karpāvālajāraṇṇa:
Due to the derangement of kapha there arise some worms in the hair that grow in the ears of the elephant. These worms are of various colours and have different spots in their body. They eat up the skin and flesh and blood of the elephant. Then the edges of the ears split up, the hairs start falling and sometimes blood also comes out from the ears.\footnote{164}

Karpāroga:
Karpāroga may be caused to the elephant by accident or by the effect of the dosas and rakta. Sometimes when drops of water or worms enter into the elephant's ears, then it starts rubbing its ears against anything which may cause injury to them. The provoked vāyu, together with kapha and rakta, causes pain in its ears. Then the elephant tries to rub its ears by the tip of its trunk and some ill-smelling and frothy pus comes out of them. Due to the simultaneous effect of vāyu and kapha, some worms are produced in the ears. Then blood comes out of the ears and worms are also seen in the blood.\footnote{165}

Abhaktacchandā and Bhaktoparuddha:
Aversion to eatables like grass, creepers and water

\footnote{164}{\textit{MA}, 2.62, pp. 310ff.}
\footnote{165}{\textit{Ibid.}, 2.63, pp. 312ff.}
lilies etc. is regarded as an ailment for an elephant. This ailment is described in the chapters Abhaktacchandrika and Bhaktoparuddha. Sometimes the humour kapha, together with the humour vata rushes to the heart of the elephant. The upper belly of the elephant is also affected by the kapha. Thus the heart is filled with phlegm and as a result the elephant becomes disgusted with the eating of the said things. This ailment is Abhaktacchandika.

The cause of the ailment Bhaktagrāsoparuddha is the defilement of the humour kapha in the heart of the elephant. It is caused by the lack of sweet food and regular exercise. It may be also due to eating soil polluted water and food and sleeplessness in the nights. When this ailment occurs, the elephant likes warmth and wind, becomes depressed in mind and feels heaviness of the head.

166. Ha, 2.64, pp. 313ff
167. Ha, 2.65, pp. 314ff

In this context we have the following verse:

ḥṛdaye śleṣmana digdhe nābhīnandati bhojanam/
pitam ca tanutām yāti grahanī cāsya hiyate/śere the second line is much ambiguous. The reading for grahanī should possibly the grahanam, meaning thereby that as a result of this ailment there happens to be less of bile secretion and less of eating (grahanam).
When swelling occurs to in the stomach of the elephant, the ailment is called Dronikasopha. It is caused by the humours vata, pitta, kapha, the element rakta and by their simultaneous effects. The elephant then feels too much of pain, becomes fickle-minded and confused. The swelling, caused by the single effect of kapha is painful and hard. In the simultaneous effect of all the humours and blood, there appear some pimples in the chest of the elephant which are grey in colour like the stones.

This type of swelling can even kill the elephant if proper care is not taken in time.\textsuperscript{168}

Ativata:

When the elephant is engaged in some unsuitable and unbearable works such as fighting in the battle fields or with other elephants and fast walking etc. without caring for its capacity and physical fitness, then it may be injured in its feet, anus, buttocks, chest and so on. Then it becomes tired, weak, and lean and thin and can not regain its strength even though it is given the best food. This type of disease is called Ativata.\textsuperscript{169}

\begin{footnotesize}
\begin{itemize}
\item 168. \textit{HA}, 2.66, pp. 316ff.
\item 169. \textit{Ibid.}, 2.67, pp. 322ff.
\end{itemize}
\end{footnotesize}
Gulma:

Chronic enlargement of the spleen is known as *Gulma*. This ailment may be caused in the elephant's body by the effects of *vāta, pitta, kapha, rakta* and *sannipāta* and thus according to the origin the ailment called *Gulma* is of five kinds. Due to excessive eating of pungent, astringent and bitter food, dry grass, and food which does not nourish the elephant, and at the same time due to not taking any oily and fleshy food, the humour *vāta* suddenly gets provoked in the elephant's body and enlarges. The spleen immediately. Then its dung and urine become unusual. The elephant roars slowly like the cloud of rainy season and gets depressed. Its body becomes stiff and it tries to take the support of the post, takes breath with great difficulty, raises its neck up and discharges urine continuously.\(^{170}\) The elephant suffers from *Pittagulma* when it takes sour, hot, pungent, sharp and alkaline food or when it takes frequently, excessively and irregularly some dirty food produced in water or when it is engaged in work in hot weather. Then it becomes pale and depressed. It feels burning sensation inwardly, longs for coldness, becomes thirsty and faints.\(^{171}\)

Eating of oily and tender grass, grass called *Palala*, curd, fish, saline, sugarcane, molasses and marrow, too much

\(^{170}\) *NA*, 2.68, pp. 324-235

\(^{171}\) *Ibid.*, 2.68, p. 326
eating of the fleshes of the creatures residing in water, and lack of efforts create the Kaphagulma in the elephant's body. Then it becomes dispirited, starts disliking for ghee and coldness and likes to take rest. Its eyesight becomes feeble and food is also not digested properly. It discharges excrement with phlegm in small quantities.  

Regular eating of hot, sour and salty food or excessive eating of pungent and sharp food excites the rakta in the elephant's body which results in enlargement of the spleen. Again the three humours i.e. vāta, pitta and kapha and the rakta may get provoked simultaneously and then the spleen of the elephant may get enlarged. Then the mixed symptoms are manifest in its body.

Hrdroga:

Hrdroga i.e. the heart disease is caused to the elephant due to the effect of the dosas. When the elephant suffers from Hrdroga, caused by the effect of vāyu, it yawns, rolls down and sits down on the ground and dislikes eating its food. When caused by pitta, it becomes afflicted and unmindful, dislikes eating its food, throws its trunk in different directions and lowers its head, discharges urine frequently, seems to be lost in thought, longs for coldness and wants to take a bath.

172. Hā, 2.68, p. 327  
173. Ibid., 2.68, p. 328  
174. Hā, 2.69, pp. 328ff. The text of the disease Hrdroga in Hā is mostly corrupt and some portions are also missing. There is no numbering in the verses which gives an impression that the manuscripts are not recovered in complete form.
Gātraroga:

When any part of the elephant's body gets fractured, either internally or externally, then the elephant is said to be suffering from the disease called Gātraroga. This disease is of two types i.e. Dosa and Āgantuka according to its origin. When Gātraroga is caused by the dosa and the rakta, it is called Dosa. Āgantuka Gātraroga is caused by some accident which may occur in twelve different ways viz. Patana, bhramsana, skhalana, vinikhātana, badhābandha, abhishāta, praroga, plavana, laṅghana, guruharana, bhārodyahana, duḥsthasāvana.

It is called patana, when the elephant falls down from any high place like hillocks etc. ; bhramsana, when it slips down; skhalana, when it strikes against any stone, pillar, wall etc. while walking unmindfully; vinikhātana, when it falls down after moving about in spite of being very tired ; badhābandha, when it is tied up tightly for a long time ; abhishāta, when it is hurt by the tusks of other elephants or by some extraneous substances; praroga, when it is subjected to heavy work and strenuous walking; plavana, when it jumps to cross over water etc. ; laṅghana, when it leaps to cross over fencing etc. ; guruharana, when it carries heavy load by its tail, bhārodyahana, when it carries excessive load; and duḥsthasāvana, when it sleeps or takes rest.
Gātraroga may be of sixteen types. These are viz. (1) Stabdha (stiffness), (2) Nipāta (falling down), (3) Nigpistha (friction), (4) Vinikhāta (falling down), (5) Abhīghāta (hurt), (6) Sūna (swelling), (7) Samkucita (contraction), (8) Bhagna (fracture), (9) Mlāna (weak), (10) Āvestita (binding, tying), (11) Nirvestita (fainting), (12) Motita (crushing), (13) Mathita (dislocation), (14) Ekāngasopā (swelling in one part), (15) Aprṣṭacchinna (bruising) and Vīyruta (diolation).

2.3. Sālayaroga

Classification of brañas:

A braña i.e. pimple or abscess or ulcer or any other type of wound which is very painful and is generally cured by the use of surgical instruments is regarded as Sālayaroga. Brañas are classified into three groups viz. Udgama, Vaikṛta and Dāhajabrahama.

Udgama - The Udgama type of braña is subdivided into two kinds viz. Dosa and Yedrochika.

175. HA, 2, 71, p. 334
176. A detailed description of this is not found in any of the treatises.
177. Ibid., 3, 1, 12, p. 351
Dosaika type of the Udgaumabranas is caused by vāyu, pitta, kapha, rakta, their combination and meda. Thus, there may be six causes of this type of brana. If a brana is caused by the vitiated vāyu, it appears to be thin, rough and as foul-smelling as the excrements and its secretion is profuse and dark in colour. If a brana is caused by the vitiated pitta, it appears to have a colour like that of a parrot, or turmeric or crystal or the neck of a peacock. The secretion thereof is always warm and painful and possesses any one of the aforesaid colours or a dark-red or a golden colour and smells like bitter or sour things or a dead body. If a brana is caused by vitiated kapha, it appears to be swollen (śina), stiff (stabdha), heavy, cold, dormant (supta) and is possessed of internal pimples. It then secretes a slippery liquid or pus. The brana therefore, becomes larger, hot and painful and itching and is surrounded by smaller branjas (sapharighāta) and its colour becomes dove-white, and it smells like rotten fish and flesh. If the brana is caused by the defect of rakta, it afflicts and burns the elephant with pain; blood similar to kulattha (a kind of pulse) in colour, oozes out of it; or like a red-hill it appears to have a secretion reddish in colour and smelling like raw meat. When vāyu, pitta, kapha and rakta are deranged simultaneously, then all the symptoms described above are manifest. If, on the other
hand, a *brāna* is caused by the defect of *meda*, it becomes cold, soft and white in colour and marrows of flesh and bones come out as secretion which smell like a nest of the birds.\(^{178}\)

*Yādṛcchikā* type of *Udgama brāna* is caused by *vāṭr* (fault in its rider) *bhīṣak* (fault of the physician), *ātma* (its own fault) or *yādṛcchā* (accident). If the elephant is engaged in too much of walking without caring for the time and capacity of its strength, sometimes wounds may occur in its body. These wounds cause severe pain and get split due to too much of walking. This is *vāṭr* type of fault. Improper use of medicine or of surgical instruments may cause wounds in the elephant's body. This is *bhīṣak* type of fault. Out of excitement, anger or fear, the elephant, sometimes, does some mischieves to its body which may cause wounds. Then it is *ātma* or *mataṅgaśa* type of fault. Wounds may also occur in the elephant's body due to accident.\(^{179}\)

*Vaikṛta*\(^{180}\) type of *brāna* has three causes viz.

1. *sṛṣṭa* i.e. rubbing with rope etc.,
2. *dasta* i.e. biting of snake etc.
3. *ksaṭa* i.e. striking of various sharp instruments etc.

In another way, *Vaikṛtabrānas*

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178. *HA*, 3.1.70-81, p. 355
180. in the explanation it is also mentioned as *Vaikṛta* and in the foot note it is mentioned as *Vaiksata* and *Viksata* cf. *HA*, p. 351
are classified into four groups viz. (1) Chadana,
(2) Vyadhana, (3) Avakṛṣṭa and (4) Avasarṭa.\footnote{181}

Chadana type of brāna is again subdivided into five
types viz. Chinna, Vicchinnā, Dārīta, Avakṛṣṭa and
Utṣṛṣṭa.\footnote{182} Chadana is called Chinna, if the external subs-
tances cause a fissure in some parts of the elephant's body;
Vicchinnā, if there is a multiple injury of the Chinna type;
Dārīta, if its ears, tail or trunk get divided into two parts;
Avakṛṣṭa, if the cut reaches as deep as the nerves, bones
and the flesh and it is called Utṣṛṣṭa when there is a
multiple injury of the Avakṛṣṭa type.\footnote{183}

Vyadhana or Viddha type of brāna is of four types
viz. Anividdha, Viddha, Nividdha and Uttrudita. When the
external substances penetrate very little, then it is called
Anividdha; pierce the fleshes only, then it is Viddha; cause
multiple injury to the elephant's body, then it is Nividdha
and pass through the elephant's body, then it is called
Uttrudita type of Vyadhana.\footnote{184}

Avakṛṣṭa or Avikṛṣṭa type of brāna is of three kinds
viz. Virakta, Avapāṭīta and Aviruddha. If the extraneous
substances lie in the skin, then it is Virakta; penetrate
the flesh, it is Avapāṭīta and if they reach the bones of

\footnote{181. }\footnote{182. }\footnote{183. }\footnote{184. }
the elephant, then it is called Aviruddha or Avagádha.\footnote{185}

\textit{Avasrata} type of \textit{bhrana} is subdivided into two types viz. Chinnántra and Klistántra. If the intestines of the elephant are injured, it becomes distressed, discharges urine and dung mixed with blood and dislikes eating grass, it is a case of Chinnántra Salyaroga. If the elephant suffers from fever and hic-cough, desires for water, takes breath with great difficulty, its naval gets swollen, blood flows out with its urine and dung and if the elephant is attacked by vāyu, it is called Klistántra Salyaroga.\footnote{186}

\textit{Dāhaja} — This type of wound may also occur in the elephant's body due to burning which may be caused by fire, heat of the sun thunderbolt etc. It is of five kinds viz. Jvāla, Angāra, Paramparā, Vāspa, and Santāpaka. The reactions of burning are different in the different limbs of the elephant. In the skin, the inflammatory boils are not clearly visible; in case of flesh, excessive bleeding occurs from the wound; in case of veins and muscles, the elephant faints frequently and the veins and the muscles get shrunk. On the other hand, when burning attacks deep inside the body, the elephant suffers badly from inflammation, faints down, gets perplexed and starts shivering.\footnote{187}

\footnote{185. \textit{HA}, 3.1.28-29, p. 351; 3.2, p. 371}
\footnote{186. \textit{Ibid.}, 3.1.30-35, p. 351; 3.2, p. 371}
There may be 24 different types of the secretion from the wounds according to its appearances which resemble the following things: śūkla (white), kṛṣṇa (black), hāridra (yellow), śvāma (blue), māṇḍūṣṭha (red), kāṣāva (astringent), taila (oil), ghrta (ghee), phena (froth), pūya (pus), mūtra (urine), māstitka (brain), kṣāra (alkali), śūkra (semen), vāsā (marrow), jala (water), māmsadhāvanayusā (water which washes raw meat), yavanīśkātha (water where yava-paddy are boiled), tila (sesame), kalka (oily residue of ground sesame), surā (wine), majjā (marrow of the bone), meda (fat), picchila (lubricious).

The brāṇa appear in eight limbs of the elephant's body viz. skin, flesh, veins, nerves, joints of the bones, arteries, bones and marrows. The secretion from the wound of the skin is transparent and slippery; of the flesh like the water which washes raw flesh; of the veins, red like a Maṇḍūṣṭha and blood; of the nerves, like water where Yava paddy is boiled; of the joints, white and slippery; of the arteries, frothy; of the bones, yellow; of the marrows, like the sesame or oily residue of ground sesame, the liquid having drops of oil floating over it or mixed with marrow. The secretion consists of the very substance of the marman of the locality in which the brāṇa happens to occur. 188

188. HA. 3.1.48-65, pp. 353ff.
The positions where brañas appear are of two kinds viz. duradhisthāna and svadhisthāna. The trunk, the sensitive parts, the abdomen, the veins, the joints, the vessels, the sinews and the bones are duradhisthānas; and the other positions in the body are svadhisthānas.¹⁸⁹

When brañas appear in the sensitive parts, the elephant becomes badly tormented, when they appear in the vessels it becomes unbearable; when they appear in the veins, blood flows out excessively; when in the joints of the limbs, the elephant makes unusual movement; when in the trunk, the activities of the trunk stop; and when in the sinews, the nerves become afflicted; when in the stomach, its wind in the belly becomes agitated; when in the marrows it becomes a cause of great pain because of the secretion of the marrow itself. The brañas appearing in these parts are very difficult to be cured.¹⁹⁰

Again the brañas are of three kinds viz. Sucikitsya, Acikitsya and Duḥcikitsya. A brana, the colour of which is like that of a petal of lotus, the smell and shape of which are like those of a fried grain and which generally occurs in the Svadhisthānas is not painful, and is called Sucikitsya; that which occurs in the body of a very fat or a very thin elephant, which is caused by the vitiated humours and which

¹⁸⁹. HA, 3.1.57-58, p. 354
¹⁹⁰. Ibid., 3.1.59-62, p. 354
is painful, hard, dirty and black in colour is called 
Duḥcikitsya; and that which smells dirty, colour of which is like that of the morning sun or rainbow or a peacock is called Acikitsya.

Salyas in braṇṇas are of two types viz. Sarīra and Bāhya. The Sarīrasalyas reside in the skin, the flesh, the bones, the pus, the blood, the muscles and in the veins. The Bāhyasalyas are the objects like blades of grass, piece of wood, arrows etc. which injure but do not continue to reside in the body. 191

3. Method of treatment of the diseases:

3.1. Different types of medicine:

The medicines prescribed for the elephant in the Hastyāyurveda may be divided into three types viz. herbal, animal and earthy. Roots, stalks, shoots, pith, barks, leaves, flowers, fruits, thorns, juices, exudations, milks, oils and ashes etc. of the trees and the creepers fall in the first category. Among the plants and creepers used as medicine are like Pippalī, Vilva, Śrīparṇī, Vetasa, Trikātuka, Brāhatī, Tila, Sālī, Mahāpaṇcāmūla, Tribṛt, Āmrataka, Āḍhakī, Sātāvari, Prṣṭiparṇī, Citraka, Priyeṅgu, Śīru, Venu, Kapittha, Punaravā, Brhatī, Haritaki, Devadāru, Sṛngātakī, Bhallātakī.

191. HA. 3.1.69.70
Arijuna, Kadamba, Saptaparna, Kanda, Kulatthā, Āsoka, Sallakī, Dhātakī, Karavī, Niśa, Arka, Somavalka, Kaṃgu, Tiṇḍuki, Kāseruka, Subahā, Pātala, Ghontā, Uruvaka, Sumatī and many others.

What is called here the animal type of medicine includes fleshes, juices, marrows, fats, milks, urines, bloods, hairs, brains and skins of the animals like Matsya, Varāha, Śukara, Mahiṣa, Āja, Harina, Go, Godhā, Kākamāci, Śva, Śīgāla, Khara, Nakula, Kāka, Vānara, Kukkūta, Mayūra, Kacchapa, Śīsūmarā, Ajagara, Makara, Naktamāla, Krauṇca, Hāma, Valākā, Aśva, Uṣtra, Mūḍa, Śukanāsa, Mrgarasa, Vyāghra, Kumbhi, Turaga, Maine, Brācvika and etc.

Among the earthy products various types of salts and earth have been used as drugs for some diseases.

4.3.2. Method of application of medicines:

Application of medicines in various forms, of surgical instruments (śastra-karman), of caustics (kaśākarman) and of cauterization (agni-karman) are the principal methods found in curing diseases of the elephant.

Medicines have been given to the elephants at least in eight different forms viz. vartī (ointment), kāṣāya (decoction), kalka (paste), ghrta (ghee), taila (oil), rasa (juice), cūrṇa (powder), and dhū̄pa (incense). These medicines are

192. Ha. 3.1.123, p. 358
applied in twenty three different ways viz. **vilāvana** (splitting), **macana** (ripening), **bhedana** (piercing), **piḍana** (pressing), **sādana** (destroying), **utsādana** (healing), **krmighna** (destroying worms), **lepana** (plastering), **svedana** (heating), **agada** (antidotes), **kaśāra** (caustics), **marukriyā** (delicate treatment), **dārunakriyā** (harsh treatment), **brāhana** (increasing fat), **apakarśa** (reducing fat), **sandhāna** (joinning), **śīśirakriyā** (making cool), **sonitasthāpana** (application of blood), **kapūghna** (curing itching), **dhāvana** (cleansing), **prasādana** (purifying), **savarppakarana** (to make same colour) and **bandhakalpa** (bondage). 193

1. **Sastrakarman**

**Sastrakarman** i.e. surgical operation in the elephant's body is performed in five ways viz. **cedana** (cutting), **bhedana** (dividing), **lekhana** (scratching), **visrāvana** (blood letting) and **dālana** or **dārana** (splitting).

There are at least ten types of instruments according to their shapes viz. **Bṛddhipatra**, **Kuṣaputra**, **Mandaḷāgra**, **Vṛūhimukha**, **Kathārākti**, **Vatsadanta**, **Utpalapatra**, **Sālākā**, **Sūcī**, and **Ramapaka**. Again **Sūcī** is of three kinds viz. **Nāgasadantākṛti**, **Vṛttā** and **Trikona**. 194

194. Ibid., 3.30, pp. 530ff
2. Kśārakarman:

Kśāra, i.e., caustics have been used as medicines in some diseases like brañas, caused by the dosas and various wounds, etc. Caustics are prepared from the ash of the burnt up trees like Muskaka, Palāsa, Tinisa, Garija, Karāṅja, Vilva, etc. Middle aged trees of these kinds should be burnt with sesame and the ashes should be collected and mixed with the urine of goats, cows, buffaloes, horses, asses, and camels. The mixture should be filtered seven times and the filtered liquid is then called alkali or caustic. This caustics should be boiled in an iron utensil and powders of Suvarcikā, Yavaksāra, Sudhācūrṇa, Vīda, Kāsīsa, Sāṅkhacūrṇa and Saurastrīkā should be mixed with the boiled caustic. Then this mixture, when boiled properly, should be used as medicine in the wounds of various kinds. 195

3. Agnikarman:

Agnikarman, i.e., cauterization or burning the part is particularly prescribed in cases of those brañas which are Nādi-lāta (pus in which comes out in many ways in the shape of arteries), Sapitaka (ulcer or full of pimples) and Kṣiridākṣata (affected by worms), fleshes of which are deeply torn and destroyed, secretion of which contains some hard

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195. Ha, 3.31, pp. 531ff.
Ibid., 3.15. pp. 479ff.
particles of blue colour, whose mouth is wide and shape is like that of a Valmīka (ant hill). 196

4. Yantrakarman:

It is a mechanical device for keeping the ailing elephant under control while applying treatment in the three crude forms viz. kaśrakarman āstraṇakarman and agnikarman. For this purpose a stout wooden frame is made inside which the elephant is placed and every limb of it is tied up with the help of ropes, wooden plates and pegs. In this process thirteen different places for fastening the elephant with ropes are recommended, and they are viz. the front and hind parts, back, trunk, two tusks, two buttocks, the anus, the middle of the tusks, the head, and the body and the tail. 197

196. HA, 3.10.46-60, pp. 457ff.
197. Ibid., 3.11.7-25, pp. 458ff.