CHAPTER V

GENERAL CARE OF THE ELEPHANT AND ICHOR
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1. General Care:

Elephants of normal health also need regular care and attention from the attendants. Works on elephantology contain broad discussions on the processes and means of general care of the elephants including old, young, female and pregnant she-elephants. The newly captured elephants should be specially looked after so that they can adjust to the village life both mentally and physically. Pālakāpya discusses the methods of caring the elephants in the chapters Snehapāna, Annapaṇa, Baṣṭidāna, Śālāvidhāna, Naṣvyadāna, Rtucarvī, Kārvākārya, etc. in the fourth Āthāna of the Hastavyāurveda. The sneha things i.e. unctuous articles are used as preventive measure and remedy for ailments.

The substances called snehas are nine in number, viz. navanīta (fresh butter), ghṛta (ghee), mastīka (brain), maḷa (marrow), tāla (oil), phalaṭāla (oil prepared from fruits), meda (fat), vasā (marrow of bones and flesh) and śukra (semen).

These articles are again grouped into two heads viz. Sthāvara (inanimate) and Jāṃgama (animate). The things prepared from Virudh (spreading creepers), Vanaspati (a large tree bearing fruits apparently without any blossom), Vāṇspatya (tree, fruits of which are produced from blossoms) are of the first category while those like Pavaś (milk), dādhi (curd), navanīta (fresh butter), ghṛta (ghee), etc.
are of Jangama category.1

Generally the elephants are given four types of snehas viz. sarpa (ghee), taila (oil), vasā (marrow) and majā (marrow).2 Before giving these things to the elephant, the attendant should be aware of the measurement of these things and the methods, the physical and mental conditions of the elephant and time of using these things. The units for measurement are like sarspa, yava, kākini, māsa, sānaka, suvarna, pala, kuṇāva, drona, karī etc.3

The methods of application of the unctuous articles are also instructed as pāna (drinking), virecana (purging), anuvāsana (purfuming), uttarabasti (duretic of the buttocks), gātraseka (sprinkling water) and nasyakarman (inhalation).4 Again sneha things are classified into four types viz. bhōjya (prepared food), bhaksva (unprepared eatable), lehya (fit to be licked) and peya (drinkable).5

Bhōjya is again of two types viz. saṃskṛta and asaṃskṛta. Rice mixed with juice of flesh, oil, grass, curd is of the first category and the things without rice is of the next category.6

1. HA, 4.1.53-55, pp. 544, 541
2. Ibid., 4.1.12, p. 541
4. HA, 4.4, p. 581
5. Ibid., 4.3.91, p. 564
6. Ibid., 4.3.92, p. 565
Winnower: corn, condiment consisting of ground coriander, etc. and liquors used for distillation are called lehya. Water-lily, buds, branches of the trees etc. are called bhakṣya. Things like rice-gruel, milk, liquors, various juices, whether saṃskṛta or asaṃskṛta, which are fit for drinking are called peya. Among the four types of sneha things ghṛta should be offered to the elephant in the summer season, tāla in the rainy and the autumn seasons and vasa and maśa in the spring season.

Ghṛta is regarded as the best among the sneha substances. It is of sweet taste and is non-inflammatory. It is good for vāta and pitta. Also it increases flesh and longevity of the elephant. The elephant of bilious nature and that one which is young or old or weak or thin or is engaged in works frequently should be given ghṛta.

Oil is generally good for the skin. It is inflammatory and hot and it reduces vāta and kapha. Its taste is sweet or astringent. It reduces flesh and pitta. The elephant which becomes fat due to less exercise, which is affected by vāta and kapha, which is thin due to being engaged in roads and suffers from attack of works, should be given oil.

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7. HA, 4.3.95-98, p. 565
8. Gā supplement, vv.79-81, p. 198
10. Ibid., vv.22-26, pp.179ff.
Yasa is good for the elephant which suffers from rheumatic pain. It increases strength. Elephant suffering from the ailment Manyagraha, Gatraroga, etc. should be offered yasa. Majja also destroys the effects of vata and pitta. It increases kapha, fat, semen etc. and purifies the earholes. The elephant should be given yasa and majja when it suffers from ailments like Urahksata, Bhagna, etc.

Salt, grass, molasses, lotus, buds of leaves and flowers, sugarcane are instructed to be given with the snaha substances when it is necessary.

2. Mada:

1. Its general nature:

Mada or ichor of the elephant is a liquid oily substance which flows out occasionally from the two temporal glands situated respectively on each side about midway between the eye and the ear. Certain other animals are also subject to this peculiar exudation, mada. The animals generally behave quite differently when they are subject to mada. The discharge of mada is seen to be very rare in

13. It is also called sikara or dana cf. commentary YC, Vol.1, p. 495
14. GS, supplement, vv. 5,6, p. 153
case of female elephants and the modern biologists consider it to have a connection with the sexual function in some cases.

The Sanskrit literature describes various causes of the development of mada in the elephant. The Hāṣṭāyuvṛtveda discusses fourteen such causes viz. vāta, pitta, kapha, rakta, their sanānipāta, saurya, abhijana, harṣa, parināma, naisarṣikā, sampāta, musti, vyāḍhidosā and upadhāna. Due to the effect of vāta, the elephant discharges mada in the rainy season. This discharge is continuous and it is like water mixed with pulverized wheat, astringent, and endowed with a sweet smell like that of Candana, Uṣīra and lotus etc. The elephant discharging mada, due to the effect of vāta, becomes restless, runs fast, yawns, shouts, trembles, moves its trunk up and down and dislikes sleeping and also eating in general, although it prefers taking things having pungent, astringent and bitter taste.

Mada, produced by the vitiated pitta, appears in the autumn season and is discharged from the elephant's temples. This mada is either yellow or red in colour and it smells like mango flower, cardamom or Musta grass. An elephant, discharging mada due to the effect of pitta becomes spirited,

15. Glossary, Elephant Gold
16. HA, 2.61, p.305
angry and afflicted; it longs for cold, shades and water, yawns, moves its trunk up and down, experiences inflammation in the cheeks and the testicles prefers taking things having pungent, sour and salty taste.\textsuperscript{17}

When affected by \textit{kapha} the elephant discharges \textit{māda} in the cold and winter seasons. The colour of \textit{māda} is then white or like water mixed with some powder and the smell is like that of the flowers of \textit{Sindhuvara, Muktaka, Punnāga, Bakula} etc. This \textit{māda} is cold and fragrant and agreeable. The elephant, then, becomes fanciful, strong and stout and slow in its behaviour and activities; it longs for the company of she-elephant, and cold things(?) get deeply tormented, likes sweet, sour and salty food and suffers from some skin disease and from irregularity in discharging its urine(?).\textsuperscript{18}

\textit{Māda}, produced by the effect of \textit{rakta} is secreted from the elephant's temples in the noon of the summer days. The characteristics of this \textit{māda} are same as those of the \textit{māda} produced by the vitiated \textit{pitta}. The elephant then, feels pain in the joints of its body, walks with great difficulty and likes to take rest, it does not become agitated nor also angry with she-elephants, longs for shades and tender food. Its eyes become red, body becomes pale and blood flows out with its vomits and excrements.\textsuperscript{19}

\begin{flushleft}
\textsuperscript{17} HA, 2.61, p. 306
\textsuperscript{18} Ibid., 2.61, p. 306
\textsuperscript{19} Ibid., 2.61, p. 306
\end{flushleft}
When the mada is produced by sāmpatā i.e. the simultaneous effect of vāta, pitta, kapha and rakta, then its smell is a mixture of all the smells described in above cases. The elephant discharging this mada, can endure thirst, hunger, heat and cold, rough and unsuitable resting places and does not like to take food of sweet taste.  

Mada may also be produced due to the excitement of the elephant to see the victory of its own side in the battlefield. This mada is called saurvaja. Mada is said to be caused by abhijana when there is a slow secretion during the full moon day through its association with a she-elephant in rut. Mada is said to be caused by harsa, when the elephant is very much delighted amidst the natural beauty of the lakes, forests and gardens full of singing birds and beautiful flowers and fragrance and amidst the company of the she-elephants. The mada is called parināmika when it occurs to an old, weak, emaciated elephant devoid of semen and poor in elements. The cause is called naisarga when the elephant discharges mada after being distressed by being required to rest or sleep in rough places or by the act of tying up etc. Mada is called sāmpatāja when the elephant discharges foul smelling mada with vomits after being heated due to being engaged in heavy works like carrying of heavy loads and big

20. HA, p. 307
trees in hot weather. The \textit{mada} is said to be due to \textit{vyādhi} when it is discharged as an effect of some diseases like \textit{Śīrovaka}, \textit{Mūtrasamāga}, and \textit{Śuddhapākala}. The \textit{mada} is called \textit{pustīla} when the elephant discharges \textit{mada} after being delighted to have a varieties of food. \textit{Mada} is said to be due to \textit{upadhāna} when the rut is caused by the application of some medicine.\textsuperscript{21}

2. \textbf{Anatomy of \textit{mada}}:

According to the Sanskrit literature, the secretion of \textit{mada} occurs from different parts of the elephant's body such as eyes, ears, breasts, buttocks, palate, trunk, hair-holes, scrotum, navel, chin and cheeks etc.\textsuperscript{22}

\begin{footnotesize}
\begin{enumerate}
\item\textit{HA}, 2.61, pp. 307f.
\item\textit{GS}, 10.99, p. 121.
\item\textit{ML}, 9.6
\item\textit{YG}, Commentary, chap. III, p. 495. It may be added here that in the passages concerned with the various limbs of the elephant's body having secretory glands, the word \textit{kata} occurs almost invariably. This word may mean either the temples or the buttocks. But if the word is taken in the latter sense there remains nothing to mean the temples which are the most prominent places of the origin of \textit{mada}. Hence, in our exposition of the relevant passages of the above we have preferred to understand the temples from the word \textit{kata}.
\end{enumerate}
\end{footnotesize}
2.3. **Mental and physical effects of mada:**

An elephant under the influence of mada exhibits different mental and physical traits. It becomes bright, haughty and stout, speedy in its movements, excited and angry and does not care for anything. The Mātaṅgalīlā mentions such traits as prahāra (delight), sīghrata (swiftness), gandha (smell), krodha (anger), vīryata (prowess) and abhirutvam\(^{23}\) (fearlessness). It also mentions two other traits viz. gati and dehasya gandhatā which seem to be confusing. In the commentary of Śrutasāgara on the Yaśāstilakacampū, however, this very verse is quoted with different reading.\(^{24}\) There we have rati (sexual urge) for gati and dehasya kāntatā (beauty of the body) for dehasya gandhatā. It is obvious that Śrutasāgara preserves the more reasonable readings. guṇicandra for abhirutvam in his own quotation is a clear case of textual corruption. The word Krāntatā in the Kavyamala edition of the Yaśāstilakacampū is undoubtedly a printing mistake for Kāntatā.

Sometimes the influence of mada becomes unfavourable for the elephant. Then the appearance of mada is to be

\(^{23}\) ML, 9.6
(cf. prahāraḥ śīghrataḥ gandho gatīrdehasya gandhatā/ krodho vīryamabhīrutvamaṣṭau madagunāḥ smṛtāḥ/)

\(^{24}\) YC. Commentary, Chap. III, p. 495f.
(cf. prahāraḥ śīghrataḥ gandho ratīrdehasya krāntatā/ krodho vīryam guṇīcandera (?) aṣṭau madagunāḥ smṛtāḥ //)
recognized as a *dosa*. The effects of *mada* are such as
*nidrāvighata* (sleeplessness), *grāsadveṣa* (disliking for
eating), *balaksaya* (losing strength), *mūḍhata* (perplexity)
and *abhivartivam* (surpassing or violation of all restraint).25

2.4. **Seven stages of mada:**

*Mada* has seven stages of development. According to
Gajasāstra in the first stage called *Vitti*, the elephant
likes to play with dust and indulges in untimely roaring;
in the second stage called *Kopa*, it loses sleep, becomes
angry and indulges in yawning; in the third stage called
*Adhonuvandhinī*, its eyes become covered with the flow of
*mada* and it shouts like the roaring cloud; in the fourth
stage called *Arūdhavaśāmuga*, the elephant becomes delighted
and angry at the same time and it tries to kill the creatures
around. The fifth stage is that of *Krodha* i.e. anger. In
this stage the elephant is not fit for riding; it cannot
be tied up in the post and it likes to move about in the
night time. In the sixth stage, called *Calitā* the elephant
does not care for anything and sleeping, and *mada* flows out
excessively from its eyes and ears. In the seventh and last
stage called *Ativartini*, the elephant becomes restless and

25. **YC, Commentary, Chap. III, p. 495**
*(cf. nidrāvighato mṛktā (?) grāsadveṣo balaksayaḥ /
mūḍhata cābhivartitvam śaddoṣāh kīrtītā made. : //)
loses the power of knowledge, hearing and seeing. 26 The Yasāstilakacampū also mentions the names of different stages in a different order as Saṃjātatilakā, Ārdra-kapolīka, Adhonivandhi, Gandhacārini, Krodhini, Ativartini and Saṃbhinnamadamyāda. 27 It may be noted that between these two lists only the names of Adhonivandhi, Krodhini and Ativartini are common. A verse quoted by Srutasāgara from some anonymous source also gives the same list as that of the Yasāstilaka in a very systematic way. 28

Pālaka-pya expatiates on these seven stages in the Hastyāyurveda. He declares that these stages depend upon the respective elements of the body from which the ichor is produced. They are rasa (juice), rakta (blood), māmsa (flesh), meda (fat), asthin (bones), majjā (marrow) and śukra (semen) respectively. Pālakāpya does not name all the seven stages very clearly. From this detailed discussion, however, only the names, Ārdra-kapolika, Nibaddha, Krodhini and Ativāhinī may be sorted out. Corresponding to the

27. XC, Chap. III, p. 495
28. Ibid., Commentary, p. 495

(cf. saṃjātatilakā pūrvā dvitiyārdra-kapolika / tṛtiyādhanibaddha tu caturthī gandhacāriniī // pañcamī krodhini ējeyā śāṣṭiī caiva pravartikā // syātsaṃbhinnakapolā ca saptamī sarvakālikā //)
Gandhacārini stage of the Yasāstilakacāmpū Pālakāpya says 'gandha patutvam āyati.'

2.5. The conception of Sōbhā of mada:

The lustre or shed of the elephant's skin due to the appearance of mada changes in the different stages. This lustre is called Sōbhā and according to its changes it is given seven different names. They are Saṅghātarudhirā, Pratīchchinnā, Paṅgalepinī, Dhatusāmāśakā, Samakāṣā, Calitā and Droṇikā. The Mānasollāsa gives the names of these seven Sōbhās as Saṃjātarudhirā Pratīchchānā, Paṅgalepinī, Varisthādvutī, Samakalpa, Vyatikīrṇikā and Droṇikā respectively.

In the first stage its chin, palate, tongue, breasts and eyes become reddish in colour due to the appearance of blood; in the second stage, flesh increases in the part between the tusks, neck, wrist, bosom, sides; in the third stage different part of its body like the face, the two sides and all the joints are filled with flesh. In the fourth stage, the two sides, the neck and the two of the teeth, elevated due to excessive flesh; in the fifth stage, its back becomes beautiful with a fine surface due to flesh; in the sixth stage the fleshes of its body oscillate while walking and in the last stage its back looks like the open banana leaf.

29. HA, 4.31.12
30. GS, 10.75-82
31. Mānasā, 4.3, 473-480
32. GS, 10.74-81, pp. 118ff
6. Treatment of mada:

As shown above, mada originates from the seven different elements (dhātus) of the body. As such an excessive flow of ichor leads to a depletion of the store of the elements. Consequently the elephant loses its power of resistance and becomes exposed to the chance of being attacked immediately by various diseases. Hence it is prescribed that precautions should be taken three months ahead of the probable yearly season of the flow of rut for restraining the excessive secretion of this vital sap.\(^32\)

The Maṭanāgalīlā names a number of herbs to be applied as the recipes for this purpose.\(^33\) The Gajasāstra also prescribes a number of recipes not only for the controlling of the flow, but also, as it appears to us, for replenishing or augmenting the stock of the must.\(^34\) As in the case of the treatment of human beings, in case of the treatment of elephant also various typical methods of the application of the treatments are recommended, e.g. brṛhāna, mukhavar- dhana, kata, sodhana, and so on. The Gajasāstra gives details of the procedures along with the concerned herbs and chemicals which are applicable in case of the treatment of mada.\(^34\) The Yaśastilakacampū very intelligently names the procedures of the treatment as brṛhāna, sañcava, vyastāra,

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32. ML, 9.19
33. ML, 9.20-23
34. GS, supplement, vv.1-35, pp.152f.
mukhavardhana, katavardhana, katasodhana, pratibhedana, pravardhana, varnakara, gandhakara, uddipana, hrāsana, vinivartana, and prabhedakarana and refers to them as madopacāras. 35 Ārutasāgara explains madopacāra as madanivartananacikitsā, meaning thereby that the named procedures are required to be applied as a treatment for doing away with the very flow of mada. 36

35. YC, Chap. II, p. 495
36. Ibid., Commentary, p. 495