

# Journal of the Oriental Institute

VOLUME XVII  
1967 - 1968

*Edited by*

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**BARODA**

# ANCIENT INDIAN PRACTICES OF DRINKING AND SMOKING AS FOUND IN THE CARAKA-SAMHITĀ

By

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## WINE

*Types of Wine*—Eighty-four kinds of wine are found in Caraka.<sup>1</sup> There are eight sources of making these different types of wine ; those are cereals, fruits, roots, 'sāra' ( pith, inner part of wood ), flower, stems of trees, leaves and bark of trees ; and the ninth source is sugar.<sup>2</sup> Caraka further holds that there are innumerable varieties of wine as a result of different combinations. But out of those eighty-four kinds are most wholesome<sup>3</sup>. Wine prepared from corn ( dhānyāsava ) is of six kinds. These are *surā*, *sauvira*, *tuṣodaka*, *maireya*, *medaka dhānyāmlā*. The fruits from which wine is prepared are grapes, dates, cucumber, *āmalaka*, jujube, jack fruit, *kapitāna* ( *ambada* in Hindi ), fruits of *aśvattha* and ban-yan tree, *śrngāṭaka*, *kapittha* etc. ; they are twenty-six in number and so there are twenty-six kinds of fruit wine. Eleven kinds of wine prepared from the roots of trees like 'vilva' drumstick, *aśvagandhā*, *vidārigandhā* etc. are mentioned. Twenty kinds of pith-wines ( *sārāsava* ) are to be prepared from the pith of trees like *śāla*, *priyaka* ( *kadamba* ), *asvakarṇa* ( small *śāla* ), sandalwood, *arjuna*, *sap-taparṇa*, *khadira* ( *khair* in Hindi ), *śirīṣa*, *śimśapā* ( *sisam* in Hindi ), *madhūka* ( *mahua* in Hindi ) etc. Ten kinds of flower wines are to be manufactured from seven kinds of lotus and from *madhūka*, *priyaṅgu* ( perfumed cherry ) and *dhātakī*. Four kinds of stem-wine are prepared from the stems of four kinds of sugar-cane. Two kinds of leaf-wines are to be prepared from the leaves of *paṭola* ( *paraval* in Hindi ) and palmyra plam tree. Four kinds of bark-wines are to be prepared from the bark of ' *tilvaka* ', ' *lodhra* ', ' *elabaluka* ', ' *kramuka* '. And from sugar, sugar-wine is manufactured<sup>4</sup>. Caraka points out that these eighty-four are the best types of wine. They are produced separately from the different ingredients unmixed with each other. But unlimited can be the combinations of these ingredients<sup>5</sup>. The very large variety of wine in Caraka is an important point for

<sup>1</sup> Caraka, Sūtrasthānam, ch. 25, 49.

<sup>2</sup> धान्यकलमूलसारपुष्पकाण्डपत्रत्वचो भवन्त्यासवयोनयोऽन्निवेश ।

सङ्ग्रहेणाष्टौ—शर्करानवम्यः ॥ ४८ ॥ Caraka, Sū, ch. 25, 48.

<sup>3</sup> Caraka, Sū, ch. 25, 49.

<sup>4</sup> Caraka, Sū, ch. 25, 49.

<sup>5</sup> Caraka, Sū ch. 25, 49.

study. It shows the stage of society when the manufacture and culture of wine had reached its highest point of perfection. This revision of caraka samhita originally composed by Agniveśa was certainly done at a period after which no further research was necessary on the subject.

### Types of wine commonly drunk

In the chapter on Food and drink Caraka discusses the qualities of wines like *surā*, *madirā*, *jagala*, *arista*, *śārkara*, *pakkarasa*, *śītarasika*, *gauḍa*, *surāsava*, *madhvāsava*, *maireya*, *dhātakī*, *madhu*, barley-wine, *madhulikā*, *sauvīraka*, *tuṣodaka* and *amla-kāñjika*<sup>1</sup>. These seem to be usually drunk by people in society. Of the above list *surā*, *maireya*, *sauvīraka* and *tuṣodaka* were made of corn as already noted<sup>2</sup>. *Madirā* and *jagala* were varieties of *surā*<sup>3</sup> while *arista* was medicated wine<sup>4</sup>. *Śārkara* was made of liquid molasses while *pakkarasa* and *śītarasika* were made from sugar cane juice<sup>4a</sup>. *Gauḍa* was made from molasses and *madhvāsava* or *mādhvika* was made from *madhūka* flower. *Surāsava* was Tincurds and *dhātakī* was a kind of flower-wine. *Madhu* was the wine with good amount of honey in it and barley-wine was prepared from barley. Lastly *amlakāñjika* was a wine prepared from boiled rice<sup>5</sup>. Further we find mention of 'vārūṇī'<sup>6</sup> wine in another context. It is noteworthy that mango is neither mentioned in the list of fruits from which wine is prepared nor in the above list of wines usually drunk. But *sahakārasurā*, the wine prepared from mango spirit, was an ancient Indian wine.<sup>7</sup> It is mentioned in Patañjali.<sup>8</sup> Absence of its specific mention in Caraka can provide a clue regarding the date of Caraka. Was he a predecessor of Patañjali or is it due to the fact that Caraka belonged to the north-west and so he was not familiar with mango wine to mention it? Mango liquor is noticed in Kauṭilya.<sup>9</sup> Besides general reference to wine prepared from fruits, Suśruta also does not specifically mention mango-wine though he discusses even about wine prepared from 'jamun'<sup>10</sup> ('jāmbava').

Suśruta in his section on wine discusses the qualities of grape wine (*mārdvika*), date wine (*khārjura*), *surā*, *śvetasurā*, *prasannā*, two kinds of wine prepared from barley, *madhulikā* (prepared from wheat) *viṣṭambhi*, *ākṣiki*

<sup>1</sup> Caraka, Sū, ch. 27, 176-189.

<sup>2</sup> Caraka, Sū, ch. 25, 49. (Text with Hindi Tr.) Vol. I, p. 239.

<sup>3</sup> Caraka, Sū, ch. 27, 177-178.

<sup>4</sup> Caraka Saṃhitā (Jamnagar Edition), Vol. 5, p. 195.

<sup>4a</sup> " " (Text with Hindi Tr.) Vol. I, p. 239.

<sup>5</sup> Caraka Saṃhitā (Text with Hindi Tr.) Vol. I, pp. 239-240.

<sup>6</sup> Caraka, Sū, ch. 26, 117; Cikitsa, ch. 24, 124.

<sup>7</sup> A. L. Basham, The Wonder that was India, p. 214; Raghu XIX, 46.

<sup>8</sup> Mahābhāṣya I. 2, 62.

<sup>9</sup> Artha, Bk II, ch. 25, 32.

<sup>10</sup> Suśruta, Su, ch. 45, 187.

and several kinds of *sīdhu* wine prepared from molasses and sugarcane juice, and *madhūka* wine, (prepared from *madhūka* flower) *surāsava*, *madhvāsava* and *maireya* and wine prepared from *pippalī* (longpepper).<sup>1</sup> The list agrees considerably with the list found in Caraka.

### Efficacy of wine

Caraka praises wine. While fresh wine is not so good, old wine purifies the body, it is appetizing, light and tasty. Wine is exhilarating, pleasant, strengthening and relieves one of fear, grief and fatigue. It gives brilliance, strength, intelligence, mental satisfaction, bodily development and vitality. If a person of Sāttvika nature drinks it in moderate doses and in a proper manner it works like nectar.<sup>2</sup> Similar praise of old wine is noticed in Suśruta.<sup>3</sup> As regards general qualities of wine Suśruta praises wine as good for appetite and heart and light for digestion etc.<sup>4</sup>

At the end of his discourse on eighty four types of wine which are the best types according to Caraka, the author praises those eighty-four types as good for mind, body and appetite; they remove lethargy or sleepiness and also fear and gloominess and keep the mind cheerful.<sup>5</sup>

For patients suffering from disorders in assimilation Caraka recommends wines (*āsava*) of *madhūka* flowers, wine of *durālabha*, *piṇḍa* wine and honey wine (*madhvāriṣṭa*).<sup>6</sup>

He also prescribes for such patients honey wine, *madirā* wine and *sīdhu* wine.<sup>7</sup> He prescribes medicated wines (*ariṣṭas*) also for disorders of piles and for assimilation disorders, anemia, stomach and abdominal diseases.<sup>8</sup> We find recommendation of wine for patients suffering from consumption, in Caraka.<sup>9</sup>

Caraka has devoted a full chapter on drinking wine. It is a chapter meant to regulate the habit of excessive drinking among people and to instruct them in the proper way of indulging in it. This chapter definitely shows that

<sup>1</sup> Suśruta, ch. 45, 172-191.

<sup>2</sup> हृषीणं प्रीणनं बल्यं भयशोकश्रमापदम् ।

प्रागल्भ्यवीर्यप्रतिभातुष्टिपुष्टिबलप्रदम् ॥

सात्त्विकैर्विशिवद्युक्त्या पीतं स्यादमृतं यथा । . . . . . ॥ Caraka, Sū, ch. 27, 191-192.

<sup>3</sup> Suśruta Sū, ch. 45, 163.

<sup>4</sup> Suśruta Sū, ch. 170-171.

<sup>5</sup> Caraka, Sū, ch. 25, 51.

<sup>6</sup> Caraka, Cikitsā, ch. 15, 149.

<sup>7</sup> Caraka, Cikitsā, ch. 15, 149.

<sup>8</sup> Caraka, Cikitsā, ch. 14, 138-168.

<sup>9</sup> Caraka, Cikitsā, ch. 8, 162-165,

wide practice of drinking and its importance and necessity for physical and mental health as recognised by Caraka himself and his predecessors since the days of the Vedas, necessitated Caraka to devote one separate chapter on it. Since the people indulged in this practice more for diversion and mental pleasure Caraka also has given the full details of it separately in a chapter. It is noteworthy that the full support of the medical authorities like Caraka and Suśruta is in perfect conformity with the wide practice of drinking wine since the Vedic days.

### Some Preparations of Wine

In course of his discourse on the treatment of disorders of assimilation (grahaṇī) Caraka throws interesting light on the preparation of different kinds of 'āsavas'.

Thus he gives direction for preparation of wine from *madhūka* flowers. It may be interesting for the reader to know a few details, as given below :

#### 'MADHŪKĀSAVA'

To prepare wine from *madhūka* flower, take 1024 tolas (one *droṇa*) of *madhūka* flowers, 512 tolas ( $\frac{1}{2}$  *droṇa*) of embelia, one-fourth *droṇa* (two hundred and fifty-six tolas) of *citraka* (white flowered lead wort) and one fourth *droṇa* (two hundred and fifty-six tolas) of 'bhallātaka' (marking nut) and three *palas* (thirty-two tolas) of *mañjiṣṭhā* (Indian madder). Decoct all these in six *droṇas* of water; when it is reduced to one *droṇa* take it down. When it is cooled, mix it with half *āḍhaka* (one hundred twenty-eight tolas) of honey and place it in a pot besmeared with the paste of cardamom, lotus stalks, *aguru* (eagle-wood) and sandal wood and keep it for a month. When properly fermented the wine should be taken out for use.<sup>1</sup>

The preparation of wine from the fresh juice of 'madhūka' flower is simpler. Take fresh juice of 'madhūka' flower and boil it till it is reduced to half of its quantity. When it is cooled add one-fourth of its quantity of honey and place it in a pot as described in the preceding preparation. In a similar way is to be prepared wine from grapes, sugarcane and dates<sup>2</sup>.

#### 'DURĀLABHĀSAVA', 'MŪLĀSAVA' AND 'PIṆḌĀSAVA'

Similarly we find the directions for the preparation of wine from prickly clover (*durālavā*), 'mūlāsava', and 'piṇḍa' wine. The last one is a fermented preparation of barley with powdered long pepper ('*pippalī*') and powdered pulp of beleric myrobalan and molasses. It is prescribed to be taken along with a diet of meat juice for patients suffering from assimilation disorders.

<sup>1</sup> Caraka, Cikitsā, ch. 15, 146-149.

<sup>2</sup> Caraka, Cikitsā, ch. 15, 150-151.

## 'MADHVARIṢṬA'

We can finish this topic with some details for the preparation of honey wine. Take a new pot and besmear it with powdered long pepper (*pippalī*) and honey and then fumigate it with 'aguru'. Put into it two hundred fifty-six *tolas* of honey, equal amount of water and the following powders,—embelia-two *palas* (eight *tolas*), *pippalī* (long pepper)-four *palas* (sixteen *tolas*), four *tolas* of bamboo manna and one *tola* each of fragment poon (*keśara*) and black pepper, and of cinnamon, cardamon, cinnamon leaves, long zedoary, betel nut, *aṭisa*, nut-grass, fragment piper, cherry tree, Indian tooth-ache tree, roots of long pepper and white flowered leadwort ; keep this for a month and then make use of it.<sup>1</sup> Similarly we find directions for preparation of medicated wines ('ariṣṭas') like ('*abhayāriṣṭa*, *dantyaṣṭa*, *phalāriṣṭa*, *śarkarāsava*, *kanakāriṣṭa*). All these are wines fermented in earthen vessels smeared with 'ghee'<sup>2</sup>.

## Prevalence of the practice of drinking wine

We have already seen that wine is a part of meals in cases of both healthy and sick. It is also used as a medicine in case of consumption, stomach disorders and disorders in piles, as we have pointed out. Separate lengthy chapters are written both by Caraka and Suśruta on the right methods of drinking wine and also we find details of treatment for patients suffering from excessive drinking.

That drinking wine was a common habit with people is implied in Caraka's statements that flesh of 'Valaka' bird<sup>3</sup> along with *vāruṇī* wine is incompatible. The green vegetables<sup>4</sup> called 'kusumbha' is incompatible with *maireya* or *śārkara* wine. The honey wine should be taken along with roasted meat<sup>5</sup>.

It is noteworthy that even in the cases of patients suffering from excessive drinking, Caraka nowhere suggests or recommends methods for slowly giving up the habit. There is one solitary verse in which he states that it is really a great thing to give up the habit of drinking. As a medical authority he neither emphasizes on it nor suggests ways as to how to get rid of the vice. In fact, drinking is nowhere a vice in Caraka or Suśruta.

While giving rules of drinking wine, Caraka holds that those rules are meant for the rich but even for a commoner who is on the way to prosperity he

<sup>1</sup> Caraka, Cikitsā, ch. 15, 163-167.

<sup>2</sup> do do ch. 14, 138-168.

<sup>3</sup> Caraka, Sū, ch. 26, 117.

<sup>4</sup> Caraka, Sū, ch. 26, 113.

<sup>5</sup> स्थाल्यां वाथ कपाले वा भृष्टं नीरसवर्तितम् ।

कट्वम्ललवणं मांसं मक्षयन्वृणुयान्मधु ॥

Caraka, Cikitsā, ch. 24, 172.

suggests that they should indulge in drinking according to their means and should drink wholesome wine in moderate doses.<sup>1</sup>

The picture of society in Caraka shows that people regularly drank wine along with meals or independently and since it was an everyday affair, the medical authority has simply suggested the best ways of making it useful for body and mind, as we shall presently discuss. The general value and efficacy of wine pointed out by Caraka and Suśruta both for the sick and the healthy, as we have already discussed, show high medical support for drinking. The chapter on wine in Caraka begins with high praise and glorification of wine. It reminds one of the Vedic glorification of 'Soma' which was almost a deity for the Vedic Aryans. The same divine glory is attributed to wine by Caraka and Suśruta too<sup>2</sup>.

Thus Caraka says that wine was greatly worshipped of old by the gods and their king. It was invited by the ritualist and established in the sacrifice, called *Sautrāmaṇi*. It is wine that upholds the sacrifices. Indra was uplifted by it from impenetrable gloom of faintness. It is worthy of being seen, touched by holy men who offer sacrifices in the manner prescribed by the Vedas. It is derived from various sources and yet has the one common quality of intoxication. It endows the gods with choicest prosperity in the form of ambrosia, the manes in the shape of 'Svadhā' and the twice-born in the shape of 'Soma'. It is the splendour, might and the wisdom of the Aśvin twins, it is the power of Indra, it is the Soma prepared in *Sautrāmaṇi* sacrifice. It is the destroyer of sorrow, unhappiness, fear and distress. It is powerful and it turns into and causes love, joy, speech and nourishment and beatitude. It has been praised by the gods, *Gandharvas*, *Yakṣas*, *Rākṣasas* and mortals.<sup>3</sup>

Both in the Arthaśāstra and the Kāmasūtra we get picture of a society where wine was daily drunk. Thus we find, in the Kāmasūtra wine cellar in private homes. It was the duty of the wife to look after it.<sup>4</sup> In the Arthaśāstra we find permission given to families to manufacture liquor at home<sup>5</sup>. The vehement condemnation of drinking in Manu<sup>6</sup> and Yājñavalkya<sup>7</sup> perhaps reflects the effort of social leaders to stop the practice as it was becoming a social evil. That it was getting pernicious for public health is reflected in Caraka and

<sup>1</sup> Caraka, Cikitsā, ch. 24, 23.

<sup>2</sup> Caraka, Cikitsā, ch. 24, 1-9; Suśruta, Cikitsā, ch. 29, 3-9.

<sup>3</sup> Caraka, Cikitsā, ch. 24, 1-9.

<sup>4</sup> सुराकुम्भीनामासवकुम्भीनां च स्थापनं तदुपयोगः क्यविक्रयावायव्ययावेक्षणम् ॥ Kāmasūtra, BK. IV, ch. I, 35.

<sup>5</sup> Arthaśāstra, Bk II, ch. 25, 35.

<sup>6</sup> Manu .XI, 91-98.

<sup>7</sup> Yaj., III, 227.

Suśruta. In both the works, we find detailed discussion on the subject of the treatment of patients suffering from excessive drinking.<sup>1</sup>

It is also to be noted that manu strongly prohibits drinking especially for the Brāhmaṇas.<sup>2</sup> Of course in one verse he prohibits it for all the twice-born *i.e.* the three upper *varṇas*.<sup>2a</sup> But the special prohibition for the Brāhmaṇas leads us to infer that other '*varṇas*' including the *Kṣatriyas* were not restricted very strictly to indulge in it. Manu also recognises the most common types of wine, Surā which is prepared from molasses, rice-wine and wine prepared from *madhūka* flowers.<sup>3</sup> He also refers to other intoxicating drinks and decoctions.<sup>4</sup>

Yājñavalkya prohibits it for the twice-born, that is the three upper *varṇas*, and his rules for penance for drinking spirituous liquor are as rigorous as those of Manu.<sup>5</sup>

It seems the practice was so widely prevalent that inspite of its bad effects, it was not possible to stop it. Neither do we find any effort on the part of the medical authorities to do so. What we notice in Caraka and in Suśruta too, is to regulate the habit and to make a person remain within limits. Thus at the end of the high glorification of wine in the beginning of the chapter on treatment for excessive drinking, Caraka says that one should drink wine which is the source of all joy; it should be taken according to rules.<sup>6</sup>

Narrating the praise of wine, its recommendation in several diseases and its efficacy Caraka argues in favour of drinking wine. Thus he says that even food which is the source of life acts like poison if taken excessively or in improper way, while even poison used properly acts as medicine. So wine taken according to rules, does not cause any harm at all. Rather it acts like food and gives life and longevity.<sup>7</sup>

### Rules for drinking wine

(1) One having bathed and dressed in clean dress according to season, and having annointed himself with sandal wood etc., having put on ornaments and garland of flowers should worship gods and Brāhmaṇas;

<sup>1</sup> Suśruta, Uttaratantram, ch. 47; Caraka, Cikitsā, ch. 24, 106-203.

<sup>2</sup> Manu, XI, 91-98.

<sup>2a</sup> Manu XI, 90.

<sup>3</sup> Manu, XI, 95.

<sup>4</sup> Manu. XI, 96.

<sup>5</sup> Yāj., III, 253-256.

<sup>6</sup> Caraka, Cikitsā, ch. 24, 1-9.

<sup>7</sup> Caraka, Cikitsā, ch. 24, 59.

(2) then in a spot scattered with best kinds of flowers of the season and suitable as a place of recreation, perfumed with incenses, adorned with luxurious divans with soft cushions and white clean covers, one should sit comfortably and drink from golden or silver vessels or vessels set with gems; <sup>1</sup>

(3) one is advised to be in the company of beautiful damsels, pressing his limbs at the time of drinking <sup>2</sup>; and

(4) one should pray to gods first and then offer wine to semidivine beings by pouring it on earth and then he should drink; <sup>3</sup>

(5) one should eat green fruits and salted fragrant flesh and other sauces agreeable to the wine and proper to the season, and fried meat of many kinds of birds and animals and many kinds of puddings made by expert cooks. <sup>4</sup>

(6) Further for different people of different kinds of physical system Caraka suggests that a person of 'vāta' habits should take his massage, bath, and put on good clothes and having treated himself to fragrant smoke and anointed himself with sandal-paste; should take food prepared with punctuous and hot articles. After that he should drink. Similarly a man of 'pitta' habits after treating himself to various cooling things, such as bath etc., and eating food consisted of sweet and cooling articles should drink wine. It will not affect his health. A person of 'kapha' habits, living on food prepared of barley and wheat, should treat himself to hot things, and eat the flesh of 'jāṅgala' animals prepared with black pepper and then take wine. <sup>4a</sup>

(7) For persons of 'vāta' habits he recommends wine prepared from molasses and flour (of rice or wheat) and for persons of 'kapha-cum-pitta' habits he recommends grape-wine or honey wine. <sup>5</sup>

(8) One should never drink any kind of wine that comes to his hand or whenever he gets an opportunity to drink. To a person whose body is in an irritated state due to constant exercise, wine will act as poison. <sup>6</sup>

If a person takes wine in a right manner in a right dose, in right time and along with wholesome food in keeping with his vitality and with a cheerful mind, wine is like nectar for him. <sup>7</sup>

In the above rules, we find that wine should be taken along with food. In Suśruta, it is pointed out that wine on empty stomach acts as poison. <sup>8</sup>

<sup>1</sup> Caraka, Cikitsā, ch. 24, 10-14.

<sup>2</sup> Caraka, Cikitsā, ch. 24, 15-16.

<sup>3</sup> Caraka, Cikitsā, ch. 24, 19.

<sup>4</sup> Caraka, Cikitsā ch. 24, 17-18.

<sup>4a</sup> Caraka, Cikitsā, ch. 20-22.

<sup>5</sup> Caraka, Cikitsā, ch. 24.

<sup>6</sup> Caraka, Cikitsā, ch. 27.

<sup>7</sup> Caraka, Cikitsā, ch. 24, 26.

<sup>8</sup> Suśruta, Uttarantram, ch. 47, 14.

kinds of drinking parties, *Sāttvika*, *Rājasika* and *Tāmasika*. That is the *Sāttvika* manner of drinking when wine is drunk after adorning oneself with fragment flower-garlands, and to the accompaniment of songs, where the wine has been properly prepared and is pure and is taken along with delicious and clean food and drinks ; it is drunk always to the accompaniment of delightful conversation, in happy mood ; it is attended with a healthy sense of exaltation and it increases cheerfulness and love, it has a happy termination and it does not lead to the extreme state of intoxication. The people of *Sāttvika* temperament are not immediately subject to the morbid effects of intoxication. Wine cannot quickly impair the qualities of a strong mind.<sup>1</sup> The *Sāttvika pānagoṣṭhī* in Caraka, perhaps throws light on the right type of *Samājas* to which emperor Asoka did not take any exception.<sup>2</sup> Because it was gathering of the learned, where there was enlightened conversation and an atmosphere of restraint and cleanliness prevailed.

The *Rājasika* manner of drinking which causes speech that is partly gentle and partly rude, partly distinct and indistinct and varying every moment in its nature and is incoherent and generally ending in an unhappy condition.<sup>3</sup>

That is regarded as the '*Tāmasika*' manner of drinking wherein speech is not characterised by cheerfulness where there is no satisfaction in the food and drink taken, and which terminates in delusion, passion and sleep.<sup>4</sup>

### Proper Company at Drinking

Caraka advises one to avoid the company of *Rājasika* and *Tāmasika* types<sup>5</sup> so as to avoid the risk of morbid effects of drinking after the manner of these types. Caraka gives detailed description of people whose company should be sought in drinking. The men of excellent character, who are pleasant of speech, amiable in expression, applauded by the good, versed in the arts, clean of heart and quick in the grasp of things, mutually helpful and who gather together out of sincere friendship, who enhance the pleasure of drinking by their joy, affection and sweetness of manners and the sight of whom causes mutual increase of joyous spirits,—make happy companions at drink. By drinking in their company one finds delight.<sup>6</sup>

Caraka holds that those who drink in the company of good friends, while enjoying the pleasure of lovely objects of the five senses of sight, smell, taste,

<sup>1</sup> Caraka, Cikitsā, ch. 24, 73-75.

<sup>2</sup> R.E. I ( *Shahbazgarhi* ).

<sup>3</sup> Caraka, Cikitsa, ch. 24, 76.

<sup>4</sup> Caraka, Cikitsa, ch. 24, 77.

<sup>5</sup> Caraka, Cikitsa, ch. 24, 77.

<sup>6</sup> Caraka, Cikitsa, ch. 24, 79-81.

touch and hearing and paying due heed to the circumstances of place and time and with a joyous heart, are indeed the most blessed men on earth.<sup>1</sup>

### Bad Effects of Drinking

The reasons for bad effects of drinking are analyzed in Caraka and Suśruta and treatment of patients suffering from alcoholism has got due notice from those two authorities.

Those who are strong of mind and body are habituated to drink after meals, have inherited the habit of drinking and by practice have got habituated to large doses of drink, do not get quickly intoxicated, says Caraka.<sup>2</sup>

Those who are afflicted with thirst and hunger, who are debilitated, who are of 'vāta' or 'pitta' habits, who are given to dry and insufficient and very limited diet, who are sluggish in digestion, who are mentally weak, who are of wrathful nature, who are not habituated to drink, who are emaciated, who are already drunk, all these persons get intoxicated quickly, even with a small dose of wine.<sup>3</sup> The detailed and long discourse on alcoholism and its treatment both in Caraka and Suśruta, shows that it was a social problem, which needed attention of medical authorities. In Kauṭilya we, find the corroboration of this fact. Kauṭilya observes that the effects of drunkenness are loss of wealth, insanity, absence of consciousness, loss of knowledge, life, friends, desertion by virtues and suffering from pain.<sup>4</sup>

It is noteworthy that drinking which was a confirmed vice in Buddha's time, as He prohibited it in his first five commandments, did not receive any direct notice of Aśoka whose zeal for social reform was confirmed only to certain type of 'samājas' where social corruptions developed. It is really an interesting question if wine goblets continued to add to the grandeur of the Maurya monarch's royal table on which the flesh of peacock and deer commanded honoured place inspite of the stoppage of animal killing throughout the empire. Such a suggestion comes to the mind when it is noted that Aśoka did or said nothing against the vice of polygamy as he himself was a polygamist. Are we to infer that in the case of wine also his silence is to be interpreted with reference to his personal habits? The question is however beyond the scope of the present work.

The pathetic picture of suffering due to excessive drinking as found in the lessons on the treatment in Caraka and Suśruta leads us to realize the signific-

<sup>1</sup> Caraka, Cikitsa, ch. 24, 82.

<sup>2</sup> Caraka, Cikitsā, ch. 24, 84.

<sup>3</sup> Caraka, Cikitsā, ch. 24, 85-86.

<sup>4</sup> Artha. B. VIII, ch. 3, 60, 61,

ance of the stern voice of warning against this habit found in Manu<sup>1</sup> and Yājñavalkya.<sup>2</sup>

The high praise of wine on one hand and description of its evils on the other, as found in Caraka portray similar picture found in R̥gvedic society where wine was adored<sup>3</sup> as something divine and at the same time society suffered from its evils.<sup>4</sup>

Finally it is noteworthy that in Patañjali, the drinking party '*Pānagoṣṭhi*' as described in Caraka and Kāmasūtra is not noticed. We simply find '*pānā-gāras*'.<sup>5</sup> In Patañjali, the practice was confined to low people and society looked down upon the practice.<sup>6</sup> The practice of drinking did not obtain among the elite or intellectuals and those who drank regularly were regarded as bad people.<sup>7</sup> Such a picture is in contrast with the *Sāttvika pānagoṣṭhi* of Caraka or drinking parties of cultured and fashionable gentry in Kāmasūtra. Further mango-wine and wine of *kapisa*, that is wine imported from Afganistan, noticed in Patañjali are not included in the long list of wine found in Caraka.

Thirdly '*soma*' wine with all its details and repeated references to its drinking are noticed in the Mahābhāṣya.<sup>8</sup> But in Caraka, *Soma* wine is an object of antiquity,<sup>9</sup> while Suśruta gives historical information about *Soma* and its efficacy in a separate chapter other than on dealing with wine.<sup>10</sup> All the above points seem to support the view that it is wrong to hold that Patañjali and Caraka were one and the same person. The above points also seem to suggest that the two works do not belong to the same period.

### SMOKING

Smoking is noted in Caraka<sup>11</sup> and Suśruta<sup>12</sup> both. The articles used in smoking and the method of preparing the cigar are as follows :

#### Preparing the cigar

*Haraṇukā* (fragrant piper), *priyaṅgu* (perfumed cherry), *prthvikā* (big cardamom), *Keśara* (fragrant poon), shell, *hrbera* (fragrant sticky mellow),

<sup>1</sup> Manu, XI, 54.

<sup>2</sup> Yāj., III, 227.

<sup>3</sup> R. V., VI, 47, 1; IX, 96, 5; VIII, 48, 12; IX, 24, 7; IX, 110, 8.

<sup>4</sup> R. V., X, 5, 6; VII, 86, 7; Kāthaka Saṃhitā, XIII, 2; Chānd. Up. V, 11, 5.

<sup>5</sup> Mahābhāṣya, III, 1, 1.

<sup>6</sup> Mahābhāṣya, II, 1, 1.

<sup>7</sup> Mahābhāṣya, II, 2, 29.

<sup>8</sup> Mahābhāṣya, IV, 2, 99. III, 1, 94; VI, 1, 36.

<sup>9</sup> Caraka, Cikitsā, ch. 24, 1-6.

<sup>10</sup> Suśruta, Cikitsā, ch. 29.

<sup>11</sup> Caraka, Sū, ch. 5, 15-72.

<sup>12</sup> Suśruta, Cikitsā, ch. 40

sandalwood, cinnamon leaf, cinnamon bark, cardamom, *khas*, himalayan cherry, ginger-grass, liquorice, gum *guggula*, *aguru* ('eaglewood'), sugar, barks of banyan tree, bark of *udumbara* (gular), bark of pipal, bark of yellow barked fig tree (*plakṣa*) and *lodhra* tree, rushnut *sarjaras*, *sāl* resin, nut grass, lichen, lotus, blue water lily, pine resin, olibanum, and angelika, all these should be ground and made into a paste. It should then be plastered over a piece of reed and moulded into a cigar resembling the shape of a barley grain (*yava*); it should have the thickness of the thumb and a length of eight fingers' breadth. When it is dried, the central reed should be pulled out and the cigar should be put into the smoking pipe and smeared with fatty substance. It should then be smoked at leisure.<sup>1</sup> Some more details in preparing cigar are given by Caraka.<sup>2</sup> Suśruta enlightens us on the subject. He tells us that four kinds of smoking were there, for five different purposes, that is cigars smoked daily by healthy people, called *prāyogika* and four other kinds *snehika*, *vairicanika*, *kāsaghna*, and 'vāmanīya' for different kinds of ailments.<sup>3</sup> Suśruta gives all the details of these five kinds of smoking.<sup>4</sup>

### Good effects of Smoking

'Smoking alleviates heaviness of the head, headache, earache, cough, hiccup, throat spasm, weakness of the teeth, discharge from the ear, nose and eye due to morbid condition, rigidity of jaw and neck, worms, pallor of the face, falling of hair, hyper-somnia etc.,' says Caraka.<sup>5</sup> Suśruta almost repeats the words of Caraka as he says that by smoking one's senses and mind get purified. It is good for hair, teeth, and for beard etc. It gives good odour to the mouth and it cleanses the mouth. It is good for cough, tastelessness, foul odour of the mouth, sneezing, sleepiness, headache, ear-ache etc.<sup>6</sup>

### Rules for Smoking

Smoking should not be done at any time or hour of the day. There are eight specific times for smoking; after taking the bath, after tongue-scraping, after sneezing, tooth cleansing, nasal toilet and the use of eye-salve and after sleep one should smoke.<sup>7</sup> Suśruta specifies twelve times for smoking.<sup>8</sup>

<sup>1</sup> Caraka. Sū, ch. 5, 17-21.

<sup>2</sup> Caraka, Sū, ch. 5, 12-23.

<sup>3</sup> धूमः पञ्चविधो भवति; तद्यथा—प्रायोगिकः स्नेहिको, वैरेचनिकः, कासघ्नो वामनीयश्चेति ॥  
Suśruta, Cikitsā, ch. 40, 3.

<sup>4</sup> Suśruta, Cikitsā, ch. 40, 4-10.

<sup>5</sup> Caraka, Sū, ch. 5, 24-29.

<sup>6</sup> Caraka, Sū, ch. 5, 43.

<sup>7</sup> Caraka, Sū, ch. 5, 31.

<sup>8</sup> Suśruta, Cikitsā, ch. 40, 13.

Smoking should be done thrice, at a time in three puffs each time.<sup>1</sup> A wise man should practise habitual smoking twice a day.<sup>2</sup>

The person who is prescribed smoking, should smoke through the nose in diseases of the head, nose and eye; and through the mouth in diseases of the throat,<sup>3</sup> for person who has taken a purgative, who has been poisoned, a pregnant woman, a person in grief, or a person very tired or intoxicated, one who has kept awake all night, one suffering from fainting, giddiness, thirst, emaciation, smoking is to be avoided. Smoking is also to be avoided after the taking of liquor, milk, oils, honey or rice with curds. One should avoid smoking when one is in anger, when one's throat is dry or when one is suffering from diseases like diphtheria.<sup>4</sup> Similar rules are found in Suśruta too.<sup>5</sup>

The above rules and regulations show that smoking is recommended and done more for health than for pleasure. The ingredients for preparing cigar also show that cigar is meant for health.

### Prevalence of the practice

In earlier literature, there is no reference to smoking. In later literature too, corroborative data are few. In Kādambarī of Bāṇa<sup>6</sup> and in Kuṭṭanimatam<sup>7</sup> we find the practice. It is possible that it did not gain popularity like drinking. It was probably because it lacked intoxicating effects. That women also smoked is noticed in the Kuṭṭanimatam and suggested in Caraka's rule that a pregnant woman should not smoke. The same is found in Suśruta also.

The hypothesis<sup>8</sup> that the practice was imported into India by the Kusan kings with reference to similar kinds of smoking still in practice in the vicinity of the Hindukus mountains, needs more corroborative data to gain historical value.

<sup>1</sup> Caraka, Sū, ch. 5, 32.

<sup>2</sup> Caraka, Sū, ch. 5, 33.

<sup>3</sup> Caraka, Sū, ch. 5, 43.

<sup>4</sup> Caraka, Sū, ch. 5, 38-41.

<sup>5</sup> Suśruta, Cikitsā, ch. 40.

<sup>6</sup> Kādambarī, Para. 15.

<sup>7</sup> Omprakash, 'Food and Drinks in Ancient India,' p. 197 fn. No. 3.

<sup>8</sup> *Ibid.* p. 257.