

A Translation of the New Edition of the
Suśrutasamhitā

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Abstract

The [Suśruta Project](#) is producing a new Sanskrit text edition of the *Suśrutasamhitā* based on the early Nepalese manuscripts.¹ As we gradually transcribe and edit the manuscripts, we are producing this new translation of the classic work.

¹ MS Kathmandu KL 699, MS Kathmandu NAK 1-1079, and MS Kathmandu NAK 5-333.

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Kalpasthāna, adhyāya 2

Introduction

This section begins with several lists of poisonous plants. The Sanskrit names for these plants are mostly not standard or familiar from anywhere in Sanskrit or ethnobotanical literature. It remains a historical puzzle why these particular names are so difficult to interpret. However, we are not the first to encounter these difficulties. In the twelfth century, the learned commentator on the text, Ḍalhaṇa, remarked,

In spite of having made the greatest effort, it has been impossible to identify these plants. In the Himalayan regions, Kirātas and Śābaras are able to identify them.¹⁰⁰

Ḍalhaṇa also recorded variant readings of these poison names from the manuscripts that he consulted of the lost commentary of Gayadāsa (fl. c. CE 1000). The identities of these poisons have been in doubt for at least a thousand years.¹⁰¹ Identifications have in many cases been equally impossible for us today.

One path for exploration in this situation is to attempt to reverse-engineer some identifications by considering the known toxic plants of India.¹⁰²

Translation

- 1 And now I shall explain **what should be known** about stationary poisons.¹⁰³
- 3 It is said that there are two kinds of poisons, stationary (*sthāvara*) and mobile (*jaṅgama*). The former dwells in ten sites, the latter in sixteen places.
- 4 Traditionally, the ten are: root, leaf, fruit, flower, bark, milky sap (*kṣīra*), pith (*sāra*), resin (*niryāsa*), the elements (*dhātu*), and the tuber.
- 5 In that context,

¹⁰⁰ After *Suśrutasaṃhitā*, *kalpasthāna* 2.5 (Su 1938: 564). From the view of Sanskrit authors, Kirātas and Śābaras were tribal peoples. The eleventh-century author Bhikṣu Govinda, however, cast his treatise as a dialogue with a Kirāṭa king called Madana who was a master of the alchemical art (HIML: IIA, 620).

¹⁰¹ See Wujastyk 2003: 80–81.

¹⁰² Valuable reference sources on Indian plant toxicology in general include Pillay 2013: chs. 10, 11 and Barceloux 2008: parts 1.II, 3 and 4.

¹⁰³ No reference is made to Dhanvantari (see Birch, Wujastyk, Klebanov, Parameswaran, et al. 2021). “Stationary” here is a term contrasted with “moving,” and signifies plants as opposed to animals and insects.

- the eight root-poisons are:
 1. liquorice (*klītaka*)^{i 104}
 2. sweet-scented oleander (*aśvamāraka*)^{ii 105}
 3. jequirity (*guñjā*)^{iii 106}
 4. aconite (*subhaṅgurā*)^{iv 107}
 5. *karaṭā*,¹⁰⁸ and ending with
 6. leadwort (*vidyutśikhā* → *agni- or rakta-śikhā*?)^{v 109}
 7. ‘endless’ (*ananta*)^{vi}, and
 8. *vijayā*,¹¹⁰
- the leaf-poisons include:
 - ‘poison-leaf’ (*viṣapatrikā*)^{vii},

Expected
(Pillay 2010):
Croton
tiglium, L.
= Naepala,
Jayapala,
kanakaphala,
titteriphala
(NL #720);
Calotropis
spp.;
Citrus
colocynthus
(colocynth);
Ricinus
communis
(castor);

Note about
Gayi's edi-
tion.

- 104 Liquorice eaten in excess can be poisonous.
- 105 The roots of sweet-scented oleander are highly toxic, as are most parts of the plant (Pillay and Sasidharan 2019).
- 106 Jequirity does indeed contain a dangerous toxin called Abrin in its seeds and to a lesser extent in its leaves, but apparently not in its roots or bulb. Abrin is not harmful if eaten, but an infusion of the bruised (not boiled) seeds injected or rubbed in the eyes can be fatal (NK: # 6). The dose can be quite small.
- 107 The plant is usually called just *bhaṅgurā* without the prefix *su-* “good.”
- 108 This poisonous root cannot at present be identified. Similar-sounding candidates include *karkaṭaka*, *karaghāṭa* (emetic nut), and *karahāṭa*, but since this is a prose passage, there would be no reason to alter the word to fit a metre. Monier-Williams et al. (MW: 255) cite an unknown lexical source that equates *karaṭa* (mn.) with safflower (*Carthamus tinctorius*, L.), but this plant does not have a poisonous root.
- 109 The roots of both rose and white leadwort are very toxic.
- 110 Meulenbeld (1989: 61, n. 3) argued that our text read a masculine or neuter noun *vijaya*, which never signifies cannabis. However, unlike the vulgate, the unanimous readings of the Nepalese manuscripts give feminine *vijayā*. Nevertheless, even this form only started to signify *Cannabis sativa* L. after the end of the first millennium (Meulenbeld 1989; Wujastyk 2002; McHugh 2021). The *Sauśrutanighaṇṭu* gives a number of synonyms for *vijayā*, almost none of which have any poisonous parts (Suvedī and Tivārī 2000: 5.77, 10.143). But one of them, *viṣāṇī* (also *meṣaśṛṅgi*), is sometimes equated with *Dolichandrone falcata* (DC.) Seemann (Sivarajan and Balachandran 1994: 518), a plant used as an abortifacient and fish poison (Nadkarni 1982a: #862). This identification is tenuous.

- i Glycyrrhiza glabra, L.; see AVS 3.84, NK #1136
- ii Nerium oleander, L.; see ADPS 223, NK #1709
- iii Abrus precatorius, L.; see AVS 1.10, NK #6, Potter 168
- iv → *bhaṅgura* = *ativīṣā*? Aconitum ferox, Wall. ex Ser.; see NK #38
- v Plumbago zeylanica (or rosea?), L.; see NK #1966, 1967
- vi ?; see ?
- vii unknown; see ?

- ‘drum-giver’ (*lambaradā*)^{viii},
- thorn apple (*karambha*)^{ix}, and
- ‘big thorn apple’ (*mahākarambha*)^x;
- the fruits of items like: jequirity (*guñjā*)^{xi}, rūṣkara ()^{xii}, viṣa ()^{xiii}, and vedikā ()^{xiv}, are
 - kumudavati (*kumadavati*)^{xv},
 - reṇuka (?)^{xvi},
 - kurūkaka (?)^{xvii},
 - ‘little bamboo’ (*veṇuka*)^{xviii},¹¹¹,
 - thorn apple (*karambha*)^{xix},
 - ‘big thorn apple’ (*mahākarambha*)^{xx},
 - ‘pleaser’ (*nandanā*)^{xxi},
 - ‘crow’ (*kāka*)^{xxii},
- the flower-poisons include those of:
 - rattan (*vetra*)^{xxiii},
 - wild chinchona (*kādamba*)^{xxiv},
 - black pepper (*vallīja* → *marica*)^{xxv},
 - thorn apple (*karambha*)^{xxvi}, and

¹¹¹ Not poisonous.

^{viii} unknown; see ?

^{ix} *Datura metel*, L.; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

^x *Datura metel*, L.?; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

^{xi} ; see

^{xii} ; see

^{xiii} ; see

^{xiv} ; see

^{xv} unknown; see ?

^{xvi} ?; see *Piper aurantiacum* Wall. (NK: #1924) is not poisonous.

^{xvii} ?; see ?

^{xviii} *Bambusa bambos*, Druce?; see NK #307

^{xix} *Datura metel*, L.; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

^{xx} *Datura metel*, L.?; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

^{xxi} ?; see ?

^{xxii} ?; see ?

^{xxiii} *Calamus rotang*, L.; see AVS 1.330, NK #413

^{xxiv} *Anthocephalus cadamba*, Miq.; see NK #204

^{xxv} *Piper nigrum*, L.?; see NK #1929; Rā.6.115, Dha.4.85, Dha.2.88

^{xxvi} *Datura metel*, L.; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

- big thorn apple (*mahākarambha*)^{xxvii};
- the seven bark, pith (*sāra*) and resin (*niryāsa*) poisons are:
 - ‘gutboiler’ (*antrapācaka*)^{xxviii},
 - ‘blade’ (*kartarīya*)^{xxix},
 - wild mustard (*saurīyaka*)^{xxx},
 - emetic nut (*karaghāṭa* → *karahāṭa?* → *madana*)^{xxxi},
 - thorn apple (*karambha*)^{xxxii},
 - wild asparagus (*nandana* → *bahuputrā?*)^{xxxiii}, and
 - munj grass (*nārācaka*)^{xxxiv}; ¹¹²
- the three milky sap (*kṣīra*)-poisons are:
 - purple calotropis (*kumudaghnī* → *arka?*)^{xxxv}, ¹¹³
 - oleander spurge (*snuhī*)^{xxxvi}, and
 - ‘web-milk’ (*jālakṣīrī*)^{xxxvii};
- the two element (*dhātu*)-poisons are:
 - ‘foam-stone’ (*phenāśma*)^{xxxviii}, and

¹¹² The bark of wild asparagus (*Asparagus racemosus*, Willd.) is toxic.

¹¹³ The name of this poison, *kumuda-ghnī*, means ‘lotus killer’. In Sanskrit literature, the *kumuda* lotus is associated with the moon, since it blossoms by night. Since the sun causes this lotus to close, it is therefore an ‘enemy’ of the lotus. One of the chief words for the sun, *arka*, is also the name of *Calotropis gigantea*, which indeed has a milky juice which is a violent purgative, poison and abortifacient.

xxvi *Datura metel*, L.?; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

xxviii unknown; see ?

xxix unknown; see ?

xxx *Cleome viscosa*, L.? (cf. Rā.4.144); see AVS 2.116, NK #615

xxxi *Randia dumetorum*, Lamk.; see NK #2091

xxxii *Datura metel*, L.; see AVS 2.305 (cf. *Abhidhānamañjarī*), NK #796 ff., Potter 292 f., ADPS 132.

xxxiii *Asparagus racemosus*, Willd.; see ADPS 441, AVS 1.218, NK #264, IGP 103, IMP 4.2499ff., Dymock 482ff.

xxxiv *Saccharum bengalense*, Retz.?; see NK #2184

xxxv *Calotropis gigantea*, (L.) R. Br.; see ADPS 52, AVS 1.341, NK #427, Potter 63

xxxvi *Euphorbia neriifolia*, L., or *E. antiquorum*, L.; see ADPS 448, AVS (2.388), 3.1, NK #988, IGP 457b

xxxvii unknown; see ?

xxxviii unknown; see ?

- orpiment (*haritāla*)^{xxxix;114}
- the thirteen tuber-poisons are:
 - jequirity (*kālakūṭa*)^{xl 115},
 - wolfsbane (*vatsanābha*)^{xli},
 - Indian mustard (*sarṣapa*)^{xlii},
 - leadwort (*pālaka* → *citraka*)^{xliii},
 - ‘muddy’ (*kardama*)^{xliv}, the
 - ‘Virāṭa’s plant’ (*vairāṭaka*)^{xlvi},
 - nutgrass (*mustaka*)^{xlvi},
 - atis root (*śṛṅgīviṣa*)^{xlvi},
 - sacred lotus (*prapuṇḍarīka*)^{xlviii},
 - radish (*mūlaka*)^{xlix},
 - ‘alas, alas’ (*hālāhala*)^l,
 - ‘big poison’ (*mahāviṣa*)^{li}, and

114 Dutt (1922: 38–42) conjectured that ‘foam-stone’ may be impure white arsenic obtained by roasting orpiment.

115 The much later (perhaps sixteenth century) alchemical *Rasaratnasamuccaya* of pseudo-Vāgbhaṭa (21.14) says that the *kālakūṭa* poison, here translated as ‘jequirity’, is similar to ‘*kākacañcu*’ or ‘Crow’s Beak’, which is indeed a name for the plant jequirity or *Abrus precatorius*, L., more commonly called *guñjā* (not to be confused with *gañjā*). The black seed-pod is described as having a ‘sharp deflexed beak’ in botanical descriptions, so the Sanskrit name is quite graphic and appropriate. The poisonous scarlet seeds of *A. precatorius* can have a distinct black dot or tip, which could perhaps be translated ‘*kāla-kūṭa*’, or ‘Black Tip’. The *Rājanighaṇṭupariśiṣṭa* (9.35) gives *kālakūṭaka* as a synonym for *kāraskara*, or *Strychnos nux-vomica*, L., whose seeds are notoriously poisonous.

xxxix Arsenii trisulphidum; see NK v. 2, p. 20 ff.

xl *Abrus precatorius*, L.? Cf. RRS 21.14.; see AVS 1.10, NK #6, Potter 168.

xli *Aconitum napellus*, L.; see AVS 1.47, NK #42, Potter 4 f.

xlii *Brassica juncea*, Czern. & Coss.; see AVS 1.301, NK #378

xliii *Plumbago zeylanica* (indica? rosea?), L.; see Rā. 6.124, ADPS 119, NK #1966, 1967

xliv unknown; see ?

xlvi unknown; see ?

xlvi *Cyperus rotundus*, L.; see ADPS 316, AVS 2.296, NK #782

xlvii *Aconitum heterophyllum*, Wall. ex Royle; see AVS 1.42, NK #39

xlvii *Nelumbo nucifera*, Gaertn.; see Dutt 110, NK #1698

xlix *Raphanus sativus*, L.; see NK #2098

l unknown; see Cf. *Soḍhalanighantu* p.43 (sub bola) = stomaka = vatsanābha

li unknown; see ?

- galls (*karkaṭa*)^{lii 116}

Thus, there are fifty-five stationary poisons.

- 6 There are believed to be four kinds of wolfsbane, two kinds of *mustaka*, and six kinds of Indian *sarṣapa*. But the rest are said to be unique types.

The effects of poisons

- 7–10 People should know that root-poisons cause writhing (*udveṣṭana*), ranting (*pralāpa*), and delirium (*moha*), and leaf-poisons cause yawning, writhing, and wheezing (*śvāsa*).

Fruit-poisons cause swelling of the scrotum, a burning feeling and writhing. Flower-poisons will cause vomiting, distension (*ādhmāna*) and sleep (*svāpa*). The consumption of poisons from bark, pith (*sāra*) and resin (*niryāsa*) will cause foul breath, hoarseness (*pāruṣya*), a headache, and a discharge of phlegm (*kapha*).¹¹⁷

The milky sap (*kṣīra*)-poisons make one froth at the mouth, cause loose stool, and make the tongue feel heavy.¹¹⁸ The element (*dhātu*)-poisons give one a crushing pain in the chest, make one faint and cause a burning feeling on the palate.

These poisons are classified as ones which are generally speaking lethal after a period of time.

11–17 Symptoms of tuber poisoning

The tuber-poisons, though, are severe. I shall talk about them in detail.

¹¹⁶ Leadwort root is a powerful poison. Nutgrass is tuberous, but non-toxic. Atis has highly toxic tuberous roots. Neither sacred lotus nor galls are toxic. The ‘alas, alas’ poison (*hālāhala*) is the mythical poison produced from the churning of the ocean at the time of creation: it occurs in medical texts such as the present one, and commentators identify it with one or other of the lethal poisons such as wolfsbane or jequirity. Agrawala (1963: 126) makes the intriguing suggestion that the word *hālāhala*, possibly to be identified with Pāṇini’s *hailihila* (P.6.2.38), may be of Semitic origin, although his evidence seems uncertain (Stein-gass (1930: 1506a) cites Persian *halāhil* ‘deadly (poison)’ as a loan from Sanskrit). Mayrhofer (1953–72: iii.585 also cites a claim for an Austro-Asiatic origin for the word.

¹¹⁷ At 1.2.6 (Su 1938: 11), Ḍalhaṇa glosses hoarseness (*pāruṣya*) as *vāgrūṣatā*, “a rough, dry voice.”

¹¹⁸ At 6.54.10 (Su 1938: 773), Ḍalhaṇa glosses loose stool (*viḍbheda*) as *dravapurīṣatā*, “having liquid stool.”

lii *Rhus succedanea*, L.; see NK #2136

With jequirity (*kālakūṭa*)^{liii}, there is numbness and very severe trembling. With wolfsbane (*vatsanābha*)^{liv}, there is rigidity of the neck, and the faeces, and urine become yellow.

With sārṣapa (*sārṣapa*)¹¹⁹ the wind becomes defective (*vātavaiguṇya*), there is constipation (*ānāha*), and lumps (*granthi*) start to appear. With leadwort (*pālaka* → *citraka*)^{lv}, there is weakness in the neck, and speech gets jumbled.¹²⁰

With the one called ‘muddy’ (*kardama*)^{lvi}, there is a discharge (*praseka*), the faeces pour out, and the eyes turn yellow. The ‘Virāṭa’s plant’ (*vairāṭaka*)^{lvii} causes pain in the body and illness in the head. Paralysis of one’s arms and legs and trembling are said to be caused by mustaka (*mustaka*).¹²¹

- 15b With great aconite (*mahāviṣa*) one’s limbs grow weak, there is a burning feeling and swelling of the belly.¹²²
- 16a With puṇḍarika (*puṇḍarika*), one’s eyes go red, and one’s belly becomes distended.¹²³
- 16b With mūlaka (*mūlaka*), one’s body is drained of colour and the limbs are paralysed.¹²⁴

-> ativiṣa

Look up the ca. reference.

119 *Sārṣapa* would normally mean “connected with mustard,” and excessive consumption of mustard oil can be harmful. However, the *Sauśrutaniḥaṇṭu* (156) gives *rakṣoghnā* as a synonym for *sarṣapā*. This can be *Semecarpus anacardium*, L.f., which has some poisonous parts.

120 The verse in the Nepalese version ends with a plural verb that does not agree with the dual of the sentence subject.

121 The substitution in MS NAK 5-333 affecting 15cd is caused by an eye-skip to the word *viṣeṇa* in 2.17. *Mustaka* commonly refers to *Cyperus rotundus*, L.; the root is used in āyurveda but is not poisonous. However other dictionaries list *mustaka* amongst serious poisons, for example *Rājanighaṇṭu* (22 v. 42) and *Rasaratnasamuccaya* 16, v. 80. However, its ancient identity is still doubtful.

122 The poisonous root great poison (*mahāviṣa*) is not clearly identifiable, although *viṣa* is commonly aconite. Verse 6 above notes that there are several kinds of aconite.

123 The word *puṇḍarika* very commonly means sacred lotus, *Nelumbo nucifera*, Gaertn. The entire plant is edible and cannot be the poison intended here. Singh and Chuneekar (1972: 252) noted that this poison is unidentified and that it is also listed as a poison in *Carakasamhitā*.23.12.

124 The word *mūlaka* very commonly means the radish, *Raphanus sativus*, L. The root is edible and cannot be the poison intended here. Singh and Chuneekar (1972: 317) noted that this

liii *Abrus precatorius*, L.? Cf. RRS 21.14.; see AVS 1.10, NK #6, Potter 168.

liv *Aconitum napellus*, L.; see AVS 1.47, NK #38, Potter 4 f.

lv *Plumbago zeylanica* (indica? rosea?), L.; see Rā. 6.124, ADPS 119, NK #1966, 1967

lvi unknown; see ?

lvii unknown; see ?

- 17a With hālāhala (*Aconite*), a man turns a dark colour (*dhyāma*), and gasps.¹²⁵
- 17b With atis root (*śṛṅgīviṣa*)^{lviii}, one gets violent knots (*granthi*) and stabbing pains in the heart.¹²⁶
- 18a With markāṭa (*monkey*), one leaps up, laughs, and bites.¹²⁷
- 18b-19a Experts have said that one should know that the thirteen highly potent tuber-poisons, which are mentioned here, have ten qualities (*guṇa*).
- 19b-20a The ten are:
- dry (*rūkṣa*),
 - hot,
 - sharp,
 - rarified (*sūkṣma*),
 - fast-acting,
 - pervasive (*vyavāyin*),
 - expansive (*vikāsin*),
 - limpid (*viśada*),
 - light, and
 - indigestible.
- 20b Because of dryness, it may cause inflammation of the wind; because of heat it inflames the choler and blood. Because of the sharpness it unhinges the mind, and it cuts through the connections with the sensitive points (*marman*). Because it is rarified it can infiltrate and distort the parts of the body.¹²⁸
- 22 Because it is fast-acting it kills quickly, and because of its pervasiveness it

poison is unidentified.

125 Identification of *hālāhala* is uncertain. It may simply be a mythical poison, or its specific identity may have been lost over the centuries. Late *nighaṇṭus* identify it as *stomaka* = *vatsanābha*, i.e., *Aconitum napellus*, L. (*Soḍhalanighantu* p.43). Ḍalhaṇa on 5.2.17 (Su 1938: 564) interprets our “gasps” as “the man laughs and grinds his teeth.” But this gloss is probably displaced and intended to apply to verse 2.18.

126 Singh and Chuneekar (1972: 407) noted that *vatsanābha* and *śṛṅgīviṣa* are two different varieties of poisonous Aconites that are difficult to distinguish.

127 Singh and Chuneekar (1972: 299) said of *markāṭa*, “an unidentified vegetable poison.” Cf. Suvedī and Tivārī 2000: v.36 for synonyms that lead to the non-toxic jujube tree.

128 We read the active *vikaroti* with Ḍalhaṇa against the transmitted passive *vikriyeta*, since it must be the parts of the body that are distorted, not the poison.

lviii *Aconitum heterophyllum*, Wall. ex Royle; see AVS 1.42, NK #39

affects one's whole physical constitution (*prakṛti*).¹²⁹ Because of its expansiveness it enters into the humour (*doṣa*)s, bodily constituents (*dhātu*)s, and even the impurities. Because it is limpid it overflows, and because it is light it is difficult to treat. Because it is indigestible it is hard to eliminate. Therefore, it causes suffering for a long time.

- 24 Any poison that is instantly lethal, whether it be stationary, mobile, or artificial, will be known to have all ten of these qualities.

Slow-acting poison

- 25cd–26 A poison that is old or destroyed by anti-toxic medicines, or else dried up by blazing fire, wind, or sunshine, or which has just lost its qualities by itself,¹³⁰ becomes a slow-acting poison (*dūṣīviṣa*).¹³¹ Because it has lost its potency it is no longer perceived. Because it is surrounded by phlegm (*kapha*) it has an aftermath that lasts for a very long time.
- 27 If he is suffering from this, the colour of his stools changes, he gets sourness and a bad taste with great thirst. Stammering and close to death, wandering about, he may feel faint, giddy, and aroused.¹³²
- 28 If it lodges in his stomach (*āmāśaya*), he becomes sick because of wind and phlegm; if it lodges in his intestines (*pakvāśaya*), he becomes sick because of wind and choler. A man's hair and limbs fall away and he looks like a bird whose wings have been chopped off.
- 29a–c If it lodges in one of the body tissues such as chyle (*rasa*), it causes the diseases arising from the body tissues, that have been said to be wrong.¹³³ and it rapidly becomes inflamed on days that are nasty because of cold and wind.
- 29d–31 Listen to its initial symptoms (*liṅga*): it causes heaviness due to sleep, yawning, disjunction (*viśleṣa*) and horripilation (*harṣa*) and a bruising of the limbs

129 Ḍalhaṇa on 5.2.22 (Su 1938: 565) explained this as “takes the form of pervading the whole body (*akḥiladehavyāptirūpam*).”

130 Ḍalhaṇa specified that this refers to the ten qualities that are mentioned above (5.2.26 (Su 1938: 565)).

131 Ḍalhaṇa cited this verse at 1.46.83 (Su 1938: 222) while explaining *dūṣīviṣa*.

132 Similar symptoms of slow-acting poison are described at 2.7.11–13 (Su 1938: 296) in the context of contamination dropsy (*dūṣyodara*). This this may explain why the vulgate inserted reference to this disease at this point.

133 The expression *ayathāyathoktān* “stated to be unsuitable” is hard to understand here, but is clearly transmitted in the Nepalese version.

(*aṅgamarda*).¹³⁴ Next, it causes intoxication from food (*annamada*) and indigestion, loss of appetite (*arocaka*), the condition of having a skin disease (*koṭha*) with round blotches (*maṇḍala*),¹³⁵ **dwindling away (*kṣaya*) of flesh**, swelling of the feet, hands, and face, **the fever called *pralepaka***, vomiting and diarrhoea.¹³⁶ The slow-acting poison might cause **wheezing, thirst and fever, and it might also cause distension of the abdomen.**

- 32 These various disorders are of many different types: one poison may produce madness, while another one may cause constipation (*ānāha*), and yet another may ruin the semen. One may cause **emaciation**, while another pallid skin disease (*kuṣṭha*).
- 33 Something is “corrupted” by repetitively keeping to bad locations, times, foods, and sleeping in the daytime. Or, traditionally, “corrupting poison” (slow-acting poison (*dūṣī-viṣa*)) is so called because it may corrupt (*dūṣayet*) the body tissue (*dhātu*)s.

34- **The stages of toxic shock**

In the first shock of having taken a stationary poison, a person’s tongue becomes dark brown and stiff, he grows faint, and panics.

- 35 In the second, he trembles, feels exhausted, has a burning feeling, as well as a sore throat. When the poison reaches the stomach (*āmāśaya*), it causes pain in the chest (*hṛd*).
- 36 In the third, his palate goes dry, he gets violent pain (*śūla*) in the stomach (*āmāśaya*), and his eyes become weak, swollen and yellow.
- 37 In the fourth shock, it causes the intestines and stomach to be exhausted (*sāda*), he gets hiccups, a cough, a rumbling in the gut (*antra*), and his head becomes heavy too.
- 38 In the fifth he dribbles phlegm (*kapha*), goes a bad colour, his **ribs crack (*pa-rśvabheda*)**, all his humours are irritated, and he also has a pain in his intestines (*pakvādhāna*).
- 39a In the sixth, he loses consciousness and he completely loses control of his bowels.

¹³⁴ Ḍalhaṇa 5.2.30ab (Su 1938: 565) glossed “disjunction” as the loss of function of the joints in regard to movement.

¹³⁵ The last ailment could perhaps be ringworm.

¹³⁶ The *pralepaka* fever was described by Ḍalhaṇa, at 6.39.52 (Su 1938: 675), as an accumulation of phlegm in the joints. Its symptoms are described in 6.39.54

- 39b In the seventh, there are breaks in his shoulders, back and loins, and he stops breathing.¹³⁷

Remedies for the stages of slow poisoning

- 40 In the first shock of the poison, the physician should make the man, who has vomited and been sprinkled with cold water, drink an antidote (*agada*) mixed with with honey and ghee.
- 41a In the second, he should make the man who has vomited and been purged drink as before;
- 41b on the third, drink an antidote and a beneficial nasal medicine (*nasya*) as well as an eye salve (*añjana*).
- 42a In the fourth, the physician should make him drink an antidote that is salt with a little oil.¹³⁸
- 42b In the fifth, he should be prescribed the antidote together with a decoction (*kvātha*) of honey and liquorice (*madhuka*)^{lix}.
- 43 In the sixth, the cure (*siddhi*) is the same as for diarrhoea. **And in the seventh, he perishes.**¹³⁹
- 44 **In between any one of these shocks**, once the above treatment has been done, he should give the patient the following cold potage (*yavāgū*) together with ghee and honey, that will take away the poison.

137 Here at 5.2.24 (Su 1938: 566) Ḍalhaṇa glossed *sannirodha* as “complete cessation, i.e., of breath” (*sannirodhaḥ samyānnirodhaḥ, ucchvāsasya iti śeṣaḥ*). The manuscripts all read *skanda* where *skandha* must be intended; this confusion is known from Buddhist Hybrid Sanskrit (Edgerton 1953: 608).

138 At 6.5.2.30 (Su 1938: 769) Ḍalhaṇa noted that *sindhu* can be interpreted as salt (*saindhava*).

139 The vulgate text here is quite different, recommending that the patient have medicated powder blown up his nose. It may be possible to detect the evolution of the Nepalese अवसी-देत् to the vulgate’s अवपीडश्. The vulgate version is hard to construe, and we see Ḍalhaṇa struggling to interpret it in his commentary on 5.2.43ab (Su 1938: 566). This sternutatory is, however, recommended in the Nepalese version at 5.5.30ab (Su 1938: 576), for the seventh shock of poisoning by a *rājimat* (*striped snake*) snake. It is possible the text migrated from that location to this.

Another difference at this point is that the Nepalese version also does not support the vulgate’s passage on the crow’s foot (*kākapada*) therapy (Wujastyk 2003: 145, n. 106). The same is the case at 5.5.24 (Su 1938: 575) and the clear description at 5.5.45 (Su 1938: 577), in neither of which is the therapy supported in the Nepalese version. This therapy seems unknown in the Nepalese version. Perhaps the therapy migrated into the *Suśrutasaṃhitā* from the *Carakasaṃhitā* (6.23.66–67 (Ca. 1941: 574)).

lix Glycyrrhiza glabra, L.; see AVS 3.84, NK #1136

45–46 A potage made of the following items in a stewed juice (*niḥkvātha*) destroys the two poisons: gourd (*kośāvatī*),¹⁴⁰ scarlet leadwort (*agnika*) velvet-leaf (*pāṭhā*)^{lx}, ‘sun-creeper’ (*sūryavallī*),¹⁴¹ heart-leaved moonseed (*amṛtā*)^{lxi}, myrobalan (*abhayā*)^{lxii}s, siris (*śirīṣa*)^{lxiii}, white siris (*kiṇihī*)^{lxiv}, selu plum (*śelu*)^{lxv}, white clitoria (*giryāhvā*)^{lxvi}, the two kinds of turmeric (*rajanī*)^{lxvii}, the two hogweed (*punarnavā*)^{lxviii}s (red and white), black cardamom (*hareṇu*)^{lxix}, the three pungent spices (*trikaṭu*) (dried ginger (*śuṇṭhī*)^{lxx}, long pepper (*pippalī*)^{lxxi}, and black pepper (*marica*)^{lxxii}), the two Indian sarsaparillas (*sārive*) (country sarsaparilla (*anantā*)^{lxxiii} and black creeper (*pāḷindī*)^{lxxiv}) and country mallow (*balā*)^{lxxv}.

47–49 The ‘invincible’ ghee

There is a famous ghee called ‘Invincible’ (*ajeya*). It rapidly destroys all poisons and ‘always conquers’. It is made with a mash (*kalka*) of the

140 At 4.10.8 (Su 1938: 449) Ḍalhaṇa glosses *kośāvatī* as *devadālī* and at 4.18.20 (Su 1938: 472) as *kaṭukośātakī*, vocabulary pointing to *Cucumis cylindrica*, *Cucumis actungula* or *Luffa echinata* (Singh and Chunekar 1972: 207, 121; Sivaraajan and Balachandran 1994: 252–253).

141 At 5.2.45 (Su 1938: 566) Ḍalhaṇa said that this plant has leaves like the *Trichosanthes dioica* (*paṭola*) Roxb., so he is evidently not certain of its identity in this recipe. Singh and Chunekar (1972: 443) argued plausibly that this is a synonym for *Holostemma ada-kodien* (*arkapuṣpī*) (see also *ibid.* 280), as Ḍalhaṇa also stated in 1.45.120 (Su 1938: 206).

lx Cissampelos pariera, L.; see ADPS 366, NK #592, GJM 573, IMP 1.95; cf. AVS 2.277

lxi Tinospora cordifolia, (Willd.) Hook.f. & Thoms.?; see ADPS 38, NK #2472 & 624, Dastur #229

lxii Terminalia chebula, Retz.; see ADPS 172, NK #2451, Potter 214

lxiii Albizia lebbbeck, Benth.; see AVS 1.81, NK #91

lxiv Albizia procera, (Roxb.) Benth.; see GVDB 98, NK #93

lxv Cordia myxa, L. non Forssk.; see GJM 529 (2), IGP 291b, cf. IMP 3.1677f; cf. AVS 2.180 (C. dichotoma, Forst.f.), NK #672 (C. latifolia, Roxb.)

lxvi Clitoria ternatea, L.; see AVS 2.129, NK #621

lxviiCurcuma longa, L.; see ADPS 169, AVS 2.259, NK #750

lxviiiBoerhaavia diffusa, L.; see ADPS 387, AVS 1.281, NK #363

lxix Amomum subulatum, Roxb.?; see PVS Caraka 2.734, AVS 1.128, NK #154

lxx Zingiber officinale, Roscoe.; see ADPS 50, NK #2658, AVS 5.435, IGP 1232

lxxi Piper longum, L.; see ADPS 374, NK #1928

lxxiiPiper nigrum, L.; see ADPS 294, NK #1929

lxxiiiHemidesmus indicus, (L.) R. Br.; see ADPS 434, AVS 3.141–5, NK #1210

lxxivEchinocarpus frutescens, (L.) R.Br. or Cryptolepis buchanani, Roemer & Schultes; see AVS 3.141, 3.145, 3.203, NK #1283, #1210, ADPS 434

lxxvSida cordifolia, L.; see ADPS 71, NK #2297

following plants: liquorice (*madhuka*)^{lxxvi}, Indian rosebay (*tagara*)^{lxxvii}, costus (*kuṣṭha*)^{lxxviii}, deodar (*bhadradāru*)^{lxxix}, black cardamom (*hareṇu*)^{lxxx}, Alexandrian laurel (*punnāga*)^{lxxxi}, cherry (*elavāluka*)^{lxxxii}, cobra's saffron (*nāgapuṣpa*)^{lxxxiii}, water-lily (*utpala*)^{lxxxiv}, white clitoria (*sitā* → *śvetā*?)^{lxxxv}, embelia (*viḍaṅga*)^{lxxxvi}, sandalwood (*candana*)^{lxxxvii}, cassia cinnamon (*patra*)^{lxxxviii}, 'going-to-my-darling' (*priyaṅgu*)^{lxxxix}, rosha grass (*dhyā-maka*)^{xc}, the two turmeric (ordinary turmeric (*rajanī*)^{xc} and Indian barberry (*dāruharidrā*)^{xcii}), the two Indian nightshade (*br̥hatī*)^{xciii} and yellow-berried nightshade (*kṣudrā*)^{xciv}, the two Indian sarsaparillas (*sārīve*) (country sarsaparilla (*anantā*)^{xcv} and black creeper (*pālindī*)^{xcvi}), beggarweed (*sthirā* → *śālaparṇī*)^{xcvii}, and 'spotted-leaf' (*sahā* → *pr̥śniparṇī*)^{xcviii}.

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- lxxv *Glycyrrhiza glabra*, L.; see AVS 3.84, NK #1136
lxxvi *Tabernaemontana divaricata* (L.) R.Br. ex Roem. & Schultes.; see GJM 557, AVS 5.232
lxxvii *Bauhinia costus*, Clarke; see NK #2239
lxxix *Cedrus deodara*, (Roxb.) ex D.Don G. Don; see AVS 41, NK #516
lxxx *Amomum subulatum*, Roxb.?.; see PVS Caraka 2.734, AVS 1.128, NK #154
lxxx *Calophyllum inophyllum*, L.; see AVS 1.338, NK #425
lxxx *Prunus cerasus*, L.?.; see BVDB 58, NK #2037
lxxx *Mesua ferrea*, L.; see NK #1595
lxxx *Nymphaea stellata*, Willd.; see GJM 528, IGP 790; Dutt 110, NK #1726
lxxx *Clitoria ternatea*, L.; see AVS 2.129, NK #621
lxxx *Embelia ribes*, Burm. f.; see ADPS 507, AVS 2.368, NK #929, Potter 113
lxxx *Santalum album*, L.; see ADPS 111, NK #2217
lxxx *Cinnamomum tamala*, (Buch.-Ham.) Nees; see AVS 2.84, NK #
lxxx *Callicarpa macrophylla*, Vahl.; see AVS 1.334, NK #420
xc *Cymbopogon martinii* (Roxb.) Wats; see AVS 2.285, NK #177
xc *Curcuma longa*, L.; see ADPS 169, AVS 2.259, NK #750
xcii *Berberis aristata*, DC.; see Dymock 1.65, NK #685, GJM 562, IGP 141
xciii *Solanum violaceum*, Ortega; see ADPS 100, NK #2329, AVS 5.151
xciv *Solanum virginianum*, L.; see ADPS 100, NK #2329, AVS 5.164
xcv *Hemidesmus indicus*, (L.) R. Br.; see ADPS 434, AVS 3.141–5, NK #1210
xcvi *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buehnanii*, Roemer & Schultes; see AVS 3.141, 3.145, 3.203, NK #1283, #1210, ADPS 434
xcvii *Desmodium gangeticum* (L.) DC; see Dymock 1.428, GJM 602, NK #1192; ADPS 382, 414 and AVS 2.319, 4.366 are confusing
xcviii *Uraria lagopoides*, DC; see GJM 577, Dymock 1.426, IMP 1.750ff., NK #2542; ADPS 382, AVS 2.319 4.366 are confusing

50–52 Curing the ‘slow-acting’ poison

Someone suffering from ‘slow-acting poison (*dūṣṭviṣa*)’ should be well sweated, and purged both top and bottom. Then he should in all cases be made to drink the following antidote which removes ‘slow-acting poison’: Take long pepper (*pippalī*)^{xcix}, rosha grass (*dhyāmaka*)^c, spikenard (*māṃsī*)^{ci}, lodh tree (*śāvara* → *lodhra*)^{cii}, nutgrass (*paripelava* → *plava* → *mustā?*)^{ciii}, soda crystals (*suvarcikā* → *suvarjikā*)^{civ}, cardamom (*sūkṣmailā*)^{cv}, ‘scented pavonia’ (*toya* → *bālaka*)^{cvi}, and ‘gold-chalk’ ochre (*kanakagairika*). This antitoxin, taken with honey, eliminates ‘slow-acting poison’. It is called ‘slow-acting poison antidote (*dūṣṭviṣāri*)’, and there is no situation where it is not recommended.

53–54 If there are any side-effect (*upadrava*)s, such as fever, a burning feeling, hiccups, constipation (*ānāha*), depletion of the semen, distension, diarrhoea, fainting, illness in the heart, bellyache (*jaṭhara*), madness, trembling, or others, then one should treat each one in its own terms, as well as using the anti-toxic medicines.

55 ‘Slow-acting poison’ is curable (*sādhya*) if caught immediately; it is treatable (*yāpya*) if it is of a year’s standing; but it cannot be cured in someone who has unhealthy habits or who is weak (*kṣīṇa*).

Thus ends the second chapter, called ‘on the knowledge of stationary poisons’, in the Procedures Section of Suśruta’s *Compendium*.

xcix Piper longum, L.; see ADPS 374, NK #1928

c Cymbopogon martinii (Roxb.) Wats; see AVS 2.285, NK #177

ci Nardostachys grandiflora, DC.; see NK #1691

cii Symplocos racemosa, Roxb.; see ADPS 279, NK #2420

ciii Cyperus rotundus, L.; see ADPS 316, AVS 2.296, NK #782

civ Sodium carbonate; see NK 2, p. 101

cv Elettaria cardamomum, Maton; see AVS 2.360, NK #924, Potter 66

cvi Pavonia odorata, Willd.; see ADPS 498, NK #1822

Abbreviations

- Ah 1939 Kumṭe, Aṇṇā Moreśvara, Navare, Kṛṣṇasāstrī, and Parādkar, Hariśāstrī (1939) (eds.), श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, श्रीमदरुणदत्तविरचितया सर्वाङ्गसुन्दराख्यया व्याख्यया, हेमाद्रिप्रणीतया आयुर्वेदरसायनाह्वया टीकया च समुल्लसितम् = *The Astāṅgahṛidaya* (6th edn., Mumbayyām: Nirṇayasāgara Press), [ark:/13960/t3tt6967d](https://nirṇayasāgara.org/ark:/13960/t3tt6967d).
- Anup *Anup Sanskrit Library* (n.d.).
- Apte Apte, Vaman Shivaram (1992), *The Practical Sanskrit-English Dictionary* (Kyoto: Rinsen Book Company), ISBN: 4-653-00038-7; Reprinted from Gode and Karve 1957-9.
- AS *Asiatic Society* (n.d.).
- As 1980 Āṭhavale, Anaṃta Dāmodara (1980) (ed.), *Aṣṭāṅgasaṅgrahaḥ. Śrīmad Vṛddhavāgbhaṭaviracitaḥ Induvyākhyāsahitaḥ* (Pune: Maheśa Anaṃta Āṭhavale, Śrīmad Ātreya Prakāśanam), [ark:/13960/t9773bb9z](https://nirṇayasāgara.org/ark:/13960/t9773bb9z).
- Bhela 1921 Mookerjee, Ashutosh and Ananta Krishna Shastri, Vedantabisharad (1921) (eds.), *The Bhela Samhita. Sanskrit Text* (Calcutta: University of Calcutta), [ark:/13960/t3sv3157j](https://nirṇayasāgara.org/ark:/13960/t3sv3157j); Based on two copies made of the Thanjavur codex unicus (MS Thanjavur TMSSML 10773, Bunnell 1880: 63-4, P. P. S. Sastri 1933: #11085).
- Bhela 2000 Krishnamurthy, K. H. (2000), *Bhela-saṃhitā. Text with English Translation, Commentary and Critical Notes* (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
- BL *British Library* (n.d.).
- Ca. 1941 Ācārya, Yādavaśarma Trivikrama (1941) (ed.), महर्षिणा पुनर्वसुनोपदिष्टा, तच्छिष्येणाग्रिवेशेन प्रणीता, चरकदृढबलाभ्यां प्रतिसंस्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवलिता (3rd edn., Mumbayyām: Nirṇaya Sagara Press), [URL](https://nirṇayasāgara.org/ark:/13960/t3sv3157j), accessed 01/01/2018.
- HIML Meulenbeld, Gerrit Jan (1999-2002), *A History of Indian Medical Literature*, 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
- KL *Kaiser Library* (n.d.).
- MW Monier-Williams, Monier, Leumann, E., Cappeller, C., et al. (1899), *A Sanskrit-English Dictionary Etymologically and Philologically Arranged, New Edition* (Oxford: Clarendon Press); 1970 reprint.

- NAK *National Archives of Kathmandu* (n.d.).
- NCC Raghavan, V. et al. (1949–), *New Catalogus Catalogorum, an Alphabetical Register of Sanskrit and Allied Works and Authors*, 39 vols. (Madras University Sanskrit Series; Madras: University of Madras); v.1: revised edition, 1968.
- NGMCP NGMCP (2014), 'Nepal-german Manuscript Cataloguing Project. Online Title List and Descriptive Catalogue', Universität Hamburg and Deutsche Forschungsgemeinschaft, [URL](#).
- NK Nadkarni, K. M. (1982a), *Dr. K. M. Nadkarni's Indian Materia Medica, with Ayurvedic, Unani-tibbi, Siddha, Allopathic, Homeopathic, Naturopathic & Home Remedies, Appendices & Indexes ... in Two Volumes*, ed. A. K. Nadkarni, 2 vols. (3 ed., revised and enlarged by A. K. Nadkarni, Bombay: Popular Prakashan), ISBN: 8171541429, [URL](#).
- RORI *Rajasthan Oriental Research Institute* (n.d.).
- Su 1889 Bhaṭṭācāryya, Jīvānanda Vidyāsāgara (1889) (ed.), *सुश्रुतः. सूत्र-निदान-शारीर-चिकित्सा-कल्पोत्तर-तन्त्र-कल्पित आयुर्वेद. भगवता धन्वन्तरिणोपदिष्टः सुश्रुतनामधेयेन तच्छिष्येण विरचितः* (3rd edn., Calcutta: Sarati Press), [ark:/13960/t1nh6j09c](#); [HIML](#): IB, 311, edition b.
- Su 1915 Ācārya, Yādavaśarma Trivikrama (1915) (ed.), *सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = The Sushrutasamhita of Sushruta, the Nibandhasangraha Commentary of Shri Dalhaṇāchārya* (Mumbayyām: Nirṇayasāgaramudrāyantrālaye), [ark:/13960/t3sv0mt50](#), accessed 29/07/2020; [HIML](#): IB, 312 edition *v.
- Su 1931 Ācārya, Yādavaśarma Trivikrama (1931) (ed.), *सुश्रुतसंहिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, महर्षिणा सुश्रुतेन विरचिता, सूत्र-निदान-शारीर-चिकित्सा-कल्पस्थानोत्तरतन्त्रात्मकः. आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = The Sushrutasamhitā of Sushruta with the Nibandhasangraha Commentary of Shree Dalhaṇāchārya* (2nd edn., Mumbayyām: Pāṇḍuraṅga Jāvajī at the Nirṇayasāgaramudrāyantrālaye), [ark:/13960/t9j41sg94](#), accessed 09/06/2020; [HIML](#): IB, 312 edition *v.

- Su 1938 Ācārya, Yādavaśarma Trivikrama and Ācārya, Nārāyaṇa Rāma (1938) (eds.), श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (3rd edn., Bombay: Nirṇayasāgara Press), [ark : / 13960 / t09x0sk1h](http://13960/t09x0sk1h); HIML: IB, 313, edition cc ('the vulgate').
- Su 1938² Ācārya, Yādavaśarma Trivikrama and Ācārya, Nārāyaṇa Rāma (2004) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता, श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता (Vārāṇasī: Caukhambhā Kṛṣṇadāsa Akādamī); Reprint of the third, 1938 edition (Su 1938).
- Su 1939 Ācārya, Yādavaśarma Trivikrama and Śarman, Nandakiśora (1939) (eds.), सुश्रुतसंहितायाः सूत्रस्थानम्. श्रीचक्रपाणिदत्तविरचितया भानुमती-व्याख्याया समेतम् = *Sushrut-saṅhitā (sūtra Sthān) with Bhānumatī Commentary by Chakrapāṇi Datta with Introduction by Gaṇanāth Sen* (Śrīsvāmī Lakṣmīrāma Nidhi Granthamālā = Shri Swāmī Lakshmi Rām Trust Series, 1; [Jaipur]: Śyāmasundara Śarman), [ark : / 13960 / t54g0d12m](http://13960/t54g0d12m); Printed at the Nirṇayasāgara Press, Bombay.
- Su 1945 Ācārya, Yādavaśarma Trivikramācārya and Ācārya, Nārāyaṇa Rāma (1945) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (मूल-मात्रा). पाठान्तर-परिशिष्टादिभिः संवलित = *the Suśrutasaṃhitā of Suśruta with Various Readings, Notes and Appendix etc.* (Mumbāi: Nirṇayasāgarākhyamudraṇālaye), [URL](http://13960/t54g0d12m).
- TMSSML *Tanjore Maharaja Serfoji Saraswati Mahal Library* (n.d.).
- Viṣṇudh. Śarman, Madhusūdana and Śarman, Mādhavaprasāda (1912) (eds.), विष्णुधर्मोत्तरपुराणम् = *[Viṣṇudharmottarapurāṇa]* (Mumbai: Khemarāja Śrīkṛṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), [ark : / 13960 / t6qz6fr23](http://13960/t6qz6fr23); Lithograph format. Edited on the basis of a manuscript belonging to the astrologer Śudhākaraśarman of the Varanasi Sanskrit Pāṭhaśālā.

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Glossary

‘gold-chalk’ ochre
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- *ajeya*: 45
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■ Cf. Arthaśāstra 1.21.8.	25
■ I'm still unhappy about this verse.	28
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	28
■ fn about sadyas+	28
■ Bear's bile instead of deer's bile.	29
■ punarṇṇavā in the N & K MSS	30
■ śrita for śṛta	30
■ explain more	31
■ Medical difference from Sharma.	31
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.	31
■ The two uses of prāpta are hard to translate. prāptāḥ → kṣipraṃ is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.	32
■ √vyadh not √vedh (also elsewhere and for the ears), causative optative.	32
■ opposite of the vulgate Same as As 1.8.89 (As 1980: 79).	32
■ Medical difference.	32
■ Expected (Pillay 2010): Croton tiglium, L. = Naepala, Jayapala, kanakaphala, titteriphala (NL #720); Calotropis spp.; Citrullus colocynthus (colocynth); Ricinus communis (castor);	35
■ Note about Gayī's edition.	35
■ -> ativiṣa	40
■ Look up the ca. reference.	40
■ where is cutting with a knife related to removing bile or phlegm.	33
■ maṣī burned charcoal. Find refs.	33
■ find ref.	39
■ Check out these refs.	40
■ or a dual?	44

