

A Translation of the New Edition of the
Suśrutasamhitā

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et alii

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Sūtrasthāna, adhyāya 14: On Blood

Previous scholarship

Meulenbeld offered both an annotated summary of this chapter as well as a study specifically on the place of blood in Ayurvedic theory.⁷²

Translation

- 1 Now we shall explain the chapter about blood.
- 2
- 3 The most intangible/subtle essence of the food that is of four types,⁷³ endowed with the six tastes, made of the five elements,⁷⁴ having either two or eight potencies, endowed with many qualities,⁷⁵ and properly transformed, is called chyle. It is of the nature of the quality of the fire element. It is situated in the heart. From the heart, it enters into the twenty-four arteries—ten upward arteries, ten downward, and four sideways—and doing so day after day owing to the reaction of past activities that is caused by the invisible,⁷⁶ it satisfies the entire body, enlivens it, prolongs it,⁷⁷ and makes it grow. The speed of the entity that flows throughout the body should be understood by inference. That speed causes deterioration and growth.
- The inquiry into the chyle that flows through all the limbs, humours, body tissues, and excretory organs of the body is of the form “Is it gentle or fiery?” On its being mobile due to fluidity, it is understood to

72 HIMAL: IA, 209–210 and Meulenbeld 1991. Meulenbeld’s footnotes on this chapter in HIMAL: IB, 325 ff. refer often to “Hoernle’s note.” This appears to be a reference to Hoernle’s copious notes to his translation of this chapter (Hoernle 1897: 87–98). Meulenbeld (1990) discussed Sanskrit veterinary texts in the light of their standard theory of four humours, including blood.

73 Ḍalhaṇa says that the four types of food refer to eatable, breakable?, lickable, and drinkable. DW: Cf. 4.3.4(1) (Ca 1941: 308): पानाशनभक्ष्यलेह्य। “drunk, eaten, chewed or licked.”

74 Earth, water, fire, air, space

75 अनेकगुणोपयुक्त can also be understood as “suitable because of possessing many qualities” or “suitable and possessing many qualities”.

76 अदृष्ट (unseen): Doing any righteous or unrighteous action produces good merit and demerit respectively. This good merit and demerit are called अदृष्ट (invisible) because they cannot be directly known but can only be assumed through logical deduction.

77 In the sense of prolonging its lifespan

be gentle due to attributes such as lubrication, enlivening, satisfaction, holding, etc.⁷⁸

- 4 That watery chyle is then reddened after reaching the liver and spleen.
5 Here are verses in this regard.

The untransformed fluid that is reddened by the fire element in its proper state within the body of living beings is known as blood.

- 6 *It is only due to chyle that women's blood called menses exists. It increases from the twelfth year and decreases after the fiftieth year.*
7 The menstrual blood, however, is called fiery⁷⁹.
8 That is due to the embryo being fiery and gentle.⁸⁰ Others state the embryo as constituted of the five elements and the preceptors call it the living blood.

Here are verses regarding it.

- 9 *That is because the qualities of earth, etc. such as a fleshy smell, fluidity, redness, pulsation, and thinness are seen in blood.*
10 *Blood is formed from chyle, flesh from blood, lymph from flesh, bone from lymph, marrow from bone, semen from marrow, and progeny from semen.*
11 There, the essence (chyle) of food and drink is the nourisher of these body tissues. Here is a verse in this regard.
12 *A living being should be known as born from chyle. One should diligently preserve⁸¹ chyle by administering food and drink, being nicely disciplined with food⁸².*
13 The verbal root *rasa* means movement.⁸³ Because it keeps moving day

78 Ḍalhaṇa interprets "gentle" to mean "similar to phlegm". Monier Williams glosses सौम्य as cool and moist (opp. to आग्नेय, 'hot and dry').

79 Ḍalhaṇa comments that this is to distinguish the menstrual blood from regular blood that is gentle.

80 अग्नीषोमीय is a particular Vedic sacrifice which is related to the deities of fire (अग्नि) and moon (सोम). Ḍalhaṇa comments that the embryo is called such because the menstrual blood is fiery and the semen is gentle (सौम्य). The word सौम्य is derived from the word सोम, where it means that which has the qualities of the moon, i.e. that which is gentle.

81 All three manuscripts have रक्षेत which is an incorrect form. रक्षेत is the correct form.

82 आहारेण - The third case is used. The semantic property of the third case used here is unclear. Unclear regarding if there is any rule in the Aṣṭādhyāyī justifying this usage.

83 kunj-1907

- after day, it is called *rasa* (chyle).⁸⁴
- 14 Chyle stays in every body tissue for 2548 ((25*100)+48) *kalās* and nine *kāṣṭhas*. As such, it becomes semen after a month. For women, it becomes menses.
- 15ab-cd Here are verses regarding it.
- According to similar and dissimilar treatises, the quantity of kalās in this group⁸⁵ is 18,090.*
- 15ef-gh *This is the particular transformation period regarding chyle that lasts for a person with mild fire⁸⁶. For a person with developed fire, one should know it to last for the exact same time⁸⁷.*
- 16 Resembling the expanse of sound, flame, and water, that entity moves along in a minute manner throughout the entire body⁸⁸.
- 17 The aphrodisiac medicines, however, being used like a purgative due to their excessively strong characteristics, evacuate the semen.
- 18 Just as it cannot be said that the fragrance in a flower bud is present in it or not, but accepting that there is the manifestation of existing entities⁸⁹, it,⁹⁰ however, is not experienced only due to its intangibility. That same entity is experienced at another time in the blossomed flower. In the same way regarding children also, the manifestation of semen happens because of the advancement of age⁹¹. For women, the manifestation is

84 In the list of verbal roots of Pāṇini, the verbal root रस(*rasa*) means taste and moistening. It does not mean movement.

85 duration of chyle in all the body tissues as a whole

86 Perhaps this refers to the digestive fire.

87 Although the vulgate does not have this verse, there is an argument presented in Ḍalhaṇa's commentary (Su 1938: 63) to Ch. 14 text no. 16 that for a person with intense fire, chyle becomes semen after eight days, and for a person with mild fire, chyle becomes semen after a month. Ḍalhaṇa says that this opinion is refuted by Gayadāsa Ācārya in many different ways. Ḍalhaṇa then says that the proper understanding is that for a person with a strong fire, chyle becomes blood in a little less than a month, and for a person with a mild fire, chyle becomes blood in a little more than a month.

88 Ḍalhaṇa comments (Su 1938: 63) that the expanse of sound indicates the sideways movement of chyle, the expanse of flame indicates the upward movement of chyle, and the expanse of water indicates the downward movement of chyle.

89 This is the doctrine of pre-existence of the effect (सत्कार्यवाद, *satkāryavāda*) first propounded by Sāṅkhya philosophers.

90 fragrance

91 Since chyle becomes semen in a month's time, a question arises "Why then is semen absent in young children?". The reply is given in this passage.

- different as rows of hair, menses, etc.
- 19 That very essence of food does not nourish very old people due to their decaying bodies.
- 20 These entities are called body tissues (*dhātu-s*) because they bear the body⁹².
- 21 Their decay and growth are due to blood. Therefore, I will speak about blood. In that regard: The blood that is foamy, tawny, black, rough, thin, quick-moving, and non-coagulating is vitiated by air. The blood that is dark green, yellow, green, brown, sour-smelling, and unpleasant to ants and flies is vitiated by bile. The blood that is orange, unctuous, cool, dense, slimy, flowing, and resembling the colour of flesh-muscles is vitiated by phlegm. The blood having all these characteristics is vitiated by the combination of all three of them. The blood that is extremely black is vitiated by blood⁹³ just as bile. The blood that has the combined characteristics of vitiations of two humours is vitiated by two humours.
- 22 The blood that is of the colour of insect cochineal, not thick, and not discoloured should be understood to be in its natural state.
- 23 I will speak of the types of blood that should be let out in another section.
- 24 Now, I speak of those that should not be let out. The swelling appearing in all the limbs of the body of a weak person that happens due to consuming sour food. The swellings of people with jaundice, piles, large abdomen, emaciation, and those of pregnant women.
- 26 In that regard, one should quickly insert the surgical instrument that is simple, not very close, fine, uniform, not deep, and not shallow.
- 26a One should not insert the instrument into the heart, lower belly, anus, navel, waist, groins, eyes, forehead, palms, and soles.
- 26b In the case of swellings filled with pus, one should treat them in the same way as stated earlier.
- 27-27a There, when the swelling is not pierced properly, when phlegm and air have not been sweated out, after having a meal, and due to thickness, the blood does not ooze out or oozes out less. Here is a verse regarding

92 The etymological meaning of the Sanskrit word धातु (*dhātu*) is "that which bears [the body]". Thus, the body tissues are called *dhātu-s* because they bear the body. This means that the body tissues are the elements that make up the body and sustain it.

93 Y. T. Ācārya and N. R. Ācārya ([Su 1938](#): 64) quote Cakrapāṇidatta in a footnote: "This is the symptom when the blood vitiated in one part of the body vitiates the blood in another part."

- it.
- 28ab-cd *Blood does not ooze out of humans when in contact with air, passing stool or urine, and when intoxicated, unconscious, fatigued, sleeping, or in cold surroundings.*
- 29 That vitiated blood when not taken out increases the disease.
- 30 The blood that is let by an ignorant physician in cases of very hot surroundings, profuse perspiration, and excessive piercing, flows excessively. That profuse bleeding causes the appearance of acute headache, blindness, and partial blindness, or it quickly causes subsequent wasting, convulsions, tremors, hemiplegia, paralysis in a limb, hiccups, coughing, panting, jaundice, or death.
- 31ab-cd The physician should let out the blood when the weather is not very hot or cold, when the patient is not perspiring or heated up, and after the patient has had a sufficient intake of gruel.
- 32ab-cd After coming out properly, when the blood stops automatically, one should know that blood to be pure and drained properly.
- 33ab-cd The symptoms of the proper drainage of blood are the experience of lightness, alleviation of pain, a complete end of the intensity of the disease, and satisfaction of the mind.
- 34ab-cd Defects of the skin, tumours, swellings, and all diseases caused by blood never arise for those who regularly drain their blood.
- 35 When the blood does not flow out, the physician should rub cardamom and camphor on the opening of the boil with three or four or all among crêpe ginger (*Cheilocostus speciosus*), butterfly gardenia (*Ervatamia coronaria* Stapf), *pāṭhā* (*Stephania Hernandifolia*), *bhadradāru* (*Pinus deodora*), *viḍaṅga* (*Embelia ribes*), *citraka* (*Plumbago zeylanica*), the three spices (black pepper, long pepper, and dry ginger), *āgāradhūma*, turmeric, sprouts of *arka* (*Calotropis gigantea*), and fruit of the *naktamāla* (*Pongomia glabra*), according to availability, with excessive salt. By doing so, the blood flows out properly.
- 36 When there is an excessive flow of blood, the physician should sprinkle the opening of the boil with dry powders of *lodhra* (*Symplocos Racemosa*), liquorice, *priyaṅgu*, *pattāṅga*, red chalk, *rasāñjana*, seashell, barley, *māṣa*, wheat, and resin of the Sāla tree, and then press it with the tip of a finger. One should tightly bind it with powdered barks of Sāla, *sarja*, *arjuna*, *arimeda* (Sweet acacia), *granthi*, *dhava* (*Anogeissus*

latifolia), and *dhanvana* (Camelthorn), or a linen cloth⁹⁴, or *vadhyāsita*, or bone of cuttlefish, or powdered lac, along with the binding materials mentioned. After the piercing, the physician should pierce it again. The physician should serve cool clothing, food, a dwelling place, a bath, cooling ointments, and plastering. Or, one can cauterize⁹⁵ it with heat. Or, as mentioned, one should give a decoction of *kākolī*, etc. sweetened by sugar and honey to drink. Or, one should consume the blood of black buck, deer, ram, buffalo, rabbit, or pig, accompanied by milk, green gram soup and meat soup⁹⁶. The physician should treat the pains as mentioned.

- 36a Here are verses in this regard.
- 37ab-cd *When blood flows out due to the decay of body tissue, fire becomes weak⁹⁷ and the wind becomes highly agitated because of that endeavour.*
- 38ab-cd *The physician should serve the patient food that is not very cold, light in digestion, unctuous, increases blood, slightly sour or not sour at all.*
- 39ab-cd *This is the four-fold method of hindering blood: joining, coagulation, haemostasis⁹⁸, and cauterization.*
- 40ab-cd *The astringent substance joins the opening, the cold substance coagulates the blood, the ash stops the blood, and cauterization contracts the blood vessel.*
- 41ab-cd *If the blood does not coagulate, the physician should employ joining. If the blood does not stop by joining the opening then he should employ haemostasis.*
- 42ab-cd *The physician should endeavour by employing these three methods according to the procedure. If these methods are unsuccessful then cauterization is highly desirable.*
- 43ab-cd *If the blood remains impure, the disease does not aggravate. The*

94 [Su 1938](#): 66 has क्षौमेण वा ध्मापितेन - "with linen reduced to ashes". Presumably, it is this ash that is also referred to in item 40.

95 Cauterization: The use of heat to destroy tissues or close minute bleeding vessels. (Reference: <https://medical-dictionary.thefreedictionary.com/cauterization>)

96 Based on Ḍalhana's comment as found in [Su 1938](#): 66

97 This refers to the digestive fire.

98 Deliberate arrest of bleeding by local compression or clamping of bleeding vessels... (Reference: <https://medical-dictionary.thefreedictionary.com/haemostasis>)

physician should then make the blood pure⁹⁹ and not drain blood in excess.

44ab-cd *Blood is the basis of the body. It is sustained by blood only.*

44ef *Blood is called life. One should therefore save blood.*

45ab-cd *If the air in the person who underwent blood-letting is aggravated due to a cold shower, etc., the swelling with pricking pain should be sprinkled with lukewarm clarified butter.*

99 Ḍalhaṇa comments (Su 1938: 66) that one should purify the blood again by sedation, etc.

Editions and Abbreviations

Ah 1939	Kuṁṭe, Aṇṇā Moreśvara, Navare, Kṛṣṇaśāstrī, and Parādkar, Hariśāstrī (1939) (eds.), श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, श्रीमदरुणदत्तविरचितया सर्वाङ्गसुन्दराख्यया व्याख्यया, हेमाद्रिप्रणीतया आयुर्वेदरसायनाह्वया टीकया च समुल्लसितम् = <i>The Astāṅgahṛidaya</i> (6th edn., Mumbayyām: Nirṇayasāgara Press), ark:/13960/t3tt6967d .
Anup	<i>Anup Sanskrit Library</i> .
Apte	Apte, Vaman Shivaram (1992), <i>The Practical Sanskrit-English Dictionary</i> (Kyoto: Rinsen Book Company), ISBN: 4-653-00038-7; Reprinted from Gode and Karve 1957–59.
AS	<i>Asiatic Society</i> .
As 1980	Āṭhavale, Ananta Dāmodara (1980) (ed.), अष्टाङ्गसङ्ग्रहः श्रीमद्वृद्धवाग्भटविरचितः इन्दुव्याख्यासहितः [= <i>Vāgbhaṭa's Aṣṭāṅga-saṅgraha with Indu's Commentary</i>] (Pune: M. A. Āṭhavale, Śrīmad Ātreya Prakāśanam), ark:/13960/s25bwqsd0n7 .
AyMahā	Jośī, Veṇīmādhavaśāstrī, and Jośī, Nārāyaṇa Harī (1968), आयुर्वेदीय महाकोशः अर्थात् आयुर्वेदीय शब्दकोशः संस्कृत-संस्कृत (Mumbaī: Mahārāṣṭra Rājya Sāhitya āṇi Saṁskṛti Maṇḍala), ark:/13960/t22c41g8t .
Bhela 1921	Mookerjee, Ashutosh, and Ananta Krishna Shastri, Ved-antabisharad (1921) (eds.), <i>The Bhela Samhita. Sanskrit Text</i> (Calcutta: University of Calcutta), ark:/13960/t3sv3157j ; Based on two copies made of the Thanjavur codex unicus (MS Thanjavur TMSSML 10773, Burnell 1880: 63–4, P. P. S. Sastri 1933: #11085).
Bhela 2000	Krishnamurthy, K. H. (2000), <i>Bhela-saṁhitā. Text with English Translation, Commentary and Critical Notes</i> (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
BL	<i>British Library</i> .

Ca 1941	Ācārya, Yādavaśarma Trivikrama (1941) (ed.), महर्षिणा पुनर्वसुनोपदिष्टा, तच्छिष्येणाग्निवेशेन प्रणीता, चरकदृढबलाभ्यां प्रतिसंस्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवलिता (3rd edn., Mumbayyām: Nirnaya Sagara Press), ark:/13960/t48q2f20n .
CDIAL	Turner, R. L. (1966–85), <i>A Comparative Dictionary of the Indo-Aryan Languages</i> (London, New York, Toronto: Oxford University Press), ISBN: 0197135501, URL ; With <i>Indexes</i> compiled by Dorothy Rivers Turner (OUP, London, 1969), <i>Phonetic Analysis</i> by R. L. and D. R. Turner (OUP, London, 1971), and <i>Addenda and Corrigenda</i> edited by J. C. Wright (School of Oriental and African Studies, London, 1985).
DED ₂	Burrow, Thomas, and Emeneau, Murray B. (1984), <i>A Dravidian Etymological Dictionary</i> (2nd edn., Oxford: Clarendon Press), ark:/13960/t4wj06g26 , URL .
EWA	Mayrhofer, Manfred (1986–2001), <i>Etymologisches Wörterbuch des Altindoarischen</i> (Heidelberg: Carl Winter, Universitätsverlag), ISBN: 3-533-03826-2.
Garuḍapurāṇa	Pāṇḍeya, Rāmateja (1963) (ed.), श्रीकृष्णद्वैपायनव्यासप्रणीतं गरुडपुराणम् (Vidyabhawan Prachyavidya Granthamala, 3; reprint, Caukhambā Vidyābhavana, Paṇḍita-Pustakālaya: Kāśī), ark:/13960/t6pz7tg7j .
HIML	Meulenbeld, Gerrit Jan (1999–2002), <i>A History of Indian Medical Literature</i> , 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
IOLR	Eggeling, Julius, et al. (1887–1935), <i>Catalogue of the Sanskrit Manuscripts in the Library of the India Office</i> (London: Secretary of State for India), ark:/13960/s2kbk5zcrg9 .
KEWA	Mayrhofer, Manfred (1953–72), <i>Kurzgefaßtes etymologisches Wörterbuch des Altindoarischen; a Concise Etymological Sanskrit Dictionary</i> (Heidelberg: Carl Winter, Universitätsverlag).
KL	Kaiser Library.

- PW Böhrling, Otto, and Roth, Rudolph (1855–75), *Sanskrit-Wörterbuch* (St. Petersburg: Kaiserlichen Akademie der Wissenschaften), [URL](#), accessed 18/05/2023.
- PWK Böhrling, Otto (1879), *Sanskrit-wörterbuch in kürzerer fassung* (St. Petersburg: Kaiserlichen Akademie der Wissenschaften), [URL](#), accessed 18/05/2023.
- RORI *Rajasthan Oriental Research Institute.*
- Su 1889 Bhaṭṭācāryya, Jivānanda Vidyāsāgara (1889) (ed.), सुश्रुतः. सूत्र-निदान-शारीर-चिकित्सा-कल्पोत्तर-तन्त्र-कल्पित आयुर्वेद. भगवता धन्वन्तरिणोपदिष्टः सुश्रुतनामधेयेन तच्छिष्येण विरचितः (3rd edn., Calcutta: Saratī 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 Dalhanāchārya* (Mumbayyām: Nirṇayasāgaramudrāyantrālaye), [ark:/13960/t3sv0mt50](#), accessed 29/07/2020; [HIML](#): IB, 312 edition *v.
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Glossary and Index of Medical Substances

Numbers after the final colon refer to pages in this book.

- amaranth (*taṇḍulīyaka*) *Amaranthus hypochondriacus*, L. See King 321, NK: 1, #144, Potter_{rev}: 15. Cf. AVS: 1, 121: 51
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See AVS: 1, 163 f, Chopra: 20: 70
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See NK: 1, #307: 51
- beautyberry (*priyaṅgu*) → *śyāmā*. *Callicarpa macrophylla*, Vahl. See AVS: 1, 334, NK: 1, #420. Some say also *Setaria italica* Beauv. GVDB: 263–264. See also GVDB: 413: 67, 71
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See AVS: 1, 334, NK: 1, #420: 49, 51
- beggarweed (*aṃśumatī*) *Desmodium gangeticum* (L.) DC (Dymock: 1, 428, GJM1: 602, NK: 1, #1192; ADPS: 382, 414 and AVS: 2, 319, 4.366 are confusing): 67
- beggarweed (*vidārigandhā*) → *śālaparṇī*. *Desmodium gangeticum* (L.) DC. See Dymock: 1, 428, GJM1: 602, cf. NK: 1, #1192; ADPS: 382, 414 and AVS: 2, 319, 4.366 are confusing: 40
- black creeper (*pāḷindī*) *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buehneri*, Roemer & Schultes. See AVS: 3, 141, 3.145, 3.203, NK: 1, #1283, 1210, ADPS: 434: 51, 54, 66, 67
- blackboard tree (*saptachada*) *Alstonia scholaris* R. Br. GVDB: 420: 50
- blackbuck (*hariṇa*) *Antelope cervicapra*, L. See BIA: 270 IW: 95, 165, *et passim*: 54
- blue water-lily (*utpala*) *Nymphaea stellata*, Willd. See GJM1: 528, IGP 790; Dutt: 110, NK: 1, #1726: 25, 49, 66, 67
- cardamom (*elā*) *Elettaria cardamomum*, Maton. See AVS: 2, 360, NK: 1, #924, Potter_{rev}: 66: 67, 71
- cassia cinnamon (*patra*) *Cinnamomum tamala*, (Buch.-Ham.) Nees. See AVS: 2, 84, NK: 1, #589: 51, 67
- castor oil tree (*gandharvahaṣṭa*) → *eraṇḍa*. GVDB: 135, K&B: 3, 2277: 37
- castor-oil (*eraṇḍa*) *Ricinus communis*, L. See NK: 1, #2145, Chopra: 214: 42
- certain minerals (*tārāvitāra*) Unknown. It is not even certain that these are minerals. The variant reading in the vulgate, *tāraḥ sutāraḥ* was glossed by Ḍalhaṇa on 5.3.14 (Su 1938: 568) as follows *tāro rūpyaṃ, sutāraḥ pāradah*, “tāra means silver; sutāra means mercury.”: 71
- chaff (*kāṇḍana*) The word *kāṇḍana* is not found in dictionaries; *kaṇḍana* is threshing, separating the chaff from the grain in a mortar. Cf. Hemādri’s *Caturvargacintāmaṇi* (PWK: 2, 8) (Śiromaṇi 1873: 1, 138: 21, citing the *Vāyupurāṇa*): 26, 138
- chebulic myrobalan (*harītakī*) *Terminalia chebula* Retz. GVDB: 466: 50
- cherry (*elavālu*) *Prunus cerasus*, L.?. See BVDB 58, NK: 1, #2037, GVDB: 58: 67
- chital deer (*pr̥ṣata*) *Axis axis*, Erxleben. See BIA: 292, IW: 93: 54
- cobra’s saffron (*nāgapuṣpa*) → *nāgakeśara*. *Mesua ferrea*, L. See NK: 1, #1595, GVDB: 220: 67
- corky coral tree (*pāribhadra*) *Erythrina suberosa* Roxb. See GVDB 245: 70
- costus (*kuṣṭha*) *Saussurea costus*, Clarke. See NK: 1, #2239: 51, 67, 71
- country mallow (*atibālā*) *Abutilon indicum*, (L.) Sweet, but may be other kinds of mallow, e.g., *Sida rhombifolia*, L.. See NK: 1, #11, IGP: 1080, NK: 1, #2300, ADPS: 71, 77: 40
- country sarsaparilla (*anantā*) *Hemidesmus indicus*, (L.) R. Br. See ADPS: 434, AVS: 3, 141–5, NK: 1, #1210. But see GVDB: 13 for complications that may suggest that it is to be equated with *sārivā*, which may sometimes be *Cryptolepis* or *Ichnocarpus frutescens* R. Rr. (GVDB: 429–431): 40, 56, 66,

- 67, 70
crape jasmine (*nata*) → crape jasmine
GVDB: 215 : 134, 135
crape jasmine (*tagara*) *Tabernaemontana divaricata* (L.) R.Br. ex Roem. & Schultes. See GJM1: 557, AVS: 5, 232. Synonym of crape jasmine. But some say *Valeriana jatamansi*, Jones See GVDB: 173–174 for discussion (and charming comments on brain liquid testing). Some say *tagara* is Indian rose-bay or Indian valerian, but there remain many historical questions about the ancient and regional identities of this plant See, e.g., AVS: 5, 334 : 51, 67, 134, 135
crimson trumpet-flower tree (*pāṭalā*) *Stereospermum chelonides*, (L. f.) A. DC. See GJM1: 573, AVS: 5, 192 ff, ADPS: 362 f, AVS: 3, 1848 f, IGP 1120, Dymock: 3, 20 ff : 70
cuscus grass (*uśīra*) *Andropogon murcatus*, Retz. Also “vetiver grass.” See NK: 1, #180 : 51
datura (*dhattūra*) *Datura metel*, L. See AVS: 2, 305 (cf. *Abhidhānamañjarī*), NK: 1, #796 ff. Potter_{rev}: 292 f, ADPS: 132 : 37
deodar (*bhadradāru*) *Cedrus deodara*, (Roxb.ex D.Don) G. Don. See AVS 41, NK: 1, #516 : 67
dried meat (*vallūra*) MW: 929, AyMahā: 1, 730. The term is used, rarely, in both the CS (1.5.10) and SS (1.13. 16, 6.42.75–76). It is a Dravidian loanword and occurs in the *Arthaśāstra* etc. (KEWA: 3, 167) : 25
elixir salve (*rasāñjana*) → añjana. See Indian barberry : 42
embelia (*viḍaṅga*) *Embelia ribes*, Burm. f. See ADPS: 507, AVS: 2, 368, NK: 1, #929, Potter_{rev}: 113 : 67
emetic nut (*madana*) *Randia dumetorum*, Lamk. See NK: 1, #2091 : 49
false daisy (*subhaṅgura*) (*su*)bhaṅgura = bhr̥ṅga? *Eclipta prostrata* (L.) L. See GVDB: 288 : 56
fermented rice-water (*dhānyāmla*) → kāñjī, kāñjikā, sauṇīra. GVDB: 458, NK: 2, appendix VI, #18 : 39
fern (*ajaruḥā*) *Nephrodium* species GVDB: 7, uncertain. Perhaps *Christella dentata* (Forssk.) Brownsey & Jermy, which is reported to have folk applications against skin diseases in India : 53
fire-flame bush (*dhātakī*) *Woodfordia fruticosa* (L.) Kurz. See AVS: 5, 412, NK: 1, #2626 : 50
fragrant lotus (*saugandhika*) A type of *kumuda* or *utpala* (GVDB: 457) : 25
garjan oil tree (*aśvakarṇa*) *Dipterocarpus turbinatus* Gaertn. f. See GVDB: 28, Chopra: 100 : 70
giant potato (*kṣīravīdārī*) possibly → *kṣīraśukla*. *Ipomoea mauritiana*, Jacq. See ADPS: 510, AVS: 3, 222, AVS: 3, 1717 ff : 136–138
ginger (*mahaṣadha*) *Zingiber officinale*, Roscoe. See ADPS: 50, NK: 1, #2658, IGP: 1232 : 54
gold (*hema*) gold : 67
gold and sarsaparilla (*surendragopa*) Unknown. Ḍalhaṇa on 5.3.15 (Su 1938: 568) glossed *surendra* as “gold” and *gopā* as “Indian sarsaparilla.” He also noted other opinions that *surendra* was “Tellicherry bark” : 71
golden shower tree (*rājadruma*) *rājadruma* = āragvadha. *Cassia fistula* L. See GVDB 37 : 70
gourd (*alābu*) *Lagenaria siceraria* Standl. GVDB: 25. Some say *Lagenaria vulgaris*, Seringe (NK: 1, #1419) but this is not appropriate for blood-letting : 21, 22, 50
heart-leaf sida (*balā*) *Sida cordifolia*, Linn. See ADPS: 71, NK: 1, #2297 : 40, 67
heart-leaved moonseed (*amṛtā*) → guḍūcī.

- Tinospora cordifolia, (Willd.) Hook.f. & Thoms.?. See [ADPS](#): 38, [NK](#): 1, #2472, 624, Dastur #229: [51](#), [66](#)
heart-leaved moonseed (*somavallī*)
Tinospora cordifolia (Thunb.) Miers.
[GVDB](#): 456. Likely, but uncertain: [51](#)
henna (*madayantikā*) Lawsonia inermis, L.
See [AVS](#): 3, 303, [NK](#): 1, #1448,
[Potter_{rev}](#): 151: [52](#)
Himalayan mayapple (*vakra*)
Podophyllum emodi, Wall.
([NK](#): #1971). But perhaps a synonym of
crape jasmine and crape jasmine
([GVDB](#): 354): [71](#)
Himalayan monkshood (*ativiṣā*)
Aconitum heterophyllum Wall.
[GVDB](#): 12, [NK](#): 1, #39. Also “atis
roots”: [52](#), [54](#), [71](#)
hogweed (*punarnavā*) Boerhaavia diffusa,
L. See [ADPS](#): 387, [AVS](#): 1, 281, [NK](#): 1,
#363: [52](#), [66](#)
Holostemma creeper (*jīvantī*) →
sūryavallī? Holostemma ada-kodien,
Schultes. See [ADPS](#): 195, [AVS](#): 3, 167,
169, [NK](#): 1, #1242: [137](#)
horned pondweed (*śaivāla*) also *śaivāla*,
śevāra. Zannichellia palustris L. The
uncertainties of this identification are
discussed by Singh and Chuneekar
([GVDB](#): 409). Sometimes identified
with [scutch grass](#) (*dūrvā*) ([GVDB](#): 409).
Identified as Ceratophyllum demersum
Linn. (“hornwort”) by [AVS](#): 2, 56–57x:
[136](#), [138](#)
hornwort (*jalaśūka*) → *jalanīlikā*.
Ceratophyllum demersum, L. See
[AVS](#): 2, 56, [IGP](#): 232. Singh and
Chuneekar ([GVDB](#): 166) suggest [horned](#)
[pondweed](#). Ḍalhaṇa noted on 1.16.19
(Su 1938: 79) that some people
interpret it as a poisonous, hairy,
air-breathing, underwater creature: [40](#)
Indian barberry (*añjana*) → *rasañjana*,
dāruharidrā. Berberis aristata, DC.
[Dymock](#): 1, 65, [NK](#): 1, #335, [GJM1](#): 562,
[IGP](#): 141: [42](#), [53](#), [135](#)
Indian barberry (*dāruharidrā*) Berberis
aristata, DC. See [Dymock](#): 1, 65, [NK](#): 1,
#685, [GJM1](#): 562, [IGP](#) 141: [66](#), [67](#)
Indian barberry (*kālīyaka*) → *dāruharidrā*,
añjana. Berberis aristata, DC. See
[Dymock](#): 1, 65, [NK](#): 1, #685, [GJM1](#): 562,
[IGP](#): 141: [51](#)
Indian ipecac (*payasyā*) Uncertain.
Possibly Tylophora indica (Burm.f.)
Merr. Perhaps a synonym of [panacea](#)
[twiner](#), [giant potato](#), [purple roscoe](#),
and plants like [asthma plant](#) and [Gulf](#)
[sandmat](#) ([GVDB](#): 237–238). Also
“curds” when not a plant: [40](#), [137](#)
Indian kudzu (*vidārī*) → *payasyā*. Pueraria
tuberosa (Willd.) DC. See [ADPS](#): 510,
[AVS](#): 1, 792 f, [AVS](#): 4, 391; not
[Dymock](#): 1, 424 f. See [GJM2](#): 444, 451,
[AVS](#): 1, 187, but [AVS](#): 3, 1719 = Ipomoea
mauritiana, Jacq: [40](#)
Indian madder (*mañjiṣṭhā*) Rubia
cordifolia, L. See [IGP](#), [Chopra](#): 215,
[GVDB](#): 289: [37](#), [67](#)
Indian mottled eel (*varmimatsya*) Almost
certainly the mottled eel. [MW](#): 962c
noted that the *varmi* fish “is commonly
called *vāmi*.” The “vam fish,” or “বান
মাছ (*bān māch*)” in Bengal, is a marine
and freshwater eel, *Anguilla bengalensis*.
It is the most common eel in Indian
inland waters and a prized food fish
(Froese and Pauly 2022). However,
some NIA languages identify the
“vam” fish with the Indian Pike
Conger, *Congresox talabonides* (Bleeker)
(Talwar and Kacker 1984: 235, 236): [23](#)
Indian mustard (*sarṣapa*) Brassica juncea,
Czern. & Coss. See [AVS](#): 1, 301, [NK](#): 1,
#378: [26](#)
Indian sarsaparilla (*sārivā*) → *anantā*.
Hemidesmus indicus, (L.) R. Br.
[ADPS](#): 434, [AVS](#): 3, 141–5, [NK](#): 1, #1210;
and black creeper, *pālinḍi*. Ichnocarpus
frutescens, (L.) R.Br. or Cryptolepis

- buchanani, Roemer & Schultes
 AVS: 3, 141, 3.145, 3.203, NK: 1, #1283,
 1210, ADPS: 434 : 66, 67, 135
- jambul (*jambū*) *Syzygium cumini*, (L.)
 Skeels. See ADPS: 188, NK: 1, #967,
 Potter_{rev}: 168, Wujastyk 2003a : 50
- jasmine (*mālātī*) *Jasminium grandiflorum*,
 L. See NK: 1, #1364 : 51
- jequirity (*guñjā*) *Abrus precatorius*, L. See
 AVS: 1, 10, NK: 1, #6, Potter_{rev}: 168 : 56
- lac (*lākṣā*) *Kerria lacca* (Kerr.). See
 GJM1: 445, NK: 2, #32. Watt
 (Watt_{Comm}: 1053–1066) is
 characteristically informative, and is
 definite about the antiquity of lac in
 India : 71
- liquorice (?) (*klītaka*) *Glycyrrhiza glabra*,
 L.? GVDB: 123–124 discuss the many
 difficulties in identifying this plant : 56
- liquorice (*madhuka*) see *yaṣṭīmadhuka* : 40,
 54, 65, 67
- liquorice (*yaṣṭīmadhuka*) *Glycyrrhiza*
glabra, L. AVS: 3, 84, NK: 1, #1136,
 GVDB: 329 f. : 42
- lodh tree (*lodhra*) *Symplocos racemosa*,
 Roxb. See GJM1: 597, ADPS: 279 f,
 NK: 1, #2420. Singh and Chuneekar
 (GVDB: 351–352) notes that there are
 two varieties, *S. racemosa*, qualified as
śāvāra, and *S. crataegoides* Buch.-Ham.
 for *paṭṭikā lodhra* : 67
- long pepper (*māgadha*) *Piper longum*, L.
 See NK: 1, #1928; but cf. AVS: 3, 245 : 53
- long pepper (*pippalī*) *Piper longum*, L. See
 ADPS: 374, NK: 1, #1928 : 54, 67
- luffa (*koṣṭakī*) = *koṣātakī*. *Luffa cylindrica*,
 (L.) M. J. Roem. or *L. acutangula*, (L.)
 Roxb. ADPS: 252–253, NK: 1, #1514 etc.
 GVDB: 121 : 50, 66, 137
- luffa gourd (*koṣavatī*) = *koṣṭakī*, luffa : 66
- mango (*āmra*) *Mangifera indica* Linn.
 GVDB: 37 : 50
- marking-nut tree (*bhallātaka*) *Semecarpus*
anacardium, L. See NK: 1, #2269,
 AVS: 5, 98 : 53
- medhshingi (*vijayā2*) *Dolichandrone*
falcata (DC.) The *Sauśrutaniḥṣaṇṭu*
 gives a number of synonyms for *vijayā*
 (Suvedī and Tivārī 2000: 5.77, 10.143).
 But one of them, *viṣāṇī* (also
meṣaśrṅgī), is sometimes equated with
Dolichandrone falcata (DC.) Seemann
 (ADPS: 518; GVDB: 373 f, a plant used
 as an abortifacient and fish poison
 (NK: #862) : 56
- migraine tree (*agnimantha*) *Premna*
corymbosa, Rottl. See AVS 1927,
 ADPS: 21, NK: 1, #2025, AVS: 4, 348;
 GJM1: 523: = *P. integrifolia/serratifolia*,
 L : 66
- milk-white (*kṣīraśuklā*) An unidentified
 plant. GVDB: 126: see purple *roscoea*
 and giant potato : 40, 138
- monitor lizard (*godhā*) *Varanus*
bengalensis, Schneider. See
 Reptiles: 58 : 40, 54
- mung beans (*māṣaka*) *Phaseolus mungo*
 Linn. GVDB: 308 : 51
- myrobalan (*abhayā*) *Terminalia chebula*,
 Retz. See ADPS: 172, NK: 1, #2451,
 Potter_{rev}: 214 : 66, 71
- natron (*suvarcikā*) Sodium carbonate.
 NK: 2, #45. Ḍalhaṇa identifies *suvarcikā*
 with svarjikṣāra 4.8.50 (Su 1938: 441) :
 67
- neem tree (*nimba*) *Azadirachta indica* A.
 Juss. GVDB: 226 : 37
- nutgrass (*kuruvinda*) Unknown. Ḍalhaṇa
 on 5.3.15 (Su 1938: 568) glossed the
 term as *nutgrass*, but noted other
 opinions that it was a whetstone or a
 very special metallic gem. Singh and
 Chuneekar (GVDB: 108) added that it
 could be a variety of rice, *ṣaṣṭika*
dhānya : 71
- nutgrass (*mustā*) *Cyperus rotundus*, L.
 See ADPS: 316, AVS: 2, 296, NK: 1,
 #782 : 137
- panacea twiner (*arkapuṣpī*) → *arkaparnī*,
Tylophora indica (Burm. f.) Merr.

- GVDB: 23–24. Maybe identical to [Indian ipecac](#), [giant potato](#) and similar sweet, milky plants. See [GVDB](#): 24, 127, 238, 441, 443 for discussion. For discussion in the context of [Holostemma creeper](#), see [ADPS](#): 195 and [AVS](#): 3, 171. The etymology of the name suggests *Helianthus annuus* Linn., but this plant is native to the Americas: [66](#), [136](#)
- peas (*hareṇu*) hareṇu = satīna. *Pisum sativum*, L. Singh and Chuneekar ([GVDB](#): 419–420, 467–468) notes that two plants are usually meant under this name, but there is no agreement on the identity of the second: [66](#), [67](#), [71](#)
- peepul tree (*aśvattha*) *Ficus religiosa*, L. See [ADPS](#): 63: [74](#)
- periploca of the woods (*meṣaśṛṅga*) *Gymnema sylvestre* (Retz.) R. Br. See [AVS](#): 3, 107, [NK](#): 1, #1173: [53](#)
- plants like asthma plant and Gulf sandmat (*kṣīrīṇī*) various milky plants, perhaps including *Euphorbia hirta* Linn. (asthma plant) and *E. microphylla* Heyne (Gulf sandmat) ([GVDB](#): 127): [136](#)
- plumed cockscomb (*indīvara*) Uncertain; possibly *Celosia argentea* Linn. But see the useful discussion in [GVDB](#): 44–45. Possibly another name for [thorn apple](#) (*karambha*), q.v.: [139](#)
- pointed gourd (*paṭola*) *Trichosanthes dioica*, Roxb. [GVDB](#): 232–233: [66](#)
- poison berry (*br̥hatī*) *Solanum violaceum*, Ortega. See [ADPS](#): 100, [NK](#): 1, #2329, [AVS](#): 5, 151: [66](#), [67](#)
- pondweed (*paripelavā*) Normally a neuter noun. Singh and Chuneekar ([GVDB](#): 238, 264–265, 409) argued that *plava* and *śaivāla* are the same thing, and may be either *Zannichellia palustris*, L., or *Potamogeton pectinatus*, L.: [67](#)
- pondweed (*śevāla*) *Zannichellia palustris* L. See [horned pondweed](#): [25](#)
- prickly chaff-flower (*apāmārga*) *Achyranthes aspera*, L. See [GJM1](#): 524 f, [AVS](#): 1, 39, [ADPS](#): 44 f, [AVS](#): 3, 2066 f, [Dymock](#): 3, 135: [37](#), [40](#)
- purging nut (*mūṣikā*) *Jatropha curcas*, L. See [AVS](#): 3, 261, [NK](#): 1, #1374: [53](#)
- purple calotropis (*arka*) *Calotropis gigantea*, (L.) R. Br. See [ADPS](#): 52, [AVS](#): 1, 341, [NK](#): 1, #427, [Potter_{rev}](#): 57, [Chopra IDG](#): 305–308: [40](#)
- purple roscoeia (*kṣīrakākolī*) [GVDB](#): 89 notes that many physicians use *Roscoeia procera* Wall. in this context. But the identification is uncertain. Possibly connected to [milk-white](#) or [giant potato](#): [136](#), [137](#)
- rajmahal hemp (*moraṭa*) → *mūrvī*, *Marsdenia tenacissima* (Roxb.) Wight et Arn. Good discussion at [GVDB](#): 314–316, 324: [66](#)
- red chalk (*gairika*) *gairika*: [67](#)
- red gourd (*bimbī*) *Coccinia indica*, W. & A. See [PVS](#) 1994.4.715; [NK](#): 1, #534: [50](#)
- rice grains (*taṇḍula*) *Oriza sativa*, Linn. Same as [unhusked rice](#) (*śāli*) [GVDB](#): 174; or just “grains”: [26](#)
- rice-grain chaff (*śālitaṇḍulakāṇḍana*) See [chaff](#): [26](#)
- rock salt (*saindhava*) See [NK](#): 2, M#48, [Watt_{Comm}](#): 963–971: [26](#)
- rosha grass (*dhyāmaka*) *Cymbopogon martinii* (Roxb.) Wats. See [AVS](#): 2, 285, [NK](#): 1, #177: [67](#)
- sacred lotus (*padma*) *Nelumbo nucifera*, Gaertn. See [NK](#): 1, #1698: [25](#), [51](#)
- sage-leaved alangium (*aṅkollā*) *Alangium salvifolium* (Linn. f.) Wang. [GVDB](#): 5–6: [50](#)
- sandalwood (*candana*) *Santalum album*, L. See [ADPS](#): 111, [NK](#): 1, #2217: [67](#)
- sappanwood (*pattāṅga*) Also *pattāṅga*. *Caesalpinia sappan*, L. [AVS](#): 1, 323, [K&B](#): 2, 847 f, [GVDB](#): 234: [42](#)
- scarlet mallow (*bandhujīva*) *Pentapetes phoenicea*, L. [NK](#): #1836, [GVDB](#): 268: [52](#)

- scented pavonia (*bālaka*) *Pavonia odorata*, Willd. See [ADPS](#): 498, [NK](#): 1, #1822: 67
- scutch grass (*dūrvā*) *Cynodon dactylon* (Linn.) Pers. ([GVDB](#): 205): 136
- selu plum (*śelu*) *Cordia myxa*, L. non Forssk. See [GJM1](#): 529 (2), [IGP](#): 291b, cf. [AVS](#): 3, 1677 f; cf. [AVS](#): 2, 180 (C. dichotoma, Forst.f.), [NK](#): 1, #672 (C. latifolia, Roxb.): 66
- sesame oil (*taila*) *Sesamum indicum* L. ([GVDB](#): 183: 41
- siris (*śirīṣa*) *Albizia lebbeck*, Benth. See [AVS](#): 1, 81, [NK](#): 1, #91: 66
- siris seeds (*śirīṣamāṣaka*) *Albizia lebbeck*, Benth. See [AVS](#): 1, 81, [NK](#): 1, #91: 50
- small-flowered crape myrtle (*sidhraka*) *Lagerstroemia parviflora* Roxb. See [GVDB](#): 432: 70
- spikenard (*māmsī*) *Nardostachys grandiflora*, DC. See [NK](#): 1, #1691: 67
- spikenard (*nalada*) → *māmsī*. *Nardostachys grandiflora*, DC. See [NK](#): 1, #1691: 48
- sugar (*sitā*) *Ḍalhaṇa* makes this equation at 1.37.25 ([Su 1938](#): 162): 67
- sunflower (*sūryavallī*) → *ādityavallī*, *sūryamukhī*, *Helianthus annuus* Linn. ([GVDB](#): 35, 443: 66
- sweet plants (*madhuravarga*) The sweet plants are enumerated at *Suśrutasaṃhitā* 1.42.11. See also [GVDB](#): 127: 40
- sweet-scented oleander (*aśvamāraka*) *Nerium oleander*, L. See [ADPS](#): 223, [NK](#): 1, #1709: 56
- Tellicherry bark (*kuṭaja*) *Holarrhena pubescens* Wall. ex G. Don, with *Wrightia tinctoria* and *W. arborea* considered [GVDB](#): 101–102, [ADPS](#): 267–270: 135
- thorn apple (*karambha*) *Datura metel*, L. See [GVDB](#): 76 for useful discussion. Also, [AVS](#): 2, 305 (cf. *Abhidhānamāñjarī*), [NK](#): 1, #796 ff. [Potter_{rev}](#): 292 f, [ADPS](#): 132. Possibly the same plant as [plumed cockscomb](#) (*indīvara*) ([GVDB](#): 76, 44–45): 57, 138
- three heating spices (*tryūṣaṇa*) *śuṇṭhī* (Dried ginger) *Zingiber officinale*, Roscoe. [ADPS](#): 50, [NK](#): 1, #2658, [AVS](#): 5, 435, [IGP](#) 1232, *pippalī* (long pepper) *Piper longum*, L. [ADPS](#): 374, [NK](#): 1, #1928, and *marica* (black pepper) *Piper nigrum*, L. [ADPS](#): 294, [NK](#): 1, #1929: 66
- three-leaved caper (*varuṇa*) *Crataeva magna* (Lour.) DC. See [AVS](#): 2, 202; cf. [NK](#): 1, #696: 53
- top layer of fermented liquor (*surāmaṇḍa*) [K&B](#): 2, 502, [NK](#): 2, appendix VI, #49, [mchu-2021](#): 39
- tree cotton (*kārpāsa*) *G. arboreum* L. [ADPS](#): 231. Pace the identifications of Singh and Chunekar ([GVDB](#): 92, 247), since *G. barbadense* L. is native to South America and *G. herbaceum* L. which is native to Africa: 37
- tree cotton (*picu*) See [tree cotton](#) (*kārpāsa*): 39, 42
- turmeric (*haridrā*) *Curcuma longa* Linn. ([GVDB](#): 465: 66, 71
- turmeric (*rajanī*) *Curcuma longa*, L. [ADPS](#): 169, [AVS](#): 2, 259, [NK](#): 1, #750: 26, 67
- unhusked rice (*śālī*) *Oriza sativa*, Linn. ([GVDB](#): 395–396: 26, 138
- velvet-leaf (*pāṭhā*) *Cissampelos pariera*, L. See [ADPS](#): 366, [NK](#): 1, #592, [GJM1](#): 573, [AVS](#): 1, 95; cf. [AVS](#): 2, 277: 66
- velvet-mite (*indragopa*) *Kerria lacca* (Kerr.). Lienhard 1978: 49
- verbena (*phañjī*) *Clerodendrum serratum*, L. See [AVS](#): 2, 121, [ADPS](#): 87: 52
- watered buttermilk (*udaśvit*) [MW](#): 183: 50
- weaver's beam tree (*muṣkaka*) *Schrebera swietenoides*, Roxb. See [AVS](#): 5, 88, Lord, [NK](#): 1, #2246: 70
- white calotropis (*alarka*) *Calotropis procera*, (Ait.) R. Br. See [NK](#): 1, #428, [Chopra](#): 46b, [Chopra IDG](#): 305–308: 40

- white clitoria (*śvetā*) → *giryāhvā*. Clitoria ternatea, L. See [AVS](#): 2, 129, [NK](#): 1, #621 : 51
- white cutch tree (*somavalka*) Acacia polyacantha, Willd. See [AVS](#): 1, 30, [IGP](#) 7, [GJM](#): 602, [AVS](#): 2, 935; *pace* [NK](#): 1, #1038 : 52, 70
- white siris (*kiṇihī*) Albizia procera, (Roxb.) Benth. See [GVDB](#) 98, [NK](#): 1, #93 : 66
- white water-lily (*kumuda*) Nymphaea alba, Linn. [GVDB](#): 105 : 25
- wild asparagus (*bahuputrā*) → *nandana*? Asparagus racemosus, Willd. See [ADPS](#): 441, [AVS](#): 1, 218, [NK](#): 1, #264, [IGP](#): 103, [AVS](#): 4, 2499 ff, [Dymock](#): 3, 482 ff : 52
- wild celery (*agnika*) → may be *bhalātaka*, *lāṅgalī*, *ajamodā*, *morāṭa*, or *agnimantha*, [GVDB](#): 4. Uncertain : 66
- wild celery (*ajamodā*) Apium graveolens, L. : 66
- Withania (*aśvagandhā*) Withania somnifera (L.) Dunal. See [AVS](#): 5, 409 f, [Dymock](#): 2, 566 f., Chevallier 150 : 40
- wood apple (*kapittha*) Limonia acidissima, L. See [AVS](#): 3, 327, [NK](#): 1, #1021 : 51, 53
- woodrose (*mūṣikakarṇī*) Jatopha curcas, L. [AVS](#): 3, 261, [NK](#): 1, #1374. [GVDB](#): 317; [ADPS](#): 23–25 discuss this issue well : 51
- yellow-berried nightshade (*kṣudrā*) Solanum virginianum, L. See [ADPS](#): 100, [NK](#): 1, #2329, [AVS](#): 5, 164 : 66, 67

