

A Translation of the Nepalese Text of the *Suśrutasamhitā*

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Sūtrasthāna

Nidānasthāna

Śārīrasthāna

Cikitsāsthāna

Kalpasthāna

Uttaratantra

Uttaratantra 65: Rules of Interpretation

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁴⁰⁶ Earlier explorations of this topic include Nārāyaṇa 1949; Dasgupta 1952; Oberhammer 1967–68; Muthuswami 1976; Lele 1981; Scharfe 1993; Mejer 2000; A. Singh 2003. Manevskiaia (2008) gave examples of the use of *tantrayuktis* in Buddhist commentarial literature.

Terminology

Characteristics of the Manuscript Transmission

Translation

- 1 Now we shall explain the chapter called, “the enunciation of the logical methods of the system (*tantrayukti*).”
- 3 There are thirty-two logical methods of the system. They are as follows:
 - topic (*adhikaraṇa*)
 - construing (*yoga*)
 - word meaning (*padārtha*)
 - premise (*hetvartha*)

⁴⁰⁶ [HIML](#): IA, 331.

- mention (*samuddeśa*)
- description (*nirdeśa*)
- prescription (*upadeśa*)
- statement of reason (*apadeśa*)
- indication (*pradeśa*)
- prediction (*atideśa*)
- exception (*apavarga*)
- ellipsis (*vākyaśeṣa*)
- implication (*arthāpatti*)
- contraposition (*viparyaya*)
- recontextualization (*prasaṅga*)
- invariable statement (*ekānta*)
- variable statement (*anekānta*)
- objection (*pūrvapakṣa*)
- determination (*nirṇaya*)
- consent (*anumata*)
- itemization (*vidhāna*)
- future reference (*anāgatāpekṣaṇa*)
- past reference (*atīkrāntāpekṣaṇa*)
- doubt (*saṁśaya*)
- explication (*vyākhyāna*)
- field-specific term (*svasaṁjñā*)
- interpretation (*nirvacana*)
- illustration (*nidarśana*)
- compulsion (*niyoga*)
- option (*vikalpa*)
- aggregation (*samuccaya*)
- deducible (*ūhya*)

4 It is said about this, “what is the purpose of these methods?” The answer is, “construing sentences and construing meanings”.⁴⁰⁷

5-6 There are **two** verses about this:

The logical methods of the system prohibit statements employed by people who do not speak the truth. They also bring about the validity of one’s own statements. And they also clarify meanings that

⁴⁰⁷ Ḍaḥaṇa on 6.65.4 (*Su 1938*: 815) explained “construing a sentence” as “connecting up a sentence that is not connected,” and “construing a meaning” as “clarifying or making appropriate a meaning that is implied or inappropriate.”

are stated back to front, that are implicit, unclear and any that are partially stated.

- 8 Among them, “topic (*adhikaraṇa*)” refers to the object, with reference to which statements are made, such as flavour (*rasa*) or humour (*doṣa*).⁴⁰⁸
- 9 “Construing (*yoga*)” is that by which a sentence is construed, as when words that are in a reversed order, whether placed close or apart, have their meanings unified.

Sesame oil he should drink, with heart-leaved moonseed,
neem tree, maidenhair fern, Indrajao, and long pepper

that is cooked with heart-leaf sida and country mallow, and
deodar, always for a benefit in the case of the disease goitre.

In this verse, one ought to say, first, “one should drink cooked....” However, the word “cooked” is used in the second line.⁴⁰⁹ Unifying the meanings of words in this way, even though they are far apart, is construing.

- 10 The meaning that is conveyed in an aphorism (*sūtra*) or a word is called word-meaning (*padārtha*). In other words, word-meaning is the meaning of one or more words. Word-meanings are unlimited. Where two or three meanings such as ‘fat,’ ‘sweat’ or ‘anointment’ appear to be possible, the valid meaning is the one that construes with prior and subsequent elements.⁴¹⁰ For example, when it is said that, “We are going to explain the chapter on the *veda*-origin” the mind may be confused about which “*veda*” will be spoken about. *Sāmaveda* and so on are the Vedas. Taking note of the prior and subsequent elements, the two roots *vind* “find” and *vid* “know” have a single meaning. Subsequently, the understanding takes place that there is a wish to talk about the origin of āyurveda. So that is the meaning of the word.⁴¹¹

408 The idea here is that “*rasa*” may be the topic of a chapter, and statements in that chapter are all understood to be about that topic

409 The Nepalese version reads द्वितीये पादे which would properly mean the second quarter of the first line; the vulgate reads “third quarter” which seems more correct.

410 There is a dangling relative clause, यो ऽर्थः, in the Nepalese version that is avoided in the vulgate recension by the addition of स ग्रहीतव्यः.

411 The Nepalese text here is hard to follow, and the vulgate has a significantly different reading. But the problem situation seems to be as follows. The *Suśrutasamhitā* opens with a statement saying that it will describe the “origin of the *veda*” (*vedotpatti*). The

See also
Dalhaṇa
at 1.1.1
(Su 1938:1)

- 11 The sense of the cause (*hetvārtha*) is a statement that is a premiss (*sādhana*). For example, just as a lump of earth is moistened by water, so a wound is moistened by substances like milk with green gram.⁴¹²
- 12 A mention (*samuddēśa*) is a brief statement such as “spike (*śalya*)”.⁴¹³
- 13 A description (*nirdeśa*) is a detailed statement. For example, “in the body or exogenous”.⁴¹⁴
- 14 Prescription (*upadeśa*) refers to statements like “it should be this way.” For example, one should not stay awake at night; you should not sleep during daytime.
- 15 Statement of reason (*apadeśa*) refers to statements like “this happens because of this.” For example, in the sentence “Phlegm increases by sweet substances”, the reason is stated.
- 16 Substantiation of the subject matter through past evidence is indication (*pradeśa*). For example, he removed the pain-causing substance from Devadatta so he can do it from Yajñadatta.
- 17 Substantiation of the subject matter through future event is prediction (*atideśa*). For example, if his wind goes up he would get colic by that.
- 18 A deviation after generalization is exception (*apavarga*). For example, those afflicted by poison should not go through sudorific treatment other than the cases of poisoning by urinary worms.

problem is, what does this word “*veda*” refer to? Is it the Veda, as in Sāmaveda? Or something derived from the roots √vind or √vid? Context (“prior and subsequent elements”) can help us to know that “*veda*” means only “*āyurveda*” and that the *Suśrutasamhitā* is talking about the origin of ayurveda, specifically. This same issue is also addressed by Dalhaṇa at 1.1.1 (Su 1938:1).

- 412 The way this principle is expressed here seems to be describing the application of a general principle (water makes things wet) to a specific context. We can know the moistening of a wound because we know the more general case of moistening earth. However, etymologically, हेत्वर्थ does not mean “analogy,” but rather, something like “purpose of the reason.” The phrase “the sense of cause” that we have used leans on the use of the term in commentaries on the *Aṣṭādhyāyī* (*Kaumudī* on 2.3.23). The vulgate of the *Suśrutasamhitā* rewrites the principle, making it clearer that the principle means “clarification by analogy.” Cf. also Cakrapāṇi’s discussion at Si.12.41 (Ca 1941: 736), where he explained the principle as using an explanation from one situation to clarify another situation. Cf. *Arthaśāstra* 5.1.13 (Olivelle 2013: 436), which is also unclear.
- 413 Generally, शल्य refers to any painful foreign body embedded in the flesh that requires surgical removal.
- 414 This is a reference to 1.26.4 (Su 1938: 121) where शल्य is described in more detail as being of two kinds.

- 19 Ellipsis (*vākyāśeṣa*) refers to an unstated word that completes a sentence. For example, despite not mentioning the word 'person', when mentioning someone as 'the one having a head, hands, feet, flanks, and abdomen,' it's apparent that the reference is to a person.
- 20 arthāpatti (*Implication*) refers to an unstated idea that becomes evident through context. For example, when one said, "We will eat rice" it becomes evident from the context that he did not wish to drink gruel.
- 21 When there is the reversal of it it is contraposition (*viparyaya*). For example, when it is said, "Weak, dyspneic, and fearful people are difficult to treat," the converse holds true: "Those who are strong and so on are easily treatable."
- 22 Recontextualization (*prasaṅga*) refers to a concept common to another section. For example, a concept belonging to another section is brought up by mentioning it repeatedly throughout.
- 23 Invariable statement (*ekānta*) is one that is stated with certainty. For example, **turpeth** causes purgation; **emetic nut** induces vomiting.
- 24 Variable statement (*anekānta*) is one that is true in one way in some cases and in another way elsewhere. For example, Some teachers identify the main element as substance, others as fluid, some as semen, and some as digestion.
- 25 A first point of view (*pūrvapakṣa*) is something stated with certainty. For example, how are the four types of diabetes caused by wind incurable?⁴¹⁵
- 26 Its answer is determination. For example, afflicting the body and trickling downwards, it creates urine mixed with fat, fatty tissues, and marrow. Thus, those caused by wind are incurable.
- 28 Consent (*anumata*) refers to others' opinion that is not rejected. For example, when the assertor says that there are six flavours and that somehow gets accepted with affirmation, it is termed consent.
- 29 Itemization (*vidhāna*) refers to sequentially ordered statements within a chapter. For example, the eleven lethal points of thigh are mentioned sequentially in a chapter.
- 30 A statement like "Thus will be stated" is future reference (*anāgatāpekṣaṇa*) such as when one says in the *Sūtrasthāna*, "I will mention it in



415 The adverb निःसंशयम् is problematic: the example expresses a query or doubt, the opposite of certainty, which is answered in the next passage. It would seem to make more sense to read something like यस् तु संशयम् अभिधीयते स पूर्वपक्षः, but our manuscripts are unanimous in their reading.

the *Cikitsāsthāna*.

- 31 A statement like “Thus has been stated” is past reference (*atīkrāntāpekṣaṇa*) such as when one says in the *Cikitsāsthāna*, “As mentioned in the *Sūtrasthāna*...”.
- 32 Indication pointing to causes on both sides is doubt (*saṃśaya*). For example, a blow to ⁴¹⁶ is fatal, whereas cutting hands and feet is not fatal.
- 33 An elaborate description is explication (*vyākhyāna*). For example, the twenty-fifth entity is being explicated here. Thus, no other Āyurvedic texts discuss entities beginning with matters. (*Does bhūtādi a compound or it means ahaṅkāra or ego?*)
- 34 Field-specific term (*svasaṃjñā*) is uncommon in other field of studies. The term used in one’s own systems is called field-specific term, such as in this system, denotes honey and ghee, and denotes ghee, sesame oil and fat.
- 35 A customary portrayal is interpretation (*nirvacana*). For example, one goes along the shade fearing heat.
- 36 Providing examples is illustration (*nidarśana*). For example, just as fire spreads rapidly in a dry forest when accompanied by wind, a wound intensifies affected by wind, bile, and phlegm.
- 37 A statement like “This is the only way...” ...compulsion (*niyoga*). For example, one should consume only a healthy diet.
- 39 A statement like “This and this...” is option (*vikalpa*). For example, in the section on meat, the major ones are blackbuck, deer, partridge and francolin.
- 38 A summarized statement is aggregation (*samuccaya*). (?) For example, let there be rice with meat broth, rice with milk, or burley with ghee.
- 40 What is not explicitly stated but can be understood through discernment is deducible (*ūhya*). For example, in the section on rules of foods and drinks, four types of foods and drinks are mentioned— masticable (*bhakṣya*), edible (*bhojya*), suckable (*lehya*), and drinkable (*peya*). Thus, while four types are needed to be stated, two types are actually mentioned. Here it is deducible that in the section on foods and drinks, by specifically mentioning two types, the four types are also mentioned. Furthermore, a masticable item is not excluded from the category of food because it shares the same characteristic of solidity. A suckable item is not excluded from being classified as a drink because it shares

⁴¹⁶ तलहृदय is one of the lethal points mentioned in the 3.6 (Su 1938).

the same characteristic of liquidity. Four types of aliments are rare. They are usually just twofold. Therefore, lord Dhanvantari says “Two-fold is popular”.

Editions and Abbreviations

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Materia Medica

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

- aconite leaf (?) (*viṣapatrikā*) Unknown.
Cf. perhaps, *vatsanābha* (wolfsbane).
Cf. [GVDB](#): 373 : 87
- amaranth (*tanḍulīyaka*) *Amaranthus hypochondriacus*, L. See King 321, [NK](#): 1, #144, [Potter_{rev}](#): 15. Cf. [AVS](#): 1, 121 : 80
- arjun (*arjuna*) *Terminalia arjuna*, Bedd. See [HK](#): 32
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See [AVS](#): 1, 163 f, [Chopra](#): 20 : 32, 102
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See [NK](#): 1, #307 : 80
- 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 : 32, 98, 103
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See [AVS](#): 1, 334, [NK](#): 1, #420 : 78, 80
- 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) : 98
- beggarweed (*vidārigandhā*) → *śālāparṇī*. *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 : 41
- Bengal quince (*bilva*) *Aegle marmelos* (L.) Corr. See [AVS](#): 1, 62, Chevallier 159, [NK](#): 1, #62, ([MW](#): 732a) : 64
- black creeper (*pālindī*) *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes. See [AVS](#): 3, 141, 145, 203, [NK](#): 1, #1283, 1210, [ADPS](#): 434. Ḍalhaṇa on SS 5.1.82 identified *pālindī* with *trivṛt* (turpeth) and T. B. Singh and Chunekar ([GVDB](#): 246) supported this as a usual identification : 80, 83, 97, 98
- blackboard tree (*saptachada*) *Alstonia scholaris* R. Br. [GVDB](#): 420 : 79
- blackbuck (*hariṇa*) *Antelope cervicapra*, L. See [BIA](#): 270 [IW](#): 95, 165, *et passim* : 83
- blue water-lily (*utpala*) *Nymphaea stellata*, Willd. See [GJM1](#): 528, [IGP](#) 790; [Dutt](#): 110, [NK](#): 1, #1726 : 23, 78, 97, 98
- cardamom (*elā*) *Elettaria cardamomum*, Maton. See [AVS](#): 2, 360, [NK](#): 1, #924, [Potter_{rev}](#): 66 : 64, 98, 103
- cassia cinnamon (*patra*) *Cinnamomum tamala*, (Buch.-Ham.) Nees. See [AVS](#): 2, 84, [NK](#): 1, #589 : 64, 80, 98
- castor oil tree (*gandharvahasta*) → *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 rūpyaṇi, sutāraḥ pāradaḥ*, “*tāra* means silver; *sutāra* means mercury.” : 102
- 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*) : 24, 186
- chebulic myrobalan (*haritakī*) Terminalia chebula Retz. GVDB: 466 : 79
- cherry (*elavālu*) Prunus cerasus, L.?. See BVDB 58, NK: 1, #2037, GVDB: 58 : 98
- chital deer (*prṣata*) Axis axis, Erxleben. See BIA: 292, IW: 93 : 83
- cobra’s saffron (*nāgapuṣpa*) → nāgakeśara. Mesua ferrea, L. See NK: 1, #1595, GVDB: 220 : 98
- corky coral tree (*pāribhadra*) Erythrina suberosa Roxb. See GVDB 245 : 102
- costus (*kuṣṭha*) Saussurea costus, Clarke. See NK: 1, #2239 : 64, 80, 98, 103
- cottony jujube (*kākolī*) Ziziphus mauritana, Lam. See IGP: 1233, NK: 1, #2663; IGP 1233. Cf. NK: 1, #1170 : 63
- country mallow (*atibalā*) 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 : 41, 141
- 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) : 41, 87, 97, 98, 102
- crape jasmine (*nata*) → crape jasmine GVDB: 215 : 182, 183
- 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 : 64, 80, 98, 182, 183
- 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 : 102
- cuscut grass (*uśīra*) Andropogon murcatus, Retz. Also “vetiver grass.” See NK: 1, #180 : 80
- datura (*dhattūra*) Datura metel, L. See AVS: 2, 305 (cf. Abhidhānamañjarī), NK: 1, #796 ff. Potter_{rev}: 292 f, ADPS: 132 : 38
- deodar (*bhadradāru*) Cedrus deodara, (Roxb.ex D.Don) G. Don. See AVS 41, NK: 1, #516 : 32, 98
- deodar (*devadāru*) Cedrus deodara (Roxb.) Loud. GVDB: 206–207 : 141
- 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) : 23
- drum-giver (?) (*lambaradā*) Unknown; cf. GVDB: 348 : 87
- elixir salve (*rasāñjana*) → añjana. See Indian barberry : 32, 42
- embelia (*viḍaṇḍa*) Embelia ribes, Burm. f. See ADPS: 507, AVS: 2, 368, NK: 1, #929, Potter_{rev}: 113 : 32, 64, 98
- emetic nut (*karaghāṭa*) Probably a synonym for karahāṭa (emetic nut), q.v.,

- GVDB: 74 : 182
 emetic nut (*karahāṭa*) *Randia dumetorum*, Lamk. See GVDB: 291–292 and NK: 1, #2091. T. B. Singh and Chuneekar (GVDB: 74, 77–78) noted that it may be a synonym for *karaghāṭa*, **emetic nut**, and pointed rather to *Gardenia turgida* Roxb. on the basis of local knowledge in U. P. : 182, 184
 emetic nut (*madana*) *Randia dumetorum*, Lamk. See NK: 1, #2091 : 78, 143
 false daisy (*subhaṅgurā*) (*su*)*bhaṅgura* = *bhṛṅga*? *Eclipta prostrata* (L.) L. See GVDB: 288 : 86
 fermented rice-water (*dhānyāmla*) → *kāñjī*, *kāñjikā*, *sauvīra*. GVDB: 458, NK: 2, appendix VI, #18 : 39, 40
 fern (*ajaruhā*) *Nephrodium* species GVDB: 7, uncertain. *Perhbaps* *Christella dentata* (Forssk.) Brownsey & Jermy, which is reported to have folk applications against skin diseases in India : 82
 fire-flame bush (*dhātakī*) *Woodfordia fruticosa* (L.) Kurz. See AVS: 5, 412, NK: 1, #2626 : 79
 fragrant lotus (*saugandhika*) A type of *kumuda* or *utpala* (GVDB: 457) : 23
 garjan oil tree (*aśvakarṇa*) *Dipterocarpus turbinatus* Gaertn. f. See GVDB: 28, Chopra: 100 : 102
 giant potato (*kṣīravidārī*) possibly → *kṣīraśukla*. *Ipomoea mauritiana*, Jacq. See ADPS: 510, AVS: 3, 222, AVS: 3, 1717 ff : 184–186
 ginger (*mahaṣadha*) *Zingiber officinale*, Roscoe. See ADPS: 50, NK: 1, #2658, IGP: 1232 : 83
 gold (*hema*) gold : 98
 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**” : 103
 golden shower tree (*rājadruma*) *rājadruma* = *āragvadha*. *Cassia fistula* L. See GVDB 37 : 102
 gourd (*alābu*) *Lagenaria siceraria* Standl. GVDB: 25. Some say *Lagenaria vulgaris*, Seringe (NK: 1, #1419) but this is not appropriate for blood-letting : 19, 20, 79
 green gram (*māṣa*) *Vigna radiata* (L.) R. Wilcz. See ADPS: 296, IGP 1204 : 32, 142
 heart-leaf sida (*balā*) *Sida cordifolia*, Linn. See ADPS: 71, NK: 1, #2297 : 41, 98, 141
 heart-leaved moonseed (*amṛtavallī*) See **heart-leaved moonseed** (*amṛtā*) : 141
 heart-leaved moonseed (*amṛtā*) → *guḍūcī*. *Tinospora cordifolia*, (Willd.) Hook.f. & Thoms.? See ADPS: 38, NK: 1, #2472, 624, Dastur #229 : 80, 97, 183
 heart-leaved moonseed (*somavallī*) *Tinospora cordifolia* (Thunb.) Miers. GVDB: 456. Likely, but uncertain : 80
 henna (*madayantikā*) *Lawsonia inermis*, L. See AVS: 3, 303, NK: 1, #1448, Potter_{rev}: 151 : 81
 Himalayan mayapple (*vakra*) *Podophyllum emodi*, Wall. (NK: #1971). But perhaps a synonym of **crape jasmine** and **crape jasmine** (GVDB: 354) : 103
 Himalayan monkshood (*ativiṣā*) → *viṣā* *Aconitum heterophyllum* Wall. GVDB: 12, NK: 1, #39. Also “*atis roots*” : 61, 81, 83, 103
 Himalayan monkshood (*viṣā*) → *ativiṣā* GVDB: 12, 373 : 186
 hogweed (*punarnavā*) *Boerhaavia diffusa*, L. See ADPS: 387, AVS: 1, 281, NK: 1, #363 : 81, 97
Holostemma creeper (*jīvantī*) → *sūryavallī*? *Holostemma ada-kodien*, Schultes. See ADPS: 195, AVS: 3, 167, 169, NK: 1, #1242 : 186
 honey (*kṣaudra*) Eight varieties of honey

- are described in the SS (NK: 2, Appendix 192). *Kṣaudra* is the product of a small bee of tawny colour, called *kṣudra*: 83
- horned pondweed (*śaivāla*) also *śaivāla*, *śevāra*. *Zannichellia palustris* L. The uncertainties of this identification are discussed by T. B. Singh and Chuneekar (GVDB: 409). Sometimes identified with *scutch grass* (*dūrvā*) (GVDB: 409). Identified as *Ceratophyllum demersum* Linn. ("hornwort") by AVS: 2, 56–57x: 184, 186
- hornwort (*jalaśūka*) → *jalanīlikā*. *Ceratophyllum demersum*, L. See AVS: 2, 56, IGP: 232. T. B. 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: 41
- Indian barberry (*añjana*) → *rasāñjana*, *dāruharidrā*. *Berberis aristata*, DC. Dymock: 1, 65, NK: 1, #335, GJM1: 562, IGP: 141: 42, 82, 182
- Indian barberry (*dāruharidrā*) *Berberis aristata*, DC. See Dymock: 1, 65, NK: 1, #685, GJM1: 562, IGP 141: 97, 98
- Indian barberry (*kālīyaka*) → *dāruharidrā*, *añjana*. *Berberis aristata*, DC. See Dymock: 1, 65, NK: 1, #685, GJM1: 562, IGP: 141: 80
- Indian beech (*naktamāla*) *Pongamia pinnata*, (L.) Pierre. See AVS: 4, 339, NK: 1, #2003: 32
- 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: 41, 186
- 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: 41
- Indian madder (*mañjiṣṭhā*) *Rubia cordifolia*, L. See IGP, Chopra: 215, GVDB: 289: 37, 98
- 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): 21
- Indian mustard (*sarṣapa*) *Brassica juncea*, Czern. & Coss. See AVS: 1, 301, NK: 1, #378: 24
- Indian sarsaparilla (*sārivā*) → *anantā*. *Hemidesmus indicus*, (L.) R. Br. ADPS: 434, AVS: 3, 141–5, NK: 1, #1210; and black creeper, *pāṇḍī*. *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buehneri*, Roemer & Schultes AVS: 3, 141, 3.145, 3.203, NK: 1, #1283, 1210, ADPS: 434: 97, 98, 183
- Indian snakeroot (*sarpagandhā*) *Rauvolfia serpentina*, (L.) Benth. ex Kurz. See NK: 1, #2099, ADPS: 439, GVDB: 425; cf. SS 5.5.76–78: 187
- Indrajao (*vrkṣaka*) → *indrayava*, *indrabīja*, *kaliṅga*, and *kuṭāja*. *Holarrhena antidysenterica* Wall. GVDB: 376, 45 and 84: 141
- jambul (*jambū*) *Syzygium cumini*, (L.) Skeels. See ADPS: 188, NK: 1, #967, Potter_{rev}: 168, Wujastyk 2003a: 79
- jasmine (*mālatī*) *Jasminum grandiflorum*, L. See NK: 1, #1364: 80
- jequirity (*guñjā*) *Abrus precatorius*, L. See AVS: 1, 10, NK: 1, #6, Potter_{rev}: 168:

- 86, 87
(?) (*karaṭā*) Not in *GVDB*. Cf. perhaps *karahāṭa* (*emetic nut*): 87
- lac (*lākṣā*) *Kerria lacca* (Kerr.). See *GJM1*: 445, *NK*: 2, #32. Watt (*WattComm*: 1053–1066) is characteristically informative, and is definite about the antiquity of lac in India: 103
- leadwort (*citraka*) *Plumbago zeylanica* (or *indica*?), L. See *RĀ*. 6.124, *ADPS*: 119, *NK*: 1, #1966, 1967: 32, 61
- liquorice (?) (*klītaka*) *Glycyrrhiza glabra*, L.? *GVDB*: 123–124 discuss the many difficulties in identifying this plant: 86
- liquorice (*madhuka*) see *yaṣṭīmadhuka*: 41, 83, 96, 98
- 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. T. B. Singh and Chuneekar (*GVDB*: 351–352) notes that there are two varieties, *S. racemosa*, qualified as *śāvara*, and *S. crataegoides* Buch.-Ham. for *paṭṭikā lodhra*: 32, 98
- long pepper (*māgadha*) *Piper longum*, L. See *NK*: 1, #1928; but cf. *AVS*: 3, 245: 82
- long pepper (*pippalī*) *Piper longum*, L. See *ADPS*: 374, *NK*: 1, #1928: 83, 98, 141
- luffa (*koṣṭakī*) = *koṣṭakī*. *Luffa cylindrica*, (L.) M. J. Roem. or *L. acutangula*, (L.) Roxb. *ADPS*: 252–253, *NK*: 1, #1514 etc. *GVDB*: 121: 79, 96, 185
- luffa gourd (*koṣavatī*) = *koṣṭakī*, luffa: 96
- maidenhair fern (*haṃsāhvayā*) *Adiantum lunulatum* Burm f. *GVDB*: 463: 141
- mango (*āmra*) *Mangifera indica* Linn. *GVDB*: 37: 79
- marking-nut tree (*aruṣkara*) *Semecarpus anacardium* L. See *bhallātaka* (*marking-nut tree*): 87
- marking-nut tree (*bhallātaka*) *Semecarpus anacardium*, L. See *NK*: 1, #2269, *AVS*: 5, 98: 82, 185
- medhshingi (*vijayā2*) *Dolichandrone falcata* (DC.) The *Sauśrutanighaṇṭu* gives a number of synonyms for *vijayā* (*Suvedī* and *Tīvārī* 2000: 5.77, 10.143). But one of them, *viṣāṇī* (also *meṣaśṛṅgī*), is sometimes equated with *Dolichandrone falcata* (DC.) *Seemann* (*ADPS*: 518; *GVDB*: 373 f, a plant used as an abortifacient and fish poison (*NK*: #862): 87
- migraine tree (*agnimantha*) *Premna corymbosa*, Rottl. See *AVS* 1927, *ADPS*: 21, *NK*: 1, #2025, *AVS*: 4, 348; *GJM1*: 523: = *P. integrifolia/serratifolia*, L.: 96
- milk-white (*kṣīraśuklā*) An unidentified plant. *GVDB*: 126: see *purple roscoea* and *giant potato*: 41, 186
- mongoose (*nakula*) *nakula*. *Urva edwardsii* or the often sympatric *U. auropunctatus* (small Indian mongoose, usually an eater of smaller creatures than snakes) (*BIA*: ch. 5), On mongooses and snakes, see *BIA*: 98–99; *IW*: 112: 83
- monitor lizard (*godhā*) *Varanus bengalensis*, Schneider. See *Reptiles*: 58: 41, 83
- mung beans (*mudga*) *Phaseolus radiatus* L. *GVDB*: 310–311: 122
- mung beans (*māṣaka*) *Phaseolus mungo* Linn. *GVDB*: 308: 80
- myrobalan (*abhayā*) *Terminalia chebula*, Retz. See *ADPS*: 172, *NK*: 1, #2451, *Potter_{rev}*: 214: 61, 97, 103
- natron (*suvarcikā*) Sodium carbonate. *NK*: 2, #45. Ḍalhaṇa identifies *suvarcikā* with *svarjikṣāra* 4.8.50 (*Su* 1938: 441): 98
- neem tree (*nimba*) *Azadirachta indica* A. Juss. *GVDB*: 226: 38, 141
- 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. T. B. Singh and Chuneekar (GVDB: 108) added that it could be a variety of rice, *ṣaṣṭika dhānya* : 103
- nutgrass (*mustā*) *Cyperus rotundus*, L. See ADPS: 316, AVS: 2, 296, NK: 1, #782 : 185
- 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 : 97, 184
- peas (*hareṇu*) *hareṇu* = *satīna*. *Pisum sativum*, L. T. B. 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 : 97, 98, 103
- peepul tree (*aśvattha*) *Ficus religiosa*, L. See ADPS: 63 : 105
- periploca of the woods (*meṣaśṛṅga*) *Gymnema sylvestre* (Retz.) R. Br. See AVS: 3, 107, NK: 1, #1173 : 82
- plants like asthma plant and Gulf sandmat (*kṣīriṇī*) various milky plants, perhaps including *Euphorbia hirta* Linn. (asthma plant) and *E. microphylla* Heyne (Gulf sandmat) (GVDB: 127) : 184
- 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. : 187
- pointed gourd (*paṭola*) *Trichosanthes dioica*, Roxb. GVDB: 232–233 : 97
- poison berry (*bṛhatī*) *Solanum violaceum*, Ortega. See ADPS: 100, NK: 1, #2329, AVS: 5, 151 : 97, 98
- poison-altar (?) (*viṣavedikā*) Unknown. Possibly, at a guess, *viṣamuṣṭika* (strychnine tree)? GVDB: 373 Or *viṣā* (Himalayan monkshood) : 87
- pondweed (*paripelavā*) Normally a neuter noun. T. B. 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. : 98
- pondweed (*śevāla*) *Zannichellia palustris* L. See horned pondweed : 23
- prickly chaff-flower (*apāmārga*) *Achyranthes aspera*, L. See GJM1: 524 f, AVS: 1, 39, ADPS: 44 f, AVS: 3, 2066 f, Dymock: 3, 135 : 38, 41
- purging nut (*mūṣikā*) *Jatropha curcas*, L. See AVS: 3, 261, NK: 1, #1374 : 82
- purple calotropis (*arka*) *Calotropis gigantea*, (L.) R. Br. See ADPS: 52, AVS: 1, 341, NK: 1, #427, Potter_{rev}: 57, Chopra IDG: 305–308 : 32, 41
- purple roscoeia (*kṣīrakākoli*) 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 : 184, 185
- rajmahal hemp (*moraṭa*) → *mūrvī*, *Marsdenia tenacissima* (Roxb.) Wight et Arn. Good discussion at GVDB: 314–316, 324 : 96
- red chalk (*gairika*) *gairika* : 98
- red gourd (*bimbī*) *Coccinia indica*, W. & A. See PVS 1994.4.715; NK: 1, #534 : 79
- rice grains (*taṇḍula*) *Oriza sativa*, Linn. Same as unhusked rice (*śālī*) GVDB: 174; or just “grains” : 24
- rice-grain chaff (*śālitaṇḍulakāṇḍana*) See chaff : 24
- rock salt (*saindhava*) See NK: 2, M#48, Watt_{Comm}: 963–971 : 24
- rosha grass (*dhyāmaka*) *Cymbopogon*

- martinii (Roxb.) Wats. See [AVS](#): 2, 285, [NK](#): 1, #177: 98
- sacred lotus (*padma*) *Nelumbo nucifera*, Gaertn. See [NK](#): 1, #1698: 23, 80
- sage-leaved alangium (*anikolla*) *Alangium salvifolium* (Linn. f.) Wang. [GVDB](#): 5–6: 79
- sandalwood (*candana*) *Santalum album*, L. See [ADPS](#): 111, [NK](#): 1, #2217: 98
- 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: 81
- scented pavonia (*bālaka*) *Pavonia odorata*, Willd. See [ADPS](#): 498, [NK](#): 1, #1822: 98
- scutch grass (*dūrṇā*) *Cynodon dactylon* (Linn.) Pers. ([GVDB](#): 205): 184
- 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.): 97
- sesame oil (*taila*) *Sesamum indicum* L. [GVDB](#): 183: 41
- siris (*śirīṣa*) *Albizia lebbbeck*, Benth. See [AVS](#): 1, 81, [NK](#): 1, #91: 97
- siris seeds (*śirīṣamāśaka*) *Albizia lebbbeck*, Benth. See [AVS](#): 1, 81, [NK](#): 1, #91: 79
- small-flowered crape myrtle (*sidhraka*) *Lagerstroemia parviflora* Roxb. See [GVDB](#): 432: 102
- snakeroot (*sugandhā*) → *sarpagandhā* *Rauvolfia serpentina* Benth. ex. Kurz. See [Indian snakeroot](#). But may be *Aristolochia indica* Linn. Has been identified with ??, or ??. See ([GVDB](#): 219, 436): 86
- spikenard (*māṃsī*) *Nardostachys grandiflora*, DC. See [NK](#): 1, #1691: 98
- spikenard (*nalada*) → *māṃsī*. *Nardostachys grandiflora*, DC. See [NK](#): 1, #1691: 77
- strychnine tree (*viṣamuṣṭika*) *Strychnos nux vomica* Linn. [GVDB](#): 373: 186
- sugar (*sitā*) *Ḍalhaṇa* makes this equation at 1.37.25 ([Su 1938](#): 162): 98
- sugar (*śarkara*) *Saccharum officinarum*, Linn. [NK](#): #2182: 83
- sugar cane (*ikṣu*) *Saccharum officinarum*, Linn. [NK](#): #2182: 83
- sunflower (*sūryavallī*) → *ādityavallī*, *sūryamukhī*, *Helianthus annuus* Linn. [GVDB](#): 35, 443: 97
- sweet plants (*madhuravarga*) The sweet plants are enumerated at *Suśrutasaṃhitā* 1.42.11. See also [GVDB](#): 127: 41
- sweet-scented oleander (*aśvamāraka*) *Nerium oleander*, L. See [ADPS](#): 223, [NK](#): 1, #1709: 86
- Tellicherry bark (*kuṭaja*) *Holarrhena pubescens* Wall. ex G.Don, with *Wrightia tinctoria* and *W. arborea* considered [GVDB](#): 101–102, [ADPS](#): 267–270: 183
- thorn apple (*karambha*) *Datura metel*, L. See [GVDB](#): 76 for useful discussion. Also, [AVS](#): 2, 305 (cf. *Abhidhānamañjarī*), [NK](#): 1, #796 ff. [Potter_{rev}](#): 292 f, [ADPS](#): 132. Possibly the same plant as [plumed cockscomb](#) (*indīvara*) ([GVDB](#): 76, 44–45): 87, 186
- 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: 97
- three-leaved caper (*varuṇa*) *Crataeva magna* (Lour.) DC. See [AVS](#): 2, 202; cf. [NK](#): 1, #696: 82
- top layer of fermented liquor (*surāmaṇḍa*) [K&B](#): 2, 502, [NK](#): 2, appendix VI, #49, [McHugh 2021](#): 39: 39, 40
- tree cotton (*kārpāsa*) *G. arboreum* L. [ADPS](#): 231. Pace the identifications of T. B. Singh and Chuneekar ([GVDB](#): 92,

- 247), since *G. barbadense* L. is native to South America and *G. herbaceum* L. which is native to Africa : 38, 187
- tree cotton (*picu*) See [tree cotton](#) (*kārpāsa*) : 40, 42
- turmeric (*haridrā*) *Curcuma longa* Linn. [GVDB](#): 465 : 97, 103
- turmeric (*rajanī*) *Curcuma longa*, L. [ADPS](#): 169, [AVS](#): 2, 259, [NK](#): 1, #750 : 24, 98
- turpeth (*trivrt*) → *trvrtā*. *Operculina turpethum* (Linn.) Silva Manso = *Ipomoea turpethum* R. Br. [GVDB](#): 197 : 83, 143, 181
- unhusked rice (*śālī*) *Oriza sativa*, Linn. [GVDB](#): 395–396 : 24, 186
- velvet-leaf (*pāṭhā*) *Cissampelos pariera*, L. See [ADPS](#): 366, [NK](#): 1, #592, [GJM](#)1: 573, [AVS](#): 1, 95; cf. [AVS](#): 2, 277 : 32, 61, 96
- velvet-mite (*indragopa*) *Kerria lacca* (Kerr.). Lienhard 1978 : 78
- verbena (*phañjī*) *Clerodendrum serratum*, L. See [AVS](#): 2, 121, [ADPS](#): 87 : 81
- watered buttermilk (*udaśvit*) [MW](#): 183 : 79
- weaver's beam tree (*muṣkaka*) *Schrebera swietenoides*, Roxb. See [AVS](#): 5, 88, Lord, [NK](#): 1, #2246 : 102
- white babool (*arimeda*) *Acacia leucophloea*, (Roxb.) Willd. See [AVS](#): 1, 23 : 32
- white calotropis (*alarka*) *Calotropis procera*, (Ait.) R. Br. See [NK](#): 1, #428, [Chopra](#): 46b, [Chopra IDG](#): 305–308 : 41
- white clitoria (*śvetā*) → *giryāhvā*. *Clitoria ternatea*, L. See [AVS](#): 2, 129, [NK](#): 1, #621 : 80
- white cutch tree (*somavalka*) *Acacia polyacantha*, Willd. See [AVS](#): 1, 30, [IGP](#) 7, [GJM](#)1: 602, [AVS](#): 2, 935; *pace* [NK](#): 1, #1038 : 81, 102
- white dammer tree (*sarja*) *Vateria indica*, L. See [NK](#): 1, #2571, [AVS](#): 5, 349 f, [AVS](#): 1, 292 f, [Chopra](#): 253a : 32
- white siris (*kiṇihī*) *Albizia procera*, (Roxb.) Benth. See [GVDB](#) 98, [NK](#): 1, #93 : 97
- white water-lily (*kumuda*) *Nymphaea alba*, Linn. [GVDB](#): 105 : 23
- wild asparagus (*bahuputrā*) → *nandana*? *Asparagus racemosus*, Willd. See further [wild asparagus](#) (*śatāvarī*) : 81
- wild asparagus (*śatāvarī*) *Asparagus racemosus*, Willd. See [ADPS](#): 441, [AVS](#): 1, 218, [NK](#): 1, #264, [IGP](#): 103, [AVS](#): 4, 249 ff, [Dymock](#): 3, 482 ff : 122, 188
- wild celery (*agnika*) → may be *bhalātaka*, *lāṅgalī*, *ajamodā*, *moraṭa*, or *agnimantha*, [GVDB](#): 4. Uncertain : 96
- wild celery (*ajamodā*) *Apium graveolens*, L. : 96
- Withania (*aśvagandhā*) *Withania somnifera* (L.) Dunal. See [AVS](#): 5, 409 f, [Dymock](#): 2, 566 f., Chevallier 150 : 41
- wolfsbane (*vatsanābha*) *Aconitum napellus*, L. See [AVS](#): 1, 47, [NK](#): 1, #42, [Potter_{rev}](#): 4 f. Or *Aconitum chasmanthum* Stapf ex Holmes, [GVDB](#): 357 : 181
- wood apple (*kapittha*) *Limonia acidissima*, L. See [AVS](#): 3, 327, [NK](#): 1, #1021 : 80, 82
- woodrose (*mūṣikakarṇī*) *Jatopha curcas*, L. [AVS](#): 3, 261, [NK](#): 1, #1374. [GVDB](#): 317; [ADPS](#): 23–25 discuss this issue well : 80
- yellow-berried nightshade (*kṣudrā*) *Solanum virginianum*, L. See [ADPS](#): 100, [NK](#): 1, #2329, [AVS](#): 5, 164 : 97, 98

Todo list

■ Can't be "sedation"	33
■ subject-verb-object	49
■ Don't put guesses in the main text. Footnote them.	49
■ This is a change we should make in the edition.	61
■ You need not give all the grammatical details about śrotādi. Assume you are talking to knowledgeable Sanskrit scholars.	62
■ Cf. Arthaśāstra 1.21.8.	76
■ I'm still unhappy about this verse.	79
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	79
■ fn about sadyas+	79
■ Bear's bile instead of deer's bile.	80
■ punarṇṇavā in the N & K MSS	81
■ śrita for śṛta	81
■ explain more	81
■ Medical difference from Sharma.	82
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.	82
■ 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.	82
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	82
■ -> ativiṣa	92
■ Look up the ca. reference.	92
■ Come back to the issue of "kalpa". Look up passages in the Kośa.	99
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	103

■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body.	106
■ Or “There are 20 phaṇins and 6 maṇḍalins. The same number are known. There are 13 Rājīmants.” Or even, “there are 20 Phaṇins and six of them are Maṇḍalins.” Are phaṇins really the same as darvīkaras?	109
■ grammar	111
■ where is cutting with a knife related to removing bile or phlegm. .	116
■ maṣī burned charcoal. Find refs.	116
■ find ref.	122
■ Check out these refs.	122
■ meaning of kalpa	122
■ or a dual?	127
■ See also Ḍalhaṇa at 1.1.1 (Su 1938: 1)	142

