

A Translation of the New Edition of the
Suśrutasamhitā

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Kalpasthāna, adhyāya 3

Introduction

Translation

- 1 And now we shall explain the rule (*kalpa*) that is the required knowledge about mobile poisons.¹⁵⁰
- 3 The full explanation about the sixteen carriers (*adhiṣṭhāna*) of the mobile poisons, that have been mentioned by me in brief, will be stated.¹⁵¹
- 4 In that context, they are:¹⁵²
 - gaze and breath,
 - teeth, nails, and bites
 - urine and faeces,
 - **menstrual blood**,
 - semen,
 - **tail**,
 - **contact with saliva**,
 - nipping with the mouth (*mu-*
- 5 In that context,

Come back to the issue of “kalpa”. Look up passages in the Kośa.

- *khasaṃdaṃśā*),
- fart (*avaśardhita*),¹⁵³
- **anus**,¹⁵⁴
- bones,
- bile,
- bristles (*śūka*), and
- corpses.

<i>location of the poison</i>	<i>creatures</i> ¹⁵⁵
in their breath and gaze	divine snakes
in their fangs	the ones on earth ¹⁵⁶

¹⁵⁰ In contrast to stationary, plant poisons. No reference is made to Dhanvantari (see Birch, Wujastyk, Klebanov, Parameswaran, et al. 2021).

¹⁵¹ “Carrier” for base, foundation (*adhiṣṭhāna*) aims to capture the idea that the author will describe the creatures in which poisons inhere.

¹⁵² The content of this section is presented as a table, for clarity for the contemporary reader and mindful of the theoretical issues surrounding notational variation, including the “symbolic rewriting” and the modification of “expressive capacities” discussed by Sarukkai (2016: 321 ff). For further discussion, see Wujastyk 2021a: 81–83.

¹⁵³ This interpretation comes from Ḍaḥaṇa on 5.3.4 (Su 1938: 567), but he reads विशर्धित.

¹⁵⁴ Ḍaḥaṇa on 5.3.4 (Su 1938: 567) noted this reading.

¹⁵⁵ Many of these names are mere dubious placeholders.

¹⁵⁶ Ḍaḥaṇa on 5.3.5 (Su 1938: 567) cited the otherwise unknown authority Sāvitra on the topic of poisonous snakes (HIML: v. ???, ???).

<i>location of the poison</i>	<i>creatures</i>
in their nails, mouths and fangs	cats, dogs, monkeys, men (<i>nara</i>), ¹⁵⁷ crocodiles, frogs, ‘cook-fish’ (<i>pākamatsya</i>), ¹⁵⁸ monitor lizards, cone snails (<i>śambūka</i>), ‘poisonous snakes’ (<i>pracalāka</i>), ¹⁵⁹ geckos (<i>gṛhagoḍikā</i>), ¹⁶⁰ four-footed insects and others
in their urine and faeces	lice (<i>kiṭīpa</i>), ‘flat insects’ (<i>piccīṭā</i>), ‘orange-dwellers’ (<i>kaṣāyavāsika</i>), ‘pepper snakes’ (<i>sarṣapaka</i>), ‘angry beetles’ (<i>toṭaka</i>), dung beetles (<i>varcaḥkīṭa</i>), and ‘pot insects’ (<i>kauṇḍinya</i>)
in their semen	mice
in their stings (<i>śūla</i>)	scorpions, ‘earth scorpions’ (<i>viśvambhara</i>), wasps (<i>varaki</i>), ¹⁶¹ fish, crabs (<i>uccīṭiṅga</i>), and ‘wing-scorpions’ (<i>patravṛścika</i>)
in their saliva, nails, urine, feces, blood, semen and fangs	spiders
in the bites of their mouths	flies, wasps (<i>kaṇabha</i>) and leeches
in the bites of their mouths, in their fangs, faces, †, farts, anuses and feces	‘speckle-heads’ (<i>citraśīrṣa</i>), ‘lids’ (<i>śārava</i>), ‘bellied’ (<i>kuṣṣita</i>), ‘wood-enemies’ (<i>dārukāri</i>), ‘liquors’ (<i>medaka</i>), and ‘darts’ (<i>śārikā</i>).

157 Probably dittography from the previous word, monkey (*vānara*). But it is supported in both Nepalese witnesses, so it must go back to an earlier exemplar.

158 MS KL 699 separates the words पाक and मत्स्य with a *daṇḍa*, indicating that the scribe thought they were separate terms. Ḍalhaṇa thought this was a kind of fiery insect (5.3.5 (Su 1938: 567)).

159 *Arthaśāstra* 14.1.14, 23 (Olivelle 2013: 448), where it might also be a chameleon, but the latter are not venomous.

160 The scribe of MS NAK 5-333 noted in the margin that some of his sources read गल-गोडिका, which is the name of a snake known also in the *Carakasaṃhitā* and elsewhere in literature. Hemacandra’s *Abhidhānacintāmaṇi* (4.364) mentions that गृहगोडिका and गृहगोलिका are synonyms (Rādhākānta Deva 1876: 691a, *sub māṇikyā*).

161 वरटी is a wasp; वरकि in the Nepalese MSS may be an alternant of this word. Ḍalhaṇa on 5.3.5 (Su 1938: 568) remarked that some interpreted वरकिमत्स्य as two items, “wasp and fish,” others as a single one, “wasp-fish.”

Table 2: Passage 5, expressed in tabular format.

- 6 The enemies of the king pollute the waters, roads and foodstuffs in enemy territory. The experienced physician, who has learned how to purify things, should clean up those polluted things.
- 7 Polluted water is slimy and smells of tears.¹⁶² It is covered with froth and covered with streaks. The frogs and fish die, the birds are crazed and, along with the wetland creatures, they wander about aimlessly.
- 8 Men, horses and elephants who swim in it experience vomiting, delusion, fever, swelling and sharp pains.¹⁶³ He should try to purify that polluted water, after curing their ailments.
- 9 And so, he should burn axlewood and garjan oil tree, as well as corky coral tree, with crimson trumpet-flower tree and small-flowered crape myrtle and weaver's beam tree, and with golden shower tree and white catch tree. Then he should sprinkle that ash, cold, on the waters.
- 10–11 And in the same way, putting a handful of the ash in a pot, one may also purify water that one wants.
If any one of the limbs of cows, horses, elephants, men or women, touch a place on the ground that enemies have spoiled with poison, or a ford or rock or a flat surface, then it swells up and burns and its hair and nails fall out on that place.¹⁶⁴
- 12 In that situation, he should grind up country sarsaparilla together with all the aromatic items, with alcoholic drinks. And then he should

¹⁶² अस्त्र normally means “tears,” but rarely means “blood.”

¹⁶³ On the polysemy of elephant/snake (*nāga*), see Semeka-Pankratov 1979.

¹⁶⁴ “Swells up” translates an unclear reading that was probably श्यति, which may be an irregular form of √शू श्वा, श्वि (see Whitney 1885: 175–176).

- sprinkle the paths that need to be used with waters mixed with mud.¹⁶⁵
And if there exists another path, he should go by that.¹⁶⁶
- 13 When grasses and foods are polluted, people collapse, fall unconscious. And others vomit. They get loose stool (*viḍbheda*) or they die. One should apply to them the therapy as described.
- 14–15 Alternatively, one should wipe various musical instruments with antidotes that remove poison and then play them. What is called the most excellent paste for a musical instrument is **certain minerals**¹⁶⁷ together with **gold and sarsaparilla**, and a portion of of **nutgrass** equal to that, together with the bile called “brown cow”.¹⁶⁸ By the sound of the musical instrument, even terrible poisons that may be present at that place are destroyed.
- 16 If there is smoke or wind that is affected by poison then birds are dazed and fall to the ground. People get coughs, colds, and head illnesses, and acute eye diseases.¹⁶⁹
- 17 The smoke and air can be purified by putting into the air: **lac, turmeric, Himalayan monkshood, and myrobalan**, with **Himalayan mayapple, costus, cardamom**,¹⁷⁰ and **peas, and beautyberry**.

165 Our “alcoholic drinks” translates सुरा. For a discussion of this term at our period see McHugh 2021: 37–39 *et passim*.

166 Ḍalhaṇa on 5.3.12 (Su 1938: 568) cited a similar reading for the fourth pāda, but with a negative particle, “and if there is no other way, one should go by that.”

167 “Certain minerals” translates तारावितार, the unanimous reading of the Nepalese witnesses. But the meaning of this expression is not clear and may even refer to plants, like the other ingredients. The vulgate reads तारः सुतारः, which is also not very clear. However, Ḍalhaṇa on 5.3.14 (Su 1938: 568) identified these as “silver” and “mercury.” This is highly unlikely to be a correct understanding of the passage. Historically, mercury is not naturally present in the South Asian peninsula (Watt 1889–96: v. 5, 233) and the word पारद that Ḍalhaṇa used is probably a loan-word from Persian (sub *paranda*, *parranda* Steingass 1930: 244b). Mercurial compounds are not reliably attested in South Asia until two or three centuries after the composition of the *Suśruta-saṃhitā* at the earliest. The currently available “śāstric” recension of the *Arthaśāstra* that is datable to 175–300 CE (Olivelle 2013: 29–31) does not mention mercury (*ibid*, 534). See further the study by Wujastyk (2013a: 17, *et passim*).

168 सुरेन्द्रगोप and कुरुविन्द are both uncertain, see index. Ḍalhaṇa’s opinion has been followed here, but it seems fair to say that all commentators were guessing.

169 The syntax of this verse is somewhat loose; the vulgate has regularized it, smoothing out the difficulties.

170

write footnote: don’t repeat
 ativiṣā; vulgate similar to H.

The origin of poison

- 18 As it is told, the arrogant demon called Kaiṭabha created an obstacle for lotus-born Brahmā, at the very time that he was creating these creatures.¹⁷¹
- 19 Pitiless Fury took a body and burst out of the mouth of furious Brahmā's store of fiery energy.¹⁷²
- 20 He burned that great, thundering, apocalyptic demon. Then, after bringing about the annihilation of that demon, his amazing fiery energy increased.
- 21 And so, there was a sinking down (*viṣāda*) of the Daityas. Observing that, it was named "poison (*viṣa*)" because of its ability to produce a "sinking down."
- 22 After that, the Lord created beings and subsequently made that fury enter into creatures still and moving.
- 23–24 Water that falls from the sky to the earth has no obvious flavour. The savour of the different places it lands on enters into it. In the same way, whatever substance a poison reaches, it establishes itself there and by its nature it takes on that substance's savour.¹⁷³
- 25 Generally speaking, in a poison, all the qualities are really sharp. For this reason, every poison is known to irritate all of the humours.
- 26 Irritated and afflicted by the poison, they leave their natural functions. Poison does not get digested, so it blocks the breaths.¹⁷⁴
- 27 Breathing is obstructed because its pathway is blocked by phlegm. Even if life continues, a man remains without consciousness.
- 28 Similar to semen, the poison of all angry snakes pervades the whole body, and goes to the limbs like semen because of being stirred up.
- 29 The fang of snakes is like a hook. When it gets there, it sticks inside

171 At this point, the text seems to make a new beginning to the topic of toxicology, as if starting a new chapter. It is notable that no reference is made here to the famous origin story of poison in the churning of the primal milk ocean; for discussion of the sources of this account, see Bedekar 1967. For reflections on this passage, connecting it with Rudra and the *Śatapathabrāhmaṇa*, see Mānasa-taraṅgiṇī 2019.

172 "Fury" is here anthropomorphised.

173 The scribal emendation in MS Kathmandu NAK 5-333 of नियच्छति to निगच्छति suggests that the scribe had more than one manuscript before him, one of them representing the reading of the vulgate recension.

174 Probably a reference to the five breaths. Ḍalhaṇa referred to winds (वात), but this does not seem correct since it is a reference to humours rather than breaths.

- them. That is why the unagitated poison of a snake is not released.
- 30 Sprinkling with very cold water is traditional for all cases of poisoning, because poison is declared to be extremely hot and sharp.¹⁷⁵
- 31 Poison in insects is slow and not very hot, having a lot of wind and phlegm. So in cases of insect poisoning, sweating is not forbidden.
- 32cd In cases of a strike or a bite, the poison may, of its own accord, stay there.
- 33–35ab †Having come upon a body,¹⁷⁶ in the case of corpses that have been pierced by a poisoned arrow and bitten by a snake, someone who eats the poisoned flesh of a recent corpse out of carelessness will suffer with illness according to the poison, or even die. And therefore, the flesh of those should not be eaten when they have just died.
- It is admissible after three quarters of an hour, but without the poisoned arrow and the snakebite.
- 35.1 [At this point an Upajāti verse is added in the margin of K but is not fully legible; the version of the text in H is also incomplete and not fully comprehensible.]¹⁷⁷
- 35.3 †When, in a wound, the poison that is connected with these qualities runs, ...Therefore, not everything that is damaged by poison and eaten causes death.
- ¹⁷⁸
- 35.1 [śloka in the MSS that aren't in the vulgate. The first line doesn't scan. Witness K adds a part of the start of this in the bottom margin. This material is repeated at 3.39.2 in MS H.]
- 35cd & 36cd One designates a person who has diarrhoea of feces looking like soot

175 The verb पठ् “is declared, read aloud” here could possibly suggest that the author is working within a written, not oral, tradition.

176 “Having come upon” translates प्रस्थाप्य, which is hard to interpret unless it is a rare form connected with the sense “to see.”

177 *Mādhavanidāna*, 69.20–21 (MN₁: 480) has verses that are directly parallel to this section:

darvīkarāṇāṃ viṣam āśughāti sarvāṇi coṣṇe dviguṇībhavanti ajīrṇapittātapapīḍiteṣu bāleṣu vṛddheṣu bubhukṣiteṣu 20

kṣīṇakṣate mohini kuṣṭhayukte rūkṣe 'bale garbhavatīṣu cāpi

śāstrakṣate yasya na raktam eti rājyo latābhiś ca na saṁbhavanti 21. This passage is the only occurrence in the ayurvedic text corpus that relates to the Nepalese version of the *Suśrutasamhitā* at this point. This suggests that Mādhavakara (fl. ca. 700, Bengal) knew and used the Nepalese version.

178 At this point, witness H inserts a marginal *Indravajrā* verse about diseases that afflict immoral women.

(*grhadhūma*) with wind,¹⁷⁹ and who vomits foam, as “someone who has drunk poison.”

- 37 Therefore, fire burns a heart that is pervaded by poison. For, having pervaded of its own accord the location of consciousness, it abides.¹⁸⁰

Patients beyond help

- 38 Patients who should not be accepted include: those who have been bitten under a **peepul tree**, in a temple, in a cemetery, at an ant-hill, at dawn or dusk, at a crossroads, under Yama’s asterism,¹⁸¹ under the Great Bear and people who have been bitten in lethal spots.

- 39 The poison of cobras kills rapidly. They all gain twice the intensity in those who have indigestion, those who are afflicted by bile or wind, old people, children and the hungry.

- 39.1 In those whose who are mad or intoxicated, or who suffer from anxiety, or who are unable to tolerate its various strengths, it becomes sharp. †...

39.2

- 3.40cd–3.41 One should reject someone overcome by poison who **does not bleed** when cut with a knife, where weals do not appear as a result of lashes,¹⁸² or where there is no horripilation because of cold water, whose mouth is **crooked**, whose hair is falling out of his head. A man who is fatigued and those who stammer,¹⁸³

- 3.42 one who has a black and red swelling at the site of the bite, with lockjaw, should be avoided. The same goes for someone who has a solid plug emerge from their mouth and someone who has blood running from above and below and

- 3.43ab The physician should also avoid a person who has fangs that have not fallen out quickly.¹⁸⁴

material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body.

179 गृहधूम is not a plant in this context *pace* MW: 362. See the discussion in note 87, p. 30.

180 Ḍalhaṇa said that someone who has died from drinking poison has a heart that cannot be burned because it is pervaded by poison (5.3.37 (Su 1938: 570)). But the sense of the Nepalese MSS is the opposite.

181 याम्ये means “southerly” but Ḍalhaṇa on 5.3.38 (Su 1938: 570) interpreted it as “in Yama’s direction” as “under the seventh asterism.”

182 Ḍalhaṇa, on 5.3.40 (Su 1938: 570), glossed लताभिस् “by means of whips,” as “when the body is struck by whips.”

183 nāsāvasāda & plural sakaṇṭhabhaṅgāḥ

184 The grammatical verb-form परिवर्ज्यीत “he should avoid,” opt., 3rd, sg., is unusual. Renou (1940: 10 ff) documented such forms from the *Aitareyabrāhmaṇa* onwards.

Oberlies (2003: ¶6.3.3 “Peculiar optative endings”, pp. 176–177) showed that the form is well-documented in *manuscripts* of the *Mahābhārata*, but has been edited out of the printed critical edition in almost all cases. Cf. also Kulikov 2006.

The concern about a patient who “has fangs that have not fallen out” is hard to understand. The word दंष्ट्रा does not mean human teeth (दन्त). We therefore prefer to interpret this as a patient where the fangs of a venomous creature remain in the bite-wound. This requires construing the expression as a *bahuvrīhi* compound: दंष्ट्रा or दंष्ट्र + अनिपातः.

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 1957–9.
AS	<i>Asiatic Society.</i>
As 1980	Āṭhavale, Anaṃta Dāmodara (1980) (ed.), <i>Aṣṭāṅgasan̄grahaḥ. Śrīmad Vṛddhāvāgbhaṭaviracitaḥ Induvyākhyāsahitaḥ</i> (Pune: Maheśa Anaṃta Āṭhavale, Śrīmad Ātreya Prakāśanam), ark :/13960/t9773bb9z .
Bhela 1921	Mookerjee, Ashutosh, and Ananta Krishna Shastri, Vedantabisharad (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-saṃhitā. 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, तच्छिष्येणान्निवेशेन प्रणीता, चरक-ढबलाभ्यां प्रतिसंस्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवलिता (3rd edn., Mumbayyām: Nirnaya Sagara Press), ark:/13960/t48q2f20n .
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/s2kbbk5zcrg9 .
KL	<i>Kaiser Library</i> .
MN ₁	Ācārya, Yādavaśarma Trivikrama (1920) (ed.), महामतिश्रीमाधवकरप्रणीतं माधवनिदानम् श्रीविजयरक्षित-श्रीकण्ठदत्ताभ्यां विरचितया मधुकोशाख्यव्याख्यया, श्रीवाचस्पति-वैद्यविरचितया आतङ्कदर्पणव्याख्याया विशिष्टांशेन च समुल्लसितम् = <i>Mādhavanidāna by Mādhavakara with the Two Commentaries, Madhukosha by Vijayarakshita & Shrikanthadatta and Ātankadarpaṇa by Vāchaspati Vaidya</i> (1st edn., Bombay: Nirnaya Sagara Press), ark:/13960/t9z08jn5j .
MN ₃	Ācārya, Yādavaśarma Trivikrama (1932) (ed.), महामतिश्रीमाधवकरप्रणीतं माधवनिदानम् श्रीविजयरक्षित-श्रीकण्ठदत्ताभ्यां विरचितया मधुकोशाख्यव्याख्यया, श्रीवाचस्पति-वैद्यविरचितया आतङ्कदर्पणव्याख्याया विशिष्टांशेन च समुल्लसितम् = <i>Mādhavanidāna by Mādhavakara with the Two Commentaries, Madhukosha by Vijayarakshita & Shrikanthadatta and Ātankadarpaṇa by Vāchaspati Vaidya</i> (3rd edn., Bombay: Nirnaya Sagara Press), ark:/13960/t66452x0h ; Reprinted Varanasi: Chowkhambha, 1986.

MW	Monier-Williams, Monier, Leumann, E., Cappeller, C., et al. (1899), <i>A Sanskrit-English Dictionary Etymologically and Philologically Arranged, New Edition</i> (Oxford: Clarendon Press); 1970 reprint.
NAK	<i>National Archives of Kathmandu.</i>
NCC	Raghavan, V., et al. (1949-), <i>New Catalogus Catalogorum, an Alphabetical Register of Sanskrit and Allied Works and Authors</i> , 39 vols. (Madras University Sanskrit Series; Madras: University of Madras); v.1: revised edition, 1968. Searchable at https://vmlt.in/ncc/ .
NGMCP	NGMCP (2014), "Nepal-german Manuscript Cataloguing Project. Online Title List and Descriptive Catalogue," Universität Hamburg and Deutsche Forschungsgemeinschaft, URL .
RORI	<i>Rajasthan Oriental Research Institute.</i>
Su 1889	Bhaṭṭācāryya, Jīvānanda 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 = <i>The Sushrutasaṃhita of Sushruta, the Nibandhasaṅgraha Commentary of Shri Dalhaṇāchārya</i> (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 = <i>The</i>

*Sushrutasamhitā of Sushruta with the Nibandhasan-
graha Commentary of Shree Dalhaṇāchārya* (2nd edn.,
Mumbayyām: Pāṇḍuraṅga Jāvajī at the Nirṇaya-
sāgaramudrāyantrālaye), [ark : / 13960 / t9j41sg94](https://nirayasaagara.org/ark:/13960/t9j41sg94),
accessed 09/06/2020; [HIML](https://nirayasaagara.org/HIML): IB, 312 edition *v.

Su 1938

Ācārya, Yādavaśarma Trivikrama, and Ācārya,
Nārāyaṇa Rāma (1938) (eds.), श्रीडल्हणाचार्यविरचितया
निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्य-
विरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता
महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (3rd edn., Bombay:
Nirṇayasāgara Press), [ark : / 13960 / t09x0sk1h](https://nirayasaagara.org/ark:/13960/t09x0sk1h);
[HIML](https://nirayasaagara.org/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 न्यायचन्द्रिकाख्यप-
ञ्जिकाव्याख्यया च समुल्लसिता (Vārāṇasī: Caukhambhā
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Su 1939

Ācārya, Yādavaśarma Trivikrama, and Śarman,
Nandakiśora (1939) (eds.), सुश्रुतसंहितायाः सूत्रस्था-
नम्. श्रीचक्रपाणिदत्तविरचितया भानुमतीव्याख्याया समेतम्
= *Sushrut-saṁhitā (sūtra Sthān) with Bhānumatī
Commentary by Chakrapāṇi Datta with Introduction
by Gaṇanāth Sen* (Śrīsvāmi Lakṣmīrāma Nidhi
Granthamālā = Shri Swāmī Lakshmi Rām Trust
Series, 1; [Jaipur]: Śyāmasundara Śarman), [ark : /
13960 / t54g0d12m](https://nirayasaagara.org/ark:/13960/t54g0d12m); Printed at the Nirṇayasāgara
Press, Bombay.

Su 1945

Ācārya, Yādavaśarma Trivikramācārya, and
Ācārya, Nārāyaṇa Rāma (1945) (eds.), महर्षिणा सुश्रु-
तेन विरचिता सुश्रुतसंहिता (मूलमात्रा). पाठान्तर-परिशिष्टादिभिः
संवल्लिता = *the Suśrutasamhitā of Suśruta with Vari-
ous Readings, Notes and Appendix etc.* (Mumbāi:

	Nirṇayasāgarākhyamudraṇālaye), ark :/ 13960 / t8kd4jh7n .
TMSSML	Tanjore Maharaja Serfoji Saraswati Mahal Library.
Viṣṇudh.	Śarman, Madhusūdana, and Śarman, Mād-havaprasāda (1912) (eds.), विष्णुधर्मोत्तरपुराणम् = [Viṣṇudharmottarapurāṇa] (Mumbai: Khemarāja Śrīkrṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), ark :/ 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 and Index of Medical Substances

- amaranth (*taṇḍulīyaka*) *Amaranthus hypochondriacus*, L. See King 321, NK: v. 1, #144, *Potter*_{rev}: 15. Cf. *AVS*: v. 1, 121, 29
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See *AVS*: v. 1, 163 f, *Chopra*, *GIMP*: 20, 49
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See NK: v. 1, #307, 29
- beautyberry (*priyaṅgu*) ← *śyāmā*. *Callicarpa macrophylla*, Vahl. See *AVS*: v. 1, 334, NK: v. 1, #420. Some say also *Setaria italica* Beauv. *GVDB*: 263–264. See also *GVDB*: 413, 46, 50
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See *AVS*: v. 1, 334, NK: v. 1, #420, 27, 29
- beggarweed (*aṃśumatī*) *Desmodium gangeticum* (L.) DC (*Dymock*: v. 1, 428, *GJM1*: 602, NK: v. 1, #1192; *ADPS*: 382, 414 and *AVS*: v. 2, 319, 4.366 are confusing), 46
- bitter gourd (*alābu*) *Lagenaria vulgaris*, Seringe. See NK: v. 1, #1419, 28
- black creeper (*pālindī*) *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buehneri*, Roemer & Schultes. See *AVS*: v. 3, 141, 3.145, 3.203, NK: v. 1, #1283, 1210, *ADPS*: 434, 29, 32, 45, 46
- blackboard tree (*saptachada*) *Alstonia scholaris* R. Br. *GVDB*: 420, 28
- blackbuck (*hariṇa*) *Antelope cervicapra*, L. See *BIA*: 270 *IW*: 95, 165, *et passim*, 32
- cardamom (*elā*) *Elettaria cardamomum*, Maton. See *AVS*: v. 2, 360, NK: v. 1, #924, *Potter*_{rev}: 66, 46, 50
- cassia cinnamon (*patra*) *Cinnamomum tamala*, (Buch.-Ham.) Nees. See *AVS*: v. 2, 84, NK: v. 1, #589, 29, 46
- 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 rūpyam, sutāraḥ pāradah*, “tāra means silver; sutāra means mercury.”, 50
- chebulic myrobalan (*harītakī*) *Terminalia chebula* Retz. *GVDB*: 466, 28
- cherry (*elavālu*) *Prunus cerasus*, L.?. See *BVDB* 58, NK: v. 1, #2037, *GVDB*: 58, 46
- chital deer (*pr̥ṣata*) *Axis axis*, Erxleben. See *BIA*: 292, *IW*: 93, 32
- cobra’s saffron (*nāgapuṣpa*) → *nāgakeśara*. *Mesua ferrea*, L. See NK: v. 1, #1595, *GVDB*: 220, 46
- corky coral tree (*pāribhadra*) *Erythrina suberosa* Roxb. See *GVDB* 245, 49
- costus (*kuṣṭha*) *Saussurea costus*, Clarke. See NK: v. 1, #2239, 29, 46, 50
- country sarsaparilla (*anantā*) *Hemidesmus indicus*, (L.) R. Br. See *ADPS*: 434, *AVS*: v. 3, 141–5, NK: v. 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. Br. (*GVDB*: 429–431), 34, 45, 46, 49
- crape jasmine (*tagara*) *Tabernaemontana divaricata* (L.) R.Br. ex Roem. & Schultes. See *GJM1*: 557, *AVS*: v. 5, 232. Synonym of ???. 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*: v. 5, 334, 29, 46, 117
- crimson trumpet-flower tree (*pāṭalā*) *Stereospermum chelonides*, (L. f.) A. DC. See *GJM1*: 573, *AVS*: v. 5, 192 ff,

- ADPS: 362 f, AVS: v. 3, 1848 f, IGP 1120,
Dymock: v. 3, 20 ff, 49
- cuscut grass (*uṣīra*) Andropogon
murcatus, Retz. Also “vetiver grass.”
See NK: v. 1, #180, 29
- deodar (*bhadrādāru*) Cedrus deodara,
(Roxb.ex D.Don) G. Don. See AVS 41,
NK: v. 1, #516, 46
- embelia (*viḍaṅga*) Embelia ribes, Burm. f.
See ADPS: 507, AVS: v. 2, 368, NK: v. 1,
#929, Potter_{rev}: 113, 46
- emetic nut (*madana*) Randia dumetorum,
Lamk. See NK: v. 1, #2091, 27
- false daisy (*subhaṅgurā*) (*su*)bhaṅgura =
bhṛṅga? Eclipta prostrata (L.) L. See
GVDB: 288, 34
- 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, 31
- fire-flame bush (*dhātakī*) Woodfordia
fruticosa (L.) Kurz. See AVS: v. 5, 412,
NK: v. 1, #2626, 28
- garjan oil tree (*aśvakarṇa*) Dipterocarpus
turbinatus Gaertn. f. See GVDB: 28,
Chopra, GIMP: 100, 49
- giant potato (*kṣīravidārī*) possibly →
kṣīraśukla. Ipomoea mauritiana, Jacq.
See ADPS: 510, AVS: v. 3, 222, AVS: v. 3,
1717 ff, 117–119
- ginger (*mahaṣadha*) Zingiber officinale,
Roscoe. See ADPS: 50, NK: v. 1, #2658,
IGP: 1232, 32
- gold (*hema*) gold, 46
- 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”, 50
- golden shower tree (*rājadruma*) rājadruma
= āragvadha. Cassia fistula L. See
GVDB 37, 49
- heart-leaf sida (*balā*) Sida cordifolia, Linn.
See ADPS: 71, NK: v. 1, #2297, 46
- heart-leaved moonseed (*amṛtā*) → *guḍūcī*.
Tinospora cordifolia, (Willd.) Hook.f.
& Thoms.?. See ADPS: 38, NK: v. 1,
#2472, 624, Dastur #229, 29, 44
- heart-leaved moonseed (*somavallī*)
Tinospora cordifolia (Thunb.) Miers.
GVDB: 456. Likely, but uncertain, 29
- henna (*madayantikā*) Lawsonia inermis, L.
See AVS: v. 3, 303, NK: v. 1, #1448,
Potter_{rev}: 151, 30
- Himalayan mayapple (*vakra*)
Podophyllum emodi, Wall.
(NK: #1971). But perhaps a synonym of
crape jasmine and ?? (GVDB: 354), 50
- Himalayan monkshood (*ativiṣā*)
Aconitum heterophyllum Wall.
GVDB: 12, NK: v. 1, #39. Also “atis
roots”, 30, 32, 50
- hogweed (*punarnavā*) Boerhaavia diffusa,
L. See ADPS: 387, AVS: v. 1, 281,
NK: v. 1, #363, 30, 45
- Holostemma creeper (*jīvantī*) →
sūryavallī? Holostemma ada-kodien,
Schultes. See ADPS: 195, AVS: v. 3, 167,
NK: v. 1, #1242, AVS: v. 3, 1619, 118
- Indian barberry (*añjana*) → *rasāñjana*,
dāruharidrā. Berberis aristata, DC.
Dymock: v. 1, 65, NK: v. 1, #335,
GJM1: 562, IGP: 141, 31
- Indian barberry (*dāruharidrā*) Berberis
aristata, DC. See Dymock: v. 1, 65,
NK: v. 1, #685, GJM1: 562, IGP 141,
45, 46
- Indian barberry (*kālīyaka*) → *dāruharidrā*,
añjana. Berberis aristata, DC. See
Dymock: v. 1, 65, NK: v. 1, #685,
GJM1: 562, IGP: 141, 29
- 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, 118
- Indian madder (*mañjiṣṭhā*) *Rubia cordifolia*, L. See IGP, Chopra, GIMP: 215, GVDB: 289, 46
- Indian sarsaparilla (*sārivā*) → *anantā*. *Hemidesmus indicus*, (L.) R. Br. ADPS: 434, AVS: v. 3, 141–5, NK: v. 1, #1210; and black creeper, *pāṇḍī*. *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes AVS: v. 3, 141, 3.145, 3.203, NK: v. 1, #1283, 1210, ADPS: 434, 45, 46, 117
- jambul (*jambū*) *Syzygium cumini*, (L.) Skeels. See ADPS: 188, NK: v. 1, #967, Potter_{rev}: 168, Wujastyk 2003a, 28
- jasmine (*mālatī*) *Jasminium grandiflorum*, L. See NK: v. 1, #1364, 29
- jequirity (*guñjā*) *Abrus precatorius*, L. See AVS: v. 1, 10, NK: v. 1, #6, Potter_{rev}: 168, 34
- lac (*lākṣā*) *Kerria lacca* (Kerr.). See GJM1: 445, NK: v. 2, #32. Watt (1908: 1053–1066) is characteristically informative, and is definite about the antiquity of lac in India, 50
- liquorice (?) (*klītaka*) *Glycyrrhiza glabra*, L.? GVDB: 123–124 discuss the many difficulties in identifying this plant, 34
- liquorice (*madhuka*) *Glycyrrhiza glabra*, L. See AVS: v. 3, 84, NK: v. 1, #1136, 32, 46
- lodh tree (*lodhra*) *Symplocos racemosa*, Roxb. See GJM1: 597, ADPS: 279 f, NK: v. 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*, 46
- long pepper (*māgadha*) *Piper longum*, L. See NK: v. 1, #1928; but cf. AVS: v. 3, 245, 31
- long pepper (*pippalī*) *Piper longum*, L. See ADPS: 374, NK: v. 1, #1928, 32, 46
- luffa (*koṣṭakī*) = *koṣātakī*. *Luffa cylindrica*, (L.) M. J. Roem. or *L. acutangula*, (L.) Roxb. ADPS: 252–253, NK: v. 1, #1514 etc. GVDB: 121, 28, 44
- mango (*āmra*) *Mangifera indica* Linn. GVDB: 37, 28
- marking-nut tree (*bhallātaka*) *Semecarpus anacarium*, L. See NK: v. 1, #2269, AVS: v. 5, 98, 31
- medhshingi (*vijayā2*) *Dolichandrone falcata* (DC.) The *Sauśrutaniḡhaṇṭu* gives a number of synonyms for *vijayā* (Suvedī and Tivārī 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), 35
- migraine tree (*agnimantha*) *Premna corymbosa*, Rottl. See AVS 1927, ADPS: 21, NK: v. 1, #2025, AVS: v. 4, 348; GJM1: 523: = P. integrifolia/serratifolia, L, 44
- milk-white (*kṣīraśuklā*) An unidentified plant. GVDB: 126: see purple *roscoea* and giant potato, 119
- monitor lizard (*godhā*) *Varanus bengalensis*, Schneider. See *Book of Indian Reptiles*, 58, 32
- mung beans (*māṣaka*) *Phaseolus mungo* Linn. GVDB: 308, 29
- myrobalan (*abhayā*) *Terminalia chebula*, Retz. See ADPS: 172, NK: v. 1, #2451, Potter_{rev}: 214, 44, 50
- natron (*suvarcikā*) Sodium carbonate. NK: v. 2, #45. Ḍalhaṇa identifies *suvarcikā* with svarjikṣāra 4.8.50 (Su 1938: 441), 46
- 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*,

- 50
- nutgrass (*mustā*) *Cyperus rotundus*, L.
See ADPS: 316, AVS: v. 2, 296, NK: v. 1, #782, 118
- panacea twiner (*arkapusṣṭī*) → *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: v. 3, 171. The etymology of
the name suggests *Helianthus annuus*
Linn., but this plant is native to the
Americas, 45, 117
- peas (*hareṇu*) *hareṇu* = *saṭīna*. *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, 45, 46, 50
- peepul tree (*aśvattha*) *Ficus religiosa*, L.
See ADPS: 63, 53
- periploca of the woods (*meṣaśṛṅga*)
Gymnema sylvestre (Retz.) R. Br. See
AVS: v. 3, 107, NK: v. 1, #1173, 31
- 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), 117
- pointed gourd (*paṭola*) *Trichosanthes*
dioica, Roxb. GVDB: 232–233, 44
- poison berry (*br̥hatī*) *Solanum violaceum*,
Ortega. See ADPS: 100, NK: v. 1, #2329,
AVS: v. 5, 151, 45, 46
- 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., 46
- purging nut (*mūṣikā*) *Jatropha curcas*, L.
See AVS: v. 3, 261, NK: v. 1, #1374, 31
- 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., 117, 118
- rajmahal hemp (*moraṭa*) → *mūrvī*,
Marsdenia tenacissima (Roxb.) Wight
et Arn. Good discussion at
GVDB: 314–316, 324, 44
- red chalk (*gairika*) *gairika*, 46
- red gourd (*bimbī*) *Coccinia indica*, W. &
A. See PVS 1994.4.715; NK: v. 1, #534,
28
- rosha grass (*dhyāmaka*) *Cymbopogon*
martinii (Roxb.) Wats. See
AVS: v. 2, 285, NK: v. 1, #177, 46
- sacred lotus (*padma*) *Nelumbo nucifera*,
Gaertn. See NK: v. 1, #1698, 29
- sage-leaved alangium (*aṅkolla*) *Alangium*
salvifolium (Linn. f.) Wang.
GVDB: 5–6, 28
- sandalwood (*candana*) *Santalum album*,
L. See ADPS: 111, NK: v. 1, #2217, 46
- scarlet mallow (*bandhujīva*) *Pentapetes*
phoenicea, L. NK: #1836, GVDB: 268, 30
- scented pavonia (*bālaka*) *Pavonia odorata*,
Willd. See ADPS: 498, NK: v. 1, #1822,
46
- selu plum (*śelu*) *Cordia myxa*, L. non
Forssk. See GJM1: 529 (2), IGP: 291b, cf.
AVS: v. 3, 1677 f; cf. AVS: v. 2, 180 (*C.*
dichotoma, Forst.f.), NK: v. 1, #672 (*C.*
latifolia, Roxb.), 45
- siris (*śirīṣa*) *Albizia lebbbeck*, Benth. See
AVS: v. 1, 81, NK: v. 1, #91, 44
- siris seeds (*śirīṣamāṣaka*) *Albizia lebbbeck*,
Benth. See AVS: v. 1, 81, NK: v. 1, #91, 28
- small-flowered crape myrtle (*sidhraka*)
Lagerstroemia parviflora Roxb. See
GVDB: 432, 49
- spikenard (*māṃsī*) *Nardostachys*
grandiflora, DC. See NK: v. 1, #1691, 46
- spikenard (*nalada*) → *māṃsī*.

- Nardostachys grandiflora, DC. See [NK](#): v. 1, #1691, [26](#)
- sugar (*sitā*) Ḍalhaṇa makes this equation at 1.37.25 ([Su 1938](#): 162), [46](#)
- sunflower (*sūryavallī*) → *āḍityavallī*, *sūryamukhī*, Helianthus annuus Linn. [GVDB](#): 35, 443, [44](#)
- sweet-scented oleander (*aśvamāraka*) Nerium oleander, L. See [ADPS](#): 223, [NK](#): v. 1, #1709, [34](#)
- Tellicherry bark (*kuṭāja*) Holarrhena pubescens Wall. ex G.Don, with Wrightia tinctoria and W. arborea considered [GVDB](#): 101–102, [ADPS](#): 267–270, [117](#)
- three heating spices (*tryūṣaṇa*) śuṇṭhī (Dried ginger) Zingiber officinale, Roscoe. [ADPS](#): 50, [NK](#): v. 1, #2658, [AVS](#): v. 5, 435, [IGP](#) 1232, pippalī (long pepper) Piper longum, L. [ADPS](#): 374, [NK](#): v. 1, #1928, and marica (black pepper) Piper nigrum, L. [ADPS](#): 294, [NK](#): v. 1, #1929, [45](#)
- three-leaved caper (*varuṇa*) Crataeva magna (Lour.) DC. See [AVS](#): v. 2, 202; cf. [NK](#): v. 1, #696, [31](#)
- turmeric (*haridrā*) Curcuma longa Linn. [GVDB](#): 465, [45](#), [50](#)
- turmeric (*rajanī*) Curcuma longa, L. [ADPS](#): 169, [AVS](#): v. 2, 259, [NK](#): v. 1, #750, [46](#)
- velvet-leaf (*pāṭhā*) Cissampelos pariera, L. See [ADPS](#): 366, [NK](#): v. 1, #592, [GJM1](#): 573, [AVS](#): v. 1, 95; cf. [AVS](#): v. 2, 277, [44](#)
- velvet-mite (*indragopa*) Kerria lacca (Kerr.). Lienhard [1978](#), [27](#)
- verbena (*phañjī*) Clerodendrum serratum, L. See [AVS](#): v. 2, 121, [ADPS](#): 87, [30](#)
- watered buttermilk (*udaśvit*) [MW](#): 183, [28](#)
- water-lily (*utpala*) Nymphaea stellata, Willd. See [GJM1](#): 528, [IGP](#) 790; [duṭṭ](#), [NK](#): v. 1, #1726, [27](#), [45](#), [46](#)
- weaver's beam tree (*muṣkaka*) Schrebera swietenoides, Roxb. See [AVS](#): v. 5, 88, Lord, [NK](#): v. 1, #2246, [49](#)
- white clitoria (*śvetā*) → *giryāhvā*. Clitoria ternatea, L. See [AVS](#): v. 2, 129, [NK](#): v. 1, #621, [29](#)
- white cutch tree (*somavalka*) Acacia polyacantha, Willd. See [AVS](#): v. 1, 30, [IGP](#) 7, [GJM1](#): 602, [AVS](#): v. 2, 935; *pace* [NK](#): v. 1, #1038, [30](#), [49](#)
- white siris (*kiṇihī*) Albizia procera, (Roxb.) Benth. See [GVDB](#) 98, [NK](#): v. 1, #93, [45](#)
- wild asparagus (*bahuputrā*) → *nandana*? Asparagus racemosus, Willd. See [ADPS](#): 441, [AVS](#): v. 1, 218, [NK](#): v. 1, #264, [IGP](#): 103, [AVS](#): v. 4, 2499 ff, [Dymock](#): v. 3, 482 ff, [30](#)
- wild celery (*agnika*) → may be *bhalātaka*, *lāṅgalī*, *ajamodā*, *moraṭa*, or *agnimantha*, [GVDB](#): 4. Uncertain, [44](#)
- wild celery (*ajamodā*) Apium graveolens, L., [44](#)
- wood apple (*kapittha*) Limonia acidissima, L. See [AVS](#): v. 3, 327, [NK](#): v. 1, #1021, [29](#), [31](#)
- woodrose (*mūṣikakarṇū*) Jatopha curcas, L. [AVS](#): v. 3, 261, 1[#1374][NK](#). [GVDB](#): 317; [ADPS](#): 23–25 discuss this issue well, [29](#)
- yellow-berried nightshade (*kṣudrā*) Solanum virginianum, L. See [ADPS](#): 100, [NK](#): v. 1, #2329, [AVS](#): v. 5, 164, [45](#), [46](#)

Todo list

■ Cf. Arthaśāstra 1.21.8.	26
■ I'm still unhappy about this verse.	29
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	29
■ fn about sadyas+	29
■ Bear's bile instead of deer's bile.	30
■ punarṇavā in the N & K MSS	31
■ śrita for śṛta	31
■ explain more	31
■ Medical difference from Sharma.	32
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.	32
■ 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 1.8.89 (As 1980: 79).	33
■ -> ativiṣa	41
■ Look up the ca. reference.	41
■ Come back to the issue of "kalpa". Look up passages in the Kośa.	48
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	51
■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body.	54
■ where is cutting with a knife related to removing bile or phlegm.	55
■ maṣī burned charcoal. Find refs.	55
■ find ref.	61
■ Check out these refs.	62
■ meaning of kalpa	62
■ or a dual?	66

