

CHAPTER TWO

FEVER (*JVARA*)

2, 1 : Fever, the source of which is the exhalation of Rudra,¹ whose violent wrath had been aroused by the disrespect of Dakṣa,² is traditionally said to be of eight kinds : it arises from one (morbific entity) separately, a pair (of morbific entities), close union (of all three morbific entities) or in an adventitious way.³

M :

And now fever has to be spoken of first owing to its predominance over all diseases.⁴ Its predominance (arises) from (the fact) that it is the first one of all bodily diseases which has been produced, from its forcefulness, the fact that it brings about glowing heat of body, senses and *manas*, its necessary presence in birth and death⁵ and its pervasion of all living beings, whether stationary or locomotive. Other morbid alterations are not like that. As has been said in the Caraka-samhitā, from : "Fever has formerly been stated by you, holy one, to be the predominant disease, bringing about glowing heat of body, senses and *manas*, the firstborn of all diseases, full of force ; (about the nature, etc.) of this constant enemy of living beings in their absorption and rising" (Ci. 3, 4-5ab), etc., up to : "Holy one, be so kind as to tell" (Ci. 3, 9d).⁶ Moreover (it has been said) : "When fever is entering a living being, nothing whatsoever is not afflicted by glowing heat" (Ci. 3, 31cd).

In (the book of) Pālakāpya it has been said : "It is called *pākala* in elephants, *abhitāpa* in horses, *īśvara* in cattle, *jvara* in men, *pralāpa* in goats and sheep, *alasa* in camels, *hāridra* in buffalo cows, *mṛgaroga* in deer, *abhighāta* in birds, *indramada* in fish, *paksapāta* in flying insects, *akṣika* in beasts of prey", etc. And at another place : "Of water (it is called) *nīlikā*, of soil *ūṣara*, in a tree *kotara*", etc.⁷

Its first production is made mention of with the words 'by the disrespect of Dakṣa'. (A paraphrase of 2, 1ab follows).

The exhalation (of Rudra) is taught to be a sign of wrath in this case ; for that very reason it has been said by Suśruta : "Arisen from the fire of Rudra's anger as a source" (U. 39, 9a). The wrathful Rudra cast a glance with the third fiery eye between his eyebrows and from

that (glance) a fiery arrow was formed. As Caraka says : "The Lord cast a look with the eye between his eyebrows, burnt those Asuras and emitted an arrow,⁸ which was glowingly hot by the fire of wrath and which destroyed the great sacrifice" (Ci. 3, 20)... This story about the production of fever should be read, with its particulars, in the (section on) therapy of the Caraka(samhitā).⁹

With this (story, mentioned above), the anger of Rudra has been stated to be the distant cause; if fever were not produced by that (anger), it would be produced no more, owing to improper conduct, nowadays; thus says Bhaṭṭāraharicandra.

This tale being inapplicable with regard to therapy, other commentators explain it in another way : because anger is at the source of (fever), it becomes clear that it consists of fiery energy, for wrath is of a fiery nature. As Caraka says : "From wrath (excitement of) bile (arises)" (fr. Ci. 3, 115d).

It results from this (statement) that in every fever a therapeutical procedure should be used that is not in disagreement with bile. As has been said by Vāgbhaṭa himself : "Without bile there is no heat and without heat there is no fever; therefore one should avoid things which disagree with bile, the more so when there is an excess of bile" (Ci. 1, 16cd-17ab). For that very reason the Caraka(samhitā) teaches, because of its maturation-promoting character, making use of (a substance with) a bitter taste which destroys bile in a case of fresh fever, discarding (substances with) a pungent, acid and saline taste; according to what has been said (by Caraka) : "Reducing measures, sudation, time, a gruel and the bitter taste promote the maturation of morbid entities which have not been altered by digestion, in a case of fresh fever" (Ci. 3, 142cd-143ab).¹⁰ (Time means in this case a period of eight days¹¹). Others, however, say : (fever) has been shown to deserve worship because, having the anger of Rudra as its source, it is of a divine nature. As Videha says : "Or, on the other hand, fever becomes appeased at once by acts of worship".¹²

In the Harivamśa its actual bodily form is said to be (as follows) : "Fever has three feet, three heads, six arms and nine eyes; it has ashes for a weapon, is fierce (like Rudra) and resembles all-destroying time in the form of Yama"¹³ (Harivamśa 2, 122, 71cd-72ab).

Fever is mentioned (by Mādhava) in a concise way, though it is manifold ... Its eight types are explained ... That has (already) been explained (in the discussion) about the onset.

2, 2 : By improper regimen of diet and conduct the morbific entities, residing in the receptacle of undigested food, after having thrown outside the visceral fire, will give rise to fever, when they follow the nutrient fluid in its course.¹⁴

M :

With the words 'by improper (regimen of diet)', etc. the onset is dealt with.

Impropriety of articles of food is their employment when they disagree with regard to the grounds, consisting of natural state, etc., of the employment of articles of food. As Caraka says : "In this respect there are the following eight underlying factors of the specific modalities of food, viz. natural state, getting it ready, commixture, quantity, place, time, standards about its employment and the person who enjoys the food as the eighth (item of the series)" (Vi. 1, 21).

With respect to this (series) the natural state is the junction of substances with qualities such as heaviness and lightness, belonging to their own nature, as for instance (the heaviness) of *māsa* beans and (the lightness) of *mudga* beans.¹⁵ Getting it ready is its preparation, as, for instance, (the preparation) of parched rice-grain, which is light, from *vrihi* rice, which is heavy.¹⁶ Commixture (means) close union, as, for instance, of milk and fish.¹⁷ Quantity (means) the determination of the measure of a food substance¹⁸ as to its components and as to its total mass.¹⁹ Place is the region of production, occurrence, etc. of a substance.²⁰ Time (means time as) permanent motion and (time) in relation to stages (of life, of a disease, etc.).²¹ Standards about the employment are fixed rules about the employment,²² as for instance : one should only eat when one's food has been disintegrated.²³ He who enjoys the food is the man himself, who has been examined as to what is adequate to him, (of which kind) his constitution is, etc.²⁴

Impropriety of conduct is an undertaking, etc., not in accordance with one's force.

With the words 'residing in the receptacle of undigested food' it is substantiated that the morbific entities do not start a fever without having reached the receptacle of undigested food. About the receptacle of undigested food has been said by Caraka : "The region between the navel and (the nipples of) the breast of a living being is traditionally called the receptacle of undigested food" (Vi. 2, 17ab).

'After having thrown outside the visceral fire' (means that) the visceral fire itself, hurled away by the morbific entities and got outside,

becomes apparent by its heat. The visceral fire is mentioned in order to exclude the fire of the elements (of the body), etc. ...

'Following the nutrient fluid in its course' (means) : intimately connected with the nutrient fluid ; (the morbific entities) necessarily produce fever after having corrupted the nutrient fluid. Jejjata says : "This is the onset of bodily fevers only, but not of the adventitious ones ; the latter bring about distress at first and become attended by wind, etc. afterwards."

For that very reason the onset of an adventitious (fever) is described separately in the Suśruta(samhitā) : "The wind of bodily beings, excited by fatigue, a lesion, or traumatic injury, will lead to a vehement fever, after having occupied the whole body" (U. 39, 80cd-81ab).²⁵ In this case the wind does not stay at all in the receptacle of undigested food, but wanders through the channels which carry the nutrient fluid in an upward, downward and lateral direction. In the Caraka(samhitā) it is also said : "In that case the wind, arising from traumatic injury and corrupting mainly the blood, brings about fever, accompanied by distress, swelling, alteration of colour and pain" (Ci. 3, 113cd-114ab).²⁶ It may be objected that in an adventitious fever also heat is experienced and that it has been said : "There is no heat without bile" (A.h.Ci. 1, 16c) ; from these (arguments it would follow that) an adventitious (fever) is a bodily (fever) as well.

That is not correct, because its production (takes place) at a later (point of) time. As has been said : "The adventitious one, bringing about distress at the beginning, is the eighth (kind of) fever; having been an isolated adventitious one for some time, it becomes attended by the morbific entities later on" (fr. Ca.Ni. 1, 30). And moreover : "An adventitious morbid alteration follows an endogenous one, and an endogenous (morbid alteration) follows, when it has extraordinarily increased, an adventitious one as well" (Ca.Sū. 19, 7ab).²⁷

It may be objected that with the words 'by improper regimen of diet', etc. the onset has been stated to be one and the same and that is not correct, for the onset is a distinct (kind of) conjunction ; a distinct (kind of) conjunction is founded on distinctions of its constituent elements and the constituent elements of the conjunction, (viz.) wind, etc., are in this case of various kinds ; from this (reasoning it follows that) the onset will also be of various kinds, for the conjunction of wind and bile is not the same as (the conjunction) of phlegm and bile.

The answer (to this objection) is that the onset is indeed of several kinds, but these belong to one class because the corruption of the

receptacle, etc. is said to be uniformly present in all cases; so the onset of an adventitious (fever) can also be distinguished by distinct (kinds of) conjunction.

A :

... “Food taken at the wrong time and beyond the proper quantity, as well as that food which is inadequate and incongruous, is called an improper diet”.²⁸ A regimen of diet is improper when it disagrees with regard to place, time, constitution, etc. and when it disagrees with regard to commixture, as does (a mixture) of milk and fish. Improper conduct is an undertaking which is not in accordance with one’s force. “The person who (tries to) perform an action, (though) being unable to perform it, and he who does not perform it, (though) being able to do so, are called persons with an improper conduct; one should always avoid (such) persons”...²⁹

2, 3 : The disease in which obstruction (of the flow) of perspiration, a general sense of glowing heat and also a seizing (pain) in the whole body occur simultaneously, is designated as fever.

(Su.U. 39, 13cd-14ab).³⁰

M :

... Obstruction (of the flow) of perspiration (means that) the warmth (of the organism) has no outlet.³¹ (A grammatical remark follows). That has been said in the Caraka(samhitā) : “Bringing about glowing heat of body, senses and *manas*” (Ci. 3, 4a); “A deviated state of the senses should be known as a characteristic of a general sense of glowing heat” (Ci. 3, 37ab); and moreover : “A deviated state of the mind, disinclination and languor are the characteristics of a general glowing heat of the *manas*” (Ci. 3, 36cd).³²

A seizing (pain) in the whole body is a painful sensation in the whole body.

It is said (that they occur) ‘simultaneously’, (i.e.) as an agglomeration, because that is the characteristic of (fever); (this is made mention of) because inaccuracy would arise in taking each of these (symptoms) separately. Obstruction (of the flow) of perspiration occurs as a prodrome of skin diseases, a general sense of glowing heat in the disease called burning and a seizing (pain) in the whole body in a wind disease affecting the whole body.

It may be objected that the (mentioned set of) characteristics is not invariably concomitant, because in bile fever perspiration appears, and in wind fever an incongruous start and lapse occur and there is erratic seizing (pain) in the whole body.³³

Jejjata, Kārtikakunda and others have answered this (objection), saying that a settlement (is made in these cases) with reference to the relation between a general rule and exceptions (to this rule). Others say that this is not logical : the relation between a general rule and exceptions (to it may be applied) to a mode, but not to a characteristic, because this (latter use) would be a case of faulty definition by limitation of the attributes (to only a portion of the disease defined) or extension of the attributes (beyond that disease which is defined); therefore perspiration means fire (in this case), according to the 'etymology' : 'one is perspiring by it'; its obstruction has an invariable concomitance with the morbific entities. Although in wind fever, owing to the fluctuating character of wind, an incongruous start and lapse occur, nevertheless there is certainly found a seizing of the whole body which has not become perceptible, because there is no cessation of the corruption by the morbific entity, starting the fever, which stays in the whole body; so inaccuracy does not occur.

In the Caraka(samhitā), however, the characterization of fever is : "The typical sign of fever is the general glowing heat of body and mind" (Cī. 3, 31ab).

It may be said as an objection that, on account of Caraka's words : "A bodily fever arises first in the body, a mental one in the mind" (Cī. 3, 36ab), it is not a (good) characteristic, because (fevers of) body and mind are separate from each other. That is not right, because the other symptom will necessarily arise after a very subtle interval of time, in the same way as it is the characteristic of a substance that it is provided with its qualities (after a very subtle interval of time).³⁴

A :

... Instead of 'obstruction (of the flow) of perspiration' others read : obstruction of the (natural) urges.³⁵ In that case obstruction of the (natural) urges means that flatus, urine and faeces do not leave (the body). That (reading) is unsuitable because faeces, etc. are evacuated in bile fever; therefore that (reading) is a case of limitation of the attributes (to only a portion of the class defined).

2, 4-7 : Fatigue, disinclination, an altered colour (of the skin), an altered taste (in the mouth), swimming of the eyes, alternately longing for and aversion to a cold wind, glowing heat, etc. (4), yawning, muscle pain, heaviness, horripilation, inability to eat, darkness (of vision), absence of feelings of sexual pleasure, and a sense of coldness occur when a fever is about to arise (5), generally; specifically, however, excessive yawning will arise from wind, burning of the eyes from bile and inability to eat³⁶ from phlegm (6).

(A fever) arising from a pair (of morbific entities), however, is recognized by the combined symptoms of both (morbific entities involved);³⁷ union of all the signs occurs in a (fever) arising from excitement of all the morbific entities (7).

(Su.U. 39, 25-27 ; 28cd ; 28ab).³⁸

M :

The prodromes are dealt with ... Fatigue is a condition like that of someone who is fatigued. Disinclination is unsteadiness of the mind; Kārtika says it is absence of amusement. An altered colour (of the skin) is a faded condition of the limbs.

That which has been said by Vṛddhasuśruta, beginning with : "The morbific entities, corrupted by their own grounds" (Su.U. 39, 16c), up to : "And generate then, at the (periods of) time proper to them, the arrival of fever, as well as (its) increase and the colours proper to them in the skin, etc." (Su.U. 39, 18d-19ab),³⁹ has in view the specific prodromes, like excessive yawning, etc., because the prodromes are occasioned by a morbific entity that has entered the stage of the onset.

An altered taste (in the mouth) is the presence of a disagreeing taste in the mouth. Swimming of the eyes (means that) the eyes are filled with tears;⁴⁰ as has been said in the Caraka(samhitā) : "Inertia and eyes (filled) with tears" (Ci. 3, 28a). By the word 'etcetera' (4d) the undetermined longing for and aversion to water and fire are also understood; for in the Caraka(samhitā) it has been said : "Undetermined fondness of and aversion to fire, glowing heat, wind and water" (Ci. 3, 28cd).⁴¹ Others, however, make it indicate water and fire, because these are provided with the same (kind of) peculiarity, (viz.) coldness and hotness, and they suppose the word 'etcetera' (to indicate) lying down to repose, etc.

Darkness (of vision means) non-perception, as when someone has entered darkness. Absence of feelings of sexual pleasure (means) ab-

sence of pleasurable sensations. The words 'and a sense of coldness' serve to point to the feeling of coldness with special emphasis, because the desire for (the warmth of) a fire is present and a sense of coldness has been acquired. It is said that by the word 'and' (5d) aversion to children, etc. are understood. (A fever) that is about to arise is an imminent fever. (Grammatical remarks are made on the word *utpat-syati*).

A :

... Muscle pain is a crushing sensation of the limbs ... Absence of feelings of sexual pleasure (means) absence of feelings of sensual pleasure. The word 'coldness' is mentioned once again, after its use in the sentence : 'alternately longing for and aversion to a cold (wind)', etc., in order to stress that a feeling of coldness appears ... Mādhava has written down here the generic prodromes, (as) stated by Suśruta, but not the specific prodromes. These (latter ones) are written down at this very place by us, with the words 'generally', etc.⁴² The word 'generally' is connected with the preceding stanza ...

2, 8-9 : Shivering, incongruous paroxysms, complete desiccation of throat and lips, insomnia, inhibition of sneezing⁴³ and certainly dryness of the limbs (8), pain in head, cardiac region and limbs, an altered taste in the mouth, tightly packed faeces,⁴⁴ piercing pain, inflatedness and yawning occur in a fever arising from wind (9).⁴⁵

(Su.U. 39, 29-30).⁴⁶

M :

Wind, bile and phlegm are predominant (over each other) in this mentioned order as to the number and severity of the morbid alterations they bring about. As has been said in the Caraka(saṃhitā) : "There are eighty morbid alterations by wind, forty by bile and twenty by phlegm" (fr. Sū. 20, 10);⁴⁷ so the morbid alterations by wind, such as convulsions, hemiplegia,⁴⁸ etc., are severe ones. Owing to this predominance the characteristics of wind fever are mentioned first with the words 'shivering', etc. The regular order (of the morbific entities, to wit) wind, etc., should be understood in the same way, also when it occurs elsewhere.

The words 'incongruous paroxysms' (indicate) the incongruity, (i.e.) the indeterminateness with regard to time and (the appearance of)

hotness, etc. in the (various) parts of the body, of the paroxysms, (i.e.) of the appearance or the increase of the fever.

Gadādhara, etc. explain (what is rendered by 'inhibition of sneezing and certainly dryness of the limbs' as meaning) : sneezing,⁴⁹ stiffness, (i.e.) rigidity of the limbs, and also dryness of these same limbs.

This is, however, considered to be an explanation based on inadvertence. In this case it is suitable to consider inhibition of sneezing as one word : sneezing-inhibition. For Vāgbhaṭa says : "Horripilation, hypersensitivity of the parts of the body and the teeth, shivering, suppression of sneezing, giddiness, confused speech, longing for warmth and moaning⁵⁰ occur in a fever by wind" (Ni. 2, 17cd-18ab). In the (section on) origins of the Caraka(saṃhitā) one also reads : "Suppression of sneezing and of eructation" (fr. Ni. 1, 21). The master (Caraka) has used the word 'suppression' in order to indicate restraint in each particular context; as for instance in the (description of the) origins of visceral swellings by wind : "Dry foods and drinks, incongruous and excessive voluntary bodily movements and suppression of the (natural) urges" (Ci. 5, 9ab), and also in (the description of) the characteristics of fever with an internal impulse : "Suppression of the morbid entity and the excremental matter"⁵¹ (Ci. 3, 40b).

With this (exposition) has also been rejected the question of Kārtikakunḍa, who has his doubts about it: "How can, since sneezing is mentioned in (the description of) the characteristics of the liberation from fever, this (sneezing) be a characteristic of (fever) ?"

Inflatedness is a condition, accompanied by a painful sensation, in which the abdomen is filled with wind.

The words 'pain in the head, cardiac region and limbs' (are used) to indicate a painful sensation which especially occurs in the head and cardiac region, because the latter are enumerated (separately) and the term 'limb' includes the head and the cardiac region.

Suśruta teaches that these (enumerated) symptoms are those which are usually present; by the word 'and' should be understood all the other (symptoms), mentioned by Caraka.

These very (symptoms), stated (by Caraka) in prose, are (now) described by me in verse in order to make them easily understood : "There are painful sensations of many kinds (arising) from wind, numbness of the feet, cramps of the calves, tinnitus, an astringent taste in the mouth, adynamia of the thighs, stiffness of the jaws, disjunction of the junctures and the knees, a dry cough, emesis, horripilation, hypersensitivity of the teeth, fatigue, giddiness, a ruddy

colour of eyes, urine, etc., thirst, confused speech and a craving for hot things".

A :

Shivering (means) trembling. Incongruous paroxysms (are present) on account of deficiency and excess in the condition of the fever; moreover (they point to) the indeterminateness of the heat, etc. in the body. Inhibition of sneezing (means that) sneezing does not come about. Some, however, read (sneezing-inhibition) as two separate words; according to that opinion (the meaning is :) sneezing and stiffness, (i.e.) stiffness of the limbs. That is not correct.

(About) 'and certainly dryness of the limbs' (we remark that) the word 'and' indicates the addition of : blackness of urine, faeces and eyes. Instead of 'and certainly dryness of the limbs' others read here : 'a brown colour of the body parts, impurities and urine'...⁵² 'Tightly packed faeces' (means) : a bound state of impure matter. 'Piercing pain' (indicates) a piercing abdominal pain. 'Yawning' (means) frequent yawning.

2, 10-11 : Sharp paroxysms, diarrhoea, sleep of short duration and also emesis, inflammatory changes of throat, lips, mouth and nose, perspiration (10), confused speech, a pungent taste in the mouth,⁵³ fainting, a burning sensation, (mental disturbance as in) intoxication, thirst, a yellow colour of faeces, urine and eyes and even giddiness occur in a fever by bile (11).

(Su.U. 39, 31-32).⁵⁴

M :

... Diarrhoea (means in this case) the appearance of (faeces) accompanied by liquid (matter), because bile gives rise to the flowing out (of impure matter), and it is not diarrhoea in its proper sense because this (latter) is a secondary affection of fever.

Sleep of short duration (denotes) a very slight amount of sleep. For it has been said in the Suśruta(samhitā) : "Insomnia (arises) from wind and bile" (Śā. 4, 42a). Emesis (arises) when bile moves to the seat of phlegm. Perspiration is the arrival of warmth (in the form of sweat); restraint (of the flow) of warmth (in the form of sweat) is usually (present) in all fevers, because the channels are restrained by the morbid entities, accompanied by immature matter, but in this

case it does not occur because of the sharpness of bile or the special faculty of (this) fever. Confused speech is disordered speech.

A pungent taste in the mouth (denotes) a bitter taste in the mouth, on account of the fact that in the Caraka(saṃhitā) a bitter taste in the mouth is mentioned among the forty qualified morbid alterations by bile, and on account of personal (practical) experience. Kārtika, however, also requires a pungent taste in the mouth, adducing as an example the (following) words (of Caraka) on anorexia : "One should know that a pungent, acid and hot (taste in the) mouth, an altered taste in the mouth and a foul-smelling mouth (arise) from bile, as well as a saline (taste in the) mouth" (Ca.Ci. 26, 125ab).

That is not (suitable), because in that case too (there remains) doubt. For it has been said : "Pungent may mean pungent and bitter".⁵⁵ Therefore a pungent taste in the mouth should be required, also on account of what Suśruta says : "When a person with a pungent and bitter (taste in his) mouth vomits matter which is acid, vehemently hot, yellow, accompanied by blood or yellowish-green, and he additionally suffers from a burning sensation, sucking pain, fever and desiccation of the mouth, it is the (type of) vomiting which arises from excitement of bile" (U. 49, 10).⁵⁶ Fainting is said to be non-discernment of forms, etc., the entering into darkness, loss of memory. (Mental disturbance as in) intoxication is a condition resembling intoxication, (arising) for example when one consumes betel nuts, *kodrava*, *dhattūra*, etc. Giddiness is said to be the seeing of an object turning round, as e.g. (an object) standing on a wheel; others, however, (consider it to be) the sensation of one's own body turning round.

An objector may ask why giddiness is made mention of in a morbid alteration by bile, because, being enumerated among the eighty morbid alterations by wind, it is a qualified wind disease.

The answer (to this objection) is that Jejjāta has reflected upon (the problem), saying : in a morbid alteration by bile giddiness is present because (bile) is attended by wind (as an adjunctory factor), for it has been said : "No disease whatever arises from (only) one morbific entity".⁵⁷ Or it should be recognized as a symptom, though unknown as to its cause, which arises from the special faculty of the coalescence between morbific entity and corruptible (constituent), as for instance the ruddy (colour), such as it is present in diarrhoea, etc., started by wind, which is colourless, and redness as it occurs in a mixture (of some substance) with turmeric powder. As to what has been said in the Suśruta(saṃhitā) : "Giddiness (arises) from *rajas*, bile and wind"

(Śā. 4, 56a), there too one should be aware of the fact that it arises only from bile which is attended by wind; otherwise giddiness would not be a qualified (disease) by wind at all. Others again (say), however, that giddiness is wrong knowledge, based on a corruption of the eyes by bile, as in statements like : 'the conch shell is yellow', etc.

The word 'and' indicates, as before, the addition of (symptoms) which have not been mentioned, such as : intense heat, red wheals, longing for coldness and inability to eat.⁵⁸

A :

... Sharp paroxysms are intense paroxysms ... A pungent taste in the mouth (means) a bitter taste in the mouth; as has been said in the Abhidhāna : "Pungent may mean pungent and bitter" ...⁵⁹

2, 12 : A feeling of dampness, torpid paroxysms, inertia, a sweet taste in the mouth, a light (colour of) urine and faeces, stiffness and also a feeling of satiety,⁶⁰

2, 13ab : heaviness, a feeling of coldness, retching,⁶¹ horripilation, excessive sleep,

(Su.U. 39, 33ab).

additional stanza : (obstruction of the channels, slight pains, effusion, a saline taste in the mouth,⁶² a non-excessive hotness of the limbs, vomiting, discharge of saliva,⁶³ absence of digestive alteration),⁶⁴

(Su.U. 39, 33cd-34ab).

2, 13cd : nasal catarrh, inability to eat and cough are present in a fever arising from phlegm, and a light (colour of the) eyes as well.

(Su.U. 39, 34cd).⁶⁵

M :

... A feeling of dampness is a condition (which seems) as if the body is covered with a wet cloth.⁶⁶ Torpid paroxysms are sluggish paroxysms.⁶⁷ The characteristics of inertia are said to be : "Want of perseverance, though one is able to act, is called inertia" (Su.Śā. 4, 52cd).⁶⁸ Stiffness is a stiff condition of the parts of the body. A feeling of satiety is the absence of relish for food in someone who is satisfied. Retching is a condition (which seems) as if vomit has come near to

the throat. Inability to eat (means) here the inability to ingest food, though the relish (for food) is present; that is its distinction (from absence of the relish for food). The word 'and' (has) the same (meaning) as before; by that (word) are indicated : "And also boils on the body, a feeling of coldness, effusion, vomiting and lassitude, an increased presence of unctuous substances in the cardiac region, a relish for hot (things) and mildness of the (transforming) fire".⁶⁹

A :

... A feeling of coldness (means that) a feeling of coldness has become noticeable. Retching is spitting of phlegm ... Nasal catarrh is a discharge from the nose. Obstruction of the channels (means) an obstruction of the channels which carry nutrient fluid ... Absence of digestive alteration (means) absence of digestive alteration of the food ...

2, 14-15ab : The conformation of fever by wind and bile (consists of) thirst, fainting, giddiness, a burning sensation, insomnia, a painful condition of the head, desiccation of throat and mouth, emesis, horripilation, inability to eat, darkness (of vision),⁷⁰ a cutting pain in the junctures and yawning.
(Su.U. 39, 47-48ab).^{71 72}

M :

... A cutting pain in the junctures is a painful sensation, as if the junctures are cut.⁷³

These signs should be understood to be based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state. The fact that they are based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, should be understood from (the circumstance) that only some of (those signs which are mentioned) among the characteristics of fever by wind and by bile are solely written down in the text as necessarily occurring (in a fever by both wind and bile), and that (characteristics) are made mention of which differ from those (in a fever by wind and a fever by bile); as for instance in this very (fever) by wind and bile the inability to eat and horripilation,⁷⁴ in the fever by wind and phlegm, which will be described presently, perspiration and a general sense of glowing heat, in the same way in the fever by phlegm and bile a feeling of coldness and a burning sensation, which are of an unsteady kind, and moreover in a fever by concerted action eyes which are full of tears and turbid, rolling of the head, etc.

In a fever, however, based on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, all of those very signs which arise from wind, etc. are present, or some of them (but no different ones).

It is for just this reason that Caraka in the (section on) therapy, after having described in a direct way the characteristics of fevers by a pair (of morbific entities) and by concerted action, which are based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, has mentioned the characteristics of fevers by a pair (of morbific entities) and by concerted action, which are based on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, by means of their analogy to the signs of fever by wind, etc., as they are stated in the section on origins. He says : "By means of the threefold conformation of fever, arising from (one morbific entity) separately, as proclaimed in the (section on) origins, the very characteristics of (fevers by) combined and concerted action have also been dealt with" (Ca.Ci. 3, 110cd-111ab).

In that way should be explained the characteristics of (fevers by) a pair (of morbific entities) and concerted action, which will be described (subsequently).

The meaning of (the terms) 'an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state' and 'an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state' is as follows : an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, is an inherence, (i.e.) a (necessary) intimate connection, between effect and cause, which is congruous, (i.e.) corresponding to its cause, with the natural state which is its ground; this means : an effect which corresponds to its cause, as for instance the light colour of a cloth that is based on an inherence with threads of a light colour. An inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, is an inherence which is incongruous, (i.e.) not corresponding to its cause, with the altered state which is its ground, as for instance the red colour (of a cloth) arising when turmeric powder is added to it.

A :

... Emesis is a distinct kind of vomiting called *thugathugi* in popular speech ... In (fevers) arising from a pair (of morbific entities) and in

(fevers) by concerted action, some characteristics are based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, and some on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state. The characteristics of the morbific entities themselves are regarded as based on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, but those which are different are based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state. (Based on) an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, are for instance in (a fever) arising from phlegm and bile the sensation that the mouth seems covered with an unctuous substance and a bitter (taste in the) mouth; inability to eat and horripilation, however, should be regarded, among the characteristics of (a fever by) wind and bile, as based on (incongruity with) the altered state; a general sense of glowing heat does not occur among the characteristics of (a fever by) wind and phlegm, (but) is observed among the characteristics of a fever by concerted action, (and so) that (symptom) is also based on (incongruity with) the altered state; rolling of the head is not observed among the characteristics of (fever by) wind, bile or phlegm, (but) is observed among the characteristics of a fever by concerted action, (and so) that (symptom) is also based on (incongruity with) the altered state. In the same way one should understand it really in all the diseases arising from a pair (of morbific entities) and concerted action.

2, 15cd : A feeling of dampness, cutting pain in the junctures, sleep and certainly a feeling of heaviness,

(Su. U. 39, 48cd)⁷⁵

2, 16 : a seizing (pain) in the head, nasal catarrh, cough, the appearance of perspiration,⁷⁶ a general sence of glowing heat and moderate paroxysms (constitute) the conformation of a fever by wind and phlegm.

(Su.U. 39, 49 = Ca.Ci. 3, 87).^{77 78}

M :

... Kārtika says that the appearance of perspiration on all sides without a cause (occurs) because it is based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state ... This is suitable as an explanation, for Hārīta says :

"A seizing pain in the head, the occurrence of perspiration and cough are the signs of a fever arising from phlegm and wind". The occurrence of perspiration is the production of perspiration.

'Moderate paroxysms' are (paroxysms which are) neither exceedingly sharp nor exceedingly mild.

A :

A feeling of dampness is a condition (which seems) as if one is covered with a wet garment; others (say it is) the motionlessness of a patient suffering from fever.⁷⁹ A cutting pain in the junctures is a specific painful sensation in the junctures ... The appearance of perspiration is also a characteristic based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, and so is a general sense of glowing heat (in this case).

2, 17 : The conformation of fever by phlegm and bile (consists of) the sensation that the mouth is covered with an unctuous substance, a bitter (taste in the) mouth,⁸⁰ lassitude, mental confusion, cough, inability to eat, thirst and alternation of a burning sensation and a feeling of coldness.

(Su.U. 39, 50).^{81 82}

M :

... The sensation that the mouth is covered with an unctuous substance and a bitter (taste in the) mouth are the condition of someone whose mouth is covered with a coating of phlegm and (made) bitter by bile. Lassitude is weariness resembling sleepiness. Mental confusion (means) fainting.

These signs are taught as being usually present. One should also be aware of the other ones, mentioned by Caraka, such as : "Inhibition (of perspiration), general perspiration and the appearance of phlegm and bile" (fr. Ca.Ci. 3, 88).⁸³

A :

Lassitude is weariness resembling sleepiness. The characteristics of lassitude are described (by Suśruta) : "Someone who does not consciously perceive ⁸⁴ the sense objects, who shows heaviness, yawning, weariness, and longings as of someone afflicted by sleep, should be declared to be someone suffering from lassitude" (Śā. 4, 49).

2, 18-23 : The conformation of fever by concerted action (consists of) a burning sensation at one moment and a feeling of coldness at another one, a painful condition of the bones, junctures and head, eyes ⁸⁵ which show a discharge, which are turbid, red, and also distorted, painful ears together with tinnitus, a sensation as if the throat were covered with awns, lassitude, mental confusion and confused speech, cough, shortness of breath, inability to eat, giddiness, a tongue (which looks as if) entirely burnt and is harsh to the touch, a high degree of laxity of the parts of the body, spitting of blood and bile, mixed with phlegm, rolling ⁸⁶ of the head, thirst, insomnia, distress in the cardiac region, the becoming visible of perspiration, urine and faeces after a long time and in slight amounts, leanness of the limbs to a not extreme degree, persistent rumbling in the throat, the becoming visible of wheals and brown-red circular spots, muteness, inflammatory changes of the channels, heaviness of the abdomen and maturation of the morbific entities after a long time.

(Ca.Ci. 3, 103cd-109ab).⁸⁷

M :

... (Eyes) which show a discharge are (eyes) which are full of tears. Turbid (eyes) are (eyes) of an opaque colour. (Eyes) ... which are in a contracted state are distorted (eyes);⁸⁸ Jejjāta says : "The meaning is : eyes which are opened wide"; others say (the meaning is : eyes) which have gone to the interior;⁸⁹ Cakra(pāṇidatta explains it as) extremely crooked (eyes).⁹⁰ (Covered) with awns (means : covered with awns) of śūkaśimbi, awned grain, etc.⁹¹ (A tongue which looks as if) entirely burnt is (a tongue) of a black colour as if it has been burnt. Harsh to the touch is that which is harsh on touching it, like gojihvā.⁹² Laxity of the parts of the body is the inability of the subdivisions (of the body) to perform their supporting function.⁹³ Spitting of blood or bile is (their) emission in very slight amounts from the mouth by belching.⁹⁴ Rolling of the head (means that) it is made to move hither and thither.⁹⁵ Leanness of the limbs to a not extreme degree (occurs) by means of their being filled with morbific entities.⁹⁶ Persistent (means) uninterrupted.

(The term) wheal has been mentioned in the Bhālukitantra : "Those possessing knowledge about it declare that a wheal resembles the sting

of a *varaṣṭī*,⁹⁷ that it is itching and red, (arises) from blood, phlegm and bile, is produced in an instant and disappears as swiftly".⁹⁸

Muteness is speaking sluggishly or not speaking at all ...⁹⁹ Maturation of the morbid entities after a long time occurs owing to the fact that the (fever by concerted action) has been started by (morbific entities) which are accompanied by immature matter to an extraordinary degree. By the word 'and' should be understood all the other (symptoms), mentioned by Vāgbhaṭa : "In the same way feelings of coldness, deep sleep by day and waking at night, either sleeping always or never at all, either intense perspiration or no perspiration, the appearance of a morbid longing for songs, dances, jests, etc." (A.h.Ni. 3, 27cd-28).¹⁰⁰

These (already mentioned) characteristics of (that) fever among the thirteen (fevers) by concerted action which is started by morbid entities, which have increased to a comparable degree with regard to their own measure, have been described by Caraka. The characteristics of the twelve (fevers by concerted action) with an abundant (increase) of two (morbific entities), one (morbific entity), etc. should be examined at the same place (in the Carakasamhitā). Caraka says in the Kaśmīr recension (of his samhitā) : "Giddiness, thirst, a burning sensation, heaviness and an extreme pain in the head should be known as the signs of a fever with an abundant (increase) of wind and bile and a sluggish increase of phlegm.

A feeling of coldness, cough, inability to eat, lassitude, thirst, a burning sensation and distress in the cardiac region¹⁰¹ are known as the signs in an illness with an abundant (increase) of wind and phlegm and an unimportant (increase) of bile.

Vomiting, suddenly alternating feelings of coldness and burning, thirst, mental confusion and a painful sensation in the bones are considered to be the signs in (a fever) with a sluggish (increase of) wind and an abundant (increase of) bile and phlegm. Piercing pains in junc- tures, bones and head, confused speech, heaviness and giddiness, thirst and a desiccated throat and mouth will occur in (a fever) with an abundant (increase of) wind, in which the other two (morbific entities) follow the wind in its course. Redness of faeces and urine, a burning sensation, perspiration, thirst, decline of force¹⁰² and fainting will be the signs in a (fever) by three morbid entities with bile as the most important one.

Inertia, inability to eat, sickness, a burning sensation, emesis, dis- inclination, giddiness, lassitude and cough will indicate a (fever by) concerted action with an abundant (increase of) phlegm. Nasal catarrh,

vomiting, inertia, lassitude, inability to eat and mildness of the (transforming) fire are thought to be the signs in (a fever with) a deficient (increase of) wind, a moderate one of bile and an excessive one of phlegm.

A turmeric-yellow (colour of) urine and eyes, a burning sensation, thirst, giddiness and the inability to eat are thought to be the signs in (a fever with) a deficient (increase of) wind, a moderate one of phlegm and an excessive one of bile.

Pain in the head, shivering, shortness of breath, confused speech, vomiting and anorexia are thought to be the signs in (a fever with) a deficient (increase of) bile, a moderate one of phlegm and an excessive one of wind.¹⁰³

A feeling of coldness,¹⁰⁴ heaviness, lassitude, confused speech and excessive pain in head and bones are known to be the signs in (a fever with) a deficient (increase of) bile, a moderate one of wind and an excessive one of phlegm.

Loosening of faecal matter, weakness of the (transforming) fire, thirst, a burning sensation, inability to eat and giddiness are known to be the signs in (a fever with) a deficient (increase of) phlegm, a moderate one of wind and an excessive one of bile. Shortness of breath, cough, nasal catarrh, desiccation of the mouth and an extreme pain in the sides are thought to be the signs in (a fever with) a deficient (increase of) phlegm, a moderate one of bile and an excessive one of wind"¹⁰⁵ (Ca.Ci. 3, 91-102).¹⁰⁶ There is no fixed rule with regard to an altered state. For that reason there are, on account of an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, several manners (in which these fevers present themselves). Suśruta has therefore also described the characteristics of another kind of (fever by) concerted action : "When there is neither an extreme hotness nor an extreme coldness, when consciousness is restricted, vision impaired, the lustre (of the skin) damaged,¹⁰⁷ the tongue harsh and the throat desiccated, when perspiration, faeces and urine are wanting and the eyes are full of tears and distorted,¹⁰⁸ when aversion to food is present and the voice has been damaged,¹⁰⁹ when (the patient) lies down, breathing with difficulty, after he has fallen down, and when confused speech follows as a secondary affection, it is called *abhinyāsa*, (which is) called *hataujas* by others. A fever by concerted action is said¹¹⁰ to be difficult to cure; according to others it is incurable" (U. 39, 39-41).¹¹¹

The characteristics of (fevers with) an abundant (increase of) one

(morbific entity), etc. have also been described in the Bhālukitantra, in a different way : "The person in whom concerted action arises from excitement (of the three morbific entities) with an excess of wind and bile (shows) fever, muscle pain, thirst, desiccation of the palate, closing of the eyes, inflatedness, lassitude, inability to eat, shortness of breath, cough, giddiness and fatigue.¹¹² The person in whom concerted action arises from excitement (of the three morbific entities) with an excess of bile and phlegm (shows) a sensation of inner burning and feels coldness outside, lassitude troubles him, he feels pricking pain in his right side and seizing pain in his chest, head and throat, he spits out phlegm and bile, thirst and itching arise and loosening of faeces, shortness of breath and hiccup, accompanied by closing of the eyes, trouble him. These two (fevers by) concerted action are denominated *vibhu* and *phalgu*.¹¹³

The person in whom concerted action arises from excitement (of the three morbific entities) with an excess of phlegm and wind (shows) a cold fever, sleep, hunger, thirst, a seizing pain in the sides, heaviness of the head, inertia, stiffness of the muscles of the nape of the neck and closing of the eyes; a burning sensation occurs in his abdomen and his iliac region and bladder (feel as) consumed by fire. This (fever by) concerted action, which is very severe, should be discerned to be that one which is called *makarī*.¹¹⁴

The person in whom concerted action arises from excitement (of the three morbific entities) with an abundant (increase of) wind (shows) thirst, fever, languor, pain in the sides, decline of vision, cramp of the calves, a burning sensation, adynamia of the thighs and decline of his forces; his faeces and urine are accompanied by blood, he feels piercing pain and there is reversal (of the pattern) of sleep (and waking); his anus feels cut asunder, he feels shooting pains in his bladder, there are sensations of being stretched and cut, he hiccups and he also moans; he faints, becomes bloated and cries aloud. (This fever) is traditionally called *visphuraka*.¹¹⁵

The person in whom concerted action arises from excitement (of the three morbific entities) with an abundant (increase of) bile (shows) an increasing burning sensation and an increasing dreadful fever, externally and internally, phlegm and wind become excited when he indulges in cold (things), and thereupon hiccup, shortness of breath, closing of the eyes, *visūcikā*, cutting pain in the junctures, confused speech, heaviness and weariness rush upon him; when he has perspired, a painful condition of the umbilical region and the sides arises,

increasing quickly; when he is perspiring, blood comes forth from the channels; when he is oppressed by piercing pain, thirst and a burning sensation arise to an increasing degree. This incurable (fever by) concerted action is called *sīghrakārin*. Someone into whose body this (fever) has entered, certainly dies within a day and a night.¹¹⁶

The person in whom concerted action arises from excitement (of the three morbid entities) with an abundant (increase of) phlegm (shows) a cold fever, sleep, heaviness, inertia, lassitude, vomiting, fainting, thirst, a burning sensation, a feeling of satiety, anorexia and a seizing pain in the cardiac region, spitting, a sweet (taste in the) mouth and suppression of the sense of hearing, speaking faculty and vision. When the physician proceeds to suppression of the patient's phlegm, he will bring about vehement (excitement of) bile (and) a fever accompanied by secondary affections; when, on the other hand, the bile has been suppressed, the wind becomes vehemently excited. In a person who does not take food (this fever) gives rise to trouble in fat, marrow and bones to an extreme degree; when someone with this fever takes a bath or ingests food, he will not live for more than three (days and) nights. This (fever by) concerted action, which is present in the fat (of the body), is called *kapphaṇa*. It proceeds from lust, a confused mental state, greediness and fear.¹¹⁷

When there occurs concerted action by means of morbid entities which are moderately, in a deficient way, and excessively (increased), the diseases (arising) from it are the very ones which have been mentioned (already); usually they are dependent on the strength of the morbid entities", etc.¹¹⁸ It may be objected that wind, etc. are (entities) of which the qualities are disagreeing to each other; because (entities) with disagreeing qualities have joined each other, this is not a state of affairs in which one (and the same) effect can be attained, by reason of the fact that (the morbid entities) are injurious to each other, like snow and fire; how is it then possible that a morbid alteration by concerted action is produced?

The justification of the statement has in this case been given by Drdhabala, who says : "The morbid entities are not injurious to each other by means of their qualities, even if these (qualities) disagree, because the morbid entities are innate and of the same nature, just as a dreadful poison (does not hurt) the serpents (producing it)" (Ca.Ci. 26, 293).¹¹⁹

But others spoil this (statement, reflecting as follows) : due to the word 'innateness' there is uncertainty, because the morbid entities

injure the elements (of the body), which are also innate; moreover it is, owing to the term 'being of the same nature', (a statement which is) not distinct from what is to be demonstrated, because that which is of the same nature (designates) that which is not troubling, and just that has to be demonstrated in this case with regard to the morbific entities.

The answer to this question is : the morbific entities do not injure (each other).

How can the fact that they do not injure (each other) be demonstrated? Does (the statement) mean that they do not cause a deviation (from the natural state) or that they do not annihilate (each other)?

The former (proposition) is not (right) because the morbific entities mutually bring about a deviation (from the natural state), as has been said in the Caraka(samhitā) : "When the wind desiccates the urine, which, together with semen, bile or phlegm, stays in the bladder, a stone is gradually formed, as a gall-stone in the bile of a cow" (Ci. 26, 36). And as has been said by Vāgbhaṭa : "In the case that the wind, together with phlegm and fat, after overpowering the other morbific entity (i.e. bile), which is accompanied by immature matter, accumulated to an extreme degree, reaches the thighs, it stiffens them, after filling the bones of the thighs interiorly with torpid phlegm; by that (reason) the thighs (become) stiff, cold and insensible" (Ni. 15, 48-49).¹²⁰

Non-annihilation, however, is certainly present, because there does not exist a traditional doctrine substantiating that the elements (of the body) and the morbific entities, or the morbific entities mutually, extirpate (each other) in all respects, and (also) because this (i.e. annihilation) would lead to death; moreover (it is thus) because the morbific entities are sustainers of the body.

Therefore, with the very view of excluding an extirpation in all respects, the words of Dṛḍhabala have to be considered here. For which reason then should there be uncertainty?

When things are thus, the example of poison is not without merit because of the fact that it brings about despondency, because poison, having an action that is respectively different from despondency, annihilates life. It is, however, not an example in an all-round way.

... The morbific entities do not injure each other because they are acknowledged as not injuring each other. In which way something is acknowledged, in that way it is defined, (in the same way) as e.g. smoke, which is an effect of fire, (is defined) as an effect of fire.

Whence therefore would there be non-distinctness from what is to be demonstrated?

Cakra(pāṇidatta), however, has explained the term 'being innate and of the same nature' as being one (and the same) ground, (in saying its meaning to be that) the morbid entities are innately, (i.e.) based on their own state of being, of the same nature.¹²¹

Gayadāsa, on the other hand, has stated another ground, because the two grounds mentioned by Dr̥ḍhabala are not to his liking : "In a (fever by) concerted action there does not occur any mutual injury of the morbid entities by their disagreeing qualities, neither by chance nor owing to their own state of being".

In this way (the problem has been explained) succinctly.

A :

... The throat is as if covered with awns, (i.e.) with the tips of grain, which have the form of sharp thorns; others (say it is as covered) with the stiff hairs of *kapikacchū* ... Giddiness is (a sensation) like that of someone who has mounted a wheel; others, however, (say it is) wrong knowledge concerning objects, as mistaking a pillar for a man ... (In the expression) 'inflammatory changes of the channels', (the channels are) mouth, nose, ears, etc. ...

When a (fever by) concerted action is present with an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, one should be acquainted with the characteristics of a fever (arising) from wind, etc. separately. There are six (fevers by) concerted action according to the gradation of deficiently, moderately and excessively (increased morbid entities), three with an abundant (increase of) two (morbid entities), three with an abundant (increase of) one (morbid entity) and one with a congruous (increase of the morbid entities); in that way thirteen fevers by concerted action (are counted) when there is a natural state. Suśruta, however, has not mentioned in this case the characteristics of each (of these fevers) separately, because there is an infinite number of (fevers by) concerted action, which are distinguished according to the gradations of morbid entities which are unduly increased and unduly decreased and according to the distinctions (based) on the elements (of the body), etc., which are covered (by the morbid entities); yet he has described the characteristics of one of the (fevers by) concerted action, (which arises) by means of morbid entities, excited to a (mutually) comparable degree; (he says) as follows : "Neither being extremely hot nor extremely

cold ..." (fr. U. 39, 39a), etc. And in the Bhālukitantra the characteristics of (fevers) with an abundant (increase of) two morbific entities, one morbific entity, etc., are described in a different way : "Immature matter, accumulated at first by faults with regard to one's diet, injures the (transforming) fire; all the ingested food then turns into phlegm; thereupon this phlegm, corrupted by the wind and having filled the channels, will obstruct the wind; then the wind gives rise to an excited condition of the bile; having coalesced with each other in the interior (of the body), these (morbific entities) bring about in men the (fever by) concerted action which is called *prabala*".¹²² Moreover (it is said) : "The person in whom concerted action arises by excitement (of the morbific entities) with an excess of wind and bile", etc.

2, 24 : When the morbific entity is in a confined condition and the (transforming) fire has been annihilated, a fever by concerted action, of which all the characteristics are fully (developed), is incurable; it is difficult to cure when it differs (from this description).

(Ca.Ci. 3, 109cd-110ab).¹²³

M :

... (The term) morbific entity (denotes here) both impurity and bile, etc. Jejjaṭa, however, says (that it) only (means) impure matter, on account of the (use of the) words 'being in a confined condition'.¹²⁴

An annihilated state of the (transforming) fire means that the food is not subject to maturation. As has been said in the Caraka(samhitā) : "The (transforming) fire (should be investigated) by the ability to disintegrate" (fr. Vi. 4, 8).

By (the use of) the terms incurable and difficult to cure it is shown that easy curability does not occur. For in the Caraka(samhitā) it has been said : "Concerted action (is the foremost) of those (diseases) which are difficult to treat" (fr. Sū. 25, 40). The same has been said by Bhāluki : "A therapist has to contend with death in a (fever by) concerted action".¹²⁵

'Of which all the characteristics are fully (developed)' means 'of which the complete set of characteristics is very strong'.

A :

... Bhāluki has said : "A therapist has to contend with death in a (fever by) concerted action. The person who can subdue it, can subdue

the throng of ailments. Which duty has not been fulfilled by him and which praise does not deserve the man who draws out someone drowned in the ocean of concerted action ?”¹²⁶

Moreover, the period of time until one is delivered from or killed by a fever by concerted action has been taught in the Suśruta(samhitā) : “When the seventh day has arrived, the tenth or the twelfth, it becomes appeased or kills, after having become more dreadful again” (U. 39, 45cd-46ab). Bhāluki has also said : “(It lasts) as long as twice seven, ten and eleven days; these are the (time-)limits of the three morbific entities, resulting in delivery or death”.¹²⁷ Moreover it has been said : “A (fever), arising from the three morbific entities with an increase of bile, phlegm and wind, kills or leaves off, owing to maturation of the elements (of the body) or the impurities, after ten, twelve or seven days”.¹²⁸ It leaves off owing to maturation of the impurities or kills owing to maturation of the elements (of the body), and does so on the seventh day when an excess of wind is present, on the tenth day when an excess of bile is present and on the twelfth day when an excess of phlegm is present. The characteristics of maturation of the elements (of the body) have been described in another book (as follows) : “The person who feels a troubling sensation in his cardiac region, umbilical region or in his limbs, which are full of pain by maturation, or who, when they are mature, is afflicted by pain and fever, is called by physicians a (patient) with maturation of the elements”.¹²⁹ In still another (book) it has also been said : “A fever with an excess of bile, phlegm or wind kills or leaves off after ten, twelve or seven days, after having matured the elements or the impurities by (its) heat”.

2, 25 : At the end of a fever by concerted action a very severe swelling arises at the root of the ear; only some people are released from it.

(Ca.Ci. 3, 287cd-288ab).¹³⁰

M:

The secondary affection of fever is dealt with ...

A :

At the end, (i.e.) at the termination of a fever by concerted action, arises at the root, (i.e.) at the edge, of the ear of a man whose body has become emaciated by (this) concerted action, a swelling which is very severe, (i.e.) which can only be cured with the utmost trouble,

accompanied by redness, pain, etc., in accordance with the specific (type of) onset and the diversity of action. Only some people are released¹³¹ from this swelling; this means that it usually leads to death.

2, 26 :¹³² Adventitious (fever) arises by means of the morbific entities from traumatic injury, magic, curses and possession; one should clearly ascertain it in accordance with the own (characteristics) of the morbific entities.¹³³

2, 27-30ab : A brown (colour of the) mouth and certainly diarrhoea,¹³⁴ inability to eat food,¹³⁵ thirst and pricking pain, accompanied by fainting,¹³⁶ occur when it is brought about by poison (27).

When it arises from the smell of herbs, fainting, a painful condition of the head, emesis and sneezing are present. When it arises from (feelings of) lust there occur mental perturbation, lassitude, inertia and abstinence from food (28);¹³⁷ a painful sensation arises in the cardiac region of (such a person) and (his) limbs desiccate completely. Confused speech arises from fear, as it does from grief, and from anger arises shivering.

From magic and curses arise mental confusion and thirst (29); from possession by *bhūtas* arise disquietude, laughing, weeping and trembling.

(Su.U. 39, 76cd-80ab).¹³⁸

M :

... Traumatic injury occurs by injuring (someone) with a cutting weapon, clod, fist, club, etc. Magic¹³⁹ is said to be performed by means of the sacrifice (called) *śyena*,¹⁴⁰ etc., or by a sacrificial offering accompanied by spells (recited) in the reverse order, and (a sacrificial offering) of mustard seeds¹⁴¹ by means of an iron sacrificial ladle.¹⁴² Possession is an intimate connection with lust, etc. and with *bhūtas*, as has been said in the Caraka(samhitā) : "The fever of persons who are possessed by lust, grief, fear and wrath should be known as a fever by possession, as well as (the fever) which arises from possession by *bhūtas*"¹⁴³ (Ci. 3, 114cd-115ab).¹⁴⁴ A curse is the undesirable cursing by *brāhmaṇas*, *gurus*, old people and *siddhas*.¹⁴⁵

One should ascertain this adventitious fever by means of the morbific entities, in accordance with the (characteristics of its morbific entity itself). As has been said : "From lust, grief and fear the wind

(becomes excited)"¹⁴⁶ etc. This intimate connection with the morbific entities has been examined on the occasion of the onset, when it is said to be something which occurs later on, but does not start (the disease).

(About) 'a brown colour of the mouth', etc. (we remark that) a brown colour is a black colour interspersed with white; others say that it is a dark colour.

'When it is brought about by poison' (means) : when it is brought about by the consumption, etc. of poison from vegetable origin, (for) diarrhoea occurs because poison (of vegetable origin) moves in a downward direction.

'When it arises from the smell of herbs' (means) : when it arises from smelling the intense smell of (particular) herbs. In this same (type of fevers) are included the grass fever and flower fever described by Vṛddha-suśruta with the words : "When the wind ... the fragrance and the pollen (sprung) from vigorous flowers",¹⁴⁷ etc.

'When it arises from lust' (means) : when it is caused by not obtaining the woman longed for.

Mental perturbation is giddiness, etc. As Vāgbhaṭa says : "From lust (arise) giddiness, inability to eat, a burning sensation and decline of shame, sleep, insight and self-control" (Ni. 2, 42cd).

'From fear' (means) : in a fever arising from fear; in the same way should be understood both 'from grief' and 'from anger'. 'From grief arises confused speech,' thus is the (syntactical) connection; confused speech is here an effect of wind, because it (occurs as) an effect of wind and of bile. (The specific type should be ascertained from the origin, for the origin is a characteristic as well). Moreover it has been said : "From lust, grief and fear the wind (becomes excited), from wrath the bile, the three impurities ..." (Ca.Ci. 3, 115cd), etc.

It may be asked as an objection how it is that shivering (can occur) in a (fever) arising from wrath when things are like that, for (shivering) is an effect of wind.

The answer is : shivering is in this case verily occasioned by wind that has been made excited by bile, according to the words : "One morbific entity may make really all of them excited", and one can observe that an angry person trembles, so it is certainly proved by eyesight; thus says Jejāṭa. Wrath excites the wind too, as it does with regard to bile; that is a suitable (statement). As Videha says : "Wrath and grief are traditionally said to excite wind, blood and bile". (About the words) 'and from anger' (we remark that) by the word

'and' pain in the head is added. As Vāgbhaṭa says : "From wrath arise trembling and pain in the head; confused speech arises from fear and grief" (Ni. 2, 42ab).

Fevers arising from fear, etc. are dealt with separately because they are distinct as to their ground, though they are non-specific as being affections of the *manas*. The distinction is stated on account of the distinctness of the ground and on behalf of a therapy that is opposed to the ground.

(About) 'from magic', etc. (we remark that) the word 'and' in 'and thirst' adds the burning sensation, etc. (occurring) in a fever arising from magic. As has been said by Vāgbhaṭa, in agreement with the opinion of Hārīta : "When someone is being invoked by means of magic spells, his mind is afflicted by glowing heat first and his body afterwards; at last the fever of that person, who is consumed by blisters, thirst, giddiness, a burning sensation and fainting, increases daily" (Ni. 2, 44cd-45).

(About) 'from possession by *bhūtas*', etc. (we remark that) *bhūtas* are the *devagrahas*, etc., to be spoken of in (the chapter on) the origins of insanity; possession by them is an intimate connection with them ...

Ā :

... Traumatic injury (is brought about) by an iron cutting weapon, a piece of wood, etc. ... Although poison is an agent (productive) of the three morbific entities, (it brings about) a brown colour of the mouth because it gives rise to an extraordinarily great (amount of) bile ... Mental perturbation is confusion as to one's obligations. As Vāgbhaṭa says : "From lust arise giddiness, disinclination, a burning sensation and decline of shame, sleep, insight and self-control; frequent pondering and sighing are traditionally said to be signs in a fever by lust ..." ¹⁴⁸

2, 30cd-31ab : From lust, grief and fear the wind becomes excited, from wrath bile and from possession by *bhūtas* the three impurities, the generic characteristics (of the latter) being those of the *bhūtas*.

(Ca.Ci. 3, 115cd-116ab).¹⁴⁹

M :

The words '(from) lust, grief', etc. are used to show that the adventitious fevers also are attended by a morbific entity, which is a fixed one for each single case.

Due to the special faculty of *bhūtas* the three impurities become excited from possession by *bhūtas*. That which has been stated by Caraka in the section on origins : “(The fever) arising from possession, however, (is attended) by wind and bile” (fr. Ni. 1, 30) has to be considered, according to Jejjāta, as that which usually occurs; Cakra(pāṇidatta), on the other hand, says : “(The term) ‘arising from possession’ indicates (in that case a fever) arising from possession by lust, etc., but not (a fever) arising from possession by *bhūtas*”.¹⁵⁰

‘The generic characteristics (of the latter) being those of the *bhūtas*’ is explained by Jejjāta, etc. as follows : they being thus that their characteristics are of a generic similarity to those which are the characteristics, (i.e.) weeping, etc., of the *bhūta*, (i.e.) the *devagraha*, etc., by which, due to the (state of) possession by it, (the morbific entities) become excited. This means that the characteristics of the morbific entities are also the characteristics of the *bhūtas*.

2, 31cd-32ab : Or, on the other hand, a slight morbific entity of someone who has been released from fever, joined to something insalutary (31), brings about an irregular fever when it has reached any one of the elements (of the body).

(Su.U. 39, 66).¹⁵¹

M :

The onset of irregular fever is dealt with ... By means of a slight (morbific entity) fever is brought about when it has acquired strength after a specific (interval of) time, for it is weak (at the beginning); a strong morbific entity, however, brings about a permanent fever. ‘Joined to something insalutary’ (means) : joined to an insalutary diet and behaviour, etc., and increased (for that reason). ‘Of someone who has been released from fever’ (means) : of someone whose fever has suddenly ceased. With the word ‘or’ it is demonstrated that an irregular fever can also be present from the beginning. As has been said : “That one, however, which is irregular from the start”.¹⁵² ‘Anyone of the elements (of the body)’ (indicates) the nutrient fluid, blood, etc. ‘An irregular fever’ (points to) tertian fever, etc.

The generic characteristics of irregular fevers have also been described by Bhāluki : “That fever which is irregular because the time (of its duration) is indeterminate and because its coldness and hotness

and also its paroxysms are irregular, is traditionally called an irregular fever".¹⁵³

2, 32cd-33 : Continuous¹⁵⁴ (fever) stays in the nutrient fluid and blood; that one (occurring as a) quotidian (fever) resides in the flesh (32); (the fever) staying in the fat (appears) on the third day, but that one staying in the bones and the marrow may bring about the quartan (type), which is dreadful, fatal and an intermixture of diseases (33).

(Su.U. 39, 67-68ab).¹⁵⁵

M :

The elements (of the body), which are in a fixed order objects of corruption in continuous fever, etc., are dealt with ... The term 'continuous' (fever) implies double quotidian (fever); this means that a (fever) staying in the nutrient fluid is a continuous fever and that a (fever) staying in the blood is a double quotidian one. As has been said in the Caraka(samhitā) : "A morbific entity, mainly residing in the element blood, (brings about) double quotidian fever" (Ci. 3, 61cd). (The word 'mainly' indicates that double quotidian fever not only resides in the blood but also in the nutrient fluid).¹⁵⁶ The term 'nutrient fluid' serves to specify in this case, because the nutrient fluid is necessarily an object of corruption in all fevers.

Others, however, read, in order to include double quotidian (fever) : 'The two continuous (fevers) stay in the nutrient fluid and blood'. But that is not very suitable, for in this case the words continuous and double quotidian are two different technical terms and not words denoting continuity. Because the term continuous (fever) does not denote double quotidian (fever), (the rule about) *ekaśesa*¹⁵⁷ cannot be applied; that is the (grammatical) fault (in this reading) ...¹⁵⁸

'Dreadful' (means) : difficult to endure. 'Fatal' (means that it is) like Yama, because it leads to death. An intermixture of diseases is a throng of several diseases.

A :

... An intermixture of diseases (means that) it is productive of numerous diseases; it is conducive to other diseases because it is deep-seated and leads to vexation of long duration.

2, 34-36ab : That one which will continue without (any) lapse for seven, ten or also twelve days, is called continuous (fever) (34).

Double quotidian (fever) appears twice a day and a night, but quotidian (fever) once a day and a night (35).¹⁵⁹ Tertian (fever) comes forth (every) third day (and) quartan (fever every) fourth day.

(Su.U. 39, 69-71ab).¹⁶⁰

M :

And now the characteristics of these (fevers) are dealt with ... These varieties should be known as being (provided) with an abundance of wind, bile and phlegm, in this mentioned due order. As has been said : "A (fever) arising from the three morbid entities with an increase of bile, phlegm or wind kills or leaves off quickly, owing to maturation of the elements or the impurities, after ten, twelve or seven days".¹⁶¹ And this continuous (fever) verily arises from the three morbid entities because it is provided with twelve residences.¹⁶² As Caraka has said : "In continuous fever the wind, etc. enter, as a fixed rule and simultaneously, upon urine and faeces in the same way as upon the elements" (Ci. 3, 56cd-57ab). (The structure and meaning of 2, 34 is explained by paraphrasing it and the remark is made that to designate a period of seven days, etc. the accusative has been used in the sense of uninterrupted contact).

Now it may be asked why it (i.e. continuous fever) is described among the irregular fevers when things are like this, for irregularity (of a fever means) that it is attending someone who has been released (from it), and that (characteristic) is not present in this case.¹⁶³

This (reasoning) is not (correct) because also this one is of such a nature, (i.e. irregular), as Caraka says in characterizing it : "After having lapsed on the twelfth day, it yet holds on with undeveloped characteristics for a long time, being difficult to appease" (Ci. 3, 59cd-60ab).¹⁶⁴

But it is not designated as such (i.e. as an irregular fever) in the (following) words of Kharanāda on continuous fever : "As to the five fevers, (i.e.) *samtataka*¹⁶⁵ (fever), etc., mentioned by me previously, four (of them), the continuous one excepted, should be known as irregular fevers",¹⁶⁶ because its attending someone who has been released (from fever) is of slight (importance), being conditioned by the fact that it (i.e. the release from fever) occurs only once, in the same way

as the eating of (only) one grain (of rice) is designated as non-eating. It should be regarded with a view to the fact that its attending one who has been released (from fever) does not occur at all together with a recurrence as (in the case) of tertian (fever), etc. Or it serves to substantiate that the therapy mentioned in the description of irregular fever(s) should be employed in (cases of) double quotidian (fever), etc., with the exception of continuous (fever).

One should know that Haricandra with respect to the words of Caraka : "A common treatment will remove tertian and quartan (fever)" (Cii. 3, 292cd)¹⁶⁷ has given the following explanation : the therapy mentioned with regard to irregular fevers (should) certainly (be employed) in (cases of) tertian and quartan (fever), whereas in (cases of) other (irregular fevers) a therapy should be employed that is opposed to the morbific entity. With respect to this explanation of Haricandra one should regard it to be thus, that a common treatment should be employed in really every irregular fever, (but) specifically in tertian and quartan (fever). Otherwise (there would be) disagreement with the other treatises which have been mentioned.

'Double quotidian fever attends (one) twice a day and a night' (means) : twice a day or twice a night or once a day and once a night; twice, says Isanadeva, because particulars are not mentioned and it is observed to be thus. 'It attends (one)'¹⁶⁸ (means that) it brings about a paroxysm.

'Tertian (fever) appears (every) third day' (means) : that (fever) is a tertian one which is present on the third day with reference to the day on which a paroxysm (has already appeared); with respect to quartan fever it should be expressed in the same way.

Ā :

Now, by means of the periods of time until its leaving off, the characteristics of continuous fever, which arises from one morbific entity, are made mention of ... (A paraphrase of 2, 34 follows). This (fever) is easily curable. That has been said in another book : "Continuous (fever), however, is different and has a very slight and weak cause; because it arises from one or two morbific entities it is proclaimed to be easily curable;"¹⁶⁹ likewise : "A fever by wind proceeds to maturation in seven (days and) nights, (a fever) by bile in ten (days and) nights and (a fever) by phlegm in twelve days (and nights)".¹⁷⁰ (This occurs) because they are based on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state. Is it not

right to ask (as an objection) why it is described among the irregular fevers ? As Kharanāda has said : "As to the five fevers, (i.e.) *samtataka* (fever), etc., mentioned by me previously, four (of them), the continuous one excepted, should be known as irregular fevers". Irregularity (of a fever means that) it attends one who has been released (from it); 'after having left off, it attends (one)' ; that, however, is not the case here.

This (reasoning) is not (correct) because also this one is of such a nature (i.e. irregular).

With the words '(during) a day and a night' the characteristics of double quotidian fever, etc. are made mention of, with reference to (certain) time(-periods) during which they appear.

There are six (periods of) time : morning, noon, afternoon, the first part of the night, midnight and the second part of the night. The morning and first part of the night are the time(-periods) of phlegm, noon and midnight those of bile, and the afternoon and second part of the night those of wind. That (fever) which appears, (i.e.) brings about a paroxysm, twice in the six (periods of) time, consisting of morning, etc., is double quotidian (fever); (it brings about a paroxysm) once a day and once a night, twice a day or twice a night, in that way (one should regard the expression) twice, as Iśāna has said ; concerning these (words of Iśāna) one should know that the (period of) time (during which it is present) may be longer or shorter on account of undue increase and undue decrease of the morbific entities and that a fixed rule does not exist.

Quotidian fever appears, (i.e.) brings about a paroxysm, once; this means that it approaches once from day to day.

Tertian (fever appears) on the third day ; this has to be connected with (the word) once.

Quartan (fever appears) on the fourth day ; also in this case (one has to supply) once.

These are the four irregular fevers. The due order of their production must be learnt from Vṛddhasuśruta. It is as he says : "From day to day it proceeds from (one) seat to (the subsequent) seat. Thereupon, after reaching the receptacle of undigested food, it brings about irregular fever. The morbific entity of bodily beings, who are lean and released from fever, who (indulge in) an improper diet and conduct, becomes, though very slight, increased when it is set in motion by the wind. In accordance with the number of the different seats of phlegm it brings about double quotidian, quotidian, tertian and quartan fever, together with *pralepaka* (fever)" (Su.U. 39, 53; 51; 52cd; 52ab).¹⁷¹

This has the following meaning : the five seats of phlegm are the receptacle of undigested food, the cardiac region,¹⁷² the throat, the head and the junctures. The morbific entities, staying in these (seats), proceed, according to the number (of these seats), from (one) seat to the following one in a day and a night, reach the receptacle of undigested food and bring about a double quotidian fever, etc.

A morbific entity staying in the receptacle of undigested food brings about double quotidian (fever), no more than twice and not at all times; the consequence that it will give rise to it at all times by the fact that it has reached the receptacle of undigested food does not occur, because the production of fever depends on the time(-periods) of day and night (linked to) excitement (of a morbific entity). A morbific entity staying in the cardiac region brings about quotidian fever after it has reached the receptacle of undigested food in one day, because of its disconnectedness with regard to the morbific entity that starts a double quotidian (fever). A morbific entity staying in the throat reaches the cardiac region in one day; after it has reached the receptacle of undigested food on the following day, it starts tertian (fever). In the same way quartan fever is brought about on the fourth day by a morbific entity staying in the head, after it has reached the throat, the cardiac region and the receptacle of undigested food in three days, in regular order. The morbific entities, however, return again to their own seat on the very day of a paroxysm, because they have become light by bringing about a paroxysm.

A morbific entity staying in the junctures brings about *pralepaka* (fever); because junctures are present in the receptacle of undigested food too, it occurs at all times. Although this is not an irregular fever it has been mentioned along with the irregular (fevers), because it complies with (the rule of) the production (of these fevers) from a seat of phlegm. For in the Suśruta(samhitā) it has been said : “*pralepaka* (fever), however, which is not an irregular (fever), usually leads to vexation of desiccated (patients)”.¹⁷³

There is still another irregular fever, (called) reversed quartan fever.¹⁷⁴ In another treatise (has been said) about it : “When (the morbific entity) is staying both in the bones and the marrow, reversed quartan fever (arises); it gives rise to fever on the two middlemost days, but leaves off at the beginning and at the end”. Jejjata, etc. explain : not having occurred for one day at the beginning, and after having been present for two days in the middle of the (period), it does not occur during one day at the end. Another treatise says : “When

(the morbific entity) is staying both in the bones and the marrow, reversed quartan fever arises; it gives rise to fever for two days out of three, and leaves off at the beginning and at the end".

2, 36cd : Some say that an irregular fever arises from possession by *bhūtas*.

(Su.U. 39, 68cd).¹⁷⁵

M :

... (This) opinion of others is not prohibited and is approved of by Suśruta. For that very reason both (kinds of therapeutic measures, i.e.) those, having recourse to divine influences, (such as) *bali* offerings, etc., which are proper to the *bhūtas*, and those having recourse to natural techniques, (such as) the drinking of *kaśāyas*, which are proper to the morbific entities, are prescribed in (cases of) irregular fever. As Caraka says : "A common treatment can remove tertian and quartan (fever); for in irregular fevers an adventitious (component) is usually (present as) an adjunctory factor" (Ci. 3, 292cd-293ab).

'Common' is explained in this case (as meaning) : having recourse to divine influences, as well as to natural techniques.¹⁷⁶

2, 37-38 : Tertian (fever) may be of three kinds : (arising) from phlegm and bile it seizes the sacral region; when it is of the nature of wind and phlegm (it seizes) at the back; (arising) from wind and bile it seizes the head (37). Quartan fever shows its power in two ways : when (arising) from phlegm (it seizes) at the legs first, and at the head when it arises from wind (38).

(Ca.Ci. 3, 71-72).¹⁷⁷

M :

The difference between the characteristics of tertian and quartan (fever) with respect to the morbific entities which are present in abundance are made mention of ...

'Seizing the sacral region' (means) pervading the sacral region with a painful sensation. As the sacral region is the seat of wind, bile and phlegm staying there are weak, because they are staying at the seat of another (morbific entity), and bring about a paroxysm on the third day. Jejjaṭa says that, if they were staying at their own seats, they would bring about continuous fever. One should understand it in the

same way with respect to (the seizing of) the head which is a seat of phlegm and the back which is a seat of bile.

'At the back' means pervading the back with a painful sensation. (A grammatical remark is made about the use of the ablative). One should not say : how can bile and phlegm stay in the sacral region if it is a seat of phlegm ? The fixed rule about the seats of the morbid entities (applies) to them when they are in a natural state, but is not applicable when they are in an excited condition, for in the latter state they stay in the whole body. As Suśruta says : "An illness arises at that place where, on account of a deviated state of the qualities of the apertures,¹⁷⁸ retention occurs of the excited morbid entities moving through the body" (Sū. 24, 10).

It should be argued in the same way that in quartan (fever) too, weakness, etc. of the morbid entity arises, because it has moved to the seat of another (morbific entity).

'Power' is the ability (to give rise) to pain. It is explained to be of two kinds with the words 'at the legs', etc. (A grammatical remark follows). (It seizes at the legs) first; having got there it pervades the whole body.

'(Arising) from phlegm'¹⁷⁹ (means) : with an abundance of phlegm; for the five (fevers consisting of the) continuous, double quotidian, quotidian, tertian and quartan (fevers) arise from concerted action. As has been said in the Caraka(samhitā) : "The fivefold fever is usually seen (to arise) by concerted action; that one which is strongest in a (fever by) concerted action is proclaimed to be (its) morbid entity" (Ci. 3, 74).¹⁸⁰ Or, on account of the word 'usually', (one may infer that) they also arise from one and from two morbid entities,

Others, however, say : (the fevers) based on an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, (to wit) continuous fever, etc., arise from concerted action; these very (fevers) are designated according to the morbid entity which has become perceptible. (Fevers) also exist which are based on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, and these arise from one or from two morbid entities; thus says Jejjata.

A quartan fever based on an inherence (in a morbid alteration, the qualities of which are) congruous with the natural state, is never brought about by bile on account of the own nature of the illness, (in the same way) as a *galaganya*¹⁸¹ arising from bile (does not exist).

(It may be said as an objection:) is it not true that there also exists

a quartan (fever) by bile? Master Hārita says likewise : "The malady called quartan (fever) is a severe irregular fever; it desiccates all the elements (of the body) and annihilates (one's) force, colour and (transforming) fire. It may be a morbid alteration, arising from the three morbific entities, (in which) the wind stays in bones and marrow, and the bile and phlegm are excited as much according to their own nature. It brings about intense feelings of coldness and burning; it appears at the three (periods of) time; arisen from concerted action, and being irregular, it is an irregular fever. When it seizes the upper part of the body first, it is of the nature of wind; when it seizes the lower part of the body first, it is a quartan (fever) with an increase of phlegm".

Regarding this it has been said : bile is an adjunctory factor here but not (the morbific entity) starting (the disorder). For one may argue : how could this acknowledgment arise, when (its) specific seat has not been made mention of? It is just for that reason that a seat has not been stated at all, even by Hārita, in the same way as with the words 'at the legs', etc.; that is the explanation of the commentators on the Caraka(saṃhitā).

But with this explanation one can (only) agree if signs of bile were not perceptible; they are, however, perceptible. Besides, it has been said that a bilious (quartan fever) is described in the Bheda(saṃhitā), with the words : "The excited wind, staying in the receptacle of undigested food, or also when staying in bones and marrow, quickly brings about excitement of phlegm, and of bile as well". Moreover, a seat has certainly been mentioned in the Nāgabhartṛtantra : "That one which seizes the upper part of the body first, is of the nature of wind; that one seizing the middle part of the body, arises from bile; the quartan fever with an increase of phlegm seizes the lower part of the body first".

Therefore one should regard it to be thus, that (a quartan fever) usually (arises) from phlegm and wind, (because) a bilious quartan fever is not dealt with by Caraka, etc., but not owing to the fact that it does not occur.¹⁸²

The due order of the production of these (irregular fevers) must be learnt from Vṛddhasuśruta. It is as he says : "From day to day it proceeds from (one) seat to (the subsequent) seat. Thereupon, after reaching the receptacle of undigested food, it brings about irregular fever. In accordance with the number of the different seats of phlegm it brings about double quotidian, quotidian, tertian and quartan (fever), together with *pralepaka* (fever)" (Su.U. 39, 54; 52cd; 52ab).¹⁸³

This has the following meaning: the five seats of phlegm are the receptacle of undigested food, the cardiac region, the throat, the head and the junctures. The morbific entities, staying in these (seats), according to their number, bring about double quotidian (fever), etc. A morbific entity staying in the receptacle of undigested food brings about double quotidian (fever), no more than twice (a day), and not at all times; the consequence that it (will appear) at all times when it has reached the receptacle of undigested food does not occur, because the production of fever depends on the time(-periods) of day and night, (linked to) excitement (of a morbific entity). A morbific entity staying in the cardiac region, after reaching the receptacle of undigested food, brings about quotidian fever once (a day), and not at all times, because of its disconnectedness with regard to the morbific entity that starts a double quotidian (fever). A morbific entity staying in the throat reaches the cardiac region in one day; after it has reached the receptacle of undigested food on the following (day), it starts tertian (fever). In the same way quartan (fever) is brought about by a morbific entity staying in the head, after it has reached the throat, the cardiac region and the receptacle of undigested food in three days, in regular order.

The morbific entities, however, return again to their own seat on the very day of a paroxysm, because they have become light by bringing about a paroxysm.

A morbific entity staying in the junctures brings about *pralepaka* (fever); because junctures are present in the receptacle of undigested food too, it occurs at all times. Although this one is not an irregular (fever), it has been mentioned along with the irregular (fevers), because it complies with (the rule of) the production (of these fevers) from a seat of phlegm. For in the Suśruta(samhitā) it has been said : “*pralepaka* (fever), however, which is not an irregular (fever), usually leads to vexation of desiccated (patients)” (U. 39, 54ab).¹⁸⁴

2, 39ab : There is another and also irregular fever, the reversed quartan.

(Ca.Ci. 3, 73ab).

2, 39cd : It brings about fever during two days out of three and leaves off at the beginning and at the end.¹⁸⁵

M :

Mention is made of the reversed quartan (fever) ... Another book says with regard to it : “When it is staying both in bones and marrow,

(there is question of) reversed quartan (fever). It brings about fever for two days out of three and it leaves off at the beginning and at the end".¹⁸⁶ Jejjata, etc. explain this as follows : after leaving off for one day at the beginning, and being present for two days in the middle, it is absent for one day at the end. The same meaning is also pronounced by Parāśara : "When it is staying both in bones and marrow, it is reversed quartan (fever); it brings about fever for two days out of three and it leaves (one) in the beginning and at the end." The purport of the words 'out of three days', etc. is explained as follows : the first day of the three it leaves off, it brings about fever during two days, and at the end of (the period of) three days, (i.e.) on the fourth day, it leaves (one). Haricandra, however, says : after bringing about fever during two days without interruption, and after a pause of one day, it makes one feverish again; thus is reversed quartan fever. The absence (of fever on) the first day should be determined accurately (in connection with) the days on which it appears.

It is said that one should conclude that also reversed tertian fever, etc. exist as being implied in (the concept) of reversed quartan (fever). These (fevers) are as follows : reversed tertian (fever) gives rise to fever for one day in the middle, and leaves (one) at the beginning and at the end; reversed quotidian fever pervades (one) for a whole day and night, after having left off once (during this day and night); (reversed double quotidian fever leaves off twice and brings about fever during the whole (remaining part of the) day and night. The very deviated state of the morbid entity is (in these cases) a multiform ground.

Jejjata, explaining the statement of Vṛddhasuśruta : "Or, when a morbid entity stays in two, three or four seats of phlegm, it brings about the irregular (fevers) called reversed (types), which are difficult to cure" (Su.U. 39, 55),¹⁸⁷ illustrates the reversed (types of the fevers belonging to) the group (consisting) of the quotidian, tertian and quartan ones as follows : a morbid entity, staying in the receptacle of undigested food and in the cardiac region, brings about reversed quotidian (fever), just as it has been declared to do; (a morbid entity) staying in the receptacle of undigested food, the cardiac region and the throat, (brings about) reversed tertian fever; in this (context it is thus, that) a morbid entity staying in the cardiac region, having reached the receptacle of undigested food in one day, brings about fever, together with (the morbid entity already) there; on the day this occurs, (the morbid entity) staying in the throat moves to the cardiac region, and on the following day, after reaching the receptacle

of undigested food, this one brings about fever as well; in that way, after being present for two days, it is absent for one day later on; this is reversed tertian (fever). Reversed quartan (fever) is brought about by a morbific entity staying in the receptacle of undigested food, the cardiac region, the throat and the head; with respect to that one (it is thus, that) on the day the morbific entity which resides in the cardiac region brings about fever, after reaching the receptacle of undigested food, (the morbific entity) staying in the throat goes to the cardiac region, and that one staying in the head to the throat; on the following day that one staying in the cardiac region brings about fever, after reaching the receptacle of undigested food, and that one staying in the throat goes to the cardiac region; on the following day that same one staying in the cardiac region brings about fever, after reaching the receptacle of undigested food; thus, after being present for three days, it is absent during one day later on; this is reversed quartan fever. And really all these fevers are not disagreeing (with authoritative texts), because all these have indeed been taught by the sages. As has been said in the digest : "But in case two sacred traditions are conflicting, both are held to be *dharma*"¹⁸⁸ (*Manusmṛti* 2, 14ab). And irregular fevers of really various kinds are observed. This very rule has been demonstrated by Vāpyacandra with respect to the incongruity concerning skin diseases in the Caraka- and Suśruta(*samhitā*).

A distinct therapy of these (reversed fevers) has, however, not been mentioned. The same therapy as in tertian (fever), etc. (has) also (to be employed) in their reversed types.

Ā :

Reversed quartan fever is another irregular fever; it brings about fever for two days out of three, and leaves off during one day. In the same way a reversed tertian fever should also be spoken of. In the Suśruta(*samhitā*) it has been shown that the irregular fevers remain lodged in the body also when their paroxysms have become appeased; it says as follows : "And this irregular (fever) leaves the body never at all, because one is not released from languor, heaviness, (an altered taste in the mouth) and leanness; when the paroxysm has passed, however, (the fever) seems to be gone (U. 39, 63cd-64)."¹⁸⁹ Because heaviness of the head, languor, absence of much relish for food, a sweet taste, an altered taste or on the other hand a bitter taste in the

mouth arise, also when the paroxysm has passed, irregular fever definitely inhabits the body".¹⁹⁰

2, 40 : Someone with a fever that is constantly of a slow kind, who is dry and swollen, becoming adynamic by it, his body being stiff, will be suffering, chiefly (afflicted by) phlegm, from *vātabalāsaka*.

(A.s.Ni. 2, 88cd-89ab).¹⁹¹

M :

Since *vātabalāsaka* which, because it is, on account of the (above-) mentioned association, a secondary affection after the model of *pralepaka*, has the same peculiarities as this (*pralepaka*), must be discussed by means of an unusual scientific treatise,¹⁹² it is said : 'constantly', etc.

Someone who suffers from the fever called *vātabalāsaka*, is a *vātabalāsakin*; by means of that fever he becomes swollen, (i.e.) provided with swellings, and adynamic, (i.e.) prostrated; this means that it is a secondary affection of someone with swelling.

A variant reading is : 'Being swollen, one is cured with difficulty'; (swollen) 'by it' has to be supplied.

Gadādhara says : with respect to *vātabalāsaka* it is stated that it belongs to the range of (that type of) morbid pallor called *kumbha*.

(It is called) *vātabalāsaka*, because it is started by wind and by *balāsaka*; *balāsaka* is phlegm; bile should also be noticed in this case. As has been said in another book : "The excited wind, having roused both (the other) morbific entities, moves through (the body); when it stays in the head, (it gives rise to) piercing pain in the head",¹⁹³ etc. And what has been said by Suśruta : "Those possessing knowledge about it say that *pralepaka* or *vātabalāsaka* (fever arise) from an excess of phlegm" (U. 39, 58ab),¹⁹⁴ (should be regarded to indicate that this occurs) on account of the fact that phlegm is of a constantly clinging character; that is Jejjata's opinion. And its (i.e. of *vātabalāsaka*) dryness (arises) from the fact that the oleaginousness of phlegm has been overpowered by wind and bile, or (it arises) from the special faculty of the illness.

Ā :

Of what kind is (*vātabalāsaka*) ? That has been said in the Suśrata-saṃhitā : "Those possessing knowledge about it say that *pralepaka* or *vātabalāsaka* (fever comes about) by an excess of phlegm" (U. 39,

58ab). Elsewhere, however, it is shown (to come about) by an excess of wind. How then can it be said here that it chiefly (afflicts one) by phlegm?

On this question the answer is : because it is started by phlegm that is staying in all the junctures, and set in motion by the wind. *vātabalāsaka* is truly (that fever) of which phlegm, set in motion by immature wind, is (the morbific entity) which starts it.

2, 41 : When it covers the limbs, as it were, with an unctuous substance of warmth and heaviness, when its fever is slow and it anoints (the body) all over,¹⁹⁵ being accompanied by a feeling of coldness,¹⁹⁶ it will be *pralepaka* (fever).

(A.s.Ni. 2, 87cd-88ab).

M:

pralepaka is made mention of ... Its fever is of a slow kind and it anoints (the body) all over.¹⁹⁷ It anoints all over because it anoints (the body) with warmth and heaviness, i.e. it attaches (warmth and heaviness) closely (to the body). And this (fever) arises from phlegm and bile. As Suśruta has said : “*pralepaka* and *vātabalāsaka* (fever)”, etc. (U. 39, 58a). And as he said on (the subject of) consumption : “Fever, a burning sensation, diarrhoea and the appearance of blood (arise) from bile” (U. 41, 12cd), for this (kind of fever) is found in consumption. Others, however, (consider) this (fever) as verily arising from the three morbific entities, on account of the fact that it is generated by consumption, which arises from the three morbific entities ; phlegm and bile (only) are designated (explicitly) because they have become perceptible.

2, 42-43 : When the nutrient fluid (derived) from the food has been combustively altered¹⁹⁸ and phlegm and bile are established in the body, half of the body becomes cold on account of that and half of the body becomes hot (42). When in the body bile is in a corrupted state and phlegm has become established at the extremities, hotness of the body (arises) on account of that and coldness of hands and feet (43).

(A.s.Ni. 2, 92cd-94ab).

2. 44 : When in the body phlegm is in a corrupted state and bile has become established at the extremities, coldness of the

limbs (arises) on account of that and hotness of hands and feet.¹⁹⁹

2, 45-47 : When in a fever phlegm and wind stay in the skin, they generate coldness at the beginning, and when these two have become appeased, bile brings about a burning sensation at the end (45).

Likewise bile brings about an extremely burning sensation at the beginning, when it stays in the skin, but when it has been appeased, the other two (morbific entities) bring about a feeling of coldness at the end (46).²⁰⁰

These two fevers, beginning respectively with a burning sensation and with a feeling of coldness, are traditionally said to arise from combined action.

That one of these two in which a burning sensation (arises) first is troublesome and most difficult to cure (47).²⁰¹

(Su.U. 39, 59-61).²⁰²

M :

Specific (types of) irregular fevers are made mention of ... When the nutrient fluid (derived) from the food has been combustively altered, i.e. has become corrupted, and the likewise corrupted phlegm and bile are established in the corrupted body, this (condition becomes the) ground on account of which half of the body becomes cold by phlegm and half of it hot by bile. This (division into) halves (occurs) in the form of Ardhanāriśvara²⁰³ or in the form of Narasimha,²⁰⁴ because there does not exist a regulating ground with regard to respective differences in accordance with the morbific entities. About the words 'in the body',²⁰⁵ etc. (we remark that) in the body (means) in the internal fire, that is to say in the viscera. 'At the extremities' (means) : in the hands and feet. The other fever is mentioned by means of the reverse of the (already) stated sense, (i.e.) with the words 'when in the body phlegm', etc.

Gadādhara says about the words 'when (phlegm and wind) stay in the skin', etc. that the word skin points to the nutrient fluid staying in the skin, by means of a figurative application of that (i.e. the skin) in which (the nutrient fluid) resides. Jejjaṭa, however, declares it (to mean) the skin itself. With a view to this same (subject) Caraka says, after enumerating oils, etc. to be used in inunction in (cases of) fever :

"By these means a fever staying in the outer pathways becomes quickly appeased" (Ct. 3, 175cd).

'When these two' ²⁰⁶ (points to) phlegm and wind.

'When (these two) have become appeased' means : when the paroxysm of both has become appeased, for appeasement of a morbific entity does not occur in irregular (fevers), because the paroxysms return again. As Suśruta says : "And this irregular (fever) leaves the body never at all, because one is not released from languor, heaviness and leanness; but, after its paroxysm has passed, it seems to be gone; staying in another element, it is not experienced at all, owing to its dissolved and subtle condition" (U. 39, 63cd-65ab).²⁰⁷

'The other two' ²⁰⁸ are wind and phlegm.

'(These two fevers) beginning respectively with a burning sensation and with a feeling of coldness' (indicates that) one begins with a burning sensation and the other with a feeling of coldness.

Now it may be asked, because it has been said with respect to the onset that both arise from the three morbific entities, why they are declared to arise from combined action ; for, according to a settled rule, combined action (refers) to two and concerted action to three (morbific entities).²⁰⁹

The answer is : a combination is an intimate connection, and such (an intimate connection) occurs both with respect to two and to many (things); thus it is said (to refer) to three (morbific entities) in this case, but it is not thus everywhere ; or, combination (means) the union of the two aspects of the morbific entities, (i.e.) their *soma*-like and fiery (aspect).

In this respect bile is the adjunctory (morbific entity) in a fever, beginning with a sense of coldness, and in (that one), beginning with a burning sensation, wind and phlegm are adjunctory (entities). The purpose of this is that the chief one should be treated predominantly (with measures that are) not in disagreement with the adjunctory one(s).

Of these two fevers, beginning with a burning sensation and a sense of coldness, the fever in which a burning sensation arises first is troublesome, (i.e.) bestowing suffering. From the fact that the (fever) beginning with a burning sensation is mentioned as one that is difficult to cure, it follows that the (fever) beginning with a feeling of coldness is easily curable.

Jejjaṭa says that still more irregular fevers, (i.e.) a nightly fever, etc., should be recognized, because they are implied in the (already) mentioned irregular fevers. And in another treatise it has been said :

"In a bodily being, with decline of bile and a congruous state of wind and phlegm, fever (arises) mainly at night, but (it arises) by day in one whose phlegm is deficient".²¹⁰

In all irregular fevers wind is necessarily present, as Vṛddhasuśruta says : "An irregular fever arises never at all without wind, for phlegm and bile are devoid of motion; wind is always the moving agent".²¹¹ Likewise (it has) also (been said) in the Videha(tantra) : "The wind is the cause of irregular fever because it moves in an irregular way".

It is also observed that these fevers change into another (type), due to the fact that they have acquired another ground, consisting of (another) season, etc. As for instance continuous (fever), after abandoning its own form, changes into one of (the series consisting of) double quotidian (fever), etc.; likewise quartan (fever acquires) the form of tertian (fever), etc. As Caraka says : "On account of the relative strength of season, (period of) day and night, morbific entity and *manas*, and certainly owing to the force of (past) actions, fever resorts to a particular time in each case" (Cii. 3, 75). The fact of the matter is that (the term) relative strength is connected with the (series of words) beginning with season and ending with *manas*; relative strength (means) strength and weakness; the word 'action' expresses past action here; fever resorts to a particular time in each case, as mentioned with regard to double quotidian (fever), etc.; thus is the grammatical construction.

Examples of the relative strength of season and (period of) day and night are : when quartan (fever), which has been produced in summer and in which wind is predominant, reaches the rainy season, it becomes, its force having been implenished on account of that season, one of (the series) ending with tertian and beginning with double quotidian (fever), owing to undue increase. In the same way a continuous fever which has been produced in the rainy season becomes, when it has reached the autumn and its force has been unduly decreased, one of (the series) beginning with double quotidian (fever), etc., owing to (this) undue decrease. The undue increase and decrease of bile and phlegm, brought about by the seasons, should be explained in the same way.

The words 'day and night' designate a certain number of days and nights, for double quotidian (fever), etc. do not change into another (type) owing to undue increase or decrease in one day and night, but only in a certain number (of days and nights). When in the beginning of the rainy season, autumn and spring the wind, etc. start quartan

fever, this same (fever), after reaching the several days forming the middle (part of the season), is transformed into one of those (fevers) of which tertian is the first one, owing to undue increase. When it reaches the last days (of the season), a continuous (fever), (started by wind when it occurs in the early rainy season), started by bile when it occurs in the autumn and started by phlegm when it occurs in the spring, is, owing to undue decrease, transformed into one of (the series) beginning with double quotidian (fever), on account of the delicateness of the morbid entity.

(An example of transformation) on account of the relative strength of the morbid entity is : when phlegm is the morbid entity which changes double quotidian (fever), etc. into another (type), and it acquires grounds (consisting of substances which are) sweet, oleaginous, etc., (consisting of) sleep by day, etc., it brings about continuous fever, etc. The same conclusion should be reached with regard to wind and bile.

(Examples of transformation) on account of the relative strength of the *manas* are : when someone suffering from continuous fever is amply provided with joy and self-confidence, due to the preponderance of the constituent *sattva*,²¹² it (i.e. continuous fever) becomes one of (the series consisting of) double quotidian (fever), etc.; when someone suffering from quartan fever is overpowered by despondency, because he is chiefly provided with the constituent *tamas*, it becomes one of (the series consisting of) tertian (fever), etc., according to the traditional statement : "Despondency (is the foremost) of those (entities) which make a disease increase" (fr. Ca.Sū. 25, 40).

Others, however, explain the word *manas* (as indicating) *buddhi*, metaphorically expressing the effect in the sense of the cause.²¹³

(Examples) of its (i.e. of *buddhi*) relative strength are : when someone suffering from quartan fever performs wrong deeds, disrespecting the gods, etc., on account of errors in judgment, it then becomes one of those (fevers) of which tertian is the first one; when, however, someone would be provided with a judicious *buddhi*, on account of the increase of pure *sattva*, and performs auspicious deeds, consisting of *istī*,²¹⁴ *bali*²¹⁵ oblations, etc., propitiating the gods, then his continuous fever becomes one of (the series) beginning with double quotidian (fever), etc.

(Examples of transformation caused) by the force of (past) actions are : if the actions of someone, though he is suffering from continuous fever, should be expressed by a quartan (fever), even a continuous

(fever) is transformed into a quartan; and if the actions of someone entered by a quartan fever are maturing at the time of this (fever), and are stronger (than those corresponding to a quartan fever), it is transformed into a continuous (fever). And this force of (former) actions should also be recognized with regard to the relative strength of season, day and night and morbid entity, because it is taught immediately after them.²¹⁶

A:

... When bile is present in the trunk in a corrupted condition and phlegm is established at the extremities in a corrupted condition, this is the ground on account of which the limbs are hot and hands and feet are cold. The other fever is made mention of by the reverse (of what has been stated before) ... (This) reverse condition should be explained in the same way as before. Thereupon the distinct (types) of continuous (fever), etc. are dealt with by (referring to) that which precedes, (i.e.) a feeling of coldness (or) a burning sensation ... When phlegm and wind are present in the skin in an excited condition, they generate, at the beginning of the fever, a feeling of coldness in the skin. These two fevers, beginning (respectively) with a burning sensation and a feeling of coldness, are traditionally said to arise from combined action; 'by the great sages' should be supplied. Which two? At the beginning of the fever phlegm and wind, being present in the skin, produce a feeling of coldness first; when these two, phlegm and wind, are in an appeased condition, bile brings about a burning sensation at the end. In the very same way bile brings about an extremely burning sensation at the beginning when it stays in the skin; when the bile has become appeased, the other two, wind and phlegm, bring about a feeling of coldness. When the paroxysm of these two, phlegm and wind, has become appeased, because the proper time has passed or because contact has been established with an opposed (entity), bile brings about a sensation of inner burning. The word 'and' (indicates the presence of) fainting, etc. When, however, bile stays in the skin, it brings about an extremely burning sensation in the skin; when (this) bile, causing a burning sensation in the skin, has become appeased, (i.e.) when its paroxysm has passed, the other two, phlegm and wind, bring about a feeling of coldness at the end. The word 'etc.' (indicates the presence of) emesis, lassitude, etc. These two are traditionally said to arise from combined action. Of these two fevers, beginning (respectively) with a burning sensation and a feeling of coldness, that one

which begins with a burning sensation is troublesome, (which means that) it bestows an extreme amount of suffering; the fact that mention is made of two specifications, (to wit) 'it is troublesome and most difficult to cure' shows that it is extremely difficult to cure, and that (the fever) beginning with a feeling of coldness is easily curable. For which reason? On account of the fact that the power of a disease is (something) inconceivable.²¹⁷

The statement that they arise from combined action is not in disagreement (with the traditional doctrine), because of its connection with the statement that one should treat (a disease) in accordance to what is above and below, without (giving) predominance (to one of the entities).

2, 48-54 : Heaviness, nausea in the cardiac region, adynamia, vomiting and anorexia are the signs with regard to a fever staying in the nutrient fluid; moreover, dejection arises in the one (suffering from it) (48).

Spitting of blood, a burning sensation, mental confusion, vomiting, agitation, confused speech, boils and thirst (are the signs) with regard to a fever that has reached the blood in men (49).

Cramp in the calves, thirst, furtherance of the appearance of urine and faeces, heat, a sensation of inner burning, tossing about and languor will occur in a fever staying in the flesh (50).

Perspiration to a vehement degree, thirst, fainting, confused speech and certainly vomiting, a bad smell, anorexia and languor, along with the inability to endure, (occur) in (a fever) staying in the fat (51).

A cutting pain in the bones, rumbling,²¹⁸ shortness of breath, emptying of the bowels, certainly vomiting, and tossing about of the limbs, these (signs occur) in a fever staying in the bones (52).

(The sensation of) entering into darkness, hiccup, cough, a sense of coldness, emesis, a sensation of inner burning, intense shortness of breath and a trenchant pain at the vital points (occur) in (a fever) staying in the marrow (53).

When the fever stays in the seat of semen one may die and (there occur) especially erections and ejaculations (54).

(Su.U. 39, 83-89ab).²¹⁹

additional

stanza : (Those fevers) which reside in the nutrient fluid and blood are curable and those which stay in flesh and fat as well; (those) which stay in bones and marrow are difficult (to cure), but (that one) which stays in the semen is incurable.
 (Ca.Ci. 3, 83).

M :

There are additional characteristics of the above fevers by wind, etc., in accordance with the specific elements which are subject to corruption. As has been said : "May the judicious physician tell (us) about the characteristics of fevers when they are staying in the nutrient fluid, etc., as (he told us) about those of fevers arising from wind, bile and phlegm" (Su.U. 39, 90cd-91ab). And these are mentioned on behalf of the employment of a therapy in (fevers from) wind, etc. that is not in disagreement with the elements (consisting of) the nutrient fluid, etc. For that reason they are dealt with ...

Nausea in the cardiac region is the condition (of one who is) as being about to vomit the morbid entity staying in the cardiac region, because the nutrient fluid stays in the cardiac region. The words 'staying in the nutrient fluid' (indicate) that the nutrient fluid is specifically subject to corruption in this case, because in really all fevers (the morbid entities) follow the nutrient fluid in its course.

Dejection is weariness of the mind.

About 'cramp in the calves', etc. (we remark that) the calf is a round mass of flesh of the lower leg under the knee; cramp of the calf is a cramp of it, (i.e.) a painful sensation as by painfully pressing it by means of a stick, etc.; in the same way (one should understand it) also elsewhere.

Furtherance of the appearance of urine and faeces is a condition in which urine and faeces are coming forth.

Heat (appears) externally; this serves to stress (this symptom) in a special way because this condition is usually present in all fevers. In the variant reading 'internal heat, mental confusion and tossing about' internal heat means a sensation of inner burning. Tossing about is moving the hands, etc. (to and fro). Vehement perspiration (occurs) because warmth (in the form of sweat) is the impurity of (the element) fat.²²⁰ A bad smell of the body (originates) on account of a morbid alteration of that same (impurity).

Inability to endure is the inability to endure painful sensations; according to Kārtika (it means) an inclination to wrath.²²¹ Concerning the words 'a cutting pain in the bones' (we remark that) the meaning is 'as if (the bones) are cut', (i.e.) a distressing pain as in a fracture. (Words which are used in the sense of other meanings express notions conveyed by those meanings without recourse to an interpretation in the literal sense); as for instance (in the use of the words) *agnir mānavakah* (fire is meant without recourse to the literal meaning of *mānavaka*, i.e. a youth). In the same way (the terms) cutting pain, etc. should be regarded also elsewhere.

Rumbling is grumbling; as to the variant 'contraction' : its meaning is a contraction of the bones themselves.

Entering into darkness (means) non-perception (of light) as if one has entered into darkness.

The characteristics of intense shortness of breath will be set forth in the paragraph on shortness of breath.²²²

The word vital point denotes the heart,²²³ on account of its predominant position (as a vital point), says Kārtika; a sensation as if it is trenched is a trenchant pain in the vital point.

About the words 'death', etc. (in case) of (a fever) staying in the semen (we remark that) one should construct (the sentence as follows) : with respect to these, (i.e.) among these fevers staying in the elements (consisting of) the nutrient fluid, etc., one may die when it stays in the seat of semen (semen and its seat).

Semen-seat (means) semen and its seat (but not the seat of semen), because semen, on account of the fact that it stays in the whole body, does not originate from a fixed seat; thus says Kārtika. (As has been said : "The best of physicians should know that semen stays in the bodies of men like clarified butter in milk and treacle in sugar-cane juice") (Su.Śā. 4, 21).²²⁴

The word 'especially' (indicates) the copious emission of semen and also of other (elements), (i.e.) blood, etc.; thus it is said.

Ā :

... Adynamia is languor of the parts of the body ... Although this one, because it has reached (only) one element, (viz.) the nutrient fluid, is continuous (fever) itself, it is nevertheless described here, in order to enumerate (the fevers) staying in the elements in their due order ... Mental confusion is the condition of someone who has lost his mind ... (Instead of) rumbling some read contraction; this (word) should be

connected with the words 'of the bones', because it is (placed) near (to them).

Now it is said that death (occurs) in a fever staying in the semen, but it may be rightly stated (as an objection) that death also occurs without that, for this semen stays in the whole body, and therefore (death can occur) on account of the fact that (a fever) reaches the semen also when it has overpowered the elements (consisting of) the nutrient fluid, etc. (The answer is) that it is not thus, because semen, though staying in the whole body, reaches the skin in due order by reason of the interposition of the *kalās*.

And if one argues : how can a fever, even in due order, reach the semen, (the answer is) : it reaches the semen after having passed beyond the other elements.²²⁵ And in the Suśruta(samhitā) it has been said : "As a fire the fuel of which has been consumed, as poison that has destroyed the elements (of the body), thus fever, having accomplished its duty, becomes appeased after it has destroyed the body" (U. 39, 89cd-90ab). In another treatise it has also been said : ...²²⁶

2, 55 : In the rainy season, autumn and spring a fever is natural (when it arises) from wind, etc., in due order; when it is different it is based on a deviation (from the natural state). This (latter) one is difficult to cure, as well as that natural one which arises from wind.²²⁷

(A.h.Ni. 2, 50).²²⁸

M :

... Natural is that fever which (arises) in the rainy season, etc. from wind, etc., in due order; a (fever) by wind (is natural) in the rainy season, one by bile in the autumn and one by phlegm in the spring. (A fever) which differs from this (order) is based on a deviation, as for instance a bilious one in the rainy season, etc. That one mentioned as based on a deviation is difficult to cure; that is to say that a natural one is easily curable. As has been said : "But a natural one, arising in spring or autumn, is easily curable" (Ca.Ci. 3, 4^{ab}).

The statement about the naturalness of (a fever) arising from wind, brought forward here by Vāgbhaṭa,²²⁹ is not assented to by others, because it is a condition not distinguished from a deviated one on account of the fact it is curable with difficulty. Nor does Jatūkarna read it, because he says : "It is usually natural (arising) in spring and autumn; (when it arises) in another (season) it is based on a deviation".²³⁰

The answer to this question is as follows : natural condition is not a technical term serving to denote easy curability, but the meaning of the word is in accordance with its derivation, as (in the case of words like) potter, etc. For that reason for which a morbific entity, excited in accordance with the season, is spoken of as (being in) a natural condition, (a fever) arisen from it (is called) natural. Therefore Caraka and Jatūkarna, reflecting that (a fever) by wind, though being in a natural condition, is difficult to cure on account of the very nature of the morbific entity, like (a fever) based on a deviation, do not deal with it, because it has the same peculiarity as a (fever) based on a deviation by its being curable with difficulty, but not because a natural condition is absent; thus is the view of Vāgbhaṭa. Other diseases are curable with difficulty on account of the fact that they are based on a natural state, but fever is easily curable (when that condition exists) in consequence of the special faculty of the illness. For in another treatise (it is said) : "The characteristic of easy curability in fever is the comparability between season and morbific entity, in urinary disease comparability of the (constituent) subject to corruption and in visceral swelling (arising) from blood the presence of (blood) during a long time".²³¹

2, 56-57 : The wind, having become corrupted in the rainy season, may bring about fever, attended by bile and phlegm, and bile (may bring it about) in the autumn, with phlegm as its auxiliary force (56).

By reason of the nature of these (to wit bile and phlegm), and on account of the period of emission, abstinence from food (need) not be feared in those (cases).

Phlegm (may give rise to fever) in the spring and it may be attended by wind and bile (57).

(A.h.Ni. 2, 51-52).²³²

M :

With the words 'in the rainy season', etc. mention is made of the due order of production of these same natural fevers for the sake of specific therapy.

'Corrupted' (means) excited, because (wind) has accumulated in the summer. 'Attended by bile and phlegm' (means) : with bile and phlegm, which are suitable to the time of that (season), as adjunctory factors. As has been said : "On account of the vapours, the discharges from

the clouds and the acid maturative alteration of the water, the wind, etc. become excited in the rainy season, when the strength of the fire has declined" (Ca.Sū. 6, 34).²³³ (A remark is made about the structure of the sentence). About the words 'bile', etc. (we remark that they) are connected with what has been said before (in the following way) : 'also bile, having become corrupted in the autumn, may bring about fever'; in the same way should be supplied here : 'phlegm (may bring about fever) in the spring'. Corruption of the bile (occurs) in the autumn, because it has accumulated in the rainy season.

An auxiliary force is an adjunctory factor; its ground is its very conformity with the moisture of the rainy season. 'By reason of the nature of these', etc., (i.e.) by reason of the very state of being of bile and phlegm, abstinence from food, (i.e.) fasting, (need) not be feared in fevers which are brought about by these (morbific entities). As has been said : "Phlegm and bile tolerate intense fasting when they are liquid elements, because decline of immature matter (occurs); after that (decline of immature matter) wind does not tolerate (it) for an instant".²³⁴

On account of the period of emission as a ground, abstinence from food (should) not be feared. The period of emission (consists of) rainy season, autumn and winter. The living beings are in this (period) provided with accumulated strength, because the moon is strong. The period of resorption, however, (consists of) the cool season, spring and summer. The strength of living beings is in that (period) depleted, because the sun is strong. That is the explanation according to scientific doctrine.

The variant reading 'by reason of the nature of these and of the period of emission' should be arranged as follows : by reason of the nature of phlegm, wind and bile, and by reason of the nature of the period of emission.

Concerning the words 'phlegm', etc. (we remark that) wind and bile attend it, (i.e.) phlegm; the sense is that they exist in the form of adjunctory factors. The ground is here that (the season of) spring leads to excitement of wind and bile, on account of the fact that it (forms) the middle (part) of the period of resorption, and because it is of a fiery and dry character. As has been said in the Caraka(samhitā) : "In the middle of the period of resorption it may be attended by wind and bile" (Cī. 3, 47ab). On account of the nature of phlegm and bile fasting is certainly suitable in this case, but it cannot be employed without fear, because it is the middle of the period of resorption.

For that very reason the words 'abstinence from food (need) not be feared in those (cases)' are read immediately preceding it; (if things were) otherwise, it would be read at the end of the whole (passage).

A :

Phlegm is the auxiliary force, (i.e.) the adjunctory factor of this bile, which has accumulated in the rainy season, has become excited in the autumn, and strives after the bringing about of bilious fever in the autumn.

An auxiliary force is that (force) which follows the (main) force; in the same way as for example another army follows some independent king, provided with an army, consisting of elephants, chariots, horses and men, who fights with his enemies, in order to augment its power, thus phlegm augments in autumn the force of the independent bile which is bringing about fever.

Candranandana, however, comments as follows: What is the reason that abstinence from food, (i.e.) fasting, is without danger in this bilious fever occurring in the autumn? By reason of their nature, (i.e.) because fevers (arising) from bile and phlegm are curable by fasting; likewise on account of the period of emission, (i.e.) due to the fact that (this period) of time is called the period of emission; in that period apprehension about a reverse result from fasting does not occur, because fever springs up from the receptacle of undigested food. And there is the (following) statement about the curability of (fevers, arising from) bile and phlegm, by fasting : "Phlegm and bile tolerate intense fasting when they are liquid, because the immature matter declines (by it); after that (decline of immature matter), wind does not tolerate (it) for an instant". Aruṇadatta, however, comments (as follows) : About the words 'by reason of their nature' (we remark that) the word 'their' refers to the fever by wind and the fever by bile, arisen in the rainy season and autumn (respectively); there is no danger in abstinence from food (in the case) of such a natural fever... About the words 'and by reason of the period of emission' (we remark that the period of) time, implied by rainy season and autumn, (called) the period of emission, is of a moon-like nature'; therefore there is in a fever produced in this (period of) time no apprehension of a reverse result by fasting in such a way as there (would) be danger from abstinence from food in a fever (produced) at another time, on account of the very nature of the period of resorption and by reason of the fact that wind and bile (act as) auxiliary forces; that is the sense.²³⁵

2, 58ab : Appearance or even increase of all (fevers occurs) at the very (period of) time of each (of the morbific entities).

(A.h.Ni. 2, 23ab).

M :

Considering that (a particular period of) time is also a characteristic of a specific morbific entity, it is said : 'at the very (period of) time', etc. 'At the very (period of) time of each (of the morbific entities)', (i.e.) at which (period of) time excitement of wind, etc. occurs, at that (period of time) the fever arising from it appears, (i.e.) its production is brought about, or it increases; or (its sense is) : appearance of a permanent fever or increase of an irregular fever (occurs).

2, 58cd : That which has been mentioned as an origin (leads to) a reverse (result of) therapeutic diagnosis; initiation of (positive) therapeutic diagnosis (is achieved) by means of (measures) contrary (to the origin).

(A.h.Ni. 2, 23cd).

M :

Considering that therapeutic diagnosis with a positive and a reverse result are also, in the same way (as time), characteristics (of a specific morbific entity), it is said : '(by what has been mentioned as) an origin', etc.

By means of that regimen of diet, behaviour, etc., which have been mentioned as being origins, a reverse (result of) therapeutic diagnosis (is arrived at), (i.e.) suffering (arises). By means of contrary (measures, i.e.) a regimen of diet and behaviour contrary to the morbific entity, etc., initiation of (positive) therapeutic diagnosis (is achieved), (i.e.) a disposition which generates well-being (is reached).

2, 59-61ab : A sensation of excessive inner burning, thirst, confused speech, shortness of breath, giddiness, piercing pain in junctures and bones, absence of perspiration and suppression of (the evacuation of) the morbific entity and the excrements (59), these are considered to be the signs of a fever with an internal impulse.

An excessive general sense of external glowing heat and mildness of thirst, etc. (60) are the signs of (a fever) with an external impulse, along with its easy curability.

(Ca.Ci. 3, 39cd-41).²³⁶

M :

Among the above-mentioned fevers some are provided with an internal, some with an external impulse, by force of the onset; their characteristics are made mention of ...

A variant of shortness of breath is adynamia; that is not a suitable (reading) according to Jejjata, because in the Suśruta(saṃhitā) the very (fever) with an internal impulse is described with the name deep (fever)²³⁷ and in its (description) also shortness of breath is read.

Suppression is non-appearance. About (the sentence) beginning with 'a general sense of glowing heat' (we remark that) with the word 'etc.' in '(mildness) of thirst, etc.' the above-mentioned confusion of speech, etc.²³⁸ (should be) understood. Mildness (means) a very slight degree (of intensity).

By mentioning that (a fever with an external impulse) is easily curable it is pointed out that a fever with an internal impulse is curable with difficulty or incurable, according to the statement by Suśruta : "One should give up someone afflicted by a fever with a deep and sharp impulse" (U. 39, 93cd).²³⁹

Ā :

... Suppression of the morbid entity and the excrements is the non-appearance of wind and faeces ...

2, 61cd-63ab : Effusion of saliva, sickness, a polluted condition of the cardiac region, anorexia (61), lassitude, inertia, absence of digestive alteration, an altered taste in the mouth, heaviness of the limbs, annihilation of the sense of hunger, (production of) a great amount of urine, stiffness and a strong fever (62) are the signs of an immature fever.

One should not give a remedy in that case.²⁴⁰

2, 63cd : For a remedy makes the fever of someone whose morbid entity is immature flare up more strongly.

additional

pādas :

(A purifying and an appeasing remedy bring about an irregular fever).²⁴¹

2, 64-65 :

An excessive impulse of the fever, thirst, confused speech, shortness of breath, giddiness, appearance of the impurities and nausea are the characteristics of (a fever) that is in the stage of maturation (64).

Hunger, emaciation, lightness of the limbs, mildness of the fever, appearance of the morbific entity and a period of eight days are the characteristics of a fever that has become mature (65).

(Ca.Ci. 3, 136cd-138ab).²⁴²

M :

For the sake of specific therapy mention is made of the characteristics of an immature, maturing and mature (fever) ... (An objector may ask) : is it not a contradiction to state that 'one should not give a remedy in that case' ? For Caraka has said that remedies are of two kinds : consisting of a (medicinal) substance and not consisting of such a substance.²⁴³ With respect to this (distinction, remedies) consisting of a (medicinal) substance are a *kaṣāya*, etc., and those not consisting of a (medicinal) substance reducing measures, sudation, etc. In this case reducing measures and the *śadaṅgārdhaśrta*²⁴⁴ are employed. The answer (to this objection) is : the word remedy indicates here the preparation of medicines except for the preparation of foods and drinks, but not the group of remedial agents in a general sense.

But if one argues : how can this acknowledgment arise, (the answer is) : because one observes that in a fresh fever remedies are prescribed, although the drinking of remedies is prohibited. One should understand it to be the same in (a fever) in the stage of maturation, because, in that case too, immaturity is a really existing entity.

About the words 'hunger', etc.²⁴⁵ Jejjāṭa says that these words, because they do not form a compound, (constitute), dissociated or associated, and together with the period of eight days, the characteristics of a mature (fever). Haricandra, however, is of the opinion that, even when the period of eight days is absent, maturity (is indicated) by hunger, etc. or by appearance of the morbific entity, and by a period of eight days only, when hunger, etc. are absent; both the (period of) time and the characteristics are taught out of the wish to do good to pupils.

There are two kinds of immaturity, one of the nutrient fluid and another of the morbific entity. Immaturity of the nutrient fluid is characterized by an altered taste in the mouth, etc., immaturity of the morbific entity (appears) in the form of freshness²⁴⁶ (of a fever), and this (latter type) disappears in just eight days.

The ground of this (phenomenon) has been stated by Haricandra ("The impurities staying in the seven elements maturate in just seven

days; therefore a fever is usually proclaimed to be mature on the eighth day”, Ca.Ci. 3, 276cd-277ab); in a period of just eight days maturity (is reached), because the immature matter has been brought to maturation by the fires of the seven elements in seven days.

Immaturity of the nutrient fluid, however, can also last longer than eight days. Jejjaṭa agrees to this notion as well, because he writes in his commentary on the Caraka- and Suśruta(saṃhitā) as follows : “Immaturity in the form of fresh(ness of a fever, i.e. immaturity of the morbid entity), disappears in eight days, but immaturity of the nutrient fluid can last longer than this (period)”. The purpose of this (distinction) is that no remedial agent is employed in immaturity in the form of freshness, whereas a maturation-promoting one is given in immaturity of the nutrient fluid. For that very reason Caraka says : “After six days have passed, one should give as a drink to a fever-patient, who has used light food besides the prescribed diet, a maturation-promoting or appeasing *kaṣāya*” (Ci. 3, 161ab;160cd).²⁴⁷ After stating “When the fever is mild, the body is light and the impurities are moving, one should discern that the morbid entity of the fever is mature and give a remedial agent appropriate to it” (Su.U. 39, 115), Suśruta has said : “Some are of the opinion that a remedial agent should be given after seven days, others have concluded that one should give it after ten days” (U. 39, 119cd-120ab); it is taught by this that a maturation-promoting agent is not given within (a period of) seven days; that is the explanation given to it by Kārtikakunda.

Is there no contradiction between the words of Caraka : “After six days have passed (one should give) to a fever-patient” (fr. Ci. 3, 161ab) and those of Suśruta : “After seven (days and) nights”, etc. (fr. U. 39, 119cd), because, after six days have passed, the seventh day is present and a *kaṣāya* is prescribed on that day?

The answer (to this objection) is : after six days have elapsed, the patient (may eat) light food besides the prescribed diet on the seventh (day) and one should give him as a drink a *kaṣāya* on the eighth (day); thus (the sentence) should be arranged according to Cakra(pāṇidatta), because there is ellipsis of the word ‘eighth’, in the same way as (in the term) ‘rice boiled in meat broth’,²⁴⁸ on account of the fact that (otherwise) there would be disagreement of the above-mentioned statement by Suśruta with the (following) saying about the morbid entity : “A remedy makes the fever of someone whose morbid entity is immature flare up more strongly” (2, 63cd).

Kārtikakunda expresses the same idea in a different way as follows :

it is said 'after six days have elapsed', because of (a way of) counting with omission of the day on which the production of the fever has been brought about, in the same way as one calculates, with exclusion of the day on which a *basti*²⁴⁹ has been given, the (period of) time during which (the application of a *basti* should be) avoided.²⁵⁰

In the same way should also be explained the following statement : "One should give to a patient with an immature (fever) a remedial agent in the form of a drink on the seventh day, or, having observed that (his fever) is mature, one should treat him with an appeasing (remedial agent)".²⁵¹

This same view about the drinking of a *kaṣāya* on the seventh day, as it has been explained, deserves to be sought for according to Bhaṭṭāraharicandra, because of the disagreement of (the words of) Suśruta, etc. The author of the Candrikā has also explained it as follows : "The period of immaturity of a fever (consists of) seven days, in the same way as (it consists of) four days in diseases of the eyes; during that (period) neither maturation-promoting nor appeasing and purificatory (drugs) should be given". What Hārīta has said, immediately following upon (his words about) a thin gruel, etc. : "One should apply this therapeutical procedure during six (days and) nights and on the seventh day one should drink commixtures of *kaṣāyas* which destroy the fever and are well prepared", and also the statement by Kharanāda : "Thus has been proclaimed that the precept which is salutary in a new(ly acquired) fever (is valid) for six (days and) nights; after that (period) a maturation-promoting or appeasing (remedy) is salutary", should be regarded to substantiate the (period of) eight days, in the same way as (already mentioned) above. Or, (as an alternative), these two statements refer to a fever by bile. As Suśruta says (in his statement) beginning with : "After seven (days and) nights" (U. 39, 119c), up to : "Or the remedy should be given in a bilious fever that has arisen a short time ago, as well as to someone who has recently acquired (another type of) fever when there is maturation of the morbid entity" (U. 39, 120cd-121ab).²⁵²

This above-mentioned drinking of a maturation-promoting *kaṣāya* after seven days should not be considered in (the case that) the immaturity has become raised to an extraordinary degree. As Vāgbhaṭa says : "Some say that a remedial agent should be given after seven days, others (say) after ten days; some (again say it should be given) to someone after he has eaten light food, but not when there is abundance of immature matter; because there is a rise of the impulse of

the morbid entity²⁵³ in a person filled by a sharp fever; or, when an extreme accumulation of the morbid entity brings about lassitude and a feeling of dampness, a remedial agent makes a fever that is not in the stage of maturation flare up more strongly" (A.h.Ci. 1, 42-44ab).²⁵⁴

It can be succinctly stated as follows : "Some therapists, who are well versed (in this matter), express the following idea : after seven days one should employ a maturation-promoting agent in a fever that is immature (but) has not become arrested (in its development); in a mature (fever) one should employ an appeasing agent, and in an immature (fever) that has become arrested (in its development) no remedial agent (at all)". The comprehensive treatment (of this subject), however, should be looked up in the paragraph about decisions concerning the *kaṣāyas*.

One should understand that the characteristics of a mature fever may also be applied to a fever of long standing with regard to a suitable therapy. As has been said in another treatise : "Up to seven days ...", etc.²⁵⁵ Jatūkarna has said as well : "A (fever) of thirteen days' duration is (called a fever) of long standing". But what is said in another treatise : "A fever that has become attenuated after the lapse of thrice seven days, and brings about splenomegaly and adynamia of the (transforming) fire, is called a fever of long standing" should be regarded as having in view an extremely old (fever)".²⁵⁶

A :

... Sickness is a condition as if vomit has come near (to the throat). A polluted condition of the cardiac region (indicates) a condition as if the cardiac region is filled, (or) heavy, according to others. *kṣunnāśa* (means) that no sneezing occurs or that (the sense of) hunger has been annihilated ...²⁵⁷ Others read perseverance instead of a period of eight days.²⁵⁸

2, 66ab : In strong persons with very slight morbid entities a fever is curable and not accompanied by secondary affections.

(Ca.Ci. 3, 50ab).

M :

Mention is made of the characteristics of curability of fever ... It is curable in strong men; as has been said : "Health is a condition based on strength" (Ca.Vi. 3, 29). 'In those with slight morbid entities' (means) : in those with not exceedingly strong morbid entities. The

secondary affections of fever are cough, etc., as has been said in another treatise : "Cough, fainting, inability to eat, vomiting, thirst, diarrhoea, seizing of the faeces, hiccup, shortness of breath and a cutting pain in the body are the ten secondary affections of fever".²⁵⁹

2, 66cd-67ab : A fever which has arisen from many and strong grounds and which is provided with many characteristics (66) makes an end to life, as well as (a fever) which quickly annihilates the senses.

(Ca.Ci. 3, 50cd-51ab).

2, 67cd-68ab : A deep fever, lasting for a long time, is incurable when it occurs in a person whose (constituents) have declined and who is swollen, and a strong fever, making partings in the hair of the head, (is incurable) as well.

(Ca.Ci. 3, 52cd-53ab).

2, 68cd-69ab : A fever should be known as a deep one when it is accompanied by a sensation of inner burning, thirst, obstructive abdominal swelling to an extreme degree and the appearance of shortness of breath and cough.

(Su.U. 39, 92cd-93ab).

2, 69cd-70ab : A deep (fever) which is irregular from the start or lasts for a long time kills one whose (constituents) have declined and who is very dry.²⁶⁰

2, 70cd-71ab : A man whose consciousness is altered and who gasps for breath,²⁶¹ or who, fallen down, remains lying and who is tormented by coldness and feels hot inside, will die from fever.

(Su.Sū. 33, 15).

2, 71cd-72ab : Fevers kills a human being presenting horripilation, red eyes, a feeling of compression and piercing pains in the cardiac region, and certainly someone who snorts by way of his mouth.²⁶²

(Su.Sū. 33, 16).

2, 72cd-73ab : Fever wrecks a man who presents hiccup, shortness of breath and thirst,²⁶³ who is mentally confused, whose

eyes are moving agitatedly, who snorts continuously and whose (constituents) have declined.

(Su.Sū. 33, 17).²⁶⁴

2, 73cd-74ab : One should give up a fever-patient, the lustre of whose skin and whose senses have been damaged, whose (constituents) have declined, who is oppressed by anorexia and afflicted by deep and sharp paroxysms (of the fever).

(Su.U. 39, 93cd-94ab).

M :

The characteristics of incurable fevers are made mention of ... Is it not thus, that (a fever) which arises by means of strong and many grounds is verily (a fever) showing many characteristics ? So what is the use of the term 'provided with many characteristics' ?

The answer (to this objection) is : the morbid entities, each excited in accordance with its own grounds, are the grounds of really every disease; if (these entities), dependent upon past actions, reach a specific (type of) complete (development) with the characteristics of the onset, they lead to (a state of) fever ; in that way they bring about a condition with many or with few characteristics, bound up with the relative distance of the accompanying causes, consisting of (the constituents) which are subject to corruption, etc.²⁶⁵ For thus it has been said in another treatise : "The excited wind, etc. are making visible in the body, on account of their junction with an element, etc., one, two, three or many morbid alterations".²⁶⁶ Or, due to the fact that there is an inherence (in a morbid alteration, the qualities of which are) incongruous with the altered state, (an entity) with many grounds may be provided with (only) few characteristics, and one with few grounds with many characteristics ...

'Quickly annihilating the senses' (indicates that) this (fever), even when scarcely produced and being treated, injures the ability of the senses, characterized by the perception of colours, etc. ; this (fever) is incurable, though not because it has been neglected ; other diseases, however, injure the ability of the senses, and evolve towards incurability when they are neglected. Thus (a disease), though provided with many (of its) characteristics, should be understood to be treatable all the same, but only when in its initial stage.

The senses should be understood to be eleven (in number), in ac-

cordance with the Sāṃkhya doctrine,²⁶⁷ and because Caraka²⁶⁸ and Suśruta²⁶⁹ have taught it to be thus : "Vision, hearing, smell, taste and touch are the senses of perception, the functions of hands, feet, anus, generative organs and tongue are the senses of action, the *manas* is of the nature of both (these series)". It should be considered to be thus wherever (the senses are made mention of).

Fever, occurring in a person who suffers from decline and is swollen, is another characteristic, indicative of incurability. About 'deep and lasting for a long time' (we remark that) deep (means): staying in an inner element; or deep (means) : as if it were deeply (seated), in which case one cannot possibly ascertain (whether it arises) from wind or another (morbific entity); but others say that deep means : with an internal impulse.²⁷⁰ 'Lasting for a long time' (means), according to Jejjāṭa : 'attending one during a long period of time', according to Cakra(pāṇidatta) : 'resembling the long night, i.e. death', the sense being that it is incurable.²⁷¹ According to this (latter) opinion, 'lasting for a long time' should be connected with that which precedes, and 'incurable' with that which follows (in the stanza).

'Making partings in the hair of the head' (indicates a fever) which brings about, without any cause, (the appearance of) partings in the hair of the head. For in another treatise it has been said : "A person whose hair shows partings, whose brows are contracted and curved downwards, and whose eyelashes fall out, will die soon" (Su.Sū. 31, 10).²⁷² Among the meanings of 'deep' as explained by Jejjāṭa, etc. (the correct one) is here 'with an internal impulse' and that is the meaning approved of by Mādhavakara. For that very reason (Mādhava) writes down, immediately following upon it, the characteristics of deep (fever) according to Suśruta. That very (fever), which is described in the Caraka(samhitā) as (a fever) with an internal impulse, is the same as that described as a deep one in the Suśruta(samhitā), because (their) characteristics are comparable and a description (as) separate (fevers) does not exist.

'Accompanied by obstructive abdominal swelling' (means) accompanied by a condition in which the morbid entity is blocked.²⁷³ (About) the stanza beginning with 'from the start' (we make the following remarks). When someone has an irregular fever from the start, (i.e.) from the production (of the fever) onwards, it is incurable. An irregular fever, however, (brought about) by improper conduct, etc. of a person with a permanent fever, or of someone abandoned by fever, is certainly curable. And this irregularity should be understood (to occur) in the

form of double quotidian (fever), etc., and not at all as an irregular (fever) in a general sense, because irregularity also occurs in a fever by wind. 'Lasting a long time'²⁷⁴ has already been explained. Its occurrence is no case of repetition; it has been written down because it is a statement from another treatise, and with awareness of the fact that it serves to substantiate the meaning : (lasting for an) exceedingly (long time). In the same way should be spoken about 'deep'. A variant reading of 'of someone who is very dry' is 'of someone (whose eyes are) not winking'; this means: of someone whose eyes are always opened wide.

'With an altered consciousness' (means) : with a (mental) disturbance; 'one gasps for breath' (indicates that) one is mentally confused.²⁷⁵ 'Who, fallen down, remains lying' (means) : who remains lying exactly in the same position, after falling down, and who is quite unable to get up. 'Who is tormented by coldness and feels hot inside' (means) : who is tormented by coldness at the exterior (of the body) and feels hot inside, (i.e.) who has a sensation of inner burning.

'Who presents horripilation' (means) : the hairs of whose limbs stand erect. 'Who presents a feeling of compression and piercing pains in the cardiac region' is someone who feels his cardiac region as heavily pressed by an object that consists of a compact mass, like a round stone,²⁷⁶ etc.; others, however, say (it means) : with various kinds of piercing pain.

About 'who snorts by way of his mouth only' (we remark that) the word 'only' excludes the nose, in order to substantiate that the open mouth (is aimed at); its sense is : someone who breathes harshly.

About 'hiccup', etc. (we remark that the meaning is) : incurability (occurs) by the agglomeration (of symptoms consisting of) hiccup, etc., and also by one of them if it is strong. 'Who is mentally confused' (indicates) someone possessed of mental confusion. 'Whose eyes are moving agitatedly' (indicates) someone whose vision is impaired or someone whose eyes move unsteadily. 'Someone who snorts continuously' (indicates) someone who incessantly breathes harshly.

About (the stanza) beginning with '(the lustre of whose skin) has been damaged' (we make the following remarks). (It points to a patient) the lustre, (i.e.) the ability, of whose vision, etc. is damaged, (i.e. whose senses) do not perceive their own objects; or (it points to a patient) the lustre, (i.e.) the brightness, (of whose skin) and whose senses are damaged.²⁷⁷ Instead of 'someone troubled by anorexia', Jejjata reads here the (following) variant, consisting of two parts : 'someone who is wicked and assaulted (by calamities)'. He explains this (as follows) :

someone who is wicked is someone whose inner organ²⁷⁸ is corrupted, and someone assaulted (by calamities) is someone visited by the secondary affections, (consisting of) shortness of breath, etc. But the sense of the variant reading 'visited by wicked ones' is : frequented by *rākṣasas*,²⁷⁹ etc.²⁸⁰

In other treatises still other (incurable fevers) should be looked up because they are implied by these (above-mentioned) characteristics of incurability. As for instance : "The person who in a dream drinks alcoholic beverages in the company of *pretas*,²⁸¹ and is dragged by a dog, leaves life, after having got a very dreadful fever."²⁸² The person, lacking strength and flesh, who presents a fever which occurs during the morning, and a severe dry cough, is just like a *prcta* (Ca.I. 6, 10). The person, lacking strength and flesh, who presents a fever which occurs during the afternoon, and a severe cough (productive) of phlegm, is just like a *preta*.²⁸³ The general sense of glowing heat of fever, thirst, fainting, decline of force and disjunction of the junctures suddenly arise in someone who is about to die (A.s.Śā. 11, 42cd-43ab). The person from whose face perspiration vehemently falls down at day-break,²⁸⁴ who is plagued by *lepa* fever, can recover life only with difficulty (A.s.Śā. 11, 43cd-44ab).²⁸⁵ Death (occurs) in that man on whose forehead an extremely mucilaginous sweat occurs and who is ice-cold, being tormented by coldness, because (this fever) is of a very mucilaginous character and brings about the flowing out (of impure matter) on all sides in a cold living being; if it, staying in the throat, does not go to the chest, the human being (suffering from it) certainly goes to the house of Yama.²⁸⁶ That person will certainly die, even if (his body) is (of a) gross (frame), whose sweat flows down from the forehead, whose junctures and ligaments are slackened, and who will faint when one causes him to stand up.²⁸⁷ When someone's sweat, being very copious and mucilaginous, appears from all sides, one should announce the death of that patient, suffering from coldness".²⁸⁸

The curability and incurability of fever according to the different constellations, as it has been described by means of the text : "An illness, produced in the lunar mansion of impregnation, of birth, in that called *nidhana*, *pratyara* or *vipatkara*, leads to vexation or death, but a fever, arisen in (the lunar mansion called) Aśvinī, ceases after six (days and) nights" (A.s.Ni. 1, 21-22ab),²⁸⁹ etc., should be examined in (the treatises by) Hārita²⁹⁰ and Vṛddhavāgbhaṭa,²⁹¹ but has not been written down here for fear of (giving) a too detailed (exposition).

The paragraph on incurability of (fevers by) concerted action is as

follows : "A fever arising from the three morbific entities, with an increase (especially) of bile, phlegm or wind, kills or leaves off quickly after ten, twelve or seven days, on account of maturation of the elements or the impurities".²⁹² (Such a fever does so) after seven days when it is (a fever) with an excess of wind, after ten days with an excess of bile and after twelve days with an excess of phlegm. (A fever) with an excess of wind and bile (behaves) in a way similar to (a fever) with an excess of bile, (a fever) with an excess of wind and phlegm in a way similar to one with an excess of phlegm, on account of the assimilating character of the wind. (As Caraka says : "The wind, being to a high degree of an assimilating character,²⁹³ has both functions owing to (its) contact (with other agents); it brings about a burning sensation by its connection with fiery energy²⁹⁴ and a sense of coldness because *soma*²⁹⁵ is its residence" (Ci. 3, 38cd-39ab)). It kills owing to maturation of the elements, it leaves off owing to maturation of the impurities; that is the established discrimination. With respect to the discrimination between maturation of the elements and of the impurities only destiny is a ground. Maturation of the elements should be discerned by a steady increase of the disease, accompanied by decrease of strength, and by (the appearance of) urine, etc., accompanied by elements (of the body), such as semen, etc.; but when it is otherwise it is a maturation of the impurities. As has been said : "Insomnia, stiffness in the cardiac region, a constrained condition, heaviness, inability to eat, disinclination and deficiency of (bodily) force are the characteristics of maturation of the elements.²⁹⁶ Alteration of the original state of the morbific entity, lightness of the fever and of the body and a pure state of the senses are the characteristics of maturation of the morbific entities".²⁹⁷

Now it may be asked how a fixed rule concerning a (period of) seven days, etc. (can be said to exist), because there are degrees of excitement, and a steady, quick and moderate power (of action) of the morbific entities.²⁹⁸

(The answer to this objection is that) it is not thus; (the rule derives) from (the fact) that the very nature of an illness is of such a kind. The very natures are diverse, in accordance with each particular disease; (e.g.) other morbid alterations are not like *agnirohini*,²⁹⁹ which kills in seven days. In this (connection the following statement), which is in agreement with the words of Hārita : "It lasts as long as twice seven, nine and eleven (days); these are the (time-)limits of the three morbific entities, resulting in delivery (from fever) or death" (A.h.Ni.

2, 62cd-63ab),³⁰⁰ is explained as follows : the ninth (day) is mentioned by reason of its immediate proximity to the tenth (day) and the eleventh one by reason of its immediate proximity to the twelfth (day). For that reason one should double the number everywhere, repeating the words 'with increase'.

In the same way Kārtikakunda has explained that in the following statement from the Suśruta(samhitā) : "After reaching the seventh, tenth or also twelfth day, having become more dreadful again, it is appeased or kills" (U. 39, 45cd-46ab), the word 'again' (expresses) doubling (of the number).³⁰¹ In the same way the statement : "A fever with an excess of bile, phlegm or wind kills or leaves off in ten, twelve or seven days, after having burnt the elements and the impurities with its heat"³⁰² has been explained (as providing an example of) doubling (of the number), when the words 'with an excess' are repeated here and made into an adverb. Also in (the following statement, containing) the opinion of Agniveśa : "(When caused) by wind, bile or phlegm it usually reaches its (time-)limit, (leading) to release or death, after seven, ten or twelve days" (A.h.Ni. 2, 61), doubling (of the number is said to occur) by means of the word 'usually'.

It may be asked (as an objection) how (the statement) beginning with '(as long as twice) seven (days)' should be understood (to indicate) ten, twenty, twelve and twenty-four (days).

The answer is : with respect to the word 'eleventh' the word 'one' should be repeated ; in that manner one gets ninth and one, (i.e.) tenth, and eleventh and one, (i.e.) twelfth ; thereupon the numbers are doubled everywhere. The word 'also' indicates an addition ; (the word) seventh is understood by it, and this also indicates a double number (of days) ; the same way of supplying must be used with respect to the words 'ninth', etc.

A day forming the limit of (a period) exceeding twenty-four days does not exist, because a traditional text, substantiating it, does not occur.

A :

A fever arising from strong grounds, (i.e.) causes, and for that reason provided with many characteristics, is incurable ... 'Deep'³⁰³ (means) : with an internal impulse, 'sharp' is : extremely difficult to endure, both externally and internally ; a fever-patient, who is afflicted by both (these symptoms), who is emaciated, (i.e.) suffering from decline, should be given up because he is incurable, for fear of loss of one's

possessions, knowledge and fame. Still other characteristics (of incurability) should be examined in other treatises because they are implied in these (above-mentioned) ones. As for instance ...³⁰⁴ "A physician who knows his science should give up a fever-patient who is gasping for breath and sleeping, whose thin body is cold, who presents an internal combustive alteration, whose memory has gone, who snorts ...³⁰⁵ and experiences piercing pain".

2, 74c-f : A burning sensation, perspiration, giddiness, thirst, trembling, loosening of faecal matter, unconsciousness, rumbling and an altered odour of the mouth (occur as) the conformation in release from fever.³⁰⁶

M :

The prodromes of release from fever are made mention of ... (A grammatical remark is made about the word for 'loosening of faecal matter'). Unconsciousness is the annihilation of consciousness. Rumbling is grumbling. As has been said : "In release from fever one vomits, rumbles and wallows" (Ca.Ci. 3, 324ab). Vāgbhaṭa says as well : "At the time of release (from fever) the morbific entity shows its strength,³⁰⁷ bringing the elements into a turbulent state; panting, perspiring and rumbling from that (cause), one vomits and wallows" (A.h.Ni. 2, 76cd-77ab).³⁰⁸ An altered odour is an altered odour of the body.³⁰⁹

In an imminent release from fever (this) conformation, (i.e. these) characteristics, 'occur'; (the last word) should be supplied. Because an illness does not cease without decline of the morbific entity, (an objector) may ask : how can a declined morbific entity bring about characteristics of such a kind ?

The answer is : any condition shows, even when it has declined, its own ability at the time of its annihilation, as e.g. a lamp flares up especially when it is being blown out; or : a sense of burning, etc. (occur) at the (time of) departure of the morbific entity, on account of the turbulent state of the elements, which are overpowered by the morbific entity, in the same way as the tender tops of the creepers of a tree tremble when it is left by very swiftly moving monkeys.

2, 75 : Perspiration, lightness, itching of the head, inflammatory changes of the mouth, sneezing and longing for food are the characteristics of someone who has been released from fever.³¹⁰

M :

The characteristics of release from fever are made mention of ... Perspiration is the appearance of (internal) warmth on account on the fact that the channels have burst open. Lightness (is lightness) of the body. Itching of the head (arises because) all fevers (are connected) with fiery energy; because the disagreeing (entity) has departed, phlegm, being of a *soma*-like nature, brings about, having acquired strength, its special characteristic, (to wit) itching, in its own seat, the head; it is said (that this does) not (occur) in another seat of phlegm on account of the great power of the illness. Inflammatory changes of the mouth (are produced) by bile which has been made excited by the heat of the fever; all that however, which it did not bring about formerly or elsewhere, is (produced) by the same great power of the illness.

And these characteristics, beginning with the burning sensation,³¹¹ occur in a fever with an internal impulse arising from the three morbific entities, but not in all (fevers). As Bhāluki has proclaimed, immediately after (his description of) these (characteristics) : "These will be the characteristics in a fever arising from the three morbific entities, with an internal impulse and staying in the elements, at the time of release (from it); in another (type of fever) perspiration will appear".³¹²

It may be asked (as an objection), because (the presence of) fever is directly observable as well as its absence : what is the use of studying the characteristics of it (i.e. of absence of fever)? Or, if they must be studied nevertheless, should this be done in all morbid alterations?

The answer is : (this should be done) for the sake of excluding the doubt (that) an irregular fever (is present, for) an irregular fever returns again, also when it has ceased, because the morbific entities have become dissolved in the elements; but when the characteristics of it, (i.e. of release), are present, there is no return (of fever), because it has ceased without (leaving) a remnant of the morbific entity.

In that (disease), in which such a doubt (may arise, these) characteristics are studied, but not in all cases, as e.g. in urinary diseases and in diarrhoea. In that way everything is well suited.

NOTES

¹ In the Vedas Rudra is on the one hand a destructive deity who brings diseases upon men and cattle, on the other he is a beneficent deity with a healing influence. Sometimes he is identified with the god of fire. In later times the name of Rudra generally designates Śiva in his destructive aspect.

² See note 16.

³ This eightfold division of fever is also found : Ca.Ni. 1, 17; Su.U. 39, 14cd-15ab; A.h.Ni. 2, 3; A.s.Ni. 2, 3 (Ki. 2, 2); Bhe.Ci. 1, 7ab; Kā.Ci., *jvaracikitsitādhyāya* 4cd; Hā. 3, 2, 40.

⁴ Cf. Ca.Ni. 1, 16 : fever is the first one among the bodily diseases ; Su.U. 39, 8 : fever is called the king of the army of diseases ; A.h.Ni. 2, 1 : fever is the lord of diseases ; Bhe.Ci. 1, 5 : fever is proclaimed to be the king of the whole army of diseases ; Hā. 3, 2, 31 : fever is the king among the diseases. See also Va. 1, 134; Bhā.pra. 8, 1, 1.

⁵ Cf. Ca.Ni. 1, 35 : all living beings are born and die while accompanied by fever ; Ca.Ni. 1, 36 : (fever is) the great darkness at birth and death. Su.U. 39, 10 : (fever) usually enters into a bodily being at birth and death (*nidhana*) ; A.h.Ni. 2, 2 : fever consists of mental confusion at birth and death (*anta*).

⁶ Ca.Ci. 3, 5-9 : "Holy one, be so kind as to tell me about the natural state, activity, special faculty and causes of this constant enemy of living beings in their absorption and rising, about its prodromes, basis, force, time and own characteristics, about the distinctions of its modes in detail and the conformation of the distinctions separately, about its signs when it is immature and when it is of long standing (*jīrṇa*), and the order of the therapeutical procedures together with the remedial agents, which are its marks when it leaves off and has become appeased, each of these separately, during which time, from which things and for which reason someone who has been abandoned by fever should be protected, by which causes fever returns again when it has been appeased and which therapeutical procedures appease it after returning again ; (tell me) all that, for the benefit of the universe."

⁷ Pālakāpya's Hastyāyurveda 1, 9 reads : "Therefore I say to you that this (disease), certainly being one and the same (entity), is (called) *jvara* in men, *abhitāpa* in horses, *khoraka* in donkeys, *iśvara* in cattle, *alasaka* in camels, *āksika* in beasts of prey, *pralāpaka* in goats, etc., *kaṣṇīṣa* in creeping animals, *hāridraka* in buffaloes, *mṛgaroga* in deer, *avatāpa* in birds, (*pakṣapāta*) in flying insects, *alarka* in a dog, *indramada* in fishes, *gucchaka* in bushes, *jyotiṣka* in herbs and fruit-bearing trees without clearly visible flowers, *parvaka* in garlands, *r̥ṣabhaka* in lotuses, *cūrnaka* in (good kinds of) grain (*dhānya*), *lala* in *kodrava*-grain (an inferior kind of grain), *madhūka* in potherbs, *ūṣara* in soil, *nīlikā* in water and *pākala* in elephants."

Nearest to the stanzas quoted in M. is Hā. 3, 2, 32-35 : "It is called *pātaka* in elephants, *abhitāpa* in horses, *iśvara* in cattle, *jvara* in men, *dāridra* in buffalo-cows, *mṛgaroga* in deer, *pralāpa* in goats and sheep, *alasa* in camels, *alarka* in a dog, *indramada* in fishes, *adhighāta* in birds, *aikṣita* in beasts of prey ; in water it is usually called *nīlikā*, in soil *ūṣara* and in a tree *koṭarākṣa* ; fever is observed everywhere."

Cakra enumerates in his comment on Ca.Ni. 1, 35 : *pākala* in elephants, *kherika* in cattle, *indrajāla* in fishes and *bhrāmaraka* in birds ; Da. mentions, on Su.U. 39, 9, the terms : *pākala*, *abhitāpa*, *khoraka* and *bhrāmaraka*. Aruṇa enumerates on A.h.Ni. 2, 2 : *pākala* in elephants, *abhitāpa* in horses, *gokarnaka* in cattle, *makara* in birds, *alarka* in dogs, *indramada* in aquatic animals, *jyotis* in herbs, *cūrnaka* in the classes of (good) grain, *nīlikā* in waters, *ūṣa* in soil and *jvara* in men ; Candra on the same passage : "It is called *pākala* in elephants, *abhitāpa* in horses, *iśvara* in cattle, *jvara* in men, *pralāpa* in goats, etc., *alasa* in camels, *indramada* in waters, *kṣāra* in stones and *anīla* in mountains ;" Śridāsa on the same passage : it is called *pākala* in elephants, *tāpa* in horses, *alarka* in dogs, *indramada* in fishes, *jyotis* in herbs, *granthi* in trees, *upasarga* and *goraka* in cattle, *cūrnaka* in (good kinds of) grain, *nīlikā* in water, *ūṣara* in soil and *jvara* in

men; Bhe.Sū. 13, 12-14 : fever is called *indrajāla* in fishes, *pramīlaka* in birds, *citraka* in all (kinds of) grain, *dava* in roots and fruits, *phālana* in elephants and *utkarnaka* in horses.

⁸ Ca. reads *bāla* (a youth) instead of *bāṇa* (an arrow); in this version of the story the youth is called Virabhadra.

⁹ The story of Dakṣa's sacrifice has many versions and is told in numerous Sanskrit texts. In the Carakasamhitā it is related as follows (Ci. 3, 15-25) : "In the second world-age the Asuras, who live upon hindrance to austerities, ran up to Śiva, in order to obstruct the austerity of the high-minded one, who performed his vow of abstention from anger during a thousand divine years. The Lord Dakṣa, seeing (this) and competent (to prevent it), remained indifferent. The Lord Dakṣa did not prepare the fixed portion of Śiva at the sacrifice, though addressed (about it) by the gods, and performed (the sacrifice) without pronouncing the stanzas of Paśupati and omitting the oblations to Śiva, which bestow success on the sacrifice. The god Rudra, who had seen Dakṣa's offence, assumed, knowing his own nature, his terrible aspect after completing his vow. The Lord cast a look with the eye between his eyebrows, burnt those Asuras and emitted from himself a youth, who was glowing with the fire of wrath and destroyed the sacrifice. Then, the sacrifice being annihilated and the celestials being distressed, the hosts of living beings, filled with a feeling of burning and full of distress, ran in confusion to the (four) quarters. The host of divine beings, together with the seven sages, praised the mighty Lord with stanzas until Śiva had assumed his benevolent aspect. The creature arisen from the fire of wrath, with ashes for a weapon, three heads and nine eyes, covered with flaming garlands, terrible to look at, short-legged and pot-bellied, seeing that Śiva was intent again on the benefit of the living beings, made an obeisance with his hands and said, for fear, to the god : 'What is my duty in your service ?' The Lord said to him who was (his own embodied) wrath : 'You will be fever in this world, (arising) at birth and death, as well as at the occasion of improper ways of conduct.'"

Cf. about Dakṣa's sacrifice and its relation with the first appearance of fever : A.h.Ni. 2, 1; Bhe.Ci. 1, 1-2; Hā. 3, 2, 39-40.

¹⁰ Cakra : a bitter taste means in this case that substances with a bitter taste should be used in the preparation of gruels and drinks; the use of drugs with a bitter taste is prohibited by Caraka in cases of fresh fever.

¹¹ Cakra : idem.

¹² Cf. Bhe.Ci. 1, 48-52.

¹³ The bodily form of fever is also described : Hā. 3, 2, 36-37ab : "It has three feet, has ashes for a weapon, has three heads, a very big belly, is clothed in a tiger's skin, has a flaming body of the colour of that of a monkey, has tawny eyes, short legs, is loathsome (read *bibhatsa* instead of *vimatsya*) and full of force."

¹⁴ Ca. describes the onset of fever by wind, bile and phlegm separately, as well as the agents by which wind, bile and phlegm are excited. As the descriptions of the process, set in motion by each of the morbid entities, are almost identical, one example, the onset of fever by wind, suffices; Ca.Ni. 1, 20 : "When this one (i.e. wind) is excited, it enters into the receptacle of undigested food, becomes mixed with the (transforming) heat, follows the first element, called nutrient fluid, (formed) by transformation of the (ingested) food, occludes the channels which carry the nutrient fluid and sweat, injures the (transforming) fire, throws the (transforming) heat out of the seat of the maturative process and attains the whole body; then (this process) results in fever." The same process, applied to all the morbid entities, is described in Su.U. 39, 15cd-19ab; A.h.Ni.

2, 3cd-5; A.s.Ni. 2, 4 (Ki. 2, 3). Fever is described in a different way in Bhe.Ci. 1, 9-13ab : "The wind stirs up first the (transforming) heat from the receptacle of undigested food ; the phlegm, staying in the skin and got furious (*roṣam āpannah*), brings about hypersensitivity (of the skin); it becomes dissolved when it has become maturated by the fiery energy, by which bile is attended, as a rain-cloud when it comes into contact (with the fiery energy of the sun); when a feeling of coldness has appeared by the appeasement (of the morbid entity), a human being gets a burning sensation again, due to bile; the fire, on the other hand, burns the bile, which has become its fuel; later on the wind, having lost its impetus and become maturated by the (transforming) heat, resorts to its own seat and enters into a normal state." Different again is the description in Hā. 3, 2, 41, the text of which is corrupt.

¹⁵ Cf. fr. Ca.Vi. 1, 22 : "That which is the very state of being is called the natural state; this is the junction with the qualities, consisting of heaviness, etc., belonging to their own state of being, of substances, (i.e.) articles of food and remedial agents; as for instance (the qualities heavy, resp. light), of *māṣa* and *mudga* beans, of the flesh of a hog and that of the *era* deer."

See about the heavy quality of *māṣa* beans : Ca.Sū. 27, 24; Su.Sū. 46, 34; A.h.Sū. 6, 21cd-22ab; A.s.Sū. 7, 31cd-32ab; Dravyaguṇa, *dhānyavarga* 26; Ma.nigh., *dhānyavarga* (10), 34; Dha.nigh., *suvarṇādivarga* (6), 86; Bhā.pra.nigh., *dhānyavarga* 41; Rā.vā.nigh. 3, 29; about the light quality of *mudga* beans : Ca.Sū. 27, 23; A.h.Sū. 6, 17; A.s.Sū. 7, 24; Dravyaguṇa, *dhānyavarga* 24; Ma.nigh., *dhānyavarga* (10), 32; Dha.nigh., *suvarṇādivarga* (6), 82; Rā. nigh., *śālyādivarga* (16), 130; Bhā.pra.nigh., *dhānyavarga* 38; Rā.vā.nigh. 3, 27.

See about the heavy quality of the flesh of a hog : Ca.Sū. 27, 79ab; Su.Sū. 46, 102; A.h.Sū. 6, 66; A.s.Sū. 7, 99cd-100; Dravyaguṇa, *māṁśavarga* 13; Ma.nigh., *māṁśavarga* (12), 23; Dha.nigh., *suvarṇādivarga* (6), 396; Rā.nigh., *śimhādivarga* (19), 416; about the light quality of the flesh of the *era* deer : Ca.Sū. 27, 46 and 59-60; Su.Sū. 46, 54; A.h.Sū. 6, 43 and 55; A.s.Sū. 7, 67cd-69ab and 86-87; Dravyaguṇa, *māṁśavarga* 2-3; Ma.nigh., *māṁśavarga* (12), 28-30; Dha.nigh., *suvarṇādivarga* (6), 400; Bhā.pra.nigh., *māṁśavarga* 9-14.

¹⁶ Cf. fr. Ca.Vi. 1, 22 : "Getting it ready is the (development induced by) the preparation of natural (*svābhāvika*) substances. The imposition of another quality is called preparation. These (other) qualities are imposed by means of close contact with water and with fire, depuration, stirring, place (of storage), (maturation by) time, perfuming, saturation, etc., and by means of preservation during a long time, the kind of receptacle (and the way this receptacle is treated), etc." See also the long comment by Cakra, who discusses how it is possible that natural qualities of a substance are modified.

At Ca.Sū. 27, 338 mention is made of the fact that heavy *vrīhi* rice becomes light by preparing parched rice grain from it. See about the heaviness of *vrīhi* rice : Ca.Sū. 27, 15; Dravyaguṇa, *dhānyavarga* 14; Dha.nigh., *suvarṇādivarga* (6), 74; acc. to Su.Sū. 46, 10 and 13, and Ma.nigh., *dhānyavarga* (10), 11 and 14, *vrīhi* rice has the same qualities as *śaṣṭika* rice, which is light. See about the lightness of parched rice grain : Su.Sū. 46, 413; A.h.Sū. 6, 36cd-37ab; A.s.Sū. 7, 58.

¹⁷ Cf. fr. Ca.Vi. 1, 22 : "Commixture is the close union of two or many substances; this (commixture) starts a specific (property), which is not started by each of the substances separately; as for instance the commixture of honey and butter, and of honey, fish and milk." Cakra remarks that neither honey nor butter is detrimental to health, but that their combination is fatal. The combination of milk and fish is a well-known

example of disagreeing articles of food; see e.g. Ca.Sū. 26, 82 : they are in disagreement with each other because milk is of a hot and fish of a cold potency.

¹⁸ In the printed text *rāśihāradravyasya* should be corrected to *rāśir āhāradravyasya*.

¹⁹ Cf. fr. Ca.Vi. 1, 22 : "Quantity (consists of) taking the whole (*sarvagraha*) and taking the components (*parigraha*); the aim (of this concept) is to ascertain the result of (taking) a proper and an improper measure. With regard to this (distinction) taking the whole (means that) a (particular) quantity (*pramāṇa*) of the whole food is taken as one mass, lumped together (*ekapiṇḍena*), and taking the components (means that) a (particular) quantity is taken from each of the substances of which the food consists (*pramāṇagrahanam ekaikaśyenāhāradravyāṇām*). Taking the whole is said to be taking (a part) of the whole (*sarvasya hi grahah*) and taking the components is taking from the whole (*sarvataś ca grahah*)."

²⁰ Cf. fr. Ca.Vi. 1, 22 : "Place is the habitat (*sthāna*); it is said to be the (place of) production (of vegetable substances) and (of) occurrence (of animals), as well as adequacy with regard to place (i.e. with regard to the kind of country one inhabits)."

²¹ Cf. fr. Ca.Vi. 1, 22 : "Time (means time as) permanent motion and (time) in relation to stages; with regard to this (distinction time) in relation to stages is linked to a morbid alteration and (time as) permanent motion to seasonal adequacy."

²² Cf. fr. Ca.Vi. 1, 22 : "Standards about the employment are fixed rules about the employment; they are linked to the characteristics of disintegration (of the food)."

²³ Cf. fr. Ca.Vi. 1, 25 : "One should eat when (the previous meal) has been disintegrated."

²⁴ Cf. fr. Ca.Vi. 1, 22 : "The consumer is the person who enjoys the food; to such an extent as (the food) depends on him, it is (called) adequate with regard to the abode (*oka*)."

²⁵ Su. : *kṣaya* (decline) instead of *kṣata* (a lesion).

²⁶ Ca. : *abhighātaje* instead of *abhighātaja*; *śopha* instead of *śotha*.

²⁷ Ca. : *api pravṛddhah* instead of *atipravṛddhah*.

²⁸ From an unidentified source.

²⁹ From an unidentified source.

³⁰ Su.U. 39, 14ab reads : *vikārā yugapad yasmin jvarah sa parikīrtitah*. Cf. A.h.Ni. 2, 5-6ab : "(The impurities), giving rise to glowing heat in the whole body and making it very hot, bring about the appearance of fever; on account of the fact that (the flow through) the channels stagnates (*vibandha*), perspiration usually does not appear from these (channels)." A.s.Ni. 2, 4 (Ki. 2, 3) : "Intensifying the bodily heat to a high degree by means of their own heat, which has acquired strength because (the visceral fire) has become blended with it, inhibition of (*stambham ā-dā-*) (the function of the channels) by occluding the openings of the channels in the interior (of the body), eliminating (the appearance of) perspiration, also at the surface (of the body), and spoiling (the function of) all the senses by glowing heat, (the morbid entities) bring about the appearance of fever." Hā. 3, 2, 45-46ab : "Fatigue, rigidity, swimming of the eyes, horripilation, gurgling sounds, yawning, alteration of the colour (of the skin) and aversion (from food), accompanied by desiccation of the mouth, are the developed characteristics of fever. In (a fever by) wind there is yawning, from phlegm (arise) dejection and a feeling of affliction, from bile (arises) a sensation of glowing heat in the eyes, and in a (fever) by concerted action all (the signs are present)."

³¹ *anirgama*; Da. : idem.

³² Ca. : *manasas tāpalakṣaṇam* instead of *manahsamtāpalakṣaṇam*.

³³ *apavāda* : a special rule setting aside a general one.

³⁴ The same illustration is given by Cakra in his comment on Ca.Ci. 3, 31. See also his comment on Ca.Sū. 1, 51.

³⁵ Da. makes mention of *vegoparodha* as a variant.

³⁶ Su. and Ā. : *nānnābhīnandana* instead of *annāruci*.

³⁷ Su. : *dvayor dvayos tu rūpena saṃśṛṣṭam dvandvajam viduh*.

³⁸ Cf. Ca.Ni. 1, 33 : "Its prodromes are the following : an altered taste in the mouth, heaviness of the limbs, absence of a relish for food, a disturbed state of the eyes, lachrymation, excessive sleep, disinclination, yawning, bending down (of the body), shivering⁴ fatigue, giddiness, confused speech, waking (at night), horripilation, hypersensitivity of the teeth, (alternating states of) ability and inability to endure sounds, a cold wind and the glowing heat (of the sun), anorexia, absence of digestive alteration, weakness, muscle pain, adynamia, mental asthenia (*alpaprāṇatā*), dilatoriness, inertia, abandonment of one's usual work, refractoriness with regard to one's own affairs, indignation at the words of one's *gurus*, aversion to children, unmindfulness of one's duties, a feeling of vexation at (the wearing of) garlands, anointing (one's body) and eating, aversion from sweet articles of food and fondness of acid, saline and pungent (substances); these are the prodromes of fever which are present before (the onset of) general glowing heat; they also attend someone who is afflicted by general glowing heat;" Ca.Ci. 3, 28-29 : "Inertia, eyes which are full of tears, yawning, heaviness, weariness (read *krama* instead of *krama*), an undetermined fondness of and aversion to fire, glowing heat (of the sun), wind and water, absence of digestive alteration, an altered taste in the mouth, deficiency of (one's) strength and the colour (of one's skin), and a slight morbid deviation from the (normal) behavioural habits are the prodromes of fever;" A.h.Ni. 2, 6cd-10a : "Its prodromes are : inertia, disinclination, heaviness of the limbs, an altered taste in the mouth, inability to eat, yawning, eyes which are full of tears and in a disturbed state, muscle pain, absence of digestive alteration, mental asthenia, (the need of) much sleep, horripilation, bending down (of the body), cramp of the calves, weariness, intolerance of good advice, fondness of acid, acrid and irritant (substances), aversion to dainty articles of food as well as to children, an intense thirst, and causeless longing for and aversion to sounds, fire, a cold wind, water, shade and hotness;" A.s.Ni. 2, 5 (Ki. 2, 4) : "Its prodromes are the following : an altered taste in the mouth, absence of the relish for food, heaviness of the limbs, inertia, mental asthenia, a stumbling gait, excessive sleep, disinclination, envy, aversion to good advice, children and sweet articles of food, delight in acid, saline and pungent (substances), absence of digestive alteration, muscle pain, eyes which are disturbed and full of tears, yawning, bending down (of the body), weariness, horripilation and, without any cause, longing for and aversion to sounds, fire, water, a cold wind, shade and glowing heat (of the sun)."

³⁹ Su.U. 39, 16cd-19ab reads completely and with some slight variants : "The morbid entities, corrupted by the grounds proper to them, reach the receptacle of undigested food, arrive, accompanied by the heat (of the transforming fire), at (the seat of) the nutrient fluid, cover the pathway of the channels which carry the nutrient fluid and the sweat, slow down the (transforming) fire, throw the heat (of the transforming fire) out of the seat of the maturative process, pervade the whole body and generate then, at the (periods of) time proper to them, the arrival of fever or (its) increase, and the colour proper to them in the skin, etc."

⁴⁰ Cf. Da. : *nayanayor aśrupūrṇatā*.

⁴¹ See note 38.

⁴² From this we must conclude that Mā.ni. 2, 6-7 did not form part of the Mādhava-

nidāna originally, but was added by Vācaspati, the author of Ā. As Vācaspati is later than Vijayaraksita, the latter wrote no comment on it.

⁴³ Su. : *kṣutah stambhah* instead of *kṣavastambhah*.

⁴⁴ Su. : *baddhaviṣṭatā* (a bound state of the faeces) instead of *gāḍhaviṣṭatā*.

⁴⁵ Su.U. 39, 30cd : *jṛmbhā 'dmānam tathā śūlam bhavaty anilaje jvare*.

⁴⁶ Cf. Ca.Ni. 1, 21 : "Its signs are the following : an incongruous start and lapse, incongruous heat, unsteadiness of the fever's intense and attenuated condition, an approach or increase of the fever at the end of the process of disintegration (of the food), day, night or warm (season); especially roughness and a ruddy colour of the nails, eyes, face, urine, faeces and skin and a strongly developed condition (of these symptoms) (*klptibhāva*); painful sensations of several kinds, fluctuating and non-fluctuating, in varying subdivisions of the parts of the body, as for instance : numbness of the feet, cramp of the calves, disjunction of the knees and of all the junctures separately, adynamia of the thighs, a sensation as if the iliac region, sides, back, shoulders, arms, scapular region and chest are (respectively) broken, shattered, squeezed, pounded, severed, lacerated and bumped; a disturbed functioning (*aprasiddhi*) of the jaws, tinnitus, pricking pain in the temples, an astringent taste or an altered taste in the mouth, desiccation of mouth, palate and throat, thirst, seizing (pain) in the cardiac region, vomiting of dry matter, a dry cough, suppression of sneezing and eructation, a deterioration of the taste of (all) food, effusion, anorexia, absence of digestive alteration, despondency, yawning, bending (of parts of the body), shivering, fatigue, giddiness, confused speech, waking (at night), horripilation, hypersensitivity of the teeth, a preference for hot (things), adverse therapeutic reactions (*anupaśaya*) to those things which have been mentioned as origins and favourable therapeutic reactions (*upaśaya*) to things which are contrary (to the origins); these are the signs of a fever by wind;" A.h.Ni. 2, 10cd-18ab = A.s.Ni. 2, 6-13 (Ki. 2, 5-12) : "Incongruity of (its) arrival and departure, turbulence and mildness, painful sensations and heat, fluctuating painful sensations of varying kinds in varying parts of the body, numbness of the feet, stiffness, cramp of the calves, fatigue, a sensation as if disjunction of the junctures is arising, adynamia of the thighs, seizing (pain) of the iliac region, sensations as if the back is stamped, the abdomen is subject to pressure and the bones, especially those in the sides (of the chest), are cut, seizing (pain) in the cardiac region, pricking pain, as by a goad, in the chest, a sensation as if the shoulders are pounded, the arms cut and the scapular region pressed, inability of the jaws to masticate (*bhakṣana*), yawning, tinnitus, pricking pain in the temples, a painful sensation in the head, an altered taste or an astringent taste in the mouth, non-appearance of the impurities, a dry (quality) and a ruddy (colour) of the skin, mouth, eyes, nails, urine and faeces, effusion, anorexia, absence of the desire (for food), absence of digestive alteration, absence of perspiration, waking (at night), desiccation of throat and lips, thirst, vomiting of dry matter and a dry cough, despondency, horripilation, hypersensitivity of the body-parts and the teeth, shivering, suppression of sneezing, giddiness, confused speech, longing for warmth and bending (of the body) will be present in a fever by wind;" Hā. 3, 2, 52-53 : "Shivering, incongruous paroxysms, desiccation of throat, palate and mouth, an altered taste (in the mouth), dryness of the body, a blocked state of the lateral parts of the abdomen, yawning, pain in the head, sleeplessness, a black colour of the finger-nails, confused speech, a sensation as if the limbs are broken, a man with these signs (suffers from) a fever brought about by wind."

⁴⁷ These morbid alterations are enumerated at Ca.Sū. 20, 11; 20, 14; 20, 17.

⁴⁸ Ca.Sū. 20, 11 reads *pakṣavadha* instead of *pakṣāghāta*.

⁴⁹ *kṣava* (sneezing) is explained by its synonym *chikkā*.

⁵⁰ A.h. : *vināma* instead of *vilāpa*; see note 46.

⁵¹ *Gul* : retention of morbid element and stools; *Kav* : constipation of the faults and of the stools.

⁵² Da. makes mention of the variant : *śyāvāṅgamalanetratā*, i.e. a brown colour of the body-parts, impurities and eyes; the latter reading is better than that found in Ā., because the term impurity (*mala*) includes urine (*mūtra*).

⁵³ Su. : *kaṭutā vakte*; Da. mentions as a variant : *tiktavaktratva*.

⁵⁴ Cf. Ca.Ni. I, 24 : "Its signs are the following : approach or increase of the fever in the whole body simultaneously, specifically at the time of combustive alteration of the ingested (food), at noon, at midnight and in the autumn, a pungent (taste in the) mouth, inflammatory changes of nose, mouth, throat, lips and palate, thirst, (mental disturbance as in) intoxication, giddiness, fainting, vomiting of bile, diarrhoea, aversion to food, adynamia, deterioration (of the taste of all food), confused speech, the appearance of red wheals on the body, a yellowish-green or turmeric-yellow (colour of) nails, eyes, face, urine, faeces and skin, an extraordinarily intense condition of the heat, a burning sensation to an extraordinary degree, a preference for cold (things), adverse therapeutic reactions by those things which have been mentioned as origins and favourable therapeutic reactions by things which are contrary (to the origins); these are the signs of a fever by bile;" A.h.Ni. 2, 18ed-20 = A.s.Ni. 2, 14-16ab (Ki. 2, 13-14): "Pervasion of (all) the parts of the body (by glowing heat) at the same time, confused speech, a pungent (taste in the) mouth, inflammatory changes of nose and mouth, a desire for cold (things), giddiness, fainting, (mental disturbance as in) intoxication, disinclination, falling down of faecal matter, emesis of biliary fluid, spitting of blood, acid eructations, the appearance of red wheals, a yellow or yellowish-green (colour of the) skin, etc., perspiration, (prolonged) expirations, an altered smell and an extraordinary thirst (are present) in (a fever) arising from bile;" Hā. 3, 2, 64 : "Fainting, a burning sensation, giddiness, (mental disturbance as in) intoxication, thirst, sharp paroxysms, diarrhoea, lassitude, inertia, confused speech, emesis, inflammatory changes and glowing heat in the mouth, perspiration, shortness of breath, a pungent (taste in the mouth), a perturbed state (of mind) and hunger, these are the signs a human being is provided with in a fever by bile;" Va. I, 233-234 : "Sharp and hot (paroxysms), a burning sensation, thirst, fainting, (mental disturbance as in) intoxication, a pungent (taste in the) mouth, giddiness, confused speech, inflammatory changes of nose, throat, lips and mouth, eyes filled with tears, a craving for cold (things), a yellow (colour of the) impurities, eyes, nails and skin, biliary eructations and diarrhoea are the characteristics of a fever by bile."

⁵⁵ This quotation is found : Paryāyatnamālā 1506b.

⁵⁶ In translating this passage the ending of the word *sadāhacoṣajvaravaktraśoṣam* has been changed to *-ah*. This change is in agreement with Su.U. 49, 10, which presents a different reading, running as follows : *yo'mlam bhṛśam vā kaṭutīltavaktrah / pītam saraktam haritam vamed vā // sadāhacoṣajvaravaktraśo / mūrcchānvitah pittanimittajā sā //*, i.e. : "When a person with a pungent and bitter (taste in his) mouth vomits matter which is acid, vomits vehemently, vomits matter which is yellow, accompanied by blood or yellowish-green, this (vomiting) arises from bile as a cause if (this person) additionally suffers from a burning sensation, sucking pain, fever and desiccation of the mouth and is attended by fainting." Da. interprets the beginning of the stanza as meaning : "A person who vomits matter which is vehemently acid or pungent" (*bhṛśam amlam kaṭukam vā yo vamet*).

⁵⁷ The source of this quotation is unknown.

⁵⁸ See note 54 (Ca.Ni. 1, 24).

⁵⁹ See note 55.

⁶⁰ This stanza is not found in Su., but is mentioned by Da. as forming part of a variant of U. 39, 33-34.

⁶¹ Su. : *ullesā* (nausea) instead of *utkleda* (retching).

⁶² Su. : *madhurāsyatā* (a sweet taste in the mouth) instead of *lavaṇāsyatā* (a saline taste in the mouth).

⁶³ Su. : *aṅgasāda* (adynamia of the parts of the body) instead of *lālāsrāva* (discharge of saliva).

⁶⁴ The inclusion of this additional stanza is approved of by the author of Ā.

⁶⁵ Cf. Ca.Ni. 1, 27 : "Its signs are the following : approach or increase of the fever in the whole body simultaneously, specifically just after the ingestion (of the food), in the earlier part of the day and the night or in the spring, heaviness of the limbs, absence of the relish for food, effusion of saliva, a sweet (taste in the) mouth, sickness, increased presence of unctuous substances in the cardiac region, a feeling of dampness, vomiting, a mild state of the (transforming) fire, excessive sleep, stiffness, lassitude, cough, shortness of breath, nasal catarrh, a feeling of coldness, a white (colour of the) nails, eyes, face, urine, faeces and skin, the excessive and vehement springing up of cold boils from the (various) parts of the body, a preference for hot things, adverse therapeutic reactions to those things which have been mentioned as origins and favourable therapeutic reactions to things which are contrary (to the origins); these are the signs of a fever by phlegm;" A.h.Ni. 2, 21-22 = A.s.Ni. 2, 16cd-18ab (Ki. 2, 15-16) : "In a (fever) arising from phlegm there are specifically present : inability to eat, rigidity, obstruction of the channels, slight paroxysms, effusion, a sweet (taste in the) mouth, an increased presence of unctuous substances in the cardiac region, shortness of breath, nasal catarrh, sickness, vomiting, cough, stiffness, a white (colour of the) skin, etc., cold boils on the (various) parts of the body, lassitude and *udarda*;" Hā. 3, 2, 78 : "A feeling of dampness, a sweet (taste in the) mouth, rigidity, a vehement lassitude, heaviness of the limbs, inability to eat, a state of exhaustion, horripilation, a feeling of coldness, profuse perspiration, impairment of the sense of hearing, pallor of the skin of the eyes, a constrained appearance of the impurities and constrained coughing and vomiting;" Va. 1, 261-262 : "Cough, shortness of breath, nasal catarrh, effusion, inability to eat, vomiting, sleep, heaviness, sickness, a feeling of dampness, a sweet (taste in the) mouth, a feeling of coldness, horripilation, a light (colour of the) impurities, eyes, finger-nails and skin, and a relish for hot (things) are the characteristics of a fever by phlegm."

⁶⁶ Da. : "It is the motionless state of a patient with fever."

⁶⁷ Da. : "The paroxysms are continuously present without any change in their intensity; others, however, (say that torpid paroxysms are) those which appear in a sluggish way."

⁶⁸ Su. : *śalta* instead of *samartha*.

⁶⁹ It has not been possible to trace this quotation to its source.

⁷⁰ Su. : *tathā* instead of *tamah*.

⁷¹ Cf. Ca.Ci. 3, 85-86ab : "The conformation of fever by wind and bile (consists of) pain in the head, a cutting pain in the junctures, a burning sensation, horripilation, desiccation of throat and mouth, emesis, thirst, fainting, giddiness, inability to eat, insomnia, excessive talking, and yawning;" A.h.Ni. 2, 24 = A.s.Ni. 2, 20 (Ki. 2, 19):

"A feeling of affliction in the head, fainting, emesis, a burning sensation, mental confusion, desiccation of throat and mouth, disinclination, cutting pain in the junctures, sleeplessness, thirst, giddiness, horripilation, yawning and excessive talking (are present in a fever) from wind and bile;" Hā. 3, 2, 85 : "It will be a fever by wind and bile if there are present : thirst, fainting, vomiting, a pungent (taste in the) mouth, dryness (of the whole body), a sensation of inner burning in the body, redness of the eyes, desiccation of the throat, insomnia, shortness of breath, a painful condition of the head, cutting pain, a sensation (as if) the parts of the body are broken, horripilation and *tamaka*."

⁷² Alternative descriptions of the fevers by combined action, adopted by Jejjāta (acc. to Da.), are inserted between Su.U. 39, 50 and 39, 51. The fever by wind and bile is described there as follows : "Yawning, inflatedness, (mental disturbance as in) intoxication, trembling, cutting pain in the junctures, general decline, thirst, confused speech and glowing heat will be present in a fever by wind and bile."

⁷³ Da. and He. : idem.

⁷⁴ Da. : idem.

⁷⁵ Cf. Ca.Ci. 3, 86cd : "A feeling of coldness, heaviness, lassitude, a feeling of dampness and a painful condition of the junctures."

⁷⁶ *svedāpravartana*; Ca. : idem; Su. : *pravartana* instead of *āpravartana*.

⁷⁷ Cf. A.h.Ni. 2, 25 = A.s.Ni. 2, 21 (Ki. 2, 20) : "The signs of a fever, generated by phlegm and wind, are : a deficient state of the glowing heat, inability to eat, a painful condition of the junctures and the head, nasal catarrh, shortness of breath, cough, a confined state (of the impurities), a feeling of coldness, rigidity, dimness of vision, giddiness and lassitude;" Hā. 3, 2, 100 : "A feeling of coldness, shivering, a feeling (as if) the junctures are broken, vomiting, rigidity and pain in (all the) limbs, a sluggish (type of) heat, inability to eat, a confined state (of the impurities), roughness (of the body), cough, darkness (of vision), piercing pain, lassitude, rumbling (sounds) and mental inconsistency, or a feeling of dampness, yawning, inability to eat, profuse perspiration and obstruction of impure matter and urine, will be (present in) a fever by phlegm and wind."

⁷⁸ The alternative description of this fever (see note 72) is : "Piercing pain, cough, nausea with (the urge to throw up) phlegm (read *kaphotklesa* instead of *kakotklesa*), a feeling of coldness, shivering, nasal catarrh, heaviness, inability to eat and a constrained condition (of the impurities) are present in (a fever) arising from wind and phlegm."

⁷⁹ Cakra : it is a condition (as if) one is covered with a garment; Da. : it is the motionlessness of a patient suffering from fever.

⁸⁰ Su. : *ātiktāsyatā*, i.e. a slightly bitter (taste in the) mouth; Da., however, read *liptatiktāsyatā*, for he explains the compound by *liptāsyatā tiktāsyatā ca*.

⁸¹ Cf. Ca.Ci. 3, 88-89ab : "At one moment a burning sensation and at another moment a feeling of coldness, perspiration and inhibition (of perspiration) again and again, mental confusion, cough, inability to eat, thirst, the appearance of phlegm and bile, the sensation that the mouth is covered with an unctuous substance, a bitter (taste in the) mouth and lassitude (constitute) the conformation of a fever by phlegm and bile;" A.h.Ni. 2, 26 = A.s.Ni. 2, 22 (Ki. 2, 21) : "Unsteadiness of the feeling of coldness, of the inhibition (of perspiration), of perspiration and of the burning sensation, the appearance of thirst, cough, phlegm and bile, mental confusion, lassitude, the sensation that the mouth is covered with an unctuous substance and a bitter (taste in the) mouth should be known as the symptoms of a fever by phlegm and bile;" Hā. 3, 2, 90 : "Sleep,

heaviness, cough (read *kāsa* instead of *kātsa*), pain in the junctures and in the head (read *siroruj* instead of *siraruj*), a state of affliction, cutting pain in the junctures and moderate paroxysms (are present) in this (fever by) phlegm, attended by bile (read *pittānvite* instead of *vātānvite*); a sensation of glowing heat in the eyes, shortness of breath, a liking for pleasant sounds (*ruciḥ śruti pathe*), desiccation (*śuṣkāvṛti*) of the throat, lassitude, mental confusion, anorexia and giddiness (are present) in a fever by phlegm and bile."

⁸² The alternative description of this fever (see note 72) is : "A feeling of coldness, a burning sensation, inability to eat, inhibition (of perspiration), perspiration, mental confusion, (mental disturbance as in) intoxication, giddiness, cough, adynamia of the parts of the body and sickness are present in (a fever by) phlegm and bile."

⁸³ Ca. : *svedastambhaḥ* instead of *stambhaś ca samsvedah*.

⁸⁴ Su. : *asamprāpti* instead of *asamvitti*.

⁸⁵ Ca. : *darśana* instead of *locana*.

⁸⁶ Ca. : *loṭhana* instead of *lotana*.

⁸⁷ Cf. Su.U. 39, 35-38ab : "Insomnia, giddiness, shortness of breath, lassitude, numbness of the parts of the body, inability to eat, thirst, mental confusion, (mental disturbance as in) intoxication, stiffness, a burning sensation, a feeling of coldness, distress in the cardiac region, maturation of the morbific entities after a long time, insanity, a brown colour of the teeth, a rough and black tongue, pain arising from the junctures, the head and the bones, distorted and turbid eyes, tinnitus and pain in the ears, confused speech, inflammatory changes of the channels, rumbling, vanishment of sensibility, and the discharge of perspiration, urine and faeces in slight amounts after a long time;" A.h.Ni. 2, 27-33ab = A.s.Ni. 2, 23-29ab (Ki. 2, 22-28ab) : "(A fever) arising from all (the morbific entities is provided) with all the characteristics; in this (type of fever there are present) frequently alternating burning sensations and feelings of coldness, deep sleep by day and waking at night, either sleeping always or not at all, either an extremely intense perspiration or no perspiration at all, the appearance of a morbid longing for songs, dances, jests, etc., eyes which are filled with tears, turbid, red, distorted and provided with fluttering eyelashes, pain in the calves, sides, head, junctures and bones, giddiness, tinnitus accompanied by pain in the ears, a throat which feels as if it were covered with awns, a tongue (with an aspect as if it were) completely burnt and (which is) harsh and heavy, laxity of the parts of the body and the junctures, spitting of blood, bile and phlegm, tossing of the head and an extreme pain in it, the becoming visible of wheals and brown-red circular spots, distress in the cardiac region, retention of the impurities or their appearance either in slight or in extreme amounts, an oleaginous condition of the mouth, subsidence of (one's) force, adynamia of the voice, confused speech, maturation of the morbific entities after a long time, lassitude and a persistent rumbling in the throat;" Hā. 3, 2, 111-112 : "Enduring thirst, piercing pain, desiccation, shortness of breath, waking at night but lassitude by day, mental confusion, desiccation of the mouth, inflammatory changes of nose, tongue and lips, spitting, leanness of the body, the springing up of circular spots on the body, a brown (colour of) eyes, lips and mouth, (mental disturbance as in) intoxication, perspiration, inflatedness together with desiccation or loss of the feeling of hunger, affliction by giddiness or rolling of the head, afflictedness of the head and obstruction of the channels or emesis or being filled with gurgling sounds (*ghuraghurā*) in the throat and piercing pains; the fever called (that one caused by) concerted action, the quickly acting one among diseases, the (fever) which gives rise to extreme suffering, rules over men, horses or elephants, when they are provided with the signs mentioned above."

88 *nirgatam bhugnam saṅkucitatā yayos te nirbhugne.*

89 *antahpraviṣṭa*, i.e. retracted.

90 *atikuṣila*; Da. : *nirbhugna* (distorted) means *kuṣila* (crooked); Aruṇa and He. : *bhugna* (distorted) means *kuṣila*; Indu : it means that the pupil (*kanīnikā*) and outer corner of the eye (*apāṅga*) are blunt (*atikṣṇa*); Śrīdāsa : it means that the pupil and outer corner of the eye are crooked (*anārjava*).

91 *śūkaśimbidhānya* may be interpreted as *śūkaśimbi* and *śūkadhānya* (awned grain), or as *śūkadhānya* and *śimbidhānya* (other kinds of grain, but especially pulse; the pods of the latter are only covered with hairs in a number of cases). Aruṇa : *śūka* means *kīṣāru* (a beard of corn).

92 Cakra : idem. *gojihvā* is the name of a plant, usually identified as *Elephantopus scaber* Linn., which has prickly leaves; acc. to some authorities *gojihvā* may also designate *Onosma bracteatum* Wall.; the stem and the upper surface of the leaves of the latter are hispid.

93 Cakra : idem.

94 Cakra : idem.

95 *itas tataś cālanam*; Cakra : *itas tato nayanam*.

96 Cakra : idem.

97 A *varaṭī* is a kind of wasp.

98 Also quoted by Cakra, Indu and Śrīdāsa : wheals are boils without an opening (*nirmukhāḥ pīṭakāḥ*); Aruṇa on A.h.Ni. 2, 20 : wheals are boils without an opening and of a circular form; Indu on A.s.Ni. 2, 15 (Ki. 2, 14) : wheals are elevated (*sotsedha*), circular spots.

99 Cakra : idem.

100 A.h. : *mahāsvedo 'ti naiva vā* instead of *mahān svedo 'thavā na vā*.

101 Ca. : *-rugvyathāḥ* (pain and a feeling of distress) instead of *-hṛdvyathāḥ* (distress in the cardiac region).

102 Ca. : *-tṛḍ balasaṅkṣayāḥ* instead of *trṣṇā balakṣayāḥ*.

103 Ca. : *lingaṇ syān mārutādhike* instead of *lingaṇ vātādhike matam*.

104 Ca. : *sītalā* instead of *sīlatā*.

105 The two last stanzas are quoted in an inverted order.

106 A description of the thirteen fevers by concerted action is not found in Su., nor in A.h. and A.s.

107 Su. : *hatasvara* (the voice being damaged) instead of *hataprabha* (the lustre of the skin being damaged).

108 Su. : *sāsro nirbhugnahṛdayāḥ* (the eyes being full of tears and the heart being distorted) instead of *sāśrunirbhugnanayana* (the eyes being full of tears and distorted).

109 Su. : *hataprabha* instead of *hatasvara* (cf. note 107).

110 Su. : *viduh* instead of *jaguḥ*.

111 This quotation is not complete without adding Su.U. 39, 42, a stanza which is, acc. to Da., omitted by some of the commentators. Su.U. 39, 42 : "As to a fever proceeding from all (the morbific entities) one should know that one, accompanied by sleep, to be *abhīnyāsa*, that one with decline to be *hataujas*, and that one with complete inactivity of the limbs *saṅnyāsa*." *hataujas* fever is described separately at Su. 39, 43-45ab; this description is, again acc. to Da., not generally accepted by the commentators on Su.

Su.U. 39, 43-45ab : "(The fever) of a person whose vital fluid falls down owing to the surge of bile and wind, who wants to lie down to repose because his limbs are stiff and he

feels cold, who, whether awake or sleeping, is deprived of sensibility, who is full of lassitude, talks in a confused way, shows horripilation, laxity of the parts of his body, a low degree of general glowing heat and mildly painful sensations, a competent physician should know as arising from restriction of the vital fluid." The fever by concerted action as such is also called *abhinyāsa* and *hṛtaujas* at A.h.Ni. 2, 33ed = A.s.Ni. 2, 29ed (Ki. 2, 28ed). He. remarks that this statement is sometimes interpreted in a different way : "Some say that *samnipāta* is a fever with an excess of wind, *abhinyāsa* with an excess of phlegm and *hṛtaujas* with an excess of bile." He. does not agree with that interpretation.

HK characterize *abhinyāsa* (p. 219) as "ein Fieber bei dem Augen und Ohren ihren Dienst versagen"; this is not an adequate description, because more functions are depressed in this fever; the quoted statement by HK is taken from the beginning of the description of *abhinyāsa* by Jolly (Medicin, p. 72). HK render *hṛtaujas* by "das die Lebenskraft raubt"; Jolly (Medicin, p. 72) says that it is "characterisiert durch Schwund der Kräfte;" the central characteristic of this fever, as described by Su., is, however, the decrease of the vital fluid. Descriptions of *abhinyāsa* fever are also found in Va., Bhā.pra. and Yo.

Va. 1, 496-500 : "The three vehemently excited morbific entities generate a very dreadful *abhinyāsa* fever in men when they invade the channel of the chest, when they are immature, confined and seybalous, and when they invade the senses of perception and the *manas*. A person (suffering from it) has stiff limbs, does not speak, is unable to make voluntary movements and has no desires, his eyes will not be able to see colours and, having reached (as objects of the other senses) smells, tastes, sensations of touch and sounds, he is not aware of them; he rolls his head again and again and finds no delight in food, he rumbles and feels pricking pain, his perception is deficient and he speaks little and inarticulately. This (fever) is called *abhinyāsa*. (A patient suffering from it) should be rejected in most cases; only some (patients) are curable;" Bhā.pra. 8, 1, 498 : "That fever, in which really all the morbific entities are very violently (excited) and strong, (and in which are present) mental confusion to an extraordinary degree, wallowing, bewilderment, vehement shortness of breath, muteness, a burning sensation, an unctuous mouth, a sluggish (transforming) fire and decline of (bodily) force, is called here from of old *abhinyāsa* by wise physicians;" Yo., p. 162 : "(Excitement of) the three morbific entities, an oleaginous condition of the mouth, sleep, bewilderment, insensibility, troubles in talking, annihilation of (one's) force and (partial) suppression of breathing, etc. is called *abhinyāsa*; (a patient suffering from it) is surely fit for death."

¹¹² Cf. Kā.Ka., *viśeṣakalpādhya* 27-28ab : "The person, in whom concerted action arises from excitement (of the three morbific entities) with an excess of wind and bile, (shows) fever, muscle pain, thirst, desiccation of the palate, closing of the eyes, inability to eat, lassitude, loosening of faecal matter, shortness of breath, cough, fatigue and giddiness;" Va. 1, 353 : "The person, in whom concerted action arises from excitement (of the three morbific entities) with an excess of wind and bile, (shows) fever, (mental disturbance as in) intoxication, thirst, desiccation of the mouth, closing of the eyes, inflatedness, inability to eat, lassitude, cough, shortness of breath, giddiness and weariness; this (type of) concerted action has been denominated by the sages as *babhu*;" Va. 1, 353 = Bhā.pra. 8, 1, 455-456 (v.l. : *śrama*, fatigue, instead of *klama*, weariness; *babhu* instead of *babhu*).

¹¹³ Cf. Kā.Ka., *viśeṣakalpādhya* 28cd-31ab : "The person, in whom concerted action arises from excitement (of the three morbific entities) with an excess of bile and phlegm,

(presents) a sensation of inner burning and feels coldness outside, his thirst increases, he feels pricking pain in his right side and seizing pain in his chest, head and throat, with difficulty he spits phlegm accompanied by blood, his throat (feels as) consumed by fire, and loosening of faecal matter, shortness of breath, hiccup and closing of the eyes are present to an increasing degree; these two (types of) concerted action are denominated *vidhu* and *phalgu*;" Kā.Ka., *viśeṣakalpādhya* 28cd-31ab = Va. 1, 354-356 (v.l. : *mukhaśoṣa*, desiccation of the mouth, instead of *urahśīrṣagraha*, seizing pain in chest and head; *śhīvati raktapittam*, he spits blood and bile, instead of *niśhīvati kapham sāsrk*, he spits phlegm accompanied by blood) = Bhā. pra.8, 1, 459-461 (v.l. : *śhīvati śleṣmapittam*, he spits phlegm and bile; *kothaś ca jāyate*, there arise wheals, instead of *kaṇṭhaś ca dūyate*, the throat feels as consumed by fire; *r̥śibhir bhallunāmā 'yam samnipāta udāhṛtaḥ*, this type of concerted action is denominated *bhallu* by the sages).

¹¹⁴ Only a fragment of the corresponding description in Kā. has been preserved, ending with : "It is a very severe (type of) concerted action." Cf. Va. 1, 357-358 : "The person, in whom concerted action arises from excitement (of the three morbific entities) with an excess of phlegm and wind, (presents) a cold fever, fainting, hunger, thirst and a seizing pain in the sides; when he is not perspiring there arise piercing pain, hiccup and shortness of breath. This (type of) concerted action is incurable and is called *śīghrakārin*; someone, into whose body it has entered, certainly dies within a day and a night;" Va. 1, 357-358 = Bhā.pra. 8, 1, 457-458 (v.l. : *pārśvanigraha* instead of *pārśvasamgraha*; *tandrā*, lassitude, instead of *hikkā*, hiccup).

¹¹⁵ Cf. Va. 1, 359-360ab : "Cough, shortness of breath, darkness (of vision), fainting, confused speech, mental confusion, shivering, a painful sensation in both sides, yawning and an astringent (taste in the) mouth should be considered as the symptoms of (the type of) concerted action in which wind is the most important (morbific entity); this (type of) concerted action, called *visphoraka*, is very severe;" Va. 1, 359-360ab = Bhā.pra. 8, 1, 449-450 (v.l. : *bhrama*, giddiness, instead of *tamas*, darkness of vision).

¹¹⁶ Cf. Va. 1, 360cd-361 : "Diarrhoea, giddiness, fainting and surely inflammatory changes in the mouth, red drops on the limbs and a violent burning sensation should be considered as the symptoms of (the type of) concerted action in which bile is the most important (morbific entity); this (type of) concerted action is called *āśukārin* by physicians;" Va. 1, 360cd-361 = Bhā.pra. 8, 1, 451-452 (v.l. : *dāho tīva* instead of *dāhas tīvrah*).

¹¹⁷ Cf. Va. 1, 362-363 : "Rigidity, a stammering voice and also sleep at night, stiff eyes and a sweet (taste in the) mouth should be considered as the symptoms of (the type of) concerted action in which phlegm is the most important (morbific entity); this (type of) concerted action is by the sages said to be called *kampana*"; Va. 1, 362-363 = Bhā.pra. 8, 1, 453-454.

¹¹⁸ Descriptions of several types of fever by concerted action are met with in a number of texts :

Kā.Ka., *viśeṣakalpādhayā* goes on, after a break in the text : "When there will be concerted action by means of (wind, bile and phlegm, which have increased respectively) to a deficient, great and moderate degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbific entities; excitement (in the form of) blood-bile, present in all the channels, arises in him and he is covered everywhere with blisters which look as if they had arisen from burning by fire; his cardiac region, abdomen, bowels, liver, spleen and *phupphusa* are subject to inflammatory changes; that which stays inside his body, both in the

upper and the lower part, becomes (transformed into) purulent matter; his teeth fall out and he will die; these are the specifying (characteristics of this kind of fever);” cf. Va. 1, 378-379 : “When there will be concerted action by means of (wind, bile and phlegm, which have increased respectively) to a deficient, extreme and moderate degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbid entities; his cardiac region feels (as if it were) burning, his liver, spleen, bowels and *phupphusa* are subject to extreme inflammatory changes and purulent matter and blood come out upwards and downwards;” Va. 1, 378-379 = Bhā.pra. 8, 1, 474-475; Bhā.pra. 8, 1, 476 runs : “The teeth fall out and death (occurs) in this (fever); physicians call this (type of) concerted action *yāmya*.”

Kā.Ka., *viśeṣakalpādhya* : “When there will be concerted action by means of (wind, bile and phlegm which have increased respectively) to a moderate, great and deficient degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbid entities; with a stiff body and stiff eyes he lies down as if he were struck; he evacuates in an extreme way and his faeces are copious, though he abstains from eating; (finally) all his channels are subject to inflammatory changes; these are the specifying (characteristics) in this (type of fever);” cf. Va. 1, 381cd-383cd : “When there will be concerted action by means of (wind, bile and phlegm which have increased respectively) to a moderate, great and deficient degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbid entities; there will be present mental confusion, confused speech, fainting, stiffness, trembling, seizing pain in the head, cough, shortness of breath, giddiness, lassitude, unconsciousness and seizing pain in the cardiac region; moreover blood flows out of the apertures (of the body); these are the specifying (characteristics); death (occurs) within three (days and) nights or there is lassitude and stiffness of the eyes;” Va. 1, 381cd-382 = Bhā.pra. 8, 1, 471-472 (v.l. : *manyāstambha*, stiffness of the muscles of the nape of the neck, instead of *stambhakampa*, stiffness and trembling; *hṛdi vyathā*, a feeling of distress in the cardiac region, instead of *hṛdi grahah*, seizing pain in the cardiac region); Bhā.pra. 8, 1, 473, corresponding to Va. 1, 383a-d, runs : “Blood flows out of the apertures (of the body) and the eyes are red and stiff; these will be the specific (symptoms); death (occurs) within three days; physicians call this (type of) concerted action *pākala*.”

Kā.Ka., *viśeṣakalpādhya* : “When there will be concerted action by means of (wind, bile and phlegm, which have increased respectively) to a great, deficient and moderate degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbid entities; (he shows) yawning, waking (at night), stretching (of the body), confused speech and pain in the head; moreover he dies from stiffness of the muscles of the nape of the neck; these are the specifying (characteristics of this fever). The names of these three (fevers) are *yāmya*, *krakaca* and *pākala*;” cf. Va. 1, 380-381ab : “By (concerted action which arises from respectively) a great, deficient and moderate (increase of) wind, bile and phlegm, the very diseases which have been mentioned (occur in a patient), in accordance with the strength and residence of the morbid entities; (the patient presents) confused speech, droopiness, complete mental confusion, trembling, fainting, disinclination and giddiness; moreover he dies from stiffness of the muscles of the nape of the neck; these are the specifying (characteristics);” Va. 1, 383ef : “The names of these three (fevers) are *yāmya*, *krakaca* and *pākala*”; Va. 1, 380-381ab = Bhā.pra. 8, 1, 477-478; Bhā.pra. 8, 1, 479 runs : “Physicians call this (type of) concerted action *krakaca*.”

Va. 1, 364-368 : "When in someone concerted action springs up by means of wind, bile and phlegm, (which have increased respectively), in their due order, to a deficient, moderate and excessive degree, it oppresses (the patient) in accordance with (the degree to which) the morbific entities present themselves; (the patient presents) piercing pain to a slight degree, pricking pain in the iliac region, a burning sensation in the trunk, pain, giddiness, weariness to a vehement degree, pains in the head, mouth, muscles of the nape of the neck, cardiac region and organ of speech, states in which the eyes are closed, shortness of breath, hiccup, cough, rigidity and unconsciousness; when it has recently been produced it is sometimes curable; in this (type of) concerted action there arises, however, a very severe boil at the root of the ear, by which a living being is hardly able to stay alive; this (type of) concerted action is called *vaidārika* and is very severe; after (it has been present during) three (days and) nights the preparation of a remedial agent is useless;" Va. 1, 364-368 = Bhā.pra. 8, 1, 487-491 (v.l. : *vastiruj*, pain in the bladder, instead of *valtraruj*, pain in the mouth).

Va. 1, 369-375 : "When there is concerted action by means of (wind, bile and phlegm, which have increased respectively) to a moderate, deficient and excessive degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbific entities; a sensation of inner burning is a specific (symptom) in this (fever) and (the patient) is unable to speak; one notices that the face is red in the very way this occurs by means of *ālakta*; there is no effusion of phlegm from the cardiac region, (though the patient) exerts himself to withdraw it (from that region); pricking pain is present in the side, which feels as if it were struck by an arrow, the cardiac region feels (as if someone is) digging into it; closing of the eyes, shortness of breath and hiccup increase day by day, the tongue has a burnt aspect and is harsh to the touch, the throat feels as if it were covered with awns; (the patient) is not aware of the evacuation (of faeces and urine), he rumbles like a *kapota* pigeon, he is filled with phlegm to an extreme degree, his mouth, lips and palate are desiccated, he is extremely afflicted by lassitude and sleep, the (transforming) fire and the brightness (of the body) are damaged, there is no extreme languor, abnormal movements are present (*viparitāni yacchati*) and stretching movements in many ways; (finally) matter mixed with blood is spitted out in slight amounts; this is the very severe (type of) concerted action, called *karkofaka*;" Va. 1, 369-375 = Bhā.pra. 8, 1, 480-486 (v.l. : *pittenākarsita*, attracted by bile, instead of *yatnenākarsita*, though there is exertion to withdraw it; *hatavān nihatadyutih*, the voice and the brightness of the body are damaged, instead of *hatavahnir hatadyutih*, the transforming fire and the brightness of the body are damaged; *na ratim labhate nityam viparitāni cecchati*, he never finds pleasure and longs for wrong things).

Va. 1, 376-377 : "When there is concerted action by means of (wind, bile and phlegm, which have increased respectively) to a great, moderate and deficient degree, (the patient will present) those very diseases which have been mentioned, in accordance with the strength and the residence of the morbific entities; there are present confused speech, droopiness, complete mental confusion, trembling, fainting, disinclination, giddiness and also hemiplegia; these are the specific (symptoms in this fever); this very severe (type of) concerted action is called *sammohaka*;" Va. 1, 376-377 = Bhā.pra. 8, 1, 468-470. Kā.Ka., *viśeṣakulpādhyāya* : "Learn from me about (that type of) concerted action, which shows excitement by means of congruous morbific entities; one should observe in it all the symptoms of the three morbific entities" (= Va. 1, 384; cf. Bhā.pra. 8, 1, 462).

"(Because the morbific entities are) congruous as to their force, like three sticks, they call it that one which has three feet" (absent in Va. and Bhā.pra.).

"(All) those symptoms are present in it, which have been stated in (the chapter on) the therapy of fever; this (type of) concerted action, called *kūṭapākala*, is very severe;" cf. Va. 1, 385 : "(When) the whole of those symptoms (is present) which have been stated in (the chapter on) the therapy of fever, (when it is) provided with all those (symptoms in a) fully developed (state), it should be discerned as *kūṭapākala*" (absent in Bhā.pra.).

"*kūṭapākala* arises as a great illness which immediately kills on account of the severe illnesses (it brings about), (as one is killed) by a thunderbolt, cutting weapon and fire. Someone consumed by *kūṭapākala* is unable to hear and to see, shows no pulsating movements and does not speak, praise or blame; he is only occupied with breathing and his body and eyes are stiff; the limit of his life does not exceed three (days and nights);" cf. Va. 1, 386-387ab : "It resembles a thunderbolt, a cutting weapon and fire, on account of the severe illnesses (it brings about); (a patient suffering from it) is only occupied with breathing and his body and eyes are stiff; it takes the life of such a person after three (days and) nights" (= Bhā.pra. 8, 1, 463-464ab).

Bhā.pra. describes two more series of thirteen fevers by concerted action. The first series is as follows : Bhā.pra. 8, 1, 493 : "The person with a fever by concerted action whose head and body are cold, who is afflicted by shortness of breath, cough, hiccup, mental confusion, trembling, confused speech, weariness, a copious amount of phlegm and wind, a burning sensation, emesis, oppressing pain in the parts of his body and morbid alteration of the voice, is said to suffer from (the fever called) *sītagātra*."

8, 1, 494 : "That fever arising from the three morbific entities in which are present an extraordinary lassitude, thirst, a flux (from the bowels), an excessive shortness of breath, the painful condition (called) cough, a body afflicted by general glowing heat, itching and phlegm in the throat along with swelling, a very dark-coloured tongue, weariness, sluggishly functioning ears and a burning sensation, is called *tandrika*."

8, 1, 495 : "That fever arisen from the extraordinary (*nītānta*) fury of all the morbific entities, in which will be present trembling, a feeling of distress, falling down, a burning sensation and unconsciousness, which occur precipitately and are attended by frequent (states of) confused speech, is called *pralāpaka* on (this) earth."

8, 1, 496 : "Spitting of blood, circular spots on the body which resemble blood (as to their colour) or are black, redness of the eyes, thirst, inability to eat, emesis, shortness of breath, diarrhoea, giddiness, inflatedness, unconsciousness, falling down, hiccup and a vehement oppressing pain in the parts of the body arise as signs in the fever, generated by concerted action, (which is called) *raktaśīhivin*."

8, 1, 497 : "That fever arising from all the morbific entities, which first of all presents as (its) signs a condition in which the eyes are vehemently twisted awry, a vehement degree of shortness of breath, cough and lassitude, and moreover confused speech, (mental disturbance as in) intoxication, shivering, deficient functioning of the ears and mental confusion, has been considered to be (the fever called) *bhugnanetra* by the ancient therapists."

8, 1, 498 : see note 111 about *abhinyāsa* fever.

8, 1, 499 : "That fever generated by the three morbific entities, in which the tongue is to a high degree covered by hard thorns, in which subsequently complete muteness arises, and in which are present impairment of the sense of hearing and of (bodily) force, shortness of breath, cough and a general glowing heat, is called *jihvaka* by the best ones of the ancient physicians."

8, 1, 500 : "That fever, generated by the three morbific entities, in which will be present an outstanding degree of a distressing sensation, accompanied by swelling in the junctures, a considerable amount of phlegm in the mouth, insomnia, the painful condition (called) cough and what is called the whole (set of) characteristics, is denominated *samdhiga* by wise (physicians)."

8, 1, 501 : "That fever, arisen by means of all the morbific entities, which is characterized by a perpetual shaking of the head, accompanied by coughing, an excessively distressing pain in all the parts of the body, together with hiccup, shortness of breath, a burning sensation and mental confusion, an extreme general glowing heat of the body, bewilderment and talking at random, has been called *antaka* by the sages."

8, 1, 502 : "That (fever), in which are present an excessive burning sensation, a violent thirst, shortness of breath, confused speech, absence of appetite, giddiness, mental confusion, oppressing pain, a distressing sensation in the muscles of the nape of the neck and in the jaws, pain in the throat and fatigue, is technically called *rugdāha*; this fever arises from the three (morbific entities)."

8, 1, 503 : "In the fever (called) *cittabhrama* a man sings, dances, laughs and talks in a confused way; his visual perception is morbidly altered, he is mentally confused and afflicted by a burning sensation, a feeling of distress, and fear."

8, 1, 504 : "In that fever, generated by the three morbific entities, which is called *karnika*, are found a violent swelling and distressing sensation at the root of the ear, a seizing pain in the throat, deafness, shortness of breath, confused speech, profuse perspiration, mental confusion and a burning sensation."

8, 1, 505 : "That fever, (arising) from the three morbific entities, in which the complete signs consist of a (feeling as if the) throat contains hundreds of awns, an extreme shortness of breath, confused speech, inability to eat, a burning sensation, pain in the (whole) body, thirst, stiffness of the jaws, a feeling of affliction in the head and mental confusion, along with shivering, is called *kanthakubja* by the ancient therapists."

A series of thirteen fevers with the same or related names, but somewhat different as to their description and order, is found in Yo., p. 160-162 :

"That (fever by) concerted action, which presents the arising of piercing pain, brought about as a prodrome, desiccation, a condition full of many painful sensations (brought about) by wind, (a copious amount of) phlegm, glowing heat, deficiency of (one's bodily) force and waking (at night), should be called *samdhika*.

That one, which brings about a burning sensation, extends glowing heat over the whole body, gives rise to mental confusion and trembling of the head and covers (one) with hiccup and cough, know it to be (the fever) called *antaka*, which is avoided (as to treatment) by wise (physicians).

That (fever), which presents confused speech, glowing heat in the whole body, great mental confusion, sluggishness (of the transforming fire), fatigue, intense giddiness, painful sensations, a distressing sensation in the throat, muscles of the nape of the neck and jaws, that one which brings about an uninterrupted feeling of thirst and fills one with shortness of breath, cough and hiccup, is (called) *rugdāha*, is very difficult to cure, and kills. When somehow in men a distressing pain in the (whole) body arises, giddiness, (mental disturbance as in) intoxication, glowing heat in the whole body, a state of mental confusion and bewilderment, bewildered eyes, laughter, singing, dancing and confused speech, it is called *cittabhrama*, which is by some declared to be incurable.

When the body is like ice, when there are (present) shivering, shortness of breath and

hiccup, when all parts of the body are flaccid, the voice has deteriorated (*khinnanāda*) and a ferocious glowing heat is present, accompanied by weariness, a burning sensation, coughing, vomiting and diarrhoea, it is (called) *śitagātra*, which is a ground of a hasty death on account of its special faculty.

In the malady (called) *tandrika*, there are present an intense afflictedness by lassitude, a great degree of disturbance by fever, phlegm and thirst, a dark-coloured tongue which is covered by broad and hard thorns, diarrhoea, shortness of breath, weariness, glowing heat in the whole body, pain in the ears, a vehement rigidity in the throat and (the need to) lie down to repose uninterruptedly.

When there is present a feeling of affliction in the head, a seizing pain in the throat, a burning sensation, mental confusion, trembling, fever, afflictedness by blood and wind, a seizing pain in the jaws, glowing heat, moaning and fainting, it is certainly *kanṭhakubja* (fever), which is difficult to cure.

That fever which by its special faculty (gives rise to) confused speech, diminishment of the sense of hearing, seizing pain in the throat, a feeling of distress in the parts of the body, shortness of breath, cough, effusion, glowing heat in the interior of the ears and oppressing pain in the cheeks, is called *karnaka* by wise (physicians); it is difficult to cure.

The person who presents fever, decrease of (bodily) force, voidness of memory, shortness of breath, distorted eyes, mental confusion, confused speech, giddiness, trembling and swelling, (suffers from the fever called) *bhugnadr̥ś* and quickly leaves (this) life.

(That disease in which are present) spitting of blood, fever, emesis, thirst, mental confusion, piercing pain, diarrhoea, hiccup, inflatedness, giddiness, a burning sensation, shortness of breath, unconsciousness and a tongue which is dark-coloured, red and morbidly altered, with a form determined by the springing up of circular spots, is called *raktaśhivin* in this (world); it is a well-known fact that it destroys life.

Who (shows) trembling, confused speech, glowing heat in the whole body and oppressing pain in the head, who is full of an impetuous (*praudhāprabhāva*) wind, whose thoughts are distracted, who is bewildered by loss of judgment and speaks very abundantly, goes, (suffering from the fever called) *pralāpin*, quickly to the abode of the Lord of the fathers.

(The fever) characterized by perturbation by shortness of breath, cough and glowing heat in the whole body, a tongue which is covered by hard thorns, deafness, muteness and deficiency of (one's) force, is (called) *jihvaka*, which is very difficult to cure."

The last fever of this series is *abhinyāsa*; see note 111. In the Sudhālahari-comments on Māni. the same descriptions as those of Yo. are quoted as coming from the Aśvini-kumārasamhitā.

In Bhā.pra. there follows another series of thirteen fevers by concerted action :

8, 1, 510 : "From the openings of whose nose flows down a copious amount of viscid blood of a crimson and black colour, and who rolls his head to all sides, should be known as someone painfully oppressed by *kumbhipāka*."

8, 1, 511 : "Who throws the parts of his own body upwards and downwards and who breathes to an extraordinary degree, should be discerned as someone visited by *prorūpnāva*, which is (by) diverse (reasons) difficult (to cure)."

8, 1, 512 : "Perspiration, giddiness, cutting pain in the parts of the body, trembling, a burning sensation, emesis, a distressing sensation in the throat and extremely heavy limbs arise as signs in someone visited by (the fever called) *pralāpin*."

8, 1, 513 : "(Someone who shows) a sensation of inner burning and a feeling of coldness

at the outside (of the body), swelling, an extreme disinclination, shortness of breath and also a body which looks as it if were burnt, is called (a patient) tormented by *antardāha* (fever)."

8, 1, 514 : "The person who neither at night nor by day obtains sleep, whose understanding is in a state of confusion and who, suffering from giddiness, feels as if he had arisen from the sky, is (called) someone with *dandapāta* (fever) who feels giddy when looking in every direction."

8, 1, 515 : "The body of someone afflicted by *antaka* is everywhere covered with enlarged glands, his abdomen is filled by wind, he is continuously short of breath and he is insensible."

8, 1, 516 : "Someone afflicted by *enidāha* fever has sensations as if on his body, which is a vessel (full) of pain, move about a number of snakes, flying insects and *harinas*; he shivers and has a burning sensation."

8, 1, 517 : "The person whose body is extremely yellow, the eyes still more and the impurities more again than (the eyes), who feels a burning sensation, and an extreme coldness at the outside, should be known as someone with *hāridraka* (fever)."

8, 1, 518 : "Someone (suffering) from (the fever by) concerted action (called) *ajaghoṣa*, smells like a he-goat and has painful shoulders; the cavity of his throat is obstructed and his eyes are somewhat copper-coloured."

8, 1, 519 : "Who does not perceive the proper sense-objects, (consisting of) sounds, etc., by means of the assemblage of the senses, who laughs harshly and talks harshly in a confused way, should be known as someone afflicted by *bhūlahāsa* (fever)."

8, 1, 520 : "That fever by means of which one feels again and again, because of its paroxysms, a pressuring pain in the limbs as by an instrument, and in which one will vomit blood and bile, should be discerned as *yantrāpida* (fever)."

8, 1, 521 : "In the (fever by) concerted action, (called) *samnyāsa* there is a flux (from one's bowels), one vomits, rumbles, and throws one's limbs in all directions during a long time, one talks in a confused way and there is a ferocious look in one's eyes."

8, 1, 522 : "In the fever (called) *samśoṣin*, one's body has the colour of the eyes of a peacock's tail, one's eyes possess the same colour to an extreme degree owing to the excretion of impure matter, and one's (body) shows white boils of a circular form."

¹¹⁹ Cakra remarks that the indeniable fact that the morbid entities do not injure each other cannot be explained; he calls it inconceivable (*acintya*) and refers for an exposition on this subject to the author of the Candrikā commentary on Su.

¹²⁰ A.h.Ni. 15, 48ab : *saslesmamedahpavanam āmam atyarthasamcitam* instead of *saslesmamedah pavanah sāmam atyarthasamcitam*; 49c : *skabhñāti* instead of *stabhnāti*. This reading gives a different meaning to the stanza : "In the case that immature matter, accumulated to an extreme degree, together with phlegm, fat and wind, (reaches the thighs), it immobilizes them."

¹²¹ Cakra remarks on Ca.Ci. 26, 293 : "(As a reply to the question) 'Why don't they injure each other?' it is said : because they are innately of the same nature; this means : because of their being of the same nature, which is based on their own state of being; being of the same nature is a state in which no injury is brought about. See also note 119.

¹²² Cf. fr. Kā.Ka., *viśesakalpādhya* : "On account of disagreeing food, time and the ripening of (one's) actions, the wind becomes quickly excited; afterwards it injures one's (transforming) fire. The four kinds (of food) taken by such a person with an injured bodily fire, who drinks and eats as he did before, become chiefly transformed into phlegm. The wind, carrying this phlegm away with itself, moves through the channels

of this person. Having filled and occluded all his channels, both the subtle and the gross ones, the wind reaches a restrained condition; thereupon it excites the bile of that person. This bile, set in motion by the wind and being under restraint by phlegm at all sides, brings about, due to the mutual union with regard to the places of residence, fever, sickness, inability to eat, cutting pain in the junctures, *visūcikā* and other diseases of various kinds, and squeezes (in that way) a bodily being."

¹²³ Cf. Su.U. 39, 41cd : "A fever by concerted action is thought to be difficult (to cure); according to others it is incurable;" Da., undoubtedly under the influence of Ca.Ci. 3, 109cd-110ab, remarks that it is difficult to cure when not all its characteristics are present, and that it is incurable when all its characteristics are present, the morbific entity is in a confined condition and the (transforming) fire annihilated; A.h.Ni. 2, 34 = A.s.Ni. 2, 31cd-32ab (Ki. 2, 30) : "When the morbific entity is in a confined condition and the (transforming) fire has been annihilated, a fever by concerted action, of which all the characteristics are fully (developed), is incurable; when it is different, it will be difficult to cure or bring about bewilderment;" the term confined (*vibaddha*) is explained by Indu as : stagnant (*sthira*), by Aruna as : not coming forth (*apravṛtiśila*), and by He. as : not reaching the stage of maturation (*pacyamānāvasthām agacchat*).

¹²⁴ Cakra remarks : "In this case the term morbific entity is used in the sense of impurity, because it is accompanied by the words 'being in a confined condition'." Aruṇa says that 'morbific entity' indicates here : wind, bile, phlegm, urine, faeces, etc.

¹²⁵ Also quoted by Cakra.

¹²⁶ These two stanzas occur also : Bhā.pra. 8, 1, 527-528 (in the reversed order); Va. 1, 400-401 (the two first quarters differ : "The lords among the physicians call it the crossing of a sea"); Kā.Ka., *viśeṣakalpādhyaṭaya* (v.l. : "The physicians call it the crossing of a sea by means of a stone"). Cf. Hā. 3, 2, 152 : "What has not been performed by the *vaidya* who draws out a man who has fallen into the ocean of concerted action; which praise is not obtained on earth by a *vaidya* provided with (a sense of) duty, fame and proper conduct?"

¹²⁷ This stanza occurs in several texts with the substitution of the period of twice ten days by a period of twice nine days : A.h.Ni. 2, 62cd-63ab = A.s.Ni. 2, 60cd-61ab (Ki. 2, 65cd-66ab) (it is quoted in both texts as the traditional doctrine of Hārīta); Bhā.pra. 8, 1, 541; Yo., p. 163; it is quoted by Da. on Su.U. 39, 45cd-46ab.

¹²⁸ This stanza occurs also : Siddhayoga 1, 189; Bhā.pra. 8, 535; Yo., p. 163; it is quoted by Cakra on Ca.Ci. 3, 54cd-55ab and by Aruṇa on A.h.Ni. 2, 60-63.

¹²⁹ This stanza also occurs, with variants : Bhā.pra. 8, 1, 537. It is quoted by Da. on Su.U. 39, 45cd-46ab (v.l. : *pākarujojjhita*, i.e. free from pain by maturation, instead of *pākarujānvita*, i.e. full of pain by maturation).

Bhā.pra. presents more stanzas about maturation of the elements and the impurities :

8, 1, 536 : "Insomnia, stiffness in the cardiac region, a constrained condition, heaviness, inability to eat, disinclination and deficiency of (one's) force are the characteristics of maturation of the elements."

8, 1, 538 : "If there be a distressing sensation above the umbilical and below the cardiac region, (as if these parts were) subject to pressure, one should discern it to be maturation of the element(s); when it is different, however, it is maturation of impure matter."

8, 1, 539 : "Alteration of the original state of the morbific entity, lightness of the fever and of the body and a pure state of the senses are the characteristics of maturation of the impurities."

8, 1, 540 : "The condition in which are present a continually sound functioning of the group of five senses and of the (transforming) fire, in their due order, appeasement of thirst, etc. and mildness of the fever, may be called maturation of the morbific entities. The conformation of maturation of the elements will be : an extremely painful sensation in cardiac and umbilical region, a flux (from the bowels), an intense fever, excessive shortness of breath, anorexia and disinclination."

¹³⁰ This stanza occurs also : A.h.Ci. 1, 149 = A.s.Ci. 2, 115cd-116ab. Cf. Ca.Sū. 18, 27 : "Someone whose excited bile remains lodged at the root of the ear, gets at the end of a fever a swelling which is difficult to subdue (or leads) to death."

Hā. 3, 2, 153-155 : "(A fever), connected with the three (entities) wind, bile and phlegm, is (a fever) arising from the three morbific entities; such a (fever, when) also connected with blood, will be (called) a fever by concerted action. Know that a fever by concerted action does not occur without blood. One's morbific entities become appeased by maturation-promoting decoctions. Therefore, when the morbific entity has been appeased, the blood is not dissolved at all, and by means of that (blood) there arises a very severe swelling at the root of the ear."

¹³¹ Ā. : *vi-muc-* instead of *pra-muc-*.

¹³² Between 2, 25 and 2, 26 some editions insert five stanzas which are identical with Va. 1, 496-500 (see note 111), apart from a number of variants.

¹³³ The source of Mā.ni. 2, 26 is unknown.

¹³⁴ Su. : *dāhātisārahṛdgrahāḥ* (a burning sensation, diarrhoea and a seizing pain in the cardiac region) instead of *tathā 'tiāra eva ca*.

¹³⁵ Su. : *abhaktaruc* instead of *bhaktāruci*.

¹³⁶ Su. : *todo mürchā balakṣayaḥ* (pricking pain, fainting and decline of force) instead of *todaś ca saha mürchayā*.

¹³⁷ Su. : *arocaka* instead of *abhojana*.

¹³⁸ Cf. Ca.Ni. 1, 30 : "The eighth fever, the adventitious one, which is preceded by a distressing sensation, arises from traumatic injury, possession, magic and curses. It remains an isolated adventitious (fever) for some time and becomes attached to the morbific entities afterwards. (A fever) arising from traumatic injury becomes attached to wind, with corrupted blood as the base (of the excitement of this entity); (a fever) arising from possession becomes attached to wind and bile and (the fevers) arising from magic and curses to the concertedly acting (morbific entities);” the same subject is treated more extensively : Ca.Ci. 3, 111cd-129ab; A.h.Ni. 2, 38-45 = A.s.Ni. 2, 35cd-43ab (Ki. 2, 34-46) : "Adventitious (fever) is of four kinds : (it arises) from traumatic injury, possession, curses and magic. That one among these which arises from traumatic injury (is brought about) by wounds from blunt and sharp objects (*kṣatraccheda*), by burning, etc. (on the one hand) and by fatigue (on the other hand). In this (type), usually, the wind, corrupting the blood, brings about fever, with a distressing sensation, swelling, alteration of colour and pain. (A fever) from possession arises from being entered by a *graha*, from herbs, poison, wrath, fear, grief and lust. When it (is caused) by a *graha*, one laughs and weeps without reason; when it arises from the smell of herbs, there occur fainting, pain in the head, emesis and sneezing; from poison arise fainting, diarrhoea, a brown (colour of the) mouth, a burning sensation and a malady of the heart; from wrath arise trembling and pain in the head; in those (fevers) arising from fear and grief, confused speech (is present); from lust arise giddiness, inability to eat, a burning sensation, and decline of shame, sleep, insight and self-control. In the series beginning with the being entered by a *graha* there is excitement (of the morbific entities) by concerted action;

in the series of three (fevers), beginning with (that one arising from) fear, there is excitement of wind, and in (the fever arising from) wrath excitement of bile. The two (fevers), however, which arise from curses and magic, are fevers by concerted action and thought to be dreadful and very difficult to endure. When someone is being invoked by magic spells, his mind is afflicted by glowing heat first and his body afterwards; at last the fever of that person, who is consumed by blisters, thirst, giddiness, a burning sensation and fainting, increases daily;" Hā. mentions (3, 2, 196-198) fevers by *bhūtas*, by curses, by lust and wrath and by the smell of herbs; Bhā.pra. adds (8, 1, 700) a fever by lust in women : "Fainting, muscle pain, thirst, quick movements of the eyes, perspiration of breasts and face and a burning sensation in the region of the heart occur in a fever by lust in women."

¹³⁹ Cakra on Ca.Ni. 1, 30 : "The bringing about of fever by means of spells from the Atharva(veda), etc.;" Da. : "Magic is the practice of killing (someone) by means of spells, etc."

¹⁴⁰ See W. Caland : Altindisches Zauberritual, p. 157-158, note 1, about the *soma* sacrifice called *syena*.

¹⁴¹ *sarsapa*. The sacrificial offering of mustard seeds as a form of magic is also made mention of by Ṭoḍara and Śridāsa. See about this form of magic : W. Caland, l.c., p.183.

¹⁴² *sruc*; PW : ein grosser Opferlöffel (nach der Vorschrift armlang mit handgrossem Kopf, der von der Rindenseite aus eingeschnitten und mit schnabelartigem Ausguss versehen ist); MW : a sort of large wooden ladle (used for pouring clarified butter on a sacrificial fire; and properly made of *palāśa* or *khadira* wood and as long as an arm, with a receptacle at the end of the size of a hand).

¹⁴³ A *bhūta* is an evil spirit, able to enter a human being and to cause insanity (see ch. 20).

¹⁴⁴ Ca.Ci. 3, 117 deals with a different opinion about fever by possession : "Some also call the fever of a person who is possessed, because he has come into contact with a poisonous tree or wind or other things which arise from poison as a source, a fever arising from possession."

¹⁴⁵ The *siddhas* are the "perfected"; successful *yogins*, holy men.

¹⁴⁶ Mā.ni. 2, 30c.

¹⁴⁷ This is the beginning of a group of stanzas quoted by Da. in his comment on Su.U. 39, 42. He informs us of the practice of some authorities of inserting these stanzas in the text of Su. Da. disagrees with this practice because the fever arising from the smell of herbs includes the grass and flower fever. The complete text of the stanzas runs : "When the wind, having carried off the fragrance and pollen, (sprung) from flowers full of fiery energy (*tejasvin* instead of *ojasvin*), thwarts the *prāna* and *apāna* of a human being, moving along with the elements (of the body) on account of its subtlety and going towards the vital points by its fiery energy, it affects the actions, mind, force and knowledge of that (human being); the actions, etc. having been restrained, (his) friend thinks he is asleep, because there is damage to the mind when the vital fluid has become inactive; at first there arises in such a person a disease of the head as of someone who is conscious; after seeing both odourless and fragrant (things) he faints without reason; an experienced (physician) will know that this is the fever called grass and flower fever."

¹⁴⁸ The first half of this stanza is almost identical with A.h.Ni. 2, 42cd (v.l. : *arati* instead of *aruci*); the second half is from an unidentified source.

¹⁴⁹ Cf. A.h.Ni. 2, 43a-c (see note 138).

¹⁵⁰ Cakra comments on Ca.Ni. 1, 30 : "'(A fever arising from possession) becomes

attached to wind and bile' (means that) some (fever becomes attached) to wind, another one to bile and another one again to wind and bile. But there are the words : (Ca.Ci. 3, 115cd-116ab is quoted). Although in (a fever arising from) possession by *bhūtas* excitement of the three morbid entities is said to occur, (one has) nevertheless (to admit) in that case predominance of wind and bile in a special way, owing to the force of these (quoted) words." Cakra comments on Ca.Ci. 3, 115cd-116ab : "Is it not thus, that it has been said in the (section on) origins : (he quotes from Ca.Ni. 1, 30) ? Why then does he say here that (a fever) arising from possession by *bhūtas* is attached to the three morbid entities? The answer is : it is not thus; it is said there : 'it becomes attached to wind and bile' with a view to that (fever) which usually arises from possession by lust, etc."

¹⁵¹ Da. says that Su.U. 39, 66 expresses the opinion of Agniveśa, etc. about the production of irregular fevers by means of morbid entities which have the elements (of the body) as their seats. Su.U. 39, 63cd-65 informs us, according to Da., about the opinion of Bhoja, Bhāluki, Puṣkalāvata and others on the same subject : "And this irregular (fever) never leaves the body, because (the patient) is not released from his languor, heaviness and leanness. Staying in another element (of the body), it is not experienced on account of its dissolution and subtlety; it is in a condition of decline because its fuel, consisting of the morbid entity, is present in a slight amount, as (in) a fire the fuel of which has got into decline." Compare : Su.U. 39, 56 : "Or, as pronounced by some (authorities), the ultimate ground of irregular fever is its own state of being; but usually an adventitious (factor acts as) an adjunct in an irregular fever." Cf. A.h.Ni. 2, 64-69ab = A.s.Ni. 2, 62-63ab; 70-71; 72cd-73; 65cd (ed. Ki. differs) : "The morbid entity, though being present in a slight amount, of lean persons who have been released from their illness and who indulge in an improper diet, etc., may, when it has obtained strength from another one of the corruptible (constituents), etc., bring about, together with an opponent, and being liable to decline and increase, an irregular fever. The morbid entity of these persons comes forth when it is strong, bringing about fever at its own time, and it ceases again when (it has become) weak by the force of an (entity) opposed (to it). When the morbid entity has declined, the fever, being subtle, gets dissolved in the very nutrient fluid and the other (elements of the body); on account of (this) dissolution, it imposes leanness, alteration of colour, rigidity, etc. The whole body becomes quickly pervaded by the morbid entity because the openings of the channels, carrying the nutrient fluid, are near and exposed; it (brings about) continuous and double quotidian (fever), (but) a contrary (type) when the reverse (state of things is present). An irregular (fever shows) an irregular start, action and time (of appearance) and has a protracted course (*anusāṅgavat*)."
Bhe.Ci. 2, 1-5 : "Some physicians proclaim that an irregular fever is of the nature of wind, some that it arises from concerted action, others that its source is bile. Others again proclaim it to arise from phlegm and yet others proclaim that *bhūtas* are its source; others, who are astrologers, (think it to come about) by means of the oppression (caused) by birth-constellations. The views of this subject and the opinions about the morbid alterations are manifold, but I shall declare, on account of its grounds, that it arises from concerted action. The excited wind, staying in the receptacle of digested food and also in the bones and the marrow, quickly brings about excitement of phlegm, and certainly also of bile. This great (disorder), which has been produced from the deep and has three seats and three characteristic features (*tantra*), will give rise to quotidian, tertian (*ekāntarita*) or quartan (fever)." Kā.Khi. 1, 4-30 : "The remedies in irregular fever have been proclaimed by you, holy man, in (the chapter about) the therapy of fever, but the cause of (this) irregularity has not (yet)

been taught. It is suitable that double quotidian (fever), etc. are said to be irregular because of their irregular appearance; (but) why is continuous fever, which does not show (any) lapse, traditionally called irregular, and what is the ground (to call) irregular the *preta* fever and that one sprung from (possession by) a *graha*?

That should be told now, in due time and according to its component parts; please tell it according to its essential nature, with its particulars and in detail. Being asked thus by his pupil, Kaśyapa said : "A regular fever is characterized by a slight ground, an external pathway, its being based on a morbid alteration (*vaikṛta*), the absence of secondary affections, its residing in (only) one (element of the body), (its being curable by) easy means, and lightness as to maturation. An irregular fever (has) the opposite (characteristics); continuous (fever) is thought (to belong to that group) on account of its sharpness; likewise (the fevers) arising from (possession by) a *preta* or *graha*, and the four (fevers which belong to this group) on account of their irregular appearance. Irregularity is said to be present in continuous (fever), etc. because (these fevers are) difficult to subdue and to grasp, are furnished with a ferocious seizing (power) and are of a severe character. In the same way I shall proclaim how irregularity, effected by time, arises in the four (fevers consisting of) double quotidian (fever), etc. The associated morbific entities, or a pair (of these entities), bring about irregular fever when they have attained the ducts which carry the nutrient fluid, and when they are in an incongruous state. When someone who is feverish, who is being released (from fever) or has just been released from it, indulges in physical exercise, heavy or inadequate food, water beyond the proper measure, foods prepared with milk (*pāyasa*), *kṛṣṇa*, foods prepared from flour, sesame paste, thick sour milk, *mandaka*, *pīnyāka*, dishes prepared from *māsa* beans, meat from domesticated animals and those inhabiting marshy country, and other things of a similar kind which are disagreeing and heavy, as well as (when such a person indulges in) sleeping by day, eating before the previous meal has been digested or overeating, his fever increases or an irregular fever quickly arises. The person who indulges in a *kaśaya* when the morbific entities are not (yet) fully matured, or, from inconsistency, (indulges) in oleaginous drinks, milk or restorative (substances), or, on account of meditation about deities or being touched by a *graha*, when he has recently been subjected to emetic or purgative procedures, to the drinking of oleaginous substances or to treatment with oleaginous enemata, indulges in the use of cold things, in heavy food and sexual intercourse, (will suffer from) a sudden excitement of the wind which, after going to the interior of the marrow in the bones, gives rise to excitement of phlegm and certainly of bile. Thereupon there arises in that person, on account of incongruity of the elements (of the body), an irregular fever, (viz.) double quotidian, quotidian, tertian or quartan (fever). It is not thus, that it does not become appeased, nor thus, that it does not become excited still more; this (kind of fever) exceeds the time (-limits) of appeasement and excitement. It does not become appeased, due to its own state of being, because it remains closely affixed (to the patient), and conditions which have become appeased due to their very state of being do not arise (again). When the impulse of the fever has become inactive, a bodily being seems to be released from it, but, nevertheless, in this stage (of the fever) he is not freed from the following signs : an altered taste, a pungent or a sweet taste, etc. in the mouth to a slight degree, a greatly diminished longing for food, languor, and heaviness of the head. Learn from me how this (fever) arises again and again. The wind, the pathway of which had been obstructed by the morbific entity that was the ground of the irregular fever, takes possession (again) of (its own) pathway at the end of the excitement of that morbific entity,

carries away with itself the remainder of the morbific entity and proceeds in accordance with its seats. This remainder of the morbific entity, being dissolved in its own seat, approaches, dependent upon time and (its) force, the seat of the nutrient fluid, and generates fever again. By a specific type of therapy and due to the passing away of its own force, it declines, and it increases when it becomes connected with the same qualities (as its own). As a lamp flares up again and again owing to its own state of being, even when (the amount of) its fuel, consisting of oil, has declined, thus this same fever, after it has ceased and taken residence in its basic (seat), shows, though being appeased repeatedly, its force at (its proper) time, even when its fuel, consisting of the morbific entity, has declined."

¹⁵² The source of this quotation remains unidentified.

¹⁵³ This stanza occurs also : Va. 1, 557; Bhā.pra. 8, 1, 722; Yo., p. 165.

¹⁵⁴ Su. : *satata* instead of *samtata*.

¹⁵⁵ Cf. Hā. 3, 2, 187-188 : "If a fever has reached the stage in which it is staying in the elements themselves, one should discern it as an irregular fever; this (irregular fever) should be known to be of four kinds. An experienced (physician) should discern (fevers with time-limits) of one (*ekāhika*), two (*dvyāhika*) and three (*tryāhika*) days, and also another fever with a time-limit (*velājvara*), which is the fourth one;" ibid., 3, 2, 195 : "A fever with a time-limit has (a limit) of one day when it stays in the nutrient fluid and also in the blood; when it stays in the flesh it will be (a fever with a time-limit) of three days, and when it resides in the bones one (with a time-limit) of four days. (A fever) staying in all the elements should be known as a fever of long standing, which brings about decline of the elements (of the body)." Compare also Va. 1, 552-553, Bhā.pra. 8, 1, 720-721 and Yo., p. 165, v. 30-32, which agree with Mā.ni.

¹⁵⁶ Cakra remarks on Ca.Ci. 3, 61cd : "By the word 'mainly' it is shown that double quotidian fever, in addition to (residing in) the blood, resides in the elements flesh, etc. as well."

¹⁵⁷ See Pāṇini 1, 2, 64 ff.

¹⁵⁸ Da. comments on Su.U. 39, 67-68ab : "A morbific entity staying in the nutrient fluid and blood, brings about double quotidian fever; also those who read : "A morbific entity which resides in the blood usually brings about double quotidian fever" have to accept the nutrient fluid, owing to the word 'usually', because the morbific entities bring about fever after catching hold of the nutrient fluid. Others, however, read here 'continuous' (*samtata*) instead of 'double quotidian' (*satata*); in that case one should know that the word 'double quotidian' has been dropped before (the word) 'continuous'. In that way they explain that it is a continuous (fever) when it stays in the nutrient fluid and a double quotidian (fever) when it stays in the blood. Some people, however, think that the word *samtata* is a synonym of *satata*. A continuous fever is not an irregular fever. What one (should) understand in case of its (i.e. of continuous fever) juxtaposition, by means of a variant reading and a different interpretation, is that its aim is to substantiate the irregular character, because double quotidian fever, etc. are irregular with respect to continuous (fever). With respect to what would they be irregular otherwise?"

¹⁵⁹ Su. : *ahorātrāt* instead of *ahorātre*.

¹⁶⁰ Cf. Ca.Ci. 3, 53cd-60ab : "The morbific entities, having spread through the channels which carry the nutrient fluid, and being heavy, invade the whole body, and bring about continuous fever after becoming immobilized. This (fever), which is very difficult to endure, becomes quickly, because it is of a quickly acting character, appeased, or it

kills (quickly), in ten, twelve or seven days. A morbific entity brings about continuous (fever) when it is comparable (as to its qualities) with the time (i.e. the season), the corruptible (constituent) and the constitution, and when it is not accompanied by an opposed (entity); for that reason it should be known to be very difficult to endure. In continuous fever the wind, etc. enter, as a fixed rule, simultaneously upon faeces and urine, in the same way as upon the elements. (This fever) becomes appeased, or kills, in a period of time, (consisting of) seven days, etc., (depending on the fact) whether it has purified or has not purified the nutrient fluid, etc. from the remnants of immature matter. When (the elements) are not completely purified or not purified at all, the places of residence of continuous (fever) are declared to be twelve (in number). After its lapse with undeveloped characteristics on the twelfth day, it still holds on for a long time, being difficult to appease." Ca.Ci. 3, 61cd-67 : "A morbific entity, mainly residing in the element blood, brings about, together with an opposed (entity), double quotidian fever, which increases and declines in accordance with (the periods of) time (suited to the morbific entity); double quotidian (fever) appears twice in a day and a night. A morbific entity generates, together with an opposed (entity), quotidian fever, (which appears) once in a day and a night, after acquiring force from one of (the entities consisting of) time (i.e. season), constitution and corruptible (constituents), and after obstructing the vessels which carry (the element) fat. A morbific entity staying in the bones or marrow will bring about (respectively) tertian or quartan (fever). Others hold a different opinion, saying that (a morbific entity) may bring about quotidian fever when it resides in the blood; following the channels of the (element) flesh, a morbific entity will generate tertian (fever), and quartan when it has taken residence in the pathway of the (element) fat. Quotidian (fever appears) every day and tertian (fever) with an interval of (one) day; that (fever) which recurs after an interval of two days is (called) quartan (fever);” A.h.Ni. 2, 58-63 = A.s.Ni. 2, 56-61 (Ki. 2, 61-66) deals with continuous fever in a way similar to Ca.Ci. 3, 53cd-60ab; A.h.Ni. 2, 69cd-70 and 71d-72c = A.s.Ni. 2, 74-75ab and 76b-77a (Ki. 2, 76-77 and 78d-79c) : “A morbific entity residing mainly in the blood brings about double quotidian fever; (it will appear) twice in a day and a night. Quotidian (fever appears) once (in a day and a night), and (the morbific entity) resides in that (fever) in the tubular vessels carrying (the element) flesh; in tertian (fever it resides) in the tubular vessels of (the element) fat ... ; that is traditionally called (the fever) with an interval of one day. Quartan (fever appears) when the impurity stays in one of (the elements) fat, marrow or bone; others say it only stays in the marrow.” Compare also Hā. 3, 2, 195a-d (see note 155).

¹⁶¹ See note 128.

¹⁶² Ca.Ci. 3, 59ab makes mention of the twelve places of residence of continuous fever (see note 160). Cakra explains that the twelve residences consist of the three morbific entities, the seven elements of the body and the two principal impurities, viz. faeces and urine.

¹⁶³ See note 158 about Da.'s opinion on this subject.

¹⁶⁴ Ca. reads *avyaktalakṣaṇam* instead of *avyaktalakṣaṇāḥ*; the meaning is in that case : “When its lapse, with undeveloped characteristics, has occurred on the twelfth day,” etc. Cakra remarks that the characteristics have become undeveloped because the fever has dissolved at that time.

¹⁶⁵ *samtaka* is probably identical with *samtata*.

¹⁶⁶ Also quoted by Cakra on Ca.Ci. 3, 74.

¹⁶⁷ This quotation is only intelligible in conjunction with the other half of the stanza

(Cī. 3, 293ab) : "For, in an irregular fever, an adventitious (component) is usually (present as) an adjunctory factor;" Gul : "For, generally in the irregular fevers, there is seen the concomitant factor of spirit possession." Cakra's interpretation is in conformity with the latter translation; he says that a common (line of) therapy indicates that both a therapy having recourse to divine influences and one with recourse to natural techniques should be used.

¹⁶⁸ Mā.ni. 2, 35b : *anuvartate*.

¹⁶⁹ Also quoted by Da. on Su.U. 39, 69; a closely related quotation occurs in Cakra's comment on Ca.Cī. 3, 59-60 : "Continuous (fever), however, is different and has a very slight and weak cause; it arises from one or two morbific entities; its secondary affections and characteristics are very slight; (when) the corruptible (constituent) and the constitution are not of a comparable character..."

¹⁷⁰ The source of this quotation remains unidentified.

¹⁷¹ Su. : *doṣāḥ kuryāj jvaram nṛṇām* instead of *karoti visamajvaram*. Da. says that the term *morbific entity* means, in this case, a single *morbific entity*, a pair of *morbific entities* or the whole group of *morbific entities*.

¹⁷² Replaced by *chest* (*uras*) in Da.'s comment on Su.U. 39, 52.

¹⁷³ Su. describes *pralepaka* fever along with the irregular fevers; Su.U. 39, 54ab reads : "One should know that *pralepaka* (fever), which annihilates the life of persons suffering from desiccation, is (also) of such a kind."

¹⁷⁴ See about this fever Mā.ni. 2, 39.

¹⁷⁵ Cf. Ca.Cī. 3, 293 ab = Su.U. 39, 56cd (see note 167).

¹⁷⁶ This agrees with Cakra's opinion; see note 167.

¹⁷⁷ Cf. Su.U. 39, 57ab : "Those possessing knowledge on this (subject) proclaim tertian as well as quartan (fever to arise) from an excess of wind;" Da. comments : "Although in another treatise, with the words '(arising) from phlegm and bile it seizes the sacral region', it has been substantiated that tertian and quartan (fever) arise from a pair of *morbific entities*, (Su.) says nevertheless in his own treatise that they should be known (to arise from) an excess of wind, though there are also signs of bile and phlegm;" A.h.Ni. 2, 71 = A.s.Ni. 2, 75cd-76ab (Ki. 2, 78) : "(Tertian fever) seizes the head (when it arises) from bile and wind, the sacral region (when arising) from phlegm and bile, and (the sacral region) together with the back (when arising) from wind and phlegm; this (fever) is traditionally said to occur with an interval of one day;" A.h.Ni. 2, 72d-73ab = A.s.Ni. 2, 77b-d (Ki. 2, 79d-80ab) : "(Quartan fever) will show its power in two ways : (arising) by phlegm (it seizes) at the legs first, and at the head (when it arises) from wind;" Hā. 3, 2, 191 : "By wind and bile there will be pain in the sacral region, thighs and iliac regions, and by bile pain in the head and giddiness; the subtle (*tanu*) phlegm will bring about pain in the back; these are the threefold characteristics of tertian fever;" Hā. 3, 2, 192 = Ca.Cī. 3, 71; Hā. 3, 2, 193 : "Quartan fever should be known to be of two kinds : it is of the nature of wind or of phlegm; (when arising) from phlegm it should be known (to seize) at the legs, and when arising from wind at the head."

¹⁷⁸ Da. : the apertures (*kha*) are the channels (*srotas*).

¹⁷⁹ Mā.ni. 2, 38c.

¹⁸⁰ Cakra comments on Ca.Cī. 3, 74 : "With the word 'usually' it is pointed out that double quotidian (fever), etc. also arise from a pair of *morbific entities*, etc. Because one may ask how it is possible that a quartan fever arising from phlegm, etc. is spoken of, if things are thus, that (these fevers) are started by concerted action, it is said : 'that

one which is strongest in a (fever by) concerted action', etc. ... In (the treatise of) Jatūkarṇa it has been said, after reversed tertian and quartan (fever) have been dealt with : 'The irregular fevers, though arising from three morbific entities, are denominated according to the morbific entity which is present in excess.' Some agree that all these five fevers are irregular fevers. For irregularity means that the time (of appearance of the paroxysms) is irregular, as has been said elsewhere : 'An irregular (fever) is irregular with respect to its start, the time (of its paroxysms) and its actions, and it holds on (for a long time)' (A.h.Ni. 2, 69ab). Irregularity with respect to time is also found in continuous fever because it lapses on the twelfth day and appears again on the thirteenth day. Others, however, regard (only) the four fevers consisting of double quotidian (fever), etc., making an exception for continuous (fever), to be irregular, because continuous fever is not irregular with respect to time in the same way (as the other types). And Kharanāda has said : (the same quotation as in M. and Ā. on Mā.ni. 2, 34-36ab). Others again (are of the opinion that) only tertian and quartan (fever) are irregular, because irregular (fevers) are produced slowly. As Dāruvāha says : 'The morbific entity moves gently, in slight amounts and slowly, through the pathways of blood, etc., the openings of which are becoming more and more subtle and which are more and more distant, or it enters the body mostly while leaving some part unaffected; that is its course; therefore (irregular) fever is characterized by a discontinuous (*vichinna*) glowing heat' (= A.s.Ni. 2, 63cd-65ab) (Ki. 2, 68-69)."

¹⁸¹ *galaganda* is a swelling in the region of the throat, arising from wind, phlegm and fat, but never from bile; see ch. 38.

¹⁸² A quartan fever arising from bile is explicitly mentioned at Bhā.pra. 8, 1, 735ab : "That (quartan fever), however, which seizes the middle part of the body first, arises from bile."

¹⁸³ See note 171.

¹⁸⁴ Compare on the irregular fevers : Bhe.Ci. 2, 6-7 : "(Irregular fever) will corrupt marrow, bones and fat on the first day; when the second day has arrived it will corrupt flesh and blood. Thereupon it will corrupt phlegm and wind on the third day; then it reaches the bile and corrupts it on the fourth day;" Kā.Khi. 1, 31-39 : "That (fever) which, having recourse to its own ground and morbific entity, being fixed (with regard to time), inevitably shows its force, brought about by time and ground, twice a day and a night, in accordance with the morbific entity, is traditionally called double quotidian fever. Its seat is the receptacle of undigested food; that is the residence where it dwells. The seat of quotidian fever, however, is the chest. When the morbific entity has got down from the chest and attained the nutrient fluid, quotidian fever, which holds on (for a long time), arises at its proper (period of) time. The throat is the seat of tertian (fever). The morbific entity gets down from it and proceeds to the chest after a day and a night. After another day and night it takes residence, in accordance with the due order, in the element (of the body, called) nutrient fluid. Having coalesced with (the transforming) heat, it generates the completion (of the fever) on the third day. That is tertian (fever). The head is the seat of quartan (fever). It is called the fourth one. The morbific entity gets down from its seat after a day and a night and becomes lodged in the throat. From that (place) it proceeds to the chest after a day and a night again. On the third day, (lodged) in the element (of the body called) nutrient fluid, it becomes excited. This should be known as quartan (fever), which lasts for a long time and is a great fever. Arisen from a deep seat and being corrupted by the intermixture of the elements (of the body), it shows its force at (its own period of) time and becomes

dissolved in the head of a living being;" Kā.Khi. 1, 42cd-45 : "Staying for a long time, an irregular fever increases, in accordance with the (period of) time proper to each (particular type), after one, two, three or four days. Why does it not arise on the fifth or sixth day? Its seats are the receptacle of undigested food, chest, throat and head. Other seats do not exist and it does not arise in the absence of a seat. Double quotidian (fever) will be related to Agni, quotidian to Vāyu, tertian to the Viśve devāḥ and quartan to Iśāna."

185 The source of Mā.ni. 2, 39cd is unknown. A stanza, two *pādas* of which are identical with Mā.ni. 2, 39cd, is quoted by Cakra on Ca.Ci. 3, 73 with the qualification : 'thus it has been said in another treatise'. Cf. Ca.Ci. 3, 73cd : "It is brought about by each one of the three elements (= morbific entities), staying in two of the elements (of the body);" Cakra remarks that the two elements (of the body) are in this case bones and marrow; A.h.Ni. 2, 73cd-74ab = A.s.Ni. 2, 79 (Ki. 2, 81) : "When it stays both in the bones and the marrow, reversed quartan (fever) arises; it is of three kinds and brings about fever for two days, but leaves off for one day;" compare also Va. 1, 560 and Bhā.pra. 8, 1, 736-737.

186 This is a quotation from an unknown source.

187 Da. comments on Su.U. 39, 55 : "A morbific entity staying in two seats of phlegm, (to wit) the chest and the receptacle of undigested food, brings about reversed quotidian (fever). How is this reversed type (of quotidian fever)? After leaving off during one (period of) time, consisting of morning, etc., of a day and a night, it is present during the whole remaining day and night. In the same way a morbific entity staying in three seats of phlegm, (to wit) the throat, chest and receptacle of undigested food, brings about reversed tertian (fever), i.e. that one which leaves off at the third day. A morbific entity staying in four seats of phlegm, (to wit) the head, throat, chest and receptacle of undigested food, brings about reversed quartan fever; that (fever) leaves off at the fourth day. A reversed (type) of double quotidian (fever) does not exist, because it is brought about by a morbific entity staying in only one seat of phlegm, or on account of the very nature of (this) illness. The term 'morbific entity' means in this case a single morbific entity, a pair or the whole (set) of morbific entities."

188 *dharma* : norm, authoritative rule.

189 Su. : *pra-muc-* instead of *vi-muc-*; *vairasya* (an altered taste in the mouth) does not occur in Su.

190 These two stanzas do not occur in Su., but are quoted by Da. in his comment on Su. 39, 63cd-64 as another set of characteristics, with, as a variant, *līna* (dissolved) instead of *jusṭa* (inhabiting).

191 A.s. : *sīta* (cold) instead of *sūnaka* (swollen); *kṛcchrena sidhyati* (it is cured with difficulty) instead of *tena sidati* (one becomes adynamic by it).

192 This unusual treatise is the *Aṣṭāṅgasamgraha*.

193 The source of this quotation is unknown.

194 Su. : *kaphādhikatvena* instead of *kaphādhikatvāt*.

195 A.s. : *pralepa* instead of *vilepin*.

196 A.s. : *sa sītah* instead of *sasītah*.

197 The compound *mandajvaravilepin* is interpreted as a *karmadhāraya* of the type : '(an entity which) on the one hand is *mandajvara* and on the other hand also *vilepin*'.

198 A.s. : *āmāśaye yadā duṣṭe* (when the receptacle of undigested food has been corrupted) instead of *vidagdhe 'nnarase dehe* (when the nutrient fluid derived from the food has been combustively altered in the body).

¹⁹⁹ The source of this stanza is unknown.

²⁰⁰ Su. : *prāśāntे kurutas tasmiṁś chītam ante ca tāv api* instead of *tasmin prāśāntे tv itarau kurutah sītam antatah*.

²⁰¹ Su. : *kṛcchrasādhyas ca sa smṛtah* instead of *kṛcchrasādhyatamaś ca saḥ*.

²⁰² Cf. A.h.Ni. 2, 35-36ab = A.s.Ni. 2, 32-33ab (Ki. 2, 31) : "And a different (entity) is the (fever) arising from concerted action, in which the bile, separated (from wind and phlegm) and staying in the skin or the viscera, occasions a burning sensation, (manifesting itself) in the beginning or later on. In a similar way wind and phlegm (occasion) a feeling of coldness. (The fever) with a burning sensation in the beginning is the more difficult one to cure;" Kā.Khi. 1, 52-62 : "Why does, when the morbid entities are in a turbulent state, a feeling of coldness usually appear first in fever in a living being and (only) afterwards a burning sensation? Wind is diffusive, clear, cold, dry, fluctuating and harsh; bile is fiery, hot, sharp, (present in a) slight (quantity), light and liquid. Phlegm is of the nature of *soma*, cold, heavy, oleaginous, strong and (present in a) copious (quantity); phlegm is diffusive in a sluggish way, and (its excitement) takes a long time to rise up and to cease (again). The wind is strong and is the auxiliary of phlegm because (they possess) the same quality, (i.e.) coldness; so the *soma*-like quality is traditionally said to be strong and the fiery one weak. On account of this important ground phlegm is the stronger one; for that reason a feeling of coldness appears first in fever and a burning sensation afterwards. When phlegm becomes appeased on account of transformation of its own impulse and by means of hot therapeutical procedures, bile becomes excited. Well-being will come about (in the patient) when this (bile) has been appeased by transformation and therapeutical procedures; this has been called the important ground suitable to (a fever) with a feeling of coldness at the beginning. And why arises in a living being a fever with a burning sensation at the beginning? The same ground is said to apply to this (case) as well, on account of its very great strength. When the bile has been roused to an extreme degree, has coalesced with a slight (amount of) wind and is attended by phlegm of a slight force in the seat of the nutrient fluid, (a fever) with a burning sensation at the beginning and a feeling of coldness at the end appears in a living being, accompanied by shivering, confused speech and confusion of memory and thought. These two fevers, with a feeling of coldness or a burning sensation at the beginning, originate from combined action; of these two fevers, that one in which a burning sensation arises at the beginning, is incurable or difficult to cure;" Hā. 3, 2, 171 : "When wind and phlegm (stay) in the upper part (of one's body) and only bile moves downwards, half of the body becomes cold on account of that and hot(ness) arises in the (other) half;" ibid., 3, 2, 173 : "When blood and bile (move) upwards and both wind and phlegm (stay) in the middle part (of the body), the upper part becomes hot on account of that and the lower part cold;" ibid., 3, 2, 178 : "When bile stays at the extremities and both wind and phlegm in (the other parts of) the body, coldness of the body (arises) on account of that and hotness of hands and feet;" ibid., 3, 2, 180 : "When bile stays in the body and both wind and phlegm at the extremities, hotness arises in one's body and coldness of hands and feet;" ibid., 3, 2, 189-190 : "When coldness is present first and hotness arises later on, (an irregular fever) is proclaimed to be curable in a human being; a remedy is quickly successful. When one acquires a burning sensation afterwards, it is a severe fever; one is not released from it quickly, and it is a fever that brings about decline of the elements (of the body)."

²⁰³ Divided into a left and a right half like Ardhanārīśvara, a form of Śiva, the left half of whose body is female, the right half being male.

²⁰⁴ Divided into an upper and a lower half like Narasimha, the fourth incarnation of Viṣṇu; the upper half of Narasimha's body was that of a lion, the lower half that of a man.

²⁰⁵ Mā.ni. 2, 43a.

²⁰⁶ Mā.ni. 2, 45c.

²⁰⁷ Da. remarks on Su.U. 39, 65ab that the meaning is that the morbific entity goes from one element to another and stays there; he adds that others are of the opinion that the expression 'another element' points to the seven *kalās*.

²⁰⁸ Mā.ni. 2, 46c.

²⁰⁹ Da. deals with this problem in his comment on Su.U. 39, 61 : he remarks that, although both fevers arise from the three morbific entities, they are said to arise from combined action here, because phlegm and wind bring about one effect or, according to others, it is thus, that phlegm and wind are designated as one (entity).

²¹⁰ This stanza is found : Siddhayoga 1, 222, with the variant *hinapitta* (with deficiency of bile) instead of *kṣīnapitta* (with decline of bile). Cf. A.s.Ni. 2, 90cd-92ab (Ki. 2, 95) : "If in a bodily being with a deficiency of bile and a congruous state of phlegm and wind either a sharp or a slow fever arises, it is a nightly one. When the force of the body has been absorbed by the sun and when the body is desiccated by physical exercise, a fever will occur that invariably (arises) from wind and (appears) in the first part of the night."

²¹¹ This stanza does not occur in Su.U. 39..

²¹² In the Sāṃkhya philosophy the three constituents of *prakṛti* are *sattva*, *rajas* and *tamas*; see R. Garbe, p. 209-220. See about the personality types dominated by these constituents : Ca.Śā. 4, 36-40.

²¹³ In the Sāṃkhya philosophy *buddhi* evolves from *prakṛti* prior to *manas*. *manas* evolves from *ahamkāra* which is in its turn a product of *buddhi*. So *buddhi* and *manas* stand to each other as cause and effect. See R. Garbe, p. 244-253.

²¹⁴ An *isti* is an oblation poured into the sacrificial fire and not consisting of an animal or a part of it.

²¹⁵ A *bali* is an oblation put down or thrown down somewhere but not poured into the sacrificial fire.

²¹⁶ Compare Cakra's comment on Ca.Ci. 3, 75 : "As continuous fever can assume the form of (the) double quotidian (type), etc., thus double quotidian (fever) can assume the form of (the) continuous (type), etc.; with regard to that, it is presently said : '(on account of the relative strength of) season, (period of) day and night, etc.'... In that respect double quotidian (fever), in which wind is the most important (morbific entity) and which arises at the time of the rains, assumes the form of quotidian (fever), etc., after reaching the season opposed to it, (i.e.) the autumn. (An example) on account of the relative strength of (the period of) day and night is the reaching of a specific (period of) time; as a quartan fever, with wind (as its most important morbific entity), that has arisen during the middlemost days of the spring, assumes the form of a strong tertian (fever), after reaching the later, dry days of the spring, thus a double quotidian (fever), with phlegm (as its most important morbific entity) and arisen during the days mentioned above, assumes the form of a quotidian fever during the days which form the rest (of the season) and are opposed to phlegm. (An example) on account of the relative strength of the morbific entity : change (*parāvṛtti*) of a fever is (a) suitable (process) when it arises from indulgence in the ground of the corrupted (entity). (Examples) on account of the strength of the *manas* : someone suffering from continuous fever becomes

someone with quotidian fever, etc. when his *manas* ceases (functioning); someone suffering from quartan fever, etc. becomes someone with tertian fever, etc. when his *manas* is weak by fear, etc. (Examples) by the force of actions with regard to the change of a fever : one acquires well-being by auspicious acts because (these acts lead to) change of a fever resulting in suffering, but a fever leading to suffering arises by evil acts."

²¹⁷ Su. : *sveda* (perspiration) instead of *moha* (mental confusion).

²¹⁸ Su. : *kuñcana* (contraction) instead of *kūjana* (rumbling).

²¹⁹ Da. remarks of these stanzas that they are the reading approved of by Gayadāsa, and that he agrees with the latter, discarding the reading of this part of Su. by Jejjata. Da. quotes Jejjata's reading : "Learn from me, my dear child, the characteristics of a fever staying in the nutrient fluid : (they consist of) heaviness, dejection, nausea, adynamia, vomiting and anorexia. Red and hot boils, thirst, spitting of blood, giddiness, a burning sensation, fainting, inability to eat, vomiting and confused speech (occur in a fever) staying in the blood. Cramp in the calves, thirst, furtherance of the appearance of urine and faeces, heat in the interior (of the body), mental confusion, tossing about and languor will occur in a fever staying in the flesh. Sharp paroxysms, thirst, fainting, vomiting, confused speech, the inability to endure (one's own) smell, languor and anorexia (occur in a fever) staying in the fat. Emptying of the bowels as well as emesis, cutting pain in the bones, rumbling, tossing about of the limbs and shortness of breath (occur) in a fever staying in the bones. Hiccup, cough, intense shortness of breath, (the sensation of) entering into darkness, a trenchant pain in the vital points, a sense of external coldness and certainly a sensation of inner burning (occur in a fever) staying in the marrow. One dies from it when it moreover slowly approaches the semen; (in that case there occur) especially erections and ejaculations." Da. adds that Jejjata was of the opinion that these stanzas should not be read (as forming part of Su.), because continuous (fever) pervades the whole body and double quotidian (fever), etc. (pervade) the nutrient fluid and the other elements (of the body); so there is no occasion (to assume the existence) of another (group of) fevers which reside in the nutrient fluid, etc. Cf. Ca.Ci. 3, 76-82 : "Heaviness, dejection, disquietude, adynamia, vomiting, anorexia, glowing heat at the exterior (of the body), muscle pain and yawning (occur) in (a fever) staying in the nutrient fluid. Red and hot boils, thirst, spitting of blood again and again, a burning sensation, redness, giddiness, (mental disturbance as in) intoxication and confused speech (are present) when (the fever) stays in the blood. A sensation of inner burning, thirst, mental confusion, languor, furtherance of the appearance of faeces, a bad smell and tossing about will occur in a fever staying in the flesh. Perspiration, an intense thirst, confused speech, frequent emesis, the inability to endure one's own smell, languor and anorexia (will occur) in (a fever) staying in the fat. Both emptying of the bowels and emesis, cutting pain in the bones, rumbling, tossing about and shortness of breath (occur) in a fever staying in the bones. Hiccup, shortness of breath, cough, an extreme degree of darkness before the eyes, a trenchant pain in the vital points, a sensation of coldness at the exterior and a sensation of inner burning (occur) in (a fever) staying in the marrow. When that all-pervading (fever), staying in the seat of semen, has brought about ejaculation and has annihilated the vital breath, it goes (away), accompanied by (the bodily) wind, fire and *soma*;" A.s.Ni. 2, 81-87ab (Ki. 2, 83-91) : "Nausea, heaviness, dejection, the sensation that the parts of the body break (apart), yawning, anorexia, emesis and adynamia (occur) in every fever that stays in the nutrient fluid. Spitting of blood, thirst, the appearance of red and hot boils, a burning sensation, redness, giddiness, (mental disturbance as in) intoxication and confused

²⁰⁴ Divided into an upper and a lower half like Narasimha, the fourth incarnation of Visnu; the upper half of Narasimha's body was that of a lion, the lower half that of a man.

²⁰⁵ Mā.ni. 2, 43a.

²⁰⁶ Mā.ni. 2, 45c.

²⁰⁷ Da. remarks on Su.U. 39, 65ab that the meaning is that the morbific entity goes from one element to another and stays there; he adds that others are of the opinion that the expression 'another element' points to the seven *kalās*.

²⁰⁸ Mā.ni. 2, 46c.

²⁰⁹ Da. deals with this problem in his comment on Su.U. 39, 61 : he remarks that, although both fevers arise from the three morbific entities, they are said to arise from combined action here, because phlegm and wind bring about one effect or, according to others, it is thus, that phlegm and wind are designated as one (entity).

²¹⁰ This stanza is found : Siddhayoga 1, 222, with the variant *hīnapitta* (with deficiency of bile) instead of *kṣīṇapitta* (with decline of bile). Cf. A.s.Ni. 2, 90cd-92ab (Ki. 2, 95) : "If in a bodily being with a deficiency of bile and a congruous state of phlegm and wind either a sharp or a slow fever arises, it is a nightly one. When the force of the body has been absorbed by the sun and when the body is desiccated by physical exercise, a fever will occur that invariably (arises) from wind and (appears) in the first part of the night."

²¹¹ This stanza does not occur in Su.U. 39..

²¹² In the Sāmkhya philosophy the three constituents of *prakṛti* are *sattva*, *rajas* and *tamas*; see R. Garbe, p. 209-220. See about the personality types dominated by these constituents : Ca.Śā. 4, 36-40.

²¹³ In the Sāmkhya philosophy *buddhi* evolves from *prakṛti* prior to *manas*. *manas* evolves from *ahamkāra* which is in its turn a product of *buddhi*. So *buddhi* and *manas* stand to each other as cause and effect. See R. Garbe, p. 244-253.

²¹⁴ An *iṣṭi* is an oblation poured into the sacrificial fire and not consisting of an animal or a part of it.

²¹⁵ A *bali* is an oblation put down or thrown down somewhere but not poured into the sacrificial fire.

²¹⁶ Compare Cakra's comment on Ca.Ci. 3, 75 : "As continuous fever can assume the form of (the) double quotidian (type), etc., thus double quotidian (fever) can assume the form of (the) continuous (type), etc.; with regard to that, it is presently said : '(on account of the relative strength of) season, (period of) day and night, etc.'... In that respect double quotidian (fever), in which wind is the most important (morbific entity) and which arises at the time of the rains, assumes the form of quotidian (fever), etc., after reaching the season opposed to it, (i.e.) the autumn. (An example) on account of the relative strength of (the period of) day and night is the reaching of a specific (period of) time; as a quartan fever, with wind (as its most important morbific entity), that has arisen during the middlemost days of the spring, assumes the form of a strong tertian (fever), after reaching the later, dry days of the spring, thus a double quotidian (fever), with phlegm (as its most important morbific entity) and arisen during the days mentioned above, assumes the form of a quotidian fever during the days which form the rest (of the season) and are opposed to phlegm. (An example) on account of the relative strength of the morbific entity : change (*parāvṛtti*) of a fever is (a) suitable (process) when it arises from indulgence in the ground of the corrupted (entity). (Examples) on account of the strength of the *manas* : someone suffering from continuous fever becomes

someone with quotidian fever, etc. when his *manas* ceases (functioning); someone suffering from quartan fever, etc. becomes someone with tertian fever, etc. when his *manas* is weak by fear, etc. (Examples) by the force of actions with regard to the change of a fever : one acquires well-being by auspicious acts because (these acts lead to) change of a fever resulting in suffering, but a fever leading to suffering arises by evil acts."

²¹⁷ Su. : *sveda* (perspiration) instead of *moha* (mental confusion).

²¹⁸ Su. : *kuñcana* (contraction) instead of *kūjana* (rumbling).

²¹⁹ Da. remarks of these stanzas that they are the reading approved of by Gayadāsa, and that he agrees with the latter, discarding the reading of this part of Su. by Jejjāta. Da. quotes Jejjāta's reading : "Learn from me, my dear child, the characteristics of a fever staying in the nutrient fluid : (they consist of) heaviness, dejection, nausea, adynamia, vomiting and anorexia. Red and hot boils, thirst, spitting of blood, giddiness, a burning sensation, fainting, inability to eat, vomiting and confused speech (occur in a fever) staying in the blood. Cramp in the calves, thirst, furtherance of the appearance of urine and faeces, heat in the interior (of the body), mental confusion, tossing about and languor will occur in a fever staying in the flesh. Sharp paroxysms, thirst, fainting, vomiting, confused speech, the inability to endure (one's own) smell, languor and anorexia (occur in a fever) staying in the fat. Emptying of the bowels as well as emesis, cutting pain in the bones, rumbling, tossing about of the limbs and shortness of breath (occur) in a fever staying in the bones. Hiccup, cough, intense shortness of breath, (the sensation of) entering into darkness, a trenchant pain in the vital points, a sense of external coldness and certainly a sensation of inner burning (occur in a fever) staying in the marrow. One dies from it when it moreover slowly approaches the semen; (in that case there occur) especially erections and ejaculations." Da. adds that Jejjāta was of the opinion that these stanzas should not be read (as forming part of Su.), because continuous (fever) pervades the whole body and double quotidian (fever), etc. (pervade) the nutrient fluid and the other elements (of the body); so there is no occasion (to assume the existence) of another (group of) fevers which reside in the nutrient fluid, etc. Cf. Ca.Ci. 3, 76-82 : "Heaviness, dejection, disquietude, adynamia, vomiting, anorexia, glowing heat at the exterior (of the body), muscle pain and yawning (occur) in (a fever) staying in the nutrient fluid. Red and hot boils, thirst, spitting of blood again and again, a burning sensation, redness, giddiness, (mental disturbance as in) intoxication and confused speech (are present) when (the fever) stays in the blood. A sensation of inner burning, thirst, mental confusion, languor, furtherance of the appearance of faeces, a bad smell and tossing about will occur in a fever staying in the flesh. Perspiration, an intense thirst, confused speech, frequent emesis, the inability to endure one's own smell, languor and anorexia (will occur) in (a fever) staying in the fat. Both emptying of the bowels and emesis, cutting pain in the bones, rumbling, tossing about and shortness of breath (occur) in a fever staying in the bones. Hiccup, shortness of breath, cough, an extreme degree of darkness before the eyes, a trenchant pain in the vital points, a sensation of coldness at the exterior and a sensation of inner burning (occur) in (a fever) staying in the marrow. When that all-pervading (fever), staying in the seat of semen, has brought about ejaculation and has annihilated the vital breath, it goes (away), accompanied by (the bodily) wind, fire and *soma*;" A.s.Ni. 2, 81-87ab (Ki. 2, 83-91) : "Nausea, heaviness, dejection, the sensation that the parts of the body break (apart), yawning, anorexia, emesis and adynamia (occur) in every fever that stays in the nutrient fluid. Spitting of blood, thirst, the appearance of red and hot boils, a burning sensation, redness, giddiness, (mental disturbance as in) intoxication and confused

speech (occur) when (the fever) resides in the blood. Thirst, languor, furtherance of the appearance of faeces, a sensation of inner burning, giddiness, darkness (of vision), a bad smell and tossing about (occur) when (the fever) stays in the flesh. Perspiration, an extreme thirst, emesis, the inability to endure one's own smell, confused speech, languor and the inability to eat (occur) when (the fever) stays in the fat. Cutting pain in the bones, the appearance of the morbid entities above and below, shortness of breath, convulsions and rumbling (occur) when (the fever) stays in the bones. A sensation of inner burning, a sense of coldness at the exterior, shortness of breath and hiccup (occur) when (the fever) stays in the marrow. Darkness of vision, a trenchant pain in the vital points, erection, the coming forth of semen and death arise when (the fever) resides in the semen. Of the (first) five (fevers) each subsequent one (in the series) is more difficult to cure and the two last ones should be given up."

²²⁰ See Ca.Ci. 15, 18-19ab.

²²¹ Da. : (it means) an inclination to wrath; some consider it as the inability to endure one's own smell.

²²² See the second part of ch. 12.

²²³ Da. : idem.

²²⁴ Su.Śā. 4, 21b : *gūḍhaś cekṣau raso yathā* (as the juice is hidden in the sugar-cane).

²²⁵ Compare this line of reasoning with the almost identical one in Da.'s comment on Su.U. 39, 88cd.

²²⁶ The additional stanza, following after Mā.ni. 2, 54, is quoted with the variant *śukrasthāne na jīvati* (one certainly dies when it is present in the seat of semen). It follows from this quotation that the author of Ā. did not regard the additional stanza as forming part of the Nidāna; nor does Vijayarakṣita comment on it.

²²⁷ A.h. and A.s. : *prāyaś ca prākṛto 'nīt* (as well as usually the natural one arising from wind).

²²⁸ Cf. Ca.Ci. 3, 48cd-49 : "A fever is taught to be natural with reference to the nature of (the period of) time (in which it occurs). (A natural fever) is usually difficult (to cure) when it arises from wind, as well as (a fever) based on a deviation (from the natural state), occurring at other (periods of) time (i.e. seasons which do not correspond with its nature). The manifest grounds of it have been shown in (the section on) the origins."

²²⁹ This refers to Mā.ni. 2, 55d, corresponding to A.h.Ni. 2, 50d.

²³⁰ Also quoted by Cakra on Ca.Ci. 3, 42.

²³¹ This quotation has not been traced to its source.

²³² Cf. Ca.Ci. 3, 42-47ab : "But a natural (fever) arising in spring or autumn is easily curable. The hot bile, increased by hot (things), becomes excited in the autumn. In the same way phlegm that has accumulated during the cold (season) is stirred up in the spring. Bile that has accumulated during the rainy season by means of the waters and herbs with an acid maturative alteration, and has become salient by the fiery energy of the sun, quickly generates fever in the autumn, with phlegm as its auxiliary force. By reason of the very nature of the period of emission abstinence from food (need) not be feared. Phlegm that has accumulated during the winter by means of the sweet waters and herbs, becomes, made glowingly hot by the sun, excited in the spring. Therefore fever arises by phlegm in the spring. In the middle of the period of resorption wind and bile may attend it."

²³³ Cakra remarks on Ca.Sū. 6, 34 : "By their special faculty vapours bring about excitement of the three morbid entities; discharges from clouds give rise to wind and phlegm; the acid maturative alteration of the water, brought about by the very nature

of the rainy season, gives rise to bile and phlegm. With the words 'when the strength of the fire has declined' he also points to the sluggishness of the fire which excites the morbid entities. Sluggishness of the fire again gives rise to phlegm and bile by the absence of maturation and by combustive alteration, and it gives rise to wind by decline of the elements on account of the non-production of (that) nutrient fluid which nourishes the elements. Therefore excitement of wind, etc. occurs by the sluggishness of the fire during the rainy season."

²³⁴ The implications of this quotation (= Siddhayoga 1, 146) are not clear. Cf. Ca.Ci. 3, 283cd-284ab : "In fevers which are accompanied by immature matter, which arise from phlegm or from phlegm and bile, reducing measures should be employed, as described in the chapter on reducing measures, and adapted to each particular case." Cakra remarks on this stanza : "Reducing measures should, according to these words, also be employed in a fever by wind accompanied by immature matter, for it is said elsewhere : 'Reducing measures (should) also (be employed) in (a fever) by wind accompanied by immature matter'. Reducing measures are, however, also recommended in (a fever) arising from phlegm devoid of immature matter. The words 'arising from phlegm and bile' (express that) reducing measures should be employed in (a fever) by bile, associated with phlegm, and not only in (a fever) by bile which is devoid of immature matter, for reducing measures are certainly recommended in (a fever) arising from bile accompanied by immature matter in order to promote decline of the immature matter. As has been said elsewhere : 'Reducing measures should certainly also be employed in (a fever by) bile accompanied by immature matter in order to promote maturation of the immature matter'. But what has been said (with the following words) : 'Phlegm and bile tolerate intense fasting when they are liquid elements', also refers to bile accompanied by liquid matter on account of its being accompanied by immature matter. When the liquid component of bile has declined, however, one should certainly not employ reducing measures."

²³⁵ Aruna comments on A.h.Ni. 2, 51-52 (= Mā.ni. 2, 56-57) : "In the early rainy season the corrupted, (i.e.) excited, wind, with bile and phlegm joined to it, brings about fever. A natural fever in the early rainy season arises predominantly from wind, bile and phlegm acting as the auxiliary forces of wind; the latter two (entities) do not bring about fever independently as in concerted action. Bile may bring about a natural fever in the autumn, thus one should supply; (this occurs) on account of the real state of affairs that bile, accumulated in the early rainy season, is in an excited condition. (Phlegm as its auxiliary force is compared with the auxiliary army of a king, as in Ā., and in identical terms. Thereupon follows that part of Aruna's comment, which is quoted in Ā., with almost no variants). Corrupted phlegm may bring about fever in spring-time, so (the author) continues. This phlegm again may be attended by wind and bile; this means that wind and bile are its auxiliary forces. (An objector may say :) is it not clearly thus, that phlegm is stated to be the agent in this case?; and phlegm is of a moon-like nature; for that reason there is no danger from abstinence from food in this case. That (reasoning) is not suitable, for thus it has been said : on account of the real existence of the (following) two causes, (viz.) that in the rainy season and autumn phlegm is an auxiliary force and that the (period of) time is called period of emission, depletion of the elements is thought to be really impossible; but in the spring depletion of the elements necessarily occurs on account of the fiery character of the (period of) time and the fact that wind and bile act as auxiliary forces; therefore danger from abstinence from food should be feared in the spring. Some people, however, say that

some danger from abstinence from food should not be feared at all because fever arises from the receptacle of undigested food and in this case from phlegm."

²³⁶ Cf. A.h.Ni. 2, 48d-49 = A.s.Ni. 2, 46b-47ab (Ki. 2, 49) : "When a fever resides in the interior, the morbid alterations, present to an excessive degree, will consist of a turbulent state in the interior and seizing of the impurities. In (a fever) with an external impulse the sense of glowing heat (will be present) only at the exterior and it will be easily curable."

²³⁷ See Mā.ni. 2, 68cd-69ab = Su.U. 39, 92cd-93ab.

²³⁸ This refers to Mā.ni. 2, 59.

²³⁹ Da. explains that 'deep' means : with an internal impulse, and 'sharp': very difficult to endure, with an impulse that is both external and internal.

²⁴⁰ Stanzas identical with Mā.ni. 2, 61cd-63ab are quoted by Da. in his comment on Su.U. 39, 116cd-119ab as an alternative reading of these stanzas of Su., which is preferred by the author of the Pañjikā.

²⁴¹ Mā.ni. 2, 63cd and the two additional *pādas* are almost identical with Su.U. 39, 121cd-122ab.

²⁴² Cf. Ca.Ci. 3, 133cd-136ab : "Inability to eat, absence of digestive alteration, heaviness of the abdomen, a polluted condition of the cardiac region, lassitude, inertia, a strong fever without lapse, non-appearance of the morbific entities, effusion of saliva, sickness, annihilation of the sense of hunger, an altered taste in the mouth, stiffness, numbness and heaviness of the limbs, (production of) a copious amount of urine, faeces (consisting of) not (completely) disintegrated (food) and the absence of languor are the characteristics of an immature fever;" Su.U. 39, 115-119ab : "(When the fever is sharp, the body is heavy and the impurities are in a confined condition, one should discern it as a fever the morbific entity of which is accompanied by immature matter; when there is a different condition it should be considered to be mature). When the fever is mild, the body is light and the impurities are moving on, one should discern the morbific entity of the fever as being mature; (then) one should give a remedial agent appropriate to it. According to some the characteristics of a mature (fever result from) alteration of the original state of a morbific entity. A cramp-like sensation in the cardiac region, lassitude, discharge of saliva, anorexia, non-appearance of the morbific entity, inertia, a confined state (of the impurities), (production of) a copious amount of urine, heaviness of the abdomen, absence of perspiration, absence of maturation of the faeces, disinclination, numbness, stiffness and heaviness of the limbs, mildness of the (transforming) fire, a polluted condition of the mouth, absence of languor and a strong fever that clings (to the patient), by means of these signs an experienced (physician) should discern a fever as being immature;" A.h.Ni. 2, 54 = A.s.Ni. 2, 52 (Ki. 2, 56) : "Sharpness of the fever and of the secondary affections, absence of languor, (production of) a copious amount of urine, non-appearance (of the morbific entities), faeces (consisting of) not (completely) disintegrated (food) and absence of hunger (constitute) the conformation of a fever accompanied by immature matter;" A.h.Ni. 2, 56ab = A.s.Ni. 2, 56ab (Ki. 2, 58) : "(The presence of) a disintegrated condition (of the fever, i.e. maturity, may be concluded) from (the presence of signs which are) opposite to (those of an) immature (fever) and from fasting during seven (days and) nights;" Kā.Khi. 2, 18cd-21ab : "A confined state (of the impurities), inability to eat, thirst, fainting, cutting pain in the limbs, headache, confused speech, inertia, sickness, lassitude, a burning sensation, fatigue, giddiness, a very abundant (production of) urine, languor, faeces (consisting of food that has not (been) digestively altered, nausea and heaviness of the viscera are

said to be the signs in an immature fever. When these (signs) have disappeared for the greater part, when the fever has become mild and (the body) has become light after eight (days and) nights, it is pointed out as a fever devoid of immature matter."

²⁴³ See Ca.Sū. 11, 54.

²⁴⁴ See Ca.Ci. 3, 145cd-146ab : "To appease thirst and fever one should give water that has become cold after boiling it with *musta*, *parpaṭaka*, *uśira*, *candana*, *udīcya* and *nāgara*." Su.U. 39, 108cd-109ab presents the same list of drugs; A.h.Ci.1, 15cd-16ab contains a list which is probably identical. This group of six drugs is called *sadaṅga*; *ardhaśrta* means that the water has to be kept boiling till half of the original quantity remains.

²⁴⁵ See Mā.ni. 2, 65.

²⁴⁶ See Bhā.pra. 8, 1, 98 : "Thoughtful people call a fever a fresh one up to the seventh day; when it pervades one for twelve days it is said to be (of) moderate (duration); after that (period) it is called of long standing." A very similar stanza is quoted by Cakra in his comment on Ca.Ci. 3, 160cd-161ab; he adds that it is taken from the Puṣkalāvata(samhitā).

²⁴⁷ Ca. reads at the end of Ci. 3, 160d : *pāyayed bhiṣak*, instead of *pāyayet tu tam*.

²⁴⁸ *rasaudana*, which has the meaning of *māṃsarasaudana*.

²⁴⁹ A *basti* is an instrument made from the bladder of an animal with a syringe attached to it, which was used to bring medicated substances into the rectum and the urethra.

²⁵⁰ There are many rules concerning the application of several types of *basti*. The application of a *basti* is adduced as an example because it is sometimes given once a week.

²⁵¹ This quotation is identical with Siddhayoga, 1, 81.

²⁵² Su. : *deyaṁ syāt* instead of *bheṣajam*.

²⁵³ A.h. : *dōṣavegodaye* (when there is a rise of the impulse of the morbific entity) instead of *dōṣavegodayah*. The former reading makes better sense.

²⁵⁴ Aruṇa comments on these stanzas : "... A rise of the impulse of the morbific entity is the becoming apparent, on account of the nausea (produced) by *musta*, *parpaṭaka*, etc., of that morbific entity called immature matter, etc. and present in abundance; or it is the rise of the morbific entities, (consisting of) wind, etc., which are abundantly immature. A remedial agent is not subject to the process of maturation in such a case because the (transforming) fire is covered by immature matter; for that reason it makes a fever flare up more strongly."

²⁵⁵ See note 246; according to Cakra it is quoted from Puṣkalāvata's treatise.

²⁵⁶ Some of the elements of this elaborate comment are also found in Cakra's explanation of Ca.Ci. 3, 137cd-138ab (= Mā.ni. 2, 65) : "In this case hunger, etc., arising from maturation of the morbific entity, are, also without the period of eight days, the characteristics of a fever started by a morbific entity devoid of immature matter. But a period of eight days, without (the presence of) hunger, etc., expresses, though maturation of the morbific entity is absent, that the fever as an illness is devoid of immature matter, which makes it suitable for the administration of a remedy. For that very reason, by means of two alternatives : 'One should give to him as a drink a maturation-promoting or an appeasing *kaṣāya*', the following statement is made : when the characteristics of maturation of the morbific entities, consisting of hunger, etc., do not appear within a period of eight days, a maturation-promoting agent should be given for the sake of maturation of the morbific entities, and when the whole collection (of symptoms),

consisting of hunger, etc., has arisen, one should give an appeasing agent because the fever is in all respects devoid of immature matter. As Kharanāda says, teaching this very (concept) of a state in which (fever) is in all respects devoid of immature matter : 'The characteristics of a fever devoid of immature matter do not consist of a period of eight days only; in a fever by concerted action the impurities (may) become mature also after a long time. The characteristics consist of the passing beyond (a period of) seven (days and) nights and (moreover) emaciation, etc. Therefore one should regard a fever to be devoid of immature matter when both these (characteristics) have been observed.' Suśruta substantiates (that a fever is) devoid of immature matter when hunger, etc. are observed, generated by maturation of the morbific entity after a period of eight days, for he shows that one should give a remedy after eight days : 'And after that one should give a remedy on account of the maturation of the morbific entity.' For that reason both hunger, etc. and a period of eight days, dissociated or associated, should be known as characteristics, on account of the argument stated above."

²⁵⁷ The compound *kṣunnāśa* can be interpreted as *kṣut-nāśa* or *kṣudh-nāśa*.

²⁵⁸ *utsāha* instead of *astāha*.

²⁵⁹ The ten secondary affections of fever are, from another treatise, also quoted by Cakra in his comment on Ca.Ci. 3, 50ab; the order of the affections is different and *kṛcchravīlkatā* (difficulties at defecation) occurs instead of *vidgraha* (seizing of the faeces). The stanza quoted in M. is also found at Va. 1, 840 and moreover at Bhā.pra. 8, 1, 840 with the variant *aṅgadāha* (a burning sensation in the body) instead of *aṅgabhedā* (cutting pain in the body).

²⁶⁰ This stanza is taken from an unknown source.

²⁶¹ Su. : *yas tāmyati visamjñāś ca* instead of *visamjñās tāmyate yas tu*.

²⁶² Su. : *nityam vaktreṇa cocchvasyāt* instead of *vaktreṇa caivocchvasiti*.

²⁶³ Su. : *pipāsārta* instead of *trṣāyukta*.

²⁶⁴ Mādhava omits Su.Sū. 33, 18 : "Fever annihilates a man whose eyes are turbid, who is breathless and extremely sleepy, and whose blood and eyes have declined."

²⁶⁵ Compare Cakra's comment on Ca.Ci. 3, 50cd-51ab : "Is it not thus that (a fever) arisen from many strong grounds will of course be (provided) with many characteristics ? What is then the use of the expression '(provided) with many characteristics' ? The answer (to this objection) is : just as the grounds of the morbific entities, though there exist the mentioned qualities of the morbific entities, do not bring about a disease with many characteristics, because every man has (his own) specific (transforming) fire and force, so there does not exist a condition with many characteristics when a specific onset is absent."

²⁶⁶ Also quoted by Cakra on Ca.Ci. 3, 50cd-51ab.

²⁶⁷ See about *indriya* : R. Garbe, Die Sāṃkhyaphilosophie, ed. 1894, p. 257-261; Sāṃkhyakārikā 25, 26; 25, 28 and 25, 34 (and the Sāṃkhyatattvakaumudi); Sāṃkhyasūtra 2, 18; 2, 19; 2, 23; 2, 26-29 (and the Sāṃkhyapravacanabhāṣya). See about *manas* : R. Garbe, ibid., p. 252-253; Sāṃkhyakārikā 27 (and the Sāṃkhyatattvakaumudi); Sāṃkhyasūtra 2, 26-27 (and the Sāṃkhyapravacanabhāṣya).

²⁶⁸ See Ca.Sū. 8, 7-8; 10-11; Ca.Śā. 1, 18-19; 25-26.

²⁶⁹ See Su.Śā. 1, 4-5.

²⁷⁰ Cakra says that 'deep' means : with an internal impulse, or : staying in a deep element.

²⁷¹ Cakra says in his comment on Ca.Ci. 3, 52cd-53ab that it means : attending one for a long time or bringing about the long night, i.e. death.

²⁷² Su. : *lūḍanti* instead of *lunanti*; Da. explains the term as meaning : incessantly moving (eyelashes). Cf. Ca.I. 8, 6 : "If, either in the brows or in (the hair of) the head of someone, many partings and whirls are clearly seen, which did not exist before and were not made (on purpose), one should announce the death (of that person)."

²⁷³ Da. explains the term *anāddhatva* (a state of obstructive abdominal swelling) by *dosapuriṣavibandha* (a confined state of the morbid entity and the faeces).

²⁷⁴ This refers to Mā.ni. 2, 69d.

²⁷⁵ Da. explains it as : one faints again and again.

²⁷⁶ Da. : idem.

²⁷⁷ Da.'s comment is of the same character.

²⁷⁸ *antahkarana*, i.e. the assembled *buddhi*, *ahamkāra* and *manas*; see R. Garbe, l.c., p. 253-257.

²⁷⁹ *rākṣasas* are a class of fiends.

²⁸⁰ The same variant readings and explanations are met with in Da.'s comment.

²⁸¹ A *preta* is the spirit of a dead person, especially before the obsequial rites have been performed.

²⁸² Cf. A.h.Śā. 6, 40cd-41ab : "The man who, drinking an alcoholic beverage in the company of pretas, is dragged by a dog in his dream, is quickly carried off by death in the form of fever." A.s.Śā. 12, 18 contains the same statement in prose.

²⁸³ Cf. A.h.Śā. 5, 73 = A.s.Śā. 11, 5cd-6ab : "Someone lacking force and flesh (is killed by fever) in the morning when it is accompanied by a dry cough, and in the afternoon when it is accompanied by a cough (productive) of phlegm."

²⁸⁴ *gosarge*, literally : at the time the cows are let loose.

²⁸⁵ A.s. : *upatapta* (suffering from glowing heat) instead of *upasṛṣṭa* (plagued).

²⁸⁶ These statements are identical with Siddhayoga 1, 187.

²⁸⁷ Cf. A.h.Śā. 5, 57 and 61ab = A.s.Śā. 10, 16 and 20ab : "Someone whose sweat flows down from the forehead, whose junctures and ligaments are slackened and who will faint when one causes him to stand up, whether he be strong or weak, ... really all these (persons) should be known as falling to the share of death."

²⁸⁸ Signs indicating the death of a patient suffering from fever also occur : Hā. 2, 4, 6-15.

²⁸⁹ According to Indu and Aruṇa *nidhana*, *pratyara* and *vipatkara* are resp. the seventh, fifth and third lunar mansion from that of birth.

²⁹⁰ See Hā. 2, 6, 9-52.

²⁹¹ See A.s.Ni. 1, 22cd-32 (Ki. 1, 34).

²⁹² Also quoted in M. on Mā.ni. 2, 34-36ab. See note 128.

²⁹³ Ca. : *yogavāha* instead of *yogavāhin*. Cf. A.h.Ni. 2, 48 = A.s.Ni. 2, 45cd-46ab (Ki. 2, 48) : "On account of the assimilating character of wind there will be coldness when it is connected with phlegm, a burning sensation when it is connected with bile and a sensation of mixed character when it is mixed (with both entities)."

²⁹⁴ Fiery energy (*tejas*) corresponds with bile.

²⁹⁵ *soma* corresponds with phlegm.

²⁹⁶ = Bhā.pra. 8, 1, 536. See also note 242.

²⁹⁷ = Bhā.pra. 8, 1, 539. See also note 242.

²⁹⁸ A variant reads : on account of the quick, moderate and slow power (of action) of the morbid entities, established by their degrees of excitement, etc.

²⁹⁹ See ch. 55; *agnirohīṣī* is a disease with axillary inflammatory swellings.

³⁰⁰ Quoted by Ā. on Mā.ni. 2, 24 as originating from the Bhālukitantra (v.l. : twice ten instead of twice nine days); see note 127.

³⁰¹ Da.'s comment on Su.U. 39, 45cd-46ab contains elements which are similar to those occurring in M. : "On account of the quick, moderate and slow power (of action) of wind, etc. (this occurs) on the seventh day in a fever by concerted action with an excess of wind, on the tenth day when an excess of bile, and on the twelfth day when an excess of phlegm is present. It leaves off on account of maturation of the impurities or kills on account of maturation of the elements. Maturation of the impurities occurs if the actions (of the patient confer) a long life upon him; when things are different, maturation of the elements (takes place). Others think, however, that (a period of) seven days refers to *abhinyāsa* (fever), (of) ten days to *hataujas*, and (of) twelve days to *samyāsa* (fever). A fatal maturation of the elements should be discerned by means of omnia or precursory signals of death. The fixed periods of time resulting in delivery or death from a fever by concerted action, as proclaimed by Bhāluki (A.h.Ni. 2, 62cd-63ab is quoted), are arrived at by means of the word 'also' (*api*) in 'or also (after reaching) the twelfth day.'" So Da. used the word *api* instead of *punah* to arrive at the doubling of the numbers.

³⁰² The source of this quotation is unknown, though some editions indicate that it is taken from A.h.Ni. 2.

³⁰³ This refers to Mā.ni. 2, 74ab.

³⁰⁴ Su.Sū. 33, 18 is quoted; see note 264.

³⁰⁵ The printed text reads : *kupitaropamacayah*, which is unintelligible.

³⁰⁶ Cf. Ca.Ci. 3, 324-328 : "In release from fever a man vomits while rumbling, he wallows and pants with an altered colour (of his skin), his body is wet with perspiration, he trembles, is frequently absent-minded and talks in a confused way, while his whole body is hot or cold; with an altered consciousness and afflicted by the paroxysms of the fever, he looks round as if in wrath; liquid faecal matter is discharged with great impetus, accompanied by the morbific entity and noise. An experienced (physician) should know that these are the signs of release from fever;" Su.U. 39, 321 : "At the time of release (from fever) the morbific entity shows its strength, bringing the elements into a turbulent state; owing to that (state, the patient), with a disturbed mind, behaves like someone who is dying;" Hā. 3, 2, 184 : "Giddiness, a feeling of coldness, a perturbed state of mind, trembling, loosening of faecal matter, weariness, fatigue, perspiration and garrulity are present in release from fever."

³⁰⁷ A.h. : *viliyate* (it is dissolved) instead of *baliyate* (it shows its strength).

³⁰⁸ This quotation is not complete without adding A.h.Ni. 2, 77cd-78 : "One trembles and talks in a confused way, the parts of the body being hot and cold and the lustre (of the skin) being damaged; with an altered consciousness and afflicted by the paroxysms of the fever, one looks round as if in wrath; liquid faecal matter is emitted with great impetus, accompanied by the morbific entity and noise."

³⁰⁹ From this remark one can conclude that the author of M. read *vaigandhya* and not *āsyavaigandhya*.

³¹⁰ Su.U. 39, 322 is closely related to this stanza : "Lightness of the head, perspiration, a somewhat pale and inflamed mouth, sneezing, and longing for food are the characteristics of someone who has been released from fever." Cf. Ca.Ci. 3, 329 : "Someone whose weariness has gone, who is free from general glowing heat and distressing sensations, whose senses are free from impurities and who possesses the *sattva* belonging to his natural disposition, should be known as a person free from fever;" A.h.Ni. 2, 79 =

A.s.Ni. 2, 97 (Ki. 2, 100) : "A light body, departed weariness, mental confusion and glowing heat, inflammatory changes in the mouth, an excellent condition of the senses, absence of distressing sensations, perspiration, sneezing, a *manas* possessed of its natural disposition, longing for food and itching of the head are the characteristics of someone whose fever has departed;" Hä. 3, 2, 185 : "Profuse perspiration, itching, (well-)nourished vessels and (the same condition) with respect to the openings, sneezing, lightness, relish for food, (an) extended (range of activity of the) senses and departure of weariness and pain (are the characteristics of someone released from fever)."

³¹¹ See Mā.ni. 2, 74c-f.

³¹² Cf. Ca.Ci. 3, 327-328 : "A strong and very recently (acquired) fever, in a person provided with a copious (amount of a) morbific entity, usually leaves off in a very severe way by maturation of the morbific entity by means of good therapeutic procedures; those slow-acting fevers, which gradually become inactive after having brought about a paroxysm by force of (their) morbific entity, (show a type of) leaving off that is not severe." Cakra remarks on these stanzas that one should know that the characteristics described in Ca.Ci. 3, 324-326 (see note 306) only occur in a fever by concerted action and not in other (types), and that, for that reason, some read here Ca.Ci. 3, 327-328.