

A Translation of the Nepalese Text of the
Suśrutasamhitā

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Contents

Introduction	11
 Part 1. Sūtrasthāna	 15
Sūtrasthāna 1: The Origin of Medical Knowledge	17
Literature	17
Translation	17
 Sūtrasthāna 2: The Initiation of a Student	 25
Literature	25
Translation	25
 Sūtrasthāna 3: The Table of Contents	 27
Literature	27
Translation	27
 Sūtrasthāna 11: Preparing and using caustics	 29
 Sūtrasthāna 13: On Leeches	 31
Literature	31
Translation	31
 Sūtrasthāna 14: On the Properties of Blood	 39
Previous scholarship	39
Translation	39
 Sūtrasthāna 16: Repairing Pierced Ears	 47
Previous literature	47

Translation	47
Sūtrasthāna 28: Unfavourable Prognosis in Patients with Sores	57
Literature	57
Translation	57
Sūtrasthāna 46: The Rules about Food and Drink	59
Introduction	59
 Part 2. Nidānasthāna	 61
Nidānasthāna 1: The Diagnosis of Diseases Caused by Wind	63
Literature	63
Subject matter	63
Translation	63
 Part 3. Śārīrasthāna	 73
Śārīrasthāna 2: On Semen and Menstrual Fluid	75
Literature	75
Translation	75
Diagnosis by humours	76
Therapies for menstrual blood	79
During menstruation	80
Types of persons	83
Birth irregularities	85
Śārīrasthāna 3: On Conception and the Development of the Embryo	89
Literature	89
Translation	90
 Part 4. Cikitsāsthāna	 97
Cikitsāsthāna 4: On the Treatment of Wind Diseases	99
Literature	99
Translation	99

Cikitsāsthāna 5: On the Treatment of Serious Wind Diseases	107
Literature	107
Translation	107
Cikitsāsthāna 15: On Difficult Delivery	119
Literature	119
Translation	119
 Part 5. Kalpasthāna	 123
Kalpasthāna: Introduction	125
The Sequence of Chapters	125
The Spread of Indian Toxicological Lore to Medieval Islamic Au- thors	125
Kalpasthāna 1: Protecting the King from Poison	127
Introduction	127
The meaning of “kalpa”	127
Chapter 1 of the Kalpasthāna	127
Literature	128
Manuscript notes	129
Translation	130
[Threats to the king]	130
Kalpasthāna 2: Poisonous Plants	139
Introduction	139
Shock	140
Literature	141
Translation	142
The effects of poisons	145
Slow-acting poison	147
Kalpasthāna 3: Poisonous Insects and Animals	153
Literature	153
Translation	153
Pollution of the environment	155
The origin of poison	157
The working of poison	158

Patients beyond help	160
Kalpasthāna 4: Snakes and Envenomation	161
Introduction	161
Literature	162
The Seven Stages of Toxic Shock	163
Translation	164
[The Taxonomy of Snakes]	164
[Behaviours]	166
[Enumeration of Snakes]	168
[Breeding and Gender]	170
[Symptoms of snakebite]	171
[Summary Verses]	174
Kalpasthāna 5: Therapy for those Bitten by Snakes	177
Introduction	177
Literature	177
Translation	178
The application of mantras	179
Blood letting	180
Internal medications	180
Therapies at each pulse of toxic reaction	181
Subsequent therapies	183
Kalpasthāna 6: Rats and Rabies	189
Introduction	189
Mouse or Rat?	189
Literature	190
Translation	192
The types of rat	192
Detailed symptoms	193
The bites of wild animals	197
Kalpasthāna 7: Beating Drums	201
Introduction	201
Literature	201
Translation	201

Kalpasthāna 8: Poisonous insects	207
Introduction	207
Literature	207
Translation	207
Taxonomy of insects	208
Symptoms	208
Taxonomy according to symptoms and prognosis	208
Therapies	208
Taxonomy of scorpions	208
Therapies for scorpion-sting	208
Symptoms of spider poisoning	208
Origin story for spiders	208
Taxonomy of spiders	209
Specific symptoms and treatment for spider poisoning	209
Untreatable spider poisons	209
Curable and incurable	209
Therapies for spider poisoning	209
General therapies for poisoning	209
End of the Suśrutasaṃhitā	209
 Part 6. Uttaratantra	 211
 Uttaratantra 17: Preventing Diseases of the Pupil	 213
Literature	213
Translation	213
[Complications]	223
[Characteristics of the probe]	223
[Complications]	223
 Uttaratantra 38: Diseases of the Female Reproductive System	 227
Introduction	227
Literature	227
Placement of the Chapter	227
Parallels	229
Philological notes	230
Metrical alterations	230
The original opening verses	230

Translation	232
Uttaratantra 39: On Fevers and their Management [draft]	235
Literature	235
Remarks on the Nepalese version	235
Translation	236
Uttaratantra 65: Rules of Interpretation	237
Literature	237
Early Sources	237
The <i>Arthaśāstra</i>	238
The <i>Yuktidīpikā</i>	238
Tamil literature	238
The <i>Viṣṇudharmottarapurāṇa</i>	239
The <i>Saddanīti</i>	240
Āyurvedic literature	245
Tantrayukti-inventories	251
Earlier Listing	252
Later Listing	252
Terminology	253
1. <i>adhikaraṇa</i>	253
2. <i>yoga</i>	255
3. <i>padārtha</i>	258
3. <i>hetvārtha</i>	262
5–6. <i>uddeśa</i> and <i>nirdeśa</i>	264
Notes on Significant Variants	266
...द्वितीये पादे...	266
यत्र तु स्नेहस्वेदाभ्यञ्जनेषु...पूर्वापरयोगसिद्धो भवति ।	267
सामवेदादयश्च वेदाः	267
...विद विन्द इत्येतयोश्च धात्वोः...	268
...धात्वोरेकार्थः । पश्चात् पदं भवति...	269
यदुक्तं साधनं भवति स हेत्वर्थः	271
...तथा माषदुग्धप्रभृतिभिर्वर्णः क्लिद्यते	271
समासवचनं समुद्देशः ।	272
Characteristics of the Manuscript Transmission	272
Translation	273
Editions and Abbreviations	279

Index of Manuscripts	281
General Bibliography	283
Materia Medica	287
Abbreviations	287
Flora	290
Fauna	312
Minerals	315
Glossary	317

Introduction

What follows is a translation of selected chapters of the *Compendium of Suśruta* (*Suśrutasaṃhitā*). This differs from former translations, being based on the Nepalese version of the text.¹ The Nepalese version of the work has been reconstructed on the basis of three manuscripts from Kathmandu,

1. MS Kathmandu KL 699 (siglum K),
2. MS Kathmandu NAK 1-1079 (N), and
3. MS Kathmandu NAK 5-333 (H).

The first of these MSS is the oldest, dated to CE 878.² It covers most of the *Suśrutasaṃhitā*, but lacks the *Nidānasthāna* and the *Śārīrasthāna* (see Fig. 1). The second is undated but is datable on palaeographical grounds to the twelfth or thirteenth centuries.³ It contains the *Sūtrasthāna* and *Nidānasthāna* but breaks off shortly afterwards. The third manuscript is the most complete, covering the whole of the *Suśrutasaṃhitā*. It is dated CE 1513.⁴

The text of this manuscript follows K very closely but is probably not a direct apograph.⁵ I conjecture that it was either copied from an intermediary that followed K very closely or from a ancestor of K.⁶

¹ See **wuja-2023** for an introduction to the Nepalese text and **wuja-2021b** for background on the Suśruta Project, 2021–2024.

² **kleb-2021b**.

³ **kleb-2021b**.

⁴ I follow the arguments of **kleb-2021b** on the interpretation of the colophon although, as he pointed out, some interpret the date as CE 1573.

⁵ **chak-2022**.

⁶ "...as neither my own research ... nor the study undertaken in Harimoto ... could determine any linear connection between any of the Nepalese manuscripts of the SS, one may assume that [there exists] an older common ancestor of both of the manuscripts K and H." (**kleb-2021a**).

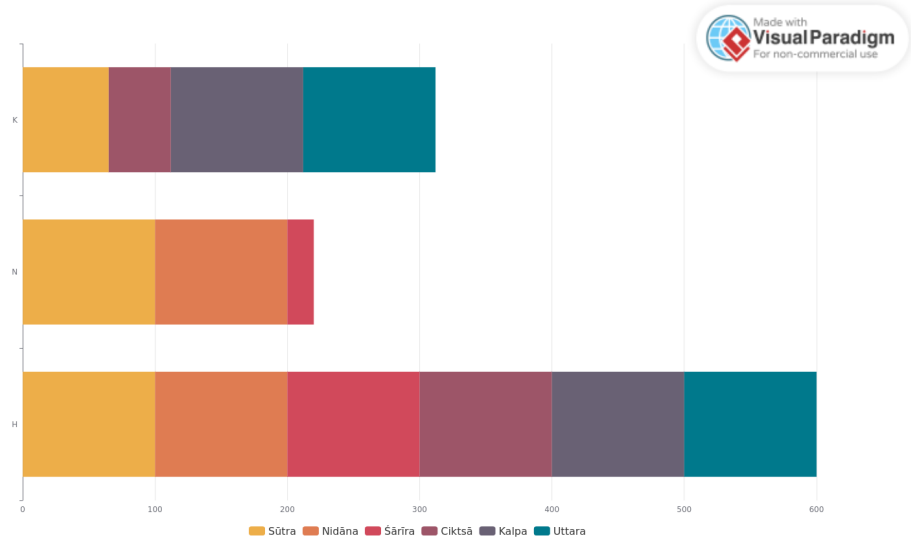


Figure 1: Coverage of the text by MSS K, N and H.

The translation follows the methods of rigorous philological care and modern principles of translation theory.⁷ Major differences in sense from the vulgate text are marked **in this manner**.

The text-historical state of the *Suśrutasaṃhitā* bears many resemblances to other early textual transmissions in South Asia. The situation was articulated particularly clearly for the case of Pāli by **hinu-1978**, in the opening of his chapter,

...we cannot go back beyond the council of Aluvihāra (Ālokavihāra) under Vaṭṭagāmaṇī Abhaya (29–17 B.C.) where the Pāli canon was written down for the first time in Ceylon. This is the very starting point of our tradition handed down to us by the monks of the Mahāvihāra. About recensions of the Pāli canon different from the Mahāvihāra tradition and deviating from its wording... we scarcely have any knowledge at all.

Similarly, the manuscript evidence for the *Suśrutasaṃhitā* that is available

⁷ See **wuja-2003** and **wuja-2021** for an overview.

today allows us to reconstruct a version of the work after it was consolidated into a text of five parts with a sixth or “later” (*uttara*) and somewhat different part already appended to the first five. The prehistory of the work before this form is tantalizingly unknown to us. That the work was assembled from diverse sources and that many hands were involved is without doubt. The oldest surviving manuscript, MS Kathmandu KL 699, gives us physical evidence for the state of the text in the ninth century. We have little insight into the formational processes affecting the text before that time. But what we can see plainly is that the text was edited pervasively after that time, being influenced especially by the commentators Jejjāṭa, Candrāṭa, Gayadāsa and Cakrapāṇidatta and the editor Candrāṭa. However, a clear picture of how these later editorial processes took place will only be possible as a result of further research into a wider manuscript base.

Part 1. Sūtrasthāna

Sūtrasthāna 1: The Origin of Medical Knowledge

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁸

Translation

- 1 “Now I shall narrate the chapter on the origin of this knowledge.”⁹
- 2 “Now, as is well-known, Aupadhenava, Vaitaraṇa, Aurabhra, Puṣkalāvata, Karavīra, Gopurarakṣita, **Bhoja**, Suśruta and others addressed Lord Divodāsa, king of Kāśi, the best of the immortals, who was in his ashram surrounded by an entourage of sages.”¹⁰

8 [HIML](#): IA, 203–204.

9 Ḍalhaṇa understood the word “knowledge (*veda*)” as specifically “medical knowledge.” He said that the word “longevity” (*āyur*) had been elided. After this opening statement, later manuscripts and commentaries include the attribution, “as the venerable Dhanvantari stated.” The absence of this statement in the early Nepalese manuscripts is highly significant because it removes the outer narrative frame of the *Suśrutasamhitā* (**wuja-2013kleb-2021brai-2019birc-2021**). On the figure of Dhanvatari in medical literature, see [HIML](#): IA 358–361.

10 On these persons, see [HIML](#): IA 361–363, 369 ff. The authority Bhoja does not appear in the list as published in the vulgate edition (**susr-trikamj12**), and was not included in [HIML](#) amongst “authorities mentioned in the *Suśrutasamhitā*.” Meulenbeld gathered textual evidence about Bhoja at [HIML](#): IA 690–691. **kleb-2021a** has discussed these authors in the context of an anonymous commentary on the *Suśrutasamhitā* that cites them.

- 3 “O Lord, distress arose in our minds after witnessing people thrashing about with cries, assailed by different kinds of pain and injury (*vedanābhighāta*), feeling helpless in spite of having friends, because of diseases arising from the body, the mind and external sources.
- 4 “To quell the illnesses of those who seek happiness and for our own purpose of prolonging life, we desire the science of life (*āyurveda*) that is being taught. Welfare, both in this world and in the next, depends upon it. Therefore, we have come to the Lord in pupillage.”
- 5 The Lord said to them:
“Welcome to you! My children, all of you are beyond reproach and worthy to be taught.
- 6 “As is well known, Ayurveda is the name of what is said to be the subsidiary part of the Atharvaveda.¹¹ Before creating people, Svayambhū composed it in hundreds of thousands of verses and a thousand chapters and, after observing the short lifespan and low intelligence of people, he presented it again in eight parts.¹²
- 7 “Surgery, treatment of body parts above the clavicle, general medicine, knowledge of spirits, care of children, and the disciplines of antidotes, rejuvenation and aphrodisiacs.
- 8.1 “Now, a collection of the characteristics of each component of *Āyurveda*.
- 8.1a “Among them, the one called surgery has the goal of extracting various grasses, wood, stone, dust, iron,¹³ soil, bone, hair, nails, discharge of pus, malignant wounds and foreign bodies inside the womb, and of determining the application of surgical instruments, knives, caustics and fire by means of sixty definitions.
- 8.2 “The one named “the doctrine of treating body parts above the clavicles” has the aim of curing diseases situated above clavicles that is, diseases located in ears, eyes, mouth, nose and so on.
- 8.3 “The one called “general medicine” has the goal of curing illnesses established in the whole body and [diseases] such as fever, tumour, swelling, hemorrhagic disorders, insanity, epilepsy, urinary diseases, diarrhoea and the like.

11 On the careful wording of this statement, that makes the Atharvaveda connection “something that people say,” see **wuja-2022**.

12 Svayambhū is another name for Brahṃā, the creator.

13 The identity of the metal in such early literature is somewhat moot. For discussion, see **wujad-2019**.

- 8.4 “The one called “knowledge of spirits” is for appeasing demons by pacification rites and making food offerings for those whose minds have been possessed by gods, their enemies,¹⁴ Gandharvas, Yakṣas, demons, deceased ancestors, Piśācas, Vināyakas,¹⁵ Nāgas and evil spirits that possess children.
- 8.5 “The one called “care of children” is for bearing children and purifying defects in a wet-nurse’s milk, and curing diseases that have arisen from bad breast milk and demons.
- 8.6 “The one called “the discipline of toxicology” is for [knowing] the signs of poison from snake and insect bites and for neutralising various combinations of poisons.¹⁶
- 8.7 “The one called “the discipline of rejuvenation” is maintaining youth, bringing about a long life and mental vigour and for curing diseases.
- 8.8 “The one called the “discipline of aphrodisiacs” brings about the increase, purity, accumulation and production of semen for those whose semen is minimal, bad, depleted, and dry [respectively] and for inducing an erection.
- 9 “In this way, this Āyurveda is taught with eight components.”
“Among these [components], tell us which is for whom.”
- 10 They said, “After you have made the whole knowledge of surgery accessible, teach it to us, Lord”.¹⁷
- 11 “So be it,” he said.
- 12 They then said, “After probing our opinion, we are unanimous: Suśruta will question you. We too will take in what is being taught to him.”
- 13 “So be it,” he said.
- 14–16 “Now, as is well-known, the aim of Āyurveda is eliminating the disease of one who has been assailed by disease and protecting the healthy;

Cite Paul
Courtright,
Ganesha
book.

14 Dānavas. The insertion marks (*kākapadas*) below the text at this point appears to be by the original scribe.

15 The vulgate doesn’t have *vināyakas* but does add *asuras*, probably under the influence of Ḍalhaṇa.

16 The scribal insertion marks (crosses) above the line at this point in MS K appear to be in a later hand and their referent is lost in the damaged part of the folio. Although MSS MS Kathmandu NAK 1-1079 and MS Kathmandu NAK 5-333 include spiders (*lūtā*) and creepy-crawlies (*sarīsrpa*) in the list, it does seem that MS K had a shorter list, and the vulgate edition adds rodents (*mūṣika*).

17 For discussion of the text-critical significance of this passage, see **hari-2013**. I have read the passage as including the word अलङ्कृत्वा in the sense “make accessible” (cf. MW: 94, *sub* अलं विज्ञातुम्).

Āyurveda is, “where they find a long life,” or “that by which long life is known.” You should take in its best component (*aṅga*), which is being taught without conflicting with tradition, perception, inference or analogy.

- 17 “For this component is first, the most important, because it is referred to first; it cures wounds and joins together the most important thing, Yajña’s head. For, just as it has been said of old, ‘the head that had been cut off by Rudra was joined again by the two Aśvins.’
- 18 “And also, of the eight disciplines of Āyurveda, [surgery] alone is the best because of the quick action of its procedures (*kriyā*), its application of blunt instruments, knives, caustics and fire, and it is common to all disciplines.
- 19 “Therefore, [surgery] is eternal, meritorious, leads to heaven, brings renown, bestows a long life, and affords a livelihood.
- 20 “This is what Brahmā said: ‘Prajāpati learned it. From him, the Aśvins. From the Aśvins, Indra. From Indra, I. In this world, I will transmit it to students, for the benefit of people.’
- 21 “There a verse on this:

*For I am Dhanvantari, the first god, the remover of old age, pain and death of mortals. Having understood surgery, the best of the great knowledge systems, I arrived on earth again to teach it here.*¹⁸

- 22 “In this context, as far as this discipline is concerned, a human being (*puruṣa*) is called an amalgam of the five elements and the embodied soul. This is where procedures (*kriyā*) apply. This is the locus.”
 “Why?”
 “Because of the duality of the world, the world is twofold: the stationary and the moving. Its nature (*ātmaka*) is twofold, depending on the preponderance of Agni and Soma.¹⁹ Alternatively, it can be considered as being fivefold. The multitude of beings in it are fourfold: they are termed “sweat-born, stone-born, caul-born and egg-born”.²⁰ Where

18 Note that this verse about the origin of surgery is the first place that the name “Dhanvantari” is introduced in the Nepalese version of the work. Dhanvantari is here identified with Brahmā, the creator of the world. For discussion, see **birc-2021**.

19 **wuja-2004**.

20 This fourfold classification of beings is paralleled with closely-related vocabulary in *Bhelasamhitā* 4.4.4 (**kris-2000mook-1921**).

- they are concerned, the human being is the main thing; others are his support. Therefore, the human being (*puruṣa*) is the locus.
- 23–26 “Diseases are said to be the conjunction of the person and suffering (*duḥkha*). There are four of them: invasive, bodily, mental and inherent. The invasive ones are caused by an injury. The bodily ones are based on food, caused by irregularities (*vaiṣaṃya*) in wind, bile, phlegm and blood.²¹
- “The mental (*mānasa*) ones, caused by desire (*icchā*) and hatred (*dveṣa*), include: anger (*krodha*), grief (*āśoka*), misery (*dainya*), overexcitement (*harṣa*), lust (*kāma*), depression (*viśāda*), envy (*īrṣyā*), jealousy (*asūyā*), malice (*mātsarya*), and greed (*lobha*).
- “The inherent (*svābhāvika*) ones are hunger, thirst, old age, death, sleep and those of the temperament (*prakṛti*).
- “These too are located (*adhiṣṭhāna*) in the mind and body.
- 27 “Scarification (*lekhaṇa*), nourishment (*bṛṃhaṇa*), purification (*saṃśodhana*), pacification (*saṃśamana*), diet (*āhāra*) and regimen (*ācāra*), properly employed, bring about their cure.
- 28 “Furthermore, food is the root (*mūla*) of living beings as well as of strength (*bala*), complexion (*varṇa*) and vital energy (*ojas*). It depends on (*āyatta*) the six flavours (*rasa*). Flavours, furthermore, have substances as their substrate (*āśrayin*). And substances are remedies (*oṣadhī*).²² There are two types: stationary (*sthāvara*) and moving (*jaṅgama*).
- 29 “Of these, there are four types of stationary ones: fruit trees (*vanaspati*), flowering trees (*vrkṣa*), herbs (*oṣadhi*) and shrubs (*vīrudh*).²³ Amongst these, the “fruit trees” have fruit but no flowers.²⁴ The “flowering trees” have flowers and fruit. The “herbs” die when the fruit is ripe. “Shrubs”

21 Note that four humoral substances are assumed here.

22 Pāṇini 6.3.132 provides that the final vowel of the noun *oṣadhi* may be lengthened (→*oṣadhī*) under certain conditions. These conditions require that the word be used in a Vedic mantra and not in the nominative. Neither condition is met in this passage, yet the author uses the form *oṣadhī*. This form is in fact not uncommon in medical literature as well as in epics, purāṇas, smṛtis, and other parts of Sanskrit literature.

23 Ca.sū.1.71–72 also describes these four types of medicinal plant in similar terms but with slightly differing names: *oṣadhi* is a plant that ends after fruiting, *vīrudh* is a plant that branches out, *vanaspati* is a tree with fruit, and *vānaspatya* is a tree with fruit and flowers.

24 The MSS agree in reading *phalavantyaḥ* “having flowers” which is grammatically non-standard. This form is also found in the *Viṣṇudharmottarapurāṇa* (1.92.27, **sarm-1912**).

put out shoots.

- 30 “As is well known, moving remedies are also of four types: those born in in a caul (*jarāyujā*), those born from eggs (*aṇḍajā*), those born of sweat (*svedajā*), and shoots (*udbhid*). Amongst these, those born in a caul include animals (*paśu*), humans, and wild animals (*vyāla*). Birds, creepy-crawlies (*sarīrpa*) and snakes are “born of eggs.” Worms (*kṛmi*), small insects (*kunta*) and ants (*pipīlika*) and others are born of sweat.²⁵ Shoots include red velvet mites (*indragopa*) and frogs (*maṇḍūka*).²⁶
- 31 “In this context, among the stationary remedies, skin (*tvak*), leaves (*patra*), flowers (*puṣpa*), fruits (*phala*), roots (*mūla*), bulbs (*kanda*), sap (*kṣīra*), resin (*niryāsa*), essence (*sāra*), oil (*sneha*), and juice extract (*svarasa*)²⁷ are useful; among the moving remedies pelt (*carman*), hair, nails, and blood (*rudhira*) and so forth.
- 32 “And earth products (*pārthiva*) include gold and silver.²⁸
- 33 “The items created by time (*kālakṛta*) are clusters (*samplava*) as far as wind and no wind (*nivāta*), heat and shade, darkness and light and the cold, hot and rainy seasons (*varṣā*) are concerned. The divisions of time are the blink of the eye (*nimeṣa*), a trice (*kāṣṭhā*), minutes (*kalā*), three-quarters of an hour (*muhūrta*), a day and night (*ahorātra*), a fortnight (*pakṣa*), a month (*māsa*), a season (*ṛtu*), a half-year (*ayana*), a year (*saṃvatsara*), and yuga (*yuga*).²⁹
- 34 “These naturally cause accumulation (*sañcaya*), irritation (*prakopa*), pacification (*upaśama*) and alleviation (*pratīkāra*) of the humours (*doṣa*). And they have practical purposes (*prayojanavat*).
- 35 “There are verses about this:

*This fourfold category is taught by physicians as a cause for the agitation and quelling of bodily diseases.*³⁰

25 The word *kunta*, though marked as “lexical” in most dictionaries, is in fact found in literature, commonly as a compound with *pipīlika*; the compound sometimes seems to be understood a type of ant (*tatpuruṣa* compound) rather than as a pair of insects (*dvandva* compound).

26 On *indragopa*, see Lienhard 1978.

27 On juice extract (*svarasa*) see CS 1.1.73, 1.4.7; Ḍalhaṇa on 4.10.12 (Su 1938: 450).

28 The flow of concepts in the treatise seems to be interrupted here.

29 These units are presented at 1.6.5 (Su 1938: 24) and discussed by haya-2017.

30 On the topic of the “group of four,” the commentator Ḍalhaṇa considered them to be “food, behaviour, earthen products and items created by time.” He referred to

- 36 *There are two kinds of invasive diseases. Some certainly³¹ affect (ni√/ pat) the mind, others the body. Their treatment (kriyā) is of two kinds too.*
- 37 *For those that affect the body there is physical (śārīravād) therapy, whereas for those that affect the mind there is the collection (varga) of desirable sensory experiences like sound that bring comfort (sukha).*
- 38 *“Along these lines (evam), this brief explanation of the four factors (catuṣṭaya) is given:*
- human being (puruṣa),
 - disease (vyadhi),
 - remedies (oṣadhi),
 - the time for therapies (kriyākāla).

“In this context,

- from the mention of the word “human,” the collection of substances that arise from it, such as the elements, and the particulars (vikalpa) of its major and minor parts (aṅga) such as skin (tvak), flesh (māṃsa), ducts (sirā), sinews (snāyu), bones (asthi) and joints (sandhi) are meant.
- From the mention of “diseases,” all diseases caused by wind, bile, phlegm, congested humours (sannipāta), external factors (āgantū) and inherent factors (svabhāva) are intended (vyākhyāta).
- From the mention of “remedies,” there is the teaching of substances, tastes, potencies, post-digestive tastes.
- From the mention of “procedures (kriyā),” therapies (karman) such as oiling and excision (chedya) are taught.
- From the mention of the word “time,” every single teaching about the times for procedures is meant.

- 39 *“There is a verse about this:*

the author of the lost commentary entitled *Pañjikā*, and to Jejjāṭa (HIML: IA, 372–3, 192). In his view, these early commentators do not agree that the fourfold grouping (caturvarga) refers to the quartet of stationary (sthāvara), moving (jaṅgama), earthen products (pārthiva) and items created by time (kālakṛta) (Su 1938: 9a).

31 The text uses an archaic interjection here, *ha*.

*This seed of medicine has been declared in brief. Its explanation will be given in one hundred and twenty chapters.*³²

40 “There are one hundred and twenty chapters in five sections (*adhyāya*).³³ In that regard, having divided them, according to their subject matter, into the Ślokaśthāna, the Nidāna, the Śārīra, the Cikitsita and the Kalpa, we shall mention this in the Uttaratantra.³⁴

41 “There is a verse about this:

Someone who reads this eternal proclamation of the King of Kāśī, that was declared by Svayambhu, will have good karma on earth, will be respected by kings and upon death will achieve the world of Śakra.

32 This is the number of chapters in the first five sections of the work, namely the *Sūtra*-, *Nidāna*-, *Śārīra*-, *Cikitsā*- and *Kalpa-sthānas*. These have 46, 16, 10, 40 and 8 chapters respectively. The *Uttaratantra* has 66 chapters.

33 On *vimśa* in the sense of “greater by 20” see P.5.2.46 *śadantavimśateś ca*.

34 The end of this sentence reads oddly. The vulgate edition adds an object: “[we shall mention] the remaining topics [in the Uttara]” which smooths out the difficulty, but this is supported in none of the Nepalese MSS. At the start of the *Uttaratantra* (Su 1938: 1.3–4ab) there is indeed a statement that picks up the point about there being 120 chapters.

Sūtrasthāna 2: The Initiation of a Student

Literature

prei-2007wujad-2012[HIML](#): IA, 204.

Translation

Sūtrasthāna 3: The Table of Contents

Literature

Translation

1
54 35

Sūtrasthāna 11: Preparing and using caustics

11 ³⁶ content

Sūtrasthāna 13: On Leeches

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of studies on Indian leeches and their application.³⁷

A Persian version of this chapter of the *Suśrutasamhitā* was included in *Sikandar Shāh's Mine of Medicine* (*Ma'din al-shifā' i Sikandar-Shāhī*) composed in 1512 by Miyān Bhūwah b. Khawāṣṣ Khān.³⁸

More recently Brooks has examined this chapter and leech therapy more broadly terms of leeches and classification, multispecies agencies, and the tactile and intersensory dynamics of leech therapy.³⁹

Translation

- 1 And now we shall explain **the chapter** about leeches.
- 2 The leech is for the benefit of kings, rich people, delicate people, children, the elderly, fearful people and women. It is said to be the most gentle means for letting blood.
- 3 In relation to that, one should let blood that is corrupted by wind, bile or phlegm with a horn, a leech, or a **gourd**, respectively. Or, each kind can be made to flow by any of them in their particular way.⁴⁰

³⁷ [HIML](#): IA, 209; IB, 324, n. 131.

³⁸ [sidd-1959](#)[azee-1971](#)[stor-1971](#)[HIML](#): IB, 324, n. 128[spez-2019](#).

³⁹ [broo-2020](#); [broo-2020b](#); [broo-2020c](#); [broo-2021](#).

⁴⁰ This sentence is hard to construe grammatically, although its meaning seems clear. In place of विशेषस्तु, Cakrapānidatta and Ḍalhaṇa both read विशेषतस्, which helps interpretation ([acar-1939](#), [Su 1938](#): 55). It is noteworthy that the critical syllable स्तु is smudged or corrected in both MS Kathmandu NAK 1-1079 and in 1-1146, a much later Devanāgarī manuscript.

4 And there are the following about this:

*A cow's horn is praised for being unctuous, **smooth**, and very sweet. Therefore, when wind is troubled, that is good for bloodletting.*⁴¹

5 *A horn shaped like a half-moon, with a large body the length of seven fingers, should first be placed on the incision. A strong person should suck with the mouth.*⁴²

6 *A leech lives in the cold, is sweet and is born in the water. So when someone is afflicted by bile, they are suitable for bloodletting.*⁴³

7 *A **gourd** is well known for being pungent, dry and sharp. So when someone is afflicted by phlegm it is suitable for bloodletting.*

8 In that context, at the scarified location one should let blood using a horn wrapped in a covering of a thin bladder, or with a **gourd** with a flame inside it because of the suction.⁴⁴

9 Leeches are called “*jala-āyu-ka*” because their life (*āyu-*) is in water (*jala*).⁴⁵ “Home” (*okas*) means “dwelling;” their home is water, so they are called “water-dwellers (*jalaukas*).”

There is an insertion in the text, printed in parentheses in the vulgate at 1.13.4 (Su 1938: 55) as विशेषतस्तु विस्राव्यं शृङ्गजलौकालाबुभिर्गृहीयात्. This insertion is not included in the earlier edition of the vulgate, but is replaced by सिग्धशीतरूक्षत्वात् (**susr-trikamji2**). Dalhaṇa noted that, “this reading is discussed to some extent by some compilers (निबन्धकार), but it is definitely rejected by most of them, including Jejjhaṭa.”

41 The vulgate replaced “smooth” with “hot.”

42 This passage is not found in the vulgate, but it is similar to the passage cited by Dalhaṇa at 1.13.8 (Su 1938: 56) and attributed to Bhāluki. Bhāluki was the author of a *Bhālukitantra* that may have predated Jejjhaṭa and might even have been one of the sources for the *Suśrutasaṃhitā* (HIML: IA, 689–690 *et passim*). The editor Ācārya was aware of this reading in the Nepalese manuscripts; see his note 4 on 1.13.5 (Su 1938: 55, note 4).

43 Note that the particular qualities (*guṇas*) of the leech in this and the following verses counteract the quality of the affliction. See **broo-2018**.

44 There are questions about the wrapping or covering of the horn. Other versions of the text, and the commentator, propose that there may be two coverings, or that cloth may be a constituent. Our understanding of this verse is that the bladder material is used to cover the mouthpiece and then to block it, in order to preserve suction in the horn for a few minutes while the blood is let.

45 The lexeme *-āyu-* is known almost exclusively from the *Rgveda*.

- 10 There are twelve of them: six are venomous and just the same number are non-venomous.
- 11 Here is an explanation of the venomous ones, together with the therapy:
- Black (*kr̥ṣṇā*)
 - Mottled (*karburā*)
 - Sting-gush (*alagardā*)⁴⁶
 - Rainbow (*indrāyudhā*)
 - Oceanic (*sāmudrikā*)
 - Cow-praising (*govandanā*)⁴⁷

Among these,

- The one called a Black is the colour of kohl and has a broad head;
- The one called Mottled is like the Indian mottled eel, long with a segmented (*chinna*), humped belly.
- The one called Sting-gush is hairy, has large sides and a black mouth.
- The one called Rainbow is coloured like a rainbow, with vertical stripes.
- The one called Oceanic is slightly blackish-yellow, and is covered with variegated flower patterns.
- The one called Govandana is like a cow's testicles, having a bifurcated appearance on the lower side, and a tiny mouth.

When someone is bitten by them, the symptoms are: a swelling at the site of the bite, excessive itching and fainting, fever, a temperature, and vomiting. In that context the Great Antidote (*mahāgada*) should be applied in drinks and liniments (*ālepana*), etc.⁴⁸ A bite by the Rainbow leech is not treatable. These venomous ones have been explained together with their remedies.

- 12 Now the ones without venom.⁴⁹

- Tawny (*kapilā*)

⁴⁶ Treating गर्दा as गर्दा and translating as in RV 8.1.20, with **jami-2014**. But if गर्द is to be taken from √गर्द् then we might have “crying from the sting.”

⁴⁷ The manuscripts all read गोवन्दना against the vulgate's गोचन्दना.

⁴⁸ Ḍalhaṇa and the vulgate included errhines in the list of therapies, and Ḍalhaṇa added that “etc.” indicated sprinkling and immersion too. The “Great Antidote” is described in the Kalpasthāna, at 5.5.61–63ab (**Su 1938**: 578).

⁴⁹ The translations of the names of these leeches are slightly whimsical, but give a sense of the original; सावरिका remains etymologically puzzling.

- Ruddy (*piṅgalā*)
- Dart-mouth (*śaṅkumukhī*)
- Mouse (*mūṣikā*)
- Lotus-mouth (*puṇḍarīkamukhī*)
- Sāvarikā (*sāvarikā*)

Among these,

- The one called Tawny has sides that look as if they are dyed with realgar and is the colour of glossy mung beans on the back.⁵⁰
- The one called Ruddy is a bit red, has a round body, is yellowish, and moves fast.
- The one called Dart-mouth is the colour of liver, drinks fast and has a long mouth.
- The one called Mouse is the colour and shape of a mouse and has an undesirable smell.
- The one called Lotus is the colour of mung beans and has a mouth that looks like a lotus.
- The one called Sāvarikā has the colour of a lotus leaf and is eighteen centimetres long. But that one is used when the purpose is an animal.

The non-venomous ones have been explained.

- 13 Their lands are Yavana, Pāṇḍya, Sahya, Potana and so on.⁵¹ Those in

⁵⁰ The compound *सिग्धमुद्गवर्णा* is supported by all the manuscript witnesses and is translated here. Nevertheless, the reading of the vulgate, that separates *सिग्धा*, f., “slimy” as an adjective for the leech, seems more plausible: “it is slimy and the colour of a mung bean.”

⁵¹ This passage is discussed by **kart-2015**. At the time of the composition of the *Suśrutasaṃhitā*, Yavana would most likely have referred the Hellenistic Greek diaspora communities in Bactria and India (**law-1984mair-2013mair-2014**). Unproblematically, the Pāṇḍya country is the extreme south-eastern tip of the Indian subcontinent (**schw-1978**), and Sahya refers to the Western Ghats (**schw-1978**). The vulgate reading “Pautana” is not a known toponym. Potana was the ancient capital of the Aśmaka Mahājanapada mentioned in Pali sources and in inscriptions at Ajāntā and elsewhere, and identified by **law-1984gupt-1989** with Pratiṣṭhāna, modern Paithan on the Godavari river. The recurring ancient epithet describing the Aśmaka kingdom is that it was on the Godāvarī, and Paithan is flanked to the south west and south east by this river.

Some scholars have identified the name with modern Bodhan in Telangana (**sirc-1971schw-1978sen-1988**), but this implausible identification is traceable to a speculative suggestion by **rayc-1953** based on a variant form “Podana” found in some

- particular have large bodies and are strong, they drink rapidly, consume a lot, and are without venom.
- 14 In reference to that, venomous leeches are those originating in decomposing venomous insects, frogs, urine, feces and in polluted water.⁵² Non-venomous ones originate in decomposing [sacred lotus](#), [blue water-lily](#), [white water-lily](#), [fragrant lotus](#), [pondweed](#) and in pure waters.
- 15 There is a verse on this:

*These ones move about in sweet-smelling habitats that abound in water. Tradition teaches that they do not behave in a confused manner or lie in the mud.*⁵³

- 16 They can be caught with a fresh hide or one may catch them by other means.⁵⁴
- 17 Then these should be put into a large new pot furnished with mud and the water from lakes or wells. One should provide what they need to eat. One should grind up [pondweed](#), [dried meat](#), and aquatic tubers,

early manuscripts of the *Mahābhārata*: “This name reminds one of Bodhan in the Nizam’s dominions,” “possibly to be identified with Bodhan.”

Ḍalhaṇa on 1.13.13 ([Su 1938](#): 57) anachronistically identified “Yavana” as the land of the Turks (तुरुष्क) and “Pautana” as the Mathurā region. He also noted, as did Cakra-pāṇidatta ([acar-1939](#)), that this passage was not included by some authorities on the grounds that the habitats of poisonous and non-poisonous creatures are defined by other criteria.

⁵² The vulgate on 4.13.14 ([Su 1938](#): 57) includes fish in this list.

⁵³ Ḍalhaṇa on 1.13.14 ([Su 1938](#): 57) discussed why non-venomous leeches would not “behave in a confused manner” (सङ्कीर्णचारिन्), saying that they do not “eat a diet that is contra-indicated because of poison etc.” (विषादिविरुद्धाहारभुजः). On the use of the term विरुद्ध in the sense of “incompatible,” see 4.23.4 ([Su 1938](#): 485). Ḍalhaṇa there noted that such foods are explained in the chapter on wholesome and unwholesome foods (हिताहिताध्याय, 1.20 ([Su 1938](#): 94–99)).

⁵⁴ “Fresh hide” (आर्द्रचर्मन्) may suggest that the animal skin still includes meat or blood that is attractive to a leech.

Ḍalhaṇa on 1.13.15 ([Su 1938](#): 57) quoted “another treatise” (तन्त्रान्तरवचनात्) that said that autumn is the time to collect leeches. He also explained that “other methods” of collecting leeches included smearing a leg or other limb with cream, butter or milk, etc., or using a piece of flesh from a freshly killed animal.

The Nepalese witnesses all read गृहीत्वा “having (been) caught” for the vulgate’s गृहीयात् “one may grasp (by other means).” The Nepalese reading is hard to construe and we have emended to the vulgate’s reading.

and one should give them grass and aquatic leaves to lie on, and every three days water and food. After seven nights one should transfer them to a different pot.

18 And on this:

*One should not **nurture** those that are thick in the middle, that are injured,⁵⁵ or **small**, those that are not born in the proper habitat, those that will not attach, that drink little or those that are venomous.*

- 19 First of all, if the patient has an ailment that is treatable by bloodletting with leeches, get them to sit or lie down. Then, dry **any place** (*avakāśa*) **that is diseased** with powders of earth and cow-dung.⁵⁶ Then the leeches, free from impurities, with their bodies smeared with **Indian mustard** and **turmeric**, moving about in the middle of a cup of water, should be made to attach to the site of the ailment. Now, for one that is not attaching, one should provide a drop of milk or a drop of blood. Alternatively, one should make some marks with a knife (*śas-trapada*).⁵⁷ And if it still will not attach, make a different one attach.
- 20 One can know that it is attached when it fixes on, making its mouth like a horse's hoof and hunching its neck. Then, one should cover it with a wet cloth and keep it there.
- 21 Now, if one knows, from the arising of pricking and itching at the bite, that clean blood is being taken, one should take it off. Then, if it does not release because of the scent of blood one should sprinkle its mouth with powdered **rock salt**.
- 22 Then one should coat it with **rice-grain chaff**, rub its mouth with sesame oil and salt and cause it to vomit by holding its tail in the left hand and very slowly rubbing it with the thumb and finger of the right hand in

55 Pace Ḍalhaṇa on 1.13.18 (Su 1938: 57) who glossed परिक्लिष्ट "injured" as अमनोज्ञदर्शन "disagreeable looking."

56 Ḍalhaṇa on 1.13.19 (Su 1938: 57) read अरुजम् (n.), against the vulgate's अरुजः; Cakra-pāṇidatta on this verse (acar-1939) read अरुजः. Both commentators specified that the *Suśrutasaṃhitā* said this procedure should only be applied when there is no wound or opening, for fear of exacerbating the condition. The Nepalese text is saying, differently, that the desiccating powders should be applied to a diseased wound.

57 On पद as a "mark," "imprint," or "place of application," cf. 4.1.29 (Su 1938: 399), 5.4.15 (Su 1938: 571), etc. See footnote 516.

the proper direction, as far as the mouth, until it is properly purged.⁵⁸ A properly purged leech placed in a goblet of water moves about, wanting to eat. If it sinks down, not moving, it is badly purged; one should make it vomit once again.

A badly purged leech develops an incurable disease called Indrapada.⁵⁹

- 23 *One that protects its deflated head with its body, suddenly curls up and makes the water warm is traditionally said to have Indrapada.*⁶⁰

Thus, one should keep such a one as before.⁶¹

- 24 *After observing the proper or improper flow of the blood, one should rub the opening made by the leech with honey.⁶² Alternatively, one may bind it up and smear it with ointments that are astringent, sweet, oily and cold.*

- 25 And about this there is the following:

When the leeches have just drunk, one should pour ghee on it. And one should pour on to the blood things that are capable of stopping the blood.

- 26 *Someone who knows habitats, the capture, feeding and bloodletting of leeches is worthy to treat a king.*

58 The expression शालितण्डुलकाण्डन, “rice-grain chaff” could be read as “paddy rice, rice grains and chaff” but this seems unlikely in the context.

59 At this point, the Nepalese witnesses read इन्द्रपद/इन्द्रापद, but the vulgate reads इन्द्रमद, a term that is found in other texts such as the *Manasollasa* 6.641 (vol. 1, 87), where it is a fever affecting fish, and the *Garudapurana* 1.147.3 (tr. *garuda*) where it is fever affecting clouds; see further **broo-inpress**.

60 At this point, witness H, the latest MS, reads इन्द्रपद as before, but the older witnesses K and N have muddled readings, इदमदः and इद्रमदः. The scribes may have been responding to a -पद l-मद confusion about the name of this condition.

61 The vulgate includes “well purged” as the object in this sentence, which makes better sense.

62 In the Nepalese witnesses, the object of this passage is जलौकामुखम् “the mouth of the leech,” that we have interpreted, perhaps freely, as “opening made by the leech.” Logically and as transmitted in the vulgate, this passage should be about managing the wound on the patient that has been made by the leech.

Sūtrasthāna 14: On the Properties of Blood

Previous scholarship

Meulenbeld offered both an annotated summary of this chapter as well as a study specifically on the place of blood in Ayurvedic theory.⁶³

Translation

- 1 Now we shall declare the chapter about blood.
- 2
- 3 Food is of four types.⁶⁴ It is endowed with six tastes and is made of the five elements.⁶⁵ It has either two or eight potencies, and is endowed with many qualities. ⁶⁶ Chyle (*rasa*) is the most intangible essence of this food that is properly transformed. It is of the nature of fire.

63 [HIML](#): IA, 209–201 and [meul-1991](#). Meulenbeld’s footnotes on this chapter in [HIML](#): IB, 325 ff. refer often to “Hoernle’s note.” This appears to be a reference to Hoernle’s copious notes to his translation of this chapter ([hoer-1897](#)). [meul-1990](#) also discussed Sanskrit veterinary texts in the light of their standard theory of four humours, including blood.

64 Ḍalhaṇa on 1.14.3 ([Su 1938](#): 59) said that the four types of food are those that can be drunk, licked, eaten and chewed (पेयलेह्यभोज्यभक्ष्य). The main text of the *Carakasamhitā* is explicit about these categories at 4.3.4(1) ([Ca 1941](#): 308): पानाशनभक्ष्यलेह्य । “things drunk, eaten, chewed or licked.” [yagi-1994](#) discussed the distinction between भक्ष्य and भोज्य; for further Indological background on foods, see the studies by [oliv-1995](#); [oliv-2001](#) and the classic reference works by [acha-1994](#); [acha-1998](#). The long, final adhyāya of the *Suśrutasamhitā*’s sūtrasthāna (ch. 46) is a treatise on food in āyurveda.

65 *Idem*, Earth, water, fire, air, space

66 Ḍalhaṇa related these qualities to the twenty standard गुण of āyurveda; see, e.g., their listing by Vāgbhaṭa, translated by [wuja-2003](#).

Chyle is situated in the heart. From the heart, it enters into the twenty-four arteries—ten upward arteries, ten downward, and four sideways—and doing so day after day owing to the reaction of past activities that are caused by the invisible,⁶⁷ it satisfies the entire body, enlivens it, prolongs it,⁶⁸ and makes it grow. The motion of the entity that flows throughout the body should be understood by inference. That motion causes deterioration and growth.

With regards to the chyle that flows through all the limbs, humours, body tissues, and impurities of the body, the question arises, “Is it moist or is it fiery?” It is understood to be moist because of its fluidity while flowing⁶⁹ and due to attributes such as mobility, lubrication, enlivening, satisfaction, and supporting.⁷⁰

- 4 That watery chyle is then reddened after reaching the liver and spleen.
- 5 There are verses about this.

Experts know that blood is the untransformed fluid that is reddened by the pure fire element within the bodies of living beings.

- 6 *It is only due to chyle that women’s blood called menses exists. It increases from the twelfth year and decreases after the fiftieth year.*
- 7 The menstrual blood, however, is called fiery.⁷¹ That is due to the embryo being fiery and moist.⁷²
- 8 Others state that the embryo as constituted of the five elements and the preceptors call it the living blood.
- 9 There are verses about this.

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

68 In the sense of prolonging its lifespan

69 The vulgate emends अनुसरणे to अनुसरण- against the Nepalese MSS. This is logical because mobility would seem to be one of the attributes. Although it is awkward, we read अनुसरणे as a locative absolute “while flowing.”

70 The duality being discussed here is that of the essential qualities of Fire and of Soma (agni and soma). See further discussion by wuja-2004 and ange-2021.

71 Ḍalhana commented that this is to distinguish the menstrual blood from regular blood that is gentle.

72 Ḍalhana commented here that the embryo is called such because the menstrual blood is fiery and the semen is gentle (सौम्य). On the fiery/moist distinction (आग्नेय/सौम्य), see wuja-2004; ange-2021.

That is because blood exhibits the qualities of earth, etc. such as a fleshy smell, fluidity, redness, pulsation and thinness.

- 10 *Blood is formed from chyle, flesh from blood, lymph from flesh, bone from lymph, marrow from bone, semen from marrow, and progeny from semen.*
- 11 There, the essence (chyle) of food and drink is the nourisher of these body tissues.
- 12 There is a verse about this.

A living being should be known as born from chyle. One should diligently preserve⁷³ chyle by administering food and drink, being nicely disciplined with food⁷⁴.

- 13 The verbal root *rasa* means movement.⁷⁵ Because it keeps moving day after day, it is called *rasa* (chyle).⁷⁶
- 14 Chyle stays in every body tissue for 2548 ((25*100)+48) *kalās* and nine *kāṣṭhas*. As such, it becomes semen after a month. For women, it becomes menses.
- 15 Here are verses about this.

*According to similar and dissimilar treatises, the quantity of *kalās* in this group⁷⁷ is 18,090.*

This is the particular transformation period regarding chyle that lasts for a person with mild fire⁷⁸. For a person with developed fire, one should know it to last for the exact same time⁷⁹

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

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

75 **bhis-1907**

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

77 The duration of chyle in all the body tissues as a whole.

78 Perhaps this refers to the digestive fire.

79 Although the vulgate does not have this verse, there is an argument presented in Ḍalhaṇa's commentary on 1.14.16 ([Su 1938:63](#)) that for a person with intense fire, chyle becomes semen after eight days, and for a person with mild fire, chyle becomes semen after a month. Ḍalhaṇa said that this opinion is refuted by Gayadāsa Ācārya in many different ways. Ḍalhaṇa continued that the proper understanding is that for a person with a strong fire, chyle becomes blood in a little less than a month, and for a person with a mild fire, chyle becomes blood in a little more than a month.

- 16 Resembling the expanse of sound, flame, and water, that entity moves along in a minute manner throughout the entire body⁸⁰.
- 17 The aphrodisiac medicines, however, being used like a purgative due to their excessively strong characteristics, evacuate the semen.
- 18 Just as it cannot be said that the fragrance in a flower bud is present in it or not, but accepting that there is the manifestation of existing entities⁸¹, it,⁸² however, is not experienced only due to its intangibility. That same entity is experienced at another time in the blossomed flower. In the same way regarding children also, the manifestation of semen happens because of the advancement of age⁸³. For women, the manifestation is different as rows of hair, menses, etc.
- 19 That very essence of food does not nourish very old people due to their decaying bodies.
- 20 These entities are called body tissues (*dhātu-s*) because they bear the body⁸⁴.
- 21 Their decay and growth are due to blood. Therefore, I will speak about blood. In that regard: The blood that is foamy, tawny, black, rough, thin, quick-moving, and non-coagulating is vitiated by air. The blood that is dark green, yellow, green, brown, sour-smelling, and unpleasant to ants and flies is vitiated by bile. The blood that is orange, unctuous, cool, dense, slimy, flowing, and resembling the colour of flesh-muscles is vitiated by phlegm. The blood having all these characteristics is vitiated by the combination of all three of them. The blood that is extremely black is vitiated by blood⁸⁵ just as bile. The blood that has the combined characteristics of vitiations of two humours is vitiated by two humours.

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

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

82 fragrance

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

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

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

-
- 22 The blood that is of the colour of insect cochineal, not thick, and not discoloured should be understood to be in its natural state.
- 23 I will speak of the types of blood that should be let out in another section.
- 24 Now, I speak of those that should not be let out. The swelling appearing in all the limbs of the body of a weak person that happens due to consuming sour food. The swellings of people with jaundice, piles, large abdomen, emaciation, and those of pregnant women.
- 26 In that regard, one should quickly insert the surgical instrument that is simple, not very close, fine, uniform, not deep, and not shallow.
- 26a One should not insert the instrument into the heart, lower belly, anus, navel, waist, groins, eyes, forehead, palms, and soles.
- 26b In the case of swellings filled with pus, one should treat them in the same way as stated earlier.
- 27-27a There, when the swelling is not pierced properly, when phlegm and air have not been sweated out, after having a meal, and due to thickness, the blood does not ooze out or oozes out less. Here is a verse regarding it.
- 28ab-cd *Blood does not ooze out of humans when in contact with air, passing stool or urine, and when intoxicated, unconscious, fatigued, sleeping, or in cold surroundings.*
- 29 That vitiated blood when not taken out increases the disease.
- 30 The blood that is let by an ignorant physician in cases of very hot surroundings, profuse perspiration, and excessive piercing, flows excessively. That profuse bleeding causes the appearance of acute headache, blindness, and partial blindness, or it quickly causes subsequent wasting, convulsions, tremors, hemiplegia, paralysis in a limb, hiccups, coughing, panting, jaundice, or death.
- 31ab-cd The physician should let out the blood when the weather is not very hot or cold, when the patient is not perspiring or heated up, and after the patient has had a sufficient intake of gruel.
- 32ab-cd After coming out properly, when the blood stops automatically, one should know that blood to be pure and drained properly.
- 33ab-cd The symptoms of the proper drainage of blood are the experience of lightness, alleviation of pain, a complete end of the intensity of the disease, and satisfaction of the mind.
- 34ab-cd Defects of the skin, tumours, swellings, and all diseases caused by

blood never arise for those who regularly drain their blood.

- 35 When the blood does not flow out, the physician should rub cardamom and camphor on the opening of the boil with three or four or all among crêpe ginger (*Cheilocostus speciosus*), butterfly gardenia (*Ervatamia coronaria* Stapf), [velvet-leaf](#), [deodar](#), [embelia](#), [leadwort](#), the three spices (black pepper, long pepper, and dry ginger), soot from the chimney (*āgāradhūma*), turmeric, sprouts of [purple calotropis](#), and fruit of the [Indian beech](#), according to availability, with excessive salt. By doing so, the blood flows out properly.
- 36 When there is an excessive flow of blood, the physician should sprinkle the opening of the boil with dry powders of [lodh tree](#), liquorice, [fox-tail millet](#), [sappanwood](#), red chalk, [elixir salve](#), seashell, barley, [green gram](#), wheat, and resin of the Sāla tree, and then press it with the tip of a finger. One should tightly bind it with powdered barks of Sāla, [white dammer tree](#), [arjun](#), [white babool](#), [granthi](#), [axlewood](#), and *dhanvāna* (Camelthorn), or a linen cloth⁸⁶, or *vadhyāsita*, or bone of cuttlefish, or powdered lac, along with the binding materials mentioned. After the piercing, the physician should pierce it again. The physician should serve cool clothing, food, a dwelling place, a bath, cooling ointments, and plastering. Or, one can cauterize it with heat. Or, as mentioned, one should give a decoction of *kākolī*, etc. sweetened by sugar and honey to drink. Or, one should consume the blood of black buck, deer, ram, buffalo, rabbit, or pig, accompanied by milk, green gram soup and meat soup⁸⁷. The physician should treat the pains as mentioned.
- 36a Here are verses about this.
- 37ab-cd *When blood flows out due to the decay of body tissue, fire becomes weak⁸⁸ and the wind becomes highly agitated because of that endeavour.*
- 38ab-cd *The physician should serve the patient food that is not very cold, light in digestion, unctuous, increases blood, slightly sour or not sour at all.*
- 39ab-cd *This is the four-fold method of hindering blood: joining, coagulation, haemostasis. and cauterization.*

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

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

88 This refers to the digestive fire.

- 40ab-cd *The astringent substance joins the opening, the cold substance coagulates the blood, the ash stops the blood, and cauterization contracts the blood vessel.*
- 41ab-cd *If the blood does not coagulate, the physician should employ joining. If the blood does not stop by joining the opening then he should employ haemostasis.*
- 42ab-cd *The physician should endeavour by employing these three methods according to the procedure. If these methods are unsuccessful then cauterization is highly desirable.*
- 43ab-cd *If the blood remains impure, the disease does not aggravate. The physician should then make the blood pure⁸⁹ and not drain blood in excess.*
- 44ab-cd *Blood is the basis of the body. It is sustained by blood only.*
- 44ef *Blood is called life. One should therefore save blood.*
- 45ab-cd *If the air in the person who underwent blood-letting is aggravated due to a cold shower, etc., the swelling with pricking pain should be sprinkled with lukewarm clarified butter.*

Can't be
"sedation"

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

Sūtrasthāna 16: Repairing Pierced Ears

Previous literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁹⁰ A book on this topic, arising out of the present project, with edition, translation and discussion of the Nepalese transmission is published by **wuja-2023**.

Translation

1 Now we shall expound the method for piercing the ear.⁹¹

⁹⁰ [HIML](#): IA, 211–212317.

⁹¹ The topic of piercing the ear (*kaṇavyadha*) is not discussed in the *Carakasamhitā* ([HIML](#): IB, 326, n. 175), but it is mentioned in some texts that followed the *Suśrutasamhitā*, such as the *Kaśāpyasamhitā* ([HIML](#): IIA, 30). Also, the instrument for piercing the ear is described in the *Aṣṭāṅgaśāstrīdayasamhitā* 1.26.26 ([Ah 1939](#): 321). In the versions of the text known to Ḍalhaṇa ([Su 1938](#): 76) and Cakrapāṇidatta ([acar-1939](#)), the heading of this chapter is “the method of piercing and joining the ear” (कर्णव्यधबन्धविधि), instead of the Nepalese version’s “the method of piercing the ear” (कर्णव्यधविधि). The topic of joining the ear (कर्णबन्ध) is discussed in passages 17–20 of the Nepalese version. However, it appears that only subsequent redactors reflected its importance by including it in chapter headings.

The Nepalese version also omits the opening remark on Dhanvantari that appears in subsequent versions of the text. For a discussion of the frame story in the Nepalese version, see **birc-2021**.

When commenting on this statement, Ḍalhaṇa ([Su 1938](#): 76) and Cakrapāṇidatta ([acar-1939](#)) observed that only the ears of healthy people should be pierced, and they quoted the lost authority Bhoja to affirm this: “When piercing the ears of children

- 2 One may pierce a child's ears for the purpose of preserving and decorating. During the bright fortnight, when the child is in the sixth or seventh month, on renowned days, half days, hours and constellations, the physician, with a calming presence, sits the boy, who has received a benediction and the recitation of a blessing,⁹² on the lap of a wet-nurse.⁹³ Then, he should pull the ear with his left hand and pierce straight through with his right hand at a naturally-occurring cleft.⁹⁴ For a boy, do the right ear first; for a girl, do the left one. Use a needle on a thin ear; an awl on a thick one.⁹⁵
- 3 One may know that it was pierced in the wrong place if there is excess blood or too much pain. The absence of side-effects is a sign that it has been pierced in the right place.⁹⁶

who are free of disease at these times, their ear flaps and apertures, as well as limbs, increase" (1.16.1 (Su 1938: 76)).

Some texts use the adjective कर्ण-वेधनी rather than व्यधनी.

- 92 The causative form व्यधयेत् is known in Classical Sanskrit (**whit-root**). The compound कृतमङ्गलस्वस्तिवाचनं "who has received a benediction and the recitation of a blessing" is an emendation based on the similar text at 3.2.25 (Su 1938: 346). Cf. also 3.10.8, 24 (Su 1938: 388, 390) that have slightly different formulations.
- 93 The versions of 1.16.3 known to Cakrapāṇidatta (**acar-1939**) and Ḍalhaṇa (Su 1938: 76) have the additional compound कुमारधराङ्के ("on the lap of one who holds the child") after धात्र्यङ्के. The gender of कुमारधर is made clear by Ḍalhaṇa's gloss "a man who holds the child." Also, both versions add बालक्रीडनकैः प्रलोभ्य ("having enticed with children's toys") to indicate that the child should be tempted with toys to stay on the assistant's lap. According to Ḍalhaṇa on 1.16.3 (Su 1938: 76), the toys include replica elephants, horses, bulls and parrots. Ḍalhaṇa further mentions that others read भक्ष्यविशेषैर्वा ("or by special treats") before बालक्रीडनकैः, but we see no trace of these small kindnesses in our witnesses.
- 94 The versions of 1.16.3 of Cakrapāṇidatta (**acar-1939**) and Ḍalhaṇa (Su 1938: 76) add that this naturally-occurring cleft is illuminated by a ray of sunshine (आदित्यकरावभासिते). The syntax of this slightly long sentence is unusual because of the dual object तौ "the two (ears)" at the start of the sentence, which is remote from the main verb. The other singular accusatives referring to the ear being pierced are governed by absolutes.
- 95 Ḍalhaṇa on 1.16.3 (Su 1938: 76) clarifies that the awl is a shoe-maker's knife for piercing leather. He also cites the authority of "the notes of Lakṣmaṇa" (*Lakṣmaṇa-ṭippaṇaka*) on the issue of the thickness of the needle. *The Notes of Lakṣmaṇa* is not known from any earlier or contemporary sources and was presumably a collection of glosses on the *Suśrutasamhitā* that was available to Ḍalhaṇa in twelfth-century Bengal. See Meulenbeld (HIML: IA, 386).
- 96 At this point, MS Kathmandu KL 699 is missing a folio, so the rest of this chapter is

- 4 In this context, if an ignorant person randomly pierces a duct there will be fever, burning, swelling, pain, lumps, paralysis of the nape of the neck, convulsions, headache or sharp pain in the ear.⁹⁷
- 5 Having removed the wick (*vartti*) because of the accumulation of humours or an unsatisfactory piercing at that location,⁹⁸ he should smear it with barley, liquorice, [Indian madder](#), and the root of the [castor oil tree](#), thickened with honey and ghee. And when it has healed well, he should pierce it again.⁹⁹
- 6 He should treat the properly-pierced ear by sprinkling it with raw sesame oil. After every three days one should make a thicker wick and do the very same sprinkling.¹⁰⁰
- 7 Once the ear is free from humours or side-effects, one should put in a light dilator (*pravardhanaka*) in order to enlarge it enough.¹⁰¹

constructed on the basis of witnesses MS Kathmandu NAK 5-333 and MS Kathmandu NAK 1-1079.

- 97 This passage is significantly augmented in Cakrapāṇidatta's and Ḍalhaṇa's versions, to outline the specific problems caused by piercing three ducts called कालिका, मर्मिका and लोहितिका (1.16.4 ([acar-1939](#)) and 1.16.5 ([Su 1938](#): 77) respectively). In fact, the order of the problems mentioned in the Nepalese version has been retained in the other versions and divided between each duct. Cakrapāṇidatta's commentary on 1.16.4 ([acar-1939](#)) cites several verses attributed to Bhoja on the problems caused by piercing these three ducts in the ear flap: 'लोहितिका, मर्मिका and the black ones are the ducts situated in the earflaps. Listen in due order to the problems that arise when they are pierced. Paralysis of the nape of the neck and convulsions, or sharp pain arise from piercing लोहितिका. Pain and lumps are thought to arise from piercing मर्मिका. Piercing कालिका gives rise to swelling, fever and burning.'
- 98 In addition to these reasons, Ḍalhaṇa at 1.16.6 ([Su 1938](#): 77) added "because of piercing with a painful, crooked and unsatisfactory needle" (क्लिष्टजिह्वाप्रशस्तसूचीव्यधात्) and "because of a wick that is too thick" (गाढतरवर्तित्वात्). Ḍalhaṇa was aware of the reading in the Nepalese version because in his commentary on 1.16.6 ([Su 1938](#): 77) he noted that some read "because of the accumulation of humours" rather than "because of piercing with a painful, crooked and unsatisfactory needle or because of a wick that is too thick." On the concept of humoral accumulation (*samudāya*), see the important analysis by [meul-1992](#).
- 99 The description of the drug is ambiguous: the word "root" could be taken with each plant, or just with the last. The vulgate reads just "castor oil root" so we assume that is the traditional interpretation.
- 100 Describing ear and nose operations similar to those here, Celsus described the use of a quill (Latin *pinna*) where the Sanskrit authors use a cotton wick (*De Medicina* VII ¶10–11, [spen-1935](#)).
- 101 Cakrapāṇidatta on 1.16.6 ([acar-1939](#)) and Ḍalhaṇa on 1.16.8 ([Su 1938](#): 77) pointed out that the dilator can be made of wood, such as that of the [prickly chaff-flower](#), the [neem](#)

- 8 A person's ear enlarged in this way can split in two, either as a result of the humours¹⁰² or a blow.

Listen to me about the ways of joining it can have.

- 9 Here, there are, in brief, fifteen ways of mending the ear flap.¹⁰³ They are as follows: Rim-join (*nemīsandhānaka*), Lotus-splittable (*utpalabhedyaka*), Dried Flesh (*vallūraka*), Fastening (*āsaṅgima*), Cheek-ear (*gaṇḍakarṇa*), Take away (*āhārya*), Ready-Split (*nirvedhima*), Multi-joins (*vyāyojima*), Door-hinge (*kapāṭasandhika*), Half door-hinge (*ardhakapāṭasandhika*), Compressed (*saṃkṣipta*), Reduced-ear (*hīnakarṇa*), Creeper-ear (*vallīkarṇa*), Stick-ear (*yaṣṭīkarṇa*), and Crow's lip (*kākauṣṭha*).¹⁰⁴

In this context, among these,

Rim-join:	both flaps are wide, long, and equal.
Lotus-splittable:	both flaps are round, long, and equal.
Dried flesh:	both flaps are short, round, and equal.
Fastening:	one flap is longer on the inside.
Cheek-ear:	one flap is longer on the outside. ¹⁰⁵
Take-away:	the flaps are missing, in fact, on both sides.
Ready-split:	the flaps are like a dais (<i>pīṭha</i>).
Multi-joins:	one flap is small, the other thick, one flap is equal, the other unequal.
Door-hinge:	the flap on the inside is long, the other is small.
Half door-hinge:	the flap on the outside is long, the other is small.

tree and *tree cotton*. Ḍalhaṇa added that it can also be made of lead and should have the shape of the *datura* flower. The manuscripts have variant readings for लघुप्रवर्धनकमामुञ्चेत् at this point that include a scribal emendation, none of which construe plausibly. It is possible that the unusual verb form आ+√मुच् puzzled the scribes and caused the implausible scribal readings and emendations.

¹⁰² Ḍalhaṇa on 1.16.9 (Su 1938: 77) notes that the word दोष here can refer to either a humour, such as wind, as we have understood it, or a disease generated from a humour.

¹⁰³ The Nepalese version uses the word सन्धान to refer to joining a split in an ear flap, which is consistent with the terminology in the verse cited above (8). However, 1.16.10 of Ḍalhaṇa's version (Su 1938: 77) uses the term बन्ध here and at the very beginning of the chapter (i.e., 1.16.1) to introduce the topic of repairing the ear.

¹⁰⁴ For an artist's impression of these different kinds of joins in the ear flap, see majn-1975 (reproduced as Figure 3.2 in wuja-2003).

¹⁰⁵ For an artist's impression of this join, see majn-1975 (reproduced as Figure 3.3 in wuja-2003).

These ten options for joins of the ear should be bound. They can mostly be explained as resembling their names.¹⁰⁶ The five from compressed (*saṃkṣipta*) on are incurable.¹⁰⁷ Among these, “Compressed” has a dry ear canal and the other flap is small. “Reduced ear” has flaps that have no base and have wasted flesh on their edges. “Creeper-ear” has flaps that are thin and uneven. “Stick-ear” has lumpy flesh and the flaps are stretched thin and have stiff ducts. “Crow-lip” has a flap without flesh with compressed tips and little blood. Even when they are bound up, they do not heal because they are hot, inflamed, suppurating, or swollen.¹⁰⁸

- 10 A person wishing to perform a join of any of these should therefore have supplies specially prepared according to the recommendations of the “Preparatory Supplies” chapter.¹⁰⁹ And in this regard, he should particularly gather¹¹⁰ top layer of fermented liquor, milk, water, fermented rice-water, and powdered earthenware crockery (*kapālacūrṇa*).¹¹¹

106 Cakrapāṇidatta on 1.16.9–13 (*acar-1939*) and Ḍalhaṇa on 1.16.10 (*Su 1938*: 77–78) provide examples of how the names of these joins describe their shapes. For example, the rim-join (*nemīsandhānaka*) is similar to the join of the rim of a wheel (*cakradhārā*).

107 Ḍalhaṇa on 1.16.10 (*Su 1938*: 77–78) mentions that some do not read the statement that only five are incurable, and they understand the causes of unsuccessful joins given below (i.e., heat, inflammation, suppuration and swelling) as also pertaining to the first ten when they do heal.

108 The version of 1.16.11–13 known to Ḍalhaṇa (*Su 1938*: 78) has four verses (श्लोक) at this point that are not in the Nepalese manuscripts. The additional verses iterate the types of joins required for ear flaps that are missing, elongated, thick, wide, etc. All four verses were probably absent in the version of the *Suśrutasaṃhitā* known to Cakrapāṇidatta. He cites the verses separately in his commentary, the *Bhānumatī* (*acar-1939*), introducing each one as ‘some people read’ (के चित्पठन्ति). However, in Trikamajī Ācārya’s edition of the *Sūtrasthāna* of the *Bhānumatī*, the root text is largely identical to the one commented on by Ḍalhaṇa (*Su 1938*), even in instances like this where Cakrapāṇidatta’s commentary indicates that he was reading a different version of the *Suśrutasaṃhitā*. See further the discussion on p. ?? above.

109 *Suśrutasaṃhitā* 1.5 (*Su 1938*: 18–23), probably verse 6 especially, that lists the equipment and medications that a surgeon should have ready.

110 The reading in the Nepalese manuscripts of विशेषतश्चाग्नोपहरणीयात् has been emended to विशेषतश्चात्रोपहरेत् to make sense of the list of ingredients, which is in the accusative case. Also, the repetition of अग्नोपहरणीयात् in the Nepalese version suggests that its second occurrence, which does not make good sense here, is a dittographic error.

111 The term कपालचूर्ण is unusual. Ḍalhaṇa (*Su 1938*: 79) defines it as the powder of fragments of fresh earthen pots and Cakrapāṇidatta (*acar-1939*) as the powder of earthenware vessels.

Next, having made the woman or man tie up the ends of their hair, eat lightly and be firmly held by qualified attendants, the physician considers the joins and then applies them by means of cutting, splitting, scarification, or piercing.¹¹² Next, he should examine the blood of the ear to know whether it is tainted or not. If it is tainted by wind, the ear should be bathed with *fermented rice-water* and water; if tainted by choler, then cold water and milk should be used; if tainted by phlegm, then *top layer of fermented liquor* and water should be used, and then he should scarify it again.

After arranging the join in the ear so that it is neither proud, depressed, nor uneven, and observing that the blood has stopped, one should anoint it with honey and ghee, bandage each ear with *tree cotton* and gauze (*plota*), and bind it up with a thread, neither too tightly nor too loosely. Then, the physician should sprinkle earthenware powder on it and provide medical advice (*ācārika*). And he should supplement with food as taught in the “Two Wound” chapter.¹¹³

- 11 *One should avoid rubbing, sleeping during the day, exercise, overeating, sex, getting hot by a fire, or the effort of speaking.*
- 12 One should not make a join when the blood is too pure, too copious, or too thin.¹¹⁴ For when the ear is tainted by wind, then it is obstructed by blood, unhealed and will peel. When tainted with choler, it becomes pinched (*gāḍha*), septic and red. When tainted by phlegm, it will be stiff and itchy. It has excessively copious suppuration and is swollen. It has a small amount of wasted (*kṣīṇa*) flesh and it will not grow.¹¹⁵
- 13 When the ear is properly healed and there are no complications, one may very gradually start to expand it. Otherwise, it may be inflamed (*saṃrambha*), burning, septic or painful. It may even split open again.

¹¹² There are syntactic difficulties in this sentence. We have adopted the reading in Ḍalhaṇa’s version (Su 1938: 78), which has च कृत्वा following सुपरिगृहीतं. It is likely that a verb, such as कृत्वा, dropped out of the Nepalese transmission.

¹¹³ *Suśrutasaṃhitā* 4.1 (Su 1938: 396–408).

¹¹⁴ 1.16.17 of Ḍalhaṇa’s version (Su 1938: 79) reads “impure” for the Nepalese “too pure,” which would appear to make better medical sense. Emending the text to नाशुद्ध- for नातिशुद्ध- in the Nepalese version would yield the same meaning as Ḍalhaṇa’s version.

¹¹⁵ In his edition of *Suśrutasaṃhitā*, Ācārya (Su 1938: 79 n. 1) includes in parentheses the following treatment for these conditions, which according to a footnote is not found in the palm-leaf manuscript he used: ‘One should sprinkle it with raw sesame oil for three days and one should renew the cotton bandage after three days’ (आमतैलेन त्रिरात्रं परिषेचयेत्त्रिरात्राच्च पिचुं परिवर्तयेत्).

- 14 Now, massage for the healthy ear, in order to enlarge it.
One should gather as much as one can the following: a [Indian monitor lizard](#), scavenging and seed-eating birds, and creatures that live in marshes or water,¹¹⁶ fat, marrow, milk, and sesame oil, and white mustard oil.¹¹⁷ Then cook the oil with an admixture of the following: [purple calotropis](#), [white calotropis](#), [heart-leaf sida](#), [country mallow](#), [country sarsaparilla](#), [Indian kudzu](#), [liquorice](#), and [hornwort](#).¹¹⁸ This should then be deposited in a well-protected spot.
- 15 *The wise man who has been sweated should rub the massaged ear with it. Then it will be free of complications, and will enlarge properly and be strong.*¹¹⁹
- 16 *Ears which do not enlarge even when sweated and oiled, should be scarified at the edge of the hole, but not outside it.*¹²⁰
- 17 *In this tradition, experts know countless repairs to ears. So a physician who is very intent on working in this way may repair them.*¹²¹

¹¹⁶ For such classifications, see the analyses by [zimm-1999](#) and [smit-1994](#).

¹¹⁷ Ḍalhaṇa's version of 1.16.19 ([Su 1938](#): 79) includes ghee. However, Ḍalhaṇa's remarks on this passage and Cakrapāṇidatta's on 1.16.18 ([acar-1939](#)) indicate that they knew a version of this recipe, perhaps similar to the Nepalese one, that did not include ghee. Ḍalhaṇa also noted that others simply read four oils, beginning with fat and without milk, whereas Cakrapāṇidatta said that some say it is made with four oils and milk.

¹¹⁸ The version of of this verse known to Ḍalhaṇa (vulgate ([Su 1938](#): 79)) adds several ingredients to this admixture, including [prickly chaff-flower](#), [Withania](#), [milk-white](#), [sweet plants](#) and [Indian ipecac](#). Also, it has [beggarweed](#) instead of [Indian kudzu](#). When commenting on 1.16.19, Ḍalhaṇa ([Su 1938](#): 79) noted that some do not read [sweet plants](#) and [Indian ipecac](#). Therefore, at his time there were other versions of this recipe circulating, with fewer ingredients, as seen in the Nepalese version.

¹¹⁹ For these aims (i.e., healing and enlarging the ear), the text known to Ḍalhaṇa ([Su 1938](#): 79) had an additional verse and a half describing an ointment for rubbing the ear and [sesame oil](#) cooked with various medicines for massage. Cakrapāṇidatta ([acar-1939](#)) did not comment on these verses, nor verse 15 of the Nepalese version, and so the version of the *Suśrutasaṃhitā* known to him may not have included them.

¹²⁰ Ḍalhaṇa's version of 1.16.23 ([Su 1938](#): 79–80) added another hemistich that stated more explicitly that the scarification should not be done on the outside of hole as it will cause derangement.

¹²¹ After verse 17, the 1938 edition of Ācārya ([Su 1938](#): 80) has in parentheses nineteen verses on diseases of the ear lobes, treatments and complications. It is possible that these verses were in some of the witnesses used by Ācārya to construct the text as they occur in other manuscripts, such as MS Hyderabad Osmania 137-3(b). However, Cakrapāṇidatta ([acar-1939](#)) and Ḍalhaṇa ([Su 1938](#): 80) stated that some read about the diseases of the ear lobes in this chapter whereas others read about them in the chapter on various treatments (*miśrakacikitsa*) (SS 5.25), which does indeed begin

- 18 If an ear has grown hair, has a nice hole, a firm join, and is strong and even, well-healed, and free from pain, then one can enlarge it slowly.¹²²
- 19 Now I shall describe the proper method of making a repair when a nose is severed. First, take from the trees a leaf the same size as the man's nose and hang it on him.
- 20 Next, having cut a slice of flesh (vadhra),¹²³ with the same measurements, off the cheek, the end of the nose is then scarified.¹²⁴ Then the undistracted physician, should quickly put it back together so that it is well joined.
- 21 Having carefully observed that it has been sewn up properly, he should then fasten it along with two tubes.¹²⁵ Having caused it to be raised,¹²⁶ the powder of sappanwood,¹²⁷ liquorice and Indian barberry should be sprinkled on it.¹²⁸
- 22 The wound should be covered properly with tree cotton and should be moistened repeatedly with sesame oil. Ghee should be given to the man to drink. His digestion being complete, he should be oiled and purged in accordance with the instructions specific to him.¹²⁹

with a discussion of the disease परिपोट. Ḍalhaṇa went on to say that some believe that these verses were not composed by sages and, therefore, do not read them.

- 122 The order of verses 17 and 18 is reversed in Ḍalhaṇa's version (Su 1938: 80).
- 123 The version of 1.16.28b known to Ḍalhaṇa (Su 1938: 81) reads "bound, connected (bad-dham)" instead of "slice of flesh (vadhra)." This is a critical variant from the surgical point of view. If the slice remains connected, it will have a continuing blood supply. This is one of the effective techniques that so astonished surgeons witnessing a similar operation in Pune in the eighteenth century (wuja-2003).
- 124 Or 1.16.20 could be mean, '... off the cheek, it is fixed to the end of the nose, which has been scarified.' Unfortunately, the Sanskrit of the Nepalese version is not unambiguous on the important point of whether or not the flap of grafted skin remains connected to its original site on the cheek. However, Ḍalhaṇa (Su 1938: 81) clarified the meaning of the vulgate here by stating that one should supply the word "flesh" when reading "connected," thus indicating that he understood the flesh to be connected to the face.
- 125 Ḍalhaṇa noted that the two tubes should be made of reed or the stalk of the leaf of the castor-oil plant (on 1.16.21 (Su 1938: 81)). They should not be made of lead or betel nut because the weight will cause them to slip down.
- 126 The Sanskrit term उन्नामयित्वा in 1.16.21 is non-Pāṇinian.
- 127 For पत्ताङ्ग (sappanwood), there are manuscript variants पत्ताङ्ग (MS Kathmandu NAK 5-333) and पत्तङ्ग (MS Kathmandu NAK 1-1079). Also, MS Kathmandu KL 699 (f. 14r:1) has पत्ताङ्ग in a verse in 1.14 (cf. 1.14.36 (Su 1938: 66)). The text known to Ḍalhaṇa has पतङ्ग (1.16.29 (Su 1938: 81)) and this term is propagated in modern dictionaries.
- 128 Ḍalhaṇa glossed अञ्जन as रसाञ्जन, elixir salve (Su 1938: 81).
- 129 The expression स्वयथोपदेश is ungrammatical but supported in all available witnesses.

- 23 *And once healed and really come together, what is left of that slice of flesh (vadhra) should then be trimmed.¹³⁰ If it is reduced, however, one should make an effort to stretch it, and one should make its overgrown flesh smooth.¹³¹*

130 The vulgate transmission has lost the word वध्र and replaced it with अर्ध “half,” which makes little sense in this surgical context.

131 Ḍalhaṇa accepted a verse following this, 1.16.32 (Su 1938: 81), which pointed out that the procedure for joining the nose is similar to that of joining the lips without fusing the ducts. He noted that earlier teachers did not think this statement on the nose and lips was made by sages, but he included it because it was accepted by Jejjāṭa, Gayadāsa and others, although they did not comment on it because it was easy to understand. Cakrapāṇidatta also did not comment on this additional verse (acar-1939).

Sūtrasthāna 28: Unfavourable Prognosis in Patients with Sores

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.¹³²

gosw-2011 studied the commentaries of Ḍalhaṇa and Cakrapāṇidatta on this and the following adhyāyas up to 32, focussing on the topic of omens (*ariṣṭa*). He concluded that both authors were influenced by the Indriyasthāna of the *Carakasaṃhitā* in their commentaries on this topic.¹³³

Translation

- 1 Thus, living creatures and their strength, complexion (*varṇa*) and energy (*ojas*) are rooted in food. That (food) depends on the six flavours (*rasa*). Thus, the flavours depend on substance (*dravya*), and substances depend on medicinal herbs. There are two kinds of them (herbs): stationary and mobile.¹³⁴

¹³² HIML: IA, 219.

¹³³ gosw-2011.

¹³⁴ 1.1.28 (Su 1938: 7), tr. shar-1999.

Sūtrasthāna 46: The Rules about Food and Drink

Introduction

•
83 ¹³⁵

¹³⁵ This is the first place at which the term दूषीविष occurs in the *Suśrutasamhitā*. The term दोष was given important discussion by **meul-1992**; **meul-1991**; **meul-2011**. See also Das [2003](#): 548–550.

Part 2. Nidānasthāna

Nidānasthāna 1: The Diagnosis of Diseases Caused by Wind

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.¹³⁶

Subject matter

The present chapter describes the diseases caused by vitiated wind and wind's mixing with other humours. Contemporary ayurvedic physicians consider these diseases to include rheumatism.

We have not translated the terms *prāṇa* ...because the text defines them.

complete
this
thought

Translation

- 1 And now we shall explain the chapter about the aetiology of wind diseases.
- 3 After holding the feet of Dhanvantari, the foremost of the upholders of righteousness who emerged out of nectar, Suśruta makes this enquiry.¹³⁷
- 4 O King! O best of orators! Explain the location and types of diseases of the wind, whether in its natural state or disordered.¹³⁸

add foot-
note here

add refs to
Divodāsa as
king.

¹³⁶ HIML: IA, 234. (Ruben 1954) studied the wind doctrines in the *Carakasamhitā*.

¹³⁷ Explain the nectar myth.

¹³⁸ MSS H and N both read भूपते instead of कोपनै: in the vulgate: instead of addressing

- 5–9 On hearing his words, the venerable sage spoke. This lordly wind is declared to be self-born because it is independent, constant and omnipresent. It is worshipped by the whole world. Amongst all beings, it is the self of all. During creation, continued existence and destruction, it is the cause of beings.
It is unmanifest though its actions are manifest; it is cold, dry, light, and mobile. It moves horizontally, has two attributes and is full of dust (*rajas*).¹³⁹ It has inconceivable power. It is the leader of the humours¹⁴⁰ and the ruler of the multitude of diseases.
It moves fast, it moves constantly, it is located in the stomach and in the rectum.¹⁴¹
- 9cd Now, learn from me the characteristics of wind as it moves inside the body.¹⁴²
- 10 Wind connects the senses and the sense objects. Unvitiated, it maintains a state of equality between the humours (*doṣa*), the bodily tissues (*dhātu*) and heat (*agni*) and the rightness (*ānulomya*) of actions.¹⁴³
- 11 Just as the fire is divided into five types by name, place and their actions, similarly, one type of air is divided into five types based on name, place, action and diseases.

the king, the vulgate is saying “by irritations of the wind....” The vulgate also has Suśruta asking about कर्म, whereas in the Nepalese version he asks only about the types of diseases. Note that Dhanvantari is here addressed as king, a title associated elsewhere with Divosdāsa.

139 According to Ḍalhaṇa on 2.1.8 (Su 1938: 257), the two qualities are sound and tangibility. The word रजस् could also refer to the quality of activity in the three-quality (*guṇa*) theory, which is how Ḍalhaṇa interpreted it. On the semantic field of रजस्, see Das 2003: 14 note 26 and ff.

140 Ḍalhaṇa on 2.1.8 (Su 1938: 257) interpreted नेता “leader” as प्रेरक “impeller.”

141 MS H read आशुचारी, which we have translated (“moves fast”), but MS N and the commentators of the vulgate read आशुकारी, “quick-acting.”

142 Ḍalhaṇa and Cakrapāṇidatta both interpreted मे as an ablative (2.1.8 (Su 1938: 258)).

143 According to Ḍalhaṇa on 1.6.3 (Su 1938: 23), सम्पत्तिः=सम्पन्नता. According to Ḍalhaṇa, Gayadāsa read इन्द्रियार्थोपसंप्राप्ति but Ḍalhaṇa did not accept this on the grounds that it was too verbose: गयदासाचार्यस्तु इमं श्लोकं ‘इन्द्रियार्थोपसंप्राप्तिः इत्यादि कृत्वा पठति, स च विस्तरभयान्न लिखितः । But witnesses H and N suggest the reading इन्द्रियार्थोपसम्पत्तिः.

The expression “qualities” is used advisedly. It is almost universal practice to refer to “balance” or “equilibrium” in such contexts, but this misrepresents the metaphor that the Sanskrit sources are using. As the commentators on *Aṣṭāṅgahṛdayasaṃhitā* 1.1.20 (Ah 1939: 14) make abundantly clear, the expression *doṣasāmya* means “equality of humours,” as in *quantitative* equality, not balance.

12 Five types of wind:

1. prāṇa,
2. udāna,
3. samāna,
4. vyāna,
5. apāna.¹⁴⁴

The above five types of wind remain in their state of equality and support the body.¹⁴⁵

- 13–14ab The wind that flows through the mouth is called the vital wind (*prāṇa*), the sustainer of the body. It causes food to enter within and supports the breaths.¹⁴⁶ It mostly causes diseases like hiccups and wheezing (*śvāsa*).
- 14cd–15 The wind which flows upwards, which is the best among winds, is called *udāna*.¹⁴⁷ Special acts like speech and singing are all initiated by the it. It particularly causes diseases above the collar bone (*jatru*).¹⁴⁸
- 16–17ab The *samāna* wind flows in the receptacles of raw and of digested matter.¹⁴⁹ Assisting the digestive fire (*agni*), it cooks food and separates out the substances produced from it.¹⁵⁰

144 We use the Sanskrit terms which are generally recognizable to English readers.

145 According to Ḍaḥaṇa on 2.1.12 (Su 1938: 259), स्थान=साम्य, यापयन्ति=धारयन्ति. All the manuscripts read प्राणोदानः समानश्च व्यानोपानस्तथैव च । against the vulgate's प्राणोदानौ समानश्च व्यानश्चापान एव च ।

146 According to Ḍaḥaṇa on 2.1.13–14ab (Su 1938: 259), प्राण also resides in the throat and nose.

147 According to Ḍaḥaṇa on 2.1.14cd–15 (Su 1938: 260), the places of *udāna* wind are not mentioned here, but it also flows in the navel, stomach and throat. In yoga literature, it is more common for *prāṇa* to be called the principle breath.

148 Ḍaḥaṇa noted that “above the collar bone” would include eyes, nose, ears, face, and head. Meulenbeld cited discussions on the difficulties of interpreting the term जत्रु (Meulenbeld 1974b: 465).

149 The “receptacle of raw matter” (आमाशय) is described at 1.21.12 (Su 1938: 102) as one of the locations of phlegm, and the place where food arrives, just above the location of bile, and where the food is moistened and broken down for easy digestion. The “receptacle of digested matter” (पक्वाशय) is described at 1.21.6 (Su 1938: 100) as being located below the navel and above the pelvis and rectum.

150 Gayadāsa had the same reading सहायवान् as the Nepalese version (Su 1938: 260, note 1 and the text of the *Nyācandrikā*). This suggests that it is the *samāna* that cooks food, while the vulgate reading involves the equal participation of digestive fire.

- It mainly causes abdominal swelling (*gulma*), diminished digestive fire (*agnisaṅga*) and diarrhoea.¹⁵¹
- 17cd–18 The vyāna wind moves inside the whole body and circulates chyle and expels sweat and blood outside the body. It helps in the movements of limbs in every way. Contaminated vyāna wind causes all terrible diseases related to abdomen and anus.
- 19–20ab Staying in the abdomen, the apāna wind propels down wind, urine, feces, semen, womb and menstruation to come out of the body at their proper time. Contaminated apāna wind causes terrible diseases that occur in the bladder and anus.
- 20cd–21ab Irritated vyāna and apāna wind causes defect of semen and gonorrhea, while simultaneous contamination of all the five winds surely leads to death.
- 21cd–22ab I shall therefore describe all the diseases caused by the contamination of winds staying in the various places of the body.
- 22cd–24ab Contaminated wind in the stomach causes disease like vomiting, loss of consciousness, fainting, thirst, heart-seizure, pain in lateral sides of stomach. It also causes rumbling of the bowels, acute pain, inflated belly, pain while discharging urine and feces, suppression of urine and pain in the loins.
- 24cd Contaminated wind residing in the ear causes loss of function of the Newa senses.
- 25–29 Residing in the skin,¹⁵² contaminated wind causes discolouration of skin, throbbing of parts of the body, dryness, numbness, itching, prickling pain, swelling. It being inherent in the flesh of body causes swelling with pain and being inherent with the fat of the body causes swelling with slight pain but do not become wound.¹⁵³
- Residing in the artery it causes acute pain, contraction and filling up of the artery.¹⁵⁴ It stuns, vibrates and destroys¹⁵⁵ the muscle tissues by

151 Dalhaṇa on 1.11.8 (Su 1938: 46) described अग्निसङ्ग as “the fire is stuck, dissolved.”

152 Dalhaṇa and Gayadāsa both suggest त्वक्=रस. Gayadāsa explained that chyle stays in the skin and therefore, in the verse त्वक्स्थ should be read as रसस्थ as we read secondary meaning in the sentences like गङ्गायां घोषः.

153 The MS H does not read व्रणांश्च रक्तगो ग्रन्थीन् सशूलान् मांससंश्रितः . against the vulgate. (Su 1938: 261).

154 According to Dalhaṇa सिराकुञ्चनं is also known as कुटिला सिरा (Su 1938: 262)

155 Dalhaṇa and Gayadāsa both suggest the meaning of हन्ति for being not capable of both stretching and contraction. सन्धिगतः संधीन् हन्ति प्रसारणाकुञ्चनयोरसामर्थ्यं करोति

residing in the muscle. Residing in the joints it causes pain and swelling. Residing in the bone it causes fracture and dryness of bones which also cause to acute pain and, in the marrow, it dries up marrow which may never be cured. Residing in the semen it causes non-production and distorted production of semen.¹⁵⁶

- 30–31ab Contaminated wind moves from the hand, foot, head, then it may be omnipresent or pervade the entire body of men and causes stiffness, convulsion, numbness and acute pain.
- 31cd–32ab Wind (5 types) mixed with other doṣas (bile etc.) in the places mentioned above produces mixed types of pains.
- 34cd–35ab Prāṇa wind surrounded by bile causes vomiting and burning sensation, by phlegm it causes weakness, exhaustion, laziness and bad taste.
- 35cd–36ab Udāna wind surrounded by bile causes loss of consciousness, stupor, dizziness and fatigue, by phlegm it causes absence of perspiration, slowness of digestion, sensation of coldness.
- 36cd–37ab Samāna wind surrounded by bile causes perspiration, a burning sensation, heat and stupor, association with phlegm it causes erection in urine, feces and limbs.
- 37cd–38ab Apāna wind associated with bile causes a burning sensation, heat and the voiding of blood with urine, with phlegm it causes a feeling of heaviness in the lower part of the body and coldness.
- 38cd–39ab Vyāna wind surrounded by bile causes a burning sensation, tossing of the limbs and fatigue, by phlegm it causes stiffening limbs, uddanḍaka? and pain in the swelling.
- 40–41 Persons who are of delicate nature, follow faulty diet and lifestyle, ? also afflicted with intoxicating drinks, sexual enjoyment, exercise causes vitiation of wind and blood.??
- 42 Riding elephant, horse and camel, lifting great weights, consuming vegetables which are pungent, hot, sour, alkali and being frequently distressed situation causes contamination of wind.
- 43–44 Blood flowing in the body blocks the passage of contaminated wind which moves quickly in the body. Excessively irritated wind–being contaminated by wind and dominance of wind, it is called वातरक्त Gout¹⁵⁷.

(Su 1938: 262) ...

¹⁵⁶ Dalhaṇa and Gayadāsa both suggest that a distorted production विकृतां प्रवृत्तिम् is too fast, too slow, knotty and discolored.

¹⁵⁷ In the medical term वातरक्त is known as Gout. Cakrapāṇi called it आढ्यरोगः Caraka-

- 45-46 Vātarakta causes – pricking pain, dryness, loos of sensation in the feet. Contaminated Bile mixed with blood causes sharp burning sensation, excessive heat and soft swelling with red color in the feet. Contaminated Phlegm mixed with the blood causes itching in the feet. It makes feet white, cold, dry, thick and hard. All defects ¹⁵⁸ in the blood contaminated by humours (wind, bile, phlegm) manifest their symptoms in the feet.
- 48 This disease spreads all over the body like rat poison by staying in feet or sometimes hands.
- 49 Gout spreads in the knee and the skin bursts and starts bleeding makes it incurable. It is mitigatable if it is of a year's old.
- 50-51 When vitiated wind enters in the all arteries it causes quickly convulsions again and again and because of frequent contractions (*ākṣepa*) it is called convulsions (*ākṣepaka*).
- 52-56 Because in this situation a person often sees darkness and fall, it calls spasmodic contraction (*apatānaka*) ¹⁵⁹ . If wind mixed with phlegm stays excessively in the arteries, it stiffens body like a staff and it is called दण्डापतानकः epilepsy with convulsions. Vitiating wind entered in the arteries and bends the body like a bow, it is called धनुःस्तम्भ Tetanus. When vitiated wind accumulated in the regions of finger, ankle, abdomen, heart, chest, and throat swiftly attack on the group of vein and ligaments, it gets a person's eyes stuck, chin stuns, side breaks and vomiting phlegm he moves inwards like a bow and this situation is known as emprosthotonos (*antarāyāma*). When vitiated wind attacks on outside ligaments, body of a person will stretch forward like a bow. In this situation, if the chest, hip or thigh break, wise men call it incurable.
- 58 Aggravated phlegm and bile mixed with wind or only vitiated wind causes fourth convulsive disease due to trauma.
- 59 Convulsions due to miscarriage, excessive bleeding, and injury are incurable ¹⁶⁰.
- 60-62 When excessively agitated and strong wind flows in the arteries which

saṃhitā sū.14.18 and ci.28.66

158 Gayadāsa suggests सर्वे दुष्टाः शोणितं चापि nominative plural instead of locative singular.

159 Gayadāsa accepted the Nepalese reading ताम्यते which vulgate does not read. Gayadāsa gives definition of अपतानक as येनापताम्यते means a situation in that a person sees the dark.

160 According to Ḍalhana convulsion (*ākṣepaka*) is also known as अपतानक (Su 1938:266). He further mentions that even if fortunately, it is cured, it cripples the limb.

- spread downward, upward, and sideways, it loses the joints and kills the other side of body. The best of physicians calls it paralysis (*pakṣāghāta*).¹⁶¹ Then half of his entire body becomes inefficient and unconscious. Afflicted by wind he suddenly falls or dies.
- 62.1 Bile integrates with wind causes burning sensation, affliction, and infatuation. When it integrates with phlegm causes coldness, morbid swelling, and heaviness.¹⁶²
- 63 A paralysis (*pakṣāghāta*) caused by wind¹⁶³ is curable with most difficulty. It becomes curable when caused by bile and phlegm mix with the wind. It becomes incurable when caused by the loss of bodily constituents.
- 64–66 Verses from 64–66 are not found in the Nepalese manuscripts. These verses discuss the term spasmodic contradiction (*āpatantraka*) which is the same as अपतानक. Ḍalhaṇa commented on ni.1.64-66 (Su 1938:267) that because of having the similar condition in both situations, some scholars do not read the अपतन्त्रक. In the verse ni.1.59 Ḍalhaṇa commented that the आक्षेपक and अपतानक is same (Su 1938:266) and again he suggested that the अपतानक and अपतन्त्रक both are similar condition. Therefore, आक्षेपक, अपतानक and अपतन्त्रक should be the same. Gaya-dāsa further commented that the Caraka has not read आक्षेपक as अपतानक and therefore described the अपतन्त्रक separately (Su 1938:267).
- 67 This verse also not found in the Nepalese Manuscripts. The verse describes rigidity of neck (*manyāsthambha*). According to Ḍalhaṇa, rigidity of neck is a prior symptom of spasmodic contradiction.
- 68–72 By speaking very loudly, eating hard foods, excessively laughing and yawning, lifting heavy loads and sleeping in an awkward position, vitiated wind lodges into face painfully and produces paralysis of the jaw-bones (*ardita*) disease. In that case, half of the face and neck become curved, head trembles, speech hindrances, deformity occurs in the eyes, eyebrows and cheeks.¹⁶⁴ Experts in diseases call this disease spasm of

161 In the ca.6.28.55 पक्षाघात is described as monoplegia (*ekāṅgaroga*). In that case it damages one of the limbs. In the medical terms paralysis (*apakṣāghāta*) is known as hemiplegia.

162 This verse is not available in vulgate. It deals with the symptoms when bile and phlegm mix with the wind. It is already discussed in su.2.1.38.

163 Here the term शुद्धवात suggests the meaning of the wind that is devoid of bile and phlegm.

164 Ḍalhaṇa suggests नेत्रादीनाम् इत्यादि शब्दात् भूगण्डादि उपसङ्ग्रहः

the jaw-bones (*ardita*).

- 73 Spasm of the jawbones cannot be cured when it stays in a person for three years, who is very weak, stays without blinking, trembles, and constantly speaks gibberish.
- 74 Arteries of Heel and toes stricken by vitiated wind prevents stretching of thighs. This disease is known as sciatica (*gr̥dhrasī*).
- 75 Arteries which run to the tips of fingers from behind the roots of the upper arm affected by vitiated wind terminates all activities of arms and back. This disease is called paralysis of arms and back (*viśvañci*).¹⁶⁵
- 76 Vitiated wind and blood in the joint of knee causes synovitis of knee joint (*kroṣṭukaśīrṣa*). In this extremely painful situation, the shape of swelling in knee joints seems like a head of Jackal.
- 77 Vitiated wind resides in the waist attacks on the arteries of thigh causes limpness (*khañja*) and when it attacks on both the thighs a person becomes lame (*paṅgu*).
- 78 A person who trembles at the beginning of walking or walks limping and whose foot joint has become loose is called lathyrism (*kalāyakhañja*).
- 79 Vitiated wind residing in the ankle-joint causes pain when one steps on uneven ground. This disease occurs is called वातकण्टक.
- 80 Vitiated wind mixed with bile and blood cause burning sensation in feet. It should be declared as burning sensation in feet (*pādadāha*).
- 81 A person whose feet tingle and become insensible due to vitiation of phlegm and wind is called पादहर्ष.
- 82 Vitiated wind lying in the shoulder dries the shoulder joints and it is called अंसशोष. It also bends the arteries of shoulder, and this disease is called अवबाहुक.¹⁶⁶
- 83 Vitiated wind singly or mixed with phlegm cover the channel of ears causes deafness.
- 84 Vitiated wind saturated with phlegm covering the arteries which conduct the sound of speech makes a person inactive (*akriya*), dumb (*mūka*). He mumbles (*mimmira*) through the nose and stammers

¹⁶⁵ Both the MSS N and H read विश्वञ्चि instead of the vulgate reading विश्वाची. There is no such word found in other Āyurveda texts.

¹⁶⁶ Ḍalhaṇa and Gayadāsa both have defined two diseases i.e., अंसशोष and अवबाहुक respectively.

- (*gadgad*).¹⁶⁷
- 85 Vitiated wind penetrating into the cheekbones, temporal bones, head and neck causes piercing pain in the ears. It is called ear-ache (*karnaśūla*).¹⁶⁸
- 86–87 The pain that arises from the bladder or feces goes down as if it were breaking the rectum and..... ? is called तूनी, whereas the pain, rising upward from the rectum extending up to the region of the intestines, is called प्रतितूनी.
- 88–89 Retention of vitiated wind inside abdomen causes distension of the stomach and flatulence and intense pain and rumbling inside, is called tympanites (*ādhmāna*). Vitiated wind mixed with phlegm causes प्रत्याध्मान. It rises in the stomach and causes pain in the heart and sides.¹⁶⁹
- 90–91 A knotty stone-like tumour caused by wind appearing in the stomach having an elevated shape and stretched upward direction which obstructing the passage of faeces and urine should be known as वाताष्टीला. A tumour of similar shape rose obliquely in the abdomen obstructing the passage of wind, faeces and urine should be known as प्रत्यष्टीला.
- Names of diseases discussed in the chapter 2.1
- Gout (*vātarakta*) convulsion (*ākṣepaka*) paralysis of one side (*pakṣāghāta*) paralysis of the jaw-bones (*ardita*) sciatica (*gr̥dhrasī*) paralysis of arms and back (*viśvañci*) synovitis of knee join (*kroṣṭukaśīrṣa*) lathyrism (*kalāyakhāñja*) (*vātakantaka*) (*avabāhuka*) (*tūnī*) (*pratitūnī*) tympanites (*ādhmāna*) (*pratyādhmāna*) (*vātāṣṭhīlā*) (*pratyāṣṭhīlā*)

167 Nepalese Manuscripts read मिर्मिर instead of the Vulgate's reading मिन्निण. Dictionary of MW suggests the meaning of मिर्मिर = having fixed unwinking eyes which is not relevant to the disease of tongue.

168 In the medical terms, this disease is known as Otitis.

169 There's an addition in MS N. नाभेरधस्तात् संजातः संचारी यदि वाऽचलः

Part 3. Śārīrasthāna

Śārīrasthāna 2: On Semen and Menstrual Fluid

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.¹⁷⁰ Das (2003:chs 6–8) also studied topics of this chapter and in chapter 13 provided an overview of the conceptual background of ayurveda on the topics discussed in this chapter.

Translation

- 1 We shall now explain the anatomy that is the purification of sperm (*śukra*) and blood (*śoṇita*).
- 3 Semen (*retas*)¹⁷¹ is incompetent to produce offspring if it is [characterized by] wind, bile, phlegm, blood (*śoṇita*),¹⁷² decomposition (*kuṇāpa*), clumps (*granthi*),¹⁷³ stinking pus (*pūtipūya*), low volume (*kṣīṇa*), urine, or feces.

¹⁷⁰ [HIML](#): IA, 244–246.

¹⁷¹ The Nepalese version has -रेतांसि “semen” (in the plural) as the subject of the sentence: “seeds are unable to produce offspring....” In the vulgate, -रेतसः is a masculine bahuvrīhi, making “men whose semen has...” the subject of the sentence.

¹⁷² Note that the list begins with the four entities, wind, bile, phlegm and blood, hinting at a four-humour system ([wuja-2000](#)).

¹⁷³ Modern Establishment Medicine (MEM) understands that normal ejaculate contains coagula which, however, dissolve after about half an hour. But coagula that do not dissolve may sometimes be a sign of an underlying disorder (see, e.g., [lamm-1990](#); [cohe-1990](#)).

Diagnosis by humours

- 4
- When the dysfunction is caused by wind, there is a colour and a type of pain that typically goes with wind problems.
 - If caused by bile the colour and the pain are typical of bile afflictions. If caused by phlegm the discolouration and suffering are characteristic for phlegm disease.
 - And if caused by blood (*śoṇita*) there will be a colouration due to blood and a sensation of a bile affliction. Moreover, when caused by blood (*rakta*) there is the smell of decomposition (*kuṇapa*).¹⁷⁴
 - Phlegm with wind causes the appearance of clumps.
 - Bile with blood (*śoṇita*) causes the appearance of foul-smelling pus (*pūtipūya*).
 - Bile with wind (*māruta*) cause a weakening of semen.
 - Humoral colligation (*sannipāta*) causes the smell of urine and feces.¹⁷⁵

Cases of foul-smelling sperm, sperm with clumps, and when it reeks of pus are hard to treat. But when sperm contains urine or faeces there is no treatment.¹⁷⁶

- 5 Moreover, seasonal blood (*ārtava*) too can become afflicted (*upasṛṣṭa*), seedless (*abīja*) because of the three humours, and blood as the fourth, taken individually, in pairs or triples or all together.¹⁷⁷

This can also be known by means of the humour, colour and pain.

In these cases, that which displays decomposition (*kuṇapa*), clumps and the putrid smell of pus is incurable (*asādhya*). And otherwise it is curable (*sādhya*).

Among these, the kind which shows decomposition, or coagula, or pu-

¹⁷⁴ Note that the text mentions both शोणित and रक्त. This raises the question of whether the author considered these to be different, or whether it is an artefact of textual transmission.

¹⁷⁵ The expression “humoral colligation,” translating

- सन्निपात, refers to the simultaneous
- disorder of three humors at the same time, a condition that is difficult to treat (**wuja-2016**).

¹⁷⁶ Note that the above characterizations presuppose the direct inspection of an ejaculate. The process of collection is not described in the sources in this chapter.

¹⁷⁷ This translates the text of the oldest surviving witness, N, and the vulgate. But MS H, that normally follows K very closely, has a negative particle, न, reversing the sense of the sentence.

trid pus is incurable. The other types, however, can be treated.

6 And there is a verse on this.

*An expert should overcome the first three of these sperm pathologies with special treatments such as unction and sweating, as well as by means of a urethral instillation (uttarabasti).*¹⁷⁸

find out
about ut-
tarabasti

Therapies by humour

- 6.1 In that context, when the sperm is of the nature of wind, there is an enema (*āsthāpana*) consisting of **Bengal quince**, **Indian kudzu** and milk.¹⁷⁹ In the urethral instillations one should use sesame oil well cooked with **mahua**, **grey orchid**, **deodar**, and **chir pine**. One can also make the patient drink clarified butter with ripe **pomegranate**, **citron fruit**, **rock salt**, a caustic (*kṣāra*), and **two kinds of salt**.¹⁸⁰
- 6.2 When the sperm is of the nature of bile, there is an enema of milk cooked with curds, **Malay beechwood** and **liquorice**. One should also apply a paste (*kalka*) of **white dammer tree** and **axlewood** in the vagina. There is an oily enema (*anuvāsana*) of sesame oil cooked with **liquorice**; in the same way, it should only be applied as a urethral instillation.¹⁸¹ One should make him swallow ghee cooked with **wild sugar cane**, **common smilax**, **heart-leaved moonseed**, **white teak**, **false daisy**, and the **five roots**.
- 6.3 When the sperm is of the nature of phlegm, there is an enema (*āsthāpana*) consisting of a decoction (*kaṣāya*) of **golden shower tree**. And one should also apply an oily enema (*anuvāsana*) of sesame oil cooked with **long pepper**, **embelia** and honey; and it should only be applied as a urethral instillation.

¹⁷⁸ Ḍalhaṇa on 3.2.6 (**Su 1938**: 345) noted that “unction and sweating” indicates the “five treatments”: वमन, विरेचन, अनिरूह, अनुवासन and उत्तरबस्ति. He noted that the explicit mention of urethral enema in the verse was for the purpose of highlighting its priority. However, a natural reading of the verse does not suggest that these distinctions were in the author’s mind.

¹⁷⁹ These three recipes are not present in the vulgate text of the *Suśrutasaṃhitā*.

¹⁸⁰ -विपक्व “well cooked with...” might be interpreted as “with ripe...”.

¹⁸¹ By specifying “upper (i.e., urethral) instillation” the author is clarifying that this is not a rectal enema.

One should make him drink a ghee cooked with hairy bergenia, white teak, emblic myrobalan, long pepper, bearded premna, and prickly chaff-flower.

3.2.7 And there are verses about this.

When there is blood in the sperm, the physician should give the person ghee cooked with flowers of the fire-flame bush, catechu, pomegranate, and arjun.

3.2.8 *When it smells like a corpse, he should drink ghee cooked with the sal group of trees. †When clumps appear, it is cooked with stones, or also in ash from a flame-of-the-forest.*¹⁸²

9 *And also, when it resembles pus, it is treated with items such as phalsa and banyan. When the sperm is deficient it should be treated as was stated before and also as will be described.*¹⁸³

10 *When it looks like feces, he should be made to drink ghee together with leadwort, vetiver and devil's dung.*

10.1 *In these six cases, a wise person should carry out the sequence that starts with oleation.*¹⁸⁴

10.2–3 *It deteriorates as a result of not having sex with women for a long time as well as from the use of actions, and from overusing the drugs that are astringent, spicy and sharp, that are acidic (amla), salty, sere (rūkṣa), sour (śukta) or stale (paryuṣita), and because of suppressing (vegāghāta) the impulses in vaginas and from intercourse (gamana).*¹⁸⁵

to what?

¹⁸² The Nepalese text and translation of this sentence are uncertain. The vulgate text reads, 3.2.8 (Su 1938: 345): ग्रन्थिभूते शटीसिद्धं पालाशे वा ऽपि भस्मनि “If clumps appear, it is cooked with śaṭī or in ash from a palāśa.” The vulgate edition notes in a footnote that some vulgate manuscripts add an extra line, स्नेहादिश्च क्रमः षट्प्रेतासु विजानता. The Nepalese manuscripts read this line two verses further down.

¹⁸³ Dalhaṇa on 3.2.9 (Su 1938: 345) noted that “what was stated before” refers to the स्व-योनिवर्धन section, i.e., Suśrutasaṃhitā 1.15.10 (Su 1938: 69), and that “what will be described” refers to Suśrutasaṃhitā 4.26 (Su 1938: 496), the chapter on weakness and strength (क्षीणबलीय).

¹⁸⁴ It is difficult to know which six cases the author intended. Dalhaṇa on 3.2.10 (Su 1938)

¹⁸⁵ This passage is hard to interpret and there are no parallels, commentary or meaningful alternate readings.

- 10.4 *When there is a defect (doṣa) in the menstrual blood (ārtava) one should advise the therapy starting with oleation.
And one should use a urethral instillation (uttaravasti) exactly as was described before.*

And there is a verse about this:

To purify the menstrual blood (ārtava), one should apply the procedure that finishes with a urethral installation.

From

Therapies for menstrual blood

- 12cd For purifying the menstrual blood one should follow the procedure, the last of which is a urethral instillation (*uttarabasti*).¹⁸⁶
- 13 One should use a paste (*kalka*) as well as cloths and a salutary lavages (*ācamana*).¹⁸⁷
- 14 In case of a bad smell and the appearance of pus, or the appearance of marrow in the blood.
- 15 He should drink a decoction (*kvātha*) of **white sandalwood** or a decoction of red **sandalwood**.¹⁸⁸
- 14ab When clumps (*granthi*) appear, he should drink **velvet-leaf**, **three heating spices**, and **Indrajao**.¹⁸⁹
- 14a He should drink a decoction (*niḥkvātha*) that is the extracted juice (*surasa*) of a caustic (*kṣāra*), **dried ginger**, and **devil's dung**.
- ...
- 24 Thus a man has unblemished semen and a woman has pure menstrual blood.¹⁹⁰

¹⁸⁶ The “procedure ending with a urethral instillation” probably refers to verse 6 above (see page 77).

¹⁸⁷ The word आचमन, normally “sipping water from the palm” is here translated “lavage” following the context and Ḍalhaṇa on 3.2.13 (*Su* 1938: 345), who described it as “water for washing the vagina” (योनिप्रक्षालनोदक). This treatment may be intended for the condition mentioned in 12cd, but in the vulgate text there is a preceding half verse stating that the treatment is for the “four disorders of menstrual blood.”

¹⁸⁸ The name चन्दन may refer to several types of sandalwood; presumably one is meant here that is different from white sandalwood, i.e., perhaps *Pterocarpus santalinus* Linn. f. The vulgate has an extra half-śloka here.

¹⁸⁹ On ग्रन्थि, see note 168.

¹⁹⁰ On this and the following texts, cf. *smet-2010*.

During menstruation

- 25 During the season (*ṛtu*), starting from the first day onwards, the chaste woman (*brahmacārīṇī*) foregoes bathing, anointments, ornaments and grooming (*vilekhana*).¹⁹¹ She should abstain from sleeping during the day, collyriums, weeping tears (*aśrupāta*), massages, cutting her nails, taking showers, laughing, telling stories, hearing too much noise and from exertion.¹⁹²
- For what reason? By sleeping during the day, the fetus becomes **deaf**.¹⁹³ From collyrium he becomes blind. From weeping, his vision is impaired. From bathing and anointing, he becomes badly behaved. From massage with oil he gets a pallid skin disease (*kuṣṭha*).¹⁹⁴ From cutting the nails he gets ugly nails (*kunakha*). From smearing an unguent he becomes bald. From habitually exercising in the open air he goes mad. For this reason one should avoid these.
- For three days of ritual food, the husband should protect (*√rakṣ*) the woman. She lies on a layer of **halfa grass**, and eats a different kind of food from the palm of her hand, or from a plate or from a leaf.¹⁹⁵
- On the forth day, one should show to the husband the woman who has had a purifying bath, is wearing unstitched clothes, is ornamented and who has chanted a benediction and recited a blessing.¹⁹⁶
- What is the reason for that?
- 26 And there is a verse on this.

A woman has a bath after her period. The type of man she sees after that determines the type of son to whom she will give birth. She may then show her son to her husband.

191 The word ऋतु “season” in āyurvedic texts can, according to context, refer either to the period of menstruation or else to the period of fecundity following menstruation (Das 2003: 15 ff., note 27, *et passim*). Ḍalhaṇa on 3.2.25 (Su 1938: 347) noted that the woman’s abstention should last three days from the first appearance of her menses.

192 On the similar prohibitions relating to a menstruating woman as described in Dharmaśāstra literature, as well as the similar defects accruing from disobedience (lesl-1989).

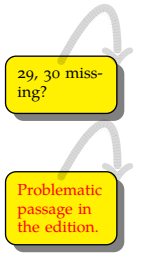
193 Here, the vulgate reads स्वप्नशीलः “he tends to sleep.”

194 On translating कुष्ठ in Āyurvedic texts, see emme-1984.

195 This sentence is hard to construe because हविष्यं “ritual food” cannot agree with - भोजिनीं.

196 See wuja-2023.

- 27 *Next, the priest (upādhyāya) should perform the appropriate ritual for producing a son. At the end of the ritual, the expert (vicakṣaṇa) should anticipate the following procedure.*
- 28 Next, after the man has eaten a rice porridge with ghee and milk in the afternoon, having been celibate for a month, at night he should sexually approach the woman who has had a diet rich in oil and mung beans. He then soothes her in a friendly way and he may go to her optionally on the fourth, sixth, eighth, tenth or twelfth day.¹⁹⁷
- 31 Henceforth, he should approach after a month
[At this point there is a misplaced folio in MS N]
- 32 **And when conception has occurred in this way**
During one of these nights, the pregnant woman should press three or four drops of juice from one or other of the following: *convolvulus*, *banyan*, *Indian bat tree*, *country mallow*, *carray cheddie*. Then she should administer them in the right nostril if she desires a son and in the left if she wants a girl, and she should not sneeze them out.¹⁹⁸
- 33 *For certain, in the presence of these four, a fetus that follows the rules will come into being, just like a sprout is from a combination of field, seed, water and grass.*¹⁹⁹
- 34 Children born in this manner are beautiful, of noble character and enjoy long lives.²⁰⁰ They provide release from obligation (*ṛṇa*) and they



¹⁹⁷ In the Nepalese version, this text presents a general rule for lovemaking on even days. In the vulgate, the word पुत्रकाम is added, making this a specific rule for conceiving a male child. After this text, sections 29, 30 and 31 of the vulgate are not present in the Nepalese version. These verses state that the above-mentioned special days are beneficial, that odd days lead to the conception of a girl child, and finally the vulgate gives a list of the consequences of conceiving a child with a menstruating woman.

¹⁹⁸ There is a textual problem at the start of this passage.

¹⁹⁹ The Nepalese version reads क्षेत्रबीजोदकतृणाम् “of field, seed, water and grass” in contrast to the vulgate’s ऋतुक्षेत्रामुबीजानाम् “of season, field, water and seed.” This gives the two versions quite different meanings. In the Nepalese version, the author is referring to the four plants mentioned in the previous verse, *convolvulus*, *banyan*, *Indian bat tree*, *country mallow*, and *carray cheddie*. Then the author presents a simple agricultural simile. In the vulgate version, the words of the compound each have a double meaning: they can refer to the agricultural simile, but they can also be construed to mean “menstrual season, womb, nourishing bodily fluids, and male and female semen,” a parallelism not present in the Nepalese transmission. This is how Ḍalhaṇa interpreted the verse.

²⁰⁰ We translate महासत्त्वाः as “noble character;” Ḍalhaṇa, commenting on the vulgate

themselves have children, benefitting their parents.²⁰¹

- 35 In that context, the element of heat (*tejas*) is the most important factor as far as complexion (*varṇa*) is concerned. That being granted, at the moment the fetus is formed, when the food has water as its chief element, then the fetus is fair.²⁰² When earth is the predominant element, it is dark (*kṛṣṇa*). When earth and ether are the chief elements, it is dark brown (*śyāma*).²⁰³ Some people say that the newborn (*prasava*) has the same colour as the colour of the food that the pregnant woman commonly eats. Similarly, creatures like snakes, scorpions and large geckos that inhabit black, yellow or white habitats are black, yellow or white.²⁰⁴

In that context, congenital blindness (*jātyandha*) is caused by the element of brilliance (*tejas*) not reaching the location of eye (*dr̥ṣṭi*). Similarly, red eyes are a consequence of blood, white eyes are a consequence of phlegm, yellow eyes are a consequence of bile, and dysfunctional eyes (*vikṛtākṣa*) are a consequence of wind.²⁰⁵

- 35.1–4 And on this, there are the following:²⁰⁶

If a pure wind affects someone's eyes, they become sunken, blue and dark.

When bile mixed with phlegm, with no impurity, goes into someone's eyes, their eyes are termed "yellowish-red."

reading सत्त्ववन्तः, refers to the गुणस्, interpreting the expression as "not strongly influenced by रजस् and तमस्."

- 201 Children born in this manner fulfil their parent's obligation to have children and they themselves have children, thus continuing the family. The three debts are normally understood as being to the gods, the ancestors and to sages. But Ḍalhaṇa's phrasing is odd in that he says पितृणामृणत्रयमोक्षणशीला: "behaving so as to provide release from the three debts to the ancestors."

- 202 The food of the mother, that is.

- 203 The terms कृष्ण and श्याम often mean more or less the same, a dark blue or black colour. The latter can shade into brown or dark green.

- 204 Cf. also n., p. 208. Cf. HIML: IA, 70 and notes on these poisonous animals as described in the *Carakasamhitā*, and Meulenbeld 1974b: 455-456 on the names *kṛkalāsa/kṛkalāśaka*, *śaya* and *saraṭa* and the confusion surrounding this topic and the indigenous names of some species such as *ṭikṭikī*, *jyeṣṭhi*, *jyaṣṭhi*, *girgiṭ*.

- 205 The term विकृताक्ष was known to Kātyāyana (*Mahābhāṣya* on P.6.3.3, (kiel-1880)).

- 206 The next four verses are absent in the vulgate; they were reproduced by the editor in a footnote (Su 1938: 348a, n. 3).

The phrase "and here are some verses" appears in the vulgate before 3.2.36.

*When phlegm that is free of any impurity moves to the eyes, their eyes shine with a white circle within a circle.*²⁰⁷

When blood mixed with phlegm moves into the eyes, those people have eyes that become pigeon-blue, or else bloodshot.

3.2.36 Just as the ghee in a pot placed on a fire melts, so the menstrual blood of a woman may flow out after sex with a man.²⁰⁸

3.2.37 But when the wind splits the seed (*bīja*), two lives (*jīva*) come into the belly (*kukṣi*). They are called “twins (*yama*),” being created from preceding virtue (*dharma*) or its opposite.²⁰⁹

3.2.37.1 *When the mixing is happening, if the man’s semen (retas) is plentiful and pure then the pregnant woman gives birth to two boys.*

3.2.37.2 *When the mixing is happening, if the woman has a lot of semen (śukra) then the pregnant woman gives birth to two girls. There is no doubt about this.*

Types of persons

3.2.38 The term for men and women who have diminished seed is *Āsekya*.²¹⁰ Without doubt, after eating something white (*śukla*), his flag is raised.²¹¹

²⁰⁷ Perhaps this describes the appearance of arcus senilis.

²⁰⁸ It is difficult to know what the author means here, since menstruation is not physiologically caused by intercourse.

Note that the text actually says “a pot of ghee ... melts.” But it’s not the pot that melts, but the ghee. This may explain the vulgate reading घृतपिण्ड “a lump of ghee.” The reviser did not like the imprecise idea of a pot melting.

²⁰⁹ Note the adverbial -पुरा at the end of a Bahuvrīhi.

The commentator Gayadāsa (cited here by Ḍalhaṇa) disagreed with this interpretation. He preferred to understand धर्मेत्तर not as “dharma and its opposite,” but as “the opposite of dharma.” He explained that according to both scripture and tradition, twins are the result of अधर्म “sin,” and that is why penances are necessary after the birth of twins (on 3.2.27 (Su 1938: 348)).

The next two verses are absent in the vulgate; they were reproduced by the editor in a footnote (Su 1938: 348b, n. 3).

²¹⁰ Etymologically, “to be poured into.” On this and the following typologies, see the brief treatment by meul-1997.

²¹¹ Ḍalhaṇa on 3.2.38 (Su 1938: 348) made it clear that this is a metaphor for having a penile erection.

- 39 Someone who is born in a foul womb is termed a *Saugandhika*. That person gains strength from smelling a vagina and a penis.²¹²
- 40abc A man, who has activity in his own anus because of being celibate and then has activity amongst his own women is known as a *Kumbhika*.²¹³
- 40d–41abc Hear about the next one, the *Īrṣyaka*. Someone who has sexual activity after seeing the copulation of other people is termed an *Īrṣyaka*.²¹⁴

“Eating something white” may refer to शुक्र “sperm,” as the vulgate reads. But note that works on aphrodisiacs and fertility (वाजीकरण) in āyurveda and rasaśāstra routinely recommend white substances such as milk for strengthening reproductive ability. See, for example, 4.26.27–31ab (Su 1938: 498) and 6.2, all of sub-chapter 2 (Ca 1941: 392–394).

The vulgate has a different reading for the first half of this verse, stating that such a man is a product of parents with deficient seed. Ḍalhaṇa also gave a detailed description of a man eating the semen ejaculated by another man, and he stated that the terms षण्ड and मुखयोनि were synonyms for such a person.

The term आसेक्य is given in MW: 161 as “impotent, a man of slight generative power.” This is wrong. It is the referent of the term, not its meaning. Cf. *Mahākośa*: 1, 98.

Some of the features referred to by the term षण्ड षण्ड may have included conditions today covered by Mayer-Rokitansky-Küster-Hauser syndrome and Morris syndrome. The central idea in the Sanskrit usages was that such a person cannot produce children.

212 Etymologically, “Sweet Smelling.”

213 The vulgate adds an avagraha before ब्रह्मचर्याद्, meaning “because of *not* being celibate.” Ḍalhaṇa on 3.2.40abc (Su 1938: 348–349) read the text this way, paraphrasing अब्रह्मचर्यात्, thus inverting the meaning but not clarifying what he thought it meant. But he then cited a passage from “others” that read ब्रह्मचर्यात्, i.e., the anal sex followed or was caused by celibacy, ब्रह्मचर्यात् क्लैब्यवशसंजाताप्रवृत्तित्वात् “because of celibacy, that is, because of being unable to perform because of the effect of impotence.” These unnamed commentators also referred explicitly to erectile dysfunction, शिथिलेनैव मेहनेन, as the result of this celibacy and proposed that a man could get an erection through abnormal (विप्रकृत्या) means and as a result could have sex as a male with a woman. Ḍalhaṇa also stated that the origin of a person with such a condition was described “in another book” (तन्त्रान्तरे), and proceeded to cite *Carakasamhitā* 4.2.20 (Ca 1941: 303). Ḍalhaṇa then also cited another verse from Gāyadāsa, who himself ascribed it to Kāśyapa (HIML: IA, 164–166), saying that, “A Kumbhila (*sic*) is born when a man with phlegm for semen has sex with a woman who is not passionate (or not menstruating) during her season, when the love is attached to another.” (Also cited in *Mahākośa*: 1, 220a–b.)

It is noteworthy that the *Suśrutasaṃhitā* is factual and descriptive in these passages, as befits a medical work, while the commentators introduce a moralistic and critical tone.

214 Etymologically “one who envies.”

Here again, Ḍalhaṇa on 3.2.40–41 (Su 1938: 349) cited the opinion of “another book”

- 41d–42 Hear about the fifth, the *Ṣaṇḍhaka*. A man who, out of delusion, has sexual activity with a young girl (*kaumārī*) during her season as if he were a woman. In such a case, a male is born who looks and behaves like a woman. He is termed a *Ṣaṇḍha*.²¹⁵
- 43 Moreover, if a woman, during her season, has sexual activity like a man, then if a girl is born she will have the behaviours of a man.
- 44 The *Āsekya*, the *Sugandhin*, the *Kumbhika* and the *Īrṣyaka* are known to have semen. The man with no semen is termed a *Ṣaṇḍha*.²¹⁶
- 45 In both of these cases, they have a semen-carrying vessel that dilates as a result of unnatural excitement.²¹⁷ Then the flag may be raised.²¹⁸

Birth irregularities

- 46 The **appearance**, behaviour and mentality that is associated with a man and a woman is also the same as that which their **offspring** (*garbha*) has.²¹⁹

and cited a passage from *Carakasamhitā* 4.2.20 (Ca 1941: 303) that covers similar ground. The description of the *Carakasamhitā* is causally framed in terms of the factors वायु and अग्नि.

- 215 The vulgate's भार्या "woman, wife" for the Nepalese version's कौमारी "girl" is probably bowdlerization.
- 216 It remains a question as to whether the authors meant the absence of an ejaculate or the clinical observation of childlessness even in the presence of an ejaculate. For a discussion of the present passages and further literature on षण्ड, see Das 2003: 581–584; on आसेक्य, see *ibid.*, 527. See also *swee-1993zwil-2000zwil-2010*.
- 217 Dalhana on 3.5.45 (Su 1938: 349) cited the expression नरनारीषण्डौ from the *Carakasamhitā* (Ca 4.2.17303, reads -नारि) to establish that women too may have these unnatural excitements.

We have emended the Nepalese verb to the singular, because witness H clearly has शुक्रवहा सिरा "semen-carry vessel" in the singular. Does Ayurvedic anatomy have a single vessel or many? *Carakasamhitā* 3.5.8 (Ca 1941: 250) has a plural, शुक्रवहानां स्रोतसां. But the *Suśrutasamhitā* 3.9.12 (Su 1938: 3.9.12) has a clear statement that there are two ducts (*srotas*) that carry semen: शुक्रवहे द्वे तयोर्मूलं स्तनौ वृषणौ च "there are two vessels that carry semen. They are rooted in the breasts and the testicles." The Ayurvedic Man painting has a single शुक्रमार्ग (wuja-2008a). The Jaina *Tandulaveyāliya* lists 10 sperm-carrying vessels (दस सिराओ सुक्खधारिणीओ, *schu-1969cail-2019*; I am grateful to Jan Gerris for this reference).

- 218 On this euphemism, see footnote 206 above.
- 219 The vulgate has "food" for the Nepalese version's आकार "appearance," and "son" for "offspring." The Nepalese version seems more perceptive on this point of heredity.

- 47 Whenever a woman and a woman have sex together, they release semen on each other. Then a being without bones comes into being.²²⁰
- 50 **Offspring** (*garbha*) of a deformed shape like a gourd, a scorpion or a snake and others of the same type are known to be often brought about by sin.²²¹
- 51 Offspring that is *vimānitaḥ* by irritation of wind and by pregnant longing may become hunchbacked, have a shrivelled hand (*kūṇi*), be lame, mute or have a stutter.²²²
- 52 The newborn may have abnormalities because of the bad behaviour of its mother and father and because of bad actions from the past, by means of the irritation of wind etc.²²³
- 53 The child in the womb does not make wind, urine and feces because it has little impurity and because the wind in the stomach is not functioning.
- 54 The child in the womb does not cry out because the movement of the wind is obstructed since the mouth is covered by the caul and the throat is surrounded by phlegm.
- 55 The inward and outward breathing, movement and sleep that the fetus adopts conform to the inward and outward breathing, movement and

unsolved
problem

- 220 The grammar of the Nepalese and vulgate versions of this verse are quite different. This striking verse has been discussed by several scholars (**smet-2006**). The concept of a being born with flesh but no bone and vice versa occurs in *Jaiminīyabrāhmaṇa* 1.259 and *Ṣaḍvīmśabrāhmaṇa* 2.1.1 (**kolh-2005**) and later in Purāṇic literature (**doni-1980**). The Nepalese version of the *Suśrutasamhitā* does not have the following two verses that occur in the vulgate. Ḍalhaṇa on 3.2.48–48 (**Su 1938**: 349) said that Jejjāṭa did not read these two verses. Thus, the Nepalese version is the same as Jejjāṭa's version, as far as this omission is concerned.
- 221 The vulgate version of this text says that it is sinful behaviour of women that causes abnormalities. The Nepalese version is quite different, simply attributing deformity to sin and not blaming women at all.
- 222 The Nepalese version has कूनि while the vulgate reads कुणि. Ḍalhaṇa on 3.2.51 (**Su 1938**: 349) felt the need to explain the unusual term, saying कुणि: विकलपाणि: "having a crippled hand," but **acar-1939** noted a variant विकृतपाणि:, suggesting some instability in the interpretation of this term. Cakrapāṇidatta on 8.2.21 (**acar-1939**) gave the meaning कुब्जितकर: "having a hunched hand" (where there is also a variant reading नष्टकर:), cf. *Mahākośa*: 1, 216. The Tamil lexemes *kūṇ* means "bend, curve, hump on the back, humpback" and *kūṇi* means "... become hunchbacked" (**DED₂**: #1927). It seems likely that this is a Dravidian word that has been absorbed into Ayurvedic terminology at an early period.
- 223 Ḍalhaṇa on 3.2.52 (**Su 1938**: 349) took the position that the bad actions were those of the parents, not the child.

sleep of the mother.

- 56 The composition of the body parts, the descent and appearance of the teeth, the absence of hair on the palms all happen by themselves.²²⁴
- 57 Those cultivated people who in previous embodiments were constantly aware of the scriptures are rich in sattva and have memory of their previous births.²²⁵

Here ends the second chapter that is the anatomy.

²²⁴ The text reads शरीराणाम् “of the bodies” that we have translated “of the body parts,” following Ḍalhaṇa’s interpretation. He also said that “palms” included the soles of the feet.

²²⁵ The vulgate text adds a final verse about how the karma of a previous embodiment follows a person to his new life. Witness L adds yet another verse that says the lack of hair on the palms is because they come from the mother, while the areas of the body from the father have much hair.

Śārīrasthāna 3: On Conception and the Development of the Embryo

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.²²⁶ Important subsequent studies of the chapter include those of Das and of **krit-2009**.²²⁷

²²⁶ [HIML](#): IA, 247–247.

²²⁷ Das [2003](#): ch. 8, *et passim* **krit-2009**; **krit-2013**.

Translation

- 1 We shall now explain the anatomy that is the descent of the embryo.
- 3 Semen is of the nature of Soma (*saumya*) and menstrual blood is of the nature of Agni (*āgneya*).²²⁸ Furthermore, in this context there also exists a proximity of the other elements (*bhūta*), by way of a minute special property, because they help one another and they enter into one another.²²⁹
- 4 In this case, when there is a union of **a husband and wife**, the heat from the body stimulates the wind.
In that case, because of the combination (*sannipāta*) of fire and wind, the semen that is ejaculated finds its way to the vagina.
It is commingled with menstrual blood (*ārtava*), then because of the joining together of Agni and Soma, what is being mingled together arrives in the receptacle of the fetus.
He is referred to by names that express synonyms such as, the knower of the field, the sentient, the toucher, the smeller, the seer, the hearer, the taster, the human, the goer, the witness, the creator, the speaker, the one who is, “who is the one that is life at the start?”²³⁰
- 4 Because of the connection with the divine, the conceptus subsequently makes its entry into the reproductive organs, where it remains exempt from decay, imperishable and to be meditated upon, the soul of all beings that exist, marked by the concomitance of the three states-of-mind, the sattvic, the rajasic and the tamasic, and of the different Devas and Asuras, enraptured as it is by Vāyu.

228 On the Saumya–Agni classification, see **wuja-2004ange-2021**Das 2003: 521–527. The fiery nature of menstrual blood is already stated in 1.14.7 (Su 1938: 59), “...but menstrual blood is of the nature of Agni, because the embryo is of the nature of fire and water.”

229 Ḍalhaṇa on 3.3.3 (Su 1938: 350) glossed अणुना विशेषेण “by way of a minute special property” as सूक्ष्मप्रकारेण “in an attenuated manner.”

Ḍalhaṇa on 3.3.3 (Su 1938: 350) drew attention to 3.1.21ab (Su 1938: 343) where the idea of this interpenetration (अनुप्रवेश) is mentioned.

230 The last phrase is awkward. It translates यः कोऽसावाद्य आयुरिति, which could be paraphrased, “the one who is the answer to the question ‘who is the one who is life at the outset?’.” The text differs from the vulgate’s यः कोऽसाव् इति, that omits आद्य आयुर् (3.3.4 (Su 1938: 350)). Most other early editions print यः ऽसाव् इति No other translators translate this phrase, nor does Ḍalhaṇa gloss it.

- 5 When there is an excess of male sperm, boys originate. When there is an excess of the female element, girls. And when there is a balance between both, the sex of the child remains unclear.*
- 6 A boy is conceived when on the first day of the period of twelve days of the cycle* the desire for sexual intercourse is not endlessly postponed. It should not be disregarded that a woman who is definitely pregnant may suffer a miscarriage; a second pregnancy can miscary as well and even in a third gestation, the body can be incomplete either in form or in number of limbs, and both the strength and the life expectancy can be limited. This is the reason why one should avoid three-nightly intervals. There are also patients who do not exhibit produce menstrual periods or have no sperm production and who do not return to normality.* For that reason, if sperm production has to be observed, a man should avoid the habit of three-nightly advances. In such cases, even after having observed there periods of twelve nights, yet there is no ovulation proper.** Some state that these are amenorrhoeic.***
- 7 Here are some more verses.
- 8 Lacking
- 9 As surely as by rule of nature the night-lotus folds its leaves, so truly a woman's yoni by law of nature is also closing*.
- 9A The face of a woman becomes swollen, lively and because of transudation moist like that of an elephant, she longs for intimate contact with a man, talks sweetly, her belly drooping and her head let down/uncared for,...
- 9B ... her arms, breasts, hips, loins, thighs, her abdomen around the navel, her bottom and buttocks, all are trembling. And she experiences intense happiness and satisfaction, you can tell her a woman after her courses.
- 10 The Vāyu then guides the mentrual discharge that comes after being heaped up for a month through the two channels towards the opening of the yoni.
- 11 Menstruation becomes a regular feat from twelve years onwards and owing to the natural decay of functions it ends

from about fifty years onwards.

- 12 So, if a man desires children, he should have intercourse with his wife during the fertile period of the cycle* and for that particular purpose he should visit her on even days in order to beget a boy and on uneven days for a girl.**
- 13 In this context, fatigue, lassitude, thirst, a feeling of exhaustion in the thighs, flatulence, an arrest of the menses - and of sperm from the yoni* - with a sensation of shaking heat all suggest that a pregnancy has been obtained very recently.
- 14 Here are some more verses. It is claimed that a typical early sign of pregnancy is the nipples turning darker*, the appearance, on the midline of the abdomen, of a coloured stripe, (resembling hair)** and sudden vomiting.
- 15 Lacking
- 16 From the very beginning of pregnancy the woman should avoid sexual intercourse, exertion, excessive exercise, sleeping by day and waking at night, being terrified, sitting for too long in one position, being all alone, Sneha-krama and other treatments as well as blood-letting at an inappropriate time.
- 17 Lacking
- 18 So then, in the first month a kalala arises. In the second month a ghana develops that has arisen thanks to blood, ritual oblations and by wind and has become mature with the five essential elements. If there is a lump-like structure, it will be a male. If the structure is oblong or peśī, a girl; if there is a bud-shaped structure or arbbuda, an individual with undifferentiated external sexual features.* In the third month five protrusions (of hands, feet and head) result from the process of development. All limbs and all minor body parts become distinguishable (though still) very minute. In the fourth month all limbs and minor body parts become manifest. In the fifth month all limbs and minor body parts become even more individualized. Owing to the formation of an individualized fetal heart, consciousness becomes a distinct separate constituent which is why during the fourth month, that foetus, from the

appearance of that organ onwards, forms desires from (all five) objects of sense. Henceforth the lady becomes the double-hearted (or pregnant) one and she makes her desires known. The two-hearted/pregnant one, (if) disrespected, causes a child to be born who is
 (kukukūniṣṇam), dwarfish, with eye defects, blind,
 (vānārīsutam). That on which account she desires (something) is also that by means of which she can be gratified. Having obtained (to be) pregnant, she causes a son to be born who is really strong and has a long life expectancy.

- 19 And here are some more verses. Indeed that pregnant woman desires (bhoktum) the objects of the senses during the course (of her pregnancy); for fear of injury to the foetus a physician, after having fetched these things, should give any desired object.
- 20 She should give birth to a son endowed with virtues; if the pregnant woman does not obtain (what she desires), he (the foetus?) (or she, the woman?) also becomes equally insecure him-/her-self.
- 21 With respect to all those desires of the senses in which the pregnant mother was slighted, she will give birth to a son who is defective in each of all those same corresponding senses.
- 22 A king in an interview with whom a woman during her pregnancy wins and she gives birth to a son who is wealthy and is highly fortunate.*
- 23 A pregnant woman, dressed in fine cloth, wearing silk and other things, gives birth to a charming son decorated (alaṅkā) reṣiṇam
- 24 If (she goes) to a hermitage, she brings forth someone who is self-restrained and a stone-pillar of religion, resembling a godhead and begotten in the utmost happiness. Upon seeing someone in a high position designed by birth, she gives birth to a stone-pillar of violence.
- 25 If she feels like eating the flesh of an Iguana (she produces) a son who is drowsy and who has the nature of a killer; by means of beef meat a son who is wild and who is

powerful because he is savage in everything.

- 26 When from the pregnant woman (there is a wish for meat of) buffalo a son is produced who has fearful red-eyes and who looks shaggy.
- 27 Lacking
- 28 Hence, she who during her pregnancy considers what people eat, wishes for her offspring the same via the food habits of the body.
- 29 And that which has yet to happen again when the child is growing up, should be such that through divine intervention the pregnant woman should produce it during her pregnancy.
- 30 In the fifth (month of pregnancy) the mind becomes more and more awakened; in the sixth intelligence (becomes awakened); in the seventh all the limbs and smaller body parts (are in place); if in the eighth (month) the ojas is not stable in that case the child does not live* - he is provided with a share (of it) by the demons- so then strong excellent meat should be provided to him; if he is not yet caused to be born in the ninth, tenth, eleventh or twelfth (month), then there is something wrong.
- 31 Furthermore, the umbilical cord is securely fastened to both juice-carrying vessels of the mother and carries the power (energy?) of the essential juice coming from the food of the mother and what causes (the baby) to live is the distribution of the life juice,* over all the body parts of the not yet (existing) newborn, from the beginning of conception (?) (niḥṣekān), and over (all) the transportation channels, running in all directions because of that intimate connection of the vessels.
- 32 Mainly, the developments of the foetus are: śaunakasays says that the head develops first because it is at the basis of this (development). Kṛtavīryasaysit states is the heart (which is at the base) of both intellect and mind. Pārāsa's son maintains instead that (it is) (deraha?-) of the body. Mārkkandeya presumes that hands and feet are first because they are at the basis of movement in the body of the foetus. Subhūti Gautama claims all the limbs and their smaller subparts develop because of their development

because the development of all the moving limbs is irretrievably connected, all turned into one and the same direction (of the thorax) together. At the time of early pregnancy, due to their extreme minuteness, they cannot be perceived, like sprouts of bamboo or seeds of mango. Thus, in the manner mango fruits becomes ripe, or as the shine of the hair of the head, or the way marrow appears in bones, step by step these things are seen more accurately, e.g. as an increase of black colour, and they become gradually apparent as the body (takes shape). Due to their feature of being so subtle, the minuteness of the hair of the head (and other examples) makes the black become apparent in this way; just so the growth of bamboo is also explained. Similarly in the beginning of a pregnancy, precisely because of the minuteness in all limbs and smaller body parts which are present, these are not well perceived (but) because of their increasing degree of blackness they become apparent.

- 33 It is claimed (that this) is not the consequence of any previous or any (bad or) excellent fate but solely because of the minuteness they* are not being observed. In that context we shall explain features in the body that are paternal, maternal, connected with rasa, related to the soul, linked to the quietude of mind and relative to the essence of being.** Keeping this in mind, the hair of the head, tears, teeth, nails, the hair of beard and moustache, things made of hard substance (cartilage?)* are brought about as paternal (elements). Muscle, blood, fat, marrow, the heart, the umbilicus (= the placenta?)****, the liver, the spleen, the intestines, the anus are brought about as the soft maternal (elements). The increase in size of the body, the growth of the child and (its) outward appearance, the gain and loss of its erect attitude are caused by the rasa. The senses, consciousness, duration of life and the intensity of pleasure and pain are related to the spiritual element. We shall discuss later the satva-related things. Valour, healthfulness, strength, complexion and prudence depend on the existential disposition.**
- 34 In this context a woman in whose right breast milk appears

first,* (whose) right flank is the larger one and leg shall be lifted first on the right side, and who is occupied for the largest part during pregnancy with things that are identified by male names, and in her sleep receives lotuses, blue lotus blossoms, Kumud-flowers, āmrāmratāka*-flowers and so on, or precisely with male names, and who has an enhanced facial complexion, it is proclaimed to be likely (bhavetām?) (that) it will lead to the birth of that son. In case of the opposite of this (it will lead to) a girl. She whose both sides are bent down and (whose) aforementioned belly is bulging forward, the typical feature from this knowledge is a sexless individual. She whose abdomen is sunk in the middle will produce (prābhūtam?) twins .

- 35 And here is (more). Women who sit down to the gods and Brahmins, have the advantage of a ceremonially pure offspring. They produce children with great qualities. In the opposite case however, they have no qualities.
- 36 The development of the limbs and the smaller anatomical parts progresses precisely all according to its own nature. The development of these limbs and the smaller anatomical parts is dependent upon the qualities and conditions which could not be known of the foetus by religion and could not be caused by religion.*
- This is the third chapter of the śarīra.

Part 4. Cikitsāsthāna

Cikitsāsthāna 4: On the Treatment of Wind Diseases

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.²³¹

Translation

- 1 Now we shall describe the treatment of wind diseases.
weight
- 3 When the wind enters the stomach, one should sequentially give to the patient, **who has vomited**, the formulation (*yoga*) with six-units (*ṣaḍ-dharaṇa*), together with tepid water, for seven nights.²³²

²³¹ HIML: IA, 265–266.

²³² The vulgate has the reading छर्दयित्वा which means “after making [him] vomit”. Thus, vomiting is a part of the treatment. Whereas छर्दित in the H manuscript is ambiguous: vomiting may be part of the treatment or a symptom of the ailment.

The expression “six units” refers to the six ingredients listed in the next passage. Ḍalhaṇa on 4.4.3 (Su 1938: 420) noted that धरण in this context means a particular weight characterized as equivalent to 21 medium-sized hyacinth beans. **shar-1999** proposed that that the formulation contains six ingredients each the weight of a *dharaṇa*. See 4.31.7 (Su 1938: 508) where the term धरण is defined in terms of other weights. (In epigraphical Sanskrit, a धरण may be a silver or gold coin (**sirc-1966**).)

Aṣṭāṅgaḥṛdayasaṃhitā 4.21.14 (Ah 1939: 723) is the same verse, mutatis mutandis, but the editor noted (f.n. 6) a variant reading षट्करण in the commentary of Śrīkaṇṭha. There seems to be some confusion about this expression.

Ḍalhaṇa also noted that सुखाम्बु (“pleasant water”) means “slightly warm water.”

- 4 “Six-unit” is traditionally the formulation that is leadwort, *Indrajao*, velvet-leaf, *kutki*, *Indian aconite*, and *myrobalan*. It cures serious diseases.
- 5 When the wind has entered the abdomen (*pakvāśa*) one should treat it with an oil purge. One should also treat it with cleansing enemas and very salty foods.
- 6 When the wind has entered the bladder, a cleansing enema method should be carried out. And once an inflamed wind is in the ears and the like, a procedure that destroys wind should be done.
- 7 When the wind has reached the skin, flesh, and **blood**, one should do an oil rub (*abhyāṅga*), apply a poultice (*upanāha*), rubbing (*mardana*) and ointments (*ālepana*). One should also perform blood-letting.²³³
- 8 When the wind has got into the ligaments, joints, and bones, an expert should apply oleation (*sneha*), a poultice (*upanāha*), cauterization (*agnikarma*), binding, and rubbing (*unmardana*).
- 9 When the wind is deep within the bone, then a strong physician should insert a tube (*nāḍī*) into the bone, which has been split open by manual agitation (*pāṇimantha*), and suck out the wind.²³⁴
- 10ab When the wind has reached the semen, one should perform the treatment for the defects of the semen.²³⁵
- 10cd–11 When the wind has reached the whole body, an intelligent person should conquer it by means of immersion, sauna (*kuṭī*), trench sweating (*karṣū*), blanket sweating (*prastara*), oil massage, enema, and blood-letting.²³⁶ Or, if is located in a single limb and is stuck there, a

233 On the translation of methods of medical touch, such as अभ्यङ्ग and संवाहन, see broo-2021. मर्दन, उन्मर्दन mean “pressing or vigorous rubbing.” The vulgate includes ducts (*sirā*) as an added place that wind can enter.

234 The expression “which is split” could be construed with “wind.” The word order is not obvious. Ḍalhaṇa on 4.4.9 (Su 1938: 420) interpreted पाणिमन्थ as the name of a particular awl and described the bone being pierced by this awl so that a double-headed tube can be inserted into the resulting opening.

This verse is in *na vipulā* metre.

235 Ḍalhaṇa comments (Su 1938: 421) that this treatment for the defects of the semen is mentioned [earlier] as the शुक्रशोणितशुद्धि, the purification of the semen and the blood. This is the *Śārīrasthāna* Ch. 2, शुक्रशोणितविशुद्धि.

236 These forms of sweating treatment are described in the *Carakasamhitā* (1.14.39–63 (Ca 1941: 90–92)).

Regarding blood-letting, Ḍalhaṇa on 4.4.11 (Su 1938: 421) commented that because the verse has the plural form सिरामोक्षैः, five blood vessels have to be drained of blood

- thoughtful physician may conquer it with cow-horns.²³⁷
- 12 Or, if it is mingled with phlegm (*balāsa*), bile, and blood, the physician should treat it with non-hostile remedies.²³⁸ However, when the wind is inactive, he should perform blood-letting many times.²³⁹
- 13 And one should lick the milk cooked in ?? together with salt and soot from the chimney (*āgāradhūma*), mixed with oil and also a juice (*rasa*) that has the sourness of a fruit.²⁴⁰
- 14–15 Alternatively, cereal soup with a good amount of ghee is a wholesome food that repels wind. However, “*Sālvala*” is well-known to be a luke-warm and very salty substance that is the *cottony jujube* group combined with an item that repels wind and together with all the sour drugs and the meat of creatures from marshes and water that have all the oils.²⁴¹
- 16ab One should always apply a bandage with that to people who are ill with wind.
- 16cd-18ab One should tightly bind someone who is bent, afflicted by pain, or whose limbs are stabdha (*numb*), with a paṭṭa (*strip of cloth*) made of bark, cotton or wool (*ūrṇa*).
Alternatively, one should put it into a skin sack
Or, after massaging the affected body part and applying the *sālvala*²⁴²

if the wind is not pacified by oil massage, etc.

237 शृङ्ग “cow-horns” refers to bloodletting by horn; see the description at *Suśrutasaṃhitā* 1.13.5 (*Su* 1938: 55).

238 The word बलास is used here in the slightly unusual meaning “phlegm;” see Ḍalhaṇa on 1.45.70, 6.61.33 (*Su* 1938: 202, 802) and *Mahākośa*: 553.

239 We read सुप्तवाते with witness H, but Ḍalhaṇa glosses सुप्ति-, the reading of the vulgate, “it is wind characterized by drowsiness (*supti*) caused by a covering of blood.”

240 The vulgate reading दिह्यात् for the Nepalese लिह्यात् changes the meaning to “one should smear.”

Ḍalhaṇa on 4.4.13 (*Su* 1938: 421) glossed पञ्चमूली as optionally the first or the second five roots. On this therapy, cf. Cakrapāṇi’s commentary on 1.5.3 (*Ca* 1941: 36) for a similar therapy.

The “juice” (रस) was glossed by Ḍalhaṇa as specifically being a meat broth (*māṃsarasa*). He said that the sourness may come from fruits such as pomegranate. रसाम्ल may mean a vinegar made from fruit (*MW*: 70), so the expression फलाम्लो रसः in the text here may mean a vinegar made from sour fruit. Cf. धान्याम्ल.

241 Cf. साल्वण “sweat from a poultice” in *Mahākośa*: 898. *Aṣṭāṅgasaṅgraha* 1.26.3a (*atha*-1980) describes a poultice called “*sālvala*” made with numerous ingredients (the commentator Indu elaborates, p. 189).

242 This seems to be the correct spelling as against the unclarity in the earlier verses.

poultice on it, one should insert it into a sack made of the hide of a cat, mongoose, *udra*²⁴³, or deer.

18cd–19 Vomiting and an errhine done skilfully alleviate the wind that has entered the chest, between the shoulder-blades (*trika*), the shoulders, or the nape of the neck.²⁴⁴ The wind located in the head is defeated by blood-letting and by the application of oil to the head (*śirobasti*).

20–21ab In that context, one should let the oil remain carefully for a one thousand measures (*mātrā*).²⁴⁵ Only an enema (*basti*) can curtail the wind, whether it is throughout the whole body or in just one limb. Its force (*vega*) is like the wind.²⁴⁶

21cd–26 Oils, perspiration, oil massage, enema, unctuous purging of the bowels, *śirobasti*, oiling the head, unctuous smoke, gargling with lukewarm water, *nasya*, unctuous paste, milks, meats²⁴⁷, soups, oils²⁴⁸, any unctuous substance, unctuous and salty meals that are made sour by fruits, bathing with lukewarm water, massages, saffron, agarwood, malabathrum, costus, cardamom, crape jasmine, garments made of silk, wool, and fur, soft cotton garments, inner rooms with sunlight, no wind flow, and a soft bed, taking the warmth of fire, and celibacy, etc. are to be collectively employed for patients with wind diseases.

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Draft tr. from here

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kalka here
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243 some aquatic animal

244 On त्रिक, see *Mahākośa*: 1, 387, citing Ḍaḥaṇa on 3.6.26 (*Su* 1938: 374) “the junction between the shoulder-blades and the neck.”

245 Ḍaḥaṇa on 4.2.20 (*Su* 1938: 422) interpreted मात्रा as a measure of time, citing an unattributed verse defining it as the time of a blink, a snap of the fingers or the utterance of a single vowel. The expression might possibly be taken to refer to a measure of the oil’s volume.

246 This phrase is awkward. The idea here seems to be that an enema decisively stops the wind. The vulgate revised this to make it more obvious: “only an enema can block the force of the wind, like a mountain.”

247 The plural indicates milk and meat from various animals.

248 This is the second occurrence of the word सेहा: in this sentence. This seems to be an anomaly.

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and salty meals that are made sour by fruits, bathing with lukewarm water, massages, saffron, agarwood, malabathrum, costus, cardamom, crape jasmine, garments made of silk, wool, and fur, soft cotton garments, inner rooms with sunlight, no wind flow, and a soft bed, taking the warmth of fire, and celibacy, etc. are to be collectively employed for patients with wind diseases.

- 27 One should take *akṣa* quantities of unguent pastes²⁵¹ of turpeth,²⁵² red physic nut, ??, ??, the three myrobalans, and embelia, a Bengal quince fruit equivalent measure of viburnum-root and ??, two *pātra* quantities of both triphalā-decoction²⁵³ and yogurt, and one *pātra* measure of ghee.²⁵⁴ One should mix these ingredients all at once and cook the mixture properly. This (resultant) is viburnum-ghee. Unctuous purging of bowels is prescribed for treating wind disorders.²⁵⁵

This procedure of making viburnum-ghee should also be referred for making Asoka tree-ghee and ??-ghee.²⁵⁶

- 28 One should collect the wooden logs of the instruments that have been used for a long time for extracting oil from sesame seeds. One should then have them chopped into very tiny pieces and then pound those pieces. Next, one should put them in a big vessel, submerge them in water, and boil them. Thereafter, one should collect the oil from the surface of the water with a goblet or by hand. Thereafter, one should properly cook wind-alleviating herbs with this oil that was effectively cooked.²⁵⁷ This is the *anutaṭila*

251 कल्क also means an unguent paste. Refer to Apte's dictionary.

252 In H, perhaps it should have been त्रिवृद् instead of तृवृत्.

253 त्रिफलारस is here taken to mean a decoction of triphalā.

254 The exact measurements of *akṣa* and *pātra* are given in Ḍalhaṇa's commentary in Su 1938: 422.

255 It should be understood here that the unctuous substance to be used for purging the bowels is the viburnum-ghee.

256 अशोक and रम्यक are the Ashoka and Chinaberry respectively.

257 In H, the word दन्तप्रतीवायं in the compound word वातघ्नौषधदन्तप्रतीवायं does not appear to make sense. Perhaps the syllable य should be प, thus making the word प्रतीवापं that refers to an admixture of substances to medicines either during or after decoction. Refer to Monier-Williams's Sanskrit dictionary.

(अनुतैल)²⁵⁸ that is mentioned in wind disorders. It is called *anutaila* because it is produced from tiny oily objects.²⁵⁹

- 29 Alternatively, one should burn a great amount of ??-wood on the ground for one night. When the fire gets extinguished the ash should be removed. Then, the ground that is relieved of the fire should be soaked with a hundred pots of oil cooked with ??, ??, and other herbs, and left in that condition for one night. Thereafter, one should take all the earth that is oily²⁶⁰ in a big vessel and totally cover it with water.²⁶¹ The oil that rises up in that vessel should be taken out with both hands and kept nicely covered. Thereafter, one should properly cook that oil for as long as possible²⁶² with one thousand parts of each of the following---a decoction of wind-alleviating herbs, meat soup, milk, and *kāñjika*²⁶³---and thus prepare the *sahasra-pāka* (that which is cooked with thousands). The admixture added to the oil contains the *hemavata* herbs²⁶⁴, herbs of the southern region, *Withania*, and other wind-alleviating herbs.

While the oil is being cooked, conchshells should be blown loudly, umbrellas should be held, huge drums should be resounded, and whisk fans should be waved.²⁶⁵ Thereafter, the perfectly cooked oil should be poured into a golden or silver pot and stored. This *sahasra-pāka* is the oil possessing undiminishing potency and is fit for kings.

258 The न् should be read ण्.

259 The word अनु in the compound word अनुतैलद्रव्येभ्यः should be read अण्.

260 In H, the word यावन् should have been यावान्.

261 The reading in H, कटाहेभ्यः सिंचेत्, does not make sense here. Thus, we have accepted the vulgate reading कटाहे ऽभ्यासिंचेत् for the translation.

262 The phrase "यावता कालेन शक्नुयात् पक्तुम्" appears as a part of a new sentence in H. But, we should take it to be a part of the earlier sentence for it to make proper sense.

263 Ḍalhaṇa comments (Su 1938: 423) that the word अम्ल here means काञ्जिक which is the water drained after boiling rice and is a little fermented. Refer Monier Willams's Sanskrit Dictionary.

264 The word should be हैमवताः as in the vulgate. It means "the herbs of the snowy mountains". Ḍalhaṇa comments (Su 1938: 423) that हैमवताः refers to the herbs that grow in the northern region.

265 These activities are a symbolic way of showing reverence.

Thus, that which is cooked with a thousand parts is called *sahasra-pāka*.

- 30 One should collect fresh leaves of *castor oil tree*, ??, ??, *weaver's beam tree*, *Indian beech*, ??, and *leadwort*.²⁶⁶ These leaves should be completely pounded along with salt in a mortar. This mixture should be put in a pot filled with oil²⁶⁷. It (pot) should be smeared²⁶⁸ with cow-dung. Thereafter, the pot should be heated.²⁶⁹ This (resultant) is the *patra-lavaṇa* (leaf-salt) that is mentioned in wind disorders.
- 31 In the same way, one should pound the stalks of *oleander spurge* and eggplants smeared with salt and fill a pot with it.²⁷⁰ In that pot, one should add ghee, oil, fat, and marrow. Then, one should smear it²⁷¹ and heat it as earlier. This (resultant) is the *sneha-lavaṇa* (fat-salt) that is mentioned in wind disorders.
- 32 One should collect the fresh fruits, roots, leaves, and branches of all the twenty [herbs]: ??, *flame-of-the-forest*, *Tellicherry bark*, *Bengal quince*, *purple calotropis*, *oleander spurge*, ??, *weaver's beam tree*, *corky coral tree*, ??, ??, ??, ??, ??, ??, *Indian beech*, ??, *hairy-fruited eggplant*, ??, *marking-nut tree*, *Asoka tree*, ??. One should then mix them with salt and heat them as earlier.²⁷² The oil on top should be poured out completely with the salty mixture intact [at the bottom]. This mixture should be cooked thoroughly. The admixture added to it consists of *long pepper*, etc. This (resultant) is the salt called *kalyāṇaka* that is mentioned in wind disorders and in meals and drinks

Euphorbia
An-
tiquorum
(Antique
spurge)

266 In H, the ending नाम् should be णाम् due to sandhi.

267 सेहघट can also mean a pot filled with ghee

268 The H or vulgate do not specify with words that it is the pot to be smeared. But, it is to be understood.

269 The word दाहयेत् usually refers to burning, but sometimes it can refer to heating.

270 In H, there should be a *visarga* after लवणा.

271 As earlier, the pot should be smeared with cow-dung.

272 It is to be understood that all these fresh branches, leaves, fruits, and roots of the herbs should be completely pounded together with salt. The mixture should then be put into a pot filled with oil or ghee. The pot should be smeared with cow-dung and then heated.

for the patients troubled by *plīhāgnisaṃga*, indigestion, loss of appetite, and piles.
Thus ends the fourth chapter on the treatment of wind diseases.

Cikitsāsthāna 5: On the Treatment of Serious Wind Diseases

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.²⁷³

Translation

- 1 Now we shall describe the treatment of serious wind diseases.
- 2
- 3 One group says that the blood afflicted by wind (wind-blood) (*vāta-rakta*) is of two types: spreading out over a surface (उत्तान) and deep (अवगाढ).²⁷⁴ However, this is not correct.²⁷⁵ Why? Just as leprosy, after spreading over a surface it (afflicted blood) becomes deeply situated. Therefore, its being of two different types is refuted.
- 4 When the wind is aggravated by fighting a strong person, etc.²⁷⁶, one's corrupted blood caused by eating heavy or hot food before the last meal is digested blocks the path of the aggravated wind. It then combines with the wind and simultaneously creates pain due to the wind-blood.

²⁷³ [HIML](#): IA, 266.

²⁷⁴ Dalhaṇa comments ([Su 1938](#): 424) that उत्तान refers to being situated in the skin and flesh, and अवगाढ refers to being situated internally.

²⁷⁵ In H, the word तन् should be तत्.

²⁷⁶ These factors that aggravate the wind are mentioned in *Nidānasthāna*, Ch. 12, text 6.

This [condition] is called wind-blood (*vāta-śoṇita*). At first, it is situated in the hands and feet.²⁷⁷ Later, it spreads throughout the body. Its early forms are pricking pain, burning, itching, ulcer, trembling²⁷⁸, roughness of the skin, pulsation in the blood vessels, tendons, and tubular vessels²⁷⁹, weakness of the thighs, as well as the sudden appearance of dark brown, tawny, or red spots on the soles of the feet, fingers, ankles, and wrists. The disease becomes fully manifest in the person who does not undertake the means to revert the disease or applies a wrong treatment. Its symptoms have been mentioned. Among them, weakness occurs for the one who does not counter the disease.

- 5 Generally, wind-blood occurs in those who are very delicate, those who eat the wrong foods and enjoy improperly, those who are fat, and even in those who indulge in pleasure.
- 6 In that regard, one should treat the patient who is not degenerating due to wasting of life air, thirst, fever, unconsciousness, dyspnea, trembling, and loss of appetite, is not oppressed by the contraction [of limbs], is strong, composed, and has the means.
- 7 In the treatment, at the beginning itself one should do blood-letting of the wind-affected body part little by little and more than once. That (slow blood-letting) is because of the danger of further aggravation of wind. One should avoid doing blood-letting of the part hardened or weakened by excessive wind.²⁸⁰ Thereafter, one should make the patient do the remedies of vomiting, etc. If the wind that is mixed [with blood] or separated is very aggravated then one should make him consume aged ghee or goat-milk. Or, [one can give him] half a measure of oil added with an *akṣa* of liquorice and cooked with hare foot uraria²⁸¹, or the oil that is sweetened by sugar and honey and cooked with dried ginger and bulrush. Or, one should boil milk with an eight times volume of the decoction of the following herbs: beautyberry, grey orchid, ??, hare foot uraria²⁸², ??, wild asparagus, ??, and ??. This milk should then be used to cook oil with the admixture of pastes of ??, ??,

277 In H, the word तन् should be तत्.

278 In H, there should not have been the स् after स्तम्भ.

279 In addition to blood vessels, it would also include the nerves.

280 In H, the reading अम्लान does not make sense given the context. Therefore, we have accepted the vulgate reading म्लान for the translation.

281 Ḍalhaṇa glosses (Su 1938: 425) *śṛgālavinnā* as *prśniparṇī*.

282 According to Ḍalhaṇa, *śṛgālavinnā* is *prśniparṇī*.

??, ??, deodar, sweet flag, and ??. This (resultant) should be utilised in drinks, etc. Or, one should use the oil that is cooked with a decoction of wild asparagus, prickly chaff-flower²⁸³, ??, liquorice, giant potato, heart-leaf sida, country mallow, and ??²⁸⁴, with the admixture of cottony jujube, etc. Or, one should use the heart-leaf sida-oil that is cooked as *śatapāka*.²⁸⁵ Or, [the affected body part] should be moistened with milk that is boiled with the roots of wind-alleviating herbs, or it should be moistened with sour things.²⁸⁶ In that regard, five remedies prepared with milk are described. For preparing a poultice, milk should be cooked in ghee, oil, fat, marrow, and *dugdha*²⁸⁷ separately with each of these powdered grains or pulses—barley, wheat, sesame, mung beans, or green gram—that is mixed with unctuous pastes of cottony jujube, purple roscoe, ??, ??, heart-leaf sida, country mallow, hare foot uraria²⁸⁸, ??, ??, sugar, bulrush²⁸⁹, ??, and sweet flag. Or, the essence of unctuous fruits²⁹⁰ can be used as a poultice. Or, a *veśavāra*²⁹¹ prepared from the flesh of a fat *cilicima* fish²⁹² can be used instead. Or, [one

283 Ḍalhaṇa glosses (Su 1938: 425) *mayūraka* as *apāmārga*.

284 Ḍalhaṇa comments (Su 1938: 425) that *halfa grass*, ??, ??, *halfa grass*, ??, and ?? are called *ṭṛṇa* (grass).

285 *Śatapāka* seems to be an oil that is prepared with a hundred parts of some things similar to *sahasrapāka* that is prepared with one thousand parts of some herbs. Refer *Cikitsāsthāna* Ch. 4 text 29 for the preparation of *sahasrapāka*.

286 Ḍalhaṇa comments (Su 1938: 425) that the sour things (*amla*) are ??, Indian jujube, ??-water, etc. *Surā* is some kind of liquor, *sauvīraka* is perhaps the fruit of the jujube tree, and *tuṣa* is perhaps *Terminalia Bellerica* (विभीतक).

287 In the *Suśrutasaṃhitā*, the word for milk is *kṣīra* or *payas* but not *dugdha*. Therefore, the word *dugdha* here can mean the sap of plants or something that is extracted.

288 *śṛgālavinṇā*

289 For *kaśerukā*

290 Ḍalhaṇa comments (Su 1938: 425) that the unctuous fruits mentioned here are sesame, castor, flax, ??, etc.

291 In H, the reading वैशवारो does not make sense. It should have been वेशवारो, as shown in the vulgate, which is the reading we have accepted here.

Veśavāra is boneless meat minced, steamed, and added with spices, ghee, etc. Refer to 'Ayurveda Medical Dictionary' by Ranganayakulu Potturu.

Perhaps the word वैशवार is an earlier form of the word वेशवार.

292 H has the compound word नलपीनमत्स्य. नलमीन is a particular fish known as *cilicima* (चिलिचिमः). See *Amarakośa*. Also, if the name is नलमत्स्य then the word पीन (fat) within the name is not according to proper Sanskrit. But, it can be allowed because the word मत्स्य (fish), instead of being a part of the name, can be considered to mean fish in general and thus the word पीन becomes its modifier. Thus, नलपीनमत्स्य can mean "a

The webpage
https://hindi.shabd.in/vairagya-
shatakam-
bhag-
acharya-
arjun-
tiwari/post/117629
says that
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belongs
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Nītiratna. I
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can use] the poultice containing Bengal quince-rind²⁹³, crape jasmine, deodar, ??, grey orchid, peas, costus, ??, liquor, yogurt, and whey. Or, [one can use] the ointment prepared by mixing citron, amla²⁹⁴, salt, and ghee with honey and horseradish tree-root. Or else, [one can use] the unctuous sesame paste.

- 8 When the [condition of wind-blood] has a predominance of bile, the patient should be made to drink a decoction of grapes, ??-fruit, Indian ipecac, liquorice, sandalwood, and white teak. This decoction is sweetened with honey and sugar before consumption. Or, the decoction of wild asparagus, pointed gourd, malabathrum, triphalā, ??, and heart-leaved moonseed should be given. [The patient should be administered] ghee that is prepared with sweet, bitter, and astringent [remedies].²⁹⁵

[The patient] should be sprinkled with a decoction of ??, lotus stalk, white sandalwood, and wild Himalayan cherry mixed with goat-milk²⁹⁶, or with rice water that is mixed with milk, sugarcane juice, honey, and sugar, or with whey and sour rice gruel mixed with a decoction of grapes and sugarcane. Or else, [the patient] should be sprinkled with ghee that is prepared with *jīvanīya*²⁹⁷ or sprinkled with ghee that is purified for one hundred times.

The poultice [to be applied] should be made of rice flour or of the paste of sour rice gruel mixed with ??, pussywillow, scrambleberry²⁹⁸, ??, ??, turmeric, horned pondweed, sacred lotus, etc. The poultice should be mixed with ghee.

fat fish that is a नल (*cilicima*)”.

Ḍalhaṇa says in his comment (Su 1938: 425) that नलमीन is a type of रोहित (*rohita*). Monier Williams says that *rohita* is a kind of fish: Cyprinus Rohitaka. Regarding the *rohita* fish, there is a *subhāṣita*: अगाधजलसञ्चारी न गर्व याति रोहितः | अङ्गुष्ठोदकमात्रेण शफरी

फर्फरायते || This indicates that *rohita* is a deep water fish.

293 The word पेसिका in H should be read पेशिका.

294 Perhaps it could mean vinegar or sour curds. Refer to Monier Williams Sanskrit Dictionary.

295 Ḍalhaṇa comments (Su 1938: 425) that the sweet remedies are cottony jujube, etc., bitter remedies are pointed gourd, etc., and astringent remedies are triphalā, etc.

296 The compound word ending with कषायेण is taken to be a *bahuvrīhi* for अजाक्षीरेण (goat-milk).

297 *Jīvanīya* seems to be a group of medicinal herbs. There is an Ayurvedic preparation called *jīvanīya-ghṛta*. Refer to the *Āyurvedīya Śabdakośa* vol. 1.

298 तालीस should be read तालीश

- 9 The [condition of wind-blood] with a predominance of blood should be treated in the same way. Also, blood-letting should be done repeatedly.
- 10 However, when the [condition of wind-blood] has a predominance of phlegm, the patient should be made to consume a decoction of **emblic myrobalan** and **turmeric** that is sweetened with honey, or a decoction of *triphalā*, or a paste of **liquorice**, ??, **chebulic myrobalan**, and ??. He should be made to drink **chebulic myrobalan** with water mixed with a little urine. He should be sprinkled with oil, urine, salty water, and liquor that are acidic²⁹⁹. Or, he should be sprinkled with a decoction of **golden shower tree**, etc.
- The patient should be massaged with ghee cooked with sour cream, urine, liquor, ??³⁰⁰, **liquorice**, ??³⁰¹, and **wild Himalayan cherry**.
- The poultice should be made of either the paste of white mustard, or the paste of sesame and **Withania**, or the paste of ??³⁰², **Indian cherry**, and **wood-apple**, or the paste of honey, **horseradish tree**, and **hogweed**,³⁰³ or the paste of dry ginger, long pepper, black pepper,³⁰⁴ **hare foot uraria**, and **hairy-fruited eggplant**.³⁰⁵ These five poultices are prepared with salty water. Thus, they have been described.
- 11 In case of combined aggravation of two humours or simultaneous aggravation of all three humours, the stated methods of treating those aggravations should be combined.³⁰⁶
- 12 In all [aggravations], one should consume **chebulic myrobalan** with jaggery. Or, one should have a diet of rice cooked in milk for ten days and should drink a mixture of **long peppers** crushed in milk, with increasing by five **long peppers** each night. Then one should reduce them again by the order of five more [each night].³⁰⁷ In this way, one should

The provisional edition should be modified accordingly.

299 Reading the word सुक्त in H as शुक्त

300 Monier Williams states Rumex Vesicarius for śuktā

301 DCS has this entry: Cryptolepsis buchananii Roem. et Schult. (Surapāla (1988), 453)
Decalepis hamiltonii Wight et Arn. (Surapāla (1988), 453)

302 According to V. S. Apte, दारु can mean देवदारु.

303 H has a short अ at the end instead of the long आ.

304 व्योषतिक्ता refers to the group of these three pungent spices. Also see *Sūtrasthāna* 14.35.

305 In H, the Sanskrit syntax does not match up with what the author is trying to say. The name of the fifth paste should also have been in the nominative case, as the other four pastes.

306 It means that the respective methods of treating the aggravation of individual humours should be combined.

307 In H, the letter अ् in भूयञ्च should have been श्.

[reduce] all the long peppers. This is called *Pippalīvarddhamānakam* (Increasing Long Peppers). It indeed cures wind-blood, intense fever,³⁰⁸ loss of appetite, jaundice, abdominal affection, piles, heavy breathing, cough, wasting disease, weak digestion, and heart disease.

The poultice is a paste of bluebell barleria, sandalwood, rajmahal hemp, ??, wild asparagus, bulrush,³⁰⁹ country mallow, wild Himalayan cherry, liquorice, Indian dill, ??, ??, ??, heart-leaf sida, country mallow, and *Holostemma* creeper mixed with milk. Or it is a paste of white teak, liquorice, and ?? mixed with ghee and cream. Or it is olibanum cooked with milk that is mixed with ??, ??, resin of white dammer tree, liquorice and the group of sweet herbs.

Old ghee that is cooked with emblic myrobalan and chir pine and sweetened with sugar and honey is for drinking. Old ghee that is cooked with *jīvanīya* or that is cooked with a decoction of ?? is for sprinkling. Cooked heart-leaf sida oil is for sprinkling, bathing, enema, and eating³¹⁰. One should eat food preparations made of rice, ??, barley and wheat accompanied with milk, meat soup, or mung beans soup that is not sour. Blood-letting also [should be done]. The treatments of vomiting, purging of bowels, enema, and oily enema should be conducted when the humours are highly aggravated.

13

14 There are verses in this regard.³¹¹

There is immediate relief by the application of remedies such as these by which the physicians cure the chronic condition of wind-blood.

15-16

Poultice, sprinkling [oil], plaster, oil massage,³¹² spacious and comfortable rooms³¹³ with no wind, soft pillows, comfortable beds, and soft massages are recommended in the condition of wind-blood.

308 Perhaps विषमज्वर could mean irregular fever.

309 H has कशेरुका.

310 Perhaps it means that one should eat foods cooked in that oil.

311 The word भवति in H should have been भवन्ति.

312 In H, the part व्यजनानिला: does not make proper sense in the verse. Emending it to व्यजनानि च could be a consideration, but fanning (व्यजन) a patient with wind-blood is not good, as understood from the recommendation that such a patient should stay in a non-windy room. Therefore, we have accepted the vulgate reading for the first half of this verse.

313 In H, read the स सरणानि as श.

- 17 *Exercise, mating, anger, eating hot, sour, or salty foods, sleeping during the day, and food that is slimy or heavy should be avoided.*
- 18 One should treat the person who is affected with spasmodic contraction,³¹⁴ who does not have droopy eyes and crooked eyebrows, whose fingers have not become rigid, who is not perspiring or trembling, who is not in a state of delirium, who is not bed-ridden,³¹⁵ and who is not restrained externally. There at the beginning itself,³¹⁶ after rubbing the patient with oil and making him perspire, one should treat him with a strong *avapīḍa*³¹⁷ in order to clear his head. Then, the patient should be made to drink filtered ghee that is properly cooked with a decoction of *beggarweed* and other herbs, sugarcane juice, milk, and yogurt. In that way, the wind does not spread exceedingly.
- Thereafter, one should gather wind-alleviating herbs such as *deodar*, etc. and other constituent parts, along with *barley*, ??, and *horse gram*, and the flesh of a freshwater aquatic creature all at one place and prepare a decoction of them. One should take this decoction and mix it properly with sour substances and milk, and then cook the *pratīvāpa*³¹⁸ of *liquorice* in this mixture along with ghee, oil, body fat, and bone marrow. This is *trivṛt* that should be recommended in treatments of sprinkling, oil massage, applying a poultice, oral consumption, oily enema, and errhine for patients having spasmodic contractions.
- The patient should then be made to sweat by the methods described earlier. If the wind is stronger then the patient should be immersed in [a vessel] filled with lukewarm fluid used for sprinkling (*trivṛt*). Or he should be kept in the hot fireplace of a blacksmith.³¹⁹ Or else he should be made to sweat by [a mixture of] ??, *veśavāra*,³²⁰ and milk.

There, Dalhana comments that de-liberation on *avapīḍa* had been done earlier when it was mentioned. Find that description to know more details.

314 In H, the reading अपताकिनम् should have been अपतानकिनम्.

315 V. S. Apte has खट्वयति. The *Āyurvedīya Śabdakośa* has the entry खट्वापातिन् which means “one who is inclined to fall from bed.” Perhaps the reading in H has an error of the letter या which should have been पा.

316 In H, प्रागैव should have been प्रागेव.

317 The *Āyurvedīya Śabdakośa* has the entry अवपीड that means administering an oily paste through the nose. Refer *SS Cikitsāsthāna* Ch. 40 text 44 for a better understanding of *avapīḍa*.

318 It refers to an admixture of substances to medicines either during or after decoction. Refer to Monier-Williams’s Sanskrit dictionary.

319 H has the reading रथाकारचुल्लयाम् that means “fireplace shaped like a chariot”, but the vulgate reading रथकारचुल्लयाम् makes more sense here. Thus, we have accepted it.

320 Refer the above text no.7 for *veśavāra*. In H, the syllable वै should have been वे.

Oil cooked with the juice of radish, ??, ??, spurge, and ?? should be used in sprinkling, etc. for patients with spasmodic contractions.³²¹ Sour yogurt mixed with black pepper and drunk on an empty stomach alleviates spasmodic contractions. Or else, ghee, oil, body fat, or bone marrow [can be consumed on an empty stomach].

This procedure of treatment thus described is for spasmodic contractions caused only by wind. When mixed humours cause it then the treatment should also be mixed. And when the spasms subside the patient should be given *avapīḍa*-s. One should also consider the fats of cock, crab, black fish, and porpoise.³²² Milk prepared with wind-alleviating medicines. Gruel prepared with barley, ??, horse gram, radish, yogurt, ghee, and oil.

One should treat this recurring spasm for ten nights with oil massage, purging of bowels, enemas, and oily enemas. One should also look up the treatment of diseases caused by wind. One should also undertake preventive measures.

- 19 One should treat the paralytic (hemiplegic) patient whose limbs are not languid, who is in pain, and who is self-composed. There, at the beginning itself the patient should be massaged with oil and made to sweat. After cleansing the patient with a mild purifier,³²³ he should be administered with an oily enema and then a non-oily enema. Then at the appropriate time, he should be treated with special enemas of the brain and the head according to the method prescribed in the treatment of *ākṣepaka*.³²⁴ *Anutaila* should be used for massage.³²⁵ *Sālvala* should be used for poultice.³²⁶ heart-leaf sida oil should be used for oily enema. In this way, the unremitting patient should take the treatment for three to four months.

20

21

Search for the section where the treatment of *ākṣepaka* is described.

Make the first letter of sentence capital.

321 The word तैलम् is not present in H but is present in the vulgate. We have accepted it.

322 H has the reading रसान् which means “juices”. It seems unrealistic that juice would be extracted by crushing these whole animals. Vulgate has the reading वसाः instead of रसान् which appears to be the more probable reading. Thus, we have accepted it.

323 According to P. V. Sharma, this refers to mild evacuatives (purgatives).

324 Refer *Nidānasthāna* 1.50-51 for *ākṣepaka*.

325 For the procedure of preparing *anutaila*, refer *Cikitsāsthāna* 4.28.

326 For the procedure of preparing *sālvala*, refer *Cikitsāsthāna* 4.14-15.

- 22 One should treat the patient with *ardita*³²⁷ who is strong and possesses the means with the method prescribed in treating wind diseases. The unique thing is the treatment with enemas of the brain and the head, errhine, smoke, poultice, and steam bath through tubes. Then, one should take the great five roots (*pañcamūlī*) with grass and prepare its decoction in milk mixed with twice the water. Then, the decoction with the milk remaining³²⁸ should be brought down [the stove] and filtered. It should then be mixed with a *prastha*³²⁹ of oil and again placed over fire and cooked thoroughly. Then, the oil mixed with milk should be brought down [the stove] and then churned after it cools down. This is called *kṣīrataila* that should be used in drinks, etc. for patients with *ardita*.
- 23 In the diseases of *gr̥dhrasī*, *viścañcī*, *kroṣṭukaśīrṣa*, *pañgukalāya*, lameness, *vātakaṇṭaka*, burning sensation in the foot, numbness of the foot, *avabāhuka*, deafness, and *dhamanīvāta*, one should pierce the blood vessel as described earlier and, barring the case of *avabāhuka*, one should look up the treatment for wind diseases.
- 24 However, in the case of *karṇamūla*,³³⁰ lukewarm juice of ??³³¹ mixed with *liquorice*, oil, and salt should be put into the ears.³³² Or else one can use goat urine, *liquorice*, and oil. Or else one can use oil that is cooked with *citron*, *pomegranate*, ?? juice, and urine.³³³ Or else one can use oil that is cooked with sour liquor, buttermilk, and urine. One should also make the patient sweat with a steam bath through tubes. One should also look up the treatment for wind diseases. More will be said later.
- 25 In the case of *tūnī* and *pratitūnī*, one should make the patient drink ghee and salt with hot water. Or else one should administer the powder of

327 Refer *Nidānasthāna* 1.71-72 for *ardita*.

328 It means that the water has evaporated.

329 Ḍalhana comments (*Su* 1938: 425) that a *prastha* is a measure of weight that is equal to 32 *pala*-s.

330 The vulgate has the reading कर्णशूले which appears to be a more credible reading according to the context.

331 शृङ्गवेर appears to be a name of ginger. Refer to the Sanskrit dictionary of Monier Williams.

332 In H, the reading रसैः does not seem to make sense here. Hence we have accepted the vulgate reading रसम्.

333 In H, the word तैल should have been तैलम् to make proper sense. The vulgate has this reading. Thus we have accepted it.

- long pepper and other herbs with hot water. Or else one should make the patient drink ghee that is made thick with asafoetida and barley ash.³³⁴ One should also treat the patient with enemas.
- 26 In the case of *ādhmāna*,³³⁵ however, one should do *avatarpaṇa*,³³⁶ heating the hands, *phalavartikriyā*,³³⁷ stimulation of digestion, and [administer] digestives. One should also employ the purging of bowels and enemas. In the case of *pratyādhmāna*,³³⁸ one should employ vomiting, fasting, and stimulation of digestion.
- 27 In the case of *aṣṭhīlā* and *pratyāṣṭhīlā*,³³⁹ the procedure is that of *gulma* and internal abscess.
- 28 The beneficial asafoetida, the three pungent spices (long pepper, black pepper, and dry ginger), sweet flag, ?? grains, wild spider flower, pomegranate, ??, velvet-leaf, leadwort, ??, rock salt, ??, ??, barley ash, natron, long pepper root, ??, ??, ??, ?? (juniper berry), and ?? (cumin seeds) should be powdered. This powder should be mixed with a lot of citron juice. Then it should be made into pills each weighing one *akṣa*. Thereafter the patient of wind disease should consume one pill every morning. This medicine indeed cures *gulma*, rapid breathing, cough, loss of appetite, heart disease, *ādhmāna*, *pārśvodara*, *bastīśūla*, *an-āhamūtra*, painful piles, *plīhodara*, and *pāṇḍuroga*. Also, this medicine is excessively used in cases of *tūnī* and *pratitūnī*.
- 29 There are verses in this regard.

The wind that has entered into the body tissues should be correctly understood as either pure or vitiated by humours³⁴⁰ and should be

334 यवक्षार is an alkali prepared from the ashes of burnt green barleycorns. Refer to the Sanskrit dictionary of Monier Williams.

335 Refer to *Nidānasthāna* 1.88. V. S. Apte explains it as “swelling of the belly”. P.V. Sharma has translated it as flatulence.

336 We are unclear about its meaning. The vulgate has the reading अपतर्पण that means fasting.

337 The entry फलवर्ति has the meaning “suppository” in the Sanskrit dictionary of Monier Williams. The Cambridge dictionary explains suppository as “a small, solid pill containing a drug that is put inside the anus, where it dissolves easily.” Refer to the link <https://dictionary.cambridge.org/dictionary/english/suppository>. Last accessed 30-Oct-2023.

338 Refer to *Nidānasthāna* 1.89. According to the Sanskrit dictionary of Monier Williams, it is a kind of tympanites or wind-dropsy.

339 Refer to *Nidānasthāna* 1.90 and 1.91.

340 In H, the reading लक्षणोन्याम्श्च does not make sense. Hence I cannot translate it. Per-

cured accordingly.

- 30 The wind that is accompanied by fat causes a swelling that is painful, hard, and cold. The physician should properly treat it like a treating a swelling.
- 31 When the wind accompanied by phlegm and fat enters the thighs, it causes pain in and immobility of the thighs due to numbness, pain, and fever.
- 32 Also, the thighs become pained, stiff, cold, and do not quiver due to sleep. They become heavy and as if belonging to someone else.³⁴¹
- 33 That is called ūrūstambha. Others call it āḍhyavāta. In that case, one should drink the ṣaṇḍharāṇa powder with cool water.
- 34 Similarly, consuming the powder of long pepper and other herbs with hot water is beneficial. Or else, one should consume the powder of triphalā with honey and kutki.
- 35-38 Or else, one should drink the best Indian bdellium-tree or ?? with urine. Such a person cures the wind that is afflicted by phlegm and accompanied by fat, as well as heart disease, loss of appetite, gulma, and internal abscess.
One should employ salty urine [therapy], sudation, and hard rubbing. One should also apply [the paste of] mustard and pongame oiltree fruits mixed with urine.³⁴²
One should eat old ??s, ??, ??, etc. along with uncooked³⁴³ flesh of wild animals and unsalted vegetables that are beneficial.
- 39 When the phlegm and fat become amply reduced one should again employ the treatment of oil massage, etc. for the patient.

haps the correct reading could be लक्षणाभ्याञ्ज. This would connect with the two conditions of the wind as stated in the verse.

341 In H, the verb वर्तते should have been in the dual. Also, the word आस्थिरौ does not make sense. The vulgate has the sensible reading अस्थिरौ which we have accepted here.

342 The word दिहेत् in H is not a proper Sanskrit word. We have taken its proper form दिह्यात् as given in the vulgate.

343 The vulgate has the reading अघृतैः that means without ghee.

Cikitsāsthāna 15: On Difficult Delivery

Literature

Meulenbeld offered an annotated overview of this chapter on fetal malpresentation and a bibliography of earlier scholarship to 2002.³⁴⁴ Das made observations about the afterbirth (*aparā*) that is mentioned in 4.15.17 ([Su 1938](#): 432).³⁴⁵ **selb-2005** has explored gynecological narratives in ayurveda.³⁴⁶

Translation

- 1 And now we shall explain the difficult delivery medically treated.
- 3 Nothing else is more difficult than the extraction of a foetus since it has to be performed in the region of vagina, liver, spleen, intestines and the uterus. Actions like pushing up, pulling down, cutting off, incising, removing, pressing and straightening must be done using one hand, without hurting the foetus or the pregnant woman, Therefore, having considered that and obtaining permission, one should proceed with care.
- 4 Eight types of the positions of difficult foetus have earlier been mentioned briefly. Even if, in the natural birth process also the large / wrong way of the head, shoulders or hips of a foetus / child cling firmly in the passage.

³⁴⁴ [HIML](#): IA, 271–272.

³⁴⁵ Das [2003](#): 517.

³⁴⁶ **selb-2005**; **selb-2005b**.

- 5 In the case of a live foetus, the delivering ladies should attempt to deliver it. And, during this process, they should be made to hear the sacred verses repeatedly meant for expulsion of a foetus.

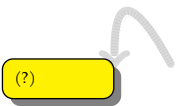
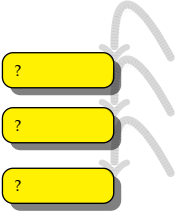
6 *O beautiful woman, may the divine nectar and the moon and the sun and Uccaiśravas reside icumbhalakan your house.*

7 *O lady, may this nectar extracted from the water release this tiny foetus of yours. May the fire, wind, sun and Indra together with the ocean bestow upon you the peace.*

- 9 And, as mentioned before (3.10.16-20) the medicine should be administered. In the case of a dead fetus, (the physician) having inserted (his) hand lubricated with the *dhanvaka*, *mṛttikā* – soil, the *śālmālī*- the *seemul* and ghee into the vagina of a woman lying on her back, whose thighs are bent with the elevated waist with the support of the cloth of *cumbhalaka* should take away the fetus. In the case, the fetus coming out with both the thighs, should be stretched out in a normal way. If the fetus has reached with only one thigh, spreading out its other thigh it should be taken out. If the fetus is coming out with its buttocks portion, squeezing the buttocks upward, spreading the thighs it should be taken out. A fetus having come in a transverse position like an oblique (तिर्यक्चीनस्य ?) iron club, lifting upward its half of the lower part from behind, straightening its half of the upper part, bringing it to the passage of vagina, it should be taken out. The last two positions of the dead fetus cannot be accomplished. Thus, in this state, instrument should be employed / surgery should be undertaken.

- 10 But, the live fetus should not be torn apart in any case. As, the live fetus may kill the mother and self soon.

- 12 Next, assuring safety to the lady, cutting the head of the fetus with the instrument that has disc on the top (मण्डलाग्र) or finger shaped instrument (अङ्गुलिशस्त्र); removing the skull, the fetus should be taken out holding the forceps at its chest and armpit. If the head of the fetus is not separated, the fetus should be drawn out from its orbital regions or cheek (with the forceps); if the shoulders are stuck up in the passage, the fetus should be taken out by cutting its arm / arms at the shoulder region; tearing the abdomen when bloated with wind just like a stretched leather bag used for holding water, casting off the intestine,



the loosened fetus should be taken out. Or else, if its thighs are adhered to the passage, the bones of the thighs should be cut and fetus is removed.

- 13 The fetus is adhered to the passage from whichever its body part, the physician by separating that part should remove the fetus carefully and by all means the woman should be protected.
 - 14 For, irritated wind causes different movements of the fetus. In this situation, the wise physician should act intelligently.
 - 15 And, the learned physician should not delay even for moment in removing the dead fetus as it kills mother in no time like a breathless animal.
- If impacted with hip, the hip bones should be cut and then delivered.

Part 5. Kalpasthāna

Kalpasthāna: Introduction

The Sequence of Chapters

The Nepalese version of the *Suśrutasamhitā* reverses the sequence of chapters 6 and 7.

Chapter title	Nepalese	vulgate
Annapānarakṣākalpa	1	1
Sthāvaraviṣavijñāna	2	2
Jaṅgamaviṣavijñāna	3	3
Sarppadaṣṭavijñāna	4	4
Sarppadaṣṭacikitsita	5	5
Mūṣikākalpa	6	7
Dundubhisvana	7	6
Kīṭakalpa	8	8

This difference in sequence does not have an immediately obvious significance, but it appears to be the most original known sequence of chapters, since it was already known to Jejjāṭa.³⁴⁷

The Spread of Indian Toxicological Lore to Medieval Islamic Authors

level-1966 on

³⁴⁷ See note ⁵⁹⁷ below.

- translation of the *Suśrutasamhitā* under the Barmakids (Pramukhas) in eighth-ninth-century Baghdad:

Much more important is the fact that Mankah is known as the translator of the *Susruta samhita*, a huge medical compendium, for Yahya b. Khalid. Ibn abi Usaibi'a (1203/4-1270) also discusses Mankah as an important Indian physician. Al-Jaiz (d. 868/9) knew of Mankah.' ...

Yahya ibn Khalid, a Barmecide, was famous in his day in the field of science. In ibn al-Nadim, it is related that Yahya sent a scholar to India to study Indian drugs and religion, and brought Indian physicians and philosophers westward so that he might learn from them. Caliph al-Ma'mun also was interested in the sciences and so brought many scientists to his court from Jundishapur where there were not only Greek men of science but also Indians who had brought their science and wisdom.³⁴⁸

- ibn Wahshiya's Book on Poisons (ca. 950).

Not much is known of Shanaq himself. However, what is one of the earliest mentions of him is made in ibn Wahshiya's Book on Poisons (ca. 950). He refers to Shanaq's book as great and important. This statement is attested to by the fact that much of Shanaq's work was used by ibn Wahshiya. It was not, however, a base upon which the latter's work was built, as Strauss has claimed.³⁴⁹

- The Poison book of Cāṇakya.³⁵⁰
- The Poison Book of Maimonides (ca. 1198 CE):
rosn-1968,³⁵¹ was written in approximately July 1198 at the request of his patron, al-Qadi al-Fadil (1135–1200) who served in Cairo under the Fatimid and Ayyubid administrations.³⁵²

³⁴⁸ **leve-1966**

³⁴⁹ Idem.

³⁵⁰ **stra-1934**.

³⁵¹ **rosn-1968**.

³⁵² **krae-2005**.

Kalpasthāna 1: Protecting the King from Poison

Introduction

The meaning of “kalpa”

What does “kalpa” mean in the context of this section of the *Suśrutasamhitā*? In medical contexts, this polysemic term can mean an appropriate drug recipe, a suitable medication, or any proper therapy. The present section of the *Suśrutasamhitā* deals with poisonous herbs, animals and insects, so one might expect the term to refer to antidotes or at least drugs. However, the usage here points more to the sense “procedure,” or “formal procedure,” a sense that, in a secular context, echoes the *kalpa* of the *Kalpasūtras*, the “formal procedures” of Vedic ritual.³⁵³ The twelfth-century author Aruṇadatta,³⁵⁴ glossed कल्प simply as प्रयोग: “procedure” and as योजनम्.³⁵⁵

Chapter 1 of the Kalpasthāna

The first chapter of the Kalpasthāna of the *Suśrutasamhitā* addresses the topic of protecting a king from those who would assassinate him using

³⁵³ **wint-1981** translated कल्प in the Vedic context simply as “ritual.” He went on to describe the *Kalpasūtras* as, “born out of the necessity to compile the rules for the sacrificial ritual...for the practical purposes of the priests.” **gond-1977** also used “ritual practice,” giving useful further notes from classical authors in footnote 8.

³⁵⁴ “A learned man with a great command of a number of sciences,” (**HIML**: 1A, 661).

³⁵⁵ *Sarvāṅgasundarī* on *Aṣṭāṅgahrdayasamhitā* 1.16.17ab (**Ah 1939**: 246) and 5.1 *gadyasūtre* 2 (**Ah 1939**: 735) respectively.

poison. The king's kitchen is presented as the site of greatest vulnerability. The staff in the kitchen must be vetted carefully and watched for signs of dissimulation. The description of the body-language that tells a poisoner (verses 18–25) are engaging and vivid. These verses are closely parallel in sense to a passage in the *Arthaśāstra* that says,

The signs of a poisoner, on the other hand, are as follow: dry and dark look on the face, stuttering speech, excessive perspiration and yawning, trembling, stumbling, looking around while speaking, agitation while working, and not remaining in his place.³⁵⁶

Next, the text discusses the signs of poison in toothbrushes, in food, drink, massage oil and other items that are likely to come into physical contact with the king. In passages that are again paralleled in the *Arthaśāstra* the work describes how poisoned food kills insects and crackles in a fire, flashing blue and the reactions of various birds to poison are described.³⁵⁷

The work then moves on to the various symptoms experienced by the king after being poisoned, and remedies appropriate to each case. Poison exhibits characteristic signs when added to milk and other drinks.³⁵⁸ Further forms of poisoning, their symptoms and treatments are described and finally the king is advised to live amongst trusted friends and to protect his heart by drinking various ghee compounds. He should eat the meat and soup made from various animals, including peacock, mongoose, alligator, deer. The chapter ends with the description of an emetic.

Literature

A brief survey of this chapter's contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.³⁵⁹ Translations of this chapter since Meulenbeld's listing have appeared by **wuja-2003****shar-1999****srik-2002**.³⁶⁰

³⁵⁶ *Arthaśāstra* 1.21.8 (**kang-1969**), translation by **oliv-2013**.

³⁵⁷ Cf. *Arthaśāstra* 1.21.6, *ibid.*, **oliv-2013**.

³⁵⁸ Cf. *Arthaśāstra* 1.21.6 again.

³⁵⁹ **HIML**: IA, 289–290.

³⁶⁰ For a bibliography of translations to 2002, including Latin (1847), English (1877), Gujarati (1963) and Japanese (1971), see **HIML**: IB, 314–315. **sing-1976** translated this sthāna.

Manuscript notes

- MS Kathmandu NAK 5-333 has foliation letter numerals, for example on f. 323a, that are similar to MS Cambridge CUL Add.1693,³⁶¹ dated to 1165 CE.³⁶²

³⁶¹ Scan at cudl.lib.cam.ac.uk/view/MS-ADD-01693/1.

³⁶² See Bendall's chart of Nepalese letter-numerals (**bend-budd**).

Translation

Is Dh. the
teacher of
Su. else-
where?

- 1–2 And now I shall explain the procedure (*kalpa*) for safeguarding food and drink, as were declared by the Venerable Dhanvantari.³⁶³
- 3 Divodāsa, the king of the earth, was the foremost supporter of religious discipline and virtue. With unblemished instruction he taught his students, of whom Suśruta was the leader.³⁶⁴

[Threats to the king]

- 4–5 Evil-hearted enemies who have plucked up their courage, may seek to harm the king, who knows nothing of it. He may be assailed with poisons by or by his own people who have been subverted, wishing to pour the poison of their anger into any vulnerability they can find.³⁶⁵
- 6 Therefore, a king should always be protected from poison by a physician.
- 7 The racehorse-like fickleness of men's minds is well known. And for this reason, a king should never trust anyone.³⁶⁶

363 MS H adds in the margin अथ खलु वत्स सुश्रुतः “Now begins Vatsa Suśruta.” This phrase has been copied here by the scribe from the beginning of the *Suśrutasaṃhitā* chapter in the *sūtrasthāna* on the rules about food and drink (1.46.3 (Su 1938: 214)). The scribe presumably felt, not unreasonably, that this section had common subject matter with the present chapter. Further, SS 1.46.3 is one of the few places in the Nepalese transmission of the *Suśrutasaṃhitā* that names Dhanvantari and integrates him into the narrative of the *Suśrutasaṃhitā* as the teacher of Suśruta.

The mention of Dhanvantari here is one of the few times in the Nepalese transmission that this authority is cited as the source of Ayurvedic teaching, and the unique occurrence of this actual phrase, “as was declared by the Venerable Dhanvantari.” See the discussion by **kleb-2021b**, who concluded that the earliest recoverable recension of the *Suśrutasaṃhitā* may have had the phrase only at this point and not elsewhere in the work. See the further discussion by **birc-2021**. “Dhanvantari” is mentioned in the Nepalese version at 1.1.21, 1.19.37, 1.46.3, 1.29.71, 1.34.1.1, 2.1.3, 2.7.3, 3.19.13.3, 4.2.3, (5.1.2, note), 5.4.3, 6.60.2, 6.64.84.

364 This is a quite different statement from the vulgate which has Dhanvantari as the teacher, and calls him the Lord of Kāśī (*kāśīpati*) (Su 1938: 559). Ḍalhaṇa followed the vulgate but explicitly noted the reading before us with small differences: दिवोदासः क्षितिपतिस्तपोधर्मश्रुताकरः “Divodāsa, the king of the earth, was a mine of traditions about discipline and virtue.”

365 Verses about the use of Venemous Virgins as a weapon do not appear in the Nepalese manuscripts. Cf. **wuja-2003**. This material is present in the commentary of Gayadāsa.

366 The verb √ śvas is conjugated as a first class root in the Nepalese manuscripts.

- 8–11 He should employ a doctor in his kitchen (*mahānasa*) who is respected by experts, who belongs to a good family, is orthodox, sympathetic, not emaciated, and always busy.
- 12–13 The kitchen should be constructed at a recommended location and orientation. It should have a lot of light,³⁶⁷ have clean utensils and be staffed by men and women who have been vetted.³⁶⁸
- 17–18ab The chefs, bearers (*voḍhāra*), and makers of boiled rice soups and cakes and whoever else might be there, must all be under the strict control of the doctor.³⁶⁹
- 18cd–19ab An expert knows people’s body language (*iṅgita*) through abnormalities in voice, movement and facial expression. He should be able to identify a poisoner by the following signs.
- 19cd–23 Wanting to speak, he gets confused, when asked a question, he never arrives at an answer, and he talks a lot of confused nonsense, like a fool. He laughs for no reason, cracks his knuckles and scratches at the ground. He gets the shakes and glances nervously from one person to another. His face is drained of colour, he is grimy (*dhyāma*) and he cuts at things with his nails.³⁷⁰ A poisoner goes the wrong way and is absent-minded.
- 25–27 I shall explain the signs to look for in toothbrush twigs, in food and drink as well as in massage oil (*abhyaṅga*) and combs (*avalekhana*); in dry rubs (*utsādana*) and showers, in decoctions (*kaṣāya*) and massage ointment (*anulepana*); in garlands (*sraja*), clothes, beds, armour and ornaments; in slippers and footstools, and on the backs of elephants and horses; in snuff (*nasya*), inhaled smoke (*dhūma*), eye make-up (*añjana*), etc., and any other things which are commonly poisoned. Then, I shall also explain the remedy.
- 28 Flies or crows or other creatures that eat a poisonous morsel (*bali*)

Cf.
Arthasāstra
1.21.8.

³⁶⁷ We read महच्छुचिः with the Nepalese manuscripts and against the vulgate’s महच्छुचि.

We understand शुचिस् as a neuter noun meaning “light” following **apte-prac.**

³⁶⁸ Verses detailing the ideal staff are omitted in the Nepalese manuscripts. Cf. **wuja-2003Su 1938**: 560.

³⁶⁹ The word सौपोदनैकपूपिक “chefs for the boiled rice soups and cakes” is grammatically interesting. The term सूपोदन (as opposed to सूपौदन) is attested in the *Bodhāyanīya-grhyasūtra* 2.10.54 (**shas-1920**). More pertinently, perhaps, सूपोदन is attested in the Bower Manuscript, part II, leaf 11r, line 3 (**hoer-bowe**).

³⁷⁰ The word ध्याम is glossed by Ḍalhaṇa (in a variant reading) as someone who is the colour of dirty clothes 5.1 (**Su 1938**: 560).

- served from the king's portion, die on the spot.
- 29 Such food makes a fire crackle violently, and gives it an overpowering colour like a peacock's throat.
- 30–33 After a **chukar partridge** partridge looks at food which has poison mingled with it, its eyes are promptly drained of colour; **grey peacock-pheasant** drops dead. A **koel** changes its song and the **common crane** rises up excitedly.³⁷¹ It will excite a **Indian peafowl** and the terrified **parakeet** and the **hill myna** screech. The **swan** trembles very much, and the **racket-tailed drongo** churrs.³⁷² The **bull** sheds tears and the monkey releases excrement.³⁷³
- 34cd Vapour rising from tainted food gives rise to a pain in the heart, it makes the eyes roll, and it gives one a headache.³⁷⁴
- 35, 36cd **In such a case, an errhine and a collyrium that are costus, ??, spikenard and honey (*madhus*);**³⁷⁵ a paste of sandalwood on the heart may also provide relief.³⁷⁶

371 The verb अर्च्छति “rises up” is a rare form best known from epic Sanskrit (ober-2003). The transmitted form क्रौञ्च is obviously a colloquial version of Sanskrit क्रौञ्च. Commenting on 1.7.10 (Su 1938: 31), Ḍalhaṇa interestingly gave the colloquial versions of several Sanskrit bird names, even singling out pronunciation in the specific location of Kānyakubja. For क्रौञ्च he said that people pronounce it कुरञ्च and कौचि. The form क्रौञ्च is found in Pāli (see cone-dict, who notes that Ardhamāgadhī has the same form). Elsewhere, Ḍalhaṇa called the bird क्रौञ्चिर, क्रौञ्चि, and कैचर (1.46.105 (Su 1938: 223), 6.31.154 (Su 1938: 684) and (6.58.44 (Su 1938: 790) respectively).

372 Ḍalhaṇa seemed confused about the **racket-tailed drongo** (*bhṛṅgarāja*). He called it a generic drongo (भ्रमरक), a word that can also mean “bee” (Dave 1985: 62), and then he said that it is like the **black drongo** (*dhūmyāṭa*) (for a nice explanation of this name, see Dave 1985: 62–63) and that people call it “the king of birds.”

373 MS Kathmandu KL 699 reads “**bull** (*vṛṣabha*)” for “**chital deer** (*prṣata*).” The latter may perhaps be mistaken for the former in the Newa script, although the reading of MS Kathmandu KL 699 is hard to read at this point.

374 “Tainted” translates उपक्षिप्त. The word’s semantic field includes “to hurl, throw against,” and especially “to insult verbally, insinuate, accuse.” The commentator Ḍalhaṇa glossed the term as, “spoiled food given to be eaten” (विदूषितस्यान्नस्य भोक्तुं दत्तस्य), but he noted that some people read “उखाक्षिप्त” or “thrown into a pan.” Other translators have commonly translated it as “served,” perhaps influenced by Ḍalhaṇa’s “given (दत्त).”

375 The vulgate supplies another phrase and verb at this point that is not present in the Nepalese transmission, but that makes the text flow more easily.

376 sing-1972a discussed the difficulties in identifying लामज्ज, a plant cited more often in the *Suśrutasaṃhitā* than in the *Carakasamhitā*; Ḍalhaṇa adopted the common view that it is a type of *uśīra* or vetiver grass. The grammatical neuter form मधुस् “sweet-

- 37 Held in the hand, it makes the hand burn, and the nails fall out. In such a case, the ointment (*pralepa*) is **beautyberry**, **velvet-mite**, soma and **blue water-lily**.³⁷⁷
- 38–39 If he eats that food, through inattention or by mistake, then his tongue will feel like a pebble (*aṣṭhīlā*) and it will lose its sense of taste. It stings and burns, and his saliva (*śleṣman*) dribbles out.³⁷⁸ In such a case, he should apply the treatment recommended above for vapour (*bāṣpa*), and what will be stated below under “toothbrush twigs”.³⁷⁹
- 40 On reaching his stomach, it causes stupor (*mūrcchā*), vomiting, the hair stands on end, there is distension, a burning feeling and an impairment of the senses.³⁸⁰
- 41 In this case, vomiting must quickly be induced using the fruits of **emetic nut**, **gourd**, **red gourd**, and ??, taken with milk and **watered buttermilk**, or alternatively with rice-water.

ness” of the Nepalese manuscripts is less common than neuter मधु “honey, sweetness, liquorice.”

- 377 “Beautyberry” (*Callicarpa macrophylla* Vahl.) is one identification of श्यामा, but vaidyas and commentators have different ideas about the plant’s identity (see glossary). On translating इन्द्रगोप as “velvet-mite,” see Lienhard 1978. Ḍalhaṇa’s remarks show that he had a reading इन्द्रगोपा before him, and he tries to explain इन्द्रा and गोपा as separate plants. But he also says that some people read इन्द्रगोप. Ḍalhaṇa curiously parsed the name सोमा (f.) out of the compound; this feminine noun is almost unknown to Ayurvedic literature. Some dictionaries and commentators consider it a synonym for गुडूची, others for ब्राह्मी or चन्द्रतरु. Ḍalhaṇa also mentioned that some people think the word refers to the soma creeper (सोमलता), which might explain his choice to take the word as feminine. But the compounded word is far more likely to be सोम (m.), the well-known mystery plant (wuja-2003). If this can be taken as rue (*Ruta graveolens*, L.), as some assert, one can point to a pleasing passage in Dioscorides where rue plays an antitoxic role: “...it is a counterpoison of serpents, the stinging of Scorpions, Bees, Hornets and Wasps; and it is reported that if a man be anointed with the juice of the Rue, these will not hurt him; and that the serpent is driven away at the smell thereof when it is burned; insomuch that when the weasel is to fight with the serpent she armeth herself by eating Rue, against the might of the serpent” (wren-1956 not found in Osbaldeston and Wood 2000).

- 378 The word अष्टीला is normally feminine. The Nepalese manuscripts read it with a short अ- ending. Gayadāsa noticed that some manuscripts read अष्टील with a short -अ ending (MS Bikaner RORI 5157, f. 5v:7–8) and Ḍalhaṇa reproduced his observation. The vulgate reading चास्यात् “and from his mouth” is more obvious (*lectio faciliior*), but is not attested in the Nepalese manuscripts.

- 379 Poisoned toothbrushes are discussed in verses 48 ff. below.

- 380 I translate मूर्च्छा in the light of the metaphors discussed by meul-2011, that include thickening and losing consciousness.

- 42 Reaching the intestines (*pakvāśaya*), it causes a burning feeling, stupor, diarrhoea, thirst, impairment of the senses, flatulence (*āṭopa*) and it makes him pallid and thin.
- 43 In such a case, purgation with the fruit of indigo (*nīlī*), together with ghee, is best. And ‘slow-acting poison antidote (*dūṣīviṣāri*)’ should be drunk with honey and curds (*dadhi*).³⁸¹
- 44 When poison is in any liquid substances such as milk, wine or water, there are various streaks, and foam and bubbles form.
- 45 And no reflections are visible or, however, if they can be seen once more, they are distorted, fractured, or tenuous and distorted too.³⁸²
- 46 Vegetables, soups, food and meat are soggy and tasteless. They seem to go stale suddenly, and they have no aroma.
- 47 All edibles lack aroma, colour or taste. Ripe fruits rapidly rot (*prā√kuth*) and unripe ones ripen.³⁸³
- 48 When a toothbrush twig has poison on it, the bristles are corroded and the flesh of the tongue, gums and lips swells up.³⁸⁴
- 49 Then, once his swelling is lanced, one should rub (*pratisāraṇa*) it with fire-flame bush flowers jambul, mango stones and chebulic myrobalan fruit mixed with honey.³⁸⁵
- 50 Alternatively, the rubbing (*pratisāraṇa*) can be done with either the roots of sage-leaved alangium, the bark of blackboard tree or siris seeds.³⁸⁶

I'm still unhappy about this verse.

Mention this in the introduction as an example of the scribe knowing the vulgate.

fn about sadyas+

381 The ‘slow-acting poison’ is discussed at 5.2.25 ff. (Su 1938: 565).

382 Both Nepalese witnesses read विकृत (distorted) twice, which is tautologous. In the first occurrence both read विकृता without proper termination. One might read the sandhi in the second occurrence as or not distorted (*vāvikṛtā*), but this gives no better sense. The scribe of MS Kathmandu NAK 5-333, apparently the original hand, added in the margin the alternate reading “double (*yamalā*)” as in the vulgate. Perhaps the scribe too was troubled by the tautology. It is also evidence that he was aware of a witness with variant readings similar to the vulgate. We emend for grammar but retain the *lectio difficilior*.

383 The root √कुथ “stink, putrify, rot” is apparently known only from its few uses in the *Suśrutasaṃhitā*.

384 Gayadāsa and Ḍalhaṇa pointed out that “tooth socket (दन्तवेष्ट)” and “gum (दन्तमांस)” have the same meaning (2.16.14–26 (Su 1938: 331–332)).

385 This recipe is different from the vulgate.

386 The spelling of the name अङ्गोल्ल varies अङ्गोट, अङ्गोठ, अङ्गोल (GVDB: 5); Ḍalhaṇa noted that the form अङ्गोल्ल is a colloquialism (1.37.12 (Su 1938: 161)). The sentence is awkward and we have emended शिरीषमाषक to be a plural, as in the vulgate, rather than the ablative singular of the Nepalese witnesses. We follow Ḍalhaṇa in interpreting the

- 51ab One should give advice about a poisoned tongue-scraper or mouth-wash (*kavala*) in the same way as for a toothbrush twig.
- 51cd Massage oil that has been laced with poison is slimy, thick and discoloured.
- 52 When the massage oil has been contaminated with poison, boils arise, pain, a discharge (*srāva*), inflammation of the skin, and sweating.³⁸⁷ And the flesh splits open.
- 53–54 In such a case, sandalwood, **crape jasmine**, **costus**, and **vetiver**, **bamboo leaves**, **heart-leaved moonseed** and **heart-leaved moonseed**, **white clitoria**, **sacred lotus**, and **Indian barberry** should be made into an ointment (*anulepana*) for the patient, who has been sprinkled with cold water. That is also recommended as a drink with the juice and leaves of **wood-apple**.³⁸⁸
- 55 In the case of a dry rub (*utsādana*), a shower (*parīṣeka*), an infusion, a massage ointment (*anulepana*), or in beds, clothes, or armour, the physician should understand that it is the same as for oil massage (*abhyāṅga*).³⁸⁹
- 56–58 When a comb has poison in it, the hair falls out, the head aches and blood oozes from the follicles (*kha*) and lumps (*granthi*) appear on the head. In such a case, one should repeatedly apply an ointment of black earth soaked with **bear's bile**,³⁹⁰ ghee, **beautyberry**,³⁹¹ **black creeper**, and **amaranth**. Good alternatives are either the fluid extract of cowdung, or the juice of **royal jasmine**, the juice of **purging nut tree**, or household soot.³⁹²

Bear's bile
instead of
deer's bile.

compound to refer to the distinctive bean-like siris seeds, rather than to **mung beans** (5.1.50 (*Su* 1938: 562)).

387 The feminine स्फोट for “boils” is unattested.

388 This compound could be interpreted as “wood apple juice and **malabathrum**.” Note that this recipe is differs from that of the vulgate, which requires urine.

389 See verse 52 above.

390 Ḍalhaṇa comments here that ‘bile is that fluid which goes along inside the tube attached to the liver’ (कालखण्डलग्नलिकामध्यगतजलं पित्तम्) 5.1.57 (*Su* 1938: 562).

391 See note 372.

392 The plant identifications in this passage follow Ḍalhaṇa’s glosses, although he noted a difference of opinion on the identity of **purging nut tree** (lit. “mouse-ear”). The expression धूमो बागारसंज्ञितः ‘...or the smoke termed “house”’ is commonly interpreted by translators and in Ayurvedic dictionaries as ‘household soot,’ and this does seem to be the meaning, in context. The term was comprehensively discussed by **meul-2008**. Cf. note 489, p. 159.

59 If either massage oil for the head, or a helmet for the head, in a wash, turban, or garlands that are contaminated with poison, then one should treat it in the same way as a comb.

60–61 When face make-up is poisoned, the face becomes dark and has the symptoms found with poisoned massage oil. It is covered with spots (*kaṇṭaka*) that are like lotus-spots (*padminīkaṇṭaka*).³⁹³ In this case, the drink is honey and ghee, and the ointment (*pralepa*) is sandalwood with ghee, curds, honey, **verbena**, **scarlet mallow** and **hogweed**.³⁹⁴

punarnavā
in the N &
K MSS

62–63ab Elephants and the like become ill and they dribble saliva. And the rider gets spots (*sphoṭa*) and a discharge on his scrotum, penis, and rectum. In this case, one prescribes the same therapy as for poisoned massage oil for both the rider and the mount.

63cd–65ab When there is poison in snuff (*nasya*) or smoke, the symptom (*liṅga*) is blood coming out of the apertures of the head (*kha*), a headache, a flow of mucus (*kapha*) and impairment of the senses.

śrita for
śrta

In such a case, ghee of cows etc., boiled up with their milk and **Indian aconite**, is prescribed, with **henna**, as a cold drink or errhine.

65cd–66 Flowers lose their fragrance and colour, and wilt. On smelling them, he gets a headache and his eyes fill with water. In this case, the treatment is what was proposed above for vapour (*bāṣpa*) and that which is traditional for face make-up.

67–68 When it is in ear-oil, there is degeneration in the ear, and painful swelling. There is also a discharge from the ear and in such a case it needs to be irrigated (*pratipūraṇa*) promptly with ghee and honey. Extracted juice (*svarasa*) of **wild asparagus** and very cold juice of **white cutch tree** are also recommended as something good.³⁹⁵

explain
more

69 When poison is mixed in with eye make-up (*añjana*), he gets tears and rheum (*upadeha*), with a burning feeling, pain, faulty vision (*dr̥ṣṭivibhrama*), and possibly even blindness.³⁹⁶

393 See the description of this condition at 2.13.40 (*Su* 1938: 323), where the skin on the face is characterized as having pale circular patches that are itchy and have spots.

394 The common plant-name पुनर्नवा is read as पुनर्णवा in both Nepalese witnesses. This unusual form is technically-speaking legal according to Pāṇini 8.4.3, but is not attested in published texts. पुनर्णवा is found rarely in some other Nepalese manuscripts such as the *Brahmayāmala* (a.k.a. *Picumata*, 44.81, transcription thanks to Shaman Hatley), and elsewhere (e.g., in **gana-1920**, where it is the name of a constellation).

395 The syntax of the Nepalese version is slightly unclear, but the vulgate has smoothed out the difficulties.

396 The term translated as “faulty vision” could also mean “rolling eyes.” “Eye make-up”

- 70–71 In this case, one must immediately drink ghee and have it also in an eyewash (*tarpaṇa*) with **long pepper**. One should have an eye ointment (*añjana*) of the juice of **periploca of the woods** and have the extract (*niryāsa*) of **three-leaved caper**, **wood-apple** and **periploca of the woods** and the flower of **marking-nut tree**.
- 72–73 Because of poisoned slippers there will definitely be a swelling, numbness (*svāpa*), a discharge (*srāva*) and an outbreak of spots (*sphoṭa*) on the feet. One should clean (*pra√sādh*) footstools together with slippers.
- 74 Ornaments lose their lustre, and they do not shine as they used to. They damage their respective locations with burning, sepsis (*pāka*), and fisting (*avadāraṇa*).³⁹⁷
- 75ab One should apply the stated procedure for massage oil (*abhyāṅga*) to poisoned slippers and ornaments.
- 75cd–76 In the case of the affliction (*upasarga*) by poison which has been described above, starting from ‘vapour’ and ending with ‘ornaments,’ the physician should observe the side-effects (*upadrava*) and then prescribe the therapy called the Great Fragrance (*mahāsugandha*) antidote, which I shall describe.³⁹⁸
- 77–78ab He should prescribe it in drinks, liniments (*ālepana*), errhines (*nasya*), and in eye ointment (*añjana*). Also, he should use sharp purgatives and emetics. If bleeding is present, he should have the indicated veins pierced.
- 78cd–79ab If either **purging nut** or a **fern** is tied on to the King’s wrist, then all food that is mixed with poison will be rendered free of poison.³⁹⁹
- 79cd–80 He should always guard his heart when amongst **people who are not**

is normally made of **Indian barberry**.

397 The reading अवदारण in MS Kathmandu KL 699 is not attested elsewhere in Sanskrit literature. On “sepsis” for पाक, see **wuja-2003**.

398 This antidote is indeed described later, in dramatic terms, at 5.6.14–27 (**Su 1938**: 581). A recipe with eighty-five ingredients including cow’s bile, it is praised as chief of all antidotes, one that can drag the patient back from the very jaws of death, from even the poisonous fangs of Vāsuki. A useful survey of the meanings of उपसर्ग (“affliction”) was given by **HIML**: IB, 332

399 In early Ayurvedic literature, the plant अजरुहा is mentioned only here and its identity is unknown. It may be a fern of the Nephrodium family, according to Singh and Chuneekar (**GVDB**: 7). Ḍalhaṇa, on 5.1.78 (**Su 1938**: 563), cited a description of the two plants from the little-known authority Uśanas (**HIML**: IA, 660 et passim) who described अजरुहा as a white root with spots on it that looks like collyrium when it is split; when drunk with sandalwood it causes poison to be digested.

Medical difference from Sharma.

example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.

The two uses of prāpta are hard to translate. prāptāh → kṣiprāṇ is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.

√ vyadh not √ vedh (also elsewhere and for the ears), causative optative.

- his friends.⁴⁰⁰ Before eating, he should drink the kinds of ghee called “Invincible” and “Immortal”.⁴⁰¹ He should drink ghee (*sarpiṣ*), honey, curds (*dadhi*), milk (*payas*), or cold water.
- 81 He should consume monitor lizard, peacock, mongoose, chital deer, and blackbuck too, that destroy poison, and their juices.
- 82 As discerning person should add well-crushed black creeper,⁴⁰² liquorice, and sugar to the meats of Indian monitor lizard, mongoose and blackbuck too.
- 83 Add sugar and Indian aconite to peacock flesh, together with ginger. And for meat from a chital deer, he should add long pepper, with ginger.
- 84ab A cold neem broth with honey and ghee is wholesome too.
- 84cd A discerning person should partake of hard and soft foods that counteract poison.⁴⁰³
- 85 If poison might have been drunk, a person who has protected his heart should make himself vomit using long pepper, liquorice, honey, sugar, sugar cane juice, and water.

The first chapter in the Kalpas.

400 The *Carakasamhitā* described “protecting the heart” (हृदयावरण) as drinking several sweet, oily drinks to surround the heart and keep it safe (6.23.46 (Ca 1941: 574)). Ḍalhaṇa on 5.1.79–81 (Su 1938: 563) explained it as taking a number of anti-toxic medicines, including those listed in the present passage, in order to cover or hide (प्रच्छादन) the heart. Note that the Nepalese version reads the opposite of the vulgate: one should guard one’s heart when amongst enemies, not friends. This is far more logical; it is also the reading known to the 1.8.89a (atha-1980).

401 These ghee compounds are described in later chapters: see 5.2.47–49 (Su 1938: 566) and 5.6.13 (Su 1938: 581).

402 Ḍalhaṇa on 5.1.82 (Su 1938: 563) equated this with turpeth.

403 On this expression, see yagi-1994.

Kalpasthāna 2: Poisonous Plants

Introduction

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

In the eleventh century, Cakrapāṇidatta commentated on a similar list of poisons in the *Carakasamhitā*, and referred to the *Suśrutasamhitā* on the topic.⁴⁰⁴ He also noted that,

In assigning the names to these plants, the main authorities are the Kirātas and Śabarās, who know about these things because they can explain these matters on the basis of a succession of teachers.⁴⁰⁵

About a century later, the learned commentator on the *Suśrutasamhitā*, Ḍalhaṇa, remarked,

In spite of having made the greatest effort, it has been impossible to identify these plants. In the Himalayan regions, Kirātas and Śabarās are able to identify them.⁴⁰⁶

From the view of Sanskrit authors, Kirātas and Śabarās were tribal peoples.⁴⁰⁷

⁴⁰⁴ Cakrapāṇidatta on 6.23.11 ([acar-1939](#)).

⁴⁰⁵ Cakrapāṇidatta on *Carakasamhitā* 6.23.11 ([Su 1938](#): 571).

⁴⁰⁶ After *Suśrutasamhitā*, *kalpasthāna* 2.5 ([Su 1938](#): 564).

⁴⁰⁷ Both communities are mentioned in Sanskrit literature from antiquity. The Kirātas are

Interestingly, the author Bhikṣu Govinda (tenth or eleventh century), cast his alchemical treatise as a dialogue with a Kirāta king called Madana who was a master of the alchemical art.⁴⁰⁸ So there was an awareness amongst Sanskrit medical and alchemical authors of that period that socially different populations were a source of specialized knowledge in these domains, and the Sanskrit authors were open to these sources and indeed depended on them.

Ḍalhaṇa also recorded variant readings of these poison names from the manuscripts that he consulted of the lost commentary of Gayadāsa (fl. c. CE 1000). The identities of these poisons have thus been in doubt for at least a thousand years.⁴⁰⁹ Firm identification has in many cases been equally impossible for us today.

One path for exploration in this situation is to attempt to reverse-engineer some identifications by considering the known toxic plants of India.⁴¹⁰

Shock

An important new topic introduced in this chapter (34–39) is that of “toxic shock” (*vega*). When a patient has been poisoned, the effect of the toxin is expressed in their body in seven waves or pulses, *vegas*. At each stage, symptoms are slightly different and a different therapeutic regime is prescribed (40–44).

The Sanskrit term *vega* has a range of uses, from “impulse” to “urge, jerk, rush, speed,” or “impetus.” It appears in the well-known passage in the *Carakasamhitā* about avoiding illness not ignoring or suppressing “natural urges,” *vegas*, such as the desire to urinate.⁴¹¹

associated especially with Eastern Nepal, the Himalayan and north-eastern regions of South Asia, while the Śabara people are mainly associated with Odisha and West Bengal. Representative studies on these communities include **chat-1951**; **sing-2008**; **roy-1970**; **elwi-1955**; **subb-1999**; **rai-2019a**; **sing-1990**.

⁴⁰⁸ **HIML**: IIA, 620.

⁴⁰⁹ See **wuja-2003**.

⁴¹⁰ Valuable reference sources on Indian plant toxicology in general include **pill-2013** and **barc-2008**. More generally Bown (**NEH**: 41 et passim) comments usefully of herbs in general that “it goes without saying that if they can do good, they must contain substances that in excess can poison.”

⁴¹¹ See *Carakasamhitā* 1.7 (**Ca 1941**: 49–55), discussed and translated in **wuja-2003**.

According to the author of the *Aṣṭāṅgasanġraha*, Ālambāyana was the ancient authority who declared that the seven pulses (*vega*) of toxic shocks affect, successively, the seven substrata (*āśraya*) of the body, from blood to semen, and Dhanvantari originated the idea that this applied to victims of snake-bite.⁴¹²

The commentator Indu (fl. 1000–1150) cited verses by Ālambāyana asserting that the pipes in the body carry poison to the heart, but that the heart can be protected by ghee.⁴¹³

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁴¹⁴

412 *Aṣṭāṅgasanġraha* 6.40.35a (**atha-1980**): सप्तेति वेगा मूर्छाद्या विदेहपतिना स्मृताः ॥३४॥ रक्तमांस-वसास्रायु तथाऽस्थ्याद्यास्त्रयः क्रमात् । आश्रयाः सप्त सप्तानामित्यालम्बायनोऽब्रवीत् ॥३५॥. The following verse named Dhanvantari as the originator of the idea that toxic pulses are experienced specifically by a person bitten by a snake (वेगान्धन्वन्तरिस्तद्वत्सर्पदष्टस्य मन्यते । 36ab). The commentator Indu noted that Dhanvantari was the teacher of Suśruta, i.e., that “Dhanvantari” was shorthand for *Suśrutasanġhitā*. On Ālambāyana, see p. 192, note 614.

413 *Aṣṭāṅgasanġraha* 6.40.60a (**atha-1980**): याः सिराः सर्वगात्रेषु हृदये सम्प्रतिष्ठिताः । ताभिरस्य विषं सर्वं हृदये सम्प्रधावति ॥ घृतेन तु प्रतिच्छन्नं विषं नाति प्रपीडयेत् । निर्वाणजननं सर्पिः प्राणिनां प्राणवर्द्धनम् ॥ हृदयावरणास्तद्वद्धक्ष्या भोज्याश्च सागदाः ॥

414 [HIML](#): IA, 290–291.

Translation

- 1 And now I shall explain **required knowledge** (*vijñānīya*) about stationary poisons.⁴¹⁵
- 3 It is said that there are two kinds of poisons, stationary (*sthāvara*) and mobile (*jaṅgama*). The former dwells in ten sites, the latter in sixteen places.
- 4 Traditionally, the ten are: root, leaf, fruit, flower, bark, milky sap (*kṣīra*), pith (*sāra*), resin (*niryāsa*), the elements (*dhātu*), and the tuber.
- 5 In that context,
 - the eight root-poisons are:⁴¹⁶
 1. liquorice (?),⁴¹⁷
 2. sweet-scented oleander,⁴¹⁸
 3. jequirity,⁴¹⁹
 4. false daisy,⁴²⁰
 5. emetic nut (?),⁴²¹ and ending with
 6. leadwort,⁴²²

⁴¹⁵ No reference is made to Dhanvantari (**birc-2021**). “Stationary” here is a term contrasted with “moving,” and signifies plants as opposed to animals and insects.

⁴¹⁶ Some South Asian plants with poisonous roots that we would expect to see in this list include *Croton tiglium*, L., *Calotropis* spp., *Citrullus colocynthus* L. Schrad., and *Ricinus communis* L. (**pill-2010**).

⁴¹⁷ Liquorice eaten in excess can be poisonous, but it is unlikely to be the plant intended here. Singh and Chuneekar (**GVDB: 124**) noted that the poisonous root mentioned in this passage, “remains to be identified.”

⁴¹⁸ The roots of sweet-scented oleander are highly toxic, as are most parts of the plant (**pill-2019**).

⁴¹⁹ Jequirity contains a dangerous toxin called Abrin in its seeds and to a lesser extent in its leaves, but apparently not in its roots or bulb. Abrin is not harmful if eaten, but an infusion of the bruised (not boiled) seeds injected or rubbed in the eyes can be fatal (**NK: # 6**). The dose can be quite small.

⁴²⁰ The plant is usually called just *bhaṅgurā* without the prefix *su-* “good.” However, there is no reported toxicity associated with *E. prostrata*. The vulgate reads सुगन्धा (**snakeroot**).

⁴²¹ This poisonous root cannot at present be securely identified. Similar-sounding candidates include *karkaṭaka*, *karahāṭa* (emetic nut), and *karaghāṭa*, but since this is a prose passage, there would be no reason to alter the word to fit a metre. Monier-Williams et al. (**MW: 255**) cite an unknown lexical source that equates *karaṭa* (mn.) with safflower (*Carthamus tinctorius*, L.), but this plant does not have a poisonous root.

⁴²² The roots of both rose and white leadwort are very toxic.

7. country sarsaparilla (?),⁴²³ and
8. medhshingi,⁴²⁴

- the leaf-poisons include:
 - aconite leaf (?),
 - drum-giver (?),
 - thorn apple, and
 - big thorn apple;
- the fruits of items like: jequirity, marking-nut tree, and poison-altar (?) are
 - water snowflake (?),
 - pollen (?),
 - bluebell barleria,
 - unknown fruit poison,
 - thorn apple
 - big thorn apple (?)
 - spurge (?),
 - crow (?),
- the flower-poisons include those of:
 - musk mallow,
 - Indian fumitory,⁴²⁵
 - thorn apple, and
 - big thorn apple (?).

423 The text reads masculine *ananta*, which is not a plant name. Gayī's commentary on 5.2.5 (Su 1938: 564) noted a variant reading of feminine *anantā* in place of *gargaraka*, earlier in the compound. But the feminine *anantā*, country sarsaparilla, is not a poisonous plant.

424 **meul-sear** argued that our text reads a masculine or neuter noun *vijaya*, which never signifies cannabis. However, unlike the vulgate, the unanimous readings of the Nepalese manuscripts give feminine *vijayā*. Nevertheless, even the feminine form only started to signify *Cannabis sativa* L. after the end of the first millennium (**meul-sear**; **wuja-cann**; McHugh 2021). The *Sauśrutanighaṇṭu* gives a number of synonyms for *vijayā*, almost none of which have any poisonous parts (Suvedī and Tivārī 2000: 5.77, 10.143). But one of them, *viṣāṇī* (also *meṣaśṛṅgī*), is sometimes equated with *Dolichandrone falcata* (DC.) Seemann (ADPS: 518), a plant used as an abortifacient and fish poison (NK: #862). This identification is tenuous.

425 रेणु and रेणुक are different plants. MS K reads the first; the scribe of MS H added an additional -क in the margin.

- the bark, pith (*sāra*) and resin (*niryāsa*) of:
 - gourd,
 - emetic nut,
 - thorn apple, and
 - munj grass;
- the milky sap (*kṣīra*) of:
 - water snowflake (?),⁴²⁶
 - red physic nut,
 - oleander spurge, and
 - luffa
- the mineral (*dhātu*) poisons include:⁴²⁷
 - orpiment,
 - cuttle-fish bone (?),
 - ashes, and
 - vermilion.⁴²⁸
- the tubers poisons are:
 - jequirity,
 - Indian aconite,
 - Indian mustard,
 - leadwort,
 - muddy (?),
 - ‘Virāṭa’s plant’,
 - nutgrass,
 - atis root,
 - long-stamen Wendlandia (?),
 - radish,
 - ‘alas, alas’ (?),
 - big poison (?), and
 - galls (?)

426 While the identity of this plant is uncertain, the Nepalese version of the *Suśrutasamhitā* does not present the hopeless problem of the vulgate’s reading कुमुदग्री.

427 These identifications are more than usually uncertain. Note that the vulgate text specifies that there are two mineral poisons.

428 If this identification as vermilion (cinnabar) is correct, it is an unexpectedly early mention of the substance.

The effects of poisons

Symptoms of root poisoning

- 7–10 People should know that root-poisons cause writhing (*udveṣṭana*), ranting (*pralāpa*), and delirium (*moha*), and leaf-poisons cause yawning, writhing, and wheezing (*śvāsa*).
 Fruit-poisons cause swelling of the scrotum, a burning feeling and writhing. Flower-poisons will cause vomiting, distension (*ādhmāna*) and sleep (*svāpa*).
 The consumption of poisons from bark, pith (*sāra*) and resin (*niryāsa*) will cause foul breath, hoarseness (*pāruṣya*), a headache, and a discharge of phlegm (*kapha*).⁴²⁹
 The milky sap (*kṣīra*)-poisons make one froth at the mouth, cause loose stool, and make the tongue feel heavy.⁴³⁰ The element (*dhātu*)-poisons give one a crushing pain in the chest, make one faint and cause a burning feeling on the palate.
 These poisons are classified as ones which are generally speaking lethal after a period of time.

11–17 Symptoms of tuber poisoning

The tuber-poisons, though, are severe. I shall talk about them in detail.⁴³¹
 With **jequirity**, there is numbness and very severe trembling.
 With **Indian aconite**, there is rigidity of the neck, and the faeces, and urine become yellow.
 With **marking nut tree (?)**, the wind becomes defective (*vātavaiguṇya*), there is constipation (*ānāha*), and lumps (*granthi*) start to appear.
 With **leadwort**, there is weakness in the neck, and speech gets jumbled.⁴³²

429 At 1.2.6 (*Su 1938*: 11), Ḍalhaṇa glossed hoarseness (*pāruṣya*) as *vāgrūkṣatā*, “a rough, dry voice.”

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

431 See Ḍalhaṇa’s comments on the impossibility of identifying the following plants, p. 139 above.

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

With the one called **muddy** (?), there is a discharge (*praseka*), the faeces pour out, and the eyes turn yellow.

The ‘**Virāṭa’s plant**’ (*vairāṭaka*) causes pain in the body and illness in the head.

Paralysis of one’s arms and legs and trembling are said to be caused by **nutgrass**.⁴³³

15b With **big poison** (?), one’s limbs grow weak, there is a burning feeling and swelling of the belly.⁴³⁴

16a With **white lotus**, one’s eyes go red, and one’s belly becomes distended.⁴³⁵

16b With **radish**, one’s body is drained of colour and the limbs are paralysed.⁴³⁶

17a With ‘**alas, alas**’ (?), a man turns a dark colour (*dhyāma*), and gasps.⁴³⁷

17b With **atis root** one gets violent knots (*granthi*) and stabbing pains in the heart.⁴³⁸

18a With **monkey** (?), one leaps up, laughs, and bites.

18b-19a Experts have said that one should know that the thirteen highly potent tuber-poisons, which are mentioned here, have ten qualities (*guṇa*).

19b-20a The ten are:

433 The substitution in MS NAK 5-333 affecting 15cd is caused by an eye-skip to the word *viṣeṇa* in 2.17.

Mustaka commonly refers to *Cyperus rotundus*, L.; the root is used in āyurveda but is not poisonous. However other dictionaries list *mustaka* amongst serious poisons, for example *Rājanighaṇṭu* (22 v. 42) and *Rasaratnasamuccaya* 16, v. 80. However, its ancient identity is still doubtful.

434 The poisonous root **big poison** (?) (*mahāviṣa*) is not clearly identifiable, although *viṣā* is commonly aconite. Verse 6 above notes that there are several kinds of aconite.

435 The word *puṇḍarīka* very commonly means white lotus. The entire plant is edible and cannot be the poison intended here. Singh and Chuneekar (GVDB: 252) noted that this poison is unidentified and that it is also listed as a poison in *Carakasamhitā*. 23.12.

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

437 Identification of *hālāhala* is uncertain. It may simply be a mythical poison, or its specific identity may have been lost over the centuries. Late *nighaṇṭus* identify it as *stomaka* = *vatsanābha*, i.e., *Aconitum napellus*, L. (*Soḍhalanighaṇṭu* p. 43).

Ḍalhaṇa on 5.2.17 (Su 1938: 564) interpreted our “gasps” as “the man laughs and grinds his teeth.” But this gloss is probably displaced and intended to apply to verse 2.18.

438 Singh and Chuneekar (GVDB: 407) noted that *vatsanābha* and *śṛṅgēviṣa* are two different varieties of poisonous Aconites that are difficult to distinguish.

- dry (*rūkṣa*),
- hot,
- sharp,
- rarefied (*sūkṣma*),
- fast-acting,
- pervasive (*vyavāyin*),
- expansive (*vikāsin*),
- limpid (*viśada*),
- light, and
- indigestible.

- 20b Because of dryness, it may cause inflammation of the wind; because of heat it inflames the choler and blood. Because of the sharpness it unhinges the mind, and it cuts through the connections with the sensitive points (*marman*). Because it is rarified it can infiltrate and distort the parts of the body.⁴³⁹
- 22 Because it is fast-acting it kills quickly, and because of its pervasiveness it affects one's whole physical constitution (*prakṛti*).⁴⁴⁰ Because of its expansiveness it enters into the humour (*doṣa*)s, bodily constituents (*dhātu*)s, and even the impurities. Because it is limpid it overflows, and because it is light it is difficult to treat. Because it is indigestible it is hard to eliminate. Therefore, it causes suffering for a long time.
- 24 Any poison that is instantly lethal, whether it be stationary, mobile, or artificial, will be known to have all ten of these qualities.

Slow-acting poison

- 25cd–26 A poison that is old or destroyed by anti-toxic medicines, or else dried up by blazing fire, wind, or sunshine, or which has just spontaneously lost its features,⁴⁴¹ becomes a slow-acting poison (*dūṣṭviṣa*).⁴⁴² Because it has lost its potency it is no longer perceived. Because it is surrounded by phlegm (*kapha*) it has an aftermath that lasts for a very long time.

⁴³⁹ We read the active *vikaroti* with Ḍalhaṇa against the transmitted passive *vikriyeta*, since it must be the parts of the body that are distorted, not the poison.

⁴⁴⁰ Ḍalhaṇa on 5.2.22 (*Su* 1938: 565) explained this as “takes the form of pervading the whole body (*akhiladehavyāptirūpam*).”

⁴⁴¹ Ḍalhaṇa specified that this refers to the ten qualities that are mentioned above (5.2.26 (*Su* 1938: 565)).

⁴⁴² Ḍalhaṇa cited this verse at 1.46.83 (*Su* 1938: 222) while explaining *dūṣṭviṣa* (see p. 149).

- 27 If he is suffering from this, the colour of his stools changes, he gets a sour, bad taste and is very thirsty. Speaking nonsensically and close to death, wandering about, he may feel faint, giddy, and aroused.⁴⁴³
- 28 If it lodges in his stomach (*āmāsaya*), he becomes sick because of wind and phlegm; if it lodges in his intestines (*pakvāsaya*), he becomes sick because of wind and choler. A man's hair and limbs fall away and he looks like a bird whose wings have been chopped off.
- 29a–c If it lodges in one of the body tissues such as chyle (*rasa*), it causes the diseases arising from the body tissues, that have been said to be wrong.⁴⁴⁴ and it rapidly becomes inflamed on days that are nasty because of cold and wind.
- 29d–31 Listen to its initial symptoms (*liṅga*): it causes heaviness due to sleep, yawning, disjunction (*viśleṣa*) and horripilation (*harṣa*) and a bruising of the limbs (*aṅgamarda*).⁴⁴⁵ Next, it causes intoxication from food (*an-namada*) and indigestion, loss of appetite (*arocaka*), the condition of having a skin disease (*koṭha*) with round blotches (*maṇḍala*),⁴⁴⁶ **dwindling away (*kṣaya*) of flesh**, swelling of the feet, hands, and face, **the fever called *pralepaka***, vomiting and diarrhoea.⁴⁴⁷ The slow-acting poison might cause **wheezing, thirst and fever, and it might also cause distension of the abdomen**.
- 32 These various disorders are of many different types: one poison may produce madness, while another one may cause constipation (*ānāha*), and yet another may ruin the semen. One may cause **emaciation**, while another pallid skin disease (*kuṣṭha*).
- 33 Something is “corrupted” by repetitively keeping to bad locations, times, foods, and sleeping in the daytime. Or, traditionally, “corrupting poison” (slow-acting poison (*dūṣī-viṣa*)) is so called because it may corrupt (*dūṣayet*) the body tissue (*dhātu*)s.

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

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

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

446 The last ailment could perhaps be ringworm.

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

34- The stages of toxic shock

- In the first shock of having taken a stationary poison, a person's tongue becomes dark brown and stiff, he grows faint, and panics.
- 35 In the second, he trembles, feels exhausted, has a burning feeling, as well as a sore throat. When the poison reaches the stomach (*āmāśaya*), it causes pain in the chest (*hṛd*).
- 36 In the third, his palate goes dry, he gets violent pain (*śūla*) in the stomach (*āmāśaya*), and his eyes become weak, swollen and yellow.
- 37 In the fourth shock, it causes the intestines and stomach to be exhausted (*sāda*), he gets hiccups, a cough, a rumbling in the gut (*antra*), and his head becomes heavy too.
- 38 In the fifth he dribbles phlegm (*kapha*), goes a bad colour, his ribs crack (*parśvabheda*), all his humours are irritated, and he also has a pain in his intestines (*pakvādhāna*).
- 39a In the sixth, he loses consciousness and he completely loses control of his bowels.
- 39b In the seventh, there are breaks in his shoulders, back and loins, and he stops breathing.⁴⁴⁸

Remedies for the stages of slow poisoning

- 40 In the first shock of the poison, the physician should make the man, who has vomited and been sprinkled with cold water, drink an antidote (*agada*) mixed with with honey and ghee.
- 41a In the second, he should make the man who has vomited and been purged drink as before;
- 41b on the third, drink an antidote and a beneficial nasal medicine (*nasya*) as well as an eye salve (*añjana*).
- 42a In the fourth, the physician should make him drink an antidote that is salt with a little oil.⁴⁴⁹
- 42b In the fifth, he should be prescribed the antidote together with a decoction (*kvātha*) of honey and liquorice.

⁴⁴⁸ Here at 5.2.24 (*Su* 1938: 566) Ḍalhaṇa glossed *sannirodha* as “complete cessation, i.e., of breath” (*sannirodhaḥ samyānnirodhaḥ, ucchvāsasya iti śeṣaḥ*). The manuscripts all read *skanda* where *skandha* must be intended; this confusion is known from Buddhist Hybrid Sanskrit (*edge-1953*).

⁴⁴⁹ At 6.52.30 (*Su* 1938: 769) Ḍalhaṇa noted that *sindhu* can be interpreted as salt (*saindhava*).

- 43 In the sixth, the cure (*siddhi*) is the same as for diarrhoea. And in the seventh, he perishes.⁴⁵⁰
- 44 In between any one of these shocks, once the above treatment has been done, he should give the patient the following cold gruel (*yavāgū*) together with ghee and honey, that will take away the poison.
- 45–46 A gruel (*yavāgū*) made of the following items in a stewed juice (*niḥ-kvātha*) destroys the two poisons: luffa,⁴⁵¹ wild celery,⁴⁵² velvet-leaf, sunflower,⁴⁵³ heart-leaved moonseed, myrobalan siris, and Indian cherry, white siris, the two kinds of turmeric,⁴⁵⁴ and the two kinds of hairy-fruited eggplant,⁴⁵⁵ hogweed, peas, the three heating spices, the

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

Another difference at this point is that the Nepalese version also does not support the vulgate's passage on the crow's foot (*kākapada*) therapy (**wuja-2003**). The same is the case at 5.5.24 (Su 1938: 575) and the clear description at 5.5.45 (Su 1938: 577), in neither of which is the therapy supported in the Nepalese version. This therapy seems unknown to the Nepalese transmission. The therapy may have migrated into the vulgate *Suśrutasamhitā* from the *Carakasamhitā* 6.23.66–67 (Ca 1941: 574).

451 At 4.10.8 (Su 1938: 449) Ḍalhaṇa glossed कोशवती as देवदाली and at 4.18.20 (Su 1938: 472) as कटुकोशातकी, vocabulary pointing to *Cucumis cylindrica*, *Cucumis act-angula* or *Luffa echinata*. See glossary under ??.

452 A plant often cited in *Suśrutasamhitā*, but rarely in *Carakasamhitā* (GVDB: 4). Ḍalhaṇa glossed it here, 5.2.45 (Su 1938: 566), as *ajamodā*, wild celery, but noted that others consider it to be *moraṭa*, rajmahal hemp. There is considerable complexity surrounding the identification of *moraṭa*/*mūrvā* and related synonyms (GVDB: 314–316). Taking *agnika* as a short reference to *agnimantha*, often identified as migraine tree, might be plausible, since that is antitoxic or anti-inflammatory, but such a short reference is not known elsewhere.

453 At 5.2.45 (Su 1938: 566) Ḍalhaṇa said that this plant has leaves like the *paṭola*, pointed gourd, Singh and Chuneekar (GVDB: 280, 443) argued plausibly that this is a synonym for *arkapuṣpi*, panacea twiner, as Ḍalhaṇa also stated in 1.45.120 (Su 1938: 206), and the leaves of *Holostemma* and *Trichosanthes* are indeed strikingly similar. The appearance of the plant, a creeper with sun-like flowers, fits the name. But there remains much controversy about the identities of these candidates (e.g., ADPS: 195–198).

454 I.e., turmeric and Indian barberry.

455 I.e., hairy-fruited eggplant and yellow-berried nightshade.

two kinds of Indian sarsaparilla⁴⁵⁶ and blue water-lily.

The invincible ghee

- 47–49 There is a famous ghee called “Invincible” (*ajeya*). It rapidly destroys all poisons but is itself unconquered. It is prepared with a mash (*kalka*) of the following plants: liquorice, crape jasmine, costus, deodar, peas, Indian madder, cardamom and cherry, cobra’s saffron, blue water-lily, sugar, embelia, sandalwood, malabathrum, foxtail millet, rosha grass, the two turmeric, ⁴⁵⁷ the two Indian nightshades, ⁴⁵⁸ the two kinds of Indian sarsaparilla, ⁴⁵⁹ beggarweed, and heart-leaf sida.

Curing the ‘slow-acting’ poison

- 50–52 Someone suffering from “slow-acting poison (*dūṣīviṣa*)” should be well sweated, and purged both top and bottom. Then he should be made to drink the following eminent antidote which removes “slow-acting poison:”
Take long pepper, rosha grass, spikenard, lodh tree, cardamom, natron, scented pavonia, red ochre, as well as gold, and pondweed.
This antitoxin, taken with honey, eliminates slow-acting poison. It is called the “enemy of slow-acting poison (*dūṣīviṣāri*),” and it is not prohibited in other situations.
- 53–54 If there are any other side-effects (*upadrava*), such as fever, a burning feeling, hiccups, constipation (*ānāha*), depletion of the semen, distension, diarrhoea, fainting, skin problems, bellyache (*jaṭhara*), madness, trembling, then one should treat each one in its own terms, using anti-toxic medicines.
- 55 For a prudent person, the slow-acting poison can be cured (*sādhya*) immediately. It is treatable (*yāpya*) if it is of a year’s standing. Other than this, it should be avoided for the person who eats unwholesome things.

⁴⁵⁶ I.e., country sarsaparilla and black creeper.

⁴⁵⁷ I.e., turmeric and Indian barberry.

⁴⁵⁸ I.e., hairy-fruited eggplant and yellow-berried nightshade.

⁴⁵⁹ I.e., country sarsaparilla and black creeper.

Kalpasthāna 3: Poisonous Insects and Animals

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁴⁶⁰

Translation

- 1 And now we shall explain the formal procedure (*kalpa*) that is the required knowledge about mobile poisons.⁴⁶¹
- 3 The full explanation about the sixteen carriers (*adhiṣṭhāna*) of the mobile poisons, that have been mentioned by me in brief, will be stated.⁴⁶²
- 4 In that context, they are:⁴⁶³
 1. gaze
 2. breath,
 3. teeth,
 4. nails,
 5. mouth,
 6. urine,
 7. feces,
 8. **menstrual blood**,
 9. semen,
 10. **tail**,

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

⁴⁶⁰ [HIML](#): IA, 291–292.

⁴⁶¹ In contrast to stationary, plant poisons. No reference is made to Dhanvantari (**birc-2021**).

⁴⁶² "Carrier" for base, foundation (*adhiṣṭhāna*) aims to capture the idea that the author will describe the creatures in which poisons inhere.

⁴⁶³ The content of this section is presented as a table, for clarity for the contemporary reader and mindful of the theoretical issues surrounding notational variation, including the "symbolic rewriting" and the modification of "expressive capacities" discussed by **saru-2016**. For further discussion, see **wuja-2021**.

- | | |
|---|-----------------------------------|
| 11. contact with saliva, | 15. bones, |
| 12. nipping with the mouth | 16. bile, |
| (<i>mukhasaṃdamśā</i>), | 17. bristles (<i>śūka</i>), and |
| 13. fart (<i>avaśardhita</i>), ⁴⁶⁴ | 18. corpses. ⁴⁶⁶ |
| 14. anus, ⁴⁶⁵ | |

5 In that context,

<i>location of the poison</i>	<i>creatures</i> ⁴⁶⁷
in their breath and gaze	divine snakes
in their fangs	the ones on earth ⁴⁶⁸
in their nails, mouths and fangs a	cats, dogs, monkeys, men (<i>nara</i>), ⁴⁶⁹ crocodiles, frogs, 'cook-fish' (<i>pākamatsya</i>), ⁴⁷⁰ monitor lizards, cone snails (<i>śambūka</i>), 'poisonous snakes' (<i>pracalāka</i>), ⁴⁷¹ geckos (<i>grhagoḍikā</i>), ⁴⁷² four-footed insects and others

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

465 Ḍalhaṇa on 5.3.4 (Su 1938: 567) noted this reading.

466 This list has grown in transmission by two items.

467 Many of these names are mere dubious placeholders.

468 Ḍalhaṇa on 5.3.5 (Su 1938: 567) cited the otherwise unknown authority Sāvitra on the topic of poisonous snakes (HIML: IA, 377, IB 497, n. 105).

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

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

471 *Arthaśāstra* 14.1.14, 23 (oliv-2013), where it might also be a chameleon; but the latter are not venomous.

472 The scribe of MS Kathmandu NAK 5-333 noted in the margin that some of his sources read गलगोडिका, which is the name of a snake known also in the *Carakasamhitā* and elsewhere in literature (cf. note 199, p. ??). Hemacandra's *Abhidhānacintāmaṇi* (4.364) mentions that गृहगोडिका and गृहगोलिका are synonyms (radh-1876).

<i>location of the poison</i>	<i>creatures</i>
in their urine and faeces	lice (<i>kiṭīpa</i>), ‘flat insects’ (<i>piccīṭā</i>), ‘orange-dwellers’ (<i>kaṣāyavāsika</i>), ‘pepper snakes’ (<i>sarṣapaka</i>), ‘angry beetles’ (<i>toṭaka</i>), dung beetles (<i>varcaḥkīṭa</i>), and ‘pot insects’ (<i>kaunḍinya</i>)
in their semen	mice
in their stings (<i>śūla</i>)	scorpions, ‘earth scorpions’ (<i>viśvambhara</i>), wasps (<i>varaki</i>), ⁴⁷³ fish, crabs (<i>uccīṭiṅga</i>), and ‘wing-scorpions’ (<i>patravṛścika</i>)
in their saliva, nails, urine, feces, blood, semen and fangs	spiders
in the bites of their mouths	flies, wasps (<i>kaṇabha</i>) and leeches
in the bites of their mouths, in their fangs, faces, †, farts, anuses and feces	‘speckle-heads’ (<i>citraśīrṣa</i>), ‘lids’ (<i>śārava</i>), ‘bellied’ (<i>kukṣita</i>), ‘wood-enemies’ (<i>dārukāri</i>), ‘liquors’ (<i>medaka</i>), and ‘darts’ (<i>śārikā</i>).
continue	continue
continue	continue

Table 2: Passage 5, expressed in tabular format.

474

Pollution of the environment

- 6 The enemies of the king pollute the waters, roads and foodstuffs in enemy territory. The experienced physician, who has learned how to purify things, should clean up those polluted things.

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

474 kaur-2018 is unhelpful, in spite of a section on the *Suśrutasaṃhitā* (pp. 61–63).

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continue
with table
for #5

- 7 Polluted water is slimy and smells of tears.⁴⁷⁵ It is covered with froth and covered with streaks. The frogs and fish die, the birds are crazed and, along with the wetland creatures, they wander about aimlessly.
- 8 Men, horses and elephants who swim in it experience vomiting, delusion, fever, swelling and sharp pains.⁴⁷⁶ He should try to purify that polluted water, after curing their ailments.
- 9 And so, he should burn **axlewood** and **garjan oil tree**, as well as **corky coral tree**, and **small-flowered crape myrtle** and **weaver's beam tree**, and with **golden shower tree** and **white cutch tree**.⁴⁷⁷ Then he should sprinkle that ash, cold, on the waters.
- 10–11 And in the same way, putting a handful of the ash in a pot, one may also purify water that one wants. If any one of the limbs of cows, horses, elephants, men or women, touch a place on the ground that enemies have spoiled with poison, or a ford or rock or a flat surface, then it swells up and burns and its hair and nails fall out on that place.⁴⁷⁸
- 12 In that situation, he should grind up **country sarsaparilla** together with all the aromatic items, with alcoholic drinks. And then he should sprinkle the paths that need to be used with waters mixed with mud.⁴⁷⁹ **And if there exists another path, he should go by that.**⁴⁸⁰
- 13 When grasses and foods are polluted, people collapse, fall unconscious. And others vomit. They get loose stool or they die.⁴⁸¹ One should apply to them the therapy as described.
- 14–15 Alternatively, one should smear various musical instruments with antidotes that remove poison and then play them. What is called the most

475 अस्र normally means “tears,” but rarely means “blood.”

476 On the polysemy of elephant/snake (*nāga*), see **seme-1979**.

477 Cf. with the recipe at *Suśrutasaṃhitā* 5.6.3 (**Su 1938**: 580) for a paste to put on drums etc., p. 201 below.

478 “Swells up” translates an unclear reading that was probably शूयति, which may be an irregular form of √शू, श्वा, श्वि (**whit-root**).

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

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

481 In “they get loose stool,” the verb आर्च्छन्ति (√ऋ), transmitted in both Nepalese manuscripts, has an irregular initial strong vowel. Alternatively, and perhaps more likely, it is a combination of आ+√ऋ, conjugated unusually as a class 6 verb, but with an appropriate sense of “to fall into (misfortune).”

excellent paste for a musical instrument is **certain minerals**⁴⁸² together with **gold and sarsaparilla**, and a portion of of **nutgrass** equal to that, together with the bile called “brown cow”.⁴⁸³ By the sound of the musical instrument, even terrible poisons that may be present at that place are destroyed.

- 16 If there is smoke or wind that is affected by poison then birds are dazed and fall to the ground. People get coughs, colds, and head illnesses, and acute eye diseases.⁴⁸⁴
- 17 The smoke and air can be purified by putting into the air: **lac**, **turmeric**, **Indian aconite**, and **myrobalan**, with **Himalayan mayapple**, **costus**, **cardamom**,⁴⁸⁵ as well as **peas**, and **foxtail millet**.

The origin of poison

- 18 As it is told, the arrogant demon called Kaiṭabha created an obstacle for lotus-born Brahmā, at the very time that he was creating these creatures.⁴⁸⁶
- 19 Pitiless Fury took a body and burst out of the mouth of furious Brahmā’s store of fiery energy.⁴⁸⁷

482 “Certain minerals” translates तारावितार, the unanimous reading of the Nepalese witnesses. But the meaning of this expression is not clear and may even refer to plants, like the other ingredients. The vulgate reads तारः सुतारः, which is also not very clear. However, Ḍalhaṇa on 5.3.14 (*Su* 1938: 568) identified these as “silver” and “mercury.” This is highly unlikely to be a correct understanding of the passage. Historically, mercury is not naturally present in the South Asian peninsula (*watt-1896*) and the word पारद that Ḍalhaṇa used is probably a loan-word from Persian (*stei-pers*). Mercurial compounds are not reliably attested in South Asia until two or three centuries after the composition of the *Suśrutasaṃhitā* at the earliest. The currently available “śāstric” recension of the *Arthaśāstra* that is datable to 175–300 CE (*oliv-2013*) does not mention mercury (*ibid*, 534). See further the study by Dagmar *wuja-2013b*.

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

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

485

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

487 “Fury” is here anthropomorphised.

write foot-
note: don't
repeat
ativāṣā; vul-
gate similar
to H.

- 20 He burned that great, thundering, apocalyptic demon. Then, after bringing about the annihilation of that demon, his amazing fiery energy increased.
- 21 And so, there was a sinking down (*viṣāda*) of the Daityas. Observing that, it was named “poison (*viṣa*)” because of its ability to produce a “sinking down.”
- 22 After that, the Lord created beings and subsequently made that fury enter into creatures still and moving.

The working of poison

- 23–24 Water that falls from the sky to the earth has no obvious flavour. The savour of the different places it lands on enters into it. In the same way, whatever substance a poison reaches, it establishes itself there and by its nature it takes on that substance’s savour.⁴⁸⁸
- 25 Generally speaking, in a poison, all the qualities are really sharp. For this reason, every poison is known to irritate all of the humours.
- 26 Irritated and afflicted by the poison, they leave their natural functions. Poison does not get digested, so it blocks the breaths.⁴⁸⁹
- 27 Breathing is obstructed because its pathway is blocked by phlegm. Even if life continues, a man remains without consciousness.
- 28 Similar to semen, the poison of all angry snakes pervades the whole body, and goes to the limbs like semen because of being stirred up.
- 29 The fang of snakes is like a hook. When it gets there, it sticks inside them. That is why the unagitated poison of a snake is not released.
- 30 Sprinkling with very cold water is traditional for all cases of poisoning, because poison is declared to be extremely hot and sharp.⁴⁹⁰
- 31 Poison in insects is slow and not very hot, having a lot of wind and phlegm. So in cases of insect poisoning, sweating is not forbidden.
- 32cd In cases of a strike or a bite, the poison may, of its own accord, stay there.

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

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

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

- 33–35ab †Having come upon a body,⁴⁹¹ in the case of corpses that have been pierced by a poisoned arrow and bitten by a snake, someone who eats the poisoned flesh of a recent corpse out of carelessness will suffer with illness according to the poison, or even die. And therefore, the flesh of those should not be eaten when they have just died.
It is admissible after three quarters of an hour, but without the poisoned arrow and the snakebite.
- 35.1 [At this point an Upajāti verse is added in the margin of K but is not fully legible; the version of the text in H is also incomplete and not fully comprehensible.]⁴⁹²
- 35.3 †When, in a wound, the poison that is connected with these qualities runs, ...Therefore, not everything that is damaged by poison and eaten causes death.⁴⁹³
- 35.1 [ślokas in the MSS that aren't in the vulgate. The first line doesn't scan. Witness K adds a part of the start of this in the bottom margin. This material is repeated at 3.39.2 in MS H.]
- 35cd & 36cd One designates a person who has diarrhoea of feces looking like soot (*grhadhūma*) with wind,⁴⁹⁴ and who vomits foam, as “someone who has drunk poison.”
- 37 Therefore, fire burns a heart that is pervaded by poison. For, having pervaded of its own accord the location of consciousness, it abides.⁴⁹⁵

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

492 *Mādhavanidāna*, 69.20–21 (**madhava1**) has verses that are directly parallel to this section: दर्वीकराणां विषम् आशुघाति सर्वाणि चोष्णे द्विगुणीभवन्ति ॥ अजीर्णपित्तातपपीडितेषु बालेषु वृद्धेषु बुभुक्षितेषु ॥२०॥ क्षीणक्षते मोहिनि कुष्ठयुक्ते रूक्षे ऽबले गर्भवतीषु चापि ॥ शस्त्रक्षते यस्य न रक्तम् एति राज्यो लताभिश्च न संभवन्ति ॥२१॥. This passage is the only occurrence in the ayurvedic text corpus that relates to the Nepalese version of the *Suśrutasaṃhitā* at this point. This suggests that Mādhavakara (fl. ca. 700, Bengal) knew and used the Nepalese version.

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

494 गृहधूम is not a plant in this context, *pace* MW: 362. See the discussion in note 387, p. 136 above.

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

Patients beyond help

- 38 Patients who should not be accepted include: those who have been bitten under a **peepul tree**, in a temple, in a cemetery, at an ant-hill, at dawn or dusk, at a crossroads, under Yama's asterism,⁴⁹⁶ under the Great Bear and people who have been bitten in lethal spots.
- 39 The poison of cobras kills rapidly. They all gain twice the intensity in those who have indigestion, those who are afflicted by bile or wind, old people, children and the hungry.
- 39.1 In those whose who are mad or intoxicated, or who suffer from anxiety, or who are unable to tolerate its various strengths, it becomes sharp. †...
- 39.2 ⁴⁹⁷
- 3.40cd–3.41 One should reject someone overcome by poison who **does not bleed** when cut with a knife, where weals do not appear as a result of lashes,⁴⁹⁸ or where there is no horripilation because of cold water, whose mouth is **crooked**, whose hair is falling out of his head. A man who is fatigued and those who stammer,⁴⁹⁹
- 3.42 one who has a black and red swelling at the site of the bite, with lockjaw, should be avoided. The same goes for someone who has a solid plug emerge from their mouth and someone who has blood running from above and below and
- 3.43ab The physician should also avoid a person who has fangs that have not fallen out quickly.⁵⁰⁰

496 याम्ये means "southerly" but Ḍaḥaṇa on 5.3.38 (Su 1938: 570) interpreted it as "in Yama's direction" as "under the seventh asterism."

497 Material corresponds to SS.1.45.205ab, where it describes how alcohol produces intoxication because it is fine, hot and sharp and travels through the vessels disturbing the senses and the mind and intoxicating the potency.

498 Ḍaḥaṇa, on 5.3.40 (Su 1938: 570), glossed लताभिस् "by means of whips," as "when the body is struck by whips."

499 nāsāvasāda & plural sakaṇṭhabhaṅgāḥ

500 The grammatical verb-form परिवर्जयित "he should avoid," opt., 3rd, sg., is unusual. **reno-1940** documented such forms from the *Aitareyabrāhmaṇa* onwards. **ober-2003** showed that the form is well-documented in *manuscripts* of the *Mahābhārata*, but has been edited out of the printed critical edition in almost all cases. Cf. also **kuli-2006**. The concern about a patient who "has fangs that have not fallen out" is hard to understand. The word दंष्ट्रा does not mean human teeth (दन्त). We therefore prefer to interpret this as a patient where the fangs of a venomous creature remain in the bite-wound. This requires construing the expression as a *bahuvrīhi* compound: दंष्ट्रा or दंष्ट्र + अनिपातः.

Kalpasthāna 4: Snakes and Envenomation

Introduction

The fourth chapter of the Kalpasthāna of the *Suśrutasamhitā* addresses the topic of snake bites and snake venom. Exceptionally for the Nepalese version of the *Suśrutasamhitā*, the discussion is framed as a question from Suśruta to the wise Dhanvantari. Suśruta's questions are about the number of snakes, how they are classified, the symptoms of their bites and the pulses or stages of toxic shock experienced by a victim of snakebite and related topics. The taxonomy of snakes is presented in tabular form in Figures 2 and 3.⁵⁰¹ The *Carakasamhitā* also addressed this topic of snake taxonomy, but only included the first three of the *Suśrutasamhitā*'s types, namely Darvīkara, Maṇḍalī and Rājimān.⁵⁰² These three categories of snakes are framed within a humoral scheme, aggravating wind, bile and phlegm respectively, a scheme that is carried forward into symptoms and therapy.⁵⁰³ The *Suśrutasamhitā* does not use this snake–humour parallelism. By contrast, the system of seven pulses or toxic shocks (*vega*) that is central to the *Suśrutasamhitā*'s understanding of envenomation is absent from the *Carakasamhitā*.⁵⁰⁴

⁵⁰¹ On the idea of notational variants in scientific translation, see [elsh-2008saru-2016wuja-2021](#).

⁵⁰² 6.23.124 ff. ([Ca 1941](#): 577).

⁵⁰³ *Carakasamhitā* 6.23.165–176 ([Ca 1941](#): 579). Note that the *Carakasamhitā* then described symptoms and therapies without reference to the three-humour scheme: 6.23.177–254 ([Ca 1941](#): 579–582).

⁵⁰⁴ One mention of the term in the *Carakasamhitā* refers to the peak of a tertian fever (6.3.70 ([Ca 1941](#): 404)). In other contexts, it had the ordinary-language meaning of a natural “impulse” or “pressure” that should not be suppressed (1.25.40 et passim

Literature

A brief survey of this chapter's contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.⁵⁰⁵ There also exists a substantial herpetological literature from colonial India as well as more recent studies of snakes in the context of cultural and religious life.

The ophiological literature of the colonial period began in the late nineteenth century with the work of Fayrer, whose publication included striking colour paintings of snakes.⁵⁰⁶ **fayr-1874** provided a biological taxonomy of snakes as well as chapters on mortality statistics during the nineteenth century, treatment and effects of poison, and experimental data. **ewar-1878** included descriptions of appearance and behaviour of poisonous snakes and sometimes their local names and reproducing Fayrer's illustrations.⁵⁰⁷ **wall-1913** provided a useful analysis of the medical effects of snake envenomation in India arranged by the varied symptomatology of different snakes. He also discussed the difference between the symptoms of toxicity and fright (69–75) and also the difficulties arising out of uncertainty about the effects of snake-bite (124–126). The *Suśrutasamhitā* too recognized the emotional and somatic effects of fright (see note 518 below). **wall-1921** provided a wealth of detail of the snakes of Sri Lanka, including line drawings.

doni-2015 provided a good survey of snakes as protagonists in religious literature from the *Atharvaveda* through the epics, *Purāṇas* and Buddhist literature. **seme-1979** traced semiotics of the term *nāga* through Vedic, Pali and Sanskrit literature. **slou-2016** discussed the *Suśrutasamhitā*'s *Kalpasthāna* as a precursor and influence on later Tantric traditions of snake-bite interpretation and therapy. In particular, the Tantric *Kriyākālaguṇottara* text that Slouber presented divided snakes into two basic categories, divine and mundane, as the *Suśrutasamhitā* does.⁵⁰⁸ But unlike the *Suśrutasamhitā*, in the *Kriyākālaguṇottara* the chief taxonomic principle for both groups is the

(**Ca 1941**: 131–132)).

⁵⁰⁵ **HIML**: IA, 292–294. In addition to the translations mentioned by Meulenbeld (**HIML**: IB, 314–315), a translation of this chapter was included in **shar-1999**. The classic work of **joll-1951** offered a short but accurate overview of Indian toxicology.

⁵⁰⁶ **fayr-1874**, first published in 1872.

⁵⁰⁷ Calling his work a supplement to **fayr-1874**, but also being cited by Fayrer, **ewar-1878** evidently also collected local indigenous knowledge from his “snake-man” (p. 22).

⁵⁰⁸ **slou-2016**.

four *varṇas*.

A discussion of this chapter specifically in the light of the Nepalese manuscripts was published by Harimoto.⁵⁰⁹ After a close comparative reading of lists of poisonous snakes, Harimoto concluded that, “the Nepalese version is internally consistent while the [vulgate] editions are not.” Harimoto showed how the vulgate editions had been adjusted textually to smooth over inconsistencies, and gave insights into these editorial processes.⁵¹⁰

Include
info on
hida-2019

The Seven Stages of Toxic Shock

A prominent feature the *Suśrutasamhitā*’s interpretation of envenomation symptoms is the concept of seven successive stages or pulses (*vega*) of toxic shock after a bite. This is interestingly coordinated with the *Suśrutasamhitā*’s concept of the *kalās*, which are either seven layers of skin that come into existence during embryonic development or seven interstitial tissues that separate the various parts of the body.⁵¹¹

Contemporary clinical studies of snake envenomation and treatment do not show any awareness of such a seven-stage symptomatology as found in traditional Indian medicine.⁵¹² Exceptionally, the studies by **barc-2008** and **oezb-2021**, do identify and tabulate three stages of envenomation.⁵¹³ The symptoms of these three stages are mainly characterized by increasing degrees of edema. This differs from the *Suśrutasamhitā*’s detailed characterization of changes in skin colour etc.⁵¹⁴

⁵⁰⁹ **hari-2011**.

⁵¹⁰ The two editions that Harimoto noted, **Su 1938** and **bhat-1889**, present identical texts.

⁵¹¹ The system of the कला is described at 4.4.4–20 (**Su 1938**: 355–357). Cf. *Mahākośa*: 1, 183–184, *Śabdasiṃdhū*: 227–228, **kutu-1962**, **HIML**: 1, 247–248 and notes. This system of dermal and interstitial कला was not known to the *Carakasamhitā* as such; rather, the *Carakasamhitā* mentioned six kinds of skin (त्वक्) (4.7.4 (**Ca 1941**: 337)), with different names and characteristics, a contradiction discussed by the commentator Cakrapāṇidatta (*idem*). It appears in later works such as the fourteenth-century *Śārṅgadharasamhitā* (1.1.60 (**sast-1931**)).

⁵¹² E.g., **elle-1997wein-2009pill-2013who-2019meht-2002hamz-2021desh-2022**.

⁵¹³ **barc-2008**, and **oezb-2021**, broadly following **barc-2008**.

⁵¹⁴ I am grateful to Prof. Jan Gerris (U. Ghent) and Prof. Jan Tytgat (KU Leuven) for assistance in finding relevant toxicological literature.

Translation

- 1 Now we shall explain the procedure (*kalpa*) that is required knowledge (*vijñānīya*) concerning the venom in those who have been bitten by snakes.⁵¹⁵
- 3 Suśruta, grasping his feet, questions the wise Dhanvantari, the expert in all the sciences.
- 4 “My Lord, please speak about the number of snakes, and their divisions, the symptoms of someone who has been bitten, and the knowledge about the toxic reactions of poisoning”.⁵¹⁶

[The Taxonomy of Snakes]

- 5 On hearing his query, that distinguished physician spoke.
“The venerable snakes such as Vāsukī and Takṣaka are uncountable.
- 6–9ab “They are snake-lords who support the earth, as bright as the ritual fire, ceaselessly roaring, raining and scorching. They hold up the earth, with its oceans, mountains and continents. If they are angered, they can destroy the whole world with a breath and a look. Honour to them. They have no role here in medicine.
“The ones that I shall enumerate in due order are those mundane ones with poison in their fangs who bite humans.”⁵¹⁷
- 9cd–10 “There are eighty kinds of snakes and they are divided in five ways: Darvīkaras, Maṇḍalins, Rājīmats, and Nirviṣas. And Vaikarañjas that are traditionally of three kinds.”⁵¹⁸
- 11 “Of those, there are twenty and six hooded snakes, and the same number of Maṇḍalins are known. There are thirteen Rājīmats.”⁵¹⁹

Or “There are 20 phanins and 6 maṇḍalins. The same number are known. There are 13 Rājīmats.” Or even, “there are 20 Phanins and six of them are Maṇḍalins.” Are phanins really the same as darvīkaras?

515 The *Sarvāṅgasundarī*, commenting on *Aṣṭāṅgahṛdayasaṃhitā* 1.16.17 (Ah 1939: 246), glossed कल्प as प्रयोग.

516 The expression “toxic reactions” translates वेग, which in other contexts may mean “(natural) urge.” Here, it is rather the discrete stages or phases of physiological reaction to envenomation. Cf. the symptoms of cobra poisoning described by wall-1913.

517 The next few verses are discussed in detail by hari-2011, who shows that in the taxonomy of snakes, the Nepalese version of the *Suśrutasaṃhitā* has greater internal coherence than the vulgate recension.

518 hari-2011 translated these names as “hooded,” “spotted,” “striped,” “harmless,” and “hybrid.” Figure 2 shows the taxonomy described in the vulgate text; Figure 3 shows the different and more logical division of the Nepalese version of the *Suśrutasaṃhitā*.

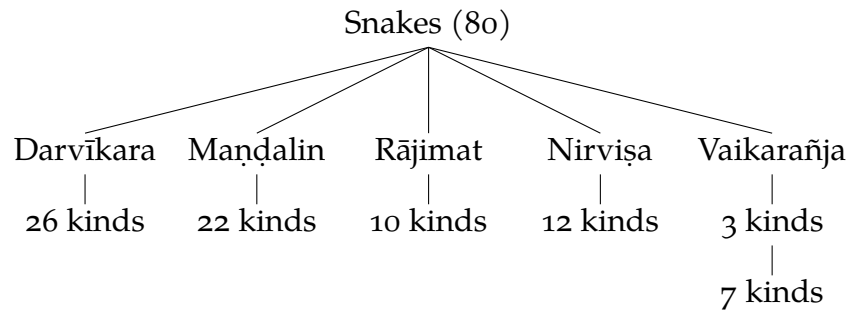


Figure 2: The taxonomy of snakes in the vulgate, 5.4.9–13ab ([Su 1938](#): 571).

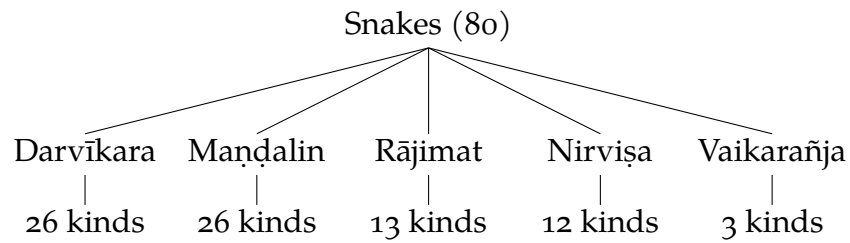


Figure 3: The taxonomy of snakes in the Nepalese version of the *Suśruta-saṃhitā*.

- 12 “There are said to be twelve Niriviṣas and, according to tradition, three Vaikarañjas.

[Behaviours]

- 13–14ef “If they are trodden on, ill-natured or provoked or even just looking for food, those very angry snakes will bite. And that is said to happen in three ways: serpented (*sarpita*), torn (*darita*) and thirdly without venom (*nirviṣa*). Some experts on this want to add “hurt by the snake’s body”.⁵²⁰
- 15–16 “The physician can recognize the following as “ophidian (*sarpita*)”: Where a rearing snake makes one, two or more puncture-marks of its teeth, when they are deep and without much blood,⁵²¹ accompanied by a little ring of spots (*cuñcumālaka*),⁵²² lead to degeneration, and are close together and swollen.
- 17 Where there are streaks with blood, whether it be blue or white, the physician should recognize that to be “torn (*darita*),” having a small amount of venom.
- 18 The physician can recognize the locations of the bites of a person in a normal state as being free from poison, when the location is not swollen, and there is little corrupted blood.

grammar

519 The phrasing of this śloka is awkward.

520 This might refer to constriction. The phrase reads like a commentarial addition rather than the main text of the *Suśrutasaṃhitā*.

521 The word उद्धृत “aroused” was glossed by Ḍalhaṇa at 5.4.15 (Su 1938: 571) as उच्चोद्व्य, a word not found as such in standard dictionaries (**apte-prac**; MW; KEWA; *Mahākośa*). Semantic considerations suggest that the word is not related to √muṣ “break” or *mūta*/*mūṭa* “woven basket.” Perhaps it is related to the Tamil மோதி (*mōti*), whose meanings include “arrogance, grandeur, display” (DED₂: #5133) or to faintly-documented forms like *moṭyate* “is twisted” (CDIAL: #10186). Ḍalhaṇa’s उच्चोद्व्य may thus mean “twisting up” or “making an arrogant display.”

Note that पद “puncture-mark” (more literally, “footprint”) is being used in the same sense as in 1.13.19 (Su 1938: 57) when describing the marks on the body where a knife scarifies the skin before leeching. See footnote 57.

522 The usual dictionary lexeme is चञ्चु, not चुञ्चु as in the Nepalese witnesses. We translate “spots” following Ḍalhaṇa and Gayadāsa on 5.4.15 (Su 1938: 571), where they described a group of spots or swellings at the site of the bite. On the history of the word मालक, see kief-1996.

- 19 The wind of a timid person who has been touched by a snake can get irritated by fear. It causes swelling.⁵²³ That is “hurt by a snake’s body.”
- 20 Locations bitten by sick or frightened snakes are known to have little poison. Similarly, a site bitten by very young or old snakes has little poison.
- 21 Poison does not progress in a place frequented by eagles,⁵²⁴ gods, holy sages, **spirits**, and saints, or in places full of herbs that destroy poison.⁵²⁵

[Characteristic Features of Snakes]

- 22 Darvīkara snakes are known to have hoods, to move rapidly, and to have rings, ploughs, umbrellas, crosses, and hooks on them.
- 23 Maṇḍalin snakes are known for being large and slow-moving. They are decorated with many kinds of circles. They are like a flaming fire because of their poisons.
- 24 Rājimat snakes are smooth and traditionally said to be, as it were, mottled with multicoloured streaks across and above.

[Classes of Snake]

- 25 Snakes that shine like pearls and silver, and that are amber and that shine like gold, and smell sweet are traditionally thought of as being of the Brāhmaṇa caste.

523 wall-1913 remarked on the difficulty of separating toxicity symptoms from the psychosomatic effects of terror:

The gravity of symptoms due to fright does not appear to me to be sufficiently recognised, though there is no doubt in my mind that fatal cases from this cause are abundant, especially among the timid natives of this country.

Wall went on to give several case studies in which patients experienced syncope or even died as a result of bites from toxicologically harmless creatures.

524 Ḍalhaṇa on 5.4.21 (Su 1938: 571) identified the सुपर्ण as a गरुड. On the bird called सुपर्ण, Dave (1985: 72 ff, 514) too noted that it may be a synonym for Garuḍa, and in some contexts may refer to the Golden Eagle, Golden Oriole, Lammergeyer, etc. Dave (1985: 199 ff, 492) noted again that the Garuḍa is a mythical bird but may refer to the Himalayan Golden Eagle and other species of eagle. He pointed out that historically, The original physical basis for गरुड as the नागाशी (snake-eater) was most probably the Sea-Eagle who picks up sea-snakes from the sea or sand-beach and devours them on a nearby tree... (Dave 1985: 201).

Dave continued with interesting reference to Śrīharṣa’s *Nāgānanda*.

525 For “spirits” the Nepalese version has भूत while the vulgate reads यक्ष.

- 26 Warrior snakes, however, are those that look glossy and get very angry. The have the mark of the sun, the moon, the earth, an umbrella and bitumen.
- 27 Merchant snakes may traditionally be black, shine like diamond or have a red colour or be grey like pigeons.
- 28 Any snakes that are coloured like a buffalo and a tiger, with rough skin and different colours are known as servants.⁵²⁶
- 31 All snakes that are variegated (Rājīmats) move about during the first watch of the night. The rest, on the other hand, the Maṇḍalins and the Darvīkaras, are diurnal.⁵²⁷
- 29 Wind is irritated by all hooded snakes; bile by Maṇḍalins and phlegm by those with many stripes.
- 30 Because of the two classes having greater, lesser or equal class, there is the characteristic of irritating two humours. And he will explain the opposing view that is to be known as a result of the non-union of a male and female.⁵²⁸

[Enumeration of Snakes]

34.1 In that context, here are the Darvīkaras.

- | | |
|--|---|
| 1. The Black snake (<i>kṛṣṇasarpa</i>); | 8. The Conch Keeper (<i>śaṃkhaṇḍapāla</i>); |
| 2. The Big Black (<i>mahākṛṣṇa</i>); | |
| 3. The Black Belly (<i>kṛṣṇodara</i>); | 9. The Red Eye (<i>lohitākṣa</i>); |
| 4. The All Black (<i>sarvakṛṣṇa</i>); ⁵²⁹ | 10. The Gavedhuka (<i>gavedhuka</i>); |
| 5. The White Pigeon (<i>śvetakapota</i>); ⁵³⁰ | 11. The Snake Around (<i>parisarpa</i>); |
| 6. The Rain Cloud (<i>valāhako</i>); | 12. The Break Hood (<i>khaṇḍaphaṇa</i>); |
| 7. The Great Snake (<i>mahāsarpa</i>); | 13. The Kūkuṭa (<i>kūkuṭa</i>); |

⁵²⁶ Presumably “different” from the earlier-mentioned castes.

The sequence of the following three verses is slightly different from the vulgate (5.4.29–31 (Su 1938: 572)).

⁵²⁷ The readings of the vulgate, that Rājīmats are active in the early night, the Maṇḍalins in the later night, and Darvīkaras in the day, seem clearer.

⁵²⁸ The sense of the last phrase here is quite different from the vulgate, which says only that “details” will be explained below.

⁵²⁹ Not in vulgate.

⁵³⁰ The vulgate adds The Big Pigeon (*mahākāpota*).

- | | |
|---|---|
| 14. The Lotus (<i>padma</i>); | 21. The Flower Sprinkle Beauty |
| 15. The Great Lotus | (<i>puṣpābhikīrṇnābha</i>); |
| (<i>mahāpadma</i>); | 22. The Mountain Snake |
| 16. The Grass Flower (<i>apuṣpa</i>); | (<i>girisarpa</i>); |
| 17. The Curd Mouth | 23. The Straight Snake |
| (<i>dadhimukha</i>); | (<i>rjusarpa</i>); |
| 18. The Lotus Mouth | 24. The White Rip (<i>śvetadara</i>); |
| (<i>puṇḍarīkamukha</i>); | 25. The Big Head (<i>mahāśīrṣa</i>); |
| 19. The Brown Hut Mouth | and |
| (<i>babhrūkuṭīmukha</i>); | 26. The Hungry Sting (<i>alagarda</i>); |
| 20. The Variegated (<i>vicitra</i>); | |

34.2 Here are the Maṇḍalins

- | | |
|--|--|
| 1. The Mirror Ring | 13. The Morning Glory |
| (<i>ādarśamaṇḍala</i>); | (<i>pālindaka</i>); |
| 2. The White Ring | 14. The Stretch (<i>tantuka</i>); |
| (<i>śvetamaṇḍala</i>); | 15. The Pale as a Flower |
| 3. The Red Ring (<i>raktamaṇḍala</i>); | (<i>puṣpapāṇḍu</i>); |
| 4. The Speckled (<i>prṣata</i>); | 16. The Six Part (<i>ṣaḍaṅga</i>); |
| 5. The Gift of God (<i>devadinna</i>); | 17. The Flame (<i>agnika</i>); |
| 6. The Pilindaka (<i>pilindaka</i>); | 18. The Brown (<i>babhru</i>); |
| 7. The Big Cow Snout | 19. The Ochre (<i>kaṣāya</i>); |
| (<i>vr̥ddhagonasa</i>); | 20. The Khaluṣa (<i>khaluṣa</i>); |
| 8. The Jackfruit (<i>panasaka</i>); | 21. The Pigeon (<i>pārāvata</i>); |
| 9. The Big Jackfruit | 22. The Hand Decoration |
| (<i>mahāpanasaka</i>); | (<i>hastābharanaka</i>); |
| 10. The Bamboo Leaf | 23. The Tatra (<i>tatra</i>); ⁵³¹ |
| (<i>veṇupatraka</i>); | 24. The Mark (<i>citraka</i>); |
| 11. The Kid (<i>śīśuka</i>); | 25. The Deer Foot (<i>eṇīpada</i>). ⁵³² |
| 12. The Intoxicator (<i>madanaka</i>); | |

34.3 Here are the Rājīmats.⁵³³

⁵³¹ This seems implausible, but otherwise the list of Maṇḍalins would be short.

⁵³² The list is short by one item. Perhaps the one of the snakes named in the vulgate, *citramaṇḍala*, *gonasa* or *piṅgala*, should be considered here.

⁵³³ The following list is one item short. The vulgate text, however, has several names that do not appear in the Nepalese Rājīmat list, for example *Sarṣapaka* and *Godhūmaka*.

- | | |
|---|--|
| 1. The Lotus (<i>punḍarīka</i>); | 7. The Grass Drier (<i>trṇaśoṣaka</i>); |
| 2. The Stripe Speckle (<i>rājicitra</i>); | 8. The White Jaw (<i>svetahanu</i>); |
| 3. The Finger Stripe (<i>aṅgulirāji</i>); | 9. The Grass Flower |
| 4. The Two Finger Stripe | (<i>darbhapuṣpa</i>); ⁵³⁴ |
| (<i>dvyaṅgulirāji</i>); | 10. The Red Eye (<i>lohitākṣa</i>); ⁵³⁵ |
| 5. The Drop Stripe (<i>bindurāji</i>); | 11. The Ringed (<i>cakraka</i>); |
| 6. The Mud (<i>kardama</i>); | 12. The Worm Eater (<i>kikkisāda</i>); |

34.4 Here are the Nirviṣas.

- | | |
|---|--|
| 1. The Rain Cloud (<i>valāhako</i>); ⁵³⁶ | 8. The Two-day (<i>dvayāhika</i>); |
| 2. Thei Snake Flag (<i>ahipatāka</i>); | 9. The Milk Flower |
| 3. The White Leaf (<i>śukapatra</i>); | (<i>kṣīrikāpuṣpa</i>); |
| 4. The Goat Swallow | 10. The Flower All (<i>puṣpasakalī</i>); |
| (<i>ajagara</i>); | 11. The Chariot of Light |
| 5. The Stimulator (<i>dīpyaka</i>); | (<i>jyotīratha</i>); |
| 6. The Ilikinī (<i>ilikinī</i>); | 12. The Little Tree (<i>vṛkṣaka</i>); |
| 7. The Year-Snake (<i>varṣāhika</i>); | |

[Breeding and Gender]

34.5 The Vaikarañjas originate out of contrary unions amongst the three colours.⁵³⁷ Thus:

1. The Mākuli (*mākuli*);
2. The Poṭa Throat (*poṭagala*);
3. The Oil Stripe (*snigdharāji*);

Amongst those, the Mākuli (*mākuli*); is born when a male Black Snake mates with a female Cow Snout (*gonasa*), or the reverse. The Poṭa Throat (*poṭagala*) is born when a male Rājila mates with a female Cow Snout (*gonasa*) or the reverse. The Oily Stripe (*snigdharāji*) is born when a male Black Snake mates with a female Rājimat, or the reverse. Their poison is like that of their father, because it is the superior one

⁵³⁴ Also in the Darvīkara list.

⁵³⁵ Also in the Darvīkara list.

⁵³⁶ Also in the Darvīkara list.

⁵³⁷ The word *varṇa* in this chapter normally means “colour” not “class.” (“Class is expressed by “jāti.”) While *kṣṇasarpa* is clearly a colour-type, it is less obvious that *gonasī* is a special colour, and *rājimat* is a group of snakes.

out of the two; but others say it is like the mother. Thus eighty of these snakes have been described.

35 Amongst them, males have large eyes, tongues and heads.⁵³⁸ Females have small eyes, tongues and heads. Neuters have both characteristics, and are slow to exert themselves or be angry.⁵³⁹

36 In that context we shall give instruction in a general way about the sign of having been bitten by any of the snakes.

For what reason?

Because poison acts quickly, like **a fire with an oblation**, a honed sword, or a thunderbolt.⁵⁴⁰ And ignored for even a period of time, it can drag the patient away. There is not even an opportunity to follow the literature.⁵⁴¹

And when the symptom of being bitten is stated, there will be three ways of treating it because there are three kinds of snake. Therefore we shall explain it in three ways. “For this is good for people who are ill, and it removes confusion and in this very case it **prevents all symptoms**”.⁵⁴²

[Symptoms of snakebite]

37 In this context, the poison of a Darvīkara causes the skin, nails, eyes, mouth, urine, feces, and the bite-mark to be black; there is dryness, the joints hurt and the head feels heavy; the waist, back and neck feel weak; there is yawning, the voice becomes faint, there is gurgling, paralysis, dry throat, cough, wheezing, and hiccups; the wind goes upwards, the patient convulses with sharp pain, black saliva dribbles out, foam appears, the ducts (*srotas*) are blocked and every kind of pain that is due

⁵³⁸ The vulgate includes the snake’s mouth in this and the next list.

⁵³⁹ The reading मन्दचेष्टाक्रोधा is an awkward compound; possibly the original reading was मन्दचेष्टाः + अक्रोधा and sandhi was applied twice.

⁵⁴⁰ Perhaps the image suggested by “a fire with an oblation” is that of the Pravargya, in which a large flame rises suddenly from the ritual fire.

⁵⁴¹ The idea seems to be that there is no time to consult the verbose āyurvedic teachings. The “extensive meaning of the collection of statements (वाक्समूहार्थविस्तार)” is singled out as one of Āyurveda’s virtues in 5.8.142 (Su 1938: 594). Alternatively, perhaps the patient is unable to understand what the doctor is saying to him.

⁵⁴² In the next passage, the symptoms of snake poisoning are indeed explained under three headings.

to wind.⁵⁴³

The poison of a Maṇḍalin causes the skin, nails, eyes, teeth, mouth, urine, feces, bite mark to be yellow; there is a desire for cold, a temperature, giving off fumes,⁵⁴⁴ a burning feeling, thirst, intoxication, fainting, fever, haemorrhaging (*śonitāgamana*), and the degeneration of the flesh and fat above and below. There is swelling, suppuration of the bite, metamorphopsia (*viparītadarśana*), anger caused by the suffering, and every kind of pain that is due to bile.⁵⁴⁵

The poison of a Rājimat causes the skin, nails, eyes, teeth, mouth, urine, feces, and bite mark to be pale; there is a cold fever, the hair stands on end, there is stiffness and swelling of the limbs including the site of the bite. There is a discharge of viscous phlegm, vomiting, itchy eyes, and a rattling sound. The breath is obstructed and there is every kind of pain due to phlegm.

- 38 In that context, “someone bitten by a male gazes upwards, by a female horizontally, and by a neuter, downwards.” One bitten by a pregnant snake has a pale face and becomes swollen (*ādhmāta*). One bitten by a recently-delivered snake is afflicted with abdominal pain and urinates with blood. One bitten by a hungry snake craves food. Those bitten by an old snake have delayed and slow reactions. And one bitten by a young snake is fast and keen. One bitten by a non-venomous snake has the characteristic mark of non-poisoning.⁵⁴⁶ Some that are bitten by a blind snake become blind. A constrictor (*ajagara*) is deadly because it swallows, not because of poison.

543 Cf. the similar symptoms of snake venom poisoning by the so-called Brahmin warriors of Harmatelia described by the classical author Diodorus Siculus (fl. ca. 30–60 BCE) (egge-1975).

544 The term “giving of fumes (परिधूपयन्)” is not in MW: 596 as such, although परिधूपन, परिधूमन and परिधूमायन are cited and referred to the *Suśrutasaṃhitā*. “Giving off fumes (परिधूपन)” is listed at *Suśrutasaṃhitā* 2.6.13 (Su 1938: 291) amongst the symptoms of urinary disease caused by phlegm. The editors note a variant reading परिधूमायन but do not tell us in which manuscript (Su 1938: 291, n. 3). Ḍalhaṇa on 2.6.13 (Su 1938: 292) glossed परिधूपन as “hot all over (समन्ततस्तापः)” and in our current passage as “hot over the whole body (सर्वाङ्गसन्तापः)” (Su 1938: 573). See also *Mahākośa*: 1, 429: धूमायन “अङ्गानां धूमोद्धमनमिव” citing the *Suśrutasaṃhitā*.

545 ghos-2023 describes visual disturbances due to snake envenomation.

546 The grammar of अविषलिङ्गम् is not quite right; it should be a masculine or plural bahuvrīhi.

[Toxic reactions]

39 In that context, all snake toxins have seven toxic reactions.⁵⁴⁷

[**Darvīkaras**] Thus, at the first pulse of the Darvīkaras the poison corrupts the blood. That corrupted blood turns black. Because of that, blackness and a feeling of ants crawling about on the body develop.⁵⁴⁸ In the second pulse, it corrupts the flesh. That causes extreme blackness and lumps.

In the third, it corrupts the fat. That causes a discharge at the bite, heaviness of the head and an eclipse of the vision.⁵⁴⁹

In the fourth, it penetrates the trunk of the body (*koṣṭha*). From there, it irritates the humors, particularly phlegm. That causes exhaustion and oozing phlegm, and dislocation of the joints.

In the fifth pulse, it penetrates the bones. That causes breaking of the joints, hiccups and burning.

In the sixth pulse, it penetrates the marrow. That causes humours in the seat of fire in the gut (*grahaṇī*), heaviness of the limbs, diarrhoea, pain in the heart and fainting.⁵⁵⁰

In the seventh, it penetrates the semen and greatly irritates the vyāna breath (*vyāna*), and causes the phlegm (*kapha*) to run imperceptibly out of the tubes (*srotas*). That causes the appearance of mucous (*śleṣman*), breaking of the hips, back and shoulders, impediment to all movements and shortness of breath.

[**Mandalins**] Thus, at the first pulse of the Mandalins, the poison corrupts the blood. Corrupted by that, it turns yellow. That causes a yellow appearance and a feeling of heat all over (*paridāha*).

In the second pulse, it corrupts the flesh. And that causes the limbs to be very yellow and an extreme feeling of heat all over (*paridāha*), and swelling at the bite.

547 Cf. the same concept in the context of plants, at 149

548 Strictly, we would expect a dual verb here, instead of the plural of the witnesses.

549 Ḍaḥaṇa on 5.4.39 (Su 1938: 574) glossed the last expression as “blockage of the vision (दृष्ट्यवरोध).”

550 The “seat of fire in the gut (ग्रहणी)” is an ayurvedic organ in the digestive tract that does not correspond to any specific organ known to contemporary anatomy. For discussion, see *Mahākośa*: v. 1, 304; Meulenbeld 1974b: 619; Das 2003: 544–545.

In the third, it corrupts the fat. That causes a discharge at the black bite and sweating.
 In the fourth, it penetrates as before and brings on fever.
 In the fifth, it causes heat in all the limbs.
 In the sixth and seventh, it is the same as before.

[**Rājīmats**] Thus, in the first pulse of the Rājīmats, the poison corrupts the blood. Corrupted by that, it turns yellow. It causes a person to have hair standing on end and a pale appearance.
 In the second pulse, it corrupts the flesh. That causes him to become pale and to become extremely benumbed (*jāḍya*).
 In the third, it corrupts the fat. That causes moistness of the bite and runny eyes and nose.
 In the fourth, it is the same as before. After penetrating, it brings on stiffness of the neck (*manyāstambha*) and heaviness of the head.
 In the fifth, speech is slurred and there is a cold fever.
 In the sixth and seventh, it is the same as before.

[Summary Verses]

40 There are verses on this.

It is well known that there are seven interstitial layers (kalā) in between the bodily tissues (dhātu). Poison passing through these one by one produces the toxic reaction (vega).⁵⁵¹

41 *The interval taken by the deadly substance (kālakaḥ), propelled (√ūh) by air (samīraṇa), to cut the layers of skin is known as the "pulse interval (vegāntara)".⁵⁵²*

42 *In the first pulse, an animal has a swollen body, is distressed and broods.⁵⁵³*

⁵⁵¹ See note 506 above.

⁵⁵² Ḍalhaṇa on 5.4.41 (Su 1938: 574) glossed कालकल्प as मृत्युसदृशं विषं "the poison resembles death."

⁵⁵³ The verb √प्रध्वै "meditate, be thoughtful, brood" is unexpected here and in the second class, an epic form. Ḍalhaṇa on 5.4.42 (Su 1938: 574) noted that some manuscripts did not include the text about animals from this point on. The fact that these verses are present in the Nepales witnesses testifies to their antiquity.

In the second, it dribbles somewhat,⁵⁵⁴ the hair stands up on its body, and it has pain ($\sqrt{pīḍ}$) in the heart.

43 *The third stage brings headache and it breaks the **ears** and necks.⁵⁵⁵
In the fourth, the bewildered creature trembles and gnashing its teeth, it gives up life.*

44-45 *Some experts say that elephants have three toxic reactions.⁵⁵⁶
So, at the first toxic reaction, an bird becomes bewildered and is confused from that point on. At the second, the bird is distressed and, crying out, it dies.
Some people claim that where birds are concerned, there is really just a single toxic reaction (*vega*) and that amongst animals like cats and mongooses, poison does not take much effect.⁵⁵⁷*

554 The Nepalese witnesses use लालि-, not लाला-, for “saliva.”

555 The scribe of MS H emended the text to read कण्ठग्रीव with the vulgate. Intransitive use of pass. भञ्ज्.

556 On अन्तःस्वेद as “elephant,” cf. *Arthaśāstra* 9.1.46 (**kang-1969oliv-2013**): हस्तिनो ह्यन्तः-स्वेदाः कुष्ठिनो भवन्ति ॥ ४६ ॥.

557 See on this subject: **brun-1909mint-1969** (references taken from **HIML**: 1B, 399, n. 124).

Kalpasthāna 5: Therapy for those Bitten by Snakes

Introduction

Literature

A brief survey of this chapter's contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.⁵⁵⁸

⁵⁵⁸ [HIML](#): IA, 294–295. In addition to the translations mentioned by Meulenbeld ([HIML](#): IB, 314–315), a translation of this chapter was included in **shar-1999**.

Translation

Passage numbers refer to the canonical numbering of the vulgate edition (*Su* 1938).

- 1 Now we shall explain the formal procedure (*kalpa*) that is the therapy for someone bitten by a snake.⁵⁵⁹
- 3 For a person bitten on a limb by any snake, one should first of all make a strong binding, at four fingers measure above the bite.⁵⁶⁰
- 4 Poison does not move around into the body if it is prevented by bandages (*ariṣṭā*) or by any other soft items of cloth (*plota*), leather (*car-mānta*) or bark.⁵⁶¹
- 5 Where a bandage (*bandha*) is not suitable, one should **raise the bite up** and then cauterize it.⁵⁶² Suction, cutting and cauterizing are recommended in all cases.
- 6 Suction will be good after filling the mouth with **earth** (*pāṃśu*).⁵⁶³ Alternatively, the snake should be bitten **by the person who knows** that they have just been bitten.⁵⁶⁴

559 On कल्प, see note 510.

560 Application of a tourniquet is deprecated by modern establishment medicine, which relies on antivenom medications (*pill-2013*).

The vulgate introduces the word अरिष्टा at this point. This may be a borrowing from Ci.23.251cd (*Ca* 1941: 582).

561 It is hard to translate the word अरिष्टा otherwise than “bandage,” as referred to by ब-धीयात् in the previous verse, and apparently similar to items of cloth etc., and called a बन्ध in the next verse. But in general Sanskrit literature, including medical literature, the word (in masc. gender) means either “an alcoholic tonic” or “an omen of death,” (1.30.3 (*Su* 1938: 137)), or is a plant name. This raises a question mark over its unique meaning in the present context. The *Aṣṭāṅgahṛdayasaṃhitā* (Utt.36.42cd (*Ah* 1939: 910)) seems to be a gloss on अरिष्टा, saying “An expert in mantras may bind using a braid made of silk etc., empowered with mantras” (see also 5.5.8 (*Su* 1938: 575)). On problems that can arise from tying a bandage too tightly, see 5.5.56 (*Su* 1938: 577) below.

562 The vulgate reads उत्कृत्य “having excised” rather than translate उद्धृत्य “having raised up.”

563 The vulgate recommends cloth, not earth (5.5.6 (*Su* 1938: 574)).

564 The syntax is odd here, and the vulgate has removed the difficulties. Ḍalhaṇa on 5.5.6 (*Su* 1938: 574) noted that one should hold the snake firmly and give a good bite to its head and tail (हस्ताभ्यामुपसंगृह्य पुच्छे वक्रे च सर्पः सम्यग् दष्टव्यः). Our colleague Dr Madhu K. Paramesvaran reports that this procedure is known in Malayalam *viṣavaidya* treatises and is practiced in Kerala, though rarely: “this practice has been described as one of

- 7 Now, one should in no way cauterize someone bitten by a Maṇḍalin. Because of the over-abundance of poison in the bile (*pittaviṣa*), that bite will **be lethal** as a result of cauterization.⁵⁶⁵

The application of mantras

- 8 An expert in mantras should tie on a bandage (*ariṣṭā*) too, with mantras. But they say that a bandage that is tied on with cords and so on causes the **poison to be purified**.⁵⁶⁶
- 9 Mantrās prescribed by gods and holy sages (*brahmarṣi*), that are imbued with truth and religious power (*tapas*) are inexorable and they rapidly destroy intractable poison.
- 10 Drugs cannot eliminate poison as quickly as the application of mantras imbued with religious power (*tapas*) and imbued with truth, holiness (*brahma*) and religious power.⁵⁶⁷
- 11 The mantras should be received by a person who is abstaining from women, meat and mead (*madhu*), who has a **restricted** diet, and who is pure and lying on a bed of **halfa grass**.
- 12 For the mantras to be successful, one should diligently worship the deity (*devatā*) with perfume, garlands, and oblations (*upahāra*), as well as sacrificial offerings (*bali*), and with mantra repetition (*japa*) and rituals.⁵⁶⁸

the first-response cares for snakebite in most of the Malayalam texts of Viṣhavaidya. I have never seen this happening in real life and my teachers used to consider it to be a method (albeit a bit outrageously dangerous) for self-reassurance by the patient.” (**para-2023**). Cf. the Viṣhavaidya text edited by **maha-1958**.

⁵⁶⁵ Verses 5.4.29, and 37 above note that the venom of Maṇḍalins particularly irritates the bile.

⁵⁶⁶ Ḍalhaṇa on 5.5.8 (**Su 1938**: 575) clarified that on the one hand the bandage must be accompanied with mantras, but on the other hand, it may also be used without mantras. The verse seems to put two points of view.

⁵⁶⁷ Ḍalhaṇa on 5.5.10 (**Su 1938**: 575) noted that mantras like “kurukullā” and “bheruṇḍā” are explained in other treatises and therefore not explained further in his commentary. These two mantras are the names of tantric Śaiva and Buddhist goddesses. For a study on this specific subject see **slou-2016b**. **HIML**: IIB, 151, n. 344 provides a bibliography to 2002 of studies on Kurukullā, who is mentioned in Māhuka’s *Haramekhalā*, and **meul-2008b** includes discussion of Bheruṇḍa as a bird, with related terms.

⁵⁶⁸ Ḍalhaṇa on 5.5.12 (**Su 1938**: 575) noted that उपहार includes incense, while बलि refers to sacrifice with an animal (सपशुनैवेद्य).

- 13 But mantras pronounced illicitly or that are deficient in accents (*svara*) and letters do not give success. So antitoxic (*agada*) procedures need to be employed.

Blood letting

- 14 A skilled physician should puncture a duct (*sirā*) which is located on the limb (*śākhāśrayā*), and comes from the bite and the general area. If the poison has spread, one on the forehead should be pierced.
- 15 The blood being drawn out draws away all the poison.⁵⁶⁹ Therefore one should cause blood to flow, for that is his very best procedure.
- 16 After incising (*pracchāna*) the area around the bite, one should smear it with antidotes and sprinkle it with water infused with sandalwood and vetiver.⁵⁷⁰

Internal medications

- 17 One should make him drink various antidotes together with milk, honey and ghee. If they are unavailable, the earth of black ants can be good.⁵⁷¹
- 18 Alternatively, he should consume orchid tree, siris and purple calotropis or white siris too. He should not drink sesame oil or horse gram, nor wine or Indian jujube.
- 19 But after drinking any other liquid at all, he should throw up after drinking it. For on the whole, poison is easily removed by means of vomiting.

⁵⁶⁹ The Nepalese version uses a present passive participle construction here, that is less common than the vulgate's locative absolute. The Nepalese version states that it is the blood coming out of the patient that carries away the venom; the vulgate text says merely that the venom emerges while the blood comes out.

⁵⁷⁰ प्रच्छान् is the second of the two methods of blood letting described in the vulgate text of the *Suśrutasamhitā* at 1.14.25 (Su 1938: 64); this verse does not appear in the Nepalese version of the *Suśrutasamhitā*.

⁵⁷¹ This refers to earth taken from an anthill. In South Asia, there is a long tradition of considering such earth to be beneficial and even holy (irwi-1982).

Therapies at each pulse of toxic reaction

- 20 In the case of hooded snakes, when there is a toxic reaction (*vega*) first one should let blood. At the second, **one** should make him drink an antidote (*agada*) together with honey and ghee.⁵⁷²
- 21 At the third one should use errhines and collyrium (*añjana*) that destroy poison.⁵⁷³ At the fourth, when he has vomited, the physician should make him drink a gruel (*yavāgū*) that destroys poison.
- 22 At the fifth and sixth toxic reactions one should make the person drink something that aids cooling, that is cleansing and sharp (*tikṣṇa*), and a well-regarded gruel too.
- 23 **But at the seventh, one should purge (*śodh*) his head with a sharp sternutatory.**⁵⁷⁴

In the case of Maṇḍalins

- 24 Amongst Maṇḍalins, the earliest toxic reaction (*vega*) should be treated in the same way as with Darvīkaras.⁵⁷⁵
- 25 **At the second, one should make him drink ghee and honey and then make him vomit.**⁵⁷⁶
- 26 At the third, one should give the purged patient healthy gruel. At the fourth and the fifth too, one should do the same as for the Darvīkara.

⁵⁷² This section reproduces some of the therapies from *Suśrutasamhitā* 5.2.40–43 (*Su* 1938: 566) on the stages of slow poisoning (*dūṣṭviṣa*) by plant poisons; see translation on p. 149 above.

⁵⁷³ The rare word नस्तः “from or into the nose” in नस्तःकर्म “errhine” is supported by both Nepalese manuscripts. The term is more common in the *Carakasamhitā*, occurring eleven times, e.g., at 1.20.13 (*Ca* 1941: 114), 2.1.36 (*Ca* 1941: 203), *et passim*.

The *Carakasamhitā* describes how collyriums, especially रसाञ्जन, cause phlegm to flow, thus clearing the eyes (1.5.14–19 (*Ca* 1941: 38–39)). This could be appropriate in expelling poisons.

⁵⁷⁴ The vulgate adds a half-verse here recommending the application of a collyrium (*añjana*) to a cut made on the patient’s head.

⁵⁷⁵ The vulgate again adds a half-verse here, recommending the “crow’s foot” incision on the patient’s head. On this procedure, described in *Carakasamhitā* 6.23.66–67 (*Ca* 1941: 574), see *wuja-2003*. This text is not supported here, as it was not in the Nepalese text at *Suśrutasamhitā* 5.2.43 (*Su* 1938: 566) either. See footnote 445, p. 150 above. As stated there, it appears that this procedure was known in the tradition of the *Carakasamhitā*, but not in the earliest text of the *Suśrutasamhitā*.

⁵⁷⁶ Again, the vulgate text differs substantively, adding another half-verse. But the general idea of the treatment is the similar.

- 27 At the sixth, wholesome things from the group of plants starting with **cottony jujube** should be drunk and a sweet antidote.⁵⁷⁷ And at the seventh, a wholesome antidote that destroys poison in a sternutatory (*avapīḍa*).⁵⁷⁸

In the case of Rājimats

- 28 **Now, Amongst Rājimats, one should let blood at the first toxic shock.**⁵⁷⁹
 29 At the second, a patient who has vomited should be made to drink an antidote that destroys poison. At the third, fourth and fifth, the rule that applies to the Darvīkara is suitable.
 30 At the sixth, use a very sharp collyrium (*añjana*), and at the seventh a sternutatory (*avapīḍa*). There is a prohibition on using blood-letting for pregnant women, children and the elderly.
 31ab In those who are in pain because of poison, it is advised that the prescribed procedures be applied gently.

31ab In animals

- In goats and sheep, bleeding and collyriums are the same as for people.
 32cd In cows and horses, that is twice as much; three times as much for buffaloes and camels, four times for elephants and simply (*kevala*) for all birds.⁵⁸⁰⁵⁸¹

write note
on par-
isekān pra-
dehāms

577 The “group of seventeen plants beginning with **cottony jujube**” (काकोल्यादि गण) is described at *Suśrutasamhitā* 1.38.35–36 (*Su 1938*: 167). These plants pacify the bile, blood and wind and increase phlegm, body-weight, semen and breastmilk.

578 The अवपीड is described at *Suśrutasamhitā* 4.40.44–45 (*Su 1938*: 556), where it is also recommended for victims of snakebite. It is a type of head-evacuant. Commenting on that passage, Ḍalhaṇa cited “other treatises” as saying that अवपीड treatment was suitable for restoring the consciousness of those who have been poisoned. He also quoted a text by an authority called Videha, that says the same. Videha was an author known to Ḍṛḍhabala (according to Cakrapāṇidatta) and often cited in the *Madhukośa* on the topic of eye diseases (*HIML*: IA, 132 *et passim*). See also *Mahākośa*: 1, 62–63.

579 The vulgate text says that the blood-letting should be done with a **gourd**. It also has an extra half-verse here, prescribing an antitoxin to be drunk together with honey and ghee.

580 Ḍalhaṇa on 5.5.32 (*Su 1938*: 576) explained “simply for all birds” as meaning that birds should receive just drugs, and not blood-letting or collyriums. See p. 175 for the toxic reactions in birds and other animals.

Subsequent therapies

- 34 One should consider carefully with one's intellect the location, constitution (*prakṛti*), suitability (*sātmya*), the season, the poison, and the strength or weakness of the toxic reaction and then proceed with therapy.⁵⁸²
- 47–48ab One should eliminate this poison completely. It is extremely hard to overcome. For even a small amount remaining can strongly bring about a toxic reaction.⁵⁸³
- 48cd–49 Or it may lead to dejection, pallor, fever, cough and headaches, dessication, swelling, catarrh, poor vision, disinterest in food (*aruci*) or rigidity (*jāḍyatā*).⁵⁸⁴ And in such cases one should apply the cure as appropriate.⁵⁸⁵
- 50–51ab One should also treat the secondary ailments (*upadrava*) of a poisoned patient each as appropriate.
Now, after the bandage (*ariṣṭā*) has been removed and after the place

581 The vulgate includes several verses after this sentence that give a recipe and also a list of specific items like place and constitution that should be given careful consideration. Ḍaḥaṇa on 5.5.33 (Su 1938: 576) cited the opinions of Gayadāsa and Jejjāta on this recipe but stated that he preferred to follow the contrasting opinions of Vṛddhavāgbhaṭa (1.25.24cd–25aba (*atha*-1980)) and Suśruta (4.31.29cd–30ab (Su 1938: 511)) on this topic, as well as several citations “another work” (तन्त्रान्तर) that is unidentified.

582 The vulgate here has twelve verses not found in the Nepalese version. These verses explicitly switch subject away from assessments according to toxic reactions and to the treatment of both mobile and immobile poisons, starting from physical symptoms such as swelling and discolouration as well as humoral theory. At the point where the vulgate summarizes the extra verses, saying that cases should be treated “according to their humors” (यथादोषं), the Nepalese witnesses have “as is appropriate” (यथायोगं, 5.5.49cd (Su 1938: 577)). This suggests that the text has been edited to fit the insertion of the verses referring to humoral therapy. These verses also include therapies such as the crow's foot treatment (see footnotes 445 and 570, pp. 150, 181 above) and the beating of drums that have been smeared with antidotes, as discussed in *Suśrutasaṃhitā* 5.6 (Su 1938: 580–582) (see p. 201 below).

583 The word अवतिष्ठ “remaining” is hard to parse. It cannot be a णमुल् formation (Pāṇini 3.4.22 ff), because of the root's reduplication, and should not be a present participle because it is not neuter. However, lack of gender concord is not unknown in Epic Sanskrit; several of the examples cited by ober-2003 even involve present participles without gender concord. Cf. edge-1953 for examples in BHS.

584 Ḍaḥaṇa on 5.5.49ab (Su 1938: 577) reported a reading from Jejjāta of स्तैमित्य “immobility” instead of प्रतिश्याय “catarrh.”

585 The vulgate introduces दोष theory here, which is absent in the Nepalese version.

marked by it has been quickly incised (*pracchāna*) one may see poison that has leaked out there, and a toxic reaction may strongly result.

Treatment of secondary ailments

- 52.1 Once the poison has disappeared one can conquer irritated wind using items that restrain the wind.⁵⁸⁶
- 53 One can conquer bile using substances that remove bile-fever (*pittajvara*), with decoctions, oleation and purges, combined with substances that remove poison, with the exception of sesame oil (*taila*), **wine**, **horse gram**, and **mangosteen**.⁵⁸⁷
- 54 One can conquer phlegm with the group that starts with **golden shower tree**, together with honey.⁵⁸⁸

Formal verses

- 56 If the the bandage (*ariṣṭā*) is bound tightly, or if it is incised (*pracchita*) with sharp ointment or **with the remnants of the poison**, then, when the limb swells up, the flesh weeps, smells a great deal and is **is putrid** (*śīrṇa*), it is designated “**poison-stink** (*viṣapūti*).”⁵⁸⁹
- 57–58ab One may be certain that a person has been **struck by something poisoned** (*digdha*) if their wound immediately starts to suppurate has black blood that flows and is inflamed, as well as having black, weeping and exceptionally foul-smelling flesh coming out of the wound and also someone who has thirst, fainting (*mūrcchā*), fever and a temperature.⁵⁹⁰
- 58.1–60 One who is known to have these exact symptoms may have poison in their wound that is † given by mistake.† And they may have a wound

⁵⁸⁶ This half-verse is not present in the vulgate, but has broadly the same sense as 5.5.52cd (*Su* 1938: 577), that is not present in the Nepalese version.

⁵⁸⁷ The vulgate reads “fish” in place of “wine.”

⁵⁸⁸ The आरम्बघण is listed at *Suśrutasaṃhitā* 1.38.6 (*Su* 1938: 164). These herbs are there explicitly said to pacify phlegm and to remove poison, etc. (1.38.7 (*Su* 1938: 164)).

⁵⁸⁹ *Suśrutasaṃhitā* 5.5.16 (*Su* 1938: 575) (p. 180 above) suggests smearing an incised area with antidotes.

⁵⁹⁰ The Nepalese witnesses describe someone who has been struck or hurt (क्षत, आहत), while the vulgate describes someone who is pierced (विद्ध). Ḍalhaṇa on 5.5.58ab (*Su* 1938: 576) interpreted the latter wording as being struck by a poison-smeared arrow.

that has been hit by something poisoned (*digdha*) and is full of poison. And others are sick because of a wound that stinks because of poison. The wise person debrides the excess flesh of such people and then, after removing the blood by means of leeches and after removing the humours from above and below, he should irrigate with cold bark decoctions from milky trees. And he should apply items that destroy poison such as cloths containing ointments together with cold liquids mixed with ghee.

- 61ab When the bone is **injured** by poisons, the very same rule should be followed as for bile poison.

Antitoxin drugs

- 61cd–63ab The following items are powdered, mixed with honey and stored in a horn: **turpeth**, **weaver's beam tree**, **liquorice**, the two kinds of **turmeric**, **Indian madder** and **Himalayan mayapple**,⁵⁹¹ and all kinds of salt.⁵⁹² This antidote, taken with drinks, collyrium (*añjana*), oil rubs (*abhyañjana*), errhines and drugs, destroys poison. With its relentless potency (*vīrya*) and as a destroyer of the toxic reaction (*vega*) to poison, it is called “mahāgada (*The Great Antidote*) and has great power.
- 63cd–65ab Very fine **embelia**, **velvet-leaf**, **the three myrobalans**, **wild celery**, and **devil's dung**, as well as **Himalayan mayapple** and **the three pungent drugs**, the whole group of salts, together with **leadwort** and honey should be placed in a cow's horn and covered with something made of cow's horn. It should be set aside for two weeks. This antidote is called “Unbeaten” because it conquers both stationary and mobile poisons.
- 65cd–68ab One should make a fine powder of the following items and place them in a horn, together with honey: **long-stamen Wendlandia** (?), **deodar**, **grey orchid**, **black creeper**, **kutki**, **Himalayan yew**, **rosha grass**, **wild Himalayan cherry**, **Alexandrian laurel**, ??, **natron**, **sedge**, **cardamom**, **blue Indian symphorema**, **powdered ruffle lichen**, **costus**, **crape jasmine**, **fox-tail millet**, **lodh tree**, **Indian bdellium-tree**, **red ochre**, **rock salt**, **long pepper**, and **dried ginger**. This antidote (*agada*) is identified as “Garuḍa

⁵⁹¹ There is no मञ्जिष्ठा group, but there is a plant वक्र.

⁵⁹² There is a लवणवर्ग, (1.46.313–321 (Su 1938: 236–237)).

- (*tārṣya*).” It can even destroy the poison of the snake prince Takṣaka (*takṣaka*).
- 69cd–72ab One should make powder of the following items and place it in a horn: spikenard, peas, the three myrobalans, horseradish tree, Indian madder, liquorice, wild Himalayan cherry, embelia, ??, Indian sarsaparilla, cardamom, cinnamon, costus, Himalayan mayapple, sandalwood, verbena, bitter gourd, white siris, velvet-leaf, colocynth, hare foot uraria, black creeper, Asoka tree, mulberry, toothed-leaf limonia, and the flower that is the blossom (*prasūna*) born from the fruit of the marking-nut.⁵⁹³ The bile derived from boars, monitor lizards, peacocks, and porcupines is to be added, with honey, and the products of civet, chital deer and mongoose.⁵⁹⁴ This properly-prepared antidote is called “Bull.” Someone who has it in the house is called “Bull Amongst Men.” There will be no snakes there, nor even insects: they lose their potency and their toxins too.
- 72cd–73ab Drums and tabors smeared with this rapidly destroy poison when they are sounded. Smeared flags flags being looked upon easily and quickly overcome poison.
- 73ab–75ab One should make a powder of the following items and place the collection in a cow’s horn, mixed with turmeric, and mingled with honey and ghee. As before, there is a cover: lac, the two peass, spikenard, fox-tail millet, Indian madder, liquorice and gummy gardenia. It should then be used with collyrium (*añjana*), drinks and errhines. This antidote is called “Resuscitator (*sañjīvāna*)” because it brings to life the dead whose breath is almost gone.
- 75cd–76ab The best antidote for the poisons of Darvīkaras and Rājilas is Indian cherry,⁵⁹⁵ bayberry, citron, white clitoria, winged-stem canscora, white siris, and sugar, taken with amaranth.⁵⁹⁶
- 76cd–78ab The best antidote for the poison of Maṇḍalins is grapes, Withania, Indian frankincense, ground white clitoria, combined in equal amounts

593 Dalhaṇa on 5.5.70 (Su 1938: 579) glossed प्रसून more specifically as तुलसीपुष्प “the Tulasi flower.”

594 All three animals produce musk. Dalhaṇa on 5.5.71 (Su 1938: 579) remarked that some people thought शिखी was a cock, not a peacock. He also here glossed पृषत as चित्तल.

595 Dalhaṇa on 5.5.75 (Su 1938: 579) noted the common name बहुवार for श्लेष्मातकी.

596 राजिल appears to be a synonym for राजिमत्, a “striped” snake. Dalhaṇa on 5.5.76ab (Su 1938: 579) once again gives interesting local synonyms for these plant names.

and given with two parts of the leaves of holy basil, and those from wood-apple, Bengal quince and pomegranate, as well as one measure from those of white Indian symphorema sage-leaved alangium seed as well as red ochre.⁵⁹⁷

- 84ab–86 The following group is known as the One Essence (*ekarasa*):⁵⁹⁸ beauty-berry, hibiscus (?), weevil wort, and mango, as well as maloo creeper, Indian pennywort, three-leaved caper, spurge, hogweed, smooth angelica, croton tree, and Indian snakeroot as well; black earth (*bhūmī*),⁵⁹⁹ and bluebell barleria. Whether used separately or in pairs, it removes poison.⁶⁰⁰

597 After this passage, the vulgate has five and a half verses that do not appear in the Nepalese version.

598 The vulgate reads एकसर, “one run.” Ḍalhaṇa on 5.5.86 (Su 1938: 580) also read एकसर and glossed it as the proper name of a गण.

599 A hapax in this meaning *Mahākośa*: 1, 582. So glossed by Ḍalhaṇa on 5.5.86 (Su 1938: 580): भूमिः कृष्णमृत्तिका ॥;

600 das-1983 discussed this passage, suggesting that भूमीकुरबक may be a plant-name.

Kalpasthāna 6: Rats and Rabies

Introduction

A notable macro-difference between the vulgate and the Nepalese versions of the *Suśrutasamhitā* is that this chapter and the next are reversed in the vulgate. In the Nepalese version, this is chapter six and the chapter on antitoxic drumming is chapter seven.⁶⁰¹ Jejjāṭa too read the chapters this way round, as reported by Ḍalhaṇa.⁶⁰²

Mouse or Rat?

In 2004, Umberto Eco published a characteristically subtle and enlightening book about translation entitled *Mouse or Rat?*.⁶⁰³ The title alluded to Eco's discussion of the example of translating words for mice and rats across several European languages that do not always distinguish these animals from each other, or confuse them in other ways. In Sanskrit too, *mūṣikā*, the subject and title of this chapter, does not distinguish between mouse and rat. The same is true for MIA and NIA derivatives.⁶⁰⁴ It is hard to know quite how to translate the term since "rodent" is too broad a term. In what follows, I have chosen "rat" for *mūṣikā* in order to produce a working translation of a text about an animal that is viewed as potentially toxic and threatening. "Mouse" does not have quite these connotations for a contemporary English speaker.⁶⁰⁵

⁶⁰¹ See p. 125 above.

⁶⁰² Ḍalhaṇa on 5.6.32 ([Su 1938](#): 582): जेज्जटस्तु मूषिककल्पानन्तरं दुन्दुभिस्वनीयं कल्पं पठति.

⁶⁰³ [eco-2004](#).

⁶⁰⁴ [CDIAL](#): #10258.

⁶⁰⁵ [bhis-1907](#) made the same choice ([bhis-1907](#)).

The rodents that may be described as mice or rats in contemporary South Asia and that are especially associated with the spread of disease include the house or black rat (*Rattus rattus*, L.), the brown rat (*R. norvegicus*, Berkenhout), the house mouse (*Mus musculus*, L.) and bandicoots (*Bandicota*).⁶⁰⁶ Also present in SA are the Indian desert gerbille (*Meriones hurrianae*, Jerdon), the Indian gerbille (*Tatera indica*, Hardwicke), the spiny field mouse (*Mus platythrix*, Bennett), the Indian field mouse (*M. booduga*, Gray), the Metad (*Millardia meltada*, Gray), the Indian bush rat (*Golunda ellioti*, Gray), the longtailed tree mouse (*Vandeleuria oleracea*, Bennett), Royle's vole (*Aticola roylei*, Gray), the Indian mole-rat (*Bandicota bengalensis*, Gray & Hardwicke),⁶⁰⁷ the bandicoot rat (*B. indica*, Bechstein), the shorttailed bandicoot (*Nesokia indica*, Gray & Hardwicke), the whitetailed wood rat (*Madromys blanfordi*, Thomas), the bay bamboo rat (*Cannomys badius*, Hodgson), and other similar rodents.⁶⁰⁸ However, plausibly matching these creatures to the Sanskrit names listed in this chapter is hard to impossible.⁶⁰⁹ Almost no works engage directly with the representation or identity of rodents in pre-modern India.⁶¹⁰

Literature

A brief survey of this chapter's contents and reference to the limited existing research on it to 2002 was provided by Meulenbeld.⁶¹¹

A rich description of Indian rodents is available by Prater (*BIA*: ch. 13, esp. 205–215), including several useful illustration. Unfortunately, Prater rarely gave Indian-language names.

In Sanskrit literature, the *Arthaśāstra* refers to the problem of rats more than once. To rid a country of the threat of rats,

606 *BIA*: 194.

607 "Recent studies...show that the mole-rat forms 98% of the total rodent population of Calcutta," *BIA*: 206.

608 *BIA*: ill. plates 45, 46 *et passim*. See also Menon 2014: *passim*.

609 Mouse-words that we do not see in this chapter include the *kirika*, *giri*, *girikā* group (*EWA*).

610 One of the few is *geer*-2008.

611 *HIML*: IA, 295–296. In addition to the translations mentioned by Meulenbeld (*HIML*: IB, 314–315), a translation of this chapter was included in *shar*-1999. *sekh*-2023 omitted mention of this type of poisoning, although he discussed rabies, a subsection of this chapter.

When there is a danger from rats, cats and mongooses should be released. If these are captured or killed, the fine is 12 Paṇas, as also for not keeping dogs confined, except in the case of foresters. He should strew grains smeared with the milk of the Snuhi-plant or mixed with secret compounds. Or, he should institute a rat tax; or thaumaturgic ascetics should perform a pacificatory rite. On the days of the moon's change ..., moreover, he should have rites of rat worship carried out.⁶¹²

A sympathetic description was given in the seventeenth century by Emperor Jahangir, in his *Memoirs* (*Tuzuk-e-Jahangiri*), of the death of two of his elephants resulting from the bites of a mad dog.⁶¹³

⁶¹² *Arthaśāstra* 4.3.20–26, tr. oliv-2013.

⁶¹³ alvi-1968thac-1999.

Translation

- 1 Now I shall explain the procedure (*kalpa*) relating to rats (*mūṣikā*).⁶¹⁴
- 3 Learn concisely about aforementioned eighteen kinds of rats that have poison in their semen, according to their names, characteristics and the herbal treatments.⁶¹⁵

The types of rat

- 4–6 The eighteen rats are traditionally called,⁶¹⁶
 1. Fondling rat,
 2. Sonny rat,
 3. Black rat,
 4. Gajpipul rat,
 5. Little rat,
 6. House shrew
 7. Arala rat,⁶¹⁷
 8. Red-toothed shrew,
 9. Bad-marked rat,
 10. Invincible rat,
 11. Fidgety rat,
 12. Brown rat,
 13. the one called Mole-rat and
 14. Tawny rat,
 15. the large black rat,
 16. White rat, together with the
 17. the large Brown rat,
 18. and the Pigeon rat-like rat.⁶¹⁸
- 7 If a part of the body has their sperm fall on it or if they touch it with their nails or teeth, etc., that have been touched by sperm, then the blood is corrupted.⁶¹⁹

614 The word मूषिका does not distinguish between rats and mice. See Introduction above.

615 Rats with poisonous semen were mentioned in 5.3.5 (Su 1938: 567) (see p. 155 above).

616 Ḍalhaṇa on 5.6.4 (Su 1938: 582) gave no comment on any of these names. The identifications are mostly guesswork and sometimes whimsical. The glossary gives lexical discussion of individual names.

617 The word अरल is a hapax legomenon and has not previously been identified as a lexeme because it did not appear in earlier editions of the *Suśrutasaṃhitā*. It is a loan-word from Dravidian (see glossary).

618 The Nepalese list has वसिर (Gajpipul rat) for the vulgate's हंसिर. The terms आखु, मूषिका and उन्दुरु are here used as generic names of rat/mouse rodents.

619 On this, Ḍalhaṇa on 5.7.7 (Su 1938: 582) quoted an authority called Ālambāyana who elaborated on this subject (see HIML: IA, 658 for references to this author of a lost treatise on toxicology). Ḍalhaṇa also cited Ālambāyana elsewhere on the topics of insects and spiders (HIML: IB, 722, note 5). See also the *Aṣṭāṅgasaṃgraha*'s assertion that Ālambāyana was responsible for the doctrine of toxic pulse (*vega*)s, p. 141 above. Ālambāyana, who was already known as "the famous soul of compassion" in the *Mahābhārata* (13.18.4), was also known in Buddhist literature. Book 22, tale 543 of the

8–10ab It happens that there are lumps (*gran̥thi*), swellings, small ear-like growths (*kar̥ṇika*) and rings, accumulations of severe **blisters** (*piṭaka*), spreading rashes (*visarpa*) and dark, rough patches of skin (*kiṭibha*).⁶²⁰ There are severe conditions such as pain in the joints, pain, fever, fainting, weakness, loss of appetite, exhaustion, nausea and horripilation.⁶²¹

This is a concise description of the appearance of someone who has been bitten. Now listen to a longer version.

Detailed symptoms

10cd–11ab The **Fondling rat** causes a flow of saliva, vomiting and hiccups. For that, one should lick a paste of **amaranth** with honey.

11cd–12 The **Sonny rat** causes the limbs to droop and creates a pale **beauty**,⁶²² and the body is heaped with lumps like the young of a rat.⁶²³ One should lick **siris**, **odal oil plant** and **malabathrum** with

Jātakas includes mention of an Ālambāyana who claimed to be a doctor and specialist in snakebite poisons: *nāhaṃ dijjādhīpo homi, na diṭṭho garuḷo mayā, āsāvisena vitto ti vejjo maṃ brāhmaṇaṃ vidū ti* 793 (**faus-1877**, tr. **cowe-1895**). In the same tale, there is a herbal “Ālambāyana mantra” given to an ascetic by a Garuḍa who has just caught and eaten a Nāga, thus invoking the Garuḍa-snake-poison motif (**cowe-1895**). The Jātakas were translated into Chinese in the third century CE.

See further discussion by **slou-2016**, who calls the mantra “Alampāyana,” adopting the reading of the Burmese MS Bd against the Fausbøll’s critical reading “Ālambāyana” (**faus-1877**).

620 “Little ears” was strikingly described by Ḍalhaṇa on 5.7.8 (**Su 1938**: 582) as looking like the seed pod in the middle of a lotus (कमलमध्यबीजकोशाकृतिः), a graphic image (see also Ḍalhaṇa on 5.8.136 (**Su 1938**: 594)). Perhaps similar to hypergranulation. The Nepalese version has पिटक “blisters” for the vulgate’s पीडक “boils” (itself perhaps a typo for पिडक). किटिभ “dark rash” was described by Ḍalhaṇa on 1.11.7 (**Su 1938**: 46) as a kind of कुष्ठ, which is variously a skin disease of pallor, leucoderma, or leprosy (**emme-1984**). But it was described in the *Carakasamhitā* as being dark and as rough as a callous to the touch (6.7.21cd–22ab (**Ca 1941**: 451)) (*Mahākośa*: 1, 208).

621 पर्वभेद “pain in the joints” was glossed by Ḍalhaṇa on 5.7.9 (**Su 1938**: 582) as “spots on the joints” (सन्धेः स्फोटः). This seems unlikely, since symptoms on the surface of the body were described in the previous verse, and also because of the obvious etymological meaning of the compound.

622 The expression -वल्गु “beauty” in the Nepalese MSS, for the vulgate’s simpler -वर्ण “complexion,” is unusual.

623 The grammar here is very loose. शिशुर् cannot stand outside the compound, which should read मूषिकशिसुसंस्थितैः. The vulgate text has the simpler and grammatical आ-

honey.⁶²⁴

- 13 The **Black rat** causes one to vomit blood, especially when the weather is bad. One should drink **siris** and **malabathrum**, with **costus** and **cardamom**, with the **flame-of-the-forest** ashes.⁶²⁵
- 14 The **Gajpipul rat** causes a person have a revulsion for food, to yawn, and makes their body-hair **leprous**.⁶²⁶ They should drink items like **golden shower tree** and be quickly made to vomit.
- 15 The **Little rat** causes headache, swelling, hiccups and nausea. One should have thorough emesis using decoctions of **luffa**, and he should drink the juice of **sage-leaved alangium**.
- 16cd–ab The **House shrew** causes constipation, paralysis of the neck, and gasping (*vijṛmbhikā*).⁶²⁷ In this case, one should administer a caustic made of **barley ash** and **velvet bean** as well as the two **hairy-fruited eggplants**.⁶²⁸
- 18cd–19 The **Arala rat** causes stiffness of the neck and pain in the area of the

खुशावकसन्निभैः “resembling the offspring of a rat.”

624 Ḍalhaṇa on 5.7.11–12 (**Su 1938**: 582) here cited a passage by an unknown author called Nāgārjuna, about the visible symptoms of a bite by this kind of rat (cf. Sharma 1982: 45–46, **HIML**: IB, 497, note 100) as well as variant readings by Gayadāsa and Jejjāṭa on the exact formulation of the lickable medication.

625 Ḍalhaṇa on 5.7.13 (**Su 1938**: 583) explained “with the ashes of **flame-of-the-forest**” as “water with the ashes of **flame-of-the-forest**.”

626 The qualifier कुष्ठता (रोम्णां) is odd; the vulgate’s हर्षण “horripilation” reads more easily. कुष्ठ has a lesser-known meaning “prominent part, mouth or opening” which might perhaps be considered here, though it is hard to see how.

627 विजृम्भिका is one of the eighty wind diseases listed in the *Kāśyapasaṃhitā* and glossed by Hemarājaśarman as “yawning” (Hindī जंभाई, 1.27.19–28 (**hema-1938**)). However, in the *Carakasamhitā* it is a term for one of the disorders of an improperly treated post-partum umbilical cord (glossed by Ḍalhaṇa as मुहुर्मुहुर्वृद्धिमती “growing larger moment by moment,” 4.8.45 (**Ca 1941**: 348–349)) and translated by **shar-1994** as “umbilical hernia.” Cf. *Mahākośa*: 1, 756.

628 Note that half-verses 16cd and 16ab are reversed compared to the vulgate edition. This makes the caustic a remedy for the bite of the **house shrew**, while the earlier **luffa** remedy is for the **little rat**, which makes better sense.

The vulgate has text at this point, 17 and 18ab, that are not present in the Nepalese version. They are about further symptoms and treatment of stiffness of the neck, anostomia, etc., presumably arising from the bite of the **house shrew**. Ḍalhaṇa on 16cd–17 (**Su 1938**: 583) recorded different readings from Gayadāsa’s commentary here (see edition notes); it seems these verses became slightly confused at an early period. We would expect symptoms of the bite of the **tree of heaven** at this point in the text, and the Great Antidote treatment in the next line would be its therapy.

- bite. In that case, one should lick The Great Antidote (*mahāgada*), that is of great potency (*vīrya*), together with honey.⁶²⁹
- 19cd–20ab The **Red-toothed shrew** causes sleep and especially emaciation. In that case, one should lick the sap and seeds of **siris** with honey.⁶³⁰
- 20cd–21ab The **Bad-marked rat** causes pains, swelling and lines up to the area of the bite. In that case, one should lick the two kinds of **bluebell barleria**, together with **Indian symphorema** and honey.
- 21cd–22ab The **Invincible rat** causes nauseous fainting, heart-seizure (*hrd-graha*) and blackness of the limbs. In that case, one should lick **Indian madder** mixed with the milky latex of **oleander spurge** and honey.
- 22cd–23ab The **Fidgety rat** causes vomiting and fainting together with thirst. One should drink the **three myrobalans** with wood-ash, **spikenard** and honey.
- 23cd–24ab The **Brown rat** causes a wound, hives (*koṭha*), fever, and an outbreak of lumps (*granthi*).⁶³¹ In this case, **white clitoria** or white **hogweed** should be licked with honey.
- 24cd–25ab The **Mole-rat** is said to cause lumps, fever, and an intense feeling of heat (*dāha*). In that case, one should drink ghee cooked with an decoction (*kvātha*) of **indigo** and **hogweed**.

The last five, from the **Tawny rat** on

- 25cd–26 The **Tawny rat** causes the wind to be angry, creating illnesses that originate in wind. The Large Black (**rat**) causes bile, the **White rat** phlegm, the **Large Brown rat** causes blood, and the **Pigeon rat** causes all four.⁶³²

⁶²⁹ "The great antidote" recipe is described at *Suśrutasamhitā* 5.6.63 (p. 185 above).

⁶³⁰ The difficult expression शिरीषस्य सारमाषकान् probably accounts for the easier version of the vulgate, with its dvandva सारफलत्वचः. Taking सारमाषकान् as a dvandva, we can read माषक as in the compound शिरीषमाषक "siris seeds."

⁶³¹ कोठ was a skin ailment variously described by authorities as a redness that appeared and disappeared rapidly, that was itchy, that was caused by an excess of salty items, etc. (see *Mahākośa*: 1, 239, *HIML*: IIB, 76, n. 47). It may have referred to conditions such as urticaria, allergy, ringworm or vitiligo. "Hives" has a history going back to ca. 1500, referring to various eruptions in the skin that may feel hot (*OED*).

⁶³² Note the switch to humoral theory with these last five rats in the list, and the assumption of blood as a fourth humour .

- 27 In the bites of these ones there are lumps, rings and small ear-like growths (*karṇika*).⁶³³ There are accumulations of blisters (*piṭaka*) on the **body**, and severely painful swellings.
- 28–31 A half litre (*prastha*) each of curds, milk and ghee are **measured** out.⁶³⁴ Make a broth of **pongame oiltree**, **golden shower tree**, **the three pungent drugs**, **hairy-fruited eggplant**, **beggarweed**, and **beggarweed**,⁶³⁵ and once again make that broth into one fourth part. One should add **turpeth**, **viburnum**, **heart-leaved moonseed**, **Himalayan mayapple**, **Indian snakeroot**, **Indian frankincense**,⁶³⁶ **wood-apple**, **pomegranate**, and **cinnamon**. Mix all that together and cook it over a gentle flame. This gets rid of the poison of the five rats from **Tawny rat** on.
Alternatively, prepare in the juices of **hedge caper** and **black nightshade**.
- 32 Also, you should pierce the affected veins (*sirā*) and apply purifications. As an alternative, one may apply this rule in all cases of rat poisoning.
- 33–34ab One should cauterize the bite, then bleed it and, having made small cuts (*pracchita*), smear it with a paste of **siris**, **turmeric**, **Himalayan mayapple**, **saffron**, and **heart-leaved moonseed**.⁶³⁷ Emesis is with a decoction (*kvātha*) of **indigo** with **parakeet** and **sage-leaved alangium**.⁶³⁸
- 37–38 When doing a purge, **turpeth**, **red physic nut**, and **the three myrobalans** are recommended; when purging the head, either the juice of **siris** or its fruits. Juice of cow-dung with a lot of **the three pungent drugs** is good in collyrium.⁶³⁹ an electuary of the

633 On कर्णिका, see footnote 615.

634 The measure of a प्रस्थ is approximate and different authors have various estimates.

635 अंशुमती and स्थिरा are both normally identified as beggarweed, but when a pair are mentioned the second is probably **painted uraria**.

636 For the vulgate's reading समृत्तिका "with earth," Ḍalhana on 5.7.29 (Su 1938: 583) specified "black earth" and noted that some people read अहिमृत्तिका "snake earth" meaning earth taken from anthills, while Jejjāṭa read अगवृत्तिका, meaning शल्लकी, "Indian frankincense" (see also GVDB: 392). Jejjāṭa's reading is essentially that of the Nepalese MSS, with a म/व alternant, if Trikamji Ācārya's edition is correct on this.

637 The vulgate substitutes कुष्ठ for वक्रा.

638 The vulgate has two and a half more verses at this point, expanding the recipe considerably and adding the appropriate verb, "he should vomit."

639 The Nepalese MSS appear to read "juice that is cow-dung" (गोमयः स्वरसो) but the vul-

- juice of wood-apple and cow-dung, with the two kinds of honey, is recommended.⁶⁴⁰
- 40 The person should drink ghee cooked in roots of amaranth, or either cooked with the roots of bread flower or the five products of the wood-apple.⁶⁴¹
- 41 The poison that comes out of rats is most irritant during cloudy weather.⁶⁴² And in that case too, the procedure that should be carried out is the one for removing slow-acting poison (*dūṣṭviṣa*).
- 42 The physician should cut (*pra√chā*) the small ear-like growths (*karnika*) that are hard and slightly painful. And in every single case of poison he should perform the procedure as for a wound.⁶⁴³

The bites of wild animals

- 43-44 When a creature such as a dog, a jackal, wolf, tiger or hyena has the poison, the corrupted phlegm which resides in the conduits of consciousness takes away consciousness.⁶⁴⁴ Then, its tail, jaw and shoulders droop down, it drools, it is deaf to unclear sounds and blind and it charges against one another.⁶⁴⁵
- 45-46ab And there is numbness in the limb of one who has been bitten by such a creature, and the blood runs black.⁶⁴⁶

gate has the grammatically easier, “juice of cow-dung” (गोमयस्वरसो).

640 Verse 5.7.39 (Su 1938: 584) of the vulgate is not present in the Nepalese version.

641 Ḍalhaṇa on 5.7.40 (Su 1938: 584) glossed the last item as, “a decoction of the pulp of the fruit, roots, flowers, bark and leaves of the wood-apple.”

642 The Nepalese witnesses read निर्हृतम् “removed, taken out,” in contrast to the vulgate’s अनिर्हृतम् “not removed.” The vulgate refers to rat-poison remaining in a patient, while the Nepalese version is talking more generically about poison that comes from rats.

643 On प्रच्छेत् “cut off, scarify” cf. the same verb at 4.9.10 (Su 1938: 443), 6.14.10 (Su 1938: 621), and derivatives प्रच्छन, प्रच्छान, प्रच्छित, etc., cited at *Mahākośa*: 1, 523. The wording of the vulgate text of this verse is quite different, and it introduced the idea of treatment according to the humour.

644 The Nepalese version does not mention wind, unlike the vulgate, but the sentence structure is harder than the vulgate.

645 The grammatical number of “it charges against one another” is odd in Sanskrit too.

646 This translation of the text is tentative and does not account for स्युः. The sentence is not clear in the witnesses or later derived versions such as *Aṣṭāṅgahṛdayasaṃhitā* 6.38.10 (Ah 1939: 921). Taking सुप्तः as “numbness” is not comfortable, though the vulgate seems to have taken this sense, reading सुप्तता (that Ḍalhaṇa glosses as बाधिर्यम्).

The vulgate version is a full śloka, rather than the Nepalese half-śloka, and translates

- And it is in the main marked by the signs of someone who has been pierced by a poisoned arrow.⁶⁴⁷
- 46cd The person, repeatedly imitating the movement and cries of the creature that bit him, loses the power of movement and is destroyed.
- 47–48ab If the bitten person sees, in water or in a mirror, the one who was bitten by the creature with fangs, it is an indicator of impending death.
- 48cd–49ab If someone who has not been bitten nevertheless trembles at the sight, touch or sound, that should be known as hydrophobia (*jalatrāsa*), and that too is a sign of impending death.
- 50cd–52ab When one is bitten, one should make that bite flow and then it should be cauterized (*paridāhita*) with ghee. One should anoint it with antidotes and one should also make the patient drink aged ghee. One should also quickly give them an evacuative mixed with the latex of *purple calotropis*. One should also give them *white clitoria* and *hogweed*, together with *datura*.⁶⁴⁸
- 5.7.60–60.1 He should be made to bathe on the bank of a river or at a cross-roads, accompanied with mantras, with pots full of seeds, jewels and medicinal herbs, filled with cold water.
- 5.7.61–62ab O Yakṣa, Ruler of Mad Dogs, Lord of the Pack of Dogs, make this dog affliction free from poison, quickly, Svāhā!
- 5.7.62cd One should provide an intense evacuation (*saṃśodhana*) for the person who has been bathed.

as, “But there is numbness at the bite of the one bitten by such a mad, fanged, poisonous creature, and black blood overflows” (5.7.45 (Su 1938: 584)).

The main interpreters state that it is the limb or the location of the bite that becomes numb, not that the person loses consciousness. It is tempting to think that a more original text might have been referring to the victim losing consciousness. **srik-1991** took this view (against the commentator Aruṇadatta): “... the person gets into stupor”

647 अभिलिङ्गित “marked by” is not a common word and is perhaps a hapax legomenon. The vulgate has the simpler expression उपलक्षित.

648 At this point, the vulgate has seven and a half verses (5.7.52cd–59) that are not present in the Nepalese version. They describe a recipe that causes or aggravates the same symptoms as the bite of the animal. The interesting theory is presented that the patient will only survive if the poison is assisted in expressing its inflammatory symptoms fully (कुप्येत्स्वयं विषं यस्य न स जीवति मानवः । तस्मात्प्रकोपयेदाशु स्वयं यावत्प्रकुप्यति ॥ (5.7.58cd–59ab (Su 1938: 585))).

- 5.7.63 That poison flares up again in a person who has not been evacuated, even though the wound may have healed.
- 5.7.63.1 Whether asleep or awake, a healthy person who is frightened does not succeed. And a mortal who is afraid of water as well as one who gets inflamed when bitten.⁶⁴⁹

Thus the Kalpa 6.

⁶⁴⁹ The sense of this verse, which does not appear in the vulgate, is uncertain.

Kalpasthāna 7: Beating Drums

Introduction

This chapter is numbered 7 in the Nepalese version, but 6 in the vulgate.

Literature

A brief survey of this chapter's contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.⁶⁵⁰

Translation

- 1 Now I shall explain the procedure (*kalpa*) on the topic of sounding the kettle drum (*duṇḍubhi*).⁶⁵¹
- 3 One should take the ash of the following items, mix it with cows' urine and an caustic (*kṣāra*) compound, take an extract and cook it thoroughly: axlewood, garjan oil tree, sandan, neem, weaver's beam tree, corky coral tree,⁶⁵² cluster fig, emetic nut, arjun, white dammer tree, white siris (?), Indian cherry, sage-leaved alangium, Tellicherry bark, shami tree, wood-apple, maloo creeper, purple calotropis, Indian elm, oleander spurge, tree of heaven, liquorice, horseradish tree, teak,

⁶⁵⁰ HIML: IA, 295. In addition to the translations mentioned by Meulenbeld (HIML: IB, 314–315), a translation of this chapter was included in **shar-1999**.

⁶⁵¹ This title suggests that the chapter may once have begun with the words "the drums are to be sounded" or at least that this is the subject of the chapter (Pāṇini 4.3.87). On the translation "kettle drum" see **hopk-1889ross-2014**.

⁶⁵² The ingredients to this point are similar to the water-detoxifier described in *Suśruta-saṃhitā* 5.3.9 (Su 1938: 568), p. 156 above.

prickly-leaved elephant's foot, Himalayan birch,⁶⁵³ viburnum, marsh barbel, woody-fruited jujube, and white babool.

One should add to this the powder of the following items, together with an equal quantity of metals: long pepper, long pepper root, amaranth, cinnamon, smooth angelica, Indian madder, pongame oiltree, gajpipul, embelia, soot, Indian symphorema, soma,⁶⁵⁴ chir pine, saffron, halfa grass, mango, Indian mustard, three-leaved caper, Indian laurel, itchytree, castor-oil tree, pussywillow, purging nut, blackboard tree, Indian trumpet tree, cherry, croton tree,⁶⁵⁵ Indian aconite, deodar, black pepper, costus, and sweet flag.⁶⁵⁶ Once it has been brought to the boil with the alkali, one should take it down and place it in a iron pot.⁶⁵⁷

- 4 One should smear this onto a drum as well as onto flags and carpets.⁶⁵⁸ One is released from all poisons as a result of seeing and hearing these.⁶⁵⁹

- 5–6 This is called “The Caustic Antidote (*kṣārāgada*)”.⁶⁶⁰ It should be given

653 Note the unanimous Nepalese MS reading भूज, the Middle Indo-Aryan form of Sanskrit भूर्ज (CDIAL: #9570).

654 The literature on the identification of Soma is large and continuing (wuja-2003clar-2017). To the cited literature, the useful historical discussion by Singh and Chuneekar (GVDB: 449–455) gave special attention to the āyurvedic literature. Its presence in this recipe may add special value or power to the resulting compound.

655 Ḍalhaṇa on 5.6.3 (Su 1938: 580) glossed नागदन्ती as a type of इन्द्रवारुणी (colocynth), but he noted that Jejjāta had thought it was दन्ती (red physic nut).

656 Ḍalhaṇa on 5.6.3 (Su 1938: 580) noted that Gayadāsa omitted several of the above ingredients, keeping thirty.

657 Ḍalhaṇa on 5.6.3 (Su 1938: 580) explained that the above substances, from pepper onwards, should be placed in liquid alkali and then cooked until they are neither too runny nor too viscous (a phrase he copied from 1.11.11 (Su 1938: 47)). The preparation of पाक is particularly common in the *Suśrutasamhitā* and the *Aṣṭāṅgahṛdayasamhitā*. Cf. the very similar ingredients and procedure in the chapter on alkali preparations, *Suśrutasamhitā* 1.11.11 (Su 1938: 46–47), p. 29 above.

658 The vulgate has तोरण “gateways” instead of आस्तरण “carpets.” On the meaning of the latter term, see bail-1970 and the remarks of rotm-2008. I am grateful to Michael Willis who has drawn my attention to similar practices described in Tibetan Buddhist literature, some of which may preserve material from before the fifth century CE (will-2018b).

659 The vulgate adds “and touching” 5.6.4 (Su 1938: 580). Note the ditransitive (द्विकर्मक) -मुच्यते; cf. Meghadūta, uttaramegha 33 (kale-1947).

660 Cf. 4.23.95–104 (Ca 1941: 575–576).

- in cases of small urinary stones (*śarkarā*), urinary stones (*aśmarī*),⁶⁶¹ hemorrhoids, wind-swelling (*vātagulma*), cough, abdominal gripes (*śūla*) and swollen belly (*udara*). It should be given for indigestion, humours of the abdomen (*grahaṇīdoṣa*),⁶⁶² and severe aversion to food (*bhaktadveṣa*),⁶⁶³ in swelling, mouth ulcer (*sarvasara*),⁶⁶⁴ and persistent asthma (*śvāsa*).
- 7 This is to be employed in all cases where someone is suffering as a result of any poison. Thus, it is the antidote that is the Snakes' Controlling Hook (*sarpāṅkuśa*) even for the snakes led by Takṣaka.^{665,666}
- 12–13 Grind prickly chaff-flower seeds and the beans of siris, the two white clitorias and black nightshade with cows' urine.⁶⁶⁷ A ghee mixed with these is the most effective means of soothing poison. It is famous under the name "Immortal (Amṛta)." It can revive even the dead.
- 14–23 Collect together the following requisites:

661 अश्मरी and शर्करा are described in *Suśrutasamhitā* 2.3 (*Su* 1938: 276–280), the latter being smaller and more easily expelled (2.3.13cd–14 (*Su* 1938: 279); cf. *Mahākośa*: 1, 67–68, 808–809). The commentators Cakrapāṇidatta and Ḍalhaṇa discussed the lack of a firm distinction between these categories.

662 On the organ called ग्रहणी, see the useful summary by rama-1985.

663 A sign of impending death according to *Suśrutasamhitā* 1.32.4 (*Su* 1938: 142).

664 See *Mahākośa*: 1, 888 and *Suśrutasamhitā* 2.16.65–66 (*Su* 1938: 336) and 4.23.3 (*Su* 1938).

665 तक्षक is an ancient name for a Nāga, mentioned in the *Kauśikasūtra* (bloo-1890). Takṣaka is mentioned briefly in the *Rāmāyaṇa* (poll-1991) and more in later works. See further, slou-2016. The *Kriyākālottaratantra*, edited by Slouber, contains a similar sentence (7.26cd, p. 232): "Even someone bitten by Takṣaka will be rapidly cured of poison."

666 There follow four verses in the vulgate, 8–11, that are not present in the Nepalese version. These list ingredients that form a ghee called The Salutory (*kalyāṇaka*). This ghee recipe with the same name is also present in the *Uttaratantra* at 6.39.229–232 (*Su* 1938: 689), where it is a treatment for mostly similar ailments: chronic fever, asthma, cough, swelling, madness and a toxic potion (*gara*) (defined at 5.8.24cd–25ab (*Su* 1938: 587) as something manufactured, कृत्रिम). However, in the Nepalese version at 6.39.232, the vulgate statement of this name "एतत्कल्याणकं नाम सर्पिर्माङ्गल्यमुत्तमम्" is not present. Thus, in the Nepalese version, The Salutory (*kalyāṇaka*) is not named. The same named ghee also appears in the *Carakasamhitā* at 6.9.35–42ab (*Ca* 1941: 471), where it is presented as a treatment for madness (*unmāda*) as well as many other ailments including those mentioned above in the *Suśrutasamhitā* (excluding swelling); it is possible that this is a case where a text from the *Carakasamhitā* was added to the *Suśrutasamhitā* after the Nepalese version.

667 On the BHS form पीषयेत्, see edge-1953, edge-1953.

sandalwood, agarwood, costus, crape jasmine, wild spider flower, long-stamen Wendlandia (?), spikenard, chir pine, deodar, white sandalwood, plants like asthma plant and Gulf sandmat, verbena, indigo, Indian sarsaparilla, woody turmeric, wild Himalayan cherry, liquorice, **thorny** (*sanakha*) spikenard, Alexandrian laurel, cardamom, cherry, red ochre, rosha grass, scented pavonia, resin of white dammer tree, spikenard, Indian dill, peas, scrambleberry, cardamom, foxtail millet, sedge, sesame flowers, powdered ruffle lichen, malabathrum, black sarsaparilla, the three pungent drugs, camphor, white teak, kutki, purple fleabane, Indian aconite, gummy gardenia, colocynth, vetiver and lemon grass (?), three-leaved caper, coriander, sweet hoof, cinnamon, smooth angelica,⁶⁶⁸ scutch grass,⁶⁶⁹ chebulic myrobalan, the two types of clitoria, the two types of turmeric, Himalayan yew, lac, and the salts,⁶⁷⁰ white water-lily, blue water-lily, sacred lotus flowers, pale Java tea and the flowers of champak, Asoka tree, royal jasmine, long-stamen Wendlandia (?),⁶⁷¹ weaver's beam tree, silk-cotton tree, Indian cherry, siris, toothed-leaf limonia, Arabian jasmine, Indian symphorema, axlewood, garjan oil tree, and sandan.

Collect these ingredients and then have a fine powder made out of them and place that in a horn together with cow's bile, honey and ghee.

- 24 This foremost antidote can rescue a man, with hunched shoulders and **rolling** eyes, from within the jaws of death.
- 25 This antidote can even destroy the irresistible, fire-like poison of Vāsuki, the lord of all the snakes, who is angry, and infinitely ardent.⁶⁷²

668 The plant is usually called चोरक, literally "thief." The Nepalese text here uses the unusual expression तस्करसाह्व "called the same as 'thief'."

669 The preceding three plants are in a half-verse that appears in the Nepalese version of the *Suśrutasaṃhitā* but not in the vulgate. It is notable that चोरक (syn. तस्कर) is distributed across Afghanistan, Himalaya and western Tibet. ग्रन्थिल (more commonly ग्रन्थिल, n.) is mentioned in the version of this Mahāsugandha recipe in the *Aṣṭāṅgasaṃgraha*, Utt.47.69a (**atha-1980**) (but not in the *Aṣṭāṅgahṛdayasaṃhitā*), suggesting that the *Aṣṭāṅgasaṃgraha* at this point had access to sources similar to the Nepalese witnesses.

670 Dalhaṇa specified "the five salts" (Dalhaṇa on 5.6.19 (Su 1938: 581)).

671 The Nepalese witnesses unanimously read तिलक not the vulgate's तिल्वक. Both plants have fragrant flowers.

672 This Nepalese MSS unanimously read सर्वनागगति "the progress of all the snakes" for the vulgate's विषं नागपति "the poison of the king of snakes." We emend to सर्वनागपति "the lord of all the snakes."

- 26 Out of all the royal antidotes, this one, called The Great Perfume (*Mahāsugandha*), assembled out of eighty-five components, should always be in the king's hand.
- 27 A king anointed **with this** will become beloved of all the people. He becomes refulgent even when surrounded by his enemies.
- 28 For those afflicted by poison, the expert should apply a therapy that avoids heat. The exception is insect poison, because coldness makes that grow.⁶⁷³
- 31 Someone suffering from poison should avoid sleeping during the day, sexual intercourse, exercise, anger, the heat of the sun, wine (*surā*), **sesame** and **horse gram**.⁶⁷⁴
- 32 A physician can recognize that a person is free of poison if their humours are calm, if their tissues (*dhātu*) are in a normal state, if they have an appetite, if their urine and feces are regular (*sama*), and if **the movement of their senses and mind is calm**.⁶⁷⁵

673 Verses 29 and 30 of the vulgate, giving dietary advice, are not present in the Nepalese version.

674 Ḍalhaṇa on 5.6.31 (*Su* 1938: 581) took the “and” in this sentence to mean the inclusion of a list of additional avoidances, from **long pepper** to **river dolphins** and **tortoises**.

675 This verse is much clearer in the Nepalese version. The vulgate seems to have acquired corrupted readings before the time of Ḍalhaṇa.

Kalpasthāna 8: Poisonous insects

Introduction

This is the last chapter of the *Kalpasthāna*. Since the chapter-colophons of the Nepalese manuscripts commonly end with the statement, “here ends the *Suśrutasamhitā* together with the Uttarantra,” we can presume that an older version of the *Suśrutasamhitā* ended with the present chapter. Added to this, the beginning of the next section of the work, the Uttarantra, reads “It being declared in the preceding 120 chapters, from here on, in the latter section, I shall explain the meanings in detail, fully.⁶⁷⁶ Now, I shall explain the treatise called “the latter” where diseases in their diversity are fully revealed.”

Literature

A brief survey of this chapter’s contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.⁶⁷⁷

Translation

- 1 And now I shall explain the procedure (*kalpa*) about insects.
- 3 Insects originate from the semen, feces, urine, the rot of corpses, and eggs of snakes. Their natures are traditionally divided into three: wind, fire, and water.

⁶⁷⁶ Note that this is not the reading of the vulgate, which says that the Uttarantra will explain everything that was *not* completely explained before.

⁶⁷⁷ HIML: IA, 296–299.

Taxonomy of insects

3–17ab xx

Symptoms

17cd–24 xx

Taxonomy according to symptoms and prognosis

25–27 xx

28 [iguana](#)

29 ⁶⁷⁸

30–41 xx

Therapies

42–56abcd xx

Taxonomy of scorpions

56ef–66 xx

Therapies for scorpion-sting

67–74 xx

Symptoms of spider poisoning

75–89 xx

Origin story for spiders

90–93 xx

⁶⁷⁸ See n. 199, p. 82.

Taxonomy of spiders

94–100ab xx

Specific symptoms and treatment for spider poisoning

100cd–120 XX

Untreatable spider poisons

121–127 xx

Curable and incurable

128–129 xx

Therapies for spider poisoning

130–134 xx

General therapies for poisoning

135–139 xx

End of the Suśrutasamhitā

140–143 xx

Part 6. Uttarat Tantra

Uttaratantra 17: Preventing Diseases of the Pupil

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁶⁷⁹

The history of couching in India has been discussed since the nineteenth century,⁶⁸⁰

The therapies in this chapter make frequent use of collyrium (*añjana*). This substance and its uses and variants are described in *Carakasamhitā* 1.5.14–19 (Ca 1941: 38–39). In the *Suśrutasamhitā*, they are included in the “group starting with *añjana*” (*añjanādigana*), that is listed at 1.38.41–42 (Su 1938: 167). They are described as valuable for counteracting blood-bile (*raktapitta*), poison and overheating (*dāha*).

Translation

- 1 Now I shall explain the counteraction (*pratiṣedha*) of diseases located in the pupil (*dr̥ṣṭi*).
- 2 There are three curable (*sādhya*), three incurable (*asādhya*), and six mitigatable (*yāpya*) diseases located in peoples eyes. Among these, three are curable (*sādhya*). Amongst these three, the remedy (*pratīkāra*) has been stated for the one called “seeing smoke (*dhūmadarśin*)”.⁶⁸¹

679 HIML: IA, 305–306.

680 leff-2020; shas-kaly; jack-1884; scot-1817; elli-1918; hend-1895; fan-2005; wuja-2003; Breton 1826; Deshpande 1999; 2000.

681 This disease and its cure are described earlier (SS.6.7.39 and SS.6.10.16 (Su 1938: 609

3–5ab When the eye is inflamed (*vidagdha*) by bile and when it is inflamed by phlegm, one should apply the method for removing bile and phlegm, using nasal medicines (*nasya*), irrigation (*seka*), application of collyrium (*añjana*), liniment (*ālepa*), and medicines cooked in a crucible (*puṭapāka*), together with an eyewash (*tarpaṇa*),⁶⁸² but not cutting with a blade (*śastrakṣata*).⁶⁸³

where is cutting with a knife related to removing bile or phlegm.

One should drink ghee (*sarpis*) prepared with the three fruits (*triphalā*) and in the first [case where the problem is bile], and prepared with turpeth (*traivṛta*) in the latter [case, of phlegm].

And ghee with **viburnum extract** is wholesome in both cases, or else aged ghee on its own.

5cd–7ab In a collyrium (*añjana*), these four compounds (*yoga*) are beneficial in both cases:

- **red ochre, rock salt, long pepper** and the black soot (*maṣī*) from cow's teeth;
- cow's flesh (*gomāṃsa*), **black pepper, siris and realgar**;
- stalk (*vṛnta*) from a **wood-apple** with honey (*madhu*);⁶⁸⁴
- or the the fruits of the **velvet bean**.

maṣī
burned
charcoal.
Find refs.

8 The physician should make a collyrium (*añjana*) with ground up **metal** (*kupyaka*),⁶⁸⁵ **Asoka tree, sal tree, mango, foxtail millet, lotus, blue water-lily**, together with **peas, emblic myrobalan, myrobalans, long pepper**. It should be combined with ghee and **honey**.

9–10 Also, when bile and phlegm have developed, the physician should apply **peas** with the expressed juice (*svarasa*) of the flowers from **mango** and **jambul** trees.

Then this collyrium (*añjana*), matured (*vipakva*) with ghee and **honey**, should then be applied.

and 614) respectively). The latter part of this verse is hard to construe and the text here may have been altered at an early period.

682 These therapies are described in SS.6.18 (*Su 1938*: 633–640).

683 Dalhaṇa interpreted this as blood-letting (*sirāvedha*), which is discussed in SS.1.14 (*Su 1938*).

684 Wood apple (*कपित्थ*) in this verse is ablative singular or accusative plural, neither of which construe obviously.

685 A metal other than gold or silver, according to V. Jośi and N. H. Jośi (*Mahākośa*: 1, 217) (on *कुप्य*). The Nepalese witnesses have the rare *कुप्यक* rather than the vulgate's *कुब्जक*, which makes no real sense. Perhaps lead, which is used in making contemporary collyrium.

- 10–11ab Filaments (*kiñjalka*) of **lotus** and **blue water-lily**, with **red ochre**, and the juice of cow-dung (*gośakṛt*) are a collyrium (*añjana*) in the form of a pill (*guḍikā*). This is good for both day and night blindness.
- 11cd–12ab Elixir-salve (*rasāñjana*), **honey**, ghee, **scramberry**, together with gold and ochre, with the juice of cow-dung (*gośakṛt*) are for an eye afflicted with bile.
- 12cd–13 Alternatively, wise physician should first grind together elixir-salve (*śīta*) and stibnite (*sauvīraka*), infused (*bhāvita*) with the blood of birds and animals (*rasa*).⁶⁸⁶ Then he mixes it with the bile of a tortoise or with extract of rohu carp (*rauḥita*). It should always be used with powdered collyrium (*añjana*) to quell the bile.
- 14 Thus, a collyrium (*añjana*) of **white teak** flowers, **liquorice**, **Indian barberry**, **lodh tree** and elixir salve (*rasāñjana*) is always good as a collyrium in this case.
- 15 Alternatively, for those who cannot see during the day, this pill (*guḍikā*), with sandalwood, is recommended: salt (*nadīja*), conch shell and the three spices, collyrium (*añjana*), realgar (*manaḥśilā*), the two turmeric (*rajana*)⁶⁸⁷ and liver extract (*yakṛdrasa*).⁶⁸⁸
- 16 One should grind up kohl (*srotoja*),⁶⁸⁹ and ?? and long pepper and also hareṇu (*hareṇu*). Such wicks with goats urine are good in a collyrium (*añjana*) for night blindness (*kṣaṇadāndhya*).
- 17–18ab Alternatively, in such a case, grind together Indian sarsaparilla (*kālānusāriva*)⁶⁹⁰ long pepper, dried ginger (*nāgara*) and honey, the leaf of the scramberry (*tālīśapatra*), the two turmeric (*rajana*), a conch shell and liver extract (*yakṛdrasa*). Then shade-dried wicks take away illness (*ruj*).
- 18cd–19ab Wicks made of red arsenic (*manaḥśilā*), chebulic myrobalan (*abhayā*), the three spices (*vyoṣa*). Indian sarsaparilla (*sāriva*), cuttlefish bone

686 This was Ḍalhaṇa's preferred interpretation of *rasa* "juice" in this context. He also noted that some take elixir-salve (*śīta*) to be camphor.

687 Turmeric (*Curcuma longa* Linn.) and tree turmeric (*Berberis aristata* DC). The term *rajana* is unusual; the normal term is *rajanī*. *Rajana* occurs in *Suśrutanighaṇṭu* 158 in the sense of *Ferula asafoetida*, Linn.

688 This verse appears as no. 27 in the vulgate.

689 Glossed by Ḍalhaṇa as a kind of collyrium (*añjana*). Cf. **nadk-1954** and Sharma **1982**: 197–198

690 There are two forms of *sārivā* mentioned widely in Āyurvedic literature, the white and the black. Ideas on the identity of the black form are particularly fluid. See Sivarajan and Balachandran (**ADPS**: 434–438) for a clear discussion.

- (*samudraphena*), combined with goat's milk are good.
- 19cd–21ab One should cook a honey collyrium (*kṣaudrāñjana*) either in the juices of cow's urine (*gomūtra*), and bile, spirits (*madirā*), liver (*yakṛt*), and emblic (*dhātrī*) or else in the juice of the liver (*yakṛt*) of something different, or else with the extract of the three fruits (*triphalā*). One of these should be mixed with cow urine, ghee and cuttle fish (*aṇṇavamala*)⁶⁹¹ with long pepper, honey and box myrtle (*kaṭphala*). It is placed in sea salt and stored in a bamboo tube.
- 21cd–22 One should cook the liver of a sheep, the ghee of a goat, with long pepper and Sindh salt, honey and the juice of emblics. Then one should store it properly in a catechu box. Prepared thus, the honey collyrium (*añjana*) is good.
- 23 Alternatively, a collyrium (*añjana*) that is hareṇu (*hareṇu*) mixed with long pepper (*māgadhī*), the bone and the marrow of a goat, cardamom (*elā*) and liver, together with liver extract, is good for eyes afflicted by phlegm.⁶⁹²
- 24 Over a fire, one should cook the liver (*yakṛt*) of a monitor lizard (*godhā*) prepared with entrails (*antra*) and stuffed with long pepper (*māgadhī*). As is well known, liver (*yakṛt*) which is used (*niṣevita*) with collyrium (*añjana*) certainly destroys night blindness.
- 25 After preparing both a spleen (*plīhan*) and a liver on a spit, one should eat them both with ghee and oil.⁶⁹³
- 25cd–26ab As is well known, there are six diseases that can be alleviated (*yāpya*); in those cases (*tatra*) one should release the blood by bloodletting. And for the sake of wellbeing one should also purge using aged ghee

691 At SS 6.12.31, Ḍalhaṇa glossed *aṇṇavamala* as cuttlefish bone (*samudraphena*). It may be worth considering whether the unusual term *aṇṇavamala* "ocean-filth" might refer to ambergris.

692 On the identities of *elā* and *hareṇu*, Watt ([WattComm](#): 511 ff) described the former as "true" or "lesser" or "Malabar" cardamom, *Elettaria cardamomum*, Maton & White. In contrast, the "greater" cardamom is *Amomum subulatum* (that Watt discussed on p. 65) that is commonly used as an inferior substitute for *E. cardamomum*. Singh and Chuneekar ([GVDB](#): 467 f) provided an interesting discussion of *hareṇu*, noting that the term refers to two substances, first the *satīna* pulse (*Pisum sativum*, Linn.), and second an unknown fruit such as perhaps a *Vitex*. They noted, "None of the text commentators have attempted to disclose the nature of its source plant," although Ḍalhaṇa described it as aromatic and identical to *reṇukā* (SS.ci.2.75).

693 We read the locative as if an instrumental; if the locative were intended then it would be the spit that would be coated with oil and ghee.

- combined (*upahita*) with purgative aids (*aṅga*).
- 26cd–27 When an eye-disease is caused by wind (*pavanodbhava*) they say that castor oil (*pañcāṅgulataila*) mixed with milk is good.⁶⁹⁴ In the case of diseases of blood (*śonita*) and bile (*pitta*), one should drink ghee with the three fruits; it is particularly cleansing.⁶⁹⁵ In the case of phlegm, a purgative by means of turpeth (*trivṛt*) is recommended. In the case of all three humours, sandal (*sugandhi*) in oil is prepared with it (turpeth).⁶⁹⁶
- 28 In cases of partial blindness (*timira*), aged ghee is recommended. It is good if it is kept in an iron vessel.
- 28cd–29ab One should know that ghee with the three mylobalans is always good, and it is made with what is called periploca of the woods (*meṣaviśāṇa*). A man who is suffering from partial blindness should lick the finely-ground three fruits mixed with ghee off his hand (*sapāṇa*).⁶⁹⁷
- 29cd Alternatively, someone afflicted by phlegm should apply them (the three fruits) mixed with oil and steeped (*pragāḍha*) in honey.
- 30 The very best oil, well-cooked with a decoction of cow-dung, is good in cases of partial blindness, taken as an errhine.
In cases caused by bile, ghee by itself is good, as is oil when it arises from wind and blood.
- 31 And in the case of wind one should apply turpeth (*trivṛt*) based on strong mallow (*atibalā*), and country mallow (*balā*) in an errhine (*nasya*).⁶⁹⁸
Ghee which has been extracted from milk cooked with the meat of aquatic creatures and those from marshlands should be prescribed.
- 32 †An enclosed roasting (*puṭākhyā*) with Sindh salt and the product of

694 Ḍalhaṇa said that the unexpressed topic of this recipe is partial blindness (*timira*).

695 Blood-bile (*śonita-pitta*, *rakta-pitta*) is a widely-recognized disease in ayurveda, but the compound here is definitely dual, which rules out that interpretation. One would expect blood-bile because the previous verse

696 The expression “the fragrant one in oil (*tailasugandhi*)” is puzzling. The word *sugandhi* has different referents in the *Nighaṇṭu* literature but is not common as a noun in the extant literature. “Sandal” is just one of its possible meanings.

697 “Off his hand” translates the adverbial *sapāṇam*, an unusual word. Ḍalhaṇa reproduced a reading close to the Nepalese recension but says that Jejjāta rejects it and so he also does (Su 1938: 627).

698 “Based on” translates *-āśrita* “depending on” which does not construe easily here. The vulgate has *śṛta* “cooked” which makes easier sense but is not supported by the Nepalese MSS.

the meat of a carnivore (*kravyabhuj*) and a deer (*eṇa*), is combined with honey and ghee.⁶⁹⁹

Fat (*vasā*) from a horse, a vulture, a snake, and a cock (*tāmracūḍa*), combined with *mahua* is always good in a collyrium (*añjana*).†⁷⁰⁰

- 33 Having prepared (*niṣevita*) a collyrium (*añjana*) made of kohl (*srotas*), gradually combine it with juices (*rasa*), milk and ghee.⁷⁰¹

For thirty days, this collyrium (*añjana*) is put in the mouth of a black snake that is covered with kuśa grass (*kuśa*).

- 34 Next, a collyrium (*añjana*) that is milk containing long pepper (*māgadhī*), lye (*kṣāraka*) and ?? that has been repeatedly prepared with the mouth of a black snake, is good in the case of bloodshot blindness (*rāgin timira*).⁷⁰²

- 35 They say that ghee may be produced from that and combined with sweet herbs is good as an errhine for eye-diseases caused by bile.

And here, an eyewash (*tarpaṇa*) is good that is a combination that is the flesh of wild animals taken hot (*puṭāhvaya*).⁷⁰³

- 36 And realgar (*manahśilā*) mixed with elixir salve (*rasañjana*) and honey is a liquid collyrium (*dravāñjana*) which is, in this case, combined with *mahua*.⁷⁰⁴

699 Ḍalhaṇa noted (Su 1938: 628a) that *puṭāhvaya* (see verse 35 below) is a synonym for *puṭapāka*, and that the process is described in the *Kriyākālpa* chapter, i.e., SS.6.18.33–38 (Su 1938: 635). On the *puṭa* process in the *Suśrutasamhitā*, which is earlier and different than that of *rasaśāstra* literature, see the discussion by wujad-2019:

The term ‘enclosed roasting’ (*puṭapāka*) does occur in the *Suśrutasamhitā* in the context of eye treatments, but designates a method of obtaining juice from substances by wrapping them in leaves pasted with earth and cooking the bolus on charcoal to finally extract a juice.

700 This verse contain irresolvable difficulties. There are no significant variants in the Nepalese MS transmission, but the text is ungrammatical. The vulgate reads substantially differently but we have nevertheless made some emendations in line with it and read the verse as two sentences.

701 On स्रोतस् “kohl” see footnote 684. Ḍalhaṇa on 6.17.36ab (Su 1938: 628) explicitly specified that the juices are meat soups of various animals that are “pleasing to the eye” (चक्षुष्यमृगपक्षिमांसरसः).

702 Ḍalhaṇa described this blindness as a type of *kāca* disease caused by wind (Su 1938: 628). The expression “bloodshot blindness” is an attempt to capture the idea of a blind eye that is dyed or coloured (not colour-blindness). This verse is quite different from the vulgate and also syntactically challenging.

703 The expression taken hot (*puṭāhvaya*) is a guess.

704 The expression liquid collyrium (*dravāñjana*) is only known from Ḍalhaṇa’s com-

- Alternatively, experts on this say that finely ground blue vitriol (*tuttha*) extracted from a gold mine is the “same collyrium (*samāñjana*)”.⁷⁰⁵
- 37 Conch mixed with equal parts of sheep’s horn and stibnite (*añjana*) removes the impurity of the glassy opacity (*kāca*) because of the application of collyrium (*añjana*).⁷⁰⁶
- The extracts (*rasa*) produced from aflame of the forest (*palāśa*), Rohīta tree (*rohīta*),⁷⁰⁷ *mahua*, ground with the supernatant layer (*agra*) of the spirits (*madira*) is applied.
- 38 Alternatively, one should cook an errhine with cuscus grass (*uśīra*), lodh tree (*lodhra*), the three fruits (*triphalā*), beauty berry (*priyaṅgu*) to pacify eye diseases caused by phlegm.⁷⁰⁸
- One should apply smoke of the bark of embelia (*vidaṅga*), velvet leaf (*pāthā*), white siris (*kinihī*), and desert date (*iṅgudī*); and cuscus grass (*uśīra*) alone.
- 39 A ghee that is cooked (*bhāvita*) from a decoction of a non-flowering tree (*vanaspati*)⁷⁰⁹ as well as turmeric (*haridrā*) and spikenard (*nalada*) is good in a eyewash (*tarpaṇa*).
- Alternatively, one may have an enclosed roasting (*puṭapāka*) done with arid-land animals (*jāṅgala*)⁷¹⁰ and a plentiful amount of long pepper (*māgadha*), Sindh salt and honey.
- 40 A treatment (*kriyā*) with realgar (*manaḥśilā*), the three spices, conch, honey, along with Sindh salt, green vitriol (*kāsīsa*) and elixir salve (*rasañjana*).⁷¹¹

ments on 6.17.11ab (Su 1938: 626). The recipe in the present collyrium is different from that discussed by Ḍalhaṇa.

705 On *tuttha*, which may also be identified with zinc oxide or as crushed sea-urchin shells, see falk-1991; zinc oxide is a component of skin-balms but is not recommended for application in the eyes themselves. The expression “same collyrium (*samāñjana*)” is a hapax legomenon glossed inexplicably by Ḍalhaṇa as “a collyrium with an equal amount of fermented barley” (*tulyasauvīrāñjana*) (Su 1938: 628).

706 The ablative “from collyrium” is hard to construe, but Ḍalhaṇa used this term and phrase in his commentary on 6.17.41ab (Su 1938: 629).

707 Probably *Soymida febrifuga* A. Juss.

708 Ḍalhaṇa invoked a general rule (*paribhāṣā*) to indicate that this mixture should be cooked with sesame oil.

709 These are fig trees. The *Sauśrutaniḡhaṇṭu* (252) specifies the Uḍumbara. Cf. the classification in CS.1.1.71–72, 1.8, *et passim*.

710 On this term, see SS.1.35.42 (Su 1938: 157) and the discussion by zimm-1999.

711 Ḍalhaṇa glossed treatment (*kriyā*) specifically as inspissation (*rasakriyā*) (Su 1938: 629).

They say that an elixir salve (*rasāñjana*) combined with myrobalans, treacle and dried ginger is good.⁷¹²

- 41 Alternatively, a collyrium (*añjana*) that has been prepared many times in the eight types of urine⁷¹³ is put into water with the three fruits. Having stored it in the mouth of a nocturnal creature (*niśācara*)⁷¹⁴ one should place it in a conch (*salilotthita*) for two months.⁷¹⁵

- 42 One should apply that collyrium (*añjana*) together with the flowers of *mahua* and horseradish tree (*śigru*) when [the disease] is caused by all [the humours].

But alternatively, all treatments apply when blood is the cause. The procedure that removes bile is good when there is blue dot cataract (*mlāyin*).⁷¹⁶

- 43 For one who has a humour, the physician should consider the rule in all humoral cases and then smear the ointment on the face.⁷¹⁷

The treatment that is good for removing watery eye (*syanda*) should be properly applied in all these humoral cases, according to the individual.⁷¹⁸

- 44 The physician should not employ substances in errhines etc., when the humours intensify, and also when disease spreads. And further, in the *Kalpa*, there is a good deal more said about collyriums, and that should be considered and then applied.⁷¹⁹

- 45 Someone who uses matured ghee, the three fruits, *wild asparagus*, as well as *mung beans*, emblic and barley has nothing to fear from cases of severe blindness (*timira*).

- 46 Blindness is dispelled by milk prepared with wild asparagus or in em-

712 We emend हिते to हितम्, against the MSS.

713 See *Suśrutasaṃhitā* mūtravarga

714 Ḍaḥaṇa glossed nocturnal creature (*niśācara*) as “vulture,” although elsewhere in the *Suśrutasaṃhitā* it is more commonly interpreted as a spirit or demon. In the present context, following verses 33 and 34, it is probably a snake.

715 We interpret “water-born (*salilotthita*)” as “conch” in line with *jalodbhava*, but the term is uncertain.

716 The vulgate follows Ḍaḥaṇa in glossing *mlāyin* as *parimlāya*. The description of this condition at SS.6.7.27–28 appears to refer to “blue dot” or “cerulean” cataract. √*mlai* derivatives can mean “dark” or “black.”), which is normally a different ailment.

717 The vulgate edition omits part of this verse (ab) combining earlier and later passages.

718 The term watery eye (*syanda*) refers to the specific disease *abhiṣyanda*. See SS.6.6.5, 1.46.51, etc.

719 Ḍaḥaṇa noted that *Kalpa* means the Uttaratantra adhyāya 18 (Su 1938: 633 ff).

find ref.

Check out these refs.

meaning of kalpa

- blics, or again cooked barley (*yavaudana*) followed by the water of three fruits with plenty of ghee.
- 47 When there is bloodshot blindness (*rāgiṇi timire*), the wise physician should not cut a vein. A humour injured (*utpīḍita*) by the instrument rapidly destroys vision.
- 48 Non-bloodshot blindness (*araga timira*) in the first layer (*paṭala*) is treatable. And bloodshot blindness (*rāgiṇi timire*) in the second layer, with difficulty. And in the third layer it can be mitigated (*yāpya*).⁷²⁰
- 49 I shall explain the therapy for success when there is a cataract (*liṅganāśa*) caused by phlegm. It may be white, like a full moon, an umbrella, a pearl (*muktā*) or a spiral (*āvarta*).
- 50 Or it may be uneven, thin in the middle, streaked or have excessive shine (*prabha*). A humour (*doṣa*) in the pupil may be characterized as being painful or having blood.⁷²¹
- 51–52 At a time that is neither too hot or too cold, the patient who has been oiled and sweated is restrained and seated, looking symmetrically at his own nose.
- The wise physician should separate (*muktvā*) two white sections from the black part (*kṛṣṇa*) and from the outer corner of the eye (*apāṅga*). Then he should press (*pīḍ-*) properly into the eye,⁷²² at the naturally-occurring (*daivakṛte*) opening (*chidra*) with a probe (*śalākā*) made of copper or iron, with a tip like a barley-corn, held by a steady hand with the middle finger, forefinger and thumb, the left one with the right hand and the other one contrariwise.
- When the piercing is done properly, there is the issue of a drop of liquid and a sound.⁷²³
- 55 The expert should moisten the exact place of piercing with a woman's breast-milk. Then he should scratch the circuit of the pupil

⁷²⁰ Although the text says with difficulty (*kṛcchra*), the implication is that it is untreatable (*asādhya*) (cf. 6.17.2 (Su 1938: 625) above). The three categories, treatable, untreatable and possibly mitigated are standard categories of triage.

⁷²¹ In the vulgate, and in parallel passages in the AS, the reading “it may be (*bhavet*)” is replaced with the negative “if, then not (*na ced*)” (cf. utt.17.1–3a (*atha-1980*)). These characteristics are then read as conditions that preclude surgery; for the Nepalese recension, they are simply descriptions of the appearance of a cataract.

⁷²² We understand the locative *nayane* as the place of pressing; other interpreters take it as an accusative dual. The idea is that the eye is held steady by the surgeon.

⁷²³ Ḍalhaṇa remarked on 6.17.61ab (Su 1938: 630) that when the piercing is not correctly done, blood issues and there is no sound.

- (*dr̥ṣṭimaṇḍala*) with the tip of the probe (*śalākā*).⁷²⁴
- 56 Without injuring, gently pushing the phlegm in the circuit of the pupil against the nose, he should remove it by means of sniffing (*ucchiṅgana*).⁷²⁵
- 57 Whether the humour is solid (*styāna*) or liquid (*cala*), one should apply sweating to the eye externally, with leaves (*bhaṅga*) that remove wind, after fixing the needle (*sūcī*) properly.⁷²⁶
- 58 But if the humour cannot be destroyed or if it comes back, one should apply the piercing (*vyadha*) once again, with appropriate oils and so on.
- 59 Now the pupil (*dr̥ṣṭi*) shines like the sun (*hari*) in a cloudless sky; then, when objects become visible, one may slowly remove the probe (*śalākā*).⁷²⁷
- 60 Having smeared ghee on the eye, one should cover it with a bandage. Then, he must lie down supine in a house free from disturbances.⁷²⁸
- 61 At that time, he should not belch, cough, sneeze, spit or shiver. Afterwards there should be restrictions (*yantraṇā*) as in the case of someone who has drunk oil.⁷²⁹
- 62 Every three days one should wash it with decoctions (*kaṣāya*) that remove wind. After three days, one should sweat the eye externally because of the danger of wind.
- 63 Having restrained himself in this way for ten days he should thereafter take a beneficial regimen (*karma*) that clears the pupil (*dr̥ṣṭi*) and also

724 The anatomy of the eye is described in 6.1.14–16 (Su 1938: 596). The disks or *maṇḍalas* are the circuits or disks of the eye.

725 Ḍalhaṇa described sniffing (*ucchiṅgana*) at 6.19.8 (Su 1938: 641), clearly intending inward sniffing.

726 We interpret *bhaṅga* as leaves, following the usage elsewhere in this sthāna 4.32.9, 6.11.5 (Su 1938: 513, 614) where *bhaṅga* means shoots (*pallava*). A similar procedure is described at 6.17.25a (atha-1980), where sweating of the eye is done by means of the leaves of a castor-oil plant.

727 There are many problems with the MS readings and interpretation of this half-verse. We have inferred “sky” and emended from “free from the point (*agramukta*)” to “free from clouds (*abhramukta*)”. The latter meaning is supported (in different words) by the vulgate and occurs elsewhere in Sanskrit literature.

728 Ḍalhaṇa explained disturbances specifically as dust, smoke, drafts and sunlight 6.17.67 (Su 1938: 631a).

729 Ḍalhaṇa glossed “restrictions (*yantraṇā*)” as having a controlled diet and the other restrictions appropriate to someone who is taking oil as a preparation before further therapy (6.17.68 (Su 1938: 631)). These restrictions are also described at 6.18.28 (Su 1938: 635) and 1.16.25cd (Ah 1939: 249).

he should take light food in measure.

[Complications]

- 64 When there is a misshapen eyeball (*vilocana*), the eye may fill because of the release of blood from a vein.⁷³⁰
 A hard probe leads to shooting pain (*śūla*), a thin to unsteadiness of the humours (*doṣapariplava*),⁷³¹
 65 a thick-tipped probe leads to a large wound, and a sharp one may cause harm in many ways; a very irregular one may cause a discharge of water, a rigid (*sthirā*) one brings about a loss of function (*kriyāsaṅga*).⁷³²
 66 Therefore, one should make a good probe that is free from these defects.

[Characteristics of the probe]

The probe should be eight finger-breadths long and in the middle it is wrapped with thread and is as thick as a thumb joint. It is shaped like a bud at both ends (*vaktra*).

- 67 A commendable probe should be made of silver, iron or gold (*śātakumbhī*).⁷³³

[Complications]

Redness, swelling, lumps, driness (*coṣa*), bubbling (*budbuda*),⁷³⁴ pigs' eye (*sūkarākṣitā*),⁷³⁵ irritation (*adhimantha*), etc. and other diseases arise from faults in the piercing,

730 The condition of "misshapen eye" is referred to briefly in 6.61.9 (Su 1938: 800), where Ḍalhaṇa glossed it as "bent brow and eye (*vakrabhrūnetra*)."
 The vulgate's reading of "with blood (*śonitena*)" is easier to construe.

731 There is a medically significant difference here from the vulgate, which reads "a rough (*khara*) probe" not a "thin" probe.

732 This translation of loss of function (*kriyāsaṅga*) is given on the basis of Ḍalhaṇa's gloss of *kriyāsaṅgakarīn* at 3.8.19 (Su 1938: 382) as "causing the destruction of actions such as moving (*gamanādikriyāvināśakarī*)."

733 The vulgate reads "copper (*tāmra*)" in place of "silver."

734 Ḍalhaṇa glossed "bubbling (*budbuda*)" as "prolapse (*māṃsanirgama*) that looks like bubbles."

735 The expression "pigs' eye" appears to be a *hapax*. It was glossed as "downward vision (*adhodṛṣṭitva*)" by Ḍalhaṇa.

- 69–70 or even from bad behaviour. One should treat them each accordingly. Listen to me once again about compounds for painful red eyes. Red chalk (*gairikah*), Indian sarsaparilla (*śārivā*), panic grass (*dūrvā*), and ghee ground with barley.
- 71 This face ointment is to be used for quelling pain and redness. Or else it may be taken combined with the juice of citron (*mātuluṅga*) with sesame gently fried, mixed with white mustard (*siddhārthaka*).⁷³⁶ This is immediately beneficial when someone is looking for relief.
- 72 A paste with Holostemma (*payasyā*),⁷³⁷ Indian sarsaparilla (*śārivā*), cassia cinnamon (*patra*), Indian madder (*mañjiṣṭhā*), and liquorice (*madhukair*) stirred with goat's milk, pleasantly warmed, is said to be healthy.⁷³⁸
- 73 Alternatively, it can be made in this way with Himalayan cedar, Himalayan cherry (*padmaka*) and dried ginger. Or, in the same way, with grapes, liquorice and the Lodh tree mixed with Sindh salt.
- 74 Alternatively, goats' milk with the Lodh tree, Sindh salt, red grapes and liquorice, cooked, should be used in irrigation because it removes pain and redness.
- 75 Having cooked it with liquorice, water-lily, and costus, mixed with grapes (*drākṣā*), lac (*lākṣā*), white sugar (*sitā*), with wild asparagus, Hare Foot Uraria (*prthakparṇī*),⁷³⁹ nutgrass (*mustā*), liquorice, Himalayan cherry (*padmaka*), and Sindh salts, one should apply it [irrigation] gently warm.
- 76cd–77ab Ghee that has been cooked in four times the amount of milk that has itself been cooked with drugs that destroy wind.⁷⁴⁰ This has an admixture of cottony jujube (*kākolī*) etc., should be prescribed in all treat-

⁷³⁶ On the adverbial use of gently (*mṛdu*), see **gomb-1979**.

⁷³⁷ The identity of *payasyā* is debated (**GVDB**: 538), and was already in doubt at the time of Ḍalhaṇa but likely candidates may be those suggested by Ḍalhaṇa, who suggests either *arkapuṣpī* or *kṣīrakākolī*, that may be *Holostemma adakodien* Schult. and *Leptadenia reticulata* (Retz.) Wight & Arn. (**ADPS**: 195-196). The *Sauśrutaniḡhaṇṭu* glosses it as *kṣīrikā* or *arkapuṣpikā* (Suvedī and Tivārī 2000: v. 307).

⁷³⁸ The expression “stirred with goat's milk (*ajākṣīrārdita*)” is difficult. It may be connected with the rare root *ard* documented by **whit-root**. Cf. *√ard gatau* (*Dhātupāṭha* 1.56).

⁷³⁹ Suvedī and Tivārī 2000: 18.

⁷⁴⁰ Ḍalhaṇa mentioned that these drugs include Deodar (*bhadradāru*) and other wind-destroying drugs. The *vātasamśamana* group is listed in *Suśrutasaṃhitā sūtrasthāna* 1.39.7.

ments.⁷⁴¹

- 77cd–78ab If pain does not end in this way, one should administer blood-letting to the vein of someone who has previously been oiled and sweated. Then the wise physician should apply cauterization in the advised manner.⁷⁴²
- 78cd–80ab Now listen to two excellent collyriums for making the pupils clear. After grinding the flowers of perploca of the woods (*meṣaśṛṅga*), siris (*śirīṣa*), axelwood (*dhava*) royal jasmine (*jātī*), pearl and beryl (*vaiḍūrya*) with goat's milk, one should put it in a copper pot for seven days.
- 80cd–81 Having made it into wicks (*vartti*), the physician should apply it as a collyrium (*añjana*). Alternatively, one should make kohl (*srotoja*), coral (*vidruma*), cuttlefish bone (*phena*), and realgar (*manaḥśilā*) and peppers into wicks as before. One should apply these wicks, which are good in a collyrium, to steady the pupil.
- 82 I shall again discuss the foremost collyriums at length in the *Kriyākalpa* section. Those various methods may be applied here too.

or a dual?

⁷⁴¹ Ḍalhaṇa noted that this would include errhines, ointments, etc.

⁷⁴² The vulgate reads *vāpi* for *cāpi*, so Ḍalhaṇa saw blood-letting and cautery as alternatives, not a sequence of treatments. Ḍalhaṇa listed the places that cauterization may be applied, such as the brow, forehead, etc.

Uttaratantra 38: Diseases of the Female Reproductive System

Introduction

The chapter talks about various diseases of the female reproductive system and, in doing so, combines both aspects that go into a representation of diseases in āyurvedic literature: signs, symptoms and pathogenesis (*nīdāna*), on the one hand, and medical treatment (*cikitsā*), on the other. In chapters of the *Uttaratantra*, these two aspects are sometime dealt with in two different chapters *X-vijñānīya* and *X-pratiṣedha*. There are, however, many examples where this distinction is not made.

Literature

The chapter is summarized, with notes on vocabulary and references to further research literature, in [HIML](#): IA, 313. ([tīva-1990](#)) dedicated a monograph to this topic, and [selb-2005](#); [selb-2005b](#) has explored gynecological narratives in ayurveda.

Placement of the Chapter

In the vulgate text ([Su 1938](#)) the current chapter, 6.38, is found after the *Uttaratantra*'s subsection on paediatrics, the *Kumāratantra*, see Table 3.⁷⁴³ But in the Nepalese version, this is chapter 6.58 of the *Uttaratantra*. And it is also counted as chapter 23 of the subsection *Kāyācikitsā*.

⁷⁴³ Or *Kumārabhṛtya* as this section is named in MS Kathmandu KL 699.

Table 3: Subdivisions of the Uttaratantra, in the vulgate.

Section	Chapters	Internal count
Śālakyatantra	1–26	1–26
Kumāratantra	27–38	1–12
Kāyacikitsātantra	39–59	1–21
Bhūtavidyātantra	60–62	1–3
Tantrabhūṣaṇādhyāya	63–66	1–4

Several things are noteworthy in this regard:

- In the placement of the vulgate, this chapter follows upon 6.37 *Grahotpatti* (6.35 in the Nepalese version), a chapter that talks about the origination of nine demons (*graha*) that are responsible for all children's diseases described in previous chapters of the *Kumāratantra*. In this way, the current chapter retains the general focus on the child bearing (*kaumārabhṛtya*), but, at the same time, marks a change to a distinct, less mystical approach to the topic at hand (that could originate in a cultural milieu different from that of the preceding eleven chapters). Ḍalhana explained how the chapter fits its context in the following way:

It is appropriate that, for the sake of treating the disorders of the female reproductive system, the chapter called "Countermeasures Against Disorders of the Female Reproductive System" is taught immediately after the chapter called "The Origination of Demons (*graha*)."⁷⁴⁴ It is because (1) there is an explicit mention of the word "*yonī*" in the statement "born in the womb (*yonī*) of animal and human" [in 6.37.13bc (Su 1938: 667)] and because (2) the disorders of the female reproductive system are the causes for the inborn disorders of children.⁷⁴⁴

- In the placement of the Nepalese version,
 - 6.*Yonivyāpatpratiṣedha* is preceded by

⁷⁴⁴ Ḍalhana on 6.38.1 (Su 1938: 668): ग्रहोत्पत्त्यध्यायानन्तरं 'तिर्यग्योनिं मानुषं च' इति वचनेन योने-
र्नामसंकीर्तनात् कुमारजन्मविकारकारणत्वाच्च योनेर्व्यापञ्चिकित्सितार्थं योनिव्यापत्प्रतिषेधाध्यायारम्भो यु-
ज्यत [...]

- 6.56 *Mūtrāghātapratiṣedha* (6.58 in [Su 1938](#)) and
- 6.57 *Mūtrakṛcchrapratiṣedha* (6.59 in [Su 1938](#)), two chapters dealing with the diseases of the urinary tract.

The current chapter carries on with the topic of diseases that affect genitalia. In its Nepalese version, the chapter opens with two verses that explain the reasons for treating the particular set of diseases. These lack any reference to the inborn disorders of children, mentioned by Ḍalhaṇa, and instead highlight the importance of curing female diseases for the satisfaction of male partner.

- SS.1.3 in both [Su 1938](#) and the Nepalese version lists the chapter at the place where it is found in the vulgate.⁷⁴⁵
- Parallel chapters in the *Aṣṭāṅgasamgraha* and the *Aṣṭāṅgahṛdayasamhitā* form a part of the *Śalyatantra* section of each text.

Parallels

The current chapter is parallel in its content to *Aṣṭāṅgasamgraha* 6.38 and 6.39 as well as *Aṣṭāṅgahṛdayasamhitā* 6.33 and 6.34 (*Guhyarogavijñāna* and *Guhyarogapratiṣedha* respectively).

A close literary parallel to the first part of the chapter is found in *Mādhavanidāna* (**madhava**) 62, or at least its version printed in **madhava**. The readings of the **madhava** as it stands now usually side with the vulgate version rather than with the Nepalese. In addition to the basic text, there are several valuable pointers made in the *Madhukośa*, an early commentary on the **madhava**. This part of the text is authored by Śrīkaṇṭhadatta, who was most like a direct student of Vijarakṣita. The latter wrote the first part of the *Madhukośa*, up to chapter 32, and, what is more, can be dated to the late eleventh or early twelfth centuries.⁷⁴⁶

Another most interesting parallel is found in *Carakasamhitā* 6(Ci).30.

⁷⁴⁵ See 1.3.37ab ([Su 1938](#): 15): नैगमेषचिकित्सा च ग्रहोत्पत्तिः सयोनिजा ॥.

⁷⁴⁶ Meulenbeld [1974b](#): 22–26.

Philological notes

Metrical alterations

The first two verses in the Nepalese version, 6.38.2.1 and 6.38.4.1, are written in a classical variety of the *upajāti* metre: $\underline{\text{U}} \text{ } \underline{\text{U}} \text{ } \underline{\text{U}} \text{ } \underline{\text{U}} \text{ } \underline{\text{U}} \text{ } \underline{\text{U}} \text{ } \underline{\text{U}} \text{ } \underline{\text{U}}$. In content, they are only approximately parallel to three hemistichs in *anuṣṭubh* metre found in the vulgate.⁷⁴⁷ The latter verses lack the apologetic explanation concerning the reasons for this chapter being taught.

The original opening verses

From verse *Suśrutasamhitā* 6.38.5.1 onwards, the Nepalese version of the text continues with three hemistichs in the same classical *upajāti* metre (the syllabic pattern above).⁷⁴⁸ By contrast, the vulgate contains two complete verses (four hemistichs) in the *anuṣṭubh* metre, again with only loosely-related content.⁷⁴⁹ The three final hemistichs of this group are borrowed verbatim from the *Carakasamhitā*.⁷⁵⁰ We can be sure of the direction of borrowing because one of these shared verses says that the twenty kinds of diseases of the female reproductive system “have already been indicated in the *Compendium of Diseases* (rogasamgraha)”.⁷⁵¹ This statement does not make any sense in the context of the *Suśrutasamhitā*, where no such Compendium exists.⁷⁵² By contrast, in the *Carakasamhitā* this reference points back to chapter 1.19 (*Ca* 1941: 109–112), which calls itself “The Compendium of Diseases”.⁷⁵³ This Compendium lists all the diseases dealt with in later sections of the text, and specifically mentions the twenty diseases of female reproductive system.⁷⁵⁴ Even the vocabulary and wording of this

747 *Suśrutasamhitā* 6.38.3–4ab (*Su* 1938: 668).

748 The metre of these verses is not perfect.

749 *Suśrutasamhitā* 6.38.4cd–6ab (*Su* 1938: 668).

750 *Carakasamhitā* 6.30.7cd–8 (*Ca* 1941: 634).

751 *Suśrutasamhitā* 6.38.5ab (*Su* 1938: 668): विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसंग्रहे ॥ ← *Carakasamhitā* 6.30.7cd (*Ca* 1941: 634).

752 The remark was not commented on by Ḍalhana.

753 *Carakasamhitā* 1.19.9cd (*Ca* 1941: 112): रोगाध्याये प्रकाशिताः.

754 *Carakasamhitā* 1.19.3 (*Ca* 1941: 110): विंशतिर्योनिव्यापदः ।

passage is identical to the later verses. It is beyond doubt that this passage originated in the *Carakasamhitā* and was borrowed by the editors of the vulgate text of the *Suśrutasamhitā*.⁷⁵⁵

⁷⁵⁵ The above three hemistichs in *anuṣṭubh* are also repeated in the **madhava** 62.1–2ab. Given that the subsequent verses in the **madhava** stem from the *Suśrutasamhitā*, it is likely that **madhava** 62.1–2ab too was borrowed from from the *Suśrutasamhitā* and not from its original location in the *Carakasamhitā*).

Translation

- 1 And now I shall explain the countermeasures against disorders of the female reproductive system (*yonivyāpat*).⁷⁵⁶
- *3 Since for good men, a woman is the most pleasurable thing, therefore a physician should diligently attend to the diseases located in the female reproductive system (*yoni*), because he is entirely devoted to it (that is, to curing these diseases) for the sake of (people's) happiness.⁷⁵⁷
- *4 A corrupted female reproductive system (*yoni*) cannot consume semen (*bīja*), and therefore, the woman cannot take a fetus (that is, become pregnant). She gets severe prolapses (*arśas*), abdominal lump (*gulma*) and similarly many other diseases (*roga*).
- *5 Humours (*doṣa*), wind (*vāta*), etc., corrupted due to faulty medical treatment (*mithyopacāra*),⁷⁵⁸ sexual activity, fate, and also defects (*doṣa*) of menstrual blood (*ārtava*) and semen (*bīja*), produce various diseases in the female reproductive organ (*yoni*). These 20 diseases are taught here distinctly and one by one along with their treatment

756 On this broad understanding of the term *yoni* as “female reproductive system” see Das 2003: pp. 572–5.

757 As our translation indicates, the sentence construction does not allow an unambiguous identification of who or what is the referent of the pronoun *tad* in the compound form *tadadhīna* ‘devoted to it.’ Our current understanding is that *tad* refers to the ‘most pleasurable thing’ mentioned in pāda a. It could, however, also refer to ‘them,’ that is, the ‘good men.’

758 In our translation of the compound मिथ्योपचार, we decided for the technical meaning of the term उपचार, that is, “medical application” or “treatment.” The combination मिथ्या+उप-√चर् is attested several times in medical literature. At least once, at *Carakasamhitā* 3.3.38 (Ca 1941: 245), it is given an explicit gloss by Cakrapāṇidatta: मिथ्योपचरितानिति असम्यक् चिकित्सितान् “... given improper therapy”. In the *Suśrutasaṃhitā* (Su 1938), it is used once in a passage (6.18.30 (Su 1938: 635)) where it refers specifically to the wrong application of irrigation (*tarpaṇa*) and roasting (*puṭapāka*), both of which are mentioned in the previous verse. Another use of the compound in a similar meaning is found in a citation from Bhoja’s work quoted by Gayadāsa at *Suśrutasaṃhitā* 2.5.17 (Su 1938: 287): श्वित्रं तु द्विविधं प्रोक्तं दोषजं व्रणजं तथा । तत्र मिथ्योपचाराद्धि व्रणस्य व्रणजं स्मृतम् ॥ “... arises from wrong treatment of the wound.” In contrast to this, the parallel verse in *Suśrutasaṃhitā* 6.38.5ab (Su 1938: 668) = *Carakasamhitā* 6.30.8 (Ca 1941: 634) = **madhava** 62.1 reads मिथ्याचार “wrong conduct.” All commentators (Cakrapāṇidatta on the *Carakasamhitā*, Śrīkaṇṭhadatta on the **madhava**, and Ḍalhaṇa on the *Suśrutasaṃhitā*) explain that the wrong conduct stands here specifically for unwholesome diet. The parallel in *Aṣṭāṅgahṛdayasaṃhitā* 6.33.27 (Ah 1939: 895) = *Aṣṭāṅgasaṅgraha* 6.38.34a (**atha-1980**) plainly reads दुष्टभोजन “corrupted food” instead.

(*bheṣaja*), causes (*hetu*) and signs (*cihna*).

*6.1 Because of wind (*vāta*), female reproductive organ (*yonī*) becomes:

1. udāvartā (*udāvartā*),
2. called Infertile (*vandhyā*), and
3. Sprung (*plutā*),
4. Flooded (*pariplutā*), and
5. Windy (*vātalā*).

*6.2 And because of choler (*pitta*), occur:

1. With bloodloss (*raktakṣayā*),
2. Vomiting (*vāminī*), and
3. Causing a Fall (*sraṃsanī*),
4. Child-murderess (*putraghnī*), and also
5. Bilious / Choleric (*pittalā*).

*7.1 And because of phlegm (*kapha*) occur:

1. Extremely Excited (*atyānandā*),
2. Protuberant (*karṇinī*), and
3. & 4. two Caraṇī (*caraṇī*), and
5. other Phlegmatic (*śleṣmalā*).

*7.2 And similarly there are other (kinds of morbid female reproductive system) involving all *doṣas*:

1. Impotent (*śaṇḍhī*),
2. With testicles (*aṇḍīnī*),
3. two Huge (*mahatī*),
4. With a needle-like opening (*sūcīvaktrā*),
5. Sarvātmikā (*sarvātmikā*).

Uttaratantra 39: On Fevers and their Management [draft]

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁷⁵⁹

Remarks on the Nepalese version

This chapter, numbered 6.39 in the vulgate, is numbered 6

⁷⁵⁹ [HIML](#): IA, 313–317.

Translation

- 1 And now we shall explain the chapter on the prevention of fever.⁷⁶⁰
- 3.1 And now, O Suśruta, my child.⁷⁶¹
- 3-5ab In a previous incarnation, god had extracted ambrosia from the midst of the waters, and it gave the three and thirty gods immortality. Suśruta and the other students questioned that god, who was seated. O best of physicians! Complications relating to the wounds of those who are wounded have been stated. So now, declare it to us in brief and at length.⁷⁶²
- 5cd-6 The wound of one who is afflicted by a complication is hard to treat. The complications of a wounded person, whose flesh has lost its strength, are considered to be the most difficult thing to treat, because of the complete loss of the remaining body tissue (*dhātu*).
- 7ab Thus, O best of speakers, please describe all the complications.⁷⁶³
- 8 After hearing their statement, the best of the physicians spoke: “To begin with, I will explain fever, traditionally known as the king of the group of diseases.”
- 9 It has arisen from the fire of Rudra’s anger, burning all living beings. It is well known by various names amongst different peoples.
- 10 Undoubtedly, the fever occurs here at the beginning of birth and death. Thus fever is stated as the king of all diseases.

760 The present chapter discusses the therapeutics of fever. One would expect this to be preceded by a chapter on the causes of fever, perhaps in the *Nidānasthāna*, but such a chapter does not occur in the *Suśrutasaṃhitā*.

761 The vulgate’s attribution of this chapter to Dhanvantari is, as usual, not present in the Nepalese MSS. What we do have is the vocative of the name Suśruta, to whom this chapter is being addressed by an unnamed speaker. In accordance with other chapter-beginnings in the Nepalese MSS, the speaker should be Divodāsa (**birc-2021**).

762 This suggests that this chapter followed a chapter on wounds. Yet it follows the chapter on diseases of the female reproductive tract (*yonivyāpat*), or in the Nepalese MSS, the chapter on demons (*grahotpatti*). This suggests that this chapter was once located at another place in the text, perhaps after 1.22 ([Su 1938](#): 107–110) “questions about wound discharges (*vraṇāsrāva*)”. However, the canonical list of sixteen complications is known from the *Carakasamhitā* (see *Carakasamhitā* 6.25.29–31671), not the *Suśrutasaṃhitā*.

763 The vulgate says more or less the same, but in more verbose language.

Uttaratantra 65: Rules of Interpretation

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁷⁶⁴ Other explorations of this topic include **dasg-1952**; **lele-1981**; **mejo-2000**; **nara-1949**; **ober-1968**; **scha-1993**; **sing-2003**; **muth-1976**.

frau-1958 discussed the influence of the *tantrayuktis* in the Sāṅkhya tradition. **prei-2013** provided further references to the discussion of *yukti* in Buddhist literatures. **mane-2008** gave examples of the use of *tantrayuktis* in Buddhist commentarial literature. **chev-2009** discusses the translation of the *tantrayuktis* in Tamil literary tradition, with a specific focus on *Tolkāṇṇi* and its commentaries.

Early Sources

An ancient tradition of enumerating the *tantrayuktis* served as a foundational source not only for medical texts but also for works in various other disciplines, including Arthaśāstra, philosophy, and even grammar. The *Suśrutasamhitā* stands as the earliest Āyurvedic text that presents a compilation of a list of *tantrayuktis* followed by their definitions and usage. Mentions to *Tantrayuktis* are also found in the *Carakasamhitā* 8.12 (**Ca 1941**) which introduce four additional *tantrayuktis*. However, the *tantrayuktis* remain undefined in the *Carakasamhitā*.

⁷⁶⁴ [HIML](#): IA, 331.

The *Arthaśāstra*

The enumeration and definitions of the *tantrayuktis* in the *Suśrutasaṃhitā* closely parallel their treatment in the *Arthaśāstra*. *Tantrayuktis* are discussed in the fifteenth and final chapter of the *Arthaśāstra*, called the *Tantrayukti*.⁷⁶⁵ For a side-by-side comparison of the *tantrayuktis* in the *Suśrutasaṃhitā* and the *Arthaśāstra*, please refer to Table 4.

The *Yuktidīpikā*

Yuktidīpikā (circa late sixth to early eighth century), an anonymous commentary on Īśvarakṛṣṇa's *Sāṅkhyakārikā*, initiates its discourse with a detailed discussion of the characteristics of a scientific treatise, some of which align with the *tantrayuktis*.⁷⁶⁶ In the *Yuktidīpikā*, these terms are referred to as *tantraguṇa* or *tantrasampat*. They are: (1) *sūtropapatti* (2) *pramāṇopapatti* (3) *avayavopapatti* (4) *anyūnatā* (5) *saṃśayokti* (6) *nirṇayokti* (7) *uddeśa* (8) *nirdeśa* (9) *anukrama* (10) *saṃjñā* and (11) *upadeśa*.⁷⁶⁷ Apart from these, the *Yuktidīpikā* also exemplifies (12) *utsarga* (general rule), (13) *apavāda* (exception), and (14) *atideśa* (extended application). However, *utsarga* and *apavāda* are not considered *tantrayuktis* in other comprehensive lists. The *Yuktidīpikā* further states that while other *tantrayuktis* can be demonstrated in a similar manner, since they are peripheral topics, the text does not delve into their discussion.⁷⁶⁸

Tamil literature

Discussions on the *tantrayuktis* are also found in Tamil technical literature, the earliest of which is the *Tolkāppiyam*.⁷⁶⁹ A list of 32 *tantrayuktis*, called *utti* or *tantiravutti* in Tamil, are given in the 27th (the final) chapter titled

⁷⁶⁵ kang-1960

⁷⁶⁶ See ober-1968 for a detailed discussion of the use of the *tantrayuktis* in the *Yuktidīpikā*.

⁷⁶⁷ सूत्रप्रमाणावयवोपपत्तिरन्यूनता संशयनिर्णयोक्तिः ।

उद्देशनिर्देशमनुक्रमश्च संज्ञोपदेशाविह तन्त्रसम्पत् ॥

wezl-1998

⁷⁶⁸ एवमारा अन्येऽपि द्रष्टव्याह । तद्यथोत्सर्गोऽपवादोऽतिदेश इत्यादि ।...इत्येवमन्या अपि तन्त्रयुक्तयः शक्या इह प्रदर्शयितुम् । अतिप्रसङ्गस्तु प्रकृतं तिरोदधातीति निवर्त्यते । सिद्धं तन्त्रयुक्तीनां सम्बन्धोपपत्तेस्तन्त्रम् इदम् इति । wezl-1998

⁷⁶⁹ For a detailed discussion of the treatment of the *tantrayuktis* in the *Tolkāppiyam* see chev-2009.

Marapiyal “Chapter on conventions” of the last book called *Poruḷ* “Matters” of the *Tolkāppiyam*. There is no consensus regarding the dating of the *Tolkāppiyam*. However, if we endorse Zvelebil’s view, which posits that the final redaction of the *Tolkāppiyam* occurred around the fifth century AD, it follows that this section of the *Tolkāppiyam* cannot postdate the fifth century. If we follow the dating of Zvelebil, we can safely argue that by that time, Sanskrit *tantrayuktis* had already been translated into Tamil. Nevertheless, determining the correspondence between specific *tantrayuktis* and Tamil *uttis* poses a challenge. A major factor contributing to this challenge is the disagreement between two commentators of the *Tolkāppiyam*, namely Ḹampūraṇar (11th or 12th century) and Pērācīriyar (possibly 13th century), regarding the interpretation of the list of *uttis*. It is still not clear which list of 32 *tantrayuktis* was before the author of the *Tolkāppiyam*.

After the *Tolkāppiyam*, several other Tamil texts refer to the *tantrayuktis*. Among them the *Yāpparuṅkalam* (possibly 10th century), the *Vīracolīyam* (11th century), *Nannūḷ* (late 12th or early 13th century), and their commentaries hold significant importance in this context.

The Viṣṇudharmottarapurāṇa

The third book of the *Viṣṇudharmattarapurāṇa*, believed to have been composed between the fifth and seventh centuries, includes a chapter dedicated to the *tantrayuktis*.⁷⁷⁰ Unlike the *Arthaśāstra* and the *Suśrutasamhitā*, this chapter lacks illustrative examples of the *tantrayuktis*. The chapter lists 32 *tantrayuktis* followed by definitions. Notably, the list and definitions given here – we are using the critical edition by Priyabala Shah – in most cases bear a striking resemblance to those found in the *Suśrutasamhitā*. Given the striking alignment between the list and definitions of *tantrayuktis*, one could suggest that the *Viṣṇudharmottarapurāṇa*’s chapter on *tantrayuktis* likely draws directly or indirectly from the *Suśrutasamhitā* or from a common source. The designations and the order of the *tantrayuktis* in the *Viṣṇudharmottarapurāṇa* are almost identical. The only differences in the order are as follows:

1. *Viparyaya* is placed after *vidhāna* whereas in the *Suśrutasamhitā* it follows *arthāpatti*.

770 Adhyāya 6, **shah-1958**.

2. *Anumata* is placed after *vyākhyāna* whereas in the *Suśrutasamhitā* it follows *niṣṇaya*.
3. *Anāgatāvekṣaṇa* (*anāgatāpekṣaṇa* in the Nepalese version) occurs after *atīkrāntāvekṣaṇa* (*atīkrāntāpekṣaṇa* in the Nepalese version) whereas the order is reverse in the *Suśrutasamhitā*.

For a side-by-side comparison of the *tantrayuktis* in the *Suśrutasamhitā* and the *Viṣṇudharmottarapurāṇa*, please refer to Table 4.

The *Saddanīti*

A list of the 32 *tantrayuktis* accompanied by definitions also appear in the final chapter (*Pariccheda* 28) of the final book (book 3: *Suttamālā*) of the renowned Pali grammar *Saddanīti* composed by Aggavaṃsa in Arimaddanapura (modern Bagan, Burma) in the twelfth-century.⁷⁷¹ Just as the *Viṣṇudharmottarapurāṇa*, this list also does not provide examples of the *tantrayuktis*. Although written in Pali, the order and the definition of the *tantrayuktis* (*tantiyutti* in Pali) closely resemble those of the *Suśrutasamhitā*. There are, however, a few differences:

1. The *tantrayukti pradeśa* is referred to as *paṭidesa* (Sanskrit *pratideśa*) and is positioned after *atidesa* (Sanskrit *atideśa*) whereas in the *Suśrutasamhitā* it follows *apadeśa*.
2. *Atīkrāntāpekṣaṇa* is designated as *atītāpekṣhana* (Sanskrit *atītāpekṣaṇa*).
3. *Svasaṃjñā* is designated as *anaññā sakasaṃjñā* (Sanskrit *ananyā svasaṃjñā*) and is defined with subtle variations.
4. *Ūhya* is designated as *upānīya*.

For a side-by-side comparison of the *tantrayuktis* in the *Suśruta Samhitā* and the *Saddanīti*, please refer to Table 4.⁷⁷²

⁷⁷¹ smit-1930.

⁷⁷² For the reading of *Saddanīti*, we used the edition by smit-1930 who also provided an apparatus with variants. However, the edition by ther-1909 sometimes consists of variants which do not appear in the apparatus of Helmer Smith's edition. In those cases, we noted the variants in footnotes.

Table 4: Tantrayuktis in *Suśrutasamhitā* (S), *Viṣṇu-dharmottarapurāṇa* (V), *Arthaśāstra* (A), and *Saddanīti* (N)

Sequence	Terms	Definitions
(S) 1.	<i>adhikaraṇa</i>	तत्र यमर्थमधिकृत्योच्यते तदधिकरणम् ।
(V) 1.	<i>adhikaraṇa</i>	तत्र यमर्थमधिकृत्योच्यते तदधिकरणम् ।
(A) 1.	<i>adhikaraṇa</i>	यमर्थमधिकृत्योच्यते तदधिकरणम् ।
(N) 1.	<i>adhikaraṇa</i>	तत्थ यं अधिकिञ्च वुञ्चति, तं अधिकरणम् ।
(S) 2.	<i>yoga</i>	येन वाक्यं युज्यते स योगः । यथा व्यत्यासेनोक्तानां सन्निकृष्टविप्रकृष्टानां पदार्थानाम् एकीकरणम् ।
(V) 2.	<i>yoga</i>	येन वाक्यार्थो युज्यते स योगः ।
(A) 3.	<i>yoga</i>	वाक्ययोजना योगः ।
(N) 2.	<i>yoga</i>	पुब्बापरवसेन वुत्तानं सन्निहितासन्निहितानं पदानं एकीकरणं योगोः ।
(S) 3.	<i>padārtha</i>	योऽर्थोऽभिहितः सूत्रे पदे वा स पदार्थः । पदस्य पदयोः पदानां वा योऽर्थः स पदार्थः । अपरिमिताश्च पदार्थाः ।
(V) 3.	<i>padārtha</i>	योऽर्थो विधिकृतः सूत्रपदे स पदार्थः ।
(A) 4.	<i>padārtha</i>	पदावधिकः पदार्थः ।
(N) 3.	<i>padattha</i>	सुत्तपदेसु पुब्बापरयोगतो यो अत्यो विहितो, सो पदत्यो ।
(S) 4.	<i>hetvartha</i>	यदुक्तं साधनं भवति स हेत्वर्थः ।
(V) 4.	<i>hetvartha</i>	यदन्यद्युक्तिमदर्थस्य साधनं स हेत्वर्थः ।
(A) 5.	<i>hetvartha</i>	हेतुरर्थसाधको हेत्वर्थः ।
(N) 4.	<i>hetuattha</i>	यं वुत्तत्थसाधकं, सो हेतुअत्यो । ⁷⁷³
(S) 5.	<i>uddeśa / samuddeśa</i>	समासवचनं समुद्देशः ।
(V) 5.	<i>uddeśa</i>	समासवचनमुद्देशः ।
(A) 6.	<i>uddeśa</i>	समासवाक्यमुद्देशः ।
(N) 5.	<i>uddesa</i>	समासवचनं उद्देशो ।
(S) 6.	<i>nirdeśa</i>	विस्तरवचनं निर्देशः ।
(V) 6.	<i>nirdeśa</i>	विस्तरवचनं निर्देशः ।

⁷⁷³ yaṃ vuttaatthasādhanaṃ ? so hetuttho. ther-1909.

Sequence	Terms	Definitions
(A) 7.	<i>nirdeśa</i>	व्यासवाक्यं निर्देशः ।
(N) 6.	<i>niddesa</i>	वित्थारवचनं निद्देशो ।
(S) 7.	<i>upadeśa</i>	एवमित्युपदेशः ।
(V) 7.	<i>upadeśa</i>	एवमेवेत्युपदेशः ।
(A) 8.	<i>upadeśa</i>	एवं वर्तितव्यमित्युपदेशः ।
(N) 7.	<i>upadesa</i>	एवन् ति उपदेशो ।
(S) 8.	<i>apadeśa</i>	अनेन कारणेनेत्यपदेशः ।
(V) 8.	<i>apadeśa</i>	अनेन कारणेनेत्यपदेशः ।
(A) 9.	<i>apadeśa</i>	एवमसावाहेत्यपदेशः ।
(N) 8.	<i>apadesa</i>	अनेन कारणेना ति अपदेशो ।
(S) 9.	<i>pradeśa</i>	प्रकृतस्यातिक्रान्तेन साधनं प्रदेशः ।
(V) 9.	<i>pradeśa</i>	प्रकृतस्यानागतेन साधनं प्रदेशः ।
(A) 11.	<i>predeśa</i>	वक्तव्येन साधनं प्रदेशः ।
(N) 10.	<i>paṭidesa</i>	पकतस्स अनागतेन अत्थसाधनं पटिदेशो ।
(S) 10.	<i>atideśa</i>	प्रकृतस्यानागतेन साधनम् अतिदेशः ।
(V) 10.	<i>atideśa</i>	अतिक्रमणेन अतिदेशः ।
(A) 10.	<i>atideśa</i>	उक्तेन साधनमतिदेशः ।
(N) 9.	<i>atidesa</i>	पकतस्स अतिक्रान्तेन साधनं अतिदेशो ।
(S) 11.	<i>apavarga</i>	अभिप्रमृज्यापकर्षणमपवर्गः ।
(V) 11.	<i>apavarga</i>	अभिप्रायानुकर्षणमपवर्गः ।
(A) 22.	<i>apavarga</i>	अभिप्लुतव्यपकर्षणमपवर्गः ।
(N) 11.	<i>apavagga</i>	अतिव्यापेत्वा अपनयनं अपवर्गो ।
(S) 12.	<i>vākyaśeṣa</i>	येन पदेनानुक्तेन वाक्यं समाप्यते स वाक्य- शेषः ।
(V) 12.	<i>vākyaśeṣa</i>	येनार्थः परिसमाप्यते पदेनाहार्येण स वाक्य- शेषः ।
(A) 17.	<i>vākyaśeṣa</i>	येन वाक्यं समाप्यते स वाक्यशेषः ।
(N) 12.	<i>vākyadosa</i>	येन पदेन अवुक्तेन वाक्यपरिसमापनं भवति, सो वाक्यदोषो ।
(S)		
(V)		
(A) 12.	<i>upamāna</i>	दृष्टेनादृष्टस्य साधनमुपमानम् ।
(N)		

Sequence	Terms	Definitions
(S) 13.	<i>arthāpatti</i>	यदकीर्तितमर्थादापद्यते सार्थापत्तिः ।
(V) 13.	<i>arthāpatti</i>	यदकीर्तितमर्थादापद्यते सार्थापत्तिः ।
(A) 13.	<i>arthāpatti</i>	यदनुक्तमर्थादापद्यते सार्थापत्तिः ।
(N) 13.	<i>atthāpatti</i>	यद् अकित्तितं अत्थतो आपज्जति, सा अत्था- पत्ति ।
(S) 14.	<i>viparyaya</i>	यद्यस्य प्रातिलोम्यं तद्विपर्ययः ।
(V) 20.	<i>viparyaya</i>	तस्य प्रातिलोम्यं विपर्ययः ।
(A) 16.	<i>viparyaya</i>	प्रतिलोमेन साधनं विपर्ययः ।
(N) 14.	<i>vipariyaya</i>	यं यत्थ विहितं, तत्र यं तस्स पटिलोमं, सो वि- परिययो ।
(S) 15.	<i>prasaṅga</i>	प्रकरणान्तरेण समानः प्रसङ्गः ।
(V) 14.	<i>prasaṅga</i>	प्रकरणाभिहितोऽर्थः केनचिदुपोद्धातेन पुनरु- च्यमानः प्रसङ्गः ।
(A) 15.	<i>prasaṅga</i>	प्रकरणान्तरेण समानोऽर्थः प्रसङ्गः ।
(N) 15.	<i>pasaṅga</i>	पकरणन्तरेण समानो अत्थो पसङ्गो ।
(S) 16.	<i>ekānta</i>	यदवधारणेनोच्यते स एकान्तः ।
(V) 15.	<i>ekānta</i>	यथा तथा स एकान्तः ।
(A) 26.	<i>ekānta</i>	सर्वत्रायत्तमेकान्तः ।
(N) 16.	<i>ekānta</i>	सब्बथा यं तथा, सो एकान्तो ।
(S) 17.	<i>anekānta</i>	क्वचित्तथा क्वचिदन्यथा सोऽनेकान्तः ।
(V) 16.	<i>anekānta</i>	क्वचित्तथा क्वचिदन्यथाऽसावनेकान्तः ।
(A)		
(N) 17.	<i>anekānta</i>	यो पन कत्थचि अञ्जथा सो अनेकान्तो ।
(S) 18.	<i>pūrvapakṣa</i>	यस्तु निःसंशयमभिधीयते स पूर्वपक्षः । ⁷⁷⁴
(V) 17.	<i>pūrvapakṣa</i>	प्रतिषेधवचनं पूर्वपक्षः ।
(A) 24.	<i>pūrvapakṣa</i>	प्रतिषेद्धव्यं वाक्यं पूर्वपक्षः ।
(N) 18.	<i>pubbapakṣa</i>	[यो] तु निस्सन्देहम् अभिधीयते, सो पुब्बप- क्खो ।
(S) 19.	<i>nirṇaya</i>	तस्योत्तरं निर्णयः ।
(V) 18.	<i>nirṇaya</i>	उत्तरवचनं निर्णयः ।
(A) 25.	<i>uttarapakṣa</i>	निर्णयवाक्यमुत्तरपक्षः ।

⁷⁷⁴ This definition of *pūrvapakṣa* in the Nepalese version is problematic.

Sequence	Terms	Definitions
(N) 19.	<i>niṇṇaya</i>	तस्स यं उत्तरं, सो निण्णयो ।
(S) 20.	<i>anumata</i>	परमतमप्रतिषिद्धमनुमतम् ।
(V) 25.	<i>anumata</i>	परमतमप्रतिषिद्धमनुमतम् ।
(A) 18.	<i>anumata</i>	परवाक्यमप्रतिषिद्धमनुमतम् ।
(N) 20.	<i>anumata</i>	परमतम् अप्पटिसिद्धं अनुमतं ।
(S) 21.	<i>vidhāna</i>	प्रकरणानुपूर्व्यादभिहितं विधानम् ।
(V) 19.	<i>vidhāna</i>	प्रकरणानुपूर्वं विधानम् ।
(A) 2.	<i>vidhāna</i>	शास्त्रस्य प्रकरणानुपूर्वी विधानम् ।
(N) 21.	<i>vidhāna</i>	प्रकरणानुपुब्बं विधानं ।
(S) 22.	<i>anāgatāpekṣaṇa</i>	एवं वक्ष्यतीत्यनागतापेक्षणम् ।
(V) 22.	<i>anāgatāpekṣaṇa</i>	परत्र वक्षामीत्यनागतावेक्षणम् ।
(A) 27.	<i>anāgatāpekṣaṇa</i>	पश्चादेवं विहितमित्यनागतावेक्षणम् ।
(N) 22.	<i>anāgatāpekkhana</i>	एवं वक्खामि ति अनागतापेक्खनं ।
(S) 23.	<i>atīkrāntāpekṣaṇa</i>	इत्युक्तमित्यतिक्रान्तापेक्षणम् ।
(V) 21.	<i>atīkrāntāpekṣaṇa</i>	इत्युक्तमतिक्रान्तावेक्षणम् ।
(A) 28.	<i>atīkrāntāpekṣaṇa</i>	पुरस्तादेवं विहितमित्यतिक्रान्तावेक्षणम् ।
(N) 23.	<i>atītāpekkhana</i>	इति वुत्तन् ति अतीतापेक्खनं ।
(S) 24.	<i>saṃśaya</i>	उभयहेतुनिर्दर्शनं संशयः ।
(V) 23.	<i>saṃśaya</i>	उभयतो हेतुदर्शनं संशयः ।
(A) 14.	<i>saṃśaya</i>	उभयतो हेतुमानर्थः संशयः ।
(N) 24.	<i>saṃsaya</i>	उभयहेतुदस्सनं संसयो ।
(S) 25.	<i>vyākhyāna</i>	तत्रातिशयोपवर्णनं व्याख्यानम् ।
(V) 24.	<i>vyākhyāna</i>	तत्रातिशयवर्णनातिव्याख्यानम् ।
(A) 19.	<i>vyākhyāna</i>	अतिशयवर्णना व्याख्यानम् ।
(N) 25.	<i>vyākhyāna</i>	संवण्णना व्याख्यानम् ।
(S) 26.	<i>svasaṃjñā</i>	अन्यशास्त्रासामान्या स्वसंज्ञा ।
(V) 26.	<i>svasaṃjñā</i>	परैरसम्मतः शब्दः स्वसंज्ञा ।
(A) 23.	<i>svasaṃjñā</i>	परैरसमितः शब्दः स्वसंज्ञा ।
(N) 26.	<i>anaññā sakasaññā</i>	भूतानं पवत्ता आरम्भचिन्ता अनञ्जा, सस्स सा- धारणा सकसञ्जा ।
(S) 27.	<i>nirvacana</i>	लोकप्रथितमुदाहरणं निर्वचनम् ।
(V) 27.	<i>nirvacana</i>	लोके प्रतीतमुदाहरणं निर्वचनम् ।

Sequence	Terms	Definitions
(A) 20.	<i>nirvacana</i>	गुणतः शब्दनिष्पत्तिर्निर्वचनम् ।
(N) 27.	<i>nibbacana</i>	लोकप्पतीतम् उदाहरणं निब्बचनं ।
(S) 28.	<i>nidarśana</i>	दृष्टान्तव्यक्तिर्निदर्शनम् ।
(V) 28.	<i>nidarśana</i>	तद्युक्तिनिदर्शनं दृष्टान्तः ।
(A) 21.	<i>nidarśana</i>	दृष्टान्तो दृष्टान्तयुक्तो निदर्शनम् ।
(N) 28.	<i>nidassana</i>	दिट्ठन्तसंयोगो निदस्सनं ।
(S) 29.	<i>niyoga</i>	इदमेवेति नियोगः ।
(V) 29.	<i>niyoga</i>	एवेति नियोगः ।
(A) 29.	<i>niyoga</i>	एवं नान्यथेति नियोगः ।
(N) 29.	<i>niyoga</i>	इदम् एवा ति नियोगो ।
(S) 30.	<i>vikalpa</i>	।
(V) 30.	<i>vikalpa</i>	इदं वेदं वेति विकल्पः ।
(A) 30.	<i>vikalpa</i>	अनेन वानेन वेति विकल्पः ।
(N) 30.	<i>vikappa</i>	इदं वा ति विकप्पो ।
(S) 31.	<i>samuccaya</i>	।
(V) 31.	<i>samuccaya</i>	इदं चेदं चेति समुच्चयः ।
(A) 31.	<i>samuccaya</i>	अनेन चानेन चेति समुच्चयः ।
(N) 31.	<i>samuccaya</i>	संखेपवचनं समुच्चयो ।
(S) 32.	<i>ūhya</i>	यदनिर्दिष्टं बुद्धिगम्यं तदूह्यम् ।
(V) 32.	<i>ūhya</i>	अत्र यदनिर्दिष्टं युक्तिगम्यं तदूह्यम् ।
(A)	<i>ūhya</i>	अनुक्तकरणमूह्यम् ।
(N) 32.	<i>upānīya</i>	यद् अनिर्दिष्टं बुद्धिया अवगमनीयं, तद् उपानी- यन् ति ।

Āyurvedic literature

Primary texts

While references to *tantrayuktis* can be found across various disciplines, Āyurveda places a particular emphasis on their discussion, especially evident in key texts of Āyurveda, such as the *Caraka-* and the *Suśruta- saṃhitās*, as well as the *Aṣṭāṅgasan̄graha*. The *Carakasam̄hitā* and *Aṣṭāṅgasan̄graha* present an identical list of *tantrayuktis* contained in a stanza of four

anuṣṭubh verses.⁷⁷⁵ However, unlike the *Suśrutasamhitā* they lack explicit definitions and examples. This list of the *tantrayuktis* appear in the final chapter of the last book in both *Carakasamhitā* (41b–45a, chapter 12, *Siddhisthāna*) and *Aṣṭāṅgasāṅgraha* (150–153, chapter 50, *Uttarasthāna*). The same has been quoted by Aruṇadatta in his commentary *Sarvāṅgasundarī* on the *Aṣṭāṅgaḥṛdaya* while elucidating the concept of *tantraguṇa* (qualities of the system)⁷⁷⁶ and by Śrīdāsa Paṇḍita in the prefatory section of his commentary *Hṛdayabodhikā* on the *Aṣṭāṅgaḥṛdayasamhitā*.⁷⁷⁷ Notably, this list consists of 36 *tantrayuktis* instead of 32 found in the *Suśrutasamhitā* and other texts. The additional four are: *prayojana* (objective), *pratyutsāra* (rebuttal), *uddhāra*, and *sambhava* (origin).

The presence of identical verses enumerating the *tantrayuktis* in the *Aṣṭāṅgaḥṛdayasamhitā*, *Carakasamhitā*, *Sarvāṅgasundarī* and *Hṛdayabodhikā* strongly suggests a shared origin. However, a critical issue arises due to the absence of a comprehensive critical edition of the chapter 12 of the *Siddhisthāna* of the *Carakasamhitā*, leaving uncertainty about the total number of *tantrayuktis* recognized by Ḍṛḍhabala in this section.⁷⁷⁸ The problem arises from different readings of the half-verse that occurs right before the list of 36 *tantrayuktis*. In MS Kathmandu NAK 1/1648 (dated 1183 AD, the oldest dated manuscript of the *Carakasamhitā* known to

775 तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ।

प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ॥

उपदेशापदेशातिदेशार्थपत्तिनिर्णयाः ।

प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ॥

पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ।

अतीतानागतापेक्षास्वसंज्ञोद्भासमुच्चयाः ॥

निदर्शनं निर्वचनं नियोगोऽथ विकल्पनम् ।

प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः ॥

Aṣṭāṅgasāṅgraha 6.50.150–153a (**atha-1980**). *Carakasamhitā* 8.12.41b–45a

(**Ca 1941**: 736) reads almost the same. The only two variants are (1) अतीतानागतावेक्षा... and (2) निर्वचनं संनियोगो विकल्पनम्.

776 Aruṇadatta on the *Aṣṭāṅgaḥṛdayasamhitā* 6.40.78 (**Ah 1939**: 946).

777 **muss-1940**.

778 We know from internal textual evidence that the *Siddhisthāna* of the *Carakasamhitā* in which the list of the *tantrayuktis* appear was originally authored by Ḍṛḍhabala, who lived in a town called Pañcanada sometime between 300 and 500 AD.

Cf. अखण्डार्थं दृढबलो जातः पञ्चनदे पुरे ।

कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषोच्छशिलोच्चयम् ॥

सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् ।

8.12.39–40a (**Ca 1941**: 735)

us), the reading of this verse is: षट्त्रिंशद्विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ॥ This number of 36 *tantrayuktis* perfectly agrees with the following list of the 36 *tantrayuktis*. A similar reading is found in Trikamji's 1933 *Carakasamhitā* edition which contains only the *mūla*-text.⁷⁷⁹ However, although most of the other editions consist of the same reading, a number of editions show quite a lot of discrepancies with the number. For example, Trikamji's 1941 edition of the *Carakasamhitā* reads the same half-verse as षट्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः। 8.12.41a (Ca 1941: 735). In the same edition, the reading of Cakrapāṇi's *Āyurvedadīpikā* supports the reading: षट्त्रिंशत्तन्त्रयुक्तिभिर्भूषितमपूरयद्वद्वल इति योजना. However, after this verse, the same edition consists of the versified list of the 36 *tantrayuktis* and commenting on these verses, the *Āyurvedadīpikā* confirms the total number of the *tantrayuktis* as 36: इत्येताः षट्त्रिंशत्तन्त्रयुक्तयो व्याहृताः।⁷⁸⁰ Moreover, the edition of Rāmaprasāda Vaidyopādhyāya reads the half-verse as— पञ्च-त्रिंशद्विचित्राभिर्भूषितं तन्त्रयुक्तिभिः.⁷⁸¹ Rāmaprasāda Vaidyopādhyāya excludes *ūhya*.⁷⁸² The same reading is found in Satīśacandra Śarmā's third edition of the *Carakasamhitā*.⁷⁸³ However, adding more troubles to it, Satīśacandra Śarmā, in his Bengali translation, says that there are 34 *tantrayuktis* (even though the main Sanskrit text of his edition counts 35). Then he in fact illustrates 36 *tantrayuktis* making a remark that states—

“in Gaṅgadhara's reading, there are 36 *tantrayuktis* because he counts *saṁśaya* twice in his commentary. But 35 was reckoned in his *mūla*-text. Another manuscript reckons 34 *tantrayuktis* excluding *apadeśa*. This edition reads thirty-five instead of thirty-four or thirty-six.”⁷⁸⁴

In the edition of Narendranātha Senagupta and Balāicandra Senagupta that includes Cakrapāṇi's *Āyurvedadīpikā* and Gaṅgādhara's

779 षट्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ॥ 8.12.70a (cara-trikamji).

780 Ca 1941: 737.

781 vaid-1911.

782 Understanding the *tantrayukti samuccaya* as *asamuccaya*, he reads the verse where *ūhya* appears as— अतीतानागतापेक्षा स्वसंज्ञा ह्यसमुच्चयाः. Surely, this reading is erroneous as the plural ending after *samuccaya* does not make sense.

783 sarm-1923. His first edition, however, reads the half-verse the same as the reading in cara-trikamji. (sarm-1904)

784 “গঙ্গাধর পাঠ— তন্ত্রযুক্তি ছত্রিশ প্রকার। তিনি টীকাতে সংশয়কে দুই বার উল্লেখ করিয়া ছত্রিশ প্রকার গণনা করিয়াছেন, কিন্তু তাঁহার মূলে পঁয়ত্রিশ প্রকার আছে; গ্রন্থান্তরে ৩৪ প্রকার আছে; তাহাতে ‘অপদেশ’ ধৰ্তব্য হয় নাই। এই অনুবাদের মূলে চতুস্ত্রিংশ বা ষট্‌ত্রিংশ স্থলে পঞ্চত্রিংশ লিখিত হইল।” sarm-1923.

Jalpakaḷpataru, the Sanskrit *mūla* and the *Jalpakaḷpataru* enumerate 36 *tantrayuktis*. However, in the same edition, the *Āyurvedadīpikā* reads, पञ्च-त्रिंशत्तन्त्रयुक्तिभिर्भूषितमपूरयद्दृढबल इति योजना.⁷⁸⁵ Again, after the illustrations of the 36 *tantrayuktis* it reads, इत्येताः षट्त्रिंशत्तन्त्रयुक्तयो व्याहृताः.⁷⁸⁶ In his edition of the *Tantrayuktivicāra*, Muthuswami also mentions that 35 *tantrayuktis* are reckoned in the *Carakasamhitā*.⁷⁸⁷ Jivānanda Vidyāsagara's edition gives no number at all— तथा च ता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः.⁷⁸⁸

Commentaries on the *Carakasamhitā* prior to Cakrapāṇi's *Āyurveda-dīpikā*, such as the *Carakanyāsa* of Bhaṭṭāra Hariścandra (c. mid-sixth century) or *Nirantarapadaavyākhyā* of Jejjaṭa (c. 7th or 8th century AD) do not help much because the extant portions of these commentaries do not include the concerned section of the 12th chapter of the *Siddhisthāna*. However, Hariścandra was possibly not aware of the total number and the list of the *tantrayuktis* in the final chapter of the *Siddhisthāna* because he discussed the *tantrayuktis* right at the beginning of his commentary and showed no indication to the awareness about the discussion on the *tantrayuktis* at the end of the text. Moreover, he discusses 40 *tantrayuktis* instead of 36. It is not yet settled whether or not Hariścandra was aware of Dṛḍhabala's redaction of the *Carakasamhitā*. However, Hariścandra's treatment of the *tantrayuktis* supports the latter.⁷⁸⁹ It is clear from Cakrapāṇi's commentary on the *Carakasamhitā* that in the version of the text he commented upon contained the four verses that list the 36 *tantrayuktis*. It is, however, not improbable that the four verses that list the 36 *tantrayuktis* were later added to the *Carakasamhitā* sometime between the sixth (the date of Hariścandra) and the eleventh century (the date of Cakrapāṇi) and the discrepancy appeared when the previous verse that gives the total number of the *tantrayuktis* was not properly emended by the scribes complying with the following list of 36 *tantrayuktis*. There is a need of a critical edition of the twelfth chapter of the *Siddhisthāna* of the *Carakasamhitā* to address these issues definitely.

⁷⁸⁵ sena-1928.

⁷⁸⁶ sena-1928.

⁷⁸⁷ 'पञ्चत्रिंशद्विचित्राभिर्भूषितं तन्त्रयुक्तिभिः।' इति चरके । द्वात्रिंशदिति सुश्रुतः । (muth-1976).

⁷⁸⁸ bhat-1877.

⁷⁸⁹ HIML: IA, 189.

Commentaries

The commentators who extensively delved into the discussion of the *tantrayuktis* are Hariścandra, the author of *Carakanyāsa*, and Aruṇadatta (12th century),⁷⁹⁰ who authored his commentary *Sarvāṅgasundarī* on the *Aṣṭāṅgahr̥daya* of Vāgbhaṭa. Hariścandra meticulously defined and analyzed 40 *tantrayuktis* at the beginning of his work. The four additional *tantrayuktis* are: *paripraśna* (question), *vyākaraṇa* (grammatical clarification), *vyutkrāntābhīdhāna* (overpassing statement) and *hetu* (means of knowledge).⁷⁹¹

Aruṇadatta, while discussing the concept of *tantraguṇa* at the end of the *Aṣṭāṅgahr̥daya*, provided an elaborate description of *tantrayuktis*, considering them as part of a system of ninety-five *tantraguṇas*. Śrīdāsa Paṇḍita (14th century), a commentator on the *Aṣṭāṅgahr̥daya*, echoed Aruṇadatta's exploration of *tantrayuktis* in the beginning of his commentary, *Hṛdayabodhikā*.⁷⁹² Thus, both Hariścandra and Śrīdāsa Paṇḍita engage with this topic right at the beginning, underscoring the significance they attribute to the subject. Other noteworthy commentators who discussed the topic of *tantrayukti* are Cakrapāṇi (11th century) and Indu (sometime between 8th and 12th century). Cakrapāṇi and Indu defined and illustrated the *tantrayuktis* mentioned in the *Carakasamhitā* and the *Aṣṭāṅgasāṅgraha*, respectively. They affirm the inclusion of the four additional *tantrayuktis* in Hariścandra's list. Cakrapāṇi, aligning them with existing concepts, incorporates *paripraśna*, *vyākaraṇa*, and *vyutkrāntābhīdhāna* under the *tantrayuktis uddeśa*, *vyākhyāna*, and *nirdeśa*, respectively. According to him, *hetu* serves as an overarching term encompassing all *pramāṇas* (means of knowledge) such as *pratyakṣa* (perception) and others. Indu, however, outlines three

⁷⁹⁰ HIML: IA, 663–664.

⁷⁹¹ This text has only been published once (only until the third chapter of *Sūtrasthāna*) by Masta Ram Shastri from Lahore in 1932/33. (HIML: IB, 290) Unfortunately, it is currently inaccessible to us. Although some fragmented manuscripts of the *Carakanyāsa* exist, for this section (Chapter 1, *Sūtrasthāna*), we were able to consult only MS MS Jamnagar GAU 114. This is a recent apograph with several lacunae and corruptions. The list of the *tantrayuktis* provided in the *Carakanyāsa* is as follows (with some emendations made in the reading): तन्त्रस्य युक्तयोऽधिकरणाद्याश्चत्वारिंशत् ।... युक्तयस्तावदधिकरणं योगो हेतुर्थ उद्देशो [निर्देश] उपदेशोऽपदेशोऽतिदेशः प्रदेशो निर्णयोऽर्थापत्तिर्वाक्यशेषः प्रयोजनं प्रसङ्ग एकान्तोऽनेकान्तो विपर्ययोऽपवर्गः पूर्वपक्षो विधानमनुमतं व्याख्यानं परिप्रश्नो व्याकरणमतीतापेक्षणमनागतापेक्षणं संशयः स्वसंज्ञोद्भवः समुच्चयो निदर्शनं निर्वचनं नियोगो विकल्पः प्रत्युत्सार उद्धारः सम्भवो व्युत्क्रान्ताभिधानं हेतुरिति ।

⁷⁹² HIML: IA, 680.

possible reasons for not incorporating these *tantrayuktis* into the list: (1) they lack direct mention in the main text, (2) they could be considered as falling within the scopes of already enumerated *tantrayuktis*, or (3) they are not recognized as *tantrayuktis*.

Detailed discussions on the *tantrayuktis* also appear in the *Jalpakaḷpataru*, a nineteenth-century commentary on the *Carakasamhitā* by Gaṅgādhara Kavirāja from Bengal. Gaṅgādhara included the commentary with his *editio princeps* of the *Carakasamhitā*. He defines the *tantrayuktis* most often as defined in the *Suśrutasamhitā* making explicit quotations from the *Suśrutasamhitā* itself. Hence, this commentary serves as a testimonium for most part of the *tantrayukti* section of the *Suśrutasamhitā*.

Monographs

two texts authored by Āyurvedic scholars exclusively delve into the topic of *tantrayukti*. The first is the *Tantrayuktivivāra* by a physician named Nīlamegha (also known as Vaidyanātha), while the second is called the *Tantrayukti*, which is a sort of recast of the former by an anonymous author. The anonymous author describes himself as being from the same lineage as Nīlamegha and asserts that Nīlamegha belongs to the same lineage of Bhiṣagārya (also known as Nārāyaṇa Bhiṣaj). Both Nīlamegha and the author of *Tantrayukti* are likely from Kerala or coastal Karnataka.⁷⁹³ According to Kolatteri Śaṅkaramenon and Meulenbeld, Nīlamegha flourished in the first half of ninth century.⁷⁹⁴ The *Tantrayukti* was very likely composed after the sixteenth century.⁷⁹⁵

⁷⁹³ Kolatteri Śaṅkaramenon, the first editor of the *Tantrayuktivivāra*, believes that Nīlamegha hails from Kerala. This conclusion is drawn from Nīlamegha's reference to his guru as Sundara, whom Śaṅkaramenon identifies as the same individual credited with composing the *Lakṣaṇāmṛta*, a treatise on toxicology. This assertion is plausible because the only known manuscript of *Tantrayuktivivāra* belongs to a member of one of the Aṣṭavaidya families of Kerala, aligning with the Vāgbhaṭa school, to which Nīlamegha also belongs. (HIML: IIA, 143.) On the other hand, the anonymous author of the *Tantrayukti* associates Nīlamegha with the lineage of Bhiṣagārya, who hails from Uṇṭuru, a village located 3 kilometers from Gokaṇṇa which is in coastal Karnataka. (nara-1949).

⁷⁹⁴ Nīlamegha mentions Vāhaṭa (Vāgbhaṭa), Indu, and Jejjāta in his work. This places him definitively after the seventh century. The Buddhist influence in the *Tantrayukti* indicates a date not much later than 800 AD. (muth-1976, HIML: IIA, 143.)

⁷⁹⁵ From the explicit mention of Nīlamegha and Bhiṣagārya in the work *Tantrayukti*, we can say that the author flourished after them. Determining the date of Bhiṣagārya

Nīlamegha's *Tantrayuktivīcāra* is a versified text accompanied by an autocommentary. The text comprises eighteen verses plus a hemistich, resulting in a total of 37 hemistichs. Each hemistich serves as a definition for a *tantrayukti*. Nīlamegha enumerates a total of 36 *tantrayuktis*, as mentioned in the *Aṣṭāṅgasaṅgraha* and *Carakasamhitā*. The additional hemistich defines *aviparyaya*, which, according to Nīlamegha, is sometimes considered instead of *viparyaya*. This substitution occurs when one understands that the negative prefix *a-* is deleted due to a *pūrvarūpa sandhi*— *sāpavargaḥ + aviparyayaḥ → sāpavargo viparyayaḥ* (See footnote 770.).

The text of the *Tantrayukti* includes some verses at the beginning and end, where the author discusses the lineage of Nīlamegha. The author explicitly states that his text is a revised version of Nīlamegha's *Tantrayuktivīcāra* because the available manuscripts were mostly corrupt.⁷⁹⁶ It is evident that there are substantial reproductions of parts of the *Tantrayuktivīcāra* and its autocommentary. The total number of *tantrayuktis* and their enumeration remains identical to that of the *Tantrayuktivīcāra*. What distinguishes it from the *Tantrayuktivīcāra* is the incorporation of a list of other *tantraguṇas* and 14 *tantradoṣas*. This list of *tantraguṇas* includes 15 types of *vyākhyā*, 7 types of *kalpanā*, 20 types of *āśraya*, and 17 types of metaphoric and metonymic devices, such as *tācchīlya* and so on.

Tantrayukti-inventories

It is evident from the discussion on the early sources that all these listings of the *tantrayuktis* in the early sources can be grouped into two categories.

is problematic. However, since the Kairalī commentary on the *Aṣṭāṅgahṛdayasamhitā* frequently quotes from Bhiṣagārya's *Abhidhānamāñjarī*, it indicates that Bhiṣagārya predates the composition of this commentary. Meulenbeld suggests the end of the seventeenth century as the terminus post quem for the Kairalī (HIML: IA, 675). Moreover, he views *Abhidhānamāñjarī* as a work composed after the sixteenth century, citing details within it that affirm its posteriority to the *Rājanighaṇṭu* and *Bhāvaprakāśa* (HIML: IIA, 442).

796 वैद्यनाथोपसृष्टानां लक्ष्यलक्षणवासुषाम् ॥
तासां प्रायः प्रकाशानां दुर्लभापङ्कदूषणात् ।
क्रियते साम्प्रतं कृच्छ्रादुद्धृत्य परिमार्जनम् ॥
nara-1949

For the ease of our following discussion, we name these two inventories as (1) earlier listing and (2) later listing.

Earlier Listing

The four inventories of *tantrayuktis* from the *Arthaśāstra*, *Suśrutasamhitā*, *Viṣṇudharmottarapurāṇa*, and *Saddanīti* belong to what we call the “earlier Listing.” The reason to call this listing as “earlier listing” is: two early Sanskrit texts, viz., the *Arthaśāstra* and the *Suśrutasamhitā* consists of this listing. The Tamil list of the *tantrayuktis* as found in the *Tolkāppiyam* also belongs to this group, even though not all of the *uttis* in this list might correspond accurately to the Sanskrit and Pali lists. A defining characteristic of this listing is that each inventory explicitly states the total number of *tantrayuktis* as thirty-two.⁷⁹⁷ Even though there are sometimes different *tantrayuktis* enumerated in different lists, the total count always remains consistent at 32. As demonstrated in Table 4, the Sanskrit and Pali lists are similarly ordered and are always accompanied by similar or identical definitions. This list appears across diverse disciplines.

Later Listing

The “later listing” is the one we find in the *Aṣṭāṅgasaṅgraha*, *Carakasamhitā*, the commentaries on the *Carakasamhitā*, *Aṣṭāṅgasaṅgraha* and *Aṣṭāṅgahṛdayasamhitā* and the two monographs, the *Tantrayuktivicāra* and *Tantrayukti*. This list has sprung from a single source—a versified list of thirty-six *tantrayuktis* comprising four verses that appear in the *Aṣṭāṅgasaṅgraha*, *Carakasamhitā* and Aruṇadatta’s commentary on the *Aṣṭāṅgahṛdayasamhitā*. It remains unclear whether these verses initially appeared in the Drḍhabala’s redaction of the *Carakasamhitā* or Vāgbhaṭa’s *Aṣṭāṅgasaṅgraha*. Unlike the “earlier Listing,” this list lacks definitions of the *tantrayuktis*. Definitions and illustrations are given by the authors of the commentaries and monographs as discussed in the previous section.

797 तद् द्वात्रिंशद् युक्तियुक्तम्। (kang-1969) “that (*Arthaśāstra*) is furnished with thirty-two logical methods of the system”, तत्र द्वात्रिंशत् तन्त्रयुक्तयो भवन्ति। (*Suśrutasamhitā*6.64.2) “there are thirty-two logical methods of the system”, battiṃsa tantiyuttiyo bhavanti/ (smit-1930) “there are thirty-two logical methods of the system”, எண்ணான்கு உத்தியின்... “It employs thirtytwo rules of criticism regarding writing.” (srip-1995)

Although Hariścandra's list includes 40 *tantrayuktis* instead of 36, his enumeration aligns more closely with "later listing" than the earlier one. Despite the earlier listing's corss-disciplinary appearance, the later listing notably influences the field of Āyurveda, likely due to the popularity of Vāgbhaṭa's works. The *Suśrutasaṃhitā*, incorporating the "earlier listing" distinguishes itself among Āyurvedic texts that list the *tantrayuktis*.

Terminology

The terms have been translated into English in numerous books and articles. English renditions of the terms can be found in English translations of the *Suśrutasaṃhitā* such as in **sing-1980**, and **shar-1999**; in translations of the *Carakasaṃhitā* such as in **shar-2006** and in **gula-1949**, in the translation of the *Arthaśāstra* such as in **sham-1951**, **kang-1969**, **unni-2006** and **oliv-2013**, and by K. Srikanta Moorthy in **muth-1976**. They are also found in various books and articles dedicated to discussing the *tantrayuktis* such as in **ober-1968**, **solo-1976**, **lele-1981**, **lele-2006** and so on. German translations of the terms can be found in **meye-1926** (German translation of the *Arthaśāstra*) and in **pret-1991**.

The definitions of *tantrayuktis* exhibit numerous variations across different texts. Here we will discuss each of the *tantrayuktis* that occur in the *Suśruta Saṃhitā* in comparison with their definitions in other texts. As indicated in Table 4, the definitions of *tantrayuktis* in the *Suśrutasaṃhitā* are frequently either identical or nearly identical to those found in the *Arthaśāstra*, *Viṣṇudharmottarapurāṇa* and *Saddanīti*. Therefore, unless the definitions in these two texts notably deviate from those in the *Suśrutasaṃhitā*, we will not make explicit references to them in the subsequent elucidation of the terms.

1. *adhikaraṇa*

Adhikaraṇa appears as the first *tantrayukti* in all traditional enumerations. It is among those *tantrayuktis* for which there is little disagreement concerning its definition. This *tantrayukti* functions as a structural and interpretative device. With a tautological expression, the *Suśrutasaṃhitā* defines *adhikaraṇa* as something, with reference to which statements are made. While defining *adhikaraṇa*, the text employs the same verb, *adhi- kṛ-* (to refer),

whence the noun *adhikaraṇa* has been derived. The text supplies examples of *rasa* (taste) and *doṣa* (humour), for which two chapters of the *Uttaratantra*, namely chapter 62 (*Kāyacikitsā* 27) and chapter 65 (*Kāyacikitsā* 30) are dedicated.⁷⁹⁸ Clearly, *adhikaraṇa* is the topic or theme.

Cakrapāṇi and Gaṅgādhara define *adhikaraṇa* in almost the same way as does the *Suśrutasaṃhitā*.⁷⁹⁹ Aruṇadatta's definition is similar but he specifies that *adhikaraṇa* can be of an entire discipline (*śāstra*), or a book (*sthāna*) of it, or a chapter (*adhyāya*), or a section (*prakaraṇa*), or even of a sentence (*vākya*).⁸⁰⁰ Śrīdāsa Paṇḍita follows Aruṇadatta.⁸⁰¹ However, in the commentaries of Hariścandra and Indu, we explore two more aspects of the concept of *adhikaraṇa*. According to Hariścandra, *adhikaraṇa* is the reason or ground referring to which the authors direct their discourse. For example, diseases create misery and the authors of *Āyurveda* began their discussion addressing them.⁸⁰² Thus disease is the *adhikaraṇa* or theme of their discussion. Indu identifies *adhikaraṇa* as a binding force that links ideas. According to him, *adhikaraṇa* as an introductory reference and it exposes a general statement to a specific context.⁸⁰³

Nīlamegha defines *adhikaraṇa* using the Paninian terminology. According to him, *adhikāraṇa* is the locus in which the *tātparya*, "reference" lies.⁸⁰⁴ *Adhikaraṇa* is one of the six *kāraka*-s (a sort of semantic roles recognized by Sanskrit grammarians). Pāṇini calls it a locus (*ādhāra*).⁸⁰⁵ Through metaphorical extensions, the idea of a locus can apply to abstract domains and not merely to physical locus. In traditional Sanskrit grammar, a metonymic or metaphorical domain is called *vaiśayika adhikaraṇa*. Patañjali considers *vaiśayika* as one of the three types of *adhikaraṇa*.⁸⁰⁶ Nīlamegha applies this idea to his definition of the *tantrayukti adhikaraṇa*. He quotes *Aṣṭāṅgahṛdaya*-

798 They are chapters 63 and 66 in A (*Su* 1938: B).

799 यमर्थमधिकृत्य प्रवर्तते कर्ता । यथा "विघ्नभूता यदा रोगा" इत्यादि । अत्र रोगादिकमधिकृत्यायुर्वेदो महर्षिभिः कृत इति 'रोगाः' इत्यधिकरणम् । *Āyurvedadīpikā* (*Ca* 1941: 736). तद् यमर्थमधिकृत्योच्यते; *Jalpakaalpātaru* (*sena*-1928).

800 तत्र अधिकरणं नाम, यदधिकृत्य प्रवर्तते शास्त्रं स्थानमध्यायं प्रकरणं वाक्यं वा ।... (*Ah* 1939: 947).

801 *muss*-1940.

802 तत्राधिकरणं नाम यन्निमित्तमधिकृत्य प्रवर्तते कर्ता ।... उत वा विघ्नभूता यदा रोगाः प्रादुर्भूताः तदिदं निमित्तमधिकृत्य जगदनुकम्पया महर्षिभिरयमायुर्वेद आगमः । एवमधिकरणव्याख्या वर्णयितव्या । MS MS Jamnagar GAU 114, p.4-5.

803 अधिकरणं प्रस्तावः सामान्येनोक्तमप्यर्थजातं यद्वलाद्विशेषेऽवस्थाप्यते तदधिकरणम् । (*atha*-1980).

804 तत्राधरोऽधिकरणं तात्पर्यं तत्र तिष्ठति । *muth*-1976.

805 आधारोऽधिकरणम् । *Aṣṭādhyāyī* 1.4.45.

806 On *Aṣṭādhyāyī* 6.1.72 *kiel*-1880.

saṃhitā Sūtrasthāna 1.5b-6a and explains how the eight limbs of Āyurveda serve as the *adhikaraṇas* of *cikitsā* “treatment”. In Nīlamegha’s understanding, *adhikaraṇa* “theme” is the domain of a reference. The *Tantrayukti* repeats Nīlamegha’s idea but it also adds different types of *adhikaraṇa* as suggested by Aruṇadatta.

In the *Tolkāppiyam*, however, the equivalent expression for this *tantrayukti* remains unclear, as commentators, namely Ḥampūraṇar and Pērācīriyar, list the item differently. In Sastri’s translation of the *Tolkāppiyam*, *adhikaraṇa* was identified with *atikāra murai*, the second element in Ḥampūraṇar’s list. Sastri translates this expression as “deciding the extent where one serves as *adhikāra sūtra* or a word or words in a *sūtra* taken along with the *sūtra*-s that follow.”⁸⁰⁷ However, Dikshitar, in his brief article on the *tantrayuktis*, equates *adhikaraṇa* with *nutaliyatu arital*, the first element in Pērācīriyar’s list, and translates it as “that division of a book which centers around a chief topic and deals wholly with that topic.”⁸⁰⁸ Clearly, Dikshitar’s interpretation stands close to our definition of *adhikaraṇa*. Sastri’s interpretation, on the other hand, corresponds to the concept of *adhikāra* “heading” and *anuvṛtti* “recurrence” in the *sūtra* literature, especially in Pāṇini’s *Aṣṭādhyāyī*.⁸⁰⁹

The translators usually translated this *tantrayukti* as “topic” or “subject matter”.

2. *yoga*

This *tantrayukti* typically occupies the second position in most lists, except in the *Arthaśāstra* where it appears third following *vidhāna*. Functioning as a syntactic and semantic tool, *yoga*, as defined in the *Suśrutasamhitā*, represents the faculty responsible for the cohesion of a sentence. If we consider the main purpose of the *tantrayuktis* as narrated in the *Suśrutasamhitā*, namely, cohesion of a sentence (*vākyayojana*) and cohesion of meaning (*arthayojana*), it becomes evident that this *tantrayukti* is one of the fundamental *tantrayuktis* functioning as the device for *vākyayojana*. The *Suśrutasamhitā* further describes *yoga* as a syntactic connection between words, facilitating the linking of words even when they are in reverse

⁸⁰⁷ sast-1936.

⁸⁰⁸ diks-1930

⁸⁰⁹ See chev-2009.

order or placed apart. However, this paraphrased statement is absent in the vulgate; instead, it appears in the commentary of Ḍalhana with a minor variation.⁸¹⁰ The definitions of *yoga* in the *Viṣṇudharmottarapurāṇa* and *Arthaśāstra* closely mirror that of the *Suśrutasamhitā*. However, the *Viṣṇudharmottarapurāṇa*'s definition introduces a slight variation by including the term *artha* "meaning". According to this definition, *yoga* is that by which the meaning of a sentence coheres. The *Arthaśāstra* employs a nominalized verb in a compound noun instead of a relative clause— *vākyayojanā* "connecting a sentence". The definition we find in the *Saddanīti* is close to the paraphrased part of the definition of the *Suśrutasamhitā*.⁸¹¹

For illustration, a verse from chapter 18 of the *Cikitsāsthāna* is quoted in the *Suśrutasamhitā*—

तैलं पिबेच्चामृतवल्लिनिम्बहंसाह्वयावृक्षकपिप्पलीभिः ।
सिद्धं बलाभ्याञ्च सदेवदारु हिताय नित्यं गलगण्डरोगे ॥⁸¹²

In this verse, the noun sesame oil (*tailam*) appears at the beginning of the first hemistich, while its adjective cooked (*siddham*) is placed at the beginning of the final hemistich. Despite not being colocated, the *tantrayukti yoga* effectively connects them, facilitating our comprehension of the intended meaning. Evidently, this exemplifies a device for linking words within a sentence.

In the commentaries of Hariścandra, Indu, Cakrapāṇi and Aruṇa, however, the *tantrayukti yoga* is used in a broader sense. In these interpretations, *yoga* serves not only as a device for cohesion within a sentence but also fosters coherence among sentences in a discourse. Hariścandra identifies three alternative interpretations of *yoga*.⁸¹³ Aruṇadatta also interprets *yoga* in a similar fashion but instead of three alternatives he talks about the first two alternatives of Hariścandra. In the first alternative, *yoga* is coherence between the main statement (*sūtra*) and its gloss (*bhāṣya*). Aruṇadatta expands its scope to coherence between mention (*uddeśa*) and description

⁸¹⁰ See 6.65.9 (*Su 1938*: 815).

⁸¹¹ See Table 4.

⁸¹² 4.18.47 (*Su 1938*: 474).

⁸¹³ योगो नाम योजना ग्रन्थानां यथार्थसूत्रभाष्यसूत्रयोः... पञ्चलक्षणो वा योगः । प्रतिज्ञाहेतूदाहरणनिगमनानि... यदिह युज्यते स योग इत्येके । (MS Jamnagar GAU 114, p.5.)

(*nirdeśa*) as well.⁸¹⁴ In the second alternative, *yoga* is reasoning (*yukti*) having five types: (1) *pratijñā* “proposition”, (2) *hetu* “reason”, (3) *udāharaṇa* “exemplification” (4) *upanaya* “application”, and (5) *nigamana* “conclusion”, resembling the five-membered syllogism of inference (*anumāna*) in the Nyāya-Vaiśeṣika school.⁸¹⁵ Śrīdāsa Paṇḍita’s comment is similar to that of Aruṇadatta.⁸¹⁶ Hariścandra also notes a different understanding of this *tantrayukti* by some others. In this sense, *yoga* is connectedness. This alternative definition is close to that of the *Suśrutasaṃhitā*. In Indu’s interpretation, *yoga* is lexical cohesion, as he understands *yoga* as a relation between a word and its meaning or a sentence and its meaning.⁸¹⁷ Cakrapāṇi, while defining *yoga* in a fashion similar to the *Suśrutasaṃhitā*, exemplifies it as a connection between five logical elements, namely *pratijñā*, *hetu*, *udāharaṇa*, *upanaya* and *nigamana*, conflating the definition of *yoga* with Hariścandra’s second alternative i.e. *yoga* is reasoning (*yukti*).⁸¹⁸ Nīlamegha defines *yoga* as connecting words one by one coherently.⁸¹⁹ As he further explains in the autocommentary with examples from the *Aṣṭāṅgaḥṛdayasaṃhitā*, it is evident that he understands *yoga* as coherence between a part of a sentence and the discourse.⁸²⁰ Neither V. R. Ramachandra Dikshitar nor P. S. Subrahmanya Sastri identified the *tantrayukti yoga* with any *utti* mentioned in the *Tolkāppiyam*.⁸²¹

The word *yoga* derives from the Sanskrit root √yuj “to connect” with the primary suffix *GHañ*, which is often used for creating action nouns. In Sanskrit technical literature, the term *yoga* is used in a broad sense to mean any kind of linguistic connection or connectedness. In the *Aṣṭādhyāyī* of Pāṇini, it often refers to the connection with a word or a word-element.⁸²² Hence, it refers to a morphosemantic or syntaco-semantic connection. Patañjali uses this term several times in his *Mahābhāṣya*. In the *Suśrutasaṃhitā* the word *yoga* is primarily used to mean the connection between words in a

814 योगो नाम योजना, उद्देशनिर्देशयोः सूत्रभाष्ययोर्वा । *Sarvāṅgasundarī* on 6.40.80 (Ah 1939: 947).

815 युक्तिर्वा योगः, प्रतिज्ञा हेतुर्दृष्टान्त उपनयो निगमनमिति पञ्चविधः । 6.40.80 (Ah 1939: 947).

816 muss-1940.

817 योगो नाम योगः सम्बन्धः स च पदार्थयोर्वाक्यार्थयोर्वा । *Śaṣīlekḥā* on 6.50.150aa (atha-1980).

818 योगो नाम योजना व्यस्तानां पदानामेकीकरणम् । उदाहरणं तावद्यथा प्रतिज्ञाहेतूदाहरणोपनयनिगमनानि । 8.12.41 (Ca 1941: 736).

819 योगः पदानामेकैकमर्थौचित्येन योजना । muth-1976.

820 muth-1976.

821 chev-2009.

822 josh-1991.

sentence. According to this definition and illustration, it is primarily intra-sentential cohesion. Unlike the later commentators on the works of Caraka and Vāgbhaṭa, it does not extend the scope of this term to inter-sentential cohesion and coherence. Keeping in mind such definition given in the *Suśrutasamhitā*, we translate the term as cohesion even though no other translators of the *tantrayuktis* used this translation. In some other contexts, however, *yoga* can be extended to coherence. Both coherence and cohesion are derived from the Latin verb *cohaere*- (< *con*- “with” *haereō* “cling”) “to cling together.” In other translations of the *tantrayuktis* (see p. 253), *yoga* is variously translated as employment, arrangement, conjoiner, connecting, concomitance, uniting, union, rational linking, joining and so on. We preferred the term cohesion because the other options are either too narrow or too vague. ‘Employment’ is rather *prayoga*, not *yoga*. ‘Rational linking’ disregards the grammatical aspect of *yoga*. ‘Conjoiner’, ‘connecting’, ‘union’, ‘uniting’ or ‘arrangement’ are vague and they do not reflect the technical import of the term *yoga*.

3. *padārtha*

In the earlier listing, *padārtha* follows *yoga*, while in the later listing, this *tantrayukti* is enumerated after *hetvartha*, possibly due to metrical requirements. The *Suśrutasamhitā* dedicates more words to describing this *tantrayukti* than any other early texts.

The description in the *Suśrutasamhitā* commences with the definition of *padārtha*, which is articulated as the meaning conveyed in an aphorism or a word. It then delves into the literal interpretation of the term *padārtha*. The straightforward meaning of the compound *padārtha*, obtained by dissecting its components—*pada* “word,” and *artha* “meaning”—is “the meaning of one or more words.” After presenting the literal interpretation of *padārtha*, the *Suśrutasamhitā* provides the rationale why mere word meanings cannot suffice as the *tantrayukti padārtha*—since a word or words may have multiple meanings. Therefore, as a *tantrayukti*, the term *padārtha* denotes the meaning of a word or words within a specific context.⁸²³ Ḍalhana also supports this perspective, indicating that the term *padārtha* refers to a specific meaning of a word or words.⁸²⁴

⁸²³ See fn. 872.

⁸²⁴ अधुना बहुषु पदार्थेषु निर्धार्य विशिष्टपदार्थग्रहणाय पदार्थबहुत्वं प्रतिपादयति— अपरिमिता इत्यादि।

In (Su 1938), a variant reading of the definition of *padārtha* is noted: सूत्रपदे in the place of सूत्रे पदे वा. It remains unclear which reading was available to Ḍalhaṇa. He proposed an etymological meaning of the word *pada*, defining it as that by which a meaning is understood, and includes *sūtra* under the semantic scope of *pada*. Essentially, he viewed *sūtra* as a type of *pada* because, by conveying a meaning, a *sūtra* falls under the category of *pada*, which by definition signifies a meaning-conveying unit. This interpretation does not separate *sūtra* and *pada* as mutually exclusive entities. Thus, if Ḍalhaṇa's reading of the text is सूत्रे पदे वा, he perceived *pada* as a synonym or an alternative term for *sūtra*. On the other hand, if the reading was सूत्रपदे, he understood the meaning of the word सूत्रपदे as *pada* (a meaning-conveying unit) in the form of a *sūtra*. The editor of (Su 1938) offered a more straightforward explanation of the variant reading सूत्रपदे—a word (*pada*) in a *sūtra* is a *sūtrapada*.⁸²⁵ The *Viṣṇudharmottarapurāṇa* adopts a definition of *padārtha* close to this variant reading.⁸²⁶

The *tantrayukti padārtha* is illustrated with two examples in the *Suśruta-saṃhitā*. In the first example, three polysemous words—*sneha*, *sveda* and *abhyañjana*—are provided. Ḍalhaṇa gave various meanings of these words—*sneha* can mean lubricity or grease or affection; *sveda* can mean sauna either with fire (*sāgni*) or without fire (*niragni*); *abhyañjana* may mean the black eye make-up or oil rub (*abhyaṅga*).⁸²⁷ In the case of such polysemy, *padārtha* or relevant meaning will be the meaning which coheres with the prior and subsequent elements (*pūrvāparayogasiddha*). The definition of this *tantrayukti* in *Saddanīti* corresponds to this explanation.⁸²⁸ Thus, *padārtha* is that meaning which fits the context.

The second example is taken from the very beginning of the first chapter of the *Sūtrasthāna* that says वेदोत्पत्तिमध्यायं व्याख्यास्यामः, “I shall narrate the chapter on the origin of knowledge (*veda*).” The problem is, what does this word “*veda*” refer to? Is it the *Veda*, as in *Sāmaveda*? Or something derived from the roots $\sqrt{vi(n)d}$ or \sqrt{vid} ? Context (“prior and subsequent elements”) can help us to know that “*veda*” means only *āyurveda* and that

Ḍalhaṇa on 6.65.10 (Su 1938: 816).

825 अन्ये तु सूत्रपदे इति पठित्वा व्याख्यानयन्ति--- सूत्रस्य पदं सूत्रपदं तस्मिन् योऽर्थः स पदार्थः। fn.2 (Su 1938: 813).

826 See table 4.

827 तत्र स्नेहशब्दे निर्दिष्टे हि गुणप्रेमसर्पिषां त्रयाणामर्थानामुपपत्तिर्दृश्यते, स्वेदशब्देनापि साग्निरग्निप्रयोरुष्मणोः प्राप्तिः, अञ्जनशब्देनापि नयनाञ्जनाभ्यङ्गयोः प्राप्तिः। Ḍalhaṇa on 6.65.10 (Su 1938: 816).

828 See table 4.

the *Suśrutasaṃhitā* is talking about the origin of *āyurveda*, specifically. The same issue is also addressed by Ḍalhaṇa at 1.1.1 ([Su 1938: 1](#)).

Among the texts of the early listing, the *Arthaśāstra* presents a notably distinct definition of *padārtha*. Here, it is defined as that which has its limit within the word.⁸²⁹ Though somewhat ambiguous, this definition implies that *padārtha* is the referent indicated by a word or in other words, *padārtha* is the scope of meaning that corresponds to a word. Hence, this definition of *padārtha* does not necessarily refer to a contextual meaning. It indirectly suggests that *padārtha* is basically the meaning of a word.

Similar to *Arthaśāstra*'s understanding, the commentators Hariścandra, Indu, Cakrapāṇi, Aruṇadatta and Śrīdāsapaṇḍita interpret *padārtha* as the referents indicated by a word. However, by this time, the term *padārtha* became an important point of discussion among certain philosophical schools, particularly Vaiśeṣika and Nyāya.⁸³⁰ In the Vaiśeṣika ontology, *padārtha* is the term used for denoting the fundamental ontological categories. Such a wider use of the term among philosophical schools also influenced the *Bṛhatrayī* commentators, most prominently Hariścandra, whose interpretation of *padārtha* aligns with the framework of Vaiśeṣika philosophy. Following the Vaiśeṣika doctrine, he lists six types of *padārthas*, namely, substance (*dravya*), attribute (*guṇa*), movement (*karman*), universality (*sāmānya*), individuality (*viśeṣa*), and inherence (*samavāya*).⁸³¹ In his understanding, a word (*pada*) is a universal category that may have several referents called *padārtha*. While other commentators such as Indu, Aruṇadatta, Śrīdāsa Paṇḍita follow Hariścandra while defining this *tantrayukti* and cite Vaiśeṣika *padārthas* such as *dravya* or *guṇa* as instances of *padārtha*, it is not clear whether they endorse the Vaiśeṣika interpretation.⁸³² Cakrapāṇi adopts the literal definition of *padārtha* as mentioned in the *Suśrutasaṃhitā*. With examples, he emphasizes that

829 पदावधिकः पदार्थः। ([kang-1969](#)).

830 The concept *padārtha* is also discussed by grammarians such as Patañjali and others. For the treatment of the term *padārtha* in different Indian philosophical schools, see [pret-1991](#).

831 पदार्थो नाम य एकेन पदेनानेकार्थो गम्यते। यथा द्रव्यं गुणः कर्म सामान्यं विशेषः समवायः। MS Jam-nagar GAU 114, p.6.

832 पदार्थो नाम येनार्थो गम्यते। यथा गुर्वादयो गुणशब्दादवगम्यते। *Śaśilekhā* on 6.50.150aa ([atha-1980](#)). पदार्थो नाम, पदेनार्थो गम्यते। यथा द्रव्यमिति पदं, तस्यार्थो भूजलादिः। गुण इति पदं तस्यार्थो गुर्वादिः। *Sarvāṅgasundarī* on 6.40.80 ([Ah 1939: 947](#)). The same reading appears in *Hṛdayabodhikā* ([muss-1940](#)).

word-meaning (*padārtha*) can stem from one word, two words or more.⁸³³ Gaṅgādhara, however, defined *padārtha* in the line of the *Suśrutasaṃhitā* considering *padārtha* as relevant word sense.⁸³⁴

Nīlamegha presents a distinct perspective, defining *padārtha* as polysemy within a given context.⁸³⁵ In his autocommentary, he also acknowledges another viewpoint that perceives *padārtha* as synonymy within a context.⁸³⁶ The author of the *Tantrayukti* merely quoted Nīlamegha's statements on this matter while incorporating the additional definition of *padārtha* found in commentaries such as those of Aruṇadatta, Indu, or Śrīdāsa Paṇḍita.⁸³⁷ Neither V. R. Ramachandra Dikshitar nor P. S. Subrahmanya Sastri identified the *tantrayukti padārtha* with any *utti* mentioned in the *Tolkāppiyam*.⁸³⁸

From the discussion above, it is clear that *Suśrutasaṃhitā*'s understanding of the *tantrayukti padārtha* is distinct from its definition offered by the later commentators of the works of Dṛḍhabala and Vāgbhaṭa. The *Arthaśāstra*, which most often defines the *tantrayuktis* similarly to the *Suśrutasaṃhitā*, provides a definition of *padārtha* that is closer to the understanding of the commentators such as Hariścandra and so on. In the *Suśrutasaṃhitā*, *padārtha* is not merely the meaning of a word or words but the meaning arising within a particular context or co-text. It is the result of word sense disambiguation. Singhal and Mitra translates *padārtha* as "context." However, *padārtha* denotes not the context but rather the meaning intended in a context or co-text. Most other translators render this term as "import of words," which fits better in this case. The translation chosen here is "relevant meaning" because in the *Suśrutasaṃhitā*, *padārtha* refers to the meaning that is relevant within a context or co-text.

833 पदस्य पदयोः पदानां वाऽर्थः पदार्थः। तत्र द्रव्यमिति पदेन खादयश्चेतनाषष्ठा उच्यन्ते; पदयोरर्थो नाम यथा—'आयुषो वेद' इति पदयोरायुर्बोधकं तन्त्रमित्यर्थः, एवं पदानामप्यर्थ उदाहार्यः। *Āyurvedadīpikā* on 8.12.41 (Ca 1941: 736).

834 अर्थः पदस्य चेति पदार्थो नाम तन्त्रयुक्तिः सा योऽर्थोऽभिहितः सूत्रे पदे वा। पदार्थस्त्वनेकस्तत्र योऽर्थः पूर्वापरयोगसिद्धो भवति सोऽर्थो ग्राह्यः। *Jalpakaḥpataru* on (sena-1928).

835 पदार्थस्तु पदैक्येऽपि भिन्नमर्थं प्रकाशयेत्। *muth-1976*.

836 केचित्तु "पदार्थः पदभेदेऽपि न भेदः पुनरर्थतः।" *muth-1976*.

837 पदार्थस्तु य एकेऽपि भिन्नमर्थं प्रकाशयेत्
...पदार्थोऽपि च भेदेऽपि न भेदः पुनरर्थतः।
पदेन योऽर्थो ज्ञायते यथा गुर्वादयो गुणे ॥

nara-1949.

838 *chev-2009*.

3. *hetvartha*

Hetvartha appears after *padārtha* in the earlier listing and before *padārtha* in the later listing. The word *hetvartha* is a compound of two words—reason (*hetu*) and purpose (*artha*). Although the term *hetvartha* is present in all lists of the *tantrayuktis*, it has not been lexicalized as a compound word. Thus, we need to understand the term through its components—*hetu* and *artha*. Depending on the meaning of the word *artha*, the word *hetvartha* can have different meanings. For example, Bhaṭṭoji Dīkṣita uses the term *hetvartha* to mean simply the sense of a cause.⁸³⁹ As a *tantrayukti*, *hetvartha* is a logical device that serves as the purpose (*artha*) of a reason (*hetu*).

The *Suśrutasamhitā* provides an analytical definition of *hetvartha*, where it is described as a statement functioning as a premise (*sādhana*). The text supplies an example about moistening of wounds by milk etc. on the basis of the known fact that water moistens a lump of earth. Notably, the word *ukta* in the definition likely does not imply an explicit statement in the text. As appears in the example, it can be a known fact from the outside world that aids in predicting a similar case related to our body.⁸⁴⁰ The *Suśrutasamhitā* does not mention that water moistens a lump of earth; this is understood from general empirical knowledge. The *Suśrutasamhitā* prescribes moistening of a wound in certain cases but does not explicitly state how to do so. The knowledge that milk and similar substances can be used to moisten a wound derives from the empirical knowledge of moistening a lump of earth with water. The causal relationship between water and moistening a lump of earth serves a purpose elsewhere as a premise for understanding the causal relationship between milk or other similar substances and moistening of a wound.⁸⁴¹ The definition is clearer in 6.65.11 (*Su 1938*: 813) because it includes the word other (*anya*), emphasizing that an idea stated in one context serves a purpose in another.⁸⁴² The author of the *Viṣṇudharmottarapurāṇa* as well as commentators such as Har-

839 हेत्वर्थे तृतीया स्यात् | *gada*-1904.

840 Cf. अत्र बाह्येन मृत्पिण्डदृष्टान्तेन माषदुग्धयोगादिभिराभ्यन्तरो व्रणप्रक्लेदः साध्यते । *Dalhana* on 6.65.11 (*Su 1938*: 813).

841 The definition is similar in *Saddanīti*. In the *Arthaśāstra*, *hetvartha* is defined as a cause that serves a purpose. Although phrased differently, this definition refers to the same concept. See table 4.

842 यदन्यदुक्तमन्यार्थसाधकं भवति स हेत्वर्थः । 6.65.11 (*Su 1938*: 813). The testimonium in Gaṅgādhara's *Jalpakaḥpataṛu* supports the reading of (*Su 1938*). In his own definition, Gaṅgādhara merely reproduces the definition of the *Suśrutasamhitā*. *sena*-1928.

iścandra, Cakrapāṇi, Indu, Aruṇadatta, and Śrīdāsa Paṇḍita define this *tantrayukti* similarly.⁸⁴³ However, in their interpretation, the term stated (*ukta*) means an explicit statement in the text.

A different definition appears in Nīlamegha's *Tantrayuktivicāra*, where he defines *hetvartha* as a situation where an entity is represented by its cause. For example, in the statement, रोगस् तु दोषवैषम्यम्, "disease, however, is the disproportion of the humours," the cause "disproportion of the humours" represents its effect, "disease." It can also be the reverse, where disease is the cause of disproportion of the humours. When a cause and its effect are considered equivalent and one represents the other, it is called *hetvartha*.⁸⁴⁴ This definition by Nīlamegha is not found elsewhere. This may explain why the author of the *Tantrayukti* does not refer to this definition at all, even though he frequently quotes Nīlamegha. Instead, the author of *Tantrayukti* uses Aruṇadatta's definition without attribution. He concludes with another definition, describing *hetvartha* as a statement where a reason is expressed.⁸⁴⁵ Neither V. R. Ramachandra Dikshitar nor P. S. Subrahmanya Sastri identified *hetvartha* with any *utti* mentioned in the *Tolkāppiyam*.⁸⁴⁶

The term *hetvartha* has been translated in various ways, including "extension of argument," "implication," "goal of a reason," and merely "reason." We chose to translate *hetvartha* as "purpose of a reason" based on the components of the compound, which closely aligns with Olivelle's translation, "goal of a reason."⁸⁴⁷ While other translations may capture the application of *hetvartha*, they do not convey the lexical meaning of the

843 The definition of *hetvartha* is quite consistent across all the commentaries. Cakrapāṇi's definition: हेत्वर्थो नाम यदन्यत्राभिहितमन्यत्रोपपद्यते । *Āyurvedadīpikā* on 8.12.41 (Ca 1941: 736). Indu's definition: हेत्वर्थो नाम यदेकत्रोच्यमानमन्यत्रापि तथैवोपयुज्यते । *Śaśilekhā* on 6.50.150aa (atha-1980). Hariścandra's definition is also quite similar: हेत्वर्थो नाम यदन्यप्रस्तावाभिहितमर्थजातमन्यत्रापि तथैवापाद्यते । MS Jamnagar GAU 114 p. 5. Aruṇadatta's definition: हेत्वर्थो नाम यदन्यप्रस्तावोक्तमन्यत्रापि तथैवापाद्यते । *Sarvāṅgasundarī* on 6.40.80 (Ah 1939: 947). Śrīdāsa Paṇḍita's definition: हेत्वर्थो नामान्यप्रस्तावोक्तमन्यत्रापि तथैवापाद्यते । *Hṛdayabodhikā* (muss-1940).

844 हेत्वर्थो हेतुनैव स्यात् तत्तदर्थप्रकाशनम् ॥३॥ यथा—'रोगस्तु दोषवैषम्यम्' (अ.ह.सू. १.२९) इत्यादौ रोगो नाम दोषवैषम्यहेतुः । न तु दोषवैषम्यम् । तत्तु वृद्धिः क्षयो वा । अतो हेतोर् एव रोगः । अत्र तुशब्देन रोगोऽपि दोषवैषम्यस्य हेतुरिति द्योतयति । muth-1976.

845 हेतुना सह यत्रोक्तिः स हेत्वर्थः प्रकीर्तितः ॥ nara-1949.

846 chev-2009.

847 oliv-2013.

term.

5–6. *uddeśa* and *nirdeśa*

It is necessary to consider the *tantrayuktis uddeśa* and *nirdeśa* in relation to each other as they form a pair of relational antonyms. They consistently appear together in all listings—following *hetvartha* in the earlier listing and *pradeśa* in the later listing. The *Suśrutasaṃhitā* defines *samuddeśa* as a brief statement and *nirdeśa* as a detailed statement. An example of *uddeśa* is given as the simple mention of the word “spike (*śalya*).” In contrast, the example of *nirdeśa* is the phrase “in the body or exogenous,” where spike is described in more detail as being of two kinds. These two *tantrayuktis* are stylistic structural devices used in scientific compositions for precision and clarity.

The texts of the earlier listing provide identical or near-identical definitions of *uddeśa* and *nirdeśa*.⁸⁴⁸ They are also similarly defined and exemplified in the *Yuktidīpikā*.⁸⁴⁹ Commentators on the works of Dṛḍhabala and Vāgbhaṭa also defined *uddeśa* and *nirdeśa* similarly.⁸⁵⁰ However, Indu’s definitions of these two *tantrayuktis* are more informative. According to him, *uddeśa* refers to objects mentioned merely by single words, while *nirdeśa* involves restating those objects to show their specific features.⁸⁵¹

There is a difference between the examples of *uddeśa* and *nirdeśa* in the *Suśrutasaṃhitā* and other texts. In the *Suśrutasaṃhitā*, the example of *uddeśa* is a single word, not a complete sentence, while in other texts, including the *Arthaśāstra*, it is a complete sentence, usually a simple equative sentence. For instance, Aruṇadatta and Śrīdāsa Paṇḍita quote 1.1.6b (Ah 1939: 6) as an example of *uddeśa*: वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः।, “the three humours are wind, bile, and phlegm.” As an example of *nirdeśa*, they quote

⁸⁴⁸ See table 4.

⁸⁴⁹ wezl-1998.

⁸⁵⁰ उद्देशो नाम सङ्क्षेपाभिधानम्...निर्देशो नाम विस्ता... MS Jamnagar GAU 114 p. 6. उद्देशो नाम सङ्क्षेपाभिधानम्...निर्देशो नाम संख्येयोक्तस्य (सङ्क्षेपोक्तस्य ?) विवरणम्। *Āyurvedadīpikā* on 8.12.42 (Ca 1941: 736). उद्देशो नाम सङ्क्षेपाभिधानम्...निर्देशो नाम तस्यैव विस्तारोक्तिः। *Sarvāṅgasundarī* on 6.40.80 (Ah 1939: 947) and *Hṛdayabodhikā* (muss-1940). उद्देशो नाम तन्त्रयुक्तिः सा, यत् समासकथनम्।...निर्देशो नाम तन्त्रयुक्तिः सा, यद् विस्तरेणोच्यते। *Jalpakaḥpataru*, sena-1928.

⁸⁵¹ उद्देशो नाम यत्रार्थानां शब्दमात्रेणैव कीर्तनमुद्देशः।...निर्देशो नाम यच्छब्दमात्रेण निर्दिष्टानां स्वरूपविशेषप्रदर्शनाय पुनः कीर्तनं निर्देशः। *Śaśilekhā* on 6.50.150ba (atha-1980).

1.1.11 (Ah 1939: 9), which describes the characteristics of wind: तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः।, “wind is rough, light, cold, harsh, subtle, and mobile.” Even in these cases, where *uddeśa* is given with a complete sentence, *uddeśa* is exemplified by the individual items in those sentences. Thus, there are three *uddeśas* in that sentence, and the description of each functions as *nirdeśa*. What constitutes *uddeśa* and *nirdeśa* is contextually determined. In the example of the *Suśrutasaṃhitā*, spike (*śālya*) is the *uddeśa*, and its *nirdeśa* is the expression that provides its two varieties: (1) in the body and (2) extraneous. When each variety is further described, each variety of the spike functions as *uddeśa*. The author of the *Tantrayukti* indicates this mutual relatedness of *uddeśa* and *nirdeśa* in a verse.⁸⁵² He also provides a versified definition of these two *tantrayuktis*, in addition to repeating Nīlamegha’s statements.⁸⁵³ Nīlamegha also defined these *tantrayuktis* in a similar fashion.⁸⁵⁴ Similar *uttis* also appear in the *Tolkappiyam*. However, Sastri and Dikshitar differently identified these *tantrayuktis* with the *uttis* of *Tolkappiyam*.⁸⁵⁵

Uddeśa is a common technical term in Sanskrit literature.⁸⁵⁶ Sometimes it appears paired with *lakṣaṇa*, where *uddeśa* means mentioning an item by name, and *lakṣaṇa* is its definition. In this sense, *lakṣaṇa* and *nirdeśa* are similar. However, *nirdeśa* means any elaboration of the mentioned item, whereas *lakṣaṇa* refers to precise features. In Pakṣilasvāmin’s *Nyāyabhāṣya*, the term *uddeśa* appears with *lakṣaṇa* and investigation (*parikṣā*), and the triad of these three is called the course of the discipline.⁸⁵⁷

We mentioned before that Hariścandra added four more *tantrayuktis* to the later listing. Indu and Cakrapāṇi suggested that the scope of these

852 उद्देशनिर्देशकयोरन्योन्यापेक्षिता भवेत् ।

यत्तदोरिव नित्यैव शास्त्रे सर्वत्र सर्वदा ॥

nara-1949.

853 प्राक् सङ्क्षेपेण कथनमुद्देश इति कीर्तितम् ।

निर्देशो नाम तस्यैव विस्तरोक्तिरुदाहृतः ॥

nara-1949.

854 उद्देशः समवायोक्तिरिति प्राहुर्मनीषिणः ।

निर्देशः स्याद् विवरणं पूर्वोक्तानामनुक्रमात् ॥

muth-1976.

855 chev-2009.

856 For more references to the term *uddeśa* check pret-1991.

857 त्रिविधा चास्य शास्त्रस्य प्रवृत्तिः, उद्देशो लक्षणं परीक्षा चेति । तत्र नामधेयेन पदार्थमात्रस्याभिधानमुद्देशः । तत्रोद्दिष्टस्यातत्त्वव्यवच्छेदको धर्मो लक्षणम् । लक्षितस्य यथालक्षणमुपपद्यते न वेति प्रमाणैरवधारणं परीक्षा । josh-1922.

tantrayuktis could be included in those already enumerated. According to Cakrapāṇi *paripraśna* could be included in *uddeśa* and *vyutkrāntābhidhāna* is a variety of *nirdeśa*.⁸⁵⁸ The only manuscript of Hariścandra's *Carakanyāsa* available to us (MS MS Jamnagar GAU 114) is full of lacunae, making it challenging to determine its reading. It seems that asking a question about a topic is *paripraśna*, and stating something without mentioning the order of its items or objects is *vyutkrāntābhidhāna*. Including *paripraśna* and *vyutkrāntābhidhāna* under *uddeśa* and *nirdeśa* respectively may be an oversimplification.

The *tantrayukti uddeśa* has been variously translated as enunciation, concise statement, allusion, mention, etc. We chose the translation “mention.” The expressions enunciation, allusion, and concise statement are vaguer than “mention.” The *tantrayukti nirdeśa* is translated as elaboration, detailed statement, explanation, amplification, exposition, etc. All these translations are accurate. We translated *nirdeśa* as “exposition.”

Notes on Significant Variants

...द्वितीये पादे...

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

यत्र तु स्नेहस्वेदाभ्यञ्जनेषु...पूर्वापरयोगसिद्धो भवति ।

There is a dangling relative clause, योऽर्थः, in the Nepalese version that is avoided in the vulgate recension by the addition of स ग्रहीतव्यः. There are two possible explanations for this discrepancy: firstly, the missing main clause may have been present in the archetype but inadvertently omitted in the Nepalese version due to a scribal error. Alternatively, the main clause could have been elliptical in the archetype. The scribes of the Nepalese manuscripts accurately transmitted the text. However, at some stage during the transmission process, the main clause was supplied as an attempt to

⁸⁵⁸ तत्र परिप्रश्न उद्देशेऽन्तर्भवति,...व्युत्क्रान्ताभिधानं निर्देशप्रभेदः *Āyurvedadīpikā* on 8.12.41b–45a (Ca 1941: 737).

rectify the ungrammatical sentence. The interpolation may also stem from Ḍalhaṇa's commentary in which the exact clause was used.⁸⁵⁹ Considering the principle *lectio difficilior potior*, we may posit that the second scenario is more plausible. This is because the subject of the main clause can be inferred from the subject of the previous sentence, and within the context, the meaning of the sentence remains totally intelligible even without the explicit main clause.

सामवेदादयश्च वेदाः

Both , Su 1938 and the excerpts from the *Suśrutasamhitā* cited in the *Jalpakaḷpataru* read ऋग्वेदादयस्तु वेदाः, ê “*R̥gveda* and so on are the Vedas.” Traditionally, the *R̥gveda*, being the earliest composed *Veda*, is often considered the prototype. However, the selection of *Sāmaveda* as the prototype in the Nepalese Version of the *Suśrutasamhitā* is intriguing. This choice brings to mind a verse from the *Bhagavadgīta* where Kṛṣṇa declares, वेदानां सामवेदोऽस्मि⁸⁶⁰, “I am the *Sāmaveda* among the Vedas.” With its incorporation of musical elements, the *Sāmaveda* holds a unique charm compared to the *R̥gveda*. Thus, the decision to prioritize the *Sāmaveda* as the prototype may stem from its intrinsic appeal or enchantment rather than chronological precedence.⁸⁶¹ However, this reading not just appear in the Nepalese version. Another early *Suśrutasamhitā* manuscript from 1595 also keeps the same reading.⁸⁶²

...विद विन्द इत्येतयोश्च धात्वोः...

Three issues need to be addressed here: (1) nomenclature of the verb roots in Sanskrit, (2) the homonymy of *vid*, and (3) variant readings in , Su 1938 and *Jalpakaḷpataru*.

(1) The text suggests the etymology of the word *veda* by mentioning two verb roots, namely *vinda* and *vida*. It is worth noting that there are multiple

859 तत्र योऽर्थ इत्यादि । पूर्वोक्तपरोक्तवाक्यसम्बन्धेनोपपन्नो योऽर्थो भवति स ग्रहीतव्य इत्यर्थः Ḍalhaṇa on 6.65.10 (Su 1938: 816).

860 pans-1936.

861 Cf. Madhusūdana Sarasvatī's comment on the same verse: चतुर्णां वेदानां मध्ये गानमाधुर्येणातिरमणीयः सामवेदोऽहमस्मि (pans-1936), “amongst the four Vedas I am the *Sāmaveda*, which is extremely delightful due to its musical charm.”

862 MS Jodhpur RORI 20060 f.265r5.

ways of representing Sanskrit verb roots, even within traditional Sanskrit grammar like that of Pāṇini. Verb roots are presented in various forms, including mere lexical root forms,⁸⁶³ forms ending in *-a*,⁸⁶⁴ ending in *-i*,⁸⁶⁵ or with the ending *-ti* in the present stem,⁸⁶⁶ or sometimes with indicatory sounds (*anubandha*) as found in the *Dhātupāṭha*.⁸⁶⁷ In the reading of the Nepalese version of the *Suśrutasaṃhitā*, the second option, representing the verbs with a final *-a*, is adopted.

(2) The second issue pertains to the homonymy of *vid* in Sanskrit *Dhātupāṭhas*, where at least four homonymous verbs are mentioned. They all belong to different classes and signify different meanings: $\sqrt{\text{vid}}$ “to know” belongs to the second class (*adādi* or the root class), $\sqrt{\text{vid}}$ “to find, to attain” to the sixth class (*tudādi* or the suffixally accented thematic class), $\sqrt{\text{vid}}$ “to consider” to the 7th class (*rudhādi* or the athematic nasal infix class) and $\sqrt{\text{vid}}$ “to exist” to the fourth class (*divādi* or the thematic *ya*-suffix class).⁸⁶⁸ A 10th-class verb $\sqrt{\text{vid}}$ is also mentioned in the *Dhātupāṭha* but this appears to be derived from the other *vid* verbs with a pleonastic causative suffix. The 4th-class *vid* is also originally a derivative of the other *vid* verbs formed with the passive suffix. The sixth-class verb *vid* belongs to a subclass called *mucādi*, characterized by a nasal infix. Thus, it is clear that *vinda*, the first of the two verbs mentioned in the *Suśrutasaṃhitā*, is the *vid* of the 6th class. The form *vinda* is, therefore, the present stem of the sixth-class verb *vid*.⁸⁶⁹ The other one may be the 2nd- or the 7th-class *vid*. The nominalized form of all of these verbs, using the suffix *GHañ*, is *veda*. This is where the ambiguity appears.

(3) In , [Su 1938](#), the verbs are represented as they appear in the Paninian *Dhātupāṭha*, with indicatory letters (*anubandha*) and meanings

863 E.g. as $\sqrt{\text{gup}}$, $\sqrt{\text{tij}}$, and $\sqrt{\text{kit}}$ are mentioned in गुप्तिज्किट्यः सन् (shar-2002).

864 E.g. as $\sqrt{\text{gam}}$, $\sqrt{\text{han}}$, $\sqrt{\text{vid}}$, and $\sqrt{\text{viś}}$ are mentioned in विभाषा गमहनविदविशाम् (shar-2002).

865 E.g. as $\sqrt{\text{mrj}}$ is mentioned in मृजेर्विभाषा (shar-2002).

866 E.g. as $\sqrt{\text{as}}$, $\sqrt{\text{vac}}$, and $\sqrt{\text{khyā}}$ are mentioned in अस्यतिवक्तिख्यातिभ्योऽङ् (shar-2002).

867 E.g. as $\sqrt{\text{iṣ}}$ is mentioned in इषुगमियमां छः (shar-2002). Cf. इषुम् इच्छायाम् (*Dhātupāṭha* 6.78).

868 Cf. सत्तायां विद्यते ज्ञाने वेत्ति विन्ते विचारणे। विन्दते विन्दति प्राप्तौ श्यन्लुक्श्रमोष्विदं क्रमात्॥ (gada-1904).

869 Mentioning verbs in their present stem forms is not uncommon. The same 6th class verb $\sqrt{\text{vid}}$ is mentioned as *vinda* in this rule: अनुपसर्गाह्लिम्पविन्दधारिपारिवेद्युदेजिचेतिसाति-साहिभ्यश्च (shar-2002).

attached to the roots: विद् विचारणे, विद् लाभे.⁸⁷⁰ However, the citation from the *Jalpakaalpataru* presents another variant— विद् विचारणे विद् विन्दति⁸⁷¹. In both of these variants, the meanings of the verb roots appear. The verbs mentioned here are the 7th- and the 6th-class \sqrt{vid} respectively. The absence of meanings attached to the verb roots in the Nepalese version suggests the preservation of an older form of the text.⁸⁷²

...धात्वोरेकार्थः । पश्चात् पदं भवति...

The Nepalese version of this passage significantly diverges from other witnesses. For a comparison the readings of four witnesses are provided:

1. पूर्वापरम् उपलक्ष्य विन्द विद् इत्येतयोश्च धात्वोरेकार्थः । पश्चात् पदम् भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति (Nepalese version)
2. तत्र पूर्वापरयोगमुपलभ्य विन्दतीत्येतयोश्च धात्वोरेकार्थयोः पश्चात् पदं भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति (*Śuśrutapāṭhaśuddhi* MS London BL IOLR 1842)
3. तत्र पूर्वापरयोगमुपलभ्य विद् विचारणे विद् विन्दतीत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगः पश्चात् प्रतिपत्तिर्भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति (*Jalpakaalpataru*)
4. विद् विचारणे, विद् लाभे, इत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगात्, तत्र पूर्वापरयोगमुपलभ्य प्रतिपत्तिर्भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति (*Su 1938*)

Evidently, the readings gradually change across these manuscripts, with the Nepalese version representing the earliest and the last drawing from more recent manuscripts. Two key issues emerge: firstly, the contradictory readings of एकार्थः or एकार्थयोः versus अनेकार्थयोः, and secondly, the syntactic structure of the sentence.

(1) The Nepalese version and MS London BL IOLR 1842 uphold the former of the contradictory readings, while the *Jalpakaalpataru* and (*Su 1938*) adhere to the latter. Ḍalhaṇa's commentary provides no definitive insight about his preferred reading. Nevertheless, the earlier reading appears more coherent. Although the two homonymous verbs bear distinct meanings, the context fails to privilege one over the other. In essence, we are not able to grasp the relevant meaning (*padārtha*) of the word *veda* by choosing one or the other meanings of the homonymous

⁸⁷⁰ 6.65.10 (*Su 1938*: 813).

⁸⁷¹ *sena-1928*.

⁸⁷² Scholars believe that meanings were not initially attached to verb roots in the original Paninian *Dhātupāṭha* and were later additions, possibly by Bhīmasena. See *card-1976*.

verb *vid*—be it *Sāmaveda* or *Āyurveda*, the meaning of the root *vid* does not change. The comprehension of *veda* as *Āyurveda* only occurs upon encountering the word “*āyurveda*” itself appearing after two sentences.⁸⁷³ Hence, the reading अनेकार्थयोः appears less tenable. But if we take the meaning of the word *artha* as “meaning,” the phrase विन्द विद इत्येतयोश्च धात्वोरेकार्थः does not make sense either because these two homonymous verbs indeed have two different meanings. However, interpreting the word *artha* as “purpose” offers a more plausible explanation—both verbs, regardless of their individual meanings, serve the same purpose when nominalized with the suffix *GHaṆ*, yielding the same form *veda*.

(2) The other issue pertains to the sentence’s syntax. In the Nepalese version, there are two separate sentences: “पूर्वापरमुपलक्ष्य विन्द विद इत्येतयोश्च धात्वोरेकार्थः” and “पश्चात् पदम् भवति...”, whereas all other witnesses present a unified sentence. The fact of having two different sentences in the Nepalese version is determined by the use of the nominative case in the word एकार्थः, while the nominative of the second sentence is पदम्. In other readings, the genitive case is employed (एकार्थयोः) and thus the entire chunk in question constitutes a single sentence. Under this interpretation, the sentence conveys the meaning as: “when the prior and the subsequent elements are considered, after the fact that the roots *vind* and *vid* have the same meaning, the clue appears that he wants to talk about the origin of *Āyurveda*.” Here, the word पदम् likely denotes a sign or a clue, rather than its conventional meaning “word”, which would be incongruous in this context.

यदुक्तं साधनं भवति स हेत्वर्थः

The reading in 6.65.11 (Su 1938: 813) is यदन्यदुक्तमन्यार्थसाधकं भवति स हेत्वर्थः. The same reading appears in MS London BL IOLR 1842 and the testimony in the *Jalpakaalpataru*. MS Jodhpur RORI 20060 reads यदुक्तमुभयार्थसाधनं भवति स हेत्वर्थः. Clearly, the reading in the Nepalese version represents an older stage of the textual transmission, while the vulgate version indicates an attempt to clarify the definition. A comparison with the readings found in the texts of earlier listing may also suggest that the reading in the Nepalese version is older.

873 Cf. ‘आयुर्वेदमिच्छाम इहोपदिश्यमानम्’ इत्यस्मिन्नायुर्वेदशब्दः श्रूयते, अतोऽत्र वेद आयुर्वेद इत्यभिप्रायः ॥ (Dalhana on 6.65.10 (Su 1938: 816)).

...तथा माषदुग्धप्रभृतिभिर्त्रणः क्लिद्यते

The reading माषदुग्ध...presents some challenges. The Nepalese manuscripts, (Su 1938), Ḍalhaṇa's reading in (Su 1938), and MS London BL IOLR 1842—all have *māṣadugdha-*. However, this reading does not make much sense. Should we interpret it as a *dvandva* (beans and milk) or a *tatpuruṣa* (milk mixed with beans or bean milk)? The first option (*dvandva*) is untenable because a wound cannot be moistened with a solid substance like beans. The second option is also unlikely for two reasons:

1. In the *Suśrutasamhitā*, the word *-prabhṛti-* typically follows more than one item in a *dvandva* compound. Therefore, the reading माषदुग्धप्रभृतिभिः, where *māṣadugdha* signifies one item, is statistically improbable.
2. Does *māṣadugdha* mean bean milk? This expression is not found elsewhere. Does it mean milk mixed with beans? If so, it should be used for a specific remedial recipe and mentioned in the *Suśrutasamhitā*. However, there is no such reference to *māṣadugdha* in the text. If *māṣadugdha* is not mentioned elsewhere, it is unlikely the author intended such a complex example.

We conjecture that the original term was not *māṣadugdha-* but *cājyadugdha-* or *ājyadugdha-*. MS Jodhpur RORI 20060 supports this reading. In this manuscript, The character before *jya* is unclear, but it is clear that there is a medial vowel *ā* before *jya*. The expression *ājyadugdha-* appears in other Sanskrit texts. If we read *ājya-* or *cājya-* instead of *māṣa*, it would mean “a wound gets moistened with ghee, milk, etc.,” which makes much more sense. If *ājya-* or *cājya-* was the original reading, the scribal error likely occurred quite early when the ligature *jya* looked similar to *ṣa*.

समासवचनं समुद्देशः |

The reading समुद्देशः appears in the Nepalese manuscripts and MS Jodhpur RORI 20060. Everywhere else, the reading is उद्देश, which matches the list of *tantrayuktis* provided at the beginning of the chapter. The version of the *Jalpakaḥpataṛu* includes another variant, समासकथनम्, which is not supported by any other witnesses.

Characteristics of the Manuscript Transmission

Translation

- 1 Now we shall explain the chapter called, “the enunciation of the logical methods of the system (*tantrayukti*).”
- 3 There are thirty-two logical methods of the system. They are as follows:

1. topic (<i>adhikaraṇa</i>)	18. objection (<i>pūrvapakṣa</i>)
2. cohesion (<i>yoga</i>)	19. determination (<i>nirṇaya</i>)
3. relevant meaning (<i>padārtha</i>)	20. consent (<i>anumata</i>)
4. purpose of a reason (<i>hetvārtha</i>)	21. itemization (<i>vidhāna</i>)
5. mention (<i>samuddeśa</i>)	22. future reference (<i>anāgatāpekṣaṇa</i>)
6. exposition (<i>nirdeśa</i>)	23. past reference (<i>atīkrāntāpekṣaṇa</i>)
7. prescription (<i>upadeśa</i>)	24. doubt (<i>saṁśaya</i>)
8. statement of reason (<i>apadeśa</i>)	25. explication (<i>vyākhyāna</i>)
9. indication (<i>pradeśa</i>)	26. field-specific term (<i>svasaṁjñā</i>)
10. prediction (<i>atideśa</i>)	27. interpretation (<i>nirvacana</i>)
11. exception (<i>apavarga</i>)	28. illustration (<i>nidarśana</i>)
12. ellipsis (<i>vākyaśeṣa</i>)	29. compulsion (<i>niyoga</i>)
13. implication (<i>arthāpatti</i>)	30. option (<i>vikalpa</i>)
14. contraposition (<i>viparyaya</i>)	31. aggregation (<i>samuccaya</i>)
15. recontextualization (<i>prasaṅga</i>)	32. deducible (<i>ūhya</i>)
16. invariable statement (<i>ekānta</i>)	
17. variable statement (<i>anekānta</i>)	
- 4 It is said about this, “what is the purpose of these methods?” The answer is, “cohesion of a sentence and cohesion of meaning”.⁸⁷⁴
- 5-6 There are **two** verses about this:

The logical methods of the system prohibit statements employed by people who do not speak the truth. They also bring about the validity of one's own statements. And they also clarify meanings that are stated back to front, that are implicit, unclear and any that are partially stated.

⁸⁷⁴ Ḍalhaṇa on 6.65.4 (Su 1938: 815) explained “cohesion of a sentence” as “connecting up a sentence that is not connected,” and “cohesion of meaning” as “clarifying or making appropriate a meaning that is implied or inappropriate.”

- 8 Among them, “topic (*adhikaraṇa*)” refers to the object, with reference to which statements are made, such as flavour (*rasa*) or humour (*doṣa*).⁸⁷⁵
- 9 “Cohesion (*yoga*)” is that by which a sentence coheres, as when words that are in a reversed order, whether placed close or apart, have their meanings unified.

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

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

In this verse, one ought to say, first, “one should drink cooked....” However, the word “cooked” is used in the second line.⁸⁷⁶ Unifying the meanings of words in this way, even though they are far apart, is cohesion.

- 10 The meaning that is conveyed in an aphorism (*sūtra*) or a word is called relevant meaning (*padārtha*). The meaning that is attached to one or more words is the meaning of one or more words (*padārtha*). There are innumerable meanings of a word or words.⁸⁷⁷

Where two or three meanings of words such as *sneha*, *sveda* or *añjana* appear to be possible, the relevant meaning is the one that coheres with prior and subsequent elements. For example, when it is said that, “We

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

876 See note on 266.

877 Contrary to the translations by previous translators **sing-1980** and **shar-1999**, we believe that there is a distinction in how the term *padārtha* is employed in the first sentence, which serves as the definition of this *tantrayukti*, and in the two subsequent sentences, which pertain to the non-technical understanding of the word *padārtha*. We have translated the initial use of the word *padārtha* as “relevant meaning” and the subsequent use as mere “meaning of one or more words.” Without presupposing the distinct usage of the word *padārtha* in this passage, the statement, अपरिमिताश्च पदार्थाः, might seem out of context, as it would not make sense to assert that there are innumerable *padārthas* once the text has already specified that *padārtha* refers to the particular meaning conveyed in a *sūtra* or a word. Furthermore, the subsequent illustration featuring three polysemic words—*sneha*, *sveda*, and *añjana*—also supports our argument. Through these examples, the text advocates for the perspective that in cases where a word has multiple meanings, only the interpretation that aligns with the preceding and subsequent elements should be regarded as *padārtha*.

are going to explain the chapter on the *veda*-origin" the mind may be confused about which "*veda*" will be spoken about. *Sāmaveda* and so on are the Vedas. Taking note of the prior and subsequent elements, the two roots *vind* "find" and *vid* "know" have a single meaning.⁸⁷⁸ Subsequently, the understanding takes place that there is a wish to talk about the origin of *āyurveda*. So that is the meaning of the word.

- 11 The purpose of a reason (*hetvārtha*) is a statement that becomes a premise (*sādhana*). e For example, just as a lump of earth is moistened by water, so a wound is moistened by substances like milk with green gram.
- 12 A mention (*samuddēśa*) is a brief statement such as "spike (*śalya*)".⁸⁷⁹
- 13 A exposition (*nirdeśa*) is a detailed statement. For example, "in the body or exogenous".⁸⁸⁰
- 14 "Prescription" (*upadeśa*) refers to statements like "it should be this way." For example, one should not stay awake at night; one should not sleep during the day.
- 15 "Statement of reason" (*apadeśa*) refers to statements like "this happens because of this." For example, in the sentence "Sweet substances increase phlegm," the reason is stated.⁸⁸¹
- 16 Substantiation of the subject matter through past evidence is "indication (*pradeśa*).". For example, he pulled out Devadatta's splinter (*śalya*), therefore he will pull out Yajñadatta's.
- 17 Substantiation of the subject matter through a future event is "prediction (*atideśa*).". For example, if his wind moves upwards, that will cause him to have colic."⁸⁸²

878 The Nepalese text here is hard to follow, and the vulgate has a significantly different reading. But the problem situation seems to be as follows. The *Suśrutasaṃhitā* opens with a statement saying that it will describe the "origin of the *veda*" (*vedotpatti*). The problem is, what does this word "*veda*" refer to? Is it the Veda, as in *Sāmaveda*? Or something derived from the roots $\sqrt{\text{vind}}$ or $\sqrt{\text{vid}}$? Context ("prior and subsequent elements") can help us to know that "*veda*" means only "*āyurveda*" and that the *Suśrutasaṃhitā* is talking about the origin of *ayurveda*, specifically. This same issue is also addressed by Ḍalhaṇa at 1.1.1 (*Su* 1938: 1).

879 Generally, शल्य refers to any painful foreign body embedded in the flesh that requires surgical removal.

880 This is a reference to 1.26.4 (*Su* 1938: 121) where शल्य is described in more detail as being of two kinds.

881 A technical term also in *Nyāyaśāstra* (*jhal*-1978).

882 A technical term also in *Nyāyaśāstra* (*jhal*-1978).

- 18 A deviation after generalization is exception (*apavarga*). For example, those afflicted by poison should not go through sudorific treatment other than the cases of poisoning by urinary worms.
- 19 Ellipsis (*vākyasēṣa*) refers to an unstated word that completes a sentence. For example, despite not mentioning the word 'person', when mentioning someone as 'the one having a head, hands, feet, flanks, and abdomen,' it's apparent that the reference is to a person.
- 20 Implication refers to an unstated idea that becomes evident through context. For example, when one said, "We will eat rice" it becomes evident from the context that he did not wish to drink gruel.
- 21 When there is the reversal of it, it is contraposition (*viparyaya*). For example, when it is said, "Weak, dyspneic, and fearful people are difficult to treat," the converse holds true: "Those who are strong and so on are easily treatable."
- 22 Recontextualization (*prasaṅga*) refers to a concept common to another section. For example, a concept belonging to another section is brought up by mentioning it repeatedly throughout.
- 23 Invariable statement (*ekānta*) is one that is stated with certainty. For example, **turpeth** causes purgation; **emetic nut** induces vomiting.
- 24 Variable statement (*anekānta*) is one that is true in one way in some cases and in another way elsewhere. For example, some teachers identify the main element as substance, others as fluid, some as semen, and some as digestion.
- 25 A first point of view (*pūrvapakṣa*) is something stated with certainty. For example, how are the four types of diabetes caused by wind incurable?⁸⁸³
- 26 Its answer is determination. For example, afflicting the body and trickling downwards, it creates urine mixed with fat, fatty tissues, and marrow. Thus, those caused by wind are incurable.
- 28 Consent (*anumata*) refers to others' opinion that is not rejected. For example, when the assertor says that there are six flavours and that somehow gets accepted with affirmation, it is termed consent.
- 29 Itemization (*vidhāna*) refers to sequentially ordered statements within a chapter. For example, the eleven lethal points of thigh are mentioned

See chapter
40 of Sūtra-
sthāna.

vasā / me-
das / maj-
jan

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

- sequentially in a chapter.
- 30 A statement like “Thus will be stated” is future reference (*anāg-atāpekṣaṇa*) such as when he says in the *Sūtrasthāna*, “I will mention it in the *Cikitsāsthāna*.”
- 31 A statement like “Thus has been stated” is past reference (*atīkrāntāpekṣaṇa*) such as when one says in the *Cikitsāsthāna*, “As mentioned in the *Sūtrasthāna*....”
- 32 An indication pointing to causes on both sides is doubt (*saṁśaya*). For example, a blow to the sole-heart (*talahr̥daya*)⁸⁸⁴ is fatal, whereas cutting hands and feet is not fatal.
- 33 An elaborate description is explication (*vyākhyāna*). For example, the twenty-fifth entity, person (*puruṣa*), is being explicated here. Thus, no other Āyurvedic texts discuss entities beginning with matters.
- 34 A field-specific term (*svasaṁjñā*) is uncommon in other fields of studies. The term used in one’s own systems is called field-specific term, such as in this system, pair (*mithuna*) denotes honey and ghee, and triad (*mithuna*) denotes ghee, sesame oil and fat.
- 35 A customary portrayal is interpretation (*nirvacana*). For example, one goes along the shade fearing heat.
- 36 Providing examples is illustration (*nidarśana*). For example, just as fire spreads rapidly in a dry forest when accompanied by wind, a wound intensifies affected by wind, bile, and phlegm.
- 37 A statement like “This is the only way...” ... compulsion (*niyoga*). For example, one should consume only a healthy diet.
- 39 A statement like “This and this...” is option (*vikalpa*). For example, in the section on meat, the major ones are blackbuck, deer, quail and part-ridge.⁸⁸⁵
- 38 A summarized statement is aggregation (*samuccaya*).⁸⁸⁶ For example, let there be rice with meat broth, rice with milk, or burley with ghee.

Does
bhūtādi a
compound
or it means
ahankāra or
ego?

triad? –DW

A meaningful reading of these two rules would be

884 तलहृदय is one of the muscle-group of lethal points mentioned in 3.6.7 (*Su 1938*: 370).

885 The example here matches समुच्चय (next text), not विकल्प. There seems to have been a metathesis of terms. *susr-trikamji1945* notes that this text and the next have been swapped in the Calcutta edition that includes Hārāṇacandra’s commentary *bhat-1910*, in the same way as in the Nepalese version.

886 As stated in the previous footnote, the example here is of विकल्प, not समुच्चय.

39 idaṃ vedaṃ veti vikalpaḥ / yathā rasodanaḥ kṣīrodanaḥ
saghṛtā vā yavāgūr bhavatv iti //

38 saṃkṣepavacanāṃ samuccayaḥ / yathā māṃsavarge eṇa-
hariṇalāvatittirāḥ pradhānā iti

- 40 What is not explicitly stated but can be understood through discernment is deducible (*ūhya*). For example, in the section on rules of foods and drinks, four types of foods and drinks are mentioned— masticable (*bhakṣya*), edible (*bhojya*), suckable (*lehya*), and drinkable (*peya*). Thus, while four types are needed to be stated, two types are actually mentioned. Here it is deducible that in the section on foods and drinks, by specifically mentioning two types, the four types are also mentioned. Furthermore, a masticable item is not excluded from the category of food because it shares the same characteristic of solidity. A suckable item is not excluded from being classified as a drink because it shares the same characteristic of liquidity. Four types of aliments are rare. They are usually just twofold. Therefore, lord Dhanvantari says “Two-fold is popular”.

Editions and Abbreviations

- Ah 1939 Kumṭe, Aṇṇā Moreśvara, Navare, Kṛṣṇaśāstrī, and Parādkar, Hariśāstrī (1939) (eds.), *श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, श्रीमदरुणदत्तविरचितया सर्वाङ्गसुन्दराख्यया व्याख्यया, हेमाद्रिप्रणीतया आयुर्वेदरसायनाह्वया टीकया च समुल्लसितम्* = *The Astāṅgahrīdaya* (6th edn., Mumbayyām: Nirṇayasāgara Press), [ARK](#).
- Ca 1941 Ācārya, Yādavaśarma Trivikrama (1941) (ed.), *महर्षिणा पुनर्वसुनोपदिष्टा, तच्छिष्येणाग्निवेशेन प्रणीता, चरकदृढबलाभ्यां प्रतिसंस्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवल्लिता* (3rd edn., Mumbayyām: Nirṇaya Sagara Press), [ARK](#).
- CDIAL Turner, R. L. (1966–85), *A Comparative Dictionary of the Indo-Aryan Languages* (London, New York, Toronto: Oxford University Press), ISBN: 0197135501, [URL](#); v. 2: *Indexes* by D. R. Turner (OUP, London, 1969), v. 3: *Phonetic Analysis* by R. L. and D. R. Turner (OUP, London, 1971), v. 4: *Addenda and Corrigenda* ed. J. C. Wright (SOAS, London, 1985). Online database at <http://dsal.uchicago.edu/dictionaries/soas/>.
- DED₂ Burrow, Thomas, and Emeneau, Murray B. (1984), *A Dravidian Etymological Dictionary* (2nd edn., Oxford: Clarendon Press), [ARK](#), [URL](#).
- HIML Meulenbeld, Gerrit Jan (1999–2002), *A History of Indian Medical Literature*, 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
- KEWA Mayrhofer, Manfred (1953–72), *Kurzgefaßtes etymologisches Wörterbuch des Altindoarischen; a Concise Etymological Sanskrit Dictionary* (Heidelberg: Carl Winter, Universitätsverlag).

- Mahākośa* Jośī, Veṇīmādhavaśāstri, and Jośī, Nārāyaṇa Harī (1968), *आयुर्वेदीय महाकोशः अर्थात् आयुर्वेदीय शब्दकोशः संस्कृत-संस्कृत* (Mum̐baī: Mahārāṣṭra Rājya Sāhitya āṇi Saṃskṛti Maṇḍala), [ARK](#).
- MW Monier-Williams, Monier, Leumann, E., Cappeller, C., et al. (1899), *A Sanskrit–English Dictionary Etymologically and Philologically Arranged, New Edition* (Oxford: Clarendon Press); 1970 reprint.
- PWK Böhtlingk, Otto (1879), *Sanskrit-wörterbuch in kürzerer fassung* (St. Petersburg: Kaiserlichen Akademie der Wissenschaften), [URL](#), accessed 18/05/2023.
- Śabdasindhu* Gupta, Umeśachandra, and Sena, Nagendra Nātha (1983), *वैद्यक-शब्दसिन्धुः = Vaidyaka-Śabdasindhuḥ* (3rd edn., Varanasi & Delhi: Chaukhambha Orientalia); 3rd ed. first published in 1914.
- Su 1938 Ācārya, Yādavaśarma Trivikrama, and Ācārya, Nārāyaṇa Rāma (1938) (eds.), *श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्य-व्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यप-ञ्जिकाव्याख्यया च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता* (3rd edn., Bombay: Nirṇayasāgara Press), [ARK](#); [HIML](#):IB, 313, edition cc ('the vulgate').

Index of Manuscripts

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

Bikaner RORI 5157: 133

Cambridge CUL Add.1693: 129

Hyderabad Osmania 137-3(b): 53

Jamnagar GAU 114: 260, 263f

Jodhpur RORI 20060: 267, 270f

Kathmandu KL 699: 11, 13, 48, 54, 132, 227

Kathmandu NAK 1-1079: 11, 19, 31, 49, 54

Kathmandu NAK 1-1146: 31

Kathmandu NAK 1/1648: 246

Kathmandu NAK 5-333: 11, 19, 49, 54, 129, 134, 154, 158

London BL IOLR 1842: 269ff

MS Jamnagar GAU 114: 249, 254, 266

NAK 5-333: 146

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- Lienhard, Siegfried (1978), "On the Meaning and Use of the Word *Indragopa*," *Indologica taurinensia*, 6: 177–88, [URL](#), accessed 06/02/2021; The *indragopa* is a 'red velvet mite'.

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Materia Medica

Abbreviations

ADPS	Sivarajan, V. V., and Balachandran, Indira (1994), <i>Ayurvedic Drugs and Their Plant Sources</i> (New Delhi, Bombay, Calcutta: Oxford & IBH Publishing).
AVS	Warrier, P. K., Nambiar, V. P. K., and Ramankutty, C. (1994–96) (eds.), <i>Indian Medicinal Plants: A Compendium of 500 Species</i> . Vaidyaratnam P. S. Varier's Arya Vaidya Sala, Kottakal (Madras: Orient Longman).
BIA	Prater, S. H. (1993), <i>The Book of Indian Animals</i> (3rd edn., Bombay, Delhi, etc.: Oxford University Press), ARK ; 4th impression of 3rd corrected 1980 edition.
Chevillard	Chevallier, Andrew (2000), <i>The Encyclopedia of Herbal Medicine</i> , ed. Penny Warren et al. (1st edn., New York: Dorling Kindersley), ISBN: 9780751303148, ARK .
Chopra	Chopra, R. N., Nayar, S. L., and Chopra, I. C. (1956), <i>Glossary of Indian Medicinal Plants</i> (3rd reprint, 1992, New Delhi: Council of Scientific and Industrial Research); vol. 2: R. N. Chopra, I. C. Chopra, and Varma (Chopra_{sup}).
Chopra IDG	Chopra, R. N., Chopra, I. C., Handa, K. L., et al. (1958), <i>Chopra's Indigenous Drugs of India</i> (2nd edn., Calcutta: Dhur & Sons), ARK .
Chopra _{sup}	Chopra, R. N., Chopra, I. C., and Varma, B. S. (1969), <i>Supplement to Glossary of Indian Medicinal Plants</i> (Reprint 1986, New Delhi: National Institute of Science Communication), ISBN: 8185038872.

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- Dymock Dymock, William, Warden, C. J. H., and Hooper, David (1890), *Pharmacographia Indica: A History of the Principal Drugs of Vegetable Origin Met with in British India* (London, Bombay, Calcutta: Kegan Paul), [URL](#), accessed 16/03/2023.
- GJM₁ Meulenbeld, Gerrit Jan (1974a), "Sanskrit Names of Plants and their Botanical Equivalents," in id., *The Mādhavanidāna and Its Chief Commentary: Chapters 1–10. Introduction, Translation, and Notes* (Leiden: Brill), chap. Appendix Four, 520–611, [ARK](#).
- GJM₂ Meulenbeld, Gerrit Jan (1988), "G. J. Meulenbeld's Additions to his "Sanskrit Names of Plants and their Botanical Equivalents"," in Rahul Peter Das, *Das Wissen von der Lebensspanne der Bäume: Surapālas Vṛkṣāyurveda* (Stuttgart: Franz Steiner Verlag), chap. Appendix 1, 425–65, ISBN: 9783515046633; Supplement to [GJM₁](#).
- GVDB Singh, Thakur Balwant, and Chuneekar, K. C. (1972), *Glossary of Vegetable Drugs in Brhatṭrayī* (Varanasi: Chowkhamba Sanskrit Series Office), [ARK](#).
- HK Hilgenberg, Luise, and Kirfel, Willibald (1941), *Vāgbhaṭa's Aṣṭāṅgahrdayasaṃhitā, ein altindisches Lehrbuch der Heilkunde, aus dem Sanskrit ins Deutsche übertragen mit Einleitung, Anmerkungen und Indices* (Leiden: Brill), [ARK](#).
- IGP Griffiths, Mark (1994), *The New Royal Horticultural Society Index of Garden Plants* (London: Macmillan), [ARK](#).
- IHR Khare, C. P. (2004), *Indian Herbal Remedies: Rational Western Therapy, Ayurvedic and Other Traditional Usage, Botany* (Berlin and Heidelberg: Springer), ISBN: 978-3-642-62229-8. [DOI](#), [ARK](#).

Issar	Issar, T. P. (1994), <i>Blossoms of Bangalore</i> (Bangalore: T. P. Issar).
IW	Israel, Samuel, et al. (1988), <i>Indian Wildlife: Sri Lanka Nepal</i> (Insight Guides; Singapore etc.: APA Publications), ISBN: 9780245545238, ARK .
K & B	Kirtikar, K. R., Basu, B. D., and an I.C.S (1987), <i>Indian Medicinal Plants</i> , ed. E. Blatter, J. F. Caius, and K. S. Mhaskar, 8 vols. (2nd edn., Dehradun: International Book Distributors); First published in Allahabad, 1918.
MBG	Missouri Botanical Garden (2024), "Missouri Botanical Garden: Plant Finder," Missouri Botanical Garden, URL .
NEH	Bown, Deni (2001), <i>New Encyclopedia of Herbs and Their Uses</i> (2nd edn., London, New York etc.: Dorling Kindersly).
NK	Nadkarni, K. M. (1982), <i>Dr. K. M. Nadkarni's Indian Materia Medica, with Ayurvedic, Unani-tibbi, Siddha, Allopathic, Homeopathic, Naturopathic & Home Remedies, Appendices & Indexes ... in Two Volumes</i> , ed. A. K. Nadkarni, 2 vols. (3 ed., revised and enlarged by A. K. Nadkarni, Bombay: Popular Prakashan), ISBN: 8171541429, URL ; First published in 1954.
Peter	Peter, K. V. (2012) (ed.), <i>Handbook of Herbs and Spices</i> (Food Science, Technology and Nutrition, 228; 2nd edn., Oxford, Cambridge, Philadelphia, New Delhi: Woodhead Publishing), ISBN: 9780857090393.
Potter _{rev}	Wren, R. C., Williamson, Elizabeth M., and Evans, Fred J. (1994), <i>Potter's New Cyclopaedia of Botanical Drugs and Preparations</i> (Saffron Walden: C. W. Daniel Company Ltd.); Reprint of revised 1988 edition.
POWO	Kew Gardens (2024), "Plants of the World," Royal Botanic Gardens, URL .
Reptiles	Daniel, J. C. (1983), <i>The Book of Indian Reptiles</i> (Bombay: Oxford University Press).
Trees	Bole, P. V., and Vaghani, Yogini (1986), <i>Field Guide to the Common Trees of India</i> (Bombay, Delhi, Oxford, etc.: World Wildlife Fund – India and Oxford University Press), ISBN: 0-19-561595-6; 4th reprint.

Watt_{Comm} Watt, George (1908), *The Commercial Products of India, Being an Abridgement of "the Dictionary of the Economic Products of India"* (London: John Murray), [ARK](#).

Flora

- aconite leaf (?) (*viṣapatrikā*) Unknown. Cf. perhaps, [Indian aconite](#) (*viṣā*) (but that is feminine). Cf. [GVDB](#): 373, "unidentified": [143](#)
- agarwood (*aguru*) *Aquilaria malaccensis* Lam., [GVDB](#): 3: [102](#), [103](#), [204](#)
- 'alas, alas' (?) (*hālāhala*) unknown. See Cf. *Soḍhalanighantu* p.43 (sub *bola*) = *stomaka* = [Indian aconite](#) (*vatsanābha*): [144](#), [146](#)
- Alexandrian laurel (*punnāga*) *Calophyllum inophyllum*, L. See [AVS](#): 1, 338, [NK](#): 1, #425: [185](#), [204](#)
- amaranth (*taṇḍulīya*) see [amaranth](#) (*taṇḍulīyaka*): [186](#)
- amaranth (*taṇḍulīyaka*) *Amaranthus spinosus* L. See [GVDB](#): 174, [Dutt](#): 321, [NK](#): 1, #144, [Potter_{rev}](#): 15. Cf. [AVS](#): 1, 121. Amaranth (etym. amṛta!) is a large family, many originally endemic to S. America. *A. hypochondriacus* L. is sometimes identified with *taṇḍulīyaka*, but *A. spinosus* L. is better known and attested in S. Asia in the first millennium BCE ([Saraswat 1991](#)): [135](#), [193](#), [197](#), [202](#), [290](#)
- Arabian jasmine (*trṇaśūnya*) see [Arabian jasmine](#) (*mallikā*), [GVDB](#): 190 [MW](#): 453 says *Jasminium sambac*. [GVDB](#): 190 also suggest [screwpine](#) (*ketaka*): [290](#)
- Arabian jasmine (*mallikā*) *Jasminum sambac* (L.) Aiton, [GVDB](#): 300: [290](#)
- Arabian jasmine (*trṇaśūlya*) probably an alternative pronunciation for [Arabian jasmine](#) (*trṇaśūnya*), [GVDB](#): 190: [204](#)
- arjun (*arjuna*) *Terminalia arjuna*, Bedd. See [HK](#): 738: [44](#), [78](#), [201](#)
- Asoka tree (*aśoka*) *Saraca indica* Linn., [GVDB](#): 26: [103](#), [105](#), [186](#), [204](#), [214](#), [306](#)
- atis root (*śṛṅgīviṣa*) *Aconitum heterophyllum*, Wall. ex Royle. See [AVS](#): 1, 42, [NK](#): 1, #39: [144](#), [146](#)
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See [AVS](#): 1, 163 f, [Chopra](#): 20: [44](#), [77](#), [156](#), [201](#), [204](#)
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See [NK](#): 1, #307: [135](#)
- banyan (*vaṭa*) *Ficus benghalensis* Linn., [GVDB](#): 356: [78](#), [81](#)
- barley (*yava*) *Hordeum vulgare*, L. See [HK](#): 752: [113](#)
- barley ash (*yavakṣāra*) The preparation method is described at [GVDB](#): 327: [116](#), [290](#)
- barley ash (*yavanāla*) see [barley ash](#) (*yavakṣāra*), [GVDB](#): 327: [194](#)
- bayberry (*kaṭphala*) *M. esculenta* Buch.-Ham. ex D.Don, which is native to the Himalaya, from Kashmir to Assam, as well as S. China and SE Asia. *Nageia nagi* (Thunb.) Kuntze (syn of *Myrica nagi* Thunb.), as suggested by Singh and Chuneekar ([GVDB](#): 66), is native to East Asia, not India: [186](#)
- bearded premna (*vasuka*) *Premna barbata* Wall. (← *vasuhaṭṭa*), according to Cakrapāṇidatta. See the discussion by Singh and Chuneekar ([GVDB](#): 362–363), where other candidate species such as *Osmanthus*, *Calotropis*, and *Trianthema* are discussed. Singh and Chuneekar ([GVDB](#): 363) note that when

- vasuka* is mentioned with *vasira*, two varieties of salt are often meant (see *vasukavasirā*). See also NK: #1299 who identifies it with *Indigofera enneaphylla*, Linn. (Birdsville Indigo), apparently without controversy : 78
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See AVS: 1, 334, NK: 1, #420 : 108, 133, 135, 187
- beggarweed (*aṃśumatī*) see *beggarweed* (*śālaparṇī*), GVDB: 1, mentioning that the pair of these refers to *beggarweed* and ?? : 151, 196
- beggarweed (*sthirā*) see *beggarweed* (*śālaparṇī*), GVDB: 458 : 196
- beggarweed (*vidārigandhā*) see *beggarweed* (*śālaparṇī*) : 53, 113, 301
- beggarweed (*śālaparṇī*) *Desmodium gangeticum* (L.) DC. See Dymock: 1, 428, GJM1: 602, NK: 1, #1192; ADPS: 382, 414 and AVS: 2, 319, 4.366 are confusing : 291
- beleric myrobalan (*bibhītaka*) *Terminalia bellirica* Roxb. One of the components of the three myrobalans (*triphalā*) GVDB: 274, 196 : 308
- Bengal quince (*bilva*) *Aegle marmelos* (L.) Corr. See AVS: 1, 62, Chevillard: 161, NK: 1, #62, i (MW: 732a) : 77, 103, 105, 110, 187, 291, 296, 307
- big poison (?) (*mahāviṣa*) unknown. : 144, 146
- big thorn apple (?) (*mahākarambha*) Perhaps *Datura metel*, L.?. See thorn apple (*karambha*) : 143
- bitter gourd (*paṭolī*) see pointed gourd (*paṭola*), cite[233]gvdb : 186
- bitumen (*adrija*) → *śilājīṭ*. A tar-like, black, resinous rock exudate. See Mahākośa: 1, 21 : 168
- black Bengal quince (*kṛṣṇasrīphalikā*) GVDB: 412, on *śrīphala*, synonym of Bengal quince (*bilva*) fruit : 297
- black creeper (*kālānusārī*) *Ichnocarpus frutescens* R. Br. or *Cryptolepis buchanani* Roemer & Schultes. Probably a synonym for *kṛṣṇasārīvā* (GVDB: 94–95). I. frutescens has dark, rust-colored stems, so has been preferred here. However, *Cryptolepis grandiflora*, Wight, also has black stems. Synonym of *kālānusārīṇī*, *kālānusārīvā*. *kālānusārīya* may be a synonym of *tagara*, itself hard to identify : 185, 291
- black creeper (*pālindī*) *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes. See AVS: 3, 141, 145, 203, NK: 1, #1283, 1210, ADPS: 434. Ḍalhaṇa on SS 5.1.82 identified *pālindī* with *trivṛt* (*turpeth*) and Singh and Chuneekar (GVDB: 246) supported this as a usual identification : 135, 138, 151, 186
- black nightshade (*kākamācī*) *Solanum nigrum*, Linn., GVDB: 86–87. May also be the less poisonous *S. dulcamara*, “bittersweet nightshade,” K & B: 1, 889–892 : 196, 203, 294
- black pepper (*marica*) *Piper nigrum*, L. See ADPS: 294, NK: 1, #1929 : 114, 202, 214, 296, 309
- black sarsaparilla (*kālānusārīvā*) see Indian sarsaparilla (*sārīvā*); see also black creeper (*kālānusārī*). Problems about identifying this plant are discussed at GVDB: 94–95 and GVDB: 429–431 : 204
- blackboard tree (*saptachada*) *Alstonia scholaris* R. Br. GVDB: 420 : 134, 291
- blackboard tree (*saptaparṇa*) see blackboard tree (*saptachada*) : 202
- blackbuck (*hariṇa*) Antelope cervicapra, L. See BIA: 270 IW: 95, 165, et passim : 138
- blue water-lily (*utpala*) *Nymphaea stellata*, Willd. See GJM1: 528, IGP 790; Dutt: 110, NK: 1, #1726 : 35, 133, 151, 204, 214, 215, 295
- bluebell barleria (*kuravaka*) see bluebell barleria (*kuruvaka*) : 187
- bluebell barleria (*kuruvaka*) Or *kurubaka*.

- Singh and Chunekar (GVDB: 108) notes that this is sometimes listed as a type of rice, as at *Suśrutasaṃhitā* 1.46.8 (Su 1938: 215). Further discussion at GVDB: 447–448, sub **bluebell barleria** (*saireyaka*), where *kurubaka* is said to be identifiable with *baka* and *būka*. Singh and Chunekar (GVDB) finally propose a red-flowering *Rhododendron*, admitting that this is a novel suggestion : 143, 291
- bluebell barleria** (*sahā*) see **bluebell barleria** (*sahācara*), GVDB: 428 : 112, 195
- bluebell barleria** (*sahācara*) see **bluebell barleria** (*saireyaka*), GVDB: 427 : 292
- bluebell barleria** (*saireyaka*) A *Barleria*, perhaps *B. cristata* L. that is particularly well-known in South India. Four kinds are distinguished in *ayurveda*, based on the colour of their flowers. See substantive discussion at GVDB: 444–449 : 292
- bread flower** (*āsphota*) GVDB: 41 argue for *Vallisneria spiralis* (Roth ex Roem. & Schult.) Kuntze. This has the right distribution in S. Asia POWO: s.v. : 197
- bull's head** (*gokṣura*) *Tribulus terrestris* L. GVDB: 144–145, 193. A component of **lesser five roots** : 292
- bull's head** (*trikaṇṭaka*) → **bull's head** (*gokṣura*) GVDB: 193. A component of **lesser five roots** : 301
- bulrush** (*kaṣeru*) "Two species, *Scirpus kysoor* Roxb., and *S. grossus* Linn. f., are used" GVDB: 85. Also *kaṣeruka* and *kaseru* : 108, 109, 112
- calabash gourd** (*kūṣmāṇḍa*) → *puspaphala*. *Beninkasa hispida*, (Thunb.) Cogn. See AVS: 2, 1127; cf. AVS: 1, 261 : 296
- camphor** (*karpūra*) → *śītaśiva*. *Cinnamomum camphora*, (L.) Sieb. See IGP 253 : 292
- camphor** (*śītaśiva*) rarely mentioned. Taken as **rock salt** (*saindhava*) or **shami tree** (*śamī*), etc., by some authors, GVDB: 402. Ḍalhaṇa on 5.6.18 (Su 1938: 581) glossed it as **camphor** (*karpūra*), but noticed other interpretations : 204
- cardamom** (*elā*) *Elettaria cardamomum*, Maton. See AVS: 2, 360, NK: 1, #924, Potter_{rev}: 66 : 102, 103, 151, 157, 185, 186, 194, 204, 292
- cardamom** (*kṣudrailā*) see **cardamom** (*elā*), GVDB: 128. This expression, "small cardamom" is only used at *Suśrutasaṃhitā* Kalpasthāna 6.17 : 204
- carray cheddie** (*viśvadevā*) → *gāṅgerukī* *Canthium parviflorum*, Lam. See AVS: 1, 366 f. Or *Sida rhombifolia* Linn. (GVDB: 372, 444 ff. et passim) : 81
- castor oil tree** (*gandharvahaṣṭa*) see **castor-oil** (*eraṇḍa*). GVDB: 135, K & B: 3, 2277 : 49, 105
- castor-oil** (*eraṇḍa*) *Ricinus communis*, L. See NK: 1, #2145, Chopra: 214 : 54, 292
- castor-oil tree** (*vardhamāna*) see **castor-oil** (*eraṇḍa*), GVDB: 361 : 202
- catechu** (*khadira*) *Senegalia catechu* (L.f.) P. J. Hurter & Mabb = *Acacia catechu* Willd. GVDB: 129–130 : 78
- certain minerals** (*tārāvitāra*) Unknown. It is not even certain that these are minerals. The variant reading in the vulgate, *tārāḥ sutārāḥ* was glossed by Ḍalhaṇa on 5.3.14 (Su 1938: 568) as follows *tāro rūpyam*, *sutārāḥ pāradah*, "tāra means silver; sutāra means mercury." : 157
- chaff** (*kāṇḍana*) The word *kāṇḍana* is not found in dictionaries; *kaṇḍana* is threshing, separating the chaff from the grain in a mortar. Cf. Hemādri's *Caturvargacintāmaṇi* (PWK: 2, 8) (Śiromaṇi 1873: 1, 138: 21, citing the *Vāyupurāṇa*) : 37, 306
- champak** (*campaka*) *Magnolia champaca* (L.) Baill. ex Pierre, GVDB: 154 : 204
- chebulic myrobalan** (*haritakī*) *Terminalia chebula* Retz. GVDB: 466 : 111, 134, 204, 308

- cherry (*elavālu*) *Prunus cerasus*, L. See
GVDB: 58 for a thoughtful discussion
NK: 1, #2037: 151, 204, 293
- cherry (*elavāluka*) see [cherry](#) (*elavālu*): 202
- chir pine (*sarala*) *Pinus roxburghii*, Sarg.
GVDB: 423: 77, 112, 202, 204
- cinnamon (*tvac*) *Cinnamomum cassia*,
Blume. See NK: 1, #579: 196, 204, 293
- cinnamon (*tvak*) see [cinnamon](#) (*tvac*): 186
- cinnamon (*varāṅga*) see [cinnamon](#) (*tvac*),
GVDB: 360: 202
- citron (*mātuluṅga*) *Citrus medica*, Linn.
GVDB: 276, 306. Also spelled *mātuliṅga*,
mātulaṅga, *mātulāṅga*: 77, 110, 115,
116, 186
- cluster fig (*udumbara*) *Ficus racemosa*, L.
See ADPS: 487: 201
- cobra's saffron (*nāgapuṣpa*) → *nāgakeśara*.
Mesua ferrea, L. See NK: 1, #1595,
GVDB: 220: 151
- colocynth (*indravārūṇī*) *Citrullus*
colocynthis (L.) Schrad., GVDB: 46.
The two varieties of this plant are
discussed by (ADPS: 180–183); the first
is agreed to be colocynth, the second is
debated but is likely to be a
Curcubitaceae: 202, 204, 293
- colocynth (*mṛgādanī*) see [colocynth](#)
(*indravārūṇī*) GVDB: 46, 318: 186
- common smilax (*śvadamśtra*) *Smilax*
aspera L., GVDB: 414: 77
- convolvulus (*lakṣmaṇā*) Sivarajan and
Balachandran (ADPS: 273–275)
suggest *Ipomoea marginata* (Desr.)
Verdc. or *I. obscura* (Linn.)
AVS: 3, 237–238 suggests *Ipomoea*
sepiaria Roxb. (looks like a little boy
(*putraka*), and generates a boy
(*putrajananī*), according to the
Bhāvaprakāśa). Sivarajan and
Balachandran (ADPS: 273–275) firmly
reject *Mandragora officinalis* which is
European; but possible consideration
could be given to *Mandragora*
caulescens C.B. Clarke, a variant that is
known in South Asia. Cf.
GVDB: 346–347. NK: #1546, #2323
suggests *Mandragora officinalum*,
Linn., known as *putrada*: 81
- coriander (*dhānyaka*) *Coriandrum sativum*
L., GVDB: 213: 293
- coriander (*kustumburya*) see [coriander](#)
(*dhānyaka*), GVDB: 113: 204
- corky coral tree (*pāribhadra*) *Erythrina*
suberosa Roxb. See GVDB: 245:
156, 293
- corky coral tree (*pāribhadra*) see [corky](#)
[coral tree](#) (*pāribhadra*): 105, 201
- costus (*kuṣṭha*) *Dolomiaea costus* (Falc.)
Kasana & A. K. Pandey. See GVDB: 112,
NK: 1, #2239: 102, 103, 110, 135, 151,
157, 185, 186, 194, 202, 204
- cottony jujube (*kākolī*) *Ziziphus*
mauritanica, Lam. See IGP: 1233, NK: 1,
#2663; IGP 1233. Cf. NK: 1, #1170: 101,
109, 110, 182
- country mallow (*atibalā*) *Abutilon*
indicum, (L.) Sweet, but may be other
kinds of mallow, e.g., *Sida rhombifolia*,
L.. See NK: 1, #11, IGP: 1080, NK: 1,
#2300, ADPS: 71, 77: 53, 109, 112, 274
- country mallow (*sahadevā*) → *balā*
(GVDB: 428). Contains ephedrine:
81, 112
- country sarsaparilla (*anantā*) *Hemidesmus*
indicus, (L.) R. Br. See ADPS: 434,
AVS: 3, 141–145, NK: 1, #1210. But see
GVDB: 13 for complications that may
suggest that it is to be equated with
sārivā, which may sometimes be
Cryptolepis or *Ichnocarpus frutescens*
R. Rr. (GVDB: 429–431): 53, 143,
151, 156
- crape jasmine (*tagara*) *Tabernaemontana*
divaricata (L.) R.Br. ex Roem. &
Schultes. See GJM1: 557, AVS: 5, 232.
Synonym of *nata*. But some say
Valeriana jatamansi, Jones. See
GVDB: 173–174 for discussion (and
charming comments on brain-liquid

- testing). Some say *tagara* is Indian rose-bay or Indian valerian or a Nymphoides (see [water snowflake \(?\)](#) (*kumudavati*)), but there remain many historical questions about the ancient and regional identities of this plant See, e.g., [AVS](#): 5, 334, 345. See also [IGP](#): 1147, [K & B](#): 1, 796, #758: 102, 103, 110, 135, 151, 185, 204, 297, 310
- crimson trumpet-flower tree (*pāṭalā*) *Stereospermum chelonides*, (L. f.) A. DC. See [GJM](#): 573, [AVS](#): 5, 192 ff, [ADPS](#): 362 f, [AVS](#): 3, 1848 f, [IGP](#) 1120, [Dymock](#): 3, 20 ff: 296, 310
- croton tree (*nāgadantī*) *Croton persimilis* Müll.Arg., [GVDB](#): 222: 202, 294, 305
- croton tree (*nāgavinnā*) *Croton persimilis* Müll.Arg. [GVDB](#): 222 I have taken this as [croton tree](#) (*nāgadantī*) because of context in *Suśrutasaṃhitā* Kalpasthāna 5: 187
- crow (?) (*kāka*2) an unidentified poisonous plant apparently called “crow.” Singh and Chunekar ([GVDB](#): 86) note that several drugs named after the crow are unidentifiable. [Black nightshade](#), (*kākamācī*) is toxic, but this is a stretch: 143
- datura (*dhattūra*) *Datura metel*, L. See [AVS](#): 2, 305 (cf. *Abhidhānamāñjarī*), [NK](#): 1, #796 ff. [Potter_{rev}](#): 292 f, [ADPS](#): 132: 50, 294
- datura (*dhuttūrakā*) see [datura](#) (*dhattūra*): 198
- deodar (*bhadrādāru*) *Cedrus deodara*, (Roxb.ex D.Don) G. Don. See [AVS](#) 41, [NK](#): 1, #516: 44, 109, 113, 151, 202
- deodar (*devadāru*) *Cedrus deodara* (Roxb.) Loud. [GVDB](#): 206–207: 77, 110, 204, 274, 294
- deodar (*suradāru*) see [deodar](#) (*devadāru*): 185
- devil’s dung (*hiṅgu*) *Ferula foetida* Regel., [GVDB](#): 471–472: 78, 79, 185
- dried ginger (*nāgara*) → [dried ginger](#) (*śuṇṭhī*) [GVDB](#): 221–222: 79, 185
- dried ginger (*śuṇṭhī*) *Zingiber officinale*, Roscoe. See [ADPS](#): 50, [NK](#): 1, #2658, [AVS](#): 5, 435, [IGP](#): 1232: 108, 294, 309
- dried meat (*vallūra*) [MW](#): 929, [Mahākośa](#): 1, 730. The term is used, rarely, in both the CS (1.5.10) and SS (1.13. 16, 6.42.75–76). It is a Dravidian loanword and occurs in the *Arthaśāstra* etc. ([KEWA](#): 3, 167): 36
- drum-giver (?) (*lambaradā*) Unknown; cf. [GVDB](#): 348: 143
- elixir salve (*rasāñjana*) → [añjana](#). See [Indian barberry](#): 44, 54
- embelia (*viḍaṅga*) *Embelia ribes*, Burm. f. See [ADPS](#): 507, [AVS](#): 2, 368, [NK](#): 1, #929, [Potter_{rev}](#): 113: 44, 77, 103, 151, 185, 186, 202
- emblic myrobalan (*āmalaka*) *Phyllanthus emblica*, L. See [AVS](#): 4, 256: 78, 111, 112, 214, 308
- emetic nut (*karaghāṭa*) Probably a synonym for *karahāṭa* ([emetic nut](#)), q.v., [GVDB](#): 74: 294
- emetic nut (*karaghāṭaka*) see [emetic nut](#) (*karaghāṭa*): 144, 201
- emetic nut (*karahāṭa*) *Randia dumetorum*, Lamk. See [GVDB](#): 291–292 and [NK](#): 1, #2091. Singh and Chunekar ([GVDB](#): 74, 77–78) noted that it may be a synonym for *karaghāṭa*, [emetic nut](#), and pointed rather to *Gardenia turgida* Roxb. on the basis of local knowledge in U. P.: 294
- emetic nut (?) (*karaṭā*) Not in [GVDB](#). Cf. perhaps *karahāṭa* ([emetic nut](#)): 142
- emetic nut (*madana*) *Randia dumetorum*, Lamk. See [NK](#): 1, #2091: 134, 276
- false daisy (*bhṛṅga*) *Eclipta prostrata* (L.) L. See [GVDB](#): 288: 77
- false daisy (*subhaṅgurā*) (*su*)bhaṅgura = *bhṛṅga*? *Eclipta prostrata* (L.) L. See [GVDB](#): 288: 142
- fermented rice-water (*dhānyāmla*) → *kāñjī*, *kāñjikā*, *sauvīra*. [GVDB](#): 458, [NK](#): 2, appendix VI, #18: 51, 52

- fern (*ajaruhā*) Nephrodium species
GVDB: 7, uncertain. Perhaps
Christella dentata (Forssk.) Brownsey
& Jermy, which is reported to have folk
applications against skin diseases in
India : 137
- fire-flame bush (*dhātakī*) Woodfordia
fruticosa (L.) Kurz. See AVS: 5, 412,
NK: 1, #2626 : 78, 134
- five roots (*pañcamūla*) Described at
Suśrutasamhitā 1.38.66–69
(Su 1938: 169). There are two
pañcamūlas, the *laghupañcamūla* (the
lesser five roots) and *bṛhatpañcamūla*
(greater five roots), with differing
properties. Combined they are called
daśamūla (ten roots). See also
Mahākośa: 1, 468 : 77
- flame-of-the-forest (*kiṃśuka*) see
flame-of-the-forest (*palāśa*),
GVDB: 97–98 : 194
- flame-of-the-forest (*palāśa*) Butea
monosperma (Lam.) Taub. GVDB: 241.
pālāśa in some sources : 78, 105, 295
- flax (*atasī*) Linum usitatissimum, L. See
NK#1495 : 109
- foxtail millet (*priyaṅgu*) → *śyāmā*. Setaria
italica (L.) P. Beauvois GVDB: 263–264,
GJM1: 576. The most widely-grown
species of millet in Asia. Some say
Callicarpa macrophylla, Vahl. See
AVS: 1, 334, NK: 1, #420. The fruits of
S. italica and C. macrophylla are
similar. See also GVDB: 413, where the
authors suggest that *priyaṅgu* is meant
by *gondī* or *gondanī* and may have
originally been called *gundrabīja* : 44,
151, 157, 185, 186, 214, 295
- foxtail millet (*priyaṅgū*) see foxtail millet
(*priyaṅgu*) : 204
- fragrant lotus (*saugandhika*) A type of
white water-lily (*kumuda*) or blue
water-lily (*utpala*), GVDB: 457 : 35
- fruit of the marking-nut (*āruṣkara*) see
marking-nut tree (*aruṣkara*). “āruṣkara
= aruṣkara phala” ADPS: 23; see also
MW: 151 : 186
- gajpipul (*gajapippalī*) GVDB: 469, 132, syn.
hastipippalī. A controversial plant, but
the conjecture of Singh and Chuneekar
that Scindapsus officinalis (Roxb.)
Schott is the more ancient identity is
accepted here : 295, 313
- gajpipul (*hastipippalī*) see gajpipul
(*gajapippalī*), GVDB: 469, 132 : 202
- galangal (*galaṅgala*) Alpinia galanga (L.)
Sw. Identified with grey orchid in
Kerala (ADPS: 398). The name is
borrowed from Chinese, perhaps via
Persian or Arabic (Peter: 2, 304), and
the name does not occur in early
āyurvedic literature (GVDB) : 296
- galls (?) (*karkaṭa*) almost impossible to
identify with certainty, GVDB: 78–80.
Perhaps Rhus succedanea, L. See
NK: 1, #2136 : 144
- garjan oil tree (*aśvakarṇa*) Dipterocarpus
turbinatus Gaertn. f. See GVDB: 28,
Chopra: 100 : 156, 201, 204
- giant potato (*kṣīravidārī*) possibly →
kṣīraśukla. Ipomoea mauritiana, Jacq. See
ADPS: 510, AVS: 3, 222, AVS: 3, 1717 ff :
109, 299, 303, 304, 306
- ginger (*mahaśadha*) Zingiber officinale,
Roscoe. See ADPS: 50, NK: 1, #2658,
IGP: 1232 : 138
- gold (*hema*) gold : 151
- gold and sarsaparilla (*surendragopa*)
Unknown. Ḍalhaṇa on 5.3.15
(Su 1938: 568) glossed *surendra* as
“gold” and *gopā* as “Indian
sarsaparilla.” He also noted other
opinions that *surendra* was “Tellicherry
bark” : 157
- golden shower tree (*rājadruma*) *rājadruma*
= *āragvadha*. Cassia fistula L. See
GVDB 37 : 156
- golden shower tree (*rājavarṣa*) → *rājadruma*
= *āragvadha*. Cassia fistula L. See
GVDB: 37 : 77

- golden shower tree (*āragvadha*) Cassia fistula L. **GVDB**: 37–38. The plant has many synonyms. : 111, 184, 194, 196
- gourd (*alābu*) Lagenaria siceraria Standl. **GVDB**: 25. Some say Lagenaria vulgaris, Seringe (NK: 1, #1419) but this is not appropriate for blood-letting : 31, 32, 134, 182
- gourd (*vallija*) see **gourd** (*vallija*) : 144
- gourd (*vallija*) This is a guess. According to some lexical sources, syn. for **black pepper** (*marica*) (MW: 929). See NK: 1, #1929. Singh and Chuneekar (**GVDB**: 362) note that *vallīphala* may be **calabash gourd** (*kūṣmāṇḍa*), which I follow. The related **spiny bitter gourd** has poisonous seeds, but not flowers. Commenting on *Bṛhatsaṃhitā* 8.13ab and 16.24ab, Bhaṭṭotpala glossed it as *mudgādi*, “mung beans etc.” : 296
- grapes (*drākṣā*) Vitis vinifera L. **GVDB**: 208–209 : 186
- greater five roots (*brhatpañcamūla*) Described at *Suśrutasaṃhitā* 1.38.68–69 (Su 1938: 169). Consists of **Bengal quince**, **migraine tree**, **Indian trumpet tree**, **crimson trumpet-flower tree**, and **white teak** : 295, 300, 308
- green gram (*māṣa*) Vigna radiata (L.) R. Wilcz. See **ADPS**: 296, **IGP** 1204 : 44, 109, 275
- grey orchid (*rāsnā*) Vanda tessellata (Roxb.) Hook. ex G. Don, usually. But Pluchea lanceolata, Oliver & Hiern, is a more common identification in Punjab and Gujarat (**GVDB**: 337–338); Alpinia galanga (L.) Sw. is more common in Kerala (**ADPS**: 398; **Peter**: 2, 303–318), though this is usually identified with **galangal**. As all authorities note, the identification of this plant is debated. Sivarajan and Balachandran (**ADPS**: 398–401) note that sources describe it as having leaves like cardamom and sweet-smelling roots and that “there is great confusion with regard to the identity of the drug.” : 77, 108, 110, 185, 295
- gummy gardenia (*prthvikā*) ← *hingupatrikā*, Gardenia gummifera L.f., **GVDB**: 257, q.v. for discussion : 186, 204
- hairy bergenia (*pāṣāṇabheda*) Bergenia ligulata (Wall.) Engl. **GVDB**: 246–247 : 78
- hairy-fruited eggplant (*brhatī*) Solanum lasiocarpum Dunal. (syn. S. ferox, L. & S. indicum L.), **GVDB**: 277–278, who discuss the two kinds of *brhatī*, which may be large and small eggplants (Solanum melongena L.). See also **ADPS**: 100, NK: 1, #2329, **AVS**: 5, 151, **IHR**: 429–430 : 105, 111, 150, 151, 194, 196, 301
- halfa grass (*darbha*) Demostachya bipinnata Stapf. **GVDB**: 201. Synonym of *kuśa* : 80, 109
- halfa grass (*kuśa*) Desmostachya bipinnata, (L.) Stapf. **GVDB**: 111, **AVS**: 2, 326 : 109, 179, 202
- hare foot uraria (*kroṣṭakamekhalā*) see **hare foot uraria** (*prśniparnī*) *Mahākośa*: 1, 246. *kroṣṭaka* can mean “jackal” *śrgāla*, as in *śrgālavinna*, “a kind of *prśnaparnī*” *Mahākośa*: 1, 839 : 186
- hare foot uraria (*prthakparṇī*) → **hare foot uraria** (*prśniparnī*) and **rajmahal hemp** (*mūrvā*) **GVDB**: 257. A component of **lesser five roots** : 111, 301
- hare foot uraria (*prśniparnī*) → *sahā*? Uraria lagopoides, DC. and U. picta Desv. See **GVDB**: 257–258, **GJM**1: 577, **Dymock**: 1, 426, **AVS**: 1, 750 ff, NK: 1, #2542; **ADPS**: 382, **AVS**: 2, 319 and **AVS**: 4, 366 are confusing. Also called *prthakparṇī*. A component of **lesser five roots** : 108, 109, 296
- heart-leaf sida (*balā*) Sida cordifolia, Linn. See **ADPS**: 71, NK: 1, #2297 : 53, 109, 112, 114, 151, 274
- heart-leaved moonseed (*amṛtā*) → *guḍūcī*.

- Tinospora cordifolia, (Willd.) Hook.f. & Thoms.? See [ADPS](#): 38, [NK](#): 1, #2472, 624, Dastur #229: [135](#), [150](#), [196](#)
- heart-leaved moonseed (*guḍūcī*) Tinospora cordifolia, (Thunb.) Miers. [ADPS](#): 38, [NK](#): 1, #2472 & #624, Dastur #229, [GVDB](#): 141–142. Also identified as Cocculus cordifolius DC. by Nadkarni ([NK](#)) and others (see also the [Tropicos botanical database](#)): [77](#), [110](#)
- heart-leaved moonseed (*somavallī*) Tinospora cordifolia (Thunb.) Miers. [GVDB](#): 456. Likely, but uncertain: [135](#)
- heart-leaved moonseed creeper (*amṛtavallī*) See *amṛtā*: [274](#)
- hedge caper (*hiṃsrā*) Capparis sepiaria L., [GVDB](#): 471, [IHR](#): 124, [K & B](#): 1, 109: [297](#)
- hedge caper (*kākādanī*) synonym of [hedge caper](#) (*hiṃsrā*), [GVDB](#): 88, 471, [IHR](#): 124, [K & B](#): 1, 109. This name is not used in the *Carakasamhitā*. At 5.7.31 ([Su 1938](#): 583), Ḍalhaṇa glossed *kākādanī* as [black Bengal quince](#) (*kṛṣṇaśrīphalikā*). [GVDB](#): vi, 471 note that they have identified *kākādanī* as *Cardiospermum halicacabum* L. “balloonvine”: [196](#)
- henna (*madayantikā*) Lawsonia inermis, L. See [AVS](#): 3, 303, [NK](#): 1, #1448, [Potter_{rev}](#): 151: [136](#)
- hibiscus (?) (*ambaṣṭhā*) possibly Hibiscus rosa-sinensis L.? Singh and Chuneekar ([GVDB](#): 18–19) discuss the confusions surrounding the identity of this plant, and especially between this plant and [velvet-leaf](#) (*pāṭhā*); they must be different items. Singh and Chuneekar propose that *ambaṣṭhā* is either the fruit of Hibiscus or the galls of a Quercus or Tamarix species. According to Meulenbeld [1974b](#): 599, *vanakārpāsī* is more likely a name for a hibiscus: [187](#)
- Himalayan birch (*bhūja*) see [Himalayan birch](#) (*bhūrja*): [202](#)
- Himalayan birch (*bhūrja*) Betula utilis D. Don, [GVDB](#): 287: [297](#)
- Himalayan mayapple (*vakra*) Podophyllum hexandrum, Royle ([NK](#): #1971), [K & B](#): 1, 68. But perhaps a synonym of [crape jasmine](#) (*tagara, nata* q.v. ([GVDB](#): 354)): [157](#), [185](#), [186](#), [196](#)
- Himalayan yew (*sthaṇṇeya*) see [Himalayan yew](#) (*sthaṇṇeyaka*): [204](#)
- Himalayan yew (*sthaṇṇeyaka*) Singh and Chuneekar ([GVDB](#): 458–459) suggested Taxus baccata L., but that tree is endemic to the Mediterranean and not South Asia. Poudel et al. [2013](#) show that T. contorta Griff., T. mairei (Lemée & Lév.) and T. wallichiana Zucc. are distributed in the Hindu Kush - Himalaya region. The Nepalese name Thuneraka is etymologically cognate with the Sanskrit name. T. contorta is of medicinal importance, so its common name is used here: [185](#), [297](#)
- hogweed (*punarnavā*) Boerhaavia diffusa, L. See [ADPS](#): 387, [AVS](#): 1, 281, [NK](#): 1, #363: [111](#), [136](#), [150](#), [187](#), [297](#)
- hogweed (*punarnavā*) see [hogweed](#) (*punarnavā*): [195](#)
- hogweed (*punarnavā*) see [hogweed](#) (*punarnavā*): [198](#)
- hogweed (*varṣābhū*) see [hogweed](#) (*varṣābhū*): [195](#)
- hogweed (*varṣābhū*) see [hogweed](#) (*punarnavā*). According to [GVDB](#): 361, it is Trianthema portulacastrum L., but this is mainly known from Africa and the new world. The name is often considered a synonym for [hogweed](#) (*punarnavā*): [297](#)
- Holostemma creeper (*jīvanti*) → *sūryavallī*? Holostemma ada-kodien, Schultes. See [ADPS](#): 195, [AVS](#): 3, 167, 169, [NK](#): 1, #1242: [112](#), [304](#)
- holy basil (*surasa*) Ocimum tenuiflorum, Linn. [GVDB](#): 438–439: [187](#)
- honey (*kṣaudra*) Eight varieties of honey are described in the *Suśrutasaṃhitā*

- (NK: 2, Appendix 192). *Kṣaudra* is the product of a small bee of tawny colour, called *kṣudra* : 117, 138, 214, 215
- horned pondweed (*śaivāla*) also *śaivāla*, *śevāra*. *Zannichellia palustris* L. The uncertainties of this identification are discussed by Singh and Chuneekar (GVDB: 409). Sometimes identified with *scutch grass* (*dūrvā*) (GVDB: 409). Identified as *Ceratophyllum demersum* Linn. ("hornwort") by AVS: 2, 56–57x : 110, 298, 305
- hornwort (*jalaśūka*) → *jalanīlikā*. *Ceratophyllum demersum*, L. See AVS: 2, 56, IGP: 232. Singh and Chuneekar (GVDB: 166) suggest *horned pondweed*. Ḍalhaṇa noted on 1.16.19 (Su 1938: 79) that some people interpret it as a poisonous, hairy, air-breathing, underwater creature : 53
- horse gram (*kaulattha*) See *horse gram* (*kulattha*) : 180
- horse gram (*kulattha*) *Macrotyloma uniflorum* (Lam.) Verdcourt, syn. *Dolichos biflorus*, L., *D. uniflorus*, Lam., GVDB: 109, POWO: sub *Macrotyloma uniflorum* : 113, 114, 184, 205, 298
- horseradish tree (*madhukaśigru*) *Moringa oleifera* Lam., GVDB: 398–399. See *horseradish tree* (*śigru*) : 201
- horseradish tree (*murungī*) see *horseradish tree* (*śigru*) (GVDB: 311) : 186
- horseradish tree (*śigru*) *Moringa oleifera* Lam. See IGP: 759, GJM1: 603, Dymock: 1, 396, GVDB: 398–399 : 110, 111, 298
- hyacinth beans (*niṣpāva*) *Lablab purpureus* (L.) Sweet (1826) GVDB: 228 : 99
- Indian aconite (*ativiṣā*) *Aconitum ferox*, Wall. ex Ser., or perhaps *A. heterophyllum* Wall. ex Royle, GVDB: 12, NK: 1, #39. Also called "atis roots" or just *viṣā*. *A. ferox* is also called aconite, monkshood, wolfsbane, etc. *A. ferox* is extremely poisonous. See also *Indian aconite* (*vatsanābha*). It grows especially in mountainous Sikkim : 100, 136, 138, 157, 202, 204, 298
- Indian aconite (*vatsanābha*) *Aconitum ferox*, Wall. ex Ser. Cf. AVS: 1, 47 (*A. Napellus*, L., which is European and now taxonomically separated from *A. ferox*), NK: 1, #42, Potter_{rev}: 4 f. *A. chasmanthum* Stapf ex Holmes according to GVDB: 357, but that is distributed in Pakistan, Afghanistan and Tibet, Mongolia and Siberia. "*vatsanābha*" occurs in only once in the *Carakasamhitā* and thrice in the *Suśrutasaṃhitā* (Ca4.23.11571, Su5.2. 5, 6, 12564) : 144, 145, 290, 298
- Indian aconite (*viṣā*) see *Indian aconite* (*ativiṣā*), GVDB: 12, 373 : 290, 304
- Indian barberry (*añjana*) → *rasāñjana*, *dāruharidrā*. *Berberis aristata*, DC. Dymock: 1, 65, NK: 1, #335, GJM1: 562, IGP: 141 : 54, 137, 294
- Indian barberry (*dāruharidrā*) *Berberis aristata*, DC. See Dymock: 1, 65, NK: 1, #685, GJM1: 562, IGP: 141, GVDB: 203 : 150, 151, 298, 309
- Indian barberry (*dārvi*) → *Indian barberry* (*dāruharidrā*) GVDB: 203 : 215
- Indian barberry (*kālīyaka*) → *dāruharidrā*, *añjana*. *Berberis aristata*, DC. See Dymock: 1, 65, NK: 1, #685, GJM1: 562, IGP: 141 : 135
- Indian bat tree (*śuṅgā*) → *parkaṭīvṛkṣa* according to *Śabdasindhu*: 1058; idem also suggests *vaṭavṛkṣa*, i.e., *Ficus benghalensis* Linn. and *āmṛātaka*, *Spondias pinnata* (L.f.) Kurz. (native to S.E Asia but naturalized in S. Asia). Contrasted with *vaṭa* at *Suśrutasaṃhitā* 3.2.32. Cf. MW: 1081. : 81
- Indian bdellium-tree (*guggula*) See *Indian bdellium-tree* *guggulu* : 185
- Indian bdellium-tree (*guggulu*) *Commiphora wightii* (Arn.) Bhandari

- (GVDB: 140). This is a flowering shrub or small tree that produces a fragrant resin commonly called *guggulu*. The name sometimes refers to the plant and sometimes to the resin : 117, 298
- Indian beech (*naktamāla*) *Pongamia pinnata*, (L.) Pierre. See AVS: 4, 339, NK: 1, #2003 : 44, 105
- Indian cherry (*śelu*) *Cordia myxa*, L. non Forssk. See GJM1: 529 (2), IGP: 291b, cf. AVS: 3, 1677 f; cf. AVS: 2, 180 (*C. dichotoma*, Forst.f.), NK: 1, #672 (*C. latifolia*, Roxb.). See Indian cherry (*śleşmātakī*) : 111, 150
- Indian cherry (*śelū*) see Indian cherry (*śleşmātakī*), GVDB: 408 : 204
- Indian cherry (*śleşmātakā*) see Indian cherry (*śleşmātakī*) : 201
- Indian cherry (*śleşmātakī*) *Cordia dichotoma* G. Forst., AVS: 2, 180–183. See POWO: *C. dichotoma*; *Cordia myxa* L., according to Singh and Chuneekar (GVDB: 413–414), although they also suggest *C. dichotoma* (synonym of *C. wallichii* G. Don.) and *C. rothii* (synonym of *Cordia sinensis* Lam.) : 186, 299
- Indian dill (*śatapušpā*) *Anethum graveolens* L. May also be *Foeniculum vulgare* Mill. See GVDB: 388 for discussion : 112, 204
- Indian elm (*cirabilva*) *Holoptelea integrifolia* (Roxb.) Planch. GVDB: 158, who also say that *pūtika* is a synonym; but that must be different than *pūtikā* : 299
- Indian elm (*ciribilva*) see Indian elm (*cirabilva*) : 201
- Indian frankincense (*agamṛttikā*) see Indian frankincense (*śallakī*), according to Ḍalhaṇa's comment on *Suśrutasamhitā* 5.7.29. A variant form of Indian frankincense (*agavṛttikā*) : 196
- Indian frankincense (*agavṛttikā*) see ?? (*nagavṛttikā*), GVDB: 3, 392 : 299
- Indian frankincense (*gajavṛttikā*) *Boswellia serrata* Roxb.; equated with Indian frankincense (*śallakī*) by some, GVDB: 392. See also ?? (*nagavṛttikā*) : 186
- Indian frankincense (*śallakī*) *Boswellia serrata* Roxb., GVDB: 392 : 196, 299
- Indian fumitory (*parpaṭa*) the ancient plant is probably impossible to identify, and many alternatives are used today, including especially *Fumaria* species (GVDB: 239–240). I have chosen *Fumaria indica* (Hausskn.) Pugsley, which can be poisonous : 299
- Indian fumitory (*reṇu*) see Indian fumitory (*parpaṭa*), GVDB: 339. To be distinguished from pollen (?) (*reṇukā*) : 143
- Indian ipecac (*payasyā*) Uncertain. Possibly *Tylophora indica* (Burm.f.) Merr. Perhaps a synonym of panacea twiner, giant potato, purple roscoe, and plants like asthma plant and Gulf sandmat (GVDB: 237–238). Also “curds” when not a plant : 53, 110, 304
- Indian jujube (*sauvīraka*) *Zizphus jujuba* Mill., GVDB: 458, MBG: sub jujuba : 109, 180
- Indian kudzu (*vidārī*) → *payasyā*. *Pueraria tuberosa* (Willd.) DC. See ADPS: 510, AVS: 1, 792 f, AVS: 4, 391; not Dymock: 1, 424 f. See GJM2: 444, 451, AVS: 1, 187, but AVS: 3, 1719 = *Ipomoea mauritiana*, Jacq : 53, 77
- Indian laurel (*plakṣa*) *Ficus microcarpa*, L. f. See ADPS: 377 : 202
- Indian madder (*mañjiṣṭhā*) *Rubia cordifolia*, L. See IGP, Chopra: 215, GVDB: 289 : 49, 151, 185, 186, 195, 202
- Indian mottled eel (*varmimatsya*) Almost certainly the mottled eel. MW: 962c noted that the *varmi* fish “is commonly called *vāmi*.” The “vam fish,” or “বান মাই (*bān māch*)” in Bengal, is a marine and freshwater eel, *Anguilla bengalensis*.

- It is the most common eel in Indian inland waters and a prized food fish (Froese and Pauly 2022). However, some NIA languages identify the “vam” fish with the Indian Pike Conger, *Congresox talabonides* (Bleeker) (Talwar and Kacker 1984: 235, 236): 33
- Indian mustard (*sarṣapa*) *Brassica juncea*, Czern. & Coss. See AVS: 1, 301, NK: 1, #378, GVDB: 426–427: 36, 144, 202, 302
- Indian pennywort (*maṇḍūkapaṇī*) *Centella asiatica* (L.) Urban. See GVDB: 290, ADPS: 289–291: 187
- Indian sarsaparilla (*sugandhikā*) see Indian sarsaparilla (*śvetasārivā*) GVDB: 430, 436: 186, 204
- Indian sarsaparilla (*sārivā*) → *anantā*. The *śveta* variety is *Hemidesmus indicus*, (L.) R. Br. ADPS: 434, AVS: 3, 141–145, NK: 1, #1210, GVDB: 430; and the black form, black creeper, *pāṇḍī*. *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buechanani*, Roemer & Schultes AVS: 3, 141, 145, 203, NK: 1, #1283, 1210, ADPS: 429–430: 151, 291, 295, 300
- Indian sarsaparilla (*śvetasārivā*) *Hemidesmus indicus*, (L.) R. Br. See Indian sarsaparilla (*sārivā*). ADPS: 434, AVS: 3, 141–145, NK: 1, #1210, GVDB: 430: 300
- Indian snakeroot (*sarpagandhā*) *Rauvolfia serpentina*, (L.) Benth. ex Kurz. See NK: 1, #2099, ADPS: 439, GVDB: 425; cf. SS 5.5.76–78: 187, 300
- Indian snakeroot (*sarpagandhā*) common spelling in Nepalese MSS for Indian snakeroot (*sarpagandhā*), q.v.: 196
- Indian symphorema (*ananta*) Not in GVDB but MW: 25 says “*sinduvāra*” on no authority (see Indian symphorema: 202
- Indian symphorema (*sinduvāra*) Singh and Chunekar (GVDB: 435) settles on *Symphorema polyandrum* Wight as the identity of this plant. Other authors choose *Vitex negundo* Linn. See further NK: 1, #2603 (cf. use of leaves), IGP: 1210a, MW: 1088b. Discussion by GVDB: 433–435: 185, 187, 195, 204, 300
- Indian trumpet tree (*śyonāka*) *Oroxylum indicum* (L.) Benth. ex Kurz. GVDB: 172–173. A component of greater five roots: 300
- Indian trumpet tree (*ṭiṇṭuka*) → Indian trumpet tree (*śyonāka*). *Oroxylum indicum* (L.) Benth. ex Kurz. GVDB: 172–173. A component of greater five roots: 296
- Indian trumpet tree (*ṭiṇṭuka*) see Indian trumpet tree (*śyonāka*), GVDB: 172–173: 202
- indigo (*nīlinī*) *Indigofera tinctoria*, L. See NK: 1, #1309. GVDB: 229–230 propose that this may differ from indigo (*nīlī*), and be rather the *Ipomoea hederacea* Jacq., “ivy-leaved morning glory.” But that plant is native to the Americas, as are most *Ipomoea* species: 196, 300
- indigo (*nīlā*) see indigo (*nīlī*). Although Singh and Chunekar (GVDB: 229) refer to an unidentified creeper mentioned in *Carakasamhitā* Ci.1-4.7, the use in the Nepalese *Suśrutasaṃhitā* 5.6.24 is likely to refer to indigo (*nīlī*): 195
- indigo (*nīlī*) see indigo (*nīlinī*): 204, 300
- Indrajao (*indrayava*) see *vrkṣaka* (Indrajao) *Holarrhena pubescens* Wall. ex G.Don 1837 GVDB: 376, 45 and 84: 100
- Indrajao (*vrkṣaka*) → *indrayava*, *indrabīja*, *kaliṅga*, and *kuṭaja*. *Holarrhena pubescens* Wall. ex G.Don 1837 GVDB: 376, 45 and 84: 79, 274, 300
- itchytrees (*nicula*) *Barringtonia acutangula* (L.) Gaertn., GVDB: 224: 202
- jambul (*jambū*) *Syzygium cumini*, (L.) Skeels. See ADPS: 188, NK: 1, #967, Potter_{rev}: 168, Wujastyk 2003: 134, 214
- jequirity (*guñjā*) *Abrus precatorius*, L. See AVS: 1, 10, NK: 1, #6, Potter_{rev}: 168. See

- further jequirity (*kālakūṭa*) : 142, 143
 jequirity (*kālakūṭa*) *Abrus precatorius*, L.? Cf. RRS 21.14. See AVS: 1, 10, NK: 1, #6, Potter_{rev}: 168. The etymology of the name *kāla-kūṭa*, “black-top,” fits with the striking appearance of jequirity seeds. GVDB: 93 does not attempt to identify the plant. The *Rasaratnasamuccaya* of pseudo-Vāgbhaṭa (21.14) says that the *kālakūṭa* poison is similar to “crow’s beak” (*kākacañcu*), which is a more certain name for jequirity. Another hypothesis for the name, which could be translated “time/death-peak” might connect it with Sandakphu mountain, whose name is Lepcha for “the height of the poisonous plant” because of the abundance of *Aconitum ferox* on the mountain : 144, 145, 301
 kutki (*kaṭukā*) *Picrorhiza kurroa* Royle ex Benth. (GVDB: 64–65) : 100, 117, 301, 303
 kutki (*kaṭurohaṇī*) → kutki (*kaṭukā*), GVDB: 66, 64–65 : 185
 kutki (*kaṭurohiṇī*) see kutki (*kaṭukā*), GVDB: 66, 64–65 : 204
 leadwort (*agniśikhā*) *Plumbago zeylanica* (or *rosea*?), L. See NK: 1, #1966, 1967 : 301
 leadwort (*citraka*) *Plumbago zeylanica* (or *indica*?), L. See RĀ. 6.124, ADPS: 119, NK: 1, #1966, 1967 : 44, 78, 100, 105, 116, 185
 leadwort (*pālaka*) → *citraka*. *Plumbago zeylanica* (*indica*? *rosea*?), L. See RĀ. 6.124, ADPS: 1, 119, NK: 1, #1966, 1967 : 144, 145
 leadwort (*vidyutśikhā*) see leadwort (*agniśikhā*) : 142
 lemon grass (*uśīrabheda*) → *lāmajja*. *Cymbopogon jwarancusa* (Jones ex Roxb.) Schult. See NK: 1, #176 : 310
 lesser five roots (*laghupañcamūla*) Described at *Suśrutasaṃhitā* 1.38.66–67 (Su 1938: 169). Consists of bull’s head, hairy-fruited eggplant, yellow-berried nightshade, hare foot uraria, and beggarweed : 292, 295, 296, 308, 312
 liquorice (?) (*klītaka*) *Glycyrrhiza glabra*, L.? GVDB: 123–124 discuss the many difficulties in identifying this plant : 142
 liquorice (*madhuka*) also *yaṣṭi* (*ka/kā*), *yaṣṭīmadhuka*, *Glycyrrhiza glabra*, L. AVS: 3, 84, NK: 1, #1136, GVDB: 329 f. : 53, 77, 108–113, 115, 138, 149, 151, 185, 201, 204, 215, 301
 liquorice (*yaṣṭī*) see liquorice (*madhuka*) : 186
 liquorice (*yaṣṭīmadhuka*) see liquorice (*madhuka*) : 54
 lodh tree (*lodhra*) *Symplocos racemosa*, Roxb. See GJM1: 597, ADPS: 279 f, NK: 1, #2420. Singh and Chuneekar (GVDB: 351–352) notes that there are two varieties, *S. racemosa*, qualified as *śāvara*, and *S. crataegoides* Buch.-Ham. for *paṭṭikā lodhra* : 44, 151, 185, 215
 long pepper (*kṛṣṇā*) see long pepper (*pippalī*) : 214
 long pepper (*māgadha*) see long pepper (*pippalī*) : 137
 long pepper (*pippalī*) see long pepper (*pippalī*) : 185
 long pepper (*pippalī*) *Piper longum*, L. See ADPS: 374, NK: 1, #1928, GVDB: 249–250, but cf. AVS: 3, 245 : 77, 78, 105, 111, 112, 116, 117, 138, 151, 202, 205, 214, 274, 301, 309
 long pepper root (*pippalīmūla*) see long pepper (*pippalī*) : 202
 long-stamen *Wendlandia* (?) (*prapaunḍarīka*) See the substantial discussion by Singh and Chuneekar (GVDB: 261). They note that it is used mainly in eye troubles and frequently with liquorice, than which it is has been said to be thicker, and sweet in taste. A candidate they suggest is *Wendlandia heynei* (Schult.) Santapau & Merchant

- (formerly *W. exserta*), native to India; I have accepted that provisionally : 144, 185, 204, 302
- long-stamen *Wendlandia* (?) (*tilaka*) see [long-stamen *Wendlandia* \(?\)](#) (*prapaunḍarika*), [GVDB](#): 183–184. Sometimes thought to be a synonym of [viburnum](#) (*tilvaka*), q.v., but this is probably erroneous : 204, 310
- lotus (*nalina*) see [sacred lotus](#) (*kamala*), [GVDB](#): 218 : 214, 215
- lotus stalk (*mṛṇālā*) “Leaf stalk of [sacred lotus](#)” [GVDB](#): 318 : 110
- luffa (*jālinī*) see [luffa](#) (*koṣātakī*), [GVDB](#): 168 : 144, 194
- luffa (*koṣavatī*) see [luffa](#) (*koṣātakī*) : 150
- luffa (*koṣātakī*) *Luffa cylindrica*, (L.) M. J. Roem. or *L. acutangula*, (L.) Roxb. [ADPS](#): 252–253, [NK](#): 1, #1514 etc. “*Koṣātakī* appears to be used in a general way for all the fruit drugs of the family Cucurbitaceae which have a net-like structure of fibres in the pulp. It thus includes nearly all *Luffa* species...” [GVDB](#): 121 : 302
- mahua (*madhūka*) *Madhuca longifolia*, (Koenig) Macbride. See [AVS](#): 3, 362 f : 77, 218–220
- maidenhair fern (*haṃsāhvayā*) *Adiantum lunulatum* Burm f. [GVDB](#): 463 : 274
- malabathrum (*patra*) *Cinnamomum tamala*, (Buch.-Ham.) Nees. See [AVS](#): 2, 84, [NK](#): 1, #589. Other common names include Indian bay leaf etc., but the plant has an ancient history in the classical world as “malabathrum.” See [Wikipedia](#). Kokoszko and Rzeźnicka (2018: 581) discuss the abbreviations “leaf” (φύλλον, *folium*) in the Mediterranean world that parallels the Sanskrit usage. Kokoszko and Rzeźnicka 2018: 584 note that Dioscorides (fl. 1st cent. CE) stated that malabathrum came from India, although Dioscorides’ description of malabathrum is of a plant like a *Nymphoides indica* (L.) Kuntze, not a tree (Osbaldeston and Wood 2000: 17) : 102, 103, 110, 135, 151, 193, 194, 204
- Malay beechwood (*śrīparṇī*) → *kāśmarī*. *Gmelina arborea* Linn., [GVDB](#): 412, 96–97 : 77
- maloo creeper (*aśmantaka*) Singh and Chuneekar ([GVDB](#): 27) note that this is the name of two different drugs, *Piliostigma malabaricum* (Roxb.) Benth. or *Phanera vahlii*. (Wight & Arn., 1834) Benth. (non-lactiferous), and *Ficus cordifolia* Roxb. (lactiferous). I have selected *P. vahlii* in this context because of its abundance in S. Asia and its Himalayan and Nepalese distribution : 187, 201
- mango (*āmra*) *Mangifera indica* Linn. [GVDB](#): 37 : 134, 187, 202, 214
- mangosteen (*amla*) *Garcinia pedunculata* Roxb. ex Buch.-Ham. See [GVDB](#): 20–21 : 184
- marking nut tree (?) (*sārṣapa*) this would normally mean “connected with mustard,” ([Indian mustard](#) (*sarṣapa*)) and excessive consumption of mustard oil can be harmful. However, the *Sauśrutaniḥṣaṇṭu* (156) gives *rakṣoghṇā* as a synonym for *sarṣapā*. This can be *Semecarpus anacardium*, L.f., which has some poisonous parts (“the black fruit is toxic and produces a severe allergic reaction if it is consumed or its resin comes in contact with the skin” Semalty et al. 2010) : 145
- marking-nut tree (*aruṣkara*) see [marking-nut tree](#) (*bhallātaka*) : 143, 295
- marking-nut tree (*bhallātaka*) *Semecarpus anacardium*, L. See [NK](#): 1, #2269, [AVS](#): 5, 98, [ADPS](#): 85–86, [GVDB](#): 23, 283 : 105, 137, 302
- marsh barbel (*iṣuraka*) *Hygrophila auriculata* (Schumacher.) Heine (syn. *Asteracantha longifolia* (L.) Nees.),

- GVDB: 42–43 : 202
 medhshingi (*vijayā-2*) *Dolichandrone falcata* (Wall. ex DC.) Seem. The *Sauśrutaniḡhaṇṭu* gives a number of synonyms for *vijayā* (Suvedī and Tivārī 2000: 5.77, 10.143). But one of them, *viṣāṇī* (also *meṣāśrṅgī*), is sometimes equated with *Dolichandrone falcata* (DC.) Seemann (GVDB: 373 f; ADPS: 518, a plant used as an abortifacient and fish poison (NK: #862) : 143
- migraine tree (*agnimantha*) *Premna corymbosa*, Rottl. See AVS 1927, ADPS: 21, NK: 1, #2025, AVS: 4, 348; GJM1: 523 = *P. integrifolia/serratifolia*, L: 150, 296
- milk-white (*kṣīraśuklā*) An unidentified plant. GVDB: 126: see [purple roscoe](#) and [giant potato](#) : 53, 306
- monkey (?) (*markaṭa*) Singh and Chuneekar (GVDB: 299) said of *markaṭa*, “an unidentified vegetable poison.” Cf. Suvedī and Tivārī 2000: v.36 for synonyms that lead to the non-toxic jujube tree : 146
- muddy (?) (*kardama*) unknown. : 144, 146
- mulberry (*kramuka*) probably the [mulberry](#) (*tūda*); see discussion by Singh and Chuneekar (GVDB: 122) : 186
- mulberry (*tūda*) *Morus indica* L., GVDB: 189 : 303
- mung beans (*mudga*) *Phaseolus radiatus* L. GVDB: 310–311 : 109, 112, 220
- mung beans (*māṣaka*) *Phaseolus mungo* Linn. GVDB: 308 : 135
- munj grass (*nārācaka*) *Saccharum bengalense*, Retz.?. See NK: 1, #2184 : 144
- musk mallow (*latākastūrikā*) *Abelmoschus moschatus* Medik., GVDB: 348 : 303
- musk mallow (*ullaka*) [kutki](#) (*kaṭukā*) or [musk mallow](#) (*latākastūrikā*), according to GVDB: 54; I have chosen the latter identity since *A. moschatus* can cause phototoxic dermatitis (Diedrich et al. 2024: 621) : 303
- musk mallow (*ullika*) see [musk mallow](#) (*ullaka*) : 143
- myrobalan (*abhayā*) *Terminalia chebula*, Retz. See ADPS: 172, NK: 1, #2451, [Potter_{rev}](#): 214 : 100, 150, 157
- myrobalans (*pathyā*) *Terminalia chebula* Retz. See NK: 1, #2451 : 214
- natron (*suvarcikā*) Sodium carbonate. NK: 2, #45. Ḍalhaṇa identifies *suvarcikā* with svarjikṣāra 4.8.50 (Su 1938: 441) : 116, 151, 185
- neem (*picumarda*) see [neem tree](#) (*nimba*), GVDB: 247–248 : 201
- neem tree (*nimba*) *Azadirachta indica* A. Juss., GVDB: 226 : 50, 274, 303
- nutgrass (*kuruvinda*) Unknown. Ḍalhaṇa on 5.3.15 (Su 1938: 568) glossed the term as [nutgrass](#), but noted other opinions that it was a whetstone or a very special metallic gem. Singh and Chuneekar (GVDB: 108) added that it could be a variety of rice, *ṣaṣṭika dhānya* : 157
- nutgrass (*mustaka*) *Cyperus rotundus*, L. See ADPS: 316, AVS: 2, 296, NK: 1, #782 : 144, 146
- nutgrass (*mustā*) *Cyperus rotundus*, L. See ADPS: 316, AVS: 2, 296, NK: 1, #782 : 303
- odal oil plant (*iṅgudi*) see [odal oil plant](#) : 193
- odal oil plant (*iṅgudī*) Kirtikar et al. (K & B: 5, 79) also firmly identify *iṅgudī* as *Sarcostigma kleinii* Wight & Arn., a liana well known in the Western Ghats and widely used in āyurveda, including for skin diseases. Balanites agyptiaca (L.) Delile, GVDB: 43 is an African plant and unlikely to be the original āyurvedic *iṅgudī*. : 303
- oleander spurge (*mahāvṛkṣa*) see [oleander spurge](#) (*snuhi*), GVDB: 302–303 : 201
- oleander spurge (*nandā*) see [oleander](#)

- spurge (*snuhī*), GVDB: 215 : 308
- oleander spurge (*snuhā*) see [oleander spurge](#) (*snuhī*) : 105, 144, 195
- oleander spurge (*snuhī*) Euphorbia neriifolia, L., or E. antiquorum, L. See ADPS: 448, AVS: 2, 388, AVS: 3, 1, NK: 1, #988, IGP: 457b. Singh and Chuneekar (GVDB: 459) discuss the two varieties distinguished by Caraka on the basis of their spines. Euphorbia all share the feature of having a poisonous, latex-like sap : 303, 304, 308
- orchid tree (*kovidāra*) Bauhinia purpurea Linn. or B. variegata Linn. (probably the former), GVDB: 120, AVS: 1, 256–260. The fruit of *kovidāra* is contrasted with the mango in Patañjali's *Mahābhāṣya* (on P1.2.45, varttika 8) : 180
- paddy rice (*śālī*) Oriza sativa, Linn. GVDB: 395–396 mentioning 33 Sanskrit sub-variety names; AVS: 4, 193 : 37, 306
- painted uraria (*prṣṇaparṇī*) Uraria picta (Jacq.) Desv. ex DC. and U. lagopoides DC are both to be used for this plant according to GVDB: 257–258. See also IHR: 188–190 : 196
- pale Java tea (*arjaka*) Orthosiphon pallidus Royle ex Benth., GVDB: 24, based on Ḍalhaṇa's descriptions, and by Sharma 1982: 127, #60. But Ocimum basilicum L., according to AVS: 4, 160 : 204
- panacea twiner (*arkapuṣpī*) → *arkaparṇī*, Tylophora indica (Burm. f.) Merr. GVDB: 23–24. Maybe identical to [Indian ipecac](#), [giant potato](#) and similar sweet, milky plants. See GVDB: 24, 127, 238, 441, 443 for discussion. For discussion in the context of [Holostemma creeper](#), see ADPS: 195 and AVS: 3, 171. The etymology of the name suggests Helianthus annuus Linn., but this plant is native to the Americas : 150, 299
- peas (*hareṇu*) Pisum sativum, L. Singh and Chuneekar (GVDB: 419–420, 467–468) note that two plants are usually meant under this name, but there is no agreement on the identity of the second. Synonym of [peas](#) (*satīna*). GVDB: 468 make an argument for Symphorema polyandrum Wight : 110, 150, 151, 157, 186, 214, 304, 305
- peas (*hareṇukā*) see [peas](#) (*hareṇu*) : 204
- peas (*satīna*) see [peas](#) (*hareṇu*), GVDB: 419–420 : 304
- peepul tree (*aśvattha*) Ficus religiosa, L. See ADPS: 63 : 160
- periploca of the woods (*meṣaśṛṅga*) Gymnema sylvestre (Retz.) R. Br. See AVS: 3, 107, NK: 1, #1173 : 137
- phalsa (*parūṣaka*) Grewia asiatica Linn., GVDB: 238 : 78
- plants like asthma plant and Gulf sandmat (*dugdhikā*) synonym of [plants like asthma plant and Gulf sandmat](#) (*kṣīriṇī*), GVDB: 204–205, 127 : 304
- plants like asthma plant and Gulf sandmat (*kṣīriṇī*) various milky plants, perhaps including Euphorbia hirta Linn. (asthma plant) and E. microphylla Heyne (Gulf sandmat) (GVDB: 127) : 299, 304
- plants like asthma plant and Gulf sandmat (*yavaphalā*) synonym of [plants like asthma plant and Gulf sandmat](#) (*dugdhikā*), and [plants like asthma plant and Gulf sandmat](#) (*kṣīriṇī*), q.v., GVDB: 327, 127 : 204
- plumed cockscomb (*indīvara*) Uncertain; possibly Celosia argentea Linn. But see the useful discussion in GVDB: 44–45. Possibly another name for [thorn apple](#) (*karambha*), q.v. : 309
- pointed gourd (*paṭola*) Trichosanthes dioica, Roxb., GVDB: 232–233 : 110, 150, 291
- poison-altar (?) (*viṣavedikā*) Unknown. Possibly, at a guess, [strychnine tree](#) (*viṣamuṣṭika*)? GVDB: 373 Or [Indian](#)

- aconite (*viṣā*) : 143
- pollen (?) (*reṇukā*) An unidentifiable plant. Perhaps a misreading for **peas** (*hareṇu*), although this is a long shot. Singh and Chuneekar (GVDB: 339) suggest, on no authority, the synonyms *vr̥kṣaruhā*, *māṃsarohiṇī*, or *durvā*, none of which help : 143, 299
- pomegranate (*dādīma*) *Punica granatum* Linn. GVDB: 201–202 : 77, 78, 115, 116, 187, 196
- pondweed (*paripelavā*) Normally a neuter noun. Singh and Chuneekar (GVDB: 238, 264–265, 409) argued that *plava* and *śaivāla* are the same thing, and may be either *Zannichellia palustris*, L., or *Potamogeton pectinatus*, L. : 151
- pondweed (*śevāla*) *Zannichellia palustris* L. See **horned pondweed** : 35, 36
- pongame oiltree (*karañja*) see **pongame oiltree** (*karañjikā*) : 117, 196
- pongame oiltree (*karañjikā*) Singh and Chuneekar (GVDB: 74–76) discuss complications, but probably *Pongamia pinnata* (L.) Pierre in *Suśrutasamhitā* 5.6.3 : 202, 305
- powdered ruffle lichen (*śaileya*) *Parmotrema perlatum* (Huds.) M.Choisy (1952), although there are some inconsistencies in groups and synonyms. See GVDB: 408–409, AVS: 4, 222–225. The plant has a notably complex taxonomic history : 204, 305
- powdered ruffle lichen (*śaileyaka*) see **powdered ruffle lichen** (*śaileya*) : 185
- prickly chaff-flower (*apāmārga*) *Achyranthes aspera*, L. See GVDB: 14, GJM1: 524 f, AVS: 1, 39, ADPS: 44 f, AVS: 3, 2066 f, Dymock: 3, 135 : 49, 53, 109, 203, 305
- prickly chaff-flower (*vasira*) also *vaśira*. Perhaps *Achyranthes aspera*, L. GVDB: 362 describes several possible identities, including *sūryāvarta*, **prickly chaff-flower** and *markaṭatṛṇa*. See also *vasukavasira* (GVDB: 363) : 78
- prickly-leaved elephant's foot (*gojihvā*) syn. *gojī*. Elephantopus scaber, L. See AVS: 2, 357. Singh and Chuneekar (GVDB: 145–146) argue that *gojihvā śāka* is *Launaea asplenifolia* (Willd) Hook. f. (creeping *Launaea*), a plant with Himalayan to SE Asian distribution : 305
- prickly-leaved elephant's foot (*gojī*) Singh and Chuneekar (GVDB: 145–146) observe that this plant name is unique to the *Suśrutasamhitā*. Since the usage is similar to that of **prickly-leaved elephant's foot** (*gojihvā*), q.v, it is almost certain to be the same plant. : 202
- products of the wood-apple (*kāpitta*) a reading in the Nepalese MSS for **products of the wood-apple** (*kāpittha*), q.v. : 197
- products of the wood-apple (*kāpittha*) relating to or derived from the **wood-apple** (*kapittha*) : 305
- purging nut (*dravantī*) *Jatropha curcas*, L. See AVS: 3, 261, NK: 1, #1374. A.k.a. *mūṣikaparṇī* : 305
- purging nut (*mūṣikā*) *Jatropha curcas*, L. See AVS: 3, 261, NK: 1, #1374 : 137
- purging nut (*putraśreṇī*) Commonly identified as **croton tree** (*nāgadantī*), GVDB: 253 “a variety of **red physic nut** (*dantī*).” But it appears in a list with *nāgadantī* at *Suśrutasamhitā* 5.6.3, and Ḍalhaṇa identified it there as **purging nut** (*dravantī*) : 202
- purging nut tree (*mūṣikakarṇī*) *Jatropha curcas*, L. AVS: 3, 261, NK: 1, #1374, GVDB: 317. GVDB: 317; ADPS: 23–25 discuss this issue well : 135, 136
- purple calotropis (*arka*) *Calotropis gigantea*, (L.) R. Br. See ADPS: 52, AVS: 1, 341, NK: 1, #427, *Potter*_{rev}: 57, Chopra IDG: 305–308 : 44, 53, 105, 180, 198, 201

- purple fleabane (*somarājī*) see [scurfy pea](#) (*bākucī*), but [GVDB](#): 455–456 note that two areas of therapy (antitoxin, antileucoderma) may point to two plants being used under this name or a different plant with two active ingredients. A particular candidate is *Baccharoides anthelmintica* (L.) Moench. : [204](#)
- purple roscoe (*kṣīrakākolī*) [GVDB](#): 89 notes that many physicians use *Roscoeia procera* Wall. in this context. But the identification is uncertain. Possibly connected to [milk-white](#) or [giant potato](#) : [109](#), [299](#), [303](#)
- pussy willow (*vetasa*) *Salix caprea* L., [GVDB](#): 380–381, q.v. for the argument that this is not the same as [rattan](#) (*vetra*) : [306](#)
- pussywillow (*vañjula*) see [pussy willow](#) (*vetasa*); Singh and Chunekar ([GVDB](#): 356) note that this is a tree in the *nyagrodha* group and has sometimes been equated with [Asoka tree](#) (*aśoka*) and sometimes with [sandan](#) (*tiniśa*) : [110](#), [202](#)
- radish (*mūlaka*) *Raphanus sativus*, L. See [NK](#): 1, #2098 : [114](#), [144](#), [146](#)
- rajmahal hemp (*morāṭa*) → *mūrvī*, *Marsdenia tenacissima* (Roxb.) Wight et Arn. Good discussion at [GVDB](#): 314–316, 324 : [150](#)
- rajmahal hemp (*mūrvā*) *Gongronemopsis tenacissima* (Roxb.) S.Reuss, Liede & Meve (= *Marsdenia tenacissima* (Roxb.) Moon), [GVDB](#): 314–316. One of the twenty-two drugs in the group *madanādi*. Singh and Chunekar and [ADPS](#): 310–313 discuss the long controversy about the identity of this plant. *Sansevieria roxburghiana* Schult. & Schult.f. (“Indian bowstring hemp”) was preferred by Meulenbeld ([GJM](#): 590) and the sources he cited, including [NK](#): 1, #2216, [K & B](#): 4, 2457; [ADPS](#): 310 mention this identity as being local to Bengal, but note that the plant is not a creeper : [112](#), [296](#)
- rattan (*vetra*) *Calamus rotang*, L. See [AVS](#): 1, 330, [NK](#): 1, #413. Singh and Chunekar ([GVDB](#): 381) prefer *C. tenuis*, Roxb., which is also native to S. and S.E. Asia : [306](#)
- realgar (*maṇaḥśilā*) *Arsenii disulphidium* [NK](#): 2, #11 : [214](#)
- red gourd (*bimbī*) *Coccinia indica*, W. & A. See [PVS](#) 1994.4.715; [NK](#): 1, #534 : [134](#)
- red ochre (*gairika*) Hellwig [2009](#): 140–141. [NK](#): 2, #40; the same source, at #6, gives kaoolinum or china clay : [151](#), [185](#), [187](#), [204](#), [214](#), [215](#)
- red physic nut (*dantī*) *Baliospermum solanifolium* (Burm.) Suresh, [GVDB](#): 200 : [103](#), [144](#), [196](#), [202](#), [305](#)
- resin of white dammer tree (*sarjarasa*) [GVDB](#): 424–425. See [white dammer tree](#) (*sarja*) : [112](#), [204](#)
- rice grains (*taṇḍula*) *Oriza sativa*, Linn. Same as [paddy rice](#) (*śālī*) [GVDB](#): 174; or just “grains” : [37](#)
- rice-grain chaff (*śālitaṇḍulakāṇḍana*) See [chaff](#) : [37](#)
- rock salt (*saindhava*) See [NK](#): 2, M#48, [WattComm](#): 963–971 : [36](#), [77](#), [116](#), [185](#), [214](#), [292](#)
- rosha grass (*dhyāmakā*) *Cymbopogon martinii* (Roxb.) Wats. See [AVS](#): 2, 285, [NK](#): 1, #177 : [151](#), [185](#), [204](#)
- royal jasmine (*mālatī*) *Jasminum grandiflorum*, L. See [NK](#): 1, #1364, [ADPS](#): 285–288 : [135](#), [306](#)
- royal jasmine (*sumanā*) see [royal jasmine](#) (*mālatī*), [GVDB](#): 437 : [204](#)
- sacred lotus (*kamala*) *Nelumbo nucifera*, Gaertn., [GVDB](#): 73–74, [Dutt](#): 110, [NK](#): 1, #1698 : [302](#), [306](#)
- sacred lotus (*padma*) see [sacred lotus](#) (*kamala*), [GVDB](#): 235–236 : [35](#), [110](#), [135](#), [204](#), [311](#)
- saffron (*bāhlīka*) syn. of [saffron](#) (*kuṇkuma*),

- q.v., [GVDB: 273–274 : 202](#)
- saffron (*kuṅkuma*) *Crocus sativus* Linn.,
[GVDB: 100 : 196, 306](#)
- sage-leaved alangium (*aṅkolla*) *Alangium salvifolium* (Linn. f.) Wang.,
[GVDB: 5–6](#). See also [AVS: 1, 77](#); cf.
[NK: 1, #88 : 134, 187, 194, 196, 307](#)
- sage-leaved alangium (*aṅkoṭha*) see
[sage-leaved alangium \(aṅkolla\) : 201](#)
- sal group of trees (*śālasārādi*) *śālasārādi* is a group (*gaṇa*) of twenty-three trees listed at 1.38.8–9 ([Su 1938: 165](#)),
[Mahākośa: 1, 898 : 78](#)
- sal tree (*śālā*) *Shorea robusta*, Gaertn.f. See
[AVS: 5, 124 : 214](#)
- sandalwood (*candana*) *Santalum album*, L. See [ADPS: 111](#), [NK: 1, #2217](#). See
[GVDB: 152–153](#) for discussion of types, including white and red (*Pterocarpus santalinus* (L.f.)) : [79, 110, 112, 151, 180, 186, 204, 311](#)
- sandan (*tiniśa*) *Ougeinia oojeinensis* (Roxb.) Hochr. [GVDB: 181](#), q.v. for discussion about whether *tiniśa* and *syandana* are to be separated. If other trees are in the frame for either name, Singh and Chuneekar ([GVDB](#)) suggest *Lagerstroemeia parviflora* Roxb. (*sidhraka/siddhaka*) and *L. flos-reginae* Retz. (*jārula* by some). See [GVDB: 432 : 201, 204, 306](#)
- sappanwood (*pattāṅga*) Also *pattāṅga*. *Caesalpinia sappan*, L. [AVS: 1, 323](#), [K & B: 2, 847 f](#), [GVDB: 234 : 44, 54](#)
- scarlet mallow (*bandhujīva*) *Pentapetes phoenicea*, L. [NK: #1836](#), [GVDB: 268 : 136](#)
- scented pavonia (*bālaka*) *Pavonia odorata*, Willd. See [ADPS: 498](#), [NK: 1, #1822 : 151](#)
- scented pavonia (*toya*) → *bālaka*? *Pavonia odorata*, Willd. [ADPS: 498](#), [NK: 1, #1822 : 204](#)
- scramberry (*tālīśa*) see [scramberry \(tālīśa\) : 204](#)
- scramberry (*tālīśa*) Singh and Chuneekar ([GVDB: 179, 458–459](#)) discusses the several identifications and regional differences in identifying this plant. *Taxus baccata* Linn. is a common candidate, as is *Flacourtia jangomas* (Lour.) Raeusch. (scramberry) : [110, 215, 307](#)
- screwpine (*ketaka*) *Pandanus tectorius* Parkinson ex Du Roi, [GVDB: 116 : 290](#)
- scurfy pea (*bākucī*) Identified as *Cullen corylifolia* (L.) Medik. [ADPS: 69–70](#), [GVDB: 272 : 306](#)
- scutch grass (*dūrvā*) *Cynodon dactylon* (Linn.) Pers., [GVDB: 205 : 298, 307](#)
- scutch grass (*granthilā*) see [scutch grass \(dūrvā\)](#), [Mahākośa: 1, 303](#), citing the *Rājanighaṇṭu*. It should be an aromatic in this context. Monier-Williams et al.: 371 said “two kinds of *Dūrvā* grass and of a kind of *Cyperus*” on lexical authority, perhaps also the *Rājanighaṇṭu* where it is listed amongst sweet-smelling plants. Other sources identify it as *Cissus quadrangularis*, L., i.e., Veltd grape (Ś. Gupta 1887: 272), or [Bengal quince \(bilva\) : 204](#)
- sedge (*kuṭannaṭa*) → *plava*, *tagara*, or *śyonāka*, according to commentators ([GVDB: 102–103](#)). Singh and Chuneekar leans towards the *plava*, but that plant too is difficult to identify. Various sources identify *kuṭannaṭa* as *Cyperus rotundus* L., *C. scariosus* R. Br., *Oroxylum indicum* (L.) Benth. ex Kurz (= *Bignonia Indica* L.) or even *Cinnamomum verum* J.Presl. The *Cyperus* genus comprises about 700 species of sedges, and I have chosen “sedge” as a generic indication of the likely identity of this plant : [185, 307](#)
- sedge (*kuṭannaṭā*) see [sedge \(kuṭannaṭa\) : 204](#)
- sesame (*tila*) *Sesamum indicum* L. [GVDB: 183 : 204, 205](#)
- sesame oil (*taila*) *Sesamum indicum* L.

- GVDB: 183 : 53, 180
 shami tree (*śamī*) *Prosopis cineraria* (L.)
 Druce GVDB: 390 : 201, 292
 silk-cotton tree (*śālmālī*) *Bombax malabarica*. See Issar: 152 : 204
 siris (*śirīṣa*) *Albizia lebbbeck*, Benth. See
 AVS: 1, 81, NK: 1, #91, GVDB: 399–400.
 Cf. white siris: 150, 180, 193–197, 203, 204, 214, 311
 siris seeds (*śirīṣamāśaka*) *Albizia lebbbeck*, Benth. See AVS: 1, 81, NK: 1, #91 : 134, 195
 small-flowered crape myrtle (*sidhraka*)
Lagerstroemia parviflora Roxb.,
 GVDB: 432 : 156
 smooth angelica (*coraka*) *Angelica glauca* Edgw. GVDB: 161. Distribution: Afghanistan, Himalaya, western Tibet (POWO). Edgeworth even recorded the indigenous name “chura” (Edgeworth 1851: 53) : 187, 202, 308
 smooth angelica (*taskara*) see smooth angelica (*coraka*), GVDB: 176 : 204
 snakeroot (*sugandhā*) → *sarpagandhā*
Rauvolfia serpentina Benth. ex. Kurz. See *sarpagandhā*. But may be *Aristolochia indica* Linn. Has been identified with *nākulī*, or *gandhanākulī*. See (GVDB: 219, 436) : 142
 spikenard (*jaṭā*) see spikenard (*jaṭamāṃsī*) : 195, 204
 spikenard (*jaṭamāṃsī*) *Nardostachys jatamansi* (D.Don) DC, GVDB: 163. See also NK: 1, #1691 : 308
 spikenard (*māṃsī*) see spikenard (*jaṭamāṃsī*) : 151, 186, 204
 spikenard (*nalada*) see spikenard (*jaṭamāṃsī*) : 132, 186, 204
 spiny bitter gourd (*karkāruka*) *Momordica cochinchinensis* (Lour.) Spreng., (Thunb.) Cogn. See AVS: 2, 1135, IGP 754 (or Beninkasa hispida? AVS: 2, 1127; cf. AVS: 1, 261). *M. cochinchinensis* has poisonous seeds (NEH: 279) : 296
 spurge (?) (*nandanā*) an unknown poisonous plant, a.k.a. (equally obscurely) *udīmānaka*, GVDB: 215 (where it is m.). Perhaps a synonym of oleander spurge (*snuhī*), like oleander spurge (*nandā*) : 143
 spurge (*saptalā*) Singh and Chuneekar (GVDB: 421–422) discuss the four candidates for this plant, three of which are Euphorbias : 114, 187
 strychnine tree (*viṣamuṣṭika*) *Strychnos nux vomica* Linn., GVDB: 373 : 304
 sugar (*sitā*) Ḍalhaṇa makes this equation at 1.37.25 (Su 1938: 162) : 151, 186
 sugar (*śarkara*) *Saccharum officinarum*, Linn. NK: #2182 : 138
 sugar cane (*ikṣu*) *Saccharum officinarum*, Linn. NK: #2182 : 138
 sunflower (*sūryavallī*) → *ādityavallī*, *sūryamukhī*, *Helianthus annuus* Linn. GVDB: 35, 443 : 150
 sweet flag (*vacā*) *Acorus calamus* Linn. See GVDB: 352–355 : 109, 116, 202
 sweet plants (*madhuravarga*) The sweet plants are enumerated at *Suśrutasaṃhitā* 1.42.11. See also GVDB: 127 : 53
 sweet-scented oleander (*aśvamāraka*) *Nerium oleander*, L. See ADPS: 223, NK: 1, #1709, GVDB: 77, which discusses the white and red forms : 142
 teak (*śāka*) *Tectona grandis*, L.f. See AVS: 5, 245, (MW: 1061) : 201
 Tellicherry bark (*kuṭaja*) *Holarrhena pubescens* Wall. ex G.Don, with *Wrightia tinctoria* and *W. arborea* considered GVDB: 101–102, ADPS: 267–270 : 105, 201, 295
 ten roots (*daśamūla*) Described at *Suśrutasaṃhitā* 1.38.70–71 (Su 1938: 169) as a combination of the lesser five roots and the greater five roots : 295
 the three myrobalans (*triphalā*) chebulic myrobalan *beleric myrobalan* and emblic myrobalan (*haritakī bibhītaka*

- and *āmalaka*) One of the most-often mentioned drugs in the Bṛhatrayī
GVDB: 194–196 : 103, 185, 186, 195, 196, 291
- the three pungent drugs (*kaṭutrika*) see the three pungent drugs (*trikaṭu*) : 197, 204
- the three pungent drugs (*trikaṭu*) dried ginger, long pepper, and black pepper (*śuṇṭhī*, *pippalī*, and *marica*) GVDB: 193 : 185, 309
- the three pungent drugs (*vyoṣa*) see the three pungent drugs (*trikaṭu*), GVDB: 382–383 : 196
- the two types of clitoria (*śvete*) see white clitoria (*śvetā*) : 204
- the two types of turmeric (*haridre*) see turmeric (*haridrā*) and Indian barberry (*dāruharidrā*), GVDB: 465–466 : 204
- thorn apple (*karambha*) *Datura metel*, L. See GVDB: 76 for useful discussion. Also, AVS: 2, 305 (cf. Abhidhānamāñjarī), NK: 1, #796 ff. Potter_{rev}: 292 f, ADPS: 132. Possibly the same plant as plumed cockscomb (*indīvara*) (GVDB: 76, 44–45) : 143, 144, 291, 304
- three heating spices (*tryūṣaṇa*) *śuṇṭhī* (Dried ginger) *Zingiber officinale*, Roscoe. ADPS: 50, NK: 1, #2658, AVS: 5, 435, IGP 1232, *pippalī* (long pepper) *Piper longum*, L. ADPS: 374, NK: 1, #1928, and *marica* (black pepper) *Piper nigrum*, L. ADPS: 294, NK: 1, #1929 : 79, 150
- three-leaved caper (*varuṇa*) *Crataeva magna* (Lour.) DC. See AVS: 2, 202; cf. NK: 1, #696 : 137, 187, 202, 309
- three-leaved caper (*varuṇaka*) see three-leaved caper (*varuṇa*) : 204
- toothed-leaf limonia (*surasī*) *Naringi crenulata* (Roxb.) Nicolson (formerly *Limonia crenulata* Roxb.), GVDB: 439 : 186, 204
- top layer of fermented liquor (*surāmaṇḍa*) K & B: 2, 502, NK: 2, appendix VI, #49, McHugh 2021: 39 : 51, 52
- tree cotton (*kārpāsa*) *G. arboreum* L. ADPS: 231. Pace the identifications of Singh and Chuneekar (GVDB: 92, 247), since *G. barbadense* L. is native to South America and *G. herbaceum* L. which is native to Africa : 50, 309
- tree cotton (*picu*) See tree cotton (*kārpāsa*) : 52, 54
- tree of heaven (*arala*) probably *Alianthus excelsa* Roxb., GVDB: 21–22 : 194, 201
- turmeric (*gaūrī*) *Curcuma longa*, L. See ADPS: 169, AVS: 2, 259, NK: 1, #750 : 110
- turmeric (*haridrā*) *Curcuma longa* Linn. GVDB: 465 : 111, 150, 157, 185, 309
- turmeric (*rajanī*) *Curcuma longa*, L. ADPS: 169, AVS: 2, 259, NK: 1, #750 : 36, 151, 186, 196
- turpeth (*trivṛt*) → *trvṛtā*. *Operculina turpethum* (Linn.) Silva Manso = *Ipomoea turpethum* R. Br. GVDB: 197 : 103, 138, 185, 276, 291
- turpeth (*trvṛt*) The common spelling in Nepalese MSS of *trivṛt* : 196
- two kinds of salt (*vasukavasira*) See the discussion by Singh and Chuneekar (GVDB: 362–363), who note that when *vasuka* is mentioned together with *vasira*, two varieties of salt are often meant (see *vasukavasirā*) : 77
- unknown fruit poison (*veṇuka*) see unknown fruit poison (*veṇukā*) : 143
- unknown fruit poison (*veṇukā*) *Bambusa bambos*, Druce?. See NK: 1, #307, GVDB: 380. The Nepalese transmission has the m. *veṇuka*, not the f. *veṇukā* Singh and Chuneekar (GVDB: 380) note that this is an unknown fruit-poison : 309
- velvet bean (*svayamguptā*) *Mucuna pruriens* (L.) DC., GVDB: 461, who say that the plant is known in the *Carakasamhitā* but not the *Suśrutasaṃhitā* : 214, 310

- velvet bean (*ārṣabhī*) see [velvet bean](#) (*ṛṣabhī*) and [velvet bean](#) (*svayamguptā*). *Mahākośa*: 1, 94, citing the *Rājanighaṇṭu* 3.50, 201 : [194](#)
- velvet bean (*ṛṣabhī*) see [velvet bean](#) (*svayamguptā*), *MW*: 226, *GVDB*: 56 : [310](#)
- velvet-leaf (*pāṭhā*) *Cissampelos pariera*, L. See *ADPS*: 366, *NK*: 1, #592, *GJM1*: 573, *AVS*: 1, 95; cf. *AVS*: 2, 277 : [44](#), [79](#), [100](#), [116](#), [150](#), [185](#), [186](#), [297](#)
- velvet-mite (*indragopa*) *Kerria lacca* (Kerr.). Lienhard [1978](#) : [133](#)
- verbena (*bhārgī*) see [verbena](#) (*bhārgī*) : [186](#), [204](#)
- verbena (*bhārgī*) → *phañjī*. *Clerodendrum serratum* (L.) Moon or *C. serratum*; see *AVS*: 2, 121, *ADPS*: 87 : [310](#)
- verbena (*phañjī*) *Clerodendrum serratum*, L. See *AVS*: 2, 121, *ADPS*: 87 : [136](#)
- vetiver (*uśīra*) *Chrysopogon zizanioides* (L.) Roberty, also called “khus.” *NK*: 1, #180, *GVDB*: 54 identify it as vetiver : [78](#), [135](#), [180](#), [310](#)
- vetiver and lemon grass (?) (*uśīre*) “the two *uśīras*,” perhaps [vetiver](#) (*uśīra*) and [lemon grass](#) (*uśīrabheda*) : [204](#)
- viburnum (*tilva*) see [viburnum](#) (*tilvaka*) : [196](#)
- viburnum (*tilvaka*) *Viburnum nervosum* D.Don. In their thoughtful article, Singh and Chuneekar (*GVDB*: 185–186) separate *tilvaka* from *lodhra*, a conflation they attribute to *Dr̥ḍhabala*. They identify *V. nervosum* because of its use under a similar local name in Garhwal and Gangotri and the match with its purging properties mentioned in ayurvedic literature. *AVS*: 5, 219 makes the same separation, noting that in Kerala the plant *Jatropha curcas* L. is used. But that is a native of the new world. Cf. many *Viburnum* varieties listed by Griffiths (*IGP*: 1200 ff.).
- POWO confirms that *V. nervosum* has an appropriate Himalayan distribution. *Tilvaka* is also sometimes wrongly considered to be a synonym of [long-stamen Wendlandia](#) (?) (*tilaka*), *GVDB*: 185–186 : [103](#), [202](#), [302](#), [310](#)
- viburnum extract (*tailvaka*) see [viburnum](#) (*tilvaka*), *GVDB*: 185, also a ghee compound of [viburnum](#) (*tilvaka*) : [214](#)
- ‘Virāṭa’s plant’ (*vairāṭaka*) unknown. See ? : [144](#), [146](#)
- water snowflake (?) (*kumudavati*) see [water snowflake](#) (?) (*kumudavatī*) : [144](#)
- water snowflake (?) (*kumudavatī*) This is an unidentifiable plant whose name means, etymologically, “with lilies.” *MW*: 292 gives *Nymphoides indica* (L.) Kuntze (formerly *Villarsia indica*) on no authority; I have used the common name of *N. indica* as a possibility, but this is not known to be poisonous; on the contrary, it is used medicinally (Khan et al. [2018](#)). *N. indica* is illustrated on p. 6 of the Voynich manuscript. Khan et al. ([2018](#)) assert that this is the same plant as *tagara*, although this is not a widely-held view (see [crape jasmine](#) (*tagara*)) : [143](#), [294](#), [310](#)
- watered buttermilk (*udaśvit*) *MW*: 183 : [134](#)
- weaver’s beam tree (*mokṣaka*) see [weaver’s beam tree](#) (*muṣkaka*) : [310](#)
- weaver’s beam tree (*muṣkaka*) *Schrebera swietenoides*, Roxb. See *AVS*: 5, 88, Lord, *NK*: 1, #2246, *GVDB*: 242–243 : [105](#), [156](#), [310](#)
- weaver’s beam tree (*pāṭalī*) usually a synonym for [crimson trumpet-flower tree](#) (*pāṭalā*), but Singh and Chuneekar (*GVDB*: 242–243) argue that it is [weaver’s beam tree](#) (*mokṣaka*) because some authors distinguish two colours (unlike *pāṭalā*) : [105](#), [201](#), [204](#)
- weaver’s beam tree (*viśalyā*) *Schrebera swietenoides* Roxb. ← *kuberākṣī*. Singh

- and Chuneekar (GVDB: 371) notes that this name is a synonym for many other plants, including *lāṅgālī*, *indravāruṇi*, *guḍūcī* etc. Ḍalhaṇa identified it with *pāṭalā*, *kāṣṭhapāṭalā*, and *agniśikhā* tree, all of which may be called *śvetamokṣaka* or *kuberākṣī* : 185
- weevil wort (*tālamūlikā*) GVDB: 178–179 : 311
- weevil wort (*tālapatrī*) → *tālamūlikā*, [weevil wort](#), q.v. GVDB: 178 : 187
- white babool (*arimeda*) Acacia leucophloea, (Roxb.) Willd. See [AVS](#): 1, 23 : 44, 202
- white calotropis (*alarka*) Calotropis procera, (Ait.) R. Br. See [NK](#): 1, #428, [Chopra](#): 46b, [Chopra IDG](#): 305–308 : 53
- white clitoria (*śvetā*) Clitoria ternatea, L. See [AVS](#): 2, 129, [NK](#): 1, #621. GVDB: 416–417 notes that there are two types, *kṣudrā* (white, according to Ḍalhaṇa) and *mahā* (blue, according to Ḍalhaṇa). Sometimes given as a synonym for [winged-stem canscora](#), but sometimes as a contrasting plant : 135, 186, 195, 198, 203, 309
- white cutch tree (*somavalka*) Acacia polyacantha, Willd. See [AVS](#): 1, 30, [IGP](#) 7, [GJM1](#): 602, [AVS](#): 2, 935; [pace NK](#): 1, #1038 : 136, 156
- white dammer tree (*sarja*) Vateria indica, L. See [NK](#): 1, #2571, [AVS](#): 5, 349 f, [AVS](#): 1, 292 f, [Chopra](#): 253a. Singh and Chuneekar (GVDB: 424) discussed whether this term might be broadened to any resinous tree and decided against : 44, 77, 306, 311
- white dammer tree (*sarjja*) see [white dammer tree](#) (*sarja*) : 201
- white lotus (*puṇḍarīka*) see [sacred lotus](#) (*padma*), GVDB: 252 : 146
- white sandalwood (*bhadraśrīya*) Santalum album Linn. See [white sandalwood](#) (*bhadraśrī*) : 110, 204
- white sandalwood (*bhadraśrī*) Santalum album Linn. see [sandalwood](#) (*candana*) GVDB: 152, 282 and *Carakasamhitā* ci.4.102 ([Ca 1941](#): 434) where it is contrasted with *lohitacandana* : 79, 311
- white siris (?) (*kapītana*) Singh and Chuneekar (GVDB: 72–73) note that this stands for at least two plants, milky and non-milky. For the latter type, they propose *Albizia procera* (Roxb.) Benth., *Thespesia* (hibiscus-like, but not endemic to S. Asia) or *Spondias* (cashew). Six different identifications are made by Monier-Williams et al. ([MW](#): 251), without authority : 201
- white siris (*kaṭabhī*) *Albizia procera* (Roxb.) Benth. or *A. lebbeck* (Linn.) Benth. GVDB: 63–64, [AVS](#): 1, 81–84. Cf. [siris](#) : 180, 308
- white siris (*kiṇihī*) *Albizia procera* (Roxb.) Benth., GVDB: 98, which also discusses past confusions; [NK](#): 1, #93 : 150, 186
- white teak (*kārśmarī*) → *kāśmarī* : 215
- white teak (*kāśmarya*) see [white teak](#) (*kāśmarī*) : 204
- white teak (*kāśmaryā*) see [white teak](#) (*kāśmarī*) : 78
- white teak (*kāśmarī*) → *kāśmarya*, *kārśmarī*, *madhuparṇī*. Gmelina arborea, Roxb. See [GJM1](#): 543, [Trees](#): 51, [ADPS](#): 240, GVDB: 96–97 : 110, 112, 296, 311
- white teak (*madhuparṇī*) → *kāśmarī* : 77
- white water-lily (*kumuda*) *Nymphaea alba*, Linn., GVDB: 105 : 35, 204, 295
- wild asparagus (*bahuputrā*) *Asparagus racemosus*, Willd. See further [wild asparagus](#) (*śatāvarī*) Possibly a syn. for *nandana*. The bark of wild asparagus is toxic : 136
- wild asparagus (*śatāvarī*) *Asparagus racemosus*, Willd. See [ADPS](#): 441, [AVS](#): 1, 218, [NK](#): 1, #264, [IGP](#): 103, [AVS](#): 4, 249 ff, [Dymock](#): 3, 482 ff : 108–110, 112, 220, 311
- wild celery (*agnika*) → may be *bhallātaka*, *lāṅgālī*, *ajamodā*, *moraṭa*, or *agnimantha*,

- GVDB: 4. Uncertain A plant often cited in *Suśrutasaṃhitā*, but rarely in *Carakasamhitā* (GVDB: 4). Ḍalhaṇa glossed it at 5.2.45 (Su 1938: 566) as *ajamodā* but noted that others consider it to be *moraṭa*. There is considerable complexity surrounding the identification of *moraṭa*/*mūrvā* itself and related synonyms (GVDB: 314-316): 150, 312
- wild celery (*ajamodā*) *Apium graveolens*, L. Sometimes identified with *agnika* (wild celery), q.v.: 150, 185
- wild Himalayan cherry (*padmaka*) *Prunus cerasoides* D.Don, GVDB: 236, AVS: 4, 353-355. MW: 585 is wide of the mark: 110-112, 185, 186, 204
- wild spider flower (*ajagandhā*) possibly *Cleome gynandra* L. (syn. *Gynandropis gynandra* L.); possibly also Basil (*Ocimum basilicum* Linn. or Crested Late Summer Mint (*Elsholtzia ciliata* Willd.) (GVDB: 6). But *E. ciliata* is not native to South Asia: 116
- wild spider flower (*tailaparṇika*) see wild spider flower: 204
- wild spider flower (*tilaparṇī*) *Cleome gynandra* L., GVDB: 184-185, but see the discussion of the other drug plants sometimes intended by this name: 312
- wild sugar cane (*kāṇḍekṣu*) *Saccharum spontaneum* L., GVDB: 90: 77
- winged-stem canscora (*giriḥvā*) see winged-stem canscora (*girikarṇikā*): 186
- winged-stem canscora (*girikarṇikā*) sometimes → *śvetā*, in which case possibly *Clitoria ternatea*, L., see AVS: 2, 129, NK: 1, #621. Since *śvetā* and *giriḥvā* are cited as separate constituents of one formula (e.g., *Suśrutasaṃhitā* 5.5.75 (Su 1938: 579) they cannot be the same plant. GVDB: 138-139 argued for *Symphorema polyandrum* Wight, which they also assigned to *sinduvāra*. When discussing *śaṅkhaṇḍī*, another possible synonym, Sivarajan and Balachandran (ADPS: 425-427) also suggest *Canscora alata* (Roth) Wall. (syn of *Canscora decussata* Schultes & Schultes f.) and *Convolvulus pluricaulis* Choisy. The former has a more appropriate distribution and is chosen here: 312
- winged-stem canscora (*giryāhvā*) see winged-stem canscora (*girikarṇikā*): 311
- Withania (*aśvagandhā*) *Withania somnifera* (L.) Dunal. See AVS: 5, 409 f, Dymock: 2, 566 f, 150, GVDB: 29, Chevillard: 152: 53, 104, 111, 186
- wood-apple (*kapittha*) *Limonia acidissima*, L. See AVS: 3, 327, NK: 1, #1021: 111, 135, 137, 187, 196, 197, 201, 214, 305
- woody turmeric (*kāleyaka*) *Coscinium fenestratum* (Goetgh.) Colebr., GVDB: 95. See V. K. Gupta et al. 2015: 173-175: 204
- woody-fruited jujube (*gopaghonṭā*) *Ziziphus xylopyra* (Retz.) Willd. GVDB: 147 → *ghonṭā*: 202
- yellow-berried nightshade (*kaṇṭakārī*) *Solanum virginianum* L. (syn. *Solanum surattense* Burm. f. and *Solanum xanthocarpum*, Schrad. & Wendl.) GVDB: 68-69. See also IHR: 430. A component of lesser five roots: 301, 312
- yellow-berried nightshade (*kṣudrā*) see yellow-berried nightshade (*kaṇṭakārī*), ADPS: 100, NK: 1, #2329, AVS: 5, 164: 150, 151

Fauna

- arala rat (*arala1*) a hapax legomenon in Sanskrit, probably a Dravidian loan word or cognate from forms like Pengo, Maṇḍa, Kuwi etc., *orli*, *urli*, etc., [DED₂](#): #994 : 192, 195
- bad-marked rat (*kuliṅga*) etymologically, “having bad-marks” [MW](#): 286, but unidentifiable : 192, 195
- black drongo (*dhūmyāṭa*) *Dicrurus adsimilis*, Bechstein, Dave 1985: 63, 65, 199 : 132
- black rat (*kṛṣṇa*) perhaps the widespread Black Rat or Common House Rat, *Rattus Rattus* L., [BIA](#): 210 : 192, 194
- brown rat (*kapila1*) name from etymology; unidentified; see [tawny rat](#) (*aruṇa*) : 192, 195
- bull (*vr̥ṣabha*) [MW](#): 1012, etc. *Bos taurus*, Linn. : 132
- chital deer (*pr̥ṣata*) *Axis axis*, Erxleben. [BIA](#): 295–296. In *Suśrutasaṃhitā* 5.5.71 ([Su](#) 1938: 579) it seems to be specifically the musk that is meant. so the reference may be to the Musk Deer (*Moschus moschiferus* L.). But all species produce musk, so *pr̥ṣata* may also be simply Chital or Spotted Deer. See also [IW](#): 93 : 132, 138, 186
- chukar partridge (*cakora*) *Alectoris chukar*, J. E. Gray, Woodcock 1980: 45, distributed from NW India to Nepal and Assam : 132
- civet (*mārjāra*) [BIA](#): ch. 4 *et passim*, McHugh 2012 : 186
- common crane (*kroñca*) *Grus grus*, Linn., Woodcock 1980: 47, Dave 1985: ch. 62 : 132
- fidgety rat (*capala*) from the etymology of the word. Unidentifiable mouse or rat. It is probably too much of a stretch to connect it with Dravidian forms like *Kui superi* “shrew-mouse”, [DED₂](#): #2675 : 192, 195
- fondling rat (*lālana*) based on etymology. An unknown rat or mouse : 192, 193
- gajpipul rat (*vasira1*) unknown type of rat or mouse. “*Vasira*,” equated with *gajapippalī* is usually the name of the liana *Scindapsus officinalis* (Roxb.) Schott ([GVDB](#): 132, 362) (see [gajpipul](#) (*gajapippalī*)). Lianas are known for providing a habitat for many arboreal animals, including rodents. The vulgate *Suśrutasaṃhitā* reads *haṃsira* as the name of this rat : 192, 194
- grey peacock-pheasant (*jīvajīvaka*) *Polyplectron bicalcaratum*, Linn., Dave 1985: 270, 273, 274, 281 : 132
- hill myna (*sārikā*) *Acridotheres tristis*, L., etc. See Ali and Ripley 1983: #1006, Dave (1985: 28 ff.), Woodcock (1980: 119) : 132
- house shrew (*chuchundara*) *Suncus murinus* (Linnaeus, 1766), [Wikipedia](#), [BIA](#): 168–169 and plate 38. Probably a Dravidian loan word related to Tamil *cunṭaṇ*, “grey musk shrew,” see [DED₂](#): #2661 and [CDIAL](#): #5053 : 192, 194
- iguana (*godheraka*) The गौधेरक is described in the *Carakasāṃhitā* as a four-legged snake born of a [Indian monitor lizard](#) that is similar to a black snake and has several species (6.23.134 ([Ca](#) 1941: 577)). [CDIAL](#): 1, #4286 identifies this as an iguana : 208, 314
- Indian monitor lizard (*godhā*) *Varanus bengalensis* (Daudin, 1802), [Reptiles](#): 58–60, ill. : 53, 138, 313
- Indian peafowl (*mayūra*) *Pavo cristatus*, Linn., Woodcock 1980: 39 : 132
- invincible rat (*ajita*) etymological meaning; unidentifiable : 192, 195
- koel (*kokila*) *Eudynamys scolopaceus*, Linn., [Wikipedia](#), Woodcock 1980: 66 : 132
- lac (*lākṣā*) *Kerria lacca* (Kerr.). See [GJM1](#): 445, [NK](#): 2, #32, Varshney 2000. Watt ([WattComm](#): 1053–1066) is characteristically informative, and is

- definite about the antiquity of lac in India : 157, 186, 204
- large Brown rat (*mahākapila*) from the etymology of the name, “large brown,” perhaps a bandicoot : 195
- large gecko (*galagodikā*) A poisonous insect, amphibian or reptile described in *Suśrutasaṃhitā* 5.8.29 (Su 1938: 588) as a biting creature that may be white, black, with red stripes or rings or spotted. It is described just after the *iguana*s (*godheraka*) and before centipedes. The name is unstable, e.g., गलगोलिका, गलगोडी, गलगोली. Cf. the remarks on geckos in note 467, p. 154. The similarity of names suggests that a गलगोडिका may be a non-domestic creature that looks similar to a domestic gecko. Cf. other IA parallels at CDIAL: 1, #4324, 4431, which point to a Dravidian origin for the lexeme (DED₂: #1125) and suggests “iguana.” The tokay gecko (*Gekko gecko* (Linnaeus, 1758)) is a large gecko endemic to South Asia having a blue-gray skin with red or orange spots and speckles that may change according to its environment like a chameleon. Tokay geckos, especially males, are aggressive and territorial and can inflict a strong bite. However, many agamids and skinks are also endemic to South Asia, and have markings that could match the description of the *Suśrutasaṃhitā*. See further IW: 40, 135–136; Deuti 2020 : 82
- little rat (*cikkira*) likely related to the Tulu “cikkeli, a small variety of mouse,” and other Dravidian works related to Tamil *cikka* “small,” DED₂: #2495. See also CDIAL: #4779 on *cikka* “mouse or muskrat,” from lexical sources, and #4781 *cikkā* “small” from Drav., Burrow 1948: #141 : 192, 194
- mole-rat (*kokila*) *Bandicota bengalensis* (Gray & Hardwicke). Etymologically, “brown as a Kokila”. CDIAL: #4324 relates *kokila* to *golaka* but it may more likely be a Dravidian loanword from *koko*, *kogi*, *koki*, meaning “small, little, young” DED₂: 2030. This is possibly supported by Kannada *kok* and Telugu *golatta*, *koku* for the mole-rat, reported by Prater (BIA: 205) : 192, 195
- mongoose (*nakula*) *Urva edwardsii* or the often sympatric *U. auropunctatus* (small Indian mongoose, usually an eater of smaller creatures than snakes) (BIA: ch. 5), On mongooses and snakes, see IW: 112; BIA: 98–99 : 138, 186
- parakeet (*śuka*) *Psittacula krameri*, Scopoli (or *P. eupatria* or *cyancephala*), See Woodcock 1980: 64 : 132, 196
- pigeon rat (*kapota*₁) a rat “like a pigeon;” presumably of grey colour : 192, 195
- racket-tailed drongo (*bhṛṅgarāja*) *Dicrurus paradiseus*, Linn., Woodcock 1980: 123 : 132
- rat (*unduru*) Also *undura* or *indūra* in some sources, including the vulgate. A common name for a rat or mouse in many S. Asian languages from Prakrit to contemporary, CDIAL: #2095, Menon 2014, where it is called “house mouse” : 192, 195
- red-toothed shrew (*kaṣāyadanta*) see red-toothed shrew (*kaṣāyadaśana*) : 195
- red-toothed shrew (*kaṣāyadaśana*) from the etymology of the word. Shrews in the genus *Sorex* (as well as others in the subfamily Soricinae) have red-pigmented teeth. Species in South Asia include Hodgson’s brown-toothed shrew (*Episorculus caudatus*), the Himalayan water shrew (*Chimarrogale himalayica*), the Assam mole shrew (*Anourosoricini assamensis*) and the Giant mole shrew (*A. schmidi*) : 192, 314
- river dolphin (*śiśumāra*) *Platanista*

gangetica (Lebeck), [BIA](#): 313–314, plate on p. 289, [MW](#): 1076 : [205](#)
 sonny rat (*putraka*) unidentified mouse or rat. Perhaps related to Dravidian forms like Pengo *puṭki*, [DED₂](#): #4257 (itself perhaps just a form related to Tamil *poṭi* “little”) : [192](#), [193](#)
 swan (*haṃsa*) *Cygnus olor*, Gmelin, Dave [1985](#): ch. 84. As Dave says, “a generic term for a large part of the Anatidae family” including Swans, Geese, Ducks and Teals. The term needs to be translated variously according to the geographical context of the usage. In the Himalayan region, “swan” is appropriate, but in more southerly peninsular India, “goose” is more likely. The dogmatism of Vogel [1962](#) is based on mainly southern observations and temple carvings. The discussion by Dave [1985](#) is nuanced and accurate: [132](#)
 sweet hoof (*nakha*) *Unguis odoratus* or Onycha, McHugh [2013](#), from which I

adopt the name “sweet hoof.” See especially McHugh’s very interesting discussion about translating this term, pp. 56 ff. See also [MW](#): 524 (on no authority) : [204](#)

tawny rat (*aruṇa*) from the etymology of the word, perhaps *Rattus norvegicus* (Berkenhout, 1769), which is large, brown and common (it originated in central Asia and (likely) China, not Norway), and perhaps distinguishing it from the “large” ?? : [192](#), [195](#), [196](#), [313](#)

tortoise (*kūrma*) Perhaps *Geochelone elegans* (Schoepff), [Reptiles](#): 30 and plate, [MW](#): 1076 : [205](#)

white rat (*śveta*₁) from the etymology, perhaps the *Mus musculus*, L., although strictly, they are agouti not white. The whitetailed wood rat (*Madromys blanfordi*, Thomas) is brown but has a distinctive white end to its tail : [192](#), [195](#)

Minerals

ashes (*bhasma*) ashes, corrosive when wet : [144](#)

cuttle-fish bone (?) (*phenāśma*) Hapax legomenon. Etymologically “foam-stone”. Perhaps cuttlefish bone, or pumice (see Byrski [1981](#))? Dutt ([Dutt](#): 38–42) conjectured that ‘foam-stone’ may be impure white

arsenic obtained by roasting orpiment. : [144](#)

orpiment (*haritāla*) *Arsenii trisulphidum*. See [NK](#) v. 2, p. 20 ff : [144](#)

vermillion (*rakta*) speculative, based on [Mahākośa](#): 1, 667, under *raktadhātu*, citing the *Dhanvantarīyanighaṇṭu* : [144](#)

Glossary

“invincible” - *ajeya*: 151

@ - *avabāhuka*: 71

- *pratitūnī*: 71 - *pratyādhmāna*: 71
- *pratyasṭhīla*: 71

- *tūnī*: 71

- *vātakaṇṭaka*: 71 - *vātāṣṭhīlā*: 71

yoga - cohesion: 273

‘angry beetles’ - *toṭaka*: 155

‘bellied’ - *kukṣita*: 155

‘cook-fish’ - *pākamatsya*: 154

‘darts’ - *śārikā*: 155

‘earth scorpions’ - *viśvambhara*: 155

‘flat insects’ - *picciṭā*: 155

‘lids’ - *śārava*: 155

‘liquors’ - *medaka*: 155

‘orange-dwellers’ - *kaṣāyavāsika*: 155

‘pepper snakes’ - *sarṣapaka*: 155

‘poisonous snakes’ - *pracalāka*: 154

‘pot insects’ - *kaunḍīnya*: 155

‘speckle-heads’ - *citraśīrṣa*: 155

‘wing-scorpions’ - *patravṛścika*: 155

‘wood-enemies’ - *dārūkārī*: 155

√*pīd* - pain: 175

√*rakṣ* - protect: 80

√*sodh* - purge: 181

√*ūh* - propelled: 174

abdomen - *pakvāśa*: 100

abdominal gripes - *śūla*: 203

abdominal lump - *gulma*: 232

abdominal swelling - *gulma*: 66

abhayā - chebulic myrobalan: 215

abhramukta - free from clouds: 222

abhyaṅga - massage oil: 131, 137 - oil

massage: 135 - oil rub: 100, 259

abhyañjana - oil rubs: 185

abīja - seedless: 76

ācamana - lavages: 79

ācāra - regimen: 21

ācārika - medical advice: 52

accents - *svara*: 180

accumulation - *samudāya*: 49 - *sañcaya*: 22

acidic - *amla*: 78

ādarśamaṇḍala - the mirror ring: 169

adhikaraṇa - topic: 273f

adhimantha - irritation: 223

adhiṣṭhāna - base, foundation: 153

- carriers: 153 - located: 21

ādhmāna - distension: 145 - tympanites:

71

ādhmāta - swollen: 172

adhodṛṣṭitva - downward vision: 223

adhyāya - sections: 24

afflicted - *upasṛṣṭa*: 76

affliction - *upasarga*: 137

afterbirth - *aparā*: 119

agada - antidote: 149, 180f, 185, 198

- antitoxic: 180

āgantū - external factors: 23

āgārādhūma - soot from the chimney: 44,

101

aggregation - *samuccaya*: 273, 277

āgneya - of the nature of agni: 90

agni - digestive fire: 65 - heat: 64

agnika - the flame: 169

agnikarma - cauterization: 100

agnisaṅga - diminished digestive fire: 66

agra - supernatant layer: 219

agramukta - free from the point: 222

āhāra - diet: 21

āhārya - take away: 50

ahipatāka - thei snake flag: 170

ahorātra - day and night: 22

aids - *aṅga*: 217

air - *samīraṇa*: 174

ajagara - constrictor: 172 - the goat

swallower: 170

ajākṣīrārdita - stirred with goat’s milk:

224

ajeya - “invincible”: 151 - invincible: 138

akhiladehavyāptirūpam - takes the form of

pervading the whole body: 147

akriya - inactive: 70

- ākṣepa* - contractions: 68
ākṣepaka - convulsion: 68, 71
 - convulsions: 68
alagardā - sting-gush: 33
alagarda - the hungry sting: 169
alañkṛtvā - made accessible: 19
ālepa - liniment: 214
ālepana - liniments: 33, 137 - ointments: 100
 alleviated - *yāpya*: 216
 alleviation - *pratīkāra*: 22
 along these lines - *evam*: 23
āmāśaya - stomach: 148f
amla - acidic: 78
amṛta - immortal: 138
anāgatāpekṣaṇa - future reference: 273, 277
ānāha - constipation: 145, 148, 151
aṇḍaja - born from eggs: 22
aṇḍīnī - with testicles: 233
anekānta - variable statement: 273, 276
aṅga - aids: 217 - component: 20 - parts: 23
aṅgamarda - bruising of the limbs: 148
anger - *krodha*: 21
aṅgulirāji - the finger stripe: 170
animals - *paśu*: 22
añjana - application of collyrium: 214, 219 - collyrium: 181f, 185f, 213–216, 218ff, 225 - eye make-up: 131, 136
 - eye ointment: 137 - eye salve: 149
 - stibnite: 219
annamada - intoxication from food: 148
antarāyāma - emprosthotonos: 68
antidote - *agada*: 149, 180f, 185, 198
antitoxic - *agada*: 180
antra - entrails: 216 - gut: 149
ants - *pipīlika*: 22
aṇu - minute: 90
anubandha - indicatory sounds: 268
anulepana - massage ointment: 131, 135
 - ointment: 135
ānulomya - rightness: 64
anumata - consent: 273, 276
anuvāsana - oily enema: 77
anya - other: 262
apadeśa - statement of reason: 273, 275
apakṣāghāta - paralysis: 69
apāna - apāna: 65
apāna - *apāna*: 65
apāṅga - outer corner of the eye: 221
aparā - afterbirth: 119
apatānaka - spasmodic contraction: 68
āpatantraka - spasmodic contradiction: 69
apavarga - exception: 273, 276
apertures of the head - *kha*: 136
aphorism - *sūtra*: 274
application of collyrium - *añjana*: 214, 219
application of oil to the head - *śirobasti*: 102
apuṣpa - the grass flower: 169
araga timira - non-bloodshot blindness: 221
ardhakapāṭasandhika - half door-hinge: 50
ardita - paralysis of the jaw-bones: 69, 71
 - spasm of the jaw-bones: 70
arid-land animals - *jāṅgala*: 219
ariṣṭā - bandage: 178f, 183f
ariṣṭa - omens: 57
arṇavamala - cuttle fish: 216
arocaka - loss of appetite: 148
arśas - prolapses: 232
ārtava - menstrual blood: 90, 232
 - seasonal blood: 76
ārtava - menstrual blood: 79
artha - purpose: 262
arthāpatti - implication: 273, 276
aruci - disinterest in food: 183
asādhya - incurable: 76, 213 - untreatable: 221
āsaṅgima - fastening: 50
āsekya - having diminished seed: 83
aśmarī - urinary stones: 203
āśoka - grief: 21
āśraya - substrata: 141
āśrayin - substrate: 21
aśrupāta - weeping tears: 80
āsthāpana - enema: 77

asthi - bones: 23
aṣṭhīlā - pebble: 133
asthma - *śvāsa*: 203
asūyā - jealousy: 21
atibālā - strong mallow: 217
atideśa - prediction: 273, 275
atikrāntāpekṣaṇa - past reference: 273, 277
ātmaka - nature: 20
āṭopa - flatulence: 134
attribute - *guṇa*: 260
atyānandā - extremely excited: 233
avabāhuka - @: 71
avadāraṇa - fissuring: 137
avakāśa - place: 36
avalekhana - combs: 131
avapīḍa - sternutatory: 182
āvarta - spiral: 221
avaśardhita - fart: 154
aversion to food - *bhaktadveṣa*: 203
axelwood - *dhava*: 225
ayana - half-year: 22
āyatta - depends on: 21
āyu - life: 32
āyur - life, longevity: 17
āyurveda - the science of life: 18

babhru - the brown: 169
babhrūkuṭīmukha - the brown hut mouth: 169
baddham - bound, connected: 54
balā - country mallow: 217
bala - strength: 21
balāsa - phlegm: 101
bali - morsel: 131 - sacrificial offerings: 179
bandage - *ariṣṭā*: 178f, 183f - *bandha*: 178
bandha - bandage: 178
base, foundation - *adhiṣṭhāna*: 153
bāṣpa - vapour: 132f, 136
basti - enema: 102
basti - instillation: 77
be exhausted - *sāda*: 149
bearers - *voḍhāra*: 131
beauty berry - *priyaṅgu*: 219
belly - *kukṣi*: 83
bellyache - *jaṭhara*: 151

bent brow and eye - *vakrabhrūnetra*: 223
benumbed - *jāḍya*: 174
beryl - *vaiḍūrya*: 225
between the shoulder-blades - *trika*: 102
bhadradāru - deodar: 224
bhakṣya - masticable: 278
bhaktadveṣa - aversion to food: 203
bhaṅga - leaves: 222
bhavet - it may be: 221
bhāvita - cooked: 219 - infused: 215
bherī - drum: 186
bheṣaja - treatment: 233
bhojya - edible: 278
bhramaraka - drongo: 132
bhūmī - black earth: 187
bhūta - element: 90
bīja - seed: 83 - semen: 232
bile-fever - *pittajvara*: 184
bile - *pitta*: 217
bilious / choleric - *pittalā*: 233
bindurāji - the drop stripe: 170
black earth - *bhūmī*: 187
black part - *kṛṣṇa*: 221
black soot - *maṣī*: 214
black - *kṛṣṇā*: 33
blanket sweating - *prastara*: 100
blindness - *timira*: 220
blink of the eye - *nimeṣa*: 22
blisters - *piṭaka*: 193, 196
blockage of the vision - *drṣṭyavarodha*: 173
blood-bile - *raktapitta*: 213
blood-bile - *śonita-pitta*, *rakta-pitta*: 217
blood-letting - *sirāvedha*: 214
blood - *rakta*: 76 - *rudhira*: 22 - *śonita*: 217
 - *śonita*: 75f
bloodshot blindness - *rāgin timira*: 218
 - *rāgiṇi timire*: 221
blossom - *prasūna*: 186
blue dot cataract - *mlāyin*: 220
blue vitriol - *tuttha*: 219
bodily constituents - *dhātu*: 147
bodily tissues - *dhātu*: 64 - *dhātu*: 174
body language - *inḡita*: 131
body tissue - *dhātu*: 148, 236

- bones - *asthi*: 23
 born from eggs - *aṇḍaja*: 22
 born in in a caul - *jarāyuja*: 22
 born of sweat - *sveda*: 22
 bound, connected - *baddham*: 54
 box myrtle - *kaṭphala*: 216
brahma - holiness: 179
brahmacāriṇī - chaste woman: 80
brahmarṣi - holy sages: 179
 breath - *prāṇa*: 65
 brilliance - *tejas*: 82
 bristles - *śūka*: 154
br̥ṇhana - nourishment: 21
 bruising of the limbs - *aṅgamarda*: 148
 bubbling - *budbuda*: 223
budbuda - bubbling: 223
 bulbs - *kanda*: 22
 burning sensation in feet - *pādadāha*: 70

cakradhārā - rim of a wheel: 51
cakraka - the ringed: 170
cala - liquid: 222
 can be mitigated - *yāpya*: 221
caraṇī - *caraṇī*: 233
caraṇī - *caraṇī*: 233
 cardamom - *elā*: 216
carman - pelt: 22
carmānta - leather: 178
 carnivore - *kravyabhuj*: 218
 carriers - *adhiṣṭhāna*: 153
 cassia cinnamon - *patra*: 224
 castor oil - *pañcāṅgulataila*: 217
 cataract - *liṅganāśa*: 221
caturvarga - fourfold grouping: 23
catuṣṭaya - four factors: 23
 caused by wind - *pavanodbhava*: 217
 causes - *hetu*: 233
 causing a fall - *sraṃsanī*: 233
 causing the destruction of actions such
 as moving - *gamanādikriyāvināśakarī*:
 223
 caustic - *kṣāra*: 77, 79, 201
 cauterization - *agnikarma*: 100
 cauterized - *paridāhita*: 198
 chaste woman - *brahmacāriṇī*: 80
 chebulic myrobalan - *abhayā*: 215

chedya - excision: 23
 cheek-ear - *gaṇḍakarna*: 50
 chest - *hr̥d*: 149
chidra - opening: 221
 child bearing - *kaumārabhṛtya*: 228
 child-murderess - *putraghnī*: 233
chinna - segmented: 33
 choler - *pitta*: 233
 chyle - *rasa*: 148
 chyle - *rasa*: 39
cihna - signs: 233
 circuit of the pupil - *dr̥ṣṭimaṇḍala*: 222
citraka - the mark: 169
citraśīrṣa - 'speckle-heads': 155
 citron - *mātuluṅga*: 224
 clean - *pra*√ *sādh*: 137
 cloth - *plota*: 178
 clumps - *granthi*: 75, 79
 clusters - *samplava*: 22
 cock - *tāmracūḍa*: 218
 cohesion - *yoga*: 273
 cohesion - *yoga*: 274
 collar bone - *jatru*: 65
 collection - *varga*: 23
 collyrium - *añjana*: 181f, 185f, 213–216,
 218ff, 225
 combination - *sannipāta*: 90
 combined - *upahita*: 217
 combs - *avalekhana*: 131
 comfort - *sukha*: 23
 compendium of diseases - *rogasaṃgraha*:
 230
 complexion - *varṇa*: 21, 57, 82
 complication - *upadrava*: 236
 component - *aṅga*: 20
 compounds - *yoga*: 214
 compressed - *saṃkṣipta*: 50
 compressed - *saṃkṣipta*: 51
 compulsion - *niyoga*: 273, 277
 conch - *salilotthita*: 220
 cone snails - *śambūka*: 154
 congenital blindness - *jātyandha*: 82
 congested humours - *sannipāta*: 23
 consent - *anumata*: 273, 276
 constipation - *ānāha*: 145, 148, 151

constitution - *prakṛti*: 183
 constrictor - *ajagara*: 172
 contamination dropsy - *duṣyodara*: 148
 contractions - *ākṣepa*: 68
 contraposition - *viparyaya*: 273, 276
 convulsion - *ākṣepaka*: 68, 71
 convulsions - *ākṣepaka*: 68
 cooked barley - *yavaudana*: 221
 cooked - *bhāvita*: 219 - *siddham*: 256
 copper - *tāmra*: 223
 coral - *vidruma*: 225
 coṣa - driness: 223
 cottony jujube - *kākolī*: 224
 counteraction - *pratiṣedha*: 213
 country mallow - *balā*: 217
 cow snout - *gonasa*: 170
 cow-dung - *gośakṛt*: 215
 cow-praising - *govandanā*: 33
 cow's flesh - *gomāṃsa*: 214
 cow's urine - *gomūtra*: 216
 crabs - *uccītiṅga*: 155
 creeper-ear - *vallikarṇa*: 50
 creepy-crawlies - *sarīṣṛpa*: 19, 22
 crow's foot - *kākapada*: 150
 crow's lip - *kākauṣṭha*: 50
cuñcumālaka - little ring of spots: 166
 curable - *sādhya*: 76, 213
 curds - *dadhi*: 134, 138
 cure - *siddhi*: 150
 cured - *sādhya*: 151
 cuscus grass - *uśīra*: 219
 cut - *pra*√*chā*: 197
 cutting with a blade - *śastrakṣata*: 214
 cuttle fish - *arṇavamala*: 216
 cuttlefish bone - *phena*: 225
 - *samudraphena*: 216

dadhi - curds: 134, 138
dadhimukha - the curd mouth: 169
dāha - feeling of heat: 195 - overheating:
 213
dainya - misery: 21
 dais - *pīṭha*: 50
daivakṛte - naturally-occurring: 221
dantamāṃsa - gum: 134
dantaveṣṭa - tooth socket: 134

darbhapuṣpa - the grass flower: 170
darita - torn: 166
 dark brown - *śyāma*: 82
 dark colour - *dhyāma*: 146
 dark, rough patches of skin - *kiṭibha*: 193
 dark - *kṛṣṇa*: 82
 dart-mouth - *śaṅkumukhī* : 34
dārukāri - 'wood-enemies': 155
datta - given: 132
 day and night - *ahorātra*: 22
 deadly substance - *kālakalpa*: 174
 decoction - *kaṣāya*: 77 - *kvātha*: 79, 149,
 194ff - *niḥkvātha*: 79
 decoctions - *kaṣāya*: 131, 222
 decomposition - *kuṇapa*: 75f
 deducible - *ūhya*: 273, 278
 deer - *eṇa*: 218
 defect - *doṣa*: 79
 defects - *doṣa*: 232
 deity - *devatā*: 179
 delirium - *moha*: 145
 demons - *graha*: 228
 demons - *graha*: 228
 deodar - *bhadrādāru*: 224
 depends on - *āyatta*: 21
 depression - *viśāda*: 21
 desert date - *iṅgudī*: 219
 desire - *icchā*: 21
 determination - *nirṇaya*: 273
devadinna - the gift of god: 169
devatā - deity: 179
dharma - virtue: 83
dhātrī - emblic: 216
dhātu - bodily constituents: 147 - bodily
 tissues: 64 - body tissue: 148, 236
 - element: 142, 145 - mineral: 144
 - tissues: 205
dhātu - bodily tissues: 174
dhava - axelwood: 225
dhūma - inhaled smoke: 131
dhūmadarśin - seeing smoke: 213
dhyāma - dark colour: 146 - grimy: 131
 diet - *āhāra*: 21
digdha - poisoned: 184f
 digestive fire - *agni*: 65

- dilator - *pravardhanaka*: 49
diminished digestive fire - *agnisaṅga*: 66
dīpyaka - the stimulator: 170
discharge - *praseka*: 146 - *srāva*: 135, 137
disease - *vyadhi*: 23
diseases - *roga*: 232
disinterest in food - *aruci*: 183
disjunction - *viśleṣa*: 148
disorders of the female reproductive system - *yonivyāpat*: 232
distension - *ādhmāna*: 145
door-hinge - *kapāṭasandhika*: 50
doṣa - defects: 232 - humour: 147, 221, 274 - humours: 22 - humours: 232 - humours: 64
doṣa - defect: 79 - pathology: 77
doṣapariplava - unsteadiness of the humours: 223
double - *yamalā*: 134
doubt - *saṁśaya*: 273, 277
downward vision - *adhodrṣṭitva*: 223
drākṣā - grapes: 224
dravāñjana - liquid collyrium: 218
dravya - liquid: 185 - substance: 57, 260
dried flesh - *vallūraka*: 50
dried ginger - *nāgara*: 215
driness - *coṣa*: 223
drinkable - *peya*: 278
drongo - *bhramaraka*: 132
drowsiness - *supti*: 101
drṣṭi - eye: 82 - pupil: 213, 222
drṣṭimaṇḍala - circuit of the pupil: 222
drṣṭivibhrama - faulty vision: 136
drṣṭyavarodha - blockage of the vision: 173
drum - *bherī*: 186
dry rub - *utsādana*: 135
dry rubs - *utsādana*: 131
dry - *rūkṣa*: 147
duct - *sirā*: 180
ducts - *sirā*: 23, 100 - *srotas*: 85, 171
duḥkha - suffering: 21
dumb - *mūka*: 70
duṇḍubhi - kettle drum: 201
dung beetles - *varcaḥkīṭa*: 155
dūrvā - panic grass: 224
dūṣī-viṣa - slow-acting poison: 148
dūṣīviṣa - slow poisoning: 181
- slow-acting poison: 151, 197
dūṣīviṣāri - enemy of slow-acting poison: 151 - slow-acting poison antidote: 134
dust - *rajas*: 64
duṣyodara - contamination dropsy: 148
dveṣa - hatred: 21
dvyaḥika - the two-day: 170
dvyaṅgulirāji - the two finger stripe: 170
dwindling away - *kṣaya*: 148
dysfunctional eyes - *vikṛtākṣa*: 82
ear-ache - *karṇaśūla*: 71
earth products - *pārthiva*: 22
earth - *pāṁśu*: 178
earthen products - *pārthiva*: 23
edible - *bhojya*: 278
ekāṅgaroga - monoplegia: 69
ekānta - invariable statement: 273
- invariable statement: 276
ekarasa - one essence: 187
elā - cardamom: 216
element - *bhūta*: 90 - *dhātu*: 142, 145
elephant/snake - *nāga*: 156
elixir salve - *rasāñjana*: 215, 218ff
elixir-salve - *rasāñjana*: 215
elixir-salve - *śīta*: 215
ellipis - *vākyaśeṣa*: 273
ellipsis - *vākyaśeṣa*: 276
embelia - *vidaṅga*: 219
emblic - *dhātrī*: 216
emprosthotonos - *antarāyāma*: 68
eṇa - deer: 218
enclosed roasting - *puṭākhyā*: 217
- *puṭapāka*: 219
ends - *vaktra*: 223
enema - *āsthāpana*: 77 - *basti*: 102
enemy of slow-acting poison - *dūṣīviṣāri*: 151
energy - *ojas*: 57
eṇipada - the deer foot: 169
entrails - *antra*: 216
envy - *īrṣyā*: 21
errhine - *nasya*: 217

- errhines - *nasya*: 137
 essence - *sāra*: 22
 evacuation - *saṃśodhana*: 198
evam - along these lines: 23
 exception - *apavarga*: 273, 276
 excision - *chedya*: 23
 expansive - *vikāsin*: 147
 expert - *vicakṣaṇa*: 81
 explication - *vyākhyāna*: 273, 277
 exposition - *nirdeśa*: 273, 275
 expressed juice - *svarasa*: 214
 extensive meaning of the collection of
 statements - *vāksamūhārthavistāra*: 171
 external factors - *āgantū*: 23
 extract of rohu carp - *rauhita*: 215
 extract - *niryāsa*: 137
 extracted juice - *surasa*: 79
 extracted juice - *svarasa*: 136
 extracts - *rasa*: 219
 extremely excited - *atyānandā*: 233
 eye make-up - *añjana*: 131, 136
 eye ointment - *añjana*: 137
 eye salve - *añjana*: 149
 eye - *drṣṭi*: 82
 eyewash - *tarpaṇa*: 137, 214, 218f

 fainting - *mūrcchā*: 184
 fart - *avaśardhita*: 154
 fastening - *āsaṅgīma*: 50
 fat - *vasā*: 218
 faulty medical treatment - *mithyopacāra*:
 232
 faulty vision - *drṣṭivibhrama*: 136
 feeling of heat all over - *paridāha*: 173
 feeling of heat - *dāha*: 195
 female reproductive organ - *yonī*: 232f
 female reproductive system - *yonī*: 232
 field-specific term - *svasaṃjñā*: 273, 277
 filaments - *kiñjalka*: 215
 first point of view - *pūrvapakṣa*: 276
 fissuring - *avadāraṇa*: 137
 flag - *patāka*: 186
 flame of the forest - *palāśa*: 219
 flatulence - *āṭopa*: 134
 flavour - *rasa*: 274
 flavours - *rasa*: 21, 57

 flesh - *māṃsa*: 23
 flooded - *pariplutā*: 233
 flowering trees - *vrkṣa*: 21
 flowers - *puṣpa*: 22
 follicles - *kha*: 135
 force - *vega*: 102
 formal procedure - *kalpa*: 153, 178
 formulation - *yoga*: 99
 fortnight - *pakṣa*: 22
 foul-smelling pus - *pūtipūya*: 76
 four factors - *catuṣṭaya*: 23
 fourfold grouping - *caturvarga*: 23
 free from clouds - *abhramukta*: 222
 free from the point - *agramukta*: 222
 frogs - *maṇḍūka*: 22
 fruit trees - *vanaspati*: 21
 fruits - *phala*: 22
 future reference - *anāgatāpekṣaṇa*: 273,
 277

 gadgad - stammers: 71
 gāḍha - pinched: 52
 gairikaḥ - red chalk: 224
 gamana - intercourse: 78
 gamanādikriyāvināśakarī - causing the
 destruction of actions such as
 moving: 223
 gaṇḍakarna - cheek-ear: 50
 gara - toxic potion: 203
 garbha - offspring: 85f
 garlands - *sraja*: 131
 garuḍa - *tārṣya*: 186
 gasping - *vijṛmbhikā*: 194
 gauze - *plota*: 52
 gavedhuka - the gavedhuka: 168
 geckos - *grhagoḍikā*: 154
 general rule - *paribhāṣā*: 219
 gently - *mṛdu*: 224
 ghee - *sarpīṣ*: 138 - *sarpis*: 214
 girisarpa - the mountain snake: 169
 given - *datta*: 132
 giving of fumes - *paridhūpāyana*: 172
 giving off fumes - *paridhūpana*: 172
 glassy opacity - *kāca*: 219
 godhā - monitor lizard: 216
 gold - *śātakumbhī*: 223

- gomāṃsa* - cow's flesh: 214
gomūtra - cow's urine: 216
gonasa - cow snout: 170
gośakṛt - cow-dung: 215 - juice of cow-dung: 215
gout - *vātarakta*: 71
govandanā - cow-praising: 33
graha - demons: 228 - demons: 228
grahaṇī - seat of fire in the gut: 173
grahaṇī - seat of fire in the gut: 173
grahaṇīdoṣa - humours of the abdomen: 203
granthi - clumps: 75, 79 - knots: 146 - lumps: 135, 145, 193, 195
grapes - *drākṣā*: 224
gr̥dhrasī - sciatica: 70f
great antidote - *mahāgada*: 33
great fragrance - *mahāsugandha*: 137
greed - *lobha*: 21
green vitriol - *kāsīsa*: 219
gr̥hadhūma - soot: 159, 202
gr̥hagoḍikā - geckos: 154
grief - *āśoka*: 21
grimy - *dhyāma*: 131
grooming - *vilekhana*: 80
gruel - *yavāṅgū*: 150, 181
guḍikā - pill: 215
gulma - abdominal lump: 232 - abdominal swelling: 66
gum - *dantamāṃsa*: 134
guṇa - attribute: 260 - qualities: 146
gut - *antra*: 149

haemorrhaging - *śonitāgamana*: 172
half door-hinge - *ardhakapāṭasandhika*: 50
half litre - *prastha*: 196
half-year - *ayana*: 22
hare foot uraria - *pr̥thakparṇī*: 224
hareṇu - hareṇu: 215f
hareṇu - hareṇu: 215f
hari - sun: 222
haridrā - turmeric: 219
harṣa - horripilation: 148 - overexcitement: 21
hastābharaṇaka - the hand decoration: 169
hatred - *dveṣa*: 21

having diminished seed - *āsekya*: 83
having made small cuts - *pracchita*: 196
heart-seizure - *hṛdgraha*: 195
heat - *agni*: 64 - *tejas*: 82
herbs - *oṣadhi*: 21
hetu - causes: 233 - reason: 262
hetvartha - purpose of a reason: 273, 275
himalayan cherry - *padmaka*: 224
hīnakarṇa - reduced-ear: 50
hives - *koṭha*: 195
hoarseness - *pāruṣya*: 145
holiness - *brahma*: 179
holostemma - *payasyā*: 224
holy sages - *brahmarṣi*: 179
honey collyrium - *kṣaudrāñjana*: 216
honey - *madhu*: 214 - *madhus*: 132
horripilation - *harṣa*: 148
horseradish tree - *śigru*: 220
hot all over - *samantatastāpaḥ*: 172
hot over the whole body - *sarvāṅgasantāpaḥ*: 172
hṛd - chest: 149
hṛdgraha - heart-seizure: 195
huge - *mahatī*: 233
human being - *puruṣa*: 20f, 23
humoral colligation - *sannipāta*: 76
humour - *doṣa*: 147, 221, 274
humours of the abdomen - *grahaṇīdoṣa*: 203
humours - *doṣa*: 22
humours - *doṣa*: 232
humours - *doṣa*: 64
hydrophobia - *jalatrāsa*: 198

icchā - desire: 21
if, then not - *na ced*: 221
ilikinī - the ilikinī: 170
illness - *ruj*: 215
illustration - *nidarśana*: 273, 277
immortal - *amṛta*: 138
implication - *arthāpatti*: 273, 276
impotent - *śaṇḍhī*: 233
in those cases - *tatra*: 216
in yama's direction - *yāmya*: 160
inactive - *akriya*: 70
incised - *pracchāna*: 184 - *pracchita*: 184

incising - *pracchāna*: 180
 incurable - *asādhya*: 76, 213
 indian madder - *mañjiṣṭhā*: 224
 indian sarsaparilla - *kālānusāriva*: 215
 - *sāriva*: 215 - *śārivā*: 224
 indication - *pradeśa*: 273, 275
 indicatory sounds - *anubandha*: 268
 indigo - *nīlī*: 134
 individuality - *viśeṣa*: 260
 indragopa - red velvet mites: 22
 indrāyudhā - rainbow: 33
 infertile - *vandhyā*: 233
 inflamed - *saṃrambha*: 52 - *vidagdha*: 214
 infused - *bhāvita*: 215
 īṅgita - body language: 131
 īṅgudī - desert date: 219
 inhaled smoke - *dhūma*: 131
 inherence - *samavāya*: 260
 inherent factors - *svabhāva*: 23
 inherent - *svābhāvika*: 21
 injured - *utpīḍita*: 221
 insect - *kīṭa*: 207
 inspissation - *rasakriyā*: 219
 instillation - *basti*: 77
 intended - *vyākhyāta*: 23
 intercourse - *gamana*: 78
 interpretation - *nirvacana*: 273, 277
 interstitial layers - *kalā*: 174
 intestines - *pakvādhāna*: 149 - *pakvāśaya*:
 134, 148
 intoxication from food - *annamada*: 148
 invariable statement - *ekānta*: 273
 invariable statement - *ekānta*: 276
 investigation - *parikṣā*: 265
 invincible - *ajeya*: 138
 irregularities - *vaiṣamya*: 21
 irrigated - *pratipūraṇa*: 136
 irrigation - *seka*: 214 - *tarpaṇa*: 232
 irritation - *adhimantha*: 223 - *prakopa*: 22
 īrṣyā - envy: 21
 it may be - *bhavet*: 221
 itemization - *vidhāna*: 273, 276
 items created by time - *kālakṛta*: 22
 - *kālakṛta*: 23
 jādya - benumbed: 174

jāḍyatā - rigidity: 183
 jala - water: 32
 jalatrāsa - hydrophobia: 198
 jalaukas - water-dwellers: 32
 jāṅgala - arid-land animals: 219
 jaṅgama - mobile: 142 - moving: 21
 jaṅgama - moving: 23
 japa - mantra repetition: 179
 jarāyujā - born in in a caul: 22
 jaṭhara - bellyache: 151
 jātī - royal jasmine: 225
 jatru - collar bone: 65
 jātyandha - congenital blindness: 82
 jealousy - *asūyā*: 21
 jīva - life: 83
 joints - *sandhi*: 23
 juice extract - *svarasa*: 22
 juice of cow-dung - *gośakṛt*: 215
 juice - *rasa*: 101
 juices - *rasa*: 218
 jyotīratha - the chariot of light: 170

 kāca - glassy opacity: 219
 kākapada - crow's foot: 150
 kākauṣṭha - crow's lip: 50
 kākolī - cottony jujube: 224
 kalā - layer: 163 - minutes: 22
 kalā - interstitial layers: 174 - layers of
 skin: 174
 kālakalpa - deadly substance: 174
 kālakṛta - items created by time: 22
 kālakṛta - items created by time: 23
 kālānusāriva - indian sarsaparilla: 215
 kalāyakraṇja - lathyrism: 70f
 kalka - mash: 151 - paste: 77, 79
 kalpa - formal procedure: 153, 178
 - procedure: 130, 164, 192, 201, 207
 kalyāṇaka - the salutary: 203
 kāma - lust: 21
 kaṇabha - wasps: 155
 kanda - bulbs: 22
 kaṇṭaka - spots: 136
 kapālacūrṇa - powdered earthenware
 crookery: 51
 kapāṭasandhika - door-hinge: 50

- kapha* - mucus: 136 - phlegm: 145, 147, 149, 173, 233
kapilā - tawny: 33
kapittha - wood apple: 214
karburā - mottled: 33
kardama - the mud: 170
karma - regimen: 222
karman - movement: 260 - therapies: 23
karnaśūla - ear-ache: 71
kaṇṇavyadhā - piercing the ear: 47
karṇika - small ear-like growths: 193, 196f
karṇinī - protuberant: 233
karṣū - trench sweating: 100
kaśāya - decoction: 77 - decoctions: 131, 222 - the ochre: 169
kaśāyavāsika - 'orange-dwellers': 155
kāśīpati - lord of kāśī: 130
kāśīsa - green vitriol: 219
kāśṭhā - trice: 22
kaṭphala - box myrtle: 216
kaumārabhṛtya - child bearing: 228
kaumārī - young girl: 85
kaunḍinya - 'pot insects': 155
kavala - mouthwash: 135
kettle drum - *duṇḍubhi*: 201
kevala - simply: 182
kha - apertures of the head: 136
 - follicles: 135
khaluṣa - the khaluṣa: 169
khaṇḍaphaṇa - the break hood: 168
khañja - limpness: 70
khara - rough: 223
kikkisāda - the worm eater: 170
kinihī - white siris: 219
kiñjalka - filaments: 215
kīṭa - insect: 207
kitchen - *mahānasa*: 131
kiṭibha - dark, rough patches of skin: 193
kiṭīpa - lice: 155
knots - *granthi*: 146
knowledge - *veda*: 17, 259
kohl - *srotas*: 218 - *srotoja*: 215, 225
koṣṭha - trunk of the body: 173
koṭha - hives: 195 - skin disease: 148
kravyabhuj - carnivore: 218
kr̥cchra - with difficulty: 221
kriyā - procedures: 20, 23 - treatment: 219
kriyā - treatment: 23, 77
kriyākāla - the time for therapies: 23
kriyāsaṅga - loss of function: 223
kr̥mi - worms: 22
krodha - anger: 21
kroṣṭukaśīrṣa - synovitis of knee joint: 70f
kr̥ṣṇa - black part: 221
kr̥ṣṇā - black: 33
kr̥ṣṇa - dark: 82
kr̥ṣṇasarpa - the black snake: 168
kr̥ṣṇodara - the black belly: 168
kṣaṇadāṇḍhya - night blindness: 215
kṣāra - caustic: 77, 79, 201
kṣārāgada - the caustic antidote: 202
kṣāraka - lye: 218
kṣaudrāñjana - honey collyrium: 216
kṣaya - dwindling away: 148
kṣīṇa - low volume: 75 - wasted: 52
kṣīra - milky sap: 142, 144f - sap: 22
kṣīrikāpuṣpa - the milk flower: 170
kukṣi - belly: 83
kukṣita - 'bellied': 155
kūkuṭa - the kūkuṭa: 168
kunakha - ugly nails: 80
kuṇapa - decomposition: 75f - smell of decomposition: 76
kūni - shrivelled hand: 86
kunta - small insects: 22
kupyaka - metal: 214
kuśa grass - *kuśa*: 218
kuśa - kuśa grass: 218
kuṣṭha - pallid skin disease: 80, 148
kuṭī - sauna: 100
kvātha - decoction: 79, 149, 194ff
lac - *lākṣā*: 224
lākṣā - lac: 224
lame - *pañgu*: 70
lathyrism - *kalāyakhāñja*: 70f
lavages - *ācamana*: 79
layer - *kalā*: 163 - *paṭala*: 221
layers of skin - *kalā*: 174
leather - *carmānta*: 178

leaves - *bhaṅga*: 222 - *patra*: 22
lehya - suckable: 278
lekhaṇa - scarification: 21
 lice - *kiṭiṭa*: 155
 life, longevity - *āyur*: 17
 life - *āyu*:- 32 - *jīva*: 83
 limpid - *viśada*: 147
 limpness - *khañja*: 70
liṅga - symptom: 136 - symptoms: 148
liṅganāśa - cataract: 221
 liniment - *ālepa*: 214
 liniments - *ālepana*: 33, 137
 liquid collyrium - *dravāñjana*: 218
 liquid - *cala*: 222 - *dravya*: 185
 liquorice - *madhukair*: 224
 little ring of spots - *cuñcumālaka*: 166
 liver extract - *yakṛdrasa*: 215
 liver - *yakṛt*: 216
lobha - greed: 21
 located on the limb - *śākhāśrayā*: 180
 located - *adhiṣṭhāna*: 21
 lodh tree - *lodhra*: 219
lodhra - lodh tree: 219
 logical methods of the system
 - *tantrayukti*: 273
lohitākṣa - the red eye: 168, 170
 long pepper - *māgadha*: 219 - *māgadhi*:
 216 - *māgadhi*: 216, 218
 loose stool - *viḍbheda*: 145, 156
 lord of kāśī - *kāśīpati*: 130
 loss of appetite - *arocaka*: 148
 loss of function - *kriyāsaṅga*: 223
 lotus-mouth - *puṇḍarikamukhī*: 34
 lotus-splittable - *utpalabhedyaka*: 50
 lotus-spots - *padminīkaṇṭaka*: 136
 low volume - *kṣīṇa*: 75
 lumps - *granthi*: 135, 145, 193, 195
 lust - *kāma*: 21
lūtā - spiders: 19
 lye - *kṣāraka*: 218

madanaka - the intoxicator: 169
 made accessible - *alanīkṛtvā*: 19
madhu - honey: 214 - mead: 179
madhukair - liquorice: 224
madhus - honey: 132

madirā - spirits: 216
madira - spirits: 219
 madness - *unmāda*: 203
māgadha - long pepper: 219
māgadhi - long pepper: 216
māgadhi - long pepper: 216, 218
mahāgada - great antidote: 33 - the great
 antidote: 195
mahāgada - *The Great Antidote*: 185
mahākapota - the big pigeon: 168
mahākṛṣṇa - the big black: 168
mahānasa - kitchen: 131
mahāpadma - the great lotus: 169
mahāpanasaka - the big jackfruit: 169
mahāsarpa - the great snake: 168
mahāśīrṣa - the big head: 169
mahāsugandha - great fragrance: 137
mahatī - huge: 233
mākuli - *mākuli*: 170
mākuli - *mākuli*: 170
 malice - *mātsarya*: 21
māṃsa - flesh: 23
māṃsanirgama - prolapse: 223
māṃsarasa - meat broth: 101
manahśīlā - realgar: 215, 218f, 225 - red
 arsenic: 215
mānasa - mental: 21
maṇḍala - round blotches: 148
maṇḍūka - frogs: 22
mañjiṣṭhā - indian madder: 224
 mantra repetition - *japa*: 179
 manual agitation - *pāṇimantha*: 100
manyāstambha - stiffness of the neck: 174
manyāsthambha - rigidity of neck: 69
mardana - rubbing: 100
 marks with a knife - *śastrapada*: 36
māruta - wind: 76
māsa - month: 22
 mash - *kalka*: 151
maṣī - black soot: 214
 massage oil - *abhyāṅga*: 131, 137
 massage ointment - *anulepana*: 131, 135
 masticable - *bhakṣya*: 278
mātrā - measures: 102
mātsarya - malice: 21

- mātulūṅga* - citron: 224
 matured - *vipakva*: 214
 mead - *madhu*: 179
 meaning of one or more words
 - *padārtha*: 274
 measures - *mātrā*: 102
 meat broth - *māṃsarasa*: 101
medaka - 'liquors': 155
 medical advice - *ācārika*: 52
 medicines cooked in a crucible
 - *puṭapāka*: 214
 men - *nara*: 154
 menstrual blood - *ārtava*: 90, 232 - *ārtava*:
 79
 mental - *mānasa*: 21
 mention - *samuddeśa*: 273, 275
meṣaśṛṅga - periploca of the woods: 225
meṣaviśāṇa - periploca of the woods: 217
 metal - *kupyaka*: 214
 metamorphopsia - *viparītadarśana*: 172
 milk - *payas*: 138
 milky sap - *kṣīra*: 142, 144f
mimmira - mumbles: 70
 mineral - *dhātu*: 144
 minute - *aṇu*: 90
 minutes - *kalā*: 22
 misery - *daiṇya*: 21
miśrakacikitsa - various treatments: 53
 misshapen eyeball - *vilocana*: 223
mithuna - pair: 277 - triad: 277
mithyopacāra - faulty medical treatment:
 232
 mitigatable - *yāpya*: 213
mlāyīn - blue dot cataract: 220
 mobile - *jaṅgama*: 142
moha - delirium: 145
 monitor lizard - *godhā*: 216
 monkey - *vānara*: 154
 monoplegia - *ekāṅgaroga*: 69
 month - *māsa*: 22
 morsel - *bali*: 131
 mottled - *karburā*: 33
 mouse - *mūṣikā*: 34
 mouth ulcer - *sarvasara*: 203
 mouthwash - *kavala*: 135
 movement - *karman*: 260
 moving - *jaṅgama*: 21 - *jaṅgama*: 23
mṛdu - gently: 224
 mucous - *śleṣman*: 173
 mucus - *kapha*: 136
muḥūrta - three-quarters of an hour: 22
mūka - dumb: 70
mukhasaṃdamśā - nipping with the
 mouth: 154
muktā - pearl: 221
muktvā - separate: 221
mūla - root: 21 - roots: 22
 multi-joins - *vyāyojima*: 50
 mumbles - *mimmira*: 70
mūrcchā - fainting: 184 - stupor: 133
mūṣikā - mouse: 34
mūṣikā - rats: 192
mūṣika - rodents: 19
mustā - nutgrass: 224

na ced - if, then not: 221
nāḍī - tube: 100
nadīja - salt: 215
nāga - elephant/snake: 156
nāgara - dried ginger: 215
nalada - spikenard: 219
nara - men: 154
 nasal medicine - *nasya*: 149
 nasal medicines - *nasya*: 214
nasya - errhine: 217 - errhines: 137 - nasal
 medicine: 149 - nasal medicines: 214
 - snuff: 131, 136
 naturally-occurring - *daivakṛte*: 221
 nature - *ātmaka*: 20
 needle - *sūcī*: 222
nemīsandhānaka - rim-join: 50 - rim-join:
 51
 newborn - *prasava*: 82
nīdarśana - illustration: 273, 277
 night blindness - *kṣaṇadāndhya*: 215
nīḥkoātha - decoction: 79 - stewed juice:
 150
nīlī - indigo: 134
nimeṣa - blink of the eye: 22
 nipping with the mouth
 - *mukhasaṃdamśā*: 154

nirdeśa - exposition: 273, 275
nirṇaya - determination: 273
nirvacana - interpretation: 273, 277
nirvedhima - ready-split: 50
nirviṣa - without venom: 166
niryāsa - extract: 137 - resin: 22, 142, 144f
niśācara - nocturnal creature: 220
niṣevita - prepared: 218 - used: 216
nivāta - no wind: 22
niyoga - compulsion: 273, 277
 no wind - *nivāta*: 22
 nocturnal creature - *niśācara*: 220
 non-bloodshot blindness - *araga timira*: 221
 non-flowering tree - *vanaspati*: 219
 nourishment - *br̥mhaṇa*: 21
 numb - *stabdha*: 101
 numbness - *svāpa*: 137
 nutgrass - *mustā*: 224
 objection - *pūrvapakṣa*: 273
 oblations - *upahāra*: 179
 obligation - *ṛṇa*: 81
 oceanic - *sāmudrikā*: 33
 of the nature of agni - *āgneya*: 90
 of the nature of soma - *saumya*: 90
 off his hand - *sapāṇa*: 217
 offspring - *garbha*: 85f
 oil massage - *abhyaṅga*: 135
 oil rub - *abhyaṅga*: 100, 259
 oil rubs - *abhyañjana*: 185
 oil stripe - *snigdharāji*: 170
 oil - *sneha*: 22
 oily enema - *anuvāsana*: 77
 oily stripe - *snigdharāji*: 170
 ointment - *anulepana*: 135 - *pralepa*: 133, 136
 ointments - *ālepana*: 100
ojas - energy: 57 - vital energy: 21
 oleation - *sneha*: 100
 omens - *ariṣṭa*: 57
 one essence - *ekarasa*: 187
 opening - *chidra*: 221
 ophidian - *sarpita*: 166
 option - *vikalpa*: 273, 277
 or not distorted - *vāvikṛtā*: 134

oṣadhī - remedies: 21
oṣadhi - herbs: 21 - remedies: 23
 other - *anya*: 262
 outer corner of the eye - *apāṅga*: 221
 overexcitement - *harṣa*: 21
 overheating - *dāha*: 213
 pacification - *saṁśamana*: 21 - *upaśama*: 22
pada - word: 259f
pādadaḥa - burning sensation in feet: 70
padārtha - meaning of one or more words: 274 - relevant meaning: 269, 273f - word-meaning: 261
padma - the lotus: 169
padmaka - himalayan cherry: 224
padminikaṇṭaka - lotus-spots: 136
 pain and injury - *vedanābhīghāta*: 18
 pain - *√pīd*: 175 - *śūla*: 149
 pair - *mithuna*: 277
pāka - sepsis: 137
pākamatsya - 'cook-fish': 154
pakṣa - fortnight: 22
pakṣāghāta - paralysis of one side: 71
 - paralysis: 69
pakoādhāna - intestines: 149
pakoāśa - abdomen: 100
pakoāśaya - intestines: 134, 148
palāśa - flame of the forest: 219
pālindaka - the morning glory: 169
pallava - shoots: 222
 pallid skin disease - *kuṣṭha*: 80, 148
pāṁśu - earth: 178
panasaka - the jackfruit: 169
pañcāṅgulataila - castor oil: 217
paṅgu - lame: 70
 panic grass - *dūrvā*: 224
pāṇimantha - manual agitation: 100
 paralysis of arms and back - *viśvañci*: 70f
 paralysis of one side - *pakṣāghāta*: 71
 paralysis of the jaw-bones - *ardita*: 69, 71
 paralysis - *apakṣāghāta*: 69 - *pakṣāghāta*: 69
pārāvata - the pigeon: 169
paribhāṣā - general rule: 219
paridāha - feeling of heat all over: 173
paridāhita - cauterized: 198
paridhūpana - giving off fumes: 172

- paridhūpāyana* - giving of fumes: 172
parīkṣā - investigation: 265
pariplutā - flooded: 233
parisarpa - the snake around: 168
parīṣeka - shower: 135
parśvabheda - ribs crack: 149
pārthiva - earth products: 22
pārthiva - earthen products: 23
 partial blindness - *timira*: 217
 particulars - *vikalpa*: 23
 parts - *aṅga*: 23
pāruṣya - hoarseness: 145
paryuṣita - stale: 78
 past reference - *atīkrāntāpekṣaṇa*: 273, 277
 paste - *kalka*: 77, 79
paśu - animals: 22
paṭaha - tabors: 186
patāka - flag: 186
paṭala - layer: 221
pāthā - velvet leaf: 219
 pathology - *doṣa*: 77
patra - cassia cinnamon: 224 - leaves: 22
patravṛścika - 'wing-scorpions': 155
paṭṭa - strip of cloth: 101
pavanodbhava - caused by wind: 217
payas - milk: 138
payasyā - holostemma: 224
 pearl - *muktā*: 221
 pebble - *aṣṭhīlā*: 133
 pelt - *carman*: 22
 periploca of the woods - *meṣaviṣāṇa*: 217
 periploca of the woods - *meṣaśṛṅga*: 225
 person - *puruṣa*: 277
 pervasive - *vyavāyin*: 147
peya - drinkable: 278
phala - fruits: 22
phena - cuttlefish bone: 225
 phlegm - *balāsa*: 101 - *kapha*: 145, 147, 149, 173, 233
 phlegmatic - *śleṣmalā*: 233
 physical - *śārīravat*: 23
picciṭā - 'flat insects': 155
pīḍa - press: 221
 piercing the ear - *kaṛṇavyadha*: 47
 piercing - *vyadha*: 222
 pigs' eye - *sūkarākṣitā*: 223
pilindaka - the pilindaka: 169
 pill - *guḍikā*: 215
 pinched - *gāḍha*: 52
piṅgalā - ruddy: 34
pipīlika - ants: 22
piṭaka - blisters: 193, 196
 pith - *sāra*: 142, 144f
pīṭha - dais: 50
pitta - bile: 217 - cholera: 233
pittaḥvara - bile-fever: 184
pittalā - bilious / choleric: 233
pittaviṣa - poison in the bile: 179
 place - *avakāśa*: 36
plīhan - spleen: 216
plota - cloth: 178 - gauze: 52
plutā - sprung: 233
 poison in the bile - *pittaviṣa*: 179
 poison-stink - *viṣapūti*: 184
 poisoned - *digdha*: 184f
 poṭa throat - *poṭagala*: 170
poṭagala - poṭa throat: 170
 potency - *vīrya*: 185, 195
 poultice - *upanāha*: 100
 powdered earthenware crockery
 - *kapālacūrṇa*: 51
pra√*sādh* - clean: 137
pra√*chā* - cut: 197
pra√*kuth* - rot: 134
prabha - shine: 221
pracalāka - 'poisonous snakes': 154
pracchāna - incised: 184 - incising: 180
pracchita - having made small cuts: 196
 - incised: 184
 practical purposes - *prayojanavat*: 22
pradeśa - indication: 273, 275
pragāḍha - steeped: 217
prakopa - irritation: 22
prakṛti - constitution: 183 - temperament:
 21
pralāpa - ranting: 145
pralepa - ointment: 133, 136
prāṇa - breath: 65 - *prāṇa*: 65 - vital wind:
 65
prāṇa - *prāṇa*: 65

prasaṅga - recontextualization: 273
 - recontextualization: 276
prasava - newborn: 82
praseka - discharge: 146
prastara - blanket sweating: 100
prastha - half litre: 196
prasūna - blossom: 186
pratīkāra - alleviation: 22 - remedy: 213
pratipūraṇa - irrigated: 136
pratisāraṇa - rub: 134 - rubbing: 134
pratiśedha - counteraction: 213
pratitūnī - @: 71
pratyādhmāna - @: 71
pratyāṣṭhīla - @: 71
pravardhanaka - dilator: 49
prayojanavat - practical purposes: 22
 prediction - *atideśa*: 273, 275
 premise - *sādhana*: 262, 275
 prepared with turpeth - *traivṛta*: 214
 prepared - *niṣevita*: 218
 prescription - *upadeśa*: 273, 275
 press - *pīḍ-*: 221
 priest - *upādhyāya*: 81
priyaṅgu - beauty berry: 219
 probe - *śālākā*: 221f
 procedure - *kalpa*: 130, 164, 192, 201, 207
 procedures - *kriyā*: 20, 23
 prolapse - *māmsanirgama*: 223
 prolapses - *arśas*: 232
 propelled - $\sqrt{ūh}$: 174
 protect - $\sqrt{rakṣ}$: 80
 protuberant - *karṇinī*: 233
pr̥ṣata - the speckled: 169
pr̥thakparṇī - hare foot uraria: 224
 pulse interval - *vegāntara*: 174
 pulse - *vega*: 163
 pulses - *vega*: 141
punḍarīka - the lotus: 170
punḍarīkamukha - the lotus mouth: 169
punḍarīkamukhī - lotus-mouth: 34
 pupil - *dr̥ṣṭi*: 213, 222
 purge - $\sqrt{śodh}$: 181
 purification - *saṃśodhana*: 21
 purpose of a reason - *hetvārtha*: 273, 275
 purpose - *artha*: 262

puruṣa - human being: 20f, 23 - person: 277
pūrvapakṣa - first point of view: 276
 - objection: 273
puṣpa - flowers: 22
puṣpābhikīrṇnābha - the flower sprinkle beauty: 169
puṣpapāṇḍu - the pale as a flower: 169
puṣpasakalī - the flower all: 170
puṭāhvaya - taken hot: 218
puṭākhyā - enclosed roasting: 217
puṭapāka - enclosed roasting: 219
 - medicines cooked in a crucible: 214
 - roasting: 232
pūtipūya - foul-smelling pus: 76
 - stinking pus: 75
putraghnī - child-murderess: 233
 putrid - *śīrṇa*: 184

qualities - *guṇa*: 146

rāgin timira - bloodshot blindness: 218
rāgiṇi timire - bloodshot blindness: 221
 rainbow - *indrāyudhā*: 33
 rainy seasons - *varṣā*: 22
rajana - turmeric: 215
rajas - dust: 64
rājicitra - the stripe speckle: 170
rājimat - striped snake: 150
rakta - blood: 76
raktakṣayā - with bloodloss: 233
raktamaṇḍala - the red ring: 169
raktapitta - blood-bile: 213
 ranting - *pralāpa*: 145
 rarefied - *sūkṣma*: 147
rasa - chyle: 148 - chyle: 39 - extracts: 219
 - flavour: 274 - flavours: 21, 57 - juice: 101 - juices: 218 - the blood of birds and animals: 215
rasakriyā - inspissation: 219
rasāñjana - elixir salve: 215, 218ff
 - elixir-salve: 215
 rats - *mūṣikā*: 192
rauhita - extract of rohu carp: 215
 ready-split - *nirvedhima*: 50
 realgar - *maṇḥṣilā*: 215, 218f, 225

- reason - *hetu*: 262
 recontextualization - *prasaṅga*: 273
 recontextualization - *prasaṅga*: 276
 red arsenic - *manahśilā*: 215
 red chalk - *gairikaḥ*: 224
 red velvet mites - *indragopa*: 22
 reduced-ear - *hīnakarṇa*: 50
 regimen - *ācāra*: 21 - *karma*: 222
 regular - *sama*: 205
 relevant meaning - *padārtha*: 269, 273f
 religious power - *tapas*: 179
 remedies - *oṣadhī*:- 21 - *oṣadhi*: 23
 remedy - *pratikāra*: 213
 required knowledge - *vijñānīya*: 142, 164
 resin - *niryāsa*: 22, 142, 144f
 restrictions - *yantraṇā*: 222
 resuscitator - *sañjīvana*: 186
retas - semen: 75
retas - semen: 83
 rheum - *upadeha*: 136
 ribs crack - *parśvabheda*: 149
 rightness - *ānulomya*: 64
 rigid - *sthirā*: 223
 rigidity of neck - *manyāsthambha*: 69
 rigidity - *jāḍyatā*: 183
 rim of a wheel - *cakradhārā*: 51
 rim-join - *nemīsandhānaka*: 50
 rim-join - *nemīsandhānaka*: 51
ṛjusarpa - the straight snake: 169
ṛṇa - obligation: 81
 roasting - *puṭapāka*: 232
 rodents - *mūṣika*: 19
roga - diseases: 232
rogasamgraha - compendium of diseases: 230
 rohita tree - *rohita*: 219
rohita - rohita tree: 219
 root - *mūla*: 21
 roots - *mūla*: 22
 rot - *pra√kuth*: 134
 rough - *khara*: 223
 round blotches - *maṇḍala*: 148
 royal jasmine - *jātī*: 225
ṛtu - season: 22, 80
 rub - *pratisāraṇa*: 134
 rubbing - *mardana*: 100 - *pratisāraṇa*: 134
 - *unmardana*: 100
 ruddy - *piṅgalā* : 34
rudhira - blood: 22
ruj - illness: 215
rūkṣa - dry: 147
rūkṣa - sere: 78
 sacrificial offerings - *bali*: 179
sāda - be exhausted: 149
ṣaḍaṅga - the six part: 169
ṣaḍdharāṇa - six-units: 99
sādhana - premise: 262, 275
sādhya - curable: 76, 213 - cured: 151
saindhava - salt: 149
śākhāśrayā - located on the limb: 180
śālākā - probe: 221f
salilotthita - conch: 220 - water-born: 220
saliva - *śleṣman*: 133
 salt - *nadīja*: 215 - *saindhava*: 149
śalya - spike: 264f, 275 - splinter: 275
sama - regular: 205
samāna - samāna: 65
samāna - samāna: 65
samāñjana - same collyrium: 219
samantatastāpaḥ - hot all over: 172
sāmānya - universality: 260
samavāya - inherence: 260
śambūka - cone snails: 154
 same collyrium - *samāñjana*: 219
samīraṇa - air: 174
śaṁkhaṇḍa - the conch keeper: 168
saṁkṣipta - compressed: 50 - compressed: 51
samlava - clusters: 22
saṁrambha - inflamed: 52
saṁśamana - pacification: 21
saṁśaya - doubt: 273, 277
saṁśodhana - evacuation: 198
 - purification: 21
samuccaya - aggregation: 273, 277
samudāya - accumulation: 49
samuddēśa - mention: 273, 275
samudraphena - cuttlefish bone: 216
sāmudrikā - oceanic: 33
saṁvatsara - year: 22

- sanakha* - thorny: 204
sañcaya - accumulation: 22
sandal - *sugandhi*: 217
śaṇḍhī - impotent: 233
sandhi - joints: 23
sañjīvana - resuscitator: 186
śaṅkumukhī - dart-mouth: 34
sannipāta - combination: 90 - congested humours: 23 - humoral colligation: 76
sap - *kṣīra*: 22
sapāṇa - off his hand: 217
sāra - essence: 22 - pith: 142, 144f
śāraṇa - 'lids': 155
śārikā - 'darts': 155
śārīravat - physical: 23
sarīrpa - creepy-crawlies: 19, 22
sāriṇa - indian sarsaparilla: 215
śārīvā - indian sarsaparilla: 224
śarkarā - small urinary stones: 203
sarpāṅkuśa - snakes' controlling hook: 203
sarpiṣ - ghee: 138
sarpis - ghee: 214
sarpita - ophidian: 166 - serpented: 166
sarṣapaka - 'pepper snakes': 155
sarvakṣṇa - the all black: 168
sarvāṅgasantāpaḥ - hot over the whole body: 172
sarvasara - mouth ulcer: 203
sarvātmikā - sarvātmikā: 233
sarvātmikā - *sarvātmikā*: 233
śastrakṣata - cutting with a blade: 214
śāstrapada - marks with a knife: 36
śātakumbhī - gold: 223
sātmya - suitability: 183
saumya - of the nature of soma: 90
sauna - *kuṭī*: 100
sauvīraka - stibnite: 215
sāvarikā - *sāvarikā*: 34
sāvarikā - *sāvarikā*: 34
scarification - *lekhaṇa*: 21
sciatica - *gr̥dhrasī*: 70f
scramberry - *tālīśapatra*: 215
season - *ṛtu*: 22, 80
seasonal blood - *ārtava*: 76
seat of fire in the gut - *grahanī*: 173
 - *grahanī*: 173
secondary ailments - *upadrava*: 183
sections - *adhyāya*: 24
seed - *bīja*: 83
seedless - *abīja*: 76
seeing smoke - *dhūmadarśin*: 213
segmented - *chinna*: 33
seka - irrigation: 214
semen - *bīja*: 232
semen - *retas*: 75
semen - *retas*: 83 - *śukra*: 83
separate - *muktavā*: 221
sepsis - *pāka*: 137
sere - *rūkṣa*: 78
serpented - *sarpita*: 166
sesame oil - *taila*: 184 - *tailam*: 256
sharp - *tīkṣṇa*: 181
shine - *prabha*: 221
shooting pain - *śūla*: 223
shoots - *pallava*: 222 - *udbhid*: 22
shower - *parīṣeka*: 135
shrivelled hand - *kūni*: 86
shrubs - *vīrudh*: 21
siddham - cooked: 256
siddhārthaka - white mustard: 224
siddhi - cure: 150
side-effects - *upadrava*: 137, 151
signs - *cihna*: 233
śigru - horseradish tree: 220
simply - *kevala*: 182
sinews - *snāyu*: 23
sirā - duct: 180 - ducts: 23, 100 - veins: 196
sirāvedha - blood-letting: 214
siris - *śirīṣa*: 225
śirīṣa - siris: 225
śīrṇa - putrid: 184
śīrobasti - application of oil to the head: 102
śīśuka - the kid: 169
śīta - elixir-salve: 215
sitā - white sugar: 224
six-units - *ṣaḍdharāṇa*: 99
skin disease - *koṭha*: 148

- skin - *tvac*: 163 - *tvak*: 22f
 sleep - *svāpa*: 145
śleṣmalā - phlegmatic: 233
śleṣman - mucous: 173 - saliva: 133
 slice of flesh - *vadhra*: 54f
 slow poisoning - *dūṣṭviṣa*: 181
 slow-acting poison antidote - *dūṣṭviṣāri*: 134
 slow-acting poison - *dūṣṭ-viṣa*: 148
 - *dūṣṭviṣa*: 151, 197
 small ear-like growths - *karṇika*: 193, 196f
 small insects - *kunta*: 22
 small urinary stones - *śarkarā*: 203
 smell of decomposition - *kuṇapa*: 76
 snakes' controlling hook - *sarpāṅkuśa*: 203
snāyu - sinews: 23
sneha - oil: 22 - oleation: 100
 sniffing - *ucchiṅgana*: 222
snigdharāji - oil stripe: 170 - oily stripe: 170
 snuff - *nasya*: 131, 136
 sole-heart - *talahr̥daya*: 277
 solid - *styāna*: 222
 soma creeper - *somalatā*: 133
somalatā - soma creeper: 133
śonita-pitta, *rakta-pitta* - blood-bile: 217
śonita - blood: 217
śonita - blood: 75f
śonitāgamana - haemorrhaging: 172
śonitena - with blood: 223
 soot from the chimney - *āgāradhūma*: 44, 101
 soot - *gr̥hadhūma*: 159, 202
 sour - *śukta*: 78
 spasm of the jaw-bones - *ardita*: 70
 spasmodic contraction - *apatānaka*: 68
 spasmodic contradiction - *āpatantraka*: 69
 special property - *viśeṣa*: 90
 sperm - *śukra*: 75
sphoṭa - spots: 136f
 spiders - *lūtā*: 19
 spike - *śalya*: 264f, 275
 spikenard - *nalada*: 219
 spiral - *āvarta*: 221
 spirits - *madirā*: 216 - *madira*: 219
 spleen - *plīhan*: 216
 splinter - *śalya*: 275
 spots - *kaṇṭaka*: 136 - *sphoṭa*: 136f
 spreading rashes - *visarpa*: 193
 sprung - *plutā*: 233
sraja - garlands: 131
sraṁsanī - causing a fall: 233
srāva - discharge: 135, 137
śreyas - welfare: 18
srotas - ducts: 85, 171 - kohl: 218 - tubes: 173
srotoja - kohl: 215, 225
 stabdha - numb: 101
 stale - *paryuṣita*: 78
 stalk - *vṛnta*: 214
 stammers - *gadgad*: 71
 stated - *ukta*: 263
 statement of reason - *apadeśa*: 273, 275
 stationary - *sthāvara*: 21, 142 - *sthāvara*: 23
 steeped - *pragāḍha*: 217
 sternutatory - *avapīḍa*: 182
 stewed juice - *niḥkvātha*: 150
sthāvara - stationary: 21, 142
sthāvara - stationary: 23
sthirā - rigid: 223
 stibnite - *añjana*: 219 - *sauvīraka*: 215
 stick-ear - *yaṣṭīkarṇa*: 50
 stiffness of the neck - *manyāstambha*: 174
 sting-gush - *alagardā*: 33
 stings - *śūla*: 155
 stinking pus - *pūtipūya*: 75
 stirred with goat's milk - *ajākṣīrārdita*: 224
 stomach - *āmāśaya*: 148f
 strength - *bala*: 21
 strip of cloth - *paṭṭa*: 101
 striped snake - *rājimat*: 150
 strong mallow - *atibalā*: 217
 stupor - *mūrcchā*: 133
styāna - solid: 222
 substance - *dravya*: 57, 260
 substrata - *āśraya*: 141
 substrate - *āśrayin*: 21

sūcī - needle: 222
sūcīvaktrā - with a needle-like opening: 233
suckable - *lehya*: 278
suffering - *duḥkha*: 21
sugandhi - sandal: 217
suitability - *sātmya*: 183
śūka - bristles: 154
śukapatra - the white leaf: 170
śūkarākṣitā - pigs' eye: 223
sukha - comfort: 23
śukla - white: 83
śukra - sperm: 75
śukra - semen: 83
sūkṣma - rarefied: 147
śukta - sour: 78
śūla - abdominal gripes: 203 - pain: 149
 - shooting pain: 223 - stings: 155
sun - *hari*: 222
supernatant layer - *agra*: 219
suppressing - *vegāghāta*: 78
supti - drowsiness: 101
surā - wine: 205
surasa - extracted juice: 79
sūtra - aphorism: 274
svabhāva - inherent factors: 23
svābhāvika - inherent: 21
svāpa - numbness: 137 - sleep: 145
svara - accents: 180
svarasa - expressed juice: 214 - extracted juice: 136 - juice extract: 22
śvāsa - asthma: 203 - wheezing: 65, 145
svasaṃjñā - field-specific term: 273, 277
svedaja - born of sweat: 22
śvetadara - the white rip: 169
svetahanu - the white jaw: 170
śvetakapota - the white pigeon: 168
śvetamaṇḍala - the white ring: 169
swollen belly - *udara*: 203
swollen - *ādhmāta*: 172
śyāma - dark brown: 82
syanda - watery eye: 220
symptom - *liṅga*: 136
symptoms - *liṅga*: 148
synovitis of knee join - *kroṣṭukaśīrṣa*: 70f

tabors - *paṭaha*: 186
taila - sesame oil: 184
tailam - sesame oil: 256
tailasugandhi - the fragrant one in oil: 217
take away - *āhārya*: 50
taken hot - *puṭāhvaya*: 218
takes the form of pervading the whole body - *akhiladeha vyāptirūpam*: 147
takṣaka - the snake prince takṣaka: 186
talahr̥daya - sole-heart: 277
tālīśapatra - scrambleberry: 215
tāmra - copper: 223
tāmracūḍa - cock: 218
tantrayukti - logical methods of the system: 273
tantuka - the stretch: 169
tapas - religious power: 179
tārṣya - garuḍa: 186
tarpaṇa - eyewash: 137, 214, 218f
 - irrigation: 232
tatra - in those cases: 216 - the tatra: 169
tawny - *kapilā*: 33
tejas - brilliance: 82 - heat: 82
temperament - *prakṛti*: 21
the all black - *sarvakṣṇa*: 168
the bamboo leaf - *venupatraka*: 169
the big black - *mahākṣṇa*: 168
the big cow snout - *vṛddhagonasa*: 169
the big head - *mahāśīrṣa*: 169
the big jackfruit - *mahāpanasaka*: 169
the big pigeon - *mahākapota*: 168
the black belly - *kṣṇodara*: 168
the black snake - *kṣṇasarpa*: 168
the blood of birds and animals - *rasa*: 215
the break hood - *khaṇḍaphaṇa*: 168
the brown hut mouth - *babhrūkuṭīmukha*: 169
the brown - *babhru*: 169
the caustic antidote - *kṣārāgada*: 202
the chariot of light - *jyotīratha*: 170
the conch keeper - *śaṃkha pāla*: 168
the curd mouth - *dadhimukha*: 169
the deer foot - *eṇīpada*: 169
the drop stripe - *bindurāji*: 170
the finger stripe - *aṅgulirāji*: 170

- the flame - *agnika*: 169
 the flower all - *puṣpasakalī*: 170
 the flower sprinkle beauty
 - *puṣpābhikīrnnābha*: 169
 the fragrant one in oil - *tailasugandhi*: 217
 the gavedhuka - *gavedhuka*: 168
 the gift of god - *devadinna*: 169
 the goat swallower - *ajagara*: 170
 the grass drier - *trṇaśoṣaka*: 170
 the grass flower - *apuṣpa*: 169
 - *darbhapuṣpa*: 170
 The Great Antidote - *mahāgada*: 185
 the great antidote - *mahāgada*: 195
 the great lotus - *mahāpadma*: 169
 the great snake - *mahāsarpa*: 168
 the hand decoration - *hastābharaṇaka*: 169
 the hungry sting - *alagarda*: 169
 the ilikinī - *ilikinī*: 170
 the intoxicator - *madanaka*: 169
 the jackfruit - *panasaka*: 169
 the khaluṣa - *khaluṣa*: 169
 the kid - *śīṣuka*: 169
 the kūkuṭa - *kūkuṭa*: 168
 the little tree - *vṛkṣaka*: 170
 the lotus mouth - *puṇḍarikamukha*: 169
 the lotus - *padma*: 169 - *puṇḍarika*: 170
 the mark - *citraka*: 169
 the milk flower - *kṣīrikāpuṣpa*: 170
 the mirror ring - *ādarśamaṇḍala*: 169
 the morning glory - *pālindaka*: 169
 the mountain snake - *girisarpa*: 169
 the mud - *kardama*: 170
 the ochre - *kaṣāya*: 169
 the pale as a flower - *puṣpapāṇḍu*: 169
 the pigeon - *pārāvata*: 169
 the pilindaka - *pilindaka*: 169
 the rain cloud - *valāhako*: 168, 170
 the red eye - *lohitākṣa*: 168, 170
 the red ring - *raktamaṇḍala*: 169
 the ringed - *cakraka*: 170
 the salutary - *kalyāṇaka*: 203
 the science of life - *āyurveda*: 18
 the six part - *ṣaḍaṅga*: 169
 the snake around - *parisarpa*: 168
 the snake prince takṣaka - *takṣaka*: 186
 the speckled - *prṣata*: 169
 the stimulator - *dīpyaka*: 170
 the straight snake - *rjusarpa*: 169
 the stretch - *tantuka*: 169
 the stripe speckle - *rājicitra*: 170
 the tatra - *tatra*: 169
 the three fruits - *triphalā*: 219
 the three spices - *vyoṣa*: 215
 the time for therapies - *kriyākāla*: 23
 the two finger stripe - *dvyaṅgulirāji*: 170
 the two-day - *dvayāhika*: 170
 the variegated - *vicitra*: 169
 the white jaw - *svetahanu*: 170
 the white leaf - *śukapatra*: 170
 the white pigeon - *śvetakapota*: 168
 the white ring - *śvetamaṇḍala*: 169
 the white rip - *śvetadara*: 169
 the worm eater - *kikkisāda*: 170
 the year-snake - *varṣāhika*: 170
 thei snake flag - *ahipatāka*: 170
 therapies - *karman*: 23
 thorny - *sanakha*: 204
 three fruits - *triphalā*: 214, 216
 three-quarters of an hour - *muhūrta*: 22
tīkṣṇa - sharp: 181
timira - blindness: 220 - partial
 blindness: 217
 tissues - *dhātu*: 205
 tooth socket - *dantaveṣṭa*: 134
 topic - *adhikaraṇa*: 273f
 torn - *darita*: 166
toṭaka - 'angry beetles': 155
 toxic potion - *gara*: 203
 toxic pulse - *vega*: 192
 toxic reaction - *vega*: 164, 181, 185 - *vega*:
 174f - *viṣavega*: 173
 toxic shock - *vega*: 140
traivṛta - prepared with turpeth: 214
 treatable - *yāpya*: 151
 treatment - *bheṣaja*: 233 - *kriyā*: 219
 - *kriyā*: 23, 77
 trench sweating - *karṣū*: 100
 triad - *mithuna*: 277
 trice - *kāṣṭhā*: 22
trika - between the shoulder-blades: 102

triphalā - the three fruits: 219 - three fruits: 214, 216
trivṛt - turpeth: 217
trṇaśoṣaka - the grass drier: 170
 trunk of the body - *koṣṭha*: 173
 tube - *nāḍī*: 100
 tubes - *srotas*: 173
tūnī - @: 71
 turmeric - *haridrā*: 219
 turmeric - *rajana*: 215
 turpeth - *trivṛt*: 217
tuttha - blue vitriol: 219
tvac - skin: 163
tvak - skin: 22f
 twins - *yama*: 83
 tympanites - *ādhmāna*: 71

ucchiṅgana - sniffing: 222
uccīṅga - crabs: 155
udāna - udāna: 65
udāna - *udāna*: 65
udara - swollen belly: 203
udāvartā - udāvartā: 233
udāvartā - *udāvartā*: 233
udbhīd - shoots: 22
udveṣṭana - writhing: 145
 ugly nails - *kunakha*: 80
ūhya - deducible: 273, 278
ukta - stated: 263
 universality - *sāmānya*: 260
unmāda - madness: 203
unmardana - rubbing: 100
 unsteadiness of the humours
 - *doṣapariplava*: 223
 untreatable - *asādhya*: 221
upadeha - rheum: 136
upadeśa - prescription: 273, 275
upādhyāya - priest: 81
upadrava - complication: 236 - secondary ailments: 183 - side-effects: 137, 151
upahāra - oblations: 179
upahita - combined: 217
upanāha - poultice: 100
upaśama - pacification: 22
upasarga - affliction: 137
upasṛṣṭa - afflicted: 76

urethral instillation - *uttarabasti*: 77, 79
 - *uttarabasti*: 77 - *uttaravasti*: 79
 urinary stones - *aśmarī*: 203
ūrṇa - wool: 101
 used - *niṣevita*: 216
uśīra - cuscus grass: 219
utpalabhedyaka - lotus-splittable: 50
utpīḍita - injured: 221
utsādana - dry rub: 135 - dry rubs: 131
uttarabasti - urethral instillation: 77, 79
uttarabasti - urethral instillation: 77
uttaravasti - urethral instillation: 79

vadhra - slice of flesh: 54f
vaiḍūrya - beryl: 225
vaiṣamya - irregularities: 21
vakrabhrūnetra - bent brow and eye: 223
vāksamūhārthavistāra - extensive meaning of the collection of statements: 171
vaktra - ends: 223
vākyasheṣa - ellipsis: 273 - ellipsis: 276
valāhako - the rain cloud: 168, 170
vallīkarṇa - creeper-ear: 50
vallūraka - dried flesh: 50
vāminī - vomiting: 233
vānara - monkey: 154
vanaspati - fruit trees: 21 - non-flowering tree: 219
vandhyā - infertile: 233
 vapour - *bāṣpa*: 132f, 136
varaki - wasps: 155
varcaḥkīṭa - dung beetles: 155
varga - collection: 23
 variable statement - *anekānta*: 273, 276
 various treatments - *miśrakacikitsa*: 53
varṇa - complexion: 21, 57, 82
varṣā - rainy seasons: 22
varṣāhika - the year-snake: 170
vartti - wick: 49 - wicks: 225
vasā - fat: 218
vāta - wind: 232f
vātagulma - wind-swelling: 203
vātakaṇṭaka - @: 71
vātalā - windy: 233
vātarakta - gout: 71
vātāṣṭhīlā - @: 71

- vāvikṛtā* - or not distorted: 134
veda - knowledge: 17, 259
vedanābhighāta - pain and injury: 18
vega - force: 102 - pulse: 163 - pulses: 141
 - toxic pulse: 192 - toxic reaction: 164, 181, 185 - toxic shock: 140
vega - toxic reaction: 174f
vegāghāta - suppressing: 78
vegāntara - pulse interval: 174
veins - *sirā*: 196
velvet leaf - *pāthā*: 219
veṇupatraka - the bamboo leaf: 169
vicakṣaṇa - expert: 81
vicitra - the variegated: 169
vidagdha - inflamed: 214
vidaṅga - embelia: 219
viḍbheda - loose stool: 145, 156
vidhāna - itemization: 273, 276
vidruma - coral: 225
vijñānīya - required knowledge: 142, 164
vijṛmbhikā - gasping: 194
vikalpa - option: 273, 277 - particulars: 23
vikāsin - expansive: 147
vikṛtākṣa - dysfunctional eyes: 82
vilekhana - grooming: 80
vilocana - misshapen eyeball: 223
vipakva - matured: 214
viparītadarśana - metamorphopsia: 172
viparyaya - contraposition: 273, 276
virtue - *dharma*: 83
vīrudh - shrubs: 21
vīrya - potency: 185, 195
viśāda - depression: 21
viśada - limpid: 147
viśapūti - poison-stink: 184
visarpa - spreading rashes: 193
viśavega - toxic reaction: 173
viśeṣa - individuality: 260 - special property: 90
viśleṣa - disjunction: 148
viśvambhara - 'earth scorpions': 155
viśvañci - paralysis of arms and back: 70f
vital energy - *ojas*: 21
vital wind - *prāṇa*: 65
voḍhāra - bearers: 131
vomiting - *vāminī*: 233
vṛddhagonasa - the big cow snout: 169
vṛkṣa - flowering trees: 21
vṛkṣaka - the little tree: 170
vṛnta - stalk: 214
vyadha - piercing: 222
vyadhi - disease: 23
vyākhyāna - explication: 273, 277
vyākhyāta - intended: 23
vyāla - wild animals: 22
vyāna breath - *vyāna*: 173
vyāna - *vyāna* breath: 173 - *vyāna*: 65
vyāna - *vyāna*: 65
vyāvāyin - pervasive: 147
vyāyojima - multi-joins: 50
vyoṣa - the three spices: 215
wasps - *kaṇabha*: 155 - *varaki*: 155
wasted - *kṣīṇa*: 52
water-born - *salilotthita*: 220
water-dwellers - *jalaaukas*: 32
water - *jala*: 32
watery eye - *syanda*: 220
weeping tears - *aśrupāta*: 80
welfare - *śreyas*: 18
wheezing - *śvāsa*: 65, 145
white mustard - *siddhārthaka*: 224
white siris - *kinihī*: 219
white sugar - *sitā*: 224
white - *śukla*: 83
wick - *vartti*: 49
wicks - *vartti*: 225
wild animals - *vyāla*: 22
wind-swelling - *vātagulma*: 203
wind - *māruta*: 76 - *vāta*: 232f
windy - *vātālā*: 233
wine - *surā*: 205
with a needle-like opening - *sūcīvaktṛā*: 233
with blood - *śonitena*: 223
with bloodloss - *raktakṣayā*: 233
with difficulty - *kṛcchra*: 221
with testicles - *aṇḍīnī*: 233
without venom - *nirviṣa*: 166
womb - *yoni*: 228
wood apple - *kapittha*: 214

wool - *ūrṇa*: 101
 word-meaning - *padārtha*: 261
 word - *pada*: 259f
 worms - *kṛmi*: 22
 writhing - *udveṣṭana*: 145


yakṛdrasa - liver extract: 215
yakṛt - liver: 216
yama - twins: 83
yamalā - double: 134
yāmīya - in yama's direction: 160
yantraṇā - restrictions: 222
yāpya - alleviated: 216 - can be mitigated:
 221 - mitigatable: 213 - treatable: 151

yaṣṭīkarna - stick-ear: 50
yavāgū - gruel: 150, 181
yavaudana - cooked barley: 221
 year - *saṃvatsara*: 22
yoga - cohesion: 274 - compounds: 214
 - formulation: 99
yonī - female reproductive organ: 232f
 - female reproductive system: 232
 - womb: 228
yonivyāpat - disorders of the female
 reproductive system: 232
 young girl - *kaumārī*: 85
yuga - yuga: 22
yuga - *yuga*: 22

Todo list

■ Cite Paul Courtright, Ganesha book.	19
■ Can't be "sedation"	45
■ complete this thought	63
■ add footnote here	63
■ add refs to Divodāsa as king.	63
■ find out about uttarabasti	77
■ to what?	78
■ 29, 30 missing?	81
■ Problematic passage in the edition.	81
■ unsolved problem	86
■ Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक).102	
■ Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक).102	
■ Euphorbia Antiquorum (Antique spurge)	105
■ The webpage https://hindi.shabd.in/vairagya-shatakam-bhag-acharya-arjun-tiwari/post/117629 says that this verse belongs to the <i>Nītiratna</i> . I could not find this text.	109
■ The provisional edition should be modified accordingly.	111
■ There, Ḍalhaṇa comments that deliberation on <i>avapīḍa</i> had been done earlier when it was mentioned. Find that description to know more details.	113
■ Search for the section where the treatment of <i>ākṣepaka</i> is described.	114
■ Make the first letter of sentence capital.	114
■ ?	120
■ ?	120
■ ?	120
■ (?)	120
■ Is Dh. the teacher of Su. elsewhere?	130
■ Cf. Arthaśāstra 1.21.8.	131

■ I'm still unhappy about this verse.	134
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	134
■ fn about sadyas+	134
■ Bear's bile instead of deer's bile.	135
■ punarṇṇavā in the N & K MSS	136
■ śrita for śṛta	136
■ explain more	136
■ Medical difference from Sharma.	137
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text. . . .	137
■ The two uses of prāpta are hard to translate. prāptāḥ → kṣipram is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.	137
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	137
■ Look up the ca. reference.	146
■ Come back to the issue of "kalpa". Look up passages in the Kośa. . . .	153
■ got to here - 2023-01 continue with table for #5	155
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	157
■ Include info on hida-2019	163
■ Or "There are 20 phaṇins and 6 maṇḍalins. The same number are known. There are 13 Rājīmats." Or even, "there are 20 Phaṇins and six of them are Maṇḍalins." Are phaṇins really the same as darvīkaras?	166
■ grammar	167
■ ri- ṛ-?	169
■ varṇa means "colour" elsewhere?	170
■ write note on pariṣekān pradehāṃś	182
■ where is cutting with a knife related to removing bile or phlegm. . . .	214
■ maṣī burned charcoal. Find refs.	214
■ find ref.	220
■ Check out these refs.	220
■ meaning of kalpa	220
■ or a dual?	225
■ See chapter 40 of Sūtrasthāna.	276
■ vasā / medas / majjan	276
■ Does bhūtādi a compound or it means ahaṅkāra or ego?	277

 triad? –DW	277
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