

A Translation of the Nepalese Text of the
Suśrutasamhitā

Dominik Wujastyk Jason Birch Andrey Klebanov
Lisa A. Brooks Paras Mehta Madhusudan Rimal
Deepro Chakraborty Harshal Bhatt Jane Allred
et alii

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Part 1. Sūtrasthāna

Part 2. Nidānasthāna

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 2002.¹⁶⁴ 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*)¹⁶⁵ is incompetent to produce offspring if it is [characterized by] wind, bile, phlegm, blood (*śoṇita*),¹⁶⁶ decomposition (*kūṇapa*), clumps (*granthi*),¹⁶⁷ stinking pus (*pūtipūya*), low volume (*kṣīṇa*), urine, or feces.

¹⁶⁴ [HIML](#): IA, 244–246.

¹⁶⁵ 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.

¹⁶⁶ Note that the list begins with the four entities, wind, bile, phlegm and blood, hinting at a four-humour system (see Wujastyk 2000: 485–486).

¹⁶⁷ 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., Lamming and Marshall 1990: 2, 614–615; Cohen 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*).¹⁶⁸
 - 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.¹⁶⁹

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.¹⁷⁰

- 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.¹⁷¹

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-

¹⁶⁸ 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.

¹⁶⁹ 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 (see Wujastyk 2016: 38 *et passim*).

¹⁷⁰ 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.

¹⁷¹ 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).¹⁷²

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.¹⁷³ 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**.¹⁷⁴
- 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.¹⁷⁵ 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.

¹⁷² 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.

¹⁷³ These three recipes are not present in the vulgate text of the *Suśrutasaṃhitā*.

¹⁷⁴ -विपक्व “well cooked with...” might be interpreted as “with ripe...”.

¹⁷⁵ 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.¹⁷⁶*

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.¹⁷⁷*

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

10.1 *In these six cases, a wise person should carry out the sequence that starts with oleation.¹⁷⁸*

to what?

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).¹⁷⁹*

176 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.

177 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).

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

179 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.

10.5

10.6

10.7

10.8

10.9

10.10

10.11

10.12 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*).¹⁸⁰
- 13 One should use a paste (*kalka*) as well as cloths and a salutary lavages (*ācamana*).¹⁸¹
- 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.¹⁸²

¹⁸⁰ The “procedure ending with a urethral instillation” probably refers to verse 6 above (see page 73).

¹⁸¹ The word आचमन, normally “sipping water from the palm” is here translated “lavage” following the context and Ḍaḥṇa 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.”

¹⁸² 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.

- 14ab When clumps (*granthi*) appear, he should drink velvet-leaf, three heating spices, and Indrajao.¹⁸³
- 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.

During menstruation

- 25 During the season (*ṛtu*), starting from the first day onwards, the chaste woman (*brahmacārīṇī*) foregoes bathing, anointments, ornaments and grooming (*vilekhana*).¹⁸⁴ 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.¹⁸⁵

For what reason? By sleeping during the day, the fetus becomes deaf.¹⁸⁶ 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*).¹⁸⁷ 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.¹⁸⁸

183 On ग्रन्थि, see note 167.

184 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*). Ḍalhana on 3.2.25 (Su 1938: 347) noted that the woman's abstention should last three days from the first appearance of her menses.

185 On the similar prohibitions relating to a menstruating woman as described in Dharmaśāstra literature, as well as the similar defects accruing from disobedience (see Leslie 1989: 284–287).

186 Here, the vulgate reads स्वप्नशीलः "he tends to sleep."

187 On translating कुष्ठ in Āyurvedic texts, see Emmerick 1984: 96 ff.

188 This sentence is hard to construe because हविष्यं "ritual food" cannot agree with - भोजिनीं.

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.¹⁸⁹

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.

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.¹⁹⁰

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*, *ban-yan*, *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.¹⁹¹

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*

29, 30 missing?

Problematic passage in the edition.

¹⁸⁹ See Wujastyk et al. 2023: 58 and fn. 167.

¹⁹⁰ 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.

¹⁹¹ There is a textual problem at the start of this passage.

of field, seed, water and grass.¹⁹²

- 34 Children born in this manner are beautiful, of noble character and enjoy long lives.¹⁹³ They provide release from obligation (*r̥ṇa*) and they themselves have children, benefitting their parents.¹⁹⁴
- 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.¹⁹⁵ When earth is the predominant element, it is dark (*kṛṣṇa*). When earth and ether are the chief elements, it is dark brown (*śyāma*).¹⁹⁶ 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.¹⁹⁷ In that context, congenital blindness (*jātyandha*) is caused by the element of brilliance (*tejas*) not reaching the location of eye (*dṛṣṭi*). Similarly, red eyes are a consequence of blood, white eyes are a consequence

192 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.

193 We translate महासत्त्वाः as “noble character;” Ḍalhaṇa, commenting on the vulgate reading सत्त्ववन्तः, refers to the गुणस्, interpreting the expression as “not strongly influenced by रजस् and तमस्.”

194 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 पितृणामृणत्रयमोक्षणशीलाः “behaving so as to provide release from the three debts to the ancestors.”

195 The food of the mother, that is.

196 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.

197 Cf. also n. , p. 181. Cf. HIMAL: 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*, *jyaisṭhī*, *gīrgiṭ*.

of phlegm, yellow eyes are a consequence of bile, and dysfunctional eyes (*vikṛtākṣa*) are a consequence of wind.¹⁹⁸

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

*If a pure wind affects someone's eyes, those eyes will consequently become sunken, dark and white.*¹⁹⁹

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

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

When blood mixed with phlegm moves into the eyes, their eyes become pigeon-blue, or else red.

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

3.2.37 But when the wind splits the seed (*bīja*), two lives (*jīva*) come into the belly (*kukṣi*). They are called "a pair (*yama*)," being created from preceding virtue (*dharma*) or its opposite.²⁰⁰

¹⁹⁸ The term विकृताक्ष was known to Kātyāyana (*Mahābhāṣya* on P.6.3.3, (*Mahābhāṣya*: 3, 142)).

¹⁹⁹ The grammar of this sentence is imperfect.

²⁰⁰ Note the adverbial -पुरा at the end of a Bahuvrīhi.

Śārīrasthāna 3: On Conception and the Development of the Embryo

First draft, by Jan Gerris, 2023-12-19.

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.²⁰¹ Das (2003: ch 8) also studied topics of this chapter.

Translation

- 1 We are now about to begin to explain how the embryo is conceived, nestles and develops* once it arrives in the body.
- 3 Sperm from the male absorbs heat whereas eggs from the female release heat. With respect to this aspect, the way the different basic elements of matter behave depends on how the elements specifically react with one another and how they form bonds with one another.
- 4 The wind aggravates the heat caused by the bodily frictions during sexual intercourse between husband and wife. Hence heat and wind colligate and displace the sperm towards the

²⁰¹ [HIML](#): IA, 247–247.

vagina. There it gets combined with the female element, thanks to the matrimonial fusion of agni and saumya, and is confined towards the uterus, its new realm where it is respectfully known by many names and synonymous descriptions such as he who touches, smells, looks and sees, hears, tastes, as the animating principle of all living beings, as he who wanders, observes and witnesses, the creator, he who remains incomprehensible even though eternal. So it claimed. 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.

- 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 miscarry 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 menstrual 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
 (kukukūṇiṣṇaṇṇm), 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) reṣiṇaṃ
 - 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, *āmṛāmrātaka*** -flowers and so on, or precisely with male names, and who has an enhanced facial complexion, it is proclaimed to be likely (*bhāvetām?*) (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 (prābhūtaṃ?) 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 2002.²⁰²

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.²⁰³

²⁰² [HIML](#): IA, 265–266.

²⁰³ 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](#). P. V. Sharma (1999–2001: 303) 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 ([Sircar 1966](#): 91).)

Aṣṭāṅgaḥṛdayasaṃhitā 4.21.14 ([Ah 1939](#): 723) is the same verse, mutatis mutandis, but the editor noted (f.n. 6) a variant reading षट्दरण 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*, *Himalayan monkshood*, 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.²⁰⁴
- 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.²⁰⁵
- 10ab When the wind has reached the semen, one should perform the treatment for the defects of the semen.²⁰⁶
- 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.²⁰⁷ Or, if is located in a single limb and is stuck there, a

204 On the translation of methods of medical touch, such as अभ्यङ्ग and संवाहन, see Brooks 2021: 122–131. मर्दन, उन्मर्दन mean “pressing or vigorous rubbing.” The vulgate includes ducts (*sirā*) as an added place that wind can enter.

205 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.

206 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.

207 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.²⁰⁸
- 12 Or, if it is mingled with phlegm (*balāsa*), bile, and blood, the physician should treat it with non-hostile remedies.²⁰⁹ However, when the wind is inactive, he should perform blood-letting many times.²¹⁰
- 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.²¹¹
- 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.²¹²
- 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*²¹³

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

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

209 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.

210 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.”

211 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.

212 Cf. साल्वण “sweat from a poultice” in *Mahākośa*: 898. *Aṣṭāṅgasaṅgraha* 1.26.3a (*As* 1980: 188) describes a poultice called “*sālvala*” made with numerous ingredients (the commentator Indu elaborates, p. 189).

213 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*²¹⁴, 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.²¹⁵ 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*).²¹⁶ 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.²¹⁷

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, meats²¹⁸, soups, oils²¹⁹, any unctuous substance, unctuous and salty meals that are made sour by fruits, bathing with lukewarm water, massages, saffron, agarwood, cassia cinamon, 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.

Perhaps *kalka* here could also mean the *Terminalia Bellerica* (विभीतक).

Draft tr. from here

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, meats²²⁰, soups, oils²²¹, any unctuous substance, unctuous

Perhaps *kalka* here could also mean the *Terminalia Bellerica* (विभीतक).

214 some aquatic animal

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

216 Ḍaḥaṇa on 4.2.20 (*Su* 1938: 422) interpreted मात्रा as a measure of time, citing an un-attributed 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.

217 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.”

218 The plural indicates milk and meat from various animals.

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

220 The plural indicates milk and meat from various animals.

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

and salty meals that are made sour by fruits, bathing with lukewarm water, massages, saffron, agarwood, cassia cinnamon, 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 pastes²²² of turpeth,²²³ red physic nut, ??, ??, the three myrobalans, and embelia, a Bengal quince fruit equivalent measure of viburnum-root and ??, two *pātra* quantities of both *triphalā*-decoction²²⁴ and yogurt, and one *pātra* measure of ghee.²²⁵ 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.²²⁶

This procedure of making viburnum-ghee should also be referred for making Asoka tree-ghee and ??-ghee.²²⁷

- 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.²²⁸ This is the *anutaṭila*

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

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

224 त्रिफलारस is here taken to mean a decoction of *triphalā*.

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

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

227 अशोक and रम्यक are the Ashoka and Chinaberry respectively.

228 In H, the word दन्तप्रतीवायं in the compound word वातघ्नौषधदन्तप्रतीवायं does not appear to make sense. Perhaps the syllable यं 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)²²⁹ that is mentioned in wind disorders. It is called *anutaṭila* because it is produced from tiny oily objects.²³⁰

- 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 oily²³¹ in a big vessel and totally cover it with water.²³² 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 possible²³³ with one thousand parts of each of the following---a decoction of wind-alleviating herbs, meat soup, milk, and *kāñjika*²³⁴---and thus prepare the *sahasra-pāka* (that which is cooked with thousands). The admixture added to the oil contains the *hemavata* herbs²³⁵, 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.²³⁶ 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.

229 The न् should be read ण्.

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

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

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

233 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.

234 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.

235 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.

236 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*.²³⁷ These leaves should be completely pounded along with salt in a mortar. This mixture should be put in a pot filled with oil²³⁸. It (pot) should be smeared²³⁹ with cow-dung. Thereafter, the pot should be heated.²⁴⁰ 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 ?? and eggplants smeared with salt and fill a pot with it.²⁴¹ In that pot, one should add ghee, oil, fat, and marrow. Then, one should smear it²⁴² 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*, ??, ??, *weaver's beam tree*, *corky coral tree*, ??, ??, ??, ??, ??, ??, *Indian beech*, ??, *poison berry*, ??, *marking-nut tree*, *Asoka tree*, ??. One should then mix them with salt and heat them as earlier.²⁴³ 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 for the patients troubled

Euphorbia
An-
tiquorum
(Antique
spurge)

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

238 सेहघट can also mean a pot filled with ghee

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

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

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

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

243 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.

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 2002.²⁴⁴

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).²⁴⁵ However, this is not correct.²⁴⁶ 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.²⁴⁷, 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.

²⁴⁴ [HIML](#): IA, 266.

²⁴⁵ Dalhaṇa comments ([Su 1938](#): 424) that उत्तान refers to being situated in the skin and flesh, and अवगाढ refers to being situated internally.

²⁴⁶ In H, the word तन् should be तत्.

²⁴⁷ 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.²⁴⁸ Later, it spreads throughout the body. Its early forms are pricking pain, burning, itching, ulcer, trembling²⁴⁹, roughness of the skin, pulsation in the blood vessels, tendons, and tubular vessels²⁵⁰, 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.²⁵¹ 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 uraria²⁵², 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 uraria²⁵³, ??, wild asparagus, ??, and ??. This milk should then be used to cook oil with the admixture of pastes of ??, ??,

248 In H, the word तन् should be तत्.

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

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

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

252 Ḍalhaṇa glosses (Su 1938: 425) *śṛgālavinnā* as *pr̥śniparṇī*.

253 According to Ḍalhaṇa, *śṛgālavinnā* is *pr̥śniparṇī*.

??, ??, 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-flower²⁵⁴, ??, liquorice, giant potato, heart-leaf sida, country mallow, and ??²⁵⁵, with the admixture of cottony jujube, etc. Or, one should use the heart-leaf sida-oil that is cooked as *śatapāka*.²⁵⁶ 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.²⁵⁷ 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*²⁵⁸ 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 uraria²⁵⁹, ??, ??, sugar, bulrush²⁶⁰, ??, and sweet flag. Or, the essence of unctuous fruits²⁶¹ can be used as a poultice. Or, a *veśavāra*²⁶² prepared from the flesh of a fat *cilicima* fish²⁶³ can be used instead. Or, [one

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

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

256 *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*.

257 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).

258 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.

259 *śṛgālavinṇā*

260 For *kaśerukā*

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

262 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.

263 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
this verse
belongs
to the
Nīlīratna. I
could not
find this
text.

can use] the poultice containing Bengal quince-rind²⁶⁴, crape jasmine, deodar, ??, grey orchid, peas, costus, ??, liquor, yogurt, and whey. Or, [one can use] the ointment prepared by mixing citron, amla²⁶⁵, 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, cassia cinnamon, triphalā, ??, and heart-leaved moonseed should be given. [The patient should be administered] ghee that is prepared with sweet, bitter, and astringent [remedies].²⁶⁶

[The patient] should be sprinkled with a decoction of ??, lotus stalk, white sandalwood, and wild Himalayan cherry mixed with goat-milk²⁶⁷, 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*²⁶⁸ 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, scrambleberry²⁶⁹, ??, ??, 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.

264 The word पेसिका in H should be read पेशिका.

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

266 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.

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

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

269 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 acidic²⁷⁰. 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, ??²⁷¹, **liquorice**, ??²⁷², 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 ??²⁷³, **selu plum**, and **wood apple**, or the paste of honey, **horseradish tree**, and **hogweed**,²⁷⁴ or the paste of dry ginger, long pepper, black pepper,²⁷⁵ **hare foot uraria**, and **poison berry**.²⁷⁶ 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.²⁷⁷
- 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].²⁷⁸ In this way, one should

The provisional edition should be modified accordingly.

270 Reading the word सुक्त in H as शुक्त

271 Monier Williams states Rumex Vesicarius for śuktā

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

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

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

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

276 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.

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

278 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,²⁷⁹ loss of appetite, jaundice, abdominal affection, piles, heavy breathing, cough, wasting disease, weak digestion, and heart disease.

The poultice is a paste of ??, sandalwood, rajmahal hemp, ??, wild asparagus, bulrush,²⁸⁰ country mallow, wild Himalayan cherry, liquorice, ??, ??, ??, ??, 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 eating²⁸¹. 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.²⁸²

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,²⁸³ spacious and comfortable rooms²⁸⁴ with no wind, soft pillows, comfortable beds,

279 Perhaps विषमज्वर could mean irregular fever.

280 H has कशेरुका.

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

282 The word भवति in H should have been भवन्ति.

283 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.

284 In H, read the स सरणानि as श.

and soft massages are recommended in the condition of wind-blood.

- 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,²⁸⁵ 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,²⁸⁶ and who is not restrained externally. There at the beginning itself,²⁸⁷ after rubbing the patient with oil and making him perspire, one should treat him with a strong *avapīḍa*²⁸⁸ 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*²⁸⁹ 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.²⁹⁰ Or else he should

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

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

286 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.

287 In H, प्रागैव should have been प्रागेव.

288 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*.

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

290 H has the reading रथाकारचुल्ल्याम् that means “fireplace shaped like a chariot”, but the

be made to sweat by [a mixture of] ??, *veśavāra*,²⁹¹ and milk.

Oil cooked with the juice of *radish*, ??, ??, *spurge*, and ?? should be used in sprinkling, etc. for patients with spasmodic contractions.²⁹² 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.²⁹³ 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,²⁹⁴ 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*.²⁹⁵ *Anutaila* should be used for massage.²⁹⁶ *Sālvala* should be used for poultice.²⁹⁷ *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.

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

Make the first letter of sentence capital.

vulgate reading रथकारचुल्लयाम् makes more sense here. Thus, we have accepted it.

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

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

293 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.

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

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

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

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

20

21

- 22 One should treat the patient with *ardita*²⁹⁸ 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 remaining²⁹⁹ should be brought down [the stove] and filtered. It should then be mixed with a *prastha*³⁰⁰ 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*, *paṅgukalāya*, 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*,³⁰¹ lukewarm juice of ??³⁰² mixed with *liquorice*, oil, and salt should be put into the ears.³⁰³ 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.³⁰⁴ 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.

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

299 It means that the water has evaporated.

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

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

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

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

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

- 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 *long pepper* and other herbs with hot water. Or else one should make the patient drink ghee that is made thick with asafoetida and ??.³⁰⁵ One should also treat the patient with enemas.
- 26 In the case of *ādhmāna*,³⁰⁶ however, one should do *avatarpaṇa*,³⁰⁷ heating the hands, *phalavartikriyā*,³⁰⁸ stimulation of digestion, and [administer] digestives. One should also employ the purging of bowels and enemas. In the case of *pratyādhmāna*,³⁰⁹ one should employ vomiting, fasting, and stimulation of digestion.
- 27 In the case of *aṣṭhīlā* and *pratyāṣṭhīlā*,³¹⁰ 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*, ??, ??, ??, *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*, *anāhamūtra*, 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

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

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

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

308 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.

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

310 Refer to *Nidānasthāna* 1.90 and 1.91.

understood as either pure or vitiated by humours³¹¹ and should be 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.³¹²*
- 33 *That is called ūrūstambha. Others call it āḍhyaṁvāta. 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 ?? fruits mixed with urine.³¹³
One should eat old ??s, ??, ??, etc. along with uncooked³¹⁴ 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.*

311 In H, the reading लक्षणोन्याम्श्च does not make sense. Hence I cannot translate it. Perhaps the correct reading could be लक्षणाभ्याञ्च. This would connect with the two conditions of the wind as stated in the verse.

312 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.

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

314 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 2002.³¹⁵ Das made observations about the afterbirth (*aparā*) that is mentioned in 4.15.17 ([Su 1938](#): 432).³¹⁶ Selby has explored gynecological narratives in ayurveda.³¹⁷

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.

³¹⁵ [HIML](#): IA, 271–272.

³¹⁶ Das [2003](#): 517.

³¹⁷ Selby [2005a,b](#).

- 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 *śālmali* – 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 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 “formal procedure,” a sense that, in a secular context, echoes the *kalpa* of the *Kalpasūtras*, the “formal procedures” of Vedic ritual.³¹⁸ The twelfth-century author Aruṇadatta,³¹⁹ glossed कल्प simply as प्रयोग: “procedure” and as योजनम्.³²⁰

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 poison. The king’s kitchen is presented as the site of greatest vulnerability.

³¹⁸ Winternitz (1981–85: 252) 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.” Gonda (1977: 467) also used “ritual practice,” giving useful further notes from classical authors in footnote 8.

³¹⁹ “A learned man with a great command of a number of sciences,” (HIML: 1A, 661).

³²⁰ *Sarvāṅgasundarī* on *Aṣṭāṅgaḥṛdayasamhitā* 1.16.17ab (Ah 1939: 246) and 5.1 *gadyasūtre* 2 (Ah 1939: 735) respectively.

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.³²¹

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.³²²

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.³²³ 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.³²⁴ Translations of this chapter since Meulenbeld's listing have appeared by Wujastyk (2003b: 131–139), P. V. Sharma (1999–2001: 3, 1–15), and Srikantha Murthy (2000–02).³²⁵

³²¹ *Arthaśāstra* 1.21.8 (Kangle 1965: 1, 30), translation by Olivelle (2013: 97).

³²² Cf. *Arthaśāstra* 1.21.6, *ibid.*, Olivelle (2013: 96).

³²³ Cf. *Arthaśāstra* 1.21.6 again.

³²⁴ HIML: IA, 289–290.

³²⁵ For a bibliography of translations to 2002, including Latin (1847), English (1877), Gujarati (1963) and Japanese (1971), see HIML: IB, 314–315. Singhal and Dwivedi (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.1693,³²⁶ dated to 1165 CE.³²⁷

³²⁶ Scan at cudl.lib.cam.ac.uk/view/MS-ADD-01693/1.

³²⁷ See Bendall's chart of Nepalese letter-numerals (Bendall 1883: Lithograph V, after p. 225).

Translation

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

- 1–2 And now I shall explain the formal procedure (*kalpa*) for safeguarding food and drink, as were declared by the Venerable Dhanvantari.³²⁸
- 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.³²⁹

[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.³³⁰
- 6 Therefore, a king should always be protected from poison by a physician.

³²⁸ 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 Klebanov (2021: 28–32), 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 Birch et al. (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.

³²⁹ 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.”

³³⁰ Verses about the use of Venemous Virgins as a weapon do not appear in the Nepalese manuscripts. Cf. Wujastyk 2003b: 81 f., 132. This material is present in the commentary of Gayadāsa.

- 7 The racehorse-like fickleness of men's minds is well known. And for this reason, a king should never trust anyone.³³¹
- 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,³³² have clean utensils and be staffed by men and women who have been vetted.³³³
- 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.³³⁴
- 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.³³⁵ 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 (*abhyāṅga*) 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

Cf.
Arthasāstra
1.21.8.

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

332 We read महच्छुचिः with the Nepalese manuscripts and against the vulgate's महच्छुचि. We understand शुचिस् as a neuter noun meaning "light" following Apte (Apte: 1050a).

333 Verses detailing the ideal staff are omitted in the Nepalese manuscripts. Cf. Su 1938: 560; Wujastyk 2003b: 132.

334 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 (Shastri 1920: 68). More pertinently, perhaps, सूपोदन is attested in the Bower Manuscript, part II, leaf 11r, line 3 (Hoernle 1893–1912: vol. 1, p. 43).

335 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).

- also explain the remedy.
- 28 Flies or crows or other creatures that eat a poisonous morsel (*bali*) 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 looks at food which has poison mingled with it, its eyes are promptly drained of colour; a peacock pheasant drops dead. A koel changes its song and the common crane rises up excitedly.³³⁶ It will excite a peacock and the terrified parakeet and the hill myna screech. The swan trembles very much, and the racket-tailed drongo churrs.³³⁷ The chital deer sheds tears and the monkey releases excrement.³³⁸
- 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.³³⁹
- 35, 36cd In such a case, an errhine and a collyrium that are costus, ??, spikenard and honey (*madhus*);³⁴⁰ a paste of sandalwood on the heart may also

336 The verb अर्च्छति “rises up” is a rare form best known from epic Sanskrit (see Oberlies 2003: 212, §7.6.1). The transmitted form क्रौञ्च is obviously a colloquial version of Sanskrit क्रौञ्च. Commenting on 1.7.10 (Su 1938: 31), Ḍalhaṇa interestingly gives the colloquial versions of several Sanskrit bird names, even singling out pronunciation in the specific location of Kānyakubja. For क्रौञ्च he says that people pronounce it कुरञ्च and कोचि. The form कोञ्च is found in Pāli (see Cone 2001: 731, who notes that Ardhamāgadhī has the same form). Elsewhere, Ḍalhaṇa calls 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).

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

338 MS Kathmandu KL 699 reads “bull (वृषभ)” for “Chital deer (पृषत).” 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.

339 “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).”

340 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.

- provide relief.³⁴¹
- 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**.³⁴²
- 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.³⁴³ In such a case, he should apply the treatment recommended above for vapour (*bāṣpa*), and what will be stated below under “toothbrush twigs”.³⁴⁴
- 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.³⁴⁵

341 Singhal et al. (1972–82: 350) discussed the difficulties in identifying लामञ्ज, a plant cited more often in the *Suśrutasaṃhitā* than in the *Carakasaṃhitā*; Ḍalhaṇa adopted the common view that it is a type of *uśīra* or vetiver grass. The grammatical neuter form मधुस् “sweetness” of the Nepalese manuscripts is less common than neuter मधु “honey, sweetness, liquorice.”

342 “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 (see Wujastyk 2003b: 76–78, 125). 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” (cited from Potter: 262; not found in Osbaldeston and Wood 2000).

343 The word अष्टील 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.

344 Poisoned toothbrushes are discussed in verses 48 ff. below.

345 I translate मूर्च्छा in the light of the metaphors discussed by Meulenbeld (2011), that

- 41 In this case, vomiting must quickly be induced using the fruits of **emetic nut, gourd, red gourd**, and **luffa**, taken with milk and **watered butter-milk**, or alternatively with rice-water.
- 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*).³⁴⁶
- 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.³⁴⁷
- 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.³⁴⁸
- 48 When a toothbrush twig has poison on it, the bristles are corroded and the flesh of the tongue, gums and lips swells up.³⁴⁹
- 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.³⁵⁰
- 50 Alternatively, the rubbing (*pratisāraṇa*) can be done with either the roots of **sage-leaved alangium**, the bark of **blackboard tree** or **siris**

I'm still unhappy about this verse.

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

fn about sadyas+

include thickening and losing consciousness.

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

347 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*.

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

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

350 This recipe is different from the vulgate.

- seeds.³⁵¹
- 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.³⁵² And the flesh splits open.
- 53–54 In such a case, sandalwood, *crape jasmine*, *costus*, and *cuscuta grass*, *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*.³⁵³
- 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*).³⁵⁴
- 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*,³⁵⁵ ghee, *beautyberry*,³⁵⁶ *black creeper*, and *amaranth*. Good alternatives are either the fluid extract of cow-dung, or the juice of *jasmine*, the juice of *purging nut tree*, or household soot.³⁵⁷

Bear's bile
instead of
deer's bile.

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

352 The feminine स्फोट for “boils” is unattested.

353 This compound could be interpreted as “wood apple juice and *cassia cinnamon*.” Note that this recipe is different from that of the vulgate, which requires urine.

354 See verse 52 above.

355 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).

356 See note 342.

357 The plant identifications in this passage follow Ḍalhaṇa’s glosses, although he noted

- 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*).³⁵⁸ In this case, the drink is honey and ghee, and the ointment (*pralepa*) is sandalwood with ghee, curds, honey, *verbena*, *scarlet mallow* and *hogweed*.³⁵⁹
- 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.
In such a case, ghee of cows etc., boiled up with their milk and *Himalayan monkshood*, is prescribed, with *henna*, as a cold drink or er-rhine.
- 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*

punarṇavā
in the N &
K MSS

śrita for
śrta

a difference of opinion on the identity of *purging nut tree* (lit. “mouse-ear”).

The expression धूमो वागारसंज्ञितः ‘...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 Meulenbeld (2008b: 443). Cf. note 450, p. 149.

³⁵⁸ 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.

³⁵⁹ 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 Gaṇapatiśāstrī 1920–25: 20, where it is the name of a constellation.

are also recommended as something good.³⁶⁰

- 69 When poison is mixed in with eye make-up (*añjana*), he gets tears and rheum (*upadeha*), with a burning feeling, pain, faulty vision (*dṛṣṭivibhrama*), and possibly even blindness.³⁶¹

- 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*).³⁶²

- 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.³⁶³

- 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

³⁶⁰ The syntax of the Nepalese version is slightly unclear, but the vulgate has smoothed out the difficulties.

³⁶¹ The term translated as “faulty vision” could also mean “rolling eyes.” “Eye make-up” is normally made of Indian barberry.

³⁶² The reading अवदारण in MS Kathmandu KL 699 is not attested elsewhere in Sanskrit literature. On “sepsis” for पाक, see Wujastyk 2003b: xlv–xlvi.

³⁶³ 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

explain
more

Medical
differ-
ence from
Sharma.

example
where the
vulgate
clarifies
that these
should be
used sepa-
rately; ap-
pears to be
a gloss in-
serted into
the vulgate
text.

The two
uses of
prāpta are
hard to
translate.
prāptāh →
kṣipram
is an ex-
ample of
the vulgate
banalizing
the Sans-
krit text to
make sense
of a diffi-
cult pas-
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√ vyadh
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(also else-
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- that is mixed with poison will be rendered free of poison.³⁶⁴
- 79cd–80 He should always guard his heart when amongst **people who are not his friends**.³⁶⁵ Before eating, he should drink the kinds of ghee called “Invincible” and “Immortal”.³⁶⁶ 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**,³⁶⁷ **liquorice**, and sugar to the meats of ??, **mongoose** and **blackbuck** too.
- 83 Add sugar and **Himalayan monkshood** 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.³⁶⁸
- 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.

³⁶⁴ 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 T. B. 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.

³⁶⁵ 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 (As 1980: 79).

³⁶⁶ These ghee compounds are described in later chapters: see 5.2.47–49 (Su 1938: 566) and 5.6.13 (Su 1938: 581).

³⁶⁷ Ḍalhaṇa on 5.1.82 (Su 1938: 563) equated this with **turpeth**.

³⁶⁸ On this expression, see Yagi 1994.

Kalpasthāna 3: Poisonous Insects and Animals

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁴¹⁷

Translation

- 1 And now we shall explain the formal procedure (*kalpa*) that is the required knowledge about mobile poisons.⁴¹⁸
- 3 The full explanation about the sixteen carriers (*adhiṣṭhāna*) of the mobile poisons, that have been mentioned by me in brief, will be stated.⁴¹⁹
- 4 In that context, they are:⁴²⁰
 - gaze and breath,
 - teeth, nails, and bites
 - urine and faeces,
 - **menstrual blood**,
 - semen,
 - **tail**,
 - nipping with the mouth (*mukhasaṃdaṃśā*),

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

⁴¹⁷ [HIML](#): IA, 291–292.

⁴¹⁸ In contrast to stationary, plant poisons. No reference is made to Dhanvantari (see Birch et al. [2021](#)).

⁴¹⁹ "Carrier" for base, foundation (*adhiṣṭhāna*) aims to capture the idea that the author will describe the creatures in which poisons inhere.

⁴²⁰ The content of this section is presented as a table, for clarity for the contemporary reader and mindful of the theoretical issues surrounding notational variation, including the "symbolic rewriting" and the modification of "expressive capacities" discussed by Sarukkai ([2016](#): 321 ff). For further discussion, see Wujastyk [2021](#): 81–83.

⁴²¹ This interpretation comes from Ḍaḥaṇa on 5.3.4 ([Su 1938](#): 567), but he reads विशर्धित.

- fart (*avaśardhita*),⁴²¹
- **anus**,⁴²²
- bones,
- bile,
- bristles (*śūka*), and
- corpses.

5 In that context,

<i>location of the poison</i>	<i>creatures</i> ⁴²³
in their breath and gaze	divine snakes
in their fangs	the ones on earth ⁴²⁴
in their nails, mouths and fangs a	cats, dogs, monkeys, men (<i>nara</i>), ⁴²⁵ crocodiles, frogs, ‘cook-fish’ (<i>pākamatsya</i>), ⁴²⁶ monitor lizards, cone snails (<i>śambūka</i>), ‘poisonous snakes’ (<i>pracalāka</i>), ⁴²⁷ geckos (<i>grhagoḍikā</i>), ⁴²⁸ four-footed insects and others
in their urine and faeces	lice (<i>kiṭīpa</i>), ‘flat insects’ (<i>piccīṭā</i>), ‘orange-dwellers’ (<i>kaṣāyavāsika</i>), ‘pepper snakes’ (<i>sarṣapaka</i>), ‘angry beetles’ (<i>toṭaka</i>), dung beetles (<i>varcaḥkīṭa</i>), and ‘pot insects’ (<i>kaunḍinya</i>)
in their semen	mice

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

423 Many of these names are mere dubious placeholders.

424 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).

425 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.

426 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)).

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

428 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 197, p. ??). Hemacandra’s *Abhidhānacintāmaṇi* (4.364) mentions that गृहगोडिका and गृहगोलिका are synonyms (Rādhākāntā Deva 1876: 691a, *sub māṇikyā*).

<i>location of the poison</i>	<i>creatures</i>
in their stings (<i>śūla</i>)	scorpions, ‘earth scorpions’ (<i>viśvambhara</i>), wasps (<i>varaki</i>), ⁴²⁹ 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.

- 430
- 6 The enemies of the king pollute the waters, roads and foodstuffs in enemy territory. The experienced physician, who has learned how to purify things, should clean up those polluted things.
 - 7 Polluted water is slimy and smells of tears.⁴³¹ 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.⁴³² 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

429 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.”

430 Kaur and L. Singh 2018 is unhelpful, in spite of a section on the *Suśrutasaṃhitā* (pp. 61–63).

431 अस्म normally means “tears,” but rarely means “blood.”

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

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with table
for #5

- coral tree, and small-flowered crape myrtle and weaver's beam tree, and with golden shower tree and white cutch tree.⁴³³ 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.⁴³⁴
- 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.⁴³⁵ *And if there exists another path, he should go by that.*⁴³⁶
- 13 When grasses and foods are polluted, people collapse, fall unconscious. And others vomit. They get loose stool (*viḍbheda*) or they die.⁴³⁷ One should apply to them the therapy as described.
- 14–15 Alternatively, one should wipe various musical instruments with antidotes that remove poison and then play them. What is called the most excellent paste for a musical instrument is certain minerals⁴³⁸ together

433 Cf. with the recipe at *Suśrutasaṃhitā* 5.6.3 (*Su* 1938: 580) for a paste to put on drums etc., p. 177 below.

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

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

436 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.”

437 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).”

438 “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 (*WattDict*: 5, 233) and the word पारद that Ḍalhaṇa used is probably a loan-word from Persian (sub *paranda*, *par-randa* Steingass 1930: 244b). 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 “sāstric” recension of the *Arthaśāstra* that is datable to 175–300 CE (Olivelle 2013: 29–31) does not mention mercury (*ibid*, 534). See further

with gold and sarsaparilla, and a portion of of nutgrass equal to that, together with the bile called “brown cow”.⁴³⁹ 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.⁴⁴⁰
- 17 The smoke and air can be purified by putting into the air: lac, turmeric, Himalayan monkshood, and myrobalan, with Himalayan mayapple, costus, cardamom,⁴⁴¹ and peas, and foxtail millet.

write footnote: don't repeat
atviṣā; vulgate similar to H.

The origin of poison

- 18 As it is told, the arrogant demon called Kaiṭabha created an obstacle for lotus-born Brahmā, at the very time that he was creating these creatures.⁴⁴²
- 19 Pitiless Fury took a body and burst out of the mouth of furious Brahmā's store of fiery energy.⁴⁴³
- 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 it's 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 study by Wujastyk (2013: 17, *et passim*).

439 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.

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

441

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

443 “Fury” is here anthropomorphised.

- 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.⁴⁴⁴
- 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.⁴⁴⁵
- 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.⁴⁴⁶
- 31 Poison in insects is slow and not very hot, having a lot of wind and phlegm. So in cases of insect poisoning, sweating is not forbidden.
- 32cd In cases of a strike or a bite, the poison may, of its own accord, stay there.
- 33–35ab †Having come upon a body,⁴⁴⁷ 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 admissable 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.]⁴⁴⁸

444 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.

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

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

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

448 *Mādhavanidāna*, 69.20–21 (MN₁: 480) has verses that are directly parallel to this sec-

- 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.⁴⁴⁹
- 35.1 [śloka in the MSS that aren't in the vulgate. The first line doesn't scan. Witness K adds a part of the start of this in the bottom margin. This material is repeated at 3.39.2 in MS H.]
- 35cd & 36cd One designates a person who has diarrhoea of feces looking like soot (*grhadhūma*) with wind,⁴⁵⁰ 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.⁴⁵¹

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,⁴⁵² 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. †...

tion:

darvīkarāṇām viṣam āśughātī sarvāṇi coṣṇe dviguṇībhavanti ajīrṇapittātapapīḍiteṣu bāleṣu vṛddheṣu bubhuḥṣiteṣu 20

kṣīṇakṣate mohini kuṣṭhayukte rūkṣe 'bale garbhavatīṣu cāpi

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

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

450 गृहधूम is not a plant in this context *pace* MW: 362. See the discussion in note 357, p. 125.

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

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

- 39.2 ⁴⁵³
 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,⁴⁵⁴ 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,⁴⁵⁵
 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.⁴⁵⁶

453 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.

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

455 nāsāvasāda & plural sakaṇṭhabhaṅgāḥ

456 The grammatical verb-form परिवर्जयित “he should avoid,” opt., 3rd, sg., is unusual. Renou (1940: 10 ff) documented such forms from the *Aitareyabrāhmaṇa* onwards. Oberlies (2003: ¶6.3.3 “Peculiar optative endings”, pp. 176–177) showed that the form is well-documented in *manuscripts* of the *Mahābhārata*, but has been edited out of the printed critical edition in almost all cases. Cf. also Kulikov 2006. The concern about a patient who “has fangs that have not fallen out” is hard to understand. The word दंष्ट्रा does not mean human teeth (दन्त). We therefore prefer to interpret this as a patient where the fangs of a venomous creature remain in the bite-wound. This requires construing the expression as a *bahuvrīhi* compound: दंष्ट्रा or दंष्ट्र + अनिपातः.

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 3.⁴⁵⁷ 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.⁴⁵⁸ 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.⁴⁵⁹ 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*.⁴⁶⁰

⁴⁵⁷ On the idea of notational variants in scientific translation, see Elshakry 2008; Sarukkai 2016; Wujastyk 2021: 81–83.

⁴⁵⁸ 6.23.124 ff. (Ca 1941: 577).

⁴⁵⁹ *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).

⁴⁶⁰ 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.⁴⁶¹ 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.⁴⁶² Fayrer 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. Ewart (1878) included descriptions of appearance and behaviour of poisonous snakes and sometimes their local names and reproducing Fayrer's illustrations.⁴⁶³ Wall (1913: 75–124) 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 479 below). Wall (1921) provided a wealth of detail of the snakes of Sri Lanka, including line drawings.

Doniger (2015) provided a good survey of snakes as protagonists in religious literature from the *Atharvaveda* through the epics, *Purāṇas* and Buddhist literature. Semeka-Pankratov (1979) traced semiotics of the term *nāga* through Vedic, Pali and Sanskrit literature. Slouber (2016a: 31–33 *et passim*) 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 *Su-*

(Ca 1941: 131–132)).

461 HIML: IA, 292–294. In addition to the translations mentioned by Meulenbeld (HIML: IB, 314–315), a translation of this chapter was included in P. V. Sharma 1999–2001: 3, 35–45. The classic work of Jolly (1951: ¶93) offered a short but accurate overview of Indian toxicology.

462 Fayrer 1874, first published in 1872.

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

śrutasaṃhitā does.⁴⁶⁴ But unlike the *Suśrutasaṃhitā*, in the *Kriyākālaguṇot-tara* the chief taxonomic principle for both groups is the four *varṇas*.

A discussion of this chapter specifically in the light of the Nepalese manuscripts was published by Harimoto.⁴⁶⁵ 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.⁴⁶⁶

The Seven Stages of Toxic Shock

A prominent feature the *Suśrutasaṃhitā*’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 *Suśrutasaṃhitā*’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.⁴⁶⁷

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.⁴⁶⁸ Exceptionally, the studies by Barceloux and Özbulat et al., do identify and tabulate three stages of envenomation.⁴⁶⁹ The symptoms of these three stages are mainly characterized by increasing

464 Slouber 2016a: 144–145.

465 Harimoto 2011: 101–104.

466 The two editions that Harimoto noted, Su 1938 and Su 1889, present identical texts.

467 The system of the कला is described at 4.4.4–20 (Su 1938: 355–357). Cf. *Mahākośa*: 1, 183–184, *Śabdasaṃdhu*: 227–228, Kutumbiah 1962: 6, *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 *Śārṅgadharasaṃhitā* (1.1.60 (P. Śāstrī 1931: 15)).

468 E.g., Ellenhorn 1997; Weinstein et al. 2009; Pillay 2013: 1747–1749; WHO 2019: 19; Mehta and Sashindran 2002; Hamza et al. 2021; A. M. Deshpande et al. 2022.

469 Barceloux 2008: 1017, Table 176.3, and Özbulat et al. 2021: 7, and Table 1, broadly following Barceloux.

degrees of edema. This differs from the *Suśrutasaṃhitā*'s detailed characterization of changes in skin colour etc.⁴⁷⁰

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.⁴⁷¹
- 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”.⁴⁷²

[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.”⁴⁷³

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

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

472 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: 80).

473 The next few verses are discussed in detail by Harimoto (2011: 101–104), who shows that in the taxonomy of snakes, the Nepalese version of the *Suśrutasaṃhitā* has greater internal coherence than the vulgate recension.

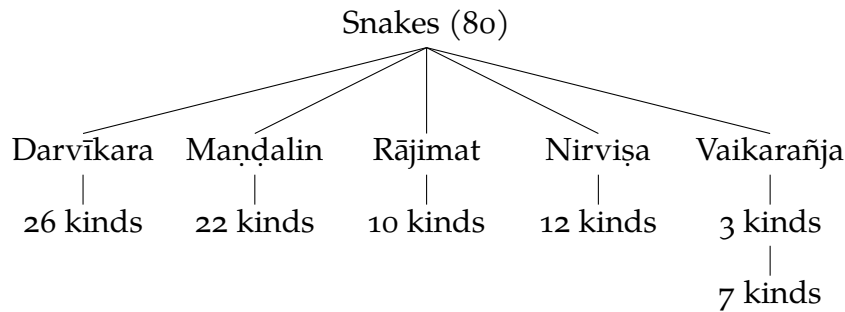


Figure 2: The taxonomy of snakes in the vulgate, 5.4.9–13ab (Su 1938: 571).

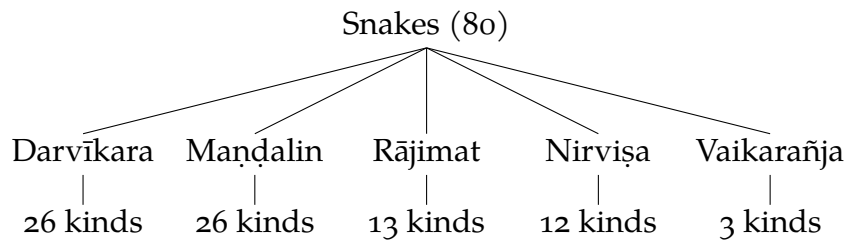


Figure 3: The taxonomy of snakes in the Nepalese version.

- 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.⁴⁷⁴
- 11 “Of those, there are twenty and six hooded snakes, and the same number of Maṇḍalins are known. There are thirteen Rājīmats.⁴⁷⁵
- 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

⁴⁷⁴ Harimoto (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*.

⁴⁷⁵ The phrasing of this śloka is awkward.

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?

venom (*nirviṣa*). Some experts on this want to add “hurt by the snake’s body”.⁴⁷⁶

- 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,⁴⁷⁷ accompanied by a little ring of spots (*cuñcumālaka*),⁴⁷⁸ 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.
- 19 The wind of a timid person who has been touched by a snake can get irritated by fear. It causes swelling.⁴⁷⁹ 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.

grammar

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

477 The word उद्धृत “aroused” was glossed by Ḍalhaṇa at 5.4.15 (*Su* 1938: 571) as उन्मोद्य, a word not found as such in standard dictionaries (*MW*; *KEWA*; *Mahākośa*; *Apte*). Semantic considerations suggest that the word is not related to $\sqrt{muṭ}$ “break” or *mūṭa*/*mūṭa* “woven basket.” Perhaps it is related to the Tamil மோதி (*mōṭi*), whose meanings include “arrogance, grandeur, display” (*DED*₂: #5133) or to faintly-documented forms like *moṭyate* “is twisted” (*CDIAL*: #10186). Ḍalhaṇa’s उन्मोद्य 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 56.

478 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 Kieffer-Pülz 1996.

479 Wall (1913: 69) 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.

- 21 Poison does not progress in a place frequented by eagles,⁴⁸⁰ gods, holy sages, **spirits**, and saints, or in places full of herbs that destroy poison.⁴⁸¹

[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.
- 26 Warrior snakes, however, are those that look glossy and get very angry. They 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.⁴⁸²

⁴⁸⁰ Dalhaṇa 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*.

⁴⁸¹ For "spirits" the Nepalese version has भूत while the vulgate reads यक्ष.

⁴⁸² 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)).

- 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.⁴⁸³
- 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.⁴⁸⁴

[Enumeration of Snakes]

- 34.1 In that context, here are the Darvīkaras.
- | | |
|--|---|
| 1. The Black snake (<i>kṛṣṇasarpa</i>); | (<i>mahāpadma</i>); |
| 2. The Big Black (<i>mahākṛṣṇa</i>); | 16. The Grass Flower (<i>apuṣpa</i>); |
| 3. The Black Belly (<i>kṛṣṇodara</i>); | 17. The Curd Mouth |
| 4. The All Black (<i>sarvakṛṣṇa</i>); ⁴⁸⁵ | (<i>dadhimukha</i>); |
| 5. The White Pigeon | 18. The Lotus Mouth |
| (<i>śvetakapota</i>); ⁴⁸⁶ | (<i>punḍarīkamukha</i>); |
| 6. The Rain Cloud (<i>valāhako</i>); | 19. The Brown Hut Mouth |
| 7. The Great Snake | (<i>babhrūkuṭīmukha</i>); |
| (<i>mahāsarpa</i>); | 20. The Variegated (<i>vicitra</i>); |
| 8. The Conch Keeper | 21. The Flower Sprinkle Beauty |
| (<i>śaṅkhaṭṭāla</i>); | (<i>puṣpābhikīrṇnābha</i>); |
| 9. The Red Eye (<i>lohitākṣa</i>); | 22. The Mountain Snake |
| 10. The Gavedhuka (<i>gavedhuka</i>); | (<i>girisarpa</i>); |
| 11. The Snake Around | 23. The Straight Snake |
| (<i>parisarpa</i>); | (<i>ṛjusarpa</i>); |
| 12. The Break Hood | 24. The White Rip (<i>śvetadara</i>); |
| (<i>khaṇḍaphaṇa</i>); | 25. The Big Head (<i>mahāśīrṣa</i>); |
| 13. The Kūkuṭa (<i>kūkuṭa</i>); | and |
| 14. The Lotus (<i>padma</i>); | 26. The Hungry Sting (<i>alagarda</i>); |
| 15. The Great Lotus | |

483 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.

484 The sense of the last phrase here is quite different from the vulgate, which says only that “details” will be explained below.

485 Not in vulgate.

486 The vulgate adds The Big Pigeon (*mahākapota*).

34.2 Here are the Maṇḍalins

- | | |
|--|---|
| 1. The Mirror Ring
(<i>ādarśamaṇḍala</i>); | 13. The Morning Glory
(<i>pālindaka</i>); |
| 2. The White Ring
(<i>śvetamaṇḍala</i>); | 14. The Stretch (<i>tantuka</i>); |
| 3. The Red Ring (<i>raktamaṇḍala</i>); | 15. The Pale as a Flower
(<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
(<i>vṛddhagonasa</i>); | 19. The Ochre (<i>kaṣāya</i>); |
| 8. The Jackfruit (<i>panasaka</i>); | 20. The Khaluṣa (<i>khaluṣa</i>); |
| 9. The Big Jackfruit
(<i>mahāpanasaka</i>); | 21. The Pigeon (<i>pārāvata</i>); |
| 10. The Bamboo Leaf
(<i>veṇupatraka</i>); | 22. The Hand Decoration
(<i>hastābharāṇaka</i>); |
| 11. The Kid (<i>śiśuka</i>); | 23. The Tatra (<i>tatra</i>); ⁴⁸⁷ |
| 12. The Intoxicator (<i>madanaka</i>); | 24. The Mark (<i>citraka</i>); |
| | 25. The Deer Foot (<i>eṇīpada</i>). ⁴⁸⁸ |

34.3 Here are the Rājīmats.⁴⁸⁹

- | | |
|---|---|
| 1. The Lotus (<i>puṇḍarīka</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
(<i>darbhapuṣpa</i>); ⁴⁹⁰ |
| 4. The Two Finger Stripe
(<i>dvyaṅgulirāji</i>); | 10. The Red Eye (<i>lohitākṣa</i>); ⁴⁹¹ |
| 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.

⁴⁸⁷ This seems implausible, but otherwise the list of Maṇḍalins would be short.

⁴⁸⁸ 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.

⁴⁸⁹ The following list is one item short. The vulgate text, however, has several names that do not appear in the Nepalese Rājimat list, for example *Sarṣapaka* and *Godhūmaka*.

⁴⁹⁰ Also in the Darvīkara list.

⁴⁹¹ Also in the Darvīkara list.

- | | |
|---|--|
| 1. The Rain Cloud (<i>valāhako</i>); ⁴⁹² | 8. The Two-day (<i>dvvyāhika</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 Swallower | 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.⁴⁹³ 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 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.⁴⁹⁴ Females have small eyes, tongues and heads. Neuters have both characteristics, and are slow to exert themselves or be angry.⁴⁹⁵
- 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?

⁴⁹² Also in the Darvīkara list.

⁴⁹³ 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.

⁴⁹⁴ The vulgate includes the snake’s mouth in this and the next list.

⁴⁹⁵ The reading मन्दचेष्टाक्रोधा is an awkward compound; possibly the original reading was मन्दचेष्टा: + अक्रोधा and sandhi was applied twice.

varṇa
means “col-
our” else-
where?

Because poison acts quickly, like a fire with an oblation, a honed sword, or a thunderbolt.⁴⁹⁶ And ignored for even a period of time, it can drag the patient away. There is not even an opportunity to follow the literature.⁴⁹⁷

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”.⁴⁹⁸

[Symptoms of snakebite]

- 37 In this context, the poison of a Darvīkara causes the skin, nails, eyes, mouth, urine, feces, and the bitemark to be black; there is driness, 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 to wind.⁴⁹⁹

The poison of a Maṇḍalin causes the skin, nails, eyes, teeth, mouth, urine, feces, bitemark to be yellow; there is a desire for cold, a temperature, giving off fumes,⁵⁰⁰ a burning feeling, thirst, intoxication, fainting,

496 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.

497 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.

498 In the next passage, the symptoms of snake poisoning are indeed explained under three headings.

499 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) (Eggermont 1975: 108).

500 The term “giving off fumes (परिधूपयन)” 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

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.⁵⁰¹

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.⁵⁰² Some that are bitten by a blind snake become blind. A constrictor (*ajagara*) is deadly because it swallows, not because of poison.

[toxic reactions]

- 39 In that context, all snake toxins have seven toxic reactions.⁵⁰³

[**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.⁵⁰⁴ In the second pulse, it corrupts the flesh. That causes extreme blackness and lumps.

over the whole body (सर्वाङ्गसन्तापः)” (Su 1938: 573). See also *Mahākośa*: 1, 429: धूमायन “अङ्गानां धूमोद्वमनमिव” citing the *Suśrutasaṃhitā*.

501 Ghosh et al. (2023) describes visual disturbances due to snake envenomation.

502 The grammar of अविषलिङ्गम् is not quite right; it should be a masculine or plural bahuvrīhi.

503 Cf. the same concept in the context of plants, at 138

504 Strictly, we would expect a dual verb here, instead of the plural of the witnesses.

In the third, it corrupts the fat. That causes a discharge at the bite, heaviness of the head and an eclipse of the vision.⁵⁰⁵

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.⁵⁰⁶

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.

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.

⁵⁰⁵ Dalhana on 5.4.39 (Su 1938: 574) glossed the last expression as “blockage of the vision (दृष्ट्यवरोध).”

⁵⁰⁶ 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 *Mahākōśa*: v. 1, 304; Meulenbeld 1974b: 619; Das 2003: 544–545.

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).*⁵⁰⁷

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)".*⁵⁰⁸

42 *In the first pulse, an animal has a swollen body, is distressed and broods.*⁵⁰⁹

In the second, it dribbles somewhat,⁵¹⁰ the hair stands up on its body, and it has pain (√pīḍ) in the heart.

43 *The third stage brings headache and it breaks the ears and necks.⁵¹¹ In the fourth, the bewildered creature trembles and gnashing its teeth, it gives up life.*

⁵⁰⁷ See note 467 above.

⁵⁰⁸ Ḍaḥṇa on 5.4.41 (Su 1938: 574) glossed कालकल्प as मृत्युसदृशं विषं "the poison resembles death."

⁵⁰⁹ The verb √प्रध्या "meditate, be thoughtful, brood" is unexpected here and in the second class, an epic form. Ḍaḥṇa 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.

⁵¹⁰ The Nepalese witnesses use लालि-, not लाला-, for "saliva."

⁵¹¹ The scribe of MS H emended the text to read कण्ठग्रीव with the vulgate. Intransitive use of pass. भञ्ज्.

- 44–45 *Some experts say that elephants have three toxic reactions.*⁵¹²
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.*⁵¹³

512 On अन्तःस्वेद as “elephant,” cf. *Arthaśāstra* 9.1.46 (Kangle 1965: v.1, 219; Olivelle 2013: 351): हस्तिनो ह्यन्तःस्वेदाः कुष्ठिनो भवन्ति ॥ ४६ ॥

513 See on this subject: Brunton and Fayrer 1909: 39–40; S. A. Minton and M. R. Minton 1969: 88–89 (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.⁵¹⁴

⁵¹⁴ [HIML](#): IA, 294–295. In addition to the translations mentioned by Meulenbeld ([HIML](#): IB, 314–315), a translation of this chapter was included in P. V. Sharma [1999–2001](#): 3, 35–45.

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.⁵¹⁵
- 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.⁵¹⁶
- 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.⁵¹⁷
- 5 Where a bandage (*bandha*) is not suitable, one should **raise the bite up** and then cauterize it.⁵¹⁸ Suction, cutting and cauterizing are recommended in all cases.
- 6 Suction will be good after filling the mouth with **earth** (*pāṃśu*).⁵¹⁹ Alternatively, the snake should be bitten **by the person who knows** that they have just been bitten.⁵²⁰

⁵¹⁵ On कल्प, see note 471.

⁵¹⁶ Application of a tourniquet is deprecated by modern establishment medicine, which relies on antivenom medications (e.g., Pillay 2013: 150–151 et passim in the literature). The vulgate introduces the word अरिष्टा at this point. This may be a borrowing from Ci.23.251cd (*Ca* 1941: 582).

⁵¹⁷ It is hard to translate the word अरिष्टा otherwise than “bandage,” as referred to by बन्धियात् 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.

⁵¹⁸ The vulgate reads उत्कृत्य “having excised” rather than translate उद्धृत्य “having raised up.”

⁵¹⁹ The vulgate recommends cloth, not earth (5.5.6 (*Su* 1938: 574)).

⁵²⁰ 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.⁵²¹

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**.⁵²²
- 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.⁵²³
- 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.⁵²⁴

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.” (Paramesvaran 2023). Cf. the Viṣhavaidya text edited by Mahādeva Śāstrī (1958).

521 Verses 5.4.29, and 37 above note that the venom of Maṇḍalins particularly irritates the bile.

522 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.

523 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 Slouber (2016b). HIML: IIB, 151, n. 344 provides a bibliography to 2002 of studies on Kurukullā, who is mentioned in Māhuka’s *Hara-mekhalā*, and Meulenbeld 2008a: 30–34 includes discussion of Bheruṇḍa as a bird, with related terms.

524 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.⁵²⁵ 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 cuscus grass.⁵²⁶

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.⁵²⁷
- 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.

⁵²⁵ 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.

⁵²⁶ प्रच्छान 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*.

⁵²⁷ 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 (e.g., Irwin 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.⁵²⁸
- 21 At the third one should use errhines and collyrium (*añjana*) that destroy poison.⁵²⁹ 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.**⁵³⁰

In the case of Maṇḍalins

- 24 Amongst Maṇḍalins, the earliest toxic reaction (*vega*) should be treated in the same way as with Darvīkaras.⁵³¹
- 25 **At the second, one should make him drink ghee and honey and then make him vomit.**⁵³²
- 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.

528 This section reproduces some of the therapies from *Suśrutasaṃhitā* 5.2.40–43 (Su 1938: 566) on the stages of slow poisoning (*dūṣṭviṣa*) by plant poisons; see translation on p. 139 above.

529 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 *Carakasaṃhitā*, occurring eleven times, e.g., at 1.20.13 (Ca 1941: 114), 2.1.36 (Ca 1941: 203), *et passim*.

The *Carakasaṃhitā* 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.

530 The vulgate adds a half-verse here recommending the application of a collyrium (*añjana*) to a cut made on the patient’s head.

531 The vulgate again adds a half-verse here, recommending the “crow’s foot” incision on the patient’s head. On this procedure, described in *Carakasaṃhitā* 6.23.66–67 (Ca 1941: 574), see Wujastyk 2003b: 145. This text is not supported here, as it was not in the Nepalese text at *Suśrutasaṃhitā* 5.2.43 (Su 1938: 566) either. See footnote 407, p. 139 above. As stated there, it appears that this procedure was known in the tradition of the *Carakasaṃhitā*, but not in the earliest text of the *Suśrutasaṃhitā*.

532 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.⁵³³ And at the seventh, a wholesome antidote that destroys poison in a sternutatory (*avapīḍa*).⁵³⁴

In the case of Rājimats

- 28 **Now, Amongst Rājimats, one should let blood at the first toxic shock.**⁵³⁵
 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 buffalos and camels, four times for elephants and simply (*kevala*) for all birds.⁵³⁶⁵³⁷

write note
on par-
isekān pra-
dehāms

533 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.

534 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 Dr̥ḍhabala (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.

535 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.

536 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. 164 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.⁵³⁸
- 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.⁵³⁹
- 48cd–49 Or it may lead to dejection, pallor, fever, cough and headaches, dessication, swelling, catarrh, poor vision, disinterest in food (*aruci*) or rigidity (*jāḍyātā*).⁵⁴⁰ And in such cases one should apply the cure as appropriate.⁵⁴¹
- 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

537 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 (As 1980: 184)) and Suśruta (4.31.29cd–30ab (Su 1938: 511)) on this topic, as well as several citations “another work” (तन्त्रान्तर) that is unidentified.

538 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 407 and 531, pp. 139, 169 above) and the beating of drums that have been smeared with antidotes, as discussed in *Suśrutasaṃhitā* 5.6 (Su 1938: 580–582) (see p. 177 below).

539 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 Oberlies (2003: § 10.2.1) even involve present participles without gender concord. Cf. Edgerton 1953: 1, § 6.12 for examples in BHS.

540 Ḍaḥaṇa on 5.5.49ab (Su 1938: 577) reported a reading from Jejjāta of स्तैमित्य “immobility” instead of प्रतिश्याय “catarrh.”

541 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.⁵⁴²
- 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**.⁵⁴³
- 54 One can conquer phlegm with the group that starts with **golden shower tree**, together with honey.⁵⁴⁴
- 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*)**.”⁵⁴⁵*
- 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.*⁵⁴⁶
- 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 that has been hit by something poisoned (*digdha*) and is full*

542 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.

543 The vulgate reads “fish” in place of “wine.”

544 The आरग्वधगण 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](#))).

545 *Suśrutasaṃhitā* 5.5.16 ([Su 1938: 575](#)) (p. 168 above) suggests smearing an incised area with antidotes.

546 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.

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 put in a horn: *turpeth*, *weaver's beam tree*, *liquorice*, the two kinds of *turmeric*, *Indian madder* and *Himalayan mayapple*,⁵⁴⁷ and all kinds of salt.⁵⁴⁸ 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 “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 Wenlandia* (?), *deodar*, *grey orchid*, *black creeper*, *kutki*, *Himalayan yew*, *rosha grass*, *wild Himalayan cherry*, *Alexandrian laurel*, *scramberry*, *natron*, *sedge*, *cardamom*, *blue Indian symphorema*, *powdered ruffle lichen*, *costus*, *crape jasmine*, *foxtail millet*, *lodh tree*, *Indian bdellium-tree*, *red ochre*, *rock salt*, *long pepper*, and *dried ginger*.

547 There is no मञ्जिष्ठा group, but there is a plant वक्र.

548 There is a लवणवर्ग, (1.46.313–321 (Su 1938: 236–237)).

This antidote (agada) is identified as “Garuḍa (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, scrambling, 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.*⁵⁴⁹ 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.*⁵⁵⁰

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, foxtail millet, Indian madder, liquorice and gummy gardenia. It should then be used with collyrium (añjana), drinks and errhines.* This antidote is called “Resuscitator (sañjīvana)” 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,*⁵⁵¹ *bayberry, citron, white clitoria, winged-stem canscora,*

⁵⁴⁹ Ḍalhaṇa on 5.5.70 (Su 1938: 579) glossed प्रसून more specifically as तुलसीपुष्प “the Tulasi flower.”

⁵⁵⁰ All three animals produce musk. Ḍalhaṇa 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.

⁵⁵¹ Ḍalhaṇa on 5.5.75 (Su 1938: 579) noted the common name बहुवार for श्लेष्मातकी.

*white siris, and sugar, taken with amaranth.*⁵⁵²

76cd–78ab

The best antidote for the poison of Maṇḍalins is *grapes, Withania, Indian frankincense, ground white clitoria*, combined in equal amounts 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*.⁵⁵³

84ab–86

The following group is known as the *One Essence (ekarasa)*:⁵⁵⁴ *beautyberry, hibiscus (?)*, *weevil wort*, and *mango*, as well as *ma-loo creeper, Indian pennywort, three-leaved caper, spurge, hogweed, smooth angelica, croton tree, and Indian snakeroot* as well; *black earth (bhūmī)*,⁵⁵⁵ and *bluebell barleria*. Whether used separately or in pairs, it removes poison.

⁵⁵² राजिल appears to be a synonym for राजिमत्, a “striped” snake. Ḍalhaṇa on 5.5.76ab (Su 1938: 579) once again gives interesting local synonyms for these plant names.

⁵⁵³ After this passage, the vulgate has five and a half verses that do not appear in the Nepalese version.

⁵⁵⁴ 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.

⁵⁵⁵ A hapax in this meaning *Mahākośa*: 1, 582. So glossed by Ḍalhaṇa on 5.5.86 (Su 1938: 580): भूमिः कृष्णमृत्तिका ॥;

Kalpasthāna 6: Beating Drums

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.⁵⁵⁶

Translation

- 1 Now I shall explain the formal procedure (*kalpa*) for drumming.
- 3 One should take the ash of the following items, mix it with cows' urine and an alkaline compound, take an extract and cook it thoroughly: axlewood, garjan oil tree, sandan, neem, weaver's beam tree, corky coral tree,⁵⁵⁷ 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, prickly-leaved elephant's foot, Himalayan birch, 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 powdered metals: long pepper, long pepper root, amaranth, cinnamon, smooth angelica, Indian madder, pongame oiltree, gajpipul, embelia, soot, Indian symphorema, soma,⁵⁵⁸ chir

⁵⁵⁶ HIML: IA, 295. In addition to the translations mentioned by Meulenbeld (HIML: IB, 314–315), a translation of this chapter was included in P. V. Sharma 1999–2001: 3, 61–66.

⁵⁵⁷ The ingredients to this point are similar to the water-detoxifier described in *Suśruta-*

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,⁵⁵⁹ Himalayan monkshood, deodar, black pepper, costus, and sweet flag.⁵⁶⁰ Once it has been brought to the boil with the alkali, one should take it down and place it in a iron pot.⁵⁶¹

- 4 One should smear this onto a drum as well as onto flags and **blankets**.⁵⁶² One is released from all poisons as a result of seeing and hearing these.
- 5-7 This is called “The Caustic Antidote.” It should be given in cases of small urinary calculi (*śarkarā*), urinary calculus (*aśmarī*),⁵⁶³ hemorrhoids, wind-swelling (*vātagulma*), cough, abdominal gripes (*śūla*) and swollen belly (*udara*). It should be given for indigestion, humours of the abdomen (*grahaṇīdoṣa*),⁵⁶⁴ and severe aversion to food (*bhaktadveṣa*),⁵⁶⁵ in swelling, mouth ulcer (*sarvasara*),⁵⁶⁶ and persistent asthma (*śvāsa*). 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

saṃhitā 5.3.9 (Su 1938: 568), p. 146 above.

558 The literature on the identification of Soma is large (Wujastyk 2003b: passim). To the cited literature, the useful historical discussion by T. B. Singh and Chuneekar (GVDB: 449–455) gives special attention to the āyurvedic literature.

559 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*).

560 Ḍalhaṇa on 5.6.3 (Su 1938: 580) noted that Gayadāsa omitted several of the above ingredients, keeping thirty.

561 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 *Suśrutasaṃhitā* and the *Aṣṭāṅgahṛdayasaṃhitā*. Cf. the very similar ingredients and procedure in the chapter on alkali preparations, *Suśrutasaṃhitā* 1.11.11 (Su 1938: 46–47), p. 25 above.

562 The vulgate has तोरण “gateways” instead of आस्तरण “blankets.”

563 अश्मरी and शर्करा are described in *Suśrutasaṃhitā* 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.

564 On the organ called ग्रहणी, see the useful summary by Ramachandra Rao and Sudarshan (1985–2005: 2, 20–21, 96 et passim).

565 A sign of impending death according to *Suśrutasaṃhitā* 1.32.4 (Su 1938: 142).

566 See *Mahākośa*: 1, 888 and *Suśrutasaṃhitā* 2.16.65–66 (Su 1938: 336) and 4.23.3 (Su 1938).

- Takṣaka.^{567,568}
- 12–13 Grind prickly chaff-flower seeds and the beans of siris, the two white clitorias and black nightshade with cows' urine. 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:
 sandalwood, agarwood, costus, crape jasmine, wild spider flower, long-stamen Wenlandia (?), 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, ??, ??, ??, ??, ??, ??, ??, ??, ??, cassia cinnamon, ??, ??, ??, ??, ??, ??, Himalayan monkshood, gummy gardenia, colocynth, ??, ??, m ??, ??, cinnamon, ??, ??, ??, ??, ??, ??, lac, ??, white water-lily, blue water-lily, sacred lotus, ??, ??, ??, Asoka tree, ??, ??, weaver's beam tree, silk-cotton tree, ??, ??, ??, ??, Indian symphorema,

567 तक्षक is an ancient name for a Nāga, mentioned in the *Kauśikasūtra* (28.1 *et passim*, Bloomfield 1890: 78). Takṣaka is mentioned briefly in the *Rāmāyaṇa* (Pollock 1991: 292, n. 13) and more in later works. See further, Slouber 2016a: 22, 26, 37, *et passim*. The *Kriyākālottaratantra*, edited by Slouber, contains a similar sentence (7.26cd, p. 232): "Even someone bitten by Takṣaka will be rapidly cured of poison."

568 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.

??, ??, and sandan.

Make a fine powder out of these

Kalpasthāna 8: Poisonous insects

Introduction

Literature

Translation

28 [iguana](#)
29 [569](#)

[569](#) See n. [197](#), p. [78](#).

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 2002.⁵⁷⁰

The history of couching in India has been discussed since the nineteenth century,⁵⁷¹

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*” (*añjanādigāṇa*), 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 (*drṣṭi*).
- 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*)”.⁵⁷²

570 [HIML](#): IA, 305–306.

571 Scott 1817; Breton 1826; Jack 1884; Hendley 1895; Elliot 1918; V. P. Śāstrī 1940; V. Deshpande 1999; 2000; Wujastyk 2003b; Fan 2005; Leffler et al. 2020.

572 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*),⁵⁷³ but not cutting with a blade (*śastrakṣata*).⁵⁷⁴

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*);⁵⁷⁵
- 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*),⁵⁷⁶ **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.

573 These therapies are described in SS.6.18 (*Su* 1938: 633–640).

574 Dalhaṇa interpreted this as blood-letting (*sirāvedha*), which is discussed in SS.1.14 (*Su* 1938).

575 Wood apple (कपित्थ) in this verse is ablative singular or accusative plural, neither of which construe obviously.

576 A metal other than gold or silver, according to V. Jośi and N. H. Jośi (*Mahākośa*: 1, 217) (on कूप्य). The Nepalese witnesses have the rare कूप्यक 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*).⁵⁷⁷ 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*)⁵⁷⁸ and liver extract (*yakṛdrasa*).⁵⁷⁹
- 16 One should grind up kohl (*srotoja*),⁵⁸⁰ 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*)⁵⁸¹ 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

⁵⁷⁷ This was Ḍalhaṇa's preferred interpretation of *rasa* "juice" in this context. He also noted that some take elixir-salve (*śīta*) to be camphor.

⁵⁷⁸ Turmeric (*Curcuma longa* Linn.) and tree turmeric (*Berberis aristata* DC). The term *rajana* is unusual; the normal term is *rajanī*. *Rajana* occurs in *Suśrutaniḥṣaṇṭu* 158 in the sense of *Ferula asafoetida*, Linn.

⁵⁷⁹ This verse appears as no. 27 in the vulgate.

⁵⁸⁰ Glossed by Ḍalhaṇa as a kind of collyrium (*añjana*). Cf. Nadkarni 1954: 2.M13 and P. V. Sharma 1982: 197–198

⁵⁸¹ 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*)⁵⁸² 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.⁵⁸³
- 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.⁵⁸⁴
- 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

⁵⁸² 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.

⁵⁸³ 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*. T. B. Singh and Chuneekar ([GVDB](#): 467 f) provided an interesting discussion of *hareṇu*, noting that the term refers to two substances, first the *saṭīna* 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).

⁵⁸⁴ 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.⁵⁸⁵ In the case of diseases of blood (*śonita*) and bile (*pitta*), one should drink ghee with the three fruits; it is particularly cleansing.⁵⁸⁶ 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).⁵⁸⁷
- 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*).⁵⁸⁸
- 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*).⁵⁸⁹
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

⁵⁸⁵ Ḍalhaṇa said that the unexpressed topic of this recipe is partial blindness (*timira*).

⁵⁸⁶ 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

⁵⁸⁷ 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.

⁵⁸⁸ “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).

⁵⁸⁹ “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.⁵⁹⁰

Fat (*vasā*) from a horse, a vulture, a snake, and a cock (*tāmracūḍa*), combined with *mahua* is always good in a collyrium (*añjana*).†⁵⁹¹

- 33 Having prepared (*niṣevita*) a collyrium (*añjana*) made of kohl (*srotas*) and gradually combine it with juices (*rasa*), milk and ghee.⁵⁹²

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*).⁵⁹³

- 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*).⁵⁹⁴

- 36 And realgar (*manahśilā*) mixed with elixir salve (*rasañjana*) and honey is a liquid collyrium (*dravāñjana*) which is, in this case, combined with *mahua*.⁵⁹⁵

590 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 Wujastyk (2019: 83):

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.

591 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.

592 Ḍalhaṇa specified that the juices are meat soups of various animals (Su 1938: 628).

593 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.

594 The expression taken hot (*puṭāhvaya*) is a guess.

595 The expression liquid collyrium (*dravāñjana*) is only known from Ḍalhaṇa’s comments on 6.17.11ab (Su 1938: 626). The recipe in the present collyrium is different from that discussed by Ḍalhaṇa.

- Alternatively, experts on this say that finely ground blue vitriol (*tuttha*) extracted from a gold mine is the “same collyrium (*samāñjana*)”.⁵⁹⁶
- 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*).⁵⁹⁷
- The extracts (*rasa*) produced from aflame of the forest (*palāśa*), Rohīta tree (*rohīta*),⁵⁹⁸ *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.⁵⁹⁹
- 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*)⁶⁰⁰ 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*)⁶⁰¹ 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*).⁶⁰²
- They say that an elixir salve (*rasañjana*) combined with myrobalans,

596 On *tuttha*, which may also be identified with zinc oxide or as crushed sea-urchin shells, see Falk (1991: 112 ff.); 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).

597 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).

598 Probably *Soymida febrifuga* A. Juss.

599 Ḍalhaṇa invoked a general rule (*paribhāṣā*) to indicate that this mixture should be cooked with sesame oil.

600 These are fig trees. The *Sauśrutaniḡhaṇṭu* (252) specifies the Uḍumbara. Cf. the classification in CS.1.1.71–72, 1.8, *et passim*.

601 On this term, see SS.1.35.42 (Su 1938: 157) and the discussion by Zimmermann (1999: 25–31).

602 Ḍalhaṇa glossed treatment (*kriyā*) specifically as inspissation (*rasakriyā*) (Su 1938: 629).

treacle and dried ginger is good.⁶⁰³

41 Alternatively, a collyrium (*añjana*) that has been prepared many times in the eight types of urine⁶⁰⁴ is put into water with the three fruits. Having stored it in the mouth of a nocturnal creature (*niśācara*)⁶⁰⁵ one should place it in a conch (*salilotthita*) for two months.⁶⁰⁶

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*).⁶⁰⁷

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.⁶⁰⁸

The treatment that is good for removing watery eye (*syanda*) should be properly applied in all these humoral cases, according to the individual.⁶⁰⁹

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.⁶¹⁰

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 emblics, or again cooked barley (*yavaudana*) followed by the water of three

603 We emend हिते to हितम्, against the MSS.

604 See *Suśrutasamhitā* mūtravarga

605 Ḍalhaṇa glossed nocturnal creature (*niśācara*) as “vulture,” although elsewhere in the *Suśrutasamhitā* it is more commonly interpreted as a spirit or demon. In the present context, following verses 33 and 34, it is probably a snake.

606 We interpret “water-born (*salilotthita*)” as “conch” in line with *jalodbhava*, but the term is uncertain.

607 The vulgate follows Ḍalhaṇa 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.

608 The vulgate edition omits part of this verse (ab) combining earlier and later passages.

609 The term watery eye (*syanda*) refers to the specific disease *abhiṣyanda*. See SS.6.6.5, 1.46.51, etc.

610 Ḍalhaṇa noted that *Kalpa* means the Uttaratantra adhyāya 18 (Su 1938: 633 ff).

find ref.

Check out these refs.

meaning of kalpa

- 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*).⁶¹¹
- 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.⁶¹²
- 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,⁶¹³ 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.⁶¹⁴
- 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

611 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.

612 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 (As 1980: 712)). These characteristics are then read as conditions that preclude surgery; for the Nepalese recension, they are simply descriptions of the appearance of a cataract.

613 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.

614 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*).⁶¹⁵
- 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*).⁶¹⁶
- 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.⁶¹⁷
- 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*).⁶¹⁸
- 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.⁶¹⁹
- 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.⁶²⁰
- 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

615 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.

616 Ḍalhaṇa described sniffing (*ucchiṅgana*) at 6.19.8 (Su 1938: 641), clearly intending inward sniffing.

617 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 (As 1980: 716a), where sweating of the eye is done by means of the leaves of a castor-oil plant.

618 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.

619 Ḍalhaṇa explained disturbances specifically as dust, smoke, drafts and sunlight 6.17.67 (Su 1938: 631a).

620 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.⁶²¹
 A hard probe leads to shooting pain (*śūla*), a thin to unsteadiness of the humours (*doṣapariplava*),⁶²²
 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*).⁶²³
 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*).⁶²⁴

[Complications]

Redness, swelling, lumps, driness (*coṣa*), bubbling (*budbuda*),⁶²⁵ pigs' eye (*sūkarākṣitā*),⁶²⁶ irritation (*adhimantha*), etc. and other diseases arise from faults in the piercing,

621 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.

622 There is a medically significant difference here from the vulgate, which reads "a rough (*khara*) probe" not a "thin" probe.

623 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 (*gamanādikriyāvīnāśakarī*)."

624 The vulgate reads "copper (*tāmra*)" in place of "silver."

625 Ḍalhaṇa glossed "bubbling (*budbuda*)" as "prolapse (*māṃsanirgama*) that looks like bubbles."

626 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*).⁶²⁷ This is immediately beneficial when someone is looking for relief.
- 72 A paste with Holostemma (*payasyā*),⁶²⁸ Indian sarsaparilla (*śārivā*), cassia cinnamon (*patra*), Indian madder (*mañjiṣṭhā*), and liquorice (*madhukair*) stirred with goat's milk, pleasantly warmed, is said to be healthy.⁶²⁹
- 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*),⁶³⁰ 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.⁶³¹ This has an admixture of cottony jujube (*kākolī*) etc., should be prescribed in all treat-

627 On the adverbial use of gently (*mṛdu*), see Gombrich 1979.

628 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).

629 The expression “stirred with goat's milk (*ajākṣīrārdita*)” is difficult. It may be connected with the rare root *ard* documented by Whitney (1885: 15). Cf. *√ard gatau* (*Dhātupāṭha* 1.56).

630 Suvedī and Tivārī 2000: 18.

631 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.⁶³²

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.⁶³³

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.

or a dual?

82 I shall again discuss the foremost collyriums at length in the *Kriyākalpa* section. Those various methods may be applied here too.

⁶³² Ḍalhaṇa noted that this would include errhines, ointments, etc.

⁶³³ 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](#). ([Tivārī 1990](#)) dedicated a monograph to this topic, and Selby ([2005a,b](#)) 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 3.⁶³⁴ 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*.

⁶³⁴ 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*).” 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.⁶³⁵

- In the placement of the Nepalese version,
 - 6.*Yonivyāpatpratiṣedha* is preceded by

⁶³⁵ Ḍalhana on 6.38.1 (Su 1938: 668): ग्रहोत्पत्त्यध्यायानन्तरं ‘तिर्यग्योनिं मानुषं च’ इति वचनेन योने-
र्नामसंकीर्तनात् कुमारजन्मविकारकारणत्वाच्च योनेर्व्यापञ्चिकित्सितार्थं योनिव्यापत्प्रतिषेधाध्यायारम्भो यु-
ज्यत [...].

- 6.56 *Mūtrāghātapraṭiṣedha* (6.58 in [Su 1938](#)) and
- 6.57 *Mūtrakṛcchrapraṭiṣedha* (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.⁶³⁶
- 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 *Guhyarogapraṭiṣedha* respectively).

A close literary parallel to the first part of the chapter is found in *Mādhavanidāna* ([MN₃](#)) 62, or at least its version printed in Y. T. Ācārya ([MN₃](#): 361). The readings of the [MN₃](#) 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 [MN₃](#). 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.⁶³⁷

Another most interesting parallel is found in *Carakasamhitā* 6(Ci).30.

⁶³⁶ See 1.3.37ab ([Su 1938](#): 15): नैगमेषचिकित्सा च ग्रहोत्पत्तिः सयोनिजा ॥.

⁶³⁷ 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.⁶³⁸ 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).⁶³⁹ By contrast, the vulgate contains two complete verses (four hemistichs) in the *anuṣṭubh* metre, again with only loosely-related content.⁶⁴⁰ The three final hemistichs of this group are borrowed verbatim from the *Carakasamhitā*.⁶⁴¹ 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)”.⁶⁴² This statement does not make any sense in the context of the *Suśrutasamhitā*, where no such Compendium exists.⁶⁴³ By contrast, in the *Carakasamhitā* this reference points back to chapter 1.19 (*Ca* 1941: 109–112), which calls itself “The Compendium of Diseases”.⁶⁴⁴ This Compendium lists all the diseases dealt with in later sections of the text, and specifically mentions the twenty diseases of female reproductive system.⁶⁴⁵ Even the vocabulary and wording of this

638 *Suśrutasamhitā* 6.38.3–4ab (*Su* 1938: 668).

639 The metre of these verses is not perfect.

640 *Suśrutasamhitā* 6.38.4cd–6ab (*Su* 1938: 668).

641 *Carakasamhitā* 6.30.7cd–8 (*Ca* 1941: 634).

642 *Suśrutasamhitā* 6.38.5ab (*Su* 1938: 668): विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसंग्रहे ॥ ← *Carakasamhitā* 6.30.7cd (*Ca* 1941: 634).

643 The remark was not commented on by Ḍalhana.

644 *Carakasamhitā* 1.19.9cd (*Ca* 1941: 112): रोगाध्याये प्रकाशिताः.

645 *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*.⁶⁴⁶

⁶⁴⁶ The above three hemistichs in *anuṣṭubh* are also repeated in the *MN*₃ 62.1–2ab. Given that the subsequent verses in the *MN*₃ stem from the *Suśrutasamhitā*, it is likely that *MN*₃ 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*).⁶⁴⁷
- *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 (*yonī*), because he is entirely devoted to it (that is, to curing these diseases) for the sake of (people's) happiness.⁶⁴⁸
- *4 A corrupted female reproductive system (*yonī*) 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*),⁶⁴⁹ sexual activity, fate, and also defects (*doṣa*) of menstrual blood (*ārtava*) and semen (*bīja*), produce various diseases in the female reproductive organ (*yonī*). These 20 diseases are taught here distinctly and one by one along with their treatment

647 On this broad understanding of the term *yonī* as “female reproductive system” see Das 2003: pp. 572–5.

648 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.’

649 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) = MN₃ 62.1 reads मिथ्याचार “wrong conduct.” All commentators (Cakrapāṇidatta on the *Carakasamhitā*, Śrīkaṇṭhadatta on the MN₃, 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) = *Aṣṭāṅgasaṃgraha* 6.38.34a (As 1980: 829) 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 (*sūcīvākrā*),
5. Sarvātmikā (*sarvātmikā*).

Uttaratantra 65: Rules of Interpretation

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.⁶⁵² Other explorations of this topic include TY; Dasgupta 1952; Oberhammer 1968; TYV; Lele 1981; Scharfe 1993; Mejer 2000; A. Singh 2003.

Frauwallner 1958 discussed the influence of the *tantrayuktis* in the Sāṅkhya tradition. Preisendanz (2013: 105–106, fn. 109) provided further references to the discussion of *yukti* in Buddhist literatures. Manevskaia (2008) gave examples of the use of *tantrayuktis* in Buddhist commentarial literature. Chevillard (2009) discusses the translation of the *tantrayuktis* in Tamil literary tradition, with a specific focus on *Tolkāppiyam* 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*.

⁶⁵² 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*.⁶⁵³ 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*.⁶⁵⁴ 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*.⁶⁵⁵ 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.⁶⁵⁶

Tamil literature

Discussions on the *tantrayuktis* are also found in Tamil technical literature, the earliest of which is the *Tolkāppiyam*.⁶⁵⁷ A list of 32 *tantrayuktis*, called

⁶⁵³ *Arthaśāstra*: 280–283

⁶⁵⁴ See Oberhammer 1968: 605–614 for a detailed discussion of the use of the *tantrayuktis* in the *Yuktidīpikā*.

⁶⁵⁵ सूत्रप्रमाणावयवोपपत्तिरन्यूनता संशयनिर्णयोक्तिः ।
उद्देशनिर्देशमनुक्रमश्च संज्ञोपदेशाविह तन्त्रसम्पत् ॥

Yuktidīpikā: 3

⁶⁵⁶ एवमारा अन्येऽपि द्रष्टव्याह् । तद्यथोत्सर्गोऽपवादोऽतिदेश इत्यादि ।...इत्येवमन्या अपि तन्त्रयुक्तयः शक्या इह प्रदर्शयितुम् । अतिप्रसङ्गस्तु प्रकृतं तिरोदधातीति निवर्त्यते । सिद्धं तन्त्रयुक्तीनां सम्बन्धोपपत्तेस्तन्त्रम् इदम् इति । *Yuktidīpikā*: 8

⁶⁵⁷ For a detailed discussion of the treatment of the *tantrayuktis* in the *Tolkāppiyam* see Chevillard 2009.

utti or *tantiravutti* in Tamil, are given in the 27th (the final) chapter titled *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), *Naṇṇūl* (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*.⁶⁵⁸ 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*.

⁶⁵⁸ Adhyāya 6, *Viṣṇudh* 3: 13–14.

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.⁶⁵⁹ 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 4.⁶⁶⁰

⁶⁵⁹ *Saddanīti* 3: 920–921.

⁶⁶⁰ For the reading of *Saddanīti*, we used the edition by Smith who also provided an apparatus with variants. However, the edition by Thera 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 । ⁶⁶¹
(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 ।

661 yaṃ vuttaatthasādhanaṃ ? so hetuttho. Thera 1909: 807.

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 । ⁶⁶²
(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 ।

662 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 *Aṣṭāṅgasan̐graha*. The *Carakasam̐hitā* and *Aṣṭāṅgasan̐graha* present an identical list of *tantrayuktis* contained in a stanza of four

anuṣṭubh verses.⁶⁶³ 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)⁶⁶⁴ and by Śrīdāsa Paṇḍita in the prefatory section of his commentary *Hṛdayabodhikā* on the *Aṣṭāṅgaḥṛdayasamhitā*.⁶⁶⁵ 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.⁶⁶⁶ 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

663 तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ।

प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ॥

उपदेशापदेशातिदेशार्थपत्तिनिर्णयाः ।

प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ॥

पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ।

अतीतानागतापेक्षास्वसंज्ञोद्भासमुच्चयाः ॥

निदर्शनं निर्वचनं नियोगोऽथ विकल्पनम् ।

प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः ॥

Aṣṭāṅgasāṅgraha 6.50.150–153a (As 1980: 959). *Carakasamhitā* 8.12.41b–45a

(Ca 1941: 736) reads almost the same. The only two variants are (1) अतीतानागतावेक्षा... and (2) निर्वचनं संनियोगो विकल्पनम्.

664 Aruṇadatta on the *Aṣṭāṅgaḥṛdayasamhitā* 6.40.78 (Ah 1939: 946).

665 AHS 1940: 1–2.

666 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.⁶⁶⁷ 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: षट्त्रिंशत्तन्त्रयुक्तिभिर्भूषितमपूरयदृढबल 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।⁶⁶⁸ Moreover, the edition of Rāmaprasāda Vaidyopādhyāya reads the half-verse as— पञ्च-त्रिंशद्विचित्राभिर्भूषितं तन्त्रयुक्तिभिः.⁶⁶⁹ Rāmaprasāda Vaidyopādhyāya excludes *ūhya*.⁶⁷⁰ The same reading is found in Satīśacandra Śarmā's third edition of the *Carakasamhitā*.⁶⁷¹ 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.”⁶⁷²

In the edition of Narendranātha Senagupta and Balāicandra Senagupta that includes Cakrapāṇi's *Āyurvedadīpikā* and Gaṅgādhara's

667 षट्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ॥ 8.12.70a (Ca 1933: 972).

668 Ca 1941: 737.

669 Ca 1911: 1913.

670 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.

671 Ca 1923: 1020. His first edition, however, reads the half-verse the same as the reading in Ca 1933. (Ca 1904: 884)

672 “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।” Ca 1923: 1022.

Jalpakaḷpataru, the Sanskrit *mūla* and the *Jalpakaḷpataru* enumerate 36 *tantrayuktis*. However, in the same edition, the *Āyurvedadīpikā* reads, पञ्च-त्रिंशत्तन्त्रयुक्तिभिर्भूषितमपूरयद्दृढबल इति योजना.⁶⁷³ Again, after the illustrations of the 36 *tantrayuktis* it reads, इत्येताः षट्त्रिंशत्तन्त्रयुक्तयो व्याहृताः.⁶⁷⁴ In his edition of the *Tantrayuktivicāra*, Muthuswami also mentions that 35 *tantrayuktis* are reckoned in the *Carakasamhitā*.⁶⁷⁵ Jivānanda Vidyāsagara's edition gives no number at all— तथा च ता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः.⁶⁷⁶

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.⁶⁷⁷ 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.

673 Ca 1928-33: III, 3814.

674 Ca 1928-33: III, 3822.

675 'पञ्चत्रिंशद्विचित्राभिर्भूषितं तन्त्रयुक्तिभिः।' इति चरके । द्वात्रिंशदिति सुश्रुतः । (TYV: 2, fn. 2).

676 Ca 1877: 961.

677 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),⁶⁷⁸ 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).⁶⁷⁹

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*.⁶⁸⁰ 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

⁶⁷⁸ HIML: IA, 663–664.

⁶⁷⁹ 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 ।

⁶⁸⁰ 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 *Jalpakaḷpataṛu*, a nineteenth-century commentary on the *Carakasaṃhitā* by Gaṅgādhara Kavirāja from Bengal. Gaṅgādhara included the commentary with his *editio princeps* of the *Carakasaṃhitā*. 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 *Tantrayuktivicāra* 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.⁶⁸¹ According to Kolatteri Śaṅkaramenon and Meulenbeld, Nīlamegha flourished in the first half of ninth century.⁶⁸² The *Tantrayukti* was very likely composed after the sixteenth century.⁶⁸³

681 Kolatteri Śaṅkaramenon, the first editor of the *Tantrayuktivicāra*, 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 *Tantrayuktivicāra* 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 Gokaṇa which is in coastal Karnataka. (TY: 30).

682 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. (TYV: अवतारिका ५-६, HIML: IIA, 143.)

683 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 663.).

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.⁶⁸⁴ 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 *tantraḡuṇas* and 14 *tantradoṣas*. This list of *tantraḡuṇas* 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 Kairālī commentary on the *Aṣṭāṅgahṛdayasaṃhitā* 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 Kairālī (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).

684 वैद्यनाथोपसृष्टानां लक्ष्यलक्षणवासुषाम् ॥
तासां प्रायः प्रकाशानां दुर्लखापङ्कदूषणात् ।
क्रियते साम्प्रतं कृच्छ्रादुद्धृत्य परिमार्जनम् ॥
TY: 1

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.⁶⁸⁵ 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 *Aṣṭāṅgasāṅgraha*, *Carakasamhitā*, the commentaries on the *Carakasamhitā*, *Aṣṭāṅgasāṅgraha* and *Aṣṭāṅgahrdayasamhitā* and the two monographs, the *Tantrayuktivivāra* and *Tantrayukti*. This list has sprung from a single source— a versified list of thirty-six *tantrayuktis* comprising four verses that appear in the *Aṣṭāṅgasāṅgraha*, *Carakasamhitā* and Aruṇadatta’s commentary on the *Aṣṭāṅgahrdayasamhitā*. It remains unclear whether these verses initially appeared in the Dṛḍhabala’s redaction of the *Carakasamhitā* or Vāgbhaṭa’s *Aṣṭāṅgasāṅgraha*. 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.

685 तद् द्वात्रिंशद् युक्तियुक्तम् । (5.1.3 Kangle 1965: 1, 280) “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”, battimsa tantiyuttiyo bhavanti/ (*Suttamālā*, 28 *Saddanīti* 3: 920) “there are thirty-two logical methods of the system”, எண்ணான்கு உத்தியின்... “It employs thirtytwo rules of criticism regarding writing.” (*Nannūl*: 9–10)

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 *Suśrutasamhitā*, 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 *Suśrutasamhitā* such as in Singhal and Mitra 1980: 171–172, and P. V. Sharma 1999–2001: 3, 631–639; in translations of the *Carakasamhitā* such as in R. K. Sharma and Dash 2006: 436–444 and in Shree Gulabkunverba Ayurvedic Society 1949: 1050, in the translation of the *Arthaśāstra* such as in Shamasastri 1951: 459, Kangle 1965: 593, Unni 2006: 1103 and Olivelle 2013, and by K. Srikanta Moorthy in TYV: Appendix xi–xxxiv. They are also found in various books and articles dedicated to discussing the *tantrayuktis* such as in Oberhammer 1968: 601–602, Solomon 1976–78: 1, 72, Lele 1981: 34–155, 2006: 36–150 and so on. German translations of the terms can be found in Meyer 1926: 663–664 (German translation of the *Arthaśāstra*) and in Prets and Prandstetter 1991–2006.

The definitions of *tantrayuktis* exhibit numerous variations across different texts. Here we will discuss each of the *tantrayuktis* that occur in the *Suśruta Samhitā* in comparison with their definitions in other texts. As indicated in Table 4, the definitions of *tantrayuktis* in the *Suśrutasamhitā* 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 *Suśrutasamhitā*, 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 interpretat-

ive 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- kr-* (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.⁶⁸⁶ Clearly, *adhikaraṇa* is the topic or theme.

Cakrapāṇi and Gaṅgādhara define *adhikaraṇa* in almost the same way as does the *Suśrutasaṃhitā*.⁶⁸⁷ 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*).⁶⁸⁸ Śrīdāsa Paṇḍita follows Aruṇadatta.⁶⁸⁹ 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.⁶⁹⁰ 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.⁶⁹¹

Nīlamegha defines *adhikaraṇa* using the Paninian terminology. According to him, *adhikāraṇa* is the locus in which the *tātparya*, "reference" lies.⁶⁹² *Adhikaraṇa* is one of the six *kāraka*-s (a sort of semantic roles recognized by Sanskrit grammarians). Pāṇini calls it a locus (*ādhāra*).⁶⁹³ 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

686 They are chapters 63 and 66 in A (*Su* 1938: B).

687 यमर्थमधिकृत्य प्रवर्तते कर्ता । यथा "विघ्नभूता यदा रोगा" इत्यादि । अत्र रोगादिकमधिकृत्यायुर्वेदो महर्षिभिः कृत इति 'रोगाः' इत्यधिकरणम् । *Āyurvedadīpikā* (*Ca* 1941: 736). तद् यमर्थमधिकृत्योच्यते; *Jalpakaḥpataṛu* (*Ca* 1928-33: III, 3815).

688 तत्र अधिकरणं नाम, यदधिकृत्य प्रवर्तते शास्त्रं स्थानमध्यायं प्रकरणं वाक्यं वा ।... (*Ah* 1939: 947).

689 *AHS* 1940: 2.

690 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.

691 अधिकरणं प्रस्तावः सामान्येनोक्तमप्यर्थजातं यद्वलाद्विशेषेऽवस्थाप्यते तदधिकरणम् । (*As* 1980: 959).

692 तत्राधरोऽधिकरणं तात्पर्यं तत्र तिष्ठति । 1 *TYV*: 2.

693 आधारोऽधिकरणम् । *Aṣṭādhyāyī* 1.4.45.

vaiṣayika as one of the three types of *adhikaraṇa*.⁶⁹⁴ Nīlamegha applies this idea to his definition of the *tantrayukti adhikaraṇa*. He quotes *Aṣṭāṅgahr̥daya-saṃhitā Sūtrasthāna* 1.5b-6a and explains how the eight limbs of Ayurveda 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 Ḹampūraṇar and Pērācīriyar, list the item differently. In Sastri’s translation of the *Tolkāppiyam*, *adhikaraṇa* was identified with *atikāra muṛai*, the second element in Ḹampūraṇar’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.”⁶⁹⁵ 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.”⁶⁹⁶ 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*.⁶⁹⁷

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

694 On *Aṣṭādhyāyī* 6.1.72 *Mahābhāṣya*: 3, 51.

695 Sastri 2002: 233.

696 Dikshitar 1930: 85

697 See Chevillard 2009: 111.

Suśrutasaṃhitā further describes *yoga* as a syntactic connection between words, facilitating the linking of words even when they are in reverse order or placed apart. However, this paraphrased statement is absent in the vulgate; instead, it appears in the commentary of Ḍaḥana with a minor variation.⁶⁹⁸ The definitions of *yoga* in the *Viṣṇudharmottarapurāṇa* and *Arthaśāstra* closely mirror that of the *Suśrutasaṃhitā*. 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 *Suśrutasaṃhitā*.⁶⁹⁹

For illustration, a verse from chapter 18 of the *Cikitsāsthāna* is quoted in the *Suśrutasaṃhitā*—

तैलं पिबेच्चामृतवल्लिनिम्बहंसाह्वयावृक्षकपिप्पलीभिः ।
सिद्धं बलाभ्याञ्च सदेवदारु हिताय नित्यं गलगण्डरोगे ॥⁷⁰⁰

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*.⁷⁰¹ 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

⁶⁹⁸ See 6.65.9 (*Su 1938*: 815).

⁶⁹⁹ See Table 4.

⁷⁰⁰ 4.18.47 (*Su 1938*: 474).

⁷⁰¹ योगो नाम योजना ग्रन्थानां यथार्थसूत्रभाष्यसूत्रयोः... पञ्चलक्षणो वा योगः । प्रतिज्ञाहेतूदाहरणनिगमनानि... यदिह युज्यते स योग इत्येके । (MS Jamnagar GAU 114, p.5.)

expands its scope to coherence between mention (*uddeśa*) and description (*nirdeśa*) as well.⁷⁰² 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.⁷⁰³ Śrīdāsa Paṇḍita’s comment is similar to that of Aruṇadatta.⁷⁰⁴ 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.⁷⁰⁵ 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*).⁷⁰⁶ Nīlamegha defines *yoga* as connecting words one by one coherently.⁷⁰⁷ As he further explains in the autocommentary with examples from the *Aṣṭāṅgahṛdayasaṃhitā*, it is evident that he understands *yoga* as coherence between a part of a sentence and the discourse.⁷⁰⁸ Neither V. R. Ramachandra Dikshitar nor P. S. Subrahmanya Sastri identified the *tantrayukti yoga* with any *utti* mentioned in the *Tolkāppiyam*.⁷⁰⁹

The word *yoga* derives from the Sanskrit root \sqrt{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.⁷¹⁰ Hence, it refers to a morphosemantic or syntaco-semantic connection. Patañjali uses this term several times in his *Mahābhāṣya*. In the *Suśrutasaṃhitā*

702 योगो नाम योजना, उद्देशनिर्देशयोः सूत्रभाष्ययोर्वा । *Sarvāṅgasundarī* on 6.40.80 (Ah 1939: 947).

703 युक्तिर्वा योगः, प्रतिज्ञा हेतुर्दृष्टान्त उपनयो निगमनमिति पञ्चविधः । 6.40.80 (Ah 1939: 947).

704 AHS 1940: 2.

705 योगो नाम योगः सम्बन्धः स च पदार्थयोर्वाक्यार्थयोर्वा । *Śaśilekhā* on 6.50.150aa (As 1980: 959).

706 योगो नाम योजना व्यस्तानां पदानामेकीकरणम् । उदाहरणं तावद्यथा प्रतिज्ञाहेतूदाहरणोपनयनिगमनानि । 8.12.41 (Ca 1941: 736).

707 योगः पदानामेकैकमर्थौचित्येन योजना । 2 TYV: 3.

708 TYV: 3.

709 Chevallard 2009: 84.

710 Joshi and Roodbergen 1991: 64.

the word *yoga* is primarily used to mean the connection between words in a 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. 237), *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.⁷¹¹ Ḍalhana also supports this perspective, indicating that the term *padārtha* refers to a specific

⁷¹¹ See fn. 765.

meaning of a word or words.⁷¹²

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*.⁷¹³ The *Viṣṇudharmottarapurāṇa* adopts a definition of *padārtha* close to this variant reading.⁷¹⁴

The *tantrayukti padārtha* is illustrated with two examples in the *Suśrutasamhitā*. 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*).⁷¹⁵ 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.⁷¹⁶ 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

712 अधुना बहुषु पदार्थेषु निर्धार्य विशिष्टपदार्थग्रहणाय पदार्थबहुत्वं प्रतिपादयति— अपरिमिता इत्यादि। Ḍalhaṇa on 6.65.10 (Su 1938: 816).

713 अन्ये तु सूत्रपदे इति पठित्वा व्याख्यानयन्ति--- सूत्रस्य पदं सूत्रपदं तस्मिन् योऽर्थः स पदार्थः। fn.2 (Su 1938: 813).

714 See table 4.

715 तत्र स्नेहशब्दे निर्दिष्टे हि गुणप्रेमसर्पिषां त्रयाणामर्थानामुपपत्तिर्दृश्यते, स्वेदशब्देनापि साग्निरग्निप्रयोरुष्मणोः प्राप्तिः, अञ्जनशब्देनापि नयनाञ्जनाभ्यङ्गयोः प्राप्तिः। Ḍalhaṇa on 6.65.10 (Su 1938: 816).

716 See table 4.

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 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.⁷¹⁷ 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.⁷¹⁸ 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 *Bṛhatṭrayī* 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*).⁷¹⁹ 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.⁷²⁰ Cakrapāṇi adopts the literal definition of *padārtha* as

717 पदावधिकः पदार्थः। (15.1.10 Kangle 1965: 1, 280).

718 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 Prets and Prandstetter 1991–2006: 2, 153–154.

719 पदार्थो नाम य एकेन पदेनानेकार्थो गम्यते। यथा द्रव्यं गुणः कर्म सामान्यं विशेषः समवायः। MS Jamnagar GAU 114, p.6.

720 पदार्थो नाम येनार्थो गम्यते। यथा गुर्वादयो गुणशब्दादवगम्यते। *Śaśilekhā* on 6.50.150aa (As 1980: 959). 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

mentioned in the *Suśrutasaṃhitā*. With examples, he emphasizes that word-meaning (*padārtha*) can stem from one word, two words or more.⁷²¹ Gaṅgādhara, however, defined *padārtha* in the line of the *Suśrutasaṃhitā* considering *padārtha* as relevant word sense.⁷²²

Nīlamegha presents a distinct perspective, defining *padārtha* as polysemy within a given context.⁷²³ In his autocommentary, he also acknowledges another viewpoint that perceives *padārtha* as synonymy within a context.⁷²⁴ 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.⁷²⁵ Neither V. R. Ramachandra Dikshitar nor P. S. Subrahmanya Sastri identified the *tantrayukti padārtha* with any *utti* mentioned in the *Tolkāppiyam*.⁷²⁶

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

in *Hṛdayabodhikā* (AHS 1940: 2).

721 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).

722 अर्थः पदस्य चेति पदार्थो नाम तन्त्रयुक्तिः सा योऽर्थोऽभिहितः सूत्रे पदे वा। पदार्थस्त्वनेकस्तत्र योऽर्थः पूर्वापरयोगसिद्धो भवति सोऽर्थो ग्राह्यः। *Jalpakaḥ* on (Ca 1928-33: 3, 3816).

723 पदार्थस्तु पदैक्येऽपि भिन्नमर्थं प्रकाशयेत्। 4 TYV: 4.

724 केचित्तु "पदार्थः पदभेदेऽपि न भेदः पुनरर्थतः।/ TYV: 5.

725 पदार्थस्तु य ऐक्येऽपि भिन्नमर्थं प्रकाशयेत्
...पदार्थोऽपि च भेदेऽपि न भेदः पुनरर्थतः।
पदेन योऽर्थो ज्ञायते यथा गुर्वादयो गुणे ॥

TY: 8-10.

726 Chevillard 2009: 84.

to the meaning that is relevant within a context or co-text.

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 Dikṣita uses the term *hetvartha* to mean simply the sense of a cause.⁷²⁷ 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.⁷²⁸ 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.⁷²⁹ The definition is clearer in 6.65.11 (Su 1938: 813) because it includes the word other (*anya*), emphasizing that

⁷²⁷ हेत्वर्थे तृतीया स्यात् | SiddhKau: 137.

⁷²⁸ Cf. अत्र बाह्येन मृत्पिण्डदृष्टान्तेन माषदुग्धयोगादिभिराभ्यन्तरो व्रणप्रक्लेदः साध्यते । Ḍalhaṇa on 6.65.11 (Su 1938: 813).

⁷²⁹ 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.

an idea stated in one context serves a purpose in another.⁷³⁰ The author of the *Viṣṇudharmottarapurāṇa* as well as commentators such as Hariścandra, Cakrapāṇi, Indu, Aruṇadatta, and Śrīdāsa Paṇḍita define this *tantrayukti* similarly.⁷³¹ 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*.⁷³² 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.⁷³³ Neither V. R. Ramachandra Dikshitar nor P. S. Subrahmanya Sastri identified *hetvartha* with any *utti* mentioned in the *Tolkāppiyam*.⁷³⁴

The term *hetvartha* has been translated in various ways, including "extension of argument," "implication," "goal of a reason," and merely

730 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 *Suśrutasaṃhitā*. Ca 1928-33: 3, 3815.

731 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 (As 1980: 959). 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* (AHS 1940: 2).

732 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। TYV: 4.

733 हेतुना सह यत्रोक्तिः स हेत्वर्थः प्रकीर्तितः ॥ TY: 8.

734 Chevillard 2009: 84.

“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.”⁷³⁵ While other translations may capture the application of *hetvartha*, they do not convey the lexical meaning of the 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*.⁷³⁶ They are also similarly defined and exemplified in the *Yuktidīpikā*.⁷³⁷ Commentators on the works of Dṛḍhabala and Vāgbhaṭa also defined *uddeśa* and *nirdeśa* similarly.⁷³⁸ 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.⁷³⁹

⁷³⁵ Olivelle 2013: 436.

⁷³⁶ See table 4.

⁷³⁷ *Yuktidīpikā*: 7.

⁷³⁸ 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* (AHS 1940: 2). उद्देशो नाम तन्त्रयुक्तिः सा, यत् समासकथनम्।...निर्देशो नाम तन्त्रयुक्तिः सा, यद् विस्तरेणोच्यते। *Jalpakaḥpataru*, Ca 1928-33: 3, 3816.

⁷³⁹ उद्देशो नाम यत्रार्थानां शब्दमात्रेणैव कीर्तनमुद्देशः।...निर्देशो नाम यच्छब्दमात्रेण निर्दिष्टानां स्वरूपविशेषप्रदर्शनाय पुनः कीर्तनं निर्देशः। *Śaśilekhā* on 6.50.150ba (As 1980: 960).

There is a difference between the examples of *uddeśa* and *nirdeśa* in the *Suśrutasamhitā* and other texts. In the *Suśrutasamhitā*, 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 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 *Suśrutasamhitā*, spike (*śalya*) 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.⁷⁴⁰ He also provides a versified definition of these two *tantrayuktis*, in addition to repeating Nīlamegha’s statements.⁷⁴¹ Nīlamegha also defined these *tantrayuktis* in a similar fashion.⁷⁴² Similar *uttis* also appear in the *Tolkappiyam*. However, Sastri and Dikshitar differently identified these *tantrayuktis* with the *uttis* of *Tolkāppiyam*.⁷⁴³

Uddeśa is a common technical term in Sanskrit literature.⁷⁴⁴ 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

740 उद्देशनिर्देशकयोरन्योन्यापेक्षिता भवेत् ।
यत्तदोरिव नित्यैव शास्त्रे सर्वत्र सर्वदा ॥

TY: 12.

741 प्राक् सङ्क्षेपेण कथनमुद्देश इति कीर्तितम् ।
निर्देशो नाम तस्यैव विस्तरोक्तिरुदाहृतः ॥

TY: 12.

742 उद्देशः समवायोक्तिरिति प्राहुर्मनीषिणः ।
निर्देशः स्याद् विवरणं पूर्वोक्तानामनुक्रमात् ॥

TYV: 6.

743 Chevallard 2009: 85.

744 For more references to the term *uddeśa* check Prets and Prandstetter 1991–2006: 2, 28–30.

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 (*parīkṣā*), and the triad of these three is called the course of the discipline.⁷⁴⁵

We mentioned before that Hariścandra added four more *tantrayuktis* to the later listing. Indu and Cakrapāṇi suggested that the scope of these *tantrayuktis* could be included in those already enumerated. According to Cakrapāṇi *paripraśna* could be included in *uddeśa* and *vyutkrāntābhidhāna* is a variety of *nirdeśa*.⁷⁴⁶ 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.

⁷⁴⁵ त्रिविधा चास्य शास्त्रस्य प्रवृत्तिः, उद्देशो लक्षणं परीक्षा चेति । तत्र नामधेयेन पदार्थमात्रस्याभिधानमुद्देशः । तत्रोद्दिष्टस्यातत्त्वव्यवच्छेदको धर्मो लक्षणम् । लक्षितस्य यथालक्षणमुपपद्यते न वेति प्रमाणैरवधारणं परीक्षा । Jośī 1922: 14.

⁷⁴⁶ तत्र परिप्रश्न उद्देशोऽन्तर्भवति, ...व्युत्क्रान्ताभिधानं निर्देशप्रभेदः *Āyurvedadīpikā* on 8.12.41b–45a (Ca 1941: 737).

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 rectify the ungrammatical sentence. The interpolation may also stem from Ḍalhaṇa's commentary in which the exact clause was used.⁷⁴⁷ 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, è “*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 *Bhagavadgītā* where Kṛṣṇa declares, वेदानां सामवेदोऽस्मि⁷⁴⁸, “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.⁷⁴⁹ However, this reading not just appear

⁷⁴⁷ तत्र योऽर्थ इत्यादि । पूर्वोक्तपरोक्तवाक्यसम्बन्धेनोपपन्नो योऽर्थो भवति स ग्रहीतव्य इत्यर्थः Ḍalhaṇa on 6.65.10 (Su 1938: 816).

⁷⁴⁸ 10.22 BhaGī: 456.

⁷⁴⁹ Cf. Madhusūdana Sarasvatī's comment on the same verse: चतुर्णां वेदानां मध्ये गानमाधुर्येणातिरमणीयः सामवेदोऽहमस्मि (10.22 BhaGī: 456), “amongst the four Vedas I am the *Sāmaveda*, which is extremely delightful due to its musical charm.”

in the Nepalese version. Another early *Suśrutasamhitā* manuscript from 1595 also keeps the same reading.⁷⁵⁰

...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 *Jalpakaḥpataru*.

(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 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,⁷⁵¹ forms ending in *-a*,⁷⁵² ending in *-i*,⁷⁵³ or with the ending *-ti* in the present stem,⁷⁵⁴ or sometimes with indicative sounds (*anubandha*) as found in the *Dhātupāṭha*.⁷⁵⁵ In the reading of the Nepalese version of the *Suśrutasamhitā*, 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{vid} “to know” belongs to the second class (*adādi* or the root class), \sqrt{vid} “to find, to attain” to the sixth class (*tudādi* or the suffixally accented thematic class), \sqrt{vid} “to consider” to the 7th class (*rudhādi* or the athematic nasal infix class) and \sqrt{vid} “to exist” to the fourth class (*divādi* or the thematic *ya*-suffix class).⁷⁵⁶ A 10th-class verb \sqrt{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

750 MS Jodhpur RORI 20060 f.265r5.

751 E.g. as \sqrt{gup} , \sqrt{tij} , and \sqrt{kit} are mentioned in गुप्तिज्जिह्वः सन् (*Aṣṭādhyāyī*: 3.1.5).

752 E.g. as \sqrt{gam} , \sqrt{han} , \sqrt{vid} , and $\sqrt{viś}$ are mentioned in विभाषा गमहनविदविशाम् (*Aṣṭādhyāyī*: 7.2.68).

753 E.g. as \sqrt{mrj} is mentioned in मृजेर्विभाषा (*Aṣṭādhyāyī*: 3.1.113).

754 E.g. as \sqrt{as} , \sqrt{vac} , and $\sqrt{khyā}$ are mentioned in अस्यतिवक्तिख्यातिभ्योऽङ् (*Aṣṭādhyāyī*: 3.1.52).

755 E.g. as $\sqrt{iś}$ is mentioned in इषुगमियमां छः (*Aṣṭādhyāyī*: 6, 7.3.77). Cf. इषुम् इच्छायाम् (*Dhātupāṭha* 6.78).

756 Cf. सत्तायां विद्यते ज्ञाने वेत्ति विन्दे विचारणे । विन्दते विन्दति प्राप्तौ श्यन्लुक्शमोष्चिदं क्रमात् ॥ (*SiddhKau*: 402).

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*.⁷⁵⁷ 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 attached to the roots: विद् विचारणे, विद् लाभे.⁷⁵⁸ However, the citation from the *Jalpakaḥpataṛu* presents another variant— विद् विचारणे विद् विन्दति⁷⁵⁹. 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.⁷⁶⁰

...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 विंदतीत्येतयोश्च धात्वोरेकार्थयोः पश्चात् पदं भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति (*Suśrutapāṭhaśuddhi* MS London BL IOLR 1842)
3. तत्र पूर्वापरयोगमुपलभ्य विद् विचारणे विद् विन्दतीत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगः पश्चात् प्रतिपत्तिर्भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति (*Jalpakaḥpataṛu*)
4. विद् विचारणे, विद् लाभे, इत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगात्, तत्र पूर्वापरयोगमुपलभ्य प्रतिपत्तिर्भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति ([Su 1938](#))

⁷⁵⁷ Mentioning verbs in their present stem forms is not uncommon. The same 6th class verb \sqrt{vid} is mentioned as *vinda* in this rule: अनुपसर्गाह्मिन्विन्दधारिपारिवेद्युदेजितिसाति-साहिभ्यश्च (*Aṣṭādhyāyī*: 3.1.138).

⁷⁵⁸ 6.65.10 ([Su 1938](#): 813).

⁷⁵⁹ [Ca 1928-33](#): 3, 3816.

⁷⁶⁰ Scholars believe that meanings were not initially attached to verb roots in the original Paninian *Dhātupāṭha* and were later additions, possibly by Bhīmasena. See Cardona [1976](#): 161–163.

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 *Jalpakaḥpataru* 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 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.⁷⁶¹ 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 *GHañ*, 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 conven-

⁷⁶¹ Cf. ‘आयुर्वेदमिच्छाम इहोपदिश्यमानम्’ इत्यस्मिन्नायुर्वेदशब्दः श्रूयते, अतोऽत्र वेद आयुर्वेद इत्यभिप्रायः ॥ (Ḍalhaṇa on 6.65.10 (Su 1938: 816)).

tional 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 *Jalpakaḥpataṛu*. 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.

...तथा माषदुग्धप्रभृतिभिर्व्रणः क्लिद्यते

The reading माषदुग्ध...presents some challenges. The Nepalese manuscripts, (Su 1938), Dalhaṇa’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 *Jalpakaḥpataru* 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”.⁷⁶²
- 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.

⁷⁶² 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*).⁷⁶³
- 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.⁷⁶⁴ 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.⁷⁶⁵

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

⁷⁶³ 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

⁷⁶⁴ See note on 250.

⁷⁶⁵ Contrary to the translations by previous translators Singhal and Mitra and P. V. Sharma, 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.⁷⁶⁶ 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*)".⁷⁶⁷
- 13 A exposition (*nirdeśa*) is a detailed statement. For example, "in the body or exogenous".⁷⁶⁸
- 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.⁷⁶⁹
- 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."⁷⁷⁰

766 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).

767 Generally, शल्य refers to any painful foreign body embedded in the flesh that requires surgical removal.

768 This is a reference to 1.26.4 (*Su* 1938: 121) where शल्य is described in more detail as being of two kinds.

769 A technical term also in Nyāyaśāstra (Jhalakīkar 1978: 54).

770 A technical term also in Nyāyaśāstra (Jhalakīkar 1978: 6–7).

- 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 (*vākyāśeṣa*) refers to an unstated word that completes a sentence. For example, despite not mentioning the word 'person', when mentioning someone as 'the one having a head, hands, feet, flanks, and abdomen,' it's apparent that the reference is to a person.
- 20 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?⁷⁷¹
- 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

⁷⁷¹ 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*)⁷⁷² 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.⁷⁷³
- 38 A summarized statement is aggregation (*samuccaya*).⁷⁷⁴ 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

⁷⁷² तलहृदय is one of the muscle-group of lethal points mentioned in 3.6.7 (*Su* 1938: 370).

⁷⁷³ The example here matches समुच्चय (next text), not विकल्प. There seems to have been a metathesis of terms. Y. T. Ācārya and N. R. Ācārya (*Su* 1945: 1005, footnote 6) notes that this text and the next have been swapped in the Calcutta edition that includes Hārānacandra’s commentary Bhaṭṭācārya 1910–17: 2, in the same way as in the Nepalese version.

⁷⁷⁴ 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”.

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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. Vaidyaratnam P. S. Varier's Arya Vaidya Sala, Kottakal</i> (Madras: Orient Longman).
BIA	Prater, S. H. (1993), <i>The Book of Indian Animals</i> (3rd edn., Bombay, Delhi, etc.: Oxford University Press), ark:/13960/t6356w32f ; 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:/13960/s2bh76qc88s .
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: chop-1969 .
Chopra IDG	Chopra, R. N., Chopra, I. C., et al. (1958), <i>Chopra's Indigenous Drugs of India</i> (2nd edn., Calcutta: Dhur & Sons), ark:/13960/t9673t140 .

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Flora

- aconite leaf (?) (*viṣapatrikā*) Unknown. Cf. perhaps, *vatsanābha* ([wolfsbane](#)). Cf. [GVDB](#): 373: 131
- agarwood (*aguru*) *Aquilaria malaccensis* Lam., [GVDB](#): 3: 94, 95, 179
- Alexandrian laurel (*punnāga*) *Calophyllum inophyllum*, L. See [AVS](#): 1, 338, [NK](#): 1, #425: 173, 179
- amaranth (*taṇḍulīya*) see [amaranth](#) (*taṇḍulīyaka*): 175
- 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 the first millennium BCE ([Saraswat 1991](#)): 125, 177, 265
- arjun (*arjuna*) *Terminalia arjuna*, Bedd. See [HK](#): 738: 40, 74, 177
- Asoka tree (*aśoka*) *Saraca indica* Linn., [GVDB](#): 26: 95, 97, 174, 179, 186, 276
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See [AVS](#): 1, 163 f, [Chopra](#): 20: 40, 73, 145, 177
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See [NK](#): 1, #307: 125
- banyan (*vaṭa*) *Ficus benghalensis* Linn., [GVDB](#): 356: 74, 77, 78
- barley (*yava*) *Hordeum vulgare*, L. See [HK](#): 752: 105
- 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 T. B. Singh and Chuneekar ([GVDB](#): 66), is native to East Asia, not India: 174
- bearded premna (*vasuka*) *Premna barbata* Wall. (← *vasuhaṭṭa*), according to Cakrapāṇidatta. See the discussion by T. B. Singh and Chuneekar ([GVDB](#): 362–363), where other candidate species such as *Osmanthus*, *Calotropis*, and *Trianthema* are discussed. T. B. 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: 74
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See [AVS](#): 1, 334, [NK](#): 1, #420: 100, 123, 125, 175
- beggarweed (*aṃśumatī*) *Desmodium gangeticum* (L.) DC ([Dymock](#): 1, 428, [GJM1](#): 602, [NK](#): 1, #1192; [ADPS](#): 382, 414 and [AVS](#): 2, 319, 4.366 are confusing): 141
- beggarweed (*vidārigandhā*) → *śālaparṇī*. *Desmodium gangeticum* (L.) DC. See [Dymock](#): 1, 428, [GJM1](#): 602, cf. [NK](#): 1, #1192; [ADPS](#): 382, 414 and [AVS](#): 2, 319, 4.366 are confusing: 49, 105, 273
- beleric myrobalan (*bibhitaka*) *Terminalia bellirica* Roxb. One of the components of [the three myrobalans](#) (*triphalā*)

- GVDB: 274, 196 : 278
- Bengal quince (*bilva*) *Aegle marmelos* (L.)
Corr. See AVS: 1, 62, Chevillard: 161,
NK: 1, #62, i(MW: 732a) : 73, 95, 97,
102, 175, 270
- big thorn apple (?) (*mahākarambha*)
Perhaps *Datura metel*, L.?. See thorn
apple (*karambha*) : 131, 132
- bitter gourd (*paṭolī*) see pointed gourd
(*paṭola*), cite[233]gvdb : 174
- bitumen (*adrija*) → *śilājī*. A tar-like, black,
resinous rock exudate. See
Mahākośa: 1, 21 : 157
- black creeper (*kālānusārī*) *Ichnocarpus*
frutescens R. Br. or *Cryptolepis*
buchanani Roemer & Schultes.
Probably a synonym for *kṛṣṇasārivā*
(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. *kālānusārya* may be a
synonym of *tagara*, itself hard to
identify : 173
- black creeper (*pālindī*) *Ichnocarpus*
frutescens, (L.) R.Br. or *Cryptolepis*
buchanani, Roemer & Schultes. See
AVS: 3, 141, 145, 203, NK: 1, #1283,
1210, ADPS: 434. Ḍalhaṇa on SS 5.1.82
identified *pālindī* with *trivṛt* (*turpeth*)
and T. B. Singh and Chunekar
(GVDB: 246) supported this as a usual
identification : 125, 128, 140, 141, 174
- black nightshade (*kākamācī*) *Solanum*
nigrum, Linn., GVDB: 86–87. May also
be the less poisonous *S. dulcamara*,
“bittersweet nightshade,” K &
B: 1, 889–892 : 179, 268
- black pepper (*marica*) *Piper nigrum*, L. See
ADPS: 294, NK: 1, #1929 : 106, 178,
186, 278
- blackboard tree (*saptachada*) *Alstonia*
scholaris R. Br. GVDB: 420 : 124, 266
- blackboard tree (*saptaparṇa*) see
blackboard tree (*saptachada*) : 178
- blackbuck (*harīṇa*) *Antelope cervicapra*, L.
See BIA: 270 IW: 95, 165, et passim : 128
- blade (?) (*kartariya*) unknown vegetable
poison, GVDB: 82; also *karttariya* : 132
- blue water-lily (*utpala*) *Nymphaea stellata*,
Willd. See GJM1: 528, IGP 790;
Dutt: 110, NK: 1, #1726 : 31, 123, 140,
141, 179, 186, 187, 269
- bluebell barleria (*kuravaka*) see bluebell
barleria (*kuruvaka*) : 175
- bluebell barleria (*kuruvaka*) Or *kurubaka*.
T. B. 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*.
T. B. Singh and Chunekar (GVDB)
finally propose a red-flowering
Rhododendron, admitting that this is a
novel suggestion : 131, 266
- 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 : 266
- bull's head (*gokṣura*) *Tribulus terrestris* L.
GVDB: 144–145, 193. A component of
lesser five roots : 266
- bull's head (*trikaṇṭaka*) → bull's head
(*gokṣura*) GVDB: 193. A component of
lesser five roots : 273
- bulrush (*kaṣeru*) “Two species, *Scirpus*
kysoor Roxb., and *S. grossus* Linn. f.,
are used” GVDB: 85. Also *kaṣeruka* and
kaseru : 100, 101, 104
- calabash gourd (*kūṣmāṇḍa*) → *puṣpaphala*.
Beninkasa hispida, (Thunb.) Cogn. See
AVS: 2, 1127; cf. AVS: 1, 261 : 274
- cardamom (*elā*) *Elettaria cardamomum*,
Maton. See AVS: 2, 360, NK: 1, #924,

- Potter^{rev}: 66: 94, 95, 141, 147, 173, 174, 179
 carray cheddie (*viśvadevā*) → *gāṅgerukī*
Canthium parviflorum, Lam. See
 AVS: 1, 366 f. Or *Sida rhombifolia* Linn.
 (GVDB: 372, 444 ff. et passim): 77, 78
 cassia cinnamon (*patra*) *Cinnamomum*
tamala, (Buch.-Ham.) Nees. See
 AVS: 2, 84, NK: 1, #589: 94, 95, 102,
 125, 141, 179
 castor oil tree (*gandharvahaṣṭa*) → *eraṇḍa*.
 GVDB: 135, K & B: 3, 2277: 45, 97
 castor-oil (*eraṇḍa*) *Ricinus communis*, L.
 See NK: 1, #2145, Chopra: 214: 50, 267
 castor-oil tree (*vardhamāna*) see *castor-oil*
(eraṇḍa), GVDB: 361: 178
 catechu (*khadira*) *Senegalia catechu* (L.f.)
 P. J. Hurter & Mabb = *Acacia catechu*
 Willd. GVDB: 129–130: 74
 certain minerals (*tārāvitāra*) Unknown. It is
 not even certain that these are minerals.
 The variant reading in the vulgate,
tāraḥ sutāraḥ was glossed by Ḍalhaṇa on
 5.3.14 (Su 1938: 568) as follows *tāro*
rūpyaṃ, sutāraḥ pāraḍaḥ, “*tāra* means
 silver; *sutāra* means mercury.”: 146
 chaff (*kāṇḍana*) The word *kāṇḍana* is not
 found in dictionaries; *kāṇḍana* 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): 33, 277
 chebulic myrobalan (*harītakī*) *Terminalia*
chebula Retz. GVDB: 466: 103, 124, 278
 cherry (*elavālu*) *Prunus cerasus*, L. See
 GVDB: 58 for a thoughtful discussion
 NK: 1, #2037: 141, 179, 267
 cherry (*elavāluka*) see *cherry (elavālu)*: 178
 chir pine (*sarala*) *Pinus roxburghii*, Sarg.
 GVDB: 423: 73, 104, 177, 179
 cinnamon (*tvac*) *Cinnamomum cassia*,
 Blume. See NK: 1, #579: 179, 267
 cinnamon (*tvak*) see *cinnamon (tvac)*: 174
 cinnamon (*varāṅga*) see *cinnamon (tvac)*,
 GVDB: 360: 177
 citron (*mātuluṅga*) *Citrus medica*, Linn.
 GVDB: 276, 306. Also spelled *mātuliṅga*,
mātulaṅga, *mātulāṅga*: 73, 102, 107,
 108, 174
 cluster fig (*udumbara*) *Ficus racemosa*, L.
 See ADPS: 487: 177
 cobra’s saffron (*nāgapuṣpa*) → *nāgakeśara*.
Mesua ferrea, L. See NK: 1, #1595,
 GVDB: 220: 141
 colocynth (*indravāruṇī*) *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
 Cucurbitaceae: 178, 179, 267
 colocynth (*myṅgādanī*) see *colocynth*
(indravāruṇī) GVDB: 46, 318: 174
 common smilax (*śvadamśtra*) *Smilax*
aspera L., GVDB: 414: 73
 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*: 77, 78
 corky coral tree (*pāribhadra*) *Erythrina*
suberosa Roxb. See GVDB: 245:
 145, 267
 corky coral tree (*pāribhadra*) see *corky*
coral tree (pāribhadra): 97, 177
 costus (*kuṣṭha*) *Saussurea costus*, Clarke.

- See NK: 1, #2239: 94, 95, 102, 125, 141, 147, 173, 174, 178, 179
- cottony jujube (*kākolī*) Ziziphus mauritanica, Lam. See IGP: 1233, NK: 1, #2663; IGP 1233. Cf. NK: 1, #1170: 93, 101, 102, 170
- 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: 49, 101, 104, 258
- country mallow (*sahadevā*) → *balā* (GVDB: 428). Contains ephedrine: 77, 78, 104
- 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): 49, 131, 140, 141, 146
- 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 ??), 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: 94, 95, 102, 125, 141, 173, 179, 270, 279
- crimson trumpet-flower tree (*pāṭalā*) *Stereospermum chelonides*, (L. f.) A. DC. See GJM1: 573, AVS: 5, 192 ff, ADPS: 362 f, AVS: 3, 1848 f, IGP 1120, Dymock: 3, 20 ff: 270, 279
- croton tree (*nāgadantī*) *Croton persimilis* Müll.Arg., GVDB: 222 I have taken this as *croton tree* (*nāgadantī*) because of context in *Suśrutasaṃhitā* Kalpasthāna 5: 175
- crow (?) (*kāka*2) an unidentified poisonous plant apparently called “crow.” T. B. Singh and Chuneekar (GVDB: 86) note that several drugs named after the crow are unidentifiable. *Black nightshade*, (*kākamācī*) is toxic, but this is a stretch: 131
- cuscut grass (*uśīra*) *Andropogon murcatus*, Retz. Also “vetiver grass.” See NK: 1, #180: 74, 125, 168
- datura (*dhattūra*) *Datura metel*, L. See AVS: 2, 305 (cf. *Abhidhānamāñjarī*), NK: 1, #796 ff. Potter_{rev}: 292 f, ADPS: 132: 46
- deodar (*bhadradāru*) *Cedrus deodara*, (Roxb.ex D.Don) G. Don. See AVS 41, NK: 1, #516: 40, 101, 105, 141, 178
- deodar (*devadāru*) *Cedrus deodara* (Roxb.) Loud. GVDB: 206–207: 73, 102, 179, 258, 268
- deodar (*suradāru*) see *deodar* (*devadāru*): 173
- devil’s dung (*hiṅgu*) *Ferula foetida* Regel., GVDB: 471–472: 74, 76, 173
- dried ginger (*nāgara*) → *dried ginger* (*śuṇṭhī*) GVDB: 221–222: 76, 173
- dried ginger (*śuṇṭhī*) *Zingiber officinale*, Roscoe. See ADPS: 50, NK: 1, #2658, AVS: 5, 435, IGP: 1232: 100, 268, 278
- 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): 32
- drum-giver (?) (*lambaradā*) Unknown; cf. GVDB: 348: 131
- elixir salve (*rasāñjana*) → *añjana*. See *Indian barberry*: 40, 50
- embelia (*viḍaṅga*) *Embelia ribes*, Burm. f.

- See **ADPS**: 507, **AVS**: 2, 368, **NK**: 1, #929, **Potter_{rev}**: 113 : 40, 73, 95, 141, 173, 174, 177
- emblic myrobalan (*āmalaka*) *Phyllanthus emblica*, L. See **AVS**: 4, 256 : 74, 103, 104, 186, 278
- emetie nut (*karaghāṭa*) Probably a synonym for *karahāṭa* (**emetie nut**), q.v., **GVDB**: 74 : 132, 268
- emetie nut (*karaghāṭaka*) see **emetie nut** (*karaghāṭa*) : 177
- emetie nut (*karahāṭa*) *Randia dumetorum*, Lamk. See **GVDB**: 291–292 and **NK**: 1, #2091. T. B. Singh and Chuneekar (**GVDB**: 74, 77–78) noted that it may be a synonym for *karaghāṭa*, **emetie nut**, and pointed rather to *Gardenia turgida* Roxb. on the basis of local knowledge in U. P. : 268
- emetie nut (?) (*karaṭā*) Not in **GVDB**. Cf. perhaps *karahāṭa* (**emetie nut**) : 131
- emetie nut (*madana*) *Randia dumetorum*, Lamk. See **NK**: 1, #2091 : 123, 260
- false daisy (*bhṛṅga*) *Eclipta prostrata* (L.) L. See **GVDB**: 288 : 73
- false daisy (*subhaṅgurā*) (*su*)bhaṅgura = *bhṛṅga*? *Eclipta prostrata* (L.) L. See **GVDB**: 288 : 130
- fermented rice-water (*dhānyāmla*) → *kāñjī*, *kāñjikā*, *sauvīra*. **GVDB**: 458, **NK**: 2, appendix VI, #18 : 47, 48
- 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 : 127
- fire-flame bush (*dhātakī*) *Woodfordia fruticosa* (L.) Kurz. See **AVS**: 5, 412, **NK**: 1, #2626 : 74, 124
- five roots (*pañcamūla*) Described at *Suśrutasaṃhitā* 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 : 73
- flame-of-the-forest (*palāśa*) *Butea monosperma* (Lam.) Taub. **GVDB**: 241. *pālāśa* in some sources : 74, 97
- flax (*atasī*) *Linum usitatissimum*, L. See **NK**#1495 : 101
- foxtail millet (*priyaṅgu*) → *śyāmā*. *Setaria italica* (L.) P. Beauvois **GVDB**: 263–264, **GJM**1: 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* : 40, 141, 147, 173, 174, 186
- fragrant lotus (*saugandhika*) A type of white water-lily (*kumuda*) or blue water-lily (*utpala*), **GVDB**: 457 : 31
- fruit of the marking-nut (*āruṣkara*) see **marking-nut** (*aruṣkara*). “*āruṣkara* = *aruṣkara phala*” **ADPS**: 23; see also **MW**: 151 : 174
- gajpipul (*gajapippalī*) **GVDB**: 469, 132, syn. *hastipippalī*. A controversial plant, but the conjecture of T. B. Singh and Chuneekar that *Scindapsus officinalis* (Roxb.) Schott is the more ancient identity is accepted here : 269
- gajpipul (*hastipippalī*) see **gajpipul** (*gajapippalī*), **GVDB**: 469, 132 : 177
- 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**) : 270
- garjan oil tree (*aśvakarṇa*) *Dipterocarpus turbinatus* Gaertn. f. See **GVDB**: 28,

- Chopra: 100 : 145, 177
giant potato (*kṣīraavidārī*) possibly → *kṣīraśukla*. Ipomoea mauritiana, Jacq. See ADPS: 510, AVS: 3, 222, AVS: 3, 1717 ff: 101, 272, 274–276
ginger (*mahaṣadha*) Zingiber officinale, Roscoe. See ADPS: 50, NK: 1, #2658, IGP: 1232 : 128
gladdener (?) (*nandana*) an unknown poisonous plant, a.k.a. (equally obscurely) *udīmānaka*, GVDB: 215 : 132
gold (*hema*) gold : 141
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” : 146
golden shower tree (*rājadruma*) *rājadruma* = *āragvadha*. Cassia fistula L. See GVDB 37 : 146
golden shower tree (*rājavarṣa*) → *rājadruma* = *āragvadha*. Cassia fistula L. See GVDB: 37 : 73
golden shower tree (*āragvadha*) Cassia fistula L. GVDB: 37–38. The plant has many synonyms. : 103, 172
gourd (*alābu*) Lagenaria siceraria Standl. GVDB: 25. Some say Lagenaria vulgaris, Seringe (NK: 1, #1419) but this is not appropriate for blood-letting : 27, 28, 123, 170
grapes (*drākṣā*) Vitis vinifera L. GVDB: 208–209 : 175
greater five roots (*bṛhatpañcamūla*) 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 : 269, 272, 273, 278
green gram (*māṣa*) Vigna radiata (L.) R. Wilcz. See ADPS: 296, IGP 1204 : 40, 101, 259
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.” : 73, 100, 102, 173, 269
gummy gardenia (*prthvīkā*) ← *hiṅgupatrikā*, Gardenia gummifera L.f., GVDB: 257, q.v. for discussion : 174, 179
hairy bergenia (*pāṣāṇabheda*) Bergenia ligulata (Wall.) Engl. GVDB: 246–247 : 74
halfa grass (*darbha*) Demostachya bipinnata Stapf. GVDB: 201. Synonym of *kuśa* : 76, 101
halfa grass (*kuśa*) Desmostachya bipinnata, (L.) Stapf. GVDB: 111, AVS: 2, 326 : 101, 167, 178
hare foot uraria (*kroṣṭakamekhalā*) see hare foot uraria (*prśniparṇī*) *Mahākośa*: 1, 246. *kroṣṭaka* can mean “jackal” *śṛgāla*, as in *śṛgālavinna*, “a kind of *prśniparṇī*” *Mahākośa*: 1, 839 : 174
hare foot uraria (*prthakparṇī*) → hare foot uraria (*prśniparṇī*) and rajmahal hemp (*mūrvā*) GVDB: 257. A component of lesser five roots : 103, 273
hare foot uraria (*prśniparṇī*) → *sahā*? Uraria lagopoides, DC. and U. picta Desv. See GVDB: 257–258, GJM1: 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 : 100, 101, 270

- heart-leaf sida (*balā*) *Sida cordifolia*, Linn.
See ADPS: 71, NK: 1, #2297 : 49, 101, 104, 106, 141, 258
- heart-leaved moonseed (*amṛtā*) → *guḍūcī*.
Tinospora cordifolia, (Willd.) Hook.f. & Thoms.? See ADPS: 38, NK: 1, #2472, 624, Dastur #229 : 125, 140
- 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](#)) : 73, 102
- heart-leaved moonseed (*somavallī*)
Tinospora cordifolia (Thunb.) Miers. GVDB: 456. Likely, but uncertain : 125
- heart-leaved moonseed creeper (*amṛtavallī*) See *amṛtā* : 258
- henna (*madayantikā*) *Lawsonia inermis*, L. See AVS: 3, 303, NK: 1, #1448, Potter_{rev}: 151 : 126
- hibiscus (?) (*ambaṣṭhā*) possibly *Hibiscus rosa-sinensis* L.? T. B. 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. T. B. 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 : 175
- Himalayan birch (*bhūrja*) *Betula utilis* D. Don, GVDB: 287 : 177
- 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)) : 147, 173, 174
- Himalayan monkshood (*ativiṣā*) → *viṣā*
Aconitum heterophyllum Wall. GVDB: 12, NK: 1, #39. Also “atis roots” : 92, 126, 128, 147, 178, 179
- Himalayan monkshood (*viṣā*) → *ativiṣā*
GVDB: 12, 373 : 275
- Himalayan yew (*sthaṇḍeyaka*) T. B. 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 : 173
- hogweed (*punarnavā*) *Boerhaavia diffusa*, L. See ADPS: 387, AVS: 1, 281, NK: 1, #363 : 103, 126, 140, 175
- Holostemma creeper (*jīvantī*) → *sūryavallī*? *Holostemma ada-kodien*, Schultes. See ADPS: 195, AVS: 3, 167, 169, NK: 1, #1242 : 104, 275
- holy basil (*surasa*) *Ocimum tenuiflorum*, Linn. GVDB: 438–439 : 175
- 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* : 109, 128, 186, 187
- horned pondweed (*śaivāla*) also *śaivāla*, *śevāra*. *Zannichellia palustris* L. The uncertainties of this identification are discussed by T. B. Singh and Chuneekar (GVDB: 409). Sometimes identified with *scutch grass* (*dūrvā*) (GVDB: 409). Identified as *Ceratophyllum demersum* Linn. (“hornwort”) by AVS: 2, 56–57x : 102, 271, 275
- hornwort (*jalaśūka*) → *jalanīlikā*.
Ceratophyllum demersum, L. See AVS: 2, 56, IGP: 232. T. B. Singh and Chuneekar (GVDB: 166) suggest *horned pondweed*. Ḍalhaṇa noted on 1.16.19 (Su 1938: 79) that some people

- interpret it as a poisonous, hairy, air-breathing, underwater creature : 49
- horse gram (*kaulattha*) See [horse gram](#) (*kulattha*) : 168
- horse gram (*kulattha*) *Macrotyloma uniflorum* (Lam.) Verdcourt, syn. *Dolichos biflorus*, L., *D. uniflorus*, Lam., [GVDB](#): 109, [Kew](#): sub *Macrotyloma uniflorum* : 105, 106, 172, 271
- horseradish tree (*madhukaśigru*) *Moringa oleifera* Lam., [GVDB](#): 398–399. See [horseradish tree](#) (*śigru*) : 177
- horseradish tree (*murungī*) see [horseradish tree](#) (*śigru*) ([GVDB](#): 311) : 174
- horseradish tree (*śigru*) *Moringa oleifera* Lam. See [IGP](#): 759, [GJM1](#): 603, [Dymock](#): 1, 396, [GVDB](#): 398–399 : 102, 103, 271
- hyacinth beans (*niṣpāva*) *Lablab purpureus* (L.) Sweet (1826) [GVDB](#): 228 : 91
- Indian barberry (*añjana*) → *rasāñjana*, *dāruharidrā*. *Berberis aristata*, DC. [Dymock](#): 1, 65, [NK](#): 1, #335, [GJM1](#): 562, [IGP](#): 141 : 50, 127, 268
- Indian barberry (*dāruharidrā*) *Berberis aristata*, DC. See [Dymock](#): 1, 65, [NK](#): 1, #685, [GJM1](#): 562, [IGP](#): 141 : 140, 141, 271
- Indian barberry (*dārvi*) → [Indian barberry](#) (*dāruharidrā*) [GVDB](#): 203 : 187
- Indian barberry (*kālīyaka*) → *dāruharidrā*, *añjana*. *Berberis aristata*, DC. See [Dymock](#): 1, 65, [NK](#): 1, #685, [GJM1](#): 562, [IGP](#): 141 : 125
- Indian bat tree (*śuṅgā*) → *parkaṭīvrkṣa* according to *Śabdasindhu*: 1058; idem also suggests *vaṭavrkṣa*, 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. : 77, 78
- Indian bdellium-tree (*guggulu*) See [Indian bdellium-tree](#) *guggulu* : 173
- 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 : 109, 271
- Indian beech (*naktamāla*) *Pongamia pinnata*, (L.) Pierre. See [AVS](#): 4, 339, [NK](#): 1, #2003 : 40, 97
- Indian cherry (*śleṣmātakā*) see [Indian cherry](#) (*śleṣmātakī*) : 177
- Indian cherry (*śleṣmātakī*) *Cordia dichotoma* G. Forst., [AVS](#): 2, 180–183. See [Kew](#), sub [C. dichotoma](#); *Cordia myxa* L., according to T. B. 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. : 174, 272
- Indian elm (*cirabilva*) *Holoptelea integrifolia* (Roxb.) Planch. [GVDB](#): 158, who also say that *pūtika* is a synonym; but that must be different than *pūtikā* : 272
- Indian elm (*ciribilva*) see [Indian elm](#) (*cirabilva*) : 177
- Indian frankincense (*gajavṛttikā*) *Boswellia serrata* Roxb.; equated with [Indian frankincense](#) (*śallakī*) by some, [GVDB](#): 392 : 175
- Indian frankincense (*śallakī*) *Boswellia serrata* Roxb., [GVDB](#): 392 : 272
- Indian ipecac (*payasyā*) Uncertain. Possibly *Tylophora indica* (Burm.f.) Merr. Perhaps a synonym of [panacea twiner](#), [giant potato](#), [purple roscoea](#), and [plants like asthma plant and Gulf sandmat](#) ([GVDB](#): 237–238). Also “curds” when not a plant : 49, 102, 275
- Indian jujube (*sauvīraka*) *Zizphus jujuba* Mill., [GVDB](#): 458, [MBG](#): sub *jujuba* : 101, 168
- 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: 49, 73
- Indian laurel (*plakṣa*) *Ficus microcarpa*, L.
 f. See ADPS: 377: 178
- Indian madder (*mañjiṣṭhā*) *Rubia*
cordifolia, L. See IGP, Chopra: 215,
 GVDB: 289: 45, 141, 173, 174, 177
- Indian mottled eel (*varmimatsya*) Almost
 certainly the mottled eel. MW: 962c
 noted that the *varmi* fish "is commonly
 called *vāmi*." The "vam fish," or "বান
 মাছ (*bān māch*)" in Bengal, is a marine
 and freshwater eel, *Anguilla bengalensis*.
 It is the most common eel in Indian
 inland waters and a prized food fish
 (Froese and Pauly 2022). However,
 some NIA languages identify the
 "vam" fish with the Indian Pike
 Conger, *Congresox talabonides* (Bleeker)
 (Talwar and Kacker 1984: 235, 236): 29
- Indian mustard (*sarṣapa*) *Brassica juncea*,
 Czern. & Coss. See AVS: 1, 301, NK: 1,
 #378: 32, 178
- Indian pennywort (*maṇḍūkapaṇṇī*) *Centella*
asiatica (L.) Urban. See GVDB: 290,
 ADPS: 289–291: 175
- Indian sarsaparilla (*sugandhikā*) see Indian
sarsaparilla (*śvetasārivā*) GVDB: 430,
 436: 174, 179
- 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 buchanani, Roemer &
 Schultes AVS: 3, 141, 145, 203, NK: 1,
 #1283, 1210, ADPS: 429–430: 140, 141,
 269, 272
- Indian sarsaparilla (*śvetasārivā*)
Hemidesmus indicus, (L.) R. Br. See
 Indian sarsaparilla (*sārivā*). ADPS: 434,
 AVS: 3, 141–145, NK: 1, #1210,
 GVDB: 430: 272
- Indian snakeroot (*sarpagandhā*) *Rauvolfia*
serpentina, (L.) Benth. ex Kurz. See
 NK: 1, #2099, ADPS: 439, GVDB: 425;
 cf. SS 5.5.76–78: 175
- Indian symphorema (*ananta*) Not in GVDB
 but MW: 25 says "*sinduvāra*" on no
 authority (see Indian symphorema :
 177
- Indian symphorema (*sinduvāra*)
 T. B. Singh and Chuneekar (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: 173,
 175, 179, 272
- Indian trumpet tree (*śyonāka*) *Oroxylum*
indicum (L.) Benth. ex Kurz.
 GVDB: 172–173. A component of
 greater five roots: 273
- Indian trumpet tree (*ṭiṇṭuka*) → Indian
 trumpet tree (*śyonāka*). *Oroxylum*
indicum (L.) Benth. ex Kurz.
 GVDB: 172–173. A component of
 greater five roots: 270
- Indian trumpet tree (*ṭiṇṭuka*) see Indian
 trumpet tree (*śyonāka*),
 GVDB: 172–173: 178
- indigo (*nīlinī*) *Indigofera tinctoria*, L. See
 NK: 1, #1309, GVDB: 229–230: 273
- indigo (*nīlī*) see indigo (*nīlinī*): 179
- Indrajao (*indrayava*) see *vrkṣaka* (Indrajao)
Holarrhena pubescens Wall. ex G.Don
 1837 GVDB: 376, 45 and 84: 92
- Indrajao (*vrkṣaka*) → *indrayava*, *indrabīja*,
kaliṅga, and *kuṭaja*. *Holarrhena*
pubescens Wall. ex G.Don 1837
 GVDB: 376, 45 and 84: 76, 258, 273
- itchytrees (*nicula*) *Barringtonia acutangula*
 (L.) Gaertn., GVDB: 224: 178
- jambul (*jambū*) *Syzygium cumini*, (L.)
 Skeels. See ADPS: 188, NK: 1, #967,
 Potter_{rev}: 168, Wujastyk 2003a: 124, 186

- jasmine (*mālātī*) *Jasminium grandiflorum*, L. See [NK](#): 1, #1364 : [125](#)
- jequirity (*guñjā*) *Abrus precatorius*, L. See [AVS](#): 1, 10, [NK](#): 1, #6, [Potter_{rev}](#): 168 : [130](#), [131](#)
- kadam flowers (?) (*kādamba*) *kādamba* is a hapax, meaning “a kind of flower poison” [GVDB](#): 90. But *kādamba* is *Neolamarckia cadamba* (Roxb.) Bosser, wild chinchona, [NK](#): 1, #204, [GVDB](#): 70. Kadam flowers are not reported to be toxic : [132](#)
- kutki (*kaṭukā*) *Picrorhiza kurroa* Royle ex Benth. ([GVDB](#): 64–65) : [92](#), [109](#), [273](#)
- kutki (*kaṭurohaṇī*) → [kutki](#) (*kaṭukā*) [GVDB](#): 66 : [173](#)
- lac (*lākṣā*) *Kerria lacca* (Kerr.). See [GJM1](#): 445, [NK](#): 2, #32. Watt ([Watt_{Comm}](#): 1053–1066) is characteristically informative, and is definite about the antiquity of lac in India : [147](#), [174](#), [179](#)
- leadwort (*agniśikhā*) *Plumbago zeylanica* (or *rosea*?), L. See [NK](#): 1, #1966, 1967 : [273](#)
- leadwort (*citraka*) *Plumbago zeylanica* (or *indica*?), L. See [RĀ](#). 6.124, [ADPS](#): 119, [NK](#): 1, #1966, 1967 : [40](#), [74](#), [92](#), [97](#), [108](#), [173](#)
- leadwort (*vidyutśikhā*) Synonym of *agniśikhā* ([leadwort](#)), q.v. : [131](#)
- lesser five roots (*laghupañcamūla*) Described at *Suśrutasaṃhitā* 1.38.66–67 ([Su 1938](#): 169). Consists of [bull’s head](#), [poison berry](#), [yellow-fruit nightshade](#), [hare foot uraria](#), and [beggarweed](#) : [266](#), [269](#), [270](#), [278](#), [281](#)
- liquorice (?) (*klītaka*) *Glycyrrhiza glabra*, L.? [GVDB](#): 123–124 discuss the many difficulties in identifying this plant : [130](#)
- liquorice (*madhuka*) also *yaṣṭi* (*ka/kā*), *yaṣṭīmadhuka*, *Glycyrrhiza glabra*, L. [AVS](#): 3, 84, [NK](#): 1, #1136, [GVDB](#): 329 f. : [49](#), [73](#), [100–105](#), [107](#), [128](#), [139](#), [141](#), [173](#), [177](#), [179](#), [187](#), [273](#)
- liquorice (*yaṣṭī*) see [liquorice](#) (*madhuka*) : [174](#)
- liquorice (*yaṣṭīmadhuka*) see [liquorice](#) (*madhuka*) : [50](#)
- lodh tree (*lodhra*) *Symplocos racemosa*, Roxb. See [GJM1](#): 597, [ADPS](#): 279 f, [NK](#): 1, #2420. T. B. Singh and Chuneekar ([GVDB](#): 351–352) notes that there are two varieties, *S. racemosa*, qualified as *śāvara*, and *S. crataegoides* Buch.-Ham. for *paṭṭikā lodhra* : [40](#), [141](#), [173](#), [187](#)
- long pepper (*kṛṣṇā*) see [long pepper](#) (*pippalī*) : [186](#)
- long pepper (*māgadha*) see [long pepper](#) (*pippalī*) : [127](#)
- long pepper (*pippali*) see [long pepper](#) (*pippalī*) : [173](#)
- long pepper (*pippalī*) *Piper longum*, L. See [ADPS](#): 374, [NK](#): 1, #1928, [GVDB](#): 249–250, but cf. [AVS](#): 3, 245 : [73](#), [74](#), [97](#), [103](#), [104](#), [108](#), [109](#), [128](#), [141](#), [177](#), [186](#), [258](#), [273](#), [278](#)
- long pepper root (*pippalīmūla*) see [long pepper](#) (*pippalī*) : [177](#)
- long-stamen *Wendlandia* (?) (*prapaunḍarīka*) See the substantial discussion by T. B. 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 : [173](#), [179](#)
- lotus (*nalina*) see [sacred lotus](#) (*kamala*), [GVDB](#): 218 : [186](#), [187](#)
- lotus stalk (*mṛṇāla*) “Leaf stalk of [sacred lotus](#)” [GVDB](#): 318 : [102](#)
- luffa (*koṣṭakī*) = *koṣātakī*. *Luffa cylindrica*, (L.) M. J. Roem. or *L. acutangula*, (L.) Roxb. [ADPS](#): 252–253, [NK](#): 1, #1514 etc. [GVDB](#): 121 : [123](#), [140](#), [274](#)
- luffa gourd (*kośavatī*) = *koṣṭakī*, [luffa](#) : [140](#)

- mahua (*madhūka*) *Madhuca longifolia*, (Koenig) Macbride. See [AVS](#): 3, 362 f: [73](#), [190–192](#)
- maidenhair fern (*haṃsāhvayā*) *Adiantum lunulatum* Burm f. [GVDB](#): 463: [258](#)
- Malay beechwood (*śrīparṇī*) → *kāśmarī*. *Gmelina arborea* Linn., [GVDB](#): 412, 96–97: [73](#)
- maloo creeper (*aśmantaka*) T. B. 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: [175](#), [177](#)
- mango (*āmra*) *Mangifera indica* Linn. [GVDB](#): 37: [124](#), [175](#), [178](#), [186](#)
- mangosteen (*amla*) *Garcinia pedunculata* Roxb. ex Buch.-Ham. See [GVDB](#): 20–21: [172](#)
- marking-nut (*aruṣkara*) *Semecarpus anacardium* L. See *bhallātaka* (marking-nut tree), [GVDB](#): 23, [ADPS](#): 85–86: [131](#), [269](#)
- marking-nut tree (*bhallātaka*) *Semecarpus anacardium*, L. See [NK](#): 1, #2269, [AVS](#): 5, 98, [ADPS](#): 85–86: [97](#), [127](#), [274](#)
- marsh barbel (*ikṣuraka*) *Hygrophila auriculata* (Schumach.) Heine (syn. *Asteracantha longifolia* (L.) Nees.), [GVDB](#): 42–43: [177](#)
- medhshingi (*viṣayā-2*) *Dolichandrone falcata* (Wall. ex DC.) Seem. The *Sauśrutanighaṇṭu* gives a number of synonyms for *viṣayā* (Suvedī and Tivārī [2000](#): 5.77, 10.143). But one of them, *viṣāṇī* (also *meṣaśṛṅgī*), is sometimes equated with *Dolichandrone falcata* (DC.) Seemann ([ADPS](#): 518; [GVDB](#): 373 f, a plant used as an abortifacient and fish poison (NK: #862): [131](#)
- migraine tree (*agnimantha*) *Premna corymbosa*, Rottl. See [AVS](#) 1927, [ADPS](#): 21, [NK](#): 1, #2025, [AVS](#): 4, 348; [GJM1](#): 523: = *P. integrifolia/serratifolia*, L.: [140](#), [270](#)
- milk-white (*kṣīraśuklā*) An unidentified plant. [GVDB](#): 126: see [purple roscoea](#) and [giant potato](#): [49](#), [276](#)
- mulberry (*kramuka*) probably the [mulberry](#) (*tūda*); see discussion by T. B. Singh and Chuneekar ([GVDB](#): 122): [174](#)
- mulberry (*tūda*) *Morus indica* L., [GVDB](#): 189: [274](#)
- mung beans (*mudga*) *Phaseolus radiatus* L. [GVDB](#): 310–311: [101](#), [104](#), [192](#)
- mung beans (*māśaka*) *Phaseolus mungo* Linn. [GVDB](#): 308: [125](#)
- mung beans (*vallīja*) This is a guess. According to some lexical sources, → marica. *Piper nigrum*, L. ([MW](#): 929), but this seems unlikely. See [NK](#): 1, #1929. T. B. Singh and Chuneekar ([GVDB](#): 362) note that *vallīphalam* may be [calabash gourd](#); the related ?? has poisonous seeds, but not flowers. Commenting on *Bṛhatsaṃhitā* 8.13ab and 16.24ab, Bhaṭṭotpala glossed it as *mudgādi*, “mung beans etc.”: [132](#)
- munj grass (*nārācaka*) *Saccharum bengalense*, Retz.?. See [NK](#): 1, #2184: [132](#)
- myrobalan (*abhayā*) *Terminalia chebula*, Retz. See [ADPS](#): 172, [NK](#): 1, #2451, [Potter_{rev}](#): 214: [92](#), [140](#), [147](#)
- myrobalans (*pathyā*) *Terminalia chebula* Retz. See [NK](#): 1, #2451: [186](#)
- natron (*suvarcikā*) Sodium carbonate. [NK](#): 2, #45. Ḍalhaṇa identifies *suvarcikā* with svarjikṣāra 4.8.50 ([Su 1938](#): 441): [108](#), [141](#), [173](#)
- neem (*picumarda*) see [neem tree](#) (*nimba*), [GVDB](#): 247–248: [177](#)
- neem tree (*nimba*) *Azadirachta indica* A. Juss., [GVDB](#): 226: [46](#), [258](#), [274](#)

- nutgrass (*kuruvinda*) Unknown. Dalhaṇa on 5.3.15 (Su 1938: 568) glossed the term as **nutgrass**, but noted other opinions that it was a whetstone or a very special metallic gem. T. B. Singh and Chuneekar (GVDB: 108) added that it could be a variety of rice, *ṣaṣṭika dhānya* : 146
- nutgrass (*mustā*) *Cyperus rotundus*, L. See ADPS: 316, AVS: 2, 296, NK: 1, #782 : 275
- oleander spurge (*mahāvṛkṣa*) syn. of *snuhī*, GVDB: 302-303 : 177
- orchid tree (*kovidāra*) *Bauhinia purpurea* Linn. or *B. variegata* Linn. (probably the former), GVDB: 120, AVS: 1, 256-260 : 168
- paddy rice (*śālī*) *Oriza sativa*, Linn. GVDB: 395-396 mentioning 33 Sanskrit sub-variety names; AVS: 4, 193 : 33, 277
- 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 : 140, 272
- peas (*hareṇu*) *hareṇu* = *satīna*. *Pisum sativum*, L. T. B. Singh and Chuneekar (GVDB: 419-420, 467-468) notes that two plants are usually meant under this name, but there is no agreement on the identity of the second : 102, 140, 141, 147, 174, 186, 275
- peepul tree (*āśvattha*) *Ficus religiosa*, L. See ADPS: 63 : 149
- periploca of the woods (*meṣaśṛṅga*) *Gymnema sylvestre* (Retz.) R. Br. See AVS: 3, 107, NK: 1, #1173 : 127
- phalsa (*parūṣaka*) *Grewia asiatica* Linn., GVDB: 238 : 74
- plants like asthma plant and Gulf sandmat (*dugdhikā*) synonym of **plants like asthma plant and Gulf sandmat** (*kṣīrīṇī*), GVDB: 204-205, 127 : 275
- plants like asthma plant and Gulf sandmat (*kṣīrīṇī*) various milky plants, perhaps including *Euphorbia hirta* Linn. (asthma plant) and *E. microphylla* Heyne (Gulf sandmat) (GVDB: 127) : 272, 275
- 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** (*kṣīrīṇī*), q.v., GVDB: 327, 127 : 179
- 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. : 278
- pointed gourd (*paṭola*) *Trichosanthes dioica*, Roxb., GVDB: 232-233 : 102, 140, 266
- poison berry (*bṛhatī*) *Solanum violaceum*, Ortega. See ADPS: 100, NK: 1, #2329, AVS: 5, 151 : 97, 103, 140, 141, 273
- poison-altar (?) (*viśavedikā*) Unknown. Possibly, at a guess, *viśamuṣṭika* (**strychnine tree**)? GVDB: 373 Or *viṣā* (**Himalayan monkshood**) : 131
- pollen (?) (*reṇukā*) An unidentifiable plant. Perhaps a misreading for **peas** (*hareṇu*), although this is a long shot. T. B. Singh and Chuneekar (GVDB: 339) suggests, on no authority, the synonyms *vṛkṣaruhā*, *māṃsarohiṇī*, or *durvā*, none of which help : 131
- pomegranate (*dāḍīma*) *Punica granatum* Linn. GVDB: 201-202 : 73, 74, 107, 108, 175
- pondweed (*paripelavā*) Normally a neuter noun. T. B. Singh and Chuneekar (GVDB: 238, 264-265, 409) argued that

- plava* and *śaivāla* are the same thing, and may be either *Zannichellia palustris*, L., or *Potamogeton pectinatus*, L. : 141
- pondweed (*śevāla*) *Zannichellia palustris* L. See [horned pondweed](#) : 31, 32
- pongame oiltree (*karañjikā*) T. B. Singh and Chuneekar (GVDB: 74–76) discuss complications, but probably *Pongamia pinnata* (L.) Pierre in *Suśrutasaṃhitā* 5.6.3 : 177
- powdered ruffle lichen (*śaileyaka*) *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 : 173
- prickly chaff-flower (*apāmārga*) *Achyranthes aspera*, L. See GJM1: 524 f, AVS: 1, 39, ADPS: 44 f, AVS: 3, 2066 f, Dymock: 3, 135 : 45, 49, 101, 179, 276
- prickly chaff-flower (*vasira*) also *vaśīra*. Perhaps *Achyranthes aspera*, L. GVDB: 362 describes several possible identities, including *sūryāvarta*, [prickly chaff-flower](#) and *markaṭatṛṇa*. See also *vasukavasira* (GVDB: 363) : 74
- prickly-leaved elephant's foot (*gojihvā*) syn. *gojī*. *Elephantopus scaber*, L. See AVS: 2, 357. T. B. 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 : 276
- prickly-leaved elephant's foot (*gojī*) T. B. Singh and Chuneekar (GVDB: 145–146) observe that this plant name is unique to the *Suśrutasaṃhitā*. 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. : 177
- purging nut (*dravantī*) *Jatropha curcas*, L. See AVS: 3, 261, NK: 1, #1374. A.k.a. *mūṣikapaṇī* : 276
- purging nut (*mūṣikā*) *Jatropha curcas*, L. See AVS: 3, 261, NK: 1, #1374 : 127
- 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 *Suśrutasaṃhitā* 5.6.3, and Ḍalhaṇa identified it there as [purging nut](#) (*dravantī*) : 178
- purging nut tree (*mūṣikakarṇī*) *Jatropha curcas*, L. AVS: 3, 261, NK: 1, #1374, GVDB: 317. GVDB: 317; ADPS: 23–25 discuss this issue well : 125
- purple calotropis (*arka*) *Calotropis gigantea*, (L.) R. Br. See ADPS: 52, AVS: 1, 341, NK: 1, #427, *Potter*_{rev}: 57, *Chopra* IDG: 305–308 : 40, 49, 97, 168, 177
- purple roscoeia (*kṣīrakākolī*) GVDB: 89 notes that many physicians use *Roscoeia procera* Wall. in this context. But the identification is uncertain. Possibly connected to [milk-white](#) or [giant potato](#) : 101, 272, 274
- pussy willow (*vetasa*) *Salix caprea* L., GVDB: 380–381, q.v. for the argument that this is not the same as [rattan](#) (*vetra*) : 276
- pussywillow (*vañjula*) see [pussy willow](#) (*vetasa*); T. B. Singh and Chuneekar (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*) : 102, 178
- radish (*mūlaka*) *Raphanus sativus*, L. See NK: 1, #2098 : 106
- rajmahal hemp (*moraṭa*) → *mūrvī*, *Marsdenia tenacissima* (Roxb.) Wight et Arn. Good discussion at GVDB: 314–316, 324 : 140
- 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*. T. B. Singh and Chuneekar 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 ([GJM1](#): 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: [104](#), [270](#)
- rattan (*vetra*) *Calamus rotang*, L. See [AVS](#): 1, 330, [NK](#): 1, #413. T. B. Singh and Chuneekar ([GVDB](#): 381) prefer *C. tenuis*, Roxb., which is also native to S. and S.E. Asia: [132](#), [276](#)
- realgar (*manahśilā*) *Arsenii disulphidium* [NK](#): 2, #11: [186](#)
- red gourd (*bimbī*) *Coccinia indica*, W. & A. See [PVS](#) 1994.4.715; [NK](#): 1, #534: [123](#)
- red ochre (*gairika*) Hellwig [2009](#): 140–141. [NK](#): 2, #40; the same source, at #6, gives kaolinum or china clay: [141](#), [173](#), [175](#), [179](#), [186](#), [187](#)
- red physic nut (*dantī*) *Baliospermum solanifolium* (Burm.) Suresh, [GVDB](#): 200: [95](#), [178](#), [276](#)
- red wisteria (?) (*antrapācaka*) a plant poison, perhaps *Sesbania grandiflora* (L.) Poiret ([MW](#): 44) (source unknown). *S. grandiflora* is normally *agastya* ([GVDB](#): 3): [132](#)
- resin of white dammer tree (*sarjarasa*) [GVDB](#): 424–425. See [white dammer tree](#) (*sarja*): [104](#), [179](#)
- rice grains (*taṇḍula*) *Oriza sativa*, Linn. Same as [paddy rice](#) (*śālī*) [GVDB](#): 174; or just “grains”: [33](#)
- rice-grain chaff (*śālitaṇḍulakāṇḍana*) See [chaff](#): [33](#)
- rock salt (*saindhava*) See [NK](#): 2, M#48, [WattComm](#): 963–971: [32](#), [73](#), [108](#), [173](#), [186](#)
- rosha grass (*dhyāmaka*) *Cymbopogon martinii* (Roxb.) Wats. See [AVS](#): 2, 285, [NK](#): 1, #177: [141](#), [173](#), [179](#)
- sacred lotus (*kamala*) *Nelumbo nucifera*, Gaertn., [GVDB](#): 73–74, [Dutt](#): 110, [NK](#): 1, #1698: [274](#), [277](#)
- sacred lotus (*padma*) see [sacred lotus](#) (*kamala*), [GVDB](#): 235–236: [31](#), [102](#), [125](#), [179](#)
- saffron (*bāhlīka*) syn. of [saffron](#) (*kuṇkuma*), q.v., [GVDB](#): 273–274: [178](#)
- saffron (*kuṇkuma*) *Crocus sativus* Linn., [GVDB](#): 100: [277](#)
- sage-leaved alangium (*aṅkolla*) *Alangium salvifolium* (Linn. f.) Wang. [GVDB](#): 5–6. See also [AVS](#): 1, 77; cf. [NK](#): 1, #88: [124](#), [175](#), [277](#)
- sage-leaved alangium (*aṅkoṭha*) see [sage-leaved alangium](#) (*aṅkolla*): [177](#)
- 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: [74](#)
- sal tree (*śālā*) *Shorea robusta*, Gaertn.f. See [AVS](#): 5, 124: [186](#)
- 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.)): [75](#), [102](#), [104](#), [141](#), [168](#), [174](#), [179](#), [280](#)
- 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, T. B. Singh and Chuneekar ([GVDB](#)) suggest *Lagerstroemia parviflora* Roxb. (*sidhraka/siddhaka*) and *L. flos-reginae* Retz. (*jārula* by some). See [GVDB](#): 432: [177](#), [180](#), [276](#)
- sappanwood (*pattāṅga*) Also *pattāṅga*. *Caesalpinia sappan*, L. [AVS](#): 1, 323, [K & B](#): 2, 847 f, [GVDB](#): 234: [40](#), [50](#)

- scarlet mallow (*bandhujīva*) Pentapetes phoenicea, L. **NK**: #1836, **GVDB**: 268 : 126
- scented pavonia (*bālaka*) Pavonia odorata, Willd. See **ADPS**: 498, **NK**: 1, #1822 : 141
- scented pavonia (*toya*) → *bālaka*? Pavonia odorata, Willd. **ADPS**: 498, **NK**: 1, #1822 : 179
- scramberry (*tālīsa*) see **scramberry** (*tālīsa*) : 173, 174
- scramberry (*tālīsa*) T. B. 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**) : 102, 187, 277
- scutch grass (*dūrvā*) *Cynodon dactylon* (Linn.) Pers. (**GVDB**: 205) : 271
- sedge (*kuṭannaṭa*) → *plava*, *tagara*, or *śyonāka*, according to commentators (**GVDB**: 102–103). T. B. 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 : 173
- selu plum (*śelu*) *Cordia myxa*, L. non Forssk. See **GJM**1: 529 (2), **IGP**: 291b, cf. **AVS**: 3, 1677 f; cf. **AVS**: 2, 180 (*C. dichotoma*, Forst.f.), **NK**: 1, #672 (*C. latifolia*, Roxb.) : 103, 140
- sesame oil (*taila*) *Sesamum indicum* L. **GVDB**: 183 : 49, 168
- shami tree (*śamī*) *Prosopis cineraria* (L.) Druce **GVDB**: 390 : 177
- silk-cotton tree (*śālmālī*) *Bombax malabarica*. See **Issar**: 152 : 179
- siris (*śirīṣa*) *Albizia lebbbeck*, Benth. See **AVS**: 1, 81, **NK**: 1, #91, **GVDB**: 399–400. Cf. **white siris** : 140, 168, 179, 186, 280
- siris seeds (*śirīṣamāṣaka*) *Albizia lebbbeck*, Benth. See **AVS**: 1, 81, **NK**: 1, #91 : 124
- small-flowered crape myrtle (*sidhraka*) *Lagerstroemia parviflora* Roxb., **GVDB**: 432 : 145
- smooth angelica (*coraka*) *Angelica glauca* Edgw. **GVDB**: 161 : 175, 177
- 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) : 130
- spikenard (*jaṭā*) see **spikenard** (*jaṭamāmsī*) : 179
- spikenard (*jaṭamāmsī*) *Nardostachys jatamansi* (D.Don) DC, **GVDB**: 163. See also **NK**: 1, #1691 : 278
- spikenard (*māmsī*) see **spikenard** (*jaṭamāmsī*) : 141, 174, 179
- spikenard (*nalada*) see **spikenard** (*jaṭamāmsī*) : 122, 174, 179
- spurge (*saptalā*) T. B. Singh and Chuneekar (**GVDB**: 421–422) discuss the four candidates for this plant, three of which are *Euphorbias* : 106, 175
- strychnine tree (*viṣamuṣṭika*) *Strychnos nux vomica* Linn. **GVDB**: 373 : 275
- sugar (*sitā*) *Ḍalhaṇa* makes this equation at 1.37.25 (**Su** 1938: 162) : 141, 175
- sugar (*śarkara*) *Saccharum officinarum*, Linn. **NK**: #2182 : 128
- sugar cane (*ikṣu*) *Saccharum officinarum*, Linn. **NK**: #2182 : 128
- sunflower (*sūryavallī*) → *ādityavallī*, *sūryamukhī*, *Helianthus annuus* Linn. **GVDB**: 35, 443 : 140
- sweet flag (*vacā*) *Acorus calamus* Linn. See **GVDB**: 352–355 : 101, 108, 178
- sweet plants (*madhuravarga*) The sweet plants are enumerated at *Suśrutasaṃhitā* 1.42.11. See also

- GVDB: 127 : 49
sweet-scented oleander (*aśvamāraka*)
Nerium oleander, L. See ADPS: 223,
NK: 1, #1709, GVDB: 77, which
discusses the white and red forms : 130
- teak (*śāka*) Tectona grandis, L.f. See
AVS: 5, 245, (MW: 1061) : 177
- Tellicherry bark (*kuṭaja*) Holarrhena
pubescens Wall. ex G. Don, with
Wrightia tinctoria and W. arborea
considered GVDB: 101–102,
ADPS: 267–270 : 97, 177, 269
- 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 : 269
- 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 : 95, 173, 174, 266
- the three pungent drugs (*trikaṭu*) dried
ginger, long pepper, and black pepper
(*śuṇṭhī*, *pippalī*, and *marica*) GVDB: 193 :
173
- 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) : 131, 132,
266, 275
- 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 : 76, 140
- three-leaved caper (*varuṇa*) Crataeva
magna (Lour.) DC. See AVS: 2, 202; cf.
NK: 1, #696 : 127, 175, 178
- toothed-leaf limonia (*surasī*) Naringi
crenulata (Roxb.) Nicolson (formerly
Limonia crenulata Roxb.), GVDB: 439 :
174
- top layer of fermented liquor (*surāmaṇḍa*)
K & B: 2, 502, NK: 2, appendix VI, #49,
McHugh 2021: 39 : 47, 48
- tree cotton (*kārpāsa*) G. arboreum L.
ADPS: 231. Pace the identifications of
T. B. Singh and Chuneekar (GVDB: 92,
247), since G. barbadense L. is native to
South America and G. herbaceum L.
which is native to Africa : 46, 279
- tree cotton (*picu*) See tree cotton (*kārpāsa*) :
48, 50
- tree of heaven (*arala*) probably Alianthus
excelsa Roxb., GVDB: 21–22 : 177
- turmeric (*gaūrī*) Curcuma longa, L. See
ADPS: 169, AVS: 2, 259, NK: 1, #750 :
102
- turmeric (*haridrā*) Curcuma longa Linn.
GVDB: 465 : 103, 140, 147, 173
- turmeric (*rajanī*) Curcuma longa, L.
ADPS: 169, AVS: 2, 259, NK: 1, #750 :
32, 141, 174
- turpeth (*trivṛt*) → *trvṛtā*. Operculina
turpethum (Linn.) Silva Manso =
Ipomoea turpethum R. Br. GVDB: 197 :
95, 128, 173, 260, 266
- two kinds of salt (*vasukavasira*) See the
discussion by T. B. 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*) : 73
- velvet bean (*svayamguptā*) Mucuna
pruriens DC., GVDB: 461 : 186
- velvet-leaf (*pāṭhā*) Cissampelos pariera, L.
See ADPS: 366, NK: 1, #592, GJM1: 573,
AVS: 1, 95; cf. AVS: 2, 277 : 40, 76, 92,
108, 140, 173, 174, 270
- velvet-mite (*indragopa*) Kerria lacca
(Kerr.). Lienhard 1978 : 123
- verbena (*bhārgī*) see verbena (*bhārnīgī*) :
174, 179

- verbena (*bhāringī*) → phaṇṇī.
 Clerodendrum serratum (L.) Moon or C. serratum; see [AVS: 2, 121](#), [ADPS: 87: 279](#)
- verbena (*phaṇṇī*) Clerodendrum serratum, L. See [AVS: 2, 121](#), [ADPS: 87: 126](#)
- viburnum (*tilvaka*) Viburnum nervosum D. Don T. B. Singh and Chuneekar ([GVDB: 185–186](#)) separate *tilvaka* from *lodhra*, a conflation they attribute to Dr̥ḍhabala. [AVS: 5, 219](#) makes the same separation, noting that in Kerala the plant *Jatropha curcas* L. is used in this context. Cf. many varieties listed by Griffiths ([IGP: 1200 ff.](#)). [Kew](#) confirms that *V. nervosum* has an appropriate Himalayan distribution: [95, 177, 279](#)
- viburnum extract (*tailvaka*) see [viburnum \(tilvaka\): 186](#)
- water snowflake (?) (*kumudavati*) 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](#)): [131](#)
- watered buttermilk (*udaśvit*) [MW: 183: 123](#)
- weaver’s beam tree (*mokṣaka*) see [weaver’s beam tree \(muṣkaka\): 279](#)
- weaver’s beam tree (*muṣkaka*) Schrebera swietenoides Roxb. See [AVS: 5, 88](#), Lord, [NK: 1, #2246](#), [GVDB: 242–243: 97, 145, 279](#)
- weaver’s beam tree (*pāṭalī*) usually a synonym for [crimson trumpet-flower tree \(pāṭalā\)](#), but T. B. Singh and Chuneekar ([GVDB: 242–243](#)) argue that it is [weaver’s beam tree \(mokṣaka\)](#) because some authors distinguish two colours (unlike *pāṭalā*): [97, 177, 179](#)
- weaver’s beam tree (*viśalyā*) Schrebera swietenoides Roxb. ← *kuberākṣī*. T. B. Singh and Chuneekar ([GVDB: 371](#)) notes that this name is a synonym for many other plants, including *lāṅgālī*, *indravāruṇī*, *guḍūcī* etc. Ḍalhaṇa identified it with *pāṭalā*, *kāṣṭhapāṭalā*, and *agnīśikhā* tree, all of which may be called *śvetamokṣaka* or *kuberākṣī*: [173](#)
- weevil wort (*tālamūlikā*) [GVDB: 178–179: 280](#)
- weevil wort (*tālapatrī*) → *tālamūlikā*, [weevil wort](#), q.v. [GVDB: 178: 175](#)
- white babool (*arimeda*) Acacia leucophloea, (Roxb.) Willd. See [AVS: 1, 23: 40, 177](#)
- white calotropis (*alarka*) Calotropis procera, (Ait.) R. Br. See [NK: 1, #428](#), [Chopra: 46b](#), [Chopra IDG: 305–308: 49](#)
- 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: [125, 174, 175, 179](#)
- white cutch tree (*somavalka*) Acacia polyacantha, Willd. See [AVS: 1, 30](#), [IGP 7, GJM1: 602](#), [AVS: 2, 935](#); *pace* [NK: 1, #1038: 126, 146](#)
- white dammer tree (*sarja*) Vateria indica, L. See [NK: 1, #2571](#), [AVS: 5, 349 f](#), [AVS: 1, 292 f](#), [Chopra: 253a](#). T. B. Singh and Chuneekar ([GVDB: 424](#)) discussed whether this term might be broadened to any resinous tree and decided against: [40, 73, 277, 280](#)
- white dammer tree (*sarjja*) see [white dammer tree \(sarja\): 177](#)
- white sandalwood (*bhadraśriya*)

- Santanlum album Linn. See [white sandalwood](#) (*bhadraśrī*) : 102, 179
- 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* : 75, 280
- white siris (?) (*kapitana*) T. B. 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 : 177
- white siris (*kaṭabhī*) *Albizia procera* (Roxb.) Benth. or *A. lebbeck* (Linn.) Benth. [GVDB](#): 63–64, [AVS](#): 1, 81–84. Cf. [siris](#) : 168, 278
- white siris (*kiṇihī*) *Albizia procera* (Roxb.) Benth., [GVDB](#): 98, which also discusses past confusions; [NK](#): 1, #93 : 140, 174, 175
- white teak (*kāśmarī*) → *kāśmarī* : 187
- white teak (*kāśmaryā*) → *kāśmarī* : 74
- white teak (*kāśmarī*) → *kāśmarya*, *kāśmarī*, *madhuparṇī*. Gmelina arborea, Roxb. See [GJM](#)1: 543, [Trees](#): 51, [ADPS](#): 240 : 102, 104, 270
- white teak (*madhuparṇī*) → *kāśmarī* : 73
- white water-lily (*kumuda*) *Nymphaea alba*, Linn., [GVDB](#): 105 : 31, 179, 269
- wild asparagus (*bahuputrā*) *Asparagus racemosus*, Willd. See further [wild asparagus](#) (*śatāvārī*) Possibly a syn. for *nandana*. The bark of wild asparagus is toxic : 126
- wild asparagus (*śatāvārī*) *Asparagus racemosus*, Willd. See [ADPS](#): 441, [AVS](#): 1, 218, [NK](#): 1, #264, [IGP](#): 103, [AVS](#): 4, 249 ff, [Dymock](#): 3, 482 ff : 100–102, 104, 192, 280
- wild celery (*agnika*) → may be *bhallātaka*, *lāṅgalī*, *ajamodā*, *moraṭa*, or *agnimantha*, [GVDB](#): 4. Uncertain A plant often cited in *Suśrutasaṃhitā*, but rarely in *Carakasamhitā* ([GVDB](#): 4). Dalhaṇa 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*/*mūrṇā* itself and related synonyms ([GVDB](#): 314–316) : 140, 280
- wild celery (*ajamodā*) *Apium graveolens*, L. Sometimes identified with *agnika* ([wild celery](#)), q.v. : 140, 173
- wild Himalayan cherry (*padmaka*) *Prunus cerasoides* D.Don, [GVDB](#): 236, [AVS](#): 4, 353–355. [MW](#): 585 is wide of the mark : 102–104, 173, 174, 179
- wild mustard (*sauryāka*) *Cleome viscosa*, L.? (cf. [Rā](#).4.144). See [AVS](#): 2, 116, [NK](#): 1, #615 : 132
- 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 : 108
- wild spider flower (*tailaparṇika*) see [wild spider flower](#) : 179
- wild spider flower (*tilaparṇī*) *Cleome gynandra* L., [GVDB](#): 184–185, but see the discussion of the other drug plants sometimes intended by this name : 281
- wild sugar cane (*kāṇḍekṣu*) *Saccharum spontaneum* L., [GVDB](#): 90 : 73
- winged-stem canscora (*giriḥvā*) see [winged-stem canscora](#) (*girikarṇikā*) : 174
- 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 *śaṅkhaṣpī*, another possible synonym, Sivaraman 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: 281
- winged-stem canscora (*giryāhvā*) see winged-stem canscora (*girikarṇikā*): 280
- Withania* (*aśvagandhā*) *Withania somnifera* (L.) Dunal. See *AVS*: 5, 409 f, *Dymock*: 2, 566 f, 150, *GVDB*: 29, *Chevillard*: 152: 49, 96, 103, 175
- wolfsbane (*vatsanābha*) *Aconitum napellus*, L. See *AVS*: 1, 47, *NK*: 1, #42, *Potter*_{rev}: 4 f. Or *Aconitum chasmanthum* Stapf ex Holmes, *GVDB*: 357: 265
- wood apple (*kapittha*) *Limonia acidissima*, L. See *AVS*: 3, 327, *NK*: 1, #1021: 103, 125, 127, 175, 177, 186
- woody turmeric (*kāleyaka*) *Coscinium fenestratum* (Goetgh.) Colebr., *GVDB*: 95. See V. K. Gupta et al. 2015: 173–175: 179
- woody-fruited jujube (*gopaghonṭā*) *Ziziphus xylopyra* (Retz.) Willd. *GVDB*: 147 → *ghonṭā*: 177
- yellow-berried nightshade (*kṣudrā*) *Solanum virginianum*, L. See *ADPS*: 100, *NK*: 1, #2329, *AVS*: 5, 164: 140, 141
- yellow-fruit nightshade (*kaṇṭakārī*) *Solanum virginianum* L. (also called *Solanum xanthocarpum*, Schrad. & Wendl.) *GVDB*: 68–69. A component of lesser five roots: 273

Fauna

- chital deer (*prṣata*) *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 *prṣata* may also be simply Chital or Spotted Deer. See also *IW*: 93: 128, 174
- civet (*mārjāra*) *BIA*: ch. 4 et passim, McHugh 2012: 174
- iguana (*godheraka*) The गौधेरक is described in the *Carakasamhitā* as a four-legged snake born of a ?? 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: 181, 282
- large gecko (*galagodīkā*) 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 *iguanas* (*godheraka*) and before centipedes. The name is unstable, e.g., गलगोलिका, गलदोडी, गलगोली. Cf. the remarks on geckos in note 428, p. 144. 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 points to a Dravidian origin for the lexeme (*DED*₂: #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 Deuti 2020; IW: 40, 135–136.: 78
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 BIA: 98–99; IW: 112 : 128, 174

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Todo list

■ Cite Paul Courtright, Ganesha book.	15
■ Can't be "sedation"	41
■ add footnote here	59
■ add refs to Divodāsa as king.	59
■ find out about uttarabasti	73
■ to what?	74
■ 29, 30 missing?	77
■ Problematic passage in the edition.	77
■ Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक).	94
■ Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक).	94
■ Euphorbia Antiquorum (Antique spurge)	97
■ 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.	101
■ The provisional edition should be modified accordingly.	103
■ There, Ḍalhaṇa comments that deliberation on <i>avapīḍa</i> had been done earlier when it was mentioned. Find that description to know more details.	105
■ Search for the section where the treatment of <i>ākṣepaka</i> is described.	106
■ Make the first letter of sentence capital.	106
■ ?	112
■ ?	112
■ ?	112
■ (?)	112
■ Is Dh. the teacher of Su. elsewhere?	120
■ Cf. Arthaśāstra 1.21.8.	121
■ I'm still unhappy about this verse.	124

■	Mention this in the introduction as an example of the scribe knowing the vulgate.	124
■	fn about sadyas+	124
■	Bear's bile instead of deer's bile.	125
■	punarṇavā in the N & K MSS	126
■	śrita for śṛta	126
■	explain more	126
■	Medical difference from Sharma.	127
■	example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text. . . .	127
■	The two uses of prāpta are hard to translate. prāptāḥ → kṣipraṃ is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.	127
■	√ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	127
■	-> ativiṣa	135
■	Look up the ca. reference.	135
■	Come back to the issue of "kalpa". Look up passages in the Kośa. . .	143
■	got to here - 2023-01 continue with table for #5	145
■	write footnote: don't repeat ativiṣā; vulgate similar to H.	147
■	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?	154
■	grammar	156
■	ri- ṛ-?	158
■	varṇa means "colour" elsewhere?	160
■	write note on pariṣekān pradehāṃś	170
■	Roots page number.	177
■	where is cutting with a knife related to removing bile or phlegm. .	186
■	maṣī burned charcoal. Find refs.	186
■	find ref.	192
■	Check out these refs.	192
■	meaning of kalpa	192
■	or a dual?	197
■	Footnote here about who is speaking to whom.	207
■	a kind of asthma?	213
■	Not happy with the last part.	213

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for...dvādaśādikaḥ)? not clear to me, is it dvādaśādhikaḥ?	214
(any better medical terms for them?)	214
(since the word lagha is not clear to me)	215
(Not too happy with it.)	215
(not sure about it)	215
(Not in vulgate)	215
(I am looking for a better translation)	215
(I'd need to rework on it).	216
(I'd need to rework on it and think about the sequencing of the number).	216
(āmadoṣa? Not too sure)	216
(2nd hemistich is incomplete)	216
(not too sure about the meaning of vyapada)	216
not so sure about sodāvarte	216
not so sure about it, MW mentions others like Cordia Myxa and Alangium hexapetalum	217
not sure about it	217
(sāmāhāya- any better word?)	217
Not so happy with this translation	218
(Not happy with it)	219
(the second hemistich is incomplete)	219
can śṛta mean here boiled milk? Not happy with the last part . . .	219
the rest of the text is unclear to me	219
(not so sure about it). [ghṛtābhyaṅgonavasthāsu should it be like ghṛtābhyaṅgo 'navasthāsu?, svedā lepaḥ ghṛtābhyaṅgonavas- thāsu ca yojayet] (Not so happy with the translation)	220
See chapter 40 of Sūtrasthāna.	260
vasā / medas / majjan	260
Does bhūtādi a compound or it means ahaṅkāra or ego?	261
triad? –DW	261

