

# MATERIA MEDICA OF AYURVEDA

BASED ON  
AYURVEDA SAUKHYAM OF TODARĀNANDA

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*Dedicated to the memory  
of*

**Late PANDIT RAM PRASAD SHARMA**  
**(Ex-Rajavaidya of Patiala)**  
**in**

**Grateful acknowledgement of his  
erudite scholarship and unwearied  
services for the revival and  
development of Ayurveda**



## FOREWORD

Though several important works on Ayurveda have been published till now, there is a large number of works which are still in the manuscript stage in libraries and could not see the light. The name of some of these works we know by coming across them in commentaries and compilations. The reason is mostly economic because the texts which are included in the prospectus are studied in institutions and get priority in publication while others lag behind. The result is that to-day teachers and students are not acquainted with even the names of such texts what of going through them.

*Todarānanda* is a work named on Rājā Todaramalla, a minister of Mughal Emperor Akbar (16th Cent. A.D.). This is an encyclopaedic work having *Ayurveda Saukhya* as a component. *Ayurveda Saukhya* too is a voluminous work dealing with several aspects of Ayurveda. The present volume deals with the portion of *Materia Medica* which is generally known as *Nighantu*.

In 1972, when I was editing the *Mādhava Dravyagūṇa*, I had the opportunity to see a manuscript of the *Ayurveda Saukhya*. I was surprised to find that it followed Mādhava's *Dravyagūṇa* faithfully in the context of *Nighantu* portion though the author did not mention the name of Mādhava or its work anywhere. It is also to be noted that though in other portions, source books are quoted explicitly, in *Nighantu* portion it is conspicuously absent. Hence, it cannot be said definitely what was the source of this portion.

It is almost certain that Mādhava's *Dravyagūṇa* was quite earlier than the *Ayurveda Saukhya* because of its having been quoted by medieval authors and commentators like Sarvānanda (12th Cent. A.D.) and Vopadeva (13th Cent. A.D.). As regards Bhāva Miśra, he happened to be in 16th Cent. A.D. and thus

may be contemporary to the work *Ayurveda Saukhyā*. The verses of the Bhāva Prakāśa found in the *Ayurveda Saukhyā* lead us to think that either these verses are later interpolations (particularly if they are not found in majority of the MSS.) or Bhāva Miśra himself might be associated with this work. A number of expert scholars of Banaras were engaged by Rājā Toḍaramalla for this encyclopaedic work, and it is not improbable if Bhāva Miśra, a resident of Magadha (Gayā) adjoining Kashi and a renowned expert of *Dravya guṇa* himself participated in this great task. It is to be noted that Bhāva Miśra, apart from the *Bhāva Prakāśa Nighaṇṭu*, also composed another *Nighaṇṭu* entitled *Guṇa ratna mālā*. Without close association, it becomes difficult to explain such situations. The possibility of a common source of both the authors, as proposed by the editor, is also not improbable.

Vaidya Bhagwan Dash, the editor of this work, is well-known for his devotion to enriching the literature of Ayurveda and also to making it intelligible to the outer world. He has done this job with great labour and deserves congratulations not only of myself but of the entire circle of intellectuals interested in the study of Ayurveda. I hope, he will be able to bring out other remaining volumes so as to present a total picture of the work.

Banaras Hindu University,  
VARANASI

20th September 1979

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## PREFACE

There has been an increasing interest in the utilisation of the traditional systems of medicine for promotive, preventive and curative health services in many countries of the world. Ayurveda is perhaps the oldest traditional system of medicine in India catering at present to the medical needs of a large section of both the urban and rural population of this country. This system of medicine has also caught the attention of medical practitioners in the West. The *Materia Medica* of ayurveda represents a rich storehouse of knowledge of drugs based on centuries of experience. Scientists, research workers, physicians and students interested in ayurveda, often experience great difficulty in obtaining authentic works on the subject with a translation in a language generally understood by them. To cater to this long felt need, we are happy to present here the *Materia Medica* of Ayurveda by Rājā Todaramalla with its English translation along with critical notes.

Todaramalla hailed from Oudh in Uttar Pradesh, India. He was the *dewan* (Minister) under the great Moghul Emperor Akbar who ruled during the sixteenth century A.D. The emperor was well known for his secular outlook. Todaramalla, in spite of his unquestioned loyalty to this Muslim emperor, was a staunch follower of Hinduism. It was apparent to him that Hindu culture in India was in a decadent state and at a low ebb. Quite apart from religion, even sciences like astrology and medicine had fallen into disrepute. Very little original work, if any, was being done in these areas of knowledge and even the extant texts on various subjects were falling into disuse. Such of them as were available had been mutilated and subjected to unauthorised interpolations with the accretion of superstitious ideas through the centuries.

In his mission to revive and revitalise Hindu culture both in the religious and secular fields, he took the help of several eminent Sanskrit scholars of Varanasi and composed encyclo-

paedic works on 23 different subjects by collecting material from authentic texts which were then available. To this, the added knowledge and experiences of the experts in the subject were incorporated. Most of the original texts which were then utilised for the composition of these works are no more extant and those which have survived the vicissitudes of time are now in a mutilated form with several unauthorised and erratic interpolations. It is in this context, therefore, that today Todarmalla's work has gained considerable importance, and it is for the first time that the Materia Medica portion of his encyclopaedic work on ayurveda is being brought under print. The series of works on 23 topics of Hindu culture composed under the auspices of Rājā Todaramalla is called *Todarānanda* which means "the delight of Todaramalla". The term *saukhyam* meaning "happiness" is suffixed to the name of each text on a particular topic. Thus the text on ayurveda is called *Ayurveda Saukhyam*. This *Ayurveda Saukhyam* comprises several chapters each one of which is called *harsa* meaning "pleasure".

In the beginning of each *harsa*, *māngalācarana* or the auspicious invocation in the form of a prayer to God is furnished. The colophons at the end of each chapter indicate the contents and chapter number, among others. These invocations and colophons are missing in some manuscripts.

Calligraphic errors have not left this monumental work untouched. Six different manuscripts collected from various libraries of India and Nepal were utilised for the collation and editing of this work. Some of these manuscripts are incomplete. But in others which appeared at first to be complete, some chapter numbers have been arranged and named differently. Some chapters have also been omitted in some of these manuscripts. Therefore, while editing, it was felt desirable to serialise and renumber all these chapters making up a total of 97. This was a delicate job to perform because at the end of the chapters, in some manuscripts, the colophons are missing. For the preparation of this work on Materia Medica, ten chapters of *Ayurveda Saukhyam* have been utilised. On the basis of the remaining chapters, it is contemplated to prepare separate

volumes on different topics shortly and these texts will be in the hands of scholars gradually and in stages.

*Ayurveda Saukhyam* deals with various topics of ayurveda including fundamental principles, anatomy, physiology, hygiene and public health, examination of patients, diagnosis, prognosis and treatment of diseases, iatro-chemistry and *materia medica*. *Materia Medica* and allied topics are found scattered in ten different chapters of this work. The eighth chapter deals with the properties of drugs. This chapter is available in five out of the six manuscripts consulted. In one manuscript, however, this chapter is left incomplete.

This eighth chapter *inter alia* deals with some extraneous topics like *vamana* (emetic therapy) and *virecana* (purgation therapy). These topics, along with other allied topics, like *snehana* (oleation therapy), *svedana* (fomentation therapy), *nirūha* and *anuvāsana* (medicated enema), *nasya* (inhalation therapy) and *rakta mokṣaṇa* (blood letting) are described in detail in the 85th to 88th chapters of the edited text. It is proposed to bring out a separate volume on these topics, which taken together, are called *pañcakarma* therapy. These extraneous topics, therefore, are excluded from this work. This 8th chapter of the original text is divided into 29 chapters in the present work—one chapter dealing exclusively with one group of items.

The 12th chapter of the original text deals with the description of various groups of drugs collected from classics like *Suśruta Saṃhitā*. This chapter is, therefore, included in the 30th chapter of the present work. This chapter is available in three manuscripts.

The last eight chapters of the original text deal with mostly the *nighantus* or synonyms of drugs and the method of preparation of some food items. Details of these chapters are given overleaf :

Chapter Nos. given in the manuscripts	Chapter Nos. in the edited text	Chapter Nos. in the pre- sent work	The number of manuscripts in which these chapters are available
84	90	31	4
85	91	32	2
86	92	33	3
87	93	34	3
88	94	35	3
89	95	36	3
90	96	37	3
91	97	38	3

There are of course, separate texts on the synonyms of drugs of ayurveda. But most of the extant ayurvedic works on *materia medica* invariably provide synonyms of drugs along with their properties. It is keeping in view this tradition of ayurveda, and also in order to make the present work more useful to research workers, physicians and students that these eight chapters have been included here.

All the manuscripts procured for the editing of this work were full of grammatical and syntactical errors. Some of these mistakes were common to all the manuscripts. Even the arrangement of topics in these manuscripts varied considerably. Many terms and suffixes used in this work do not stand correct according to the tradition of Pāṇini's grammar. The readers will find some such terms even in the present publication. It is likely that these mistakes were there in the original texts from where references were collected and the scholars who did the job did not think it proper to make any change. The other possibility is that these errors were introduced by subsequent calligraphers.

There are some orthographical peculiarities in all the manuscripts of this work. In several places *na* has been used in the places of *na*, *sa* in the place of *śa* and *śa*, *ba* in place of *va*, *kha* in the place of *śa*, *ja* in the place of *ya*, *ra* in the place of *la*,

*gha* in the place of *dha* and *vice versa*. In several places the consonants after *ra* are duplicated.

While editing this work, the variant readings (which include some grammatical errors also) are given at the end of each chapter under Notes and References and the original manuscripts are referred to as *ādarśa pustikā*. Some topics given in this work are also available in other extant ayurvedic works. The variant readings in these texts are given at the end and these extant texts are referred to as *ākāṣa*. Some portions of the manuscripts were so corrupt and incomplete that we did not think it proper to include them in the main text. In view of their significance from the *materia medica* point of view, they are given in the “Notes and References” at the end of the chapters.

In the manuscripts some texts are originally referred to by name from where the information was collected by the scholars. The readings in these texts bear a striking resemblance to those of *Mādhava dravyaguṇa* and *Bhāva prakāśa*. The former has been edited by Prof. P.V. Sharma and published by Chawkhamba Vidyā Bhawan, Varanasi in 1973. References to these works are conspicuous by their absence in the original manuscripts. However, to facilitate research and study on this subject, these references are provided in the present work in square brackets [ ]. Since the names of these texts are not described in the original manuscripts, it is very difficult to determine as to who borrowed from whom. It is also very likely that both have borrowed their texts from a third source which has since become extinct.

While providing the English translation of the text, we have been very conscious of avoiding mistranslation. Where equivalent English words are not available, in the English text, the Sanskrit words have been transliterated as such and printed in italics. The glossary appended to this work provides a brief explanation of such terms. The nearest English equivalents of many such technical terms are given in parentheses in the English text itself.

The botanical names of most of the medicinal plants are given in parentheses against the Sanskrit names of drugs in the

side-headings. Similarly, the English equivalents of animals, metals, minerals, etc., are provided. Wherever there is any controversy regarding the correct identification of a drug, the botanical or English names have not been provided, lest the reader should be misguided.

One manuscript of this work was procured from a private individual of Varanasi. Some scholars had attempted a Hindi translation of this work. From the language and the paper, it appears that this attempt was not of recent origin. In some places, this Hindi translation has been consulted to decide upon the exact reading of the text.

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For the preparation of this work, Subhash Gupta, Kanchan Gupta and Sharada Gupta have provided considerable assistance. The authors are extremely thankful to them.

A publication of this kind may not be a commercially viable proposition. It must, therefore be said to the credit of the publishers that they have brought it out in a spirit of dedication solely with the aim of propagating this unique science of medicine in the service of the suffering humanity.

**BHAGWAN DASH**

**LALITESH KASHYAP**

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Properties in general [1-3], āsava arīṣṭa [4-5], surā [6-7], vārunī [7-8], different parts [9-10], prasannā [11], kādambarī [11-12], jagala [12-13], medaka [13], vakkasa [14], kiṇvaka [14], madhūlaka [15], mārdvika [15-17], khārjūra [18], gauḍa [19-20], mādhūka [20-21], sidhu [21-23], śārkara [24], madhvāsava [25], ākṣika [25-26], jāmbava & tauvara [26], general description [27-35]

**Chapter 12 : Vinegars**

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Śukta [1-3], kāñjika [4-5], tuṣodaka [5-6], sauvīra [7-8], āraṇāla [9], dhānyāmla [9-10], ṣaṇḍāki [10-12], special preparation of kāñjika [13].

**Chapter 13 : Different Types of Urine**

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Variety [1], general property [1-2], cow's urine [3-4], goat's

urine [5], sheep's urine [6], buffalo's urine [6-7], elephant's urine [7-8], urine of horse [8-9], camel's urine [9], urine of donkey [10], stool of animals [11], human urine [12], general description [13-14].

### **Chapter 14 : Different Types of Water**

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Properties in general [1-2], variety [3-13], poisonous water [13-15], water from hail stone [15-17], water from dew & frost [17-19], water from snow [20-23], water from earth [23-30], river water [31-33], water coming out from earth [34-35], water from spring [36-37], water from pond [38-39], water from pālvala or small pond [40-41], lake water [41-42], caṇḍa water [43-44], vapi water [45-46], well water [47-48], vikira water [49-50], water of the field [51], rain water [52], water in different seasons [53-56], amśūdaka [56-58], water in different months [58-60], time of collection [61] mode of intake [62], candia kāntu water [63] sea water [63], river water [64-67] polluted water [68-69], cold water [70-75], boiled water [76-79], ārogyāmbu [80-83], śīta śīta [83-87], coconut water [88], time of taking water [89-91], water pollution [92-99], purification of water [100-102], time taken for digestion [103].

### **Chapter 15 : Different Types of Rice**

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Rakta śāli [1], gaura ṣaṣṭika [2], mahā śāli [3], kalama [3], vrīhi [3], pāṭala [4], sowing & transplantation [4], cultivation [5], general description [6-9]

### **Chapter 16 : Different Types of Corn and Pulses**

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Śyāmaka, priyangu, nīvāra & koradūsa [1], yava [2-3], anu yava and varṁśaja yava [3], godhūma [4-5], tila [6-7], mudga [8-9], vanya mudga [10], masūra [10], makusthaka [11], caṇaka [11], hareṇu & satīna [12], ādhakī [12-13], kulattha [13-14], vanya kulattha [15], māṣa [15-16], ātma guptā and kākāṇḍa [17], aranya māṣa [17], rāja māṣa [18], kākāṇḍa & ātma guptā [19], atasī and kusumbha [20], niṣpāva [21], śīmbi [21-25], siddhārtha [25-26], rājikā and sarṣapa [26], property in preservation [27-28], germinated corns [29], general descriptian [29-30].

## Chapter 17 : Different Types of Meat

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Jāngala and ānūpa [1-15], vilesaya [16-18], guhāsaya [19-20], parṇa mṛga [20-21], viśkira [22-24], pratuda [25-28], prasaha [29-31], grāmya [31-32], kūlecara [33-35], plava [36-40], kośastha [41-42], pādin [43-46], matsya [46-47], hariṇa [48], eṇa [49], pṛṣat [50] muṇḍinī[51], nyaṇku [51], ṛṣya [52], śaśa [52], śalyaka [53], lāva [54-57], vartika [57], cātaka [58], veśma cātaka [58], vartaka [59], tittiri [60], kukkuṭa [61], pāṇīya kukkuṭa [62], hārita [63], pāṇḍuka [64], kapota [65], pārāvata [65-66], egg [66], chāga [67-71], mesa [72-73], go [74], aśva· [75], mahisa [76], kadambaka & cakrāṅga [77], kacchapa [78], gaja [78-79], varāha [79], carma citrita sūkara [80], khadga [81], barhi [82], kapota [82-84], sarpa [85-86], śaṅkha kürma [86-87], kṛṣṇa karkaṭa [87], haṁsa [88], cakravāka etc., [88-89], godhā [90], mūsaka [90], description in general [91-96].

## Chapter 18 : Different Types of Fish

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Property in general [1-2], rohitā [3], nandikāvarta & śakula [4], pāṭhīna [5], śīngī etc., [6-7], madgura [8], kṛṣṇa matsya [8], āli [9], pṛyū [9], illiṣa [10], balaṅga [10], prostikā [11], nandikāvarta [11], dīrgha tuṇḍaka [12], bhāskara [12], śakula[13], śailīndhu [13] gargabha[14], imvāka [14], imbikā [15], small fish [15], eggs [16], dry fish [17], putrified fish [17], burnt fish [17], river fish [18], pond fish [19], sea fish[19-20], well fish [21], general description [22-32].

## Chapter 19 : Fruits

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Dādima [1-2], nipa etc., [3], karkandhu etc., [4-5], āmra [6-18] āmrātaka [19-20], lakuca [21], kara mardaka [21], amla vetasa [22], tūṇḍika [22-23], amlikā and kośamra [23], airāvata & danta śatha [24], nāranga [24], nimbūka [25], rāja nimbū [25], jaṁbīra [26], karuṇa [26], mātuluṅga [27], tvak tikta [28] keśara [29], madhu karkati [30-31], kapittha [31-33], jaṁbu [33], tinduka [34], priyāla [34], parpaṭika [35], kṣirī [36], phalgu [37], bimbī [37], śamī [38], mṛdvikā [38-42], kadalī [43-44], kāśmarya [44], kharjūra [45-52], madhūka ]52-53], parūṣaka ]54-55], tāla [55-59], nārikela [59-60], panasa [61-64], moca[65],

ślīsmātaka [66], pauskara [66], udumbara [66], vāluka [67-68], tinduka [68], priyāla [69]. vibhītaka [69], kola [70], āmalaka [70], bijapūraka, śāmpāka & kośāmra [71], vādāma [72-73], pulp in general [74], bad fruits [75].

## Chapter 20 : Vegetables

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General description [1-2], jīvantī [3], taṇḍuliyaka [3], vāstuka [4], cili & pālaṅkya [5], kāsa mardaka [6], kāka jañghā [7], methikā [7], kākamāci [8], satīna [9], harimantha [9], kalāya [10], rāja kṣavaka [10-11], maṇḍūka parṇī & gojihvakā [11-12], suniṣaṇṇaka [12], cāṅgeri [13], kañcaṭa [14], modaka [14], varuṇa & prapunnāṭa [15], vatsādanī etc., [16], kāla śāka [17], varṣābhū [17], cīra bilva, aṅkura & asana [18], venu karīra [18-19], ātarūṣaka etc., [20], vārtāka [21-23], vārtāku [24], bṛhatī [25], paṭolo [26], kāra vellaka [27], karkoṭika & hasti karkoṭika [27-28], vandhyā karkoṭi & kevuka [28], kūṣmāndaka etc., [29-31], alābū [32], kaṭu tumbi [32], trapusa, ervāru & kakāru [33-36], kūṣmānda nāḍi [36-37], alābu nālikā [37], paṭolikā [38], upodikā [39], ārukā [40], nirica [40-41], mārusa [41-42], kalaṁbuka [42], hila mocikā [43], grīṣma sundara [43], mūla kapotikā [44], mūlaka [45-46], sarsapa [46], rājikā & pañcāṅgula [47], kausumṛ̥bha [47], māṣa [48], āhastinī & pattūrā [48], nyagrodha etc., [49], saṁsvedaja [50-53], piṇākī [54], vidārī [54], śatāvarī [55-56], visa śālūka etc., [57], pauskara [58], tāla pralamba [58], muñjātaka [59], āluka [59-60], piṇḍāruka [61], surendra kanda [61], kadali kanda [62], māṇaka [62], sūraṇa & bhūkanda [63], amlikā kanda [64], kumuda kanda etc., [65], musalī [66], vārāha kanda [66-67], tāla śiras etc., [67-69], general description [70-71].

## Chapter 21 : Group of Best Articles

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Dhānya [1], māṁsa [2], phala [3], śāka [4], ksīra, ghṛta & lavana [5], sour and pungent articles [5]. bitter and sweet articles [6], astringent things [6], sugar cane products & drinks [7], miscellaneous [7-9].

<b>Chapter 22 : Attributes of six Tastes</b>	<b>352</b>
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Sweet [1], sour [2-3], saline [3], pungent [4], bitter [5], astringent [6],

<b>Chapter 23 : Different Types of Maṇḍa</b>	<b>355</b>
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Maṇḍa [1]; lāja maṇḍa [2-3], dhānya maṇḍa [3-4], vātya manda [4-5], rakta śālī maṇḍa [6], aṣṭaguna maṇḍa [7-8], miscellaneous [9-11].

<b>Chapter 24 : Peyās and Allied Preparations</b>	<b>359</b>
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Peyā [1], vilepī [2], yavāgū [3-5], pāyasa [6], kṛśarā [6], anna [7-11], gholā bhakta [12], vāryanna [13-14].

<b>Chapter 25 : Sūpa and Allied Preparations</b>	<b>364</b>
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Sūpa [1] yava & canaka saktu [2], śāli saktu [3-4], lāja saktu [5], yava saktu [6-8], avalehikā [8], mantha [9-12], dhānolambā [12], lājā [13], pṛthukā [14], dhānā [15], niśpāva [15], taṇḍula piṣṭa [16].

<b>Chapter 26 : Meat and Its Preparations</b>	<b>370</b>
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Māṁsa [1-9], māṁsa rasa [10-14], sorāva [14-15].

<b>Chapter 27 : Yuṣas and Allied Preparations</b>	<b>376</b>
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Mudga yūsa [1], rāga śāḍava [2-4], paṭola & nimbū yūṣa [5], mūlaka yūṣa [6], kulattha yūṣa [7] pañcamuṣṭika yūṣa [8-9], navāṅga yūṣa [10], other varieties [11-12], yava maṇḍa [13], sarva dhānya maṇḍa [14], khaḍa & kāmbalika [14], dādi-māmla [15], dhānyāmla [16], dadhyamlā [16], takrāmla [17], kṛta & akṛta yūṣa [18-19], śāndakī [19], rāga śāṇḍava [20], rasālā [21], pānaka [22-24], bhakṣya [25], ghr̥ta pūra [26], guḍa bhakṣya [27], madhu śīrṣaka etc., [28], saṭṭaka [29], abhisyanda [30], phenaka [31-32], vesavāra [33], palala & śas-kulī [33], parpaṭa & kṣīra parpati [34], paisṭika bhakṣya [34-35], virūḍhaka bhakṣya [35-37], pūpaka [37], other varieties [38-42] kulmāṣa [43], miscellaneous [43].

**Chapter 28 : Anupāna**

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Anupāna in general [1-2], water [2], hot water [3-4], cold water [5-6], luke warm water [6], milk & meat soup [7]dhānyā-mla [7], alcohol [8], fruit juice [9], milk [9-10], honey water [10], miscellaneous [11-19].

**Chapter 29 : Substitutes**

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Permissible substitutes of various drugs [1-33], miscellaneous [34-38].

**Chapter 30 : Groups of Drugs**

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General description [1-7], vidāri gandhādi gaṇa [8-9], ārag-vadhādi gaṇa [10-11], sāla sārādi gaṇa [12-13], varuṇādi gana [14-15], vīratarvādi gaṇa [16-17], rodhrādi gana [18-19], arkādi gaṇa [20-21], surasādi gana [22-23], muskakādi gana [24-25], kṛṣṇādi gana [26-27], elādi gaṇa [28-29], vacādi & haridrādi gaṇa [30-31], kakolyādi gaṇa [32-33], ūśakādi gaṇa [34-35], sārivādi gaṇa [36-37], añjanādi gaṇa [38-39], parūsa-kādi gaṇa [40-41], bṛhatyādi gana [42-43], gudūcyādi gaṇa [44], vatsakādi gaṇa [45-46], mustādi gana [46-47], utpalādi gana [48], triphalā [49-53], tryūṣaṇa [53-54], trikarsita [55], āmalakyādi gaṇa [56], trapvādi gana [57-58], läksādi gaṇa [59-60], kṣudra pañca mūla [61], mahat pañca mūla [62], daśa mūla [63], vallija pañca mūla [64], pañca kaṇṭaka [65-66], tṛṇa pañca mūla [67], kadambādi gaṇa [68], karaṇjādi gana [69], pañca kola [70], pācana gaṇa [72], dāraṇa gaṇa [73], prapīḍana gana [74], śodhana kasāya [75], samśodhana varti [76-78], pañca gavya, etc., [79-81], saṁśodhana ghṛta [81-82], śodhana taila [83], śodhana cūrṇa [84], śodhana rasa kriyā [85], ropana kasāya [86], ropana varti [87], ropana kalka [88], ropana ghrta [89], ropana taila [90], ropana cūrṇa and rasakriyā [91], utsā-dana [92], avasādana [93-94], pañca valkala [96], aşṭa varga [97-103], sarvauṣadhi [104-105], sugandhāmalaka [106], tri sugandhi & cātur jātaka [107-109], pañca sugandhi [110], varārdha & ādyā puṣpaka [111], mahā sugandhi [112], saṁtar-paṇa [113], group of sweet drugs [114-117], group of sour drugs [118-121], group of saline drugs [121-122], group of pungent

drugs [122-124], group of bitter drugs [125-130], group of astringent drugs [131-134], pañcāgni [135], groups of drugs for samśodhana [136], drugs for emesis [137], drugs for purgation [138], drugs which are both emetic & purgative [139-140], errhines [141], group of drugs for alleviation of vāyu [143], group of drugs for alleviation of pitta [144], group of drugs for alleviation of kapha [145], proper dosage [146], unwholesome food for a patient [147], wholesome food & regimens [148-150], general description [151-154].

### Chapter 31 : Synonyms of Drugs (Abhayādi varga)

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Upakrama [1], harītaki [2-3], āmalaka [4], vibhitaka [4-5], triphalā [5], bhūmyāmalakī [6], prācīnāmalaka [6], vāsā [7], guḍūcī [8-9], bilva [9-10], aranī [10], patalā & kāṣṭha pāṭalā [11], gambhāri [12], śyonāka [13], mahat pañca mūla [14], gokṣura [15], sāli parnī [16], pṛṣṇi parnī [17], bṛhat kanṭakārī [18], laghu kanṭakārī [19], śveta kanṭakārī [20], laghu pāñcīca mūla [20], daśa mūla [21], ṛdhi and vṛddhi [21], kākolī [22], ksīra, kākolī [23], medā [23], mahā medā [24], jīvaka [24], ḥsabhaka [25], aṣṭa varga [25], jīvanti [26], madhu yasti [27], māsa parnī [28], mudga parnī [29], jīvanīya gana [30], eranda [31], rakta eraṇḍa [32], sārivā [33], yavāsā [34-35], mahā muṇḍī [36], apāmārga [37], rakta apāmārga [38], kampillaka [38], dantī [39-40], jaya-pāla [41], śveta niśotha [41], śyāma niśotha [42], indra vāruṇī [43-44], āragvadha [45], nīlinī [46], katukī [47], aṅkola [48], sehuṇḍa [49], nimba [50], mahā nimba [51], kirāta tikta [52], kuṭaja [53], indra yava [54], madana phala [55], kaṅkuṣṭha [56], svarṇa ksīrī [57], sātalā [58], aśmanta [59], kāñcanāra [60], nirguṇḍī [61], sephālikā [61], meṣa śīngī [62], śveta punarnavā [63], rakta punarnavā [64], ksudra varsābhū [64], rāsnā [65], aśva gandhā [66], prasārāni [67], śatāvarī [68], mahā śatāvarī [69], balā [70], mahā balā [71], ati balā [72], tejavati [73], jyotismati [74], devadāru [74], sarala [75], puskara mūla [76], kuṣṭha [77], karkaṭa śīngī [78], rohiṣa tṛṇa [79], kaṭphala [80], bhārgī [81], pāśāna bheda [82], mustā [83], dhātakī [84], vidārī kanda [85-86], māyikā [87], vārāhī kanda [88], pāthā [89], mūrvā [90], mañjiṣṭhā [91], harīdrā [92], dāru haridrā [93], cakra marda [94], vākucī [95], bhṛṅga rāja [96], parpaṭa [97], śaṇa

puṣpi [98], trāya māṇā [99], mahā jālinī [100], atīviṣā [101], kākamāci [102], kāka jañghā [103], lodhra [104], vṛddha dāru [105], devadāli [106], harīsa pādī [107], soma vallī [108], nākulī [108], vata patrī [109], lajjālu [109], muśāli [110], kapi kacchu [111], putrañjīva [111], vandhyā karkotī [112], visṇu krāntā [113], śāṅkha puṣpi [113], dugdhi [122], arka puṣpi [123], bhalātaka [123] cerapotī [124], droṇa puspi [125], brāhmī [126], suvarcalā [127], matsyākṣī [128], nāga damanī [129], guñjā [130], vellantara [131], vandāka [132], piñḍalū [133], chikkiṇī [133], rohitaka [134], moca rasa [135], aja gandhī [136]. saireyaka [136-137], giri karṇikā [138], kokilākṣa [139], kārpāsa [140], ārāma śītalā [140], tāmra cūḍa [141], vāmi [141], valā moṭā [142], śara pumkhā [142], mayūrā śikhā [143], lakṣmanā [143], māṁsa rohiṇī [144], asthi samhāra [144], arka [145], karavīra [146], dhastūra [147], kalihārī [148], kumārī [149], bhaṅgā [150], kāñcanī [150], dūrvā [151], gaṇḍa dūrvā [152], kāsa [152], darbha [153], muñja [153], nala [154], vamśa [154], khurāsāni yavāni [155], khasa khasa [155], āphū [156], pātāla garuḍa [156].

### **Chapter 32 : Synonyms of Drugs (Śunthyādi varga)**

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Śuṇṭhī [1], ārdraka [2], marica [2], pippalī [3], tryūṣaṇa and caturuṣaṇa [4]. pippalī mūla [5], cavya [6], gaja pippalī [6], citraka [7], pañca kola, saḍuṣaṇa [8], śata puṣpā [9], miśreyā [10], methi [10], aja modā [11], jīrā [12], upakuñcikā [13], yavānī [14-15], aja gandhā [16], vacā [17], hapusā [18], vidanga [19], dhānyaka [20], hingu patrī [21], hiṅgu [22], vamśa rocanā [23], saindhava [24], sauvarcalā [24], vida [25], sāmudra lavaṇa [25], audbhida lavaṇa [26], romaka lavaṇa [26], pāṁśu lavaṇa [27], kāca lavaṇa [27], yava ksāra [28], svarji kṣāra [28], tañkaṇa [29], sudhā ksāra [29], sarva kṣāra [30].

### **Chapter 33 : Synonyms of Drugs (Karpūrādi varga)**

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Karpūra [1], kastūrī [2], candana [3], rakta candana [4], pīta candana [5], kṛṣṇāguru [6], kumkuma [7], sīlā rasa [8], jātīphala [9], jāti patrī [9], lavaṅga [10], kamkola [11], sūkṣ-

mailā [11], sthūlailā [12], tvak [13], teja patra [14], nāga kesara [14-15], tri sugandhi & caturjātaka [16], tāliṣa [17], sara'a [18], śrīvāsa [18], bālā [19], jatāmāṁsi [20], uśīra [21], reṇukā [21], priyaṅgu [22], pāripela [22], śaileya [23], kunduru [23], guggulu [24], rāla [25], sthauneyaka [26], coraka [26], ekāṅgi [27], kar-cūra [27], śaṭī [28], sprkkā [28], granthi parṇī [29], nali [29], padmaka [30], puṇḍarīka [30], tagara [31], gorocanā [32], nakha [33], patanga [34], lākṣā [35], parpaṭī [36], padma [36-37], padma cāriṇī [37], śveta kamala [38-40], raktotpala [40], nilotpala [41], kalhāra [42], kamala keśara [42], padma bīja [43], mṛṇāla [43], śālūka [44], jāṭī [44-45], mālatī [46], yūthikā [46-47], sevatī [47-48], ketakī [49], vāsanti [50], mādhavī [50-51], punnāga [52], vakula [53], kunda [54], muca-kunda [54], velā [55-56], bandhu jīva [56], japā [57], sindūrī [57], tulaśī [58], maruvaka [59], damana [59-60], kuṭheraka [60-61].

## **Chapter 34 : Synonyms of Drugs**

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(Suvarṇādi varga)

Suvarṇa [1], rupyaka [2], tāmra [2], kāṁsyā [3], pittala [4], vaṅga [5], nāga [5], lauha [6], maṇḍūra [6], pārada [7], abhra [8], gandhaka [8], māksīka [9], manahśilā [9], haritāla [10], gaṇika [11], tuttha [12], kāśīsa [13], hiṅgula [14], sindūra [14], sauviṁra añjana [15], srotoñjana [15], rasāñjana [16], puṣpāñjana [17], śilā jatu [18], bola [19], sphatikā [19], samudra phena [20], pravāla [21], muktā [21], māṇikya [22], sūrya kānta [22], candra kānta [23], gomeda [23], hirā [24], vaiḍurya [24], maradikā [25], śukṭi [25], śāṁkha [26], laghu śāṁkha [26], kapardikā [27], khaṭikā [27], gauḍa pāśāṇa [28], pañka and vālukā [28], cuṁbaka pāśāṇa [29], kāca [29].

## **Chapter 35 : Synonyms of Drugs**

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(Vaṭādi varga)

Vaṭa [1], aśvattha [2], udumbara [3], kāṣṭhodumbara [4], plakṣa [4], nandī [5], kadaṁba [5], arjuna [6], śirīṣa [7], ārtagalā [8], vetasa [8], jala vetasa [9], samudra phala [9], śleṣmā-taka [10], pīlu [11-12], sāka [12], śāla [13], tamāla [13], khadira [14], vit khadira [15], babbūla [15], vijaya sāra [16], tinisa [16],

bhūrja [17], palāśa [17], dhava [18], dhanvana [19], aja karna [19], varuṇa [20], jiṅgini [20], śallaki [21], iṅgudī [22], karahārī [22], muṣkaka [23], pāribhadra [23], śalmalī [24], tuṇi [25], sapta parṇa [26], haridrā [26], karañja [27], karañji [28], śamī [29], śīrīśikā [30], ariṣṭaka [30], siṁsapā [31], agastya [31].

### Chapter 36 : Synonyms of Drugs (Drāksādi varga)

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Drāksā [1-4], āmra [5-8], jambu [8-10], nārikela [11-13], kharjūrikā [14-17], silemāni kharjūra [18], kadali [19-21], dāḍima [21-23], badara [24-27], laghu badara [27-30], ksīrī [31-32], priyāla [33-34], parusaka [35-36], tinduka [37-39], kiṁkiṇī [40-41], āru [41-42], madhūka [42-45], panasa [46-47], lakuca [48-49], tāla [49-51], kharbūja [52-53], seva [53-55] amṛta [56], bādāma [57], niṅocaka and pistā [58-60], kelā [60], āru [61], añjīra [62], aksoṭa [63], pālevaka and mālavaka [64-65], tūta [66], gāṅgeruka and todana [67-69], tuvaraka [70-71], bīja pūraka [71-75], madhu karkaṭikā [75-76], nāraṅgī [76-77], jambīraka [78-79], amla vetasa [79-80], sārāmlaka [81], niṁbuka [81-85], karma raṅga [86], amlikā [87-88], tittidīka [89-90] karamarda [90-91], kapittha [92-94], kapittha patri [94-95], āmrātaka [95-96], rājāmra [97], caturamla and pañcāmla [98-99], kośāmra [99-101], supārī [101-103], tāmbūla [104-105], lavalī [106-107], general description [108-109].

### Chapter 37 : Synonyms of Drugs (Kūsmāṇḍādi varga)

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kūsmāṇḍā [1], kāliṅga [2], tumbī [2], katu tumbī [3], karkaṭī [3], trapusa [4], cirbhatī [5], vāluka [5-6], kośātakī [6-7], rāja kośātakī [7], mahā kośātakī [8], vṛṇtākī [8-9], bimbī [10], kāravellaka [10-11], karkoṭaka [11], vandhyā karkoṭakī [12], kola simbī [13], diṇḍisā [13], simbi [14], vāstūka [14], jīvantaka [15], cillī [15], kāla śāka [16], tandulīyaka [16-17], phogo [17], paṭola [18-19], cicciṇḍa [19], pālaṇkyā [20], upodikā [20], lonika [21], suniṣannaka [22], śira vāra [22], sarṣapa śāka [23], canaka śāka [23], kalāya śāka [24], caṅgerī [24], kāsamarda ann grñjana [25], mūlaka [25], karīraka [26], śigru [26-28], laśuna [28-29], palāṇḍu [29], ksīra palāṇḍu [30], grñjana [30-32], sūra-

na [32-33], asthi samhāra [33], vārāhi [34], muśalī [34], keyu [35], bhūchatra [35], māṇa kanda [36], kaseru [36], śringāṭaka [37], piṇḍalu [37-39].

**Chapter 38 : Synonyms of Drugs** 602  
(Jalādi varga and food preparations)

Jala [1], dugdha [2], dadhi [2], takra [3-4], navanīta [5], ghṛta [5], madya [6], iksu [7], iksu vikāra [8-9], madhu [10-11] madhūcchiṣṭa [12], group of dhānya [12-14], ksīrī [15-16], rāga sāḍava [16-19], khaṇḍāmra & khaṇḍāmalaka [19-20], sikhariṇi [20-22], pānaka [23-28], sattaka [28-30], mandaka [30-33], polikā [34-35], śālipiṣṭa [35-36], godhūma bhakṣya [36]. vaidala bhakṣya [37], māṣa bhakṣya [37], anya bhakṣya [38], guda yukta bhakṣya [38], ghṛta pakva bhakṣya [39], taila pakva bhakṣya [39], dugdha bhakṣya [40], ghṛta pūra [41-44], sarīyāva [44-48], madhu śīrsaka [48-50], madhu pūpaka [50-51], dadhi pūpaka [51-53], viṣyandana [54-58], lapsikā [58-60], phenikā [60-61], modaka [61-64], vaṭaka [64-66], inḍarī [67], somālikā [67], kundalika [68-71], kulmāṣa [71-72], mantha [72-75], saktu [76-79], lājā [80-81], dhānā [81], pṛthukā [82], holaka [83], um̄vi [84].

**Index : I** 625  
(Glossary of Technical Terms)

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(Drugs and Diet described in this Text)

**Index : III** 673  
(Synonyms of Drugs)

**INDO-ROMANIC EQUIVALENTS  
OF DEVNĀGARĪ**

अ	a	क	ka	ण	na	व	va
आ	ā	ख	kha	त	ta	श	śa
इ	i	ग	ga	थ	tha	ष	ṣa
ई	ī	ঘ	gha	দ	da	স	sa
উ	u	ঙ	ña	ধ	dha	ল	ha
ऊ	ū	চ	ca	ন	na		
କୁ	r̥	ଛ	cha	ପ	pa		
କୁ	r̥	ଜ	ja	ଫ	pha		
ଏ	e	ଝ	jha	ବ	ba		
ଐ	ai	ଞ	ñia	ଭ	bha		
ଓ	o	ଟ	t̥a	ମ	ma		
ଓଁ	au	ଠ	t̥ha	ଯ	ya		
ং	m̥	ଡ	da	ର	ra		
ঃ	h̥	ঙ	dha	ଲ	la		

## INTRODUCTION

The history of the *materia medica* of ayurveda is as old as the Vedas. The *Rk Veda* (prior to 4500 B.C.), which is the oldest repository of human knowledge, has described about 67 plants. Other Vedas, namely, *Sāman*, *Yajus* and *Atharvan* are also replete with references to various aspects of ayurveda, including the description of drugs and their therapeutic effects. Medicinal plants are also described in the *sāmhitā*, *upaniṣat* and *purāṇa* texts.

Ayurveda is an *upaveda* or subsidiary text of the *Atharva veda* and it has the following specialised branches :

- (1) *Kāya cikitsā* or Internal medicine ;
- (2) *Śalya tantra* or Surgery ;
- (3) *Śālākya tantra* or the treatment of diseases of head and neck ;
- (4) *Agada tantra* or Toxicology ;
- (5) *Bhūta vidyā* or the management of seizures by evil spirits and other mental disorders ;
- (6) *Bāla tantra* or Paediatrics ;
- (7) *Rasāyana tantra* or Geriatrics including Rejuvenation therapy ; and
- (8) *Vājikarana tantra* or Science of Aphrodisiacs.

Classics were composed on each of these specialised branches. In some classics, all these branches of ayurveda were put together. Prior to the seventh century B.C., many ayurvedic classics were composed. The important ones, among them, are *Caraka sāmhitā*, *Suśruta sāmhitā*, *Bhela sāmhitā*, *Kāśyapa sāmhitā* and *Hārita sāmhitā*. Most of these texts are not available in their original form now. *Caraka sāmhitā*, which was originally composed by Agniveśa and was called *Agniveśa sāmhitā*, was subsequently redacted by Caraka. Even this redacted version is not available in its entirety now. Out of 120 chapters,

about 41 chapters were missing and were subsequently added by a fourth century scholar named Dṛḍhabala. *Suśruta-saṁhitā* was also redacted by Nāgārjuna. The remaining three texts are not available in their complete form. *Hārīta-saṁhitā*, which is available now, appears to be different from the original one. Subsequently, two texts of Vāgbhata, namely, *Aṣṭāṅga-hṛdaya* and *Aṣṭāṅga saṅgraha* were added to this series of classics and both these works are available in their complete-form. In all these important ayurvedic classics, separate chapters are provided for the description of drugs and their therapeutic properties. The fundamental principles dealing with the concept of drug composition and drug action are also described in these texts. *Dravya guṇa* or materia medica, as a separate text, came into existence much later.

The advent of Buddhism in India brought considerable change in the practice of ayurveda. Surgery, the performance of which is invariably associated with pain, was treated as a form of *himśā* or violence, and therefore, its practice was banned. To compensate this loss, and to alleviate the sufferings of ailing humanity, more drugs were added during this period to ayurvedic materia medica. Prior to this period, metals and minerals were no doubt used for therapeutic purposes. But their use was in a crude form and they were sparingly used. Buddhist scholars added considerably to the metals and minerals in ayurvedic materia medica, inasmuch as *Rasa śāstra* or Iatro-chemistry, formed a specialised branch and many authentic texts were composed on this subject. Thus, the loss by discarding the practice of surgery was well compensated by the addition of iatro-chemistry to the materia medica of ayurveda during this period.

Some of the Buddhist rulers, like Asoka, established several herb-gardens, so that people could get drugs conveniently for the treatment of their diseases. Buddhist monks were encouraged to learn ayurveda and practise it, which was considered to be the most convenient and popular method of spreading the teachings of their Preceptor. Thus, through Buddhism, ayurveda spread to Śrī Laṅkā, Nepal, Tibet, Mongolia, the Buriyat Republic of Soviet Russia, China, Korea, Japan and

other South-East Asian countries. Ayurvedic texts, including texts on *materia medica*, were translated into the languages of these countries and these are still available in translated form even though some of their originals have become extinct in the country of their origin. Based upon the fundamental principles of ayurveda, some local herbs, diet and drinks were included in the traditional medicine of the respective countries. The *materia medica* of ayurveda was thus enriched.

India was severally invaded by outsiders like the Greeks, the Saks and the Huns. When these people came into contact with the rich tradition of India, especially the medical science, they carried back with them medicines and doctors. Indian doctors who went with them, translated ayurvedic texts into their languages. The new drugs which were specially used in those places were incorporated into the ayurvedic pharmacopoeia. Such repeated exchanges of scholars enriched ayurveda and its *materia medica*. Through commercial channels ayurvedic drugs and spices were exported to these countries and they were held in high esteem there.

Several universities were established during this period for imparting theoretical and practical training in different religious and secular subjects. Taxila and Nalanda were the two such universities which attracted not only intellectuals, from different parts of this country but many from abroad. In Taxila, there was a medical faculty with Ātreyā as its Chairman. In Buddhist literature, there are many interesting stories and anecdotes about the activities of these universities, their scholars and faculty members. One such anecdote is related to Jīvaka who was three times crowned as the King of Physicians because of his proficiency in the art of healing. He was an expert in paediatrics and brain surgery. It was the practice at that time for candidates desirous of admission to the faculty in the university to appear for a test before the Dvārapāla or the gate-keeper. Jīvaka and several other princes had to face these tests before being considered for admission to the medical faculty. They were asked to go to the nearby forests and collect as many plants as possible, which did not possess any medicinal property. By the evening candidates returned

with several plants which they considered to be free from medicinal properties. Jīvaka did not return for several days and, when he did, he was empty handed. On a query from the gate-keeper, Jīvaka replied, "I could not find any plant, or for that matter anything which does not have medicinal value." He alone was selected for admission to the medical faculty. This was the status of knowledge of the candidates for the medical faculty at that time. This was the time when the knowledge of *materia medica* became highly developed.

As has been mentioned before, Buddhism was partially responsible for the arrest of development in some branches of ayurveda. Foreigners who ruled over India brought with them medicines and medical men from their own countries and patronised them. The practice of ayurveda, thus, lost the support and patronage of the rulers. Apart from foreign invasions, during the medieval period, the ruling states in this sub-continent itself were engaged in fighting amongst themselves. The spread of Buddhism was so rapid among the masses of India and abroad that the intellectuals of the country were terribly afraid for their own existence. While their rulers were engaged in political battles, these intellectuals quarrelled among themselves in the name of religion. During this process, many libraries were burnt. Quite apart from any original thinking, the scholars could not preserve even the books which had already been composed prior to this period. The practice of ayurveda was despised. It was considered sinful to touch a dead body or a woman giving birth to a child. Thus, the practice of obstetrics, anatomical dissections and surgery went out of the hands of the physicians. Examination of urine and stool was considered unclean. Pulse examination by touching the patient was frowned upon. Thus, the practitioners of ayurveda became out-castes. The profession did not attract intellectuals. Specialised branches disappeared from the scene. What remained were only a few medicines for a few diseases and these were practised by people of low intellectual calibre.

Because of the arrest of the progress, many superstitious interpolations and redactions crept into the medical texts. Even these texts were not readily available. Such was the

state of affair during the sixteenth century A.D. which moved Rājī Todaramalla to salvage the remanants of these sciences from the then available mutilated texts by incorporating the knowledge and experience of the scholars of that time. In this encyclopaedic work different topics of ayurveda are described in 97 chapters. Out of these, only ten selected chapters have been utilised for preparation of the present work on *materia medica*.

### Literature on Ayurvedic *materia medica*

The oldest text on the *materia medica* of ayurveda now extant is the *Rasa vaiśesika* of Nāgārjuna (fifth century A.D.). It deals, among others, with various concepts of drug composition and drug action. During the medieval period, the *Aṣṭāṅga nighaṇṭu* was composed by one Vāhatācārya. This work describes the synonyms of drugs belonging to various groups or *gaṇas* of *Aṣṭāṅga saṃgraha*. This Vāhatācārya seems to be different from Vāgbhaṭa, the author of *Aṣṭāṅga hrdaya* and *Aṣṭāṅga saṃgraha*. This seems to be the work done during the eighth century A.D..

The *Paryāya ratnamālā* of Mādhava (9th century A.D.) describes the synonyms of different groups of drugs. *Dhanvantari nighaṇṭu* is perhaps the most popular text where the properties of different groups of drugs are described along with their synonyms. This work was composed prior to the thirteenth century A.D. *Nighaṇṭu śeṣa* was composed by a Jain scholar namely Hemacandra in twelfth century A.D. It contains the synonyms of different types of plants. *Śodhala nighaṇṭu* is another important work on the *materia medica* of ayurveda next to *Dhanvantari nighaṇṭu*. It was composed during the twelfth century A.D. *Madanapāla nighaṇṭu* composed by Madana pāla in 1374 A.D. describes the properties of different types of drugs. *Kaiyadeva nighaṇṭu* written by Kaiyadeva, describes the properties of 9 groups of drugs. It was composed during A.D. 1450. Bhāva miśra composed an encyclopaedic work called *Bhāva prakāśa* during the sixteenth century A.D. It has a separate section on the description of drugs and their synonyms. Besides, several texts on *rasa sāstra* were composed during this period. In these texts the properties of metals and minerals and a few vegetable as well as animal products are also described.

These texts on the *materia medica* of ayurveda were composed prior to the composition of *Āyurveda Saukhyam* of Todarānanda. Many verses of *Āyurveda Saukhyam* are also available in the *Bhāva-prakāśa*, *Āyurveda prakāśa* and *Mādhava nighaṇṭu*, even though these names are not quoted by the author. A cursory glance through the text of *Āyurveda Saukhyam* of Todaramalla indicates that the author has taken care to indicate the name of the text or the author from where material has been compiled. *Mādhava nighaṇṭu*, *Āyurveda prakāśa* and *Bhāva prakāśa* were already composed when *Āyurveda Saukhyam* was under preparation. Either these works were not considered important enough to be cited as references or they were not available to the scholars who compiled the text of *Āyurveda Saukhyam*. The identity of the texts between these works namely, *Āyurveda Saukhyam* on the one hand, and *Mādhava nighaṇṭu*, *Āyurveda prakāśa* and *Bhāva prakāśa* on the other, indicates that all of them might have collected their textual material from another work which has since gone extinct.

The classification of drugs, food and drinks in these texts vary from each other. The system of classification followed by *Mādhava nighaṇṭu* is closer to the classification followed in *Ayurveda Saukhyam*.

### **Basic Concepts regarding the Creation of the universe**

Ayurveda has drawn its basic concepts from the different philosophical systems of ancient India. The *Sāṃkyā-Pātañjala* system and the *Nyāya-Vaiśeṣika* system have considerably influenced the physical, physico-chemical, physiological and pharmacological theories of ayurveda. *Sāṃkyā-Pātañjala* system accounts for the creation of the universe and composition of matter on the principles of cosmic evolution. The *Nyāya vaiśeṣika* system lays down the methodology of scientific studies and elaborates the concepts of mechanics, physics and chemistry.

The manifested world, according to the *Sāṃkyā* is an evolution of the unmanifested *Prakṛti* or primordial matter. stuff, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and

uncontrolled as well as without beginning and without end. This unity of *Prakrti* is a mere abstraction. It is in reality an undifferentiated manifold and indeterminate infinite continuum of three attributes called (1) the *sattva* (2) the *rajas* and (3) the *tamas*. The *sattva* attribute is the medium of reflection of intelligence. The *rajas* represents the energy which creates a tendency for work by overcoming resistance. The *tamas* is the mass or inertia where the effects of *rajas* and *sattva* in the form of energy and conscience respectively are manifested.

These three *gunas* or attributes are interdependant. The *rajas*, in combination with the *sattva*, helps in the creation of the sensory and motor faculties including the mental faculty. The *rajas*, in combination with *tamas*, gives rise to the five categories of *tanmātrās* which are also known as subtle *bhūtas*. These *tanmātrās* are in the form of quanta of different types of energy, which, by different types of permutation and combination, gives rise to different categories of material. All these quanta of energy are present in all the types of matter. Therefore, there is nothing like a pure substance consisting of only one type of energy. It is at this stage that the energy is transformed into matter with undifferentiable distinction.

These unmanifested *tanmātrās* and the manifested *mahābhūtas* are of five types namely, *prthvī*, *ap*, *tejas*, *vāyu* and *ākāśa*. Since there is nothing like a pure substance, as has already been explained, the substance of a drug is called *pārthiva*, *āpya*, *taijasa*, *vāyavīya* or *ākāśīya*, depending upon the predominance of the *tanmātrās* of *prthvī*, *ap*, *tejas*, *vāyu* and *ākāśa* respectively in its composition.

According to *Nyāya-Vaiśeṣika* system, there are nine *dravyas* or categories of matter. They are the five *mahā bhūtas*, namely, *prthvī*, *ap*, *tejas*, *vāyu* and *ākāśa* and *dik* (direction or space), *kāla* (time), *ātman* (soul) and *manas* (mind). It is significant to note here that the time and space are considered in *Nyāya-Vaiśeṣika* as two different categories of matter. Similarly, *ātman* and *manas* are also considered as matter. Thus, according to *Nyāya-Vaiśeṣika*, the entire universe, including the time, space, soul and mind is of nine categories. Depending upon

their attributes all the basic atoms of modern physics and chemistry can be classified into these five categories of *mahābhūtas*. If these items are to be explained according to the *Sāṃkhyā-Pātañjala* system then each one of these atoms is a conglomeration of five categories of energy or *tanmātrās*, having a mass in the form of *prthivī*, cohesion or gravitation in the form of *ap*, heat or light in the form of *tejas*, motion in the form of *vāyu* and intermittent space in the form of *ākāśa* *tanmātrā*. Thus, the *Nyāya-Vaiśeṣika* concept of matter begins from where the *Sāṃkhyā-Pātañjala* concept of matter ends. There is a subtle difference between these two concepts.

These *mahābhūtas* are present both in drugs and in human bodies, in a particular proportion. The human body grows during young age, gains stability during adulthood and gets decayed or reduced during the old age. During all these stages of human life, these *mahābhūtas* remain in a particular proportion in a state of equilibrium in the human body. During the different stages of life, because of the activities of life force represented in the form of the action of *agni* or enzymes, there is a natural consequence of these *mahābhūtas* being consumed for the manifestation of energy and heat. This natural loss is replenished and the normal growth and maintenance of stability are achieved by the supplementation of these *mahābhūtas* through intrinsic and extrinsic sources i.e., food, drinks, senses, air, light and mental activities.

If there is any change in this equilibrium of *mahābhūtas* in the human body, it results in disease and decay. To correct this state of imbalance, the patients are given different types of drugs, food, drinks and regimens which help in the maintenance of this state of equilibrium. This, in brief, is the concept on the basis of which a drug is selected for the treatment of a disease. But it is very difficult to ascertain the nature of the *mahābhūtas* which have undergone changes in the body. It is also difficult to ascertain the quantum of *mahābhūta* present in a particular drug, diet or regimen. That is why, for all practical purposes, this theoretical concept in ayurveda has further been simplified with a view to enable the physician to determine with ease and convenience the nature of

disturbance in the body and the type of drug, diet and regimen required for a healthy person and a patient.

### Composition of Human body

The five *mahābhūtas* which enter into the composition of the human body are classified into three categories, namely (1) *doṣas*, (2) the *dhātus* and (3) the *malas*. *Doṣas* govern the physiological and physico-chemical activities of the body and there are three in number, namely (1) *vāyu*, (2) *pitta* and (3) *kapha*. (These are often mistranslated as wind, bile and phlegm respectively). *Vāyu* is responsible for all the movements and sensations, including motor actions inside the body. *Pitta* is responsible for all physio-chemical activities of the body in the form of metabolism, production of heat and energy. *Kapha* is the substance which maintains compactness or cohesiveness in the body by providing the fluid matrix to it. These *doṣas* are dominated by different *mahābhūtas* as per the table given below :—

<i>Doṣa</i>	<i>Dominating mahābhūta</i>
1. <i>Vāyu</i>	<i>Vāyu and ākāśa mahābhūtas</i>
2. <i>Pitta</i>	<i>Tejas mahābhūta</i>
3. <i>Kapha</i>	<i>Prthvī and ap mahābhūtas.</i>

These *dosas*, namely, *vāyu*, *pitta* and *kapha*, are further divided into five categories each. Their locations and functions are described in detail in ayurvedic classics. Diseases that are produced by the aggravation or diminution of *doṣas* are also described in ayurvedic texts. From these signs and symptoms manifested in the human body, the physician can judge the type of *mahābhūta* that has gone astray resulting in the manifestation of the disease and this helps the physician to select a particular drug.

The *dhātus* are the basic tissue elements of the body. They are seven in number, namely, (1) *rasa* or chyle or plasma, (2) *rakta* or the red-blood corpuscles, (3) *māṁsa* or muscle tissue, (4) *medas* or the fat tissue, (5) *asthi* or bone tissue, (6) *majjā* or the bone marrow and (7) *śukra* and *rajas* or the sperm and ovum which are responsible for procreation.

These *dhātus* or basic tissue elements remain in a particular proportion in the human body and any change in their equilibrium leads to disease and decay. Their functions are described in detail in ayurvedic classics. Diseases are produced only when the *doṣas* interact with these *dhātus* and this happens only when there is disturbance in their equilibrium.

These seven *dhātus* are also composed of five *mahābhūtas*. However, *prthvī mahābhūta* predominates in muscle and fat tissues; *jala mahābhūta* predominates in lymph, chyle and other fluid tissue elements; the hemoglobin fraction of the blood is primarily composed of *tejas mahābhūta*; bones are composed of *vāyu mahābhūta* and the pores inside the body are dominated by *ākaśa mahābhūta*.

If there is any change in the equilibrium of these *dhātus* certain signs and symptoms are manifested in the body which are described in detail in ayurvedic classics. From these signs and symptoms, the physician can ascertain the *mahābhautic* requirement of the body for the correction of the disease, and drugs are selected accordingly.

The *malas* or the waste products are primarily of three categories, namely, (1) the stool, (2) the urine and (3) the sweat. These are required to be eliminated regularly. The catabolic products of the body in the form of unwanted *mahābhūtas* are eliminated through them. If these are not eliminated in the required quantity, then this results in disease and decay, and various signs and symptoms are manifested in the body. From these signs and symptoms, the physician can ascertain the exact *mahābhautic* requirement of the body and select a drug or recipe for correcting the disease.

Thus, the physician can ascertain the exact position of the *mahābhūtas* in the body from certain external signs and symptoms.

### **Drug Composition**

Depending upon the predominance of *mahābhūtas*, drugs

are classified into five categories details of which are given in the table below :

Predominance of <i>mahābhūta</i> in the drug.	Attributes and actions of the drug.
(1)	(2)
<i>Prthvi</i>	Substances that are heavy, tough, hard, stable, non-slimy, dense, gross and abounding in the quality of smell are dominated by <i>prthvī</i> ; they promote plumpness and stability.
<i>Ap</i>	Substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by <i>ap</i> or <i>jala</i> ; they promote stickiness, unctuousness, compactness, moistness and happiness.
<i>Tejas</i>	Substances that are hot, sharp, subtle, light, ununctuous, non-slimy and abounding in the qualities of vision are dominated by <i>tejas</i> ; they promote combustion, metabolism, lustre, radiance and colour.
<i>Vāyu</i>	Substances that are light, cold, ununctuous, rough, non-slimy, subtle and abounding in the qualities of touch are dominated by <i>vāyu</i> ; they promote roughness, aversion, movement, non-sliminess and lightness.

(1)	(2)
<i>Ākāśa</i>	Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by <i>ākāśa</i> ; they promote softness, porosity and lightness.

From the above description alone, it becomes difficult at times to select a particular drug, diet, drink or regimen for the treatment of a particular disease. To facilitate the understanding of the *mahābhautic* composition of a drug and to ascertain its exact action on the human body, drugs are classified into six categories on the basis of their tastes; into 20 categories on the basis of their *gunas* or attributes; into eight or two categories on the basis of their *vīrya* or potency and into three categories on the basis of their *vipāka* or the taste that emerges after digestion. In ayurvedic texts, the actions of different groups of drugs on the above lines are described in detail. From these tastes (*rasas*), attributes (*gunas*), potency (*vīrya*) and the taste that emerges after digestion (*vipāka*), one can determine the *mahābhautic* composition of the drug. The dominating *mahā bhūtas* in drugs of different tastes are given in the table below :

Taste	Predominating <i>mahā bhūtas</i>
1. Sweet	<i>Prthvi</i> and <i>ap</i>
2. Sour	<i>Ap</i> and <i>tejas</i>
3. Saline	<i>Prthvī</i> and <i>tejas</i>
4. Pungent	<i>Vāyu</i> and <i>tejas</i>
5. Bitter	<i>Vāyu</i> and <i>ākāśa</i>
6. Astringent	<i>Vāyu</i> and <i>prthvī</i> .

*Mahābhautic* predominance for the manifestation of twenty *gunas* or attributes is given in the table below :

Guna	Predominating <i>mahā bhūtas</i>
1. <i>Guru</i> (heavy)	<i>Prthvī</i> and <i>ap</i>
2. <i>Laghu</i> (light)	<i>Tejas</i> , <i>vāyu</i> & <i>ākāśa</i>

3. <i>Śīta</i> (cold)	<i>Ap</i>
4. <i>Uṣṇa</i> (hot)	<i>Tejas</i>
5. <i>Snigdha</i> (unctuous)	<i>Ap</i>
6. <i>Rūksa</i> (ununctuous)	<i>Pr̥thvī, tejas and vāyu</i>
7. <i>Manda</i> (dull)	<i>Pr̥thvī and ap</i>
8. <i>Tīkṣṇa</i> (sharp)	<i>Tejas</i>
9. <i>Sthira</i> (stable)	<i>Pr̥thvī.</i>
10. <i>Sara</i> (fluid)	<i>Vāyu and ap</i>
11. <i>Mrdu</i> (soft)	<i>Ap and ākāśa</i>
12. <i>Kaṭhina</i> (hard)	<i>Pr̥thvī</i>
13. <i>Viśada</i> (non-slimy)	<i>Pr̥thvī, tejas, vāyu and ākāśa</i>
14. <i>Picchila</i> (slimy)	<i>Ap</i>
15. <i>Slakṣṇa</i> (smooth)	<i>Tejas</i>
16. <i>Khara</i> (rough)	<i>Vāyu</i>
17. <i>Sūkṣma</i> (subtle)	<i>Tejas, vāyu and ākāśa</i>
18. <i>Sthūla</i> (gross)	<i>Pr̥thvī</i>
19. <i>Sāndra</i> (dense)	<i>Pr̥thvī</i>
20. <i>Drava</i> (liquid)	<i>Ap</i>

About *vīrya* or potency, there are two different views. One group of scholars hold *uṣṇa* (hot) and *śīta* (cold) to be the two types of *vīryas*. Regarding their *mahābhautic* composition *uṣṇa dravyas* are dominated by *tejas mahā bhūta* and *śīta dravyas* are dominated by *ap* and *pr̥thvī mahā bhūtas*. Another group of scholars hold eight attributes as *vīryas* and their *mahā bhautic* composition is given below :

<i>Vīrya</i>	<i>Predominating mahā bhūtas</i>
1. <i>Śīta</i>	<i>Pr̥thvī and ap</i>
2. <i>Uṣṇa</i>	<i>Tejas</i>
3. <i>Snigdha</i>	<i>Jala</i>
4. <i>Rūksa</i>	<i>Vāyu</i>
5. <i>Guru</i>	<i>Pr̥thvī and ap</i>
6. <i>Laghu</i>	<i>Tejas, vāyu and ākāśa</i>
7. <i>Manda</i>	<i>Ap</i>
8. <i>Tīkṣṇa</i>	<i>Tejas</i>

*Vipāka* or the taste of a drug after digestion, is of three types, namely, *madhura* (sweet), *amla* (sour) and *kaṭu* (pungent).

The *mahābhautic* composition of these *vipākas* is determined according to those of the respective tastes.

The action of some drugs cannot be explained according to their *rasa* (taste), *guna* (attribute), *vīrya* (potency) and *vipāka* (taste that emerges after digestion). It is because the *mahā bhūtas* which take part in the manifestation of *rasa*, *guna* etc., do not actually take part in producing the therapeutic action of the drug. They manifest their action only when the drug is administered to the patient and this is called *prabhāva* or specific action.

It will be seen from the above that a drug, diet or drink, for a healthy person or a patient to prevent and cure a disease, is not selected empirically but on the basis of a rational theory. In the ayurvedic texts on *materia medica*, in respect of each drug, such rational explanations are not provided because such details were not found necessary. None the less, these rational explanations are always kept in view before deciding upon the therapeutic effect of a drug. On the basis of accumulated experience and the repeated observations through centuries, these actions are determined. A physician or a research worker is supposed to have prior comprehension of the rationality of these actions on the basis of *paribhāṣā* that is described in the fundamental concepts.

### **Mechanism of Drug Action**

Before closing this topic, it will be necessary to explain some basic differences in the mechanism of drug action between ayurveda and the modern allopathic system of medicine. Ayurveda, like other systems of traditional medicine, has its unique features. It lays more emphasis on the promotion of positive health and prevention of diseases. The existence of organisms and their role in the causation of several infective diseases in the body have been recognised and elaborated. But for the prevention and cure of such diseases, the drugs and therapies prescribed in ayurvedic classics and administered by ayurvedic physicians do not aim at only killing these organisms. Some of these medicines might have bacteriostatic or bactericidal effects. But most of them do not act in this way. In

ayurveda, more emphasis is laid upon the "field" than the "seed". If the field is barren then the seed, howsoever potent it may be, will not germinate. Similarly, howsoever potent the germ or the bacteria may be, they will not be able to produce disease in the human body unless the tissues of the body are fertile (vitiated) enough to accept them and help in their growth and multiplication. Killing these germs by administering medicine would not solve the problem permanently. It may give instant relief, and perhaps the body resistance during this period will be developed enough as a reaction to the infection by these germs which may result in the prevention of their further attacks. Man cannot live in an absolutely germ-free atmosphere even though he can minimise it. The only thing that can be done safely is to keep the tissues of the body barren and unreceptive towards these germs. Once the body is afflicted, the tissues should be so conditioned by drugs, diet and other regimen that these germs or bacteria, by whatsoever name we may call them, will find the atmosphere hostile towards their survival, multiplication and growth. All medicines and therapies including preventive measures prescribed in ayurveda aim at conditioning the tissues and not killing the invading organisms.

Allopathic drugs which are employed specially for killing organisms may produce the same or a similar effect on the tissues of the body. When they are given in a dose sufficient to kill the invading organisms, they may simultaneously kill the friendly organisms in the body as well, and may impair the normal functioning of the tissues. Thus, they produce side or toxic effects while curing the disease. Ayurvedic medicines, on the other hand, while conditioning the tissues of the body against the organisms, nourish and rejuvenate them. Thus, when the disease is cured, the individual gets many side benefits. It is because of this that all ayurvedic medicines are tonics.

Except for a few modern drugs, e.g. minerals and vitamins, all others are meant exclusively for patients. All ayurvedic drugs, on the other hand, can be given to both patients and healthy individuals simultaneously—in patients they cure diseases and

in healthy individuals they prevent disease and promote positive health. To illustrate the point : *vāsā* (*Adhatoda vasica* Nees) is very often prescribed by ayurvedic physicians to a patient suffering from bronchitis, laryngitis, pharyngitis and even tuberculosis. May be, some fractions of this drug have properties to kill some of the organisms causing these ailments. But that is not the primary consideration which motivates the physician to prescribe this drug. These organisms thrive and multiply to produce a disease in the respiratory tract and throat only when the local tissue elements are afflicted with excessive *kapha dosa*. *Vāsā* counteracts this aggravated *kapha dosa*, and helps in the maintenance of its state of equilibrium in the body by which the organisms become incapable of producing these ailments.

In ayurveda the treatment prescribed does not aim at correcting the afflicted part alone. In the process of manifestation of the disease several organs are involved. The disease takes its origin from a particular place. It moves through a particular channel and then gets manifested in a particular organ. Therefore, the treatment always aims at correcting the site of origin, the channels of circulation along with the site of manifestation of the disease—all together. Take for example, the treatment of bronchial asthma which in ayurvedic parlance is known as *tamaka śvāsa*. The breathing difficulty in the disease is caused by the spasm of the bronchi, and to relieve it, antispasmodic drugs are generally prescribed in modern medicine. But the aim of the ayurvedic treatment of this disease is different. May be, some ayurvedic drugs used against this disease have this antispasmodic effect which can be demonstrated even in animals under experiment. But most of the drugs which are used in this treatment will not produce any anti-spasmodic effect and a pharmacologist will be at a loss and reject them as useless in the treatment of bronchial asthma. A clinician, on the other hand, will appreciate its effects on his patients even though he may not be able to explain their effects in terms of modern physiological and pathological concepts. This disease takes its origin from the stomach and small intestine. The primary aim of the ayurvedic physician is to correct these two organs either by

giving emetic therapy, or by giving such medicines which will keep the bowels clean. *Harītakī* (*Terminalia chebula* Retz.) along with other medicines is useful in correcting these two organs of the body, and therefore, all preparations indicated for the treatment of bronchial asthma invariably contain *harītakī* and other drugs having identical properties.

These four topics on (1) the basic concepts regarding the creation of the universe; (2) composition of the human body; (3) drug composition and (4) the mechanism of drug action, described above are very important to the understanding and appreciation of the *materia medica* of ayurveda. At times, research workers, in their enthusiasm to develop the new drug from the plant sources, chemically and pharmacologically screen the drugs prescribed in the ayurvedic *materia medica* without paying any attention to these basic concepts and peculiar features of the system. They try to isolate alkaloids, glycosides and other similar active principles from these drugs. These so called active principles are often not found in some of these ayurvedic drugs and when they are found they do not necessarily produce the results which are attributed to the whole drug in the ayurvedic *materia medica*. No wonder, therefore, that the scientists are disappointed at the end of their hard labour and after considerable expenditure from the State exchequer. Sometimes they come to an erroneous conclusion that all ayurvedic drugs or at least most of them are therapeutically useless. This disappointment and wrong conclusion could be avoided if the research on ayurvedic drugs is planned and designed in the beginning, keeping in view these fundamental principles of ayurveda on drug composition and drug action.

In the present text on ayurvedic *materia medica*, only the single drugs—their synonyms and properties are described along with a few compound recipes, food articles and drinks. In actual ayurvedic practice, along with the single drugs, a number of compound preparations are used. These single drugs and compound preparations which are in use in ayurvedic therapeutics are not free from shortcomings.

## Classification of Ayurvedic Drugs

In Ayurveda, more than 8000 medicines—single drugs and compound preparations—have been described. In general, these ayurvedic drugs can be classified into five categories as follows :

(a) *Scientifically Studied Drugs* : Some single drugs and compound preparations, for example, *sarpa gandhā* and *yoga rāja guggulu* have been studied scientifically and their therapeutic claims verified. *Sarpa gandhā* is useful for high blood pressure and *yoga rāja guggulu* for rheumatism. The gum resin of a plant called *guggulu* is the important ingredient of the latter medicine.

(b) *Popular Non-toxic Drugs* : Some ayurvedic medicines are popular for their therapeutic utility and of non-toxic character. One such medicine is *Cyavana prāśa*. *Āmalakī* is the important ingredient of this medicine which is useful in treating chronic diseases of the lungs like chronic bronchitis.

(c) *Effective but Toxic Drugs* : There are some drugs for example, *bhallātaka avaleha*, which have known therapeutic value but which also produce severe toxicity, if used injudiciously. *Bhallātaka* is the important ingredient of this medicine which is used in the treatment of chronic and obstinate skin diseases, among others.

(d) *Drugs of Rare Use* : Some drugs, for example, *Srī viṣṇu taila*, though mentioned in ayurvedic classics, are not in extensive use. Only physicians of certain regions of India use them and claim their efficacy.

(e) *Hereditary and Patent Drugs* : Some physicians have specialised in curing certain diseases. The formulae and methods of preparation of the drugs they administer are known only to them or to the trusted members of their family. While some of the drugs are not as effective as the claims made for them, some others are found to be very effective. In most cases, physicians are not at all willing to disclose the formulae; and even if they give consent, it is associated with a demand for heavy financial compensation.

## Need For Standardization

In olden days, the physician was rarely required to be consulted for minor ailments because the senior members of every family were well acquainted with the use of herbs available in their vicinity for treating such ailments. The physician's role in such cases was only to guide the family members to obtain the correct herb, to process it properly and to instruct the patient about the dietetic and other regimen to be followed. Only serious cases were brought to the physician for direct supervision, and in such cases, he had to prepare his own medicines. Things have changed now. At present, the physician is approached even for a minor ailment. People generally are not interested in knowing common household remedies or they do not believe in their efficacy. Thus, ayurvedic physicians, like modern doctors, have become busy practitioners who are also hard pressed for time to prepare their own medicines. Even for dispensing, these physicians are dependant entirely upon their compounders. As a result, many big commercial firms supplying medicines to ayurvedic physicians have come into existence. This, in turn, has led to a number of problems as follows :

(a) *Collection of Premature Herbs* : For therapeutic purposes different parts of medicinal plants are required to be used which are to be collected during specified periods. For example, *āmalakī* should be collected only when the fruits are fully ripe. Annual plants should be collected before the ripening of seeds, biennials during spring and perennials during autumn. Twigs must be of the first year's growth and roots, leaves and bark should be collected in the cold, hot and rainy seasons respectively. These instructions are seldom followed during the actual collection of herbs by large manufacturers of ayurvedic medicines.

(b) *Improper Processing and Preservation*: Usually, raw drugs are stored for some time before they are processed. Proper care in processing and preservation is required so that the active principles of the drugs may not get deteriorated. Dumping them in bundles or in gunny bags, and keeping them exposed

to sun, rain and dust, adversely affect their therapeutic effectiveness.

(c) *Methods of Preparation* : Various methods are indicated in ayurvedic texts for the preparation of the same medicine. While some of the methods involve much time and labour, some others are less expensive. For reasons of economy, quite a few pharmacies follow the less expensive methods or develop some methods which make their products less expensive with no guarantee that the drugs so prepared are equally effective. According to ayurvedic texts, raw oil has to be processed before it is used for the preparation of medicated oil. This processing is known as *mūrcharā*. Pharmacies very rarely resort to this processing and in the absence of standard methods for testing these discrepancies in their drug preparation, the physicians cannot be sure about the effectiveness of the drugs they prescribe.

(d) *Use of Adulterated and Sub-standard Drugs* : Therapeutically important drugs like *vatsa nābha* and *yāṣṭi madhu* are often adulterated and sold in the market at a comparatively cheaper price. In the absence of any effective control over the sale of adulterated and spurious drugs, the dealers take full advantage and sell to their customers anything that resembles, or is made to resemble the genuine drug. The art of adulteration and preparation of spurious drugs has advanced to such an extent that even the most experienced among the *vaidyas* finds it difficult to distinguish between genuine and spurious samples. Ayurvedic physicians as well as commercial firms are often cheated and supplied with adulterated stuff. This obviously results in the circulation of sub-standard drugs in the market.

(e) *Substitution of Costly Drugs* : In some ayurvedic texts, of late, *pratinidhi dravyas* or official substitutes of many costly drugs have been prescribed; for example, *kuṣtha* can be used in place of *pūṣkara mūlī* and *gaja pippalī* in the place of *cavya*. Instead of treating these usages as exceptional cases, the substitutes are often unscrupulously used as a rule (under the shelter of textual prescriptions) to make the medicinal preparations cheaper.

(f) *Omission of Ingredients:* Generally speaking, compound preparations are used in ayurvedic medicines. It is often the total effect of all the ingredients in the formula rather than the action of individual drugs that plays a vital role in therapeutics. Drug combinations are envisaged to serve the following important purposes :

(i) *Synergistic action :* *Trṇa-pañca-mūla-kvātha* presents a case of synergistic action. Even though all the ingredients of this group are known to be diuretics, still when given together, they produce marked diuresis which effect is not observed in individual drugs.

(ii) *Combined action :* The case of *Rāsnā-saptaka-kvātha* used for the treatment of rheumatic afflictions is illustrative of the combined action of an ayurvedic medicine. For curing rheumatism, which is known in ayurveda as *āma vāta*, the medicine should have sedative, digestive, laxative and anti-inflammatory action. Of all the ingredients of this drug, *rāsnā* is anti-inflammatory and sedative, ginger promotes digestion, and the root of *erānda* is a laxative.

(iii) *Neutralizing toxicity :* An example of this is the case of *Agni tundi vati*. *Kupīlu* is an irritant to the nerves. It cannot be taken alone in a heavy dose as is required to make it therapeutically effective. But it is well tolerated when taken in combination with other drugs, specially after undergoing *śodhana*.

(iv) *Specific Action :* An example of this is the case of *Cyavana prāśa*. *Pippalī* added to this preparation has heating effect in addition to anti-tubercular property. The heating effect of the preparation is neutralized by the addition of other cooling drugs like *āmalakī*. Thus, the medicine is left with a marked anti-tubercular effect.

Keeping the above points in view, various formulae have been described for medicinal preparations in ayurvedic classics. Due to non-availability of drug ingredients or the expense involved, if any ingredient is accidentally or intentionally omitted from the preparation then not only is the efficacy reduced but adverse effects may also be produced at times.

(g) *Improper Storage* : Different categories of ayurvedic preparations which remain effective for a certain limited period are described in the classics. If these drugs are kept for a longer period, they lose their potency. Large manufacturing concerns, however, cannot help neglect this rule; for, the drugs prepared cannot be consumed immediately but will have to be sent to their various branches. Hence, there is considerable lapse of time before the medicine is actually used by the patient.

### **Identification of Raw Drugs**

It is difficult to correctly identify certain drugs described in ayurvedic classics due to the following reasons :

(a) *Non-availability* : Some drugs like *Soma* and *Jīvaka* are not available now a days. It is probable that they have become extinct.

(b) *Multiplicity of Names* : In ayurvedic classics, drugs are often described with synonyms. Synonyms apart, the same drug is known by different names in different parts of the country. For example, *Clitoria ternatea* Linn. which is known in North India as *aparā jitā*, is called *śāmkha puṣpi* in South India. But these two have distinct and different therapeutic attributes or characteristics.

(c) *Many Drugs with Same Name* : Under the name of *rāśnā*, thirteen different drugs are being made use of in different parts of the country for medicinal preparations.

(d) *Non-availability of Specific Varieties* : The drug *harītakī* is said to be of seven varieties. But presently, not more than four varieties are available. So is the case with other drugs like *bhrīgarāja* and *dūrvā*.

(e) *Exotic Plants* : Some plants, though introduced in India very recently, have grown profusely. Due to lack of proper knowledge, some of these plants have been given ayurvedic names which have led to their wrong identification.

For example, *Argemone mexicana* Linn. is often mistaken for *svarṇa-kṣīrī*.

(f) *Adulteration* : Because of short supply, drugs, such as *yasti-madhu*, are often adulterated.

(g) *Synthetic Preparations* : Taking advantage of the heavy demand from consumers of certain drugs, such as *vāṁśa locana* or bamboo salt, some firms have started manufacturing imitations and synthetic preparations the therapeutic efficacy of which is in no way comparable to that of the genuine drug.

### Difficulties for Identification

Most of the ayurvedic drugs can be identified conveniently. But there are some, which elude proper identification because of the following reasons :

(a) *Passage of Time* : Ayurvedic classics were written about 3000 years ago. Some of the drugs described at that time may have undergone modifications due to physical and genetic factors and some others may have become extinct. Thus, identification of a drug from the physical characteristics mentioned in the ayurvedic texts or commentaries thereon is not an easy task. The plant *soma*, which is mentioned even in the Vedas, is described by Suśruta as having 15 leaves in total. On new moon day, the plant, becomes leafless and every day thereafter, one leaf is added to it till it has 15 leaves on full moon day. Its root is said to contain a large quantity of an exhilarating sweet juice. Plants of this description are not, however, to be seen now.

(b) *Inadequate Description* : An important plant by name *svarṇa-kṣīrī* is described as having golden latex and leaves like those of *sārivā*. This is said to grow in the Himalayas. This information is, however, very inadequate for identifying the plant correctly. Whether the contributors to the ayurvedic classics had a knowledge of systematic botany or not is a debatable point; but when these texts were compiled, there was no printing facility, so much so that brevity was always the rule in describing ayurvedic drugs.

(c) *Loss of Contact* : In olden days, learning had to be done through *guru-śisya paramparā*, which meant that the disciple had to seek and obtain first-hand knowledge from teachers. But with the advent of foreign influence, this traditional way of learning has been given up. Due to the inadequacy of written texts and the absence of direct links to gain deeper knowledge of the ayurvedic classics, it became difficult for later authors to appreciate what has been originally stated in the classics; and this has resulted in incoherent views. Personal knowledge of drugs available in various surroundings has become so meagre that ayurvedic physicians are often required to seek guidance from cow-herds and forest dwellers for the identification of such drugs.

(d) *Lack of Facility* : Even the available knowledge is not properly codified. Descriptions of plants and animals are also available in texts allied to ayurveda, such as *Smṛti sāstras* and *Dharma sāstras*. They are required to be critically screened.

(e) *Observance of Secrecy* : In the medieval period, in order to prevent the acquisition of ayurvedic knowledge by foreign invaders and unscrupulous natives, names having more than one meaning and also with allegorical meanings have been used in the texts. Due to the rigidity observed in the selection of disciples, some authors died without training even a single disciple and the knowledge acquired by them had thus been lost.

(f) *Short Supply* : Some important raw drugs, such as musk and bamboo salt, are in short supply. Hence, their prices are not only very high but spurious substitutes for them are also largely sold in the market.

### **Procedure for Naming Formulae**

The names of the drug formulations are usually based on the following six factors :

(a) *Important Ingredient* : Some preparations are named after the important ingredient, for example, *Āmalakī rasāyana*.

(b) *Authorship* : The name of the sage or *rishi* who first discovered or patronized the formula is used in naming the drug, for example, *Agastya haritaki*.

(c) *Therapeutic Property* : The disease for which the formula was indicated is at times used in naming the preparation, for example, *Kuṣṭiaghna lepa*.

(d) *First Ingredient of the Formula* : The drug that heads the list in the formula is sometimes used in naming the preparation, for example, *Pippalyāsava*.

(e) *Quantity of Drug* : At times, the preparation is named after the quantity of drug used, for example, *Satpala ghrta*.

(f) *Part of the Plant* : The drug is at times named after the part of the plant used, for example, *Daśa mūla kaṣāya*.

### Multiplicity of Formulae

There are medicines having the same name but a number of different formulae, so much so that each differs from the other in composition, ratio of ingredients, method of preparation, mode of administration, mode of action, dosage and *anupāna*. Take, for example, *khadirādi vati*. It has as many as eight formulae. In this preparation, the number of ingredients varies from 5 to 37, and the percentage of the main ingredient, namely, *khadira* (catechu) varies from 15 to 92. In four out of the eight formulae, costly drugs like *kasturi* or musk are added, the percentage of musk varying from formula to formula. In one formula, poisonous drugs like *bhallātaka* and *bākuci* are added as they are considered to be effective in obstinate skin diseases including leprosy. Thus, standardization of such medicines, which must also take into account of these variations, poses a very difficult problem.

### Pharmaceutical Processes

In ayurveda, different pharmaceutical processes are followed in the preparation of drugs. Besides helping isolation of the

active fraction of the drugs, these processes help make the medicines:

- (a) easily administrable,
- (b) tasteful,
- (c) digestible and assimilable,
- (d) therapeutically more effective,
- (e) less toxic and more tolerable, and
- (f) more preservable.

### *Sodhana or Purification*

Some raw drugs are required to be used after *Sodhana*. The literal meaning of the word *sodhana* is purification. But this is often misinterpreted to mean that the substance is rendered physically and chemically pure. *Sodhana*, no doubt, brings about physical and chemical purity to some extent but at times more physical and chemical impurities are added to the substance during certain stages of this processing. By such additions, the drug becomes less toxic and therapeutically more effective. Pure aconite, for example, cannot be administered so freely as *sodhita* aconite. Aconite, which is a cardiac depressant, becomes a cardiac stimulant after *sodhana* with cow's urine. Thus, the actual implications of *sodhana* processes require detailed study.

Some gum resins, such as *guggulu* and some drugs containing volatile oils, such as *kusīha* are also described to undergo *sodhana* by boiling them with milk, *go-mūtra*, etc. Boiling of, these drugs however, definitely reduces the volatile oil content which is supposed to be therapeutically very active. The utility of such purificatory processes should, therefore, be studied before proceeding with the standardization of ayurvedic drugs.

Ayurveda should not be viewed from the point of history of medicine alone. It is both history and medicine. No doubt, there is a history of thousands of years behind it, but it is even now a living medical system catering to the health needs of millions of people living in India, Sri lankā and Nepal.

including some of the Central Asian and South East Asian countries. There are several hundreds of trained and registered practitioners of ayurveda in these countries and people have implicit faith in the therapeutic efficacy of the drugs and therapies of this system. Like other medical systems it has, of course, its limitations. Advanced civilization and modernisation have not left ayurveda untouched. Accidental human errors and intentional profit motives coupled with the vicissitudes of time have created several problems for this system of medicine. Therefore, the Ayurvedic drug that is found in the market may not carry the same therapeutic effect as is claimed for it in the ayurvedic texts. The reasons for this are elaborated in the last eight topics of this 'Introduction' for the guidance of research workers, practitioners and well wishers of this system. The ayurvedic *materia medica* provides a rich store-house of therapeutically effective drugs and these gems are to be selected with due care for mitigating the miseries of the suffering humanity.”

अमन्त्रमक्षर नास्ति नास्ति मूलमनौषधम् ।  
अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ।

“There is no letter which is not a *mantra* (incantation); there is no root which is not a medicine and there is no human being who is not useful. Only their *yojaka* (co-ordinator) is a rare commodity.”



## CHAPTER 1

भैषज्याहारचेष्टानां यो न वेन्ति गुणागुणं ।  
न स वेन्ति भिषक् सम्यक् स्वस्थास्वस्थहिताहितम् ॥१॥  
अतः समस्तवस्तुनां गुणदोषविनिश्चयः ।  
ज्ञातव्यो यत्नतः सद्भ्रूवर्वेदैः परहितार्थिभिः ॥ २ ॥

A physician who is not acquainted with the good and bad effects of drugs, diet and regimens, does not correctly know the things which are useful and harmful for healthy persons and patients. Therefore, a good physician who desires the welfare of others, should carefully ascertain the good and bad qualities of all these things.

संक्षिप्तं ग्रंथमिच्छन्ति भिषजो विस्तरद्विषः ।  
संक्षिप्तोऽयमतः सूक्तः संप्रयुक्तो निगद्यते ॥ ३ ॥

Physicians generally do not like to go through details. They like books in condensed form. Therefore, this work is being composed in a condensed form by collecting useful material (from different sources).

वृद्धिं तुल्यगुणेभविर्विपरितगुणं: क्षयं ।  
 युक्तैर्यान्ति हि सक्षेपाद्वोषाद्याः सर्वधातवः ॥ ४ ॥  
2, 3

In brief, all *dhātus*, *doṣas* etc., get increased in quantity by the utilization of homologous material (having similar properties). They get decreased by the utilization of material having opposite properties.

### द्रव्यगुणरत्नमालायाम्

द्रव्ये रसो गुणो वीर्य विपाकः शक्तिरेव च ।

संवेदनक्रमादेताः पञ्चावस्था प्रकीर्तिताः ॥ ५ ॥

### According to *Dravyaguna Ratnamālā*

*Rasa* (taste), *guṇa* (property), *vīrya* (potency), *vipāka* (taste that emerges after digestion) and *śakti* (specific action)—these are the five consecutively manifested states of matter.

कवचिद्रसो गुणः कवापि वीर्य विपाक एव च ।

कवचित्प्रभावः स्वं कर्म द्रव्यस्थो विदधाति हि ॥ ६ ॥

While being lodged inside the matter, sometimes the *rasa*, sometimes the *guna*, sometimes the *vīrya*, sometimes the *vipāka* and sometimes the *prabhāva* manifest their effects on the individual's body.

मधुरोऽम्लः पटुश्चैव कटुतिर्कक्षायकाः ।

इत्येते षड्ग्रासाः ख्याताः नानाद्रव्यसमाश्रिताः ॥ ७ ॥

### Six Tastes

*Madhura* (sweet), *amla* (sour), *paṭu* or *lavanya* (saline), *kaṭu* (pungent), *tikta* (bitter) and *kaṣāya* (astringent)—these are the six *rasas* (tastes) which are lodged in matter.

मधुर रसगुणः

<sup>४</sup>  
रसो मधुरकः शीतो धातुस्तन्यबलप्रदः ।

चक्षुष्यो वातपित्तघ्न कुर्यात्स्थौल्यमलकृमीन् ॥ ८ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६:१७५]

बालबृद्धक्षतक्षीणवर्णकेशोन्द्रियोजसाम् ।

प्रशस्तो बृहणः कण्ठ्यः गुरुः सन्धानकृमतः ॥ ६ ॥

[अष्टाङ्गहृदयः सूत्र १० · ७-८]

विषधनो पिच्छिलश्चापि स्तनग्नः प्रीत्यायुषोर्हितः ।

### Attributes of Sweet taste

Sweet taste is cooling, promoter of the growth of tissue elements (*dhātus*), lactation (*stanya*) and strength. It promotes eyesight (*cakṣusya*), alleviates *vāyu* and *pitta*, and causes obesity, excessive production of waste products (*mala*) and *kṛmi* (parasites). It is useful for children, old men and persons suffering from consumption and emaciation. It is also useful for complexion, hair, sense organ and *ojas*. It is nourishing and promoter of voice. It is heavy (*guru*) and it helps in uniting the broken or torn tissues (*sandhānakṛit*). It is anti-toxic, slimy (*picchila*) and unctuous (*snigdha*). It is conducive to pleasant feeling and longevity.

सोऽतियुक्तो ज्वररश्वासगलगण्डार्वुदकृमीन् ।

स्थौल्याग्निमान्द्यमेहांश्च कुर्यान्मेदःकफामयान् ॥ १० ॥

When used in excess, it causes *jvara* (fever) *śvāsa* (asthma), *galaganda* (goitre), *arbuda* (tumour), *kṛmi* (parasitic infestation), *sthāulya* (obesity), *agnimāndya* (suppression of digestive power), *meha* (obstinate urinary disorders including diabetes), and diseases caused by the vitiation of *medas* (adipose tissue) as well as *kapha*.

## अथाम्लः

रसोऽम्लः पाचनो रुच्यः पित्ताश्लेष्माप्रदो लघुः ।

<sup>५</sup> लेखनोष्णो वहिः शीतः क्लेदनः पवनापहः ॥ ११ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६:१७६-१८०]

स्तिनग्धस्तीक्ष्णः सरः शुक्रविबन्धानाहदृष्टिहा ।

हर्षणो रोमदन्तानामक्षिभूविनिकोचकः ॥ १२ ॥

## Attributes of Sour Taste

Sour taste is carminative (*pācana*) and appetiser (*rucya*). It produces *pitta* and *ślesman*. It is light, *lekhana* (which causes scraping), hot, *vahiḥ sīta* (cooling from outside) and *kledana* (promoter of stickiness). It alleviates *vāyu*. It is unctuous, sharp and *sara* (mobile). It reduces *śukra* (semen), *vibandha* (constipation), *ānāha* (tymphanitis) and eye sight. It causes horripilation and tingling sensation in teeth. It also causes twitchings in eyes and eyebrows.

सोजतियुक्तो अमं 'कुर्यात्तृड्दाहतिमिरज्वरान् ।

कण्डूपाण्डुत्वविस्फोटशोथवीसर्पकुष्ठकृत् ॥ १३ ॥

When used in excess, it causes *bhrama* (giddiness), *trṭ* (morbid thirst), *dāha* (burning sensation), *timira* (cataract), *jvara* (fever), *kāñḍū* (itches), *pāṇḍutva* (anemia), *visphoṭa* (postules), *śotha* (ocdema), *visarpa* (erysipelas) and *kuṣṭha* (obstinate skin diseases including leprosy).

## अथ लवणः :

लवणः शोधनो रुच्यः पाचनः कफपित्तदः ।

पुँस्त्ववातहरः कायशैथिल्यमृदुताकरः ॥ १४ ॥

बलध्न आस्यजलदः कपोलगलदाहकृत् ।

## Attributes of Saline taste .

Saline taste is *śodhana* (cleansing), *rucya* (appetiser) and

*pācana* (carminative). It produces *kapha* and *pitta*. It reduces virility (*purnstva*) and *vāyu*. It causes slothfulness (*saithilya*) and softness (*mṛdutā*) of the body. It reduces strength. It causes salivation and burning sensation in the cheek and throat.

६  
सोऽतियुक्तोऽक्षिपाकास्तपित्तकोपक्षतादिकृत् ।

वलीपलितखालित्यकुष्ठवीर्संपत्तृप्रदः ॥ १५ ॥

[ भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १८०-१८३ ]

When used in excess, it causes *akṣipāka* (conjunctivitis), *asrapitta* (bleeding from different parts of the body), *kṣata* (consumption), *valī* (premature wrinkling), *palita* (premature graying of hair), *khālitya* (baldness), *kuṣṭha* (obstinate skin diseases including leprosy), *visarpa* (erysipelas) and *tṛṭ* (morbid thirst).

अथ कटुः :

‘कटुकः पित्तलः श्लेष्मकृमिकण्डूविषापहः ।

७  
आग्नेयो वातलः स्तन्यमेदःस्थौल्यहरो लघुः’ ॥ १६ ॥

‘अश्रुदो नासिकाक्षयास्यजिह्वाओद्वेजको मतः ।

दीपनः पाचनो रुच्यो नासिकाशोषणः परम् ॥ १७ ॥

क्लेदमेदोवसामज्जशकृत्सूत्रोपशोषणः ।

स्रोतःप्रकाशको रुक्षो मेध्यो वर्चोविबन्धकृत्’ ॥ १८ ॥

[ भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १८५-१८६ ]

### Attributes of Pungent taste

Pungent taste aggravates *pitta* and reduces *kapha*, *kṛmi* (parasitic infection), *kandū* (itching) and toxicity. It has properties of fire (*agni*) and it aggravates *vāyu*. It reduces *stanya* (lactation), *medas* (fat) and *sthaulya* (adiposity). It is light. It causes lacrimation and irritates nose, eyes, mouth and tip of the tongue. It is *dīpana* (stimulant of digestion), *pācana* (carminative) and *rucya* (appetiser). It causes dryness (*sōṣana*) of the

nose. It depletes (*śoṣana*) *kleda* (sticky substance in the body), *medas* (fat), *vasā* (muscle fat), *majjā* (bone marrow), *śakrt* (feces) and *mūtra* (urine). It opens up the channels of circulation. It is ununctuous (*rukṣa*). It promotes intellect (*medhya*). It produces more of feces and constipation.

८  
सोऽतियुक्तो भ्रमास्थौष्ठतालुशोषातिसारदः ।  
९  
कण्ठादिपीडामूर्च्छातृटकंपदो बलशुक्र [हृत] ॥१६॥

When used in excess, it causes giddiness, dryness of mouth, lips and palate and diarrhoea. It also causes pain in throat etc., *mürchā* (fainting), *tṛṭ* (morbid thirst) and *kampa* (shivering). It reduces strength and semen.

अथ तिक्तः :

तिक्तः शीतस्तृषामूर्च्छिवरपित्तकफान् जयेत् ।  
१० कमिकुष्ठविषोत्क्लेशादाहरक्त [गदा] पहः ॥ २० ॥  
रुच्यः स्वयमरोचिष्णुः कण्ठस्तन्यास्यशोधनः ।  
वातलोऽग्निकरो नासाशोषणो रुक्षणो लघुः ॥ २१ ॥

### Attributes of Bitter taste

Bitter taste is cooling and it cures morbid thirst, fainting and fever. It alleviates *pitta* and *kapha*. It cures *kṛmi* (parasitic infection), *kusṭha* (obstinate skin diseases including leprosy), *vīsa* (poisoning), *utklesha* (nausea), *dāha* (burning sensation) and diseases caused by the vitiation of blood. Even though bitter taste itself is not relishing it is an appetiser. It cleanses the throat, lactation and mouth. It aggravates *vāyu* and stimulates *agni* (enzymes responsible for digestion and metabolism). It dries up the nose. It is ununctuous and light.

सोऽतियुक्तः शिरशूलमन्यास्तम्भथर्मार्त्तिकृत् ।  
कम्पमूर्च्छातृषाकारी बलशुक्रध्यप्रदः ॥ २२ ॥  
[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १८८-१६१]

When used in excess, it causes *śirah śūla* (headache), *manyāstambha* (torticolis), *śrama* (exhaustion), *artī* (pain), *kampa* (tremor), *mūrchā* (fainting) and *trṣā* (morbid thirst). It reduces strength and semen.

अथ कषायः :

कषायो रोपणो ग्राही शोषणो वातकोपनः ।

जिह्वाजाइयकरः कण्ठस्रोतसां च विबन्धकृत् ।

### Attributes of Astringent taste

Astringent taste is healing (*ropana*), constipative (*grāhi*) and drying (*śoṣana*). It aggravates *vāyu*. It causes sluggishness in the movement of the tongue and it obstructs the throat as well as the channels of circulation. It causes constipation.

‘सोऽतियुक्तो ग्रहाधमानहृत्पीडाक्षेपणादिकृत्’ ॥ २३ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६४]

When used in excess it causes *graha* (obstruction), *ādhmāna* (tymphanitis), *hṛtpidā* (pain in cardiac region), *ākṣepaṇa* (convulsions) etc.

अथ तत्रैवविशेषः :

मधुरं श्लेष्मलं सर्वमृते शाले पुरातनात् ।

‘मुद्गगोधूमतःक्षौद्रातिसताया जाङ्गलामिषात् ॥ २४ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६५]

### Exceptions

All sweet things aggravate *kapha* except old *śāli* rice, *mudga* (*Phaseolus mungo* Linn.), wheat, honey, sugar and meat of animals of *jāṅgala* type.

अम्लं पित्तकरं प्रायो विना धात्रीं च दाइमात् ।

लवणं प्रायशो द्वेषी नेत्रयोः सैन्धवं विना ॥ २५ ॥

प्रायः कटु तथा तिक्तमवृद्धं वातकोपनम् ।

शुण्ठीकृष्णारसोनानि पटोलममृतां विना ।

प्रायशस्तम्भनं प्रोक्त कषायमभयां विना ॥ २६ ॥

All sour things aggravate *pitta* except *dhātri* and *dādima*. Generally saline things afflict eyesight; but rock salt (*saindhava*) is an exception to it. Generally pungent and bitter things are not aphrodisiac and they aggravate *vāyu*. *Sunthī*, *kṛṣṇā*, *rasona*, *paṭola* and *amṛtā* are, however, exceptions. All astringent things are generally *stambhana* (constipative); but *abhaya* is an exception to this rule.

सामान्येनात्र निदिष्टा गुणाः षड्संभवाः ।

<sup>11</sup>

रसानां योगजेऽपि स्यादन्य एव गुणोदयः ॥ २७ ॥

In the above, properties of drugs having six tastes are described in general. Combination of various tastes, however, produces new properties which were non-existent in the original tastes.

सयोगाद्विषतां याति सममाज्येन माक्षिकम् ।

अमृतत्वं विषं याति सर्पदृष्टस्य वै यथा ॥ २८ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६६—२०० ]

At times the combination of certain drugs produces poisonous effects; for example, ghee and honey in equal quantities. Even a poison at times works like ambrosia; for example, administration of poisonous drugs to a person afflicted by snake bite.

अथ गुणानां गुणाः

लघुपथ्य परं प्रोक्तं कफनं शीघ्रपाकि च ।

गुरुवातहरं पुष्टिः श्लेष्मकृत् चिरपाकि च ॥ २९ ॥

### Actions of various *gunas* (attributes)

Things which are *laghu* (light) are wholesome. They

alleviate *kapha* and get digested immediately. Things that are *guru* (heavy) alleviate *vāta*. They cause nourishment and aggravate *kapha*. They take a long time for digestion.

स्तिरधं कफकर वातहरं वृष्यं बलप्रदम् ।

रुक्षं परं कफहरं समीरणकरं मतम् ।

तीक्ष्णं पित्तकरं प्रायो लेखनं कफवातहृत् ॥ ३० ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २०२—२०४]

*Snigdha* (unctuous) things aggravate *kapha* and alleviate *vāta*. They are aphrodisiac and they promote strength. *Rukṣa* (ununctuous) things alleviate *kapha* and aggravate *vāyu*. Things that are *tīkṣṇa* (sharp) aggravate *pitta* and they are generally *lekhana* (having scraping property). They alleviate *kapha* and *vāta*.

अथ वीर्यम् :

वीर्यमुष्णं तथा शीतं प्रायशो द्रव्यसंमतम् ।

यत्सर्वमनिषोमीयं दृश्यते भुवनत्रये ॥ ३१ ॥

### *Virya* (Potency)

*Virya* (potency) is of two categories viz., *usṇa* (hot) and *sīta* (cold). They are inherent in matter. They represent the *agni* and *soma* principles of the three worlds.

अथ-तदगुणः :

उष्णं वातकफौ हन्यात्पित्तं तु तनुते तराम् ।

शीतं वातकफातङ्कुरुते पित्तहृत्परम् ॥ ३२ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २३८—२३९]

### Their attributes

Those having *usṇa* (hot) potency alleviate *vāta* and *kapha* and they aggravate *pitta*.

Those having *sīta* (cooling) potency cause diseases of *vāyu* and *kapha*; but they alleviate *pitta*.

### अथ विपाकः :

<sup>१२</sup> स्वादुः पटुश्च मधुरमस्तोम्ल पच्यते रसः ।

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २४२]

कटुतिक्तकषायाणां पाकः स्यात्प्रायशः कटुः ॥ ३३ ॥

[चरकः सूत्र २६ : ५८]

### Vipāka (Taste that emerges after digestion)

The *vipāka* of sweet and saline things is *madhura* (sweet) and sour things have *amla* (sour) *vipāka*. The *vipāka* of pungent, bitter and astringent things is generally *kaṭu* (pungent).

### अथ विपाकानां गुणाः :

श्लेषमकृन्मधुरः पाको वातपित्तहरो मतः ।

अस्त्रस्तु कुरुते पित्त वातश्लेषमगदापहः ।

कटुः करोति पवन कफं पित्त च नाशयेत् ॥ ३४ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २४३—२४४]

### Attributes of Vipākas

Things having *madhura* (sweet) *vipāka* aggravate *kapha* and alleviate *vāta* and *pitta*. Those having *amla* (sour) *vipāka* aggravate *pitta* and alleviate diseases of *vāyu* and *kapha*. *Kaṭu* (pungent) *vipāka* aggravates *vāyu* but alleviates *kapha* and *pitta* (?).

### अथ प्रभावः :

प्रभावस्तु यथा धात्री लकुचस्य रसादिभिः ।

समोऽपि कुरुते दोषत्रितयस्य विनाशनम् ॥ ३५ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २४६—२४७]

### Prabhāva or specific action

The examples of *prabhāva* are *dhātrī* and *lakuca*. They have similar *rasa* (taste) etc. But the former alleviates all the three *dosas* whereas the latter does not.

१३  
क्वचित् केवलं द्रव्यं कर्म कुर्यात् प्रभावतः ।

ज्वरं हन्ति शिरोबद्धा सहदेवीजटा यथा ॥ ३६ ॥

[ भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २४८ ]

At times the *dravya* (matter) itself produces action by its *prabhāva*. For example, the root of *sahadevī* cures fever when tied into the head (hair).

## NOTES AND REFERENCES

This is the eighth chapter of *Ayurveda Saukhyam* in Toḍarānanda and the invocation reads as follows :

गोपांगनाप्रांगणभूमिभागे शनैरगच्छत्सुनिगृह्णधात्रीं ।

पायान्नृपं टंडणवंशजातं पदद्वयं यः कृतवान् स्वसृष्टेः ।

1. परिहिताय वै इति षष्ठ पुस्तके पाठः :
2. द्रष्टव्यम् चरकः सूत्र ४४-५५ ।
3. “अौषधीषु सकन द्रववर्ग-धान्य-मांस-फल-शाक-रसायनं ।  
कृत्यमन्तमनुपानकं युक्तं भाव-भावरचनाक्रमएषः” ॥  
पाठोऽय आदर्शपुस्तकेषु अधिकमुपलभ्यते ।
4. मधुरो हि रसः इति आकरे पाठः ।
5. लेखितोष्णो इति आकरे पाठः ।
6. पित्तकोठक्षतादिकृत् इति आकरे पाठः ।
7. द्रष्टव्यम् भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १८४ ।
8. भ्रान्तिदाहमुखताल्वोष्ठशोधकृत् इति आकरे पाठः ।
9. बलशुक्रकृत् इति द्वितीयपुस्तके पाठः :
10. विषापहः इति द्वितीयपुस्तके पाठः ।
11. योगतस्तु इति आकरे पाठः ।
12. मिष्टः इति आकरे पाठः:
13. कुर्यात्प्रधानतः इति षष्ठपुस्तके पाठः ।

## CHAPTER 2

हरस्य भवने जाता हरिता<sup>१</sup> च स्वभावतः ।  
हरते सर्वरोगांश्च तेन प्रोक्ता हरीतकी ॥

*Haritaki (Terminalia chebula Retz.)*

It is called *haritaki* because of the following :

- (1) it grows in the abode of Hara (Lord Siva) i.e. in the Himalayas ;
- (2) it is green (*harita*) by nature ;
- (3) it cures (*harate*) all diseases ;

जीवन्ती जीवनो योगान् पावनात्पूतना मता ।  
सुधावदमृता ज्ञेया विजया विजयप्रदा ॥ २ ॥  
नृणामभयदा यस्मादभया तत्प्रकीर्तिता ।  
रोहिणी तु गुणरोहाच्चेतनाच्चेतकी मता ॥ ३ ॥

The names of different varieties of *haritaki* have the following significance :

- (a) *Jīvantī* because it promotes life (*jīvana*) ;
- (b) *Pūtanā* because it purifies (*pāvana*) ;
- (c) *Amṛtā* because it is like ambrosia (*amṛta*) ;
- (d) *Vijayā* because it endows the user with victory (*vijaya*) ;
- (e) *Abhayā* because it takes away fear (*bhaya*) ;
- (f) *Rohiṇī* because it promotes (*rohāt*) the attributes (*gunas*) ;
- (g) *Cetakī* because it promotes consciousness (*cetanā*).

जीवन्ती स्वर्णवणभा पूतनास्थिमती मता ।

अमृता त्रिदला प्रोक्ता विजया तुबरूपिणी ॥ ४ ॥

पंचागी त्वभया ज्ञया मता वृत्ता तु रोहिणी ।

अंगी<sup>३</sup> तु चेतकी ज्ञेया कर्म तासामिहोच्यते ॥ ५ ॥

Different varieties of *haritaki* have the following characteristics :

- (a) *Jīvantī* is golden in colour ;
- (b) *Pūtanā* has a bigger stone ;
- (c) *Amṛtā* has three *dalas* (pieces or fruits in a bunch)
- (d) *Vijayā* is like a *tumbī* ;
- (e) *Abhayā* has five *aṅgas* (pieces) ;
- (f) *Rohiṇī* is round in shape ,
- (g) *Cetakī* has three *angas* (pieces),

4

सर्वरोगेषु जीवन्ती प्रलेपे पूतना मता ।  
शुद्धयर्थममृता जे या विजया सर्वरोगहृत् ॥ ६ ॥  
अस्थिरोगेऽभया प्रोक्ता रोहिणी ब्रणरोहिणी ।  
चेतकी चूर्णयोगे स्यात्सप्तधाऽत्र प्रकीर्तिता ॥ ७ ॥

Properties of different varieties of *harītakī* are as below :

- (a) *Jīvantī* is useful in all diseases ;
- (b) *Pūtanā* is useful in external application ;
- (c) *Amṛtā* is useful in cleansing the body ;
- (d) *Vijayā* cures all diseases ;
- (e) *Abhayā* is useful in the diseases of bones ;
- (f) *Rohinī* helps in the healing of ulcers ;
- (g) *Cetakī* is useful in potions used in the form of powder.

These are the seven varieties of *harītakī*.

‘हरीतकी पञ्चरसाऽलवणा तुवरोत्कटा ।  
रूक्षोष्णा दीपनी मेध्या स्वदुपाका रसायनी ॥ ८ ॥  
5 सरा बुद्धिप्रदाऽमृष्या चक्षुष्या बृहणी लघुः ।

### Attributes

*Harītakī* has five tastes. It does not possess saline taste. It is extremely astringent. It is ununctuous, hot, *dīpana* (digestive stimulant), *medhya* (promoter of memory), *svādu pāka* (sweet in *vipāka*), *rasāyana* (rejuvenating), *sara* (laxative), *buddhi prada* (promoter of intellect), *āyusya* (promoter of longevity), *cakṣuṣya* (promoter of eye sight), *bṛmhāna* (nourishing) and *laghu* (light),

श्वास-कास-प्रमेहार्शः कुष्ठ-शोथोदरकुमीन् ॥ ६ ॥

<sup>६</sup>  
वैस्वर्यग्रहणीदोषविबन्धविषमज्वरान् ।

<sup>७</sup>  
गुल्माध्मानन्राणच्छदिहिक्काकण्डूहृदामयान् ।

<sup>८</sup>  
कामलां शूलमानाहं प्लीहानञ्चापि कर्षति' ॥ १० ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : १६-२२]

It cures *śvāsa* (asthma), *kāsa* (coughing), *prameha* (obstinate urinary disorders including diabetes), *arśas* (piles), *kuṣṭha* (obstinate skin diseases including leprosy), *śotha* (oedema), *udara* (obstinate abdominal diseases including ascitis), *kṛmi* (parasitic infections), *vaisvaryā* (hoarseness of voice), *grahāni dosā* (sprue syndrome), *vibandha* (constipation), *visamajvara* (malarial fever), *gulma* (phantom tumour), *ādhamāna* (tympanitis), *vraṇa* (ulcer), *chardi* (vomiting), *hikkā* (hiccup), *kandū* (itching), *hrdāmaya* (heart disease), *kāmalā* (jaundice), *śula* (colic pain), *ānāha* (wind formation in stomach) and *plihā* (splenic disorder).

अम्लत्वाद्वातशमनी पित्तधना स्वादुतिक्ततः ।

कटोः कषायात्कफहृत् त्रिदोषधनी हरीतकी ॥

Because of sour taste it alleviates *vāyu*; because of sweet and bitter tastes it alleviates *pitta* and because of pungent and astringent tastes it alleviates *kapha*. Thus, *harītakī* alleviates all the three *dosas*.

मज्जाश्रितं तु मधुरं अम्लं स्नायवास्थिसंश्रितम् ।

त्वगाश्रितं तु कटुकं तिक्तं वृत्ताश्रितं मतम् ॥ १२ ॥

अस्थ्याश्रित कषाय तु रसमाहुर्मनीषिणः ।

Tastes predominant in different parts of *harītakī* are as follows :

(1) Sweet taste in *majjā* or pulp ;

(2) Sour taste in fibres and stone ,

- (3) Pungent taste in skin ;
- (4) Bitter taste in stalk ;
- (5) Astringent taste in stone.

नवा स्त्रियाधा घना वृत्ता गुर्वी क्षिप्ता च याम्भसि ॥ १३ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : २ - ]

<sup>९</sup>  
निमज्जेत्सा प्रशस्ता स्यात्कथितातिगुणप्रदा ।

### Characteristics of good quality

*Haritaki* which is fresh, unctuous, compact, round and heavy is the best. When put in water it should sink. This type of *haritaki* is extremely useful and therapeutically very effective.

चर्विता वर्धयत्यग्निं पेषिता मलशोधिनी ।

<sup>१०</sup>  
स्वन्ना संग्राहिणी प्रोक्ता भृष्टा पथ्या त्रिदोषनुत् ॥ १४ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : २८, ३०]

### Different ways of Using

Used in different ways it produces the following effects :

- (1) when taken by chewing it promotes digestive power ;
- (2) when used in paste form it cleanses the bowels ;
- (3) when used by steam boiling it is constipative ;
- (4) when used after frying it alleviates all the three *dosas*.

ग्रीष्मे तुल्यगुडां सुसैन्धवयुतां मेघावनद्वेष्मवरे ।

तुल्या शर्करया शरद्यमलया शुण्ठ्या तुषारागमे ॥ १५ ॥

पिप्पल्या शिशिरे वसन्तमये क्षीद्रेण संयोजिताम् ।

राजन्प्राप्य हरीतकीमिवरुजो नश्यन्तु ते शत्रवः ॥ १६ ॥

### Use in different seasons

In different seasons *haritaki* should be used as follows :

- (1) In summer it should be used with equal quantity of *guda*;
- (2) In rainy season it is to be used with adequate quantity of *saindhava*;
- (3) In autumn season it is to be used with 'equal quantity of purified sugar ;
- (4) In the beginning of winter it is to be used with *śunṭhī*.
- (5) In the later part of winter it is to be used with *pippalī*.
- (6) In the spring season it should be mixed with honey and then used.

O ! King, let your enemies be destroyed as diseases get destroyed by the use of *haritakī* in the above mentioned manner.

लवणेन कफं हन्ति पित्तं हन्ति सशर्करा ।

घृतेन वातजान् रोगान्सर्वरोगान्गुडान्विता ॥ १७ ॥

### Usage for different *dosas*

It alleviates *kapha* when taken with salt. *Pitta* is alleviated when it is taken with sugar. When taken with *ghee* it cures all diseases caused by *vāyu*. Taken with *guda*, *haritakī* cures all types of diseases.

अध्वातिखिन्नः परिहीनतेजा रुक्षः कुशो लघनकर्षितश्च ।

पित्ताधिको गर्भवती च नारी विमुक्तसन्वस्त्वभया न सेवेत् ॥ १८ ॥

### Contra-indications

*Haritakī* should not be used by persons who are extremely exhausted by travelling, who have lost the lustre of their body, who have ununctuous skin, who are emaciated, whose body is dried up by fasting, whose *pitta* is aggravated, ladies who are pregnant and those who have lost their will power.

बिभीतकं स्वादुपाकं कषायं कफपित्तनुत् ।

उष्णवीर्यं हिमस्पर्शं भेदनं कासनाशनम् ॥ १६ ॥

रुक्षं नेत्रहितं केशं जंतुवैस्वर्यनाशनम् ।  
<sup>11</sup>

### *Bibhitaki (Terminalia belerica Roxb.)*

*Bibhitaki* is sweet in *vipāka*. It is astringent in taste. It alleviates *kapha* and *pitta*. It is hot in potency. It is cooling in touch. It is *bhedana* (purgative), *kāsa nāśana* (cures coughing), *rūkṣa* (ununctuous), *netrahita* (useful for eyesight) and *keṣya* (useful for hair). It cures parasitic infections and impaired voice.

बिभीतमज्जातृच्छिदिकफवातहरो लघुः ॥ २० ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : ३७-३८]

The seed pulp of *bibhitaka* cures *trṭ* (morbid thirst), *chardi* (vomiting) and diseases caused by *kapha* and *vāta*. It is light.

कषायो मदकृत्सवादुधात्रीमज्जापि तदगुणः ।  
<sup>12</sup>

### *Āmalakī (Emblica officinalis Gaertn.)*

The seed pulp of *āmalakī* has the same property as that of *bibhitaki*. It is intoxicating and sweet.

हरीतकीसमं धात्रीफलं किन्तु विशेषतः ॥ २१ ॥

रक्तपित्तप्रमेहधनं परं दृश्यं रसायनम् ।

The fruit of *dhātri* is similar to *haritakī* in its properties. It has, however, some specific properties. It cures *raktapitta* (a disease characterised by bleeding from different parts of the body) and *prameha* (obstinate urinary disorders including diabetes). It is exceedingly aphrodisiac and rejuvenating.

हन्ति वातं तदम्लत्वात्पित्तं माधुर्यशैत्यतः ।

कफं रुक्षकषायत्वात्फलं धात्र्यास्त्रिदोषजित् ॥ २२ ॥  
<sup>13</sup>

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : २८, ४०-४१]

It alleviates *rāta* because of its sour taste. Because of its sweet taste and cooling effect it alleviates *pitta*. *Kapha* is alleviated by its ununctuousness and astringent taste. The fruit of *dhātri* alleviate all the three *doṣas*.

कुर्यापित्तं तदम्लत्वात्कं माधुर्यशेत्यतः ।

वातं रूक्षकषायत्वादेवं किं न विपर्ययः ॥ २३ ॥

It should aggravate *pitta* by its sour taste. By its sweet taste and cooling effect *kapha* should get aggravated. Its ununctuousness and astringent taste should aggravate *vāyu*. Why does it not happen ?

धात्र्यास्त्रिदोषहंतृत्वं शक्त्यैव मुनिभिः स्मृतम् ।

संभावनावशादुक्ता रसादेवपि हेतुता ॥ २४ ॥

According to sages this property of *dhātri* to alleviate all the three *doṣas* is because of its *prabhāva* (specific action). This property has been explained on the basis of its *rasa* etc., because of the existence of such a possibility.

यस्य यस्य फलस्येह वीर्यं भवति यादृशम् ।

तस्य तस्यैव वीर्येण मज्जानमपि निर्दिशेत् ॥ २५ ॥

[सुश्रुतः सूत्र ४६ : २०८]

The potency (*vīrya*) of the pulp of the seed will be the same as that of its fruit. This rule is applicable to all plants.

अभयैका योजनीया द्वावेव तु विभीतकौ ।

धात्रीफलानि चत्वारि त्रिफलेयं प्रकीर्तिता” ॥२६॥<sup>14</sup>

### *Triphalā*

One fruit of *abhaya*, two fruits of *bibhūtakī* and four fruits of *āmalakī*—taken together these are called *triphalā*.

“शिवा पञ्चरसायुष्या चक्षुष्याऽलवणा सरा ।

मेध्योषणा दीपनी दोष-शोथ-कुप्ठ-ब्रणापहा ॥ २७ ॥

*Sīvā* has five tastes. It is *āyusya* (promoter of longevity), *cakṣusya* (promoter of eyesight), *alavana* (free from saline taste), *sara* (laxative), *medhya* (promoter of intellect), *uṣṇa* (hot) and *dīpana* (stimulant of digestion). It alleviates *doṣas*, *śotha* (oedema), *kuṣṭha* (obstinate skin diseases including leprosy) and *vraṇa* (ulcer).

तद्वद्धात्री विशेषेण वृष्या शीतैव वीर्यतः ।

*Dhātri* has similar properties. It has, however, some specific properties inasmuch as it is aphrodisiac and it is *sīta* (cooling) in potency.

‘भेदनं कटुरुक्षोषणं वैस्वर्यकृमिनाशनम् ।

15

चक्षुष्यं स्वादुपाक्यक्षं कषायं कफपित्तनुत्’ ॥ २८ ॥

[सुश्रुतः सूत्र ४६ : २००]

*Akṣa* is purgative, purgent, ununctuous and hot. It cures hoarseness of voice and parasitic infection. It promotes eyesight. It is sweet in *vipāka* and astringent in taste. It alleviates *kapha* and *pitta*.

‘त्रिफला कफपित्तधनी मेह-कुष्ठ-विनाशिनी ।

17

चक्षुष्या दीपनी रुच्या विषमज्वरनाशिनी’ ॥ २६ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : ४४]

*Triphalā* alleviates *kapha* and *pitta*. It cures *meha* (obstinate urinary disorders) and *kuṣṭha* (obstinate skin diseases including leprosy). It is *cakṣusya* (promoter of eyesight), *dīpana* (digestive stimulant) and *rucya* (appetiser). It cures *vīṣama jvara* (malarial fever).

कफपित्तहरा रुक्षा मधुरा मृदुरेचनी ।

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वातकृत्कटुका पाके कषाया त्रिवृताऽसिता ॥ ३० ॥

*Trivṛt* (*Operculina turpethum Silva Manso*)

The black variety of *trivṛt* alleviates *kapha* and *pitta*,

*rukṣa* (ununctuous), *madhura* (sweet), *mṛdu recana* (laxative), *vātakṛt* (aggravator of *vāta*), *kaṭu pāka* (pungent in *vipāka*) and astringent in taste.

तस्मादल्पातरगुणा विज्ञेया त्रिवृताऽरुणा ।

The reddish (*aruna*) variety of *trivṛt* is slightly inferior in quality.

ज्वरहृद्रोगवातासृगुदावर्त्तादि—रोगिपु ॥ ३१ ॥

राजवृक्षोऽधिकं पथ्यो मृदुर्मधुरशीतलः ।

### *Rājavṛkṣa* (Cassia fistula Linn.)

For patients suffering from *jvara* (fever), *hrdroga* (heart disease), *vātāśik* (gout) and *udāvarta* (upward movement of wind in abdomen), *rājavṛkṣa* is extremely wholesome. It is *mṛdu* (soft), sweet and cooling.

तत्फलं मधुरं बल्यं वातपित्तामहत्सरं ॥ ३२ ॥

पीतं तोयेन निन्नशेद्गुद्रसीं प्रबलामपि ।

Its fruit is sweet and strength promoting. It reduces *vāta*, *pitta* and *āma*. It is laxative. When taken with water it cures even the severe type of *grdhrasī* (sciatica).

कटुकाह्वा सरा रुक्षा कफपित्तज्वरापहा ॥ ३३ ॥

### *Kaṭukā* (Picrorhiza kurroa Royle ex Benth.)

*Kaṭukā* is laxative and ununctuous. It alleviates *kapha*, *pitta* and fever.

आयन्ती कफपित्तास्त्रगुलमज्वरहरी सरा ।

### *Trāyantī* (Gentiana kurroa Royle)

*Trāyantī* cures vitiated *kapha*, *pitta* and blood ~~मूढ़ा~~ (phantom tumour) and fever. It is laxative.

**Tikta valkali**

*Tikta valkali* alleviates vitiated *kapha*, *pitta* and blood, pain, *chardi* (vomiting) and *viṣa* (poisoning).

यासः सरो ज्वर-छर्दि-श्लेष्म-पित्त-विसर्पनुत् ।

**Yāsa (Alhagi pseudalhagi Desv.)**

*Yāsa* is laxative. It cures fever, vomiting, aggravated *kapha* and *pitta* and *visarpa* (erysipelas).

भूधात्री वातकृत्तिका कषाया मधुरा हिमा ॥ ३५ ॥

पिपासा कास-पित्तास-कफ-पाण्डु-क्षयापहा ।

**Bhūdhātri (Phyllanthus niruri Linn.)**

*Bhūdhātri* aggravates *vāyu*. It is bitter, astringent and sweet in taste. It is cooling. It cures *pipāsā* (morbid thirst), *kāsa* (coughing), *pittāsra* (a disease characterised by bleeding from different parts of the body), vitiated *kapha*, *pāṇḍu* (anemia) and *kṣaya* (consumption).

खदिरः कुष्ठवीसर्पमेहपित्तविषापह ॥ ३६ ॥

**Khadira (Acacia catechu Willd.)**

*Khadira* cures *kuṣṭha* (obstinate skin diseases including leprosy), *visarpa* (erysipelas), *meha* (obstinate urinary disorders including diabetes), aggravated *pitta* and *viṣa* (poisoning).

भूनिंबो वातलो रुक्षः कफपित्तज्वरापहः ।

**Bhūnimba (Swertia chirata Buch.—Ham.)**

*Bhūnimba* aggravates *vāyu*. It is ununctuous and it alleviates aggravated *kapha* and *pitta* as well as fever.

निबः पित्तकफच्छर्दिन्द्रियणहृल्लासकुष्ठनुत् ॥ ३७ ॥

<sup>21</sup> “शीतो ग्राह्यग्निकृत्कासज्वरतृट्कुमिमेहजित् ।

**Nimba (Azadirachta indica A. Juss.)**

*Nimba* cures aggravated *pitta* and *kapha*, *chardi* (vomiting), *vraṇa* (ulcer), *hṛyllāsa* (nausea) and *kuṣṭha* (obstinate skin diseases including leprosy). It is cooling, constipative and

digestive stimulant. It cures *kāsa* (coughing), *jvara* (fever), *tr̄t* (morbid thirst), *kr̄mi* (parasitic infection) and *meha* (obstinate urinary disorders including diabetes).

22  
निम्बपत्रं तु चक्षुष्यं कृमिपित्तविषप्रणुत्” ॥ ३८ ॥

Leaf of *nimba* promotes eye sight. It cures *kr̄mi* (parasitic infection), aggravated *pitta* and *vīsa* (poisoning).

23  
तत्फलं भेदनं स्निग्धमुष्णं कुष्ठहरं लघुं ।

Fruit of *nimba* is purgative, unctuous and hot. It cures *kuṣṭha* (obstinate skin diseases including leprosy). It is light.

महानिंबः परं ग्राही कषायो रूक्षशीतलः ॥ ३९ ॥

### *Mahā nimba* (*Melia azedarach* Linn.)

*Mahā nimba* is exceedingly constipative, astringent, ununctuous and cooling.

पर्पटः पित्ततृदाहज्वरहृत् श्लेष्मशोषणः ।

### *Parpaṭa* (*Fumaria parviflora* Lam.)

*Parpaṭa* cures aggravated *pitta*, *tr̄t* (morbid thirst), *dāha* (burning syndrome) and *jvara* (fever). It dries up *kapha*.

24  
पाठातीसारवूलधनी कफपित्तज्वरापहा ॥ ४० ॥

### *Pāṭhā* (*Cissampelos pareira* Linn.)

*Pāṭhā* cures *atisāra* (diarrhoea), *śūla* (colic pain), aggravated *kapha* and *pitta* and *jvara* (fever).

25  
“द्विविधः कुटजो ज्येय. पुस्त्रीभेदेन तद्विदा ।

वृहत्फल. इवेतपुष्प. स्निग्धो दीर्घच्छदः पुमान् ॥ ४१ ॥

तथातिरक्तवह्लत्वचः प्रोक्तो विशारदः ।

### *Kuṭaja* (*Holarrhena antidysenterica* Wall.)

According to scholars, *kuṭaja* is of two types viz., male

and female. The male variety has bigger fruits, white flowers and unctuous as well as long leaves. Its bark is exceedingly red and thick.

अणुफला वृत्तपुष्पा पुष्पैः श्यावारुण्युर्ता ॥ ४२ ॥

ध्वलत्वक् भवेद्यासौ विज्ञेया स्त्री न संशयः ।

If the fruits are small, flowers are round in shape and grayish red in colour and bark is white, then this is undoubtedly the female variety of *kuṭaja*.

कुटजः पुरुषो ग्राही रक्तपित्तातिसारनुत् ॥ ४३ ॥

वातच्छो प्रदरे योज्यो ततो हीनगुणाऽपरा ।

The male variety of *kuṭaja* is constipative and it alleviates *rakta-pitta* (a disease characterised by bleeding from different parts of the body) and *atisāra* (diarrhoea). It alleviates *vāyu* and is useful in *pradara* (menorrhagia and other allied gynaecological disorders).

The female variety is inferior in quality.

फलाच्च पुष्पतो ज्ञेया इति पाराशरोऽन्नवीत् ॥ ४४ ॥

According to the sage *Parāśara*; these varieties of *kuṭaja* should be determined from the characteristics of their fruits and flowers.

<sup>26</sup>  
‘कुटजः कफपित्तासृक् त्वच्दोषाशर्तोऽतिसारजित् ।’

*Kuṭaja* alleviates vitiated *kapha*, *pitta* and *rakta*. It cures *tvagdosa* (skin diseases), *arśas* (piles) and *atisāra* (diarrhoea).

तद्वीजं रक्तपित्तातिसारज्वरहरं हिमम् ॥ ४५ ॥

Its seed cures *rakta-pitta* (a disease characterised by bleeding from different parts of the body), *atisāra* (diarrhoea) and *jvara* (fever). It is cooling.

ह्रीवेरं छदिहृल्लासतृष्णातीसारनाशनम् ।

*Hrīvera (Coleus vettiveroides K. C. Jacob.)*

*Hrīvera* cures *chardi* (vomiting), *hṛllāsa* (nausea), *rṣṇā* (morbid thirst) and *atisāra* (diarrhoea).

कफधनं कटुकं तिक्तं मुस्त संग्राहिपाचनम् ।

*Mustā (Cyperus rotundus Linn.)*

*Mustā* alleviates *kapha*. It is pungent and bitter in taste, *samgrāhi* (constipative) and *pācana* (carminative).

दोषधनं पाचनं ग्राहि तिक्तं चातिविषाहृयम्<sup>27</sup> ॥ ४६ ॥

*Ativisā (Aconitum heterophyllum Wall.)*

*Ativisā* alleviates *doṣas*. It is carminative, constipative and bitter.

संग्राही कफवातधनं बिल्वं दीपनपाचनं ।

बालं, वृद्धं त्रिदोषाय दुर्जरं पूतिमारुतं ॥ ४७ ॥

*Bilva (Aegle marmelos Corr.)*

Unripe and immature fruit of *bilva* is constipative. It alleviates *kapha* and *vāta*. It is a digestive stimulant and carminative.

Ripe and matured fruit of *bilva* aggravates all the three *doṣas*. It is difficult of digestion and produces foul smelling wind.

कफवातामशूलधर्ना ग्राहिणी बिल्वपत्तिका ।

The *peśi* (pulp or flesh) of *bilva* cures vitiated *kapha* and *vāyu*, *āma* and *śūla* (colic pain). It is constipative.

‘फलेषु परिपक्वं यद्गुणवत्तदुदाहृतम् ।

बिल्वादन्यत्र विज्ञेयमामं तद्विगुणोत्तरम् ॥ ४८ ॥

[सुश्रूतः सूत्र ४६ : २०६]

Generally, among fruits, matured ones are considered to be of good quality. *Bilva* is an exception to this rule inasmuch as its immature fruits are better in quality.

कफानिलाम ---दुन्नर्मव्रच्छशोफोदरापहम् ।

सरं पुनर्वायुगमसुष्णावीर्यं रसायनम् ॥ ४६ ॥

**Punarnavā (Boerhaavia diffusa Linn.)**

Two varieties of *punarnavā* alleviate *kapha* and *vāyu*, reduce *āma* and cure *durnāman* (piles), *vradhma* (inguinal lymphadenitis), *śopha* (oedema) and *udara* (obstinate abdominal diseases including ascitis.) They are laxative and hot in potency. They are *rasāyana* (rejuvenating).

चित्रकोऽग्निसमः पाके शोफार्शः कृमिकुष्ठहाः ।

**Citraka (Plumbago zeylanica Linn.)**

*Citraka* acts like fire during digestion i.e. it is a strong digestive stimulant. It cures *śopha* (oedema), *arśas* (piles), *kṛmi* (parasitic infection) and *kusṭha* (obstinate skin diseases including leprosy).

लोहितः केशरागश्च कृमिकुष्ठज्वरापहः ॥ ५० ॥

The red variety of *citraka* imparts colour to the hair and it cures *kṛmi* (parasitic infection), *kusṭha* (obstinate skin diseases including leprosy) and *jvara* (fever).

तद्वदन्ती प्रभावात्तु विरेचयति सा नरम् ।

**Danti (Baliospermum montanum Muell.—Arg.)**

*Danti* has properties similar to those of *citraka*. However, because of *prabhāva* (specific action) it causes purgation.

कफकृमिहरी तीक्ष्णा हस्तिदन्ती विरेचनी ॥ ५१ ॥

**Hasti danti (Trichosanthes bracteata Voigt)**

*Hasti danti* alleviates *kapha* and *kṛmi* (parasitic infection). It is sharp and purgative.

जयपालो गुरुस्तिनाधो रेची पित्तकफापहः ।

**Jayapāla (Croton tiglium Linn.)**

*Jayapāla* is heavy, unctuous and purgative. It alleviates *pitta* and *kapha*.

स्तुही साष्ठीलिकाध्मानगुल्मोदरहरी सरा ॥ ५२ ॥

*Snuhī (Euphorbia nerifolia Linn.)*

*Snuhī* cures *asṭhilikā* (stony tumour in abdomen), *ādhamāna* (tympanitis), *gulma* (phantom tumour) and *udara* (obstinate abdominal diseases including ascitis). It is *sarā* (purgative).

दूषीविषोदरप्लीहागुल्मकुष्ठप्रमेहिपु ।

<sup>28</sup>

बहुदोषे प्रयोक्तव्यमनितुल्यं सुधापयः ॥ ५३ ॥

The latex of *snuhī* which is like fire should be used when the *doṣas* in a patient are aggravated very much in excess and also for patients suffering from *dūṣī viṣa* (artificial poison), *udara* (obstinate abdominal diseases including ascitis), *plīhā roga* (splenic disorder), *gulma* (phantom tumour), *kuṣṭha* (obstinate skin diseases including leprosy) and *prameha* (obstinate urinary disorders including diabetes).

हेमाह्वा रेचनी तिक्ता मदनुत् क्लेदकारिणी ।

कृमि-कंडू-कफानाह-विष- कुष्ठ-विनाशिनी ॥ ५४ ॥

*Hemāhvā (Argemone mexicana Linn.)*

*Hemāhvā* is purgative, bitter and *madanut* (cures intoxication.). It produces *kleda* (stickiness) in body. It cures *kṛmi* (parasitic infection), *kandū* (itching), vitiated *kapha*, *ānāha* (constipation), *viṣa* (poisoning), and *kuṣṭha* (obstinate skin diseases including leprosy).

<sup>29</sup>

ग्रक्कः

कृमिहरस्तीक्ष्ण

<sup>30</sup>

सरोर्ण-

कुष्ठनाशनः ।

*Arka (Calotropis gigantea R. Br. ex Ait.)*

*Arka* cures *kṛmi* (parasitic infection). It is sharp and purgative. It also cures *arśas* (piles) and *kuṣṭha* (obstinate skin diseases including leprosy).

तत्पयः कृमिदोषधनं हितं कुष्ठोदरार्शसाम् ॥ ५५ ॥

The latex of *arka* cures *kṛmidosa* (parasitic infection) and it is useful for patients suffering from *kuṣṭha* (obstinate skin

diseases including leprosy), *udara* (obstinate abdominal diseases including ascitis).

31                    32  
आरुष्करं तौवरकं कषायं कटुपाकि च ।  
  
उष्णं कृम्युदरानाहशोफदुन्नमिनाशनम् ॥ ५६ ॥  
33  
ग्रहणीकफवाताग्निमांद्यामज्वरगुल्मनुत् ।

*Āruṣkara & Tuvaraka* (*Semecarpus anacardium* Linn. f. & *Hydnocarpus wightiana* Blume)

*Āruṣkara* and *tauvaraka*—both are astringent in taste and pungent in *vipāka*. They are hot and they cure *kṛmi* (parasitic infection), *udara* (obstinate abdominal diseases including ascitis), *ānāha* (constipation), *śopha* (oedema) *durnāman* (piles), *grahani* (sprue syndrome), vitiated *kapha* and *vāta*, *agnimāndya* (suppression of the power of digestion), *āma*, *jvara* (fever) and *gulma* (phantom tumour).

तन्मज्जा मधुरः पाके वृष्यश्चार्शोहरः परः ॥५७॥

The pulp of these drugs is sweet in *vipāka* and aphrodisiac. It also cures *arśas* (piles).

गुग्गुलुः पिच्छिलः स्पर्शो विशदोभ्यवहारतः ।  
सुस्वादुः सकटुस्तिक्तः सकषायो रसायनः ॥ ५८ ॥  
वर्णः स्वर्यः कटुः पाके रुक्षः इलक्षणोग्निदीपनः ।  
क्लेदमेदोनिलश्लेष्मगंडमेहापचीक्रमीन् ॥ ५९ ॥  
पिङ्काग्रंथिशोथार्शोहन्त्युष्णसंसनो लघुः ।

*Guggulu* (*Commiphora mukul* Engl.)

*Guggulu* is slimy in touch. But it has a non-slimy (*viśada*) effect on the body when used. It is sweet, pungent, bitter and astringent in taste. It is *rasāyana* (rejuvenating), *varnya* (promoter of complexion), *svarya* (promoter of good voice), *katupāka* (pungent in *vipāka*), *rūkṣa* (ununctuous), *ślaksna*

(smooth) and *agnidīpana* (promoter of digestive power). It alleviates *kleda* (sticky material in the body), *medas* (fat), vitiated *vāyu* and *kapha*, *gaṇḍa* (goitre), *meha* (obstinate urinary disorders including diabetes), *apacī* (cervical adenitis), *kṛmi* (parasitic infection), *pidakā* (pimples), *granthi* (adenitis), *śoṭha* (oedema) and *arśas* (piles). It is hot, *sramisana* (laxative) and light.

स नवो बृंहणो वृष्यः पुराणस्त्वतिकर्षणः ॥ ६० ॥

Fresh *guggulu* is *bṛmhāna* (nourishing) and *vṛṣya* (aphrodisiac). Old *guggulu* is extremely depleting (*karsana*).

<sup>34</sup> ‘महिषाक्षो महानीलः कुमुदः पद्म इत्यपि ।

हिरण्यः पञ्चमो ज्येष्ठो गुग्गुलोः पञ्चजातयः ॥ ६१ ॥

<sup>36</sup> भृङ्गांजनसवर्णस्तु महिषाक्ष इति सूतः ।

महानीलस्तु विज्ञेयः स्वनामसमलक्षणः ॥ ६२ ॥

<sup>37</sup> कुमुदः कुमुदाभस्तु पद्मश्चामिषसन्निभ ।

<sup>38</sup> हिरण्याक्षस्तुहेमाभः पञ्चैते समुदाहृताः ॥ ६३ ॥

There are five varieties of *guggulu*. They are *mahiṣākṣa*, *mahānīla*, *kumuda*, *padma* and *hiranya*. *Mahiṣākṣa* variety has the colour of either *bhrṅga* or *añjana*. *Mahānīla* is extremely blue in colour. *Kumuda* variety has the colour of a *kumuda* flower i.e. white. *Padma* variety of *guggulu* looks red like flesh. *Hiraṇyākṣa* looks like gold. Thus all the five varieties of *guggulu* are illustrated.

<sup>39</sup> महिषाक्षो महानीलो गजेन्द्राणां हितावुभौ ।

[भावप्रकाशः पूर्वखण्डः तृतीय कर्परादिवर्ग ३३-३६]

<sup>40</sup> हयानां कुमुदः पद्मः स्वस्त्यारोग्यकरौ परौ ॥ ६४ ॥

विशेषेण मनुष्याणां कनकः परिकीर्तितः ।

41

कदाचिन्महिषाक्षस्तु मतः कैश्चन्नृणामपि ॥ ६५ ॥

*Mahiṣākṣa* and *mahānīla*—these two varieties of *guggulu* are useful in the treatment of elephants. *Kumuda* and *padma* varieties are useful in the treatment of horses. *Kanaka* variety is specifically indicated for human beings. According to some scholars *mahiṣākṣa* is also useful for the treatment of human beings.

गुग्गुलुर्वशदस्तिक्तो वीर्योषणः पित्तलः सरः ।

42

कषायः कटुकं पाके कटुरुक्षो लघुः परम् ॥ ६६ ॥

भग्नसंधानकृद्वृष्ट्यः सूक्ष्मः स्वर्यो रसायनः ।

दीपनः पिच्छिलो बल्यः कफवात्व्रणापचीः ॥ ६७ ॥

मेदो मेहांश्च वातास्त्रक्लेदकुष्ठामारुतान् ।

पिङ्काग्रन्थिशोफार्शोगण्डमालाकृमीञ्जयेत् ॥६८ ॥

*Guggulu* is *viśada* (non-slimy), *tikta* (bitter) and *uṣṇa vīrya* (hot in potency). It aggravates *pitta*. It is laxative and astringent in taste. It is pungent in *vipāka* as also in taste. It is ununctuous and extremely light. It heals fracture of bones. It is *vṛṣya* (aphrodisiac), *sūkṣma* (subtle), *svarya* (promoter of voice), *rasā-yana* (rejuvenator), *dīpana* (digestive stimulant), *picchila* (slimy) and *balya* (promoter of strength). It alleviates aggravated *kapha* and *vāta*. It cures *vraṇa* (ulcer), *apaci* (cervical adenitis), *meda* (adiposity), *meha* (obstinate urinary disorders including diabetes), *vatāsra* (gout), *kleda* (appearance of sticky material in excess in the body), *kuṣṭha* (obstinate skin diseases including leprosy), *āma māruta* (rheumatism), *piḍikā* (pimples), *granthi* (adenitis), *śopha* (oedema), *arśas* (piles), *gandumālā* (enlarged cervical glands) and *kṛmi* (parasitic infection).

माधुर्यच्छमयेद्वातं कषायत्वाच्च पित्तहा ।

तिक्तत्वात्कफजित्तेन गुग्गुलः सर्वदोषहा ॥६९ ॥

[भावप्रकाशः पूर्वखण्डः तृतीय कर्पूरादिवर्गं ३६—४१]

Because of its sweet taste it alleviates *vāta*. *Pitta* is alleviated by its astringent taste. It alleviates *kapha* because of its bitter taste. Thus, all the three *dosas* are alleviated by *guggulu*.

स नवो बृंहणो वृष्यः पुराणस्त्वतिलेखनः ।

स्त्रिरधः काञ्चनसङ्काशः पक्वजम्बूफलोपमः ॥ ७० ॥

नूतनो गुग्गुलुः प्रोक्तः सुगन्धि यस्तु पिच्छिलः ।

शुष्को दुर्गन्धकश्चैव त्यक्तप्रकृतिवर्णकः ॥ ७१ ॥

पुराणः स तु विज्ञेयो गुग्गुलुर्वीर्यवर्जितः ।

Fresh *guggulu* is *brīhāṇa* (nourishing) and *vṛṣya* (aphrodisiac). Old *guggulu* is extremely depleting (*lekhāna*).

Fresh *guggulu* is unctuous. It is golden in colour and it looks like a ripe fruit of *jambu*. It has fragrance and it is slimy. Old *guggulu* on the other hand emits a foul smell and it is devoid of its natural colour. Old *guggulu* does not possess the required potency.

अम्ल तीक्ष्णमजीर्णं च व्यवायं श्रममातपम् ॥ ७२ ॥

मद्य रोषं त्यजेत्सम्यक् गुणार्थो पुरसेवकः ।

The patient who is using *guggulu* should refrain from sour things, sharp things, things that are indigestible, sexual act, exhaustion, exposure to sun, alcoholic drinks and anger if he desires to have the prescribed therapeutic effects of this drug.

43

श्रीवासो मधुरस्तिक्तः स्त्रिरधोष्णस्तुवरं सरः ॥ ७३ ॥

44

पित्तलो वातमूर्धाक्षिस्वररुक्ककफपीनसान् ।

रक्षोऽश्रीस्वेदद्वौर्गन्धयूकाकण्डिव्रणप्रणुत् ॥ ७४ ॥

[भावप्रकाशः पूर्वखण्डः तृतीय कर्पूरादिवर्गं ४२-४७]

### *Srīvāsa (Pinus roxburghii Sargent)*

*Srīvāsa* is sweet and bitter in taste, unctuous, hot, saline and laxative. It aggravates *pitta*. It cures aggravated *vāta*, diseases of head, eyes and voice, aggravated *kapha*, *pīnasa* (chronic sinusitis), attacks by evil spirits (*rakṣas*), unauspiciousness, excessive sweating, foul smell of the body, lice (*yūkā*), itching and ulcer.

यदाऽमृतं वैनतेयो जहार सुरसत्तमात् ।

तदा ततोऽपतद् बिन्दुः स रसोनोऽभवद्भुवि ॥ ७५ ॥

पञ्चभिश्च रसैर्युक्तो रसेनाम्लेन वज्जितः ।

45

तस्माद्रसोन इत्युक्तो द्रव्यनिश्चयकारकः ॥ ७६ ॥

कटुकश्चापि मूलेषु तिक्तः पत्रेषु संस्थितः ।

नाले कषाय उद्दिष्टो नालाग्रे लवणः स्सृतः ॥ ७७ ॥

वीजे तु मधुरः प्रोक्तो रसस्तदगुणवेदिभिः ।

### *Rasona (Allium sativum Linn.)*

When *Garuḍa* took *amṛta* from *Indra*, then a drop of it fell down on the earth and *rasona* came out of it. According to scholars who are experts in the determination of various aspects of drugs, it is called '*rasona*' because it has five *rasas* (tastes) and it is devoid (*una*) of one *rasa* (taste) i.e. *amla* (sour). Pungent taste resides in its root (*bulb*); bitter taste in the leaf, astringent taste in the stem, saline taste at the top of the stem and sweet taste in the seed.

रसोनो बृंहणो बृष्यः स्त्रिधोषणः पाचनः सरः ॥ ७८ ॥

रसे पाके च कटुकस्तीक्ष्णो मधुरको मतः ।

भग्नसन्धानकृत्कंठयो गुरुः पित्तास्रवृद्धिदः ॥ ७९ ॥

बलवर्णकरो मेधाहितो नेत्रयो रसायनः ।

हृद्रोगजीर्णज्वरकुक्षिशूलविबन्धगुल्मारुचिकासशोफान् ॥५०॥

[भावप्रकाशः पूर्वखण्डः द्वितीय हरीतक्यादिवर्गं २२०—२२५]

दुर्नामकुष्ठानलसादजन्तुसमीरणश्वासकफांश्च हन्ति ।

*Rasona* is *bṛmhāna* (nourishing), *vṛṣya* (aphrodisiac), unctuous, hot, carminative and laxative. In taste and *vipāka* it is pungent. It is sharp in property and sweet. It helps in the healing of fracture. It is good for throat and heavy. It aggravates *pitta* and blood. It promotes strength, complexion, intellect and eyesight. It is rejuvenating. It cures *hṛdroga* (heart disease), *jīrṇa jvara* (chronic fever), *kukṣi śūla* (colic pain in the pelvic region), *vibandha* (constipation), *gulma* (phantom tumour), *aruci* (anorexia), *kāsa* (coughing), *sopha* (oedema), *durnāman* (piles), *kusṭha* (obstinate skin diseases including leprosy), *anala sāda* (suppression of the power of digestion), *jantu* (parasitic infection), *samīraṇa* (aggravated *vāyu*), *svāsa* (asthma) and aggravated *kapha*.

46

मद्यं मांसं तथाम्लं च हितं लघुनसेविनः ॥ ५१ ॥

### Diet

Alcoholic drink, meat and sour things are useful for a person using *rasona*.

व्यायाममातपं रोषमतिनीरं पयो गुडम् ।

रसोत्तमशनन् पुरुषम्त्यजेदेतान्निरन्तरम्” ॥ ५२ ॥

[भावप्रकाशः पूर्वखण्डः द्वितीय हरीतक्यादिवर्गं २२५—२२६]

### Prohibitions

A person using *rasona* should avoid exercise, exposure to sun, anger, water in excess, milk and *guda* (jaggery).

पत्रे सक्षारमधुरो मध्ये मधुरपिच्छिलः ।

तीक्ष्णोष्णो लसुनः कदः कटुपाकरसः सरः ॥ ५३ ॥

हृद्यः केश्यो गुरुर्वृद्ध्यः स्तिंगधो दीपनरोचनः ।

भग्नसंधानकृद्वल्यो रक्तपित्तप्रदूषणः ॥ ५४ ॥

किलास-कुष्ठ-गुल्माशोमेह-कृमि-कफानिलान् ।

सहिध्मापीनसश्वासकासान् हन्ति रसायनः” ॥८५॥

[माधवद्रव्यगुणः विविधौषधिवर्गं ३७—३६]

Its leaf is alkaline and sweet; its stem is sweet and slimy and its bulb is sharp, hot, pungent both in taste and *vipāka* and laxative. *Lasuna* is *hṛdaya* (cardiac tonic), *keśya* (promoter of hair), heavy, *vṛṣya* (aphrodisiac), unctuous, *dīpana* (digestive stimulant), *rocana* (appetiser), *bhagna sandhāna kṛt* (healer of fracture) and *balya* (strength promoting). It vitiates blood and *pitta*. It cures *kilāsa* (leucoderma), *kuṣṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour), *arśas* (piles), *meha* (obstinate urinary disorders including diabetes), *kṛmi* (parasitic infection), aggravated *kapha* and *vāyu*, *hidhmā* (hiccup), *pīmasa* (chronic sinusitis), *svāsa* (asthma) and *kāsa* (coughing). It is *rasāyana* (rejuvenating).

‘पलाण्डुस्तद्गुणस्तुल्यः कफहन्नातिपित्तलः ।

अनुष्णः केवलं [वा] तं स्वादुपाकरसो जयेत्’ ॥८६॥

### *Palāṇḍu* (*Allium cepa* Linn.)

*Palāṇḍu* has properties similar to those of *rasona*. It alleviates *kapha* but does not aggravate *pitta* in excess. It is not very hot. It alleviates *vāta* (which is not combined with other aggravated *dōṣas*). It is sweet in *vipāka* and taste.

‘पलाण्डुर्धुरो वृद्धयः कटु स्निग्धोऽनिलापहः ।

बल्यः पित्ताविरोधी च कफहृद्रोचनो गुरुः’ ॥ ८७ ॥

[माधवद्रव्यगुणः विविधौषधिवर्गं ८०]

*Palāṇḍu* is sweet, aphrodisiac, pungent and unctuous. It alleviates *vāyu*. It promotes strength and does not aggravate *pitta*. It alleviates *kapha*. It is an appetiser and heavy.

तीक्ष्णो गृजणको ग्राही ग्रहणशर्विकारनुत् ।

53  
पुष्पाणि कफवातधनान्येतान्येषां फलानि च ॥ ८८ ॥

### *Grīñjanaka (Daucus carota Linn.)*

*Grīñjanaka* is sharp and constipative. It cures *grahaṇī* (sprue syndrome) and *arśas* (piles). Its flowers and fruits alleviate *kapha* and *vāta*.

‘कफानिलहरं स्वर्यं विवन्धानाहशूलनुत् ।

कटूषणं रोचनं वृष्यं हृदयं चैवार्द्धकं स्मृतम्’ ॥ ८६ ॥

[मुश्रुतः सूत्र ४६ : २२७]

### *Ārdraka (Zingiber officinale Rosc.)*

*Ārdraka* alleviates *kāpha* and *vāyu*. It promotes good voice. It cures *vibandha* (constipation), *ānāha* (obstruction to the movement of wind in the stomach) and *śūla* (colic pain). It is pungent, hot, appetiser, aphrodisiac and cardiac tonic.

54  
वातश्लेष्मविवन्धेषु रसस्तस्योपदिश्यते ।

The juice of *ārdraka* is indicated in constipation caused by *vāyu* and *kapha*.

आर्द्रिका तिर्क्तमधुरा मूत्रला रक्तपित्तहृत् ॥ ६० ॥

*Ardrikā* (small variety of *ārdraka*) is bitter and sweet in taste. It is *mūtrala* (diuretic) and it cures *raktapitta* (a disease characterised by bleeding from different parts of the body).

“गुडार्द्रकं वातहरं चक्षुष्यं पित्तनाशनम् ।

क्षतधनं चैव वृष्यं च वर्चोभेदि कफापहम् ॥ ६१ ॥

*Guḍa* (jaggery) and *ārdraka*, taken together, alleviate *vāyu*. It promotes eye sight and alleviates *pitta*. It is *kṣata-ghna* (cures consumption), *vṛṣya* (aphrodisiac), purgative and *kaphāpaha* (alleviator of *kapha*).

चक्षुष्यं रोचनं स्वर्यं विपाके मधुरं सरम् ।

स्तम्भाटोपानिलधनं च कर्षणं लवणार्द्रकम् ॥ ६२ ॥

भेदनं पिप्पलीमूलं दीपनं कुमिनाशनम् ।

The root of *pippalī* is purgative, and digestive stimulant. It cures *krmī* (parasitic infection).

60  
पित्तप्रकोपी तीक्ष्णोषणं रुक्षं दीपनपाचनम् ॥ १०० ॥

61  
रसे पाके कटु श्लेष्मवातधनं मरिचं लघु ।

### *Marica (Piper nigrum Linn.)*

*Marica* aggravates *pitta*. It is sharp, hot, ununctuous, digestive stimulant and carminative. It is pungent both in taste and *vipāka*. It alleviates *kapha* and *vāyu* and is light.

स्वादु पाकधार्द्दमरिचं गुरु श्लेष्मप्रसेकि च ॥ १०१ ॥

Green *marica* is sweet in *vipāka* and heavy. It eliminates *kapha*.

62  
'नात्युष्णं नातिशीतं च वीर्यतो मरिचं सितम्' ।

White variety of *marica* is neither hot nor cold in potency.

63  
कटूषणं लघु चक्षुष्यमवृद्ध्य कफवातजित् ॥ १०२ ॥

श्लेष्मं कासमेटोधनं मेहकुष्ठत्वगामयान् ।

निहन्यादीपनं गुल्मपीनसाम्यल्पतामपि ॥ १०३ ॥

### *Tryūṣana*

*Sunthī*, *pippalī* and *marica* taken together are called *tryūṣana*. It is pungent, hot and light. It promotes eye sight. It is not an aphrodisiac. It alleviates *kapha* and *vāta*. It cures *kāsa* (coughing), *medas* (adiposity), *meha* (obstinate urinary disorders including diabetes), *kuṣṭha* (obstinate skin diseases including leprosy) and *tvagāmaya* (skin diseases). It is digestive stimulant. It also cures *gulma* (phantom tumour), *pipāsā* (morbid thirst) and *agryyalpatā* (suppression of the power of digestion).

चविकागजपिप्पलौ पिप्पलीमूलवत्स्मृतौ ।

तयोनिःस्य दिनी ज्ञेया विशेषाद्गजपिप्पली॥ १०४ ॥

*Cavikā & Gajapippalī (Piper chaba Hunter & Scindapsus officinalis Schott.)*

*Cavikā* and *gaja pippalī* are like the root of *pippalī* in their properties. *Gaja pippalī* is more expectorant than *cavikā*.

पञ्चकोलं कफानाहगूलम्बूलारुचीर्जयेत् ।

मरिचेन युत तत्तु षड्घणमुदीरितम् ॥ १०५ ॥

### *Pañcakola and Sađuṣaṇa*

*Pippalī*, *pippalī mūla*, *cavikā*, *citraka* and *nāgara*—these five drugs taken together are called *pañcakola*. It cures aggravated *kapha*, *ānāha* (obstruction to the movement of wind in the stomach), *gulma* (phantom tumour), *śūla* (colic pain) and *aruci* (anorexia).

These above mentioned five drugs along with *marica* are called *sađuṣaṇa*.

<sup>64</sup>  
‘जलपिप्पलिका हृद्या चक्षुष्या शुक्रला लघुः ।

<sup>65</sup>  
संग्राहिणी हिमारूक्षा रक्तपित्तज्वरापहा’ ॥ १०६ ॥

### *Jala pippalī (Lippia nodiflora Mich.)*

*Jala pippalī* is *hṛdaya* (cardiac tonic), *cakṣusya* (promoter of eyesight), *śukrala* (spermatopoetic), *laghu* (light) *sāṁgrāhiṇī* (constipative), *hima* (cooling) and *rukṣa* (ununctuous). It cures *raktapitta* (a disease characterised by bleeding from different parts of the body) and *jvara* (fever).

<sup>66</sup>  
‘लघुष्णं पाचन हिगु दीपनं कफवातनुत् ।

<sup>67</sup>  
स्तनरधं तीक्ष्ण कटुरसं शूलाजीर्णविबन्धनुत्’ ॥ १०७ ॥

[सुश्रुतः सूत्र ८६ : २२८]

<sup>68</sup>  
‘कृमिगुलमोदरानाहशूलाजीर्णविबन्धनुत्’ ।

69                            70  
 ‘लघूणं कटुकं पाके रुच्यं पित्ताग्निदीपनम् ॥ १०६ ॥

### *Hirigu (Ferula foetida Regel.)*

*Hirigu* is light, hot, carminative and digestive stimulant. It alleviates *kapha* and *vāta*. It is unctuous, sharp and pungent in taste. It cures colic pain, indigestion, constipation, *kṛmi* (parasitic infection), *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascitis) and *ānāha* (obstruction to the movement of wind in abdomen). It is pungent in *vipāka* and appetiser. It aggravates *pitta*.

कटु श्लेष्मानिलहरं गन्धाद्यं जीरकद्वयम् ॥ १०६ ॥

[सुश्रुतः सूत्र ४६ : २२६]

“ग्राहि रुक्षं मेध्यं वृष्यं चक्षुप्य छर्दिगुलमनुत् ।  
 71  
 आधमानहृत्पाचन च गभीशयविशुद्धिकृत्” ॥ ११० ॥

### *Jīraka (Cuminum cyminum Linn.)*

Both the types of *jīrā* are pungent. They alleviate *kapha* and *vāyu*. They are full of aroma. They are constipative, ununctuous, promoter of memory, aphrodisiac and promoter of eyesight. They cure *chardi* (vomiting), *gulma* (phantom tumour) and *ādhmāna* (tympanitis). They are carminative and they help in the cleansing of the uterus.

कारवी श्लेष्मवातधनी तद्वज्ज्ञेयोपकुचिका ।

*Kāravī* and *Upakuñcikā* (*Carum carvi* Linn. and *Nigella sativum* Linn.)

*Kāravī* alleviates *kapha* and *vāta*. *Upakuñcikā* has similar properties.

बाष्पिका कटुतीक्ष्णोणा कुमिश्लेष्महरि सरा ॥ १११ ॥

### *Vāṣpikā (Carum bulbocastanum Koch)*

*Vāṣpikā* is pungent, sharp and hot. It cures *kṛmi* parasitic infection) and aggravated *kapha*. It is laxative.

तद्वच्च राजिका रुच्या दीपनी कोष्ठशूलनुत् ।

**Rājikā (Brassica nigra Koch).**

Similarly *rājikā* is appetiser and digestive stimulant. It cures colic pain in the abdomen.

72  
यवानी पित्तला कुण्ठ-कृमि-वातकफापहा ॥ ११२ ॥

**Yavānī (Trachyspermum ammi Sprague)**

*Yavānī* aggravates *pitta*. It cures *kusṭha* (obstinate skin diseases including leprosy), *kṛmi* (parasitic infection) and aggravated *vāyu* as well as *kapha*.

73  
“छिछिका शीतली कुण्ठ-कृमि-वातकफापहा” ।

**Chichikā**

*Chichikā* is cooling. It cures *kusṭha* (obstinate skin diseases including leprosy), *kṛmi* (parasitic infection) and aggravated *vāta* as well as *kapha*.

74  
पुस्त्वधनः कटुतीक्ष्णोणो भुस्तूणो वक्त्रशोधनः ॥ ११३ ॥

**Bhūṣṭrṇa (Cymbopogon martini Wats.)**

*Bhūṣṭrṇa* causes impotency. It is pungent, sharp and hot. It cleanses the mouth.

75  
खराह्वा कफवातधनी वस्तिरोगरुजापहा ।”

**Kharāhvā (Apium graveolens Linn.)**

*Kharāhvā* alleviates *kapha* and *vāyu*. It alleviates diseases of the bladder and pain.

कषायं तिक्तमधुरं हृद्यं दीपनरोचनम् ॥ ११४ ॥

धान्यकं कासतृट्छदि. शमनं चक्षुषोर्हितम् ।

**Dhānyaka (Coriandrum sativum Linn.)**

*Dhānyaka* is astringent, bitter and sweet in taste, cardiac tonic, digestive stimulant and carminative. It cures *kāsa* (coughing), *tṛṭ* (morbid thirst) and *chardi* (vomiting). It is useful for eyes.

76  
“भव्यभोजनभोजयेषु विविधेष्ववचारिता ॥ ११५ ॥

आद्रीं कुस्तुंचरी कुर्यात्स्वादुसौगन्ध्यहृद्यताम् ।

Green *kustumbarī* (*dhānyaka*), when used in different ways, imparts good taste, fragrance and cardiac tonic property to various excellent types of eatables.

सा शुष्का मधुरा पाके स्निग्धा तृट्टदाहनाशिनी ॥ ११६ ॥

दोषधनी कटुका किञ्चित् तिक्ता स्रोतोविशोधनी ॥<sup>77</sup>

The dried *kustumbarī* is sweet in *vipāka* and unctuous. It cures *tṛṭ* (morbid thirst), *dāha* (burning syndrome) and aggravated *doṣas*. It is slightly pungent and bitter. It cleanses the channels of circulation.

जम्बीरः पाचनस्तीक्ष्णः कृमिवातकफापहः ॥ ११७ ॥

[सुश्रुतः सूत्र ४६ : २३०-२३२]

### *Jambīra* (*Citrus limon* Burm.f.)

*Jambīra* is carminative and sharp. It cures *kṛmi* (parasitic infection) and aggravated *vāta* and *kapha*.

‘भंगा कफहरा तिक्ता ग्राहिणी दीपनी लघुः ।<sup>78</sup>

तीक्ष्णोष्णा पित्तला मोहमदकृद्वाग्निवर्धिनी’ ॥ ११८ ॥

[धन्वन्तरिनिघण्टुः गुडूच्यादि प्रथमवर्ग १३१]

### *Bhaṅgā* (*Cannabis sativa* Linn.)

*Bhaṅgā* alleviates *kapha*. It is bitter, constipative, digestive stimulant, light, sharp and hot. It aggravates *pitta*. It causes unconsciousness, intoxication and talkativeness.

सुरभिर्दीपनो<sup>80</sup> रुच्यो मुखवैशाद्यकारकः ।

[सुश्रुतः सूत्र ४६ : २३३]

पाश्वर्घूलारुचिश्वासकासहिक्कानिलापहः ॥ ११६ ॥

***Surabhi***

*Surabhi* is digestive stimulant and appetiser. It causes non-sliminess (freshness) in mouth. It cures *pārśva sūla* (pain in the sides of chest), *aruci* (anorexia), *svāsa* (asthma), *kāsa* (coughing) and aggravated *vāyu*.

तुम्बरः पित्तकृद्वातकृमिदौर्गन्ध्यनाशनः ।

***Tumburu (Zanthoxylum alatum Roxb.)***

*Tumburu* aggravates *pitta*. It alleviates aggravated *vāyu*. It cures *krmī* (parasitic infection) and *daurgandhya* (foul smell coming out of the body).

‘वर्वरी त्रितयं रुक्षं सरं कटुविदाहि च ॥ १२० ॥

81

पित्तलं कफवातास्तद्रूकृमिविषापहम् ।’

***Varvari***

Three varieties of *varvari* are ununctuous, laxative, pungent, *vidāhi* (causing burning sensation). They aggravate *pitta* and alleviate *kapha*, *vāta* as well as vitiated blood. They cure *dadrū* (ring worm), *krmī* (parasitic infection) and *viṣa* (poisoning).

शोथविद्रधिगंडधनी कृष्णणन्धा कफापहा ॥ १२१ ॥

***Kṛṣṇagandhā (a variety of Šigru)***

*Kṛṣṇagandhā* cures *śothā*, (oedema), *vidradhi* (abscess) and *ganda* (goitre). It alleviates *kapha*.

‘शिग्रुस्तीक्ष्णा लघुग्रीही वह्निकृत्कफवातजित् ।’

82

***Šigru (Moringa pterigosperma Gaertn.)***

*Šigru* is sharp, light, constipative and digestive stimulant. It alleviates *kapha* and *vāta*.

मधुशिग्रुः सरस्तिक्तः शोथधनो दीपनः कटुः ॥ १२२ ॥

***Madhu ſigru (a variety of Šigru)***

*Madhu ſigru* is laxative and bitter (?). It alleviates *sothā* (oedema) and stimulates digestion. It is pungent.

उष्णोऽस्मरिहरो भेदी वृशणोऽनिलशूलहृत् ।

*Varuṇa* (*Crataeva nurvula* Buch. Ham.)

*Varuṇa* is hot. It cures *aśmari* (stone in urinary tract), It is purgative. It alleviates aggravated *vāyu* and *śūla* (colic pain).

पारिभद्रोऽनिलश्लेष्मशोथमेहकृमीन् जयेत् ॥ १२३ ॥

*Pāribhadra* (*Erythrina variegata* Linn.)

*Pāribhadra* cures aggravated *vāyu* and *kapha*, *śotha* (oedema), *meha* (obstinate urinary diseases including diabetes) and *kṛmi* (parasitic infection).

बिल्वमूलं मरुत्श्लेष्मच्छिदिनं न च पित्तकृत् ।

*Bilva* (*Aegle marmelos* Corr.)

The root of *bilva* alleviates *vāyu* and *kapha*. It cures *chardi* (vomiting) and it does not aggravate *pitta*.

83

पाटला कफवातधनी कट्कंशा ग्राहि दीपनीम् ॥ १२४ ॥

*Pāṭalā* (*Stereospermum suaveolens* DC.)

*Pāṭalā* alleviates *kapha* and *vāta*. It is slightly pungent. It is constipative and digestive stimulant.

कषाया मधुरा तिक्ता काशमरी च कफापहा ।

*Kāśmarī* (*Gmelina arborea* Linn.)

*Kāśmarī* is astringent, sweet and bitter. It alleviates *kapha*.

शोथनुद्रह् निमन्थाइच हितो वातविकारिणाम् ॥ १२५ ॥

*Vahnimantha* (*Clerodendrum phlomidis* Linn. f.)

*Vahnimantha* alleviates *śotha* (oedema) and it is useful for patients suffering from diseases caused by *vāyu*.

एरण्डमूलं शूलघ्नं वृष्यं वातहरं परम् ।

***Eranda (Ricinus communis Linn.)***

The root of *eranda* cures *śūla* (colic pain). It is aphrodisiac and is an excellent alleviator of *vāyu*.

वृष्यस्त्रिकण्टको बलयो वातध्नो मूत्रकुच्छजित् ॥१२६॥

***Trikaṇṭaka (Tribulus terrestris Linn.)***

*Trikaṇṭaka* is aphrodisiac, strength promoter and alleviator of *vāyu*. It cures *mūtrakṛcchra* (dysuria).

उष्णा वातकफश्वासकासध्नी कंटकारिका ।

***Kanṭakārikā (Solanum xanthocarpum Schrad & Wendle.)***

*Kanṭakārikā* is hot. It alleviates *vāyu* and *kapha*. It cures *śvāsa* (asthma) and *kāsa* (bronchitis).

पाचिनी ग्राहिणी सोष्णा वातध्नी बृहती तथा ॥१२७॥

***Brhatī (Solanum indicum Linn.)***

*Brhatī* is carminative, constipative, hot, and alleviator of *vāyu*.

पूर्शिनपर्णे स्थिरा चैव पित्तश्लेषमातिसारिणाम् ।

पानभोजनस्त्वारे शस्यते वातभूयसाम् ॥ १२८ ॥

***Prśniparnī and Sthirā (Uraria picta Desv. & Desmodium gangeticum DC.)***

*Prśniparnī* and *sthirā* are very useful for patients suffering from diarrhoea caused by *pitta* and *kapha* and for patients dominated by vitiated *vāta*. Their food and drinks should be boiled along with these two drugs.

84  
जिंगिनी व्रणहृद्रोगवातातीसारजित्कटु ।

***Jinginī (Lannea grandis Engl.)***

*Jinginī* cures *vṛaya* (ulcer), *hydroga* (heart disease), aggravated *vāyu* and *atisāra* (diarrhoea). It is pungent.

उष्णस्तस्यास्तु निर्यासो नस्याद्वाहुव्यथापहः ॥१२६॥

The gum resin extracted from this plant is hot. If this is

given for inhalation (*nasya*), then it cures pain in the arm.

वातपित्तापहं ग्राहि वृष्यं बलयं बलात्रयम् ।

**Balā (Sida cordifolia Linn.)**

There are three varieties of *balā*. They alleviate *vāyu* and *pitta*. They are constipative and aphrodisiac.

85

स्तनध मधुरमायुष्य महती मूत्रकृच्छ्रनुत् ॥ १३० ॥

**Mahābalā (Sida rhombifolia Linn.)**

*Mahābalā* is unctuous, sweet and promoter of longevity. It cures *mūtrakṛcchra* (dysuria).

क्षतक्षीणहितायुष्या वृष्या नागबलाधिकम् ।

**Nāgabalā (Grewia populifolia Vahl.)**

*Nāgabalā* is specially useful for patients suffering from *kṣata* *ksīṇa* (consumption). It promotes longevity and is aphrodisiac.

बल्याश्वगन्धा वातघ्नी कासश्वासक्षये हिता ॥ १३१ ॥

**Aśvagandhā (Withania somnifera Dunal.)**

*Aśvagandhā* promotes strength, and alleviates *vāyu*. It is useful in *kāsa* (bronchitis), *svāsa* (asthma) and *kṣaya* (phthisis).

माषपर्णी महावृष्या चक्षुष्या मुद्गपर्णिका ।

**Māṣaparnī & Mudga parṇī (Teramnus labialis Spreng. & Phaseolus trilobus Ait.)**

*Māṣa parṇī* is exceedingly aphrodisiac. *Mudga parṇī* promotes eye sight.

ऋद्धिर्वल्या त्रिदोषघ्नी शुक्रला मधुरा गुरुः ॥ १३२ ॥

**Rddhi**

*Rddhi* promotes strength. It alleviates all the three *dosas*. It is spermatopoetic (*śukrala*), sweet and heavy.

वृद्धिर्गर्भप्रदा शीता वृष्या कासक्षयापहा ।

*Vṛddhi*

*Vṛddhi* helps in conception (*garbhaprada*). It is cooling and aphrodisiac. It cures *kāsa* (bronchitis), and *kṣaya* (consumption).

काकोलीयुगल शीतं शुक्रल मधुरं गुरु ॥ १३३ ॥

<sup>86</sup>

जयेत्समीरदाहास्पित्त-शोष-विष-ज्वरान् ।

*Kākolī*

*Kākolī* has two varieties. Both of them are cooling, spermatopoetic (*śukrala*), sweet and heavy. They cure aggravated *vāyu*, *dāha* (burning syndrome), *asrapitta* (a disease characterised by bleeding from different parts of the body), *śoṣa* (consumption), *viṣa* (poisoning) and *jvara* (fever).

मेदायुग्मं गुरुस्वादुवृष्टं स्तन्यं कफापहम् ॥ १३४ ॥

बृंहणं शीतलं पित्तरक्तक्षयसमीरजित् ।

*Medā*

There are two varieties of *medā*. They are heavy, sweet, aphrodisiac and *stanya* (galactogogue). They alleviate *kapha*. They are *bṛmhana* (nourishing) and cooling. They alleviate *pitta*, blood, *kṣaya* (consumption) and *vāyu*.

जीवकर्षभक्तौ बल्यौ शीतौ शुक्रकफप्रदौ ॥ १३५ ॥

हरतः पित्तदाहास्पकार्श्यशोषक्षयापहौ ।

*Jīvaka & Rṣabhaka*

*Jīvaka* and *rṣabhaka* are strength promoting, cooling and spermatopoetic. They aggravate *kapha*. They cure aggravated *pitta*, *dāha* (burning syndrome), vitiated blood, *kārṣya* (emaciation), *śoṣa* (consumption) and *kṣaya* (phthisis).

अष्टवर्गोऽष्टभिर्द्वयैरेतैः शीतोऽतिशुक्रलः ॥ १३६ ॥<sup>87</sup>

बृंहणः पित्तदाहास्प—शोषध्नं स्तन्यगर्भकृत् ।

*Aṣṭavarga*

*Vṛddhi*, *bṛddhi*, *kākolī*, *kṣīra* *kākolī*, *medā*, *mahāmedā*,

*jīvaka* and *rśabhaka*—these eight drugs, taken together, are known as *aṣṭavarga*. It is cooling, exceedingly spermatopoetic and nourishing. It alleviates aggravated *pitta*, *dāha* (burning syndrome), *asra* (vitiated blood) and *śoṣa* (consumption). It promotes lactation and conception.

विशाला कफवातध्नी मेहकुष्ठहरी सरा ॥ १३७ ॥

### *Viśālā* (*Trichosanthes bracteata* Voigt)

*Viśālā* alleviates *kapha* and *vāta*. It cures *meha* (obstinate urinary disorders including diabetes) and *kuṣṭha* (obstinate skin diseases including leprosy). It is laxative.

सारिवा वातपित्तान्त्रिष्वमज्वरनाशिनी ।

### *Sārivā* (*Hemidesmus indicus* R. Br.)

*Sārivā* alleviates *vāta*, *pitta* and blood. It cures *viṣama jvara* (malarial fever).

गवादनी त्वक्शोषध्नी शोफ-कुष्ठव्रणापहा ॥ १३८ ॥

### *Gavādanī*

*Gavādanī* cures *tvak* *śoṣa* (emaciation or dryness of skin), *śopha* (oedema), *kuṣṭha* (obstinate skin diseases including leprosy) and *vrana* (ulcer).

अनंता ग्राहिणी रक्तपित्तप्रशमनी हिमा ।

### *Anantā* (*Cryptolepis buchanani* Roem. and Schult.)

*Anantā* is constipative. It cures *raktapitta* (a disease characterised by bleeding from different parts of the body). It is cooling.

चक्षुध्या मूत्रकृच्छ्रध्नी गुच्छा पित्तास्थदाहनुत् ॥ १३९ ॥

### *Gundrā* (*Typha elephantina* Roxb.)

*Gundrā* promotes eyesight. It cures *mūtrakṛcchra* (dysuria), aggravated *pitta* and blood and *dāha* (burning syndrome).

लोध्रोऽसूकफित्तधनशक्षुष्यः शोथजित्सरः ।

**Lodhra (Symplocos crataegoides Buch.—Ham.)**

*Lodhra* alleviates vitiated blood, *kapha* and *pitta*. It promotes eyesight and cures *śotha* (oedema). It is laxative.

तद्रत्सावररोधोऽपि चक्षुष्यो मृदुरेचनः ॥ १४० ॥

**Sāvara Lodhra (Symplocos racemosa Roxb.)**

*Sāvara lodhra* shares the properties of *lodhra*. Besides, it promotes eyesight and is a mild purgative.

<sup>89</sup>  
मधुकं रक्तपित्तचनं व्रणशोधनरोपणम् ।

गुरुः स्वादुहिमं वृष्यं चक्षुष्य स्वरवर्णकृत् ॥ १४१ ॥

**Madhuka (Glycyrrhiza glabra Linn.)**

*Madhuka* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It cleanses and heals the ulcer (*vraṇa*). It is heavy, sweet, cooling, aphrodisiac and promoter of eyesight, voice and complexion.

प्रपौङ्डरोकं चक्षुष्यं शिशिरं व्रणरोपणम् ।

**Prapaundrika**

*Prapaundrika* promotes eye sight. It is cooling and it heals ulcer.

मंजिष्ठा कुष्ठवीसर्पशोथचनी वर्णदा परम् ॥ १४२ ॥

**Mañjiṣṭhā (Rubia cordifolia Linn.)**

*Mañjiṣṭhā* cures *kuṣṭha* (obstinate skin diseases including leprosy), *visarpa* (erysipelas) and *śotha* (oedema). It is an excellent drug for the promotion of complexion.

लाक्षा भग्नविसर्पचनी वण्णी त्वगदोषनाशिनी ।

**Lākṣā (Lac)**

*Lākṣā* helps in the healing of fracture. It cures *visarpa* (erysipelas). It promotes complexion and cures skin diseases.

<sup>90</sup>  
मुशली मधुरा वृष्या वीर्योष्णा वृंहणी गुरुः ॥ १४३ ॥

तिक्ता रसायनी हन्ति गुदजान्धनिलं तथा ।

**Muśalī (Chlorophytum tuberosum Baker)**

*Muśalī* is sweet, aphrodisiac, hot in potency, *bṛmhāṇī* (nourishing), heavy, bitter and rejuvenating. It cures *gudaja* (piles) and aggravated *vāyu*.

द्विधा शतावरी ज्येया कण्टकैरधरोत्तरैः ॥१४४॥

<sup>91</sup>  
द्विविधा तु भवेद् ग्राह्या गुणस्त्वेषां न संशयः ।

शीता कषाया मधुरा पथ्या वृष्या रसायनी ॥१४५॥

वातपित्तविबन्धनी वर्णोजोबलवर्द्धनी ।

**Satāvarī (Asparagus racemosus Willd.)**

*Satāvarī* is of two varieties. One variety has thorns below and the other has thorns above. Both of them are therapeutically useful and there should be no doubt about it. It is cooling, astringent, sweet, wholesome (*pathya*), aphrodisiac and rejuvenating. It cures aggravated *vāyu* and *pitta* as well as constipation. It promotes complexion, *ojas* (vital fluid?) and strength.

<sup>92</sup>  
पार्थः पथ्यः क्षते भग्ने रक्तस्तम्भनवद्गुणैः ॥ १४६ ॥

**Pārtha (Terminalia arjuna W. & A.)**

*Pārtha* is useful in *kṣata* (phthisis), *bhagna* (fracture) and *raktastambhana* (coagulation of blood).

अस्थिभग्नेऽस्थिसंहारो हितो बल्योऽनिलापहः ।

**Asthi saṁhāra (Cissus quadrangularis Linn.)**

*Asthi saṁhāra* is useful in *asthi bhagna* (fracture of bone). It promotes strength and alleviates *vāyu*.

चक्षुष्यो मार्कवः केशः कफपाण्डवामयापहः ॥१४७॥

**Mārkava (Eclipta alba Hassk.)**

*Mārkava* promotes eye sight and hair growth. It cures vitiation of *kapha* and *pāṇḍu* (anemia).

कफामकामलाजोथकृमिद्धनी द्रोणपुष्पिका ।

**Dronapuspikā (Leucas cephalotes Spreng.)**

*Dronapuspikā* cures aggravated *kapha*, *āma*, *kāmalā* (jaundice), *śotha* (oedema) and *kṛmi* (parasitic infection).

शोषधनी विशदा कण्ठ्या विपद्धनी गिरिकणिका ॥१४८॥

**Girikarṇikā (Clitoria ternatea Linn.)**

*Girikarṇikā* cures *śōṣa* (consumption). It is *viśada* (non-slimy). It is useful for throat and it cures *vīṣa* (poisoning).

कासजिद्वातशमनी वृत्तिचकाली विषापहा ।

**Vṛścikālī (Pergularia extensa N. E. Br.)**

*Vṛścikālī* cures *kāsa* (bronchitis), aggravated *vāyu* and *vīṣa* (poisoning).

तुर्धिकोणा गुरुवृद्ध्या वातला गर्भकारिणी ॥१४९॥

स्वादुविष्टंभिनी चैव कफकुष्ठकृमीन् जयेत् ।

**Dugdhikā (Euphorbia thymifolia Linn.)**

*Dugdhikā* is hot, heavy and aphrodisiac. It aggravates *vāyu* and promotes conception. It is sweet and constipative. It cures aggravated *kapha*, *kuṣṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection).

अहिंसा विषशोथधनी तद्गुणैव सुदर्शना ॥१५०॥

**Ahimṣrā & Sudarśanā (Copperis sepiarin Linn. & Crinum asiaticum Linn.)**

*Ahimṣrā* cures *vīṣa* (poisoning) and *śotha* (oedema). *Sudarśanā* has similar properties.

कासश्वासहरी <sup>94</sup> भार्गी गुंजा कुष्ठब्रणापद्मा

**Bhārgī & Guñjā (Clerodendrum serratum Moon & Adonis precatorius Linn.)**

*Bhārgī* cures *kāsa* (bronchitis) and *vāyu* (asthma).

*Guñjā* cures *kuṣṭha* (obstinate skin diseases including

leprosy) and *vraṇa* (ulcer).

जयन्ती विषदोषधनी सैरीयः कफवातजित् ॥१५१॥

*Jayantī & Sairīya* (*Sesbania sesban* Merr. & *Barleria cristata* Linn.)

*Jayantī* cures *viṣadosa* (poisoning). *Sairīya* alleviates *kapha* and *vāta*.

वातरक्तहरी सोषणा वृष्या बल्या प्रसारिणी ।

*Prasāriṇī* (*Paederia foetida* Linn.)

*Prasāriṇī* cures *vāta rakta* (gout). It is hot, aphrodisiac and strength promoting.

आमवातानिलासधनौ कोकिलाक्ष-कुलाहलौ ॥१५२॥

*Kokilākṣa & Kulāhala* (*Astercantha longifolia* Nees & *Blumea balsamifera* DC.)

*Kokilākṣa* and *Kulāhala* cure *āma-vāta* (rheumatism) and *anilāsra* (gout).

धुत्तूरोमदवर्णग्निवान्तिकृज्जवरकुष्ठनुत् ।  
95

उष्णो गुरुर्व्वर्णश्लेष्मकंडूक्मिविषापहः ॥१५३॥

*Dhūttūra* (*Datura stramonium* Linn.)

*Dhūttūra* produces *mada* (intoxication), *varṇa* (complexion), *agni* (digestive power) and *vānti* (vomiting). It cures *jvara* (fever) and *kusṭha* (obstinate skin diseases including leprosy). It is hot and heavy. It also cures *vraṇa* (ulcer), aggravated *kapha*, *kaṇḍū* (itching), *kṛmi* (parasitic infection) and *viṣa* (poisoning).

96  
हलिनी-करवीरौ च कुष्ठदुर्टव्रणापहौ ।

*Halinī and Karaivīra* (*Gloriosa superba* Linn. & *Nerium indicum* Linn.)

*Halinī* and *karavīra* cure *kusṭha* (obstinate skin diseases including leprosy) and *duṣṭa vraṇa* (obstinate type of ulcer).

झर्वाधि.कफपित्तधनी कुष्ठमावर्त्तकी हरेत् ॥१५४॥

**Āvartakī (Helicteres isora Linn.)**

*Āvartakī* cures aggravated *kapha* and *pitta* both from upper and lower parts of the body. It also cures *kusṭha* (obstinate skin diseases including leprosy).

कोशातकी कफाशोषनी पक्वामाशयशोधिनी ।

**Kośātakī (Luffa acutangula Roxb.)**

*Kośātakī* cures aggravated *kapha* and *arśas* (piles). It cleanses both the *pakvāśaya* (colon) and *āmāśaya* (stomach including small intestine).

मेध्या ज्योतिष्मती तीक्ष्णा ब्रणविस्फोटनाशिनी ॥१५५॥

**Jyotiṣmatī (Celastrus paniculatus Willd.)**

*Jyotiṣmatī* promotes intellect. It is sharp and it cures *vraṇa* (ulcer) and *visphoṭa* (pustular eruptions).

वयसः स्थापिनी ब्राह्मी मेधायुःस्मृतिवर्धिनी ।

**Brāhmaṇī (Bacopa monnieri Pennell)**

*Brāhmaṇī* prevents aging. It promotes intellect, longevity and memory.

97	98
कफवातास्त्वभूतधनी	वचायुःस्मृतिवृद्धिदा

॥१५६॥

**Vacā (Acorus calamus Linn.)**

*Vacā* cures aggravated *kapha*, *vāta* as well as blood and attacks by evil spirits (*bhūta*). It promotes longevity, memory and intellect.

99	98
कुकुकुरुंद	कटुस्तिक्तो ज्वररक्तकफापहः

।

**Kukkurunda**

*Kukkurunda* is pungent and bitter. It cures fever and vitiated blood and *kapha*.

शंखपुष्पी सरा तिक्ता मेध्या कृमिविषापहा ॥१५७॥

**Śaṅkhapuṣpī (Convolvulus pluricaulis Chois)**

*Śaṅkha puṣpī* is laxative and bitter. It promotes *medhā*.

(intellect) and cures *krmī* (parasitic infection) and *vīṣā* (poisoning).

‘हंसपादी गुरु. शीता हन्ति रक्तगुरु(?)व्रणान्।

### *Hamṣa pādī* (*Adiantum lunulatum* Burm.)

*Hamṣa pādī* is heavy and cooling. It alleviates vitiated blood and cures serious type (*guru*) of *vrana*.

मुडी तिक्ता कटुपाके वीर्योष्णा मधुरा लघु ॥१५८॥  
मेधा गण्डापचीकृच्छ्रकृमियोन्यर्तिपाण्डुनुत् ।’  
100

### *Mundī* (*Sphaeranthus indicus* Linn.)

*Mundī* is bitter in taste and pungent in *vipāka*. It is hot in potency, sweet and *laghu*. It promotes intellect (*medhā*) and cures *ganda* (goiter), *apaci* (cervical adenitis), *kṛcchra* (dysuria), *krmī* (parasitic infection), *yonyarti* (pain in female genital tract) as well as *pāṇḍu* (anemia).

मालती कफपित्तास्त्रग्रणकृमिकुण्ठनुत् ॥१५९॥

### *Mālatī* (*Aganosma dichotoma* K. Schum.)

*Mālatī* cures aggravated *kapha*, *pitta* and blood, *ruk* (pain), *vrana* (ulcer), *krmī* (parasitic infection) and *kuṣṭha* (obstinate skin diseases including leprosy).

चक्षुष्या मुकुलं तस्यास्तत्पुष्पं कफपित्तनुत् ।

Its bud (*mukula*) promotes eyesight. Its flowers alleviate *kapha* and *pitta*.

स्थानागदमनी वण्डा लूतासप्तविषापहा ॥१६०॥

### *Nāgadamanī* (*Artemisia vulgaris* Linn.)

*Nāgadamanī* promotes complexion and cures poisoning by *lutā* (venomous spider) and *sarpa* (snake).

शिरीषो विषबीसप्तस्वेदत्वर्दोषज्ञोथजित् ।

### *Śirīṣa* (*Albizia lebbeck* Benth.)

*Śirīṣa* cures *vīṣā* (poisoning), *vīsarpa* (erysipelas), *sveda*

(profuse sweating), *daurgandhya* (foul smell of body), *tragdoṣa* (skin diseases) and *śotha* (oedema).

सिक्थकं ब्रणवीर्यपूर्णकुप्ठवातास्त्रजित् परम् ॥१६१॥

### *Sikthaka*

*Sikthaka* is an excellent cure for *vraṇa* (ulcer), *vīsarpa* (erysipelas), *kuṣṭha* (obstinate skin diseases including leprosy) and *vātāsra* (gout).

आफूकं शोषणं ग्राही श्लेष्मधनं वातपित्तलम् ।

### *Āphūka (Papaver somniferum Linn.)*

*Āphūka* (opium) is *śoṣana* (drying) and *grāhī* (constipative). It alleviates *kapha* and aggravates *vāta* as well as *pitta*.

वर्ष्यो वन्यः खसतिलः इनेमन्नो व तजिदगुरुः ॥१६२॥

*Khasa tila* (seeds inside the poppy pod) is aphrodisiac and strength promoting. It aggravates *kapha* and alleviates *vāyu*. It is heavy.

वल्कलस्तत्फलोद्भूतो रुक्षो ग्राही विशोषणः ।

The *valkala* (outer layer) of the poppy pod is ununctuous, *grāhī* (constipative) and *viśoṣana* (excessively drying).

रक्तपित्तहरी द्वार्वा कंडूत्वगदोषनार्शनी ॥ १६३ ॥

### *Dūrvā (Cynodon dactylon Pers.)*

*Dūrvā* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *kaṇḍū* (itching) and *tragdoṣa* (skin disease).

101  
पाडूमेहापचीपिल्लत्वगदोपकृमिजिन्निशा ।

कफपित्तहरी शोथकंडूकुप्ठव्रणापहा ॥१६४॥

### *Niśā (Curcuma longa Linn.)*

*Niśā* cures *pāṇḍū* (anemia), *meha* (obstinate urinary disorders including diabetes), *apaci* (cervical adenitis), *pilla*

type of eye disease), *tvagdoṣa* (skin disease) and *kṛmi* (parasitic infection). It alleviates *kapha* and *pitta* and cures *śoṭha* (oedema), *kaṇḍū* (itching), *kuṣṭha* (obstinate skin diseases including leprosy) and *vraṇa* (ulcer).

तद्वद्वारीं विशेषेण कफाभिष्यन्दनाशिनी ।

### *Dārvī* (Berberis aristata DC.)

*Dārvī* shares the properties of *niśā*. It is specially useful for curing *abhiṣyanda* (conjunctivitis) caused by *kapha*.

त्वग्दोषमारुतश्लेष्मविषप्रशमनं स्मृतम् ॥ १६५ ॥

अवलम्बजं फलं, तद्वत्प्रपुन्नाटस्य चोच्यते ।

‘कुष्ठगुल्मोदराशोधन कटुपाके तथैव च ॥ १६६ ॥

### *Avalguja* (*Psoralea corylifolia* Linn.)

The fruit of *avalguja* cures *tvagdoṣa* (skin disease), aggravated *vāyu* and *kapha* and *vīṣa* (poisoning).

### *Prapunnāda* (*Cassia tora* Linn.)

*Prapunnāda* shares the properties of *avalguja*. Moreover, it cures *kuṣṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascitis) and *arśas* (piles). It is pungent in *vipāka*.

करंजकिशुकारिष्टफलं जंतु प्रमेहजित्<sup>102</sup> ।

रुक्षोषणं कटुकं पाके लघुर्वातिकफापहम् ॥ १६७ ॥

### *Karañja*, *kimśuka* & *Ariṣṭa* (*Pongamia pinnata* Merr., *Butea monosperma* Kuntze and *Sapindus trifoliatus* Linn.)

The fruits of *karañja*, *kimśuka* and *ariṣṭa* cure *jantu* (parasitic infection) and *prameha* (obstinate urinary disorders including diabetes). They are ununctuous, hot, pungent in *vipāka* and light. They alleviate *vāta* and *kapha*.

तिक्तमीषद्विषहितं विडङ्गं कुमिनाशनम् ।

### *Vidaṅga* (*Embelia ribes* Burm. f.)

*Vidaṅga* is slightly bitter. It is useful in the treatment

of poisoning and it cures *kṛmi* (parasitic infection).

103  
आस्फोता विषकुष्ठधनी तिनिशा दाहपित्तनुत् ॥ १६८॥

*Āsphotā & Tiniśā* (*Vallaris solanacea* O. Ktze. & *Ougeinia dalbergioides* Benth.)

*Āsphotā* cures *viṣa* (poisoning) and *kuṣṭha* (obstinate skin diseases including leprosy).

*Tiniśā* cures *dāha* (burning syndrome) and aggravated *pitta*.

105  
असनः कफपित्तधनं शिशापादाहशोथनुत् ।

*Asana and Śimśapā* (*Pterocarpus marsupium* Roxb. & *Dalbergia sissoo* Roxb.)

*Asana* alleviates *kapha* and *pitta*. *Śimśapā* cures *dāha* (burning syndrome) and *sōtha* (oedema).

धातकी रक्तपित्तधनी कदरो दन्तदाह्यकृत् ॥ १६९॥

*Dhātakī & Kadara* (*Woodfordia fruticosa* Kurz. & *Acacia suma* Buch.—Ham.)

*Dhātakī* cures *raktapitta* (a disease characterised by bleeding from different parts of the body).

*Kadara* makes teeth strongly embedded in the gums (*danta dārdhya kṛt*).

अपामार्गोऽग्निकृतीक्षणः सिन्दुवारोऽनिलापहः ।

*Apāmārga and Sinduvāra* (*Achyranthes aspera* Linn. & *Vitex trifolia* Linn.)

*Apāmārga* stimulates digestion and it is sharp.

*Sinduvāra* alleviates *vāyu*.

लज्जालूः शीतला तिक्ता कषाया श्लेष्मपित्तहृत् ॥ १७०॥

107  
रक्तपित्तमतीसारं योनिदोषं विनाशयेत ।

***Lajjālu (Mimosa pudica Linn.)***

*Lajjālu* is cooling, bitter and astringent. It alleviates *kapha* and *pitta*. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *atisāra* (diarrhoea) and *yonidoṣa* (diseases of the female genital tract).

व्रणास्त्रसंहारो भेदनः ॥ १७१ ॥

***Varmśa (Bambusa bambos Druce)***

*Varmśa* cures *vraṇa* (ulcer) and vitiated blood. It is purgative and it cures *śotha* (oedema).

रोहीतको यकृत्प्लीहगुल्मोदरहरः सरः ।

***Rohitaka (Tecomella undulata Seem.)***

*Rohitaka* cures diseases of *yakṛt* and *plīhan*, *gulma* (phantom tumour) and *udara* (obstinate diseases of the abdomen including ascitis). It is laxative.

शोथामकफवातध्नो बृहद्वारो रसायनः ॥ १७२ ॥

***Vṛhaddāra (Argyreia speciosa Sweet)***

*Vṛhaddāra* cures *śotha* (oedema), *āma* and aggravated *kapha* as well as *vāta*. It is rejuvenating.

भूयो व्रणकफाम्बध्नः तगरः कुष्ठवद्गुणैः ।

***Tagara (Valeriana wallichii DC.)***

*Tagara* shares the properties of *kusṭha*. It is specifically useful in curing *vraṇa* (ulcer) and aggravated *kapha* as well as blood.

कफवातहरी कौन्ती दीपनी न च पित्तकृत् ॥ १७३ ॥

***Kauntī (Vitex agnus-costus Linn.)***

*Kauntī* alleviates *kapha* and *vāta*. It stimulates digestive power. It does not aggravate *pitta*.

श्रीवासः सरलं बोलः कुन्दरुर्गन्धिपर्णकम् ।

तुरुष्कं सिङ्गकं स्पूकका गुद्रा सज्जोमुरा नखम् ॥ १७४ ॥

सर्वेऽमी पावनालक्ष्मीरक्षोधना जवग्नाशनाः ।

स्वादुतिक्तरसायुध्याः स्वेददौर्गन्ध्यनाशनाः ॥ १७५ ॥

*Śrīvāsa (Pinus roxburghii Sargent) etc.*

*Śrīvāsa, sarala, bola, kunduru, granthiparna, turuṣka, silhaka, sprkkā, gundrā, sarja, murā and nakha—all these drugs cure aggravated rāyu, alakṣmī (inauspiciousness), rakṣa (afflictions by rakṣas) and jvara (fever). They are sweet and bitter in taste. They promote longevity. They cure svedadaurgandhya (foul smell because of excessive sweating).*

‘राता हिमा गुहस्तक्ता कषाया ग्रहणी जयेत् ।

114

ग्रहसंस्वेदवीमर्पज्वरव्रणविपादिकाः ॥ १७६ ॥

*Rālā*

*Rālā* is cooling, heavy, bitter, and astringent. It cures *grahaṇī* (sprue syndrome), *graha* (affliction by unfavourably situated planets), *samsveda* (excessive sweating), *vīarpa* (erysipelas), *jvara* (fever), *vraṇa* (ulcer) and *vipādikā* (cracking of the sole of the feet).

पित्तास्त्रविषत्तदाहकृमिद्धनं गुरु रक्षणम् ।

115

सर्वं सतिक्तमधुरं चन्दनं शिशिरं परम् ॥ १७७ ॥

*Candana (Śveta and Rakta) (Santalum album Linn. & Pterocarpus santalinus Linn. f.)*

Both the varieties of *candana* cure vitiated *pitta* and blood, *vīsa* (poisoning), *tṛṭ* (morbid thirst), *dāha* (burning syndrome) and *kṛmi* (parasitic infection). They are heavy, ununctuous, bitter, sweet and exceedingly cooling.

मनोज्ञं चंदनं श्वेतं रक्तपित्तविषापहम् ।

हृद्यं प्रह्लादनीयं च सतिक्तमतिशीतलम् ॥ १७८ ॥

*Śveta candana* is *manojñā* (pleasing to the mind) and it cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *vīsa* (poisoning). It is *hṛdyā*

(cardiac tonic), *prahlādaniya* (which gives comfort), bitter and exceedingly cooling.

चक्षुष्यं रक्तपित्तधनं व्रणं लोहितचंदनम् ।

*Lohita candana* promotes eyesight. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is useful in the treatment of ulcers (*vranaya*).

<sup>116</sup> पतंगं <sup>117</sup> तिक्तमधुरं <sup>118</sup> व्रणं पित्तकफासजित् ॥ १७६ ॥

### *Pataṅga* (Caesalpinia sappan Linn.)

*Pataṅga* is bitter and sweet. It is *vranaya* (useful in the treatment of ulcer). It alleviates *pitta*, *kapha* and blood.

पद्मकं <sup>119</sup> कुष्ठविस्फोटवरदाहव्रणापहम् ।

### *Padmaka* (Prunus cerasoides D. Don.)

*Padmaka* cures *kuṣṭha* (obstinate skin diseases including leprosy), *visphoṭa* (pustular eruption), *jvara* (fever), *dāha* (burning syndrome) and *vrana* (ulcer).

सेव्यं पित्तास्तजित्स्वेददाहदौर्गन्ध्यनाशनम् ॥ १८० ॥

### *Sevya* (Vetiveria zizanioides Nash)

*Sevya* alleviates *pitta* and blood. It cures *sveda* (excessive sweating), *dāha* (burning syndrome) and *daurgandhya* (foul smell of body).

वातधनं कुकुमं सोषणं बल्यं त्वगदोषनाशनम् ।

### *Kumkuma* (Crocus sativus Linn.)

*Kumkuma* alleviates *vāyu*. It is hot. It promotes strength and cures *tvagdoṣa* (skin disease).

कस्तूरी छर्दिदौर्गन्ध्यवातालक्ष्मीमलापहा ॥ १८१ ॥

### *Kastūrī* (musk)

*Kastūrī* cures *chardi* (vomiting), *daurgandhya* (foul smell of the body), aggravated *vāyu*, *alakṣmī* (inauspiciousness) and *mala* (excessive excretion of waste products).

कटुतिक्तोष्णमगुरु स्त्रिरधं वातकफापहम् ।

**Aguru (Aquilaria agallocha Roxb.)**

*Aguru* is pungent, bitter, hot and unctuous. It alleviates *vāyu* and *kapha*.

स्त्रिरधोषणं कटुकं पाके सुरदावनिलापहम् ॥१८२॥

**Suradāru (Cedrus deodara Loud.)**

*Suradāru* is unctuous, hot and pungent in *vipāka*. It alleviates *vāyu*.

कसूणं तिक्तमधुरं वातश्लेष्मविषापहम् ।

**Kattrna (Cymbopogon citratus Stapf.)**

*Kattrna* is bitter and sweet. It alleviates *vāyu* and *kapha*, and cures *viṣa* (poisoning).

कुछं सतिक्तमधुरं वातश्लेष्मविषापहम् ॥ १८३ ॥

**Kuṣṭha (Saussurea lappa C.B. Clarke.)**

*Kuṣṭha* is bitter and sweet. It alleviates *vāyu* and *kapha*, and cures *viṣa* (poisoning).

‘शटी वातकफश्वासकासज्वरहरा मता’ ।<sup>121</sup>

**Śatī (Hedychium spicatum Ham. ex. Smith.)**

*Śatī* alleviates *vāyu* and *kapha*. It cures *śvāsa* (asthma), *kāsa* (bronchitis) and *jvara* (fever).

सुगन्धिः कटुको हृद्यः कंकोलः कफवातजित् ॥१८४॥

**Kaṅkola (Piper cubeba Linn. f.)**

*Kaṅkola* is fragrant, pungent and cardiac tonic. It alleviates *kapha* and *vāta*.

तद्वज्जातीफलं प्रोक्तं अमपित्तकरं परं ।<sup>122</sup>

**Jātīphala (Myrstica fragrans Houtt.)**

*Jātīphala* shares the properties of *kaṅkola*. In addition it causes *bhrama* (giddiness) and aggravates *pitta*.

<sup>123</sup>  
जातीकोशो लघुस्तक्तः क्लेददौर्गन्ध्यजिन्मतः ।१८५।

### Jātikośa

*Jātikośa* is light and bitter. It cures *kleda* and *daurgandhya* (foul smell of the body).

सतिक्तः कटुकस्त्रैव बलासस्य विनाशनः ।

कर्पूरः शीतलः पाके चक्षुष्यं कफनाशनः ॥१८६॥

### Karpūra (*Cinnamomum camphora* Nees. & Eberm)

*Karpūra* is bitter and pungent. It alleviates *kapha*. It is cooling in *vipaka* (?). It promotes eyesight and is an expectorant.

‘पक्वात्कर्पूरतः प्राहुरपक्वं गुणवत्तरम् ।

तत्रापि स्याद्यदक्षुद्रं स्फटिकाभं तदुत्तमम् ॥१८७॥

*Apakva karpūra* is better than *pakva karpūra*. There, also, *karpūra* which is not in small pieces and which is like crystal is the best.

पक्वं च सदलं स्तिरग्धं हरितद्युति चोत्तमम् ।

भड्गे मनागपि न चेन्निपतन्ति कणास्ततः ॥१८८॥

*Pakva karpūra* which is in pieces (*sadala*), which is unctuous and which has greenish tinge is the best provided granules (even in small quantity) do not fall out of it when broken into pieces.

<sup>124</sup>  
तिक्तदाहास्यवैरस्य मेद-शोथ-विषपिणः ।'

It cures *dāha* (burning syndrome), *āsyā vairasya* (distaste in mouth), *medas* (adiposity), *śotha* (oedema) and *vīsa* (poisoning).

<sup>125</sup>  
‘राष्ट्रा हिमा गुरुस्तिक्ता क्षषाया ग्राहि[णी] जयेत् ॥१८९॥

<sup>126</sup>  
ग्रहास्त्वेदवीसर्पञ्चरव्रणविपादिकाः ।'

**Rāśnā (Plucheia lanceolata Oliver & Hiern.)**

*Rāśnā* is cooling, heavy, bitter, astringent and constipative. It cures *graha* (afflictions by evil spirits), vitiated blood, *sveda* (excessive sweating), *vīsarpa* (erysipelas), *jvara* (fever), *vraṇa* (ulcer) and *vipādikā* (cracking of the soul of the feet.)

127

एला तृट्ठिद्वृल्लासकंडूपित्तकफापहा ॥१६०॥

**Elā (Amomum subulatum Roxb.)**

*Elā* cures *trṭ* (morbid thirst), *chardi* (vomiting), *hṛllāsa* (nausea), *kāṇḍū* (itches) and aggravated *pitta* as well as *kapha*.

सूक्ष्मैला मूत्रकुच्छार्शःश्वासकासक्फे हिना ।

**Sūkṣmailā (Elettaria cardamomum Maton.)**

*Sūkṣmailā* is useful in *mūtrakṛcchra* (dysuria), *arśas* (piles), *śvāsa* (asthma), *kāsa* (bronchitis) and aggravation of *kapha*.

विवर्धानाहृगूलधनं लवड्गं भुक्तपाचनम् ॥ १६१ ॥

**Lavaṅga (Syzygium aromaticum Merr. & L.M.)**

*Lavaṅga* cures *vibandha* (constipation), *ānāha* (flatulence) and *sūla* (colic pain). It helps in the digestion of food.

चक्षुष्या मुखरोगद्वनी लताकस्तूरिका हिमा ।

**Latā kastūrikā (Hibiscus abelmoschus Linn.)**

*Latā kastūrikā* promotes eye sight and cures diseases of mouth. It is cooling.

128

कट्टफल मुखरोगद्वन कासश्वासक्षयापहम् ॥१६२॥

**Kaṭphala (Myrica nagi Thunb.)**

*Kaṭphala* cures diseases of mouth, *kāsa* (bronchitis), *śvāsa* (asthma) and *kṣaya* (consumption).

मदनो वामनः तिक्त वीर्योणो लेखनो लघुः ।

रुक्षः कुष्ठकफानाहृशोफगुलमन्नापहः ॥ १६३ ॥

**Madana (Randia dumetorum Lam.)**

*Madana* is emetic, bitter, hot in potency, *lekhana* (scraping), light and ununctuous. It cures *kuṣṭha* (obstinate skin diseases including leprosy,) aggravated *kapha*, *ānāha* (flatulence), *śopha* (oedema), *gulma* (phantom tumour) and *vṛana* (ulcer).

शताह्वानिलदाहासशूलतृचर्दिनाशिनी ।

मधुरा गोचनी वृष्या दाहासृक्पित्तनाशिनी ॥ १६४॥

**Satāhvā (Foeniculum vulgare Mill.)**

*Satāhvā* cures aggravated *vāyu*, *dāha* (burning syndrome), vitiated blood, *sūla* (colic pain), *tr̥t* (morbid thirst) and *chardi* (vomiting). It is sweet, *rocana* (appetiser) and aphrodisiac. It alleviates *pitta*.

फलिनी गात्रदौर्गन्ध्यरक्तपित्तज्वरापहा ।

**Phalini (Prunus mahaleb Linn.)**

*Phalini* removes *gātra daurgandhya* (foul smell of the body) and cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *jvara* (fever).

शस्ता शोणितपित्तातियोगे गन्धप्रियंगका ॥ १६५ ॥  
<sup>129</sup>

**Gandha priyangu (Callicarpa macrophylla Vahl)**

*Gandha priyangu* is useful in the acute form of *śonita pitta* (a disease characterised by bleeding from different parts of the body).

हपुषा दीपनी तिक्ता कटूणा तुवरा गुरुः ।

पित्तोदरसमीराशी-ग्रहणी-गुल्म-शूलहृत् ॥ १६६ ॥  
<sup>130</sup>

**Hapuṣā (Juniper communis Linn.)**

*Hapuṣā* is digestive stimulant, bitter, pungent, hot, saline and heavy. It cures aggravated *pitta*, *udara* (obstinate abdominal diseases including ascitis), aggravated *vāyu*, *arśas* (piles), *grahani* (sprue syndrome), *gulma* (phantom tumour) and *sūla* (colic pain).

131  
‘राश्णोषणा वातशोथामवातवातामयान् जयेत् ।

*Rāśṇā* (*Alpinia gulanga* Willd.)

*Rāśṇā* is hot. It cures aggravated *vāyu*, *śotha* (oedema), *āmavāta* (rheumatism) and *vātāmaya* (diseases caused by the vitiation of *vāyu*).

पौष्करं पार्श्वरुक्ष्वासकामहिक्काज्वरापहा ॥१६७॥

*Pauskara* (*Inula racemosa* Hook. f.)

*Pauṣkara* cures *pārśvaruk* (pain in the sides of chest), *śvāsa* (asthma), *kāsa* (bronchitis), *hikkā* (hiccup) and *jvara* (fever).

133  
शृङ्गी कफानिलश्वासकामहिक्काज्वरापहा ।

*Śṛṅgī* (*Pistacia integerrmia* Stew. ex Brandis)

*Śṛṅgī* cures aggravated *kapha* as well as *vāyu*, *śvāsa* (asthma), *kāsa* (bronchitis), *hikkā* (hiccup) and fever (*jvara*).

134  
वरांगं कफशुक्रामवातघ्नं मधुरं कटु ॥ १६८ ॥

विषतृट्ठदिहल्लासकफपित्तविसर्पनुत् ।

*Varāṅga* (*Cinnamomum zeylanicum* Blume.)

*Varāṅga* alleviates *kapha* and reduces semen. It cures *āmavāta* (rheumatism). It is sweet and pungent. It cures *viṣa* (poisoning), *trṭ* (morbid thirst), *chardi* (vomiting), *hṛllāsa* (nausea), aggravated *kapha* as well as *pitta* and *visarpa* (erysipelas).

135  
त्वग्दोषस्वेददौर्गन्धयनाशनो नागकेसरः ॥ १६९ ॥

*Nāgakesara* (*Mesua ferrea* Linn.)

*Nāgakesara* cures *tvagdoṣa* (skin diseases), *sveda* (excessive sweating) and *daurgandhya* (foul smell of the body).

136  
पत्रकं कफवाताशोहृल्लासारोचकापहम् ।

*Patraka (Cinnamomum tamala Nees and Eberm.)*

*Patraka* alleviates *kapha* and *vāta* and cures *arśas* (piles), *hṛllāsa* (nausea) and *arocaka* (anoxeria).

तालीसपत्रं तीक्षणोष्णं कफवातक्षयापहम् ॥ २०० ॥  
137

पित्तकृत्वं सनं स्वर्यं वह्निकुद्वक्त्रशोधनम् ।

*Tälisa patra (Abies webbiana Lindl.)*

*Tälisa patra* is sharp and hot. It alleviates *kapha* and *vāta*. It cures *kṣaya* (consumption). It aggravates *pitta*. It is laxative (*sramisana*). It promotes good voice and digestive power. It also cleanses mouth.

कषाया मधुरा रुक्षा कासघ्नी वंशरोचना ॥ २०१ ॥  
138

*Vamśa rocanā (Bamboo manna.)*

*Vamśa rocanā* is astringent, sweet and ununctuous. It cures *kāsa* (bronchitis).

तुंगाक्षीरी क्षयश्वासकासघ्नी मधुरा हिमा ।

*Tugākṣīrī*

*Tugākṣīrī* cures *kṣaya* (consumption), *svāsa* (asthma) and *kāsa* (bronchitis). It is sweet and cooling.

बासकः कासवैस्वर्यं रक्तपित्तकफापहः ॥ २०२ ॥

139

‘तृष्णाश्वासज्वरच्छदिमेहकुष्ठक्षयापहः ।

140

*Vāsaka (Adhatoda vasica Nees)*

*Vāsaka* cures *kāsa* (bronchitis), *vaisvarya* (impairment of voice), *raktaghrita* (a disease characterised by bleeding from different parts of the body), aggravated *kapha*, *trṣā* (morbid thirst), *svāsa* (asthma), *jvara* (fever), *chardi* (vomiting), *meha* (obstinate urinary disorders including diabetes), *kusṭha* (obstinate skin diseases including leprosy) and *kṣaya* (consumption).

कुमारी भेदनी शीता यकृत्प्लीहकफज्वरान् ॥ २०३ ॥

निहन्ति वह्निविस्फोटपित्तरक्तत्वगामयान् ।

**Kumārī (Aloe barbadensis Mill.)**

*Kumārī* is *bhedana* (purgative) and cooling. It cures *yakṛt* (diseases of liver), *plihā* (diseases of spleen), aggravated *kapha*, *jvara* (fever), *vahni visphoṭa* (carbuncle), aggravated *pitta* as well as *rakta* and *tvagāmaya* (diseases of skin).

बल्याऽमृता त्रिदोषधनी ग्राहिण्युष्णारसायनी ॥२०४॥

141

दीपनी तृट्जवरचर्द्दीकामलावातरन्तजित् ।

कटुतिक्ता स्वादुपाका लघ्वी दाहामकुण्ठनुत् ॥२०५॥

**Amṛtā (Tinospora cordifolia Miers)**

*Amṛtā* promotes strength. It alleviates all the three *doṣas*. It is *grāhi* (constipative), hot, rejuvenating and digestive stimulant. It cures *tṛtī* (morbid thirst), *jvara* (fever), *chardi* (vomiting), *kāmalā* (jaundice) and *vāta rakta* (gout). It is pungent, bitter, sweet in *vipāka* and light. It also cures *dāha* (burning syndrome), *āma* and *kuṣṭha* (obstinate skin diseases including leprosy).

शालिपर्णीपूश्निपर्णीबृहतीद्वयगोक्षुरम् ।

वातपित्तहर वृष्य कनीयः पञ्चमूलकम् ॥२०६॥

**Daśamūla**

*Sāliparṇī*, *piśni parṇī*, *brhatī*, *kanṭakārī* and *gokṣura*—these five drugs taken together, are called *kanīyas pañcamūla*. It alleviates *vāyu* and *pitta* and it is aphrodisiac.

[श्रीफलः सर्वतोभद्रा पाटला गणिकारिका ।

142

इयोनाकः पञ्चभिश्चैवैः पञ्चमूलं महन्मतम् ॥२०७॥]

*Sṛīphala*, *sarvato bhadrā*, *pāṭalā*, *ganikārikā* and *śyonāka*—these five drugs taken together are called *mahat pañcamūla*.

एताभ्या पञ्चमूलाभ्या दशमूलमुदाहृतम् ।

दोषद्वय-श्वासकासशिर-पीडापतन्त्रकान् ।

तन्द्रीशोथज्वरानाहारुचिपाश्वरुजो जयेत् ॥२०८॥

All these ten drugs included both in *kanīyas pañcamūla* and *mahat pañcamūla* taken together are called *daśamūla*. It cures *doṣa trayā* (aggravated *vāyu*, *pitta* and *kapha*), *śvāsa* (asthma), *kāsa* (bronchitis), *śirah pīdā* (headache), *apatantraka* (convulsion), *tandrī* (drowsiness), *śotha* (oedema), *jvara* (fever), *ānāha* (tymphanitis), *aruci* (anorexia) and *pārśva ruk* (pain in the sides of the chest).

मन्याहनुशवणलोचननासिकास्यभूशंखदन्तगलतालुशिरोविकारान् ।

कुष्ठानि हन्ति दशमूलकपायपीतं क्वायेन वा सहफलत्रितयोद्भवेन ॥२०६॥

Decoction of these ten drugs belonging to the group of *daśamūla* or the decoction of *haritakī*, *bibhitaka* and *āmalakī* (*triphalā*) along with these ten drugs belonging to *daśamūla* group cures diseases of *manyā* (sternomastoid region), *hanu* (mandibles), *śravāṇa* (ears), *locana* (eyes), *nāsikā* (nose), *āsyā* (mouth), *bhrū* (eye brows), *śāṅkha* (temporal region), *danta* (teeth), *gala* (throat), *tālu* (palate) and *śiras* (head). It also cures *kuṣṭha* (obstinate skin diseases including leprosy).

<sup>143</sup>

न्यग्रोधोदुम्बराश्वस्थपारिष्वलक्षपादपाः ।

पञ्चते क्षीरिणो वृक्षास्तेषां त्वक् पञ्चवल्कलम् ॥२१०॥

*Pañca kṣīri vṛkṣa* and *Pañca valkala*

*Nyagrodha*, *udumbara*, *aśvattha*, *pāriṣa* and *plakṣa*—these five are called *ksīri vṛkṣas* (trees having milky latex). Barks of all these five trees taken together are called *pañca valkala*.

<sup>144</sup>

केचित्तु पारिष्वस्थाने शिरीषं वेतसं परम् ।

Some physicians use *śiriṣa* and some others use *vetasa* in the place of *pāriṣa* included in this group of drugs.

क्षीरिवृक्षाः हिमाः वण्यः योनिदोषब्रणापहाः ॥२११॥

रूक्षाः कषायाः मेदोघ्नाः वीसर्पमयनाशनाः ।

शोथपित्तकफास्त्रघ्नाः स्तन्यभग्नास्थियोगदाः ।

*Kṣīri vṛkṣas* are cooling. They promote complexion (*varṇya*) and cure *yoni doṣa* (ailments of the female genital tract) and *vraṇa* (ulcer). They are ununctuous, and astringent. They cure *medas* (adiposity), *visarpa* (erysipelas), *śotha* (oedema) and vitiated *pitta*, *kapha* as well as blood. They promote lactation and help in the union of fractured bones.

त्वक्पञ्चकं हिमं ग्राहि व्रणशोथविसर्पजित् ॥२१२॥

*Pañca valkala* is cooling and constipative. It cures *vraṇa* (ulcer), *śotha* (oedema) and *visarpa* (erysipelas).

अथ धातूपदातु-रसोपरस-रत्नोपरत्न-चिषोपविषगुणाः

तत्रधातुलक्षणम्

‘स्वर्णं हारं च ताम्रं च वर्ङं नागस्तु पञ्चमः ।

145

रीतिका च तथा कांस्यं लोहं चेत्यष्टधातवः ॥२१३॥

**Properties of Dhātu, Upadhātu, Rasa, Uparasa, Ratna, Uparatna, Viṣa and Upaviṣa.**

#### Description of Dhātus

*Svarṇa* (gold), *tāra* (silver), *tāmra* (copper) *vanga* (tin), *nāga* (lead), *rītikā* (bell metal), *kāṁsyā* (brass), *loha* (iron)—these eight are called *dhātus*.

‘वलीपलितखालित्यकाश्यर्बिल्यजरामयान् ।

146

निवार्यनृणां दधति देहं तद्वातवो मताः ॥२१४॥

[भाव प्रकाशः पूर्वखण्डः धात्वादिवर्गं दः२]

They are called *dhātus* because they sustain (*dadhati*) the body of human beings by curing *valī* (premature wrinkles), *palita* (premature graying of hair), *khālitya* (baldness), *kārṣya* (emaciation), *abalya* (weakness), *jarā* (old age) and *āmaya* (diseases).

मुखर्णोत्पत्तिलक्षणगुणाः —

‘पूरा निजाश्रमस्थाना सप्तर्णिणां जितात्मनाम् ।

पृथ्वीं विलोक्य लावण्यलक्ष्मीः सम्पन्नयौवनाः ॥२१५॥

कन्दर्पदर्पविध्वस्तचेन्सो जातवेदसः ।

147

क्रत्रिमञ्चापि भवति तद्वसेन्द्रस्य वेधतः ।

### **Origin and description of Gold**

## **Mythology**

In the days of yore, *Jātavedas* (Agni or Fire god) became passionately excited when he saw the extremely beautiful, auspicious and youthful wives of the self controlled seven sages (*Saptarṣis*) in their hermitages. The semen he, thus, ejaculated fell upon the earth which became gold. Gold is also prepared artificially by the *vedhana* (a specific method of processing) of mercury.

148

हावे रक्कं सित छेदे निकषे कङ्कमप्रभम् ॥ ३१७ ॥

१४९                            १५०

तार शूल्वोत्थितं स्तिरधं मृदु तदग्रु शस्यते ।

**Good quality**

The gold which becomes red when burnt, white when cut and like saffron when rubbed over *nikaṣa* (a specific type of stone used for testing the genuineness of gold), which is prepared out of silver or copper and which is unctuous, soft and heavy is the best.

१५१ श्वेतांगं कठिनं रुक्षं विवर्णं समलं दलम् ॥ २१८ ॥

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दाहे छेदेऽसितं श्वेतं घर्षेऽस्फृट लघ त्यजेत ।

### **Bad quality**

The gold which is partially white, hard, ununctuous and discoloured, which is associated with impurities, which has pieces like leaves, which becomes black in burning or cutting, which does not produce clear colour when rubbed over *nikasa* and which is light should not be used in medicine.

सुवर्णं शीतलं हृदयं बलयं गुरु रसायनम् ॥ २१६ ॥

[भावप्रकाशः पूर्वखण्डः धातूपधातुवर्गं दः ३-५ द-१०]

स्वादुपाकरस तिक्तं हृदयं तु वरलेखनम् ।

<sup>154</sup>

‘पवित्रं बृहणं नेत्र्य मेधास्मृतिविशुद्धिदम् ॥ २२० ॥

<sup>155</sup>

हृदयायुष्करं कान्तिवाग्विशुद्धिस्थिरत्वकृत् ।

विषद्वयक्षयोन्मादत्रिदोषज्वरशोषजित ॥ २२१ ॥

### Property

Gold is cooling, aphrodisiac, strength promoting, heavy, rejuvenating, sweet in *vipāka* and taste, bitter, cardiac tonic exceedingly depleting (*vara lekhana*), *pavitra* (remover of sins), nourishing and promoter of eye sight. It purifies intellect and memory, and promotes longevity. It also purifies complexion and voice. It causes steadiness. It cures both the types of *visha* (poisoning), *kṣaya* (consumption), *unmāda* (insanity), vitiation of all the three *doṣas*, *jvara* (fever) and *śoṣa* (phthisis).

<sup>156</sup>  
बलं सवीर्यं हरते नराणा रोगव्रजं पोषयतीह काये ।

अमौर्ध्यकार्यं च सदैव हेमापवव मदोष मरण करोति ॥ २२२ ॥

### Adverse effects

When gold is used without proper processing, it takes away strength and energy, helps manifestation of several diseases, causes discomfort and because of its toxicity even causes death.

विपुरस्य वधार्थ्य निर्मिमेषैविलोचनैः ।

निर्गिक्षयामास शिवं क्रोधेन पश्चिपूरितः ॥ २२३ ॥

<sup>157</sup>

ततस्तूल्का समापततस्यैकस्माद्विलोचनात् ।

<sup>158</sup>

तस्माद्वृद्धः समभवद्वैश्वानर इव ज्वलन् ॥ २२४ ॥

द्वितीयादपतन्तेनादश्रु विन्दुस्ते वामकात् ।

159

तस्माद्रजतमुद्भूतमुक्तकर्मसु संस्थितम् ॥ २२५ ॥

[भावप्रकाशः पूर्वखण्डः धातूपधातुवर्गं ८ : ११-१२, १४-१६]

### Silver

#### Mythology

When lord *Siva*, full of anger, looked without twinkling of eyes for killing the demon *Tripura*, then from one of his eyes a meteor (*ulkā*) fell down which gave birth to *Rudra* who was dazzling like fire. From the left eye drops of tears fell down which gave birth to silver and this is used for all different purposes.

160

कृत्रिमं चापि तत्प्रोक्तं वंगादेः रसयोगतः ।

It is also prepared artificially by adding *vanga* (tin) etc., to processed mercury.

गुरुः स्तिर्गध मृदुः श्वेतं दाहच्छेदघनक्षमम् ॥ २२६ ॥

<sup>161</sup> वण्ठियं चन्द्रवत्स्वच्छं तारे नवगुणाः स्मृताः ।

#### Good quality

Heaviness, ununctuousness, softness, white colour, power to stand burning, cutting and pressure (*ghana*), good colour, pure appearance like moon—these are the nine qualities of good silver.

कठिनं कृत्रिम रूक्षं रक्तं पीतदलं लघुः ॥ २२७ ॥

दाहच्छेदघननैर्नष्टं रूप्ये दोषा दशस्मृताः ।

#### Bad quality

Hardness, artificial preparation, ununctuousness, redness, yellowness, fragility (*dala*), lightness and getting destroyed by burning, cutting or pressure (*ghana*)—these are the ten defects in silver.

162

रूप्यं शीतं कषायाम्लं स्वादुपाकरसं सरम् ॥ २२८ ॥

वयसः स्थापनं स्तिरधं लेखनं वातपित्तजित् ।

<sup>163</sup>  
प्रमेहादिकरोगांश्च नाशयत्यचिरं ध्रुवम् ॥२२६॥

### Properties

Silver is cooling, astringent and sour in taste, sweet both in *vipāka* and taste, and laxative. It prevents aging. It is unctuous and *lekhana* (depleting). It alleviates *vāta* and *pitta*. It certainly cures diseases like *prameha* (obstinate urinary disorders including diabetes).

<sup>164</sup>  
तारं शरीरस्य करोति तापं विघ्वसनं यच्छति शुक्रनाशम् ।

<sup>165</sup>  
सपाटवं वीर्यवलं निहन्ति महान्गदान्पोषयतीत्यगुद्धम् ॥२३०॥

### Adverse effects

*Aśuddha* (not properly processed) silver produces excessive heat (*tāpa*) in the body and causes its destruction. It destroys semen, efficiency, energy and strength. It gives rise to many serious diseases (*mahāgada*).

<sup>166</sup>  
शुक्रं यत्कार्तिकेयस्य पतितं धरणीतले ।

तस्मादेतत्समुद्भूतं ताम्रमाहुः पुराविदः ॥२३१॥

[भावप्रकाशः पूर्वखण्डः धातूपधातुवर्ग दः १७, १६-२२]

### *Tāmra* (Copper)

### Mythology

According to scholars well versed in the *purāṇas*, the semen of *Kārtikeya* which fell on the earth gave rise to *tāmra* (copper).

<sup>167</sup>  
कृष्णं रूक्षमतिस्तब्धं श्वेतं चापि घनासहम् ।

<sup>168</sup>  
लौहनागम्युतं चेति शुल्वं स्याद्वेषसप्तकम् ।

### Bad quality

Black colour, ununctuousness, excessive compactness, white colour, inability to tolerate pressure (*ghana*), mixture of

iron and lead—these are the seven defects in copper of bad quality.

ताम्रं कषाय मधुरं सतिक्तं स्याद्रोपणं बृंहणमल्पमेव ॥२३२॥

[भावप्रकाशः पूर्वखण्डः धातूपदातुवर्गं ८:२५-२६]

पित्तोदरार्शःकृमिकुष्ठपीनसश्लेष्मक्षयघ्नं ज्वरशूलनुद्धिमम् ।

### Properties

Copper is astringent, sweet and bitter. It is *ropana* (healer of ulcers) and slightly *bimhana* (nourishing). It cures aggravated *pitta*, *udara* (obstinate abdominal diseases including ascitis), *arśas* (piles), *kṛmi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy), *pīnasa* (chronic rhinitis), aggravated *kapha*, *kṣaya* (consumption), *jvara* (fever) and *sūla* (colic pain). It is cooling.

न विषं विषमित्याहुस्ताम्रं तु विषमुच्यते ॥ २३३ ॥

एको दोषो विषे सम्यक् ताम्रे त्वष्टौ प्रकीर्तिता ।

अमो मूच्छा विदाहश्च स्वेदोत्क्लेदनवान्तयः ॥ २३४ ॥

अरुचिश्चत्तसंताप एते दोषा विषोपमा ।

### Adverse effects

Poison is not the real poison. It is copper (not processed properly) which is the real poison. Poisons have only one adverse effect whereas copper (which is not processed properly) has eight types of adverse effects. These are *bhrama* (giddiness), *mūrcchā* (fainting), *vidāha* (burning sensation), *sveda* (excessive sweating), *utkledana* (production of stickiness in the body), *vānti* (vomiting), *aruci* (anorexia), *citta santāpa* (excessive discomfort in mind)—these are the eight types of adverse effects which are like poisoning effects.

खुरकं मिश्रकञ्चेति द्विविधं वड्गमुच्यते ॥ २३५ ॥

[आयुर्वेदप्रकाश ३ : १४८]

169

खुरकञ्च गुणैर्शेष्ठं मिश्रकं त्वहितं मतम् ।

*Vaṅga (Tin)***Variety**

*Vaṅga* is of two types. They are called *khuraka* and *miśraka*. Of these two, *khuraka* type of *vaṅga* is very useful in therapeutics whereas the *miśraka* type is harmful.

170  
बंगं लघुं सरं रूक्षमुष्णं मेहकफङ्गमीन् ।

171  
निहन्ति पाण्डुं सश्वासं दृश्यमीषत् पित्तलम् ॥२३६॥

[आयुर्वेद प्रकाश ३:१५०]

**Property**

*Vaṅga* is light, laxative, ununctuous and hot. It cures *meha* (obstinate urinary diseases including diabetes), *kapha*, *kṛmi* (parasitic infection), *pāṇḍu* (anemia) and *śvāsa* (asthma). It is good for eye sight and it slightly aggravates *pitta*.

172  
सिहो यथा हस्तिगणं निहन्ति तथैव बड्गेऽखिलमेहवर्गम् ।

173  
देहस्य सौख्यं प्रबलेन्द्रियत्वं कृशस्य पुष्टिं कुरुते नरस्य ॥२३७॥

[आयुर्वेदप्रकाश ३:१५१]

As a lion kills a horde of elephants, similarly, *vaṅga* cures all types of *meha* (obstinate urinary disorders including diabetes). It causes happiness of the body and promotes the strength of sense organs. It nourishes an emaciated person.

दृष्ट्वा भोगिसुतां रस्यां वासुकिस्तु मुमोच्य यत् ।

वीर्यं जातस्ततो नागः सर्वरोगापहो नृणाम् ।

[आयुर्वेदप्रकाश ३:१८४]

*Nāga (Lead)***Mythology**

The semen ejaculated by *Vāsuki* after seeing the beautiful daughter of Bhogi gave rise to *nāga* (lead). It cures all diseases of human beings.

सीसं वंगगुणं ज्ञेयं विशेषान्मेहनाशनम् ॥ २३८ ॥

[आयुर्वेदप्रकाश ३ः१८५]

### Property

*Nāga* shares all the properties of *vanga*. However, the former specifically cures *meha* (obstinate urinary disorders including diabetes).

न गस्तु नागशततुल्यबलं ददाति  
व्याधिं च नाशयति जीवनमातनोति ।

वह्निं प्रदीपयति कामबलं करोति  
मृत्युं च नाशयति सततं सेवितः सः ।

[आयुर्वेदप्रकाश ३ः१८७]

*Nāga* (Lead) endows a person with the strength of one hundred *nāgas* (cobras), cures diseases, promotes longevity, stimulates digestion, increases the strength for sexual act and prevents death if used constantly.

पाकेन हीनो खलु वंगनागौ  
कुष्ठानि गुल्मांश्च तथाऽतिकुष्ठान् ॥ २३६ ॥

[आयुर्वेदप्रकाश ३ : १८६]

पाण्डुप्रमेहानपि वातशोफभगन्दरश्वित्रकिलासशूलान् ।

विषोपम रक्तविकारवृद्धं क्षयं च कृच्छ्राणि कफं ज्वरं च ।

मेहाश्मरी विद्रधि मुखरोगान्तर्दीश्च नित्यं कुरुतेऽबलत्वम् ।

### Adverse effects

Use of *nāga* (lead) and *vanga* (tin) without proper processing causes *kuṣṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour), *atikuṣṭha* (?), *pāṇḍu* (anemia), *prameha* (obstinate urinary disorders including diabetes), *śopha* (oedema) caused by *vāyu*, *bhagandara* (fistula-in-ano), *śvitra* (leucoderma), *kilāsa* (a type of leucoderma) and *śūla* (colic pain). They are like poisons and cause *rakta vikāra* (diseases caused by the vitiation of blood), *kṣaya* (consumption), *kṛcchra*

(dysuria), aggravation of *kapha*, *jvara* (fever), *aśmarī* (stone in urinary tract), *vidradhi* (abscess), *mukharoga* (diseases of mouth), *artī* (pain) and *nitya abalatva* (progressive weakness).

रीतिका काकतुण्डी च द्रिविधा सा प्रकीर्तिः ।

संतप्ता काजिके क्षिप्ता ताम्राभा रीतिका मता ॥२४५॥

एवं च जायते कृष्णा काकतुण्डीति सा मता ।

### *Rītikā* (Bell metal)

#### Variety

This is of two types viz., *rītikā* and *kākatunḍī*. If the metal is heated and dipped into *kāñji* (vinegar) and it becomes copper-coloured then it should be known as *rītikā*. If it becomes black in colour, then it is *kākatunḍī*.

गुर्बी मृद्धी च पीताभा स्फारांगी त्रोटनाक्षमा ॥२४२॥

सुस्तिरधा मसूरांगी च रीतिरेतादृशी शुभा ।

#### Good quality

*Rītikā* which is heavy, soft, yellowish in colour, dazzling (*sphārāngī*), *troṭanākṣama* (difficult to break), unctuous and smooth is of good quality.

स्तव्धा रुक्षा खरा इवेता रक्तातीव घनासहा ॥२४३॥

174

पुटगा च मलैर्युक्ता रीतिका न शुभा मता ।

#### Bad quality

*Rītikā* which is *stabdhā* (compact), ununctuous, rough, white, excessively red, *ghanāsaha* (intolerant of pressure), *puṭaga* (having layers) and associated with impurity (*mala*) is not useful.

‘रीतिकायुगल मूक्षमं सतिक्तं लवण रसे ।

175

शोधन पाण्डुरोगच्छ छुमिद्धन नातिलेखन’ ॥२४४॥

[भावप्रकाशः पूर्वखण्डः धातूपदातुवर्गं ८ : ७५]

### Property

Both the types of *rītikā* are *sūksma* (subtle), bitter and saline in taste and cleansing. They cure *pāṇḍu* (anemia) and *kṛmi* (parasitic infection). It is not a depletive (*lekhana*) in excess.

कांस्यं कषाय तिक्तोष्णं लेखनं विशदं सरं ।

रूक्षं गुरु च चक्षुष्यं कफपित्तहरं परम् ॥२४५॥

### *Kāṁsyā* (Brass)

*Kāṁsyā* is astringent, bitter, hot, *lekhana* (depletive), *viśada* (non-slimy), laxative, ununctuous and heavy. It promotes eye sight and alleviates *kapha* and *pitta*.

पुरा लोमिलदैत्याना निहतानां सुरेयुधि ।  
<sup>176</sup>

उत्पन्नानि शरीरेभ्यो लोहानि विविधानि च ॥२४६॥  
<sup>177</sup>

[आयुर्वेदप्रकाश ३ : २०४]

### *Loha* (Iron)

### Mythology

In the days of yore, different types of *lohas* came out from the bodies of the *lomila daityas* (a group of demons) when they were killed during their war with the gods.

‘लोहं तिक्तं सरं शीतं कषायं मधुरं गुरु ।

रूक्षं वयस्यं चक्षुष्यं लेखनं वातलं जयेत् ॥२४७॥

कफं पित्तं गर शूल शोफार्शः प्लीहपाण्डुताम् ।

मेदोमेहकूमीन्कुष्ठ तत्कटं तद्वदेव हि ॥ २४८ ॥

### Property

*Loha* is bitter, laxative, cooling, astringent, sweet, heavy, ununctuous, *vayasya* (promoter of longevity) and *cakṣuṣya* (promoter of eye sight). It aggravates *vāyu* and alleviates *kapha* and *pitta*. It cures *gara* (poisoning), *sūla* (colic pain), *sopha*

(oedema), *arśas* (piles), *plihān* (splenic disorder), *pāṇḍutā* (anaemia), *medas* (adiposity), *meha* (obstinate urinary disorders including diabetes), *kṛmi* (parasitic infection) and *kuṣṭha* (obstinate skin diseases including leprosy).

Its *kitta* which is called *maṇḍūra* (rust of iron) shares all the properties of iron.

गुरुता दृढतोत्कलेद कश्मलं दाहकारिता ।

अशमदोषः सुदुर्गन्धो दोषाः सप्तायसस्य च ॥२४६॥

### Bad quality

*Gurutā* (heaviness), *drdhatā* (sturdiness), *utkleda* (stickiness), *kaśmala* (impurity), *dāhakāritā* (producing burning sensation), *asmadoṣa* (adulteration with stone ?) *sudurgandha* (foul smell)—these are the seven defects of iron.

षडत्वकुष्ठामयमृत्युदंतद्विग्नेश्वरौ कुरुतेऽश्मरी च ।

नानारूजानां च तथा प्रकोपं  
करोति हृल्लासमशुद्धलोहम् ॥२५०॥

### Adverse effects

*Loha*, which is not properly processed, causes *saṅdatva* (impotency), *kuṣṭha* (obstinate skin diseases including leprosy), *mṛtyu* (death), *hydroga* (heart disease), *śūla* (colic pain), *asmarī* (stone in urinary tract), aggravation of different types of pain and *hṛillāsa* (nausea).

जीवहारि मदकारि चायस चेदशुद्धिमदसंकृत ध्रुवम् ।

179

पाटवं न कुरुते शरीरके दाहणं हृदि रुजं च यच्छति ॥२५१॥

[आयुर्वेदप्रकाश ३:२१८-२२५]

If *loha* which is not properly processed is taken then it takes away the life, produces intoxication, does not produce energy in the body and causes acute pain in the heart.

कूष्माण्ड तिलतैलं च माषान्नं राजिकां तथा ।  
180

मद्यमस्लरस चैव त्यजेत्वोहृस्य सेवकः ॥ २५२ ॥

[आयुर्वेदप्रकाश ३ : २२६]

### Prohibition

Persons using *loha* should give up *kuṣmāṇḍa*, *til* oil, *māṣa*, *rājikā*, *madya* (alcoholic drinks) and *amla rasa* (things having sour taste).

लोह साराह्वयं श्रेष्ठं तस्य लक्षणमुच्यते ।  
181

क्षमाभृच्छिखराकारन्त्यगान्धे [न्यस्लेनमर्दिते] ॥ २५३ ॥

दृश्यन्ते यत्र मूक्षमाणि मारं लोहेषु तद्वदेत् ।

### *Sāra loha*

*Sāra loha* is the best among irons. It is *kṣamābhṛt* (stands to pressure) and *sikharākāra* (tapering in shape). When triturated with sour juice it leaves small dust-like particles.

लौहं साराह्वयं हन्यादग्रहणीमतिसारकम् ॥ २५४ ॥

अर्धसवर्गिजं वातं शूलं च परिणामजम् ।

छर्दिपीनसपित्तं च श्वासं चाशु नियच्छति ॥ २५५ ॥

### Property

*Sārā lauha* immediately cures *grahaṇī* (sprue syndrome), *atisāra* (diarrhoea), aggravation of *vāyu* in half of the body or all over the body, *parināmaja śūla* (colic pain which appears during the process of digestion of food), *chardi* (vomiting), *pīnasa* (chronic rhinitis), aggravated *pitta* and *śvāsa* (asthma).

यत्पात्रे न प्रसरति जले तैलबिन्दुः प्रतप्ते ।  
182 183

हिंगुर्गन्धं त्यजति च निजं तिक्ततां निबकल्कः ॥ २५६ ॥

तप्तं दुरधं भवति शिखराकारकं नैति भूमिम् ।

कृष्णागः स्यात्सजलचणकः कान्तलोहं तदुक्तम् ॥ २५७ ॥

**Kānta loha**

In a pot of *kānta loha* containing hot water if a drop of oil is put then the oil does not spread. *Hingu* (asafotida) loses its foul smell and the paste of *nimba* loses its bitterness when put in such a pot. If milk is boiled in this pot, then it goes up in the form of a *śikhara* (pyramid) but does not fall down. It becomes black when *caṇakāmla* (*sajala caṇaka*) is kept in this pot.

गुल्मोदराशः शूलममामवातं भगन्दरम् ।

कान्तं तत्कामलाशोफकुष्ठक्षयस्त्रजोहरेत् ॥ २५८ ॥

देहपृष्ठिबलस्थैर्य दत्तं जनयते सुतान् ।

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रक्तप्लीहप्रशमनमस्त्रिपित्तं शिरोस्त्रजम् ॥ २५९ ॥

सर्वानि रोगान्विजयते कान्तलोहं न संशयः ।

**Property**

*Kānta loha* cures *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascitis), *arśas* (piles), *śūla*, (colic pain), *āma*, *āmavāta* (rheumatism), *bhagandara* (fistula-in-ano), *kāmalā* (jaundice), *śopha* (oedema), *kuṣṭha* (obstinate skin diseases including leprosy), *kṣaya* (consumption) and *ruk* (pain). It gives nourishment to the body and promotes strength and stability. It helps in the procreation of children. It alleviates vitiation of blood, *plīhan* (diseases of spleen), *amla pitta* (hyper acidity of stomach) and *śiroruk* (headache). *Kānta loha* cures all these diseases undoubtedly.

185  
शताव्दमुत्तमं किट्टं मध्यं चार्णीतिवापिकम् ।

186  
अधमं पष्ठिवार्षीयं ततो हीनं विपोपमम् ॥ २६० ॥

[आयुर्वेदप्रकाश ३ : २६०-२६१]

**Loha kitṭa (Rust of Iron)**

*Loha kitṭa* which is one hundred years old is the best, eighty years old is mediocre and sixty years old is inferior. Rust of iron which is less than sixty years old is like poison.

योजयेल्लोहवत्सर्वं लोहस्थाने च तन्मलम् ।

तत्किटु तदगुणं ज्ञेयं विशेषात्पाङ्गुनाशनम् ॥ २६१ ॥

In the place of *loha*, its *mala* (rust) can be used in all diseases because the latter shares all the properties of the former. Moreover, its *mala* (rust) is specifically indicated in the treatment of *pāñdu* (anemia).

किट्टाद्वशगुणं मुण्डं मुण्डातीक्षणं शताधिकम् ।

तीक्ष्णाललक्षगुणं कान्तं भक्षणात्कुरुते बलम् ॥ २६२ ॥

[आयुर्वेदप्रकाश ३ : २६४]

From *kiṭṭa* (*mandūra* or rust of iron) *muṇḍa loha* is ten times effective, from *muṇḍa loha*, *tīkṣṇa loha* is hundred times effective and from *tīkṣṇa loha*, *kānta* is one lakh times effective in producing strength.

अभ्रकं माक्षिकं तालं शिला नीलांजनं तथा ।

तुत्थकं रसकं चैते प्रोक्ताः सप्तोपधातवः ॥ २६३ ॥

### *Upadhātus*

*Abhraka*, *mākṣika*, *tāla*, *śilā*, *nīlāñjana*, *tutthaka* and *rasaka*—these seven are known as *upadhātus*.

‘पुरा वधाय वृत्रस्य वज्रिणा वज्रसुद्धृतम् ।

विस्फुलिंगास्ततस्तस्य गगनं परिस्पिता ॥ २६४ ॥

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ते निषेतुर्धनध्वानाच्छिखरेषु महीभृताम् ।

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तेभ्य एव समुत्पन्नं तत्तदिग्रिषु चाभ्रकम् ॥ २६५ ॥

[आयुर्वेदप्रकाश ३ : ८६-८७]

### *Abhraka (Mica)*

#### **Mythology**

In the days of yore, when *Vajri* (*Indra*) took out the *vajra* to kill the demon *Vrtra*, then *visphulingas* (fire particles) from

that *vajra* spread over the sky and because of the thundering sound of the clouds fell on the tops of mountains. Thus, *abhraka* took birth in those mountains.

कदाचिद्गिरिजा देवी हर दृष्ट्वा मनोहरम् ।

मुमोच्यत्तदावीर्यं तज्जानं शुभमध्रकम् ॥ २६६ ॥

Once upon a time, the goddess *Girijā* saw the extremely handsome *Hara*. The genital fluid (ovum) she then ejaculated gave rise to pure *abhraka*.

तत्र दक्षिणशैलेऽर्कशोपादल्पगुणं हि तत् ।

अल्पसत्त्वं तदाधत्ते तस्य सत्त्वं गुणप्रदम् ॥ २६७ ॥

### Quality

*Abhraka* which is available in the southern mountains is inferior in quality because it gets dried by the strong heat of the sun. It produces less of *sattva*. However, this *sattva* is therapeutically useful.

अतस्तूत्रशैलोत्थं वह्निसत्त्वं गुणाधिकम् ।

*Abhraka* which is available in northern mountains contains more of *sattva* and is therefore superior in quality.

तद्वज्रं वज्रजातत्वादभ्रमध्रवोद्भवात् ॥२६८॥

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गगनात्पतितं यस्माद्गगनं च ततो मतम् ।

### Derivation

It is called *vajra* because of its origin from thunder (*vajra*). It is called *abhra* because it is produced with the help of the cloud (*abhra*). Since it has fallen from the sky (*gagana*), it is called *gagana*.

विप्रक्षत्रियविट्ठूद्रभेदात्तस्याच्चतुर्विधम् ॥२६६॥

क्रमेणैव सितं रक्तं पीतं कृष्णं च वर्णतः ।

प्रशस्यते सितं तारे रक्तं चैव रसायने ॥ २७० ॥

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पीतं हेमनि कृष्णं तु गदेपु द्रुतयेऽपि च ।

### Variety

It is of four types viz., *vipra*, *kṣatriya*, *viṭ* and *śūdra* and they are white, red, yellow and black respectively. The white variety is useful in the preparation of silver, red variety for rejuvenation therapy, yellow variety in the preparation of gold and the black<sup>1</sup> variety for the treatment of diseases as well as for *druti kriyā*.

पिनाकं दर्दुरं नागं वज्रं चेति चतुर्विधम् ॥२७१॥

मुच्चत्यग्नौ विनिक्षिप्तं पिनाकं दलसंचयम् ।

अज्ञानाद् भक्षणं तस्य महाकुष्ठप्रदायकम् ॥२७२॥

दर्दुरं त्वरिंगं चातिकुरुते दर्दुरध्वनिम् ।

गोलकान्बहुशः कृत्वा स स्यान्मृत्युप्रदायकः ॥२७३॥

[भावप्रकाशः धातूपधातुवर्ग दः११५-१२०]

‘नागं तु नागवद्वह्नौ फूत्कारं परिमुच्चति ।

तद्भक्षितमवश्यं तु विदधाति भगन्दरम् ॥२७४॥

वज्रं तु वज्रवत्तिष्ठेत्तनान्नौ विकृति व्रजेत् ।

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सर्वान्नेषु वरं वज्रं व्याधिवार्धक्यमृत्युजित्’ ॥२७५॥

It is also classified in four different ways viz., *pināka*, *dardura*, *nāga* and *vajra*. When placed on fire, the *pināka* variety of *abhraka* gives up leaves, and if because of ignorance, it is used, then it causes serious types of *kuṣṭha* (obstinate skin diseases including leprosy). The *dardura* variety of *abhraka* when placed on fire produces sound like a frog. It produces many *gelakas* (abscesses?) and thus leads to death. The *nāga* variety of *abhraka* produces hissing (*phutkāra*) sound like that of a cobra, when placed on fire. This, when used, certainly produces *bhagandara* (fistula-in-ano). The *vajra* variety of *abhraka* stands on the fire like a *vajra* (thunder) without under-

going any change. Amongst all these varieties, the *vajra* type of *abhraka* is the best and it overcomes diseases, old age and even death.

अभ्रं कषायं मधुरं सुशीतमायुष्करं धातुविवर्धनं च ।

हन्यात्तिर्दोषं व्रणमेहकुष्ठं प्लीहोदर ग्रन्थिविषं कृमीश्च ॥२७६॥

### Property

*Abhraka* is astringent, sweet, exceedingly cooling and promoter of longevity and *dhātus* (tissue elements of the body). It alleviates all the three *dosas* and cures *vraṇa* (ulcer), *meha* (obstinate urinary disorders including diabetes), *kusṭha* (obstinate skin diseases including leprosy), *pliḥan* (splenic disorders), *udara* (obstinate abdominal diseases including ascitis), *granthi* (adenitis), *vīṣa* (poisoning) and' *kṛimi* (parasitic infection).

रोगान्हन्ति दृढयति वपुर्वीर्यवृद्धिं विधने ।

तारुण्याद्यं रमयति शर्तं योगिनां नित्यमेव ॥२७७॥

दीघयुष्याऽजनयति सुतान् सिहतुल्यप्रभावान् ।  
<sup>193</sup>

मृत्योर्भीर्ति हरति नितर्गं सेव्यमानं मृताभ्रम् ।

*Abhraka*, when used in *bhasma* form, cures diseases, produces sturdiness of the body and increases semen. It produces youthfulness because of which a person can enjoy sex with one hundred ladies daily. It helps in the procreation of children endowed with longevity and strength like a lion. It takes away the fear of untimely death for ever.

पीडां विधने विविधा ननाणा कुष्ठं ऋग्र पाण्डुगदं च जोथम् ।  
<sup>194</sup>

[भावप्रकाशः धानूपधानुवर्ग द१२०-१२२, १२४-१२६]

हृत्पाश्वपीडां च करोत्यशुद्धमभ्रं त्वशुद्धं गुरुतापदं स्यात् ।  
<sup>195</sup>

### Adverse effect

*Abhraka*, which is not properly processed, produces

different types of pain, *kustha* (obstinate skin diseases including leprosy), *kṣaya* (consumption), *pāṇḍu* (anaemia), *śopha* (oedema), *hṛt pīḍā* (pain in cardiac region), *pārśva pīḍā* (pain in the sides of the chest) and serious type of burning sensation in the body of human beings.

माक्षिकं द्विविधं प्रोक्तं पीतं शुक्लं च सर्वतः ॥२७६॥

तयो शुवर्णवर्णं तु विज्ञेयं प्रवरं जनैः ।

### *Māksika* (Copper pyrite)

## Variety

*Māksika* is of two types viz., yellow and white. The golden colour (yellow) *māksika* is considered to be the better.

१९६  
‘माधिकं मधुरं नित्तं स्वर्यं वृष्ट्यं रसायनम् ॥२८०॥

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१९८                    १९९

अर्शः शोर्फं क्षयं कण्डु त्रिदोषं च नियच्छति ॥२८॥

[आयुर्वेदप्रकाश द.६-१०]

## Property

*Mäksika* is sweet, bitter, promoter of good voice, aphrodisiac and rejuvenating. It promotes eye sight and cures *vastiruk* (pain in bladder), *kusṭha* (obstinate skin diseases including leprosy), *pāṇḍu* (anemia), *mēha* (obstinate urinary disorders including diabetes), *viṣa* (poisoning), *udara* (obstinate abdominal diseases including ascitis), *arśas* (piles), *śopha* (oedema), *ksaya* (consumption), *kandū* (itching) and all the three aggravated *dosas*.

‘मंदानलत्वं बलहानिमुग्रां विष्टभतां नेत्रगदानसकुष्ठान् ।

**२००** करोति मालां ब्रणपर्वकं च शूद्ध्यादिहीनं खलु माक्षिकं च ॥३८३॥

‘आयर्वेदप्रकाश ४:११’

#### **Adverse effect**

If *mäksika* is used without proper processing then it

causes indigestion, extreme loss of strength, constipation, diseases of the eye, *kusṭha* (obstinate skin diseases including leprosy), *mālā* (cervical adenitis) and *vraṇa* (ulcer).

हरितालं कटु स्निग्धं कपायोणं हेरद्विषम् ।  
 201  
 कंडूकुष्ठास्यरोगास्त्रकफपित्तकच्चनान् ॥ २८३ ॥

[आयुर्वेदप्रकाश २ : १७४]

### *Haritāla (Yellow arsenic)*

#### **Property**

*Haritāla* is pungent, unctuous, astringent and hot. It cures *visa* (poisoning), *kandū* (itching) *kusṭha* (obstinate skin diseases including leprosy), *āsyaroga* (diseases of the mouth), vitiated blood, *kapha* and *pitta*, *kaca* (diseases of hair) and *vraṇa* (ulcer).

202  
 हरति च हरितालं सौष्ठवं देहजातम् ।  
 203  
 सृजति च बहुतापांम् मेहकुच्छाशमपीडाम् ॥ २८४ ॥  
 वितरति कफवातान् स्नायुशोषं करोति ।  
 ह्यमृतमिहसमन्तात्कुष्ठरोगाश्च वेगात् ॥ २८५ ॥

#### **Adverse effect**

*Haritāla* (which normally works as a nectar), when used without proper processing, takes away the beauty of the body and produces excessive heat, *meha* (obstinate urinary diseases including diabetes), *kṛcchra* (dysuria), *aśma* (stone in the urinary tract) and *pīḍā* (pain). It aggravates *kapha* and *vāta*, dries up *snāyu* (tendons and ligaments), and produces *kusṭharoga* (obstinate skin diseases including leprosy).

मनःशिला मन्दबलं करोति जन्तु भ्रुवं शोधनमन्तरेण ।  
 204  
 मलस्त्रं त्रन्ध किल मूत्ररोध सशर्करं कुच्छगदं च कुर्यात् ॥ २८६ ॥

[आयुर्वेदप्रकाश २ : २१७]

### *Manahśilā (Realgar)*

#### **Adverse effect**

*Manahśilā* used without *sodhana* (processing) certainly causes weakness, constipation, obstruction to micturition, *sarkarā* (gravels in the urinary tract) and *krcchra* (dysuria).

अतिदुर्धरमाध्माद्धनं विषमज्वरनाशनम् ।

रसायनं सुवर्णधनं लोहमार्दवकारकम् ॥ २८७ ॥

#### **Property**

It cures serious types of *ādhmāna* (flatulence) and *viṣama jvara* (malarial fever). It is rejuvenating. It is *suvarnaghna* (which reduces gold into *bhasma* form) and *lohamārdava kāraka* (which causes softness in iron).

तेत्रामयहर दृद्धि सोण नीलाञ्जनं मतम् ।

### *Nīlāñjana (Lead sulphide)*

*Nīlāñjana* cures eye diseases. It is cardiac tonic and hot.

तुत्थकं कटुकं क्षारं कपाय वामक लघु ॥ २८८ ॥  
205 206

लेखन भेदनं शीतं चक्षुष्य कफपित्तजित् ।

विपामकुष्ठकङ्गूधनं तद्गुण खर्परं मृतम् ॥ २८९ ॥

[आयुर्वेदप्रकाश ८.३८-३९]

### *Tutthaka and Kharpara (Copper sulphate and Zinc ore)*

*Tutthaka* is pungent, alkaline, astringent, emetic, *laghu*, *lekhana* (depleting), purgative and cooling. It promotes eye sight and cures *kapha* as well as *pitta*. It cures *viṣa* (poisoning), *āma*, *kuṣṭha* (obstinate skin diseases including leprosy) and *kanḍū* (itching).

*Kharpara* shares the properties of *tuttha*.

ये गुणास्तुत्थके प्रोक्तास्ते गुणाः रसके मताः ।

### *Rasaka*

*Rasaka* has the same properties as those of *tuttha*.

रसायनार्थिभिलोकैः पारदोरस्यते यतः ॥२६०॥

ततो रस इति प्रोक्तः स च धातुरिति स्मृतः ।

### *Pārada (Mercury)*

#### **Derivation**

It is called *rasa* because persons desirous of rejuvenation commonly use (*rasyate*) it. It is also called '*dhātu*'.

शिवाङ्गान्निर्गतं तेजः पनितं धरणी तले ॥२६१॥  
207

तद्देहसारजातत्वाच्छुक्लवर्णमभूच्च तत् ।  
208

#### **Mythology**

It was produced from the *tejas* (semen) of Lord *Śiva* which fell on the earth because of which it is white in colour.

क्षेत्रभेदेन विज्ञेयं शिववीर्यं चतुर्विधम् ॥२६२॥

श्वेतं रक्तं नथा पीत कृष्णं च भवनि क्रमात् ।  
209

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्च खलु जातितः ॥२६३॥

#### **Variety**

Depending upon the nature of the earth on which it was produced it is of four types viz., white, red, yellow and black. They are called *bṛahmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* respectively.

शस्त श्वेतं रुजा नाशे रक्तं किल रसायने ।

धातुवादे तु तत्पीतं से गतौ कृष्णमेव च ॥२६४॥

[भावप्रकाशः धातूपधातुवर्गं द:द७-द८]

The white variety is useful in curing diseases. Red variety is used in rejuvenation. For *dhātuvāda* (preparing gold out of ordinary metals) yellow variety is used. Black variety is used for *khe gati* (moving in the sky).

<sup>210</sup> स्वयं रसो भवेद्ब्रह्मा बद्धश्चैव जनार्दनः ।

<sup>211</sup> रज्जित क्रामितः सूतः साक्षादेवो महेश्वरः ॥२६५॥

### Property

*Pārada* itself is *Brahmā* and after *baddha* (a special process by which mercury is made to stand strong heat without vaporisation), it is *Janārdana*. After *rāñjana* and *krāmaṇa samskāras* (processes), the mercury becomes *Maheśvara* himself.

मूछित्वा हरति रुजं बन्धनमनुभूय खे गर्ति कुरुते ।

<sup>212</sup> अजरीकरोति हि मृतः कोऽन्यः करुणाकरः सूतात् ॥२६६॥

[भावप्रकाशः धातूपधातुवर्ग द : २३-२४]

After *mūrchanā samskāra*, *pārada* cures diseases. After *bandhana samskāra* it enables a person to move in sky. After *mārana* (lit. death) *samskāra* it prevents death. In view of the above, who else (other than *pārada*) is more blissful ?

पारदः षड्रसः स्तिराधस्त्रिदोषघ्नो रसायनः ।

योगवाही महावृष्यः सदा दृष्टिबलावहः ।

सर्वामियहरः प्रोक्तो विशेषात्सर्वकुष्ठठन्त् ॥२६७॥

*Pārada* has six *rasas* (tastes). It is unctuous. It alleviates all the three *doṣas*. It is rejuvenating, *yogavāhin* (which enhances the efficacy of other drugs when mixed) and exceedingly aphrodisiac. It always promotes eye sight and strength. It cures all diseases. It has special curative property for all types of *kusṭha* (obstinate skin diseases including leprosy).

<sup>214</sup> मलं विषं वह्निगिरीवचापलं ,

<sup>215</sup> नैसर्गिकं दोषमुशन्ति पारदे ।

<sup>216</sup> उपाधिजौ द्वौ त्रपुनागसंज्ञकौ

<sup>217</sup> दोषौ च सूते कथितौ <sup>218</sup> चिकित्सकैः ॥२६८॥

***Doṣas and adverse effects***

*Mala, viṣa, vahni, giri* and *capala*--these are the *naisargika* (natural) *doṣas* (defects) in *pārada*. It has two other *doṣas* called *trapu* and *nāga* which are artificial (*upādhija*).

219  
मनेन मूर्च्छा मरणं विपेन  
दाहोऽग्निना काटतरः शरीरे ।

220  
देहस्य जाड्यं गिरिणा सदा स्या—

221  
च्चापल्यनो वीर्यहृति च पुःः ।

222  
वड्गेन कुष्ठ भुजेन गण्डो

223  
भवेदनोऽसौ खलुशोथनीय ॥२६१॥

*Mala doṣa* causes *mūrcchā* (fainting), *viṣa doṣa* causes death, *vahni doṣa* causes burning sensation of serious type. Numbness and rigidity (*jādya*) appear in the body because of *giridoṣa*. *Chapala doṣa* destroys semen in the man. *Vāṅga doṣa* produces *kuṣṭha* (obstinate skin diseases including leprosy) and *nāga doṣa* produces *gandā* (goitre). Therefore, it is necessary to make *pārada* free from all these *doṣas* through the process of *śodhana* before use.

संस्कार्हीन खलु सूनराजं यं सेवने तस्य करोति वाधाम् ।

224  
देहस्य नाश विद्धानि तून कुष्ठाश्च रोगाऽजनयेन्नरणाम ॥३००॥

[भावप्रकाश धातूपथानुवर्ग द ६१-६२, ६६-६७, १००]

If *pārada* is used without *śodhana*, than the person suffers from many serious maladies like *kuṣṭha* resulting in death.

**अथोपरसा :**

‘गन्धको वज्रवैकान्तो वज्राभ्रं तालकं शिला ।

खर्पं शिखि तुत्थं च विमलां हेममाक्षिकम् ॥३०१॥

225  
कासीसं कान्तपाषाणो वराटांजनहिंगुलम् ।

कंकुण्ठं शंखभूनारं टंकणं च शिलाजतु ॥३०२॥  
 226  
 उत्ता उपसरसा जानेद्रव्यनिर्णयकानिभि ।

### *Uparasa*

*Gandhaka, vajra, vaikrānta, vajrābhra, tālaka, śilā, kharpara, śikhituttha, vimalā. hema māksika, kāsīsa, kānta pāsāna, varāta, añjana, hingula, kamkuṣṭa, śamkha, bhūnāga, tankaṇa and śilājatu*—these are known as *uparasas* by persons well versed in the identification of drugs.

दरदस्त्रविधः प्रोक्तश्चर्मारः शुक्तुण्डकः ॥३०३॥

हसपांदस्तृतीयः स्याद् गुणवानुत्तरोत्तरम् ।

### *Hingula (Cinnabar)*

#### Variety

*Darada* or *hingula* is of three types viz., *carmāra*, *śuka tuṇḍaka* and *haṁsa pāda*. The latter ones are therapeutically better than the former ones.

चर्मारः शुक्लवर्णः स्यात्सपीतः शुक्तुण्डकः ।

जपाकुसुमसङ्काशो हंसपादो महोत्तमः ॥३०४॥

[भावप्रकाशः धातूपदातुवर्ग दः १०२-१०४]

*Carmāra* is white, *śukatūṇḍaka* is yellow and *haṁsa pāda* is red like a flower of *japā*. The last one is the best.

तिक्तं कषायं कटुंहिंगुलं स्यान्तेत्रामयधनं कफपित्तहारि ।

हृल्लासकुष्ठज्वरकामलाश्च प्लीहामवातौ च गरं निहन्ति ॥३०५॥

[भावप्रकाशः धातूपदातुवर्ग दः १०५]

#### Property

*Hingula* is bitter, astringent and pungent. It cures eye diseases, aggravated *kapha* as well as *pitta*, *hṛllāsa* (nausea), *kuṣṭha* (obstinate skin diseases including leprosy), *jvara* (fever), *kāmalā* (jaundice) *pliḥan* (splenic disorders), *āmavāta* (rheumatism) and *gara* (poisoning).

227  
 ‘श्वेतद्वीपे पुरा देव्या·  
 क्रीडन्त्या रजसा [५५] प्लुतम् ।

228  
 दुकूलं तेन वस्त्रेण स्नातायाः क्षीरे नीरघो ।

229  
 प्रसृतं यद्रजस्तस्मादगन्धकः समजायन ॥३०७॥

### *Gandhaka (Sulphur)*

#### **Mythology**

In the days of yore, in the *Sveta dvīpa*, goddess *Pārvati* was playing aquatic games in the *kṣīra sāgara* during her menstrual period. From her garments, the menstrual fluid got into the water from which *gandhaka* took its origin.

230  
 चतुर्धा गन्धकः प्रोक्तो रक्तः पीतः सिनोऽसिनः ।  
 रक्तो हेमक्रियामूर्कः पीतश्चैव रसायने ॥३०८॥  
 ब्रणादिलेपने श्वेतः श्रेष्ठं कृष्णः मुदुर्लभः ।

#### **Variety**

*Gandhaka* is of four types viz , red, yellow, white and black. The red variety is used in processing (preparing) gold (*hema kriyā*). The yellow variety is used in rejuvenation therapy. The white variety is useful in ointments for ulcers. The black variety which is the best is extremely rare.

गन्धकः कटुकस्तक्तो वीर्योर्पणस्तुवरः सरः ॥३०६॥

पित्तलः कटुकः पाके कंडूविसर्पजन्तुजिन् ।  
 231  
 हन्ति कुण्ठक्षयण्णीहकफवातान् रसायनम् ॥३१०॥

[भावप्रकाश धातूपधातुवर्ग दः १०७-११]

#### **Property**

*Gaudhaka* is pungent, bitter, hot in potency, saline,

laxative, aggravator of *pitta* and pungent in *vipāka*. It cures *kusṭha* (obstinate skin diseases including leprosy), *kṣaya* (consumption) and *pīhan* (splenic disorders). It alleviates *kapha* and *vāta*, and is rejuvenating.

‘अशुद्धो गन्धकः कुष्ठं तापं देहे करोति हि ।

सौख्यं च रूपं च बलं

232  
शुक्रमोजो हन्ति न संशयः ॥३११॥'

### Adverse effect

Use of *gandhaka* which is not properly processed (*aśuddha*) causes *kusṭha* (obstinate skin diseases including leprosy) and *tāpa* (burning sensation). It undoubtedly takes away happiness, complexion, strength, semen and *ojas*.

‘निदावे<sup>233</sup> धर्मसतप्ता धातुसारं धराधराः ।

निर्यासवत्प्रमुच्चन्ति तच्छ्लाजनु कीर्तितम् ॥३१२॥

[आयुर्वेदप्रकाश ४:६६]

### *Śilājatu* (Mineral pitch)

The essence of stones which exudates from the mountains by the heat of the sun in summer is called *śilājatu*.

मधुरं च मतिक्तं च जपापुण्पनिभं च यत् ।

विषाके कटुशीतं च तत्सुवर्णस्य नि.सृतम् ॥३१३॥

### Variety

The *śilājatu* which comes out of stones of gold is sweet and bitter in taste, like the flower of *japā* in colour, pungent in *vipāka* and cooling.

‘राजतं पाण्डुरं शीतं कटुकं स्वादुपाकिं च ।

ताम्रान्मयूरकण्ठाभं तीक्ष्णमुष्णं च जायते ॥ ३१४ ॥

234  
‘लौहं जटायुपक्षाभं सतिक्तं लवणं भवेत्’ ।

विपाके कटुकं शीत सर्वश्रेष्ठमुदाहृतम् ॥३१५॥

[आयुर्वेदप्रकाशः ४ : ६६-१००]

The silver type of *śilājatu* is gray in colour, cooling, pungent in taste and sweet in *vipāka*. The *śilājatu* derived from *tāmra* is like the peacock throat in colour, sharp and hot. The *śilajatu* derived from iron stone is like the feather of *jatāyu* in colour and bitter and saline in taste. It pungent in *vipāka* and cooling. This is the best of all varieties.

यथाक्रमं वातपित्ते इलेमापन्ते कफे त्रिषु ।

विशेषतः प्रशस्यन्ते भेदा अश्मजनूद्भवाः ॥३१६॥

The first variety is useful in alleviating *vāyu* and *pitta*, the second and third varieties alleviate *kapha* and the fourth one alleviates all the three *doṣas*.

गिनाजं कटुतिक्तोषणं कटुपाकं रसायनम् ।

235

छेदि योगवहं हन्ति कफमेहाशम्यकराः ॥३१७॥

मूत्रकृच्छ्रं क्षयं श्वासं वातार्गार्भि च पाण्डुताम् ।

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अपस्मारं तथोन्मादं शोफकुष्ठोदरकृमीन् ॥३१८॥

[भावप्रकाशः धातृपधातुवर्गं ८:८०-८२]

### Property

It is pungent and bitter in taste, hot, pungent in *vipāka* and rejuvenating. It is *chedi* (depleting) and *yogavaha* (which enhances the properties of other drugs). It cures aggravated *kapha*, *meha* (obstinate urinary diseases including diabetes), *aśma* *śarkarā* (stones and gravel in the urinary tract) *mūtra krcchra* (dysuria), *kṣaya* (consumption), *śvāsa* (asthma), aggravated *vāyu*, *arśas* (piles), *pāṇḍu* (anemia), *apasmāra* (epilepsy), *unmāda* (insanity), *śopha* (oedema), *kuṣṭha* (obstinate skin diseases including leprosy), *udara* (obstinate abdominal diseases including ascitis) and *kṛmi* (parasitic infection).

## अथरत्नोपरत्नलक्षणगुणा—

गरुत्मतेन्द्रनीलाद्याः प्रस्तरा रत्नसंज्ञकाः ।

मौक्तिकाद्युपरत्नं स्थाद्वृत्पत्तिस्तस्य कथ्यते ॥३१६॥

*Ratna and Uparatna (Jewels & costly stones)*

### Derivation

Stones like *garutman* and *indranīla* are called *ratnas*. *Muktā* etc., are called *uparatnas*. Now the derivation of this term is being described.

धनार्थिनो जनाः सर्वे रमन्तेऽस्मिन्नतीव यत् ।

ततो रत्नभिति प्रोक्तं शब्दशास्त्रविशारदैः ॥३२०॥

[भावप्रकाशः धातूपधातुरत्नोपरत्नवर्ग दः१६८]  
[आयुर्वेदप्रकाश ५२]

Since people desirous of wealth indulge (*ramante*) in excess in these stones, therefore scholars of linguistics call them *ratna*.

इन्द्रपक्षीन्द्रसूर्येन्दुमणयः पुष्परागकः ।

वज्रवैङ्मर्यगोमेदपद्मरागा अमीनव ॥३२१॥

### Type

*Indra*, *paksīndra*, *sūryendu*, *mani*, *puspa rāga*, *vajra*, *vaidūrya*, *gomeda* and *padma rāga*—these are the nine *ratnas*.

मुक्ताविद्रुमशङ्खाद्या रत्नोपमणयतस्तथा ।

*Mukta*, *vidruma*, *śankha* etc., are called *uparatnas*.

चक्षुष्याः लेखनाः शीताः कषाया मधुरा सरा ॥३२२॥

मंगल्या धारणादश्री ग्रहदुष्टिविषापहा: ।

### Property

These *ratnas* and *uparatnas* are *cakṣusya* (promoter of eye sight), *lekhana* (depleting), cooling, astringent, sweet and laxa-

tive. Wearing them bestows auspiciousness and destroys the evil effects of *graha* (planets), *dushti* (evil sight) and *viṣa* (poisoning).

पूजार्थमात्मयोनेश्च ब्रह्मणा मृजतः किन् ॥३२३॥

अकरोद्विघ्नमसुरः कैरभार्यः प्रतापवान् ।  
<sup>237</sup>

तदाकुद्धस्य वदनाद्ब्रह्मणस्तेजसोनिधेः ॥३२४॥

क्रोधो विग्रहवान्भूत्वा निवपातातिदारुणः ।

स तं ददाहगर्जन्तमन्तकामं महाबलम् ॥३२५॥

ततोऽसुर धातयित्वा तत्तेजोऽवर्धतादभुतम् ।

ततो विषादो देवानामभवन्तं निरीक्ष्य च ॥३२६॥

विषादजननत्वाच्च विषमित्यभिधीयते ।

ततः स्पष्टा प्रजा शेषा तदा तं क्रोधमीश्वरः ॥३२७॥

न्यस्तवान्सर्वभूतेषु स्थावरेषु चरेषु च ।

### *Viṣa (Poisons)*

#### **Mythology**

A powerful demon, who was created by *Brahmā*, created disturbance in the performance of rituals by the latter. Then *Brahmā*, the abode of all the powers (*tejas*) became very angry and from his mouth the terrifying anger came out in a corporeal form (*vighrahavān*) and fell on the roaring powerful demon and burnt him. After his death, that flame surprisingly expanded. Looking at this, the gods became exceedingly sad. Because of its property to cause sorrow (*viṣāda*), it is called *viṣa*. Then being requested by the remaining subjects, *Isvara* withdrew that flame of anger and placed it in *sthāvaras* (those who do not move like vegetable kingdom, stone etc.,) and *cara* (those who move like animal kingdom).

यथाऽव्यक्तरसं तोयं आन्तरिक्ष महीगतम् ॥३२८॥

तेषु तेषु प्रदेशेषु रसं तं तं नियच्छति ।

एवमेव विषं यच्च द्रव्ये व्याप्यावतिष्ठते ॥३२६॥

स्वभावादेवतत्स्य रस समनुवर्तते ।

As the rain water which has no manifested taste while in the sky, carries different types of tastes when it falls on the earth and comes in contact with different types of soil, - similarly the *vîsa* acquires the taste of the substance in which it resides.

विषे यस्माद्‌गुणः सर्वे तीक्ष्णाः प्रायेण सन्ति हि ॥३२०॥

विषं सर्वमतो ज्ञेयं सर्वदोषप्रकोपनम् ।

### Property

All the properties of *vîsa* are super imposed by sharpness (*tikṣṇa*). Therefore, all types of poisons aggravate all the three *dosas*.

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कालकूटोवत्सनाभः शृङ्गकश्च प्रदीपनः ॥ ३२१ ॥

हालाहलो ब्रह्मपुत्रो हारिद्रः सक्तुकस्तथा ।

सौराष्ट्रक इति प्रोक्ता विषभेदा अमीनव ।

### Variety

*Kâlakûṭa*, *vatsanâbha*, *śrîngaka*, *pradîpana*, *hâlâhala*, *brahmaputra*, *hâridra*, *saktuka* and *saurâṣtraka*—these are the nine varieties of *vîsa*.

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कालकूटः कृष्णवण्णरनन्तविन्दुभिस्ततः ॥ ३२२ ॥

अयं तु देवासुसमरे मालिनाम्नोऽसुरस्य शोणितात्समुत्पन्नस्य पिप्पल-  
सदृशस्य तरोः निर्यासः अहिछत्रमलयकोङ्कणशृङ्खलवेरपर्वतादिषूत्पद्यते ।

*Kâlakûṭa* is studded with innumerable black spots. It was originally produced from the blood of a demon called *Mâli* during the war between the gods and the demons. It is the exudate of a tree having leaves like those of *pippala*. It is

available in the mountains like *Ahichhatra*, *Malaya*, *Konkana* and *Srigavera*.

वत्सनाभः सिन्दुवारसदृशपत्रो वत्सनाभ्याकृतिः एत्तस्मीपे वक्षा  
न वर्धन्ते ॥ ३३३ ॥

*Vatsanābha* has leaves like those of *sinduvāra* and in shape it is like the umbilicus of a calf. No other tree grows near this plant.

240  
'ब्राह्मणः पाण्डुरास्तेषु क्षत्रियो रक्तवर्णकः ।'

[भावप्रकाशः विषोपविषवर्गं ८ : २००]

वैश्यः पीतप्रभः शूद्रः कृष्णाभः स तु निन्दितः ।

'रसायने विषं विप्रं क्षत्रिय देहपुण्टये' ॥ ३३४ ॥

[भावप्रकाशः विषोपविषवर्गं ८ : २०१]

कुष्ठनाशे प्रयुच्जीति वैश्यं शूद्रं च वातुषु ।

Among them, the *brāhmaṇa* variety is gray (*pāṇḍura*) in colour, *kṣatriya* is red, *vaiśya* is yellow and *śūdra* is black. The last variety is not useful therapeutically. The *brāhmaṇa* (*vipra*) type of *vīṣa* is useful in rejuvenation therapy ; *kṣatriya* type is for nourishment of the body ; *vaiśya* type is for curing *kuṣṭha* (obstinate skin diseases including leprosy) and *śūdra* is for processing *dhātus*.

विषं प्राणहरं युक्त्या प्राणकृच्च रसायनम् ॥ ३३५ ॥

योगवाहि परं श्लेष्मवातहृत्सन्निपातजित् ।

### Property

*Vīṣa* kills a person ; but when used judiciously it gives life and works as a rejuvenating agent. It is an excellent *yoga-vāhin* (which enhances the properties of other drugs). It alleviates *kapha* and *vāyu*, and cures *sannipāta* (a condition created by the aggravation of all the three *dosas*).

अर्कक्षीरं स्नुहीक्षीरं लांगली करवीरकः ।

गुंजाझिफेनो धुत्तूरः सप्तोपविषज्ञातयः ॥ ३३६ ॥

[भावप्रकाश धातूपदातुरन्नोपरत्नविषोपविषवर्ग द : २०५]

### *Upaviṣa (Subsidiary poisons)*

#### Variety

*Arka kṣīra, snuhīkṣīra, lāngalī, karavīraka, guñjā, ahiphena* and *dhuttīrūra*—these are the seven *upaviṣas* (subsidiary poisons).

विशदो गैरिकः स्तिरधः कषायो मधुरोहिमः ।

### *Gairika (Red Ochre)*

*Gairika* is *viśada* (non slimy), unctuous, astringent, sweet and cooling.

स्वर्णगैरिकस्तु तद्वच्चक्षुप्यं तद्विशेषतः ॥ ३३७ ॥

A variety of it is known as *svarna gairika*. It shares all the properties of *gairika*. It is specially useful as a promoter of eyesight.

स्रोतोञ्जनं वर तत्र ततः सौवीरकाञ्जनम् ।

### *Srotoñjana & Sauvīrakāñjana*

As a promoter of eyesight, *srotoñjana* is better than *svarna gairika* and *sauvīrakāñjana* is better than *srotoñjana*.

कफधन कटुकं तिक्तं छेदि सोष्णं रसायनम् ॥ ३३८ ॥

‘चक्षुष्यं इवेतमरिचं चक्षुष्या पीतरोहिणी ।

### *Śveta marica & Pītarohinī*

*Śveta marica* alleviates *kapha*. It is pungent, bitter, depleting, hot and rejuvenating. *Śveta marica* and *pītarohinī*—both are also promoters of eyesight (*caksusya*).

बंदाकः कफवातास्त्रक्षोत्रणविषापहः ॥ ३३९ ॥

*Vandāka*

*Vandāka* alleviates *kapha*, *vāta* and blood. It cures *rakṣas* (afflictions by evil spirits), *vraṇa* (ulcer) and *viṣa* (poison).

241  
सक्षार उष्णवीर्यशय काचो दृष्टिकरोऽजनात् ।

*Kāca*

*Kāca* is alkaline and hot in potency. It promotes eye sight when used as a collyrium.

कासीसद्यमम्लोप्तं नित्तं केशं दृशोहितम् ॥ ३८० ॥  
हृत्तिकण्डुविषश्वत्रशूलाधातकफानिलान् ।

*Kāśīsa (Iron sulphate)*

Both the types of *kāśīsa* are sour, hot, bitter and *keśya* (promoter of good hair). They also promote eyesight. They cure *kaiṇḍu* (itching), *viṣa* (poison), *śritra* (leucoderma), *śūla* (colic pain), *āghāta* (injury) and aggravated *kapha* as well as *vāyu*.

शंखोदधिमलौ शीतौ कपायावनिलेखनौ ।

*Śaṅkha and Udadhimala (Conch-shell and Cuttle fish bone)*

*Śaṅkha* and *samudrapheṇa*—both are cooling, astringent and *atilekhana* (exceedingly depleting).

242  
लघुशंखादयः शीत. नेत्रस्वस्फोटनाग्ना. ॥ ३८१ ॥  
[माधवद्रव्यगुणः १५३-१५६]

*Laghu śaṅkha*

*Laghu śaṅkha* etc., are cooling. They cure *netraruk* (pain in eyes) and *sphoṭa* (pustular eruptions).

‘कफपित्तविपार्तिघनी मौराप्ती व्रणशोधनी ।

*Saurāṣṭrī (Alum)*

*Saurāṣṭrī* cures aggravated *kapha* as well as *pitta* and *visha* (poisoning). It is *vraṇaśodhana* (cleansing of ulcers).

पंकः पित्तास्त्रदाहन्तो भग्नक्षयहितो हिमः ॥ ३४२ ॥

*Paṅka (Mud)*

*Paṅka* alleviates *pitta*, vitiated blood and *dāha* (burning syndrome). It is useful in *bhagna* (fracture) and *ksaya* (consumption). It is cooling.

243  
केशयो हस्तमदश्वत्ररंजनो विषनाशनः ।

सर्वपित्तमपस्मारकुष्ठदुष्टव्रणापहः ॥ ३४३ ॥

[माधवद्रव्यगुणः विविधीषधिवर्गः १६८-१६९]

‘चक्षुष्यः कटुतीक्ष्णोष्णमुन्मादकृमिनाशनः ।

*Hasti mada*

*Hastimada* is *keśya* (promoter of good hair). It gives colour to *śvitra* (leucoderma) and cures *visha* (poison), aggravated *pitta*, *apasmāra* (epilepsy), *kuṣṭha* (obstinate skin diseases including leprosy) and *duṣṭa vraṇa* (serious type of ulcer). It promotes eyesight. It is pungent, sharp and hot. It also cures *unmāda* (insanity) and *kṛmi* (parasitic infection).

गोरोचनातिमाङ्गल्या विषालक्ष्मीग्रहापहा’ ॥ ३४४ ॥

[माधवद्रव्यगुणः विविधीषधिवर्गः १७०]

*Gorocana (Ox bile)*

*Gorocana* is exceedingly propitious and it cures *visha* (poison), *alakṣmi* (inauspiciousness) and *graha* (afflictions by evil planets).

244  
‘सिन्दूरमुण्डं वीसर्पकुष्ठकडूविपापहम् ।

भग्नमधानजननं व्रणशोधनरोपणम् ॥ ३८५ ॥

[भावप्रकाशः पुष्पवर्ग ५ : ३]

### *Sindūra (Red oxide of lead)*

*Sindūra* is hot and it cures *visarpa* (erysipelas), *kusṭha* (obstinate skin diseases including leprosy) *kaṇḍū* (itching) and *viṣa* (poisoning). It helps in the healing of fracture. It cleanses and heals ulcers.

“कमलं शीतलं वर्णं मधुरं कफपित्तजित् ।

245

“तृणादाहास्त्रिस्फोटविपविसर्पनाशनं” ॥ ३८६ ॥

[भावप्रकाशः पुष्पवर्ग ५ : ३]

### *Kamala (Nelumbo nucifera Gaertn.)*

*Kamala* is cooling, *varṇya* (promoter of complexion) and sweet. It alleviates *kapha* and *pitta*. It cures *trṣṇā* (morbid thirst), *dāha* (burning syndrome), *asra* (vitiated blood), *visphoṭa* (pustular eruptions), *viṣa* (poisoning) and *visarpa* (erysipelas).

तम्मादल्पांतरगुणमन्यद्रक्तोत्पलादिकं ।

### *Roi totpala (Nymphaea rubra Roxb.)*

*Raktotpala* shares all the properties of *kamala*; but it is slightly inferior.

कुमुदं पिच्छिलं स्त्रिग्राधं मधुरं ल्लादि शीतलं ॥ ३८७ ॥

[भावप्रकाशः पुष्पवर्ग ५ : १५]

### *Kumuda (Nymphaea alba Linn.)*

*Kumuda* is slimy, unctuous, sweet, *hlādi* (pleasing) and cooling.

जातीद्वयं लघूणं स्थात्तिक्तं दोपत्रयापहं ।

246  
शिरोऽक्षिमुखदंतार्त्तिविषकुप्ठव्रणस्तजित् ॥ ३४८ ॥

***Jātī (Jasminum grandiflorum Linn.)***

Both the varieties of *jātī* are light, hot and bitter. They alleviate all the three *doṣas*. They cure diseases of head, eyes, mouth, teeth, *vīṣa* (poisoning), *kuṣṭha* (obstinate skin diseases including leprosy), *vraṇa* (ulcer) and vitiated blood.

ईपदुष्णं मस्तश्लेषमनाशनं बहुगन्धकृत् ।  
कामसज्जननं चापि करणकुसुमं मतम् ॥ ३४९ ॥

***Karuṇa***

The flower of *karuṇa* is slightly hot. It alleviates *vāyū* and *kapha*. It is very fragrant and it stimulates passion.

‘मत्स्तिकोष्णालघुर्वृष्यातिक्ता च कटुका हरेत् ।  
247  
वातपित्तास्यहृद्रोगकुष्ठारुचिविषव्रणान् ॥ ३५० ॥

***Mallikā (Jasminum sambac Ait.)***

*Mallikā* is hot, light, aphrodisiac, bitter and pungent. It alleviates *vāyū* and *pitta* and cures diseases of mouth and heart, *kuṣṭha* (obstinate skin diseases including leprosy), *aruci* (anorexia), *vīṣa* (poisoning) and *vraṇa* (ulcer).

माधवी मधुरा शीता लघुर्दोषत्रयापहा' ।  
[भावप्रकाशः पुष्पवर्ग ५ : ३६-४०]

***Mādhavī (Hiptage benghalensis Kurz)***

*Mādhavī* is sweet, cooling and light. It alleviates all the three *doṣas*.

यूथिकायुगल शीत तिक्तं च कटुकं लघु ॥ ३५१ ॥  
तुबर मधुर हृद्यं पित्तच्छं कफवातलम् ।

व्रणास्त्रमुखदन्ताक्षिणिरोरोगविषापहम्” ॥ ३५२ ॥

[भावप्रकाशः पुष्पवर्ग ५ : २६]

***Yūthikā (Jasminum auriculatum Vahl.)***

Both the types of *yūthikā* are cooling, bitter, pungent, light, astringent, sweet and cardiac tonic. It alleviates *pitta* and aggravates *kapha* as well as *vāyu*. It cures *vraṇa* (ulcer), *asra* (vitiated blood), diseases of mouth, teeth, eyes and head, and *viṣa* (poisoning).

‘कुञ्जकः सुरभिः स्वादुः कपायानुरसः सरः ।

249

त्रिदोषशमनो वृद्ध्यः शीत हर्त्ता च स्मृतः ॥ ३५३ ॥

[भावप्रकाशः पुष्पवर्ग ५ : ३७]

***Kubjaka (Rosa Moschata Herrm.)***

*Kubjaka* is fragment, sweet, astringent (as subsidiary taste or *anurasa*) and laxative. It alleviates all the three *doṣas*. It is aphrodisiac and alleviator of cold.

‘शतपत्री हिमा हृद्या ग्राहिणी शुक्ला लघुः ।

दोषत्रयास्त्रजिद्वर्ण्या कट्टी तित्ता च पाचिनी’ ॥ ३५४ ॥

[भावप्रकाश पुष्पवर्ग ५ : २२]

***Satapatrī***

*Satapatrī* is cooling, cardiac tonic, constipative, promoter of semen and light. It alleviates all the three *doṣas* and vitiated blood and promotes complexion. It is pungent, bitter and carminative.

शतपत्रीभव वारिश्रमधन वातपित्तजित् ।

मनोल्लादकर नेत्र्य दुर्गन्धाश्रीविषापहम् ॥ ३५५ ॥

The water (after distillation?) of *satapatrī* alleviates exhaustion, *vāyu* and *pitta*. It is pleasing to the mind, promoter

of eye sight and remover of foul smell of the body as well as inauspiciousness. It cures *visha* (poisoning).

केतकी युगलं तिक्तं कटुस्वादुविषापहम् ।

### *Ketaki (Pandanus tectorius Soland ex Parkinson)*

Both the varieties of *ketaki* are bitter, pungent and sweet. It cures *visha* (poisoning).

<sup>250</sup>  
नैपाली शीतला तिक्ता लघ्वी दोषत्रयापहा ॥ ३५६ ॥

<sup>251</sup>  
कर्णाक्षि मुखरोगध्नी तदगुणा वार्षिकी मता ।

### *Naipālī & Vārṣikī*

*Naipālī* is cooling, bitter and light. It alleviates all the three *dosas*. It cures the diseases of ear, eyes and mouth. *Vārṣikī* has similar properties.

‘चंपकः कटुकस्तिक्तः कपायो मधुरो हिमः ।

विषकृमिहरः कृच्छ्रकफित्तास्त्रवातजित्’ ॥ ३५७ ॥

[भावप्रकाशः पुष्पवर्ग ५ : ३१]

### *Campaka (Michelia champaca Linn.)*

*Campaka* is pungent bitter, astfingent, sweet and cooling. It cures *visha* (poisoning), *kṛmi* (parasitic infection), *kṛcchra* (dysuria), aggravated *kapha*, *pitta*, blood and *vāyu*.

अक्षिरोगहरश्चापि विशेषाद्राजचंपकः ।

### *Rāja campaka*

*Rāja campaka* is specifically useful for eye diseases.

<sup>252</sup>  
बकुलस्तुवरोहक्षः कटुपाकरसो गुरुः ।

कफित्तविषश्वित्रकृमिदन्तगदापहः ॥ ३५८ ॥

[भावप्रकाशः पुष्पवर्ग ५ : ३२]

**Bakula (Mimusops elengi Linn.)**

*Bakula* is astringent and ununctuous. It is pungent both in *vipāka* and *rasa*. It is heavy. It cures aggravated *kapha* as well as *pitta*, *viṣa* (poisoning), *śvitra* (leucoderma), *kṛmi* (parasitic infection) and *danta gada* (diseases of teeth).

<sup>253</sup>  
‘वको रुक्षः कटुस्तक्तः कफपित्तविषापहः ।

<sup>254</sup>  
योनिशूलतृपादाहकृष्टशोफाम्नाशनः’ ॥ ३५६ ॥

[भावप्रकाशः पुण्यवर्ग ५ : ३४]

**Vaka**

*Vaka* is ununctuous, pungent and bitter. It cures aggravated *kapha* as well as *pitta*, *viṣa* (poisoning), *yoni śūla* (pain in female genital tract), *tṛṣā* (morbid thirst), *dāha* (burning syndrome), *kuṣṭha* (obstinate skin diseases including leprosy), *sōpha* (oedema) and *asra* (vitiated blood).

पाटलस्तु महाशीतः कफवातप्रकोपनः ।

मन्दाभिनपित्तरोगधनः कफव्याधिविनाशकृत् ॥ ३६० ॥

**Pāṭala (Stereospermum suaveolens Dc.)**

*Pāṭala* is exceedingly cooling. It aggravates *kapha* and *vāta*. It cures indigestion, diseases caused by *pitta* as well *kapha* (?).

वातपित्तप्रगमनो मनोज्ञो देववल्लभः ।

**Deva vallabha**

*Deva vallabha* alleviates *vāta* and *pitta*. It is pleasing to the mind.

पवित्रं नीपकृसुम् तद्वदेवकदंबजम् ॥ ३६१ ॥

***Nīpa & Kadamba* (*Adina cordifolia* Benth and Hook. f and *Anthocephalus cadamba* Miq.)**

The flowers of both *nīpa* and *kadamba* are sacred.

‘तुलसी कटुका तिक्ता हृद्योषणा दाहपित्तकृत् ।

दीपनी कुप्ठकुच्छास्त्रपाश्वरूककफवातजित्’ ॥ ३६२ ॥

[भावप्रकाशः पुष्पवर्ग ५:६२]

विपक्षमिवमिश्वासदुर्नामाक्षिरुजापहा

।

### *Tulasī (Ocimum sanctum Linn.)*

*Tulasī* is pungent, bitter, cardiac tonic and hot. It causes *dāha* (burning syndrome) and aggravation of *pitta*. It stimulates digestion, and cures *kuṣṭha* (obstinate skin diseases including leprosy), *kṛcchra* (dysuria), *asra* (vitiation of blood) and *pārśvaruk* (pain in the sides of chest). It alleviates *kapha* and *vāta*. It also cures *viṣa* (poisoning), *kṛmi* (parasitic infection), *vami* (vomiting), *svāsa* (asthma), *durnāma* (piles) and *akṣiruk* (pain in eyes).

255  
‘दमनस्तुवरस्तिक्तः शीतो वृष्यः सुगन्धिकः ।

256  
ग्रहणीविषकुप्ठास्त्रक्लेदकण्ड्विदोषजित्’ ॥ ३६३ ॥

[भावप्रकाशः पुष्पवर्ग ५:६७]

### *Damana*

*Damana* is astringent, bitter, cooling, aphrodisiac and fragrant. It cures *grahaṇī* (sprue syndrome), *viṣa* (poisoning), *kuṣṭha* (obstinate skin diseases including leprosy), *asra* (vitiation of blood), *kleda* (stickiness), *kandū* (itching) and aggravation of all the three *dosas*.

फणिजभक्तोऽग्निदोहृद्यस्तिक्तोरणः पित्तलो लघुः ।

‘वृश्चिकादिविषश्लेष्मवातकुष्ठकुमिप्रणुत् ।

257  
कटुपाकरसो रुच्यस्तिक्तो रूक्षः सुगन्धिकः ॥ ३६४ ॥

[भावप्रकाशः पुष्पवर्ग ५:६५]

### *Phanijjhaka (Ocimum basilicum Linn.)*

*Phanijjhaka* stimulates digestion. It is cardiac tonic,

bitter and hot. It aggravates *pitta*. It is light. It cures the poisoning by scorpion stings, aggravation of *kapha* and *vāyu*, *kuṣṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection.) In *vipāka* and taste it is pungent. It is appetiser, bitter, ununctuous and fragrant.

कुमुदोत्पलनालाश्च सपुष्पाः सफलाः स्मृताः ।

शीतम्बादुकषायाश्च कफमारुतकोपनाः ॥ ३६५ ॥

*Kumuda & Utpala* (*Nymphaea alba* Linn. & *Nymphaea stellata* Willd.)

The stalk, flower and fruit of *kumuda* and *utpala* are cooling, sweet and astringent. They aggravate *kapha* and *vāyu*.

शणस्य - कोविदारस्य कर्बुदारस्य शाल्मलेः ।

पुष्पं ग्राहिप्रशस्त च रक्तपित्ते विषे क्षये ॥ ३६६ ॥

*Śaṇa, Kovidāra, Karbudāra & Śālmalī* (*Crotalaria juncea* Linn., *Bauhinia variegata* Linn., *Bauhinia purpurea* Linn., & *Salmalia malabarica* Schott and Endl.)

The flowers of *śaṇa*, *kovidāra*, *karbudāra* and *śālmalī* are constipative and they are useful in *rakta pitta* (a disease characterised by bleeding from different parts of the body), *viṣa* (poisoning) and *kṣaya* (consumption).

मधूकं इलेपमलं ग्राहीं तद्वेव च यूथिका ।

*Madhūka & Yūthika* (*Madhuca indica* J.F. Gmel. & *Jasminum auriculatum* Vahl.)

*Madhūka* and *Yūthika* aggravate *kapha* and they are constipative.

रक्तपित्तातिसारधनं आतकीं कुसुमं हिमम् ॥ ३६७ ॥

**Dhātakī (Woodfordia fruticosa Kurz.)**

*Dhātakī* flower cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *atisāra* (diarrhoea). It is cooling.

मुचुकुन्दं शिरोर्तिष्ठं पित्तास्रधन महद्गुणम् ।

**Mucukunda (Pterospermum acerifolium Wild.)**

*Mucukunda* is exceedingly useful in curing headache, aggravation of *pitta* and vitiation of blood.

वातधनी मलिलका तिक्ता, रजनी स्तभिनी जया ॥३६८॥

**Mallikā & Jayā (Jasminum sambac Ait & Sesbania sesban Merr.)**

*Mallikā* alleviates *vāyu* and is bitter. *Jayā* imparts colour and is constipative.

बृषागस्तिकयोः पुष्प तिक्त पित्तकफापहम् ।

क्षयकास्रापहं पाके कटुक वातकोपनम् ॥ ३६९ ॥

**Vṛṣa & Agastya (Adhatoda vasica Nees & Sesbania grandiflora Pers.)**

The flowers of *vṛṣa* and *agastya* are bitter and they alleviate *pitta* as well as *kapha*. They cure *kṣaya* (consumption) and *kāsa* (bronchitis). In *vipāka*, they are pungent and they aggravate *vāyu*.

अग्रस्त्यं नातितिक्तं स्यात् नक्तान्ध्यानां प्रशस्थते ।

*Agastya* is not exceedingly bitter and is useful for patients suffering from *naktāndhya* (night blindness).

ब्रह्मवृक्षस्य निबस्य मुष्ककस्यासनस्य च ॥ ३७० ॥

कफपित्तहरं पुष्प कुष्ठधन कुटजस्य च ।

*Brahma, Nimba, Muṣkaka Asana & Kuṭaja (Butea monosperma Kuntze, Azadirachta indica A. Juss., Schrebera swietenioides Roxb., Pterocarpus marsupium Roxb., & Holarrhena antidysenterica Wall.)*

The flowers of *brahma*, *nimba*, *muṣkaka asana* and *kuṭaja* alleviate *kapha* and *pitta*. They cure *kuṣṭha* (obstinate skin diseases including leprosy).

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कफधनं केतक तिक्तं सरेय विषहारि च ॥ ३७१ ॥

॥ इति नानौषधिवर्गः ॥

*Ketaka & Saireya (Pandanus tectorius Soland ex Parkinson & Barleria cristata Linn.)*

*Ketaka* alleviates *kapha* and is bitter. *Saireya* cures *viṣa* (poisoning).

*Thus ends the group of miscellaneous drugs.*

## NOTES AND REFERENCES

1. रेचका इति द्वितीयपुस्तके पाठः ।
2. पावनी पूतना इति षष्ठपुस्तके पाठः ।
3. ऋब्दी इति षष्ठपुस्तके पाठः ।
4. पूतनामृता इति द्वितीयपुस्तके पाठः ।
5. चक्षुष्या लघुरायुष्या बृंहणी चानुलोभिनी इति आकरे पाठः ।
6. ०ग्रहणीरोग० इति आकरे पाठः ।
7. ०तृपाछर्दि० इति आकरे पाठः ।
8. प्लीहानञ्च यकृत्तथा इति आकरे पाठः ।
9. च कथिताऽतिगुणप्रदा इति आकरे पाठः ।
10. ऋष्टा इति द्वितीयपुस्तके पाठः ।

11. कृमि इति आकरे पाठः ।
12. मदकृच्चाथ धात्रीमज्जाऽपि इति आकरे पाठः ।
13. धात्र्यास्त्रिदोषनुत् इति द्वितीयपुस्तके पाठः ।
14. द्रव्यगुणरत्नमालायाम्.....त्रिफलेयं प्रकीर्तिता पाठोऽयं द्वितीयपञ्चम-पुस्तकयोः नोपलभ्यते ।
15. शिवा.....कफपित्तनुत् पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते ।
16. कुष्ठहरासरा इति आकरे पाठः ।
17. चैव इति द्वितीयपुस्तके पाठः ।
18. मृदुरोचनी इति द्वितीयपुस्तके पाठः ।
19. कफपित्तस्यरुक् इति द्वितीयपुस्तके पाठः ।
20. वल्कल्ला इति द्वितीयपुस्तके पाठः ।
21. शीतो.... ....कृमिपित्तविषप्रणुत् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
22. कृमिपित्तविनाशन इति षष्ठपुस्तके पाठः ।
23. हृदयं इति प्रथमपुस्तके पाठः ।
24. कफपित्तहरं लघु इति षष्ठपुस्तके पाठः ।
25. द्विविध.....पाराशारोऽज्ञवीत पाठोऽयं प्रथमपुस्तके नोपलभ्यते ।
26. कुटजः..... ....त्वग्दोषाशोऽतिसारजित् पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते ।
27. चातिविषाद्वयम् इति प्रथमद्वितीयपुस्तकयोः पाठः ।
28. दोषं इति पञ्चमपुस्तके पाठः ।
29. अश्वङ् इति प्रथमपुस्तके पाठः ।
30. मुरोक्त्तुं इति द्वितीयपुस्तके पाठः ।
31. तौवरक्तुं इति द्वितीय पुस्तके पाठः ।
32. मधुरं इति द्वितीयपुस्तके पाठः ।
33. ग्रहणी.....गुल्मनुत् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
34. महिषाख्यो इति द्वितीयषष्ठपुस्तकयोः पाठः ।
35. एव च इति द्वितीयपुस्तके पाठः ।
36. महिषाख्य इति षष्ठपुस्तके पाठः ।
37. कुमुदः कुमुदाभः स्यात्पद्मौ माणिक्यसन्निभः इति आकरे पाठः ।

38. पञ्चानां लिगमीरितम् इति आकरे पाठः ।
39. महिषास्यो इति षष्ठपुस्तके पाठः ।
40. परम् इति द्वितीयपुस्तके पाठः ।
41. कदाचिन्महिषाक्षश्च इति आकरे पाठः ।  
कदाचिन्महिषारूपस्तु इति षष्ठपुस्तके पाठः ।
42. कटू रूक्षो लघुः परः इति आकरे पाठः ।
43. स्मृतः इति षष्ठपुस्तके पाठः ।
44. पत्तलो इति आकरे पाठः ।
45. द्रव्याणां गुणवेदिभिः इति आकरे पाठः ।
46. लशुनसेविनाम् इति आकरे पाठः ।
47. महिषास्यो.....निरन्तरम् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
48. पत्रे.....रसायनः पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते ।
49. नातं इति द्वितीयषष्ठपुस्तकयोः पाठः ।
50. पलाण्डु.....स्वादुपाकरसो जयेत् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
51. कफकृद्रोचणो इति पञ्चमपुस्तके पाठः ।
52. पलाण्डु.....गुरु पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते ।
53. शुष्काणि इति प्रथमपुस्तके पाठः ।
54. वातश्लेष्मविवंधनो इति प्रथमपुस्तके पाठः ।
55. निदाधशरदोनेंव पूजितमार्द्रकम् इति आकरे पाठः ।
56. गुडार्द्रकं.....समन्वितम् पाठोऽयं प्रथमपञ्चमषष्ठपुस्तकेषु नोपलभ्यते ।
57. शल्घन इति षष्ठपुस्तके पाठः ।
58. विबन्ध भेदिनी.....मलपातने पाठोऽयं प्रथमद्वितीयपुस्तकयोः नोपलभ्यते ।
59. विबन्ध....रसायनी पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
60. दीपनगोचनम् इति द्वितीयपुस्तके पाठः ।  
गोचनदीपनम् इति प्रथमपुस्तके पाठः ।
61. च कटुकं कफद्धन इति प्रथमपुस्तके पाठः ।
62. नात्युष्णं....सितम् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
63. कटुकं इति षष्ठपुस्तके पाठः ।

64. वृष्या इति षष्ठपुस्तके पाठः ।
65. जलपिप्पलिका.....रक्तपित्तज्वरापहा पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
66. कफवातजित् इति आकरे पाठः ।
67. रुच्यं पित्तविर्मदनम् इति द्वितीयपुस्तके पाठः ।
68. कृमि.....विबन्धनुत् पाठोऽयं द्वितीयपुस्तके अधिकमुषलभ्यते ।
69. तीक्ष्णोषणं इति प्रथमपञ्चमपुस्तकयोः आकरे च पाठः ।
70. पित्ताग्निवर्धनम् इति आकरे पाठः ।
71. ग्राहि.....गर्भशायविशुद्धिकृत् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
72. जवानी इति प्रथमपुस्तके पाठः ।
73. छिछिका.....वातकफापहा पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
74. भूतृणो इति द्वितीयपुस्तके पाठः ।
75. पुस्त्वध्न.....वस्तिरोगरुजापहा पाठोऽयं षष्ठपुस्तके नोपलभ्यते ।
76. भक्ष्यव्यञ्जनभोज्येषु इति आकरे पाठः ।
77. भव्य.....स्रोतोविशोधनी पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
78. भङ्गी कफहरी तिक्ता ग्राहिणी पाचनी लघुः इति आकरे पाठः ।
79. मोहमन्दवाग्वह्निवर्धिनी इति आकरे पाठः ।
80. हृद्यो इति द्वितीयपुस्तके पाठः ।
81. वर्वरी.....विषापहम् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
82. शिश्रुः.....वातजित् पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
83. कट्वंगो इति षष्ठपुस्तके पाठः ।
84. जिंगणी इति षष्ठपुस्तके पाठः ।
85. मूत्रकृच्छ्रजित् इति प्रथमपुस्तके पाठः ।
86. तृष्णा इति प्रथमपुस्तके पाठः ।
87. र्भवति इति प्रथमपुस्तके पाठः ।
88. गवादिनी इति षष्ठपुस्तके पाठः ।
89. मघूकं इति द्वितीयपुस्तके पाठः ।
90. मुखली इति द्वितीयपुस्तके पाठः ।
91. द्विगुणा इति षष्ठपुस्तके पाठः ।
92. रक्तस्तम्भनहृदगृणः इति द्वितीयपुस्तके पाठः ।

115. **અયુર્વેદા સાંક્ખ્યામ નું તોડરાણનાંદા**
93. ગેરત ગ્રાફ ગાળગ્યેલાં હોય: ।
94. ગેરત ગ્રાફ ગાળગ્યેલાં હોય: ।
95. ગ્રાફ માધ્યમથી કાંપાણીએ: ગ્રાફ ગાળગ્યેલાં હોય: ।
96. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
97. ગ્રાફ ગ્રાફ ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
98. ગેરત: ગ્રાફ ગાળગ્યેલાં હોય: ।
99. ગ્રાફિયે: ગ્રાફ ગાળગ્યેલાં હોય: ।
100. ગ્રાફિયે.....દ્વારા દ્વારા ગાળગ્યેલાં હોય: ગ્રાફિયે ।
101. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
102. ગ્રાફ.....નહેર્ઘાર દ્વારા દ્વારા ગાળગ્યેલાં હોય: ગ્રાફ ।
103. ગ્રાફિયે ગ્રાફ ગાળગ્યેલાં હોય: ।
104. ગ્રાફિયે ગ્રાફ ગાળગ્યેલાં હોય: ।
105. ગેરત: ગ્રાફ ગાળગ્યેલાં હોય: ।
106. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
107. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
108. ગેરત ગ્રાફ ગાળગ્યેલાં હોય: ।
109. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
110. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
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113. ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ।
114. દ્વારા .. ... ગ્રાફ ગ્રાફ ગાળગ્યેલાં હોય: ગ્રાફ ।
115. ફાળજાણી ગ્રાફ ગાળગ્યેલાં હોય: ।
116. ફાળજાણી ગ્રાફ ગાળગ્યેલાં હોય: ।
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119. ફાળજાણી ગ્રાફ ગાળગ્યેલાં હોય: ।
120. ફાળજાણી ગ્રાફ ગાળગ્યેલાં હોય: ।
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122. कफपित्तहरं इति षष्ठपुस्तके पाठः ।
123. लघुस्तष्णा इति प्रथमपुस्तके पाठः ।
124. पक्वात्कर्षरूपः……शोथ-विषापहः पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
125. ग्राहिनी इति प्रथमपुस्तके पाठः ।
126. राष्णा……व्रणिविपादिका पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते ।
127. तृट्छदिहूल्लासकटुपित्तकफागहा इति द्वितीयपुस्तके पाठः ।  
तृट्छदिहूल्लासकटुपित्तविषापहा इति षष्ठपुस्तके पाठः ।
128. कासश्वासव्रणापहम् इति प्रथमपुस्तके पाठः ।
129. गन्धप्रजागुका इति प्रथमपुस्तके पाठः ।
130. शूलजित् इति प्रथमपुस्तके पाठः ।  
शूलनुत् इति षष्ठपुस्तके पाठः ।
131. राष्ट्रोष्णा इति द्वितीयपुस्तके पाठः ।
132. राष्णावातशोथाना[म]वातवातामयान् जयेत् इति प्रथमपुस्तके पाठः ।
133. शटीवातकफश्वासकासहिककाज्वरापहा इति प्रथमपुस्तके पाठः ।
134. तजगं इति प्रथमपुस्तके पाठः ।
135. नागकेशरः इति षष्ठपुस्तके पाठः ।
136. कटुवातार्भो इति षष्ठपुस्तके पाठः ।
137. कफकाशक्षयापहम् इति प्रथमपुस्तके पाठः ।
138. वंशलोचना इति पष्ठपुस्तके पाठः ।
139. कुष्ठज्वरापहः इति षष्ठपुस्तके पाठः ।
140. तृष्णा——क्षयापहः पाठोऽयं प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
141. पाण्डुरक्तजित् इति द्वितीयपुस्तके पाठः ।
142. श्रीफलः——महन्मतम् पाठोऽयं आदर्शपुस्तिकासु नोपलभ्यते द्वितीय-  
षष्ठपुस्तकयोः——“पञ्चमूलमिदं महत्” इतिमात्र पाठः प्राप्तः ।  
तस्मात् भावप्रकाशात् उद्धृत्य पाठपूरणं कृतम् (भावप्रकाशः गुड्ढच्यादि  
चतुर्थवर्गं २६ः३०) ।
143. न्यग्रोधोदुम्बराश्वत्थपारिसप्लक्षपादयाः इति द्वितीयपुस्तके पाठः ।
144. पारिसस्थाने इति द्वितीयपुस्तके पाठः ।
145. द्रष्टव्यम्—आयुर्वेदप्रकाशः ३ः१  
भावप्रकाशः पूर्वखण्डः धात्वादिवर्गं ८ः१ ।

146. दधते देहं नृणां हन्ति आयुर्वेदप्रकाशो पाठः ।  
देहं दधति नृणा इति भावप्रकाशो पाठः ।
147. मियात् इति षष्ठ्यपुस्तके पाठः ।
148. निषेके इति आकरे पाठः ।
149. शुल्बोज्ज्ञतं इति आकरे पाठः ।
150. हेमगुरुक्षमम् इति द्वितीयपुस्तके पाठः ।
151. तच्छेष्टवतं इति आकरे पाठः ।
152. दलिम् इति द्वितीयपुस्तके पाठः ।
153. कषेत्याज्यं लघु स्फुटम् इति आकरे पाठः ।
154. बुद्धिदम् इति द्वितीयपुस्तके पाठः ।  
मेघास्मृतिप्रदम् इति आकरे पाठः ।
155. स्वर्णभायुःकर इति द्वितीयपुस्तके पाठः ।
156. रोगन्नजान् पोषयतीह काये इति आकरे पाठः ।
157. समापतत्त्वस्थैकस्माद्विलोचनात् इति द्वितीयपुस्तके पाठः ।
158. तस्माद्भद्र इति आदर्शपुस्तिकासु पाठः ।
159. तस्माद्रजतमुत्पन्नमुक्तकर्मसु योजयेत् इति आकरे पाठः ।
160. च भवेत्तद्व वज्ञादिरसयोगतः इति आकरे पाठः ।
161. स्वर्णभि इनि आदर्शपुस्तिकासु पाठः ।
162. रूक्ष इति आदर्शपुस्तिकासु पाठः ।
163. नाशयत्यच्चिराद् इति आकरे पाठः ।
164. करोति विड्वन्धन इनि द्वितीयपुस्तके पाठः ।
165. वीर्यं बलं हन्ति ततोऽन्नापृष्ठिं महागदान्पोषयति ह्यगुद्धम् इति  
आकरे पाठः ।
166. शुल्व इनि पष्ठ्यपुस्तके पाठः ।
167. कृष्ण इति भावप्रकाशो पाठः ।
168. गुल्य दुष्ट प्रकीर्तिनम् इति आकरे पाठः ।
169. नरसेहितम् इनि द्वितीयपुस्तके पाठः ।
170. रङ्ग इनि आकरे पाठः ।
171. चक्षुष्य पित्तल मनाक् इनि आकरे पाठः ।
172. “सिहौ गजौघ तु यथा” इति आदर्शपुस्तिकासु पाठः ।
173. पुष्टि विदधाति नूनम् इनि आकरे पाठः ।

174. च इति षष्ठपुस्तके पाठः ।
175. रीतिकायुगम् ——लेखन पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
176. लोमिलदैत्यस्य निहतस्य इति आकरे पाठः ।
177. व इति आकरे पाठः ।
178. देहशूलकृदसस्कृतं ध्रुवम् इति आकरे पाठः ।
179. तनुते इति आकरे पाठः ।
180. मद्यमम्ल मसूरांश्च इति आकरे पाठः ।
181. न्यंगान्येवाम्लिते सति इति द्वितीयपुस्तके पाठः ।
182. विसृजति इति द्वितीयपुस्तके पाठः ।  
सृजति इति षष्ठपुस्तके पाठः ।
183. तत्कृतां इति द्वितीयपुस्तके पाठः ।
184. रक्तपित्तप्रशमनमम्लपित्तं इति षष्ठपुस्तके पाठः ।
185. शतोत्थमुत्तम इति आकरे पाठः ।
186. षष्ठवर्षीय इति आकरे पाठः ।
187. निषेतुर्धनध्वानाच्छ्लखरेषु इति आकरे पाठः ।
188. पुरा ——चाब्रकम् पाठोऽयः प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
189. गगनात्स्खलित इति आकरे पाठः ।
190. गगनच्युति जातत्वाद् गगन च जगुः सुराः सुराः इति द्वितीयषष्ठपुस्तकयोः पाठः ।
191. गदे शुद्धतयाऽपि च इति द्वितीयपुस्तके पाठः ।
192. 'नाग वह्निस्थित शब्द फूट्कार परिमुच्चति ।  
तच्छरीर गत नित्य व्याधि कुर्यादिभगन्दरम् ।  
वज्र तु वज्रवत्तिष्ठेत्तन्नागनौ विकृति व्रजेत् ।  
यत्नतो वर्जयेद्वीमानभ्रकत्रितय भिषक् ।  
चतुर्थ पीवर वज्र व्याधिवार्द्धव्यनुत् ।'  
पाठोऽय द्वितीयषष्ठपुस्तकयोः उपलभ्यते ।
193. सुतान् विक्रमैः सिंहतुल्यान् इति आकरे पाठः ।
194. दुष्टम् इति द्वितीयपुस्तके पाठः ।  
कुष्टम् इति षष्ठपुस्तके पाठः ।
195. करोत्यसह्यामसिद्धभ्र इति द्वितीयषष्ठपुस्तकयोः पाठः ।
196. सुवर्णमाक्षिक स्वादु इति आकरे पाठः ।
197. बस्तिहृत्कण्ठपाण्डुमेहविषोदरम् इति आकरे पाठः ।

198. विषं इति आकरे पाठः ।
199. अपि नाशयेत् इति आकरे पाठः ।
200. मालां विवर्तेऽपि च गण्डपूर्वा शुद्धचादिहीन खल माक्षिक तु इति आकरे पाठः ।
201. कण्डूकुष्ठादि इति आकरे पाठः ।  
कण्डूकुष्ठार्शं रोगसृकफपित्तमरुद्रवणान् इति द्वितीयपुस्तके पाठः ।
202. चारुतां इति आकरे पाठः ।
203. बहुतापानज्ञसङ्कोचपीडाः इति आकरे पाठः ।
204. मलानुवन्धं खलुमूत्ररोधं इति द्वितीयपुस्तके पाठः ।
205. शुक्रु कटुक इति आकरे पाठः ।
206. विशद इति द्वितीयपुस्तके पाठः ।
207. शिवाज्ञात्प्रच्युतं रेतः इति आकरे पाठः ।
208. छुक्लमच्छामभूच्च इति आकरे पाठः ।
209. तत्तु भवेत् इति आकरे पाठः ।
210. स्वस्थो इति आकरे पाठ ।
211. कामितश्चापि इति आकरे पाठ ।  
क्रामिता इति षष्ठपुस्तके पाठः ।
212. अजरीकृतो इति षष्ठपुस्तके पाठः ।
213. दृष्टिबलप्रदः इति आकरे पाठः ।
214. वह्निगिरीत्वचापल इति आकरे पाठः ।
215. पारदो इति द्वितीयपुस्तके पाठः ।
216. त्रपुनागयोगजौ इति आकरे पाठः ।
217. रसेन्द्र इति आकरे पाठः ।
218. भिषक्रमैः इति षष्ठपुस्तके पाठः । मुनीश्वरैः इति आकरे पाठः ।
219. विषेण इति आकरे पाठः ।
220. स्याच्चाऽचल्यतो इति आकरे पाठः ।
221. पृसाम् इति आकरे पाठः ।
222. पण्डो इति आकरे पाठः ।
223. परिशोधनीयः इति आकरे पाठः ।
224. कष्टांश्च इति षष्ठपुस्तके आकरे च पाठः ।

225. वराराजनहिंगुलम् इति द्वितीयपुस्तके पाठः ।
226. गन्धो हिंगुलमभ्रतालकशिला: स्रोतोऽञ्जन टकणं,  
राजावर्तकचुम्बकौ स्फटिकयाशङ्खखटीगैरिकम् ।  
कासीसं रसकं कपर्दसिकताबोलाश्च कड्कुष्टक ।  
सौराष्ट्री च मता अमी उपरसाः सूतस्य किञ्चिद् गुणैः । इति भाव-  
प्रकाशे पाठः ।
227. देव्या इति आकरे पाठः ।
228. क्षीरनीरधौ इति आकरे पाठः ।
229. समभूत्ततः इति आकरे पाठः ।
230. मितोसितः इति आकरे पाठः ।
231. रसायनः इति आकरे पाठः ।
232. द्रष्टव्यम्-भावप्रकाशः धातूपधातुवर्ग दः ११२ ।
233. धातुसतप्ता इति आकरे पाठः ।
234. यज्ञटायु प्रतीकाश सतिक्तं लवणान्वितम् इति द्वितीयपुस्तके पाठः ।
235. कफमेदोशमशर्कराः इति द्वितीयपुस्तके पाठः ।
236. शोथकुष्ठोदरक्रिमीन् इति आकरे पाठः ।
237. सुदुर्भवः इति षष्ठपुस्तके पाठ ।
238. प्रदीपन इति षष्ठपुस्तके पाठः ।
239. कृष्णवर्णं रनन्तैर्विन्दुभिर्युतं इति षष्ठपुस्तके पाठः ।
240. लोहितप्रभः इति आकरे पाठः ।
241. दृष्टिकृदजनात् इति आकरे पाठः ।
242. नेत्रदोषापहाः स्मृताः इति आकरे पाठः ।
243. हस्तिमदश्चित्तरजनो इति आकरे पाठः ।
244. च कुष्ठपाण्डुविषापहम् इति आकरे पाठः ।
245. तृष्णादाहास्विस्फोटविषवीसर्पनाशनम् इति आकरे पाठः ।
246. तृष्णा.....व्रणास्त्रजित् पाठोऽय प्रथमद्वितीयपचमपुस्तिकासु  
नोपलभ्यते ।
247. वातपित्तास्यदृग्व्याधि इति आकरे पाठः ।
248. लघ्वी दोषत्रयापहा इति आकरे पाठः ।
249. शीतघ्न इतरः मतम् इति आदर्शपुस्तिकासु पाठः ।

250. वासन्तो इति भावप्रकाशे पाठः । (भावप्रकाशः पुष्पवर्गं ५ : २३) ।
251. तत्तैलं तद्गुणं मृतम् इति भावप्रकाशे पाठः (भावप्रकाशः पुष्पवर्गं ५:२५) ।
252. बकुलस्तुवरोऽनुष्णः इति आकरे पाठः ।
253. बकोऽनुष्णः इति आकरे पाठः ।
254. ०शोथास्वनाशनः इति आकरे पाठः ।
255. दमनस्तुवरस्तिक्तो हृद्यो इति आकरे पाठः ।
256. ग्रहणाद् इति आकरे पाठः ।
257. सुगन्धिके इति आदर्शपुस्तिकामु पाठः ।
258. द्रष्टव्यम्-भावप्रकाशः पुष्पवर्गं ५ : ४२ ।
259. भावप्रकाशः पुष्पवर्गं ५ : ५३ ।

## CHAPTER 3

‘भिष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमल विदुः ।

वातधनं पाकि तीक्ष्णोषणं रोचनं कफपित्तकृत् ॥१॥

[माधवद्रव्यगुणः लवणवर्ग २:१]

### *Lavanya (Salt)*

All types of *lavanya* are *abhiṣyandi* (which obstruct channels of circulation), *sūkṣma* (subtle), *sṛṣṭamala* (which eliminates waste products) and alleviator of *vāta*. They cause suppuration. They are sharp, hot and appetisers. They aggravate *kapha* and *pitta*.

सैन्धवं मधुरं हृदयं दीपनं शीतलं लघु ।

चक्षुष्यं पाचनं स्तनधं वृद्ध्यं दोषत्रयापहम् ॥२॥

### *Saindhava (Rock salt)*

*Saindhava* is sweet, cardiac tonic, digestive stimulant, cooling, light, promoter of eye sight, carminative, unctuous, and aphrodisiac. It alleviates all the three *dosas*.

गजारूपं लघुवातधनमत्युष्णं भेदि पित्तलम् ।

तीक्ष्णं व्यवायि सूक्ष्मं चाभिष्यन्दि कटुपाकि च ॥३॥

### Gaja

The *gaja* type of salt is *laghu*, alleviator of *vāta*, extremely hot, purgative, aggravator of *pitta*, sharp, *vyavāyi* (a substance whose digestion and metabolism take place after it has pervaded all over the body), *sūkṣma* (subtle), *abhiṣyandi* (which obstructs the channels of circulation) and pungent in *vipāka*.

सामुद्रं मधुरं पाके स्तिरं नातिसर गुरुं ।

नात्युष्णं दीपन भेदि सक्षारमविदाहि च ॥ ४ ॥

श्लेष्मलं वातनुत्तिक्तमरुक्षं नातिपित्तलम् ।

### Sāmudra (Sea salt)

*Sāmudra* is sweet in *vipāka* and unctuous. It does not possess strong laxative effect. It is heavy. It is not very hot. It is digestive stimulant, purgative (?), alkaline, *avidāhi* (which does not cause burning sensation). It aggravates *kapha* and alleviates *vāyu*. It is bitter and *arukṣa* (not un-unctuous).

विड [सक्षार]मूर्ध्वाधो कफवातानुलोमनम् ॥ ५ ॥

### Vida

*Vida* is alkaline. It helps in the elimination of *kapha* as well as *vāyu* both through upward and downward tracts.

दीपन लघु तीक्ष्णोष्ण रुच्य पाक्य व्यवायि च ।

विवर्धानाहविष्टम्भहृद्गौरवण्णनुत् ॥६॥

### Pākya

*Pākya* is digestive stimulant, light, sharp, hot, appetiser and *vyavāyi* (which gets digested and metabolised after it has pervaded all over the body). It cures *vibandha* (constipation), *ānāha* (flatulence), *viṣṭambha* (impairment of the peristaltic movement of the colon), *hṛidruk* (heart disease),

*gaurava* (heaviness) and *sūla* (colic pain).

अग्निदीप्तिकरस्तीक्ष्णष्टकणक्षारं  
उच्यते ।

### *Tankana kṣāra (Borax)*

*Tankana kṣāra* is a digestive stimulant and it is sharp.

‘सुधाक्षारोऽग्निना तुल्यः क्लेदी पक्ता विदारणः ॥७॥

### *Sudhākṣāra*

*Sudhākṣāra* is like fire. It is *kledi* (produces stickiness), *paktā* (stimulant of digestion and metabolism) and *vidāraṇa* (which causes perforation).

<sup>३</sup>  
इवाद्यंष्ट्रो मधुरः शीतो लघुः स्रोतोविशोधनः ।

### *Śvadāmṣṭrā kṣāra*

The *kṣāra* of *śvadāmṣṭrā* is sweet, cooling and light. It cleanses the channels of circulation.

अनपत्यकरः श्रेष्ठः पालाशः सर्वकर्मसु ॥८॥

### *Palāśa kṣāra*

The *kṣāra* of *palāśa* prevents conception and is the most useful.

पूतीकनक्तमालाकीर्धवमुष्ककपाटलाः ।

<sup>४</sup>  
सर्षपत्रपुसैवस्त्रिकदलीतिलशिग्रुजाः ॥६॥

<sup>5</sup>  
कोशातकोन्द्रतकर्ती शिखरी वरुणाग्निजाः ।

क्षाराश्चानयेऽपि गुल्माशोर्ग्रहणीरुक्तिः सराः ॥१०॥

पाचनाः कृमिपुस्तवधनाः शर्कराश्मरिनाशनाः ।

चक्षुःकेशौजसां नेष्टा रक्तपित्तकराः परम् ॥ ११ ॥'

[माधवद्रव्यगुणः लवणवर्गं २:६-१३]

॥ इति क्षाराः ॥

### *Other kṣāras*

*Kṣāras* prepared of *pūtika*, *naktamāla*, *arka*, *dhava*, *muṣkaka*, *pāṭalā*, *sarṣapa*, *trapusa*, *ervāru*, *kadalī*, *tila*, *śigru*, *kośātaki*, *indra*, *tarkārī*, *śikhari*, *varuṇa*, *agni* and such other drugs cure *gulma* (phantom tumour), *arśas* (piles) and *grahaṇī* (sprue syndrome). They are laxative and carminative. They cure *kṛmi* (parasitic infection). They cause impotency. They cure *śarkarā* (gravel) and *aśmari* (stone in the urinary tract). They are harmful for the eyesight, hair and *ojas*. They cause *rakta pitta* (a disease characterised by bleeding from different parts of the body).

६  
रुचकं रोचनं हृदयं दीपनं पाचनं परम् ।  
सस्नेहं वातनुन्नातिपित्तलं विशद लघु ॥ १२ ॥  
उद्गारशुद्धिदं सूक्ष्मं विवन्धानाहशूलनुत् ।

### *Rucaka*

*Rucaka* is an excellent appetiser, cardiac tonic, digestive stimulant and carminative. It is unctuous. It alleviates *vāyu* but does not aggravate *pitta* in excess. It is *viśada* (non-slimy) and light. It cleanses *udgāra* (eructation). It is subtle. It cures *vibandha* (constipation), *ānāha* (flatulence) and *śūla* (colic pain).

सौवर्चलगुणाः कृष्णे लवणे गन्धवजिताः ॥ १३ ॥

### *Kṛṣṇa lavana*

*Kṛṣṇa lavana* shares all the properties of *sauvarcala* except the smell.

रोचन दीपन स्वादु रोमक मारुतापहम् ।

### *Romaka*

*Romaka* is an appetiser, digestive stimulant, sweet and alleviator of *vāyu*.

सतिक्तं कटुं क्षारं तीक्ष्णमुत्क्लेदि चोद्विभवम् ॥१४॥

### *Udbhida*

*Udbhida* is bitter, pungent, alkaline and sharp. It produces *kleda* (sticky material) in the body.

‘पांशुजं तिक्तमुष्णं च शोफपित्तकफापहम् ।

### *Pāṁśuja*

*Pāṁśuja* is bitter and hot. It cures *śopha* (oedema) and aggravation of *pitta* and *kapha*.

गुल्महृदग्रहणीपाण्डुप्लीहानाहगलामयम् ॥ १५ ॥

श्वासार्शः कफवातारचं क्षमयेद्यावशूकजः ।

### *Yavaśūkaja ksāra*

The *ksāra* of *yavaśūka* cures *gulma* (phantom tumour), *hṛdroga* (heart disease), *grahani* (sprue syndrome), *pāṇḍu* (anemia), *plīhan* (splenic disorder), *ānāha* (flatulence), *galāmaya* (diseases of throat), *śvāsa* (asthma), *arśas* (piles) and aggravation of *kapha* as well as *vāyu*.

तस्मादल्पान्तरगुणः सर्जिकाक्षारं उच्यते ॥ १६ ॥

[माधवद्रव्यगुणः लवणवर्ग २:७-६]

### *Sarjikā ksāra*

*Sarjikā ksāra* is slightly inferior in property in comparison with *yavaśūkaja ksāra*.

उष्णोऽनिलच्छनः प्रक्लेदी उषःक्षारोऽग्निनाशनः ।

### *Uṣah ksāra*

*Uṣah ksāra* is hot, alleviator of *vāyu* and *prakledī* (which produces sticky matter). It destroys the power of digestion.

मेदोधनः पाचितः क्षारः मुखबस्तिविशोधनः ।

विरुक्षणोऽनिलकरः श्लेष्मच्छनः पित्तदूषणः ॥ १७ ॥

*Pācita kṣāra*

*Pācita kṣāra* cures *medas* (adiposity). It cleanses the mouth and *vasti* (urinary bladder). It is un-unctuous. It aggravates *vāyu*, alleviates *kapha* and vitiates *pitta*.

**NOTES AND REFERENCES**

1. वातनत्तिकमरुक्षं इति षष्ठपुस्तके पाठः ।
2. साक्षरं इति आदर्शपुस्तिकासु पाठः ।
3. स्वाद्वाम्लो इति आकरे पाठः ।
4. सर्षपत्रपुष्पैर्वैरुकदलीतिलशिग्रुजाः इति आकरे पाठः ।
5. शिरीषवरुणग्निजाः इति आकरे पाठः ।
6. रुचिकं इति षष्ठपुस्तके पाठः ।

## CHAPTER 4

वातासूक्ष्मित्तजित् स्वादुः स्तिरधाः प्रीणनबृंहणः ।

जीवनस्तर्पणो वृष्यः शीतश्चेक्षुरसः सरः ॥ १ ॥

[माधवद्रव्यगुणः इक्षुवर्गं ३:१०]

*Ikṣurasa (Sugarcane juice)*

The juice of *ikṣu* alleviates *vāyu*, blood and *pitta*. It is sweet, unctuous, pleasing, nourishing, life giver, refreshing, aphrodisiac, cooling and laxative.

इक्षवो मधुरा वल्या विपाके मधुरा सराः ।

स्तिरधाः कृमिकराश्चेति ते चानेकविधाः मताः ॥२॥

*Ikṣu (Sugarcane)*

Different types of *ikṣu* are sweet, strength promoting, sweet in *vipāka*, laxative, and unctuous. They cause *kṛmi* (parasitic infection).

‘पौण्ड्रको भीरुकश्चेति वशकः शतपोरकः ।

कान्तारेक्षुस्तापसेक्षुः काष्ठेक्षुः सूचिपत्रकः ।

<sup>1</sup>  
‘नैपालो दीर्घंपत्रश्च नीलपोरो [५] थ कोशाङ्कत् ॥३॥’

[भावप्रकाशः इक्षुवर्ग २३ः३-४]

<sup>2</sup>  
इत्येता जातय. स्थौल्यात् गुणान्वक्ष्याम्यतः परम् ।

*Ikṣu* is of different types viz., *paundraka*, *bhīruka*, *vamśaka*, *sataporaka*, *kāntārekṣu*, *tāpasekṣu*, *kāśīhekṣu*, *suci patraka*, *naipāla*, *dirgha patra*, *nilapora*, and *kosakṛt*. These are the varieties in general and now their properties will be described.

<sup>3</sup>  
सुकीतो मधुरः स्तिरघो वृंहणः इलेष्मलः सरः ॥ ४ ॥”

[माधवद्रव्यगुणः इक्षुवर्ग ३ः३-४]

<sup>4</sup>  
दीर्घपोरः सुकठिनः सक्षारो वंशको मतः ।

[भावप्रकाशः इक्षुवर्ग २३ः८]

### *Dirghapora & Vamśaka*

*Dirghapora* is exceedingly cooling, -sweet, unctuous, nourishing, aggravator of *kapha* and laxative.

*Vamśaka* is hard and alkaline.

<sup>5</sup>  
‘वशवच्छतपोरस्तुं किञ्चिद्दुष्णः स वातहा ॥ ५ ॥

### *Satapora*

*Satapora* is like *vamśa*. It is slightly hot and it alleviates *vāyu*.

कांतारतापसाविक्षू वशकानुगतौ मतौ ।

### *Kāntāra & Tāpasa*

*Kāntāra* and *tāpasa* types are like *vamśaka*.

एवगुणस्तु<sup>6</sup> काण्डेक्षुर्वार्तिपित्तप्रकोपनः ॥' ६ ॥

[माधवद्रव्यगुणः इक्षुवर्ग ३ः६-७]

### *Kāñdeksu*

*Kāñdeksu* has similar properties but it aggravates *vāyu* and *pitta*.

सूचीपत्रो नीलपोरो नेपालो दीर्घपत्रकः ।  
<sup>7</sup>

वातलाः कफपित्तघ्नाः सकषाया विदाहिनः ॥ ७ ॥

### *Sūcīpatra etc.*

*Sūcīpatra*, *nīlapora*, *nepāla* and *dīrgha patraka* aggravate *vāyu*. They alleviate *kapha* and *pitta*. They are astringent and they cause burning sensation.

कोशकारो गुरु शीतो रक्तपित्तक्षयापहः ।

### *Kośakāra*

*Kośakāra* is heavy and cooling. It cures *raktapitta* (a disease characterised by bleeding from different parts of the body) and *kṣaya* (consumption).

अतीव मधुरो मूले मध्ये मधुर एव च ।

<sup>8</sup> अग्रेत्विक्षुपुच्च विज्ञेय इक्षुणां लवणो रसः ॥ ८ ॥

[माधवद्रव्यगुणः इक्षुवर्गं ३ : ७-६]

### Taste of the different parts of *Ikṣu*

The root (lower part of the stem) of *ikṣu* is extremely sweet. The middle portion of the stem of this plant is (moderately) sweet. The upper part of the stem bears saline taste.

अविदाही कफकरो वातपित्तनिवर्हणः ।

चक्षुःप्रह्लादनो वृष्यो दन्तनिष्ठीडितो रसः ॥ ९ ॥

### Juice extracted by chewing

The juice of *ikṣu* that comes out by chewing does not cause any burning sensation. It aggravates *kapha* but alleviates *vāyu* and *pitta*. It is nourishing to the eyes and aphrodisiac.

‘गुरुविदाही विष्टम्भी यान्त्रिकस्तु प्रकीर्तिः ।

### Juice extracted by a machine

The juice of *ikṣu* that is extracted by a machine is heavy and it causes burning sensation. It is constipative.

पक्वो गुरुः सरः स्तिर्घः सतीक्ष्णः कफवातनुत् ।  
<sup>९</sup>

### Boiled juice

The boiled juice of *ikṣu* is heavy, laxative, unctuous and sharp. It alleviates *kapha* and *vāta*.

“काणितं गुर्वभिष्यन्दि बृंहण कफशुक्रलम्” ॥ १० ॥

[भावद्रव्यगुणः इक्षुवर्ग ३ : १२-१३]

वातपित्तश्रम हन्ति मूत्रवस्तिविशोधनम् ।

### *Phānita* (Penidium)

*Phānita* is heavy, *abhiṣyandi* (which obstructs the channels of circulation) and *bṛīhāṇa* (nourishing). It produces more of *kapha* and semen. It alleviates *vāta* and *pitta*. It relieves exhaustion and cleanses urine and urinary bladder.

रूक्षं मधूकपुष्पोत्थं फाणितं वातपित्तजित्” ॥ ११ ॥

*Phānita* prepared of the flower of *madhūka* is ununctuous. It alleviates *vāta* and *pitta*.

‘गुडो वृष्यो गुरुः स्तिर्घो वातच्छो मूत्रशोधनः ।

नातिपित्तहरो मेदःकफक्रमिवलप्रदः’ ॥ १२ ॥

[भावप्रकाशः इक्षुवर्ग २३ : २५]

### *Guda* (Molasses)

*Guda* is aphrodisiac, heavy and unctuous. It alleviates *vāyu* and cleanses urine. It does not alleviate *pitta* in excess. It produces *medas* (adiposity), *kapha*, *krmi* (parasitic infection) and strength.

‘पित्तधनो मधुरः स्निग्धो वातहासृक्प्रसादनः ।

सः पुराणोऽधिकगुणो गुडपथ्यतम् स्मृतः’ ॥ १३ ॥

[माधवद्रव्यगुणः इक्षुवर्ग ३ . १५]

हृद्यः पुराणो तर्पण्यो नवः इनेष्मग्निसादकृत् ।

*Guḍa* which is preserved for a long time (*purāna*) alleviates *pitta*. It is sweet and unctuous. It alleviates *vāyu* and promotes blood. It is superior in therapeutic property and is wholesome par excellence. It is a cardiac tonic.

Freshly collected (*nava*) *guḍa* reduces *kapha* and the power of digestion.

‘गुडमत्स्यण्डिका खण्डशर्कराविमलाः पराः ॥ १४ ॥

यथा यथैषां वैमल्यं भवेच्छैत्यं तथा तथा ।

12 13

“स्नेहगौरवमाधुर्यं रसत्वं च तथा तथा” ॥ १५ ॥

*Guḍa*, *matsyandikā*, *khanda*, *śarkarā* and *vimalā*—they are progressively free from impurity, cooling, unctuous, heavy, sweet and delicious.

वातपित्तहरं शीतं स्निग्धं हृद्यं मुखप्रियम् ।

चक्षुर्थ्यं बृहणं बल्यं खण्डं वृष्यतनं मतम् ।

### *Khanda (Candied sugar)*

*Khanda* alleviates *vāyu* and *pitta*. It is cooling, unctuous, cardiac tonic, delicious, promoter of eyesight, nourishing and strength promoting. It is an aphrodisiac par excellence.

क्षीणक्षतहिता वृष्या स्निग्धा घौण्डकशर्करा’ ॥ १६ ॥

[माधवद्रव्यगुण इक्षुवर्ग ३ : १५-१७, १८]

### *Paundraka śarkarā*

*Paundraka śarkarā* is useful in *kṣīṇa* (emaciation) and

*ksata* (phthisis). It is aphrodisiac and unctuous.

‘छर्यतीसारतृष्णाघ्नी विस्का मधुशर्करा’ ।

[माधवद्रव्य इक्षुवर्ग ३ : २१]

### *Madhu śarkarā*

The *śarkarā* prepared of *madhu* (honey) cures *chardi* (vomiting), *atisāra* (diarrhoea) and *trṣṇā* (morbid thirst). It is exceedingly un-unctuous.

‘मूत्रकुच्छाश्मरोप्लीहि हिता सामुद्रिकोद्भवा ॥१७॥

ज्वरासृक्पित्ततृष्णादिमोहमूर्च्छाविषात्तिषु ।

### *Sāmudrikodbhavā śarkarā*

The *sāmudrikodbhavā śarkarā* is useful in the treatment of *mūtrakṛcchra* (dysuria), *āsmari* (stone in the urinary tract), *plīhan* (splenic disorder), *jvara* (fever), *asṛkpitta* (a disease characterised by bleeding from different parts of the body), *tr̥t* (morbid thirst), *chardi* (vomiting), *moha* (unconsciousness), *mūrchā* (fainting) and *vīṣa* (poisoning).

सर्वा एवामृतप्रख्याः शर्कराः समुद्राहृताः ॥ १८ ॥

### *Śarkarā in general*

All types of *śarkarā* are like ambrosia.

सारे स्थिता निर्मलाश्च त्यक्तक्षारा यथा यथा ।  
<sup>17</sup>

नथा तथा वीर्यवत्यः शीतवीर्यस्तथा तथा’ ॥ १९ ॥

[माधवद्रव्यगुणः इक्षुवर्ग ३ : १६-२१]

॥ इत्यक्षुवर्गः ॥

Depending upon these three factors viz., (1) extraction from the most useful part, (2) freedom from impurity and (3) freedom from alkalinity, the *śarkarā* becomes progressively more potent and more cooling in potency.

Thus ends the group dealing with sugarcane and its derivatives.

### **NOTES AND REFERENCES**

1. नैपालो इति आकरे पाठः ।
2. इत्येते ज्ञातयः स्थौल्याद् गुणत्वक्सारतो मताः इति आकरे पाठः ।
3. सुशीतो—सरः पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
4. वंशाकः स्मृतः इति आकरे पाठः ।
5. वंशवत् शतपोनस्तु इति आकरे पाठः ।
6. कान्तेक्षुः स च वातप्रकोपणः इति आकरे पाठः ।
7. नैपालो इति भावप्रकाशे पाठः ।
8. अग्रे ग्रन्थित्वचोर्जेयो लवणो रस एव च इति आकरे पाठः ।
9. कफवातजित् इति आकरे पाठः ।
10. फाणितं—वातपित्तजित् पाठोऽयं षष्ठपुस्तके नोपलभ्यते ।
11. परम् इति आकरे पाठः ।
12. सञ्चरेच्च इति आकरे पाठः ।
13. स्नेह—तथा तथा पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
14. स्निग्धं शीतं बल्य इति आकरे पाठः ।
15. स्निग्धा खण्डस्य शर्करा इति आकरे पाठः ।
16. प्लीहहिता इति आकरे पाठः ।
17. सारोत्थिता इति आकरे पाठः ।
18. त्यक्तक्षीरा इति द्वितीयपुस्तके पाठः ।

## CHAPTER 5

“पौतिकं भ्रामरं क्षौद्रं<sup>1</sup> माक्षिकं छात्रमेव च ।

आर्ध्यमौहालक दालमित्यष्टौ मधुजातयः ॥ १ ॥”

[भावप्रकाशः मधुवर्ग २२:६]

*Madhu (Honey)*

### Variety

*Paittika, bhrāmara, kṣaudra, mākṣika, chātra, ārghya, auddālaka and dāla*—these are the eight varieties of *madhu*.

कषायानुरस रूक्ष शीतलं मधुर मधु ।

दीपन लेखन वल्य व्रणशोधनरोपणम् ॥ २ ॥

सधान लघु चक्षुष्य स्वर्य हृद्यं त्रिदोषनुत् ॥<sup>2</sup> ।

### Property

*Madhu* is astringent in *anurasa* (after-taste), un-unctuous, cooling, sweet, a digestive stimulant, *lekhana* (depleting) and strength promoting. It cleans and heals ulcers and helps in the joining of fractured bones. It is light, promoter of eyesight and good voice, cardiac tonic and alleviator of all the three *dosas*.

३  
छर्दिहिककाविषश्वासकासशोथातिसारजित् ॥ ३ ॥  
४  
रक्तपित्तहर ग्राही कृमिघ्न मोहहृत्परम् ।

It cures *chardi* (vomiting), *hikkā* (hiccup), *vīsa* (poisoning), *śrāsa* (asthma), *kāsa* (bronchitis), *śotha* (oedema), *atisāra* (diarrhoea) and *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is constipative. It cures *kṛmi* (parasitic infection). It is an excellent drug for curing *moha* (unconsciousness).

पैच्छल्यात्स्वादुभूयस्त्वात्पैत्तिक गुरु स्समृतम् ॥ ४ ॥

### *Paittika*

*Paittika* type of *madhu* is slimy and sweet in excess. Therefore it is known to be heavy.

५  
ध्रामर कुस्ते जाडचं भूयिष्ठ मधुर च तत् ।

### *Bhrāmara*

*Bhrāmara* type of *madhu* produces *jādya* (numbness and rigidity). It is excessively sweet.

क्षोद्रं विशेषतो ज्येय शीतल लघु लेखनम् ॥ ५ ॥

### *Kṣaudra*

*Kṣaudra* type of *madhu* is specifically cooling, light and *lekhana* (depleting).

तस्माल्लघुतर रूक्ष माक्षिक प्रवर रमृतम् ।

श्वासादिषु च रोगेषु प्रशस्त तद्विशेषतः ॥ ६ ॥”

[माधवद्रव्यगुणः मधुवर्ग ४ : १-७]

### *Māksika*

*Māksika* type of *madhu* is lighter than the former. It is

exceedingly un-unctuous. It is specifically, useful in diseases like *śvāsa* (asthma).

बृहणीय मधु नवं नातिश्लेष्महर परम् ।<sup>6</sup>

[माधवद्रव्यगुणः मधुवर्ग ४ : १२]

### Freshly Collected *Madhu*

Freshly collected (*nava*) *madhu* is nourishing. It does not alleviate *kapha* in excess. It is very useful.

“स्वादुपाक गुरु हिम पिच्छिल रक्तपित्तजित् ॥३॥

श्वित्रमेहकृमिधन च विद्याच्छात्र गुणोत्तरम् ।<sup>7</sup>

### *Chātra*

*Chātra* type of *madhu* is sweet in *vipāka*, heavy, cooling and slimy. It cures *rakta-pitta* (a diseases characterised by bleeding from different parts of the body), *śvitra* (leucoderma), *meha* (obstinate urinary disorders including diabetes) and *kṛmi* (parasitic infection). It is of superior quality.

‘आर्ध्यमध्वतिचक्षुष्य कफपित्तहर परम् ।

कषायं कटुक पाके तिक्त दल्यमवातकृत् ॥ ८ ॥<sup>8</sup>

[भावप्रकाशः मधुवर्ग २२ : १६]

### *Ārghya*

*Ārghya* type of *madhu* is an excellent promoter of eyesight. It is also an excellent alleviator of *kapha* and *pitta*. It is astringent in taste and pungent in *vipāka*. It is bitter and does not aggravate *vāyu*.

ओद्दलिक रुचिकर स्वर्य कुष्ठविषापहम् ।

कषायमृणमस्त्व च पित्तकृत्कटुपाकि च ॥ ९ ॥

[भावप्रकाशः मधुवर्ग २२ . २१] [माधवद्रव्यगुण मधुवर्ग ४ . ६]

### *Auddālika*

*Auddālika* type of *madhu* is appetiser and promoter of good voice. It cures *kustha* (obstinate skin diseases including leprosy) and *visha* (poisoning). It is astringent, hot and sour. It aggravates *pitta*. It is pungent in *vipaka*.

चर्दिमेहप्रशमनं मधुरूक्षं दलोदभवम् ।

### *Dalodbhava*

*Dalodbhava* type of *madhu* cures *chardi* (vomiting) and *meha* (obstinate urinary disorders including diabetes). It is un-unctuous.

विशेषात्पौत्रिकं तेजु रक्षोद्धनं सर्पिषान्वयात् ।

### Special attribute of *Paittika*

*Paittika* type of *madhu* is specially *rakṣoghma* (which cures afflictions by evil spirits including germs) when used mixed with ghee.

मेदस्थौल्यापह ग्राहि पुराणमतिलेखनम् ॥ १० ॥

[माधवद्रव्यगुणः इक्षुवर्ग ४-८-१२]

<sup>१०</sup> तद्युक्तं विविधैर्द्रव्यै निहन्यादामयान्वहून् ।

नाना द्रव्यात्मकत्वान्वयोगवाहि मधु स्मृतम् ॥ ११ ॥

[माधवद्रव्यगुण मधुवर्ग ४ : १५]

दोषत्रयहरं पक्वा मध्वामं तत्त्रिदोषकृत् ।

### *Madhu* in general

*Madhu* in general cures *medas* (fat) and *sthaulya* (obesity). It is constipative and when preserved for a long time (*purāna*), it is exceedingly depleting. It is a mixture of many drugs; therefore, it cures many diseases. In view of its association with many drugs it is known to be *yogavāhin* (which enhances the property of other drugs). It alleviates all the three *dosas* when properly digested. If *ama* is produced by its improper digestion it vitiates all the three *dosas*.

उष्णात्तर्स्योष्णकाले च ज्येय विषसमं मधु ॥ १२ ॥  
<sup>11</sup>

### Adverse effect

In a person who is afflicted with heat and during the summer season, *madhu* works like a poison.

तत्सौकुमार्यच्च तथैव शैत्यान्नानौषधीनां रससंभवाच्च ।

उष्णविरुद्धेन विशेषतस्तु  
तथान्तरिक्षेण जलेन वापि ॥ १३ ॥

*Madhu* is tender (*sukumāra*) and cooling. It is produced by the mixture of the juices (*rasa*) of many drugs. Therefore, it is specifically opposed to heat. It also produces adverse effects when used by mixing with rain water (?).

उष्णेन मधु संयुक्त वमनेववचारितम् ।  
अपाकादनवस्थानात् विरुद्धेत्त[ञ] पूर्ववत् ॥ १४ ॥  
<sup>12</sup>

In emetic therapy, *madhu* is mixed with hot water and administered. It does not produce any adverse effect because it does not stay in the stomach (comes out along with vomiting), and therefore, does not get digested to produce such an effect.

लवण मधुना नैव तच्च क्षीरेण सयुतम् ।  
कदाचिन्नैव दातव्ये तुल्ये च मधु सर्पिषी ॥ १५ ॥

### Combination

Salt should not be used in combination with either honey or milk. Honey and ghee should never be used together in equal quantities.

अन्यद्रव्ययुतं पूर्वं सर्पिवाप्यथवा मधु ।  
सम न कुरुते दोषमाहु भेषजवेदिनः ॥ १६ ॥  
॥ इति मधुवर्गः ॥

When honey and ghee are used in equal quantities but mixed with other drugs, then such a combination, according to scholars, does not produce any adverse effect.

Thus ends the group of different types of *madhu*.

### NOTES AND REFERENCES

1. भ्रामरी इति षष्ठपुस्तके पाठ ।
2. त्रिदोषजित् इति आकरे पाठः ।
3. छर्दिहिवकाविपश्वासासशोपातिसारनुत् इति आकरे पाठः ।
4. क्रिमितूण्मोहहृतपरम् इति आकरे पाठः ।
5. यन् इति आकरे पाठः ।
6. वातश्लेष्महर इति द्वितीयपुस्तके पाठः ।
7. तृप्णावान्त्यतिसारनुत् इति आदर्शं पुस्तिकासु पाठः ।
8. बल्य पित्तामवातकृत् इति माधवद्रव्यगृणे पाठः ।  
तिक्तञ्च बलपुष्टिकृत् इति भावप्रकाशे पाठः ।
9. बल्यामवातकृत् इति षष्ठपुस्तके पाठः ।
10. लघूष्णं इति आदर्शपुस्तकेषु पाठः ।
11. उप्णार्त्तमुष्णैरुष्णौवातं निहन्ति यथा विषम् इति द्वितीयपुस्तके पाठः ।
12. विरुद्धेत्तच्चपूर्ववत् इति द्वितीयपुस्तके पाठः ।

## CHAPTER 6

“गव्यमाज नथौरभ्र माहिष चौष्ट्रिक च यन् ।  
<sup>2</sup>

अश्वायाश्वचैव नाश्वद्वच मानुषर्णगां च यत्पयः ॥ १ ॥

<sup>3</sup> तत्त्वनेकौपधिरस प्राणिना प्राणदं गुह ।

मधुर पिच्छिल स्त्रिम्भ शीत सूक्ष्म सर स्मृतम् ॥ २ ॥

*Payas (Milk)*

### Variety

The milk of *go* (the cow), *ajā* (the goat), *urabhra* (the sheep), *mahiṣa* (buffalo), *uśṭra* (the camel), *aśva* (the horse), *nāga* (the elephant) and *manuṣya* (woman) is used in medicine. The milk of these animals contains the essence (*rasa*) of many drugs, and therefore, it is life giver, heavy, sweet, slimy, unctuous, cooling, subtle and laxative.

पथ्य रसायनं बलं हृद्यं मेघं गत्रां पयः ।

आयुष्यं पुस्त्वकृद्वातरक्तपित्तविकारनुत् ॥ ३ ॥

*Go payas (Cow's milk)*

Cow's milk is wholesome, rejuvenating, strength promo-

ting and cardiac tonic. It promotes intellect, longevity and virility. It cures aggravation of *vāyu* and *raktapitta* (a disease characterised by bleeding from different parts of the body).

‘छाग कषायं मधुर शीतं ग्राहि पयो लघु ।

रक्तपित्तातिसारधनं क्षयकासज्वरापहम् ॥ ४ ॥

### *Chāga payas (Goat's milk)*

Goat's milk is astringent, sweet, cooling, constipative and light. It cures *raktapitta* (a disease characterised by bleeding from different parts of the body), *atisāra* (diarrhoea), *kṣaya* (consumption), *kāsa* (bronchitis) and *jvara* (fever).

अजानामर्पकायत्वात्कटुतिक्तनिषेवणात् ।

<sup>4</sup>  
स्तोकाम्बुपानाद् व्यायामात्सर्वव्याधिहरं पयः ॥ ५ ॥

[भावप्रकाशः दुर्धवर्ग १४:१६-१७]

Goats have a small physique. They eat mostly pungent and bitter things and drink very little water. They perform a lot of physical exercise. (They are agile). Therefore, goat's milk cures all diseases.

<sup>5</sup>  
श्रौरभं मधुरं स्तिरधं गुरुपित्तकफापहम् ।

<sup>6</sup>  
उष्णं शुद्धेऽनिले पथ्यं कासे चानिलशोणिते ॥ ६ ॥

[माधवद्रव्यगुणः क्षीरवर्ग ५:१-६]

### *Urabhra payas (Sheep's milk)*

The milk of the sheep is sweet, unctuous and heavy. It alleviates *pitta* and *kapha*. It is hot and is wholesome for patients having an aggravation of *vāyu* alone. It cures *kāsa* (bronchitis) and *anilaśoṇita* (gout).

<sup>7</sup>  
महाभिष्यन्दिं मधुरं माहिषं पक्तिनाशनम् ।

निद्राकरं शीतकरं गव्यात्स्नग्धतरं गुरुं ॥ ७ ॥

### *Mahiṣa payas (Buffalo milk)*

The milk of the buffalo is exceedingly *abhiṣyandi* (which obstructs channels of circulation) and sweet. It suppresses the power of digestion. It induces sleep and produces a cooling effect. It is more unctuous and heavy than cow's milk.

८  
रुक्षोष्णं लवणं क्षीरमौष्ट्रं स्वादुरसं लघुं ।  
शस्तं ९ वातकफानाहकृमिशोफोदराशसाम् ॥ ८ ॥

### *Uṣṭra payas (Camel milk)*

The milk of the camel is un-unctuous, hot, saline, sweet and light. It is useful in the aggravation of *vāta* and *kapha*, *ānāha* (flatulence), *kṛmi* (parasitic infection), *śopha* (oedema), *udara* (obstinate abdominal diseases including ascitis) and *arśas* (piles).

१०  
उष्णमेकशफ वल्य शाखावातहरं पयः ।  
मधुराम्लरसं रुक्षं लवणानुरसं कटुः ।  
स्त्रिनग्धं स्थैर्यकरं शीतं चक्षुष्यं बलवर्धनम् ॥ ९ ॥

[माधवद्रव्यगुणः. क्षीरवर्ग ५:७-१०]

### *Ekaśapha payas (Mares milk)*

The milk of the mare is hot. It promotes strength. It cures affliction of the limbs by *vāyu*. It is sweet and sour in taste, un-unctuous, saline in *anurasa* (subsidiary taste) and pungent.

हस्तिन्या मधुरं वृष्यं कषायानुरसं गुरुं ।

### *Hasti payas (Elephant's milk)*

The milk of the elephant is unctuous, *sthairyakara* (pro-

ducing steadiness) and cooling. It promotes eyesight and strength. It is sweet, aphrodisiac and astringent in *anurasā* (subsidiary taste) and heavy.

11  
 जीवन वृहण सात्म्य म्नेहन मानुषी पयः ।  
 12 नावन रक्तपित्तेषु तर्पण चाक्षिगूलनुत् ॥ 10 ॥  
 13

### *Mānuṣī payas* (Woman's milk)

The woman's milk promotes longevity and nourishment. It is wholesome and unctuous. Its inhalation cures *rakta-pitta* (a disease characterised by bleeding from different parts of the body). When used in *akṣatarpana* therapy (application of cotton swab soaked in the milk over the eyes) it cures pain in the eyes.

अथ वर्णभेदे गुणाः—

कृष्णायागर्भवेद्दुर्गम् वातहारि गुणाधिकम् ।  
 पीताया हरते पित्त तथा वातहर भवेत् ॥ 11 ॥  
 इलेप्मलं गुरु शुक्लायाः रक्तायाः वातकृत्पयः ।

### Property of the milk of cows of different colours

The milk of a black cow alleviates *vāyu* and it is superior in quality. The milk of a yellow cow alleviates *pitta* and *vāyu*. The milk of a white cow aggravates *kapha*. The milk of a red cow aggravates *vāyu*.

वालवत्सविवत्साना गिवां क्षीर त्रिदोषघ्नत् ॥ 12 ॥  
 बष्टकयिण्यास्त्रिदोषघ्नं तर्पण बतकृत्पय ।

### Other Varieties

The milk of the cow having a very young calf or without a calf aggravates all the three *dosas*. The milk of a cow long after her delivery (*baskayinī*) alleviates all the three *dosas*. It is refreshing and strength promoting.

जांगलानूपश्चेषु चरन्तीना यथोत्तरम् ॥ १३ ॥  
पश्चो गुरुतर स्नेहो यथाचार प्रवर्तते ।

The heaviness and unctuousness of the milk progressively increases depending upon the arid, marshy and hilly areas in which the cow grazes.

स्वल्पान्नभक्षणाज्जात क्षीर गुरु कफापहम् ॥ १४ ॥  
तत्तु बल्य पर वृद्धि स्वस्थाना गुणदायकम् ।  
पलालतृणकार्पसिवीजन रोगिणे हितम् ॥ १५ ॥

The milk of the cow which takes less food is heavy and it alleviates *kapha*. For healthy persons it is very useful inasmuch as it promotes strength and virility. The milk of the cow which eats straw, grass and cotton seed is useful for patients.

15

धारोष्ण गोपयो बल्य लघुशीत सुधासमम् ।  
त्रिदोषनुदीपन तद्वाराशीत त्रिदोषकृत् ॥ १६ ॥

The warm milk of the cow immediately after milking (*dhāroṣṇa*) promotes strength. It is light and cooling. It is like ambrosia. It alleviates all the three *dosas* and it stimulates the digestion. When it becomes cold after milking (*dhārā śīta*) it aggravates all the three *dosas*.

वर्जयित्वा स्त्रिया: स्तन्यमामेव हि तद्वितम् ।

The Woman's milk is an exception to this rule inasmuch as it is useful only when it is cold.

आमवातकरं चामं धारोष्णममृतं पयः ॥ १७ ॥ \*

Cold milk causes *āmavāta* (rheumatism) and *dhāroṣṇa* (when it is warm immediately after milking) milk is like ambrosia.

‘धारोण शस्यते गव्यं धाराशीत् तु माहिपम् ।

शृतोणमाविक क्षीरं शृतशीतमजापयः ॥ १५ ॥

Cow's milk is useful when it is *dhāroṣṇa* and buffalo's milk is useful when it becomes cold after milking (*dhārā śīta*). Sheep's milk is useful when it is warm after boiling. Goat's milk should be used when it is cold after boiling.

शृतोण कफवातद्धनं शृतशीत तु पित्तनुत् ।

Boiled and hot milk alleviates *kapha* and *vāta*. The milk which is cooled after boiling alleviates *pitta*.

अर्द्धोदक क्षीरशिष्टं मानाल्लघुतरं हितम् ॥ १६ ॥

The milk which is boiled with half of water till the original quantity of milk remains is lighter and useful.

जलेन रहितं दुधमतिपक्वं यथा यथा ।

तथा तथा गुरु स्निग्ध वृष्य बलविवर्धनम् ॥ २० ॥

[भावप्रकाश दुधवर्ग १४:२५-२८]

The milk which is excessively boiled by which it becomes free from its water content, depending upon the time of boiling, becomes progressively more and more heavy, unuctuous, aphrodisiac and promoter of strength.

क्षीरसतानिका बल्या वृष्या पित्तानिलापहा ।

The *santānikā* (the layer of cream which is formed on the surface when the milk is boiled on low heat) of milk promotes strength and virility. It alleviates *pitta* and *vāyu*.

<sup>१६</sup>  
रात्रौ क्षीर न सेवेत् सेवेत् यदि न स्वपेत् ॥ २१ ॥

यदि स्वपेद्धरत्यायुस्तस्मात्पथ्यं दिवा पयः ।

### Time of taking milk

Milk should not be taken at night. If one happens to

to take milk at night, then he should not sleep. If he sleeps after taking milk, then it reduces longevity. Therefore, milk is wholesome if taken during day time.

रात्रौ चन्द्रगुणाधिक्याद्व्यायामपरिवर्जनात् ॥२२॥

प्रभातिक पयः प्रायो विष्टम्भि गुरु दोषलम् ।

दिवाकरकराधाताद् व्यायामानिलसेवनात् ।

<sup>17</sup>

प्रादोषं श्रमन्दूल्य चक्षुष्य वातपित्तहृत् ॥ २३ ॥

During night the attributes of the moon become predominant and there is no exercise. Therefore early morning (*prabhāta*) milk is generally constipative, heavy and aggravator of *dosas*. On the other hand, there is exposure to sun shine, exercise and wind, for which the evening (*pradoṣa*) milk alleviates fatigue. It promotes strength and eye sight. It alleviates *vāyu* and *pitta*.

सेवनसमयभेदे गुणभेदः —

“वृद्ध्य बृहणमग्निदीप्तिजनन पूर्वाह्निकाले पयो ।

#### Time of intake

Milk taken in the forenoon produces aphrodisiac and nourishing effects. It stimulates the power of digestion.

मध्याह्ने बलवर्धन कफहरं पित्तापहं दीपनम् ॥ २४ ॥

Milk taken during noon-time promotes strength. It alleviates *kapha* and *pitta*. It is a digestive stimulant.

<sup>18</sup> वाले वृद्धिकर क्षये क्षय[ह]र वृद्धेषु रेतोवहम् ।

<sup>19</sup> रात्रौ पथ्यमनेकरोगशमन क्षीरं सदा चाक्षुषम्” ॥२५॥

[भावप्रकाशः दुर्घवर्ग १४ : ३६]

Milk taken during the night promotes strength in children, cures consumption, increasingly produces semen in old-

men. It is wholesome and it cures many diseases. It invariably promotes eye sight.

‘शर्करासहित क्षीरं कफकृत्पवनापहम् ।

### Combination

When used in combination with *sarkarā*, milk produces *kapha* and alleviates *vāyu*.

सितासितोपलायुक्त शुक्रद दोषनाशनम् ।

In combination with *sitā* and *sitopalā*, milk produces semen and alleviates *dosas*.

सगुड मूत्रकृच्छ्रधन पित्तश्लेषमकर भवेत् ॥ २६ ॥

[भावप्रकाशः दुर्घवर्ग १४ : ३६]

If taken in combination with *guda*, milk cures *mūtra krcchra* (dysuria) and it aggravates *pitta* and *kapha*.

‘वदन्ति पेयं निशि केवलं पयो  
भोज्य न तेनेह सहौदनादिकम् ।

<sup>21</sup>  
भवेदजीर्ण यदि न स्वपेन्निशि  
क्षीरस्य पीतस्य न शेषमृत्सृजेत् ॥ २७ ॥

### Intake of milk at night

Some scholars hold the view that milk alone can be taken at night. But along with milk no other food like rice should be taken. If there is indigestion, then one should not sleep at night. One should not leave a part of the milk after drinking.

<sup>22</sup>  
विदाहीन्यन्नपानानि दिवा भुक्ते हि मानवः ।

<sup>23</sup>  
तद्विदाहप्रशान्त्यर्थं रात्री क्षीरं प्रशस्यते ॥ २८ ॥

[भावप्रकाशः दुर्घवर्ग १४:४०-४१]

Generally, human beings take food and drinks during, the day time which cause burning sensation (*vidāhin*). To alleviate this burning sensation, milk is useful at night.

‘विवर्णं विरसं चाम्लं दुर्गन्धं ग्रथितं पथः ।  
<sup>24</sup>

वर्जयेदम्ललवणं युक्तं कुष्ठादिरोगकृत् ॥ २६ ॥’

[भावप्रकाश. दुर्घवर्ग १४ : ४६]

### Bad quality

Milk whose colour and taste are changed, which has become sour, which produces a putrid smell and which is of knotted appearance should not be used. It should not be used when mixed with sour things and salt because this type of milk produces diseases like *kuṣṭha* (obstinate skin diseases including leprosy).

‘दीप्तानले कृशे पुंसि बाले वृद्धे रत्नप्रिये ।  
<sup>25</sup>

मत हिततम दुर्घ सद्यः शुक्रकरं पथः ॥ ३० ॥  
<sup>26</sup>

### Indication

For persons whose digestive power is very strong, who are emaciated, for infants and old persons and for those who indulge in sex, milk is exceedingly useful. It produces semen instantaneously.

‘क्षीरं गवयमथाज वा . कोषणं दण्डाहतं भवेत् ।  
<sup>27</sup>

लघु वृष्यं ज्वरहर वातपित्तकफापहम् ॥ ३१ ॥

[भावप्रकाश. दुर्घवर्ग १४ : ४२-४३]

### Special Processing

When the luke-warm (*koṣṇa*) milk of either a cow or a goat is stirred with a wooden rod (*dandāhata*), it becomes light and aphrodisiac. It cures fever and alleviates *vāyu*, *pitta* and *kapha*.

‘क्षीरफेनं त्रिदोषधनं रोचनं बलवर्धनम् ।  
<sup>28</sup>

वह्निवृद्धिकरं पथ्यं सद्यस्तृप्तिकरं लघु ।

अतीसारेऽग्निमात्वे च ज्वरे जीर्णे प्रशस्यते' ॥ ३२ ॥

[भावप्रकाशः दुर्घवर्ग १४:४४-४५]

शूलशोफामकासधनं विषमज्वरनाशनम् ।

उरः संधानजनन हिबकाशवासनिषूदनम् ॥ ३३ ॥

### *Kṣīra phena (foam of the milk)*

The foam that comes out of the milk (*kṣīra phena*) alleviates all the three *dosas*. It is an appetiser and promoter of strength as well as the power of digestion. It is wholesome, instantaneously refreshing and light. It is beneficial in *atisāra* (diarrhoea), *agnimāndya* (suppression of the power of digestion) and *jīrnajvara* (chronic fever). It cures *śūla* (colic pain), *śopha* (oedema), *āma*, *kāsa* (bronchitis) and *vīṣama jvara* (irregular fever). It heals the wound in the chest (*urah sandhāna*) and cures *hikkā* (hic cup), and *śvāsa* (asthma).

नान्नहीन प्रदातव्य क्षीर तक्र भिषग्वरैः ।

### Precaution

Milk and butter milk (*takra*) should not be given without food (*anna*) by a physician.

ताम्रे वातहरं क्षीर सौवर्णे पित्तनाशनम् ॥ ३४ ॥

रौप्ये कफहरं चैव कांस्ये रक्तप्रसादनम् ।

### Container

Milk in a copper container alleviates *vāyu*. In a gold container it alleviates *pitta*, in silver it alleviates *kapha* and in a brass container it promotes blood.

29

क्षीर तत्काल सूताया धनं पीयूषमुच्यते ॥ ३५ ॥

### *Ghana & Pīyūṣa*

The milk of the cow immediately after delivery is called *ghana* and *pīyūṣa*.

सप्तरात्रात्पर क्षीरमप्रसन्नं तु मोरटम् ।  
30

‘नप्टदुग्धासव मस्तु मोरट जय्यटोऽन्नवीत्’ ॥ ३६ ॥

[भावप्रकाशः दुग्धवर्ग १८ : ३२]

### *Morata*

After seven days of the delivery, the milk is called *morata*. According to *Jayyaṭa*, the *āsava* or *mastu* prepared of the curdled (*naṣṭa*) milk is called *morata*.

पक्वं दध्नासम क्षीर विज्ञेया दधिकूचिका ।

तक्रेण तक्रकूचीस्यात्तयोः पिण्डः किलाटकः ॥ ३७ ॥

पाक विना स एव स्यात् क्षीरसीकः मितान्वितः ।

*Dadhi kūrcikā, Takra kurcikā, Kilāṭa etc.*,

The preparation made out of boiling curd and milk (in equal quantity) is called *dadhi kūrcikā*. When this is done with buttermilk and milk it is called *takra kūrcikā*. If the preparation is made out in a solid form (*pīṇḍa*) then it is called *kilāṭaka*. If the preparation is done without boiling but by adding sugar, then it is called *kṣīrasīka*.

तक्रनष्टं स तक्र यद्दुग्ध [वस्त्रावगालितम्] ॥ ३८ ॥  
31

द्रवगुणपरित्यक्तं तत्र पिण्डः स उच्यने ।

### *Pinda*

When the curdled (*naṣṭa*) milk (?) or butter milk is filtered through a cloth and the residue is completely free from water, it is called *pīṇḍa*.

पीयूष मोरटश्चापि कूचिका दधितक्रयोः ॥ ३९ ॥

किलाटः क्षीरसीकश्च तक्रपिण्डश्च पुष्टिदः ।

गुरवः श्लेष्मला वृष्या हृद्या वाताग्निनाशनाः ॥ ४० ॥

दीप्तामीनामनिद्राणां व्यवाये चातिपूजिताः ।

### Property of *Piyuṣa* etc.

*Piyuṣa*, *moraṭa*, *dadhi kūrcikā*, *takra kūrcikā*, *kilāṭa*, *kṣīra-sīka* and *takra piṇḍa* are nourishing and heavy. They aggravate *kapha*. They are aphrodisiacs and cardiac tonics. They alleviate *vāyu* and suppress the power of digestion. They are exceedingly useful for those having a strong power of digestion, those suffering from sleeplessness and those indulging in sex.

घर्मे तु माहिष सेव्य हेमन्ते चाप्यजाविकम् ।

गव्यं क्षीरं तु वर्षासु नराणाममृतोपमम् ॥ ४१ ॥

### Milk in different Seasons

Buffalo's milk should be used in the summer season. The milk of goat and sheep is useful in *hemanta* (beginning of winter). Cow's milk is like ambrosia for human beings during the rainy season.

॥ इति क्षीरवर्गः ॥

Thus ends the group dealing with various types of milk.

### NOTES AND REFERENCES

1. कारभं तथा इति आकरे पाठः ।
2. अश्वायाश्चापि नायश्च करेणुनां इति आकरे पाठः ।
3. तत्त्वेनैकोषधिरसं इति षष्ठपुस्तके पाठः ।
4. नात्यम्बुपानाद् इति आकरे पाठः ।
5. स्त्रिरध्मुष्णं वातकफापहम् इति आकरे पाठः ।
6. गुरु इति आकरे पाठः ।

7. महाभिष्यन्दि इति आकरे पाठः ।
8. क्षीरमुष्टीणामीषत्सलवणं लघु इति आकरे पाठः ।
9. शोथो इति आकरे पाठः ।
10. उष्णमैकशफं इति आकरे पाठः ।
11. मानुषं इति आकरे पाठः ।
12. रक्तपित्ते तु इति आकरे पाठः ।
13. चाक्षिशूलनाम् इति आकरे पाठः ।
14. क्षीरत्रिदोषहृत् इति पष्ठपुस्तके पाठः ।
15. सुधासमम् इति षष्ठपुस्तके पाठः ।
16. रात्रि इति द्वितीयपुस्तके पाठः ।
17. अदोषं इति षष्ठपुस्तके पाठः ।
18. वाते इति द्वितीयपुस्तके पाठः ।
19. क्षयकरं इति द्वितीयपुस्तके पाठः ।
20. वृष्य बृहणमग्निदीपनकरं पूर्वाञ्जुकाले पयो ।  
मध्याह्ने बलवर्धनं रतिकरं कामाग्निसदीपनम् ।  
वालेष्वग्निकरं क्षये हिनकरं वृद्धेषु वीर्यप्रदम् ।  
रात्रौ पथ्यमनेकदोषहरणं क्षीरं हितं चक्षुपाम् ।  
इति माधवद्रव्यगुणे पाठ ।
21. भवत्यजीर्णं न शयति शर्वरी इति आकरे पाठ ।
22. यन्नरः इति आकरे पाठ ।
23. सदा पिवेत् इति आकरे पाठः ।
24. कुष्ठादिकृद् यतः इति आकरे पाठ ।
25. पयः प्रिये इति आकरे पाठः ।
26. यतः इति आकरे पाठ ।
27. पिवेत् इति आकरे पाठः ।
28. भवेत् केनं इति आकरे पाठ ।
29. पीयूषसमभूच्यते इति पष्ठपुस्तके पाठः ।
30. जैज्जटोऽब्रवीत् इति पष्ठपुस्तके पाठः ।
31. वाससा………। इति द्वितीयपुस्तके पाठः ।  
वसा गालितां इति षष्ठपुस्तके पाठः ।

## CHAPTER 7

‘दध्युष्णं दीपनं स्निग्धं कषायानुरसं गुरु ।  
 पाकेऽम्लं ग्राहि पित्तास्तशोथमेद्.कफप्रदम् ॥ १ ॥  
 मूत्रकृच्छे<sup>१</sup> प्रतीश्याये शीतगे विषमज्वरे ।  
 अतीसारेऽरुचौ काद्ये शस्यते बलशुक्रकृत् ॥ २ ॥

*Dadhi (curd)*

Dadhi is hot, a digestive stimulant, unctuous, astringent in *anurasa* (subsidiary taste), heavy, sour in *vipaka* and constipative. It vitiates *pitta* and blood and aggravates *śotha* (oedema), *medas* (adiposity) and *kapha*. It is useful in *mūtra kṛcchra* (dysuria), *pratiṣyāya* (cold), *sītaga viṣamajvara* (irregular fever which is associated with a feeling of cold), *atisāra* (diarrhoea), *aruci* (anorexia) and *kārṣya* (emaciation). It promotes strength and semen.

आदौ मन्दं ततः स्वादुः स्वाद्वम्लं च ततः परम् ।  
 अम्लं चतुर्थमत्यम्लं पञ्चमं दधि पञ्चधा ॥ ३ ॥

### Variety

The first stage of *dadhi* is called *manda* (in which there is

no manifested taste). The second stage of it is called *svādu* (sweet) and the third stage is *svādvamla* (both sweet and sour in taste). During the fourth stage it is called *amla* (sour) and the fifth stage is called *atyamla* (excessively sour). These are the five varieties of *dahi*.

म द दुधवदव्यक्तरस किञ्चिद् घृतं मनम् ।

### *Manda*

Like milk, *manda* has no manifested taste and there is less of ghee in it.

मन्द स्यात्मृटविष्मूत्र दोषत्रयविदाहकृत् ॥ ४ ॥

It helps in the elimination of stool and urine. It vitiates all the three *dosas* and causes burning sensation.

यत्सम्यग्धनता यात व्यक्तं स्वादुरसं भवेत् ।

2

अव्यक्ताम्लरस तत्तु स्वादुस्तज्जैस्तीरितम् ॥ ५ ॥

### *Srādu*

When it gets properly condensed and there is the manifestation of a sweet taste it is called *svādu*. The sour taste in it is not manifested.

स्वादुः स्यादल्पाभिष्यन्दि वृष्टं मेदःकफापहम् ।

वातध्न मधुरं पाके रक्तपित्तप्रसादनम्' ॥ ६ ॥

[भावप्रकाशः दधिवर्ग १५:१-६]

3  
प्राभातिक तु मधुर वातपित्तनिवर्हणम् ।

*Svādu* is slightly *abhisyandi* (which obstructs the channels of circulation). It is aphrodisiac and it reduces *medas* (fat), *kapha* and *vāta*. It is sweet in *vipāka*. It produces more of blood and *pitta*. If this is taken during the early morning then it alleviates both *vāyu* and *pitta*.

'स्वादुम्ल साम्लमधुरं कपायानुरसं भवेत् ॥ ७ ॥

*Svādvamla*

The *svādvamla* variety of *dadhi* is both sweet and sour in taste. It is astringent in *anurasa* (subsidiary taste).

<sup>4</sup>  
स्वाद्वम्लस्य गुणा ज्ञेया सामान्यदधिवज्जनैः ।

In properties, it is like *dadhi* in general.

<sup>5</sup>  
यत्तिरोहितमाधुर्य [व्य]क्ताम्लं च तदम्लकम् ॥८॥

*Amlaka*

When *dadhi* is deprived of its sweet taste, and its sour taste is well manifested, then it is called *amlaka*.

अम्लं तु दीपनं रक्तपित्तश्लेष्मविवर्धनम् ।

It stimulates digestion and aggravates blood, *pitta* and *kapha*.

<sup>6</sup>  
तदत्यम्ल दन्तरोमहर्पेकण्ठादिदाहकृत् ।

*Atyamla*

When *dadhi* becomes exceedingly sour it is called *atyamla*. It causes a tingling sensation (*harṣa*) in the teeth and horripilation (*roma harṣa*). It produces burning sensation in the throat etc.

<sup>7</sup>  
अत्यम्लं दीपनं रक्तपित्तदुष्टिकरं परम् ॥ ६ ॥'

(भावप्रकाशः दधिवर्गं १५.७-६)

It stimulates digestion and exceedingly vitiates blood and *pitta*.

<sup>8</sup>  
'गच्छं दध्युत्तमं बल्यं पाके स्वादुरुचिप्रदम् ।

'पवित्रं दीपनं स्तिरधं पुष्टिकृत्पवनापहम् ॥ १० ॥

*Gavya dadhi (Curd of cow's milk)*

*Dadhi* prepared from Cow's milk is an excellent promoter of strength. In *vipāka*, it is sweet. It is an appetiser, sacred, a digestive stimulant, unctuous and nourishing. It alleviates *vāyu*.

उत्कृ दध्नामशेषपाणा मध्ये गव्य गुणाधिकम् ।

Among the several varieties of *dadhi*, the one prepared from cow's milk is known to be the best.

माहिष दधि सुस्तिरघ श्लेष्मलं वातपित्तनुत् ।

स्वादुपाकमभिष्यन्दि वृद्धं गुरुवस्त्रदूषणम् ॥ ११ ॥

[भावप्रकाशः दधिवर्ग १०-११]

*Māhiṣa dadhi (Curd of buffalo's milk)*

*Dadhi* prepared from buffalo milk is exceedingly unctuous. It aggravates *kapha* and alleviates *vāyu* as well as *pitta*. It is sweet in *vipāka*, *abhiṣyandi* (which obstructs the channels of circulation), an aphrodisiac and heavy. It vitiates blood.

‘आजं दध्युत्तमं ग्राहि लघु दोषत्रयापहम् ।

शस्यते श्वासकासार्शःक्षयकाश्येषु दीपनम् ॥ १२ ॥

*Āja dadhi (Curd of goat's milk)*

*Dadhi* prepared from goat's milk is very useful. It is constipative and light. It alleviates all the three *doṣas*. It is useful in *śvāsa* (asthma), *kāsa* (bronchitis), *arśas* (piles), *kṣaya* (consumption) and *kārṣya* (emaciation). It stimulates the digestive power.

१०  
पक्वदुग्धभवं रुच्यं दधि स्तिरघं गुणोत्तमम् ।

पित्तनिलापहं सर्वधात्वग्निबलवर्धनम् ॥ १३ ॥

### *Dadhi of boiled milk*

*Dadhi* prepared from boiled milk is an appetiser, unctuous and exceedingly useful. It alleviates *pitta* and *vāyu*, and promotes all the tissue elements (*dhātus*), digestive power and strength.

असारं दधि संग्राहि कषायं वातलं लघु ।

11

विष्टम्भ दीपन 'रुच्य ग्रहणीरोगनाशनम् ॥ १४ ॥

### *Asāra dadhi*

*Dadhi* which is free from fat is constipative, astringent, aggravator of *vāyu* and light. It produces flatulence (*viṣṭambhi*). It is a digestive stimulant and appetiser. It cures *grahāṇī* (sprue syndrome).

गालितं दधि सुस्तिनर्थ वातध्नं श्लेष्मलं गुरु ।

बलपुष्टिकरं रुच्यं मधुरं नातिपित्तलम् ॥ १५ ॥

### *Gālita dadhi*

If the watery portion of *dadhi* is removed by filtration, then it becomes exceedingly unctuous. It alleviates *vāyu* and aggravates *kapha*. It is heavy. It promotes strength and nourishment. It is an appetiser and sweet. It does not aggravate *pitta* in excess.

सजर्करं दधि श्रेष्ठं तृष्णापित्तास्रदाहनुत् ।

सगुडं वातनुदृष्ट्यं बृंहणं तर्पणं गुरु ॥ १६ ॥

### **Combination**

Combined with sugar, *dadhi* is very useful in curing *trṣṇā* (morbid thirst), vitiated *pitta* as well as blood and *dāha* (burning syndrome).

Along with *guḍa*, *dadhi* alleviates *vāyu*. It is aphrodisiac, nourishing, refreshing and heavy.

न नक्तं दधि भुञ्जीत न चाप्यघृतशक्रम् ।

न मुद्गमूर्पं नाक्षीद्रं नोष्णं नामलकंविना ॥ १७ ॥'

[भावप्रकाश. दधिवर्ग १५ : १८-१९]

### Contra-indications

*Dadhi* should not be taken at night, nor should it be taken without ghee, sugar, *mudga sūpa* or honey. It should not be taken when it is hot nor without *āmalaki*.

‘शस्यते दधि नो रात्रौ शस्त चाम्बुधृतान्वितम् ।

रक्तपित्तकफोत्थेषु <sup>१२</sup> विकारेषु हितं न तत्' ॥ १८ ॥

[भावप्रकाश दधिवर्ग १५ : प्रक्षिप्तपाठ]

At night, *dadhi* should not be taken. It is useful when mixed with water and ghee. It is not useful in diseases caused by blood, *pitta* and *kapha*.

‘हेमन्ते शिशिरे चैव वर्षासु दधि शस्यते ।

शरद्ग्रीष्मवसन्तेषु प्रायशस्तद्विगर्हितम् ॥ १९ ॥

In *hemanta* (first part of winter), *śiśira* (later part of winter) and in the rainy season intake of *dadhi* is beneficial. Generally, it is not useful in autumn, summer and spring season.

ज्वरासृक्पित्तवीसर्पकुष्ठपाण्डवामयभ्रमान्

प्राप्नुयात्कामलां चोग्रां विधि हित्वा दधिप्रियः ॥२०॥

[भावप्रकाश. दधिवर्ग १५: १८-१९]

### Adverse effect

A person who takes *dadhi* without following the prescribed procedure succumbs to acute form of *jvara* (fever), *asrk pitta* (a disease characterised by bleeding from different parts of the body), *visarpa* (erysipelas), *kustha* (obstinate skin diseases including leprosy), *pāṇḍvāmaya* (anemia), *bhrama* (giddiness) and *kāmalā* (jaundice).

विपाके कटुतक्षारमस्तं भेद्यौष्ट्रिकं दधि ।  
 14

‘वातमर्शासि कुष्ठानि कृमीन्हन्त्युदराणि च ॥ २१ ॥

*Auṣṭrika dadhi (Curd of camel's milk)*

*Dadhi* prepared from camel's milk is pungent in *vipāka*, alkaline and sour. It cures aggravated *vāyu*, *arśas* (piles), *kusṭha* (obstinate skin diseases including leprosy), *kṛmi* (parasitic infection) and *udara* (obstinate abdominal diseases including ascitis).

कोपन कफदानानां दुर्निनां चाविकं दधि ।

*Āvika dadhi (Curd of sheep milk)*

*Dadhi* prepared from the milk of the sheep aggravates *kapha*, *vāta* and *durnāman* (piles).

दीपनीयमचक्षुष्य वातलं दधि वाडवम् ॥ २२ ॥

15

रुक्षमुष्ण कपाय च कफमू[त्रा]पह च तत् ।

*Vāḍava dadhi (Curd of mare's milk)*

*Dadhi* prepared from mare's milk is a digestive stimulant and harmful for the eye. It aggravates *vāyu*. It is un-unctuous, hot and astringent. It reduces *kapha* and urine.

स्त्रिरध्वं विपाके मधुर बल्यं सतर्पणं गुरु ॥ २३ ॥

चक्षुष्यमग्न्य दोषचन्तं दधि नार्या गुणोत्तरम् ।

*Nārī dadhi (Curd of woman's milk)*

*Dadhi* prepared from woman's milk is unctuous, sweet in *vipāka*, promoter of strength, refreshing and heavy. It is an excellent promoter of eye sight. It alleviates *dosas*. It is extremely useful.

लघुपाके वलासचन्तं वीर्योष्णं पक्तिनाशनम् ॥ २४ ॥

कषायानुरसं नार्या दधि वचोविवर्धनम् ।

*Nāga dadhi (Curd of elephant's milk)*

*Dadhi* prepared from elephant's milk is light in *vipāka*. It alleviates *kapha*. It is hot in potency and it reduces the power of digestion. It is astringent in *anurasa* (subsidiary taste). It increases the quantity of stool.

दधीन्युक्तानि यान्येवं गव्यादीनि पृथक् पृथक् ॥ 25 ॥

विज्ञेयमेव मर्वेयु गव्यमेव गुणोत्तरम् ।

**General**

Properties of different types of *dadhi* are described above. Among them, the *dadhi* prepared from cow's milk is the best.

कपित्थमज्जकल्केन यद्वामलरसेन तु ॥ २६ ॥

<sup>१६</sup> पिट्टैचित्रकमूलैर्वा पत्रवाम्रस्य रसेन तु ।

निष्पत्तभाण्डेऽथ कठिन मधुः दधि जायते ॥ २७ ॥

If the inside wall of the *bhāṇḍa* (jar in which curd is prepared) is smeared with the paste of the pulp of *kapittha*, juice of *āmalaka*, paste of the root of *citraka* or the juice of ripe mango, then the curd becomes hard (increased density) and sweet.

त्रिवण रस्य विड वा दध्नो भवति जीवनम् ।

Salt, silver and *vida*—these are very essential (lit. life) for *dadhi*.

दधनस्तूपरि यो भागो घनः स्तेहसमन्वितः ॥ २८ ॥

लोके सर इति रस्यातो दध्नो मंडस्तु मस्तिष्वति ।

*Sara & Mastu*

The upper layer of the milk which is dense and unctuous is called *sara* (cream) and the watery portion of the curd is called *mastu*.

सरः स्वादुर्गुरुर्वृद्ध्यो वातवहिप्रणाशनः ॥ २६ ॥

वस्तेविघमनश्चाम्लः पित्तश्लेष्मविवर्धनः ।

*Sara* is sweet, heavy and aphrodisiac. It reduces *vāyu* and the power of digestion. It stimulates (*vidhamana*) the bladder. When it becomes sour, it aggravates *pitta* and *kapha*.

मस्तु क्लमहरं बल्यं लघु भक्ताभिलाषदम् ॥ ३० ॥

स्रोतोविशोधनं क्लेदि कफतृष्णानिलापहम् ।  
<sup>17</sup>

अवृद्ध्यं प्रीणनं शीघ्रं भिनत्ति मलसंग्रहम् ॥ ३१ ॥

*Mastu* cures mental fatigue (*klama*). It is a strength promoter and light. It promotes appetite for food. It cleanses the channels of circulation and produces *kleda* (sticky material). It alleviates *kapha*, *trṣṇā* (morbid thirst) and *vāyu*. It is not aphrodisiac. It is refreshing and works as an instant laxative.

॥ इति दधिवर्गः ॥

Thus ends the group dealing with various types of *dadhi*.

## NOTES AND REFERENCES

1. अतीसारे शुचौ इति आदर्शपुस्तिकासु पाठः ।
2. स्वादु विज्ञैरुदाहृतम् इति आकरे पाठः ।
3. वातपित्तकफाधिकं इति षष्ठपुस्तके पाठ ।
4. सामान्यस्य इति षष्ठपुस्तके पाठः ।
5. वाक्ताम्लं इति द्वितीयपुस्तके पाठः ।
6. दध्यम्लं इति षष्ठपुस्तके पाठः ।
7. रक्तवातपित्तकरं इति आकरे पाठः ।

8. गव्यं दधि विशेषं स्वाद्वस्त्वं च रुचिप्रदम् इति आकरे पाठः ।
9. “दध्यामशोषाणां” इति आदर्शपुस्तिकासु पाठः ।
10. शृतक्षीरमय द्रव्यं इति आदर्शपुस्तिकासु पाठः ।
11. रुच्यं……बलपुटिकरं पाठोऽयं पष्ठपुस्तके नोपलभ्यते ।
12. तु नैव तत् इति आकरे पाठः ।
13. चापि इति आकरे पाठः ।
14. वातमशार्सि……दधि पाठोऽयं पष्ठपुस्तके नोपलभ्यते ।
15. कफमूत्रपह इति द्वितीयपुस्तके पाठः ।
16. पिष्टै……तु पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
17. लघुतृष्णानिलापहम् इति पष्ठपुस्तके पाठः ।

## CHAPTER 8

<sup>1</sup>  
 तक्रा लघुकषायोष्णं दीपनं कफवातजित् ।  
<sup>2</sup>  
 शोथोदराशोऽग्रहणीदोषमूत्रग्रहारुचीन् ॥ १ ॥  
 गुल्मप्लीहघृतव्यापत्त्वरं पांड्वामयान् जयेत् ।

*Takra (Butter milk)*

*Takra* is light, astringent, hot and digestive stimulant. It alleviates *kapha* and *vāta*. It cures *śoṭha* (oedema), *udara* (obstinate abdominal diseases including ascitis), *arśas* (piles), *grahaṇī* (sprue syndrome), *mūṭra graha* (anuria), *aruci* (anorexia), *gulma* (phantom tumour), *pliḥan* (splenic disorder), *ghṛta vyāpat* (complications because of wrong administration of ghee) and *pāṇḍvāmaya* (anemia).

<sup>3</sup>  
 समुद्धृतघृतं तक्रमर्द्धोद्धृतघृतं च यत् ॥ २ ॥  
<sup>4</sup>  
 अनुद्धृतघृतं चान्यदित्येतत्त्विविधं स्मृतम् ।

### Variety

*Takra* is of three types depending upon the content of fat

which is either completely removed, half removed or not removed at all.

५

पूर्वं च लघु पथ्यं च गुरुवृद्ध्यतमं परम् ॥ ३ ॥  
ततः परं वृद्ध्यतमं यथाक्रममुदाहृतम् ।

The first variety from which fat is completely removed is light and wholesome. The second variety from which half of the fat is removed is exceedingly heavy and aphrodisiac. The third variety from which fat is not removed is exceedingly aphrodisiac.

यान्युक्तानि दधीन्यष्टौ तद्गुण तक्रमादिशेत् ॥ ४ ॥

The properties of the different types of *dahi* prepared from the milk of different animals are also shared by the *takra* prepared out of them.

तक्रं तु घोलं मथितोदशिवत्कप्रभेदतः ।  
सुश्रुताद्यैर्मुनिश्चेष्ठैश्चतुविधमुदीरितम् ॥ ५ ॥  
<sup>६</sup> ससरं निर्जलं घोलं मथितं त्वमरोदकम् ।  
तक्रं पादजलं प्रोक्तं उदशिवच्चार्द्वारिकम् ।

[भावप्रकाशः तक्रवर्ग १६:१-२]

<sup>७</sup> वातपित्तहरं घोलं मथितं कफपित्तनुत् ॥ ६ ॥

[माधवद्रवयगुणः तक्रवर्ग ७ : १०]

By the great sages like *Suśruta*, *takra* is described to be of four types viz., *ghola*, *mathita*, *udaśvit* and *takra*. The butter-milk which contains cream and to which water is not added is called *ghola*. When the cream is removed but no water is added then it is called *mathita*. When one fourth quantity of water is added then it is called *takra*. In *udaśvit* half the quantity of water is added.

तक्रं त्रिदोषशमनमुदशिवत्कपर्दं भवेत् ।

उदशिवत्कफदं बल्यं श्रमधनं परमं मतम् ॥ ७ ॥

*Takra* alleviates all the three *dosas*. *Udaśvit* aggravates *kapha*, promotes strength and alleviates fatigue par excellence.

### अथ मन्दादितकगुणा :

मंदजातं भवेत्तकं <sup>८</sup> रुक्षाभिष्यन्दिदुर्जरम् ।

### Property of different types

Butter milk prepared of the *manda* variety of *dadhi* is unctuous, *abhisyandi* (which obstructs the channels of circulation), and difficult of digestion.

तकं तु मधुरं स्निग्धं श्लेष्मलं वातपित्तनुत् ॥ ८ ॥ <sup>९</sup>

Buttermilk prepared of the sweet variety of *dadhi* is unctuous. It aggravates *kapha* and alleviates *vāyu* and *pitta*.

अम्लं वातधनं मत्यम्लं रक्तपित्तप्रकोपनम् ।

Buttermilk prepared of the sour variety of *dadhi* alleviates *vāyu*. Buttermilk prepared of *dadhi* which is extremely sour, aggravates *rakta* (blood) and *pitta*.

तत् सान्द्रं सान्द्रतरं गुरुविद्याद्यथोत्तम् ॥ ९ ॥

The heaviness of *takra* progressively increases depending upon the increase in density.

वातेऽम्लं सैन्धवोपेतं पित्ते स्वादुसशर्करम् ।

पिवेत्तकं कफे रुक्षं क्षारब्योषसमन्वितम् ।

‘मूत्रकृच्छ्रे तु सगुडं पांडुरोगे सचित्रकम् ॥ १० ॥’

[भावप्रकाश तक्रवर्ग १६ : १३]

### Combination

When there is aggravation of *vāyu*, sour variety of *takra* should be taken by adding rock salt. In *pitta*, sweet variety of

*takra* should be taken mixed with sugar. In *kapha* the ununctuous variety of *takra* should be used by adding alkalies, *śunṭhi*, *pippalī* and *marica*. In *mūtrakṛcchra* (dysuria), *guda* should be added and in *pāṇḍu citraka* should be added to the *takra*.

‘हिंगुजीरयुतं धोलं सैन्धवेनावचूणितम् ।<sup>10</sup>

भवेत्तदतिवातध्नमशोतीसारहृत्परम् ॥ ११ ॥’<sup>11</sup>

[भावप्रकाशः तक्रवर्गे १६ : १२]

सृच्यं पुष्टिदं बल्यं वस्तिशूलविनाशनम् ।

If *hiṅgu* and *jīrā* are added and the powder of rock salt is sprinkled over *takra*, then it becomes an excellent alleviator of *vāyu*. It also becomes an excellent curative for *arśas* (piles) and *atisāra* (diarrhoea). It is an appetiser, nourishing and strength promoting. It also cures colic pain in the region of *vasti* (urinary bladder).

‘तक्रमामं कफं कोष्ठे हन्ति कण्ठे करोति च ॥ १२ ॥

पीनसश्वासकासादौ पक्वमेव विशिष्यते ।<sup>12</sup>

### Process of preparation

Unboiled (*āma*) *takra* alleviates *kapha* in the *koṣṭha* (colon) but produces *kapha* in the throat. The boiled (*pakva*) *takra* is specifically useful in *pīnasa* (chronic cold), *śvāsa* (asthma) and *kāsa* (bronchitis).

शीतकालेऽस्त्रिन्मान्द्ये च कफवातामयेषु च ॥ १३ ॥

अरुचौ स्रोतसां रोधे तत्र म्यादमृतोपमम् ।

तत्तु हन्ति कफच्छर्दिप्रसेकविषमज्वरान् ॥ १४ ॥<sup>13</sup>

पाण्डुमेदो — ग्रहण्यर्शो — मूत्रग्रहभग्नदरान् ।

मेहगुल्ममतीसारं शूलप्लीहोदरारुचीः ॥ १५ ॥

१४  
शिवत्रकोष्ठघृतव्यापत्कुप्तिशोफतृपाक्षमीन् ।

### Properties in general

*Takra* works like ambrosia in winter season, when there is suppression of the power of digestion, in the diseases caused by *kapha* and *vāyu*, in *aruci* (anorexia) and *srotorodha* (obstruction to the channels of circulation). It cures diseases caused by *kapha*, *chardi* (vomiting), *praseka* (salivation), *viṣama jvara* (irregular fever), *pāndu* (anemia), *medas* (adiposity), *grahaṇī* (sprue syndrome), *arśas* (piles), *mūtragraha* (suppression of urination), *bhagandara* (fistula-in-ano), *meha* (obstinate urinary disorders including diabetes), *gulma* (phantom tumour), *atīsāra* (diarrhoea), *sūla* (colic pain), *pliha* (splenic disorder), *udara* (obstinate abdominal disorders including ascitis), *aruci* (anorexia), *śvitra* (leucoderma), *kotha* (urticaria), *ghṛta vyāpat* (complications arising out of improper use of ghee), *kuṣṭha* (obstinate skin diseases including leprosy), *śopha* (oedema), *trṣā* (morbid thirst) and *kṛmī* (parasitic infection),

नैव तक्रं ज्ञते दद्यान्नोषणकाले न दुर्बले ।

१५ न मूच्छाभ्रमदाहेपु न रोगे रक्तपैत्तिके ॥ १६ ॥”

[भावप्रकाश. तक्रवर्ग १६:१४-१५]

### Contra-indication

*Takra* should not be used in *kṣata* (phthisis), during hot season, when a person is weak and in *mūrcha* (fainting), *bhrama* (giddiness), *dāha* (burning syndrome) and *rakta-pitta* (a disease characterised by bleeding from different parts of the body).

न तक्रसेवी व्यथते कदाचिन्न तक्रदरधा: प्रभवन्ति रोगा ।

यथा सुराणाममृतं सुखाय तथा नराणा भुवि तक्रमाहु ।

[भावप्रकाश. तक्रवर्ग १६ : ७]

### Excellence

A person who habitually takes *takra* never suffers and being impregnated with *takra*, diseases do not attack him. As

ambrosia gives happiness to the gods, so also *takra* produces happiness in human beings on this earth.

अम्लेन वातं मधुरेण पित्तं  
कफं कषायेण निहन्ति तक्रम् ।

तस्मान्न तक्र ज्वरितेषु देयं  
न तक्रदग्धा प्रभवन्ति रोगाः ॥ १८ ॥

It cures *vāyu* because of its sour taste, *pitta* because of its sweet taste and *kapha* because of its astringent taste. Therefore (?) *takra* should not be given to a patient suffering from fever and being impregnated with *takra*, diseases do not attack him.

॥ इति तक्रबर्गः ॥

Thus ends the group dealing with various types of *takra*.

## NOTES AND REFERENCES

1. लघु कथायाम्नं इति आकरे पाठः ।
2. शोफोदरार्थोग्रहणीदोषमूत्रग्रहारुचीः इति आकरे पाठः ।
3. तत् इति आकरे पाठः ।
4. मतम् इति आकरे पाठः ।
5. गुरु वृष्ट्यमतः इति आकरे पाठः ।
6. सज्जन इति पष्ठपुस्तके पाठः ।
7. घोलमुदश्विच्छ्लेष्मल भवेत् इति आकरे पाठः ।
8. रुक्षाभिष्यन्दि तदगुण इति पष्ठपुस्तके पाठः ।
9. सर्व इति द्वितीयपुस्तके पाठः :
10. सैन्धवे नावधूलितम् इति द्वितीयपुस्तके पाठः ।

11. तद्भवे इति द्वितीयपुस्तके पाठः ।
12. सिद्धमेव तदिष्यते इति प्रथमपुस्तके पाठः ।
13. तत्र इति षष्ठपुस्तके पाठः ।
14. ०शोथ०…………इति षष्ठपुस्तके पाठः ।
15. अमतृष्णासु इति षष्ठपुस्तके पाठः ।
16. रक्तपित्तजे इति आकरे पाठः ।

## CHAPTER 9

नवनीतं हितं गव्यं वृद्धं वर्णबलाग्निकृत् ।  
संग्राहि वातपित्तासृक्खयाशोऽसुदितकासजित् ॥ १ ॥

*Navanīta (Butter)*

Butter (*navanīta*) prepared from cow's milk is very useful. It is aphrodisiac, promoter of complexion, strength and the power of digestion and constipative. It cures aggravated *vāyu*, *pitta* and blood, *kṣaya* (consumption), *arśas* (piles), *ardita* (facial paralysis) and *kāsa* (bronchitis).

तद्वित बालके वृद्धे विशेषादमृतं शिशोः ।

It is useful both for young and old and it is like ambrosia for infants.

नवनीतं महिष्यास्तु वातश्लेष्मकरं गुरु ॥ २ ॥  
दाहपित्तश्वमहरं मेदशुक्रविवर्द्धनम् ।

*Māhiṣa Navanīta*

The butter collected from buffalo milk aggravates *vāyu*

and *kapha*. It is heavy. It cures *dāha* (burning syndrome), vitiated *pitta* and *śrama* (physical fatigue). It promotes *medas* (adiposity) and semen.

३  
क्षीरोत्थं तदतिस्नाधं चक्षुष्यं रक्तपित्तजित् ॥ ३ ॥

४  
वृष्यं बलकरं ग्राहि मधुरं शीतलं परम् ।

### Milk butter

The butter collected from milk is extremely unctuous. It promotes eye sight and cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is aphrodisiac, promoter of strength, constipative, sweet and extremely cooling.

नवनीतं तु सद्यस्कं स्वादु ग्राहि हिमं लघु ॥ ४ ॥

मेध्यं किञ्चित्कषायाम्लमीषत्क्रांशसंक्रमात् ।

### Freshly collected butter

Freshly collected butter is sweet, constipative, cooling, light and promoter of intellect. It is slightly astringent and sour because of its association with a small quantity of butter milk.

५  
सक्षारकटुकाम्लत्वाच्छर्द्धर्शकुष्ठकोपनम् ।

इलेघ्मलं गुरु मेदस्यं नवनीतं चिरन्तनम् ॥ ५ ॥

[ भावप्रकाशः नवनीतवर्गः १७ · १-६ ]

### Preserved butter

Butter preserved for a long time is alkaline, pungent and sour because of which it aggravates *chardi* (vomiting), *arśas* (piles) and *kustha* (obstinate skin diseases including leprosy). It aggravates *kapha*. It is heavy and it produces more of fat.

॥ इति नवनीतवर्गः ॥

Thus ends the group dealing with various types of butter.

स्मृति—वुद्धयिनशुक्रौजः—कफमेदोविवर्धनम् ।

वातपित्तकफोन्मादशोषालक्ष्मीविषापहम्<sup>6</sup> ॥ ६ ॥

[माधवद्रव्यगुणः घृतवर्ग ६ : १]

“चक्षुष्यं<sup>7</sup> दीपनं बल्यं गथ्यं सर्पिर्गुणोत्तरम् ।

### Ghee

Cow's milk ghee

Ghee prepared from cow's milk increases memory, intellect, power of digestion, semen, *ojas*, *kapha* and *medas* (fat). It cures *unmāda* (insanity) caused by *vāyu*, *pitta* and *kapha*, *śoṣa* (consumption), *alakṣmī* (inauspiciousness) and *vīsa* (poisoning). It promotes eyesight, digestive power and strength. Cow's ghee is the best among the ghees.

आजं सर्पिर्दीपनीयं चक्षुष्यं बलवद्धनम् ॥ ७ ॥

कासे इवासे क्षये चापि पथ्यं पाके च तल्लघु ।

### Goat's milk ghee

Ghee prepared from goat's milk stimulates the digestive power and promotes eyesight and strength. It is useful in *kāsa* (bronchitis), *śvāsa* (asthma) and *kṣaya* (consumption). It is light for digestion.

मधुरं रक्तपित्तधनं गुरुं पाके कफावहम् ॥ ८ ॥

वातपित्तप्रशमनं<sup>8</sup> सुर्णीतं माहिषं घृतम् ।

### Buffalo milk ghee

The ghee prepared from buffalo-milk is sweet. It cures *rakta-pitta* (a disease characterised by bleeding from different parts of the body). It is heavy for digestion. It aggravates *kapha* and alleviates *vāyu* and *pitta*. It is cooling.

‘ओष्ट्र’ कटु घृतं पाके जोथक्रमिविषापहम् ॥ ९ ॥

दीपनं कफवात्थनं कुण्ठगुलमोदरापहम् ।

### Camel's milk ghee

Ghee prepared from camel's milk is pungent in *vipāka*. It cures *śotha* (oedema), *kṛmi* (parasitic infection) and *visa* (poisoning). It stimulates digestion and alleviates *kapha* and *vāyu*. It cures *kusṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour) and *viṣa* (poisoning).

पाके लघ्वाविकं सर्पिन्च च पित्तप्रकोपणम् ॥ १० ॥'

[भावप्रकाशः घृतवर्ग ६-१०]

कफेऽनिले <sup>९</sup> योनिदोषे शोथे कंपे च तद्वितम् ।''

[माधवद्रव्यगुणः घृतवर्ग ६ : ३-७]

### Sheep's milk ghee

Ghee prepared from sheep's milk is light for digestion and it does not aggravate *pitta*. It is useful in aggravated *kapha* and *vāyu*, *yoni doṣa* (diseases of the female genital tract), *śotha* (oedema) and *kampa* (trembling).

'पाके लघूष्णवीयं <sup>१०</sup> च कषायं कफनाशनम् ॥ ११ ॥

दीपनं वद्धविष्मूत्रं विद्यादैकशकं घृतम् ।<sup>११</sup>

### Mare's milk ghee

Ghee prepared from mare's milk is light for digestion, hot in potency, astringent, alleviator of *kapha* and stimulant of the digestive power. It obstructs proper elimination of stool and urine.

कषायं वद्धविष्मूत्रं तित्तमसिनकरं लघु ॥ १२ ॥

हन्ति कारेणवं सर्पिः कफकुष्ठविषकृमीन् ।

### Elephant's milk ghee

The ghee prepared from elephant's milk is astringent. It obstructs proper elimination of stool and urine. It is bitter, stimulant of digestion and light. It cures aggravated *kapha*,

*kuṣṭha* (obstinate skin diseases including leprosy), *viṣa* (poisoning) and *kṛmi* (parasitic infection).

12  
चक्षुष्यमग्न्यं स्त्रीणां च सर्पिः स्यादमृतोपमम् ॥१३॥  
वृद्धिं करोति देहाग्न्योलर्घुपाके विषापहम् ।

### Ghee of woman's milk

The ghee prepared from woman's milk is an excellent promoter of eyesight. It is like ambrosia. It promotes the physique and the power of digestion. It is light for digestion and it cures *viṣa* (poisoning).

तर्पणं नेत्ररोगघनं दाहनुत्पयसो घृतम् ॥ १४ ॥

### Ghee prepared of milk

The ghee prepared of milk is refreshing. It cures eye diseases and *dāha* (burning syndrome).

14  
सर्पिः पुराणं तिमिरं पीनसश्वासकासजित् ।  
मूच्छकुष्ठविषोन्माददाहापस्मारनाशनम् ॥ १५ ॥  
योनिकर्णक्षिशिरसां शूलं शोथगरज्वरान् ।  
हन्ति दोषत्रयं भेदि व्रणशोधनरोपणम् ॥ १६ ॥

[ माधवद्रव्यगुणः घृतवर्गं ६ : द-१३ ]

### Preserved ghee

The ghee which is kept preserved for a long time (*purāṇa*) cures *timira* (cataract), *pīnasa* (chronic cold), *śvāsa* (asthma), *kāsa* (bronchitis), *mūrchā* (fainting), *kuṣṭha* (obstinate skin diseases including leprosy), *viṣa* (poisoning), *unmāda* (insanity), *dāha* (burning syndrome), *apasmāra* (epilepsy), colic pain in *yoni* (female genital tract), ear, eye and head, *śotha* (oedema), *gara* (a type of poisoning) and fever. It alleviates all the three *doṣas*. It is purgative. It cleanses and heals ulcers.

घृतमण्डो घृतस्योर्ध्वं भागः स्थात्सुश्रुतस्य यः ।

‘तद्वच्च घृतमण्डोऽपि रूक्षस्तीक्ष्णस्तनुस्तु सः ॥ १७ ॥’

[माधवद्रव्यगुणः घृतवर्गं १८ : १३]

### *Ghrta manḍa*

The upper portion of the ghee is called *ghrta manḍa* according to *Suśruta*. It is un-unctuous, sharp and thin.

<sup>१६</sup> यो गो दोहाद्भव सपिर्भवेद्यैयडगवीनकम् ।

हैयज्ज्वीन चक्षुष्यं दीपन रोचन परम् ॥ १८ ॥'

[भावप्रकाशः घृतवर्गं १८ . १५]

### *Hayamgavīna*

The ghee that is taken out from the cream produced at the time of milking the cow is called *hayamgavīna*. It promotes eyesight and the power of digestion. It is digestive stimulant and appetiser par excellence.

बल्यं वृष्यं निगदितं विशेषाज्ज्वरनाशनम् ।

सपिः पुराणं विज्ञेयं दशवर्षस्थितं तु यत् ॥ १९ ॥

### **Preservation**

The ghee which is preserved for ten years is strength promoting and aphrodisiac. It specifically cures fever.

दशसम्वत्सराद्दूधर्वमाज्यमुक्तं रसायनम् ।

The ghee which is preserved for more than ten years is called *ājya*. It is rejuvenating.

शतवर्षस्थितं यत् कुंभसर्पिस्तदुच्यते ॥ २० ॥

रक्षोच्चनं कुम्भसर्पिः स्यात्तपरस्तु महाघृतम् ।

पेयं महाघृतं भूतैः सर्वतोऽपि गुणाधिकम् ॥ २१ ॥

The ghee which is preserved for one hundred years is

called *kumbha sarpi*. It cures the afflictions by *rakṣas* (evil spirits). The ghee which is preserved for more than one hundred years is called *mahāghṛta*. It is the best among all the ghees.

यथा यथा जरा यानि गुणवत्स्यानथा तथा ।

Depending upon the duration of preservation, the ghee becomes progressively more and more useful.

ग्रजयक्षमणि वाले च वृद्धे श्लेष्माश्रये गदे ॥ २२ ॥

रोगे सामे विसूच्या च विवर्धे च मदात्यये ।

ज्वरे च श्विते वक्षी न सर्पिर्वह्नमन्यते ॥ २३ ॥

### Contra-indication

Ghee is not very useful in *rāja yakṣmā* (tuberculosis), young age, old age, in diseases caused by *kapha*, in the *āma* stage of diseases, *visūcikā* (cholera), constipation, *madātyaya* (alcoholism), fever and in the suppression of the power of digestion.

॥ इति घृतवर्गः ॥

Thus ends the group dealing with various type of ghee.

### NOTES AND REFERENCES

1. क्षयाशोर्दिकासहृत् इति आकरे पाठः ।  
क्षयाशोर्दितकासजित् इति आदर्शपुस्तकेषु पाठः ।
2. वातश्लेष्महरं इति पष्ठपुस्तके पाठः ।
3. दुर्घोत्थं नवनीतं तु क्षयुष्यं रक्तपित्तनुत् इति आकरे पाठः ।
4. वृष्यं बल्यमतिस्निर्धं मधुरं ग्राहि शीतलम् इति आकरे पाठः ।
5. सक्षारकटुलाम्लत्वाच्छर्द्धर्शःकुष्ठकारकम् इति आकरे पाठः ।

6. लक्ष्मीज्वरापहम् इति आकरे पाठः ।
7. बृंहणं इति आकरे पाठः ।
8. सुश्रुतं इति आदर्शपुस्तिकासु पाठः ।
9. शोफे इति आकरे पाठः ।
10. तु इति आकरे पाठः ।
11. लघु इति षष्ठपुस्तके पाठः ।
12. चक्षुष्यमग्न्यं इति आदर्शपुस्तिकासु पाठः ।
13. देहास्थ लघु पाकि इति षष्ठपुस्तके पाठः ।
14. तिमिरप्रतिश्याश्वासकासनुत् इति आकरे पाठः ।
15. शूलघ्नं शोकजित् परम् इति आकरे पाठः ।
16. हयो इति षष्ठपुस्तके पाठः ।

## CHAPTER 10

‘कषायानुरसं स्वादु सूक्ष्ममुण्डं व्यवायि च ।

पित्तलं बद्धविष्मूत्रं न च इतेभविवर्धनम् ॥ १ ॥’

[माधवद्रव्यगुणः नैलवर्ग १० : १]

‘तैसं संयोगसंस्कारात्सर्व<sup>१</sup>रोगहरं सरम् ।

### Oil

Oil is astringent in *anurasa* (subsidiary taste), sweet, subtle, hot and *vyañayi* (which pervades all over the body before digestion). It aggravates *pitta*. It obstructs the proper elimination of stool and urine. It does not aggravate *kapha*. By combination and processing it cures all diseases. It is laxative.

छिन्नभिन्नच्युतोत्पष्टमथितक्षतपिच्छिते ॥ २ ॥

<sup>२</sup> भग्नस्फुटितविद्वाग्निदग्धश्लिष्टविदारिते ।

<sup>३</sup> तथाभिहतनिर्भुग्नमृगब्यालादिभक्षिते ॥ ३ ॥

सेकाभ्यंगावगाहेषु तिलतैसं प्रशस्यते ।

4

तथा वस्तिषु पानेषु नस्ये कर्णाक्षिपूरणे ॥ ४ ॥  
अन्नपानविधौ चापि प्रयोज्यं वातशान्तये ।

### *Tila taila (Gingili oil)*

*Til* oil is useful in excised, incised, dislocated, macerated, lacerated, ulcerated, pressed, fractured, broken, perforated, burnt, separated and scraped wounds and injury and eating away by wild animals. It is used in the form of *seka* (sprinkling), *abhyanga* (massage), *avagāha* (bath), *vasti* (enema), *pāna* (drinking through mouth), *nasya* (inhalation), *karnapūraṇa* (ear drop) and *akṣipūraṇa* (pouring over eyes). It is used in food and drinks for the alleviation of *vāyu*.

वातध्नं मधुरं तेषु क्षौम तैलं बलावहम् ॥ ५ ॥  
कटुपाकमचक्षुष्यं स्तिर्गद्योष्यं कटुपित्तलम् ।

### *Kṣauma taila (Linseed oil)*

The oil of *kṣauma* alleviates *vāyu*. It is sweet and a promoter of strength. It is pungent in *vipāka*. It is not useful for eyes. It is unctuous, hot and pungent. It aggravates *pitta*.

कुमिञ्चं सार्षपं तैलं कड्डकुण्ठापहं लघु ॥ ६ ॥  
कफमेदोऽनिलहरं लेखनं कटु दीपनम् ।

### *Sārsapa taila (Mustard oil)*

The oil of *sarṣapa* cures *krmi* (parasitic infection), *kaṇḍū* (itching) and *kuṣṭha* (obstinate skin diseases including leprosy). It is light and reduces *kapha*, *medas* (fat) and *vāyu*. It is *lekhana* (depleting), pungent and a digestive stimulant.

5

हृद्वस्तिपार्श्वजानूरुक्टिपृष्ठास्थिशूलिनाम् ॥ ७ ॥  
आनाहाष्ठीलवातासृक्प्लीहोदावत्तशूलिनाम् ।  
6 7  
हितं वातामयश्वासग्रन्थिहिघमविकारिणाम् ॥ ८ ॥

तैलमेरण्डजं बल्यं गुरुणं मधुरं सरम् ।

*Eraṇḍa taila (Castor oil)*

The oil of *eraṇḍa* is useful in the pain of the heart, bladder, sides of the chest, knee joint, thigh, waist, back and bone. It is also useful in *ānāha* (flatulence), *asṭhīlā* (hard tumour in the abdomen), *vātāśr̥k* (gout), *plihān* (splenic disorder) *udāvarta* (tymphanitis), *sūla* (colic pain), diseases caused by *vāyu*, *śvāsa* (asthma), *granthi* (adenitis) and *hidhmā* (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

तीक्ष्णोष्णं पित्तलं विस्त्रेत्<sup>9</sup> रक्तैरण्डोद्भव भृशम् ॥ ६ ॥

The oil of the red variety of *eraṇḍa* is exceedingly sharp and hot. It strongly aggravates *pitta* and is extremely putrid.

कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु ।  
विदाही<sup>10</sup> तु विशेषेण सर्वदोषप्रकोपणम्<sup>11</sup> ॥ १० ॥

*Kusumbha taila*

The oil of *kusumbha* is hot, pungent in *ripāka*, heavy and *vidāhī* (producing burning sensation). It specifically aggravates all the *dosas*.

सरं कोशाभजं तैलं कुमिकुआउत्रणापहम् ।

*Kośāmra taila*

The oil of *kośāmra* is laxative. It cures *kṛmi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *vraṇa* (ulcer).

दन्तीमूलकरक्षोदनकरञ्जारिष्टशिशुजम् ॥ ११ ॥

सुवर्चलेङ्गुदीपीलुशंखिनीनीपसंभवम् ।

सरलागुरुदेवाह्विंशशपासारजनम् च ॥ १२ ॥

तुवरारुष्करोथं च तीक्ष्णं कट्वम्लपित्तजित् ।

अर्शः कुष्ठक्रमिश्लेषुक्रमेदोऽनिलापहम् ॥ १३ ॥

*Taila of Danti etc.,*

The oils of *dantī*, *mūlaka*, *raksoghna*, *karañja*, *ariṣṭa*, *sigru*, *suvarcalā*, *iṅgudī*, *pīlu*, *śāmīkhini*, *nīpa*, heart wood of *sarala*, *aguru*, *devāhva* and *śīṁśapā*, *tuvara* and *āruṣkara* are sharp, pungent and sour. They alleviate *pitta* and cure *arśas* (piles), *kuṣṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection). They reduce *kapha*, semen, fat and *vāyu*.

करंजारिष्टजे तिक्ते नात्युष्णे <sup>14</sup> तत्र निर्दिशेत् ।

कषायतिकट्टकटुकं सरल ब्रणशोधनम् <sup>15</sup> ॥ १४ ॥

Of these, the oils of *karañja* and *ariṣṭa* are bitter and they are not very hot. The oil of *sarala* is astringent, bitter and pungent and it cleanses ulcer.

भूद्वेषणतीक्ष्णकटुके <sup>16</sup> तुवरारुष्करोद्भवे ।

विशेषात्क्रमिकुष्ठन्ते तथोद्धर्वधोविरेचने' ॥ १५ ॥

[माधवद्रव्यगुणः तैलवर्ग १० : १-१६]

Oils of *tuvara* and *āruṣkara* are exceedingly hot, sharp and pungent. They specifically cure *kṛmi* (parasitic infection) and *kuṣṭha* (obstinate skin diseases including leprosy). They are emetic and purgative.

सर ज्योतिष्मतीतैलं वातश्लेषमशिरोतिनुत् ।

*Jyotismati taila*

The oil of *jyotismati* is laxative. It alleviates *vāta*, *kapha* and headache.

अक्षातिमुक्तकाक्षोदनालिकेलमधूकजम् <sup>17</sup> ॥ १६ ॥

18  
त्रपुसैर्वाह — कुष्माण्डश्लेष्मातकपियातजं ।

वातपित्तहरं केशं श्लेष्मलं गुरु शीतलम् ॥ १७ ॥

### *Taila of Akṣa etc.*

The oil of *akṣa*, *atimukta*, *akṣoṭa*, *nālikela*, *madhūka*, *trapusa*, *ervāru*, *kuṣmāṇḍa*, *śleṣmātaka* and *piyāla* alleviates *vāyu* and *pitta*. It promotes good hair and aggravates *kapha*. It is heavy and cooling.

पित्तश्लेष्मप्रशमनं      श्रीपर्णिकशुकोद्भवम् ।

दोषधनं दीपनं मेघं किञ्चित्तिक्तं रसायनम् ॥ १८ ॥

[ माधवद्रव्यगुणः तैलवर्ग १० : १६-१८ ]

### *Taila of Śrīparṇa & Kīṁśuka*

The oil of *śrīparṇa* and *kīṁśuka* alleviates *pitta* and *kapha*. It is *doṣaghna* (correcting morbid factors) and digestive stimulant. It promotes intellect. It is slightly bitter and rejuvenating.

इले ष्मातकाक्षपिचुम् दक्काकिनीनां,

काशमर्यकस्य यदि वापि हरीतकीनाम् ॥ १९ ॥

तैलं निहन्ति पनितान्युपयुज्य नस्ये ।

गोक्षीरभोज्यनिरतस्य सदैव पूस. ॥ २० ॥

### *Taila of Śleṣmātaka etc.*

The oil of *śleṣmātaka*, *akṣa*, *picumandaka*, *kākini*, *kāṣmaryaka* and *harītakī* cures premature graying of hair when used for inhalation. For this purpose, patients should constantly use cow's milk as their food.

20  
‘यवतिक्ताभवं तैलं स्वादुपाकं विलेखनम् ।

कफवातहर रुक्षं कषेय नातिपित्तकृत् ॥ २१ ॥

### *Taila of Yavatikta*

The oil of *yavatikta* is sweet in *vipaka* and depleting. It alleviates *kapha* and *vata*. It is unctuous and astringent. It does not aggravate *pitta* in excess.

21

सहकारभवं तैलं तिक्तं सुरभिरोचनम् ।

### *Taila of Sahakara*

The oil of *sahakara* is bitter, fragrant and an appetiser.

22

फलोदभवानि तैलानि यान्त्युक्तानीह कानिचित् ।  
23

गुणान्कर्म च दिजाय फलाना च विनिर्दिशेत् ॥ २२ ॥

[ माधवद्रव्यगुणः तैलवर्ग १०:१६-२१ ]

### *Taila of other fruits*

The oil extracted from other fruits which are described elsewhere in this text shares the properties of fruits from which it is extracted.

तैलं सर्जरसोद्भूतं विस्फोटव्रणनाशनम् ।

कुष्ठपामाकुमिहरं वातश्लेष्मामयापहम् ॥ २३ ॥

### *Taila prepared of Sarjarasa*

The oil prepared of *sarjarasa* cures *visphoṭa* (pustular eruptions), *vrana* (ulcer), *kusṭha* (obstinate skin diseases including leprosy), *pāmā* (itching), *kṛmi* (parasitic infection) and diseases caused by *vāyu* and *kapha*.

तैलं स्वयोनिवत्सर्वं कीर्तिं वाग्भटेन यत् ।

ततः शेषस्य वौद्वया योनेरेव गुणा जनैः ॥ २४ ॥

‘यावन्तः स्थावराः स्नेहाः समासात्परिकीर्तिः ।

२४  
सर्वे तैलगुणा जेया सर्वोप्यनिलनाशनाः ॥ २५ ॥

[माधवद्रव्यगृणः तैलवर्ग १०:२१-२२]

### Miscellaneous

*Vāgbhaṭa* has stated that the oil shares the properties of the source plant from which it is extracted. Following this principle, the properties of the remaining types of oil should be determined.

वसा मज्जा च वातघौ बलपित्तकफप्रदौ ।

मासानुगस्वरूपौ च विद्यान्मेदोऽपि ताविव ॥ २६ ॥

### Muscle fat and Bone marrow

*Vasā* (muscle fat) and *majjā* (bone marrow) alleviate *vāta* and increase strength, *pitta* as well as *kapha*. They share the properties of the meat of the respective animals. *Medas* (fat) has also similar properties.

ओलूकी सौकरी वा च हंसजा कुक्कुटोद्भवा ।

वसा श्रेष्ठा स्ववर्गेषु कुंभीरमहिषोद्भवा ॥ २७ ॥

काकमृगवसा तद्वत्कारण्डो था च निन्दिना ।

The *vasā* (muscle fat) of *ulluka*, *sukara*, *hamsa*, *kukkuṭa*, *kumbhīra*, *mahiṣa*, *kāka* and *mṛga* is the best among their respective groups. The *vasā* (muscle fat) of *kāraṇḍa* is not useful.

सृष्ट्वादु मेदश्छाण तु हास्तिक तु वराहवरम् ॥ २८ ॥

The *medas* (fat) of goat is delicious and that of the elephant is exceedingly useful.

मधुौ वृहणो वृद्यौ बल्यौ मज्जा तथा वसा ।

यथा सञ्चं तु शैत्योर्णवैर्माभजा विनिदिशेत् ॥ २९ ॥

### Property

Both *vasā* (muscle fat) and *majjā* (bone marrow) are

sweet, nourishing, aphrodisiac and strength promoting. The potency, viz., hot and cold of *vasā* and *majjā* should be determined on the basis of the nature of the animal from which they are collected.

25  
‘धृतमबदात्परं’ पववं हीनवीर्यं प्रजायते ।

तैलं पववमपववं वा चिरस्थायि गुणाधिकम् ॥ ३० ॥'

[माधवद्रव्यगुणः तैलवर्गं २३]

### Miscellaneous

Boiled ghee loses its potency after one year. But oil whether boiled or not maintains its potency for ever and therefore it is better.

॥ इति तैलवर्गः ॥

Thus ends the group dealing with various types of oils etc.

### NOTES AND REFERENCES

1. संयोगसंस्कारात्सर्वरोगापहं मतम् इति आकरे पाठः ।
2. भरनस्फुटितविद्वाग्निदग्धविशिष्टदारिते इति आकरे पाठः ।
3. तथाभिहतनिर्भुग्ने मृगव्यालादिभक्षिते इति आकरे पाठः ।
4. तद्बस्तिषू च इति आकरे पाठः ।
5. हृद्बस्तिपार्वजानूरुत्रिकपृष्ठास्थिशूलिनाम् इति आकरे पाठः ।
6. आनाप्तष्ठीलपित्तासूक् इति आकरे पाठः ।
7. प्लीहोदावर्त्तशूलिनाम् इति आकरे पाठः ।
8. वातामयश्वासग्रन्थिवर्त्मविकारिणाम् इति आकरे पाठः ।
9. पिच्छिलं इति आकरे पाठः ।
10. च इति आकरे पाठः ।

11. सर्वरोगप्रकोपणम् इति आकरे पाठः ।  
सर्वरोगहरं परं इति पष्ठपुस्तके पाठः ।
12. सौवर्चनेह्गुदीपीलु इति आकरे पाठः ।
13. कंड्वस्त्रपित्तकृत् इति आकरे पाठः ।
14. तापोष्णे इति द्वितीयपुस्तके पाठः ।
15. सारलं इति आकरे पाठः ।
16. भृशोष्णे कटुनीश्णे च इति पाठः ।
17. अक्षातिमुक्तकाक्षोडनालिकेरमघृकजम् इति आकरे पाठः ।
18. पियज्जलम् इति द्वितीयपुस्तके पाठः ।
19. श्रीपर्णीकिञ्चकोद्भवम् इति आकरे पाठः ।
20. स्वादु पाके विरेचनम् इति आकरे पाठः ।
21. सतिक्तं सहकारस्य तैलं सुरभि रोचनम् इति आकरे पाठः ।
22. तानि च इति आकरे पाठः ।
23. फलानीव विनिर्दिशेत् इति आकरे पाठः ।
24. सर्वे चानिलनाशनाः इति आकरे पाठः ।
25. घृतमद्वाद्वात्परं इति द्वितीयषष्ठपुस्तकयोः पाठः ।

## CHAPTER 11

‘दीपनं रोचनं मद्यं तीक्ष्णोषणं तुष्टिपुष्टिदम् ।

सुस्वादुतिक्तकटुकमस्लपाकरसं सरम् ॥ १ ॥

सकषायं स्वरारोग्यप्रतिभावर्णकृत्तलघु ।

नष्टनिद्रातिनिद्रेभ्यो हितं पित्तास्तदूषणम् ॥ २ ॥

कृशस्थूलहितं रुक्षं सूक्ष्मं स्रोतोविशोधनम् ।

वातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ॥ ३ ॥

[ माधवद्रव्यगुणः मद्यवर्ग १२:१-३ ]

### *Madya (Alcoholic drinks)*

Alcoholic drink (*madya*) is a digestive stimulant, appetiser, sharp, *usna*, refreshing, nourishing, sweet, *tikta*, pungent, sour in *vipāka* and taste, laxative and astringent. It promotes good voice, health, intuition (*pratibhā*) and complexion. It is light. It is useful for persons who do not get sleep and also for persons who get sleep in excess. It vitiates *pitta* and blood. It is useful for both emaciated and corpulent persons. It is ununctuous and subtle. It cleanees the channels

of circulation. It alleviates *vāyu* and *kapha*. All the above mentioned properties are manifested when alcohol is taken only in appropriate dose. Otherwise it works like a poison.

यदपक्रोषधाम्बुभ्यां सिद्धं मद्यं स आसवः ।

अरिष्टः क्वाथसाध्यः स्यात्तयोर्मानं पलोन्मितम् ॥४॥

### *Āsava & Arīṣṭa*

The alcoholic drink prepared of unboiled drugs and water is called *āsava*. *Arīṣṭa* is prepared of decoctions and the dose of both the *āsava* and *arīṣṭa* is one *pala* (48 ml approx.).

आसवादधिकोऽरिष्टो गुणः पाकेन लाघवात् ।

बीजद्रव्येण विज्ञेया आसवारिष्टयोर्गुणाः ॥ ५ ॥

*Arīṣṭa* is better than *āsava* because the former is light because of boiling. Their properties are determined on the basis of the property of drugs used in their preparation.

‘शालिषष्टिकपिष्टादिकृतं मद्यं सुरा मता ॥<sup>2</sup> ।

### *Surā*

The alcoholic drink prepared of the paste of *śāli* and *śaṣṭika* types of rice is called *surā*.

सुरा गुर्वी<sup>3</sup> बलस्तम्भपुष्टिमेदःकफप्रदा ॥ ६ ॥'

ग्राहणी<sup>4</sup> शोफगुल्मार्गोग्रहणीमूत्रकृच्छ्रनुत् ।

*Surā* is heavy. It promotes strength, power of retention (*stambha*), plumpness, *medas* (fat) and *kapha*. It is constipative. It cures *śopha* (oedema), *gulma* (phantom tumour), *arśas* (piles), *grahaṇī* (sprue syndrome) and *mūtrarakṛchra* (dysuria).

पुनर्नवागालिपिष्टैर्विहिता वारुणी मता ॥ ७ ॥<sup>5</sup>

यत्तालखर्जूररसैः सहिता सापि वारुणी ।<sup>6</sup>

*Vārunī*

The alcoholic drink prepared of the paste of *punarnavā* and *śāli* is called *vārunī*. It is also prepared of the juice of *tāla* and *kharjūra*.

सुरावद्वारणी लघ्वी पीनसाधमानशूलनुत् ॥ ८ ॥'

[भावप्रकाशः सन्धानवर्ग ११ : २३-२४]

*Vārunī* shares the properties of *surā*. However, it is light and it cures *pīnasa* (chronic cold), *ādhmāna* (flatulence) and *sūla* (colic pain).

प्रसन्ना स्यात्सुरामण्डस्ततः कादम्बरी घना ।

जगलस्तदधः प्रोक्तो मेदको जगलादधः ॥ ९ ॥

### Different parts

The upper portion of *surā* (which is very thin) is called *prasannā*. The portion below that which is more dense is called *kādambarī*. The portion below that is called *jagala*. The *surā* which is at the bottom of the container is called *medaka*.

सद्यो गृहीत सारो यः कल्को ज्ञेयः स वक्कसः ।

किण्व स्यात्मदिराबीजमसंजातं मधूलकम् ॥ १० ॥

The fermenting material from where alcohol has been taken out is called *vakkasa*. The material that is used for initiating fermentation of alcoholic drinks is called *kiṇvā*. If *kiṇvā* is not matured then it is called *madhūlaka*.

प्रसन्नानाहगुल्मार्शः — छर्द्यरोचकवातनुत् ।

*Prasannā*

*Prasannā* cures *ānāha* (flatulence), *gulma* (phantom tumour), *arśas* (piles), *chardi* (vomiting), *arocaka* (anorexia) and aggravated *vāyu*.

दीपन्याधमानहृत्कुक्षितोदशूलप्रणाशिनी ॥ ११ ॥

कादंबरी गुरुर्वृद्ध्या दीपनी वातहत्सरा ।

### *Kādambarī*

*Kādambarī* type of alcoholic drink is a digestive stimulant. It cures *ānāha* (flatulence), pain in the heart and pelvic region and colic pain. It is heavy, aphrodisiac, alleviator of *vāyu* and laxative.

जगलः कफनुद्ग्राही शोफार्शोग्रहणीहरः ॥ १२ ॥

रुक्षोष्णः पाचनो बल्यः क्षुत्पृष्णारुचिनाशनः ।

### *Jagala*

*Jagala* alleviates *kapha*. It is constipative. It cures *śopha* (oedema), *arśas* (piles) and *grahāṇī* (sprue syndrome). It is ununctuous, hot, carminative and strength promoting. It cures *kṣut* (morbid hunger), *trṣṇā* (morbid thirst) and *aruci* (anorexia).

मे द्वको मधुरोबल्यः संतम्भनः शीतलो गुरुः ॥ १३ ॥

### *Medaka*

*Medaka* is sweet, strength promoting, *stambhana* (which increases the power of retention), cooling and heavy.

‘<sup>८</sup>वक्सो हृतसारत्वाद् विष्टंभी वातकोपनः ।

[माधवद्रव्यगुणः मध्वर्ग १२ः६]

### *Vakkasa*

*Vakkasa* from which alcohol is taken out is constipative and it aggravates *vāyu*.

किण्वकं वातशममनहृद्दं दुर्जरं गुरुः ॥ १४ ॥

### *Kiṇvaka*

*Kiṇvaka* alleviates *vāyu*. It is not good for heart. It is difficult of digestion and heavy.

मधूलकं कफकरं स्निग्धं विष्टम्भिदुर्जरम् ।  
<sup>10</sup>

### *Madhūlaka*

*Madhūlaka* aggravates *kapha*. It is unctuous, constipative and difficult of digestion.

मृद्वीकाभिः कृतं मद्यं मार्द्वीकं कापिशं च तत् ॥ १५ ॥

कापिशं मदिरा श्रेष्ठं स्निग्धं स्वादुसरं लघु ।

गोचनं पाचनं हृद्यं बृह्णं बलवीर्यदम् ॥ १६ ॥

अल्पपित्तानिलकरमविदाहि कफापहम् ।

पाण्डुताक्षयमेहार्गो विषमज्वरनाशनम् ॥ १७ ॥

### *Mārdvika*

The alcoholic drink prepared of grapes is called *mārdvika* or *kāpiśa*. It is the best among the alcoholic drinks. It is unctuous, sweet, laxative, light, appetiser, carminative, cardiac tonic and nourishing. It promotes strength and semen. It causes *amlapitta* (acidity in stomach) and aggravation of *vāyu*. It does not cause burning sensation and it alleviates *kapha*. It cures *pāṇḍu* (anemia), *kṣaya* (consumption), *meha* (obstinate urinary disorders including diabetes), *arśas* (piles) and *viṣama jvara* (irregular fever).

“तस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु ।

हृद्यं कषायमधुरं मुगन्धेन्द्रियबोधनम् ॥ १८ ॥”

[माधवद्रव्यगुणः मद्यवर्ग १२ : ११]

### *Khārjūra madya*

The alcoholic drink prepared of *khārjūra* is slightly inferior in quality in comparison to the *mārdvika* type of alcoholic drink. It aggravates *vāyu* and is heavy. It is a cardiac tonic, astringent, sweet and fragrant. It activates the senses (*indriya bodhana*).

11 भ्रातक्यम्बुद्गौडो भिषग्भः परिकीर्तिः ।  
श्रीरामचन्द्रसंग्रह

12 गौडोऽग्निवर्धनो वर्णबलकृत्तर्पणः कटुः ॥ १६ ॥

तिक्तको बृहणः स्वादुः सृष्टविष्मूत्रमारुतः ।

### *Gauda madya*

The alcoholic drink prepared of *dhataki*, water and *guda* is called by physicians “*gauda*”. It promotes the power of digestion, complexion and strength. It is refreshing, pungent, bitter, nourishing and sweet. It promotes the elimination of stool, urine and flatus.

मधूककुसुमेर्मद्य माधूकभिति कथ्यते ॥ २० ॥

वातपित्तकरं रुक्षं माधूकं परिकीर्तिम् ।

### *Madhuka madya*

The alcoholic drink prepared of the flower of *madhuka* is called *madhuka*. It aggravates *vāyu* and *pitta*. It is ununctuous.

13 'इक्षोः पक्वरसैः सिद्धः सीधुः पक्वरसश्च सः ॥ २१ ॥

15 आमैस्त्तरेव विहितः स च 16 शीतरसो भवेत् ।

### *Sidhu*

The alcoholic drink prepared of boiled sugar cane juice is called *pakvarasa sidhu*. If unboiled sugar cane juice is used in the preparation, then it is called *sīta rasa*.

सीधुः पक्वरसः श्रेष्ठः स्वराम्बिलवर्णकृत् ॥ २२ ॥

वातपित्तकरो हृद्यः स्नेहनो रोचनो जयेत् ।

विबन्धमेदो — शोफार्शः — इवासोदरकफामयान् ।

*Pakvarasa* type of *sidhu* is the better of the two. It promotes good voice, digestive power, strength and complex-

ion. It aggravates *vāyu* and *pitta*. It is a cardiac tonic, unctuous and an appetiser. It cures *vibandha* (constipation), *medas* (adiposity), *śopha* (oedema), *arśas* (piles), *śvāsa* (asthma), *udara* (obstinate abdominal diseases including ascitis) and diseases caused by *kapha*.

तस्मादल्पगुणः शीतरसः संलेखनः स्मृतः ॥ २३ ॥

[भावप्रकाशः सन्धानवर्गं २१ : २५-२७]

*Sītarasa* type of *sidhu* is slightly inferior in quality. It is known for its depleting action.

‘शार्करो मधुरो हृद्यो दीपनो बस्तिगोधनः ।

वातघ्नो मधुरः पाके रुच्य इन्द्रियबोधनः ॥ २४ ॥’

[माधवद्रव्यगणः मद्यवर्गं १२ : १३]

### *Sārkara*

*Sārkara* type of alcoholic drink is sweet, cardiac tonic and digestive stimulant. It cleanses the urinary bladder and alleviates *vāyu*. It is sweet in *vipāka*, appetiser and stimulant of senses (*indriya bodhana*).

‘चेदी मध्वासवस्तीक्ष्णो मेहपीनसकासजित् ।’

[माधवद्रव्यगुणः मद्यवर्गं १२ : १६]

### *Madhyāsava*

*Madhyāsava* in *chedi* (which takes away tissues by cutting) and sharp. It cures *meha* (obstinate urinary disorders including diabetes), *pīnasa* (chronic rhinitis) and *kāsa* (bronchitis).

<sup>21</sup>  
आक्षिकः पाण्डुरोगघ्नो बल्यः संग्राहिको लघु ॥ २५ ॥

<sup>22</sup>  
कषायो मधुरः शीतः पित्तघ्नोऽसूक्ष्मप्रसादनः ।

### *Ākṣika*

*Ākṣika* type of alcoholic drink cures *pāṇḍu* (anemia). It

is a promoter of strength, constipative, light, astringent, sweet and cooling. It alleviates *pitta* and promotes blood formation.

आम्बवो बद्धनिष्यन्दो तौवरो वातकोपनः ।  
<sup>23</sup>

तीक्ष्णः कषायो मदकृत् दुर्नामिकफगुल्मनुत् ॥ २६ ॥'

[माधवद्रव्यगुणः मध्यवर्ग १२ : १७-१८]

### *Jāmbava & Tauvara*

*Jāmbava* type of alcoholic drink helps in the prevention of excretion (*baddha nisyanda*).

*Tauvara* aggravates *vāyu*. It is sharp, astringent and intoxicating. It cures *durnāma* (piles), aggravated *kapha* and *gulma* (phantom tumour).

‘निर्दिशेद् द्रव्यतश्चान्यान् कंदमूलफलासवान् ।’

[माधवद्रव्यगुणः मध्यवर्ग १२ : २१]

‘अरिष्टासवसीधूनां गुणान् कर्मणि चादिशेत् ।

<sup>24</sup>

बुद्ध्या यथास्वमंस्कारमवेक्ष्य कुथलो भिषक् ॥ २७ ॥’

[माधवद्रव्यगुणः मध्यवर्ग १२ : २३-२४]

### Miscellaneous

Many other types of alcoholic drinks viz., *āsavas*, *ariṣṭas* and *sīdhus* are prepared from rhizomes, roots and fruits of different plants. Their properties should be determined by an expert physician on the basis of the properties of their ingredients and the pharmaceutical processes followed in their preparation.

पिप्पल्यादि कृतो गुल्मकफगोगहरो भवेत् ।

The alcoholic drink prepared from *pippali* etc., cures *gulma* (phantom tumour) and diseases caused by *kapha*.

चिकित्सतेषु वक्ष्यन्ते अरिष्टा रोगहराः पृथक् ॥ २८ ॥

In a separate section on the “treatment of diseases”

*arīṣṭas* which cure different ailments will be described.

नवं मद्यमभिष्यन्दि त्रिदोषशमनं सरम् ।

25  
अहृद्यं विरसं दाही दुर्गन्धं विशादं गुरु ॥ २६ ॥

### Fresh and Preserved wines

Freshly prepared alcoholic drinks are *abhiṣyandi* (which obstructs channels of circulation). It alleviates all the three *dosas* and is a laxative. It is not a cardiac tonic and is not tasteful (*virasa*). It causes burning sensation and produces putrid smell. It is *viśada* (non-slimy) and heavy.

‘जीर्णं तदेव रोचिष्णः क्रिमिश्लेष्मानिलापहम् ।

हृद्यं सुगन्धिगुणबल्लघु स्रोतोविशोधनम् ॥ ३० ॥’

[भावप्रकाशः सन्धानवर्ग २१ : ३१]

The same alcoholic drink, when preserved for a long time and used, is relishing. It cures *kṛmi* (parasitic infection) and aggravation of *kapha* as well as *vāyu*. It is cardiac tonic, fragrant, endowed with good qualities and light. It cleanses the channels of circulation.

व्यक्तं पञ्चरसं शुद्धं गंधयुक्तं गुणावहम् ।

### Good and bad quality

The alcoholic drink in which five tastes are manifested, which is pure and which is endowed with good smell is of a good quality.

त्याज्यं विदाहि दुर्गन्धिं विरसं क्रिमिलं धनम् ॥ ३१ ॥

The alcoholic drink which causes burning sensation, which is putrid in smell, which is of bad taste, which contains *kṛmis* (maggots) and which is thick should be rejected.

‘सात्त्विके गीतहास्यादि राजसे साहसादिकम् ।

26  
तामसे नित्यकर्मणि निद्रां च कुरुते मदः ॥ ३२ ॥

### Action on different types of individuals

Alcoholic drink makes a person of *sāttvika* type to sing and laugh. In a *rājasika* type of person it promotes strength. In *tāmasika* type of persons it produces despisable acts and they get sleep after taking alcoholic drinks.

विधिना मात्रया काले हितैरन्नन्यथाबलम् ।

27

प्रहृष्टो यः पिवेन्मद्यं तस्य स्यादमृतोपमम् ॥ ३३ ॥

### Proper method of drinking

An alcoholic drink, taken according to the prescribed procedure, in proper doses, at the proper time, along with wholesome food, according to the capacity of the individual and in an exhilarating mood produces effects like ambrosia.

किन्तु मद्यं स्वाभावेन यथैवान्नं तथा सूतम् ।

अयुक्तियुक्तं रोगाय युक्तियुक्तं यथामृतम् ॥ ३४ ॥

[भावप्रकाशः सन्धानवर्ग २१ : ३२-३६]

By nature, an alcoholic drink is like a food. When used inappropriately, it causes diseases and in appropriate circumstances it works like ambrosia.

प्राणाः प्राणभूतामन्नं तदयुक्तच्चा निहन्त्यसून् ।

विषं प्राणहरं तच्च युक्तियुक्तं रसायनम् ॥ ३५ ॥

Food, when taken appropriately, gives life and it takes away life when used inappropriately. A poison normally kills a person but when taken appropriately it works as a rejuvenating drug.

॥ इनि मद्यवर्ग ॥

Thus ends the group dealing with alcoholic drinks.

1. परम् इति आदर्शपुस्तिकासु पाठः ।
2. स्मृता इति आकरे पाठः ।
3. गुर्वो वलस्तन्यपुणिमेदः कफप्रदा इति आकरे पाठः ।
4. शोथगुल्मार्शोग्रहणीमूत्रकृच्छ्रनुत् इति आकरे पाठः ।
5. पुनर्नवाशालिपिष्टविहिता वारुणी स्मृता इति आकरे पाठः ।
6. सहितैरतालखर्जूररसैर्या साऽपि वारुणी इति आकरे पाठः ।
7. बीज समं जातं इति आकरे पाठः ।
8. वक्वसो इति द्वितीयपुस्तके पाठः ।
9. वातवर्धनः इति द्वितीयपुस्तके पाठः ।
10. विष्टम्भस्वादुदुर्जरम् इति पष्ठपुस्तके पाठः ।
11. धातव्यन्नगुडैगौडो इति पष्ठपुस्तके पाठः ।
12. गौडोनिषेवितो इति पष्ठपुस्तके पाठः ।
13. रसो इति पष्ठपुस्तके पाठः ।
14. पक्वः इति आदर्शपुस्तिकासु पाठः ।
15. यः सीधुः इति आकरे पाठः ।
16. शीतरसः स्मृतः इति आकरे पाठः ।
17. वातपित्तकरः सद्यः स्नेहनो रोचनो हरेत् इति आकरे पाठः ।
18. स्नेहनो रेचने जयेत् इति पष्ठपुस्तके पाठः ।
19. विबन्दमेदः इति आकरे पाठः ।
20. शोफोदरकफामयान् इति आकरे पाठः ।
21. आक्षकः इति आकरे पाठः ।
22. पित्तघ्नोऽसूक्प्रसादनः इति आकरे पाठः ।
23. बद्धनिस्यन्दस्तुवरो इति आकरे पाठः ।
24. यथास्व सस्कारमवेक्ष्य इति आकरे पाठः ।
25. दाहि इति पष्ठपुस्तके पाठः ।
26. मदिराऽचरेत् इति आकरे पाठः ।
27. नस्य स्याद्मृतं यथा इति आकरे पाठः ।

## CHAPTER 12

कदम्बूलफलादीनि      सस्नेहूलवणानि      च ।  
 यत्र      द्रवेऽभिधीयन्ते      तच्छुक्तमभिधीयते ॥ १ ॥

### *Sukta (Vinegar)*

The potion prepared by adding rhizomes, roots and fruits along with fat and salt in water (lit. liquid) is called *sukta*.

‘रक्तपित्तकर      शुक्त      श्रेदि      भृक्तविपाचनम् ।  
 १                          २  
 भेदन      लेखन      पाण्डुरोगकुमिहर      लघु ॥ २ ॥  
 ३  
 तीक्ष्णोण्ण      मृत्रल      हृद्य      कफधन      कटुपाकि      च ।

It produces *raktapitta* (a disease characterised by bleeding from different parts of the body). It causes *cheulana* (which takes away tissues by cutting). It helps in the digestion of food. It is purgative and depleting. It cures *pāndu* (anemia) and *kīmi* (parasitic infection). It is light, sharp, hot, diuretic, cardiac tonic, alleviator of *kapha* and pungent in *vipaka*.

तद्वत्तदासुतं सर्वं रावनं      च      विशेषतः ॥ ३ ॥'

[माधवाद्वागगृहणः काञ्जिकवर्ग १३ : १-२]

When prepared by the process of fermentation (*āsuta*), it also produces the same effect. It, however, becomes a good appetiser.

‘संधितं धान्यमण्डादि प्रोच्यते कांजिकं जनैः ।

### *Kāñjika*

The potion prepared by fermenting *dhānya manda* etc., is called *kāñjika*.

कांजिकं भेदितीक्ष्णोष्ण रोचनं पाचनं लघु ॥ ४ ॥

‘दाहज्वरहर’ स्पर्गात् पानाद्वातकफापहम् ।”

[माधवद्रव्यगुणः कांजिकवर्ग १३ : ७]

[भावप्रकाशः सन्धानवर्ग २१ · १-२]

It is purgative, sharp, hot, appetiser, carminative and light. When applied externally, it cures *dāha* (burning syndrome) and fever. When taken internally, it alleviates *vāyu* and *kapha*.

‘तुषोदकं यवेरनौः सतुष्व शकलीकृतैः ॥ ५ ॥’

[भावप्रकाशः सन्धानवर्ग २१ : ८६]

### *Tuṣodaka*

*Tuṣodaka* is prepared by the coarse powder of *yava* along with its husk and some other drugs.

‘तुषांकु दीपनं हृद्यं पा-डुकिमिगदापहम् ।’

[माधवद्रव्यगुणः कांजिकवर्ग १३ · ६]

तीक्ष्णोष्णं पाचनं पित्तरक्तकृद्धस्तिशूलजित् ॥ ८ ॥

It is a digestive stimulant and a cardiac tonic. It cures *pāṇḍu* (anemia) and *kṛmi* (parasitic infection). It is sharp, hot and carminative. It vitiates *pitta* and blood and cures pain in the urinary bladder,

सौवीरं तु यवैरामैः पक्वैर्वा निस्तुपैः कृतम् ।  
८ ९  
 गोधूमैरपि सौवीरमिति ववचनं कीर्तितम् ॥ ७ ॥

### Sauvīra

*Sauvīra* is prepared of dehusked *yava*—either unboiled or boiled. In some places *sauvīra* is also prepared of *godhūma*.

सौवीरकं <sup>१०</sup> ग्रहण्यशःकफद्धनं भेदि दीपनम् ।  
 [उ]दावन्तङ्गमर्दाम्यथशूलानाहेषु शस्यते ॥ ८ ॥

*Sauvīraka* cures *grahaṇī* (sprue syndrome), *ārśas* (piles) and aggravation of *kapha*. It is purgative and digestive. It is useful in *udāvarta* (flatulence), *aṅga marda* (malaise), *asthi śūla* (pain in bones) and *ānāha* (tymphanitis).

आरनालं <sup>११</sup> तु गोधूमस्तत्सौवीरगृणं मतम् ।

### Āranāla

*Āranāla* is prepared of *godhūma* and it shares all the properties of *sauvīraka*.

धान्याम्ल शालिचूर्णादि <sup>१२</sup> कोद्रवादिकृत मतम् ।  
 अरुचौ वातरोगेषु <sup>१३</sup> सर्वेष्वास्थापने हितम् ॥ ६ ॥  
 [भावप्रकाशः सन्धानवर्ग २१ · द-११]  
 समुद्रमाश्रिताना च जनाना मात्म्यमुच्यते ।

### Dhānyāmla

*Dhānyāmla* is prepared of the powder of *sāli*, *kodrava* etc. It is useful in anorexia and diseases caused by *vāyu*. It is useful in *āsthāpana* type of enema for all patients. It is *sātmya* (wholesome) for persons residing on the sea coast.

<sup>१४</sup> मूलकच्छदस्थानं शाण्डाकी रोचनी मता ॥ १० ॥

मुद्गादिवटकैर्यंतु क्रियते सा गुणोत्तमा ॥ ११ ॥

सा तु वातहरी लघ्वी रोचनी पाचनी परम् ।

शूलाजीर्णविबन्धामनाशिनी बस्तिशोधनी ॥ १२ ॥

### *Sāṇḍākī*

The potion prepared by the fermentation of the leaves of *mūlaka* is called *sāṇḍākī*. It is purgative. The *sāṇḍākī* prepared of the *vṛṭṭaka* of *mudga* etc., is superior in quality. It alleviates *vāyu*. It is light, appetiser and carminative par excellence. It cures *śūla* (colic pain), *ajirṇa* (indigestion), *vibandha* (constipation) and *āma*. It cleanses the urinary bladder.

<sup>15</sup> 'का[ञ्ज]काद्र्वं सलवणं पाचनं दीपनं लघु ।

<sup>16</sup> वातश्लेष्महरं रुच्यं विशेषादामवातनत् ॥ १३ ॥'

[माधवद्रव्यगुणः काञ्जिकवर्ग १३ : ११]

### Special preparation of *Kāñjika*

The potion prepared of *kāñjika* mixed with *ārdraaka* and salt is carminative, digestive stimulant and light. It alleviates *vāyu* and *kapha*. It is an appetiser. It specifically alleviates *āmavāta* (rheumatism).

॥ इति शक्तवर्गः ॥

Thus ends the group dealing with various types of vinegar.

### NOTES AND REFERENCES

1. जरणं इति आकरे पाठः ।
2. श्लेष्मपाण्डुकुमिहरं इति आकरे पाठः ।

3. कफजं इति आकरे पाठः ।
4. सुविशेषतः इति द्वितीयपुस्तके पाठः ।  
तु विशेषतः इति आकरे पाठः ।
5. काञ्जिकं कथ्यते इति आकरे पाठः ।
6. यवैरामैः इति आकरे पाठः ।
7. हृतपाण्डुक्रिमिरोगनुत् इति आकरे पाठः ।
8. सौवीरमाचार्या॑ इति आकरे पाठः ।
9. केच्छिदूचिरे इति आकरे पाठः ।
10. सौवीर॑ इति आकरे पाठः ।
11. गोधूसैरामैः स्यान्निस्तुपीडृतै इति आकरे पाठः ।
12. च इति आकरे अधिकं पाठः ।
13. भवेत् इति आकरे पाठः ।
14. मूलकच्छदसंघाने इति षष्ठपुस्तके पाठः ।
15. काञ्जिकाद्र॑ इति द्वितीयपुस्तके पाठः ।
16. वातपित्तहर॑ इति षष्ठपुस्तके पाठः ।

## CHAPTER 13

‘मूत्रं गोऽजाविमहिषीगजाश्वोष्ट्रखरोद्भवम् ।

*Mūtra (Urine)*

### Variety

The urine of cow, goat, sheep, buffalo, elephant, horse, camel and donkey is commonly used in medicine.

पित्तलं तीक्ष्णरुक्षोष्णं लवणानुरसं कटु ॥ १ ॥

कृमिशोफोदरानाहशूलपाण्डुकफानिलात् ।

गुल्मारुचिविषश्वित्रकुप्ठाशार्सि जयेल्लघु ॥ २ ॥

### General Property

Urine aggravates *pitta*. It is sharp, un-unctuous, hot, saline in *anurasa* (subsidiary taste) and pungent. It cures *kṛmi* (parasitic infection), *sopha* (oedema), *udara* (obstinate abdominal diseases including ascitis), *ānāha* (flatulence), *sūla* (colic pain), aggravation of *kapha* as well as *vāyu*, *gulma* (phantom tumour), *aruci* (anorexia), *viṣa* (poisoning), *śvitra* (leucoderma) and *kuṣṭha* (obstinate skin diseases including leprosy). It is light.

गोमूत्रं <sup>2</sup> लघु तीक्ष्णोष्णं सक्षारत्वान्न वातलम् ।

लघविनदीपनं मेघं पित्तलं कफवातजित् ॥ ३ ॥

### Cow's urine

Cow's urine is light, sharp, hot and alkaline. Therefore, it does not aggravate *vāyu*. It is light, digestive stimulant, promoter of intellect, aggravator of *pitta* and alleviator of *kapha* as well as *vāyu*.

शूलगुलमोदरानाहविरेकास्थापनादिषु <sup>3</sup> ।

मूत्रप्रयोगसाध्येषु <sup>4</sup> गव्यं मूत्रं प्रयोजयेत् ॥ ४ ॥

In diseases which are amenable to urine like *śūla* (colic pain), *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascitis) and *ānāha* (flatulence) and for the purpose of purgation therapy and *āsthāpana* therapy cow's urine should be used.

कासश्वासापहं <sup>5</sup> शोफकामलापाण्डुरोगनुत् ।

छागं रुक्षोष्णकटुकं <sup>6</sup> नाडीव्रणविषापहम् ॥ ५ ॥

### Goat's urine

The urine of goat cures *kāsa* (bronchitis), *śvāsa* (asthma), *sopha* (oedema), *kāmalā* (jaundice) and *pāṇḍu* (anemia). It is ununctuous, hot and pungent. It also cures *nāḍīvrāṇa* (sinus) and *viṣa* (poisoning).

प्लीहोदरश्वासकासशोफवर्चोग्रहे <sup>7</sup> हितम् ।

सक्षारं निक्तकटुकमुष्णं वातधनमाविकम् ।

### Sheep's urine

The urine of sheep cures *plīhan* (splenic disorder), *udara* (obstinate abdominal disorders including ascitis), *śvāsa*

(asthma), *kāsa* (bronchitis), *śopha* (oedema) and *varcograha* (retention of stool). It is alkaline, bitter, pungent and hot. It alleviates *vāyu*.

दुर्नामोदरशूलेषु कुष्ठमेही विशुद्धिषु ॥ ६ ॥  
 आनाहशोथगुलमेषु पाण्डुरोगेषु माहिषम् ।

### Buffalo's urine

The urine of buffalo is useful in *durnāma* (piles), *udara* (obstinate abdominal diseases including ascitis), *śūla* (colic pain), *kuṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes), *viśuddhi* (elimination therapy), *ānāha* (tymphanitis), *śotha* (oedema), *gulma* (phantom tumour) and *pāṇḍu* (anemia).

सतिक्तलवणं भेदि वातञ्चं पित्तकोपनम् ॥ ७ ॥  
 तीक्ष्णं क्षारं किलासे च नागमूत्रं प्रयोजयैत् ।

### Elephant's urine

The urine of elephant is bitter, saline and purgative. It alleviates *vāyu* and aggravates *pitta*. It is sharp and alkaline. It is useful in *kilāsa* (a type of leucoderma).

दीपनं कटु तीक्ष्णोणं वातचेतोविकारनुत् ॥ ८ ॥  
 आइवं ११ कफहरं १२ मूत्रं १३ कृमिदद्रुविनाशनम् ।

### Urine of Horse

The urine of horse is a digestive stimulant, pungent, sharp and hot. It cures diseases caused by aggravation of *vāyu* and of the mind. It alleviates *kapha* and cures *kṛmi* (parasitic infection) and *dadru* (ring worm).

ओष्ट्रं कुष्ठोदरोन्मादशोफार्शं कृमिवातनुत् ॥ ९ ॥

### Camel's urine

The urine of camel cures *kuṣṭha* obstinate skin

diseases including leprosy), *udara* (obstinate abdominal diseases including ascitis), *unmāda* (insanity), *arśas* (piles) and *kṛmi* (parasitic infection). It alleviates *vāyu*.

गरचेतोविकारधनं तीक्ष्णं जठररोगनुत् ।  
१४  
दीपनं गार्दभं मूत्रं कृमिवातकफापहम् ॥ १० ॥

### Urine of donkey

The urine of donkey cures *gara* (poisoning) and *cetovikāra* (mental disease). It is sharp. It cures *jāṭhara* (obstinate abdominal diseases including ascitis). It is a digestive stimulant. It also cures *kṛmi* (parasitic infection). It alleviates *vāyu* and *kapha*.

कषायतिरक्तमेतेषां <sup>१५</sup> हिक्काश्वासहरं शक्तु ।  
पित्तरक्तकृमिहरं रोचनं कफवातजित् ॥ ११ ॥  
[माधवद्रव्यगुणः मूत्रवर्ग १४ : १-१२]

### Stool

The stool of these animals is astringent and bitter. It alleviates *hikkā* (hiccup), *svāsa* (asthma), vitiation of *pitta* and blood and *kṛmi* (parasitic infection). It is appetiser and it alleviates *kapha* and *vāyu*.

‘नरमूत्रं गरं हन्ति सेवितं तद्दायनम् ।  
रक्तपामाहरं तीक्ष्णं सक्षारलवणं स्मृतम् ॥ १२ ॥

### Human urine

The urine of human beings cures *gara* (poisoning). It is rejuvenating. It alleviates vitiation of blood and *pāma* (itching). It is sharp, alkaline and saline.

गोजाविमहिषीणा <sup>१७</sup> तु स्त्रीणा मूत्रं प्रशस्यते ।  
खरोष्ट्रेभनराश्वानां पुंसां मूत्रं हित मतम् ॥ १३ ॥  
[भावप्रकाशः मूत्रवर्ग १६ : ७-८]

### Male and Female urine

The urine of females of cattle, goat, sheep and buffalo is more useful. On the other hand, the urine of the males of donkey, camel, elephant, human being and horse is known to be useful.

स्त्रीपुँसयोरनियमश्चरकादौ यतो मतः ।

तस्मादन्यतमं शास्त्रं विशेषात्स्त्रीसमुद्भवम् ॥ १४ ॥

In classics like *Caraka*, this distinction between male and female urine has not been made. Therefore, in actual practice urine of either the male or female animal can be used. However, the urine of female animal is more useful.

Thus ends the group dealing with various types of urine.

### NOTES AND REFERENCES

1. गोजाविमहिषीगजाश्वौष्ट्रखरोद्भवम् इति आकरे पाठः ।
2. कटु इति आकरे पाठः ।
3. शूलगुलमोदरानाहविलेपास्थापनादिषु इति आकरे पाठः ।
4. मूत्रप्रयोगे सर्वेषु इति आकरे पाठः ।
5. (क) शोथकामलापाण्डुरोगनुत् इति आकरे पाठः ।
- (ख) शोफकामलापाण्डुदाहनुत् इति षष्ठपुस्तके पाठः ।
6. नाडीविषगरापहम् इति आकरे पाठः ।
7. प्लीहोदरश्वासकासशोथवर्त्तेग्रहे इति आकरे पाठः ।
8. कुष्ठमेहविशुद्धिषु इति आकरे पाठः ।
9. पाण्डुरोगे च इति आकरे पाठः ।
10. वातरोगविकारनुत् इति आकरे पाठः ।
11. कासहरं इति आकरे पाठः ।

12. रुक्षं इति आकरे पाठः ।
13. कृमिकण्डविनाशनम् इति षष्ठपुस्तके पाठः ।
14. कृमिवानविषापहम् इति आकरे पाठः ।
15. हिंद्माश्वासहरं इति आकरे पाठः ।
16. सकृत् इति द्वितीयपुस्तके पाठः ।
17. गोऽजाऽविमहिषीणां इति आकरे पाठः ।
18. स्मृतम् इति आकरे पाठः ।

## CHAPTER 14

सामान्यतो जलगुणः :

‘पानीयं’ श्रमनाशनं क्लमहरं मूच्छपिपासाहरम् ।

तन्द्रास्वप्नविनाशनं बलकरं स्याज्जीवनं तर्पणम् ॥१॥

हृद्यं गुप्तरसं ह्यजीर्णशमनं चैकान्तपथं परम् ।

शीतं लघ्वमृतोपमं रसगणानां कारणं छर्दिहृत्<sup>१</sup> ॥ २ ॥

### Water

#### General properties

Water removes physical and mental fatigue, *mūrchā* (fainting), thirst, *tandrā* (drowsiness) and *svapna* (sleep). It promotes strength. It is life giving, refreshing and caradiac tonic. It has unmanifested tastes. It cures indigestion. It is wholesome par excellence. It is cooling, light and like ambrosia. It helps in the manifestation of all tastes. It cures *chardi* (vomiting).

अथ तद्भेदा :

पानीयं प्रथमं प्रोक्तं दिव्यं भौममिति द्विधा ।

### Varieties

Water is first classified into two categories viz., *divya* (which falls from the sky) and *bhauma* (which is available on the earth).

दिव्यं न्वनिर्देश्यरसं जीवनं तप्णं लघु ॥ ३ ॥

रसायनं तृष्णामूच्छनिग्रादाहक्लमापहम् ।

मौम्यं च पाचनं बल्यं मदनिद्रा विदोषनुत् ॥ ४ ॥

आश्वासजनं ल्लादि श्रमधनमतिवृद्धिकृत् ।

The former type of water has no manifested taste. It is life-giving, refreshing, light and rejuvenating. It cures *trṣā* (morbid thirst), *mūrchā* (fainting), *tandrā* (drowsiness), *dāha* (burning syndrome) and *klama* (mental fatigue). It is *saumya* (cooling) and carminative. It promotes strength and cures *mada* (intoxication), *nidrā* (excessive sleep) and vitiation of all the three *dosas*. It gives consolation and happiness. It removes physical fatigue and promotes intellect.

धाराजं करकाजातं तौषारं हैममेव च ॥ ५ ॥

<sup>2</sup> चतुर्द्वा सलिल दिव्यं तेषु धारं गुणाधिकम् ।

### Classification of *divya* type of water

*Divya* type of water is of four types viz., *dhārāja*, *karakājāta*, *tauṣāra* and *haima*. Of them, *dhārāja* is the best.

पतितं यत्तु गगनात्तद्वारमिति कीर्तितम् ॥ ६ ॥

तत्तु धौतशिलाहर्म्यपटादिभ्यो विनिःसृतम् ।

हैमाद्रिपात्रगं पेयं यावन्न विकृतं भवेत् ॥ ७ ॥

<sup>3</sup> <sup>4</sup> तत्तु तावदभवेद्विव्यं यावत्प[त]ति [न]भुवि ।

धारं नीरं मरुत्पित्तं कफान्सहरते लघु ॥ ८ ॥

### Dhārāja water

The water that falls from the sky is called *dhārāja*. It should be collected on a clean roof made of stones or through a piece of cloth and collected in vessels of gold and stone. It should be used before it gets spoiled. The rain water which is collected before it falls on the earth is called *divya*. *Dhāra* type of *divya* water alleviates *vāyu*, *pitta* and *kapha* and it is light.

धारं वारि द्विधा ज्येयं गांगसामुद्रभेदतः ।

#### Variety

The *dhāra* type of water is of two type viz., *gāṅga* (which is derived from the river (?)) Ganges and *sāmudra* (which is derived from the sea).

‘आकाशगंगा स<sup>5</sup>भूतं जलमादाय दिग्गजाः ॥ ६ ॥

मेघैरन्तरिता वृष्टिं कुर्वन्तीति वचः सताम् ।

According to the saints, *diggajas* (elephant guiding different directions as described in the epic) collect water from *ākāśa gaṅgā* (the *gaṅgā* river in the sky as described in the epic) and release it on the earth in the form of rain through the cloud.

गंगामाशवयुजे मासि यत्प्रवर्षति तोयदः ॥ १० ॥

सर्वदा तज्जलं पैयं तथा च चरके वचः ।

The *gaṅgā* water which rains from the clouds in the month of *aśvina* (September-October) is always useful for drinking. This is described in *Caraka saṃhitā*.

स्थापितं हेमजे पात्रे राजते मृणमयेऽपि वा ॥ ११ ॥

शाल्यनं येन संसिक्तं भवेदक्लेदि वर्णवत् ।

तद्गांगं सर्वदोषघ्नं ज्येयं सामुद्रमन्यथा ॥ १२ ॥

[भावप्रकाशः वारिवर्ग १३ : १०-१३]

If this *gāṅga* type of water is collected in a vessel of gold, silver or stone and *sāli* rice is kept in it soaked then this rice does not deteriorate (*akledi*) and it retains its colour for a long time. This is the characteristic feature of *gāṅga* type of water. In *sāmudra* type of water this *sāli* rice deteriorates.

‘आश्विने मासि सामुद्रं गुणैर्गांगवदादिशेत् ।’<sup>10</sup>

The *sāmudra* type of water which rains in the month of *aśvina* (September-October) shares all the properties of the *gāṅga* type of water.

‘फृत्कारविषवातेन नागानां व्योमचारिणाम् ॥ १३ ॥

वर्षसु सविषं तोयं दिव्यमप्याश्विनादृते ।<sup>11</sup>

अनार्त्तं प्रमुच्चन्ति वारि वारिघरास्तु यत् ॥ १४ ॥

तन्त्रिदोपाय सवैषां देहिना परिकीर्तिम् ।

### Poisonous Water

The *nāgas* (snakes as described in the epic) moving in the sky emit (*phutkāra*) poisonous air which impregnates the rain water and such rain falls take place from clouds unseasonally i.e. during months other than *aśvina* (September and October). This type of water aggravates all the three *dosas* in living creatures.

दिव्यं वाऽवग्निसंयोगात्महताः स्वात्पतन्ति याः ॥१५॥<sup>12</sup>

शिलाग्रकलबच्चापस्ता कारक्योऽमृतोपमाः ।<sup>13</sup>

### *Karakājāta* (Water from hail stone)

The *divya* type of water gets condensed because of the impact of wind and heat (*agni*) and falls from the sky in the form of pieces of stone. This is called *karakājāta* water which is like ambrosia.

14  
कारक्योत्तरं जलं रुक्षं विशदं गुरु च स्थिरम् ॥ १६ ॥

15  
दारणं शीतलं सान्द्रं पित्तहृत्कफवातङ्गत् ।

This type of water is un-unctuous, non slimy (*viśada*), heavy and *sthira* (stable). It is penetrating (*dāraṇa*), cooling and dense. It alleviates *pitta* and aggravates *kapha* as well as *vāta*.

16                    17                    18  
अपितात् याः समुद्रान्ते वह्ने राप [श्च] तद्भवा ॥ १७ ॥

19                    20  
धूमावयवनिर्मुक्तास्तुषाराल्यास्तु ता मताः ।

अपथ्याः प्राणिनां प्रायो भूरुहाणा तु ता हिताः ॥ १८ ॥

### *Tauṣāra* (Water from dew & frost)

The water on the sea coast gets impregnated with heat (*vahni*). It is free from portions of smoke and is called *tauṣāra*. It is generally unwholesome for living creatures but it is useful for plants.

21  
तौषारं वातल शीतं रुक्षं सान्द्रमपित्तलम् ।

22  
कफोरुस्तम्भकुष्ठाग्निमेदोगण्डादिरोगनुत् ॥ १९ ॥

*Tauṣāra* types of water aggravates *vāyu*. It is cooling, un-unctuous and dense. It does not aggravate *pitta*. It cures ailments like aggravation of *kapha*, *urustambha* (a disease characterised by immobility of thigh), *kuṣṭha* (obstinate skin diseases including leprosy), *agni* (digestive power), *medas* (adiposity) and *ganda* (goitre).

हिमवच्छिखरादिभ्यो द्रवीभूयाभिवर्घति ।

यत्तदेव हिमं हैमं जलमाहुर्मनीषिणः ।

### *Haima* (Water from snow)

When the snow (*hima*) collected on the top of hills melts and this water comes through rain fall, it is called *haima* water,

<sup>23</sup>  
हैमं गुरुतरं शीतं पित्तनुद्रातवर्धनम् ॥ २० ॥

This water is heavier and cooling. It alleviates *pitta* and aggravates *vāyu*.

अन्ये तु :

<sup>24</sup>  
जलमनलधूमेरितमन्तःसमुद्रस्य यद्घनीभृतम् ।  
<sup>25</sup>  
पवनानीतमुदीच्यां नद्विमिति कीर्त्यते मुनिभिः ॥ २१ ॥

[ भावप्रकाशः वारिवर्ग १३ : १६-२३ ]

Another view

The sea water being impelled by heat (*anala*) and smoke gets condensed (solidified). It is carried by the wind to the north which is called *hima* (snow) by sages.

'हिमन्तु शीतलं रुक्षं दारणं मूक्षमेव च ।  
<sup>26</sup>  
कफं न नद्दपयति न पित्तं न च मारुतम्' ॥ २२ ॥

This snow (*hima*) water is cooling, ununctuous, *dārana* (which causes excision) and subtle. It does not vitiate either *kapha* or *pitta* or *vāyu*.

एतेन हिमस्य द्वैविध्यमा[रुया]तम्' ।<sup>27</sup>

Thus, there are two types of *haima* water.

<sup>28</sup>  
अथ भौमं जलं वक्ष्ये यथा देशगुणान्वितम् ॥ २३ ॥  
भौममभं प्रथमतम्त्रिविधं मुनिभिर्मतम् ।  
आनपं जाङ्गलं चैव तथा साधारणं क्रमात् ॥ २४ ॥

### Bhauma (Water on earth)

Depending upon the attributes of the land, the *bhauma*

type of water is first classified into three types viz., *ānūpa*, *jāngala* and *sādhārana*.

देशः प्रचुरपानीयो बहुवृक्षसमाकुलं ।

बहुवातकफव्याधिरानूप इति कीर्तिः ॥ २५ ॥

श्रेष्ठोदकः स्वल्पवृक्षः प्रायः पित्तासृगामयः ।

विज्ञेयो जाड्गलो देशस्ताभ्यां साधारणः परः ॥ २६ ॥

The area which contains a lot of water, which is surrounded by many trees and where many diseases caused by *vāyu* and *kapha* are manifested is called *ānūpa* (marshy land). The land which has less of water and fewer trees and where diseases of *pitta* and blood occur is called *jāngala* (arid land). The land which is in between these two categories is called *sādhārana* (moderate land).

आनूपोद्भवमानूपं जांगलं जड्गलोद्भवम् ।

साधारणस्थलोत्थं च जल साधारणं मतम् ॥ २७ ॥

The water found in marshy areas is called *ānūpa*, that of arid areas is called *jāngala* and that of the moderate type of land is called *sādhārana*.

‘आनूपं वार्यभिष्यन्दि स्वादुस्तिरधं तथा गुरुं ।

वह्निहृतकफकृन्निदं विकारान्कुरुते बहून् ॥ २८ ॥

[भावप्रकाशः वारिवर्ग १३ : ३०]

ज्येयं जांगलमानूप विपरीतगुणान्वितम् ।

‘साधारणं तु मधुरं दीपनं शीतलं लघु ।

तर्पणं प्रीतिजनकं तृष्णाध्यं दाहदोषनुत् ॥ २९ ॥’

[भावप्रकाशः वारिवर्ग १३ : ३१]

### Attributes

The *ānūpa* type of water reduces the power of digestion

and aggravates *kapha*. It is despisable. It causes many diseases. The *jāngala* type of water has properties which are just opposite to *ānūpa* type. The *sādhārana* type of water is sweet, digestive stimulant, cooling, light and refreshing. It produces the feeling of comfort and cures *trṣṇā* (morbid thirst) and *dāha* (burning syndrome).

भौमस्य पयसोऽन्येऽपि भेदाः सन्ति वदामि तान् ।

नादेय प्रभृतिस्तेषां लक्षणानि गुणानपि ॥ ३० ॥

### Another Classification

The *bhauma* type of water is also classified in a different way like *nādeya* (which is derived from *nadi* or river) etc. Their characteristics and properties will now be described.

‘नदा नदस्य वा नीरं नादेयमिति कीर्तितम् ।

### River Water

The water of a *nadi* (small river) or *nada* (big river) is called *nādeya*.

नादेयमुदकं रुक्षं वातल लघु दीपनम् ।

अनभिष्यन्दि विशदं कटुक कफपित्तजित् ॥ ३१ ॥

<sup>32</sup>

This is ununctuous, aggravator of *rāyu*, light, digestive stimulant, *anabhisyandi* (which does not obstruct the channels of circulation), *viśada* (non-slimy) and pungent. It alleviates *kapha* and *pitta*.

नदा शीघ्रप्रवाहाश्च सर्वा याश्चामलोदकाः ।

गुर्व्यः गैवालसछन्ना मंदगाः कलुपाश्च याः ॥ ३२ ॥

[भावप्रकाशः वारिवर्ग १३ः ३३-३४]

All rivers which have a strong flow carry pure water. The water of the river which flows very slowly, is heavy. It is covered with moss etc. and its water is not pure.

‘नदीसरस्तडागम्थे

कूपप्रस्तवणादिजे

।

उदके देशभेदेन गुणान् दोषांश्च लक्षयेत् ॥ ३३ ॥

### Other Varieties

The good and bad qualities of the water of rivers, lakes, ponds, wells and springs should be determined on the basis of the attributes of the land in which they are situated.

विद्यार्थमूर्मि निम्नां यन्महत्या धारया स्वेत् ।  
३३

तत्रोयमौद्धिद नाम भिषजः प्राक्तना जगुः ॥ ३४ ॥

### *Audbhida (Water coming out from earth)*

The water which comes out in a strong current by penetrating the low lying land is called *audbhida* by ancient physicians.

ओदिभदं वारि पित्तधनमविदाह्यतिशीतलम् ।

प्रीणनं मधुर बल्य ईषद्वातकर लघु ॥ ३५ ॥

The *audbhida* type of water alleviates *pitta*. It does not produce burning sensation. It is exceedingly cold, refreshing, sweet and strength promoting. It is a mild aggravator of *vāyu* and is light.

शैलसानुस्ववद्वारिप्रवाहो निर्भरो मतः ।  
३४

सानु प्रस्त्रवण चापि तज्जल नैर्भर भवेत् ॥ ३५ ॥

### *Nirjhara (Water from Spring)*

The water that flows from the peak of the mountain is called *nirjhara*. The water of the spring that is found in the peak is also called *nirjhara*.

नैर्भर रुचिकृत्त्वीरं कफच्छं दीपन लघु ।

मधुरं कटुपाकं च वातलं चातिपित्तकृत् ॥ ३६ ॥

The water of *nirjhara* is appetiser, alleviator of *kapha*, digestive stimulant, light, sweet in taste and pungent in *vipāka*.

It aggravates *vāyu* and excessively aggravates *pitta*.

नद्याः शैलवराच्चापि म्रुतमेकत्र संस्थितम् ।

कुमुदांभोजसंछन्न वारि मारसमुच्यते ॥ ३५ ॥

### *Sārasa* (Water of pond)

The water that flows down from the big mountain and gets accumulated in the valley is called *sārasa*. It is covered with *kumuda* and *padma*.

सारसं सलिलं बल्यं तृष्णाद्धनं मधुरं लघु ।

37

तुवरं रोचनं रुक्षं बद्धमूत्रमलं शुचिः ॥ ३६ ॥

The *sārasa* type of water is strength promoting, alleviator of *trṣṇā* (morbid thirst), sweet, light, astringent, appetiser and un-unctuous. It causes retention of urine and stool. It is pure.

अल्पं सरः पत्त्वलं स्याद्यत्र दक्षिणगे रवौ ।<sup>38</sup>

न निष्ठति जलं किञ्चित्तत्रत्य वारि पात्वलम् ॥४०॥

### *Pālvala* (Water of small pond)

A small pond is called *pālvala*. During the southern solstice when the sun moves towards a southerly direction, these small ponds get dried. The water of these small ponds is called *pālvala*.

पात्वल वार्यभिष्यन्दि गुरु म्वादु त्रिदोषकत् ।

This water is *abhisyandi* (which obstructs the channels of circulation), heavy and sweet. It aggravates all the three *dosas*.

प्रशस्तभूमिभागस्थ नैकसवत्सरोपितम् ।

मूनिभिः किल तत्तोयं ताडागमिति कीर्तितम् ॥ ४१ ॥

### *Tāḍāga (Water from lake)*

The water that gets accumulated for many years in a plain land is called *tāḍāga* by the sages.

39

ताडागमुदकं स्वादुः कषायं कटूपाकि च ।  
वातलं बद्धविष्मूत्रमसृक्पित्तकफापहम् ॥ ४२ ॥

The water of *tadāga* is sweet and astringent in taste and pungent in *vipāka*. It aggravates *vāyu*. It causes retention of stool and urine. It alleviates vitiation of blood, *pitta* and *kapha*.

शिलादिभिरबद्धो यः सतीर्था वापिकाकृति ।  
सगर्तः कथितश्चुण्डस्तज्जलं चौण्डमुच्यते ॥ ४३ ॥

### *Cañda water*

The receptacle of water dug in the earth of the size of a *vāpi* (big well) which has no boundary wall of stone and which has a staircase to go down is called *cunda*. Its water is called *cañda*.

40

चौण्डयं नीरं वक्त्रिकरं रुक्षं कफहरं लघु ।  
मधुरं पित्तनुद्रुच्यं पाचनं विशादं मतम् ॥ ४४ ॥

This water stimulates digestion. It is ununctuous, alleviator of *kapha*, light, sweet, alleviator of *pitta*, appetiser, carminative and *viśada* (non slimy).

“पाषाणैरिष्टिकाभिर्द्वास्याद्या तु कूपवत् ।  
वापी सा खलु विज्ञेया कृतसोपानपडित्तका ॥४५॥

### *Vāpi water*

The water reservoir which is like a well, which has a boundary wall of stone or brick and which has a staircase to go down, is called *vāpi*.

वाप्यं क्षारं जलं पित्तकरं वातकफापहम्  
तदेव यदि मिष्टं स्यात्तदा पित्तानिलापहम् ॥ ४६ ॥

The water of the *vāpi* is alkaline. It aggravates *pitta* and alleviates *vāyu* as well as *kapha*. If this water is sweet in taste then it alleviates *pitta* and *vāyu*.

भूमौ खातोऽपविस्तारो गाम्भीयणादिकोभृशम् ।  
इष्टिकादिनिवद्धश्च स कूप इति कीर्तिः ॥ ४७ ॥”<sup>41</sup>

### *Kūpa* water

The water reservoir prepared by digging earth which has no wide opening but which is very deep and which has a boundary wall of bricks is called *kūpa* (well).

‘कौपं पयो यदि स्वादु त्रिदोषधनं हितं लघु ।

तत्क्षारं कफवातधनं दीपनं पिनकृत्परम्’ ॥ ४८ ॥

[भावप्रकाशः वारिवर्ग १३ : ४६]

If the water of this well is sweet in taste, then it alleviates all the three *dosas*. It is wholesome and light. If the taste of this water is alkaline, then it alleviates *kapha* and *vāyu*. It is a digestive stimulant and it aggravates *pitta*.

‘नद्यादिनिकटे भूमिर्या भवेद्वालुकामयी ।  
उद्भाव्यते ततो यत्तु तज्जलं विकिरं विदुः ॥ ४९ ॥

### *Vikira* water

The water that is taken out by digging small hole in the sandy river bed is called *vikira*.

विकिरं शीतलं स्वच्छं निर्दोषं लघु च स्मृतम् ।

तुवरं स्वादु पित्तधनं क्षारं तत्पित्तलं मनाक् ॥ ५० ॥

This water is cooling, pure, free from defects and light.

If it is either astringent or sweet then it alleviates *pitta*. If it is alkaline then it slightly aggravates *pitta*.

<sup>42</sup> कैदार क्षेत्रमुद्दिष्ट कैदारं तज्जलं भवेत् ।

### Kedāra water

*Kedāra* means a field. The water of the field is called *kaidāra*.

कैदारं वार्यभिष्यन्दि मधुर गुरु दोषकृत् ॥ ५१ ॥

This water is *abhisyandi* (which obstructs the channels of circulation), sweet and heavy. It aggravates *dosas*.

<sup>44</sup> वार्षिक तदहवृष्टं भूमिष्ठमहित जलम् ।  
त्रिरात्रमुषितं तत् प्रसन्नमसृतोपमम् ॥ ५२ ॥

### Rain water

The rain water which is collected from the ground on the same day is unwholesome. If it remains on the ground for three nights then it becomes clear and acts like ambrosia.

<sup>45</sup> हेमन्ते सारसं नीरं ताडाग वा गुणावहम् ।  
<sup>46</sup> शिशिरेऽपि हितं तोय मारस वा तडागजम् ॥ ५३ ॥  
<sup>47</sup> वसन्तग्रीष्मयोः कौप्यं वाप्य वा नैर्भरं जलम् ।  
नादेयं वारि नादेयं वसन्तग्रीष्मयोर्बुधैः ॥ ५४ ॥

[भावप्रकाशः वारिवर्गं १३ : ५५-६०]

<sup>49</sup> 'विषवत्पत्रपुष्पादिदुष्टनिर्झरयोगतः:  
<sup>50</sup> औदिभदं वान्तरिक्षं वा वारि वर्षसु शस्यते ॥ ५५ ॥  
शस्तं शर्गदि नादेयं नीरमंशूदकं परम् ।

### Water in different seasons

In the *hemanta* (early winter) and *sīśira* (later part of winter) seasons the water of *saras* (big pond) and *taḍāga* (small pond) is useful. In spring and summer the water of a well, *vāpi* (big well) and *nirjhara* (spring) is useful. In the spring and summer seasons, river water should not be used because it gets polluted by poisonous leaves, flowers etc., and also by the polluted springs. During the rainy season, *audbhida* type of water (that comes out by piercing the earth) and the water that is collected directly from the sky (*āntarikṣa*) is useful. During autumn, river water and *amśūdaka* (described below) are useful.

51

दिवा रविकरैर्पूष्टं निशि शीतकरंशुभिः ।  
ज्येयमंशूदकं नाम स्तिग्धं दोषत्रयापहम् ॥ ५६ ॥  
अनभिष्यन्दिनिर्दोषमांतरिक्षजलोपमम् ।  
बल्यं रसायनं मेघं शीतं लघु सुधासमम् ॥ ५७ ॥

### *Amśūdaka*

The water which is exposed to the sun's rays during the day time and the moon's rays during the night time is called *amśūdaka*.

It is unctuous. It alleviates all the *dosas*. It is *anabhiṣyandi* (which does not obstruct the channels of circulation) and free from defects. It is like *āntarikṣa jala* (water collected directly from the sky). It is strength promoting, rejuvenating, intellect promoting, cold and light. It is like ambrosia.

अन्यच्च :

52

शरदि स्वच्छमुदक[म]गस्त्यस्याखिलं हितम् ।

### Another view

The clean water of autumn which is impregnated with the rays of *agastya* (star canopus) is always useful.

### अथ वृद्धसुश्रुतमतम् :

पौषे वारि सरोजातं माघे तत्तु तडागजम् ।  
 53 54  
 फालगुने कूपसंभूतं चैवे चौण्ड्य हितं मतम् ॥ ५८ ॥  
 55  
 वैशाखे नैर्भरं नीरं ज्येष्ठे शस्तं तदौदिभदम् ।  
 आषाढे शस्यते कौपं श्रावणे दिव्यमेव च ॥ ५९ ॥  
 56  
 भाद्रे कौपं पयः शस्तमाश्विने चौण्ड्यमेव च ।  
 57  
 कार्त्तिके मार्गशीर्पे च पयोमात्रं प्रशस्यते ॥ ६० ॥

### Water in different months according to *Vṛddha Susruta*

In the month of *pausa* (December–January) the water of *saras* (big pond) is useful. In the month of *māgha* (January–February) the water of *taḍāga* (small pond) is useful. In *phālguna* (February–March) well water is useful. In *caitra* (March–April) the water of *cauṇḍya* (a big well without a boundary wall) is useful. In *vaiśākha* (April–May) spring water is useful. In *jyeṣṭha* (May–June) *audbhida* (the water that comes out penetrating the earth) is useful. Well-water is useful in *āśādha* (June–July) and the water collected directly from the sky (*divya*) is useful in *śrāvana* (July–August). In *bhādrapada* (August–September) well-water is useful and in *āśvina* (September–October) the water of *cūḍa* (big well without any border wall) is useful. In *kārtika* (October–November) and *mārgaśīrsa* (November–December) all types of water are useful.

### अथ जलोद्धरणकाल :

भौमानाभम्भसां प्रायो ग्रहणं प्रातरिष्यते ।  
 58 59  
 शीतलं निर्मलत्वं च यतस्तेषां परो गुणः ॥ ६१ ॥

### Time of Collection

All types of water available on the ground should be collected in the early morning because during this time they are extremely cold and clean.

६०  
अत्यस्तुपानान्तविपच्यतेऽन्मनस्तुपानाच्च स एव दोषः ।  
६१

तस्मान्तरे वह्निविवर्द्धनाय मुहुर्मुहुर्वारि पिवेदभूरि ॥६२॥'

[ भावप्रकाशः वारिवर्ग १३ : ६१-६६ ]

### Mode of intake

Taking water in excess or not taking any water—both affect the process of digestion of food. Therefore, with a view to promoting the power of digestion, a person should take water in small quantities very frequently.

चन्द्रकान्तोद्भव रुक्षं विषपित्तजवरापहम् ।

[ माधवद्रव्यगुणः तोयवर्ग १५ : ११ ]

### Candrakānta water

The water collected by moon stone (*candrakānta*) is ununctuous. It cures *visha* (poisoning), aggravation of *pitta* and *jvara* (fever).

सामुद्रमुदकं विस्त लवण सर्वदोषकृत् ॥ ६३ ॥

### Sea-water

The water of the sea is *visra* (foul smelling) and saline. It aggravates all the *dosas*.

६२  
नद्यः पाषाणविच्छिन्नक्षुभिताभिहतोदकाः ।

६३  
मलयप्रभवाँ याश्च तासामस्मीऽमृतोपमस् ॥ ६४ ॥

### River water

The rivers which pass in a strong current through stones and those whose source is in the Malaya mountain—their water is like ambrosia.

पश्चिमाभिमुखा याश्च पथ्यास्ता निर्मलोदकाः ।

६४  
प्रायो मृदुवहा गुव्यो याश्च पूर्वसमुद्गाः ॥ ६५ ॥

65

पारिजात्रभवा याश्च विन्ध्यसह्यभवाश्च याः ।

शिरोहृद्रोगकुष्ठानां हेतवः श्लीपदस्य च ॥ ६६ ॥

The rivers which flow towards the west generally carry clean water. Those flowing towards the sea of the east are generally of slow current and their water is heavy. Rivers originating from *Parijātra*, *Vindhya* and *Sahya* mountains carry water which causes *śiraroga* (diseases of head), *hrdroga* (diseases of heart), *kuṣṭha* (obstinate skin diseases including leprosy) and *ślipada* (filariasis).

66

चन्द्रोर्ककरसस्पृष्ट वायुना स्फालित च यत् ।

पर्वतोपरि यद्वारि सम पौरंदरेण तत् ॥ ६७ ॥

[ माधवद्रव्यगुण. तोयवर्ग १५ १८-२३ ]

The water at the top of a mountain which is exposed to the rays of the sun and the moon, and strong currents of wind is like ambrosia (lit. suitable for Indra).

कीटमूत्रपुरीषाण्डशावकादिप्रदूषितम् ।

तृणपर्णोत्कर्युर्क्तं कलुषं विषदूषितम् ॥ ६८ ॥

योऽवगाहेत वर्षसु पिवेद्वापि नव जलम् ।

वाह्याम्यन्तरतोरोगान् लभतेऽसौ न संशयः ॥ ६९ ॥

### Polluted water

The water which is mixed with the urine, stool, egg or embryo of insects, grass, leaves and poisons, and which is freshly collected on the ground should not be used either for a bath or for drinking. By doing so, the person falls a victim to a number of diseases—both external and internal. There is no doubt about it.

68

'मूच्छापित्तोष्मदाहेषु विषे रक्ते मदात्यये ।

अमे श्रमे विदर्घेऽन्ते तमके वमयोः तथा ।

ऊर्ध्वगे रक्तपित्ते च शीतमस्मः प्रशस्यने ॥ ७० ॥

### Cold water

Cold water is useful in *mūrchā* (fainting), vitiation of *pitta*, *usmā* (excessive hot feeling), *dāha* (burning syndrome), *viṣa* (poisoning), vitiation of blood, *madūtyaya* (alcoholism), *bhrama* (giddiness), *śrama* (physical fatigue), after digestion of food, in *tamaka* (asthma), *vami* (vomiting) and in *urdhvaga rakta pitta* (bleeding through various orifices in the head).

अथ तन्निषेधः

पाश्वं गूले      प्रतिश्याये      वातरोगे      गलग्रहे ।  
<sup>69</sup>

आध्माने स्तिमिने कोष्ठे सद्यः शुद्धौ नवज्वरे ॥ ७१ ॥

अरुचिग्रहणीगुल्मश्वामकासेपु  
<sup>70</sup>      विद्रब्धौ ।

हिक्काया स्नेहपीते च शीताम्बु परिवर्जयेत् ॥ ७२ ॥  
<sup>71</sup>

### Prohibition

Cold water should not be used in *pārśva śūla* (pain in the sides of the chest), *pratiśyāya* (cold), diseases of *vāyu*, *gala graha* (obstruction in the throat), *ādhmāna* (flatulence), *stīmita koṣṭha* (absence of peristaltic movement in the intestine), *sadya śuddhi* (immediately after the purification therapy), *nava jvara* (beginning stage of fever), *aruci* (anorexia), *grahaṇī* (sprue syndrome), *gulma* (phantom tumour), *śvāsa* (asthma), *kāsa* (bronchitis), *vidradhi* (abscess), *hikkā* (hiccup) and *snehapāna* (immediately after oleation therapy).

आरोचके प्रतिश्याये प्रसेके श्वयथौ क्षये ।  
<sup>72</sup>

मंदाग्नावुदरे कुष्ठे ज्वरे नेत्रामये तथा ॥ ७३ ॥  
<sup>73</sup>

व्रणे च मधुमेहे च पानीयं मन्दमाचरेत् ।  
<sup>74</sup>

In *arocaka* (anorexia), *pratiśyāya* (cold), *praseka* (saliva-

tion), *śvayathu* (oedema), *kṣaya* (consumption), *agnimāndya* (indigestion), *udara* (obstinate abdominal diseases including ascitis), *kuṣṭha* (obstinate skin diseases including leprosy), *jvara* (fever), *netrāmaya* (eye disease), *vraṇa* (ulcer) and *madhumeha* (diabetes mellitus) one should take less quantity of water.

जीवनं जीविनां जीवो जगत्सर्वं तु तन्मयम् ।

75              76

अतोऽस्यन्तं नृपायां ज्ञैर्न क्वचिद्वारि वार्यते' ॥ ७४ ॥

[भावप्रकाशः वारिवर्गे १३ : ७०-७४]

'तृष्णितो मोहसायाति मोहात्प्राणान्विमुड्चति ।

77              78

अतः सर्वस्ववस्थासु न क्वचिद्वारि वार्यते ॥ ७५ ॥'

[भावप्रकाशः वारिवर्गे १३ : ७६]

Water is the life of all living creatures and the entire world is pervaded by water. Therefore, when a person is extremely thirsty then giving water is not prohibited. If water is not given, then the thirsty person becomes unconscious and succumbs to death. Therefore in all circumstances water is never prohibited.

79

'यत्क्वाथ्यमानं' निर्वेगं निःक्षेपं निर्मलं भवेत् ।'

80

[माधवद्रव्यगुणः तोयवर्गे १५ : ४१]

तत्तोयं दोषहृत्सर्वं दीपनं पाचनं लघु ।

### Boiled water

The water which is boiled and when the boiling is over and the foam subsides, it is cleaned, then it alleviates all the *doṣas*. It is digestive stimulant, carminative and light.

81

तत्पादहीनं वातचमर्द्धहीनं तु पित्तनुत् ॥ ७६ ॥

[माधवद्रव्यगुणः तोयवर्गे १५ : ४२]

त्रिपादहीनं श्लेष्मधनं संग्राह्यग्निप्रदं लघु ।

When it is reduced to three-fourth after boiling, it alleviates *vāyu*. When it is reduced to half by boiling, it alleviates *pitta*. When it is reduced to one-fourth after boiling, it alleviates *kapha* and it becomes constipative, digestive stimulant and light.

82  
‘अद्विग्नाटं यत्तोयं तदुष्णोदकमुच्यते ॥’ ७७ ॥

[ माधवद्रव्यगुणः तोयवर्ग १५ : ४१ ]

उष्णोदक सदा पथ्यं श्वासकासज्वरात्मिजित् ।

कफवातामदोपघ्नं पित्तघ्नं वस्तिशोधनम् ॥ ७८ ॥

‘भिनति श्लेष्मसंधातं मारुतं चापकर्षति’ ।

83  
अजीर्णं जरयत्याशु पीतमुष्णोदकं निशि’ ॥ ७९ ॥

### Hot water

The water which is reduced to half after boiling and which is hot is called *uṣṇodaka*. This hot water is always wholesome and it cures *svāsa* (asthma), *kāsa* (bronchitis), *jvara* (fever), aggravation of *kapha* and *vāyu*, *āma* and aggravation of *pitta*. It cleanses the urinary bladder and gets detached the adhered *kapha*. It helps in the elimination of *vāyu*. When hot water is taken at night, it removes indigestion.

पादशेषं तु तत्तोयं आरोग्यम्बु नदुच्यते ।

आरोग्यम्बु सदा पथ्यं श्वासकासकफापहम् ॥ ८० ॥

सद्यो ज्वरहरं भेदी दीपनं पाचनं लघु ।

84  
आनाहपांडुशूलाशो—गुलमशोथोदरापहम् ॥ ८१ ॥

### Ārogyāṁbu

When the water is boiled and reduced to one-fourth, it is called *ārogyāṁbu* (healthy water). It is always wholesome. It cures *svāsa* (asthma), *kāsa* (bronchitis) and aggravation of *kapha*. It instantaneously reduces fever. It is purgative, digestive

stimulant, carminative and light. It cures *ānāha* (flatulence), *pāṇḍu* (anemia), *śūla* (colic pain), *arśas* (piles), *gulma* (phantom tumour), *śotha* (oedema) and *udara* (obstinate abdominal diseases including ascitis).

उष्णं तदग्निजननं लघवलं वस्तिशोधनम् ।  
 पार्श्वरुक् पीतं साध्मानं हिक्कानिलकफापहम् ॥८२॥  
 अस्तं तृष्णामशूलेषु तदशुद्धौ नवज्वरे ।

When the *ārogyāmbu* is hot, it stimulates digestive power. It is extremely light. It cleanses the urinary bladder. It cures *parśvaruk* (pain in the sides of the chest), *adhmāna* (flatulence), *hikkā* (hiccup) and aggravation of *vāyu* and *kapha*. It is useful in *trṣā* (morbid thirst), *āma*, *śūla* (colic pain), *aśuddhi* (when the purificatory therapy has not acted properly) and *nava jvara* (beginning stage of fever).

दाहातीसारपित्तासृक्—मूच्छामद्यविषार्तिषु ॥ ८३ ॥  
 कफजे वातजे रोगे तृष्णाछदिभ्रमादिषु ।  
 'मद्यपानसमुद्भूते रोगे वित्तोच्छ्रुते तथा ।  
 सन्निपातसमुत्थे च शृतं शीतं प्रशस्यते ॥' ८४ ।

[ माधवद्रव्यगुणः तोयवर्ग १५ : ३३-३४ ]

When the *ārogyāmbu* becomes cold, it is called *śīta sīta*. This cold water is useful in *dāha* (burning syndrome), *atisāra* (diarrhoea), vitiation of *pitta* and blood, *mūrcchā* (fainting), *madya* (alcoholism), *visa* (poisoning), diseases caused by *kapha* and *vāyu*, *trṣṇā* (morbid thirst), *chardi* (vomiting), *bhrama* (giddiness), diseases caused by excessive intake of alcohol, excessive vitiation of *pitta* and *sannipāta* (when all the three *doṣas* are vitiated simultaneously).

शृताम्बु नत् त्रिदोषच्चं यदन्तवाष्पशीतलम् ।  
 अरूक्षमनभिध्यन्दि कृमितट्जवरहृलघु ।

The boiled water which is cooled along with its steam alleviates all the three *dosas*. It is not un-unctuous and it does not obstruct the channels of circulation. It cures *krmī* (parasitic infection), *tr̄t* (morbid thirst) and *jvara* (fever). It is light.

‘धारशीतेन विष्टम्भी दुर्जरं पवनाहनम् ॥’ ८५ ॥

[ माधवद्रव्यगृणः तोयवर्ग १५ : ४३ ]

When the boiled water is cooled by pouring over another container, it becomes constipative and difficult of digestion because during this process the water comes in contact with a lot of air.

‘दिवाशृतं तु यत्तोयं रात्रौ तद् गुस्तां ब्रजेत् ।  
८९

रात्रौ शृतं दिवा तद्वद्गुरुत्वमधिगच्छति ॥’ ८६ ॥

[ माधवद्रव्यगृणः तोयवर्ग १५ : ४४ ]

If the water is boiled during the day time and kept overnight, it becomes heavy. Similarly, if water is boiled at night and kept till the day time, then it becomes heavy.

पानीयं न तु पानीय पानीयेऽन्यप्रदेशे ।

अजीर्णे क्वथितं चामे पक्वे जीर्णे च नेतरत् ॥ ८७ ॥

Water of another place should not be taken when there is indigestion and formation of *āma*. It should be taken only when it is properly boiled and not otherwise.

‘स्निग्धं स्वादु हिम हृद्यं द्रीपनं वस्तिशोधनम् ।

९० रक्तपित्तपिपासाद्य नालिकेरोदकं गरु ।

### Coconut water

The water of tender coconuts is unctuous, delicious, cooling, cardiac tonic and digestive stimulant. It cleanses the urinary bladder and cures *raktapitta* (a disease characterised by bleeding from different parts of the body) and *pipāsā*

(morbid thirst). It is heavy.

तदेव जीर्ण विष्टमिभ गुरु पित्तकरं स्मृतम् ॥' ८८ ॥

[माधवद्रव्यगुणः तोयवर्ग १५ : ४६-५०]

The water of the matured coconut causes wind formation in stomach. It is heavy and it aggravates *pitta*.

भक्तादौ सलिलं पीतं कासमन्दाग्निदोषकृत् ।

मध्ये तु दीपनं श्रेष्ठमन्ते स्थौल्यकरं परम् ॥ ८९ ॥

### Time of taking water

Water taken before eating food causes *kāsa* (bronchitis) and *agnimāndya* (suppression of the power of digestion). When it is taken during the process of eating, it stimulates the power of digestion. If, however, it is taken after the completion of the process of eating, then it causes *sthaulya* (adiposity).

अजीर्ण भेषजं वारि जीर्णेऽन्ने च बलप्रदम् ।

अमृतं भोजनाद्दें तु भोजनोपरि तद्विषम् ॥ ६० ॥

If there is indigestion water works as a medicine. When there is proper digestion, intake of water promotes strength. When taken in the middle of a meal it works like ambrosia and when taken after a meal, water works like a poison.

‘अत्यम्बुपानान्तं विपच्यतेऽन्नमनम्बुपानाच्च स एव दोषः ।

तस्मान्नरो वह्निविवर्धनाय मुहुर्मुहुर्वारि पिवेदभूरि ॥६१॥’<sup>91</sup>

[माधवद्रव्यगुणः तोयवर्ग १५ : ५३]

If water is taken in excess or if water is not taken at all, then it hampers the process of digestion. Therefore with a view to promoting the power of digestion, a person should take small quantities of water very frequently.

यत्तु व्यापनं [तत्] न ग्राह्यम् ॥ ६२ ॥

### Water pollution

Polluted water should not be used.

तस्य लक्षणानि—

‘यत्पंकजैवालतृणपद्मपत्र प्रभृतिभिरवच्छन्तं  
<sup>92</sup>

रविशशि-

किरणानिलैर्भिजुष्टं गन्धवर्णरसोपसृष्टं तद्व्यापकम्’ ॥६३॥

[सुश्रुतःसूत्र ४५ : ११]

The signs and symptoms of polluted water are as below :

The water which is mixed with mud, moss, grass, lotus leaf etc., which is not exposed to the rays of the sun and the moon and wind and which has manifested smell, colour and taste, is called polluted.

अनार्द्धवं वाषिकमपि प्रथमं तच्च भूमिगम् ।

व्याप-मिति जानीयात्सर्वदोषप्रकोपणम् ॥ ६४ ॥

The water collected of unseasonal rain or the water collected from the ground immediately after rain is also polluted. It aggravates all the *dosas*.

‘तस्य स्पर्शरूपरसगन्धवीर्यविपाकदोषा. संभवन्ति ।  
<sup>93</sup>

तत्र खरता पैच्छल्यमौष्य दन्तग्राहिता च स्पर्शदोषाः ।  
<sup>94</sup>

पक्सिकताशैवालवद्वर्णता रूपदोषाः ।

Polluted water has defects of touch, colour, taste, smell, *viryā* (potency) and *vipāka* (taste after digestion).

Roughness, sliminess, heat and sticking to teeth—these are the defects in touch. The appearance of mud, sand and moss, and variegated colour are the defects in colour.

व्यक्तरसता रसदोषः । अनिष्टगन्धता गन्धदोषः । यदुप-

युक्तं चिराद्विपच्यते तृष्णागौरवशूलकफप्रसेकानापाद-

यति सवीर्यदोषः । यदुपयुक्तं चिराद्विपच्यते विष्टंभयति

वाशनं [स विपाकदोष इति] । यस्तु व्यापनं पिबति

स नानाविकारानाप्नोति ॥ ६५ ॥

Manifestation of taste is the defect in taste.

The presence of a foul smell is the defect in smell.

When water is taken, if it gets digested after a long time and if it produces thirst, heaviness, colic pain and salivation, then these are the defects in potency.

If water gets digested very late and causes fermentation of the food, then it should be determined that the water has the defect of *vipāka*.

A person who takes defective water succumbs to many diseases.

सप्त कलुषस्य प्रसादनानि भवन्ति—कतकगोमेदविसग्र-

न्थशैवालमूलवस्त्राणि मुक्तामणिश्चेति ॥

शीतलीकरणानि प्रवातस्थापनमुदकप्रक्षेपणं यष्टिका-

भ्रामणम् वीजनं वस्त्रोद्धरणं च वालुकाप्रक्षेपणम्

<sup>९६</sup> शिक्ष्यावलम्बनं चेति ॥ ६६ ॥

[सुश्रुतः सूत्र ४५ : ११, १७, १६]

Water pollution can be corrected by seven items, viz., (1) *kataka*, (2) *gomedā*, (3) *visa granīhi*, (4) *śaivāla mūla*, (5) *vastra* (cloth), (6) *mukta* (pearl) and (7) *maṇi* (jewel).

For cooling the water, the container should be kept in an airy place, water should be cooled over the container, the water should be stirred with the help of a stick, it should be fanned, the container should be covered with a piece of cloth, sand should be poured over water and the container should be kept hanging on a *sikya*.

पादावशेषं सनिलं ग्रीष्मे शर्दि शम्यते ।'

हिमेऽर्द्धं शेष शिंशिरे तथा वर्षावसन्तयोः ॥ ६३ ॥

### Boiling in different seasons

During summer and autumn seasons, water which is boiled and reduced to one-fourth is useful. During the remaining seasons, viz., *hemanta* (early winter), *śīśira* (later part of winter), rainy season and spring season, water boiled and reduced to half is useful.

### कश्चित् :

वसुगन्धेषु वाणेषु वेदेषु त्रिषु पक्षयोः ।

एकभागावशेष स्यादस्तु वर्षादिषु क्रमात् ॥ ६४ ॥

### Another view

During the rainy season, autumn, *hemanta* (early winter), *śīśira* (later part of winter), spring and summer, water to be used should be boiled and reduced to 6/8 (*vasu*), 5/8 (*vāṇa*), 4/8 (*veda*), 3/8 (*tri*), 2/8 (*pakṣa*) and 1/8 (*ekabhāga*) respectively.

अत्र यथा दोपाणां हीनता प्रौढता तथा व्यवस्था कल्पनीया ॥ ६५ ॥

In this context, however; the exact nature of processing should be determined on the basis of the diminution and aggravation of the *doṣas*.

### अथ निर्दोषीकरणानि :

व्यापन्नमपि पानीय ववर्थितं सूर्यतापितम् ।

सुवर्णं रजतं लोहं पाषाणं सिकता मृदम् ॥ १०० ॥

भृशं संताप्य निवर्प्य सप्तधा साधितं तथा ।

कर्पूरजातीपुन्नागपाटलादिषु वासितम् ॥ १०१ ॥

सुचि<sup>97</sup> सान्द्रपटे स्नाव्यं क्षुद्रजन्तुभिरक्षितम् ।

स्वच्छं कतकमुक्ताद्यैः शुद्धं दोषापहं भवेत् ॥ १०२ ॥

### **Removal of pollution**

For the removal of pollution, the boiled water should be exposed to the sun's rays and in this water hot pieces of gold, silver, iron, stone, sand or clod of earth should be immersed seven times. To this water fragrant things like *karpūra*, *jātī*, *punnāga*, *pāṭalā* etc. should be added. This should then be filtered with the help of a clean and compact piece of cloth. It should be protected from small insects. In the vessel containing this clean water, *kataka*, pearl etc. should be added. This process corrects pollution.

आमं जलं जीर्यति याममात्रं तदर्द्धमात्रं शृतशीतलं च ।

तदर्द्धमात्रं तु शृतं कदुष्णं पयः प्रपाके त्रय एव कालाः ॥१०३॥

### **Time taken for digestion**

Unboiled water gets digested in one *yāma* (three hours). The water which is boiled and cooled takes one and a half hours for digestion. The water which is boiled and warm gets digested in forty five minutes. These are the three different times for digestion of water.

॥ इति वारिवर्गः ॥

Thus end the groups dealing with different types of water.

### **NOTES AND REFERENCES**

1. द्रष्टव्यम् भावप्रकाशः वारिवर्ग 13 : 2 ।
2. चतुर्धा इति द्वितीयपुस्तके पाठः ।
3. यावत्यन्ति इति द्वितीयपुस्तके पाठः ।
4. नो इति द्वितीय पुस्तके पाठः ।
5. आकाशगड्गासम्बन्ध इति आकरे पाठः ।

6. प्रायो वर्षति वारिदः इति आकरे पाठः ।
7. सर्वं था इति आकरे पाठः ।
8. तथैव इति आकरे पाठः ।
9. स्थापिते इति आकरे पाठः ।
10. द्रष्टव्यम् भावप्रकाशः वारिवर्ग 13 : 14 ।
11. दिव्यमण्याश्चिवनं विना इति आकरे पाठः ।
12. दिव्यवाच्यग्निमयोगात्महताः इति आकरे पाठः ।
13. पाषाणखण्डवच्चापस्ताः इति आकरे पाठः ।
14. करकाजं इति आकरे पाठः ।
15. दारुणं इति आकरे पाठः ।
16. अपि नद्याः इति आकरे पाठः ।
17. वह्निरापस्तदुद्भवाः इति आकरे पाठः ।
18. रापश्चतद्भवाः इति द्वितीय पुस्तके पाठः ।
19. नाः इति आकरे पाठः ।
20. स्मृताः इति आकरे पाठः ।
21. तुपाराम्बु हिमं रूक्षं स्यादुवातलपित्तलम् इति आकरे पाठः ।
22. कफोसस्तम्भकण्ठाग्निमेहगण्डादिरोगनुत् इति आकरे पाठः ।
23. हिमाम्बु शीतं पित्तधनं गुरु वातविवर्द्धनम् इति आकरे पाठः ।
24. औवानिलघूमेरितमम्बु इति आकरे पाठः ।
25. कथ्यते सद्भिः इति आकरे पाठः ।
26. द्रष्टव्यम् भावप्रकाशः वारिवर्ग 13 : 24 ।
27. द्वैविध्यमायातम् इति द्वितीयपुस्तके पाठः ।
28. दोषगुणान्वितम् इति आकरे पाठः ।
29. घनं इति आकरे पाठः ।
30. वह्निहृत्कफकृद्दृद्य इति आकरे पाठः ।
31. रोचनं तृष्णादाहदोषत्रयप्रणुत् इति आकरे आकरे पाठः ।
32. कफपित्तनुत् इति आकरे पाठः ।
33. वदन्तीति महर्षयः इति आकरे पाठः ।
34. भरः इति आकरे पाठः ।

35. स तु प्रस्तवणश्चापि तत्रत्यं नैर्भरं जलम् इति आकरे पाठः ।
36. स्यादपित्तलम् इति आकरे पाठः ।  
च न पित्तकृत् इति षष्ठपुस्तके पाठः ।
37. बद्धमूत्रबलं इति षष्ठपुस्तके पाठः ।
38. स्याद्यचन्द्रकर्षगेरवौ इति द्वितीयपुस्तके पाठः ।
39. स्वादुपाकि इति षष्ठपुस्तके पाठः ।
40. कफकरं इति षष्ठपुस्तके पाठः ।
41. द्रष्टव्यम् भावप्रकाश वार्तिवर्ग १३ : ४६-४८ ।
42. केदारः इति आकरे पाठः ।
43. स्मृतम् इति आकरे पाठः ।
44. भूमिस्थमहितं इति आकरे पाठः ।
44. तोयं इति आकरे पाठः ।
46. वाहित स्मृतम् इति आकरे पाठः ।
47. हेमन्ते विहितं तोयं शिशिरेऽपि प्रशस्यते इति आकरे पाठः ।
48. कौप इति आकरे पाठः ।
49. विषवद्वनवृक्षाणां पत्राद्यैर्दूषित यतः इति आकरे पाठः ।
50. ओदिभदं वाऽन्तरीक्षं वा कौपं वा प्रावृषि स्मृतम् इति आकरे पाठः ।
51. रविकर्जुष्टं इति आकरे पाठः ।
52. स्वच्छमुदयादगस्त्यस्याखिलं इति आकरे पाठः ।
53. फालगुणे इति द्वितीयपुस्तके पाठः ।
54. चौञ्ज्यं इति आकरे पाठः ।
55. तथोदिभदम् इति आकरे पाठः ।
56. चौञ्ज्यमेव इति आकरे पाठः ।
57. जलमात्रं इति आकरे पाठः ।
58. शीतत्वं इति आकरे पाठः ।
59. मतोगुणः इति आकरे पाठः ।
60. अत्यम्बुपानान्नविपच्यतेऽन्नं निरम्बुपानाच्च इति आकरे पाठः ।
61. वह्निविवर्धनाय इति द्वितीयपुस्तके पाठः ।
62. पाषाणविच्छिन्ना क्षुभिताभिहतोदकाः इति आकरे पाठः ।

63. मलयप्रभवाः याश्च इति आकरे पाठः ।
64. मृदुरवहा इति पष्ठपुस्तके पाठः ।
65. पारियात्रभवा इति आकरे च षष्ठपुस्तकयोः पाठः ।
66. चन्द्रार्ककरसंस्पृष्टं इति आकरे पाठः ।
67. मुहुः इति आकरे पाठः ।
68. मूच्छपित्तोष्णदाहेषु इति आकरे पाठः ।
69. लघु ग्रहे इति आदर्शपुस्तिकासु पाठः ।
70. अरुचिभ्रहणीगुल्मश्वासकासे च इति पष्ठपुस्तके पाठः ।
71. स्नेहपाने च इति आकरे पाठः ।
72. मन्देज्जनौ जठरे इति आकरे पाठः ।
73. मुखप्रसेके जठरे कुष्ठे नेत्राभये ज्वरे इति आकरे पाठः ।
74. पिवेत्पानीयमल्पक्रम् इति आकरे पाठः ।
75. नातोऽत्यन्तनिषेधे न कदाचिद्वारि वार्यते इति आकरे पाठः ।
76. मुधासु इति आदर्श पुस्तकेसु पाठः । तथा इति द्वितीयपुस्तके पाठः ।
77. तृपितो.....वार्यते पाठोऽयं पष्ठपुस्तके नोपलभ्यते ।
78. वारयेत् इति आकरे पाठः ।
79. तत्क्वार्यमानं इति आदर्शपुस्तिकासु पाठः ।
80. च यत् इति आकरे पाठः ।
81. वातघ्नमर्घहीनं इति द्वितीयपुस्तके पाठः ।  
वातघ्नमर्घहीन च पित्तजित इति आकरे पाठः ।
82. भवति इति आकरे पाठः ।
83. द्रष्टव्यम् माधवद्रव्यगुणः तोयवर्ग १५ : ३२-३३ ।
84. आनाहपाङ्गुशोफाशर्णो इति षष्ठपुस्तके पाठः ।
85. लघवं इति पष्ठपुस्तके पाठः ।
86. पित्तोत्थिते इति षष्ठपुस्तके पाठः ।
87. हितं पयः इति आकरे प.ठः ।
88. शृतशीतं त्रिदोषधन वाष्पान्तर्भाविशीतलम् इति आकरे पाठः ।
89. तु दिवसे गुरुत्वमधिगच्छति इति आकरे पाठः ।
90. वृत्तं पित्तपिपासघ्नं इति द्वितीयपुस्तके पाठः ।  
वृष्यं पित्तपिपासघ्नं इति आकरे पाठः ।

91. द्रष्टव्यम्—श्लोक-६२ ।
92. हृठ इति आकरे अधिकं पाठः ।
93. षट् इति आकरे अधिकं पाठः ।
94. स्पर्शदोषः इति आकरे पाठः ।
95. पाठोऽयं सुश्रुते नोपलभ्यते ।
96. वसुप्यज्ञेषु इति द्वितीयपुस्तके पाठः ।
97. क्षुद्रजन्तुन्निवर्जितं इति षष्ठपुस्तके पाठः ।
98. कनकमुद्गाद्यैः इति षष्ठपुस्तके पाठः ।
99. दोषापगं इति द्वितीयपुस्तके पाठः ।

## CHAPTER 15

रक्तशालिस्त्रिदोषधनश्चक्षुर्यः शुक्रमूत्रलं ।  
तृष्णौ ज्वोबलकृत्स्वर्यो हृद्यस्तदनु चापरम् ॥ १ ॥

*Rakta śāli (Oriza sativa Linn.)*

The red variety of *śāli* rice alleviates all [the three *doṣas*. It promotes eyesight and semen. It is diuretic. It causes thirst and promotes *ojas*, strength and voice. It is a cardiac tonic.

शीतो लघुस्त्रिदोषधनो मधुरो गौरसांक्षिकः ।

*Gaura sāṅkha (a variety of Oriza sativa Linn.)*

The white variety of *sāṅkha* rice is cooling and light. It alleviates all the three *doṣas* and it is sweet.<sup>1</sup>

किञ्चिद्दीनो गुरुस्तस्मादपरो रसपाकतः ॥ २ ॥

There is another variety of it which is slightly inferior in taste and *vipāka* and which is heavier than the former.

<sup>2</sup>  
महाशालिः परं वृद्यः कलमः इलेष्मपित्तहा ।

### *Mahā śāli and Kalama*

*Mahā śāli* type of rice is exceedingly aphrodisiac. *Kalama* variety of rice alleviates *kapha* and *pitta*.

मधुरश्चाम्लपाकश्च व्रीहिः पित्तकरो गुहः ॥ ३ ॥

### *Vrihi* (a variety of *Oryza sativa Linn.*)

The *vrihi* type of rice is sweet. It produces acidity during digestion. It aggravates *pitta* and is heavy.

अत्युष्णो वह्नभिष्यन्दि पाटनस्तु त्रिदोपकृत् ।

### *Pāṭala*

The *pāṭala* type of rice is very hot and is exceedingly *abhisyandi* (which obstructs the channels of circulation). It aggravates all the three *dosas*.

वापितं गुह तद्धार्यं किञ्चिद्दीनमवापितम् ।

रोपितं तु नवं वृष्यं पुराणं च लघु स्मृतम् ॥ ४ ॥

### Sowing and transplantation

The rice which is cultivated by sowing is heavy; otherwise it is slightly inferior in quality. The rice which is cultivated by transplantation is aphrodisiac when freshly harvested. When preserved for a long time, it becomes light.

३  
दरधीयाभवनौ जाताः शालयो लघुपाकिनः ।

४ ५  
कषाया बद्धविष्मूत्राः रक्षा श्लेषमापकर्जणः ॥ ५ ॥

### Cultivation

The *śāli* rice which is cultivated in a forest land after setting fire to the vegetation is light for digestion. It is astringent. It causes retention of stool and urine. It is un-unctuous and alleviator of *kapha*.

६  
स्थलजाः कफपित्तध्नाः कषायाः कटुकान्विताः ।

७  
किञ्चित्सतिक्तमधुगं पवनानलवर्द्धनाः ॥ ६ ॥

The *sāli* rice which is cultivated on plain ground alleviates *kapha* and *pitta*. It is astringent, pungent, slightly bitter and sweet. It aggravates *vāyu* and stimulates the power of digestion.

केदारा मधुगं वृष्या बल्याः पित्तनिवर्द्धनाः ।  
८  
ईष्टकपायाल्पमला गुरवः कफशुक्रलाः ॥ ७ ॥

The rice which is cultivated in the rice field is sweet, aphrodisiac, strength promoting and alleviator of *pitta*. It is slightly astringent and it produces less excreta. It is heavy. It produces more of *kapha* and semen.

रोप्यातिरोप्या लघवः शीघ्रपाका गुणोत्तराः ।  
९  
अदाहिनो दोषहरा बल्या मूत्रविवर्द्धनाः ॥ ८ ॥

The rice which is cultivated by repeated transplantation is light. It gets digested easily and is superior in quality. It does not cause burning sensation. It alleviates *doṣas*. It promotes strength. It is diuretic.

शालयः छिन्नरुद्धा ये रुक्षास्ते बद्धवर्चसः ।

तिक्ताः कषायाः पित्तध्नाः लघुपाकाः कफापहाः ॥ ९ ॥

[ माधवद्रव्यगुणः शालिवर्ग १६ : १ ६ ]

The rice which is grown after cutting the plant, is unctuous. It causes retention of stool. It is bitter and astringent. It alleviates *pitta*. It is light for digestion. It also alleviates *kapha*.

॥ इति शालयः ॥

Thus ends the group dealing with various types of rice.

## NOTES AND REFERENCES

1. रसस्तस्मादपरो इति षष्ठपुस्तके पाठः ।
2. कमलः इति द्वितीयपुस्तके पाठः ।
3. दग्धायामवनौ इति आकरे द्वितीयपुस्तके च पाठः ।
4. बद्धविष्णुन्ना इति आकरे पाठः ।
5. रुक्षाः इति आकरे पाठः ।
6. कटुकाश्रयाः इति आकरे पाठः ।
7. पवनानलवर्धना इति द्वितीयपुस्तके पाठः ।
8. ईषत्कषायाल्पवला इति षष्ठपुस्तके पाठः ।
9. विदाहिनो इति आकरे पाठः ।

## CHAPTER 16

श्यामाकः शोषणो रुक्षो वातलः अनेपमपित्तहा ।

*Syāmāka* (*Echinochloa frumentacea* Linn.)

*Syāmāka* is *śoṣana* (drying) and un-unctuous. It aggravates *vāta* and alleviates *kapha* and *pitta*.

तद्रूपं प्रियंगुनीवारकोरद्धवाः प्रकीर्तिता ॥ १ ॥

*Priyangu* (*Setaria italica* Beauv.), *Nīvāra* (a type of paddy) & *Koradūṣā* (*Paspalum scorbiculatum* Linn.)

*Priyangu*, *nīvāra* and *Koradūṣā* share the properties of *śyāmāka*.

रुक्षः शीतो गुरुः स्वादुः मरो विद्वातकृद्यवः ।

वृद्धयः स्थैर्यकरो मूत्रमेदःपित्तकफान् जयेत् ॥ २ ॥

पीनसश्वासकासोरुस्तम्भकंठासृगामयान् ।

*Yava* (*Hordeum vulgare* Linn.)

*Yava* is un-unctuous, cooling, heavy, sweet, laxative, producer of more of stool and flatus and aphrodisiac. It

produces *sthairyā* (steadiness) and reduces urine, fat, *pitta* and *kapha*. It cures *pīnasa* (chronic rhinitis), *svāsa* (asthma), *kāsa* (bronchitis), *urustambha* (which produces immobility of thigh) and diseases of the throat and blood.

३                    ४  
न्यूनो यवादनुयवो रुक्षोणो वंशजो यवः ॥ ३ ॥

### *Anuyava & Vaniśaja yava*

The *anuyava* is slightly inferior in quality in comparison to *yava*. The *yava* (fruit) of *vaniśa* (bamboo) is un-unctuous and hot.

५  
वृष्यशीतो गुरुः स्निग्धो जीवनो वातपित्तहा ।  
६  
संधानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ॥' ४ ॥

[माधवद्रव्यगुणः कुधान्यवर्ग १७ : २-५]

### *Godhūma (Triticum aestivum Linn.)*

*Godhūma* (wheat) is aphrodisiac, cooling, heavy, unctuous and life giver. It alleviates *vāta* and *pitta*, and helps in the union of broken tissues. It is sweet. It produces steadiness. It is also a laxative.

गोधूम उक्तो मधुरो गुरुश्च बल्यः स्थिरः शुक्रहच्चप्रदश्च ।  
स्निग्धो [शीतश्चा] निलपित्तहारी सवातकृत् [?] इलेघ्मकर. सरश्च ॥५॥

### Another view

*Godhūma* is sweet, leavy, promoter of strength, steadiness and semen, appetiser, unctuous and cold. It alleviates *vāyu* and *pitta* and produces flatus (*vāta* ?) and *kapha*. It is laxative.

‘ईषत्कषायो मधुरः सतिक्तः सग्राहकः पित्तकरस्तथोष्णः ।  
७ तिक्तो विषाके मधुरो बलिष्ठ स्निग्धो व्रणालेपन पथ्य उक्तः ॥ ६ ॥  
९ दूर योऽग्निमेधाजननोऽल्पमूत्रस्त्वच्योऽथ केश्योऽनिलहा गुरुश्च ।

**Tila (Sesamum indicum Linn.)**

*Tila* is slightly astringent, sweet, bitter, constipative, aggravator of *pitta*, hot, sweet in *vipāka*, promoter of strength and unctuous. It is useful for application over ulcers and for teeth. It is a promoter of digestive power and intellect. It reduces the quantity of urine. It is useful for the skin and the hair. It alleviates *vāyu* and is heavy.

10

तिलेषु सर्वेष्वसितः प्रधानो मध्य. सितो हीनतरास्तथान्ये ॥ ७ ॥

[माधवद्रव्यगुणः कुथान्यवर्ग १३ : २-३], [सुश्रुतः सूत्र ८६ : ३६-४०]

Among the different types of *tila*, the black variety is the best, the white variety is middling and other varieties are inferior in quality.

कृष्णमुद्गा महामुद्गा गौरा हरितपीतकाः ।

श्वेता रक्ताश्च निर्दिष्टा लघवः पूर्वपूर्वतः ॥ ८ ॥

**Mudga (Phaseolus radiatus Linn.)****Variety**

*Kṛṣṇa mudga*, *mahā mudga*, white, green, yellow, white and red—these are the different varieties of *mudga*. The former ones are lighter than the latter ones.

11

सुश्रुतेन पुनः प्रोक्ता प्रधाना हरिता गृणः ।

According to *Suśruta*, the green variety is the best among the *mudgas*.

कफपित्तास्तजिन्मुद्गः कपायो मधुरो लघु ।

ग्राही शीतः कटुः पाके चक्षुप्यो नातिवातलः ॥ ९ ॥

**Property**

*Mudga* alleviates *kapha*, *pitta* and blood. It is astringent, sweet, light, constipative, cooling and pungent in *vipāka*. It promotes eye sight and does not aggravate *vāyu* in excess.

<sup>12</sup>  
प्रधानाचर्णितास्तद्वद्यन्मुद्गः समाः स्मृताः ।

*Vanya mudga*

Different varieties of *vanya* (wild variety) *mudga* share all the properties of cultivated varieties of *mudga*.

<sup>13</sup>  
<sup>14</sup>  
मसूरो मधुरो रुचयः संग्राही कफपित्तहा ॥ १० ॥

*Masūra (Lens culinaris Medic.)*

*Masūra* is sweet, appetiser and constipative. It alleviates *kapha* and *pitta*.

<sup>15</sup>  
रक्तपित्तज्वरोन्माथि शीतो ग्राही मकुष्ठकः ।

*Makuṣṭha (Phaseolus aconitifolius Jacq.)*

*Makuṣṭha* alleviates *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *jvara* (fever). It is constipative.

कफासूक् पित्तपुस्तवद्नाइचणका वातला हिमाः ॥ ११ ॥

[मानवद्रव्यगुणः शिर्षिव्यान्यवर्ग १६-१-५]

*Cañaka (Cicer arietinum Linn.)*

*Cañaka* alleviates *kupha*, blood and *pitta*. It causes impotency and aggravates *rāyū*. It is cooling.

हरेणवः सतीनाश्च विज्ञेया बद्धवर्चसः ।

[सुश्रुतः सूत्र ४६ : ३३]

*Hareṇu & Satīna*  
(*Pisum arvens Linn.* & *Pisum sativum Linn.*)

*Hareṇu* and *satīna* cause constipation.

<sup>16</sup>  
<sup>17</sup>  
आढक्य कफपित्तधन्यः कषायाश्चातिवातलाः ॥ १२ ॥  
ता एव घृतसंयुक्तास्त्रिदोषशमनाः मता ।

*Ādhaki (Cajanus cajan Millsp.)*

*Ādhaki* alleviates *kapha* and *pitta*. It is astringent. It aggravates *vāyu* in excess. When added with ghee, it alleviates all the three *dosas*.

उष्णः कुलत्थो रमत. कषायः कटुविपाके कफमारुतच्छः ॥१३॥

*Kulattha (Dolichos biflorus Linn.)*

*Kulattha* is hot, astringent in taste, pungent in *vipāka* and alleviator of *kapha* as well as *vāyu*.

१८  
शुक्राश्मरीगुल्मनियूदनश्च संग्राहकः पीनसकासहन्ता ।

१९  
आनाहमेदोगुदकीलहिक्काश्वासापहः शोणितपित्तकृच्छ ॥१४॥

It cures *śukrāśmari* (stone in the seminal tract) and *gulma* (phantom tumour). It is constipative. It also cures *pīnasa* (chronic rhinitis), *kāsa* (bronchitis), *ānāha* (flatulence), *medas* (adiposity), *guda kīla* (piles), *hikkā* (hiccup) and *svāsa* (asthma). It vitiates blood and *pitta*.

२०  
वलासहन्ता पवनामयध्नो विशेषतो बन्धकुलत्थकर्तु ।

*Vanya Kulattha*

The wild variety of *kulattha* specifically alleviates *kapha* and cures diseases caused by *vāyu*.

स्त्रिग्रधोषणो मधुरो वृत्यो मेदोमासकप्रदः ।

वातनुद् बृंहणो बल्यो माषो वडुमलो गुरु. ॥' १५ ॥

[माधवदव्यगुणः गिम्बिधान्यवर्ग १८ : १-६]

*Mūṣa (Phaseolus mungo Linn.)*

*Mūṣa* is unctuous, hot, sweet and aphrodisiac. It produces more of fat, flesh and *kapha*. It alleviates *vāyu*, promotes nourishment and strength and produces more of stool. It is heavy.

21  
 'माषो गुरुभिन्नपुरीषमूत्रः स्तनग्धो वृपण्यो मधुरोऽनिलध्नः ।  
 22  
 संतर्पणः स्तन्यकरो विशेषाद्वलप्रदः पित्तकफावहश्च ॥ १६ ॥

### Another view

*Māṣa* is heavy, laxative, diuretic, unctuous, aphrodisiac, sweet, alleviator of *vāyu*, refreshing and promoter of lactation. It has the specific property of promoting strength and aggravating *pitta* as well as *kapha*.

माषे: समानं फलमात्मगुप्तमुक्तं च काकाण्डफलं तथैव च ।

The fruits of *ātmaguptā* and *kākāñda* have properties similar to those of *māṣa*.

23  
 अरण्यमाषा गुणतः प्रदिष्टा रूक्षाः कषायाश्च विवाहिनश्च' ॥ १७ ॥

[सुश्रूतः सूत्र ४६ : ३४, ३६]

### *Araṇya māṣa*

The wild variety of *māṣa* is un-unctuous and astringent. It causes burning sensation.

'राजमाषः सरो रुच्यः कफशुक्राम्लपित्तनुत् ।

सुस्वादुवर्तिलो रूक्षः कषायो विशदो गुरुः ॥ १८ ॥

### *Rāja māṣa* (*Vigna cylindrica* Skeels)

*Rāja māṣa* is laxative and appetiser. It reduces *kapha* and semen, and cures *amla pitta* (hyper acidity in stomach). It is delicious, aggravator of *vāyu*, un-unctuous, astringent, *viśada* (non-slimy) and heavy.

गुरुण्ण स्तनग्धमधुरं काकाण्डं चात्मगुप्तजम् ।

फलं वृष्यं च बल्यं च बृहणं वातजित्परम् ॥ १९ ॥

### *Kākāñda* (?) & *Ātmaguptā* (*Mucuna pruriens* DC.)

The fruits of *kākāñda* and *ātma guptā* are heavy, hot,

unctuous, sweet, aphrodisiac, strength promoting and nourishing. They are excellent alleviators of *vāyu*.

24                  25  
स्निग्धातसी स्वादुतिक्ता कफपित्तकरा गुरुः ।  
दृक्शुक्रहृत्कटु पाके नद्वीजं कुसुमभजम् ॥ २० ॥

*Atasī & Kusumbha*

(*Linum usitatissimum* Linn. & *Carthamus tinctorius* Linn.)

*Atasī* is unctuous, sweet, bitter, aggravator of *kapha* as well as *pitta* and heavy. It reduces eye sight and semen. It is pungent in *vipāka*.

Seed of *kusumbha* shares properties of *atasī*.

वातपित्तकरा रुक्षा निष्पावा: इलेष्मशोषणाः ।

*Nispāva* (*Dolichos lablab* Linn.)

Different types of *nispāva* are aggravators of *vāyu* and *pitta* and un-unctuous. They dry up *kapha*.

26  
बलधनाः कफनाशिन्यो विरुक्षा. स्वादु शीतलाः ।  
विटम्भन्योऽशिनशमना निदिष्टा शिविजातयः ॥ २१ ॥  
[ माधवद्रव्यगुणः शिम्बिधात्यवर्गं १८ : १०-१३ ]

*Simbi* (a type of *Dolichos lablab* Linn.)

Different types of *simbi* reduce strength and alleviate *kapha*. They are exceedingly un-unctuous, sweet, cooling and constipative. They reduce the power of digestion.

27  
'रुक्षः कपायो बलकृद्विदाही बलासदृष्टिक्षयकृत्कपायः ।  
28  
कटुर्विपाके मधुरश्च शिक्षः प्रभिन्नविष्णमारुतपित्तलश्च ॥ २२ ॥

*Simba* (a type of *Dolichos lablab* Linn.)

*Simba* is un-unctuous, astringent and promoter of

strength. It causes burning sensation and reduces *kapha* and eye sight. It is pungent in *vipaka* and sweet. It eliminates stool as well as *vāyu* and aggravates *pitta*.

२९ सितासिताः पीतकरक्तवर्णः भवन्ति ३० येनैकरसाश्च शिवाः ।  
 ३१ यथोदितास्तदगणतः प्रधाना श्वेयाः कट्टण्ण रसपाकतश्च ॥२३॥'

[सुश्रृतः सूत्रस्थान ४६ : ४४-४६]

It has several varieties viz., white, black, yellow and red. They have different tastes but all of them share the properties described above. They are predominantly pungent in taste as well as *vipāka* and hot.

33                  34  
विदाहवन्त्यश्च भूशं च रूक्षा विष्टभ्यवीर्यमनिलप्रदाश्च ।  
सदुर्जराइचेव हुचिप्रदाश्च सर्वे स्मता वैदलिकाश्च शिवाः ॥२४॥  
35

[सुश्रृतः सूत्रस्थान ४६ : ४७-४८]

<sup>36</sup> अनलश्लेष्मपित्तध्नो बद्धविषमूत्रवातलः ।

Vaidalikas & Siribas

Pulses having dicotyledons and different type of *simba*—all produce burning sensation. They are exceedingly unctuous and constipative. They aggravate *vāyu* and are extremely difficult of digestion and are appetisers.

They reduce the power of digestion, alleviate *kapha* as well as *pitta* and cause retention of stool, urine and flatus.

‘कफवातहरस्तीक्ष्णः सिद्धार्थो रक्तपित्तकृत ॥ २५ ॥

स्तिरधोषः कुमिकुष्ठधनः कट्टको रसपाकतः ॥

Siddhārtha

*Siddhārtha* alleviates *kapha* and *vāta*. It is sharp. It causes *raktapitta* (a disease characterised by bleeding from different parts of the body). It is unctuous and hot. It cures *krmi*

(parasitic infection) and *kuṣṭha* (obstinate skin diseases including leprosy). It is pungent both in taste and *vipāka*.

तद्गुणा राजिका हच्या तद्गुणोऽन्योऽपि सर्वयः ॥२६॥

*Rājikā & Sarṣapa (Brassica campestris Linn.)*

*Rājikā* and *sarṣapa* share the properties of *siddhārtha*. In addition *rājikā* is an appetiser.

37

शूकधान्यं	शिवधान्यं	परिसंवत्सरोषितम् ।
लघुपथ्यतमं	प्रोक्तं	गुरुपथ्यतमं नवम् ।
यद्यदागच्छति	क्षिप्रं	तत्तल्लघुतरं स्मृतम् ॥ २७ ॥

### Property in preservation

*Sūka dhānya* and *śimbi dhānya* which are preserved for one year before use, are the lightest and most wholesome. Freshly harvested ones are heavy and extremely unwholesome. The earlier they ripen, the lighter they are.

38

यवगोधूममाषाश्च	तिलश्चापि	नवा हिताः ।
पुराणा विरसा रूक्षा न तथा बलकारिणः ॥' २८ ॥		

[माधवद्रव्यगुणः शिम्बधान्यवर्ग १८ : १४-१७]

*Yava*, *godhūma*, *māṣa* and *tila* are useful when they are freshly harvested. When preserved for a long time, they become tasteless and ununctuous. They do not promote strength to the same extent as the fresh ones do.

विदाहि गुरु विष्टम्भि विरुद्धं दृष्टिदूषणम् ।
[माधवद्रव्यगुणः शिम्बधान्यवर्ग १८ : १६]

### Other defects

The germinated corns cause burning sensation. They are heavy and constipative. They cause impairment of eye sight.

अनात्मं व्याविकरमपर्यागतमेव च ॥ २६ ॥

अभूमिजं नवं वापि न धान्यं गुणवत्समृतम् ।

नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् ॥ ३० ॥

[माधवद्रव्यगुणः शिर्मिधान्यवर्गं १८ : १८-१९]

Unseasonal and immature corns cause many diseases. Those which are not grown on the ground and which are freshly harvested do not possess the prescribed properties. Freshly harvested corns are *abhisyandi* (which obstruct the channels of circulation) and they become light after preservation for one year.

॥ इति धान्यवर्गः ॥

Thus ends the group dealing with different type of corns.

#### NOTES AND REFERENCES

1. तद्वच्च कगुनीवारकोरहूषाः इति आकरे पाठः ।
2. पीनसश्वासकासोरस्तम्भकंठत्वगामयान् इति आकरे पाठः ।
3. यवादपयवो इति आकरे पाठः ।
4. रुक्षोऽम्लो इति आकरे पाठः ।
5. वृष्यः शीतो इति आकरे पाठः ।
6. संधानो बृंहणो बलयो गोधूमः स्थैर्यकृत्परम् इति आकरे पाठः
7. तित्को इति आकरे पाठः ।
8. एव पश्यः इति आकरे पाठः ।
9. दन्योऽग्निमेधा इति द्वितीयपुस्तके पाठः ।  
बलाऽग्निमेधा० इति आकरे पाठः ।
10. हीनतरास्तथाऽन्ये इति आकरे पाठः ।
11. द्रष्टव्यम्—सुश्रुतः सूत्र ४६ : २६ ।
12. प्रवानाहरिता मुद्गा वन्या मुद्गास्तु मुद्गवत् इति आकरे पाठः ।

13. मधुरः इति आकरे पाठः ।
14. शीतः इति आकरे पाठः ।
15. रक्तपित्तज्वरोन्माद शीतो इति आदर्शपुस्तिकासु पाठः ।
16. आढकी कफपित्तघ्नी कलायास्त्वतिवातला: इति आकरे पाठः ।
17. कफवातघ्न्यः इति द्वितीयपुस्तके पाठः ।
18. शुक्राश्मरीगुल्मनिसूदनश्च इति आकरे पाठः ।
19. शोणितपित्तकर्ता इति आकरे पाठः ।
20. कफस्य हन्ता नयनामयघ्नो विशेषतो वन्यकुलत्थ उक्तः इति आकरे पाठः ।
21. स्त्रिघोषणवृष्यो इति आकरे पाठः ।
22. शुक्रकफावहश्च इति आकरे पाठः ।
23. कषाया अविदाहिनश्च इति आकरे पाठः ।
24. स्त्रिघोमा इति आकरे पाठः ।
25. स्वादुतिक्तोष्णा इति आकरे पाठः ।
26. वातघ्नाः कफशुक्रघ्नाः इति आकरे पाठः ।
27. रूक्षः कषायो विषशोषशुक्रवलासदृष्टिक्षयकृद्विदाही इति आकरे पाठः ।
28. मधुरस्तु इति आकरे पाठः ।
29. पीतकरक्तवर्णा इति आकरे पाठः ।
30. येऽनेकविधास्तु इति आकरे पाठः ।
31. यथादितस्ते गुणतः इति आकरे पाठः ।
32. रसपाकयोश्च इति आकरे पाठः ।
33. विरूक्षा इति आकरे पाठः ।
34. विष्टभ्य जीर्यन्त्यनिलप्रदाश्च इति आकरे पाठः ।
35. वैदलिकास्तु इति आकरे पाठः ।
36. जोनलः श्लेष्मपित्तघ्नो इति द्वितीयपुस्तके पाठः ।
37. समातीत प्रशस्यते इति आकरे पाठः ।
38. तथाऽर्थकराः स्मृताः इति आकरे पाठः ।

## CHAPTER 17

सर्ववातहरं मांसं वृष्यं वल्यतमं गुरुं ।  
तद्रसस्तर्पणो वल्यः स्निग्धः प्राणप्रदो लघुः ।

### **Meat**

All types of meat alleviate *vāyu*. They are aphrodisiac, exceedingly strength promoting and heavy. Meat soup is refreshing, strength promoting, unctuous, life giver (*prāṇa prada*) and light.

मांसवर्गे द्विघाज्ञेयो जांगलानूपभेदतः ॥ १ ॥

There are two groups of *māṃsa* (meat) viz., meat of *jāṅgala* animals and the meat of *ānūpa* animals.

तत्र जांगलस्थानूपाः

<sup>1</sup> जडघासं मांसवर्गेऽन् [वि]<sup>2</sup>लस्थाश्च गुहाशयाः ।  
तथा पर्णभूता ज्ञेया विछिकराः प्रतुदा ग्रपि ॥ २ ॥  
[प्रसहाऽप्यथ च] प्राप्या ग्रष्टौ जाङ्गलजातयः ।

**Jāṅgala (Meat of animals dwelling in dry land forests)**

*Jāṅgala* is of eight categories viz., (1) *jaṅghāla*, (2) *vilaṣṭha*, (3) *guhāśaya*, (4) *parṇa mṛga*, (5) *viṣkira*, (6) *pratuda*, (7) *prasaha* and (8) *grāmya*.

जांगला मधुरा रक्षास्तुवरा लघवम्तथा ॥ ३ ॥

बल्या वृद्ध्या बृंहणाश्च दीपना दोषहारिणः ।

मूकता मिन्मिनत्वं च गद्गदत्वादिते तथा ॥ ४ ॥

वाधिर्यमशुर्चि च्छर्दि प्रमेहं मुखजान्गदान् ।

गलगण्डं इलीपदं च नाशयत्यनिलामयान् ॥ ५ ॥

Meat of this variety is sweet, un-unctuous, astringent, light, strength promoting, aphrodisiac, nourishing and digestive stimulant. It alleviates *dosas* and cures *mūkatā* (dumbness), *minminatva* (stammering), *gadgadatva* (lulling speech), *ardita* (facial paralysis), *vādhirya* (deafness), *aśuci* (sense of impurity), *chardi* (vomiting), *prameha* (obstinate urinary disorders including diabetes), *mukharoga* (diseases of the oral cavity), *gala gaṇḍa* (goitre), *ślīpada* (filariasis) and diseases caused by *vāyu*.

४                    ५  
कूलेचरा: प्लावाश्चापि कोशस्थाः पादिनस्तथा ।

मस्था एतत्ते विरुद्धाताः पञ्चधानूपजातयः ॥ ६ ॥

**Ānūpa (Meat of animals inhabiting marshy land)**

*Ānūpa* is of five categories viz., (1) *kūlecara*, (2) *plava*, (3) *kośastha*, (4) *pādin* and (5) *matsya*.

आनूपाः मधुराः स्तिरघाः गुरवो वह्निसादनाः ।

इलेष्मलाः पिञ्चिष्ठलाश्चैव मांसवृद्धिप्रदाः परम् ।

प्रायोऽभिष्यन्दिनस्ते हि प्रायो[५]पश्यतमाः मताः ॥ ७ ॥

Meat of this variety is sweet, unctuous, heavy, suppresser of the power of digestion, alleviator of *kapha* and slimy. It increases muscle tissue considerably. It is generally *abhisyandin* (which obstructs the channels of circulation) and unwholesome.

अथ जांगललक्षणम्, विशिष्टगुणाः :

हरिणैणकुरंगार्क्षवातायुमृगमातृकाः ।

<sup>6</sup>

राजीवः पृष्ठतश्चापि श्वदंष्ट्रः शरभादयः ॥ ८ ॥

जड्धधालसंज्ञिताः एते तेषा चिह्नं पृथक् शृणु ।

हरिणस्ताम्र उद्दिष्टः एणः कृष्णतनुमंतः ॥ ६ ॥

कुरंगस्ताम्रवर्णः स्याद्वरिणाकृतिको महान् ।

ऋष्यो नीलाङ्गुको लोके सरोरु इति भण्यते ॥ १० ॥

वातायुस्तु किशोराभो मृगः स्वल्पः प्रकीर्तिः ।

<sup>7</sup>

स्वल्पः पृथूदरो ज्येयः शशाभो मृगमातृकः ॥ ११ ॥

कस्तूरीहरिणं चैके वदंति मृगमातृकम् ।

राजीवस्तु मृगो ज्येयो राजीभिः परितो वृतः ॥ १२ ॥

पृष्ठतश्चन्द्रविन्दुः स्याद्वरिणात्किञ्चिदल्पकः ।

श्वदंष्ट्रः सम्मतो यस्तु काश्मीरे कर्कटाभिधः ॥ १३ ॥

काश्मीरदेशे शरभोऽष्टपात्स्यादुत्साहयुक्तश्चतुरुर्ध्वपादः ।

उष्ट्रप्रमाणः समहाविषाणः रुयातो नवस्थः स महामृगाख्यः ॥ १४ ॥

### Different types of *Jāngala* meat

*Hariṇa, ena, kuraṅga, rkṣa, vātāyu, mṛga māṭrkā, rājīva, prṣat, śvadāṁśtra, śarabha*—these animals are called *janighāla*. Their characteristic features are given below:

*Hariṇa* is of coppery colour. *Ena* has a black body.

*Kurāṅga* is of coppery colour. It looks like *hariṇa* but it is bigger in size. *Rṣya* (*rksa*) is commonly called *nīlāṇḍuka* or *saroru*. *Vātāyu* is like a deer calf and it is small in size. *Mrga māṭrka* is like a rabbit. It is small in size and it has a bulging abdomen. Some people, however, take musk deer as *mrga māṭrka*. *Rājīva* has a spotted body. *Prṣat* is dotted like the moon in its body and it looks like a *hariṇa* of small size. *Śvadāṁśṭra* is called *karkaṭa* in Kashmir. *Śarabha* is found in Kashmir. It has eight legs, four of which are upwards. It is like a camel in size and it has big horns. This animal, which is also known as *mahā mrga* is locally called *navastha* (?).

८  
‘कृतमालो वप्रचुरः विश्रूतो विन्दुचित्रकः ।’

९                    १०                    ११  
‘ज्रागलाः प्रायशः सर्वे पित्तश्लेष्महरा मता ॥ १५ ॥

१२  
किञ्चिद्वातकरा ज्ञेया लघवो वलवर्घनाः ।

*Kṛtamāla*, *vapracura*, *viśruta* and *bindu citraka*—these animals also come under the *jaṅghāla* category.

The meat of all these animals generally alleviates *pitta* and *kapha*. It slightly aggravates *vāyu*. It is light and promoter of strength.

१३  
‘गोधाशाशभुजंगाखुशल्लक्ष्याद्या विलेशयाः ॥ १६ ॥

*Vileśaya* (Meat of animals which live in burrows in the earth)

*Godhā*, *śaśa*, *bhujāṅga*, *ākhu*, *śallaki* etc., are called *vileśaya* animals.

विलेशया वातहरा मधुरा रसपाकयोः ।

१४  
‘बृंहणा बद्धविष्मूत्राः वीर्योज्ञाऽच प्रकीर्तिताः ॥ १७ ॥

The meat of these animals alleviates *vāyu*. It is sweet both in taste and *vipāka*. It is nourishing and it causes retention of stool and urine. It is hot in potency.

15                    16  
सिहव्याद्रवकाक्षरक्षतरक्षुद्वीपिनस्तथा

बभ्रुजम्बुकमार्जारा इत्याद्या स्युरुगुहाशयाः ॥ १८ ॥'

[भावप्रकाशः मांसवर्ग ११ : १४-१६]

### *Guhāśaya (Meat of animals that dwell in caves)*

*Simha, vyāghra, vrka, akṣa, rkṣa, tarakṣu, dvīpin, babhru, jambuka, mārjāra* etc., are called *guhāśaya* animals.

तरक्षुः हड्डा इति लोके । द्वीपिः चित्रः व्याघ्रः ।

स्थुलपुच्छो रक्तनेत्रो बभ्रुभेदं स नकुलः ॥ १६ ॥

*Tarakṣu* is commonly known as *hadahā*. *Dvīpin* is the tiger with a spotted body. A variety of *babhru* which has a thick tail and red eyes is called *nakula*.

‘गुहाशया वातहरा गुरुष्णा मधुराश्च ते ।

स्त्रिगधा बल्या हिता नित्यं नेत्रगुह्यविकारिणाम् ।

The meat of these animals alleviates *vāyu*. It is heavy, hot, sweet, unctuous and promoter of strength. It is always wholesome for patients suffering from the diseases of the eye and the anus.

17  
वनौका वृक्षमार्जारवृक्षमर्कटिकाऽदयः ॥ २० ॥'

[भावप्रकाशः मांसवर्ग ११ : १७-१८]

‘स्मृताः परण्मृगा वृष्याश्चक्षुष्याः शोणिते हिताः ।

श्वासाशःकासशमनाः सृष्टमूत्रपुरीषकाः ॥२१॥’

[भावप्रकाशः मांसवर्ग ११ : १६]

### *Parṇa myga*

*Vanaukā, vrkṣa mārjāra, vrkṣa markatikā* etc., are called *parṇa myga* animals.

The meat of these animals is aphrodisiac, promoter of eye sight and useful in the correction of the vitiation of blood. It cures *svāsa* (asthma), *arśas* (piles) and *kāsa* (bronchitis). It helps in the elimination of urine and stool.

<sup>18</sup>  
वर्तिकालावदिकिरकर्पिंजलकतित्तिराः ।

<sup>19</sup>  
चकोरकराद्याच्च विष्किराः समुदाहृताः ॥ २२ ॥

### *Viṣkira (Meat of gallinaceous birds)*

*Vartikā, lava, vikira, kapiñjalaka tittira, cakora, krakara, etc.,* are called *viṣkira* animals.

विकीर्यं भक्षयन्त्येते यस्मात्तस्माद्दि विष्किराः ।

They eat by tearing (*vikīrya*) the food because of which they are called *viṣkira*.

<sup>20</sup>  
कर्पिंजल इति ख्यातो लोके कपिञ्जितित्तिरः ।

[भावप्रकाशः मासवर्ग ११ : २०-२१]

चकोरः प्रसिद्धः । क्रकरः कथर इति लोके ॥ २३ ॥

The gray coloured *tittira* (*kapiśa tittira*) is called *kapiñjala*. *Cakora* is a well known bird. *Krakara* is locally called *kathara*.

‘विष्किरा मधुराः शीता कषाया कटुपाकिनः ।  
<sup>21</sup>

बल्या वृष्यास्त्रिदोषघ्नाः पद्याश्च लघवो मताः ॥२४॥’

[भावप्रकाशः मासवर्ग ११ : २२]

The meat of these animals is sweet, cooling, astringent in taste, pungent in *vipāka*, strength promoting and anaphrodisiac. It alleviates all the three *dōṣas*. It is wholesome and light.

‘कालकंठकहारीतकपोतशतपत्रकाः

<sup>22</sup>  
सारिका खंजरीटश्च पिकाद्या प्रतुदा मताः

**Pratuda (Meat of packer birds)**

*Kālakanṭhaka, hārīta, kapota, śatapatra, sārikā, khañjariṭa, pika* etc., are called *pratuda* animals.

23

प्रत्युद्य भक्षयन्त्येते तुण्डेन प्रतुदास्ततः ॥ २५ ॥'

[भावप्रकाशः मांसवर्गं ११ : २३]

They eat by picking (*pratudyā*) the food because of which they are called *pratuda*.

कालकंठकगोडादी गौरै अडागके इति प्रसिद्धः ॥२६॥

In the country of *gauḍa*, *kālakanṭhaka* is popularly called *gaurai* and *adāgake*.

हारीता हारिला इति लोके ॥ २७ ॥

*Hārītā* is called *hārilā* in the local vernacular.

कपोतो धवलः पाण्डु शतपत्रो बृहच्छुकः ।

*Kapota* is white and yellowish (*pāṇḍu*). *Satapatra* is the bigger variety of *śuka*.

‘प्रतुदा मधुराः पित्तकफ्नास्तुवरा हिमा’ ।

24  
लघ्वो वद्धवर्चस्का किञ्चिद्वातप्रकोपनाः ॥ २८ ॥

The meat of these animals is sweet. It alleviates *pitta* and *kapha*. It is astringent, cooling and light. It causes retention of stool and it slightly aggravates *vāyu*.

25  
काको गृध्र उलूकाश्च चिल्लुश्च शशधातिनः ।

चाषो भासश्च कुरर इत्यादाः प्रसहाः स्मृताः ॥२९॥'

[भावप्रकाशः मांसवर्गं ११ : २३-२५]

**Prasaha (Meat of animals & birds who eat by snatching)**

*Kāka, grdhra, ulūka, cillu, śaśaghātiṇ, cāṣa, bhāṣa, kurara*

etc., are called *prasaha* animals.

27

‘प्रसहा: कीनिता एते प्रसह्यान्नाद्यभक्षणाः ।

These animals eat by snatching (*prasahya*) their food because of which they are called *prasaha*.

28

वीर्योर्णाः प्रसद्वाः सर्वे तत्मांसं चाहर्गन्ति ये ॥ ३० ॥’

[ भावप्रकाशः मांसवर्ग ११ : २६-२७ ]

29

ते शोषभस्मकोन्मादरेतक्षीणा भवन्ति हि ।

The meat of all these animals is hot in potency. Persons who eat their meat suffer from *śoṣa* (consumption), *bhasmaka* (gluttonous appetite), *unmāda* (insanity) and reduction in semen.

30

छागमेषवृषाश्वाद्या ग्राम्याः प्रोक्ता महर्षिभिः ॥३१॥

### *Grāmya (Meat of domesticated animals)*

*Chāga, meṣa, vṛṣa, aśva* etc., are called *grāmya* animals by the great sages.

31

ग्राम्या वातहराः सर्वे दीपनाः कफपित्तलाः ।

मधुरा रसपाकाम्यां वृंहणा बलवर्धनाः ॥३२॥

The meat of all these animals alleviates *vāyu*, stimulates digestion and aggravates *kapha* and *pitta*. It is sweet both in taste and *vipāku*, nourishing and strength promoting.

लुलायगण्डवाराहचमरीवारणादयः ।

32

एते कूलेचराः प्रोक्ता यस्मात् कूले चरन्त्यपाम् ॥३३॥

### *Kūlecarā (Meat of animals who live near water)*

*Lulāya, gaṇḍa, vārāha, camari, vāraṇa*, etc., are called *kūlecarā* animals.

These animals graze (reside) by the side of water (*kūla*) because of which they are called *kūlecara*.

लुलायो महिपः । गण्डः खङ्गः । चमरी चमरपुच्छो गौः ॥३४॥

*Lulāya* is *mahiṣa* (buffalo), *gandha* is *Khadga* (rhinoceros) and *camarī* is a type of cow having a chowrie tail.

कुलेचरा मरुत्पित्तहरा वृद्धा बलावहा ।

मधुरा शीतला: स्निग्धा: मूत्रला: इलेष्मवर्धना: ॥३५॥

The meat of *kūlecara* animals like *lalāya*, *mahiṣa*, *gandha*, *khadga*, *camarī*, *camara puccha* and *go* alleviate *vāyu* and *pitta*. It is aphrodisiac, promoter of strength, sweet, cooling, unctuous and diuretic. It aggravates *kapha*.

<sup>33</sup>  
हससारसकाचाक्षबकक्रौञ्चससारिका:

<sup>34</sup>  
नंदीमुखी सकादम्ब बलाकाढा: प्लवा मता: ।

<sup>35</sup>  
प्लवन्ते सलिले यस्मादेते तस्मात्प्लवा: स्मृता ॥३६॥

### *Plava (Meat of animals who swim in water)*

*Haṁsa*, *sārasa*, *kācākṣa*, *baka*, *krauñca*, *sasārikā*, *nandī mukhī*, *kādamba*, *balākā* etc., are called *plava* animals.

<sup>36</sup>  
काचाक्षः कर्दिकाक्षो वृहद्वृक्षः । <sup>37</sup>  
<sup>38</sup>  
गुटिका जम्बु सदृशी ज्येया नन्दीमुखीति सा ॥ ३८ ॥  
<sup>39</sup>  
इति लोके । ससरिका सिंधु इति लोके ॥ ३७ ॥

*Kācākṣa* is also known as *karditākṣa* or *bṛhadbaka*. *Krauñca* is also called *śarad vihangā* and in folk language it is called *teṅka*. *Sasārikā* is called *sindhu* in folk language.

स्थूला कठोरा वृत्ता च यस्याश्चञ्चूपरिस्थिता ।  
<sup>40</sup>  
<sup>41</sup>  
गुटिका जम्बु सदृशी ज्येया नन्दीमुखीति सा ॥ ३८ ॥  
<sup>42</sup>  
<sup>43</sup>  
कादंब कयवा इति लोके । बलाका लघुवकः बगुली इति लोके ॥ ३६ ॥

*Nandī mukhi* has, above its bill, a projection which is big in size, hard to touch and round in shape. *Kādamba* is called

*Kayaṁbā* in folk lore. *Balākā* is the small variety of *vaka*, which in folk lore is called *bagulī*.

प्लवाः पित्तहरा: स्निग्धाः मधुरा गूरबो हिमाः ।

<sup>46</sup> वातश्लेष्मप्रदाशचैव बलशुककराः सराः ॥ ४० ॥

The meat of these animals alleviates *pitta*. It is unctuous, sweet, heavy and cooling. It aggravates *vāyu* and *kapha* and promotes strength as well as semen. It is laxative.

<sup>47</sup> शशाकविणकरचैव शुक्तिशंबूकभल्लुकाः ।

<sup>48</sup> जीवाश्चैवंविधाः सर्वे कोशस्थाः परिकीर्तिताः ॥ ४१ ॥

### Kośastha (Meat of animals that dwell in shells)

*Śaśaka*, *viṇaka*, *śukti*, *śambūka*, *bhaluka* etc., are called *kośastha* animals.

कोशस्थाः मधुराः स्निग्धा पित्तवात्हरा हिमाः ।

<sup>49</sup> बृंहणाश्च तथा वृष्याः वर्चस्याः कफवर्धनाः ॥ ४२ ॥

The meat of these animals is sweet, unctuous, alleviator of *pitta* as well as *vāyu*, cooling, nourishing and aphrodisiac. It increases the quantity of stool and *kapha*.

<sup>50</sup> कुम्भीरकूर्मनकाश्च कर्कटः कृष्णकर्कटः ।

<sup>51</sup> घण्टिका शिशुमारश्चेत्यादयः पादिनः स्मृताः ॥ ४३ ॥

### Pādin

*Kumbhīra*, *kūrma*, *nakra*, *karkaṭa*, *kṛṣṇa karkaṭa*, *ghanṭikā*, *śiśumāra* etc., are called *pādin* animals.

<sup>52</sup> कुम्भीरो जलजन्तु विशेषः । कूर्म कच्छप इति लोके ।

<sup>53</sup> <sup>54</sup> नकः नाक इति लोके शरंघादि नद्यां बहुलः ॥ ४४ ॥

55

‘कर्कटः कोकडा इति लोके । कृष्णकर्कटस्तद्भेदः । घंटिका  
घडियाल इति लोके । शिशुमारः सूसि इति लोके ॥ ४५ ॥

56

*Kumbhīra* is a type of aquatic animal. *Kūrma* is known as *kacchapa* in folk lore. *Nakra* is called *nāka* in folk lore; they are found in large numbers in rivers like *Saranghā*. *Karkaṭa* is known as *kerikadā* in the folk language. *Kṛṣṇa karkaṭa* is a variety of *karkata*. *Śiśumāra* is called *sūsi* in the folk lore.

पादिनोऽपि च ये ते तु कोशस्थानां गुणैः समाः ।

[भावप्रकाशः मांसवर्ग ११ : २७-३७]

The meat of these animals shares the properties of the meat of *kośastha* animals.

‘रोहिताद्यास्तु ये जीवास्ते मत्स्याः परिकीर्तिताः ।

*Matsya* (fish)

Living creatures like *rohita* etc., are called *matsya* (fish).

मत्स्याः स्निग्धोष्णमधुरा गुरवः कफपित्तलाः ॥ ४६ ॥

[भावप्रकाशः मांसवर्ग ११ : ३६]

बल्याभिष्यन्दिनो वृष्याः वृंहणाः पवनापहाः ।

व्यवायाध्वरतानां च दीप्ताग्नीनां च पूजिताः ॥ ४७ ॥

Fish is unctuous, hot, sweet and heavy. It aggravates *kapha* and *pitta* and promotes strength. It is *abhisyandi* (which obstructs the channels of circulation), aphrodisiac, nourishing and alleviator of *vāyu*. It is useful for those indulging in sex and walking and for those who have a strong power of digestion.

अथ जांगलादीनां कतिपयानां विशिष्टानां गुणाः :

‘हरिणः शीतलो वद्धविष्मूत्रो दीपनो लघुः ।

57

रसेपाके च मधुरः सुगन्धिं सन्निपातहा ॥ ४८ ॥

## Property of the meat of individual animals

### *Hariṇa* (Red deer)

The meat of *hariṇa* is cooling. It causes retention of the stool and urine. It is digestive stimulant and light. In taste and *vipāka* it is sweet. It has a good smell and it alleviates all the three *doṣas*.

५८ कथायो मधुरो हृद्यः पित्तासृक्कफवातजित् ।

संग्राही रोचनो <sup>५९</sup> “बल्यस्तेषामेणो ज्वरापहः ॥ ४६ ॥”

[भावप्रकाशः मांसवर्ग ११ : ४१-४२]

### *Eṇa* (Black buck)

The meat of *eṇa* is astringent, sweet and a cardiac tonic. It alleviates *pitta*, blood, *kapha* and *vāta*. It is constipative and appetiser. It cures fever.

मधुरो मधुरः पाके दोषघ्नोऽनलदीपनः ।

६० ‘पूष्टतस्तु भवेत्स्वादु ग्राहकः शीतलो लघुः ।

६१ दीपनो रोचनः’ श्वासज्वरदोषत्रयास्तजित् ॥ ५० ॥’

[भावप्रकाशः मांसवर्ग ११ : ४५]

### *Prśat* (Spotted deer)

The meat of *prśat* is sweet both in taste and *vipāka*. It alleviates *doṣas* and is digestive stimulant. It is delicious, constipative, cooling and light. It is an appetiser. It cures *svāsa* (asthma) and *jvara* (fever). It alleviates all the three *doṣas* as well as the vitiated blood.

‘मुण्डनी ज्वरकामास्तक्षयश्वासापहा हिमा ।’

### *Muṇḍinī*

The meat of *muṇḍinī* cures *jvara* (fever), *kāsa* (bronchitis), vitiation of blood, *kṣaya* (consumption) and *svāsa* (asthma). It is cooling.

‘न्यड्कुः स्वादुर्लघुर्बल्यो वृष्यो दोपत्रयापहः ॥५ १॥’

[भावप्रकाशः मांसवर्गं ११ : ४६]

### *Nyanku (Antelope)*

The meat of *nyanku* is sweet, light, strength promoting and aphrodisiac. It alleviates all three *dosas*.

ऋष्यस्तु मधुरो वृष्यः स्तिरघोणः कफपित्तलः ।

### *Rsyā*

The meat of *rsyā* is sweet, aphrodisiac, unctuous and hot. It aggravates *kapha* and *pitta*.

‘शशः शीतो लघुर्गही रुक्षः स्वादु सदा हितः ॥५२॥

<sup>62</sup>

वह्निकृत्कफपित्तधनो वातसाधारणः स्मृतः ।

<sup>63</sup>

ज्वरातिसारशोषास्त्रश्वसनाशोहरश्च सः ।

### *Śāśa (Hare)*

The meat of *śāśa* is light, constipative, un-uncctuous, sweet and always wholesome. It stimulates digestion and alleviates *kapha* as well as *pitta*. It is neutral for *vāyu*. It cures *jvara* (fever), *atिसारा* (diarrhoea), *śoṣa* (consumption), vitiation of blood, *śvasana* (asthma) and *arśas* (piles).

शल्यकः श्वासकासात्तशोषदोषत्रयापहः ॥' ५३ ॥

[भावप्रकाशः मांसवर्गं ११ : ५०-५१]

॥ गुहाशयाः ॥

### *Salyaka*

The meat of *salyaka* cures *śvāsa* (asthma), *kāsa* (bronchitis), vitiation of blood and *śoṣa* (consumption). It alleviates all the three *dosas*.

<sup>64</sup>

‘तावा विष्करवर्गे स्युस्ते चतुर्धा मता बुधैः ।

<sup>65</sup>            <sup>66</sup>  
पांसुलो गौरकाश्चापि पौष्ट्रको दर्भरस्तथा ॥' ५४ ॥

[भावप्रकाशः मांसवर्ग ११ : ५४-५५]

### Lāva (Common quail)

*Lāva*, which is included in the *viskira* group, is of four types viz., (1) *pāṁsula*, (2) *gauraka*, (3) *paundidra* and (4) *darbhara*.

<sup>67</sup>  
'लावा हृद्या हिमा स्त्रिरधा ग्राहिणो वह्निदीपना:' ।

The meat of *lāva* in general is a cardiac tonic, cooling, unctuous, constipative and digestive stimulant.

<sup>68</sup>  
पांशुलः श्लेष्मलस्तेषा वीर्योर्णणानिलनाशनः ॥ ५५ ॥

The meat of the *pāṁsula* type of *lāva* aggravates *kapha*. It is hot in potency. It alleviates *vāta*.

गौरो लघुतरो रूक्षो वह्निकारी त्रिदोषजित् ।

The meat of the *gaura* type of *lāva* is lighter, un-unctuous and stimulant of digestion. It alleviates all the three *dosas*.

पौष्ट्रकः पित्तकृत्किञ्चित्तलघुवर्तिकफापहः ॥ ५६ ॥

The meat of *paundidra* type of *lāva* aggravates *pitta*. It is slightly light. It alleviates *vāyu* and *kapha*.

दर्भरो रक्तपित्तधनो हृदामयहरो हिमः ।

The meat of *darbhara* type of *lāva* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *hṛdāmaya* (heart disease). It is cooling.

<sup>69</sup>            <sup>70</sup>  
बर्तीको मधुरः शीतो रूक्षाश्च कफपित्तनुत् ॥ ५७ ॥

[भावप्रकाशः मांसवर्ग ११ : ५६-५७, ५८]

*Vartika (Gray partridge)*

The meat of *vartika* is sweet, cooling and un-unctuous. It alleviates *kapha* and *pitta*.

<sup>71</sup>  
‘चटकः शीतलः स्तिरधो स्वादुः शुक्रकफ्रदः ।

*Cataka (Tree sparrow)*

The meat of *cataka* is cooling, unctuous and sweet. It increases semen and *kapha*.

सन्निपातहरो वेशमचटकस्त्वतिशुक्रलः ॥ ५८ ॥<sup>7</sup>

[भावप्रकाशः मांसवर्ग ११ : ६१]

*Veśma cataka (House sparrow)*

The meat of *veśma cataka* alleviates *sannipāta* (a condition caused by the vitiation of all the three *dosas*). It increases semen in excess.

वर्तकोऽग्रिधमः [?] शीतो ज्वरदोषत्रयापहः ।  
<sup>72</sup>  
सुरुच्यः शुक्रदो बल्यो वर्तिकाल्पगुणा ततः ॥ ५९ ॥

*Vartaka and Vartikā*  
(Male bustard and female bustard)

The meat of *vartaka* is cooling. It cures *jvara* and alleviates all three *dosas*. It is delicious and promoter of semen as well as strength.

The meat of *vartikā* is slightly inferior in quality.

<sup>73</sup>  
‘तिस्त्रिवर्णंदो ग्राही हिक्कादोषत्रयापहः ।

<sup>74</sup>  
श्वासकासहरः पथ्यस्तमाद्गौरोऽधिको गुणः ॥’ ६० ॥

[भावप्रकाशः मांसवर्ग ११ : ५६]

*Tittiri (Partridge) & Gaura*

The meat of *tittiri* promotes complexion. It is constipative. It cures *hikkā* (hiccup). It alleviates all the three *doṣas*. It cures *śvāsa* (asthma) and *kāsa* (bronchitis). It is wholesome.

The meat of *gaura* is better in quality.

‘कुक्कुटो बृहणः स्निग्धो वीर्योष्णोऽनिलजिदगुरुः ।  
चक्षुष्यः शुक्रकफकृत् बल्यो वृद्धयः कषायकः ॥ ६१ ॥

*Kukkuṭa (Cock)*

The meat of *kukkuṭa* is nourishing, unctuous, hot in potency, alleviator of *vāyu* and heavy. It promotes eyesight. It increases semen and *kapha*. It is strength promoting, aphrodisiac and astringent.

पानीयकुक्कुटः स्निग्धो बृहणः श्लेष्मलो गुरुः ।  
वातपित्तक्षयक्रमीविषमज्वरनाशनः ॥ ६२ ॥

*Pāṇīya Kukkuṭa (Water cock)*

The meat of *pāṇīya kukkuṭa* is unctuous, nourishing, aggravator of *kapha*, heavy and alleviator of *vāyu* and *pitta*. It cures *kṣaya* (consumption), *kṛmi* (parasitic infection) and *viṣama jvara* (irregular fever).

अथ प्रतुवाः

हारीतः उष्णो रूक्षश्च रक्तपित्तकफापहः ।  
स्वेदस्वरकरः प्रोक्त ईषद्वातकरश्च सः ॥ ६३ ॥'

[भावप्रकाशः मांसवर्ग ११ : ६३-६५]

*Hārita*

The meat of *hārita* is hot and un-unctuous. It alleviates

vitiation of blood, *pitta* and *kapha*. It promotes sweating and good voice. It slightly aggravates *vāyu*.

पाण्डुकः कफवातधनो ग्रहणीदोषनाशनः ।

रक्तपित्तहरः शीतो मधुरो रसपाकयोः ॥ ६४ ॥

### *Pāñduka*

The meat of *pāñduka* alleviates *kapha* and *vāyu*. It cures *grahaṇī doṣa* (sprue syndrome), *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is cooling and sweet both in taste and *vipāka*.

संग्राही वातशमनः कपोतः परिकीर्तितः ।

कपोत इति विज्ञेयो लोके ध्वलपाण्डुकः ।

### *Kapota (Dove)*

The meat of *kapota* is constipative and alleviator of *vāyu*. This bird is white and yellowish in colour.

‘पारावतो गुरु स्तिनग्धो रक्तपित्तानिलापहः ॥’ ६५ ॥

[भावप्रकाशः मांसवर्ग ११ : ७१]

संग्राही शुक्रलः शीतः कपोतोऽपि समोऽमृता ।

### *Pārāvata (Pigeon)*

The meat of *pārāvata* is heavy and unctuous. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and vitiation of *vāyu*. It is constipative, promoter of semen and cooling. It shares the properties of *kapota*.

‘नातिस्तिनश्वानि बृष्याणि स्वादुपाकरसानि च ।’

81

वातधनान्यतिशुक्राणि गुरुण्यण्डानि पक्षिणाम् ॥६६॥

[भावप्रकाशः मांसवर्ग ११ : ७२]

### Egg

Eggs of birds are not very unctuous. They are aphrodisiac, sweet in *vipāka* and taste, alleviator of *vāyu*, promoter of semen in excess and heavy.

प्रथा प्राप्त्याः

82

‘छागमांसं लघु स्निग्धं स्वादुपाकं त्रिदोषजित् ।  
 83 नातिशीतमदाहित्वात् स्वादु पीनसनाशनम् ॥ ६७ ॥  
 84 परं बलकरं रुचयं बृहणं धातुवर्द्धनम् ।

### *Chāga (Goat)*

The meat of the goat is light, unctuous, sweet in *vipāka* and alleviator of all the three *doṣas*. It is not very cold and it does not cause burning sensation. It is sweet. It cures *pīnasa* (chronic rhinitis). It is an excellent promoter of strength. It is appetiser and nourishing. It promotes tissue elements.

85

अजायास्तु प्रसूताया मासं पीनसनाशनम् ॥ ६८ ॥  
 86 शुष्ककासेऽरुचौ शोथे हितमग्नेश्च दीपनम् ।

The meat of a recently delivered she-goat cures *pīnasa* (chronic rhinitis). It is useful in *śuṣka kāsa* (dry cough), *aruci* (anorexia) and *śoṭha* (oedema). It stimulates the power of digestion.

87

अजासुतस्य बालस्य मांसं लघुतरं भवेत् ॥ ६९ ॥  
 88 89 हृद्यं ज्वरहरं श्रेष्ठं सुस्वादु बलदं भृशम् ।

The meat of a male calf of the goat is lighter. It is cardiac tonic. It is an excellent curative of *jvara* (fever). It is exceedingly delicious and promoter of strength.

90

मांसं निष्कासिताण्डस्य छागस्य कफकृदगुरु ॥ ७० ॥

न्नोतःशुद्धिकरं बल्यं मांसदं वातपित्तनुत् ।

The meat of the castrated goat aggravates *kapha*. It is heavy. It cleanses the channels of circulation. It promotes strength and muscle tissue. It alleviates *vāyu* and *pitta*.

११  
वृद्धस्य वातलं रुक्षं व्याधितस्य मृतस्य च ।

The meat of an old-goat aggravates *vāyu*. It is unctuous. The meat of diseased and dead goat shares these properties also.

ऊर्ध्वजत्रुचिकारधनं छागमुडं रुचिप्रदम् ॥' ७१ ।

[भावप्रकाशः मासवर्ग ११ : ७४-७६]

The meat from the head of the goat cures diseases of head and neck and is delicious.

१२  
मेषस्य बृहण मास पित्तश्लेष्मकरं गुरु ।

### *Mesa (Sheep)*

The meat of the sheep is nourishing. It aggravates *pitta* and *kapha*. It is heavy.

१३  
ततो वृषणहीनस्य मास किञ्चिद्वलघु स्मृतम् ॥ ७२ ॥

The meat of a castrated sheep is slightly lighter.

मेदः [?] पुच्छोद्धूवं मांसं हृदयं वृष्णं श्रमापहम् ।

पित्तश्लेष्मकरं किञ्चिद्वातव्याधिविनाशनम् ॥ ७३ ॥'

[भावप्रकाशः मासवर्ग ११ : ८१, ८३]

The fat and the meat of the tail of the sheep are cardiac tonic, aphrodisiac and alleviator of fatigue. They aggravate *pitta* and *kapha* and alleviate to some extent diseases caused by *vāyu*.

१४  
गोमांसं गुर्वपद्यं च पित्तश्लेष्मविवर्धनम् ।

स्निग्धं वातहरं बल्य बृहणं पीतसं प्रणुत् ॥ ७४ ॥

### *Go (Cow)*

Beef is heavy and unwholesome. It aggravates *pitta* and *kapha*. It is unctuous, alleviator of *vāyu*, strength promoting and nourishing. It cures *piñasa* (chronic rhinitis).

१५  
‘अश्वमांसं सलवणं वल्किकृत्कफपित्तनम् ।

वातहृद्दृहण बल्यं चक्षुष्यं मधुरं लघु ॥ ७५ ॥’

[भावप्रकाशः मांसवर्ग ११ : ८७]

### *Āśva (Horse)*

The meat of the horse is saline and stimulant of the power of digestion. It aggravates *kapha* and *pitta*. It alleviates *vāyu*. It is nourishing, promoter of strength as well as eye sight, sweet and light.

#### प्रथ कुलेच्छाः

माहिषं मधुरं मासं स्निग्धोषणं वातनाशनम् ।

निद्रारेतोबलस्तन्यतनुदीर्घकरं लघु (?) ॥ ७६ ॥

### *Mahiṣa (Buffalo)*

The meat of the buffalo is sweet, unctuous, hot and alleviator of *vāyu*. It increases sleep, semen, strength, lactation and size of the body. It is light (?).

#### प्रथ प्लवाः

१६  
काबंडकं चकांगं च मांसं स्निग्धं हिमं गुरु ।

‘वृष्यं च सृष्टविष्मूत्रं वातपित्तास्तनाशनम् ॥ ७७ ॥’

[भावप्रकाशः मांसवर्ग ११ : ६०]

### *Kadambaka and Cakrāṅga*

The meat of *kadambaka* and *cakrāṅga* is unctuous, cooling, heavy and aphrodisiac. It helps in the elimination of stool and urine. It alleviates *vāyu*, *pitta* and vitiation of blood.

अथ कोशस्थाः

‘कच्छपो बलदो वातपित्तजित्पुस्त्वकारकः ।’<sup>97</sup>

[भावप्रकाशः मांसवर्ग ११ : ६२]

### *Kacchapa (Tortise)*

The meat of *kacchapa* is promoter of strength. It alleviates *vāyu* and *pitta* and promotes potency.

विरूक्षणो लेखनश्च वीयौजःपित्तदूषणः ॥ ७८ ॥

स्वाद्वम्लवणस्तेषा गजश्लेषमानिलापहः ।

### *Gaja (Elephant)*

The meat of *gaja* is un-unctuous and depleting. It vitiates semen, *ojas* and *pitta*. It is sweet, sour and saline. It alleviates *kapha* and *vāyu*.

‘स्नेहनं बृहणं वृष्यं “श्रमध्नमनिलापहम् ।”<sup>98</sup>

वाराहं पिशित बत्यं रोचन स्वादद गुरु ॥ ७६ ॥’

[माधवद्रव्यगुणः मांसवर्ग १६ : ११-१२]

### *Varāha (Hog)*

The meat of *varāha* is unctuous, nourishing, aphrodisiac, alleviator of fatigue and *vāyu*, promoter of strength, appetiser, delicious and heavy.

स्निग्धं समधुरं वृष्यं” गुर्वभिष्यन्दि शीतलम् ।

वातपित्तहरं हृष्णं सौकरं चर्मचित्रितम् ॥ ८० ॥

*Carmacitrita sukara*

The meat of *sukara* who has a spotted skin is unctuous, sweet, aphrodisiac, heavy, *abhiṣyandi* (which obstructs the channels of circulation), cooling, alleviator of *vāyu* as well as *pitta* and cardiac tonic.

‘कफद्धनं खड्गपिशितं कषायमनिलापहम् ।

पित्र्यं पवित्रमायुष्यं वद्धमूत्रं विरुक्षणम् ॥ ८१ ॥’

[ माधवद्रव्यगुणः मासवर्ग १६ : १२-१३ ]

*Khadga (Rhinoceros)*

The meat of *khadga* alleviates *kapha*. It is astringent and alleviator of *vāyu*. It is *pitrya* (liked by *pitṛs* or dead ancestors), sacred and promoter of longevity. It causes retention of urine and is un-unctuous.

<sup>100</sup>  
‘बही हितमो बल्यो वातधनो मांसयुक्तदः ।’

[ माधवद्रव्यगुणः मासवर्ग १६ : १७ ]

*Barhī (Peacock)*

The meat of *barhī* is most wholesome. It promotes strength, alleviates *vāyu* and increases muscle tissue as well as semen.

<sup>101</sup>  
‘कषायमधुराः शीता रक्तपित्तनिबर्हणाः ॥ ८२ ॥

<sup>102</sup>  
विपाके मधुराद्वचेव कपोताः गृहवासिनः ।

*Kapota (Dove ?)*

The meat of various types of *kapota* residing in houses is astringent and sweet in taste and cooling. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is sweet in *vipāka*.

तेभ्यो लघुतराः किञ्चित् कपोताः वनवासिनः ॥ ८३ ॥

शीताः संग्राहिणश्चैव स्वल्पमूत्रकराश्च ते ।

The meat of those residing in forests is slightly lighter. It is cooling and constipative. It produces less of urine.

किञ्चित्तल्लघुतरा रुक्षा ग्राहिणः श्लेष्मपित्तलाः ।

हितास्ते पाण्डु चित्रांगा हारीता वनवासिनः ॥८४॥'

[माधवद्रव्यगुणः मासवर्ग १६ : १६-२२]

The meat of *kapotas* which are yellowish, spotted or green in colour and which reside in the forests, is slightly lighter, un-unctuous and constipative. It aggravates *kapha* and *pitta*, and it is wholesome.

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‘चक्षुष्या मधुराः पाके सर्पा मेधकराः स्मृताः ।

### *Sarpa (Snake)*

The meat of *sarpa* is promoter of eye sight, sweet in *vipāka* and promoter of intellect.

दर्वीकरा दीप्यकाश्च तेपक्ता कटुपाकिनः ॥ ८५ ॥

मधुरत्यर्थचक्षुष्याः सृष्टविष्मूत्रमास्ताः ।

Of them, *daryikara* and *dipyaka* are pungent in *vipāka*. They are sweet in taste and excellent promoter of eye sight. They help in the elimination of stool, urine and flatus.

शंखकूर्मादयः स्वादुरसपाका बलावहा ॥ ८६ ॥  
104

शीताः स्तिर्घा हिताः पित्ते चक्षुष्याः शुक्रवर्द्धनाः ।  
105 106

### *Śaṅkha, Kūrma etc., (Conch shell, tortoise etc..)*

The meat of *śaṅkha*, *kūrma* etc., is sweet both in taste and in *vipāka*. It is strength promoting, cooling, unctuous, useful for *pitta* and promoter of eye sight as well as semen.

कृष्णकर्कटकस्तेषा बल्यः कोषणोऽनिलापहः ।

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चूक्रसधानकृत्सृष्टविषमूत्रोऽनिलपित्तहा ॥ ८७ ॥'

[ माधवद्रव्यगुणः मासवर्ग १६ : २३-३० ]

*Kṛṣṇa Karkaṭa (Block crab)*

The meat of the black variety of *karkaṭa* is strength promoting and slightly hot. It alleviates *vāyu*. It promotes semen and healing. It helps in the elimination of stool and urine. It alleviates *vāyu* and *pitta*.

'हंसो वातहर्गे वृष्यो स्वर्यो मासवलप्रदः ।

*Hamsa (Swan)*

The meat of *hamsa* alleviates *vāyu*. It is aphrodisiac. It is promoter of good voice, muscle tissue and strength.

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चक्रवाकस्तथाठेंकश्चटको वातनाशनः ॥ ८८ ॥

*Cakravāka, Thenka and Caṭaka*

The meat of *cakravāka*, *thenka* and *caṭaka* alleviates *vāyu*.

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सारिकाबककादम्बलावका पवनापहा ।

स्त्रिघाः सृष्टमला वृष्या रक्तपित्तहरा हिमा ॥८९॥

*Sārikā, Baka, Kadamba and Lāvaka (Shama thrush, Common crane, Whistling teal & Common quail)*

The meat of *sārikā*, *baka*, *kadamba* and *lāva* alleviates *vāyu*. It is unctuous. It helps in the elimination of stool. It is aphrodisiac. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is cooling.

कामश्वासशयहर्गी गोधा मधुरगीतला ।

*Godhā (Inguana)*

The meat of *godhā* cures *kāsa* (bronchitis), *śvāsa* (asthma) and *kṣaya* (consumption). It is sweet and cooling.

११०

मूषको मधुरः स्तिरधो कफशुक्रविवर्द्धनः ।  
 दुर्नामानिलदोषधनः कृमिदूषीविषापहः ॥ ६० ॥  
 [माधवद्रव्यगृणः मांसवर्ग १६ : २४-२७]

### *Mūṣaka (Mouse)*

The meat of *mūṣaka* is sweet and unctuous. It increases *kapha* and semen. It cures *durnāman* (piles), aggravation of *vāyu*, *kṛmi* (parasitic infection) and *dūṣī viṣa* (artificial poisoning).

रोचनं बृहणं चारुकरीरः सह जांगलम् ।

रक्तपित्तविसर्पे च कुष्ठे मेहे विषे हितम् ॥ ६१ ॥

### Combinations

Along with *cāru karira*, the meat of *jāṅgala* type of animals is appetiser and nourishing. It cures *raktaguttika* (a disease characterised by bleeding from different parts of the body), *visarpa* (erysipelas), *kuṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *viṣa* (poisoning).

रोचनं दीपनं हृद्य घंटोलैः सह जांगलम् ।

Along with *ghāṇṭola*, the meat of *jāṅgala* type of animals works as appetiser, digestive stimulant and cardiac tonic.

१११

‘वातश्लेष्मविकारधन दीपनं चानुलोमनं ॥ ६२ ॥

ह्लादनीयं विशेषेण वीताग्नेः सह जांगलं ।’

Along with *vītāgni*, the meat of *jāṅgala* type of animals cures diseases caused by *vāyu* and *kapha*. It is digestive stimulant and laxative. It is very delicious.

शुष्कमूलकसंसिद्धं मांसं यक्षमहरं नृणाम् ॥ ६३ ॥

The meat prepared with dry radish cures *yakṣmā* (tuberculosis),

स्नेहनं दीपनं हृदयं मांसं दधिकमूच्यते ।

The meat prepared with curd is unctuous, digestive stimulant and cardiac tonic.

बल्य स्वर्यं च चक्षुष्यं ताडोगैः सह साधितम् ॥६४॥

The meat prepared with *tādogā* promotes strength, good voice and eyesight.

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‘दूरे जलान्तनिलया दूरे पानीयगोचराः ।

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<sup>114</sup> अतीव ते बलीयांसः समीपोदक्षगोचराः ।

ये मगाइच विहंगाइच महाभिष्यन्दिनो मत्ता: ॥६६॥

### Habitat

The meat of animals and birds residing and grazing far away from water is less *abhiṣyandi* (which obstructs the channels of circulation). The meat of animals which graze near water is an excellent promoter of strength. Such animals and birds are extremely *abhiṣyandi* (which obstructs the channels of circulation).

॥ इति मांसवर्गः ॥

Thus ends the group dealing with various types of meat.

## NOTES AND REFERENCES

1. जंगला इति षष्ठपुस्तके पाठः ।
  2. चिलस्थाश्च इति द्वितीयपुस्तके पाठः ।

3. प्रमहा अप्पथ इति षष्ठपुस्तके पाठः ।  
सहा अथ च इति द्वितीयपुस्तके पाठः ।
4. अथानूपाः इति पष्ठपुस्तके अधिको पाठः ।
5. पल्वाद्यश्च इति पष्ठपुस्तके पाठः ।
6. राजीवतृष्टश्चापि इति द्वितीयपुस्तके पाठः ।
7. शषाभो इति द्वितीयपुस्तके पाठः ।
8. “कृत.....चित्रकः” पाठोऽय द्वितीयपुस्तके नौपलभ्यते ।
9. जाञ्जलाः इति आकरे पाठः ।
10. सत्वपित्तश्लेष्महरा इति पष्ठपुस्तके पाठः ।
11. स्मृताः इति आकरे पाठः ।
12. किञ्चिद्वाकराश्चापि इति आकरे पाठः ।
13. गोधाशाशभुजंगाखुसल्लक्याद्या इति आकरे पाठः ।
14. बद्धविष्मूत्रा इति आकरे पाठः ।
15. सिहव्याघ्रवृका ऋक्षतरक्षुद्विपिनस्तथा इति आकरे पाठः ।
16. द्विपिनस्तथा इति पष्ठपुस्तके पाठः ।
17. “वनौंको वृक्षमार्जारो वृक्षमर्कटिका रुखी इति लोके” इति आदर्श-पुस्तके पाठः ।
18. वर्तका लाववर्तीरकपिञ्जलकतित्तिराः इति आकरे पाठः ।
19. कुलिङ्गकुकुटाद्याश्च इति आकरे पाठः ।
20. प्राज्ञैः कथितो गौरतितिरिः इति आकरे पाठः ।
21. पथ्यास्ते लचव. स्मृताः इति आकरे पाठः ।
22. पागवतः खञ्जगीटः पिकाद्याः प्रतुदाः स्मृताः इति आकरे पाठः ।
23. प्रतुद्य इति आकरे पाठः ।
24. किञ्चिद्वातकराः स्मृता. इति आकरे पाठः ।
25. चिल्लश्च इति आकरे पाठः ।
26. शशधातकः इति आकरे पाठः ।
27. प्रसह्याच्छद्य भक्षणात् इते ति आकरे पाठः ।
28. प्रसहाः खलु वीर्योष्णास्तन्मांसं भक्षयन्ति ते इति आकरे पाठः ।
29. शोषभस्मकोत्साद इति आदर्शपुस्तकेषु पाठः ।
30. छागमेषबृषाद्याश्वाः इति द्वितीयपुस्तके पाठः ।
31. ग्राम्यासु वातला इति षष्ठपुस्तके पाठः ।

32. यतः इनि आकरे पाठः ।
33. हंसमारग्मकागण्डबकक्रोञ्चशर्गांगिकाः आकरे पाठः ।
34. स्मृताः इति आकरे पाठः ।
35. प्लवन्ति इनि आकरे पाठः ।
36. कारण्ड इति आकरे पाठः ।
37. कपर्दिकास्थ्यो इति आकरे पाठः ।
38. वृहद्ब्रह्मेदः इनि आकरे पाठः ।
39. धारवि इति पष्ठपुस्तके पाठः ।
40. शरारिका इति आकरे पाठः ।
41. सिन्धू इति आकरे पाठः ।
42. चञ्चुसदृशी इनि आदर्शपुस्तकेषु पाठः ।
43. प्रोक्त इति आकरे पाठः ।
44. करवा इति आकरे पाठः ।
45. पाठोऽयं आकरे नोपलभ्यते ।
46. वानश्लेष्मप्रदाश्वचापि इति आकरे पाठः ।
47. शड्खनखश्चापि शुक्तिशम्बृककर्कटाः इति आकरे पाठः ।
48. जीवा एव विधाश्चान्ये कोशम्याः पर्णिकीर्तिता इति आकरे पाठः ।
49. बृंहणा वहुवर्चस्का वृप्याश्च वलवर्द्धनाः इति आकरे पाठः ।
50. गोधामकरशङ्कवः इति आकरे पाठः ।
51. घण्टकः इति आकरे पाठः ।
52. मारको जलजन्तुः इति आकरे पाठः ।
53. कामव इति आदर्शपुस्तकेषु पाठः ।
54. मरयवादिनदीषु इति आकरे पाठः ।
55. “कर्कटः.....रत्द्भेदः” पाठोऽय आकरे नोपलभ्यते ।
56. सृम इनि आकरे पाठः ।
57. सुगन्धिः इनि आकरे पाठः ।
58. एण कपायो मनुरः शिनामृककवानहृत् इति आकरे पाठः ।
59. बन्यो उवरप्रशमनः स्मृतः इति आकरे पाठः ।
60. भवेत्सवादुग्रीहकः इनि आकरे पाठः ।
61. “बल्य.....रोचकः” पाठोऽय षष्ठपुस्तके नोपलभ्यते ।
62. वातसाधारणैः इति आकरे पाठः ।

63. ज्वरातीसारशोषास्त्रश्वासामयहरश्च सः इति आकरे पाठः ।
64. विष्क्रिरवर्गेषु ते इति आकरे पाठः ।
65. पांशुलो इति आकरे वा षष्ठपुस्तकयोः पाठः ।
66. गौरकोऽन्यस्तु इति आकरे पाठः ।
67. लावा वह्निकराः स्त्रिग्धागरध्ना ग्राहका हिताः इति आकरे पाठः ।
68. श्लेष्मलस्तेषु वीर्योष्णोऽनिलनाशनः इति आकरे पाठः ।
69. लावका इति पष्ठपुस्तके पाठः ।
70. कफपित्तकृत् इति आकरे पाठः ।
71. कुलिङ्गः इति आकरे पाठः ।
72. मतः इति षष्ठपुस्तके पाठः ।
73. तित्तिरोर्बर्णदो इति षष्ठपुस्तके पाठः ।  
तित्तिरिर्बंदिदो इति आकरे पाठः ।
74. श्वासकासज्वरहरस्तस्माद्गौरोऽधिको गुणैः इति आकरे पाठः ।
75. वीर्योष्णोऽनिलहृदगुरुः इति आकरे पाठः ।
76. रुक्षः इति आदर्शपुस्तकेषु पाठः ।
77. आरण्यकुकुटः इति आकरे पाठः ।  
पानीयकुकुटः स्त्रिग्धो वीर्योष्णोऽनिलजित् इति षष्ठपुस्तके पाठः ।
78. वातपित्तक्षयवमिविषमज्वरनाशनः इति आकरे पाठः ।
79. हारीतो रुक्ष उष्णश्च इति आकरे पाठः ।
80. स्वेदः स्वरकरः इति आदर्शपुस्तकेषु पाठः ।
81. शुक्राणि इति आकरे पाठः ।
82. त्रिदोषनुत् इति आकरे पाठः ।
83. अदाहिस्यात्स्वादु इति आकरे पाठः ।  
महाहिस्या स्वादु इति द्वितीयपुस्तके पाठः ।
84. वीर्यबर्द्धनम् इति आकरे पाठः ।
85. अजायास्त्वप्रसूताया इति आकरे पाठः ।
86. शोषे इति आकरे पाठः ।
87. स्मृतम् इति आकरे पाठः ।
88. लघुतर इति आदर्शपुस्तकेषु पाठः ।
89. सुखदं बलदं इति आकरे पाठः ।
90. निष्काशिताण्डस्य इति आदर्शपुस्तकेषु पाठः ।

91. तथा व्याधिमृतस्य च इति आकरे पाठः ।
92. मासं पृष्ठटो म्यात्पित्तश्लेष्मकरं गुरु इति आकरे पाठः ।
93. तस्यैवाण्डविहीनम्य इति आकरे पाठः ।
94. गुणपदं इति षष्ठपुस्तके पाठः ।
95. अश्वमांसन्तु तुवर इति आकरे पाठः ।
96. कदंवक चाकारि मास इति आकरे पाठः ।
97. वातपित्तनुत्पुस्तकारकः इति आकरे पाठः ।
98. श्रमधनमनिलापहम्.....वृष्यं पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
99. स्वेदनं रोचनं गुरु इति आकरे पाठः ।
100. वह्नेः इति षष्ठपुस्तके पाठः ।  
वही इति द्वितीयपुस्तके पाठः ।
101. कषाया मधुराः शीताः इति आकरे पाठः ।
102. कपोता इति आकरे पाठः ।
103. सर्पाः मेघाग्निवर्द्धनाः इति आकरे पाठः ।
104. शंखाः कूर्मादयः इति आकरे पाठः ।
105. हिता इति आकरे पाठः ।
106. शुक्रवर्धना इति आकरे च द्वितीयपुस्तके पाठः ।
107. शुक्र्यः संधानकृत् इति आकरे पाठः ।
108. “चक्र ....., वातानाशनः” पाठोऽयं आकरे नोपलभ्यते ।
109. सारिकाकाकादम्बबलाकाः इति आकरे पाठः ।
110. व्यवायी शुक्रवर्धनः इति आकरे पाठः ।  
कफशुक्रविवर्धनः इति द्वितीयपुस्तके पाठः ।
111. “वातश्लेष्मविकारध्वं.....सहजागलं” पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
112. जनान्तनिलग्राद् दूरे इति आकरे पाठः ।
113. बलभिष्यंदिनो इति आकरे पाठः ।
114. अतीवासननिलयाः इति आकरे पाठः ।

## CHAPTER 18

<sup>1</sup>  
 स्त्रिगधोषणा॑ स्वादुगुरवः॒ सृष्टविण॑मूत्रमारुता॒ ।  
<sup>2</sup>  
 महाभिष्यन्दिनो॑ वृद्ध्याः॒ बल्या॒ वातहराः॒ परम् ॥ १ ॥

### Matsya (Fish)

Fish is unctuous, hot, sweet and heavy. It helps in the elimination of stool, urine and flatus. It is aphrodisiac. It promotes strength and alleviates *vāyu*.

<sup>3</sup>  
 कफपित्तकरा॑      <sup>4</sup>  
 मत्स्याः॑      <sup>5</sup>  
 बलोपचयवर्द्धनाः॑ ।  
 व्यायामाध्वरतानां॑ च॒ दीप्ताग्नीनां॑ च॒ पूजिताः॑ ॥२॥

It aggravates *kapha* and *pitta* and promotes strength as well as plumpness. It is exceedingly useful for persons who indulge in exercise and walk in excess and also for those who have a strong power of digestion.

कषायानुरसः॑ स्वादुवर्तिघ्नो॑ नातिपित्तकृत्॑ ।  
<sup>6</sup>  
 रोहितः॑ सर्वमत्स्यानां॑ वरो॑ वृद्ध्योदितार्तिजित्॑ ॥ ३ ॥

*Rohita*

*Rohita* fish is astringent in *anurasa* (subsidiary taste) and sweet. It alleviates *vāyu* and does not aggravate *pitta* in excess. It is the best among all the types of fish. It is aphrodisiac and it cures *ardita* (facial paralysis).

कषायमधुरो रूक्षो विशदो रोचनो लघुः ।

ग्राही तु नन्दिकावर्त्तस्तस्यानु शकुलं सृतः ॥ ६ ॥

[ माधवद्रव्यगुण : मत्स्यवर्ग २० : १-४ ]

*Nandikāvarta and Śakula*

*Nandikāvarta* fish is astringent, sweet, un-unctuous, *viśada* (non-slimy), appetiser, light and constipative.

The *śakula* type of fish is slightly inferior.

‘पाठीन् श्लेष्मलो वृष्यो निद्रालु पिण्डिनाधिनः ।

<sup>९</sup> दूषयेद्रक्तपित्तं च कुष्ठरोग करोत्यसौ ॥ ५ ॥’

[ भावप्रकाशः मत्स्या. मासवर्ग ११ : १०६ ]

*Pāṭhīna*

The *pāṭhīna* fish aggravates *kapha* and is aphrodisiac. It resorts to sleep in excess and eats the meat of other animals. It causes *raktapitta* (a disease characterised by bleeding from different parts of the body) and *kuṣṭha* (obstinate skin diseases including leprosy).

<sup>10</sup> ‘शृंगी समुदगरः शङ्कु गोमत्स्यालित्रिकण्टकाः ।

कण्टकैः सविषा ज्ञेया भक्ष्यमाणास्तु निविषा ॥ ६ ॥

*Śṛṅgī etc.*

*Śṛṅgī*, *madgura*, *śaṅku*, *gomatsya*, *āli* and *trikanṭaka*—all these type of fish have spikes. These spikes are poisonous. But the fish when eaten is non-poisonous.

शूद्धनी तु वातशमनी स्तिरधा श्लेष्मप्रकोपिणी ।

11

कषायाः तिक्तभावाच्च तेभ्यो लघुतरासमृताः ॥ ७ ॥

### *Sringī*

*Sringī* fish alleviates *vāyu*. It is unctuous, aggravator of *kapha*, astringent and bitter. Therefore, it is lighter than others in this group.

विष्णुके मधुरो वृष्यो वातच्छो मद्गुरो गुरुः ।

### *Madgura*

The *madgura* fish is sweet in *vipāka*. It is aphrodisiac, alleviator of *vāyu* and heavy.

कृष्णमत्स्यो गुरुः स्तिरधो वातजित् श्लेष्मकोपनः ॥ ८ ॥

[माधवद्रव्यगुणः मत्स्यवर्गं २० : ५-७]

### *Kṛṣṇa matsya*

*Kṛṣṇa matsya* is heavy and un-unctuous. It alleviates *vāyu* and aggravates *kapha*.

12  
‘अलिर्मत्स्यो गुरुः स्तिरधो कटुको रुक्ष [?] एव च ।

### *Ali*

The *ali* fish is heavy, unctuous and pungent.

13  
पूयुर्मत्स्यो गुरुस्तिरधश्लेष्मलो वातनाशनः ॥ ६ ॥

### *Pryu*

The *pryū* type of fish is heavy and unctuous. It aggravates *kapha* and alleviates *vāyu*.

14  
इलिशो मधुरः स्तिरधः पित्तकृत् श्लेष्मकोपनः ।

15  
नृणां व्यवायनित्यानां हितोऽन्नेरतिवर्धनः ।

*Illiśa*

The *illiśa* type of fish is sweet and unctuous. It aggravates *pitta* as well as *kapha*. It is useful for persons who indulge in sex in excess. It excessively stimulates the power of digestion.

16

बलग मिनरधमधुरो वष्टभी लघु गीतनः ॥ १० ॥

[ माधवद्रव्यगुण मन्त्यवर्ग २० द-१० ]

*Balaṅga*

The *balaṅga* type of fish is unctuous, sweet, wind forming, light and cooling.

प्रोष्टिका मधुरा वृत्या महनी वातनाशनी ।

*Proṣṭikā*

The *proṣṭilā* type of fish is sweet and aphrodisiac. It is an excellent alleviator of *vāyu*.

17  
नंदीवर्तो गुरुः स्तिरधो वातजिन्श्लेष्मवर्द्धनः ॥ ११ ॥

कणायमधुरः प्रोक्तमन्तदगुणो दीर्घतुष्टकः ।

*Nandīvarta and Dīrgha tuṇḍaka*

The *nandīvarta* type of fish is heavy and unctuous. It alleviates *vāyu* and aggravates *kapha*. It is astringent and sweet.

The *dīrgha tuṇḍaka* type of fish shares the properties of *nandīvarta*.

भास्करो मधुरो रुक्षो मारुतस्य प्रकोपनः ॥ १२ ॥

*Bhāskara*

The *bhāskara* type of fish is sweet and un-unctuous. It aggravates *vāyu*.

शकुलो गुरु रूक्षोऽथ मारुतस्य प्रकोपनः ।

### *Sakula*

The *sakula* type of fish is heavy and un-unctuous. It aggravates *vāyu*.

शैलीन्धुः श्लेष्मलो वृष्टयो विपाके मधुरो गुरुः ॥१३॥

### *Sailīndhu*

The *sailīndhu* type of fish is aggravator of *kapha*, aphrodisiac, sweet in *vipāka* and heavy.

गर्गभो मधुरं इन्द्रियो वाताभृतं श्लेष्मकोपनः ।

### *Gargabha*

The *gargabha* type of fish is sweet and unctuous. It alleviates *vāyu* and aggravates *kapha*.

इंवाकस्त्वनभिष्यन्दि नाया पीनसनाशन ॥ १४ ॥

### *Inivāka*

The *inivāka* type of fish does not obstruct the channels of circulation and it cures *pīnasa* (chronic rhinitis).

अनभिष्यन्दि मधुरा इंविका रसवधिनी ।

### *Imbikā*

The *imbikā* type of fish does not obstruct the channels of circulation. It is sweet and it increases plasma.

लघवः क्षुद्रमत्स्यास्तु ग्राहिणो ग्रहणीहिता ॥ १५ ॥

### **Small fish**

Different types of small fish are light and constipative. They are useful in *grahani* (sprue syndrome).

मत्स्यकूर्मखगाण्डानि स्वादु बाजीकरणिं च ।

### Eggs

The eggs of fish, tortoise and birds are sweet and aphrodisiac.

ममत्स्यगर्भः स्वग्रहं स्थौल्यकरो गुरुः ।

‘कफमेदःप्रदो बलयो रनानिकृन्महनायनः ॥ १६ ॥’

[भावप्रकाशः मांसवर्ग ११ : १२५]

If the egg of birds is prepared along with egg of fish, then it becomes unctuous, promoter of corpulence and heavy. It increases *kapha* and fat, promotes strength, produces fatigue and cures *meha* (obstinate urinary disorders including diabetes).

विष्टभिरः शुष्कमत्स्या अवल्या दुर्जरामताः ।

### Dry fish

The dry fish produces wind in the colon. It does not promote strength and it is difficult of digestion.

पूतिमत्स्या अभक्षा स्यु मर्वदोषप्रकोपणाः ।

### Putrified fish

The fish which is putrified should not be eaten. It aggravates all the *dosas*.

<sup>18</sup>  
‘दग्धमत्स्यो गुणैश्चेष्ठः पुष्टिकृद्वलवर्द्धनः ॥ १७ ॥’

[भावप्रकाशः मांसवर्ग ११ : १२७]

### Burnt fish

The burnt fish is excellent in property. It is nourishing and strength promoting.

<sup>19</sup>  
‘नावेया मधुरा मत्स्या गुरवो मारुतापहाः ।

रक्तपित्तहरा सोपणा वृद्धा स्निग्धाल्पवर्चसः ।

कणायानुगम्नेपां शप्तशैवालभोजनः ॥ १८ ॥'

[सुश्रुतः सूत्रम्थान ४६ : ११४-११५]

### River fish

The fish collected from river is sweet and heavy. It alleviates *vāyu* and cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is hot, aphrodisiac and unctuous. It produces less of stool. It is astringent in *anurasa* (subsidiary taste). The river fish feed on grass and moss.

‘सरस्तडागसंभृताः स्निग्धा स्वादुरमा. स्मृता ।’

[सुश्रुत. सूत्रम्थान ४६ : ११७]

### Pond fish

The fish collected from big and small ponds is unctuous and sweet in taste.

सामुद्राः गृरवः स्निग्धा मधुरा नातिपित्तला ॥ १६ ॥

उष्णा वातहरा वृद्धा. वर्चम्या. शुक्रवर्धनाः ।  
20

बलावहा विशेषेण मासाशित्वात्समुद्रजा. ॥ २० ॥

### Sea fish

The fish collected from sea is heavy, unctuous and sweet. It does not aggravate *pitta* in excess. It is hot, alleviator of *vāyu* and aphrodisiac. It increases stool and semen. It is an excellent promoter of strength because the sea fish feed on the meat of other animals.

समुद्रजेभ्यो नादेया बृहणास्तद्गुणोत्तराः ।

In comparison to sea fish, the river fish is more nourishing and better in quality.

तेभ्योऽतीवानिलच्छत्वाच्चौष्ठयकौप्यौ गुणोत्तरौ ।

स्त्रिगध्यवातस्वादुपाकत्वानयोर्बर्च्या गुणेन्नरा ॥२१॥

[मुद्रन संव ८८ : ११६-१२१]

### Well fish

The fish of *cunda* (a big well without boundary wall) and well is better than the sea fish and river fish because the former is a strong alleviator of *vāyu*. The fish of *vāpi* (a big well with a boundary wall and a stair case) is better than the fish of *cunda* and *kūpa* because the former is unctuous and sweet in *vipāka*.

‘हेमन्ते कूपजा मत्स्या शिशिरे साग्रसाः हिताः ।’

[भावप्रकाशः मांसवर्गं ११ : १२६]

मधौ नदीभवाः श्रेष्ठाः ग्रीष्मे ह्लदसमुद्भवाः ।

तडागजाता वर्षासु पथ्या अगदि नैर्भर्ग ॥ २२ ॥

### Fish in different seasons

In *hemanta* (early winter), fish from a well is useful and in *śiśira* (later part of winter) fish from big ponds is useful. In the spring season, river fish is most useful and in summer season, fish collected from lake is useful. In rainy season, fish collected from small ponds is wholesome and in autumn, fish from springs is useful.

नादेया गुर्वो मध्ये यस्मात्पुच्छास्य चार्णिणः ।

सर्वत्रागजाता तु विशेषेण दिवे गम ॥ २३ ॥

### Different parts of fish

The river fish is heavy in the middle of its body because it moves with the help of the tail and the mouth. In the case of fish from the big and small ponds, the head is heavy.

अद्वर्गेन्नरास्भस्थास्तेभ्यो दोषवत्ता मृता ।<sup>21</sup>

किञ्चित्मृक्त्वा यिगोदेशमन्यर्थं गुरुवत्तु ते ॥ २४ ॥

The fish which does not travel long distances inside the

water is harmful. Leaving a small portion behind the head, this fish is very heavy.

22

अधस्तादगुरवो ज्ञेया मत्स्या. सरसि संभवा. ।

उरोविच्चरणं तेषां पूर्वमग्न लघु स्मृतम् ॥ २५ ॥

[सुश्रृतः सूत्रस्थान ४६ : १२२-१२४]

The lower part of the pond fish is heavy. Because it moves through the help of its chest, its front portion is light.

24  
‘महाप्रभाणगरवः क्रियावद्भ्योऽल्पचेष्टनः ।

मुद्भयः स्थिरगत्राश्च खेचरेभ्यश्च भूचराः ।

२३ १० २९ गरुद्धा बहभजो ये चोपचितमेदसः ॥ २७ ॥'

[माधवद्रव्यगणः मत्स्यवर्ग २० : १२-१३]

### **Heaviness**

The fish of a big size is generally heavy. In comparison to the fish which is very active, the one with a sluggish movement is heavy. In comparison to the young ones, the old fish is heavier. The male fish is heavier than the female. In comparison to the fish having a soft body, the one having a compact body is heavier. In comparison to the birds which move in the sky, the animals which move on the ground are heavier. Those which feed on heavy and on un-unctuous articles in large quantities and those having accumulated fat are heavier.

विहङ्गे पु पुमान् श्रोठः स्त्रीः चतु पदजातिषु ।

परार्धं लघु पुसः स्यात्स्त्रीणा पूर्वार्द्धमादिशेत् ॥ २८ ॥

देहमध्य गुरु प्रायः सर्वेषा प्राणिनां मतम् ।

पक्षोत्क्षेपाद्विहगाना तदेव वरमुच्यते ॥ २६ ॥

### Male and female animals

Among birds, the males are the best. Among quadrupeds the females are the best. The hind portion of the body of the males is light. The front portion of the body of female animals is light. The middle portion of the body of animals is generally heavy. In the case of birds, their middle portion is better because the feathers attached to it help in its movement.

'मर्वेपा च गिरस्कवृत्तीहर्वर्मयकुदगुदम् ।

31

पादमस्तिरकपुच्छात्रमुष्कक्रोडा ममीरणा ।

32

घातवः शोणिताद्याश्च गृन्वः स्युर्यथोत्तरम् ॥ ३० ॥'

[माघवद्रव्यगृणः मत्स्यवर्गं २० : १४-१५]

### Different parts

In all animals the head, neck, spleen, skin, liver, anus, feet, brain, tail, colon, testicles, pelvic region (*kroda*), airy portion (*samirana*) and tissue elements like blood are progressively heavier.

लद्वान्तरं मास गगाना अन्वरागिणाम् ।

33

मन्त्यागिना पित्तरुद्वान्तरं गृम दीनितम् ॥ ३१ ॥

जलाशिना इत्यामहर लघु स्त्रमुदीरितम् ।

वृहण गरु द्रान्तन नेत्रामेव तातिनाम् ॥ ३२ ॥

### Habitat

The meat of birds inhabiting deserts is light and alleviator of *vāyu*. The meat of birds which feed on fish aggravates *pitta* and alleviates *vāyu*. It is heavy. The meat of birds which live on water is alleviator of *kapha*, light and unctuous. The meat of birds which eat the meat of other animals is nourishing, heavy and alleviator of *vāyu*.

॥ इति मन्त्यवर्ग ॥

Thus ends the group dealing with various types of meat and fish.

### NOTES AND REFERENCES

1. निर्गदोषणा: इति आकरे पाठ ।
2. वृष्या इति आकरे पाठः ।
3. कफविनहृगा इति पष्ठपुस्तके पाठ ।
4. मत्स्या इति आकरे पाठः ।
5. कालोपचयवर्धमा: इति पष्ठपुस्तके पाठः ।
6. वृष्योदितातिपु इति आकरे पाठः ।
7. पानीनः इति पष्ठपुस्तके पाठः ।
8. बल्या इति आकरे पाठः ।
9. दूष्येद्रघिरं पित्तं कुष्ठरोग करोति च इति आकरे पाठ ।
10. मद्गुरुयंक च इति आकरे पाठः ।
11. कपया.....न्द्रनरासमृता. पाठोऽय आकरे नोपलभ्यते ।
12. अलिमत्स्यो गुरुः स्त्रिगद. कपयो रुध एव च इति आकरे पाठ ।
13. गुरुमस्त्यो गस्त्रि स्त्रिगदः श्वेष्मनो वातनाशनः इति आकरे पाठः
14. इलिलमो मधुर भ्निगद. पित्तहृत् श्वेष्मकोपन इति आकरे पाठ ।
15. वक्त्रविवर्धन इति आकरे पाठः ।
16. चडग स्त्रिगदमधुरो गुरुविटभिर्वीतत. इति आकरे पाठ ।
17. नंदा इति पाठपुस्तके पाठ ।
18. पृष्ठिकृद्वयवर्धन. इति द्वितीयपुस्तके पाठः ।
19. नादेया वृहणा मत्स्या गुरवोऽनिलनाशनाः ।  
रक्तपित्तकरा वृष्या: स्त्रिगदोषणा: स्वन्पवर्चसः इति भावप्रकाशे पाठः ।
20. श्वेष्मवर्धना. इति आकरे पाठः ।
21. अदूरगोत्रग यस्मात्स्मादुत्सोदपानजाः इति आकरे पाठः ।  
अदूरगोत्रग. मत्स्या स्त्रेभ्यो इति पष्ठपुस्तके पाठः ।

22. सागरसंभवः इति आकर्ते पाठः ।
23. उगो विनश्णात् तेगा इति आकर्ते पाठः ।
24. महाप्रमाणाः गुरवः त्रियावन्तोऽप्यचेष्टिताः इति आकर्ते पाठः ।
25. युवत्यः इति आकर्ते पाठः ।
26. स्त्रियश्च इति आकर्ते पाठः ।
27. कठिनेभ्यो मृदुभ्यश्च स्थिरगात्राश्च भूचरा इति पाठ पुस्तके पाठः ।
28. खन्तरेभ्योऽर्हा इति आकर्ते पाठः ।
29. गुरुरस्क्षाः इति आकर्ते पाठः ।
30. वलमुच्यते इति आकर्ते पाठः ।
31. समीरिणाः इति आकर्ते पाठः ।
32. गुरवस्तूनगोत्तराः इति आकर्ते पाठः ।
33. वानवार्णिणाम् इति षष्ठ्यपुस्तके पाठः ।

## CHAPTER 19

<sup>1</sup>  
 'अम्लं कषाय मधुर वानधनं ग्राहि दीपनम् ।  
 मिरधोण दाडिमं हृद्य कफग्निताविरोधि च ॥ १ ॥

### *Dādima (Pomegranate)*

*Dādima* is sour, astringent, sweet, alleviator of *vāyu*, constipative, stimulant of digestion, unctuous, hot and cardiac tonic. It does not aggravate *kapha* and *pitta*.

द्विविध तन् विजेय मधुर चाम्लमेव च ।  
 त्रिदोषान् तु मधुरमम्ल यानकफापहम् ॥ २ ॥

[माधवद्रव्यगुण. फलवर्ग २१ · १-२]

It is of two types viz., sweet and sour. The sweet variety alleviates all the three *dosas* and the sour variety alleviates *vāyu* as well as *kapha*.

<sup>2</sup>  
 'तीवं सवालुकं पीलु तृगशस्यं विकंकतम् ।  
<sup>3</sup>  
 प्राचीनामलकं चैव दोषधनं गरहारि च ॥ ३ ॥

*Nīpa etc.,*

*Nīpa, vāluka, pīlu, tṛṇaśūnya, vikañkata and prācīnāmalaka* alleviate *doṣas* and cure *vīṣa* (poisoning).

कर्कन्धुकोलबद्रमन्तं वानकफापहम् ।

*Karkandhu, Kola & Badara (Jujuba fruit)*

*Karkandhu, kola* and *badara* are sour and they alleviate *vāyu* as well as *kapha*.

पक्वं पित्तानिलहरं स्निग्धं समघुरं सरम् ॥ ४ ॥

Ripe fruits alleviate *pitta* and *vāyu*. They are unctuous, sweet and laxative.

पुराणं तृट्प्रशमनं श्रमध्नं लघु दीपनम् ।

Dry fruits (*purāṇa*) alleviate *tṛṭ* (morbid thirst) and *śrama* (physical fatigue). They are light and digestive stimulant.

रक्तानिकरं वानं गिनकुद्धुकं मरम् ॥ ५ ॥

Tender fruits cause *rakta pitta* (a disease characterised by bleeding from different parts of the body). They vitiate *pitta*. The matured fruits are laxative.

हृदयं वर्णं हरं रच्यमास्त्रवृक्षवल्प्रदम्<sup>5</sup> ।

गिनं विशेषं वानम् रच्यमास्त्रं नरगम् ॥ ६ ॥

[माधवद्रव्यगृणं फलवगं २१ : १०-१३]

‘कपालानुरम् चत्क्लिञ्चेष्युक्तिविवर्द्धनम् ।

*Āmra (Mango)*

*Āmra* is cardiac tonic. It promotes complexion, appetite, semen and strength. It does not aggravate *pitta* and alleviates *vāyu*.

The ripe *āmra* is laxative and heavy. It is astringent in

*auurasa* (subsidiary taste). It increases digestive power, *kapha* and semen.

6  
तदेव वृक्षके पक्वं गुरु वातहरं परम् ॥ ७ ॥  
मधुगम्लं मरं किञ्चिद्भवेत्पित्तप्रकोपणम् ।

*Āmra* which has become ripe in the tree itself is heavy and it is an excellent alleviator of *vāyu*. It is sweet, sour and slightly laxative. It slightly aggravates *pitta*.

7            8  
आम्र कृत्रिमपक्व यज्जद्भवेत्पित्तनाशनम् ॥ ८ ॥  
[भावप्रकाशः आम्रादिफलवर्ग ७ : ५-७]

*Āmra* which is ripened by artificial means alleviates *pitta*.

‘शुकाम्र’ सकषायाम्लं भेदनं कफवातकृत् ।  
[माधवद्रव्यगुणः फलवर्ग २१ : १५]

Dry mango is astringent, sour and purgative. It aggravates *kapha* and *vāyu*.

9  
‘चूषित तत्पर रुच्य बलवीर्यकर लघु ।  
शीतलं शीघ्रपाकि स्याद्वातपित्तहरं सरम् ॥ ६ ॥

If ripe *āmra* is taken by sucking (*cosana*), then it is appetiser, promoter of strength and energy, light and cooling. It gets digested early. It alleviates *vāyu* and *pitta*. It is laxative.

तद्रनो गालिनो बल्यो गुरुवीतहरः सरं ।  
अहृद्यस्यर्णोऽतीव वृद्धणः कफवर्द्धन ॥ १० ॥

The juice extracted out of it is a promoter of strength, heavy, alleviator of *vāyu*, laxative, *ahrdya* (which is not cardiac tonic), exceedingly *tarpaṇa* (refreshing), nourishing and aggravator of *kapha*.

तत्सखण्ड गुह्यपरं रोचनं चिरपाकि च ।

मधुर वृहण बन्य शीतल वातनाशनम् ॥ ११ ॥

Along with sugar, the mango juice becomes very heavy. It is an appetiser. It gets digested very late. It is sweet, nourishing, strength promoting, cooling and alleviator of *vāyu*.

‘वातर्पित्तहर रुच्य वृहण वनवद्दनम् ।

वृथ्य वर्णकरं स्वादु दुग्धाभ्रं गुरु शीतलम् ॥ १२ ॥’

[माधवद्रव्यगुणः फलवर्ग ३ : १२]

Along with milk, the mango juice alleviates *vāyu* and *pitta*. It is appetiser, nourishing, strength promoting, aphrodisiac, promotore of complexion delicious, heavy and cooling.

<sup>11</sup>  
मन्दानलत्वं विषमज्वरं च रक्तामय बद्धगुदोदरं च ।

आम्रातियोगो नयनामयं वा करोनि नस्मादर्ति तानि नाद्यात् ॥ १३ ॥

<sup>12</sup>  
एतदम्लाभ्रविषयं मधुग्रस्पर्ण न तु ।

<sup>13</sup>  
मधुरस्य परं नेत्रहितत्वाद्या गुणा यत् ॥ १४ ॥”

[भावप्रकाश आम्रादिफलवर्ग ३ : ८-१३]

Mango used in large quantities causes *mandānala* (suppression of the power of digestion), *viṣama jvara* (irregular fever), *raktaśayu* (diseases of blood) *buddhagudodara* (obstinate type of abdominal disease caused by obstruction in the rectum) and eye diseases. Therefore, one should not consume mango in excess. This description relates to sour variety of mango and does not apply to sweet variety of mango because the latter is exceedingly useful for eyes and in similar other conditions.

<sup>14</sup>  
‘अतोदुग्धानुपानं स्यादाम्राणामतिभक्षणे ।

जीरक वा प्रयोक्तव्यं सहसौवर्चलेन च ॥ १५ ॥

If mango is to be used in excess then milk should be used after it as *anupāna*. It can also be taken with *jīraka* or *sauvarcalā* type of salt.

15  
पक्वस्य सहकारस्य कटे विस्तारितो रसः ।

घर्मशुष्को मुहुर्दन आम्रावर्त इनिमृतः ॥ १६ ॥

### *Āmrāvarta*

If the juice of ripe mango is spread over a thick piece of cloth and made to dry in sun by repeatedly adding additional quantity of juice, then this is called *āmrāvarta*.

16  
आम्रावर्तस्तृपाछर्दिवातपित्तहर. सरः ।

17                    18  
रुच्यः मूर्यशुभि. पाकी लघुश्च परिकीर्तिः ॥ १७ ॥

It alleviates *trṣā* (morbid thirst), *chardi* (vomiting), *vāyu* and *pitta*. It is laxative and appetiser. If it is dried in the sun's rays, then it becomes light.

आम्रबीजं कषायं स्याच्छर्द्यनीसारनाशनम् ।

ईषदम्लं च मधुरं तथा हृदयदाहनुत् ॥ १८ ॥'

[भावप्रकाशः आम्रादिफलवर्गं ७ : १४-१७]

### *Āmra bija*

The seed of mango is astringent. It cures *chardi* (vomiting) and *atisāra* (diarrhoea). It is slightly sour and sweet. It cures *hṛdaya dāha* (burning sensation in the chest).

'आम्रातमम्लं वातध्नं गुरुणं रुचिकृत्सरम् ।

### *Āmrātaka (Hog plum)*

*Āmrāta* is sour, alleviator of *vāyu*, heavy, hot, appetiser and laxative.

19

पक्वं तु तुवरं स्वादुरसपाकं हिमं मतम् ॥ १६ ॥

21

नपणं [श्लेष्मल] स्निग्धं पृथ्यं विष्टम्भं वृद्धणम् ।

गुरुं वा ३ मस्तोत्पत्तदध्यतदाहयास्त्रजित् ॥ २० ॥

[भावप्रकाशः आग्रादिफलवर्गं ३ : १६-२०]

The ripe fruit is astringent, sweet in taste and *vipāka*, cooling, refreshing, aggravator of *upha*, unctuous, aphrodisiac, constipative, nourishing, heavy and strength promoting. It alleviates *vāyu* and *pitta*. It cures *kṣata* (phthisis), *dāha* (burning syndrome), *kṣaya* (consumption) and vitiation of blood.

22

गुरुं विष्टम्भं लकुचं दोषलं शुक्रदूषणम् ।

### *Lakuca (Monkey fruit)*

*Lakuca* is heavy, wind forming in the stomach and aggravator of *doṣas*. It vitiates semen.

23

ग्रस्मलं तृणाटरं सच्च । ननु करमर्दकम् ॥ २१ ॥

[माघवद्रव्यगुणः फलवर्गं २१ : १६]

### *Karamardaka (Carissa carandus Limn.)*

*Karamardaka* is sour and it cures *trṣā* (morbid thirst). It is appetiser and it aggravates *pitta*.

अस्मलवेत्तसम्यम्लं नोदणं स्निग्धं च दीपनम् ।

[माघवद्रव्यगुण फलवर्गं २१ : प्रक्षिप्तपाठः]

### *Amlavetasa (Garcinia pedunculata Roxb.)*

*Amlavetasa* is exceedingly sour. It is sharp, unctuous and digestive stimulant.

वातापहं तिन्तिढीकं आमणित्तबलासकृत् ॥ २२ ॥

*Tintidīka (Rhus parviflora Roxb.)*

*Tintidīka* alleviates *vāyu* and produces *āma*, *pitta* as well as *kapha*.

24  
ग्राह्यण दीपनं हृद्यं सुपक्वं कफवातनुत् ।

Fully matured fruit of it is constipative, hot, digestive stimulant, cardiac tonic and alleviator of *kapha* as well as *vāyu*.

अम्लिकायाः फलं पक्वं नद्रद्भेदि तु केवलम् ।

तम्मादत्पत्तरगुणं कोशाभ्रफलमुच्यते ॥ २३ ॥'

[माधवद्रव्यगुणः फलवर्ग २१ : २०-२१]

*Amlikā* and *Kośāmra* (*Tamarindus indica Linn.* & *Schleichera oleossa Merr.*)

The ripe fruit of *amlikā* has all the properties of *tintidīka*. In addition, it is a purgative.

*Kośāmra* is slightly inferior in quality.

ऐरावतं दंतशाठमस्तं शोणितपित्तकृत् ।

*Airāvata* and *Dantaśātha*

*Airāvata* and *dantaśātha* are sour and they cause *śoṇita pitta* (a disease characterised by bleeding from different parts of the body).

मृगन्धिं मधुरं चाम्लं विशदं भक्तरोचनम् ।

दुर्जरं वातशमनं नारंगस्यकलं गुह्यं ॥ २४ ॥'

[माधवद्रव्यगुणः फलवर्ग २१ : २३-२४]

*Nāraṅga* (Orange)

The fruit of *nāraṅga* is fragrant, sweet, sour, *viśada* (non-slimy), appetiser, difficult of digestion, alleviator of *vāyu* and heavy.

‘निंबूकमस्त्वा वानधनं पाचनं दीपनं लघु ।

*Nimbūka (Lime fruit)*

*Nimbūka* is sour, alleviator of *vāyu*, carminative, digestive stimulant and light.

राजनिंबूफलं स्वादु गुरु पित्तमर्मार्गजन् ।  
25  
तृणाशूनकफोत्क्लेश्छर्दिश्वार्मनिवारणम् ॥ २५ ॥

*Rāja nimbū*

The fruit of *rājanimbū* is sweet and heavy. It alleviates *pitta* and *vāyu*. It cures *trṣṇā* (morbid thirst), *śūla* (colic pain), *kaphotklesha* (salivation), *chardi* (vomiting) and *śvāsa* (asthma).

वानश्लेषमविवन्धनं जंबोरं गुरु पित्तकृत् ।

[ माधवद्रव्यगुणः फलवर्ग २१ : ३२-३३ ]

*Jambīra (Citrus limon Linn. Burm. f.)*

*Jambīra* alleviates *vāyu* and *kapha* and relieves constipation. It is heavy and it aggravates *pitta*.

कर्हणं कफवातामदोपच्छ यित्तकोपनम् ॥ २६ ॥

[ माधवद्रव्यगुणः फलवर्ग २१ : ३७ ]

*Karuṇa*

*Karuna* alleviates *kapha*, *vāyu* and *āmadoṣa*. It aggravates *pitta*.

कासश्वासारुचिहरं तृष्णाहृत्कण्ठशोधनम् ।

लघ्वमस्त्वादीपनं हृद्यं मातुलुंगमुदाहृतम् ॥ २७ ॥

*Mātulunīga (Citron)*

*Mātulunīga* cures *kāsa* (bronchitis), *śvāsa* (asthma), *aruci* (anorexia) and *trṣṇā* (morbid thirst). It cleanses the throat. It is light, sour, digestive stimulant and cardiac tonic.

त्वक्तिक्षा दुजरा नम्य वातकृमिविपापहा ।

स्वादु शीतं गुरु हिमसाम मारुतपित्तजित् ॥ २६ ॥

### *Tvaktikta*

*Tvaktikā* is difficult to digest. It alleviates *vāyu* and cures *lirmi* (parasitic infection) as well as *visha* (poisoning). It is sweet, cooling and heavy.

The unripe fruit of it is cooling and it alleviates *vāyu* and *pitta*.

मेध्य शूलानिलदृदिकफारोचकनाशनम् ।

दीपनं नघु संप्राहि गुलमार्गोद्धनं तु केशरम् ॥ २६ ॥

### *Keśara*

*Keśara* promotes intellect. It cures *śūla* (colic pain), vitiation of *vāyu*, *chardi* (vomiting) vitiation of *kapha* and *arocaka* (anorexia). It is digestive stimulant, light and constipative. It cures *gulma* (phantom tumour) and *arśas* (piles).

एवं प्रकारा विज्ञेया वृथा च मधुकर्कटी ।

शूलार्जीर्णविवन्धेषु मन्देभनौ कफमारुते ॥ ३० ॥

### *Madhu karkatī* (Sweet lime)

*Madhu karkatī* shares the properties of *kesara*. In addition, it is aphrodisiac. It cures *śūla* (colic pain), *ajirna* (indigestion) and *vibandha* (constipation). It is useful in suppression of the power of digestion and in vitiation of *kapha* as well as *vāyu*.

अरुचिश्वासकासेषु रसस्तस्योऽदिश्यते ।

Its juice is indicated in *aruci* (anorexia), *svāsa* (asthma) and *kāsa* (bronchitis).

‘कषायं मधुरं पाके श्लेष्मलं गुरु शीतलम् ॥ ३१ ॥

कपितथमामं कण्ठधनं विशदं ग्राहि वातलम् ।

27  
मधुराम्लकपात्रत्वात्सौगंध्याच्च रुचिप्रदम् ॥ ३२ ॥

### *Kapittha (Wood apple)*

The unripe fruit of *kapittha* is astringent, sweet in *vipāka*, aggravator of *kapha*, heavy and cooling. It causes impairment of the throat. It is *viśa la* (non-slimy), constipative and aggravator of *vāyu*. In view of its sweet, sour and astringent tastes and fragrance, it is an appetiser.

तदेव पत्र दोषः न विशदं ग्राहि गुर्वपि ।

[माधवद्रव्यगुणः फलवर्गं २१ : ४०-४२]

The ripe fruit of *kapittha* alleviates *doṣas*. It is *viśada* (non-slimy), constipative and heavy.

जांबवं वानल स्वभ ग्राहि पित्तकफावहम् ॥ ३३ ॥

### *Jambu (Jamun fruit)*

*Jambu* aggravates *vāyu*. It is un-unctuous and constipative. It alleviates *pitta* and *kapha*.

28  
कपाय तिन्दुकं स्वादु गुरु पित्तकफावहम् ।

### *Tinduka (Diospyros tomentosa Roxb.)*

*Tinduka* is astringent, sweet and heavy. It aggravates *pitta* and *kapha*.

वानगित्तत्रं वृत्य प्रियालं गुरु शीतलम् ॥ ३४ ॥

### *Priyāla (Buchanania lanza Spreng.)*

*Priyāla* alleviates *vāyu* and *pitta*. It is aphrodisiac, heavy and cooling.

29  
'कपायमधुरं साम्लं नातिमास्तकोपनम् ।'

वातलं [?] कफपित्तश्च विद्यात्पर्षटिकं फलम् ॥ ३५ ॥'

*Parpaṭika (Physalis minima Linn.)*

The fruit of *parpaṭika* is astringent, sweet and sour. It aggravates *vāyu* but not in excess. It also aggravates *kapha* and *piita*.

30  
‘क्षिरीवृक्षफल नेपा गुरु विष्टम्भ शीतलम् ।

कषायमधुर माम्ल नातिमास्तकोपनम् ॥ ३६ ॥’

[सुश्रुतः सूत्र ४६ : १६५]

*Kṣirī*

The fruit of *kṣirī* tree is heavy, wind forming in stomach and cooling. It is astringent, sweet and sour. It does not aggravate *vāyu* in excess.

31  
‘विष्टभि मधुर मिन्द्य फलगु संतर्पण गुरु ।’

[सुश्रुतः सूत्र ४६ : १७१]

*Phalgu (Ficus hispida Linn. f.)*

*Phalgu* is wind forming, sweet, unctuous, refreshing and heavy.

बिंबीफलं च पित्तासृक्कासश्वासक्षयापहम् ॥ ३७ ॥

*Bimbī (Coccinia indica W. & A.)*

The fruit of *bimbī* alleviates *pitta* as well as blood and cures *kāsa* (bronchitis), *śvāsa* (asthma) and *kṣaya* (consumption).

शमोफलं गुरु स्वादु द्विष्ठोष्ण केशनाशनम् ।

*Śamī (Prosopis spicigera Linn.)*

The fruit of *śamī* is heavy, delicious, un-unctuous and hot. It causes the hair to fall.

‘मूद्रीका मधुरा स्तनधा शीता वृद्ध्यानुलोमनी ॥ ३८ ॥’

रक्तापनजवरश्वासनृणादाहक्षयापहा ।

*Mṛdikā* (*Vitis vinifera* Linn.)

*Mṛdikā* is sweet, unctuous, cooling, aphrodisiac and laxative. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *jvara* (fever), *s.āsa* (asthma), *tyṣṇā* (morbid thirst), *dāha* (burning syndrome) and *kṣaya* (consumption).

32

द्राक्षा गोस्तनिका नद्रदगृवी वृद्धा कफापत्त ॥३६॥

[माधवद्रव्यगण फलवर्ग २१ : ३५-३६]

The *gostani* type of *drākṣā* shares all the above mentioned properties. In addition, it is heavy, aphrodisiac and alleviator of *kapha*.

निर्वृजात्मा चवलनना गोस्तनी मदधीयुणे ।

It has another variety which is without seeds. This is smaller in size. It shares all the properties of *gostani* type of *drākṣā*.

33

द्राक्षा पर्वतजा तार्वी सास्त्रा इत्यामाकालिभूत् ॥४०॥

*Drākṣā* which grows on hills is light and sour. It produces *kapha* and causes *amla pitta* (hyperacidity in stomach).

4

'यामास्तु मत्ता द्राक्षा स्युं फिनज्ञेयमधकोपणाः ।

35

All green *drākṣās* aggravate *pitta* and *kapha*.

36

द्राक्षाकरीरकर्कन्धबदराष्ट्यारुकानि च ॥४१॥

37

परष्परानि भास्त्रानि फिनज्ञेयकरणि च ।

स्वादुपाकानि यान्येया तानि फिनज्ञेयणि च ॥४२॥'

[माधवद्रव्यगण फलवर्ग २१ : ३७,३८-३९]

*Drākṣā, Karīra etc.,*

The sour variety of *drākṣā*, *karīra*, *karkandhu*, *badara*, *āruka* and *paruṣaka* aggravate *kapha* and *pitta*. The sweet variety among them alleviates *pitta*.

कदल्या मधुरं शीतं विष्टंभि कफकृदगुरु ।

स्निग्धं पित्तासतृट्टदाहक्थनक्षयसमीरजित् ॥ ४३ ॥

[माधवद्रव्यगुणः फलवर्ग २१ : ५२]

*Kadalī (Musa paradisiaca Linn.)*

*Kadalī* is sweet, cooling and wind forming. It aggravates *kapha*. It is unctuous. It alleviates *pitta* and blood. It cures *dāha* (burning syndrome), *kṣata* (phthisis) and *kṣaya* (consumption). It alleviates *vāyu*.

रूक्षं गुरु हिमं पक्व स्वादुपित्तानिलापहम् ।

The unripe *kadalī* is un-unctuous, heavy and cooling. The ripe *kadalī* is sweet and it alleviates *pitta* and *vāyu*.

“हृद्यं”<sup>38</sup> मूत्रविबन्धनं पित्तासृग्वातनाशनम् ।

केशं रसायनं मेधं काशमर्यफलमुच्यते ॥ ८८ ॥

[माधवद्रव्यगुणः फलवर्ग २१ : ५५-५६]

*Kāśmarya (Gmelina arborea Linn.)*

The fruit of *kāśmarya* is cardiac tonic. It relieves retention of urine. It alleviates *pitta*, blood and *vāyu*. It is promoter of good hair, rejuvenating and promoter of intellect.

‘क्षतक्षयापहं हृद्यं’<sup>39</sup> वृहणं तर्पणं गुरु ।”

[सुश्रुतं सूत्र ४६ : १८४-१८५]

स्निग्धं वृष्ण्य च मधुरं खर्जूरं रक्तपित्तजित् ॥ ४५ ॥

[माधवद्रव्यगुणः फलवर्ग २१ : ४५]

*Kharjūra (Phoenix Sylvestris Roxb.)*

*Kharjūra* cures *kṣata* (phthisis) and *kṣaya* (consumption). It is cardiac tonic, nourishing, refreshing heavy, unctuous, aphrodisiac and sweet. It cure *rakta pitta* (a disease characterised by bleeding from different parts of the body).

खर्जूरी गोननाकारग रागवातिद्वागता ।  
४२

भावप्रकाश आम्रादिफवर्ग ३ ११६ ।

‘माग्नरीकेतिविस्याता देणे भवति पृथिव्ये ॥ ८६ ॥  
४३

*Kharjūrī (Phoenix dactylifer Linn.)*

*Kharjūrī* is like the *udder* of a cow. It has come to this country from other islands. In the western part of this country it is called *sākharikā*.

पिडलज्जरीका त्वया सापि तत्रैव जायने ।  
४४

तरोन्नथः भवेत्तदाता सातु मवंग जायने ॥ ४६ ॥

Another variety of it is called *pindā kharjūrīkā* and it grows in that country also. The third variety is very small in size and it grows everywhere.

खर्जूरीतित्य शीत मधु रसपाकयो ।

स्त्रिय रात्रकर लक्ष्य क्षतियात् गृह ॥ ४८ ॥

तरंग कर्त्तव्य न पुरिर्भावभयुक्तदम् ।  
४९

कोरामात्रद्वार रात्रवात्रकाप्तम् ॥ ४८ ॥

ज्वराभियात्रशुनाणा कामश्वासनिवारणम् ।  
५०

मदमुक्त्रात्रमित्रमदात्यगदामजित् ॥ ५० ॥

All these three varieties of *kharjūrī* are cooling and sweet both in taste and *upāka*. They are unctuous, appetiser and cardiac tonic. They cure *kṣata* (phthisis) and *kṣaya* (consumption). They are heavy and nourishing. They cure *rakta pitta*

(a disease characterised by bleeding from different parts of the body). They cause corpulence and wind formation in the stomach. They produce more of semen, wind in the colon and strength. They alleviate external *vāyu* and *kapha*. They cure *jvara* (fever), *abhighāta* (injury), *kṣut* (morbid hunger), *trṣṇā* (morbid thirst), *kāsa* (bronchitis), *svāsa* (asthma) *mada* (intoxication), *mūrchā* (fainting), vitiation of *vāyu* as well as *pitta*, *madātyaya* (alcoholism) and vitiation of blood.

51  
ताभ्यामल्पगुण ज्ञेयमल्पखर्जूरिकाफलम् ।

The fruit of *kharjūrikā* which is smaller in size is inferior in quality in comparison with others.

52  
खर्जूरिकावृक्षतोय मदपित्तकरं मतम् ।

वातश्लेष्महरं रुच्यं दीपनं बलशुक्रकृत् ॥ ५१ ॥

[भावप्रकाशः आस्रादिफलवर्ग ७ । ११७-१२१]

The juice of the tree of *kharjūrikā* causes *mada* (intoxication) and aggravation of *pitta*. It alleviates *vāyu* and *kapha*. It is appetiser, digestive stimulant and promoter of strength and semen.

तन्मज्जामूर्ध्वंजःशीतो वृष्यः पित्तास्रदाहजित् ।

The pith (*majjā*) of this tree from the top of the trunk is cooling, aphrodisiac and alleviator of *pitta* as well as blood. It cures *dāha* (burning syndrome).

‘मधूकपुष्टं मधुरं शीतलं गुरुं बृहणम् ।  
54  
बलशुक्रकरं प्रोक्तं पित्तमारुतनाशनम् ॥ ५२ ॥

*Madhūka* (*Madhuca indica* J.F. Gmel.)

The flower of *madhūka* is sweet, cooling, heavy and nourishing. It promotes strength and semen and alleviates *pitta* as well as *vāyu*.

55  
फलं शीतं गुरु स्वादुः शुक्लं वातपित्तजित् ।  
56

अहूच्यं हन्ति तृपासदाहश्वासक्षतक्षयान् ॥ ५३ ॥'

[भावप्रकाशः आग्रादिफलवर्ग ७ : ६६-६७]

Its fruit is cooling, heavy and sweet. It increases semen and alleviates *vāyu* as well as *pitta*. It is not good for the heart. It cures *tṛṣā* (morbid thirst), vitiation of blood, *dāha* (burning syndrome), *śvāsa* (asthma), *kṣata* (phthisis) and *kṣaya* (consumption).

‘अत्यस्तमीषन्मधुरं कषायानुरसं लघु ।

वातच्छं पित्तजननमामं विद्यात्परूषकम् ॥ ५४ ॥

### *Parūṣaka (Grewia asiatica Linn.)*

The unripe *parūṣaka* is extremely sour, slightly sweet, astringent in *anurasa* (subsidiary taste) and light. It alleviates *vāyu* and aggravates *pitta*.

तदेवपक्वं मधुरं वातपित्तनिवर्णम् ।

[सुश्रुतः सूत्र ४६ : १७१-१७२]

The ripe *parūṣaka* is sweet and it alleviates *vāyu* as well as *pitta*.

वातहा पित्तहा वृद्ध्यं कृमिहा कुष्ठनाशनः ।

रक्तपित्तहरा स्वादुस्तात् सप्तगुणः स्मृतः ।

### *Tāla (Borassus flabellifer Linn.)*

*Tāla* alleviates *vāyu* and *pitta*. It is aphrodisiac. It cures *kṛmi* (parasitic infection), *kusṭha* (obstinate skin diseases including leprosy) and *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is sweet. These are its seven attributes.

५७  
‘तद्वीजं स्वादुपाकं च मूत्रलं वातपित्तजित् ॥ ५५ ॥’

[सुश्रुतः सूत्र ४६ : १७६]

The seed of *tāla* is sweet in *vipāka*. It is diuretic and it alleviates *vāyu* and *pitta*.

५८  
'पक्वं तालफलं पित्तरक्तश्लेषमविवर्द्धनम् ।  
दुर्जरं वह्नमूत्रं च तन्द्राभिष्यन्दशुक्रदम् ॥ ५६ ॥'

The ripe *tāla* fruit aggravates *pitta*, blood and *kapha*. It is difficult of digestion and is exceedingly diuretic. It causes *tandrā* (drowsiness) and *abhisyanda* (obstruction to the channels of circulation). It produces more of semen.

६०  
तालमज्जा तु तरुणः किञ्चिन्मदकरो लघुः ।  
श्लेषमलो वातपित्तधनः सस्नेहो मधुरः सरः ॥ ५७ ॥

The pulp of tender *tāla* is slightly intoxicating and light. It aggravates *kapha* and alleviates *vāyu* and *pitta*. It is unctuous, sweet and laxative.

तालजं तरुणं तोयमतीव मदकृत्मतम् ।  
अम्लीभूतं यदा तत्स्यात्पित्तकृद्वातदोषनुत् ॥ ५८ ॥'

[भावप्रकाशः आग्रादिफलवर्ग ७ : ५३-५५]

The water of the tender *tāla* is exceedingly intoxicating. When it becomes sour, then it aggravates *pitta* and alleviates *vāyu*.

तालस्य मस्तकं स्वादुः वस्तिशुद्धिकरं परम् ।

The head of the trunk of this tree is sweet and it cleanses the urinary bladder.

‘नालिकेरफलं शीतं दुर्जरं वस्तिशोधनम् ।

62

विष्टम्भबूंहणं वल्यं वातपित्तास्रदाहजित् ॥ ५६ ॥'

[भावप्रकाश आग्रादिफलवर्ग ७ :३६]

### *Nārikela (Coconut)*

The fruit of *nārikela* is cooling and difficult of digestion. It cleanses the urinary bladder and causes wind formation in the stomach. It is nourishing and strength promoting. It alleviates *vāyu*, *pitta* and blood. It cures *dāha* (burning syndrome).

बालस्थ नालिकेरस्य जलं प्रायो विरेचनम् ।

नालिकेराम्बु तरुणं तृष्णाधनं पित्तनाशनम् ॥६०॥

The water of the tender coconut is generally purgative. It cures *trṣṇā* (morbid thirst) and alleviates *pitta*.

'पनसं शीतलं पक्वं स्तिरधं पित्तानिलापहम् ।

तर्पणं बृंहणं स्वादु मासलं श्लेष्मलं भृशम् ।

63

वल्यं शुक्रप्रदं हन्ति रक्तपित्तक्षतक्षयान् ॥ ६१ ॥

### *Panasa (Jack fruit)*

The ripe fruit of *panasa* is cooling and unctuous. It alleviates *pitta* and *vāyu*. It is refreshing, nourishing, delicious and promoter of muscle tissue. It aggravates *kapha* in excess. It promotes strength and semen and cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *kṣīa* (phthisis) and *lasya* (consumption).

आमं तदेव विष्टम्भं वातनं तुवरं गुरुं ।

64

दाहकृत्तमधुरं वल्यं कफमेदोविवर्द्धनम् ॥ ६२ ॥

65

The unripe fruit of *panasa* is wind forming, aggravator of *vāyu*, astringent and heavy. It causes burning sensation. It is sweet and strength promoting. It increases *kapha* and fat.

66  
पनसोत्थानि बीजानि वृष्याणि मधुराणि च ।  
67  
गुरुणि वद्धवर्चासि सृष्टमूत्रानिलानि च ॥ ६३ ॥'

[भावप्रकाशः आग्रादिफलवर्ग ७ : २५-२८]

The seeds of *panasa* are aphrodisiac, sweet and heavy. It causes retention of stool and helps in the elimination of urine and flatus.

‘मज्जा तस्यापि पित्तघो वृद्धयः श्लेष्मानिलापहः ।  
68  
विशेषात्पनस वज्यं गुरुमधिः दुर्बलाग्निभिः ॥ ६४ ॥’

Its pulp alleviates *pitta*. It is aphrodisiac. It also alleviates *kapha* and *vāyu*. Persons who are suffering from *gulma* (phantom tumour) and those having poor power of digestion should specifically avoid *panasa*.

‘मोत्रं स्वादुरसं प्रोक्तं कषायं नातिशीतलम् ।  
रक्तपित्तहरं वृद्ध्य रुच्य श्लेष्मकरं गुरु ॥ ६५ ॥’

[माधवद्रव्यगुणः फलवर्ग २१ : ५१]

### *Moca (Musa paradisiaca Linn. Var. sapientum Kuntze)*

*Moca* is sweet in taste and astringent. It is not cooling in excess. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is aphrodisiac, appetiser, aggravator of *kapha* and heavy.

69  
‘श्लेष्मलं मधुरं शीतं श्लेष्मातकफलं गुरु ।’

[माधवद्रव्यगुणः फलवर्ग २१ : ५३]

### *Slesmātaka (Cordia myxa Roxb.)*

The fruit of *slesmātaka* is aggravator of *kapha*, sweet, cooling and heavy.

‘पौष्करं स्वादु विष्टम्भ बलयं कफकरं गुरु ।’  
<sup>70</sup>

[माधवद्रव्यगुणः फलवर्गं २१ : ५५]

*Puṣkara (Lotus fruit)*

The fruit of *puṣkara* is sweet, wind forming, strength promoting, aggravator of *kapha* and heavy.

उदुम्बरफल ग्राहि वातपित्तनिवर्हणम् ॥ ६६ ॥  
<sup>71</sup>

[माधवद्रव्यगुणः फलवर्गं २१ : ५८]

*Udumbara (Ficus racemosa Linn.)*

The fruit of *udumbara* is constipative and it alleviates *vāyu* as well as *pitta*.

‘मधुरं च कषायं च स्तिरधं सग्राहि वालुकम् ।

‘स्थिरीकरं च दत्ताना विशद फलभुच्यते ॥ ६७ ॥’

[सुश्रुतः सूत्र ४६ : १६६]

विपाके मधुरं वृष्य रक्तपित्तप्रसादनम् ।’

[माधवद्रव्यगुणः फलवर्गं २१ : ५४]

*Vāluka*

*Vāluka* is sweet, astringent, unctuous and constipative. It produces sturdiness of teeth and it is *viśada* (non-slimy). It is sweet in *vipāka* and aphrodisiac. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body).

कषायं तिन्दुकं स्वादु गुरु पित्तकफापहम् ॥६८॥

*Tinduka (Diospyrus tomentosa Roxb.)*

*Tinduka* is astringent, delicious and heavy. It alleviates *pitta* and *kapha*.

‘प्रियालमज्जा मधुरो वृष्य. पित्तानिलापहः ।  
<sup>72</sup>

*Priyāla (Buchanania lanza Spreng.)*

The pulp of *priyāla* is sweet and aphrodisiac. It alleviates *pitta* and *vāyu*.

विभीतको<sup>73</sup> मदकरः कफमारुतनाशनः ॥ ६६ ॥

*Vibhītaka (Terminalia belerica Roxb.)*

The pulp of the seed of *vibhītaka* produces intoxicating effect and it alleviates *kapha* as well as *vāyu*.

कषायमधुरो भज्जा कोलानां पित्तनाशनः ।

*Kola (Zizyphus jujuba Lam.)*

The pulp of the seed of different types of *kola* is astringent and sweet. It alleviates *pitta*.

नृणाछद्यनिनाधनश्च तद्वदामलकस्य च ॥ ७० ॥

*Āmalaka (Emblica officinalis Gaertn.)*

The pulp of the seed of *āmalaka* cures *trṣṇā* (morbid thirst), *chardi* (vomiting) and vitiation of *vāyu*.

बीजपूरकशम्पाकमज्जा कोशाम्रसंभवः ।

स्वादुः पाकेऽग्निवलदः स्त्रिन्ध. पित्तानिलापहः ॥७१॥'

[माधवद्रव्यगुणः फलवर्गे २१ : ५८-६१]

*Bijapūraka, Śamipāka and Kośāmra*

The pulp of the seed of *bijapūraka*, *śamipāka* and *kośāmra* is sweet in *vipāka*. It produces digestive power and strength. It is unctuous and it alleviates *pitta* and *vāyu*.

वादाममुण्णं सुस्त्रिन्ध वाताद्धं गुरुशुक्रकृत् ।

*Vādāma (Almond)*

*Vādāma* is hot, exceedingly unctuous, alleviator of *vāyu*

and heavy. It promotes semen formation.

वादाममज्जा मधुरो वृष्यः पित्तानिलापहः ॥ ७२ ॥  
76

स्तनग्धोषणः कफकृत्तेष्टो रक्तपित्तविकारिणाम् ।

वृंहणो गुरुरुद्विष्टः सुस्तिरथो रुचिवर्धनः ॥ ७३ ॥

The pulp of the seed of *vādāma* is sweet, aphrodisiac, alleviator of *pitta* and *vāyu*, unctuous, hot and aggravator of *kapha*. It should not be given to patients suffering from *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is nourishing, heavy and appetiser.

‘यस्य यस्य फलस्येह वीर्यो भवति यादृशम् ।  
77

तस्य तस्यैव वीर्येण मज्जानमपि निदिशेत् ॥ ७४ ॥

### Pulp in general

The pulp of the seeds generally follow the properties of their respective fruits.

व्याधित 78 कृमियुष्ट च 79 पाकातीतमकालजम् ।

वर्जनीय फलं 80 सर्वमपर्यागतमेव च ॥ ७५ ॥

[माधवद्रव्यगुणः फलवर्ग २१ : ६५, ६५]

[सुश्रुतः सूत्र ४६ : २०८-२१०]

### Bad fruits

Fruits afflicted with diseases and *krmī* (parasitic infection), fruits which are over ripened and which are unseasonal and fruits which are not fully matured should be rejected.

॥ इति फलवर्ग ॥

Thus ends the group dealing with different types of fruits.

## NOTES AND REFERENCES

1. केषामधुरं इति आकरे पाठः ।
2. शतालुकं इति आकरे पाठः ।
3. गरघाति इति आकरे पाठः ।
4. पित्तमारुतकृद्बालं पित्तल लघु दीपनम् इति आकरे पाठः ।
5. रुच्यं मांसशुक्रबलप्रदम् इति आकरे पाठः ।
6. वृक्षसम्पक्वं इति षष्ठपुस्तके पाठः ।
7. (क) कृत्रिमपव्यञ्च इति आकरे पाठः ।  
(ख) भक्षितं पक्वं इति षष्ठपुस्तके पाठः ।
8. नदभवेत्पत्तगाशनम् इति आकरे पाठः ।
9. उपित इति आकरे पाठः ।
10. कफवर्धनः इति द्वितीयपुस्तके पाठः ।
11. मन्दानिलत्वं इति आदर्शपुस्तके पाठः ।
12. मधुराम्लपर इति आकरे पाठः ।
13. नेत्रहितं त्वाद्या इति आकरे पाठः ।
14. शुण्ठम्भसोऽनुपान इति आकरे पाठः ।
15. पटे इति आकरे पाठः ।
16. आम्रावर्त्तस्तृष्णाच्छर्दिवातपित्तहरः इति आकरे पाठः ।
17. पाकाल्लघुश्च इति आकरे पाठः ।
18. स हि कीर्तितः इति आकरे पाठः ।
19. रसे पाके इति आकरे पाठः ।
20. स्मृतम् इति आकरे पाठः ।
21. श्लेष्म इन्त द्वितीयपुस्तके पाठः ।
22. त्रिदोषं इति आकरे पाठः ।
23. तृष्णापह इति आकरे पाठः ।
24. रुक्षं इति आकरे पाठः ।
25. तृष्णाशूलकफोत्क्लेशच्छर्दिश्वासनिवारणम् इति आकरे पाठः ।
26. विषदं इति द्वितीयपुस्तके पाठः ।
27. मधुराम्लकषायञ्च सौगन्ध्याच्च इति आकरे पाठः ।
28. पित्तकफापहम् इति षष्ठपुस्तके पाठः ।

29. 'कषायं'.....'कोपनम्' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
30. क्षीरवृक्षफलं इति द्वितीयपुस्तके पाठः ।
31. फलगुञ्जं इति आकरे पाठः ।
32. वृष्यतमा मता इति आकरे पाठः ।
33. श्लेषमास्लपित्तनुत् इति षष्ठपुस्तके पाठः ।
34. सर्वाः इति आकरे पाठः ।
35. पित्तश्लेषमप्रकोपणाः इति आकरे पाठः ।
36. द्राक्षाकरीरकर्कन्धुबदराण्यारुकाणि इति आकरे पाठः ।
37. परूषकाणि इति आकरे पाठः ।
38. मूत्रविबन्धजं इति माधवद्रव्यगुणे पाठः ।
39. शीतलं इति आकरे पाठः ।
40. समधुरं इति आकरे पाठः ।
41. खार्जूरं इति आकरे पाठः ।
42. परद्वीपादिहागता इति आकरे पाठः ।
43. साखरिकेति इति षष्ठपुस्तके पाठः ।
44. पिंडखजूरिका इति द्वितीयपुस्तके पाठः ।
45. द्रष्टव्यम् — भावप्रकाशः आग्रादिकलवर्ग ७ : ११६ ।
46. कोष्ठमारुतहृद्वल्यं इति आकरे पाठः ।
47. वान्तिवातकफापहम् इति आकरे पाठः ।
48. ज्वरातिसारक्षुत्तृष्णा इति आकरे पाठः ।
49. कासश्वासनिवारकम् इति आकरे पाठः ।
50. मदमूर्च्छामरुतिपत्तमद्यादभूतगदान्तकृत् इति आकरे पाठः ।
51. महतीभ्यां गुणेरल्पा स्वलमखर्जूरिका स्मृता इति आकरे पाठः ।
52. खर्जूरीतस्तोयं इति आकरे पाठः ।
53. भवेत् इति आकरे पाठः ।
54. वातपित्तविनाशनम् इति आकरे पाठः ।
55. वातपित्तनुत् इति आकरे पाठः ।
56. तृष्णाऽम्रदाहश्वासक्षतक्षयान् इति आकरे पाठः ।
57. तु इति आकरे पाठः ।
58. पित्तश्लेषमपित्तवद्वैनम् इति आदर्शपुस्तके पाठः ।
59. तन्द्राऽभिष्यन्दशुक्रदम् इति आकरे पाठः ।

60. किञ्चमदकरो इति आकरे पाठः ।
61. तदा तु स्यात्पितकृद्वातदोषहृत् इति आकरे पाठः ।
62. विष्टम्भिर्दुर्जरं इति आदर्शपुस्तकेषु पाठः ।
63. रक्तपित्तक्षतब्रणान् इति आकरे पाठः ।
64. दाहहृन्मधुरं इति आदर्शपुस्तके पाठः ।
65. विवर्धनम् इति द्वितीयपुस्तके पाठः ।
66. पनसोदभृतबोजानि इति आकरे पाठः ।
67. बद्धविट्कानि इति आकरे पाठः ।
68. द्रष्टव्यम्—भावप्रकाशः आम्रादिफलवर्ग ७ : २६ ।
69. वृष्यं इति आकरे पाठः ।
70. कफहृर फलम् इति आकरे पाठः ।
71. औदुम्बर फल ग्राहि इति आकरे पाठः ।
72. पियालमज्जा इति आकरे षष्ठपुस्तके च पाठः ।
73. वैभीतको इति आकरे पाठः ।
74. तृष्णाच्छर्द्यनिलघ्नश्च इति आकरे पाठः ।
75. 'वादाममुष्णं'.....'पित्तानिलापहः' पाठोऽयं षष्ठपुस्तके नोपलभ्यते ।
76. 'कफकुन्नेष्टो'.....'रुचिवर्धनः' पाठोऽयं षष्ठपुस्तके नोपलभ्यते ।
77. वीर्यं भवति इति आकरे पाठः ।
78. क्रिमिजुष्ट इति आकरे पाठः ।
79. प्रतिनीलमकालजम् इति आदर्शपुस्तके पाठः ।
80. सर्वमपर्यागतमेव इति आकरे पाठः ।

## CHAPTER 20

‘पत्रं पुष्पं फलं नालं कंदं सस्वेदजं तथा ।  
शाकं षड्वधमुद्दिष्टं गुरु विद्याद्यथोतरम् ॥ १ ॥

### *Sāka (Vegetables)*

*Sāka* is of seven types, viz., leaf, flower, fruit, stalk, rhizome and *samsvedaja* (those produced by moist heat). These are progressively heavy.

प्रायः सर्वाणि शाकानि विष्टम्भीनि गुरुणि च ।  
रुक्षाणि वहूवर्चासि सृष्टविष्माहतानि च ॥ २ ॥

Generally all types of *sāka* are wind forming, heavy and un-unctuous. They produce more of stool and help in the elimination of stool and flatus.

चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ।

### *Jīvanti* (*Leptadenia reticulata* W. & A.)

*Jīvanti* promotes eyesight and alleviates all *doṣas*. It is sweet in taste and cooling.

३  
स्वादुपाकमभिष्यन्दि विषधनं तण्डुलीयकम् ॥ ३ ॥

*Tanduliyaka (Amaranthus spinosus Linn.)*

*Tanduliyaka* is sweet in *vipāka* and *abhiṣyandi* (which obstructs the channels of circulation). It cures *viṣa* (poisoning).

४  
'लघुविपाके कृमिहा मेधारिनबलवर्द्धनं ।

सक्षारः सर्वदोषधनो वास्तुको रोचनः सरः ॥ ४ ॥

*Vāstuka (Chenopodium murale Linn.)*

*Vāstuka* is light for digestion. It cures *kṛmi* (parasitic infection). It promotes intellect, power of digestion and strength. It is alkaline. It alleviates all *dosas* and it is appetiser and laxative.

५  
चिलिबर्स्तुकवज्ज्ञेयाः पालक्या तण्डुलीयवत् ।

६  
वातकृद्वद्विषमूत्रा रूक्षा पित्तकर्फे हिता ॥' ५ ॥

[सुश्रूतः सूत्र ४६ : २६०-२६१]

*Cili and Pālaṅkya (Chenopodium album Linn. and Spinacea oleracea Linn.)*

*Cili* shares the properties of *Vāstuka*. *Pālaṅkya* shares the properties of *tanduliyaka*. In addition it aggravates *vāyu* and causes retention of stool and urine. It is un-unctuous and is useful in the aggravation of *pitta* and *kapha*.

७  
'मधुरः कफवातधनः पाचनः कण्ठशोधनः ।

विशेषतः पित्तहरः सतिक्तः कासमर्दकः ॥ ६ ॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : १-६]

*Kāsamardaka (Cassia occidentalis Linn.)*

*Kāsamardaka* is sweet, alleviator of *kapha* and *vāta* and

carminative. It cleanses the throat. It specially alleviates *pitta* and it is bitter in taste.

‘काकजंघा विष हन्ति रक्तपित्तभ्रमज्वरान् ।

*Kākajaṅghā* (*Peristrophe bicalyculata* Nees.)

*Kākajaṅghā* cures *vīsa* (poisoning), *rakta pitta* (a disease characterised by bleeding from different parts of the body), *bhrama* (giddiness) and *jvara* (fever).

पथ्या सरा त्रिदोषधनी मेथिका वातनाशिनी ॥ ७ ॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : ८-६]

*Methikā* (*Trigonella foecum-graecum* Linn.)

*Methikā* is wholesome, laxative and alleviator of all the three *dosas*. It specifically alleviates *vāyu*.

‘त्रिदोषशमनी वृज्या काकमाची रसायनी ।’

[माधवद्रव्यगुणः शाकवर्ग २२ : ७]

‘नात्युष्णा शीतवीर्या च भेदिनी कुष्ठनाशिनी ॥८॥’

[माधवद्रव्यगुणः शाकवर्ग २२ : ८]

*Kākamācī* (*Solanum nigrum* Linn.)

*Kākamācī* alleviates all the three *dosas*. It is aphrodisiac and rejuvenating. It is not very hot and is cold in potency. It is purgative and it cures *kusṭha* (obstinate skin diseases including leprosy).

‘ईषत्तिक्तं त्रिदोषधन शाक कटु सतीनजम् ।

*Satīna* (*Pisum sativum* Linn.)

The *śaka* of *satīna* is slightly bitter. It alleviates all the three *dosas* and it is pungent.

स्वादुपाकरसं शाक दुर्जरं हरिमन्थजम् ॥ ६ ॥

### *Harimantha*

The *sāka* of *harimantha* is sweet in *vipāka* as well as in taste. It is difficult of digestion.

भेदनं रुक्षमधुरं कालायमतिवातलम् ।

### *Kalāya (Lathyrus sativus Linn.)*

*Kalāya* is purgative, un-unctuous and sweet. It aggravates *vāyu* in excess.

राजक्षवकशाक तु त्रिदोषशमनं लघु ॥ १० ॥

ग्राहि शस्तं विशेषेण ग्रहण्यशर्वोविकारिणाम् ।

### *Rājakṣavaka*

The *sāka* of *rājakṣavaka* alleviates all the three *dosas*. It is light and constipative. It is specifically useful for patients suffering from *grahāni* (sprue syndrome) and *arśas* (piles).

<sup>१०</sup>  
कषायावहिता पित्ते स्वादुतिक्तरसा हिमा ॥ ११ ॥

लघ्वी मण्डुकपर्णी च तद्वद्गोजित्वका मता ।

### *Mandūkaparni and Gojihvakā (Centella asiatica Urban and Launaea asplenifolia Hook. f.)*

*Mandūkaparni* is astringent and useful in *pitta*. It is delicious, bitter in taste, cooling and light.

*Gojihvakā* has similar properties.

अविदाही त्रिदोषधनः संग्राही सुनिषणकः ॥ १२ ॥

### *Suniṣaṇṇaka (Marsilia minuta Lin.)*

*Suniṣaṇṇaka* does not produce burning sensation and it alleviates all the three *dosas*. It is constipative,

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ग्रहण्यशर्वविकारध्नी साम्ला वातकफे हिता ।  
उष्णा कषायमधुरा चांगेरी चाग्निदीपनी ॥ १३ ॥

*Cāngeri* (*Oxalis corniculata* Linn.)

*Cāngeri* cures *grahānī* (sprue syndrome) and *arśas* (piles). It is sour and useful in the aggravation of *vāyu* as well as *kapha*. It is hot, astringent, sweet and digestive stimulant.

रक्तपित्तानिलहरं सतिक्कं कंचटं मतम् ।

*Kamīcaṭa*

*Kamīcaṭa* alleviates vitiation of blood, *pitta* and *vāyu*. It is bitter.

12                  13

कफवातहरं ग्राहि मौदकं तत्प्रकीर्तितम् ॥ १४ ॥

*Modaka*

*Modaka* alleviates *kapha* and *vāyu* and it is constipative.

कफापहं शाकमुक्तं वरुणप्रपुत्नाटयोः ।  
रुक्षं लघुं च शीतं च वातपित्तप्रकोपणम् ॥ १५ ॥

*Varuna* and *Prapunnāṭa* (*Crataeva nurvala* Buch.—Ham.  
and *Cassia tora* Linn.)

The *śāka* of *varuna* and *prapunnāṭa* alleviates *kapha*. It is un-unctuous, light, cooling and aggravator of *vāyu* as well as *pitta*.

वत्सादनी बिल्वपत्रं श्रेयसी तिलपर्ण्यपि ।  
गण्डीरश्चत्रकश्चेति शस्यते कफमारुते ॥ १६ ॥

*Vatsādanī* etc.

The *śāka* of *vatsādanī*, leaf of *bilva*, *śreyasi*, *tilaparṇī*,

*gaṇḍīra* and *citraka* is useful in the aggravation of *kapha* and *vāyu*.

कालशाकं गरश्लेष्मशोथधनं दीपनं कटु ।

***Kālaśāka* (*Corchorus capsularis* Linn.)**

*Kālaśāka* cures *gara* (a type of poisoning), aggravation of *kapha* and *śotha* (oedema). It is digestive stimulant and pungent.

<sup>14</sup> वर्षभौ कफवातध्नौ हितौ शोथोदरार्शसि ॥ १७ ॥

***Varṣābhū* (*Trianthema portulacastrum* Linn.)**

Both the type of *varsābhū* alleviate *kapha* and *vāyu* and they are useful in *śotha* (oedema), *udara* (obstinate abdominal diseases including ascitis) and *arśas* (piles).

<sup>15</sup> दीपनाः कफवातध्नाइचरबिल्वांकुरासनाः ।

***Cirabilva, Aṅkura and Asana***

The *sāka* of *cirabilva*, *aṅkura* and *asana* is digestive stimulant and it alleviates *kapha* as well as *vāyu*.

<sup>17</sup> वातपित्तकरा रुक्षा कटुका रसपाकतः ॥ १८ ॥

<sup>18</sup> वेणोः करीरा श्लेष्मध्नाः कषायाश्च विदाहिनः ।

***Vēnu Karīra* (*Bambusa arundinacea* Willd.)**

The *karīra* of *vēnu* aggravates *vāyu* and *pitta*. It is unctuous and pungent both in taste and *vipāka*. It alleviates *kapha*. It is astringent and it produces burning sensation.

<sup>20</sup> तथा नव्यांकुराश्चापि श्लेष्मपित्तहराः समृताः ॥१६॥

Freshly sprouted *karīra* is known to alleviate *kapha* and *pitta*.

आटरुषकवेत्राग्रगुडूचीनिम्बपर्पटा:

21                    22  
किराततिक्तसहिता      रक्तपित्तकफापहा: ॥ २० ॥'

[माधवद्रव्यगुणः शाकबर्ग २२ : ६-२१]

*Ātaruṣaka etc.*

*Ātaruṣaka, vetrāgra, guḍūcī, nimba, parpaṭa and kirātatikta* alleviate the vitiation of blood, *pitta* and *kapha*.

'वार्ताकं कटु तीक्ष्णोष्णं मधुरं कफवातजित् ।

सक्षारमग्निजननं हृदयं रुच्यमपित्तलम् ॥ २१ ॥

*Vārtāka (Solanum melongena Linn.)*

*Vārtāka* is pungent, sharp, hot, sweet, alleviator of *kapha* as well as *vāyu*, alkaline, digestive stimulant, cardiac tonic and appetiser. It does not aggravate *pitta*.

तद्वालं कफपित्तघ्नं पक्वं सक्षारपित्तलम् ।

23            24  
तद्वृद्धं गुरु संशुष्कं कफवातामयापहम् ॥ २२ ॥

The tender *vāriāka* alleviates *kapha* and *pitta*. The matured *vārtāka* is alkaline and aggravator of *pitta*. When over matured (*bṛddha*) it is heavy. The dried *vārtāka* cures the diseases caused by *kapha* and *vāyu*.

25  
कफमेदोऽनिलहरमत्यल्प      लघु      दीपनम् ।

वार्ताकं पित्तलं किञ्चिदगारपरिपाच्चितम् ।

26  
तदेवं तु गुरु स्तिर्यं सतैललवणान्वितम् ॥ २३ ॥

*Vārtāka* burnt over charcoal reduces *kapha*, fat and *vāyu*. It is very slightly light and digestive stimulant. It aggravates *pitta*. When mixed with oil and salt it becomes heavy and unctuous.

27  
अग्निप्रदा मारुतनाशिनी च चुक्रप्रदा शोणितवर्द्धनी च ।  
वलासकासक्षयनाशिनी च वाताकुरेषा गुणसम्प्रयुक्ता ॥ २४ ॥

### *Vārtāku*

*Vārtāku* stimulates digestion, alleviates *vāyu*, promotes semen and blood and cures aggravation of *kapha*, *kāsa* (bronchitis) and *kṣaya* (consumption).

कडूकुष्ठकुमिघानि कफपित्तहराणि च ।  
30 फलानि बृहतीनां च कटुतिक्तलघूनि च ॥ २५ ॥

### *Bṛhatī* (*Solanum indicum* Linn.)

The fruit of *bṛhatī* cures *kaṇḍū* (itching), *kuṣṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection). It alleviates *kapha* and *pitta*. It is pungent, bitter and light.

पटोलपत्रं पित्तधनं नालं तस्य कफापहम् ।  
31 फलं तस्य त्रिदोषधनं मूलं तस्य विरेचनम् ॥ २६ ॥

### *Patola* (*Trichosanthes dioica* Roxb.)

The leaf of *patola* alleviates *pitta*. Its stem alleviates *kapha*. Its fruit alleviates all the three *dosas* and its root is purgative.

रोचनं कफपित्तधनमवृष्ट्यं कारवेलकम् ।

### *Kāravellaka* (*Momordica charantia* Linn.)

*Kāravellaka* is an appetiser. It alleviates *kapha* and *pitta*. It reduces virility.

32 कारवेलकवज्ज्ञेयं फलं कर्कोटिकस्य च ॥ २७ ॥  
33 हस्तिकर्कोटिकं तद्वद्गृणैस्तच्च बृहत्कलम् ।

### *Karkotika* and *Hastikarkotika*

The fruit of *karkotika* shares the properties of *kāravellaka*.

*Hasti karkoṭika* has similar properties but its fruits are bigger in size.

34  
विषधन वन्ध्याकर्कोटि केवुं कफपित्तजित् ॥२८॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : २३-३१]

### *Vandhyā karkoṭi and Kevuka*

*Vandhyākarkoṭi* and *kevuka* cure *vīsa* (poisoning) and alleviate *kapha* as well as *pitta*.

35  
'कूष्माण्डकं च कालिंगकर्कोटैर्हिंडिसम् ।

36  
तथा त्रपुसचीनाकं विष्टम्भि कफवातजित् ॥ २६ ॥

भेदि विष्टम्भ्यभिष्यन्दि स्वादुपाकरसं गुरु ।

### *Kuṣmāṇḍaka etc.*

*Kuṣmāṇḍaka*, *kāliṅga*, *karkoṭi*, *ervāru*, *dīṅdisā*, *trapusa* and *cīnāka* are wind forming, alleviator of *kapha* and *vāyu*, purgative, *abhisyandi* (which obstructs the channels of circulation), sweet in *vipāka* and taste and heavy.

पित्तनुत्तेषु कूष्माण्डं बालं मध्यं कफापहम् ॥ ३० ॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : ३५-३६]

पवव लघूण सक्षारदीपन वस्तिशोधनम् ।

सर्वदोषहर हृद्य पथ्य चेतोविकारिणाम् ॥ ३१ ॥

### *Kuṣmāṇḍa* (*Cucurbita pepo* F.I.)

The tender *kuṣmāṇḍa* alleviates *pitta*. The mature *kuṣmāṇḍa* alleviates *kapha*. The ripe *kuṣmāṇḍa* is light, hot, alkaline and digestive stimulant. It cleanses the urinary bladder and alleviates all *doṣas*. It is cardiac tonic and wholesome for patients suffering from mental diseases.

<sup>37</sup>  
'वर्चोभिदीन्यलाबूनि रुक्षशीतगुरुणि च ।

*Alābū (Lagenaria siceraria Standl.)*

Different types of *alābū* are purgative, un-unctuous, cooling and heavy.

कटुतंबी हिमा हृद्या पित्तकासविषापहा ॥ ३२ ॥

*Kaṭu tumbī*

*Kaṭu tumbī* is cooling and cardiac tonic. It alleviates *pitta* and cures *kāsa* (bronchitis) and *vīṣa* (poisoning).

<sup>38</sup>  
त्रपुसैर्वार्हककारु गुरु विष्टम्भ शीतलम् ।

<sup>39</sup>  
मुख्यं रुक्षं च त्रपुस मूत्रलं त्वतिमारुतम् ॥ ३३ ॥

<sup>40</sup>  
सनीलं त्रपुसं तेषां कफपित्तहरु स्मृतम् ।

तत्पाण्डु कफकृज्जीर्णमस्तु वातकफापहम् ॥ ३४ ॥

*Trapusa, Ervāru & Kakāru*

*Trapusa, ervāru* and *kakāru* are heavy, wind forming, cooling, delicious and un-unctuous.

*Trapusa (Cucumis sativus Linn.)*

*Trapusa* is diuretic and it exceedingly aggravates *vāyu*. *Trapusa* when it is green alleviates *kapha* and *pitta*. When it becomes yellowish in colour, it aggravates *kapha*. When over matured, it becomes sour and it alleviates *vāta* as well as *kapha*.

<sup>41</sup>  
एर्वारुकं तु सम्पक्वं दाहतृष्णाश्रमार्त्तिनुत् ।

सथारपित्तलं तेषु शीर्णवृन्तं कफापहम् ॥ ३५ ॥

<sup>42</sup>  
भेदनं दीपनं हृद्यमानाहप्लीहनुल्लध ।

**Ervāruka (Cucumis utilissimus Roxb.)**

The ripe *ervāruka* cures *dāha* (burning syndrome), *trṣṇā* (morbid thirst) and *śrama* (physical fatigue). It is alkaline and aggravator of *pitta*.

*Ervāruka* whose stalk is dried up alleviates *kapha*. It is purgative, digestive stimulant and cardiac tonic. It cures *ānāha* (flatulence) and *pliha* (splenic disorder). It is light.

43  
सक्षारमधुरा रुच्या रुक्षा वातकफापहा ॥ ३६ ॥

44  
ग्रहमरी भेदनी गुर्वी नाडी कूष्माण्डसंभवा ।

**Kuṣmāṇḍa nāḍī**

The stalk of *kuṣmāṇḍa* is alkaline, sweet, appetiser and un-unctuous. It alleviates *vāta* as well as *kapha* and removes *āśmarī* (stone in the urinary tract). It is heavy.

अलाबुनालिका गुर्वी मधुरा पित्तनाशिनी ।

वातश्लेष्मकरी रुक्षा शीतला मलभेदिनी ॥ ३७ ॥'

[माधवद्रव्यगुणः शाकवर्ग २३ : ३७-४३]

**Alābu nālikā**

The stalk of *Alābu* is heavy and sweet. It alleviates *pitta* and aggravates *vāyu* as well as *kapha*. It is un-unctuous, cooling and purgative.

45  
'विड्भेदि मधुरास्निर्घा प्रायो विष्टंभि वातला ।

कफापहा शीततरारुच्यपहा पटोलिका ॥ ३८ ॥'

**Paṭolikā (Trichosanthes cucumerina Roxb.)**

*Paṭolikā* is purgative, sweet, unctuous and mostly wind forming. It aggravates *vāyu* and alleviates *kapha*. It is cooler and it cures *aruci* (anorexia).

‘स्वादुपाकरसा वृष्या रक्तपित्तमदापहा ।

<sup>46</sup>  
उपोदिका सरा स्निग्धा बल्या श्लेष्मकरी हिमा ॥३६॥’

[माधवद्रव्यगुणः शाकवर्ग २२ : ४३]

### *Upodikā (Basella rubra Linn.)*

*Upodikā* is sweet in *vipāka* and taste and aphrodisiac. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is laxative, strength promoting, aggravator of *kapha* and cooling.

<sup>47</sup>  
‘आरुकस्य च सक्षारं शाकं श्लेष्मकरं गुरु ।’

[माधवद्रव्यगुण शाकवर्ग २२ : ४५]

### *Āruka (Prunus domestica Linn.)*

*Āruka* is alkaline, aggravator of *kapha* and heavy.

<sup>48</sup>  
‘स्वभावात्पिच्छलः शीतो विष्टम्भी वातकोपकः ॥४०॥

रक्तपित्तहरः स्वादु नीरीचः परिकीर्तितः ।

### *Nīrica*

*Nīrica* is slimy by nature, cooling, wind forming and aggravator of *vāyu*. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and is delicious.

<sup>50</sup>  
भारसो मधुरः शीतो विष्टम्भी गुरु पित्तकृत् ॥४१॥

<sup>52</sup>  
रक्तनीलादयश्चैव तज्जातीयाश्च तद्गुणाः ।

### *Mārusa*

*Mārusa* is sweet, cooling, wind forming, heavy and aggravator of *pitta*. It has many varieties, viz., red, blue etc. and all of them have the same properties.

<sup>53</sup>  
स्तन्यकृच्छीतगुर्वी च सकषाया कलवुका ॥ ४२ ॥

<sup>54</sup>

*Kalambuka (Ipomoea reptans Poir.)*

*Kalambuka* promotes lactation. It is cooling, heavy and astringent.

भेदिनी कफपित्तधनी कुष्ठधनी हिलमोचिका ।

*Hilamocikā (Enhydra fluctuans Lour.)*

*Halamocikā* is purgative. It alleviates *kapha* and *pitta* and cures *kuṣṭha* (obstinate skin diseases including leprosy).

कफपित्तहरस्तिक्तो रोचनो श्रीष्मसुन्दरः ॥ ४३ ॥

*Grīṣma sundara*

*Grīṣma sundara* alleviates *kapha* and *pitta*. It is bitter and appetiser.

55  
कटुतिक्तरसा हृद्या रोचना वह्निदीपनी ।  
56  
सर्वदोषहरा लघ्वी कंठ्या मूलकपोतिका ॥ ४४ ॥

*Mūla kapotikā*

*Mūla kapotikā* is pungent and bitter in taste, cardiac tonic, appetiser, digestive stimulant, alleviator of all *dosas*, light and promoter of good voice.

मूलकं गुरु विष्टभी तीक्ष्णमासत्रिदोषकृत् ।  
57  
[स्नेहसिद्ध] तदेव स्याद्दोषत्रयविनाशनम् ।  
58  
तत्फलं कफपित्तधनं तत्पुष्पं कफवातजित् ॥ ४५ ॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : ५०-५६]

*Mūlaka (Raphanus sativus Linn.)*

*Mūlaka* is heavy, wind forming and sharp. It produces *āma* and aggravates all the three *dosas*. When prepared along with fat, it alleviates all the three *dosas*. Its fruit alleviates *kapha* and *pitta* and its flower alleviates *kapha* and *vāta*.

विष्टम्भ वातलं शाकं शुष्कमन्यत् मूलकात् ।

All types of *śāka*, when dried cause wind formation and aggravate *vāyu*. *Mūlaka*, however, is an exception.

<sup>59</sup> त्रिदोषधनमभिष्यन्दि शाकं सर्षपजं गुरु ॥ ४६ ॥

### *Sarṣapa* (*Brassica compestris* Boiss)

The *śāka* of *sarṣapa* alleviates all the three *dosas* (?). It is *abhiṣyandi* (which obstructs the channels of circulation) and heavy.

<sup>60</sup> तथैव राजिका तिक्ता तीक्ष्णा पञ्चांगुलः सरः ।

### *Rājikā* and *Pañcāngula* (*Brassica nigra* Koch. and *Ricinus communis* Linn.)

*Rājikā* shares the properties of *sarṣapa* *śāka*. In addition it is bitter and sharp.

The *śāka* of *pañcāngula* is laxative.

सरूक्षमुष्णं कौसुम्भं पित्तकृतकफवातजित् ॥ ४७ ॥

### *Kusumbha* (*Carthamus tinctorius* Linn.)

*Kusumbha* is un-unctuous and hot. It aggravates *pitta* and alleviates *kapha* as well as *vāta*.

<sup>61</sup> ईषतिक्त समधुर माषपत्रं तु शुक्रलम् ।

### *Māsa* (*Phaseolus mungo* Linn.)

The leaves of *māsa* are slightly bitter, sweet and promoter of semen.

<sup>62</sup> आहस्तिनी सपत्तूरा मूत्रलाशमरिनाशिनी ॥ ४८ ॥

### *Aḥastinī* and *Pattūrā*

*Aḥastinī* and *pattūrā* are diuretics. They cure *aśmari* (stone

in the urinary tract).

न्यग्रोधोदुम्बराश्वत्थस्तक्षपद्मादिपल्लवाः ।

64

कषायाः स्तम्भनाः शीता हिताः पित्तातिसारिणाम् ॥४६॥

*Nyagrodha etc.*

The leaf of *nyagrodha*, *udumbara*, *asvattha*, *plakṣa*, *padma* etc. is astringent, constipative and cooling. It is useful for patients suffering from *paittika* type of *atisāra* (diarrhoea).

‘छात्रकास्तु पला[ल]क्षुकरीषक्षितिवेणुजाः ।

65

सर्वे संस्वेदजाः शीताः कषायाः स्वादुपिच्छिलाः ॥५०॥

66

*Samsvedaja (Mushroom)*

Mushrooms which grow on *palāla* (straw), *ikṣu* (sugarcane), *karīṣa* (cow dung), *kṣiti* (ground) and *venu* (bamboo) are called *samsvedaja*. All of them are cooling, astringent, delicious and slimy.

गुरवश्छर्द्धतीसारज्वरश्लेष्मामयप्रदा ।

67

स्वादुपाकरसा रुक्षा दोषलास्ते पलालया ॥ ५१ ॥

Mushrooms which grow on straw are heavy. They produce *chardi* (vomiting), *atisāra* (diarrhoea), *jvara* (fever) and diseases caused by *kapha*. They are sweet in *vipāka* as well as taste and un-unctuous. They aggravate *dosas*.

श्वेता. शुचिस्थलीकाष्ठवंशगोव्रजसंभवाः ।

68

69

70

‘[नातिदोषकरा ज्ञेयाः] शेषास्तेम्यो विगहिताः ॥५२॥

Mushrooms which are white in colour, which grow in clean places or on wood, bamboo and cattle shed are not very injurious. Remaining types of mushrooms should not be used.

71                            72  
तद्विकल्पोऽल्पदोषश्च      स्थलीगोव्रजसंभवः      ।

खुखुडक इति ख्यातो वृष्यो बल्योऽथ बृंहणः ।

Another variety of mushroom is called *khukhundaka*. It is less injurious and it grows on the ground and in a cattle shed. It is aphrodisiac, strength promoting and nourishing,

73  
विष्टम्भनः स्मृताः सर्वे छत्राका वातकोपनाः ॥५३॥

[ माधवद्रव्यगुणः शाकवर्ग २२ : ५७-६४ ]

All the mushrooms are known to be wind forming and they aggravate *vāyu*.

74                            75  
पिनाकिर्तिला      साद्रा      रुचिष्यानिलदीपनी      ।

*Pināki*

*Pināki* aggravates *vāyu*. When it is green it is an appetiser and stimulant of digestion.

विदारी वातपित्तधनी वृष्या बल्या रसायनी ॥५४॥

*Vidārī* (*Ipomoea paniculata* R. Br.)

*Vidārī* alleviates *vāyu* and *pitta*. It is aphrodisiac, strength promoting and rejuvenating.

76  
शतावरी महाबल्या चक्षुष्या वातपित्तनुत् ।

*Satāvari* (*Asparagus racemosus* Willd.)

*Satāvari* is an excellent promoter of strength and eyesight. It alleviates *vāyu* and *pitta*.

77  
महसी चैव हृद्या च मेधार्गिनबलवधिनी ॥ ५५ ॥

ग्रहणशर्वोविकारधनी वृष्या बल्या रसायनी ।

The bigger variety is a cardiac tonic and promoter of

intellect, power of digestion and strength. It cures *grahāṇī* (sprue syndrome) and *arśas* (piles). It is aphrodisiac, strength promoting and rejuvenating.

78  
कासपित्तहरास्तकास्तस्या एवांकुरा मता ॥ ५६ ॥

Its sprouts cure *kāsa* (bronchitis) and alleviate *pitta*. They are bitter.

80  
सरूक्षं विसशालूकं क्रौञ्चादनं कसेरुकम् ।  
शूंगाटकं गलोद्धयं च गुरु विष्टंभि शीतलम् ॥५७॥

### *Visaśālūka etc.*

*Visaśālūka*, *krauñcādana*, *kaseruka*, *śringāṭaka* and *galo-dhya* are un-unctuous, heavy, wind forming and cooling.

पौष्करं तु भवेद्वीजं रक्तपित्तज्वरापहम् ।

### *Pauṣkara (Lotus seed)*

The seed of *pauṣkara* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *jvara* (fever).

तथा तालप्रलंबं च उरक्षतरुजापहम् ॥ ५८ ॥

### *Tāla pralamba (Borassus flabellifer Linn.)*

The inflorescence of *tāla* cures *uraṅkṣata* (phthisis).

81 82 83  
पित्तानिलहरो हृद्यः स्वादुः मुंजातकः स्मृतः ।

### *Muñjātaka (Orchis latifolia Linn.)*

*Muñjātaka* alleviates *pitta* and *vāyu*. It is a cardiac tonic and delicious.

84  
शंखहस्तीकरक्तांयं मधुपिण्डकशुंगकम् ॥ ५९ ॥

85  
 शंखाद्यान्यालुकानीहृ रक्तपित्तहराणि च ।  
 गुरुणि स्वादुशीतानि स्तन्यशुक्रकराणि च ॥ ६० ॥

### *Āluka (Dioscorea Sp.)*

*Śankha, hastīka, raktāṅga, madhupiṇḍaka* and *śūngaka*—these are the different types of *āluka*. They cure *rakta pitta* (a disease characterised by bleeding from different parts of the body). They are heavy, delicious and cooling. They promote lactation and semen.

86  
 पिंडारुकं कफकरं गुरु वातप्रकोपणम् ।

### *Piṇḍāruka (Colocasia esculenta Schott)*

*Piṇḍāruka* aggravates *kapha*. It is heavy. It also aggravates *vāyu*.

87  
 सुरेन्द्रकन्दः श्लेष्मध्नो विपाके कटु पित्तकृत् ॥ ६१ ॥

### *Surendra kanda (Amorphophalus sylvaticus Kunth)*

*Surendra kanda* alleviates *kapha*. It is pungent in *vipāka* and it aggravates *pitta*.

88                    89  
 'बल्यः कदल्याः कंदस्तु वातपित्तहरः सदा ।'

### *Kadali kanda (Musa paradisica Linn.)*

The rhizome of *kadali* promotes strength and it alleviates *vāyu* and *pitta*.

90  
 माणकं स्वादु शीतं च गुरु चापि प्रकीर्तिम् ॥६२॥

### *Māṇaka (Alocasia indica Schott.)*

*Māṇaka* is sweet, cooling and heavy.

दीपनः सूरणो रुच्यः कफध्नो विशदो लघुः ।

'विशेषादर्शसा पथ्यो, भूकन्दस्त्वतिदोषलः ॥ ६३ ॥

### *Sūraṇa and Bhūkanda*

*Sūraṇa* is digestive stimulant, appetiser, alleviator of *kapha*, *viśada* (non slimy) and light. It is specifically useful for *arśas* (piles).

*Bhū kanda* is exceedingly harmful.

अम्लिकायाः स्मृतः कन्दो ग्रहण्यशर्वहितो लघुः ।  
<sup>91</sup>

नात्युष्णः कफवातध्नो ग्राही शस्तो मदात्यये ॥ ६४ ॥  
<sup>92</sup>

### *Amlikā kanda*

The rhizome of *amlikā* is useful in *grahaṇī* (sprue syndrome) and *arśas* (piles). It is light and not very hot. It alleviates *kapha* and *vāyu*. It is constipative and is useful in *madātyaya* (alcoholism).

कुमुदोत्पलपद्मानां कंदा मारुतकोपनाः ।  
<sup>93</sup>

कषायाः पित्तशमना विपाके मधुरा हिमाः ॥ ६५ ॥  
<sup>94</sup>

### *Kumuda kanda etc.*

The rhizome of *kumuda*, *utpalā* and *padma* aggravates *vāyu*. It is astringent, alleviator of *pitta*, sweet in *vipāka* and cooling.

मुसली बृंहणी वृष्णा वीर्योषणाशोऽनिलापहा ।  
<sup>95</sup>

<sup>96</sup>

<sup>97</sup>

### *Muśalī (Chlorophytum tuberosum Baker)*

*Muśalī* is nourishing, aphrodisiac and hot in potency. It cures *arśas* (piles) and vitiation of *vāyu*.

98  
वाराहकन्दः श्लेष्मध्नः कटुको रसपाकतः ॥ ६६ ॥  
99  
कुष्ठकृमिहरो वृष्यो बलवर्णविवर्धनः ।  
100

*Vārāha kanda (Tacca aspera Roxb.)*

*Vārāha kanda* alleviates *kapha*. It is pungent in taste and *vipāka*. It cures *kuṣṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection). It is aphrodisiac and it promotes strength as well as complexion.

101  
तालस्य नालिकेरस्य खर्जूरस्य शिरांसि च ॥ ६७ ॥  
कषायस्त्रिनग्धमधुरं वृंहणानि गुरुणि च ।  
102  
सृष्टमूत्राणि वृष्याणि जीवनीयप्रदानि च ॥ ६८ ॥  
103  
बलपुस्त्वक्षये कासे रक्तपित्तेऽनिले विषे ।  
104 105  
प्रशस्तानि सदा पुंसां शीतानि रुचिराणि च ॥ ६९ ॥

*Tāla śiras etc.*

The top portion of the trunk of *tāla*, *nārikela* and *kharjūra* is astringent, unctuous, sweet, nourishing and heavy. It helps in the elimination of urine. It is aphrodisiac and vitalising. It is always useful for persons who have lost their strength and potency. It cures *kāsa* (bronchitis), *rakta pitta* (a disease characterised by bleeding from different parts of the body), vitiation of *vāyu* and *visa* (poisoning). It is cooling and delicious.

106  
बालं ह्यनार्त्तवं जीर्णं व्याधितं कृमिभक्षितम् ।  
कंदं विवर्जयेत्सर्वं यो वा सम्यक् न रोहति ॥ ७० ॥

**Bad quality**

All rhizomes which are immature, unseasonal, old, diseased, eaten away by parasites and which are not properly grown should not be used,

धान्येषु मांसेषु फलेषु चैव शाकेषु चानुक्तमिह प्रमोहात् ।  
107  
 आस्वादतो भूतगुणैर्गृहीत्वा तदादिशेद्द्रव्यमनत्पबुद्धिः ॥७१॥

108

### Miscellaneous

The description of the properties of different type of *dhānyas* (corns and cereals), *māṁsa* (meat), *phala* (fruits) and *śāka* (vegetables) which is omitted here by mistake should be determined by the Wise by examining the taste and attributes of *mahābhūtas* in them.

॥ इति शाकवर्गः ॥

Thus ends the group dealing with different types of vegetables.

### NOTES AND REFERENCES

1. 'श्री गणेशाय नमः' पाठोऽयं चतुर्थपुस्तके उपलभ्यते ।
2. षड्विधं शाकमुद्दिदृष्टं इति आकरे पाठः ।
3. स्वादुपाकमसृक्पित्तविषनुत् इति आकरे पाठः ।
4. मेधाग्निबलवर्धनं इति आकरे द्वितीयपुस्तके च पाठः ।
5. चिल्ली वास्तूकवज्ज्ञेया इति आकरे पाठः ।
6. पित्तकफापहा इति आकरे पाठः ।
7. मधूरा इति द्वितीयपुस्तके पाठः ।
8. रक्तपित्तविषज्वरान् इति आदर्शपुस्तकेषु पाठः ।
9. सतीनकम् इति आकरे पाठः ।
10. कषायानु हिता इति आकरे पाठः ।
11. चाम्ला इति आकरे पाठः ।
12. संग्राहकं वातकरं इति आकरे पाठः ।
13. त्वादकं इति चतुर्थपुस्तके पाठः ।
14. वर्षाम्भ्वौ इति आदर्शपुस्तकेषु पाठः ।

15. हितौ शोथोदरार्शसाम् इति आकरे पाठः ।
16. कफवातधनाश्चिरबिल्वांकुराः सराः इति आकरे पाठः ।
17. रूक्षाः इति आकरे पाठः -
18. करीराः इति आकरे पाठ ।
19. सकषाया इति आकरे पाठः ।
20. नालांकुराश्चान्ये इति आकरे पाठः ।
21. किराततिक्तसहिता इति आकरे पाठः ।
22. सर्वे पित्तकफाप्हा. इति आकरे पाठः ।
23. तद्वदेव इति आकरे पाठः ।
24. तु इति आकरे पाठः ।
25. कफमेदोनिलहरमत्यर्थ इति आकरे चतुर्थपुस्तके च पाठः ।
26. तदेकं इति आदर्शपुस्तके पाठः ।
27. मारुतनाशनी इति आकरे पाठः ।
28. बलासकासक्षयनाशनी इति आकरे पाठः ।
29. वाताकिरेषां इति आकरे पाठः ।
30. फलीनि इति चतुर्थपुस्तके पाठः ।
31. पाठोऽयं आकरे नोपलभ्यते ।
32. कारवेलकवदज्ञेयं इति आकरे पाठः ।
33. तद्वद् गुणैस्तनु इति आकरे पाठः ।
34. वंध्यकर्कोट केवुक इति आकरे पाठ. ।  
वन्धिकार्कोटि केबु इति द्वितीयपुस्तके पाठ ।
35. कूष्मांडतुम्बकालिगकर्कोटैर्विरुद्धिसम् इति आकरे पाठ. ।
36. तथा व्रपुसवीज तु रुचिदं कफवातजित् इति आकरे पाठः ।  
तथा व्रपुसवानाकचिमिट कफवातकृत् इति चतुर्थपुस्तके पाठः ।
37. वच्योभेदीन्यलावूनि इति चतुर्थपुस्तके पाठ ।
38. त्रपुर्सैर्वास्त्रक स्वादु इति आकरे पाठः ।
39. मुखप्रियं च रूक्ष च मूत्रल त्रपुस त्वति इति आकरे चतुर्थपुस्तके च पाठः ।
40. वाल सनील त्रपुसं तेषा पित्तहर स्मृतम् इति आकरे पाठ. ।
41. दाहतृष्णाक्लमार्त्तिनुत् इति आकरे पाठ. ।
42. हृद्यमानाहाष्ठीलनुललघु इति आकरे पाठः ।
43. शीर्णवृन्त लघु स्वादु भेद्युक्त वह्निपित्तकृत् ।

- सक्षारमधुरा रुच्या वातपित्तकफापहा ॥ इति आकरे पाठः ।  
 (माधवद्रव्यगुणः शाकवर्ग २२ : ४१-४२)
44. स्थिराविभेदिनी इति द्वितीयपुस्तके पाठः ।
45. 'विड्भेदमधुरास्तिंश्चाद्य...पटोलिका' पाठोऽय चतुर्थपुस्तके अधिकमुपलभ्यते ।
46. उपोदका इति द्वितीयपुस्तके पाठः ।
47. विषमस्य यवक्षारं सार्वश्लेष्मकर गुरु [?] इति द्वितीयपुस्तके पाठः ।
48. स्वभावपिच्छिलः इति आकरे पाठः ।
49. स्वादुनांडीचः इति चतुर्थपुस्तके आकरे च पाठः ।
50. मातुसो इति चतुर्थपुस्तके पाठः ।
51. पित्तनुद् गुरुः इति आकरे पाठः ।
52. रक्तनालादयश्चान्ये इति आकरे पाठः ।
53. स्तन्यवृष्या च गुर्वी च चतुर्थपुस्तके पाठः ।  
 स्तन्या वृष्या च इति आकरे पाठः ।
54. करबुका इति चतुर्थपुस्तके पाठः ।
55. कटुतिक्ता सरा इति आकरे पाठः ।  
 कटुतिक्तसहा हृद्या इति द्वितीयपुस्तके पाठः ।
56. सर्वदोपहरी इति आकरे पाठः ।
57. मिनग्धसिद्धिं इति द्वितीयपुस्तके पाठः ।
58. 'तत्फल...कफत्रातजित्' पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
59. त्रिदोषं बह्वभियन्दि इति आकरे पाठः ।
60. नीक्षणा तिक्तः इति आकरे पाठः ।
61. मापपर्णन्तु इति आकरे पाठ ।
62. श्रीहस्तिनी इति आकरे चतुर्थतुस्तके च पाठः ।
63. मूत्रलाघमग्निभेदनी इति आकरे चतुर्थपुस्तके च पाठः ।
64. शीता: इति आकरे पाठ ।
65. पलाशेक्षुकरीपक्षिनिवेणुजाः इति चतुर्थपुस्तके पाठः ।
66. 'छात्रकास्तु...स्वादुपिच्छिला' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
67. पलालजाः इति आकरे पाठः ।
68. गुद्धस्थली इति आकरे पाठः ।
69. काप्ठवंशग्रोवजसभवाः इति आदर्शयुस्तकेषु पाठ ।
70. पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
71. तद्विकल्पोऽत्पदोषाश्च इति आकरे पाठः ।

72. 'नातिदोषकरा'...स्थलीगोव्रजसंभवः' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
73. छत्रका इति आकरे पाठः ।
74. पिण्डाकी वातला इति आकरे पाठः ।
75. सान्द्रा इति आकरे पाठः ।
76. वृष्या शतावरी बल्या इति आकरे पाठः ।
77. सैव इति आकरे पाठः ।
78. कफपित्तहःस्तिक्तास्तस्या इति आकरे पाठः ।
79. स्मृताः इति आकरे पाठः ।
80. तरुणविसशालूकक्रौचादनकसेरुकम् इति आकरे पाठः ।
81. पित्तानिलकरो इति द्वितीयपुस्तके पाठः ।
82. वृष्यः इति आकरे चतुर्थपुस्तके च पाठः ।
83. स्वादुमुर्ज्जातकः इति आकरे पाठः ।
84. शंखहस्तिकरत्कांगमधुपिण्डकशृंगकम् इति आकरे पाठः ।
85. षड्यात्पाण्डुकानाह इति आदर्शपुस्तकेषु पाठः ।
86. पिण्डालुकं इति आकरे पाठः ।
87. कटुः इति आकरे पाठः ।
88. वातपित्तहरश्च इति आकरे पाठः ।
89. 'बल्यः'...सदा' पाठोऽयं चतुर्थपुस्तके नोपलभ्यते ।
90. पित्तं इति आदर्शपुस्तकेषु पाठः ।
91. लघुः इति आकरे पाठः ।
92. 'विशेषादर्शसां'...लघु' पाठोऽयं चतुर्थपुस्तके नोपलभ्यते ।
93. मारुतकोपनाः इति आकरे पाठः ।
94. मधुराः इति आकरे पाठः ।
95. मुशली इति आकरे चतुर्थपुस्तके च पाठः ।
96. वीर्योर्णाऽशर्ऊऽनिलापहा इति आकरे पाठः ।
97. अस्य श्लोकस्यानन्तरम् 'नर्तिश्लेष्मध्नः पित्तद्वषणः ।' पाठोऽयं द्वितीय-  
पुस्तके अधिकं उपलभ्यते ।
98. वराहकंदः इति आकरे पाठः ।
99. कुष्ठमेहक्रिमिहरो वृष्योष्णः पित्तवर्द्धनः इति आकरे चतुर्थपुस्तके च पाठः ।
100. अस्य श्लोकस्यानन्तरम् 'कंदो हलिन्याः श्लेष्मध्नः पित्तलो गर्भंपातनः' पाठोऽयं चतुर्थपुस्तके अधिकमुपलभ्यते ।

101. वालस्य इति द्वितीयपुस्तके पाठः ।
102. जीवन प्रीणनानि च इति आकरे पाठः ।
103. काश्ये इति चतुर्थपुस्तके पाठः ।
104. रुचिदानि इति आकरे पाठः ।
105. द्वितीयचतुर्थपुस्तकयोः अत्रैव “इति शाकवर्गः” इति पठितं ।  
अस्य श्लोकस्थानन्तरम् “……परिजीर्ण च कांमेजुष्टमदेशां । वर्जयेत्प-  
त्रशाक च यदकाले प्ररोहि च” पाठोऽयं चतुर्थपुस्तके अधिकं उपलभ्यते ।
106. बालं अनार्तवं इति चतुर्थपुस्तके पाठः ।
107. प्रमादात् इति आकरे पाठः ।
108. समादिशेद् द्रव्यमनल्पबुद्धिः इति आकरे पाठ ।

## CHAPTER 21

‘षष्ठिका यवगोधूमा लोहिता ये च शालयः ।  
मुद्गाढकीमसूराश्च धान्येषु प्रवराः स्मृताः ॥ १ ॥

### *Dhānya (Corns and Cereals)*

Among the corns and cereals, *sasṭika*, *yava*, *godhūma*. red variety of *śāli*, *mudga*, *āḍhakī* and *masūra* are the best.

एणः कुरंगो हृरिणस्तित्तिरिलावि<sup>१</sup> एव च ।  
मयूरवर्गिकूमश्च श्रेष्ठा मांसगुणेषु च<sup>२</sup> ॥ २ ॥  
<sup>२</sup> अर्थात् श्रेष्ठा अन्याश्च इति ।  
<sup>३</sup> अर्थात् श्रेष्ठा अन्याश्च इति ।

### *Māṁsa (Meat)*

Among different types of meat, the meat of *eṇa*, *kuraṅga*, *hariṇa*, *tuttiṛi*, *lāva*, *mayūra*, *vargi* (?) and *kūrma* are the best.

दाढिमामलक द्राक्षा खर्जूरं सपरूषकम् ।  
राजादन मातुलंगफलवर्गे प्रशस्यते<sup>४</sup> ॥ ३ ॥

### *Phala (Fruits)*

Among different types of fruits *dāḍima*, *āmalaka*, *drākṣā*,

*kharjūra, paruṣaka, rājādāna* and *mātulunga* are the best.

चंचूसतीनवास्तुकचिल्लमूलकपोतिका  
मण्डूकपर्णी जीवन्ती शाकवर्गे प्रशस्यते ॥ ४ ॥

### *Sāka (Vegetables)*

Among vegetables, *cāincū*, *satīna*, *vāstūka*, *cilla*, *mūlakapotikā*, *maṇḍūkaparṇī* and *jīvantī* are the best.

गच्छं क्षीरघृतं श्रेष्ठं सैन्धवं लवणेषु च ।

### *Kṣīra, Ghṛta and Lavanya*

Among milk and ghee, those derived from the cow are the best.

Among salts, rock salt is the best.

धात्री दाढिममस्तेषु पिप्पलीनागरे कटौ ॥ ५ ॥

### *Sour and Pungent articles*

Among sour things, *dhātri* and *dāḍima* are the best.

Among pungent things *pippalī* and *nāgara* are the best.

तिक्के पटोलकं श्रेष्ठं मधुरे घृतमूच्यते ।

### *Bitter and Sweet articles*

Among bitter things *patola* is the best.

Among sweet things ghee is the best.

झौद्रं पूगफलं श्रेष्ठं कषाये सपरूषकम् ॥ ६ ॥

### *Astringent things*

Among astringent things, honey, *pūgapphala* and *paruṣaku* are the best.

११  
शर्करेषु विकारेषु पानजातौ सुरासवौ ।

### Sugarcane products and Drinks

Among sugar cane products, *śarkarā* is the best.

Among different types of drinks, *surā* and *āsava* are the best.

परिसंवत्सरं धान्यं मांसं वयसि मध्यमे ॥ ७ ॥

१२

अपर्युषितमन्नं तु संस्कृतं मात्रया शुभम् ।

फलं पर्यागितं शाकमशुष्कं तरुणं नवम् ॥' ८ ॥

[माधवद्रव्यगुणः श्रेष्ठवर्गं २३ : १-८]

### Miscellaneous

Among different types of *dhānyā* (corns and cereals), those preserved for one year are the best. The meat of animals in their middle age is the best. Food which is not stale, which is properly prepared and which is taken in proper quantity is the best. Fruit which is matured is the best. The vegetable which is not dried, which is tender and fresh is the best.

‘रसेषु मधुरः श्रेष्ठः कंदशाकेषु सूरणः ।

जलेषु दिव्यं मत्स्येषु रोहितः प्रवरो मतः ।

१३

तिलेषु तिलजं तैलं श्रेष्ठं प्रोक्तं मनीषिभिः ॥ ६ ॥

Among different types of tastes, the sweet taste is the best. Among the rhizomes *sūrana* is the best. Among the different types of water, *divya* (which is directly collected from the sky) is the best. Among different types of fish, *rohita* is the best. Among the different types of oil, *til* oil is the best.

॥ इति श्रेष्ठवर्गः ॥

Thus ends the section dealing with different types of best articles.

**NOTES AND REFERENCES**

1. हरिणः तितिरालवि इति आकरे पाठः ।
2. मयूखमिकूर्माश्च इति आकरे पाठः ।
3. मांसगणेषु इति आकरे पाठः ।
4. मातुनुज्ञं फलवर्गे इति आकरे पाठः ।
5. चंचूसतीनवास्तूक-चिल्लीमूलकपोतिकाः इति आकरे पाठः ।
6. शाकवर्गेषु शस्यते इति द्वितीयपुस्तके पाठः ।
7. क्षीरं धूतं इति आकरे पाठः ।
8. नागरं इति आकरे पाठः ।
9. पटोलवातर्के इति आकरे पाठः ।
10. खर्जूर इति द्वितीयपुस्तके पाठः ।
11. पानकादी इति चतुर्थपुस्तके पाठः ।
12. अपर्युषितमम्लं इति आदर्शपुस्तकेषु पाठः ।
13. रसेषु……मनीषिभिः पाठोऽय द्वितीयपुस्तके नोपलम्यते ।

## CHAPTER 22

‘चक्षुष्य. प्रीणनो वृष्यो बृंहणो रक्तपित्तजित् ।

रसायनो गुरुः शीतः स्निग्धश्च मधुरो रसः ॥ १ ॥

### Sweet Taste

Sweet taste is a promoter of eyesight, pleasing, aphrodisiac and nourishing. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is rejuvenating, heavy, cooling and unctuous.

<sup>1</sup>  
[पक्ता] हृद्योऽग्निरुचिकृत्क्लेदनस्तर्पणो मृदुः ।

<sup>2</sup>  
स्निग्धोषणो [५]स्लो लघु[र्वापि] वातहा रक्तनाशनः ॥२॥

<sup>3</sup>  
क्लेदी तीक्ष्णः सरः शुक्रविबंधानाहृष्टिहा ।

### Sour taste

Sour taste is unctuous, hot, light and alleviator of *vāyu* and vitiation of blood. It produces stickiness. It is sharp and laxative. It reduces semen, constipation and eye sight.

५  
भेदी पत्ताग्निरुचिकृत्स्नरधोषणो लवणो गुरुः ॥३॥

### Saline taste

Saline taste is purgative, promoter of digestive power, appetiser, unctuous, hot and heavy.

कर्षणो लघुरुक्षोषणः कृमिशुक्रकफापहा ।  
६ रुच्योऽग्निपित्तकृच्छेदि तीक्ष्णः शोषप्रदः कटुः ॥४॥

### Pungent taste

Pungent taste is *karsana* (which eliminates by force), light, un-unctuous and hot. It cures *kṛmi* (parasitic infection) and reduces semen as well as *kapha*. It is an appetiser, stimulant of digestion, aggravator of *pitta*, *chedi* (which has the power to penetrate by incision), sharp and producer of dryness (*śoṣa*).

७ कफपित्तविषक्लेदकंडूकुष्ठज्वरापहः ।  
८ रुक्षः शीतो लघुस्तक्तः शोषण कृमिहाऽग्निकृत् ॥५॥

### Bitter taste

Bitter taste alleviates *kapha* as well as *pitta*. It cures *viṣa* (poisoning), stickiness (*kleda*), *kandū* (itching), *kuṣṭha* (obstinate skin diseases including leprosy) and *jvara* (fever). It is un-unctuous, cooling, light and drying (*śosana*). It cures *kṛmi* (parasitic infection) and stimulates the power of digestion.

९ कषायः शोषणः स्तम्भी ग्राही रोपणपीडनः ।  
१० कफशोणितपित्तघ्नो रुक्षः शीतो गुरुस्तथा ॥ ६ ॥

[माधवद्रव्यगुणः रसवर्गं २४ : १-६]

### Astringent taste

Astringent taste is drying, *stambhana* (which causes retention), constipative, healing and *pīdana* (which causes pain). It

alleviates vitiation of *kapha*, blood and *pitta*. It is un-unctuous, cooling and heavy.

॥ इति षड्रसाः ॥

Thus ends the section dealing with the attributes of the six tastes.

### NOTES AND REFERENCES

1. पक्त्वा इति द्वितीयपुस्तके पाठः ।
2. परः इति द्वितीयपुस्तके पाठः ।
3. लघुव्यापी इति द्वितीयपुस्तके पाठः ।
4. शुक्लः विबंधानाहदृष्टिहा इति द्वितीयपुस्तके पाठः ।
5. रसः इति आकरे पाठः ।
6. रुच्योऽग्निपित्तकृच्छेत्ता तीक्ष्णः शोषी कटुः कटुः इति आकरे पाठः ।
7. कफपित्तविषब्लेदिकडूकुष्ठज्वरापहः इति आदर्शपुस्तके पाठः ।
8. शीतो लघुस्तिक्तः इति आकरे पाठः ।
9. शीतलघु स्नग्धः इति चतुर्थपुस्तके पाठः ।
10. रोपणप्रीणनः इति चतुर्थपुस्तके पाठः ।

## CHAPTER 23

‘मंडस्तु त्रिविधो ज्ञेय एकद्वित्रिपरिशृतः ।

*Manda*

*Manda* is prepared by filtering once, twice or three times. Thus, it is of three types.

लाजैभूष्टैरभूष्टैश्च तण्डुलै. परिसस्कृतैः ॥ १ ॥

चतुस्त्रिद्विगुणाम्भः स्पात् पूर्वः पूर्वो लघुर्हितः ।

*Lāja manda*

*Lāja manda* is prepared either after frying or without frying the *lājā* (fried paddy). Before preparing *lājā*, the rice should be made clean. Thereafter, for its preparation water is added four, three or two times. The former varieties are lighter than the latter ones.

लाजमण्डो विशुद्धानां पध्यः पाचनदीपनः ॥ २ ॥

*Lāja manda* is wholesome for a person whose body is cleaned by the administration of elimination therapy. It is

**carminative and a digestive stimulant.**

वातानुलोमनो<sup>4</sup> हृद्यः पिप्पलीनागरैर्युतः ।

When added with *pippalī* and *nāgara* it helps in the elimination of *vāyu* through the downward tract. It is a cardiac tonic.

पाचनो दीपनश्चैव पित्तश्लेष्मानिलापहः ॥ ३ ॥  
शूलानाहविबन्धनो<sup>5</sup> धान्यमण्डः प्रकीर्तिः ।

### *Dhānya manḍa*

*Dhānya manḍa* is carminative, digestive stimulant and alleviator of *pitta*, *kapha* and *vāyu*. It cures *sūla* (colic pain), *ānāha* (flatulence) and *vibandha* (constipation).

वाते वा सकफे पित्ते सामे वा तरुणज्वरे ॥ ४ ॥  
वाट्यमंडं प्रशसन्ति पटोलमगधान्वितम् ।  
[वाट्यमंडो यवैर्भृष्टैलजिमडस्तु शालिभिः] ॥ ५ ॥<sup>6</sup>

### *Vātya manḍa*

*Vātya manḍa* mixed with *paṭola* and *magadhā* is useful in the aggravation of *vāyu*, *kapha* and *pitta*, in *āma* and in the beginning stage of *jvara* (fever).

*Vātya manḍa* is prepared by fried barley and *lāja manḍa* is prepared by fried *sāli*.

रक्तशाल्यादिभिर्धन्यर्मण्डो<sup>8</sup> मधुरशीतलः ।  
श्रेष्ठो<sup>9</sup> संतर्पणो बल्यो<sup>10</sup> रक्तपित्तप्रसादनः ॥ ६ ॥

### *Raktaśāli manḍa*

The *manḍa* prepared of red variety of *sāli* etc., is sweet and cooling. It is the most wholesome, refreshing and strength

promoting. It alleviates *rakta pitta* (a disease characterised by bleeding from different parts of the body).

सुतण्डुलानां प्रसृतिर्द्वयं च तदद्धमुदगाः कटुकत्रयं च ।

11

कुस्तुम्बरीसैन्धवहिंगुतैलमेभिश्च सर्वे: क्रियते च मण्डः ॥७॥

कुद्वोधनो बस्तिविशोधनश्च प्राणप्रदः शोणितवर्धनश्च ।

ज्वरापहारी कफपित्तहंता वायुं जयेदष्टगुणो हि मण्डः ॥८॥

### *Aṣṭaguna māṇḍa*

The *māṇḍa* prepared of two *prasṛti* of good quality rice and half in quantity of *mudga* mixed with *kaṭutraya* (*śunṭhī*, *pippalī* and *marica*), *kustumbarī*, *saindhava*, *hiṅgu* and oil is called *aṣṭaguṇa māṇḍa*.

It promotes appetite and cleanses the urinary bladder. It promotes vitality and blood formation. It cures *jvara* (fever) and aggravation of *kapha*, *pitta* as well as *vāyu*.

हस्तवस्त्रकृतो मण्ड. सैन्धवेनावचूणितः ।

12

रक्तपित्तहर्गे ग्राही ज्वरातीसारनाशनः ॥ ६ ॥

### Miscellaneous

The *māṇḍa* prepared with the help of the hands and a piece of cloth and sprinkled with the powder of *saindhava* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is constipative and cures *jvara* (fever) and *atisāra* (diarrhoea).

मडस्तु दीपयन्यमिन् वानं चाप्यनुलोमयेत् ।

मृदुकरोति स्रोतांसि स्वेदं संजनयत्यपि ॥ १० ॥

*Māṇḍa* stimulates the power of digestion and helps in the elimination of *vāyu* through the downward tract. It softens the channels of circulation and produces sweating.

13

लंघितानां विरक्तानां जीर्णे स्नेहे च तृष्यताम् ।

दीपनत्वाल्लधुत्वाच्च मंडः स्यात्प्राणधारणः ॥११॥<sup>7</sup>

[माधवद्रव्यगुणः मण्डवर्ग २५ : १-१]

After fasting, purgation, and digestion of the potion given for oleation therapy, if the patient feels thirsty, then *manda* helps in the sustenance of his life because it is a digestive stimulant as well as light.

॥ इति मण्डवर्गः ॥

Thus ends the group dealing with different types of *manda*.

#### NOTES AND REFERENCES

1. एकद्वित्रिपरिस्त्रुत इति आकरे चतुर्थपुस्तके च पाठः ।
2. परिसंस्कृत. इति आकरे पाठः ।
3. पूर्वपूर्वो इति आकरे पाठः ।
4. पिष्पलीनागरान्वितः इति आकरे पाठः ।
5. वाट्यमंडः इति आकरे पाठः ।
6. वातकफे इति आकरे पाठः ।
7. 'वाट्यमडो'...शालिभि' पाठोऽय द्वितीयचतुर्थपुस्तकयोर्नोपलभ्यते ।
8. रक्तशाल्यादिभिर्धन्यैर्मण्डा इति आकरे पाठः ।
9. श्रेष्ठाः संतर्पणा बल्या रक्तपित्तप्रसादनः इति चतुर्थपुस्तके पाठः ।
10. रक्तपित्त प्रसादनाः इति आकरे पाठः ।
11. हि इति आकरे पाठः ।
- स इति चतुर्थपुस्तके पाठः ।
12. ज्वरातीसारवारणः इति आकरे चतुर्थपुस्तके च पाठः ।
13. तृष्यती इति आदर्षपुस्तकेषु पाठः ।<sup>8</sup>

## CHAPTER 24

“क्षुत्तृष्णानिलदौर्बल्यकुक्षिरोगविनाशिनी ।  
स्वेदाग्निजननी पेया वातवर्चोऽनुलोमनी ॥ १ ॥

### *Peyā*

*Peyā* cures *kṣut* (morbid hunger), *trṣā* (morbid thirst), vitiation of *vāyu*, weakness and diseases of the pelvic region. It causes sweating, stimulates the power of degestion and helps in the elimination of *vāyu* and stool through the downward tract.

‘विलेपी तर्पणी हृद्या ग्राहिणी बलवर्धनी ।  
पथ्या स्वादुरसा लघ्वी दीपनी क्षुत्तृष्णापहा ॥ २ ॥’

[सुश्रुतः सूत्र ४६ : ३४२-३४३]

### *Vilepi*

*Vilepi* is refreshing, a cardiac tonic, constipative, strength promoting, wholesome, sweet in taste, light and a digestive stimulant. It cures *kṣut* (morbid hunger) and *trṣā* (morbid thirst).

तृष्णापनयनी लघवी दीपनी बस्तिशोधनी ।

ज्वरे चैवातिसारे च यवागूः सर्वदा हिता ॥” ३ ॥

[माधवद्रव्यगुणः अन्नवर्ग २६ : १-३]

### *Yavāgū*

*Yavāgū* cures *trṣṇā* (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In *jvara* (fever) and *atisāra* (diarrhoea), *yavāgū* is always useful.

यवागुनामपि भेदः <sup>२</sup> [पायस] कूशरादयः ।

क्षेरेयं पायसः क्षीरापरभान्नमुदाहृतम् ॥ ४ ॥

### Variety

*Pāyasa*, *kṛśarā* etc., are the different varieties of *yavāgū*. *Pāyasa* is also called *kṣaireya*, *ksīrā* and *paramānna*.

“यैर्यैरेवौषधगुणैर्यवागूः साधु साधिता ।

तास्तानेवौषधगुणान्पुण्णाति विधियोजिता ॥ ५ ॥

*Yavāgū* is prepared by adding different drugs and when properly prepared *yavāgū* enhances the properties of these drugs.

विष्टम्भी पायसो वल्यो मेदःकफकरो गुरुः ।

### *Pāyasa*

*Pāyasa* is wind forming and strength promoting. It increases fat and *kapha*. It is heavy.

कफपित्तकरी वल्या कूशरानिलनाशनी ॥ ६ ॥

### *Kṛśarā*

*Kṛśarā* aggravates *kapha* and *pitta*. It promotes strength and alleviates *vāyu*.

सौमनस्यं बलं पुष्टिमुत्साहं तर्पणं मुखम् ।  
 ३  
 स्वादु संजनयत्यन्नमस्वादु च विपर्ययम् ॥ ७ ॥

*Anna*

Delicious variety of *anna* promotes pleasure, strength, corpulence, enthusiasm, refreshment and happiness.

The *anna* which is not delicious acts other wise.

४ ५  
 सुधौततड्डुः स्विन्नः प्रस्तुतो विशदो लघुः ।

If the rice is washed well, boiled and after boiling the residual water is removed then it becomes *viśada* (non-slimy) and light.

सोषणश्चैवोदनः पथ्यो विपरीतस्तु दोषकृत् ॥ ८ ॥

The *odana*, which is hot, is wholesome; otherwise it is harmful.

६  
 भृष्टतण्डुलकश्चैकद्विस्त्रिवर्णपि परिश्रुतः ।  
 ७ ८  
 यथोत्तर लघुर्वह्निमोदनो दीपयत्यपि ॥ ९ ॥

If the fried rice is washed once twice or thrice, then the *odana* becomes progressively lighter and more stimulant of digestion.

स्नेहैमसैः फलैः कंदैविदलाम्लैश्च सस्कृताः ।  
 गुरवो वृंहणा वृष्या ये च क्षीरोपसाधिता ॥ १० ॥

If the *anna* is prepared with fat, meat, fruit, rhizome, pulse, sour thing or milk, then it becomes heavy, nourishing and aphrodisiac.

अत्युष्णानि बलं धनन्ति शीतं शुष्कं च दुर्जरम् ।  
 ९ १०  
 अतिक्लिन्नं ग्लानिकरं दुर्जरं तण्डुलान्वितम् ॥ ११ ॥

*Anna*, which is exceedingly hot, reduces strength. If it is cold or dry then it becomes difficult of digestion. If it is exceedingly sticky, then it produces *glāni* (tiredness). If it contains unboiled rice then it is difficult of digestion.

शीतलं मधुरं साम्लं अशोच्नं दीपनं परम् ।

श्रमध्नं तर्पणं हृदयं घोलभक्तं रुचिप्रदम् ॥ १२ ॥

### *Ghola bhakta*

*Ghola bhakta* (curd mixed rice) is cooling, sweet and sour. It cures *arśas* (piles). It is an excellent stimulant of digestion. It cures *śrama* (physical fatigue). It is refreshing, a cardiac tonic and appetiser.

शीतलं मधुरं रुक्षं श्रमध्नं तर्पणं परम् ।

11

लघु द्रुतविपाकं च सद्योन्नं वारिभावितम् ॥ १३ ॥

### *Vāryanna*

Freshly prepared rice soaked in water is cooling, sweet, un-unctuous, alleviator of fatigue, refreshing *par excellence*, light and easily digestible.

त्रिदोषकोपन रुक्षं मलकृत्मूत्रलं परम् ।

12

स्वेदमेदःकफोत्क्लेदि वार्यन्नं निशि सस्थितम् ॥ १४ ॥”

[माधवद्रव्यगुणः अन्नवर्ग २६ : ४-१३]

If this prepared rice is soaked in water and kept over night, then it aggravates all the three *dosas*. It is un-unctuous. It produces more of stool. It is a diuretic *par excellence*. It increases sweating, fat and *kapha*.

13

॥ इति पेयादिवर्गः ॥

Thus, ends the group dealing with various types of *peyā* and allied preparations.

## NOTES AND REFERENCES

1. क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगविनाशिनी इति आकरे पाठः ।
2. पाककृसरादयः इति द्वितीयपुस्तके पाठः ।
3. संजनयत्यम्लमस्वादु इति आदर्शपुस्तके पाठः ।
4. विशुद्धतंडुल. इति द्वितीयपुस्तके पाठः ।
5. स्त्रिरधः इति द्वितीयपुस्तके आकरे च पाठः ।
6. भृष्टतण्डुलश्चैव द्वित्रिवर्णपि इति आदर्शपुस्तके पाठः ।
7. यथोत्तरलघुवह्निमोदते इति आदर्शपुस्तकेषु पाठः ।
8. लघुबर्बह्निमोदनी इति चतुर्थपुस्तके पाठः ।
9. अत्युष्णान्नं इति चतुर्थपुस्तके आकरे च पाठः ।
10. हन्ति इति चतुर्थपुस्तके आकरे च पाठः ।
11. सद्योऽन्नं इति आकरे पाठः ।
12. स्वेदभेदः इति आदर्शपुस्तकेषु पाठः ।
13. मण्डादिः इति द्वितीयपुस्तके पाठः ।  
इति अन्नवर्गः इति आकरे पाठः ।

## CHAPTER 25

“सुस्विन्नो निस्तुषो भृष्टः ईषत्सूषो लघुर्हितः ।

<sup>2</sup> ‘स्विन्न निःपीडितं शाकं हितं स्यात्स्नेहसंकृतम् ॥१॥’

[माधवद्रव्यगुणः पानभक्षयवर्गं २७-१]

*Sūpa*

The *sūpa* prepared of corn which is well steamed, dehusked and fried, is light and useful. If it is mixed with the juice extracted from steamed vegetables and with fat then also it is useful.

अस्त्वन्नस्नेहलवणमपीडितमतोन्यथा

If the *sūpa* is prepared of corn which is not steamed and which is not mixed with fat, salt and juice of vegetables, then it is not useful.

निस्तुषैर्भर्जितैः सम्यक् यवै सचणकैः कृताः ।

सत्कृतः शर्करासपिःयुक्ता ग्रीष्मेतिपूजिता ॥ २ ॥

*Yava saktu & Cañaka saktu*

*Saktu* prepared of fried *yava* or *cañaka* along with their husk is very useful in summer if taken along with sugar and ghee.

सत्कवः शालिसंभूता वह्निदा लघवो हिमाः ।  
 मधु[रा:] <sup>3</sup> ग्राहिणो हृद्याः कषाया रुचिशुक्रदाः ॥३॥'

*Sāli saktu*

*Saktu* prepared of *sāli* is digestive stimulant, light, cooling, sweet, constipative, cardiac tonic, astringent, appetiser and promoter of semen.

मधुराः <sup>5</sup> लघवः शीताः सत्कवः शालिसंभवाः ।  
 ग्राहिणो <sup>6</sup> रक्तपित्तध्नास्तृणाछर्दिज्वरापहाः ॥४॥

## Another view

*Saktu* prepared of *sāli* is sweet, light, cooling and constipative. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) *trṣṇā* (morbid thirst), *chardi* (vomiting) and *jvara* (fever).

छर्दिज्वरापहाः ।  
 लाजानां सत्कवः क्षौद्रसितायुक्ता विशेषतः ॥५॥

*Lāja saktu*

The *saktu* of *lāja* cures *chardi* (vomiting), *atīsāra* (diarrhoea), *trṣṇā* (morbid thirst), *dāha* (burning syndrome), *viṣa* (poisoning), *mūrcha* (fainting) and *jvara* (fever). It becomes more effective in these conditions when this *saktu* is mixed with honey and sugar.

लेखना दीपना रुक्षा वातला यवसत्कवः ।  
 कफामयप्रशमनाः वातवर्चोनुलोमनाः ॥६॥

*Yava saktu*

The *saktu* of *yava* is depleting, digestive stimulant and un-unctuous. It aggravates *vāyu* and cures diseases caused by *kapha*. It helps in the elimination of *vāyu* and stool through the downward tract.

पीताः सतर्पणा हृद्याः सद्यो हि बलवर्धनाः ।  
<sup>7</sup>

वातातपाद्वच्यायामकशिताना श्रमापहा ॥ ७ ॥

When used as a drink, *yava saktu* is refreshing and a cardiac tonic. It promotes strength instantaneously. It alleviates the fatigue of persons who are emaciated by exposure to wind, sun, walking and exercise in excess.

गुर्वी पिंडी खरात्यर्थं लघ्वी सैव विपर्ययात् ।

If it is used in the form of a bolus (*pindī*) then it is very heavy and un-unctuous (*khabra*); otherwise it is light.

सक्तूनामाशु जीर्येत मृदुत्वादवलेहिका ॥ ८ ॥

*Avalehikā*

*Avalehikā* prepared of *saktu* gets digested early because of its softness.

सक्तवः सपिषाभ्यक्ता शीतवारिपरित्तुताः ।

<sup>8</sup>                   <sup>9</sup>  
नातिद्रवो नातिसान्द्रो भंथ इत्यभिधीयते ॥ ९ ॥

*Mantha*

*Saktu* kneaded with ghee and mixed with water is called *mantha*. It is neither very thick nor very thin.

मंथः सद्योबलकरः पिपासादाहनाशनः ।

<sup>10</sup>  
साम्लस्नेहगुडो मूत्रकुच्छोदावर्तनाशनः ॥ १० ॥

शर्करेक्षुमधुद्राक्षायुक्तः पित्तविकारनुत् ।

द्राक्षामधुसमायुक्तः कफरोगहर. स्मृतः ॥ ११ ॥

वर्गीत्रियेणोपहितो मलदोषानुलोमनः ।

*Mantha* promotes strength instantaneously and cures *pipāsā* (morbid thirst) and *dāha* (burning syndrome). Along with sour things, fat and *guḍa*, it cures *mūṭra kṛcchra* (dysuria) and *udāvarta* (flatulence). Along with sugar, sugarcane juice, honey and *drākṣā*, it cures diseases caused by *pitta*. Along with *drākṣā* and honey, it cures diseases caused by *kapha*. Along with the three groups of drugs, it helps in the elimination of stool and *dosas* through the downward tract.

धानोलंबाः सुलघवः कफमेदोविशोषिणः ॥ १२ ॥

### *Dhānolamba*

*Dhānolamba* is very light and it reduces *kapha* as well as fat.

लाजा तृट्ठचर्चांतीसारमेदोमेहकफच्छदः ।

<sup>11</sup> कासपित्तप्रशमना दीपना लघवो हिमाः ॥ १३ ॥

### *Lājā*

*Lājā* cures *tr̥t̥* (morbid thirst), *chardi* (vomiting), *atīsāra* (diarrhoea), adiposity, *meha* (obstinate urinary disorders including diabetes) and aggravation of *kapha*. It cures *kāsa* (bronchitis) and alleviates *pitta*. It is a digestive stimulant, light and cooling.

पृथुका गुरवः स्निग्धा बृंहणाः कफवर्धनाः ।

<sup>12</sup> बल्या सक्षीरभावितवाद्वातध्ना भिन्नवर्चसः ॥ १४ ॥

### *Pr̥thukā*

*Pr̥thukā* is heavy, unctuous and nourishing. It aggravates *kapha* and promotes strength. When impregnated with milk, it alleviates *vāyu* and works as a laxative.

धाना विष्टंभिनी रुक्षा तर्पणी लेखनी गुरुः ।

*Dhānā*

*Dhānā* is wind forming, un-unctuous, refreshing, depleting and heavy.

विष्टंभी दुर्जरं रुक्ष शीतलं वातकोपनम् ।

वद्धवर्चस्करं चैव भृष्टं निष्पावजं फलम् ॥ १५ ॥

*Nispāva*

The fried fruit of *nispāva* is wind forming, difficult of digestion, un-unctuous, cooling, aggravator of *vāyu* and constipative.

संधानकृतिपटमात्र<sup>13</sup> तंडुलः कृमिमेहकृत् ।

*Tandula pistā*

All types of pastries prepared of *tandula* cause *sandhāna* (union of tissue elements), *kṛmi* (parasitic infection) and *meha* (obstinate urinary disorders including diabetes).

सुदुर्जर. स्वादुरसो बृंहणस्तण्डुलो नवः ॥ १६ ॥

If freshly harvested *tandula* is used for this purpose, then it is extremely difficult of digestion. It is sweet in taste and nourishing.

[इति सूपादिवर्गः]

Thus ends the group dealing with different types of *sūpa* and allied preparations.

## NOTES AND REFERENCES

1. भृष्ट इति आकरे पाठः ।
2. अन्नभि पिष्टिं इति चतुर्थं पुस्तके पाठः ।

3. मधु इति चतुर्थपुस्तके पाठः ।
4. स्वन्तं……रुचि शुक्रदा पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
5. मधुरा लघवः इति आदर्शपुस्तके पाठः ।
6. रक्तपित्तधनास्तृष्णाच्छद्विजवरापहा: इति आकरे पाठः ।
7. सद्योबलविवर्धनाः इति आकरे पाठः ।
8. नातिद्रवा इति आकरे पाठः ।
9. नातिसान्द्रा इति आकरे पाठः ।
10. सान्द्रसन्नेहगुडो इति द्वितीयपुस्तके पाठः ।
11. कासपित्तोपशमना इति आकरे पाठः ।
12. बल्याः सक्षीरभावात्ते वातध्ना इति आकरे पाठः ।
13. संधानकृतिपष्टमाष इति चतुर्थपुस्तके पाठः ।  
संधानकृतिपष्टमामं इति आकरे पाठः ।
14. स्वादुरच्छो इति आकरे पाठः ।

## CHAPTER 26

स्नेहगोरसधान्याम्लफलाम्लकटुकैः सह ।  
 सिद्धं<sup>१</sup> मांसं हितं बलयं वृंहणं रोचनं लघु ॥ १ ॥

### *Māmsa*

Meat boiled with fat, milk, *dhānyāmla*, *phalāmla* and *kapuka* (spices having pungent taste) is useful, strength promoting, nourishing, appetiser and light.

तदेव<sup>२</sup> गोरसादानं सुरभिद्रव्यसस्कृतम् ।  
 विद्यात्पित्तकफोत्कलेदि बलमांसाभिनवर्धनम् ॥ २ ॥

If meat is prepared with milk and added with fragrant spices, then it reduces (?) *pitta* as well as *kapha* and increases strength, muscle tissue and the power of digestion.

परिशुष्कं<sup>३</sup> स्थिरं स्तिर्घं तर्पणं प्रीणनं गुरु ।  
 रोचनं बलमेधाभिनमांसौजःशुक्रवर्धनम् ॥ ३ ॥

Dried meat is *sthira* (which produces stability), unctuous,

refreshing, pleasing, heavy and appetiser. It promotes strength, intellect, digestive power, muscle tissue, *ojas* and semen.

<sup>4</sup>  
तदेव लुप्तभृष्टत्वादुलाप्तमिति पावकाः ।  
परिशुष्कं गुणयुक्तं वह्नेः पथ्यतमं मतम् ॥ ४ ॥

If the meat is burnt on the fire and then fried, then it is called *ulāpta*. It shares all the properties of dried meat. In addition, it is the most wholesome as a promoter of digestion.

तदेव शूलिकं प्रोक्तमगारपरिपाच्चितम् ।  
<sup>5</sup>  
ज्येयं गुस्तर किञ्चित्प्रदिष्ट गुरुपाकतः ॥ ५ ॥

If the meat is burnt over charcoal then it is called *sūlika*. It is heavier because it gets excessively burnt.

<sup>6</sup>  
उत्प्लुष्टं भजितं पिष्टं प्रतप्तं कटुपाच्चितम् ।  
परिशुष्कं प्रदिष्टं च शूल्यं यच्चान्यदीदृशम् ॥ ६ ॥  
'दीप्ताग्नीनां सदा पथ्य खानिष्कं तु परं गुरु ।

Different preparations of meat viz., *utpluṣṭa* (burnt), *bharjita* (fried), *piṣṭa* (made to a paste), *pratapta* (heated), *kaṭupācīta* (boiled with pungent spices), *pariśuṣka* (dried), *pradigdha* (excessively burnt), *sūlyā* (burnt over charcoal) and similar other preparations are always wholesome for persons having strong digestive power. *Khaniṣka* type of meat preparation is exceedingly heavy.

<sup>7</sup>  
मांसं यत्तैलसिद्धं तु वीर्योष्णं पित्तकृद्गुरु ॥ ७ ॥'

Meat prepared in oil is hot in potency, aggravator of *pitta* and heavy.

लघ्वग्निदीपनं हृद्यं रुच्यं दृष्टप्रसादनम् ।  
<sup>8</sup>  
अनुष्णवीर्यं पित्तधनं मनोजं घृतसाधितम् ॥ ८ ॥

Meat prepared in ghee is light, digestive stimulant, cardiac tonic, appetiser and promoter of eyesight. It is not hot in potency. It alleviates *pitta* and is pleasing to the mind.

प्रीणनः सर्वधातुनां विशेषान्मुखशोषिणाम् ।  
 ९ १० ११  
 क्षुत्तृष्णापहरः श्रेष्ठः सौराख्यः स्वादुशीतलः ॥ ६ ॥

*Saurāva* type of meat nourishes all the tissue elements. It is specially useful for patients having *mukhaśoṣa* (dryness of mouth). It is an excellent curative for *kṣut* (morbid hunger) and *tṛṣṇā* (morbid thirst). It is delicious and cooling.

प्रीणनः प्राणजननः श्वासकासक्षयापहरः ।  
 १२  
 वातपित्तश्रमहरो हृदयो मांसरसो मतः ॥ १० ॥

### *Māṁsa rasa*

Meat soup is refreshing and vitalizing. It cures *śvāsa* (asthma), *kāsa* (bronchitis) and *kṣaya* (consumption). It alleviates *vāyu*, *pitta* and fatigue. It is cardiac tonic.

स्मृत्यौजःस्वरहीनानां ज्वरक्षीणक्षतौजसाम् ।  
 भग्नविशिलष्टसधीना कृशानामल्परेतसाम् ॥ ११ ॥  
 आप्यायनः संहननः शुक्रदो बलवर्धनः ।

It is useful for persons having less of memory and *ojas*, imperfect voice, *jvara* (fever), *kṣīṇa* (emaciation), *kṣata* (phthisis) and broken and dislocated joints. It is also useful for thin persons and those having less of semen. It causes nourishment, *samīhanana* (joining of tissues) and promotes semen as well as strength.

सदाहिमयुतो वृष्यः संस्कृतो दोषनाशनः ॥ १२ ॥

The meat soup prepared along with *dādima* is aphrodisiac and alleviator of *doṣas*.

यन्मांसमुद्धृतरसं न तत्पुष्टिबलप्रदम् ।  
 १३  
 विष्टमिभ्य दुर्जरं रूक्षं विरसं मारुतावहम् ॥ १३ ॥

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : २१-२६]

The meat, from which juice is extracted, does not produce nourishment and strength. It is wind forming, difficult of digestion, ununctuous and aggravater of *yāyu*.

दीप्ताग्नीनां सदा शस्त्रमास्त्रिं परमं गुरुं ।  
 १४ १५

Meat is always useful for persons having a strong power of digestion. It is very heavy.

मांसं निरस्थि सुस्विन्नं पुनर्दृष्टिं चूणितम् ॥ १४ ॥  
 १६ १७  
 पिप्पलीमरिचशूण्ठीहिंगुसर्पिःसमन्वितम् ।  
 १८  
 एकधयं साधयेत् सम्यक् तत् सोरावमिति स्मृतत् ॥ १५ ॥  
 १९ २०

### *Sorāva*

The meat which is free from bones, which is triturated in a paste and mortar after proper boiling and which is prepared by boiling together with *pippalī*, *marica*, *śunṭhī*, *hiṅgu* and ghee is called *sorāva*.

॥ इति मांसादिप्रकारः ॥

Thus ends the group dealing with various types of meat and their different preparations.

### NOTES AND REFERENCES

- स्त्रियां इति आकरे पाठः ।  
 सिक्तं इति द्वितीयपुस्तके पाठः ।

2. गोरसान्तं तु इति आकरे पाठः ।
3. अस्य श्लोकस्यानन्तरम् ‘सुरभिद्रव्यसंस्कृतं विद्यातिपत्तकफोत्क्लेदि बलगुरु’ पाठोऽय चतुर्थपुस्तके अधिकं उपलभ्यते ।
4. तदेवोलुप्तपिष्टत्वादुलुप्तमिति इति आकरे पाठः ।
5. किञ्चित् प्रदिग्धं इति आकरे पाठः ।
6. उलुप्तं इति आकरे पाठः ।
7. दीप्ताम्नीनां...पित्तकृदगुरु पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
8. अस्य श्लोकस्यानन्तरं ‘अथ मांसप्रकारा :—  
तलितं भर्जितं स्वन्न प्रलेहस्त्रवितं रसः ।  
[पोषितं] च तथा शूल्य पूरणं पुटपाकजं ।  
अमीप्रकाराः मांसस्य सक्षेपात्परिकीर्तिताः ।  
तलितं मासं हि बल्य रुच्य पूरणं पित्तानिलापह ।  
सुस्वादु मधुर पाके किञ्चित्कफकर गुह ।  
भर्जितं तत्सुधातुल्यं [रुच्य] वह्निकरं लघु ।  
स्वन्न मांसं बलं वीर्यं विदधाति रुचिमनाक् ।  
वातं पित्त कफं हति प्रदीपयति चानल ।  
प्रलेहस्त्रवितं बल्य रोचनं दीपन गुह ।  
मांसाग्निवर्द्धनं पित्तकफोद्रे कि विशेषत ।  
पेषित पाचित् मासं सुस्वादु लघु दीपनम् ।  
बल्यं सुरुचिकृत्प्राणप्रदं दोषत्रयापहं ।  
तत्रापि जांगलं श्रेष्ठं श्रेष्ठं तत्रापि पक्षीणाम् ।  
उष्णे स्नेहो निशाहिंगुलवंगकैला [धान्यक-]  
जीराद्रौकनागराणि अम्लोषणं सैधवचूर्णं युक्तां ।  
उपस्कराः संस्कृता ये फलस्य ।  
एलालबगकर्पूरमस्त्रिचादि विनिर्मितं ।  
[वर्ण] मुद्धलनायोक्तं पाचकमंविचक्षणैः ।  
अस्य वर्णस्य करणे कुंकुम रक्तचन्दनम् ।  
चूर्णं च यत्र यद्युक्तं तत्र तत्संप्रयोजयेत् ।  
धुयोऽगुरु छतो यः किंवा रामठशलाकाग्रथित शुद्धं पललं साज्यसैन्धवम् ।  
वह्नौ विधूमसे सपव्व शूल्यमुक्तं मनीषिभिः ।  
शूल्यं बल्यं सुधातुल्यं पलं वह्निकरं लघु ।



## CHAPTER 27

‘कफधनो दीपनो हृदयः शुद्धानामपि दोषहृत् ।  
उक्तः पश्यतमश्चापि मुद्गयूषः कृताकृतः ॥ १ ॥

*Mudga yūṣa*

*Mudga yūṣa* alleviates *kapha*, stimulates digestion and tones up the heart. It helps in the elimination of *doṣas* even for persons whose bodies are free from *doṣas* by the administration of elimination therapies (?). It is wholesome par excellence. It is of two types viz., *kyrta* (which is fried with ghee etc.,) and *akṛta* (which is not fried with ghee etc.,).

स तु दाडिममृद्वीकायुक्तः स्याद्रागषाङ्गवः ।  
स वृष्यो लघुपाकश्च दोषाणामविरोधकृत् ॥ २ ॥'

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : २६-३१]

*Rāga śādava*

If *mudga yūṣa* is added with *dādima* and *mrdvikā* then it is called *rāga śādava*. It is aphrodisiac and light for digestion, It does not aggravate *doṣas*.

५

‘मसूरमुद्गणोधूमकुलतथलवणैः कृतः ।  
कफपित्ताविरोधी स्याद्वातच्याधौ प्रशस्यते ॥ ३ ॥

The *rāga sādava* prepared of *masūra*, *mudga*, *godhūma*, *kulaṭṭha* and salt does not aggravate *kapha* and *pitta*. It is extremely useful in diseases caused by *vāyu*.

६

मृद्वीकादाडिमयुतः स चाप्युक्तोऽनिलादितः ।  
रोचनो दीपनो हृद्यो लघुपाकयुपदिश्यते ॥ ४ ॥

The *rāga sādava* prepared of *mṛdvikā* and *dāḍima* also alleviates *vāyu*. It is appetiser, digestive stimulant, cardiac tonic and *laghu pāki* (which is easy for digestion).

पटोलनिम्बूद्यूषौ तु कफमेदोविशब्दनो ।  
पित्तनो दीपनो हृद्यो क्रिमिकुष्ठज्वरापहो ॥ ५ ॥

### *Paṭola yūṣa and Nimbū yūṣa*

The *yūṣa* prepared of *paṭola* and *nimbū* cleanses *kapha* and *medas* (fat). It alleviates *pitta*. It is digestive stimulant and cardiac tonic. It cures *krimi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *jvara* (fever).

इवासकासप्रतिश्यायप्रसेकारोचकज्वरान् ।  
हन्ति मुलकयूषस्तु कफमेदोगलग्रहान् ॥ ६ ॥

### *Mūlaka yūṣa*

The *yūṣa* of *mūlaka* cures *śvāsa* (asthma), *kāsa* (bronchitis), *pratiśyāya* (chronic rhinitis), *praseka* (excessive salivation), *aroçaka* (anorexia) and *jvara* (fever). It reduces *kapha* and *medas* (fat). It also cures *gala graha* (obstruction in throat).

कुलतथ्यष्टोऽनिलहा शर्कराश्मरिनाशनः ।  
तूनीप्रतूनीकासार्चोगुलममेहकफापहः ॥ ७ ॥

### *Kulattha yūṣa*

The *yūṣa* of *kulattha* alleviates *vāyu*. It cures *śarkarā* (gravels in the urine), *aśmari* (stone in urinary tract), *tūnī* (a disease characterised by acute pain in intestine, anus and phallus), *pratūnī* (a variety of *tūnī* in which pain starts from anus and moves to the intestine), *kāsa* (bronchitis), *arśas* (piles), *gulma* (phantom tumour), *meha* (obstinate urinary disorders including diabetes) and aggravation of *kapha*.

यवकोलकुलत्थानां मुद्रगमूलकशुँठयोः ।  
 ७ एकैकमुष्टिमादाय पचेष्टगुणे जले ॥ ५ ॥  
 ८ पञ्चमुष्टिक इत्येष वातपित्तकफापहः ।  
 ९ शस्यते गुलमशूले सा कासे श्वासे ज्वरे क्षये ॥ ६ ॥

### *Pañca muṣṭika yūṣa*

*Pañca muṣṭika yūṣa* is prepared by taking one *muṣṭi* (handful) of each of *yava*, *kola*, *kulattha*, *mudga*, *mūlaka* and *śunṭhī* (instead of five, six items are included in the text) and boiling them in eight times of water. It alleviates *vāyu*, *pitta* and *kapha* and is useful in *gulma* (phantom tumour), *śūla* (colic pain), *kāsa* (bronchitis), *svāsa* (asthma), *jvara* (fever) and *kṣaya* (consumption).

मुद्रगमलाभ्यां यवदाडिमाभ्यां कर्कन्धुना मूलकशुँठकेन [?] ।  
 १० शुण्ठीकणाभ्यां च कुलत्थकेन यूषो नवांगो कफरोगहन्ता ॥ १० ॥

### *Navāṅga yūṣa*

*Navāṅga yūṣa* is prepared of *mudga*, *āmalaka*, *yava*, *dāḍima*, *karkandhu*, *mūlaka*, *śunṭhī*, *kaṇā* and *kulattha*. This cures diseases caused by *kapha*.

दाडिमामलकैर्यूषो हृद्यः संशमनो लघुः ।  
 ११ प्राणाग्निजननो मूच्छग्निदोधनः पित्तवातजित् ॥ ११ ॥

### Other varieties

The *yūṣa* prepared of *dāqīma* and *āmalaka* is cardiac tonic, alleviator of *doṣas*, light, vitalising and digestive stimulant. It cures *mūrcchā* (fainting) and *medas* (adiposity). It specifically alleviates *pitta* and *vāta*.

12  
मुद्गामलक्यूषश्च भेदी पित्तकफापहः ।

The *yūṣa* prepared of *mudga* and *āmalaka* is purgative and it alleviates *pitta* as well as *kapha*.

पञ्चकोलकुलत्थानां यूषः कंठ्योऽनिलापहः ॥ १२ ॥

The *yūṣa* prepared of *pañcakola* (*pippalī*, *pippalī mūla*, *cavya*, *citraka* and *nāgara*) and *kulattha* is a promoter of good voice and alleviator of *vāyu*.

यवमंडस्तु कथितो वातपित्तकफापहः ।  
पाचनो दीपनश्चैव शूलानाहविबन्धनुत् ॥ १३ ॥

### *Yava manḍa*

*Yava manḍa* alleviates *vāyu*, *pitta* and *kapha*. It is carminative and digestive stimulant. It cures *śūla* (colic pain), *ānāha* (flatulence) and *vibandha* (constipation).

सर्वधान्यकृतस्तद्वत् बृंहणः प्राणवर्धनः ।

### *Sarva dhānya manḍa*

The *manḍa* prepared of all the types of *dhānya* is nourishing and vitalising.

खडकाम्बलिकौ हृद्यौ छर्दिवातके हितौ ॥ १४ ॥

### *Khaḍa and Kāmbalika*

*Khaḍa* and *kāmbalika* are cardiac tonic. They are useful in *chardi* (vomiting) and aggravation of *vāyu* as well as *kapha*.

दधिमत्स्याम्लसिद्धस्तु यूषः काम्बलिकः स्मृतः ।

The *yūṣa* which is prepared by adding *dadhi*, *matsya* and articles having sour taste is called *kāmbalika*.

15  
बल्यः कफानिलौ हन्ति दाढिमास्लोऽग्निदीपनः ॥१५॥

### *Dādimāmla*

*Dādimāmla* promotes strength, alleviates *kapha* and *vāyu* and stimulates digestion.

धान्यास्लो दीपनो हृद्यः पित्तकृद्वातनाशनः ।

### *Dhānyāmla*

*Dhānyāmla* is digestive stimulant, cardiac tonic, aggravator of *pitta* and alleviator of *vāyu*.

दध्यम्लः श्लेष्मलो बल्यः स्निग्धो वातहरो गुरुः ॥१६॥

### *Dadhyamla*

*Dadhyamla* aggravates *kapha* and promotes strength. It is unctuous, alleviator of *vāyu* and heavy.

तक्रास्लः पित्तकृत्प्रोक्तो विषरक्तप्रदूषणः ।

### *Takrāmla*

*Takrāmla* aggravates *pitta* and *viṣa* (poisoning). It vitiates blood.

16  
अस्नेहलवणं सर्वमकृतं कटुकैर्बिना ॥ १७ ॥

17  
विज्ञेयं कटुकस्नेहलवणैः संस्कृतं कृतम् ।

### *Kṛta* and *Akṛta yūṣa*

The *yūṣa* which is not mixed with fat, salt and pungent spices is called *akṛta*. *Kṛta yūṣa*, on the other hand, is prepared of pungent spices, fat and salt.

18  
अथ गोरसधान्यास्लफलास्लै रचितं च यत् ॥ १८ ॥

यथोत्तरं लघु हितं संस्कृतासंस्कृतं तथा ।

### Other varieties

The *yūṣas* prepared of milk, *dhānyāmla* and the *yūṣa* of sour fruits are progressively lighter. Whether fried or not they are useful.

तिलपिण्याकविकृतिः शुष्कशाकं विरुद्धकम् ।

<sup>19</sup> शंडाकीनि गुरुणि स्युः पित्तश्लेष्मकराणि च ॥१६॥

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : ३३-४६]

### Sandākī

*Sandākī* is prepared of oil cake, dry vegetables and germinated corns and cereals. They are heavy and they aggravate *pitta* as well as *kapha*.

लघवो बृहणा वृष्या हृद्वा रोचनदीपनाः ।

भ्रममृत्युतृष्णाछदिश्रमध्ना रागषाण्डवा ॥ २० ॥

### Rāga ṣāṇḍava

*Rāga ṣāṇḍava* is light, nourishing, aphrodisiac, cardiac tonic, appetiser and digestive stimulant. It cures *bhrama* (giddiness), *mṛtyu* (apprehension of death ?), *trṣā* (morbid thirst), *chardi* (vomiting) and *śrama* (physical fatigue).

<sup>20</sup> 'रसाला रोचनी बल्या स्तिरधा वृष्या सुबृहणी ।

### Rasālā

*Rasālā* is an appetiser, strength promoting, unctuous, aphrodisiac and extremely nourishing. It causes oleation of the body.

<sup>21</sup> स्नेहनं गुडसंयुक्तं हृद्वं दध्यनिलापहम् ॥ २१ ॥

If prepared by adding *guḍa* and curd, then it is cardiac tonic and alleviator of *vāyu*.

गौडमस्लमनस्लं <sup>22</sup> च पानकं गुरु मूत्रलम् ।

### *Pānaka*

*Pānaka* of *guḍa* (whether added with sour things or not) is heavy and diuretic.

तदेव खण्डमृद्धीकाशर्करासहितं पुनः ॥ २२ ॥

साम्लं सुतीक्ष्णं सहिम पानक स्यान्निरत्ययम् । <sup>23</sup>

*Pānaka* prepared of *khaṇḍa*, *mṛdvīkā*, *śarkarā* and sour things is extremely sharp and cooling. It is not harmful.

माद्रोक तु श्रमहर मूर्छादाहज्वरापहम् ॥ २३ ॥

*Pānaka* prepared of *mṛdvīkā* alleviates *śrama* (physical fatigue) and cures *mūrchā* (fainting), *dāha* (burning syndrome) and *jvara* (fever).

परूषकाणां कोलानां हृद्य विष्टभिभ पानकम् ।

The *pānaka* prepared of *parūṣaka* and *kola* is cardiac tonic and wind forming.

द्रव्यसयोगसस्कारान् ज्ञात्वा मात्रां च सर्वशः । <sup>24</sup>

पानकानां यथायोग्यं गुरुलाघवमादिशेत् ॥ २४ ॥ <sup>25</sup>

Depending upon the ingredients and the method of preparation, the heaviness and lightness of a *pānaka* should be ascertained and their dose should be determined accordingly.

भक्ष्याः क्षीरकृता बल्या वृद्ध्या [हृद्याः] सुगन्धिनः । <sup>26</sup>

प्रदाहिनः पुष्टिकरा दीपना वातनाशनाः ॥ २५ ॥ <sup>27</sup> <sup>28</sup> <sup>29</sup>

### *Bhakṣya*

Different types of *bhakṣya* prepared of milk is strength promoting, aphrodisiac, cardiac tonic, fragrant, *adāhin* (which

does not produce burning sensation), digestive stimulant and alleviator of *vāyu*.

सद्यःप्राणकराः हृद्याः घृतपूरा� कफावहाः ।  
<sup>30</sup>

वातपित्तहरा वृष्या गुरवो रक्तमांसदाः ॥ २६ ॥'

[माधवद्रव्यगुणः पानभक्षयवर्गं २७ : ५०-५५]

### *Gṛīta pūra*

*Gṛīta pūra* is instantaneously vitalising and a cardiac tonic. It aggravates *kapha* and alleviates *vāyu* as well as *pitta*. It is aphrodisiac, heavy and promoter of blood as well as muscle tissue.

‘वृष्यास्ते गौडिका भक्ष्या गुरवोऽनिलनाशनाः ।  
<sup>32</sup>

विदाहिनः पित्तकरा बृंहणाः कफवर्द्धनाः ॥ २७ ॥  
<sup>33</sup>

### *Guḍa bhakṣya*

The *bhakṣya* prepared of *guḍa* is aphrodisiac, heavy and alleviator of *vāyu*. It causes burning sensation and aggravates *pitta*. It is nourishing and aggravator of *kapha*.

मधुशीर्षकसंयावाः पूपा ह्येते विशेषतः ।  
<sup>34</sup>

गुरवो बृहणाश्चैव मोदकाश्चापि दुर्जराः ॥ २८ ॥  
<sup>35</sup>                   <sup>36</sup>

### *Madhu śīrṣaka etc.*

*Madhu śīrṣaka*, *samyāva* and *pūpa* are specially heavy and nourishing.

*Modaka* is difficult for digestion.

रोचनो दीपनः स्वर्यः पित्तघ्नः पवनापहः ।  
<sup>37</sup>

गुरुर्मिष्टतमश्चैव सटूकः प्राणवर्धनः ॥ २९ ॥

### Saṭṭaka

*Saṭṭaka* is appetiser, digestive stimulant, promoter of good voice, alleviator of *pitta* as well as *vāyu*, heavy, extremely delicious and vitalising.

हृद्यः सुगन्धिमधुरः स्तिरधः श्लेषमकरो गुरुः ।

38

पित्तापहस्तृप्तिकरो बल्योऽमिष्यन्व उच्यते ॥ ३० ॥'

[माधवद्रवयगुणः पानभक्ष्यवर्गं २७ : ५७-६०]

### Abhiṣyanda

*Abhiṣyanda* is cardiac tonic, fragrant, sweet, unctuous, aggravator of *kapha*, heavy, alleviator of *pitta*, *tṛptikara* (which causes satisfaction) and promoter of strength.

‘बृंहणा वातपित्तघ्नाः बल्याः वृष्यास्तु शालिजाः ।

39

40 41

हृद्याः पथ्यतमास्तेषां लघवः फेनकादयः ॥ ३१ ॥'

[सुश्रूतः सूत्र ४६ : ३६८-३६९]

### Phenaka

*Phenaka* etc. prepared of *śāli* rice are nourishing, alleviator of *vāyu* as well as *pitta*, strength promoting, aphrodisiac, cardiac tonic, extremely wholesome and light.

‘मुद्गादिवेसवारैस्तु पूर्णि विष्टमिभ्नो मताः ।

42

वेसवारैस्तु पिण्डितैः सम्पूर्णि गुरुबृंहणाः ॥ ३२ ॥'

*Phenaka* prepared by filling with *vesavāra* of *mudga* etc. is wind forming. If it is filled with the *vesavāra* of meat, then it is heavy and nourishing,

.वेसवारो गुरु स्तिरधो बलोपचयवर्धनः ।

43

44

### Vesavāra

*Vesavāra* is heavy, unctuous and promoter of strength as

well as plumpness.

45  
पललाः श्लेष्मजनना शष्कुल्यः कफपित्तलाः ॥ ३३ ॥

### *Palala and Śaṣkulī*

*Palala* aggravates *kapha*. *Śaṣkulī* aggravates *kapha* as well as *pitta*.

46  
पर्षटा लघवो रुच्या लघिष्ठाः क्षीरपर्षटी ।

### *Parpaṭa and Kṣīra parpaṭī*

*Parpaṭa* is light and appetiser. *Kṣīra parpaṭī* is light par excellence.

47  
वीर्योष्णा पैष्टिका भक्ष्याः कघाया मृष्टमारुताः ॥ ३४ ॥'

[ माधवद्रव्यगुणः पानभक्ष्यवर्गं २७ : ६३-६६ ]

‘विष्टमिभन् पित्तकरा श्लेष्मधना भिन्नवर्चसः ।

### *Paiṣṭika bhakṣya*

The *bhakṣya* prepared of pastes is hot in potency and astringent. It produces more of wind and causes flatulence. It aggravates *pitta* and alleviates *kapha*. It is laxative.

48  
विरुद्धककृता भक्ष्या गुरवोऽनिलपित्तलाः ॥ ३५ ॥'

50  
विदाहोत्क्लेदजनना रुक्षा दृष्टिप्रदूषणाः ।

### *Virūḍhaka bhakṣya*

The *bhakṣya* prepared of germinated grains is heavy. It aggravates *vāyu* as well as *pitta* and produces a burning sensation as well as stickiness in the body. It is ununctuous and it vitiates eyesight.

51  
फलमांसवसाशाकपललक्ष्मीद्रसंयुताः ॥ ३६ ॥

52

भक्ष्या हृद्याश्च बल्याश्च गुरवो वृंहणात्मकाः ।

53

### Another variety

The *bhakṣya* prepared of fruit, meat, *vasā* (muscle fat), vegetables, oil cake and honey is a cardiac tonic, strength promoting, heavy and nourishing.

54

गुरवस्तर्पणा हृद्याः क्षीरेक्षुरसपूषकाः ॥ ३७ ॥

55

### *Pūpaka*

*Pūpaka* prepared of milk and sugar cane juice is heavy, refreshing and cardiac tonic.

56

सगुडाः सतिलाश्चैव सक्षीरक्षौद्रशक्राः ।

57

भक्ष्या बल्याश्च वृष्याश्च परं तु गुरवः स्मृताः ॥ ३८ ॥

58

### Other varieties of *bhakṣya*

The *bhakṣya* prepared of *guḍa*, *tila*, milk, honey and sugar is strength promoting, aphrodisiac and extremely heavy.

59

हृद्याः सुगन्धिनो वृष्या लघवो घृतपाचिताः ।

वातपित्तहरा \*बल्या वर्णदृष्टिप्रसादनाः ॥ ३९ ॥

The *bhakṣya* prepared by frying with ghee is cardiac tonic, fragrant, aphrodisiac, light, alleviator of *vāyu* as well as *pitta* and promoter of strength, complexion as well as eyesight.

विदाहिनस्तैलकृताः गुरवः कटुपाकिनः ।

60

ऊष्णा मास्तदृष्टिच्छनाः पित्तरक्तप्रदूषणाः ॥ ४० ॥

61

The *bhakṣya* prepared by frying with oil produces burning sensation. It is heavy, pungent in *vipāka* and hot. It reduces *vāyu* and eyesight and vitiates *pitta* as well as *rakta*.

62

फलमांसेक्षुविकृतितिलमाषेण सस्कृताः ।

भक्ष्या बल्यास्तु गुरवो वृंहणा हृदयप्रियाः ॥ ४१ ॥

The *bhakṣya* prepared by adding fruit, meat, sugarcane products, *tila* and *māsa* is strength promoting, heavy, nourishing and pleasing to the heart.

63  
खर्परांगारपक्वास्तु लघवो वातकोपनाः ।

The *bhakṣya* prepared by frying on a piece of earthen pot over charcoal is light and aggravator of *vāyu*.

64 65  
सकिलाटादयो भक्ष्या गुरवः कफवर्धनाः ॥ ४२ ॥

The *bhakṣya* prepared of *kilāta* (a milk product) is heavy and aggravator of *kapha*.

66 67  
कुलमाषा वातला रुक्षाः गुरवो भिन्नवर्चसः ।

### *Kulmāṣa*

*Kulmāṣa* aggravates *vāyu*. It is ununctuous, heavy and laxative.

68 69  
द्रव्येण यद्गुणेनेह यद्वीर्येनेह साधिताः ।  
70  
तद्वीर्यास्तद्गुणाश्चैव भक्ष्याः ज्ञेयाः चिकित्सकैः ॥४३॥'

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : ६७-७६]

### Miscellaneous

A physician should know that the attributes and the potency of a type of *bhakṣya* is based on the attributes and potency of the ingredients by which it is prepared.

71  
॥ इति यूषादिकः ॥

Thus ends the group dealing with various types of *yūṣa* and allied food preparations.

## NOTES AND REFERENCES

1. शुष्कानामपि इति द्वितीयपुस्तके पाठः ।  
शुद्धाना व्रणिनामपि इति आकरे पाठः ।
2. अस्य श्लोकस्यानन्तरम् 'प्रीणनः प्राणजननः इवासकासक्षयापह.' पाठोऽयं माधवद्रव्यगुणे अधिकमुपलभ्यते ।
3. रुचिष्वो इति आकरे पाठः ।
4. दोषाणामपि रोधकृद् इति आदर्शपुस्तकेषु पाठः ।
5. मसूरमुद्गगोधूमकुलत्थचणकैः इति आकरे पाठः ।
6. चाप्युक्तोऽनिलादिते इति आकरे पाठः ।
7. एकैकां इति आकरे पाठः ।
8. वातपित्तकफे हितः इति आकरे पाठः ।
9. गुल्मशूलेषु इति आकरे पाठः ।
10. नवागः इति आकरे पाठः ।
11. कफवातजित् इति आकरे पाठः ।
12. मुद्गामलकयूपस्तु इति आकरे पाठः ।
13. शूलाध्मानविवंधनुत् इति चतुर्थपुस्तके पाठः ।
14. खलकाम्वलिकौ आकरे चतुर्थपुस्तके च पाठः ।
15. कफानलौ इति आकरे पाठः ।
16. सस्नेहलवणं इति आदर्शपुस्तकेषु पाठः ।
17. संयुतं इति आकरे पाठः ।
18. रधितं इति आकरे पाठः ।
19. संडकिनी इति चतुर्थपुस्तके पाठः ।
20. च बृंहणी इति आकरे चतुर्थपुस्तके च पाठः ।
21. स्नेहं इति आकरे पाठः ।
22. वा इति आकरे पाठः ।
23. सुहिमं इति आकरे पाठः ।
24. द्रव्यसंयोगसंस्कारात् इति आकरे पाठः ।
25. यथायोगं इति आकरे पाठः ।
26. वृष्यावल्याः इति द्वितीयपुस्तके पाठः ।
27. पुष्टिकराः इति आकरे पाठः ।

28. दीपनाः इति आकरे पाठः ।
29. पित्तनाशना इति आकरे पाठः ।
30. कफावहा इति आदर्शपुस्तकेषु पाठः ।
31. रक्तमासला इति आकरे चतुर्थपुस्तके च पाठः ।
32. वृहणा गौडिकाः भक्ष्याः गुरवोऽनिलनाशनाः इति आकरे पाठः ।
33. पित्तवहा इति आकरे पाठः ।
34. मधुशीर्षकसंयाव इति आकरे पाठः ।
35. मोदकास्तु इति आकरे पाठः ।
36. सुदुर्जराः इति आकरे पाठः ।
37. कफच्छः इति द्वितीयपुस्तके पाठः ।
38. पित्तप्लीहातृप्तिकरो इति द्वितीयपुस्तके पाठः ।
39. भक्ष्यास्तु इति आकरे पाठः ।
40. सामिताः इति आकरे चतुर्थपुस्तके च पाठः ।
41. वृंहणा वातपित्तच्छना भक्ष्या बल्यास्तु सामिताः इति आकरे पाठः ।
42. 'मुद्गादिवेशवारैस्तु'.....'गुरुवृंहणाः' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
43. बलोपचयवृंहणः इति आदर्शपुस्तकेषु पाठः ।
44. अस्य श्लोकस्यानन्तरम् 'मांसनिरस्थिमुस्तिवन्नं पुनर्दृष्टिचूर्णितं ।  
पिप्पलीमरिचशुण्ठीगुडसर्पिः समन्वितं ।  
एवं विपाचयेत्सम्यक् वेमवाग् इति मृतः ।' पाठोऽयं चतुर्थपुस्तके अधिक-  
मुपलभ्यते ।
45. इलेष्मजननाः इति आकरे पाठः ।
46. रुच्या विशेयाः शालिसंभवाः इति आकरे पाठः ।
47. पौष्टिका भक्ष्याः कफपित्तप्रकोपणा इति आकरे पाठः ।
48. विरुद्धकृताः इति आकरे पाठः ।
49. विष्टम्भिनः.....'गुरवोऽनिलपित्तला पाठोऽयं चतुर्थपुस्तके नोपलभ्यते ।
50. रुक्षाः इति आकरे पाठः ।
51. फलमासवसाशाकपटोलक्ष्मौद्रसंयुताः इति आदर्शपुस्तकेषु पाठः ।
52. भक्ष्याः इति आकरे पाठः ।
53. वृंहणास्तथा इति आकरे पाठः ।  
वृंहणात्मता इति चतुर्थपुस्तके पाठः ।

54. गुरवस्तर्पणाः इति आकरे पाठः ।  
 55. क्षीरेक्षुरसपयसा इति चतुर्थपुस्तके पाठः ।  
 56. खलिलाश्चैव इति द्वितीयपुस्तके पाठः ।  
 57. सक्षारक्षोद्रशक्रराः इति आकरे पाठः ।  
 58. गुरवो मताः इति आकरे पाठः ।  
 59. वृष्याः इति आकरे पाठः ।  
 60. उष्णाः इति आकरे पाठः ।  
 61. पित्तलासूक्ष्मप्रदूषणाः इति माधवद्रव्यगुणे पाठः ।  
 62. मासेक्षुवसाचैव तिलमाषेणसंस्कृताः इति द्वितीयपुस्तके पाठः, फलमांसेक्षु-विकृतितिलमाषोपसंस्कृताः इति आकरे पाठः ।  
 63. कर्पराङ्गारपत्तकास्तु इति द्वितीयपुस्तके पाठः ।  
 64. सकिन्नाटादयो इति आकरे पाठः ।  
 65. भक्ष्याः इति आकरे पाठः ।  
 66. रूक्षाः इति आकरे पाठः ।  
 67. अस्यश्लोकस्थानन्तरम् 'लोहचक्रेषु प्रतप्रेयाचिताचक्रतुला.।  
 भूयाः संस्वेदितांगरे गोधूमान्योनिका भवेत् ।  
 पोलिका कफकृद्वल्यापित्तला वातनुदग्धः ।  
 सात्युष्णारुचिकृतपथ्या शीता सुगुरुरुच्यते ।  
 समिता निर्मितः ख्यातो मंडको विस्तृतस्तनुः ।  
 हस्तलालनयासिद्धः खर्षरे मृदुवह्निना ।  
 मंडका शुक्रलो ग्राही लघुर्दोषत्रयापहः ।  
 शुद्धगोधूमचूर्णस्य स्थूला जलविनिर्मिता ।  
 एतद् धूमानले पकवा विज्ञेयांगारकर्कटी ।  
 अगारकर्कटी बल्या वृंहणी शुक्रला लघुः ।  
 दीपनी कफहृद्रोगपीनसश्वासकासजित् ।  
 माषादी पिष्टिका मध्या पोलिका वेष्टनी मता ।  
 वेष्टनिका वृष्या स्वादुः स्निग्धा [पित्ता] निलापहः ।  
 'उष्णा संतर्पणी बल्या शुक्रला वृंहणी परम् ।  
 भिन्नमूत्रमलास्तन्यमेदःपित्तकफप्रदाः ।  
 गुदकीलार्दितश्वासयक्त्त्वूलविनाशिनी ।'

[भावप्रकाशः कृतान्वर्ग १२ : ४२-४३]

चमसीनवितापोली कथिता बलमद्रिका ।  
 किंचिद् हीनगुणा प्रोक्ता वेष्टनी गुणतो बुधैः ।  
 धूमसी रचिता सैव रुयाता कर्करिका बुधैः ।  
 कर्करीकातु पित्तघ्नी किञ्चिद्वातहरी मता ।  
 पूरिका तैलसंपक्ता रुच्या बलकरी गुरु ।  
 चक्षुस्तेजोहरा चोष्णा वातहृत् पित्तरक्तकृत् ।  
 घृतपव्वाऽपि तद्वस्थ्यात् चक्षुष्या रक्तपित्तहृत् ।  
 प्रोक्ता मुहुवटी रुच्या बलकृद्वे गिणे हिता ।  
 मुद्गसूपगुणाः ये तु तष्टवात्राधिका मताः ।  
 माषस्य वटिका हृद्या बल्या पुष्टिप्रदायिनी ।  
 वातहृत् शुक्ला मोक्ता तलितापि प्रलेहिता ।  
 वटी कुष्मांडसंयुक्तमाषपिष्ठिकया कृता ।  
 अम्लपित्तकरी ज्येया यक्षिद्वातविनाशिनी ।  
 चणकस्थापि वटिका व्यंजनेषु वरा भवेत् ।  
 रुच्या विष्टम्भजननी बल्या पुष्टिविवर्द्धनी ।  
 तक्रादिकवाथसंसिद्धा क्वथिका कथिता बुधैः ।  
 क्वथिका पाचनी हृद्या रुच्या वह्निप्रदा लघु ।  
 कफानिल विबंधघ्नी किञ्चित्पित्तप्रकोपिणी ।  
 जीरैहिं गु इवेणोषणालवणयुतै राईकैः ।  
 पूर्णगर्भश्चक्राकारः सुपुष्टः प्रचुरपरिमल कोमलः ।  
 कुकुमाभः प्राप्ते दंतान्तरालं मुरुमुरुः खणः स्वच्छा ।  
 तैले सुपक्वो धन्यानामास्थदेश प्रविशति ।  
 चठको भीमभोगायसिद्धाः ।  
 वटः शुष्को वातहरो बल्यो विष्टम्भपित्तकृत् ।  
 आह्लादजनकः प्रोक्तो दाहकरी तृष्णाकरः ।  
 सष्टवद्योलमग्रश्वेद्रुव्यः शुक्रकरो गुरुः ।  
 बल्यो विष्टंभकारी च विदाही पवनापहः ।  
 कांजिके वटको रुच्यो वातजित्कफकारकः ।  
 पित्तरक्तकरश्चोक्तो न हितो नेत्ररोगिणा ।  
 सामेतावत्तिर्कीः कृत्वा सुसूक्ष्मा यवसनिभाः ।  
 शुष्का पायसवत्साध्या भोज्याः खडघृतान्विताः ।

सेविका तृप्ति जननी रुचिपित्तानिलापहा ।  
 सधानकृद्ग्राहिणी च मा सेव्या स्तोकमाश्रया ।  
 शुभ्रेऽर्धसाधिते दुष्टे घृतार्त्तास्तादुतानक्षिपेत् ।  
 सुसिद्धा खंडसंयुक्तां च द्राभा क्षीरिका भवेत् ।  
 क्षीरिकादुर्जरा बल्या धातुपृष्ठिप्रदा गुरुः ।  
 विष्टम्भिनी हरेत्पित्त रक्तपित्ताम्निमास्तान् ।  
 गोसिका गुरवो भक्ष्या वातध्ना वफशुक्रलः ।  
 पोलिका घृतसंयक्तवा सूक्ष्मा सोहालिका मता ।  
 सौहाली शुक्रला रुच्या वातपित्तहरा गुरुः ।  
 पुटैरनेकैः सयुक्ता सोमाली फेनिका भवेत् ।  
 फेनिकं मधुरा शीता वृष्या गुर्वी मनोहरा ।  
 वातपित्तहरी बल्या किञ्चित्कफकरी सरा ।  
 चक्राकाराः सुपृष्टाश्चमसर्पिसमिता कृताः ।  
 घृते सिद्धाः पक्वखण्डमठिता मधुशीर्षकाः ।  
 समितां सर्पिषा भृष्टा सिनामरिचमिश्रिता ।  
 एलालवगकर्पुर्चूर्णादि परिस्त्विता ।  
 क्षिप्ताऽन्यमंमिता नपुणे सर्पिषि सपचेत् ।  
 तरु. गडेतिगव्येन सप्तावोज्यमुद्दृहत् ।  
 सयावमर्वि जानीयाभ्युशीर्षकवद्गुणे ।  
 समिता सेविकाः कृत्वा वर्त्तिवत्पाचिता घृतैः ।  
 मिश्रिताः पक्वखण्डेन ताभिर्भवति मोदकः ।  
 सेविका लडुका बल्या गुरवो मधुरा हिमाः ।  
 वातपित्तहराः स्त्रिया घृतला श्लेषमारिण ।  
 कृताकर्करपात्रेण पिण्डिका विहवो नृते मर्दिना ।  
 पक्वखडेन ताडुकर्विधायते ।  
 मोदको मुद्गसिद्धौ प्रणिनो वातपित्तहरत् ।  
 रुचिकृद्ग्लकृत्सद्यः किञ्चित्कफकरो हिमः ।  
 स चेच्चणकससिद्धो विशेषाद्वातलो मनः ।  
 समिता सधिता क्षिप्ता सछिद्रेभाजनातरे ।  
 परिभ्राम्यपरिभ्राम्य पतिता तप्तसर्पिषि ।  
 द्विशः वृत्या त्रिग्रावृत्या विहिता ककणा कृतिः ।



## CHAPTER 28

'शीतोष्णतोयासवमद्यूषफलाम्लधान्याम्लपयोरसानाम् ।  
 यस्यानुपानं तु <sup>१</sup>हित भवेद्यत्तस्मै प्रदेय तु <sup>२</sup>हि मात्रया वै <sup>३</sup> ॥१॥  
 व्यार्थं काल च विभाव्य धीरैद्र्व्याणि योज्यानि च तानि तानि ।  
<sup>४</sup>  
<sup>५</sup>  
<sup>६</sup>

### *Anupāna*

Cold water, hot water, *āsava*, alcohols, *yūṣa*, *phalāmla*, *dhānyāmla*, milk and juice—these are generally used as *anupāna* and these should be used in proper quantity after ascertaining their utility, the nature of the disease and its stage of manifestation.

सर्वनुपानेषु वर वदन्ति मेध्यं यदम्भं शुचिभाजनस्थम् ॥ २ ॥'

[माधवद्रव्यगुणः अनुपानविधि २८ः १-२]

Among all the *anupānas* the water which is kept in a clean pot is the best. It promotes intellect.

'स्त्रिर्घोषण मास्ते शस्तं पित्ते मधुरशीतलम् ।

कफेऽनुपान रूक्षोषण क्षये मांसरसः परम् ॥ ३ ॥

उष्णोदकानुपानं तु स्नेहानामथ शस्यते ।

ऋते भल्लातकसनेहात्तत्र तो<sup>7</sup>यं सुशीतलम् ॥ ४ ॥

If there is aggravation of *vāyu*, *anupānas* which are unctuous and hot are useful; in *pitta* sweet and cooling *anupānas* are useful and in *kapha* ununctuous and hot *anupānas* are useful. If there is *kṣaya* (consumption) meat soup is the best *anupāna*.

After taking oil, ghee etc. hot water should be used as *anupāna*. The oil of *bhallātaka* is an exception to this rule and cold water should be used after this oil.

अनुपानं च दातव्यं तेलयूषाम्लकांजिकम् ।

शीतोदकं माक्षिकस्य पिष्टान्नस्य च सर्वशः ॥ ५ ॥

दधिपायसमद्यात्तिविषयुष्टेस्तथैव ये ।

After honey and pastries (*piṣṭānna*) the *anupāna* should invariably be oil, *yūṣa*, *amla kāñjika* or cold water. Similar types of *anupāna* are useful after the intake of *dadhi*, *pāyasa* and alcohol and in *viṣa* (poisoning).

केचिचिपष्टमये प्राहुरनुपानं सुखोदकम् ॥ ६ ॥

According to some scholars ordinary water should be used as *anupāna* after taking pastries (*piṣṭa*).

पयो<sup>12</sup> मासरसो<sup>13</sup> वापि शालिमुदगादिभोजिनाम् ।

Milk and meat soup should be used as *anupāna* for persons taking *śāli*, *mudga* etc.

मापादेरनुपानं तु धायाम्ल दधिमस्तु वा ॥ ७ ॥

*Dhānyāmla* or *dadhi mastu* is useful as *anupāna* for persons taking *māṣa* etc.

अल्पाग्नीनामनिद्राणां तन्द्राशोषभ्रमक्लमे ।

मद्यमांसोचितानां च मद्यमेवानुशस्यते ॥ ८ ॥

Alcohol is useful as *anupāna* for persons suffering from weak digestive power, sleeplessness, drowsiness, *śōṣa* (consumption), *bhrama* (giddiness) and *klama* (physical fatigue) and also for persons who are habituated to alcohol and meat.

अमद्यपानामुदकं फलाम्लं वा प्रशस्यते ।

Persons who are not accustomed to drinking should use water or *phalāmla* as *anupāna*.

15  
उपवासाध्वभाष्यस्त्रीमारुतातपकर्मभिः ॥ ६ ॥

16  
क्लान्तानामनुपानार्थं पथः पद्यं परं स्मृतम् ।

Milk is extremely wholesome for persons who are fatigued because of fast, excessive walking, talking or sexual intercourse and exposure to wind, sun ray or excessive exercise.

सुराक्षाणा स्थूलानामनुपानं मधूदकम् ॥ १० ॥

*Madhūdaka* should be used as *anupāna* by persons who are emaciated because of excessive drinking and also for persons who are obese.

17  
निरामयाणा चित्तं [?] तु भक्तमध्ये प्रकीर्तितम् ।

For healthy persons *anupāna* should be used in the middle of the food.

हितं शोणितपितोभ्यः क्षीरमिक्खुरसरतथा ॥ ११ ॥

Patients suffering from *śonita pitta* (a disease characterised by bleeding from different parts of the body) should use milk or sugar cane juice as *anupāna*.

19  
अक्षशेलुशिरीषाणामासवास्तु विषात्तिषु ।

Patients suffering from poisoning should use the *āsava* of *akṣa*, *śelu* and *śiriṣa* as *anupāna*.

दोषवत्<sup>20</sup> गुरु वा युक्तमतिमात्रमथापि वा ।  
यथोक्तेनानुपानेन सुखमन्नं हि जीर्ज्यति ॥ १२ ॥

When *anupāna* is used in excess quantity, then it is injurious and heavy. If *anupāna* is used according to the prescription, then it helps in easy digestion of food.

‘रोचनं बृंहणं वृष्यं दोषसंघातभेदनम्’<sup>22</sup> ।  
तर्पण मार्दवकरं श्रमक्लमहं सुखम् ॥ १३ ॥  
दीपन दोषशमनं पिपासाछेदनं परम् ।  
बल्य वर्णकरं चापि अनुपानं सदोच्यते ॥ १४ ॥

*Anupāna* is invariably appetiser, nourishing and aphrodisiac. It helps in the detachment of all the *dosas* from the tissue elements. It is refreshing. It produces softness and cures physical as well as mental fatigue. It produces happiness, stimulates digestion, alleviates *dosas*, reduces thirst and promotes strength as well as complexion.

तदादौ कर्शयेत्पीतं स्थापयेन्मध्यसेवितम्<sup>25</sup> ।  
पश्चात्पीतं बृंहयति तत्समीक्ष्य प्रयोजयेत् ॥ १५ ॥

If *anupāna* is used before food, then it causes emaciation. If it is used in the middle of the food, then it keeps the *dosas* in their proper positions. If it is used after food, then it produces a nourishing effect. Keeping these facts in view one should administer *anupāna*.

स्थिरतांगतमक्लिन्नमन्नमद्रव पायिनाम<sup>26</sup> ।  
भवत्यावाधाजननमनुपानमतः पिवेत् ॥ १६ ॥  
न पिबेच्छ्वासकासार्तो रोगे वाप्यूर्ध्वंजत्रुगे<sup>28</sup> ।  
क्षतोरस्तु प्रसेकी च यस्य [ह्य] पहतः स्वरः ॥ १७ ॥

<sup>27</sup> <sup>30</sup>

If food is taken without any drink, then it remains there without undergoing the process of softening. Therefore one should use *anupāna*. It should not be used by patients suffering from *śvāsa* (asthma), *kāsa* (bronchitis), diseases of the head and neck, *urah kṣata* (phthisis), *praseka* (excessive salivation) and impairment of voice.

31 पानाध्वभाष्याध्ययन स्वप्नमेतान्न शीलयेत् ।

32 प्रदूष्यामाशयं तद्दि तस्य कंठोरसि स्थितम् ॥ १८ ॥

33 स्यादिनिसादच्छर्द्यादीन् जनयेदामयान्बहून् ।

One should not indulge in drinking, walking, talking, reading and sleeping in excess. By doing so the stomach gets vitiated and the *dosas* situated in the throat and chest produce indigestion, vomiting and many such diseases.

34 अनुपाने प्रयोक्तव्य व्याधौ श्लेष्मभवे पलम् । 35

पलद्वय त्वनिलजे पित्तजे च पलत्रयम् ॥ १९ ॥'

[माधवद्रव्यगुणः अनुपानविधि २८ : ४-२१]

In diseases caused by *kapha* the *anupāna* should be administered in a dose of one *pala* (48 ml.). In diseases caused by *vāyu* its dose is two *palas* (96 ml.). In diseases caused by *pitta* the dose of *anupāna* is three *palas* (144 ml.).

॥ इत्यनुपानविधिः ॥

Thus end the section dealing with the method of administration of different types of *anupāna*.

## NOTES AND REFERENCES

1. भवेद्दितं यत्तस्मै प्रदेयं त्विह मात्रया तत् इति आकरे पाठः ।
2. भवेत्सत्तस्मै इति द्वितीयपुस्तके पाठः ।

3. च इति चतुर्थपुस्तके पाठः ।
4. द्रव्याणि इति द्वितीयपुस्तके पाठः ।
5. विभज्य इति आकरे पाठः ।
6. योग्यानि इति द्वितीयपुस्तके पाठः ।
7. नोष्णं इति द्वितीयपुस्तके पाठः ।
8. अनुपानं वदन्त्येके इति आकरे पाठः ।
9. तैले इति आकरे पाठः ।
10. दधिपायसमद्यार्त्तिविषयुक्ते तथैव च इति आकरे पाठः ।  
दधिपायसमद्यानां विषयुक्तास्तथैव ये इति द्वितीयपुस्तके पाठः ।
11. केच्चिदिष्टष्टम इति द्वितीयपुस्तके पाठः ।
12. यूषो मांसरसो इति आकरे चतुर्थपुस्तके च पाठः ।
13. शालिमुद्गादियोजितम् इति आदर्शपुस्तके पाठः ।  
शालिमुद्गादिभोजने इति चतुर्थपुस्तके पाठः ।
14. तंद्रीशोकभ्रमक्लमैः इति आकरे पाठः ।
15. उपवासाध्वकाश्यस्त्री इति द्वितीयपुस्तके पाठः ।
16. तथाऽमृतम् इति आकरे पाठः ।
17. चित्रं इति आकरे पाठः ।
18. प्रशास्यते इति आकरे चतुर्थपुस्तके च पाठः ।
19. अर्कशेलुशिरीषाणां मांसमस्तु विषार्त्तिषु इति आदर्शपुस्तके पाठः ।
20. दोष च इति आदर्शपुस्तके पाठः ।
21. प्रजीर्यति इति आकरे पाठः ।
22. 'रोचनं………दोषसंघातभेदनम्' पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
23. सर्वक्लमहरं इति द्वितीयपुस्तके पाठः ।
24. त्वनुपानं इति आकरे पाठः ।
25. तर्पयेत्पीत इति द्वितीयपुस्तके पाठः ।
26. भवत्यबोधजननमनुपानमतः इति आदर्शपुस्तके पाठः ।
27. न रोगे तूर्ध्वजञ्जुगे इति आकरे पाठः ।
28. क्षतोरस्कः इति आकरे पाठः ।
29. यः स्याच्चोपहृतस्वरः इति आकरे पाठः ।

यस्य द्वापहतः स्वरम् इति द्वितीयपुस्तके पाठः ।

30. पीत्वाध्वभाष्याध्ययनगेयस्वप्नान्न इति आकरे चतुर्थपुस्तके च पाठः ।
31. प्रदूष्यामाशये इति आदर्शपुस्तके पाठः ।
32. मंदार्णिसादछर्द्यादीन् इति आकरे पाठः ।
- अग्निमान्द्यच्छर्द्यादीन् इति द्वितीयपुस्तके पाठः ।
33. अनुपान इति आकरे पाठः ।
34. फलम् इति द्वितीयपुस्तके पाठः ।
35. अनुपानाधिकारः इति चतुर्थपुस्तके पाठः ।

## CHAPTER 29

चित्रकाऽभावतो दन्ती क्षारशिखरिजोऽथवा ।

If *citraka* is not available, then in its place *dantī* or the *kṣāra* of *sikhari* should be used.

अभावे पृष्ठिणपण्याश्च सिंहपुच्छी प्रदीयते ॥ १ ॥

In the case of non-availability of *prṣṇī parṇī*, one should use *simha pucchī*.

भाङ्गयेऽभावे तु तालीसं कंटकारीजटाऽथवा ।

If *bhāringī* is not available, then *tālīsa* or the root of *kanṭakārī* should be used in its place.

अभावे धन्वयासस्य प्रक्षेप्या च दुरालभा ॥ २ ॥

If *dhanvayāsa* is not available, then *durālabhā* should be added in its place.

पुंजातः [मुँजातः?] पश्चिमे ख्यातस्तस्याभावे तु तालविट् ।

In the place of the drug which is known in the western

regions as *pumjāta*, one should use *tālaviṭ*.

नततगरपाद्याश्च अभावे वेणु निक्षिपेत् ॥ ३ ॥

If *nata* or *tagara pādi* is not available, then in its place *vēnu* should be added.

अभावे तगरस्यापि कुष्ठं तु प्रक्षिपेत्सदा ।

If *tagara* is not available, then *kusṭha* should always be added in its place.

क्षिपेत् करिकणाभावादपि कुक्कुटमस्तकम् ॥ ४ ॥

If *karikāṇā* is not available, then one should use in its place *kukkuṭa mastaka*.

अभावेऽब्रकसत्त्वस्य कांतलौहं प्रयोजयेत् ।

If the *sattva* (essence) of *abhraka* is not available, then in its place *kānta lauha* should be used.

कान्ताभावे तीक्ष्णलौहं योजयेत् वैद्यसत्तमः ॥ ५ ॥

If *kānta lauha* is not available, then an expert physician should used *tīkṣṇa lauha* in its place.

मूर्बभावे त्वचो ग्राह्या ततो जिङिनिसभवा ।

If *mūryā* is not available, then in its place the bark of *jīngini* should be used.

अर्कपणीदिपयसो ह्यभावे तद्रसो मतः ॥ ६ ॥

If the latex of *arka parṇī* etc. is not available, then in its place the *yūṣa* of these plants is recommended.

लाङ्गल्यभावतो वह्नीपत्रं दद्यात् विचक्षणः ।

An expert should use *vahni patra* in the place of *lāṅgalī* if the latter is not available.

अहिंसायाः अभावे तु मानकद. प्रकीर्तितः ॥ ७ ॥

If *ahimsrā* is not available, then in its place *māna kanda* is to be used,

लक्ष्मणाया अभावे तु नीलीकंदशिफा मता ।

If *lakṣmaṇā* is not available, then the root of *nīlī kanda* should be used.

यदा न पौष्कर मूल कुष्ठ योज्यं तदा वुधैः ॥ ५ ॥

If *puskara mūla* is not available, then in its place *kusṭha* should be used by the Wise.

चविकागजपिप्पल्यौ पिप्पलीमूलवत् स्मृतौ ।

*Cavikā* and *gaja pippalī* have effects like *pippalī mūla*.

भल्लातकासहत्वे तु रक्तचंदनमिष्यते ॥ ६ ॥

If a person is not able to tolerate *bhallātaka*, then he should be given *rakta candana*.

अभावे सोमराज्यास्तु प्रपुन्नाडफलं मतम् ।

If *somerāji* is not available, then in its place the fruit of *prapunnāda* is recommended.

यदा न स्यात् दारुनिशा तदा देया निशा वुधैः ॥ १० ॥

When *dāru niśā* is not available, then the Wise should use *niśā*.

रसांजनस्याभावे तु सम्यक् दार्वीं प्रयोजयेत् ।

If *rasāñjana* is not available, then in its place *dārvī* is used.

सौराष्ट्रध्यभावतो देया कटिभी तदगुणा जनैः ॥ ११ ॥

If *saurāṣṭri* is not available, then in its place *kaṭibhī* which has similar properties should be used.

अम्लवेतसकाभावे चुक्रं दातध्यमीरितम् ।

If *amla vetasa* is not available, then in its place *cukra*

should be used.

रुचकाभावतो दद्यात् लवण पांशुपूर्वकम् ॥ १२ ॥

If *rucaka* is not available, then in its place *pāṁśu lavanya* should be added.

सुवर्णमथवा रूप्यं मृत यत्र न विद्यते ।

तत्र लोहेन कर्माणि भिषक् कुर्याद् विचक्षणः ॥ १३ ॥

If the *bhasma* of *suvarṇa* or *rūpya* is not available, then in its place an expert physician should give *lauha*.

सुवर्णभावतो वैद्यो माक्षिक वापि निक्षिपेत् ।

माक्षिकस्याप्यभावे तु प्रदद्यात् स्वर्णगैरिकम् ॥ १४ ॥

If *suvarṇa* is not available, then in its place the physician should add *māksika*. If, however, *māksika* is not available, in its place *svarṇa gairika* should be used.

हेममाक्षिकजं सत्त्वं मृतहेमसमं गुणैः ।

The *sattva* (essence) of *hema māksika* is similar to *svarṇa bhasma* in properties.

श्वेतं तु माक्षिकं ज्ञेयं ध्रुव रजतवद् गुणैः ॥ १५ ॥

The white variety of *māksika* is certainly like *rajata* in property.

वज्राभावे तु वैक्रान्तं मुनयः प्रक्षिपति च ।

If *vajra* is not available, then the sages use *vaikrānta* in its place.

कर्पूराभावतो देयं ग्रन्थिपर्णं विशेषतः ॥ १६ ॥

If *karpūra* is not available, then *granthi parṇa* is used in its place.

श्रीखण्डचंदनाभावे कर्पूरं देयमिष्यते ।

अलाभे त्वेतयोर्बैद्यः प्रक्षिपेद्रक्तचन्दनम् ॥ १७ ॥

रक्तचन्दनकाभावे नवोशीर विदुर्बृधाः ।

If *śrīkhanḍa candana* is not available, then in its place *karpūra* should be added. If both of them are not available, then the Wise should use *rakta candana* in their place. If *rakta candana* is not available, then the freshly collected *uśīra* is used in its place.

तालीसपत्रकाभावे स्वर्णताली प्रशस्यते ॥ १८ ॥

If *tālīsa patra* is not available, then in its place *svarṇa tālī* is useful.

अभावे नागपुष्पस्य पद्मकेसरमुच्यते ।

If *nāga puṣpa* is not available, then *padma keśara* is to be used.

कस्तूर्यभावे कक्कोलं प्रक्षेप्यं तु विदुर्बृधाः ॥ १९ ॥

कक्कोलस्थाद्यभावे तु जातीपुष्पं प्रशस्यते ।

If *kastūrī* is not available, then the Wise should add *kakkola* in its place. If *kakkola* is not available, then the flower of *jāti* is useful in its place.

नीलोत्पलस्थाभावे तु कुमुदं देयमिष्यते ॥ २० ॥

If *nīlotpala* is not available, then in its place *kumuda* should be used.

जातीपुष्पं न यत्रास्ति लवगं तत्र दीयते ।

If the flower of *jāti* is not available, then in its place *lavaṅga* is added.

वंधूकाभावतो देयं पुष्पं पुन्नागनामकम् ॥ २१ ॥

If *vandhūka* is not available, then in its place the flower called *punnāga* should be added,

बकुलाभावतो देयं कल्हारोत्पलपंकजम् ।

If *bakula* is not available, then in its place *kalhāra*, *utpalā* and *paṅkaja* can be used.

द्राक्षा यदि न लभ्येत प्रदेयं काश्मरीफलम् ॥ २२ ॥

तयोरभावे कुसुमं मधूकस्य मतं बुधैः ।

If *drākṣa* is not available, then in its place the fruit of *kāśmari* should be added. If both of them are not available, then the flower of *madhūka* should be used.

मेदाजीवककाकोलीकृद्धिद्रन्देऽपि वाऽसति ॥ २३ ॥

यष्टीविदार्यश्वगंधावाराही च क्रमात् क्षिपेत् ।

If both the types of each of *medā*, *jīvaka*, *kākolī* and *rddhi* are not available, then in their places *yaṣṭī*, *vidāri*, *aśva-gandhā* and *vārāhī* should be added respectively.

वाराहाश्च तथाभावे चर्मकारालुको मतः ॥ २४ ॥

If *vārāhī* is not available, then in its place *carmakārāluka* should be used.

न भवेत् दाढिम यत्र वृक्षास्म तत्र योजयेत् ।

If *dādima* is not available, then in its place *vrksāmla* should be used.

क्षीराभावे रसो मौद्ग. मासूरो वा प्रदीयते ॥ २५ ॥

If milk is not available, then the juice of *mudga* or *masūra* should be used.

रुचकत्तेलाभावे तु हितयारुष्कर विदुः ।

If the oil of *rūcaka* is not available, then in its place the oil of *aruṣkara* should be used.

मृक्ताभावे क्षिपेन्नित्यं मृक्ताशुर्क्ति न सश्यः ॥ २६ ॥

If *muktā* is not available, one can undoubtedly use *muktā-śukti* in its place.

मधु यत्र न लभ्येत् तत्र जीर्णगुडो मतः ।

अनहृत्वादभावाद्वा मधुनः शस्यते बुधैः ॥ २७ ॥

रम्भापुष्परसश्चापि खांडजलमथापि वा ।

If honey is not available, then in its place old *guda* is recommended. If honey is either not available or not suitable for the patient, then in its place the Wise should use the juice of *rambhā puṣpa* or water mixed with *khaṇḍa*.

मत्स्याण्ड्यभावतो दद्यात् भिषणिभ सितशक्रा ॥२८॥

If *matsyāṇḍi* is not available, then in its place a physician can give white variety of *sarkarā*.

सिद्धार्थः सर्षपे योज्याद्वैद्यविद्याविशारदैः ।

A person proficient in medical science should use *siddhārtha* in the place of *sarṣapa*.

असंभवे सितायाश्च बुधैः खडं प्रयुज्यते ॥ २९ ॥

If *sitā* is not available, then the Wise should use *khaṇḍa*.

अभावे वेतसाम्लस्य चणकाम्लमपि क्षिपेत् ।

एतयोश्च अभावेऽपि हेमंताम्लं समादिशेत् ॥ ३० ॥

If *vetasāmla* is not available, then in its place *caṇakāmla* may be used. If both of them are not available, then in their place, the use of *hemantāmla* is advised.

मुस्ता चातिविषाऽभावे शिवाऽभावे शिव भवेत् ॥३१॥

If *ativisā* is not available, then in its place *mustā* should be used. If *śivā* (*harītakī*) is not available, then in its place *śiva* (*āmalaka*) should be used.

अभावे सति पत्राणां रसादौ भावनाविधिः ।

विषमुष्टिकषायेण षड्गुणा भावना भवेत् ॥ ३२ ॥

If it is prescribed in the text to give *bhāvanā* (impregnation) by the juice of the leaf *viṣamuṣṭi*, and if it is not available, then in its place the decoction of this drug six times in quantity can be used.

अभावे शालिधान्यस्य पष्टिकादि न्यसेत् बुधैः ।

If *śāli dhānya* is not available, then in its place *śaṣṭika* etc. should be added.

मसूराभावतो दद्यात् शशहंसाखुकानपि ॥ ३३ ॥

If *masūra* is not available, then in its place the juice of the meat of *śaśa*, *haṁsa* and *ākhu* can be used.

अत्र प्रोक्तानि वस्तुनि यानि यानि च तेषु च ।

योज्यमेकतराभावे परं वैद्येन जानता ॥ ३४ ॥

The substitute drugs described in this chapter can be used by a wise physician when the original drugs are not available.

रसवीर्यविपाकाद्यैः समद्रव्य विचिन्त्य च ।

युज्यादेवंविधमन्यद्रव्यज्ञानविशारदः ॥ ३५ ॥

A physician well versed in *materia medica* should decide substitutes of similar other drugs by taking into consideration their *rasa* (taste), *vīrya* (potency), *vipāka* (taste after digestion) etc.

अन्तःसम्मार्जने मोदास्थाने योज्या यवानिका ।

बहिःसम्मार्जने मोदास्वजगोदैव गृह्णते ॥ ३६ ॥

In the place of *modā*, *yavānikā* should be used if the formula is meant for internal cleansing and *ajamodā* should be used if the formula is meant for external cleansing.

अन्तःसम्मार्जने योजयं वचास्थाने कुलिंजनम् ।

वहि सम्मार्जने सैव प्रयोजयात् [?] मरगिर्षिभिः [?] ॥ ३७ ॥

In the place of *vacā*, *kulinjana* is used if the formula is meant for internal cleansing. For external cleansing, however, *vacā* as such can be used in the formula.

कृष्णजीरकयोगेन कर्तव्ये भक्षयभेषजे ।

तस्य स्थाने विधातव्यो जीरकः कुशलो [भिषक्] ॥ ३८ ॥

If any food preparation or medicine is described to be prepared by adding *kṛṣṇa jīraka*, then in its place white variety of *jīraka* should be used by an expert physician.

॥इति अनुकल्पवर्गः॥

Thus ends the chapter dealing with various types of substitutes and allied topics.

## CHAPTER 30

दानशीलदया — सत्यब्रह्माचर्यकृतज्ञता ।

रसायनानि मैत्री च पुण्यायुर्वृद्धिकृदगणाः ॥ ५ ॥

Charity, good conduct, compassion, truthfulness, celibacy, gratefulness, rejuvenation therapy and friendship—these constitute the group which promotes virtue and longevity.

मुश्रुतादगणान् वक्ष्यामः

उद्देशमात्रमपि लक्षणं प्राग्यदुक्तं व्यक्तं व्यनक्तिं  
पवनादिगदातुराणां । नृणामदृष्टचरकादि  
जडात्मनोऽपि प्रज्ञावतः किमुत कायचिकित्सकस्य ॥२॥

### Description of groups of drugs according to *Suśruta*

What has been described in brief before clearly shows the way for the treatment of patients suffering from diseases caused by *vāyu* etc. even to a less intelligent person who is not acquainted with *Caraka* etc. It is not necessary to describe the

usage to which these drugs can be put by an intelligent physician who is specialised in the treatment of internal diseases.

दोषधातुमलमूलमिद रुग्युक्तमुक्तमृषिभिन्नशरीरम् ।

तद्विकारमुपलभ्य भिषग्भेषजैरुपशमः करणीयः ॥ ३ ॥

इतीदमुक्तं यदुदीरितं पुरा समुच्चये सूत्रमविस्तरीषधम् ।  
<sup>२</sup>

कियदिभरयौषधसग्रहैर्गणैनिगद्यते चान्यदतश्चकित्सितम् ॥ ४ ॥

<sup>३</sup> स्यात्सप्तत्रिशमेभिर्गणैर्वीक्ष्यवातपित्तकफान् ।

<sup>४</sup> योगा रोगात्तानां विभज्य भिषजा प्रकल्पन्ते ॥ ५ ॥

It has been stated by the sages that the human body which suffers from diseases is a conglomeration of *dosas*, *dhātus* (tissue elements) and *malas* (waste products). If there is morbidity in this body, the physician should alleviate these ailments by the administration of drugs. This has already been stated before in brief. Now some of these drugs are being described by putting them into different groups for the convenience of treatment. These groups are thirty-seven in number. After ascertaining the predominance of either *vāyu*, *pitta* or *kapha* and the nature of the compound, disease and the patient, the physician should administer these drugs after proper selection.

घृततैलचूर्णकल्कप्रलेपसेकावगाहपानानि ।

आस्थापनमनुवासननस्यांजनवर्तिविधा यश्च ॥ ६ ॥

These drugs can be used in the form of medicated ghee, medicated oil, powder, paste, unguent, spray, bath, drink, *āsthāpana* type of enema, *anuvāsana* type of enema, inhalation, collyrium and suppository.

सुश्रुतः

समीक्ष्य दोषभेदांश्च <sup>५</sup> गणान्तिभन्नान्प्रयोजयेत् ।

पथहिमश्रान्समस्तान्वा गणान्वाच्यस्तु संहतान् ॥७॥

[सुश्रुतः सूत्र ३८ :८२]

*Suśruta*

Depending upon the nature of the *doṣas* involved in the manifestation of the disease, the physician should prescribe drugs described in these groups either separately or jointly. Even drugs of all the groups can be used together.

‘तद्यथा—

१. विदारीगन्धा विदारी विश्वदेवा सहदेवा श्वदंट्रा पृथक्पर्णी शुगालविन्ना  
शतावरी सारिवा जीवकर्षभकौ महासहा क्षुद्रसहा बृहत्यौ पुनर्नवैरण्डो  
हंसपादी वृश्चिकालीऋषभश्चेति ॥ ५ ॥

(1) *Vidārigandhādi gaṇa*

This group includes *vidāri gandhā*, *vidārī*, *viśvadevā*, *sahadevā*, *śvadāmṣṭrā*, *pṛthakparnī*, *sṛgāla vinnā*, *śatāvarī*, *sārvī*, *jivaka*, *rśabhaka*, *mahā sahā*, *kṣudra sahā*, *bṛhatī*, *kaṇṭakārī*, *punarnavā*, *erānda*, *haṁsa pādī*, *vṛścikālī* and *rśabha*.

विदारीगन्धादिरर्थं गणः पित्तानिलापहः ।

शोषगुल्मागमर्दोर्ध्वश्वासकासविनाशनः ॥ ६ ॥

Drugs of this group alleviate *pitta* and *vāyu*, and cure *śoṣa* (consumption), *gulma* (phantom tumour), *anga marda* (malaise), *urdhva śvāsa* (dyspnoea) and *kasū* (bronchitis).

२. आरग्वधमदनगोपघोण्टाकण्टकीकुटजपाठापाटलामूर्वेन्द्रयवसप्तपर्णनिब-  
कुरण्टकदासीकुरण्टकगुडूचीचित्रकशाङ्गेष्ठापरूषकरंजद्वयपटोलकिरातति-  
क्तकानि सुषष्वी चेति ॥ १० ॥

(2) *Āragvadhādi gaṇa*

This group includes *āragvadha*, *madana*, *gopa ghonṭā*, *kaṇṭakī*, *kuṭaja*, *pāṭhā*, *paṭalā*, *mūrvā*, *indrayava*, *saptaparna*, *nimba*, *kurantaka*, *gudūcī*, *citraka*, *śāringiṣṭhā*, *parūṣaka*, both the types of *karañja*, *paṭola*, *kirāta tikta* and *susāvī*.

आरग्वधादिरित्येष गणः श्लेष्मविषापहः ।

मेहकुष्ठजवरवमीकण्डूष्ठनो व्रणशोधनः ॥ ११ ॥

Drugs of this group alleviate *kapha* and poisoning, and cure *meha* (obstinate urinary disorders including diabetes), *kuṣṭha* (obstinate skin diseases including leprosy), *jvara* (fever), *vamī* (vomiting) and *kaṇḍū* (itching). They also help in the cleansing of ulcers.

३. सालसाराजकर्णखदिरकदरकालस्कन्धक्रमुकभूजमेषशृङ्गीतिनिशचंदन-  
कुचंदनशिशिपाशिरीषासनधवार्जुननक्तमालाश्वकर्णशाकगुडूचीकालीय-  
कश्चेति ॥ १२ ॥

### (3) *Sālasāraādi gana*

This group includes *sālasāra*, *ajakarṇa*, *khadira*, *kadara*, *kāla*, *skandha*, *kramuka*, *bhūrja*, *meṣa*, *śṛṅgī*, *tiniṣa*, *candana*, *kucandana*, *śimśipā*, *śiriṣa*, *asana*, *dhava*, *arjuna*, *naktamāla*, *aśvakarṇa*, *sāka*, *guḍuci* and *kālīyaka*.

सालसारादिरित्येष गणः कुष्ठविनाशनः ।

मेहपाण्डवामयहरः कफमेदो विशोधनः ॥ १३ ॥

Drugs of this group cure *kuṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *pāṇḍu* (anemia). They also cleanse *kapha* and *medas* (fat).

४ वरुणार्तगलशिश्रुमधुशिश्रुतकर्तीरीमेषशृङ्गीपूतीकनक्तमालमोरटाग्निमन्थसैरे-  
यकद्वयविभीवसुकवसिरचित्रकशतावरीबिल्वाजशृङ्गीदर्भः बृहतीद्वयं  
चेति ॥ १४ ॥

### (4) *Varuṇādi gana*

This group includes *varuṇa*, *ārtagala*, *śigru*, *madhu śigru*, *tarkārī*, *meṣaśṛṅgī*, *pūtika*, *naktamāla*, *moraṭa*, *agnimantha*, both the types of *saireyaka*, *bimbī*, *vasuka*, *vasira*, *citraka*, *śatāvarī*, *bilva*, *ajaśṛṅgī*, *darbha* and both the types of *bṛhatī*.

वरुणादिगणो ह्येषं कफमेदोनिवारणः ।

विनिहन्ति शिरःशूलगुलमाभ्यन्तरविद्रधीन् ॥ १५ ॥

Drugs of this group alleviate *kapha* and reduce *medas* (fat). They cure *śirahśūla* (headache), *gulma* (phantom tumour) and *ābhyanṭara vidradhi* (internal abscess).

८

५. वीरतरसहचरद्वयदभवृक्षादनीगुन्द्रानलकुशकाशाइमभेदकाग्निमन्थमोरटा-  
वसुकवसिरभल्लक्कुरण्टिकेन्दीवरकपोतवङ्क्षाः श्वद्रष्टा चेति ॥ १६ ॥

### (5) *Vīratarvādi gāna*

This group includes *vīrataru*, both the types of *sahacara*, *darbha*, *vṛksādanī*, *gundrā*, *nala*, *kuṣa*, *kāṣa* *aśmabhedaka*, *agnim-antha*, *moraṭā*, *vasuka*, *vasira*, *bhallūka*, *kuraṇṭika*, *indīvara*, *kapota* *vaṇkā* and *svadaṁśṭrā*.

वीरतवांदिरित्येष गणो वातविकारनुत् ।

९

अश्मरीशकंरामूत्रकृच्छ्राधातरुजापह् ॥ १७ ॥

Drugs of this group cure diseases caused by *vāyu*, *aśmarī* (stone in urinary tract), *śarkarā* (gravels in the urinary tract), *mūtra kṛcchra* (dysuria) and *mūtrāghāta* (anuria).

<sup>१०</sup> ६. रोध्रसावररोधपलाशकुटन्टटाशोकफंजीकट्टलैलवालुकसल्लकीर्जिग्नी-  
कदम्बसालाः कदली चेति ॥ १८ ॥

### (6) *Rodhrādi gāna*

This group includes *rodhra*, *sāvararodhra*, *palāśa*, *kuṭan-naṭa*, *aśoka*, *phañjī*, *kaṭphala*, *ela vāluka*, *sallakī*, *jīṅgīnī*, *kadamba*, *sāla* and *kadalī*.

एष रोध्रादिरित्युक्तो भेदःकफहरो गणः ।

योनिदोषहरः स्तम्भी वर्णो विषविनाशनः ॥ १९ ॥

Drugs of this group reduce *medas* (fat) and *kapha*. They cure *yonī doṣa* (ailments of female genital tract). They promote the power of retention (*stambhana*) and complexion. They cure *vīsa* (poisoning).

७. अकालिकं करंजद्वयनागदन्तीमयूरकभार्गीरासनेन्द्रपुष्पीक्षुद्रश्वेतामहाश्वेतावृ-  
श्चकालयलवणास्तापसवृक्षश्वेति ॥ २० ॥

### (7) *Arkādi gaṇa*

This group includes *arka*, *alraka*, both the types of *karañja*, *nāgadantī*, *mayūraka*, *bhārgī*, *rāsanā*, *īndrapuṣpī*, *ksudraśvetā*, *mahā śvetā*, *vṛścikāli*, *alavañā* and *tāpasa vṛkṣa*.

अर्कादिको गणो ह्येष कफमेदोविषापहः ।

कृमिकुष्ठप्रशमनो विशेषात् व्रणशोधनः ॥ २१ ॥

Drugs of this group reduce *kapha* and *medas* (fat). They cure *viṣa* (poisoning), *kṛmi* (parasitic infection) and *kusṭha* (obstinate skin diseases including leprosy). They specially help in the cleansing of ulcers.

८ सुरसाश्वेतसुरसाकणिजकार्जकभूस्तृणसुगन्धकसुमुखकालमालकासमर्दक्षव-  
क्षवरपुष्पविडङ्गकटफलसुरभीनिगुण्डीकुलाहलोन्दुरुकर्णिकाफञ्जीप्राचीगल-  
काकमाच्यो विषमुष्टिकश्वेति ॥ २२ ॥

### (8) *Surasādi gaṇa*

This group includes *surasā*, *śveta*, *surasā*, *phaṇijjhaka*, *arjaka*, *bhūstrīṇa*, *sugandhaka*, *sūmukha*, *kālmāla*, *kāsamarda*, *kṣavaka*, *kharapuṣpa*, *viḍāṅga*, *kaṭphala*, *surabhī*, *nirguṇḍī*, *kulāhala*, *unduru karnikā*, *phañjī*, *prācibala*, *kākamācī* and *viṣamuṣṭi*.

सुरसादिर्गणो ह्येष कफहृत् कृमिसूदनः ।

प्रतिश्यायारुचिश्वासकासन्धो व्रणशोधनः ॥ २३ ॥

Drugs of this group alleviate *kapha* and cure *kṛmi* (parasitic infection), *pratiśyāya* (rhinitis), *aruci* (anorexia), *śvāsa* (asthma) and *kāsa*. They help in the cleansing of ulcers.

९. मुष्ककपलाशधवचित्रकमदनवृक्षकर्णिशशपावज्जवृक्षास्त्रिफला चेति ॥२४॥

(9) *Muṣkakādi gaṇa*

The group includes *muṣkaka*, *palāśa*, *dhava*, *citraka*, *madama*, *vṛkṣaka*, *śimśapā*, *vajra vṛkṣa* and *triphalā*.

मुष्ककादिर्गणो ह्येष मेदोधनः शुक्रदोषहृत् ।

मेहार्शः पाण्डुरोगधनः शर्कराशन. परः' ॥ २५ ॥

[सुश्रुतः सूत्रः ३८ द-२१]

Drugs of this group reduce *medas* (adiposity) and correct the vitiation of *sukra* (semen). They cure *meha* (obstinate urinary disorders including diabetes), *arśas* (piles), *pāṇḍu* (anemia), and *śarkarā* (gravels in the urinary tract).

१०. कृष्णाग्रन्थिकचव्यचित्रकविषाविश्वौषधाजाजिभिः ।

पाठारामरेणुकामधुरसासिद्धार्थतिक्तिष्ठणैः ॥ २६ ॥

द्रेक्का शक्रयवाजमोदत्रुटिभिर्गीविडङ्गान्वितैः ।

(10) *Kṛṣṇādi gaṇa*

This group consists of *kṛṣṇā*, *granthika*, *cavya*, *citraka*, *viṣā*, *viśvausadha*, *ajāji*, *pāṭhā*, *rāmaṭha*, *reṇukā*, *madhurasā*, *siddhārtha*, *tiktā*, *uṣaṇa*, *dīekkā*, *śakra yava*, *ajamoda*, *tṛti*, *bhārgī* and *viḍāṅga*.

एभिर्दीप्तकरस्त्वं गुल्मशमनः शूलाममुत्पाचनः ।

इलेष्मध्नो रुचिकारको ज्वरहरः कृष्णादि रुक्तो गणः' ॥ २७ ॥

11

Drugs of this group stimulate the power of digestion. They cure *gulma* (phantom tumour) and *śūla* (colic pain). They help in the *pācana* (metabolic transformation) of *āma*. They alleviate *kapha*, produce appetite and cure *jvara* (fever).

११. 'एलातगरकृष्णमासीध्यामकत्वक्पत्रनागपुष्पप्रियज्ञुहरेणुकाव्याघ्रनखशु-  
क्तिचण्डास्थौणेयकश्रीवेष्टकचोच्चोरकवालुकगुग्गुलुसर्जरसतुरुष्टककुन्दुरुका-  
गुरुस्पूककोशीरभद्रदारुकुमानि पुन्नागकेशरं चेति ॥ २८ ॥

## (11) Elādi gaṇa

This group consists of *elā*, *tagara*, *kuṣṭha*, *māṁsi*, *dhyāmaka*, *tvak*, *patra*, *nāga puṣpa*, *priyañgu*, *hareñukā*, *vyāghra nakha*, *śukti*, *candā*, *sthauṇeyaka*, *śrīveṣṭaka*, *coca*, *coraka*, *vāluka*, *guggulu*, *sarja rasa*, *turuṣka*, *kunduruka*, *aguru*, *spṛkkā*, *uśira*, *bhadra dāru*, *kumkuma* and *punnāga keśara*.

एलादिको वातकफौ निहत्याद्विषमेव च ।

वर्णप्रसादन. कण्डूपिडकाकोठनाशनः ॥ २६ ॥

Drugs of this group alleviate *vāyu* and *kapha*, cure *visa* (poisoning) and promote complexion. They also cure *kandū* (itching), *piḍakā* (pimples) and *koṭha* (urticarial rashes).

१२ वचातिविषजीमूतजपादारुसनागरः ।

१३. हरिद्रे कलशीयष्टि तथा कुटजबीजकैः ॥ ३० ॥

## (12) (13) Vacādi and Haridrādi gana

*Vacādi gaṇa* consists of *vacā*, *ativiṣa*, *jīmūta*, *japā*, *dāru* and *suṇṭhi*.

*Haridrādi gaṇa* consists of *haridrā*, *dāru haridrā*, *kalaśī*, *yāsti* and the seed of *kuṭaja*.

एतौ वचाहरिद्रादिगणौ स्तन्यविशोधनौ ।

आमातिसारशमनौ विशेषाद्वोषपाचनौ ॥ ३१ ॥

[सुश्रुतः सूत्र ३८ : २४-२८]

Drugs belonging of both these groups help in the purification of the milk and alleviate *āma* as well as *atisāra* (diarrhoea). They specially help in the *pācana* (metabolic transformation) of *doṣas*.

१४. 'काकोलीक्षीरकाकोलीजीवकर्षभक्मुद्गपर्णीमाषपर्णीमेदामहामेदाछिघरहाकर्कटशृङ्गीतुगाक्षीरीपद्मकप्रपौण्डरीकऋद्विवृद्धिमृद्वीकाजीवन्त्यो मधुकं चेति ॥ ३२ ॥

(14) *Kākolyādi gāna*

The group consists of *kākolī*, *kṣīra kākolī*, *jīvaka*, *rśabhaka*, *mudgaparṇī*, *māśaparṇī*, *medā*, *mahā medā*, *chinnaruhā*, *karkaṭa śringī*, *tugāksīrī*, *padmaka*, *prapauṇḍarika*, *rddhi*, *vṛddhi*, *mṛdvikā*, *jīvanti* and *madhuka*.

काकोल्यादिरयं पित्तशोणितानिलनाशनः ।

जीवनो बृहणो वृष्यः स्तन्यश्लेष्मकरस्तथा ॥३३॥

Drugs belonging to this group alleviate *pitta*, blood and *vāyu*. They are vitalizing, nourishing and aphrodisiac. They produce more of milk and *kapha*.

१५. ऊषकसैन्धवशिलाजतुगुग्गुलुकासीसद्यहिगूत्थकं चेति ॥ ३४ ॥

(15) *Ūṣakādi gāna*

This group consists of *ūṣaka*, *saindhava*, *śilājatu*, *guggulu*, both the types of *kāsīsa*, *hīngu* and *tutthaka*.

ऊषकादि कफं हृन्ति गणो मेदोविशोषणः ।

अश्मरीशर्करामूत्रकुच्छूलकगुल्मनुत् ॥ ३५ ॥

Drugs belonging to this group alleviate *kapha* and help in the depletion of fat. They cure *āśmarī* (stone in urinary tract), *śarkarā* (gravels in the urinary tract), *mūtra kṛcchra* (dysuria), *śūlā* (colic pain) and *gulma* (phantom tumour).

१६. सारिवामधुकचन्दनकुचन्दनपद्मककाशमरीफलमधूकपुष्पाण्युशीर  
चेति ॥ ३६ ॥

(16) *Sārivādi gāna*

This group consists of *sārivā*, *madhuka*, *candana*, *kucan-dana*, *padmaka*, *kāśmarī phala*, *madhuka puspa* and *uśīra*.

सारिवादिः पिपासाध्नो रक्तपित्तहरो गणः ।

पित्तज्वरप्रशमनो विशेषात् दाहनाशनः ॥ ३७ ॥

Drugs belonging to this group cure *pipāsā* (morbid thirst), *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *pitta jvara* (fever caused by *pitta*). They specifically cure *dāha* (burning syndrome).

१७. अञ्जनरसाञ्जननगंपुष्पत्रियङ्गुनीलोत्पलनलदनलिनकेशराणि मधुक  
चेति ॥ ३८ ॥

### (17) *Añjanādi gāna*

This group consists of *añjana*, *rasañjana*, *nāga puṣpa*, *priyaṅgu*, *nilotpala*, *nalada*, *nalina*, *kesara* and *madhuka*.

अञ्जनादिर्गणो ह्वेष रक्तपित्तनिवर्हणः ।  
विषोपशमन दाहं निहन्त्याभ्यन्तरं भृशम् ॥ ३६ ॥

Drugs belonging to this group cure *rakta pitta* (a disease characterised by bleeding from different parts of the body). They cure *vīsa* (poisoning), and acute form of *abhyantara dāha* (burning sensation inside the body).

१८. परूषकद्राक्षाकट्फलदाडिमराजादनकतकफलशाकफलानि त्रिफला  
चेति ॥ ४० ॥

### (18) *Parūṣakādi gāna*

This group consists of *parūṣaka*, *drākṣā*, *kaṭphala dādīma*, *rājādana*, *kataka phala*, *śāka phala* and *triphalā*.

परूषकादिरित्येष गणोऽनिलविनाशनः ।  
१२ मूत्रदोषहरो हृद्यः पिपासाधनो रुचिप्रदः ॥ ४१ ॥’  
[सुश्रूतः सूत्र ३८ : ३५-४४]

Drugs belonging to this group alleviate *vāyu* and cure *mūtra doṣa* (urinary disorders). They are cardiac tonic. They cure *pipāsā* (morbid thirst) and produce appetite.

१९. ‘वृहत्तीकण्टकारिकाकुटजफलपाठामधुक चेति ॥ ४२ ॥

(19) *Bṛhatyādi gana*

This group consists of *bṛhatī*, *kaṇṭakārikā*, *kuṭaja phala*, *pāṭhā* and *madhuka*.

पाचनीयो बृहत्यादिर्गणः पित्तानिलापंहः ।

कफारोचकहृद्रोगमूत्रकुच्छुरुजापहः ॥' ४३ ॥

[सुश्रुतः सूत्र ३८ : ३१-३२]

Drugs belonging to this group are carminative. They alleviate *pitta*, *vāyu* and *kapha*. They cure *aroaka* (anorexia), *hṛdroga* (heart disease) and *mūtra kṛcchra* (dysuria).

आरोग्य चिन्तामणितः

२०. 'गुडूची निष्वधान्यकं पद्मकं रक्तचन्दनम् ।

(20) *Gudūcyādi gana*

According to *Ārogya cintāmaṇi*

This group consists of *guḍūci*, *nimba*, *dhānyaka*, *padmaka* and *rakta candana*.

तृष्णादाहारुचिच्छर्दि पिपासा [?] ज्वरनाशनः ।  
13

गुडूच्यादिर्गणो ह्येष दीपनः प्राह सुश्रुतः ॥ ४४ ॥'

According to *Suśruta* drugs belonging to this group cure *trṣṇā* (morbid thirst), *dāha* (burning syndrome), *aruci* (anorexia), *chardi* (vomiting) and *jvara* (fever). They also stimulate the power of digestion.

२१. वत्सकातिविषामूर्वभाग्येला कटुकोषणैः ।

वचाश्योनाक चोग्रा च पञ्चकोलाजमोदकैः ।

वेल्लाजगन्धासिद्धार्थजीरकद्वयहिङ्गुभिः ॥ ४५ ॥

(21) *Vatsakādi gana*

This group includes *vatsaka*, *ativiṣā*, *mūrvā*, *bhārgī*, *elā*,

*kaṭukā, uṣṇa, vacā, śyonāka, ugrā, pañca kola, ajamodā, vella, ajagandhā, siddhārtha*, both the types *jīraka* and *hiṅgu*.

वन्सकाद्यो मस्तुश्लेष्मगुल्मार्शोज्वरशूलनुत् ।

Drugs belonging to this group alleviate *vāyu* and *kapha*, and cure *gulma* (phantom tumour), *arśas* (piles), *jvara* (fever) and *śūla* (colic pain).

२२. 'मुस्तापाठानिशेतिक्तावचैलारुग्णिविषाच्चराः ॥ ४६ ॥

चापेला वाथ शाङ्खिष्ठा गणो मुस्तादिको स्मृतः ।

### (22) *Mustādi gaṇa*

The group consists of *mustā*, *pāṭhā*, both the types of *niśā*, *tiktā*, *vacā*, *elā*, *ruk*, *viśā*, *cara*, *āp*, *elā* and *śāringiṣṭhā*.

शोधनः पाचनः स्तन्यः स्तनरोगज्वरापहः ॥ ४७ ॥<sup>14</sup>

Drugs belonging to this group help in cleansing (*śodhana*). They are carminative and galactogogue. They cure *stana roga* (diseases of the breast) and *jvara* (fever),

२३. 'उत्पलं कुमुदं पद्मं कल्हारं लोहितोत्पलम् ।

मधुकं चेति पित्तासृक्विपच्छर्दिहरोगणः ॥ ४८ ॥<sup>15</sup>

### (23) *Utpalādi gaṇa*

This group consists of *utpalā*, *kumuda*, *padma*. *kalhāra* red variety of *utpalā* and *madhuka*.

Drugs belonging to this group alleviate *pitta* and blood and cure *viṣa* (poisoning) and *chardi* (vomiting).

२४. 'हरीतकी चामलकं विभीतकं फलत्रयम् ।

त्रिफला फलमित्युक्तं सैव ज्ञेयं फलत्रिकम् ॥ ४९ ॥

एकभागो हरीतकचात् द्विगुणश्च विभीतकः ।

चतुर्गुणा चामलकी त्रिफलेयं प्रकीर्तिता ॥ ५० ॥<sup>16</sup>

(24) *Triphalā*

Fruits of three drugs viz., *harītakī*, *āmalakī* and *vibhītakī* taken together are called *triphalā* or *phala trika*. For this purpose, one part of *harītakī*, two parts of *vibhītaka* and four parts of *āmalakī* should be taken.

‘त्रिफला कफपित्तधनी मेहकुष्ठहरी सरा ।

चक्षुष्या दीपनी चैव विषमज्वरनाशिनी ॥ ५१ ॥’

[सुश्रुतः सूत्र ३८ : ५७]

*Triphalā* alleviates *kapha* as well as *pitta* and cures *meha* (obstinate urinary disorders including diabetes) as well as *kuṣṭha* (obstinate skin diseases including leprosy). It is laxative, promoter of eye sight and digestive stimulant. It cures *viṣama jvara* (irregular fever).

द्राक्षाखर्जुरकाशमर्यफलानीति फलत्रिकम् ।

इय प्रोक्ता द्वितीया च त्रिफला चरकादिभिः ॥५२॥

रक्तपित्तादिदोग्गु त्रिफलेयं मता सदा ।

According to some, the fruits of *drākṣā*, *kharjūra* and *kāśmarya* taken together are also called *phala trika*. This second variety of *triphalā* is described by Caraka etc,. This type of *triphalā* is useful in the treatment of diseases like *rakta pitta* (a disease characterised by bleeding from different parts of the body).

२५. ‘पिप्पली मरिचं शटी त्रयमेतच्च मिश्रितम् ॥ ५३ ॥’<sup>17</sup>

‘त्र्यूषणं कफमेदोध्न मेहकुष्ठवगामयान् ।

निहन्यादीपनं गुल्मपीनसाग्न्यलपतामपि ॥ ५४ ॥’

[सुश्रुतः सूत्र ३८ : ५६]

(25) *Tryūṣana*

*Pippalī*, *marica* and *śunthī*—these three drugs mixed to-

gether are called *tryuṣaṇa*. It reduces *kapha* and *medas* and cures *meha* (obstinate urinary diseases including diabetes), *kuṣṭha* (obstinate skin diseases including leprosy) and *tvagāmaya* (skin diseases). It is digestive stimulant. It also cures *gulma* (phantom tumour), *pīnasa* (chronic rhinitis) and *mandāgni* (suppression of the power of digestion).

२६. 'नागरातिविषामुस्तं त्रयमेतत्त्रिकर्षितम् ।

कफपित्तानिलहर ज्वरध्न ग्राहि दीपनम् ॥ ५५ ॥

### (26) *Tri karṣita*

*Nāgara*, *ativiṣā* and *musta*—these three drugs taken together are called *tri karṣita*. It alleviates *kapha*, *pitta* and *vāyu* and cures *jvara* (fever). It is constipative and digestive stimulant.

२७. 'आमलक्यभयाकृष्णाचित्रकश्चेत्यय गणः ।

### (27) *Āmalakyādi gāna*

This group consists of *āmalakī*, *abhayā*, *kṛṣṇā* and *citraka*.

ज्वरध्नश्चाक्षुषो वृष्यो भेदी चाम्निप्रदीपनः ॥५६॥<sup>18</sup>

Drugs belonging to this group cure *jvara* (fever). They are promoter of eye sight, aphrodisiac, purgative and digestive stimulant.

२८. 'त्रपुसीसताम्ररजतकृष्णलोहसुवर्णानि लोहमलम् ॥५७॥

### (28) *Trapvādi gāna*

This group consists of *trapu*, *sīsa*, *tāmra*, *rajata*, *kṛṣṇa loha*, *svarṇa* and *loha mala*.

गणस्त्रप्वादिरित्येष रत्नकृमिहरः परः ।

पिपासाविषहृद्रोगपाण्डुमेहहरस्तथा ॥ ५८ ॥

Drugs belonging to this group cure vitiation of blood, *kṛmi* (parasitic infection), *pipāsā* (morbid thirst), *viṣa* (poison-

ing), *hṛdroga* (heart disease), *pāndu* (anemia) and *meha* (obstinate urinary disorders including diabetes).

२६. लाक्षारेवतकुटजाश्वमारकट्फलहरिद्राद्वयनिम्बसप्तच्छ-  
दमालत्यस्त्रायमाणा चेति ॥ ५६ ॥

### (29) *Laksādi gāna*

This group consists of *lakṣā*, *ārevata*, *kuṭaja*, *aśvamāra*, *kaṭphala*, both the types of *haridrā*, *nimba*, *saptacchada*, *mālatī* and *trāyamāṇā*.

कषायतिक्तमधुरः कफपित्तातिनाशनः ।

कुष्ठकृमिहरवचैव दुष्टव्रणविशोधनः ॥ ६० ॥'

[सुश्रुतः सूत्र ३८ : ६२-६५]

Drugs belonging to this group are astringent, bitter and sweet. They alleviate vitiation of *kapha* and *pitta*. They cure *kuṣṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection). They help in the cleansing of *dūṣṭa vrāṇa* (suppurated ulcer).

### पंचकान्वक्षयामः

३०. 'पृश्नपर्णी शालिपर्णी बृहतीद्वयगोक्खुरैः ।

बृंहणं वातपित्तचर्वं कनीयः पञ्चमूलकम् ॥

कषायतिक्तमधुरः सन्निपातशिरोत्तिनुत ॥ ६१ ॥

### (30) *Kṣudra pañcamūla*

#### Groups having five ingredients

*Prśni parṇī*, *śāla parṇī*, both the varieties of *bṛhatī* and *gokṣura*—all these drugs taken together are called *kanīyas pañca mūla*. It is nourishing, alleviator of *vāyu* and *pitta* and astringent, bitter as well as sweet in taste. It cures diseases caused by the simultaneous vitiation of all the three *doṣas* (*sannipāta*) and *śirorti* (headache).

३१. बिल्वोऽग्निमन्थः श्योनाकः काश्मरी पाटला महत् ।

दीपन कफवातधं पञ्चमूलमिद महत् ॥ ६२ ॥

(31) *Mahat pañca mūla*

*Bilva, agnimantha, śyonāka, kāśmari* and *pāṭalā*—these five drugs taken together, constitute *mahat pañca mūla*. It stimulates digestion and alleviates *kapha* as well as *vāyu*,

प्रायस्त्रिदोषशमनं	पवनामयेषु,
इलेष्मोत्त्वणेषु च गदेषु	भिषग्भरुक्तम् ।
कासेसु सन्निपतितेषु	शिरोरुजायां,
इवासेषु हिक्केषु हितं	<sup>19</sup> दशमूलमेतत् ॥ ६३ ॥'

*Daśa mūla*

Drugs of both *kṣudra pañca mūla* and *mahat pañca mūla* groups, taken together, constitute *daśa mūla*. It generally alleviates all the three *doṣas* and is effective specially when *vāyu* and *kapha* are aggravated in excess. It is also useful in *kāsa* (bronchitis) caused by the simultaneous aggravation of all the three *doṣas*, *śiroruk* (headache), *śvāsa* (asthma) and *kikkā* (hiccup).

३२. 'विदारी सारिवा छागशृगी वत्सादनी निशा ।

वृष्यं पित्तानिलं हन्याद्वलिलजं पञ्चमूलकम् ॥ ६४ ॥

(32) *Vallīja pañca mūla*

*Vidārī, sāriyā, chāga śrṅgī, vatsādanī* and *niśā*—these five drugs taken together are called *vallīja pañca mūla*.

It is aphrodisiac and it alleviates *pitta* as well as *vāyu*.

३३. कर्मर्दकसैरीयत्रिकंटकशतावरी

तथा गृध्रनखी चेति पञ्चकंटकसज्जकः ॥ ६५ ॥

रक्तपित्तहरो ह्येष शोफरोगविनाशनः ।

शुक्रमेहरस्त्वैव शुक्रदोषहरः परं ॥ ६६ ॥

### (33) *Pañca kanṭaka*

*Kara mardaka, sairīya, tri kanṭaka, śatāvari and gr̥dhra nakhi*—these five drugs taken together are called *pañca kanṭaka*. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *śopha* (oedema), *śukra meha* (spermaturia) and *śukra doṣa* (vitiation of semen).

३४. कुशः काशो नलो दर्भः कांडेक्षुरिति तद्विदः ।

तृणपञ्चमूलं ज्ञेय दाहप्रशमने हितम् ॥

पित्तमूत्रविषातनिं प्रशस्तं वस्तिशोधनम् ॥ ६७ ॥'

### (34) *Tṛṇa pañca mūla*

*Kuśa, kāśa, nala, darbha and kāndekṣu*—the roots of these five drugs taken together are called *tṛṇa pañca mūla*. It is useful in the treatment of *dāha* (burning syndrome), vitiation of *pitta* as well as urine and *vīṣa* (poisoning). It cleanses the urinary bladder.

३५. कदम्बवाजिकर्णश्च करंजः क्षवको गुडः ।

वर्गोऽयं कफपाण्डुत्वक्कुष्ठमेहविषापहः ॥ ६८ ॥

### (35) *Kadambādi gaṇa*

The group consists of *kadambā*, *vāji karṇa*, *karañja*, *kṣavaka* and *guḍa*. They cure vitiated *kapha*, *pāṇḍu* (anemia), *tvak roga* (ordinary skin diseases), *kuṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *vīṣa* (poisoning).

३६. करंजो वत्ससैरीयसुषवीसप्तपर्णकाः ।

मेहकुष्ठज्वरच्छर्दिविषश्लेष्महोगणः ॥ ६९ ॥

### (36) *Karañjādi gaṇa*

This group consists of *karañja*, *vatsa*, *sairīya*, *suṣavī* and

*sapta parna*. They cure *meha* (obstinate urinary disorders including diabetes), *kusṭha* (obstinate skin diseases including leprosy), *jvara* (fever), *chardi* (vomiting), *viṣa* (poisoning) and vitiation of *kapha*.

३७. पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।

दीपनीयः स्मृतो वर्गः कफानिलगदापहः ॥ ७० ॥

[पञ्चकोलम्]

### (37) *Pañca kola*

This group consists of *pippalī*, *pippalī mūla*, *cavya*, *citraka* and *nāgara*. They stimulate the power of digestion and cure diseases caused by *kapha* and *vāyu*.

समासेन गणाह्येते प्रोक्तास्तेषां च विस्तरम् ।

चिकित्सतेषु वक्ष्यामि ज्ञात्वा दोषबलाबलम् ॥७१॥

In brief these are the various groups of drugs. Keeping in view the strength and otherwise of the *dosas*, their details will be described in the section dealing with the treatment of diseases.

॥ इति सप्तत्रिशद्गणोददेशः सुश्रुतात् ॥

Thus ends the 37 groups of drugs as described in *Suśruta*.

शंभूलकशिग्रूणि फलानि तिलसर्षपाः ।

सत्त्ववः किणवमतसी द्रवणाण्युक्तानि पाचनं ॥ ७२ ॥

### *Pācana gāṇa*

The fruits of *śāṇa*, *mūlaka* and *śigru*, *tila*, *sarsapa*, *saktu*, *kiṇva* and *atasī*—these drugs help in suppuration (*pācana*).

चिरबिलवोऽग्निको दन्ती चित्रको हयमारकः ।

कपोतकंकगृध्राणां पुरीषाणि च दारणम् ॥ ७३ ॥

*Dāraṇa gana*

*Cirabilva, agnika, dantī, citraka, haya māraka* and the stool of *kapota, kaṅka* and *gr̥dhra*—these drugs help in the incision of the abscess.

द्रव्याणां पिच्छिलाना च त्वग्मूलानि प्रपीडनं ।

यवगोधूममाषाणां चूर्णानि च समासतः ॥ ७४ ॥

*Prapīḍāna gana*

The bark and root of drugs which are slimy and the powder of *yava, godhūma* and *māṣa* help in *prapīḍāna* (which takes out pus by exerting pressure).

शंखिनी कोद सुमनः करवीर सुवर्चला ।

शोधनानि कषायाणि वर्गश्चारघवधादिकः ॥ ७५ ॥

*Śodhana kasāya*

*Śaṅkhinī, koda, sumanas, karavīra suvarcalā* and drugs belonging to *āragvadhādī* group—their decoctions help in the cleansing of wounds.

अजगन्धा च शृङ्गी च गवाक्षी लागलाह्वया ।

पूतीकच्चित्रंकपाठाविडङ्गैलाहरेणवः ॥ ७६ ॥

कटुत्रयं यवक्षारो लवणानि मनःशिला ।

कासीसं त्रिफला <sup>21</sup> दन्ती हरिताल सुराष्ट्रजा ॥ ७७ ॥

सशोधनीनां वर्तीनां द्रव्याणि तानि निर्दिशेत् ।

*Saṁśodhana varti*

*Ajagandhā, śṛṅgī, gavakṣī, lāṅgala, pūtīka, citraka, pāṭhā, viḍaṅga, elā, hareṇu, trikaṭu, yava kṣāra, various types of salt, maraḥśila, kāsiśa, triphalā, dantī, haritāla and suraṣṭrajā*—these are the ingredients of the potion of suppository for cleansing of wounds.

एतैरप्यौषधैः कुर्यात् कल्पनापि च शोधने ॥ ७८ ॥

These drugs can also be used through different other pharmaceutical processes for the cleansing of wounds.

गोमूत्रं गोमयं क्षीरं दधि संपिस्तथैव च ।

समं संयोजितं ज्वेयं पञ्चगव्यमिदं बुधैः ॥ ७९ ॥

### *Pañca gavya*

The urine, dung, milk, curd and ghee of cow taken together (in equal quantity ?) is called *pañca gavya*.

एवं संयोजयेत्प्राज्ञो पञ्चाजं पञ्चमाहिषम् ।

If these are collected from goat (*ajā*) then the collective term used for them is *pañcāja* and if collected from buffalo (*mahiṣa*) then they are called *pañca māhiṣa*.

कासीसकटुरोहिण्याः जातीकन्दहरिद्रयोः ॥ ८० ॥

पूर्वोद्दिष्टे तु पञ्चाज्ञे कुर्यात्तेलघृतानि वै ।

### Medicated oil & Ghee

Medicated oil and ghee should be prepared of either *pañca gavya* or *pañcāja* or *pañca māhiṣa* by adding *kāśīsa*, *katu rohiṇī*, root of *jāti* and *haridrā*.

अर्कोत्तमास्नुहीक्षीरं पिष्टवा क्षारोत्तमान्यपि ॥ ८१ ॥

जातीमूलं हरिद्रे द्वे कासीसं कटुरोहिणी ।

पूर्वोद्दिष्टानि चांगानि कुर्यात् संशोधनं घृतम् ॥ ८२ ॥

### *Samśodhana ghṛta*

The best variety of *arka* should be made to a paste by adding the latex of *snuhī*. To this, the best of alkalies and the root of *jāti*, both the varieties of *haridrā*, *kāśīsa*, *katu rohiṇī* and

*pañca gavya* or *pañcāja* or *pañca māhiṣa* should be added. With these drugs the medicated ghee which is useful in cleansing of ulcers should be prepared.

मयूरको राजवृक्षो निबकोशातकी तिलाः ।  
बृहत्यौ च शिलाले च शोधनानि च शोधने ॥ ८३ ॥

### *Sodhana taila*

The medicated oil which is prepared of *mayūraka*, *rājavṛkṣa*, *nimba*, *kośātakī*, *tila*, both the types of *bṛhatī*, *śilā* and *āla* is useful for cleansing of ulcers.

तैले द्रव्याणि योज्यानि शेषाणि च तथा शृणु ।  
कासीसं सैन्धवं किञ्चं वचा च रजनीद्वयम् ।  
संशोधनेषु चान्येषु चूर्णे कुर्वीत शोधनम् ॥ ८४ ॥

### *Sodhana cūrṇa*

The potion prepared by adding powders of *kāsīsa*, *saindhava*, *kiṇva*, *vacā* and both the varieties of *rajanī* is useful for cleansing ulcers.

सालसारादि सारेषु पटोली त्रिफलासु च ।  
रसक्रिया विधातव्या शोधनं शोधनेषु च ॥ ८५ ॥

### *Sodhana rasakriyā*

The *rasakriyā* prepared of the drugs belonging to *sāla-sārādi* group, *patalī* and *triphalā* is useful for cleansing ulcers.

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कषायाणामनुष्णातिरूक्षाणां त्वक्षु साधितम् ।  
श्रृतशीतं कषायं तु रोपणार्थं प्रशस्यते ॥ ८६ ॥

### *Ropana kaṣāya*

The boiled and cooled decoction of astringent barks

which are not very hot in potency and which are exceedingly ununctuous is useful for healing ulcers.

सोमामृताश्वगन्धा च काकोल्यादौ गणे तथा ।

क्षीरिप्ररोहेष्वपि च वर्तयो रोपणाः स्मृताः ॥ ८७ ॥

### *Ropana varti*

The suppository prepared of *soma*, *amṛtā*, *aśva gandhā*, drugs belonging to *kākolyādi* group, *praroha* (adventitious root) of *kṣiri vṛkṣas* helps in the healing of ulcers.

समगा सोमसरला सोमवल्का सचन्दना ।

काकोल्यादिश्च कल्कः स्यात्प्रशस्तो न्नणरोपणे ॥८८॥

### *Ropana kalka*

The paste prepared of *samangā*, *soma*, *saralā*, *soma valkā*, *candana* and the drugs belonging to the *kākolyādi* group is useful in the healing of ulcers.

पृथक्पण्यात्मगुप्ता च हरिद्रे मालती सिता ।

काकोल्यादिश्च योज्यः स्यादिभषजा रोपणे घृते ॥८९॥

### *Ropana ghṛta*

The medicated ghee for healing of ulcers is prepared of *prthak parṇī*, *ātma guptā*, both the varieties of *haridrā*, *mālatī*, *sitā* and drugs belonging to *kākolyādi* group.

कालानुसार्यंगुरुणि हरिद्रे भद्रदारु च ।

प्रियङ्गवश्च लोध्र च तैले योज्यानि रोपणे ॥ ९० ॥

### *Ropana taila*

The medicated oil for healing of ulcers is prepared of *kālānusārī*, *aguru*, both the types of *haridrā*, *bhadra dāru*, *priyaṅgu* and *lodhra*.

किंशुका त्रिफला लोध्रं कासीसं श्रवणाह्यया ।

धवाश्वकर्णयोस्त्वक्च रोपणं चूर्णमिष्यते ।

रसक्रिया रोपणार्थं विदधीत यथाक्रमम् ॥ ६१ ॥

### *Ropana cūrṇa & Rasa kriyā*

The powder of *kimśukā*, *triphalā*, *lodhra*, *kāsīsa*, *śravaṇā* and the bark of *dhava* as well as *asva karna* is useful in the healing of ulcers. *Rasa kriyā* of these drugs also helps in the healing of ulcers.

अपामागश्वगन्धा च तालपत्री सुवर्चला ।

उत्सादने प्रशस्यन्ते काकोल्यादिश्च यो गणः ॥ ६२ ॥

### *Utsādana*

*Apāmārga*, *asva gandhā*, *tāla patrī*, *suvarcalā* and drugs of *kākolyādi gaṇa* help in the filling up of ulcers by granulation tissue.

कासीसं संधवं किष्क [?] कुरुविन्दो मनःशिला ।

कुकुटाण्डकपालानि सुमनो मुकुलानि च ॥ ६३ ॥

फले सैरीषकारजे धातुचूर्णानि यानि च ।

ब्रणेषूलसन्नमांसेषु प्रशस्तान्यवसादने ॥ ६४ ॥

### *Avasādana*

When there is granulation tissue in excess, then to bring it to proper level, drugs like *kāsīsa*, *saindhava*, *kiṣka*, *kuruvinda*, *manahśilā*, *kukkuṭāñḍa kapāla*, buds of *sumana*, fruits of *siriṣa* and *karañja* and powder of metals are useful.

समस्तवर्गमर्धं वा यथालाभमथापि वा ।

प्रयुञ्जीतभिषक् प्रायो यथोद्दिष्टेषु कर्मसु ॥ ६५ ॥

### Selection of drugs

The physician should select either the whole group or half of it or whatever is readily available out of these drugs and use them in therapy.

अथ चिकित्साकलिकातः

‘वटीवटोदुम्बरवेतसानामश्वत्थवृक्षेण समन्वितानाम् ।

२४

त्वक्पञ्चकं पञ्चमहीरुहाणामिति व्रणधनं श्वयथुध्नमेतत् ॥’ ६६ ॥

॥ इति पञ्चवल्कलम् ॥

### According to *Cikitsā kalikā*

Barks of five trees viz., *vati*, *vaṭa*, *udumbara*, *vetaśa* and *aśvattha* cure ulcers and inflammation. These are called *pañca valkala*.

‘द्वौ काकोल्यौ जीवकः सार्षभः स्या—

न्मेदायुग्रम् सार्च्छि [?] ऋद्धिश्च वृद्ध्या ।

इत्युद्धिष्टेरण्टबर्गः प्रदिष्टः

पित्तघोऽयं गर्भदो वृहणश्च ॥ ६७ ॥

॥ अष्टवर्गः ॥

### *Aṣṭa varga*

Two varieties of *kākolī*, *jīvaka*, *rśabhaka*, both the varieties of *medā*, *rddhi* and *vrddhi*—these eight drugs taken together are called *aṣṭa varga*. It alleviates *pitta*, promotes conception and nourishment.

रसोनकन्दवत्कन्दं निःसारं सूक्ष्मपत्रकम् ।

जीवकर्षभकावेतौ हेमाद्रिशिखरोद्धूवौ ॥ ६८ ॥

॥ इत्यष्टवर्गलक्षणम् ॥

### Description

*Jīvaka* and *rśabhaka* grow in the peaks of the Himalayas.

Its *kanda* (underground stem) is like that of the garlic. Its leaves are thin and fine.

### ग्रन्थान्तरात्

जीवकः कूर्चकाकारो ऋषभो वृषशृङ्खवत् ।

### According to another text

*Jivaka* has the shape of a *kūrcaka* (brush). *Rśabha* is like the horn of a bull in shape.

श्वेतलोमान्वितं कन्दं लताजातं सरं ध्रुवम् ।

ऋद्धि वृद्धीति विज्ञेया विष्याता कौशयामले ॥६६॥

*Rddhi* and *vrddhi* which are well known in *kosayāmala* are the roots of creepers. These roots are covered with white hairs. They are certainly laxative.

मूलग्रन्थिसमं ऋद्धिविमावर्त्तफला तथा ।

‘वृद्धिस्तु दीक्षणावर्त्तफलालक्ष्मकियत्कृतं ॥ १०० ॥

*Rddhi* is like a knot in the root and its fruit takes an anti-clock wise turn. On the other hand, *vrddhi* has fruits which take a clock-wise turn.

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शुष्काद्रकनिभ कद स्तिरघं मधुरशीतलं ।”

महामेदेति विष्यातो दुर्गन्धो मेद उच्यते ॥१०१॥

*Mahā medā*, which is a root, looks like a piece of dried ginger. It is unctuous, sweet and cooling. It has a foul smell of fat.

मेदा शुष्का नखछेदा मेदोधातुवदादिशेत् ।

*Medā* is white. It can be cut with the help of finger nail. It looks like fat tissue.

पीवरीव[?]निभस्कंदः सक्षीरं ससुगन्धिकम् ॥१०२॥

काकोली क्षीरकाकोली अधोर्धा तं विनिर्दिशेत् ।

*Kākolī* and *kṣīra kākolī* have roots like those of *pīvari*. They contains milky latex and they are fragrant. The lower part of it is known as *kākolī* whereas the upper part is called *kṣīra kākolī*.

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ईषच्छुकला तु काकोली क्षीरवत्पाण्डुरात्परा ॥१०३॥

॥ इत्यष्टवर्गलक्षणम् ॥

*Kākolī* is slightly white in colour whereas *kṣīra kākolī* is yellowish white like milk.

Thus ends the description of drugs belonging the group of *aṣṭavarga*.

### प्रथान्तरात्

कुष्ठमासी हरिद्राभिमुर्दशैनेयचंपकैः ।

वचा कर्पूरमुस्तैश्च सवौषधिकमुच्यते ॥ १०४ ॥

भूतप्रेतग्रहहरा ज्वरधनी श्रीप्रदायिनी ।

सवौषधिस्तु विज्ञेया पामाप्रस्वेदनाशिनी ॥ १०५ ॥

॥ इति सवौषधी ॥

### Sarvausadhi

#### From another Text

*Kuṣṭha, māṁsi, haridrā, murā, saileya, campaka, vacā, karpūra* and *mustā*—these drugs taken together are called *sarvausadhi*. It alleviates the afflictions of *bhūta* (evil spirits), *pretas* and *graha*. It cures *jvara* (fever). It endows the person with auspiciousness. It also cures *pāmā* (eczema) and *prasveda* (excessive sweating).

सवौषधिक संमिश्रा संशुष्कामलकत्वचा ।

सुगन्धामलकानीति पित्तकुद्रुग्जयेत्तथा ॥ १०६ ॥

॥ इति सुगन्धामलकम् ॥

### *Sugandhāmalaka*

If the fruit pulp of *āmalakī* is added to the group of drugs called *sarvauṣadhi* then it is called *sugandhāmalaka*. It cures diseases caused by the vitiation of *pitta*.

#### धूर्जटितः

शालूकतुत्थश्रीपुष्पैस्त्रिसुगन्धिभवेत्तथा ।

शालूकपत्री संयुक्तं चातुर्जातिकमीरितम् ॥ १०७ ॥

कफपित्तास्यगन्धधनं सूदविज्ञैः प्रपूजितम् ।

### *Tri sugandhi & Cātur jātaka*

#### According to *Dhūrjaṭi*

*Śāluka*, *tuttha* and *śrī puṣpa*—these three drugs taken together are called *tri sugandhi*. If *śāluka patrī* is added to it then it is called *cātur jātaka*. It alleviates *kapha* as well as *pitta* and removes foul smell of mouth. It is highly praised by persons who are well versed in the science of cooking.

#### अन्यथा

त्वगेलापत्रकस्तुलयं त्रिसुगन्धिं त्रिजातकम् ॥ १०८ ॥

नागकेशरसंयुक्तं चातुर्जातिकमीरितम् ।

हृल्लासविषदुर्गन्धिवातश्लेषमहरे मते ॥ १०९ ॥

॥ इति त्रिसुगन्धिचातुर्जातिके ॥

#### Another view

*Tvak*, *elā* and *patra*—these three drugs taken in equal quantity are called *tri sugandhi* or *tri jātaka*. If *nāga keśara* is added to it, then it is called *cātur jātaka*. Both of them cure *hṛyllāsa* (nausea), *viṣa* (poisoning), *durgandhi* (foul smell) and vitiation of *vāyū* and *kapha*.

कंकोलकं पूगफलं लवज्ञकुसुमानि च ।

जातिफलानि कर्चूरमेतत्पञ्चसुगन्धिकम् ॥ ११० ॥

[योगरत्नाकरः पृष्ठ ६६]

*Pañca sugandhi*

*Kaṅkola, pūga phala, lavaṅga, jāti phala and karcūra*—these five drugs taken together are called *pañca sugandhika*.

चन्दनं कुंकुमं तुल्ये वरार्धमभिधीयते ।

त्रिभागं कुंकुमं यत्र तदुक्तं चाद्यपुष्पकम् ॥ १११ ॥

*Varārdha & Ādya puṣpaka*

*Candana* and *kumkuma* taken together in equal quantity are called *varārdha*. If three parts of *kumkuma* is added then it is called *ādya puṣpaka*.

कुंकुमागुरुकर्पूरकस्तूरीचन्दनानि च ।

महासुगन्धिमित्युक्तं नामतो यक्षकर्दमम् ॥ ११२ ॥

[योगरत्नाकरः पृष्ठ ६६]

*Mahā sugandhi*

*Kumkuma, aguru, karpūra, kastūrī* and *candana*—these drugs taken together are called *mahā sugandhi* and named as *yakṣa kardama*.

द्राक्षादाढिमखर्जूरमृदितं स्थात्सशर्करम् ।

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लाजाचूर्णं समधवाज्यं सतर्पणमुदाहृतम् ॥ ११३ ॥

[योगरत्नाकरः पृष्ठ ६८]

*Saṁtarpaṇa*

The potion prepared of *drākṣā*, *dāḍima* and *kharjūra* mixed with sugar and powder of *lājā* along with honey and ghee is called *saṁtarpaṇa* or refreshing drink.

**अथ षड्सानि द्रव्याण्युपदेक्ष्यामः**

घृतक्षीरवसामज्जा                    शालिगोधूमषष्टिकाः ।

कशेरुकं च शृङ्गाटं गिलोडचैर्वाह्मूत्रलाः ॥ ११४ ॥

काकोल्यादिर्गणोऽलाबुकालकं                    कतकाशमरी ।

भक्षखर्जूरकद्राक्षापद्मकर्कटिका                    तथा ॥ ११५ ॥

मधूकेक्षुविकाराणि                            राजादनबलात्रयम् ।

पयस्त्वनीं तालजया पयस्या गोक्खुरस्तथा ॥ ११६ ॥

कूष्मांडं                    कदलीमांसं                    मौक्तिकं                    क्षीरमोरटः ।

प्रियालमज्जावातामैर्वर्गोऽयं चधुरो मतः ॥ ११७ ॥

जया कपिकच्छू ।

### Classification of drugs according to their taste

#### Group of Sweet Drugs

Ghee, milk, muscle fat, marrow, *sāli*, *godhūma*, *sastika*, *kaśeruka*, *śringāta*, *giloḍya*, *ervāru*, *mūtrala* drugs, drugs belonging to *kākolyādi* group, *alābu*, *kālaka*, *kataka*, *kāśmarī*, *bhakṣa*, *kharjūraka*, *drāksā*, *padma*, *karkaṭikā*, *madhūka*, sugar cane products, *rājādana*, three varieties of *balā*, *payasvinī*, *tāla*, *jayā*, *payasyā*, *gokṣura*, *kūsmānda*, *kadalī*, meat, *muktā*, *kṣira moraṭa*, *priyāla majjā* and *vātāma*—these belong to the group of sweet drugs.

*Jayā* is popularly called *kapi kacchū*.

दाढिर्मं मातुलुगं च प्राचीनामलकं                    तथा ।

दधित्थामलकं चिच्चा नीपकोशाम्रनिबुकम् ॥ ११८ ॥

भव्यपालेवतं                    कोललकुचं                    वेत्रजं                    फलम् ।

बदरं चाथं जंबीरं करुणं चाम्लवेतसम् ॥ ११९ ॥

रजताम्रातकं                    चैव                    चणकाम्लं                    सकांजिकम् ।

चांगेरीतक्रदध्यम्लं सुरासौवीरशुक्तकम् ॥ १२० ॥

तुषोदक च धान्याम्लं प्रभृतिश्चाम्लवर्गकः ।

### Group of sour drugs

*Dādima, mātulunga, prācīnāmalaka, dadhittha, āmalaka, ciñcā, nīpa, kośāmra, nimbuka, bhavya, pālevata, kola, lakuca, fruit of vetra, badara, jaṁbīra, karuṇa, amla vetasa, rajata, āmrā-taka, canakāmla, kāñjika, cāngerī, takra, dadhyamla, surā, sauvīra, śuktaka, tuṣodaka, dhānyāmla etc., belong to the group of sour drugs.*

सैन्धवाक्षविडंपाक्यं रोमकं सागरोद्भवम् ॥ १२१ ॥

यवक्षारो खप्रसूते स्वर्जिका नवसारकः ।  
एव लवणवर्गः स्यात्,

### Group of saline drugs

*Saindhava, akṣa, viḍa, pākyā, romaka, sāmudra, yava ksāra, kha prasūta, svarjikā and navasāraka—these belong to the group of saline drugs.*

कटुवर्गमयो शृणु ॥ १२२ ॥

शिग्रुश्च सुरसादिश्च पिप्पल्यादिस्तथागणः ।  
व्योषामयरसोनं च चंडा सुमुखमूलकम् ॥ १२३ ॥  
सुराह्वाबलगुजफलं कालनिर्यासलाङ्गली ।  
पीलूकशुकनासाह्वलवगादिभिरुत्तमः ।  
ज्ञेयः कटुकवर्गेऽयं कर्पूरेणसमन्वितः ॥ १२४ ॥  
व्योषा शतपुष्पी ।

### Group of pungent drugs

*Śigru, drugs of surasādi and pippalyādi groups, vyoṣā, āmaya, rasona, candā, sumukha, mūlaka, surāhvā, fruit of abalguja, extract of kāla, lāngalī, pīluka, śuka nasāhva, lavaṅga etc.—these belong to the group of pungent drugs.*

*Vyoṣā* is popularly called *śata puṣpi*,

व्याधिघ्नादि गुडूच्यादि माण्डूकी वैजयन्तिका ।  
हरिद्राद्यशक्राह्ववरुणेक्षुरशखिनी ॥ १२५ ॥  
दन्तीद्रवन्ती बृहतीश्यामासप्तच्छदस्तथा ।  
व्याघ्री कोशफला तिक्ता कर्कोटी कारवेलिका ॥ १२६ ॥  
वार्ताकुकाररवीगोपाकटभीशशिवाटिका ।  
तथा वेत्रकरीराणि सुमना करवीरकौ ॥ १२७ ॥  
ऋग्यमाणा वृश्चिकाली कुमारी पाटिका वृषा ।  
शंखपुष्पी मेषशृङ्गी तथा मर्कटपिप्पली ॥ १२८ ॥  
स्वादुकंटककस्तूरी बिबनिर्गुण्डिका तथा ।  
द्रव्येरेवंविधैश्चान्यैस्तिक्तवर्गं उदाहृतः ॥ १२९ ॥  
स्वादुकंटको विककतवृक्षः । शंखिनी यवतिक्ता ॥ १३० ॥

### Group of bitter drugs

Drugs of *vyādhighnādi* and *guḍūcyādi* groups, *māṇḍūkī*, *vaijayanikā*, both the varieties of *haridrā*, *śakrāhvā*, *varuṇa*, *īkṣura*, *śāṅkhinī*, *dantī*, *dravantī*, *bṛhatī*, *śyāmā*, *saptacchada*, *vyāghrī*, *kośaphalā*, *tiktā*, *karkoṭī*, *kāravellikā*, *vārtāku*, *kāravī*, *gopā*, *kaṭabhī*, *śāśī*, *vāṭikā*, *vetra*, *karīra*, *sumanā*, *karavīra*, *trāyamāṇā*, *vṛścikālī*, *kumārī*, *paṭīkā*, *vṛṣā*, *śamkha puṣpī*, *meṣa-śringī*, *markaṭa*, *pippalī*, *svādu kanṭaka*, *kastūrī*, *bimba*, *nirguṇḍi*—these and such other drugs belong to the group of bitter drugs.

*Svādu kanṭaka*, is called *vikaṇkata vṛkṣa*. *Śāṅkhinī* is known as *yava tiktā*.

न्यग्रोधादि: प्रियंगवादिः काककोलादिकस्तथा ।  
अम्बृष्ठादिश्च त्रिफला जम्बाप्रवकुलोद्भवः ।  
स्फूर्जनागवधूशाकवनस्पतिफलानि च ॥ १३१ ॥  
29  
“सालसारादिकं चैव कतकस्य फलानि च ॥ १३२ ॥”

भिण्टो सुकुण्डली चिल्ली जीवन्ती सुनिषष्णकः ।  
 कलवुषा निपालूकीप्रभृतीनि तथैव च ।  
 मूद्गनीवारकाद्याश्च कषायो वर्गसंशितः ॥ १३३ ॥  
 काककोलादिकः लोधादिकः ॥ कुण्डली कांचनारः ॥  
 स्फूर्जस्तिन्दुकः ॥ नागवधू सल्लकीत्यर्थः ॥ १३४ ॥

### Group of astringent drugs

Drugs of *nyagrodhādi*, *priyanvgvādi*, *kākakolādi*, and *ambaśhādi* groups, fruits of *triphalā*, *jambu*, *āmra*, *vakula*, *sphürja*, *nāga vadhu*, *śāka* and *vanaspati*, drugs of *sālasārādi* group, fruits of *kataka*, *jhiṇṭa*, *sukuṇḍalī*, *cillī*, *jīvantī*, *sunisaṇṇaka*, *kalambuṣā*, *nipālankī* etc., *mudga*, *nīvāra* etc.,—these belong to the group of astringent drugs.

*Kākakolādi* group is the same as *lodhrādi* group. *Kuridalī* is called *kāñcanāra*. *Sphürja* is called *tinduka*. *Nāga vadhu* is known as *sallakī*.

॥ इति षड्सानि द्रव्याणि ॥

Thus ends the description of drugs classified according to their tastes.

मूर्वाम्लिकादहनसूररणसैन्धवानां योगो भवेत्पञ्चहुताशनास्यः ।  
 दुर्नागमन्दारिनयकृद्ग्रहामयं लीढवाद्यवातदलनेष्वयमेवशस्तः ॥ १३५ ॥  
 [पञ्चाणिः]

### *Pañcāgni*

*Mūrvā*, *amlikā*, *dahana*, *sūrana* and *saindhava*—these drugs taken together are called *pañca hutāśana*. It cures *durnāman* (piles), *mandāgni* (loss of the power of digestion), *yakṛdroga* (diseases of liver) and *grahāmaya* (diseases caused by the affliction of *grahas*). When taken in the form of a linctus, it cures *ādhyavāta* (gout) successfully.

अथातः संप्रवक्ष्यामि द्रव्यं संशोधनादिकम् ।

यथा संशोधनादौ तु न मोहं गच्छति क्वचित् ॥ १३६ ॥

### Groups of drugs for *samśodhana* etc.,

Now groups of drugs used for elimination of *doṣas* are being described so that no mistake is committed in the administration of therapies.

‘मदनकुटजीमूतकेश्वाकुधामार्गवलोधकवेतधनसर्षप-  
विडङ्गपिप्पलीकरञ्जप्रपुन्नाटकोविदारकबुदारारिष्टा-  
श्वगन्धामधूकसारविदुलबन्धुजीवकश्वेताशणपुष्पीबिबी-  
वचेन्द्रवारुणीद्वयं चेत्यूर्ध्वभागहराणि ॥ १३७ ॥

### Drugs for Emesis

*Madana, kuṭaja, jīmūtaka, ikṣvāku, dhāmārgava, lodhra, kṛtavedhana, sarsapa, vīraṅga, pippalī, karañja, prapunnaṭa, kovidāra, karbudāra, arisṭa, aśva gandhā, madhūka sāra, vidūla, bandhu jīvaka, śveta, śaṇa puspi, bimbī, vaca* and both the varieties of *indra vāruṇī*—these drugs help in the elimination of *doṣas* through the upward tract.

30

त्रिवृद्धतीद्रवन्तीसप्तलाश्चिनीविषाणिका गवाक्षी-  
छागलान्त्रीनीलिनीफलस्नुक्सुवर्णक्षीरीच्चित्रककिणीही-  
तिल्वकंपिल्लकच्चपकरम्यकपाटलापूगहरीतक्यामल-  
विभीतकर्लिंगीकनकफलगुडैरण्डपूतीकमहावृक्ष-  
सप्तच्छदार्कार्गवधपत्रज्योतिष्ठमतीचेत्यधोभागहराणि  
॥ १३८ ॥

### Drugs for purgation

*Trivṛt, dantī, dravantī, saptalā, śāmkhinī, viṣāṇikā, gavākṣī, chāgalāntrī, nīlinī, phala, snuk, suvarṇa kṣīrī, citraka, kirīhi, tilvaka, kaṁpillaka, campaka, ramyaka, pāṭalā, pūga, harītakī, āmala, vibhitaka, liṅgī, kanaka phala, guḍa, eranda, pūtiķa, mahā vrksa, sapta cchada, arka, āragyadha, patra, jyotismati—* these drugs help in the elimination of *doṣas* through the downward tract.

अत्र तिल्वकादीनां मूलानि ॥ पूगादीनामेरण्डान्तानां  
 ३१  
 फलानि ॥ पूतीकाररवधयोः पत्राणि ॥ क्षीरिस्तां  
 ३२  
 क्षीराणीति ॥ १३६ ॥

Of drugs from *tilvaka* upto *pātalā*, roots are to be used, from *pūga* upto *erānda*, fruits are to be used, of *pūtika* and *āragvadha*, leaves are to be used and of other milky plants the latex is to be used.

कोशातकी — सप्तला — शङ्खनी — देवदाली — हेमाह्वा —  
 कारवेल्लीत्युभयतोभागहराणि ॥ एषां स्वरसा इति ॥ १४० ॥

### Drugs which are both Emetic & Purgative

*Kośatākī, saptalā, śamkhinī, devadālī, hemāhvā and kāravelli*—these drugs help in the elimination of *dosas* through both the upward and downward tracts.

The juice of these plants is to be used.

पिप्पलीमरिचविडङ्गमधुशिश्रुसिद्धार्थकशिरीषकरकीर-  
 बिबीगिरिकर्णीकिणहीवचाज्योतिष्मतीकरंजाकार्लिं-  
 लशुनातिविषाशृङ्गवेरतालीसतमालसुरसार्जकेङ्गुदीमे-  
 षशृङ्गीमातुलुंगीमुरञ्जीपीतुतिनिशशालतालमधूकला-  
 थाहिंगुलवणमद्यकृद्रसमूत्राणीति शिरोविरेचनानीति ॥ १४१ ॥

### Errhines

*Pippalī, marica, viḍaṅga, madhu śigru, siddhārthaka, śiriṣa, karavīra, bimbī, girikarṇī, kinīhī, vacā, jyotismatī, karañja, arka, alarka, laśuna, ativiṣā, srṅgavera, tālīsa, tamāla, surasā, arjaka, iṅgudī, meṣa srṅgī, mātulungi, pīlu, tiniṣa, śāla, tāla, madhūka, lākṣā, hiṅgu, lavaṇa, madya, śakṛ rasa and urine*—these help in the elimination of *dosas* from the head.

करवोरादीनामकान्तानां मूलानि मातुलुञ्जीमुरञ्जीपी-  
 लुजातीना पृष्ठाणि ॥ १४२ ॥

Of the drugs from *karavīra* upto *arka*, roots are to be used and the flowers of *mātulungi*, *muraṅgi*, *pīlu* and *jātī* are to be used,

भद्रदारुकुष्ठनिशामेषलशृङ्गी वातिबलार्तगलकालकक-  
 च्छूराशल्लकीकुबेराक्षीवीरतरुसहचराग्निमन्थवत्सादनी  
 श्वंदष्ट्रैरंडाश्मभेदकार्कलिंकशतावरीपुतर्नवावसुकव-  
 शिरकर्चूरभार्गीकापसीवृश्चिकालीघत्तूरबदरयवकोल-  
 कुलत्थप्रभृतीनि विदारिगन्धादिश्च द्वे पञ्चमूल्यो-  
 । समासेन वातसंशमनो वर्गः ॥ १४३ ॥

### Group of drugs for alleviation of *vāyu*

*Bhadra dāru, kuṣṭha, niśā, meṣa śringī, balā, atibalā, ārtagalā, kālaka, kacchura, śallakī, kuberakṣī, vīrataru, sahacara, agni manīha, vatsādanī, śvadāmīstrā, eranda, aśma bhedaka, arka, alarka, śatāvarī, punarnavā, ṫasuka, vaśira, karcūra, bhārgī, kārpāsī, vrścikali, dhattūra, badara, yava, kola, kulattha etc.,* drugs belonging to the *vidārigandhādi* group and both the varieties of *pañca mūla*—these, in brief, are the alleviators of *vāyu*.

चन्दनकुचन्दनह्लीवेरोशीरमंजिष्ठापयस्याविदारिका-  
 शतावरीगुन्द्राशौवालककल्हारकोकन्दोत्पलकदलीमूर्वा-  
 प्रभृतीनिकाकोत्यादिसारिवादिन्यग्रोधादिरुत्पलादितृण-  
 पञ्चमूलमिति समासेन पित्तसंशमनो वर्गः ॥ १४४ ॥

### Group of drugs for alleviation of *pitta*

*Candana, kucandana, hrībera, usīra, mañjisthā, payasyā, vidārikā, śatāvarī, gundrā, śaivālaka, kalhāra, kokanda, utpala, kadalī, mūrvā* etc. and drugs of *kākolyādi, sārivādi, nyagrodhādi, utpalādi* and *trīpa pañca mūla* groups these, in brief, are the alleviators of *pitta*.

कालेयकागस्तिलपर्णीकुष्ठहरिद्राशीतशिवशतपुष्पासर-  
 लरासनाप्रकीर्णेदिकीर्णेड्गुदीसुमनसःकाकादनीलाङ्गल-  
 कीहस्तिकर्णमुंजातकलामज्जकप्रभृतीनि वल्लीकण्टक-  
 पञ्चमूल्यो पिप्पल्यादिमूर्ष्ककादिर्वचादिः  
 सुरतादिरारग्वधादिरिति समासेन इलेष्मसंशमनो  
 वर्गः ॥ १४५ ॥

### Group of drugs for alleviation of *kapha*

*Kāleyaka, agaru, tila parṇī, kuṣṭha, haridrā, śīta, śiva, śata-*

*puṣpā, sarala, rāsnā, prakīryā, udakīryā, iṅgudī, sumanas, kākādanī, lāngalakī, hasti karṇa, muñjātaka, lāmajjaka* etc. and drugs belonging to *valli pañca mūla, kanṭaka pañca mūla, pippalyādi, muskakādi, vacādi, surasādi, āragvadhādi* groups—these, in brief, are the alleviators of *kapha*.

तत्र सर्वाण्यौषधानि व्याधिबलादधिकमौषधमुपयुक्त  
तमुपशम्यव्याधिमन्यमावहन्ति । अग्निबलादधिकमजीर्ण  
चिष्टभ्य वा पच्यते । पुरुषबलादधिकं ग्लानिमूर्छामि-  
दानावहति । तस्मात्समेव विदध्यात् ॥ १४६ ॥'

[सुश्रुतः सूत्र ३६ : ३-१०]

### Proper dosage

If all these drugs are used in excess of the strength of the disease, then after curing the disease, they produce other ailments. If these are used in excess of the digestive power then they, being undigested, cause flatulence. If they are used in excess of the strength of the individual then they cause mental fatigue, fainting and intoxication. Therefore, these should be administered in appropriate dosage.

नवधान्यमाषतिलकुलमाषकुलत्थनिष्पावहरितशाका-  
म्लवणकटुगुडपिण्ठविकृतिवल्लरशुकशाकाजाविका-  
नुपोदकमांसवसानीतोदककृशरापायसदधिदुग्धतक्रमद्य-  
प्रभृतीनि परिहरेत् ॥ १४७ ॥

### Unwholesome food for a patient

Freshly harvested corns, *māṣa, tila, kulmāṣa, kulattha, niṣpāva*, green vegetables, ingredients having sour, saline and pungent tastes, pastries, dried fish, dry vegetables, meat as well as musale fat of goat, sheep and animals inhabiting marshy land and water, cold water, *krśarā, pāyasa, curd, milk, butter milk, alcoholic drinks* etc., should be avoided by a patient.

तक्रान्तो नवधान्यादिर्योऽयं वर्गं चेदात्मतः ॥  
दोषसंजननो ह्येष विज्ञेयः पूयवर्धन  
कुठेरकशिगुसुरससुमुखासुचिभूस्तृणाः

शुक्तं च चुक्रिकं चेति वर्गं हरितकं विदुः ॥ १४६ ॥

Ingredients enumerated above from freshly harvested corns upto butter milk aggravate *dosas* and they cause pus formation. *Kuṭheraka*, *śigru*, *surasā*, *sumukha*, *suci*, *bhūṣṭṛṇa*, *śukta* and *cukrika*—these are called *haritaka*.

अतः सर्वप्राणिनामाहारार्थं वर्गं उपदिश्यते ।

रक्तशालिषष्टिककंगुककुमुदकपाण्डुककर्मदकसुगन्ध-  
ककलमशात्पुटी कुमोदकनीवारकोद्रवोद्दालक-  
श्यामाकनन्दीभुखीवेणुयवाः, एणहरिणमृगकुरञ्ज-  
मातृकाः श्वदंष्ट्राकरालविष्किरहारीततिरलावका-  
कपिजलवर्तीरकाश्च, मुद्गमकुष्ठवर्तुकलायमसूरम-  
ज्ञल्याचणकाढकीसतीनमाषाश्च, चिल्लीवास्तुक-  
निपण्णकजीवन्तीतण्डुलीयकमण्डुकपण्यः, गव्यं घृत  
सैन्धवं दाढिमामलकतंडुलवर्गः [?], ब्रह्माचर्य-  
निर्वातशयनोष्णोदकनिद्रास्वप्नः [?] व्यायामश्चैव  
वर्गं सर्वप्राणिना सामान्यतः पश्यतमः ॥ १५० ॥

### Wholesome food & regimens

(a) *Rakta śāli*, *śaṣṭika*, *kanguka*, *kumudaka*, *pāñduka*, *karamardaka*, *sugandhaka*, *kalama*, *śāttapuṭī*, *kumodaka*, *nīvāra*, *kodrava*, *uddālaka*, *śyāmāka*, *nandīmukhī* *venuyava*, (b) *ena*, *hariṇa*, *mrga*, *kuranga*, *māṭṛkā*, *śvadamṣṭra*, *karāla*, *viṣkira*, *hārīta*, *tittira*, *lāvaka*, *kapiñjala*, *vartiraka*, (c) *mudga*, *makuṣṭha*, *vartula*, *kalāya*, *masūra*, *maṅgalyā*, *canaka*, *āḍdhakī*, *satīna*, *māṣa* (d) *cillī*, *vāstuka*, *niṣanṇaka*, *jīvantī*, *tanḍuliyaka*, *maṇḍūka parṇī*, (e) cow's milk, ghee, rock salt, *dāḍima*, *āmalaka*, (e) celibacy, sleep in a non-airy place, hot water, sleep and exercise—these are, in general, most wholesome for all living creatures.

कृष्णात्रेयः

त्रपुट विद्यमानेषु भ्रमः कोप पतञ्जलेः । [?]

शमी धान्येषु माषान्तमपथ्यत्वं प्रभाषते ॥ १५१ ॥

वातव्याधिप्रशमना शूब्धमाननिकृत्तनाः ।

बृह्या वाजीकरा माषाः स्युरपश्यतमाः कथम् ॥१५२॥

Among the *śamī dhānyas* (grains), *māṣa* is considered to be the most unwholesome. This view is not correct because *māṣa* cures diseases caused by the vitiation of *vāyu*, *śūla* (colic pain) and *ādhmāna* (flatulence). It promotes strength as well as virility. Why should it be treated as unwholesome ?

अवस्थान्तरबाहुल्याद्रोगादीनां व्यवस्थितम् ।

द्रव्यं नेच्छन्ति भिषजद्रष्टरि स्वस्थरक्षणम् ॥१५३॥

द्वयोरन्यतरादाने वदन्ति विषदुरध्योः ।

दुरध्यस्यैकान्ततो हितं विषस्यैकान्ततोऽहितं ॥१५४॥

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स्वस्थरोगिणाम् ।

Diseases have different varieties and stages. Therefore, physicians who aim at preservation of health do not fix a particular drug for a particular ailment. There are however things which are extremely good or extremely bad. For example, milk is always useful whereas poison is always harmful both for healthy persons as well as patients.

## NOTES AND REFERENCES

1. This is the 12th Chapter of *Ayurveda Saukhyam* in Tođarānanda and the opening invocation reads below :—

‘गोपालिकाना करताडनेन कलसनृत्यं प्रचकार बालः ।

सामस्वरो विश्वविनर्तको यस्तनोतु शं टोडरमल्लभूपे ॥’

2. ‘कियदिभरौप्यौषधसंग्रहैर्गणीनिगद्यते’ इति पञ्चमपुस्तके पाठः ।
3. ‘स्यात्सप्तर्त्तिशदमांभिर्गणैर्वैक्षियवातपित्तकफात्’ इति प्रथमपुस्तके पाठः ।
4. ‘भिषजः’ इति द्वितीयपुस्तके पाठः ।
5. ‘भिन्नान् मिश्रान् प्रयोजयेत्’ इति आकरे पाठः ।

32. የቃዕሚነት ይሞላ ማለያን ዓቶ: 1
31. የቃዕሚነት ይሞላ ቅዱሳኑን ዓቶ: 1
30. የቃዕሚነት ይሞላ እንዲከተሉ ዓቶ: 1
29. „የተፈጥረዋለ.....የተፈጥረዋለ“ ይሞላ ቅዱሳኑን ዓቶ: 1
28. የቃዕሚ ይሞላ ቅዱሳኑን ዓቶ: 1
27. የቅርቡ ይሞላ ማለያን ዓቶ: 1
26. ደርሻው የተፈጥሩበት: ይሞላ ቅዱሳኑን ዓቶ: ፳፲፪
25. „የቅርቡ.....የቅርቡ“ ይሞላ እንዲከተሉ ዓቶ: 1
24. ደርሻው የቅርቡ ዓቶ: ፬
23. የቅርቡ ይሞላ ቅዱሳኑን ዓቶ: 1
22. የቅርቡ ይሞላ ቅዱሳኑን ዓቶ: 1
21. የቅርቡ ይሞላ እንዲከተሉ ዓቶ: 1
20. ደርሻው ያስቀል ዓቶ ፩: ፭፻-፭፯
19. ደርሻው ያስቀል: ያስቀል ዓቶ : ፭፻-፭፯
18. ደርሻው ያስቀል: ያስቀል ዓቶ : ፭፻-፭፯
17. ደርሻው ያስቀል: ያስቀል ዓቶ : ፭፻
16. ደርሻው ያስቀል: ያስቀል ዓቶ : ዓ፲, የቅርቡ ዓቶ: ፭፻ ፭፯
15. ደርሻው ያስቀል: ያስቀል ዓቶ : ዓ፲
14. ደርሻው ያስቀል: ያስቀል ዓቶ : ዓ፲-፭፲
13. ደርሻው ያስቀል: ያስቀል ዓቶ : ዓ፲-፭፲
12. የቅርቡ.....የቅርቡ: የቅርቡ እንዲከተሉ ዓቶ: ፭፻
11. ደርሻው ያስቀል: ያስቀል ዓቶ : ፭፻-፭፯
10. የቅርቡ: ይሞላ እንዲከተሉ ዓቶ: 1
9. የቅርቡ: ይሞላ እንዲከተሉ ዓቶ: 1
8. የቅርቡ: ይሞላ እንዲከተሉ ዓቶ: 1
7. የቅርቡ: ይሞላ እንዲከተሉ ዓቶ: 1
6. ያስቀል: ይሞላ እንዲከተሉ ዓቶ: 1

33. This is the end of the 12th chapter in *Ayurveda Saukhyam* of Toḍarānanda and the colophon reads as below :

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानन्दे आयुर्वेदसौख्ये  
गणोद्देशकथनं नाम द्वादशो हर्षः ।

## CHAPTER 31

द्रव्यनामगुणान् ज्ञात्वा भिषजः कर्म कुर्वते ।

<sup>1</sup> तस्मादगदनामानि वक्ष्यन्ते कर्मसिद्धये ॥ १ ॥

Physicians resort to therapeutic measures only after obtaining the knowledge of the names and properties of medicinal substances. Therefore, for successful accomplishment of the treatment of diseases names (synonyms) of therapeutically useful substances are being described

हरीतकी

शिवा हरीतकी पथ्या चेतकी विजया जया ।

<sup>2</sup> प्रपथ्या प्रमथामोघा कायस्था प्राणदामृता ॥ २ ॥

जीवनीया हैमवती पूतनामृतलाभया ।

वयस्था नदि विज्ञेया श्रेयसी रोहिणी तथा ॥ ३ ॥

*Harītakī*

*Sīvā, harītakī, pathyā, cetakī, vijayā, jayā, prapathyā,*

*pramathā, amoghā, kāyasthā, prāṇadā, amṛtā, jīvanīyā, haimavatī, pūtanā, amṛtalā, abhayā, vayasthā, nandi, śreyasī and rohiṇī—these are synonymous.*

### आमलक

धात्रीफलामृतफलामलकं श्रीफलं शिवम् ।

### Āmalaka

*Dhatri phala, amṛta phala, āmalaka, śrī phala and śiva—these are synonymous.*

### विभीतक

विभीतकः कर्षफलो भूतवासः कलिद्रूमः ॥ ४ ॥

वासंतोऽक्षो विद्यजातः सवर्त्तस्तिलपुष्पकः ।

### Vibhītaka

*Vibhītaka, karṣa phala, bhūta vāsa, kali druma, vāsanta, akṣa, vindhya jāta, saṁvarta and tila puspara—these are synonymous.*

### त्रिफला

त्रिफला तत्त्रयेण स्याद्वरा श्रेष्ठा फलोत्तमा ॥५॥

### Triphalā

*Harītakī, āmalaka and vibhītaka are called triphalā, when taken together. Varā, śreṣṭhā and phalottamā—these are the synonyms of triphalā.*

### भूम्यामलकी

भूधात्री वहुपत्रा स्याज्जटा तामलकी शिवा ।<sup>5</sup>

### Bhūmyāmalakī

*Bhū dhātrī, vahu patrā, jaṭā, tāmalakī and śivā—these are the synonyms of bhūmyāmalakī.*

### प्राचीनामलक

प्राचीनामलकं प्राचीनागर रक्तक मतम् ॥ ६ ॥

*Prācīnāmalaka*

*Prācīnāmalaka*, *prācī nāgara* and *raktaka*—these are synonymous.

**वासा**

वासा वृषः सिंहमुखी भिषड्माताटरूषकः ।

शुक्ल हैमवती चैव सिंहास्यो वाजिदंतक. ॥ ७ ॥

*Vāsā*

*Vāsā*, *vṛṣa*, *simha mukhī*, *bhiṣaṇmātā*, *āṭaruṣaka*, *śukla*, *haimavatī*, *simhāsya* and *vāji dantaka*—these are synonymous.

**गुडूची**

गुडूची कुडली छिन्ना वयस्थामृतवल्लरी ।

छिन्नोदभवा छिन्नरुहामृता ज्वरविज्ञाशिनी ॥ ८ ॥

वत्सादनी चंद्रहासा जीवंती चक्रलक्षणा ।

*Guḍūcī*

*Guḍūcī*, *kundalī*, *chinnā*, *vayasthā*, *amṛta vallarī*, *chinnodbhavā*, *chinna ruhā amṛtā*, *jvara vināśinī*, *vatsādanī*, *candra hāsā*, *jīvanti*, *cakra lakṣaṇā*—these are synonymous.

**बिल्ब**

बिल्वः शलादु शेलुषो मालूरश्च सदाफलः ॥ ९ ॥

लक्ष्मीफलो गधगर्भः शांडिल्यः कटकी मतः ।

*Bilva*

*Bilva*, *śalādu*, *śailūṣa*, *mālūra*, *sadā phala*, *lakṣmī phala*, *gandha garbha*, *śāndilya*, *kaṇṭakī*—these are synonymous.

**अरणि**

अग्निमंथो जयः केशी अरणिवैजयंतिका ॥ १० ॥

*Aranī*

*Agni mantha*, *jaya*, *keśī*, *aranī* and *vaijayantikā*—these are synonymous.

### पाटलाकाष्ठपाटला

पाटला कामदूती स्यात् कुम्भिका कालवृत्तिका ।  
 स्थाल्यामोघा मधोर्दूती ताम्रपुष्पांबुवासिनी ।  
 अन्या फलेरुहा श्वेतकु भीका काष्ठपाटला ॥११॥

### *Paṭalā & Kāṣṭhapāṭalā*

*Paṭalā, kāma dūtī, kumbhikā, kālavṛntikā, sthālyā, amoghā, madhordūtī, tāmra puṣpā* and *ambu vāsinī*—these are the synonyms of *pāṭalā*. Another variety of it which is called *kāṣṭhapāṭalā* has two synonyms viz., *phale ruhā* and *śveta kumbhikā*.

### गंभारि

काश्मरी सर्वतोभद्रा श्रीपर्णी कृष्णवृत्तिका ।  
 कभारी काश्मरी हीराकाश्मरी भद्रपर्णिका ॥ १२ ॥

### *Gambhāri*

*Kāsmasi, sarvatobhadrā, śrī parṇī, krṣṇa vṛntikā, kambhārī, kāśmarī, hīrā kāśmarī* and *bhadra parṇikā*—these are synonymous.

### स्योनाक

<sup>6</sup> स्योनाकः पृथुशिवः स्यात् शुकनासः कुटंनटः ।  
<sup>7</sup> भूतवृक्षश्च खट्वांगः दुँटुकः सल्लकोरलुः ।  
 मयूरजंघो शालूकः प्रियंजीवः कटभर. ॥ १३ ॥

### *Syonāka*

*Syonāka, pṛthu śimba, śuka nāsa, kutamnaṭa, bhūta vṛkṣa, khaṭvāṅga, ḍuṇṭuka, sallaka, aralu, mayūra jaṅgha, śāluka priyamjīva* and *kaṭambhaka*—these are synonymous.

### महत्पञ्चमूल

चिल्वादिभि. पचभिरेव यत्स्यात् तत्पञ्चमूलं महदग्निकारिः ॥ १४॥

*Mahat pañca mūla*

*Bilva, arani, pāṭalā, gambhārī* and *śyonāka*—these five drugs, taken together, are known as *mahat pañca mūla*. They are the promoters of digestion and metabolism.

**गोक्षुर**

गोक्षुरस्त्रिकटः कंटफलः स्यात्स्वादुकंटकः ।

गोकंटको भद्रकंटस्त्रिकंटो व्यालदण्टकः ।

श्वदंष्ट्रः स्थलशृङ्गाटः षडगः क्षुरकस्त्रिकः ॥ १५ ॥

*Gokṣura*

*Gokṣura, trikaṭa, kaṇṭa phala, svādu kaṇṭaka, go kaṇṭaka, bhadra kaṇṭa, brikaṇṭa, vyāla daṁstraka, śvadamīstra, sthala śrīṅgāṭa, saḍaṅga, kṣuraka* and *trika*—these are synonymous.

**शालिपर्णी**

शालिपर्णी ध्रुवा सौम्या त्रिपर्णी पीतनी स्थिरा ।

विदारिंधातिगुहा दीर्घमूलांशुमत्यपि ॥ १६ ॥

*Sali parnī*

*Śāli parnī, dhruvā, saumyā, tri parnī, pītanī, sthirā, vidāri-gandhā, ati guhā, dīrgha mūlā* and *amśumati*—these are synonymous.

**पृश्निपर्णी**

पृश्निपर्णी क्रोष्टपुच्छा धावनी कलशी गुहा ।

शृगालविट् वृत्तलता पृथक्पर्णी च पर्णिका ॥ १७ ॥

*Prśni parnī*

*Prśni parnī, kroṣṭu pucchā, dhāvanī, kalaśī, guhā, śṛgāla viṭ, vṛtta latā, prthak parnī* and *parnikā*—these are synonymous.

**बृहत्कटकारी**

बृहती स्थूलभंटाकी विशदा च महोटिका ।

वृंताकी महती सिही कंटकी राष्ट्रनाकुली ॥ १८ ॥

### Bṛhat kāñṭakārī

*Bṛhatī, sthūla bhañṭāki, viśadā, mahoṭikā vṛntākī, mahatī, siṁhī, kāñṭakī and rāṣṭra nākulī*—these are the synonyms of *bṛhat kāñṭakārī*.

### लघुकंटकारी

कटारिका कंटकिनी कंटकारी निदिग्धिका ।

दुःस्पर्शा धावनी क्षुद्रा स्यादव्याघ्री दुःप्रधर्षिणी ॥ १६ ॥

### Laghu kāñṭakārī

*Kantārikā, kāñṭakinī, kāñṭakārī, nidigdhikā, duḥsparśā, dhāvanī, kṣudrā, vyāghrī and duḥpradharṣinī*—these are the synonyms of *laghu kāñṭakārī*.

### इवेत कंटकारी

सितक्षुद्रा चंद्रहास्या लक्ष्मणा क्षेत्रदूतिका<sup>8</sup> ।

### Śveta kāñṭakārī

*Sita kṣudrā, candra hāsyā, lakṣmaṇā and kṣetra dūtikā*—these are the synonyms of *śveta kāñṭakārī*.

### लघुपञ्चमूल

हस्तवास्यं पञ्चमूलं स्यात्पञ्चभिर्गोक्षुरादिभिः ॥ २० ॥

### Laghu pāñca mūla

*Gokṣura, śāli parṇī, prśni parṇī, bṛhat kāñṭakārī and laghu kāñṭakārī*—these five drugs, taken together, are known as *laghu pāñca mūla*.

### दशमूल

एताभ्यां पञ्चमूलाभ्यां दशमूलमुदाहृतम् ।

### Daśamūla

The ten drugs, included in these two groups viz., *mahat*

*pañca mūla* and *laghu pañcamūla*, taken together are called *daśa mūla*.

### ऋद्धि वृद्धि

9  
ऋद्धि सुखं युगं लक्ष्मीः सिद्धिः सर्वजनप्रिया ॥ २१ ॥

### *Rddhi* and *vṛddhi*

Both *Rddhi* and *vṛddhi* (*sukha*) are called *lakṣmī*, *siddhi* and *sarva jana priyā*.

### काकोली

काकोली मधुरा वीरा कायस्था वीरशुक्लिका ।

10  
ध्वांशकोली वायशोली स्वादुमांसी पयस्त्वनी ॥२२॥

### *Kākolī*

*Kākolī*, *madhurā*, *virā*, *kāyasthā*, *vīra śuklikā*, *dhvāṅkṣa kolī*, *vāyaśolī*, *svādu māmsī* and *payasvinī*—these are synonymous.

### क्षीरकाकोली

द्वितीया क्षीरकाकोली शताह्वा क्षीरिणी मता ।

### *Kṣīra kākolī*

The second variety of *kākolī*, which is known as *ksīra kākolī* has two synonyms viz., *śatāhvā* and *ksīriṇī*.

### मेदा

मेदा ज्ञेया शाल्यपर्णी मणिच्छिद्राभयाधरा ॥ २३ ॥

### *Medā*

*Medā*, *śālya parṇī*, *mani chidrā*, *abhayā* and *adharā*—these are synonymous.

### महामेदा

महामेदा वसुच्छिद्रा त्रिदंता देवतामणिः ।

### *Mahāmedā*

*Mahā meda*, *vasu chidrā*, *tri dantā*, *devatā* and *mani*—these

are synonymous.

### जीवक

जीवको मधुरः शृंगी ह्रस्वागः कूच्चर्शीर्षकः ॥२४॥

### Jivaka

*Jivaka, madhura, śṛṅgī, hrasyāṅga* and *kūrcā śīrṣaka*—these are synonymous,

### ऋषभक

ऋषभो धीर इन्द्राक्ष विषाणी दुर्द्वरो वृषः ।

### Rśabha

*Rśabha, dhīra, indrākṣa, viṣāṇī, durdhara* and *vṛṣa*—these are synonymous.

### आष्टवर्ग

आष्टवर्गोष्टभिर्द्वयैरतैः शीतोतिशुक्रलः ॥ २५ ॥

### Aṣṭa varga

*Rddhi, vṛddhi, kākolī, kṣīra kākolī, medā, mahā medā, jīvaka* and *rśabha*—these eight drugs taken together are called *aṣṭa varga*. They are cooling and exceedingly spermatopoetic.

### जीवंती

जीवंती जीवनी जीवा जीवनीया यशस्करी ।

शाकश्चेष्ठा जीवभद्रा मंगल्या जीववर्द्धनी ॥ २६ ॥

### Jivantī

*Jīvantī, jīvanī, jīvā, jīvanīyā, yaśaskarī, śāka śresthā, jīva bhadrā, maṅgalyā* and *jīva vardhīnī*—these are synonymous.

### मधुयष्टी

मधुयष्टी क्लीतनक यष्टीमधु मधूलिका ।

यष्ट्याह्वः मधुकं यष्टीमधुकं जलजं मधु ॥ २७ ॥

*Madhu yaṣṭi*

*Madhu yaṣṭi, klītanaka, yasti madhu, madhūlikā, yaṣṭyāḥva, madhuka, yaṣṭī madhuka, jalaja* and *madhu*—these are synonymous.

**माषपर्णी**

माषपर्णी कृष्णवृत्ता कांबोजी हयपुच्छिका ।

12

मांसमाषा सिंहमुखी स्वादुमाषा महासहा ॥ २८ ॥

*Māṣa parṇī*

*Māṣa parṇī, kr̥ṣṇa vṛntā, kāṁbojī, haya pucchikā, māṁsa-māsā, siṁha mukhī, svādu māṣā* and *mahā sahā*—these are synonymous.

**मुद्गपर्णी**

मुद्गपर्णी शुद्रसहा सूर्यपर्णी कुरंगिनी ।

13

वनजा रंगिणी शिवी सिंही मार्जरिंगंधिका ॥ २६ ॥

*Mudga parṇī*

*Mudga parṇī, kṣudra sahā, sūrya parṇī, kuraṅginī, vanajā, raṅginī, śimbī, siṁhī* and *mārjāra gandhikā*—these are synonymous.

**जीवनीयगण**

जीवंती सूप्यपर्णीयुक् काकोल्यौ जीवकर्षभौ ।

मेदे यष्टीति मधुरो जीवनीयगणो गुरुः ॥ ३० ॥

*Jīvanīya gana*

*Jīvantī, māṣa parṇī, mudga parṇī, kākolī, kṣīra kākolī, jīvaka, r̥ṣabhabha, medā, mahā medā* and *yaṣṭi madhu*—taken together, they are called *madhura gaṇa* (group of drugs having sweet taste) or *jīvanīya gaṇa* (group of drugs promoting vitality). They are heavy (*guru*).

## एरण्ड

एरंडो दीर्घदंडः स्यात् वरुणो वर्द्धमानकः ।

चित्रः पंचागुलो व्याघ्रपुच्छो गंधवर्वहस्तकः ॥ ३१ ॥

## Eanda

*Eraṇḍa, dīrgha danda, varuṇa, vardhamānaka, citra, pañcāṅgula, vyāghra puccha and gandharva hastaka*—these are synonymous.

## रक्त एरंड

रक्तदंडो हस्तिकर्णो व्याघ्रो व्याघ्रतरो रुबुः ।

उत्तानपत्रो <sup>14</sup> दुर्वर्तिः आमवैरी <sup>15</sup> वंचचुलः ॥ ३२ ॥

## Rakta eraṇḍa

*Rakta danda, hasti karṇa, vyāghra, vyāghratara, rubu, uttāna patra, durvāta, āma vairī and vacamcula*—these are the synonyms of the red variety of *eraṇḍa*.

## सारिवायुग्म

सारिवा शारदास्फोता गोपकन्या प्रतानिका ।

गोपांगना गोपवल्ली लताह्वा काष्ठसारिवा ।

सारिवान्या कृष्णमूला भद्रचदनसारिवा ॥ ३३ ॥

## Two varieties of Sārivā

*Sārivā, śūradā, āsphotā, gopa kanyā, pratānikā, gopāṅganā, gopa vallī, latāhvā and kāṣṭha sārivā*—these are the synonyms of *sārivā*.

There is another variety of *sārivā* whose synonyms are *kṛṣṇa mūlā, bhadra candana* and *sārivā*.

## यवासा

यासो मरुदभवान्तंता दीर्घमूलो यवासकः ।

वालपत्रः समुद्रातो दूरमूलोऽतिकंटकः ॥ ३४ ॥

धन्वयासस्ताप्रमूली दुःस्पर्शा स्यादुरालभा ।

दुरालंभा यासकश्च कछुरा धन्वयासकः ॥ ३५ ॥

### *Yavāsā*

*Yāsa, marudbhavā, anantā, dīrgha mūla, yavāsaka, vāla patra, samudrānta, dūra mūla, ati kanṭaka, dhanva yāsa, tāmra-mūlī, duḥsparśā, durālabhā, durālambhā, yāsaka, kacchurā and dhanva yāsaka*—these are synonymous.

### महामुङ्डी

महामुङ्डी लोभनीया छिन्नग्रन्थिनिका स्मृता ।

भूतवृक्षः<sup>16</sup> कुलहलो<sup>17</sup> लंबु शालूककंटकः ।

कदंबपुष्पी मुङ्डी च गुणैः भुमिकदंबकः ॥ ३६ ॥

### *Mahā muṇḍī*

*Mahā muṇḍī, lobhaniyā, chinna granthinikā, bhūta vṛkṣa, kulahala, lambu, śaluka kanṭaka, kadamba puṣpi, mundī and bhūmi kadambaka*—these are synonymous.

### अपामार्ग

अपामार्गस्तु शिखरी किणिही खरमंजरी ।

अधःशल्यः शैखरिकः प्रत्यक्पुष्पी मयूरकः ॥ ३७ ॥

### *Apāmārga*

*Apāmārga, śikharī, kiṇihī, khara mañjarī, adhah śalya, śaikharika, pratyak puṣpi and mayūraka*—these are synonymous.

### रक्तापामार्ग

अन्यो रक्तो रक्तफलो वसिरः<sup>18</sup> कपिपिप्पली ।

### *Rakta apāmārga*

*Rakta phala, vasira and kapi pippalī*—these are the synonyms of red variety of *apāmārga*,

### कंपिल्लक

कंपिलो रेचनो रक्तश्चूर्णको व्रणशोधनः ।

रोहीतो रक्तशमनो रेची रंजनको मतः ॥ ३८ ॥

<sup>19</sup>

### Kampillaka

*Kampila, recana, rakta cūrṇaka, vrāṇa śodhana, rohita, rakta śamana, recī and rañjanaka*—these are the synonyms of *kampillaka*.

### दंती

दंती घुणप्रिया नागदंती शीघ्रमुकूलकः ।

उपचित्रा निकुंभ स्याद्विशल्योदुंबरच्छदा ॥ ३६ ॥

आखुकर्णी वृष्टरंडा द्रवंती संवरी मता ।

<sup>20</sup>

मूषिकाह्वा सुतश्चेणी प्रत्यक्ष्चेणी कफंजिका ॥४०॥

### Dantī

*Dantī, ghuna priyā, nāga dantī, śighra mukūlaka, upacitrā, nikumbha, viśalyā, udumbara cchadā, ākhu karnī, vṛṣā, eranḍā, dravantī, samvarī, muṣikāhvā, sutā śreṇī, pratyak śreṇī and kaphañjikā*—these are synonymous.

### जयपाल

जयपालो दंतिबीजं ख्यात तर्ज्ज्ञचिणीफलं ।

### Jayapāla

*Jayapāla, danti bija and ciñciṇī phala*—these are synonymous.

### श्वेतनिशोथ

त्रिवृत्कुंभोऽरुणा अस्त्रा भंडी कूटरवाहिनी ।

सर्वानुभूतिस्त्रिवृता त्रिपुटा सरलासिता ॥ ४१ ॥

<sup>21</sup>

<sup>22</sup>

### Śveta niśotha

*Trivṛt, kumbha, aruṇā, tryasrā, bhandī, kuṭara vāhini,*

*sarvānubhuti, trivṛtā, tripuṭā, saralā* and *sitā*—these are the synonyms of the white variety of *trivṛt*.

### स्यामनिशोथ

त्रिवृत्काला कालमेषी कालपण्यर्द्धचंद्रिका ।

सुषेणा स्यान्मालविका मसूरा विदला मता ॥ ४२ ॥

### Śyāma niśotha

*Trivṛt, kälā, kāla meṣī, kāla parṇī, ardha candrikā, suṣenā, mālavikā, masūrā* and *vidalā*—these are the synonyms of black variety of *trivṛt*.

### इन्द्रवारुणी द्वय

इन्द्रवारुण्यथै द्राह्मा <sup>23</sup> वृषभाक्षी <sup>24</sup> गवादनी ।

इन्द्रैर्वर्चि क्षुद्रफला विशालैद्री विषादिनी <sup>25</sup> ॥ ४३ ॥

अन्येन्द्रवारुणी चित्रफला चित्रा महाफला ।

आत्मरक्षा नागदती त्रपुसी गजचिभिटा ॥ ४४ ॥

### Indra vāruṇī — two varieties

*Indra vārunī, indrāhvā, vr̥śabhbhāksī, gavādanī, indrairvāru, kṣudra phalā, viśālā, aindrī* and *visādanī*—these are the synonyms of *indra vārunī*.

There is another variety of *indra vāruṇī* whose synonyms are *citra phalā, citrā, mahā phalā, ātma rakṣā, nāga dantī, trapusī* and *gaja cirbhīṭā*.

### आरग्वध

आरग्वधो राजवृक्षः शम्पाकः कृतमालकः ।

व्याधिघातः कर्णिकारः प्रग्रहश्चतुरगुलः ।

आरोग्यशिक्षी स्वर्णद्रुः कर्णी दीर्घफलो मतः <sup>26</sup> ॥ ४५ ॥

### Āragvadha

*Āragvadha, rājavṛkṣa, sampāka, kṛta mālaka, vyādhī ghāta,*

*karṇikāra, pragraha, caturaṅgula, ārogya śimbi, svarṇadru, karṇī* and *dīrgha phala*—these are synonymous.

### नीलिनी

नीलिनी नीलिका ग्राम्या श्रीफला भारवाहिनी ।

रंजनी कालिका मेला तुनी तुथा विशोधनी ॥४६॥

### *Nīlinī*

*Nīlinī, nīlīkā, grāmyā, śrī phalā, bhāra vāhinī, rāñjanī, kālikā, melā, tunī, tutthā and viśodhanī*—these are synonymous.

### कटुकी

कटुका रोहिणी तिक्ता चक्रांगी कटुरोहिणी ।

मत्स्यपित्ता कांडरुहा वज्ञभद्रा द्विजांगिका ॥ ४७ ॥

### *Kaṭukī*

*Kaṭukā, rohīnī, tikta, cakrāngī, kaṭurohīnī, matsya pittā, kānda ruhā, vr̥ṣṇa bhadrā and dvijāngikā*—these are synonymous.

### अंकोल

अंकोलकस्ताम्रफलः पीतसारो निकोचकः ।

गुप्तस्नेहो विरेचीस्याद्भूसिता दीर्घकीलकः ॥ ४८ ॥

### *Ankola*

*Ankolaka, tāmra phala, pīta sāra, nikocaka, gupta sneha, virecī, bhūsītā, dīrgha kīlaka*—these are synonymous.

### सेहुंड

सेहुंडो वज्रतुंडस्तु गंडीरो वज्रतुंडकः ।

स्नुही सामंतदुग्धासिपत्रा वज्री महातरुः ॥ ४९ ॥

### *Sehunda*

*Sehunda, vajra tunda, gandīra, vajra tundaka, snuhī, sāmanta dugdhā, asi patrā, vajrī and mahā taru*--these are synonymous.

## निंब

निंबो नियमनो नेतारिष्टः स्यात्पारिभद्रकः ।

<sup>27</sup>

सुतिक्तः सर्वतोभद्रः पिचुमर्दः प्रभद्रकः ॥ ५० ॥

## Nimba

*Nimba, niyamana, netā, arīṣṭa, pāribhadraka, sutikta, sarvatobhadra, picu marda* and *prabhadraka*—these are synonymous.

## महानिंब

महानिंबो निंबरकः कार्मुको विषमुष्ठिकः ।

रम्यको गिरिकोद्रे को क्षीरः स्यात्केशमुष्ठिकः ॥५१॥

## Mahā nimba

*Mahā nimba, nimbaraka, kārmuka, viṣa muṣṭika, ramyaka, girika, udreka, kṣīra* and *keśa muṣṭika*—these are synonymous.

## किराततिक्त

किराततिक्तः कैगातो भूनिंब. रामसेनकः ।

किरातकोन्यो नैपालो नारीतिक्तो ज्वरांतकः ।

कांडतिक्तोर्धवंतिक्तः स्यान्निद्रारिः सन्निपातहा ॥५२॥

## Kirāta tikta

*Kirāta tikta, kairāta, bhūnimiba* and *rāmasenaka*—these are the synonyms of *kirāta tikta*.

There is another variety of *kirāta tikta* whose synonyms are *naipāla*, *nārī tikta*, *jvarāntaka*, *kāñḍa tikta*, *urdhva tikta*, *nindrāri* and *sannipātahā*.

## कुटज

कुटजो मल्लिकापुष्पः कर्लिगो गिरिमल्लिका ।

वत्सकः कुटजः कोटीवृक्षकः शक्खरुहः ॥ ५३ ॥

**Kuṭaja**

*Kutaja, mallikā puspa, kaliṅga, giri mallikā, vatsaka, koṭī vrkṣaka and śakra bhūruha*—these are synonymous.

**इन्द्रयव**

ऐन्द्रयवस्तस्य फलं कार्लिगः कौटजो मतः ।

शक्राह्वः पुरुहुतश्च प्रोक्तो भद्रयवस्तथा ॥ ५४ ॥

**Indra yava**

The fruit of *kuṭaja* is called *indra yava*. Its synonyms are *kāliṅga*, *kauṭaja*, *śakrāhva*, *puruḥuta* and *bhadra yava*.

**मदनफल**

मदनः छर्द्दनः पिडी राठः पिडीतकः फलम् ।

करहाटश्च तगरः शल्यको विषपुष्पकः ॥ ५५ ॥

**Madana phala**

*Madana, chardana, piṇḍī, rāṭha, piṇḍītaka phala, karahāṭa, tagara, śalyaka and viṣa puṣpaka*—these are synonymous.

**कंकुष्ठ**

कंकुष्ठकं काककुष्ठं रेचनं रंगनायकम् ।

शोभनं शुलकं<sup>30</sup> रासं<sup>31</sup> वरांगं किनुबालकम् ॥ ५६ ॥

**Kāmkuṣṭha**

*Kāmkuṣṭhaka, kāka kuṣṭha, recana, raṅga nāyaka, śobhana, culaka, rāsa, varāṅga and kiṁnubālaka*—these are synonymous.

**स्वर्णक्षीरी**

हेमाह्वा कनकक्षीरी हेमदुरधा हिमावती ।

क्षीरिनी कांचनक्षीरी कटुपर्णी च कर्षिणी ॥ ५७ ॥

**Svarṇakṣīrī**

*Hemahvā, kanaka kṣīrī, hema dugdhā, himāvatī, kṣīrinī, kāñcana kṣīrī, kaṭu parṇī and karṣīṇī*—these are synonymous.

### सातला

32

सातला विमला सारी सप्तला वहुफेनिका ।  
 33  
 चर्मसाह्वा चर्मकसा फेना दीप्ता च नालिका ॥५८॥

### *Sātalā*

*Sātalā, vimalā, sārī, saptalā, vahu phenikā, carmasāhvā, carma kasā, phenā, diptā* and *nālīka*—these are synonymous.

### अश्मंतो

अश्मंतो मालुकापत्रो युग्मपत्रोऽम्लपत्रकः ।  
 इलक्षणत्वगश्मयोनिः स्यात्कुशली पापनाशनः ॥५६॥

### *Aśmanta*

*Aśmanta, mālukā patra, yugma patra, amla patraka, ślakṣṇa tvak, aśma yoni, kuśalī* and *pāpa nāśana*—these are synonymous.

### कांचनार

कांचनारः काचनकः पाकारी रक्तपुष्पकः ।  
 कोविदारोऽस्यभेदः स्यात्कुद्दालः कुड्डली कुली ।  
 34  
 आस्फोटोद्यलकः स्वल्पः केशरी श्रीमरी हितः ॥६०॥

### *Kāñcanāra*

*Kāñcanāra, kāñcanaka, pākārī* and *rakta puspara*—these are the synonyms of *kāñcanāra*. A variety of this plant is called *kovidāra*. Its synonyms are *kuddāla*, *kundalī*, *kulī*, *āsphota*, *udyalaka*, *svalpa*, *keśarī*, *śrimarī* and *hita*.

### निर्गुण्डी

निर्गुण्डी श्वेतकुसुमः सिदुकः सिदुवारकः ।  
 35

### *Nirgundi*

*Nirgundi, śveta kusuma, sinduka* and *sindu vāraka*—these are synonymous.

### सेफालिका

36

भूतकेश्यपरो नीलसिंदुको नीलपुष्पकः ।

शेफालिका शीतभीरु धनको नीलमंजरी ॥ ६१ ॥

### *Sephālikā*

The blue variety of *nirguṇḍī* is called *bhūta keśī*, *nīla sinduka*, *nīla puspaka*, *śephālikā*, *sīta bhīru*, *dhanaka* and *nīla mañjari*.

### मेषशृंगी

मेषशृंगी मेषवल्ली सर्पदंष्ट्राजशृंगिका ।

अन्या च दक्षिणावर्ति वृश्चिकाली विषाणिका ॥ ६२ ॥

### *Meṣa śṛṅgī*

*Meṣa śṛṅgī*, *meṣa vallī*, *sarpa daṁśtrā* and *aja śṛṅgikā*—these are the synonyms of *meṣa śṛṅgī*. There is another variety of it whose synonyms are *dakṣināvarti*, *vṛścikālī* and *viṣāṇikā*.

### श्वेतपुनर्नवा

पुनर्नवा श्वेतमूला पृथ्वीको दीर्घपत्रकः ।

विशाखो दीर्घवर्षाभूः पुनर्भूमर्मडलच्छदः ॥ ६३ ॥

### *Sveta punarnavā*

*Punarnavā*, *sveta mūlā*, *pr̥thvīka*, *dīrgha patraka*, *viśākha*, *dīrgha varṣābhū*, *punarbhū* and *maṇḍala chada*—these are synonymous.

### रक्त पुनर्नवा

पुनर्नवाऽपरारक्ता रक्तपुष्पः कठील्लकः ।

### *Rakta punarnavā*

Synonyms of the red variety of *punarnavā* are *rakta puṣpa* and *kaṭhīllaka*.

### क्षुद्रवर्षाभूः

कूरकः क्षुद्रवर्षाभूः वर्षकेतुः शिवाटिका ॥ ६४ ॥

### Kṣudra varṣābhū

*Kruraka, kṣudra varṣā bhū, varṣa ketu and sīvāṭikā*—these are the synonyms of the small variety of *punarnavā*.

### रासना

रासना रस्या युक्तरसा रसना गंधनाकुली ।

सुगन्धमूलातिरसा श्रेयसी सुवहा रसा ॥ ६५ ॥

### Rāsnā

*Rāsnā, rasyā, yukta rasā, rasanā, gandha nākulī, sugandha mūlā, atirasā, śreyasi, suvahā and rasā*—these are synonymous.

### अश्वगन्धा

अश्वगन्धा तुरङ्गाद्वा गोकणशिवावरोहकः ।

वराहकर्णी वरदा बल्या वाजीकरी वृषा ॥ ६६ ॥

### Aśva gandhā

*Aśva gandhā, turaṅgāhvā, gokarṇā, aśvāvarohaka, varāha karṇī, varadā, balyā, vājikarī and vṛṣā*—these are synonymous.

### प्रसारणी

प्रसारणी राजबला चारुपर्णी प्रतानिका ।

सरणी सारणी भद्रपर्णी सुप्रसरा सरा ॥ ६७ ॥

### Prasāraṇī

*Prasāraṇī, rāja balā, cāru paṇī, pratānikā; saraṇī, sāraṇī, bhadra parṇī, suprasarā and sarā*—these are synonymous.

### शतावरी

शतावरी भीरुपत्री द्वीपिकाघरकंटकी ।

नारायणी शतपदी शताद्वा वहुपुत्रिका ॥ ६८ ॥

### *Satāvari*

. *Satāvari, bhīru patri, dvipikā, adhara kantakī, nārāyanī, śata padī, śatāhvā* and *vahu pūtrikā*—these are synonymous.

### महाशतावरी

शतावर्यश्चकठोन्या पीवरी दीवरी वरी ।

अभीरुवंहुपुत्रा च महापुरुषदतिका ।

सहस्रबीर्या केशी स्यात्तूगिनी सूक्ष्मपत्रिका ॥६६॥

### *Mahā satāvari*

*Pīvari, dīvari, vari, abhīru, vahu putrā, mahā puruṣa dantikā, sahasra vīryā, keśī, tūṅginī and sūkṣma patrikā*—these are the synonyms of *mahā satāvari* (bigger variety of *satāvari*).

### बला

बला वाट्यालकः शीतपाकी पाद्योदनाह्वयः ।

भद्रौदनी सभंगा स्यात्समासा खरयष्टिका ॥ ७० ॥

### *Balā*

*Balā, vāṭyālaka, śīta pākī, pādyodana, bhadraudanī, sabhaṅgā, samāṁsā and khara yaṣṭikā*—these are synonymous.

### महाबला

महाबला वीरपुष्पा सहदेवा वृहद्वला ।

वाट्यायनी देवसहा वाट्यास्यात्पीतपुष्पकः ॥ ७१ ॥

### *Mahā balā*

*Mahā balā, vīra puṣpā, sahadēvā, bṛhadbalā, vāṭyāyanī, deva sahā, vāṭyā and pīta puṣpaka*—these are synonymous.

### अतिबला

वलिकातिबला भारद्वाजी स्याद्वक्षगंधिनी ।

गांगेरुकी नागबला विश्वदेवा गवेधुका ॥ ७२ ॥

*Ati balā*

*Vālikā, ati balā, bhāradvājī, vṛkṣa gandhinī, gāṅgerukī, nāga balā, viśva devā* and *gavedhukā*—these are synonymous.

## तेजवती

तेजस्विनी तेजवती तेजन्यश्च कवलकला ।  
महौजसी पारिजाता शीता तेजातितेजिनी ॥ ७३ ॥

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*Tejavatī*

*Tejasvinī, tejavatī, tejanya, kavalkalā, mahaujasī, pārijātā, sītā, tejā* and *ati tejini*—these are synonymous.

## ज्योतिष्मति

ज्योतिष्मती वह्निरुचिः कंगुणी कटुभी तथा ।

*Jyotismati*

*Jyotiṣmati, vahni ruci, kaṅguṇī* and *kaṭubhī*—these are synonymous.

## देवदारु

देवदारु सुराह्वा स्यादभ्रदारुः सुरद्रुमः ।  
भ्रद्रकाष्ठं स्नेहवृक्षः किलिम शक्रदारु च ॥ ७४ ॥

*Deva dāru*

*Deva dāru, surāhvā, bhadra dāru, sura druma, bhadra kāṣṭha, sneha vṛkṣa, kilima* and *śakra dāru*—these are synonymous.

## सरल

सरलो नंदनश्चोत्रानमेरुदीपवृक्षकः ।  
पूतिदारुः पूतिवृक्षो महादीर्घः कीलद्रुमः ॥ ७५ ॥

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*Sarala*

*Sarala, nandana, cītrā, nameru, dīpa vṛkṣaka, pūti dāru, pūti vṛkṣa, mahā dīrgha* and *kīla druma*—these are synonymous.

## पुष्कर मूल

पौष्कराह्वं पद्मपत्रं पौष्करं पौष्करांघ्रिका ।

काश्मीरं पुष्करजटा मूलं वीरं सुगंधिकम् ॥ ७६ ॥

*Puṣkara mūla*

*Pauṣkarāhvva, padma patra, pauṣkara, pauṣkarāṅghrikā, kāśmīra, puṣkara jaṭā, mūla, vīra and sugandhika*—these are synonymous.

**कृष्ण**

कृष्णं रोगाद्वयं वाप्यं कौवेरं पारिभद्रकम् ।

पारिहार्यं पारिभाव्यमुत्पल हरिभद्रकम् ॥ ७७ ॥

*Kuṣṭha*

*Kuṣṭha, rogāhvaya, vāpya, kauvera, pāribhadraka, pārihārya, pāribhāvya, utpala and hari bhadraka*—these are synonymous.

**कर्कटशृंगी**

शृंगी कुलिरशृंगी स्याद्वक्रा कर्कटशृंगिका ।

कर्कटाख्या महाघोरा शृंगीनाम्नी नतांगयपि ॥ ७८ ॥

*Karkaṭa śṛṅgī*

*Śṛṅgī, kulira śṛṅgī, vakrā, karkaṭa śṛṅgikā, karkaṭākhyā, mahā ghorā, śṛṅgīnamnī and natāṅgī*—these are synonymous.

**रोहिषतृण**

भूतं रोहिषकं भूतीभूतीकं सरलं तृणम् ।

स्लामकं युगलं पौरं व्यामकं देवगंधकम् ॥ ७९ ॥

*Rohiṣa trna*

*Bhūta, rohiṣaka, bhūtī, bhūtīka, sarala, trṇa, śyāmaka, yugala, paura, vyāmaka and deva gandhaka*—these are synonymous.

**कट्टफल**

कट्टफलं कुमुदा कुंभी श्रीपर्णी सोमपादपः ।  
<sup>42</sup>

सोमवल्को महाकुंभी भद्रा भद्रवती शिवा ॥ ८० ॥  
<sup>43</sup>

### Katphala

*Katphala, kumudā, kumbhī, śrīparṇī, soma pādapa, soma-valka, mahā kumbhī, bhadrā, bhadravatī and śivā*—these are synonymous.

### भार्गी

४४  
भार्गी भृगुभवा वासा काशच्चनी भार्गपर्वणी ।

४५  
खरशाकं शुक्रमाता फंजी ब्राह्मणयष्टिका ॥ ८१ ॥

### Bhārgī

*Bhārgī, bhṛgu bhavā, vāsā, kāśaghni, bhārga parvanī, kharaśaka, śukra mātā, phāñjī and brāhmaṇa yaṣṭikā*—these are synonymous.

### पाषाणभेद

पाषाणभेदः पाषाणोऽश्मरीभेदोश्मभेदकः ।

शिलाभेदो दृषद्भेदो नगभिन्नगभेदनः ॥ ८२ ॥

### Pāṣāṇa bheda

*Pāṣāṇa bheda, paṣāṇa, aśmarī bheda, aśma bhedaka, śilā bheda, dṛṣad bhedu, naga bhid and naga bhedana*—these are synonymous.

### मुस्ता

मुस्तं वारिधरो मुस्ता मेघाख्यः कुरुर्विदकः ।

वराहोऽव्यो घनो भद्रमुस्तं राजकसेरुकः ।  
<sup>४६</sup>

पिण्डमुस्तं विपद्धवंसी नागरोन्य प्रकीर्तिः ॥ ८३ ॥

### Mustā

*Mustā, vāri dhara, mustā, meghākhyā, kui u vindaka, varāha, avya, ghana, bhadra musta, rāja kaseruka, piṇḍa musta, viṣa dhvamīśī*.—these are the synonyms of *mustā*. Another variety of it is called *nāgara*.

### धातकी

धातकी कुंजरी सिन्धुपुष्पा प्रमोदिनी मता ।

पार्वतीया ताम्रपुष्पी सुराख्या मद्यवासिनी ॥ ८४ ॥

*Dhātakī*

*Dhātakī, kuñjarī, sindhu puṣpā, pramodinī, pārvatīyā, tāmra puṣpī, surākhyā* and *madya vāsinī*—these are synonymous.

**विदारीकंद**

विदारिका वृक्षवल्ली वृक्षकं दाविडालिका <sup>47</sup> ।

श्रुंगालिका कंदवल्ली स्वादुकं पापनाशकः ॥ ८५ ॥

अन्या शुक्ला क्षीरशुक्ला क्षीरवल्ली परस्तिवनी ।

इक्षुवल्ली महाश्वेता क्षीरगंधेक्षुगंधिका ॥ ८६ ॥

*Vidārī kanda*

*Vidārikā, vṛkṣa vallī, vṛkṣaka, dāvīdālikā, śrgālikā, kaṇḍa vallī, svāduka, pāpa nāśaka*—these are the synonyms of *vidāri-kanda*. It has another variety whose synonyms are *śuklā, kṣīra suklā, kṣīra vallī, payasvinī, ikṣu vallī, mahā śvetā, kṣīra gandhā* and *ikṣu gandhikā*.

**मायिका**

मायिका <sup>48</sup> वालिका <sup>49</sup> दष्टा <sup>50</sup> शचीदंत <sup>51</sup> सठंविका ।

अंबष्ठकी सूचिमुखी कषाया शाकटमुखम् ॥ ८७ ॥

*Māyikā*

*Māyikā, vālikā, duṣṭā, śacī danta, saṭhamīvikā, arīvaṣṭhakī, sūcī mukhī, kasāyā* and *śākaṭa mukha*—these are synonymous.

**वाराही कद**

वाराही माधवी गृष्टिः शौकरी वनमालिका ।

तस्याः कदः कटिक्रोडनाम सवरनामकः ॥ ८ - ॥

*Vārāhī kanda*

*Vārāhī, mādhavī, gr̥ṣṭi, śaukarī* and *vana mālikā*—these are the synonyms of the plant *vārāhī kanda*.

Its root (tuber) is called *kaṭi kroḍa* and *samvara*.

### पाठा

पाठांवष्ठा वृहत्तिका प्राचीनांवष्ठकी रसा ।

वरतिका पापचेली श्रेयसी विद्धकर्णिका ॥ ५६ ॥

### Pāṭhā

*Pāṭhā, arṇvaśṭhā, vr̥hattikītā, prācīnāmbaṣṭhakī, rasā, vara tiktā, pāpa celī, śreyasī and viddha karṇikā*—these are synonymous.

### मूर्वा

मूर्वा देवी मधुरसा देवश्रेणी मधुस्रवा।

स्त्रिगधपर्णी पृथक्‌पर्णी मोरटा पीलुपर्णिका ॥ ६० ॥

### Mūrvā

*Mūrvā, devī, madhu rasā, deva śreṇī, madhu sravā, snigdha parṇī, pṛthak parṇī, moraṭā and pīlu parṇikā*—these are synonymous.

### मंजिष्ठा

मंजिष्ठा विजयरक्ता रक्तांगी कालमेषिका ।

रक्तयष्टिस्ताम्रवल्ली समंगा वस्त्रभूषणा ।

मंजुला विकसा भंडी छविका ज्वरनाशिनी ॥ ६१ ॥

### Mañjisṭhā

*Mañjisṭhā, vijaya raktā, raktāṅgī, kāla meṣikā, rakta yaṣṭī, tāmra vallī, samaṅgā, vastra bhūṣaṇā, mañjulā, vikasā, bhanḍī, chadmikā and jvara nāśinī*—these are synonymous.

### हरिद्रा

हरिद्रा<sup>52</sup> रंजनी<sup>53</sup> गोरी रजनी वरवर्णिनी ।

पिङ्गी पीता वर्णवती निशा वर्णविनाशिनी ॥ ६२ ॥

*Haridrā*

*Haridrā, rañjanī, gaurī, rajañī, vara varṇinī, pindī, pūtā, varṇa vatī, niśā and varṇa vināśinī—these are synonymous.*

**दारुहरिद्रा**

दार्वी दारुहरिद्रान्या पीतदारु पचंपचा ।

कटंकटेरी पीतद्रुः स्वणोवणी कटंकटिः ॥ ६३ ॥

*Daru haridrā*

Another variety of *haridrā* is called *dāru haridrā* and its synonyms are *dārvī, pīta dāru, pacampacā, kaṭaṅkaṭerī, pītadru, svarṇa varṇā* and *kaṭaṅkaṭi*.

**चक्रमर्द**

प्रपुन्नाटस्त्वेडगजश्चक्रमर्दः प्रपुन्नटः ।

दद्रुच्छो मर्दको मेषकुसुमः कुष्ठकृत्तनः ॥ ६४ ॥

*Cakra marda*

*Prapunnaṭa, edagaja, cakra marda, prapunnaṭa, dadrughaṇa, mardaka, meṣa kusuma and kuṣṭha kṛntana—these are synonymous.*

**वाकुची**

वाकुची चंद्रिका सोमवल्ली पूतीफलांबरा ।

सोमराजी कृष्णफलावल्गुजः कालमेषिका ॥ ६५ ॥

*Vākuci*

*Vākuci, candrikā, soma vallī, pūtī phalā, ambarā, somarājī, kṛṣṇa phalā, avalguja and kāla meṣikā—these are synonymous.*

**भूंगराज**

भूंगराजो भेकराजो मार्कर्वः केशरंजनः ।

<sup>54</sup> अंगारको भूंगराजो भृंगाह्वः सूर्यवल्लभः ॥ ६६ ॥

*Bhṛṅga rāja*

*Bhṛṅga rāja, bheka rāja, mārkava, keśa reñjana, aṅgāraka, bhṛṅgāhva* and *sūrya vallabha*—these are synonymous.

## पर्षट

पर्षेटः कवचो रेणुः पित्रहा यवकटकः ।  
<sup>55</sup>

वरतिक्तः पर्षटकः स्पृष्टीकश्चर्मकंटकः ॥ ६७ ॥  
<sup>56</sup>

*Parpaṭa*

*Parpaṭa, kavaca, reṇu, pitrahā, yava kaṇṭaka, vara tikta, parpaṭaka, sprṣṭīka* and *carma kaṇṭaka*—these are synonymous.

## शणपुष्पी

शणपुष्पी माल्यपुष्पी धावनी सणवंटिका ।  
<sup>57</sup>

वृहत्पुष्पी स्वल्पघंटा घंटाशब्दोरुपुष्पिका ॥ ६८ ॥

*Śana puṣpi*

*Śana puṣpi, mālīya puṣpi, dhāvanī, saṇa ghaṇṭikā, vṛhat puṣpi, svalpa ghaṇṭā, ghaṇṭā śabda* and *uru puṣpikā*—these are synonymous.

## त्रायमाणा

त्रायमाणा सुहृत्त्राणा त्रायती गिरीशानुजा ।

बलभद्रा कृतत्राणा वार्षिकं त्रायमानकम् ॥ ६९ ॥

*Trāya māṇā*

*Trāya māṇā, suhṛt trāṇā, trāyanī, girī śānujā, bala bhadrā, kṛta trāṇā, vārṣika* and *trāya mānaka*—these are synonymous.

## महाजालिनी

महाजालिनीका चर्मरंगा स्यात्पीतकलिका ।

आवर्त्तकी तिंदुकिनी विभांड रिक्तपुष्पिका ॥ १०० ॥  
<sup>58</sup>

*Mahā jālinī*

*Mahā jālinīkā, carma raṅgā, pīta kalikā, avarttakī, tindu-*

*kinī, vibhāṅda* and *rikta puśpikā*—these are synonymous.

### अतिविषा

अतिविषा शुक्लकंदा. विषा प्रतिविषाऽपरा ।

श्यामकदा सिताशृङ्गी भंगुरोपविषाणिका ॥ १०१ ॥

### Ati viṣā

*Ati viṣā, śukla kandā, viṣā* and *prati viṣā*—these are synonyms of *ativiṣā*.

There is another variety of it whose synonyms are *śyāma kandā, sitā śṛṅgī, bhaṅgurā* and *upa viṣāṇikā*.

### काकमाची

काकमाची ध्वाक्षमाची कामबीज घनेफला ।

रसायनवरा सर्वतित्त्वा स्यात्काकिनी कटुः ॥ १०२ ॥

### Kākamācī

*Kākamācī, dhvāṅkṣa mācī, kāma bija, ghane phalā, rasāyana varā, sarva tiktā, kākīnī* and *kaṭu*—these are synonymous.

### काकजंघा

काकजंघा नदीकांता काकतित्त्वा सुलोमशा ।

<sup>59</sup>

पारावतपदी काका मदध्माकमर्मणी तथा ॥ १०३ ॥

<sup>60</sup>

### Kāka jaṅghā

*Kāka jaṅghā, nadī kāntā, kākatiktā, sulomaśā, pārāvata padī, kākā* and *madadhmā-karmaṇī*—these are synonymous.

### लोध्र

लोध्रस्तिरीटः कानीनस्तिल्वकः संतरोद्भवः ।

<sup>61</sup>

अन्यो घनस्त्वकसारश्चेत्रोलोध्राक्षिभेषजम् ॥ १०४ ॥

**Lodhra**

*Lodhra, tiriṭa, kānīna, tilvaka and santarodbhava*—these are the synonyms of *lodhra*.

It has another variety whose synonyms are *ghana tvaksāra* and *akṣi bheṣaja*.

**वृद्धारु**

वृद्धारुम्हाश्यामा जांगलो जीर्णवालुकः ।

अंतःकोटपुष्पी स्यादावेगी छागलो अषि ॥ १०५ ॥

**Vṛddha dāru**

*Vṛddha dāru, mahā śyāmā, jāngala, jīrṇa vāluka, antah koṭara puṣpī, āvegī and chāgala*—these are synonymous.

**देवदाली**

देवदाली वृत्कोशो देवतांगो गरागरी ।

जीमूतो तारकी वेणी जालिन्याखुविषापहः ॥ १०६ ॥

**Devadālī**

*Deva dālī, vr̄nta kośa, devatāṅga, garāgarī, jīmūta, tārakī, veṇī, jālinī and ākhu viṣāpaha*—these are synonymous.

**हंसपदी**

हंसपादी हंसपदी रक्तपादी त्रिपादिका ।

प्रह्लादिनी कीटमारी कीटनामा मधुमत्त्वा ॥ १०७ ॥

**Hamsa padī**

*Hamsa pādī, hamsa padī, rakta pādī, tri pādikā, prahlādinī, kiṭa mārī, kiṭa nāmā and madhu sravā*—these are synonymous.

**सोमवल्ली**

सोमवल्ली यज्ञतेता सोमक्षीरी द्विजप्रिया ।

**Somavallī**

*Soma vallī, yajñā netā, soma kṣīrī and dvija priyā*—these

are synonymous.

### नाकुली

67  
नाकुली सुवहा सर्पगंधिनी गंधनाकुली ।  
नकुलेष्टा मता सर्पनेत्रा चीरितपत्रिका ॥ १०८ ॥

### *Nākulī*

*Nākulī, suvahā, sarpa gandhinī, gandha nākulī, nakuleṣṭā, sarpa netrā* and *cīrita patrikā*—these are synonymous.

### वटपत्री

68  
वटपत्री मोहनी स्यात् दीपनी रैवती मता ।

### *Vaṭa patrī*

*Vaṭa patrī, mohanī, dīpanī* and *raivatī*—these are synonymous.

### लज्जालु

69  
लज्जालुमर्मोहिनी स्पृक्का खदिरा गंधकारिणी ।  
नमस्कारी शमीपत्रा समगा रक्तपादिका ॥ १०६ ॥

### *Lajjālu*

*Lajjālu, mohinī, spṛkkā, khadirā, gandha kāriṇī, namaskarī, śamīpatrā, samaṅgā* and *rakta pādikā*—these are synonymous.

### मशली

70  
मुशली खलिनी तालपत्रीका चनपुष्पिका ।  
महावृषा वृष्यकंदा खर्जूरी तालमूलिका ॥ ११० ॥

### *Muśalī*

*Muśalī, khalinī, tāla patrikā, cana puṣpikā, mahā vṛṣā, vṛṣya kandā, kharjūrī* and *tāla mūlikā*—these are synonymous.

### कपिकच्छू

71  
कपिकच्छूः स्वयंगप्ता कदला दुरवग्रहा ।

72  
चंडात्मगुप्ता लांगूली मर्कर्टी स्याच्च हर्षणी ।

### *Kapi kacchū*

*Kapi kacchū, svayam guptā, kandalā, duravagrahā, caṇḍā, ātma guptā, lāngūlī, markaṭī and harṣanī*—these are synonymous.

### पुत्रंजीव

पुत्रंजीवो गर्भकरो यष्टिपुष्पोर्थसाधनः ॥ १११ ॥

### *Putrañjīva*

*Putrañjīva, garbha kara, yaṣṭi puṣpa and artha sādhana*—these are synonymous.

### वंध्याकर्कोटी

वंध्याकर्कोटीकी देवी कुमारी विष्णाशिनी ।

मनोज्ञा नागदमनी वंध्यायोगेश्वरी मता ॥ ११२ ॥

### *Vandhyā Karkoṭī*

*Vandhyā karkoṭakī, devī, kumārī, viṣṭa nāśinī, manojñā, nāga damanī and vandyā yogeśvarī*—these are synonymous.

### विष्णुक्रांता

74  
विष्णुक्रांता नीलपुष्पी जया वश्यापराजिता ।

### *Viṣṇu krāntā*

*Viṣṇu krāntā, nīla puṣpi, jayā, vaśyā and aparājitā*—these are synonymous.

### शंखपुष्पी

शंखपुष्पी शंखनाम्नी किरीटी कंबुमालिनी ।

कंबुपुष्पी स्मृतिहिता मेघ्या वनविलासिनी ॥ ११३ ॥

### *Śamkha puṣpi*

*Śamkha puṣpi, śamkha nāmni, kirīṭī, kambu mālinī, kambu*

*puṣpi*, *smṛti hitā*, *medhyā* and *vana vilāsinī*—these are synonymous.

### दुरिष्ठ

दूरिष्ठका मधुपर्णी स्यात्कीरणी स्वादुपुष्पिका ॥१२२॥

### Dugdhi

*Dugdhikā*, *madhu parṇī*, *kṣirīṇī* and *svādu puṣpikā*—these are synonymous.

### अर्कपुष्पी

अर्कपुष्पी कूरकमर्मा जलकामा भिरिङ्दिका ।

### Arka puṣpi

*Arka puṣpi*, *krūra karmā*, *jala kāmā* and *bhirinḍikā*—these are synonymous.

### भल्लातक

भल्लातकोऽनलो भल्ली <sup>75</sup> वीरवृक्षोग्निवक्त्रकः ।

अरुष्टकरस्तथारुष्टकः तपनोऽग्निमुखी धनुः ॥ १२३ ॥

### Bhallātaka

*Bhallātaka*, *anala*, *bhallī*, *vīra vṛkṣa*, *agni vaktraka*, *arus-kara*, *āruṣka*, *tapana*, *agni mukhi* and *dhanu*—these are synonymous.

### चेरपोटी

<sup>76</sup> चेरपोटी दीर्घपत्री <sup>77</sup> कुतली तिक्तका मता ॥ १२४ ॥

### Cerapoṭī

*Cerapoṭī*, *dīrgha patrī*, *kuntalī* and *tiktakā*—these are synonymous.

### द्रोणपुष्पी

द्रोणपुष्पी श्वसनकः पालिदी कुभयोनिका ।

छत्रातिळत्रिका द्रोणा कौडिन्यो वृक्षसारकः ॥१२५॥

*Drona puspi*

*Drona puspi*, śvasanaka, pālindī, kumbha yonikā, chatrā, atichatrikā, droṇā, kaunḍinya and vṛkṣa sāraka—these are synonymous.

## ब्राह्मी

ब्राह्मी सरस्वती सोमा सत्याह्वा ब्रह्मचारिणी ।

मण्डूकपर्णी<sup>78</sup> मांडूकी त्वष्टी दिव्या महौषधी ।

कपोतवंका मुनिका लावण्या सोमवल्लरी ॥ १२६ ॥

*Brāhmī*

*Brāhmī, sarasvatī, somā, satyāhvā, brahma cārinī, maṇḍūka parnī, māndūkī, tvaṣṭī, divyā, mahauṣadhi, kapoṭa vaṅkā, munikā, lāvanṣyā and soma vallarī*—these are synonymous.

## सुवर्चला

सुवर्चलार्ककांता स्यात् सूर्यभक्ता सुखोद्भवा ।

सूर्यावर्त्ता रविप्रीया त्वन्या ब्रह्मसुवर्चला ॥ १२७ ॥

*Suvarcalā*

*Suvarcalā, arka kāntā, sūrya bhaktā, skuhodbhavā, sūryā-vartā and ratī priyā*—these are the synonyms of *suvarcalā*. Another variety of this plant is called *brahma suvarcalā*.

## मत्स्याक्षी

मत्स्याक्षी वह्लिका मत्स्यगधिर्मत्स्यादनी तथा ।

तोयपिपल्यबुवल्ली पत्तूरं कच्छटं तथा ।

गोजिह्वा गोजिका गोभी दीधिका खण्पण्णनी ॥ १२८ ॥

<sup>79</sup>

<sup>80</sup>

*Matsyākṣī*

*Matsyākṣī, vahlikā, matsya gandhi, matsyādani, toyā pippalī, ambu vallī, patītūra, kacatā, gojihvā, gojikā, gobhi, dirghikā and khara parṇinī*—these are synonymous.

### नागदमनी

नागाह्वा दमनी नागगंधा भुजगपर्णिनी ॥१२६॥

### *Nāga damanī*

*Nāgāhvā, damanī, nāga gandhā* and *bhujaga parṇinī*—these are synonymous.

### गुञ्जा

गुञ्जा <sup>81</sup> शिखंडिका ताम्रा रक्तिका काकणतिका ।

श्वेतान्या चक्रिका चूडा दुम्रिषा काकपीलुका ॥१३०॥

### *Guñjā*

*Guñjā, śikhandikā, tāmrā, raktikā* and *kākaṇantikā*—these are the synonyms of red variety of *guñjā*. Synonyms of the white variety of *guñjā* are *cakrikā, cūdā, durmāṣā* and *kāka pīlukā*.

### वेलंतर

वेलंतरो <sup>82</sup> दीर्घंपत्रो वीरद्रुवंहृपत्रकः <sup>83</sup> ॥ १३१ ॥

### *Vellantara*

*Vellantara, dīrgha patra, vīradru* and *vahu patraka*—these are synonymous.

### वंदाक

वंदाक स्याद्वृक्षरुहा शेखरी कामवृक्षकः ।

वृक्षादनी कामतरुः कामिन्यापदरोहिणी <sup>84</sup> ॥ १३२ ॥

### *Vandāka*

*Vandāka, vrksa ruhā, sekharī, kāma vrksaka, vrksādanī kāma taru, kāminī* and *āpada rohinī*—these are synonymous.

### पिङ्डालू

पिङ्डारः <sup>85</sup> करहाटः स्यात् तीक्ष्णकीलः <sup>86</sup> कुरंगकः ।

*Pindālū*

*Pindāra, karahāṭa, tīksna kīla* and *kuraṅgaka*—these are synonymous.

**छिविकणी**

छिविकका क्षवकः कूरो नासासंवेदनः पटुः ॥ १३३ ॥

*Chikkini*

*Chikkikā, ksavaka, krūra, nāsā samvēdāna* and *paṭu*—these are synonymous.

**रोहितक**

रोहितो दाढिमीपुष्पो रुहितो कुटशाल्मलिः ।<sup>87</sup>

प्लीहारी रोहिणो रोही रक्तधनः पारिजातक. ॥१३४॥

*Rohitaka*

*Rohita, dāḍimī puṣpa, ruhita, kuṭa śālmali, plihārī, rohina, rohī, raktaghna* and *pārijātaka*—these are synonymous.

**मोचरस**

मोचकः स्यान्मोचरसः शाल्मलीवेष्टकः स्मृतः ।<sup>88</sup>

मोचनिर्यासकः पिच्छा मोचास्नावी च पिच्छकः ॥१३५॥

*Moca rasa*

*Mocaka, moca rasa, śālmalī veṣṭaka, moce niryāsaka, picchā, mocāsrāvī* and *picchaka*—these are synonymous.

**अजगधी**

अजगधी वत्सगधा कवरी पूतिवर्वरः ।

*Aja gandhi*

*Aja gandhī, vatsa gandhā, kavari* and *pūti varvāra*—these are synonymous.

**सैरेयक**

सैरेयकः सहचरः सैरेयः किकिरातक. ॥१३६॥

दासी सहचरो पिण्डी सैर्यको मृदुकटकः ।

रक्तपुष्प. कुरवक. पीतो ज्ञेयः कुरंटकः ।

नीलार्त्तगलकः प्रोक्तो वाणउदानवाक्यपि ॥ १३७ ॥

### Saireyaka

*Saireyaka, sahabara, saireya, kimkirātaka, dāsī, piṇḍī, sairyaka and mṛdu kanṭaka*—these are the synonyms of *saireyaka*. This plant with red flowers is called *kuravaka*, with yellow flowers is called *kuranṭaka* and with blue flowers is called *āria galaka* as well as *vāṇa undāna vāki*.

### गिरिकण्ठिका

श्वेतस्यदा <sup>८९</sup> श्वेतपुष्पा कटभी गिरिकण्ठिका ।

सितापराजिता श्वेता विषधनी मोहनाशिनी ।

नीलस्यदाव्यक्तगधा नीलपुष्पा गवादिनी ॥ १३८ ॥

### Giri karnikā

*Śveta syandā, śveta puṣpā, kaṭabhi, giri karṇikā, sitā aparā-jitā, śvetā, viṣaghñī and moha nāśinī*—these are the synonyms of the white variety of *giri karnikā*. Its blue variety is called *nīla syandā, avyakta gandhā, nīla puṣpā* and *gavādīnī*.

### कोकिलाक्ष

इक्षुरः क्षुरको ध्वंडः कोकिलाक्षः क्षुरः स्मृतः ।

<sup>९०</sup> तैलकटोऽतिक्षुरक्ष. वालिका च सुगंधिका ॥ १३९ ॥

### Kokilākṣa

*Iksura, kṣuraka, dhvanya, kokilākṣa, kṣura, taila kanta, ati kṣurakṣa, vālikā and sugandhikā*—these are synonymous.

### काप्पर्सि

<sup>९१</sup> काप्पर्सि. पटदस्तूल छादनो वादरः पिचुः ।

**Kārpāsa**

*Kārpāsa, patada, tūla, chādana, vādara and picu*—these are synonymous.

**आराम शीतला**

आरामशीतला <sup>92</sup> देवगंधा कुक्कुटमद्दकः ॥ १४० ॥

**Ārāma śītalā**

*Ārāma śītalā, deva gandhā and kukkuṭa mardaka*—these are synonymous.

**ताम्रचूडः**

कुक्कुरद्रुस्ताम्रचूडः <sup>93</sup> सूक्ष्मपत्रो मृदुच्छद. ।

**Tāmra cūḍa**

*Kukkura dru, tāmra cūḍa, sūkṣma patra, and mṛdu chada*—these are synonymous.

**वामी**

वामी <sup>94</sup> शंखधरा वारि ब्राह्मी च हिममोचिका ॥ १४१ ॥

**Vāmī**

*Vāmī, śamkha dharā, vāri, brāhmī and hima mocikā*—these are synonymous.

**वलामोटा**

वलामोटा जया सूक्ष्मपत्रा ज्येष्ठापराजिता ।

**Valā moṭā**

*Valā moṭā, jayā, sūkṣma patrā and aparājītā*—these are synonymous.

**शरपुंखा**

शरपुंखा कालशाकं प्लीहारि कालिका मता ॥ १४२ ॥

**Śara purṇkhā**

*Śara purṇkhā, kāla śāka, plīhāri and kālikā*—these are synonymous.

### मयूर शिखा

मयूराह्वशिखा ज्ञेया साहस्रमधुकच्छदा ।

### *Mayūra śikhā*

*Mayūrāhva śikhā* and *sāhasra madhuka chadā*—these are synonymous.

### लक्ष्मणा

लक्ष्मणा पुत्रदा रक्ता विदुपत्रा च नागिनी ॥ १४३ ॥

### *Lakṣmaṇā*

*Lakṣmaṇā, putradā, raktā, vindu patrā* and *nāginī*—these are synonymous.

### मासरोहिणी

मासरोहिण्यतिरुहा वृन्ता ९ चम्मंकशा ९७ कशा ।

### *Māṁsa rohiṇī*

*Māṁsa rohiṇī, atiruhā, vṛntā, carma kaśā* and *kaśā*—these are synonymous.

### अस्थिसहार

अस्थिसहारको वज्रवल्लरी क्रोष्टुघटिका ॥ १४४ ॥ ९८

### *Asthi saṁhāra*

*Asthi saṁhāraka, vajra vallarī* and *kroṣṭu ghaṇṭikā*—these are synonymous.

### अर्क

अर्कः सूर्याह्वयः क्षीरी सदापुष्पा विकीरणः । ९९

मंदारो वसुकोन्याकर्को राजाहो दीर्घपुष्पकः ॥ १४५ ॥ १००

### *Arka*

*Arka, sūryāhvaya, kṣīrī, sadā puspā, vikīrana, mandāra* and *vasuka*—these are the synonyms of *arka*. It has another variety which is called *rājārha* and *dīrgha puspaka*.

### करवीर

करवीरोऽश्वहा श्वेतपुष्पा स्यात् शतकुंभकः ।

रक्तपुष्पोऽपरश्चांडो लगुडः करवीरकः ॥ १४६ ॥

### Karavīra

*Karavīra, asvahā, śveta puśpā and śata kumbhaka*—these are the synonyms of *karavīra* having white flower. The other variety having red flower has synonyms like *canda*, *laguda* and *karavīraka*.

### धस्तूर

धत्तूरः कितवो धूत्तो देवता मदनः शठः <sup>101</sup> ।

उन्मत्तो मातुलस्तुरी तरलः कनकाह्नयः ॥ १४७ ॥

### Dhattūra

*Dhattūra, kitava, dhūrta, devatā, madana, śatha, unmatta, mātula, turī, tarala* and *kanaka*—these are synonymous.

### कलिहारी

कलिहारी वह्निमुखी लागली <sup>102</sup> गर्भपातनी ।

विशलया हलिनी सीरीक्रमा वा शुक्रपुष्पिका <sup>103</sup> ॥ १४८ ॥

### Kalihārī

*Kalihārī, vahni mukhī, lāngalī, garbha pātanī, viśalyā, halinī, sīrikramā* and *śukra puśpikā*—these are synonymous.

### कुमारी

कुमारी मंडला माता गृहकन्या सपिच्छला ॥ १४९ ॥

### Kumārī

*Kumārī, maṇḍalā, mātā, grha kanyā* and *sapicchala*—these are synonymous.

### भंगा

भंगा गंजा मातुलानी मोहिनी विजया जया ।

**Bhaṅgā**

*Bhaṅgā, gañjā, mātulānī, mohini, vijayā and jayā*—these are synonymous.

**कांचनी**

104

कांचनी शोणफलिनी काकायुः काकवल्लरी ॥ १५० ॥

**Kāñcanī**

*Kāñcanī, śona phalini, kākāyu, and kāka vallari*—these are synonymous.

**दूर्वा**

105

दूर्वा शिष्टा शीतकरी गोलोमी शतपञ्चिका ।

अन्या श्वेता श्वेतदडा भार्गवी दुर्मना रुहा ॥ १५१ ॥

**Dūrvā**

*Dūrvā, śiṣṭā, śīta karī, golomī and śuta parvikā*—these are the synonyms of one variety of *dūrvā*. Synonyms of the other variety are *śveta*, *śveta dandā*, *bhārgavī*, *durmanā* and *ruhā*.

**गंडदूर्वा**

गंडदूर्वा मत्स्यगंधा मत्स्याक्षी शकुलादनी ।

**Ganda dūrvā**

*Ganda dūrvā, matsya gandhā, matsyākṣī and śakulādanī*—these are synonymous.

**कास**

106

कासः सुकांडः कासेक्षुरिषकः श्वेतचामरः ॥ १५२ ॥

**Kāsa**

*Kāsa, sukānda, kāsekṣu, isaka and śveta cāmara*—these are synonymous.

**दर्भ**

107

दर्भो बहिः कुशस्तीक्ष्णः सूचयग्रो यज्ञभूषणः ।

**Darbha**

*Darbha, barhi, kuśa, tīkṣṇa, sūcyagra* and *yajña bhūṣāṇa*—these are synonymous.

**मुंज**

108                  109

मुंज क्षुर स्थूलगर्भो वानाह्वी ब्रह्मेखल ॥ १५३ ॥

**Muñja**

*Muñja, kṣura, sthūla garbha, vānāhva, and brahma mekhala*—these are synonymous.

**नल**

110                  111                  112

नलो रधी पुष्पमृत्युर्द्वमनो नर्तकः नटः ।

**Nala**

*Nala, randhṛī, puṣpa mṛtyu, dhamana, nartīaka* and *naṭa*—these are synonymous.

**वश**

113                  114

वशो वेणु कीचकः स्यात्कर्मारस्त्वचिसारकः ॥ १५४ ॥

**Vamśa**

*Vamśa, veṇu, kīcaka, karmāra* and *tvaci sāraka*—these are synonymous.

**खुरासानी यवानी**

115

यवानी यावनी तीव्रा तुरुष्का मदकारिणी ।

**Khurāsāni yavāni**

*Yavānī, yāvanī, tīvra, turuṣkā* and *mada kāriṇī*—these are synonymous.

**खसखस**

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तिलभेदः खसतिलः शुक्रपुष्पो लतत्फलः ॥ १५५ ॥

**Khasa Khasa**

*Tila bheda, khasa tilu, śukra puṣpa* and *lataṭphala*—these are the **synonyms of khasa khasa**.

## आफु

आफुकं तद्रसोद्भूतं अहिफेनमफेनकं ।

*Āphū*

*Āphūka*, *ahiphena* and *aphenaka*—these are the synonyms of the drug prepared out of the juice of *khasa khasa*.

## पातालगरुड़

117 118 119  
चिलहटो महामूलं पातालगरुडाह्वयः ॥ १५६ ॥

*Pātāla garuḍa*

*Cilahaṭa*, *mahā mūla* and *pātāla garuḍa*—these are synonymous.

## NOTES AND REFERENCES

This is the 90th chapter of *Ayurveda Šaukhyam* in *Todarānanda* and the opening invocation reads as below :

यस्यानुरागातिशयेन पूर्णि गोपागना उद्घवमूचुरुक्ते ।

प्राणप्रियैष्टोङ्गरमल्लसज्जं सर्वर्थपूर्णं कुरुतात् सभूपम् ॥

1. ‘तस्मात् द्रव्यस्य’ इति षष्ठपुस्तके पाठः ।
2. ‘प्रमथ्या’ इति षष्ठपुस्तके पाठः ।
3. ‘प्राणदास्मृता’ इति षष्ठपुस्तके पाठः ।
4. ‘धात्रि’ इति षष्ठपुस्तके पाठः ।
5. ‘स्याच्चटा’ इति षष्ठपुस्तके पाठः ।
6. ‘श्योनाकः’ इति षष्ठपुस्तके पाठः ।
7. ‘शल्यकारलू’ इति षष्ठपुस्तके पाठः ।
8. ‘दूबिका’ इति षष्ठपुस्तके पाठः ।
9. ‘पुग’ इति षष्ठपुस्तके पाठः ।
10. ‘सोली’ इति पञ्चमषष्ठपुस्तकयोः पाठः ।



70. ,**କୁଳାଶୀତି**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
69. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
68. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
67. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
66. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
65. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
64. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
63. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
62. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
61. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
60. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
59. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
58. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
57. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
56. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
55. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
54. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
53. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
52. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
51. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
50. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
49. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
48. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
47. ,**କୁଳାଶୀଲାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
46. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
45. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
44. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
43. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
42. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
41. ,**କୁଳାଶୀତାଙ୍କ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।
40. ,**କୁଳାଶୀ**, ଶପା ମେହୋରୀଟାଙ୍କ ନିଃ ।

100. የቃቄዎችና የቅርቡ ተቀብቷል፡፤
99. የቅርቡ፣ የቅርቡ ተቀብቷል፡፤
98. የቅርቡ ተቀብቷል፡፤
97. የቅርቡ ተቀብቷል፡፤
96. የቅርቡ ተቀብቷል፡፤
95. የቅርቡ ተቀብቷል፡፤
94. የቅርቡ ተቀብቷል፡፤
93. የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤
92. የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤
91. የቅርቡ ተቀብቷል፡፤
90. የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤
89. የቅርቡ ተቀብቷል፡፤
88. የቅርቡ ተቀብቷል፡፤ የቅርቡ ተቀብቷል፡፤
87. የቅርቡ ተቀብቷል፡፤
86. የቅርቡ ተቀብቷል፡፤
85. የቅርቡ ተቀብቷል፡፤
83. የቅርቡ ተቀብቷል፡፤
82. የቅርቡ ተቀብቷል፡፤
81. የቅርቡ ተቀብቷል፡፤
80. የቅርቡ ተቀብቷል፡፤
79. የቅርቡ ተቀብቷል፡፤
78. የቅርቡ ተቀብቷል፡፤
77. የቅርቡ ተቀብቷል፡፤
76. የቅርቡ ተቀብቷል፡፤
75. የቅርቡ ተቀብቷል፡፤
74. የቅርቡ ተቀብቷል፡፤
73. የቅርቡ ተቀብቷል፡፤
72. የቅርቡ ተቀብቷል፡፤
71. የቅርቡ ተቀብቷል፡፤

101. 'वाठः' इति प्रथमपुस्तके पाठः ।
102. 'गर्भधातनी' इति षष्ठपुस्तके पाठः ।
103. 'शुक्तिपृष्ठिका' इति पञ्चमपुस्तके पाठः ।
104. 'कावोनी' इति प्रथमपुस्तके पाठः ।
105. 'शतपर्णवंका' इति पञ्चमपुस्तके पाठः ।
106. 'इवेतवामर.' इति षष्ठपुस्तके पाठः ।
107. 'सून्यग्रो' इति षष्ठपुस्तके पाठः ।
108. 'स्थूलदर्भो' इति पञ्चमपुस्तके पाठः ।  
स्थूलगर्भो' इति षष्ठपुस्तके पाठः ।
109. 'बाताह्नो' इति षष्ठपुस्तके पाठः ।
110. 'तलो' इति प्रथमपुस्तके पाठः ।
111. 'गध्री' इति प्रथमपुस्तके पाठः ।
112. 'विट.' इति प्रथमपुस्तके पाठः ।
113. 'किचकः' इति पञ्चमपुस्तके पाठ ।
114. 'स्यात्कर्मरिभस्त्वविसारकः' इति षष्ठपुस्तके पाठः ।
115. 'यवानी' इति प्रथमपुस्तके पाठः ।
116. 'लमफल.' इति पञ्चमपुस्तके पाठः ।
117. 'छिलहटो' इति पञ्चमपुस्तके पाठः ।
118. 'महीमूल इति षष्ठपुस्तके पाठः ।

This is the end of the 90th chapter of *Ayurveda Saukhyam* in *Todarānanda* and colophon reads as below :

इति श्री महाराजाधिराज श्री टोडरमल्लविरचिते श्री टोडरानन्दे  
आयुर्वेदसौख्ये निघण्टौ अभ्यादिकां हर्षो चनुरशीतितम् (?) ।

## CHAPTER 32

शुण्ठी

शुण्ठी विश्वौषधं विश्वं कटुभद्रं कटूत्कटम् ।

महौषधं शृङ्गवेरं नागरं विश्वभेषजम् ॥ १ ॥

*Śunṭhi*

*Śunṭhi, viśauṣadha, viśva, kaṭu bhadra, kaṭūtkaṭa, mahauṣadha, śṛṅgavera, nāgara* and *viśva bheṣaja*—these are synonymous.

आर्द्रकं

आर्द्रकं शृङ्गवेरं तु कंदौषधमुदाहृतम् ।

*Ārdraka*

*Ārdraka, śṛṅgavera* and *kandausadha*—these are synonymous.

मरिचं

मरिचं वल्लजं तीक्ष्णं मलिनं श्यामभूषणं ॥ २ ॥

उशीर

उशीरमभयं<sup>27</sup> सेव्यं वीरं वीरणमूलकम् ।

*Uśīra*

*Uśīra, abhaya, sevya, vīra and vīrana mūlaka*—these are synonymous.

रेणुका

रेणुका कपिला कौती पांडुपुत्री हरेणुका ॥ २१ ॥

*Reṇukā*

*Reṇukā, kapilā, kauntī, pāṇḍu putrī and hareṇukā.*

प्रियंगु

प्रियंगुः फलिनी श्यामा कांताह्वा नंदिनी लता ।

*Priyaṅgu*

*Priyaṅgu, phalinī, śyāmā, kāntāhvā, nandinī and latā*—these are synonymous.

पारिपेल

पारिपेल पुट वान्य शुकाह्वा<sup>28</sup> पारिपेलवम्<sup>29</sup> ॥ २२ ॥

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*Pāripela*

*Pāripela, puṭa, vānya, śukāhva and pāripelava*—these are synonymous.

शैलेय

शैलेय स्थविरं वृद्धं शिलापुष्पं शिलोद्भवम्<sup>31</sup> ।

*Saileya*

*Saileya, sthavira, vriddha, śilā puspa and silodbhava*—these are synonymous.

कुंडुर

कुंडुरम्भेचकः कंडूः खर्जरो भीषणो बली<sup>32</sup> ॥ २३ ॥

**Kunduru**

*Kunduru, meaka, kaṇḍū, khayjara, bhiṣāṇa and balī*—these are synonymous.

**गुग्गुलु**

गुग्गुलुः सालनिर्यासो माहिषाक्षः पलंकषा ।

जटायु कौशिकोदुर्गः देवधूपः शिवः पुरः ॥ २४ ॥

**Guggulu**

*Guggulu, sāla niryāsa, mahiṣākṣa, palaṅkasā, jaṭāyu, kauśika, durga, deva dhūpa, śiva and pura*—these are synonymous.

**राल**

रालः सर्जरसो यक्षधूपः सज्जोऽनिवल्लभः ।

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क्षणकः शालनिर्यासो लाख्यास्यललनो वरः ॥ २५ ॥

**Rāla**

*Rāla, sarja rasa, yakṣa dhūpa, sarja, agni vallabha, kṣaṇaka, śāla niryāsa, lākhyā, āṣya lalana and vara*—these are synonymous.

**स्थौणेयक**

स्थौणेयक बहूचूड़ शुकपर्णः शुकछदः ।

**Sthauneyaka**

*Sthauneyaka, barha cūḍa, śuka parṇa and śuka chada*—these are synonymous.

**चोरक**

चोरकः कितवश्चडो दुःपुत्रः शंकनो रिपुः ॥ २६ ॥

**Coraka**

*Coraka, kitava, caṇḍa, duḥputra, śamkana and ripu*—these are synonymous.

### एकांगी

मुरा गधवती दैत्या गंधाद्या सुरभिः कुटिः ।

### *Ekāṅgi*

*Murā, gandhavatī, daityā, gandhādhyā, surabhi* and *kutī*—these are synonymous.

### कर्चूर

कर्चूरो द्रविडो गंधमूलको दुर्लभः शटी ॥ २७ ॥  
<sup>36</sup>

### *Karcūra*

*Karcūra, draviḍa, gandha mūlaka, durlabha* and *śati*—these are synonymous.

### शटी

<sup>37</sup> शठी पलाशी षडंग्रथा सुव्रता गंधमूलिनी ।

### *Śati*

*Śathī, palāśī, ṣadgranthā, suvratā* and *gandha mūlinī*—these are synonymous.

### स्पृक्का

स्पृक्का सूक् ब्राह्मणी देवी निर्माल्या कूलिला वधूः ॥ २८ ॥  
<sup>38</sup>

### *Sprkkā*

*Sprkkā, srk, brāhmaṇī, devī, nirmālyā, kūlilā* and *vadhu*—these are synonymous.

### ग्रंथिपर्णी

ग्रंथिपर्णी नीलपुष्पं शुकपुष्पं विवर्णकम्  
<sup>39</sup> ।  
<sup>40</sup>

### *Granthi parṇī*

*Granthi parṇa, nīla puspa, śuka puspa* and *vivarṇaka*—these are synonymous.

### नली

नलिका नर्तकी शून्या निर्मेध्या धमनी नटी ॥ २९ ॥

*Nalī*

*Nalikā, nartakī, śūnyā, nīrmedhyā, dhamanī* and *natī*—these are synonymous.

**पद्मक**

पद्मकं मलयश्चाहुः पीतरक्तश्च सुप्रभः ।

*Padmaka*

*Padmaka, malaya, cāru, pīta rakta* and *suprabha*—these are synonymous.

**पुंडरीक**

प्रपौडरीकं पौड्राह्वं शतपुष्पं सुपुष्पकम् ॥ ३० ॥

*Puṇḍarīka*

*Prapauṇḍarīka, paundrāhva, śatapuspa* and *supuspaka*—these are synonymous.

**तगर**

तगरं वर्हिणं जिह्मा चक्राह्वं नहुषं नतम् ।

41  
अपरं पिडितगरं दीनं कटुमहोरगम् ॥ ३१ ॥

*Tagara*

*Tagara, varhiṇa, jihma, cakrāhva, nahuṣa,* and *nata*—these are the synonyms of *tagara*.

There is another variety of it which is known as *piṇḍi tagara* and its synonyms are *dīna*, *kaṭn* and *mahoraga*.

**गोरोचना**

गोरोचना रुचिगौरी रोचना पिगला मता ।

मगल्या गौतमी मेध्या वध्या गोपित्तसंभवा ॥ ३२ ॥

*Gorocanā*

*Gorocanā, ruci, gaurī, rocanā, piṅgalā, maṅgalyā, gautamī, medhyā, vandhyā* and *go pitta sambhavā*—these are synonymous.

### नख

नखांको नखरः शिल्पी हनुन्नागःहनुः खुरः ।

<sup>42</sup>  
शुक्ति शंखो व्याघ्रनखमन्याह्याह्यतलं पादम् ॥ ३३ ॥

### Nakha

*Nakhāṅka, nakhara, śilpī, hanurnāga, hanu, khura, śukti, śāṅkha* and *vyāghra nakha*—these are the synonyms of *nakha*.

There is another variety (of it) which is known as *hyāhyā tala* and *pāda*.

### पतग

पतंग पटराग स्थाद्रक्तकाष्ठ कुचदनम् ।

<sup>43</sup>  
सुरंगकं जगत्याह्व पत्तूरं पटरजनम् ॥ ३४ ॥

### Patanga

*Pataṅga, paṭa rāga, rakta kāṣṭha, lucandana, suraṅgaka, jagatyāhvā, pattūra* and *paṭa rañjana*—these are synonymous.

### लाक्षा

<sup>44</sup>  
लाक्षा निर्भत्सनो रक्तद्रुम व्याधि. पलकषा ।

<sup>45</sup>  
<sup>46</sup>  
कृमिजा जन्तुदास्याह्वा यावको रक्तको मलः ॥ ३५ ॥

### Lākṣā

*Lākṣā, nirbharsana, rakta druma, vyādhi, palankasā, krmijā, jantudā, āsyāhvā, yāvaka, raktaka* and *mala*—these are synonymous.

### पर्पटी

<sup>48</sup>  
पर्पटी रंजनी कृष्णा यतुका जननी जनी ।

### Parpaṭī

*Parpaṭī, rañjanī, kṛṣṇā, yatukā, jananī* and *jani*—these are synonymous.

## पद्म

पद्मनी विशिनी ज्ञेया नलिनी सूर्यवल्लभा ॥३६॥

कुमुद्वती कैरविणी कुमुद्युडुपतिप्रिया ।

## *Padma*

*Padminī, viśinī, nalini, sūrya vallabhā, kumudvatī kairavīnī kumudi and uḍupati priyā*—these are synonymous.

## पद्मचारिणी

पद्मचारिण्यतिचरा पद्माह्वा चारटी मता ॥ ३७ ॥

## *Padma cāriṇī*

*Padma cāriṇī, aticarā, padmāhvā and cāraṭī*—these are synonymous.

## श्वेतकमल

कमलं श्वेतमंभोजं सारसं सरसीरुहम् ।

सहस्रपत्रं श्रीगेहं शतपत्रं कुशेशयम् ॥ ३८ ॥

पंकेरुहं तामरसं राजीवं पुष्करे रुहम् ।

अच्छमंभोरुहं पद्म पुँडरीकं च पंकजम् ॥ ३९ ॥

सरोजं नलिनी नीलमरविंदं महोत्पलम् ।

## *Śveta kamala*

*Kamala, śvetamambhoja, sārasa, sarasī ruha, sahasra patra, śrīgeha, śata patra, kušeśaya, pañkeruha, tāmarasa, rajīva, puṣkareruha, accha, ambhoruha, padma, pundiṛika, pañkaja, saroja, nalini, nila, aravinda and mahotpala*—these are synonymous.

## रक्तोत्पल

तोपलरक्तं कोकनदं हल्लक रक्तगंधिकम् ॥ ४० ॥

*Raktotpala*

*Raktotpala, kukanada, hallaka* and *rakta gandhika*—these are synonymous.

**नीलोत्पल**

नीलोत्पलं कुवलयं भद्रमिदीवरं मतम् ।

एतदेव सितंकिचित्कुमुदं कैरवं कुमुत् ॥ ४१ ॥

*Nilotpala*

*Nilotpala, kuvalaya, bhadra* and *indivara*—these are the synonyms of *nilotgala*.

It has another variety which is slightly white and its synonyms are *kumuda*, *kairava* and *kumut*.

**कलहार**

कल्हारं ह्रस्वपाथोजं सौम्य सौगंधिकं मतम् ।

*Kalhāra*

*Kalhāra, hrasva pāthoja, saumya* and *saugandhika*—these are synonymous.

**कमल केशर**

49  
किञ्जल्कः केसरं गौरमापीतं कांचनाह्वयम् ॥ ४२ ॥

*Kamala keśara*

*Kiñjalka, kesara, gaura, āpīta* and *kāñcanāhvaya*—these are synonymous.

**पद्मबीज**

पद्मबीजं तु गालोढ पद्माह्वं पद्मकर्कटी ।

*Padma bija*

*Padma bija, galodha, padmāhva* and *padma karkati*—these are synonymous.

### मृणाल

50

मृणालं विसमंभोजं नालं च नलिनीरुहम् ॥ ४३ ॥

### *Mrñala*

*Mrñala, visa, ambhoja, nāla* and *nalinī ruha*—these are synonymous.

### शालूक

51

पद्मादिमूलं शालूकं शालीनं करहाटकं ।

### *Säluka*

*Säluka, śälīna* and *karahāṭaka*—these are synonymous of the rhizome (*mūla*) of *padma* etc.

### जाती

जाती प्रियंवदा राजी मालती सुमना मता ॥ ४४ ॥

पीतजात्यपरा पीतपुष्पा काञ्चनपुष्पिका ।

श्वेतजाती स्वर्णजाती वधनामा जयंतिका ॥ ४५ ॥

### *Jātī*

*Jātī, priyambadā, rājī, mālati* and *sumanā*—these are the synonyms of *jātī*.

There is another variety of it which is yellow in colour and it is called *pīta puṣpā* and *kāñcana puṣpikā*.

The white variety of it is called *śveta jātī, svarṇa jātī, vandha nāmā* and *jayantikā*.

### मालती

मल्लिका मेदिनी मुक्ता बंधिनी मदयतिका ।

52

53

### *Mālatī*

*Mallikā, medinī, muktā, bandhini* and *madayantika*—these are synonymous.

### यूथिका

54

यूथिका हरिणी बाला पुष्पगंधा शिखंडिनी ॥ ४६ ॥

55

स्वर्णयूथी परापीता गणिका स्वर्णपुष्पिका ।  
56

### *Yūthikā*

*Yūthikā, harīṇī, bälā, puṣpa gandhā, śikhaṇḍinī, svarṇa yūthī, parā pitā, ganikā and svarṇa puṣpikā*—these are synonymous.

### सेवती

कुब्जको भद्रतरणि बृहत्पुष्पा महासहा ॥ ४७ ॥

शतपुष्पा तरुण्युक्ता कणिका चारुकेसरा ।  
57

रक्तापरा रक्तपुष्पा लाक्षापुष्पातिमंजुला ॥ ४८ ॥

### *Sevati*

*Kubjaka, bhadra tarāṇī, bṛhat puṣpā, mahā sahā, śata puṣpā, taruṇī, karnikā and cāru kesarā*—these are the synonyms of *sevati*.

It has another variety having red flower and its synonyms are *rakta puṣpā, lākṣā puṣpā* and *atimañjulā*.

### केतकी

केतकी सूचिका पुष्पा जंबुकः कर्कशछदः ।  
58

मुवर्णकेतकी चान्या लघुपुष्पा सुगंधिनी ॥ ४९ ॥

### *Ketakī*

*Ketakī, sūcikā puṣpā, jambuka and karkaśa chada*—these are the synonyms of *ketakī*.

It has another variety which is known as *suvarna ketakī, laghu puṣpā* and *sugandhīnī*.

### वासंती

वासंती मरला कुंदा प्रहसंती वसतजा ।

*Vāsantī*

*Vasanti, saralā, kundā, prahasanti* and *vasantajā*—these are synonymous.

**माधवी**

नेपाली ग्रीष्मका लूता म्लायिनी वनमालिका ॥५०॥

वार्षिकी त्रिपुटा धन्या श्रीमती षड्पदप्रिया ।

माधवी मंडपः कामी पुष्पेन्द्राभीष्टगंधकः ॥ ५१ ॥

*Mādhavī*

*Nepālī, griṣmakā, lūtā, mlāyinī, vana mālikā, vārṣikī, tripuṭā, dhanyā, śrumatī, ṣadpada priyā, mādhavī, maṇḍapa kāmī, puspendra* and *abhiṣṭa gandhaka*—these are synonymous.

**पुन्नाग**

चपकः कांचनो रम्यश्चापेयः सुरभिश्चलः ।  
60

पुन्नागः पाटलीपुष्पः केशरः पट्पदालयः ॥ ५२ ॥  
61

*Punnāga*

*Caṃpaka, kāñcana, ramya, cāmpeya, surabhi, cala, punnāga, pāṭalī puṣpa, keśara* and *ṣaṭpadālaya*—these are synonymous.

**वकुल**

वकुलः केसरी मद्यगंध सिहो विशारदः ।  
62

वुकोवक स्थूलपुष्पो वसुकः शिवशेखरः ॥ ५३ ॥  
63

*Vakula*

*Vakula, kesara, madyagandha, simha* and *viśārada, vūkovaka, sthūla puṣpa, vasuka* and *śiva śekhara*—these are synonymous.

**कुण्ड**

कुण्डः शुल्कः सदापुष्पो भूगबंधुर्मनोरमः ।

**Kunda**

*Kunda, śukla, sadā puṣpa, bhṛṅga bandhu and manorama—these are synonymous.*

**मुच्कुन्दः**

मुच्कुन्दः क्षत्रवृक्षः चिवुकं प्रतिविष्णुकः ॥ ५४ ॥

*Muca kunda*

*Mucu kunda, ksatra vṛkṣa, civuka and prati visnuka—these are synonymous.*

**वेला**

भूमंडली <sup>६४</sup> विवकिलो द्विपदाष्टपदी तथा ।

तिलका क्षुरकः श्रीमान् विचित्रो मुखमडन. ॥ ५५ ॥

गणेरुका कर्णिकारिः कर्णिश्च गणिकारिका ।

*Velā*

*Bhū maṇḍalī, bimba kila, dvipadā, aṣṭapadī, tilakā, kṣuraka, śrīmān, vicitra, mukha maṇḍana, gaṇerukā, karṇikāra, karṇi and gaṇikārikā—these are synonymous.*

**वंधुजीव**

वंधुजीवः शरत्पुष्पो वंधवंधूक् रक्तकः ॥ ५६ ॥

*Bandhu jīva*

*Bandhu jīva, śarat puṣpa, bandha bandhuka and raktaka—these are synonymous.*

**जपा**

जपापुष्प जपारक्त त्रिसंध्या वरुणासिता ।

*Japā*

*Japā puṣpa, japā rakta, tri sandhyā, varuṇā and asitā—these are synonymous.*

**सिद्धूरी**

सिद्धूरी रक्तबीजा स्याद्रक्तपुष्पा सुकोमला ॥ ५७ ॥

**Sindūrī**

*Sindūrī, rakta bijā, rakta puṣpā and sukomala*—these are synonymous.

**तुलशी**

<sup>66</sup> तुलशी सुरसा गौरी भूतध्नी वहुमंजरी ।

<sup>67</sup> अपेतराक्षसी ग्राम्या सुलला देवदुभिः ॥ ५८ ॥

**Tulaśī**

*Tulaśī, surasā, gaurī, bhūtaghnī, vahu mañjari, apeta rākṣasī, grāmyā, sulalā, deva dundubhi*—these are synonymous.

**मरुचक**

<sup>68</sup> मरुवन् मरुकस्तीक्ष्णः खरपत्रः फणिज्जकः ।

**Maruvaka**

*Maruvan, maruka, tīksna, khara patra, phanijjaka*—these are synonymous.

**दमन**

दमनो मदनो दातः दमो मुनिसुतो मुनिः ॥ ५६ ॥

गधोत्कटो दमनको विनीतः कुलपुत्रकः ।

**Damana**

*Damana, madana, dānta, dama, muni sutā, muni, gandhotkaṭa, damanaka, vinīta and kula putraka*—these are synonymous.

**कुठेरक**

वध्वरी त्वर्ज्जकः कुठो वैकुठः स्यात्कुठेरकः ॥ ६० ॥

कपितथार्ज्जक इत्यन्यो वटपत्रः कटिजरः ।

<sup>69</sup> कृष्णार्ज्जकः कालमाता करालः कृष्णमलिलका ॥ ६१ ॥

**Kuṭheraka**

*Varvari, arjaka, kuṇṭha, vaikuṇṭha, kuṭheraka and*

*kapitt hārjaka*—there are the synonyms of *kūṭheraka*.

There is another variety of it which is known as *vāṭa patra*, *katijara*, *kṛṣṇārjaka*, *kāla mātā*, *karāla* and *kṛṣṇa mallikā*.

### NOTES AND REFERENCES

1. This is the 92nd chapter of *Ayurveda saukhyam* in *Toḍarānanda* and the opening invocation reads as below;

ब्रह्मांडनाश्रो वसुदेवसूनुर्जांगनावाक्यवशो मुकुदः ।

वसुंधरायाः प्रभुतां समस्तां श्रीटोहरे सर्वसुखं विधत्ताम् ॥

2. 'भूतिकरक्त' इति षष्ठपुस्तके पाठः ।
3. 'वेध्य' इति षष्ठपुस्तके पाठः ।
4. 'पूतिका' इति पञ्चमपुस्तके पाठः ।  
‘भूतिका’ इति षष्ठपुस्तके पाठः ।
5. 'पूतिकर' इति षष्ठपुस्तके पाठः ।  
‘प्रीतिकचः’ इति प्रथमपुस्तके पाठः ।
6. 'स्यज्ञवेलिका' इति षष्ठपुस्तके पाठः ।  
‘गंधवेलिका’ इति पञ्चमपुस्तके पाठः ।
7. 'नारायणलय' इति प्रथमपुस्तके पाठः ।
8. 'पीतम' श्राह्वम् इति प्रथमपुस्तके पाठः ।
9. 'शक्त' इति प्रथमपुस्तके पाठः ।
10. 'सुरुष्क' इति प्रथमपुस्तके पाठः ।
11. 'एवालुकम्' अनवर्णलि इति प्रथमपुस्तके पाठः ।
12. 'सूतं' इति पञ्चमपुस्तके पाठः ।
13. 'शालुक' इति पष्ठपुस्तके पाठः ।
14. 'जातिपत्री' इति प्रथमपुस्तके पाठः ।
15. 'लवग' इति प्रथमपुस्तके पाठः ।

42. **የተፈጥነት**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
41. **የተዘረዘሩት**, ይቻል የዚያቀፍታዊ ዓለ፡ 1
40. **የተዘረዘሩት**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
39. **የተረጋዥ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
38. **የተረጋዥ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
37. **የተረጋዥ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
36. **የተረጋዥ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
35. **የተዋዋሪ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
34. **የተቻቻቻቻቻቻ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
33. **የተደረሰ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
32. **የተፈጸመ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
31. **የተፈጸመ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
30. **የተለም**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
29. **የተለም**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
28. **የተለም**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
27. **የተለም**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
26. **የተደረሰ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
25. **የተደረሰ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
24. **የተደረሰ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
23. **የተደረሰ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
22. **የተከ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
21. **የተከተለሁ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
20. **የተከ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
19. **የተለም**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
18. **የተፈጸሙለሁን**, ይቻል የዚያቀፍታዊ ዓለ፡ 1
17. **የተፈጸሙለሁ**, ይቻል ብቻ ተቀባዩ የተፈጥኑት፡ ዓለ፡ 1
16. **የተፈጸሙ**, ይቻል የዚያቀፍታዊ ዓለ፡ 1

43. 'संखो' इति प्रथमपुस्तके पाठः ।
44. 'जगन्याह्वा' इति षष्ठपुस्तके पाठः ।
45. 'निर्भत्स्वरा' इति पञ्चमपुस्तके पाठः ।  
‘निर्भत्सरा’ इति षष्ठपुस्तके पाठः ।
46. 'फलम्' इति प्रथमपुस्तके पाठः ।
47. 'नालको' इति पञ्चमपुस्तके पाठः ।
48. 'नलः' इति षष्ठपुस्तके पाठः ।
49. 'जतुका' इति षष्ठपुस्तके पाठः ।
50. 'केशरं' इति पञ्चमपुस्तके पाठः ।
51. 'विषमंभोजम्' इति प्रथमपुस्तके पाठः ।
52. 'शालीनी' इति षष्ठपुस्तके पाठः ।
53. 'मेदनी' इति पञ्चमपुस्तके पाठः ।  
‘नंदनी’ इति षष्ठपुस्तके पाठः ।
54. 'वंधनं' इति प्रथमपुस्तके पाठः ।
55. 'हरणी' इति प्रथमपुस्तके पाठः ।
56. 'सिखडिनी' इति प्रथमपुस्तके पाठः ।
57. 'स्वर्णयूथिका' इति प्रथमपुस्तके पाठः ।
58. 'केशरा' इति षष्ठपुस्तके पाठः ।
59. 'सूतिका' इति पञ्चमपुस्तके पाठः ।  
‘सूविका’ इति षष्ठपुस्तके पाठः ।
60. 'सुगंधिका' इति पञ्चमपुस्तके पाठः ।
61. 'सुरभीशचलः' इति षष्ठपुस्तके पाठः ।
62. 'केसर.' इति प्रथमपुस्तके पाठः ।
63. 'केशरो' इति पञ्चमपुस्तके पाठः ।
64. 'चूकोवक' इति षष्ठपुस्तके पाठः ।
65. 'विचकिलो' इति पञ्चमपुस्तके पाठः ।
66. 'वधवंधुक' इति षष्ठपुस्तके पाठः ।
67. 'तुलसी' इति षष्ठपुस्तके पाठः ।

- .68. 'सुरला' इति षष्ठपुस्तके पाठः ।  
 'सुलभा' इवि पञ्चमपुस्तके पाठः ।
69. 'मखन्' इति षष्ठपुस्तके पाठः ।
70. 'कालभाला' इति पञ्चमपुस्तके पाठः ।  
 'कालभाना' इति षष्ठपुस्तके पाठः ।

71. This is the end of 92nd chapter of *Ayurveda Saukhyam* in Toḍarānanda and the Colophon reads as below;

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानंदे आयुर्वेदसौख्ये कर्पूरादिवर्गे निघंटौ षडशीतितमो (?) हर्षः ।

## CHAPTER 34

सुवर्ण<sup>१</sup>

सुवर्ण कनक हेम हाटकं ब्रह्मकांचनम् ।  
चामीकरं शतकुंभं तपनीय च रुक्मकम् ।  
जावूनदं हिरण्यं च सुरलं जातरूपकम् ॥ १ ॥

*Suvarna*

*Suvarna, kanaka, hema, hāṭaka, brahma kāñcana, cāmikara, śata kumīḍha, tapanīya, rukmaṇa, jāmbū nadā, hiranya, suratna and jāta rūpaka*—these are synonymous.

रूप्यक

रूप्यकं रजतं कुष्ठं तारं श्वेतं वसूत्तमम् ।

*Rupyaka*

*Rupyaka, rajata, kuṣṭha, tāra, śveta and vasūttama*—these are synonymous.

ताम्र

ताम्रं म्लेछमुखं शुल्वं नैपालं रविनामकम् ॥ २ ॥

*Tāmra*

*Tāmra, mlecha mukha, śulva, naipāla and ravi nāmaka*—these are synonymous.

## कांस्य

कांस्यं लोहं निजघोषं पंचलोहं प्रकाशनम् ॥ ३ ॥

*Kāṁsyā*

*Kāṁsyā, loha, nija ghoṣa, pañca loha and prakāśana*—these are synonymous.

## पित्तल

पीतलोहं<sup>5</sup> कपिलोहं कपिलं सौख्यमारकम् ।  
वर्त्तलोहं नृलोहं च रजनी निर्महेश्वरी ॥ ४ ॥

*Pittala*

*Pīta loha, kapi loha, kapila, saukhya māraka, varṭa loha, nṛloha, rajanī and nirmahēśvarī*—these are synonymous.

## वंग

रंगस्तु व्युरक्तं<sup>6</sup> वंगं त्रपुस्यात्करटीं घनम् ।

*Vāṅga*

*Rāṅga, khuraka, vāṅga, trapu, karaṭī and ghana*—these are synonymous.

## नाग

सीसं धातुभवं नागमुरगं परिपिष्टकम् ॥ ५ ॥

*Nāga*

*Sīsa, dhātu bhava, nāga, uraga and pari piṣṭaka*—these are synonymous.

## लौह

लोहं<sup>7</sup> शस्त्रमयः कुष्ठं खंडं पारावतं घनम् ।

*Lauha*

*Loha, śastra, ayah, kusṭha, khanda, pāravata and ghana—these are synonymous.*

**मङ्डूर**

कृष्णायस्तन्मल किट्टुं मङ्डूर लोहजं रजः ॥ ६ ॥

*Mandūra*

*Kṛṣṇāyah mala, kiṭṭa, mandūra, lohaja and rajas—these are synonymous.*

**पारद**

पारदश्चपलो हेमनिधिः सूतो रसोत्तमः ।

त्रिनेत्रो रोषण स्वामी हरबीजं रसः प्रभुः ॥ ७ ॥

*Pārada*

*Pārada, capala, hema nidhi, sūta, rasottama, trinetra, roṣaṇa, svāmīn, hara bīja, rasa and prabhu—these are synonymous.*

**अभ्र**

अभ्रकं स्वच्छमाकाशं पटलं वरपीतकम् ।

*Abhra*

*Abhraka, svaccha, āśā, paṭala and vara pītaka—these are synonymous.*

**गंधक**

गंध. सौगंधिको लेली गधास्मा गंधपीतक ॥ ८ ॥

*Gandhaka*

*Gandha, saugandhika, lelī, gandhāsma and gandha pītaka—these are synonymous.*

**माक्षीक**

माक्षीक धातुमाक्षीक ताप्य तापीजमुच्यते ।

*Māksīka*

*Māksīka, dhiātu māksīka, tāpya and tāpīja*—these are synonymous.

**मनःशिला**

मनःशिला शिला गोला <sup>८</sup> नैपाली कुनटी कुला ।

दिव्यौषधित्तर्गमाता मनोगुप्ता मनोह्विका ॥ ६ ॥

*Manahśilā*

*Manah śilā, śilā, golā, naipālī, kunaṭī, kulā, divyauṣadhi, nāga mātā, mano guptā and manohvikā*—these are synonymous.

**हरिताल**

हरिताल मल्लं तालं गोदतं नटभूषणम् ॥ १० ॥

*Haritāla*

*Haritāla, malla, tāla, godanta and naṭa bhūṣaṇa*—these are synonymous.

**गैरिक**

गैरिकं रक्तपाषाणां गिरिमृच्च गवेरुकम् ।

स्वर्णवर्णं परंवर्णं मण्डनं स्वर्णगैरिकम् ॥ ११ ॥

*Gairika*

*Gairika, rakta pāṣāṇa, giri mṛt, gaveruka, svarṇa varṇa, param varṇa, maṇḍana and svarṇa gairika*--these are synonymous.

**तुत्थ**

तुत्थ खर्परिकातुरथगमृतासंगमुच्यते ।

मयूरग्रीवकं चान्यत् शिखिकं ठ च तुत्थकम् ॥ १२ ॥

*Tuttha*

*Tuttha, kharparikā tuttha and amṛtā saṅga*—these are synonyms of *tuttha*,

Another variety of it is called *mayūra grīvaka* and its synonyms are *śikhi kanṭha* and *tutthaka*.

### कासीस

कासीसं धातुकासीम् खेचरं तप्तलोमशम् ।

### *Kāsīsa*

*Kāsīsa, dhātu kāsīsa, khecara and tapta lomaśa.*

### पुष्प कासीस

अपरं पुष्पकासीसं तुवरं वस्त्ररागहृत् ॥ १३ ॥  
<sup>10</sup>

### *Puṣpa kāsīsa*

Another variety of *kāsīsa* is called *puṣpa kāsīsa* and its synonyms are *tuvara* and *vastra rāga hṛt*.

### हिंगुल

हिंगुल दरद म्लेछ सौकतं चूर्णपारदम् ।  
<sup>11</sup>

### *Hīngula*

*Hīngula, darada, mlecha, saukata and cūrṇa pārada*—these are synonymous.

### सिंदूर

सिंदूरं नागजं रक्तं श्रीमत् शृङ्गारभूषणम् ।  
<sup>12</sup>

वसंतमंडनं नागगर्भं रक्तरजस्तथा ॥ १४ ॥

### *Sindūra*

*Sindūra, nāgaja, rakta, śrīmat, śringāra bhūṣana, vasanta mandana, nāga garbha* and *rakta raja*—these are synonymous.

### सौवीर अञ्जन

सौवीरमंजनं कृष्णं कालं नीलं सुवीरजम् ।

### *Sauvīra añjana*

*Sauvīra, añjana, kṛṣṇa, kāla, nīla* and *suvīraja*—these are synonymous.

### स्रोतोऽज्ञन

13

स्रोतोऽज्ञनं तु स्रोतोऽं नदीजं यामुनं वरम् ॥ १५ ॥

### Srotoñjana

*Srotoñjana, srotoja, nadīja, jāmuna and vara*—these are synonymous.

### रसाञ्जन

रसाञ्जन रसोद्भूतं ताक्षशैलं च वार्षिकम् ।

रसाग्रथ कृत्रिमं ताक्ष्यं दिव्यं दाव्या रसोद्भवम् ॥ १६ ॥

### Rasāñjana

*Rasāñjana, rasodbhūta, tārksa śaila, vārsika and rasāgrya*—these are the synonyms of *rasāñjana*.

It is also prepared artificially which is known as *tārksya*, *divya* and *dārvī rasodbhava*.

### पुष्पाञ्जन

14

पुष्पाञ्जनं पुष्पकेतु रीतिज कुसुमाजनम् ॥ १७ ॥

### Puspāñjana

*Puspāñjana, puṣpa ketu, rītija and kusumāñjana*—these are synonymous.

### शिलाजतु

शिलाजत्वस्मजं शैलनिर्यासो गिरिसाह्वयम् ।

शिलाह्व गिरिजं शैल गैरेयं गिरिजत्वपि ॥ १८ ॥

### Silājatu

*Silājatu, asmaja, śaila niryāsa, girisāhvaya, śilāhvā, girija, śaila, gaireya and giri jatu*—these are synonymous.

### बोल

15

बोलं गंधरसं पौरं निर्लोहं वार्वरं बलम् ।

*Bola*

*Bola, gandha rasa, paura, nirloha, vārvvara and bala*—these are synonymous.

**स्फटिका**

१६

स्फटिकाख्यामृता वध्या कांक्षी सौराष्ट्रसभवा ।

१७

आढकी तुवरी त्वन्या मृत्तिका सुरमृत्तिका ॥ १६ ॥

*Sphaṭikā*

*Sphaṭikā, amṛtā, vandhyā, kāṁkṣī, saurāṣṭra sambhavā, āḍhakī and tuvarī*—these are the synonyms of *sphaṭikā*.

It has another variety whose synonyms are *mṛttikā* and *sura mṛttikā*.

**समुद्रफेन**

समुद्रफेनो दिंडरि फेनो वारिकफोटिधजः ॥ २० ॥

*Samudra phena*

*Samudra phena, dīndari, phena, vari kapha and abdhija*—these are synonymous.

**प्रवाल**

प्रवालं दिद्रुमं सिधुलताग्रं रक्तवर्णकम् ।

*Pravāla*

*Pravāla, vidrūma, sindhu latāgra and rakta varṇaka*—these are synonymous.

**मुक्ता**

१८

मौक्तिकं मोतिकं मुक्ताफलं मुक्ता च शुक्तिजम् ॥२१॥

१९

*Muktā*

*Mauktika, motika, muktā phala, muktā and śuktija*—these are synonymous.

### माणिक्य

माणिक्यं पद्मरागं स्याद्वसुरत्नं सुरत्नकम् ।

### *Māṇikya*

*Māṇikya, padma rāga, vasu ratna and suratnaka*—these are synonymous.

### सूर्यकांत

सूर्यकांतः सूर्यमणि सूर्याख्यो दहनोपलः ॥ २२ ॥

### *Sūrya kānta*

*Sūrya kānta, sūrya mani, sūryākhya and dahanaopala*—these are synonymous.

### चन्द्रकांत

चन्द्रकांतश्चद्रमणिः<sup>20</sup> स्फटिकं स्फटिकोमलं ।

### *Candra kānta*

*Candra kānta, candra maṇi, sphatika and sphatikomala*—these are synonymous.

### गोमेद

गोमेदः सुन्दरं पीतं रक्तं तृणचरं तथा ॥ २३ ॥

### *Gomedā*

*Gomedā, sundara, pīta, rakta and tṛṇa cara*—these are synonymous.

### हीरा

हीरकं विदुरं वज्रं स्वारिचक्रं<sup>21</sup> च तारकम् ।

### *Hīrā*

*Hīraka, vidura, vajra, svāricakra and tāraka*—these are synonymous.

### वैरूप्य

नीलरत्नं नीलमणिः<sup>22</sup> वैड्यर्यं<sup>23</sup> वालवर्जनम् ॥ २४ ॥

**Vaidūrya**

*Nīla ratna, nīla manī, vaidūrya and vāla varjana*—these are synonymous.

**मरकत**

गुरुत्मतं मरकतं <sup>२४</sup> दृषद्गर्भो हरित्मणिः ।

**Marakata**

*Garut mat, marakata, drṣadgarbha and harin manī*—these are synonymous.

**शुक्ति**

मुक्तास्फोटोविधमंडूकी शुक्तिमौत्तिकमदिरम् ॥ २५ ॥

**Śukti**

*Muktiā sphoṭa, abdhī mandukī, śukti and mauktika mandira*—these are synonymous.

**शंख**

शंखं कंबुजर्जलचरो वारिजो दीर्घनिस्वनः ।

**Saṅkha**

*Saṅkha, kambu, jala cara, vārija and dīrgha nisvana*—these are synonymous.

**लघुशंख**

शंखो लघु शखनक शबूको वारिशुक्तयः ॥ २६ ॥

**Laghu śaṅkha**

*Laghu saṅkha, śaṅkhanaka, śambūka and vāri śukti*—these are synonymous.

**कपर्दिका**

कपर्दा क्षुरका ज्येया खरा च खरवाटिका ।

**Kapardikā**

*Kapardā, kṣurakā, kharā and khara vātikā*—these are synonymous.

### खटिका

<sup>25</sup> खटीमकोलः खटिनी श्वेतानाडी तरंगकः ॥ २७ ॥

### Khaṭikā

*Khaṭī, makola, khaṭinī, śvetā nāḍī* and *taraṅgaka*—these are synonymous.

### गौडपाषाण

तद्भेदो गौडपाषाणः क्षीरपाक उदाहृतः ।

### Gauda pāśāna

A variety of *khaṭī* is called *gauḍa pāśāṇa* and its synonym is *kṣīra pāka*.

### पंक, वालुका

पंक कर्द्मको ज्येयो वालुका. सिकतास्तथा ॥ २८ ॥

### Paṅka and Vālukā

*Paṅka* is called *kardamaka* and *vālukā* is called *sikatā*.

### चुंबकपाषाण

<sup>27</sup> चुंबक कांतपाषाणोऽयस्कातो लोहकर्षक ।

### Cumbaka pāśāna

*Cumbaka, kānta pāśāna, ayaskānta* and *loha karṣaka*—these are synonymous.

### काच

काचः कृत्रिमरत्नं स्यात् पिंगण. काचभाजनम् ॥ २९ ॥

### Kāca

*Kāca, kṛtrima ratna, piṅgaṇa* and *kāca bhājana*—these are synonymous.

## NOTES AND REFERENCES

1. This is the 93rd chapter of *Ayurveda Saukhyam in Todarānanda* and the opening invocation reads as below :

पचालया कृष्णहृदालया सती पादावुज कामयतेन्यसेवितम् ।

समत्सरा सा तुलसीपदे सदा श्री टोडरेतेलयुतास्तु संस्थिता ।

2. भर्मकांचन इति पचमपुस्तके पाठः ।
- 3 सुरन्न इति प्रथमपुस्तके पाठः ।
4. सुर्य इति पष्ठपुस्तके पाठः ।
- 5 महिद्रनक इति प्रथमपुस्तके पाठ ।
6. वंगकनीरक इति प्रथमपुस्तके पाठ ।
7. रोध्र इति प्रथमपुस्तके पाठ ।
8. नपाली इति प्रथमपुस्तके पाठ ।
- 9 मंडलं इति षष्ठपुस्तके पाठ ।
- 10 वस्त्ररागदृक् इति प्रथमपुस्तके पाठ ।
- 11 सौकांदं इति प्रथमपुस्तके पाठः ।
- 12 वसतमंडलं इति षष्ठपुस्तके पाठ ।
13. चरं इति पष्ठपुस्तके पाठः ।
14. रीभिज इति प्रथमपुस्तके पाठः ।
15. वर्वरश्चर इति पष्ठपुस्तके पाठः ।
16. वर्षी इति प्रथमपुस्तके पाठः ।
17. आटकी इति षष्ठपुस्तके पाठः ।
18. मौलिकं इति पंचमपुस्तके पाठ । शौक्तिकं इति षष्ठपुस्तके पाठः ।
19. सुक्तिजं इति प्रथमपुस्तके पाठ । शौक्तिक षष्ठपुस्तके पाठ ।
20. चद्रकांतभद्रमणिः इति षष्ठपुस्तके पाठः ।
21. स्वरि इति षष्ठपुस्तके पाठः ।
22. वैद्वूर्य इति षष्ठपुस्तके पाठः ।

23. वालवह्न्हं इति षष्ठपुस्तके पाठ ।
24. इषगदं र्भं इति प्रथमपुस्तके पाठः ।
55. खटिमकालः इति षष्ठपुस्तके पाठः ।
26. नरंगतः इति षष्ठपुस्तके पाठः ।
27. कंवुकः इति षष्ठपुस्तके पाठः ।

This is the end of the 93rd chapter in *Ayurveda Saukhyam* in *Todarānanda* and the colophon reads as below :

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानन्दे आयुर्वेदसौख्ये  
निघटौ स्वर्णादिवर्गः सप्ताशीतितमोहर्षः (?) ।

## CHAPTER 35

१  
वट

२  
वटो रक्तफलः क्षीरी वहुपादो वनस्पतिः ।  
३ यक्षवासः पदरोहि न्यग्रोधः स्कदपा ध्रुवः ॥ १ ॥  
४

*Vaṭa*

*Vata, rakta phala, kṣīrī, vahu pāda, vanaspati, yakṣa vāsa, pāda rohi, nyugrodha, skandapa and dhruva*—these are synonymous.

अश्वत्थ

पिप्पलः श्यामलोऽश्वत्थः क्षीरवृक्षो गजाशनः ।  
हरिवासश्चलदलो मगलयो वोधिपादयः ॥ २ ॥

*Aśvattha*

*Pippala, śyāmala, aśvatīha, ksīra vṛkṣa, gajāśana, hari vāsa, cala dala, mangalya and vodhi pādapa*—these are synonymous.

## उदुंबर

उदुंबरः क्षीरवृक्षो जतुवृक्षः सदाफलः ।

हेमद्रुग्धः कृमिफलो यज्ञांगः शीतवल्कलः ॥ ३ ॥

## Udumbara

*Udumbara, kṣīra vṛkṣa, jantu vṛkṣa, sadā phala, hema dugdha, kṛmi phala, yajñāṅga and sīta vālkala*—these are synonymous.

## काष्ठोदुम्बर

काकोदुंबरिका<sup>5</sup> फल्गुम्र्मलयूः<sup>6</sup> शिवत्रभेषजम् ।

## Kāṣṭhodumbara

*Kākodumbarikā, phalgu, malayu and śvitra bhesaja*—these are synonymous.

## प्लक्ष

प्लक्षः पृथश्चारुवृक्षः स्वपाश्वर्णो गर्द्भांडकः ॥ ४ ॥<sup>7</sup>

वटी कमङ्डलुः ।<sup>8</sup>

## Plakṣa

*Plakṣa, pṛya, cāru vṛkṣa, svapārśva, gardhabhāṇḍaka, vaṭi and kamandalu*—these are synonymous.

## नंदी

नंदी वृक्षोश्वत्थभेदः प्ररोही गजपादपः ।

## Nandī

A variety of *asyattha* is called *nandī vṛkṣa*. Its synonyms are *prarohī* and *gaja pādapa*.

## कदम्ब

कदम्बो गंधमत्पुष्पः प्रावृषेण्यो महोन्नतिः ।

अन्त्यो धूलिकदंबः स्यान्नीपो राजकदंबकः ॥ ५ ॥

**Kadamba**

*Kadamba, gandhamat puspa, prāvṛsenya, and maho mati*—these are the synonyms of *kadmaba*.

A variety of it is called *dhuli kadamba*. Its synonyms are *nīpa* and *rāja kadamba*.

**अर्जुन**

ककुभोज्जर्जुननामस्यानदी सर्जं शठद्रुमः ॥ ६ ॥

**Arjuna**

*Kakubha, arjuna, nandī, sarja and śaṭha druma*—these are synonymous.

**शिरीष**

शिरीषः प्लवगोविप्रः शुकवृक्षः कपीतनः ।

मृदुपुष्पः श्यामवर्णो भंडीरनीफलस्तथा ॥ ७ ॥

**Siriṣa**

*Siriṣa, plavaga, vipra, śuka vrkṣa, kapītana, mṛdu puṣpa, syāma varṇa and bhaṇḍīrani phala*—these are synonymous.

**आर्तगल**

<sup>9</sup>  
अर्गटः स्यादार्तगलो वहुकटः प्रतर्षणः ।

**Ārtagala**

*Argaṭa, ārta gala, vahu kanṭa and pratarṣaṇa*—these are synonymous.

**वेतस**

<sup>10</sup>  
वेतसो वज्रुलो नम्रो वानीरो दीर्घपत्रक. ।

<sup>11</sup>  
नादेयो मेघपुष्पोन्यस्तोयकामो निकुञ्जक. ॥ ८ ॥

**Vetasa**

*Vetasa, vañjula, namra, vānīra, dīrgha patraka, nādeya and megha puṣpa*—these are the synonyms of *vetasa*.

There is another variety of it which is called *toya kāma* and *nikuñjaka*.

### जलवेतस

जलौकासंवृतोऽभोजो निचुलो जलवेतसः ।

### *Jala vetasa*

*Jalaukā samvṛta, ambhoja, nicula* and *jala vetasa*—these are synonymous.

### समुद्रफल

इज्जलो हिज्जलो गुच्छाफलः स्यात्कछपालिका ॥ ६ ॥  
<sup>12</sup>

### *Samudra phala*

*Ijjala, hijjala, gucchā phala* and *kaccha pālikā*—these are synonymous.

### श्लेष्मातक

श्लेष्मातकः कवृदारः पिछिलो भूतपादपः ।

शेलुः शैलश्च शैलुकः शैलूको द्विजकुत्सकः ॥ १० ॥  
<sup>13</sup>

### *Śleṣmātaka*

*Śleṣmātaka, karyudāra, picchila, bhūta pādapa, śelu, śaila, śailuka, śailūka* and *dvija kutsaka*—these are synonymous

### पीलु

पीलुः शीत सहस्राक्षी तीक्ष्णद्रुः करभ्रियः ॥ ११ ॥

सहस्रांगी गुडफला तत्फल पीलु पीलुजम् ।  
<sup>14</sup>

### *Pīlu*

*Pīlu, śīta, sahasrākṣī, tīkṣṇadru, karabha priya, sahasrāṅgi* and *guḍa phalā*—these are the synonyms of *pīlu tree*.

Its fruits are called *pīlu* and *pīluja*.

### साक

साकः करच्छदो भूमीसहो दीर्घच्छदो मतः ॥ १२ ॥  
<sup>15</sup>

*Sāka*

*Sāka, kara chada, bhūmī saha* and *dīgha chada*—these are synonymous.

## शाल

१६

शालः सर्जरसः सर्जः श्रीकृष्णमारीचपत्रकः ।

*Sāla*

*Sāla, sarja rasa, sarja, śrikṛt* and *mārica patraka*—these are synonymous.

## तमाल

तमाल उक्तस्तापिष्ठः कालस्क धोऽसि तद्रुमः ॥ १३ ॥

*Tamāla*

*Tamāla, tāpiñcha, kāla skandha* and *asita druma*—these are synonymous.

## खदिर

१७

खदिरो रक्तसार स्याद् गायत्री वालपत्रिका ।

खदिरः श्वेतसारोन्यः कार्म्मुकः कुब्जकंटकः ॥ १४ ॥

*Khadira*

*Khadira, rakta sāra, gāyatrī* and *vāla patrikā*—these are the synonyms of *khadira*.

It has another variety which is known as *śveta sāra, kārmuka* and *kubja kanṭaka*.

## विट्खदिर

इरिमेदो विट्खदिरो गोधास्कं धोऽसिमेदकः ।

*Viṭ khadira*

*Irimeda, viṭ khadira, godhā skandha* and *arimedaka*—these are synonymous.

### बब्बूल

बब्बूलः किकिरात् स्यात् शीतकः पीतपुष्पकः ॥ १५ ॥

### Babbula

*Babbula, kim kirāta, śītaka and pīta puṣpaka*—these are synonymous.

### विजय सार

वीजकः सनकः सौरीप्रियः काम्पोलकप्रियः ।

### Vijaya sāra

*Vijaka, sanaka, saurī priya and kāmpolaka priya*—these are synonymous.

### तिनिस

तिनिसः स्यंदनो नेमी सर्वसारोशमगर्भकः ॥ १६ ॥  
<sup>18</sup>

### Tinisa

*Tinisa, syandana, nemī, sarva sāra and aśma garbhaka*—these are synonymous.

### भूर्ज

भूर्जोभूयो वहुपुटो मृदुत्वक्<sup>19</sup> सूक्ष्मपत्रकः<sup>20</sup> ।

### Bhūrja

*Bhūrja, bhūyas, valu puṭa, mṛdu tvak and sūkṣma patraka*—these are synonymous.

### पलाश

पलाश किशुकः किर्मि यज्ञको ब्रह्मपादपः ।

क्षारश्चेष्ठो रक्तपुष्पस्तृत्वृतः समिदुत्तमः ॥ १७ ॥  
<sup>21</sup>

### Palāśa

*Palāśa, kirmī, kirmī, yajñaka, brahma pādapa, ksāra śreṣṭha, rakta puṣpa, trvṛta and samiduttama*—these are synonymous.

धव

धवो नंदितरुगोरः <sup>22</sup> शक्टाख्यो धुरंधरः ॥ १८ ॥

*Dhava*

*Dhava, nandi taru, gaura, śakaṭākhya and dhurandhara—these are synonymous.*

धन्वन

धन्वनो गोत्रविटपी <sup>23</sup> धर्मनिं गोत्रपुष्पकः ।

*Dhanvana*

*Dhanvana, gotra viṭapī, dharmāna and gotra pusپaka—these are synonymous.*

अजकर्णा

सउर्जोऽजकर्णो स्वेदघ्नो लतावृक्षः कुदेहकम् ॥ १६ ॥

*Aja karṇa*

*Sarja, ajakarṇa, svedaghna, lutā vrksa and kudehaka—these are synonymous.*

व रुण

वरुणो वारुण. सेतु. शाकवृक्षः कुमारकः ।

*Varuna*

*Varuna, vāruṇa, setu, śāka vrksa and kumāraka—these are synonymous.*

जिंगरि

<sup>24</sup>      <sup>25</sup>      <sup>26</sup>      <sup>27</sup>  
जिंगिणी जांगिणी जिंगा सुनिर्जसा च मोदकी ॥२०॥

*Jingini*

*Jinginī, jānginī, jingā, sunirjāsā, and modikī—these are synonymous.*

शत्तलकी

<sup>28</sup>  
शत्तलकी वत्तलकी मोचा गजभक्ष्या महेरुणा ।

29  
गधवीरा कुदुरुकी सुन्नावा वनकर्णिका ॥ २१ ॥

### *Sallakī*

*Sallakī*, *vallakī*, *mocā*, *gaja bhaksyā*, *maheruṇā*, *gaṇḍha vīrā*, *kundurukī*, *susrāvā* and *vana karmikā*—these are synonymous.

### इंगुदी

इंगुदी भिल्लकोवृक्षः कंटकस्तापसद्रुमः ।

### *Ingudī*

*Ingudī*, *bhillaka* *vṛkṣa*, *kaṇṭaka* and *tāpasa druma*—these are synonymous.

### करहारी

30            31  
करंवरश्च शुण्डीक कटभी तृणशौडिकः ॥ २२ ॥

### *Karahārī*

*Karamvara*, *sunḍīka*, *kaṭabhbī* and *trṇa śauṇḍīka*—these are synonymous.

### मुष्कक

32  
मुष्कको मोषको घटा शिखरी क्षुद्रपाटलिः ।

### *Muskaka*

*Muskaka*, *mosaka*, *ghaṇṭā śikhari* and *kṣudra pāṭalī*—these are synonymous.

### पारिभद्र

पारिभद्रो निबवृक्षो रक्तपुष्पः प्रभद्रकः ।

कंटकीपारिजातः स्यात् मंदारः कंटकिशुकः ॥ २३ ॥

### *Pāribhadra*

*Pāribhadra*, *nimba* *vṛkṣa*, *rakta puṣpa*, *prabhadraka*, *kaṇṭakī*, *pārijāta*, *mandāra* and *kanṭa kimśuka*—these are synonymous.

### शालमली

३३

शालमली तूलिनी मोचा कुक्कुटी रक्तपुष्पिका ।

कंटकाद्या स्थूलफला पिछिला चिरजीविनी ॥२४॥

### *Sālmalī*

*Sālmalī, tūlinī, mocā, kukkuṭī, rakta puṣpikā, kanṭakādhyā, sthūla phalā pichilā and cirajīvinī*—these are synonymous.

### तुणि

गणेरुक श्रीपतिस्तु नकोन नन्दिपादपः ॥ २५ ॥

### *Tuṇi*

*Ganeruka, śrīpatī, nakona and nandi pādapa*—these are synonymous.

### सप्तपर्ण

३४

सप्तपर्णो गुच्छपुष्पो छत्री शालमलिपत्रिका ।

### *Sapta parṇa*

*Sapta parṇa, gucha puṣpa, chatrī and sālmalī patrikā*—these are synonymous.

### हरिद्रा

हारिद्रकः पीतवर्णः श्रीमान् गौरद्रुमोवरः ॥ २६ ॥

### *Haridrā*

*Hāridraka, pīta varṇa, śrīmān, gaura druma and vara*—these are synonymous.

### करंज

करंजो नक्तमालः स्यात् नक्ताह्वो घृतवर्णकः ।

पूतिकोन्यः पूतिपर्णः प्रकीर्णश्चिरबिलवकः ॥ २७ ॥

### *Karañja*

*Karañja, nakta māla, naktāhva and ghṛta varnaka*—these are the synonyms of *karañja*.

Another variety of it is called *pūtika*, *pūti parṇa*, *prakīrṇa* and *cira bilvaka*.

### करंजी

करंजः काकतित्ता च वयस्यांगारवल्लरी ।  
 35  
 36 37 तिरिणिक्षिर्गजःकटः करंजीश्चीरिणी द्विपा ॥ २८ ॥

### Karañji

*Karañji*, *kāka tiktā*, *vayasyā*, *aṅgāra vallarī*, *tiriṇikṣi*, *gaja kanṭa*, *karañjī*, *cīrinī* and *dvipā*—these are synonymous.

### शमी

शमी तुंगा शंकुफला पवित्रा केशहृतफला ।  
 लक्ष्मी शिवा व्याधिशमी भूशमी शकराह्या ॥ २६ ॥

### Śamī

*Śamī*, *tuṅgā*, *śaṅku phalā*, *pavitrā*, *keśa hṛt phalā*, *lakṣmī*, *śivā*, *vyādhī* *śamī*, *bhūśamī* and *śaṅkarāhvayā*—these are synonymous.

### शिरीषिका

शिरीषिका डिडिणिका दुर्वलाम्बुशिरीषिका: ।  
 38

### Sirīṣikā

*Sirīṣikā*, *dīndīnikā*, *durbālā* and *ambu* *sirīṣikā*—these are synonymous.

### अरिष्टक

अरिष्टको गर्भपाती कुभवीर्यश्च फेनिलः ।  
 रक्षाबीजो रक्तबीजः पीतफेनार्थसाधनः ॥ ३० ॥

### Ariṣṭaka

*Ariṣṭaka*, *garbha pātī*, *kumbha vīrya*, *phenila*, *rakṣā bija*, *pīta phena* and *artha sādhana*—these are synonymous.

## सिसपा

सिसिपा कपिला कृष्णा सरा मंडलपत्रिका ।

अन्या कुसिसिपा भस्मपिंगला स्याद्विशोधिनी ।

*Simsapā*

*Simsipā, kapilā, kṛṣṇā, sarā* and *māndala patrikā*—these are the synonyms of *simsapā*.

It has another variety whose synonyms are *kusimsipā, bhasma piṅgalā* and *viśodhīni*.

## अगस्त्य

अगस्त्याह्वो वगसेनो मधुशिप्रुमुनिद्रुमः ॥ ३१ ॥<sup>39</sup>

*Agastya*

*Agastyāhva, vanga sena, madhu śigru* and *muni druma*—these are synonymous

## NOTES AND REFERENCES

1. This is the 94th chapter of *Ayurveda Saukhyam* in *Todarānanda* and the opening invocation reads as below :

यमादिभिर्योगिगणैर् यो सम्यगृहीतु व्रजकामिनीभिः ।

सुप्रेमवद्दः सगृहं सपुत्रं श्रीटोडरं सर्वं सुखं प्रकुर्यात् ।

2. ‘पदः’ इति प्रथमपुस्तके पाठः ।

3. ‘पटारोहि’ इति प्रथमपुस्तके पाठः ।

4. ‘स्कदयोधुवः’ इति प्रथमपुस्तके पाठः ।

5. ‘फलगू’ इति षष्ठपुस्तके पाठः ।

6. ‘र्मलपू’ इति षष्ठपुस्तके पाठः ।

7. 'प्लवश्चारुक्षः' इति षष्ठपुस्तके पाठः ।
8. 'हृत्त्वगो' इति षष्ठपुस्तके पाठः ।
9. 'आर्गटः' इति पंचमपुस्तके पाठः ।
10. नम्रो इति प्रथमपुस्तके पाठः ।
11. 'मेदापुष्पोन्यस्तोयकामो' इति षष्ठपुस्तके पाठः ।
12. 'स्यात्कल्पाविधिका' इति पञ्चमपुस्तके पाठः ।
13. 'द्विजकुर्तिसतः' इति पञ्चमपुस्तके पाठः ।
14. 'गुडपला' इति प्रथमपुस्तके पाठः ।
15. 'शाकः' इति पञ्चमपुस्तके पाठः ।
16. 'श्रीकृन्मारीचिपत्रकः' इति प्रथमपुस्तके पाठः ।
17. 'दतधावनः' इति षष्ठपुस्तके पाठः ।
18. 'सर्वसारोग्यनामकः' इति षष्ठपुस्तके पाठः ।
19. 'मृदुलः' इति प्रथमपुस्तके पाठः ।
20. 'श्लेषमपत्रकः' इति प्रथमपुस्तके पाठः ।
21. 'शमिदुत्तमः' इति प्रथमपुस्तके पाठः ।
22. 'शकटाख्योद्धु' इति षष्ठपुस्तके पाठः ।
23. 'वर्मनी' इति षष्ठपुस्तके पाठः ।
24. 'जिंगिनी' इति पञ्चमपुस्तके पाठः ।
25. 'जंगिनी' इति षष्ठपुस्तके पाठः ।
26. 'जंगा' इति षष्ठपुस्तके पाठः ।
27. 'मोदिका' इति पंचमपुस्तके पाठः ।
28. 'महारुहा' इति पंचमपुस्तके पाठः ।
29. 'कुदुरकी' इति षष्ठपुस्तके पाठः ।
30. 'कंटभर' इति षष्ठपुस्तके पाठः ।
31. 'श्वासकुली' इति षष्ठपुस्तके पाठः ।
32. 'मोखको' इति प्रथमपुस्तके पाठः ।
33. 'तुलनि' इति षष्ठपुस्तके पाठः ।

34. 'शालमलिपात्रका' इति पंचमपुस्तके पाठः ।
35. 'वयस्थांगारवल्लरी' इति पंचमपुस्तके पाठः ।
36. 'तिरिणिष्ठ' इति प्रथमपुस्तके पाठः ।
37. 'गजकरंज' इति पंचमपुस्तके पाठः ।
38. 'डिडिनि' इति षष्ठपुस्तके पाठः ।
39. This is the end of 94th chapter of *Ayurveda Saukhyam* in *Todarānanda* and the colophon reads as below :

इति श्री महाराजाधिराजटोडरमल्लविरचिते टोडरानंदे आयुर्वेद-  
सौख्ये निघंटौ वनस्पतिवर्गो अष्टाशीतितमोहर्षः (?)।

## CHAPTER 36

द्राक्षा

2

द्राक्षा मधुफला स्वाद्वी हारहूरा फलोत्तमा ।  
 मृद्वीका मधुयोनिश्च रसाला गोस्तनी गुडा ॥ १ ॥  
 द्राक्षा पक्वा सरा शीता चक्षुष्या बुहणी गुरुः ।  
 हंति तृष्णाज्वरश्वासवातवातास्त्रकामला ॥ २ ॥  
 कुच्छास्त्रपित्तसमोहदाह—शोफमदात्ययान् ।  
 आमा स्वत्पगुणा गुबर्वी सैवाम्ला रक्तपित्तजित् ॥ ३ ॥  
 निबर्वीजान्या लघ द्राक्षा गोस्तनी सदृश गुणैः ।  
 द्राक्षा पर्वतजा लघवी साम्लाश्लेषमास्त्रपित्तजित् ॥ ४ ॥

*Drākṣā*

*Drākṣā, madhu phalā, svādvī, hāra hūrā, phalottamā, mṛdviśā, madhu yoni, rasālā, gostanī and guḍā—these are synonymous.*

*Ripe drākṣā is sara (laxative), śīta (cooling), cakṣusyā*

(promoter of eye sight), *bṛmhana* (nourishing) and *guru* (heavy). It cures *trṣṇā* (morbid thirst), *jvara* (fever), *śvāsa* (asthma), *vāta* (diseases of nervous system), *vātāsra* (gout), *kāmālā* (jaundice), *krcchra* (dysuria), *asra pitta* (a condition characterised by bleeding from different parts of the body), *sārimoha* (unconsciousness), *dāha* (burning syndrome), *śopha* (oedema) and *madātyaya* (alcoholism).

*Unripe drākṣā* is inferior in quality and heavy.

The sour variety of *drākṣā* cures *rakta pitta* (a condition characterised by bleeding from different parts of the body).

A variety of *drākṣā* is without seed and is similar to *gostanī* variety in its properties.

The variety of *drākṣā* which grows in the mountains is light and sour. It cures *asra pitta*.

### आम्रा

आम्रो वनोत्सवश्चूत् सहकारोत्तिमौरभ ।

माक दः पिकबंधु स्याद्रसालः कामवल्लभ ॥ ५ ॥

आम्रो ग्राही प्रमेहास्त्रकफपित्तवृणान् जयेत् ।  
तत्फलं आममत्युष्ण रुक्ष दोषत्रयास्त्रकृत् ॥ ६ ॥

पक्वं तु मधुरं वृद्धं स्तिरध दृद्यं बलप्रदम् ।

गुरुवर्तिहर रुच्य वर्णं शीतमपित्तलभ् ॥ ७ ॥

रसस्तस्य सरः स्तिरधो पाचनो बलवर्णकृत् ।

### Āmra

*Āmra*, *vanotsava*, *cūta*, *sahakāra*, *ati saurabha*, *mākanda*, *pika baudhu*, *rasāla* and *kāma vallabha*—these are synonymous.

*Āmra* is *grāhī* (constipative) and it cures *prameha* (obstinate urinary disorders including diabetes) as well as diseases caused by vitiated blood, *kapha* and *pitta* and ulcers.

Unripe fruits of *āmra* is exceedingly hot and ununctuous it vitiates all the three *dosas* as well blood.

Ripe fruits of *āmra* is sweet, *vṛṣya* (aphrodisiac), *unctuous*, *hrdyā* (cardiac tonic), *bala prada* (promoter of strength), heavy *vāta hara* (alleviator of *vāta*), *rucya* (relishing), *varnya* (promoter of complexion), *sīta* (cooling) and *apittala* (which does not vitiate *pitta*).

Juice of *āmra* is *sara* (laxative), *unctuous*, *pācana* (carminative) and promoter of strength as well as complexion.

### जम्बु

महाजंबू राजजंबू महास्क धो बृहत्फल. ॥ ५ ॥

क्षुद्रजंबूश्चीरपत्रा मेघाभा काकबल्लभा: ।

जंबू सग्राहिणी रुक्षा कफपित्तव्रणास्त्रजित् ॥ ६ ॥

राजजंबूफल स्वादु विष्टभि गुरु रोचनम् ।

क्षुद्रजंबूफलं तद्विशेषादाहनाशनम्<sup>५</sup> ॥ १० ॥

### *Jambu*

*Mahā jambū*, *rāja jambū*, *mahā skandha* and *brhat phala*—these are the synonyms of bigger variety of *jambū*.

The smaller variety of *jambū* is called *kṣudra jambū*, *cīra patrā*, *mehgābhā* and *kāka ballabhā*.

*Jambū* is *samgrāhiṇī* (constipative) and *ununctuous*. It cures vitiated *kapha*, *pitta*, *ulcer* and blood.

*Rāja jambū* fruit is sweet, *viṣṭambhi* (causing wind formation in abdomen), heavy and *rocana* (appetiser).

The fruit of *kṣudra jambū* is like *rāja jambū* in property but its special action is to cure *dāha* (burning syndrome).

### नारिकेल

नालिकेरस्तुं गवृक्षो लतावृक्षो महाफलः ।

तृणराजस्त्रवक्षफल लागली दृढबीजकम् ॥ ११ ॥  
 नालिकेरफलं शीतं दुर्जरं बस्तिशोधनम् ।  
 विष्टंभि वृहणं वल्य वातपित्तास्त्रदाहजित् ॥ १२ ॥  
 तस्यांभ शीतल हृदय दीपन शुक्रल लघु ।  
 तस्मादपि शिरोमज्जा शुक्रला वातपित्तजित् ॥ १३ ॥

### *Nārikela*

*Nālikera, tunga vṛkṣa, latā vṛkṣa, mahā phala, tṛṇa rāja, akṣa phala, lāṅgoḍī and dr̥ḍha bijāla*—these are synonymous.

The fruit of *nārikera* is *sīta* (cooling), *durjara* (difficult of digestion), *basti śodhana* (purifier of urinary bladder), *visṭambhi* (causing wind formation in abdomen), *br̥mhaṇa* (nourishing) and *balya* (promoter of strength). It cures vitiated *vāta*, *pitta* and blood. It also cures *dāha* (burning syndrome).

Water of *nārikela* is cooling, *hṛdyā* (cardiac tonic), *dīpana* (stimulant of digestion), *śukrala* (promoter of semen) and *laghu* (light).

Its *śiro majjā* (pith at the top of the tree) of *nārikela* is promoter of semen and it cures both *vāta* and *pitta*.

### खजूरिका

बृहत्खर्जुरिका श्रेणी सफला द्वीपसभवा ।  
 6 पिंडखर्जुरिका खर्जुः दुःप्रहर्पास्तु कंटकी ॥ १४ ॥  
 अन्या स्कंधफला स्वाद्वी दुरारोहा मृदुछदा ।  
 7 भूमिखर्जुरिका काको ककर्कटी राजककर्कटी ॥ १५ ॥  
 8 खर्जुरिका फल शीत स्वादु स्त्रिघ्न क्षतास्त्रजित् ।  
 वल्यं हर्ति मरुत्पित्त भद्रमूछमिदात्ययान् ॥ १६ ॥

तस्मादल्पगुण ज्येष्ठमन्यत्खज्जुरिका फलम् ।

तन्मज्जामूद्धंजा शीता वृष्या पित्तास्रदाहजित ॥ १७ ॥

### *Kharjūrikā*

*Bṛhat kharjūrikā, śrenī, saphalā* and *dvīpa sambhavā*—these are the synonyms of bigger variety of *kharjūra*.

Another variety of it is called *pīṇḍa kharjūrikā, kharju, duḥ praharṣā* and *kaṇṭaki*.

The third variety of it is called *skandha phalā, svādvi, durārohā* and *mrdu chadā*.

The fourth variety of it is called *bhūmi kharjūrikā, kāka, karkaṭī* and *rāja karkaṭī*.

The fruit of *kharjūrikā* is cooling, sweet and unctuous. It cures consumption and diseases caused by the vitiation of blood. It is promoter of strength. It cures vitiation of *vāyu* and *pitta*, *mada* (intoxication), *mūrchā* (fainting) and *madātyaya* (alcoholism).

Fruits of other varieties of *kharjūrikā* are inferior in quality.

Its *mūrdhaja majjā* (pith at the top of the tree) is cooling and *vṛṣya* (aphrodisiac). It cures vitiated *pitta* as well as blood and *dāha* (burning syndrome).

### सिलेमानी खर्जूर

९  
सिलेमान्यपरा लोके मृदुला निर्बलीफला ।

सिलेमानी श्रमभ्रातिदाहमूर्छासिपित्तनुत् ॥ १८ ॥

### *Silemāni kharjūra*

Another variety of *kharjūra* is called *silemāni* and its synonyms are *mṛdula* and *nirbalī phalā*.

*Silemāni* cures *śrama* (exhaustion), *bhrānti* (giddiness), *dāha* (burning syndrome), *mūrchā* (fainting) and *asra pitta*

(a condition characterised by bleeding from different parts of the body).

### कदली

कदली ग्रंथिनी मोचा रंभा वीरा यतछदा ।<sup>10</sup>

कदली योनिदोषास्तरक्तपित्तहरा हिमा ॥ १६ ॥

तत्कदः शीतलो बल्यः केशः पित्तकफासजित् ।

तत्फलं मधुरं शीतं विष्टभि कफद्वग्नु ॥ २० ॥

स्तनरघपित्तास्त्रतृट्टदाह — क्षतक्षयसमीरजित् ।

### *Kadalī*

*Kadalī*, *granthinī*, *mocā*, *rambhā*, *vīrā* and *yata chadā*--these are synonymous.

*Kaladī* cures *yoni dosa* (ailments of female genital tract), *asra* (vitiated blood) and *rakta pitta* (a disease characterised by bleeding from various parts of the body). It is cooling.

The *kanda* (rhizome) of this plant is *śītala* (cooling), *balya* (strength promoting), and *keśya* (good for hair growth). It cures vitiated *pitta*, *kapha* and blood.

The fruit of *kadalī* is sweet, cooling and *viṣṭambhi* (which produces gas in the abdomen). It produces *kapha*. It is heavy and unctuous. It alleviates vitiated *pitta* and blood. It cures *dāha* (burning syndrome), *kṣata* (consumption), *kṣaya* (emaciation) and vitiated *vāyu*.

### दाढिम

दाढिमी रक्तकुसुमा दतबीजा शुकप्रिया ॥ २१ ॥

दाढिमं दीपन हृद्यं रोचन नातिपित्तलम् ।

कपायानुरस ग्राहि द्विधा स्वाद्वम्लभेदतः ॥ २२ ॥

तयोः स्वादु त्रिदोषधनंमम्लं वातवलासहृत् ।

गुष्काम्लो दाढिमीसारः कुट्टितो वातपित्तहृत् ॥२३॥

### Dādima

*Dādimī, rakta kusumā, danta bijā and śuka priyā*—these are synonymous.

*Dādima* is *dīpana* (digestive stimulant), *hṛdaya* (cardiac tonic) and *rocana* (appetiser). It does not vitiate *pitta* in excess. Its subsidiary taste (anurasa) is astringent and it is constipative

It is of two types viz., sweet and sour. The sweet variety alleviates all the three *dosas* whereas the sour variety alleviates only *vāta* and *kapha*.

The dried and pounded extract of the sour variety of *dādima* alleviates *vāta* and *pitta*.

### बदर

बदरी ककर्कटी घोंठा करटी युग्मकंटिका ।

11

अन्या स्निग्धछदा कोशफला सौवीरिकापरा ॥ २४ ॥

हस्तिकोलिः परास्वाद्वी लध्वी ककर्कधुबांधवा ।

वदयर्था शीतलास्तिक्ता रुक्ष्या पित्तकफापहा ॥ २५ ॥

13

14

बदर त्ववरं कौलं फेनिलं कुवलं कुहम् ।

ककर्कधु हस्तवबदरं सकटं कंधु कंधुकम् ॥ २६ ॥

पक्वमामं च मधुरं मतं सौवीरकं महत् ।

### Badara

*Badari, karkaṭī, ghonṭā, karaṭī and yugma kanṭikā*—these are synonymous. Another variety of it is called *snigdha chadā* and *kośa phalā*. The thirst variety is called *sauvīrikā*. The fourth variety of it is called *hasti koli, parāsvādvī, laghvī* and *karkandhu bāndhavā*.

All these types of *vaidarī* are cooling, bitter and ununctuous. They alleviate *pitta* and *kapha*.

The fifth variety of it is called *badara*, *avara kola*, *phenila*, *kuvala* and *kuca*. Synonyms of the sixth variety are *karkandhu*, *hrasva badara*, *samkāṭa*, *kandhu* and *kandhuka*.

Both the ripe and unripe types of *sauvīraka* (bigger variety) are sweet in taste.

### लघु बदर

बदरं लघुं संग्राहि रुच्यमुष्णं समीरजित् ॥ २७ ॥  
<sup>15</sup>

कफपित्तकरं तद्वत्कोलं गुरुं सरं स्मृतम् ।  
<sup>16</sup>                   <sup>17</sup>

सौवीरं बदरं शीतं भेदनं गुरुं शुक्रलम् ॥ २८ ॥  
<sup>18</sup>

वृंहणं पित्तदाहान्त्रक्षयतृष्णानिलापहम् ।

कवर्कं धु मधुरं स्निग्धं गुरुं पित्तानिलापहम् ॥ २९ ॥

शुष्कं मेदानिकृत्सर्वं लघुतृष्णाकलमासजित् ।

मरुत्पित्तहरं तस्य मज्जा वृष्टयो बलप्रदः ॥ ३० ॥

### *Laghu badara*

*Badara* is light, constipative, appetiser and hot. It alleviates *vāyu*. *Kola* aggravates *kapha* and *piatt*. It is heavy and laxative.

*Sauvīra* type of *badara* is cooling, *bhedana* (purgative), *guru* (heavy), *śūṣrala* (promoter of semen) and *bṛmhāṇa* (nourishing). It alleviates vitiated *pitta*, *dāha* (burning syndrome), vitiated blood, *kṣaya* (emaciation), *trṣṇā* (morbid thirst) and vitiated *vāyu*.

*Karkandhu* is sweet, unctuous and heavy. It alleviates *pitta* and *vāyu*.

Dry fruits of all these varieties promote *medas* (fat) and *agni* (digestive power). These are light and they cure *trṣṇā* (morbid thirst), *klama* (mental fatigue) and vitiation of blood.

The pulp of this fruit alleviates *vāyu* and *pitta*. It is *vṛṣya* (aphrodisiac) and promoter of strength.

### क्षीरी

क्षीरी क्षत्रिया राजाह्वा राजादन फलासिनी ।

<sup>19</sup>

राजन्यस्तस्य भेदोन्यश्चिवुको मुचिलिदकः ॥ ३१ ॥

क्षीरिवृक्षफलं शीतं स्तिग्रं गुरु बलप्रदम् ।

तृष्णामूर्छामदभ्रांतिक्षयदोषत्रयास्रजित् ॥ ३२ ॥

### Kṣīrī

*Kṣīrī, kṣatriyā, rājāhvā, rājādana, phalāsinī* and *rājanya*—these are synonymous.

It has another variety which is called *civuka* and *muci lindaka*.

The fruit of *kṣīrī vrkṣa* is cooling, unctuous, heavy and promoter of strength. It cures *trṣṇā* (morbid thirst), *mūrchā* (fainting), *mada* (intoxication), *bhrānti* (giddiness), *kṣaya* (emaciation) and all the three vitiated *dosas* as well as blood.

### प्रियाल

चारो धनः पटः <sup>20</sup> शालः प्रियालो मुनिवल्लभः ।

चारः पित्तकफास्थनः तत्फलं मधुरं गुरु ॥ ३३ ॥

स्तिग्रं <sup>22</sup> सरं मस्तिपत्तदाहतृष्णाक्षतापहम् ।

तन्मज्जा मधुरो वृष्यः शुक्रलः त्वातजित् ॥ ३४ ॥

### Priyāla

*Cāra, dhana, paṭa, śāla, priyāla* and *muni vallabha*—these are synonymous.

*Cāra* cures vitiated *pitta*, *kapha* and blood.

Its fruit is sweet, heavy, unctuous and laxative. It cures vitiated *vāta* and *pitta*, *dāha* (burning syndrome), *trṣṇā* (morbid thirst) and *kṣata* (consumption).

The pulp of the fruit of *priyāla* is sweet, *vṛṣya* (aphrodisiac) and *śukrala* (spermato poetic). It cures vitiated *pitta* and *vāta*.

### परुषक

23

परुषको मृदुफलो परुषो शोषणः परः ।  
 परुषकं कषायाम्लमामं पित्तकरं लघु ॥ ३५ ॥  
 पक्व तु मधुर पाके शीतं विष्टंभि बृंहणम् ।  
 हृद्यं तृट्पित्तदाहाम्लथतक्षयसमीरजित् ॥ ३६ ॥

### *Paruṣaka*

*Paruṣaka*, *mṛdu phala*, *paruṣa* and *śosana*—these are synonymous.

Unripe *Paruṣaka* is astringent and sour in taste. It vitiates *pitta* and is light.

Ripe variety of *paruṣaka* is sweet in *vipāka* (taste that emerges after digestion), cooling, *viṣṭambhi* (produces gas in abdomen), *bṛmhana* (nourishing) and *hṛdaya* (cardiac tonic). It cures *tṛṭ* (morbid thirst), vitiated *pitta*, *dāha* (burning syndrome), vitiated blood, *kṣata* (consumption), *ksaya* (emaciation) and vitiated *vāyu*.

### तिदुक

24

तिदुकः स्यंदनं स्फौर्यं कालसारश्च रावणः ।  
 काकपीलु स्यादपरो अन्यच्च विषतिदुका ॥ ३७ ॥  
 तिदुको ब्रणवातध्नं तत्सारः पित्तरोगजित् ।  
 आममस्य फल ग्राहि वातलं शीतल लघु ॥ ३८ ॥  
 पक्व पित्तप्रमेहाम्लश्लेष्मध्नं विशदं गुरु ।  
 25 विषतिदुकमप्येवं विशेषाद्ग्राहि शीतलम् ॥ ३९ ॥

*Tinduka*

*Tinduka, syandana, sphaurya, kāla sāra, rāvaya and kāka pīlu*—these are the synonyms of *tinduka*.

There is another variety (which is different) which is called *vīṣa tindukā*.

*Tinduka* cures ulcers and vitiated *vāta*. Its pulp (*sāra*) cures diseases caused by *pitta*.

The unripe fruit of it is constipative, *vātala* (vitiator of *vāta*), cooling and light.

The ripe fruit alleviates vitiated *pitta*, *prameha* (obstinate urinary disorders including diabetes), vitiated blood & *kapha*, *viśada* (non slimy) and heavy.

*Vīṣa tinduka* is specially constipative (*grāhi*) and cooling.

## किंकिणी

किंकिणी प्रथिका व्याघ्री पादो देवतरुवर्वरः ।

किंकिणी तुवरा तिक्ता पित्तश्लेष्महरा हिमा ॥४०॥

तत्फलं वातलं त्वामं पवरं स्वादु त्रिदोषजित् ।

*Kimkiṇī*

*Kimkiṇī, granthikā, vyāghrī, pāda, deva taru* and *vara*—these are synonymous.

*Kimkiṇī* is pungent and bitter. It alleviates *pitta* and *ślesman*. It is cooling.

Unripe fruit of *kimkiṇī* aggravates *vāyu*. The ripe fruit is sweet and it cures all the three vitiated *doṣas*.

## आरु

आरुष्क वीरसेनं च जातिभेदाच्चतुर्विधम् ॥ ४१ ॥

26

आरुष्कं जारणं वातमेहार्शः कफनाशनम् ।

*Āru*

*Āruṣka* and *vīra sena*—these are synonymous. It is of four types.

*Āruṣka* promotes digestion (*jārana*) and it cures vitiated *vāta*, *meha* (obstinate urinary disorders including diabetes), *arśas* (piles) and vitiated *kapha*.

## मधूक

मधूको मधुकस्तीक्ष्णसारः स्याद्गूदपुष्पकः ॥ ४२ ॥

जेलाफलो मधुष्टीलो मधुकोष्ठो महाद्रुमः ।

मधूकोन्धो हस्वफलो मध्वगो दीर्घपत्रकः ॥ ४३ ॥

मधूकः कफवातघ्नः कषायो त्रणरोपणः ।

तत्पुष्प मधुर बल्यं शीतलं गुरु बृहणम् ॥ ४४ ॥

फल शीत गुरुस्वादुशुक्रलं वातपित्तजित् ।

अहृद्यं हति तृष्णास्त्रदाहश्वासक्षतक्षयान् ॥ ४५ ॥

*Madhūka*

*Madhūka*, *madhuka*, *tīkṣṇa sāra*, *gūdha puspaka*, *jelā phala*, *madhuṣṭila*, *madhu koṣṭha* and *mahā druma*—these are synonymous.

Another variety of *madhūka* is called *hrasva phala*, *madhvaga* and *dirgha patraka*.

*Madhūka* alleviates *kapha* and *vāta*. It is astringent and it helps in the healing of ulcers.

The flower of *madhūka* is sweet, *balya* (promoter of strength), cooling, heavy and *brīhāṇa* (nourishing).

Its fruit is cooling, heavy, sweet and *śukrala* (spermato-poetic). It alleviates *vāta* and *pitta*. It is *ahṛdyā* (not good for heart). It cures *trsñā* (morbid thirst), vitiated blood, *dāha* (burning syndrome), *svāsa* (asthma), *kṣata* (consumption) and *kṣaya* (emaciation).

## पनस

पनसः <sup>27</sup> कटकिफलस्त्वाशपो <sup>28</sup> गर्भक टकः ।

पनसं शीतल पवचं स्निग्धं पित्तानिलापहम् ॥ ४६ ॥

बलशुक्रप्रदं हति रक्तपित्तक्षतक्षयान् ।

आम तदेव विष्टभि वातल तुवरं गुरु ॥ ४७ ॥

*Panasa*

*Panasa*, *kanṭaki phala*, *āṁśapa* and *garbha kanṭaka*—these are synonymous.

Ripe *panasa* is cooling and unctuous. It alleviates *pitta* and *vāyu*. It promotes strength and semen. It cures *rakta pitta* (a condition characterised by bleeding from different parts of the body), *kṣata* (consumption) and *kṣaya* (emaciation).

Unripe *panasa* is *vistambhi* (wind forming). It aggravates *vāyu* and it is astringent as well as heavy

## लकुच

लकुचं धुद्रपनसो लकुचोग्रंथिमत्फलः <sup>29</sup> ।

लकुचं गुरु विष्टभि स्वादम्लं रक्तपित्तजित् ॥ ४८ ॥

इलेष्मकारि समीरद्धनमुष्णं चुक्राभिनाशनम् ।

*Lakuca*

*Lakuca*, *kṣudra panasa* and *granthimat phala*—these are synonymous.

*Lakuca* is heavy, *viṣṭambhi* (wind forming) and sweet and sour in taste. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It aggravates *kapha* and alleviates *vāta*. It is hot. It reduces the semen as well as the power of digestion.

## ताल

तालो ध्वजो दुरारोहस्तूणराजो महाद्रुम ॥ ४९ ॥

तालवृक्षो मरुतिपत्तव्रणजित् मदशुक्रकृत् ।  
 तत्फलं शीतलं बल्यं स्तनगधं स्वादुरसं गुरु ॥ ५० ॥  
 विष्टंभि वातपित्तासाक्षतदाहक्षयाषहम् ।  
 बीजं मूत्रकरं विष्टं वातपित्तहरं हिम ॥ ५१ ॥

### *Tāla.*

*Tāla, dhvaja, durāroha, trṇa rāja* and *mahā druma*—these are synonymous.

*Tāla* cures vitiated *vāta*, *pitta* and ulcer. It produces *mada* (intoxication) and *śukra* (semen).

Its fruit is cooling, strength promoting, unctuous, sweet, heavy and *viṣṭambhi* (wind forming). It cures vitiated *vāta*, *pitta* and blood. It also cures *kṣata* (consumption), *dāha* (burning syndrome) and *kṣaya* (emaciation).

Its seed is diuretic and wind forming. It alleviates *vāta* and *pitta*. It is cooling.

### *खबूजः*

खबूजं फलराजं स्यादमृताह्वं दशांगुलम् ।  
 खबूजं मूत्रल बल्यं कोष्ठशुद्धिकरं गुरु ॥ ५२ ॥  
 स्तनगधं स्वादुकरं शीतं वृद्ध्यं पित्तानिलापहम् ।

### *Kharbūja*

*Kharbūja, phala rāja, amṛtāhva* and *daśāṅgula*—these are synonymous.

*Kharbūja* is diuretic, strength promoting, laxative, heavy, unctuous, sweet, cooling and *vṛṣya* (aphrodisiac). It alleviates *pitta* and *vāta*.

### *सेव*

<sup>31</sup>  
 मुष्टिप्रमाण वरुदं सेवं सिंवितिकाफलम् ॥ ५३ ॥

फल सिंवितिकापूर्वं वातपित्तहरं गुह ।

वृंहण कफकृद्वृष्यं स्वादुपाक सरं हिमम् ॥ ५४ ॥

अन्यदंभफलं चापो महासिंवितिका फलम् ।

तत्फलं सेव्यगुणकृद्विशेषात्तुवरं हिमम् ॥ ५५ ॥

### Seva

*Muṣṭi pramāṇa, varuda, seva and simbitikā phala*—these are synonymous.

The fruit of *simbitikā* alleviates *vāyu* and *pitta*. It is heavy, *brmhāṇa* (nourishing), *kaphakṛt* (aggravater of *kapha*), *vṛṣya* (aphrodisiac), *svādu pāka* (sweet in taste after digestion), laxative and cooling.

Another variety of it is called *ambha phala*, *āpa* and *mahā simbitikā phala*. Its properties are similar to those of *seva*. It is specially cooling.

### अमृत

अमृताह्वँ रुचिफलं लघुविल्वफलाकृतिः ।

अमृतं गुरुवातधनं स्वाद्वम्लं रुचिशुक्रकृत् ॥ ५६ ॥

### Amṛta

*Amṛtāhva, ruci phala* and *laghu bilva phalākṛti*—these are synonymous.

*Amṛta* is heavy, alleviator of *vāta*, sweet, sour and appetiser. It is spermatopoetic.

### बादाम

बादामं सुफलं वातवैरि नेत्रोपमं फलम् ।

बादामसुष्णं सुस्तिनश्वं वातधनं बलशुक्रकृत् ॥ ५७ ॥

### Bādāma

*Bādāma, suphala, vāta vaiśi* and *netropama phala*—these are synonymous.

*Bādāma* is hot and exceedingly unctuous. It alleviates *vāyu*. It promotes strength and semen.

### निकोचक, पिस्ता

२  
निकोचकं दारुफल मकोष्ठ जलगोजकम् ।

३३  
पिस्तं मुकूलक ज्ञेय दतीफलसमाकृतिं ॥ ५८ ॥

निकोचक गुरुस्तिनग्ध वृष्योष्ण स्वादु वृहणम् ।

रक्तप्रसादन बल्य वातधनं कफपित्तकृत् ॥ ५९ ॥

तद्वत् मुकूलकं ज्ञेयं विशेषात् गुरु दुर्जरम् ।

### Nikocaka, Pistā

*Nikocaka*, *dāru phala*, *makoṣṭha* and *jala gojaka*—these are the synonyms of *nikocaka*.

*Pista*, *mukūlaka* and *dantī phala samākṛti*—these are the synonyms of *pistā*.

*Nikocaka* is heavy, unctuous, *vṛṣya* (aphrodisiac), *hot*, sweet and *brīhana* (nourishing). It is hemopoetic and strength promoting. It alleviates *vāta* and aggravates *kapha* as well as *pitta*.

*Mukulaka* has similar properties. It is especially heavy and difficult for digestion.

### केला

केलानामामवातधनमस्त्वोष्णं रेचन गुरु ।

पक्व स्वादु हिमं बल्य वातपित्तविनाशनम् ॥ ६० ॥

### Kelā

Unripe *kelā* alleviates *vāyu*. It is sour, hot, purgative and heavy.

Ripe *kela* is sweet, cooling and strength promoting. It alleviates *vāyu* and *pitta*.

### आरु

<sup>34</sup>  
आलूकभलूभलूकं भलूस्त्कफलं तथा ।

<sup>35</sup>  
आलूकं रसनं शीतं स्वाद्वम्लवातपित्तहृत् ॥ ६१ ॥

### Āru

*Ālūka, bhallū, bhallūka* and *bhallū rakta phala*—these are synonymous.

*Ālūka* is juicy (*rasana*), cooling, sweet and sour. It alleviates *vāta* and *pitta*.

### अंजीर

अंजीरं मञ्जुलं ज्येयं काकोदुंबरिका फलम् ।

अंजीरं शीतलं स्वादु गुरु पित्तास्त्रवातजित् ॥ ६२ ॥

### Añjīra

*Añjīra, mañjula* and *kākodumbarikā phala*—these are synonymous.

*Añjīra* is cooling, sweet and heavy. It alleviates *pitta*, *rakta* and *vāta*.

### अक्षोट

अक्षोडको वृत्तफलो कंदरालः पृथुछदः ।

<sup>36</sup>  
अक्षोटं मधुरं बल्यं गुरुण वातहृत्सरम् ॥ ६३ ॥

### Akṣoṭa

*Akṣoḍaka, vṛnta phala, kandarāla* and *pṛthu chada*—these are synonymous.

*Akṣoṭa* is sweet, strength promoting, heavy, hot, alleviator of *vāta* and laxative.

## पालेवक, मालवक

पालेवतं सितपुष्पं तिदुकाभफलं मंतम् ।

अन्यत् मालवक ज्येयं महापालेवतं तथा ॥ ६४ ॥

पालेवतं हिमं स्वादु गुरुणं वह्निवातजित् ।

तद्वत् मालवक हृद्य तृणाधनमिष्टमस्तकम् ॥ ६५ ॥

*Pālevaka & Mālavaka*

*Pālevata*, *sita puspa* and *tindukābha phala*—these are synonymous.

Another variety of it is called *mālavaka* and *mahā pālevata phala*.

*Pālevata* is cooling, sweet, heavy and hot. It suppresses digestive power and alleviates *vāyu*.

*Mālavaka* is *hṛdaya* (cardiac tonic). It cures *trsna* (morbid thirst). It is useful for brain (*mastaka*).

## तूत

<sup>37</sup> तूदं भूदं ब्रह्मकाष्ठं ब्रह्मण्यं ब्रह्मदारुं च ।

<sup>39</sup> तूदं गुरुं हिमं पक्वं स्वादुपित्तानिलापहम् ॥ ६६ ॥

## Tūta

*Tūda*, *bhūda*, *brahma kāṣṭha*, *brahmaṇya* and *brhma dāru*—these are synonymous.

Ripe *tūda* is heavy, cooling and sweet. It alleviates *pitta* and *anila*.

## गांगेरुक, तोदन

गांगेरुकं कक्षकटकं कक्षकटं मृगलेडकम् ।

तोदनं क्रंदनं धान्यं मृगपिछदृशं तथा ॥ ६७ ॥

गांगेरु रुचन पक्व गुह वातान्नपितजित् ॥ ६८ ॥

तोदन प्राहि मधुरं वातपित्तहर लघु ।

तूतादि त्रितयं चाममस्तुं गुरु तु पित्तलभ् ॥ ६९ ॥

### *Gāngērūka & Todana'*

*Gāngērūka, karkaṭaka, karkaṭa* and *mrga lendaka*—these are the synonyms of *gāngērūka*.

*Todana, krandana, dhānya* and *mrga picha dr̥śa*—these are synonymous.

Ripe *gāngērū* is purgative and heavy. It alleviates *vāta*, blood and *pitta*.

*Todana* is constipative and sweet. It alleviates *vāta* and *pitta*. It is light.

Unripe *tūta*, *gāngērūka* and *todana* are sour and heavy. They aggravate *pitta*.

### तुवरक

वृक्षस्तुवरको ज्ञे योभल्लातकसमो गुणः ।

40                          41

कषाय तत्कलं पत्रैः केसराभः समुद्रजः ॥ ७० ॥

तौवरं कफजित्पाके कटूष्ण व्रणमेहजित् ।

### *Tuvaraka*

*Tuvaraka* tree has properties like those of *bhallātaka*. Its fruit is astringent in taste. Its leaves are like *kesara* and it grows near sea.

The fruit of *tuvara* alleviates *kapha*. In *vipāka* (taste after digestion) it is pungent.

It is hot and it cures ulcer and *meha* (obstinate urinary disorders including diabetes).

## बीजपूरक

42

बीजपूरो मातुलुङ्गः केसरी फलपूरकं ॥ ७१ ॥

बीजपूरफलं रुच्यं रसेऽम्लं दीपनं लघु ।

रक्तपित्तकरं कंठजिह्वाग्रशोधनं परम् ॥ ७२ ॥

त्वचोऽस्य तिक्तगुर्वम्लं कृमिवातकफापहम् ।

तन्मांसं बृंहणं शीतं गुरु पित्तसमीरजित् ॥ ७३ ॥

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केसरं लघु संग्राहि शूलगुलमोदरापहम् ।

बीजमुष्णं कृमिश्लेषमवातजिदगर्भदं गुरु ॥ ७४ ॥

तत्पुष्पं शीतलं ग्राहि रक्तपित्तहरं लघु ।

*Bija pūraka*

*Bija pūra, mātuluṅga, kesarī* and *phala pūraka*—these are synonymous.

The fruit of *bija pūra* is appetiser. It is sour in taste. It stimulates digestion and is light. It causes *rakta pitta* (a disease characterised by bleeding from different parts of the body) It cleanses throat and tip of the tongue.

The skin of the fruit of *bija pūraka* is bitter, heavy and sour. It cures *kṛmī* (intestinal parasites). It alleviates *vāta* and *kapha*.

The pulp (*māṁsa*) of *bija pūraka* is *bṛiñhaṇa* (nourishing), cooling and heavy. It alleviates *pittā* and *vāyu*.

Its *kesara* (pistil) is light and constipative. It cures *śūla* (colic pain), *gulma* (phantom tumour) and *udara* (obstinate diseases of abdomen including ascitis).

Its flower is cooling and constipative. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and it is light.

### मधुकर्कटिका

मधुकर्कटिका स्वादुलुर्गी घंटालिका घटा ॥ ७५ ॥

मधुकर्कटिका शीता रक्तपित्तहरा गुरुः ।

### *Madhu karkatikā*

*Madhu karkatikā, svādu, lungī, ghanṭālikā and ghaṭā*—these are synonymous.

*Madhu karkatikā* is cooling. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is heavy.

### नारंगी

44

नारंगको नागरंगो गोरक्षो योगसाधकः ॥ ७६ ॥

नारंगमस्त्रं मधुरं रुच्यं वातहरं सरम् ।

स्वाद्वम्लमपरं हृद्यं दुर्जरं वातनाशनम् ॥ ७७ ॥

### *Nāraṅgī*

*Nāraṅgaka, nāgaranīga, gorakṣa* and *yoga sādhaka*—these are synonymous.

*Nāraṅga* is sour and sweet in taste. It is appetiser. It alleviates *vāta*. It is laxative.

Another variety of it which is also sweet and sour, is *hrdaya* (cardiac tonic) and *durjara* (difficult for digestion). It alleviates *vāta*.

### जंबीरक

जंबीरको दंतशठो जंभीलो जंभलो मतः ।

जंबीरमुष्णं शूलघ्नं गुरुणं कफवातजित् ॥ ७८ ॥

आस्थ्यवैरस्य—हृत्पीडावह्निमांद्यकृमीन्जयेत् ।

*Jambīraka*

*Jambīraka, danta śatha, jambhīla* and *jambhalā*—these are synonymous.

*Jambīra* is hot and it cures *sūla* (colic pain). It is heavy and hot. It alleviates *kapha* and *vāta*. It cures *āsyā vairasya* (distaste in the mouth), *hṛt pīḍā* (pain in cardiac region), *agni māndya* (suppression of the power of digestion) and *kṛmi* (intestinal parasites).

## अम्लवेतस

अम्लोऽम्लवेतसः<sup>45</sup> चुक्रो<sup>46</sup> वेतसः स्वरभेदकः ॥ ७६ ॥

अम्लवेतसमत्युष्णं भेदनं लघु दीपनम् ।  
हृद्रोगशूलगुलमध्नं<sup>48</sup> पित्तास्कफदूषणम् ॥ ८० ॥

*Amla vetasa*

*Amla, amla vetasa, cukra, vetasa* and *svara bhedaka*—these are synonymous.

*Amla vetasa* is exceedingly hot, purgative, light and digestive stimulant. It cures *hṛd roga* (heart disease), *sūla* (colic pain) and *gulma* (phantom tumour). It vitiates *pitta*, blood and *kapha*.

## साराम्लक

साराम्लकः सारफलो रसालं सारपादपः ।

साराम्लमम्लं वातध्नं गुरु पित्तकफप्रदम् ॥ ८१ ॥

*Sārāmlaka*

*Sārāmlaka, sāra phala, rasāla* and *sāra pādapa*—these are synonymous.

*Sārāmla* is sour. It alleviates *vāyu*. It is heavy and it aggravates *pitta* and *kapha*.

## निङ्कुक

नव्रुकं निवूकं राजनिबूकमपरं स्मृतम् ।

निबुकं पाचनं हृदयं तीक्ष्णोषणं कफवातजित् ॥ ८२ ॥

निबुकमस्तं वातध्वं पाचनं दीपन लघु ।

राजनिवूफलं स्वादुगुरुरूपित्तसमीरजित् ॥ ८३ ॥

निबुकं कृमिसमूहनाशनं तीक्ष्णमाममुद्रग्रहापहम् ।

<sup>49</sup> वातपित्तकफशूलनाशनं नष्टधातुरुचिशोधनं परम् ॥ ८४ ॥

त्रिदोषसद्यज्वरपीडितानां दोषशिच्चताना विषमज्वराणाम् ।

<sup>50</sup> मलक्षये बद्धगुदे हितं च विषूचिकानां मुनयो वदन्ति ॥ ८५ ॥

### Nimbuka

*Nimbuka* and *nibūka*—these are the synonyms of *nimbu*.

It has another variety which is called *rāja nimbūka*.

*Nibuka* is *pācana* (carminative), *hṛdaya* (cardiac tonic), sharp and hot. It alleviates *kapha* and *vāta*.

*Nimbuka* is sour, *vātaghna* (alleviator of *vāta*), *pācana* (carminative), *dīpana* (digestive stimulant) and light.

The fruit of *rāja nimbu* is sweet and heavy. It alleviates *pitta* and *vāyu*.

*Nimbuka* destroys all types of *kṛmi* (parasites). It is sharp in action. It cures *āma* (product of improper digestion and metabolism), *udara* (obstinate abdominal disorders including ascitis) and *graha* (planetary afflictions). It cures the *vātika*, *paittika* and *ślaiṣmika* types of *śūla* (colic pain). It replenishes and cleanses the vitiated *dhātus*. It is useful for patients suffering from acute (*sadya*) fever caused by the vitiation of all the three *doṣas* and *viṣama jvara* (irregular fever) caused by the accumulation of vitiated *doṣas*. It is also useful when there is diminution of waste products (*mala*) and when there is obstruction in the anus. It cures *visūcikā* (choleric diarrhoea).

### कर्मरंग

कर्मरंग रामफलं भव्यं पिच्छिलबीजकम् ।

कर्म्मरंगं हिमं ग्राहि स्वाद्धम्लं कफपित्तजित् ॥ ८६ ॥

### *Karma raṅga*

*Karma raṅga, rāma phala, bhavya, and picchila bijaka*—these are synonymous.

*Karma raṅga*, is cooling, constipative, sweet and sour. It cures *kapha* and *pitta*.

### अम्लिका

अम्लिका चुक्रिका चिंचा तित्तिडी शुक्ति चंडिका ।

अम्लिकामा गुरुवर्त्तहरा पित्तकफास्तकृत् ॥ ८७ ॥

पक्वा तद्वस्तरा रुच्या वह्निवस्तिविशुद्धिकृत् ।

शुष्का हृद्या श्रमन्तितृष्णाक्लमहरा लघुः ॥ ८८ ॥

### *Amlikā*

*Amlikā, cukrikā, ciñcā, tittidī, śukti* and *caṇḍikā*—these are synonymous.

Unripe *amlikā* is heavy. It alleviates *vāta* and vitiates *pitta*, *kapha* and blood.

Ripe *amlikā* is laxative and appetiser. It is a digestive stimulant and it cleanses the urinary bladder.

Dried *amlikā* is *hrdaya* (cardiac tonic). It cures *śrama* (exhaustion), *bhrānti* (giddiness), *trsna* (morbid thirst) and *klama* (mental fatigue). It is light.

### तित्तिडीक

तित्तिडीकं तु वृक्षाम्लमम्लशाकोम्लपादपः ।

तित्तिडीकं समीरधनमाममुष्णं परं गुरु ॥ ८९ ॥

तत्फलं लघुं संग्राहि ग्रहणीकफवातजित् ।

*Tittidika*

*Tittidika, vṛkṣāmla, amla śāka* and *amlapādapa*—these are synonymous.

Unripe *tittidika* alleviates *vāyu*. It is *uṣṇa* (hot) and exceedingly heavy.

Its fruit is light and constipative, It cures *grahaṇī* (sprue syndrome), *kapha* and *vāta*.

## करमद्वं

करमद्वः: सुषेणस्याद्वन्याकृष्णफलापरा ॥ ६० ॥

करमद्वं गुरुष्णाम्लं रक्तपित्तकफप्रदम् ।

तत्पवं मधुर रुचयं लघु पित्तसमीरजित् ॥ ६१ ॥

शुष्कं पववदस्यामंपवमप्याद्वमामवत् ।

*Karamarda*

*Karamarda, susēna, vanyā* and *kr̥ṣṇa phalā*—these are synonymous.

*Karamarda* is heavy, hot and sour. It produces *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *kapha*.

Ripe *karamarda* is sweet, appetiser and light. It alleviates *pitta* and *vāyu*.

Dried *karamarda* is like ripe *karamarda* in its properties.

Unripe but dried *karamarda* is like green unripe *karamarda* in property.

## कपित्थ

कपित्थको दधिफलः कपित्थः सुरभिछदः ॥ ६२ ॥

कपित्थमामं संग्राहि लघु दोषत्रयापहम् ।

पवव गुरु तृष्णाहिककाशमनं वातपित्तजित् ॥ ६३ ॥

स्वाद्वंस्लं तु वरं कंठशोवनं ग्राहि दुर्जरम् ।

### *Kapittha*

*Kapitthaka, dadhi phala, kapittha and surabhi chada*—these are synonymous.

Unripe variety of *kapittha* is constipative and light. It alleviates all the three *doṣas*.

Ripe *kapittha* is heavy. It cures *trṣā* (morbid thirst), *hikkā* (hiccup) and vitiated *vāta* as well as *pitta*. It is sweet and sour. It cleanses the throat. It is constipative and it is difficult of digestion.

### कपित्थपत्री

कपित्थपत्री फणिजा कुलजा निबपत्रिका ॥ ६४ ॥

कपित्थपत्री तीक्ष्णोष्णा कफमेहविषापहा ।

### *Kapittha patrī*

*Kapittha patrī, phanijā, kulajā* and *nimba patrikā*—these are synonymous.

*Kapittha patrī* is sharp and hot. It alleviates *kapha, meha* (obstinate urinary disorders including diabetes) and poisoning.

### आम्रातक

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आम्रातकश्चाम्रतटः पल्लीशो द्रुफलः कपि: ॥ ६५ ॥

आम्रातमाम वातध्न गुरुष्णं सूचिकृतसरम् ।

पक्वं स्वादु हिम वृष्यं मरुत्पित्तकफाम्रजित् ॥६६॥

### *Āmrātaka*

*Āmrātaka, āmra taṭa, palliśa, druphala* and *kapi*—these are synonymous.

Unripe *āmrāta* alleviates *vāta*. It is heavy, hot, appetiser and laxative.

Ripe *āmrātaka* is sweet, cooling and *vṛṣya* (aphrodisiac).

It alleviates *vāyu*, *pitta*, *kapha* and blood.

### राजा॒ञ्च

52

राजा॒म्रष्टक आ॒म्रातः का॒माहौ रा॒जपुत्रकः ।

राजा॒ञ्च मधुर शीतं ग्राहि पित्तकफापहम् ॥ ६७ ॥

### Rājāmra

*Rājāmra staka*, *āmrāta*, *kāmāhva*, and *rāja putraka*—these are synonymous.

*Rājāmra* is sweet, cooling and constipative. It alleviates both *pitta* and *kapha*.

### चतुरम्ल, पंचाम्ल

वृक्षाम्लसुषेणर्चिचाकपित्थैश्चतुराम्लकम् ।

अम्लवेतसवृक्षाम्लदाढिमी बदरैः क्वचित् ॥ ६८ ॥

बीजपूरचुतैरेतैः पंचाम्लमुदितं बुधैः ।

### Caturamla, Pañcāmla

*Vrkṣāmla*, *suseṇa*, *ciñcā* and *kapitha*—these four taken together are known as *caturamla*.

According to some, *amla* *vetasa*, *vrkṣāmla*, *dāḍimī* and *budara*—these four taken together are called *caturamlaka*.

Added with *bījapūra* or *cuta*, they are called *pañcāmla*.

### कोशा॒ञ्च

कोशा॒ञ्चको घनस्कंधो जंतुवृक्षः सुकोशकः ॥ ६६ ॥

कोशा॒ञ्चः कुष्ठशोथास्पित्तव्रणकफापहः ।

तत्फलं ग्राहि वातघ्नमम्लोषणं गुरु पित्तलम् ॥ १०० ॥

मज्जा पित्तसमीरच्छनः स्वादुबर्जल्योऽग्निदीपनः ।

*Kośāmra*

*Kośāmra, ghana skandha, jantu vrkṣa and sukośaka*—these are synonymous.

*Kośāmra* cures *kuṣṭha* (obstinate skin diseases including leprosy), *śotha* (oedema), *rakta pitta* (a disease characterised by bleeding from different parts of the body), *vraṇa* (ulcer) and vitiated *kapha*.

Its fruit is constipative, alleviates *vāta*, sour, hot and heavy. It aggravates *pitta*.

Its fruit pulp alleviates *pitta* and *vāyu*. It is sweet and strength promoting. It stimulates the power of digestion.

**मुपारी**

क्रमुकं कृमिकं पूगं पूगीफलमुदाहृतम् ॥ १०१ ॥

पूगं गुरु हिमं रक्ष कणायं कफपित्तजित् ।

<sup>53</sup> मोहन दीपनं रुचयं आस्यवैरस्यनाशनम् ॥ १०२ ॥

आर्द्धनदगुर्वभिष्यन्दि वह्निदृष्टिहरं परम् ।

स्वन्नं त्रिदोषहृत्सर्वं तद्भेदान् तद्वदादिषेत् ॥ १०३ ॥

**Supārī**

*Kramuka, krmika, pūga and pūgī phala*—these are synonymous.

*Pūga* is heavy, cooling, ununctuous and astringent. It alleviates *kapha* and *pitta*. It is *mohana* (intoxicating), *dīpana* (digestive stimulant), and *rucya* (appetiser). It cures *āsyā vairasya* (distaste in mouth).

Wet *pūga* is heavy and *abhisyandi* (which obstructs the channels of circulation). It suppresses the power of digestion (*vahni*) and reduces eye sight (*drṣṭi*) in excess.

The boiled *pūga* alleviates all the three *doṣas*.

It has many varieties and all of them have similar properties.

### तांबूल

54

तांबूल वल्ली तांबूली नागिनी नागवल्लरी ।

तांबूल विशद रुच्यं तीक्ष्णोष्ण तुवर सरम् ॥ १०४ ॥

तिक्तं क्षारोषणं कास्यं रक्तपित्तहरं लघु ।

55

बल्यं इलेष्मास्यदौर्गंधं मेहवातश्रमापहम् ॥ १०५ ॥

### *Tāmbūla*

*Tāmbūla*, *vallī*, *tāmbūlī* *nāginī* and *nāga vallarī*—these are synonymous.

*Tāmbūla* is *viśada* (non slimy), appetiser, sharp, hot, pungent, laxative, bitter, *kṣāra* (alkaline) and *usana* (saline and alkaline). It is *kāmya* (stimulant of passion). It alleviates *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is light. It promotes strength. It cures vitiated *kapha*, *āsyā daurgandhya* (foul smell from mouth), *meha* (obstinate urinary disorders including diabetes), vitiated *vāta* and *śrama* (exhaustion).

### लवली

घनस्कंधं महत्प्रांशु प्रपुन्नाटः समच्छदः ।

सुगधमूला लवली पांडुकोमलवल्कला ॥ १०६ ॥

लवल्याः फलभृष्ट समं ज्योत्स्नाफलं तथा ।

लवलीफलमस्तार्शोवातपित्तहरं लघु ॥ १०७ ॥

### *Lavalī*

*Ghana skandha*, *mahat prāṁśu*, *prapunnāṭa*, *samarī chada*, *sugandha mūlā*, *lavalī*, *pāṇḍu komala valkalā*—these are synonymous.

The fruit of *lavalī* is like that of *jyotsnā* in property.

The fruit of *lavalī* cures vitiated blood, *arśas* (piles), vitiated *vāta* and *pitta*. It is light.

फलतुल्यं गुणं सर्वं मज्जानमपि निर्द्विशेत् ।

फलं हिमाग्निदुब्बातिव्यालकीटादिदूषितम् ॥ १०८ ॥

अकालजातं नाशनीयात् पाकातीतमभूषितम् ।  
56

आमं दोषकरं प्रायः फलं विलवं विनाशखिलम् ॥१०९॥

### *General description of fruits*

The pulp of the fruit has the property of the fruit itself.

Fruits which are afflicted by snow, fire, storm, wild animals, and insects and which are unseasonal should not be eaten. Similarly, excessively ripe fruits should not be eaten.

All fruits in general produce *āma dosa* (a product of improper digestion and metabolism). The fruit of *bilva* is an exception to this general rule.

### NOTES AND REFERENCES

1. This is the 95th chapter of *Ayurveda Saukhyam* in *Toḍarānanda*, and the opening invocation reads as below :

हरिप्रिया प्रीतिमती प्रियेण प्रियान्विते टोडरमल्लभूपे ।

भूयात्सदा श्रीहरिणा सपुत्रे यशोधिके ब्राह्मणधर्ममित्रे ।

2. 'हारहुरा' इति पंचमपुस्तके पाठः ।
3. 'दोषत्रयाहृत्' इति प्रथमपुस्तके पाठः ।
4. 'रोचनो' इति षष्ठपुस्तके पाठः ।
5. 'तद्वद्विशेषाद् वातनाशनम्' इति षष्ठपुस्तके पाठः ।



29. 'लकुचोग्रंथिमत्फला:' इति पंचमपुस्तके पाठः ।
30. 'स्वादुतरः' इति पंचमपुस्तके पाठः ।
31. 'वदरं' इति प्रथमपुस्तके पाठः ।
32. 'चिकोचकं' इति प्रथमपुस्तके पाठः ।
33. 'पिष्टं' इति षष्ठपुस्तके पाठ ।
34. 'अलूकमल्लूभलूकम्' इति प्रथमपुस्तके पाठः ।
35. 'रसतः' इति प्रथमपुस्तके पाठः ।
36. 'अक्षोडं' इति प्रथमपुस्तके पाठः ।
37. 'तूतं' इति पंचमपुस्तके पाठः ।
38. 'तूदं' इति पंचमपुस्तके पाठः ।
39. 'भूदं' इति षष्ठपुस्तके पाठः ।  
‘तूतं’ इति पंचमपुस्तके पाठः ।
40. 'केशराभः' इति पञ्चमपुस्तके पाठः ।
41. 'समुद्रजैः' इति षष्ठपुस्तके पाठः ।
42. 'केशरी' इति पंचमपुस्तके पाठः ।
43. 'केशरं' इति पंचमपुस्तके पाठः ।
44. 'गोरक्षोयोगसारकः' इति षष्ठपुस्तके पाठः ।
45. 'शुक्रो' इति प्रथमपुस्तके पाठः ।
46. 'चेतनः' इति प्रथमपुस्तके पाठः ।
47. 'शतभेदकः' इति प्रथमपुस्तके पाठः ।
48. 'पित्तास्त्रकफदीपनम्' इति प्रथमपुस्तके पाठः ।
49. 'निहंतिनष्टधातुरुचिशोधनम्' इति प्रथमपुस्तके पाठः ।
50. 'विसूचिकानां' इति प्रथमपुस्तके पाठः ।
51. 'आम्रतकश्चाम्रवटः' इति पंचमपुस्तके पाठः ।  
‘आम्रातकश्चाम्रतदः’ इति षष्ठपुस्तके पाठः ।
52. 'राजपत्रकः' इति प्रथमपुस्तके पाठः ।

53 'मेहनं' इति षष्ठपुस्तके पाठः ।

54. 'नागवल्लकी' इति षष्ठपुस्तके पाठः ।

55. 'मलवातश्रमापहम्' इति प्रथमपुस्तके पाठः ।

56. This is the end of 95th chapter of *Ayurveda Saukhyam* in *Toḍarānanda* and the colophon reads as below :

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानदे आयुर्वेदसौर्ये  
निर्घटौ फलवर्गनाम एकोननवतितमोहर्षः (?) ॥

## CHAPTER 37

<sup>1</sup>  
कूष्मांड

<sup>2</sup>  
कूष्मांडकी पुष्पफला सोमका च महाफला ।  
<sup>3</sup>  
ककर्कारुरपरा लघवी स्वादु भूराजककर्टी ॥ १ ॥

*Kuṣmāṇḍa*

*Kuṣmāṇḍakī, puṣpa phalā, somakā and mahā phalā*—these are the synonyms of *kuṣmāṇḍaka*

It has a smaller variety which is called *karkāru*. The sweet variety of *kuṣmāṇḍakī* is called *bhūrāja karkaṭī*.

कालिंग

<sup>4</sup>  
कालिंगं कृष्णबीजं स्यात् कालिदं फलवर्त्तुलम् ।

*Kālinga*

*Kālinga, krṣṇa bija, kālinda and phala varttula*—these are synonymous.

तुंबी

<sup>5</sup>  
तुंबी मिष्टा महातुंबी राजालाबुरलावुनी ॥ २ ॥

**Tumbī**

*Tumbī, miṣṭā, mahā tumbī, rājālābu, alāvunī*—these are synonymous.

**कटुतुं बी**

कटुतुं बी<sup>6</sup> पिंडफला राजपुत्री च दुर्गिधनी ।

**Kaṭu tumbī**

*Kaṭu tumbī, piṇḍa phalā, rāja putrī and dugdhini*—these are synonymous.

**कर्कटी**

कर्कटी<sup>7</sup> लोमसी<sup>8</sup> व्याल पत्रैवर्षि वृहत्फला ॥ ३ ॥

**Karkaṭī**

*Karkaṭī, lomasī, vyāla, patrairvāru and bṛhat phalā*—these are synonymous

**ऋपुस**

ऋपुसी<sup>9</sup> कंटकिलता<sup>10</sup> सुधावासो<sup>11</sup> परंकिट<sup>12</sup> ।  
छर्द्यायनी मूलफला स्यात्तिका हस्तिपर्णिनी ॥ ४ ॥

**Trapusa**

*Trapusī, kaṇṭaki latā, sudhāvāsa, paraṅkiṭa, chardyāyanī, mūla phalā, tiktā and hasti parṇinī*—these are synonymous.

**चिर्भटी**

चिर्भटं घेनुदुग्धं तत् ज्ञेयं गोरक्षकर्कटी ।

**Cirbhaṭī**

*Cirbhiṭa, dhenu dugdha and gorakṣa karkaṭī*—these are synonymous.

**वालुक**

वालुकं कांडुकं वालु तत् शीतं मधुरं<sup>13</sup> गुरु ॥ ५ ॥

शीर्णवृत्तं चित्रफलं विचित्रं पीतवर्णकम् ।

*Vāluka*

*Vāluka, kānduka, vālu, śīrṇa vr̥nta, citra phala, vicitra and pīta varṇaka*—these are synonymous.

*Vāluka* is cooling, sweet and heavy.

## कोशातकी

कोशातकी कृतचिद्रा जालिनी कृतवेधना ॥ ६ ॥

मृदंगफलिनी क्षोडा घोंटाली ककर्शछदा ।

*Kośātakī*

*Kośātakī, kṛta chidrā, jālinī, kṛta vedhanā, mṛdaṅga phalini, kṣoḍā, ghoṇṭālī and karkaśa chadā*—these are synonymous.

## राजकोशातकी

राजकोशातकी मिष्टा महाजालि: प्रपीतकः ॥ ७ ॥

*Rāja kośātakī*

*Rāja kośātakī, miṣṭā, mahājāli and prapītaka*—these are synonymous.

## महाकोशातकी

महाकोशातकी त्वन्या हस्तिघोषा महाफला ।

*Mahā kośātakī*

Another variety of *kośātakī* is called *mahā kośātakī*. Its synonyms are *hasti ghoṣā* and *mahā phalā*.

## वृंताकी

वृंताकी वर्त्तिका वृंता भंटाकी भटिका मता ॥ ८ ॥

अपरः श्वेतवात्तकिः कुकुटाडफलोपमा ।

तस्माद्वीनगुणं किञ्चिदर्शशां च हितः स्मृतः ॥ ९ ॥

*Vṛntākī*

*Vṛntākī, varittikā, vṛntā, bhaṇṭākī and bhaṇṭikā*—these are the synonyms of *vṛntākī*.

A variety of it is called *śveta vārtāka* and it looks like an egg of the hen. It is slightly inferior in quality and it is useful for *arśas* (piles).

### बिंबी

बिंबी रक्तफला गोल्हा तुँडी दंतचदोपमा ।

### Bimbī

*Bimbī, rakta phalā, golhā, tuṇḍī* and *dantachadopamā*—these are synonymous.

### कारवेल्लक

कारवेल्लं कठिल्लं स्यादुग्रकांडं सुकांडकम् ॥ १० ॥

करवेल्ली वारिवल्ली बृहद्वल्यपरा स्मृता ।

### Kāravellaka

*Kāravella, kaṭhilla, ugra kāñḍa, and sukāñḍaka*—these are the synonyms of *kāravellaka*.

It has a variety which is called *kara velli, vāri valli* and *bṛhat valli*.

### कर्कोटक

<sup>14</sup>  
तद्वत्कर्कोटकं कुष्ठकिलासारुचिनाशनम् ॥ ११ ॥

### Karkoṭaka

*Karkoṭaka* cures *kuṣṭha* (obstinate skin disease including leprosy), *kilāsa* (leucoderma) and *aruci* (anorexia).

### वंध्याककर्कोटकी, डेंडिका

<sup>15</sup>  
वंध्याककर्कोटकी देवी नागारिविषकंटका ।  
डेंडिका विषमुष्टिः स्याद्विषमुष्टि समुष्टिका ॥१२॥

### Vandhyā karkoṭakī, Dendika

*Vandhyā karkoṭakī, devī, nāgāri* and *viṣa kanṭakā*—these are the synonyms of *vandhyā karkoṭakī*.

*Deṇḍikā, viṣamuṣṭi* and *sumuṣṭikā*—these are the synonyms of *deṇḍikā*.

### कोलसिंबी

<sup>16</sup> कौलसिंबी    कृष्णफला    षट्का    सूकरपालिका ।

### Kola simbī

*Kola simbī, kṛṣṇa phalā, ṣaṭkā* and *sūkara pālikā*—these are synonymous.

### डिंडिसा

<sup>18</sup> डिंडिसो रोमसफलो    <sup>19</sup> तिंडिसो मुनिनिर्मितः ॥ १३ ॥

### Dīṇḍisā

*Dīṇḍisa, romasa phala, tiṇḍisa* and *muni nirmita*—these are synonymous.

### सिंबि

<sup>20</sup> सिंबि.    कुसिंबिः    कुत्सासर्सिंबी    पुस्तकसिंबिका ।

### Simbi

*Simbi, kusimbi, kutsāsra simbī* and *pustaka simbika*—these are synonymous.

### वास्तूक

वास्तूकः क्षारपत्रः स्यात् शाकवीरः प्रसादकः ॥१४॥

### Vāstūka

*Vastūka, kṣāra patra, śāka vīra* and *prasādaka*—these are synonymous.

### जीवंतक

<sup>21</sup> जीवंतकः    शाकवीरः    रक्तनालः    प्रनालकः ।

### Jīvantaka

*Jīvantaka, śāka vīra, rakta nāla* and *pranālaka*—these are synonymous.

## चिल्ली

22  
चिल्ली महादला रक्ता चिल्लिका गौडवास्तुकः ॥ १५ ॥

## *Cilli*

*Cilli, mahaddalā, raktā, cillikā* and *gauḍa vāstuka*—these are synonymous.

## कालशाक

कालशाक कालिका स्याच्चुचुका चंचुको मतः ।

## *Kāla śaka*

*Kāla śaka, kālikā, cucukā* and *cañcuka*—these are synonymous.

## तंदुलीयक

23  
तंदुलीयो मेघनादः कांडीरस्तंदुलीयकः ॥ १६ ॥

विषघ्नः कंदरोन्यः स्यान्मारिषो मार्षकस्तथा ।

## *Tandulīyaka*

*Tandulīya, megha nāda, kāṇḍīra, tandulīyaka, viṣaghna* and *kandara*—these are the synonyms of *tandulīyaka*.

It has another variety which is known as *māriṣa* and *mārṣaka*.

## फोगो

25  
फोगो मरुद्भवः शुंगी सूक्ष्मपुष्पः शशादनः ॥ १७ ॥

## *Phogo*

*Phogo, marūdbhava, śuṅgī, sūkṣma puṣpa* and *śaśādana*—these are synonymous.

## पटोल

पटोलः पांडुको जाली कूलकः कवर्कशछदः ।

राजीफलः पांडुफलः राजमानमृतफलः ॥ १८ ॥

तिक्तोत्तमा बीजगर्भापिरा राजपटोलिका ।

*Paṭola*

*Paṭola, pāṇḍuka, jālī, kūlaka, karkaśa chada, rājī phala, pāṇḍu phala, rājamān, amṛta phala, tiktottamā* and *bija garbhā*—these are the synonyms of *paṭola*.

It has another variety which is called *rāja paṭolikā*.

**चिर्चिंचड**

चिर्चिंचडो<sup>26</sup> स्मीरकूलान्यः श्वेतराजी<sup>27</sup> बृहत्फलः ॥१६॥

*Cicciñḍa*

*Cicciñḍa* and *smīra kūla*—these are the synonyms of *cicciñḍa*.

Another variety of it is known as *śveta rājī* and *bṛhat phala*.

**पालंक्या**

पालंक्याव वस्तुकाकारा खारिका वीरतछदा ।

*Pālankyā*

*Pālankyā, vāstukākārā, kṣārikā* and *vīrata chadā*—these are synonymous.

**उपोदिका**

पोतक्युपोदिका प्रोक्ता मत्स्यकाली सुतुंगिका<sup>28</sup> ॥२०॥

*Upodikā*

*Potakī, upodikā, matsya kālī* and *suturingikā*—these are synonymous.

**लोणिक**

लोणिकोष्ट्रा बृहत्कोटी कुटिरस्तु कुटिंजरः ।  
29 30 31  
गण्डरुकी स्यात् गण्डरु फंजी फंजीतकस्तथा ॥ २१ ॥

*Loṇika*

*Loṇika, usṭrā, bṛhat koṭī, kuṭira, kuṭiñjara, gaṇḍarukī, gaṇḍaru, phañjī* and *phañjītaka*—these are synonymous.

### सुनिष्ठन्तक

सुनिषणः स्वस्तिकः स्याद्वरा वस्तिकपर्णिकः ।

### Suniṣannaka

*Suniṣana, svastika, varā, vastika parṇika*—these are synonymous.

### सिरवार

32

सिरवारः कुरंडीस्यात्नाडीतुन्नालिका मता ॥ २२ ॥

### Sira vāra

*Sira vāra, kuraṇḍī, nādītun and nālikā*—these are synonymous.

### सर्षपशाक

सार्षपं सर्षपोद्भूतं कौसुंभं तु कुसुंभजम् ।

### Sarṣapa śāka

*Sārsapa, sarṣapodbhūta, kausumbha and kusumbhaja*—these are synonymous.

### चणकशाक

33

चाणकं शाकमुह्यिष्टं दुर्जरं कफवातजित् ॥ २३ ॥

### Caṇaka śāka

*Caṇaka śāka* is difficult of digestion. It alleviates *kapha* and *vāta*.

### द लायशाक

कलायशाकं भेदि स्याल्लघुपित्तकफापहम् ।

### Kalāya śāka

*Kalāya śāka* is purgative. It is light and it alleviates *pitta* and *kapha*.

### चांगेरी

34

चांगेरी त्वम्लिका चुक्रा छत्राम्लीका चतुःछदा ॥२४॥

*Cāngeri*

*Cāngeri, amlikā, cukrā, chatrāmlīkā* and *catuh chadā*—these are synonymous.

**कासमर्द, गृजन**

<sup>35</sup>

कासमर्दः कर्कशः स्यात् गृजनो गजरस्तथा ।

*Kāsa marda & Grñjana*

*Kāsa marda* and *karkasha*—these are synonymous.

*Grñjana* and *gajara*—these are synonymous.

**लशुन**

मूलकं हस्तिकदः तद्वालमूलकपोतिका ॥ २५ ॥

*Mūlaka*

*Mūlaka* and *hasti kanda*—these are the synonyms of *mūlaka*.

The tender variety of *mūlaka* is called *bāla mūlaka* and *potikā*.

**करीरक**

करीरको गृढपत्रो त्रकचो ग्रंथिलो मतः । <sup>36</sup>

*Karīraka*

*Karīraka, gūḍha patra, krakaca* and *granthila*—these are synonymous.

**शिश्रु**

शिश्रु सौभाजनः कृष्णगंधः स्याद्वहुलछदः ॥ २६ ॥

रक्तोऽन्यो मधुशिश्रुस्तु श्वेतोऽन्यो हरितछदः ।

तद्बीजं श्वेतमरिचं तीक्ष्णोणं चक्षुषे हितम् ॥ २७ ॥

तत्पुष्पं मधुरं ग्राहि वातलं कफशोथजित् ।

*Śigru*

*Śigru, saubhāñjana, kṛṣṇa gandha and bahula chada*—these are the synonyms of *śigru*.

It has a red variety which is called *madhu sigru* and the white variety of it is called *harita chada*.

Its seed is called *śveta marica* which is sharp, hot and useful for eye.

The flower of *sigru* is sweet and constipative. It aggravates *vāyu* and cures vitiated *kapha* and oedema.

**लशुन**

37  
लशुनः स्यादुग्रगंधो यवनेष्टो रसोनकः ॥ २८ ॥

गृजनोऽन्योमहाकंदो जर्जरो दीर्घपत्रकः ।

*Laśuna*

*Laśuna, ugra gandha, yavaneṣṭa* and *rasonaka*—these are synonymous.

Another variety of it is called *grñjana, mahā kanda, jarjjara* and *dīrgha patraka*.

**पलांडु**

पलांडुर्यवनेष्टश्च दुर्गंधो मुखदूषकः ॥ २६ ॥

*Palāñdu*

*Palāñdu, yavaneṣṭa, durgandha* and *mukha dūsaka*—these are synonymous.

**क्षीरपलांडु**

पलांडुकः क्षीरपलांडुरुत्तः सक्षीरवान् क्षौद्ररसो यदि स्यात् ।

*Kṣīra palāñdu*

*Palānduka* having a milky juice which tastes like honey is called *kṣīra palāñdu*.

## गृंजन

गृंजनः पित्तलो ग्राही तीक्ष्णोष्णो रोगर्नाशनः ॥ ३० ॥

गंधाकृतिरस्तुल्यः सूक्ष्मनालपलांडुवत् ।  
39

स्वल्पः मूलकसंकाशः कंदो गृंजनमुच्यते ॥ ३१ ॥

40  
ग्रंथिपर्णः समाकारः पत्रैः कैश्चिन्मनीषिभिः ।

## Grñjana

*Grñjana* aggravates *pitta*. It is constipative, sharp and hot. It cures diseases (?). In smell, shape and taste, it is like *sūkṣma nāla palāṇḍu*.

Some scholars hold a plant like small radish as *grñjana*. Some others, however, call another plant having leaves like those of *granthi parna* as *grñjana*.

## सूरण

सूरण क दल कंदो गुदामयहरः परः ॥ ३२ ॥

वज्रकंदः सुरेद्र स्याद्वन्योऽन्यश्चित्रदंडकः ।

## Sūrana

*Sūrana*, *kandala*, *kanda*, *gudāmaya hara*, *vajra kanda* and *surendra*—these are the synonyms of *sūrana*.

Another wild variety of it is called *citra daṇḍa*.

## अस्थि संहार

41  
अस्थिशृङ्खलिको वज्री ग्रंथिमानस्थिसंहृता ॥ ३३ ॥

## Asthi saṁhāra

*Asthi śṛṅkhalika*, *vajrī*, *granthimān* and *asthi saṁhṛtā*—these are synonymous.

## वाराही

वाराही माधवी गृष्टस्तकंदः सौकरः कीटः ।

*Vārāhī*

*Vārāhī, mādhavi* and *grṣṭi*—these are the synonyms of *vārāhī*.

Its rhizome (root ?) is called *śaukara* and *kīṭa*.

**मूशली**

43

मुशली तालपत्री स्यात्वलिनी तालमूलिका ॥ ३४ ॥

*Mūśalī*

*Mūśalī, tālapatri, balinī* and *tāla mūlikā* —these are synonymous

**केयु**

केयुका फलुको पीलुकेयुका दलशालिनी ।

*Keyu*

*Keyukā, phaluka, pīlu keyukā* and *dala sālinī*—these are synonymous.

**भूचत्र**

भूचत्रं पृथिवीकंदः शिलीध्र कंदकं मतम् ॥ ३५ ॥

*Bhūchatra*

*Bhūchatra, prthivī kanda, śilindhra* and *kandaka*—these are synonymous.

**मानकंद**

स्थूलकंदो ग्रामकंदो मानकोऽन्यो महच्छद.

*Māna kanda*

*Sthūla kanda, grāma kanda* and *mānaka*—these are the synonyms of *māna kanda*.

It has another variety having bigger leaves.

**कसेरू**

44

कसेरुकं स्वल्पकंदं बृहद्राजकसेरुकम् ॥ ३६ ॥

**Kaseru**

*Kaseruka* and *svalpa kanda*—these are the synonyms of *kaseru*.

It has a bigger variety which is called *īja kase uka*.

**शृङ्गाटक**

शृङ्गाटो जलकंदः स्यात्त्रिकोणस्त्रिकटस्त्रिकः ।

**Śṛngāṭaka**

*Śṛngāṭa*, *jala kanda*, *trikoṇa*, *trikāṭa* and *trika*—these are synonymous.

**पिढालु**

45  
पिढालुक कल्पगधं मध्वालु स्यात्तु रोमशम् ॥ ३७ ॥

शखालु गञ्जसंकाश काष्ठालु स्वल्पकोष्ठकम् ।

हस्तालुकं महाकाष्ठ रक्तालु रक्तकंदकम् ॥ ३८ ॥

अतिजीर्णमकालोत्थं रुक्षशीतमभूमिजम् ।

जठरं कोमल वातिशीतं व्यालादिदूषितम् ।

46  
शुष्कं शाकं च सकल नाशनीयान्मूलकं विना ॥ ३९ ॥

**Piṇḍālu**

*Piṇḍālu*, *kacha gandha*, *madhvālu*, *romaśa*, *śāṅkhālu*, *śāṅkha samkāśa*, *kāṣṭhālu*, *svalpa kosthaka*, *hastāluka*, *mahā kāṣṭha*, *raktālu* and *rakta kandaka*—these are synonymous.

All leafy vegetables which are *atijīrṇa* (very old), *akālottha* (unseasonal), *rūkṣa* (ununctuous), *śīta* (cold), *abhūmija* (not grown on ground), *jaṭhara* (preserved since long), *komala* (soft), *atiśīta* (excessively cold), *vyālādi dūṣita* (eaten by animals insects etc) and *śuṣka* (dry) should not be used. *Mūlaka* is an exception to this rule.

## NOTES AND REFERENCES

1. This is the 96th chapter in *Ayurveda Saukhyam* in *Todarā-nanda* and the opening invocation reads as below :

यो हृद्रमोरामसुहृद्विभर्ता विश्वस्यकर्त्तनृपतौ सुखानाम् ।

सुखायभूयाद्भुविटोडरेद्रे भूदेव सद्वर्म्मसुहृजनानाम् ।

2. 'कुष्माड़की' इति षष्ठपुस्तके पाठः ।
3. 'रूराजकवर्कटी' इति प्रथमपुस्तके पाठः ।
4. 'कालिंग' इति पंचमपुस्तके पाठः ।
5. 'वुरसाम्बुनी' इति पंचमपुस्तके पाठः ।  
'पुरुलाविनी' इति षष्ठपुस्तके पाठः ।
6. 'तु बी' इति षष्ठपुस्तके पाठः ।
7. 'लोमशा' इति पंचमपुस्तके पाठः ।
8. 'वालय' इति पंचमपुस्तके पाठः ।
9. 'त्रपुस' इति पंचमपुस्तके पाठः ।
10. 'पलकिटा' इति षष्ठपुस्तके पाठः ।  
'परकटुः' इति पचमपुस्तके पाठः ।
11. 'छर्द्यादिनी' इति षष्ठपुस्तके पाठः ।
12. 'मूत्रफला' इति प्रथमपुस्तके पाठः ।
13. 'इलेष्मल' इति षष्ठपुस्तके पाठः ।
14. 'तद्वत्कुवटिकम्' इति षष्ठपुस्तके पाठः ।
15. 'व्विषकटिका' इति प्रथमपुस्तके पाठः ।
16. 'कोलशिवी' इति षष्ठपुस्तके पाठः ।
17. 'सूकरपादिका' इति पचमपुस्तके पाठः ।
18. 'तिदिशो' इति पंचमपुस्तके पाठः ।
19. 'मुनिनिर्मिता' इति पंचमपुस्तके पाठः ।
20. 'सिवी.' इति पंचमपुस्तके पाठः ।
21. 'प्रणालकः' इति षष्ठपुस्तके पाठः ।

22. 'गौर' इति पंचमपुस्तके पाठः ।
23. 'महानादः' इति षष्ठपुस्तके पाठः ।
24. 'कांडीयस्तंदुलीयकः' इति षष्ठपुस्तके पाठः ।
25. 'सूक्ष्मपत्रः' इति पञ्चमपुस्तके पाठः ।
26. 'श्चतर्गंधो' इति षष्ठपुस्तके पाठः ।
27. 'महाफला' इति षष्ठपुस्तके पाठः ।
28. 'सुरंगिका' इति पंचमपुस्तके पाठः ।
- 29-31. हृृ हृृः स्याछुहृ हुकः' इति प्रथमपुस्तके पाठः ।
32. 'कुरंडीस्यान्नारीतुन्नालिका' इति षष्ठपुस्तके पाठः ।
33. 'चानाक' इति षष्ठपुस्तके पाठः ।
34. 'क्षुद्रा' इति षष्ठपुस्तके पाठः ।
35. 'काशर्द्दकः' इति पंचमपुस्तके पाठः ।
36. 'सस्थिलो' इति षष्ठपुस्तके पाठः ।
37. 'लसुनः' इति प्रथमपुस्तके पाठः ।
38. 'जवनेष्टो' इति प्रथमपुस्तके पाठः ।
39. 'शंकाशंक' इति षष्ठपुस्तके पाठः ।  
‘सकासः’ इति पंचमपुस्तके पाठः ।
40. 'वर्णः' इति प्रथमपुस्तके पाठः ।
41. 'अस्थिशृंस्वरिका' इति षष्ठपुस्तके पाठः ।
42. 'ग्रंथिमानस्थिवृहणः' इति षष्ठपुस्तके पाठः ।
43. 'स्यावलि' इति षष्ठपुस्तके पाठः ।
44. 'बृहद्राजकशेषकम्' इति पञ्चमपुस्तके पाठः ।
45. 'कत्थगन्ध' इति षष्ठपुस्तके पाठः ।

This is the end of 96th chapter of *Ayurveda Saukhyam* not in *Todarānanda* and the colophon reads as below :

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानंदे आयुर्वेद-  
सौख्ये निघंटौ शाकवर्गे नवतितमो हर्षः (?) ।

## CHAPTER 38

जल

पानीयं जीवनं नीरं कीलालममृतं जलम् ।  
आपोंभस्तोयमुदकं पाथोंबुसलिलं पयः ॥ १ ॥

*Jala*

*Pāniya, jīvana, nīra, kilāla, amṛta, jala, āpa, ambha, toyā, udaka, pātha, ambu, salila* and *payas*—these are synonymous.

दुग्ध

दुर्घं प्रस्रवणं क्षीरं सौम्यं संजीवनं पयः ।

*Dugdha*

*Dugdha, prasravana, kṣīra, saumya, sañjīvana* and *payas*—these are synonymous.

दधि

दधि स्त्यानंपयः सम्यक्स्त्यानमीषत्तु मदकम् ॥ २ ॥

*Dadhi*

*Dadhi* and *styānam* *payas*—these are the synonyms of well

fermented *dadhi*. If it is slightly fermented then it is called *mandaka*.

### तक्रा

दंडाहत कालसेयं गोरसं च विलोडितम् ।  
सरसं निर्जलं घोलं मथितं सरवर्जितम् ॥ ३ ॥  
समोदकं श्वेतमथमुदश्वित् हृद्धवारिकम् ।  
पादोदकं भवेत्तकमूर्ढभिर्भोन्योवभाषिते ॥ ४ ॥

### Takra

*Dandāhata, kālaseya, gorasa, vilodita, sarasa, nirjala, gholā, mathita* and *sara varjita*—these are synonymous

*Dadhi* mixed with equal quantity of water is known as *śveta*.

*Dadhi* mixed with half of water is called *udaśīt*.

*Dadhi* mixed with one fourth of water is called *takra*.

### नवनीत

हैयंगवीनं सरजं नवनीतमनुमंथजम् ।

### *Navanīta*

*Hayamgavīna, saraja, navanīta* and *anumanthaja*—these are synonymous.

### घृत

घृतमाज्यं हविः सर्पिराज्यारममृताहृयम् ॥ ५ ॥

### *Gṛta*

*Gṛta, ājya, havis, sarpis, ājyāra* and *amṛtāhvaya*—these are synonymous.

### सद्य

मद्यं <sup>२</sup> हारा सुरा मदा <sup>३</sup> मदिरा वरुणात्मजा ।  
मुधा गंधोत्तमा कल्पा देवसृष्टा च वास्णी ॥ ६ ॥

*Madya*

*Madya, hārā, surā, mandā, madirā, varuṇātmajā, sudhā, gandhottamā, kalpā, devaśrṣṭā* and *vāruṇī*—these are synonymous.

## इक्षु

इक्षुमर्महारसो वेणुनिःसृतो गुडपत्रकः  
तृणराजो मधुतृणो गंडीरी मृत्युपुष्पकः ॥ ७ ॥

*Ikṣu*

*Ikṣu, mahārasa, veṇu nihsṛta, guḍa patraka, tṛṇa rāja, madhu tṛṇa, gaṇḍīrī* and *mṛtyu pusپaka*—these are synonymous.

## इक्षुविकार

4

सिता मत्स्यांडिका पल्ली मीनांडी घल्लकस्तथा ।  
अन्या नितोपला शुद्धा सिकता छत्रिकामला ॥ ८ ॥  
खंडमथ खडसिता माधवी मधुशक्करा ।  
फाणितं क्षुद्रगुडको गुडस्त्वक्षुरसोदभवः ॥ ९ ॥

*Ikṣu vikāra*

*Sitā, matsyāñḍikā, pallī, mināñḍī* and *ghallaka*—these are the synonyms of *matsyāñḍikā*.

Another variety of it is called *sitopalā*, *suddhā*, *sikatā*, *chatrikā* and *amalā*.

*Khaṇḍa* and *sitā*—these are the synonyms of *khaṇḍa*.

*Mādhavī* is called *madhu śarkarā*. *Phānita*, *ksudra guḍaka* and *guḍa*—these are prepared from sugar cane juice.

## मधु

मधु पुष्पासवः पुष्परसो माक्षिकमीरितम् ।  
माक्षिकं पैत्तिकं क्षीद्रं भ्रामर मधविस्तरात् ॥ १० ॥  
माक्षिकं तैलसंकाशं पैत्तिकं घृतवर्णकम् ।

क्षौद्रं कपिलवर्णं स्याद्भ्रामरं स्फटिकोपमम् ॥ ११ ॥

### *Madhu*

*Madhu, puśpāsava, puspa rasa, and māksika*—these are the synonyms of *madhu*.

*Māksika, paittika, kṣaudra* and *bhrāmara*—these are in brief the different varieties of *madhu*.

*Māksika* is like oil. *Paittika* has the colour of ghee. *Kṣaudra* is reddish brown in colour and *bhrāmara* is like a crystal.

### मधूच्छिष्ट

मदनं मधुजं सिक्थं मधूच्छिष्टं मधूषितम् ।

### *Madhūcchiṣṭa*

*Madana, madhuja, siktha, madhūcchiṣṭa* and *madhūṣita*—these are synonymous.

### धान्यवर्ग

शालयो रक्तशल्याद्या ब्रीहयः पष्ठिकादयः ॥ १२ ॥

मुद्गादिद्वैदलं सौचकंगवादि तृणधान्यकम् ।

कुद्रधान्यं कुधान्यं तत्स्थूलधान्यं यवादिकम् ॥ १३ ॥

रक्तशालिर्लोहितः स्याद्गरुडः शकुनाहृतः ।

सुगंधिको महाशालिकमलस्तु कलामको ॥ १४ ॥

### *Group of dhānya*

*Rakta śāli* etc., belong to *śāli* group. *sasṭika* etc., belong to *brihi* group. *Mudga* etc., belong to *dvidala* (dicotyleden) group, *Sauca kaṅgu* etc., belong to *tṛṇa dhānya* group. *Kṣudra dhānya* is called *kudhānya*. *Yava* etc., are called *sthūla dhānya*. *Rakta śāli* is called *lohita*, *garuḍa* is called *śakunāhṛta*, *sugandhika* is called *mahā śāli* and *kalama* is called *kalāmaṅka*.

## क्षीरी

क्षीरेयं परमान्नं स्यात्पायसं क्षीरतंदुलैः ।

क्षीरिका दुर्जरा बल्या धातुपुष्टिप्रदा गुरु ॥ १५ ॥

विष्टंभिनी हरेत्पित्तं रक्तपित्ताग्निमारुतान् ।

## *Kṣīrī*

*Kṣīreya, paramānna* and *pāyasa*—these are synonyms of *kṣīrī* which is prepared of milk and rice.

*Kṣīrikā* is difficult of digestion and strength promoting. It provides nourishment to tissue elements. It is heavy and constipative. It alleviates *pitta*, *rakta pita* (a disease characterised by bleeding from different parts of the body), *agni* (digestive power) and *vāyu*.

## रागषाडव

गुडादिपववथितमाममाग्रफलं पुनः ॥ १६ ॥

स्नेहैला नागरैर्युक्तं ज्ञातव्यो रागषाडवः ।

सितारुचकसिधूथैः सवृक्षाम्लपरुषकैः ॥ १७ ॥

जंबूफलरसैर्युक्तो रागो राजिकया कृतः ।

षाडवा मधुरोष्णादिरससयोगसभवाः ॥ १८ ॥

दीपना बृंहणा रुच्या हृद्या स्तृष्णाश्रमापहाः ।

## *Rāga śāḍava*

A preparation of green fruits of *āmra* fermented after boiling with *guda* etc.. and added with *sneha* (oil), *elā*, and *nāgara* is called *rāga śāḍava*,

A preparation of the juice of the fruit of *jambu* mixed with *sitā*, *rucaka*, *sindhuttha*, *vṛkṣāmla*, *paruṣaka* and *rājikā* is called *rāga*.

Various types of *śāḍavas*, prepared by the juices which are

sweet & hot, are stimulant of digestion, nourishing and appetiser It is a cardiac tonic. It alleviates thirst & fatigue.

### खंडाम्र, खंडामलक

आम्लामलकलेहाद्याः हृद्याः पुष्टिबलप्रदाः ॥ १६ ॥

तर्पणा रोचनास्तिनाधा मधुरा गुरवस्तथा ।

### Khaṇḍāmra and Khaṇḍāmalaka

*Lehyas* prepared of *āmra* and *āmalaka* are cardiac tonic, promoter of plumpness and strength, nourishing, appetiser, unctuous, sweet and heavy.

### शिखरिणि

ससितं दधिमध्वाज्यमरिचेलादिसंस्कृतम् ॥ २० ॥

मथित कान्तकामिन्या कर्पूरपरिपाचितम् ।  
५

रसाला शिखरिण्युक्ता माजिता माजिका बुधैः ॥ २१ ॥

रसाला शुक्रला बह्या रोचनी वातपित्तजित् ।

स्तिनाधा गुरुः प्रतिश्यायां विशेषेण विनाशयेत् ॥ २२ ॥

### Sīkhariṇī

Sugar and *dadhi* mixed with *madhu*, *ājya* and *marica*, churned by a beautiful lady and mixed with *karpūra* is called *rasālā*, *sīkhariṇī*, *mārjītā* and *mārjikā*.

*Rasālā* is *spermatopoetic*, strength promoting and appetiser. It alleviates aggravated *vāta* and *pitta*. It is unctuous and heavy. It specially cures *pratisyāya* (cold).

### पानक

द्राक्षाश्रीकपरुषादि जल खंडादिमिश्रितम् ।

मारिचार्द्वकर्पूरचातुर्जतिआदिसंस्कृतम् ॥ २३ ॥

पानकं द्विविधं तत्स्यादम्लानम्लविभेदतः ।

द्राक्षा खजूरकाशमर्य समधूकप्रस्तुतिः ॥ २४ ॥

पंचसाराभिधानं च चंद्रपूर्णभिवासितम् ।

पानकं मूत्रलं हृद्य प्रीणनं तृट्श्रमापहम् ॥ २५ ॥

यथाद्रच्यं गुणं तत्तु गुरुलध्वादिनिर्दिशेत् ।

पंचसाराभिधानं चित्ततृष्णादाहश्रमापहम् ॥ २६ ॥

माधवीक श्रमदाहास्त्रपित्तकलमतृष्णापहम् ।

परूषकानां लोकानां(?)हृद्यं विष्टंभि पाचनम् ॥ २७ ॥

अम्लीकायाः सरं तृष्णाकुमिदाहश्रमापहम् ।

### *Pānaka*

The potion prepared of *drākṣā*, *śrīka*, *parusa* etc., mixed with water and *khaṇḍa* (a type of sugar) and impregnated with *marica*, *ārdra*, *karpūra*, *caturjātaka* (*tvak*, *elā*, *patra* and *nāga kesara*) etc., is called *pānaka*.

*Pānaka* is of two types—one is sour and the other is not sour.

The *pānaka* prepared of *drākṣā*, *kharjūra*, *kāśmarya*, *madhūka* and *paruṣaka* and mixed with *karpūra* is called *pañca sāra*.

*Pānaka* is diuretic, cardiac tonic and nourishing. It cures morbid thirst and exhaustion.

The heaviness and lightness of *pānaka* should be determined according to the property of its ingredients.

*Pañca sāra* type of *pānaka* cures aggravated *pitta*, morbid thirst, burning syndrome and exhaustion.

*Mādhvika* type of *pānaka* cures exhaustion, burning syndrome, *asra pitta* (a disease characterised by bleeding from different parts of the body), *klama* (mental fatigue) and morbid thirst.

The *pānaka* prepared of *paruṣaka* and *loka* (?) is cardiac tonic, constipative and carminative.

The *pānaka* prepared of *amlikā* is laxative and it cures morbid thirst, intestinal warm infestation, burning syndrome and exhaustion

### सट्टक

सुस्नेहं दधि निर्मद्य पटे शक्करयान्वितम् ॥ २५ ॥

सव्योषं दाडिमाजाजिसट्टकोऽयमुदाहृतः ।

सट्टको रोचनो स्वर्यः पित्तानिलहरो गुरुः ॥ २६ ॥

दीपनस्तर्पणो बल्यः श्रमकलमतृष्णापहः ।

### Satṭaka

On a piece of cloth, *dadhi* with lot of fat and sugar should be triturated well. To this *vyoṣa* (*sunthī*, *pippalī* and *marica*), *dāḍima* and *ajāji* should be added. This is called *satṭaka*.

*Satṭaka* is appetiser and promoter of good voice. It alleviates *pitta* and *vāyu*. It is heavy, digestive stimulant, nourishing and strength promoting. It cures exhaustion, mental fatigue and morbid thirst.

### मण्डक

कुकूल कर्परभृष्टा कदांगारविपाचिता ॥ ३० ॥

मांडकाद्या यथापूर्वं गुरवो वृंहणा मता ।

<sup>6</sup> मंडकः मिश्रितः सूक्ष्मो कर्परादिषु पाचित् ॥ ३१ ॥

स एव किञ्चित्स्थूलस्तु ब्रुधैः पूपालिका मता ।

<sup>7</sup> अंगारककर्करी सैव विज्ञेयागारपाचिता ॥ ३२ ॥

अत्युष्णो मंडकः पथ्यः शीतः स गुरुरुच्यते ।

अ गारमंडक ग्राही लघु दोषत्रयापहः ॥ ३३ ॥

### *Mandaka*

*Mandaka* is prepared over *kukula* (iron frying pan) or *kharpara* (earthen pan) in low charcoal heat. The former type (prepared over iron pan) is heavier and more nourishing than the latter (prepared over earthen pan).

*Mandaka* which is fried over an earthen pan should be thin. The thicker one is called *pūpālikā*.

The *mandaka* prepared over charcoal is called *āngāra karkarī*.

*Mandaka* is very wholesome when it is very hot. The cold *mandaka* is heavy.

*Āngāra mandaka* is constipative and light. It alleviates all the three *doṣas*.

### पोलिका

पोलिका	कफकृद्वल्या	पित्तला	वातनुदगुरु	।
<sup>8</sup>				
अंगारकवर्करी	बल्या	बृंहणी	शुक्रला	लघुः ॥ ३४ ॥
<sup>9</sup>				
दीपनी	कफहृद्रोगपीनसश्वासकासजित्			।

### *Polikā*

*Polikā* aggravates *kapha*. It promotes strength. It aggravates *pitta* and alleviates *vāyu*.

*Āngāra karkarī* promotes strength, corpulence and semen. It is light and stimulant of digestion. It alleviates *kapha*, heart disease, *pīnasa* (chronic cold), asthma and cough.

### शालिपिष्ट

शालिपिष्टकृताः	भक्ष्याः	नातिबल्याः	विदाहिनः	॥ ३५ ॥
<sup>10</sup>				
अवृष्ट्या	गुरवश्चोष्णाः	कफपित्तप्रकोपनाः		।
<sup>11</sup>				

### *Sāli piṣṭa*

Eatables prepared of the paste of *sāli* do not promote strength adequately and they produce burning sensation. They

are not aphrodisiac. They are heavy and hot. They aggravate *kapha* and *pitta*.

### गोधूमभक्ष

गोधूमविहिताः भक्ष्याः बल्याः पित्तानिलापहाः ॥३६॥

### *Godhūma bhakṣya*

Eatables prepared of wheat promote strength and they alleviate *pitta* as well as *vāyu*.

### वैदलभक्ष

वैदला वातला भक्ष्या गुरवस्तु सरा हिमाः ।

### *Vaidala bhakṣya*

Eatables prepared of *vaidala* (pulses) aggravate *vāyu*. They are heavy, laxative and cooling.

### माषभक्ष्य

12

माषपिष्टकृता भक्ष्याः बल्याः पित्तकफप्रदाः ॥ ३७ ॥

### *Māṣa bhakṣya*

Eatables prepared of the paste of *māṣa* promote strength. They aggravate *pitta* and *kapha*.

### अन्यभक्ष

विचार्यन्नगुणान् भक्ष्यानन्यानपि विनिर्दिशेत् ।

### *Other bhakṣyas in general*

Properties of other eatables should be determined by the properties of their ingredients.

### गुडयुक्तभक्ष्य

गौडिका गुरवो भक्ष्याः वातघ्नाः कफशुक्लाः ॥ ३८ ॥

### *Guda yukta bhakṣya*

Eatables prepared by mixing *guda* alleviates *vāyu*. They produce more of *kapha* and *semen*.

### घृतपक्व भक्ष्य

12

घृतपाचितभक्ष्यास्तु बल्याः पित्तानिलापहाः ।

### Ghrta pakva bhakṣya

Eatables fried with ghee promote strength. They alleviate pitta and vāyu.

### तेलपक्व भक्ष्य

तेलजाः दृक्समीरध्नास्तूष्णाः पित्तास्त्रदूषणाः ॥ ३६ ॥

### Taila pakva bhakṣya

Eatables fried with oil reduce eye sight and vāyu. They are hot. They vitiate pitta and rakta.

### दुरध्नभक्ष्य

दुरधालोडितगोधूमशालिपिष्टादिनिर्मिताः ।

वातपित्तहराभक्ष्याः हृद्याः शुक्रबलप्रदाः ॥ ४० ॥

### Dugdha bhakṣya

Eatables prepared by boiling the paste of godhūma, śālī etc., in milk alleviate vāyu and pitta. They are cardiac tonics and they promote semen as well as strength,

### घृतपूर

क्षीरेण मर्दितं चूर्णं गोधूमानां सुगालितम् ।

विस्तार्य सर्पिषा पक्त्वा ततः सिताविमिश्रितम् ॥ ४१ ॥

घृतपुरोऽयमुद्दिष्टः कर्पूरमरिचान्वितः ।

संमितः मर्दितः क्षीरनालिकेररसादिभिः ॥ ४२ ॥

अवगाह्य घृते पक्त्वा घृतपूरो परिस्मृतः ।

घृतपूरो गुरुर्वृष्यो हृद्यः पित्तानिलापहा ॥ ४३ ॥

सद्यःप्राणप्रदो बल्यो क्षतजित् बृहणः परः ।

*Gṛta pūra*

The well filtered flour of wheat should be kneaded with milk and boiled with ghee. Thereafter, sugar should be added to it. Then *karpūra* and *marica* should be mixed. This is called *gṛta pūra*.

Refined wheat flour should be mixed with milk and juice of *nārikera*. The dough should then be boiled in ghee. This is also called *gṛta pūra*.

*Gṛta pūra* is heavy, aphrodisiac and cardiac tonic. It alleviates *pitta* and *vāyu*. It is instantaneously life-giving.

It promotes strength and alleviates *kṣata* (consumption). It is extremely nourishing.

## संयाव

संमिता सर्पिष्ठा भृष्टं सितामरिचमिश्रितम् ॥ ४४ ॥

एलालवंगकर्पूरचूणादि - परिसंस्कृतम् ।

13

क्षिप्त्वान्यसम्मितालम्बपुटेषु च घृते पचेत् ॥ ४५ ॥

खडे न्यसेत्ततः पक्वे सयावोऽयमुद्वाहृतः ।

सम्मिता मधुदुर्घेनमर्दयित्वा सुशोभनम् ॥ ४६ ॥

पचेद् घृतोत्तरे खंडे न्यसेत्पक्वं नवे घटे ।

ततो मरिचचूणेन खंडचूणेन चूणितम् ॥ ४७ ॥

14

कुर्यात्कर्पूरसंयुक्तं संयोवममृतोपमम् ।

*Saṁyāva*

Refined wheat flour should be fried with ghee and mixed with sugar and *marica*. It should then be impregnated with the powder of *elā*, *lavaṅga* and *karpūra*. This should be pressed with the help of some unprocessed wheat flour over a wooden plate (*ālamba puta*) and then fried in ghee. Thereafter, it should be boiled in sugar syrup. This preparation is called *saṁyāva*.

Refined wheat flour should be kneaded with honey and milk. It should then be fried in ghee and sugar syrup consecutively. This should be kept in a new jar and sprinkled with the powder of *marica*, sugar and camphor. This is called *samyāva* which is like *ambrosia*.

### मधुशीर्षक

मर्द्यित्वा<sup>15</sup> सुसमितामपूपास्तनवः कृता ॥ ४५ ॥

मातुलुं गत्वचाखंडपक्वमार्द्धकपूरितम् ।

विधाय पूपकं वृत्तं गंधाद्वयं केशरान्वितम् ॥ ४६ ॥

पक्वत्वा सर्पिषि खण्डे च गाहितो मधुशीर्षक ।

### *Madhu śīrṣaka*

*Thin apūpas* should be prepared by kneading the refined wheat flour. These should be filled up with a mixture of boiled pieces of the skin of the fruit of *matulunga* and *ardraka*. In these rounded *apūpas*, fragrant things like *keśara* should be added and these should be boiled in ghee and sugar (syrup) consecutively. This preparation is called *madhu śīrṣaka*.

### मधुपूपक

समितां गुडतोयेन मेलयित्वा सुगालितम् ॥ ५० ॥

घृते विस्तार्य विपचेत् सुघृतं मधुपूपकः ।

### *Madhu pūpaka*

Refined wheat flour should be mixed with *guda toya* and filtered. This should be kneaded with ghee and then boiled in good quantity of ghee. This is called *madhu pūpaka*.

### दधिपूपक

शालिपिष्टयुतं दध्ना मर्द्यित्वा घृते पचेत् ॥ ५१ ॥

वेष्टयेत्पक्वखंडेन सुवृत्ता दधिपूपका ।

संयावा मधुशीर्षाद्याः पूपकाः दधिपूपकाः ॥ ५२ ॥

गुरवो बृंहणाः हृद्याः वृष्याः पित्तानिलापहाः ।

एते संस्कारभेदेन विविधास्तेऽपि तदगुणाः ॥५३॥

### Dadhi pūpaka

Paste of *sāli* should be kneaded with *dadhi* and fried in ghee. Rounded pieces of this dough should be smeared with sugar syrup. These are called *dadhi pūpaka*.

*Samyāva, madhu śīrṣa* etc., *pūpaka* and *dadhi pūpaka* are heavy, nourishing, cardiac tonic and aphrodisiac. They alleviate *pitta* and *vāyu*.

There are different types of these preparations and their properties vary depending upon their method of processing.

### विष्यन्दन

दधि क्षीरे समे पक्त्वा अर्धभागावशेषयेत् ।

आवपेद्रक्तशालीनां तंडुलस्तिलसंयुताम् ॥ ५४ ॥

पियालपनसाब्जानां बीज मुष्टिं समापयेत् ।

क्षीरतुल्यघृतं चैव शक्करामरिचान्विता ॥ ५५ ॥

सिद्धस्त्रिकटुकोपेतः कर्पूरेणाधिवासितः ।

एष विष्यदनो नाम देवलोकेऽपि दुर्लभः ॥ ५६ ॥

यस्मात्पक्वेऽपि घृतेन स्कदते सर्वतोमुखम् ।

तस्मात्सूपविधानज्ञैः विष्यदन इति स्मृतः ॥ ५७ ॥

विष्यदो बृहणो हृद्यः पित्तानिलहरो गुरुः ।

### Visyandana

Curd and milk should be taken in equal quantity and boiled till half remains. To this, the rice of red variety of *sāli* and *tila* should be added. One *muṣṭi* of the seeds of each of *piyāla*, *panasa* and *abja* should then be mixed with it. Ghee should then be taken in the same quantity as that of milk and

added to it with sugar and *marica*. After boiling, *trikātu* (*śunṭhi*, *pippalī* and *marica*) should be added along with fragrant things like *karpūra*. This preparation is called *viṣyandana* and it is rare even in the heaven.

When boiled in ghee, it gets condensed (*skandana*) from all sides for which it is called *viṣyandana* by the experts in the science of cooking.

*Viṣyandana* is *bṛmhāṇa* (nourishing) and cardiac tonic. It alleviates *pitta* and *vāyu*, and it is heavy.

### लप्सिका

समितां भज्जयेत्तप्ते घृते सितां ततो न्यसेत् ॥ ५८ ॥

चारमज्जादिसंयुक्ता पयसा योजयेत्तदा ।

एलैलादियुता तज्जैर्लक्षिका ललिता मता ॥ ५९ ॥

लप्सिका बृंहणी वृष्या वातपित्तहरा गुरुः ।

### Lapsikā

In the hot ghee refined wheat flour should be added. To this sugar should be added thereafter. Milk boiled with the fruit pulp of *cāra* should then be added. It should then be mixed with *elā*. This is known as *lapsikā* or *lalitā*.

*Lapsikā* is nourishing and aphrodisiac. It alleviates *vāyu* and *pitta*. It is heavy.

### फेनिका

फेनिका पुटिनी शुभ्रा वातपित्तहरा लघुः ॥ ६० ॥

लक्षणं फेनिकादीनां सूपकारैः विचारयेत् ।

### Phenikā etc.

*Phenikā*, *puṭinī* and *śubhrā*—these preparations alleviate *vāta* and *pitta*. They are light.

Their methods of preparation may be ascertained from expert cooks.

## मोदक

मोदकाः लड्डुकाः प्रोक्तास्ते चानेकविधाः मताः ॥ ६१ ॥  
 दधि क्षीरनष्टदुग्धं समिता माषपिण्ठिका ।  
 सूरणार्द्रककूष्माण्डशालूकामिषमत्स्यकाः ॥ ६२ ॥  
 इत्यादिभिर्बुविधाः फलास्ते सूपशास्त्रतः ।  
 द्रव्यं विचार्य मतिमांस्तद्गुणानपि निर्दिशेत् ॥ ६३ ॥  
 मोदकाः दुर्जराः वृथ्याः बल्याः पित्तानिलापहाः ।

### *Modaka*

*Modaka* is called *la dduka*. It is of various types. *Dadhi*, milk, cheese, refined wheat flour, paste of *māsa*, *sūrāṇa*, *ārdra*, *kūṣmāṇḍa*, *śālūka*, meat, fish, various types of fruits—these, among others, are the ingredients of *modaka*. Their details may be obtained from *sūpa śāstra*. Their properties will be the same as those of their ingredients.

*Modakas* are difficult of digestion, aphrodisiac and strength promoting. They alleviate *pitta* and *vāyu*.

## वटक

माषमुद्गादिपिष्टोक्ता वटिका वटकादयः ॥ ६४ ॥  
 तत्कारणगुणान् ज्ञात्वा तद्गुणानपि निर्दिशेत् ।  
 माषान्नवटको हृद्यो विदाहि पवनापहः ॥ ६५ ॥  
 साडाकी वटको दृष्टिनाशनो दोषलो गुरुः ।  
 तुषावुः वटको रुच्यः पित्तलः कफवातजित् ॥ ६६ ॥

### *Vataka*

Preparations of the paste of *māṣa* and *mudga* are called *vataka* and *vatikā*. Their properties should be determined on the basis of the properties of their ingredients.

*Vataka* prepared of *māṣa* is cardiac tonic. It cures burning sensation and it alleviates *vāyu*.

*Vataka* prepared of *sāṅḍākī* is harmful for eye sight. It aggravates *doṣas* and it is heavy.

*Vataka* prepared to *tūṣāmbu* is appetiser. It aggravates *pitta* and it alleviates *kapha* and *vāta*.

### इंडरी

इंडरीशुक्रला रुक्षा विष्टंभिः कफवातकृत् ।

### *Indari*

*Indari* promotes the quantity of semen. It is ununctuous and constipative. It aggravates *kapha* and *vāta*.

### सोमालिका

सोमालिका गुरुर्वृद्ध्या रोचनो दोषनाशिनी ॥ ६७ ॥

### *Somālikā*

*Somālikā* is heavy, *aphrodisiac* and appetiser. It alleviates (all) *doṣas*.

### कुंडलिका (जलेबी)

द्विप्रस्थं शुद्धसमितां प्रस्थं गोधूममिलितम् ।

विमर्द्यं पयसा स्थाप्यं प्रयोज्या च यदाम्लताम् ॥ ६८ ॥

सछिद्रे नालिकेरस्य पात्रे निक्षिप्य निर्मले ।

पुरिभ्राम्य परिभ्राम्य घृते तप्ते विपाचयेत् ॥ ६९ ॥

(कर्पूरवासितैर्धूपः) विज्ञेयो नृपवल्लभा ।

सुपक्त्वा कंकणाकारं सितालेहेविनिक्षिपेत् ॥ ७० ॥

सा तु कुंडलिका नाम पुष्टिकान्तिबलप्रदा ।

### *Kundalikā*

Two *prasthas* of refined wheat flour and one *prastha* of

*godhūma* should be mixed with milk and kneaded. This dough should be kept till it becomes sour. Through a clean cup of coconut shell having a hole at the bottom, this dough should be poured in a whirling manner over hot ghee. When fully boiled it takes the shape of an armlet. It should then be dropped in sugar syrup. This preparation is called *kundalikā*

*Kundalikā* promotes plumpness, complexion and strength.

### कुलमाष

गोधूमाद्यास्तु कुलमाषा अर्द्धस्विन्ना मता क्वचित् ॥७१॥

कुलमाषा गुरवो रुक्षा वातला भिन्नवर्चसाम् ।

### *Kulmāṣa*

According to some scholars half soaked *godhūma* etc., are called *kulmāṣa*.

*Kulmāṣa* is heavy and ununctuous. It aggravates *vāyus* and causes purgation.

### मंथ

नविनस्तूषसंभृष्टः यवचूर्णं तु सक्तवः ॥ ७२ ॥

सक्तवस्तु घृताभ्यक्ता शीतवारिविलोहिता ।

नातिद्रवा नातिसांद्रा मंथ सदिभः प्रकीर्तिताः ॥७३॥

मंथो बलकरः सद्यः परिणामे बलापहः ।

मेहतृष्णाभयर्छदिकुष्ठदेहश्रमान् जयेत् ॥ ७४ ॥

द्राक्षामधुयुतो बल्यः कफश्रममदापहः ।

वर्गव्रयसमायुक्तो दोषवच्चोनुलोमनः ॥ ७५ ॥

### *Mantha*

Freshly harvested barley should be fried with husk and then made to a powder. This is called *saktu*.

*Saktu* should be kneaded with ghee and then mixed with cold water. It should be neither very thick nor very thin. This preparation is called *mantha*.

*Mantha* immediately promotes strength, but in the long run, it reduces strength. It cures *meha* (obstinate urinary disorders including diabetes), *trṣṇā* (morbid thirst), *bhaya* (fear complex), *chardi* (vomiting), *kuṣṭha* (obstinate skin diseases including leprosy) and *deha śrama* (physical fatigue). Mixed with *drākṣā* and honey it promotes strength and alleviates aggravated *kapha*, fatigue and intoxicating conditions.

When mixed with three groups of medicines, it brings *dosas* and feces downwards.

### सक्तुः

सक्तवो यवजाः शीताः दीपनाः लघवः सराः ।

कफपित्तहरा रुक्षा लेखना पातनास्तु ते ॥ ७६ ॥

सद्योबलकराः पथ्या घर्मादिक्लातदेहिनाम् ।

निस्तुष्टैर्भज्जितैः पिण्डैश्चणकैः सूपवैकृताः ॥ ७७ ॥

सक्तवः शक्करसपिर्युक्ता ग्रीष्मेऽतिपूजिताः ।

पिण्डी प्रोक्ता गुरुस्तेषां द्रवत्वाललेहिका लघु ॥ ७८ ॥

नाभुक्त्वा न रद्दैश्चित्त्वा न निशाया न च वा बहु ।

न जलान्तरिता सदभिः सक्तुनद्यान्नं केवलम् ॥७६॥

### *Saktu*

*Saktu* prepared of *yava* is cooling, stimulant of digestion, light and laxative. It alleviates *kapha* and *pitta*. It is ununctuous, *lekhana* (having scraping effect) and *pātana* (?) It promotes strength instantaneously & is wholesome for persons fatigued by the heat of the sun.

*Saktu* is also prepared by frying and pounding dehusked pulses like *canaka*.

Mixed with sugar and ghee *saktu* is exceedingly useful in summer season.

It is heavy when prepared in the form of a bolus (*pindī*) and when prepared in the form of a thin linctus (*lehikā*) it is light.

*Saktu* should not be taken in empty stomach. It should not be chewed. It should not be taken at night. It should not be consumed in excess quantity. Eating of *saktu* should not be interrupted by drinking of water. *Saktu* should not be taken alone.

### लाजा

भृष्टशाल्यादिजा लाजा धाना भृष्टयवोद्भवा ।

लाजा लघुतरा शीता बल्या पित्तफकप्रदा ॥ ८० ॥

छर्चंतीसार - दाहास्त्रमेहमेदस्तृष्णापहा ।

### Lājā

Fried *sāli* etc., are called *lājā* and fried *yava* etc., are called *dhānā*.

*Lājā* is lighter, cooling and strength promoting. It aggravates *pitta* and *kapha*. It cures *chardi* (vomiting), *atisāra* (diarrhoea), *dāha* (burning syndrome), *asra* (vitiation of blood), *meha* (obstinate urinary disorders including diabetes) and *trsā* (morbid thirst).

### धाना

धाना विष्टभिन्नी रुक्षा कफमेदोपहा लघुः ॥ ८१ ॥

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### Dhānā

*Dhānā* is constipative and ununctuous. It reduces *kapha* and *medas*. It is light.

### पृथुका

पक्वाद्र्वा ब्रीहयः सम्यक्पीडिताः पृथुकाः मताः ।

पृथुका गुरवो बल्या श्लेषमलाः वातनाशनाः ॥ ८२ ॥

### *Prthukā*

Boiled and wet *brīhi* etc., are pounded (pressed). These are called *prthukā*.

*Prthukā* is heavy and strength promoting. It aggravates *kapha* and alleviates *vāyu*.

### होलक

सिंबिधान्येरर्धपक्वैः सुभृष्टो होलको मतः ।

होलकोऽल्पानिलोमेदकफदश्च स्वभावतः ॥ ८३ ॥

### *Holaka*

*Holaka* is prepared by frying half boiled *simbi dhānya*. By nature, *holaka* produces *vāyu*, *medas* and *kapha* in small quantity.

### उंची

अपक्व भृष्टगोधूमः उलुंवो लुंव उंचिका ।

उंची कफप्रदा बल्या लघुः पित्तानिलापहा ॥ ८४ ॥

### *Uṁvī*

Immature wheat when fried is called *ulurnīva*, *lumīva* and *umīvikā*.

*Uṁvī* aggravates *kapha*. It is strength promoting and light. It alleviates *pitta* and *vāyu*.

## NOTES AND REFERENCES

1 This is the 97th chapter of *Ayurveda śaukhyam* in *Todarādaharā* and the opening invocation reads as below.

रमाध्वो रामसमन्वितः सन्देशाधव टोडरमल्लसंज्ञम् ।

सपुत्ररामं जगतो हिताय पूर्णं प्रकुर्याद्विनर्धर्मसोख्यैः ।

2. 'हाला' इति पंचमपुस्तके पाठः ।
3. 'मंडा' इति पंचमपुस्तके पाठः ।
4. 'वल्लकस्तथा' इति पंचमपुस्तके पाठः ।
5. 'कामिथा' इति प्रथमपुस्तके पाठः ।
6. 'सूचितः' इति पंचमपुस्तके पाठः ।
7. 'अंगारकश्कटी' इति पंचमपुस्तके पाठः ।
8. 'कर्कटी' इति पंचमपुस्तके पाठः ।
9. 'इलेष्मा कफपित्तप्रकोपना' इति पंचमपुस्तके पाठः ।
10. In mss I & V, at the end of this verse it is written  
'अस्त्रं पिष्टा न भक्ष्याः' ।
11. 'वातघ्ना कफ शुक्रला' इति पंचमपुस्तके पाठः ।
12. 'पित्ताकफापहाः' इति पंचमपुस्तके पाठः ।
13. 'समितालम्बपुटेषु' इति पंचमपुस्तके पाठः ।
14. 'संजावममृतोपमम्' इति प्रथमपुस्तके पाठः ।
15. 'सुसमितामयूषास्तन्वः' इति प्रथमपुस्तके पाठः ।
16. 'युतानक्तेलप्सिका' इति पंचमपुस्तके पाठः ।
17. 'लप्सिका' इति पंचमपुस्तके पाठः ।
18. 'गुरुः' इति प्रथमपुस्तके पाठः ।
19. This is the end of 97th chapter of *Ayurveda Saukhyam* in *Todarānanda* and the colophon reads as below :

पूर्णं सौख्यमिदं शिवं वितनुतां श्रीटोडरेद्रे सदा ।

धन्यं वृत्तिकरं सुधर्माभिभवं प्राणिप्रियं शर्मदम् ॥५५॥

आयुर्वेदसमुद्रजं सुरतरो रूपं द्वितीयं परम् ।

भूमावकुरितं प्रयोगसुदलं नैरुज्य भूयः फलम् ॥ ५६ ॥

यो वेदार्थसमूहमौक्तिकगणैः श्रीटोडरानंदकः ।

पूर्णे वारिधिरेष सर्वजगतां वर्वर्ति धर्मर्थिदः ॥८७॥

अंतर्वाणिविभूषणैरुपरितो गीवर्णितुल्यैः शिवैः ।

रालोड्यार्थतरंगवान् विरचितः शास्त्राणि राजाज्ञया ॥८८॥

विश्वेषां परमार्थदोऽखिलजनां ज्ञानांधकारे रविः ।

सद्ब्रह्माव्यजसुबोधने च शशिवत्तापत्रये राजते ॥८९॥

श्रीगोविदपदारविन्दे वस्तामानददो यः सतां —

मन्वर्थं भजते सुनामसकलं भूयान्मुदे सर्वदा ॥९०॥

इति श्रीमद्विविधविरुद्धावलीविराजमानदरघुमांधातृभरतादिसमय—  
प्रवृत्तपदवीप्रवर्त्तकांत्युगाभिःकृतश्रीमूर्त्तिमहददरिद्रादिदुःखवद्वकाक्रांतः ब्राह्मणा—  
दिपक्षिणाश्रयः कल्पपादपः समस्तशणपलतासंपोषणाददौर्देवदुष्टप्रदमनातिवि-  
कटप्रोच्चदुर्गममित्रक्षणक्षमकोपकठाक्षः हस्तिहयहीरहेमादिदानविस्मारित-  
हरिश्चंद्रादिचक्रवर्त्तिवर्गे दुदन्वदंतरावर्त्तिविश्वभराधिनाथप्रतापलीढा  
विष्णुष्टदिगंतस्थपरिष्ठि सीमंतिनीहृदगर्भं श्रीमदकवरसाहिपुरःसर भारोद्ध-  
रणक्षम प्रचंडदौर्दंडनिरंतरधम्मनिरक्तांतःकरणः द्वितीययुधिष्ठिर श्रीमद्गो-  
विदपादारविदार्पितसमस्तमनोवृत्यंवरीषप्रह्लादादिसदाग्रहाखिलक्षत्रवंशावतस-  
मूर्द्धन्यललामकरुणाकूपारगरिमा चलप्रवरागाधांतःकरणातिप्रसिद्धटंडणवश-  
पारावारोद्भूत भूचंद्रमा महाराजाधिराज श्रीटोडरमल्लविरचिते टोडरानंदे  
आयुर्वेदसौख्ये एकनवतितमो हर्षः (?)॥ शुभमस्तु॥ मांगल्यं भूयात्॥ श्री श्री ॥  
लिखितं कायस्थ माथुरमेवरि गोपाचलीठा हरिवंशुतपुत्रदयालदासलिखितम्  
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