MATERIA MEDICA
OF
AYURVEDA

BASED ON
AYURVEDA SAUKHYAM OF TODARĀNANDA

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(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.

Toḍarānanda is a work named on Rājā Toḍaramalla, 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 Nighaṭṭu.

In 1972, when I was editing the Mādhava Dravyaguna, I had the opportunity to see a manuscript of the Ayurveda Saukhya. I was surprised to find that it followed Mādhava’s Dravyaguna faithfully in the context of Nighaṭṭu 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 Nighaṭṭu 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 Dravyaguna was quite earlier than the Āyurveda 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 Āyurveda Saukhyā. The verses of the Bhāva Prakāśa found in the Āyurveda 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.

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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 Toḍaramalla with its English translation along with critical notes.

Toḍaramalla 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. Toḍaramalla, 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 saukhyāṁ meaning “happiness” is suffixed to the name of each text on a particular topic. Thus the text on ayurveda is called Ayurveda Saukhyāṁ. This Ayurveda Saukhyāṁ comprises several chapters each one of which is called harṣa meaning “pleasure”.

In the beginning of each harṣa, maṅgalācaraṇa 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 Saukhyāṁ 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 Saukhyāṅ 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 Saṁhitā. 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 nighanta or synonyms of drugs and the method of preparation of some food items. Details of these chapters are given overleaf:
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 ā 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 ākāra. 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 dravyaguna and Bhāva prakāśa. The former has been edited by Prof. P.V. Sharma and published by Chawkhamba Vidya 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 indentification 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, Kan- chan 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
CONTENTS

Foreword vii
Preface ix
Indo-Romanic equivalents of Devanāgarī xxx
Introduction xxxi

Chapter 1: Fundamental principles 1-11

Introduction [1-6], rasa (taste) [7-26], guna (attributes) [27-29], vīrya (potency) [31-32], vipakā (taste that emerges after digestion) [33-34], prabhāva (specific action) [35-36].

Chapter 2: Properties of Drugs 12

Harītakī [1-18], bibhītaka [19-20], āmalakī [21-25], triphalā [26-29], trivṛt [30-31], rāja vṛkṣa [31-33], kaṭukā [33], trāyantī [34], tikta valkalī [34], yāsa [35], bhū dhātrī [35-36], khadira [36], bhū nimba [37], nimba [37-39], mahānimba [39], parpaṭa [40], pāthā [40], kuṭaja [41-45], hrīvra [46], mustā [46], ativiśā [46], bilva [47-48], punarnavā [49], citraka [50], dantī [51] hasti dantī [51], jayapāla [52], snuhī [52-53], hemāhvā [54], arka [55], āruṣkara [56], tuvaraka [56-57], guggulu [58-73], śrī vāsa [73-74], rasona [75-85], palāṇḍu [86-87], grājanaka [88], ādraka [89-94], nāgara [95-96], pippali [97-100], marica [100-102], tryūṣaṇa [102-103], cavikā [104], gaja pippali [104], pañca kola [105], sadūṣaṇa [105], jala pippalikā [106], hiṅgu [107-108], jīraka [109-110], kāravī [111] upakuṇcikā [111], vāṣpikā [111], rājikā [112], yavānī [112], chichikā [113], bhūṣṭaṇa [113]
kharāhvā [114], dhānīyaka [115-117], jaṃbīra [117], bhaṅgā [118], surabhi [119], tumbru [120], varvarī [120-121], kṛṣṇa gandhā [121], ṣigru [122], madhu ṣigru [122], varuṇa [123], pāribhadra [123], bilva [124], pātaḷa [124], kāsmāri [125], vahni mantha [125], eraṇḍa [126], trikanṭaka [126], kanṭakārikā [127], bṛhatī [127], ṣṛṣṇi parṇī [128], sthirā [128], jīṅgūni [129], balā [130], mahā balā [130], nāga balā [131]. aśva gandhā [131], māṣa parṇī [132], mudga parṇī [132], rddhi [132], vṛddhi [133], kākolī [133-134], medā [134-135], jīvaka [135-136], ṛṣabhaka [135-136], aṣṭa varga [136-137], viśālā [137], sārīvā [138], gavādana [138], anantā [139], gandrā [139], lodhra [140], śāvara lodhra [140], madhuka [141], prapaunḍarīka [142], maṇjīṣṭhā [142], lākṣā [143], muśali [143-144], satāvari [144-146], pārtha [146], asthi saṃhāra [147], mārkava [147], droṇa puspikā [148], giri karnikā [148], vṛṣčikāli [149], dugdhikā [149-150] ahiṃsrā [150], sudarśanā [150], bhāṛī [151], guṇā [151], jayantī [151], saṁjñyā [151], prasāriṇī [152], kokilākṣa [152], kulāhala [152], dhuttūra [153], halāni [154], karāvīra [154], āvartkā [154], kośātakā [155], jyoṭiṣmāti [155], brāhmi [156], vacā [156], kukkurunda [157], śaṅkha puspī [157], haṃsa pādī [158], munḍī [158-159], mālātī [159], mukula [160], nāga damani [160], śīrṣa [161], sikthaka [161], āphūka [162-163], dūrvā, [163] niśā [164], dārvī [165], avalguja [165-166], prapunñaḍa [166], karaṇa [167], kiṃśuka [167], arīṣṭa [167], viḍaṅga [168], āśphotā [168], tiniśā [168], asana [169], śiṃśapā [169], dhātākī [169], kadara [169], apāmārga [170], sinduvāra [170], lajjālu [170-171], vaṃśa [171], rohitaka [172], vṛhaddāra [172], tagara [173], kauntī [173], śrīvāsa [174-175], sarala [174-175], bola [174-175], kunduru [174-175], granthi parṇa [174-175], turuṣkā [174-175], silhaka [174-175], sprkkā [174-175], gandrā [174-175], sarja [174-175], murā [174-175], nakha [174-175], rālā [176], candana [177-179], pataṅga [179], padmaka [180], seyya [180], kuṃkuma [181], kastūri [181], aguru [182], sura dāru [182], kattīṇa [183], kuṣṭha [183], śaṭi [184], kaṅkola [184], jāti phala [185], jīti koṣa [185], karpūra [186-189], rāśnā [189-190], elā [190-191], lavaṅga [191], latā kastūrikā [192], kāṭphala [192], madana [193], satāhvā [194], phalinī [195], gandha priyaṅgu [195], hapaṣā [196], rāśnā [197], pauskara [197], śṛṅgī [198], varāṅga [198-199], nāga kesara [199], patraka [200], tālīṣa patra [200-201], vaṃśa rocanā [201], tugākṣīri [202], vāsaka [202-203],
Chapter 3 : Different Types of Salt etc.

Salt in general [1], saîndava [2], gaja [3], sâmudra [4-5], viśa [5], pâkya [6], tânkana kṣāra [7], sudhā kṣāra [7], śvadâṁśtrā kṣāra [8], palâśa kṣāra [8], other kṣāras [9-11], rucaka [12-13], kṛsna lavana [13], romaka lavana [14], audbhida lâvana [14], paṁśuja [15], yavaśukaja kṣāra [16], sarjikā kṣāra [16], uṣāh kṣāra [17], pâcita kṣāra [17].

Chapter 4 : Sugar cane Juice and its Products

Sugar cane juice [1], ikṣu [3-4], dîrgha pora [5], varîsaka [5], sata pora [5], kântâra [6], tâpasa [6], kândeṣku [6], sucî patri
Chapter 5 : Honey

Variety [1], property in general [2-4], païttika [4], bhrâmara [5], kṣaudra [5], mākṣika [6], châtra [7-8], ārghya [8], auḍḍâlika [9], dalodbhava [10], general description [11-16].

Chapter 6 : Milk & Milk Products

Variety [1-2], cow’s milk [3], goat’s milk [4-5], sheep’s milk [6], buffalo milk [7], camel milk [8], mare’s milk [9], elephant’s milk [10], woman’s milk [10], general description [11-31], kṣīra phena [32-33], containers [34-35], ghanâ [35], pîyûṣa [35], moraṭa [36], dadhi kûrcikâ [37], takra kûrcikâ [37], kîlāṭa [37], kṣīrāsika [38], pîṇḍa [38-39], general description [39-41].

Chapter 7 : Curd

Property in general [1-2], variety [3-9], curd of cow’s milk [10], curd of buffalo milk [11], curd of goat’s milk [12], general description [13-20], curd of camel’s milk [21], curd of sheep milk [22], curd of mare’s milk [22-23], curd of woman’s milk [23-24], curd of elephant’s milk [24-25], general description [25-28], sara and mastu [28-31].

Chapter 8 : Butter Milk

Property in general [1-2], variety [2-7], property of different types [8-9], general description [10-18].

Chapter 9 : Butter and Ghee

Butter of cow’s milk [1-2], butter of buffalo milk [2-3], milk-butter [3-4], freshly collected butter [4-5], preserved butter [5],
ghee of cow’s milk [6-7], ghee of goat’s milk [7-8], ghee of buffalo milk [8-9], ghee of camel’s milk [9-10], ghee of sheep’s milk [10-11], ghee of mare’s milk [11-12], ghee of elephant’s milk [12-13], ghee of woman’s milk [13-14], ghee prepared of milk [14], preserved ghee [15-16], ghṛta maṇḍa [17], Hayām gavīna [18], preservation [19-23], contra-indication [22-23].

Chapter 10 : Different Types of Oil 179

Property of oil in general [1-2], gingili oil [2-4], linseed oil [5-6], mustard oil [6-7], castor oil [7-9], kusumbha oil [10], kośāmra oil [11], oil from other plants [11-13], karaṇja oil [14], ariṣṭaja oil [14], tuvara oil [15], āruśkara oil [15], jyotiṣmātī oil [16], aksā oil [16-17], atimukta oil [16-17], aksōta oil [16-17], nālikela oil [16-17], madhūka oil [16-17], trapusa oil [16-17], oil [16-17], kuṣmāṇḍa oil [16-17], ślesmātaka oil [16-17], piyāla ervāru oil [16-17], śrīparna oil [18], kīṃśuka oil [18], oil’s for inhalation [19-20], yavatikta oil [21], sahākāra oil [22], general description [22], sarja rasa oil [23], general description [24-25], muscle fat and bone marrow [26-29], general description [30].

Chapter 11 : Alcoholic Drinks 188

Properties in general [1-3], āśava ariṣṭa [4-5], surā [6-7], vārunī [7-8], different parts [9-10], prasannā [11], kādambarī [11-12], jagala [12-13], medaka [13], vakkasa [14], kīṅvaka [14], madhūlaka [15], mārdvīka [15-17], khāṛjūra [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 199

Śukta [1-3], kāṅjika [4-5], tuṣodaka [5-6], sauṭika [7-8], āranāla [9], dhānāyāmla [9-10], śaṇḍāki [10-12], special preparation of kāṅjika [13].

Chapter 13 : Different Types of Urine 204

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 210

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], cauṇḍa 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], aṁśūdaka [56-58], water in different months [58-60], time of collection [61] mode of intake [62], candia kānta water [63] sea water [63], river water [64-67] polluted water [68-69], cold water [70-75], boiled water [76-79], ārogyāmbu [80-83], śṛta 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 241

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

Chapter 16 : Different Types of Corn and Pulses 245

Śyāmakaka, priyangu, nīvāra & koradūsa [1], yava [2-3], anu yava and varīṣa jaya yava [3], godhūma [4-5], tila [6-7], mudga [8-9], vanya mudga [10], māṣura [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], arāṇya māṣa [17], rāja māṣa [18], kākāṇḍa & ātma guptā [19], atāṣī and kusumbha [20], niṣpāva [21], śimbi [21-25], siddhārtha [25-26], rājīkā and sarṣapa [26], property in preservation [27-28], germinated corns [29], general description [29-30].
Chapter 17: Different Types of Meat

Jāngala and ānūpa [1-15], vileśaya [16-18], guhāśaya [19-20], paṇa maṛga [20-21], viṣkira [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], ena [49], prṣat [50] maṇḍini [51], nṛyku [51], rṣya [52], šaša [52], šalyaka [53], lāva [54-57], vartika [57], caṭaka [58], veśma caṭaka [58], varṭaka [59], tittiri [60], kukkuṭa [61], pāṇiya kukkuṭa [62], hārita [63], paṇḍuka [64], kapota [65], pārāvata [65-66], egg [66], chāga [67-71], mesa [72-73], go [74], aśva [75], mahīsa [76], kadambaka & cakrāṅga [77], kacchapa [78], gaja [78-79], varāha [79], carma citrita sūkara [80], khadga [81], barī [82], kapota [82-84], sarpa [85-86], śaṅkha kūrma [86-87], kṛṣṇa karkaṭa [87], haṃsa [88], cakravāka etc., [88-89], gadhā [90], mūṣaka [90], description in general [91-96].

Chapter 18: Different Types of Fish

Property in general [1-2], rohita [3], nandikāvarta & šakula [4], pāṭhīna [5], śṛngī etc., [6-7], madgura [8], kṛṣṇa matsya [8], āli [9], pryu [9], illiśa [10], balāṅga [10], proṣṭikā [11], nandikāvarta [11], dīṛgha uṇḍaka [12], bhāskara [12], šakula [13], śailindhu [13] gargabha [14], mīvāka [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

Dādima [1-2], nipa etc., [3], karkandhu etc., [4-5], āmra [6-18] āmrātaka [19-20], lakua [21], kara mardaka [21], amla vetasa [22], tuntiṣṭha [22-23], amlikā and kośamra [23], airāvata & danta śatha [24], nāranga [24], nimbūka [25], rāja nimbū [25], jaṁbira [26], karuṇa [26], māṭuluṅga [27], tvak tikta [28] keśara [29], madhu karkāṭ [30-31], kapitha [31-33], jaṁbu [33], tinduka [34], priyāla [34], parpaṭika [35], kṣiri [36], phalgu [37], bimbī [37], śamī [38], mṛdvīkā [38-42], kadali [43-44], kāśmarya [44], kharjūra [45-52], madhūka [52-53], paruṣaka [54-55], tāla [55-59], nārikela [59-60], panasa [61-64], mocā [65],
ślṣmāṭaka [66], pauškara [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

General description [1-2], jīvantī [3], taṇḍulīyaka [3], vās-
tuksa [4], cili & pālāṅkya [5], kāsa mardaka [6], kāka jaṅghā [7],
methikā [7], kākamāci [8], satīna [9], harimantha [9], kalāya
[10], rāja kṣavaka [10-11], maṇḍūka parṇī & gojīhvakā [11-12],
suniṣaṇṇaka [12], cāṅgerī [13], kaṁcaṭa [14], modaka [14],
varuṇa & prapunnaṭa [15], vatsādaṇī etc., [16], kāla śāka [17],
varṣābhū [17], cīra bilva, aṅkura & asana [18], vēṇu karīra [18-
19], āṭarīṇaṅka etc., [20], vārtāka [21-23], vārtāku [24], bhṛhatī
[25], paṭolo [26], kāra vellaka [27], karkoṭika & hasti karkoṭika
[27-28], vandhyā karkoṭi & kevuka [28], kūśmāṅḍaka etc., [29-
31], alābū [32], kaṭu tumbi [32], trapusa, ervāru & kakāru [33-
36], kūsmāṅḍa nāḍī [36-37], alābu nālikā [37], paṭoliṅka [38],
upodīkā [39], āruka [40], nirīca [40-41], mārusa [41-42], kalaṁ-
buka [42], hila mocikā [43], grīṣma sundara [43], mūla kapotikā
[44], mūlaka [45-46], sarsapa [46], rājikā & paṇcāṅula [47],
kausumbha [47], māṣa [48], āhastīni & pattūrā [48], nyagrodha
etc., [49], saṃsvedaja [50-53], pinākī [54], vidāri [54], šatāvarī
[55-56], visa śālūka etc., [57], pauṣkara [58], tāla pralamba [58],
muṇjāṭaka [59], āluka [59-60], pinḍāruka [61], surendra kanda
[61], kadali kanda [62], māṅka [62], sūraṇa & bhūkanda [63],
amlīkā kanda [64], kemuda kanda etc., [65], musalī [66],
vārāha kanda [66-67], tāla śiras etc., [67-69], general description
[70-71].

Chapter 21 : Group of Best Articles

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].
Chapter 22 : Attributes of six Tastes

Sweet [1], sour [2-3], saline [3], pungent [4], bitter [5], astringent [6],

Chapter 23 : Different Types of Maṇḍa

Maṇḍa [1]; lāja maṇḍa [2-3], dhānya maṇḍa [3-4], vāṭya maṇḍa [4-5], rakta śāli maṇḍa [6], aṣṭaguna maṇḍa [7-8], miscellaneous [9-11].

Chapter 24 : Peyās and Allied Preparations

Peyā [1], vilepī [2], yavāgū [3-5], pāyasa [6], krśārā [6], anna [7-11], gholā bhakta [12], vāryanna [13-14].

Chapter 25 : Sūpa and Allied Preparations

Sūpa [1] yava & canaka saktu [2], śāli saktu [3-4], lāja saktu [5], yava saktu [6-8], avalehikā [8], maṇtha [9-12], dhānolambā [12], lājā [13], prthukā [14], dhānā [15], niśpāva [15], tanḍula piṣṭa [16].

Chapter 26 : Meat and Its Preparations

Māṁsa [1-9], māṁsa rasa [10-14], sorāva [14-15].

Chapter 27 : Yuṣas and Allied Preparations

Mudgā yūṣa [1], rāga śāḍava [2-4], paṭola & nimbū yūṣa [5], mūlaka yūṣa [6], kulattha yūṣa [7] paṅcamuṣṭika 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], dādyamlā [16], takrāmla [17], kṛṭa & akṛṭa yūṣa [18-19], śāndakī [19], rāga śāṇḍava [20], rasālā [21], pānaka [22-24], bhakṣya [25], ghṛṭa pūra [26], guḍa bhakṣya [27], madhu śīrṣaka etc., [28], saṭṭaka [29], abhiṣyanda [30], phenaka [31-32], vesavāra [33], palala & śas-kulī [33], parpaṭa & kṣīra parpati [34], pāṣṭika bhakṣya [34-35], vruḍhaka bhakṣya [35-37], pūpaka [37], other varieties [38-42], kulmāṣa [43], miscellaneous [43].
Chapter 28: Anupāna

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

Chapter 29: Substitutes

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

Chapter 30: Groups of Drugs

General description [1-7], vidāri gandhādi gāna [8-9], ārag-vadhādi gāna [10-11], sāla sārādi gāna [12-13], varuṇādi gāna [14-15], vīratarvādi gāna [16-17], rodhrādi gāna [18-19], arkādi gāna [20-21], surasādi gāna [22-23], muskakādi gāna [24-25], kṛṣṇādi gāna [26-27], elādi gāna [28-29], vacādi & haridrādi gāna [30-31], kakolyādi gāna [32-33], úsakādi gāna [34-35], sārivādi gāna [36-37], aṇjanādi gāna [38-39], parūsakādi gāna [40-41], bṛhatyādi gāna [42-43], gudūcyādi gāna [44], vatsakādi gāna [45-46], mustādi gāna [46-47], utpalādi gāna [48], triphāla [49-53], tryūṣāṇa [53-54], trīkarsīta [55], āmala-kyādi gāna [56],trapvādi gāna [57-58], lākṣādi gāna [59-60], kṣudra paṅca mūla [61], mahat paṅca mūla [62], daśa mūla [63], vallīja paṅca mūla [64], paṅca kaṇṭaka [65-66], tṛṣa paṅca mūla [67], kadambādi gāna [68], karaṇjādi gāna [69], paṅca kola [70], pācana gāna [72], dārāṇa gāna [73], prāpīdana gāna [74], śodhana kasāya [75], saṃśodhana varti [76-78], paṅca gavya, etc., [79-81], saṃśodhana ghṛta [81-82], śodhana taila [83], śodhana cūrṇa [84], śodhana rasa kriyā [85], ropana kasāya [86], ropaṇa varti [87], ropaṇa kalka [88], ropana ghṛta [89], ropana taila [90], ropaṇa cūrṇa and rasakriyā [91], utsādana [92], avasādana [93-94], paṅca valkala [96], aṣṭa varga [97-103], sarvauṣadhi [104-105], sugandhāmalaka [106], tri sugandhi & cātur jātaka [107-109], paṅca sugandhi [110], varārdha & ādyā puṣpaka [111], maha sugandhi [112], sanṭarpaṇa [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 saṃsodhana [136], drugs for emesis [137], drugs for purgation [138], drugs which are both emetic & purgative [139-140], errhlines [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], wholesome food for a patient [147], wholesome food & regimens [148-150], general description [151-154].

Chapter 31: Synonyms of Drugs

(Аbhayādī varga)

Upakrama [1], harītaki [2-3], āmalaka [4], vibhītaka [4-5], triphalā [5], bhūmyāmalakī [6], prācīnāmalaka [6], vāsā [7], guḍucī [8-9], bilva [9-10], araṇī [10], patalā & kāṣṭha pāṭālā [11], gambhāri [12], śyonāka [13], mahat paṃca mūla [14], gokṣura [15], sāli paṇī [16], prśni paṇī [17], bhīṣa kaṃṭakārī [18], laghu kaṃṭakārī [19], śveta kaṃṭakārī [20], laghu paṃca mūla [20], daśa mūla [21], ṛdhī and vṛddhi [21], kākoli [22], kṣīrā kākoli [23], medā [23], mahā medā [24], jivaka [24], ṣabhāka [25], aśṭa varga [25], jīvanti [26], madhu yasti [27], māśa paṇī [28], mudga paṇī [29], jīvanīya gana [30], eranda [31], rakta eranda [32], sārivā [33], yavasā [34-35], mahā muṇḍi [36], apāmārga [37], rakta apāmārga [38], kampillaka [38], dantī [39-40], jayapāla [41], śveta niśotha [41], śyāma niśotha [42], indra vāruṇī [43-44], āragvadhā [45], nilīni [46], kāṭukī [47], ṛṅkola [48], seunḍa [49], niṃba [50], mahā niṃba [51], kirāṭa tikta [52], kuṭaja [53], indra yava [54], madana phala [55], kaṃkūṭha [56], svarṇa kṣīrī [57], sātalā [58], aṣmanta [59], kāṇcanāra [60], nirguṇḍi [61], sephālikā [61], meṣa ś;ngī [62], sveta punarnavā [63], rakta punarnavā [64], ksudra vārsabhā [64], rāsnā [65], aśva gandhā [66], prasārāṇi [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], kuṭha [77], karkaṭa śṛṅgī [78], rohīṣa ṭrṇa [79], kaṭphala [80], bhārī [81], pāśāna bheda [82], mustā [83], dhātaki [84], vidārī kanda [85-86], māyikā [87], vārāhī kanda [88], pāṭhā [89], mūrvā [90], maṃjīṣṭha [91], hariḍrā [92], dāru hariḍrā [93], cakramandarā [94], vākucī [95], bhṛṅga rāja [96], parpaṭa [97], śaṇa
Chapter 32: Synonyms of Drugs
(Śūnthya dādi varga)

Śūnthi [1], ārdraka [2], marica [2], pippali [3], tryūṣaṇa and caturuṣaṇa [4], pippali mūla [5], cavya [6], gaja pippali [6], citraka [7], pañca kola, saḍuṣaṇa [8], śata puṣpā [9], misreyā [10], methi [10], aja modā [11], jīrā [12], upakūncikā [13], yavāṇi [14-15], aja gandha [16], vacā [17], hupuṣa [18], vidangā [19], dhānyaka [20], hingu patri [21], hiṅgu [22], vaṁśa rocanā [23], saṁdhava [24], sauvarcalā [24], vida [25], sāmuḍra lavaṇa [25], audbhida lavaṇa [26], romaka lavaṇa [26], pāṁśu lavaṇa [27], kāca lavaṇa [27], yava ksāra [28], svarji ksāra [28], taṁkana [29], sudhā ksāra [29], sarva ksāra [30].

Chapter 33: Synonyms of Drugs
(Karpūrādi varga)

Karpūra [1], kastūrī [2], candana [3], rakta candaua [4], pīta candana [5], krṣṇāguru [6], kuṁkuma [7], śīla rasa [8], jāṭiphala [9], jāti patri [9], lavaṅga [10], kamkola [11], sūkṣ-
Chapter 34 : Synonyms of Drugs
(Suvarṇādi varga)

Suvarṇa [1], rupyaka [2], tāmra [2], kāṁsyā [3], pittala [4], vaṅga [5], nāga [5], lauba [6], maṇḍūra [6], pārada [7], abhra [8], gandhaka [8], māksika [9], maṇaḥśila [9], haritāla [10], gairika [11], tuttha [12], kāṣīsa [13], hiṅgula [14], sindūra [14], sauṣṭhira aṅjana [15], srotōnjana [15], rasāṃjana [16], puspānjana [17], sīlā jatū [18], bola [19], sphatikā [19], samudra phena [20], pravāla [21], muktā [21], māṇikya [22], sūrya kānta [22], candra kānta [23], gomeda [23], hirā [24], vaiḍūrya [24], marakata [25], śukti [25], śaṃkha [26], laghu śaṃkha [26], kapardikā [27], khaṭikā [27], gaṇḍa pāśāṇa [28], pāṅka and vālukā [28], cumbaka pāśāṇa [29], kāca [29].

Chapter 35 : Synonyms of Drugs
(Vaṭādi varga)

Vaṭa [1], aśvattha [2], udumbara [3], kāṣṭhodumbara [4], plakṣa [4], nandī [5], kadamba [5], arjuna [6], śirīṣa [7], ārta gala [8], vetasa [8], jala vetasa [9], samudra phala [9], śleṣmātaka [10], pīlu [11-12], sāka [12], śāla [13], tamāla [13], khadira [14], vit khadira [15], babbula [15], vijaya sāra [16], tinisa [16],
Chapter 36 : Synonyms of Drugs
(Đrāksādi varga)

Drāksā [1-4], āmra [5-8], jambu [8-10], nārikela [11-13], kharjūrikā [14-17], silemāni kharjūra [18], kadalī [19-21], dādi-ma [21-23], badara [24-27], laghu badara [27-30], ksīrī [31-32], priyāla [33-34], parusaka [35-36], tinduka [37-39], kimikṛi [40-41], āru [41-42], madhūka [42-45], panasa [46-47], lakua [48-49], tāla [49-51], kharbūja [52-53], seva [53-55] amṛta [56], bādāma [57], nikocaka and pistā [58-60], kēla [60], āru [61], aṅjīra [62], aksoṭa [63], pālevaka and mālavaka [64-65], tūta [66], gāngeruka and todana [67-69], tuvaraka [70-71], bīja pūraka [71-75], madhu karkaṭikā [75-76], nāraṅgi [76-77], jam-bīraka [78-79], amla vetasa [79-80], sārāmlaka [81], nimbuka [81-85], karma raṅga [86], amlīka [87-88], tittidiṅka [89-90], karamardha [90-91], kapittha patri [94-95], āmrātaka [95-96], rājāmra [97], caturamla and pāncāmala [98-99], kośāmra [99-101], supāri [101-103], tāmbūla [104-105], lavalī [106-107], general description [108-109].

Chapter 37 : Synonyms of Drugs
(Kūṃsmaṇḍādi varga)

kūṃsmaṇḍa [1], kāliṅga [2], tumbī [2], katu tumbī [3], karkaṭi [3], trapusa [4], cīrhaṭī [5], vāluka [5-6], kośātakī [6-7], rāja kośātaki [7], mahā kośātakī [8], vrntākī [8-9], bimbī [10], kāra-vellaṅa [10-11], karkoṭaka [11], vandhyā karkoṭakī [12], kola simbī [13], cīṅḍisā [13], simbi [14], vāstūka [14], jīvantaka [15], cillī [15], kāla śāka [16], tāndulīyaka [16-17], phogo [17], paṭola [18-19], cicciṇḍa [19], pālaṅkāyā [20], upodiṅkā [20], lonika [21], suniṣannaka [22], śīra vāra [22], sarṣapa śāka [23], caṇaka śāka [23], kalāya śāka [24], caṅgerī [24], kāsamarda ann grīṅjana [25], mūlaka [25], karīraka [26], śįgīru [26-28], laśuna [28-29], palāṇḍu [29], kṣīra palāṇḍu [30], grīṅjana [30-32], sūra-
Contents

na[32-33], asthi sarñhāra [33], vārāhi [34], musalī [34], keyu [35], bhūchatra [35], māṇa kanda [36], kaseru [36], śṛṅgāṭaka [37], pīṇḍālu [37-39].

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

Jala [1], dugdha [2], dadhi [2], takra [3-4], nanavāta [5], ghṛtā [5], madya [6], ikṣu [7], ikṣu vikāra [8-9], madhu [10-11] madhūcchiṣṭa [12], group of dhānīya [12-14], ksirī [15-16], rāga sāḍava [16-19], khaṇḍāmra & khaṇḍāmalaka [19-20], sikharinī [20-22], pāṇaka [23-28], satṭaka [28-30], manḍaka [30-33], polikā [34-35], śālipiṣṭa [35-36], godhūma bhakṣya [36]. vaidala bhakṣya [37], māṣa bhakṣya [37], ānya bhakṣya [38], guda yukta bhakṣya [38], ghṛtā pakva bhakṣya [39]. taila pakva bhakṣya [39], dugdha bhakṣya [40], ghṛtā pūra [41-44], sam- yāva [44-48], madhu śīrsaka [48-50], madhu pūpaka [50-51], dadhi pūpaka [51-53], viṣyandana [54-58], lāpsikā [58-60], phenikā [60-61], modaka [61-64], vaṭaka [64-66], inḍarī [67], somālikā [67], kuṇḍalikā [68-71], kulmāṣa [71-72], mantha [72-75], saktu [76-79], lājā [80-81], dhānā [81], pṛthukā [82], holaka [83], uḍhvī [84].

Index : I
(Glossary of Technical Terms)

Index : II
(Drugs and Diet described in this Text)

Index : III
(Synonyms of Drugs)
INDO-ROMANIC EQUIVALENTS
OF DEVNÄGARĪ

अ a  क ka  ण na  ब va
आ ā  ख kha  त ta  द va
इ i  ग ga  थ tha  श sa
ई ī  घ gha  ध da  ष sa
उ u  ङ na  घ dha  स sa
ऋ ō  च ca  न na  ह ha
ॠ r̥  छ cha  प pa
ऌ l̥  ज ja  क pha
० e  झ jha  फ pha
ॐ ai  न na  भ bha
ॐ o  ट ta  म ma
ॐ au  ठ tha  य ya
ॐ m̥  ढ da  र ra
ॐ ḷ  ढha  ल 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 saṁhitā, 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. Vājikaraṇa 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 saṁhitā, Suśruta saṁhitā, Bhela saṁhitā, Kāśyapa saṁhitā and Hārīta saṁhitā. Most of these texts are not available in their original form now. Caraka saṁhitā, which was originally composed by Agniveśa and was called Agniveśa sāṁhitā, 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 Dr̄dhabala. Suśruta sanhita was also redacted by Nāgārjuna. The remaining three texts are not available in their complete form. Harița sanhita, which is available now, appears to be different from the original one. Subsequently, two texts of Vāgbhata, namely, Aṣṭāṅga hrdaya 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 guna 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 hīṃsā 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 Lanka, 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 Hoons. 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 Ātreya 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. Jivaka did not return for several days and, when he did, he was empty handed. On a query from the gate-keeper, Jivaka 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 outcasts. 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 Rājā 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 nighañtu was composed by one Vāhatācārya. This work describes the synonyms of drugs belonging to various groups or gaṇas of Aṣṭāṅga saṅgraha. This Vāhatācārya seems to be different from Vāgbhaṭa, the author of Aṣṭāṅga hṛdaya and Aṣṭāṅga saṅgraha. 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 nighañtu 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. Nighañtu śeṣa was composed by a Jain scholar namely Hemacandra in twelfth century A.D. It contains the synonyms of different types of plants. Śodhala nighañtu is another important work on the materia medica of ayurveda next to Dhanvantari nighañtu. It was composed during the twelfth century A.D. Madanapāla nighañtu composed by Madana pāla in 1374 A.D. describes the properties of different types of drugs. Kaiyadeva nighañtu 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 śāstra 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 nighanta, 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 nighanta, 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 nighanta, 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 nighanta is closer to the classification followed in Āyurveda Saukhyam.

Basic Concepts regarding the Creation of the universe

Ayurveda has drawn its basic concepts from the different philosophical systems of ancient India. The Sāmkya-Pātañjala system and the Nyāya-Vaiśeṣika system have considerably influenced the physical, physico-chemical, physiological and pharmacological theories of ayurveda. Sāmkya-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 Sāmkya 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 Prakṛti is a mere abstraction. It is in reality an undifferentiated manifold and indeterminate infinite continuum of three attributes called (1) the sativa (2) the rajas and (3) the tamas. The sativa 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 sativa in the form of energy and conscience respectively are manifested.

These three gunas or attributes are interdependant. The rajas, in combination with the sativa, 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 tanmātriās which are also known as subtle bhūtas. These tanmātriās are in the form of quanta of different types of energy, which, by different types of 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 tanmātriās 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, ēpya, tajasa, vāyaviya or ākāśiya, depending upon the predominance of the tanmātriās 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 Sāmkya-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 prthvī, 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-Vaisesikā concept of matter begins from where the Sāmkhya-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 imbalancement, 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 these 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:—

<table>
<thead>
<tr>
<th>Doṣa</th>
<th>Dominating mahābhūta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>Vāyu and ākāśa mahābhūtas</td>
</tr>
<tr>
<td>Pitta</td>
<td>Tejas mahābhūta</td>
</tr>
<tr>
<td>Kapha</td>
<td>Prthvī and ap mahābhūtas</td>
</tr>
</tbody>
</table>

These doṣas, 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) māṃsa 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:

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

Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by \( \text{ākāśa} \); 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 \( \text{guna} \) or attributes; into eight or two categories on the basis of their \( \text{vīrya} \) or potency and into three categories on the basis of their \( \text{vipāka} \) 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 (\( \text{rasa} \)), attributes (\( \text{guna} \)), potency (\( \text{vīrya} \)) and the taste that emerges after digestion (\( \text{vipāka} \)), one can determine the mahābhautic composition of the drug. The dominating \( \text{mahā bhūtas} \) in drugs of different tastes are given in the table below:

<table>
<thead>
<tr>
<th>Taste</th>
<th>Predominating mahā bhūtas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sweet</td>
<td>( \text{Pṛthvi} ) and ( \text{ap} )</td>
</tr>
<tr>
<td>2. Sour</td>
<td>( \text{Ap} ) and ( \text{tejas} )</td>
</tr>
<tr>
<td>3. Saline</td>
<td>( \text{Pṛthvi} ) and ( \text{tejas} )</td>
</tr>
<tr>
<td>4. Pungent</td>
<td>( \text{Vāyu} ) and ( \text{tejas} )</td>
</tr>
<tr>
<td>5. Bitter</td>
<td>( \text{Vāyu} ) and ( \text{ākāśa} )</td>
</tr>
<tr>
<td>6. Astringent</td>
<td>( \text{Vāyu} ) and ( \text{prthvī} ).</td>
</tr>
</tbody>
</table>

Mahābhautic predominance for the manifestation of twenty \( \text{guna} \) or attributes is given in the table below:

<table>
<thead>
<tr>
<th>Guṇa</th>
<th>Predominating mahā bhūtas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \text{Guru} ) (heavy)</td>
<td>( \text{Pṛthvi} ) and ( \text{ap} )</td>
</tr>
<tr>
<td>2. ( \text{Laghu} ) (light)</td>
<td>( \text{Tejas, vāyu &amp; ākāśa} )</td>
</tr>
</tbody>
</table>
3. Śīta (cold) Ap
4. Uṣṇa (hot) Tejas
5. Snigdha (unctuous) Ap
6. Rūksa (ununctuous) Pṛthvī, tejas and vāyu
7. Manda (dull) Pṛthvī and ap
8. Tīkṣṇa (sharp) Tejas
10. Sara (fluid) Vāyu and ap
11. Mrdu (soft) Ap and ākāśa
12. Kāṭhina (hard) Pṛthvī
13. Viśada (non-slimy) Pṛthvī, tejas, vāyu and ākāśa
15. Slaksṇa (smooth) Tejas
16. Khara (rough) Vāyu
17. Sūksma (subtle) Tejas, vāyu and ākāśa
18. Sthūla (gross) Pṛthvī
19. Sāndra (dense) Pṛthvī
20. Drava (liquid) Ap

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 pṛthvī mahā bhūtas. Another group of scholars hold eight attributes as vīryas and their mahā bhautic composition is given below:

Vīrya

Predominating mahā bhūtas

1. Śīta Pṛthvī and ap
2. Uṣṇa Tejas
3. Snigdha Jala
4. Rūksa Vāyu
5. Guru Pṛthvī and ap
6. Lāghu Tejas, vāyu and ākāśa
7. Manda Ap
8. Tīkṣṇa Tejas

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), virya (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 pro-
duce disease in the human body unless the tissues of the body
are fertile (vitiating) enough to accept them and help in their
growth and multiplication. Killing these germs by adminis-
tering 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 infec-
tion 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 what-
soever name we may call them, will find the atmosphere hos-
tile towards their survival, multiplication and growth. All
medicines and therapies including preventive measures pre-
cribed 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 bene-
fits. 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 healthly individuals they prevent disease and promote posi-
tive 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
doṣa, and helps in the maintenance of its state of equilibrium
in the body by which the organisms become incapable of pro-
ducing these ailments.

In ayurveda the treatment prescribed does not aim at cor-
recting the afflicted part alone. In the process of manifesta-
tion 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 ayur-
vedic parlance is known as tamaka śvāsā. 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 appreci-
ciate 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. *Haritaki* (*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 *haritaki* 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 *yogarāja 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 pṛāśa*. *Āmalaki* 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, *bhallataka avaleha*, which have known therapeutic value but which also produce severe toxicity, if used injudiciously. *Bhallataka* 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, *Śrī 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, ṛmalakī 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 mūrchānā. 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 yaṣṭi 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 vāidyas 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, kuṣṭha can be used in place of puṣkara mūla and gaja pippali 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: Tr̲̅ṇa-paṇca-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 affictions 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 eranda is a laxative.

(iii) Neutralizing toxicity: An example of this is the case of Agni tundī vaṭi. 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 ṣodhana.

(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 āmalaki. 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 jītā*, is called *śaṁkha puspī* in South India. But these two have distinct and different therapeutic attributes or characteristics.

(c) **Many Drugs with Same Name**: Under the name of *rāsnā*, 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 *bhṛṅgarāja* 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.
Introduction

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

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

(g) Synthetic Preparations: Taking advantage of the heavy demand from consumers of certain drugs, such as vaṁśa 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 svarna-kṣirī 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-śiśya 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 *Smṛiti śāstras* and *Dharma śāstras*. 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 rṣi who first discovered or patronized the formula is used in naming the drug, for example, *Agastyā harītakī*.

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

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

**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 vaṭi*. 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 *kasturī* 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.

Śodhana or Purification

Some raw drugs are required to be used after Śodhana. The literal meaning of the word Śodhana is purification. But this is often misinterpreted to mean that the substance is rendered physically and chemically pure. Śodhana, 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 śodhitā aconite. Aconite, which is a cardiac depressant, becomes a cardiac stimulant after śodhana with cow's urine. Thus, the actual implications of śodhana processes require detailed study.

Some gum resins, such as guggulu and some drugs containing volatile oils, such as kusṭha are also described to undergo śodhana 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, Śrī laṅkā 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 storehouse of therapeutically effective drugs and these gems are to be selected with due care for mitigating the miseries of the suffering humanity."

श्रमन्त्रमक्षर नास्ति नास्ति मूलमन्त्रविधम् ।
श्रमोष्य: पुरुषो नास्ति योजकस्तः दुरलभः: ।

“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

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.

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).
In brief, all *dhātu*, *doṣa* 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.

According to *Dravyaguna Ratnamālā*

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

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.

**Six Tastes**

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

Sweet taste is cooling, promoter of the growth of tissue elements (*dhātu*), lactation (*stānya*) and strength. It promotes eyesight (*cākṣuṣya*), alleviates *vāyu* and *pitta*, and causes obesity, excessive production of waste products (*mala*) and *krmi* (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 (*sandhānakṛt*). It is anti-toxic, slimy (*picchila*) and unctuous (*snigdha*). It is conducive to pleasant feeling and longevity.

When used in excess, it causes *jvara* (fever) *śvāsa* (asthma), *galaganda* (goitre), *arbuda* (tumour), *krmi* (parasitic infestation), *sthaulya* (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*.
Attributes of Sour Taste

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

When used in excess, it causes bhrama (giddiness), trṣ (morbid thirst), dāha (burning sensation), timira (cataract), jvara (fever), kanḍū (itches), pāṇḍutva (anemia), visphoṭa (postules), śoṭha (oedema), visarpa (erysipelas) and kuṣṭha (obstinate skin diseases including leprosy).

Attributes of Saline taste

Saline taste is sōdhana (cleansing), rucya (appetiser) and
pācana (carminative). It produces kapha and pitta. It reduces virility (puṁśṭva) and vāyu. It causes slothfulness (śaithilya) and softness (mṛdūtā) of the body. It reduces strength. It causes salivation and burning sensation in the cheek and throat.

When used in excess, it causes aksipāka (conjunctivitis), asrapītta (bleeding from different parts of the body), ksāta (consumption), valī (premature wrinkling), palīta (premature graying of hair), khālitya (baldness), kuṣṭha (obstinate skin diseases including leprosy), visarpa (erysipelas) and trīt (morbid thirst).

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 stanyā (lactation), medas (fat) and sthauṣṭra (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 (śoṣana) of the
nose. It depletes (śosana) kleda (sticky substance in the body), medas (fat), vasā (muscle fat), majā (bone marrow), sakrt (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.

8
सोसितुमो भ्रमायोष्ठलुकोशालिसारवः
कण्ठदित्वीडामूच्छितौऽकपो बलचुक लत् ॥ १६ ॥

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

अय तित्तः:

9
tित्तः शीतस्तृषामूच्छितवर्पितकपान्तः जयेत्
कम्भकुण्ठविषोलिम्बाशदाहरवः [गदा] पहः ॥ २० ॥
र्च्चः स्वयमरोचिणः कण्ठस्त्राध्याशिषोः
वा तलोमनिन्दो नासासोषणे रक्षो लघुः ॥ २१ ॥

Attributes of Bitter taste

Bitter taste is cooling and it cures morbid thirst, fainting and fever. It alleviates piita and kapha. It cures krmi (parasitic infection), kuṣṭha (obstinate skin diseases including leprosy), viṣa (poisoning), utkleśa (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.

10
सोसित्युक्तः दिवृशुलम्बन्धम्बमभूमलिकूतः
कम्पमूच्छितिषाकारी बलचुककशयपदः ॥ २२ ॥
[भावप्रकाशः पुर्वेक्षणः वर्गप्रकरण ६ : १५५-१५६]
When used in excess, it causes śīrah śūla (headache), manyāstambha (torticulis), śrama (exhaustion), arti (pain), kampa (tremor), mūrchā (fainting) and trṣā (morbid thirst). It reduces strength and semen.

अष कषाय :

कषायो रोपणो ग्राही शोषणो वातकोपनः ।

जियाज्ञायकरः कणठोतसां च विबन्धकृत् ।

Attributes of Astringent taste

Astringent taste is healing (ropāṇa), constipative (grāhī) 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.

‘सोजपिंपको ग्रहाभ्यानहुत्पीड़काक्षणादिकृतः’॥ २३ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६४]

When used in excess it causes graha (obstruction), ādhamāna (tympanitis), ḍṛtiḍā (pain in cardiac region), ākṣepaṇa (convulsions) etc.

अष तत्रैवविषेषः :

मघुरं शलेष्मलं सर्वमृते जाले: पुरातनात् ।

‘मुद्रगोधूमस्तःश्रावल्लिसताया जाङ्गलामिषात्’॥ २४ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६४]

Exceptions

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

श्रमलं पित्तकरं प्रायो विना धात्रीं च दाहिमात् ।

लक्षण प्रायश्ची द्रेष्ठी नेत्रयो: सैन्यवं विना ॥ २५ ॥
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. Śunṭhī, krṣṇā, rasonā, patolā and amṛtā are, however, exceptions. All astringent things are generally stambhana (constipative); but abhayā is an exception to this rule.

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.

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.

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.

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 *tikṣṇa* (sharp) aggravate *pitta* and they are generally *lekhana* (having scraping property). They alleviate *kapha* and *vāta*.

**Virya (Potency)**

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

Their attributes

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

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

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 (?).

Prabhāva or specific action

The examples of prabhāva are dhātri and lakuca. They have similar rasa (taste) etc. But the former alleviates all the three doṣas whereas the latter does not.
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 Saukhyāmi in Toḍārānanda and the invocation reads as follows:

1. विधिनिद वै इति पशुपतके पाठः।
2. द्रष्ट्ययम् चरकः सूत्र ४४-५५।
3. “अधिष्ठाय सकल द्रवबर्ग-धात्वा-मृष्य-फल-शाक-रमायच।
कृत्यमन्नमनुपानकं युक्तं भाव-भावचताक्रममेण।”
पाठोव अद्वैद्वैपुस्तकेषु भ्राधिकमुपलमेव।
4. मधुरो हि रसः इति श्राकरे पाठः।
5. ले स्वितोष्णो इति श्राकरे पाठः।
6. पिल्लकोठभागदिक्रृत् इति श्राकरे पाठः।
7. द्रष्ट्ययम् भावप्रकाशः पूर्बङ्क्रमः वर्गप्रकरण ६: १५४।
8. भ्रान्तिदाहोमुक्ततालव्यथोघङ्कृत् इति श्राकरे पाठः।
9. बलशुक्रकृत् इति द्वितीययुस्तके पाठः।
10. विधांसह इति द्वितीययुस्तके पाठः।
11. योगास्तु इति श्राकरे पाठः।
12. मिष्टः इति श्राकरे पाठः।
13. कूर्णान्तः इति षट्पुस्तके पाठः।
CHAPTER 2

1 हरस्य भवने जाता हृतिा च स्वभाववः ।
हरते सर्वरोगांश्च तेन प्रोक्ता हृरीरकी ॥

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;

2 जीवन्ती जीवनो योगान् पावनापूर्वतना मताः ।
सुधावद्दमुता शेया विजया विजयवर्ता ॥ २ ॥
नृणामभवदा वस्मदभवा तत्प्रकीतिता ।
रोढिणी तु सुणरोहाच्छेतनाच्छेतकी मताः ॥ 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) Rohinī because it promotes (rohāti) the attributes (guṇas);
(g) Cetakī because it promotes consciousness (cetanā).

Different varieties of harītakī 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 tuṁbī;
(e) Abhayā has five aṅgas (pieces);
(f) Rohinī is round in shape,
(g) Cetakī has three angas (pieces),
Properties of different varieties of haritaki 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) Rohini helps in the healing of ulcers;

(g) Cetakī is useful in potions used in the form of powder.

These are the seven varieties of haritaki.

Attributes

Haritaki has five tastes. It does not possess saline taste. It is extremely astringent. It is ununctuous, hot, dipana (digestive stimulant), medhya (promoter of memory), svādu pāka (sweet in vipāka), rasāyana (rejuvenating), sara (laxative), buddhi prada (promoter of intellect), āyuṣya (promoter of longevity), cakṣuṣya (promoter of eye sight), bṛmhana (nourishing) and laghu (light).
It cures svāsa (asthma), kāsa (coughing), prameha (obstinate urinary disorders including diabetes), arṣas (piles), kuṣṭha (obstinate skin diseases including leprosy), śoṭha (oedema), udara (obstinate abdominal diseases including ascitis), kṛmi (parasitic infections), vaisvarya (hoarseness of voice), grahaṇi doṣa (sprue syndrome), vibandha (constipation), viṣamajvara (malarial fever), gula (phantom tumour), ādīmāna (tympanitis), vṛṣa (ulcer), charḍī (vomiting), hijkā (hiccup), kaṇḍū (itching), hrddāmaya (heart disease), kāmalā (jaundice), sula (colic pain), ānāha (wind formation in stomach) and plīhā (splenic disorder).

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, haritaki alleviates all the three doṣas.

Tastes predominant in different parts of haritaki areas 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.

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.

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 doṣas.

Use in different seasons

In different seasons haritaki should be used as follows:
(1) In summer it should be used with equal quantity of guḍa;

(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 śunṭhi.

(5) In the later part of winter it is to be used with pippali.

(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 harītakī in the above mentioned manner.

लबणेन कफं ह्वत्स पित्तं ह्वत्स सशक्करा ।
धृतेन वातजानु रोगान्तररोगायुधान्विता ॥ १७ ॥

Usage for different doṣas

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 guḍa, harītakī cures all types of diseases.

अष्टाध्यायिनः परिष्ठीनते जा रूक्ष: क्रपो लघनकार्षितात।
पित्ताभिको गर्भीयति च नारी विमुक्तसन्वस्त्वभया न सेवेत ॥ १८ ॥

Contra-indications

Harītakī 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.
Bibhītakī (Terminalia belerica Roxb.)

Bibhītakī 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 keśa (useful for hair). It cures parasitic infections and impaired voice.

The seed pulp of bibhītaka cures trṣ (morbid thirst), chardī (vomiting) and diseases caused by kapha and vāta. It is light.

Āmalakī (Emblica officinalis Gaertn.)

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

The fruit of dhātri is similar to harītakī 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.
It alleviates vāta 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 dhātrī alleviate all the three doṣas.

कुर्यापितं तदमल्लवातकर्मणा माधुर्यशैल्यतः ।
वातं रुक्षकशायतवादेव र्कं 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?

वाच्यासिद्धोपेतूत्वं शक्त्येव मुनिभः स्मृतम् ।
संभावनावशास्त्रं रसदेशीयं हेतुता । २४ ।

According to sages this property of dhātrī 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 फलस्मेह वीर्यं भवति यादशमू ।
तस्य तस्येव वीर्येण महजानमपि निरिशेऽत् । 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.

ग्रंथका योजनीया द्वावेव तु बिस्मीतको ।
धाश्रीफलानि चत्वारी त्रिफलां च प्रकीतिता” । २६ ।

**Triphalā**

One fruit of abhayā, two fruits of bibhitakī and four fruits of āmalaki—taken together these are called triphalā.

“शिवा पंचरसायुष्या चक्षुप्यास्तवणा सरा ।
मेघ्योणा दीपमो दीष-शोष-कुष्ठ-ब्रणापहः । २७ ।
Śivā has five tastes. It is āyuṣya (promoter of longevity), cakṣusya (promoter of eyesight), alavana (free from saline taste), sara (laxative), medhya (promoter of intellect), uṣṇa (hot) and dipana (stimulant of digestion). It alleviates doṣas, śotha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vṛaṇa (ulcer).

तद्द्राती विशेषेण वृष्या शौचवं वैयतः।

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

‘भेदनं कदुक्षोषण वैश्वयकुमिनामान्।
चक्षुष्यं स्नायुपाक्षं कषायं कफपित्तनु।’  ॥ २५ ॥

[सुषुंतः सूत्र ४६ : २००]

Aksa 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 कफपित्तनी मेह-कुष्ठ-विनाशिनी।
चक्षुष्यां दीप्नी चच्च्या विषमज्वराशिनी’  ॥ २६ ॥

[भावप्रकाशः पूर्वविघ्नः वर्गप्रकरण २ : ४४]

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

कफपित्तहरं रक्ता मधुरा मृदुरैश्चनी।
वातकृक्कुंकुक्कु घाके कषायं त्रिबुलासिता।’  ॥ 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.

तस्माद्व्यायतर्गुणा विन्येया त्रिवृताः

The reddish (arūṇa) variety of trīṛt is slightly inferior in quality.

ज्वरहृद्रोगवतामुदाबत्तमिद—रोगिपु ॥ ३१ ॥
राजःकृषोदिकं पय्यो मृदुमुर्कुर्शीततः ॥

Rājavṛkṣa (Cassia fistula Linn.)

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

तत्कलं मधुरं बल्यं वालापितामहुत्तरं ॥ ३२ ॥
पीतं लोयेन निल्लविशेषस्त्रृसीं प्रवलामपि ।

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 grāhrasī (sciatica).

कुकात्त्रा सरसुरुक्ष एकपितामहराप्पा ॥ ३३ ॥

Kaṭukā (Picrorhiza kurroa Royle ex Benth.)

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

शायली कफपितास्त्रकुमारस्कर्तिः सरस ॥

Trāyantī (Gentiana kurroo Royle)

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

19
कफपितास्त्रकठिरविवध्यो तित्तवलक्षी ॥
Tikta valkali

Tikta valkali alleviates vitiated kapha, pitta and blood, pain, charddi (vomiting) and visa (poisoning).

Yāsa (Alhagī pseudalhagi Desv.)

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

BHŪDHĀTRĪ (Phyllanthus niruri Linn.)

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

Khadira (Acacia catechu Willd.)

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

BHŪNIMBA (Swertia chirata Buch.—Ham.)

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

Nimba (Azadirachta indica A. Juss.)

Nimba cures aggravated pitta and kapha, charddi (vomiting), vṛāṇa (ulcer), hṛllāsa (nausea) and kuṣṭha (obstinate skin diseases including leprosy). It is cooling, constipative and
digestive stimulant. It cures kāsa (coughing), jvara (fever), tṛṣṭ (morbid thirst), krmi (parasitic infection) and meha (obstinate urinary disorders including diabetes).

22

निम्बपत्रं तु चक्षुष्यं क्षमिपित्तविषप्रपुत्” ॥ ३६ ॥

Leaf of nimba promotes eye sight. It cures krmi (parasitic infection), aggravated pitta and viṣa (poisoning).

23

तत्तत्तम् भेदन हिन्नवमुखः कुष्ठहर छषु ।

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

महानिंच: परं ग्राही कषायो श्वस्तीतल: ॥ ३६ ॥

Mahā nimba (Melia azedarach Linn.)

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

परपत: पितात्तुद्दाह्वरहर : शेषमशोषणः ।

Parpaṭa (Fumaria parviflora Lam.)

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

24

पाठालीसार्वशुल्ली ककपित्तवराभा ॥ ४० ॥

Pāṭhā (Cissampelos pareira Linn.)

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

25

‘‘हिविध: कुटजो जैय: पुस्त्रभिदेश तद्विदा ।

वृहत्त्फल: द्वेषपुष्प: स्नित्वघो दीर्घच्छठ: पुमानू। ॥ ४१ ॥

तथातिसत्कवहलल्लव: प्रोको 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 पुष्पेः: श्यावारण्युर्वता ॥ ४२ ॥
धवलत्वकं सवेशसौ 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 पुष्पेऽप्राही रक्तपितातिसारसूरु ॥ ४३ ॥
वाततो प्रद्रे योज्यो ततो हिनगुणास्यरा ।

The male variety of kuṭaja is constipative and it alleviates raktapitta (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.

फलाच्छ पुष्पतो शेया इति पाराशरोद्विशेषत् ॥ ४४ ॥

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

26 ‘कुटजः कफपितामुक्तः स्वघोषशास्तिसारजितः’

Kuṭaja alleviates vitiated kapha, pitta and rakta. It cures tvagoṣa (skin diseases), arṣas (piles) and atisāra (diarrhoea).

तद्रीजः रक्तपितातिसारज्वरहरं हिमम् ॥ ४५ ॥

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


Hṛīvērā (Coleus vettiveroides K. C. Jacob.)

Hṛīvērā cures chardī (vomiting), hrīlāsā (nausea), rṣnā (morbid thirst) and atisārā (diarrhoea).

Kaphān kauduk tīkṣṭa muṣṭi sāṃgrāhīpāchanaṁ

Mustā (Cyperus rotundus Linn.)

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

Dōṣāhā pāchanaḥ gṛhi tīkṣṭa chālitīvābhallīyasya

Atīvīśā (Aconitum heterophyllum Wall.)

Atīvīśā alleviates dōṣas. It is carminative, constipative and bitter.

Saṃgrāhi kaphāvātābhāṃ bīlāṃ dīpāpāchanaṁ

Bālāṁ, bṛuddha tridōṣāya dūjērā pūtīmākṣāṁ

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 dōṣas. It is difficult of digestion and produces foul smelling wind.

Kaphāvātāmaḥ sūlīgaḥ gṛhīntī bīlāvāpśi.

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

‘Fleṣhu paripākavāṃ yuddhagvātādāhūtīyasya

Bīlāvādhyātṛ vijnāyāmam tadāgūḍhottamasya

Mūbdhūtat: sutra 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.
Punarnavā (Boerhaavia diffusa Linn.)
Two varieties of punarnavā alleviate kapha and vāyu, reduce āma and cure durnāman (piles), vradhna (inguinal lymphadenitis), soppa (oedema) and udara (obstinate abdominal diseases including ascitis.) They are laxative and hot in potency. They are rasāyana (rejuvenating).

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

Cāturāśadhis: pāke ṣopāraśa kṛmaṃkṣaṇaḥ.

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).

Dantī (Baliospermum montanum Muell.—Arg.)
Dantī has properties similar to those of citraka. However, because of prabhāva (specific action) it causes purgation.

Dantī kṛmaṃśeśa tiṣṇaḥ hṛṣṭidwāla viśreṣṭhaḥ.

Hastī dantī (Trichosanthes bracteata Voigt)
Hastī dantī alleviates kapha and kṛmi (parasitic infection). It is sharp and purgative.

Jayapāla (Croton tiglium Linn.)
Jayapāla is heavy, unctuous and purgative. It alleviates pitta and kapha.
Snūhī (Euphorbia neriifolia Linn.)

Snūhī cures āṣṭhilikā (stony tumour in abdomen), ādhmāna (tympanitis), gulma (phantom tumour) and udara (obstinate abdominal diseases including ascitis). It is sarā (purgative).

The latex of snūhī which is like fire should be used when the dosas in a patient are aggravated very much in excess and also for patients suffering from diṣṭī 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).

Hemāhīva (Argemone mexicana Linn.)

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

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

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

The latex of arka cures krmi doṣa (parasitic infection) and it is useful for patients suffering from kuṣṭha (obstinate skin
diseases including leprosy), *udara* (obstinate abdominal diseases including ascitis).

\[
\begin{align*}
^{31} & \text{ग्राहकरं तौबरकं कषायं कुतपाफं च} \ 1 \\
& \text{उष्णं क्रमुदरानाशोफुत्त्विःमनाशनम्} \ 11 56 \ 11 \\
^{33} & \text{ग्रहणीकफवालात्मविक्रमश्रवगुल्मनुस्त} \ 1
\end{align*}
\]

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

*Āruśkara* 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), *sopha* (oedema) *durnāman* (piles), *graḥaṇī* (sprue syndrome), vitiated *kapha* and *vāta*, *agnimāṇḍya* (suppression of the power of digestion), *āma*, *jvara* (fever) and *gulma* (phantom tumour).

\[\text{तन्मण्डा मधुरः पाके वृष्णश्चाशोंहरः परः} \ 115711\]

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

\[
\begin{align*}
& \text{गुगुलुः पिच्छिलः रसशौ विशादोम्यवहारः} \ 1 \\
& \text{सुस्वादः सकुदुस्तिक्तं सकषायो रसायनं} \ 11 55 \ 11 \\
& \text{वर्ष्यः स्वर्यः कदः पाके रुक्षः हस्तुऽपिनिदीपनः} \ 1 \\
& \text{कलेदेवोदिनिलंस्तेन्वंगड़ेहान्चीक्रिमीन्} \ 11 56 \ 11 \\
& \text{पिंडङ्ग्रंयिसोशाहोइन्स्तुण्णसंस्थो लघुः} \ 1
\end{align*}
\]

*Guggulu* (*Commiphora mukul* Engl.)

*Guggulu* is slimy in touch. But it has a non-slimy (*vīśada*) 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 agnidipana (promoter of digestive power). It alleviates kleda (sticky material in the body), medas (fat), vitiamed vayu and kapha, gaṇḍa (goitre), meha (obstinate urinary disorders including diabetes), apacī (cervical adenitis), kṛmi (parasitic infection), pidakā (pimples), granthi (adenitis), śotha (oedema) and arṣas (piles). It is hot, saraṇsana (laxative) and light.

श नवो बुंहो बृष्यः पुराणस्तवतिकर्षणः । १० ।।

Fresh guggulu is bṛṅhaṇa (nourishing) and yṛṣya (aphrodisiac). Old guggulu is extremely depleting (karaṇa).

There are five varieties of guggulu. They are mahiṣākṣa, mahānīla, kumuda, padma and hiranya. Mahiṣākṣa variety has the colour of either bhṛṅga or aṁjana. 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. Hiranya variety of guggulu looks like gold. Thus all the five varieties of guggulu are illustrated.

महिषाक्षो महानीलो गजेन्द्राणां हिताद्वैनः ।

[भावप्रकाशः दूर्वेक्षणः तृतीय कपूरसास्तिं ३३-३६]

ह्यानं कुमुदः पचः स्वस्थ्यारोग्यकरी परश । ६४ ।।

विशेषेण मनुष्याणां कनकं परिकृतितः ।
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.

Guggulu is viṣada (non-slimy), tikta (bitter) and uṣṇa vīrya (hot in potency). It aggravates pitta. It is laxative and astringent in taste. It is pungent in viṣada 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), rasāyana (rejuvenator), diṭaṇa (digestive stimulant), picchila (slimy) and balya (promoter of strength). It alleviates aggravated kapha and vāta. It cures vṛṣaṇa (ulcer), apaci (cervical adenitis), meda (adiposity), meha (obstinate urinary disorders including diabetes), vatāra (gout), kleḍa (appearance of sticky material in excess in the body), kuṣṭha (obstinate skin diseases including leprosy), āma mārutā (rheumatism), pīḍikā (pimples), granthi (adenitis), ṣopha (oedema), arṣas (piles), gandumāḷā (enlarged cervical glands) and kṛmi (parasitic infection).
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 doṣas are alleviated by guggulu.

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श नवो बृहुणो वृष्ण: पुराणस्वतितिलखनः ।
सिन्धि: कान्तसस्सहाय: पक्वजम्बुपुलोपमः ॥ ७० ॥
तूतनो गुगुलु: प्रोक्त: सुगन्धि वर्षु पिचिछिल: ।
शुष्को दूरंघन्यकर्षेव त्यक्तप्रकृतिविभिन्नः: ॥ ७१ ॥
पुराण: स्तु विज्ञो गुगुलुवीयविविजित: ।

Fresh guggulu is brīhāna (nourishing) and ypṣya (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.

श्रमल तीक्षणभूतां व व्यायां श्रमवातपम् ॥ ७२ ॥
सद्भ रोषं त्यजेतसमकदुष्णार्थी 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

श्रीवासी मधुरस्तित्तः सिन्धोप्यसङस्तुवसः सरः ॥ ७३ ॥
पितलो वातमूर्खितस्वरस्त्रक्कप्यपीनसात् ।
रक्षोद्विवेदः वाग्न्यायक्कप्यप्रयुक्तः ॥ ७४ ॥
[भावप्रकाशः: परंक्षणः तृतीय कप्रूरयादिवर्गः ४२-४७]
Śrīvāsa (Pinus roxburghii Sargent)

Śrīvāsa 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, pīnasā (chronic sinusitis), attacks by evil spirits (rākṣas), unauspiciousness, excessive sweating, foul smell of the body, lice (yūkā), itching and ulcer.

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.
Rasona is bṛihāṇa (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 śāla (colic pain in the pelvic region), vibandha (constipation), gulma (phantom tumour), aruci (anorexia), kāsa (coughing), sopha (oedema), durnāman (piles), kuṣṭha (obstinate skin diseases including leprosy), anala sāda (suppression of the power of digestion), jantu (parasitic infection), samirāṇa (aggravated vāyu), śvāsa (asthma) and aggravated kapha.

Diet

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

Prohibitions

A person using rasona should avoid exercise, exposure to sun, anger, water in excess, milk and gūḍa (jaggery).
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 *ḥṛḍya* (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), *pīnasa* (chronic sinusitis), *śvāsa* (asthma) and *kāsa* (coughing). It is *rasāyana* (rejuvenating).

*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 *doṣas*). It is sweet in *vipāka* and taste.

*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.


Grīñanaka (Daucus carota Linn.)
Grīñanaka is sharp and constipative. It cures grahanī (sprue syndrome) and arṣas (piles). Its flowers and fruits alleviate kapha and vāta.

‘कफानिलहरूं स्वर्यम्’ विबन्धानाध्युलनुत्।
कटुण्णा रोगत्वं वृष्यं हृद्य चेवार्कं स्मृतम्। ॥ ५६ ॥

[सूत्र: 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.

वातश्लेष्यविवन्धेषु रसस्तात्योपदिवर्षते।

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

श्राविका तित्तमशुरा मूत्रला रक्षितहहूँ। ॥ ६० ॥

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

“गुडाक्र” कं बातहरूं चक्षुष्यं पित्त्याशालम्।
क्षत्त्वं चेव वृष्यं च चर्चोमिदि कफापहूँ। ॥ ६१ ॥

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

चक्षुष्यं रोचनं स्वर्यम् विपाके मधुरं सरम्।
स्तम्भाटोपालित्वं च कर्षणं लघुनांत्रकम्। ॥ ६२ ॥

Ayurveda Saukhyaś of Tōdarānanda 35
The root of *pippali* is purgative, and digestive stimulant. It cures *kṛmi* (parasitic infection).

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.

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

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

Tryūṣaṇa

*Ṣuṇṭhi*, *pippali* and *marica* taken together are called *tryūṣaṇa*. 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 *agrīyalpatā* (suppression of the power of digestion).
Cavikā & Gajapippali (Piper chaba Hunter & Scindapsus officinalis Schott.)

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

Pañcakola and Saḍūṣana

Pippali, pippali 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 arucī (anorexia).

These above mentioned five drugs along with marica are called saḍūṣana.

Jala pippali (Lippia nodiflora Mich.)

Jala pippali is ḫṛdaya (cardiac tonic), cakṣuṣya (promoter of eyesight), śukrala (spermatopoetic), laghu (light) saṁgrāhiṇī (constipative), hima (cooling) and rukṣa (ununctuous). It cures raktapīṭṭa (a disease characterised by bleeding from different parts of the body) and jvāra (fever).


69 70
‘लघूणं कठुकं पाके रुच्यं पित्तासिद्धपनस्’ II १०५ II

_{Hīṅgu (Ferula foetida Regel.)}_

_Hīṅgu_ 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, _krmi_ (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._

[मुख्य: सूच ४६ : २२६]

“प्राणं रूपं मेधि वृद्धं च बलं च चंदिगुल्मंत्
आभासानहुपाचन च गर्माशयविशुद्धिकर्त्” II ११० II

_{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 _chardī_ (vomiting), _gulma_ (phantom tumour) and _ādhmāna_ (typhmanitis). They are carminative and they help in the cleansing of the uterus.

_कारवी शल्पमोहतनः तद्भज्ञेयकुं चिका_

_Kārvī_ and _Upakuṇcikā_ (Carum carvi Linn. and Nigella sativum Linn.)

_Kārvī_ alleviates _kapha_ and _vāta_. _Upakuṇcikā_ has similar properties.

_वाशिका कठुलीश्चोषणः क्रमशेष्महरि तरा_ II १११ II

_{Vāspikā (Carum bulbocastanum Koch)}_

_Vāspikā_ is pungent, sharp and hot. It cures _krmi_ parasitic infection) and aggravated _kapha_. It is laxative.

_तद्भज्ञ राजिका रूप्या दीप्नी कोष्ठसूलनुत्_
Rājikā (Brassica nigra Koch).
Similarly rājikā is appetiser and digestive stimulant. It cures colic pain in the abdomen.

72
यवानी पित्तला कुष्ठ-क्रमि-वातकफाप्ता ॥ ११२ ॥

Yavānī (Trachyspermum ammi Sprague)
Yavānī aggravates pitta. It cures kuṣṭha (obstinate skin diseases including leprosy), kṛmi (parasitic infection) and aggravated vāyu as well as kapha.

73
“छिछिछका शीतली कुष्ठ-क्रमि-वातकफाप्ता” ॥

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

74
पुस्तवचन: कठुतीकोषोणो भूस्तोणो वचनशोधन: ॥ ११३ ॥

Bhūstrṇa (Cymbopogon martini Wats.)
Bhūstrṇa causes impotency. It is pungent, sharp and hot. It cleanses the mouth.

75
खराहवा कफवात्तती वस्तिरोगजाप्ता ॥

Kharāhvā (Apium graveolens Linn.)
Kharāhvā alleviates kapha and vāyu. It alleviates diseases of the bladder and pain.

76
कषायं तिलमधुरं हुहं दीपरोचनम् ॥ ११४ ॥

Bānyaka (Coriandrum sativum Linn.)
Bānyaka is astringent, bitter and sweet in taste, cardiac tonic, digestive stimulant and carminative. It cures kāsa (coughing), tṛt (morbid thirst) and chardi (vomiting). It is useful for eyes.
Green *kustumbari* (*dhānyaka*), when used in different ways, imparts good taste, fragrance and cardiac tonic property to various excellent types of eatables.

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

*Jambīra* (*Citrus limon Burm.f*)

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

*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.
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), śvāsa (asthma), kāsa (coughing) and aggravated vāyu.

उस्मः पित्तकरुक्तात्रक्षिमिदौर्गन्ध्यनाशनः ॥

*Tumburu (Zanthoxylum alatum Roxb)*

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

‘बर्बरी नितयं ख्यं सरं कटुविदाहिच ॥ १२० ॥

पित्तलं कफवाताल्जन्डू कमिविषापहुम् ॥’

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), kṛmi (parasitic infection) and viṣa (poisoning).

शोधविन्दधियंग्नेनो कुञ्जणन्त्र कफापहा ॥ १२१ ॥

*Kṛṣṇagandhā (a variety of Śigru)*

*Kṛṣṇagandhā* cures sotha, (oedema), vidradhi (abscess) and ganḍa (goitre). It alleviates kapha.

‘शिप्रुस्तीक्षणा लघुप्राङ्खी वल्कुक्कर्क्कवातातिन्तु ॥

Śigru (Moringa pterigosperma Gaertn.)

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

मधुसिद्धः सरस्तिकः शोषणो दीपः कुडः ॥ १२२ ॥

*Madhu śigru (a variety of Śigru)*

*Madhu śigru* is laxative and bitter (?). It alleviates sotha (oedema) and stimulates digestion. It is pungent.
Varuṇa (Crataeva nurvula Buch. Ham.)

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

Pāribhadra (Erythrina variegata Linn.)

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

Bilva (Aegle marmelos Corr.)

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

Pāṭalā (Stereospermum suaveolens DC.)

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

Kāśmarī (Gmelina arborea Linn.)

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

Vahnimantha (Clerodendrum phlomidis Linn. f.)

Vahnimantha alleviates sōtha (oedema) and it is useful for patients suffering from diseases caused by vāyu.
Eraṇḍa (Ricinus communis Linn.)

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


Trikaṇṭaka (Tribulus terrestris Linn.)

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

Kaṇṭakārikā (Solanum xanthocarpum Schrad & Wendle.)

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


Brhati (Solanum indicum Linn.,)

Brhati is carminative, constipative, hot, and alleviator of vāyu.

Prśniparnaṇī and Sthirā (Uaria picta Desv. & Desmodium gangeticum DC.)

Prśniparnaṇī 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

Jiṅgini (Lannea grandis Engl.)

Jiṅgini cures vraṇa (ulcer), hṛdroga (heart disease), aggravated vāyu and atisāra (diarrhoea). It is pungent.

The gum resin extracted from this plant is hot. If this is
given for inhalation (nasya), then it cures pain in the arm.

बातपितापहूँ गाहि बृह्यं बल्यं बलाच्छयम् ।

Balā (Sida cordifolia Linn.)
There are three varieties of balā. They alleviate vāyu and pitta. They are constipative and aphrodisiac.

85
सिन्ध महुरमायुष महती मूत्रक्षच्छनुस् । १३० ॥

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

क्षत्रिणिहितायुष्या बृह्या नागभलाधिकम् ।

Nāgabalā (Grewia populifolia Vahl.)
Nāgabalā is specially useful for patients suffering from kṣata kṣīna (consumption). It promotes longevity and is aphrodisiac.

बल्याभगन्द्य बातच्यी कासश्चासकेये हिता ॥ १३१ ॥

Aśvagandhā (Withania somnifera Dunal.)
Aśvagandhā promotes strength, and alleviates vāyu. It is useful in kāsa (bronchitis), śvāsa (asthma) and kṣaya (phthisis).

सामपर्णी महावृष्णया नक्षुष्या मुद्रपर्णिका ।

Māṣaparnī & Mudga parṇī (Teramnus labialis Spreng. & Phaseolus trilobus Ait.)
Māṣa parṇī is exceedingly aphrodisiac. Mudga parṇī promotes eye sight.

ऋद्धि ज्योश्चण्याः त्रिदीपदको शुक्कला मधुरा गुणः ॥ १३२ ॥

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

विनिरोधंतर्या शीता वृष्या कासश्चास्यापद्यः ।
Vṛddhi

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

काकोलीयुगल शीत्त शुकल मघुरं गुरु ॥ १३२ ॥

Kākoli

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

मेदायुम्भं गुस्सवादुवृढ्यं स्तन्यं कफापहुँ ॥ १३४ ॥

Medā

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

Jīvaka & Rṣabhaka

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

Aṣṭavarga

Rddhi, bṛddhi, kākoli, kṣīra kākoli, medā, mahāmedā,
jīvaka and pṣabhaka—these eight drugs, taken together, are known as ṛṣṭavarga. It is cooling, exceedingly spermatopoetic and nourishing. It alleviates aggravated pitta, dāha (burning syndrome), asra (vitiating blood) and śoṣa (consumption). It promotes lactation and conception.

विशाला कफवातचनी मेहकुष्ठाहरी सरा || ११३७ ||

Viśālā (Trichosanthes bracteata Voigt)

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

सारिवा वातपितास्विषमज्वरनाशिनी ||

Sārivā (Hemidesmus indicus R. Br.)

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

८८

गवादनी त्वक्षोषणी छोफ-कुष्ठब्रह्मचन्द्रप्रह्ल || १२४७ ||

Gavādanī

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

ञ्जन्ता प्राहिणी रक्तपित्रभावनी 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.

चकुष्यया तूक्रक्षणी गुण्रा पितास्वदाहनुत || १३६४ ||

Gundrā (Typha elephantina Roxb.)

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

लोध्रोजस्वकफितवन्दकुष्ययः शोथजितसः ||
Lodhra (Symlocos crataegoides Buch.—Ham.)

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

Sāvara Lodhra (Symlocos racemosa Roxb.)

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

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 promotor of eyesight, voice and complexion.

Prapauṇḍarīka

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

Maṇjiṣṭhā (Rubia cordifolia Linn.)

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

Lākṣā (Lac)

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


tītta rasaṇeṇi hṛnti guḍjaṅyamānīṅaṃ taṇa.

Muśali (Chlorophytum tuberosum Baker)

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

91 dhīvya jātāvarī jāya kṣaṭaṅkārāṇiḥ
dhīvya tu dvāvāyāya gurṇaṅstvēṣaṃ n sarṣaṃ.

śīta kṣaṇaṇa māhura pāṭha vṛṛṣya rasaṇeṇi.

bātaṅpīṃdīvaṁdīvaṁbīṃdīvaṃ

Śatāvarī (Asparagus racemosus Wild.)

Śatāvarī 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.

92 pārtha: pāṭha: kṣate bhāṣe rūṣṭastam-bhāṣeṇaṃ. 11 146 11

Pārtha (Terminalia arjuna W. & A.)

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

श्रस्यमन्दव्यस्तवस्त्रारो हितो बल्योधिनिलाप्तः

Asthi samhāra (Cissus quadrangularis Linn.)

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

चक्रुषयो मार्कव: केष्य: कघपाण्डवामायापह: 11 147 11

Mārkava (Eclipta alba Hassk.)

Mārkava promotes eye sight and hair growth. It cures vitiation of kapha and pāṇḍu (anemia).
Droṇapuspikā (Leucas cephalotes Spreng.)
Droṇapuspikā cures aggravated kapha, āma, kāmalā (jaundice), śoṭha (oedema) and kṛmi (parasitic infection).

शोषणी विशादा कण्ठया विपच्छली गिरिकार्णिका ॥१४५॥

Girikarnikā (Clitoria ternatea Linn.)
Girikarnikā cures śoṣa (consumption). It is viṣada (non-slimy). It is useful for throat and it cures viṣa (poisoning).

कासज्ञातचायणी वृद्धिकाली विषाणु ॥

Vṛṣcikāli (Pergularia extensa N. E. Br.)
Vṛṣcikāli cures kāsa (bronchitis), aggravated vāyu and viṣa (poisoning).

दुरिष्कलोणा सुह्वत्वम् वातला गर्भकारिणी ॥१४६॥
स्वादुविषष्ट्विनो चौं कफकुट्टकसीन् 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).

श्राहल्ला विषशोषणी तद्घोणेव सुवर्णा ॥१५०॥

Ahiṁsrā & Sudarśanā (Copparius sepiarin Linn. & Crinum asiacicum Linn.)
Ahiṁsrā cures viṣa (poisoning) and śoṭha (oedema). Sudarśanā has similar properties.

भाग्य पुण्या कुफ्तान्त्रावपू ॥

Bhārgī & Gujīnā (Clerodendrum serratum Moon & Adrus precatorius Linn.)
Bhārgī cures kāsa (bronchitis) and viṣṇu (asthma).

Gujīnā cures kuṣṭha (obstinate skin diseases)
leprosy) and vṛaṇa (ulcer).

Jayantī & Sairīya (Sesbania seshan Merr. & Barleria cristata Linn.)

Jayantī cures viṣadoṣa (poisoning). Sairīya alleviates kapha and vāta.

वातरक्तहरू सोषणा वृष्ण्या बल्या प्रसारिण्य।

Prasārini (Paederia foetida Linn.)

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

आम्रावलाहिस्याकृम पोफिलाख-कुलाहालू।

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

Kokilākṣa and Kulāhala cure āmavāta (rheumatism) and anilāsra (gout).

धुतूरोमदवरणाविनवान्नकृष्णरुकृष्णतुत्

उष्णो गुस्त्रेणश्लेष्मकंडक्कुमिविषापह:।

Dhuttūra (Datura stramonium Linn.)

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

96 हल्ली-करकीरो च कुष्ठकुच्छद्रुणापहृ।

Halinī and Karavīra (Gloriosa superba Linn. & Nerium indicum Linn.)

Halinī and karavīra cure kuṣṭha (obstinate skin diseases including leprosy) and duṣṭa vṛaṇa (obstinate type of ulcer).

२०८ ध्वजाधूः कपिलित्वान्न कुष्ठमावतं की हरेत।
Ayurveda Saukhyam of Toḍarānanda

Āvartakī (Helicteres isora Linn.)
Āvartakī cures aggrevated kapha and pitta both from upper and lower parts of the body. It also cures kuṣṭha (obstinate skin diseases including leprosy).

कोषातकी कफाशौचीनी पक्वामाशयशोधिनी।

Kośātakī (Luffa acutangula Roxb.)
Kośātakī cures aggravated kapha and arṣas (piles). It cleanses both the pakvāśaya (colon) and āmāśaya (stomach including small intestine).

मेघ्या व्योमिष्मती तीक्ष्ण नाशविस्फोटनाशिनी।

Jyotiṣmatī (Celastrus paniculatus Willd.)
Jyotiṣmatī promotes intellect. It is sharp and it cures vrāṇa (ulcer) and visphoṭa (pustular eruptions).

वयसः स्थापिती श्राह्मी मेघायु:स्मृतिविचिनी।

Brāhmi (Bacopa monnieri Pennell)
Brāhmi prevents aging. It promotes intellect, longevity and memory.

Brāhmi

97 कफवातासभूततनी व्यायु स्मृतिविचिनी।

Vacā (Acorus calamus Linn.)
Vacā cures aggravated kapha, vāta as well as blood and attacks by evil spirits (bhūttā). It promotes longevity, memory and intellect.

99 कुकुकुर्फङ्ग कौटसित्तो ज्वररक्तकफापः।

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

शांखुपुष्पी सरा तित्ता मेघ्या कृमिविषापहा।

Śāṅkhapuspī (Convolvulus pluricaulis Chois)
Śāṅkha puspī is laxative and bitter. It promotes medhā
(intellect) and cures *kṛmi* (parasitic infection) and *viṣa* (poisoning).

\['ह्मषपाबो गुमः शीता हस्ति रक्तमुखः (?)\]मन्धान।

*Hanīsa pādī* (Adiantum lunulatum Burm.)

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

\[ मुडी तित्ता कटुपके बीर्याणा मधुरा लघु ॥१५॥

मेथ्या गण्डापचीङ्ग्रुक्रमियोन्यर्यतिपाण्डुनु\।’

*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* (goitre), *apaci* (cervical adenitis), *kṛcchra* (dysuria), *kṛmi* (parasitic infection), *yonyarti* (pain in female genital tract) as well as *pāṇḍu* (anemia).

\[ मालती कफपितास्सर्गक्रमियकुपथः ॥१५॥

*Mālatī* (Aganosma dichotoma K. Schum.)

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

\[ चक्रुष्प्या मुकुल्य तस्यात् तलपुष्प कफपितासः।

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

\[ स्यान्तायामनी वर्णी लूतास्पविधापद ॥१६॥

*Nāgadamanī* (Artemisia vulgaris Linn.)

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

\[ धिरोधो विषवस्पव्यवस्थायथशोषजित्।

*Śīrīṣa* (Albizia lebbeck Benth.)

*Śīrīṣa* cures *viṣa* (poisoning), *vīsarpa* (erysipelas), *sveda*
(profuse sweating), daurangadhya (foul smell of body), tvagdoṣa (skin diseases) and soṭha (oedema).

Sikthaka

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

Āphūka (Papaver somniferum Linn.)

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

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

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

Dūrvā (Cynodon dactylon Pers.)

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

Niśā (Curcuma longa Linn.)

Niśā cures pāṇḍu (anemia), meha (obstinate urinary disorders including diabetes), apacī (cervical adenitis), pilla
type of eye disease), tvagdoṣa (skin disease) and kṛmi (parasitic infection). It alleviates kapha and pitta and cures sōtha (oedema), kaṇḍū (itching), kuṣṭha (obstinate skin diseases including leprosy) and vṛana (ulcer).

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

Avalguja (Psoralea corylifolia Linn.)
The fruit of avalguja cures tvagdoṣa (skin disease), aggravated vāyu and kapha and viṣa (poisoning).

Prapunṇāḍa (Cassia tora Linn.)
Prapunṇāḍa shares the properties of avalguja. Moreover, it cures kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis) and arsas (piles). It is pungent in vipāka.

Karaṇja, kiṁśuka & Ariṣṭa (Pongamia pinnata Merr., Butea monosperma Kuntze and Sapindus trifoliatus Linn.)
The fruits of karaṇja, kiṁśuka and arīṣṭa 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.

Viḍāṅga (Embelia ribes Burm. f.)
Viḍāṅga is slightly bitter. It is useful in the treatment
of poisoning and it cures *kṣrmi* (parasitic infection).

\[\text{श्रास्फोता विषकुण्ठणी तिनिशा दाहपित्तनुत्} \] ॥ १०४॥

*Aśphotā & Tiniśā* (Vallaris solanacea O. Ktze. & Ougeinia dalbergoioides Benth.)

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

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

\[\text{वातको रक्तपित्तच्यो कवरो दल्लाद्धर्कू} \] ॥ १०५॥

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

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

\[\text{धातकी रक्तपित्तच्यो कवरो दल्लाद्धर्कू} \] ॥ १०६॥

*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 dārqhya kṛt*).

\[\text{अपामार्गा औषधिक्षेत्र} \] ॥ १०७॥

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

*Apāmārga* stimulates digestion and it is sharp.

*Sinduvāra* alleviates *vāyu*.

\[\text{श्रास्फोता विषकुण्ठणी तिनिशा दाहपित्तनुत्} \] ॥ १०७॥

\[\text{रक्तपित्तमतीसारं योनिदोषं विनाशयेत} \]
Lajjālu (Mimosa pudica Linn.)

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

Vanśa (Bambusa bambos Druce)

Vanśa cures vraṇa (ulcer) and vitiated blood. It is purgative and it cures sotha (oedema).

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.

Vṛhaddāra (Argyreia speciosa Sweet)

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

Tagara (Valeriana wallichii DC.)

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

Kauntī (Vitex agnus-costus Linn.)

Kauntī alleviates kapha and vāta. It stimulates digestive power. It does not aggravate pitta.
Srīvāsa (Pinus roxburghii Sargent) etc.

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

'राला हिमा गुर्स्तिक्का कषया ग्रहणी जयेत् ।

| 114 |

ग्रहस्यवेदवीम्यवर्तणविपादिका:’

II 116

Rālā

Rālā is cooling, heavy, bitter, and astringent. It cures grahaqi (sprue syndrome), graha (affliction by unfavourably situated planets), saṁsveda (excessive sweating), viśarpa (erysipelas), jvara (fever), vṛṣṇa (ulcer) and vipādikā (cracking of the sole of the feet).

पितास्मिविषतूद्दाहकमिध्नं गुरु रक्षणम् ।

| 115 |

सर्व सतिकम्भुरं चन्दनं शिशिरं परम् । II 117

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

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

मनोजं चन्दनं श्वेतं रक्तपिताम्भिषाप्पपम् ।

हुं ग्रहावतनीयं च सतिकम्भिषीलम् ॥ 117॥

Śveta candana is manoja (pleasing to the mind) and it cures rakta pitta (a disease characterised by bleeding from different parts of the body) and viṣa (poisoning). It is hṛdyā
(cardiac tonic), praḥlādaṇīya (which gives comfort), bitter and exceedingly cooling.

चक्षुयं रक्तपित्ताय रुग्यं 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 (vranyā).

Pataṅga (Caesalpinia sappan Linn.)

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

Padmaka (Prunus cerasoides D. Don.)

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

Sevyā (Vetiveria zizanioides Nash)

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

Kuṅkuma (Crocus sativus Linn.)

Kuṅkuma alleviates vāyu. It is hot. It promotes strength and cures tvagḍoṣa (skin disease).

Kastūrī (musk)

Kastūrī cures chardi (vomiting), daurgandhya (foul smell of the body), aggravated vāyu, alakṣmi (inauspiciousness) and mala (excessive excretion of waste products).
Aguru (Aquilaria agallocha Roxb.)

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

Suradāru (Cedrus deodara Loud.)

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

Kattrna (Cymbopogon citratus Stapf.)

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

Kuṣṭha (Saussurea lappa C.B. Clarke.)

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

Śatī (Hedychium spicatum Ham. ex. Smith.)

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

Kaṅkola (Piper cubeba Linn. f.)

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

Jātiphala (Myristica fragrans Houtt.)

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

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

Karpūra (Cinnamomum camphora Nees. & Eberm)

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

'पकवात्कपूर्तः प्राहुरपचवं गुणवत्तरम्।
तत्तापि स्याबद्धशृं रक्तिकामसं तुत्तमम्। ॥२७॥

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

पकवं च सबलं स्निग्धं हरितश्चल्लि चोलसम्।
भ्रेणे मतागपि न चेल्लिपप्रस्ति कणास्ततः। ॥२८॥

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.

'तित्तवाहास्यवैरसय मेद-शोष-विषापह।
It cures dāha (burning syndrome), āsya vairasya (distaste in mouth), medas (adiposity), sōtha (oedema) and viṣa (poisoning).
Rāṣṇā (Pluchea lanceolata Oliver & Hiern.)

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

127

एला नूठछिकल्लासकंडूपितकफाल्ला ॥१६०॥

Elā (Amomum subulatum Roxb.)

Elā cures tṛṣṇ (morbid thirst), chardī (vomiting), hṛllaśa (nausea), kāṇḍī (itches) and aggravated pitta as well as kapha.

सुष्मैला मूकङ्ग्चछिन्नचार्यः श्वामकासकर्मे हिना ॥

Sūkṣmaɪlā (Elettaria cardamomum Maton.)

Sūkṣmaɪlā is useful in mūtrākṛcchra (dysuria), arṣas (piles), śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha.

विविधानानां उत्तरक्षयं लब्धं मूकंपाचनम् ॥ १६१ ॥

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

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

वशुर्या मुखरोगच्छ्यो लताकस्तूरिका हिमा ॥

Latā kastūrīkā (Hibiscus abelmoschus Linn.)

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

128

कुष्ठ दृष्टि मुखरोगच्छ्यं कास्तुर्कस्तूरिकापाहम् ॥ १६२॥

Katuḥala (Myrica nagi Thunb.)

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

कुष्ठ दृष्टि मुखरोगच्छ्यं kāsaā (bronchitis) कस्यां (consumption).

मवनो वामन: तिक्त वीयोग्णो लेखनो लघुः ॥

रुक्ष: कुष्ठकासापाहः सबुजागरणम् ॥ 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), guṇma (phantom tumour) and vṛṣṇa (ulcer).

śatāḥvā

मधुरा रौचनी वृष्णा दाहास्मुक्षपित्तनाशिनी।

164

Śatāhva (Foeniculum vulgare Mill.)

Śatāhva cures aggravated vāyu, dāha (burning syndrome), vitiated blood, śūla (colic pain), ṭṛṭ (morbid thirst) and chardi (vomiting). It is sweet, rocana (appetiser) and aphrodisiac. It alleviates pitta.

फलिनी

गात्रदीर्घन्यरक्तपित्तज्वरारपह।

Phalinī (Prunus mahaleb Linn.)

Phalinī 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).

129

दस्ता शोणितपित्तातिथियोजे गन्धप्रियंयुका।

165

Gandha priyaṅgu (Callicarpa macrophylla Vahl)

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

हुष्णा दीपनी तिष्ठा कृत्या तुवरा गुरुः।

130

पित्तोदरसीरार्य-ग्रहणी-मुस्स-शूलधुत्।

166

Hapusā (Juniper communis Linn.)

Hapusā is digestive stimulant, bitter, pungent, hot, saline and heavy. It cures aggravated pitta, udara (obstinate abdominal diseases including ascitis), aggravated vāyu, arsas (piles), grahaṇī (sprue syndrome), guṇma (phantom tumour) and śūla (colic pain).
Raśnā (Alpinia gulanga Willd.)
Raśnā is hot. It cures aggravated vāyu, sotha (oedema), āmavāta (rheumatism) and vātāmaya (diseases caused by the vitiation of vāyu).

Pośkarō पाश्वःक्षवासकासहिन्दकाजवराप्पह ||१५७||

Pauskara (Inula racemosa Hook. f.)
Pauśkara cures pārśvaruk (pain in the sides of chest), śvāsa (asthma), kāsa (bronchitis), hikkā (hiccups) and jvara (fever).

Srīgī (Pistacia integerrmia Stew. ex Brandis)
Srīgī cures aggravated kapha as well as vāyu, śvāsa (asthma), kāsa (bronchitis), hikkā (hiccups) and fever (jvara).

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

Nāgakesara (Mesua ferrea Linn.)
Nāgakesara cures tvagdoṣa (skin diseases), sveda (excessive sweating) and daurgandhya (foul smell of the body).
Patraka (Cinnamomum tamala Nees and Eberm.)

Patraka alleviates kapha and vāta and cures arśas (piles), hṛillāsa (nausea) and aroca ka (anoxeria).

Tālīsa patra (Abies webbiana Lindl.)

Tālīsa patra is sharp and hot. It alleviates kapha and vāta. It cures ksaya (consumption). It aggravates pitta. It is laxative (sraṁsana). It promotes good voice and digestive power. It also cleanses mouth.

Vanimśa rocanā (Bamboo manna.)

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

Vāsaka (Adhatoda vasica Nees)

Vāsaka cures kāsa (bronchitis), vaisvarya (impairment of voice), raktapitta (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), kuṣṭha (obstinate skin diseases including leprosy) and ksaya (consumption).
Kumārī (Aloe barbadensis Mill.)

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

Amṛtā (Tinospora cordifolia Miers)

Amṛtā promotes strength. It alleviates all the three doṣas. It is grāhī (constipative), hot, rejuvenating and digestive stimulant. It cures trt (morbid thirst), jvara (fever), chardī (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).

Daśamūla

Śāliparnī, prśni parṇī, bhṛhatī, kanaṭakārī and gokṣura—these five drugs taken together, are called kanīyas paṇcamūla. It alleviates vāyu and pitta and it is aphrodisiac.

[Sriphala, sarvato bhadrā, pāṭalā, ganikārīkā and śyonāka—these five drugs taken together are called mahat paṇcamūla.

एताः कस्मीत्याय नासमाम्य: दशमूलस्मिः ।

दीपिक्ष्य-एवात्सकासरिनाथ-पीडापचत्रकनूनः ।

वृष्णि: व्रत्त्वा ग्न्यायकारिका ।
All these ten drugs included both in *kaniyas pañcamūla* and *mahat pañcamūla* taken together are called *daśamūla*. It cures *dōṣa traya* (aggravated vāyu, pitta and kapha), *śvāsa* (asthma), *kāsa* (bronchitis), *śīraḥ pīdā* (headache), *apatantraka* (convulsion), *tandrī* (drowsiness), *śoṭha* (oedema), *jvara* (fever), *ānāha* (tympanitis), *aruci* (anorexia) and *pārśva ruk* (pain in the sides of the chest).

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

143

न्यूरोधोद्भवरश्यवारिष्टप्परिष्क्षापदपः

पद्यचैते क्षीरिणो वृक्षास्तेषां तवं पद्यविलक्षम् ॥२१॥

*Pañca kṣīri vṛkṣa* and *Pañca valkala*

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

144

केचित विषरिष्टाने विषरिष्टां वेतसं परम् ॥

Some physicians use *śirīṣa* and some others use *vetasa* in the place of *pārīṣa* included in this group of drugs.
Kṣīri vṛksas are cooling. They promote complexion (varnya) and cure yoni doṣa (ailments of the female genital tract) and vṛañña (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.

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

अथ धातुपथातु-रसोपरस-रसोपरत-विषोपविषगणः:

तत्तत्त्वातुलक्षणं।

‘स्वर्ण तारं च ताम्रं च वगं नागस्तु पंचमं’ ॥

रूपिका च तथा कंस्यं लोहं वेद्यन्त्वात्रतवः ॥२१३॥

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

Description of Dhātus

Svarṇa (gold), tārā (silver), tāmra (copper) vaṅga (tin), nāga (lead), rītikā (bell metal), kāṁṣya (brass), loha (iron) — these eight are called dhātus.

‘वलिपलितक्षालित्वास्त्याबल्यजरामयान्’ ॥

निवायन्तृणां दघ्ति वें तद्धातवो मताः ॥२१४॥

[भाव प्रकाशः पूर्वः धात्वादिवर्गं ६:२]

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

चुक्षोपस्तिलक्षणगणः: —

‘पुरा निजाध्मस्थानं सप्तर्षिणां जितात्मनाम्’।
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.

Good quality

The gold which becomes red when burnt, white when cut and like saffron when rubbed over nikāsa (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.

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 nikāsa and which is light should not be used in medicine.
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 viṣa (poisoning), kṣaya (consumption), unmāda (insanity), vitiation of all the three doṣas, jvara (fever) and śoṣa (phthisis).

156
बलं सवीयं हरते नाराणा रोगत्रं पोषयतीह काये ।
अमृत्यकायं च सदैव हृदमार्गम नदोप 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.

157
निर्ज्ञायमास शिव. काव्येन परम्पूर्वतः ॥ २२३ ॥

158
तन्त्रसूत्रः समापत्तस्वरूपसारं विवध स्वल्पः ॥ २२४ ॥

द्वितीयादपत्तनेवादशु बिन्दुस्ते वामकातः ॥
Mythology

When lord Śiva, 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.

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

Good quality

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

Bad quality

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

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).

Mythology

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

Bad quality

Black colour, ununctuousness, excessive compactness, white colour, inability to tolerate pressure (ghanā), mixture of
iron and lead—these are the seven defects in copper of bad quality.

Properties

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

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.
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 लघु सरं कृष्णमुण्यं मेहकफ़कमीन् ।

171

निह्स्तिपाण्डु सर्वां बृक्षमीषतु पित्तलम्।२३६॥

[आयुर्वेद प्रकाशः 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

सिप्रो यथा हस्तिगणं निह्स्तिति तथैव बड्गेपिजलमेहसनगम् ।

173

देहस्य सौत्य प्रबलन्दिन्त्रयत्व कृष्णस्य पृष्ठित कुस्तिते नरस्य।२३७॥

[आयुर्वेद प्रकाशः 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.

174

दृष्ट्वा मोहिसुतां रस्यां वासुकिस्तु मुमोच यत् ।

वीरः जातस्ततो नागः सर्वरोगाप्रहो नूणाम् ।

[आयुर्वेद प्रकाशः ३:१५४]

Nāga (Lead)

Mythology

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

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

न गस्तु नागशतुत्त्व्यवलं दवाति

वङ्गम् \( \text{व्याधि} \) च नाशयति जीवनमातनोति।

विन्द्रं प्रदीपयति कामवलं करति

मुलुक च नाशयति सत्तां सेवितः सः।

[आयुर्वेदप्रकाश ३:१८७]

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 वंगनागी

कुष्ठानि गुल्मांश्च तथास्तिकुष्ठान्।।२३६।।

[आयुर्वेदप्रकाश ३ : १८६]

पाण्ड्रप्रमेहानि वातशोभगमन्दरशिवकिलाषशूलान्।

विषीपम रक्तविकारवृद्ध क्षयं च कुष्ठाणि कफः ज्वरं च।

मेहासरी विन्द्रिधि मूर्तरोगानांस्विच्च नित्यं कुष्ठेशबलल्वम्।

Adverse effects

Use of nāga (lead) and vaṅga (tin) without proper processing causes kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), atiṣṭha (?), 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 द्विवधा सा प्रक्रीणिता ।
सतपता काजिके क्षिप्ता तान्नाभा रीतिका मता ॥२४१॥
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 kāṇji (vinegar) and it becomes copper-coloured then it should be known as rītikā. If it becomes black in colour, then it is kākatunḍī.

गुर्भी मृदी च पीताभा स्फारांगी च दीपनाक्षमा ॥२४२॥
सुस्निधा मसूषांगी च रीतिरेतादृशी सुभा ।

Good quality

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

स्तत्वा स्ख्या खरा स्वतान्त्र रत्नातीव चनासहा ॥२४३॥
Puṭ̣ga च मलैयुंक्ता रीतिका न शुभा मता ।

Bad quality

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

'रीतिकायुगल सूक्ष्मं सतित्कं लत्वाण रसेः ॥ १७५॥
शोधन पाण्डरोग्धन कृपिम्भन नातिलेखन' ॥२४४॥

[भावप्रकाशम् पुरूषकेशः धानुपदातुर्वर्गं ५ : ७५]
Property

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

κάν्सαγ्य कण्यां तिक्कोण्यं लेखनं विशदं सरं।
रूङ्यं गुरुं च चक्रुष्यं कठपिन्तहरं परास्।।२४५।।

*Kāṁsya (Brass)*

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

176 पुरा लोमिलदेत्यानां निध्यतानं सुरंदुं मध्य ॥
177 उत्पन्नानं शरीरेश्चेष्यो लोहानि विविधानि च।।२४६।।

[श्रासुपंद्रकाश 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 तित्तं सरं शोतं कण्यां मधुरं गुरुं ॥
रूङ्यं वयस्यं चक्रुष्यं लेखनं वातलं जयेतु।।२४७।।
कफं पितं गर शूल शोफाशः भ्लीपाण्डुताम्।
संदभोहुकमीनकृष्ठल तत्किंतु तददेव हि।।२४८॥

Property

*Loha* is bitter, laxative, cooling, astringent, sweet, heavy, ununctuous, *vayasya* (promoter of longevity) and *cakṣusya* (promoter of eye sight). It aggravates *vāyu* and alleviates *kapha* and *pitta*. It cures *gara* (poisoning), *śūla* (colic pain), *śopha*
(oedema), arśas (piles), plīhan (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 maṃḍūra (rust of iron) shares all the properties of iron.

**Bad quality**

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

ṣaḍaकृष्टायुज्जुद्वंतद्वुद्व्रोगसूक्ला कुष्ठेत्स्मरी च।

नानाहजानां च तथा प्रकोपं
करोति हुल्लासमयुद्धलोहम् ॥२५०॥

**Adverse effects**

Loha, which is not properly processed, causes sāṃdātva (impotency), kuṣṭha (obstinate skin diseases including leprosy), mṛtyu (death), hrīdṛoga (heart disease), śīla (colic pain), aśmari (stone in urinary tract), aggravation of different types of pain and hrīḷāsa (nausea).

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.


Prohibition

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

_Sāra loha_

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

Property

_Sārā lauha* immediately cures *graḥāntī* (sprue syndrome), _atisāra_ (diarrhoea), aggravation of *vāyu* in half of the body or all over the body, *pariṇāma* *śūla* (colic pain which appears during the process of digestion of food), _chardi* (vomiting), _pīnasā* (chronic rhinitis), aggravated _pitta* and _śvāsa* (asthma).
Kānta loha

In a pot of kānta loha containing hot water if a drop of oil is put then the oil does not spread. Hūṅgu (asafoetida) 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.

**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), soppa (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 śīroruk (headache). Kānta loha cures all these diseases undoubtedly.

Loha kiṭṭa (Rust of Iron)

Loha kiṭṭa 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.
योजयेलोहवत्सर्वं लोहस्थाने च तन्मलम् ।
तस्तिश्च तदगुण जैय विषेषपालपादवाणाशम् ॥ 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 *pāṇdu* (anemia).

किट्राःशार्गुणं मुष्कं मुष्कातीश्च शताधिकम् ।
तीश्चाद्विस्कार्गुणं कालं महक्षणात्कुलं बलम् ॥ २६२ ॥
[आयुर्वेदप्रकाशः ३ : २६४]

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

श्रवणकं माक्षिकं तालं बिला नीताअजनं तथा ।
तुष्टकं रसकं चैते प्रीत्यं सतोस्पातवः ॥ २६३ ॥

*Upadhātus*

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

‘पुरा वधाय वृत्तस्य बच्चन्ना वच्चसृद्धितम् ।
विस्फुलिगास्ततस्तस्य गगनं परिसपिता’ ॥ २६४ ॥

187
tे निपेतुङ्गन्दन्ताणामाँक्करेतु महीभूतां ।
188
tेण्ये एव समुपस्य तत्तदिगरिषु चायक्राकम् ॥ २६५ ॥
[आयुर्वेदप्रकाशः ३ : ५६-५७]

*Abhraka* (Mica)

**Mythology**

In the days of yore, when *Vajri* (*Indra*) took out the *vajra* to kill the demon *Vṛtra*, then *visphulīnas* (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.

*कदाचिदैरिजा देवी हर दृष्ट्वा मनोहरम्॥

*मुमोच्यतदाबोर्य तत्ज्ञानं शुभमभ्रकम्॥२६५॥*

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 दक्षिणशिलेक्षोपादपगुणं हि तत् ॥

*अश्लपसत्वं तदाधिने तस्य सत्वं गुणप्रदम्॥२६६॥*

**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.

*अतस्तूलशैलोल्यं वहृसत्वं गुणाधिकम्॥*

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

*नदज्जः वज्राश्राव्यत्वयथमभ्रदेशदेशवाद्॥२६६॥

*गगनात्तपतिं यस्माद्गणन च ततो मतम्॥१८९

*१९०*

**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*.

*वप्रकाशविविद्गूढभृदात्स्थाच्छुचुचुरिधम्॥२६६॥

*क्रमेणौ सितं रक्तं पीतं कृष्णं च चर्णत् ॥

*प्रज्ञेयेत सितं तारे रक्तं चैव रसायने॥२७०॥*
191

पीतं हेमनि क्रणं तु गदेपू हुतेयशिपि 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 variety for the treatment of diseases as well as for druti kriyā.

पिनाकं ददृरं नागं वञ्ज चेरि चतुर्विधम् ॥२७१॥

मुच्छत्यन्नौ विसनिष्टं पिनाकं दलसंचयम् ।

अज्जानदू भक्षणं तस्य महाकुछ्छ्रुप्रदायकम् ॥२७२॥

ददृरं त्वविगं चालिकुशले ददृर्खविनम् ।

गोलकान्न्हुर्म: कृत्वा स स्वाम्मत्युप्रदायकः ॥२७३॥

[भावप्रकाशः धातुपधातुवर्गं ५:११५-१२०]

‘नागं तु नागवदहृती फूकारं परिसुम्भवित ।

तद्मक्षितत्वत्वं तु विद्धारति भगद्वरम् ॥२७४॥

वञ्ज तु वञ्जविच्छिद्दतनाग्नौ बिकुर्ति ब्रजेत् ॥

सवम्ब्रेषु वरं वञ्जं व्याधिधवर्त्यम्यत्युजित्’ ॥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 golakas (abscesses?) and thus leads to death. The nāga variety of abhraka produces hissing (phukāra) 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.

श्रेणं कपायं मधुरं सुशीतमापुश्करं धातुविवर्धणं च ।
हन्यातित्रिवर्धं व्रणमेधकुष्ठं प्लीहोदर ग्रान्थिविविषं कुमीङ्कर् ॥ 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 vāraṇa (ulcer), meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy), plihan (spleenic disorders), udara (obstinate abdominal diseases including ascitis), granthi (adenitis), viṣa (poisoning) and kṛmi (parasitic infection).

रोगान्तिता वृङ्खलित स्वपर्ववर्तृक्क विधाने ।
तारायालखं रसस्वतं शालं योपिनं नित्यमेव ॥ २७७॥

दीघायुष्याखण्डनयनं मुतानं सिद्धसृवर्प्रभावनं ।
मृत्यौशीर्षित गरितं नित्यं सेव्यमानं मुताध्रम् ॥

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.

Abhraka, which is not properly processed, produces
different types of pain, *kuṣṭha* (obstinate skin diseases including leprosy), *kṣaya* (consumption), *pāṇḍu* (anemia), *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 द्विविभक्तं प्रोक्तं पीतं शुक्लं च सर्वं: ॥ २७६॥

तयो मुख्यवर्णं तु विजेयं प्रवरं जने: ।

*Māksika* (Copper pyrite)

**Variety**

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

196

‘माक्षिकं मघुः नित्तं स्वयं वृृष्यं रसायनम् ॥२७६॥

197 चशुष्णं बस्तिरकुष्ठपापमेहविपोदर्म।

198 199 अशं: शोफं क्षयं कण्डू चित्रोगं च निन्याहिति ॥२७६॥

[आयुर्वेदप्रकाश ५.६-१०]

**Property**

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

‘माक्षिकं बलहातिमुद्रां विष्णुभतं नेत्रगदानसकुष्ठान्।

200 करोति मालं भ्रमपूर्वकं च पुष्थादिहींंखलू माक्षिकूंच ॥२७६॥

[आयुर्वेदप्रकाश ५:११]

**Adverse effect**

If *māksika* is used without proper processing then it
causes indigestion, extreme loss of strength, constipation, diseases of the eye, kuṣṭha (obstinate skin diseases including leprosy), māḷā (cervical adenitis) and vṛañṇa (ulcer).

हरितालं कटु स्निग्ध कपायोपण हरिद्रिष्मू ॥
कंडकुष्ठायरोगाचकपिलकचनुग्रणी ॥ २०१ ॥

[आयुर्वेदप्रकाश २ : १७४]

Haritāla (Yellow arsenic)

Property

Haritāla is pungent, unctuous, astringent and hot. It cures visa (poisoning), kaṇḍā (itching) kuṣṭha (obstinate skin diseases including leprosy), āśyaroga (diseases of the mouth), vitiated blood, kapha and pitta, kaca (diseases of hair) and vṛañṇa (ulcer).

हरित ् च हरितालं सौष्ठवं देहातामू ॥
इतर ् च बहुतायं मेहकुष्ठायरोगाच महशीमी दामू ॥ २०२ ॥

बिनाश ् च कफबालानि स्नायुशोष करोति ।
हरितालं मुद्यात्संताकुष्ठरोगायश्च वेगातु ॥ २०३ ॥

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), aṣma (stone in the urinary tract) and pīḍā (pain). It aggravates kapha and vāta, dries up snāyu (tendons and ligaments), and produces kuṣṭharoga (obstinate skin diseases including leprosy).

मनःशिला मन्दबलं करोति जल्तू ब्रुव शोषनमात्मरेण ॥
मलसर तन्न विल मृत्तरोश समकर कृष्तगद्ध च कुर्योतु ॥ २०४ ॥

[आयुर्वेदप्रकाश २ : २१७]
Manahśilā (Realgar)

Adverse effect

Manahśilā used without śodhana (processing) certainly causes weakness, constipation, obstruction to micturation, šarkarā (gravels in the urinary tract) and kṛcchra (dysuria).

शतदुर्धरसाध्यान्ते विषमञ्जरनाशनं
रसाधने सुवर्णान्ते कोल्हार्दवकारकम्। ॥ २७७ ॥

Property

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

नेत्रामयहर हुष्ट सोपण नीलाङ्कितं मतम्।

Nīlaṅjana (Lead sulphide)

Nīlaṅjana cures eye diseases. It is cardiac tonic and hot.

नूतन्यं कटुकं लघूं कपाल वामक लघुं। ॥ २७४ ॥

लेखनं भद्रं शीतं चक्षुभ्यं कपालितजितं।

विपाककुष्ठकमूहं नद्गुणं खर्चं स्मृतम्। ॥ २७६॥

[आयुर्वेदप्रकाश ५.३५-३६]

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. Is cures viśa (poisoning), āma, kuśtha (obstinate skin diseases including leprosy) and kaṇḍū (itching).

Kharpara shares the properties of tuttha.

ये गुणास्तुत्थंके प्रत्यक्षते गुणं: रसके मलाः।

Rasaka

Rasaka has the same properties as those of tuttha.
रसायनार्थिभिर्भेतः पार्वदरस्यते यतः ||२६०||
ततो रस इति प्रोक्तः स च भावतिरिति स्मृतः।

Pārada (Mercury)

Derivation
It is called rasa because persons desirous of rejuvenation commonly use (rasyate) it. It is also called ‘dhātu’.

\[
\text{शिवाङ्गसिर्गतं तेजः पनितं धरणी तले ||२६१||}
\]

207
\[
\text{नहैसर्जानत्वाच्छवलवर्णमभूच्च तत्तु} ।
\]

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

\[
\text{क्षेत्रभद्रेन विज्ञं शिववीर्यं चतुर्विनम् ||२६२||}
\]

209
\[
\text{श्वेतं रक्तं नथा पीत कृष्णं च भवनि क्रमात्}।
\]

\[
\text{ब्राह्मणं क्षत्रियं वैश्यं शूद्रस्य खलु जातिति. ||२६३||}
\]

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 brāhmaṇa, kṣatriya, vaiśya and sūdra respectively.

\[
\text{वस्तु श्वेतं रक्तं नाशे रक्तं किन रसायने।}
\]

\[
\text{धातुवादे तु तन्वितं बे गनी कृष्णमेव च ||२६४||}
\]

[भावप्रकाशः धातुपधातुवर्गः ५:८५-८६]

The white variety is useful in curing diseases. Red variety is used in rejuvenation. For dhātuवादा (preparing gold out of ordinary metals) yellow variety is used. Black variety is used for khe gati (moving in the sky).
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 iañjana and krāmana smasākas (processes), the mercury becomes Maheśvara himself.

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

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 kuṣṭha (obstinate skin diseases including leprosy).
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).

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

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

Gandhaka, vajra, vaikrant$a, vajrabhra, t$a$laka, sil$a, kharpara, sikhituttha, vimal$a. hema m$a$k$a, k$a$sa, k$a$nta p$	ext{a}$$	ext{s}$$	ext{a}$$	ext{n}$$	ext{a}$, var$a$ta, a$n$$	ext{j}$$	ext{a}$$	ext{n}$a, hingula, ka$n$k$u$s$ta, s$a$n$k$ha, bhun$a$ga, tank$a$na and sil$ajatu—these are known as uparasas by persons well versed in the identification of drugs.

$\text{दरवर्तिनिधः प्रोक्तश्चर्मः शुकुतुंडकः ॥१०३॥}$
$\text{हस्पांस्वस्तीयः स्थादुगुणवानुतरोत्तरसः ॥}$

_Hingula_ (Cinnabar)

Variety

_Darada_ or _hingula_ is of three types viz., _carmāra_, _śuka тूङ्दaka_ and _hai$\text{n}$sa _pāda_. The latter ones are therapeutically better than the former ones.

$\text{चमरः शुक्लवर्णः स्यात्सपीतः शुकुतुंडकः ॥}$
$\text{जपाकुकुमस्क्स्काहो हस्पादो महोत्तमः ॥१०४॥}$
$\text{[भावप्रकाशः धातूपालतुल्वम् ८:१०२-१०४]}$

_Carmāra_ is white, _śukatūṇḍaka_ is yellow and _hai$\text{n}$sa _pāda_ is red like a flower of _japā_. The last one is the best.

$\text{तिक्रं कषायं कटुहिगुलं स्यात्सत्रामवधन कपिलस्वर्धारि ॥}$
$\text{हृ$\text{l}$ाकुकुकुक्क्स्काहो रकामलास्त्व प्ली$\text{h}$ामवाती च गरं स्निहःति ॥१०५॥}$
$\text{[भावप्रकाशः धातूपालतुल्वम् ८:१०५]}$

Property

_Hingula_ is bitter, astringent and pungent. It cures eye diseases, aggravated _kapha_ as well as _pitta_, _ḥṛllāsa_ (nausea), _ku$\text{ṣ}$$\text{ṭ}$$\text{ha}_ (obstinate skin diseases including leprosy), _jv$\text{a}$$\text{ra}_ (fever), _kāmalā_ (jaundice) _plī$\text{h}$a$\text{n}_ (splenic disorders), _āmavāta_ (rheumatism) and _gara_ (poisoning).
Mythology

In the days of yore, in the Śveta dvīpa, goddess Pārvatī 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.

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.

Property

Gaudhaka is pungent, bitter, hot in potency, saline,
laxative, aggraver of pitta and pungent in vipāka. It cures kusṭha (obstinate skin diseases including leprosy), kṣaya (consumption) and plīhan (splenic disorders). It alleviates kapha and vāta, and is rejuvenating.

"अवशेषो गन्धकः कुष्ठं तापं देहे करोति हि।
सौंभ्यः च रूपं च बलं
232
शुक्रमोक्षे हनि न संशयः।" ॥३१॥

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.

233
"निदधे धर्मसतप्ल धातुसां धराधरां।
निर्माशवन्प्रमुद्ध्वते तत्चिन्दलाजं कीर्तितम्।" ॥३१॥
[अर्याबंदप्रकाश ४:५६]

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 मतिक्षं च जपावपनिन्म च यत्।
विपाके कठुशीतं च तत्सुब्बर्णस्य निःगुल्मव्।" ॥३१॥

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.

"राजसं पाण्डुर शीतं कटुं स्वाटुपाकि च।
ताम्रायमूरक्षां मिश्यमुख्यं च जायते।" ॥३१॥
234
"लोहं जटायुपक्षां सतिक्षं लवणं भवेत्।"
The silver type of šīlājatu is gray in colour, cooling, pungent in taste and sweet in vipāka. The šīlājatu derived from tāmra is like the peacock throat in colour, sharp and hot. The šīlajatu 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.

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

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 šarkara (stones and gravel in the urinary tract) mūtra kṛcchra (dysuria), kṣaya (consumption), śvāsa (asthma), aggravated vāyu, arṣas (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).
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.

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

Type

Indra, paksīndra, sūryendu, maṇi, puspa rāga, vajra, vaiḍūrya, gotema and padma rāga—these are the nine ratnas.

Mukta, vidruma, śaṅkha etc., are called uparatnas.

Property

These ratnas and uparatnas are caksuṣya (promoter of eye sight), lekhana (depleting), cooling, astringent, sweet and laxa-
tive. Wearing them bestows auspiciousness and destroys the evil effects of *graha* (planets), *duṣṭi* (evil sight) and *viṣa* (poisoning).

पूजार्यमात्मयोनेन्च ब्रह्मणा सूजत: किन ||३२३||
237
श्रकरोदिक्षमसुर: कैटभाल्यः प्रतापवान् !
तदाकुदस्य वदनाद्वश्चणस्तेजसोनिनिभ: ||३२४||
क्रोघो विग्रहवन्मूल्वा नित्यपातातिदाश्यः !
स तं ददाह्यन्तमस्तकां महाबलम् ||३२५||
ततोस्तुर चातमित्वा ततेजोवर्ष्टाद्भुतम् !
ततो विषादो देवानामभवतः निरीक्ष्य च ||३२६||
विषादजननल्ववच्च विशमित्यभिन्निते !
ततः स्पष्टा प्रजा शेषा तदा नं क्रोघमीश्वरः ||३२७||
न्यस्तवान्संस्रोतेर्षु स्थावरेषु चरेषु श !

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 (*vigrahavān*) 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, *Īśvara* 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).

यथास्वत्तमसं तीयं आन्तरिकः महागतम् ||३२७||
तेषु तेषु प्रदेशेषु रसं तं तं नियम्भति !
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 viṣa acquires the taste of the substance in which it resides.

Property
All the properties of viṣa are super imposed by sharpness (tīkṣṇa). Therefore, all types of poisons aggravate all the three dosas.

 Variety
Kālakūṭa, vatsanābha, śṛṅgaka, pradīpana, hālāhala, brahmaṇaputra, hāridra, saktuka and saurāṣṭraka—these are the nine varieties of viṣa.

Kālakūṭa is studded with innumerable black spots. It was originally produced from the blood of a demon called Māli 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*, *Koṅkana* and *Srīgavera*.

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

240

‘*Bṛhadā*: *pāṇḍurasthēḥ* *kṣatriyō* *rājārṇavēḥ*’

[भावप्रकाशः विषोपविषयं ५ : २००]

वैश्यः पीतप्रभः *शूद्रः* क्रष्णामः स तु निन्दितः

‘*Rṣayānē vīṃṣ vīṃṣ kṣatriya devapūḍyē*’ ३१४।।

[भावप्रकाशः विषोपविषयं ५ : २०१]

कृष्णनाशे प्रयुज्जीत वैश्यं शूद्रं च भातुषु

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

विश्वाणहरु युक्तारणान्तक्रमरासायनमू ३१५।।

योगवाहि परंश्लेष्मवातहृत्सनिपाततिजः

Property

*Viṣa* kills a person; but when used judiciously it gives life and works as a rejuvenating agent. It is an excellent *yogavāhin* (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*).
Prakshieræa, sthã晞ræa, laææali, karavïraka, gauæã, ahãphena
and dhûtïra—these are the seven upaviæas (subsidiary poisons).

Vairika (Red Ochre)

Vairika is viæada (non slimy). unctuous, astringent, sweet
and cooling.

As a variety of it is known as svarna vairika. It shares all
the properties of vairika. It is specially useful as a promoter
of eyesight.

Srotoñjana & Sauvïrakañjana

As a promoter of eyesight, srotoñjana is better than
svarna vairika and sauvïrakañjana is better than srotoñjana.

’Sveta marïca & Pitãrõïni

‘Sveta marïca alleviates kapha. It is pungent, bitter, deple-
leting, hot and rejuvenating. ‘Sveta marïca and pitãrõïni—
both are also promoters of eyesight (cakṣuṣya).

100 Matera Medica
Vandāka

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

241

Kāca

*Kāca* is alkaline and hot in potency. It promotes eye sight when used as a collyrium.

कासीसङ्क्यमलान्तिन्नर अश्चर्यं रूपांत्रितम् ॥ ३० ॥

हङ्किकङ्क्यान्तिन्नरशुनासांतककालिलान्

Kāsīsa (Iron sulphate)

Both the types of *kāsīsa* are sour, hot, bitter and *keśyu* (promoter of good hair). They also promote eyesight. They cure *kaṇḍu* (itching), *viṣa* (poison), *śvītra* (leucoderma), *śūla* (colic pain), *āghāṭa* (injury) and aggravated *kapha* as well as *vāyu*.

शंकोशिष्मलो शीतोऽनुपामः कपायात्मकतिलेन्नः

Śaṅkha and Udadhimala (Conch-shell and Cuttle fish bone)

Śaṅkha and *samudrapacīra*—both are cooling, astringent and *atīlekhaṇa* (exceedingly depleting).

242

लघुशाखायं: शीत. नेत्रमक्षेश्वरतिपत्नान। ॥ ३८ ॥

[साधवश्रव्यगुण: १५३–१५६]

Laghu śaṅkha

Laghu śaṅkha etc., are cooling. They cure *netraruk* (pain in eyes) and *sphoṭa* (pustular eruptions).

कफपितिक्षपादित्योकः नौराप्ती सर्वशोधनी

Saurāṣṭrī (Alum)

*Saurāṣṭrī* cures aggravated *kapha* as well as *pitta* and *viṣa* (poisoning). It is *vraṇaśodhana* (cleansing of ulcers).

Pun: पितामहादेवो महानवर्तितो हिम: II २४२ II

Paika (Mud)

*Paika* alleviates *pitta*, vitiated blood and *dāha* (burning syndrome). It is useful in *bhagna* (fracture) and *kṣaya* (consumption). It is cooling.

केश्यो हस्तिमदशिवार्जनो विपनाणन: I

सर्वपित्तमप्यमार्कुष्ठीढुप्लाष्ठापन्। II २४३ II

[माघबद्धगुण: विविधोपविवर्गः १६८-१६६]

‘चक्रुष्यः कटुलीक्षणोण्मुन्मादकुमिनाशनः। I

Hasti mada

*Hastimada* is *keśya* (promoter of good hair). It gives colour to *śvitra* (leucoderma) and cures *viṣa* (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).

गोरोचनातिमादकः विषालक्षीयहाप्पता। II २४४ II

[माघबद्धगुण : विविधोपविवर्गः १७०]

Gorocana (Ox bile)

Gorocana is exceedingly propitious and it cures *viṣa* (poison), *alakṣmī* (inauspiciousness) and *graha* (afflictions by evil planets).
Sindūra (Red oxide of lead)

Sindūra is hot and it cures visarpa (erysipelas), kuṣṭha (obstinate skin diseases including leprosy) kāṇḍū (itching) and viṣa (poisoning). It helps in the healing of fracture. It cleanses and heals ulcers.

“कमले शीतल वर्णें मधुर कफपितचिन् ।
कामलानां त्रस्तिकोपविचारितस्यनाय ॥ २४५॥

[भावप्रकाशः पुप्पवन्ग 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).

रोल तोप्पला (Nymphaea rubra Roxb.)

Raktotpalā shares all the properties of kamala; but it is slightly inferior.

कुमुदं पित्तिगल स्निग्ध मधुर व्हादि शीतल ॥ ३४७॥

[भावप्रकाशः पुप्पवन्ग ५ : १४] ।

Kumuda (Nymphaea alba Linn.)

Kumuda is slimy, unctuous, sweet, hlādi (pleasing) and cooling.
Jāṭī (Jasminum grandiflorum Linn.)

Both the varieties of jāṭī are light, hot and bitter. They alleviate all the three doṣas. They cure diseases of head, eyes, mouth, teeth, viśa (poisoning), kuṣṭha (obstinate skin diseases including leprosy), vṛṇa (ulcer) and vitiated blood.

Karuri

The flower of karuni is slightly hot. It alleviates vāyu and kapha. It is very fragrant and it stimulates passion.

Mallikā (Jasminum sambac Ait.)

Mallikā is hot, light, aphrodisiac, bitter and pungent. It alleviates vāyu and pitta and cures diseases of mouth and heart, kuṣṭha (obstinate skin diseases including leprosy), aruci (anorexia), viśa (poisoning) and vṛṇa (ulcer).

Mādhavī (Hiptage benghalensis Kurz)

Mādhavī is sweet, cooling and light. It alleviates all the three doṣas.

[Śāntakaraṇa: पुष्पवर्ग ५ : ३६-४०]
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).

Kubjaka (Rosa Moschata Herrm.)

Kubjaka is fragment, sweet, astringent (as subsidiary taste or anurasā) and laxative. It alleviates all the three doṣas. It is aphrodisiac and alleviator of cold.

śatapatrī

śatapatrī is cooling, cardiac tonic, constipative, promoter of semen and light. It alleviates all the three doṣas and vitiates blood and promotes complexion. It is pungent, bitter and carminative.

The water (after distillation?) of śatapatrī 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 viṣa (poisoning).

Ketaki (Pandanus tectorius Soland ex Parkinson)

Both the varieties of ketaki are bitter, pungent and sweet. It cures viṣa (poisoning).

Naipālī & Vāṛśikī

Naipālī is cooling, bitter and light. It alleviates all the three doṣas. It cures the diseases of ear, eyes and mouth. Vāṛśikī has similar properties.

Campaka (Michelia champaca Linn.)

Campaka is pungent bitter, astringent, sweet and cooling. It cures viṣa (poisoning), kṛmi (parasitic infection), kṛcchra (dysuria), aggravated kapha, pitta, blood and vāyu.

Rāja campaka

Rāja campaka is specifically useful for eye diseases.
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).

253 'वको रूखः कट्सित्वः कफपित्तविषाध्यः।

254 योनिशूलुपूर्दात्तकुम्भशोकानाशनः' || २५५ ||

[भावप्रकाशः पृष्ठवर्गः ५ : २४]

Vaka

Vaka is ununctuous, pungent and bitter. It cures aggravated kapha as well as pitta, viṣa (poisoning), yoni śūla (pain in female genital tract), trṣā (morbid thirst), dāha (burning syndrome), kuṣṭha (obstinate skin diseases including leprosy), śopha (oedema) and asra (vitiated blood).

पाटलस्तु महाशीतः कफवानप्रकोष्पः।

मन्दाभिनित्तरोगन्तः कफवाघ्रितिविनाशकः ॥३६०॥

Pātala (Stereospermum suaveolens Dc.)

Pātala is exceedingly cooling. It aggravates kapha and vāta. It cures indigestion, diseases caused by pitta as well kapha (?).

वानरपित्तप्रमनो मनोजो देवबलम्।

Deva vallabha

Deva vallabha alleviates vāta and pitta. It is pleasing to the mind.

पवित्र नीपक्रुमें तदेववेदवस्वम ॥३६१॥

Nīpa & Kadamba (Adina cordifolia Benth and Hook. f and Anthocephalus cadamba Miq.)

The flowers of both nīpa and kadamba are sacred.
‘तुलसी कठुका तित्ता ह्वषोण्णा दाह्यितकत्व ।
दीपनी कुष्ठक्रृच्छस्पाश्वश्वकफवात्तितु’ ॥२६२॥
[भावप्रकाश: पुष्पवर्ग ५:६२]

चिपकरमिविमित्वासुभुमामातिर्जापथा

_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 _kusṭha_ (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), _krmi_ (parasitic infection), _vami_ (vomiting), _śvāsa_ (asthma), _durnāma_ (piles) and _aksiruk_ (pain in eyes).

255
‘दमनस्तुवरितत्त्: शीतो वृष्ण्य: सुगन्धिक: ।
256
श्रृंगीविषकुष्ठास्वलेककण्ठवितिनिदिषितु’ ॥३६३॥
[भावप्रकाश: पुष्पवर्ग ५:६३]

_Damana_

_Damana_ is astringent, bitter, cooling, aphrodisiac and fragrant. It cures _graḥaṇī_ (sprue syndrome), _viṣa_ (poisoning), _kusṭha_ (obstinate skin diseases including leprosy), _asra_ (vitiation of blood), _kleda_ (stickiness), _kaṇḍū_ (itching) and aggravation of all the three _doṣas_.

257
‘फणिष्कोडङ्गिद्वस्तुह्वषस्तिकोष: पितलो लघु: ।
‘वृश्चिकादिविषश्वश्वात्कुष्ठकृत्विनिदिषित्
कठपाकरस्त्राश्वस्तिको रुक्त: सुगन्धिक: ।३६४॥
[भावप्रकाश: पुष्पवर्ग ५:६४]

_Phaṇिज्जभा (Ocimum basilicum Linn.)_

_Phaṇिज्जभा_ 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.

कुमुदवट्टलनालास्वक सुपुष्पा: सफला: स्मृता: ।
शीतम्बाकुष्पायास्वक कफमान्तकोपना: ॥ 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 - कोविदस्य कर्बुदास्य शाल्मले: ।
पुष्प ग्राहियंस्त्तच रक्तपिते विपे क्षये ॥ ३६६ ॥

Śaṇa, Kovidāra, Karbudāra & Śālmali (Crotalaria juncea Linn., Bauhinia variegata Linn., Bauhinia purpurea Linn., & Salmalia malabarica Schott and Endl.)

The flowers of śaṇa, kovidāra, karbudāra and śālmali 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 लेपमलं ग्राही तद्वेव च यूषिका ।

Madhūka & Yūthika (Madhuca indica J.F. Gmel. & Jasminum auriculatum Vahl.)

Madhūka and Yūthika aggravate kapha and they are constipative.

रक्तपित्तातिसारण भातकी कुमुं विमम् ॥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.

मुचुकुन्वं निरोतिध्नं पिल्लाबचन महेद्युपमम्

Mucukunda (Pterospermum acerifolium Wild.)

Mucukunda is exceedingly useful in curing headache, aggravation of pitta and vitiation of blood.

वातचनी मलिका तित्का, रजनी स्तब्धिनी जया ॥ ३६८ ॥

Mallikā & Jayā (Jasminum sambac Ait & Sesbania sesban Merr.)

Mallikā alleviates vāyu and is bitter. Jayā imparts colour and is constipative.

वृषायस्तिकोऽऽ पुष्प तित्क पिल्लकफापहम्
क्षवक्रासापं पाके कटुक वातकोपनम् ॥ ३६५ ॥

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 vīpāka, they are pungent and they aggravate vāyu.

अगस्त्यस्य नातितितिकं स्वातु नत्तानुध्यानां प्रशस्यते

Agastya is not exceedingly bitter and is useful for patients suffering from naktāndhya (night blindness).

व्रष्मचक्रस्य निबत्त्य मुष्ककस्या सनस्य च ॥ ३७० ॥
कफपिर्चारं पुष्प कुष्टद्चन कुटजस्य च ॥
The flowers of brahma, nimba, muskaka asana and kutaja alleviate kapha and pitta. They cure kushta (obstinate skin diseases including leprosy).

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.

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2. पावनी पूर्वादि इति पश्चपुस्तके पाठः ।
3. च्यव्य इति पश्चपुस्तके पाठः ।
4. पूर्वादिति इति द्वितीयपुस्तके पाठः ।
5. च्यव्य ज्ञविज्ञानयुग्मव बृहस्पति चालुक्यिन् इति श्राकरे पाठः।
6. ब्रह्मीरोगं इति श्राकरे पाठः ।
7. ब्रह्मिरोगं इति श्राकरे पाठः ।
8. फळीहानाध्य यक्ततथा इति श्राकरे पाठः।
9. च कथितादितिपुण्यदा इति श्राकरे पाठः।
10. अष्टाद इति द्वितीयपुस्तके पाठः।
11. कृमि इति श्राकरे पाठः ।
12. मदकुचचाय धात्रीमजाझिप इति श्राकरे पाठः ।
13. धात्वाधिराधीतोषु इति द्वितीयपुस्तकेऽपाठः ।
14. द्रव्यगुणरस्तमालयाम्……..तिरलेव प्रकृतिता पाठोऽयं द्वितीयपंचम-पुस्तकोऽ: नोपलभ्यते ।
15. शिवा.........कफपितत्तुत् पाठोऽयं द्वितीयषणपुस्तकोऽ: नोपलभ्यते ।
16. कुष्ठहरारसा इति श्राकरे पाठः ।
17. चैव इति द्वितीयपुस्तकेऽपाठः ।
18. मुदुरोचनो इति द्वितीयपुस्तकेऽपाठः ।
19. कफपितस्यरक्क इति द्वितीयपुस्तकेऽपाठः ।
20. वल्कल्ला इति द्वितीयपुस्तकेऽपाठः ।
21. शीतो... ....कृमिपिताधिपणुत् पाठोऽयं प्रथमपंचमपुस्तकोऽ: नोपलभ्यते ।
22. कृमिपितविवासन इति षणपुस्तकेऽपाठः ।
23. हृद् इति प्रथमपुस्तकेऽपाठः ।
24. कफपितहँर्षु नषु इति षणपुस्तकेऽपाठः ।
25. द्रविध.......पारावरोदश्वीत पाठोऽयं प्रथमपुस्तकेऽनोपलभ्यते ।
26. कुटज:....... त्वंदोषाशास्तिसारिनिन्त् पाठोऽयं द्वितीयषणपुस्तकोऽ: नोपलभ्यते ।
27. चातिविषाङ्गस् इति प्रथमक्रियापुस्तकोऽ: पाठः ।
28. दोषं इति पञ्चमपुस्तकेऽपाठः ।
29. अशः इति प्रथमपुस्तकेऽपाठः ।
30. भुरोत्तरं इति द्वितीयपुस्तकेऽपाठः ।
31. तौरवतः इति द्वितीय पुस्तकेऽपाठः ।
32. मधुरं इति द्वितीयपुस्तकेऽपाठः ।
33. ग्रहणिः…………गुल्मनुत् पाठोऽयं प्रथमपंचमपुस्तकोऽ: नोपलभ्यते ।
34. महिषाम्यो इति द्वितीयषणपुस्तकोऽ: पाठः ।
35. एव च इति द्वितीयपुस्तकेऽपाठः ।
36. महिषाम्य इति षणपुस्तकेऽपाठः ।
37. कुमुदः कुमुदामः स्थाप्तद्वैं माणिकम्यस्तिनिमः इति श्राकरे पाठः ।
38. पञ्चानां लिङ्गमिर्गितम् इति आकरे पाठः।
39. महिषास्यो इति षट्‌पुस्तकेऽपाठः।
40. परस्‌ इति द्वितीयपुस्तकेऽपाठः।
41. कदाचिन्‌धिषाब्र्ह्मच इति आकरे पाठः।
   कदाचिन्‌धिषाब्र्ह्मस्तु इति षट्‌पुस्तकेऽपाठः।
42. कठौऽर्खो लघूऽ परऽ इति आकरे पाठः।
43. स्मृतऽ इति षट्‌पुस्तकेऽपाठः।
44. पतत्तो इति ब्राह्मके पाठः।
45. द्रव्याणां गृण्वदिभिः इति आकरे पाठः।
46. लघुनसेविनासू इति ब्राह्मके पाठः।
47. महि‌षास्यो निगत्तरम्‌ पाठोऽवर्ण्ययं प्रथमपुस्तकेऽपाठः।
48. पत्रे रसायनयं पाठोऽवर्ण्ययं द्वितीयपुस्तकेऽपाठः।
49. नातं इति द्वितीयपुस्तकेऽपाठः।
50. पल्लाण्ड श्वापुकरसो जयेन्‌ पाठोऽवर्ण्ययं प्रथमपुस्तकेऽपाठः।
51. कपःक्रोचणो इति पुंचमपुस्तकेऽपाठः।
52. पल्लाण्ड गृह पाठोऽवर्ण्ययं द्वितीयपुस्तकेऽपाठः।
53. शुष्कारणी इति प्रथमपुस्तकेऽपाठः।
54. वातनेश्वविवक्षणो इति प्रथमपुस्तकेऽपाठः।
55. निदायशदरोऽवमुखितमार्कृतम्‌ इति आकरे पाठः।
56. गुड्याक्रं समन्वितम्‌ पाठोऽवग्ययं प्रथमपुस्तकेऽपाठः।
57. शर्ल्हन इति षट्‌पुस्तकेऽपाठः।
58. विवृत्व भेदिनी मल्लपातने पाठोऽवग्ययं प्रथमद्वितीयपुस्तकेऽपाठः।
59. विवृत्व रसायनयं पाठोऽवग्ययं प्रथमपुस्तकेऽपाठः।
60. दीपंत्रवेश्वरम्‌ इति द्वितीयपुस्तकेऽपाठः।
61. च कठौऽक कफः इति प्रथमपुस्तकेऽपाठः।
62. नात्युष्ण षट्‌पुस्तकेऽपाठः।
63. कठौऽक इति षट्‌पुस्तकेऽपाठः।
64. गुप्तवर्ण इति षष्ठपुस्तकेण पाठ: 

65. जलपिपालिका...रक्तपिठोवर्णपाठोव्रं प्रथमपञ्चमपुस्तकेनः 

66. कपालातिशिरु इति आकर्षे पाठ: 

67. रूख्यं पिताराविमंदनस्मृतिः इति द्वितीयपुस्तकेण पाठः 

68. क्रमिः...विचरन्वयुक्तो पाठोव्रं द्वितीयपुस्तकेन अविचकमुपम्यते 

69. तीव्र्योग्यं इति प्रथमपञ्चमपुस्तकेन: आकर्षे च पाठः 

70. पिताराविमंदनस्मृतिः इति आकर्षे पाठः 

71. ग्राहिः....गमिश्चविवृत्तिवृद्धिकर्त्ता पाठोव्रं प्रथमपञ्चमपुस्तकेनः नोपलभ्यते 

72. जवानी इति प्रथमपुस्तकेण पाठः 

73. चिछिका...वातकपावहिः पाठोव्रं प्रथमपञ्चमपुस्तकेनः नोपलभ्यते 

74. मूतुण्ड इति द्वितीयपुस्तकेण पाठः 

75. पुस्तवचन...वस्तिरोणयापपतिः पाठोव्रं षष्ठपुस्तकेन नोपलभ्यते 

76. शक्यवर्णमोण्येशु इति आकर्षे पाठः 

77. सच्चि...सृशोतोव्यवधोनी पाठोव्रं प्रथमपञ्चमपुस्तकेनः नोपलभ्यते 

78. भज्जः कफहरी तित्तका ग्राहिणी पाचनी लघूः इति आकर्षे पाठः 

79. मोहम्मदरघविवविधविनी इति आकर्षे पाठः 

80. ढूंढः इति द्वितीयपुस्तकेन पाठः 

81. बवर्णी...विसापहस्मु पाठोव्रं प्रथमपञ्चमपुस्तकेनः नोपलभ्यते 

82. शापु...वातजितु पाठोव्रं प्रथमपञ्चमपुस्तकेनः नोपलभ्यते 

83. कठवंभो इति षष्ठपुस्तकेन पाठः 

84. जिगाणी इति षष्ठपुस्तकेन पाठः 

85. मूहक्रम्युद्गितुः इति प्रथमपुस्तकेन पाठः 

86. तुष्णा इति प्रथमपुस्तकेन पाठः 

87. भूषिति इति प्रथमपुस्तकेन पाठः 

88. गावाविनी इति षष्ठपुस्तकेन पाठः 

89. मधुकं इति द्वितीयपुस्तकेन पाठः 

90. मुखली इति द्वितीयपुस्तकेन पाठः 

91. हिर्गुणा इति षष्ठपुस्तकेन पाठः 

92. रत्नसम्पन्नवद्युगुणेः इति द्वितीयपुस्तकेन पाठः
93. वृष्या इति प्रथमपुस्तकेपाठः।
94. फंजी इति प्रथमपुस्तकेपाठः।
95. गुल्मोदलेघ्मकदुकुमिविषापः इति द्वितीयपुस्तकेपाठः।
96. फलिनी इति षष्ठपुस्तकेपाठः।
97. कफवातामभूतवनी इति द्वितीयपुस्तकेपाठः।
98. बलायुः इति द्वितीयपुस्तकेपाठः।
99. कुकुलुङ्गुः इति प्रथमपुस्तकेपाठः।
100. हंसपादीपुःपण्डुः पाठोऽवं प्रथमपुरं प्रथमपुस्तकेयोः नोपलम्ब्यते।
101. पिताः इति प्रथमपुरं प्रथमपुस्तकेयोः पाठः।
102. कुला...,प्रमेहजिनि पाठोऽवं द्वितीयषष्ठपुस्तकेयोः नोपलम्ब्यते।
103. ब्रास्फोटा इति द्वितीयपुस्तकेपाठः।
104. तिनीशा इति प्रथमपुस्तकेपाठः।
105. अश्वनः इति प्रथमपुस्तकेपाठः।
106. शेल्मोपिनजिन् इति प्रथमपुस्तकेपाठः।
107. योनिदोषान् इति प्रथमपुस्तकेपाठः।
108. भ्रेण इति द्वितीयपुस्तकेपाठः।
109. भ्रणासंभारमेदन् इति द्वितीयपुस्तकेपाठः।
110. शोषामवातावधनी इति द्वितीयपुस्तकेपाठः।
111. ब्रणकफास्क्षनस्तगः इति द्वितीयपुस्तकेपाठः।
112. शिल्कुंक इति प्रथमपुस्तकेपाठः।
113. गुल्मास्फोटावरान्गमू इति प्रथमपुस्तकेपाठः।
114. राजा ए...विपादिकः पाठोऽवं प्रथमपुरं प्रथमपुस्तकेयोः नोपलम्ब्यते।
115. शिशिरप्रदम् इति षष्ठपुस्तकेपाठः।
116. पदायं इति षष्ठपुस्तकेपाठः।
117. ब्रणः इति प्रथमपुस्तकेपाठः।
118. पिताविषकफास्फः इति प्रथमपुस्तकेपाठः।
119. पिताविषकफास्फः इति प्रथमपुस्तकेपाठः।
120. ब्रणः इति प्रथमपुस्तकेपाठः।
121. शादी......हरामता पाठोऽवं प्रथमपुरं प्रथमपुस्तकेयोः नोपलम्ब्यते।
122. कपिलसत्तरः इति चष्टपुस्तकेच पाठ:।
123. चणुस्त्रणा इति प्रथमपुस्तकेच पाठ:।
124. पक्वार्दपुरुः-श्रेय-विषयाद्: पाठोद्वयं प्रथमपंचमपुस्तकथयोऽनोपलम्यते।
125. ग्राह्मी इति प्रथमपुस्तकेच पाठ:।
126. राणणा-व्रणविपादिका पाठोद्वयं द्वितीयपष्टपुस्तकथयोऽनोपलम्यते।
127. तृण्दिवहुल्लासकुलकपितकपापा इति द्वितीयपुस्तकेच पाठ:।
तृण्दिवहुल्लासकुलकपितविषयापणा इति चष्टपुस्तकेच पाठ:।
128. कावसबार्त्याशर्मम् इति प्रथमपुस्तकेच पाठ:।
129. गण्यप्रजागुष्का इति प्रथमपुस्तकेच पाठ:।
130. शौलजितु इति प्रथमपुस्तकेच पाठ:।
शूलगुतु इति चष्टपुस्तकेच पाठ:।
131. राण्टोणा इति द्वितीयपुस्तकेच पाठः।
132. राण्णावात्सोधाना[म] वातवात्सोदान जयेत् इति प्रथमपुस्तकेच पाठः।
133. शार्तीवात्सककक्वासकारहङ्ककाव्यारपणा इति प्रथमपुस्तकेच पाठः।
134. ताषग इति प्रथमपुस्तकेच पाठः।
135. नाग्यकेसार: इति चष्टपुस्तकेच पाठः।
136. कुशवात्सयों इति चष्टपुस्तकेच पाठः।
137. कपकावशयापह्म इति प्रथमपुस्तकेच पाठः।
138. वंशलोचना इति प्रथमपुस्तकेच पाठः।
139. कुम्भज्वरपह्म इति चष्टपुस्तकेच पाठः।
140. तृषा-द्वयापह्म पाठोद्वयं प्रथमपंचमपुस्तकथयोऽनोपलम्यते।
141. पाण्डरकाजितु इति द्वितीयपुस्तकेच पाठः।
142. श्रीफलः-महन्नतमस्त्यो आदर्शपुस्तिकाशु नोपलम्यते द्वितीय-षष्टपुस्तकयोऽह्म।“पण्णसुखशमिं महुत्” इतिमात्र पाठः:।
तस्मात्भावप्रकाशातु उद्भव्य पाठपुरण्य क्रमम् (भावप्रकाश: गुजरातिय चुंबन किरण 26830)।
143. न्यायोजितवात्सोधपारिस्पर्शलक्ष्यादया: इति द्वितीयपुस्तकेच पाठः।
144. पारिस्थपत्यो इति द्वितीयपुस्तकेच पाठः।
145. चष्टव्याश्य-श्रायुवल्लककाशः: ३:१।
सावप्रकाश: गुजरातिय चुंबन किरण ५:१।
146. दशने देहें नूणा हिति आयुर्द्वेदप्रकाशे पाठः।
    देहें दशति नूणा हिति भावप्रकाशे पाठः।

147. सियात् हिति षड्पुस्तके पाठः।

148. निषेके हिति ग्राकरे पाठः।

149. शुल्बोज्ज्ञनं हिति ग्राकरे पाठः।

150. हेममुखसमसू हिति द्वितीयपुस्तके पाठः।

151. तत्च्छेवतं हिति ग्राकरे पाठः।

152. दलिम् हिति द्वितीयपुस्तके पाठः।

153. कपेलवाज्यं लब्धु स्फुटम् हिति आकरे पाठः।

154. बुद्धदम्म प्रिति द्वितीयपुस्तके पाठः।
    मेघस्पृश्यतिप्रदम् हिति आकरे पाठः।

155. स्वर्णमायुकर हिति द्वितीयपुस्तके पाठः।

156. रोगब्रजानु पोषतसीढ़ कापे हिति आकरे पाठः।

157. समापततस्त्वेकसमाधिलोचनात्र इति द्वितीयपुस्तके पाठः।

158. तस्मादम्म हिति आदण्डपुस्तिकाशु पाठः।

159. तस्मादानुतमस्तपामुक्तकरम्म होजयेतु हिति आकरे पाठः।

160. च भवेन्द्रद्व वृहताबिलसत्ययोगनि इति आकरे पाठः।

161. स्वर्णाभ हिति आदण्डपुस्तिकाशु पाठः।

162. जृष्ण हिति आदण्डपुस्तिकाशु पाठः।

163. नायकत्वचराद्र हिति आकरे पाठः।

164. किरोति विह्रवतव हिति द्वितीयपुस्तके पाठः।

165. बीचं बल हिति ननोष्णापूष्टि महागदान्यपुयांति हर्षुकम्म हिति
    आकरे पाठः।

166. शुल्ब हिति पण्डपुस्तके पाठः।

167. कृष्ण हिति भावप्रकाशे पाठः।

168. शुल्ब टुपट अभिनितहिति इति आकरे पाठः।

169. नरसेहितस हिति द्वितीयपुस्तके पाठः।

170. रज्जु हिति आकरे पाठः।

171. चक्रुयं पितचं मनाकं इति आकरे पाठः।

172. “सिहो गजोच्छ तु यथा” हिति आदण्डपुस्तिकाशु पाठः।

173. पुष्टि विद्वानहि नूणम् हिति आकरे पाठः।
174. च इति षण्ठपुस्तकेऽ पाठः ।
175. रीतिकायुगम् लेखन पाठोय द्वितीयपुस्तकेऽ नोपलम्यते ।
176. लोमिलदैवत्य सिंहतस्य इति आकरे पाठः ।
177. च इति आकरे पाठः ।
178. देहशूलकदसस्करं भ्रु वपू इति आकरे पाठः ।
179. लगुतेः इति आकरे पाठः ।
180. मद्यमाल मसूरांश्च इति आकरे पाठः ।
181. न्यागान्योगालिते सति इति द्वितीयपुस्तकेऽ पाठः ।
182. विसृजति इति द्वितीयपुस्तकेऽ पाठः ।
सृजति इति षण्ठपुस्तकेऽ पाठः ।
183. तत्क्रता इति द्वितीयपुस्तकेऽ पाठः ।
184. रत्नपिठप्रशामनममलितं इति षण्ठपुस्तकेऽ पाठः ।
185. शतोत्ममुस्तम इति आकरे पाठः ।
186. षण्ठवर्ष्णय इति आकरे पाठः ।
187. निमेयतुर्ष्णद्वारानाऱ्णचक्रवर्षे इति आकरे पाठः ।
188. पुरात् चायक्कम् पाठोय प्रथममपुष्पमपुस्तकोऽ नोपलम्यते ।
189. गाणालस्खलित इति आकरे पाठः ।
190. गाणाचुतत्वम् चालत्वाच् गाण च जगुः सुरा: इति द्वितीयषण्ठपुस्तकोऽ पाठः ।
191. ग्रदे शुद्धवतयार्थि च इति द्वितीयपुस्तकेऽ पाठः ।
192. ‘नाय विविधस्य शब्द फूकार पशुमुख्यति ।
तत्त्वेरू गत नित्य व्याधि कुर्यादमुग्नद्रम् ।
वर्ज तु वज्जवित्तिष्ठेरत्नाणिः विक्रियति ब्रजेतु ।
यऽतो वर्जवेदीमानब्रह्माविरितय भिषक् ।
चतुर्भ पीवर वर्ज व्याधिवाहित्यध्वनिः ।’
पाठोय द्वितीयषण्ठपुस्तकोऽ उपलम्यते ।
193. सुतान् विकम्यः सिद्धुत्तुलान् इति आकरे पाठः ।
194. दुस्तम् इति द्वितीयपुस्तकेऽ पाठः ।
कुष्टम् इति षण्ठपुस्तकेऽ पाठः ।
195. करोदस्मायसिद्धमभूमं इति द्वितीयषण्ठपुस्तकोऽ पाठः ।
196. सुवर्षायकम्स्वाभुवं इति आकरे पाठः ।
197. बस्तिहृतकषण्ठपाण्डुमहिबिषयद्रम् इति आकरे पाठः ।
198. विषं इति आकरे पाठः।
199. अर्धं नात्येतृ इति आकरे पाठः।
200. मालं विषत्वेपं च गण्डपूवां शुद्धचादिहिनं खल माध्यकं तु इति
आकरे पाठः।
201. कण्डूता कण्डूता इति आकरे पाठः।
कण्डूताका रोगानुशासनमभिवृत्तिमवट्टमात्रानु इति द्वितीयपृष्ठके पाठः।
202. चाण्यतां इति आकरे पाठः।
203. बुहुतापानवृत्तक्षं चक्षुचपीडा: इति आकरे पाठः।
204. मलानुज्वं खल्मूत्ररेदं इति द्वितीयपुस्तके पाठः।
205. शु कठुक इति आकरे पाठः।
206. विशद इति द्वितीयपृष्ठके पाठः।
207. शिवाज्ञाताच्युतं रेतं: इति आकरे पाठः।
208. शुकलमण्डामूच्छ इति आकरे पाठः।
209. तत् भवेत् इति आकरे पाठः।
210. स्वस्थो इति आकरे पाठः।
211. कामितवचापी इति आकरे पाठः।
क्रामिता इति ग्रंथपृष्ठके पाठः।
212. अजरीक्रतो इति ग्रंथपृष्ठके पाठः।
213. दृष्टिबलप्रदः इति आकरे पाठः।
214. विचित्रगिरीत्वचापल इति आकरे पाठः।
215. पारदो इति द्वितीयपृष्ठके पाठः।
216. त्रपुनाग्योगजो इति आकरे पाठः।
217. रसेत्र इति आकरे पाठः।
218. भिषज्ज्ञमें: इति ग्रंथपृष्ठके पाठः। मृत्त्वर्में: इति आकरे पाठः।
219. विपेण इति आकरे पाठः।
220. श्वाचाभावयतो इति आकरे पाठः।
221. पृसामु इति आकरे पाठः।
222. गण्डो इति आकरे पाठः।
223. परिशोधनीय: इति आकरे पाठः।
224. कण्डोत्त सम इति ग्रंथपृष्ठके आकरे च पाठः।
225. वराराजनहिंगुल्मु इति द्वितीयपुस्तकेः पाठः।

226. गंगोक हिंगुलमभतालकिलितः सीतोनामन तकणं, राजावर्तकरुन्वको स्फटिकयाश्यख्चिनिदिरकम्।
कालिमं रसम कपर्विकताबलोलास्व कड़ुकूटक।
सौराष्ट्री च मता प्रभुं उपरसा: सूतस्य किच्चिद्व गुणः। इति साव-प्रकाशः पाठः।

227. देव्या इति ग्राकरे पाठः।

228. शीरसनीरसो इति ग्राकरे पाठः।

229. समभूततः इति ग्राकरे पाठः।

230. सततोतिष्ठः इति ग्राकरे पाठः।

231. सावयः इति ग्राकरे पाठः।

232. द्वितियपुस्तक भावप्रकाशः धातूपधातुवर्गः ५:११२।

233. धातुस्तत्ततः इति ग्राकरे पाठः।

234. यज्ञटायु प्रतिकाशः सतिं लवणाचिन्वितमु इति द्वितीयपुस्तकेः पाठः।

235. कपपेदोहमशकरः इति द्वितीयपुस्तकेः पाठः।

236. शीरककुड़ोदरक्रिमीनुः इति ग्राकरे पाठः।

237. सुदुर्मेदः इति द्वितीयपुस्तकेः पाठः।

238. प्रदीपमु इति पण्डपुस्तकेः पाठः।

239. क्रुण्णवर्णःन्तैविचिन्विश्वुरूपः इति द्वितीयपुस्तकेः पाठः।

240. लोहितप्रमः इति ग्राकरे पाठः।

241. द्वितीयक्रियानात् इति ग्राकरे पाठः।

242. नेत्रदोषायाः स्मृतः इति ग्राकरे पाठः।

243. हस्तमनस्तिचत्तरजनो इति आकरे पाठः।

244. च कुण्ठपाण्डुविश्वाप्रमः इति ग्राकरे पाठः।

245. तृणादाहालवर्साद्वर्सावर्सवधनमु इति आकरे पाठः।

246. तृणाः सब्रानधितिः पाठोवः प्रथमद्वितीयपचमपुस्तिकां नोपलम्यते।

247. वातपित्तास्यदृश्याधि इति ग्राकरे पाठः।

248. लघ्वी दीषायापः इति ग्राकरे पाठः।

249. शीतच्च इतरः सतमु इति ग्राद्वितीयपुस्तिकाः पाठः।
250. वासन्ती इति भावप्रकाशे पाठः। (भावप्रकाशः पुष्पवर्ग ५• २३)।
251. तत्तैलं तदृशुण्म स्मृतम् इति भावप्रकाशे पाठः (भावप्रकाशः पुष्पवर्ग ५•२५)।
252. बकुलस्तवरोण्णुण्णः इति भारकरे पाठः।
253. बकोज्जुण्णः इति भारकरे पाठः।
254. ०शोषासनाशानः इति भारकरे पाठः।
255. दमनस्तवरस्तिक्सो हृथ्यो इति भारकरे पाठः।
256. ग्रहणादु इति भारकरे पाठः।
257. सुगन्धिके इति भारद्वमुस्तिकासु पाठः।
258. द्रष्टव्यम्-भावप्रकाशः पुष्पवर्ग ५• ४२।
259. भावप्रकाशः पुष्पवर्ग ५• ५३।
CHAPTER 3

‘भिष्यन्दि लवणं सर्व सूक्ष्म सृष्टमल विदुः।
वातप्रज्ञा भांकि तीक्ष्णोष्ण रोचनं कष्टपितककृत् ।।१।।

[माधवद्रव्यगुण: लवणवर्गः २:१]

Lavaṇa (Salt)

All types of lavaṇa are abhisyandi (which obstruct channels of circulation), sūkṣma (subtle), srṣṭamala (which eliminates waste products) and alleviator of vāta. They cause suppuration. They are sharp, hot and appetisers. They aggravate kapha and pitta.

सेन्यव मधुरं हुर्यं दीपं शीतलं लघु।
चक्षुष्यं पाचन स्निग्धं वृष्णं दोषायापहमू।।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 doṣas.

गजाल्यं लघुवात्स्यमत्युष्णं भेदि पित्तलम्।
Gaja

The gaja type of salt is laghu, alleviator of vāta, extremely hot, purgative, aggraver of pitta, sharp, vyavāyi (a substance whose digestion and metabolism take place after it has pervaded all over the body), sūksma (subtle), abhisyandi (which obstructs the channels of circulation) and pungent in vipāka.

śāmuḍaḥ māhūre pāke śiniyam nātisar gūṛa

nālṛṣṭaṃ āndapaḥ saṁśeṣo saṁśāṃbhavādhī c 11 4 11

śleṣmphāṇaḥ vātānūtikiṣṭamāhvaḥ nātānūtikṣṭam 1

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).

Viḍa

Viḍa is alkaline. It helps in the elimination of kapha as well as vāyu both through upward and downward tracts.

Viṣaṃpaṇaḥ viṣṭambham bhūḍhaṃ vyavāyam 1

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), hṛdruk (heart disease),
gaurava (heaviness) and śūla (colic pain).

Taṅkana kṣāra (Borax)

Taṅkana kṣāra is a digestive stimulant and it is sharp.

Sudhākṣāra

Sudhākṣāra is like fire. It is kledi (produces stickiness), paktā (stimulant of digestion and metabolism) and vidāraṇa (which causes perforation).

Śvadamiṣṭrā kṣāra

The kṣāra of śvadamiṣṭrā is sweet, cooling and light. It cleanses the channels of circulation.

Palāṣa kṣāra

The kṣāra of palāṣa prevents conception and is the most useful.
_Other kṣāras_

_Kṣāras_ prepared of _pūtika, naktamāla, arka, dhava, muṣkaka, pāṭalā, sarṣapa, trapusa, ervāru, kadali, tila, śigru, kośātaki, indra, tarkārī, śikhari, varuṇa, agni_ and such other drugs cure _gulma_ (phantom tumour), _arsas_ (piles) and _grahanī_ (sprue syndrome). They are laxative and carminative. They cure _kṛmi_ (parasitic infection). They cause impotency. They cure _śarkarā_ (gravel) and _asmari_ (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).

*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 _śula_ (colic pain).

_सौचर्चोऽवलोक्याण: कृष्णेण लक्षणे गन्धवजिता_: ॥ १३ ॥

_Kṛṣṇa lavana_

_Kṛṣṇa lavana_ shares all the properties of _sauvarcala_ except the smell.

_रोचन दीपन स्वादु रोमक माहलापहम_: ॥

_Romaka_

_Romaka_ is an appetiser, digestive stimulant, sweet and alleviator of _vāyu_.

_श्चके रोचनं हुवं दीपनं पाचनं परम्_: ॥
_सस्त्रेष्ठं बात्रुवात्रातिपितलं विशद लघु_: ॥ १२ ॥
_उद्गारशुद्धिव सुक्षम विवन्ध्यानाहङ्गुलनुल_: ॥
Udbhida

Udbhida is bitter, pungent, alkaline and sharp. It produces kleda (sticky material) in the body.

Pāṁśuja

Pāṁśuja is bitter and hot. It cures śopha (oedema) and aggravation of pitta and kapha.

Yavaśūkaja kṣāra

The kṣāra of yavaśūka cures gulma (phantom tumour), hrādroga (heart disease), grahanī (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.

Sarjikā kṣāra

Sarjikā kṣāra is slightly inferior in property in comparison with yavaśūkaja kṣāra.

Uṣah kṣāra

Uṣah kṣāra is hot, alleviator of vāyu and prakleḍī (which produces sticky matter). It destroys the power of digestion.
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. वातनसिकमुखस्य इति षण्ठपुस्तके पाठ: ।
2. साक्षरे इति आदर्शपुस्तिकामु पाठ: ।
3. स्वाद्भलो इति आकरे पाठ: ।
4. सर्पपत्रपृष्ठकदलीलिंगश्रुणा: इति आकरे पाठ: ।
5. शरीरवर्णानिजा: इति आकरे पाठ: ।
6. सूचकं इति षण्ठपुस्तके पाठ: ।
CHAPTER 4

Iksurasā (Sugarcane juice)

The juice of ikṣu alleviates vāyu, blood and pitta. It is sweet, unctuous, pleasing, nourishing, life giver, refreshing, aphrodisiac, cooling and laxative.

इक्षवको मधुरा वल्या चिपाके मधुरा सरा:।
सिनधा: कुमकरास्वेति ते चानेकविधा: मला:।।२।

Iksu (Sugarcane)

Different types of ikṣu are sweet, strength promoting, sweet in vipāka, laxative, and unctuous. They cause krmi (parasitic infection).

'पौष्पको भौषकशेति बश्कः शतपोरकः।
कान्तारेभुस्तापेशु: काष्ठेशु: सुखिप्रकः।
1. ‘नैपारो दीघपृश्च नीलपोरे[५] यो कोशकृत्।।३।।’

[भावप्रकाश: इश्वर्गः २३:३-४]

2. इक्षुता जातयथा स्थूल्यान् गुणान्वित्याम्यतः परमाः।।

_Iksu_ is of different types viz., _paunḍraka_, _bhūraka_, _varṣaka_, _śataparaka_, _kāntārekuṣu_, _tāpasekuṣu_, _kāṣṭhekuṣu_, _suṣi patraka_, _naipāla_, _dirgha patra_, _nilapora_, and _kośakrt_. These are the varieties in general and now their properties will be described.

3. सुधीरो मधुरं सिन्धो व्रुंधनं: लेष्मल: सर:।।४।।”

[माघवद्रव्यगुण: इश्वर्गः ३:३-६]

4. दीघपृश्च: सुकठिनः सकारो वर्षको मतः।।

[भावप्रकाश: इश्वर्गः २३:५]

_Dīrghapūra & Varṣaka_

_Dīrghapūra_ is exceedingly cooling, sweet, unctuous, nourishing, aggravatar of _kapha_ and laxative.

_Varṣaka_ is hard and alkaline.

5. ‘वशवच्छत्योरस्तु किमिच्चुरणं स वातहः।।५।।

_Śatapura_

_Śatapura_ is like _varṣa_. It is slightly hot and it alleviates _vāyu_.

_कांतारतापसाबिष्कृतवशकानुगतीमती।।

_Kāntāra & Tāpasa_

_Kāntāra_ and _tāpasa_ types are like _varṣaka_.

6. एवंगुणस्तु काण्डेश्वरवतिन्तप्रकोपः।।६।।

[माघवद्रव्यगुण: इश्वर्गः ३:६-७]
Kāṇḍekṣu

Kāṇḍekṣu has similar properties but it aggravates vāyu and pitta.

Śūcīpatra, nīlāpora, nepāla and dīrgha patraka aggravate vāyu. They alleviate kapha and pitta. They are astringent and they cause burning sensation.

Kośakāra

Kośakāra is heavy and cooling. It cures raktapittā (a disease characterised by bleeding from different parts of the body) and kṣaya (consumption).

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.

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.
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.

Boiled juice
The boiled juice of *ikṣu* is heavy, laxative, unctuous and sharp. It alleviates *kapha* and *vāta*.

*Phānita* (Penidium)
*Phānita* is heavy, *abhīsyandi* (which obstructs the channels of circulation) and *brmhaṇa* (nourishing). It produces more of *kapha* and semen. It alleviates *vāta* and *pitta*. It relieves exhaustion and cleanses urine and urinary bladder.

*Guḍa* (Molasses)
*Guḍa* 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.
Guḍa which is preserved for a long time (purāṇa) 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.

Guḍa, matsyandikā, khaṇḍa, śarkarā and vimalā—they are progressively free from impurity, cooling, unctuous, heavy, sweet and delicious.

Khaṇḍa (Candied sugar)

Khaṇḍa alleviates vāyu and pitta. It is cooling, unctuous, cardiac tonic, delicious, promoter of eyesight, nourishing and strength promoting. It is an aphrodisiac par excellence.

Pauṇḍraka śarkarā

Pauṇḍraka śarkarā is useful in kṣīna (emaciation) and
ksata (phthisis). It is aphrodisiac and unctuous.

‘छब्बींतीसारतृषणानी विरुक्ता मघुशकरा’।

[माधवद्रव्य इक्तुवर्ग ३ : २१]

Madhu šarkara

The šarkara prepared of madhu (honey) cures chardi (vomiting), atisāra (diarrhoea) and trṣṇā (morbid thirst). It is exceedingly un-unctuous.

16

‘मूत्रक्रस्च्छासमरीपश्चिम हिता सामुद्रिकोध्रवा ॥१७॥

व्यायामक्षितचित्रादिद्वृहमूच्छ्याविशालिषु ॥

Sāmudrikodbhavā šarkara

The sāmudrikodbhavā šarkara is useful in the treatment of mūtrakṛcchra (dysuria), aśmari (stone in the urinary tract), plīhan (splenic disorder), jvara (fever), aṣrkpitia (a disease characterised by bleeding from different parts of the body), trṭ (morbid thirst), chardi (vomiting), moha (unconsciousness), mūrchā (fainting) and viṣa (poisoning).

सर्व एवामूलप्रथ्या: शकरा: समुद्रहृता: ॥ १५ ॥

Šarkara in general

All types of šarkara are like ambrosia.

17

सारे सिथता निर्मलास्च त्यत्तश्चा यथा यथा ॥

नथा तथा वियौऽष्यतः शीतवीर्यत्स्था तथा’ ॥ १६ ॥

[माधवद्रव्यपुण: इक्तुवर्ग ३ : १६-२१]

॥ इलितयुक्तर्गः ॥

Depending upon these three factors viz., (1) extraction from the most useful part, (2) freedom from impurity and (3) freedom from alkalinity, the šarkara becomes progressively more potent and more cooling in potency.
Thus ends the group dealing with sugarcane and its derivatives.

NOTES AND REFERENCES

1. नेपाली इति श्राकरे चाष:।
2. इत्यते ज्ञातयः स्थौल्यात् गुणत्वक्सारतो मता: इति श्राकरे चाष:।
3. शुषीतोचः सरः पाठोऽयः द्वितीयपुस्तके नोपलभयते।
4. बेंशकः स्मृतः इति श्राकरे चाष:।
5. बेंशवत् भातपोनस्तु इति श्राकरे चाष:।
6. कान्तेखः स व वातश्रिक्षपणः इति श्राकरे चाष:।
7. नैपाली इति भावश्रिक्षेषे चाषः।
8. अन्गे ग्रन्थिवंशविज्ञेषो लवणो रस एव च इति श्राकरे चाषः।
9. कप्फवातजितः इति श्राकरे चाषः।
10. फागितं—वातपिलितजितः पाठोऽयः णपस्तके नोपलभयते।
11. परमू इति श्राकरे चाषः।
12. सम्भवर्जः इति श्राकरे चाषः।
13. स्तेह—तथा तथा पाठोऽयः द्वितीयपुस्तके नोपलभयते।
14. सिनदं शीतं बल्य इति श्राकरे चाषः।
15. सिनधा खण्डस्य शक्तिः इति श्राकरे चाषः।
16. फ्लोहिताः इति श्राकरे चाषः।
17. सातश्चिताः इति श्राकरे चाषः।
18. स्त्रक्ष्योऽर इति द्वितीयपुस्तके चाषः।
CHAPTER 5

1

“पौर्तिकं भ्रामरं क्षीरं माक्षिकं छान्सेव च ।
श्राध्यसौहालक वालमिक्यप्ति मधुञ्जातयः ॥ १ ॥

[भावप्रकाशः मधुवर्ग २२६]

Madhu (Honey)

Variety

Paittika, bhrāmarā, kṣaudra, māksika, chātra, ārghya, auddālaka and dāla—these are the eight varieties of madhu.

कष्ठायानुरस रूक्ष शीततं मधुर मधु ॥

दीपन लेखन वल्य व्रणशोधनरोपणम् ॥ २ ॥

Property

Madhu is astringent in anurasā (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 doṣas.
It cures *chardi* (vomiting), *hikkā* (hiccups), *viṣa* (poisoning), *śvāsa* (asthma), *kāsa* (bronchitis), *śotha* (oedema), *atisāra* (diarrhoea) and *raktapitta* (a disease characterised by bleeding from different parts of the body). It is constipative. It cures *krmi* (parasitic infection). It is an excellent drug for curing *moha* (unconsciousness).

**Paiṭṭika**

*Paiṭṭika* type of *madhu* is slimy and sweet in excess. Therefore it is known to be heavy.

**Bhrāmara**

*Bhrāmara* type of *madhu* produces *jādyu* (numbness and rigidity). It is excessively sweet.

**Kṣaudra**

*Kṣaudra* type of *madhu* is specifically cooling, light and *lekhana* (depleting).

**Mākṣika**

*Mākṣika* type of *madhu* is lighter than the former. It is
exceedingly ununctuous. It is specifically, useful in diseases like svāsa (asthma).

6  
तुःणीय मधु नवं नातिज्ञेष्मात्र परम् ।
[माधवद्रव्यगुणः मधुवर्ग ४ : १२]

Freshly Collected Madhu

Freshly collected (nava) madhu is nourishing. It does not alleviate kapha in excess. It is very useful.

7  
'स्वादुपाक गुरु हिंम पिच्छिल रक्तस्वास्तिकम् ॥१३॥

Chātra

Chātra type of madhu is sweet in vipāka, heavy, cooling and slimy. It cures raktapitta (a diseases characterised by bleeding from different parts of the body), śvītra (leucoderma), meha (obstinate urinary disorders including diabetes) and krmi (parasitic infection). It is of superior quality.

8 9  
'आधुर्मच्छलिच्छल्य कफपित्पत्र परम् ।
कषायं कट्टक पाके तित्त वायमात्तथृत ॥ १॥
[भावप्रकाशः मधुवर्ग २२ : १६]

Ārghya

Ārghya type of madhu is an excellent promoter of eye-sight. 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.

10 11  
ओषधीलिक शिचिक क्षर स्वर्य कुप्पविषापहम् ।
कषायमुखनिन्दल च पित्तकट्टुपाकिच ॥ ६॥
[भावप्रकाशः मधुवर्ग २२ . २१] [माधवद्रव्यगुणः मधुवर्ग ४ . ६]
Auddālika

Auddālika type of madhu is appetiser and promoter of good voice. It cures kuṣṭha (obstinate skin diseases including leprosy) and viṣa (poisoning). It is astringent, hot and sour. It aggravates pitta. It is pungent in vipāka.

Dalodbhāva

Dalodbhāva type of madhu cures chardi (vomiting) and meha (obstinate urinary disorders including diabetes). It is un-unctuous.

Special attribute of Paittika

Paittika type of madhu is specially rakṣoghnā (which cures afflictions by evil spirits including germs) when used mixed with ghee.

Madhu in general

Madhu in general cures medas (fat) and sthāulya (obesity). It is constipative and when preserved for a long time (purāṇa), 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 doṣas when properly digested. If āma is produced by its improper digestion it vitiates all the three dosas.
\textbf{Adverse effect}

In a person who is afflicted with heat and during the summer season, \textit{madhu} works like a poison.

\begin{quote}
\text{तत्तैकुकामायोणच तथवै शैत्याश्वानौषधीस्ताना रससंभवाभृतच}\\
\text{उष्णाविषेधन विषेषतन्तस्तु}\\
\text{तथान्तरिक्षण जलेन वापि} \quad \text{II 13 II}
\end{quote}

\textit{Madhu} is tender (\textit{sukumāra}) and cooling. It is produced by the mixture of the juices (\textit{rasa}) of many drugs. Therefore, it is specifically opposed to heat. It also produces adverse effects when used by mixing with rain water (?).

\begin{quote}
\text{उष्णेन मधु संयुक्त वमनेष्वचारितम्}\\
\text{अष्टाकादनवस्थानात् विषेधाल हृष्टिः पूववचतू} \quad \text{II 14 II}
\end{quote}

In emetic therapy, \textit{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.

\begin{quote}
\text{लवण मधुना नैव तच्च क्षीरेण समुतम्}\\
\text{कदाचित्यमं दातवये तुत्येच मधु सर्पिष्ठो} \quad \text{II 15 II}
\end{quote}

\textbf{Combination}

Salt should not be used in combination with either honey or milk. Honey and ghee should never be used together in equal quantities.

\begin{quote}
\text{अन्यद्विब्यनु नूव्व सतिविष्ववा मधु}\\
\text{सम न कुलते दोपमधु भवजवेदिन:} \quad \text{II 16 II}
\end{quote}

\text{॥ \textit{मधुवर्ग:} ॥}

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 पष्टपुस्तकेन पाठः।
2. निदोपजितव इति ग्राकरे पाठः।
3. छविभवकाविवेद्याकास्योपातिसारनात् इति धाकरे पाठः।
4. क्रिमितृणमोद्धार्यपरझम् इति धाकरे पाठः।
5. यत् इति धाकरे पाठः।
6. वातशलेषेन्द्र इति द्वितीयपुस्तकेन पाठः।
7. तृणावान्यतिसारनात् इति धाद्वार पुर्बतकासु पाठः।
8. वल्श पितामवात्तंतं इति माधवद्रव्यग्नेन पाठः।
   तितंतर्च बलपुष्टिकेत् इति माधवप्रकाशेन पाठः।
9. वल्शामवात्तंतं इति पष्टपुस्तकेन पाठः।
10. लध्वृणां इति धाद्वारपुस्तकेन पाठः।
11. उप्पात्तेर्मुण्डप्यात्तव निद्रितव यथा विषम् इति द्वितीयपुस्तकेन पाठः।
12. विश्वेत्तच्चान्नेवत् इति द्वितीयपुस्तकेन पाठः।
CHAPTER 6

"ग्यांमाः नास्मेव माति चौक्ष्टिकं च यत्।

श्रवायाश्च नास्मेव माति च यत्र:।

तत्वं नैकौपधिर्स प्राणिना प्राणं गुणं।

मधुरं पिण्डिल स्निग्धं शौचं मूढम तर स्मृतम्।

Payas (Milk)

Variety

The milk of go (the cow), ajā (the goat), urabhra (the sheep), māhiṣa (buffalo), uṣṭra (the camel), aśva (the horse), nāga (the elephant) and manusya (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.

पश्य रसायनं वल्यं हृद्यं मेष्यं गंग्रं पयः।

आयुर्वेदं पुरुषकृतं दातरकृतं पित्तविकारनुत।

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 कपायं मधुर शीतं ग्राहि पयो लघु ।
रक्तपित्तातिसारध्न क्षयकाश्चरापहम् ॥ ॥

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).

श्रेयान्तमल्कायत्वात्कुटितक्षिपेनणात् ।
स्तोकाम्प्रकाशाः व्यायामातस्वस्वादिहं हं यः ॥ ॥

[भावप्रकाश: दुधवगं 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.

श्रोरस्य मधुरं स्निग्धं गुहित्वितकफापहम् ।
उष्णं चुद्देकलिले पश्यं काले चावनिलशोणिते ॥ ॥

[माधवद्वयगुण: कोरवः 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).

महाभिष्यविद्या मधुरं साहिष्प पक्षिनाशनम् ।
The milk of the buffalo is exceedingly abhisyandi (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.

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).

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.

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 anurasa (subsidiary taste) and heavy.

Mānuṣi 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 aksatarpana therapy (application of cotton swab soaked in the milk over the eyes) it cures pain in the eyes.

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.

Other Varieties

The milk of the cow having a very young calf or without a calf aggravates all the three doṣas. The milk of a cow long after her delivery (baskaymi) alleviates all the three doṣas. It is refreshing and strength promoting.
The heaviness and unctuousness of the milk progressively increases depending upon the arid, marshy and hilly areas in which the cow grazes.

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.

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 *doṣas* and it stimulates the digestion. When it becomes cold after milking (*dhārā śīta*) it aggravates all the three *doṣas*.

Cold milk causes *āmavāta* (rheumatism) and *dhāroṣṇa* (when it is warm immediately after milking) milk is like ambrosia.
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.

Boiled and hot milk alleviates kapha and vāta. The milk which is cooled after boiling alleviates pitta.

The milk which is boiled with half of water till the original quantity of milk remains is lighter and useful.

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, ununctuous, aphrodisiac and promoter of strength.

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.

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.

During night the attributes of the moon become predo-
minant and there is no exercise. Therefore early morning (prabhāta) milk is generally constipative, heavy and aggravor of doṣas. On the other hand, there is exposure to sun shine, exercise and wind, for which the evening (pradosha) milk alleviates fatigue. It promotes strength and eye sight. It alleviates vāyu and pitta.

Time of intake
Milk taken in the forenoon produces aphrodisiac and
nourishing effects. It stimulates the power of digestion.

Milk taken during noon-time promotes strength. It
alleviates kapha and pitta. It is a digestive stimulant.

Milk taken during the night promotes strength in child-
ren, cures consumption, increasingly produces semen in old-
men. It is wholesome and it cures many diseases. It invariably promotes eye sight.

शक्रसहित कफङ्क्पवनापहम्।

**Combination**

When used in combination with šarkara, milk produces kapha and alleviates vāyu.

सितासितोपलायुक्त शुक्र दोषानाशनम्।

In combination with sitā and sitopalā, milk produces semen and alleviates doṣas.

सुगुड मूचक्क्षुध्न वित्तलेख्मकर भवेत्॥ २६॥

[भावप्रकाशः दुःध्वर्गः १४ : ३६]

If taken in combination with guḍa, milk cures mūtra kṛcchra (dysuria) and it aggravates pitta and kapha.

वदन्ति पेयं निषिद्ध केवलं पयो भोज्य न तेनेह सहीदवनादिदिक्म्।

व २१

भवेद्जीर्ण यदि न स्वपेशशिशि क्षीरास्य पीतस्य न शेषमृत्त्वुजेत्॥ 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.

विदाहीन्यपानानि दिवा मुक्ते हि मानवः।

तद्विदाहीप्रशान्त्यर्थ रात्री क्षीरं प्रसαन्यते॥ २८॥

[भावप्रकाशः दुःध्वर्गः 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.
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 kūṣṭha (obstinate skin diseases including leprosy).

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.

Special Processing

When the luke-warm (koṣṇa) milk of either a cow or a goat is stirred with a wooden rod (dāndāhata), it becomes light and aphrodisiac. It cures fever and alleviates vāyu, pitta and kapha.
The foam that comes out of the milk (*ksīra phena*) alleviates all the three *dōsas*. 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 *jīrṇajvāra* (chronic fever). It cures *śūla* (colic pain), *śopha* (oedema), *āma*, *kāsa* (bronchitis) and *viṣama jvāra* (irregular fever). It heals the wound in the chest (*uraḥ sandhāna*) and cures *hikkā* (hic cup), and *śvāsa* (asthma).

**Precaution**

Milk and butter milk (*takra*) should not be given without food (*anna*) by a physician.

**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.

**Ghana & Pīyūṣa**

The milk of the cow immediately after delivery is called *ghana* and *pīyūṣa*. 
Moraṭa

After seven days of the delivery, the milk is called moraṭa. According to Jayyaṭa, the āsava or mastu prepared of the curdled (nasṭa) milk is called moraṭa.

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 (pinḍa) then it is called kilāṭaka. If the preparation is done without boiling but by adding sugar, then it is called kṣīrasīka.

Pinḍa

When the curdled (nasṭa) milk (?) or butter milk is filtered through a cloth and the residue is completely free from water, it is called pinḍa.
Property of Piṣyāḍa etc.

Piṣyāḍa, 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.

चमः तु माहिष वेश्य हेमन्ते चाप्यजाविकम्।
गच्छं क्षीरें तु वर्षासु नरणाम् मृतोपमम्॥ 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. अस्वायांचापि नायक्ष्च करेणुतं इति आकरे पाठः।
3. तत्तवं तोपविरसं इति षट्पुस्तके पाठः।
4. नात्यमृतुपानादू इति आकरे पाठः।
5. स्निक्रमयुणां वातकपापहृतं इति आकरे पाठः।
6. गृहं इति आकरे पाठः।
7. महामिथ्यन्द्व इति आकरे पाठः।
8. क्षीरमुष्टीपाञ्जीपत्तलवण्य लघु इति आकरे पाठः।
9. शोभो इति आकरे पाठः।
10. उष्णमैक्षफं इति आकरे पाठः।
11. मालेनं इति आकरे पाठः।
12. रक्तविद्वे तु इति आकरे पाठः।
13. चाक्षूषलनाम् इति आकरे पाठः।
14. क्षीरंत्रिविद्वहत् इति पशापुस्तके पाठः।
15. भुसासम् इति पशापुस्तके पाठः।
16. राशि इति द्वितीयपुस्तके पाठः।
17. अदोषं इति पशापुस्तके पाठः।
18. वाते इति द्वितीयपुस्तके पाठः।
19. क्षयकरं इति द्वितीयपुस्तके पाठः।

20. वृष्ण वृत्तणमनिदीपनकरं पूर्वान्लिकाले पयो।
    मध्यालाते बलवर्धन रतिकरं कामालिनसदीपम्।
    वालेष्विनिकरं क्षये हिन्दकर पृथ्वै पीयायग्राम्।
    रासी पथ्यमनन्दोपहरण क्षीर हित चपुषाम्।
    इति माघवायंगुणं पाठः।

21. भवत्यजीयं न दश्यति शर्वरी इति आकरे पाठः।
22. यन्नरः इति आकरे पाठः।
23. सदा भिवेतुः इति आकरे पाठः।
24. कुष्ठाविद्वद् यतः इति आकरे पाठः।
25. पयं प्रिये इति आकरे पाठः।
26. यतः इति आकरे पाठः।
27. भिवेतुः इति आकरे पाठः।
28. भवेतुः भेतं इति आकरे पाठः।
29. पीयूषसभामुख्यते इति पशापुस्तके पाठः।
30. जैंजज्ञानबीतूः इति पशापुस्तके पाठः।
31. वाससा......इति द्वितीयपुस्तके पाठः।
   वसा गालितां इति पशापुस्तके पाठः।
CHAPTER 7

"वध्युर्ण दीपन हिनर्घ कषायानुरस गुरु।
पाकेम्लं ग्राहि पितासासोथेन कफामदम्।। १ ॥
मूष्खर्च्छेत्र प्रतीश्वाये शीतगे विषमज्बरे।।
अटीसारेभ्रो काद्यं शस्यं बलशुश्रुक्षु।। २ ॥

*Dadhi* (curd)

Dadhi is hot, a digestive stimulant, unctuous, astringent in *anurasā* (subsidiary taste), heavy, sour in *vipāka* and constipative. It vitiates *pitta* and blood and aggravates *śoṭha* (oedema), *medas* (adiposity) and *kapha*. It is useful in *mūtra kṛcchra* (dysuria), *pratiśyāya* (cold), *śītāga viṣamajvara* (irregular fever which is associated with a feeling of cold), *atisāra* (diarrhoea), *aruci* (anorexia) and *kārṣya* (emaciation). It promotes strength and semen.

श्राद्ध मन्दः ततः स्वादः स्वाभ्रमः च ततः परम्।
श्रम्लं चतुर्थाष्ट्रम्लं पञ्चमं दिष्टं पञ्चमं॥ 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 dadhi.

Manda

Like milk, manda has no manifested taste and there is less of ghee in it.

Svādu

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.

Svādu is slightly abhiṣyandi (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.
Svādyamla

The svādyamla variety of dadhi is both sweet and sour in taste. It is astringent in anurasā (subsidiary taste).

In properties, it is like dadhi in general.

Amlaka

When dadhi is deprived of its sweet taste, and its sour taste is well manifested, then it is called amlaka.

It stimulates digestion and aggravates blood, pitta and kapha.

Atyamla

When dadhi becomes exceedingly sour it is called atyamla. It causes a tingling sensation (harsa) in the teeth and horripilation (roma harsa). It produces burning sensation in the throat etc.

It stimulates digestion and exceedingly vitiates blood and pitta.

8 ‘गव्यं दध्युतमं बल्यं पाके स्वादुदुचिप्रदं ।
‘पवित्रं दीपनं स्निग्धं पुष्टिकृत्तवनापहम् । १० ॥

श्र्वम्यं दौपणं रक्तपित्तदुट्टिकर परम् ॥ ६ ॥ (शावप्रकाश: द्वितियं १५.७-६)’

(सावप्रकाश: द्वितियं १५.७-६)
**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*.

Among the several varieties of *dadhi*, the one prepared from cow’s milk is known to be the best.

**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*, *abhisyandi* (which obstructs the channels of circulation), an aphrodisiac and heavy. It vitiates blood.

**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 *kārśya* (emaciation). It stimulates the digestive power.
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.

श्रसारं दधि संग्राहि कषायं वातलं लघु।
विष्टम्म दीपन ६६८च्य ग्रहणीरोगनाशनम्।

Asāra dadhi

_Dadhi_ which is free from _fat_ is constipative, astringent, aggravorator of _vāyu_ and light. It produces flatulence (_viṣṭambhi_). It is a digestive stimulant and appetiser. It cures _grahani_ (sprue syndrome).

गालिं दधि सुस्निग्ध वातचन्न श्लेष्मल गुह।
बलपृष्ठिकरं रूच्यं मधुरं नातिपितलम्।

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.

संज्ञकरं दधि श्रेष्ठं तृणापितासदाहनुत्।
सगुंडं वातन्द्रृष्णं बृहं तर्पणं गुह\।

Combination

Combined with sugar, _dadhi_ in 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 सुष्णीतं न चाप्ययूतशक्तिं।
Contra-indications

_Dadhí_ 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 रात्रि शस्त्र चाम्बुवृत्तान्वितम्।
12 रक्तपित्तकोष्ठेषु विकारेषु हितं न तत्’। ।
[भावप्रकाश दधिवर्ग १५ : प्रक्षिप्तपाठ]

At night, _dadhí_ 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 चेव बयोसु दधि शस्यते।
13 शरदप्रीणमवसन्तेषु प्रायशस्तद्विगहितम्।।
[भावप्रकाश दधिवर्ग १५ : प्रक्षिप्तपाठ]

In _hemanta_ (first part of winter), _śiśira_ (later part of winter) and in the rainy season intake of _dadhí_ is beneficial. Generally, it is not useful in autumn, summer and spring season.

Adverse effect

A person who takes _dadhí_ without following the prescribed procedure succumbs to acute form of _jvara_ (fever), _asṛk pitta_ (a disease characterised by bleeding from different parts of the body), _visarpa_ (erysipelas), _kuṣṭha_ (obstinate skin diseases including leprosy), _pāṇḍvāmaya_ (anemia), _bhrama_ (giddiness) and _kāmalā_ (jaundice).
Dadhi prepared from camel’s milk is pungent in vipāka, alkaline and sour. It cures aggravated vāyu, arṣas (piles), kusṭha (obstinate skin diseases including leprosy), kṛṣṇa (parasitic infection) and udara (obstinate abdominal diseases including ascitis).

Kaṇapāṇa cakṣuṣānaḥ vartāmānaḥ cha viśvām dviḥ.

Āvika dadhi (Curd of sheep milk)

Dadhi prepared from the milk of the sheep aggravates kapha, vāta and durnāman (piles).

Dīpṇīyām chaṃkṣuṣān cha cakṣuṣāḥ vādiḥ vaḍḍhām. 22

Kukṣumāṇi kāpāy ā cakaṃ[bra] pah ca laṭa.

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.

Sīnākāh viḍākāh maḍhura bhavya sattvāṁ gūhā. 23

Chaṃkṣuṣān dūṣṭaḥ dviḥ nārīya gūṇaṭārasaḥ.

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 doṣas. It is extremely useful.

Lāḍhupāṇaḥ bhūṣānaḥ viśayaḥ kṣāntiṣṭhitān. 24

Kṛṣṇāyāya nārīya dviḥ varṇāvibhāmaḥ.
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 गध्यादीनि पृथक् पृथक् II 25 II

विज्ञेयेमेव मर्यद् गध्यादि गुणोत्तरम् ।

General

Properties of different types of dadhi are described above. Among them, the dadhi prepared from cow’s milk is the best.

कपिलमयज्जक्लेन यदामलरसेन नु II २६ II
‘पिठेठिच्छलकूलैवां पक्वालस्वय रसेन नु I’

निज्ञाणेः कठिन मधुरं दधिः जायने II २७ II

If the inside wall of the bhānda (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.

नवणां स्वयं विड वा दधनो भवति मीलम्।

Salt, silver and viḍa—these are very essential (lit. life) for dadhi.

दधनस्तूपपि यो मांगो घन: स्नेहसमन्वित: II २७ II

लोके सर इति स्वाति दधनो मधुस्तु मस्तिवति।

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.
\textit{Sara} is sweet, heavy and aphrodisiac. It reduces \textit{vāyu} and the power of digestion. It stimulates (\textit{vidhamana}) the bladder. When it becomes sour, it aggravates \textit{pitta} and \textit{kapha}.

\textit{Mastu} cures mental fatigue (\textit{klama}). It is a strength promoter and light. It promotes appetite for food. It cleanses the channels of circulation and produces \textit{kleda} (sticky material). It alleviates \textit{kapha}, \textit{trṣnā} (morbid thirst) and \textit{vāyu}. It is not aphrodisiac. It is refreshing and works as an instant laxative.

Thus ends the group dealing with various types of \textit{dadhi}.

NOTES AND REFERENCES

1. श्रातीसारे शुची इति श्राद्वयुपस्तिकासु पाठः।
2. स्वादु विष्णुवृहत्यम् इति श्राकरे पाठः।
3. वातपित्तकार्य इति वष्णुपुस्तकारं पाठः।
4. सामान्ययो इति षण्युपस्तकारे पाठः।
5. वातमालं इति द्वितीयुपस्तके पाठः।
6. द्रध्यमालं इति षण्युपस्तके पाठः।
7. रक्तवातपित्करं इति श्राकरे पाठः।
8. गच्छं द्विती विषेषण स्वाधिकारं च शिष्यप्रदम् इति श्राकरे पाठः ।

9. “द्विष्योषीयां” इति श्रावश्चन्द्रिकासु पाठः ।

10. अवरुक्तिरमय द्विती इति श्रावश्चन्द्रिकासु पाठः ।

11. एष्यस्ति वल्पिन्दिकरं पाठोऽयं पाठयुक्तके नोपलम्यते ।

12. तु नैव तत्त्र इति श्राकरे पाठः ।

13. चापि इति श्राकरे पाठः ।

14. वातमशीर्षीस्ति द्विती योऽयं पाठयुक्तके नोपलम्यते ।

15. कक्षमूक्तप्रहं इति द्वितीयतुलसके पाठः ।

16. विष्टैं... तू पाठोऽयं द्वितीयतुलसके नोपलम्यते ।

17. लघुतृणानिलापणम् इति पाठयुक्तके पाठः ।
CHAPTER 8

1

तक्र लघुकषायोग्यं दीपं कफवातजित् ।

2

शोषोदराशीं — ग्रहणीदोषमूत्रग्रहार्चीन् ॥ १ ॥

गुलमप्तीहघृतव्याप्तिः पाठ्वामयानः जयेत् ।

Takra (Butter milk)

Takra is light, astringent, hot and digestive stimulant. It alleviates kapha and vāta. It cures sōtha (oedema), udara (obstinate abdominal diseases including ascitis), arśas (piles), grahanī (sprue syndrome), mūtra graha (anuria), aruci (anorexia), gulma (phantom tumour), plīhan (splenic disorder), ghṛta vyāpat (complications because of wrong administration of ghee) and pāṇḍvāmaya (anaemia).

3

समुद्रेऽत्पृतं तक्रमद्रोहवृत्तत्पृतं च यत् ॥ २ ॥

4

श्रनुद्रृत्पृतं चायदित्येवततत्रित्रिविधं 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.

5

पृवी च लघु पथ्यं च गुर्ववृध्यतमं परम् ॥ ३ ॥

तत: परं वृध्यतमं 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.

यानुप्तानि दशीयृष्टि तद्गुण तक्रमानिदशेत् ॥ ४ ॥

The properties of the different types of *dadhi* prepared from the milk of different animals are also shared by the *takra* prepared out of them.

6

सुशुद्धावमुः निधो च लघुविधसुद्धीर्वितम् ॥ ५ ॥

ससरं निषेल घोल मधुन तवमरोदकम् ॥

तकं पादजलं प्रोक्तं उदिवच्चाद्वारिकम् ॥

[भावप्रकाश: तक्रवर्ग १६:१-२]

7

वानपितहरं घोल मधितं काफिपितनुन् ॥ ६ ॥

[माधवद्रेष्यमुण: 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.

7

तकं निरदेशसमानमु दशिवस्तक्कसं भवेत् ॥
Takra alleviates all the three doṣas. Udaśvit aggravates kapha, promotes strength and alleviates fatigue par excellence.

Property of different types

Buttermilk prepared of the manda variety of dadhi is ununctuous, abhīṣyandi (which obstructs the channels of circulation), and difficult of digestion.

Buttermilk prepared of the sweet variety of dadhi is unctuous. It aggravates kapha and alleviates vāyu and pitta.

Buttermilk prepared of the sour variety of dadhi alleviates vāyu. Buttermilk prepared of dadhi which is extremely sour, aggravates rakta (blood) and pitta.

The heaviness of takra progressively increases depending upon the increase in density.

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, śuṇṭhi, pippalī and marica. In mūtrakṛcchra (dysuria), guḍa should be added and in pāṇḍu citraka should be added to the takra.

If hīṅgu 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).

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 pīnasā (chronic cold), śvāsa (asthma) and kāsa (bronchitis).

शीतकालेविनिमाण्ये च कफवातामयेः च ॥ १३ ॥

श्रृव्या मोतां रोक्षे तर्क स्थादमृतोपसम् ॥ १४ ॥

पाण्डुमेदो ग्रहण्यां मूल्याधिगतदन्तराः ॥ १५ ॥
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 jvāra (irregular fever), pāṇḍu (anaemia), medas (adiposity), grahanī (sprue syndrome), arśas (piles), mūtragrahā (suppression of urination), bhagandara (fistula-in-ano), meha (obstinate urinary disorders including diabetes), gulma (phantom tumour), aīṣāra (diarrhoea), śūla (colic pain), plīhan (splenic disorder), udara (obstinate abdominal disorders including ascitis), arucī (anorexia), śvitra (leucoderma), kōtha (urticaria), ghṛta vyāpat (complications arising out of improper use of ghee), kuṣṭha (obstinate skin diseases including leprosy), sōpha (oedema), tṛṣā (morbid thirst) and kṛmi (parasitic infection),

नैव तत्क अथे द्वान्नोष्णकाले न दुःखले।
न मृष्ट्िश्रीभद्रह्दुपु न रोगे रक्षेत्तिके॥ १६॥”

[भावप्रकाश. तत्कवर्ग १६:१४-१६]

Contra-indication

Takra should not be used in kṣata (phthisis), during hot season, when a person is weak and in mūrčā (fainting), bhrama (giddiness), dāha (burning syndrome) and raktapitta (a disease characterised by bleeding from different parts of the body).

न तक्रसेवी व्यथेते कदाचिन्त तत्कवर्गः। प्रभवति रोगाः।
यथा सुराणामृत्तं सुखाय तथा नराण भुवि तत्कवर्गः।

[भावप्रकाश. तत्कवर्ग 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.

श्रमलेन वानं मधुरेण पितं 
कफं कङ्गायेष निःहन्ति तक्रम्।
तस्मानं तक्र ज्वरितेशु देयं 
न तक्रदायीं प्रभवलिन्ति रोगाः।। १५ ॥

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.

१५ इति तक्रवर्गः।।

Thus ends the group dealing with various types of *takra*.

NOTES AND REFERENCES

1. लघु कङ्गायाम्बं इति ग्राकरे पाठः।
2. शोकोदराच्योग्रहणीदोपमृत्तग्रहाल्ल्वः इति ग्राकरे पाठः।
3. तत् इति ग्राकरे पाठः।
4. मत्स् इति ग्राकरे पाठः।
5. गुरु वृष्णप्रस्तः इति ग्राकरे पाठः।
6. सजन इति पष्पपुष्पकेपाठः।
7. भोलमुदश्वच्छलेपमलभेनु इति ग्राकरे पाठः।
8. रक्षाभिम्मिद्व तद्गुण इति पष्पपुष्पकेपाठः।
9. सर्व इति द्वितीयपुष्पकेपाठः।
10. सैमधवे नावधूलितम् इति द्वितीयपुष्पकेपाठः।
11. तद्भवे इति द्वितीयपुस्तके पाठः।
12. सिद्धमेव तदिष्यते इति प्रथमपुस्तके पाठः।
13. तत्रं इति षष्ठपुस्तके पाठः।
14. ०शोधोदीति षष्ठपुस्तके पाठः।
15. अमतृष्णासु इति षष्ठपुस्तके पाठः।
16. रक्तपित्तजे इति ब्राह्मणे पाठः।
CHAPTER 9

नवनीतं हितं गन्धं वृधं वर्णंवलांगिन्कृतं।
संग्राहित्र वातपितामुक्षयानेन[५]दितकासजित।

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, ksaya (consumption), arśas (piles), ardita (facial paralysis) and kāsa (bronchitis).

तद्वित वालके वृधे विशेषाद्रमूतं गितोऽ।

It is useful both for young and old and it is like ambrosia for infants.

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.

3 क्षीरोहितं तदतिस्तिक्षं चक्षुष्यं रक्तपिलितजित् ।
4 ब्रूयं बलकरं ग्राहि मघुं 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 सवस्तं स्वादु ग्राहि हिमं लघु ।
मेध्यं किंचिन्त्वकपायम्बधिषलकाशसंज्ञात ।

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.

5 सक्षारकन्कुमल्लराच्छर्वकुण्ठकोपनम् ।
ि लेखमलं गुरु मेधस्यं नवनीतं वीरतनम् ।
[भावप्रकाश: नवनीतवर्ग 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 kuśtha (obstinate skin diseases including leprosy). It aggravates kapha. It is heavy and it produces more of fat.

II इति नवनीतवर्गः ॥

Thus ends the group dealing with various types of butter.
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 viṣa (poisoning). It promotes eyesight, digestive power and strength. Cow’s ghee is the best among the ghees.

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.

Buffalo milk ghee

The ghee prepared from buffalo-milk is sweet. It cures raktapitta (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.
Camel's milk ghee

Ghee prepared from camel’s milk is pungent in vipāka. It cures śoṭha (oedema), kṛmi (parasitic infection) and viṣa (poisoning). It stimulates digestion and alleviates kapha and vāyu. It cures kusṭha (obstinate skin diseases including leprosy), gulma (phantom tumour) and viṣa (poisoning).

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), śoṭha (oedema) and kampa (trembling).

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.

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,
kūṣṭha (obstinate skin diseases including leprosy), viṣa (poisoning) and kṛmi (parasitic infection).

12
चक्षुष्यमार्गः स्त्रीणां च सफः स्वादमृतोपाम् ॥ १३ ॥
13
वृद्धिं करोति देहान्वयोलचुपाके विषापहुः ॥

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 नेत्ररोगवर्धनं दाहनुष्यसो चूतसः ॥ १४ ॥

Ghee prepared of milk

The ghee prepared of milk is refreshing. It cures eye diseases and dāha (burning syndrome).

सफः पुराणं तिमिरं पीनसस्वासकासभित् ॥
मुच्छकुष्ठविषोत्मादाहापरस्मारनाशनम् ॥ १५ ॥
रोगिकर्मिकलिसरसां शूलं शोषोग्रजवरात् ॥ १६ ॥
हति दोषजयं सैद्ध त्राणशोधनरोपणम् ॥ १६ ॥

[माधवद्वयगुणः चूतबगं ए : ५-१३]

Preserved ghee

The ghee which is kept preserved for a long time (purāṇa) cures timira (cataract), pīṇasa (chronic cold), śvāsa (asthma), kāsa (bronchitis), mūrchā (fainting), kūṣṭha (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, sōtha (oedema), gara (a type of poisoning) and fever. It alleviates all the three doṣas. It is purgative. It cleanses and heals ulcers.
The upper portion of the ghee is called ghṛta maṇḍa according to Suśruta. It is un-unctuous, sharp and thin.

Hayamgavīṇa

The ghee that is taken out from the cream produced at the time of milking the cow is called hayamgavīṇa. It promotes eyesight and the power of digestion. It is digestive stimulant and appetiser par excellence.

Preservation

The ghee which is preserved for ten years is strength promoting and aphrodisiac. It specifically cures fever.

The ghee which is preserved for more than ten years is called ājya. It is rejuvenating.
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.

\[\text{यथा यथा जरा याति गुणवस्मार्थशा नथा} ।\]

Depending upon the duration of preservation, the ghee becomes progressively more and more useful.

\[\text{राजयश्चरण वाल्ये च बृद्धे व्यथाद्यये गदे} \parallel २२ \parallel \]
\[\text{रोगे सामे विसूच्या च विवर्धे च मदात्यये} । \]
\[\text{ज्वरे च गमिते वहने न सौपित्यहमन्ते} \parallel २३ \parallel \]

**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.

\[\parallel \text{इति घूँ वर्गः} \parallel \]

Thus ends the group dealing with various type of ghee.

### NOTES AND REFERENCES

1. श्रयाशोदितासहृद्द इति ब्राह्ये पाठः।
   श्रयाशोदितासहितिः इति आद्वेदपुस्तकेशु पाठः।

2. वातश्लेष्महरेण इति पण्डपुस्तकेपाठः।

3. द्रुप्पोचनं नवनीतं तु चक्षुष्यं रक्तपित्तनुवृत्तं इतिस्मार्थे पाठः।

4. वृह्यं बल्यमतिस्निन्धं मधुरं च श्राहि गीतलमू इतिस्मार्थे पाठः।

5. सङ्कारकुत्तलमृतवाच्छविष्ये-कुष्ठकारकम् इति ब्राह्ये पाठः।
6. लक्ष्मीज्वराप्याहूः इति आरकरे पाठः ।
7. बृंहणं इति आरकरे पाठः ।
8. सुश्रुतं इति आद्यापुस्तिकासु वाहः ।
9. शोफे इति आरकरे पाठः ।
10. तु इति आरकरे पाठः ।
11. लघु इति षष्ठपुस्तकेषु पाठः ।
12. चक्षुपायम्यम्यं इति आद्यापुस्तिकासु पाठः ।
13. देहास्य लघु पांकि इति षष्ठपुस्तकेषु पाठः ।
14. तिरमरश्निवायसकस्यातं इति आरकरे पाठः ।
15. वूलवृणाशोकजित्व परम् इति आरकरे पाठः ।
16. हयो इति षष्ठपुस्तकेषु पाठः ।
CHAPTER 10

‘काव्याद्वारसं स्वादु सूक्ष्ममुर्गाण व्यवायित च’।
पितलं बन्धविसृतं न च स्नेहिनविवर्धनम् ॥ १ ॥’

[माधवद्विगुणः तस्लवर्गः १० : १]

‘तात्त्वं संयोगसंकागातसर्वेऽरोगहरं सरम्’ ।

Oil

Oil is astringent in anurasā (subsidiary taste), sweet, subtle, hot and vyavāyi (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.

छिन्नभिन्नच्युतोतिष्ठस्नितक्षपिल्लिच्चिते ॥ २ ॥

भग्नस्फुटिकविख्यानितगच्छिप्पाम्बिदिदारिते ।

तथामिहंतिमुँगस्मृतगभ्यालादिभक्षिते ॥ ३ ॥

सेकाम्यंगावगाहेतु तिलतैलं प्रशस्यते ।
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), *avagaha* (bath), *vasti* (enema), *pana* (drinking through mouth), *nasya* (inhalation), *karnapuraṇa* (ear drop) and *aksipuraṇa* (pouring over eyes). It is used in food and drinks for the alleviation of *vāyu*.

**Kṣaumā 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*.

**Sārsapa taila (Mustard oil)**

The oil of *sarsapa* cures *krmi* (parasitic infection), *kandu* (itching) and *kustha* (obstinate skin diseases including leprosy). It is light and reduces *kapha*, *medas* (fat) and *vāyu*. It is *lekhana* (depleting), pungent and a digestive stimulant.
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), aśṭhiīlā (hard tumour in the abdomen), vāṭāsrk (gout), plīhan (splenic disorder) udāvarta (tympanitis), śūla (colic pain), diseases caused by vāyu, śvāsa (asthma), granthī (adenitis) and hidhmā (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

The oil of the red variety of *eraṇḍa* is exceedingly sharp and hot. It strongly aggravates *pitta* and is extremely putrid.

The oil of *kusumbha* is hot, pungent in *vipāka*, heavy and *vidāhi* (producing burning sensation). It specifically aggravates all the *doṣas*.

The oil of *kośāmra* is laxative. It cures *kṛmi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *vraṇa* (ulcer).

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**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), aśṭhiīlā (hard tumour in the abdomen), vāṭāsrk (gout), plīhan (splenic disorder) udāvarta (tympanitis), śūla (colic pain), diseases caused by vāyu, śvāsa (asthma), granthī (adenitis) and hidhmā (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

The oil of the red variety of *eraṇḍa* is exceedingly sharp and hot. It strongly aggravates *pitta* and is extremely putrid.

The oil of *kusumbha* is hot, pungent in *vipāka*, heavy and *vidāhi* (producing burning sensation). It specifically aggravates all the *doṣas*.

The oil of *kośāmra* is laxative. It cures *kṛmi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *vraṇa* (ulcer).
Taila of Danti etc.,

The oils of dantī, mūlaka, rakṣoghna, karaṇja, ariṣṭa, sigru, suvarcalā, īṅgudī, pīlū, śaṁkhīṇī, nīpā, heart wood of sarala, aguru, devāṅga and śimśapā, tuvara and ārūṣkara are sharp, pungent and sour. They alleviate pitta and cure arśas (piles), kuṣṭha (obstinate skin diseases including leprosy) and krmi (parasitic infection). They reduce kapha, semen, fat and vāyu.

Of these, the oils of karaṇja and ariṣṭa are bitter and they are not very hot. The oil of sarala is astringent, bitter and pungent and it cleanses ulcer.

Oils of tuvara and ārūṣkara are exceedingly hot, sharp and pungent. They specifically cure krmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy). They are emetic and purgative.

The oil of jyotismatī is laxative. It alleviates vāta, kapha and headache.
Taila of Akṣa etc.

The oil of aksa, atimukta, aksota, nālikela, madhūka, trapusa, ervāru, kuṣmānda, śleṣmātaka and piyāla alleviates vāyu and pitta. It promotes good hair and aggravates kapha. It is heavy and cooling.

Taila of Śrīparṇa & Kimśuka

The oil of śrīparṇa and kimśuka alleviates pitta and kapha. It is doṣaghna (correcting morbid factors) and digestive stimulant. It promotes intellect. It is slightly bitter and rejuvenating.

Taila of Śleṣmātaka etc.

The oil of śleṣmātaka, aksa, picumandaka, kākini, kāśmaryaka and harītakī cures premature graying of hair when used for inhalation. For this purpose, patients should constantly use cow’s milk as their food.
Taila of Yavatiktā

The oil of yavatiktā is sweet in vipāka and depleting. It alleviates kapha and vāta. It is ununctuous and astringent. It does not aggravate pitta in excess.

Taila of Sahakāra

The oil of sahakāra is bitter, fragrant and an appetiser.

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.

Taila prepared of Sarjarasa

The oil prepared of sarjarasa cures visphota (pustular eruptions), vrana (ulcer), kusṭha (obstinate skin diseases including leprosy), pāmā (itching), krimi (parasitic infection) and diseases caused by vāyu and kapha.
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.

\[
\text{वसा भजन च वातच्यौ वल्लिलकक्षिदी।}
\]
\[
\text{मासानुगस्वरूप च विद्यान्येदोपि ताविव।}
\]

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.

\[
\text{शृल्को सोकरि वा च हृदंजा कुककटोद्भव।}
\]
\[
\text{वसा श्रेष्ठा स्ववर्गं कुंभोमहिषोवमव।}
\]
\[
\text{काक्कुम्भस्व समकारण्डो था च निन्दित।}
\]

The vasā (muscle fat) of ulluka, sukara, haṁsa, kukkuṭa, kumbhīra, mahiṣa, kāka and mṛga is the best among their respective groups. The vasā (muscle fat) of kāraṇḍa is not useful.

\[
\text{सुतवादु मेदस्कां तु हासिक तु वग्रायरस।}
\]

The medas (fat) of goat is delicious and that of the elephant is exceedingly useful.

\[
\text{मधु ई वृहिणो बृप्यो बल्यो भजन तथा वसा।}
\]
\[
\text{यथा सन्तं तु शौल्योप्यव्रायामंजा विनिर्दिजेत।}
\]

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

‘भूतमुदातपर् पक्षे हीनवीर्य प्रजायते।
तेलं पक्वमपक्वं वा चिरस्थायिय गुणाविक्रम्।। ३०।।’

[भाषवद्वन्यगुण: तैलवर्ण 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.

II इति तैलवर्गम्।।

Thus ends the group dealing with various types of oils etc.

NOTES AND REFERENCES

1. संयोगसंकारातसर्वरोगान् मतम् इति श्राकरे पाठः।
2. भमस्फूर्तिविद्धाभिनंदथविरिंद्वदारिते इति श्राकरे पाठः।
3. तयामिनिभुस्ति भिवालयापदिमक्षिते इति श्राकरे पाठः।
4. तद्वस्थिपतू च इति श्राके पाठः।
5. हुद्दस्वितपश्चस्ता चन्द्रपुष्पाविलिताविलिनाम् इति श्राकरे पाठः।
6. श्रानान्तपश्चटीलपितासृक् इति श्राकरे पाठः।
7. प्लीहोदवस्त्यश्चलिनाम् इति श्राकरे पाठः।
8. वातामयवातश्चिविश्व स्विकोरिणाम् इति श्राकरे पाठः।
9. पिन्न्वल इति श्राकरे पाठः।
10. च इति श्राकरे पाठः।
11. संबरोगप्रकृष्पृणम् इति ग्राकरे पाठः।
    संवरोगहरे परं इति पप्पुस्तके पाठः।
12. सीवचर्चूकुड़ेपुस्तु इति आकरे पाठः।
13. कंडवर्चसियक्रुत् इति ग्राकरे पाठः।
14. तापोणे इति द्वितीयपुस्तके पाठः।
15. सारलं इति ग्राकरे पाठः।
16. भृंगोप्पणे कदुनीक्षणे च इति पाठः।
17. भक्षितमुक्तकाक्षोदनालिकेरमचुक्रजम् इति ग्राकरे पाठः।
18. दियज़लम् इति द्वितीयपुस्तके पाठः।
19. श्रीरणीकिुकुद्धवस्य इति ग्राकरे पाठः।
20. स्वादु पाके विरैचनम् इति ग्राकरे पाठः।
21. सतिक्रं सहकारस्य तैं सुरभि रोचनम् इति ग्राकरे पाठः।
22. तानि च इति ग्राकरे पाठः।
23. फलानीव विनिदिशेत् इति ग्राकरे पाठः।
24. सर्वं चालिननाशना: इति आकरे पाठः।
25. घृतमङ्काल्पे इति द्वितीयपण्डपुस्तकयोः पाठः।
CHAPTER 11

‘दीपनं रोचनं मथं तीकवनं तुषिपुष्टिवम्।
सुस्वादुतितकटकमूनमपाकरसं सरम्।।१।।
सक्षायं स्वरारोप्यप्रतिभावर्णकुलद्धु।
नष्टनिद्राविनिश्चेयो हिं हिं विन्दासुडूषणम्।।२।।
क्रस्तशूलहिं रूक्षं सुक्ष्मं स्वैतोविशोधनम्।
वातश्लेष्महरं युक्तया पीतं विषवध्वम्या।।३।।

[माधवद्रव्यगुण: मथवर्ण १२१-३]

Madya (Alcoholic drinks)

Alcoholic drink (madya) is a digestive stimulant, appetiser, sharp, usṇa, 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 un-unctuous and subtle. It cleanses 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.

यदपक्वोषधामुख्यं सिद्धं मचं स ब्रास्वः।
श्रिष्टः क्वायसाध्वं स्यात्योर्मतिनं पलोन्मितम्।२।४।।

Āsava & Ariṣṭa

The alcoholic drink prepared of unboiled drugs and water is called āsava. Ariṣṭa is prepared of decoctions and the dose of both the āsava and ariṣṭa is one pala (48 ml approx.).

आसवाधिकोरिष्टो गुणः पाकेन काचवात्।
बीजद्रव्येन विजेया आसवारिष्टयोगुणाः।५।५।।

Ariṣṭa 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.

'शालिपर्टिकिष्टादिद्रुतं मच गुर्रा मना।

Surā

The alcoholic drink prepared of the paste of sāli and ṣaṭṭika types of rice is called surā.

सुरा गुर्री बलस्तम्भपुंपितंकप्रदो।६।६।।
ग्राहिणी बोफगुल्मचारोग्रहंपीत्रक्षचन्तना।५॥

Surā is heavy. It promotes strength, power of retention (stambha), plumpness, medas (fat) and kapha. It is constipative. It cures ṣopha (oedema), gulma (phantom tumour), arṣas (piles), grahanī (sprue syndrome) and mūtrakṛchra (dysuria).
Vāruṇī

The alcoholic drink prepared of the paste of punarnavā and śāli is called vāruṇī. It is also prepared of the juice of tāla and kharjūra.

[भावप्रकाशः संधानवर्गः ११ : २३-२४]

Vāruṇī shares the properties of surā. However, it is light and it cures pīnasā (chronic cold), ādhmāna (flatulence) and śūla (colic pain).

प्रसान्ना स्वासुरामण्डसतः कावम्बरी चना
जगलस्तदः प्रोको मेडको जगलाधः

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 medakā.

सच्चो गृहीत सारो यः कल्को जैवः स बचकसः
किण्वं स्वास्तिराधबीजसंसंजातं मधूलकम्

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 kiṇva is not matured then it is called madhūlaka.

प्रसान्नाहिंगुल्मारः — छर्यरोचकबतातनुतः

Prasannā

Prasannā cures ānāha (flatulence), gulma (phantom tumour), arśas (piles), chardī (vomiting), arocaka (anorexia) and aggravated vāyu.

दीपयाध्याध्यान्त्यकुलितोद्धुलप्रणालिनी
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.

अनः: कफनुद्वाही शोफांग्रहणीहर: ॥ १२ ॥

रुक्षोऽण: पाचनो बल्य: क्षुद्रणार्थचिनातन: ।

Jagala

Jagala alleviates *kapha*. It is constipative. It cures *ṣopha* (oedema), *arśas* (piles) and *grahāṇī* (sprue syndrome). It is ununctuous, hot, carminative and strength promoting. It cures *kṣut* (morbid hunger), *ṭṛṣnā* (morbid thirst) and *aruci* (anorexia).

मेवको मधुरोचल्यः स्तम्भन: शीतलो गुरुः ॥ १३ ॥

Medaka

*Medaka* is sweet, strength promoting, *stambhana* (which increases the power of retention), cooling and heavy.

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\[9\]

बब्बसो हुतसारत्वाद् बिष्टेन्ती वानकोपनः ।

[माधवद्वाद्वगुणः मद्वर्गः १२:५]

Vakkasa

*Vakkasa* from which alcohol is taken out is constipative and it aggravates vāyu.

किण्यकं वातछममन्हूँ दुर्जरः गुरुः ॥ १४ ॥

Kiṇvaka

*Kiṇvaka* alleviates vāyu. It is not good for heart. It is difficult of digestion and heavy.
Madhūlaka

**Madhūlaka** aggravates kapha. It is unctuous, constipative and difficult of digestion.

Madhūlaka

Mārdvīka

The alcoholic drink prepared of grapes is called *mārdvīka* or *kūpiśa*. 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 *amlapīta* (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), *arsās* (piles) and *viśama jvara* (irregular fever).

“तस्मादपर्यतावर्गं खाजूंरं वातलं गुह ।
हृष्य कषायमधुंरं मुगलोन्त्रियोत्तरनम ॥ १५ ॥”

[साधवद्रव्यगुण मद्यगङ्ग १२ : ११]

*Khārjūra* madya

The alcoholic drink prepared of *khārjūra* is slightly inferior in quality in comparison to the *mārdvīka* 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*).
The alcoholic drink prepared of dhātaki, water and guḍa is called by physicians “gauḍa”. 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.

Mādhūka madya

The alcoholic drink prepared of the flower of madhūka is called mādhūka. It aggravates vāyu and pitta. It is ununctuous.

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.

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), arsas (piles), svāsa (asthma), udara (obstinate abdominal diseases including ascitis) and diseases caused by kapha.

तस्मादलपुणः शीतरसः सङ्ख्यानः स्मृतः || २५ ॥

[भावप्रकाश: सन्धानवर्ग २१ : २५-२६]

Śītarasa type of sidhu is slightly inferior in quality. It is known for its depleting action.

शाकरो मधुरो हृदो दीपनो वर्षिकोधनः ॥
बातच्छो मधुरः पाके हृदय इन्द्रियवोधनः ॥ २४ ॥

[मध्यव्रत्यगण: मध्वर्ग १२ : १३]

Śārkara

Śārkara 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).

छेंदी मध्यवसवस्तीकः मेह्पीनसकाशिजः ॥

[मध्यव्रत्यगण: मध्वर्ग १२ : १६]

Madhvāsava

Madhvāsava in chedi (which takes away tissues by cutting) and sharp. It cures meha (obstinate urinary disorders including diabetes), pīnasa (chronic rhinitis) and kāsa (bronchitis).

मालिकः पाण्डुरोग्च्छो बल्यः संग्राहिको लघु ॥ २५ ॥
कषायो मधुरः शीतः पिताच्छोसङ्क्रमसादः ॥

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.

23. जाम्बवो बद्धिनिष्यंदो तीव्रो वातकोपनः ।
लीक्षणः कषायो मद्रक्तु दुनिमकफगुलसनुत् ॥ २६ ॥

[सायवद्रश्यगुण: मथवर्ग १२ : १३-१५]

Jāmbava & Tauvara

Jāmbava type of alcoholic drink helps in the prevention of excretion (baddha niṣyanda).

Tauvara aggravates vāyu. It is sharp, astringent and intoxicating. It cures durnāma (piles), aggravated kapha and gulma (phantom tumour).

‘निदिशेत् द्रश्यतर्चान्यानु करसूलपालास्वान्।
[सायवद्रश्यगुण: मथवर्ग १२ : २१]

‘अरिष्टासवसींघां गुणानु करसूल चारिशेत्।
वुद्राखा यथासत्कारास्वेक्षण कुमलो भिक्षक् ॥
[सायवद्रश्यगुण: मथवर्ग १२ : २३-२४]

Miscellaneous

Many other types of alcoholic drinks viz., āsavas, arīṣtas 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 गुलसकरसागरां भवेत्।

The alcoholic drink prepared from pippali etc., cures gulma (phantom tumour) and diseases caused by kapha.

विकितित्तेषु वक्षयन्तेदिरिफ्ता रोगहरा: पृथक् ॥

In a separate section on the “treatment of diseases”
ariṣṭas which cure different ailments will be described.

Fresh and Preserved wines

Freshly prepared alcoholic drinks are abhiṣyandi (which obstructs channels of circulation). It alleviates all the three doṣas 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 višada (non-slimy) and heavy.

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.

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.

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.

‘सात्तिकैं गीतहास्यादि राजसे साहसादिक्षणम्।
ताम्से निन्दकर्माणि निन्द्रां च कुर्वे मदः॥३२॥

‘जीणं तदद्रव रोचिष्णुं क्रिमिस्वर्ध्मानिलाप्रहृम्।
हृदं सुग्रिघुणबल्लवं स्रोतोविशोधनम्॥३०॥’

[भावप्रकाशः सन्धानवर्ग २१ : ३१]
Action on different types of individuals
Alcoholic drink makes a person of sāttvika type to sing and laugh. In a rājasīka type of person it promotes strength. In tāmasīka type of persons it produces despisable acts and they get sleep after taking alcoholic drinks.

बिधिना मात्रया कले हितैरभन्याबलम् ।

27

प्रहुष्टो यः पिवेन्मयं तस्य स्यादसृष्टोपसम्। 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.

कितनू मद्यं स्वाभाविन यथैवान्तं तथा स्पृतम् ।

श्रुतिद्वृतं रोगाय युक्तितुकं यथाज्ञूतम्। ३४।।

[भावप्रकाश: सम्बावावर्ग २१ : ३२-३४]

By nature, an alcoholic drink is like a food. When used inappropriately, it causes diseases and in appropriate circumstances it works like ambrosia.

प्राण: प्राणभृताम्यन्तं तद्युक्तचा निन्हल्यसून् ।

विविं प्राणहरं तच्च युक्तितुकं 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 श्रादश्यपुस्तिकामु पाठः।
2. स्मृता इति श्राकरे पाठः।
3. गुरुं वलस्तन्यपुरिजमेदः कफग्रवा इति श्राकरे पाठः।
4. गोशुगुल्मारव्रहणीमुटक्कच्छुतु इति आकरे पाठः।
5. पुनर्वागालिपिरितिरिहिता वावही समूता इति आकरे पाठः।
6. सहितगतान्यबुङ्गरसमयां सारपि वावही इति श्राकरे पाठः।
7. बीज समं जातं इति श्राकरे पाठः।
8. वकवसो इति द्वितीयपुस्तके पाठः।
9. वान्वचन: इति द्वितीयपुस्तके पाठः।
10. विप्पमिमवादुदुर्ग्रम् इति पण्डपुस्तके पाठः।
11. भान्वचनान्युष्मागोढे इति पण्डपुस्तके पाठः।
12. गोडवनिपेयितो इति पण्डपुस्तके पाठः।
13. रसो इति पण्डपुस्तके पाठः।
14. सल्व: इति बादश्यपुस्तिकामु पाठः।
15. य: सोधु: इति आकरे पाठः।
16. शीतरस: समूत: इति श्राकरे पाठः।
17. वान्वपितक: सत: सनेहो रोचनो हुक्त इति आकरे पाठः।
18. सनेहो रेचने जयतु इति पण्डपुस्तके पाठः।
19. विवन्दमेदः इति श्राकरे पाठः।
20. षोडोरफानायात् इति श्राकरे पाठः।
21. श्राकर: इति श्राकरे पाठः।
22. पितर्वत्स्कम्ब्रसंदान: इति श्राकरे पाठः।
23. बदनिस्ववरंस्तुवरो पृच्छः इति श्राकरे पाठः।
24. यथावस्त सस्कारमत्वाय इति श्राकरे पाठः।
25. दाहि इति पण्डपुस्तके पाठः।
26. मदिरान्तचरेर्तु इति आकरे पाठः।
27. नर्व स्यादेवोऽया इति आकरे पाठः।
CHAPTER 12

The potion prepared by adding rhizomes, roots and fruits along with fat and salt in water (lit. liquid) is called *sukta*.

'It produces *raktapitta* (a disease characterised by bleeding from different parts of the body). It causes *chedana* (which takes away tissues by cutting). It helps in the digestion of food. It is purgative and depleting. It cures *pāṇḍu* (anemia) and *kimi* (parasitic infection). It is light, sharp, hot, diuretic, cardiac tonic, alleviator of *kapha* and pungent in *vipāka*.

When prepared by the process of fermentation (āsuta), it also produces the same effect. It, however, becomes a good appetiser.

"संचितं वान्यमण्डादि प्रोच्चते कांजिकं जने:।

Kāṇṭhika

The potion prepared by fermenting dhānya manda etc., is called kāṇṭhika.

कांजिकं भेदितीवशॆणं रोचन पाचनं लघु। ४ ॥

"दाहजवरहरे स्पर्शतु पानाभारतकपापहम्।" ॥

[माधवमदवगुणः कांजिकवर्गः १३ : ७]

[भागप्रकाशः सन्धानवर्गः 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.

'तुषोदक यव्रेः सतुष्य शकलीक्रंत। ५ ॥

[भागप्रकाशः सन्धानवर्गः २१ : ५६]

Tuṣodaka

Tuṣodaka is prepared by the coarse powder of yava along with its husk and some other drugs.

'तुषोदक दीपनं हुच पा-झयितिमिदापापहम्।'

[माधवद्रवगुणः कांजिकवर्गः १३ : ६]

नीशणोण्यं पाचनं पित्तरकण्डिस्तिमूलजित। ॥ ॥

Tuṣodaka is a digestive stimulant and a cardiac tonic. It cures pāṇdu (anemia) and kṛmi (parasitic infection). It is sharp, hot and carminative. It vitiates pitta and blood and cures pain in the urinary bladder.
Sauvīra

Sauvīra is prepared of dehusked yava—either unboiled or boiled. In some places sauvīra is also prepared of godhūma.

Sauvīraka cures grahaṇī (sprue syndrome), ārśas (piles) and aggravation of kapha. It is purgative and digestive. It is useful in udāvarta (flatulence), aṅga mardā (malaise), asthi śūla (pain in bones) and ānāha (tympanitis).

Āranāla

Āranāla is prepared of godhūma and it shares all the properties of sauvīraka.

Dhānyāmla

Dhānyāmla is prepared of the powder of śāli, 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.
The potion prepared by the fermentation of the leaves of *mūlaka* is called *sāṇḍākī*. It is purgative. The *sāṇḍākī* prepared of the *vaṭaka* of *mudga* etc., is superior in quality. It alleviates *vāyu*. It is light, appetiser and carminative par excellence. It cures *sūla* (colic pain), *ajīrṇa* (indigestion), *vibandha* (constipation) and *āma*. It cleanses the urinary bladder.

\[\text{\footnotesize 15} \quad \text{का[ड्डि]काँड़ लालवण पावण दीपन लघु \ }}\]

\[\text{\footnotesize 16} \quad \text{वातस्लेषमहरुं रूढ्यं विशेषादामवातन्त्रा \ } 13 \ ]\]

Mādhavendra-gūṇa: कांडिन्जकवर्ग 13 : 11

**Special preparation of *Kāṇjika***

The potion prepared of *kāṇjika* mixed with *ārdraka* and salt is carminative, digestive stimulant and light. It alleviates *vāyu* and *kapha*. It is an appetiser. It specifically alleviates *āmavāta* (rheumatism).

\[\text{\footnotesize II इति वश्वकर्गः: II} \]

Thus ends the group dealing with various types of vinegar.

**NOTES AND REFERENCES**

1. जरणं इति श्राकरे पाठः।
2. श्लेष्मपाण्डुमिहरे इति श्राकरे पाठः।
3. कफजं इति श्राकरे पाठः।
4. सुविशेषतः इति द्वितीयपुस्तके पाठः।
   तु विशेषतः इति श्राकरे पाठः।
5. काव्यिकक कथ्यते इति श्राकरे पाठः।
6. यवंैरामः इति श्राकरे पाठः।
7. हृत्याण्डक्तिमोगकरङुत्र इति श्राकरे पाठः।
8. सौभीरः मात्रायं। इति श्राकरे पाठः।
9. केचिदौद्विरे इति श्राकरे पाठः।
10. सौभीरं इति श्राकरे पाठः।
11. गोवृंसैरामः: स्वान्तिस्तुपीकृताः इति श्राकरे पाठः।
12. च इति श्राकरे श्रवणब्रम्हं पाठः।
13. भवेतुः इति श्राकरे पाठः।
14. मूलकच्छदसंवादः इति षड्पुस्तके पाठः।
15. कान्तिकाश्रे इति द्वितीयपुस्तके पाठः।
16. वातपितःहरं इति षड्पुस्तके पाठः।
CHAPTER 13

‘सूत्रं गोज्जातिमहिषीजास्वोष्ट्रोर्भवम् १ 

Mūtra (Urine)

Variety

The urine of cow, goat, sheep, buffalo, elephant, horse, camel and donkey is commonly used in medicine.

पिल्लं तीक्ष्णह्वश्वर्ण लवणानुरसं कठु ॥ १ ॥
क्रमशःकोदरानाह्नूलपण्डुकपानिलान् ॥ २ ॥
गुल्मारुचिचिरिषित्रकुप्टार्जिसं जैवेलघु ॥ २ ॥

General Property

Urine aggravates pitta. It is sharp, un-unctuous, hot, saline in anurasā (subsidiary taste) and pungent. It cures krmi (parasitic infection), śopha (oedema), udara (obstinate abdominal diseases including ascitis), ānāha (flatulence), śūla (colic pain), aggravation of kapha as well as vāyu, guľma (phantom tumour), aruci (anorexia), viṣa (poisoning), śvitra (leucoderma) and kuṣṭha (obstinate skin diseases including leprosy). It is light.
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, aggravor of pitta and alleviator of kapha as well as vāyu.

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.

Goat’s urine

The urine of goat cures kāsa (bronchitis), śvāsa (asthma), śopha (oedema), kāmalā (jaundice) and pāṇdu (anemia). It is ununctuous, hot and pungent. It also cures nāḍīvrāṇa (sinus) and viṣa (poisoning).

Sheep’s urine

The urine of sheep cures plīhan (splenic disorder), udara (obstinate abdominal disorders including ascitis), śvāsa
(asthma), kāsa (bronchitis), šopha (oedema) and varcograha (retention of stool). It is alkaline, bitter, pungent and hot. It alleviates vāyu.

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 (tympanitis), śotha (oedema), gulma (phantom tumour) and pāṇdu (anemia).

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).

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 krmi (parasitic infection) and dadru (ring worm).

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 krmi (parasitic infection). It alleviates vāyu.

14
dīpān gārvāṃ mūrce kramātākāraḥpūrṇa II 10 II

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 krmi (parasitic infection). It alleviates vāyu and kapha.

15
kasaṃdikasāheṣāḥ hiṃkākāvāsahārṇaṃ marṣita

16
pitṛrastakramīhārṇaṃ reçanān kramātātariṣā II 11 II

[maṅgaṃdrayogāna: mūrcevarga 14: 1-12]

Stool

The stool of these animals is astringent and bitter. It alleviates hikkā (hiccup), śvāsa (asthma), vitiation of pitta and blood and krmi (parasitic infection). It is appetiser and it alleviates kapha and vāyu.

‘नर्सृवं गरं हनिल सेवित तद्भावनम्” II

रत्नापामाहरं लीक्ष्ण सक्षारलवण स्मृतम् II 12 II

Human urine

The urine of human beings cures gara (poisoning). It is rejuvenating. It alleviates vitiation of blood and pāmā (itching). It is sharp, alkaline and saline.

17
gṛṣastivimhāpyoṇa tu sthānova mūrca prashāyaṇe

18
lakṣāṇātreñākṣaṇāṇaṃ puṁsān mūrce hīta mātunm II 13 II

[śaṅkavākṣṣa: mūrcevarga 16: 3-5]
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.

स्त्रीपुरं सयोरनियमचकरकादी यतो मतः ।

नम्माद्वधम्मं शार्श्र विशेषात्मस्त्रीसमुद्धवम् ॥ 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. गोजाविविधाविगजाविश्रृंखरोद्भवम् इति भाकरे पाठः ।
2. कटु इति भाकरे पाठः ।
3. शूल्गृहोददरानाहविकिस्थाणादिपु इति भाकरे पाठः ।
4. मूल्यश्रयोगे सवऽचु इति भाकरे पाठः ।
5. (क) शोषकामलापाण्डरोगनुत् इति भाकरे पाठः ।
   (ख) शोषकामलापाण्डवाहनुत् इति प्रत्पुस्तके पाठः ।
6. नाडीविषगरापहम् इति भाकरे पाठः ।
7. प्लीहोददरशाक्षाशोषवचोश्रीहे इति भाकरे पाठः ।
8. कुष्ठेविविधुदिपु इति भाकरे पाठः ।
9. पाण्डरोगे च इति भाकरे पाठः ।
10. वातरोगविकासनुत् इति भाकरे पाठः ।
11. काष्ठरं इति भाकरे पाठः ।
12. रूक्षय इति भाकरे पाठः।
13. क्रमिकपृणवायनमं इति षष्ठपुस्तके पाठः।
14. क्रमिकवा वायसपृणम् इति भाकरे पाठः।
15. हिन्द्रादवास्पद्रं इति भाकरे पाठः।
16. सक्रूत् इति द्वितीयपुस्तके पाठः।
17. गोज्जाज्ञाविविवीणां इति भाकरे पाठः।
18. स्मृतम् इति भाकरे पाठः।
CHAPTER 14

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).

प्रथ तलभेवाः

पानीं प्रथमं प्रोत्तं विव्यं भौमभिति द्विया ॥
Varieties

Water is first classified into two categories viz., *divya* (which falls from the sky) and *bhauma* (which is available on the earth).

दिव्यं त्वस्मिदेश्यरस जीवनं तपणं न्युं लघु || ३ ||
रसायनं तृषामूर्तं स्थानां खण्डादंहङ्कलमापह्रम् ।
मौष्यं च पात्रं बन्यं मदनिद्रा निदरोषनुत् ॥ ४ ॥
आदवासजनं हादि शमद्वमतिवृहदः कः ।

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 *doṣas*. It gives consolation and happiness. It removes physical fatigue and promotes intellect.

गराजं करकाजातं तोषार हृदरेख ६ ॥ ५ ॥
बनुददं सलिल दिव्यं तेषु धारं गुणानविकरम् ।

Classification of *divya* type of water

*Divya* type of water is of four types viz., *dhārāja*, *karakājāta*, *tauṣāra* and *huima*. Of them, *dhārāja* is the best.

पतितं यतु गगनात्तारसित तीतितम् ॥ ६ ॥
ततु वैतिषितिकह्मपतादिभ्यो विनिसृतम् ।
हेमाक्ष्यातं पेयं यावनं विक्रमं भवेतु ॥ ७ ॥
ततु तावद्वैहिक्यं यावत्प[त]ति [न]मुवि ।
धारं नीरं मरुपितं ककासहते लघु ॥ ५ ॥
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.

शारं वारिं विवाध जैवं गायत्रामुद्रभेदतः।

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).

'श्राकाशगंगा समूतं जलमादाय दिव्यजा: || ६ ||
मेघेन्तरिता बृह्णिः कुर्बन्तीति वचः सताम्।

According to the saints, diggajas (elephant guiding different directions as described in the epic) collect water from ākāśa gāṅgā (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.

गंगामात्रधुः मासि यत्रवत्त्वति तोवदः || १० ||
सर्वदा तज्जलं पैवं 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 samhitā.

स्थापितं हेमजे पाणः राजेऽ मृणमयेपि वा || ११ ||
शाल्यनं बेन संस्क्ष्टं भवेदकलेिदि वर्णवत्।
तद्गांं सर्वदोषवनं जैवं सामुद्रसमध्या || १२ ||

[भावप्रकाशः वारिष्ठ १३ : १०-१२]
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 (akleḍi) and it retains its colour for a long time. This is the characteristic feature of gāṅga type of water. In sāmuḍra type of water this sāli rice deteriorates.

‘आशिबने मासि सामुड्र गुणगिमवदविशिष्ट ’

The sāmuḍra type of water which rains in the month of aśvina (September-October) shares all the properties of the gāṅga type of water.

‘पूक्तारविशवातेन नागानां व्योमचारिणाम् ॥ ५३ ॥
वर्षसु सचिवं तोयं दिव्यमण्याशिवनावृते ॥
श्रान्तें व्रस्मुभवति वारि वारिरगस्तु यत् ॥ ५४ ॥
तत्त्विदेश्याय सवें वेहिना परिक्रिनिनम् ॥

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 doṣas in living creatures.

‘दिव्यं वाचव्रस्तिसंयोगात्मनं: स्वातपतिनि यां: ॥ ५५॥
शिलानकलचलचापस्त: कारक्योऽमृतोपः ॥

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.
This type of water is un-unctuous, non slimy (viṣada), heavy and sthira (stable). It is penetrating (dāraya), cooling and dense. It alleviates pitta and aggravates kapha as well as vāta.

_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 _tusāra_. It is generally unwholesome for living creatures but it is useful for plants.

_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 _gaṇḍa_ (goitre).

_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,
This water is heavier and cooling. It alleviates *pitta* and aggravates *vāyu*.

Another view

The sea water being impelled by heat (*anāla*) and smoke gets condensed (solidified). It is carried by the wind to the north which is called *hima* (snow) by sages.

This snow (*hima*) water is cooling, ununctuous, *dārāṇa* (which causes excision) and subtle. It does not vitiate either *kapha* or *pitta* or *vāyu*.

Thus, there are two types of *haima* water.

*Bhauma (Water on earth)*

Depending upon the attributes of the land, the *bhauma*
type of water is first classified into three types viz., ānūpa, jāṅgala and sādhāraṇa.

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 jāṅgala (arid land). The land which is in between these two categories is called sādhāraṇa (moderate land).

The water found in marshy areas is called ānūpa, that of arid areas is called jāṅgala and that of the moderate type of land is called sādhāraṇa.

Attributes

The ānūpa type of water reduces the power of digestion
and aggravates *kapha*. It is despicable. It causes many diseases. The *jāngala* type of water has properties which are just opposite to *ānūpa* type. The *sādhūrāṇa* type of water is sweet, digestive stimulant, cooling, light and refreshing. It produces the feeling of comfort and cures *trṣnā* (morbid thirst) and *dāha* (burning syndrome).

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.

‘नद्या नदस्य वा नीरं नादेयमिति कीतित्’

River Water

The water of a *nadi* (small river) or *nada* (big river) is called *nādeya*.

नादेयमुदकं रक्षं वातल लघु दीपनम्

This is ununctuous, aggravator of *rāyu*, light, digestive stimulant, *anabhīṣyandi* (which does not obstruct the channels of circulation), *viśada* (non-slimy) and pungent. It alleviates *kapha* and *pitta*.

नन्द. शीष्ठऽप्रावः सर्वा वासचामलोदका:

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.

‘नदीसरसस्त्राद्ये कूपप्रस्सवणादिदल’
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.

अदके देशमें गुणान् दोषान्वयं लक्ष्य्येत् ॥ ३३ ॥

Aubhida (Water coming out from earth)

The water which comes out in a strong current by penetrating the low lying land is called aubhida by ancient physicians.

शौद्वं बारि पितुधमविदाह्यतिशीतलम् ॥
प्रीणमं मघुर चल्य ईष्टात्कर लघु ॥ ३५ ॥

The aubhida type of water alleviates pitta. It does not produce burning sensation. It is exceedingly cold, refreshing, sweet and strength promoting. It is a mild aggravor of vāyu and is light.

शैतसानुसनवद्रारिसवाहि निर्मरो मतः ॥
सानु प्रज्वलं चापि तज्जल नर्मरं भवेत् ॥ ३६ ॥

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.

नर्मरं चिकित्सारं कपर्यं दीपन लघु ॥
मघुरं कतुपां च बातलं चातिपिल्लक्तु ॥ ३७ ॥

The water of nirjhara is appetiser, alleviator of kapha, digestive stimulant, light, sweet in taste and pungent in vīpāka.
It aggravates vāyu and excessively aggravates pitta.

नद्या: शैलवराच्यापि नुसेकत्र संपिन्ध तित्तरम् ।
कुमुदाभोजसंज्वलं वारिं मारसमुच्च्यते ॥ 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 तृणाच्यं मधुरं लघु ।
तुवरं रोचनं र्षां बद्धमूत्रमलं शुचि: ॥ ३६ ॥

The sārasa type of water is strength promoting, alleviator of tṛṣṇā (morbid thirst), sweet, light, astringent, appetiser and un-unctuous. It causes retention of urine and stool. It is pure.

अत्यं सर्वं पल्वलं स्थाप्तं दक्षिणगे रथी ।
न निर्ज्जनं जलं किंचित्ततत्त्रत्य वारिं पान्वलम् ॥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.

पल्वलं वार्षिकवर्षं गुरु स्वादू निदोषकत् ।

This water is abhiṣyandi (which obstructs the channels of circulation), heavy and sweet. It aggravates all the three doṣas.

प्रशस्तभूमिभागस्य नाकसत्वरोपितम् ।
मुनिभः किल्लं कतोषं तत्ताभिमिति कीतितम् ॥ ४१ ॥
Tāḍāga (Water from lake)

The water that gets accumulated for many years in a plain land is called tāḍāga by the sages.

The water of taḍāga 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.

Caṇḍa 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 caṇḍa. Its water is called caṇḍa.

This water stimulates digestion. It is ununctuous, alleviator of kapha, light, sweet, alleviator of pitta, appetiser, carminative and viśāḍa (non slimy).

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.
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.

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).

The water of this well is sweet in taste, then it alleviates all the three doṣas. 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.

The water that is taken out by digging small hole in the sandy river bed is called vikira.
If it is either astringent or sweet then it alleviates *pitta*. If it is alkaline then it slightly aggravates *pitta*.

42 केदार श्वेतमुचिप्पः केदारं तज्जलं सहेत् ।

*Kedāra water*

*Kedāra* means a field. The water of the field is called *kaidāra*.

43 केदारं बायर्मिष्यविद्य मधुर गुह दोषकुलं ॥ ५.१ ॥

This water is *abhisyandi* (which obstructs the channels of circulation), sweet and heavy. It aggravates *doṣas*.

44 वाष्पिक तदहुवृंच्छं भूमिश्चर्गस्त जलम् ।

45 त्रिवर्तमुखिं तत् प्रसन्नमृतोपपूम् ॥ ५.२ ॥

*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.

46 हेमस्ते सारसं नींरं ताडङ्ग वा गुणावहस्सु ।

47 शिशिरेष्ठम् हि तोय सारस वा ताडङ्गगः ॥ ५.३ ॥

48 तत्त्वायाम्यो: कौण्ड्यं वाप्य वा नैचर्यं जलम् ।

49 नादेयं वारिर्नादेयं वसमान्यङ्गयोऽवहः ॥ ५.४ ॥

[भावप्रकाशः वारिबः ७३: ५५-६०]

50 ‘विषवत्तापुषपादिवद्धनिहरवयोगतः ।

51 ओद्भवं वान्तरिकं वा वारिर्वर्षिसु शस्यते ॥ ५.५ ॥

52 शास्त्रं शर्यदिव नादेयं नीरमंशुभकं परम् ॥
Water in different seasons

In the hemanta (early winter) and śiśira (later part of winter) seasons the water of saras (big pond) and tadāga (small pond) is useful. In spring and summer the water of a well, vāpī (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 aṁśūdaka (described below) are useful.

51

दिवा रविकरैपप्पें निन्दि शीतकरणांशुभि:
शिमश्चककं नाम स्निग्धं दोषवर्यापहम् ॥ ५६ ॥

अन्नात्मायंदिनदिनोषभमात्तिरिक्षज्ञापम्

बत्त्यं रसायनं भेष्यं शीतं लघुं सुधासमम् ॥ ५७ ॥

Aṁśūdaka

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 aṁśūdaka.

It is unctuous. It alleviates all the doṣas. It is anabhisyandi (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.

अन्यक्षः

52

शरदी स्वच्छमुदकम[म]स्थलस्यायिकलं हितम् ।

Another view

The clean water of autumn which is impregnated with the rays of agastya (star canopus) is always useful.
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 tadāga (small pond) is useful. In phālguna (February-March) well water is useful. In catra (March-April) the water of caundya (a big well without a boundary wall) is useful. In vaiśākha (April-May) spring water is useful. In jyeṣtha (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 aśvina (September-October) the water of cuṇḍa (big well without any border wall) is useful. In kārtika (October-November) and mārgaśīrṣa (November-December) all types of water are useful.

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.
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.

Candrakānta water

The water collected by moon stone (candrakānta) is ununctuous. It cures viṣa (poisoning), aggravation of pitta and jvara (fever).

Sea-water

The water of the sea is visra (foul smelling) and saline. It aggravates all the doṣas.

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.
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 śīraroja (diseases of head), hrdrōga (diseases of heart), kuṣṭha (obstinate skin diseases including leprosy) and ślipada (filariasis).

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).

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.
Cold water

Cold water is useful in mūrchā (fainting), vitiation of pitta, usmā (excessive hot feeling), dūha (burning syndrome), viṣa (poisoning), vitiation of blood, madātyaya (alcoholism), bhrama (giddiness), śrama (physical fatigue), after digestion of food, in tamaka (asthma), vumi (vomiting) and in urdhvaga rakta pitta (bleeding through various orifices in the head).

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), ādhnāṇa (flatulence), stimita koṣṭha (absence of peristaltic movement in the intestine), sadya śūḍḍhi (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).

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), vṛana (ulcer) and madhumeha (diabetes mellitus) one should take less quantity of water.

जीवनं जीवितां जीवो जगत्सवं तु तत्तयम्।
75 76
श्रतोत्त्वानं नूपायं जैनं क्वचिद्रारि बायते।॥ ७४ ॥

[भावप्रकाशः वारिष्ठ १३ : ७०-७४]

‘तृषितो मोहमायाति मोहतप्राणानिविषमुच्चवति।
77 78
अतः सर्वस्ववस्थासु न क्वचिद्रारि बायते।॥ ७५ ॥’

[भावप्रकाशः वारिष्ठ 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
‘यल्क्वाथ्यमानं निवर्गं निर्फलं निर्मालं भवेत्।’

[मायवद्वृत्तम्: तोययम् १५ : ४१]

tततौयं दोषहृत्वां दीप्यं 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
tतत्पाद्यीखं वातच्छत्तोपद्वीखं तु पित्तुतु।॥ ७६ ॥

[मायवद्वृत्तम्: तोययम् १५ : ४२]
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
‘युद्धविविषिः चतुर्यं तद्वषेणोदकमुख्यते’ ॥ ७७ ॥
[Mābhavadāvagunaḥ: tāvāvarg १५:४१]
उष्णोदक सदा पथ्यं द्वासकामज्वरगच्छित ॥
कफवतात्मदोपयनं पितच्च वस्तितोधनम् ॥ ७५ ॥
‘भिन्नति ध्लेईसंधांत मासं चापकर्षित’ ॥
83
ग्रजीण जरयत्वाशु पीतमुष्णोदकं निधिय’ ॥ ७६ ॥

Hot water

The water which is reduced to half after boiling and which is hot is called usṇodakaka. This hot water is always wholesome and it cures śvāsa (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.

पादेशयें तु तत्तोय स्वारोग्याम्बु नदृष्यते ॥
स्वारोग्याम्बु सदा पथ्यं द्वासकामकाफापभम् ॥ ६० ॥
बंधो ज्वररहं भेदी दीप मां पचचं लघु ॥
84
ग्रानादपंडुगूलाशी—गुलकशोथोदरापम् ॥ ६१ ॥

Ārogyāṁbu

When the water is boiled and reduced to one-fourth, it is called ārogyāṁbu (healthy water). It is always wholesome. It cures śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha. It instantaneously reduces fever. It is purgative, digestive
stimulant, carminative and light. It cures ānāha (flatulence), pāndu (anaemia), śūla (colic pain), arśas (piles), gulma (phantom tumour), sōtha (oedema) and udara (obstinate abdominal diseases including ascitis).

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), aṣuddhi (when the purificatory therapy has not acted properly) and nava jvara (beginning stage of fever).

When the ārogyāmbu becomes cold, it is called śṛta śīta. 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, trṣā (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 vitiating simultaneously).
The boiled water which is cooled along with its steam alleviates all the three *doṣas*. It is not ununctuous and it does not obstruct the channels of circulation. It cures *kṛmi* (parasitic infection), *(Border omitted)* (morbid thirst) and *jvara* (fever). It is light.

‘यागासोते द्विपद्मो दुर्जयं पवनाहत्तम् ’ ॥ ५ ॥

[मायवत्रव्यग्नः तोपवर्गः 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.

‘दिवास्येन तु यत्तीयं रात्री तदु गृह्वता ज्ञेतु ।
रात्री गृह्व दिवा तदुद्गृह्वः चिरचिरचित ॥’ ॥ ६ ॥

[मायवत्रव्यग्नः तोपवर्गः १५ : ४४]

If the water is boiled during the day time and kept over-night, it becomes heavy. Similarly, if water is boiled at night and kept till the day time, then it becomes heavy.

पानीयं न तु पानीय पानीयेन्ययप्रदेशेन ।
श्रेष्ठेण ब्रवविभरं चामे पक्षे जीर्णं च नेतरत् ॥ ५७ ॥

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.

‘मिनयं स्वायत हिम हेमं दीपं विनिवाहनम् ।
रक्तपिन्निमियामाळ्न नालिकेशरदूं गम ॥’ ॥

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 विषमेः सुरु पित्तकरं स्मृतम्।” ६५।।

[धःवद्वत्ववरः तोयवरः ४६-५०]

The water of the matured coconut causes wind formation in stomach. It is heavy and it aggravates pitta.

भक्तादृ सहितं पीतं कासमदानिनिदोषकः।

मध्ये तु दीपः श्रेणिमल्ले स्थूल्यकरं परम्।” ६६।।

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 sthāulya (adiposity).

अजीणं भेषजं वारि जीर्णं च बलप्रदम्।

अमृतं भोजनान्तं तु भोजनोपरितद्धिष्टं।” ६७।।

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.

“श्लोकम्बुपानान्तं विसृच्यते ज्ञनम्बुपानाच्छ स एव दोषः।

तस्मानन्तरं बलिविवर्णान्तं मुद्यमुद्यावति विवेदमूर्ति।” ६८।।

[धःवद्वत्ववरः तोयवरः 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.

यन्नु व्यापनं [तत्] न ग्राह्मण।” ६३।।
Water pollution
Polluted water should not be used.

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.

Polluted water has defects of touch, colour, taste, smell, vi\text{\textipa{\texti{\texti{r}}}}ya (potency) and vip\text{\textipa{\texti{\texti{a}}}}ka (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.
वासन [स विपाकदोप इति]। यस्तु व्यापनं पिबलि
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 कलुकस्य प्रसादनाशि भवन्ति केतकगोमेदविसम्य
निन्दासेवालवूलवस्त्राणि मुक्तामणिश्वेति।
शीतलकरणानि प्रवातस्थापनमुदकप्रक्षेपणं यश्न्तका
आमणस् वीजैन वस्त्रोद्धरणं च वालुकाप्रक्षेपणम् ॥
शिक्यायालम्बनं बैलि ॥ ६६ ॥

[सुदृढ़: सूचि ४५ : १७, १८, १६]

Water pollution can be corrected by seven items, viz., (1) kataka, (2) gomeda, (3) visa granthi, (4) śaivāla mūla, (5) vastra (cloth), (6) muktā (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 ūkṣya.
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.

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.

In this context, however; the exact nature of processing should be determined on the basis of the diminution and aggravation of the doṣas.

अथ निर्देशिकारणाति:

व्यासस्मातिपानीय कवचित् सूर्यालावितम्

मुच्छ्य रजत नोह पापाण सिकला मुदम्

भूषा संताप्य निर्बाय्य सप्तधा सापित् तथा

कपूररजतिपुन्नागपत्तलादियु चासितम्

मुच्छि साद्रपैः सावयं शुद्धजन्तुभिरक्षितम्

स्त्रञ्जं कतकमुक्तायं शुद्धं दोषापायं भवेत्
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, pātalā 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 जीर्णति यामात्रं तदर्थात्रं श्रुत्ततीतलं च ।

तदर्थात्रं तु श्रुत्तं कदुण्णं पयः प्रपाके चयं एव कालः।।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.

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4. नौ इति द्वितीय पुस्तकें पाठः।
5. आकाशगुणागमनविध इति श्राकरे पाठः।
6. प्रायो वर्षित वारिद्र: इति श्राकरे पाठः।
7. सच्चा इति श्राकरे पाठः।
8. तनिव इति श्राकरे पाठः।
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52. स्वच्छुदयादस्तःस्वाभिं इति आकरे पाठः।
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87. हतः पयः इति आकरे पाठः।
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90. बृहत्त्व पिलितपिपासात्त्व इति र्वतियुपस्तकः पाठः।
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95. पाठायां सुभूते नोपलम्यते।
96. वसुप्यङ्गशु इति द्वितीयपुस्तके पाठ।
97. भुद्रजन्तुविवजित्वां इति वर्णपुस्तके पाठ।
98. कानकमुद्गाचीः इति वर्णपुस्तके पाठ।
99. दोषापां इति द्वितीयपुस्तके पाठ।
**CHAPTER 15**

रक्तशालिस्त्रिवदोषवन्धवशुष्म: मुक्युर्वलं ||

तृणीजोलकलक्ष्यों हथस्तदनु चापरम् || ॥ ॥

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 कथुरस्त्रिवदोषवन्धव मधुरो गौरवलिकः ||

Gaura ṣaṣṭika (a variety of Oriza sativa Linn.)

The white variety of ṣaṣṭika rice is cooling and light. It alleviates all the three doṣas and it is sweet. ॥

1 किञ्चिदिनो गुस्तस्मादपरो रसपकलः || ॥ ॥

There is another variety of it which is slightly inferior in taste and vipāka and which is heavier than the former.

2 महावालित: परं बृम्यः कलम: श्लेष्मपितः ||
Mahā śāli and Kalama

Mahā śāli type of rice is exceedingly aphrodisiac. Kalama variety of rice alleviates kapha and pitta.

Vṛihi (a variety of Oryza sativa Linn.)

The vṛihi type of rice is sweet. It produces acidity during digestion. It aggravates pitta and is heavy.

Pāṭala

The pāṭala type of rice is very hot and is exceedingly abhiṣyandi (which obstructs the channels of circulation). It aggravates all the three doṣas.

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.

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.
The śāli 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.

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.

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.

The rice which is grown after cutting the plant, is ununctuous. It causes retention of stool. It is bitter and astringent. It alleviates pitta. It is light for digestion. It also alleviates kapha.

Thus ends the group dealing with various types of rice.
1. रसस्तस्मादपरेष्ठिति पश्चपुस्तके पाठः ।
2. कमलः इति द्वितीयपुस्तके पाठः ।
3. दग्धायामवनो इति आकरे द्वितीयपुस्तके च पाठः ।
4. बल्लविष्मृत्ता इति आकरे पाठः ।
5. रूक्षाः इति आकरे पाठः ।
6. कटुकाश्याः इति आकरे पाठः ।
7. पवनानलवानं इति द्वितीयपुस्तके पाठः ।
8. ईष्टकषायाल्पवला इति पश्चपुस्तके पाठः ।
9. विदाहिनो इति आकरे पाठः ।
CHAPTER 16

Śyāmāka: शीतणो रक्षो वातन: व्येषपित्यह।

Śyāmāka (Echinochloa frumentacea Linn.)

Śyāmāka is śoṣaṇa (drying) and un-unctuous. It aggrava-
vates vāta and alleviates kapha and pitta.

1

Priyangu (Setaria italica Beauv.), Nīvāra (a type of paddy)
& Koradūṣa (Paspalum scorbiculatum Linn.)

Priyangu, nīvāra and koradūṣa share the properties of
śyāmāka.

2

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), śvāsa (asthma), kāsa (bronchitis), urustambha (which produces immobility of thigh) and diseases of the throat and blood.

न्यूनो यवादनुयवो कुशोष्णो बंशाजो यवः ॥ ३ ॥

Anuyava & Vaniśaja yava

The anuyava is slightly inferior in quality in comparison to yava. The yava (fruit) of vanīśa (bamboo) is un-unctuous and hot.

बृध्वशीतो गुरुः स्निग्धो जीवनो वातपित्रहा ॥

संघानकारी मधुरो गोधूम: स्वर्य्कुलसः ॥ ४ ॥

[माधवद्रव्यगुण: कुछानवर्ण 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 उत्को मधुरो गुर्दश बल्यः स्थिरः शुक्रशिरचिद्रस्तः ॥

स्निग्धो [शीतश्वा] निलपित्तहारी सवात्रक्तः ॥६॥ श्लेष्मकरः सरस्वतः ॥७॥

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.

इत्यक्षणायो मधुर: सतिक्ः सनातकः पित्तकरस्त्वयोणः ॥

तिलो विपाके मधुरो बलिण्ठ स्निग्धो व्रस्तालेपन पथ्य उत्कः ॥ ६ ॥

दशोऽपिनेष्वाजननोज्ज्यमूलवस्त्वच्योष्य केश्योऽनिलहा गुर्दश च ॥
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.

Among the different types of tila, the black variety is the best, the white variety is middling and other varieties are inferior in quality.

Mudga (Phaseolus radiatus Linn.)

Variety

Krṣṇa 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.

According to Suśruta, the green variety is the best among the mudgas.

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.
Vanya mudga

Different varieties of *vanya* (wild variety) *mudga* share all the properties of cultivated varieties of *mudga*.

*Masūra* (Lens culinaris Medic.)

*Masūra* is sweet, appetiser and constipative. It alleviates *kapha* and *pitta*.

*Makuṣṭha* (Phaseolus aconitifolius Jacq.)

*Makuṣṭha* alleviates *rakta pitta* (a disease characterised by bleeding parts of the body) and *jvara* (fever). It is constipative.

*Caṇaka* (Cicer arietinum Linn.)

*Caṇaka* alleviates *kapha*, blood and *pitta*. It causes impotency and aggravates *vāyu*. It is cooling.

*Harenu & Satīna*

(*Pisum arvens Linn. & Pisum sativum Linn.*)

*Harenu* and *satīna* cause constipation.

आइय कपातिचन्य: कपायासस्वातिवालता: ॥ १२ ॥
ता एव चूतसंयुक्तासित्यदेशशमना: मता ॥
Adhakī (Cajanus cajan Millsp.)

Adhakī alleviates kapha and pitta. It is astringent. It aggravates vāyu in excess. When added with ghee, it alleviates all the three doṣas.

उष्ण: खुलत्थे रसतः क्षायः कर्ट्रिकाणे कफमान्त्यत्तरः।११ ॥

Kulattha (Dolichos biflorus Linn.)

Kulattha is hot, astringent in taste, pungent in vipāka and alleviator of kapha as well as vāyu.

१८ शुक्रायामरीगुणमिन्युदनत्तेः संप्राहः पीनसकालेन्त्यत्तः।
१९ भ्रानाहतेदोन्वदकलिहिंकालाभासः शोणितपिण्डकुच्च॥१४॥

It cures sukraśmarī (stone in the seminal tract) and gulma (phantom tumour). It is constipative. It also cures pīnasa (chronic rhinitis), kāsa (bronchitis), anāha (flatulence), medas (adiposity), guda kīla (piles), hikkā (hiccup) and śvāsa (asthma). It vitiates blood and pitta.

२० वलासहस्ता पवनायत्वनो विषेषपनो बन्धकलथकर्णु।

Vanya Kulattha

The wild variety of kulattha specifically alleviates kapha and cures diseases caused by vāyu.

రिन्तर्कोषो मधुग्रो ब्रह्यो मेदोमासकक्रडः।
वातनुद् बृह्णो बल्यो माषो बहुमलो गुरुः।२५ ॥

[माधववाियमः निम्बिवािन्यवर्ग २५ : २५]

Māsa (Phaseolus mungo Linn.)

Māsa 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.
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.

The fruits of ātmaguptā and kākāṇḍa have properties similar to those of māṣa.

Aranya māṣa

The wild variety of māṣa is un-unctuous and astringent. It causes burning sensation.

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.

Kākāṇḍa (?) & Ātmaguptā (Mucuna pruriens DC.)

The fruits of kākāṇḍa and ātma guptā are heavy, hot,
unctuous, sweet, aphrodisiac, strength promoting and nourishing. They are excellent alleviators of vāyu.

24 25
स्नात्सत्सी स्वादुतितका कफपितकरा गुणः।
दृष्टुकुलकुतुकु। पाके नद्रीजों कुसुमभजस् ॥ २५ ॥

Atasī & Kusumbha
(Linum usitatissimum Linn. & Carthamus tinctorius Linn.)

Atasī is unctuous, sweet, bitter, aggravatar 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.

वातपितकरा रूखा निष्पावः हलेष्मशोषणा:।

Niśpāva (Dolichos lablab Linn.)

Different types of niśpāva are aggravators of vāyu and pitta and un-unctuous. They dry up kapha.

26
बलधना: कफनार्गिन्यो विरूखा. स्वादु श्वीता:।
बिर्माब्यन्योंसिन्तनमु निदिष्टा शब्दजातय:। ॥२६॥

[माधवग्रंथम्: शिक्षितरा भिन्नः १२: १०-१२]

Śimbi (a. type of Dolichos lablab Linn.)

Different types of śimbi reduce strength and alleviate kapha. They are exceedingly un-unctuous, sweet, cooling and constipative. They reduce the power of digestion.

27
हर्ष: कपायो बल्कृढ्डिशाहः स्वादृतित्कुशकुकुपयः।
28
काटपिकाशः सचुदिभाषाः प्रसिद्धविज्ञातपित्तत्वः।।२८॥

Śimba (a type of Dolichos lablab Linn.)

Śimba is un-unctuous, astringent and promoter of
strength. It causes burning sensation and reduces kapha and eye sight. It is pungent in vipāka and sweet. It eliminates stool as well as vāyu and aggravates pitta.

29 सितासिताः पीतकर्त्तर्वः भवन्ति वैनेकरसास्च शिबाः ।
30 यथोदितास्तति ष्ठ्यत् प्रथानां इत्या कटृणा रसपाक्तस्ति ।
31 ॥२३॥

[सूत्र: 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 विवाहवस्त्रस्तः स्वादः च रूख्ता विष्टस्वर्णीययमित्रस्यास्तः ।
34 सुदुर्जराष्ट्रविष्ठिश्चिद्वाराधा सवेस्मृण्या वैद्यलकीशच शिबा ।
35 ॥३४॥

[सूत्र: सूत्रस्थान ४६ : ४५-४६]

36 अनलश्लेष्मपितायेन ब्रह्मवीमस्ववताल: ।

Vaidalikas & Simbas

Pulses having dicotyledons and different type of simba—all produce burning sensation. They are exceedingly ununctuous 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.

'कफवातहरस्तीक्षणः सिद्धायों रक्तपित्रकल्लूः ॥ २५ ॥
स्तिनगोष्ण: कृमिकुश्वध्वच: कटुको रसपाक्त: ।

Siddhārtha

Śiddhārtha 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 kṛmi
(parasitic infection) and *kuṣṭha* (obstinate skin diseases including leprosy). It is pungent both in taste and *vipāka*.

\[\text{Tadgūṇa राषिक रुच्या तद्गुणोऽयोगिसम्बेदः} \text{॥२६॥}\

*Rājika & Sarṣapa (Brassica campestris Linn.)*

*Rājika* and *sarṣapa* share the properties of *siddhārtha*. In addition *rājika* is an appetiser.

\[\text{37} \hspace{1cm} \text{शूक्ष्यायनं शिशिवन्यं परियूमतरोषितम्} \text{।}\
\text{नष्टुपद्यतमं प्रोक्तं गुर्वपद्यतमं नवम्} \text{।}\
\text{वर्णदानमण्डित किंश्रेष्टः तत्तलज्ञुतरं स्मृतम्} \text{॥२७॥}\

**Property in preservation**

*Śūka dhānīya* and *śimbi dhānīya* 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.

\[\text{38} \hspace{1cm} \text{वर्गीयोभावादश तिलक्रपापि नवा हितः} \text{।}\
\text{पुराणा विग्रहा ख्या न तथा बलकारिणः} \text{॥२८॥}\

[माधवध्रुवगुणः शिशिवन्यवर्गः १६ : १४-१७]

*Yava, godhūma, māsa* and *tila* are useful when they are freshly harvested. When preserved for a long time, they become tasteless and un-unctuous. They do not promote strength to the same extent as the fresh ones do.

\[\text{विदाहि गृह विष्टिमस विस्थवं दृष्टिदृष्टनम्} \text{।}\

[माधवध्रुवगुणः शिशिवन्यवर्गः १६ : १६]

**Other defects**

The germinated corns cause burning sensation. They are heavy and constipative. They cause impairment of eye sight.
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.

Thus ends the group dealing with different types of corns.

NOTES AND REFERENCES

1. तद्रवः कम्पवारकोपूष्पया: इति आकरे पाठः।
2. पीनसत्वासासांसोहस्तमभंकपत्वथामयान् इति आकरे पाठः।
3. यवादपयो इनि आकरे पाठः।
4. स्वताद्विद्वः इति आकरे पाठः।
5. वृष्ण: शीतो इति आकरे पाठः।
6. संधानो बृंहनो बल्यो गोधूमः स्वर्यक्त्वपरम् इति आकरे पाठः।
7. तित्तो इति आकरे पाठः।
8. एव पथः इति आकरे पाठः।
9. द्वयोग्निवेष्ट्व इति द्विनियुस्वत्के पाठः।
   बलास्ञिनिवेष्ट्व इति आकरे पाठः।
10. हिन्तरास्तथायः इति आकरे पाठः।
11. दशट्वयम्—सुखु: सूतः: सूतः ५६ : २६।
12. प्रवानःहृरिता मुद्रा वन्या मुद्रास्तु मुद्राबत् इति आकरे पाठः।
13. सघुरः इति आकरे पाठः।
14. सीतः इति आकरे पाठः।
15. रक्षितः ज्योगन्याद शीतः इति आदर्शपुस्तिकासु पाठः।
16. आधकी कफः पितः हन्नी कलायास्तबतिवातः इति आकरे पाठः।
17. कफः वातध्यः इति द्वितीयपुस्तकः पाठः।
18. शुक्रासमगुल्मनिमूददनः इति आकरे पाठः।
19. शोणितपितः नरः इति आकरे पाठः।
20. कफः हन्ना नयनामवध्नो विशेषपनो चन्यकुलश्य उकः इति आकरे पाठः।
21. रतिः चोप्पेवृष्यो इति आकरे पाठः।
22. शुक्रकफः वहः इति आकरे पाठः।
23. कषयः अविदाहितश्च इति आकरे पाठः।
24. स्नेहोपाशमाः इति आकरे पाठः।
25. स्वालुकिलोण्या इति आकरे पाठः।
26. वातः नरः कफः वुक्रः इति आकरे पाठः।
27. रूपः कषयो विपश्चोधसुक्रवलासंक्षोभिक्षुः इति आकरे पाठः।
28. सघुरः इति आकरे पाठः।
29. पीतकरकऽवर्णः इति आकरे पाठः।
30. चेतेकविषादः इति आकरे पाठः।
31. यथादितस्ते गुणां इति आकरे पाठः।
32. रसपाक्योद्च इति आकरे पाठः।
33. विस्थाः इति आकरे पाठः।
34. विशिष्टम् जीर्णन्त्यतनलब्रवाद्वः इति आकरे पाठः।
35. वैदिकलकः इति आकरे पाठः।
36. जोनः श्लेष्मपितः इति द्वितीयपुस्तकः पाठः।
37. समातीन प्रश्नः इति आकरे पाठः।
38. तथार्थकरः स्मृतः इति आकरे पाठः।
CHAPTER 17

सर्वातहर् मांसं वृष्यं वल्यतमं गुहं ।
तद्रस्तः र्पणेणो 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.

मांसवर्गो द्रिघाः जांगलानूपमेदतः । १ ॥

There are two groups of *māmsa* (meat) viz., meat of *jāṅgala* animals and the meat of *ānūpa* animals.

तथा जांगलाकश्चपुरुषाः

1. ब्रह्मां मांसवर्गेः [अ] लस्वाह्वः गुहाश्च ।

2. तथा पुर्णस्वातः क्षेय विषितः प्रशुमा भ्रष्टः ॥ २ ॥

3. [पशुज्ञाना च] प्राप्ता घष्टो जांगलाचातां ।
Jāṅgala (Meat of animals dwelling in dry land forests)

Jāṅgala is of eight categories viz., (1) jaṅghāla, (2) vilastha, (3) guhāśaya, (4) paraṇa mr̥ga, (5) viṣkira, (6) pratuda, (7) prasaha and (8) grāmya.

Meat of this variety is sweet, un-unctuous, astringent, light, strength promoting, aphrodisiac, nourishing and digestive stimulant. It alleviates doṣas and cures mūkatā (dumbness), minminatva (stammering), gadgdatva (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), ślipada (filariasis) and diseases caused by vāyu.

Ānūpa (Meat of animals inhabiting marshy land)

Ānūpa is of five categories viz., (1) kūlecara, (2) plava, (3) kośastha, (4) pādin and (5) matsya.
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.

हरिणास्त्राकेंद्रायां सांवस्त्रायुगमातुकाः। ६ १
राजीवः पृथवत्सचापः श्वरवस्त्रः ज्ञरभादवः।। ११ ११
जड़द्वालसन्तितः एते तेषा चिह्नेः पृथक् अणुः।। १२ १२
हरिणास्त्रार्थ उद्धिण्टः एणः कृष्णतंयुंमेवः।। १२ १२
कुतुंगस्त्रान्वर्णः स्वादिरिणाकृतिको महान्।। १३ १३
ब्रह्मो नीलांको लोके सरोह हि यति सण्यते।। १४ १४
वातायुस्तु किशोराभो मुः स्वल्पः प्रकोटितः।। ७ ७
स्वल्पः पृथुदरो ज्ञेयः चाशाभो मुगमातुकः।। ११ ११
कस्तूरोहरिणं चैके वर्णं मुगमातुकः।। १५ १५
राजीवस्त्रु मृगो ज्ञेयो राजीविः परितो वृतः।। १२ १२
पृथतथन्वर्णितः स्वादिरिणातिकित्तिवदल्पकः।। १३ १३
श्वरवस्त्रः सम्मतो वस्त्रः काः मृगिः कर्नकामिचः।। १४ १४
काः मृगिः श्वरोष्ट्यायुगुद्यांस्तुष्ठतुश्वरवस्त्रादः।। १५ १५
उष्ठ्रान्वमाणः सम्महाविष्णुः श्वातो नवस्यः स महामुग्गः।। १५ १५

Different types of Jāṅgala meat

Hariṇa, ena, kuraṅga, ṭka, vātāyu, mrga māṭkā, rājīva, prṣat, śvadāṁṣṭra, sarabha—these animals are called jañghāla. Their characteristic features are given below:

Hariṇa is of coppery colour. Ena has a black body.
Kuraṅga is of coppery colour. It looks like harinā but it is bigger in size. Rṣyu (ṛkṣa) is commonly called nilāṇḍuka or saroru. Vāṭāyu is like a deer calf and it is small in size. Mrga māṭṛka is like a rabbit. It is small in size and it has a bulging abdomen. Some people, however, take musk deer as mṛga māṭṛka. Rājiva has a spotted body. Prṣat is dotted like the moon in its body and it looks like a harinā of small size. Śvādaṁśtra 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 mṛga is locally called navastha (?).

8 'कुटमालो बप्रचुरः विषुतो विन्दुचित्रकः' 1

9 10 11 'जागला: प्रायंस: सबौ पितलस्लेष्महरा मता. || १५. ||

12 किचिच्चकृतकरा श्रेया लघवो बलवर्जनः.

Kṛtamāla, vapracura, viśruta and vindu 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,

13 गोथादभुजाबुखलङ्काया विलेश्या: || १६. ||

Vileśaya (Meat of animals which live in burrows in the earth)

Godhā, śaśa, bhujāṅga, ākhu, śallaki etc., are called vileśaya animals.

14 विलेश्या बात्तहरा मघुरा रसपाकश्योः.

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.
Guhāśaya (Meat of animals that dwell in caves)

Simha, vyāgrha, vrka, akṣa, rksa, tarakṣu, dvīpin, babhru, jambuka, mārjāra etc., are called guhāśaya animals.

Tarakṣu is commonly known as haḍahā. Dvīpin is the tiger with a spotted body. A variety of babhru which has a thick tail and red eyes is called nakula.

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.

Parna mṛga

Vanauka, vrka mārjāra, vrka markatikā etc., are called parna mṛga animals.
The meat of these animals is aphrodisiac, promoter of eye sight and useful in the correction of the vitiation of blood. It cures śvāsa (asthma), arṣas (piles) and kāsa (bronchitis). It helps in the elimination of urine and stool.

\[18\]

\[19\]

\textit{Viśkira (Meat of gallinacious birds)}

\textit{Vartikā, lāva, vikira, kapiṇjalaka tiṭṭira, cakora, krakara,} etc., are called \textit{viśkira} animals.

\textit{विकीये भक्षण्येते यस्माृतस्मादि विकिरः:।}

They eat by tearing (\textit{vikīrya}) the food because of which they are called \textit{viśkira}.

\[20\]

\[21\]

The gray coloured \textit{tiṭṭira (kapiśa tiṭṭira)} is called \textit{kapiṇjala}. \textit{Cakora} is a well known bird. \textit{Krakara} is locally called \textit{kathara}.

\[22\]

\textit{कालकंठकहारोतकपोतशातपकः:।}

\textit{सारिका खंजरीदख्च पिकाया प्रतः मतः:।}

The meat of these animals is sweet, cooling, astringent in taste, pungent in \textit{vipāka}, strength promoting and \textit{aphrodisiac}. It alleviates all the three \textit{doṣas}. It is wholesome and light.
**Pratuda** (Meat of packer birds)

*Kālakaṇṭhaka, hārīta, kapota, śatapatra, sārikā, khaṇjariṇa, pika* etc., are called *pratuda* animals.

23  प्रतुष पञ्चयनत्यने ट्र्यन्देन प्रतुदास्ति: || २५ ||

[भावप्रकाशः सांस्कर्यः ११: २३]

They eat by picking (*pratudya*) the food because of which they are called *pratuda*.

कालकंठकगोहादी गोरें भटागके इति प्रसिद्ध: || २६ ||

In the country of gauḍa, *kālakaṇṭhaka* is popularly called gaurai and aḍāgake.

हारिता हारिला इति लोके || २७ ||

*Hāritā* is called *hārilā* in the local vernacular.

कपोतो ध्वनि: पाण्डु शतपत्रो ब्रह्मचुकः ।

*Kapota* is white and yellowish (*pāṇḍu*). *Śatapatra* is the bigger variety of *śuka*.

'प्रतुष मधुरा: तितकछन्तास्तुवरा हिमा: ।

लघवो वद्वचरस्तका किज्ञितहारतप्रकोपना: || २६ ||

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 गृधा उल्लकाश्च चिल्लुश्च शशाधातिन: ।

26  चायो मासच्च कुर्र इत्यादा: प्रसहा: स्मृता: || २६ ||

[भावप्रकाशः सांस्कर्यः ११: २३-२५]

**Prasaha** (Meat of animals & birds who eat by snatching)

*Kāka, grdhra, ulūka, cillu, śaśaghātin, cāsa, bhāsa, kurara*
etc., are called prasaha animals.

\[27\]

'प्रसहा: कीर्तना एवं प्रसहान्याचरण: \]

These animals eat by snatching (prasahya) their food because of which they are called prasaha.

\[28\]

वीरोणा: प्रसहा: सत्व तन्मांस चाहरिन वे \]

[सावप्रकाश: मांतवर्ग ११ : २६-२७]

\[29\]

ते शोषमस्कांमादरेरत्कीणा भवति दि \]

The meat of all these animals is hot in potency. Persons who eat their meat suffer from soṣa (consumption), bhasmaka (gluttonous appetite), unmdāda (insanity) and reduction in semen.

\[30\]

छागमेष्काशवाच प्रास्या: प्रोक्ता महाविभ: \]

Grāmya (Meat of domesticated animals)

Chāga, meṣa, vrṣa, aṣva etc., are called grāmya animals by the great sages.

\[31\]

प्रास्या वातहर: सत्व दीपना: कफपितला: \]

मधुरा रसपाकाम्यां बृह्णा वनवर्णान: \]

The meat of all these animals alleviates vāyu, stimulates digestion and aggravates kapha and pitta. It is sweet both in taste and vipāka, nourishing and strength promoting.

\[32\]

एते कूलेचरा: प्रोक्ता यस्मात्कूले चरत्त्वपायम् \]

Kūlecara (Meat of animals who live near water)

Lulāya, gate, vārāha, camari, vāraṇa, etc., are called kūlecara animals.
These animals graze (reside) by the side of water (kūla) because of which they are called kūlecara.

लुलाया महिष:। गण्डः खुजः। चमरी चमरपुच्छो गोः। ||३४||

Lulāya is mahīṣa (buffalo), gaṇḍa is Khadga (rhinoceros) and camari is a type of cow having a chowrie tail.

कुलेचरा महलित्तहरा बृज्यां बलावहा:।
मधुरा: शीतला: सिंग्धा: मूष्ठला: श्लेष्मवर्धना:। ||३५||

The meat of kūlecara animals like lalāya, mahīṣa, gaṇḍa, khadga, camari, camara pucchā and go alleviate vāyu and pitta. It is aphrodisiac, promoter of strength, sweet, cooling, unctuous and diuretic. It aggravates kapha.

33 हसारसकाराकाकरक्रोध्वससारिका:।
34 नंदीमुखी सकारस्वला बलाकाल्या: प्लवा मन्त:।
35 प्लवन्ते सल्ते यस्मात्ले तस्मात्प्लवा: स्मृता। ||३६||

Plava (Meat of animals who swim in water)

Hanśa, sārasa, kācākṣa, baka, krauṇḍa, sasārikā, nandī mukhi, kādamba, balākā etc., are called plava animals.

36 काराकस: कीदिकाशो बुङ्खरक:। क्रीणच: शरिहङ्ख: स्यांत् टेक।
37 इति लोके। ससारिका सिद्धु इति लोके। || ३७||

Kācākṣa is also known as karditākṣa or bhadbaka. Krauṇḍa is also called saraḍ vihaṅga and in folk language it is called teṅka. Sasārikā is called sindhu in folk language.

38 स्थला कठोरा वृत्ता ज्य स्वयाचवचूपरिस्थिता।
39 मुटिका जम्बु सदुर्गी ज्ञया नन्दीमुखीति सा। || ३८||
40 कादंब कयवा इति लोके। बलाका लघुक: बगुली इति लोके। ||३९||

Nandī mukhi has, above its bill, a projection which is big in size, hard to touch and round in shape. Kādamba is called
Kayambā in folk lore. Balākā is the small variety of vaka, which in folk lore is called bagulī.

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.

Kośastha (Meat of animals that dwell in shells)

Śaṣaṇa, viṇaka, śukti, śambūka, bhalluka etc., are called kośastha animals.

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.

Pādin

Kumbhīra, kūrma, nakra, karkaṭa, krṣṇa karkaṭa, ghanṭikā, śiṣumāra etc., are called pādin animals.
Kumbhīra is a type of aquatic animal. Kurma 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 keśikaḍā in the folk language. Kṛṣṇa karkaṭa is a variety of karkaṭa. Śīṣumāra is called sūsi in the folk lore.

The meat of these animals shares the properties of the meat of kośastha animals.

Matsya (fish)

Living creatures like rohita etc., are called matsya (fish).

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.
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._

58 कपायो मधुरो ह्रद: पित्तासूक्कफातजित् ।
59 संग्राही रोचनो ‘बल्यस्तेषामेणो ज्वरापह: ॥ ४६ ॥’
[भावप्रकाशः मांसवर्गः ११ : ४६-४७]

_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.

60 मधुरो मधुः पाके दोषनोउजलदीपनः ।
61 ’पृष्टम्नु म्वेस्त्रवाहु ग्राहकः शीतलो लघुः ।
[भावप्रकाशः मांसवर्गः ११ : ४५]

_Pṛṣat_ (Spotted deer)

The meat of _pṛṣat_ 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 _śvāsa_ (asthma) and _jvara_ (fever). It alleviates all the three _doṣas_ as well as the vitiated blood.

‘मुण्डिनी ज्वरकामास्यश्वासापहः हिमा ।’

_Muṇḍinī_

The meat of _muṇḍinī_ cures _jvara_ (fever), _kāsa_ (bronchitis), vitiation of blood, _kṣaya_ (consumption) and _śvāsa_ (asthma). It is cooling.
Nyaṅku (Antelope)

The meat of nyaṅku is sweet, light, strength promoting and aphrodisiac. It alleviates all three doṣas.

श्वेष्यस्तु सधुरो वृष्य: स्निग्धोषण: कफपितल: ।

Rṣya

The meat of rṣya is sweet, aphrodisiac, unctuous and hot. It aggravates kapha and pitta.

श्रष्ण: शीतो लघुप्रभुरि रुक्ष: स्वादु सदा हित: ।।५२।।

62 विद्वितकफपितत्र्यो वातसाधारण: स्मृत: ।

63 ज्वरातिसारोशास्त्रस्वसनासोहरुच स: ।

Saṣa (Hare)

The meat of saṣa is light, constipative, un-unctuous, sweet and always wholesome. It stimulates digestion and alleviates kapha as well as pitta. It is neutral for vāyu. It cures jvara (fever), atisāra (diarrhoea), śoṣa (consumption), vitiation of blood, śvasana (asthma) and arṣas (piles).

शत्यक: स्वासकासारोशाशोदिष्टयापह: ।।५३।।

[भावप्रकाश: मांसवर्ग १९ : ५०-५१]

11 गुहापथ: ।।

Śalyaka

The meat of śalyaka cures śvāsa (asthma), kāsa (bronchitis), vitiation of blood and śoṣa (consumption). It alleviates all the three doṣas.

‘लावा बिभिन्नरचने स्त्रुस्ते चतुर्गी मता बुधे: ।
The meat of \(lāvā\) in general is a cardiac tonic, cooling, unctuous, constipative and digestive stimulant.

The meat of the \(pāṁśula\) type of \(lāvā\) aggravates \(kapha\). It is hot in potency. It alleviates \(vāṭa\).

The meat of the \(gauraka\) type of \(lāvā\) is lighter, un-unctuous and stimulant of digestion. It alleviates all the three \(doṣas\).

The meat of \(paunḍrakā) type of \(lāvā\) aggravates \(pitta\). It is slightly light. It alleviates \(vāyu\) and \(kapha\).

The meat of \(darbhara\) type of \(lāvā\) cures \(rakta pitta\) (a disease characterised by bleeding from different parts of the body) and \(ḥṛdāmaya\) (heart disease). It is cooling.
Vartika (Gray partridge)

The meat of vartika is sweet, cooling and un-unctuous. It alleviates kapha and pitta.

Caṭaka (Tree sparrow)

The meat of caṭaka is cooling, unctuous and sweet. It increases semen and kapha.

Veśma caṭaka (House sparrow)

The meat of veśma caṭaka alleviates sannipāta (a condition caused by the vitiation of all the three doṣas). It increases semen in excess.

Vartaka and Vartikā
(Male bustard and female bustard)

The meat of vartaka is cooling. It cures jvara and alleviates all three doṣas. It is delicious and promoter of semen as well as strength.

The meat of vartikā is slightly inferior in quality.
**Tittiri (Partridge) & Gaura**

The meat of *tittiri* promotes complexion. It is constipative. It cures *hikkā* (hiccup). It alleviates all the three *doṣas*. It cures *svāsa* (asthma) and *kāsa* (bronchitis). It is wholesome.

The meat of *gaura* is better in quality.

75 'कुक्कुटो बृहङः सिन्धो वीर्याण्णोदनिलजिद्गुषः'।
76 चक्षुष्यः कुक्कुफङ्कुदः बल्यो वृध्यः 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.

77 पानीयकुक्कुटः सिन्धो बृहङः हलप्पलो गुरुः।
78 वातपितःक्षयकृमीविषमचन्द्रनाशनः।।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 *ksaya* (consumption), *krmi* (parasitic infection) and *viṣama jvara* (irregular fever).

79 हारीत: उप्यो ख्यासाच रक्तपितःकफाक्षः।
80 स्वेदस्वरकः प्रोक्त ईष्ठानाकरसः।।६३।।'

[भावप्रकाशः मांससंह ११ : ६५-६६]

**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*.

**Pāṇḍuka**

The meat of *pāṇḍuka* 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*.

**Kapota (Dove)**

The meat of *kapota* is constipative and alleviator of *vāyu*. This bird is white and yellowish in colour.

‘पारावतो गुर्द सिन्धो रक्तपितामिनिलापहः’ ॥६५ ॥

[भावप्रकाशः मांसवर्ग ११ : ७५]

**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*.

‘नातिसिन्धानि वृष्णाणि स्वादुपाकरसानि च’ ॥

[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.

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.

The meat of a recently delivered she-goat cures pīnasa (chronic rhinitis). It is useful in śuṣka kāsa (dry cough), aruci (anorexia) and  śrotha (oedema). It stimulates the power of digestion.

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.
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*.

91

The meat of an old-goat aggravates *vāyu*. It is ununctuous. The meat of diseased and dead goat shares these properties also.

91

The meat from the head of the goat cures diseases of head and neck and is delicious.

92

*Meṣa (Sheep)*

The meat of the sheep is nourishing. It aggravates *pitta* and *kapha*. It is heavy.

93

The meat of a castrated sheep is slightly lighter.

93

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*.
Go (Cow)

Beef is heavy and unwholesome. It aggravates *pitta* and *kapha*. It is unctuous, alleviator of *vāyu*, strength promoting and nourishing. It cures *pīnasa* (chronic rhinitis).

Aśva (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.

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 (?).
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.

अय कोशास्यः:

97
‘कच्चयो बलदे वातपित्ताजित्युस्तूकारकः’

[भावप्रकाशः मांसवर्गः ११ : ६२]

Kacchapa (Tortise)

The meat of kacchapa is promoter of strength. It alleviates vāyu and pitta and promotes potency.

विकृष्टयो लेखनस्व वीयांजःपित्तदूषणः ॥ ७५ ॥
स्वादम्भलवणस्तेषा गजलेखमानिलापहः ॥

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.

98
‘स्तेहनं बुद्धर्ण बृह्य “अर्मध्यमनिलापहस्” ॥
99
वाराणं पित्तिषत बलयं रोचन स्वादद मुँह ॥ ७६ ॥’

[भावप्रकाशः मांसवर्गः 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.

सिनगं समघुरं वृष्ण्” गुर्वभिष्यदिस्तीलम् ॥
वातपित्तहुरं हृष्ण सौकरं चर्मचिन्हितम् ॥ ५० ॥
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.

‘कफन्यः स्लिग्गितं कपायमलिनापहृत् ।
पित्यं परिश्रायुष्यं बहमूलं विरूक्षणं ॥ ५१ ॥’
[माधवद्वृत्तगुण: मासवर्ग १६ : १२-१३]

Khaḍga (Rhinoceros)

The meat of khaḍga 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.

100
‘बहृह्म हिन्तमो बल्यो वातस्यो मांशुक्र: ।
[माधवद्वृत्तगुण: 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.

101
‘कपायमघुरा: शीता रक्तपित्तिनिबहें: ॥ ५२ ॥

102
विपाकेः मधुरास्चैव कपोताः गूहवासिन: ।

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 लघुत्तर: फिचित्तृ कपोताः बनवासिन: ॥ ५३ ॥
शीता: संग्राहिणश्चेव स्वल्पमूच्छकराश्च ते।

The meat of those residing in forests is slightly lighter. It is cooling and constipative. It produces less of urine.

किच्छल्लगुतरा स्वाता ग्राहिण: श्लेषमपिनिता:।
हितास्ते पाण्डु चिन्तांगा हारीता वनवासिन्:॥५४॥'

[माधववद्यगुण: 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.

103 'चक्षुष्या मधुरा: पाके सर्पा मेघकरा: स्मृता:।

*Sarpa (Snake)*

The meat of *sarpa* is promoter of eye sight, sweet in *vipāka* and promoter of intellect.

वर्मिकरा सीष्यकाश्च तेष्वता कटुपातिनः। ५५ ॥
मधुरात्यथंचक्षुष्या: मृदुविन्यूमूहमास्ता:।

Of them, *darvīkara* 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.

104 शङ्ककूमारिय: स्वादुरसपाका बलावहा। ५६ ॥ १०४
105 शीता: सिंगव्या हिता: पित्ते चक्षुष्या: बुक्रवन्द्वन्ता:।

*Sāṅkha, Kūrma etc., (Conch shell, tortoise etc.)*

The meat of *sāṅkha, 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.

कृष्णाकर्मकर्त्तेषा बल्य: कोष्णोनिलापहः।
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 वातहरो वृद्धो मवयो मासवनप्रद: ।

Harıṣa (Swan)

The meat of harıṣa alleviates vāyu. It is aphrodisiac. It is promoter of good voice, muscle tissue and strength.

Cakravāka, Theńka and Cataka

The meat of cakravāka, theńka and cataka alleviates vāyu.

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.

Godhā (Inguana)

The meat of godhā cures kāsa (bronchitis), śvāsa (asthma) and kṣaya (consumption). It is sweet and cooling.
The meat of *mūṣaka* is sweet and unctuous. It increases *kapha* and semen. It cures *durmāṇa* (piles), aggravation of *vāyu*, *kṛmi* (parasitic infection) and *dūṣī viṣa* (artificial poisoning).

**Combinations**

Along with *cāru karira*, the meat of *jāṅgala* type of animals is appetiser and nourishing. It cures *raktapitta* (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).

Along with *ghanṭola*, the meat of *jāṅgala* type of animals works as appetiser, digestive stimulant and cardiac tonic.

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.

The meat prepared with dry radish cures *yakṣmā* (tuberculosis),
The meat prepared with curd is unctuous, digestive stimulant and cardiac tonic.

The meat prepared with tādoga promotes strength, good voice and eyesight.

Habitat

The meat of animals and birds residing and grazing far away from water is less abhisyanti (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 abhisyanti (which obstructs the channels of circulation).

Thus ends the group dealing with various types of meat.

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3. प्रमहा अप्पथ इति दशपुस्तके पाठः।
सहां अथ च इति दौष्टीयुपस्तके पाठः।
4. अधानूया: इति पद्धपुस्तके अधिको पाठः।
5. पत्वालशच इति पद्धपुस्तके पाठः।
6. राजीवत्रसाधारिपि इति दौष्टीयुपस्तके पाठः।
7. शापासो इति दौष्टीयुपस्तके पाठः।
8. “कृत्तिलयो विवरण” पाठोऽयो दौष्टीयुपस्तके नोपलमय।
9. जालय: इति आकरे पाठः।
10. सत्वपितस्लेपम्हरा इति पद्धपुस्तके पाठः।
11. स्मृतता: इति आकरे पाठः।
12. कित्तिचढ़ाराध्यावपि इति आकरे पाठः।
13. गोयालसाृंगासुसलक्षयाया इति आकरे पाठः।
14. बशरिण्युया इति आकरे पाठः।
15. सििहयाचवृक्का रावसलक्षिपिनसत्वता इति आकरे पाठः।
16. हिपिनसत्वता इति पद्धपुस्तके पाठः।
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21. पक्षार्थे लज्जः स्मृतता: इति आकरे पाठः।
22. पारात: लज्जः पिकायः प्रतुवः: स्मृतता: इति आकरे पाठः।
23. प्रतुवः इति आकरे पाठः।
24. कित्तिचढ़ातकाया: स्मृतता: इति आकरे पाठः।
25. विलिङ्ग इति आकरे पाठः।
26. वशाचारकः इति आकरे पाठः।
27. प्रस्सत्तिन्धिष्ठो मक्षणात् इति ती आकरे पाठः।
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32. यत: इति आकरे पाठः।
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35. पलवन्ति इति आकरे पाठः।
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40. शारारिका इति आकरे पाठः।
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42. चुबुच्चूसूष्की इति आदेशपुस्तकेऽपूर्व पाठः।
43. प्रीतिः इति आकरे पाठः।
44. करवा इति आकरे पाठः।
45. पाठोऽयं आकरे नोपल्लयते।
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47. शाल्कनबनशाध्विः शुचिज्ञानकककर्त्ता: इति आकरे पाठः।
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49. बृह्हा वहुवर्त्सका भृत्यश्च वलवद्वः: इति आकरे पाठः।
50. गोधामकर्षाण्व: इति आकरे पाठः।
51. घणितकः इति आकरे पाठः।
52. मारको जलम्पः इति आकरे पाठः।
53. कामवर इति आदेशपुस्तकेऽपूर्व पाठः।
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55. "कर्कः.........सत्द्वेदः" पाठोऽय आकरे नोपल्लयते।
56. सुम इति आकरे पाठः।
57. सुगंधिः इति आकरे पाठः।
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60. भवेस्वादुश्रीवः: इति आकरे पाठः।
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82. तुष्काणि इति भाकरे गाठः।
83. चादरहुस्यात्वानु इति भाकरे गाठः।
84. महास्थ्याश्चाभूः इति भाकरे गाठः।
85. वैयोण्णोब्द्धमूः इति भाकरे गाठः।
86. श्रग्रामः इति भाकरे गाठः।
87. स्रमुतः इति भाकरे गाठः।
88. लघुतः इति भाद्रपुस्तकेशु गाठः।
89. शुष्कः बलः इति भाकरे गाठः।
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91. तथा व्याविष्ठं तथा इति आकर्षे पाठः।
92. मासं पुष्टी स्वाभाविक श्वेतेः इति आकर्षे पाठः।
93. तस्य यवाण्डविभीणस्य इति आकर्षे पाठः।
94. गुणपरं इति षड़पुस्तकेष्य पाठः।
95. ब्र्ह्मवामसनकु तुच्चर इति आकर्षे पाठः।
96. कल्याणक चार्कम् मास इति आकर्षे पाठः।
97. वात्पित्तुपुस्तवकारकं इति आकर्षे पाठः।
98. शमघनमननापहसु……..पाठोऽयं द्वितीयपुस्तकेन नोपलम्यते।
99. स्वेदनं रोचनं गुणं इति आकर्षे पाठः।
100. वधीं इति षड़पुस्तकेष्य पाठः।
101. वधीं इति द्वितीयपुस्तकेष्य पाठः।
102. कथाया मघुरा: श्रीता: इति आकर्षे पाठः।
103. तम्मोऽ: मेघानिवम्बुः इति आकर्षे पाठः।
104. शंखा: कूमाविदय: इति आकर्षे पाठः।
105. हिन्दात इति आकर्षे पाठः।
106. शुक्कवर्धनं इति आकर्षे च द्वितीयपुस्तकेष्य पाठः।
107. शुक्केः संधानकः इति आकर्षे पाठः।
108. "चक्क ……..वातनाशनः" पाठोऽयं आकर्षे नोपलम्यते।
109. सारिकाकाकाकाद्विवलकास: इति आकर्षे पाठः।
110. व्यवायो शुक्कवर्धन: इति आकर्षे पाठः।
111. "वात्पित्तुपुस्तकारवः ……..सहस्कारगतः" पाठोऽयं द्वितीयपुस्तकेन नोपलम्यते।
112. जनातनिलम् दृः इति आकर्षे पाठः।
113. वन्नामिथ्यंदिनी इति आकर्षे पाठः।
114. अन्तवासननिम्नम् इति आकर्षे पाठः।
CHAPTER 18

1 शिन्यछोणा स्वादुगुर्वः सृष्टिविष्मूढ्रमार्हता।

2 महामिष्यन्दिनो वृद्धाः बल्या वातहरा: परस् ॥ ॥

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.

3 कफपित्तकरास मस्याः बलोपचयवब्रन्नः ॥

4 व्याधामाध्वरतानां च दीथ्तास्विनां च पूजितः। ॥ ॥

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.

5 कष्ठायानुसः स्वादुवर्त्तनो नातिपित्रक्रतु ॥

6 वर्मस्त्रयानां बरो वृह्योदितातिजितः। ॥ ॥
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 हक्को विशादो रोचनो लघुः।
ग्राही तु निन्धिकावलस्तम्मानु शकुलं स्मृतः॥ ६॥
[माधवद्वयगुणः मत्त्मचर्य २० : १०-४]

Nandikāvarta and Śakula

Nandikāvarta fish is astringent, sweet, un-unctuous, viṣada (non-slimy), appetiser, light and constipative.

The śakula type of fish is slightly inferior.

'पाठीन स्लेटमलो वृष्यो निन्द्रालु पिणिलाविनः।
दुष्पेर्द्वृष्टितं च कुष्ठगंग करार्यसी ॥ ५॥
[भावप्रकाशः मत्त्मा भास्वर्ण ११ १०८]

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).

श्रुंगी समुवगः शंकु गोमल्यालिबिकण्ठकाः।
कंटकी सविषा ज्ञेया मक्खमाणास्तु निषिद्धा ॥ ६॥

Śrīgī etc.

Śrīgī, madgura, śaṅkū, gomatya, āli and trikaṇṭaka—all these type of fish have spikes. These spikes are poisonous. But the fish when eaten is non-poisonous.
**Śṛṅgi**

Śṛṅgi fish alleviates vāyu. It is unctuous, aggravor of *kapha*, astringent and bitter. Therefore, it is lighter than others in this group.

**Madgura**

The *madgura* fish is sweet in *vipāka*. It is aphrodisiac, alleviator of vāyu and heavy.

[*Kṣāṃpatīya* gṛha: śītaḥ vāyu vātajitāḥ śleṣṭhékoṇaḥ: ॥ ६ ॥]

[माघवदन्भणु: मस्त्यवर्गे: २० : ५-६]

**Krṣṇa matsya**

*Kṛṣṇa matsya* is heavy and un-unctuous. It alleviates vāyu and aggravates *kapha*.

**Ali**

The *ali* fish is heavy, unctuous and pungent.

**Pryu**

The *pryu* type of fish is heavy and unctuous. It aggravates *kapha* and alleviates vāyu.
Illiśa

The iliśa 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 बलवः स्निग्धमधुरः वाप्पवेशी लघु वालनं || १० ||
| माघवंशयः गुणः मन्न्यवर्णः २० ८-१० |

Balaṅga

The balaṅga type of fish is unctuous, sweet, wind forming, light and cooling.

प्रोष्टिका मधुरा कृत्वा मदनी धाननाशिनी ।

Proṣṭikā

The proṣṭikā type of fish is sweet and aphrodisiac. It is an excellent alleviator of vāyu.

17 नन्दीवर्ती गुरुः स्निग्धो वारणजन्तुमलेक्वर्तनः || ११ ||
| कपायमधुरः प्रोष्टिकानमलुरणो दीर्घतुषणक । |

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.

भास्करे मधुरं रक्षो मान्तस्य प्रकोपनः || १२ ||

Bhāskara

The bhāskara type of fish is sweet and un-unctuous. It aggravates vāyu.
The sakula type of fish is heavy and un-unctuous. It aggravates vāyu.

Sailīndhu

The sailīndhu type of fish is aggravor of kapha, aphrodisiac, sweet in vipāka and heavy.

Gargabha

The gargabha type of fish is sweet and unctuous. It alleviates vāyu and aggravates kapha.

Iīvāka

The iīvāka type of fish does not obstruct the channels of circulation and it cures pīnasa (chronic rhinitis).

Imbikā

The imbikā type of fish does not obstruct the channels of circulation. It is sweet and it increases plasma.

Small fish

Different types of small fish are light and constipative. They are useful in grahaṇī (sprue syndrome).
**Eggs**

The eggs of fish, tortoise and birds are sweet and aphrodisiac.

मसत्स्यग्र्मः क्वाण्डः स्नत्वः स्थूल्यकरो गुणः।

'कर्मेवः प्रदो बल्यो भानिग्र्न्नहनायसः। १६।' [भावप्रकाशः मासवर्गः ११ : १२४]

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).

विष्टितिः शुष्कमस्त्या अश्वलया दुःर्णरामतः।

**Dry fish**

The dry fish produces wind in the colon. It does not promote strength and it is difficult of digestion.

पृतिमस्त्या अभक्षा स्यु सम्बदोषप्रकृपणः।

**Putrified fish**

The fish which is putrified should not be eaten. It aggravates all the doṣas.

'दशस्त्याय गुणः क्षेत्रः पुर्विकृद्वलवर्नः। १७।' [भावप्रकाशः मासवर्गः ११ : १२७]

**Burnt fish**

The burnt fish is excellent in property. It is nourishing and strength promoting.

'नाब्याया मखुरा मस्त्याय गुरवो माख्ताप्पः।'
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 anurasā (subsidiary taste). The river fish feed on grass and moss.

The fish collected from big and small ponds is unctuous and sweet in taste.

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.

In comparison to sea fish, the river fish is more nourishing and better in quality.
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.

‘हेमस्ते कूपजा मन्न्या शिष्यिने मारम्या: हिना:।’

[भावप्रकाश: मांसवगं ११: १२६]

मघौ नवीमवाद: श्रेष्ठा: श्रीपमें हंदसभुमवाद:।

नाडागाजाना वर्गांशु पद्यां शरदी नेमफळा। \| २२\|"}

Fish in different seasons

In hemanta (early winter), fish from a well is useful and in śśīṣāra (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.

‘नादेमा गुद्वा: मध्ये यम्मागृहाचास्य चारिणा:।

सम्मत्कामाजाना नू विशेषण दिने गर्या। \| २२\|"}

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.

\| २१\| घ्रुःगं:नगमास्थानव्याको नायवाना: स्मृताः।

क्रिचिमृकुत्त्या विगीतदास्मथ्य गुरुवन्तू: ने। \| २३\|"}

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.

The lower part of the pond fish is heavy. Because it moves through the help of its chest, its front portion is light.

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 ununctuous articles in large quantities and those having accumulated fat are heavier.
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.

\[ मनुष्य त्रियुस्मकाक्षात्‌तम्रमृणयुक्ताः प्रमुखपुरुषात्मकोकोणाः \]

31

\[ पादस्तिप्रकोशमुप्तान्तरस्वयंक्रोडः \]

32

बालबं अग्निनात्वाक्ष गृह्वः स्वस्वेयालगमः \[ ॥ ३० ॥ \]

\[ [माहवेदव्यगुणः मन्त्रवर्गः २० : १४-१५] \]

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.

\[ नाऴ्रा रात्रिः सात्ताम् नागाना वर्षप्रागिनाम् \]

33

\[ माहवेदव्यासविपाकर वानम् गृह्व दैविनाम् \]

34

\[ जलाशिना देशस्थर नचु वपूप्रदीपिनाम् \]

35

\[ ब्रह्मण गो नागम् रागमेव अशिनाम \]

36

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 ununctuous. The meat of birds which eat the meat of other animals is nourishing, heavy and alleviator of vāyu.

\[ ॥ इति मन्त्रवर्गः ॥ \]
Thus ends the group dealing with various types of meat and fish.

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3. कपालिन्धरा हिति पदाधिपके पाठ।
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7. पानीन: इति षड्षुद्वम्यके पाठ।
8. भल्या हिति आकरे पाठ।
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15. वृत्तिविवर्चन हिति आकरे पाठ।
16. चरण हितिकोप्यहुरो गुरू हितिविद्विद्धोतिनात. हिति आकरे पाठ।
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    लक्ष्यकरण कपालया: सन्निश्चया: स्वल्पवर्चस: इति भावप्रकाशो पाठ।
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    ब्रह्मश्रेष्ठा पत्न्या नेन्द्र्यो इति षड्षुद्वम्यके पाठ।
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23. उरो विचरणात् नेगा टान श्राकरे पाठः।
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25. युक्तः इति श्राकरे पाठः।
26. स्मृतवशिष्ठ इति श्राकरे पाठः।
27. कठिनेन्धूऽ युद्धमहवः स्मृतवशिष्ठवः मूचरः इति पाठः पुस्तकेच पाठः।
28. चेष्टेययामः इति श्राकरे पाठः।
29. गुरुस्क्षा: इति श्राकरे पाठः।
30. चलमुच्यते इति श्राकरे पाठः।
31. समीरिणः इति श्राकरे पाठः।
32. गुरवस्तृत्तारात्तये: इति श्राकरे पाठः।
33. वानवारिणामः इति एते पुस्तकेच पाठः।
CHAPTER 19

‘गमलं कपाय मधुर वानरं ग्राहि दीपनम् ।
रिनश्योण वाडिंन हुय कपतिनाविरोधि 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.

‘द्रिविध नमः विजय मधुर चामलेव च ।
विवेषण स्य मधुरस्य यानकफागहेम् ॥ २ ॥’

[माधवद्रव्यमुणि. फलवर्गम् २१ . १-२]

It is of two types viz., sweet and sour. The sweet variety alleviates all the three doṣas and the sour variety alleviates vāyu as well as kapha.

‘नीवं सवालुकं पीलु लृगशस्यं विकंकतम् ।
प्राचीनामलकं चैव दोषवं गर्हाति च ॥ ३ ॥

2

3
Nīpa etc.,

Nīpa, vālūka, pīlū, tṛṇasūnya, vikaukata and prācināmalaka alleviate doṣas and cure viṣa (poisoning).

Karkandhu, Kola & Badara (Jujuba fruit)

Karkandhu, kola and badara are sour and they alleviate vāyu as well as kapha.

Pakwam pītānāndhara śīnakṛṣya samprasaṃ sarṣm II 4 II

Ripe fruits alleviate pitta and vāyu. They are unctuous, sweet and laxative.

Purāṇa tuṣṭaṇīśaṃ śrṣaṃ lañçu dīpanma II

Dry fruits (purāṇa) alleviate tṛṣṇa (morbid thirst) and śrama (physical fatigue). They are light and digestive stimulant.

Rakpinākṛta saṃ pītādṛśaṇa sarṣm II 5 II

Tender fruits cause rakta pitta (a disease characterised by bleeding from different parts of the body). They vitiate pitta. The matured fruits are laxative.

हयू वर्ण िँर र्वषामासबुकवनप्रम I

[माधवसृष्टिन वाराण द्रष्टार्फा स्यंगुर II 6 II]

[स्वाधवसृष्टिन फलवंग II 10-13]

‘Kapalaśṛṅga pītādṛśaṇaś्रष्टार्फा त्रेतयूपश्रवनप्रम I

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
aurasa (subsidiary taste). It increases digestive power, kapha and semen.

7 नदेव वृक्षके पकञ् गुरु वातहरं परम् ॥ ७ ॥
मधुरगम्यं मरं कवित्वद्वेषवित्तप्रकोपणम् ॥

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.

8 मासर वृक्षपञ्चवं यत्तिधवेषवित्तनाशनम् ॥ ८ ॥
[भावप्रकाशः श्रावरसिदिवलवर्ग ७ : ५७]

Āmra which is ripened by artificial means alleviates pitta.

'शुष्काम्र् सकपायस्मां मेदनं कफवातकल्तु ।'
[माधवद्विगुणः फलवर्ग २१ : १५]

Dry mango is astringent, sour and purgative. It aggravates kapha and vāyu.

9 "चूर्णिन तलपर स्वयं वल्क्रवायकर नघु ।
वीनन्त चायपाक श्याहालपिनहरं मरम् ॥ १० ॥

If ripe āmra is taken by sucking (coṣaṇa), then it is appetiser, promoter of strength and energy, light and cooling. It gets digested early. It alleviates vāyu and pitta. It is laxative.

If ripe āmra is taken by sucking (coṣaṇa), then it is appetiser, promoter of strength and energy, light and cooling. It gets digested early. It alleviates vāyu and pitta. It is laxative.

10 व्याहुमनमोग्रहोज्जिता वृंहणः कफवात्रुः ॥ १० ॥

The juice extracted out of it is a promoter of strength, heavy, alleviator of vāyu, laxative, ahrdya (which is not cardiac tonic), exceedingly tarpana (refreshing), nourishing and aggravator of kapha.
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.

Along with milk, the mango juice alleviates vāyu and pitta. It is appetiser, nourishing, strength promoting, aphrodisiac, promotor of complexion delicious, heavy and cooling.

Mango used in large quantities causes mundānāla (suppression of the power of digestion), viṣama jvara (irregular fever), ras τāmaya (diseases of blood) haddhiagudodura (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.
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 sauvārcala type of salt.

15

पक्वमय साह्कारमय कटे विस्तारिता रमः ।

घर्मशुरुको महूकर भ्राम्सारत्न इतिस्मृतः ॥ 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

भ्राम्सारवर्तस्याधारितिवित्तिमहरः ।

सरः ।

स्थ: मूर्यार्गमां पाको लघुद्रच परिकृत्तः ॥ १७ ॥

It alleviates trṣā (morbid thirst), chardī (vomiting), vāyu and pitta. It is laxative and appetiser. If it is dried in the sun’s rays, then it becomes light.

आङ्ग्रीजः कपाय स्याच्छर्दनीसारत्चातमः ।

ईषदमलं च मधुरं तथा इत्यादिनुष्ट्व ॥ १८ ॥’

[भावप्रकाश: भ्राम्सारदिफलवर्गः ७ : १४-१६]

Āmrū bija

The seed of mango is astringent. It cures chardī (vomiting) and atisāra (diarrhoea). It is slightly sour and sweet. It cures hṛdayā dāhā (burning sensation in the chest).

‘आङ्ग्रावर्तमाल्य वालतन्त गुरुर्भन्त हचिकृतसर्स ।

Āmrātaka (Hog plum)

Āmrāta is sour, alleviator of vāyu, heavy, hot, appetiser and laxative.
The ripe fruit is astringent, sweet in taste and vipāka, cooling, refreshing, aggravaor of ṛupa, unctuous, aphrodisiac, constipative, nourishing, heavy and strength promoting. It alleviates vāyu and pitta. It cures ksāta (phthisis), dāha (burning syndrome), ksavu (consumption) and vitiation of blood.

Lakucu (Monkey fruit)

Lakucu is heavy, wind forming in the stomach and aggravaor of doṣas. It vitiates semen.

Karamardaka (Carissa carandas Linn.)

Karamardaka is sour and it cures ṭṛṣā (morbid thirst). It is appetiser and it aggravates pitta.

Amlavetasa (Garcinia pedunculata Roxb.)

Amlavetasa is exceedingly sour. It is sharp, unctuous and digestive stimulant.
Tintiḍika (Rhus parviflora Roxb.)

*Tintiḍika* alleviates vāyu and produces āma, pitta as well as kapha.

![Verse Image]

Fully matured fruit of it is constipative, hot, digestive stimulant, cardiac tonic and alleviator of kapha as well as vāyu.

![Verse Image]  

[Maṅgalaṁ: 21: 20–21]

*Amlīkā* and *Kośāmra* (Tamarindus indica Linn. & Schleichera oleossa Merr.)

The ripe fruit of *amlīkā* has all the properties of *tintiḍika*. In addition, it is a purgative.

*Kośāmra* is slightly inferior in quality.

![Verse Image]

*Airāvata* and *Dantaṣṭha*

*Airāvata* and *dantaṣṭha* are sour and they cause śoṇita pitta (a disease characterised by bleeding from different parts of the body).

![Verse Image]

[Maṅgalaṁ: 21: 23–24]

*Nāraṅga* (Orange)

The fruit of *nāraṅga* is fragrant, sweet, sour, viśada (non-slimy), appetiser, difficult of digestion, alleviator of vāyu and heavy.
निम्बुकम्य वातचन पाचन दीपनं लघु ।

Nimbūka (Lime fruit)

Nimbūka is sour, alleviator of vāyu, carminative, digestive stimulant and light.

राजनिवृक्ष स्वादु गुण चिकित्सांगीजन् ।
नुसाहुनकफोललनकर्षितवायुनिवर्गम् ॥ २५ ॥

Rāja nimbū

The fruit of rājunimbū is sweet and heavy. It alleviates pitta and vāyu. It cures ṭṛṣṇā (morbid thirst), śūla (colic pain), kaphotklesa (salivation), charu (vomiting) and śvāsa (asthma).

वातवनिर्गितवन्धन जंबीरं गुण पितककृत् ।
[माघवदवर्गः फलवर्गं २१ : ३२-३३]

Jambīra (Citrus limon Linn. Burm. f.)

Jambīra alleviates vāyu and kapha and relieves constipation. It is heavy and it aggravates pitta.

कृषणं कफवातातंदोपनं पितकोपनम् ॥ २६ ॥
[माघवदवर्गः फलवर्गं २१ : ३७]

Karunā

Karunā alleviates kapha, vāyu and āmadoṣa. It aggravates pitta.

कामशासानविचारं नुसाहुनकषयोधनम् ।
लधवन्दोपनं हुच्च मातुलुमुदवाहनम् ॥ २७ ॥

Mātulunāga (Citron)

Mātulunāga cures kāsa (bronchitis), śvāsa (asthma), aruci (anorexia) and ṭṛṣṇā (morbid thirst). It cleanses the throat. It is light, sour, digestive stimulant and cardiac tonic.
Tvaktikā is difficult to digest. It alleviates vāyu and cures lṛmi (parasitic infection) as well as viṣa (poisoning). It is sweet, cooling and heavy.

The unripe fruit of it is cooling and it alleviates vāyu and pitta.

Keśara promotes intellect. It cures ṣīla (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 arṣas (piles).

Madhu karkaṭi (Sweet lime)

Madhu karkaṭi shares the properties of kesara. In addition, it is aphrodisiac. It cures ṣīla (colic pain), ajīrṇa (indigestion) and vibandha (constipation). It is useful in suppression of the power of digestion and in vitiation of kapha as well as vāyu.

Its juice is indicated in aruci (anorexia), śvāṣa (asthma) and kāṣa (bronchitis).
Kapittha (Wood apple)

The unripe fruit of kapittha is astringent, sweet in vipāka, aggravor of kapha, heavy and cooling. It causes impairment of the throat. It is viṣa la (non-slimy), constipative and aggravor of vāyu. In view of its sweet, sour and astringent tastes and fragrance, it is an apptiser.

नदेव पक्व दोषान्त त्रिमांश शाल्प स्वात्कि त्रिमांश

[माघवद्ध्वगुः फलवर्ण २१ : ४०-४२]

The ripe fruit of kapittha alleviates doṣas. It is viṣada (non-slimy), constipative and heavy.

Jāmbu (Jamun fruit)

Jāmbu aggrandizes vāyu. It is un-unctuous and constipative. It alleviates pitta and kapha.

Tinduka (Diospyros tomentosa Roxb.)

Tinduka is astringent, sweet and heavy. It aggravates pitta and kapha.

Priyāla (Buchanania lanzan Spreng.)

Priyāla alleviates vāyu and pitta. It is aphrodisiac, heavy and cooling.

‘कपायमुद्रं साम्लं नातिमाश्वकः कोपम्।’

वात्स्य [? ] कपायमुद्रं विधात्वयंतिकं 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
‘निरीवुक्षफल नेपा गुरु विप्पण्मधु शातलम् ।
कषायमधुर सामल नारिमाण्तकोणम् ॥ ३६ ॥

[सुधूर: 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
‘विप्पण्मधुर विन्याघ फलं संतप्यं गुरु ।
[सुधूर: सूत्र ४६ : १७१]

Phalgu (Ficus hispida Linn. f.)

Phalgu is wind forming, sweet, unctuous, refreshing and heavy.

विढीफलं च पितास्रुक्कासस्वास्यपहम् ॥ 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).

शमीफलं गुरु स्वारु बह्थक्षोण केनतावनम् ।

Śamī (Prosopis spicigera Linn.)

The fruit of śamī is heavy, delicious, un-unctuous and hot. It causes the hair to fall.

‘मूठीका मधुरा सिंघ्वा शीता वृष्णानुवोगमनी ॥३८॥
Mṛdvīkā (Vitis vinifera Linn.)

Mṛdvīkā is sweet, unctuous, cooling, aphrodisiac and laxative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body), jvara (fever), śāsa (asthma), trṣṇā (morbid thirst), dāha (burning syndrome) and ksaya (consumption).

The gostani type of drākṣā shares all the above mentioned properties. In addition, it is heavy, aphrodisiac and alleviator of kapha.

It has another variety which is without seeds. This is smaller in size. It shares all the properties of gostani type of drākṣā.

Drākṣā which grows on hills is light and sour. It produces kapha and causes amla pitta (hyperacidity in stomach).

All green drākṣās aggravate pitta and kapha.
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.

काळ्या मधुरं शीरं विष्टंभं कफङ्क्रुण ्।
स्निग्धं पितास्तुत्त्राहकन्तक्षयसमीरिजन् ॥ ४३ ॥
[माधवद्रव्यगुणः फलवर्ग २१ : ५२]

Kadali (Musa paradisiaca Linn.)

Kadali is sweet, cooling and wind forming. It aggravates kapha. It is unctuous. It alleviates pitta and blood. It cures dāha (burning syndrome), ksata (phthisis) and ksaya (consumption). It alleviates vāyu.

रुक्षं गुरु हिमं पक्व स्वादुपितामिनालपम् ।

The unripe kadali is un-unctuous, heavy and cooling. The ripe kadali is sweet and it alleviates pitta and vāyu.

38
“हुष्णं मूँचविबधधन पितामुःक्रात्तनासनम् ।
केष्यं रसायनं मेध्यं कामसर्वफलमुच्चयते ॥ ४४ ॥’
[माधवद्रव्यगुणः फलवर्ग २१ : ५५-५६]

Kāśmrya (Gmelina arborea Linn.)

The fruit of kāśmrya 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.

39
‘क्षतक्षयायथं हुष्णं बृहणं तप्नं गुरु ।’
[मुःखुच्च सूत्र ४६ : १६५-१६५]

40 41
स्निग्धं बृह्यं च मधुरं खर्जरं रक्तपित्तजित्तु ॥ ४५ ॥’
[माधवद्रव्यगुणः फलवर्ग २१ : ४५]
Kharjūra (Phoenix Sylvestris Roxb.)

Kharjūra cures kṣaṭa (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).

Kharjūrī (Phoenix dactylifera L.inn.)

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 sākharīkā.

Another variety of it is called pinda kharjūrīkā and it grows in that country also. The third variety is very small in size and it grows everywhere.

All these three varieties of kharjūrī are cooling and sweet both in taste and vipāka. They are unctuous, appetiser and cardiac tonic. They cure kṣaṭa (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 copulence 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), abhīghāta (injury), kṣut (morbid hunger), tṛṣṇā (morbid thirst), kāsa (bronchitis), svāsa (asthma) mada (intoxication), mūrchā (fainting), vitiation of vāyu as well as pitta, madāṭyaya (alcoholism) and vitiation of blood.

The fruit of kharjūrikā which is smaller in size is inferior in quality in comparison with others.

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.

The pith (maijā) 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).

Madhūkā (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.
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 ṭṛṣā (morbid thirst), vitiation of blood, dāha (burning syndrome), śvāsa (asthma), ksata (phthisis) and kṣaya (consumption).

Parūśaka (*Grewia asiatica* Linn.)

The unripe parūśaka is extremely sour, slightly sweet, astringent in anurasa (subsidiary taste) and light. It alleviates vāyu and aggravates pitta.

The ripe parūśaka is sweet and it alleviates vāyu as well as pitta.

*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.
The seed of tāla is sweet in vipāka. It is diuretic and it alleviates vāyu and pitta.

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.

The pulp of tender tāla is slightly intoxicating and light. It aggravates kapha and alleviates vāyu and pitta. It is unctuous, sweet and laxative.

The water of the tender tāla is exceedingly intoxicating. When it becomes sour, then it aggravates pitta and alleviates vāyu.

The head of the trunk of this tree is sweet and it cleanses the urinary bladder.
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).

The water of the tender coconut is generally purgative. It cures *ṭrṣnā* (morbid thirst) and alleviates *pitta*.

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), *ksīta* (phthisis) and *lāśaya* (consumption).

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  पद्वत्सानि बीजानि व्रृष्याणि मधुराणि ।
67  गुल्मि वधवर्चसि सुष्ट्मूच्छानिलाणि ।। ६३ ॥।

[भावशक्ति: श्रावशादिलब्धं ९ : २५-२६]

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 पितच्वि वृष्णि: श्लेष्मानिलापहि: ।
68  विशेषार्थपनस वज्र्यं गुल्मिमि: दुर्ब्ज्ञानिमि: ॥ 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*.

‘मोचं स्वाँुरसं प्रोक्तं कवाचं नातिशीतलम् ।
रक्तपित्तहर वृष्णि रक्त श्लेष्मकरं गुरू ॥ ६५ ॥।

[माधवद्रव्यगुण: 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  ‘श्लेष्मल मधुर शीत श्लेष्मातकपलं गुरू ।’

[माधवद्रव्यगुण: फलवर्ग २१ : ५३]

*Sleṣmātaka* (*Cordia myxa* Roxb.)

The fruit of *sleṣmātaka* is aggravator of *kapha*, sweet, cooling and heavy.
‘पौष्करं स्वादु विष्टिम्व बल्यं कफकरं गुः।’

[माधवद्रव्य गुःण: फलवर्ग २१ : ५५]

Puṣkara (Lotus fruit)

The fruit of puṣkara is sweet, wind forming, strength promoting, aggraverator of kapha and heavy.

उदुम्बरफल प्राणि वातपितामह्वर्णम् ॥ ६६ ॥

[माधवद्रव्य गुःण: फलवर्ग २१ : ५८]

Udumbara (Ficus racemosa Linn.)

The fruit of udumbara is constipative and it alleviates vāyu as well as pitta.

“मधुरं च कषायं च स्निग्धं सग्राहि वालुकम्।
स्वरूपिकरं च दस्ताना विशाद फलमुख्यते।”

[सुध्रु: सूच ४६ : १६६]

विपाके मधुरं वृष्णं रत्नपिल्लसादनम्।

[माधवद्रव्य गुःण: फलवर्ग 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 तिंदुकं स्वादु गुः पित्तकात्मकाः। ६७।।

Tinduka (Diospyrus tomentosa Roxb.)

Tinduka is astringent, delicious and heavy. It alleviates pitta and kapha.

‘प्रीयालमञ्जः मधुरं वृष्णं पित्तानिलापः।

[माधवद्रव्य गुःण: फलवर्ग २१ : ५४]
Priyāla (Buchanania lanzan Spreng.)

The pulp of priyāla is sweet and aphrodisiac. It alleviates pitta and vāyu.

Vibhitaka (Terminalia belerica Roxb.)

The pulp of the seed of vibhitaka produces intoxicating effect and it alleviates kapha as well as vāyu.

Kola (Zizyphus jujuba Lam.)

The pulp of the seed of different types of kola is astringent and sweet. It alleviates pitta.

Āmalaka (Emblica officinalis Gaertn.)

The pulp of the seed of āmalaka cures trṣnā (morbid thirst), chardi (vomiting) and vitiation of vāyu.

Bijapuraka, Saṁpaka and Kośāmra

The pulp of the seed of bijapuraka, saṁpaka and kośāmra is sweet in vipāka. It produces digestive power and strength. It is unctuous and it alleviates pitta and vāyu.

Vādāma (Almond)

Vādāma is hot, exceedingly unctuous, alleviator of vāyu.
and heavy. It promotes semen formation.

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.

Pulp in general

The pulp of the seeds generally follow the properties of their respective fruits.

Bad fruits

Fruits afflicted with diseases and kīrmi (parasitic infection), fruits which are over ripened and which are unseasonal and fruits which are not fully matured should be rejected.

Thus ends the group dealing with different types of fruits.
NOTES AND REFERENCES

1. कंपाल्लुकर इति आकरे पाठः।
2. शतायुक्त इति आकरे पाठः।
3. गर्भाति इति आकरे पाठः।
4. पित्तमाहत्तकद्वालं पित्तल लघु डीपनम् इति आकरे पाठः।
5. रूच्यं मांसवचेलप्रदम् इति आकरे पाठः।
6. वृक्षसम्पवं इति पष्टपुस्तकेपाठः।
7. (क) कृत्तिमपश्चात् इति आकरे पाठः।
    (ख) भक्षितं पवेच इति पष्टपुस्तकेपाठः।
8. चंद्रमांशितम्पिनाशस्मपि इति आकरे पाठः।
9. उपित इति आकरे पाठः।
10. कपपर्वतं इति द्वितीयपुस्तकेपाठः।
11. मन्त्रामुखविन्दुति इति आदर्शपुस्तकेपाठः।
12. भनुरामलपर इति आकरे पाठः।
13. तेरिहूतं त्वाठ्या इति आकरे पाठः।
14. वृक्षमसांयुक्तात् इति आकरे पाठः।
15. पत्रे इति आकरे पाठः।
16. आयान्तस्वाप्नसदशीत्यातपित्त्हरं इति आकरे पाठः।
17. पाकाल्पक्षपि इति आकरे पाठः।
18. स हि कीति: इति आकरे पाठः।
19. रसे पाके इति आकरे पाठः।
20. स्पृतस्य इति आकरे पाठः।
21. श्वेल्पं इति द्वितीयपुस्तकेपाठः।
22. हिदोधपि इति आकरे पाठः।
23. तृणापन्नं इति आकरे पाठः।
24. स्फुरतं इति आकरे पाठः।
25. तृणारुलकशत्रक्षादहस्तविक्रमानम् इति आकरे पाठः।
26. स्वयं इति द्वितीयपुस्तकेपाठः।
27. मधुरामलक्षुपि सोगल्पाच्च इति आकरे पाठः।
28. पित्तकपाप्पहुम् इति पष्टपुस्तकेपाठः।
29. काणस्य... कोष्ठमु० पाठोऽयं द्वितीयपुस्तके नोपल्ल्यते।
30. शीरवृक्षकलं इति द्वितीयपुस्तके पाठः।
31. फलनुजं इति आकरे पाठः।
32. दुःश्यतमा मता इति आकरे पाठः।
33. शेषमामलपितनुन्तुः इति षण्ठपुस्तके पाठः।
34. स्वरी इति आकरे पाठः।
35. पित्रशेषमन्यकोपणः इति आकरे पाठः।
36. द्राक्षकरीरककन्धुबद्रदराण्यार्काणि इति आकरे पाठः।
37. पशुकाणिकिष्ठ इति आकरे पाठः।
38. मृत्वविबन्धज्ञान इति माधववद्रगुणे पाठः।
39. शीतलं इति आकरे पाठः।
40. समपुर्णं इति आकरे पाठः।
41. वाजूरूं इति आकरे पाठः।
42. पद्मशिवाधिगता इति आकरे पाठः।
43. साहित्यशिक्षकिष्ठ इति षण्ठपुस्तके पाठः।
44. पिंडशृष्टिकरकिष्ठ इति द्वितीयपुस्तके पाठः।
45. द्रैष्ठयमु० — भावप्रकाष्ठः श्रार्धिकविवर्ण ७ : ११६।
46. कोष्ठमाश्तहुद्वल्यं इति आकरे पाठः।
47. वालितवातकापहमू इति आकरे पाठः।
48. ज्वरातिसारलुत्तुण्यं इति आकरे पाठः।
49. काशवासनविवारकमूः इति आकरे पाठः।
50. मद्यमुष्ठामतिपि शामदासूतत्वगदास्तकः इति आकरे पाठः।
51. महंतीयमु० गुणेनरा स्वल्पशृष्टिकरकिष्ठ भृतताः इति आकरे पाठः।
52. ब्रजस्वरूपस्तयं इति आकरे पाठः।
53. भवेत् इति आकरे पाठः।
54. वातपित्तविनायकमू इति आकरे पाठः।
55. वातपित्तनुतुः इति आकरे पाठः।
56. तृणाङ्कवाहवाध्वस्यास्तककाणु इति आकरे पाठः।
57. तु इति आकरे पाठः।
58. पित्रशेषमपितवबर्मानमू इति आदर्शपुस्तके पाठः।
59. तत्रार्थभिष्यतस्वस्थुण्यामू इति आकरे पाठः।
60. किल्लेमचरको इति आकरे पाठः।
61. तदा नु स्यालिपनिकङ्गातोपपहुभु इति आकरे पाठः।
62. विष्टम्मकृष्ट्वर इति आर्द्राशुपस्तकेषु पाठः।
63. रक्तिपित्तक्षरणानु इति आकरे पाठः।
64. दाहुस्मधुर इति आर्द्राशुपस्तकेपाठः।
65. विवर्धनम्मु इति प्तियपृस्तकेपाठः।
66. पनसोद्भुदोजासि इति आकरे पाठः।
67. बदधीर्दुधानी इति आकरे पाठः।
68. इत्त्वस्याम—भाष्यप्रकाशः आमासदिफलम्यर्भ ७ : २६।
69. वृषष्टिं इति आकरे पाठः।
70. वधत्वर फलम्मु इति आकरे पाठः।
71. अलुम्बर फल वधाहि इति आकरे पाठः।
72. पियालाम्ज्ञा इति आकरे पण्डपुस्तकेच पाठः।
73. वैभीतको इति आकरे पाठः।
74. तुषणाच्छयं निलप्नश्च इति आकरे पाठः।
75. ‘वादांमुग्धं’पितामिलापम्’ पाठोध्य पण्डपुस्तकेनोपलम्यते।
76. ‘काफङ्गनेष्टो’ इति परिवर्तनः’ पाठोध्य पण्डपुस्तकेनोपलम्यते।
77. ‘वीर्य भवति इति आकरे पाठः।
78. निमिकुष्ट्वर इति आकरे पाठः।
79. प्रतितील्मकालम्मु इति आर्द्राशुपस्तकेपाठः।
80. सर्बमस्मणार्त्येव इति आकरे पाठः।
CHAPTER 20

पत्रं पुष्पं फलं नालं कंबं सस्बेरजं तथा ।
शाकं पिठवसमुद्रिष्ट गुरु विचावथोतरम् ॥ १ ॥

Śāka (Vegetables)

Śāka is of seven types, viz., leaf, flower, fruit, stalk, rhizome and sarīnsvedaja (those produced by moist heat). These are progressively heavy.

प्रायः सर्वाणि शाकाणि विष्टस्मीर्नि गुर्द्रणि ।
क्षाणि वदुज्वरांसि सृष्टिविष्माणि ॥ २ ॥

Generally all types of śāka are wind forming, heavy and un-unctuous. They produce more of stool and help in the elimination of stool and flatus.

चक्रुष्या सर्वदेश्वर्णी जीववती मधुरा हिमा ।

Jīvantī (Leptadenia reticulata W. & A.)

Jīvantī promotes eyesight and alleviates all doṣas. It is sweet in taste and cooling.
Tanḍulīyaka (Amaranthus spinosus Linn.)

Tanḍulīyaka is sweet in vipāka and abhiṣyandi (which obstructs the channels of circulation). It cures viṣa (poisoning).

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 doṣas and it is appetiser and laxative.

Cili and Pālaṇkya (Chenopodium album Linn. and Spinacea oleracea Linn.)

Cili shares the properties of Vāstuka. Pālaṇkya shares the properties of tanḍulīyaka. 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.
carminative. It cleanses the throat. It specially alleviates *pitta* and it is bitter in taste.

‘काकांश्वा विप हृति रक्तवित्ततःमृगरात्।

*Kākajaṅghā* (*Peristrophe bicalyculata* Nees.)

*Kākajaṅghā* cures *viṣa* (poisoning), *rakta pitta* (a disease characterised by bleeding from different parts of the body), *bhrama* (giddiness) and *jvara* (fever).

पथ्या सरा विद्रोपणी मेथिका वातनाशिनी॥ ७ ॥

[माधवद्रव्यगुण: शाकवर्ग २२ : ५-६]

*Methikā* (*Trigonella foecum-graecum* Linn.)

*Methikā* is wholesome, laxative and alleviator of all the three *dosas*. It specifically alleviates *vāyu*.

‘वूड्या काकमाची रसायनी।’

[माधवद्रव्यगुण: शाकवर्ग २२ : ७]

‘नात्युष्णा षोतविया च सेदिसी कुष्ठनाशिनी॥५॥’

[माधवद्रव्यगुण: शाकवर्ग २२ : ५]

*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 *kuṣṭha* (obstinate skin diseases including leprosy).

‘ईवत्तिकं विद्रोपण शाक कटु सतीनज्ञम्।

*Satīna* (*Pisum sativum* Linn.)

The *sāka* of *satīna* is slightly bitter. It alleviates all the three *dosas* and it is pungent.
The śāka of harimantha is sweet in vipāka as well as in taste. It is difficult of digestion.

Kalāya (Lathyrus sativus Linn.)

Kalāya is purgative, un-unctuous and sweet. It aggravates vāyu in excess.

Rājakṣavaka

The śāka of rājakṣavaka alleviates all the three dosas. It is light and constipative. It is specifically useful for patients suffering from grahanī (sprue syndrome) and arśas (piles).

Maṇḍūkaparni and Gojihvakā (Centella asiatica Urban and Launaea asplenifolia Hook. f.)

Maṇḍūkaparni is astringent and useful in pitta. It is delicious, bitter in taste, cooling and light.

Gojihvakā has similar properties.

Sunisāṇṇaka (Marsilia minuta Linn.)

Sunisāṇṇaka does not produce burning sensation and it alleviates all the three dosas. It is constipative,
11  
ग्रहणम् विकारधनी साम्ला वातको हिला।
उष्णा कषायमुद्रा चांगेरी चासिनिदीपनी।।

Caṅgerī (Oxalis corniculata Linn.)

Caṅgerī cures grahanī (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.

रक्तपितामिलहृ तित्तं कंचटं मतम्।

Kaṅcaṭa

Kaṅcaṭa alleviates vitiation of blood, pitta and vāyu. It is bitter.

12 13
कफवातहर ग्राहि सौदकं तत्प्रशीतितम्।। १४।।

Modaka

Modaka alleviates kapha and vāyu and it is constipative.

कफापञ्च शाकपुक्तं व्रहणप्रत्ययोः।
हक्षं लघु च शीतं च वातपिताकपूणम्।। १५।।

Varuṇa and Prapunnāta (Crataeva nurvala Buch.—Ham. and Cassia tora Linn.)

The śāka of varuṇa and prapunnāta alleviates kapha. It is un-unctuous, light, cooling and aggrivator of vāyu as well as pitta.

बलसाधनो बिलवस्यं श्रेयसी तिलप्रभूपि।
गण्डीरिष्ट्रकशेषि अश्यते कक्षास्ति।। १६।।

Vatsādanī etc.

The śāka of vatsādanī, leaf of hūlva, śreyasī, tilaparnī,
gāndīra and citraka is useful in the aggravation of kapha and vāyu.

कालशकं गर्सलेष्मशोथद्वेष्णं दीपनं कठू ।

Kālaśāka (Corchorus capsularis Linn.)

Kālaśāka cures gara (a type of poisoning), aggravation of kapha and śotha (oedema). It is digestive stimulant and pungent.

वर्षाभू कफवात्यत् हितिः शोषोदराश्चसि ॥ १७ ॥

Varṣābhū (Trianthema portulacastrum Linn.)

Both the type of varṣābhū alleviate kapha and vāyu and they are useful in śotha (oedema), udara (obstinate abdominal diseases including ascitis) and arśas (piles).

दीपना: कफवात्यतत्वाविचरविविकारास्वस्ता: ।

Cirabilva, Ankura and Asana

The śāka of cirabilva, ankura and asana is digestive stimulant and it alleviates kapha as well as vāyu.

वातपित्तकरा श्लेष्मकु कटुका रसपाक्त: ॥ १८ ॥

बेणो: करोरा श्लेष्मकु: कषायाश्च विदाहिन: ।

Venu Karīra (Bambusa arundinacea Willld.)

The karīra of venu aggravates vāyu and pitta. It is ununctuous and pungent both in taste and vipāka. It alleviates kapha. It is astringent and it produces burning sensation.

विपाक: स्मृत: ॥ १९ ॥

Freshly sprouted karīra is known to alleviate kapha and pitta.
Aṣṭāṅgaśāstra Prakāśa

किराततितक्षाहिता रक्तपितकांकाप्रहा: || २० ॥

[साधवृद्धिगुण: शाकार्ग २२ : ६-२१]

Aṭarūṣaka etc.

Aṭarūṣaka, vetrāgra, guḍūcī, nimba, parpaṭa and kirātatikutka alleviate the vitiation of blood, pitta and kapha.

‘वार्तकं कठु तीशोषणं मधुरं कफवातजित् ॥

सक्षारसिन्जनं हुः रस्यम्पितलम् ॥ 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 कफपितलं पक्वं सक्षारपितलम् ॥ २३ ॥

तद्वृतं गुरूं संशुषकं कफवातामापहम् ॥ २२ ॥

The tender vārtāka alleviates kapha and pitta. The matured vārtāka is alkaline and aggravator of pitta. When over matured (brddha) it is heavy. The dried vārtāka cures the diseases caused by kapha and vāyu.

कफमेर्वातिनलहरसत्तलप लघु दीपनम् ॥

वार्तकं पितलं किरिचंदगारपितबितम् ॥ २५ ॥

तद्वं तु गुरूं सिन्यं सतेललवनान्वितम् ॥ 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.
Vārtāku

Vārtāku stimulates digestion, alleviates vāyu, promotes semen and blood and cures aggravation of kapha, kāsa (bronchitis) and kṣaya (consumption).

30 फलानि बृहतोत्तम च कटुतिकलघृणि च || २५ ||

Brhatī (Solanum indicum Linn.)

The fruit of brhatī cures kaṇḍā (itching), kuṣṭha (obstinate skin diseases including leprosy) and krmī (parasitic infection). It alleviates kapha and pitta. It is pungent, bitter and light.

31 पत्रलघृणि पिठधन नाल तस्य कफापहृ ||

(Patelagonium) 1

Paṭola (Trichosanthes dioica Roxb.)

The leaf of paṭola alleviates pitta. Its stem alleviates kapha. Its fruit alleviates all the three doṣas and its root is purgative.

Kāravellaka (Momordica charantia Linn.)

Kāravellaka is an appetiser. It alleviates kapha and pitta. It reduces virility.

32 कारवेललकक्रमवेश्य क्राकतिकस्य च || २७ ||

33 हृत्तिकथातिकं लक्ष्यद्गुणैस्तत्च बृहत्कलम ||

Karkoṭika and Hastikarkoṭika

The fruit of karkoṭika shares the properties of kāravellaka.
Hasti karkoṭika has similar properties but its fruits are bigger in size.

Vandhyā karkoṭi and Kevuka

Vandhyākarkoṭi and kevuka cure viṣa (poisoning) and alleviate kapha as well as pitta.

Kūśmāṇḍaka etc.

Kūśmāṇḍaka, kāliṅga, karkoṭi, ervāru, diṅḍisa, 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.

Kūśmāṇḍa (Cucurbita pepo F.I.)

The tender kūśmāṇḍa alleviates pitta. The mature kūśmāṇḍa alleviates kapha. The ripe kūśmāṇḍa 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.
37
चवौभेदीयलावूनि रूक्षशीतगुणि च ।

Alābū (Lagenaria siceraria Standl.)

Different types of alābū are purgative, un-unctuous, cooling and heavy.

कठुतूंबी हिमा हृद्या पिल्लकासविषपहा ॥ ३२ ॥

Kaṭu tumbi

Kaṭu tumbi is cooling and cardiac tonic. It alleviates pitta and cures kāsa (bronchitis) and viṣa (poisoning).

38
तपुसेविषकाह गुरु विषपमिश्शीतलम् ।
39
मुख्यं रूक्षं च न्युस मूत्तलं तवतिमास्तलम् ॥ ३३ ॥
40
सन्निः न्युसं तेषां कफपित्तहर स्मृतम् ।
तत्पाण्डु कफकुज्जीणमस्मवृतकपापहुः ॥ 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.

41
एवासकं तु समपकं बाहुल्याश्रावास्तितु ।
सक्षारपितलं तेषु शीणवस्तं कफाप्रमणः ॥ ३५ ॥
42
भेदनं दीपनं हृदमानाहप्त्वीहृदृत्वम् ।
Ervāruka (Cucumis utilissimus Roxb.)

The ripe ervāruka cures dāha (burning syndrome), trśnā (morbid thirst) and śrama (physical fatigue). It is alkaline and aggrator of pitta.

Ervāruka whose stalk is dried up alleviates kapha. It is purgative, digestive stimulant and cardiac tonic. It cures ānāha (flatulence) and plīhan (splenic disorder). It is light.

43

सकारसमुहरा रूख्या रूख्या वातकफाप्हा।
44
शश्रमरी मेदनी गृवी नाडी कूथमण्डसंभव।

Kūsmāṇḍa nāḍī

The stalk of kāṃṣmāṇḍa is alkaline, sweet, appetiser and un-unctuous. It alleviates vāta as well as kapha and removes aśmārī (stone in the urinary tract). It is heavy.

शलाबुनालिका गृवी मधुरा पित्तनाशिनी।
वातस्लेष्मकरी रूख्या शीतला मलभेदिनी।

[माधवद्वित्यगुण: 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

‘वििभेदि मधुरास्तिनथा प्रायो विष्टिभि वातला।
कफाप्हा शीतलराश्च्यप्हा पटोलिका।

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).
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, aggravor of *kapha* and cooling.

‘अवाकल्यौऽ सक्षारं शाकम् हलेखकरं घुष्।’

[पांडवबद्वगुणः शाकवर्गं २२ : ४५]

Āruka (Prunus domestica Linn.)

*Āruka* is alkaline, aggravor of *kapha* and heavy.

‘स्वच्छवायनिपङ्खऽः शीतोऽविस्टम्भि वालकोपकः।’

[पांडवबद्वगुणः शाकवर्गं २२ : ४५]

Nīrica

*Nīrica* is slimy by nature, cooling, wind forming and aggravor of *vāyu*. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and is delicious.

‘स्वभावायनिपङ्खऽः शीतोऽविस्टम्भि गुरुऽपित्किन्तः।’

[पांडवबद्वगुणः शाकवर्गं २२ : ४५]

Mārusa

*Mārusa* is sweet, cooling, wind forming, heavy and aggravor of *pitta*. It has many varieties, viz., red, blue etc. and all of them have the same properties.

‘स्वभावायनिपङ्खऽः शीतोऽविस्टम्भि कल्बुकः।’
Kalāmbuca (Ipomoea reptans Poir.)

Kalāmbuca promotes lactation. It is cooling, heavy and astringent.

Hilamocikā (Enhydra fluctuans Lour.)

Hilamocikā is purgative. It alleviates kapha and pitta and cures kuṣṭha (obstinate skin diseases including leprosy).

Grīṣma sundara

Grīṣma sundara alleviates kapha and pitta. It is bitter and appetiser.

Mūla kapotikā

Mūla kapotikā is pungent and bitter in taste, cardiac tonic, appetiser, digestive stimulant, alleviator of all doṣas, light and promoter of good voice.

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 doṣas. Its fruit alleviates kanha and pitta and its flower alleviates kapha and vāta.
All types of śāka, when dried cause wind formation and aggravate vāyu. Mūlaka, however, is an exception.

Sarṣapa (Brassica compestris Boiss)

The śāka of sarṣapa alleviates all the three doṣas (?). It is abhisyandi (which obstructs the channels of circulation) and heavy.

Rājikā and Pañcāṅgula (Brassica nigra Koch. and Ricinus communis Linn.)

Rājikā shares the properties of sarṣapa śāka. In addition it is bitter and sharp.

The śāka of pañcāṅgula is laxative.

Kusumbhā (Carthamus tinctorius Linn.)

Kusumbhā is un-unctuous and hot. It aggravates pitta and alleviates kapha as well as vāīa.

Māśa (Phaseolus mungo Linn.)

The leaves of māśa are slightly bitter, sweet and promoter of semen.

Āhastini and Pattārā

Āhastini and pattārā are diuretics. They cure aśmari (stone
in the urinary tract).

Nyagrodha etc.

The leaf of nyagrodha, udumbara, aśvattha, plakṣa, padma etc. is astringent, constipative and cooling. It is useful for patients suffering from paītīka type of atisāra (diarrhoea).

Saṁsvedaja (Mushroom)

Mushrooms which grow on palāla (straw), ikṣu (sugar-cane), kariṣa (cow dung), kṣiti (ground) and venu (bamboo) are called saṁsvedaja. All of them are cooling, astringent, delicious and slimy.

Mushrooms which grow on straw are heavy. They produce chardī (vomiting), atisāra (diarrhoea), jvara (fever) and diseases caused by kapha. They are sweet in vipāka as well as taste and un-unctuous. They aggravate doṣas.

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.
Another variety of mushroom is called *khukhunḍaka*. It is less injurious and it grows on the ground and in a cattle shed. It is aphrodisiac, strength promoting and nourishing,

\[
\text{विशिष्टभिन्न: स्मृता: सर्वं छत्राका वातकोपना:॥५३॥}
\]

\[
[\text{मात्रवदन्यगुण: शाकर्ग २२ : ५७-६४}]
\]

All the mushrooms are known to be wind forming and they aggravate *vāyu*.

\[
\text{74 पिनाकिवतिला सारी सचिवानिलदीपनी ।}
\]

**Pināki**

*Pināki* aggravates *vāyu*. When it is green it is an appetiser and stimulant of digestion.

\[
\text{विवारी वातपितज्ञी वृष्ण्य बल्या रसायनी ॥५४॥}
\]

**Vidārī (Ipomoea paniculata R. Br.)**

*Vidārī* alleviates *vāyu* and *pitta*. It is aphrodisiac, strength promoting and rejuvenating.

\[
\text{76 शातावरी महाबल्या चक्षुश्या वातपितज्ञुः ।}
\]

**Satāvari (Asparagus racemosus Willd.)**

*Satāvari* is an excellent promoter of strength and eyesight. It alleviates *vāyu* and *pitta*.

\[
\text{77 महुली चेव दुःखा च मेघापनिबलवधिनी ॥ ५५ ॥}
\]

The bigger variety is a cardiac tonic and promoter of
intellect, power of digestion and strength. It cures grahanī (sprue syndrome) and arṣas (piles). It is aphrodisiac, strength promoting and rejuvenating.

78  कासपित्तहरास्त्कास्तस्या  एवांकुरा  मता  ||  ५६  ||

Its sprouts cure kāsa (bronchitis) and alleviate pitta. They are bitter.

80  सफ्लं  विसशालुक  कौण्ठाबलं  कलेकक्मु  
शुंगाधकं  गलोद्यं  च  गुरु  विप्ज्वमि  शीतलमु  ||  ५७  ||

Visaśālūka etc.

Visaśālūka, kraunācādana, kaseruka, srṛṅgāṭaka and galōḍhya are un-unctuous, heavy, wind forming and cooling.

पौष्कर  तु  भवेटीज  रक्तपित्तजवरापहमु  

Pauṣkara (Lotus seed)

The seed of puṣkara cures rakta pitta (a disease characterised by bleeding from different parts of the body) and jvara (fever).

तथा  तालप्रलंबं  च  उर्ध्वतत्तासपहमु  ||  ५७  ||

Tāla pralamba (Borassus flabellifer Linn.)

The inflorescence of tāla cures urahkṣata (phthisis).

81  82  83  पितानिलह्रो  हुः:  स्वादुः:  मुँजातकः:  स्सूतः:  

Muṇjātaka (Orchis latifolia Linn.)

Muṇjātaka alleviates pitta and vāyu. It is a cardiac tonic and delicious.

84  शंखस्तीकर्तारां  मधुपिण्डकशंकखमु  ||  ५६  ||
85
शंखायान्यालुकानी हर्ड पित्तहरा च ।
गुरुणि स्वादुशीतानि स्तन्यशुककराणि च ॥ ६० ॥

Āluka (Dioscorea Sp.)

Śāṅkha, hastikā, raktāṅga, madhupiṅḍaka and śuṅgaka—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
पिडारकं कफकरं गुरु वातप्रकोषपम् ।

Pinḍārūka (Colocasia esculenta Schott)

Pinḍārūka aggravates kapha. It is heavy. It also aggravates vāyu.

87
सुरेन्द्रकं: श्लेष्ममनो विपाके कठु पित्तकृतम् ॥ ६१ ॥

Surendra kanda (Amorphophalus sylvaticus Kunth)

Surendra kanda alleviates kapha. It is pungent in vipāka and it aggravates pitta.

88 89
‘बल्य: कब्ल्या: कंदस्तु वातपित्तह: 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 प्रकोषप्रम् ॥ ६२ ॥

Mānaka (Alocasia indica Schott.)

Mānaka is sweet, cooling and heavy.
Sūraṇa and Bhūkanda

Sūraṇa is digestive stimulant, appetiser, alleviator of kapha, viśada (non slimy) and light. It is specifically useful for arṣas (piles).

Bhū kanda is exceedingly harmful.

Amlikā kanda

The rhizome of amlikā is useful in grahaṇī (sprue syndrome) and arṣas (piles). It is light and not very hot. It alleviates kapha and vāyu. It is constipative and is useful in madātyaya (alcoholism).

Kumuda kanda etc.

The rhizome of kumuda, utpala and padma aggravates vāyu. It is astringent, alleviator of pitta, sweet in vipāka and cooling.

Muśalī (Chlorophytum tuberosum Baker)

Muśalī is nourishing, aphrodisiac and hot in potency. It cures arṣas (piles) and vitiation of vāyu.
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.

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.

Bad quality

All rhizomes which are immature, unseasonal, old, diseased, eaten away by parasites and which are not properly grown should not be used,
Miscellaneous

The description of the properties of different type of dhānyas (corns and cereals), mārīsa (meat), phala (fruits) and śāka (vegetables) which is omitted here by mistake should be determind by the Wise by examining the taste and attributes of mahābhūtas in them.

|| इति शाकवचः ||

Thus ends the group dealing with different types of vegetables.

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2. श्रीविश्व शाकमेचुदाष्टं इति श्राकरे पाठः।
3. स्वाद्युपाकसलक्षिप्तविषयनु इति श्राकरे पाठः।
4. मेघाणितलबवधन् इति श्राकरे द्वितीयपुस्तके च पाठः।
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7. मघुरा इति द्वितीयपुस्तके पाठः।
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94. मधुरा: इति आकरे पाठः।
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96. द्वीप्यांग्नायोँनिर्लाप्ता इति आकरे पाठः।
97. त्रसय शलोकस्यायनतरमू नातिशेषमध्य: पितृहृष्णु:। पाठोवम्ब द्वितीय-पुस्तके अधिक उपलब्धते।
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99. कुष्टमेहकमिद्विरोऽवृष्णम: पितवर्जनं: इति आकरे चतुर्वेणुपास्तके छ पाठः।
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102. जीवन प्रीणनानि च इति आकरे पाठः।
103. काश्यं इति चतुर्थपुस्तके पाठः।
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      अस्य श्लोकस्यानन्तरम् ".....परिजीणं च कमजुष्टमदेशां। वर्ज्जेर्यतं-
      वशाक च यदकाले प्ररोहि च। पाठोध्यं चतुर्थपुस्तके अःतिक उपलब्धते।
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107. प्रमादातु इति आकरे पाठः।
108. समादिशेदू द्वित्यमनल्पबुद्धि: इति आकरे पाठः।
CHAPTER 21

'षष्ठिका यवगोधूमा लोहिता ये व शालयः ।
मुद्रागढ़कीमसूरार्थ धान्येषु प्रवरः स्मृताः ॥ १ ॥

Dhānya (Corns and Cereals)

Among the corns and cereals, saṣṭika, yava, godhūma, red variety of śāli, mudga, āḍhakī and masūra are the best.

एणः कुरंगो हरिणस्तितितिरिव एव च ।
मयूरवंगिकृंविच श्रेष्ठा मांसगुणेषु च ॥ २ ॥

Māṁsa (Meat)

Among different types of meat, the meat of ena, kuraṅga, harīṇa, tuttiri, lāva, mayūra, vargi (?) and kūrma are the best.

दार्डममलक द्राक्षा खर्जूरं सप्तस्यकम् ।
राजादन मातुलुंगफलवें प्रशस्यते ॥ ३ ॥

Phala (Fruits)

Among different types of fruits dāḍima, āmalaka, drākṣā,
kharjūra, paruṣaka, rājādana and mātuḥuṅga are the best.

5  चूसतीनवास्तुक्चिक्षमूलकपोतिका ।
6  मण्डूकपर्णी जीवन्ती शाकवे प्रस्थयते ॥ ४ ॥

Śāka (Vegetables)

Among vegetables, caṅcū, satīna, vāstūka, cilla, mūla-
kapotikā, maṇḍūkaparṇī and jīvanī are the best.

7  गव्यं शौरघुं श्रेष्ठं सैन्धवं लक्षणेशु ।

Kṣīra, Ghṛta and Lavana

Among milk and ghee, those derived from the cow are the best.

Among salts, rock salt is the best.

8  बाँसी दाळिमसम्मेशु पिप्पलीनागरं कटो ॥ ५ ॥

Sour and Pungent articles

Among sour things, dhātri and dājima are the best.

Among pungent things pippalī and nāgara are the best.

9  तिस्ते पटोलकं श्रेष्ठं सधुरे घृतमुच्यते ।

Bitter and Sweet articles

Among bitter things patola is the best.

Among sweet things ghee is the best.

10  शौरे पुगफलं श्रेष्ठं कषाणे सपर्फङ्कस्त ॥ ६ ॥

Astringent things

Among astringent things, honey, pūgaphala and paruṣaku are the best.
Sugarcane products and Drinks

Among sugar cane products, šarkarā is the best.

Among different types of drinks, surā and āsava are the best.

Miscellaneous

Among different types of dhānya (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.

Among different types of tastes, the sweet taste is the best. Among the rhizomes surana 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.

Thus ends the section dealing with different types of best articles.
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2. मयूरसिनिसमिश्रच इति ग्राकरे पाठः।
3. मांगणेषु इति ग्राकरे पाठः।
4. मालुचुष्णं फलवर्गं इति ग्राकरे पाठः।
5. चंदुसिनवास्तुक-चितलमूलकपोषिका: इति ग्राकरे पाठः।
6. शाकवर्गेषु शस्त्रस्ते इति द्वितीयपुस्तके पाठः।
7. क्षीरं बृृतं इति ग्राकरे पाठः।
8. नागरं इति ग्राकरे पाठः।
9. पटोलवालकि इति ग्राकरे पाठः।
10. क्षेत्रे इति द्वितीयपुस्तके पाठः।
11. पानकादी इति चतुर्थपुस्तके पाठः।
12. अप्रभुविन्तमंदिरं इति ग्राकरे पाठः।
13. रसेषु***सनीषिरि: पाठोग्य द्वितीयपुस्तके नोपलम्यते।
CHAPTER 22

"चक्षुश्च. प्रीणनो कृष्णो व्रृंहृणो रक्तपित्तञ्जित्।
रसायनो मुख्: 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.

[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.
Saline taste

Saline taste is purgative, promoter of digestive power, appetiser, unctuous, hot and heavy.

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).

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 (śoṣaṇa). It cures kṛmi (parasitic infection) and stimulates the power of digestion.

Astringent taste

Astringent taste is drying, stambhana (which causes retention), constipative, healing and pīḍana (which causes pain). It
alleviates vitiation of *kapha*, blood and *pitta*. It is un-unctuous, cooling and heavy.

Thus ends the section dealing with the attributes of the six tastes.

**NOTES AND REFERENCES**

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2. पर: इति द्वितीयपुस्तके पाठ: ।
3. लघुद्वापी इति द्वितीयपुस्तके पाठ: ।
4. शुक्ल: विवर्णानाहृष्टिधारा इति द्वितीयपुस्तके पाठ: ।
5. रस: इति आकरे पाठ: ।
6. रूप्योपितपकुञ्जता तोपक्षः शोषी कदृः कदृः इति आकरे पाठ: ।
7. रुफ्पितविशालकेदिक्रूक्ष्ठज्वरापहः इति आदर्शपुस्तके पाठ: ।
8. शीतो लघुस्वितकः इति आकरे पाठ:।
शीतलशु शिनघः इति चतुर्यपुस्तके पाठ: ।
9. स्तम्भनः शोषी ग्राही इति आकरे पाठ: ।
10. रोपणभ्रोणनः इति चतुर्यपुस्तके पाठ:।
CHAPTER 23

1. ‘संडस्तु चिविभो जेव्य एकदिविपरिस्थुत्’

Manda

Manda is prepared by filtering once, twice or three times. Thus, it is of three types.

2. लाजेश्वरशुष्ट्रश्वष्ट्रक तप्पले परिस्कृतः ॥ १ ॥
   चतुर्दशिनिगुणाम्भ: स्यात् पूर्वं पूर्वों लघुहितं। ॥

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.

3. लाजस्नेको विषुद्धानो पथ्य: पाचनदीपन: ॥ 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.

When added with pippali and nāgara it helps in the elimination of vāyu through the downward tract. It is a cardiac tonic.

Dhānya manḍa

Dhānya manḍa is carminative, digestive stimulant and alleviator of pitta, kapha and vāyu. It cures śūla (colic pain), ānāha (flatulence) and vibandha (constipation).

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.

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).

\[\text{अष्टगुणः मण्डः}\]

The *manda* prepared of two *prasrī* of good quality rice and half in quantity of *mudga* mixed with *kaṭutraya* (*śuṣṭhi*, *pippali* and *marica*), *kustumbarī*, *saindhava*, *hīngu* and oil is called *aṣṭaguna manda*.

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*.

\[\text{हस्तवस्त्रकलो मंडः सौंदर्यमानस्वताः ।}  \]
\[\text{रक्तपित्तहरो ग्राही ज्वरातीसर्वाधानः} \]

Miscellaneous

The *manda* 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).

\[\text{मंडस्तु दीपयथनिन बांध चायवनलोमयेतु} \]
\[\text{मुदुककरोति खोतांसि स्वेद चिंचनयत्वपि} \]

*Manda* 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.
After fasting, purgation, and digestion of the potion given for oleation therapy, if the patient feels thirsty, then manḍa helps in the sustenance of his life because it is a digestive stimulant as well as light.

Thus ends the group dealing with different types of manḍa.
CHAPTER 24

"क्षुद्रप्रणालिलदौर्त्थ्युक्षिकोर्गिनाशिनी
स्वेदार्थजननी पेया वातविभृतनुसीमनी। 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 digestion and helps in the elimination of vāyu and stool through the downward tract.

‘विलेपी लर्पणी हुहा ग्राहिणी वल्लविनी।
पत्था स्वासुर्सा लग्भी दीपनी क्षुद्रप्रणालिः। २ ॥

[Vilepī]

[Vilepī 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).]
Yavāgū cures ṭṛṣṇā (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In jvara (fever) and atisāra (diarrhoea), yavāgū is always useful.

Variety

Pāyasa, krṣarā etc., are the different varieties of yavāgū. Pāyasa is also called kṣaireya, ksīrā and paramānna.

Yavāgū is prepared by adding different drugs and when properly prepared yavāgū enhances the properties of these drugs.

Pāyasa

Pāyasa is wind forming and strength promoting. It increases fat and kapha. It is heavy.

Krṣarā

Krṣarā aggravates kapha and pitta. It promotes strength and alleviates vāyu.
Delicious variety of anna promotes pleasure, strength, corpulence, enthusiasm, refreshment and happiness.

The anna which is not delicious acts otherwise.

If the rice is washed well, boiled and after boiling the residual water is removed then it becomes viśada (non-slimy) and light.

The odana, which is hot, is wholesome; otherwise it is harmful.

If the fried rice is washed once twice or thrice, then the odana becomes progressively lighter and more stimulant of digestion.

If the anna is prepared with fat, meat, fruit, rhizome, pulse, sour thing or milk, then it becomes heavy, nourishing and aphrodisiac.
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 मघुरं साम्लं अर्चोच्चं दीपं न परम् ।
शम्हवं तर्पं रूखं दोलस्तो रशिग्रामस्य ॥ 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 मघुरं रूखं शम्हवं तर्पं परम् ।
लघु दुःतिविपक्ष च सद्योनं वारिसाखिल्मु ॥ १३ ॥

Vāryanna

Freshly prepared rice soaked in water is cooling, sweet, un-unctuous, alleviator of fatigue, refreshing par excellence, light and easily digestible.

त्रिदीपकोपन रूखं मलक्षमूलं परम् ।
स्वेदेशेकाशुतुकलिदि वार्यनन्नि निधि सस्थितम् ॥१४॥”

[माधवद्रव्यगुण: अन्नवर्ग २६ : ४-१३]

If this prepared rice is soaked in water and kept over night, then it aggravates all the three dośas. It is un-unctuous. It produces more of stool. It is a diuretic par excellence. It increases sweating, fat and kapha.

\[१३\]

॥ इति पेयादिवर्गः ॥

Thus, ends the group dealing with various types of peyā and allied preparations.
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1. श्रुतृप्रणालानिदौर्बल्यकुक्षिरोगविनाशिनी इति श्राकरे पाठः।
2. पाकक्रसरादयः इति द्वितीयपुस्तके पाठः।
3. संजनयत्यम्मलमस्वादु इति श्राद्वर्षपुस्तके पाठः।
4. विशुद्धतंदुलः इति द्वितीयपुस्तके पाठः।
5. सिनगः इति द्वितीयपुस्तके श्राकरे च पाठः।
6. मृष्टतप्तःकुशशैव द्वितिव्वापि इति श्राद्वर्षपुस्तके पाठः।
7. यथोत्तरलघुविलिमोदते इति श्राद्वर्षपुस्तकेषु पाठः।
8. लघुबिलिमोदनी इति चतुर्थपुस्तके पाठः।
9. श्रत्युणान्न इति चतुर्थपुस्तके श्राकरे च पाठः।
10. ह्रद्यत इति चतुर्थपुस्तके श्राकरे च पाठः।
11. सद्योज्जनं इति श्राकरे पाठः।
12. स्वेदभेदः इति श्राद्वर्षपुस्तकेषु पाठः।
13. मण्डादिः इति द्वितीयपुस्तके पाठः।
   इति भ्रमनवर्गः इति श्राकरे पाठः।
CHAPTER 25

1 "मुस्लिम निस्तुष्टो भृष्ट: ईष्टुष्टो लघुहितः।

2 'सिध्दत्त निन्दीसितं शाकं हितं स्वात्सःसंस्कृतम्।।१।।

[साधवद्वयगुणः पानस्यक्षर्गः 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.

अनिस्तुष्टसेज्जलवणमस्मीदितमतोन्यथा

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.

निस्तुष्टेमेंजित्य सम्यक् यथा सचणकः क्रृतः।।

साधवः शक्रासपियुक्ता श्रीमेतिपूजितः।।२।।
Yava saktu & Canaka saktu

Saktu prepared of fried yava or canaka along with their husk is very useful in summer if taken along with sugar and ghee.

Sāli saktu

Saktu prepared of sāli is digestive stimulant, light, cooling, sweet, constipative, cardiac tonic, astringent, appetiser and promoter of semen.

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).

Lāja saktu

The saktu of lājā cures chardi (vomiting), atīśāra (diarrhoea), trṛ (morbid thirst), dāha (burning syndrome), viṣa (poisoning), mūrchā (fainting) and jvara (fever). It becomes more effective in these conditions when this saktu is mixed with honey and sugar.
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.

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.

If it is used in the form of a bolus (piṇḍi) then it is very heavy and un-unctuous (khara); otherwise it is light.

Avalehikā

Avalehikā prepared of saktu gets digested early because of its softness.

Mantha

Saktu kneaded with ghee and mixed with water is called mantha. It is neither very thick nor very thin.
Mantha promotes strength instantaneously and cures pipāsā (morbid thirst) and dāha (burning syndrome). Along with sour things, fat and guḍa, it cures mūtra kṛcchra (dysuria) and udāvarta (flatulence). Along with sugar, sugarcane juice, honey and drāḳṣā, it cures diseases caused by pitta. Along with drāḳṣā and honey, it cures diseases caused by kapha. Along with the three groups of drugs, it helps in the elimination of stool and doṣas through the downward tract.

धानोलंबा: मुलङ्क: कफमेंद्रविशोषण: ॥ १२ ॥

Dhānolamba

Dhānolamba is very light and it reduces kapha as well as fat.

लाजा तूघर्षाः तीसांमेंद्रेहः कफान्निन्द्र: ॥
कासपित्तप्रशानमा दीपना लघव: हिसः ॥ १३ ॥

Lājā

Lājā cures ṭṛṭ (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.

पुषुका गुरवः स्निश्चा वृष्ण्णा: कफवर्धनः: ॥
बल्या सशीरभानितवात्रात्स्या मिन्नवर्चः: ॥ १४ ॥

Prthukā

Prthukā is heavy, unctuous and nourishing. It aggravates kapha and promotes strength. When impregnated with milk, it alleviates vāyu and works as a laxative.
Dhānā

Dhānā is wind forming, un-unctuous, refreshing, depleting and heavy.

विष्णुमिनि रुक्षा तप्ती लेखनी गुहः।

Nispāva

The fried fruit of nispāva is wind forming, difficult of digestion, un-unctuous, cooling, aggravator of vāyu and constipative.

13 संधानकृत्पिटमाव्र तंडुळः कुमिमेहुकुल्।

Tanḍula piṣṭa

All types of pastries prepared of tanḍula cause sandhāna (union of tissue elements), krmi (parasitic infection) and meha (obstinate urinary disorders including diabetes).

14 सुदुर्जरः स्वादुरसो ब्र्ह्मणस्तप्पुलो नवः। ८६।।

If freshly harvested tanḍula is used for this purpose, then it is extremely difficult of digestion. It is sweet in taste and nourishing.

[इति सुपादिचिरः]

Thus ends the group dealing with different types of sūpa and allied preparations.

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1. भृष्ट इति भाराकेप पाठः।
2. अनन्मे पिंढितं इति चतुर्य पुरस्तके पाठः।
3. मधु इति चतुर्युपस्तके पाठः।
4. स्ववनांतिदशृण्ड शुक्रदा पाठोऽयं द्वितीयपुस्तके नोपञ्चयते।
5. मधुरा लघुः इति श्रावश्युपस्तके पाठः।
6. रत्नपिंचनास्तूण्डाच्छविज्वरापहः इति श्राकरे पाठः।
7. सम्भोजनविशेषः इति श्राकरे पाठः।
8. सातिक्रोऽवा इति श्राकरे पाठः।
9. नातिसान्न्र्या इति श्राकरे पाठः।
10. सात्रस्नेहुपुरो इति द्वितीयपुस्तके पाठः।
11. कामपिंचोपश्चना इति श्राकरे पाठः।
12. बल्या: सतीरमावते वात्सना इति श्राकरे पाठः।
13. संधानकृतिप्रस्तुतमाण इति चतुर्युपस्तके पाठः।
    संधानकृतिप्रस्तुतमाण इति श्राकरे पाठः।
14. स्वादुरस्त्रो इति श्राकरे पाठः।
CHAPTER 26

स्नेहगोरसधान्याम्लफलाम्लकटुकः सह ।
सिद्धे मांसे हितं बलयं ब्रुहणं रोचनं लघु ॥ १ ॥

Māṁsa

Meat boiled with fat, milk, dhānyāmla, phalāmla and kaṭuka (spices having pungent taste) is useful, strength promoting, nourishing, appetiser and light.

तदेव गोरसादानं सुरभिद्रव्यस्सङ्क्तम् ।
विधातिशलकाकोत्तलेदि बलमांसाभिनिर्वर्धनम् ॥ 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 स्प्षयं स्निग्धं तप्रेण प्रीणं गुरु ।
रोचनं बलमेघानिमांसोऽज्ञुक्कर्धनम् ॥ ३ ॥

Dried meat is sthīra (which produces stability), unctuous,
refreshing, pleasing, heavy and appetiser. It promotes strength, intellect, digestive power, muscle tissue, ojas and semen.

4 तदेव लुप्तमुन्द्रंतवावुलाम्पन्तितमीति पावका: ।
परिशुचकं गुणौऽयुक्तं वहले: पाथ्यसं मलस्य ॥ 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.

5 तदेव शूलिकं प्रोक्तमार्गपरिपार्चितम् ।
शेषं गृहस्तर किलिचन्त्राद्विष्ट गुहपाकत: ॥ ५ ॥

If the meat is burnt over charcoal then it is called śulika. It is heavier because it gets excessively burnt.

6 उत्पुस्तेऽसभितं पिष्टं प्रतपं कद्यार्थितम् ।
परिशुचकं प्रवायं च शूलय याचान्यदीव्रुतम् ॥ ६ ॥
‘दीप्तार्ग्रीनां सदा पाथ्य खानिष्कं तु परं गुह ।

Different preparations of meat viz., utpluṣṭa (burnt), bharjita (fried), piṣṭa (made to a paste), pratapita (heated), kaṭu-pācīta (boiled with pungent spices), pariśuṣka (dried), pradigṛha (excessively burnt), śulya (burnt over charcoal) and similar other preparations are always wholesome for persons having strong digestive power. Khanisṭka type of meat preparation is exceedingly heavy.

7 मांसं यत्तैलिसिद्ध तु वीरयौऽन्न पित्तक्रृड्गुहु ॥ ७ ॥

Meat prepared in oil is hot in potency, aggravator of pitta and heavy.

8 लेठ्वितीतीयं हृदयं रूच्यं दृष्टिप्रसादनम् ।
श्रुण्वीरं पित्तधनं मनोवं घूसांसधितम् ॥ 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.

*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 *ṭṛṣṇā* (morbid thirst). It is delicious and cooling.

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.

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, *sāṃhānana* (joining of tissues) and promotes semen as well as strength.

The meat soup prepared along with *dāḍima* is aphrodisiac and alleviator of *doṣas*.
The meat, from which juice is extracted, does not produce nourishment and strength. It is wind forming, difficult of digestion, ununctuous and aggravator of \( \text{y\'\text{ayu}}. \)

Meat is always useful for persons having a strong power of digestion. It is very heavy.

The meat which is free from bones, which is triturated in a pastle and mortar after proper boiling and which is prepared by boiling together with \textit{pippali}, \textit{marica}, \textit{\=su\text{\'\text{anthi}}, h\text{\'\text{ingu}} and ghee is called \textit{sor\'ava}.

Thus ends the group dealing with various types of meat and their different preparations.

\textbf{NOTES AND REFERENCES}

1. सिविंध्र पिण्ड जोताकरे पाठः ।
सित्तं इति द्वितीयपुस्तके पाठः ।
2. गोरसानं तु इति आकरे पाठः।

3. श्रस्य दलोक्ष्यानन्तरम् ‘सुरमिर्द्वसंस्कृतं विद्यातिपत्तं फोतकोलेदिबलगुहं’ पाठोऽय चतुर्थपुस्तकेक श्रविक उपलब्धयते।

4. तदेवोलुप्तपिप्तकावालुप्तसमिति इति आकरे पाठः।

5. किचितु प्रदिपं इति आकरे पाठः।

6. उजुपमं इति आकरे पाठः।

7. दीप्ताप्नीवां...पितकङ्गुः पाठोऽय द्वितीयपुस्तकेन नोपलभयते।

8. श्रस्य दलोक्ष्यानन्तरं ‘अथ मांसप्रकारा’——
   तत्तितं भजितं स्वन्तं प्रलेख्यवितं रसः।
   [पोषितं] च तथा शूल्य पूर्णं पुष्पाकरं।

   श्रमीप्रकारा: मांसस्य सक्षेपात्परिकीतिः।
   तत्तितं मांसं हि बल्य रूच्य पूर्णं पितानिलापह।

   सुस्वाधु मधुर पाके किचित्कफकर गुह।

   भजितं तत्सुधातुल्यं [रूच्यं] वल्लिकरं लघु।

   स्वन्तं मांसं बलं बीयं विद्याति रूचिमणाक्।

   वातं पित्रं कफं हृतं प्रदीपयति चानल।

   प्रलेख्यवितं बल्य रोचनं दीपन गुह।

   मांसाभिःवण्णं पितकशोभुः कि विशेषतं।

   पेषित पाचित मांसं सुस्वाधु लघु दीपनम्।

   बल्यं सुधचिक्रप्राणग्रंं दोषनार्याप्पं।

   तत्तापि जांपलं कृष्टं कृष्टं तत्तापि पक्षीणाम्।

   उष्णं स्तेन्तो निचादिहिगुः वल्कुकल। [घात्यक-]

   जीराधकनागराणि प्रस्तोप्यं सचवच्छुणं युक्तं।

   उपस्करा: संस्कृता ये फलस्य।

   एलालवगक्ष्यंपर्माहादि विनिमितं।

   [वर्णं] मुद्रलनायोंतं पाचकमिविचक्षणं।

   श्रस्य वर्णांश्य करणं कुंकुम रक्तचन्दनम्।

   चूथं च यत्र यद्युत्तं तत्र तत्सुध्योजयेतु।

   बुधोऽगुरुः कृतो यं: किवा रामादलालकार्यविधित शुद्धं पलं साज्यसैन्धवम्।

   बल्हौ वियुमसे सपनव शूल्यमुक्तं मनीविभं।

   शूल्यं बल्यं सुधातुल्यं पलं वल्लिकरं लघु।
कफपिताहर ग्रीतं विशेषादुष्पिकारं विशेषादुष्पिकारं यथा।
मासिष्वनं सूक्ष्मकृतं पिप्टवा सद्युपस्तकरं धते।
तपोन्द्रनमं हृदं पूरणं प्रोचते बुधेः।
मासपुरणकं रचयं विलय दुष्टिकरं परम्।
वातपिताहरं वृष्णं विल्लितमं दक्षप्रणुत्।
सूक्ष्मकृतं पलं पत्रं: छादित वेदित मृदा।
पक्ष सोपस्तकं यत्र विज्ञेयं पुष्पाकरं।
पुष्पाकरं यत्र चत्रं तर्मांसं पाचकं पर।
सोषंतं तद्गुणविद्धं शीतं सूक्ष्कं च दुष्टंं।
समतानितं पूर्णं पूर्णं तद्घुट्वे पुनः।
भृष्टं भुगात्कारं तत्स्यात्मूरणपुरित।
चक्षुष्णं बृह्णं वृष्णं वातपिताहरं गुरुं।
श्रीतीशं चचकृतं बल्वं भवेत्पूरणपुरितं।
वह्ममाद्स्तु पाठोऽयं चतुष्पृथक्तं अभिकं उपलभ्यते।

9. शुचूष्णाधरं: इति ग्राह्यं पाठ:।
10. शान्त: इति द्वितीयपृष्टकं पाठ:।
11. शौरावः इति आदर्शपुष्टकं पाठ:।
12. श्रस्य शेषोक्तानन्तरमु कस्यनं दीपनो हृतं: शुद्धानं ग्रणनाशनं: पाठोऽयं
   माधवद्रव्यगुणं अधिकमुपलम्यस्ते।
13. मास्तापहः इति ग्राह्यं पाठ:।
14. शास्त्राशास्त्राणिस्तु इति द्वितीयपुस्तकं पाठ:।
15. दीपतानांत: ……: गुरुं: पाठोऽयं चतुष्पृथक्तकं नोपलम्यते।
16. चास्थिकं च इति द्वितीयपुस्तकं पाठ:।
17. शुचिरथं इति द्वितीयपुस्तकं पाठ:।
18. शुचिरथं हुमुष्ठिसाधनंबितं इति द्वितीयपृष्टकं पाठ:।
   शुचिरथहुमुष्ठिसाधनंबितं इति चतुष्पृथक्तकं पाठ:।
19. एकथं इति द्वितीयपुस्तकं पाठ:।
   एकस्थं इति चतुष्पृथक्तकं पाठ:।
20. सौरावस्तिकं इति द्वितीयपुस्तकं पाठ:।
CHAPTER 27

1 'कफधनो दीपनो हुश: चुनानामपि दोषहृद् ।
2 उक्तः पञ्चतमश्चापि मुख्यपूषः कुलाकुकः ॥ १ ॥

Mudga yūsa

Mudga yūsa 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., kṛta (which is fried with ghee etc.,) and akṛta (which is not fried with ghee etc.,).

3 स तु दाड़मुड्टीकायुक्तः स्वायागाबवः ॥
4 स वृष्णो लघुपाककथ दोषाणामविरोधकृतः ॥ २ ॥

[माधवद्रव्यगुण: पानमक्षयवर्ग २७ : २५-२१]

Rāga sādava

If mudga yūsa is added with dādima and mrdfikā then it is called rāga sādava. It is aphrodisiac and light for digestion. It does not aggravate doṣas,
The rāga śādava prepared of masūra, mudga, godhūma, kulattha and salt does not aggravate kapha and pitta. It is extremely useful in diseases caused by vāyu.

The rāga śādava prepared of mrāvikā and dādima also alleviates vāyu. It is appetiser, digestive stimulant, cardiac tonic and laghu pāki (which is easy for digestion).

Paṭola yūṣa and Nimbū yūṣa

The yūṣa prepared of paṭola and nibū 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).

Mūlaka yūṣa

The yūṣa of mūlaka cures svāsa (asthma), kāsa (bronchitis), pratiṣyāya (chronic rhinitis), praseka (excessive salivation), arocaka (anorexia) and jvara (fever). It reduces kapha and medas (fat). It also cures gala graha (obstruction in throat).
**Kulattha yūṣa**

The yūṣa of kulattha alleviates vāyu. It cures śarkarā (gravels in the urine), aśmari (stone in urinary tract), tūṇī (a disease characterised by acute pain in intestine, anus and phallus), pratūṇī (a variety of tūṇī in which pain starts from anus and moves to the intestine), kāsa (bronchitis), arsas (piles), gulma (phantom tumour), meha (obstinate urinary disorders including diabetes) and aggravation of kapha.

यवकोलकुलत्थानां मुद्रमूलकशुंठयोः इ
एककुमुक्तिमादाय पचेष्टगुणे जले न ॥ ५ ॥
पच्चमुक्तिक इष्टेष वातपितकफापहः ॥
सस्यते गुल्मशूले सा कासे द्वासे 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), śvāsa (asthma), jvara (fever) and kṣaya consumption.

मुद्रगामलाभ्या यवदाक्षिमायां कक्कल्युटा मूलकशुंठकेन [?] ॥
शुण्डीकाम्यां च कुलत्थेन यूषो नवांगो कफरोगहर्ता ॥ १० ॥

**Navāṅga yūṣa**

Navāṅga yūṣa is prepared of mudga, āmalaka, yava, dāḍima, karkandhu, mūlaka, śunṭhī, kaṇā and kulattha. This cures diseases caused by kapha.

dāḍिमामलकैयूषो हुयः संश्यमनो लघुः इ
प्राणाभिनिजनो मूच्छमिदोध्येन: पित्तवातजितः ॥ ११॥
Other varieties

The yūṣa prepared of dāḍima and āmalaka is cardiac tonic, alleviator of dosas, light, vitalising and digestive stimulant. It cures mūrcchā (fainting) and medas (adiposity). It specifically alleviates pitta and vēta.

The yūṣa prepared of mudga and āmalaka is purgative and it alleviates pitta as well as kapha.

The yūṣa prepared of paṅcakola (pippali, pippali mūla, cavya, citraka and nāgara) and kulattha is a promoter of good voice and alleviator of vāyu.

Yava maṇḍa

Yava maṇḍa alleviates vāyu, pitta and kapha. It is carminative and digestive stimulant. It cures śūla (colic pain), ānāha (flatulence) and vibandha (constipation).

Sarva dhānya maṇḍa

The maṇḍa prepared of all the types of dhānya is nourishing and vitalising.

Khaḍa and Kāmbalika

Khaḍa and kāmbalika are cardiac tonic. They are useful in chardi (vomiting) and aggravation of vāyu as well as kapha.
The *yūṣa* which is prepared by adding *dadhi*, *matsya* and articles having sour taste is called *kāmbalika*.

15

\[\text{बल्य: कफानिलो हृदि दारिमाल्लोंनिदीपन:} \| १५\|

*Dāḍimālma*

*Dāḍimālma* promotes strength, alleviates *kapha* and *vāyu* and stimulates digestion.

\[\text{धात्वाम्लो दीपो हुः: पित्तकुष्ठांतनाशन:} \]

*Dhānyāmla*

*Dhānyāmla* is digestive stimulant, cardiac tonic, aggravor of *pitta* and alleviator of *vāyu*.

\[\text{वस्यम्ल: लेष्मलो बल्य: सिनगथो वातहुरो गुहः} \| १६\|

*Dadhyaamlal*

*Dadhyaamlal* aggravates *kapha* and promotes strength. It is unctuous, alleviator of *vāyu* and heavy.

\[\text{तकाम्लः पित्तकुष्ठोतिव विषरक्षप्रदः} \]

*Takrāmla*

*Takrāmla* aggravates *pitta* and *viṣa* (poisoning). It vitiates blood.

\[\text{शस्तेहङ्कें सर्वंस्कृतं कटकौड़िना} \| १७\|

\[\text{विषेवं कटकशस्तेहङ्केण सङ्कुचं कुत्तम्} \]

*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.

\[\text{स्रथ गोरसधात्वाम्लिं आपल्लें रचित च यल्ल} \| १८\]
Other varieties

The *yūṣas* prepared of milk, *dhānyāmla* and the *yūṣa* of sour fruits are progressively lighter. Whether fried or not they are useful.

\[\text{तिलपिण्याकविकृति: शुक्लशाकं विष्टक्षम्} \]

\[\text{शंबाकीलिषु गुर्णिषु स्युः पित्तश्लेष्मकराणि च} \]

\[\text{पान्रम्यक्ष्यवर्गे २७: ३३-४५} \]

**Saṇḍāki**

*Saṇḍāki* is prepared of oil cake, dry vegetables and germinated corns and cereals. They are heavy and they aggravate *pitta* as well as *kapha*.

\[\text{लघवो बृह्हणा वृष्णा हुता रोचनदीपना:} \]

\[\text{अन्नमृत्युतपाणिकोदिक्षमचना रागशाण्डवा} \]

\[\text{॥ २० ॥} \]

**Rāga śaṇḍava**

*Rāga śaṇḍava* is light, nourishing, aphrodisiac, cardiac tonic, appetiser and digestive stimulant. It cures *bhrama* (giddiness), *mṛtyu* (apprehension of death ?), *ṭṛṣā* (morbid thirst), *chardī* (vomiting) and *śrama* (physical fatigue).

\[\text{रसाला रोचनी वल्ला स्निग्धा वृष्णा सुब्रह्णी} \]

\[\text{॥ २० ॥} \]

**Rasālā**

*Rasālā* is an appetiser, strength promoting, unctuous, aphrodisiac and extremely nourishing. It causes oleation of the body.

\[\text{स्नेहं गुहेस्युक्तं हुतं दध्यनिगलापहृ} \]

\[\text{॥ २१ ॥} \]

If prepared by adding *guḍa* and curd, then it is cardiac tonic and alleviator of *vāyu*.
Pānaka

Pānaka of guḍa (whether added with sour things or not) is heavy and diuretic.

Pānaka prepared of khanḍa, mṛdvikā, śarkarā and sour things is extremely sharp and cooling. It is not harmful.

Pānaka prepared of mṛdvikā alleviates śrama (physical fatigue) and cures mūrchā (fainting), dāha (burning syndrome) and jvara (fever).

The pānaka prepared of parūsaka and kola is cardiac tonic and wind forming.

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.

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.

Ghṛta pūra

Ghṛta 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.

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 aggressor of kapha.

Madhu śīrṣaka etc.

Madhu śīrṣaka, saṃyāva and pūpa are specially heavy and nourishing.

Modaka is difficult for digestion.
**Satṭaka**

*Satṭaka* is appetiser, digestive stimulant, promoter of good voice, alleviator of *pitta* as well as *vāyu*, heavy, extremely delicious and vitalising.

[śraddha: सुगन्धिस्मृत्युरं: स्निग्धं: श्लेष्मकरो गुः: ।]

38

पितायस्तृपतिकरो बल्योलिंग्यचः उच्चते ॥ ३० ॥’

[माधवद्रव्यगुणः पानकक्षयर्ग २७ : ५७-६०]

**Abhiṣyanda**

*Abhiṣyanda* is cardiac tonic, fragrant, sweet, unctuous, aggravator of *kapha*, heavy, alleviator of *pitta*, *trptikara* (which causes satisfaction) and promoter of strength.

39 40 41

‘हुः ह्येणा चातपितामहः: बल्यः: कृष्ट्यास्तु शाखिजः: ।

हुः: पद्यतस्तालेऽवं लचन: फेलकादयः ॥ ३१ ॥’

[सुधुत: सौभ ४६ : ३६५-३६६]

**Phenaka**

*Phenka* etc. prepared of *śāli* rice are nourishing, alleviator of *vāyu* as well as *pitta*, strength promoting, aphrodisiac, cardiac tonic, extremely wholesome and light.

‘मुद्गादिवनसारास्तु पूर्णः विष्टिलिनो मता: ।

वेसवारस्तु पिषितः: सम्पूर्णः गुस्त्रां ह्येणा: ॥ ३२ ॥’

*Phenaka* prepared by filling with *vesāvāra* of *mudga* etc. is wind forming. If it is filled with the *vesavāra* of meat, then it is heavy and nourishing,

43 44

‘वेसवारो गुः श्लिक्षो बलोपचायचर्धनः: ।

**Vesavāra**

*Vesavāra* is heavy, unctuous and promoter of strength as
well as plumpness.

45

पलला: शैलमजनना शशकूल्यः कफपित्तला: || ३३ ||

_Palala and Šaškulī_

_Palala_ aggravates _kapha_. _Šaškulī_ aggravates _kapha_ as well as _pitta_.

46

परपटा लघुरूच्या लघुपद्ध: क्षीरपरपटी ।

_Parpaṭa and Kṣīra parpaṭī_

_Parpaṭa_ is light and appetiser. _Kṣīra parpaṭī_ is light par excellence.

47

दीर्घोण: पैदिका भञ्ज्यः कपाया मुष्टमांहत्त: || ३४||

[मात्रवद्वयगुण: पातस्थवर्ग २७ : ६३-६६]

‘विष्टमित्तिन्, पित्तकरा, शैलमजना मिलिवर्चस।’

_Paśṭika bhaksya_

The _bhaksya_ 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  49

विष्टकक्कूता भञ्ज्या गुर्वोमित्तिन्तित्तला: || ३५ ||’

50

विदाहोत्लेदजनन रूक्षादृष्टिप्रदुषणा: ।

_Virūḍhaka bhaksya_

The _bhaksya_ 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

फलमांसवसाधाकपलकशौद्रसंतुता: || ३६ ||
Another variety

The *bhaksya* prepared of fruit, meat, *vasā* (muscle fat), vegetables, oil cake and honey is a cardiac tonic, strength promoting, heavy and nourishing.

*Pūpaka*

*Pūpaka* prepared of milk and sugar cane juice is heavy, refreshing and cardiac tonic.

Other varieties of *bhaksya*

The *bhaksya* prepared of *guda*, *tila*, milk, honey and sugar is strength promoting, aphrodisiac and extremely heavy.

The *bhaksya* 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.

The *bhaksya* 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*. 
The bhakṣya prepared by adding fruit, meat, sugarcane products, tila and māśa is strength promoting, heavy, nourishing and pleasing to the heart.

The bhakṣya prepared by frying on a piece of earthen pot over charcoal is light and aggravator of vāyu.

The bhakṣya prepared of kilāṭa (a milk product) is heavy and aggravator of kapha.

Kulmāśa

Kulmāśa aggravates vāyu. It is ununctuous, heavy and laxative.

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.

Thus ends the group dealing with various types of yūṣa and allied food preparations.
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   माधवद्रव्यमणे अधिकमुपलब्धने।

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  पोलिका कफक्कुंडस्त्रास्तर्ला वातमुदंगुरः।
  सात्युणारूढस्त्रफळा शीता सुपुरुषस्वयमते।
  समिता निमित्त: ह्यातो मंडको विस्तृतस्तुलः।
  हस्तलावनयासंमः खर्चेऽमुडुमवनिन्त्यान्तः।
  मंडका शुक्रलो ग्राही लघुगोङोपपयान्तः।
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  अगारकन्त्यान्तः बह्य बृह्णी शुक्ला लघुः।
  दीपनी कफहृद्गोङोपत्सधवस्त्रास्तुलः।
  भाषाधी पितिका साध्या पोलिका वेष्टनी मतः।
  वेष्टनीका वृष्णा स्वादः स्त्रास्तर्ला [पित्रा] सिनस्य ['उर्जा संतप्तर्ती बह्य शुक्ला बृह्णी परस्तः।
  भिन्नामुद्रवायास्तन्त्रप्रयोगमितिक्या पादः।
  गुरुकालास्त्रवायास्तक्षूलविनिन्त्यान्तः।'

[भावप्रकाश: कल्पान्नवर्ग १२ : ४२-४३]
भमसीनवितापोलीकथिताभलमङ्किता।
किरित्य धीनगुणाप्रोक्ता वेष्टनीगृणातोबुधः।
शूमसीरचितासैब्यालयाकर्करिकासुबः।
कर्करिकातुपित्तभीकिरित्यतात्त्वरीमता।
पूरिकातैवलङ्कवात्मरुङ्गाःवात्त्वतुपित्तरकक्षः।
धृतपक्वापितदश्रयातुचक्षुःरुङ्गारक्षकभित।
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कुकुमाभ:प्राप्तेतदतान्तरालङ्गुमुङ्गःक्षणःरुङ्गा।
त्तलेयुपक्कोदर्शनानामयस्यक्ते:प्रविशाचति।
चठकोभीरभोगायसिद्धः।
बट:शुष्कोवात्त्वरोत्त्वोबिष्टमभिपिण्डकः।
श्राहलादाजनकःश्रेष्टोसुरकरीनापकरः।
ससुक्षमगङ्कमगङ्कमवेदेशःशुक्कारो:गुः।
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सधानकःप्राथिणी च सा सेव्या स्तोकमाच्या।
शुभ्रेःअर्थसाधिते हुः सच्चारात्कुमुदान्धिकेन्।
सुसिद्धा खंडसंयुक्ता चढ़ाभा श्रीरिका भवेत्।
श्रीरिकाहुःजर्जरा बल्या धातुपुष्पिण्ड्रागुरुः।
विषम्भिती हरेभित्र। रक्तपितासनिमातनान्।
गोलिका गुरुवो मध्या वातपना कथशुकः।
पोलिका धुतसंपवः सुङ्ग्नमा सोहातिकावः मता।
सौराली शुकःला रुच्या वातपित्तहः गुरुः।
पुर्द्ररेनकः सपुःका सोमाली फेनिका भवेत्।
फेनिकं मधुरा शीता वृष्या गुर्वी मनोहः।
वातपित्तहरी बल्या किचित्कफकरी सरा।
चक्षाकाराः सुपुष्टार्थसातसिमिता कःः।
घ्रः सिद्धः पक्वखण्डसिधिता मधुशीर्षकः।
समितां सङ्ग्न्वा धृष्टा सिनामर्छमिश्रितः।
एनावगमकृतृशूर्णाणि परिसङ्कलता।
क्षिताम्यमिता गुणुः सरिपिश सप्तेत्।
तरुः सहदितावर्त सधारभोजमुद्राहृत्।
सयावस्याच जानियामःभवीर्ष्णवर्ज्ञाय।
समिता सेविका: कःः वत्तिवत्पारिच्छा घृतेः।
मिश्रितः पक्वखण्डेन तासिर्भवति मोदकः।
सेविका लक्षुका बल्या गुरुवो मधुरा हिमः।
वातपित्तहः: सिद्धा गुरुःता हेनेपमणारिण।
उत्ताकर्षर्पाण्य पित्तिका चियतो घृते मन्धिता।
पक्वखण्डेन राखुवत्धायने।
मोदको मुद्रासिद्धं प्रणिनो वातपित्तहः।
रक्षितकःपलकः सिद्धंकारी हिमः।
स सेव्यचक्षसिद्धो विशेषाद्वालको मनः।
समिता सङ्गिता क्षिप्ता सङ्गछ्ये माजनारते।
परिरङ्गयःपरिरङ्गयः पतिता तप्तसरिपी।
हिन्दः: वृष्या चिरावृत्ता सिद्धिता ककणो कृतः।
सिताद्वे मनिज्या च रसगभेंति सोच्यते ।
रसगभी परं रुच्या पुष्पं गायकतिलंतिद्र ।
शालवृक्षकरी गुविरी तर्पणी वातपितहृतु ।
श्राममाध्यमं खंडं इव पक्षं घृतानवित ।
एलामरिचसंयुक्तं जात्वं स च खाद्वः ।
खंडाङ्कावावः सिरशयो सुधुरोषणो गुरस्तथा ।
परं हच्चकरो बल्यस्तुविषुल्फ्यो शरदुल्फ्यो मतः ।
समिता सर्पिष्टा भूष्टा शुभवाल्ककरे युता ।
युता क्रीरेण संपक्वा लद्दिका मरिचानविता ।
लद्दिका गुणी भूष्या वातपितहुरा गुहः ।
मेहः कपरी सिरग्धा रुच्या तृप्तिप्रदायिनी ।
प्लालंबनक्षुष्ण रमणिर्चः सक्षाकरे ।
अश्मीका फलस्मृतूं पानकं वातनाशन ।
कफपितकर किंचितंसुरुच्य वच्चिरोधः ।
अपवक्वाम्लफलोद्मृत पानकं वातनाशन ।
कफपितकर चाम्लं रुच्यं पक्वासंसायन ।
तत्तु स्वाध्यं च गुरुपित्तहुर् ।
विश्वेषोगस्मृतो चूर्णं वृष्णवमेण नाच्येत् ।
निसूतु पान पाचनं वातनाशन ।
धात्वकक्षितृस्यात एष शरीवासितम् ।
शीतं परं पितहरं मुखक्रुष्णविनाशन ।
अपवक्वाशुद्धो गोधुमो वृद्धिबृति कथयेन ।
उद्दी कफप्रदा बल्वी लच्छी पितानिलापह ।
विविधान्वें द्वपवस्थुसुमुरुष्ट्रवृत्तको मतः ।
होलको वातलो मेहदक्फांश्रयमपणः । । वहुम्रमादपरीणः पाठोवांचलुमुस्वतकर्मः अधिकमुपलभ्येन ।

68. वहुभुणिवेदः इति श्राकरे पाठः ।
69. वाहीयेण च इति श्राकरे पाठः ।
70. बन्धाकविकंसकः इति श्राकरे पाठः ।
71. इति पानमथवर्मः इति श्राकरे पाठ ।

इति यूपानितः इति चतुर्थपुस्तके पाठं ।
CHAPTER 28

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.

Among all the anupānas the water which is kept in a clean pot is the best. It promotes intellect.

śīlagnādānă māśate bāstān piśte mābhurśīlalām.

कंभनुपान रुक्षोषण क्यों मांसरस: परम् ॥ ३ ॥

क्र्वश्मोदकानुपानं तु स्नेहानामथ शास्यते ॥
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.

After honey and pastries (piśṭāna) the anupāna should invariably be oil, yūṣa, amla kāṇjika or cold water. Similar types of anupāna are useful after the intake of dadhi, pāyasa and alcohol and in viṣa (poisoning).

According to some scholars ordinary water should be used as anupāna after taking pastries (piṣṭa).

Milk and meat soup should be used as anupāna for persons taking sāli, mudga etc.

Dhānyāmla or dadhi mastu is useful as anupāna for persons taking māṣa etc.
Alcohol is useful as anupāna for persons suffering from weak digestive power, sleeplessness, drowsiness, sōsa (consumption), bhrama (giddiness) and klama (physical fatigue) and also for persons who are habituated to alcohol and meat.

Persons who are not accustomed to drinking should use water or phalāmila as anupāna.

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.

Madhūdaka should be used as anupāna by persons who are emaciated because of excessive drinking and also for persons who are obese.

For healthy persons anupāna should be used in the middle of the food.

Patients suffering from sōnita pitta (a disease characterised by bleeding from different parts of the body) should use milk sugar cane juice as anupāna.

Patients suffering from poisoning should use the āsava of aksa, śelu and Sirīṣa as anupāna.
When anupāṇa is used in excess quantity, then it is injurious and heavy. If anupāṇa is used according to the prescription, then it helps in easy digestion of food.

Anupāṇa 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.

If anupāṇa 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 anupāṇa.
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, uraḥ kṣata (phthisis), praseka (excessive salivation) and impairment of voice.

One should not indulge in drinking, walking, talking, reading and sleeping in excess. By doing so the stomach gets vitiated and the doṣas situated in the throat and chest produce indigestion, vomiting and many such diseases.

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.).

Thus end the section dealing with the method of administration of different types of anupāna.

**NOTES AND REFERENCES**

1. मवेशनं यत्रस्मि प्रदेयं रिवह मात्रया तत्त इति भाकरे पाठः।
2. मवेश्ततस्मि इति हितीयुपस्तके पाठः।
3. च इति चतुर्थपुस्तके पाठः।
4. उभ्याणि इति द्वितीयपुस्तके पाठः।
5. विभजय इति आकरे पाठः।
6. योग्यानि इति द्वितीयपुस्तके पाठः।
7. नौष्ण इति द्वितीयपुस्तके पाठः।
8. भ्रुतपानं वदत्व्येके इति आकरे पाठः।
9. तैलं इति आकरे पाठः।
10. दधिपायसमधातिशिष्यके तथेष  च इति आकरे पाठः।
    दधिपायसमधानां शिष्यकासाद्धोऽवै इति द्वितीयपुस्तके पाठः।
11. केवलिष्टतम इति द्वितीयपुस्तके पाठः।
12. यूषो मांसरसो इति आकरे चतुर्थपुस्तके च पाठः।
13. शालिमुद्गादियोजितम् इति आदर्शपुस्तके पाठः।
    शालिमुद्गादिभोजने इति चतुर्थपुस्तके पाठः।
14. तद्वैशीकः मकरभः इति आकरे पाठः।
15. उपवासाध्यायकायत्त्री इति द्वितीयपुस्तके पाठः।
16. तथाभ्याजःनी इति आकरे पाठः।
17. चित्रं इति आकरे पाठः।
18. प्रशस्ते इति आकरे चतुर्थपुस्तके च पाठः।
19. श्रकुशलुसिरीशाणां मांसस्तु विष्णुतिषु इति आदर्शपुस्तके पाठः।
20. दोष च इति आदर्शपुस्तके पाठः।
21. प्रजीयं इति आकरे पाठः।
22. ‘रोचनं दोषसाध्यात्मेदनस्’ पाठोऽय चतुर्थपुस्तके नोपलभ्यते।
23. सर्वकलसहरं इति द्वितीयपुस्तके पाठः।
24. तवतुपां इति आकरे पाठः।
25. तर्पयेल्लीत इति द्वितीयपुस्तके पाठः।
26. सभवत्योजनमुपानमत: इति आदर्शपुस्तके पाठः।
27. न रोगे तृषा तत्ज्ञुर्गे इति आकरे पाठः।
28. श्लोकर: इति आकरे पाठः।
29. यः स्याच्छोपहतस्वर: इति आकरे पाठः।
30. पीतवाण्यांक्षिणायणे स्वर्ये इति द्वितीयपुस्तके पाठः ।
31. प्रदूष्यामाये इति शारद्यपुस्तके पाठः ।
32. मंदान्यसाधनपदंदीन इति आकरे पाठः ।

अग्निमान्चलिहादीन इति द्वितीयपुस्तके पाठः ।
33. अनुपाय इति आकरे पाठः ।
34. फलमू इति द्वितीयपुस्तके पाठः ।
35. अनुपानाविष्कारिक इति चतुर्थपुस्तके पाठः ।
CHAPTER 29

If *citraka* is not available, then in its place *dantī* or the *kṣāra* of *śikhari* should be used.

In the case of non-availability of *prśnī parṇī*, one should use *siṁha pucchī*.

If *bhāṛīgī* is not available, then *tālīsa* or the root of *kaṇṭakārī* should be used in its place.

If *dhanvayāsa* is not available, then *durālabhā* should be added in its place.

In the place of the drug which is known in the western
regions as puṇḍatā, one should use tālaviṭ.

If nata or tagara pādi is not available, then in its place venu should be added.

If tagara is not available, then kuṭṭha should always be added in its place.

If karikana is not available, then one should use in its place kukkuṭa mastaka.

If the sattva (essence) of abhraka is not available, then in its place kānta lauha should be used.

If kānta lauha is not available, then an expert physician should used tikṣṇa lauha in its place.

If mūrvā is not available, then in its place the bark of jiṅgini should be used.

If the latex of arka parṇī etc. is not available, then in its place the yūṣa of these plants is recommended.

An expert should use vahni patra in the place of lāṅgali if the latter is not available.
If *ahimsrā* is not available, then in its place *māna kanda* is to be used,

लक्षणाया अभावेतु नीलीकंदितशिफा मता ||

If *lakṣmanaṇā* is not available, then the root of *nīlī kanda* should be used.

यदा न पौष्कर मूल कुष्ठ योज्यं तदा वुढ़े || ५ ||

If *puskara mūla* is not available, then in its place *kuṣṭha* should be used by the Wise.

चविकागजपिपलयो पिपलीमूलवल्ल स्मृतौ ||

*Cavikā* and *gaja pippali* have effects like *pippali mūla*.

मल्लातकासहूले तु रक्तचंदनमिष्यते || ६ ||

If a person is not able to tolerate *bhallātaka*, then he should be given *rakta candana*.

�भावेतु सोमराज्याःतु प्रपुन्नाफलं मतम् ||

If *somarājī* is not available, then in its place the fruit of *prapunnāda* is recommended.

यदा न स्यातू दाशनिष्ठा तदा देया निष्ठा वुढ़े || १०||

When *dāru niśā* is not available, then the Wise should use *niśā*.

रसांजनस्याभावेतु सम्यक् दारीं प्रयोजयेत् ||

If *rasāñjana* is not available, then in its place *dārvī* is used.

सौराष्ट्रवाचावतीं देया कटिमी तदुपुणा जने: || ११ ||

If *saurāṣṭri* is not available, then in its place *kaṭibhi* which has similar properties should be used.

अम्लभेतसकाभावेतु चुक दातव्यमीरितम् ||

If *amla vetasa* is not available, then in its place *cukra*
should be used.

श्रचकाभावतो द्रवात् लवण पांशुपुर्वकम् ॥ १२ ॥

If *rucaka* is not available, then in its place *pāṃṣu lavaṇa* should be added.

सुवर्णमथवा रूप्य मृत यत्र न विचाते ।
तत्र लोहेन कर्माणि भिषक् कुर्यादव 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 निष्कपेत् ।
माक्षिकश्याप्यभावे तु प्रदायत 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 *svarna* *gairika* should be used.

हेमाक्षिकजं तत्वं मृत्तेमसमं गुणः ।

The *sattva* (essence) of *hema māksika* is similar to *svarna bhasma* in properties.

श्वेतं तु माक्षिक श्रेष्ठं ध्रुव रज्जतच्छवं गुणः ॥ १५ ॥

The white variety of *māksika* is certainly like *rajata* in property.

विज्ञाबावे तु वैक्रान्तं मुनयः प्रक्षिप्तं च ॥ ॥

If *vajra* is not available, then the sages use *vaikrānta* in its place.

कप्पराभावतो देयं प्रग्निपर्ण विचेषतः ॥ १६ ॥

If *karpuṇa* is not available, then *granthi parṇa* is used in its place.

श्रीखण्डचंदनाभावे कप्परं देयमिल्यते ।
If śrīkhanda 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 uṣīra is used in its place.

If tālīsa patra is not available, then in its place svarṇa tālī is useful.

If nāga puspa is not available, then padma keśara is to be used.

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.

If nilotpala is not available, then in its place kumuda should be used.

If the flower of jāti is not available, then in its place lavana is added.

If vandhūka is not available, then in its place the flower called punnāga should be added,
If *bakula* is not available, then in its place *kalhāra*, *utpala* and *paṅkaja* can be used.

If *drākṣā* is not available, then in its place the fruit of *kāsmari* should be added. If both of them are not available, then the flower of *madhūka* should be used.

If both the types of each of *medā*, *jīvaka*, *kākolī* and *rddhi* are not available, then in their places *yāṣṭī*, *vidāri*, *aṣva-gandhā* and *vārāhi* should be added respectively.

If *vārāhi* is not available, then in its place *carmakārāluka* should be used.

If *dādima* is not available, then in its place *vṛksāmśla* should be used.

If milk is not available, then the juice of *mudga* or *masūra* should be used.

If the oil of *rūcaka* is not available, then in its place the oil of *aruskara* should be used.
If *muktā* is not available, one can undoubtedly use *muktā-śukti* in its place.

If honey is not available, then in its place old *guḍa* 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 *rambahā puspa* or water mixed with *khanḍa*.

If *matsyāṇḍi* is not available, then in its place a physician can give white variety of *śarkara*.

A person proficient in medical science should use *siddhartha* in the place of *sarṣapa*.

If *sitā* is not available, then the Wise should use *khanḍa*.

If *vetasaṁlā* is not available, then in its place *caṇakaṁla* may be used. If both of them are not available, then in their place, the use of *hemantāṁla* is advised.

If *ativiśa* is not available, then in its place *mustā* should be used. If *śīva* (*haritaki*) is not available, then in its place *śīva* (*āmalaka*) should be used.
If it is prescribed in the text to give bhāvanā (impregnation) by the juice of the leaf viṣamusti, and if it is not available, then in its place the decoction of this drug six times in quantity can be used.

If sāli dhanya is not available, then in its place ṣaṣṭika etc. should be added.

If masūra is not available, then in its place the juice of the meat of śaśa, hamsa and ākhu can be used.

The substitute drugs described in this chapter can be used by a wise physician when the original drugs are not available.

A physician well versed in materia medica should decide substitutes of similar other drugs by taking into consideration their rasa (taste), viṁya (potency), vipāka (taste after digestion) etc.

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.
In the place of *vacā*, *kuliṇṇa* is used if the formula is meant for internal cleansing. For external cleansing, however, *vacā* as such can be used in the formula.

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.

Thus ends the chapter dealing with various types of substitutes and allied topics.
CHAPTER 30

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.

It has been stated by the sages that the human body which suffers from diseases is a conglomeration of doṣas, dhaṭus (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.

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.

[Suṣṭu: Sūtra 36:52]
Suśruta

Depending upon the nature of the dosas 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.

‘तद्वय—

1. विद्वारीग्न्धा विदारी विद्वारी सहदेवा सहदेवा सहदेवा पृष्ठक्षणी शुगालविन्ना शतावरी सारिवा जीवकर्ष्मको महासहा शुद्धसहा बृहत्यो पुनर्वैरण्डो हुसपाती वृजितिकालीकृष्णमस्ते चति।

11

(1) Vidārigandhādi gana

This group includes vidāri gandhā, vidārī, viśvadevā, saha-devā, śvadāmśtrā, pṛthakpārṇī, śṛgāla vinnā, satāvari, sārivā, jivaka, rṣabhaka, mahā sahā, kṣudra sahā, bṛhatī, kaṇṭakārī, punarnavā, eranda, haṁsa pādī, vrścikālī and rṣabha.

विद्वारीग्न्धाविदर्शी गणः पितामिलापहः।

शोभुगमलगमधवस्ववासकालिनास्तान्।

Drugs of this group alleviate pitta and vāyu, and cure sōsa (consumption), guśma (phantom tumour), anga marda (malaise), urdhva śvāsa (dyspnoea) and kasā (bronchitis).

2. आराग्न्धर्मदनगोपघोषाटकात्मककुर्कुरुक्षादापालामूर्वब्रम्भवतार्कनिविष्कुर्कुरुक्षादापालतापरस्परस्करस्करद्वप्तिकोतित्तकानि सुपवी चेति।

10

(2) Āragvadhādi gana

This group includes āragvadhā, madana, gopa ghonṭā, kaṇṭakī, kuṭaja, pāṭhā, paṭalā, mūrvā, indrayava, saptaparna, nimba, kuranṭaka, guducī, citraka, śārṅgishṭā, parūsaka, both the types of karaṇja, paṭola, kirāta tikta and suṣavī.

आराग्वधावर्तदिर्वेष गणः शलेष्मविषाण्यः।

मेहकुष्ठजवरवरवमीकूष्ठनो व्रणस्थोधनः।

11
Drugs of this group alleviate *kapha* and poisoning, and cure *meha* (obstinate urinary disorders including diabetes), *kuśtha* (obstinate skin diseases including leprosy), *jvara* (fever), *vamī* (vomiting) and *kaṇḍū* (itching). They also help in the cleansing of ulcers.

(3) *Sālasāraādi gana*

This group includes *sālasāra*, *ajakarna*, *khadira*, *kadara*, *kāla* *skandha*, *kramuka*, *bhūrja*, *meṣa* *śṛṅgī*, *tiniśa*, *candana*, *kucandana*, *śīṃśipā*, *śirīṣa*, *asana*, *dhava*, *arjuna*, *naktamāla*, *āsvakarna*, *śāka*, *guḍūcī* and *kāliyaka*.

(4) *Varunādi gana*

This group includes *varunā*, *ārtagala*, *śigru*, *madhu* *śigru*, *tarkāri*, *meṣaśṛṅgī*, *pūtika*, *naktamāla*, *moraṭa*, *agnimantha*, both the types of *saireyaka*, *bimbī*, *vasuka*, *vasira*, *citraka*, *satāvari*, *bilva*, *ajaśṛṅgī*, *darbha* and both the types of *bhṛhatī*.
Drugs of this group alleviate kapha and reduce medas (fat). They cure śirahśūla (headache), gulma (phantom tumour) and ābhyantrāra vidraḍhi (internal abscess).

8

Vīratvādī gaṇa

This group includes vīrataru, both the types of sahacara, darbha, ṛkṣādanī, gundrā, nala, kuśa, kāśa āsmabhedaka, agnim-antha, moratā, vasuka, vasīra, bhallūka, kuraṇṭika, indīvara, kapota vaṇkā and svadāṃśṭrā.

Vīratvādīdīrṣṭेय गणो वालविकारनुत् ।

9

द्विकर्षावरस्न्युधन्त्लक्ष्यातरकुपास्। ॥ १७ ॥

Drugs of this group cure diseases caused by vāyu, āsmarī (stone in urinary tract), sarkarā (gravels in the urinary tract), mūtra kṛcchra (dysuria) and mūtrāghāta (anuria).

10

Rudhrādī gaṇa

This group includes rodhra, sāvararodhra, palāśa, kuṭan-naṭa, aṣoka, phañjī, kaṭphala, ela vāluka, sallakī, jīṅgini, kādamba, sāla and kadali.

एष रोध्रादिकतुकों मेदःकफहरी गणः ।

योनिदोषहरः स्तम्भी व्यष्टिविनाशः ॥ १६ ॥

Drugs of this group reduce medas (fat) and kapha. They cure yonī dōṣa (ailments of female genital tract). They promote the power of retention (stambhana) and complexion. They cure viṣa (poisoning).
(7) Arkādi gana

This group includes arka, alraka, both the types of karaṇja, nāgādantī, mayūraka, bhārgī, rāsanā, indrapuspī, ksudra-śvetā, mahā śvetā, vrścikāli, alavaṇā and tāpasa vrksa.

Drugs of this group reduce kapha and medas (fat). They cure viṣā (poisoning), krmī (parasitic infection) and kuṣṭha (obstructive skin diseases including leprosy). They specially help in the cleansing of ulcers.

(8) Surasādi gana

This group includes surasā, śveta, surasā, phañijjhaka, arjaka, bhūstrṇa, sugandhaka, sūmukha, kālmāla, kāsamarda, kṣavaka, kharapuṣpa, viḍāṅga, katphala, surabhi, nirguṇḍī, kulāhala, unduru karnikā, phañjī, prācībala, kākamāci and viṣamūṣṭi.

Drugs of this group alleviate kapha and cure krmī (parasitic infection), pratiṣyāya (rhinitis), arucī (anorexia), śvāsa (asthma) and kāsa. They help in the cleansing of ulcers.
(9) *Muśkakādi gana*

The group includes *muśkaka, palāśa, dhava, citraka, madama, vrksaka, śimśapā, vajra vrśa* and *triphalā.*

Drugs of this group reduce *medas* (adiposity) and correct the vitiation of *śukra* (semen). They cure *meha* (obstinate urinary disorders including diabetes), *arśas* (piles), *pāndu* (anemia), and *śarkarā* (gravels in the urinary tract).

(10) *Krśnādi gana*

This group consists of *krśnā, granthika, cavya, citraka, viśā, viśvauṣadha, ajāji, pāțhā, rāmaṭha, reṇukā, madhurasā, siddhārtha, tiktā, uṣāṇa, diekkā, śakra yava, ajamoda, tṛti, bhārgī* and *vidāṅga.*

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).
(11) Elādi gana

This group consists of elā, tagara, kuṣṭha, māṁsi, dhyāmaka, tvak, patra, nāga puṣpa, priyaṅgu, harenukā, vyāghra nakha, śukti, caṇḍā, sthauneyaka, śrīveṣṭaka, coca, coraka, vāluka, guggulu, sarja rasa, turuṣka, kunduruka, aguru, spṛkkā, uśira, bhadrā dāru, kumkuma and punnāga keśara.

Drugs of this group alleviate vāyu and kapha, cure visa (poisoning) and promote complexion. They also cure kaṇḍū (itching), pīḍakā (pimples) and koṭha (urticarial rashes).

12. Vṛčāni visajñī jayā jayā jayā jayā jayā
dāru haridrā, kalaśī, yasti and the seed of kuṭaja.

13. Haridrādi gana consists of haridrā, dāru haridrā, kalaśī, yasti and the seed of kuṭaja.

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.
(14) Kākolyādi gāṇa

The group consists of kākolī, kṣīra kākolī, jīvaka, rṣabhaka, mudgaparṇī, māsaparṇī, medā, mahā medā, chinnaruhā, karkaṭa śrigī, tugāksīrī, padmaka, prapaṇḍarika, ṛddhi, vṛddhi, mṛdvīkā, jīvanti and madhuka.

Drugs belonging to this group alleviate pitta, blood and vāyu. They are vitalizing, nourishing and aphrodisiac. They produce more of milk and kapha.

15. ऋषकसैन्धवशिलाजतुग्म्युलुकासीसद्यहिंगुत्त्वकं चेति || 34 ||

(15) Üṣakādi gāṇa

This group consists of üṣaka, saīndhava, śilājatu, guggulu, both the types of kāsīṣa, hiṅgu and tutthaka.

Drugs belonging to this group alleviate kapha and help in the depletion of fat. They cure aśmarī (stone in urinary tract), śarkarā (gravels in the urinary tract), mūtra kṛcchra (dysuria), sūlā (colic pain) and gulma (phantom tumour).

16. सारिवामधुकचन्दनकचलकासीशिलाजतुग्म्युलुकपुष्पायुशीर चेति || 36 ||

(16) Sārīvādi gāṇa

This group consists of sārīvā, madhuka, candana, kucan-dana, padmaka, kāśmarī phala, madhuka puṣpa and uṣīra.

Sārīvādi: पिपासाध्नो रक्तपित्तहरौ गणः ।
पित्तज्वरप्रशमनो विशेषात् दाहनाशनः ॥ 37 ॥
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).

17. श्रजनारसाम्जननार्गपञ्चप्रियायजुनीलोत्पलनलदलिनकेशराणि मधुक चेति || ३८ ||

(17) *Aṇjanādi gaṇa*

This group consists of *aṇjana*, *rasāṇjana*, *nāga puṣpa*, *priyaṅgu*, *nilotpala*, *nalada*, *nalina*, *kesara* and *madhuka*.

श्रजनारित्वणों खोष रक्तपिलिनिवहृण: ।
विषोपशमन दाहूँ निहल्याब्यान्तरं भ्रेष्मः ॥ ३६ ॥

Drugs belonging to this group cure *rakta pitta* (a disease characterised by bleeding from different parts of the body). They cure *viṣa* (poisoning), and acute form of *ābhyantra dāha* (burning sensation inside the body).

18. पप्पक्ष्यकाक्षाकाट्ट्फलदायिकाराजालोकबुद्धकलखाकफलानि त्रिफला चेति || ४० ॥

(18) *Parūṣakādī gaṇa*

This group consists of *parūṣaka*, *drāksā*, *katphala* *dādima*, *rājādana*, *kataka phala*, *śāka phala* and *triphalā*.

पप्पकाकाक्षाकस्मारं मणोनिलविनाशणः ।
मूषीदोषह्रोकुः पिपासाध्व हचिराद: ॥ ४१ ॥'

[सूचृतः सूत्र ३५ : ३५-४५]

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.

19. ‘ब्यूहतीकषकारिकाकुट्टफलपादामधुक चेति || ४२ ॥
(19) Brhatādi gaṇa

This group consists of brhati, kaṇṭakārika, kuṭaja phala, pāṭhā and madhuka.

Drugs belonging to this group are carminative. They alleviate pitta, vāyu and kapha. They cure arocaka (anorexia), hrddroga (heart disease) and mūtra kṛchra (dysuria).

(20) Gudūcyādi gaṇa

According to Ārogya cintāmani

This group consists of gudūcī, nimba, dhānyaka, padmaka and rakta candana.

According to Suśruta drugs belonging to this group cure trṣnā (morbid thirst), dāha (burning syndrome), aruci (anorexia), chardi (vomiting) and jvara (fever). They also stimulate the power of digestion.

(21) Vatsakādi gana

This group includes vatsaka, ativiṣā, mūrvā, bhārgī, elā,
kaṭukā, uṣāna, vacā, śyonāka, ugrā, paṅca kola, ajamodā, vella, ajagandhā, siddhārtha, both the types jiraka and hiṅgu.

वन्सकाद्व मस्त्र्द्द्वागुल्मानाग्वजवशूलनुत्

Drugs belonging to this group alleviate vāyu and kapha, and cure gūlma (phantom tumour), arśas (piles), jvara (fever) and śūla (colic pain).

22. ‘मुस्तापाठानिषेठितकल्चैलाध्विषात्तरः’ ॥ ४६ ॥

चापेला वाय शार्किष्ठा गणो मुस्तादिद्वे स्मृतः

(22) Mustādi gāṇa

The group consists of mustā, pāṭhā, both the types of niśā, tiktā, vacā, elā, ruk, viṣā, cara, āp, elā and śārigiṣṭhā.

शोभन: पाचनः स्तनः स्तनरोगजवरापहः ॥ ४७ ॥

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),

22. ‘उत्पलं कुमुदं पद्मं कल्हारं लोहितोपलम् ॥

मद्धुकं चैतिर पित्तामुक्तिक्षिप्तिद्विष्रोगणः ॥ ४७ ॥’

(23) Utpalādi gāṇa

This group consists of utpala, kumuda, padma, kalhāra red variety of utpala and madhuka.

Drugs belonging to this group alleviate pitta and blood and cure viṣā (poisoning) and chardi (vomiting).

24. ‘हरीतकी चामलकं विभीतकं फलरतयम् ॥

ब्रिफला फलमित्युतं सेआ जेय फलरतिकम् ॥ ४६ ॥

एकभागो हरीतकचायु द्रिगुणश्च विभीतकः ॥

चतुर्गुणं चामलकी ब्रिफलेय प्रकीर्तिता ॥ ५० ॥’
(24) Triphala

Fruits of three drugs viz., haritaki, amalaki and vibhitaki taken together are called triphala or phala trika. For this purpose, one part of haritaki, two parts of vibhitaka and four parts of amalaki should be taken.

‘त्रिफला कफपित्तचनी मेहकुष्ठधरी सरासरा ।
चक्षुष्या दीपनी जैव विषमज्वरनाशिनी ॥ ५१ ॥’

[सूत्र : सूत्र ३५ : ५७]

Triphala alleviates kapha as well as pitta and cures meha (obstinate urinary disorders including diabetes) as well as kushta (obstinate skin diseases including leprosy). It is laxative, promoter of eye sight and digestive stimulant. It cures visama jvara (irregular fever).

द्राक्षरुपायकादमयफलानीति फलशिक्षम ।
इय शोकता द्वितीयाच त्रिफला चरकाविनयः ॥५२॥
रक्तपितादिदीवैण्यः त्रिफलेऽ मता सदा ।

According to some, the fruits of draksha, kharjura and kasmarya taken together are also called phala trika. This second variety of triphala is described by Caraka etc.,. This type of triphala is useful in the treatment of diseases like rakta pitta (a disease characterised by bleeding from different parts of the body).

17 २५. ‘पिपली मरिचं शुद्धी चवयेत्तत्त्व मिथिलतम ॥ ५३ ॥’

‘शूष्कां कफमेदोभ्यं मेहकुष्ठवगामयान ।
निर्विहािपां गुलसपीसाग्न्यवेलानपि ॥५४ ॥’

[सूत्र : सूत्र ३५ : ५६]

(25) Tryuṣana

Pippali, marica and śunṭhi—these three drugs mixed to-
gether are called *tryūṣāṇa*. 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), *pīnasā* (chronic rhinitis) and *mandāgni* (suppression of the power of digestion).

26. नागरातिशिवासुस्टं चवमेतिविषादवियतम्।
कफपितामिलह्र ज्वरण ग्राहि दीपनम्। ५५।।

(26) *Tri karśīta*

*Nāgara, ativiṣā* and *musta*—these three drugs taken together are called *tri karśīta*. It alleviates *kapha*, *pīta* and *vāyu* and cures *jvara* (fever). It is constipative and digestive stimulant.

27. ‘श्रामलक्यभयोक्षणानारगतिविषाय गण:।

(27) *Āmalakyādi gaṇa*

This group consists of *āmalakī*, *abhayā*, *kṛṣṇā* and *citraka*.

18 ज्वरणस्वाभारो वृष्यो भेदी चास्तिषिदीपन:। ५६।।

Drugs belonging to this group cure *jvara* (fever). They are promoter of eye sight, aphrodisiac, purgative and digestive stimulant.

28. ‘चपुसीसता श्राबज्जक्षणलोहसुवर्णानि लोहस्मलम्। ५७।।

(28) *Travvādi gaṇa*

This group consists of *traru* , *siśa*, *tāmra*, *rajata*, *kṛṣṇa* *loha*, *svarṇa* and *loha mala*.

गणस्वरच्छिदिविषेष रत्तकुमित्तमः पर:।
पिपासाविषहमहागणपण्डःहस्तृष्टः। ५८।।

Drugs belonging to this group cure vitiation of blood, *kṛmi* (parasitic infection), *pipāsā* (morbid thirst), *viṣa* (poison-
(29) Läksädi gaṇa

This group consists of läksä, ärevata, kuṭaja, aśvamāra, kaṭphala, both the types of haridrā, nimba, saptacchada, mālati and trāyamāṇa.

[śruti: sūtra 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 duṣṭa vṛāṇa (suppurated ulcer).

(30) Kṣudra paṅcamūla

Groups having five ingredients

Prśi pari, śāla pari, both the varieties of bṛhatī and gokṣura—all these drugs taken together are called kanīyas paṅca 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).
31. बिल्वोनिमिन्त्वः श्योनाकः काष्ठरी पाठला महत् ।
दीपन कप्फळातब्रह्म पञ्चमूलत्रितिन महत् ॥ ६२ ॥

(31) Mahat pañca mūla

Bilva, agnimantha, śyonāka, kāśmarī and pātalā—these five drugs taken together, constitute mahat pañca mūla. It stimulates digestion and alleviates kapha as well as vāyu,

प्रायस्त्रदोषशमनं पवनामण्येषु, ।
श्लेष्मोत्वणेषु च गदेषु मिष्यामहस्तकम् ।
कासेशु सत्तिपतिलेषु च शिरोश्चितायः, ।
श्वासेशु हिर्बकेषु हिलं दशमूलमेलतः ॥ 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, śīroruk (headache), śvāsa (asthma) and kikkā (hiccup).

32. ‘विवासी सारिवा छागशृणी वत्साडनी निषा।
वृथ्यं पितानिं हस्याब्लिलैं पञ्चमूलकम्। ॥६४॥

(32) Vallīja pañca mūla

Vidāri, sārivā, chāga śṛṅgi, vatsādanī and mīśā—these five drugs taken together are called vallīja pañca mūla.

It is aphrodisiac and it alleviates pitta as well as vāyu.

33. कर्मदंकसैली विनिमिन्त्विकंककशावरी।
लोक गृहनस्ति चैति पञ्चकंककंकस्तकः। ॥ ६५ ॥

रक्तपित्तहरौ खोष्ठो शोकरोगविनाशनः।
(33) Pańca kaṇṭaka

Kara marḍaka, sairīya, tri kaṇṭaka, śatāvari and grāhī nakhī—these five drugs taken together are called pańca kaṇṭaka. It cures rakta pitta (a diseases characterised by bleeding from different parts of the body), śopha (oedema), śukra meha (spermaturia) and śukra doṣa (vitiation of semen).

३४. कुश: काषो नली दर्श: कांडेशुरिति तथिदः ।
तुषणयुच्चुलं ज्येष्ठ दाहप्रशमने हितम् ॥
पित्तमूचविषार्तिनं प्रशस्तं वस्तिशोधनम् ॥ ६७ ॥'

(34) Tṛṇa pańca mūla

Kuśa, kāśa, nala, darbha and kāṇḍeṣu—the roots of these five drugs taken together are called tṛṇa pańca mūla. It is useful in the treatment of dāha (burning syndrome), vitiation of pitta as well as urine and viṣa (poisoning). It cleanses the urinary bladder.

३५. कदम्बाजोज्यको ज्ञयः क्षवको गुडः ।
वर्गोज्यं कपपाण्डवकुण्ठमेवहिष्णुयाप्यः ॥ ६५ ॥

(35) Kadambādi gana

The group consists of kadaṁba, vājī karna, karaṇja, kṣa-vaka 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 viṣa (poisoning).

३६. करंजो वत्सरीयसुषुवीसप्तपर्यः ।
मेहकुण्ठवर्चनिविषेषलेखमहरोगः ॥ ६६ ॥

(36) Karaṇjādi gana

This group consists of karaṇja, vatsa, sairīya, suṣavī and
sapta parna. They cure meha (obstinate urinary disorders including diabetes), kushta (obstinate skin diseases including leprosy), jvara (fever), chardi (vomiting), vi\(\text{-}\)\(\text{sa}\) (poisoning) and vitiation of kapha.

\[\text{[पञ्चकोलम्]}\]

(37) Pa\(\text{n\text{c\text{a}}}\) kola

This group consists of pippal\(\text{-}\)\(\text{i}, \text{pippal\text{I}} \text{mūla}, \text{cavya, citraka}\) and nāgara. They stimulate the power of digestion and cure diseases caused by kapha and vāyu.

In brief these are the various groups of drugs. Keeping in view the strength and otherwise of the do\(\text{\text{\text{\text{-}}}s\text{\text{\text{\text{-}}}as}\), their details will be described in the section dealing with the treatment of diseases.

Thus ends the 37 groups of drugs as described in Su\(\text{\text{\text{\text{-}}}sruta}.

Pācana ga\(\text{\text{-}\text{n\text{a}}}\)

The fruits of śana, mūlaka and śigru, tila, sarṣapa, saktu, ki\(\text{\text{-}}\)\(\text{na}\) and atasi—these drugs help in suppuration (pācana).
Dārāṇa gaṇa

Cīrabilva, agnika, dantī, citraka, haya māraka and the stool of kapota, kaṅka and grāhag—these drugs help in the incision of the abscess.

द्रव्याणां पिन्चिलाना च त्वस्मूलानि प्रपीढनं।
यवगोधूममानाणां चूर्णान्ति च समासतः। ॥ ७४ ॥

Prapīḍāna gaṇa

The bark and root of drugs which are slimy and the powder of yava, godhūma and māṣa help in prapīḍana (which takes out pus by exerting pressure).

शंकिभी कोद सुमनं करवीर सुवर्चला।
शोधनानि कषयाणि वर्गश्चारस्ववधादिकः। ॥ ७५ ॥

Śodhana kasāya

Śaṅkhunī, koda, sumanas, kaṭavīra suvarcalā and drugs belonging to āragvadhāti group—their decoctions help in the cleansing of wounds.

शजगव्या च श्यूक्षी च गवाशी लाघलाहुया।
पूतिकचित्रकपाठाविद्वेस्तलाहरेणवः। ॥ ७६ ॥
कट्ट्रयं यवक्षारो लवणानि मनःशिला।
कासीसं त्रिफला दन्ती हरिताल सुराष्ट्रजः ॥ ७७ ॥
सत्तोषनीलां बर्तीनां द्रव्याणि ताति निविशेत्।

Samśodhana varti

Ajagandhā, śṛṅgī, gavakṣi, lāngala, pūṭika, citraka, pāṭhā, vidāṅga, elā, harenu, trikaṭu, yava kṣāra, various types of salt, maraḥśila, kāśīsa, triphalā, dantī, haritāla and suraṣṭrajā—these are the ingredients of the potion of suppository for cleansing of wounds.
एतरण्योषब्रेः कुर्यालक्ष्यापानि च शोधने। ७५।।

These drugs can also be used through different other pharmaceutical processes for the cleansing of wounds.

गोमून्न गोमयं क्षीरं दस्य सपिस्तथीव च।।
समं संयोजितं ज्येष्ठं पञचगण्यमिदं हृष्टे।। ७६।।

Pañca gavya

The urine, dung, milk, curd and ghee of cow taken together (in equal quantity ?) is called pañca gavya.

एवं संयोजयेत्रप्रजो पञचाजं पञचमाहिषम्।

If these are collected from goat (ajā) then the collective term used for them is pañcāja and if collected from buffalo (mahīsa) then they are called pañca māhiṣa.

कालीकटुरोहिष्या: जातीकन्दहरिषियो:। ८०।।
पूर्वोदिष्टे तु पञचाजे कुर्यालक्ष्यातानि वे।

Medicated oil & Ghee

Medicated oil and ghee should be prepared of either pañca gavya or pañcāja or pañca māhiṣa by adding kāśīsa, katu rohini, root of jāti and haridrā.

श्रकोलस्तान्यहीस्रि रिष्क्वा क्षारोलसान्यपिः। ८१।।
जातीमूलहरिषिभि वे कालीसं कटुरोहिष्यी। ८२।।
पूर्वोदिष्टानि चांगानि कुर्यात् संहोरं घुम्सा।

Samśodhana ghṛta

The best variety of arka should be made to a paste by adding the latex of snuhi. To this, the best of alkalies and the root of jāti, both the varieties of haridrā, kāśīsa, katu rohini 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.

\[ \text{मयूरको राजवृक्षो निबकोशातकी तिला:} \]
\[ \text{बृहत्यो च शिलाले च शोषनानिल च शोघने} \]

\[ Sōdhana taila \]

The medicated oil which is prepared of mayūraka, rājavṛksa, nimba, kośātaki, tila, both the types of bṛhatī, śilā and āla is useful for cleansing of ulcers.

\[ \text{तेले द्रव्याणि योज्यानि शोषाणि च तथा श्रुणु} \]
\[ \text{कासीसं सैन्धवं किन्तं वचा च रजनीद्यम्य} \]
\[ \text{संशोधनेषु चाङ्गेषु चूरेः कुर्वित शोषणम्} \]

\[ Sōdhana cūrṇa \]

The potion prepared by adding powders of kāsīsa, saṁdhava, kīva, vacā and both the varieties of rājanī is useful for cleansing ulcers.

\[ \text{सारसारादि सारेषु पटोली श्रीफलायु च} \]
\[ \text{रसक्षिया विधातव्या शोषनं शोघनेषु च} \]

\[ Sōdhana rasakriyā \]

The rasakriyā prepared of the drugs belonging to sāla-sārādi group, paṭolī and triphalā is useful for cleansing ulcers.

\[ 22 \text{ कष्याणामुच्छातिः सुक्ष्माणां साधितम्} \]
\[ 23 \text{ श्रृंगाशितं कष्यां तु सोपणायं प्रभास्यते} \]

\[ Ropana kaṣāya \]

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.

रोपणवर्ति

The suppository prepared of soma, amṛtā, aśva gandhā, drugs belonging to kākolyādi group, praroha (adventitious root) of kṣiri vyṛkṣas helps in the healing of ulcers.

रोपणकल्का

The paste prepared of samangā, soma, saralā, soma vālkā, candana and the drugs belonging to the kākolyādi group is useful in the healing of ulcers.

रोपणघ्रत

The medicated ghee for healing of ulcers is prepared of prthak parnī, ātma guptā, both the varieties of haridrā, mālatī, sitā and drugs belonging to kākolyādi group.

रोपणतैल

The medicated oil for healing of ulcers is prepared of kālānusārī, aguru, both the types of haridrā, bhadra dāru, priyaṅgu and lodhra.
Rōpana cūrṇa & Rasa kriyā

The powder of kimśukā, triphalā, lodhra, kāsīsa, śravaṇā and the bark of dhava as well as aśva karna is useful in the healing of ulcers. Rasa kriyā of these drugs also helps in the healing of ulcers.

Utsādana

Apāmārga, aśva gandhā, tāla patrī, suvarcalā and drugs of kākolyādi ganā help in the filling up of ulcers by granulation tissue.

Avasādana

When there is granulation tissue in excess, then to bring it to proper level, drugs like kāsīsa, saṃdhava, kiṃka, kuruṅunda, manahsilā, kukkuṭāṇḍa kapāla, buds of sumana, fruits of sirīsa and karaṇja and powder of metals are useful.
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.

According to Cikitsā kalikā

Barks of five trees viz., vaṭī, vaṭa, udumbara, vetasa and aśvatthāa cure ulcers and inflammation. These are called paṇca vālkala.

Aṣṭa varga

Two varieties of kākolī, jīvaka, rṣabhaka, both the varieties of medā, ṛddhi and vṛddhi—these eight drugs taken together are called aṣṭa varga. It alleviates pitta, promotes conception and nourishment.

Description

Jīvaka and rṣabhaka grow in the peaks of the Himalayas.
Its *kanda* (underground stem) is like that of the garlic. Its leaves are thin and fine.

According to another text

*Jivaka* has the shape of a *kūrcaka* (brush). *Ṛṣabhaka* is like the horn of a bull in shape.

Ṛḍḍhi and *vrddhi* which are well known in *kośayāmala* are the roots of creepers. These roots are covered with white hairs. They are certainly laxative.

Ṛḍḍhi 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.

*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.

*Medā* is white. It can be cut with the help of finger nail. It looks like fat tissue.
Kākoli and kṣīra kākoli have roots like those of pīvarī. They contain milky latex and they are fragrant. The lower part of it is known as kākoli where as the upper part is called kṣīra kākoli.

Kākoli is slightly white in colour where as kṣīra kākoli is yellowish white like milk.

Thus ends the description of drugs belonging the group of aṣṭavarga.

From another Text

*Kuṣṭha, māmsī, haridrā, murā, saileya, campaka, vacā, karpūra and mustā—these drugs taken together are called sarvauṣadhi. 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).*
Sugandhāmalaka

If the fruit pulp of āmalakī is added to the group of drugs called sarvausadhi then it is called sugandhāmalaka. It cures diseases caused by the vitiation of pitta.

According to Dhūrjaṭi

Śāluka, tuttha and śri 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.

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 hrillāsa (nausea), visa (poisoning), durgandhi (foul smell) and vitiation of vāyu and kapha.
Pańca sugandhi

Kaṅkola, pūga phala, lavaṅga, jāti phala and karcūra—these five drugs taken together are called pańca sugandhika.

Chandan kuṃkumā tuḥye varadhamahīyite ।

Triśāman kuṃkumā yac tattvaṃ chāśayuṣṭaṃ । १११ ॥

Varārdha & Ādya puśpaka

Candana and kuṃkuma taken together in equal quantity are called varārdha. If three parts of kuṃkuma is added then it is called ādya puśpaka.

kuṃkumāgarūkṣaśrūkṣrūkṣirochandanaṃ ।

mahāsugandhimānụtaṃ nāmatō yakṣakaśmam । ११२ ॥

Mahā sugandhi

Kuṃkuma, aguru, karpūra, kastūrī and candana—these drugs taken together are called mahā sugandhi and named as yakṣa kardama.

brahmađāhimahōraśritam śyātsakārasm ॥ २७

lañajārūnī samudbhājaṃ sattvaṃ uδudham । ११३ ॥

Sanțarpaṇa

The potion prepared of drāksā, daḍima and kharjūra mixed with sugar and powder of lājā along with honey and ghee is called sanțarpaṇa or refreshing drink,
Classification of drugs according to their taste

Group of Sweet Drugs

Ghee, milk, muscle fat, marrow, śāli, godhūma, śaṣṭika, kaśeruka, śṛṅgāṭa, gilodya, 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, kūsmāṇḍa, kadali, meat, muktā, ksira moraṭa, priyāla majjā and vātāma—these belong to the group of sweet drugs.

Jayā is popularly called kapi kacchū.
Group of sour drugs

Dāḍima, mātuluṅga, prācīnāmalaka, dadhittha, āmalaka, ciṅcā, nīpā, kośāmra, nimbuca, bhavya, pālevata, kola, lakuca, fruit of vētra, badara, jāmbīra, karuna, amla vetasa, rajata, āmrātaka, caṇakāmla, kāṇjika, cāngērī, takra, dadhyamla, surā, sauviṅa. śuktaka, tuṣodaka, dhānyāmla etc., belong to the group of sour drugs.

Group of saline drugs

Saīndhava, akṣa, viḍa, pākya, romaka, sāmuḍra, yava kṣāra, kha prasūta, svārjīka and navasāraka—these belong to the group of saline drugs.

Group of pungent drugs

Śīgru, drugs of surasādi and pippalyādi groups, vyōṣā, āmaya, rasona, caṇḍā, sumukha, mūlaka, surāhvā, fruit of abalgūja, extract of kāla, lāṅgāli, piluka, śuṣka nasāha, lāvāṅga etc.—these belong to the group of pungent drugs.

Vyōṣā is popularly called śata puṣpī.
Group of bitter drugs

Drugs of vyādhighnādi and guḍūcyādi groups, māṇḍūkī, vaijayanīka, both the varieties of haridrā, śakrāhva, varuṇa, ikṣura, śaṅkhinī, dantī, dravantī, brhatī, śyāmā, saptacchada, vyāghri, kośaphala, tiktā, karkoṭi, kāravelīka, vārīkā, kāravī, gopā, kaṭabhī, śaśi, vāṭikā, vetrā, karīra, suśmanā, karavīra, trāyāmāṇa, vṛścikāli, kumāri, pāṭikā, vṛṣā, śamkha puṣpī, meṣaśṛṅgī, markaṭa, pippali, svādu kaṇṭaka, kastūrī, bimba, nirguṇī—these and such other drugs belong to the group of bitter drugs.

Svādu kaṇṭaka, is called vikaṅkata vṛksa. Śaṅkhinī is known as yava tikta.

स्याधौधाविद् प्रियंवादिद् काककोलादिद्वस्ततः।
स्मवष्टारितम् तिफला जम्बास्मवकुलोद्भव॥
स्फूर्तानागवधूशारकवनस्पतिफलानि च ॥ १३१ ॥

cf. “सालसारादिकं चं चैव कतकस्य फलानि च ॥ १३२ ॥”
Group of astringent drugs

Drugs of nyagrodhäuser, priyaṅgvāda, kākakolāda, and ambasṭhāda groups, fruits of triphala, jambu, āmra, vakula, spūrja, nāga vadhū, śāka and vanaspaṭi, drugs of sālasārāda group, fruits of kataka, jhinṭa, sukundalī, cilli, jīvantī, sunisaṇṇaka, kalambusā, nipālankī etc., mudga, nīvāra etc.,—these belong to the group of astringent drugs.

Kākakolāda group is the same as lodhrāda group. Kuṇḍalī is called kāṅcanāra. Spūrja is called tinḍuka. Nāga vadhū is known as sallakī.

Thus ends the description of drugs classified according to their tastes.

Pṛṇcāgni

Mūrvā, umlikā, dahana, sūraṇa and saindhava—these drugs taken together are called pāṇca hutasana. It cures durnāman (piles), mandāgni (loss of the power of digestion), yakṛdroga (diseases of liver) and grahāmaya (diseases caused by the affection of grahas). When taken in the form of a linctus, it cures āḍhya vāta (gout) successfully.
Groups of drugs for saṃśodhana etc.,

Now groups of drugs used for elimination of doṣas are being described so that no mistake is committed in the administration of therapies.

Drugs for Emesis

Madin, kuṭaja, jīmūtaka, ikṣvāku, dhāmārgava, lodhra, kṛtavedhana, sarsapa, viḍāṅga, pippali, karaṇja, prapunnāja, kovidāra, karbudāra, arista, aśva gandhā, madhūka sāra, vidula, bandhu jīvaka, śvetā, śaṇa puspī, bimbī, vaca and both the varieties of indra vāruṇī—these drugs help in the elimination of doṣas through the upward tract.

Drugs for purgation

Trīrvṛt, dantī, dravanti, saṭpala, saṅkhini, viṣāníkā, gavākiṣ, chāgalāṇtri, nīlini, phala, snuk, suvarṇa kṣirī, citraka, kinihi, tilvaka, kamplakaka, campaka, ramyaka, pāṭalā, pūga, harītakī, āmala, vibhītaka, liṅgī, kanaka phala, guda, eraṇḍa, pūṭika, mahā vrksa, sapta cchada, arka, āragvadha, patra, jyotīṣmati—these drugs help in the elimination of doṣas through the downward tract.
Of drugs from *tilvaka* up to *pātalā*, roots are to be used, from *pūga* up to *eranda*, 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 — शिल्प्नी — देवदाली — हेमाश्वा —
कार्वेलीयुमयोत्सागिराहि || एषा स्वरसा इति ||१४०||

**Drugs which are both Emetic & Purgative**

*Kośātikī, sapatālā, śamkhini, devadālī, hemāśvā and kāravelī*—these drugs help in the elimination of *doṣas* through both the upward and downward tracts.

The juice of these plants is to be used.

पिप्पलीमरिचबिंबज्ञुमुखियुनिविर्धकसिद्धविणिरसिकरकर्म—
बिनीरिकणीकनिकम्वार्योतप्यत्वकिरंजालिकरके—
लघुमातिविप्शृङ्खलवर्तालीयलतमालपुरसारकोज्ञुदीमे—
ष्ट्राश्वीमातुलंग्रीमृग्धीपिलुस्त्वितिसासलालमधुकला—
शास्त्रीमुलवणमधुकक्रमसूत्रानिति ष्ट्राश्विविचित्तानि ||१४१||

**Errhines**

*Pippalī, marica, viḍāṅga, madhu śigru, siddhārthaka, sīrīsa, karavīra, bīṁbī, girikarnī, kīnihī, vacā, jyotismatī, karaṇja, arka, alarka, laśuna, ativīśa, śṛṅgavera, tālīsa, tamāla, surasā, arjaka, īṅgūḍi, meṣa śṛṅgī, māṭuluṅgī, pīlu, tiniṣa, śāla, tāla, madhūka, lākṣā, hingu, lavana, madhya, śakṛt rasa* and urine—these help in the elimination of *doṣas* from the head.

करवीरानामकान्तानं मूलानि मातुलुक्ष्मीमुर्ज्जीपी—
लुजातीना पुप्पाणि || १४२||

Of the drugs from *karavīra* up to *arka*, roots are to be used and the flowers of *māṭuluṅgī, muraṅgī, pīlu* and *jāṭī* are to be used,
Bhadra dāru, kuṣṭha, niśā, meṣa śṛṅgī, balā, atibalā, ārtagala, kālaka, kacchura, śallakī, kuberakṣī, vīrataru, sahacara, agni mantha, vatsādanī, śvadānīstrā, erandrā, āśma bhedaka, arka, alarka, śatāvarī, punarnavā, vasuṇa, vaśira, karcīra, bhārgī, kārpāsī, vrścikali, dhāttūra, badara, yava, kola, kulantha etc., drugs belonging to the vidārigandhādi group and both the varieties of pañca mūla—these, in brief, are the alleviators of vāyu.

Candana, kucandana, hribera, uśīra. maṇjiṣṭhā, payasyā, vidārikā, śatāvari, gundrā, saivālaka, kalhāra, kokanda, upālā, kadali, mūrvā etc. and drugs of kākolyādi, sārivādi, nyagrodhādi, upalādi and triṇa pañca mūla groups these, in brief, are the alleviators of pitta.

Kāleyaka, agaru, tila parṇī, kuṣṭha, haridrā, śīta, śiva, śata-
puspā, sarala, rāsnā, prakṛtyā, udakṛtyā, śīgudī, sumanas, kākādani, lāṅgalakī, hasti karna, muñjātaka, lāmajjaka etc. and drugs belonging to valli paṅca mūla, kaṇṭaka paṅca mūla, pippalyādi, muśakakādi, vacādi, surasādi, āragvadhādi groups—these, in brief, are the alleviators of kapha.

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.

Unwholesome food for a patient

Freshly harvested corns, māṣa, tīla, kulmāṣa, kulattha, nispāva, 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, pāyas and, curd, milk, butter milk, alcoholic drinks etc., should be avoided by a patient.
Ingredients enumerated above from freshly harvested corns upto butter milk aggravate *doṣas* and they cause pus formation. *Kuṭhēraka, śīgru, surasā, sumukha, suci, bhūṭra, śukta* and *cukrika*—these are called *haritaka*.

**Wholesome food & regimens**

(a) *Rakta śāli, şaṣṭika, kanguka, kumudaka, pāṇḍuka, karamardaka, sugandhaka, kalama, śattapūṭī, kumodaka, nīvāra, kodrava, uddālaka, śyāmāka, nandīmukhi venuyava*, (b) *ena, hariṇa, mṛga, kuranga, mātrkā, śvadamśtra, karāla, viṣkira, hārita, tittira, lāvaka, kapiṇjala, vartiraka*, (c) *muḍga, makuṣṭha, vartula kalāya, masūra, maṅgalyā, canaka, āḍdhakī, satīna, māṣa* (d) *cilī, vāṣtuka, niṣannaka, jīvantī, tandaṅyaka, maṅḍaka parṇī*, (e) cow's milk, ghee, rock salt, *dādima, āmalaka*, (e) celibacy, sleep in a non-airy place, hot water, sleep and exercise—these are, in general, most wholesome for all living creatures.
Among the śaṁ ṃ dhānẏas (grains), māṣa is considered to be the most unwholesome. This view is not correct because māṣa cures diseases caused by the vitiation of vāyu, sūla (colic pain) and ādhmāna (flatulence). It promotes strength as well as virility. Why should it be treated as unwholesome?

Disease 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 Saukhyām in Toḍarānanda and the opening invocation reads below:

“गोपालिकाना करताडनेन कल्सृत्यं प्रचकार बाल। सामर्थ्यं विश्वविन्दर्ते यस्ततंदेतु शं दोडरमल्लभपे।”

2. ‘कियदिमरोप्याष्ठसंग्रहेःगणिनिग्रहते’ इति प्रत्युपस्तके पाठ।
3. ‘स्यासःप्रत्यश्रव्यमापित्यवातितककाव्’ इति प्रत्युपस्तके पाठ।
4. ‘मिष्टं’ इति द्वितीयपुस्तके पाठ।
5. ‘मिन्नान् मिष्णान् प्रयोज्येत्’ इति खाकरे पाठ।
6. 'द्वय' इति प्रथमद्वितीयपुस्तकयोः: पाठः।
7. ‘विरविन्तः’ इति प्रथमपरंपरमुस्तकयोः: पाठः।
8. ‘नयः’ इति प्रथमपरंपरमुस्तकयोः: पाठः।
9. ‘वातुर्जापहः’ इति प्रथमपरंपरमुस्तकयोः: पाठः।
10. ‘लोपः’ इति प्रथमपरंपरमुस्तकयोः: पाठः।
11. द्रष्टव्यम् सुङ्ख्युः: सूचः: २२-२३।
12. ‘मूर्दोष्णरो………..चिप्रदः’ पाठोऽस्य प्रथमपरंपरमुस्तकयोः: नोपलभ्यते।
13. द्रष्टव्यम् सुङ्ख्युः: सूचः: ५०-५१।
14. द्रष्टव्यम् सुङ्ख्युः: सूचः: ५४-५५।
15. द्रष्टव्यम् सुङ्ख्युः: सूचः: ५३।
16. द्रष्टव्यम् सुङ्ख्युः: सूचः: ५६, योगरस्ताकरः: पृष्ठ ६७।
17. द्रष्टव्यम् सुङ्ख्युः: सूचः: ५५।
18. द्रष्टव्यम् सुङ्ख्युः: सूचः: ६०-६१।
19. द्रष्टव्यम् सुङ्ख्युः: सूचः: ६६-७०।
20. द्रष्टव्यम् सुङ्ख्युः: सूचः: ७२-७६।
21. ‘तुबुतः’ इति प्रथमपरंपरमुस्तकयोः: पाठः।
22. ‘वृष्ण्याणां इति द्वितीयपुस्तकके पाठः।
    वृष्ण्याणां इति प्रथमपरंपरमुस्तकयोः: पाठः।
23. ‘यस्तु’ इति द्वितीयपुस्तकके पाठः।
24. द्रष्टव्यम् योगरस्ताकरः: पृष्ठ ६८।
25. “बृहस्तु……...समुस्तर्षिताः” इति प्रथमपरंपरमुस्तकयोः: पाठः।
26. द्रष्टव्यम् माधवकारः: हरितचन्द्रदिवम्: १२२।
27. ‘सुत्रज्ञानाः’ इति भाकरे पाठः।
28. तबचने इति द्वितीयपदिकां चुर्पुस्तककेषु पाठः।
29. “सालसारादिकः…….कलारितिः” इति प्रथमद्वितीयपुस्तकयोः: पाठः।
30. ‘विवृत्त्यामादन्ती’ इति प्रथमपरंपरमुस्तकयोः: पाठः।
    ‘विवृत्त्यामादन्ती’ इति भाकरे पाठः।
31. ‘विवृत्तादीनाः’ इति द्वितीयपुस्तकके पाठः।
32. ‘शेषाणां’ इति भाकरे पाठः।
33. This is the end of the 12th chapter in *Ayurveda Saukhyam* of Toḍarānanda and the colophon reads as below:

इति श्रीमहाराजा चिराजटोडरमल्लविस्तारिते टोडरानन्दे ब्रायुवळस्वद्धे गणोदेशकथनं नाम द्वादशो हर्षः।
CHAPTER 31

प्रयनामगुणान् ज्ञत्वा निष्ज: कर्मे कुल्टे

1
tasmādaṃ gadaṇāmāni vṛkṣyanī karmanā śrīvaḥ

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.

हरितकी

शिवा हरितकी पथ्या चेतकी विजया जया

2

प्रपथ्या प्रमथामोधा कायस्था प्राणदायुता

3

जीवनीया हृत्तवती पृतनासृतलाभ्या

वयस्था नदि विज्ञेया श्रेयसी रोहिणी तथा

Haritaki

Śīvā, haritaki, pathyā, cetakī, vijayā, jayā, prapathyā,
pramathā, amoghā, kāyaśthā, prāṇadā, anrta, jīvanīyā, haimavati, pūtanā, anṛtalā, abhayā, vayasthā, nandi, śreyasi and rohini—these are synonymous.

Āmalaka

Dhātri phala, amṛta phala, āmalaka, śrī phala and śiva—these are synonymous.

Vibhītaka

Vibhītaka, karsa phala, bhūta vāsa, kali druma, vāsanta, akṣa, vindhya jāta, saṅvarta and tila puspaka—these are synonymous.

Triphala

Triphala tattvādeṣa śvādhra ṛṣaṭṭha phalottama

Harītaki, āmalaka and vibhītaka are called triphalā, when taken together. Varā, śreṣṭhā and phalottamā—these are the synonyms of triphalā.

Bhūmyāmalakī

Bhū dḥātri, vahu patrā, jaṭā, tāmalakī and śivā—these are the synonyms of bhūmyāmalakī.

Prāchīnāmalakā

Prāchīnāmalakā prāchīnāgar raṅkā matam
Prācīnāmalaka

Prācīnāmalaka, prācī nāgara and raktaka—these are synonymous.

Vāsā

Vāsā, vrṣa, simha mukhi, bhīṣanmātā, āṭarūṣaka, śukla, haimavatī, simhāsyā and vāji dantaka—these are synonymous.

Guḍūcī

Guḍūcī kūḍali, chinnā, vayasthā, amṛta vallari, chinnod-bhavā, chinnas ruḥā, amṛtā, jvara vināśinī, vatsādanī, candra hāsā, jīvantī, cakra lakṣanā—these are synonymous.

Bilva

Bilva, śalāṭu, śailūṣa, mālūra, sadā phala, lakṣmī phala, gandha garbha, śāndilya, kaṇṭakī—these are synonymous.

Araṇi

Agni mantha, jaya, keśi, araṇi and vājyantikā—these are synonymous.
पातलाकाष्ठपातला

पातला कामदृति स्यात् कुम्भिका कालवृत्तिका ।
स्थाक्षरामोहा मघोदृती ताम्रपुष्पांबुवासिनी ।
ग्रन्या फलेन्हरा श्वेतकु भोका काष्ठपातला ॥११॥

Paṭalā & Kaṣṭhapāṭalā

Paṭalā, kāma dūrti, kumbhikā, kālavṛntikā, sthālyā, amoghā, madhordūrti, tāmra puṣpā and ambu vāsinī—these are the syno-
nyms of pātalā. Another variety of it which is called kāṣṭhapā-
talā has two synonyms viz., phale ruhā and śveta kumbhikā.

गंसारि

कास्मरी सर्वतोभद्रा श्रीपर्णी कृषणवृत्तिका ।
कमारी कास्मरी हीराकास्मरी मद्रपर्णिका ॥ १२ ॥

Gambhari

Kaśmasi, sarvatobhadra, śrī parṇī, kṛṣṇa vṛntikā, kaṁbhārī, kāśmaṁ, hīrā kāśmaṁ and bhadra parṇikā—these are
synonymous.

स्योनाक

6 स्योनाकः पृशुशिवः स्यात् शुकनातः कुर्तटः ।
7 सुतक्ष्ट्रक्र खट्टावः टुटुकः सल्कोरलुः ।
मयूरजंघो शालूकः प्रियंजीवः कटमरः ॥ १३ ॥

Syonāka

Syonāka, prthu śimba, śuka nāsa, kutamṇaṭa, bhūta yrksa,
khātvāṅga, ūṇṭuka, sallaka, aralu, mayūra jaṅgha, śāluka
priyamjīva and kaṭamabhaka—these are synonymous.

महत्वचमूल

विल्वादिभि. पचभिरेब यत्स्यात् तत्वचमूलं महदसिनिकारि: ॥ १४॥
Mahat pañca mūla

Bilva, arañi, pāṭalā, gambhārī and śyonāka—these five drugs, taken together, are known as mahat pañca mūla. They are the promoters of digestion and metabolism.

Gōksura

Gōksurāṣṭ्रक: कंठफल: स्वास्त्वादुकंठक: ।
गोकंको मद्रकंठस्त्रिकंको व्यालदष्ट्रक: ।
स्वदष्ट्र: स्तलशष्ट्रंग: खड़ग: शुरुक्ष्रिक: ॥ १५ ॥

Gokṣura

Gokṣura, trikāṭa, kaṇṭha phala, svādu kaṇṭaka, go kaṇṭaka, bhadraka kaṇṭa, brikāṇṭa, vyāla damstraka, svadāmstra, sthala śṛṅgāṭa, ṣaḍāṅga, kṣuraka and trika—these are synonymous.

शालिपणी

शालिपणी भूवा सौम्या त्रिपणी पीतनी स्वरा ।
विदारिगंधालिगुहा दीर्घमूलात्मुस्यपि ॥ १६ ॥

Śali parṇī

Śāli parṇī, dhruvā, saumyā, tri parṇī, pītānī, sthīrā, vidārigandhā, ati guhā, dīrgha mūlā and aṁśumati—these are synonymous.

पृशिपणी

पृशिपणी क्रोष्टुपुच्छा धावनी कलशी गुहा ।
शृगालविट वृत्तलता पृशिपणी च परिणका ॥ १७ ॥

Prśni parṇī

Prśni parṇī, kroṣṭu pucchā, dhāvanī, kalaśī, guhā, śṛgāla viṭ, vṛttā latā, prīthak parṇī and parṇikā—these are synonymous.

बृहत्तकटकारी

बृह्ती स्तूलभष्टकी बिलवा च महोत्तिका ।
Brhat kaṇṭakārī

Brhatī, sthūla bhanṭāki, viśadā, mahoṭkā vṛntāki, mahatī, siṁhī, kaṇṭakī and rāṣṭra nākulī—these are the synonyms of brhat kaṇṭakārī.

Laghukāntakārī

Katarikā kāntakīni kāntakārī niṇādīṣika ।

Duṣṭpāanca bhāvanī śūdra śyaḍvyaṃci Duṣṭaḍvyaṇi।।१११।।

Laghu kaṇṭakārī

Kaṇṭārikā, kaṇṭakini, kaṇṭakārī, nidīgadhikā, duḥsparśā, dhāvanī, kṣudrā, vyāghrī and duḥpradharśinī—these are the synonyms of laghu kaṇṭakārī.

śvet kāntakārī

Sitaśvarā, candra hāsyā, lakṣmanā and kṣetra dūtikā—these are the synonyms of śveta kaṇṭakārī.

Laghupāṃchmūl

Hrasvāvyaṃ pāṃchmūlaṃ śyaḍvyaṃcāṃśkuraṇaḍīṃ।।२०।।

Laghu pāṅca mūla

Gokṣura, śāli pāṇi, prśni pāṇi, brhat kaṇṭakārī and laghu kaṇṭakārī—these five drugs, taken together, are known as laghu pāṅca mūla.

Dāśmaṇl

Ātaśyaṃ pāṃchmūlasyaṃ Dāshmaṇlamudvāḥvataṃ।।

Daśamūla

The ten drugs, included in these two groups viz., mahaṭ
pañca mūla and laghu pañcamūla, taken together are called daśa mūla.

क्रृद्धि वृद्धि 9
क्रृद्धि सुखं युग लक्ष्मी: सिद्धि: सर्वजनप्रिया || 21 ||

Rddhi and vrddhi
Both Rddhi and vrddhi (sukha) are called lakṣmī, siddhi and sarva jana priyā.

काकोली
काकोली मधुरा बीरा कायस्था वीरशुक्लिका ||
व्यांकोली वायशोली स्वादुमांसी पयस्विनी ||२२||

Kākoli
Kākoli, madhurā, virā, kāyasthā, vīra śuklikā, dhvāṅkṣa kolī, vāyaśolī, svādu māmsī and payasvinī—these are synonymous.

शीरकाकोली

श्रीरकाकोली शताब्द्र शीरिणी मत ||

Kṣīra kākoli
The second variety of kākoli, which is known as ksīra kākoli has two synonyms viz., śatāhvā and ksīrinī.

मेदा

मेदा श्रेया शाल्यपर्णी मणिचिद्रासमयाधरा || 23 ||

Medā
Medā, śālya parṇī, maṇi chidrā, abhayā and adharā—these are synonymous.

महामेदा

महामेदा वसुचिद्रा निरंतर देवतामणि: ||

Mahāmedā
Mahā meda, vasu chidrā, tri ṃantā, devatā and maṇi—these
are synonymous.

जीवक

जीवको मधुर: श्रुंगी ह्रस्वाग: कूचचंशीर्षक: II.24 II

Jivaka

Jivaka, madhura, śrṅgī, hrasvāṅga and kūrca śirṣaka—these are synonymous,

ऋषभक

ऋषभो धीर इद्राक्ष विषाणि दुर्धरे वृष: ।

Ṛṣabhaka

Ṛṣabha, dhīra, indrākṣa, viśāṇi, dūrđhara and ṛṣa—these are synonymous.

प्रश्चर्वगः

अष्टवर्गोऽष्टिभिःसते: शीतोतिष्ठकः ॥ २५ ॥

Aṣṭa varga

Ṛddhi, ṛṛddhi, kākolī, kṣīra kākolī, medā, maha medā, jīvaka and ṛṣabhaka—these eight drugs taken together are called aṣṭa varga. They are cooling and exceedingly spermatopoetic.

जीवंति

जीवंति जीवनी जीवा जीवनीया यशस्करे ।

शाकश्रेण्ट्धा जीवमद्रा संबल्या जीवविद्धनी II. २६ II

Jivanti

Jivanti, jīvanī, jīvā, jīvanīyā, yaśaskarī, śāka śreṣṭhā, jīva bhadrā, maṅgalyā and jīva varḍhinī—these are synonymous.

मधुयष्टी

मधुयष्टी कलितनक यष्टीमधु मधूलिका ।

यष्टीयात्रपः मधुकं यष्टीमधुं जलजं मधु ॥ २७ ॥
Madhu yaṣṭi

Madhu yaṣṭi, klītanaka, yaṣṭi madhu, madhūlikā, yaṣṭyāhva, madhuka, yaṣṭi madhuka, jalaja and madhu—these are synonymous.

Māṣa parṇī

Māṣa parṇī, krṣṇa vṛntā, kāmbojī, haya pucchikā, māṁsa-māsā, sinha mukhi, svādu māṣā and mahā sahā—these are synonymous.

Mudga parṇī

Mudga parṇī, kṣudra sahā, sūrya parṇī, kuraṅginī, vanajā, raṅginī, śirḥī, sinḥī and mārjāra gandhikā—these are synonymous.

Jīvanīyagana

Jīvanīyagana

Mete vṛṣṭīti māhurō jīvanīyagano gṛh: || 30 ||
Āṇḍa

Eraṇḍa, dīrgha daṇḍa, varuṇa, vardhamānaka, citra, paṅcāṅgula, vyāghra puccha and gandharva hastaka—these are synonymous.

Rakta eraṇḍa

Rakta danda, hasti karna, vyāghra, vyāghratara, rubu, uttāna patra, dūrvāta, āma vairī and vacaṁcula—these are the synonyms of the red variety of eraṇḍa.

Two varieties of Sārivā

Sārivā, sūradā, 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.

Vakṣa

Vāsī mṛddhāvānāṁ anti dīrghamūlō vakṣaṇa:  
Vālapatr: sansrūto dūrśulōṭikāntk:  || 34 ||
Yavāsā

Yāsa, marudbhavā, anantā, ċīrgha mūla, yavāsaka, vāla patra, samudrānta, dūra mūla, ati kaṅṭaka, dhanva yāsa, tāṃrāmūli, duhsparśā, durālabhā, durālabhā, yāsaka, kacchurā and dhanva yāsaka—these are synonymous.

Mahā munḍī

Mahā munḍī, lobhanīyā, chinna granthihikā, bhūta vrkṣa, kulahala, lambu, śāluka kaṅṭaka, kaḍamba puṣpī, munḍi and bhūmi kadambaka—these are synonymous.

Apāmārga

Apāmārga, śikharī, kīṛhi, khara maṇjarī, adhaṅ śalya, śaikharika, pratyak puṣpī and mayūraka—these are synonymous.

Rakta apāmārga

Rakta phala, vasira and kapi pippali—these are the synonyms of red variety of apāmārga,
Kampillaka

Kampila, recana, rakta cūrṇaka, vṛṇa ṣōḍhana, rohita, rakta ṣamana, recī and raṇjanaka—these are the synonyms of kampillaka.

Dantī

Dantī, ghuṇa priyā, nāga dantī, śighra mukūlaka, upacitrā, nikumbha, viśalyā, udumbara cchādā, ākhu karṇī, vyṣā, eranḍā, dravantī, samvarī, muṣikāhāvā, sutā śreṇī, pratyak śreṇī and kaṇṭhaṇīkā—these are synonymous.

Jayapāla

Jayapāla, danti. bīja and ciṅciṅi phala—these are synonymous.

Śvetanishtha

Trivṛt, kumbha, aruṇā, tryasrā, bhaṇḍī, kuṭara vāhini,
sarvānubhuti, trivṛtā, tripuṭā, saralā and sitā—these are the synonyms of the white variety of trivṛt.

**Śyāma niśtha**

Trivṛt, kālā, kāla meṣi, kāla parṇi, ardha candrikā, suṣenā, mālavikā, masūrā and vidalā—these are the synonyms of black variety of trivṛt.

**Indrabrahmi Ṛṣya**

Indra varṇī — two varieties

Indra vārunī, indraśvakī, vṛṣabhaśāksi, gavaḍani, indraśvāru, kṣudra phalā, viśālā, aindri and visādanī—these are the synonyms of indra vārunī.

There is another variety of indra vārunī whose synonyms are citra phalā, citrā, mahā phalā, ātma rakṣā, nāga danti, trapuṣi and gaja cirbhīṭā.

**Āragvadha**

Āragvadha, rājaśvaka, sampāka, kṛta mālaka, vyādhi ghāta,
karnikāra, pragraha, caturāṅgula, arogya śīmbi, svarṇadru, karnī and dīrgha phala—these are synonymous.

नीलिनी

नीलिनी नीलिका ग्राम्या श्रीफला भारवाहिनी।
रंजनी कालिका मेला तुनी तुल्या विशेषनी॥४६॥

Nilinī

Nilinī, nīlikā, grāmyā, sīrī phala, bhāra vāhinī, raṅjanī, kālikā, melā, tunī, tutthā and viśodhanī—these are synonymous.

कटुकी

कटुका रोहिणी तत्त्वा चक्रांगो कटुरोहिणी।
सत्स्यपिन्ता कांडच्या वर्णमाद्रा द्विजाणिका॥४७॥

Kaṭukī

Kaṭukā, rohinī, tiktā, cakrāṅgi, kaṭurohinī, matsya pittā, kāṇḍa ruhā, vṛṣṇa bhadrā and dvijāṅgikā—these are synonymous.

श्रोकोल

श्रोकोलकरस्तास्फलः पीतसारो निकोवकः।
गुप्तसेहो विरेचीश्याद्भूमिता दीर्घकोलः॥४८॥

Aṅkola

Aṅkolaka, tāmra phala, pīta sāra, nikocaka, gupta sneha, vireci, bhūṣitā, dīrgha kīlaka—these are synonymous.

तेहुंदूः

तेहुंदो वज्रुंडेस्तु गंडीरो वज्रुंडेस्तकः।
स्तुही सामतदुःधादिपत्रा वच्छी महातरः॥४६॥

Sehunda

Sehunda, vajra tunda, gandira, vajra tundaka, snuhī, sāmanta dugdhā, asi patrā, vajrī and mahā taru—these are synonymous.
Nimb

Nimb, niyamana, netā, arīṣṭa, pāribhadra, sutikta, sarvatobhadra, picu marda and prabhadra—these are synonymous.

Mahānimb

Mahā nimb, nimbaraka, kārmuka, viṣa muṣṭika, ramyaka, girika, udreka, kṣīra and keśa muṣṭika—these are synonymous.

Kirātā tikta

Kirātā tikta, kairātā, bhūnimba and rāmasenaka—these are the synonyms of kirāta tikta.

There is another variety of kirāta tikta whose synonyms are naipāla, nārī tikta, jvarāntaka, kāṇḍa tikta, urdhva tikta, nidrāri and sannipātahā.

Kūraj

Kūraj mohiliapurap: kuriyā giri-mohili  
Vatsak: Kūraj: kōṭi-pūrak: kacchamūrdh: 11 53 11
Kuṭaja

Kuṭaja, mallikā puspa, kалиṅga, giri mallikā, vatsaka, koṭī vṛkṣaka and śakra bhūruha—these are synonymous.

इन्द्रयव

ऐन्द्रयवस्तश्च फलं कालिंगः कौटजो मतः ।
श्रोणीः पुष्पहर्षच प्रोक्तो भद्रभवस्तश्च ॥ ५४ ॥

Indra yava

The fruit of kuṭaja is called indra yava. Its synonyms are kāliṅga, kauṭaja, śakrahva, puruhuta and bhadra yava.

मदनफल

मदन: छहृं: पिडी राठः पिडीतक: फलम् ।
कर्छादयच तगर: शल्यको विषपुष्क: ॥ ५५ ॥

Madana phala

Madana, chardana, pindi, rātha, pindiṭaka phala, karahāta, tagara, śalyaka and viṣa puspaka—these are synonymous.

कंकुष्ठ

कंकुष्ठकं काककुष्ठं रेचनं रंगनायकम् ।
शोभनं चुलकं रासं वराणं किनुवालकम् ॥ ५६ ॥

Kaṁkuṣṭha

Kaṁkuṣṭhaka, kāka kuṣṭha, recana, raṅga nāyaka, śobhana, culaka, rāsa, varāṅga and kimvālaka—these are synonymous.

स्वर्णश्रीरी

हेमाहः कनकश्रीरी हेमदुधा हिमावली ।
क्षीरिनी कांकश्रीरी कटुपर्णी च कष्णी ॥ ५७ ॥

Svarṇaṣṭīrī

Hemahvā, kanaka kṣīrī, hema dugdhā, himāvatī, kṣīrinī, kāñcana kṣīrī, kaṭu parṇī and karṣīrī—these are synonymous.
Sātalā

Sātalā, vimalā, sārī, saptalā, vahu phenikā, carmasāhvā, carma kasā, phenā, diptā and nālika—these are synonymous.

Aśmanta

Aśmanta, mālukā patra, yugma patra, amla patraka, ślakṣṇa tvak, aśma yoni, kuśali and pāpa nāśana—these are synonymous.

Kāñcanāra

Kāñcanāra, kāñcanaka, pākārī and rakta puṣpaka—these are the synonyms of kāñcanāra. A variety of this plant is called kovidāra. Its synonyms are kuddāla, kuṇḍali, kuli, āṣphotā, udyalaka, svalpa, keśari, śrīmarī and hiita.

Nirguṇḍi

Nirguṇḍi, śveta kusuma, sinduka and sindu vāraka—these are synonymous.
Sephālikā

The blue variety of nirgunḍī is called bhūta keśī, nila sinduka, nila puspaka, sephālikā, śīta bhīru, dhanaka and nila maṇjarī.

Meṣa śṛṅgī

Meṣa śṛṅgī, meṣa valli, sarpa daṁstrā and aja śṛṅgikā—these are the synonyms of meṣa śṛṅgī. There is another variety of it whose synonyms are daḵsiṇāvarti, vrścikālī and viṣāṇikā.

Sveta punarnavā

Punarnavā, sveta mālā, prthviṇā, dīṛgha patraka, viśākha, dīṛgha varṣābhū, punarbhū and maṇḍala chada—these are synonymous.

Rakta punarnavā

Synonyms of the red variety of punarnavā are rakta puspā and kaṭhīllaka.
Kṣudra varśābhū

Kṣudra varśā bhū, varśa ketu and śivāṭīkā—these are the synonyms of the small variety of punarnavā.

Rāsnā

Rāsnā, rasyā, yukta rasā, rasanā, gandha nākulī, sugandha mūlā, atirasā, sreyasī, suvahā and rasā—these are synonymous.

Aśva gandhā

Aśva gandhā, turāṅgāhvā, gokarṇā, aśvāvarohaka, varāha karṇī, varadā, balyā, vājikarī and vyāśā—these are synonymous.

Prasāraṇī

Prasāraṇī, rāja balā, cāru parīś, pratānikā; saranī, sāraṇī, bhadra parṇī, suprasarā and sarā—these are synonymous.

Śatāvṛtī

Śatāvṛtī, bhūṣṇaśī, śīpiṣṭhikāśīrōṅkī...

Nārāyanī śatāvṛtī śatābhā bhūṣṇāṭī...
Śatāvari

Śatāvari, bhīru patri, dvīpikā, adhara kantakī, nārāyanī, sata padi, satāhva and vahu pūtrikā—these are synonymous.

Mahā śatāvari

Pīvārī, dīvarī, vari, abhīru, vahu putrā, mahā puruṣa dantikā, sahasra vīryā, keśī, tūṅginī and sūkṣma patrikā—these are the synonyms of mahā śatāvari (bigger variety of śatāvari).

Balā

Balā, vātyālaka, śīta pākī, pādyodana, bhadraudani, sabhaṅgā, samāmsā and khara yaṣṭikā—these are synonymous.

Mahā balā

Mahā balā, vīra puspā, sahadevā, bhṛadbalā, vātyāyanī, deva sahā, vātyā and pīta puspakā—these are synonymous.


Ati balā

Vālikā, ati balā, bhāradvājī, vṛkṣa gandhinī, gāṅgerukī, rāga balā, viśva devā and gavedhukā—these are synonymous.

Tejavatī

Tevatī, tejavatī, Tejavatī, tejavatī, Tejavatī, tejavatī, Tejavatī—these are synonymous.

Jyotismati

Jyotismati, vahni ruci, kaṅguṇī and kaṭubhī—these are synonymous.

Deva dāru

Deva dāru, surāhvā, bhadra dāru, sura druma, bhadra kāṣṭha, sneha vṛkṣa, kilīma and sakra dāru—these are synonymous.

Sarala

Sarala, nandana, citrā, nameru, dipa vṛkṣaka, pūti dāru, pūti vṛkṣa, mahā dirgha and kīla druma—these are synonymous.
Puṣkara mūla

Puṣkaraṁ, paḍma paṭra, puṣkara, paṣkarāṇghrikā, kāśmīra, puṣkara jaṭā, mūla, vīra and sugandhika—these are synonymous.

Kuṣṭha

Kuṣṭha, rogāhvaya, vāpya, kauvera, pāribhadraka, pārihārya, pāribhāvya, utpala and hari bhadra—these are synonymous.

Karkaṭa śṛṅgī

Śṛṅgī. kulīra śṛṅgī, vakrā, karkaṭa śṛṅgikā, karkaṭākhyā, mahā ghorā, śṛṅgīnammī and nataṅgī—these are synonymous.

Rohiṣa trṇa

Bhūta, rohiṣa, bhūti, bhūtīka, sarala, trṇa, śyāmaka, yugala, paura, vyāmaka and deva gandhaka—these are synonymous.
Kaṭphala

Kaṭphala, kumudā, kuṃbhī, śrīpaṇī, soma pādapa, soma-valka, mahā kuṃbhī, bhadrā, bhadravatī and śivā—these are synonymous.

Bhārgī

Bhārgī, bhṛgu bhavā, vāsā, kāsaghnī, bhārga parvaṇī, khara śaka, śukra mātā, phañjī and brāhmaṇa yaṣṭikā—these are synonymous.

Pāṣaṇā bheda

Pāṣaṇā bheda, paṣaṇa, aśmari bhedā, aśma bhedaka, śilā bheda, dṛṣad bhedu, naga bhid and naga bhedana—these are synonymous.

Mustā

Mustā vāri dhara, mustā, meghākhya, kūru vindaka, varāha, avya, ghana, bhadra musta, rāja kaseruka, pīṇḍa musta, viṣa dhvaṃsī.—these are the synonyms of mustā. Another variety of it is called nāgara.
Dhātakī

Dhātakī, kuṇjarī, sindhu puṣpā, pramodīṇī, pārvatiyā, tāmra puṣpī, surākhya and madya vāsinī—these are synonymous.

विवारीकंद

विवारिका वृक्षवल्ली वृक्षकं दायवटालिका ।
श्रुंगालिका कंदवल्ली स्वादुकं पापनािकः । ५५ ।।
अन्या शुकला श्रीरुकला श्रीरवल्ली पथिनि ।
इशुवल्ली महाशेषता श्रीरंगेश्वुगधिका । ५६ ।।

Vidārī kanda

Vidārikā, vrksa valli, vrksaka, dāvidālikā, śrgālikā, kanda valli, svāduka, pāpa nāsaka—these are the synonyms of vidāri-kanda. It has another variety whose synonyms are śukā, kṣīra śukā, kṣīra valli, payasvinī, ikṣu valli, mahā śvetā, kṣīra gandhā and ikṣu gandhikā.

मायिका

मायिका बालिका दश्ता श्वीदंत सर्विका ।
श्रंवंशकी सूचिमुखी कषाया शाकटमुखम् । ५७ ।।

Māyikā

Māyikā, vālikā, duṣṭā, saci danta, saṭhaṇvīkā, arṇvaṣṭhakī, suci mukhī, kasāyā and sākaṭa mukha—these are synonymous.

वाराही कंद

वाराही माघवी गृहः तीक्षा वनमानिका ।
तस्या: कंद: कटिक्रोड्णम सवरणमकः । ५८ ।।

Vārāhī kanda

Vārāhī, mādhavi, grṣṭi, saukari and vana mālikā—these are the synonyms of the plant vārāhī kanda.
Its root (tuber) is called *kaṭi kroḍa* and *saṁvara*.

पाठा

पाठाविष्ठ्य वृहत्तित्का प्राचीनाविष्ठ्यकी रसा।

वरितित्का पापचेली श्रेयसी विधावलणिका।

*Pāṭhā*

*Pāṭhā, arīvāṣṭhā, vrhattikā, prācināmbaṣṭhakī, rasā, vara tiktā, pāpa celī, śreyasī and viddha karnikā*—these are synonymous.

भूवर्म

मूर्वर्म देवी मधुरसा देवश्रेणी मधुसवा।

स्त्रिग्लपण्णी पुष्कङ्गणी मोरटा पीलुपणिका।

*Mūrvā*

*Mūrvā, devī, madhu rasā, deva śreṇī, madhu sravā, snigdha parṇī, prīhak parṇī, moratā and pīlu parṇikā*—these are synonymous.

मंजिञ्ञा

मंजिञ्ञा विजयरत्ना रक्तांगी कालमेषिकाः।

रक्तयज्ञसतत्रङ्गवल्ली समंगा वस्त्रभूषणा।

मंजुला विकसा भंडी छविका ज्वरनाशिनी।

*Maṇjīṣṭhā*

*Maṇjīṣṭhā, vijaya raktā, raktāṅgī, kāla meṣikā, rakta yaṣṭi, tāṃra vallī, samāṅgā, vastra bhūṣānā, maṇjulā, vikasā, bhanḍī, chaḍmikā and jvara nāśini*—these are synonymous.

हरिद्रा

52  53

हरिद्रा रजसी गौरी रजनी वरवलनी।

पिडी पीता वर्षवती निशा वर्षविनाशिनी।

*Haridrā*
Haridra

Haridra, rāṇjanī, gaurī, rajaṇī, vara varṇini, piṇḍī, pītā, varṇa vati, niṣā and varṇa vināśini—these are synonymous.

Dāruharidra

Another variety of haridra is called dāru haridra and its synonyms are dārī, pīta dāru, pacampacā, kaṭaṅkaṭeri, pītadru, svarṇa varṇā and kaṭaṅkaṭi.

Cakra marda

Prapunnāda, edagaja, cakra marda, prapunnata, dadrughna, mardaka, meṣa kusuma and kuṣṭha kṛntana—these are synonymous.

Vākucī

Vākucī, candrikā, soma vallī, pūtī phalā, ambara, somarājī, krṣṇa phalā, avalguja and kāla meṣikā—these are synonymous.

Śūṃgaraj

Śūṃgarajā sakarajā maṭṭakāva: keśāraṃja: 1
Śūṃgarakō śūṃgarajō śūṃgaḥ: suyaṭśalbh: 1 66
Bhringa rāja

Bhringa rāja, bheka rāja, mārkava, keśa reñjana, aṅgāraka, bhrngāhva and suñya vallabha—these are synonymous.

Parpaṭa

Parpaṭa, kavaca, reñu, pitrahā, yava kañṭaka, vara tikta, parpaṭaka, sprṣṭika and carma kañṭaka—these are synonymous.

Śana puspī

Śana puspī, mālya puspī, dhāvanī, saña ghanṭikā, vṛhat puspī, svalpa ghanṭā, ghanṭā śabda and uru puṣpikā—these are synonymous.

Trāya māṅā

Trāya māṅā, suḥṛt trāṅā, trāyantī, girī sānujā, bala bhadrā, kṛta trāṅā, vāṛṣika and trāya māṅaka—these are synonymous.

Mahā jālinī

Mahā jālinīkā, carma raṅgā, pīta kalikā, avarttakī, tindu-
kinī, vibhānda and rikta puspikā—these are synonymous.

Ati viṣā

Ati viṣā, sukla kandā, viṣā and prati viṣā—these are synonyms of ativisā.

There is another variety of it whose synonyms are śyāma kandā, sitā śrīgī, bhaṅgurā and upa viṣānikā.

Kākamācī

Kākamācī dhvāṅkṣa mācī, kāma bīja, ghane phalā, rasāyana varā, sarva tiktā, kākini and kaṭu—these are synonymous.

Kāka janghā

Kāka janghā, nādi kāntā, kākatikī, sulomasā, pārāvata padī, kākā and madadhma-karmanī—these are synonymous.
Lodhra

Lodhra, tiriṭa, kānīna, tilvaka and santarodbhava—these are the synonyms of lodhra.

It has another variety whose synonyms are ghana tvaksāra and aksi bheṣaja.

Vṛddha dāru

Vṛddha dāru, mahā śyāmā, jāṅgala, jīrṇa vāluka, antaḥ koṭara puspi, āvegī and chāgala—these are synonymous.

Devadāli

Deva dāli, vṛnta kośa, devatāṅga, garāgarī, jīmūta, tārakī, venī, jālinī and ākhu viśāpaha—these are synonymous.

Hūnsa padi

Hūnsa padi, haṃsa padi, rakta pādi, tri pādikā, prahlādinī, kiṭa mārī, kiṭa nāmā and madhu sravā—these are synonymous.

Somavallī

Somavallī yajña netā, soma kṣirī and dvija prayā—these
are synonymous.

Nākulī

Nākulī, suvahā, sarpa gandhinī, gandha nākulī, nakuleśṭā, sarpa netrā and cīrita patrikā—these are synonymous.

Vaṭa patri

Vaṭa patri, mohanī, dīpanī and raivatī—these are synonymous.

Lajjālu

Lajjālu, mohini, sprīkkā, khadirā, gandha kārinī, namaskari, śamipatrā, samaṅgā and rakta pādikā—these are synonymous.

Mushali

Mushali, khalinī, tāla patrikā, cana puspikā, mahā vrṣā, vrṣya kandā, kharjūrī and tāla mūlikā—these are synonymous.
Kapi kacchū

Kapi kacchū, svayam guptā, kandalā, duravagrahā, caṇḍā, ātma guptā, lāṅgūli, markaṭī and harṣaṇī—these are synonymous.

पुरुषोत्तम

पुरुषोत्तमो गर्भकरो यण्टुपुष्पोम्बलसाधनः || १९१ ||

Putrañjīva

Putrañjīva, garbha kara, yaṣṭi puṣpa and arīha sādhana—these are synonymous.

वंध्यकर्मोत्तरी

वंध्यकर्मोत्तरी देवी कुमारी विष्णुविश्वनाथिनी ||

मनोज्ज नागदमनी वंध्यायोपेशवरी मला || १९२ ||

Vandhyā Karkoṭī

Vandhyā karkoṭakī, devī, kumārī, viṣa nāśini, manojñā, nāga damanī and vandyā yogēśvarī—these are synonymous.

विष्णुपुष्पम्

विष्णुपुष्पम् नीलपुष्पी जयं वंध्यापराजिता ||

Viṣṇu krāntā

Viṣṇu krāntā, nīla puṣpī, jayā, vaśyā and aparājitā—these are synonymous.

शंकुपुष्पी

शंकुपुष्पी शंकनाम्नी किरिटी कंबुमालिनी ||

कंबुपुष्पी स्मृतिहिता मेघ्या वनविलासिनी || १९१ ||

Śamkha puṣpī

Śamkha puṣpī, śamkha nāmnī, kirīti, kaṃbu mālinī, kaṃbu
puṣpī, smṛti hitā, medhyā and vana vilāsinī—these are synonymous.

Dugdhi

Dugdhikā, madhu pariṇī, kṣirinī and svādu puṣpikā—these are synonymous.

Arka puṣpī

Arka puṣpī, krūra karmā, jala kāmā and bhiriṇḍikā—these are synonymous.

Bhallātaka

Bhallātaka, anala, bhallī, vīra vrkṣa, agni vaktraka, arus-kara, āruṣka, tapana, agni mukhi and dhanu—these are synonymous.

Cerapoṭī

Cerapoṭī, dirgha patrī, kuntali and tiktaκā—these are synonymous.

Drīṇa puṣpī
drīṇa puṣpī svasaṅk: pālīdi kiṃśyaṇika

छत्रातिष्ठतिका द्रोणा कौडिन्यो वृक्षारक: ||१२५||
Drona puspī

Drona puspī, śvasanaka, pālindī, kumbha yonikā, chatrā, atichatrikā, droṇā, kaunḍinya and vrksa sāraka—these are synonymous.

Brāhmaṇī

Brāhmaṇī sarasvatī, soma, satyāhvā, brahima cārinī, maṇḍūka parṇī, māṇḍūkī, tvacī, divyā, mahausadhi, kapota vaṅkā, muniṅkā, lāvanyā and soma vallavī—these are synonymous.

Suvacchāla

Suvacchālakārkapāta śyātu suhrbālakā sukhōdūbhava

Suvacchāla raviṇīyā tilāya brahmāsuvacchāla

Suvarcalā

Suvarcalā, arka kāntā, sūrya bhaktā, skhuodbhavā, sūryavartā and rati priyā—these are the synonyms of suvarcalā Another variety of this plant is called brahima suvarcalā.

Matsyākṣi

Matsyākṣi bhīṣkā matsyagāthirāstiyādā yādī tathā
tīyajīppadhvabālī patīrūṛ kṣaṇa tathā
gojāṅkā gojikā gomī diśikā vināpanīnī

Matsyākṣi

Matsyākṣi, vaṭlikā, matsya gandhi, matsyādanī, toya pippali, ambu valli, pattāra, kacchā, gojīhvā, gojikā, gobhi, dirghikā and khar ā parṇī—these are synonymous.
Nāga damanī
Nāgāhvā, damanī, nāga gandhā and bhujaga parṣinī—these are synonymous.

Guṇjā
Guṇjā, śikhandikā, tāmrā, raktikā and kākanantikā—these are the synonyms of red variety of guṇjā. Synonyms of the white variety of guṇjā are cakrikā, cūḍā, dūrmāśā and kāka pilukā.

Vellantara
Vellantara, dīrgha patra, vīradru and vahu patraka—these are synonymous.

Vandāka
Vandāka, vrksa ruhā, sekharī, kāma vrksaka, vrksādanī kāma taru, kāminī and āpada rohini—these are synonymous.
Pinḍālū

Pinḍāra, karaḥāta, tiksna kīla and kuraṅgaka—these are synonymous.

छिन्विकरणि

छिन्विकका क्षवक: कूरो नासासंबंधन: पद: ॥ १३३ ॥

Chikkiṇī

Chikkikā, ksavaka, krūra, nāsā samvedana and paṭu—these are synonymous.

रोहितक

रोहितो दारिमीपुष्पो रोहितो कुदशाल्मलिः ॥

पलीहारी रोहिणो रोही रक्तह्न: पारिजातक. ॥१३४॥

Rohitaka

Rohita, dādīmi puṣpa, ruhtta, kuṭa śālmali, plihārī, rohina, rohī, raktaghna and pārijātaka—these are synonymous.

मोचरस

मोचक: स्थानमोचरस: शालमलबेष्टक: स्मृत: ॥

मोचनियासिक: विचछा मोचासावी च विचछक: ॥१३५॥

Moca rasa

Mocaka, moc a rasa, śālmali veṣṭaka, moc a niryāsaka, picchā, mocāsravī and picchaka—these are synonymous.

ग्रजगधी

ग्रजगधी वत्सगधा कवरी पूतिवन्वर: ॥

Ajā gandhi

Ajā gandhi, vatsa gandhā, kavarī and pūti varvarā—these are synonymous.

सैरेयक

सैरेयक: सहचर: सैरेय: क्रिकरातक. ॥१३६॥
Saireyaka

Saireyaka, sahacara, saireya, kunkirattaka, dasi, pindzi, sairyaka and mdru kanataka—these are the synonyms of saireyaka. This plant with red flowers is called kuravaka, with yellow flowers is called kuranataka and with blue flowers is called arta galaka as well as vana undana vaki.

Giri kanikkā

Śveta syandā, śveta puspā, kaṭabhī, giri kanikkā, sitā aparājitā, śveta, viṣaghni and moha nāśini—these are the synonyms of the white variety of giri kanikkā. Its blue variety is called nila syandā, avyakta gandhā, nila puspā and gavadini.

Kokilākṣa

Iksura, ksuraka, dhvana, kokilākṣa, kṣura, taila kanṭa, ati ksurakṣa, vālikā and sugandhikā—these are synonymous.
Kārpāsa
Kārpāsa, paṭada, tūla, chādana, vādara and picu—these are synonymous.

Āraham śītalā

Āraham śītalā Dēva gandhā and kukkuṭa mardaka—these are synonymous.

Tāmra cūḍa
Kukkura dru, tāmra cūḍa, sūkṣma patra, and mṛdu chada—these are synonymous.

Vāmi
Vāmi Šaṅkharā vārī brahṇi cha himmokīnika. 141

Vāmī
Vāmī, śaṁkha dharā, vārī, brāhmī and hima mocihā—these are synonymous.

Valā moṭā
Valā moṭā, jayā, sūkṣma patrā and aparājitā—these are synonymous.

Śarpūṅkha
Śarpūṅkha kālaśakap tīrthāra kālikā satā. 142

Śara puṅkhā
Śara puṅkhā, kāla śāka, plīhāri and kālikā—these are synonymous.
Mayūra śikā

Mayūrāhva śikā and sāhasra madhuka chadā—these are synonymous.

Lakṣmaṇa

Lakṣmaṇa, putradā, raktā, vindu patrā and nāginī—these are synonymous.

Māṃsa rohini

Māṃsa rohini, atiruhā, vṛntā, carma kāśā and kaśā—these are synonymous.

Aṣṭhi samhāra

Aṣṭhi samhāraka, vajra vallarī and kroṣṭu ghanṭikā—these are synonymous.

Arka

Arka, sūryāhvaya, 1ṣīrī, sadā puspā, vikīrana, mandāra and vasuka—these are the synonyms of arka. It has another variety which is called rājārha and dīrgha puspaka.
Karavīra

Karavīra, aśvahā, śveta puṣpā and śata kumbhaka—these are the synonyms of karavīra having white flower. The other variety having red flower has synonyms like caṇḍa, lauguḍa and karavīraka.

Dhattūra

Dhattūra, kitava, dhūrta, devatā, madana, śaṭha, unmotta, mātula, turī, tarala and kānaka—these are synonymous.

Kalihārī

Kalihārī, vahni mukhī, lāṅgali, garbha pātanī, viṣalyā, halini, sīrīkramā and sukrā puṣpikā—these are synonymous.

Kumārī

Kumārī, maṇḍalā, mātā, grha kanyā and sapicchalā—these are synonymous.
Bhaṅgā

Bhaṅgā, gaṇjā, māṭulāṇī, mohini, vijayā and jayā—these are synonymous.

Kāñcanī

Kāñcanī, śoṇa phalinī, kākāyu, and kāka vallarī—these are synonymous.

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 daṇḍā, bhārgavi, durmanā and ruhā.

Gaṅḍa dūrvā

Gaṅḍa dūrvā, matsya gandhā, matsyāṅkṣī and śakulādanī—these are synonymous.

Kāsa

Kāsa, sukānda, kāsekṣu, isaka and śveta cāmara—these are synonymous.
Darbha
Darbha, barhi, kuśa, tīkṣna, sūcyagra and yajña bhūṣana—these are synonymous.

Munja
Munja, ksura, sthūla garbha, vānāhva, and brahma mekhala—these are synonymous.

Nala
Nala, randhrī, puṣpa mṛtyu, dhamana, nartiaka and naṭa—these are synonymous.

Varṇa
Varṇa, veṇu, kīcaka, karmāra and tvaci sāraka—these are synonymous.

Khurāsāni yavāni
Yavāni, yāvanī, tīvra, turuṣkā and mada kāriṣṭi—these are synonymous.

Khasa Khasa
Tila bheda, khasa tila, śukra puṣpa and lutatphula—these are the synonyms of khasa khasa.


\textit{Aphú}

\textit{Āphūka, ahiphena and aphenaka—these are the synonyms of the drug prepared out of the juice of \textit{khaṣa khaṣa}.}

\textbf{Pātalagṛdha}

\begin{center}
\begin{tabular}{c c c}
117 & 118 & 119 \\
चिलहटो & महामूल & पातलग्र्द्धाल्यम: & \textit{॥ १४६ ॥} \\
\end{tabular}
\end{center}

\textit{Pātāla garuḍa}

\textit{Cilahaṭa, mahā mūla and pātāla garuḍa—these are synonymous.}

\section*{NOTES AND REFERENCES}

This is the 90th chapter of \textit{Ayurveda Šaukhyāṁ} in Toḍarāṇanda and the opening invocation reads as below:

यस्यानुरागातिशयन पूर्णा गोपागना उद्यवसूचकः ||

\textit{प्राणश्रीयेष्टोदमल्लसूं सवर्धिपुरुं कुष्तात् सम्बूच्छः ||}

1. ‘स्त्रमात् द्रव्यस्य’ इति षण्ठपुस्तके पाठः।
2. ‘प्रमथ्या’ इति षण्ठपुस्तके पाठः।
3. ‘प्राणदास्मृता’ इति षण्ठपुस्तके पाठः।
4. ‘धाति’ इति षण्ठपुस्तके पाठः।
5. ‘स्थाज्जाला’ इति षण्ठपुस्तके पाठः।
6. ‘ष्मोनाकः’ इति षण्ठपुस्तके पाठः।
7. ‘वल्यकाल’ इति षण्ठपुस्तके पाठः।
8. ‘दुःखिका’ इति षण्ठपुस्तके पाठः।
9. ‘पुण’ इति षण्ठपुस्तके पाठः।
10. ‘सोली’ इति पचमषण्ठपुस्तकोऽ् पाठः।
11. ‘देवतामणि’ इति प्रथमपुस्तके पाठ ।
12. ‘स्वादु दुन्नुक्ती च’ इति षष्ठपुस्तके पाठ ।
13. ‘वनस्प्ता’ इति षष्ठपुस्तके पाठ ।
14. ‘उहुवृतवृद्धीरती चंचलः’ इति पञ्चमपुस्तके पाठ ।
15. ‘विवेकुल’ इति षष्ठपुस्तके पाठ ।
16. ‘चूतफलो’ इति षष्ठपुस्तके पाठ ।
17. ‘तम्बूर’ इति पञ्चमपुस्तके पाठ ।
18. ‘वज्रिर’ इति षष्ठपुस्तके पाठ ।
19. ‘रेचि’ इति षष्ठपुस्तके पाठ ।
20. ‘सुत’ इति प्रथमपुस्तके पाठ ।
21. ‘अस्त्रा’ इति प्रथमपुस्तके पाठ ।
22. ‘त्रिपुरा’ इति षष्ठपुस्तके पाठ ।
23. ‘वृहभाव्या’ इति षष्ठपुस्तके पाठ ।
24. ‘गबादिनी’ इति षष्ठपुस्तके पाठ ।
25. ‘विषादिनी’ इति प्रथमपुस्तके पाठ ।
26. ‘कणी’ इति प्रथमपुस्तके पाठ ।
27. ‘पञ्चमस्वद’ इति पञ्चमपञ्चमपुस्तकयोऽपाठ ।
28. ‘विहकर’ इति षष्ठपुस्तके पाठ ।
29. ‘समसेनक’ इति प्रथमपुस्तके पाठ ।
30. ‘गुलक’ इति पञ्चमपञ्चमपुस्तकयोऽपाठ ।
31. ‘हास’ इति पञ्चमपञ्चमपुस्तकयोऽपाठ ।
32. ‘सीरी’ इति प्रथमपुस्तके पाठ ।
33. ‘नाडिका’ इति पञ्चमपुस्तके पाठ ।
    ‘नोलिका’ इति षष्ठपुस्तके पाठ ।
34. ‘केसरीश्रीमरी’ इति प्रथमपुस्तके पाठ ।
35. ‘सिघुवारक’ इति पञ्चमपुस्तके पाठ ।
36. ‘सिघुको’ इति पञ्चमपुस्तके पाठ ।
37. ‘शतपादू’ इति प्रथमपुस्तके पाठ ।
38. ‘तितकालितोतिजी’ इति प्रथमपुस्तके पाठ ।
39. ‘नमन्धोदानमेददीपवृक्षक’ इति पञ्चमपुस्तके पाठ ।
    ‘नमन्धोदानमेददीपवृक्षक’ इति पञ्चमपुस्तके पाठ ।
40. 'महावृक्षः' इति षडष्ठुस्तके पाठः ।
41. 'महाचोषा' इति षडष्ठुस्तके पाठः ।
42. 'कुमिका' इति षडष्ठुस्तके पाठः ।
43. 'महा' इति षडष्ठुस्तके पाठः ।
44. 'भृगुद्भवः' इति षडष्ठुस्तके पाठः ।
45. 'शुक' इति षडष्ठुस्तके पाठः ।
46. 'कशोषकः' इति पञ्चममुस्तके पाठः ।
47. 'दानियालिका' इति षडष्ठुस्तके पाठः ।
48. 'मार्गिका' इति पञ्चममुस्तके पाठः ।
   'मार्गिका' इति पञ्चमपुरस्तके पाठः ।
49. 'चालिका' इति षडष्ठुस्तके पाठः ।
50. 'बाण्डा' इति पञ्चमपुरस्तके पाठः ।
51. 'राधीदर' इति षडष्ठुस्तके पाठः ।
52. 'राज्ञी' इति षडष्ठुस्तके पाठः ।
53. 'गौरि' इति षडष्ठुस्तके पाठः ।
54. 'अंकारको' इति षडष्ठुस्तके पाठः ।
55. 'वयकंककः' इति षडष्ठुस्तके पाठः ।
56. 'रुण्डी' इति षडष्ठुस्तके पाठः ।
57. 'सन्दुष्पी' इति षडष्ठुस्तके पाठः ।
58. 'आवर्तिका' इति षडष्ठुस्तके पाठः ।
59. 'मदध्या' इति षडष्ठुस्तके पाठः ।
60. 'कम्मरणी' इति षडष्ठुस्तके पाठः ।
61. 'सतसोदशवः' इति पञ्चमपुरस्तके पाठ ।
62. 'छागला' इति पञ्चमपुरस्तके पाठः ।
63. 'रवरागरी' इति षडष्ठुस्तके पाठः ।
64. 'जालिन्याल्लुविषाण्ड' इति पञ्चमपुरस्तके पाठः ।
65. 'कोमतार्दी' इति पञ्चमपुरस्तके पाठः ।
66. 'सोमकृतिरी' इति षडष्ठुस्तके पाठः ।
67. 'वाली' इति पञ्चमपुरस्तके पाठः ।
68. 'मोही' इति षडष्ठुस्तके पाठः ।
69. 'लददी' इति षडष्ठुस्तके पाठः ।
70. 'वृषकदा' इति षडष्ठुस्तके पाठः ।
71. ‘कंवली’ इति षड्पुस्तके पाठः।
72. ‘लागुली’ इति षड्पुस्तके पाठः।
73. ‘स्वायत्त्वधर्मी’ इति प्रथमपुस्तके पाठः।
74. ‘नया’ इति षड्पुस्तके पाठः।
75. ‘चिरवृत्तोत्तिरिवृत्तकः’ इति षड्पुस्तके पाठः।
76. ‘चिरपोटी’ इति पंचमपुस्तके पाठः।
    चिरपोटी’ इति षड्पुस्तके पाठः।
77. ‘कु तला’ इति षड्पुस्तके पाठः।
78. ‘लघु’ इति षड्पुस्तके पाठः।
79. ‘स्मशानविषंस्त्यादिनी’ इति षड्पुस्तके पाठः।
80. ‘खर्पणिका’ इति षड्पुस्तके पाठः।
81. ‘शिखिरिनी’ इति षड्पुस्तके पाठः।
82. ‘पीर्यपत्नः’ इति षड्पुस्तके पाठः।
83. ‘बीरबुद्धुपुजःकः’ इति षड्पुस्तके पाठः।
84. ‘शिवाकः’ इति षड्पुस्तके पाठः।
85. ‘कुलंगकः’ इति षड्पुस्तके पाठः।
86. ‘कुवालमली’ इति पञ्चमपुस्तके पाठः।
87. ‘शालमलीचेच्यकः’ इति प्रथमपुस्तके पाठः।
88. ‘कटसी’ इति प्रथमपुस्तके पाठः।
    ‘कटसी’ इति षड्पुस्तके पाठः।
89. ‘तैलकोंतोत्क्षुरिकः’ इति षड्पुस्तके पाठः।
90. ‘तीलमलीकुत्सरिक’ इति षड्पुस्तके पाठः।
91. ‘तील’ इति पञ्चमपुस्तके पाठः।
92. ‘कुवालमलीकः’ इति पञ्चमपुस्तके पाठः।
93. ‘कुणकुट्टुरुस्ताथ्मुच्युडः’ इति पञ्चमपुस्तके पाठः।
94. ‘बासी’ इति पञ्चमपुस्तके पाठः।
95. ‘युज’ इति प्रथमपुस्तके पाठः।
96. ‘चम्मकासा’ इति प्रथमपुस्तके पाठः।
97. ‘कसा’ इति प्रथमपुस्तके पाठः।
98. ‘क्रोष्टुंडङ्कः’ इति पञ्चमपुस्तके पाठः।
99. ‘वकोरण’ इति प्रथमपुस्तके पाठः।
100. ‘बमकान्योक्तः’ इति प्रथमपुस्तके पाठः।
101. ‘वाढः’ इति प्रथमपुस्तके पाठः।
102. ‘गभेगातनी’ इति बषणपुस्तके पाठः।
103. ‘शुक्तिप्रकोष्ठ’ इति पञ्चमपुस्तके पाठः।
104. ‘कावोनी’ इति प्रथमपुस्तके पाठः।
105. ‘शतपर्वकाश’ इति पञ्चमपुस्तके पाठः।
106. ‘श्वेतवासरं’ इति बषणपुस्तके पाठः।
107. ‘सूर्यग्रो’ इति पञ्चमपुस्तके पाठः।
108. ‘स्थूलदर्मी’ इति पञ्चमपुस्तके पाठः।
    स्थूलग्रों’ इति बषणपुस्तके पाठः।
109. ‘वाताश्वो’ इति बषणपुस्तके पाठः।
110. ‘तलो’ इति प्रथमपुस्तके पाठः।
111. ‘गभ्री’ इति प्रथमपुस्तके पाठः।
112. ‘बिहु’ इति प्रथमपुस्तके पाठः।
113. ‘किचकः’ इति पञ्चमपुस्तके पाठः।
114. ‘स्वात्कम्मरिम्मस्त्वविसारकः’ इति बषणपुस्तके पाठः।
115. ‘यवानी’ इति प्रथमपुस्तके पाठः।
116. ‘समफलं’ इति पञ्चमपुस्तके पाठः।
117. ‘छिलहट्टो’ इति पञ्चमपुस्तके पाठः।
118. ‘प्रहीमूलं’ इति बषणपुस्तके पाठः।

This is the end of the 90th chapter of Ayurveda Saukhyaṃ in Todarāṇanda and colophon reads as below:

इति श्री महाराजाधिकाराज श्री टोडरमल्लविरचिते श्री टोडरानन्दे
श्रायुर्वेदलील्ये निचण्डो श्रमवादिन्द्रो हृषो चन्द्रणीतितम् (?)।
CHAPTER 32

Śūṣṭi

Śūṣṭi viśvāśadh vishvā katu bhadrā katuṭkata

mahāśadh śṛṅgavera nagara viśvābheṣaja

Śūṣṭi

Śūṣṭi, viśauṣadha, viśva, katu bhadra, kaṭūṭkata, mahauṣadha, śṛṅgavera, nāgara and viśva bheṣaja—these are synonymous.

Kartraṇaṃ

Aḍrakā śṛṅgavera tu kandauṣadhoḍaḥ

Ārdraṇa

Ārdraṇa, śṛṅgavera and kandauṣadha—these are synonymous.

Maricha

Maricā vālīja tīkṣṇa marilāṁ pārambhīṣṇa
Uṣīra

Uṣīra, abhaya, seyva, viśra and viṁaṁa mūlaka—these are synonymous.

Reṇukā

Reṇukā, kapilā, kauntī, pāṇḍu putrī and harenukā.

Priyāṇu

Priyāṇu: phalini śyāma kāntāḥ sukāṁ naṁ ni latā.

Priyaṇu

Priyaṇu, phalinī, śyāmā, kāntāhvā, nandinī and latā—these are synonymous.

Pāripelē

Pāripelē, puṭa, vānya, śukāḥva and pāripelavā—these are synonymous.

Śāleya

Śāleya, sthavira, vrddha, śilā puṣpa and śilodbhava—these are synonymous.

Kuṇḍu

Kuṇḍuṁmaṁchak: kṛṇitāṛa bhīṣṇo bali.
**Kunduru**

*Kunduru, mecaka, kaṇḍū, khāṛjara, bhīṣaṇa and balī*—these are synonymous.

---

**Guggulu**

*Guggulu, sāla niryāsa, mahiṣākṣa, palaṅkaṣā, jaṭāyu, kauśika, durga, deva dhūpa, śiva and pura*—these are synonymous.

---

**Rāla**

*Rāla, sarja rasa, yakṣa dhūpa, sarja, agni vallabha, kṣaṇaka, sāla niryāsa, lākhya, āṣya lalana and vara*—these are synonymous.

---

**Sthauṇeyaka**

*Sauneyaka, barha cūḍa, śuka parṇa and śuka chada*—these are synonymous.

---

**Chūrak**

*Chūrak: kintvacchanda duṇḍa: sāṃkana ripu*—these are synonymous.

---

**Coraka**

*Coraka, kītava, caṇḍa, duḥputra, śaṅkana and ripu*—these are synonymous.
एकांगी

मुरा गधवती दैत्या गंधाया सुरभि: कुटि: ।

Ekāṅgi

Murā, gandhavati, daityā, gandhāḍhyā, surabhi and kuṭi—these are synonymous.

कर्चूर

कर्चूरो द्रविडो गंधमूलको दुर्लभः शतो ॥ २७ ॥

Karcūra

Karcūra, draviḍa, gandha mūlaka, durlabha and saṭi—these are synonymous.

शती

शती पलाशी षडग्राव्या सुग्रीव गंधमूलिनो ।

Saṭī

Saṭhī, palāśī, saḍgranthā, suvratā and gandha mūlinī—these are synonymous.

स्रूवका

स्रूवका सूक्ष्म रामणी देवी निम्मलिया कूलिला वधूः ॥ २८ ॥

Sprkkā

Sprkkā, srk, brāhmaṇī, devī, nirmālyā, kūlilā and vadhū—these are synonymous.

प्रत्ययांची

प्रत्ययांची नीलपुष्प शुकपुष्प विवर्णकम् ।

Granthi parṇī

Granthi parṇa, nīla puspa, śuka musna and vivarṇaka—these are synonymous.
Nalī

Nalikā, nartakī, śūnyā, nīrmedhyā, dhāmanī and naṭī—these are synonymous.

Padmaka

Padmaka, malaya, cāru, pīta rakta and suprabha—these are synonymous.

Pundarīka

Pundarīka, paundrāhva, śatapuspa and supuşpaka—these are synonymous.

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.

Gorocanā

Gorocanā, ruci, gaurī, rocanā, piṅgalā, maṅgalyā, gautamī, medhyā, vandhyā and go pitta sambhavā—these are synonymous.
Nakha

Nakhaṅka, nakhara, śilpi, hanurnāga, hanu, khura, śukti, śaṅkha and vyāghra nakha—these are the synonyms of nakha.

There is another variety (of it) which is known as hyāhya tala and pāda.

Patanga

Patangā, paṭa rāga, rakta kāśtha, lucandana, suraṅgaka, jagatyākva, pattūra and paṭa raṅjana—these are synonyms.

Lākṣā

Lākṣā, nirbharsana, rakta druma, vyādhī, palaṅkaṣā, kṛmijā, jantudā, āsyāhvā, yāvaka, raktaṅka and mala—these are synonymous.

Parpaṭī

Parpaṭī, raṅjanī, kṛṣṇā, yatukā, janani and janī—these are synonymous.
Padma

Padma, višini, nalinī, sūrya vallabhā, kumudvatī kairavini kumudi and uḍupati priyā—these are synonymous.

Padma cārini

Padma cārini, aticarā, padmāhāvā and cāraṭī—these are synonymous.

Śvetakamala

Kamala, śvetamāṃbhōja, sārasā, sarasi ruha, sahasra patra, śrīgeha, sata patra, kuśeśaya, paṅkeruha, tāmarasa, rajīva, puṣkareruha, accha, armbhoruha, padma, puḍarika, paṅkaja, sarōja, nalinī, nila, aravinda and mahotpala—these are synonymous.

Rātāstudī

Tīpadākarā koṅkaṅda haḷaṅka rātāstudīkām ॥ ४० ॥
Raktotpala

*Raktotpala, kokanada, hallaka and rakta gandhika*—these are synonymous.

नीलोत्पल

नीलोत्पलं कुवलयं मद्रमिदीवरं मतम् ॥
एतदेव सिर्साकिचित्कुमुदं क्वारं कुमुदं ॥ ४१ ॥

Nilotpala

*Nilotpala, kuvalaya, bhadra and indīvara*—these are the synonyms of nilotgala.

It has another variety which is slightly white and its synonyms are *kumuda, kairava* and *kumut*.

कल्हार

कल्हारं हस्वपाणोजं सीम्य सौम्यिचकं मतम् ॥

Kalhāra

*Kalhāra, hrasva pāthoja, saumya* and *saugandhika*—these are synonymous.

कमल केशार

किरजनं केसरं गौरमापितं कांचनाद्वयम् ॥ ४२ ॥

Kamala kesara

*Kiṇjalka, kesara, gaura, āpīta* and *kañcanāhvaya*—these are synonymous.

पद्मबीज

पद्मबीजं तु गालोढङ पद्मांहं पद्मकक्कटी ॥

Padma bija

*Padma bija, gāloḍha, padmāhva* and *padma karkati*—these are synonymous.


Mṛñāla

*Mṛñāla*, visa, ambhoja, nāla and nalinī ruha—these are synonymous.

Śālūka

Śālūka, sālīna and karahāṭaka—these are synonymous of the rhizome (*mūla*) of *padma* etc.

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 kāṅcana puṣpikā.

The white variety of it is called śveta jātī, svarṇa jātī, vandha nāmā and jayantikā.

Mālati

*Mallikā, medini, muktā, bandhinī and madayantika—these are synonymous.*
Yūthikā

Yūthikā, harinī, bālā, puspa gandhā, sikhāṇḍinī, svarṇa yūthī, parā pitā, gaṇikā and svarṇa puspikā—theses are synonymous.

Sevati

Kubjaka, bhadra taranī, brhat puspā, mahā sahā, sata puspā, tarunī, karnikā and cāru kesarā—theses are the synonyms of sevati.

It has another variety having red flower and its synonyms are rakta puspā, lākṣā puspā and atimaṇjulā.

Ketakī

Ketakī, sūcikā puspā, jambuka and karkaśa chada—theses are the synonyms of ketakī.

It has another variety which is known as suvarṇa ketakī, laghu puspā and sugandhinī.

Bāṣṭī

Bāṣṭī martha kuṇḍa prahṣṭī vasantā.
Vāsanti

Vāsanti, saralā, kundā, prahasantī and vasantajā—these are synonymous.

Mādhavi

Nepāli, grīsmakā, lūtā, mlāyinī, vana mālikā, vārśilī, triputā, dhanyā, śrīmati, śadpada priyā, mādhavi, maṇḍapa kāmī, puspendra and abhiṣṭa gandhaka—these are synonymous.

Punnāga

Campaka, kaṇcana, ramya, cāmppeya, surabhi, cala, punnāga, pātalī puspa, keśara and śaṭpadālaya—these are synonymous.

Vakula

Vakula, kesara, madyagandha, simha and viśārada, vūkovaka, sthūla puspa, vasuka and śiva sekhara—these are synonymous.
Kunda

Kunda, śukla, sadā puṣpa, bhṛnga bandhu and manorama—these are synonymous.


dhruvāvakṁ: dhruvāvakṁ: 

Muca kunda

Muca kunda, ksatra vṛksa, civuka and prati visṇuka—these are synonymous.

Veḷā

Bhū maṇḍali, bimba kila, dvipadā, aṣṭapadī, tilakā, kṣuraka, śrīmān, vicitra, mukha maṇḍana, ganerukā, karṇikāra, karṇi and ganikārikā—these are synonymous.

Bāndhujīvī

Bāndhujīvī: bāndhujīvī bāndhujīvī bāndhujīvī bāndhujīvī bāndhujīvī

Bandhu jīva

Bandhu jīva, sarat puṣpa, bandha bandhuka and raktaka—these are synonymous.

Jāpā

Jāpā puṣpa, jāpā rakta, tri sandhyā, varuṇā and asitā—these are synonymous.

Sīkṣārī
dhruvāvakṁ: dhruvāvakṁ: dhruvāvakṁ: dhruvāvakṁ: dhruvāvakṁ: dhruvāvakṁ:
Sindūri

Śindūri, rakta bījā, rakta puspā and sukamala—these are synonymous.

Tulasi

Tulasi, surasā, gaurī, bhūtaghnī, vahu maṇjari, apeta rākṣasi, grāmyā, sulalā, deva dundubhi—these are synonymous.

Maruyaka

Maruyan, maruka, tīksna, khara patra, phaniṣṭhaka—these are synonymous.

Damana

Damana, madana, dānta, dama, muni suta, muni, gandhotkaṭa, damanaka, vinīta and kula putraka—these are synonymous.

Kusāda

Vārvari kūṃṭha, vaikūṃṭha, kusāda and kusāraduṃṭha, kusāraduṃṭhaka and kusāraduṃṭhaka, kusāraduṃṭhaka, kusāraduṃṭhaka and kusāraduṃṭhaka, kusāraduṃṭhaka. The text continues with other synonymous words.

Kusāraduṃṭhaka

Varvari, arjaka, kusāda, vaikusāda, kusāraduṃṭha and kusāraduṃṭha.
kapiththārjaka—there are the synonyms of kuthera.

There is another variety of it which is known as vata 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;

ब्रह्मांडनाथो वसुदेवसूर्यजागनावाक्यवशो मुकुंदः ।
वसुधाराया प्रभुताप समस्तां श्रीवलिरे सर्वसुखं विष्णुम् ॥

2. ‘भूतिकर्त्त’ इति षण्ठपुस्तकेपाठः ।
3. ‘वैध’ इति षण्ठपुस्तकेपाठः ।
4. ‘पूर्तिका’ इति पंचमपुस्तकेपाठः ।
   ‘भूतिका’ इति षण्ठपुस्तकेपाठः ।
5. ‘पूर्तिकर’ इति षण्ठपुस्तकेपाठः ।
   ‘प्रीतिकक’ इति प्रथमपुस्तकेपाठः ।
6. ‘स्मशवेलिका’ इति षण्ठपुस्तकेपाठः ।
   ‘गंधवेलिका’ इति पंचमपुस्तकेपाठः ।
7. ‘नारायणलय’ इति प्रथमपुस्तकेपाठः ।
8. ‘पीतम’ श्रालम् इति प्रथमपुस्तकेपाठः ।
9. ‘शक’ इति प्रथमपुस्तकेपाठः ।
10. ‘चुज्ञ’ इति प्रथमपुस्तकेपाठः ।
11. ‘एवालकम्’ प्रनवाधु इति प्रथमपुस्तकेपाठः ।
12. ‘सूत’ इति पंचमपुस्तकेपाठः ।
13. ‘शालुक’ इति पंचमपुस्तकेपाठः ।
14. ‘जातिप्रथ’ इति प्रथमपुस्तकेपाठः ।
15. ‘लङ्ग’ इति प्रथमपुस्तकेपाठः ।
16. 'मारिच' इति षट्पुस्तके पाठः।
17. 'माधवोपित' इति पंचमपुस्तके पाठः।
18. 'निदिवादिभ' इति षट्पुस्तके पाठः।
19. 'ललाटपाठ्य' इति ध्रुमपुस्तके पाठः।
20. 'रोमसं' इति ध्रुमपुस्तके पाठः।
21. 'नागकेशरक' इति षट्पुस्तके पाठः।
22. 'नाम' इति पंचमपुस्तके पाठः।
23. 'तुलसीरदज' इति पंचमपुस्तके पाठः।
24. 'मदन' इति पंचमपुस्तके पाठः।
25. 'पीडा' इति षट्पुस्तके पाठः।
26. 'पिपल' इति पंचमपुस्तके पाठः।
27. 'मन' इति पंचमपुस्तके पाठः।
28. 'उसीरमभंग' इति पंचमपुस्तके पाठः।
29. 'चारिपेल' इति पंचमपुस्तके पाठः।
30. 'चाण्यं' इति पंचमपुस्तके पाठः।
31. 'परिपेलन' इति षट्पुस्तके पाठः।
32. 'लिलायं' इति षट्पुस्तके पाठः।
33. 'कलू' इति षट्पुस्तके पाठः।
34. 'सालनियूसो' इति पंचमपुस्तके पाठः।
35. 'ललवो' इति पंचमपुस्तके पाठः।
36. 'चरं' इति पंचमपुस्तके पाठः।
37. 'सटी' इति पंचमपुस्तके पाठः।
38. 'शटी' इति पंचमपुस्तके पाठः।
39. 'कृट्टला' इति पंचमपुस्तके पाठः।
40. 'नालपुष्प' इति पंचमपुस्तके पाठः।
41. 'चवर्णकं' इति पंचमपुस्तके पाठः।
42. 'पिन्दवर' इति पंचमपंडितपुस्तकयो पाठः।
43. 'संखो' इति प्रथमपुस्तके पाठः।
44. 'जनम्याह्व' इति षष्ठपुस्तके पाठः।
45. 'निघंत्सुवरा' इति पंचमपुस्तके पाठः।
   'निघंत्सुरा' इति षष्ठपुस्तके पाठः।
46. 'फलमु' इति प्रथमपुस्तके पाठः।
47. 'नालको' इति पंचमपुस्तके पाठः।
48. 'नल' इति षष्ठपुस्तके पाठः।
49. 'जमुका' इति षष्ठपुस्तके पाठः।
50. 'केशरें' इति पंचमपुस्तके पाठः।
51. 'विषंभोजमु' इति प्रथमपुस्तके पाठः।
52. 'शालीनी' इति षष्ठपुस्तके पाठः।
53. 'भेदनी' इति पंचमपुस्तके पाठः।
   'नदनी' इति षष्ठपुस्तके पाठः।
54. 'वंधनं' इति प्रथमपुस्तके पाठः।
55. 'हरणी' इति प्रथमपुस्तके पाठः।
56. 'सिलविनी' इति प्रथमपुस्तके पाठः।
57. 'स्वर्णयूथिका' इति प्रथमपुस्तके पाठः।
58. 'केशराः' इति षष्ठपुस्तके पाठः।
59. 'सूतिका' इति पंचमपुस्तके पाठः।
   'सूतिका' इति षष्ठपुस्तके पाठः।
60. 'सुभिधिका' इति पंचमपुस्तके पाठः।
61. 'सुरभीचलः' इति षष्ठपुस्तके पाठः।
62. 'केसरे' इति प्रथमपुस्तके पाठः।
63. 'केशरे' इति पंचमपुस्तके पाठः।
64. 'बूकोबक' इति षष्ठपुस्तके पाठः।
65. 'विचकिलो' इति पंचमपुस्तके पाठः।
66. 'वधवंधुक' इति षष्ठपुस्तके पाठः।
67. 'तुलसी' इति षष्ठपुस्तके पाठः।
68. ‘धुरला’ इति धण्डपुस्तके पाठः ।
   ‘सुद्रभा’ इति पंचमपुस्तके पाठः ।
69. ‘मखनु’ इति धण्डपुस्तके पाठः ।
70. ‘कालभाला’ इति पंचमपुस्तके पाठः ।
   ‘कालभाला’ इति धण्डपुस्तके पाठः ।

71. This is the end of 92nd chapter of Ayurveda Saukhyam in Toḍarānanda and the Colophon reads as below ;

   इति श्रीमहाराजाधिराजटोडङ्गरमल्लविरचिते टोडङ्गरानंदे अयुर्वेदसौधे
   कपूरराजिवः निघटो यज्ञशिलितमो (?) हर्षः ।
CHAPTER 34

1

Suvarṇa

Suvarṇa, Kanaka, hema, Hāṭaka, brahma kāñcana, cāmikara, śata kuṁbha, tapanīya, rukmaša, jāmbū nada, hiraṇya, suratna and jāta rūpaka—these are synonymous.

2

Rūpyaka

Rūpyaka, rajata, kuṣṭha, tāra, śveta and vasūtāma—these are synonymous.

3

4

Tāṃśra

Tāṃśra mlecchaśrūla nāpala ranināmaḥ.
Tāmra

Tāmra, mlecha mukha, śulva, naipāla and ravi nāmaka—these are synonymous.

Kāṁsyā

Kāṁsyā, loha, nija ghoṣa, pañca loha and prakāśana—these are synonymous.

Pītālas

5

पीतलोहं कपिलोहं कपिलं सौष्ठवयायकम्

वर्त्त्लोहं नूलोहं च रजानी निम्मंहेश्वरी

Pittalas

Pīta loha, kapi loha, kapila, saukhya māraka, vartia loha, nrloha, rajāni and nirmahēśvarī—these are synonymous.

Bhaṅga

6

रंगस्तु खुरक बंग अपुस्यायकर्ती चनमू

Vaṅga

Raṅga, khuraka, vaṅga, trapu, karaṭī and ghana—these are synonymous.

Nāga

सीसं धातुभवं नागमुरंग परिप्रेयकम्

Nāga

Sīsa, dhātu bhava, nāga, uraga and pari pistaka—these are synonymous.

Lohās

7

लोहं शस्त्रवध: कृष्टं खंड परावरत चनमू
Lauha

Loha, śastra, ayaḥ, kuṣṭha, khaṇḍa, pārāvata and ghana—these are synonymous.

Mandura

Kṛṣṇāyah mala, kiṭṭa, mandūra, lohaja and rajas—these are synonymous.

Pārada

Pārada, capala, hema nidhi, sūta, rasottama, trinetra, roṣaṇa, svāmīn, hara bīja, rasa and prabhu—these are synonymous.

Ablira

Abhraka, svacchha, āśā, pātala and vara pītaka—these are synonymous.

Gandhaka

Gandha, saugandhika, lelī, gandhāsma and gandha pītaka—these are synonymous.

Māśīka

Māśīka dhātumāśīka tapya tapījmuḥyate.
Māksīka

Māksīka, dhātu māksīka, tāpya and tāpīja—these are synonymous.

Manośilā

Manośilā, silā, golā, naipāli, kunaṭi, kulā, divyausadhi, nāga mātā, mano guptā and manoḥvikā—these are synonymous.

Haritāla

Haritāla, malla, tāla, godanta and naṭa bhūṣaṇa—these are synonymous.

Gairika

Gairika, rakta pāṣaṇa, giri mṛt, gaveruka, svarṇa varṇa, param varna, maṇḍana and svarṇa gairika—these are synonymous.

Tuttha

Tuttha, kharparīkā 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*.

\[\text{Kāśīsa}\]

\[\text{Kāśīsa, dhātu kasīsa, khecara and tapta lomaśa.}\]

\[\text{Puṣpa kāśīsa}\]

\[\text{Another variety of kāśīsa is called puṣpa kāśīsa and its synonyms are tuvar and vastra rāga hṛt.}\]

\[\text{Hiṅgula}\]

\[\text{Hiṅgula, darada, mlecha, saukata and cūrṇa pārada—these are synonymous.}\]

\[\text{Sindūra}\]

\[\text{Sindūra, nāgaja, rakta, śrīmat, śṛṅgāra bhūśana, vasanta manḍana, nāga garbha and rakta raja—these are synonymous.}\]

\[\text{Sauvīra anjana}\]

\[\text{Sauvīra, anjana, kṛsna, kāla, nīla and suvīraja—these are synonymous.}\]
Srotoṣṭana

Srotaṣṭana, sroṭoṣṭa, nadija, jāmuna and vara—these are synonymous.

Rasāṇjana

Rasāṇjana, rasodbhāta, tārksa śaila, vāṛṣika and rasāṅgrya—these are the synonyms of rasāṇjana.

It is also prepared artificially which is known as tārksya, divya and dārvī rasodbhava.

Puspaṣṭana

Puspaṣṭana, puspa ketu, rītija and kusumāṇjana—these are synonymous.

Silājatu

Silājatu, asmaja, śaila niryāsa, giriṣāhvaya, śilāhva, girija, śaila, gaireya and giri jatu—these are synonymous.
Bola

Bola, gandha rasa, paura, nirloha, vārvara and bala—these are synonymous.

Sphātikā

Sphātikā, amṛtā, vandhyā, kāṃkṣī, saurāṣṭra saṃbhavā, ādhakī and tuvarī—these are the synonyms of sphātikā.

It has another variety whose synonyms are mṛttikā and sura mṛttikā.

Samudra phena

Samudra phena, dīndari, phena, vari kapha and abdhija—these are synonymous.

Pravāla

Pravāla, vidrūma, sindhu latāgra and raktā varṇaka—these are synonymous.

Muktā

Muktā, motika, mukti phala, mukti and suktīja—these are synonymous.
Māṇikya

Māṇikya, padma rāga, vasu ratna and suratnaka—these are synonymous.

Sūryakānta

Sūrya kānta, sūrya mani, sūryākhyā and dahanopala—these are synonymous.

Chandra kānta

Candra kānta, candra mani, sphaṭika and sphaṭikomala—these are synonymous.

Gomeda

Gomeda, sundara, pīta, rakta and tṛṇa cara—these are synonymous.

Hirā

Hiraka, vidura, vajra, svāricakra and tāraka—these are synonymous.
Vaidūrya

Nīla ratna, nīla maṇi, vaidūrya and vāla varjana—these are synonymous.

Marakata

Garut mat, marakata, dṛṣadgarbha and harin maṇi—these are synonymous.

Śukti

Mukta sphaṭa, abdhi maṇḍukī, śukti and mauktika mandira—these are synonymous.

Śaṅkha

Śaṅkha, kambu, jala cara, vārija and dīrgha nisvana—these are synonymous.

Laghūśaṅkha

Laghū śaṅkha, śaṅkhanaka, śambūka and vāri śukti—these are synonymous.

Kapardikā

Kapardā, kṣurakā, kharā and khara vāṭikā—these are synonymous.
Khaṭikā

Khaṭī, makola, khaṭini, śvetā nāḍī and taraṅgaka—these are synonymous.

Gauda pāśāna

A variety of khaṭī is called gauda pāśāna and its synonym is kṣīra pāka.

Paṅka and Vālukā

Paṅka is called karmacaka and vālukā is called sikatā.

Cumbaka pāśāna

Cumbaka, kānta pāśāna, ayaskānta and loha karṣaka—these are synonymous.

Kāca

Kāca, kṛtrima ratna, pīṅgaṇa and kāca bhājana—these are synonymous.
NOTES AND REFERENCES

1. This is the 93rd chapter of *Ayurveda Saukhyām in Toḍarānanda* and the opening invocation reads as below:

पद्यालया कृष्णहुदालया सती पादावुज्ज कामयतेन्यसवितम्।
	samātara sa tuṣṇiṣpade rūva śrī tōḍṛeretélayuṭastu sasthitam.

2. सम्मकांचन इति प्रथमपुस्तके पाठः।

3 सुरन्न इति प्रथमपुस्तके पाठः।

4. सुचर्य इति पयष्टपुस्तके पाठः।

5 महर्भवत्क इति प्रथमपुस्तके पाठः।

6. वंगकनिरक इति प्रथमपुस्तके पाठः।

7. रोद्र इति प्रथमपुस्तके पाठः।

8. नपाली इति प्रथमपुस्तके पाठः।

9 मंडल इति पयष्टपुस्तके पाठः।

10 वस्त्रारागदुःक्त इति प्रथमपुस्तके पाठः।

11 सौकौंद्र इति प्रथमपुस्तके पाठः।

12 वस्त्रसंडल इति पयष्टपुस्तके पाठः।

13. चरं इति पयष्टपुस्तके पाठः।

14. रीभिज इति प्रथमपुस्तके पाठः।

15. वर्षेत्वाचर इति पयष्टपुस्तके पाठः।

16. वष्पी इति प्रथमपुस्तके पाठः।

17. आटकी इति पयष्टपुस्तके पाठः।

18. मौलिकं इति पंचमपुस्तके पाठः। शौकिकं इति पयष्टपुस्तके पाठः।

19. सुक्तिमं इति प्रथमपुस्तके पाठः। शौकिक पयष्टपुस्तके पाठः।

20. चंद्रकांतम्ब्रमणी: इति पयष्टपुस्तके पाठः।

21. स्वरि इति पयष्टपुस्तके पाठः।

22. वृंदूरं इति पयष्टपुस्तके पाठः।
23. वालव्रम्भं इति पञ्चपुस्तकेन पाठः।
24. इष्टर्दंंभं इति पञ्चपुस्तकेन पाठः।
55. खटिमकालिः इति पञ्चपुस्तकेन पाठः।
26. नक्षत्रतः इति पञ्चपुस्तकेन पाठः।
27. कंवुकः इति पञ्चपुस्तकेन पाठः।

This is the end of the 93rd chapter in Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडमल्लविरचिते टोडरानंदे आयुवेदसौख्येन निघटी स्वर्णदिवर्गः सप्ताशीतितमोहर्षः (? )।
CHAPTER 35

1

2

3

4

Vāṭa

Vata, rakta phala, ksīrī, vahu pāḍa, vanaspati, yakṣa vāsa, pāḍa rohi, nyuṣrāṭha, skandapa and dhrvya—these are synonymous.

अष्टवत्त्व

पिप्पल: श्यामलोउद्वत्त्वः क्षीरवृक्षो गजासनः।

हरिवासश्चवलोद्वर: मंगल्यो भोधिपाद्यः। ॥ ॥

Aṣvattha

Pippala, śyāmala, aṣvattha, ksīra vrksa, gajāśana, hari vāsa, cala dala, mangalya and vodhi pāḍapa—these are synonymous.
Udumbara

Udumbara, kṣīra vrksa, jantu vrksa, sadā phala, hema dugdha, krmī phala, yajñāṅga and śīta vālkala—these are synonymous.

Kāṣṭhodumbara

Kākodumbarikā, phalgu, malayu and śvitra bheṣaja—these are synonymous.

Plakṣa

Plakṣa, pryā, cāru vrksa, svapārśva, gardhabhāṇḍaka, vaṭī and kamanḍalu—these are synonymous.

Nandī

A variety of aśvattha is called nandī vrksa. Its synonyms are prarohi and gaja pādapā.

Kadamba

Kadambō gāṃbhṛtuppa: prāśeṇyō mahāneṇti: 

Aṣṭāṇyō drūlikadāṃ: sthāṇnīpō rajakadāṃ:
Kadamba

Kadamba, gandhamat puspa, prāṛṣenya, and maho māti—these are the synonyms of kadamba.

A variety of it is called dhuli kadamba. Its synonyms are nīpa and rāja kadamba.

Arjuna

Kakubha, arjuna, nandī, sarja and śātha druma—these are synonymous.

Śīrīṣa

Śīrīṣa, plavaga, vipra, ṣuca ṛksa, kapītana, mrāu puspa, syāma varṇa and bhaṇḍīranī phala—these are synonymous.

Ārtaṅgala

Ārtaṅa, ārta gala, vahu kaṇṭa and pratarṣaṇa—these are synonymous.

Vetasa

Vetasa, vaṇjula, namra, vāṃra, dīṛgha patraka, nādeya and megha puspa—these are the synonyms of vetasa.
There is another variety of it which is called *toya kāma* and *nikuṇţaka*.

**Jala vetasa**

*Jalaukā sarivṛta, ambhoja, nicula and jala vetasa*—these are synonymous.

**Samudra phala**

*Ijjala, hijjala, gucchā phala and kaccha pālikā*—these are synonymous.

**Śleṣmātaka**

*Śleṣmātaka, karvudāra, picchila, bhūta pādapa, ūelu, śailu, śailuka, śailūka and avija l.utsaka*—these are synonymous.

**Pīlu**

*Pīlu, šīta, sahasrākṣī, tikṣṇadru, karabha priya, sahasrāṅgī and guda phalā*—these are the synonyms of *pīlu* tree.

Its fruits are called *pīlu* and *pīluja*.
Śāka

Śāka, kara chada, bhūmī saha and dīgha chada—these are synonymous.

शाल

शालं सर्जरसं: मज्जे: शीक्षमारीचपत्रकः।

Śāla

Śāla, sarja rasa, sarja, śrīkṛt and mārīca patraka—these are synonymous.

तमाल

तमाल उत्तस्तापित्छः कालस्क घोसितद्रुम्। १५।।

Tamāla

Tamāla, tāpiṇcha, kāla skandha and asiśa druma—these are synonymous.

खबिर

खबिरो रक्तसार स्याद्ग्रायत्री वालपत्रिका।

खबिर: श्वेतसारोन्यः काम्मुङ्कः कुब्जकंटकः। १४।।

Khadira

Khadira, rakta sāra, gāyatri and vāla patrikā—these are the synonyms of khadira.

It has another variety which is known as śveta sāra, kārmuka and kubja kaṇṭaka.

विद्धविर

इसिमेदो विद्धविरो गोधास्कं घोसितमेदकः।

Viṭ khadira

Irimeda, viṭ khadira, godhā skandha and arimedaka—these are synonymous.
Babbula

*Babbula, kim kīrāta, śītaka and pīla puṣpaka*—these are synonymous.

Vijaya sāra

*Vijaka, sanaka, saurī priya and kāmpolaka priya*—these are synonymous.

Tinisa

*Tinisa, syandana, nemī. sarva sāra and aśma garbhaka*—these are synonymous.

Bhūrja

*Bhūrja, bhūyas, vahu puta, mṛdu tvak and sūkṣma patraka*—these are synonymous.

Palāsa

*Palāsa, kimśuka, kīrmī, yajñaka, brahma pādapa, kṣāra śreṣṭha, rakta puṣpa, tvṛta and samiduttama*—these are synonymous.
Dhava

Dhava, nandi taru, gaura, šakatākhyā and dhurandhara—these are synonymous.

Dhanvana

Dhanvana, gotra viṭapī, dharmāna and gotra puṣpaka—these are synonymous.

Aja karṇa

Sarja, ajakarna, svedaghna, lutā vrksa and kudehaka—these are synonymous.

Varuṇa

Varuna, vāruṇa, setu, śāka vrksa and kumāraka—these are synonymous.

Jīngini

Jīngini, jāṅginī, jīngā, sunirjāsā, and modākī—these are synonymous.

Jalākī
29

\[\text{गघ्वीरा कुंदुकी सुखावा वनकणिका} \ | 29 |

\[\text{Śallakī} \\
\text{Śallakī, vallakī, mocā, gaja bhaksyā, maheruṇā, gāndhī, vīrā, kundurukī, susrāvā and vana karnikā—these are synonymous.} \\

\[\text{इङुदी} \\
\text{इङुदी मिल्लकोब्लक: कंटकस्तापस्त्रुम:} \ |

\[\text{इङुदी} \\
\text{इङुदी, bhilkaka vrkṣa, kaṇṭaka and tāpasa druma—these are synonymous.} \\

\[\text{करहारी} \\
\text{करवरश्च शुण्डीक कटभी तृणशौचिक:} \ | 22 |

\[\text{Karahārī} \\
\text{Karanīvara, suṇḍīka, kaṭabhī and tṛṇa saṃḍīka—these are synonymous.} \\

\[\text{मुष्कक} \\
\text{मुष्कको मोषको घटा शिखरी भुद्याटलि:} \ |

\[\text{Muskaka} \\
\text{Mūskaka, moṣaka, ghaṇṭā śikharī and kṣudra pāṭalī—these are synonymous.} \\

\[\text{पारिभद्र} \\
\text{पारिभद्रो निबब्लङ्को रस्तपुष्पः प्रभरकः} \ |

\text{कंटकीपारिजात: स्मात् मंदार: कंटकिचुक:} \ | 23 |

\[\text{Pāribhadra} \\
\text{Pāribhadra, nimba vrkṣa. rakta puṣpa, prabhadraka, kaṇṭakī, pārijāta, mandāra and kaṇṭa kimśuka—these are synonymous.} \]
शालमली
33
शालमली तुलिनी मोचा कुककुटी रक्तपुष्पिका।
कंटकाद्या स्तूलफला पिचिला चिरजीविनी॥२४॥

Śālmalī
Śālmalī, tūlinī, mocā, kukkuṭī, rakta puṣpika, kaṇṭakāḍhyā, sthāla phalā pichilā and ciraṇīvinī—these are synonymous.

तुषी
गणेशक श्रीपतस्तु नकोन नन्दिपादपः। २५ ॥

Tūṣī
Gaṇeruka, śrīpatī, nakona and nandi pādapa—these are synonymous.

सप्तपर्ण
34
सप्तपर्णो गुङ्गुपुष्पो छत्री शालमलिपतिका।

Sapta parṇa
Sapta parṇa, gucha puṣpa, chatrī and śālmai patrikā—these are synonymous.

हरिद्रा
हारिद्रकः पीतवर्णः श्रीमान् गोरुडमोवरः। २६ ॥
Haridṛa
Hāridraka, pīta varṇa, śrīmān, gaura druma and vara—these are synonymous.

करंज
करंजो नक्तमालः स्वातु नक्ताङ्को प्रूम्बरः। २७ ॥
पृतिकोन्यः पृतिपर्णः प्रकृपंशिंचरिनंत्वकः। २७ ॥

Karaṇja
Karaṇja, nakta māla, naktāhva and ghṛta varnaka—these are the synonyms of karaṇja.
Another variety of it is called *pūtika, pūti parṇa, prakīrṇa* and *cīra bilvaka*.

**Karaṇī**

*Karaṇī, kāka tiktā, vayasyā, aṅgāra vallarī, tirinikṣi, gaja kanṭa, karaṇī, cīrī and dvipā—these are synonymous.*

**Śamī**

*Śamī, tuṅga, śāṅku phalā, pavitrā, keśa hṛt phalā, lākṣmī, śivā, vyādhi śamī, bhūsamī and śāṅkarāhvayā—these are synonymous.*

**Śirīṣikā**

*Śirīṣikā, dīṇiṇikā, durbālā and ambu śirīṣikā—these are synonymous.*

**Ariṣṭaka**

*Ariṣṭaka, garbha pāṭi, kūmbha viṇya, phenila, raḥśā bīja, pīta phena and artha sādhana—these are synonymous.*


NOTES AND REFERENCES

1 This is the 94th chapter of *Ayurveda Saukhyam in Toḍarānanda* and the opening invocation reads as below:

यमालिविमयोगिण्योऽसोमययद्गांतु ब्रजकामिनीभि:।
मुनिरेववः समुहं सुपुत्रं श्रीदोरं सर्वं सुखं प्रकुयात्।

2. ‘पदिः’ इति प्रथमपुस्तके पाठः।
3. ‘पदारोगि’ इति प्रथमपुस्तके पाठः।
4. ‘स्कदयोधु व’ इति प्रथमपुस्तके पाठः।
5. ‘फलगू’ इति चषष्ठपुस्तके पाठः।
6. ‘स्मृतिपू’ इति षष्ठपुस्तके पाठः।
7. ‘लवचाशवृक्षः’ इति षष्ठपुस्तकेपाठः।
8. ‘दृष्टचतुरी’ इति षष्ठपुस्तकेपाठः।
9. ‘अल्पत’ इति पचमपुस्तकेपाठः।
10. नश्रो इति प्रथमपुस्तकेपाठः।
11. ‘मेदापुपोव्यस्तोलयकामो’ इति षष्ठपुस्तकेपाठः।
12. ‘स्यातकछपानिधिका’ इति पचमपुस्तकेपाठः।
13. ‘दिजकुरित्त’ इति पचमपुस्तकेपाठः।
14. ‘गुडपल’ इति प्रथमपुस्तकेपाठः।
15. ‘शाकः’ इति पचमपुस्तकेपाठः।
16. ‘श्रीकृष्णारोपनिधिका’ इति प्रथमपुस्तकेपाठः।
17. ‘दत्तधावन’ इति पष्ठपुस्तकेपाठः।
18. ‘सवर्वभारोपनामकः’ इति पष्ठपुस्तकेपाठः।
19. ‘मुड़लः’ इति प्रथमपुस्तकेपाठः।
20. ‘लेश्यप्रत्यक्रः’ इति प्रथमपुस्तकेपाठः।
21. ‘षमिमुत्तमः’ इति प्रथमपुस्तकेपाठः।
22. ‘शकटायत्योढः’ इति पष्ठपुस्तकेपाठः।
23. ‘वर्मादासा’ इति पष्ठपुस्तकेपाठः।
24. ‘जिकिनि’ इति पष्ठपुस्तकेपाठः।
25. ‘जिकिनि’ इति पष्ठपुस्तकेपाठः।
26. ‘जंगा’ इति पष्ठपुस्तकेपाठः।
27. ‘मोदिकः’ इति पचमपुस्तकेपाठः।
28. ‘महापुष्ठा’ इति पचमपुस्तकेपाठः।
29. ‘कूटरकी’ इति पष्ठपुस्तकेपाठः।
30. ‘कंतभर’ इति पष्ठपुस्तकेपाठः।
31. ‘शवासुकली’ इति पष्ठपुस्तकेपाठः।
32. ‘मोहकः’ इति प्रथमपुस्तकेपाठः।
33. ‘तुलनः’ इति पष्ठपुस्तकेपाठः।
34. 'शाल्मलिकात्यका' इति पंचमपुस्तके पाठः।

35. 'वयस्थांगारवल्लरी' इति पंचमपुस्तके पाठः।

36. 'तिरिणिछ' इति प्रथमपुस्तके पाठः।

37. 'गजकरंज' इति पंचमपुस्तके पाठः।

38. 'डिडिनिः' इति षष्ठपुस्तके पाठः।

39. This is the end of 94th chapter of *Ayurveda Saukhyam* in *Toḍarāṇanda* and the colophon reads as below:

इति श्री महाराजाधिराजटोडराजविचारिते टोडरान्दे आयुर्विद-सौखे निष्टं वनस्पतिवर्गों अष्टाशीतितसोहैः (?).
CHAPTER 36

Drākṣā

Drākṣā, madhu phalā, svādī, hāra hūrā, phalottamā, mṛdvikā, madhu yoni, rasālā, gostani and gudā—these are synonymous.

Ripe drākṣā is sara (laxative), śīla (cooling), cakṣuṣya
(promoter of eye sight), bṛmhana (nourishing) and guru (heavy). It cures trṣṇā (morbid thirst), jvara (fever), śvāsa (asthma), vāta (diseases of nervous system), vātāśra (gout), kāmālā (jaundice), kṛcchra (dysuria), asra pitta (a condition characterised by bleeding from different parts of the body), sammohā (unconsciousness), dāha (burning syndrome), śopa (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.

Āmra

Āmra, vanotsava, cāta, sahakāra, ati saurabha, mākanda, pīka 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 doṣas as well blood.

Ripe fruits of āmra is sweet, vṛṣya (aphrodisiac), unctuous, hṛṣya (cardiac tonic), bala prada (promoter of strength), heavy vāta hara (alleviator of vāta), rucya (relishing), varṇya (promoter of complexion), śīta (cooling) and apīttalu (which does not vitiate pitta).

Juice of āmra is sara (laxative), unctuous, pācanā (carminative) and promoter of strength as well as complexion.

जबु

महाजबु राजजबु महास्क धो गृहफलः ॥ ५ ॥
कुञ्जजबुचीरपता मेघाभा काकबलमः ॥
जबु समारहिणी रक्ता कफपित्रणासजित् ॥ ६ ॥
राजजबुफल स्वादु विष्टमिगुरु रोचनम् ॥
कुञ्जजबुफल तद्विकोषाद्वाहलात्मनम् ॥ १० ॥

Jambu

Mahā jaṁbū, rāja jaṁbū, mahā skandaḥ and brhat phala—these are the synonyms of bigger variety of jaṁbū.

The smaller variety of jaṁbū is called kṣudra jaṁbū, cīra patrā, meghābhā and kāka ballabhā.

Jaṁbū is saṁgrāhinī (constipative) and ununctuous. It cures vitiated kapha, pitta, ulcer and blood.

Rāja jaṁbū fruit is sweet, viśṭambhi (causing wind formation in abdomen), heavy and rocanā (appetiser).

The fruit of kṣudra jaṁbū is like rāja jaṁbū in property but its special action is to cure dāha (burning syndrome).
Nārikela

Nālikera, tunga vrksa, latā vrksa, mahā phala, tyra rāja, akśa phala, lāṅgulī and dṛśha bīja'ā—these are synonymous.

The fruit of nārikera is śīta (cooling), durjara (difficult of digestion), basti śodhana (purifier of urinary bladder), vistambhi (causing wind formation in abdomen), bṛṛmya (nourishing) and balya (promoter of strength). It cures vitiated vāga, pitta and blood. It also cures dāha (burning syndrome).

Water of nārikela is cooling, hṛdyā (cardiac tonic), dīpana (stimulant of digestion), sukrāla (promoter of semen) and laghu (light).

Its sīro majjā (pith at the top of the tree) of nārikela is promoter of semen and it cures both vāga and pitta.
Kharjūrikā

Bṛhat kharjūrikā, śrenī, saphalā and dvīpa sarībhavā—these are the synonyms of bigger variety of kharjūra.

Another variety of it is called pīḍa kharjūrikā, kharju, duḥ praharṣā and kaṇṭaksi.

The third variety of it is called skandha phalā, svādvi, durārohā and mṛdu 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).

Silemānī kharjūra

Another variety of kharjūra is called silemānī and its synonyms are mṛdula and nirbalī phalā.

Silemānī cures śrama (exhaustion), bhrānti (giddiness), dāha (burning syndrome), mūrchā (fainting) and asra pitta
(a condition characterised by bleeding from different parts of the body).

Kadali

Kadali, granthinī, mocā, rambā, vīrā and yata chadā—these are synonymous.

Kaladī cures yoni doṣa (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 sītala (cooling), balya (strength promoting), and keśya (good for hair growth). It cures vitiated pitta, kapha and blood.

The fruit of kadali 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.
Dâdima

Dâdimî, rakta kusumā, danta bijā and śuka priyā—these are synonymous.

Dâdima is dīpana (digestive stimulant), hṛdya (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 doṣas where as the sour variety alleviates only vāta and kapha.

The dried and pounded extract of the sour variety of dâdima alleviates vāta and pitta.

Badara

Badarī, karkaṭī, ghonṭā, karaṭī and yugma kaṇṭikā—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 kolī, parāsvādvī, laghvī and karkandhu bāndhavā.
All these types of *vīdarī* 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*, *samkata*, *kandhu* and *kandhuka*.

Both the ripe and unripe types of *sauvīraka* (bigger variety) are sweet in taste.

**लघु बदर**

वदरं लघु संधािहि रुच्यमिणं समीरजित् ॥ २७ ॥
कफपित्तकरं तदकोलं गुरू सरं स्वरतम् ॥ १७ ॥
सौवीरं बदरं शीत मेदन गुरू शुकलम् ॥ २८ ॥

बृंहण पित्तदहांनक्यत्तुच्याननिलापहम्

ककरं गु मधुर सिन्ध गुरू पित्तानिलापहम् ॥ २६ ॥
शुष्यकं मेदाननिकतव्यं लघुनुस्तुत्नालमानानिजित्

महत्पित्तहर तस्य मज्जा ब्रह्मो 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 *badaia* is cooling, *bhedana* (purgative), *guru* (heavy), *śukrāla* (promoter of semen) and *brmhaṇa* (nourishing). It alleviates vitiated *pitta*, *dāha* (burning syndrome), vitiated blood, *kṣaya* (emaciation), *tṛṣṇā* (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 *tṛṣṇā* (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.

Kṣīrī

Kṣīrī, ksatriyā, rājāhvā, rājādana, phalāsinī and rājanya—these are synonymous.

It has another variety which is called civuka and mucī lindaka.

The fruit of kṣīrī vṛkṣa is cooling, unctuous, heavy and promoter of strength. It cures trṣṇā (morbid thirst), mūrchā (fainting), māda (intoxication), bhṛānti (giddiness), kṣaya (emaciation) and all the three vitiated doṣas as well as blood.

Priyāla

Cāra, dhana, pāta, 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 śukrāla (spermatopoetic). It cures vitiated pitta and vāta.

Paruṣaka

Paruṣaka, mṛdu phala, paruṣa and šosana—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, viśṭambhi (produces gas in abdomen), brhmāna (nourishing) and hṛdyā (cardiac tonic). It cures tṛṭ (morbid thirst), vitiated pitta, dāha (burning syndrome), vitiated blood, ksata (consumption), ksaya (emaciation) and vitiated vāyu.
Tindukā

*Tindukā, syandana, sphaurya, kāla sāra, rāvana and kāka pīlu*—these are the synonyms of *tindukā*.

There is another variety (which is different) which is called *viṣa tindukā*.

*Tindukā* cures ulcers and vitiated vāta. Its pulp (*sāra*) cures diseases caused by *pitta*.

The unripe fruit of it is constipative, vātāla (vitiater of vāta), cooling and light.

The ripe fruit alleviates vitiated *pitta*, *prameha* (obstinate urinary disorders including diabetes), vitiated blood & *kapha*, *viṣada* (non slimy) and heavy.

*Viṣa tindukā* is specially constipative (*grāhi*) and cooling.

किंकिणी

किंकिणी अशिका व्याधी पादी देवतरूपः।
किंकिणी तुवरा तित्तरा पितातित्तरा हिमा ॥४०॥
तत्कलं वातलं त्वामं पववं स्वादु निदोषजित् ।

*Kīṃkīṇī*

*Kīṃkīṇī, granthikā, vyāghri, pāda, deva taru and vara*—these are synonymous.

*Kīṃkīṇī* is pungent and bitter. It alleviates *pitta* and *śleṣman*. It is cooling.

Unripe fruit of *kīṃkīṇī* aggravates vāyu. The ripe fruit is sweet and it cures all the three vitiated *doṣas*.
Āru

Āruṣka and vīra sena—these are synonymous. It is of four types.

Āruṣka promotes digestion (jāraṇa) and it cures vitiated vāta, meha (obstinate urinary disorders including diabetes), arṣas (piles) and vitiated kapha.

Madhūka

Madhūka, madhuka, tīkṣṇa sāra, gūḍha puṣpaka, jelā phala, madhuṣṭila, madhu koṣṭha and mahā druma—these are synonymous.

Another variety of madhūka is called hrasva phala, madhavaga and dīrga paṭraka.

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 bṛṃhaṇa (nourishing).

Its fruit is cooling, heavy, sweet and śukrāla (spermato-poetic). It alleviates vāta and pitta. It is aḥṛdya (not good for heart). It cures tṛṣṇā (morbid thirst), vitiated blood, dāha (burning syndrome), śvāsa (asthma), ksata (consumption) and kṣaya (emaciation).
Panasa

Panasa, kaṇṭaki phala, āṁśapa and garbha kaṇṭaka—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 vistamābhi (wind forming). It aggravates vāyu and it is astringent as well as heavy.

Lakuca

Lakuca, kṣudra panasa and granthimat phala—these are synonymous.

Lakuca is heavy, vistamābhi (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.
Tāla.

Tāla, dhvaja, durāroha, ṭraṇa 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 ksata (consumption), dāha (burning syndrome) and ksaya (emaciation).

Its seed is diuretic and wind forming. It alleviates vāta and pitta. It is cooling.

Kharbūja

Kharbūja, phala rāja, amṛtāhva and daśāṅgula—these are synonymous.

Kharbūja is diuretic, strength promoting, laxative, heavy, unctuous, sweet, cooling and vrṣya (aphrodisiac). It alleviates pitta and vāta.
फल सिंबितिकापूव्वः वातपित्तहर गुरु।
बृंहण कफकद्वृष्ण स्वादुपाक सर हिमम्॥ ५४॥
श्रद्यंशफल चापो महासिबितिका फलम्।
तत्त्फल सेव्यगुणकदिशेषाल्कुर हिमम्॥ ५५॥

Seva

Muṣṭi pramāṇa, varuda, seva and simbitikā phala—these are synonymous.

The fruit of simbitikā alleviates vāyu and pitta. It is heavy, brmhaṇa (nourishing), kaphakṛt (aggravater of kapha), vrṣya (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.

Amṛta

Amṛtāhva, ruci phala and laghu bilva phalākṛti—these are synonymous.

Amṛta is heavy, alleviator of vāta, sweet, sour and appetiser. It is spermatopoetic.

Bādāma

Bādāma, suphala, vāta vairi and netropama phala—these are synonymous.
Badāma is hot and exceedingly unctuous. It alleviates vāyu. It promotes strength and semen.

Nikocaka, Pista

Nikocaka, dāru phala, makosṭha and jala gojaka—these are the synonyms of nikocaka.

Pista, mukulaka and dantī phala samākṛti—these are the synonyms of pista.

Nikocaka is heavy, unctuous, vṛṣya (aphrodisiac), hot, sweet and brīhāna (nourishing). It is hemopoietic 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.

Kela

Kelanāmāmāvātādhyamāmāsloṣaṃ rēcana guṇa ।

Pakṣa śvādū himān balya vātaṭṭhitaviṇāšanaṃ । 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*.

Śrāva

34

शालूकभल्लुभल्लूकं भल्लूरक्षकलं तथा ।

35

शालूकं रसं शीतं स्वादभल्लवातपित्तहुः ॥ 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*.

Śrājīrā

ś्राजीरं मूंजुल जें यं काकोदंबरिका फलम् ।

ś्राजीरं शीतलं स्वादु गुरु पित्तास्वातविजित् ॥ ६२ ॥

Aṇijīra

Aṇijīra, maṇjula and kākodumbarikā phala—these are synonymous.

Aṇijīra is cooling, sweet and heavy. It alleviates *pitta*, *rakta* and *vāta*.

Śrāsā

श्रसाहको वृंतकलो कंदरालः पृष्ठुचवः ।

36

श्रसाहं मधुरं वलं गुरूण्य वातहृतसर्मः ॥ ६३ ॥

Akṣoṭa

Akṣoṭaka, vrnta phala, kandarāla and prthu chada—these are synonymous.

Akṣoṭa is sweet, strength promoting, heavy, hot, alleviater of *vāta* and laxative.
Pālevaka & Mālavaka

Pālevata, sita puspa and tināukābha 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 hṛdyā (cardiac tonic). It cures trṣṇā (morbid thirst). It is useful for brain (mastaka).

Tūta

Tūda, bhūda, brahma kāṣtha, brahmanya and brhma dāru—these are synonymous.

Ripe tūda is heavy, cooling and sweet. It alleviates pitta and anila.
Gāṅgerūka & Todana'

Gāṅgerūka, karkaṭaka, karkaṭa and mṛga leṇḍaka—these are the synonyms of gāṅgerūka.

Todana, krāndana, dhānya and mṛga piche ḍrśa—these are synonymous.

Ripe gāṅgeru 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, gāṅgeruka and todana are sour and heavy. They aggravate pitta.

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).
Bija pūraka

*Bija pūra*, mātuluṅga, kesari 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 kṛmi (intestinal parasites). It alleviates vāta and kapha.

The pulp (*māṁsa*) of *bija pūraka* is bhṛmAṇa (nourishing), cooling and heavy. It alleviates pitta 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.
Madhu karkaṭikā

Madhu karkaṭikā, svādu, lungī, ghantālikā and ghatā—these are synonymous.

Madhu karkaṭikā is cooling. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is heavy.

Nāraṅgī

Nāraṅgaka, nāgarāṅga, 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 hṛdyā (cardiac tonic) and durjara (difficult for digestion). It alleviates vāta.
Jambīraka

Jambīraka, danta śātha, jambhīla and jambhāla—these are synonymous.

Jambīra is hot and it cures śūla (colic pain). It is heavy and hot. It alleviates kapha and vāta. It cures āsya vairasya (distaste in the mouth), hṛt pāḍā (pain in cardiac region), agni māṇḍya (suppression of the power of digestion) and kṛmi (intestinal parasites).

अम्लेतस

अम्लेतसमस्तवर्णं भेदनं लघु दीपचम्
हृदगृहशूलगुलमध्यं पितास्कक्षुद्ररसम्

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), śūla (colic pain) and gulma (phantom tumour). It vitiates pitta, blood and kapha.

साराम्लक

साराम्लक: सारफलो रसालं सारपादपः
साराम्लकमलं वायुहं च पितकक्षुद्रम्

Śṛāmlaka

Śṛāmlaka, sāra phala, rasāla and sāra pādapa—these are synonymous.

Śṛāmla is sour. It alleviates vāyu. It is heavy and it aggravates pitta and kapha.

निन्दक

निन्दकं निन्दकं राजानिन्दकमपरं स्मृतम्
Nimbukā

Nimbukā 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.

Nimbukā is sour, vātaghna (alleviater of vāta), pācana (carminative), dīpana (digestive stimulant) and light.

The fruit of rāja nimbu is sweet and heavy. It alleviates pitta and vāyu.

Nimbukā 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 ślāiṣmika types of śūla (colic pain). It replenishes and cleanses the vitiated dhaṭus. It is useful for patients suffering from acute (sadya) fever caused by the vitiation of all the three doṣas and visama jvāra (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).
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*.

**Amlikā**

*Amlikā*, *cukrikā*, *ciṅcā*, *tittidi*, *sukti* and *caṇḍikā*—these are synonymous.

Unripe *aṁlikā* is heavy. It alleviates *vāta* and vitiates *pitta*, *kapha* and blood.

Ripe *aṁlikā* is laxative and appetiser. It is a digestive stimulant and it cleanses the urinary bladder.

Dried *aṁlikā* is *hrāya* (cardiac tonic). It cures *śrama* (exhaustion), *bhṛānti* (giddiness), *ṭṛśṇā* (morbid thirst) and *klama* (mental fatigue). It is light.
Tittidiika

_Tittidiika_, vṛksāmla, _ama_ sāka and _ama_ pādapa—these are synonymous.

Unripe _tittidiika_ alleviates vāyu. It is _uṣṇa_ (hot) and exceedingly heavy.

Its fruit is light and constipative, It cures _grahaṇī_ (sprue syndrome), _kapha_ and _vāta_.

Karamarda

_Karamarda_, _suṣeṇa_, _vanyā_ and _krṣṇa_ _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.

Kapha

_Kapha_-ko dhatiphala: _Kapha_: _suṣebhī: _ 62 _

_Kapha_-mahāṃ _ṣaeva_ _ṣaeva_ _dheṣaṣṭāyapahā _

_Pach_ _gṛh_ _tṛṣaḥbhīṭakāman_ _vahāphalā _ 63 _
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 vitiates vāta as well as pīta. It is sweet and sour. It cleanses the throat. It is constipative and it is difficult of digestion.

Kapittha pattrī

Kapittha pattrī, phanijā, kulajā and nimba pattrikā—these are synonymous.

Kapittha pattrī is sharp and hot. It alleviates kapha, meha (obstinate urinary disorders including diabetes) and poisoning.

Āmrātaka

Āmrātaka, āmra taṭa, palliṣa, 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.

राजःश्र

राजाम्रष्टकः प्राचालः कामाख्यः राजपुष्करः ।
राजाञ्जः मधुरः शीतेः प्राहिः पितकफापह्मः ॥ ५७ ॥

Rājāmra

Rājāmra ștaka, āmrāta, kāmāhva, and rāja putraka—these are synonymous.

Rājāmra is sweet, cooling and constipative. It alleviates both pitta and kapha.

चतुरमल, पंचामल

वृक्षामलसुष्णचित्ताकपितेश्चतुरामलकम् ।
गर्भवतसबृक्षामलदाहिमी बदरैः कवचित् ॥ ५८ ॥
बीजपूरचुतारः पंचामलमुदितं जुधे: ॥

Caturamla, Pañcāmila

Vṛksāmila, suṣena, ciñcā and kapittha—these four taken together are known as caturamla.

According to some, amla vetasa, vṛksāmila, dādimī and bcūlara—these four taken together are called caturamlaka.

Added with bijapūra or cuta, they are called pañcāmila.

कोषा:श्र

कोषास्सको चनस्कंधो जंतूवृक्षः सुकोशकः ॥ ६६ ॥
कोषासः कुष्ठशोधासपितण्डफापहः ।
ततफलं प्राहिः वातधनमस्मलोण्ण गुरु पितलम् ॥१००॥
मण्डः पितलमोर्चन: स्वादुर्वर्षयोधनिन्दिपन: ।
Kośāmra

Kośāmra, ghana skandha, jantu vṛkṣa 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), vṛaṇa (ulcer) and vitiated kapha.

Its fruit is constipative, alleviater of 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.

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 āsya vairasya (distaste in mouth)

Wet pūga is heavy and abhiṣyandi (which obstructs the channels of circulation). It suppresses the power of digestion (vahni) and reduces eye sight (dṛṣṭi) in excess.

The boiled pūga alleviates all the three doṣas.
It has many varieties and all of them have similar properties.

Tāmbūla

Tāmbūla, vallī, tāmbūlī nāginī and nāgā vallarī—these are synonymous.

Tāmbūla is viṣada (non slimy), appetiser, sharp, hot, pungent, laxative, bitter, kṣāra (alkaline) and usāna (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, āśya daurgandhya (foul smell from mouth), meha (obstinate urinary disorders including diabetes), vāta and śrama (exhaustion).

Lavali

Ghana skandha, mahat prāṁśu, prapunnāṭa, samaraṇa chada, sugandha mūlā, lavali, pāṇḍu komala valkalā—these are synonymous.

The fruit of lavali is like that of jyotsnā in property.
The fruit of *lavalī* cures vitiated blood, *arṣas* (piles), vitiated *vāta* and *pitta*. It is light.

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 doṣa* (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 Saukhyām* in *Toḍarānanda*, and the opening invocation reads as below:

2. ‘हारहुरा’ इति पांचमपुस्तके पाठः।
3. ‘दोषधाहत्त’ इति प्रथमपुस्तके पाठः।
4. ‘रोचनो’ इति षष्ठपुस्तके पाठः।
5. ‘तद्विशेषाद् चातनाशनम्’ इति षष्ठपुस्तके पाठः।
6. ‘कंठका’ इति पंचमपुस्तकेपाठः।
7. ‘ककर्मी’ इति षण्ठपुस्तकेपाठः।
8. ‘खर्मीका’ इति षण्ठपुस्तकेपाठः।
9. ‘लिबसी’ इति षण्ठपुस्तकेपाठः।
10. ‘पीनछद’ इति पंचमपुस्तकेपाठः।
‘यत्वचा’ इति षण्ठपुस्तकेपाठः।
11. ‘काशापाला’ इति षण्ठपुस्तकेपाठः।
‘कोशापाला’ इति प्रथमपुस्तकेपाठः।
12. ‘हृस्तकोल’ इति षण्ठपुस्तकेपाठः।
13. ‘वहुलं’ इति षण्ठपुस्तकेपाठः।
14. ‘कुल’ इति षण्ठपुस्तकेपाठः।
15. ‘सग्राही’ इति पंचमपुस्तकेपाठः।
16. ‘कफपिन्नहरं’ इति षण्ठपुस्तकेपाठः।
17. ‘तरं’ इति षण्ठपुस्तकेपाठः।
18. ‘शीतलम्’ इति प्रथमपुस्तकेपाठः।
19. ‘मुनिन्तदुकं’ इति षण्ठपुस्तकेपाठः।
20. ‘शाली’ इति षण्ठपुस्तकेपाठः।
21. ‘पियालो’ इति षण्ठपुस्तकेपाठः।
22. ‘खुचापह’ इति षण्ठपुस्तकेपाठः।
23. ‘पखोशोधनः’ इति षण्ठपुस्तकेपाठः।
24. ‘रसुश्च’ इति पंचमपुस्तकेपाठः।
25. ‘विशालदुकमपें’ इति षण्ठपुस्तकेपाठः।
26. ‘चारण’ इति षण्ठपुस्तकेपाठः।
27. ‘कटकी’ इति पंचमपुस्तकेपाठः।
‘कटपिः’ इति षण्ठपुस्तकेपाठः।
28. ‘फलस्वायंसपो’ इति प्रथमपुस्तकेपाठः।
29. 'लकुचोप्रथिमतत्तला: इति पचमपुस्तकेऽपातः।
30. 'स्वादुतरः इति पचमपुस्तकेऽपातः।
31. 'बदरं' इति प्रथमपुस्तकेऽपातः।
32. 'चिकोचकं' इति प्रथमपुस्तकेऽपातः।
33. 'पिष्टे' इति षष्ठपुस्तकेऽपातः।
34. 'अलूकमलूसलूकम्' इति प्रथमपुस्तकेऽपातः।
35. 'रसत्' इति प्रथमपुस्तकेऽपातः।
36. 'यशोधं' इति प्रथमपुस्तकेऽपातः।
37. 'तूत्' इति पचमपुस्तकेऽपातः।
38. 'तूद्' इति पचमपुস्तकेऽपातः।
39. 'भूद्' इति षष्ठपुस्तकेऽपातः।
40. 'केशराम्' इति पचमपुस्तकेऽपातः।
41. 'समुद्रज्' इति षष्ठपुस्तकेऽपातः।
42. 'केशरी' इति पचमपुस्तकेऽपातः।
43. 'केशरं' इति पचमपुस्तकेऽपातः।
44. 'गोरक्षोयोगसारकः' इति षष्ठपुस्तकेऽपातः।
45. 'शुक्रो' इति प्रथमपुस्तकेऽपातः।
46. 'चेतनं' इति प्रथमपुस्तकेऽपातः।
47. 'शतभेदः' इति प्रथमपुस्तकेऽपातः।
48. 'पितासकदीपनम्' इति प्रथमपुस्तकेऽपातः।
49. 'नन्दिनागस्वातुश्चरिषोधनम्' इति प्रथमपुस्तकेऽपातः।
50. 'विसूचिकानां' इति प्रथमपुस्तकेऽपातः।
51. 'आभोतकसङ्ख्यवत्' इति पचमपुस्तकेऽपातः।
52. 'राजप्रकः' इति प्रथमपुस्तकेऽपातः।
53. 'सेहन' इति षण्डपुस्तके पाठः।
54. 'नागवल्लकी' इति षण्डपुस्तके पाठः।
55. 'मलवातश्रमापहम' इति प्रथमपुस्तके पाठः।
56. This is the end of 95th chapter of Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

इति श्रीमहाराजाचिराजटोडरमललविरचितेटोडरानदे ग्रामुवेदसौवे निषंदी फलवर्गनाम एकोननवतितमोहर्वः (?)

II
CHAPTER 37

Kūśmāṇḍa

Kūśmāṇḍakī, pūṣpa phalā, somakā and mahā phalā—these are the synonyms of kūśmāṇḍaka.

It has a smaller variety which is called karkāru. The sweet variety of kūśmāṇḍakī is called bhūrāja karkaṭī.

Kāliṅga

Kāliṅga, kṛṣṇa bija, kālinda and phala varttula—these are synonymous.

Tumbī

Tumbī śrīṣṭa mahātumbī rajālābūrālāvunī
Tumbī

Tumbī, mīstā, mahā tumbī, rājālābu, alāvuni—these are synonymous.

कटुंबी

कटुंबी पिन्दफला राजपुप्रो च दुरिक्षति।

Katu tumbī

Katu tumbī, piṇḍa phalā, rāja putrī and dugdhini—these are synonymous.

करकटी

करकटी लोमसी व्याल पत्रेव्वर वृहत्फला।। ३ ॥

Karkaṭi

Karkaṭi, lomasī, vyāla, patraīrvāru and bhṛhat phalā—these are synonymous.

ग्रुपस

ग्रुपसी कारकिकलता सूखाबासो परंकितः।

छर्ण्यन्ति मूलफल ध्यातित्त क्रितिप्रणिनी।। ४ ॥

Trupasa

Trupasī, kanṭaki lalā, sudhāvāsa, paraṃkiṭa, chhardyāyanī, mūla phalā, tiktā and hasti parṇinī—these are synonymous.

चिर्मटी

चिर्मट्टं बेनुदुसं ततु शैवं गोरक्षककरकटी।

Cirbhaṭī

Cirbhaṭa, dhenu dugdha and gorakṣa karkaṭi—these are synonymous.

वालुक

वालुकं कांडकं बालु ततु शीतं मधुरं गुः।। ५ ॥

शीर्णवृत्तं चित्रफलं चित्रचरं पीतरंकम्।।
Vāluka

Vāluka, kāṇḍuka, vālu, śīrṇa vrnta, citra phala, vicitra and pīta varṇaka—these are synonymous.

Vāluka is cooling, sweet and heavy.

Kośāatakī

Kośāatakī kūtvadhra jālinī kūtvadhna । ६ ॥

mudrṇaṇa sādha vāntāli kavakṣaṇāda ।

Kośāatakī

Kośāatakī, kṛta chidrā, jālini, kṛta vedhanā, mṛdaṅga phalinī, kṣoḍā, ghonṭāli and karkaśa Chadā—these are synonymous.

Rajakośāatakī

Rajakośāatakī miṣṭā mahājālī: prapītak: । ७ ॥

Rāja kośāatakī

Rāja kośāatakī, misṭā, mahājāli and prapītaka—these are synonymous.

Mahakośāatakī

Mahakośāatakī tvenya hṛṣṭikṣoṣa mahāfala ।

Mahā kośāatakī

Another variety of kośāatakī is called mahā kośāatakī. Its synonyms are hasti ghoṣā and mahā phalā.

Vṛntākī

Vṛntākī, varttiṅka, vṛnta, bhanṭākī and bhanṭikā—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 arṣas (piles).

Bimbī

Bimbī, rakta phalā, golhā, tuṇḍī and dantachadopamā—these are synonymous.

Kāravellak

Kāravellak kathilā syaḍupakānd sūkāndkam

Kāravellak vārīvallī bhrūdratpura sṛṣṭa

Kāravellaka

Kāravella, kaṭhillā, ugra kāṇḍa, and sukāṇḍaka—these are the synonyms of kāravellaka.

It has a variety which is called kara vellī, vārī vallī and bṛhat vallī.

Karkotaka

Karkotaka cures kuṣṭha (obstinate skin disease including leprosy), kilāsa (leucoderma) and aruci (anorexia).

Vandhyā karkotakī, Dendika

Vandhyā karkotakī, devī, nāgāri and viṣa kaṇṭakā—these are the synonyms of vandhyā karkotakī.
Deṇḍikā, viṣamuṣṭi and sumuṣṭikā—these are the synonyms of deṇḍikā.

Koḷaṃśibhi

Koḷaṃśibhi kṛṣṇafala pāṭka suκarpālika।

Kola simbi

Kola simbi, kṛṣṇa phalā, ṣaṭkā and sākara pālika—these are synonymous.

Ḍiṇḍisā

Ḍiṇḍisō rōmaśfalo ṭiṇḍisō muṇinimil।। १२ ॥

Diṇḍisā

Diṇḍisā, romasa phala, tiṇḍisā and muni nirmita—these are synonymous.

Siṃbi

Siṃbi. kuṭsaṃśibhi kuṭsaṃśibhi puṣṭakāsilīka।

Simbi

Simbi, kusiṃbi, kuṭsāśra simbi and pustaka simbika—these are synonymous.

Vāṣṭūk

Vāṣṭūk: śārṣṭrya śvāt śaṅkavīrā prasādak।। १४।।

Vāṣṭūka

Vastūka, kṣāra patra, śāka vīra and prasādana—these are synonymous.

Jīvaṇtak

Jīvaṇtak: śaṅkavīrā raktanaḷ pranālak।।

Jīvantaka

Jīvantaka, śāka vīra, rakṣa nāla and pranālaka—these are synonymous.
Cilli

Cilli, mahaddalā, raktā, cillikā and gauḍa vāstuka—these are synonymous.

Kāla śāka

Kāla śāka, kālikā, cucukā and caṅcuka—these are synonymous.

Tandulīyaka

Tandulīya, megha nāda, kāṅḍira, tandulīyaka, viṣaghna and kandara—these are the synonyms of tandulīyaka.

It has another variety which is known as mārīṣa and mārṣaka.

Phogo

Phogo, marūdbhava, śuṅgī, sūkṣma puṣpa and śaśādana—these are synonymous.

Pāṅgūk
Pañola

Pañola, pāṇḍuka, jālī, kūlaka, karkaśa chada, rājī phala, pāṇḍu phala, rāja phala, amṛta phala, tiktottamā and bīja garbhā—these are the synonyms of pañola.

It has another variety which is called rāja pañolīka.

Cicciṇḍa

Cicciṇḍa and smīra kūla—these are the synonyms of cicciṇḍa.

Another variety of it is known as śveta rājī and brhat phala.

Pālankya

Pālankya, vāstukākārā, kṣārikā and vīrata chadā—these are synonymous.

Upodikā

Potakī, upodikā, matsya kālī and sutuṅgikā—these are synonymous.

Loṇika

Loṇika, uṣṭrā, brhat koṭī, kuṭīra, kuṭinjara, gaṇḍarukī, gaṇḍaru, phaṇī and phaṇītaka—these are synonymous.
रीतिः 
रीतिः: वस्तिकः व्याब्धः वस्तिकपाणि: ।

Suniśannaka
Suniśaṇa, svastika, vara, vastika parṇika—these are synonymous.

सिरवार
सिरवारः कुरैंडीस्यास्तनाथीतुत्सालिका मता ॥ २२ ॥

Sīra vāra
Sīra vāra, kuraṇḍi, nāḍītun and nālikā—these are synonymous.

सर्षयशकः
सर्षयशकः सर्षयोद्भूतं कौसुंभ तु कुसुमजस्स ।

Sarśapa śāka
Sāṛsapa, sarśapoḍbhūta, kausumbha and kusumbhaja—these are synonymous.

चणकशकः
चणकशकः शाकमुद्रिण्ठ दुर्जोरं कफवातजितुः ॥ २३ ॥

Caṇaka śāka
Caṇaka śāka is difficult of digestion. It alleviates kapha and vāta.

चौगेरी
चौगेरी त्वमिल्लका चुक्का छत्रामलीका चतुःछदा ॥ २४ ॥

Kalāya śāka
Kalāya śāka is purgative. It is light and it alleviates pitta and kapha.
Cāṅgerī

Cāṅgerī, amlīkā, cukrā, chatrāmlīkā and catuḥ chadā—these are synonymous.

कासमद, गूढजन

कासमद: करक्ष: स्यात् गूढ़जनो गजरस्तथा ।

Kāsa marda & Grījana

Kāsa marda and karkaśa—these are synonymous.

Grījana and gajara—these are synonymous.

खशुन

मूलक हृतिकदः तद्हास्मूलकपौतिका ॥ 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 गूढपत्रो चक्षो ग्रथिलो मतः ।

Karīraka

Karīraka, guḍha patra, Krakaca and granthila—these are synonymous.

शिष्यु

शिष्यु सीभाजन: क्रणगंधः स्यात्तहुलछदः ॥ २६ ॥

रत्नोऽयो मधुशिरस्तु श्वेतोऽयो हृतिकदः ।

तद्वीजं श्वेतमरिच तीक्षणोण चक्षुपे हििम् ॥ २७ ॥

तत्पुष्प मधुरं ग्राह्दि वातलं कफशोथजितः ।
sigru

Sigru, saubhāñjana, kṛṣṇa gandha and bahula chada—these are the synonyms of sigru.

It has a red variety which is called madhu sigru and the white variety of it is called harita chada.

Its seed is called sveta 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.

Laśuna

Laśuna, ugra gandha, yavaneśṭa and rasonaka—these are synonymous.

Another variety of it is called grṛjana, mahā kanda, jarrjara and dīrgha patraka.

Palāṇḍu

Palāṇḍu, yavaneśṭa, durgandha and mukha dūsaka—these are synonymous.

Kśīra palāṇḍu

Palāṇḍu having a milky juice which tastes like honey is called kśīra palāṇḍu.
Grīñjana

Grīñjana 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 grīñjana. Some others, however, call another plant having leaves like those of granthi parna as grīñjana.

Sūraṇa

Sūraṇa, kandala, kanda, gudāmaya hara, vajra kanda and surenāra—these are the synonyms of sūraṇa.

Another wild variety of it is called citra đaṇḍa.

Asthī samhāra

Asthī śrṅkhalika, vajrī, granthimān and asthi saṁhṛtā—these are synonymous.

Bārāhī
Vārāhī  
Vārāhī, mādhavi and grṣṭi—these are the synonyms of vārāhī. 

Its rhizome (root ?) is called saukara and kīla.

43  
Mūšalī  
Mūšalī, tālapatri, balīni and tāla mūlikā—these are synonymous

Keyu  
Keyuka, phaluka, pīlu keyuka and dala śālinī—these are synonymous.

Bhūchatra  
Bhūchatra, prthivī kanda, śilindhra and kandaka—these are synonymous.

Māna kanda  
Sthūla kanda, grāma kanda and mānaka—these are the synonyms of māna kanda.

It has another variety having bigger leaves.
Kaseru

Kaseruka and svalpa kanda—these are the synonyms of kaseru.

It has a bigger variety which is called āja kase,uka.

शृंगाठक

शृंगाठको जलकंदः स्यातिभक्षणस्त्रिकटस्त्रिकः।

Śrngāṭaka

Śrngāta, jala kanda, trikoṇa, trikaṭa and trika—these are synonymous.

Pindālu

45

पिंडालुकः काळगंधं मध्वालु स्यात्लु रोमशम्। २७।।
शाखालु शाखसंकाश काष्ठालु स्वल्पकोष्ठकम्।
हस्तालुकं महाकाष्ठ रक्तालु रक्तकंदकम्। २५।।
श्लतिजोण्मकालोत्थं स्वकाशीतमभूमिजम्।
जठरे कोमल वातिशीतं व्यालादिवृषितम्।
शुष्कं शाकं च सकल नाशनीयान्मूलकं विना। ३६।।

Piṇḍālu

Piṇḍālu, kacha gandha, madhvälu, romāṣa, śaṅkhālu, śaṅkha saṅkāsa, kāṣṭhālu, svalpa kosṭhaka, hastāluka, mahā kāṣṭha, raktālu and rakta kandaka—these are synonymous.

All leafy vegetables which are atiṣīra (very old), akāloṭtha (unseasonal), rūkṣa (ununctuous), śīta (cold), abhūmija (not grown on ground), jaṭhara (preserved since long), komala (soft), atiṣīta (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 Saukhya-rin* in *Toḍara-nanda* and the opening invocation reads as below:

   यो हुःमोरासुहुद्विभततिविश्वस्यकर्तृतृपति सुखानाम्।
   मुखायमसुहुद्विविदोऽदेहुः मूदेव सद्भमिसुहुजनानानाम्।

2. 'कुम्भारको' इति षण्ठुपुरस्त्के पाठः।
3. 'कुराजककर्ती' इति प्रथमपुरस्त्के पाठः।
4. 'कालिंग' इति पंचमपुरस्त्के पाठः।
5. 'वुरसाम्बुनी' इति पंचमपुरस्त्के पाठः।
   'पुष्चाचवनी' इति षण्ठुपुरस्त्के पाठः।
6. 'तु बी' इति षण्ठुपुरस्त्के पाठः।
7. 'लोकशाः' इति पंचमपुरस्त्के पाठः।
8. 'वालव' इति पंचमपुरस्त्के पाठः।
9. 'नपुस' इति पंचमपुरस्त्के पाठः।
10. 'पलकिता' इति षण्ठुपुरस्त्के पाठः।
    'परकु' इति पंचमपुरस्त्के पाठः।
11. 'छर्थादिनी' इति षण्ठुपुरस्त्के पाठः।
12. 'मूतदिङ्गा' इति प्रथमपुरस्त्के पाठः।
13. 'श्रेष्मब' इति षण्ठुपुरस्त्के पाठः।
14. 'तथाकुविटकाम्' इति षण्ठुपुरस्त्के पाठः।
15. 'व्विषकटिका' इति प्रथमपुरस्त्के पाठः।
16. 'कोलाचिनी' इति षण्ठुपुरस्त्के पाठः।
17. 'सूकरपाटिका' इति पंचमपुरस्त्के पाठः।
18. 'तिवरी' इति पंचमपुरस्त्के पाठः।
19. 'मूनिनिमिता' इति पंचमपुरस्त्के पाठः।
20. 'सिबी' इति पंचमपुरस्त्के पाठः।
21. 'प्रणालक' इति षण्ठुपुरस्त्के पाठः।
22. ‘गौर’ इति पंचमपुस्तके पाठः।
23. ‘महानाद्’ इति षड्पुस्तके पाठः।
24. ‘कांडियस्तुलुलीक’ इति षड्पुस्तके पाठः।
25. ‘सूर्यमप्न’ इति पंचमपुस्तके पाठः।
26. ‘श्रवतंगो’ इति षड्पुस्तके पाठः।
27. ‘महाफला’ इति षड्पुस्तके पाठः।
28. ‘सुरंगिका’ इति पंचमपुस्तके पाठः।

29-31. हूँ हुँ स्यांवृहु हुँ: इति प्रथमपुस्तके पाठः।
32. ‘कुरांक्यास्यनारीतुल्लालिन’ इति षड्पुस्तके पाठः।
33. ‘चानाक’ इति षड्पुस्तके पाठः।
34. ‘लुद्रा’ इति षड्पुस्तके पाठः।
35. ‘कावल्क’ इति पंचमपुस्तके पाठः।
36. ‘सस्वलो’ इति षड्पुस्तके पाठः।
37. ‘लसुन’ इति प्रथमपुस्तके पाठः।
38. ‘जवनेन्द्रो’ इति प्रथमपुस्तके पाठः।
39. ‘शंकालंक’ इति षड्पुस्तके पाठः।
40. ‘सकास’ इति पंचमपुस्तके पाठः।
41. ‘बर्ण’ इति प्रथमपुस्तके पाठः।
42. ‘अस्वयस्तवरिका’ इति षड्पुस्तके पाठः।
43. ‘श्रृंवमनश्चवृहृण’ इति षड्पुस्तके पाठः।
44. ‘स्वावल्ल’ इति षड्पुस्तके पाठः।
45. ‘कल्यगन्ध’ इति षड्पुस्तके पाठः।

This is the end of 96th chapter of Ayurveda Saukhyam not in Todarananda and the colophon reads as below :

इति श्रीमहाराजाविराजटोडरललविरिते टोडरान्दे प्रायुर्वद- 
सोऽये निवंदो शाक्वं नवतितमो हुषः (?)।
CHAPTER 38

जल

पानीयं जीवन नीरं कीलालमृत जलम्।
आपोभोजयमुदकं पायोंबुसलिलं पयः॥१॥

Jala

Pāṇīya, jīvana, nīra, kīlāla, amṛta, jala, āpa, ambha, toya,
udaka, pātha, ambu, salila and payas—these are synonymous.

दुग्ध

दुग्धं प्रस्तवण श्रीरं सौम्य सञ्जीवन पयः।

Dugdha

Dugdha, prasravana, kṣīra, saumya, sāṇjīvana and payas—
these are synonymous.

दधि

दधि रस्यानंपयं सम्यक्ष्यानमीषितं 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.

सरसं निर्जळ चोल मथित सरवर्जितम् ।

यथा-तः कालसेवं गोरसं च विलोडितम् ।

समोदकं श्वेतमथमुदशितव श्वेतवारिकम् ।

पादोदकं भवेतकमूढःभोमयोवभाषिते ॥ ४ ॥

Takra

Daṇḍāhata, kālaseya, gorasa, viḍūṭita, sarasa, nirjala, ghola, mathita and sara varjita—these are synonymous.

Dadhī mixed with equal quantity of water is known as śveta.

Dadhī mixed with half of water is called uḍaśīt.

Dadhī mixed with one fourth of water is called takra.

नवनीत  

हैयंवीन सरजं नवनीतमतुमथजम् ।

Navanīta

Hayarṇga vīna, saraja, navanīta and anumanthaja—these are synonymous.

घृत  

घृतमाज्य हृविः सप्तराज्यारम्मूलताह्यम् । ५ ॥

Gṛta

Gṛta, ājya, ḍavis, sarpīs, ājyaṛa and amṛtāhwaća—these are synonymous.

मध  

मदं हारा सुरा मदं मदिरा वर्णात्मजः ।

मुधा गंधोत्तमा कल्पा देवसूष्टा च वाहणी ॥ ६ ॥
Mādya

Mādya, hārā, surā, mandā, madirā, varuṇātmajā, sudhā, gandhottamā, kalpā, devaśrṣṭā and vārunī—these are synonymous.

Ikṣu

Ikṣu, mahārasa, venu nihsṛta, guḍa patraka, tṛṇa rāja, madhu tṛṇa, gaṇḍirī and mṛtyu puspaka—these are synonymous.

Ikṣu vikāra

Sitā, matsyāṇḍikā, pallī, mināndī and ghalla—these are the synonyms of matsyāṇḍikā.

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. Phāṇita, ksudra guḍaka and guḍa—these are prepared from sugar cane juice.
Madhu

Madhu, puṣpāsava, puṣpa rasa, and mākṣika—these are the synonyms of madhu.

Mākṣika, paṭittika, kṣaudra and bhrāmara—these are in brief the different varieties of madhu.

Mākṣika is like oil. Paṭittika has the colour of ghee. Kṣaudra is reddish brown in colour and bhrāmara is like a crystal.

मधूच्छिन्त

मदनं मधुजं सिक्षं मधूच्छिन्तं मधूषितस्म।

Madhucchīsta

Madana, madhuja, siktha, madhucchīsta and madhūṣita—these are synonymous.

धान्यवर्ग

शालयो रक्तशालयां व्रीहं. पष्टिकादयः। १२ ॥

मुद्गागिर्देवलं सौधकर्वादि तुण्डान्यकम् ॥

क्षुद्रान्यं कुधान्यं तत्स्त्रृलवान्यं यवादिकम्। १३ ॥

रक्तशालिलौहितं: स्यादग्रंहं: शशुनाहूतः।

सुगंधिको महाशालिकमलस्तु कलाको। १४ ॥

Group of dhānya

Rakta śāli etc., belong to śāli group. saṣṭika etc., belong to brahi group. Mudga etc., belong to dvīdala (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 šakunāhṛta, sugandhika is called mahā śāli and kalama is called kalāmaka,
Kṣīri

Kṣīreyā, paramānna and pāyasa—these are synonyms of kṣīri which is prepared of milk and rice.

Kṣīrīkā is difficult of digestion and strength promoting. It provides nourishment to tissue elements. It is heavy and constipative. It alleviates pitta, rakta piṭta (a disease characterised by bleeding from different parts of the body), agni (digestive power) and vāyu.

Rāga śādava

A preparation of green fruits of āmra fermented after boiling with guda etc., and added with sneha (oil), elā, and nāgara is called rāga śādava,

A preparation of the juice of the fruit of jambu mixed with sitā, rucaka, sindhuttha, vrksāmla, paruṣaka and rājikā is called rāga.

Various types of śādavas, prepared by the juices which are
sweet & hot, are stimulant of digestion, nourishing and appetiser. It is a cardiac tonic. It alleviates thirst & fatigue.

खंडाम्रा, खंडामलक

धातुमलकमेवहा: हुषा: पुष्टिबलभाना: ॥ १६ ॥
तपमणा रोचनासिनिगाः मधुरा गुर्वस्तथा ।

*Khanda* and *Khanda Malaka*

Lehyas prepared of *āmra* and *āmalaka* are cardiac tonic, promoter of plumpness and strength, nourishing, appetiser, unctuous, sweet and heavy.

शिखरिणि

ससितं दधिमध्वाश्चर्चिएलादिसिंस्कृतम् ॥ २० ॥

रसाला शिखरिणयुक्ता मार्जिता मार्जिका धुर्वः ॥ २१ ॥
रसाला शुचल्ग बल्या रोचनी वातपितजित् ।
सिनिगाः गुर्द्र: प्रतिस्यायं विशेषेण विनाशयेत् ॥ २२ ॥

*Sikharini*

Sugar and *dadhi* mixed with *madhū, ājya* and *marica*, churned by a beautiful lady and mixed with *karpūra* is called *rasālā, sikhariṇi, mārjita* and *mārjika*.

*Rasālā* is *spermatopoetic*, strength promoting and appetiser. It alleviates aggravated *vāta* and *pitta*. It is unctuous and heavy. It specially cures *pratiṣṭāya* (cold).

पानक

द्राक्षाश्रीकपुष्पादि जल खंडादिमिश्रितम् ॥
मारिवाद्रः कप्पूरं चार्चार्तितादिसिंस्कृतम् ॥ २३ ॥
पानकं विविधं तत्स्याद्मान्मलविनिर्मिताः ॥
Pänaka

The potion prepared of drāksā, śríka, paruṣa etc., mixed with water and khaṇḍa (a type of sugar) and impregnated with marica, ādraka, karpūra, caturjātaka (tvak, elā, patra and nāga kesara) etc., is called pänaka.

Pänaka is of two types—one is sour and the other is not sour.

The pänaka prepared of drāksā, kharjūra, kāśmarya, madhūka and paruṣaka and mixed with karpūra is called pañca sāra.

Pänaka is diuretic, cardiac tonic and nourishing. It cures morbid thirst and exhaustion.

The heaviness and lightness of pänaka should be determined according to the property of its ingredients.

Pañca sāra type of pänaka cures aggravated pitta, morbid thirst, burning syndrome and exhaustion.

Madhvika type of pänaka cures exhaustion, burning syndrome, asra pitta (a disease characterised by bleeding from different parts of the body), klama (mental fatigue) and morbid thirst.
The pânaka prepared of paruşaka and loka (?) is cardia
tonic, constipative and carminative.

The pânaka prepared of amlikā is laxative and it cures
morbic thirst, intestinal warm infestation, burning syndrome
and exhaustion

Saṭṭaka

On a piece of cloth, dadhi with lot of fat and sugar should
be triturated well. To this vyōsa (śunthi, pippali and marica),
dādima and ajāji should be added. This is called saṭṭaka.

Saṭṭaka is appetiser and promoter of good voice. It
alleviates pitta and vāyu. It is heavy, digestive stimulant, nour-
shing and strength promoting. It cures exhaustion, mental
fatigue and morbid thirst.
Maṇḍaka

Maṇḍaka 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).

Maṇḍaka which is fried over an earthen pan should be thin. The thicker one is called pūpālikā.

The maṇḍaka prepared over charcoal is called aṅgāra karkarī.

Maṇḍaka is very wholesome when it is very hot. The cold maṇḍaka is heavy.

Aṅgāra maṇḍaka is constipative and light. It alleviates all the three doṣas.

Polikā

Polikā aggravates kapha. It promotes strength. It aggravates pitta and alleviates vāyu.

Aṅgāra karkarī promotes strength, corpulence and semen. It is light and stimulant of digestion. It alleviates kapha, heart disease, pīnasa (chronic cold), asthma and cough.

Shaalipṣṭṭha

Shaalipṣṭṭha: bhāya: nāṭibhāya: vibāhita: 113511
śravasthī paścandha: kaphakṣaṇa: 1111

Śāli piṣṭa

Eatables prepared of the paste of śāli do not promote strength adequately and they produce burning sensation. They
are not aphrodisiac. They are heavy and hot. They aggravate kapha and pitta.

Godhūma bhāksya

Eatables prepared of wheat promote strength and they alleviate pitta as well as vāyu.

Vaidāla bhāksya

Eatables prepared of vaidāla (pulses) aggravate vāyu. They are heavy, laxative and cooling.

Māsa bhāksya

Eatables prepared of the paste of māsa promote strength. They aggravate pitta and kapha.

Other bhāksyas in general

Properties of other eatables should be determined by the properties of their ingredients.

Gūḍya-yukta bhāksya

Eatables prepared by mixing gūḍya alleviates vāyu. They produce more of kapha and semen.
घृतपक्व भक्ष्य

घृतपाचितमक्षयास्तु बल्या: पित्तालिपिप्रहारः।

Gṛṭa pakva bhakṣya
Eatables fried with ghee promote strength. They alleviate pitta and vāyu.

तैलपक्व भक्ष्य

तैलजः दृःसमीरचन्द्रास्तृणाः पित्तास्पद्युष्णाः॥ ३६ ॥

Taila pakva bhakṣya
Eatables fried with oil reduce eye sight and vāyu. They are hot. They vitiate pitta and rakta.

दुग्धभक्ष्य

दुग्धालोडितगोठूमशालिपिप्रतिदिनिगमिताः।

वातपित्तहराभक्ष्यः हृदः शुक्लप्रदा:॥ ४० ॥

Dugdha bhakṣya
Eatables prepared by boiling the paste of godhūma, sālī etc., in milk alleviate vāyu and pitta. They are cardiac tonics and they promote semen as well as strength.

घृतपूर

श्रीरेण महितं चूर्ण गोठूमानां सुगाछितम्।

बिष्टार्य सपिष्टा पक्तवा तत् सिताबिसिष्टितम्॥ ४५॥

घृतपूरोऽयुखिष्टः कपूरमरिचाचिवः।

संबित: महितं: श्रीरालिकेरसादित्मः॥ ४२॥

ब्राह्माः घृते पक्तवा घृतपूरो परिस्मृतः।

घृतपूरो गुज्वंश्यो हृदः पित्तालिपिप्रहारः ॥ ४२॥

सद्यःप्राणप्रदो बल्यो श्राणान्ति ब्रह्मणः परः।
Ghṛta 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 ghṛta 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 ghṛta pūra.

Ghṛta 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.

∥

Vāyuṇaka Sānchita ॥ ४४ ॥

एलालबंगक्पूर्चूर्णादि - परिसंस्थलम ॥

क्षिप्तवान्यसमितलम्बपुष्टेषु च बृहते पचेतु ॥ ४५ ॥

खड़े न्यसेत्ततः पति गृहवोज्यवदाहितः ॥

समिता मधुद्रोगेनमद्यित्वा सुशोभनम् ॥ ४६ ॥

पचेतु घृतोत्तरे खड़े व्यसेत्वकवं नवे घटे ॥

ततो मरिचचूर्णम खंडचूर्णम चूर्णितम ॥ ४७ ॥

कुयलिकपुरसुन्तकं संयोगमुलोपमम् ॥

Samyāva

Refined wheat flour should be fried with ghee and mixed with sugar and marica. It should then be impregnated with the powder of elā, lavānga and karpūra. This should be pressed with the help of some unprocessed wheat flour over a wooden plate (ālamba puṭa) and then fried in ghee. Thereafter, it should be boiled in sugar syrup. This preparation is called samyāva.
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 saṁyāva which is like ambrosia.

**Madhu śirṣaka**

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 matulūga and ardrāka. In these rounded apūpas, fragrant things like keśara should be added and these should be boiled in ghee and sugar (syrop) consecutively. This preparation is called madhu śirṣaka.

**Madhu pūpaka**

Refined wheat flour should be mixed with guḍa toya and filtered. This should be kneaded with ghee and then boiled in good quantity of ghee. This is called madhu pūpaka.
Dadhi pūpaka

Paste of śāli 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 śirṣa 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.

Viṣyandana

Curd and milk should be taken in equal quantity and boiled till half remains. To this, the rice of red variety of śāli and tila should be added. One muṣṭī 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, trikaṭu (śunṭhi, pippalī and marica) should be added along with fragrant things like karpūra. This preparation is called visyandana and it is rare even in the heaven.

When boiled in ghee, it gets condensed (skandana) from all sides for which it is called visyandana by the experts in the science of cooking.

Visyandana is bṛhmaṇa (nourishing) and cardiac tonic. It alleviates pitta and vāyu, and it is heavy.

लत्सिका

समिताः भज्ज्येत्तपेदे चूते सिताः ततो न्येतु। ५५।
चारसज्जादिसंयुक्ता पयसा योजयेत्तदा। १६
एलैलादियुता तज्ज्वर्भिष्किता ललिता मता। ५६। १७
लत्सिका ब्रह्मणे वृष्णा 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.

फैनिका

फैनिका पुटिनी शुद्धा वातपित्तहरा लघुः। ६०। ।
लक्षणं फैनिकासीनों सूपकारः विचार्येत्।

Phenikā etc.

Phenikā, puṭinī and subhrā—these preparations alleviate vāta and pitta. They are light.

Their methods of preparation may be ascertained from expert cooks.
Modaka

Modaka is called laḍḍuka. It is of various types. Dadhi, milk, cheese, refined wheat flour, paste of māsa, sūraṇa, ādraka, kūśmāṇḍa, sāḷīka, meat, fish, various types of fruits—these, among others, are the ingredients of modaka. Their details may be obtained from sūpa sāstra. 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.

Vatika

Preparations of the paste of māsa 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 sāṇḍākī is harmful for eye sight. It aggravates doṣas and it is heavy.

Vataka prepared to tuṣāmbu is appetiser. It aggravates pitta and it alleviates kapha and vāta.

इंदरी

इंदरीशुक्ला रक्षा विष्टंभिः कपवालकृतः।

Indari

Indari promotes the quantity of semen. It is ununctuous and constipative. It aggravates kapha and vāta.

लोमालिका

लोमालिका गुह्वृण्या रोचनो दोषनाशिनी। ६७।।

Somālikā

Somālikā is heavy, aphrodisiac and appetiser. It alleviates (all) doṣas.

कुंडलिकā (कलेबी)

द्रिप्रस्थं शुद्धसमितं प्रस्थं गोढाममिलितम्।

विमध्य पयसा स्वाप्यं प्रयोज्यं च यदामलतम्। ६७।।

सचिंद्रे नालिकेरस्य पात्रे निक्षिप्य निम्मिले।

परिचाम्य परिचाम्य वृत्ते तत्ते विपाच्येत्। ६७।।

कर्प्पूरवासिंहदृष्टिः विज्ञयो नृपवल्लमा।

मुरुक्त्वा कंकणाकारं सितालेत्विनिक्षिप्तेत्। ७०।।

सा तु कुंडलिका नाम पुष्टिकान्तिवल्प्रदा।

Kuṇḍalikā

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.

Kulmāṣa

According to some scholars half soaked godhūma etc., are called kulmāṣa.

Kulmāṣa is heavy and ununctuous. It aggravates ṯāyu and causes purgation.

Māṃha

Nabhinisthūṣasamprat: yavcharuṇā tu satkara: || ७२ ||

Satkaraṇā gūṣṭaṣṭkā śītavāriśvīloḍhitā ||

Nātītaḥśravā nātisānghaṃ bhaṃ sāndh: prakṛtiḥ: || ७३ ||

Māṃha balakāṃ: sat: parināme balapavāh: ||

Mehṛūṇaṃvyāḥṛīndaḥ sṛṣṭiḥdeḥṣṭhamānū jayeṣṭū || ७४ ||

Dṛṣṭamāṇḍyutō balaḥ: kaphṣṭrīṣmadapah: ||

Vrṣṇaṃvyāṃśaṃyutō dṛṣṭapṛveshṇulomān: || 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 doṣas and feces downwards.

Saktu

Saktu is 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 (pinḍī) 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.

Lājā

Fried śāli etc., are called lājā and fried yava etc., are called dhānā.

Lājā is lighter, cooling and strength promoting. It aggraves 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).

Dhānā

Dhānā is constipative and ununctuous. It reduces kapha and medas. It is light.
Prthukā
Boiled and wet brihi etc., are pounded (pressed). These are called prthukā.

Prthukā is heavy and strength promoting. It aggravates kapha and alleviates vāyu.

Holaka
Holaka is prepared by frying half boiled simbi dhānya. By nature, holaka produces vāyu, medas and kapha in small quantity.

Uñvī
Immature wheat when fried is called uluinva, luuinva and uñvikā.

Uñvī aggravates kapha. It is strength promoting and light. It alleviates pitta and vāyu.

NOTES AND REFERENCES

1 This is the 97th chapter of Ayurveda saukhyāṁ in Tuarā-urupā and the opening invocation reads as below.
रसायनो रामसमन्वितं सच्चाचाच टोँढमल्लसंज्ञम्।

सपुत्ररामं जगतो हिताय पूर्णं प्रकृम्भुङ्कनथमसंसोये।।

2. 'हाला' इति पंचमपुस्तके पाठः।
3. 'मंडा' इति पंचमपुस्तके पाठः।
4. 'वल्करस्तथा' इति पंचमपुस्तके पाठः।
5. 'कामिया' इति प्रथमपुस्तके पाठः।
6. 'सूचितः' इति पंचमपुस्तके पाठः।
7. 'अंगारकषणी' इति पंचमपुस्तके पाठः।
8. 'कक्षी' इति पंचमपुस्तके पाठः।
9. 'शेषमा कक्षितप्रकोपना' इति पंचमपुस्तके पाठः।
10. In mss I & V, at the end of this verse it is written
    'प्रस्तः पिर्या न मध्या।'।
11. 'बाज्य्रा कफ शुकला' इति पंचमपुस्तके पाठः।
12. 'पित्राक्कापहा' इति पंचमपुस्तके पाठः।
13. 'समितालस्यपूः' इति पंचमपुस्तके पाठः।
14. 'संज्ञावमृणोपमम्' इति प्रथमपुस्तके पाठः।
15. 'सुसमितायणास्तवः' इति प्रथमपुस्तके पाठः।
16. 'युताक्षरससिका' इति पंचमपुस्तके पाठः।
17. 'छिसिका' इति पंचमपुस्तके पाठः।
18. 'गुहः' इति प्रथमपुस्तके पाठः।
19. This is the end of 97th chapter of Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

    पूर्णं सौख्यमिदं शिवं विश्वं श्रीरोद्वरे सदा।
    धन्यम् वृत्तिकरम् सुन्दरमिथिभवं श्राणिष्ठय शर्मंदम्।॥५५॥
    आयुर्वेदसमृद्धम् सुरतरो रूपं द्वितीयं परम्।
    भूमाकुरित्य प्रयोगसुदलां नैरुत्य सूयं: फलम्।॥ ५६ ॥
यो वेदार्थसमूहमौत्तिकिकाणे: श्रीटोड़रानंदकः।

पूर्णा वारिष्ठिरेष सर्वव्यक्ति वर्ण्यां घरमार्धेः।१६७॥

श्रीततवीर्यिरभूषणैश्यपरमो गीतव्यांतत्तत्ये: शिवे।

राजव्यारथांतर्गतवानू विरचित: शास्त्राणि राजाकं।६८॥

'विशेषां परमार्थांदूर्भिकलजनां ज्ञानांवधारे रवि:।

सस्मणुर्जनस्वाधे पर शशिचर्यांबये राजते।६८॥

श्रीगोविदधरविन्दे वस्तुयांनां व: सतां—

मन्वरि भजते सुनासकले भूमान्युदे सवर्भदा।६०॥

इति श्रीमद्विविधविश्वाद्वीरिवाजमानन्तरसारामांजात्वरतादिवसमय—

प्रवृत्तपदोप्रवत्तकाल्युगाभिषुकुलमूत्तिमहदर्धिनादिवुक-विविधकार्यांतः ब्राैःणाः—

दिवपक्षकाणाः: कल्पवादः समस्तुयांविचारांसंपोषणाद्रोहदुहुण्ठप्रदमनात्तिविबुध

कोष्ठकसवमिलितकाणासंपोषणाद्रोहरस्वर्णस्वादिविदानविस्मारित

हरिस्वर्णदिवकाणात्विविष्णु: दुत्रवंद्वंतावर्णितविमिरणाराज्यानाश्चराष्ट्रालोकः

विलुष्टिविनिष्ठस्वयमाध्ययुक्ती सीमंतिनीपूर्वेऽह्रस्वर्णमोदवसाराहिरुः सर्व भारस्वरकणाः

प्रत्चं बोध्यन्ति बोधित्रतमेणुरकाणां: कलः: द्वितीयकुमिष्ठः श्रीमद्गो

विविधधराविवर्णितसमस्तमनोवृत्यंतिर्महे भारस्वरकणांहरिविख्यक्षरस्वर्णात्मक

भूमिन्यलालकरणात्प्रमाणाः चलप्रवरलाभारातः करणातिप्रसिद्धंवध्याते

पारायांनादृश्य भूमराजाहिराज श्रीटोड़रस्वल्पविचरिते टोड़रानंदेति

यायुद्धसमस्तेति एकत्रवत्तिमशी हरस्वर्ण।(?)॥ शुभमस्तु॥ मांगाल्ये भूमात्॥ श्री भी॥

लिहितं कायस्थ मानुषमेवरि गोपाचलाला हृदिवश्चुतपुत्रयालदातसविखितम्॥

श्रीगोपीनवलम्बाय नन: न॥
INDEX
(Glossary of Technical Words)

Abaṭya (weakness), 69
Abhīghāta (injury), 312
Abhīṣyanda (conjunctivitis), 56
Abhīṣyandin (which obstructs channels of circulation), 122, 123, 131, 143, 155, 157, 166, 196, 219, 222, 242, 254, 258, 266, 277, 281, 314, 324, 331, 336
Abhra (cloud), 83
Abhyānga (massage), 180
Abhyantarā dāha (burning sensation inside the body), 419
Abhyantarā vidradhi (internal abscess), 414
Adāhin (which does not produce burning sensation), 382
Ādī māṇa (tympanitis), 7, 15, 27, 40
(flatusulence), 88, 190, 227, 230
Agastya (star Canopus), 223
Āghāta (injury), 101
Agni, 9, 125
(fire), 5
(digestive power), 52, 214
(enzymes responsible for digestion and metabolism), 6
(heat), 213
Agni dīpana (promoter of digestive power), 29
Agni māṇḍya (suppression of digestive power), 3, 28, 150, 232
(indigestion), 228
Agnyalpatā (suppression of the power of digestion), 38
Aḥichhatra (name of a mountain), 99
Ahrdya (which is not cardia tonic), 300
Ajīrṇa (indigestion), 202, 306
Ākūśa gaṅgā (the Gaṅgā river in the sky as described in the epic), 212
Akleddi (deteriorate), 213
Ākṛta (which is not fried with ghee etc.), 376
Ākṛta yūsa (the yūsa which is not mixed with fat, salt and pungent spices), 380
Aksa tarpaṇa (application of cotton swab soaked in the milk over the eyes), 144
Ākṣepaṇa (convulsion), 7
Ākṣi pāka (conjunctivitis), 5
Ākṣi pūraṇa (pouring over eyes), 180
Āksi ruk (pain in eyes), 108
Alaksmī (inauspiciousness), 59, 60, 102, 173
Alavāṇa (free from saline taste), 20
Āma (a product of improper
digestion and metabolism), 21, 25, 26, 28, 51, 58, 67, 81, 88, 138, 150, 177, 202, 229, 230, 231, 304, 335, 356, 416, 417
Āma doṣa, 305
Āma mārūta (rheumatism), 30
Āmōśaya (stomach including small intestine), 53
Āma vāta (rheumatism), 37, 52, 65, 81, 92, 145
Āmaya (disease), 69
Amla (sour), 2, 10, 32, 155
Amla pitta (hyper-acidity in stomach), 81, 192, 250, 309
Amla rasa (having sour taste), 80
Aṁśūḍaka (the water which is exposed to the sun’s rays during the day time and the moon’s rays during the night time), 223
Anabhiṣyandu (which does not obstruct the channels of circulation), 217, 223
Ānāha (constipation), 27, 28 (tymphanitis), 4, 68, 201 (flatulence), 63, 64, 123, 125, 126, 143, 181, 190, 191, 204, 205, 206, 230, 249, 333, 379 (wind formation in stomach), 15 (obstruction to the movement of wind in the stomach), 35, 39, 40
Ānala (heat), 215
Ānala sāda (suppression of the power of digestion), 33
Aṅga marda (malaise), 201, 412
Aṅgas (pieces), 13
Anila śoṇita (gout), 142
Anilāśra (gout), 52
Aṅjana (collyrium), 29
Anna (food), 150
Āntaiṅkṣa jala (water collected directly from the sky), 223
Ānūpa (meat of animals inhabiting marshy land), 257 (marshy land), 216, 256 (water which is found in marshy areas), 216, 217
Anu pāṇa (post prandial drink), 302, 394, 395, 396, 397, 398
Anu rasa (subsidiary taste), 105, 143, 144, 154, 156, 161, 179, 204, 287, 292, 300, 313, (after-taste), 135
Anuvāsana, 411
Apaci (cervical adenitis), 29, 30, 54, 55
Apasmāra (epilepsy), 95, 175
Apatantraka (convulsion), 68
Arbuda (tumour), 3
Ardita (facial paralysis), 171, 257, 287
Arocaka (anoxeria), 66, 190, 227, 306, 377, 420
Arogvāṇbu (healthy water), 229-30
Arti (pain), 7, 77
Arukša (not un-unctuous), 123
Aruṇa (reddish), 21
Āśādha (June-July), 224
Āśma (stone in urinary tract), 87
Āśma doṣa (adulteration with stones), 79
Āśmarī (stone in urinary tract), 44, 77, 79, 125, 133, 333, 336, 378, 414, 418
Āśma śarkarā (stones and gravels in the urinary tract), 95
Āsra (blood), 48, 103, 105, 107, 108
Āsra pitta (a disease characterised by bleeding from different parts of the body), 5, 47
Āṣrī pitta (a disease characterised by bleeding from different parts of the body), 133, 159
Āsthāpana (a type of medicated enema), 201, 205, 411
Asthi bhagna (fracture of bone), 50
Aṣṭhilā (hard tumour in the abdomen), 181
Aṣṭhilikā (stony tumour in abdomen), 27
Asthi śūla (pain in bones), 201
Aśuci (sense of impurity), 257
Aśuddha (not properly processed), 73, 94
Aśuddhi (when the purification therapy has not acted properly), 230
Āśuta (process of fermentation), 200
Āśvina (September-October), 212, 213, 224
Āśya (mouth), 68
Āśya roga (diseases in mouth), 87
Āśya vairasya (distaste in mouth), 62
Atikusṭha, 76
Atilekhana (exceedingly depleting), 101
Atisāra (diarrhoea), 23, 24, 25, 45, 58, 80, 110, 133, 136, 142, 150, 154, 164, 168, 230, 268, 302, 337, 357, 360, 365, 367, 417
Ātopa (gurgling sound in the stomach), 36
Atyamla (excessively sour), 155, 156
Avagāha (bath), 180
Avalehikā (linctus), 366
Avidāhin (which does not cause burning sensation), 123
Āyuṣya (promoter of longevity), 14, 20
Baddha (a special process by which mercury is made to stand strong heat without vapourisation), 90
Baddha gudodara (obstinate type of abdominal disease caused by obstruction in
Brāhmaṇa (nourishing), 14, 29, 31, 33, 47, 74, 131
Brāhmaṇī (nourishing), 50
Buddhi prada (promoter of intellect), 14
Caitra (name of a month according to Hindu calendar, March-April), 224
Cakṣusya (promoter of eyesight), 3, 14, 20 39, 78, 96, 100
Capala doṣa (a type of defect in mercury), 91
Cara (those who move viz., animal kingdom), 97
Caraka, 208, 410
Caraka samhita, 212
Caṇḍya (a big well without a boundary wall), 224
Cetanā (consciousness), 13
Cetovikāra (mental disease), 207
Chedana (which takes away tissue by cutting), 199
Chedi (depleting), 95
(which takes away tissues by cutting), 194
(which has the power to penetrate by incision), 353
Citta santāpa (excessive discomfort in mind), 74
Index

Coșana (sucking), 300
Cunda (big well without any boundary wall), 220, 224, 293

Dadrī (ring worm), 43, 206
Dāha (burning sensation), 4, 6 (burning syndrome), 23, 36, 42, 47, 48, 57, 59, 60, 62, 64, 67, 102, 103, 158, 168, 172, 175, 200, 211, 217, 227, 230, 303, 309, 310, 312, 313, 315, 333, 365, 367, 382, 419, 420, 426
Dāha kāritā (producing burning sensation), 79
Dala (fragility), 72
Dalas (pieces or fruit in a bunch), 13
Dandāhata (stirred with a wooden rod), 149
Danta (teeth), 68
Danta dārdhya kṛt (which makes teeth strongly embedded in the gums), 57
Danta gada (diseases of teeth), 107
Dārana (penetrating), 214 (which causes excision), 215
Daurgandhya (foul smell coming out of the body), 43, 55, 60, 62, 65
Dhānya (corns and cereals), 343, 348, 350, 379
Dhārā śīta (when milk becomes cold after milking), 145, 146
Dhāroṣṇa (warm milk of the cow immediately after milking), 145, 146
Dhātus (tissue elements of the body), 2, 3, 85, 99, 158, 411
Dhātu vāda (preparing gold out of ordinary metals), 89
Diggaja (elephant guiding different directions as described in the epic), 212
Dīpana (digestive stimulant), 5, 14, 20, 30, 34
Dośaghna (correcting morbid factors), 183
Dravya (matter), 11
Dr̄hata (sturdiness), 79
Druti kriyā (a special method for processing mercury), 84
Dūṣī viṣa (artificial poison), 27, 280
Duṣṭa vṛava (obstinate type of ulcer), 52
(serious type of ulcer), 102
(suppurated ulcer), 424
Duṣṭi (evil sight), 97

Galaka (abscess), 84
Graha (obstruction), 7
(planets), 97
(affliction by unfavourably situated planets), 59
(afflictions by evil planets or spirits), 63, 102
Grahami (sprue syndrome), 28, 35, 59, 64, 80, 89, 108, 125, 126, 158, 164, 168, 191, 201, 227, 290, 326, 327, 339, 341
Grahami doṣa (sprue syndrome), 15, 272
Grāhi (constipative), 7, 55, 67
Granthi (adenitis), 29, 30, 85, 181
Grāḥrasī (sciatica), 21
Gudaja (piles), 50
Guda kīla (piles), 249
Gulma (phantom tumour), 15, 21, 27, 28, 33, 34, 37, 38, 39, 40, 56, 58, 64, 76, 81, 125, 126, 164, 168, 174, 189, 190, 195, 204, 205, 206, 227, 230, 249, 306, 316, 378, 412, 414, 416, 418, 421, 423
Guṇa (property), 2
(attributes), 8, 13
Guru (heavy), 3, 9
Guruṭā (heaviness), 79

Haima (water from snow) 211, 214, 215
Hanu (mandibles), 68
Hāridra, 98
Harita (green), 12
Harṣa (tingling sensation), 156
Hayarīgaṇī (the ghee that is taken out from the cream produced at the time of milking the cow), 176
Hema kriyā (preparing gold), 93
Hemanta (beginning of winter), 152, 159, 223, 235, 293
Hidhmā (hiccups), 34, 181
Hikkā (hiccups), 15, 65, 136, 150, 207, 227, 230, 249, 271
Hima (cooling), 39
(snow), 214, 215
Hlādi (pleasing), 103
Hṛḍāmaya (heart disease), 15, 269
Hṛḍaya dāha (burning sensation in the chest), 302
Hṛḍ roga (heart disease), 21, 33, 45, 79, 126, 226, 420, 424
Hṛḍ ruk (heart disease), 123,
Hṛḍya (cardiac tonic), 34, 39, 59
Hṛḷāsa (nausea), 22, 25, 63, 65, 66, 79, 92
Hṛt pīdā (pain in cardiac region), 7, 86

Indriya bodhana (which activates the senses), 192, 194
Iśvara (God), 97

Jāḍya (numbness & rigidity), 91, 136

Jagala (lower portion of surā), 190, 191
Janārdana (God), 90
Jāṅgala (arid land), 7, 216, 256
(the water found in arid areas), 216, 217
(meat of animals dwelling in dry land forests), 257
Jantu (parasitic infection), 33, 56
Jārā (old age), 69
Jāta vedas (Agni or Fire god), 70
Jaṭhara (obstinate abdominal diseases including ascitis), 207
Jayyāṭa, (name of a physician), 151
Jīrṇa jvara (chronic fever), 33, 150
Jīvana (life), 13
Jyeṣṭha (May-June), 224

Kaca (hair), 87
Kādambarī (the lower portion of surā, which is more dense), 190, 191
Kaidāra (the water of the field), 222
Kāmalā (jaundice), 15, 51, 67, 81, 92, 159, 205
Kampa (shivering), 6 (tremor), 7
Kanḍū (itching), 4, 5, 15, 27, 52, 55, 56, 63, 86, 87, 88, 101, 103, 108, 180, 330, 353, 413, 417
Kāṇḍika (the potion prepared by fermenting dhānya manḍa etc.), 200, 202
Kaphāpaha (alleliator of kapha), 35
Kaphotkleśa (salivation), 305
Karna pūraṇa (ear drop), 180
Karsana (depleting), 29, 36 (which eliminates by force), 353
Kāśyā (emaciation), 47, 69, 154, 157
Kārtika (October- November), 224
Kārtikeya, (Lord Śiva’s son) 73
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kasāya (astringent), 2</td>
<td></td>
</tr>
<tr>
<td>Kasmala (impurity), 79</td>
<td></td>
</tr>
<tr>
<td>Katu (pungent), 2, 10</td>
<td></td>
</tr>
<tr>
<td>Katuka (spices having pungent taste), 370</td>
<td></td>
</tr>
<tr>
<td>Katu pācita (boiled with pungent spices), 371</td>
<td></td>
</tr>
<tr>
<td>Katu paka (pungent in vipāka), 21, 28</td>
<td></td>
</tr>
<tr>
<td>Keṣya (useful for hair or promoter of hair), 18, 34, 101, 102</td>
<td></td>
</tr>
<tr>
<td>Khālitya (baldness), 5, 69</td>
<td></td>
</tr>
<tr>
<td>Khanda (candied sugar), 132, 382, 407</td>
<td></td>
</tr>
<tr>
<td>Khara (un-unctuous), 366</td>
<td></td>
</tr>
<tr>
<td>Khe gati (moving in the sky), 89</td>
<td></td>
</tr>
<tr>
<td>Kilāsa (a type of leucoderma), 34, 76, 206</td>
<td></td>
</tr>
<tr>
<td>Klama (mental fatigue), 162, 211, 396</td>
<td></td>
</tr>
<tr>
<td>Kleda (appearance of sticky material in excess in the body), 6, 29, 30, 126, 162</td>
<td></td>
</tr>
<tr>
<td>Kledana (promoter of stickiness), 4</td>
<td></td>
</tr>
<tr>
<td>Kledi (producer of stickiness), 124</td>
<td></td>
</tr>
<tr>
<td>Koṅkana (name of a mountain or a region), 99</td>
<td></td>
</tr>
<tr>
<td>Koṣna (luke-warm), 149</td>
<td></td>
</tr>
<tr>
<td>Koṣīha (colon), 167</td>
<td></td>
</tr>
<tr>
<td>Koṭha (urticaria), 168</td>
<td></td>
</tr>
<tr>
<td>(urticarial rashes), 417</td>
<td></td>
</tr>
<tr>
<td>Krāmana samskāra (a type of processing of mercury), 90</td>
<td></td>
</tr>
<tr>
<td>Kṛchra (dysuria), 36, 54, 77, 87, 88, 106, 108</td>
<td></td>
</tr>
<tr>
<td>Krimi (parasitic infection), 377 (maggot), 196</td>
<td></td>
</tr>
<tr>
<td>Kṛmi doṣa (parasitic infection), 27</td>
<td></td>
</tr>
<tr>
<td>Kroḍa (pelvic region), 295</td>
<td></td>
</tr>
<tr>
<td>Kṛta (which is fried with ghee etc), 376</td>
<td></td>
</tr>
<tr>
<td>Kṛta yūṣa (yūsa, which is prepared of pungent spices, fat and salt.), 380</td>
<td></td>
</tr>
<tr>
<td>Kṣamā bhṛt (stands to pressure), 80</td>
<td></td>
</tr>
<tr>
<td>Kṣata (consumption), 5 (phthisis), 50, 133, 168, 303, 310, 311, 313, 315, 372</td>
<td></td>
</tr>
<tr>
<td>Kṣatōghna (cures consumption), 35</td>
<td></td>
</tr>
<tr>
<td>Kṣata ksīna (consumption), 46</td>
<td></td>
</tr>
<tr>
<td>Kṣatriya (name of a caste), 84, 89, 99</td>
<td></td>
</tr>
<tr>
<td>Kṣaya (consumption), 22, 47</td>
<td></td>
</tr>
<tr>
<td>Mālā (cervical-adenitis), 87</td>
<td></td>
</tr>
</tbody>
</table>
Kṣīna (emaciation), 132, 372
Kṣīra sūgara (mythical ocean of milk), 93
Kṣiṣṭi (ground), 337
Kṣut (morbid hunger), 191, 312, 359, 372
Kukṣi stūla (colic pain in the pelvic region), 33
Kūla (side of water), 264
Kuṣṭha roga (obstinate skin diseases including leprosy), 87

Laghu (light), 8, 14, 39, 54, 88, 123
Laghu pāki (which is easy for digestion), 377

Lekhana (which causes scraping or having scraping property), 4, 9, 64 (depleting), 31, 73, 78, 88, 96, 135, 136, 180
Locana (eyes), 68
Loha mārdava kāraka (which causes softness in iron), 88
Lomila dāitya (a group of demons), 78

Māda (intoxication), 52, 211, 312
Madanut (cures intoxication), 27
Madātyaya (alcoholism), 177, 227, 312, 341
Mādhu meha (diabetes mellitus), 228
Madhura (sweet), 2, 10, 21
Māgha (January-February), 224
Mahā bhūtas (basic elements), 343
Mahā gada (serious disease), 73
Mahā gṛhita (the ghee which is preserved for more than one hundred years), 177
Maheśvara (God), 90
Majjā (bone marrow), 6, 185, 186 (pulp), 15 (pith), 312
Mala (waste products), 3 (excessive excretion of waste products), 60 (impurity), 77 (rust), 82
Mala dosa (a type impurity in mercury), 91
Malas (waste products), 411
Malaya (name of a mountain), 99
Māli (name of a demon), 98
Mandāgni (suppression of the power of digestion), 423
Mandānala (suppression of the power of digestion), 301
Manojña (pleasing to the mind), 59
Manyā (sterno-mastoid region), 68
Manyā stambha (torticollis), 7
Māraṇa saṁskāra (lit. death, a type of processing of mercury), 90
Mārgaśīrṣa (November-December), 224
Medaka (the sūrā which is at the bottom of the container), 190, 191
Medhā (intellect), 53, 54
Medhya (promoter of intellect), 6, 20 (promoter of memory), 14
Minminatva (stammering), 257
Moha (unconsciousness), 133, 136
Mṛḍu (soft), 21
Mṛdu recana (laxative), 21
Mṛdutā (softness), 5
Mṛtyu (death), 79 (apprehension of death), 381
Mūkatā (dumbness), 257
Mukha roga (diseases of mouth), 77 (diseases of the oral cavity), 257
Mukha śosa (dryness of mouth), 372
Mukula (bud), 54
Mūrcchā (fainting), 6, 7, 74, 91, 133, 168, 175, 210, 211, 221, 230, 312, 365, 379, 382
Mūrcchanā saṁskāra (a type of processing of mercury), 90
Musṭi (handful), 378
Mūtra dosa (urinary disorders), 419
Mūtrāghāta (anuria), 414
Mūtra graha (anuria), 164 (suppression of urination), 168
Mūtra kṛcchra (dysuria), 45, 46, 48, 63, 95, 133, 148, 154, 167, 189, 367, 414, 418, 420
Mūtrala (diuretic), 35
Nada (big river), 217
Nadī (small river), 217
Nādeye (the water which is derived from river), 217
Nāḍī vrāṇa (sinus), 205
Nāga (lead), 76
Nāga ṅadhī (curd of elephant’s milk), 161
Nāga doṣa (a type of impurity in mercury), 91
Nāgas (snakes as described in the epic), 213
Naisargika (natural), 91
Naktāndhya (night blindness), 110
Nāsiṅkā (nose), 68
Nāṣṭa (curdled), 151
Nāṣya (inhalation), 46, 180
Nāva (freshly collected), 132, 137
Nāva jvara (beginning stage of fever), 227, 230
Netra hita (useful for eye sight), 18
Netrāmaya (eye disease), 228
Netraruk (pain in eyes), 101
Nidrā (excessive sleep), 211
Nikaṣa (a specific type of stone used for testing the genuineness of gold), 70
Nirjhara (spring), 223
Nitya abalatva (progressive weakness), 77

Pācaṇa (carminative), 4, 5, 25 (metabolic transformation), 416, 417
Paktā (stimulant of digestion and metabolism), 124
Pakva (boiled), 167
Pakvāśaya (colon), 53
Pala (48 ml. approx.), 189, 398
Palita (premature graying of hair), 5, 69
Pālvala (water of small pond), 219
Palvala (small pond), 219
Pāmā (itching), 184, 207
Pāna (drinking), 180
Pāṇdu (anemia), 22, 36, 50, 54, 55, 75, 76, 78, 82, 86, 95, 126, 168, 192, 194, 200, 205, 206, 230, 413, 416, 424, 426 (yellowish), 262
Pāṇḍura (gray), 99
Pāṇḍutā (anemia), 79
Pāṇḍutva (anemia), 4
Pāṇḍvāmaya (anemia), 159, 164
Parāśara (name of a sage), 24
Pārijātra (name of a mountain), 226
Pariṇāmaja śūla (colic pain which appears during the process of digestion of food), 80
Pariśuṣka (dried), 371
Pāṛśva pīḍā (pain in the sides of the chest), 86
Pāṛśva ruk (pain in the sides of the chest), 65, 68, 108, 230
Pāṛśva sūla (pain in the sides of chest), 43, 227

Ojas (vital fluid, the essence of the seven categories of tissue elements), 3, 50, 94, 125, 173, 241, 371, 372
Pārvatī (consort of lord Śiva), 93
Pathya (wholesome), 50
Paṭu (saline), 2
Pauṣa (December-January), 224
Pāvana (purifier), 13
Pavitra (remover of sins), 71
Phālguna (February - March), 224
Phutkāra (hissing sound), 84
(emanating sound), 213
Picchila (slimy), 3, 30
Pīdā (pain), 87
Pidakā (pimples), 29, 417
Pīdai a (which causes pain), 353
Pilla (a type of eye disease), 55-56
Pīnasā (chronic sinusitis), 32, 34
(chronic rhinitis), 74, 80, 246, 249, 273, 275, 290, 423
(chronic cold), 167, 190, 194
Pīnda (solid form), 151
Pirndī (bolus), 366
Pipāsā (morbid thirst), 22, 38, 231, 367, 419, 423
Piṣṭa (made to a paste), 371
(pastries), 395
Piṣṭāṇna (pastries), 395
Pīṭṭa jvara (fever caused by pitta), 419
Pīṭṭāśra (a disease characterized by bleeding from different parts of the body), 22
Pitrṛya (liked by Pitṛs or dead ancestors), 277
Piyūśa (the milk of the cow immediately after delivery), 150, 152
Pīhan (splenic disorder), 15, 58, 67, 79, 81, 85, 92, 94, 126, 133, 164, 168, 181, 205, 333
Pīḥā roga (splenic disorder), 27, 37
Prabhāta (early morning), 147
Prabhāva (specific action), 2, 10, 11, 19, 26, 37
Pradara (menorrhagia and other allied gynaecological disorders), 24
Pradigdha (excessively burnt), 371
Pradoṣa (evening), 147
Prahlādanīya (which gives comfort), 60
Prakledī (which produces sticky matter), 126
Prameha (obstinate urinary disorders including diabetes), 15, 18, 27, 37, 56, 73, 76, 257
Praseka (salivation), 168, 227 (excessive salivation), 377, 398
Pratapta (heated), 371
Pratibhā (intuition), 188
Pratiṣyāya (cold), 154, 227 (chronic rhinitis), 377 (rhinitis), 415
Pratūnī (a variety of tūnī in which pain starts from anus and moves to the intestine), 378
Puṁstva (virility), 5
Purāṇa (which is preserved for a long time), 132, 138, 299
Puraṇās (name of a group of scriptures), 73
Puṭaga (having layers), 77
Rāja yakṣmā (tuberculosis), 177
Rakṣa (affliction by ‘rakṣas’), 59
Rakṣas (evil spirits), 32, 101, 177
Rakṣogha (which cures afflictions by evil spirits including germs), 138, 182
Rakta (blood), 24, 67, 166, 386
Raktāmayā (diseases blood), 301
Rakta pitta (a disease characterised by bleeding from different parts of the body), 18, 24, 35, 36, 39, 48, 49, 55, 57, 58, 59, 60, 64, 66, 109, 110, 125, 130, 136, 137, 142 144, 168, 172, 173, 199, 231, 248, 252, 269, 272, 277, 279, 280, 287, 292, 299, 309, 311, 313, 315, 316, 317, 319, 325, 334, 339, 340, 342, 352, 357, 365, 419, 422, 426
Stambhana (coagulation of blood), 50
Vikāra (diseases caused by the vitiation of blood), 76
Raṇjana samśkāra (a type of processing of mercury), 90
Rasa (taste), 2 10, 19, 32, 69, 89, 90, 107, 408
(juice), 139
(essence), 141
Rasāyana (rejuvenation), 14, 26, 28, 30, 34
Rocana (appetiser), 34, 64
Roma harṣa (horripilation), 156
Ropana (healing), 7, 74
Rucya (appetiser), 4, 5, 20
Rudra (Lord Śiva), 72
Ruk (pain), 54, 81
Rūkṣa (ununctuous), 6, 18, 21, 28, 39
Sadala (which in in pieces), 62
Sadya śuddhi (immediately after the purification therapy), 227
Sahya (name of a mountain), 226
Śaithilya (slothfulness), 5
Śakti (specification), 2
Samgrāhi (constipative), 25
Saṁhanana (joining of tissues), 372
Samīrana (aggravated vāyu), 33 (airy portion), 295
Sanskāra (process), 90
Saṁsveda (excessive sweating), 59
Ṣandatva (impotency), 79
Sandhāna (union of tissue elements), 368
Sandhānakṛt (which helps in uniting the broken or torn tissues), 3
Śaṅkha (temporal region), 68
Sannipāta (diseases caused by the simultaneous vitiation of all the three doṣas), 99, 230, 270, 424
Santānikā (the layer of cream which is formed on the surface when the milk is boiled on low heat), 146
Saptarṣis (seven sages), 70
Sara (cream), 161 (laxative), 14, 20 (mobile), 4 (purgative), 27
Saras (big pond), 223, 224
Śarkarā (gravels in the urinary tract), 88, 125, 378
Sātmya (wholesome), 201
Sattva (essence), 83, 267, 268, 402, 404
Sāttvika (-dominated by sattva or pure qualities), 197
Saunya (cooling), 211
Seka (sprinkling), 180
Śikhara (pyramid), 81
Śikharākāra (tapering in shape), 80
Sirāḥ pīḍā (headache), 68
Śirāḥ sūla (headache), 7, 414
Siras (head), 68
Sirotoga (diseases of head), 226
Sirotuk (headache), 81, 425
Stīra (later part of winter), 159, 223, 235, 293
Siṭṭa (cold), 9 (cooling), 9, 20
Sitaga viṣama jvāla (irregular fever which is associated with a feeling of cold), 154
Śīta rasa 193, 194
Śīva (Lord Śiva), 72, 89
Slakṣṇa (smooth) 28, 29
Śleṣman (kapha dosa), 4
Ślipada (filariasis), 37, 226, 257
Śnāyu (tendons and ligaments), 87
Śnehapāna (oleation therapy), 227
Śnigdha (unctuous), 3, 9
Śodhana (cleansing), 4, 91
(processing), 88
(which helps in cleansing), 421,
Śoma (one of the two principles responsible for cold), 9
Śoṇita pitta (a disease characterised by bleeding from different parts of the body), 64, 304, 396
Śopha (oedema), 26, 28, 30,
33, 37, 48, 64, 76, 79, 81,
86, 95, 107, 126, 143,
150, 168, 189, 191, 194,
204, 205, 206, 426
Śoṣa (consumption), 47, 48, 51,
173, 263, 268, 396, 412
(phthisis), 71
(dryness), 353
Śaṣāṇa (depletion), 6
(dryness), 5
(drying), 7, 55, 245, 353
Śotha (oedema), 4, 15, 20, 29,
43, 44, 49, 51, 55, 56, 57,
58, 62, 65, 68, 69, 136,
164, 174, 175, 206, 230,
273, 328
Śphārāngi (dazzling), 77
Sphoṭa (pustular eruptions), 101
Śrama (physical fatigue), 172, 227, 299, 333, 362, 381-82
(exhaustion), 7
Śraṁsana (laxative) 29, 66
Śravāṇa (ears), 68
Śrāvaṇa (July-August), 224
Srotorodha (obstruction to the channels of circulation), 168
Śṛṣṭa mala (which eliminates waste products), 122
Śṛṣṭa śiśa (cooled after boiling), 230
Stabhā (compact), 77
Stambha (rigidity), 36
(power of retention), 189, 191
(constipative), 8
(which causes retention), 353, 414
Stana roga (diseases of the breast), 421
Stanyā (lactation), 3, 5
(galactogogue), 47
Sthairya (steadiness), 246
Sthairya kara (producing steadiness), 143
Sthaulya (adiposity), 5, 232
(obesity), 3, 138
Sthāvara (those who do not move, like vegetable kingdom, stone etc.), 97
Stīra (stable), 214
(which produces stability), 370
Stimīta koṣṭha (absence of peristaltic movement in the intestine), 227
Sūdra (one of the four castes), 84, 89, 99
Sudurgandha (foul smell), 79
Sukra (semen), 4, 416
Sukra doṣa (vitiation of semen), 426
Sukrala (spermatopoetic), 39, 46, 47
Sukra meha (spermaturia), 426
Sukraśmarī (stone in the seminal tract), 249
Sūkśma (subtle), 30, 78, 122, 123
Sūkumāra (tender), 139
Śūla (colic pain), 15, 23, 25, 35, 37, 39, 44, 45, 63, 64, 74, 76, 78, 79, 81, 101, 124, 125, 150, 168, 181, 190, 202, 204, 205, 206, 230, 305, 306, 356, 378, 379, 416, 418, 421
Śūṣka kāsa (dry cough), 273
Suśrūta (the author of an ayurvedic classic—Suśrūta samhitā), 165, 176, 247, 410, 420
Suvannaghnā (which reduces gold into bhasma form), 88
Śvādu (sweet), 155
pāka (sweet in vipāka), 14
Śvādvamla (both sweet & sour in taste), 155, 156
Śvapna (sleep), 210
Śvarya (promoter of good voice), 28, 30
Śvasana (asthma), 268
Śvayathu (oedema), 228
Sveda (excessive sweating), 55, 60, 63, 65, 74
Sveda daurgandhīya (foul smell because of excessive sweating), 59
Śveta dvīpa (name of a mythological island), 93
Śvitra (leucoderma), 76, 101, 102, 107, 137, 168, 204
Tālu (palate), 68
Tamaka (asthma), 227
Tāmasika (caused by one of the three attributes of mind i.e. tāmas), 197
Tandrā (drowsiness), 210, 211, 314
Tandrī (drowsiness), 68
Tāpa (excessive heat), 73 (burning sensation), 94
Tarpana (refreshing), 300
Tejas (semen), 89 (power), 97
Tīkṣṇa (sharp), 9 (sharpness), 98
Tikita (bitter), 2, 30, 188
Timira (cataract), 4, 175
Trojanākṣama (difficult to break), 77
Tripura (name of a demon), 72
Tṛptikara (which causes satisfaction), 384
Trśā (morbid thirst), 7, 66, 107, 168, 211, 230, 302, 303, 313, 359, 381
Trṭ (morbid thirst), 4, 5, 6, 18, 23, 41, 42, 59, 63, 64, 65, 67, 133, 231, 299, 365, 367
Tūnī (a disease characterised by acute pain in intestine, anus and phallus), 378
Tvagāmaya (diseases of skin), 38, 67, 423
Tvagdōsa (skin diseases), 24, 55, 56, 60, 65
Tvak roga (ordinary skin diseases), 426
Tvak šosa (emaciation or dryness of skin), 48
Udara (obstinate abdominal diseases including ascitis), 15, 26, 27, 28, 37, 40, 56, 58, 64, 74, 81, 85, 86, 95, 160, 168, 194, 204, 205, 206, 207, 228, 230, 328
Udāvartha (upward movement of wind in abdomen), 21 (tymphanitis), 181 (flatulence), 201, 367
Udgāra (eructation), 125
Ulkā (meteor), 72
Una (devoid), 32
Unmāda (insanity), 71, 95, 102, 173, 175, 207, 263
Upādhija (artificial), 91
Urah ksata (phthisis), 339, 398
Urah sandhāna (which heals the wound in the chest), 150
Urdhvāga rākta pitta (bleeding through various orifices in the head), 227
Urdhva śvāsa (dyspnoea), 412
Uru stambha (which produces immobility of thigh), 246
Usmā (excessive hot feeling), 227
Uṣṇa (hot), 9, 20, 188
Uṣṇa vīrya (hot in potency), 30
Utkledana (stickiness), 79 (production of stickiness in the body), 74
Utkleśa (nausea), 6
Utpluṣṭa (burnt), 371
Vādhirya (deafness), 257
Vāgbhata (name of the author of one of the ayurvedic classics), 185
Vahiḷ śīta (cooling from outside), 4
Vahni (heat), 214
Vahni doṣa (one type of impurity in mercury), 91
Vaiśākha (April-May), 224
Vaisvarya (hoarseness of voice), 15 (impairment of voice), 66
Vaiśya (one of the four castes), 89, 99
Vajra (thunder), 82, 83, 84
Vajrī (Indra), 82
Valī (premature wrinkling), 5, 69
Valkala (outer layer), 55
Vāmi (vomiting), 37, 108, 227, 413
Vāṅga doṣa (a type of impurity in mercury), 91
Vānti (vomiting), 52, 74
Vara lekhana (exceedingly depleting), 71
Varcograhā (retention of stool), 206
Varṇa (complexion), 52
Varṇyā (promoter of complexion), 28, 69, 103
Vasā (muscle fat), 6, 185, 186, 386
Vasti (urinary bladder), 127 (enema), 180
Vasti rūk (pain in bladder), 86
Vastra (cloth), 234
Vāsuki (name of the serpent god), 75
Vāta (one of the three doṣas. It is responsible for all movements & sensations in the body), 9, 10, 18, 19, 21, 25, 28, 30, 31, 32, 34, 35, 36, 38, 40, 41, 42, 43, 44, 45, 48, 52, 53, 55, 56, 58, 61, 66, 73, 87, 94, 101, 107, 122, 123, 131, 143, 146, 155, 160, 164, 182, 184, 185, 214, 245, 246, 252, 267, 269, 324, 332, 333, 335, 336, 379
Vāta (flatus), 246
Vātakṛt (aggravator of vāta), 21
Vātāmaya (disease caused by the vitiation of vāyu), 65
Vāṭa rakta (gout), 52, 67
Vātāsra (gout), 30, 55
Vātāsṛk (gout), 21, 181
Vayasya (promoter of longevity), 78

**Vedhana** (a specific method of processing of gold), 70

**Vibandha** (constipation), 4, 15, 33, 35, 37, 63, 123, 125, 194, 202, 306, 356, 379

**Vidāha** (burning sensation), 74

**Vidāhin** (burning sensation), 43, 148, 181

**Vidāraṇa** (which causes perforation), 124

**Vidhamana** (stimulation), 162

**Vidradhi** (abscess), 43, 77, 227

**Vigrahavān** (in a corporeal form), 97

**Vijaya** (victory), 13

**Vindhya** (name of a mountain), 226

**Vipādikā** (cracking of the sole of the feet), 59, 63


**Vipra** (brahmin caste), 84, 99

**Virasa** (not tasteful), 196

**Vīrya** (potency), 2, 9, 19, 233, 408


(poison), 69, 91, 97, 98, 99, 101, 102, 103, 417, 419, 421, 423, 426, 427

**Viśāda** (sorrow), 97

**Viśada** (non-shiny), 28, 30, 51, 78, 100, 125, 196, 214, 217, 220, 250, 287, 304, 307, 317, 341, 361

**Viṣa doṣa** (poisoning), 52, 91

**Viṣamajvara** (malarial fever), 15, 20, 48, 88

(irregular fever), 150, 168, 192, 271, 301, 422

**Visarpa** (erysipelas), 4, 5, 22, 49, 54, 55, 59, 63, 65, 69, 103, 159, 280

**Viškira** (meat of gallinaceous birds), 257, 261, 269

**Viśoṣana** (excessively drying), 55

**Visphoṭa** (postules), 9, 67

(pustular eruptions), 53, 60, 103, 184

**Visphuliṅga** (fire particles), 82

**Visra** (foul smelling), 225

**Viṣṭambha** (impairment of the peristaltic movement of the colon), 123
Viṣṭambhi (flatulence), 158
Viśūcikā (cholera), 177
Viśuddhi (elimination therapy), 206
Viṣ (one of the four castes), 84
Vrādhna (inguinal lymphadenitis), 26
Vṛna (ulcer), 15, 20, 22, 30, 36, 45, 48, 52, 53, 54, 55, 56, 58, 59, 60, 63, 64, 69, 85, 87, 101, 104, 105, 181, 184, 228
Vṛna śodhana (cleansing of ulcers), 102
Vṛṇya (useful in the treatment of ulcers), 60
Vṛddha Suśruta (name of a sage), 224
Vṛṣya (aphrodisiac), 29-31, 33-5
Vṛtra (name of a demon), 82
Vṛyavāyi (a substance whose digestion and metabolism take place after it has pervaded all over the body), 123, 179
Yakṛt (diseases of liver), 58, 67
Yakṣmā (tuberculosis), 280
Yogavāhin (which enhances the efficacy of other drugs when mixed), 90, 95, 99, 138
Yoni (female genital tract), 175
Yoni doṣa (diseases of the female genital tract), 58, 69, 174, 444
Yoni śūla (pain in female genital tract), 107
Yonyarti (pain in female genital tract), 54
Yākā (lice), 32
Yūṣa (soup), 377, 379, 380, 381, 387, 394, 395, 402
**INDEX II**

*Drugs & Diet described in this Text*

| Abaruguja, 439         | Alābu, 438 |
| Adbhū, 423             | nālikā, 333 |
| Abhiṣyanda, 384        | Alarka, 443-44, 415 |
| Abhara(ka) (mica), 82-6, 531 | Alavanā, 415 |
| sattva of, 402         | Ālūka (dioscorea sp.), 340 |
| Adāgake, 262.          | Āmala, 442 |
| Ādhakī (Cajanus cajan | Āmalaka(i), (Emblica officinalis Gaertn.), 18-19, 159, 161, 318, 422, 423, 439, 451 |
| Millsp.), 249           | Āmaya, 439 |
| Ādyā purpaka, 437      | Amlaka, 156 |
| Agaru, 444             | Amla vetasa (Garcinia pedunculata Roxb.), 303, 403, 439, 575 |
| Agasya (Sesbania grandiflora Pers.), 110, 551 | Amlīkā (Tamarindus indica Linn.), 304, 441, 577 |
| Agnikā, 428             | kanda, 341 |
| Agnimanta, 413-14, 425, 444 | Āmra (mango), 299-302, 441, 555 |
| Aguru (Aquilaria agallocha Roxb.), 61, 182, 417, 431, 437 | bija, 302 |
| Āhastinī, 336          | Āmrātaka (hog plum), 302-3, 439, 579 |
| Āhīnirasā (Capparis sepiaria Linn.), 51, 403 | Āmrāvarta, 302 |
| Aīrāvata, 304           | Amṛtā (Tinospora cordifolia Miers.), 67, 431, 568 |
| Aja gandhā, 421, 428, 500 | Anantā (Cryptolepis buchanani Schult.), 48 |
| Aja gandhi, 484         | Aṇjana, 419 |
| Ająī, 416               | Aṇjīra, 570 |
| Aja karṇa, 413, 547     | Aṇkola, 463 |
| Ajamoda (n), 416, 421, 499 | Aṇkura, 328 |
| Aja śrīnī, 413           | |
Anna, 361
Anupāna, 394-98
Anu yava, 246
Ap, 421
Apāmārga (Achyranthes aspera Linn.), 57, 432, 460
Āphū(ka) (Papaver somniferum Linn.), 55, 491
Āragvadha, 412, 442, 462
Ārāma šītalā, 486
Ārāṇāla, 201
Ārani, 452
Ārdraka (Zingiber officinale Rosc.), 35-6, 496
Ārevata, 424
Ārghya, 137
Ārīṣṭa (Sapindus trifoliatus Linn.), 56, 189, 195, 442
Ārīṣṭaka, 550
ārjaka, 415, 443
ārjuna, 413, 543
Arka (Calotropis gigantea R. Br. ex Ait.), 27-8, 415, 429, 442-44, 487
Arka parṇi, 402
Arka puṣpī, 481
Ārtagala, 413, 444, 543
Āru, 565, 570
Āruka, (Prunus domestica Linn.), 310, 334
Āruṣkara (Semecarpus anacardium Linn. f.), 28, 406
Asana (Pterocarpus marsupium Roxb.), 57, 111, 328, 413
Āsava, 189, 195
Āsma bhedaκa 414, 444
Āsmanta, 466
Āśoka, 414
Āśphotā, (Vallaris solanacea O. Ctze.), 57
Aśṭa varga, 47-48, 433-35, 457
Asthī samhāra (Cissus quadran- ngularis Linn.), 50, 487, 597
Aśva (horse), 275, 431
Aśva gandhā (Withania somni- fade Dunal), 46, 406, 432, 442, 468
Aśva karna, 413, 432
Aśva māra, 424
Aśvattha, 68, 337, 541
Ātārāšaka, 329
Atasi (Linum usitatissimum Linn.), 251, 427
Atibāla, 444, 470
Ativisha (Aconitum heterophyl- lum Wall.), 25, 407, 420, 423, 443, 477
Ātimaguptā (Mucuna pruriens DC.), 250-51, 431
Atyamla, 156
Aūdbhiḍa laṇaṇa, 503
Auddālika, 138
Avalhikā, 366
Avalguja (Psoralea corylifolia Linn.), 56
Āvartaki (Helicteres isora Linn.), 53
Babhule, 546
Babhru, 260
Bādāma, 568
Badara, 299, 310, 439, 444, 560
Bagulī 265
Bakula (Mimusops elengi Linn.), 107, 406
Balā (Sida cordifolia Linn.), 46, 438, 444, 469
Bālā, 512
Bandhu jīvaka, 442
Barhi (peacock), 277
Baṣkayini, 144
Bhadra dāru, 417, 431, 444
Bhakṣa, 438
Bhaksya, 382
paitika, 385
varieties of, 386-87
virūḍhaka, 385
Bhallatāka, 403, 481
Bhallūka, 414
Bhaṅgā (Cannabis sativa Linn.), 42, 489
Bhārgī (Clerodendrum serratum Moon), 51, 415-16, 420, 444, 472
Bhārīgī, 401
Bhavya, 439
Bhīrūka, 129
Bhrāmara, 137
Bhrīga rāja, 476
Bhū chatra 598
Bhū dhātri (Phyllanthus niruri Linn.), 22
Bhū kanda, 341
Bhūmyāmalāki, 451
Bhū nimba (Swertia chirata Buch.-Ham.), 22
Bhūrīja, 413, 516
Bhū stṛṇa (Cymbopogon martini Wats.), 41, 415
Bibhitakī (Terminalia belerica Roxb.), 18
Bija pūraka, 318, 573
Bilva (Aegle marmelos Corr.), 25, 44, 327, 413, 425, 452
Bimba, 440
Bimbī (Coccinia indica W. & A.), 308, 413, 442-43, 590
Bola, 535
Bandhu jīva, 523
Brahma (Butea monosperma Kuntze), 111
Brāhmī (Bacopa monnieri Pennell), 53, 482
Brhad baka, 264
Brhatī (Solanum indicum Linn.), 45, 330, 412-13, 420, 424, 430, 440
Brhat kaṅṭakārī, 455
Cakora, 261
Cakra marda, 475
Cakrāṅga, 276
Cakra vāka, 279
Camphaka (Michelia champaca Linn.), 106, 435, 442
Canaka (Cicer arietinum Linn.), 248
Canakāmla, 407, 439
Canaka sāka, 594
Candā, 417, 439
Candana, 59-60, 413, 418, 431, 437, 444, 508
rakta (Pterocarpus santalinus Linn. f.), 59
śveta (Santalum album Linn.), 59
Candra kānta, 536
Cāngēri (Oxalis corniculata Linn.), 327, 439, 595
Cara, 421
Carmakārāluka, 406
Cāru karīra, 280
Cāṭaka (tree sparrow), 270, 279
Caturjāta, 511
Caturjātaka, 436
Caturuṣāna, 497
Cauhārī yavānī, 500
Cavikā (Piper chaba Hunter), 39, 403
Cavya, 416, 427, 497
Cerapoti, 481
Chāgalāntrī, 442
Chāga payas (goat’s milk), 142
Chāga śṛṅgī, 425
Chātra, 137
Chichikā, 41
Chikkiṇī, 484
Chinna ruhā, 418
Ciccinḍā, 593
Cili (Chenopodium album Linn.), 324
Cili, 592
Cīnāka, 331
Ciṅcā, 439
Cira bilva, 328, 428
Cirbhaṭī, 588
Citraka (Plumbago zeylanica Linn.), 26, 161, 328, 401,
412-13, 416, 423, 427-28, 442, 498
Coca, 417
Coraka, 417, 514
Cukra, 403
Cuṁbaka pāṣāṇa, 538

gavya (curd of cow’s milk), 157
māhiṣa (curd of buffaloes milk), 157
nāga (curd of elephant’s milk), 161
nāri (curd of woman’s milk), 160
pūpaka, 615
vāḍava (curd of mare’s milk), 160
Dadhitha, 439
Dadhya māla, 380, 439
Dādima (pomegranate), 298, 406, 419, 437, 439, 560
Dādima māla, 380
Dahan, 441
dalodhāvah, 138
Damana, 108, 524
Danta saṭha, 304
Dantī (Balsopersum montanum Muell.—Arg.), 26, 401,
428, 440, 442, 461
Darbha, 413, 426, 490
Dāru hariḍā, 417, 475
Dārvī (Berberis aristata DC.), 56
Daśa mūla, 67-68, 425, 455
Deva dālī, 443, 478
Deva dāru, 470
Deva vallabha, 107
Dhāmārgava, 442
Dhānā, 368, 621
Dhānolambha, 367
Dhānyana, 547
Dhanayāsā, 401
Dhānya (corns and cereals), 348, 350
Dhānyaka (Coriandrum sativum Linn.), 41-42, 420, 501


Ena (black buck), 267
Erdha (Ricinus communis Linn.), 45, 412, 442, 444, 459
Ervåruru, 331-32, 438
Ervåruruka (Cucumis utilissimus Roxb.), 333

Gairika (red ochre). 100, 532
Gaja (elephant), 276
Gaja pippali (Scindapsus officinalis Schott), 39, 403, 498
Gambhãrã, 453
Gana, Ámalak yi di, 423
Añjanãdi, 419
Arkãdi, 415
Bhratyádi, 420
Dáraña, 428
Eládi, 417
Guñucyádi, 420
Hari drádi, 417
Jivaniya, 459
Kadambãdi, 426
Kákolyádi, 432
Karâñjãdi, 426
Ksñádi, 416
Láksádi, 424
Múskakãdi, 416
Mustãdi, 421
Páçana, 427
Parûsakãdi, 419
Prapídana, 428
Rodhrãdi, 414
Sálasârãdi, 413
Sàrivãdi, 418
Surasãdi, 415
Trapvãdi, 423
Uçakãdi, 418
Utpalãdi, 421
Go (cow), 275
Godhā, (inguana), 279
Godhūna, (Triticum aestivum Linn.), 201, 246, 253, 428, 438
bhakṣya, 611
Gojihvakā (Launaea asplenifolia Hook f.), 326
Gokṣura, 424, 438, 454
Gomeda, 96, 536
Gopā, 440
Ghoṇṭā, 412
Gorocanā (ox bile), 102-3, 516
Granthika, 416
Granti para(t), 404, 515
Gṛdhra, 428
nakhī, 426
Grīṣma sundara, 335
Grīṇjana, 595, 597
Grīṣjanaka (Daucus carota Linn.), 35
Gūḍa (molasses), 131-32, 158, 167, 407, 427, 442
bhakṣya, 383
yukta, 611
Gūḍucī, 329, 412-13, 420, 452
Guggulu (Commiphora mukul Engl.), 28-31, 417-18, 515
Gundrā (Typha elephantina Roxb.), 48, 414, 444
Guṇjā, (Abrus precatorius Linn.), 51, 52, 483
Haḍahā, 260
Halinī (Gloriosa superba Linn.), 52
Hamśa, 279, 408
Hamśa pāḍī (Adiantum lunulatum Burm.), 54, 412, 478
Hapusā (Juniperus communis Linn.), 64, 501
Hareṇu (Pisum arvene Linn.), 248, 428
Hareṇukā, 417
Haridrā 417, 424, 429, 431, 435, 440 444, 475, 549
Harīṇa (red deer), 267
Hārita, 262, 271-72
Hārilā, 262
Hari mantha, 326
Hārīta, 262
Haritāki, (Terminalia chebula Retz.), 12-18, 422, 442, 450-51
Haritāla (yellow arsenic), 87, 428, 532
Hasti dantī (Trichosanthes bracteata Voigt.), 26
Hasti karkoṭika, 330-31
Hasti karna, 445
Hasti mada, 102
Hasti payas, (elephant's milk), 143
Haya māraka, 428
Hayāṅgavīna, 176
Hemāḥvā (Argemone mexicana Linn.), 27, 443
Hema mākṣika, 404
Hemanṭāmla, 407
Hilamocikā (Enhydra fluctuans Lour.), 335
Hiṅgu (Ferula foetida Regel.), 40, 418, 421, 443, 502
Hiṅgula (cinnabar), 92-93, 533
Hiṅgu pārti, 502
Hīrā, 536
Holaka, 622
Hribera (Coleus vettiveroides K.C. Jacob.), 25, 444
Ikṣu (sugar cane), 128-29, 604
Ikṣura, 440
Ikṣu rasa (sugar cane juice), 128
Ikṣyāku, 442
Indarī, 618
Indīvara, 414
Indra nīla, 69
Indra pūṣpī, 415
Indra vārūṇī, 442-43
Indra yava, 412, 465
Indūdi, 443, 445, 548
Jagala, 190-91
Jala, 602
Jala pippalī (Lippia nodiflora Mich.), 39
Jala vetasa, 544
Jāmbava, 195
Jambīra (Citrus limon Burm. f.), 42, 305, 439
Jambīraka, 575
Jambu (jamun fruit), 307, 441, 556
Japā, 417, 523
Jaṭā māṁśī, 512
Jāṭī (Jasminium grandiflorum Linn.), 104, 405, 429, 520
Jāṭī kośa, 62
pātrī, 509
phala (Myristica fragrans Houtt.), 61, 437, 509
Jayā (Sesbania sesban Merr.), 110, 438
Jayanti (Sesbania sesban Merr.), 52
Jaya pāla (Croton tiglium Linn.), 26, 461
Jhiṇṭa, 441
Jimūṭa, 417
Jimūtaka, 442
Jimīnī (Lannea grandis Engl.), 45-46
Jimīnī, 402, 414, 547
Jirā (krṣṇa), 499
Jiraka (Cuminum cyminum Linn.), 40, 421
Jiraka (śveta), 499
Jivaka, 47, 406, 412, 418, 433, 457
Jīvantaka, 591
Jivanti (Leptadenia reticulata W. & A.), 323, 418, 441, 457
Jyotismati (Celastrus paniculatus Willd.), 53, 442-43, 470

Kāca, 101, 538
Kāca lavana, 504
Kacchapa (tortoise), 276
Kacchura, 444
Kadalī (Musa paradisiaca Linn.), 310, 414, 438, 444, 559
   kanda, 340
Kadamba (whistling teal), 279
Kadamba (Anthecephalus cadamba Miq.), 107-8, 414, 426, 543
Kadambaka, 276
Kadambari, 190-91
Kadara (Acacia suma Buch. Ham.), 57, 413
Kākādani, 445
   Kāka jaṅghā (Peristrophe bicalyculata Nees.), 325, 477
Kāka mācī (Solanum nigrum Linn.), 325, 415, 477
Kākāṇḍa, 250-51

Kakāru, 332
Kakkola, 405
Kākolī, 47, 406, 418, 433, 456
Kāla, 413
Kālaka, 438, 444
Kalama, 242
Kalāmbūka (Ipomoea reptans Poir.), 335
Kalambusā, 441
Kālānusārī, 431
Kālā śāka (Corchorus capsularis Linn.), 328, 592
Kalaśī, 417
Kalāya (Lathyrus sativus Linn.), 326
   śāka, 594
Kāleyaka, 444
Kalhāra, 406, 421, 444, 519
Kalihārī, 488
Kāliga, 331, 587
Kāliyaka, 413
Kāla māla, 415
Kamala (Nelumbo nucifera Gaertn.), 103
   keśara, 519
Kāmbalika, 379
Kāmcaṭa, 327
Kāmkola, 510
Kāmkusṭha, 465
Kaṃpillaka, 442, 461
Kāniṣya (brass), 78, 530
Kanaka phala, 442
Kāñcanāra, 446
Kāñcanī, 489
Kāñđekṣu, 130, 426
Kāñjika, 200, 202, 439
Kaṅka, 428
Kāṅkola (Piper cubeba Linn. f.), 61, 437
Kaṇṭakaṅāri(kā) (Solanum xanthocarpum Schrad. & Wendde.), 45, 401, 412, 420
Kaṇṭakā, 412
Kānta lauha, 402
Kāntāra, 129
Kāntāreksu, 129
Kapāla, 432
Kapardikā, 537
Kapi kacchū, 438, 480
Kapiṇijala, 261
Kapithha (wood apple), 161, 307, 579
Kapithha patri, 579
Kapota (dove), 272, 277-78, 428
Kapota vaṅkā, 414
Karahaṅī, 548
Kara marda, 578
Kara mardaka (Carissa carandas Linn.), 303
Karaṅja (Pongamia pinnata Merr.), 56, 412, 415, 426, 442-43, 549-50
Kāravellaka (Momordica charantia Linn.), 330, 590
Kāravelli(kā), 440, 443
Kāravi (Carum carvi Linn.), 40, 440
Karavīra, 52, 428, 440, 443, 488
Karbudāra (Bauhinia purpurea Linn.), 109, 442
Karcūra, 437, 444, 515
Kardītākṣa, 264
Kari kaṅa, 402
Karīra(ka), 310, 440, 595
Karkandhu, 295, 310
Karkaṭa śṛṅgī, 418, 471
Karkaṭi(kā), 438, 588
Karkōṭaka, 590
Karkōṭi(kā), 330, 331, 440
Karma raṅga, 577
Kārpāsa, 486
Kārpaśī, 444
Karpūra (Cinnamomum camphora Nees & Eberm.), 62, 404, 405, 435, 437, 507
Karuna, 104, 305, 439
Kāśa, 414, 426, 489
Kāsa marda(kα) (Cassia occidentalis Linn.), 324-25, 415, 595
Kāśeru(kα), 438, 599
Kāsīs(ś)a (iron sulphate), 101, 418, 428-30, 432, 533,
Kāśmari(ya) (Gmelina arborea Linn.), 44, 310, 406, 425, 438,
phala, 418
Kāṣṭha pātalā, 453
Kāṣṭhekṣu, 129
Kāṣṭhodumbara, 542
Kastūri (musk), 60, 405, 437, 440, 507
Katahī, 440
Kataka, 438, 441
phala, 419
Kathara, 261
Kāṭibhi, 403
Katphala (Myrica nagi Thunb.), 63, 414-15, 419, 424, 472
Kattrna (Cymbopogon citratus Stapf.), 61
Kāṭuka(ī) (Picrorhiza kurroa Royle ex Benth.), 21, 421, 463
Katu rohinī, 429
Katu tumbī, 332, 588
Kauntī (Vitex agnus-castus Linn.), 58
Kara mardaka, 426
Karyānā, 265
Kelā, 569
Keśara, 306, 419
Ketaka(i) (Pandanus tectorius Soland. ex Parkinson), 106, 111, 521
Kevuka, 331
Keyu, 598
Khāḍa, 379
Khadīrā (Acacia catechu Willd.), 22, 413, 545
Khanḍa (sugar candy), 132, 204, 407
Khanḍāmalaka, 607
Khanḍāmra, 607
Kha prasūta, 439
Kharāhvā (Apuum graveolens Linn.), 41
Khara puṣpa, 415
Kharbūja, 567
Kharjūra (Phoenix sylvestris Roxb.), 311, 342, 437
Kharjūraka, 438
Kharjūrī (Phoenix dactylifer Linn.), 311
Kharjūrīkā, 558
Kharpara (zinc ore), 88
Khasa khasa, 490
Khasa tilla, 55
Khaṭikā, 538
Khukhundaka, 338
Khurāsāni yavānī, 490
Kilāṭa, 152
Kimkiṅiṅi, 564
Kimśūka (Butea monosperma Kuntze), 56, 432
Kimihī, 442-43
Kīṇva, 427, 430
Kīnvaka, 190-91
Kirāta, 412
Kirāta tikta, 329, 464
Kiṣka, 432
Koḍa, 428
Kodrava, 201
Kokanda, 444
Kokilāksa (Asteranthा longifolium Nees), 52, 485
Kola (Zizyphus jujuba Lam.), 299, 318, 439, 444
Kola simbī, 591
Kora dūṣa (Paspalum scrobicularium Linn.), 245
Koṣa kāra, 103
Koṣa kṛt, 129
Koṣāṁra (Schleichera oleosa Merr.), 304, 318, 439, 581
Koṣa phalā, 440
Koṣāṭakī (Luffa acutangula Roxb.), 53, 430, 443, 589
Koṇḍāra (Bauhinia variegata Linn.), 109, 442
Krakara, 261
Kramuka, 413
Krṣṇā, 416, 423
Krṣṇa gandha (a variety of sigri), 43
Krṣṇāṅguru, 508
Krṣṇa karkaṭa (black crab), 279
Krṣṇa loha, 423
Krṣa vedhana, 442
Kṣāra, 401, 505
Kṣaudra, 136
Kṣavaka, 415, 426
Kṣīra, 349
Kṣīra kākoli, 418, 456
Lavaṅga (Syzygium aromaticum Merr. & L.M.), 63, 405, 437, 439, 510
Liṅgī, 442
Lodhra (Smplocos crataegoides Buch.-Ham.), 49, 431-32, 442, 478
sāvara (Symplocos racemosas Roxb.), 49
Loha (iron), 78-82
mala, 423
Loṇika, 593

Madana (Randia dumetorum Lam.), 64, 412, 416, 442
phala, 465
Mādhavi (Hiptage benghalensis Kurz) 104, 522
Madhu (honey), 135, 443, 605
Madhūcchīṣṭa, 605
Madiukha (Glycyrrhiza glabra Linn.), 49
Madhūka (Madhuca indica J F. Gmel.), 109, 312-13, 406, 418-21, 438, 443, 565
puspa, 418
Madhu karkaṭi(ka) (sweet lime), 306, 574
Madhūka sāra, 442
Madhūlaka, 190, 192
Madhu pūpaka, 614
Madhu rasā, 416
Madhu sarkarā, 133
Madhu śigru (a variety of śigru), 43, 413
Madhu śīrśaka, 383, 614
Madhu yaṣṭī, 458
Madhvāsava, 194

Madya (alcoholic drinks), 188, 443, 604
gauḍa, 193
khārjūra, 192
Mahā balā (Sida rhombifolia Linn.), 46, 469
Mahā ghṛta, 177
Mahā jālinī, 476
Mahā kośātkī, 589
Mahā medā, 418, 457
Mahā nimba (Melia azedarach Linn.), 23, 464
Mahā sahā, 412
Mahā sugandhi, 437
Mahā svetā, 415
Mahā vrksa, 442
Mahīṣa payas (buffalo milk), 143
Majjā (bone marrow), 185-86
Mākṣika, 136-37, 404, 532
Makusṭha (Phaseolus aconitifolius Jacq.), 248
Mālatī (Aganosma dichotoma K. Schum.), 54, 424, 431, 520
Mālavaka, 571
Mallikā (Jasminum sambac Ait.), 104, 110
Māṁsa (meat) 256-66, 348, 370-73
Ānūpa (marshy land animals), 257-58
Grāmya (domesticated animals), 263
aśva, 263
chāga, 263
meṣa, 263
vrṣa, 263
Guhāśaya (animals dwelling in caves). 260
aṅkṣa, 260
babhru, 260
dvīpin, 260
jambuṅka, 260
māṛjāra, 260
ṛkṣa, 260
śīṁha, 260
tarakaśu, 260
vrka, 260
vyāghra, 260
Jāṅgala (animals of dry
land forests), 257-63
Janghāla, 258-59
eṇa, 258
hariṇa, 258
kṛtamāla, 259
kuraṅga, 258
mṛga māṛyκā, 258
prṣat, 258
rājīva, 258
ṛkṣa, 258
śarabha, 258
śvadambṛ, 258
vapracura, 258
vṛtarka, 259
vindu citraka, 259
viṣruta, 259
Koṣastha (animals dwelling
in shells), 265
bhalluka, 265
śambūka, 265
śaśaka, 265
śukti, 265
viṇaka, 265
Kūlecara (animals who live
near water), 263-64
camarī, 263-64
ganḍa, 263-64
lulāya, 263-64
vārāha, 263
vārana, 263
Matsya (fish), 266
rohita, 266
Pādin (265-66)
ghaṇṭikā, 265-66
karkaṭa, 265-66
kṛṣna karkaṇa, 265-66
kumbhīra, 265-66
kūrma, 265-66
nakra, 265-66
śīśumāra, 265-66
Parna mṛga, 260-61
vanaukā, 260
vrka māṛjāra, 260
vrka markaṇṭikā, 260
Plava (animals who swim
in water), 64-65
baka, 264
balākā, 264-65
hamṣa, 264
kacakṣa, 264
kadamba, 264
kraunca, 264
nandi mukhī, 264
sārāsa, 264
sasārikā, 265
Prasaha (animals & birds
who eat by snatching), 262-63
bhāsa. 262
cāsa, 262
cillum, 262
gṛdhra, 262
kāka, 262
kurara, 262
śasa ghātin, 262
uluca, 262
Pratuda (packer birds), 262
hārīta, 262
Index

kāla kaṇṭhaka, 262
kapota, 262
khaṇjarīta, 262
pika, 262
sārikā, 262
sāta patra, 262
Viṣṇu (animals who live in burrows in earth), 259-60
ākhu, 259
bhujāṅga, 259
godhā, 259
śaśa, 259
Viṣkira (gallinaceous birds), 261
cakora, 261
kapiṅjalaka, 261
kräkara, 261
lāva, 261
tittira, 261
vartikā, 261
virkā, 261
Māṁsa rasa, 372
Māṁsa rohini, 487
Māṁsi, 417, 435
Maṇah śilā(ā) (realgar), 88, 428, 432, 532
Maṇaka (Alocasia indica Schott), 340
Māṇaka kanda, 403, 598
Manda, 154-55, 166
Manda, 355
aṣṭaguna, 357
dhānya, 356
lāja, 355-56
rakta śāli, 356-57
sarva dhānya, 379
vāṭya, 356
yava, 379
Maṇḍaka, 610
Maṇḍūka parṇī (Centella asiatica Urban), 326
Māṇḍūkī, 440
Maṇḍūra, 531
Maṇī, 96
Maṇikya, 536
Maṇjiśṭhā, (Rubia cordifolia Linn.), 49, 444, 474
Mantha, 366, 619-20
Maṇuṣī payas (woman's milk), 144
Marakata, 537
Mārdvīka, 192
Marica (Piper nigrum Linn.), 38, 167, 422, 443, 497
Markaṭa, 440
Mārkava (Eclipta alba Hassk.), 50
Mārusa, 334
Maruvaka, 524
Māṣa (Phaseolus mungo Linn.), 249-50, 253, 336, 428
aranya, 250
bhakṣya, 611
Māṣa parṇī (Teramnus labialis Spreng.), 46, 418, 458
Mastu, 161-62
Masūra (Lens culinaris Medic.), 248, 406, 408
Mathita, 165
Matsya (fish), 286-93
ali, 288
balanga, 289
bhāskara, 289
burnt, 291
dīrgha tuṇḍaka, 289
dry, 291
eggs of, 291
gargabha, 290
illīśa, 289
imbi kā, 290
imvāka, 290
krṣṇa matsya, 288
madgura, 288
nandikā varta, 287
nandī varta, 289
pāṭhīna, 287
pond, 292
proṣṭikā, 289
pryu, 288
putrified, 291
river, 292
rohīta, 287
śakula, 287, 290
sailīndhu, 290
sea, 292
small, 290
srūgī, 287-88
well, 293
Matsyāndi (kā), 132, 407
Māturunga (citron), 305, 439
Māturungī, 443
Māyikā, 473
Mayūraka, 415, 430
Mayūra sikhā, 487
Medā, 47, 406, 418, 433, 456
Meda, 185
Medaka, 190-91
Medas, 406
Mēsa (sheep), 274-75
Mēsa śṛngī, 413, 440, 443-44, 467
Methī, 499
Methikā (Trigonella foenumgraecum Linn.), 325
Milk, 406
Mītreyā, 499
Moca (Musa paradisiaca Linn. var. sapientum Kuntze), 316
Moca rasa, 484
Modaka, 327, 617
Morāta, 151-52, 413-14
Mṛdvikā (Vitis vinifera Linn.), 309, 418
Mṛṇāla, 520
Muca (u)kunda (Pterospermum acerifolium Willd.), 110, 523
Mudga (Phaseolus radiatus Linn.), 247-48, 406, 441
krṣṇa, 247
māhā, 247
sūpa, 159
vanya, 248
yūṣa, 376
Mudga parṇī (Phaseolus trilobus Ait.), 46, 418, 458
Muktā, 96, 407, 438, 535
Muktā sūktī, 407
Mūlaka (Raphanus sativus Linn.), 335-36, 427, 439, 595
Mūla kapotikā, 335
Munḍī (Sphaeranthus indicus Linn.), 54
Munḍini, 267-68
Muṇja, 490
Muṇjataka, (Orchis latifolia Linn.), 339, 445
Murā, 435
Mūrvā, 402, 412, 420, 441, 444
474
Mūšaka (mouse), 280
Musālī (Chlorophytum tuberosum Baker), 50, 341, 479, 598
Musēkaka, 416, 548
Mustā (Cyperus rotundus Linn.), 25, 407, 421, 423, 435, 472
Mūtra (urine), 204-208
    buffalo's, 206
    camel's, 206-207
    cow's, 205
    donkey, 207
    elephant, 206
    female, 208
    goat's, 205
    horse, 206
    human, 207
    male, 208
    sheep's, 205
Mūtra kṛcchra (dysuria), 167
Mūtrala drugs, 438

Nāga (lead), 75-77, 530
Nāga balā (Grewia populifolia Vahl), 46
Naga dāmanī (Artemisia vulgaris Linn.), 54, 483
Naga dantī, 415
Nāga kesšara (Mesua ferrea Linn.), 65, 436 511
Nāga puṣpa, 417, 419
Nāgara (Zingiber officinale Rosc.), 36-37, 423, 427
Nāga vadhī, 441
Naipāla, 129
Naipālī, 106
Nakha, 517
Nakta māla, 413
Nakula, 260
Nākulī, 479
Nala, 414, 426, 490
Nalada, 419
Nalī, 516
Nalina, 419
Nandī, 542
Nāraṅga(i) (orange), 304-5, 574 574
Nārikela (coconut), 315, 342, 557
Nata, 402
Navanīṭa (butter), 171, 603
    māhiṣa, 171-72
Nava sāraka, 439
Nikocaka, 569
Nilānjana (lead sulphide), 88
Nīla pora, 129
Nīlī kanda, 403
Nīlinī, 442, 463
Nilotpala, 419, 519
Nimba (Azadirachta indica A. Juss.), 22, 111, 329, 420, 424, 430
Nimba, 412, 464
Nimbūka (lime fruit), 305, 439, 576
Nīpa (Adina cordifolia Benth. & Hook. f.), 107, 299, 439
Nipālaniṅī, 441
Nirgunḍī, 415, 440, 466
Nirīca, 334
Niśā (Curcuma longa Linn.), 55-56, 403, 421, 425, 444
Niśpāva (Dolichos lablab Linn.), 251, 368
    śimba (type of Dolichos lablab Linn.), 251
    śimbi (type of Dolichos lablab Linn.), 251
Nīvāra (type of paddy), 245, 441
Nyagrodha, 68, 337
Nyaṅku (antelope), 268
Paḍma, 337 341, 421, 438, 518
    bīja, 519
    cārinī, 518
    keśara, 405
    rāga, 96
Padmaka (Prunus cerasoides D. Don.), 60, 418, 420, 516
Pattika, 136
Pakṣindra, 96
Pakva rasā sīdhu, 193
Pākya, 439
Palala, 385
Palāṇḍu (Allium cepa Linn.), 34, 596
Pālāṇkyā (Spinacia oleracea Linn.), 324, 593
Palāśa, 414, 416, 546
Pālevaka, 571
Pālevata, 439, 571
Pāmśu lavana, 404, 503
Pānaka, 382, 608
Panasa (jack fruit), 315.16, 566
Paṇca gavya, 429
Paṇcāgni, 441
Paṇca hutāśana, 441
Paṇca kaṇṭaka, 426
Paṇca kola, 39, 421, 427, 498
Paṇca kṣīri vrksa, 68-69
Paṇca mahīṣa, 428
Paṇcāmla, 580
Paṇca mūla, 444
    kanīyas, 67-68, 424
    kaṇṭaka, 445
    kṣudra, 425
    laghu, 455
    mahat, 67-68, 425, 454
    tṛṇa, 444
    valli, 445
    vallīja, 425
Paṇcāṅgula (Ricinus communis Linn.), 336
Paṇca sugandhi, 437
    vallaka, 433
    Pānduka, 272
    Pāniya kukkuṭa (water cock), 271
    Paṅka (mud), 102, 538
    Paṅkaja, 406
    Pārada (mercury), 89-92, 531
    Pārāvata (pigeon), 272
    Pāribhadra (Erythrina variegata Linn.), 44, 548
    Pāripela, 513
    Pāriṣa, 68
    Parpaṭa (Fumaria parviflora Lam.), 23, 329, 385, 476
    Parpaṭi, 517
    Parpaṭika (Physalis minima Linn.), 308
    Pārtha (Terminalia arjuna W. & A.), 50
    Paru(ū)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563
    Pāśiṇa bheda, 472
    Pātalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453
    Pātāla garudā, 491
    Pataṅga (Caesalpinia sappan Linn.), 60, 517
    Pāthā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474
    Paṭikā, 440
    Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593
    Paṭoli, 430
    Paṭolikā (Trichosanthes cucumera Linn.) 333-34
    Patra, 417, 436, 442
    Patraka (Cinnamomum tamala Nees & Eberm), 66
Pattūrā, 336
Paunḍraka, 129
śarkarā, 132
Pauṣkara (Ipomoea racemosa
Hook. f.), 65
Pauṣkara (lotus seed), 339
Payas (milk), 141
Payasvinī, 438
Payasyā, 438, 444
Peyā, 359
Phala (fruit), 349, 442
Phala trīka, 422
Phalgu (Ficus hispida Linn. f.), 308
Phalinī (Prunus mahaleb Linn.), 64
Phanijjhaka (Ocimum basilicum
Linn.), 108, 415
Phānitā (penidium), 131
Phaṇjī, 414-15
Phenaka, 384
Phenikā, 616
Phogo, 592
Pīlu, 299, 443, 544
Pīluka, 439
Pināki, 338
Pinḍa kharjūrikā, 311-12
Pinḍālā, 484, 599
Pinḍāruka (Colocasia esculenta
Schott), 340
Pippali (Piper longum Linn.), 37-38, 167, 195, 422, 427, 440, 442-43, 497
mūla, 403, 427, 497
Pistā, 569
Pīta candana, 508
Pīta rohini, 100
Pittala, 530
Pīyūṣa, 150, 152
Plakṣa, 68, 337, 542
Polikā, 610
Prāci bala, 415
Pracīnāmalaka, 299, 439, 452
Prakīryā, 445
Prapauṇḍarīkā, 49, 418
Prapīdāna, 428
Prapunnaḍ(f)a (Cassīa tora
Linn.), 56, 327, 403, 442
Praroha (adventitious root),
Prasannā, 190
Prasāra(n)i (Paederia foetida
Linn.), 52, 468
Pravāla, 535
Priyāla (Buchanania lanzan
Spreng.), 307, 318, 562
majjā, 438
Priyāngu (Setaria italica
Beauv.), 245, 417, 419, 431, 513
Pṛṣat (spotted deer), 267
Pṛṣṇīparṇī (Uraria picta
Desv.), 45, 401, 424, 454
Pṛthak parṇī, 412, 431
Pṛthukā, 367, 622
Pūga, 442
phala, 437
Punjāta, 402
Punarnava (Boerhaavia diffusa
Linn.), 26, 190, 412. 444
Puṇḍarīka, 516
Punnāga, 405, 522
keśara, 417
Pūpa, 383
Pūpaka, 386
Puṣkara (lotus fruit), 317
mūla, 403, 471
Puṣpa kāśīsa, 533
Puṣpānjana, 534
Puṣpa rāga, 96
Puṭika, 413, 428, 442
Putraṇjīva, 480

Rāga sā(ṇ)ḍava, 376-77, 381, 606
Rājādana, 419, 438
Rāja kośātaki, 589
Rāja kṣavaka, 326
Rāja māśa (Vigna cylindrica Skeels), 250
Rājāmra, 580
Rāja niṁbā, 305
Rajata, 404, 423, 439
Rāja vrksa (Cassia fistula Linn.), 21, 430
Rājikā (Brassica nigra Koch), 41, 253, 336
Rakta apāmārga, 460
Rakta candana, 403, 420, 508
Rakta eranda, 459
Rakta punarnavā, 467
Raktotpala (Nymphaea rubra Roxb.), 103, 519
Rālā, 59, 514
Rāmaṇā, 416
Rambhā puspa, 407
Ramyaka, 442
Rasa, 69
Rasaka, 88-89
Rasa kṛiyā, 432
Rasālā, 381
Rāsanā, 415
Rasāṅjana, 403, 419, 534
Rāsnā (Plucheia lanceolata Olivr & Hiern.), 63
   (Alpinia galanga Willd.), 65
Rāsnā, 445, 468

Rasona (Allium sativum Linn.), 32-3, 439
Raina (jewels), 69, 96
Rāddhi, 46, 406, 418, 433, 456
Reṇukā, 416, 513
Rītikā (bell metal), 77-8
Rodhra, 414
Rohīṣa trṇa, 471
Rohita, 350
Rohitaka (Teoomella undulata Seem.), 58, 484
Romaka, 439
lavaṇa, 503
Ropana cūrṇa, 432
gṛta, 431
kalka, 431
kāṣāya, 430
taila, 431
varti, 431
Rśabha, 412
Rśabhaka, 47, 412, 418, 457
Rṣya, 268
Rucaka, 404-6
Ruk, 421
Rūpya,(ka) 404, 529

Ṣaḍūṣana, 39, 498
Sahacara, 414, 444
Sahadevā, 412
Śaileya, 513, 435
Saindhava, 418, 430, 432, 439, 441, 502
Sair(e)ya (Barleria cristata Linn.), 52, 111, 426
Saireyaka, 413, 485
Śaivālaka, 444
Śāka (vegetables), 323, 349, 413, 441, 545
phala, 419
Index

Śākharīkā, 311.
Śakrāhva, 440
Śakra yava, 416
Saktu, 427, 620-21
cañaka, 365
lāja, 365
śāli, 365
yava, 365-66
Ś(Ś)āla, 414, 443, 545
Śalā(i) pārṇī, 424, 454
Śāla sāra, 413
Śāli, 190, 201, 438
dhānya, 408
mahā, 242
piṣṭa, 610
rakta (Orīza sativa Linn.), 241
rice, 242-43
Sallakī, 414, 444, 548
Sāmalī (Salmalita malabarica Schott. & Endl.), 109, 549
Śālāka, 436, 520
Śalyaka, 268-69
Samaṅgā, 431
Śamī (Prosopis spicigera Linn.), 308, 550
Śāṅkhīnī, 440, 442-43
Śāmpāka, 318
Śamśodhana, 442
gṛpta, 429
vārti, 428
Śamśvedaja (mushroom), 337
Śamṭarpaṇa, 437
Śāmuḍra, 439
lavaṇa, 503
Samudra phala, 544
Samudra phena, 535
Śāmuḍrikodbhavā śarkarā, 133
Śamyāva, 383, 613
Śaṅa (Crotalaria juncea Linn.), 109, 427
Śaṅa puṣpi, 442, 476
Śaṅḍākī, 202, 381
Śaṅ(m)kha (conch shell), 96, 101, 278, 537
Śaṅ(m)kha puṣpi (Convolvulus pluricaulis Chois.), 53-54, 440, 480-81
Śaṅkhīnī, 428, 440
Śapta cchada, 424, 440, 442
Śaptaḷā, 442-43
Śapta pārṇa, 412, 427, 549
Śara, 161-62
Śarad vihaṅga, 264
Śaralā, 431, 445, 470, 512
Śārāmla, 575
Śāra puṁkā, 486
Śārikā (shama thrush), 279
Śārivā (Hemidesmus indicus R. Br.), 48, 412, 418, 425, 459
Śarja rasa, 417
Śarkarā, 132
Śārkara, 194, 407
Śārṅgeṣṭhā, 412, 421
Śarpa (snake), 278
Śaṛṣapa (Brassica campestris Linn.), 253, 336, 407, 427, 442
śāka, 594
Śarvaṇadhi, 435-36
Śaṣa (hare), 268, 408
Śaṣṭi, 441
Śaṣkulī, 385
Śaṣṭika, 408, 438
Śatāhvā, (Foeniculum vulgare Mill), 64
Sātalā, 466  
Śata patri, 105-106  
Śata poraka, 129  
Śata pupšā, 445, 498  
Śata puspī, 439  
Śatāvarī (Asparagus racemosus Willd.), 50, 338, 412-13, 426, 444, 469  
Śati (Hedychium spicatum Ham ex. Smith), 61, 515  
Satīna (Pisum sativum Linn.), 248, 325  
Saṭṭaka, 384, 609  
Saurāṣṭrī (alum), 102  
Sauvaracala, 503  
Sauvīra, 201, 439  
Sauvīra aṇjana, 533  
Sauvīrakāṇjana, 100  
Sāvara rodhra, 414  
Sehunḍa, 463  
Ś(s)epālik(a), 467  
Seva, 568  
Sevāti, 521  
Sevya (Vetiveria zizanioides Nash), 60  
Shunhi, 429  
Siddhārtha, 252-53, 407, 416, 421  
Siddhārthaka, 443  
Śidhu, 193, 195  
Śigru (Moringa pterygosperma Gaertn.), 43, 413, 427, 439, 443, 596  
Śikhari, 401  
Śikharinī, 607  
Śikthaka, 55  
Śilā, 430  
Śilā jatu (mineral pitch), 94-96, 418, 534  
Śilā rasa, 509  
Śilemānī kharjūra, 558  
Śimba, 252  
Śimbi, 591  
Śimbi dhānya, 253  
Śimha pucchī, 401  
Śimśapā (Dalbergia sissoo Roxb.), 57, 416, 551  
Śimśipā, 413  
Śindhu, 264  
Śindura (red oxide of lead), 103, 533  
Śindūrī, 524  
Śinduvāra (vitex trifolia Linn.), 57  
Śira vāra, 594  
Śiriṣa (Albizzia lebbeck Benth.), 54-55, 68, 413, 443, 543  
Śiriṣika, 550  
Śīsa, 423  
Śītā, 407, 431  
Śītā, 444  
Śīta rasa, 193-94  
Śīvā, 407, 444  
Śkandha, 413  
Śleṣmātaka (Cordia myxa Roxb.), 316, 544  
Śnuhi (Euphorbia nerifolia Linn.), 27  
Śnuk, 442  
Śodhana cārṇa, 430  
kaṣāya, 428  
rasa kriyā, 430  
taila, 430  
Śoma, 431  
Somālikā, 618  
Soma rāji, 403
Index

Soma valkā, 431
Soma vallī, 478
Sorāva, 373
Sphaṭika, 535
Śphurja, 441
Śṛkkā, 417, 515
Śravaṇā, 432
Śreyasī, 327
Śṛgāla vinnā, 412
Śrī khaṇḍa candana, 405
Śrī puspā, 436
Śrī vāsa (Pinus roxburghii Sargent), 59, 512
Śrī veṣṭaka, 417
Śṛngāṭa, 438
Śṛngāṭaka, 599
Śṛngavera, 443
Śṛngī (Pistacia integerrima Stew, ex Brandis), 65, 428
Srotōṇjana, 100, 534
Sthauneyaka, 417, 514
Sthirā (Desmodium gangeticum DC.), 45
Sthūlailā, 510
Śucī(ī) patra(kā), 129, 130
Sudarśanā (Crinum asiaticum Linn.), 51
Sudhā kṣāra, 504
Sugandhakā, 415
Sugadhāmalaka, 436
Sugar cane product, 350
Śūka dhānya, 253
Suka nāsāhva, 439
Śūksmālā (Elettaria cardamomum Maton), 63, 510
Śukta (vinegar), 199
Śukta(ka), 439
Śuktī, 417, 537
Sukuṇḍalī, 441
Śūlika, 371
Sumanā, 440
Sumanas, 428, 445
Śūmukha, 415, 439
Sunisaṇḍaka (Marsilia minuta Linn.), 326-27, 441, 594
Śuṇṭhi(ī), 167, 417, 422, 496
Supārī, 581
Surā, 189, 191, 439
Surabhi, 43
Sura dāru (Cedrus deodara Loud.), 61
Surāhvā, 439
Śūrana, 341, 350, 441
Surasā, 415, 443
Surāṣṭrajā, 428
Śūrya kānta, 536
Śūryendu, 96
Suśavī, 412, 426
Suvarcalā, 428, 433, 482
Suvarṇa, 404, 529
Suvarana kṣirī, 442
Śvadāmstrā, 412 414, 444.
Śvādu, 155
Śvādu kaṇṭaka, 440
Śvādvyama, 156
Śvarjikā, 439
Śvarji kṣāra, 504
Śvarna (gold), 70-72, 423
bhāsma, 404
Śvarna gairika, 404
Śvarna kṣirī, 465
Śvarna tāli, 405
Śvetā, 415, 442
Śveta kamala, 518
Śveta kaṇṭakārī, 455
Śveta marica, 100
Śveta niṣotha, 461-62
Śveta punarnavā, 467
Śyāmā, 440
Śyāmāka (Echinochloa frumentaceae Link.), 245
Śyāma niśotha, 462
Śyonāka, 421, 425, 453

Tāḍoga, 281
Tagara (Valeriana wallichii DC.), 58, 402, 417, 516
Tagara pādi, 402
Taila (oil); 179
aka, 183
danti, 182
eranḍa (castor oil), 181
jyotiṣmati, 82-83
kimśuka, 183
kośāmra, 181
kṣauma (linseed oil), 180
kusumbha, 181
pakva bhakṣya
sahakāra, 184
sarja rasa, 184
śarṣapa, (mustard oil), 180
śleṣmātaka, 183
śrī parṇa, 183
tila (gingili oil), 180
yava tiktā, 184
Takra (butter milk), 164-69, 439, 603
Takra kūrcīka, 152
Takrāmla, 380
Takra piṇḍa, 152
Tāla (Borassus flabellifer Linn.), 313-15, 438, 443, 567
patrī 432,
pralamba, 339
śiras, 342
Tāla vit, 432

Tālisa patra (Abies webbiana Lindle.), 66
Tālīsa, 401, 443, 511
patra, 405, 545
Tāmbūla, 582
Tāmra (copper), 73-74, 423, 530
Tāmra cūḍa, 486
Tāṇḍula pīṣṭa, 368
Tāṇḍuliyaka (Amaranthus spinosus Linn.), 324, 592
Taṅkana, 504
Tāpasa, 129
vṛkṣa, 415
Tāpasekṣu, 129
Tāra (silver), 72-3
Tarakuṣu, 260
Tarkārī, 413
Taste, astringent, 353-54
bitter, 353
pungent, 353
saline, 353
sour, 352
sweet, 352
Tauvara, 195
Teja patra, 511
Tejavati, 470
Tikṣṇa lauha, 402
Tikta, 412
Tiktā, 416, 421, 440
Tila, (Sesamum indicum Linn.), 247, 253, 427, 430.
Tila parṇi, 327, 444
Tilvaka, 442
Tinduka (Diospyros tomentosa Roxb.), 307, 317, 564
Tiniśā (Ougeinia dalbergioides Benth.), 57
Tiniśa, 413, 443
Tīnisa, 546
Tintiđika, *Rhus parviflora* Roxb.), 304
Tittidiika, 578
Titiri, 261
Tittirî (partridge), 271,
Todoana, 572
Trapu, 423
Trapsa (Cucumis sativus
Linn.), 331-32, 588
Trāyamānā, 424, 440, 476
Trāyantî (Gentiana kuroo
Royle), 21
Tri kaṃtaka (Tribulus terrestris
Linn.), 45, 426
Tri karṣita, 423
Tri kaṭu, 428
Tri phālā, 19-20, 416, 419, 422,
428, 430, 433, 441, 451
Tri sugandhi, 437, 511
Trivṛt (Opeculina turpethum
Silva Manso), 20-21, 442
Trīṇa dōṇya, 299
Trīti, 416
Tryūṣaṇa, 38, 422, 497
Tugā kṣīrī, 66, 418
Tulasī (Ocimum sanctum
Linn.), 108, 524
Tumbī, 558
Tumburu (Zanthoxylum alatum
Roxb.), 43
Tuṇi, 549
Tuṣodaka, 200, 439
Tūṭa, 571
Tuttha, 436, 532
Tutthaka (copper sulphate),
88, 418
Tuvaraka (Hydnocarpus wigh-
tiana Blume), 28, 272
Tvak, 417, 436, 510
Tvak tiktā, 306
Udadhi mala (cuttle fish bone),
101
Uḍakīryā, 445
Uḍaśvīt, 165-66
Uḍumbara (Ficus racemosa
Linn.), 68, 317, 337, 542
Ugrā, 421
Ulāpta, 371
Umaṇī, 622
Unduru karnika, 415
Upa dhātu, 69, 82-92
Upa kuṇcikā (Nigella sativa
Linn.), 40, 550
Upa rasa, 69, 92
Upa ratna, (costly stones), 69,
96
Upa viṣa, (subsidiary poisons),
69, 100
Upodikā (Basella rubra Linn.),
334, 593
Urabhra payas (sheep’s milk),
142
Uṣaka, 418
Uṣaṇa, 416, 421
Uśīra, 405, 417-18, 444, 513
Uṣṭra payas (camel milk), 143
Utpala (Nymphaea stellata
Willd.), 109, 341, 406, 421,
444
Utsādana, 432
Vacā (Acorus calamus Linn.),
53, 417, 421, 430, 435,
442-43, 501
Vādāma (almond), 318-19
Vahni mantha (Clerodendrum
phlomidis Linn. f.), 44
Vahni patra, 402
Vaidāla bhakṣya, 611
Vaidalika; 252
Vaidûrya, 96, 537
Vaijayantikâ, 440
Vaikrânta, 404
Vâji karna, 426
Vajra, 96, 404
Vajra vṛkṣa, 416
Vaka, 107, 265
Vakkasa, 190-91
Vâkucî, 475
Vakula, 441, 522
Vâlā moīa, 486
Vâlukâ, 299, 317, 417, 538, 589
Vâmi, 486
Vâmśa (Bambusa bambos Druce), 58, 490
Vâmśaka, 129
Vâmśa rocaṇâ (bamboo manna), 66, 502
Vanaspati, 441
Vâṅga (tin), 73
Vandâka, 101, 483
Vândhitâka, 405
Vandhyâ karkoṭakî 590
    karkoṭi, 331 480
Vâṅga, 530
Varâha (hog), 276
Vârâha kanda (Tacca aspera Roxb.), 342
Vârâhi, 406, 598
    kanda, 473
Varânga (Cinnamomum zeylanicum Blume), 65
Varârdha, 437
Varśâbhû (Triantehma portulacastrum Linn.), 328
Vârṣikî, 106
Vartaka (male bustard), 270
Vârṭâka (Solanum melongena Linn.), 329-30
Vârṭâku, 440
Vartika (gray partridge), 270
Vartikâ (female bustard), 270
Varuṇa (Crataeva nurvula Buch. Ham.), 44, 327, 413, 440, 547
Vâruni, 190
Varvari, 43
Vâryanna, 362
Vasâ (muscle fat), 185-86
    hamâsa, 185
    kâka, 185
    kukkuṭa, 185
    kumbhira, 185
    mahiṣa, 185
    mṛga, 185
    śukara, 185
    ulluka, 185
Vâsâ, 452
Vâsaka (Adhatoda vasica Nees), 66
Vâsantî, 522
Vasira, 413-14
Vâsîra, 444
Vâśpikâ, (Carum bulbocastanum Koch), 40
Vâstuka (Chenopodium murale Linn.), 324
Vâstûka, 591
Vasuka, 413-14, 444
Vâta, 541
Vâtaka, 617
Vâtâma, 438
Vâṭa patri, 479
Vatsa, 426
Vatsâdanî, 327, 425, 444
Vatsaka, 420
Velâ, 523
Vella, 421
Vellantara, 483
Veṇu, 402
Veṇu karīra (Bambusa arundinacea Wiild.), 328
Vesa vāra, 384
Veśma caṭaka (house sparrow), 270
Vetasa, 68
Vetavāmla, 407
Vetra, 439, 441
Vetrāgra, 329
Vibhītaka (Terminalia bellerica Roxb.), 318, 442, 451
Vibhītakī, 422
Viḍa, 439, 503
Viḍāṅga (Embelia ribes Burm. f.), 56-57, 415-16, 428, 442-43, 501
Viḍāri (Ipomoea paniculata R. Br.), 338, 406, 412, 425
Viḍārikā, 444
Viḍāri kanda, 473
Vidruma, 96
Vidula, 442
Viḍāya sāra, 546
Viśaṅkata, 299
vrksa, 440
Vilepi, 359
Vimala, 132
Vīra taru, 414, 444
Viṣa, (poison), 69, 97-100
Viṣā, 416, 421
Viśālā (Trichosanthes bracteata Voigt), 48
Viṣa muṣṭi, 415, 408
Viṣāṇikā, 442
Viṣa sālūka, 339
Viṣṇu krāntā, 480
Viṣyandana, 615
Viśva devā, 412
Viśvaṣadha, 416
Viṭāgni, 280
Viṭ khadira, 545
Viṛddha dāru, 478
Viṛddhi, 47, 418, 433, 456
Viṛhad dāra (Argyreia speciosa Sweet), 58
Viṛhi (variety of Oryza sativa Linn.), 242
Viṛśādanī, 414
Viṛśaka, 416
Viṛśāmla, 406
Viṛśākī, 589
Viṛśa (Adhatoda vasica Nees.), 110, 440
Viṛśikāli (Pergularia extensa N. E. Br.), 51, 412, 415, 440, 444
Vyaṭhra nakha, 417
Vyaṭhari, 440
Vyośā, 439

Water, 210-11
amśūdaka, 223
āntarikṣa jala, 223
ārogyaṁbu, 229-31
audbhida (water coming from earth), 218, 224
bhauma (water on earth) 215-17
āṇūpa, 216-17
jāṅgala, 216-17
sādhāraṇa, 216-17
boiled, 228
candra kānta, 225
cauṇḍa, 220
cauṇḍya, 224
cocnut, 231-32
cold, 227-28
divya type of, 211-15
dhārāja, 212-13
gangā, 212-13
haima (water from snow), 214-15
hot, 229
karakā jāta (water from hail stone), 213-14
kedāra, 222
kūpa, 221
nādeya, 217
nirjhara (water from spring), 218-19
pālvala (water of small pond), 219
poisonous, 213
polluted, 226
pollution, 233-36
rain, 222
river, 217, 225-26
sāmudra, 213
sārasa (water of pond), 219
sea, 225
spring, 224
toḍāga (small pond), 224
toḍāga (water from lake), 220
tausāra (water from dew & forest), 214
vāpi, 220-21
vikira, 221-22
well, 224

Yāsa (Alhagi pseudalhagi Desv.), 22
Yaśī, 406, 417
Yava (Hordeum vulgare Linn.), 201, 245-46, 253, 428, 444
Yavāgū, 360
krṣarā, 360
pāyasa, 360
Yava lśāra, 429, 439, 504
Yavānī (Trachyspermum ammi Sprague), 41, 500
Yavāsā, 460
Yava tiktā, 440
Yava, varnśaja, 246
Yuśa, 402
akṛta, 380
kṛta, 380
kulaṭha, 378
mūlaka, 377
navāniga, 378
nimbu, 377
pañca muṣṭika, 378
paṭola, 377

Yūthikā (Jasminum auriculatum Vahl), 105, 109, 521
INDEX III
(Synonyms of Drugs)

Abdhija, 535
Abdhi maṇḍukī, 537
Abhayā, 451, 456
Abhaya, 513
Abhiru, 469
Abhiṣṭa-gandhaka, 522
Abhra(ka), 531
Accha, 518
Adhāḥ śalya, 460
Ādhakī, 535
Adharā, 456
Adhara kaṇṭakī, 469
Agastya, 551
Agastyāhya, 551
Agni mantha, 452
Agni mukhī, 481
Agni pālī, 498
Agni śikha, 509
Agni vaktraka, 481
Agni vallabha, 514
Ahiphena, 491
Āhittha, 499
Aindri, 462
Aja gandhā, 500
Aja gandhi, 484
Ajājī, 499
Aja karna, 547
Aja modā, 499
Aja śṛṅgikā, 467
Ājya, 603
Ājyāra, 603
Ākāśa, 531
Ākhu karṇī, 461
Ākhu viśāpaha, 478
Aksa, 451
phala, 557
Aksī bheṣaja, 478
Aksīva, 503
Aksōḍaka, 570
Aksōṭa, 570
Alāvunī, 588
Ālūka, 570
Amalā, 604
Āmalaka, 451
Āmalakā, 451
Āmalāryaka, 508
Āma vairī, 459
Ambarā, 475
Ambha, 602
Ambha phala, 568
Ambhoja, 520, 544
Ambhohuha, 518
Ambu, 602
Ambu śirīṣikā, 550
Ambu vallī, 482
Ambu vāsinī, 453
Ambu pādapa, 578
Amla patraka, 466
Amla śāka, 578
Amla vetasa, 575, 580
Amlakā, 577, 595
Amoghā, 451, 453
Āmra, 555
Āmrāta(ka), 579-80
Āmra tāta, 579  
Amṛtā, 451, 504, 535  
Amṛta, 568, 602  
Amṛṭāhva, 567-68  
Amṛṭāhvaya, 603  
Amṛtalā, 451  
Amṛta phala, 451  
Amṛta saṅga, 532  
Amṛṭa vallari, 452  
Aṁśapa, 566  
Aṁśumāti, 454  
Aṁvasṭphā, 474  
Aṁvaṣṭhakī, 473  
Anala, 481  
Anantā, 460  
Anāgāraka, 476  
Anāgāra karkari, 610  
Anāgāra vallari, 550  
Aṅjana, 533  
Aṅjjīra, 570  
Aṅkola, 463  
Aṅkolaka, 463  
Antah koṭara puṣpī, 478  
Anu manṭhaja, 603  
Āpa, 568, 602  
Āpāda rohini, 483  
Āpāmārga, 460  
Aparājīṭā, 480, 486  
Āpetā rākṣasī, 524  
Aphenaka, 491  
Āphū, 491  
Āphūka, 491  
Āpīta, 519  
Āragvadha, 462  
Ārahu, 453  
Ārāma sītalā, 486  
Āraṇī, 452, 454  
Āravinda, 518  
Ardha candrikā, 462  
Ārdraka, 496  
Argaṭa, 543  
Ariyedaka, 545  
Ariṣṭa, 464  
Ariṣṭaka, 550  
Arjaka, 524  
Arjuna, 543  
Arka, 487  
Arka kāntā, 482  
Arka puṣpī, 481  
Ārogya śimbī, 463  
Ārta gala, 543  
Ārta galaka, 485  
Artha sādhana, 480, 550  
Āru, 565, 570  
Ārūṇā, 461  
Ārūṇa, 498  
Āruṣka, 481, 565  
Āruṣkara, 481  
Āruṭa gandha, 502  
Āsi patrā, 463  
Asitā, 523  
Asita druma, 545  
Āsma bhedaka, 472  
Āsma garbhaka, 546  
Āsmaja, 534  
Āsmanta, 466  
Āsmāri bheda, 472  
Āsma yoni, 466  
Āsphotā, 459, 466  
Āṣṭa padī, 523  
Āṣṭa varga, 457  
Āṣṭhi samhāra, 487, 597  
śamhāraka, 487  
śamhṛṭā, 597  
śṛṅkhalika, 597  
Āsura, 503  
Āṣva gandhā, 468  
Āsvahā, 488  
Āsvattha, 541  
Āśvāvarchaka, 468
Index

Āsyāhvā, 517
Āṣya lalana, 514
Ājaruṣaka, 452
Āti balā, 470
Āti carā, 518
Āti chatrikā, 482
Āti guhā, 454
Āti kaṇṭaka, 460
Āti kṣurakṣa, 485
Āti mañjulā, 521
Āti rasā, 468
Āti ruhā, 487
Āti saurabha, 555
Āti tejinī, 470
Āti viṣā, 477
Ātma guptā, 480
Ātma rakṣā, 462
Ātyugra, 502
Ātyugra gandhā, 499
Āudhīda, 503
Āudhīda lāvana, 503
Āusa, 503
Āvāk puṣpī, 498
Āvalguja, 475
Āvara kola, 561
Āvaratākī, 476
Āvegī, 478
Āvya, 472
Āvyakta gandhā, 485
Āyah, 531
Āyaskānta, 538

Babbula, 546
Bādāma, 568
Badara, 560-61
Badarī, 560
Bahula chada, 596
Balā, 469
Bāla, 512, 521
Bāla, 535
Bala bhadrā, 476
Bālaka, 512
Bāla mūlaka, 595
Bālī, 514
Bālinī, 598
Bālyā, 468
Bandha bhandhāka, 523
Bandhinī, 520
Bandhu jīva, 523
Barha cūḍa, 514
Barhi, 490
Bhadrā(a), 472, 519
Bhadra candana, 459
Bhadra dāru, 470
Bhadra kaṇṭa, 454
Bhadra kāṣṭha, 470
Bhadra musta, 472
Bhadra parṇī, 468
Bhadra parṇikā, 453
Bhadra śrīya, 508
Bhadra yava, 465
Bhadralā, 510
Bhadra taraṇi, 521
Bhadraudanī, 469
Bhadravatī, 472
Bhallātaka, 481, 572
Bhallī, 481
Bhallū(ka), 570
Bhallū raktapī, 570
Bhaṇḍī, 461, 474
Bhaṇḍārānī phala, 543
Bhaṅgā, 489
Bhaṅgurā, 477
Bhaṇṭākī, 589
Bhāradvājī, 470
Bhāra vāhinī, 463
Bhārga parvanī, 472
Bhārgavī, 489
Bhārgī, 472
Bhasma piṅgalā, 551
Bhauma, 503
Bhavya, 577
Bheka rāja, 476
Bhillaka vrksa, 548
Bhirinḍikā, 481
Bhūru patrī, 469
Bhūṣana, 514
Bhiṣan-mātā, 452
Bhrāgu bhāvā, 472
Bhrṅga, 510
Bhrṅga bandhū, 523
Bhrṅga mālikā, 501
Bhrṅga rāja, 476
Bhrṅgāhva, 476
Bhū chatra, 598
Bhū dhātri, 451
Bhujaga parṇinī, 483
Bhū kadambaka, 500
Bhū maṇḍali, 523
Bhūmija, 503
Bhūmi kadambaka, 460
Bhūmi kharjuṅikā, 558
Bhūmi saha, 545
Bhūmyāmalakī, 451
Bhūnimba, 464
Bhūrja, 546
Bhū śamī, 550
Bhūṣana, 497, 504
Bhūsitā, 463
Bhūta, 471
Bhūta keśī, 467, 512
Bhūta nāśana, 502
Bhūta pādapa, 544
Bhūta vāsa, 451
Bhūta vrksa, 453, 460
Bhūtaghṇī, 501, 524
Bhūti, 471
Bhūtika, 471
Bhūtika, 507,
Bhūyas, 546
Bīja pūra(ka), 573
Bivla, 452, 454
Bilvikā, 502
Bimba kila, 523
Bimbī, 590
Bola, 535
Brahma cārīṇī, 482
Brahma kāṇcana, 529
Brahma kāṣṭha, 571
Brahma mekhala, 490
Brahma pādapa, 546
Brahma suvarcalā, 482
Brāhmaṇa vaṣṭikā, 472
Brāhmaṇi, 515
Brāhmī, 482, 486
Bṛhad balā, 469
Bṛhat kanṭakārī, 455
Bṛhat kharjuṅikā, 558
Bṛhat koṭī, 593
Bṛhat phalā, 556
Bṛhat puṣpā, 521
Bṛhat vallī, 590
Bṛhaṭī, 455
Brahma dāru, 571
Cakrāhva, 516
Cakra lakṣaṇā, 452
Cakra marda, 475
Cakrāṅgī, 463
Cakrikā, 483
Cakṣuṣya, 554
Calā, 522
Calā dala, 541
Cāmikara, 529
Campaka, 522
Cāmpeya, 511, 522
Cana puṣpikā, 479
Caṇaka śāka, 594
Caṇḍā, 480, 488, 514
Candana, 508
Candana puṣpaka, 510  
Candikā, 577  
Candra hāsā, 452  
Candra hāsyā, 455  
Candra kānta, 536  
Candra mani, 536  
Candra vālā, 510  
Candrikā, 475  
Cāṅgerī, 595  
Capalā, 497  
Capaḷa, 531  
Cāra, 562  
Cāraṭī, 518  
Carma kaṇṭaka, 476  
Carma kas (ś)ā, 466, 487  
Carma ranɡā, 476  
Carmasāṅhvā, 466  
Cāru, 516  
Cāru kesarā, 521  
Cāru pārṇī, 468  
Cāru pātrikā, 502  
Cāru vāhlika, 509  
Cōru vrkṣa, 542  
Catūḥ chadhā, 595  
Caturamālaka 580  
Caturāṅgula, 463  
Caturannaka, 501  
Caturjāta, 511  
Caturuṣaṇa, 497  
Cauhārī, 500  
vavānī, 500  
Cāvikā, 497  
Cāvya(na), 497-98  
Cerapoṭī, 481  
Cetakī, 450  
Chādana, 486  
Chadmikā, 474  
Chāgala, 478  
Chardana, 465  
Chatrā, 482  
Chatrāṃlikā, 595  
Chatri, 549  
Chikkikā, 484  
Chikkinī, 484  
Chinnā, 452  
Chinna granthiniṅkā, 460  
Chinna ruṅā, 452  
Chinnadībhavā, 452  
Ciccīnā, 593  
Cili, 592  
Cilliṅkā, 592  
Ciṅcā, 577  
Ciṅcīṇi phala, 461  
Cira bīlvaka, 550  
Cirajīvinī, 549  
Cira patrā, 556  
Cirbhaṭī, 588  
Cirbhīṭa, 588  
Cirīṇī, 550  
Cirīṭa patriṅkā, 479  
Citra, 459, 498  
Citrā, 462  
Citrā, 470  
Citraka, 498  
Citra phala, 462, 589  
Civuka, 523, 562  
Coraka, 514  
Cucukā, 592  
Cūḍā, 483  
Cukra, 575  
Cukrā, 595  
Cukrikā, 577  
Culaka 465  
Cuṅbaka, 538  
Cūrṇa pārada, 533  
Cūta, 555  
Dadhi, 602  
Dedhi phala, 579
Dadhi pūpaka, 615
Dādima, 560
Dādīmī, 560
Dādīmī puspa, 484
Dadruṅgha, 475
Dahanā, 498
Daityā, 515
Dakṣiṇāvarti, 467
Dalāhva, 511
Dala śālinī, 598
Dama, 524
Damanā, 524
Damanaka, 524
Damanī, 483
Danḍāhata, 603
Dānta, 524
Danta bijā, 560
Danta śātha, 575
Danti, 461
  bijā, 461
Danti phala samākṛti, 569
Darada, 533
Darbhā, 490
Dārūna, 498
Dārū haridrā, 475
Dārū phala, 569
Dārvī, 475
  rasodbhava, 534
Daśā mūla, 455
Daśāṅgula, 567
Dāsī, 485, 512
Dāvidālikā, 473
Deṇḍika, 591
Deva dālī, 478
Deva dāru, 470
Deva dhūpa, 514
Deva dundubhi, 524
Deva gandhā, 486
Deva gandhaka, 471
Deva kusuma, 510
Deva saha, 469
Deva śrenī, 474
Deva sṛṣṭā, 604
Devatā, 456, 488
Devatāṅga, 478
Deva taru, 564
Devī, 474, 480, 515, 590
Dhamana, 490
Dhamanī, 516
Dhana, 562
Dhanaka, 467
Dhāne, 501
Dhāneya 501
Dhanu, 481
Dhanvana, 547
Dhanva yāsa(ka), 460
Dhānya, 501, 572
Dhanyā, 522
Dhānyaka, 501
Dhānyakā, 501
Dharmāna, 547
Dhātakī, 473
Dhātri parṇī, 511
Dhātri phala, 451
Dhāttūra, 488
Dhātu bhava, 530
Dhātu kāsīsa, 533
Dhātu māksika, 532
Dhava, 547
Dhāvanī, 454-55, 476
Dhīra, 457
Dhruva, 541
Dhruvā, 454
Dhūmra, 509
Dhurandhara, 547
Dhūrta, 488
Dhūrta, 503
Dhvaja, 567
Dhvāṁkṣa nāśinī, 501
Dhvaṇḍa, 485
Dhvánkṣa kolī, 456
Dhvánkṣa mācī, 477
Dīna, 516
Dīndari, 535
Dīndinikā, 550
Dīpanī, 479
Dīpanīya, 500
Dīpa vrksaka, 470
Dīptā, 466
Dīpya, 500
Dīpyaka, 500
Dīrgha chada, 545
Dīrgha daṇḍa, 459
Dīrghaka, 499
Dīrgha kilaka, 463
Dīrgha mūlā, 454
Dīrgha-mūla, 460
Dīrgha nisvana, 537
Dīrgha patri, 483
Dīrgha patrika, 467, 543, 565, 596
Dīrgha patri, 481
Dīrgha phala, 463
Dīrgha puṣpaka, 487
Dīrgha varṣābhū, 467
Dīrghikā, 482, 502
Dīṭhya, 510
Dīvari, 469
Dīvyā, 482
Dīva, 534
Dīvyauṣadhi, 532
Drākṣā, 554, 608
Dravantī, 461
Drāvida, 503
Dravida, 515
Drāvidī, 510
Drāvi loha, 504
Dṛḍha bijaka, 557
Dronā, 482
Drona puṣpī, 482
Drśad bheda, 472
Drśad garbha, 537
Drśad phala, 579
Dugdha, 602
bhaksya, 612
Dugdhi, 481
Dugdhikā, 481
Dulpradhārśini, 455
Dulpāhrśā, 558
Dulputra, 514
Dulparsā, 455, 460
Durālabhā, 460
Dūra mūla, 460
Durā rohā, 558
Durāroha, 567
Duravagrahā, 480
Durbālā, 550
Durdhara, 457
Durga, 514
Durjara, 574
Durlabhā, 515
Durmanā, 489
Durmāśā, 483
Dūrvā, 489
Durvāta, 459
Duṣṭā, 473
Dvija, 510
Dvija kutsaka, 544
Dvija priyā, 478
Dvipā, 550
Dvipadā, 523
Dvipa sambhavā, 558
Dvipikā, 469
Dvijāṅgikā, 463
Edagoja, 475
Ekāngī, 515
Elā, 510-11
| Ela vālu, 509 | Gaṇḍīrī, 604 |
| Ela vāluka, 509 | Gaṇerukā, 523, 549 |
| Eranḍa, 459, | Gaṅgerukā, 572 |
| Eranḍā, 461 | Gaṅgerukī, 470 |
| Evāluka, 509 | Gaṇikā, 521 |
| | Gaṇikārikā, 523 |
| | Gaṇjā, 489 |
| Gaireya, 534 | Garāgarī, 478 |
| Gairika, 532 | Garbhā kaṇṭaka, 566 |
| Gaja bhakṣya, 548 | Garbhā kara, 480 |
| Gaja cīrbhītā, 462 | Garbhā pātanī, 488 |
| Gaja kaṇṭa, 550 | Garbhā pāṭi, 550 |
| Gaja pāḍapa, 542 | Gardhabhāṇḍaka, 542 |
| Gaja pippalī, 498 | Garut mat, 537 |
| Gajara, 595 | Gauḍa pāśāṇa, 538 |
| Gajāśana, 541 | Gauḍa vāstuka, 592 |
| Gāloḍha, 519 | Gaurā, 519, 547 |
| Gambhārī, 453, 454 | Gaurā druma, 549 |
| Gaṇḍa dūrvā, 489 | Gaurī, 475, 516, 524 |
| Gaṇḍaru, 593 | Gautamī, 516 |
| Gandha, 531 | Gavādanī, 462, 485 |
| Gandha garbha, 452 | Gavedhukā, 470, 532 |
| Gandha kārini, 479 | Gāyatrī, 545 |
| Gandha māṁsi, 512 | Gallakā, 604 |
| Gandha mūlaka, 512, 515 | Ghana, 472, 510, 530, 531 |
| Gandha mūlinī, 515 | Ghana skandha, 582 |
| Gandha nākuli, 468, 479 | Ghana tvaksāra, 478 |
| Gandha pītaka, 531 | Ghane phalā, 477 |
| Gandha rasa, 535 | Ghana, 548 |
| Gadhā sāraka, 508 | Ghausa śabda, 476 |
| Gandha vīrā, 548 | Ghaṅṭālikā, 574 |
| Gandhāḍhyā, 515 | Ghaṭā, 574 |
| Gandhaka, 531 | Ghola, 603 |
| Gandhamat puspa, 543 | Ghoṅṭā, 560 |
| Gandharva hastaka, 459 | Ghoṅṭāli, 589 |
| Gandhāsma, 531 | Ghoṣā, 498, 501 |
| Gandhavatī, 515 | Ghṛta, 603 |
| Gandhi velikā, 507 | pakva bhakṣya, 612 |
| Gandhotkaṭa, 524 | Ghṛta pūra, 613 |
| Gandhottamā, 604 | |
Ghṛta varṇaka, 549
Ghūṇa priyā, 461
Girīja, 534
Giri jatu, 534
Girika, 464
Giri karṇikā, 485
Giri mallikā, 465
Giri mṛt, 532
Giri śānujā, 476
Girisāhvaya, 534
Gobhī, 482
Godanta, 532
Godhūma bhakṣya, 611
Godhā skandha, 545
Goiḥvā, 482
Goiṅkā, 482
Gokaṅtaka, 454
Gokarnā, 468
Gokṣura, 454, 455
Golā, 532
Golhā, 590
Golumi, 489, 501
Gomedā, 536
Gopa kanyā, 459
Gopa vallī, 459
Gopaṅganā, 459
Gopītta sambhavā, 516
Gorakṣa, 574
Gorasa, 603
Gorocanā, 516
Gośīrṣa, 508
Gostanī, 554
Gotra puspaka, 547
Gotra viṭapi, 547
Grāhi, 555
Grāma kandā, 598
Grāmyā, 463, 524
Granthi parna(ī), 515
Granthikā, 564
Granthikā mūla, 497
Granthikā patra, 512
Granthila, 595
Granthimān, 597
Granthimat phala, 566
Granthinī, 559
Grha kanyā, 488
Grīṣmakā, 522
Grīṇjana, 596, 597
Grṛṣī, 473, 598
Gucchā phala, 544
Gucha puṣpa, 549
Guḍā, 554
Guḍa patraka, 604
Guḍa phalā, 544
Guḍa tvak, 510
Guḍa yukta bhakṣya, 611
Guḍāmayahara, 597
Guḍha patra, 595
Guḍha puspaka, 565
Guḍūcī, 452
Guggulu, 514
Guhā, 454
Guṇjā, 483
Gupta sneha, 463
Haimavatī, 451, 452, 501
Halinī, 488
Hallaka, 519
Hamśa padī, 478
Hanu, 517
Hanurnāga, 517
Hapusā, 501
Hārā, 604
Hārā bīja, 531
Hāra hūrā, 554
Hareṇukā, 513
Hari bhadraka, 471
Harita chaḍa, 596
Haridrö, 475, 549
Hāridraka, 549
Harin mañi, 537
Hariñi, 521
Haritāla, 532
Haritakī, 450-51
Hari vāluka, 509
Hari vāsa, 541
Harṣaṇi, 480
Hastālukka, 599
Hasti ghosā, 589
Hasti kanda, 595
Hasti karna, 459
Hasti koli, 560
Hasti magadhā, 498
Hasti mayūraka, 499
Hāṭaka, 511, 529
Havis, 498, 603
Haya puchikā, 458
Hayaṁgaviṇa, 603
Hema, 511, 529
Hema dughā, 465, 542
Hema nīdhī, 531
Hemāhvā, 465
Hījala, 544
Hima mocikā, 486
Hima vālukā, 507
Himāvatī, 465
Himopala, 507
Hīṅgu, 502
Hīṅgu patri, 502
Hīṅgula, 533
Hīrā, 536
Hīrā kāśmarī, 453
Hīraka, 536
Hiraṇya, 529
Hitaka, 467
Holaka, 622
Hrasva badara, 561
Hrasva pāthoja, 519
Hrasva phala, 565
Hṛṣvāṅga, 457
Hṛḍya, 574, 577
Hṛḍya gandhaka, 503
Hṛīvera, 512
Hutabhuṅk, 498
Hyāhya tala, 517
Ijjala, 544
Ikṣu, 604
vikāra, 604
Ikṣu gandhikā, 473
Ikṣu vallī, 473
Ikṣura, 485
Indarī, 618
Indīvara, 519
Indra vārunī, 462
Indra yava, 465
Indrāhvā, 462
Indraivāru, 462
Indrākṣa, 457
Īṅgudi, 548
Irimeda, 545
Īśaka, 489
Jagatyāhva, 517
Jala, 602
Jala cara, 537
Jala gojakā, 569
Jala kāmā, 481
Jaia kanda, 599
Jala vetasā, 544
Jalaukā sarvṛta, 544
Jāli, 593
Jālinī, 478, 589
Jambhala, 575
Jambhila, 575
Jambīraka, 575
Jāmbū, 556
Jāmbā nada, 511, 529
Jambuka, 521
Jāmuna, 534
Janañi, 517
Jāṅgala, 478, 508
Jāṅgini, 547
Jani, 517
Jantudā, 517
Jantu hana, 501
Jantuka, 502
Jantu nāśana, 500
Jantu vṛkṣa, 542, 581
Japā, 523
   puṣpa, 523
   rakta, 523
Jāraṇa, 499, 502
Jarjara, 596
Jaṭā, 451, 512
Jaṭā māṁśi, 512
Jāta rūpaka, 529
Jaṭāyu, 514
Jāti, 520
   koṣa, 509
   patri, 509
   phala, 509
   suta, 509
Jaṭilā, 501
Javahvā, 500
Javāni, 500
Javāniyā, 500
Javāsāhva, 500
Jayā, 450, 452, 480, 486, 489
Jayantika, 520
Jayapāla, 461
Jelā phala, 565
Jihma, 516
Jihmāta, 478
Jīṅgā, 547
Jīṅgini, 547
Jīraka, 499
   śveta, 499
Jīrā (kṛṣṇa), 499
Jīrṇa vāluka, 478
Jīvā, 457
Jīva bhadrā, 457
Jīvaka, 457, 458
   Jīvana, 602
   Jīvani, 457
   Jīvanīyā, 451, 457
   Jīvanīya gana, 458
   Jīvantaka, 591
   Jīvantī, 452, 457, 458
   Jīva vardhinī, 457
   Jvara nāśini, 474
   Jvarāntaka, 464
   Jvara vināśini, 452
   Jyotismati, 470
   Jyoti soma, 508
Kāca, 504, 512, 538
   bhājana, 538
   lavana, 504
   sambhava, 504
Kacāta, 482
Kacchāpālikā, 544
Kacchurchā, 460
Kacha gandha, 599
Kadali, 559
Kadamba, 543
Kadamba puṣpī, 460
Kākā, 477, 558
Kāka ballabhā, 556
Kāka jaṅghā, 477
Kāka kuṣṭha, 465
Kāka pīlu, 564
Kāka pīlukā, 483
Kāka tiktā, 550
Kāka vallari, 489
Kairavinī, 518
Kākamācā, 477
Kākaṇantikā, 483
Kākatiktā, 477
Kākāyu, 489
Kākini, 477
Kākodumbarikā, 570
Kākolī, 456, 457, 458
Kakubha, 543
Kālā, 462, 533
Kāla mālā, 525
Kāla meṣī, 462
Kāla mešikā, 474, 475
Kāla parṇī, 462
Kāla śāka, 486, 592, 594
Kāla sārā, 564
Kāla skandha, 545
Kālaceya, 603
Kalaśī, 454
Kālavṛntikā, 453
Kalhāra, 519
Kalidruma, 451
Kalihārī, 488
Kālikā, 463, 486, 500, 501, 592
Kālinda, 587
Kālinga, 465, 587
Kālīyaka, 508
Kalpā, 604
Kāma bīja, 477
Kāma dūti, 453
Kāmāḥva, 580
Kamala, 518
    keśara, 519
Kamandalu, 542
Kāma taru, 483
Kāma vallāba, 555
Kāma vṛksaka, 483
Kambhārī, 453
Kāmbbojī, 458
Kāmbu, 536
Kāmbu mālinī, 480
Kāmbu puspī, 480, 481
Kāminī, 483
Kāmīkola, 510
Kāṁkṣī, 535
Kāṁkuṣṭha, 465
Kāṁkuṣṭhaka, 465
Kampīla (ka), 461
Kāmpolaka priya, 546
Kāṁsyā, 530
Kaṇā, 497
    mūla, 497
Kaṇa jīraka, 499
Kaṇaka, 488, 511, 529
Kaṇaka kṣirī, 465
Kāṇcana, 511, 522, 529
Kāṇcanaka, 466
Kāṇcana kṣirī, 465
Kāṇcana puspikā 520
Kāṇcanāhvaya, 519
Kāṇcanāra, 466
Kāṇcani, 489
Kanda, 597
Kanda vallī, 473
Kandaka, 598
Kandalā, 480, 597
Kandara, 592
Kandarāla, 570
Kāṇḍaruha, 463
Kāṇḍatiktā, 464
Kandausadha, 496
Kandhu, 561
Kandhuka, 561
Kāṇḍīra, 592
Kāṇḍū, 514
Kāṇḍuka, 589
Kāṅguni, 470
Index

Kānīna, 478
Kanṭa, 548
Kānta pāśaṇa, 538
Kanṭa phala, 454
Kanṭāhvā, 513
Kanṭakāḍhyā, 549
Kanṭakārī, 455
Kanṭakī, 452, 548, 558
Kanṭakī latā, 588.
Kanṭakī phala, 566
Kanṭakīṇī, 455
Kanṭārikā, 455
Kanṭā, 510
Kapaṛidakā, 537
Kapaṇājīkā, 461
Kapi, 509, 579
Kapi druma, 512
Kapi kacchū, 480
Kapi loha, 530
Kapi pippalī, 460
Kapila, 509, 530, 551
Kapilā, 513
Kapitana, 543
Kapittha, 579, 580
patri, 579
Kapitthārjaka, 525
Kapota vaṇkā, 482
Kapota varṇa, 510
Kara chada, 545
Karabha priya, 544
Karahaṛī, 548
Karahaṭa, 465, 484
Karahaṭaka, 520
Karāla, 501, 525
Karamarda, 578
Karam vara, 548
Karāṇja, 549
Karāṇji, 550
Karāṭī, 530, 560
Karāvellaka, 590
Karavellī, 590
Kāravī, 498, 499, 500, 502
Karavīra(ka), 488
Karacūra, 515
Karīraka, 595
Karkandhu, 561
Karkandhu bāndhayā, 560
Karkāru, 587
Karkāsa, 595
Karkaṣa chada, 521, 589, 593
Karkaṭa, 572
Karkaṭa śṛṇgi (kā), 471
Karkaṭaka, 572
Karkaṭakāhyā, 471
Karkaṭi, 558, 560, 588
Karkoṭaka, 590
Karma raṅga, 577
Karmāra, 490
Kārmukā, 545
Karnī, 463, 523
Karnikā, 521
Kārpāsa, 486
Karpūra, 507, 608
Karsa phala, 451,
Karsīṇī, 465
Karvudāra, 544
Kāṣā, 487, 489
Kāṣaghni, 472
Kāṣamardas, 595
Kāṣāyā, 473
Kāṣekṣu, 489
Kāseru, 599
Kāseruka, 699
Kāṣīsa, 533
Kāṛamari, 453
Kāṣmorya, 608
Kāṃmarī, 453
Kāṃmira, 471, 509
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāṣṭha sārivā, 459</td>
<td>Keśara, 519, 522</td>
</tr>
<tr>
<td>Kāṣṭhālu, 599</td>
<td>Keśarī, 466, 573</td>
</tr>
<tr>
<td>Kāṣṭha pāṭalā, 453</td>
<td>Keśī, 469, 512</td>
</tr>
<tr>
<td>Kastūri(kā), 507</td>
<td>Kelā, 569</td>
</tr>
<tr>
<td>Kṣirīni, 481</td>
<td>Ketakī, 521</td>
</tr>
<tr>
<td>Kāṭabhī, 548</td>
<td>Keyu, 598</td>
</tr>
<tr>
<td>Kāṭamābhaka, 453</td>
<td>Keyukā, 598</td>
</tr>
<tr>
<td>Kāṭanākaṭerī, 475</td>
<td>Khadirā, 479, 545</td>
</tr>
<tr>
<td>Kāṭanākaṭi, 475</td>
<td>Khalini, 479</td>
</tr>
<tr>
<td>Kāṭhilla, 590</td>
<td>Khandā, 531</td>
</tr>
<tr>
<td>Kāṭhillaka, 467</td>
<td>Khandāmalaka, 607</td>
</tr>
<tr>
<td>Kāṭijara, 525</td>
<td>Khandāmra, 607</td>
</tr>
<tr>
<td>Kāṭn, 516</td>
<td>Khara, 537</td>
</tr>
<tr>
<td>Kāṭphala, 472</td>
<td>Khara maṇjarī, 460</td>
</tr>
<tr>
<td>Kāṭu, 477, 497</td>
<td>Khara parṇinī, 482</td>
</tr>
<tr>
<td>Kāṭu bhadrā, 496</td>
<td>Khara patra, 524</td>
</tr>
<tr>
<td>Kāṭu granthi, 497</td>
<td>Khara puspā, 500</td>
</tr>
<tr>
<td>Kāṭu kamkola, 510</td>
<td>Khara śāka, 472</td>
</tr>
<tr>
<td>Kāṭu parṇī, 465</td>
<td>Khara vātikā, 537</td>
</tr>
<tr>
<td>Kāṭu sarkarā, 504</td>
<td>Khara yaśtikā, 469</td>
</tr>
<tr>
<td>Kāṭu tumbī, 588</td>
<td>Kharāhvā, 499</td>
</tr>
<tr>
<td>Kauṭubhi, 470</td>
<td>Kharbujā, 567</td>
</tr>
<tr>
<td>Kauṭuka, 497</td>
<td>Kharjara, 514</td>
</tr>
<tr>
<td>Kauṭukaṭa, 496</td>
<td>Kharju, 558</td>
</tr>
<tr>
<td>Kauṭukī, 463</td>
<td>Kharjūra, 608</td>
</tr>
<tr>
<td>Kauṭurohini, 463</td>
<td>Kharjūrī, 479</td>
</tr>
<tr>
<td>Kauṭutraya, 497</td>
<td>Kharjūrikā, 558</td>
</tr>
<tr>
<td>Kauṇḍinīya, 482</td>
<td>Kharparikā tuttha, 532</td>
</tr>
<tr>
<td>Kauṇī, 513</td>
<td>Khaśa khaśa, 490-91</td>
</tr>
<tr>
<td>Kausīka, 514</td>
<td>tila, 490</td>
</tr>
<tr>
<td>Kausumbha, 594</td>
<td>Khaṭi, 538</td>
</tr>
<tr>
<td>Kauṭajā, 465</td>
<td>Khaṭikā, 538</td>
</tr>
<tr>
<td>Kauvēra, 471</td>
<td>Khaṭīni, 538</td>
</tr>
<tr>
<td>Kavalkolā, 470</td>
<td>Khaṭvaṅga, 453</td>
</tr>
<tr>
<td>Kavari, 484</td>
<td>Khecara, 533</td>
</tr>
<tr>
<td>Kāyaṣṭhā, 451, 456</td>
<td>Kheda, 512</td>
</tr>
<tr>
<td>Keśa āṭh phala, 550</td>
<td>Khura, 517</td>
</tr>
<tr>
<td>Keśa muṣṭika, 464</td>
<td>Khuraka, 530</td>
</tr>
<tr>
<td>Keśa raṇjana, 476, 511</td>
<td>Khurāsāni yavāni, 490</td>
</tr>
</tbody>
</table>
Index

Kicaka, 490
Kila druma, 470
Kilāla, 602
Kilasa, 590
Kilima, 470
Kimkini, 564
Kim kirāta, 546
Kimkirātaka, 485
Kimnubālaka, 465
Kimśuka, 546
Kindhi, 460
Kimjalka, 519
Kirāta, 464
tikta, 464
Kiriti, 480
Kimī, 546
Kīta mārti, 478
Kīta nāma, 478
Kitava, 488, 514
Kīti, 500
Kītta, 531
Klitanaka, 458
Kokanada, 519
Kokilākṣa, 485
Kola, 561
Kola simbī, 591
Kola vallikā, 497
Komala valkalā, 582
Koṣa phala, 560
Kośāmra, 581
Kośātakī, 589
Koṭi vrksaka, 465
Kovidāra, 466
Krakaca, 595
Kramuka, 581
Krandaṇa, 572
Kravyādi, 512
Krmi phala, 542
Krmighna, 501, 508
Krmijā, 517
Krmika, 581
Kroṣṭu ghanṭikā, 487
Kroṣṭu puchā, 454
Kṛṣṇā, 497, 499, 517, 533, 551, 578
Kṛṣṇa gandha, 596
Kṛṣṇa mallikā, 525
Kṛṣṇa mūlā, 459
Kṛṣṇa phalā, 475, 591
Kṛṣṇa vrntikā, 453, 458
Kṛṣṇābīja, 587
Kṛṣṇāguru, 508
Kṛṣṇārjaka, 525
Kṛṣṇāyaha mala, 531
Krta chidrā, 589
Krta mālaka, 462
Krta trānā, 476
Krta vedhanā, 589
Kṛtrimaka, 503
Kṛtrima ratna, 538
Krūra, 484
karmā, 481
Kruraka, 468
Kṣanaka, 514
Kṣāra, 503
Kṣāra patri, 591
Kṣāra śreṣṭha, 546
Kṣārika, 593
Kṣatra vrksa, 523
Kṣatriyā, 562
Kṣaudra, 605
Kṣavaka, 484
Kṣetra dūtikā, 455
Kṣīra, 464, 602
Kṣīra gandhā, 473
Kṣīra kākolī, 456, 457, 458
Kṣīra pāka, 538
Kṣīra śuklā, 473
Kṣīra vallī, 473
Kṣīra vṛksa, 541, 542
Kṣīra palāṇḍu, 596
Kṣireya, 606
Kṣīrī, 487, 541, 562, 606
Kṣīrī vṛksa, 562
Kṣīrīṇī, 456, 465
Kṣoda, 589
Kṣudrā, 455
Kṣudra candana, 508
Kṣudra jambū, 556
Kṣudra panasa, 566
Kṣudra pāṭali, 548
Kṣudra phalā, 462
Kṣudra sahā, 458
Kṣudra taṇḍula, 501
Kṣudra varsābhā, 468
Kṣura, 485, 490
Kṣuraka, 454, 485, 523, 537
Kubja kaṇṭaka, 545
Kubjaka, 521
Kuca, 561
Kucandana, 517
Kuddāla, 466
Kukkura dru, 486
Kukkuṭa mardaka, 486
Kukkuṭi, 549
Kulā, 532
Kulāhalā, 460
Kulajā, 579
Kūlaka, 593
Kula putraka, 524
Kuli, 466
Kūlīlā, 515
Kulīra śrīgī, 471
Kulmāśa, 619
Kumaraka, 547
Kumārī, 480, 488
Kumbha, 461
Kumbha virya, 550
Kumbha yonikā, 482
Kumbhī, 472
Kumbhikā, 453
Kurkuma, 509
Kumudā, 472
Kumuda, 519
Kumudi, 518
Kumuḍvati, 518
Kumut, 519
Kunaṭī, 532
Kuṇcī, 500
Kundā, 522, 523
Kuṇḍalī, 452, 466
Kuṇḍalikā, 618-19
Kunduru, 514
Kunduruki, 548
Kuṇjarī, 473
Kuntaṭī, 481
Kuṇṭha, 524
Kuranḍī, 594
Kuraṅgaka, 484
Kuraṅginī, 458
Kuraṇṭaka, 485
Kuravaka, 485
Kūrca śīrṣaka, 457
Kuru vindaka, 472
Kuṣa, 490
Kuṣālī, 466
Kuṣeśaya, 518
Kuṣimbī, 591
Kusiṅsipā, 551
Kuśmāṇḍa, 587
Kuśmāṇḍakī, 587
Kuṣṭha, 471, 529, 531, 59u
Kuṣṭha kṛṇtana, 475
Kustumburu, 501
Kusumāṇḍana, 534
.Index

Kusumbhaja, 594
Kuṭaja, 465
Kuṭarīṇaṭa, 453
Kuṭara vāhini, 461
Kuṭa śalmai, 484
Kuṭheraka, 524
Kuṭi, 515
Kuṭiṇjara, 593
Kuṭira, 593
Kutsāra, 591
Kuvala, 561
Kuvalaya, 519

Laghu bilva phalākṛti, 568
Laghu kaṇṭakārī, 455
Laghu pāṇcamūla, 455, 456
Laghu puspā, 521
Laghu śamkha, 537
Laghvi, 560
Laguḍa, 488
Lajjālu, 479
Lākṣā, 517
Lākṣa puspā, 521
Lakṣmaṇa, 455
Lakṣmī, 456, 550
Lakṣmī phala, 452
Lakuca, 566
Lāmbu, 460
Lāṅgali, 480, 488, 557
Laghu badara, 561
Lapsikā, 616
Laśuna, 596
Latā, 513
Latā kastūrikā mada, 507
Lāṭa parṇya, 510
Latat phala, 490
Latā vrksa, 557
Latābhāva, 459
Lauha, 531

Lava, 510
Lavali, 582
Lavanā, 504
Lavaṇga, 510
Lāvāṇyā, 482
Leḷi, 531
Lobhanīyā, 460
Lodhra, 478
Loha, 530-31
Loha karṣaka, 538
Lohaja, 531
Lohita, 508
Lomasā, 501
Lomasī, 588
Lonika, 593
Luṅkī, 574
Lūtā, 522

Madadhmā karmāṇi, 477
Mada kārīṇi, 490
Madana, 465, 488, 524, 605
phala, 465
Madayantikā, 520
Mādhavī, 522, 698
Mādhavocita, 510
Madhordūtī, 453
Madhu, 458
Madhu echiṣṭa, 605
Madhu karkaṭikā, 574
Madhu koṣṭha, 565
Madhu parṇi, 481
Madhu phala, 554
Madhu pūpaka, 614
Madhu rasā, 474
Mādhū śīrṣu, 551, 596
Madhu sīrṣaka, 614
Madhūṣita, 605
Madhu sṛvā, 474, 478
Madhu śīla, 565
Madhu ṭraṇa, 604
Madhu yoni, 554
Madhuja, 605
Madhuka, 458, 565, 608
Madhulikā, 458
Madhurā, 456-57
Madhura gaṇa (group of drugs having sweet taste), 458
Madhyāṣṭi, 458
Madhvaga, 565
Madhvālu, 599
Madīrā, 604
Madya, 604
Madya gandha, 522
Madya vāsinī, 473
Magadhā, 497
mūla, 498
Māgadhī, 497-98
Mahā balā, 469
Mahā dirgha, 470
Mahā druma, 565, 567
Mahā ghorā, 471
Mahā jāli, 589
Mahā jālinī, 476
Mahā jālinikā, 476
Mahā jaṁbū, 556
Mahā kanda, 596
Mahā kośātakā, 589
Mahā kuṁbhi, 472
Mahā meda, 456-58
Mahā muṇḍi, 460
Mahā nimba, 464
Mahā phala, 462, 557, 587, 589
Mahā puruṣa dantikā, 469
Mahā rasa, 604
Mahā sahā, 458, 521
Mahā satāvari, 469
Mahā simbitika phala, 568
Mahā skandha, 556
Mahā śvetā, 473
Mahā śyāmā, 478
Mahā taru, 463
Mahā tumbī, 588
Mahā vrṣā, 479
Mahaddalā, 592
Mahārha, 508
Mahat, 455
Mahat pañca mūla, 454-56
Mahat prārāṣṭu, 582
Mahaujaṣṭi, 470
Mahauṣadha, 496
Mahausadhī, 482
Maherunā, 548
Mahisākṣa, 514
Mahornati, 543
Mahoraga, 516
Mahotīkā, 455
Mahotpala, 518
Mākanda, 555
Makola, 538
Makoṣṭha, 569
Mākṣika, 532, 605
Mala, 517
Mālati, 520
Mālati jāta, 504
Mālati patrikā, 509
Mālati sutā, 509
Mālavaka, 571
Mālavikā, 462
Malaya, 516
Malayaja, 508
Malina, 497
Malla, 532
Mallikā, 520
Mallikā puṣpa, 465
Māluṅka patra, 466
Mātulānī, 489
Mālūra, 452
<table>
<thead>
<tr>
<th>Index</th>
<th>691</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mālya puṣpī, 476</td>
<td></td>
</tr>
<tr>
<td>Mamo gupta, 532</td>
<td></td>
</tr>
<tr>
<td>Māṁsa māsā, 458</td>
<td></td>
</tr>
<tr>
<td>Māṁsa rohini, 487</td>
<td></td>
</tr>
<tr>
<td>Māṁśi, 512</td>
<td></td>
</tr>
<tr>
<td>Mana, 512</td>
<td></td>
</tr>
<tr>
<td>Māna kanda, 598</td>
<td></td>
</tr>
<tr>
<td>Manaḥśilā, 532</td>
<td></td>
</tr>
<tr>
<td>Mānaka, 598</td>
<td></td>
</tr>
<tr>
<td>Mandā, 604</td>
<td></td>
</tr>
<tr>
<td>Mandaka, 603, 610</td>
<td></td>
</tr>
<tr>
<td>Manḍalā, 488</td>
<td></td>
</tr>
<tr>
<td>Manḍala chada, 467</td>
<td></td>
</tr>
<tr>
<td>Mandala patrikā, 551</td>
<td></td>
</tr>
<tr>
<td>Manḍana, 532</td>
<td></td>
</tr>
<tr>
<td>Manḍapa kāmī, 522</td>
<td></td>
</tr>
<tr>
<td>Mandāra, 487, 548</td>
<td></td>
</tr>
<tr>
<td>Mandūka parṇī, 483</td>
<td></td>
</tr>
<tr>
<td>Māṇḍukī, 482</td>
<td></td>
</tr>
<tr>
<td>Manḍūra, 531</td>
<td></td>
</tr>
<tr>
<td>Maṅgalyā, 457, 516, 541</td>
<td></td>
</tr>
<tr>
<td>Mani, 456</td>
<td></td>
</tr>
<tr>
<td>Mani chidrā, 456</td>
<td></td>
</tr>
<tr>
<td>Mani mantra, 502</td>
<td></td>
</tr>
<tr>
<td>Māṇikya, 535</td>
<td></td>
</tr>
<tr>
<td>Maṅjiṣṭhā, 474</td>
<td></td>
</tr>
<tr>
<td>Maṅjulā, 474, 570</td>
<td></td>
</tr>
<tr>
<td>Manohvikā, 532</td>
<td></td>
</tr>
<tr>
<td>Manojñā, 480</td>
<td></td>
</tr>
<tr>
<td>Manorama, 523</td>
<td></td>
</tr>
<tr>
<td>Manaṭha, 619</td>
<td></td>
</tr>
<tr>
<td>Marakata, 537</td>
<td></td>
</tr>
<tr>
<td>Mardaka. 475</td>
<td></td>
</tr>
<tr>
<td>Marica, 497-98</td>
<td></td>
</tr>
<tr>
<td>Mārīca, 510</td>
<td></td>
</tr>
<tr>
<td>Marica patraka, 545</td>
<td></td>
</tr>
<tr>
<td>Mārjāra gandhikā, 458</td>
<td></td>
</tr>
<tr>
<td>Mārjārī, 507</td>
<td></td>
</tr>
<tr>
<td>Mārjikā, 607</td>
<td></td>
</tr>
<tr>
<td>Mārjita, 607</td>
<td></td>
</tr>
<tr>
<td>Markatī, 480, 499</td>
<td></td>
</tr>
<tr>
<td>Mārkava, 476</td>
<td></td>
</tr>
<tr>
<td>Marudbhava, 460, 592</td>
<td></td>
</tr>
<tr>
<td>Māruhya, 511</td>
<td></td>
</tr>
<tr>
<td>Maruka, 524</td>
<td></td>
</tr>
<tr>
<td>Maruvaka, 524</td>
<td></td>
</tr>
<tr>
<td>Maruvan, 524</td>
<td></td>
</tr>
<tr>
<td>Māṣa bhakṣya, 611</td>
<td></td>
</tr>
<tr>
<td>Māṣa parṇī, 458</td>
<td></td>
</tr>
<tr>
<td>Masūrā, 462</td>
<td></td>
</tr>
<tr>
<td>Mātā, 488</td>
<td></td>
</tr>
<tr>
<td>Mathita, 603</td>
<td></td>
</tr>
<tr>
<td>Matsyādanī, 482</td>
<td></td>
</tr>
<tr>
<td>Matsya gandhā, 489</td>
<td></td>
</tr>
<tr>
<td>Matsya gandhi, 482</td>
<td></td>
</tr>
<tr>
<td>Matsya gandhikā, 501</td>
<td></td>
</tr>
<tr>
<td>Matsya kālī, 593</td>
<td></td>
</tr>
<tr>
<td>Matsyāṇḍikā, 604</td>
<td></td>
</tr>
<tr>
<td>Matsya pittā, 463</td>
<td></td>
</tr>
<tr>
<td>Matsyākṣī, 482, 489</td>
<td></td>
</tr>
<tr>
<td>Mātula, 488</td>
<td></td>
</tr>
<tr>
<td>Māṭulunga, 573</td>
<td></td>
</tr>
<tr>
<td>Mauktika, 535</td>
<td></td>
</tr>
<tr>
<td>Mauktika mandira, 537</td>
<td></td>
</tr>
<tr>
<td>Māyika, 473</td>
<td></td>
</tr>
<tr>
<td>Mayūra jaṅgha, 453</td>
<td></td>
</tr>
<tr>
<td>Mayura śikhā, 487</td>
<td></td>
</tr>
<tr>
<td>Mayūrāḥva śikhā, 487</td>
<td></td>
</tr>
<tr>
<td>Mayūraka, 460</td>
<td></td>
</tr>
<tr>
<td>Mecaka, 514</td>
<td></td>
</tr>
<tr>
<td>Medā, 456-58</td>
<td></td>
</tr>
<tr>
<td>Medhyā, 481, 516</td>
<td></td>
</tr>
<tr>
<td>Medinī, 520</td>
<td></td>
</tr>
<tr>
<td>Megha nāda, 592</td>
<td></td>
</tr>
<tr>
<td>Megha puṣpa, 544</td>
<td></td>
</tr>
<tr>
<td>Meghābhā, 556</td>
<td></td>
</tr>
<tr>
<td>Meghākhya, 472</td>
<td></td>
</tr>
<tr>
<td>Melā, 463</td>
<td></td>
</tr>
</tbody>
</table>
Mesā kusuma, 475
Mesā śṛṅgī, 467
Mesā valli, 467
Methi(ka), 499
Mināṇḍī, 604
Miśī, 498
Miśra, 499
Miśreyā, 499
Miśṭa, 588-89
Mlāyinī, 522
Mlecha, 533
Mlecha mukha, 530
Mocā, 548-49, 559
niryāsaka, 484
rasa, 484
srāvi, 484
Mocaka, 484
Modā, 499
Modaka, 617
Modakī, 547
Mohā nāśinī, 485
Mohānī, 479
Moraṭā, 474
Motika, 535
Mrdaṅga phalinī, 589
Mrdu chada, 486, 558
Mrdu kaṇṭaka, 485
Mrdu phala, 563
Mrdu puṣpa, 543
Mrdu tvak, 546
Mrduṇa, 558
Mrdvīka, 554
Mrga lenḍaka, 572
Mrga mada, 507
Mrga nābhi, 507
Mrga picha dṛśa, 572
Mrgaṇḍaja, 507
Mrnāla, 520
Mrtyu puspaka, 604

Muca kunda, 523
Mucilindaka, 562
Mudga parṇī, 458
Mukha, dāṣaka, 596
Mukha maṇḍana, 523
Mukhī, 452
Muktā, 520, 535
phala, 535
sphoṭa, 537
Mukulaka, 569
Mūla, 471
Mūlaka, 595
Munḍī, 460
Muni, 524
Muni druma, 551
Muni nirmīta, 591
Muni suta, 524
Muni vallabha, 562
Munikā, 482
Muṇja, 490
Murā, 515
Mūrvā, 474
Musali, 479, 598
Musikāhvā, 461
Muskaka, 548
Mustā, 472
Muṣṭi pramāṇa, 568

Nādeya, 543
Nadija, 534
Nādi kāntā, 477
Nāḍītūn, 594
Nāga, 511, 530
Nāga balā, 470
Nāga ḍhedana, 472
Nāga bhid, 472
Nāga damani, 480, 483
Nāga dantī, 462
Nāga gandhā, 483
Nāga garbha, 533
Nāgāhvā, 483
Nāgaja, 533
Nāga kesaraka, 511
Nāga kiñjalka, 511
Nāga mātā, 532
Nāga puṣpa, 511
Nāgara, 496, 498
Nāgaraṅga, 574
Nāgāri, 590
Nāga vallari, 582
Nāginī, 487, 582
Natuṣa, 516
Naipāla, 464, 530
Naipāli, 532
Nakha, 517
Nakhāṅka, 517
Nakharā, 517
Nakona, 549
Nakta māla, 549
Nakuleśṭā, 479
Nākulī, 479
Nala, 490
Nata, 516
Nāla, 520
Nalāda, 512
Naṭi, 516
Nālika(ā), 467, 516, 594
Nalinī, 518
Nalinī ruha, 520
Namaskari, 479
Nameru, 470, 512
Namra, 543
Nandana, 470, 512
Nandi, 542-43
Nandi, 443
Nandini, 513
Nandi pāḍapa, 549
Nandi taru, 547
Nārangaka, 574
Nāraṅgi, 574
Nārāyaṇi, 469
Nārīkela, 557
Nārītiṅkta, 464
Nartaki, 516
Narattaka, 490
Nāṣa samvedana, 485
Naṭa, 490
Naṭa bhūṣana, 532
Natāṅgi, 471
Naṭi, 516
Navanīta, 603
Nemī, 546
Nepāli, 522
Netā, 464
Netropama phala, 568
Nibūka, 576
Nidigdhikā, 455
Nidrāri, 464
Nija ghoṣa, 530
Nikocaka, 463, 569
Nikumbha, 461
Nikuṇḍaka, 544
Nīla, 518, 533
Nila maṇi, 537
Nila maḥjarī, 467
Nila puṣpa(ā), 515, 485
Nila puṣpaka, 467
Nīla puṣpī, 580
Nīla ratna, 537
Nīla sinduka, 467
Nīla syandā, 485
Nīlīkā, 463
Nīlinī, 463
Nilotpala, 519
Nīmба, 464
Nimba patrikā, 579
Nīṃbaraka, 464
Nimba vyksa, 548
Nimbuka, 576
Nipa, 543
Nipa, 602
Nīrbali phalā, 558
Nirbhartsana, 517
Nirgundī, 466-67
Nirjala, 603
Nirloha, 535
Nirmahesvarī, 530
Nirmālyā, 515
Nirmādyā, 516
Niśā, 475
Niśkuti, 510
Niyamana, 464
Nrloha, 530
Nyagrodha, 541

Oṣa, 503

Pacaṁpacā, 475
Pāda, 517, 564
Pāda rohi, 541
Pādapa, 578
Padi, 477
Padama, 518
   bija, 519
   karkaṭi, 519
   patra, 471
Padma cārini, 518
Padma rāga, 536
Padmāhā, 518-19
Padmina, 516
Padmini, 518
Pādyodana, 469
Paittika, 605
Pākārī, 466
Pākyā, 503, 504
Pākyāhva, 504

Palam(n)kaśā, 514, 517
Palāṇḍu, 596
Palāṇḍuka, 596
Pālaṅkyā, 593
Palāśa, 546
Palāśi, 515
Pālevaka, 571
Pālināi, 482
Palli, 604
Palliśa, 579
Pāṃśu bhava, 503
   lavaṇa, 503
Pāṇaka, 608
Panasa, 566
Paṅcakola, 498
Paṅca loha, 530
Paṅcāṅgula, 459
Paṇḍu, 582
Paṇḍu phala, 593
Paṇḍu putri, 513
Paṇḍuka, 593
Pāṇīya, 602
Paṅka, 538
Paṅkaja, 518
Paṅkeruha, 518
Paṅapa celi, 474
Paṅpa nāśaka, 473
Paṅpa nāśana, 466
Pārada, 531
Paramāṇa, 606
Paraṅkiṭa, 588
Parā pita, 521
Parāsvādī, 560
Param varna, 532
Pāravata, 477, 531
Pāribhadra, 548
Pāribhadraka, 464, 471
Pāribhāvyā, 471
Pāribhārya, 471
Pārijātā, 470, 548  
Pāripela(va), 513  
Pari pistraka, 530  
Parṣukā, 454  
Parpaṭa(ka), 4'6  
Parpaṭi, 517  
Pārijātaka, 484  
Pārīthiva, 503  
Paruṣa, 563  
Paruṣaka, 563, 608  
Pārvatiyā, 473  
Pāśāna, 472  
Pāśāṇa bheda, 472  
Pāśāvana, 503  
Paṭa, 562  
Paṭa rāga, 517  
raṇjana, 517  
Paṭada, 486  
Paṭala, 531  
Paṭalā, 453, 454  
Paṭāla garuda, 491  
Paṭali puspā, 522  
Paṭānga, 517  
Paṭhā, 474  
Paṭha, 602  
Paṭhi, 498  
Pathyā, 450  
Paṭola, 593  
Paṭra, 511  
Paṭrādhya, 512  
Patrairvāru, 588  
Patṭūra, 482, 517  
Paṭu, 484  
Patūttama, 502  
Paundrāhva, 516  
Pauara, 471, 535  
Pauṣkara, 471  
Pauṣkarāhva, 471  
Pauṣkarāṅghrikā, 471  
Pavitra, 550  
Payas, 602  
Pāyasa, 606  
Payasvinī, 456, 473  
Phalā, 578  
Phala, 577  
Phala pūraka, 573  
Phala rāja, 567  
Phala varttula, 587  
Phale ruhā, 453  
Phalinī, 513  
Phalottamā, 451, 554  
Phaluka, 598  
Phanījā, 579  
Phanījjaka, 524  
Phaṇīji, 472, 593  
Phaṇījitaka, 593  
Phena, 535  
Phenā, 466  
Phenikā, 616  
Phenila, 550, 561  
Phogo, 592  
Picchā, 484  
Picchaka, 484  
Picchila, 544  
Pichilā, 549  
Pichila bijaka, 577  
Pici, 486  
marda, 464  
Pika bandhu, 555  
Pīlu, 544  
Pīlu keyukā, 598  
Pīlu Parnika, 474  
Pīṇḍa kharjūrikā, 558  
Pīṇḍa musta, 472  
Pīṇḍa phala, 588  
Pīṇḍālī, 484, 599  
Pīṇḍāra, 484
Pīṇḍī, 465, 475, 485
Pīṇḍi tagara, 516
Pīṇḍita, 509
Pīṇḍitaka phala, 465
Pīṅgalā, 516
Pīṅgamāna, 512
Pīṅgaṇa, 538
Pippala, 541
Pippali, 497-98
mūla, 497
Piśācikā, 512
Pistā, 569
Piśuna, 509
Pītā, 475
Pīta, 508, 536
Pīta candana, 508
Pīta dāru, 475
Pīta kalikā, 476
Pīta loha, 530
Pīta phena, 550
Pīta puspā, 520
Pīta puspaka, 469, 546
Pīta rakta, 516
Pīta sāra, 463, 508
Pīta varṇa, 549
Pīta varṇaka, 589
Pīta vastrāhva, 509
Pīta vrksaka, 512
Pitadru, 475
Pitaka, 531
Pītāṇi, 454
Pītrahā, 476
Pītta, 597
Pītālā, 530
Pīvāri, 469
Plakṣa, 542
Plavaga, 543
Plīhār(i), 484, 486
Polikā, 610
Potakī, 593
Potikā, 595
Prabhadraka, 464, 548
Prabhu, 531
Prācī nāgara, 452
Prācīnāmalaka, 452
Prācīnāmbaṭhakī, 474
Pragraha, 463
Prahasanti, 522
Prahlādīni, 478
Prakāśana, 530
Prakīrṇa, 550
Pramathā, 451
Pramodīni, 473
Prāṇadā, 451
Pranālaka, 591
Prapathyā, 451
Prapauṇḍarīka, 516
Prapīṭaka, 589
Prapumāḍa, 475
Prapunnāta, 475
Prapunnāta, 582
Prarohī, 542
Prasādaka, 591
Prasarāṇī, 468
Prasravana, 602
Pratānīkā, 459, 468
Pratarṣaṇa, 543
Prati viṣā, 477
Prati viṣṇuka, 523
Pratyak puṣpī, 460
Pratyak śreṇī, 461
Pravāla, 535
Prāvṛṣeṇya, 543
Prītikā, 507
Priyāla, 562
Priyam badā, 520
Priyam jīva, 453
Priyaṅgu, 513.
Pṛśni parnī, 454-55
Prthak parnī, 454, 474
Prthivi bhava, 503
Prthivi kanda, 598
Prthu chada, 570
Prthu simba, 453
Prthustanvi, 502
Prthuka, 622
Prthvī, 500
Prthvīka(ā), 467, 500, 502
Prīya, 542
Pūga, 581
Pūgī phala, 581
Punarbhū, 467
Punarnavā, 467-68
Puṇḍarīka, 516, 518
Punnāga, 522
Pura, 514
Puruhuta, 465
Puṣkara jatā, 471
mūla, 471
Puṣkare ruha, 518
Puṣpa, 592
Puṣpa gandhā, 521
Puṣpa kāśisa, 533
Puṣpa ketu, 534
Puṣpa mṛtyu, 490
Puṣpa phalā, 587
Puṣpa rasa, 605
Puṣpāṇyana, 534
Puṣpāsava, 605
Puṣpendra, 522
Pustaka simbikā, 591
Puṭa, 513
Puṭanā, 451, 512
Puṭi, 500
Puṭi dāru, 470
Puṭi mayūraka, 500
Puṭi parna, 550
Puṭi vardhana, 500
Puṭi varvara, 484
Puṭi vāsa, 507
Puṭi vrksa, 470
Puṭi phalā, 475
Puṭika, 550
Putradā, 487
Putraṇjīva, 480
Raivati, 479
Rāja balā, 468
Rāja jambū, 556
Rāja kadamba, 543
Rāja karkaṭi, 558
Rāja kaseruka, 472, 599, 699
Rāja kośatākī, 589
Rāja mān, 593
Rāja nimbūka, 576
Rāja putraka, 580
Rāja putrī, 588
Rāja vrksa, 462
Rājāhvī, 562
Rājālābu, 588
Rājāmra, 580
Rājāmraśṭaka, 580
Rajani, 475, 530
Rājarha, 487, 508
Rajas, 531
Rajata, 529
Rāji, 520
phala, 593
Rājīva, 518
Raksā bija, 550
Raktā, 487, 592
Rakta, 533, 536
Rakta apāmārga, 460
Rakta bijā, 524
Rakta candana, 508
Rakta cūrnaka, 461
Rakta daṇḍa, 459
Rakta druma, 517
Rakta eraṇḍa, 459
Rakta gandhika, 519
Rakta ghna, 484
Rakta kandaka, 599
Rakta kāśṭha, 517
Rakta kusumā, 560
Rakta nāla, 591
Rakta pāḍī, 478
Rakta pāḍikā, 479
Rakta pāśaṇa, 532
Rakta phala, 460, 541
Rakta phalā, 590
Rakta punarnava, 467
Rakta puspa, 467, 546, 548
Rakta puspā, 521, 524
Rakta puspaka, 466
Rakta puṣpikā, 549
Rakta raja, 533
Rakta śamana, 461
Rakta sāra, 508, 545
Rakta varnaka, 535
Rakta yaṣṭi, 474
Raktaka, 454, 517, 523
Raktālu, 599
Raktāṅgi, 474
Raktikā, 483
Raktotpala, 519
Rāla, 514
Rāma, 577
Rāmasenaka, 464
Rāmaṭha, 502
Rambhā, 559
Ramya, 522
Ramyaka, 464
Randhri, 490
Raṅga, 530
Raṅga nāyaka, 465
Raṅgiṇī, 458
Raṅjana, 508
Raṅjanaka, 461
Raṅjanī, 463, 475, 517
Rasa, 531
Rāsa, 465
Rasā, 468, 474
Rṣabhaka, 457
Rasāngra, 534
Rasāla, 555, 575
Rasālā, 554, 607
Rasanā, 468
Rasāṅjana, 534
Rasāyana varā, 477
Rāsnā, 468
Rasodhūta, 534
Rasonaka, 596
Rasottama, 531
Rāṣṭra nākuli, 455
Rasyā, 468
Rātha, 465
Rati priyā, 482
Rāvana, 564
Ravi nāmaka, 530
Rādhī, 456-57
Recana, 461, 465
Recī, 461
Reṇu, 476
Reṇukā, 513
Rikta puṣpikā, 477
Ripu, 514
Rītiya, 534
Rocanā, 516
Rogāhvaya, 471
Rohī, 484
Rohina, 484
Rohini, 451, 463
Rohisaka, 471
Rohiṣa tṛṇa, 471
Index

Rohita, 461, 484
Rohitaka, 484
Roma, 511
Roma(ka) lavana, 503
Romaśa, 511, 599
Roma sākumbhari bhava, 503
Rośana, 531
Rṣabhaka, 457, 458
Rubu, 459
Rucaka, 503
Ruci, 516
Ruci phala, 568
Ruhā, 489
Ruhita, 484
Rukmaka, 529
Rūpyaka, 529

Sabhaṅgā, 469
Śaći danta, 473
Śaḍanga, 454
Śadā phala, 452, 542
Śadā puspā, 487, 523
Śādava, 606
Śadgranthā, 501, 515
Śadgranthi, 497
Śadpada priyā, 522
Śaḍuṣaṇa, 498
Sahacara, 485
Sahadevā, 469
Sahakāra, 555
Sahasrākṣi, 544
Sahasrāṅgi, 544
Sahasra madhuka chadā, 487
Sahasra patra, 518
Sahasra viryā, 469
Śaikhara, 460
Śaila, 534, 545
nirṛyāsa, 534
Śaileyā, 513
Śailūka, 544
Śailuка, 544
Śailūsa, 452
Śaindhava, 502
Śaireya, 485
Śaireyaka, 485
Śāka, 545
Śakala, 510
Śakaṭākhyā, 547
Śāka śresthā, 457
Śāka viśa, 591
Śāka vrkṣā, 547
Śākaṭa muṣṭa, 473
Śakhī, 510
Śakra bhūruha, 465
Śakra dāru, 470
Śakrāhva, 465
Śaktu, 620
Śakulādanī, 489
Śāla, 545, 562
nirṛyāsa, 514
Śalātu, 452
Śālī, 499
Śalīla, 602
Śālīna, 499, 520
Śāli Parnī, 454, 455
Śāli piṣṭa, 610
Śallaka, 453
Śallakī, 548
Śālmalī, 549
Śālmalī patrīkā, 549
Śālmalī veṣṭaka, 484
Śālūka, 453, 509, 520
Śālūka kanṭaka, 460
Śalyaka, 465
Śalya parṇī, 456
Samarī chada, 582
Samāṁsa, 469
Samāṅgā, 474, 479
<table>
<thead>
<tr>
<th>sinhala</th>
<th>sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sirī kramā, 488</td>
<td>Soma kśīrī, 478</td>
</tr>
<tr>
<td>Sirīṣa, 543</td>
<td>Soma pāda, 472</td>
</tr>
<tr>
<td>Sirīṣikā, 550</td>
<td>Soma rājī, 475</td>
</tr>
<tr>
<td>Śīrṇa vrṇta, 589</td>
<td>Soma vālka, 472</td>
</tr>
<tr>
<td>Śīśa, 530</td>
<td>Soma vallari, 482</td>
</tr>
<tr>
<td>Śīṣṭā, 489</td>
<td>Soma vallī, 475, 478</td>
</tr>
<tr>
<td>Śīta, 554</td>
<td>Somakā, 587</td>
</tr>
<tr>
<td>Śītā, 470</td>
<td>Śoṇa phalinī, 489</td>
</tr>
<tr>
<td>Śīt(a), 462, 502, 604</td>
<td>Śoṇaṇa, 563</td>
</tr>
<tr>
<td>Śītā aparājītā, 485</td>
<td>Sphāṭika(ā), 507, 535, 536</td>
</tr>
<tr>
<td>Śīta bhīru, 467</td>
<td>Sphāṭikomala, 536</td>
</tr>
<tr>
<td>Sitābhira, 507</td>
<td>Sphaurya, 564</td>
</tr>
<tr>
<td>Sitāhvaya, 507</td>
<td>Sprīkka(ā), 471, 515</td>
</tr>
<tr>
<td>Śītaka, 546</td>
<td>Sprśṭika, 476</td>
</tr>
<tr>
<td>Śīta karī, 489</td>
<td>Śreṇī, 558</td>
</tr>
<tr>
<td>Śīta ksudrā, 455</td>
<td>Śreśthā, 451</td>
</tr>
<tr>
<td>Śīta nalīna, 508</td>
<td>Śreyasi, 451, 468, 474, 498</td>
</tr>
<tr>
<td>Śīta pāki, 469</td>
<td>Śṛgāla viś, 454</td>
</tr>
<tr>
<td>Śīta puṣpa, 571</td>
<td>Śṛgālikā, 473</td>
</tr>
<tr>
<td>Śīta raja, 507</td>
<td>Śrī geha, 518</td>
</tr>
<tr>
<td>Śīta śivā, 499</td>
<td>Śrī kṛt, 545</td>
</tr>
<tr>
<td>Śītā śṛṇgī, 477</td>
<td>Śrī mān, 523, 549</td>
</tr>
<tr>
<td>Sitopalā, 604</td>
<td>Śrī marī, 466</td>
</tr>
<tr>
<td>Śīvā(a), 450-51, 472, 514, 550</td>
<td>Śrī maṭ, 533</td>
</tr>
<tr>
<td>Śīva śekhura, 522</td>
<td>Śrī maṭi, 522</td>
</tr>
<tr>
<td>Śīvāṭikā, 468</td>
<td>Śrī nivāsa, 512</td>
</tr>
<tr>
<td>Skandapā, 541</td>
<td>Śrī parṇī, 453, 472</td>
</tr>
<tr>
<td>Skandha phala, 558</td>
<td>Śrī patī, 549</td>
</tr>
<tr>
<td>Ślakṣṇa tvak, 466</td>
<td>Śrī phala(ā), 451, 463</td>
</tr>
<tr>
<td>Śleśmātaka, 544</td>
<td>Śrī puspā, 510</td>
</tr>
<tr>
<td>Śmīra kūla, 593</td>
<td>Śrī vāsa, 512</td>
</tr>
<tr>
<td>Śmrī hiṭā, 481</td>
<td>Śṛk, 515</td>
</tr>
<tr>
<td>Śneha vrksa, 470</td>
<td>Śṛṇgāra, 510</td>
</tr>
<tr>
<td>Snigdha chādā, 560</td>
<td>Śṛṇgāra bhūṣaṇa, 533</td>
</tr>
<tr>
<td>Snigdha parṇī, 474</td>
<td>Śṛṇgāṭa(ka), 599</td>
</tr>
<tr>
<td>Smūhi, 463</td>
<td>Śṛṇgaverā, 496</td>
</tr>
<tr>
<td>Śobhana, 465</td>
<td>Śṛṇgī, 457, 471</td>
</tr>
<tr>
<td>Somā, 482</td>
<td>Śṛṇgī namnit, 471</td>
</tr>
<tr>
<td>Somālikā, 618</td>
<td>Srotoja, 533</td>
</tr>
</tbody>
</table>
Sthala śṛṅgāta, 454
Sthālynā, 453
Sthauneyaka, 514
Sthavira, 513
Sthirā, 454
Sthūla bhanṭākī, 455
Sthūla garbha, 490
Sthūla kanda, 598
Sthūla phalā, 549
Sthūla pūṣpa, 522
Sthūlailā, 510
Śthūlājājī, 500
Styānain payas, 602
Śubhā, 502
Śucikā puspā, 521
Śucī mukhī, 473
Śuciyagra, 490
Suddha(ā), 502, 604
Sudhā, 504, 604
kṣāra, 504
Sudhāvāsa, 588
Sugandha mūlā, 461, 582
Sugandhākṣa, 503
Sugandhhika (ā), 471, 485, 499
Sugandhini, 521
Suhṛttrāṇa, 476
Śuka chada, 514
Śuka nāsa, 453
Śuka parna, 514
Śuka priyā 560
Śuka pūṣpa, 515
Śuka ṭṛksa, 543
Śukāhva, 513
Śukāṇḍa, 489
Śukāṇḍaka, 590
Śukha varca, 504
Sukhodbhavā, 482
Śuklā(ā), 452, 473, 499, 523
Śukla kandā, 477
Śukodara, 511
Śukomala, 525
Śukośaka, 581
Śukra mātā, 472
Śukra pūṣpa, 490
Śukra pūspikā, 488
Śūkṣma, 592
Śūkṣma nāla palaṇḍu, 597
Śūkṣma patrā, 486
Śūkṣma pattraka, 546
Śūkṣma patrikā, 469
Śūkṣma pūraṇā, 510
Śūkṣmaṇaka, 504
Śukti, 517, 537, 577
Śuktija, 535
Sulalā, 524
Sulomāsā, 477
Sulva, 530
Śumanā, 520
Śumūṭikā, 591
Sundara, 536
Śundika, 548
Śuṅgi, 592
Sunirjāsā, 547
Sunisā, 594
Sunisannaka, 594
Śunīthi, 496
Śūnyā, 516
Sūpa dhūpana, 502
Supāri, 581
Suphala, 568
Suprabha, 516
Supuṣpaka, 516
Surā, 604
Sura druma, 470
Surabhi, 522
Surabhi chada, 579
Śūrana, 597
Surāhvā, 470
Surākhya, 473
Surāṅgaka, 517
Surasā, 524
Suratna, 529
Suratnaka, 535
Surendra, 597
Sūrya bhaktā, 482
Sūrya kānta, 536
Sūrya maṇi, 536
Sūrya parṇī, 458
Sūrya vallabha(ā), 476, 518
Sūryāhvaya, 417
Sūryākhyā, 536
Sūryāvartā, 482
Sūṣeṇā(a), 462, 578
Suṣavī, 500
Suṣravā, 548
Sūta, 531
Suta srenī, 461
Surīkta, 464
Sutuṅgikā, 593
Suvahā, 468, 479
Svāyācalā, 482
Suvārcikā, 504
Suvarna, 529
Suvarna ketakī, 521
Suviraja, 533
Suvratā, 515
Svaccha, 531
Svaccha phalā, 501
Śvadaṅstra, 454
Śvādu, 574
Śvādu kaṇṭaka, 454
Śvādu māṁsi, 456
Śvādu māṣā, 458
Śvādu puspikā, 481
Śvāduka, 473
Śvādvaguru, 508
Śvādvī, 554, 558
Śvalpa, 466
Śvalpa ghanta, 476
Śvalpa kanda, 599
Śvalpa kṣothaka, 599
Śvāmin, 531
Śvapā śva, 542
Śvara bhedaka, 575
Śvarji ksārā, 504
Śvarjika, (ā) 504
Śvarna bhūmika, 510
Śvarna gairika, 532
Śvarna jāṭī, 520
Śvarna ksīrī, 465
Śvarṇa puspikā, 521
Śvarṇa varnā, 475, 532
Śvarṇa yūthī, 521
Śvarṇa dru 463
Śvasanaka, 482
Śvasika, 594
Śvayaṁ guptā, 480
Śvetā, 485
Śveta, 489, 529
Śveta cāmara, 489
Śveta candana, 508
Śveta daṅgā, 489
Śveta jāṭī, 520
Śveta kamala, 518
Śveta kaṇṭakārī, 455
Śveta kuṁbhikā, 453
Śveta kusuma, 466
Śvetamāṁbhōja, 518
Śveta marica, 596
Śvetā nāḍī, 538
Śveta niśotha, 461
Śveta puspā, 485, 488
Śveta sāra, 545
Śveta syandā, 485
Śveta mūla, 467
Śveta punarnavā, 467
Śvitra bheṣaja, 542
Śyāmā, 513
Śyāma, 477
Śyāma bhūṣaṇa, 497
Śyāma niśotha, 462
Śyāma varṇa, 543
Śyāmaka, 471
Śyāmala, 541
Syandana, 546, 564
Śyōnāka, 453-54

Tagara, 465, 516
Taila kanta, 485
Takra, 603
Tāla, 532, 567
Tāla mūlikā, 479, 598
Tāla patri, 598
Tāla patrikā, 479
Tālīsa, 511

patrā, 511
Tamāla, 511, 545
Tāmalakī, 451
Tāma rasa, 518
Tāmbūla, 582
Tāmrā, 483
Tāmra, 530
Tāmra cūḍa, 486
Tāmra mūlī, 460
Tāmra phala, 463
Tāmra puspā, 453
Tāmra puspī, 473
Tāmra sāra, 508
Tāmra vallī, 474
Tandrī, 502
Taṇḍulā, 501
Taṇḍulīya(ka), 592
Tankana, 504
Tanuka, 510
Tapana, 481

Tapanīya, 529
Tāpasa, 511
Tāpasa druma, 548
Tāpīja, 532
Tāpiṇcha, 545
Tapta lomaṇa, 533
Tāpya, 532
Tāra, 529
Tāraka, 536
Tārakī, 478
Taralā, 488
Tarangaka, 538
Tārkṣya, 534
Tārkṣa śaila, 534
Taruṇī, 521
Tejā, 470
Tejanya, 470
Tejapatra, 511
Tejasvini, 470
Tejavitā, 470
Tikṣṇa, 490, 497, 524
Tikṣṇa dru, 544
Tikṣṇa kīla, 584
Tikṣṇa sāra, 565
Tikṣṇa taṇḍulā, 497
Tiktā, 463
Tiktakā, 481
Tiktottamā, 593
Tila bheda, 490
Tilakā, 523
Tila parna, 508
Tila puspaka, 451
Tilvaka, 478
Tīṇdisa, 591
Tīṇduka, 564
Tīṇdubha phala, 571
Tīṇdukinī, 476-77
Tīṇisa, 546
Tīṇikṣi, 550
Tirita, 478
Tittidi, 577
Tittidika, 578
Tivra, 490
Todana, 572
Toya, 602
Toya kama, 544
Toya pippali, 482
Trapu, 530
Trapusa, 588
Trapusi, 462, 588
Trayamana, 476
Trayamanaaka, 476
Trayanti, 476
Tridanta, 456
Tridivodbhav, 510
Trijata, 511
Trika, 454, 599
Tri kastra, 454
Tri kasa, 454, 599
Tri kuta, 504
Tri netra, 531
Tri padika, 478
Tri parshi, 454
Tri phala, 451
Tri putra, 462, 510, 522
Tri sandhya, 523
Tri sugandhi, 511
Trivrit, 461-62
Trivrita, 462
Trena, 471
Trena cara, 536
Trena raja, 557, 567, 604
Trena saundika, 547
Truti, 510
Trivrat, 546
Tryasra, 461
Tryusa, 497
Tuda, 571
Tugarkshiri, 502
vaamshi, 502
Tula, 486
Tulasiti, 524
Tulasichada, 512
Tulin, 549
Tumbi, 588
Tundri, 590
Tunga, 550
Tungavriksha, 557
Tungri, 500
Tungini, 469
Tuni, 549
Tuni, 463
Tuntuka, 453
Turangahvaa, 468
Tur, 488
Turuska, 509
Turuskha, 490
Tuta, 571
Tutthaa, 463, 532
Tuvara, 533
Tuvaraka, 572
Tuvari, 535
Tvaci chatra, 498
Tvaci sarka, 490
Tvaka, 510-11
Tvaka ksiiri, 502
Tvakooca, 510
Tvasti, 482
Udaka, 602
Udicya, 512
Udrekha, 464
Udumbara, 542
Udumbara cchada, 461
Udupati priya; 518
Udyalaka, 466
Ugra kanda, 590
Ugra gandha, 596
Ugra gandhā, 501
Ugra gandhi, 500
Ugra kāṇḍa, 590
Urnī, 622
Unmatta, 488
Upa citrā, 461
Upa kālikā, 500
Upa kulyā, 497
Upa kuṇcikā, 500
Upa viśāṅkā, 477
Upodikā, 593
Uraga, 530
Urḍhva tikta, 464
Uru puśpikā, 476
Uśīra, 513
Uṣṭra, 593
Utpala, 471
Uttāna patra, 459
Vacā, 501
Vacanācila, 459
Vādara, 486
Vadhu, 515
Vahlikā, 482
Vāhini, 461
Vāhlika, 502
Vahni mukhī, 488
Vahni nāma, 498
Vahni ruci, 470
Vahu kaṇṭa, 543
Vahu maṇjarī, 524
Vahu patrā, 451
Vahu pāda, 541
Vahu patraka, 483
Vahu phenikā, 466
Vahu puṭa, 546
Vahu putrā, 469
Vahu putrikā, 469
Vahula, 510
Vaidala bhakṣya, 611
Vaidehī, 497
Vaidūrya, 537
Vaijayanantikā, 452
Vaikuṇṭha, 524
Vaiṇavī kṣirī, 502
Vāji dantaka, 452
Vājikari, 468
Vajra, 536
Vajra kanda, 597
Vajra manthāhva, 512
Vajra tuṇḍāka, 463
Vajra vallari, 487
Vajrī, 463, 597
Vakra, 471
Vākucī, 475
Vakula, 522
Vāla patra, 460
Vāla patrikā, 545
Vāla varjana, 537
Nālikā, 470, 473, 485
Vallakī, 548
Vallī, 499, 582
Vallīja, 497
Vālu, 589
Vāluka(ā), 209, 53,
Vāmi, 486
Vanśa, 490
kṣirī, 502
rocanā, 502
Vanśajā, 502
Vānāhva, 490
Vana karṇikā, 548
Vana mālikā, 473, 522
Vana methikā, 499
Vana vilāsinī, 481
Vanajā, 458
Vanaspati, 541
Vāna-udāna-vāki, 485
Vandāka, 483  
Vandha nāmā, 520  
Vandhyā, 516, 535  
Vandhyā karkoṭakī, 480, 590  
Vandhyā karkoṭī, 480  
Vandhyā yogesvarī, 480  
Vāṅga, 530  
Vāṅga sena, 551  
Vānīra, 543  
Vaṅgula, 543  
Vanotsava, 555  
Vāri samblūta, 503  
Vānya, 513  
Vāpikā, 500  
Vapusa, 501  
Vāpya, 471  
Varā(a), 451, 509-10, 514, 534, 549, 564, 594  
Vara tikā(a), 474, 476  
Vara varṇinī, 475  
Varadā, 468  
Varāha, 472  
Varāha karnī, 468  
Vārāhī, 473, 598  
Kanda, 473  
Varāṅga, 465, 510  
Varaṭi, 510  
Vardhamānaka, 459  
Varhina, 516  
Vari, 460  
Vārī, 486, 512  
Vārī cakra, 536  
Vārī dhara, 472  
Vārī sambhava, 510  
Vārī ṣukti, 537  
Vārī vallī, 590  
Vārīja, 537  
Vārī kapha, 535  
Varīṣṭha, 512  
Varṇa vati, 475  
Varṇa vināśini, 475  
Varṇya, 509  
Varṣā kāla, 499  
Varṣa ketu, 568  
Vārśika, 476, 534  
Vārśikī, 522  
Varta loha, 530  
Varttikā, 589  
Varuda, 567  
Varuṇa(ā), 459, 523  
Varuṇatmajā, 604  
Vāruṇa, 547  
Vāruṇī, 604  
Vārvāra, 535  
Varvari(ī), 500, 524  
Vāsā, 452  
Vāsa, 472  
Vāsanta, 451  
Vāsanta maṇḍana, 533  
Vasantajā, 522  
Vāsantī, 522  
Vasīra, 460  
Vaśīra, 503  
Vāspikā, 502  
Vasti modā, 499  
Vastikā, 499  
Vastika parna, 594  
Vastra bhūsanā, 474  
Vastra rāgārīt, 533  
Vāstūka, 591  
Vāstukākārī, 593  
Vasu, 503  
Vasu chitrā, 456  
Vasu ratna, 535  
Vasūkā, 487, 522  
Vasūttama, 529  
Vaśyā, 480  
Vaṭa, 541
Viṣṇu krāntā, 480
Viśodhanī, 463, 551
Viśrā, 501
Viśva, 496-97, 520
Viśvauṣadha, 496
Viśva bheṣaja, 496
Viśva devā, 470
Viśva gandhikā, 501
Viśva rūpaka, 508
Viśyanāna, 615
Viś khadira, 545
Vivarṇaka, 515
Vodhi pāḍapa, 541
Volā motā, 486
Vrana śodhana, 461
Vṛddha, 513
dāru, 478
Vṛddhi, 457
sukha, 456
Vṛhat puspī 476
Vṛhat tiktā, 474
Vṛksādaṇī, 483
Vṛksa gandhinī, 470
Vṛksaka, 473
Vṛksa ruha, 483
Vṛksa sārsaka, 482
Vṛksa vallī, 473
Vṛntā, 417
Vṛntāki, 455, 589
Vṛnta kośa, 478
Vṛnta phala, 470
Vṛṣa, 452, 457
Vṛṣabhākṣi, 462
Vṛṣā, 461, 468
Vṛścikālī, 467
Vṛṣṇa bhadrā, 463
Vṛṣya kandā, 479
Vṛttā latā, 454
Vūkovaka, 522
Vṛddhi, 517
ghāta, 462
Vṛyāghra, 459
Vṛyāghra nakha, 517
Vṛyāghra puṣccha, 459
Vṛyāghratara, 459
Vṛyāghri, 455, 564
Vṛyāla, 498, 588
Vṛyāla dāṃśṛtaka, 454
Vṛyāmakā, 471
Vṛyādhi śaṁī, 550
Vṛyosā, 497
Yajña bhūṣana, 490
Yajñaka, 546
Yajña netā, 478
Yajñāṅga, 542
Yakṣa dhūpa, 514
Yakṣa vāsa, 541
Yāsa, 460
Yāsaka, 460
Yāsaskari 457
Yaśṭi madhu, 458
Yaśṭi madhuka, 458
Yaśṭi puspa, 480
Yaśṭyāhva, 458
Yata chadā, 559
Yatukā, 517
Yavāgraṇa, 504
Yāvaka, 517
Yava kantaka, 476
Yava kṣāra, 504
Yavaneśṭa, 598
Yāvanī, 490
Yavānī, 490, 500
Yavānikā, 500
Yavāsā, 460
Yavāsaka, 460
Yāva śuka, 504
<table>
<thead>
<tr>
<th>Index</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yoga sādhaka, 574</td>
<td>Yugma patra, 466</td>
</tr>
<tr>
<td>Yugala, 471</td>
<td>Yukta rasā, 468</td>
</tr>
<tr>
<td>Yugma kaṇṭikā, 560</td>
<td>Yūthikā, §21</td>
</tr>
</tbody>
</table>