MATERIA MEDICA
OF
AYURVEDA
BASED ON
AYURVEDA SAUKHYAM OF TODARĀNANDA

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Late PANDIT RAM PRASAD SHARMA
(Ex-Rajavaidya of Patiala)
in
Grateful acknowledgement of his
erudite scholarship and unwearied
services for the revival and
development of Ayurveda
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.

Toḍarāṇanda 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 Nighaṇṭu.

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 Nighaṇṭu 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 Nighaṇṭu 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 Ayurveda Saukhya because of its having been quoted by medieval authors and commentators like Sarvāṇanda (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 Saukhya. The verses of the Bhāva Prakāśa found in the Āyurveda Saukhya 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 Nighanṭu, also composed another Nighanṭu entitled Guṇa ratna mālā. Without close association, it becomes difficult to explain such situations. The possibility of a common source of both the authors, as proposed by the editor, is also not improbable.

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

Banaras Hindu University, Varanasi
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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 Raja Todaramalla with its English translation along with critical notes.

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

In his mission to revive and revitalise Hindu culture both in the religious and secular fields, he took the help of several eminent Sanskrit scholars of Varanasi and composed encyclo-
paedic works on 23 different subjects by collecting material from authentic texts which were then available. To this, the added knowledge and experiences of the experts in the subject were incorporated. Most of the original texts which were then utilised for the composition of these works are no more extant and those which have survived the vicissitudes of time are now in a mutilated form with several unauthorised and erratic interpolations. It is in this context, therefore, that today Todaramalla'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 Raja Todaramalla is called Todarānanda which means "the delight of Todaramalla". The term saukhyam meaning "happiness" is suffixed to the name of each text on a particular topic. Thus the text on ayurveda is called Ayurveda Saukhyam. This Ayurveda Saukhyam comprises several chapters each one of which is called harsa meaning "pleasure".

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

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

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

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

The 12th chapter of the original text deals with the description of various groups of drugs collected from classics like *Suśruta 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 *nighaṇṭus* 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 na has been used in the places of na, sa in the place of śa and sa, 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 ādarśā 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 dravyaṅga and Bhāva prakāśa. The former has been edited by Prof. P.V. Sharma and published by Chawkhamba Yidya 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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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.

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Lalitesh Kashyap
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Śyāmakaka, priyangu, nīvāra & koradūṣa [1], yava [2-3], anu yava and varṣaja yava [3], godhūma [4-7], tila [6-7], mudga [8-9], vanya mudga [10], maṣūra [10], makusthaka [11], caṇaka [11], hareṇu & satina [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], atasi and kusumbha [20], niṣpāva [21], śimi [21-25], siddhārtha [25-26], rājīkā and sarṣapa [26], property in preservation [27-28], germinated corns [29], general description [29-30].
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Jāngala and ānūpa [1-15], vileśaya [16-18], guhāśaya [19-20], parṇa mṛga [20-21], viškira [22-24], pratuda [25-28], prasaha [29-31], grāmya [31-32], kūlecara [33-35], plava [36-40], koṣastha [41-42], pādin [43-46], matsya [46-47], harīṇa [48], eṇa [49], pṛṣat [50] muniḍini [51], nyaṅku [51], ṛṣya [52], śaśa [52], śalyaka [53], lāva [54-57], vartika [57], caṭaka [58], veśma caṭaka [58], vaṛtaka [59], tittiri [60], kukkuta [61], paniya kukkuṭa [62], hārita [63], pāṇḍuka [64], kapota [65], pārāvata [65-66], egg [66], chāga [67-71], descript in general [91-96].

Chapter 18 : Different Types of Fish

Property in general [1-2], rohita [3], nandikāvarta & śakula [4], pāṭhina [5], śrīngī etc., [6-7], madgura [8], krṣṇa matsya [8], āli [9], pryū [9], illiśa [10], balaṇga [10], prośṭikā [11], naṇḍīvarta [11], dīrgha tuṇḍa [12], bhāskara [12], śakula [13], saṅgahā [14], māvāka [14], imbikā [15], small fish [15], eggs [16], dry fish [17], putrefied 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] amṛtākṣa [19-20], lakuṭa [21], kara mardaka [21], amla vetasa [22], untiṭiṣa [22-23], amlikā and kośamra [23], airāvata & danta śatha [24], nāranga [24], niṃbūka [25], rāja niṃbū [25], jambira [26], karaṇa [26], māṭuluṅga [27], tvak tikta [28] keśara [29], madhu karkaṭi [30-31], kapitthā [31-33], jambu [33], tiṇḍuka [34], priyāla [34], parpaṭiṣṭa [35], kṣīri [36], phalgu [37], bimbī [37], śaṃi [38], mṛdvikā [38-42], katalī [43-44], kāṃmarya [44], kharjūra [45-52], madhūka [52-53], parusāka [54-55], tāla [55-59], nārikela [59-60], panasa [61-64], mocā [65],
Chapter 20: Vegetables

General description [1-2], jīvantī [3], taṇḍulīyaka [3], vāṣ-tuka [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 & gojihvakā [11-12], sunīṣaṅnaka [12], cāṅgérī [13], kaṁcaṭa [14], modaka [14], varuṇa & ṭhappūṭā [15], vatsādaṇī etc., [16], kāla śāka [17], varṣābhū [17], cīra bilva, anākura & asana [18], venu karīra [18-19], āṭṭarūṣaka etc., [20], vārtāka [21-23], bṛhatī [25], pāṭolo [26], kāra vellaka [27], karkoṭika & hasti karkoṭika [27-28], vandhyā karkoṭi & kevuka [28], kūśmāndaka etc., [29-31], alābā [32], kaṭu tumbi [32], trapusa, ervāru & kakāru [33-36], kūśmānḍa nāḍī [36-37], alābu nālikā [37], pāṭolikā [38], upodikā [39], āruka [40], nirīca [40-41], mārusa [41-42], kalam-buka [42], hila mociṅkā [43], grīṣma sundara [43], mūla kapatikā [44], mūlaka [45-46], sarsapa [46], rājikā & paṅcāṅgula [47], kausumbha [47], māṣa [48], āhastini & pattūrā [48], nyagrodha etc., [49], saṃśvedaja [50-53], piṇākī [54], vidārī [54], satāvarī [55-56], visa śālūka etc., [57], pauşkara [58], tāla pralamba [58], maṇjāṭaka [59], āluka [59-60], piṇḍāruka [61], surendra kanda [61], kadali kanda [62], maṇaka [62], sūraṇa & bhūkanda [63], aṃliṅkā kanda [64], kumuda kanda etc., [65], musalī [66], vārāha kanda [66-67], tāla śīras etc., [67-69], general description [70-71].

Chapter 21: Group of Best Articles

Dhānya [1], māṁsa [2], phala [3], śāka [4], ksīra, ghṛta & lavaṇa [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 352

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

Chapter 23: Different Types of Maṇḍa 355

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

Chapter 24: Peyās and Allied Preparations 359

Peyā [1], vilepl [2], yavāgū [3-5], pāyasa [6], krśarā [6], anna [7-11], ghola bhakta [12], vāryanna [13-14].

Chapter 25: Sūpa and Allied Preparations 364

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

Chapter 26: Meat and Its Preparations 370

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

Chapter 27: Yuṣas and Allied Preparations 376

Mudga yūṣa [1], rāga śāḍava [2-4], paṭola & nimbū yūṣa [5], mūlaka yūṣa [6], kulattha yūṣa [7] paṇcamuṣṭika yūṣa [8-9], navāṅga yūṣa [10], other varieties [11-12], yava maṇḍa [13], sarva dhānaya maṇḍa [14], khada & kāmbalika [14], dādi-māmla [15], dhānẏamla [16], dadhyamla [16], takrāmla [17], kṛṭa & akṛṭa yūṣa [18-19], śandākī [19], rāga śaṇḍava [20], rasāla [21], pānaka [22-24], bhaksya [25], ghṛṭa pūra [26], guḍa bhaksya [27], madhu śīṛṣaka etc., [28], saṭṭaka [29], abhisyanda [30], phenaka [31-32], vesavāra [33], palala & śas-kulī [33], parpaṭa & kṣira parpati [34], paṁṭika bhaksya [34-35], virūḍhaka bhaksya [35-37], pūṭaka [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]dhānya-mla [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 gāṇa [8-9], ārag-vadhādi gāṇa [10-11], sāla sārādi gāṇa [12-13], varuṇādi gāṇa [14-15], vīratārvādi gāṇa [16-17], rodhrādi gāṇa [18-19], arkādi gāṇa [20-21], surasādī gāṇa [22-23], muskakādi gāṇa [24-25], kṛṣnādi gāṇa [26-27], elādi gāṇa [28-29], vacādi & haridrādi gāṇa [30-31], kakolyādi gāṇa [32-33], īśakādi gāṇa [34-35], sārivādi gāṇa [36-37], anjanādi gāṇa [38-39], parūsa-kādi gāṇa [40-41], brhatyādi gāṇa [42-43], guducyādi gāṇa [44], vatsakādi gāṇa [45-46], mustādi gāṇa [46-47], utpalādi gāṇa [48], triphalā [49-53], tryuṣāṇa [53-54], trikarsita [55], āmalakyādi gāṇa [56], trapvādi gāṇa [57-58], lāksādī gāṇa [59-60], kṣudra paṇca mūla [61], mahat paṇca mūla [62], daśa mūla [63], vallīja paṇca mūla [64], paṇca kaṇṭaka [65-66], tṛṇa paṇca mūla [67], kadambādi gāṇa [68], karaṇjādi gāṇa [69], paṇcakoḷa [70], pācanaga [72], dāraṇa gāṇa [73], prapīḍana gāṇa [74], śodhana kasyā [75], saṃśodhana varti [76-78], paṇca gavya, etc., [79-81], saṃśodhana ghṛta [81-82], śodhana taila [83], śodhana cūrṇa [84], śodhana rasa kriyā [85], ropana kasyā [86], rōpana varti [87], rōpana kalka [88], rōpana ghṛta [89], rōpana taila [90], rōpana cūrṇa and rasakriyā [91], utsādana [92], avasādana [93-94], paṇca vālkala [96], aṣṭa varga [97-103], sarvausadhi [104-105], sugandhāmalaka [106], tri sugandhi & cātur jāṭaka [107-109], paṇča sugandhi [110], varārdhā & ādyā puṣpaka [111], mahā sugandhi [112], saṃtarpaṇa [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 samsodhana [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], unwholesome food for a patient [147], wholesome food & regimens [148-150], general description [151-154].

Chapter 31: Synonyms of Drugs
(Abhayādī varga)

Upakrama [1], harītakī [2-3], āmalaka [4], vibhītaka [4-5], triphalā [5], bhūmyāmalakī [6], prācīnāmalaka [6], vāsā [7], guḍucī [8-9], bilva [9-10], araṇī [10], pataḷā & kāṣṭha pāṭāla [11], gambhāri [12], śyonāka [13], mahat pañca mūla [14], gokṣura [15], sāli paṇḍī [16], prāṇi paṇḍī [17], bhṛhat kāntakārī [18], laghu kāntakārī [19], śveta kāntakārī [20], laghu pañca mūla [20], daśa mūla [21], rūḍhi and vṛddhi [21], kākoḷ [22], kṣīra kākoḷ [23], medā [23], mahā medā [24], jivaka [24], ṛṣabhaka [25], aṣṭa varga [25], jīvanti [26], madhu yasti [27], māsa paṇḍī [28], mudga paṇḍī [29], jīvanīya gana [30], erāṇḍa [31], rakta erāṇḍa [32], sārīva [33], yavāsā [34-35], mahā muṇḍi [36], apāmārga [37], rakta apāmārga [38], kampīlaka [38], dantī [39-40], jayapāla [41], śveta niśotha [41], śyāma niśotha [42], indra vāruṇi [43-44], āragvadhā [45], nilini [46], kāṭukī [47], añkola [48], sehunda [49], niṁba [50], mahā niṁba [51], kirāta tikta [52], kuṭaja [53], indra yava [54], madana phala [55], kārhkuṣṭha [56], svarṇa kṣīrī [57], sātalā [58], aṣmanta [59], kāṇčanāra [60], nirguṇḍi [61], sephālikā [61], meṣa śṅgī [62], sveta punarnavā [63], rakta punarnavā [64], ksudra varsābhā [64], rāsā [65], aśva gandhā [66], praśāranī [67], śatāvari [68], mahā śatāvari [69], balā [70], mahā balā [71], aṭi balā [72], tejavati [73], jyotismati [74], devadāru [74], sarala [75], puskara mūla [76], kuṣṭha [77], karkaṭa śṅgī [78], rohiṣa tṛṇa [79], kaṭphala [80], bhārgī [81], pāṣāna bheda [82], mustā [83], dhātakī [84], vidārī kanda [85-86], māyikā [87], vārāhī kanda [88], pātha [89], mūrvā [90], maṇiṣṭhā [91], hariḍrā [92], dāru hariḍrā [93], cakra mardā [94], vākucī [95], bhṛṅga rāja [96], parpaṭa [97], śaṇa
puṣpī [98], trāya māna [99], mahā jālinī [100], ativiśā [101], kākamāci [102], kāka jaṅghā [103], lodhra [104], vṛddha dāru [105], devadāli [106], haṃsa pādi [107], soma vallī [108], nākullī [108], vata patri [109], lajjālu [109], muśāli [109], kapi kakkuch [111], putraṅjīva [111], vandhyā karkotī [112], visṇu krāntā [113], śaṃkha puṣpī [113], dugdhi [122], arka puṣpī [123], bhallātaka [123], cerapotī [124], droṇa puṣpī [125], brāhma [126], suvarcalā [127], matsyaṅkṣī [128], nāga damāni [129], guñjā [130], vellantara [131], pandaka [132], piṇḍālā [133], chinchi [133], rohitaka [134], moca rasa [135], aja gardhā [136], saireyaka [136-137], giri karnikā [138], kokilākṣa [139], kārpasa [140], ārāma śītalā [140], tāmra cūḍa [141], vāmi [141], vala moṭā [142], śara puṃkhā [142], mayūrā śīkhā [143], lakṣmaṇā [143], māmsa rohini [144], asthi sarāhāra [144], arka [145], karavīra [146], dhastrā [147], kālīhāri [148], kumāri [149], bhaṅgā [150], kāncani [150], dūrā [151], gandā dūrvā [152], kāsa [152], darbha [153], muṅga [153], nala [154], varṣa [154], kharasāni yavānī [155], khasa khasa [155], āphū [156], pātāla garuda [156].

Chapter 32: Synonyms of Drugs
(Śuṅthyādi varga)

Śuṅthī [1], ārdraka [2], marica [2], pippalī [3], tryūṣaṇā and caturuśaṇa [4], pippalī mūla [5], cavya [6], gajā pippalī [6], citraka [7], paṃca kola, saḍūṣaṇa [8], śata puṣpā [9], miśreyā [10], methi [10], aja modā [11], jirā [12], upakuṇḍikā [13], yavānī [14-15], aja gardhā [16], vacā [17], hupusā [18], vidanga [19], dhānyaka [20], hingu patri [21], hingū [22], vanśa rocanā [23], saindhava [24], sauvarcala [24], vīḍa [25], sāmudra lavana [25], audbhida lavana [26], romaka lavana [26], pāṁṣu lavana [27], kāca lavana [27], yava ksāra [28], svarji ksāra [28], tānkaṇa [29], sudhā ksāra [29], sarva ksāra [30].

Chapter 33: Synonyms of Drugs
(Karpūrādi varga)

Karpūra [1], kastūrī [2], candana [3], raktā candana [4], pīta candana [5], kṛṣṇāguru [6], kumkuma [7], śīlā rasa [8], jāṭiphala [9], jāti patri [9], lavana [10], kaṃkola [11], sūkṣ-
Chapter 34: Synonyms of Drugs (Suvarṇādi varga)

Suvarṇa [1], rupyaka [2], tāmra [2], kāṁsyā [3], pittala [4], vaṅga [5], nāga [5], lauha [6], maṇḍūra [6], pārada [7], abhra [8], gandhaka [8], māksīka [9], manaḥśilā [9], haritāla [10], gairika [11], tuttha [12], kāśīsa [13], hiṅgula [14], sindūra [14], sauvīra añjana [15], srotōṇjana [15], rasāṇjana [16], puspāṇjana [17], śīlā jatu [18], bola [19], sphaṭikā [19], samudra phena [20], pravāla [21], muktā [21], māṇikya [22], sūrya kānta [22], candra kānta [23], gotēda [23], hirā [24], vaiśūrya [24], marakata [25], śukti [25], śaṁkha [26], laghu śaṁkha [26], kapardikā [27], khaṭikā [27], gauḍa pāśāṇa [28], paṅka and vālūkā [28], cumbaka pāśāṇa [29], kāca [29].

Chapter 35: Synonyms of Drugs (Vaṭādi varga)

Vaṭa [1], aśvattha [2], udūmbara [3], kāṣṭhodumbara [4], plakṣa [4], nandī [5], kadaṁba [5], arjuna [6], śīrṣa [7], ārta-gala [8], vetasa [8], jala vetasa [9], samudra phala [9], śleṣmātaka [10], pilu [11-12], sāka [12], śala [13], tamāla [13], khadīra [14], vit khadīra [15], bābbula [15], vijaya sāra [16], tinisa [16],
Chapter 36: Synonyms of Drugs
(Drāksādi varga)

Drāksā [1-4], āmra [5-8], jambu [8-10], nārikela [11-13], kharjūrikā [14-17], sūlānāth kharjūra [18], kadalī [19-21], dādi- 
ma [21-23], badara [24-27], laghu badara [27-30], ḷīrī [31-32], priyāla [33-34], parusaka [35-36], tinduka [37-39], kimkini [40- 
41], āru [41-42], madhūka [42-45], panasa [46-47], lakuca [48- 
49], tāla [49-51], kharbūja [52-53], seva [53-55] amṛta [56], bādāma [57], nīkocaka and pistā [58-60], kēlā [60], āru [61], anūra [62], aksoṭa [63], pālevaka and mālavaka [64-65], tūta [66], gāngeruka and todana [67-69], tuvaraka [70-71], bīja pūraka [71-75], madhu karkatiṅka [75-76], nārangī [76-77], jambīraka [78-79], amla vetasa [79-80], sārāmālaka [81], niṁbuka [81-85], karma raṅga [86], amlīka [87-88], tīttīdīka [89-90], karamārtha [90-91], kapittha [92-94], kapittha patri [94-95], āmṛataka [95-96], rājāmra [97], caturamla and paṁcāmala [98- 
99], kośāmra [99-101], supārī [101-103], tāmbūla [104-105], lavali [106-107], general description [108-109].

Chapter 37: Synonyms of Drugs
(Kūśmāṇḍādi varga)

kūśmāṇḍa [1], kālinīga [2], tumbī [2], katu tumbī [3], karkaṭi 
[3], trapusa [4], cīrbhati [5], vāluka [5-6], kośātakī [6-7], rāja kośātakī [7], mahā kośātakī [8], vṛntākī [8-9], bimbī [10], kāra-
veltaka [10-11], karkothaka [11], vandhyā karkothakī [12], kola simbī [13], śīndisā [13], simbi [14], vāstukā [14], jivantaka [15], cillī [15], kālā sāka [16], ṭanduliṅka [16-17], phgo [17], paṭola [18-19], ciccudha [19], palaṅkyā [20], upodiṅka [20], 
lonika [21], suniṣānanna [22], śīra vāra [22], sarṣapa sāka [23], 
caṇaka sāka [23], kalāya sāka [24], caṇgerī [24], kāsamārtha ann 
grūjana [25], mūlaka [25], karīraka [26], śīґru [26-28], lāșuna 
[28-29], palāṇḍu [29], kṣira palāṇḍu [30], grūjana [30-32], sūra-
Chapter 38 : Synonyms of Drugs
(Jalādi varga and food preparations)

Jala [1], dugdha [2], dadhi [2], takra [3-4], navanīta [5],
ghṛta [5], madya [6], ikṣu [7], ikṣu vikāra [8-9], madhu [10-11]
madhucchīsta [12], group of dhānya [12-14], ksirī [15-16],
rāga śādava [16-19], khaṇḍāmra & khaṇḍāmala [19-20],
sikhariṇī [20-22], pānaka [23-28], sattaka [28-30], manḍaka [30-33],
polikā [34-35], śālipiṣṭa [35-36], godhūma bhakṣya [36].
vaīdala bhakṣya [37], māṣa bhakṣya [37], anya bhakṣya [38],
guda yukta bhakṣya [38], ghṛta pakva bhakṣya [39], taila pakva bhakṣya [39],
dugdha bhakṣya [40], ghṛta pūra [41-44], saṁyāva [44-48],
madhu śīrṣaka [48-50], madhu pūpaka [50-51],
dadhi pūpaka [51-53], viṣyaṇdana [54-58], lapsikā [58-60],
phenikā [60-61], modaka [61-64], vaṭaka [64-66], iṇḍarī [67],
somālikā [67], kuṇḍalika [68-71], kulmāsa [71-72], mantha [72-75],
saktu [76-79], lājā [80-81], dhāna [81], prthukā [82], holaka [83],
ūṁvi [84].
| अ  | a  | क  | ka | ण  | na | च  | va |
| आ  | ā  | ख  | kha | त  | ta | ष  | sa |
| इ  | i  | ग  | ga | थ  | tha | ब  | sa |
| ई  | ī  | घ  | gha | द  | da | स  | ha |
| उ  | u  | ङ  | ā  | ध  | dha | ह  | h |
| क  | ū  | च  | ca | न  | na | व  | va |
| ट  | r  | छ  | cha | प  | pa | ठ  | sa |
| कृ  | r  | ज  | ja | फ  | pha | ड  | sa |
| कं  | e  | झ  | jha | ब  | ba | ढ  | sa |
| को  | ai | ञ  | ā  | भ  | bha | ण  | sa |
| कौ  | o  | ट  | ta | म  | ma | फ  | sa |
| क्ष  | au | ठ  | tha | य  | ya | ख  | sa |
| क्र  | m  | ड  | ā  | र  | ra | न  | sa |
| क्ष  | ह  | ढ  | dha | ल  | la |
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*, *Yājus* and *Athravan* 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 *sāṁhitā*, *upaniṣat* and *purāṇa* texts.

Ayurveda is an *upaveda* or subsidiary text of the *Athrava 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 sāṁhitā*, *Suśruta sāṁhitā*, *Bhela sāṁhitā*, *Kāśyapa sāṁhitā* and *Hārīta sāṁhitā*. Most of these texts are not available in their original form now. *Caraka sāṁhitā*, which was originally composed by Agnivesa 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 Drdhabala. *Suśruta samhitā* was also redacted by Nāgārjuna. The remaining three texts are not available in their complete form. *Harīta samhitā*, which is available now, appears to be different from the original one. Subsequently, two texts of Vāgbhata, namely, *Aṣṭāṅga hṛdaya* and *Aṣṭāṅga samgraha* were added to this series of classics and both these works are available in their complete form. In all these important ayurvedic classics, separate chapters are provided for the description of drugs and their therapeutic properties. The fundamental principles dealing with the concept of drug composition and drug action are also described in these texts. *Dravya guṇa* or materia medica, as a separate text, came into existence much later.

The advent of Buddhism in India brought considerable change in the practice of ayurveda. Surgery, the performance of which is invariably associated with pain, was treated as a form of *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 Ėri 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 vaiṣesika of Nāgārjuna (fifth century A.D.). It deals, among others, with various concepts of drug composition and drug action. During the medieval period, the Āstāṅga nighaṇṭu was composed by one Vāhatācārya. This work describes the synonyms of drugs belonging to various groups or gaṇas of Āstāṅga saṅgraha. This Vāhatācārya seems to be different from Vāgbhaṭa, the author of Āstāṅga hṛdaya and Āstāṅga 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 nighaṇṭu is perhaps the most popular text where the properties of different groups of drugs are described along with their synonyms. This work was composed prior to the thirteenth century A.D. Nighaṇṭu sēṣa was composed by a Jain scholar namely Hemacandra in twelfth century A.D. It contains the synonyms of different types of plants. Śoḍhala nighaṇṭu is another important work on the materia medica of ayurveda next to Dhanvantari nighaṇṭu. It was composed during the twelfth century A.D. Madanapala nighaṇṭu composed by Madana pāla in 1374 A.D. describes the properties of different types of drugs. Kaiyadeva nighaṇṭu written by Kaiyadeva, describes the properties of 9 groups of drugs. It was composed during A.D. 1450. Bhāva miśra composed an encyclopaedic work called Bhāva prakāśa during the sixteenth century A.D. It has a separate section on the description of drugs and their synonyms. Besides, several texts on rasa 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 nighantu*, 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 nighantu, 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 nighantu, 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 nighantu* 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 guṇas 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 tanmātṛās which are also known as subtle bhūtas. These tanmātṛās 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 tanmātṛās and the manifested mahābhūtas are of five types namely, pṛthvī, 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 pārthvī, āpya, taijasa, vāyaviya or ākāśīya, depending upon the predominance of the tanmātṛās of pṛthvī, 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, pṛthvī, 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 *Sāmkhya-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* *tanmātra*. Thus, the *Nyāya-Vaiśeṣika* 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>1. Vāyu</td>
<td>Vāyu and ākāśa mahābhūtas</td>
</tr>
<tr>
<td>2. Pitta</td>
<td>Tejas mahābhūta</td>
</tr>
<tr>
<td>3. 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, prthvi 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>(1) Prthvi</td>
<td>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>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, non-sliminess and lightness.</td>
</tr>
</tbody>
</table>
Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by 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 guṇas or attributes; into eight or two categories on the basis of their vīrya or potency and into three categories on the basis of their vipāka or the taste that emerges after digestion. In ayurvedic texts, the actions of different groups of drugs on the above lines are described in detail. From these tastes (rasas), attributes (guṇas), potency (vīrya) and the taste that emerges after digestion (vipāka), one can determine the mahābhautic composition of the drug. The dominating mahā bhūtas in drugs of different tastes are given in the table below:

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

Mahābhautic predominance for the manifestation of twenty guṇas 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. Guru (heavy)</td>
<td>Prthvī and ap</td>
</tr>
<tr>
<td>2. Laghu (light)</td>
<td>Tejas, vāyu &amp; ākāśa</td>
</tr>
</tbody>
</table>
About virya or potency, there are two different views. One group of scholars hold usṇa (hot) and śīta (cold) to be the two types of viryas. Regarding their mahābhautic composition usṇa dravyas are dominated by tejas mahā bhūta and śīta dravyas are dominated by ap and prthvī mahā bhūtas. Another group of scholars hold eight attributes as viryas and their mahā bhautic composition is given below:

Virya

<table>
<thead>
<tr>
<th>Virya</th>
<th>Predominating mahā bhūtas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śīta</td>
<td>Prthvī and ap</td>
</tr>
<tr>
<td>Usṇa</td>
<td>Tejas</td>
</tr>
<tr>
<td>Snigdha</td>
<td>Jala</td>
</tr>
<tr>
<td>Rūkṣa</td>
<td>Vāyu</td>
</tr>
<tr>
<td>Guru</td>
<td>Prthvī and ap</td>
</tr>
<tr>
<td>Laghu</td>
<td>Tejas, vāyu and ākāśa</td>
</tr>
<tr>
<td>Manda</td>
<td>Ap</td>
</tr>
<tr>
<td>Tīkṣṇa</td>
<td>Tejas</td>
</tr>
</tbody>
</table>
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), guṇa (attribute), virya (potency) and vipāka (taste that emerges after digestion). It is because the mahābhūtas which take part in the manifestation of rasa, guṇa etc., do not actually take part in producing the therapeutic action of the drug. They manifest their action only when the drug is administered to the patient and this is called prabhāva or specific action.

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

Mechanism of Drug Action

Before closing this topic, it will be necessary to explain some basic differences in the mechanism of drug action between ayurveda and the modern allopathic system of medicine. Ayurveda, like other systems of traditional medicine, has its unique features. It lays more emphasis on the promotion of positive health and prevention of diseases. The existence of organisms and their role in the causation of several infective diseases in the body have been recognised and elaborated. But for the prevention and cure of such diseases, the drugs and therapies prescribed in ayurvedic classics and administered by ayurvedic physicians do not aim at only killing these organisms. Some of these medicines might have bacteriostatic or bactericidal effects. But most of them do not act in this way. In
ayurveda, more emphasis is laid upon the "field" than the "seed". If the field is barren then the seed, howsoever potent it may be, will not germinate. Similarly, howsoever potent the germ or the bacteria may be, they will not be able to produce disease in the human body unless the tissues of the body are fertile (vitiated) enough to accept them and help in their growth and multiplication. Killing these germs by administering medicine would not solve the problem permanently. It may give instant relief, and perhaps the body resistance during this period will be developed enough as a reaction to the infection by these germs which may result in the prevention of their further attacks. Man cannot live in an absolutely germ-free atmosphere even though he can minimise it. The only thing that can be done safely is to keep the tissues of the body barren and unreceptive towards these germs. Once the body is afflicted, the tissues should be so conditioned by drugs, diet and other regimen that these germs or bacteria, by whatsoever name we may call them, will find the atmosphere hostile towards their survival, multiplication and growth. All medicines and therapies including preventive measures prescribed in ayurveda aim at conditioning the tissues and not killing the invading organisms.

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

Except for a few modern drugs, e.g. minerals and vitamins, all others are meant exclusively for patients. All ayurvedic drugs, on the other hand, can be given to both patients and healthy individuals simultaneously—in patients they cure diseases and
in healthly individuals they prevent disease and promote positive health. To illustrate the point: vāsā (Adhatoda vasica Nees) is very often prescribed by ayurvedic physicians to a patient suffering from bronchitis, laryngitis, pharyngitis and even tuberculosis. May be, some fractions of this drug have properties to kill some of the organisms causing these ailments. But that is not the primary consideration which motivates the physician to prescribe this drug. These organisms thrive and multiply to produce a disease in the respiratory tract and throat only when the local tissue elements are afflicted with excessive kapha dosa. Vāsā counteracts this aggravated kapha dosa, and helps in the maintenance of its state of equilibrium in the body by which the organisms become incapable of producing these ailments.

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

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

(d) *Drugs of Rare Use*: Some drugs, for example, *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.
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, āmalaki 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 mūrchanā. 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 vaidyas finds it difficult to distinguish between genuine and spurious samples. Ayurvedic physicians as well as commercial firms are often cheated and supplied with adulterated stuff. This obviously results in the circulation of sub-standard drugs in the market:

(e) Substitution of Costly Drugs: In some ayurvedic texts, of late, pratinidhi dravyas or official substitutes of many costly drugs have been prescribed; for example, 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.
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(f) *Omission of Ingredients:* Generally speaking, compound preparations are used in ayurvedic medicines. It is often the total effect of all the ingredients in the formula rather than the action of individual drugs that plays a vital role in therapeutics. Drug combinations are envisaged to serve the following important purposes:

(i) *Synergistic action:* *Trṇa-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 afflictions is illustrative of the combined action of an ayurvedic medicine. For curing rheumatism, which is known in ayurveda as *āma vāta*, the medicine should have sedative, digestive, laxative and anti-inflammatory action. Of all the ingredients of this drug, *rāsnā* is anti-inflammatory and sedative, ginger promotes digestion, and the root of *eranḍa* is a laxative.

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

(iv) *Specific Action:* An example of this is the case of *Cyavana prāśa.* *Pippalī* added to this preparation has heating effect in addition to anti-tubercular property. The heating effect of the preparation is neutralized by the addition of other cooling drugs like *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 *śamkha 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 *raśnā*, thirteen different drugs are being made use of in different parts of the country for medicinal preparations.

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

(e) *Exotic Plants*: Some plants, though introduced in India very recently, have grown profusely. Due to lack of proper knowledge, some of these plants have been given ayurvedic names which have led to their wrong identification.
For example, *Argemone mexicana* Linn. is often mistaken for *svarṇa-kṣirī*.

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

(g) **Synthetic Preparations**: Taking advantage of the heavy demand from consumers of certain drugs, such as *vamśa 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-śiṣya paramparā, which meant that the disciple had to seek and obtain first-hand knowledge from teachers. But with the advent of foreign influence, this traditional way of learning has been given up. Due to the inadequacy of written texts and the absence of direct links to gain deeper knowledge of the ayurvedic classics, it became difficult for later authors to appreciate what has been originally stated in the classics; and this has resulted in incoherent views. Personal knowledge of drugs available in various surroundings has become so meagre that ayurvedic physicians are often required to seek guidance from cow-herds and forest dwellers for the identification of such drugs.

(d) Lack of Facility: Even the available knowledge is not properly codified. Descriptions of plants and animals are also available in texts allied to ayurveda, such as Smṛti 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, Āmalaki 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, Agastya 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, Śatpala 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 vati. It has as many as eight formulae. In this preparation, the number of ingredients varies from 5 to 37, and the percentage of the main ingredient, namely, khadira (catechu) varies from 15 to 92. In four out of the eight formulae, costly drugs like kasturī or musk are added, the percentage of musk varying from formula to formula. In one formula, poisonous drugs like bhallātaka and bākući are added as they are considered to be effective in obstinate skin diseases including leprosy. Thus, standardization of such medicines, which must also take into account of these variations, poses a very difficult problem.

Pharmaceutical Processes

In ayurveda, different pharmaceutical processes are followed in the preparation of drugs. Besides helping isolation of the
active fraction of the drugs, these processes help make the medicines:

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

*Sodhana* or Purification

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

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

Ayurveda should not be viewed from the point of history of medicine alone. It is both history and medicine. No doubt, there is a history of thousands of years behind it, but it is even now a living medical system catering to the health needs of millions of people living in India, Śri Lanka and Nepal.
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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 मूलमन्नाषवम्।
श्रम्योप्य: पुश्चो नास्ति योजकस्तत्र दुर्लभः।

“There is no letter which is not a mantra (incantation); there is no root which is not a medicine and there is no human being who is not useful. Only their yojaka (co-ordinator) is a rare commodity.”
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 dhātus, doṣas etc., get increased in quantity by the utilization of homologous material (having similar properties). They get decreased by the utilization of material having opposite properties.

According to Dravyaguna Ratnamālā

Rasa (taste), guṇa (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 guṇa, 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 lavana (saline), katu (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 (dhātaus), lactation (stanya) and strength. It promotes eyesight (cakṣuṣya), alleviates vāyu and pitta, and causes obesity, excessive production of waste products (mala) and kṛmi (parasites). It is useful for children, old men and persons suffering from consumption and emaciation. It is also useful for complexion, hair, sense organ and ojas. It is nourishing and promoter of voice. It is heavy (guru) and it helps in uniting the broken or torn tissues (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), kṛmi (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, vahīḥ sīta (cooling from outside) and kledana (promoter of stickiness). It alleviates vāyu. It is unctuous, sharp and sara (mobile). It reduces śukra (semen), vibandha (constipation), ānāha (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), trīt (morbid thirst), dāha (burning sensation), timira (cataract), jvara (fever), kāndū (itches), pāṇḍutva (anemia), visphota (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 (carmineative). It produces kapha and pitta. It reduces virility (puṃṣṭva) and vāyu. It causes slothfulness (śaithilya) and softness (mṛdutā) of the body. It reduces strength. It causes salivation and burning sensation in the cheek and throat.

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

Attributes of Pungent taste

Pungent taste aggravates pitta and reduces kapha, krmi (parasitic infection), kandu (itching) and toxicity. It has properties of fire (agni) and it aggravates vāyu. It reduces stanyā (lactation), medas (fat) and sthāulya (adiposity). It is light. It causes lacrimation and irritates nose, eyes, mouth and tip of the tongue. It is dipana (stimulant of digestion), pācana (carmineative) and rucya (appetiser). It causes dryness (śoṣana) of the
nose. It depletes (śosaṇa) kleda (sticky substance in the body), medas (fat), vasā (muscle fat), majjā (bone marrow), śakṛt (feces) and mūtra (urine). It opens up the channels of circulation. It is ununctuous (rukṣa). It promotes intellect (medhyā). It produces more of feces and constipation.

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

Attributes of Bitter taste

Bitter taste is cooling and it cures morbid thirst, fainting and fever. It alleviates pitta and kapha. It cures kṛmi (parasitic infection), 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.
When used in excess, it causes śīrah śūla (headache), manyāstambha (torticolis), śrama (exhaustion), arti (pain), kampa (tremor), mūrčā (fainting) and trṣā (morbid thirst). It reduces strength and semen.

अष्टकाशयः

कषायो रोपणो भ्राही शोषणो वातकोपनः

जिद्धाधायकः कषायसोतसां च विभल्लकृत्

Attributes of Astringent taste

Astringent taste is healing (ropaṇa), constipative (grāhī) and drying (śoṣaṇa). 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.

‘सोकित्युक्तो प्रशाब्धानन्तरपिडाक्रेपणादिकृत्’।२३।।

[सावप्रकाशः पूर्वक्षणः वर्गप्रकरण ६:१६४]

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

अष्टकृत्यविशेषः

मघुरें श्लेष्मां सर्वमृते शालें पुरातसात्

‘पुद्दायोध्युतःक्रायात्तिताया जांग्लामिषात्’।२४।।

[सावप्रकाशः पूर्वक्षणः वर्गप्रकरण ६:१६५]

Exceptions

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

अमलं धान्तकरं प्रायो विना भारिष्ठो च वाहिमात्

वर्णं प्रायश्चो द्वेषी नेन्यो: सेन्यवं 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*, *kṛṣṇā*, *rasona*, *patola* and *amṝtā* 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 *tīkṣṇa* (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 *śīta* (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 *śīta* (cooling) potency cause diseases of *vāyu* and *kapha*; but they alleviate *pitta*. 
Materia Medica

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 katu (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. Katu (pungent) vipāka aggravates vāyu but alleviates kapha and pitta (?).

Prabhāva or specific action

The examples of prabhāva are dhātrī and lakuca. They have similar rasa (taste) etc. But the former alleviates all the three doṣas whereas the latter does not.
At times the dravya (matter) itself produces action by its prabhāva. For example, the root of sahadevi cures fever when tied into the head (hair).

NOTES AND REFERENCES

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

1. परिहिताय वै इति षष्ठ पुस्तकेऽपाठः।
2. द्रष्टव्यम् चरकः सूत्र ४४-५५।
3. “श्रीविषोप सकल द्रववर्गं-धात्य-मांस-फल-शाक-रसाच।
कृत्यमन्नमुनियानं युक्तं भाव-भाववचनाक्रमएव।” !

पाठोध्य आदशपुस्तकेषु धृष्टिकृपमुपलम्यते।

4. मद्धूरे हि रसः इति श्राकरे पाठः।
5. लेखितोष्णो इति श्राकरे पाठः।
6. पिलकोठकातविकृत् इति श्राकरे पाठः।
7. द्रष्टव्यम् भावप्रकाशः पूर्वकाण्डः वर्गप्रकरण ६ : १५४।
8. भ्रान्तिदाहुपर्वताविष्णुवियकृतकृतं इति श्राकरे पाठः।
9. बलशुककृत् इति द्वितीयपुस्तकेऽपाठः।
10. विपपहः इति द्वितीयपुस्तकेऽपाठः।
11. योगस्थित: इति श्राकरे पाठः।
12. मिष्ट: इति श्राकरे पाठः।
13. कुर्यिप्रवाहनतः इति पषष्ठपुस्तकेऽपाठः।
CHAPTER 2

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;

The names of different varieties of haritaki have the following significance:
(a) *Jivanti* 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 (*vijayā*) ;

(e) *Abhayā* because it takes away fear (*bhaya*) ;

(f) *Rohiniś* because it promotes (*rohāś*) the attributes (*guṇas*) ;

(g) *Cetakī* because it promotes consciousness (*cetanā*) .

Different varieties of *haritaki* have the following characteristics :  

(a) *Jivanti* is golden in colour ; 

(b) *Pūtanā* has a bigger stone ;

(c) *Amṛtā* has three *dalis* (pieces or fruits in a bunch) 

(d) *Vijayā* is like a *tuinbi* ;

(e) *Abhayā* has five *aigaś* (pieces) ;

(f) *Rohiniś* is round in shape ,

(g) *Cetakī* has three *angaś* (pieces) ,
Properties of different varieties of *haritaki* are as below:

(a) *Jīvanti* 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) *Cetaki* 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*), *rasyana* (rejuvenating), *sara* (laxative), *buddhi prada* (promoter of intellect), *āyuṣya* (promoter of longevity), *caksuṣya* (promoter of eye sight), *bṛmhaṇa* (nourishing) and *laghu* (light).
It cures svāsa (asthma), kāsa (coughing), prameha (obstinate urinary disorders including diabetes), arṣas (piles), kuṣṭha (obstinate skin diseases including leprosy),  śrota (oedema), udara (obstinate abdominal diseases including ascitis), kṛmi (parasitic infections), vaisvariya (hoarseness of voice), grahanī doṣa (sprue syndrome), vibhandha (constipation), viṣamajvara (malarial fever), gulma (phantom tumour), ādhāna (tympanitis), vṛaṇa (ulcer), chardi (vomiting), hikkā (hiccup), kaṇḍū (itching), hṛdāmaya (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, harītaki alleviates all the three doṣas.

Tastes predominant in different parts of harītaki are as follows:

(1) Sweet taste in majjā or pulp;
(2) Sour taste in fibres and stone,
(3) Pungent taste in skin ;
(4) Bitter taste in stalk ;
(5) Astringent taste in stone.

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 dosas.

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 saṁdhava;

(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 sunṭhī.

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

(6) In the spring season it should be mixed with honey and then used.

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

लबणेन कफ हस्ति पित्त हस्ति सतकर्षा ।
घृतेन वातजानु रोगान्तरोगान्त्युपदान्विता ॥ 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.

अण्वातिलिन्न: परिशीतंते जा रूक्त: क्रो लघुनर्काणितक्षः ।
पित्ताधिको गर्भवती च नारी विमुक्तसन्त्वस्त्वमया 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 bhedaṇa (purgative), käsa nāśana (cures coughing), rūkṣa (ununctuous), netrahitā (useful for eyesight) and keśya (useful for hair). It cures parasitic infections and impaired voice.

The seed pulp of bibhītakā cures trī (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 bibhītakā. It is intoxicating and sweet.

The fruit of dhātrī is similar to harītakī in its properties. It has, however, some specific properties. It cures raktaṇī (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 doşas.

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?

According to sages this property of dhātrī to alleviate all the three doşas 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.

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.

Triphalā

One fruit of abhayā, two fruits of bibhītakī and four fruits of āmalakī—taken together these are called triphalā.
Śīvā has five tastes. It is āyusya (promoter of longevity), cakṣusya (promoter of eyesight), alavāna (free from saline taste), sara (laxative), medhya (promoter of intellect), uṣna (hot) and dipana (stimulant of digestion). It alleviates doṣas, sōtha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vṛana (ulcer).

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

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.

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).

Trivṛt (Operculina turpethum Silva Manso)
The black variety of trivṛt alleviates kapha and pitta,
rūkṣa (ununctuous), madhura (sweet), mṛdu recana (laxative), vātakṛt (aggravator of vāta), katu pāka (pungent in vipāka) and astringent in taste.

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

Rājavṛksa (Cassia fistula Linn.)

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

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 grāḍhrasī (sciatica).

Katukā (Picrorhiza kurroa Royle ex Benth.)

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

Trāyantī (Gentiana kurroo Royle)

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

_Tikta valkalī_ alleviates vitiated _kapha, pitta_ and blood, pain, _chardi_ (vomiting) and _viṣa_ (poisoning).

_Yāsa_ (Alhagī _pseudalhagi_ Desv.)

_Yāsa_ is laxative. It cures fever, vomiting, aggravated _kapha_ and _pitta_ and _visarpa_ (erysipelas).

_Bhudhātri_ (Phyllanthus niruri Linn.)

_Bhudhātri_ aggravates _vāyu_. It is bitter, astringent and sweet in taste. It is cooling. It cures _pipāsā_ (morbid thirst), _kāsa_ (coughing), _pittāsra_ (a disease characterised by bleeding from different parts of the body), vitiated _kapha, pāṇḍu_ (anemia) and _kṣaya_ (consumption).

_Khadira_ (Acacia catechu Willd.)

_Khadira_ cures _kuṣṭha_ (obstinate skin diseases including leprosy), _visarpa_ (erysipelas), _meha_ (obstinate urinary disorders including diabetes), aggravated _pitta_ and _viṣa_ (poisoning).

_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, chardi_ (vomiting), _vraṇa_ (ulcer), _hṛllāsa_ (nausea) and _kuṣṭha_ (obstinate skin diseases including leprosy). It is cooling, constipative and
digestive stimulant. It cures kāsa (coughing), jvara (fever), trī (morbid thirst), krmī (parasitic infection) and meha (obstinate urinary disorders including diabetes).

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

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

Mahā nimba (Melia azedarach Linn.)

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

Parpaṭa (Fumaria parviflora Lam.)

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

Pāṭhā (Cissampelos pareira Linn.)

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

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 पुष्पः स्यावार्णयूँको | ४२ |
बचवलत्वकः सवेदासी विज्ञेया स्त्री न संख्यः |

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 kutaja.

कुटजः पुष्पोऽप्राही रक्तपितातिसारावतुः | ४३ |
वातचनो प्रदरे योज्यो ततो हीनगुणाःपरः |

The male variety of kutaja 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.

फलाच पुष्पतो शेया इति पाराशरोऽनसंख्यः | ४४ |

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

28 गुलजः कफपित्तामृक् त्वादोषाकांतिसारजितः |

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

तद्रीजः रक्तपितातिसारावर्तेः 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.
Hrīvāra (Coleus vettiveroides K. C. Jacob.)

Hrīvāra cures chardi (vomiting), hrīlāsa (nausea), ṛṣṇā (morbid thirst) and atisāra (diarrhoea).

Mustā (Cyperus rotundus Linn.)

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

Ativīśā (Aconitum heterophyllum Wall.)

Ativīśā alleviates doṣas. It is carminative, constipative and bitter.

Bilva (Aegle marmelos Corr.)

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

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

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.
Two varieties of *punarnava* alleviate *kapha* and *vāyu*, reduce āma and cure *durnāman* (piles), *vradhna* (inguinal lymphadenitis), *sopha* (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 *sopha* (oedema), *arśas* (piles), *krmi* (parasitic infection) and *kustha* (obstinate skin diseases including leprosy).

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

*Hasti danti* (*Trichosanthes bracteata* Voigt)

*Hastī dantī* alleviates *kapha* and *krmi* (parasitic infection). It is sharp and purgative.

*Jayapāla* (*Croton tiglium* Linn.)

*Jayapāla* is heavy, unctuous and purgative. It alleviates *pitta* and *kapha*. 
Snuhī (Euphorbia neriifolia Linn.)

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

The latex of snuhī 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 dōṣī 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).

Hemāhvā (Argemone mexicana Linn.)

Hemāhvā 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 arṣas (piles) and kuṣṭha (obstinate skin diseases including leprosy).

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

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

Aruškara and tuvaraka—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), grahaṇī (sprue syndrome), vitiated kapha and vāta, agnimāndya (suppression of the power of digestion), āma, jvara (fever) and gulma (phantom tumour).

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

Guggulu (Commiphora mukul Engl.)

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

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

श नवो बृहृणो बृथ्यः पुराणस्वतिकर्णः: † 60 †

Fresh guggulu is bṛṇīhāṇa (nourishing) and vṛṣya (aphrodisiac). Old guggulu is extremely depleting (karṣāṇa).

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

महिषक्षो महानिलो गजेन्द्राणां हितावुभोः †

[भावप्रकाशः पूर्वकण्ठः तृतीय कपृत्तादिवगः ३३-३६]

ह्यानं कुमुदः पचः स्वस्त्यायोग्यकरः परोः † ६४ †

विशेषणा मनुष्याणां कनकः परिक्रियतः †
Mahisākṣa and mahānila—these two varieties of guggulu are useful in the treatment of elephants. Kumudā and padma varieties are useful in the treatment of horses. Kanaka variety is specifically indicated for human beings. According to some scholars mahisākṣa is also useful for the treatment of human beings.

Guggulu is visāda (non-slimy), tikta (bitter) and uṣna vīrya (hot in potency). It aggravates pitta. It is laxative and astringent in taste. It is pungent in vipāka as also in taste. It is ununctuous and extremely light. It heals fracture of bones. It is vṛṣya (aphrodisiac), sākṣma (subtle), svaryā (promoter of voice), rasāyana (rejuvenator), dipāna (digestive stimulant), picchila (slimy) and balya (promoter of strength). It alleviates aggragated kapha and vāta. It cures vṛṣa (ulcer), apaci (cervical adenitis), meda (adiposity), meha (obstinate urinary disorders including diabetes), vatāśra (gout), kleđa (appearance of sticky material in excess in the body), kuṣṭha (obstinate skin diseases including leprosy), āma māruta (rheumatism), piḍikā (pimples), granthi (adenitis), śopha (oedema), arṣas (piles), gandumālā (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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Fresh guggulu is bṛindhana (nourishing) and vṛṣya (aphrodisiac). Old guggulu is extremely depleting (lekhāna).

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

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.
Srīvāsa (Pinus roxburghii Sargent)

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

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 *bhīmaṇa* (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 *hrādoga* (heart disease), *jīrna 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), *samāraṇa* (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 *guḍa* (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 *hṛṣya* (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 *kīlāsa* (leucoderma), *kuṣṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour), *arśas* (piles), *meha* (obstinate urinary disorders including diabetes), *krmi* (parasitic infection), aggravated *kapha* and *vāyu*, *hidhmā* (hiccup), *pīnasa* (chronic sinusitis), *śvāsa* (asthma) and *kāsa* (coughing). It is *rasāyana* (rejuvenating).

"पलाण्डुः वस्तुतः कफहृष्णातिलिङ्गः। अनुजः केवलः [वा] तं स्वाहुपाकरसो जयेतु॥५६॥

**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.

"पलाण्डुमेंथुस रूढः कठु स्वस्वस्वादिलापहः। बलः पित्ताविरोधी च कफहृष्णो गुदः॥५७॥

[माधवद्वार्यपुणः विविधीशविवरणं ५०]

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

"कफानिलहरि स्वर्यं विबन्धानासूलनुक्।
केतुण्डां रोचनं वृष्ण्यं हुद्धं चेवार्कं स्मृतम्॥ ५६॥

[शब्दू: सूत्र ४६ : २२७]

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

"आद्रकः वास्तिलेख्याविशेषं रसस्तस्योपदेश्यते।

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

श्रावणी कल्लेमभुरा भूष्ठला रक्तविरङ्कु। ६०॥

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

"गुडाक्रं वातहरि चक्रुष्णं मिस्त्रवाशनम्।
शतचर्चं चेव वृष्ण्यं च चरोमेदिक कफापहरम्। ६१॥

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

"चक्रुष्णं रोचनं स्वर्यं विपाके मेघरं सरम्।
स्तम्भादीपालिलचं च कर्षणं लक्षणार्ककू। ६२॥
The root of *pippali* is purgative, and digestive stimulant. It cures *krmi* (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.

*Tryūśana*

*Śunṣṭhi*, *pippali* and *marica* taken together are called *tryūśana*. 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 *agryalpatā* (suppression of the power of digestion).
Cavika & Gajapippali (Piper chaba Hunter & Scindapsus officinalis Schott.)

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

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

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

Jala pippali (Lippia nodiflora Mich.)

Jala pippali is hṛdaya (cardiac tonic), caksuṣya (promoter of eyesight), śukrala (spermatopoetic), laghu (light) saṅgrāhiṇī (constipative), hima (cooling) and rukṣa (ununctuous). It cures raktapitta (a disease characterised by bleeding from different parts of the body) and jvara (fever).
**Hingu (Ferula foetida Regel.)**

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

कटु श्लेष्मानिजितहरुं गल्याङ्ग्य जीरक्रनयुस् ॥ १०६ ॥

[मुख्यत: सूत्र ३६ : २२६]

“प्राणि कुष्ठ मेथ्यं वृद्ध्यं चल्हुर्यं छायिगुल्मानुत् ।
अश्ल्यान्तिक्षाचन च गर्भाशयविशुद्धिकृत्” ॥ ११० ॥

**Jiraka (Cuminum cyminum Linn.)**

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

कारवी श्लेष्मावातच्यं तद्वज्जयोपनकुमिका ।

Kāravī and Upakuṇcikā (Carum carvi Linn. and Nigella sativum Linn.)

Kāravī alleviates kapha and vāta. Upakuṇcikā has similar properties.

बालिका कटुध्वनिधाय सुधिश्लेष्मविहरितरा ॥ १११ ॥

**Vāspikā (Carum bulbocastanum Koch)**

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

तद्वज्च राजिका रक्षा दीपनी कोष्ठसूलनुत् ।
Rājikā (Brassica nigra Koch).
Similarly rājikā is appetiser and digestive stimulant. It cures colic pain in the abdomen.

72
यवानी पितला कुष्ठ-क्रम-वातकपापः। ११२॥

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

73
“छिछिका शीतली कुष्ठ-क्रम-वातकपापः”॥

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

74
पुष्टवचनः कटुतीक्षोप्यो मुस्तूणो वचनश्चोधनः।११३॥

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

75
हरावतः कपावातचनि वस्त्रिरोगहापः।”

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

76
कपायं तितकम्पुरं हुथं दीप्नरोचनम्। ११४॥

धान्यकः कासतुट्टविः शमं चहुपोहितम्।”

Dhānyaka (Coriandrum sativum Linn.)
Dhānyaka 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 tṛt (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), svāsa (asthma), kāsa (coughing) and aggravated vāyu.

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).

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).

Kṛṣṇagandhā (a variety of Śigru)

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

Śigru (Moringa pterigosperma Gaertn.)

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

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 aśmari (stone in urinary tract), It is purgative. It alleviates aggravated vāyu and śīla (colic pain).

Pāribhadra (Erythrina variegata Linn.)
Pāribhadra cures aggravated vāyu and kapha, śotha (oedema), meha (obstinate urinary diseases including diabetes) and krmi (parasitic infection).

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

Pātalā (Stereospermum suaveolens DC.)
Pātalā 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 śotha (oedema) and it is useful for patients suffering from diseases caused by vāyu.


**Eranḍa (Ricinns communis Linn.)**

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

**Trikāntaka (Tribulus terrestris Linn.)**

*Trikāntaka* 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).

**Bṛhatī (Solanum indicum Linn.,)**

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

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

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

**Jīgini (Lannea grandis Engl.)**

*Jīgini* cures vraṇa (ulcer), ḫṛdroga (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.

बातपितापहुं गाहि वृष्ण्य बल्य बल्चत्रयम्।

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

अति वस्तु पितापहुं गाहि वृष्ण्य बल्य बल्चत्रयम्।

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

कल्लर्णिहितागुणं वृष्ण्य नागबलाधिकम्।

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

वृष्ण्य वातचनी कास्त्वासनं हिष्टा।।१२३।।

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

मासपर्णि महावृष्ण्य चक्षुवृष्ण्य मुद्रपर्णिका।

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

कल्लर्णिहितागुणं निद्रोषज्ञी शुक्लाय मधुरा गृह:।।१२४।।

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

वृष्ण्यं सिद्धं वृष्ण्यं कास्त्वासनं।
Vṛddhi

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

Kākolī

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

Medā

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

Jīvaka & Ṛṣabhaka

Jīvaka and Ṛṣabhaka are strength promoting, cooling and spermatopoetic. They aggravate kapha. They cure aggravated pitta, dāha (burning syndrome), vitiated blood, kārśya (emaciation), sōsa (consumption) and ksaya (phthisis).

Aṣṭavarga

Rddhi, byddhi, kākolī, kśīra kākolī, medā, mahāmedā,
jīvaka and pśabhaka—these eight drugs, taken together, are known as aṣṭavarga. It is cooling, exceedingly spermatopoetic and nourishing. It alleviates aggravated pitta, dāha (burning syndrome), asra (vitiated blood) and šoṣa (consumption). It promotes lactation and conception.

विशाला कफवाताच्या मेहकुष्ठिणी सरा। १३७।।

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

सारिवा वातापितांश्वशलज्वरनाशिनी।

Sārivā (Hemidesmus indicus R. Br.)
Sārivā alleviates vāta, pitta and blood. It cures viṣama jvara (malarial fever).

गवादली त्वक्कुषोषणी शोफ-कुष्ठविपण्डा। १३५।।

Gavādani
Gavādani cures tvak šoṣa (emaciation or dryness of skin), šopha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vrāna (ulcer).

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.

चक्षुधया युतकुष्ठिणी गुंद्रा पिट्सांश्वदाहनुत। १३६।।

Gundrā (Typha elephantina Roxb.)
Gundrā promotes eyesight. It cures mūtrakrcchra (dysuria), aggravated pitta and blood and dāha (burning syndrome).
Lodhra (Symplocos crataegoides Buch.—Ham.)

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

Sāvara Lodhra (Symplocos 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 (vraja). It is heavy, sweet, cooling, aphrodisiac and promoter of eyesight, voice and complexion.

Prapauridarika

Prapauṇḍrika promotes eyesight. It is cooling and it heals ulcer.

Manjistha (Rubia cordifolia Linn.)

Manjistha cures kuśtha (obstinate skin diseases including leprosy), visarpa (erysipelas) and sotha (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.
Musali (Chlorophytum tuberosum Baker)

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

Śatāvarī (Asparagus racemosus Willd.)

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.

Pārtha (Terminalia arjuna W. & A.)

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

Asthi samīhāra (Cissus quadrangularis Linn.)

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

Mūrkava (Eclipta alba Hassk.)

Mūrkava promotes eye sight and hair growth. It cures vitiation of kapha and pāṇḍu (anemia).
Dronapuspikā (Leucas cephalotes Spreng.)

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

Girikarnikā (Clitoria ternatea Linn.)

*Girikarnikā* cures *soṣa* (consumption). It is *viṣada* (non-slimy). It is useful for throat and it cures *viṣa* (poisoning).

Vṛścikāli (Pergularia extensa N. E. Br.)

*Vṛścikāli* cures *kāsa* (bronchitis), aggravated *vāyu* and *viṣa* (poisoning).

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, kuśṭha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection).

Ahimśrā & Sudarśanā (Copparis sepiarin Linn. & Crinum asiaticum Linn.)

*Ahimśrā* cures *viṣa* (poisoning) and *sotha* (oedema). *Sudarśanā* has similar properties.

Bhargī & Gujjā (Clerodendrum serratum Moon & Abrus precatorius Linn.)

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

*Gujjā* cures *kuṣṭha* (obstinate skin diseases including leprosy).
leprosy) and vṛṇa (ulcer).

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

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

वातरक्तहरू सोषणा बुझ्य बल्या प्रसारिणी।

Prasāriṇī (Paederia foetida Linn.)

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

आम्बातालालादनी कोकिलाख-कुलाखली।

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

Kokilākṣa and Kulāhala cure āma Vivāta (rheumatism) and anilāsa (gout).

इलुरोमदवरणातिवातिकुज्ञकुण्ठनुष्ठ्।

Dhuttūra (Datura stramonium Linn.)

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

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

Halinī and karavīra cure kuṣṭha (obstinate skin diseases including leprosy) and duṣṭa vṛṇa (obstinate type of ulcer).
Ayurveda Saukhyam of Toḍarānanda

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

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

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

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

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

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

Śaṅkhapuspī (Convolvulus pluricaulis Chois)
Śaṅkha puspi is laxative and bitter. It promotes medhā
(intellect) and cures kṛmi (parasitic infection) and viṣa (poisoning).

‘हस्तपाबी गुरुः शीतां हितित रत्नगुरुः ( ऋ )श्रणान्।

Harīsa pādī (Adiantum lunulatum Burm.)

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

मुडी तित्त्रा कठुपाके बीर्योणा मच्छरा लघु ॥१५७॥

मेध्या गण्डापचीक्रकुम्भियोन्यतिपाण्डुनु।

Mundī (Sphaeranthus indicus Linn.)

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

मालती कपिन्तासध्रप्रणकुमिकुप्तनु। ॥१५८॥

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).

चक्षुया मुकुलं तस्यास्तल्पुष्पं कपिन्तासनु।

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

स्थानारघमः वर्षी लूतासपक्षापहा ॥१६०॥

Nāgadamani (Artemisia vulgaris Linn.)

Nāgadamani promotes complexion and cures poisoning by luta (venomous spider) and sarpa (snake).

क्षरिरोधे विषविपायस्वदव्यदोषशोधित ॥

Śirīṣa (Albizzia lebbeck Benth.)

Śirīṣa cures viṣa (poisoning), viśarpa (erysipelas), sveda
Ayurveda Saukhyārī of Toḍarānanda

(profuse sweating), daurgandhīya (foul smell of body), tvagdōṣa (skin diseases) and sotha (oedema).

Sikthaka

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

Āphūka (Papaver somniferum Linn.)

Āphūka (opium) is śoṣaṇa (drying) and grāhi (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, grāhi (constipative) and viṣoṣaṇa (excessively drying).

Dūrvā (Cynodon dactylon Pers.)

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

Nisā (Curcuma longa Linn.)

Nisā cures pāṇḍu (anemia), meha (obstinate urinary disorders including diabetes), apacī (cervical adenitis), pilla
type of eye disease), tvagdosa (skin disease) and kṛmi (parasitic infection). It alleviates kapha and pitta and cures śotha (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 tvagdosa (skin disease), aggraved vāyu and kapha and viṣa (poisoning).

Prapunnāda (Cassia tora Linn.)

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

Karaṇija, kirisuka & Arista (Pongamia pinnata Merr., Butea monosperma Kuntze and Sapindus trifoliatus Linn.)

The fruits of karaṇija, kirisuka and arista 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.

Vidāṅga (Embelia ribes Burm. f.)

Vidāṅga is slightly bitter. It is useful in the treatment
of poisoning and it cures kṛmi (parasitic infection).

Asphotā & Tiniśā (Vallaris solanacea O. Ktze. & Ougeinia dalbergioides Benth.)
Asphotā cures viṣa (poisoning) and kuṣṭha (obstinate skin diseases including leprosy).

Tiniśā cures dāha (burning syndrome) and aggravated pitta.

Asana and Śimśapā (Pterocarpus marsupium Roxb. & Dalbergia sissoo Roxb.)
Asana alleviates kapha and pitta. Śimśapā cures dāha (burning syndrome) and ūdā (oedema).

Dhātaki & Kadara (Woodfordia fruticosa Kurz. & Acacia suma Buch.—Ham.)
Dhātaki cures rakta Ĺittā (a disease characterised by bleeding from different parts of the body).

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

Apāmārga and Sinduvāra (Achyranthes aspera Linn. & Vitex trifolia Linn.)
Apāmārga stimulates digestion and it is sharp.

Sinduvāra alleviates vāyu.
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 yonidōsa (diseases of the female genital tract).

Varisā (Bambusa bambos Druce)

Varisā cures vṛana (ulcer) and vitiated blood. It is purgative and it cures sōtha (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.

Vṛhadāra (Argyreia speciosa Sweet)

Vṛhadāra cures sōtha (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 vṛana (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.
Srivāsa (Pinus roxburghii Sargent) etc.

Srivāsa, sarala, bola, kunduru, granthiparṇa, turuṣka, silhaka, spṛkkā, 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 svedadaurgandhya (foul smell because of excessive sweating).

‘राला हिमा गुरुस्तिका कपाया ग्रहणी जयेत्’

ग्रहस्वेदवीर्ष्यवर्जनविपादिका:’

Rālā

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

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

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

Śveta candana is manajīna (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 hrdaya
(cardiac tonic), praḥládaṇīya (which gives comfort), bitter and exceedingly cooling.

चक्षुय्यं रक्तपित्तय्यं ब्रष्यं लोहितचंद्रनम् ।

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 (vraṇya).

Pataṇga (Caesalpinia sappan Linn.)

Pataṇga is bitter and sweet. It is vraṇya (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 vraṇa (ulcer).

Sevya (Vetiveria zizanioides Nash)

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

Kūṁkuma (Crocus sativus Linn.)

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

Kastūrī (musk)

Kastūrī cures chardi (vomiting), daurgandhya (foul smell of the body), aggravated vāyu, alaksmi (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.

Kattrṇa (Cymbopogon citratus Stapf.)

Kattrṇa 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).

Satī (Hedychium spicatum Ham. ex. Smith.)

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

Kanḵola (Piper cubeba Linn. f.)

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

Jātīphala (Myrstica fragrans Houtt.)

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

Jātikoṣa is light and bitter. It cures kleḍa 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.

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

Pakva karpūra which is in pieces (sadāla), 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.

It cures dāha (burning syndrome), āsyā vairasya (distaste in mouth), medas (adiposity), sotha (oedema) and viṣa (poisoning).
Rāṣṇā (Plucheia 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), vraṇa (ulcer) and vipādikā (cracking of the soul of the feet.)

Rasna

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

Elā (Amomum subulatum Roxb.)

Elā cures trīṭ (morbid thirst), chardi (vomiting), hrīḷāsa (nausea), kanḍū (itches) and aggravated pitta as well as kapha.

Sūkṣmaillā (Elettaria cardamomum Maton.)

Sūkṣmaillā is useful in mātrakṛcchra (dysuria), arśas (piles), śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha.

Suksmalīla

Suksmaila

It is useful in mātrakṛcchra (dysuria), arśas (piles), śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha.

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

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

Lavanga

Suksmaila

It is useful in mātrakṛcchra (dysuria), arśas (piles), śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha.

Latā kastūrikā (Hibiscus abelmoschus Linn.)

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

Kaplaṇḍa

Katphala (Myrica nagi Thunb.)

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

Kaplaṇḍa

Kaplaṇḍa

Kaplaṇḍa cures diseases of mouth, kāsa (bronchitis), śvāsa (asthma) and kṣaya (consumption).
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), *śophā* (oedema), *gulma* (phantom tumour) and *vṛṇa* (ulcer).

\[सताह्वानित्राधास्यूलीत्तालिनायिनी

मदुर रोपिणी वृष्णा वाहस्याक्षितालिनी \[॥ १६४॥

**Śatāhvā** (*Foeniculum vulgare* Mill.)

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

\[फलिनी गांधरीनाथ्याक्षितवर्षरापुरा

**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).

\[सत्ता शोषितपित्तातियोऽन्त्यस्मूङ्गुकः \[॥ १६५॥

**Gandha priyaṅgu** (*Callicarpa macrophylla* Vahl)

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

\[हुष्ट्रादेशी तिक्का कठोषा तुवरा गुळ्म-शुल्कद् \[॥ १६६॥

**Hapuṣā** (*Juniper communis* Linn.)

*Hapuṣā* is digestive stimulant, bitter, pungent, hot, saline and heavy. It cures aggravated *pitta*, *udara* (obstinate abdominal diseases including ascitis), aggravated *vāyu*, *arśas* (piles), *grahani* (sprue syndrome), *gulma* (phantom tumour) and *śūla* (colic pain).
Rāśnā (Alpinia gualanga Willd.)
Rāśnā is hot. It cures aggravated vāyu, ṣotha (oedema), āmavāta (rheumatism) and vātāmaya (diseases caused by the vitiation of vāyu).

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

Śṛṅgī (Pistacia integerrmia Stew. ex Brandis)
Śṛṅgī cures aggravated kapha as well as vāyu, śvāsa (asthma), kāsa (bronchitis), hikkā (hiccup) 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), trṛ (morbid thirst), chardī (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).
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*Patraka* (Cinnamomum tamala Nees and Eberm.)

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

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\textit{तालीसप्लं तीक्ष्णकं कुर्मात्क्ष्मार्यम्} \[२०० \]\[l\]

\textit{पित्तकुदसंस्तनं स्वर्ये वस्त्राक्रमशावनम्} \[1\]

*Tālisa patra* (Abies webbiana Lindl.)

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

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\textit{कषायं मधुरं रूक्षं कास्चनीं वस्त्रिरेण} \[२०१ \]\[l\]

*Vāṃśa rocanā* (Bamboo manna.)

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

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\textit{तुंगाक्षीरी क्षयायासकास्चनी मधुरा हिस्मा} \[1\]

*Tugākṣīrī*

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

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\textit{वासकः काससत्त्वयं रक्तपित्तकफाप्तः} \[२०२ \]\[l\]

\textit{तुंगाक्षीरगांधर्ष्टिदेहकुष्ठक्ष्मायम्} \[1\]

*Vāsaka* (Adhatoda vasica Nees)

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

\[1\]

\textit{कुमारी भेवनी शीता यक्छतबीक्ष्मा फान्} \[२०३ \]\[l\]

\textit{निहलिति वस्त्राक्रमशापतिरक्तत्वबायाद्} \[1\]
Kumārī (Aloe barbadensis Mill.)
Kumārī is bhedana (purgative) and cooling. It cures yakṛt (diseases of liver), plihān (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 dosas. It is grāḥī (constipative), hot, rejuvenating and digestive stimulant. It cures trīt (morbid thirst), jvara (fever), chardī (vomiting), kāmalā (jaundice) and vāta rakta (gout). It is pungent, bitter, sweet in vipaka and light. It also cures dāha (burning syndrome), āma and kuṣṭha (obstinate skin diseases including leprosy).
All these ten drugs included both in kanīyaś pañcamaṇḍula and mahat pañcamaṇḍula taken together are called daśamāla. It cures dōsa 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 daśamāla or the decoction of harītaki, bibhitaka and āmalaki (triphala) along with these ten drugs belonging to daśamāla 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).

Pañca kṣiri vrksa and Pañca valkala

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

Some physicians use śirīṣa and some others use vetasa in the place of pāriṣa included in this group of drugs.
**Kṣiri vr̥śas** are cooling. They promote complexion (varṇya) and cure yoni doṣa (ailments of the female genital tract) and vräṇa (ulcer). They are ununctuous, and astringent. They cure medas (adiposity), visarpa (erysipelas), śoṭha (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 vräṇa (ulcer), śoṭha (oedema) and visarpa (erysipelas).

**अथ धातुपश्चातः-रसोपरसः-रत्नोपरतः-विषोपविषगुणः:**

**तत्रधातुलक्षणम्**

‘स्वर्ण सारः च तास्रः च बंगं नागस्तु पञ्चमः।
रीतिका च तथा कांस्यं लोहं वैत्यश्चातवः॥२१३॥

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

**Description of Dhātus**

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

‘वलीपल्लित्वातःलिथकास्त्रांबल्यजरयामयान्।
निवायनुण्डं दृष्टि देहं तद्भालवो मताः॥२१४॥

[भाव प्रकाशः पूर्वखण्डः धातवविवर्ग ६.२]

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

**सुप्रशंसितलक्षणगुणः:**

‘पुरा निजाधमस्थाना सप्तर्भाणं 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 *dosas*, *jvara* (fever) and *śoṣa* (phthisis).

156 बलं सवीयं हरं तरणण रूपग्रजं पोषयतीह काये ||
अभीज्ञायं च सदैव हेमापद्व सदोप मरण करोति || २२२ इ

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 निःपुरस्य वच्चार्य निरमेंसर्विकलोचने...
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 (ghana), 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 (ghana)—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 (ghana), 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 bṛmhana (nourishing). It cures aggravated pitta, udara (obstinate abdominal diseases including ascitis), arṣas (piles), kṛmi (parasitic infection), kusīha (obstinate skin diseases including leprosy), pīnasa (chronic rhinitis), aggravated kapha, ksaya (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.
Vaṅga (Tin)

Variety

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

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

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.

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.

Mythology

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

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

*Naṣṭu* Nāgasthatukṣvālāṃ ṛddatī
vādhibī c nāsyaḥyaḥ jīvaṁmātaṅgaṁ

vādhibīṃ prādīpavāyita kaṃdumbāṃ karoṭita
grutuḥ c nāsyaḥyaḥ sataṁ sāvaitaṁ iva

*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.

Pākena hīnāye khulu vānanaṅgi
kuśṭhāya guḷumāṅgau tathāyaḥ kūṣṭhau

Pāṇḍuṃprāhaṃpitā vaṭātCampaṃdattikhilasāvulau

Vṛṣiprām raktavibhāvānāṃ kṣaryāḥ c kūṣṭhāya kṛpaḥ jvarāḥ c

Medhāsmari vṛṣiprām muḥurāgradāntānāḥ niśvān kūṣṭhādvālām

Adverse effects

Use of *nāga* (lead) and *vaṅga* (tin) without proper processing causes *kuṣṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour), *atikutṣha* (?), *pāṇḍu* (anaemia), *prameha* (obstinate urinary disorders including diabetes), *sopha* (oedema) caused by *vāyu*, *bhagandara* (fistula-in-ano), *svittra* (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), *kṛechra*
(dysuria), aggravation of kapha, jvara (fever), aśmārī (stone in urinary tract), vidradhi (abscess), mukharoga (diseases of mouth), arti (pain) and nitya abalatva (progressive weakness).

रीतिका काकतुण्डी च द्विविधा सा प्रकृतिनिता
संतप्ता काजिके शिप्ता ताम्रबामा रीतिका मता।
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 kānji (vinegar) and it becomes copper-coloured then it should be known as rītikā. If it becomes black in colour, then it is kākatunḍī.

गुर्भी मृद्दी च पीताभा स्फारांगी चोटनाबधा।
सुस्निधामा भसूरण्गी च रीतिरङ्गादृशी शुभा।

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

स्त्रेढ्या श्रष्णा खरा ब्येता रत्तालावव घनाथा।

174
पुगाना च मलेयुंका रीतिका न शुभा मता।

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

'रीतिकायुगल मृदृश सतिरङ्के लत्रण रसे।

175
शोधन पाण्डुरोग्यन कृषिड्ड नामिकेशन।

[भावनिकाल्प पुरंवख्यं: धानूपानानवर्गं = ७५]
Property

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

कांस्यं कषायं तित्तकोष्णं लेखनं विशादं सरं।
रुशं गुरुं च चक्सुष्णं कफपितहरं परस्। ॥२४५॥

Kāṁṣya (Brass)

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

176 पुरा लोमिलद्वित्याना निहतानां सुरेसुऽविध ।
177 उत्पत्तानि शरीरेण्यो लोहानि विविधानि च ॥२४६॥

[ब्राह्मणपदप्रकाश 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 शोलं कषायं मधुरं गुरुं।
रुशं वयस्यं चक्सुष्णं लेखनं वालं जयेतु। ॥२४७॥
कफं पित्तं गर शूलं शोफायं: व्याहपाण्डुतस्म।
मेदोमेदकरमीन्नकष्ठ तटिक्ष्टं तद्देव 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), sūla (colic pain), sopha
(oedema), arṣas (piles), plihaṇ (splenic disorder), pāṇḍuṭā (anaemia), medas (adiposity), meha (obstinate urinary disorders including diabetes), krmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy).

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

**Bad quality**

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

Adverse effects

Loha, which is not properly processed, causes saṇḍatva (impotency), kuṣṭha (obstinate skin diseases including leprosy), mṛtyu (death), ṇṛdroga (heart disease), śīla (colic pain), aṣmari (stone in urinary tract), aggravation of different types of pain and ṣṛlāśa (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 kusmānda, 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 kṣamābhṛṭ (stands to pressure) and śikharākāra (tapering in shape). When triturated with sour juice it leaves small dust-like particles.

Property

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

In a pot of kānta loha containing hot water if a drop of oil is put then the oil does not spread. Hīṅgu (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), arṣas (piles), śūla, (colic pain), āma, ānavāta (rheumatism), bhagandara (fistula-in-ano), kāmalā (jaundice), sōpha (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), anila pitta (hyper acidity of stomach) and sīroruk (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.
In the place of lōha, 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 pāṇḍu (anemia).

From kīṭa (mandūra or rust of iron) mūnda lōha is ten times effective, from mūnda lōha, tīkṣṇa lōha is hundred times effective and from tīkṣṇa lōha, kānta is one lakh times effective in producing strength.

Abhraka, māksika, tāla, śilā, nilānjana, tutthaka and rasaka—these seven are known as upadhātus.

Mythology

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

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

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.

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

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.
Variety

It is of four types viz., vipra, kṣatriya, viś 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.

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 (phutkāra) sound like that of a cobra, when placed on fire. This, when used, certainly produces bhagandara (fistula-in-ano). The vajra variety of abhraka stands on the fire like a vajra (thunder) without under-
going any change. Amongst all these varieties, the *vajra* type of *abhraka* is the best and it overcomes diseases, old age and even death.

\[\text{श्रेणीं कपायं मधुरं मुखतमायुष्करं धातुविवर्धनं च।}
\]

\[\text{हत्यालिन्देशं श्रेणिमे कुण्डलिनी जलोज्यं योनिविवर्धं कुमारिकं।।२७६।।}
\]

**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 *vraja* (ulcer), *meha* (obstinate urinary disorders including diabetes), *kūṣṭha* (obstinate skin diseases including leprosy), *pilihan* (splenic disorders), *udara* (obstinate abdominal diseases including ascitis), *granthi* (adenitis), *viṣa* (poisoning) and *kṛmi* (parasitic infection).

\[\text{रोगानुसृतिः दृढ़मनि चपूर्वार्द्धृति विधिले।}
\]

\[\text{तात्त्विकायं रसयति श्रावं योपितां नित्यमेव।।२७७।।}
\]

\[\text{दीर्घायुम्यालालयति सुतान् सिद्धत्तुल्यप्रभावान्।}
\]

\[\text{मृत्यौभीर्भीति हरति नितरं सेव्यमानं मुनालाभम्।}
\]

*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.

\[\text{पीडां विधानें विविधा नरणं कुष्ठां अत्र पाण्डुरङ्ग च सोयम्।}
\]

\[\text{[भावप्रकाशः धातृपानुवर्ण ५१५०-१२५, १२४-१२६]}
\]

\[\text{हत्यालिन्देशं च करोत्तप्राप्तमप्रत्य न्यं गुहतापद स्यात्।}
\]

**Adverse effect**

*Abhraka*, which is not properly processed, produces
different types of pain, *kūṣṭha* (obstinate skin diseases including leprosy), *kṣaya* (consumption), *pāṇḍu* (anemia), *śopha* (oedema), *ḥāṭ piḍā* (pain in cardiac region), *pārśva piḍā* (pain in the sides of the chest) and serious type of burning sensation in the body of human beings.

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

*Māksika* (Copper pyrite)

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

Adverse effect

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

Haritāla (Yellow arsenic)

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

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), aśna (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).
Manahśilā (Realgar)

Adverse effect

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

ऋतुधर्माॅमाम्यः विषमज्वरतनाशस् ।
रसाधनं सुवर्णं लोहामाध्यकारकम् ॥ २६७ ॥

Property

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

नंद्रामयहर हुथ सोपण नीलाभ्जलं मतम् ।

Nilānjana (Lead sulphide)

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

तूत्थकं कटुकं क्षारं वारं वामक लघुं ॥ २६५ ॥
लेखन भेदनं शीतं चक्षुम्य कफपितलजितु ।

विभामकुष्ठकुड़चं तद्रुगुण खर्वे स्वर्णं स्मृतम् ॥ २६६॥

[आयुर्वेदमद्धा 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. It cures viṣa (poisoning), āma, kuṣṭha (obstinate skin diseases including leprosy) and kauṇḍā (itching).

Kharpara shares the properties of tuttha.

वे गुणास्तुत्थकं प्रीकास्ते गुणा: रसके मताः ।

Rasaka

Rasaka has the same properties as those of tuttha.
Derivation

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

Mythology

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

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 *bhūmaṇa, kṣatriya, vaisya* and *śūdra* respectively.

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

Mūṣṭiḥva hṛdaya leṣa vṛddhannamān Śrayo gaita kṛṣṭe ।

Ajarīkarīhīna hṛdaya kośaḥ: kṛṣṭaḥ kṛṣṇa: śūtvāt । ॥ २६६॥

[भावप्रक्रम: धातुवधातुन्वर्ग 5 : २३-२४]

After mūrchanā samiskāra, pārada cures diseases. After bandhāna samiskāra it enables a person to move in sky. After mārana (lit. death) samiskāra 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 (upādhiju).

Mala doṣa causes mūrcchā (fainting), viṣa doṣa causes death, vahni doṣa causes burning sensation of serious type. Numbness and rigidity (jādyā) appear in the body because of giridoṣa. Chapala doṣa destroys semen in the man. Vāṅga doṣa produces kuṣṭha (obstinate skin diseases including leprosy) and nāga doṣa produces ganda (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.
Gandhaka, vajra, vaikrānta, vajrābhra, tālaka, śilā, kharpara, śikhitutthā, vimalā. hema māksika, kāśīsa, kānta pāśāṇa, varāta, anījana, hingula, kaṁkūṣṭa, śaṅkha, bhūnāga, tankaṇa and śilājatu—these are known as uparasas by persons well versed in the identification of drugs.

Hingula (Cinnabar)

Variety

Darada or hingula is of three types viz., cāmāra, śuka tundaka and hariṇa pāda. The latter ones are therapeutically better than the former ones.

Carmāra is white, śukatuṇḍaka is yellow and hariṇa pāda is red like a flower of japā. The last one is the best.

Property

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

In the days of yore, in the Śvēta 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, aggrigator of *pitta* and pungent in *vipāka*. It cures *kūṣṭha* (obstinate skin diseases including leprosy), *kṣaya* (consumption) and *piñhan* (splenic disorders). It alleviates *kapha* and *vāta*, and is rejuvenating.

‘अशुद्धो गन्धकः कुष्ठं तापं देहें करोति हि।
सौध्य च रूपं च वलं

शुद्धमोजो हस्ति न संशयः। ॥३२॥’

Adverse effect

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

‘निदाशे धर्मसलप्ता धातुसारं धरायधः।
निर्यासवस्यमुच्चलिति नविच्छिलाभजु कीर्तितम्। ॥३२॥’

[आयुर्वेदप्रकाश 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*.

मदरं च मितिक्षं च जपापुष्पिंच च यत्।
विपाके कषुशीतः च तत्सुवर्णस्य निदुतम्। ॥३७॥

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.

‘राजां बाणहर शीलं कषुकं स्वारुपिकं च।
तास्राम्यउरकणश्च लीक्षणमुष्णं च जायते। ॥ ३१४॥

[आयुर्वेदप्रकाश ४:६८]

‘लौहं जटायुपक्रां सतिक्षे लबं भवेत्। आयुर्वेदप्रकाश ४:६८]
The silver type of śilājatu is gray in colour, cooling, pungent in taste and sweet in vipāka. The śilājatu derived from tāmra is like the peacock throat in colour, sharp and hot. The śilajatu derived from iron stone is like the feather of jatāyu in colour and bitter and saline in taste. It pungent in vipāka and cooling. This is the best of all varieties.

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

Property

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

Derivation
Stones like garutman and indranīla are called ratnas. Mukta 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.

Property
These ratnas and uparatnas are caksusya (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).

पूजार्चमात्मयोनेव ब्रह्मणा सूक्तत: किन् ॥ ३२३॥ २३७
व्रकरोऽविधस्वरः केतेभायः प्रतापवान् ।
तदाकुदश्य वदनाद्व्रह्मणस्नेजस्निविचे कावय: ॥ ३२४॥
कोघो वियहवान्मृत्वा निवपातातिदशुण: ।
स तं ददाह्गर्जन्तमन्त्रकां महाबलम् ॥ ३२५॥
ततोस्मुर धातयित्वा तलेजोज्य्वताद्वस्तमू।
ततो विषादो देवानामभवतं निरोक्य च ॥ ३२६॥
विषादजननवाच्च विषमित्यभिमिघस्ये ।
तत् स्पद्या प्रजा शेपा तदा नं कोघमीश्वरः ॥ ३२७॥
न्यस्तवानवानस्यनेषु स्थावरेष्व चरेषु ष।

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 surpris-
singly 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).

यथाव्यक्तस्य तोम भान्तरिक्ष महीणतम् ॥ ३२८॥
तेषु तेषु प्रदेशेषु रसं तं तं नियष्ठति ।
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 *doṣas*.

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**Variety**

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

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*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*.

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

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‘ब्राह्मणः पाण्डुरस्तेषु क्षत्रियो रक्तवशेषः’ ।

[भावप्रकाशः विषोपधिवर्गः ॥ २००]

वैश्यः पीतप्रसः शूद्रः कृष्णः स तु निन्दितः ।

‘समायने विषं विष्णु क्षत्रिय देहपुष्टये’ ॥ ३२८ ॥

[भावप्रकाशः विषोपधिवर्गः ॥ २०१]

कुष्ठनाशः प्रयुञ्जीत वैश्यं शूद्रम् च ब्रह्मणु ।

Among them, the *brāhmaṇa* variety is gray (*pañḍura*) in colour, *kṣatriya* is red, *vaiśya* 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; *vaiśya* type is for curing *kuṣṭha* (obstinate skin diseases including leprosy) and *śūdra* is for processing *dhātus*.

विष भ्रान्हाः युक्त्वा भ्राक्षङ्ख्च रसायनम् ॥ ३२५ ॥

योगवाहि परं श्लेष्मवात्सन्निपाततिष्ठ ।

Property

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

Arka kṣīra, suhīkṣīra, lāṅgali, karavīraka, guṇjā, ahipha and dhuttūra—these are the seven upaviṣas (subsidiary poisons).

Gairika (Red Ochre)

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

Srotoṇjana & Sauvīrakaṇjana

As a promoter of eyesight, srotoṇjana is better than svarna gairika and sauvīrakaṇjana is better than srotoṇjana.

Śveta marica & Pītarohiṇī

Śveta marica alleviates kapha. It is pungent, bitter, depleting, hot and rejuvenating. Śveta marica and pītarohiṇī—both are also promoters of eyesight (cakṣuṣya).
Vandāka

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

Kāca

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

Kāsīsa (Iron sulphate)

Both the types of kāsīsa are sour, hot, bitter and keṣyu (promoter of good hair). They also promote eyesight. They cure kāṇḍu (itching), viṣa (poison), śvītra (leucoderma), sūla (colic pain), āgāhāta (injury) and aggravated kapha as well as vāyu.

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

Śāṅkha and samudrapheṣa—both are cooling, astringent and atilekhana (exceedingly depleting).

Laghu śāṅkha etc., are cooling. They cure netraruk (pain in eyes) and sphiṭa (pustular eruptions).
**Saurāṣṭrī (Alum)**

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

पक्ष: पितामहवाहनो भगवानिहृतो हिम: ॥ २४२ ॥

**Paṅka (Mud)**

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

केशयो हस्तिसमदेववर्जनो विधातान: ॥ ॥

सर्वपित्तमप्रजाकुष्ठुपुष्टव्रणपह: ॥ ॥ २४३ ॥

[माधवद्रव्यगुण: विविधोपधिवर्गः १६५-१६६]

'चशुष्णः कटुव्यक्ष्णः मुनामाकुमित्वान: ॥

**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 vṛṣaṇa* (serious type of ulcer). It promotes eyesight. It is pungent, sharp and hot. It also cures *unmāda* (insanity) and *kṛmi* (parasitic infection).

गोरोचनातिमाण्डुत्या विषालक्षीयव्रणपह: ॥ ॥ २४४ ॥

[माधवद्रव्यगुण: विविधोपधिवर्गः १७०]

**Gorocana (Ox bile)**

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

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

"कमले शीतल वर्णं मधुर कफपीतजित् ।
"तृणाद्वातिस्पथोदिवर्षिणिनानि" ॥ २४५ ॥

[भाष्यप्रकाशः धूषपर्यं ५ : ३]
Both the varieties of jātī are light, hot and bitter. They alleviate all the three dosas. They cure diseases of head, eyes, mouth, teeth, viṣa (poisoning), kuṣṭha (obstinate skin diseases including leprosy), vṛana (ulcer) and vitiated blood.

 karuṇa

The flower of karuṇa 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), viṣa (poisoning) and vṛana (ulcer).

 Mādhavī (Hiptage benghalensis Kurz)

Mādhavī is sweet, cooling and light. It alleviates all the three dosas.
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 *vṛaṇa* (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 *anurasa*) and laxative. It alleviates all the three *dosas*. It is aphrodisiac and alleviator of cold.

*Sātapatrī*

*Sātapatrī* is cooling, cardiac tonic, constipative, promoter of semen and light. It alleviates all the three *dosas* and vitiated blood and promotes complexion. It is pungent, bitter and carminative.

The water (after distillation?) of *sātapatrī* 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 & Vārṣikī

Naipālī is cooling, bitter and light. It alleviates all the three doṣas. It cures the diseases of ear, eyes and mouth. Vārṣikī 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).

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).

Pāṭala (Stereospermum suaveolens Dc.)

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

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

The flowers of both nīpa and kadamba are sacred.
Tulasī (Ocimum sanctum Linn.)

Tulasī is pungent, bitter, cardiac tonic and hot. It causes dāha (burning syndrome) and aggravation of pitta. It stimulates digestion, and cures kuṣṭha (obstinate skin diseases including leprosy), kṛcchra (dysuria), asra (vitiation of blood) and pārśvaruk (pain in the sides of chest). It alleviates kapha and vāta. It also cures viṣa (poisoning), kṛmi (parasitic infection), vami (vomiting), śvāsa (asthma), durnāma (piles) and a ksiiruk (pain in eyes).

Damana

Damana is astringent, bitter, cooling, aphrodisiac and fragrant. It cures grahaṇī (sprue syndrome), viṣa (poisoning), kuṣṭha (obstinate skin diseases including leprosy), asra (vitiation of blood), kleda (stickiness), kaṇḍū (itching) and aggravation of all the three doṣas.

Phanijjhaka (Ocimum basilicum Linn.)

Phanijjhaka stimulates digestion. It is cardiac tonic,
bitter and hot. It aggravates *pitta*. It is light. It cures the poisoning by scorpion stings, aggravation of *kapha* and *vāyu*, *kuṣṭha* (obstinate skin diseases including leprosy) and *karmi* (parasitic infection.) In *vipāka* and taste it is pungent. It is appetiser, bitter, ununctuous and fragrant.

कुमुदबोत्सवलावच सपुष्प: सफला: स्मृता: इ
शीनम्बांकर्पायायाचः कङ्गमान्तकोपना: इ 365 इ

*Kumuda & Utpala* (*Nymphaea alba* Linn. & *Nymphaea stellata* Willd.)

The stalk, flower and fruit of *kumuda* and *utpala* are cooling, sweet and astringent. They aggravate *kapha* and *vāyu*.

शणस्य - कोविदारस्य कार्बुदारस्य शालमले: इ
पूपां प्राहिद्रास्तः च रक्तपित्ते विपथ कथे इ 365 इ

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

The flowers of *śaṇa, kovidāra, karbudāra* and *śālmalī* are constipative and they are useful in *rakta pitta* (a disease characterised by bleeding from different parts of the body), *viṣa* (poisoning) and *kṣaya* (consumption).

मधुकं श्लेष्मलं ग्राही तद्देव च यूथिका

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

*Madhūka* and *Yūthika* aggravate *kapha* and they are constipative.

रक्तपित्तातिपातण शालकी कुमुदं हिमस्य 367 इ
Dhātaki (Woodfordia fruticosa Kurz.)

Dhātaki flower cures rakta pitta (a disease characterised by bleeding from different parts of the body) and atisāra (diarrhoea). It is cooling.

Mucukunda (Pterospermum acerifolium Wild.)

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

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

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

Vṛṣa & Agastya (Adhatoda vasica Nees & Sesbania grandiflora Pers)

The flowers of vṛṣa and agastya are bitter and they alleviate pitta as well as kapha. They cure kṣaya (consumption) and kāsa (bronchitis). In vipāka, they are pungent and they aggravate vāyu.

Agastya is not exceedingly bitter and is useful for patients suffering from naktāndhya (night blindness).
Brahma, Nimba, Muskaka Asana & Kuṭaja (Butea monosperma Kuntze, Azadirachta indica A. Juss., Schrebera swietenioides Roxb., Pterocarpus marsupium Roxb., & Holarrhena antidysenterica Wall.)

The flowers of brahma, nimba, muskaka asana and kuṭaja alleviate kapha and pitta. They cure kusṭha (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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128. कासाप्रवातमणापम्भः इति प्रथमपुस्तके पाठः।
129. गन्धप्रकापुकः इति प्रथमपुस्तके पाठः।
130. शूलजितः इति प्रथमपुस्तके पाठः।
  शूलजितः इति षष्ठपुस्तके पाठः।
131. राज्योऽणा इति द्वितीयपुस्तके पाठः।
132. राज्यावात्सवोऽयाः[ः] वालवात्मयानः जवेलुः इति प्रथमपुस्तके पाठः।
133. चर्मवातकस्ववस्वास्राहकाज्रवराणः इति प्रथमपुस्तके पाठः।
134. तजगः इति प्रथमपुस्तके पाठः।
135. नागकेशाः इति षष्ठपुस्तके पाठः।
136. कठुवालामः इति पषष्ठपुस्तके पाठः।
137. कफकाश्यापम्भः इति प्रथमपुस्तके पाठः।
138. वस्तलोचनः इति पषष्ठपुस्तके पाठः।
139. कुम्भजवापम्भः इति पषष्ठपुस्तके पाठः।
140. तृणः——काथयः पाठोऽयं प्रथमपञ्चमपुस्तकयोऽः नोपलम्येते।
141. पाण्डुरपकजितः इति द्वितीयपुस्तके पाठः।
142. श्रीफलः——महानमदम्भः पाठोऽयं आदार्षपुस्तिकासु नोपलम्येते द्वितीय-
  सधपुस्तकयोऽः——“पञ्चमूलसं भस्तु” इतिमात्र पाठः प्राप्तः।
  तस्माति भाषाप्रकाशो वद्धृत्य पाठपुरणं क्रमः (भाषाप्रकाशः गुढ़च्यादि
  चतुर्थवृत्तं २६३०)।
143. न्यप्रोहोगुमरास्वत्तपारिसप्लक्षपादयः इति द्वितीयपुस्तके पाठः।
144. पारिस्वानः इति द्वितीयपुस्तके पाठः।
145. द्विष्ठपम्भः——भाषाप्रकाशः ३:१。
  भाषाप्रकाशः पूर्वक्षणः मात्वाधित्व: ५:१।
146. दयने दयने नृणां इति श्रायुर्धेयादिप्रकाशो पाठः।
    दयने दयति नृणा इति भावप्रकाशो पाठः।
147. नियात् इति पद्यपुस्तके पाठः।
148. नियेके इति आकरे पाठः।
149. शूलसिस्थितं इति आकरे पाठः।
150. हेममुख्यामूः इति द्रितियपुस्तके पाठः।
151. तत्त्वेयतत् इति आकरे पाठः।
152. दल्ल्रम् इति द्रितिीपुस्तके पाठः।
153. कपिलार्यं नथु रुषुत्तम् इति आकरे पाठः।
154. बुद्धदम् इति द्रितिीपुस्तके पाठः।
    मेघाृष्टिप्रदम् इति आकरे पाठः।
155. स्वपनमालयकर इति द्रितिीपुस्तके पाठः।
156. रोगमायानु पोषयतिः कार्ये इति आकरे पाठः।
157. समापत्तीमेकंते माध्यन्तनातु इति द्रितिीपुस्तके पाठः।
158. तस्मादभ्र पृथ्वी इति आदर्शपुम्सितकामु पाठः।
159. तस्मादेजनमङ्कणुप्रसेतकार्मयु योजयेन् इति आकरे पाठः।
160. च भैवंतवेद बुद्धार्थसरस्योगतं इति आकरे पाठः।
161. स्वयमेक इति आदर्शपुम्सितकामु पाठः।
162. कपिल इति आदर्शपुम्सितकामु पाठः।
163. नाशायत्वचरादृ इति आकरे पाठः।
164. करोति विध्वंचन इति द्रितिीपुस्तके पाठः।
165. वीर्य बल इति ननोखचापृष्टि महागदान्योपयति हाथुदम् इति
    आकरे पाठः।
166. शुल्ब इति पद्यपुस्तके पाठः।
167. नृणां इति भावप्रकाशो पाठः।
168. शुल्बु प्रकृतिनमु इति आकरे पाठः।
169. नरसहितमु इति द्रितिीपुस्तके पाठः।
170. रम्भेन इति आकरे पाठः।
171. चक्राघ्ने पीतल मनाकस्व इति आकरे पाठः।
172. "सिकृति रम्भा च यथा" इति आदर्शपुम्सितकामु पाठः।
173. पुष्टिनिवधाति सनुम् इति आकरे पाठः।
174. च इति षण्ठपुस्तकेऽपाठः।
175. रीतिकायुगमं—लेखन पाठोपय द्वितीयपुस्तकेऽनोपलये।
176. लोमिलदैवत्स्य निहृतस्य इति आकरे पाठः।
177. व इति आकरे पाठः।
178. देहशूलकदसस्त्रं भ्रु वसू इति आकरे पाठः।
179. तनुते इति आकरे पाठः।
180. मध्यमस्त मसूसारस्च इति आकरे पाठः।
181. त्यंगान्येवामिलते सति इति द्वितीयपुस्तकेऽपाठः।
182. विस्मृति इति द्वितीयपुस्तकेऽपाठः।
183. तत्क्षतां इति द्वितीयपुस्तकेऽपाठः।
184. रक्तपित्रप्रशमनममलितं इति षण्ठपुस्तकेऽपाठः।
185. शालोमुच्छम इति आकरे पाठः।
186. वस्त्रवर्षाय इति आकरे पाठः।
187. निपेदुथनन्यात्ताश्चक्षरेशु इति आकरे पाठः।
188. पुरा—चाथ्रकम् पाठोपय त्रस्मम्पञ्चमपुस्तकेऽनोपलये।
189. गगनात्स्वलित इति आकरे पाठः।
190. गगनच्यूति जात्त्वाद् गगन च जगुः पुरा: इति द्वितीयषण्ठपुस्तकेऽपाठः।
191. सदे शुद्धतयादिपि च इति द्वितीयपुस्तकेऽपाठः।
192. ‘नाग विनद्वितित शब्द फूलकार परिपुष्टित।
तस्यतर मा गत नित्य व्याधिः कुर्यादुभागन्वरम्।
वच्च तु वच्चवततिशुहेरत्नार्की विकृति प्रजेता।
तत्त्स्य वर्जयदीर्मानम्ममन्त्रितिय भिषकृ।
चतुर्घ्य पीवर वच्च व्याधिवादः ज्ञाति।’
पाठायं। द्वितीयषण्ठपुस्तकेऽपाठः।
193. सुतानू विकर्तः सिंहसुल्यानू इति आकरे पाठः।
194. कुष्ठम् इति द्वितीयपुस्तकेऽपाठः।
कुष्ठम् इति षण्ठपुस्तकेऽपाठः।
195. करोत्साध्यासिद्धमभ्रत्र इति द्वितीयषण्ठपुस्तकेऽपाठः।
196. सुकर्णाधिक स्वाभ्रु इति आकरे पाठः।
197. बस्तहुतुकस्तपादंस्मृतविषोदरस्त् इति आकरे पाठः।
198. विचं इति श्राकेरे पाठः।
199. श्रपि नामायेतृ इति आकरे पाठः।
200. माला विचित्रविच च मण्डलस्वि शुद्धचालिहीन खल माक्षिकतु इति श्राकेरे पाठः।
201. कण्डूकुष्टादि इति आकरे पाठः।
कण्डूकुष्टार्योगाचार्यप्रात्मद्वध्रवणान् इति द्वितीयपुस्तके पाठः।
202. चाष्टां इति आकरे पाठः।
203. व्हुतापात्यज्ञसखोचपीडः इति आकरे पाठः।
204. मलान्वरंघ खलुमृतसरोच इति द्वितीयपुस्तके पाठः।
205. बु कठुक इति श्राकेरे पाठः।
206. विख्यद इति द्वितीयपुस्तके पाठः।
207. शिवााँज्ञातन्त्र रेतः इति आकरे पाठः।
208. च्वलमच्छामसूच्च इति आकरे पाठः।
209. ठतु भवेतु इति आकरे पाठः।
210. स्वस्थो इति आकरे पाठः।
211. कामलशचापि इति आकरे पाठः।
क्रामिता इति द्वितीयपुस्तके पाठः।
212. श्रजरीक्तो इति द्वितीयपुस्तके पाठः।
213. दृष्टिबचन्द्रः इति आकरे पाठः।
214. वहिििनितिवलिक्षापल इति आकरे पाठः।
215. पारदो इति द्वितीयपुस्तके पाठः।
216. त्रपुताग्यम्बजो इति आकरे पाठः।
217. रसेन्द्र इति श्राकेरे पाठः।
218. सिक्ष्यकः इति द्वितीयपुस्तके पाठः। मुनीसवर्धः इति श्राकेरे पाठः।
219. बिपं इति श्राकरे पाठः।
220. व्याचारवस्त्यतो इति श्राकरे पाठः।
221. पृसाम् इति श्राकरे पाठः।
222. पण्डो इति श्राकरे पाठः।
223. परिशोधनीयः इति श्राकरे पाठः।
224. कक्षात्त्व इति द्वितीयपुस्तके आकरे च पाठः।
225. वराराजनहिंगुलम् इति द्वितीयपुस्तके पाठः।
226. गन्धो हिंगुलम् अतात्वकिलिता: सौतोल्लण तकरण, राजावर्तकुहस्वको स्फरिकात्याश्रिकाम्। कालसि रसक धर्मसिकताबोलाय फंडकस्तक। सौराष्ट्री च मता श्रमी उपरसा: सूतस्य कितिच्छु गुणः। इति माव- प्रकाशे पाठः।
227. देव्या इति ग्राकरे पाठः।
228. नीतिनीर्द्वी प्रकाश: इति ग्राकरे पाठः।
229. समभूतत: इति ग्राकरे पाठः।
230. नितासित: इति ग्राकरे पाठः।
231. रसायन: इति ग्राकरे पाठः।
232. द्वितीयमू-भावप्रकाश: धातूपाद्वातुवर्गः ५११२।
233. धातुसतता इति ग्राकरे पाठः।
234. यज्ञजापु प्रतीकाश सतिकं लवणार्चितम् इति द्वितीयपुस्तके पाठः।
235. कपनेश्रोभासकरमो: इति द्वितीयपुस्तके पाठः।
236. लोककुण्डोदिक्रिमीनु: इति ग्राकरे पाठः।
237. सुदुर्मयं: इति वश्यपुस्तके पाठ।
238. प्रदीप: इति वश्यपुस्तके पाठ।
239. कृप्णवचरन्तैविन्युडितः। इति वश्यपुस्तके पाठ।
240. लोहितप्रभु: इति ग्राकरे पाठः।
241. द्वितीयजनानात् इति ग्राकरे पाठः।
242. नेत्रदोषपाहा: स्मृतवा: इति ग्राकरे पाठः।
243. हृस्तिमदशिचतरजो हृति ग्राकरे पाठः।
244. च कुष्ठपञ्चद्विशापहम् इति ग्राकरे पाठः।
245. लृणादाहारविस्फोटकिरविविखोविश्वास्तनाम्। इति ग्राकरे पाठः।
246. लृणातस्य श्रणसिद्धान्त ग्राहयो ध्रुवतीयपञ्चमपुस्तिकाय प्रथमद्वितीयपञ्चमपुस्तिकाय लोपलम्यते।
247. बालपितास्य दृश्याधि इति ग्राकरे पाठः।
248. लघुको दोषवियपाहा इति ग्राकरे पाठः।
249. शीतलन हतय: सतम्। इति ग्राहवस्तिकाय पाठः।
250. वासन्ती इति भावप्रकाशं पाठः। (भावप्रकाशं पुष्पवर्गं ५ः२३)।
251. तत्रं तदनुष स्मृतं इति भावप्रकाशं पाठः। (भावप्रकाशं पुष्पवर्गं ५ः२१)।
252. बकुलस्तुवरोगमुः इति आकरे पाठः।
253. बकोअण्डपुः इति आकरे पाठः।
254. शोषासननानां इति आकरे पाठः।
255. दमनस्तुवरस्तिस्त्रो हृद्यो इति आकरे पाठः।
256. ग्रहणादु इति आकरे पाठः।
257. गुजङ्क्षे इति आदर्शपुस्तिकास्य पाठः।
258. दशत्मयमु-भावप्रकाशं पुष्पवर्गं ५ः४२।
259. भावप्रकाशं पुष्पवर्गं ५ः५३।
CHAPTER 3

‘भिष्याद्वि लवणं सर्व सूक्ष्मं सृष्टमल विषुः।
वातचन्द्र पाकि तीक्ष्णः रोचनः कफपिच्छकृत्।

[भाष्यकारद्वय्युगः लवणवर्गं २:१]

*Lavana* (Salt)

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

सैन्यः मधुरं हुष्मं दीपं शीतलं लच्छः।
चक्षुः पाचन निर्गं वृष्यं दोषान्यापहम्।

*Śaindhava* (Rock salt)

*Śaindhava* is sweet, cardiac tonic, digestive stimulant, cooling, light, promoter of eye sight, carminative, unctuous, and aphrodisiac. It alleviates all the three *doṣas*.

गजालं लघुवातदनत्वायुण्यं भेदि पितलस्।
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), sūkṣma (subtle), abhisyandi (which obstructs the channels of circulation) and pungent in vipāka.

Sāmuḍra (Sea salt)

Sāmuḍra 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.

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

\[ \text{गौरवा} \text{ (heaviness) and} \text{ śūला} \text{ (colic pain).} \]

\[ \text{महिन्द्रीत्कर्स्तिकण्डक्षार} \text{ उच्चयते} 1 \]

\[ \text{Taṅkaṇa} \text{ क्षार} \text{ (Borax)} \]

\[ \text{Taṅkaṇa} \text{ क्षार} \text{ is a digestive stimulant and it is sharp.} \]

\[ \text{सुषाङ्कारोडगिनिना} \text{ तुल्यः केदिके पक्षता विदारणः} \text{ 11711} \]

\[ \text{Sudhāक्षार} \]

\[ \text{Sudhāक्षार} \text{ is like fire. It is kledi (produces stickiness), paktā (stimulant of digestion and metabolism) and vidāraṇa (which causes perforation).} \]

\[ \text{हवांष्ट्रो} \text{ मधुरः कीलो लघुः कोतोविस्दोधनः} \text{ 1} \]

\[ \text{Svadāम्ष्ट्रा क्षार} \]

\[ \text{The} \text{ क्षार} \text{ of} \text{ svadāम्ष्ट्रा} \text{ is sweet, cooling and light. It cleanses the channels of circulation.} \]

\[ \text{प्रनपत्यकरः क्रेष्ठः पालासः सर्वकर्मसु} \text{ 11811} \]

\[ \text{Palāśa} \text{ क्षार} \]

\[ \text{The} \text{ क्षार} \text{ of} \text{ palāśa} \text{ prevents conception and is the most useful.} \]

\[ \text{पुत्सोकन्तर्मालाक्षवस्त्रकषारकप्तला:} \text{ 1} \]

\[ \text{सर्वप्रयोक्तास्त्रकलीतिलशिक्षुः} \text{ 11911} \]

\[ \text{कोशातककोख्तकरी शिखरी वहणागिनिला:} \text{ 1} \]

\[ \text{शारायान्ययेदिपुग्मारांग्रहणोहस्तिछिद:} \text{ सर:} \text{ 11011} \]

\[ \text{पाचना: क्रयपुस्तव्यवा:} \text{ शकरारसमिनिशानो:} \text{ 1} \]

\[ \text{चक्षुकेशोज्यसाः} \text{ नेत्ता रक्तपित्तकरः परस्} \text{ 1111} \]

\[ [\text{माधवब्रह्मगुप्त:} \text{ लकङ्गचर्ग 2:७-१६3]} \]

\[ \text{II} \text{ इति} \text{ क्षारः} \text{ II} \]
Other ksāras

Kṣāras prepared of pūṭika, naktamāla, arka, dhava, muśkaka, pāṭalā, sarṣapa, trapusa, ervāru, kadali, tila, śigru, kośātaki, indra, tarkārī, śikhari, varuṇa, agni and such other drugs cure gulma (phantom tumour), arśas (piles) and grahanī (sprue syndrome). They are laxative and carminative. They cure kṛmi (parasitic infection). They cause impotency. They cure šarkarā (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), änāha (flatulence) and śūla (colic pain).

Krṣṇa lavana

Krṣṇa lavana shares all the properties of sauvarcala except the smell.
Udbhīda

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

Pāṁśuṇja

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

Yavaśūkajā ksāra

The ksāra of yavaśūka cures gulma (phantom tumour), hydroga (heart disease), grahāṇī (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 ksāra

Sarjikā ksāra is slightly inferior in property in comparison with yavaśūkajā ksāra.

Uṣah ksāra

Uṣah ksāra is hot, alleviator of vāyu and prakledī (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. वातन्त्रिकमहान इति पञ्चपुस्तकेके पाठः।
2. साक्षारं इति आदर्शपुस्तिकासु पाठः।
3. स्वाभावस्तो इति आकरे पाठः।
4. सर्वप्रबुधश्चक्तितिलशिष्याः इति आकरे पाठः।
5. शिरोवर्त्तानिजः इति आकरे पाठः।
6. रघुवं इति पञ्चपुस्तकेके पाठः।
CHAPTER 4

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

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

*Ikṣurasa* (Sugarcane juice)

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

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

*Ikṣu* (Sugarcane)

Different types of *ikṣu* are sweet, strength promoting, sweet in *vipāka*, laxative, and unctuous. They cause *krmi* (parasitic infection).
1 'नैपाले दीर्घयोक्त्र नीलपोष्टे[५] ये कोश्कृत्।' ll ३४ ll' [भावप्रकाशः इक्षुवर्गं २३.३-४]

2 इत्येता जातयः स्वीक्षान्तु गुणान्वयितयः परम्।

Iksu is of different types viz., paunḍraka, bhīruka, vaṃśaka, śataporaka, kāntārekṣu, tāpasekṣu, kāṣṭhekṣu, sūci patraka, naipāla, dirgha patra, nilapora, and kośakṛt. These are the varieties in general and now their properties will be described.

3 सुकृतीनो मधुरः सिरस्वै व्रृंहुः: इलेष्मलः सरः। ५ ४ ll” [माघवद्वयगुणः इक्षुवर्गं ३३-४]

4 दीर्घयोक्त्र: सुकृतिन: सकारो वाशको मतः। [भावप्रकाशः इक्षुवर्गं २३-६]

Dīrghaporā & Vaṃśaka

Dīrghaporā is exceedingly cooling, sweet, unctuous, nourishing, aggressor of kapha and laxative.

Vaṃśaka is hard and alkaline.

5 'वशवच्छतपोरस्तु किच्चिन्चुर्णः स वातः।' ll ५ ll

Śatapora

Śatapora is like vaṃśa. It is slightly hot and it alleviates vāyu.

Kāntāra & Tāpasa

Kāntāra and tāpasa types are like vaṃśa.

6 एवगुणस्तु कांतेश्वरांवतपितप्रकोपः। ll ६ ll [माघवद्वयगुणः इक्षुवर्गं ३६-४]
Kāndekṣu

Kāndekṣu has similar properties but it aggravates vāyu and pitta.

7  
सूचीपत्रो नीलपोरो नेपालो दीर्घपत्रकः।
बालता: कफपित्तणा: सकषया विवाहिनः।। ७ ।।

Sūcipatra etc.

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

Kośakāra

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

8  
श्रतीव मधुरो मूले मध्ये मधुर एवं च।
प्रेरितिमुखच विज्ञेय इभूणां ललघो रसः।। ८ ।।
[माधवद्रव्यगुणः इभूणां २ : ७-६]

Taste of the different parts of Ikṣu

The root (lower part of the stem) of ikṣu is extremely sweet. The middle portion of the stem of this plant is (moderately) sweet. The upper part of the stem bears saline taste.

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, *abhiṣyandi* (which obstructs the channels of circulation) and *brāhmaṇa* (nourishing). It produces more of *kapha* and semen. It alleviates *vāta* and *pitta*. It relieves exhaustion and cleanses urine and urinary bladder.

*Guda* (Molasses)

*Guda* is aphrodisiac, heavy and unctuous. It alleviates *vāyu* and cleanses urine. It does not alleviate *pitta* in excess. It produces *medas* (adiposity), *kapha*, *krmi* (parasitic infection) and strength.
Gūḍa 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) gūḍa reduces kapha and the power of digestion.

Khanda (Candied sugar)

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

Paunḍraka šarkarā

Paunḍraka šarkarā is useful in kṣīna (emaciation) and
ksāta (phthisis). It is aphrodisiac and unctuous.

‘छब्तीसरूपणांनि विरृक्ता महुशकरा’Ⅲ

[माधवद्रव्य इक्तुवर्गं २: २१]

Madhu ्šarkarā

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

16

‘मूर्त्रक्रोच्छासरीष्टीति हिला सामुद्रिकोद्भवा ॥१७॥

ज्वराःक्रिष्टत्तृत्त्वादिनोहमुद्र्छाविसातिकुश ॥

Sāmudrikođbhavā šarkarā

The sāmudrikođbhavā šarkarā is useful in the treatment of mūtrakṛcchra (dysuria), aśmari (stone in the urinary tract), plīhan (splenic disorder), jvara (fever), aśṛkpitta (a disease characterised by bleeding from different parts of the body), trṛ (morbid thirst), chardī (vomiting), mohā (unconsciousness), mūrchā (fainting) and viṣa (poisoning).

सत्वा एवामृतप्रस्ततम्: शकराम: तेमुहुश्चतमाः ॥ १५॥

šarkarā in general

All types of šarkarā are like ambrosia.

17

सारे स्थिता निम्नलाल्प त्यक्षारा यथा यथा ।

नर्थात्तथा बीच्छंद्रयः श्रीतंवैत्तिकः तथा ॥ १६॥

[माधवद्रव्यद्रुषः: इक्तुवर्गं २: १६-२१]

18 इक्तुवर्गः।

Depending upon these three factors viz., (1) extraction from the most useful part, (2) freedom from impurity and (3) freedom from alkalinity, the šarkarā 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 पाठः।
2. इत्यते नामयः स्वातो सुगन्धकुसारतो मता: इति श्राकरे पाठः।
3. सुधीतो—सर: पाठोज्य द्वितीयपुस्तकेऽनोपलम्यते।
4. वंशकः समृतः इति श्राकरे पाठः।
5. वंशवतः शतपोनस्तु इति श्राकरे पाठः।
6. कान्तेषु: स च वातप्रकोषण: इति श्राकरे पाठः।
7. नैपाली इति भावप्रकाशे पाठः।
8. अध्रो श्रेयस्वचोरोऽयो लब्धिः रस एव च इति श्राकरे पाठः।
9. कृष्णातिज्ञो इति श्राकरे पाठः।
10. फारिष्ट—वातपित्तज्ञो पाठोज्यं द्वितीयपुस्तकेऽनोपलम्यते।
11. परमू इति श्राकरे पाठः।
12. सद्भृतवर्णं इति श्राकरे पाठः।
13. स्नेहं—तथा तथा पाठोज्यं द्वितीयपुस्तकेऽनोपलम्यते।
14. सिन्नां श्रीतं वल्य इति श्राकरे पाठः।
15. स्ननां खण्डस्य शर्करा इति श्राकरे पाठः।
16. प्रभुहितता इति श्राकरे पाठः।
17. सारोपिनिता इति श्राकरे पाठः।
18. प्रयत्नशीरा इति द्वितीयपुस्तकेऽपाठः।
CHAPTER 5

“पोतिकं भ्रामरं क्षीत्रं माक्षिकं छात्रवेव च ॥
श्राध्यमौहालक वालमिक्यष्टी मधुजातयः ॥ १ ॥”

[भावभाषण: मधुवर्ग २२:६]

 Madhu (Honey)

Variety

Paittika, bhrāmara, kṣaudra, mākṣika, chātra, ārghya, audālaka and dāla—these are the eight varieties of madhu.


cवसानुरस रूक्ष शीतलं मधुर मधु ॥

dीपन लेखन वल्य अण्वोद्भवतरोपणम् ॥ २ ॥

सधान नधु चक्षुधाय स्वयं हुवं निदीपानुतु ॥

Property

Madhu is astringent in anurasa (after-taste), un-unctuous, cooling, sweet, a digestive stimulant, lekhana (depleting) and strength promoting. It cleans and heals ulcers and helps in the joining of fractured bones. It is light, promoter of eyesight and good voice, cardiac tonic and alleviator of all the three doṣas.
It cures chardi (vomiting), hikkā (hiccup), viṣa (poisoning), śvāsa (asthma), kāsa (bronchitis), sotha (oedema), atisāra (diarrhoea) and raktapitta (a disease characterised by bleeding from different parts of the body). It is constipative. It cures kṛmi (parasitic infection). It is an excellent drug for curing moha (unconsciousness).

Paittika

Paittika 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).

Māksika

Māksika type of madhu is lighter than the former. It is
exceedingly un-unctuous. It is specifically, useful in diseases like śvāsa (asthma).

[माघवद्रव्यगुण: मधुवर्ग ४ : १२]

**Freshly Collected Madhu**

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

"स्वादुपाक गुरु हिम पिच्छल रक्तमिहांशत् ॥७॥

हित्रक्रेत्रेश्चिधिन्न ज्विद्याच्छायु गुणोत्तरम् ॥

**Chātra**

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

‘आध्यमण्ड्वाचक्षुप्रय कपपितित्तर परम् ॥
कषायं कटुक पाके तिङ्क वत्ममावतान्त्र ॥ ८ ॥

[भावप्रकाश: मधुवर्ग २२ : १८]

**Ārghya**

Ārghya type of madhu is an excellent promoter of eyesight. It is also an excellent alleviator of kapha and pitta. It is astringent in taste and pungent in vipāka. It is bitter and does not aggravate vāyu.

[भावप्रकाश: मधुवर्ग २२ : २१] [माघवद्रव्यगुण मधुवर्ग ४.६]
Auddālika

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

Dalodbhava

Dalodbhava 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 rakṣogña (which cures afflictions by evil spirits including germs) when used mixed with ghee.

Madhu in general

Madhu in general cures medas (fat) and sthaulya (obesity). It is constipative and when preserved for a long time (purāna), it is exceedingly depleting. It is a mixture of many drugs; therefore, it cures many diseases. In view of its association with many drugs it is known to be yogavāhin (which enhances the property of other drugs). It alleviates all the three doṣas when properly digested. If āma is produced by its improper digestion it vitiates all the three dosas.
Adverse effect

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

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

In emetic therapy, madhu is mixed with hot water and administered. It does not produce any adverse effect because it does not stay in the stomach (comes out along with vomiting), and therefore, does not get digested to produce such an effect.

Combination

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

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. नामरी इति षडःस्तःकेपा पाठ।
2. जोयापजत्वः इति आकरे पाठ।
3. छतविष्कारचुपथस्वासज्ञोपतिसारस्तुः इति आकरे पाठ।
4. किंमोर्यएहृतवर्मः इति आकरे पाठ।
5. यत् इति आकरे पाठ।
6. वातशक्ति इति द्वितीयपुस्तकेपे पाठ।
7. तृणावत्त्वात्तिसारस्तुः इति आदर्श पृष्टिकाशु पाठ।
8. बल्व दिनाम्बात्रकतः इति मधवद्रव्यगुणे पाठ।
   तित्तू च वलपृष्टिकृतन्तु इति मावप्रकाशेन पाठ।
9. बल्मिकापात्रकतः इति षडःस्तःकेपे पाठ।
10. लवृणी इति आदर्शपुस्तकेषु पाठ।
11. उद्यानमूर्णेत्यर्थे निहृत्ति यथा चिर् इति द्वितीयपुस्तकेपे पाठ।
12. विश्वेत्रदलचुपुस्तः इति द्वितीयपुस्तकेपे पाठ।
CHAPTER 6

"गव्यमाज तयोरभ उज्जिर चौलिक च यन्।
2
श्रवायाएूतनाय हन्नदं च मानुपांच च यत्वः। ॥ १॥
3
तत्त्वातेकौपितिस्म राजिनाता प्राणं गुह॥
मधुर पिच्छिल स्नित्स्व जात सृष्ट्य सर स्मृतम्। ॥ २॥

Payas (Milk)

Variety

The milk of go (the cow), ajā (the goat), urabha (the sheep), mahaṣa (buffalo), uṣṭra (the camel), aṣva (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.

पद्ध रसायनं वल्यं हृदं मेघम गच्छं पयः।
भायुष्यम पुफक्कतारस्कपित्विदिकारनुत। ॥ ३॥

Go payas (Cow’s milk)

Cow’s milk is wholesome, rejuvenating, strength promo-
ting and cardiac tonic. It promotes intellect, longevity and virility. It cures aggravation of vāyu and raktapitta (a disease characterised by bleeding from different parts of the body).

'छाग कपाब्य मधुर शीत सादिः पयो लघु।
रक्तपित्तातिसारेण श्वायकासेवनप्रह्व ॥ ४ ॥

Chāga payas (Goat’s milk)

Goat’s milk is astringent, sweet, cooling, constipative and light. It cures raktapitta (a disease characterised by bleeding from different parts of the body), atisāra (diarrhoea), kṣaya (consumption), kāsa (bronchitis) and jvara (fever).

ग्रजानामोखायत्वातकदुतित्तितिनिषेधात् ।
स्तोकामुच्यानादृ व्यायामात्सक्त्व्याराध्यं पयः: ॥ ५ ॥”

[भावभ्रात्र: दुर्लभगः १५:१६-१७]

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.

शौरसं मधुरं सिन्धु गुरुपित्तकामपाहुम् ।
उष्ण चूद्विनिले पथं कारं जातिलशोणिते ॥ ६ ॥”

[भावभ्रात्र: शौरवं 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 anilaśoñita (gout).

महाभिष्यन्ति मधुरं सादिः 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.

Uṣṭra payas (Camel milk)

The milk of the camel is un-unctuous, hot, saline, sweet and light. It is useful in the aggravation of vāta and kapha, ānāha (flatulence), krmi (parasitic infection), sōpha (oedema), udara (obstinate abdominal diseases including ascitis) and arśas (piles).

Ekaśapha payas (Mares milk)

The milk of the mare is hot. It promotes strength. It cures affliction of the limbs by vāyu. It is sweet and sour in taste, un-unctuous, saline in anurasa (subsidiary taste) and pungent.

Hasti payas (Elephant’s milk)

The milk of the elephant is unctuous, sthāiryakara (pro-
ducting steadiness) and cooling. It promotes eyesight and strength. It is sweet, aphrodisiac and astringent in anurasa (subsidiary taste) and heavy.

11 जीवन वृहण सार्स्य स्नेहन मातुशी पयः ।
12 नावन रसपित्तेण तर्पण चाक्षूलानुः ॥ 10 ॥

Mānuṣī payas (Woman’s milk)

The woman’s milk promotes longevity and nourishment. It is wholesome and unctuous. Its inhalation cures raktapitta (a disease characterised by bleeding from different parts of the body). When used in akṣatarpana therapy (application of cotton swab soaked in the milk over the eyes) it cures pain in the eyes.

१२ प्रय वर्णमेवेद गुणा:—

क्रण्यायोग्यस्वे दुःध्व वातहारि गुणाधिकम् ।
पीताया हरते पित्त तथा वातहर भैलति ॥ ११ ॥
श्लेष्मलं गुष्ठ बुक्ताया: रक्ताया: वातहीपयः।

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.

13 वाल्लक्षंवित्तसाना निवा शैर तिर्दोषक्षतु ॥ १२ ॥

वश्चविभाषास्त्रिदोषक्षत्तं तर्पण वातकृत्य ।

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 (baskayāni) 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 predominant and there is no exercise. Therefore early morning (prabhāta) milk is generally constipative, heavy and aggravator 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.

\[ \text{Time of intake} \]

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

\[ \text{Milk taken during noon-time promotes strength. It alleviates kapha and pitta. It is a digestive stimulant.} \]

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

‘शकरारसहिते श्रीरेण कफकुटपवनापुहऽ ।

Combination

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

śिताषिसिपलायुक्तृ शुक्रं दोषनाशनम् ।

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

समुद्र मूलक्षुध्वनिः पित्रशेष्यकरं भवेत् ॥ २६ ॥

[भावप्रकाशः दुधवर्ग 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 सहीदनादिकम् ।

भविष्यौ यदि न स्वप्नसिद्धि
क्षीरस्य पीतस्य न शेषमृत्युक्तेऽ ॥ 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.

विदाहुप्रयवेधपानानि दिवं मुक्ते हि मानवः ।

विदाहुप्रयवेधपानानि रात्रिः क्षीरे प्रजास्यते ॥ २८ ॥

[भावप्रकाशः दुधवर्ग १४:२०-२१]

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 kuṣṭha (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 (dandāhata), 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 doṣas. 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 jirṇajvara (chronic fever). It cures sūla (colic pain), śopha (oedema), āma, kāsa (bronchitis) and višama jvara (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.

The milk of the cow immediately after delivery is called ghanā and pīyūṣa.
After seven days of the delivery, the milk is called moraṭa. According to Jayyaṭa, the āśava or mastu prepared of the curdled (nastā) 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 (pīṇḍa) then it is called kilāṭaka. If the preparation is done without boiling but by adding sugar, then it is called kṣīrasīkā.

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

Pīyuṣa, moraṭa, dadhi kūrcikā, takra kūrcikā, kilāṭa, kṣīrasīka and takra pīṇḍa 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.

घरें दु माहिष लेश्वर हेमन्ते चाप्पजाचविकम्।

गच्छं शौरं दु वर्षासु नरणाममृतोपमस्म्॥ 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 शौरवर्गः ॥

Thus ends the group dealing with various types of milk.

NOTES AND REFERENCES

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2. अस्वास्वच्छार्थं नायनाच करोणतं इति आकरे पाठः।
3. तत्केवनिपथिरं इति षष्ठपुष्पं करोणतं पाठः।
4. नात्यमुपानादो मिति श्राकरे पाठः।
5. हिष्ठविष्णु वातकपापस्वू मिति श्राकरे पाठः।
6. गुरु मिति आकरे पाठः।
7. महाभिष्ययन्ति इति याकरे पाठं।
8. क्षीरसुष्ट्रीणामीप्रतस्न्यत्त्वं लघु इति याकरे पाठं।
9. शोथो इति याकरे पाठं।
10. उष्णमैकसां इति याकरे पाठं।
11. मानुषं इति याकरे पाठं।
12. रक्तक्षीपं तु इति याकरे पाठं।
13. चार्किशुलनाम् इति याकरे पाठं।
14. क्षीरदमशुप्तु इति पषण्डुस्तकं पाठं।
15. सुभासमू इति पषण्डुस्तकं पाठं।
16. राक्षण इति ह्यलियुस्तकं पाठं।
17. अद्रोषं इति पषण्डुस्तकं पाठं।
18. वाते इति ह्यलियुस्तकं पाठं।
19. शककरं इति ह्यलियुस्तकं पाठं।
20. वृद्धवृद्धमानिदीपिनकरं पूवल्लहकलं पयं।
   मध्यालो बलवधन रतिकरं कायममिदीपनम्।
   वालेश्वरनकरं करे ह्यिनकर वृद्धपु बीयमालं।
   राज्य पध्यमनेकदोषपुरण क्षीर ह्यत चन्दुपाम्।
   इति मध्यवृन्दव्यमणे पाठं।
21. भवत्वजीवी न धयति शर्व्री इति याकरे पाठं।
22. यनसं इति याकरे पाठं।
23. सवः भिवेतत् इति याकरे पाठं।
24. कुष्ठादिकं यतं इति याकरे पाठं।
25. पश्च. प्रििये इति याकरे पाठं।
26. यतं इति याकरे पाठं।
27. भिवेतत् इति याकरे पाठं।
28. भवेतं फनं इति याकरे पाठं।
29. पीयुपममुन्यते इति पषण्डुस्तकं पाठं।
30. ज्ञेज्ञजोश्वबीतु इति पषण्डुस्तकं पाठं।
31. वाससा………. इति ह्यलियुस्तकं पाठं।
   वससा गालितां इति पषण्डुस्तकं पाठं।
CHAPTER 7

Dadhi (curd)

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

अधी मन्द्रे ततः स्वादुः स्वाद्मल्ल च ततः परम्।
श्रमलं चतुर्थमन्त्यमलं पञ्चगं दधि पञ्चचन्द्र।

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.

It helps in the elimination of stool and urine. It vitiates all the three doṣas and causes burning sensation.

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 anurasa (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.
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), ksaya (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.

शसारं दंधि संग्राहि कषायं वातलं लघु।
विषेदिन्मी दीपन ्रूच्य ग्रहणीरोगनाशनम् ॥ १४ ॥

*Asāra dadhi*

*Dadhi* which is free from fat is constipative, astringent, aggravor of *vāyu* and light. It produces flatulence (*viṣṭambhi*). It is a digestive stimulant and appetiser. It cures *grahāṇī* (sprue syndrome).

गालितं दंधि सुस्निग्ध वातचं शेषमल गुरू।
बलपुष्टिकरं रूच्यं मधुरं नातिपितलम् ॥ १५ ॥

*Gālīta 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.

समकरं दंधि श्रेष्ठं तृणापितासदाहनुत् ।
ससुदं वातनुदृणं बृहाणं तर्पणं गुरू ॥ १६ ॥

*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 दंधि सुजीवः न चापयुष्टशक्तिसम् ॥
Contra-indications

Dadhi should not be taken at night, nor should it be taken without ghee, sugar, mudga sūpa or honey. It should not be taken when it is hot nor without āmalaki.

At night, dadhi should not be taken. It is useful when mixed with water and ghee. It is not useful in diseases caused by blood, pitta and kapha.

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

Adverse effect

A person who takes dadhi 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).
Aṣṭrika dadhi (Curd of camel’s milk)

*Dadhi* prepared from camel’s milk is pungent in *vipāka*, alkaline and sour. It cures aggravated *vāyu, arśas* (piles), *kustha* (obstinate skin diseases including leprosy), *kṛmi* (parasitic infection) and *udara* (obstinate abdominal diseases including ascitis).

कोपन कपाशानां दुर्नामां चारिक्ष द्विः

Āvika dadhi (Curd of sheep milk)

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

दीपशीयस्य चक्षुस्त्र वातालं द्विः वाङ्क्षः ॥ २२ ॥

रुक्मुण्ण कपाश च कपाय [चा] पह च तत् ॥

Vāḍava dadhi (Curd of mare’s milk)

*Dadhi* prepared from mare’s milk is a digestive stimulant and harmful for the eye. It aggravates *vāyu*. It is un-unctuous, hot and astringent. It reduces *kapha* and urine.

स्निष्ठ बिपाके मधुर बल्य वरद्यं गुह ॥ २३ ॥

चक्षुस्यसत्त्र दोषधिः नायर् गुणोत्तरम् ॥

Nārī dadhi (Curd of woman’s milk)

*Dadhi* prepared from woman’s milk is unctuous, sweet in *vipāka*, promoter of strength, refreshing and heavy. It is an excellent promoter of eye sight. It alleviates *doṣas*. It is extremely useful.

लघुपके वालाशचन्त वीर्यायणं पक्षिनार्यनम् ॥ २४ ॥

कषायानुरुसं नायया द्विः वर्णाविवर्धनम् ॥
**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.

दधीन्यून्त्तानिः यान्येवं गध्याधिनि पूष्ठक् पूष्ठक् ॥ २५ ॥

विॆणयेव मर्यं मर्यं गध्येव मुण्टोतरम् ॥

**General**

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

कपित्यमुजकलकेत यद्रामलरसेन नु ॥ २६ ॥

‘पित्यर्विचन्नकमूलावरी पववांव्रवः रसेन नु ’

लिङ्गमाण्डेक खिंतन मधुरं दधि जायने ॥ २७ ॥

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.

नवण रघ्ण विढ वा दधनो भवनि जीबनम्।

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

दधनस्तूपिरि यो भागो धनो न्येहुसमन्वितः ॥ २५ ॥

लोके सर इति व्यानो दधनो मंडन्तु मस्तिति।

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

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

Thus ends the group dealing with various types of dadhi.

NOTES AND REFERENCES

1. श्रतीसारे शुचौ इति श्राद्वपुस्तिकासु पाठः।
2. स्वादु चिन्नेवाहूतम् इति श्राकरे पाठः।
3. वातपित्तकाशिकं इति षण्डपुस्तकेपाठः।
4. सामान्यस्य इति षण्डपुस्तकेपाठः।
5. वातामलं इति द्वितीयपुस्तकेपाठः।
6. दध्यमलं इति षण्डपुस्तकेपाठः।
7. रक्तवातपित्करं इति श्राकरे पाठः।
8. गय्यं दण्ड विशेषण स्वाभमां च तत्वायस्माद् इति श्राकरे पाठः ।
9. “द्वियामशोषणाः” इति ग्रादर्शपुस्तिकासु पाठः ।
10. ख्यातशीरसं स्वयं इति बादर्शपुस्तिकासु पाठः ।
11. नयं हि बलपुस्तिकरः पाठोऽयं पञ्चपुस्तके नोपलम्यने ।
12. तु नैव तत् इति श्राकरे पाठः ।
13. चापि इति श्राकरे पाठः ।
14. वातस्वैसिसुः दण्ड पाठोऽयं पञ्चपुस्तके नोपलम्यते ।
15. कक्षानपुष्च इति द्वीतीयपुस्तके पाठः ।
16. विष्टे हि नौ वातीयपुस्तके नोपलम्यने ।
17. लघुअन्नानिलायं इति पञ्चपुस्तके पाठः ।
CHAPTER 8

1. तक्रा लघुक्षायोषणं दीपं कफवातजितः

2. शोषोदराशीं — श्रद्धीदोषमूलग्रहः चाचीन्

गुहस्पतीहुष्टव्यापत्तरं पांढ्रामयानं जयेत्

Takra (Butter milk)

Takra is light, astringent, hot and digestive stimulant. It alleviates kapha and vāta. It cures śotha (oedema), udara (obstinate abdominal diseases including ascitis), arśas (piles), grahāṇī (sprue syndrome), mūtra graha (anuria), aruci (anaorexia), gulma (phantom tumour), plihan (splenic disorder), ghrta vyāpat (complications because of wrong administration of ghee) and pāṇḍvāmaya (anemia).

3. समुद्रतप्रतं तक्रमध्रोढतपतं च यत्

4. अनुद्रुतपतं चार्यदित्येततिन्विधं 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.

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.

By the great sages like Suśruta, takra is described to be of four types viz., gholā, mathita, udaśvīt and takra. The butter-milk which contains cream and to which water is not added is called gholā. 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 udaśvīt half the quantity of water is added.
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, abhisyandi (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, suṣṭhi, pippali and marica. In mūtrakṛcchra (dysuria), guḍa should be added and in pāṇḍu citraka should be added to the takra.

10 “हिंगुजीयुतं घोलं सेवन्वेनावचूिमितम्।
भवेत्तत्वात्रामार्शंसारहृद्यत्मम्।। ११।।
[भावप्रकाशः तक्रांगः १६ ् : १२]
सब्ज्यं पुष्टिदं बल्यं बस्चित्वृतविवाहनम्।।

If hiṅgu and jīrā are added and the powder of rock salt is sprinkled over takra, then it becomes an excellent alleviator of vāyu. It also becomes an excellent curative for arśas (piles) and atisāra (diarrhoea). It is an appetiser, nourishing and strength promoting. It also cures colic pain in the region of vāsti (urinary bladder).

11 “तक्रामां कपष्कोष्ठं हृत्ति कण्ठं करोति च।। १२।।
पीनसद्वसस्तासादी पक्वमेव विशिष्यते।।

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 pīṇasa (chronic cold), śvāśa (asthma) and kāsa (bronchitis).

शीतकालेविनमान्वयों च कप्रवातामयेषु च।। १३।।
श्रोविष्य स्वोतसं रोशे तक्ष स्मायस्मुतोपपम।।
तत्तु हृत्ति कप्रष्ट्याळिप्रियविशिष्यवरानु।। १४।।
पाण्डुमेदी — ग्रहण्याः — मूष्ट्रग्रहणग्नदरानु।।
मे हिंगुस्तमसारं सूलप्याहोदरारुचीः।। 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, chiardi (vomiting), praseka (salivation), viśama jvara (irregular fever), pāṇḍu (anemia), medas (adiposity), grahani (sprue syndrome), arṣas (piles), mātragraha (suppression of urination), bhagandara (fistula-in-ano), meha (obstinate urinary disorders including diabetes), gulma (phantom tumour), aṭīsāra (diarrhoea), śūlā (colic pain), plīhan (splenic disorder), udara (obstinate abdominal disorders including ascitis), arucī (anorexia), śvitra (leucoderma), kotha (urticaria), ghrta vyāpat (complications arising out of improper use of ghee), kuṣṭha (obstinate skin diseases including leprosy), ṣopha (oedema), tṛṣā (morbid thirst) and kṛmi (parasitic infection).

Contra-indication

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

Excellence

A person who habitually takes takra never suffers and being impregnated with takra, diseases do not attack him.
ambrosia gives happiness to the gods, so also *takra* produces happiness in human beings on this earth.

\[ \text{स्रमलन वानं मधुरेण पित्तं} \]
\[ \text{कफं क्षयते निह्नित तक्रम्} \]
\[ \text{तम्मानं तक्र जवितेपु देयं} \]
\[ \text{न तक्रद्वारं प्रभवति रोगः} \]

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.

\[ \text{॥ इति तक्रय:} \]

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

**NOTES AND REFERENCES**

1. तथु क्षयायम्बं इति आकरे पाठः
2. गोपोदराज्ञीग्रहणीपञ्चमृतग्रहाभिषेच्योः इति आकरे पाठः
3. तथै इति आकरे पाठः
4. सत्मृ इति आकरे पाठः
5. गृहु वृष्णमति इति आकरे पाठः
6. सजन इति पण्डपुस्तकेपाठः
7. घोंसलुङ्गिरच्छूलेपत्तं भवेत् इति आकरे पाठः
8. रूक्षाभिषेकित्यद्गुण इति पण्डपुस्तकेपाठः
9. सर्व इति द्वितीयपुस्तकेपाठः
10. सैयवे नावधूलितम् इति द्वितीयपुस्तकेपाठः
11. तद्भवे इति द्वितीयपुस्तके पाठः।
12. सिद्धमेव तदिष्टं इति प्रथमपुस्तके पाठः।
13. तत्कं इति षष्ठपुस्तके पाठः।
14. ओशोषो……..इति षष्ठपुस्तके पाठः।
15. अमलृणासु इति षष्ठपुस्तके पाठः।
16. रस्तपित्तजे इति ब्राकरे पाठः।
CHAPTER 9

Butter (navanīta) prepared from cow’s milk is very useful. It is aphrodisiac, promoter of complexion, strength and the power of digestion and constipative. It cures aggravated vāyu, pitta and blood, kṣaya (consumption), arṣas (piles), ardita (facial paralysis) and kāsa (bronchitis).

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

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. क्षीरोद्ध तदत्तनिन्यं चक्षुष्यं रक्तपित्तजित् ॥ ३ ॥
4. वृष्णं तलकरं ग्राहि सधुं 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.

3. तु स्वरस्क स्वादु ग्राहि हिमं लघु ॥ ४ ॥
4. मेधं चक्षुचतक्ष्वायुमृत्युर्तक्षशश्रायुः ॥

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. सङ्करकटुकामलतवाच्चवर्षकुष्ठकोपनम् ॥
6. स्लेष्मां ज्वर मेदस्यं नवसीतं चिरन्तनम् ॥ ५ ॥

[भावप्रकाशः नवनीतवर्गः १७ : १-६]

Preserved butter
Butter preserved for a long time is alkaline, pungent and sour because of which it aggravates chardi (vomiting), arṣas (piles) and kusṭha (obstinate skin diseases including leprosy). It aggravates kapha. It is heavy and it produces more of fat.

7. 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, sōsa (consumption), alaksmi (inauspiciousness) and viṣa (poisoning). It promotes eyesight, digestive power and strength. Cow’s ghee is the best among the ghees.

Ghee

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 śothe (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), śothe (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,
**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).

Ghee prepared of milk

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

Preserved ghee

The ghee which is kept preserved for a long time (*purāṇa*) cures *timira* (cataract), *piṇasa* (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, *sot ha* (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 *Suṣrūtā*. It is un-unctuous, sharp and thin.

The ghee that is taken out from the cream produced at the time of milking the cow is called *hayaṁgavīṇa*. 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.

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

- राजयक्षमणि वाने च बृढ़े व्यंक्तकार्यं गदे।
- रोगे सामे विसूच्या च विबर्घ्यं व मदात्ये।
- ज्वरे च गरिते वानी न सेनप्रव्रृढ़हन्ते।

**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.

Thus ends the group dealing with various type of ghee:

**NOTES AND REFERENCES**

1. *क्षयश्रोठिकासहृद्* इति भ्राकरे पाठः ।
   *क्षयश्रोठितकासजित्* इति भाद्रपुलकेषु पाठः ।
2. *वातश्लेष्महर्ष* इति पश्चपुलकेषु पाठः ।
3. *दुष्पोष्यं नवनीतं तु चक्षुष्यं रक्तपितमुः* इति भ्राकरे पाठः ।
4. *वृष्ण्यं वल्यमतिस्तिस्यं मधुरं ग्राहिः* शीतलनम् इति भ्राकरे पाठः ।
5. *सकारकुटलाम्लवाच्छंदः कुष्ठकारकम्* इति भ्राकरे पाठः ।
6. लक्षदीज्वरायपहुँ इति श्राकरे पाठः।
7. बृंहुपं इति श्राकरे पाठः।
8. सुष्मुत्तं इति भार्मच्छुपस्तिकासु पाठः।
9. शोफँ इति श्राकरे पाठः।
10. नु इति श्राकरे पाठः।
11. लघु इति श्रष्ठपुस्तकेन पाठः।
12. वस्त्रयवमस्यें इति भार्मच्छुपस्तिकासु पाठः।
13. देहास्य लघु पाकिष्ठ इति श्रष्ठपुस्तकेन पाठः।
14. तत्तत्त्वि कायावाससकांतु इति श्राकरे पाठः।
15. शूलचन्द्र शोकजितु परम् इति श्राकरे पाठः।
16. हुमो इति श्रष्ठपुस्तकेन पाठः।
Oil

Oil is astringent in anurasa (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.
Tila taila (Gingili oil)

Til oil is useful in excised, incised, dislocated, macerated, lacerated, ulcerated, pressed, fractured, broken, perforated, burnt, separated and scraped wounds and injury and eating away by wild animals. It is used in the form of seka (sprinkling), abhyanga (massage), avagāha (bath), vastī (enema), pāna (drinking through mouth), nasya (inhalation), karnapūrana (ear drop) and aksipūrana (pouring over eyes). It is used in food and drinks for the alleviation of vāyu.

Kṣauma taila (Linseed oil)

The oil of kṣauma alleviates vāyu. It is sweet and a promoter of strength. It is pungent in vipāka. It is not useful for eyes. It is unctuous, hot and pungent. It aggravates pitta.

Sārsapa taila (Mustard oil)

The oil of sarṣapa cures kṛmi (parasitic infection), kandū (itching) and kūṣṭha (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 *eranda* 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), *aḍhihīla* (hard tumour in the abdomen), *vāṭāyik* (gout), *plihan* (splenic disorder) *udāvarta* (tympanitis), *śīla* (colic pain), diseases caused by *vāyu*, *śvāsa* (asthma), *granthi* (adenitis) and *hidhmā* (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

The oil of the red variety of *eranda* 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 *vṛana* (ulcer).
The oils of danti, múlaka, raksogha, karaṇja, ariṣṭa, sigru, suvarcalā, īṅgudi, pīlū, śaṅkhiṇī, nīpa, heart wood of sarala, aguru, devāhva and śimśapā, tuvara and āruṣkara are sharp, pungent and sour. They alleviate pitta and cure ārasas (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 āruṣkara 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 jyotismati is laxative. It alleviates vāta, kapha and headache.
The oil of *akṣa*, *atimukta*, *akṣotā*, *nālikela*, *madhūka*, *trapusa*, *ervāru*, *kuśmāṇḍa*, *śleśmātaka* and *piyāla* alleviates vāyu and *pitta*. It promotes good hair and aggravates *kapha*. It is heavy and cooling.

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

The oil of *śleśmātaka*, *akṣa*, *picumandaka*, *kākini*, *kāśmaryaka* and *harītaki* cures premature graying of hair when used for inhalation. For this purpose, patients should constantly use cow’s milk as their food.
Taila of Yavatikta

The oil of yavatikta is sweet in vipāka and depleting. It alleviates kapha and vāta. It is unctuous 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 Śarjanarasa

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.

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.

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

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

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.

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‘पृथ्वमवदात्पर् पक्वं हीनवीयं प्रजायते।
तैलं पक्वमपक्वं वा चिरस्थायिं गुणाधिकम्।। ३०।।’

[भाष्यबद्धप्रयुक्तः तैलवर्ग २३]

Miscellaneous

Boiled ghee loses its potency after one year. But oil whether boiled or not maintains its potency for ever and therefore it is better.

|| इति तैलवर्गः।।

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

NOTES AND REFERENCES

1. चंड्रोगस्वसंकारातसर्वोरोगास्त्रमूलं इति आकरे पाठः।।
2. बंगालस्मृतिविद्याभिनिर्दशविशिष्टदारिते इति आकरे पाठः।।
3. तथामिहततिमियुन्ते मृगव्यालादिभिषक्तरं इति आकरे पाठः।।
4. तद्वस्तिनः च इति आकरे पाठः।।
5. हृद्वस्तिपार्ववजातृत्रिकपृण्डहस्तिस्वलिनामू इति आकरे पाठः।।
6. भ्रानाप्तथीलपितासृकृ इति आकरे पाठः।।
7. एवोद्हदस्थोलिनामू इति आकरे पाठः।।
8. वातामयवासर्वित्रुहर्मिथिनिर्माणादं इति आकरे पाठः।।
9. पिष्क्षलं इति आकरे पाठः।।
10. च इति आकरे पाठः।।
11. सर्वरेगप्राकोषपमु इति श्राकरे पाठ:।
    सर्वरेगहृरे परं इति पष्पपुस्तके पाठ:।
12. सीवर्गनेवुद्गुढीपोलु इति श्राकरे पाठ:।
13. कंद्ववर्तिकृतू इति श्राकरे पाठ:।
14. तापोषों इति द्वितीयपुस्तके पाठ:।
15. सारलं इति श्राकरे पाठ:।
16. भृगोष्णे कंदुर्नीक्षणं च इति पाठ:।
17. अक्षरतिमुक्तकाक्षकोषपतिकेसमपूक्तमं इति श्राकरे पाठ:।
18. पीयजवलमु इति द्वितीयक्षतरे पाठ:।
19. श्रीपणिकुकोद्भवमु इति श्राकरे पाठ:।
20. स्वातु पाके विप्रेचयनमु इति श्राकरे पाठ:।
21. सतिकं सहकारस्य तैं सुरभि रोचनमु इति श्राकरे पाठ:।
22. ताति च इति श्राकरे पाठ:।
23. फलारोष विनिधिशेतु इति श्राकरे पाठ:।
24. सर्वं चाणिलनाशन: इति श्राकरे पाठ:।
25. पूततमध्वात्तरे इति द्वितीयपदपुस्तकयो: पाठ:।
CHAPTER 11

Madya (Alcoholic drinks)

Alcoholic drink (madya) is a digestive stimulant, appetiser, sharp, usña, 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.

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.).

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.

Surā

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

Surā is heavy. It promotes strength, power of retention (stambha), plumpness, medas (fat) and kapha. It is constipative. It cures sopha (oedema), gulma (phantom tumour), arsas (piles), grahiṇī (sprue syndrome) and mútrakrcchra (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.

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

Different parts

The upper portion of surā (which is very thin) is called prasannā. The portion below that which is more dense is called kādambarī. The portion below that is called jagala. The surā which is at the bottom of the container is called medaka.

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

Prasannā
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.

Jagala

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

Medaka

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

Vakkasa

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

Kinvaka

Kinvaka alleviates vāyu. It is not good for heart. It is difficult of digestion and heavy.
Mārdvīka

The alcoholic drink prepared of grapes is called mārdvīka or kāpiša. It is the best among the alcoholic drinks. It is unctuous, sweet, laxative, light, appetiser, carminative, cardiac tonic and nourishing. It promotes strength and semen. It causes amlapitta (acidity in stomach) and aggravation of vāyu. It does not cause burning sensation and it alleviates kapha. It cures pāndu (anemia), ksaya (consumption), meha (obstinate urinary disorders including diabetes), arśas (piles) and viśama jvara (irregular fever).

“तस्माद्पान्तरगुणं खाजूरं वातलं मुह् ।
हृष्ट कषायमधुरं मुगलश्रविन्ध्रवोधनम् ॥ १७॥”

[साधवद्रव्यगुण: मद्यग्रं १२ : १२]

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 *gudā* 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 *śīta 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), šopha (oedema), arṣas (piles), śvāsa (asthma), udara (obstructive abdominal diseases including ascitis) and diseases caused by kapha.

तस्मादल्पगुणः शीतरसः संलिखः स्मृतः || २४ ||

[भावप्रकाशः सन्धानवर्ग २१ : २५-२७]

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

‘शाकरे मधुरे हर्दी दीपनो वस्तिधोधनः: ||
वातचनमधुरः पाके हर्च इन्द्रियबोधनः: || २४ ||’

[भावप्रद्वयगणः मद्वयगः 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).

‘छेदी मध्वास्वस्तीको मेहपीनसकासाजित्: ’

[भावप्रद्वयगणः मद्वयगः १२ : १६]

Madhuvāsava

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

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श्राविकः पाण्डुरोगिको वल्ल: संग्राहिको लघु: || २५ ||

कषायो मधुरः शीतः पितचनोऽसुक्रसादनः: ||

Ākṣīka

Ākṣīka type of alcoholic drink, cures pāndu (anemia). It
is a promoter of strength, constipative, light, astringent, sweet and cooling. It alleviates *pitta* and promotes blood formation.

जाम्बवो वजनिष्यादो तौवरो वातकोपन: ।
तीक्ष्णः कषायो मद्वक्तु दुर्रसिकफुलमणूत् ॥ २६ ॥′

[साहवद्वव्यगुणः मधवर्गं १२ : १३–१४]

*Jâmbava & Tauvara*

*Jâmbava* type of alcoholic drink helps in the prevention of excretion (*baddha niśyanda*).

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

‘निदिशेव द्रव्यत्वचार्यान्तु कंदमूलफलासवान्।
[साहवद्वव्यगुणः मधवर्गं १२ : २१]

‘बिरिष्टाद्वसीवसूतां गुणान्तु कर्माणि चालिशेव।
[साहवद्वव्यगुणः मधवर्गं १२ : २३–२४]

Miscellaneous

Many other types of alcoholic drinks viz., *āsavas*, *ariṣṭas* and *sidhus* 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 कुटो गुल्मकफगङ्गहरो भवेत्।

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

पिक्कितितेषु वद्यन्तदिरिष्टा रोगहरः पूषकः। रूपः।

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

Fresh and Preserved wines

Freshly prepared alcoholic drinks are abhiśyandi (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 viśada (non-slimy) and heavy.

The same alcoholic drink, when preserved for a long time and used, is relishing. It cures krmī (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 krmis (maggots) and which is thick should be rejected.
Action on different types of individuals

Alcoholic drink makes a person of sāttvika type to sing and laugh. In a rājasika type of person it promotes strength. In tāmasika type of persons it produces despicable acts and they get sleep after taking alcoholic drinks.

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.

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

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.

Thus ends the group dealing with alcoholic drinks.
1. परम् इति भ्रादशेपुर्णिकायु पाठः।
2. स्मृता इति भ्राकरे पाठः।
3. गुर्ग्रो वलस्तन्यपुरस्तमेदः कफःग्रहा इति भ्राकरे पाठः।
4. शोध्युगमारश्च्योग्निमूतकः इति भ्राकरे पाठः।
5. पुनर्वानालिप्तस्वतितीवितां वारुणी स्मृता इति भ्राकरे पाठः।
6. साहित्यार्कः रसंजयं सारिपाः वारुणी इति भ्राकरे पाठः।
7. बीज समं जानं इति भ्राकरे पाठः।
8. वर्तवसौ इति विदितोपस्तके पाठः।
9. वानवक्षः इति विदितोपस्तके पाठः।
10. विच्छतिभ्रारसुर्दुर्रम् इति पण्डपुरस्तके पाठः।
11. भानवक्षनरुणुकृतिः इति पण्डपुरस्तके पाठः।
12. गोवेननिवेचितो इति पण्डपुरस्तके पाठः।
13. रसो इति पण्डपुरस्तके पाठः।
14. पवः इति भ्रादशेपुर्णिकायु पाठः।
15. यः: सीधुः इति भ्राकरे पाठः।
16. शीतरसः: स्मृतः इति भ्राकरे पाठः।
17. वानपितकयः: सणः: स्नेहनो रोचनो छूँ इति भ्राकरे पाठः।
18. स्नेहनो रेचने जयेत् इति पण्डपुरस्तके पाठः।
19. विच्छतिभ्रारसुर्दुर्रम् इति भ्राकरे पाठः।
20. शोभेरकफार्याततः इति भ्राकरे पाठः।
21. आश्कः: इति भ्राकरे पाठः।
22. नित्यचायूक्त्यप्रायात्: इति भ्राकरे पाठः।
23. वानवक्षनरुणुकृतिः इति भ्राकरे पाठः।
24. वयास्व सस्कारमवेश्य इति भ्राकरे पाठः।
25. दाहिः इति पण्डपुरस्तके पाठः।
26. मन्दिरास्सरेत्तु इति भ्राकरे पाठः।
27. नस्य स्त्रादमुतं भवा इति भ्राकरे पाठः।
CHAPTER 12

Sukta (Vinegar)

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 checulana (which takes away tissues by cutting). It helps in the digestion of food. It is purgative and depleting. It cures pāndu (anemia) and kini (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.

"संयमेन शायमण्डलि प्रोच्छल्ले कांजिकं जने: ।

Kaṇījika

The potion prepared by fermenting dhānynā manda etc., is called kaṇījika.

कांजिकं शेतिकांटोषण रोचन पाचनं लघु ॥ ४ ॥

"दाहज्वरहरं स्पष्टति पानांतकारपदस्" ॥

[माधवद्रव्यपुरण: कांजिकवर्ग १३ : ७]
[माधवप्रकाश: सन्धानवर्ग २१ : १२]

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 यच्चरे: सतुष्यं शकलिकृतं ॥ ५ ॥’

[माधवप्रकाश: सन्धानवर्ग २१ : ५६]

Tuṣodaka

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

‘तुषोदक दीपं हुच पा-डीक्रिमिगदास्तहम्’ ॥

[माधवद्रव्यपुरण: कांजिकवर्ग १३ : ६]

नीकरण्णं पाचनं धीतरक्षकटिस्तिलितं ॥ ६ ॥

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

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

*Sauvīraka* cures *grahani* (sprue syndrome), *āṛśas* (piles) and aggravation of *kapha*. It is purgative and digestive. It is useful in *udāvarta* (flatulence), *aṅga mardha* (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 *mulaka* is called *śaṇḍākī*. It is purgative. The *śaṇḍākī* prepared of the *vaṭaka* of *mudga* etc., is superior in quality. It alleviates *vāyu*. It is light, appetiser and carminative par excellence. It cures *śūla* (colic pain), *ajīrṇa* (indigestion), *vibandha* (constipation) and *āma*. It cleanses the urinary bladder.

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).

Thus ends the group dealing with various types of vinegar.

NOTES AND REFERENCES

1. जरण इति शाकरे पाठः।
2. श्लेष्मपाण्डुलिमिन्हर इति शाकरे पाठः।
3. कफजं इति भ्राकरे पाठः।
4. सुविशेषतः इति द्वितीयपुस्तके पाठः।
   तु विशेषतः इति भ्राकरे पाठः।
5. काल्विजं कथ्यते इति भ्राकरे पाठः।
6. यवेताचं इति भ्राकरे पाठः।
7. हृत्याणुकिमिरोगनुसूतं इति भ्राकरे पाठः।
8. सौवीरमाचाब्या। इति भ्राकरे पाठः।
9. केचिदूर्बिरे इति भ्राकरे पाठः।
10. सौवीरं इति भ्राकरे पाठः।
11. गोवृषृरामे। स्वात्मनस्तंपीकः इति भ्राकरे पाठः।
12. च इति भ्राकरे अधिकं पाठः।
13. भवेतु इति भ्राकरे पाठः।
14. मूलकचंदर्शाने इति पश्चपुस्तके पाठः।
15. काल्विचकाद्रे इति द्वितीयपुस्तके पाठः।
16. वातपित्तहरं इति पश्चपुस्तके पाठः।
CHAPTER 13

"मूञ  गोजातिमहिषीगजातवोष्टरोभेम्

Mūtra (Urine)

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

पितलं  तीक्षक्षोषणं  लवणानुरसं  कटुं  ॥ १ ॥
कृमिशोफोटानासूलपाण्डुपानिलान्  ॥
गुल्मास्चिरिगविवब्यकुपंडरासिं  जयेलकू  ॥ २ ॥

General Property
Urine aggravates pitta. It is sharp, un-unctuous, hot, saline in anurasa (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, gulma (phantom tumour), aruci (anorexia), viṣa (poisoning), śvitra (leucoderma) and kustha (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.

3
4

In diseases which are amenable to urine like śūla (colic pain), gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis) and ēṁāha (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 pāṇḍu (anaemia). 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), śopha (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), guīma (phantom tumour) and pāṇḍu (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 kṛmi (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), *unmūda* (insanity), *arsās* (piles) and *krmi* (parasitic infection). It alleviates vāyu.

The urine of donkey cures *gara* (poisoning) and *cetovikāra* (mental disease). It is sharp. It cures *jaṭhara* (obstinate abdominal diseases including ascitis). It is a digestive stimulant. It also cures *krmi* (parasitic infection). It alleviates vāyu and *kapha*.

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.

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.
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.

स्नीपुसमीयमयचरकादी यतो मतः

तम्माद्वयतम शास्त्र विशेषपास्मीसुद्भवम् || 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. गोजाविविष्णुगजजौषैषुकरोद्भवम् इति श्राकरे पाठः
2. कढ़ु इति श्राकरे पाठः
3. शूलगुलोदरानाहिन्नवस्थायानादिदिबु इति श्राकरे पाठः
4. मूकप्रयोगे सब्रुपु इति श्राकरे पाठः
5. (क) कश्कालापाण्डुरोगुत् इति श्राकरे पाठः
   (ख) शोफ्कालापाण्डुहुनुत् इति पण्डुपुस्तके पाठः
6. नायिकविषगरापहम् इति श्राकरे पाठः
7. प्लीहोदरवास्कासशोषवचोकान्तः इति श्राकरे पाठः
8. कुलभिविशुद्दिति इति श्राकरे पाठः
9. पाण्डुरोगे च इति श्राकरे पाठः
10. वात्रोगविकारुत् इति श्राकरे पाठः
11. कासहरं इति श्राकरे पाठः
12. श्र्यं इति भ्राकरे पाठः ।
13. क्रमिकण्डविविशालनम् इति षष्ठपुस्तकेऽपाठः ।
14. क्रमिवानविशालसम् इति भ्राकरे पाठः ।
15. हिंदमाह्यासहरेछ इति भ्राकरे पाठः ।
16. सक्रुतं इति द्वितीयपुस्तकेऽपाठः ।
17. गोझाविशेषिणिपादं इति भ्राकरे पाठः ।
18. स्मृतसम् इति भ्राकरे पाठः ।
CHAPTER 14

सामान्यतः जलगुणा:

‘पानीं’ अभमनानं बलमहरं मूल्यांपिपासाहरम्।
तत्त्वाचार्याविनानं बलकरं स्वाज्ञीवं तर्पणम्।।१।।
हुयं गुप्तरं हानीणं शमनं चैवकान्तप्रयं परम्।।
शीतं लघुमुलोपमं रसगणानं कारणं छविहूत॥ ॥

Water

General properties

Water removes physical and mental fatigue, mūrchā (fainting), thirst, tandrā (drowsiness) and svapna (sleep). It promotes strength. It is life giving, refreshing and caradiac tonic. It has unmanifested tastes. It cures indigestion. It is wholesome par excellence. It is cooling, light and like ambrosia. It helps in the manifestation of all tastes. It cures chardi (vomiting).

ग्रह तब्बेशा:

पानीं ग्रहमं प्रोक्तं विद्यं भौसंगितं हिर्या।
Varieties

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

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

काराच्या धिर्घा जोवं गंगातमुद्राभेदतः।

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).

'हाकासान्तां समूहं जलमादाय दिगृजा: || ६ ||
भेढ्यसत्तरिता वृष्टिः कुशुन्तीति वचः सताम् ॥

According to the saints, diggajas (elephant guiding different directions as described in the epic) collect water from ākāśa gāṅgā (the gāṅgā river in the sky as described in the epic) and release it on the earth in the form of rain through the cloud.

गंगामात्रंचुजे मात्रस यत्रपरिपत तोयद: || ७-८ ||
सर्वदा तत्तुल्ले पैदै तथ। च चरके वचः ॥

The gāṅgā water which rains from the clouds in the month of aśvina (September-October) is always useful for drinking. This is described in Caraka samhita.

स्थापितं हेमजे पारं राजते मृणमयेयरी वा || ९ ||
शाल्यत्वं येन संसिद्धं भवेदकलेचि वर्णवत् ॥
तद्गंगं सर्वदोपः जोवं शामुद्रामण्यतः || १२ ||'

[भावप्रकाशः वारिष्ठं १३ : १०-२३]
If this gāṅga type of water is collected in a vessel of gold, silver or stone and śālī rice is kept in it soaked then this rice does not deteriorate (akledd) and it retains its colour for a long time. This is the characteristic feature of gāṅga type of water. In sāmudra type of water this śālī rice deteriorates.

"अहिंचने माति सामुद्र गुणगंगवदायितः" ।

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

"पूक्कारविषवातेन नागानां व्योमचारिणाम् ॥ ५३ ॥
वर्षालु स्विषरं तोषं दिव्यम्यालविषवादुते ॥
श्रमात्स्वं प्रमुखचलित चारिवरिष्टस्य यथा ॥ १४ ॥
तत्विद्वेषपाय सवंपं देहिना परिस्मितिः ॥

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.

"दिव्यां वामविनिन्वतिः योगात्मानाः स्वात्मस्तिः याः ॥१५॥
"शिलाकलचन्चास्यः कारकयोमृतोपसमः ॥

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 (viśada), heavy and 
sthira (stable). It is penetrating (dāraṇa), cooling and 
dense. It alleviates pitta and aggravates kapha as well as vāta.

Tausāra (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 tuṣāra. It is generally unwholesome for living creatures but it is useful 
for plants.

Tausāra 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 ganḍa (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 (*anala*) 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, *dārana* (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, jāngala 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 jāngala (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 jāngala and that of the moderate type of land is called sādhāraṇa.

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

शौचस्य पयतोन्येवेषः सेदा: सन्ति वदामि तानः।
नादेय एक्षरं लक्षणानि गुणानिः॥ ३० ॥

Another Classification

The *bhauma* type of water is also classified in a different way like *nādeya* (which is derived from *nadi* or river) etc. Their characteristics and properties will now be described.

‘नद्या नदस्य वा नीरं नादेयमिति कीतितम् ।

River Water

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

नादेयमुदं क्षरं वातल लघु दीपनम् ।
अनिभिः विगं विगं कटुक कपित्तजिले ॥ ३१ ॥

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

नच. शोभ्रप्रवाहार्च सयं वारस्वामलोकः।
गुर्भ्यः शायरसख्यः मंदगः कल्पस्य याः।’ ॥ ३२ ॥
[भावप्रकाश: वारिष्ठः १३: ३२-३४]

All rivers which have a strong flow carry pure water. The water of the river which flows very slowly, is heavy. It is covered with moss etc. and its water is not pure.

‘नदीसरस्तहायमः कृष्णप्रलबणावितः ।
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.

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

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

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.

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

नद्या: शेलवराज्ञापि भुने मक्खः संस्थितम् ।
कुमुदाभोजस्वंद्वः वारिय मारसमुद्वयते ॥ 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 वत्सं तृणाश्च मघुरं नाधु ।
तुवरं रोचनं र्त्त्तं बद्रमृत्रमलं शृण्वः ॥ ३५ ॥

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

अत्यं सर: पल्वलं स्याद्वश दक्षिणगे रवी ।
न निष्ठलित जलं किर्मिचत्रवस्य वारिय पाल्वलम् ॥ 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.

पाल्वल वार्षिकविक्षर्द गुरु स्वादु त्रिदोपकत् ।

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

प्रशस्तभूमिभागस्य नैकसचत्र गोपितम् ।
मूनिभिः किल तत्सतयं तांगाःमिति कीतितम् ॥ ४१ ॥
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Tādāga (Water from lake)

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

The water of tādāga 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.

Caunda 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 caunda. Its water is called caunda.

This water stimulates digestion. It is ununctuous, alleviator of kapha, light, sweet, alleviator of pitta, appetiser, carminative and višada (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 वापी 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.

_ Kūpa water_

The water reservoir prepared by digging earth which has no wide opening but which is very deep and which has a boundary wall of bricks is called kūpa (well).

'कौपं पयम यदि स्वादु निदोपच्च भिहत्त नवम् ।
तत्स्वारं कपावातव्यं दीपने पिनकरत्नरम्' ॥ ४५ ॥

[भावप्रकाशः वारिष्टः १३ : ४६]

If 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.

'नद्यातिनिकटः मूमिया भवेदालुकामयी ।
उद्भाव्यते ततो यस्तो तत्ज्जलं विकिरं विद्वः' ॥ ४६ ॥

_Vikira water_

The water that is taken out by digging small hole in the sandy river bed is called vikira.

'विकिरं शीतलं स्वच्छ निदोषयं चढू च स्मृतम् ।
तुरं स्वादु पितरं भारं तत्पित्तलम मनाक्' ॥ ५० ॥

This water is cooling, pure, free from defects and light.
If it is either astringent or sweet then it alleviates pitta. If it is alkaline then it slightly aggravates pitta.

Kedāra water

*Kedāra* means a field. The water of the field is called *kaidāra*.

This water is *abhisyandi* (which obstructs the channels of circulation), sweet and heavy. It aggravates *doṣas*.

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.
Water in different seasons

In the *hemanta* (early winter) and *śiśira* (later part of winter) seasons the water of *saras* (big pond) and *taḍāga* (small pond) is useful. In spring and summer the water of a well, *vāpi* (big well) and *nirjhara* (spring) is useful. In the spring and summer seasons, river water should not be used because it gets polluted by poisonous leaves, flowers etc., and also by the polluted springs. During the rainy season, *audbhida* type of water (that comes out by piercing the earth) and the water that is collected directly from the sky (*āntarikṣa*) is useful. During autumn, river water and *aṁśūdaka* (described below) are useful.

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दिवा रविकरपुष्पं निशी शीतकरांशुमिः ।
श्रेयंसंधूरकं नाम स्निग्धं दोषश्वायपहम् ॥ ५६ ॥

श्रनमिष्यादिनिदर्षमांतरिक्षजलोपमम्
बल्यं रसायनं मेघं शीतं लघुं तुषासमम् ॥ 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 *anabhiṣyandi* (which does not obstruct the channels of circulation) and free from defects. It is like *āntarikṣa jala* (water collected directly from the sky). It is strength promoting, rejuvenating, intellect promoting, cold and light. It is like ambrosia.

अन्यचः :

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शरदि स्वच्छमुदकः[म]गस्तयस्याविलं 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 *pauṣa* (December-January) the water of *saras* (big pond) is useful. In the month of *māgha* (January-February) the water of *taḍāga* (small pond) is useful. In *phālguna* (February-March) well water is useful. In *cetra* (March-April) the water of *caundya* (a big well without a boundary wall) is useful. In *vaishāka* (April-May) spring water is useful. In *jyeṣṭha* (May-June) *audbhida* (the water that comes out penetrating the earth) is useful. Well-water is useful in *aṣāḍha* (June-July) and the water collected directly from the sky (*divya*) is useful in *śrāvaṇa* (July-August). In *bhaḍrapada* (August-September) well-water is useful and in *aśvina* (September-October) the water of *cunda* (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.

\[\text{Chandrakānta} \text{ water}\]

The water collected by moon stone (candarakānta) is ununctuous. It cures viṣa (poisoning), aggravation of pitta and jvara (fever).

\[\text{Sea-water}\]

The water of the sea is visra (foul smelling) and saline. It aggravates all the doṣas.

\[\text{River water}\]

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 śiraroga (diseases of head), hṛdṛoga (diseases of heart), kustha (obstinate skin diseases including leprosy) and śīpada (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), dāha (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 urdhvāgaraktapitta (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), ādhmāna (flatulence), stimita koṣṭha (absence of peristaltic movement in the intestine), sadya śuddhi (immediately after the purification therapy), nava jvara (beginning stage of fever), aruci (anorexia), grahaṇī (sprue syndrome), gulma (phantom tumour), śvāsa (asthma), kāsa (bronchitis), vidradhi (abscess), hikkā (hiccup) and snehāpāna (immediately after oleation therapy).

In arocaka (anorexia), pratiśyāya (cold), praseka (saliva-
tion), śvayathu (oedema), ksaya (consumption), agnimāndya (indigestion), udara (obstinate abdominal diseases including ascitis), kuśtha (obstinate skin diseases including leprosy), jvara (fever), netrāmaya (eye disease), vrana (ulcer) and madhumeha (diabetes mellitus) one should take less quantity of water.

जीवनं जीवितां जीवे जगत्स्वरं तु तस्मयस् ॥ ७५ ॥
शतोज्जवलं नृपायं ज्ञैं क्वचिद्वारि वार्यते’ ॥ ७६ ॥

[भावप्रकाशं: वारिष्ठं १३ : ७०-७१]

‘तृषितो मोहमायति मोहात्प्राप्नांनविकुम्भि ।
अत: सर्वस्वचंवस्तातु न कवचिद्वारि वार्यते ॥ ७७ ॥’

[भावप्रकाशं: वारिष्ठं 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.

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‘यत्वाध्यमानं निवेंगं निःक्षेण निर्मलं भवेत् ॥

[भाष्यप्रद्धयुगमं: तोपंरं ११ : ४१]

tतत्वयं दीप्त्वसंवं दीपनं पाचनं लघु ॥

Boiled water

The water which is boiled and when the boiling is over and the foam subsides, it is cleaned, then it alleviates all the doṣas. It is digestive stimulant, carminative and light.

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[भाष्यप्रद्धयुगमं: तोपंरं ११ : ४२]

चिपाद्धीयं श्लेष्मं संप्राप्तानिमदं लघु ॥
When it is reduced to three-fourth after boiling, it alleviates vāyu. When it is reduced to half by boiling, it alleviates pitta. When it is reduced to one-fourth after boiling, it alleviates kapha and it becomes constipative, digestive stimulant and light.

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‘ग्रहीत्वितिभ्यं यत्रोपयते तदुष्णोदकमुख्यते’ ॥ ७५ ॥
[माधवद्वारण: तोयवर्ग १५: ४९]
उष्णोदक सदा पथ्य द्वासकामस्वर्गानिजित् ॥
कफवतामहोपपति वितत्व वस्तित्वकोरणम् ॥ ७५ ॥
‘मिनति इलेमसंधाति मात्रं चापकपयति’ ॥
अर्जीण जर्जत्याशु पीतमुष्णोदकं निति’ ॥ ७६ ॥

Hot water

The water which is reduced to half after boiling and which is hot is called usṇodaka. 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.

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पादशेषः तु तत्रोपयते अरोग्याम्बु निरुच्यते ॥
अरोग्याम्बु सदा पथ्य द्वासकामस्वावपहम् ॥ ५० ॥
सत्यो ज्वरहरे भेदी दीपं पाचनं लघु ॥
अरनाहपांड्वलोको—गुलमशोधोदरापहम् ॥ ५१ ॥

Ārogyāmbu

When the water is boiled and reduced to one-fourth, it is called ārogyāmbu (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), pāṇḍu (anemia), śūla (colic pain), arśas (piles), gulma (phantom tumour), sotha (oedema) and udara (obstinate abdominal diseases including ascitis).

उष्णतदनिजनन्तल्पल्वाष्टिशोधनम् ।
पात्रेषुक्तीतो साध्यांत हिंक्कानिर्लक्षपाटुम् \textsuperscript{85}
शस्त्र। तृणामुखलेपुतदाशुढ़ीनवज्वरे।

When the ārogyāmbu is hot, it stimulates digestive power. It is extremely light. It cleanses the urinary bladder. It cures parśvarūk (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), asuddhi (when the purificatory therapy has not acted properly) and nava jvara (beginning stage of fever).

दाहातीसारविस्तासुकूः-मूृृं। चित्तविनियतिसु। \textsuperscript{86}
कथजे वातजे रोगे तृणां। द्रध्दमानिक्षाजिपु।
'मध्यपानसमुद्भृते रोगे विलोच्चिते तथा। \textsuperscript{87}
सन्निपातसमुद्भृते च भृति शीत विश्वस्यते। \textsuperscript{88}
[माधवद्विगुणः तोयवर्धं १५ : ३३-३४]

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, mūrıcchā (fainting), madya (alcoholism), visa (poisoning), diseases caused by kapha and vāyu, trṣā (morbid thirst), chari (vomiting), bhrama (giddiness), diseases caused by excessive intake of alcohol, excessive vitiation of pitta and sannipāta (when all the three doṣas are vitiated simultaneously).

श्रुतमभुतत्रिचोष्ठन्त्यदस्तवृष्षीतलम्।
श्रृष्ठर्निचिनिधिव्रह्ममत्रवर्हूल्लघु।
The boiled water which is cooled along with its steam alleviates all the three doṣas. It is not un-unctuous and it does not obstruct the channels of circulation. It cures kṛmi (parasitic infection), tṛt (morbid thirst) and jvara (fever). It is light.

'धान्यालोभे विज्ञाप्तमी दुर्जरे पचनाहनम् ॥' ६५ ॥

[मायैवर्ह्वर्हणः तोयवर्गं 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.

'दिवास्तु न वतोय पानी तदु गुह्तां ब्रन्तेऽ ।
रामो शूलं दिवा तदुपगुह्तृवर्हमध्यच्छलि ॥' ६६ ॥

[मायैवर्ह्वर्हणः तोयवर्गं १५ : ४४]

If the water is boiled during the day time and kept overnight, it becomes heavy. Similarly, if water is boiled at night and kept till the day time, then it becomes heavy.

पानीयं न न पानीय पानीयवर्हयवेदवजे ।
ग्रजीणं कवधितं चामे पक्षे जीणों च नेतरत् ॥ ६७ ॥

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.

'स्नियं स्वाधु हिम हवं दीपं वस्तिशोधमस् ।
रक्तपितपिपामाच्छ डालकेरीधकं गम ॥' ६८ ॥

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.

तद्व जीण विष्टम्मि गुरु पित्करं स्युतम् ॥ ६५ ॥

[माधवदर्श्यगुण: लोपवर्ग १५ : ४६-५०]

The water of the matured coconut causes wind formation in stomach. It is heavy and it aggravates pitta.

भक्तादृ सलिलं पीतं कासमन्दादिनिोषक्त ॥
मध्ये तु दीपं शेषमन्ते स्थोल्यकर्म परम् ॥ ६६ ॥

Time of taking water

Water taken before eating food causes kāsa (bronchitis) and agnimāṇḍya (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 sthautya (adiposity).

अजीष्णं भेषजं वारि जीणं जने च कलप्रदम् ॥
अमृतं भोजनाद्रं तु भोजनोपरि तस्थिष्मं ॥ ६० ॥

If there is indigestion water works as a medicine. When there is proper digestion, intake of water promotes strength. When taken in the middle of a meal it works like ambrosia and when taken after a meal, water works like a poison.

“श्रत्यस्यप्राप्तान्त्वं विपच्यतेतन्तनम्ब्रुपानाच्छ स एव दोषः ।
तस्मान्नरो वत्तिविवर्धनाय मुहस्थुऽकन्विर्पवेद्मूरि ॥६१॥”

[माधवदर्श्यगुण: लोपवर्ग १५ : ५३]

If water is taken in excess or if water is not taken at all, then it hampers the process of digestion. Therefore with a view to promoting the power of digestion, a person should take small quantities of water very frequently.

यदृ व्यापनं [तत्] न श्राहम् ॥ ६२ ॥
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, virya (potency) and vipaka (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.
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 slivation, 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.

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 sīkya.
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), śiśira (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), śiśira (later part of winter), spring and summer, water to be used should be boiled and reduced to 6/8 (vasu), 5/8 (vāna), 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.
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 karpu-ra, jati, punnaga, patalã 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.

आयं जलं जीयंति यामयां तदर्मयां श्रुतशीतलं च।
तदर्मयां तु श्रुतं कदश्रुणं पयः प्रशक्ते चयं एव काला: ||१०॥

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.

|| इतिवारिवरः: ||

Thus end the groups dealing with different types of water.

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7. सर्वथा इति भाके पाठः।
8. नधौ इति भाके पाठः।
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19. ना: इति भाके पाठः।
20. स्मुतः: इति भाके पाठः।
21. तुपारामबु हिम्ब स्वायद्वात्तविष्टदमः इति भाके पाठः।
22. कपोहस्यमधुक्षासीतिकाद्वारनिर्गतः इति भाके पाठः।
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24. अवास्यवृवेदवत्तमलु इति भाके पाठः।
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29. चवं इति भाके पाठः।
30. वहियाप्सतुद्द्वभः इति भाके पाठः।
31. रोचन तृष्णादाहद्वस्त्र्यप्रणुतु इति भाके बाके पाठः।
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33. दद्यतित अहम्यः: इति भाके पाठः।
34. सन: इति भाके पाठः।
35. स तु प्रश्यवणश्चापि तत्तत्यं नैर्थरं जलमू इति श्राकरे पाठः।
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   च न पितकहृ इति श्राहयुस्तकं पाठः।
37. वद्रमूलवं इति श्राहयुस्तकं पाठः।
38. स्त्रायुचन्त्रकेस्वरी इति द्वितीयुपकं पाठः।
39. स्वायुकिक इति श्राहयुस्तकं पाठः।
40. कपकरं इति श्राहयुस्तकं पाठः।
41. द्रष्टायुम् भावप्रकाश वारिवसं र रं रन १२ : ४६-४८ ।
42. केदारं इति श्राकरे पाठः।
43. स्मृतमू इति श्राकरे पाठः।
44. भूमिस्थमहितं इति श्राकरे पाठः।
44. तीर्थं इति श्राकरे पाठः।
46. वारिवसं स्मृतमू इति श्राकरे पाठः।
47. हेमने बिहितं तीर्थं शिखरेन्द्रपि प्रशस्यतं इति श्राकरे पाठः।
48. कौष इति श्राकरे पाठः।
49. विषवदेववृक्षां पत्थर्युद्घित यतं इति श्राकरे पाठः।
50. श्रीवदं वायूपजीर्वं वा कौष वा प्राप्तिः स्मृतमू इति श्राकरे पाठः।
51. रात्रिकरे जुष्टं इति श्राकरे पाठः।
52. स्वच्छमुदयावगमस्थमुखिलं इति श्राकरे पाठः।
53. फाल्गुणेः इति द्वितीयुपकं पाठः।
54. चौवं इति श्राकरे पाठः।
55. तथोदशवदं इति श्राकरे पाठः।
56. चौवंमेवं इति श्राकरे पाठः।
57. जलमार्गं इति श्राकरे पाठः।
58. शीतां इति श्राकरे पाठः।
59. मतानुआः इति श्राकरे पाठः।
60. अत्यमुच्यानानविप्पच्योज्यं निरम्युग्माच्छ इति श्राकरे पाठः।
61. विनिवर्त्तमाणं इति द्वितीयुपकं पाठः।
62. पाराभविभच्चनं कुंभितासिद्धदकाः इति श्राकरे पाठः।
63. मलयप्रभवा: वास्त इति आकरे पाठः।
64. मृदुरवहा इति षण्डपुस्तकेः पाठः।
65. पारियायभवा इति आकरे च षण्डपुस्तकयोः पाठः।
66. चन्द्रार्करसंस्पृश्य: इति आकरे पाठः।
67. खुः इति आकरे पाठः।
68. मृत्तिकनतोपजाहें मृति आकरे पाठः।
69. नचू यथेष्ट इति आदर्शपुस्तिकामुः पाठः।
70. श्रवण्डश्रृणिुगुलमवासकासे च इति षण्डपुस्तकेः पाठः।
71. स्नेहपाते च इति आकरे पाठः।
72. मन्देश्वनी जाठे इति आकरे पाठः।
73. मुखप्रसेके जाठे कुण्डे नेत्रामे ज्वरे इति आकरे पाठः।
74. पिन्नपानीयमल्लक्षमुः इति आकरे पाठः।
75. नातीज्वनानिदेशे न कदाचिद्धारी वाच्यं इति इति आकरे पाठः।
76. मुखामुः इति आदर्श पुस्तकेः पाठः। तथा इति हिंदीयुपस्तके पाठः।
77. तृप्तितो.........वाच्यं पाठः। पितर्व पाठः।
78. वाच्यं इति आकरे पाठः।
79. तत्त्वाथ्यमान इति आदर्शपुस्तिकामुः पाठः।
80. च यस्य इति आकरे पाठः।
81. वाच्यमर्भां इति हिंदीयुपस्तके पाठः।
वाच्यमर्भां च पितर्वमः इति आकरे पाठः।
82. सघवित इति आकरे पाठः।
83. दृष्ट्वयमुः माधववद्वयुमुः कोयर्यम् १५ : १२-३३।
84. आनाह्यासुशोफासां इति षण्डपुस्तकेः पाठः।
85. लघवि इति षण्डपुस्तकेः पाठः।
86. पितामहिते इति षण्डपुस्तकेः पाठः।
87. हिंदु पयः इति आकरे प.ढः।
88. भृहत्तवीती विद्योचन वायपपत्तिभविषीतलस्मुः इति आकरे पाठः।
89. तु दिवसे गृह्वमिथिन्यं इति इति आकरे पाठः।
90. बृहत्त पितापपापष्टम इति हिंदीयुपस्तके पाठः।
बृहत्त पितामहपापण्डम इति आकरे पाठः।
91. द्रष्टवयम्—श्लोक-६२।
92. तथा इति आकरे अधिक पाठः।
93. यत् इति आकरे अधिक पाठः।
94. स्पर्शदेश: इति आकरे पाठः।
95. पाठोप्य मुंहृते नोपल्पः।
96. वसुप्याल्पु इतिद्वितीयपुस्तकेपाठः।
97. भुद्वजनतुविवजितं इतिषष्ठपुस्तकेपाठः।
98. कनकमुदगाच्छि: इतिषष्ठपुस्तकेपाठः।
99. दोषापयं इतिद्वितीयपुस्तकेपाठः।
CHAPTER 15

Rakta šāli (Oriza sativa Linn.)

The red variety of šāli 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.

Gaura saṣṭika (a variety of Oriza sativa Linn.)

The white variety of saṣṭika rice is cooling and light. It alleviates all the three doṣas and it is sweet.

1

There is another variety of it which is slightly inferior in taste and vipāka and which is heavier than the former.

2
Mahā śāli and Kalama

Mahā śāli type of rice is exceedingly aphrodisiac. Kalama variety of rice alleviates kapha and pitta.

Mahā śāli: विन्नकरो गुहः।। ॥ ॥

Kalama: नागिनां काल्पकस्य श्रीति:।। ॥ ॥

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.

सत्युष्णो वह्वचिन्द्रिन्द पाटलस्तु निब्देशकः।। ॥

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.

वापितं गुहः तादायं किन्नव्रीत्यमवापितम्।। ॥

रोपितं तु नवं वृक्षं पुराणं च वगुः स्मृतम्।। ॥ ॥

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.

3 दत्तीयामवनाः जाता: शालयो लघुपाकिनः।।

4 कषाया बहविन्द्रिन्द: रक्षा अलेष्मापकर्विनः।। ॥ ॥

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.

6 स्थलजाः कषायपितध्वनि: कषायः कट्टकाविला:।।
The šāli 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.
NOTES AND REFERENCES

1. रसस्तस्मादपरो इति पशुपुस्तके पाठः।
2. कमलः इति द्वितीयपुस्तके पाठः।
3. दग्धायामवनो इति आकरे द्वितीयपुस्तके च पाठः।
4. वज्ञविण्मूर्त्या इति आकरे पाठः।
5. रुक्षा: इति आकरे पाठः।
6. कटुकाश्या: इति आकरे पाठः।
7. पवतानन्दवर्धना इति द्वितीयपुस्तके पाठः।
8. ईष्कपायालपवला इति पशुपुस्तके पाठः।
9. विवाहिनो इति आकरे पाठः।
CHAPTER 16

**Syamaka**: शौश्णो रक्षो वातन: व्येंधपितवह।

*Syamaka* (Echinochloa frumentacea Linn.)

*Syamaka* is *śoṣaṇa* (drying) and un-unctuous. It aggravates *vāta* and alleviates *kapha* and *pitta*.

^1^ तच्छूँ प्रियंगुनीवारकोवणा: प्रकी०नाऽता ॥ २ ॥

**Priyangu** (Setaria italica Beauv.), *Nīvāra* (a type of paddy) & *Koradūśa* (Paspalum scrobiculatum Linn.)

**Priyangu**, *nīvāra* and *koradūśa* share the properties of *syamaka*.

^2^ पीनमेवासकायोक्तिःस्तम्भकंठामृगामयान् ॥

**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 *pinasa* (chronic rhinitis), *svāsa* (asthma), *kāsa* (bronchitis), *urustambha* (which produces immobility of thigh) and diseases of the throat and blood.

\[\text{3} \quad \text{4} \quad \text{न्यूतो यवादनुव्ययो कुशोधों बन्धजो यव: III २ १}
\]

*Anuyava & Vaniśaja yava*

The *anuyava* is slightly inferior in quality in comparison to *yava*. The *yava* (fruit) of *vaniśa* (bamboo) is un-unctuous and hot.

\[\text{5} \quad \text{वृःधशीतो गुर्दः स्निग्धो जीवनो वातपित्तहा।}
\]

\[\text{6} \quad \text{संधानकारी मधुरो गोधूम: स्वयंर्कृतसर: II' ४।}
\]

\[\text{[माधवद्रव्यमुण: कुचान्यवर्ग 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.

\[\text{गोधूम उत्तो मधुरो गृह्वः बल्य: स्विंर: शुक्‌शिव्रिगदश्च।}
\]

\[\text{स्निग्धो [शीतलः] निलपित्तहरी सवातङ्क्लु [?] लेद्मकर. सरस्च। ॥५।}
\]

*Another view*

*Godhūma* is sweet, leavy, promoter of strength, steadiness and semen, appetiser, unctuous and cold. It alleviates *vāyu* and *pitta* and produces flatus (*vāta?*) and *kapha*. It is laxative.

\[\text{‘ईष्टक्यायो मधुरः सतिक्तः स्नाहकः पितकरस्तथोष्णः।}
\]

\[\text{7 तिलो विपके मधुरो बलिप्थ शिनघो ब्रशालिपन पथ्य उत्कः। II ६।}
\]

\[\text{8 दह योगिनीधारानोज्ञयुव्यस्तव्योस्य केश्योंनिलहा गृह्वः।}
\]
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.

![Image]

Among the different types of *tila*, the black variety is the best, the white variety is middling and other varieties are inferior in quality.

![Image]

Mudga (Phaseolus radiatus Linn.)

Variety

*Kṛṣṇa mudga, mahā mudga*, white, green, yellow, white and red—these are the different varieties of *mudga*. The former ones are lighter than the latter ones.

![Image]

According to *Suśruta*, the green variety is the best among the *mudgas*.

![Image]

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.
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.

Makustha (Phaseolus aconitifolius Jacq.)

Makustha alleviates rakta pitta (a disease characterised by bleeding from different 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.

Hareṇu & Satīna
(Pisum arvens Linn. & Pisum sativum Linu.)

Hareṇu and satīna cause constipation.
**Adhaki** (Cajanus cajan Millsp.)

*Adhaki* alleviates *kapha* and *pitta*. It is astringent. It aggravates vāyu in excess. When added with ghee, it alleviates all the three *doṣas*.

उप: खुलतवे रसत. काय: कटुविपाके कफमानन्तन: ||१५||

**Kulattha** (Dolichos biflorus Linn.)

*Kulattha* is hot, astringent in taste, pungent in *vipāka* and alleviator of *kapha* as well as vāyu.

१८ खुकास्यरेणमनिधाः संप्राहक: पीनसकासहता ||

१९ भानार्यमेऽत्तीकागतकालाहुकाशामः शोणितपित्रकुञ्च ||

It cures *śukrāśmari* (stone in the seminal tract) and *gulma* (phantom tumour). It is constipative. It also cures *pinasa* (chronic rhinitis), *kāṣa* (bronchitis), *ānāha* (flatulence), *medas* (adiposity), *guda kīla* (piles), *hikkā* (hiccups) and *śvāsa* (asthma). It vitiates blood and *pitta*.

२० वानसहता पवनायथनो विभेयनो वन्यकुलत्वकमः ||

**Vanya Kulattha**

The wild variety of *kulattha* specifically alleviates *kapha* and cures diseases caused by vāyu.

रेतकोष्णो महुणे वृण्यो सेदोमासकसत्र: ||

वातनुदृ बुड़णे बल्यो माषो बुड़मतो गुरु. ||१५||

[भाषाविचरण: मिश्रिताभवसर्ग १५: १-६]

**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

*Māsa* 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.

Māsa: समान स्तन्यकरो विवेशपाठलप्रदः पितककावह्यस्थ। १६।।

The fruits of ātmaguptā and kākānda have properties similar to those of māsa.

अरण्यमास गुणतः प्रदिष्टाः रूखः कपायास्च विवदाहिनाः। १७।।

[सुधुम: सूत ४६ : २४, २६]

**Aranya māsa**

The wild variety of māsa is un-unctuous and astringent. It causes burning sensation.

राजमास: सरोप्रश्न: कफयुक्तिमित्तनुत्।

सुस्वापुष्टविलो रूखः कपायो विशदो गुरुः। १५।।

**Rāja māsa** (Vigna cylindrica Skeels)

Rāja māsa 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.

गुल्लण स्तन्यकृष्ण्य विखं काकाण्ड चालस्वादज्यस्य।

फलं वृष्णं च बल्यं च बुधं वातजित्वत्वम्। १६।।

**Kākānda (?) & Ātmaguptā** (Mucuna pruriens DC.)

The fruits of kākānda and ātma guptā are heavy, hot,
unctuous, sweet, aphrodisiac, strength promoting and nourishing. They are excellent alleviators of vāyu.

24 25
सन्ध्यासी स्वादुतिक वक्ष्णिकर गुणः ।
दुग्धकुलकुटुंकुं पाके तंत्राणं कुम्भकर्म ॥ २५ ॥

Atasi & Kusumbha

(Linum usitatissimum Linn. & Carthamus tinctorius Linn.)

Atasi is unctuous, sweet, bitter, aggraverator 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 atasi.

वालपित्तकरा स्वस्त विशेषाय: इलेक्सिशोषणा: ।

Nispāva (Dolichos lablab Linn.)

Different types of nispāva are aggraverators of vāyu and pitta and un-unctuous. They dry up kapha.

26
बल्घाः कफनाग्रिस्तो विश्व: स्वादु शीतलाः ।
विरद्धमुक्तिंवित्तशस्मना निदिष्टा शिविष्णुतय: ॥ २६ ॥
[मालवइरयुग: शिविश्वास्तवर्ग २६: १०-११]

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
हुथा: कपायो बल्घात्त्रो हयानस्विप्रितुक्तकपयाः ।
कुटियाके नमुनरूप शिवः प्रतिविपित्तत्तस्त ॥ २७ ॥

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*.

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.

**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.

*Siddhārtha*

*Siddhārtha* alleviates *kapha* and *vāta*. It is sharp. It causes *raktapitta* (a disease characterised by bleeding from different parts of the body). It is unctuous and hot. It cures *kṛṣṇa*.
(parasitic infection) and *kusṭha* (obstinate skin diseases including leprosy). It is pungent both in taste and *vipāka*.

> तद्दुगुणां राजिका रच्या तद्दुगुणोऽन्योपि सर्वें: \( \text{II.} \text{II} \)

*Rājikā & Sārṣapa* (*Brassica campestris* Linn.)

*Rājikā* and *sārṣapa* share the properties of *siddhārtha*. In addition *rājikā* is an appetiser.

> प्रृष्ठतां शिबिघान्यं परिसंवत्सरोषितम् \( \text{I} \)
> नष्टपथ्यतं मोक्तं गुर्वपद्यतं नवम् \( \text{I} \)
> यद्दागन्धछि चित्रे तत्तलकुलं स्मृतम् \( \text{II} \text{.} \text{II} \)

**Property in preservation**

*Sāka dhānya* and *śīrbi dhānya* which are preserved for one year before use, are the lightest and most wholesome. Freshly harvested ones are heavy and extremely unwholesome. The earlier they ripen, the lighter they are.

> वसगोपुसमायादश तिलदवाषिणं नवा हिता: \( \text{I} \)
> पुराणा विग्सा रक्षा न तथा वल्कारिण: \( \text{II} \text{.} \text{II} \)

> [माधवद्वयगुण: शिबिघान्यवर्ग १५: 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.

> विदाहि गुरु विष्टिभ्न विलितं वृष्टिद्वृषणम् \( \text{I} \)

> [माधवद्वयगुण: शिबिघान्यवर्ग १५: 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 type of corns.

NOTES AND REFERENCES

1. तद्वचः कुमुदीवारकोरेयः इति आकरे पाठः।
2. पीनसरवादकासोस्त्रकंतर्वमासुः इति आकरे पाठः।
3. यवादपयसो इनि आकरे पाठः।
4. रक्षोभालो इति आकरे पाठः।
5. वृष्ण्यः शीतो इति आकरे पाठः।
6. संधानो दृह्णो बल्यो गोधूमः स्वर्येक्तरम् इति आकरे पाठः।
7. तित्तो इति आकरे पाठः।
8. एव पश्यः इति आकरे पाठः।
9. दयोडिनेमेघाः इति दिनीयपुस्तकेऽ पाठः।
    बलादिनेमेघाः। इति आकरे पाठः।
10. ह्रीतरसस्तयाज्ये इति आकरे पाठः।
11. इष्टायस्—सुमहः सूत्र ४६: २६।
12. प्रवानाहिरिता मुद्गा कथा मुद्गस्तु मुद्गवत् इति आकरे पाठः।
13. मनुष्य: इति आकर्षः पाठः।
14. सीतां: इति आकर्षः पाठः।
15. रक्षापितांश्वरौम्याद्य श्रीनाथ इति आदश्यंपूण्यंश्च इति आकर्षः पाठः।
16. आद्धरी कर्मपितांश्च कलायास्तविवाल्ला: इति आकर्षः पाठः।
17. कर्मवाचस्य: इति भीमशुचियुक्तके पाठः।
18. श्रुकाशरीरिगुलमनुमूदनश्च इति आकर्षः पाठः।
19. श्रीणिवितत्करत्न: इति आकर्षः पाठः।
20. कर्मस्य हन्नि नय्यामयाणो विशेषतो वन्यकुलस्थ उत्क: इति आकर्षः पाठः।
21. संस्त्रोपणवृष्ण्यो इति आकर्षः पाठः।
22. शुद्धकाव्रहस्त इति आकर्षः पाठः।
23. कपाया अन्विदाहिनश्च इति आकर्षः पाठः।
24. संस्त्रोमा इति आकर्षः पाठः।
25. स्वातुकृत्तिक्षण्या इति आकर्षः पाठः।
26. वातप्राय: कर्मस्तुत्तान: इति आकर्षः पाठः।
27. ऋक्ष्य: कपायो वियशोष्कुलकद्विक्षित्यकुद्विहाः इति आकर्षः पाठः।
28. महारस्तु इति आकर्षः पाठः।
29. पीतकावक्तत्वाणां इति आकर्षः पाठः।
30. केघेकवशकलस्तु इति आकर्षः पाठः।
31. यथाणिवर्गे गुणां: इति आकर्षः पाठः।
32. रसपाक्योधच इति आकर्षः पाठः।
33. विश्वता इति आकर्षः पाठः।
34. विशेषस्य जीयन्त्यर्निलप्रदाश्च इति आकर्षः पाठः।
35. वेदविलकातु इति आकर्षः पाठः।
36. जोनश: शेषपितलवनो इति भीमशुचियुक्तके पाठः।
37. समातीत प्रश्नविद्यात्म इति आकर्षः पाठः।
38. तपार्थक्यं: स्मृताः इति आकर्षः पाठः।
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.

There are two groups of māmsa (meat) viz., meat of jāṅgala animals and the meat of ānūpa animals.

1 बछ्छालं मांसवर्गंतः [वि]लस्वाश्च गुहाशयः ।
तथा पुर्णभृताः भेय विषिकरः प्रसुतः ग्रापि ॥ २ ॥
[प्रस्माहायप्त च] प्राम्या ध्रुतो जाङ्गल्लतायः ।
Jāngala (Meat of animals dwelling in dry land forests)

Jāngala is of eight categories viz., (1) jaṅghāla, (2) vilastha, (3) guhāsaya, (4) parna mṛga, (5) viṣkira, (6) pratudā, (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), gadgadatva (lulling speech), ardita (facial paralysis), vādhirya (deafness), aśuci (sense of impurity), chardi (vomiting), prameha (obstinate urinary disorders including diabetes), mukharoga (diseases of the oral cavity), gala gānda (goitre), ślipada (filariasis) and diseases caused by vāyu.

Anūpa (Meat of animals inhabiting marshy land)

Anūpa is of five categories viz., (1) kulecara, (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.

Different types of Jāngala meat

_Hariṇa, ena, kurāṅga, ṛkṣa, vātāyu, mṛga mātrkā, rājīva, prṣat, svadamśtra, sarabha—_these animals are called jānghāla. Their characteristic features are given below:

_Hariṇa_ is of coppery colour. _Ena_ has a black body.
Kuranga is of coppery colour. It looks like harīṇa but it is bigger in size. Rṣya (ṛkṣa) is commonly called nilāṇḍuka or saroru. Vātāyu is like a deer calf and it is small in size. Mṛga māṭka is like a rabbit. It is small in size and it has a bulging abdomen. Some people, however, take musk deer as mṛga māṭka. Rājīva has a spotted body. Prṣat is dotted like the moon in its body and it looks like a harīṇa of small size. Śvadānṣtra 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 maha mṛga is locally called navastha (?).

Kṛtamāla, vapracura, viṣrūṭa and vīndu cītraṇa—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,

Vileśaya (Meat of animals which live in burrows in the earth)

Godhā, ṣaṣa, bhujāṇga, ākhu, ṣallaki etc., are called vileśaya animals.

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.
Guhasaya (Meat of animals that dwell in caves)

Simha, vyāghra, vrka, aksa, rksa, tarakṣu, dvipin, babhru, jambuka, mārjāra etc., are called guhasaya animals.

Tarakṣu is commonly known as haḍahā. Dvipin 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.

Parṇa mrga

Vanaukā, vrksa mārjāra, vrksa markatikā etc., are called parṇa mrga 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), arśas (piles) and kāsa (bronchitis). It helps in the elimination of urine and stool.

Viskira (Meat of gallinaceous birds)

Vartikā, lāva, vikīra, kapiṇjalaka tittira, cakora, krakara, etc., are called viskīra animals.

They eat by tearing (vikīrya) the food because of which they are called viskīra.

The gray coloured tittira (kapiśa tittira) is called kapiṇjala. Cakora is a well known bird. Krakara is locally called kathara.

The meat of these animals is sweet, cooling, astringent in taste, pungent in vipāka, strength promoting and aphrodisiac. It alleviates all the three dosas. It is wholesome and light.
Pratuda (Meat of packer birds)

Kālakaṇṭhaka, hārīta, kapota, śatapatra, sārikā, khaṇjariṭa, pika etc., are called pratuda animals.

They eat by picking (pratudyā) the food because of which they are called pratuda.

In the country of gauḍa, kālakaṇṭhaka is popularly called gaurai and aḍāgake.

Hāритā is called hārilā in the local vernacular.

Kapota is white and yellowish (pāṇḍu). Śatapatra is the bigger variety of śuka.

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.

Prasaha (Meat of animals & birds who eat by snatching)

Kāka, grāhra, ulūka, cillum, śaśaghāṭin, cāsa, bhāsa, kurara
etc., are called *prasaha* animals.

27

\[ \text{prasaha: कीर्तिना एने प्रसहान्नावादधक्षणा:} \]

These animals eat by snatching (*prasahya*) their food because of which they are called *prasaha*.

28

\[ \text{वीर्याङ्गा: प्रसहाः सर्वं सम्मानं चाहरति ये} || 30 || \\
\text{[भावप्रकाश: मांसवर्ग ११ : २६-२७]} \]

The meat of all these animals is hot in potency. Persons who eat their meat suffer from *śoṣa* (consumption), *bhāsmaka* (gluttonous appetite), *unmāda* (insanity) and reduction in semen.

30

\[ \text{छागमेष्वयात्ववाया ग्राम्या: प्रीत्ता महत्तिभि:} || 31 || \\
\text{Grāmya (Meat of domesticated animals)} \]

*Chāga, meṣa, vrṣa, asva* etc., are called *grāmya* animals by the great sages.

31

\[ \text{ग्राम्या वातहरा: सर्वं दीपना: कफवित्तला:} \]

\[ \text{मधुरा रसपकामयं बृहणा वनवर्धना:} || 32 || \\
\text{The meat of all these animals alleviates *vāyu*, stimulates digestion and aggravates *kapha* and *pitta*. It is sweet both in taste and *vipāka*, nourishing and strength promoting.} \]

32

\[ \text{लुलायांगवरात्ववरसरसरवसयाय:} \]

\[ \text{एते कुलेचरा: प्रीत्ता यस्मात् कूले चरन्त्यपाम्} || 33 || \\
\text{Kūlecara (Meat of animals who live near water)} \]

*Lulāya, gaṇḍa, 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.

Lulāya is mahīṣa (buffalo), gaṇḍa is Khadga (rhinoceros) and camari is a type of cow having a chowrie tail.

Luḷāyā mahīṣa  gaṇḍa  Khadga  camari

The meat of kūlecara animals like lalāya, mahīṣa, gaṇḍa, khadga, camari, camara puccha and go alleviate vāyu and pitta. It is aphrodisiac, promoter of strength, sweet, cooling, unctuous and diuretic. It aggravates kapha.

Plava (Meat of animals who swim in water)

Hāṃsa, sārasa, kācākṣa, baka, krauṃca, sasārikā, nandī mukhi, kādamba, balākā etc., are called plava animals.

Kācākṣa is also known as karditākṣa or bhadbaka. Krauṃca is also called sarad vihaṅga and in folk language it is called teṅka. Sasārikā is called sindhu in folk language.
Kayambilā in folk lore. Balākā is the small variety of vaka, which in folk lore is called baguli.

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)

Shaśaka, viṇaka, śukti, sambāka, bhaluka 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, ghaṇṭikā, śiṣumāra etc., are called pādin animals.
Kumbhira 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 keṅkadā in the folk language. Kṛṣṇa karkaṭa is a variety of karkaṭa. Śiśumāra 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 हुँद: पितासःस्कऽवातिजि ।
59 संग्राही रोजनो 'व्यस्तुङ्गमेणौ ज्वरापह: ॥ ४६ ॥'
[वाचप्रकाश: मांसवर्ग 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 मधुर: पाके दोषचनोजनलदीपन: ।
‘पृष्टत्तन् भवेकस्वादु ग्राहक: शीतलो लघु: ।
61 दीपः रोजः’ कवासःप्रदःप्राणवासजि ॥ ५० ॥'
[वाचप्रकाश: मांसवर्ग ११ : ५१]

_Prṣat_ (Spotted deer)

The meat of _prṣat_ 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.

‘मुण्डयां ज्वरकामासःक्षयावासपह धिमात ।’

_Muṇḍinī_

The meat of _muṇḍinī_ cures _jvara_ (fever), _kāsa_ (bronchitis), vitiation of blood, _kṣaya_ (consumption) and _śvāsa_ (asthma). It is cooling.
The meat of *nyaṅku* is sweet, light, strength promoting and aphrodisiac. It alleviates all three *doṣas*.

\[\text{श्रेण्यस्तु मधुरो वृष्ण: स्निग्धोभ्य: कपफिल्ल: ।}\]

*Rśya*

The meat of *rśya* is sweet, aphrodisiac, unctuous and hot. It aggravates *kapha* and *pitta*.

\[\text{श्रेण: शीतो लघुग्राहि रक्ष: स्वादु सदा हित: ।।६२।।}\]

\[\text{वातसाहायरिण: स्मृत: ।।६३।।}\]

\[\text{ज्वरातिसारोषोधकसदस्सनासाहृतव: स: ।}\]

*Sāsa (Hare)*

The meat of *sāsa* 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), *atīśāra* (diarrhoea), *śoṣa* (consumption), vitiation of blood, *śvasana* (asthma) and *arṣas* (piles).

\[\text{शत्यक: स्वासकासास्शोषोषोधक्याप्प: ।।६३।।}\]

\[\text{[भावप्रकाशा: मांसवर्ग ११ : ५०-५१]}\]

\[\text{११ गुहारया: ।।}\]

*Salyaka*

The meat of *salyaka* cures *śvāsa* (asthma), *kāsa* (bronchitis), vitiation of blood and *śoṣa* (consumption). It alleviates all the three *doṣas*.

\[\text{‘शाया विष्किरवर्गे स्युस्ते चतुर्गी मता वृष्ण: ।}}\]
Lāva (Common quail)

Lāva, which is included in the viṣkira group, is of four types viz., (1) pāṁsula, (2) gauraka, (3) paundraka and (4) darbhara.

67 ‘लावा हृदा हिमा स्निग्धा प्राहिणो विकृदीपना:’

The meat of lāva in general is a cardiac tonic, cooling, unctuous, constipative and digestive stimulant.

68 पांसुला: स्लेधमलस्तेया बोपौण्णानिलनासन: || ५५ ||

The meat of the pāṁsula type of lāva aggravates kapha. It is hot in potency. It alleviates vāta.

गौरो लघुतरो ख्यो विकृदिकारी विद्वेषजित्

The meat of the gaura type of lāva is lighter, un-unctuous and stimulant of digestion. It alleviates all the three doṣas.

69 पौण्ड्राका: पित्रकृकृतिज्ञानलघुवांतकफापहः || ५६ ||

The meat of paundraka type of lāva aggravates pitta. It is slightly light. It alleviates vāyu and kapha.

वर्षरो रक्तविस्तनो ह्रदामयहरो हिमः

The meat of darbhara type of lāva cures rakta pitta (a disease characterised by bleeding from different parts of the body) and hṛdāmaya (heart disease). It is cooling.

70 वल्लिको मुचु: शीतो स्वकम्य कफपिलतनुतः || ५७ ||

[भावप्रकाश: मांसवर्ग ११ : ५६-५७, ५५]
**Vartika (Gray partridge)**

The meat of *vartika* is sweet, cooling and un-unctuous. It alleviates *kapha* and *pitta*.

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‘‘कटकः: शीतलः स्निःघो स्वादः शुक्रकफ्लवः।’’

*Caṭaka (Tree sparrow)*

The meat of *caṭaka* is cooling, unctuous and sweet. It increases semen and *kapha*.

सन्निपातहरू वेदमदक्षकस्वतिशुचकः। १० ५७ ५८’’

[भावप्रकाशः मांसवर्ग २१ : ५८]

*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.

अर्ऱ्हकोशिव्रम: [?] शीतो ज्वरदोषश्न्यपहः। ७२
सुरुच्य: शुक्रदो बल्यो वर्तिकालपुणा ततः। १० ५६ ५७’’

**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.

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‘लितितिबिंबंदी ग्राही हितकादोषश्चाङ्गपः।’

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स्वासकासहर: पञ्चस्तमाथानोऽधीको गुणः। १० ५६ ५७’’

[भावप्रकाशः मांसवर्ग २१ : ५६]
Tittiri (Partridge) & Gaura

The meat of tittiri promotes complexion. It is constipative. It cures hikkā (hiccup). It alleviates all the three doṣas. It cures śvāsa (asthma) and kāsa (bronchitis). It is wholesome.

The meat of gaura is better in quality.

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.

Pāṇiya Kukkuṭa (Water cock)

The meat of pāṇiya kukkuṭa is unctuous, nourishing, aggravator of kapha, heavy and alleviator of vāyu and pitta. It cures ksaya (consumption), krmī (parasitic infection) and viṣama jvara (irregular fever).

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.

**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*.
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.

प्रमाणः

‘छागमांसं लघु स्वादुपाकं विदोषजित्’ ।
नातिशीतलदाहित्वात् स्वादु पीनसनाशनम् ।
परं बलकरं रथं बृहं भातुवदनम् ।

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 sotha (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*.

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The meat of an old-goat aggravates *vāyu*. It is ununctuous. The meat of diseased and dead goat shares these properties also.

92

The meat from the head of the goat cures diseases of head and neck and is delicious.

93

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.

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 कोष्ठस्यः:

‘कच्छयो बलदेव वातपित्तजित्युपस्वकारकः’

[भाषप्रकाशः सांस्कृत ११:६२]

**Kacchapa (Tortise)**

The meat of *kacchapa* is promoter of strength. It alleviates vāyu and pitta and promotes potency.

विरूक्षणो लेखनस्य चियोङ्जः पित्तञ्जयः

स्वादस्वलवणस्तेशा गाजस्वलवणानिलापः

**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.

‘स्त्नेहं बुध्यं वृण्यं “अमध्यमनिलापहम्”’

वाराहं पित्तितः बल्यं रोचन स्वादद गुहं

[भाषवदन्दगुणः सांस्कृत १५:११-१२]

**Varāha (Hog)**

The meat of *varāha* is unctuous, nourishing, aphrodisiac, alleviator of fatigue and vāyu, promoter of strength, appetiser, delicious and heavy.

स्तिनग्नं सम्पुरं वृण्यं” गुर्वानियन्नि शीतलम्

वातपित्तहरं हृदं सोकरं चर्मचिरितम्

[भाषवदन्दगुणः सांस्कृत ५०]

Carmacitrita sukara

The meat of *sukara* who has a spotted skin is unctuous, sweet, aphrodisiac, heavy, *abhisyandi* (which obstructs the channels of circulation), cooling, alleviator of *vāyu* as well as *pitta* and cardiac tonic.

\[ \text{'कफड़ने खड़कित सुकारस्वादिशः क्षमास्थिनम्।} \]
\[ \text{पिष्ठण पवित्रमायुस्व मद्यमुन्न विन्दुश्चारम्॥ ५१॥} \]

[माधवद्रव्यगुणः मासवर्ग १६ : १२-१३]

*Khaḍga* (Rhinoceros)

The meat of *khaḍga* alleviates *kapha*. It is astringent and alleviator of *vāyu*. It is *pitrīya* (liked by *pitṛs* or dead ancestors), sacred and promoter of longevity. It causes retention of urine and is un-unctuous.

\[ \text{'बहों हितलमो बल्यो वातचनो मासशुदः।} \]
\[ \text{[माधवद्रव्यगुणः मासवर्ग १६ : १३]}

*Barhī* (Peacock)

The meat of *barhī* is most wholesome. It promotes strength, alleviates *vāyu* and increases muscle tissue as well as semen.

\[ \text{'कपायमचुरा: शीतार रक्तपित्तिवहुः।} \]
\[ \text{[माधवद्रव्यगुणः मासवर्ग १६ : १२]}

\[ \text{विपाके मधुरामचौ कपोता: गृहवासिनः।} \]

*Kapota* (Dove ?)

The meat of various types of *kapota* residing in houses is astringent and sweet in taste and cooling. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is sweet in *vipāka*.
The meat of those residing in forests is slightly lighter. It is cooling and constipative. It produces less of urine.

The meat of *kapotas* which are yellowish, spotted or green in colour and which reside in the forests, is slightly lighter, un-unctuous and constipative. It aggravates *kapha* and *pitta*, and it is wholesome.

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*Sarpa* (Snake)

The meat of *sarpa* is promoter of eye sight, sweet in *vipāka* and promoter of intellect.

Of them, *darvīkara* and *dīpyaka* 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.

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.
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.

हुंसो बात्ते वृष्यो म्यो मायचन्दनः ।

Harīsa (Swan)

The meat of harīsa alleviates vāyu. It is aphrodisiac. It is promoter of good voice, muscle tissue and strength.

The meat of cakravāka, theṇka and caṭaka alleviates vāyu.

Sārikā, Baka, Kadamba and Lāvaka (Shama thrush, Common crane, Whistling teal & Common quail)

The meat of sārikā, baka, kudamba and lāvā 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 *durnāman* (piles), aggravation of *vāyu*, *kṛmi* (parasitic infection) and *dūṣī viṣa* (artificial poisoning).

**Mūṣaka** (Mouse)

Along with *cāru karīra*, 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).

**Combinations**

Along with *ghantola*, 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),
स्नेहं दीपमं हुरं मांसं दधिकमुष्टते ।

The meat prepared with curd is unctuous, digestive stimulant and cardiac tonic.

बल्य स्वर्यं च वक्षुष्यं ताडोगे: सह साधितम् ॥६४॥

The meat prepared with tādoga promotes strength, good voice and eyesight.

112 'दूरे जलातनिलया दूरे पानीयगोचरा: ॥

113 ये मृगासष्ट्र बिक्षुगाढ्य तेजसपाणियन्दिनी मता: ॥६५॥

114 अभीं ते बलीयांस: समीपोदकापोचरा: ॥

115 ये मृगासष्ट्र बिक्षुगाढ्य महाभिष्यान्निनो मता: ॥६६॥

Habitat

The meat of animals and birds residing and grazing far away from water is less abhiṣyandi (which obstructs the channels of circulation). The meat of animals which graze near water is an excellent promoter of strength. Such animals and birds are extremely abhiṣyandi (which obstructs the channels of circulation).

॥ इनि मांसवर्गं: ॥

Thus ends the group dealing with various types of meat.

NOTES AND REFERENCES

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2. चिलस्याश्च इति द्वितीयपुस्तकेण पाठः ।
3. प्रमहा अप्पफ इलि षणधुस्तके पाठः।
वहा अथ च इलि द्वितीयधुस्तके पाठः।
4. ध्यानूपा: इलि षणधुस्तके अधिको पाठः।
5. पत्त्वादृश्च इलि षणधुस्तके पाठः।
6. राणीवत्पत्स्वनािः इलि द्वितीयधुस्तके पाठः।
7. ध्यामो इलि द्वितीयधुस्तके पाठः।
8. “इन........चिनकः” पाठोऽय द्वितीयधुस्तके नोपलभयते।
9. जाडळ्या: इलि आकरे पाठः।
10. सत्त्वित्पल्पमहर्षा इलि षणधुस्तके पाठः।
11. स्मृत्ता: इलि आकरे पाठः।
12. किण्ड्वहाकरास्च्चिपि इलि आकरे पाठः।
13. गोधाशःश्रुिेक्ष्युसलक्याः इलि आकरे पाठः।
14. बाधिवष्णूः इलि आकरे पाठः।
15. सिङ्व्वा ध्रुिा क्रक्ष्यात्प्रकृतिस्तथा इलि आकरे पाठः।
16. धिविन्त्त्तथा इलि षणधुस्तके पाठः।
17. “वन्नको वृक्षमार्जीरे वृक्षमकंकिका सखी इलि लोके” इलि भादश-धुस्तके पाठः।
18. वर्त्त्या लावपत्तीरकिप्पिजवलकित्ति: इलि आकरे पाठः।
19. कुलिञ्चुकुणकुटायाः इलि आकरे पाठः।
20. प्रश्: कथितो गौरितिति: इलि आकरे पाठः।
21. पय्यास्ते नवचः स्मृत्ता: इलि आकरे पाठः।
22. पायावतः खन्ज्नाहोः पिकाद्या: प्रतुद्द: स्मृत्ता: इलि आकरे पाठः।
23. प्रतुद्द इलि आकरे पाठः।
24. किण्ड्वहाकराः स्मृत्ता: इलि आकरे पाठः।
25. खलचर इलि आकरे पाठः।
26. शायधातकः इलि आकरे पाठः।
27. प्रस्त्याचिच्छद्भक्षणालि इलि आकरे पाठः।
28. प्रस्त्या: ख्यायी द्वोपास्त्यमाँस भक्ष्यद्विति ते इलि आकरे पाठः।
29. शोभभस्फोतसाद इलि भादशधुस्तकेषु पाठः।
30. छायमेशबुधायाः इलि द्वितीयधुस्तके पाठः।
31. ग्राम्यासु वातला इलि षणधुस्तके पाठः।
32. यतः इति आकर्षः पाठः।
33. हृस्मार्गकारणः बक्कौआवरिकः आकर्षः पाठः।
34. स्मृतः इति आकर्षः पाठः।
35. पञ्चनिष्ठ इति आकर्षः पाठः।
36. कारणः इति आकर्षः पाठः।
37. कपादिकाः इति आकर्षः पाठः।
38. वृहदसंदेशः इति आकर्षः पाठः।
39. चारवित्तिः इति पञ्चः पाठः।
40. शारिरिकः इति आकर्षः पाठः।
41. सिन्धूः इति आकर्षः पाठः।
42. चन्द्रविष्णुः इति आदिपुस्तकः पाठः।
43. प्रीतः इति आकर्षः पाठः।
44. करवा इति आकर्षः पाठः।
45. पाठोम्यः आकर्षः नोपलम्यः।
46. वातश्लेष्यस्वः इति आकर्षः पाठः।
47. शंककस्वः इति आदिपुस्तकः पाठः।
48. जीवः इति आदिपुस्तकः पाठः।
49. बुधः वृहदसंदेशः इति आदिपुस्तकः पाठः।
50. गोधास्तः बालः इति आकर्षः पाठः।
51. घनिष्ठः इति आकर्षः पाठः।
52. मारकः जलजन्तुः इति आकर्षः पाठः।
53. वामः इति आदिपुस्तकः पाठः।
54. नरदेहिनः इति आकर्षः पाठः।
55. "कर्षंतः...सापदः" पाठोऽय आकर्षः नोपलम्यः।
56. गुमः इति आकर्षः पाठः।
57. मृगः इति आकर्षः पाठः।
58. एणः कपालः महुः रिनः वृहदकः आदिपुस्तकः पाठः।
59. वल्लः ज्ञणः ज्ञानः स्मृतः इति आकर्षः पाठः।
60. भवेतुदाइः इति आकर्षः पाठः।
61. "वल्लः...गोधासः" पाठोऽय वृहदकः नोपलम्यः।
62. वातसाहायः इति आकर्षः पाठः।
63. ज्वरातीसारशोषालस्वासामायहरूस्त्र सं इति आकरे पाठः।
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69. लावका इति पद्धपुस्तके पाठः।
70. करघितकल्यान इति आकरे पाठः।
71. कुलिङ्गः इति आकरे पाठः।
72. मतः इति पद्धपुस्तके पाठः।
73. तितिरोष्योः इति पद्धपुस्तके पाठः।
74. श्लासकान्तवहरूस्तमाद्दौरौफीको गुणः इति आकरे पाठः।
75. सौरोण्योदिनिलहद्युषः इति आकरे पाठः।
76. सकः इति आदर्शपुस्तकेषु पाठः।
77. आदर्शकुकुटः इति आकरे पाठः।
78. पानीयकुकुटः स्त्रिस्त्रोण्योदिनिलजिन्तु इति पद्धपुस्तकं पाठः।
79. वातपित्तक्षायमिनियमफारगनाशनः इति आकरे पाठः।
80. हाहीतो स्काः उष्णश्च इति आकरे पाठः।
81. वदेद्वने परिपूर्णकरो इति आदर्शपुस्तकेषु पाठः।
82. शुक्रपणि इति आकरे पाठः।
83. नितिरोपणुतः इति आकरे पाठः।
84. आदिहिुस्त्रस्वादु इति आकरे पाठः।
85. महाहिस्त्र स्वादु इति द्वितीयपुस्तकेषु पाठः।
86. शीवंद्रमू इति आकरे पाठः।
87. स्मृत्तमू इति आकरे पाठः।
88. लघुत्रो इति आदर्शपुस्तकेषु पाठः।
89. मुखाङ्गां बलवस्तुं इति आकरे पाठः।
90. निष्काशिताण्डस्य इति आदर्शपुस्तकेषु पाठः।
91. तथा व्याविष्ठिताय च इति श्राकरे पाठः ।
92. सासं पुष्टो व्याविष्ठितलवन्धनकरं गुरु इति श्राकरे पाठः ।
93. तत्सैवाण्डविहीनस्य इति श्राकरे पाठः ।
94. गुणपरं इति षष्ठपुस्तके पाठः ।
95. भ्रवमांसस्तु तुच्छर इति श्राकरे पाठः ।
96. कदंवकं चाकारं मासं इति श्राकरे पाठः ।
97. बातपितरुषुपुष्टवकारकं इति श्राकरे पाठः ।
98. श्रमणभद्रविनापहसु.......दृष्यं पाठोद्यं द्वितीयपुस्तके नोपलम्यते ।
99. स्थेवरं रोचनं गुरु इति श्राकरे पाठः ।
100. वह्रः इति षष्ठपुस्तके पाठः ।
    वह्रः इति द्वितीयपुस्तके पाठः ।
101. क्षणा महुरतः शीतः इति श्राकरे पाठः ।
102. कपोता इति श्राकरे पाठः ।
103. रथाः मेघारिकाद्रुतः इति श्राकरे पाठः ।
104. शंखा: कूमारद्य: इति श्राकरे पाठः ।
105. हिता इति श्राकरे पाठः ।
106. दुक्कवर्णा इति श्राकरे च द्वितीयपुस्तके पाठः ।
107. दुक्क्यः संघानकः इति श्राकरे पाठः ।
108. ''वङ्कव वत्तानाशनः'' पाठोत्यं श्राकरे नोपलम्यते ।
109. सारिकाकाकाकामपलकाकाः इति श्राकरे पाठः ।
110. व्यावायी दुक्कवर्णः इति श्राकरे पाठः ।
    कण्डुक्कविवर्णः: इति द्वितीयपुस्तके पाठः ।
111. ''वास्तविलेखविकारचनं सहजागलं'' पाठोत्यं द्वितीयपुस्तके
    नोपलम्यते ।
112. जनान्यन्तिविलयः हूरे इति श्राकरे पाठः ।
113. वलामितविलयः इति श्राकरे पाठः ।
114. प्रतीतवाससन्निलयः इति श्राकरे पाठः ।
CHAPTER 18

1 सिनधोधोधा स्वातुर्गुर्वः सृष्टिविद्वृत्रमार्गः।
2 महाभिष्यिनिन्दो वृष्या बल्या वातहरा परम्।।

*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 कपपित्तकरा मस्या: बलोमलयवद्धेना:।
4 व्यायामाध्वरतान्व च दीप्ताज्ञनान्व च पूजिता।।

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 कपणायानुसं: स्वातुर्वात्तिनो नातिपित्तकवः।
6 सोहित: सर्वमस्तियात्व: वरो वृष्णोदितातितिजित्।।
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).

नान्दिकावर्त रूखित विशादो रोचनो लघुः।
ग्राही तु निन्दिकावर्त नमत्मानु शकुलः स्मृतः। ॥ ४ ॥

[माधवद्रव्यगुण: मल्लवर्ग २०:१-४]

Nandikāvarta and Śakula

Nandikāvarta fish is astringent, sweet, un-unctuous, viśada (non-slimy), appetiser, light and constipative.

The śakula type of fish is slightly inferior.

पाठीनं लेख्मनो बृह्यो निन्द्रालू पित्तिनागिनः।
८ दृष्टेन्द्रकपिति च कुष्ठरोग करोत्सूरौ ॥ ५ ॥

[भावप्रकाश: मल्लवर्ग ११:१०८]

Pāṭhīṇa

The pāṭhīṇa 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).

श्रींगी समुद्गरः श्रोध्यो गोमत्यालिबिक्षणकः।
कंटकः सविषा ज्ञेय भक्ष्यमाणास्तु निविषा ॥ ६ ॥

Śrīṅgī etc.

Śrīṅgī, madgura, śaṅku, gomatiṣya, āli and trikanṭaka—all these type of fish have spikes. These spikes are poisonous. But the fish when eaten is non-poisonous.
Srīgī fish alleviates vāyu. It is unctuous, aggraver 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.

Kṛṣṇa matsya

Kṛṣṇa matsya is heavy and un-unctuous. It alleviates vāyu and aggravates kapha.

Ali

The ali fish is heavy, unctuous and pungent.

Pṛyu

The pṛyu type of fish is heavy and unctuous. It aggravates kapha and alleviates vāyu.
Illiśa

The illiśa type of fish is sweet and unctuous. It aggravates pitta as well as kapha. It is useful for persons who indulge in sex in excess. It excessively stimulates the power of digestion.

16

बलगः स्निग्धमधुरः वस्तृभिः नमु, शीतः।। १०।।

| माघवन्द्वयत्र गुण मन्द्वयत्र २० े०-१० |

Balaṅga

The balaṅga type of fish is unctuous, sweet, wind forming, light and cooling.

Proṣṭikā

The proṣṭikā type of fish is sweet and aphrodisiac. It is an excellent alleviator of vāyu.

17

नंदीवर्ती गुरः स्निग्धो वानजिन्द्वयत्रमवल्नः।। ११।।

कपायमधुरः प्रोक्तस्मद्वर्णः दीर्घतुष्कः।।

Nandīvarta and Dirgha tuṇḍaka

The nandīvarta type of fish is heavy and unctuous. It alleviates vāyu and aggravates kapha. It is astringent and sweet.

The dirgha tuṇḍaka type of fish shares the properties of nandīvarta.

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.

The *sailindhu* type of fish is aggravator of kapha, aphrodisiac, sweet in vipāka and heavy.

The *gargabha* type of fish is sweet and unctuous. It alleviates vāyu and aggravates kapha.

The *inivāka* type of fish does not obstruct the channels of circulation and it cures pīnasa (chronic rhinitis).

The *imbikā* type of fish does not obstruct the channels of circulation. It is sweet and it increases plasma.

Different types of small fish are light and constipative. They are useful in grahanī (sprue syndrome).
Eggs

The eggs of fish, tortoise and birds are sweet and aphrodisiac.

मस्तिष्कस्यं: लघुकाण्डं स्तन्धं स्वाद्यकरो गुणं।
‘कष्टः प्रदो बल्यो भागनिधः हनानं।’ १६ ॥
[भावप्रकाशः मासवर्ग १२ : १२१]

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).

बिः शुष्कमस्तिष्कं स्वावलयं दुःशराणमः।

Dry fish

The dry fish produces wind in the colon. It does not promote strength and it is difficult of digestion.

पुरुषमस्तिष्कं श्रभक्षा स्यु नवंदेवप्रकोपणः।

Putrified fish

The fish which is putrified should not be eaten. It aggravates all the *doshas*.

18
‘दश्यस्तिष्कां गुणं देवदेवं पुरुषेक्कुलवर्धनः।’ १७ ॥
[भावप्रकाशः मासवर्ग १२ : १२७]

Burnt fish

The burnt fish is excellent in property. It is nourishing and strength promoting.

19
‘नावेयं मधुरं मस्तिष्कं गुरवः मात्स्ताप्तः।’
The fish collected from river is sweet and heavy. It alleviates vāyu and cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is hot, aphrodisiac and unctuous. It produces less of stool. It is astringent in anurasa (subsidiary taste). The river fish feed on grass and moss.

"सरस्तंडा गङ्गसंब्रह्मः स्नियः स्वादुर्मः स्मृतः।"

River fish

The fish collected from big and small ponds is unctuous and sweet in taste.

"सामुद्र: गुरवः स्नियः मधुः नातिपित्तः।"

Pond fish

The fish collected from sea is heavy, unctuous and sweet. It does not aggravate pitta in excess. It is hot, alleviator of vāyu and aphrodisiac. It increases stool and semen. It is an excellent promoter of strength because the sea fish feed on the meat of other animals.

"समुद्रमः नादेयः वृण्याः।"

Sea fish

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 *kupa* because the former is unctuous and sweet in *vipāka*.

Fish in different seasons

In *hemanta* (early winter), fish from a well is useful and in *śīśira* (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.

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.
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 un-unctuous 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.

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.

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.
Thus ends the group dealing with various types of meat and fish.

NOTES AND REFERENCES

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2. वृष्णा इति याकरे पाठः ।
3. कफपितव्रा इति पाठः ।
4. मत्स्या इति याकरे पाठः ।
5. कालोपचार्यनमः इति पाठः ।
6. वृष्णोदितालितिः इति याकरे पाठः ।
7. पानीनः इति पाठः ।
8. वन्या इति याकरे पाठः ।
9. दृष्टे दृष्टे मित्रं कुटौरोगः करोति च इति याकरे पाठः ।
10. मद्यपुष्पन्तः च इति याकरे पाठः ।
11. कपयाः नारसरस्त्रा. पाठोः याकरे नोपलम्ब।
12. माििसम्यो गुरूं विंश्याः कपयाः रूक्ष एव च इति याकरे पाठः ।
13. गुरूंसम्यो गरि विंश्याः वालनाताः इति याकरे पाठः।
14. चन्द्रमा सधुं विंश्याः विन्दुनं चन्द्रमाकोपन इति याकरे पाठः।
15. भव्यवर्धनं इति याकरे पाठः।
16. चाङ विन्दुसम्युः गुरूं विंश्याः लिक्षानत। इति याकरे पाठः।
17. ज्वः इति पाठः।
18. पृच्छक्कुष्यन्तरः इति इति याकरे पाठः।
19. नादेश्या वृष्णा सत्या गुरवोनिनलनासन।

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21. ब्रह्मोग्न्या यस्मानमुद्यसोद्वित्याः इति याकरे पाठः।

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22. सागरसंभव: इनि ग्राकरे पाठः।
23. उगे बिचरणात्त नेगा टिन ग्राकरे पाठः।
24. महाप्रमाण: गुरव: ब्रियाबश्योपपेभिपिटा: इनि ग्राकरे पाठः।
25. गुवत्य: इनि ग्राकरे पाठः।
26. स्पचियन इनि ग्राकरे पाठः।
27. किंतनेस्यो मुदुभयंगब स्वरगाधात्य भुजरः इनि पाठ पुस्तकेप पाठः।
28. वेचरेश्योहिन इनि ग्राकरे पाठः।
29. गुस्ताह: इनि ग्राकरे पाठः।
30. वित्तुत्तंते इनि ग्राकरे पाठः।
31. समीरण: इनि ग्राकरे पाठः।
32. गुरवस्तूलगेतरा: इनि ग्राकरे पाठः।
33. वातचारिणाम् इनि पाठ पुस्तकेप पाठः।
CHAPTER 19

1  'नम्मल कपाय मधुर वानवन ग्राहि दीपसू ।
विघ्रहोपण वार्दिसं हुय कफपिताविरोधि 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.

२ विशिष्ठ नन् विहार मधुर चाम्लसू च ।
विवेगानं नू मधुरमत्न यानकामहसू ॥ २ ॥

[गाधवदीपंकुणि, फलवर्ग 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.

2  नीयं स्वालुकं पीलु लूपरस्यं विकंकतसू ।
शाचीनालकं चेव दोषनं गरहारि च ॥ ३ ॥
Nīpa etc.,

Nīpa, vālhka, pilu, tṛṇaśūnya, vikaṅkata and prācīnāmalaka alleviate doṣas and cure viṣa (poisoning).

Karkandhu, Kola & Badara (Jujuba fruit)

Karkandhu, kola and hadara are sour and they alleviate vāyu as well as kapha.

Ripe fruits alleviate pitta and vāyu. They are unctuous, sweet and laxative.

Dry fruits (purāṇa) alleviate tf (morbid thirst) and śrama (physical fatigue). They are light and digestive stimulant.

Tender fruits cause rakta pitta (a disease characterised by bleeding from different parts of the body). They vitiate pitta. The matured fruits are laxative.

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.

6
twed vrikṣakā pārāḥ gūn vātāhārāḥ pramsū || 7 ||
muhūgamāḥ māṃ kīvikikaśādikamakopamū. 1

Āmra which has become ripe in the tree itself is heavy and it is an excellent alleviator of vāyu. It is sweet, sour and slightly laxative. It slightly aggravates pitta.

7
āmra kṛṣṭimāyavā yadāvēśālīnāchānamū || 8 ||
[भावप्रकाशः भागचादिलवगः ७ : ५-६]

Āmra which is ripened by artificial means alleviates pitta.

‘āmra’ sakāyamālam śedan kaphaāṭkhā. 1
[माधवचतुर्गुणः लवगः २१ : १५]

Dry mango is astringent, sour and purgative. It aggravates kapha and vāyu.

8
“चूथिन तपर स्ंचर वल्लभिकर लघु 1
शीलन शीतपाति म्यालासनहरं सरम् || ९ ||

If ripe āmra is taken by sucking (cosana), then it is appetiser, prometer of strength and energy, light and cooling. It gets digested early. It alleviates vāyu and pitta. It is laxative.

9
tadnā gājinaḥ vādho guberināh: māṃ 1
[महास्मर्यमोजीर्व बुद्ध: कपवातः || १० ||

The juice extracted out of it is a promoter of strength, heavy, alleviator of vāyu, laxative, ahrdyā (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 mundānala (suppression of the power of digestion), visama jvara (irregular fever), ras tāmaya (diseases of blood) haddhagudodara (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 *jiraka* or *sauvarcala* type of salt.

**Amrāvarta**

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 *amrāvarta*.

It alleviates *trṣū* (morbid thirst), *chārdi* (vomiting), *vāyu* and *pitta*. It is laxative and appetiser. If it is dried in the sun’s rays, then it becomes light.

The seed of mango is astringent. It cures *chārdi* (vomiting) and *atisāra* (diarrhoea). It is slightly sour and sweet. It cures *hrdaya dāha* (burning sensation in the chest).

*Āmrūtaka (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, aggravator of išupha, unctuous, aphrodisiac, constipative, nourishing, heavy and strength promoting. It alleviates vāyu and pitta. It cures ksāta (phthisis), dāha (burning syndrome), ksaya (consumption) and vitiation of blood.

Lakucu (Monkey fruit)

Lakucu is heavy, wind forming in the stomach and aggrava-tor of dośas. It vitiates semen.

Karamardaka (Carissa carandas Linn.)

Karamardaka is sour and it cures trśā (morbid thirst). It is appetiser and it aggravates pitta.

Amlavetasa (Garcinia pedunculata Roxb.)

Amlavetasa is exceedingly sour. It is sharp, unctuous and digestive stimulant.
Tintidiṅka (Rhus parviflora Roxb.)

Tintidiṅka alleviates vāyu and produces āma, pitta as well as kapha.

Fully matured fruit of it is constipative, hot, digestive stimulant, cardiac tonic and alleviator of kapha as well as vāyu.

_Amlikā and Kosāmra_ (Tamarindus indica Linn. & Schleichera oleossa Merr.)

The ripe fruit of _amlikā_ has all the properties of _tintidiṅka_. In addition, it is a purgative.

_Kosāmra_ is slightly inferior in quality.

Airāvata and Dantaśātha

_Airāvata_ and _dantaśātha_ are sour and they cause _śoṣita pitta_ (a disease characterised by bleeding from different parts of the body).

_Nāraṅga_ (Orange)

The fruit of _nāraṅga_ is fragrant, sweet, sour, _viṣada_ (non-slimy), appetiser, difficult of digestion, alleviator of vāyu and heavy.


Nimbūka (Lime fruit)

Nimbūka is sour, alleviator of vāyu, carminative, digestive stimulant and light.

Rāja nirbū

The fruit of rājamimbū is sweet and heavy. It alleviates pitta and vāyu. It cures trṣnā (morbid thirst), śūla (colic pain), kaphotklesa (salivation), charū (vomiting) and Śvāsa (asthma).

Jambīra (Citrus limon Linn. Burm. f.)

Jambīra alleviates vāyu and kapha and relieves constipation. It is heavy and it aggravates pitta.

Karūna

Karuna alleviates kapha, vāyu and āmadoṣa. It aggravates pitta.

Mātuluṅga (Citron)

Mātuluṅga cures kāsa (bronchitis), Śvāsa (asthma), aruci (anorexia) and trṣnā (morbid thirst). It cleanses the throat. It is light, sour, digestive stimulant and cardiac tonic.
Tvaktika

Tvaktika is difficult to digest. It alleviates vāyu and cures līmi (parasitic infection) as well as viśa (poisoning). It is sweet, cooling and heavy.

The unripe fruit of it is cooling and it alleviates vāyu and pitta.

Keśara

Keśara promotes intellect. It cures śīla (colic pain), vitiation of vāyu, chardi (vomiting) vitiation of kapha and aročaka (anorexia). It is digestive stimulant, light and constipative. It cures gulma (phantom tumour) and arśas (piles).

Madhu karkaṭi (Sweet lime)

Madhu karkaṭi shares the properties of kesara. In addition, it is aphrodisiac. It cures śīla (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 viśa la (non-slimy), constipative and aggravor of vāyu. In view of its sweet, sour and astringent tastes and fragrance, it is an appetiser.

The ripe fruit of kapittha alleviates doṣas. It is viśada (non-slimy), constipative and heavy.

Jamību (Jamun fruit)

Jamību aggravors vāyu. It is un-unctuous and constipative. It alleviates pitta and kapha.

Tinduka (Diospyros tomentosa Roxb.)

Tinduka is astringent, sweet and heavy. It aggravors pitta and kapha.

Priyāla (Buchanania lanzan Spreng.)

Priyāla alleviates vāyu and pitta. It is aphrodisiac, heavy and cooling.
Parpatika (Physalis minima Linn.)

The fruit of parpatika is astringent, sweet and sour. It aggravates vāyu but not in excess. It also aggravates kapha and piita.

30

‘किरीव्रक्षतः नेपा गुरु विष्टम्म तातलम् ॥
कषायमधुर मामल नानिमात्कोपनम् ॥ ३६ ॥’

[सुधुत्: 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

‘विष्टम्म मधुर फल्गु संतपण गुरु ॥’

[सुधुत्: सूत्र ४६ : १७१]

Phalgu (Ficus hispida Linn. f.)

Phalgu is wind forming, sweet, unctuous, refreshing and heavy.

बिबीफलं च धनास्तुक्कासश्वस्कम्याप्पम् ॥ 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 स्वादु क्षोण केंगनागानम् ॥

Śamī (Prosopis spicigera Linn.)

The fruit of śamī is heavy, delicious, un-unctuous and hot. It causes the hair to fall.

‘मूढ़का मधुरा स्नित्या शीत वृष्णानुलोमनी ॥३७॥’
Mṛdvikā (Vitis vinifera Linn.)

Mṛdvikā is sweet, unctuous, cooling, aphrodisiac and laxative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body), jīva (fever), śāsa (asthma), ṭṛṣṇā (morbid thirst), dāha (burning syndrome) and ksaya (consumption).

The gostani type of drāksā 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 drāksā.

Drāksā which grows on hills is light and sour. It produces kapha and causes amla pitta (hyperacidity in stomach).

All green drāksās aggravate pitta and kapha.

[Page reference: 309]
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.

Kadali (Musa paradisiaca Linn.)

Kadali is sweet, cooling and wind forming. It aggravates kapha. It is ununctuous. It alleviates pitta and blood. It cures dāha (burning syndrome), ksata (phthisis) and ksaya (consumption). It alleviates vāyu.

The unripe kadali is un-unctuous, heavy and cooling. The ripe kadali is sweet and it alleviates pitta and vāyu.

Kāśmarya (Gmelina arborea Linn)

The fruit of kāśmarya is cardiac tonic. It relieves retention of urine. It alleviates pitta, blood and vāyu. It is promoter of good hair, rejuvenating and promoter of intellect.
Kharjūra (Phoenix Sylvestris Roxb.)

Kharjūra cures kṣāta (phthisis) and ksaya (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 dactylifer Linn.)

Kharjūrī is like the udder of a cow. It has come to this country from other islands. In the western part of this country it is called sākharīkā.

Another variety of it is called pinda kharjūrikā 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 andvipāka. They are unctuous, appetiser and cardiac tonic. They cure ksāta (phthisis) and ksaya (consumption). They are heavy and nourishing. They cure rakta pitta
(a disease characterised by bleeding from different parts of the body). They cause corpulence and wind formation in the stomach. They produce more of semen, wind in the colon and strength. They alleviate external vāyu and kapha. They cure jvara (fever), abhīghāta (injury), kṣut (morbid hunger), ṭṛṣṇā (morbid thirst), kāsa (bronchitis), śvāsa (asthma) mada (intoxication), mūrchā (fainting), vitiation of vāyu as well as pitta, madātāya (alcoholism) and vitiation of blood.

51
tāpṣyāmsālarpṛṇaṁ śṛṣṭaṁռह्रोखिकासिल्ङ्म ॥

The fruit of kharjūrikā which is smaller in size is inferior in quality in comparison with others.

52
kharjūrikāsūkṣṭात: मदर्पित्करं मतम् ॥

53
वातश्लेष्महुः रुच्यं दीपनं बलशुकःकरुः ॥ ५१ ॥

[भावप्रकाश: भाषार्थदिकनवर्ग ७ र १२१-१२२]

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.

तन्मज्जामद्वृङ्कृजीतो वृष्ण: पिताश्रदाहजित् ॥

The pith (majā) 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).

Gamakōpan मधुर शीतल गुः बृहमु: ॥

54
बलशुकःकर श्रेष्ठं पितमाहत्तमाशनम् ॥ ५२ ॥

Madhūka (Madhuca indica J.F. Gmel.)

The flower of madhūka is sweet, cooling, heavy and nourishing. It promotes strength and semen and alleviates pitta as well as vāyu.
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 trśā (morbid thirst), vitiation of blood, dāha (burning syndrome), śvāsa (asthma), kṣata (phthisis) and kṣaya (consumption).

"अत्यङ्गमीत्यण्यां कषायानुसंधु लबु ।
वानध्यं पिताजपनमां विविधात्पर्कस्यम् ॥ ५४ ॥"

Parūṣaka (Grewia asiatica Linn.)

The unripe parūṣaka is extremely sour, slightly sweet, astringent in anurasa (subsidiary taste) and light. It alleviates vāyu and aggravates pitta.

"तदेवपक्वं मधुर वातपित्तनिवहः ॥
[सुधूरः सुच ४६ : १७१-१७२]

The ripe parūṣaka 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 *tandra* (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 *trṣṇā* (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), *ksta* (phthisis) and *lśaya* (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.
The seeds of *panasa* are aphrodisiac, sweet and heavy. It causes retention of stool and helps in the elimination of urine and flatus.

"मञ्जा तस्याऽर्घ्णो वृःथः: श्लेष्मानित्वापूः।
बिशेषाप्त्यः वजः गुःलिमिधः: दुर्बलात्निमिः। 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*.

"मोचृ स्वादुःक्षः प्रोक्तः कषायः नातिशीतलसमृ।
रक्कपिच्छाः वृःथः रःथः श्लेष्मकरं गुः। ६५।।"

*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.

"श्लेष्मल मधुर शीत श्लेष्मालकशिकां गुः।"

*Śleśmātaka* (*Cordia myxa* Roxb.)

The fruit of *śleśmātaka* is aggravator of *kapha*, sweet, cooling and heavy.
The fruit of puṣkara is sweet, wind forming, strength promoting, aggravator of kapha and heavy.

Udumbara (Ficus racemosa Linn.)

The fruit of udumbara is constipative and it alleviates vāyu as well as pitta.

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).

Tinduka (Diospyrus tomentosa Roxb.)

Tinduka is astringent, delicious and heavy. It alleviates pitta and kapha.
The pulp of *priyāla* is sweet and aphrodisiac. It alleviates *pitta* and *vāyu*.

The pulp of the seed of *vibhāṭaka* produces intoxicating effect and it alleviates *kapha* as well as *vāyu*.

The pulp of the seed of different types of *kola* is astringent and sweet. It alleviates *pitta*.

The pulp of the seed of *āmalaka* cures *ṭṛṣṇā* (morbid thirst), *chārdi* (vomiting) and vitiation of *vāyu*.

The pulp of the seed of *bījapūraka*, *sāṃpāka* and *kośāmra* is sweet in *vipāka*. It produces digestive power and strength. It is unctuous and it alleviates *pitta* and *vāyu*.

*Vāḍāma* is hot, exceedingly unctuous, alleviator of *vāyu*.
and heavy. It promotes semen formation.

The pulp of the seed of vâdâma is sweet, aphrodisiac, alleviator of pitta and vâyu, unctuous, hot and aggrreator 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 kârmi (parasitic infection), fruits which are over ripeened 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. कंपासम्हूर्ण इति भारकरे पाठः।
2. विद्याधुकं इति भारकरे पाठः।
3. गरवालित इति भारकरे पाठः।
4. पितमाहलकुं वां विषाल लघु दीपनमू इति भारकरे पाठः।
5. रुच्यं मांसम्हूकां व त्रिदमू इति भारकरे पाठः।
6. बुक्सम्पवं इति भारकरे पाठः।
7. (क) कुश्मपक्षवन्त इति भारकरे पाठः।
     (ख) भक्तित विषं इति भारकरे पाठः।
8. रुक्मविद्यानाशनमू इति भारकरे पाठः।
9. उग्रि इति भारकरे पाठः।
10. कक्षवधनः इति दितीयपुस्तकें पाठः।
11. मंद्वालितवं इति भारकरे पाठः।
12. मधुराम्पयं इति भारकरे पाठः।
13. नेत्रहितं रवाष्ट्र इति भारकरे पाठः।
14. शुच्यम्बोजनपान इति भारकरे पाठः।
15. पठे इति भारकरे पाठः।
16. भारकरे स्वाप्शिवायास्ववितापिताहरः इति भारकरे पाठः।
17. पाकाल्पपुश्च इति भारकरे पाठः।
18. स हि कीर्ति। इति भारकरे पाठः।
19. रसे पाके इति भारकरे पाठः।
20. स्मृतमू इति भारकरे पाठः।
21. शेल्मू इति दितीयपुस्तकें पाठः।
22. निद्रों पति भारकरे पाठः।
23. तृणाशिव इति भारकरे पाठः।
24. रूक्षं इति भारकरे पाठः।
25. तृणाशुलकफोलक्लेशचिन्दिवासनिवारणमू इति भारकरे पाठः।
26. विषयं इति दितीयपुस्तकें पाठः।
27. मधुराम्पयं वहित्वाच्च सीमास्वाच्च इति भारकरे पाठः।
28. पितकफापहूमू इति पठपुस्तकें पाठः।
29. ‘कायांण्यां कोपनम्’ पाठोज्यं द्वितीयपुस्तके नोपलम्यते।
30. कीर्त्वृक्षफलं ईति द्वितीयपुस्तके पाठः।
31. फल्गुजं ईति आकरे पाठः।
32. वृंवितमा मता ईति आकरे पाठः।
33. इलेवाम्यालिप्ततुम ईति षणयुस्तके पाठः।
34. सवः ईति आकरे पाठः।
35. पिटालेवमकस्तपणा ईति आकरे पाठः।
36. द्राक्षाकरीरकन्युबद्राण्याश्चार्याणि ईति आकरे पाठः।
37. प्रथ्याश्चार्य ईति आकरे पाठः।
38. मूववबन्धज ईति माधवबन्धपुरः पाठः।
39. शीतलं ईति आकरे पाठः।
40. समघुरं ईति आकरे पाठः।
41. बाजूंप ईति आकरे पाठः।
42. परदीपाद्यागाता ईति आकरे पाठः।
43. सासरस्कति ईति षणयुस्तके पाठः।
44. पिंढजूरिका ईति द्वितीयपुस्तके पाठः।
45. इछ्यमयो - भावप्रकाशः श्रावादिपपन्नः ७ : ११६।
46. कोष्ठमहत्तदृश्यं ईति आकरे पाठः।
47. वानितवातकपप्रस्हम्य ईति आकरे पाठः।
48. ज्वरातिसारकुश्योत्तरा ईति आकरे पाठः।
49. कासद्वासनिवारकस्मृ ईति आकरे पाठः।
50. मद्मृुखांशस्मादभूतगदानतकतु ईति आकरे पाठः।
51. महत्त्वां पुणेश्वरस्मृ व्यम्बजूरिका स्मृता ईति आकरे पाठः।
52. वज्जूरीरत्स्तों ईति आकरे पाठः।
53. भेतूं ईति आकरे पाठः।
54. बातरितिविनाशनस्मृ ईति आकरे पाठः।
55. बातरितिन्तुस्मृ ईति आकरे पाठः।
56. तृष्णास्वदाहस्ववत्स्तत्त्वस्मृ ईति आकरे पाठः।
57. तु ईति आकरे पाठः।
58. पितृलेखापिताबद्देनस्मृ ईति आद्यपुस्तके पाठः।
59. तत्त्ववादिभाष्यस्मृ ईति आकरे पाठः।
60. किश्चकमदकरो इति ग्राकरे पाठः।
61. तदा तु स्यातिपतिकङ्क्षातैवोष्ण्डृतू इति ग्राकरे पाठः।
62. विष्टम्भूपूजांसर इति ग्रादश्चपुस्तकेषु पाठः।
63. रक्तपितकाकाशानू इति ग्राकरे पाठः।
64. दाहदुस्मघुर इति ग्रादश्चपुस्तकेषु पाठः।
65. विवर्धनमू इति द्वितीयपुस्तकेषु पाठः।
66. पनसोद्भुत्वोजानि इति ग्राकरे पाठः।
67. बालविष्टकानि इति ग्राकरे पाठः।
68. द्रष्टव्यम्—भावप्रकाशः ग्राम्मविद्यार्थवर्गः ७ : २६।
69. वृृष्ण इति ग्राकरे पाठः।
70. कफहर फलमू इति ग्राकरे पाठः।
71. आलुम्बर फल ग्राहि इति ग्राकरे पाठः।
72. पियालमभजा इति ग्राकरे षड्पुस्तकेः च पाठः।
73. वैभीतको इति ग्राकरे पाठः।
74. तुष्णाच्छद्यं निलचन्दच इति ग्राकरे पाठः।
75. 'वामामुर्णं... वित्तालिलोपः' पाठोव्य षड्पुस्तकेन नोपलते।
76. 'कफकन्तेष्टो... विवर्धनः' पाठोव्य षड्पुस्तकेन नोपलते।
77. वीर्य भवति इति ग्राकरे पाठः।
78. रक्षिमज्वुष्ट इति ग्राकरे पाठः।
79. प्रतिनीतमकालसमु इति ग्रादश्चपुस्तकेः पाठः।
80. सर्वरम्यन्यमेव इति ग्राकरे पाठः।
CHAPTER 20

śāka (Vegetables)

Śāka is of seven types, viz., leaf, flower, fruit, stalk, rhizome and sarinsvedaja (those produced by moist heat). These are progressively heavy.

प्रायः सर्वाणि शाकानि विषण्मौर्ष्यि गुरुणि च ।

रूक्ताणि बहुवर्चसि सृष्टिविष्माश्वतानि च ॥ 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.

चक्षुष्या सर्वदोषधि जीवति मधुरा हिमा ।

Jīvantī (Leptadenia reticulata W. & A.)

Jīvantī promotes eyesight and alleviates all doṣas. It is sweet in taste and cooling.
Tantuliyaka (Amaranthus spinosus Linn.)

*Tantzuliyaka* is sweet in *vipaka* and *abhishyandi* (which obstructs the channels of circulation). It cures *viṣa* (poisoning).

Vāstuka (Chenopodium murale Linn.)

*Vāstuka* is light for digestion. It cures *kṛma* (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 Pālaṅkya (Chenopodium album Linn. and Spinacea oleracea Linn.)

*Cili* shares the properties of *Vāstuka*. *Pālaṅkya* shares the properties of *tantzuliyaka*. 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*.

Kāsamardaka (Cassia occidentalis Linn.)

*Kāsamardaka* is sweet, alleviator of *kapha* and vāta and
carminative. It cleanses the throat. It specially alleviates *pitta* and it is bitter in taste.

‘काकजंघा विष हृति रक्तपित्तज्ञवरान् ।

*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).

पञ्चा तरा त्रिदोषात्मी मेहिका 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*.

‘त्रिदोषप्रमाणी वृंया काकमाची रसायती ।

[माधवद्रव्यगुण: शाकवर्ग २२ : ७]

‘नात्युष्णां शोतवीर्यम् च भेदिती कुष्ठनाशिनी ॥७॥’

[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).

‘ईष्टहिन्न त्रिदोषप्रम शाक कटु सतोनजम् ।

*Satīna* (Pisum sativum Linn.)

The *śāka* of *satīna* is slightly bitter. It alleviates all the three *dosas* and it is pungent.
Harimantha

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 doṣas. It is light and constipative. It is specifically useful for patients suffering from grahanī (sprue syndrome) and arṣas (piles).

Mandukaparni and Gojihvakā (Centella asiatica Urban and Launaea asplenifolia Hook. f.)

Mandukaparni is astringent and useful in pitta. It is delicious, bitter in taste, cooling and light.

Gojihvakā has similar properties.

Suniṣaṇṇaka (Marsilia minuta Linn.)

Suniṣaṇṇaka does not produce burning sensation and it alleviates all the three doṣas. It is constipative,
**Cāṅgerī** *(Oxalis corniculata Linn.)*

Cāṅgerī cures *grahanī* (sprue syndrome) and *arṣas* (piles). It is sour and useful in the aggravation of *vāyu* as well as *kapha*. It is hot, astringent, sweet and digestive stimulant.

\[
\text{सत्कारिणियाः संग्रहे नाचन्तं कंचर्ण मतम्}
\]

*Kaṁcaṭa*

*Kaṁcaṭa* alleviates vitiation of blood, *pitta* and *vāyu*. It is bitter.

\[
\text{कफवातहर याही मौषकं ततःकोटितस्}
\]

*Modaka*

*Modaka* alleviates *kapha* and *vāyu* and it is constipative.

\[
\text{कफापह शामुकः वहनप्रपृतयाः}
\]

*Varuṇa and Prapunnaṭa* *(Crataeva nurvala Buch.—Ham. and Cassia tora Linn.)*

The *śāka* of *varuṇa* and *prapunnaṭa* alleviates *kapha*. It is un-unctuous, light, cooling and aggrigator of *vāyu* as well as *pitta*.

\[
\text{वंतसादनी बिलवपत्रं श्रेयसी तिलयन्धि}
\]

*Vatsādāni etc.*

The *śāka* of *vatsādāni*, leaf of *hilva*, *śreyasi*, *tilaparṇi*,
ganđira and cīraka is useful in the aggravation of kapha and vāyu.

Kalașāka (Corchorus capsularis Linn.)

Kalașāka cures gara (a type of poisoning), aggravation of kapha and sotha (oedema). It is digestive stimulant and pungent.

Varsābhū (Trianthema portulacastrum Linn.)

Both the type of varsābhū alleviate kapha and vāyu and they are useful in sotha (oedema), udara (obstinate abdominal diseases including ascitis) and arśas (piles).

Cirabilva, Aṅkura and Asana

The sāka of cirabilva, aṅkura and asana is digestive stimulant and it alleviates kapha as well as vāyu.

Venū Karīra (Bambusa arundinacea Willd.)

The karīra of venū 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.

Freshly sprouted karīra is known to alleviate kapha and pitta.
Atarūṣaka, vetṛāgra, guḍūci, nimba, parpaṭa and kirātatākta alleviate the vitiation of blood, pitta and kapha.

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.

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.

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 ksaya (consumption).

Kubothukghurāni kaphāpatihāraṇi cha

Bṛhatī (Solanum indicum Linn.)

The fruit of bṛhatī cures kanda (itching), kuṣṭha (obstinate skin diseases including leprosy) and krmī (parasitic infection). It alleviates kapha and pitta. It is pungent, bitter and light.

Patalpabre pittadv naal tasya kaphāpahum

Patola (Trichosanthes dioica Roxb.)

The leaf of patola alleviates pitta. Its stem alleviates kapha. Its fruit alleviates all the three dosas and its root is purgative.

Kāravellaka (Momordica charantia Linn.)

Kāravellaka is an appetiser. It alleviates kapha and pitta. It reduces virility.

Karkotika and Hastikarkotika

The fruit of karkotika 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, kālinga, karkoṭi, ervāru, ṛdiṇḍa, 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.
Alâbû (Lagenaria siceraria Standl.)

Different types of alâbû are purgative, un-unctuous, cooling and heavy.

Kaṭu tumbi

Kaṭu tumbi is cooling and cardiac tonic. It alleviates pîṭṭa and cures kâśa (bronchitis) and viṣa (poisoning).

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 pîṭṭa. When it becomes yellowish in colour, it aggravates kapha. When over matured, it becomes sour and it alleviates vāta as well as kapha.
Ervāruka (Cucumis utilissimus Roxb.)

The ripe ervāruka cures dāha (burning syndrome), ṭṛṣṇā (morbid thirst) and śrama (physical fatigue). It is alkaline and aggravor 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.

\[ \text{स्त्रासमुद्रुरा रूख्या रूख्या वातकफाप्ता} \]
\[ \text{श्रेष्ठरी भेदनी गुर्वी नाडी कूम्भाण्डसंव} \]

Kūsmāṇḍa nāḍī

The stalk of knśmāṇḍa is alkaline, sweet, appetiser and un-unctuous. It alleviates vāta as well as kapha and removes aśmarī (stone in the urinary tract). It is heavy.

\[ \text{धलाबुनालिका गुर्वी मधुरा पित्तनासिनी} \]
\[ \text{वातस्लेष्मकरी रूख्या शीतला मलवेदिनी} \]

[Kāśyapavṛddhavī. 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.

\[ 'विथ्रेदि मधुरास्त्रिनथा प्रायो विष्टवि वातला' \]
\[ कफाप्ता शीतलरास्थ्यप्ता पटोलिका \]

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, aggravator of kapha and cooling.

Āruka (Prunus domestica Linn.)

Āruka is alkaline, aggravator of kapha and heavy.

Nīrica

Nīrica is slimy by nature, cooling, wind forming and aggravator of vāyu. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) and is delicious.

Mārusa

Mārusa is sweet, cooling, wind forming, heavy and aggravator of pitta. It has many varieties, viz., red, blue etc. and all of them have the same properties.
**Kalāmbuka (Ipomoea reptans Poir.)**

Kalāmbuka promotes lactation. It is cooling, heavy and astringent.

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**Hilamocikā (Enhydra fluctuans Lour.)**

Hilamocikā is purgative. It alleviates kapha and pitta and cures kūṣṭha (obstinate skin diseases including leprosy).

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**Grīṣma sundara**

Grīṣma sundara alleviates kapha and pitta. It is bitter and appetiser.

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**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.

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**Mulaka (Raphanus sativus Linn.)**

Mulaka is heavy, wind forming and sharp. It produces āma and aggravates all the three doṣas. When prepared along with fat, it alleviates all the three doṣas. Its fruit alleviates kānha and nīttā and its flower alleviates kapha and vāta.
All types of śāka, when dried cause wind formation and aggravate vāyu. Mūlaka, however, is an exception.

Sarśapa (Brassica compestris Boiss)

The śāka of sarśapa alleviates all the three doṣas (?). It is abhiṣyandī (which obstructs the channels of circulation) and heavy.

Rājikā and Pañcāṅgula (Brassica nigra Koch. and Ricinus communis Linn.)

Rājikā shares the properties of sarśapa śāka. In addition it is bitter and sharp.

The śāka of pañcāṅgula is laxative.

Kusumāḥ (Carthamus tinctorius Linn.)

Kusumāḥ is un-unctuous and hot. It aggravates pitta and alleviates kapha as well as vāta.

Māša (Phaseolus mungo Linn.)

The leaves of māša are slightly bitter, sweet and promoter of semen.

Āhastini and Pattūrā

Āhastini and pattūrā are diuretics. They cure aśmari (stone
in the urinary tract).

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न्यायोधोजबराश्वत्वप्लक्षप्रादिपल्लवा:
कषाया: स्तम्भना: शीता हिता: पितातिसारिणाम् ।२६।

Nyagrodha etc.

The leaf of nyagrodha, udumbara, aśvattha, plakṣa, padma etc. is astringent, constipative and cooling. It is useful for patients suffering from paittika type of atisāra (diarrhoea).

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शात्रकास्तु पला[लि]शुक्ररोशकितिवेषु: ।
सर्व संस्वेदज्ञा: शीता: कषाया: स्वादुपिन्चिला: ।२६।

Sāṁvedaja (Mushroom)

Mushrooms which grow on palāla (straw), ikṣu (sugar-cane), karīṣa (cow dung), kṣiti (ground) and venu (bamboo) are called sāṁvedaja. All of them are cooling, astringent, delicious and slimy.

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गृहस्वच्छतसोसारजवश्लेष्मामयपदाः
स्वादुपकरसा शक्ता दोषलस्ते पलालया. ।५५।

Mushrooms which grow on straw are heavy. They produce chardi (vomiting), atisāra (diarrhoea), jvara (fever) and diseases caused by kapha. They are sweet in vipāka as well as taste and un-unctuous. They aggravate doṣas.

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श्वेता. शुचियधोकाष्टवशारोवर्जसंभवा: ।

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,

All the mushrooms are known to be wind forming and they aggravate vāyu.

*Pināki*

*Pināki* aggravates vāyu. When it is green it is an appetiser and stimulant of digestion.

*Vidārī* (*Ipomoea paniculata* R. Br.)

*Vidārī* alleviates vāyu and *pitta*. It is aphrodisiac, strength promoting and rejuvenating.

*Satāvari* (*Asparagus racemosus* Willd.)

*Satāvari* is an excellent promotor of strength and eyesight. It alleviates vāyu and *pitta*.

The bigger variety is a cardiac tonic and promotor of
intellect, power of digestion and strength. It cures *grahaṇī* (sprue syndrome) and *arṣas* (piles). It is aphrodisiac, strength promoting and rejuvenating.

78 कासपित्तहरासिरत्कास्तस्या एवांकूरा मता ॥ ५ स ॥

Its sprouts cure *kāsa* (bronchitis) and alleviate *pitta*. They are bitter.

80 सहस्त्रं विभालुक कौञ्जङ्गावनं कसेष्टकम् ॥

Visaśālūka etc.

Visaśālūka, krauṇcādana, kaseruka, *śṛṅgāṭaka* and galodhyā are un-unctuous, heavy, wind forming and cooling.

81 वौटकर तु भवेत्रीज रक्तपित्रज्वरापहम् ॥

Pauṣkara (Lotus seed)

The seed of *puṣkara* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *jvara* (fever).

82 तथा तालप्रलंबं च उर्दक्षतेजापहम् ॥ ५ म ॥

Tāla pralamba (Borassus flabellifer Linn.)

The inflorescence of tāla cures *uraṅkṣata* (phthisis).

83 पितलानिलहरे हुष्टः स्वादुः सुञ्जातकः स्मृतः ॥

*Muṇjātaka* (Orchis latifolia Linn.)

*Muṇjātaka* alleviates *pitta* and *vāyu*. It is a cardiac tonic and delicious.

84 शंक्षतीकरस्तां वर्मपिण्डकांस्यकम् ॥ ५ ६ ॥
Śānikha, hastīka, raktāṅga, madhupindaṭaka 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.

**Pindāruka (Colocasia esculenta Schott)**

Pindāruka aggravates kapha. It is heavy. It also aggravates vāyu.

**Surendra kanda (Amorphophalus sylvaticus Kunth)**

Surendra kanda alleviates kapha. It is pungent in vipāka and it aggravates pitta.

The rhizome of kadali promotes strength and it alleviates vāyu and pitta.

Mānaka (Alocasia indica Schott.)

Mānaka is sweet, cooling and heavy.
Surana is digestive stimulant, appetiser, alleviator of kapha, višada (non slimy) and light. It is specifically useful for aršas (piles).

Bhūkanda is exceedingly harmful.

Amlīkā is useful in grahaṇī (sprue syndrome) and aršas (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.

Musali is nourishing, aphrodisiac and hot in potency. It cures aršas (piles) and vitiation of vāyu.
Vārāha kanda alleviates kapha. It is pungent in taste and vipāka. It cures kuṣṭha (obstinate skin diseases including leprosy) and krmi (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), māṁsa (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 शाकवर्गः, ||

Thus ends the group dealing with different types of vegetables.

NOTES AND REFERENCES

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3. स्वादुपाकम्पुप्तिपिनितविबुखुत इति आकरे पाठः।
4. सेञ्जनिबलुव्ववन्यः इति आकरे विनियुपस्तके च पाठः।
5. चिली वास्तुकवाज्जेया इति आकरे पाठः।
6. पिनकावाहा इति आकरे पाठः।
7. मधुरा इति विनियुपस्तके पाठः।
8. रसपिबिपिपिवरानु इति आदर्शुपुस्तकेपुष्य पाठः।
9. सतीनसमु इति आकरे पाठः।
10. कषायानु हितहा इति आकरे पाठः।
11. चाल्ला इति आकरे पाठः।
12. संप्राप्तं वातकरं इति आकरे पाठः।
13. त्वादकं इति चतुर्दशपरस्तके पाठः।
14. वर्षम्मवः इति आदर्शुपुस्तकेपुष्य पाठः।
15. हिताने शोधोदरर्षांसामू इति आकरे पाठः।
16. कक्तवातधनाशिचरबिलबांकुरा: सराः इति आकरे पाठः।
17. ऊँचा: इति आकरे पाठः।
18. करीरा: इति आकरे पाठः।
19. सुकपाया इति आकरे पाठः।
20. नालांकुरीस्वान्ये इति आकरे पाठः।
21. किरातितिजसहिता: इति आकरे पाठः।
22. सर्वो पितकफापह: इति आकरे पाठः।
23. तद्वदन्त इति आकरे पाठः।
24. तु इति आकरे पाठः।
25. कपिमेदोविहरस्मित्वं इति आकरे चतुरंपुस्तकं च पाठः।
26. तद्वदं इति आदर्शपुस्तकं पाठः।
27. माततनाशनी इति आकरे पाठः।
28. बलास्कावक्षयानानी इति आकरे पाठः।
29. बालाकिरेशाः इति आकरे पाठः।
30. फलीन इति चतुरंपुस्तकं पाठः।
31. पाठोवयं आकरे नीपलम्बः।
32. कार्येलककवृत्तेः इति आकरे पाठः।
33. तद्वद्य गुणस्याचः इति आकरे पाठः।
34. बंधककाष्ट्र केवुः इति आकरे पाठः।
35. वन्धककाष्ट्र केभुः इति द्वितीयपुस्तकं पाठः।
36. कृत्वांहुदस्वालाककारकालाकालुकतिविभिन्नसमिः इति आकरे पाठः।
37. तथा चपुसवीप तु रूपिव कक्तवातजितुः इति आकरे पाठः।
38. तथा चपुसवानाचारकहितं कफवातजित्व इति चतुरंपुस्तकं पाठः।
39. वच्चेोहस्त्राश्यानुन इति चतुरंपुस्तकं पाठः।
40. चपुसवेशमें च तु स्वादु इति आकरे पाठः।
41. द्वाहृत्वाश्यामालितिसुः इति आकरे पाठः।
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स्वास्थ्यधरा स्वच्छ वातपितलकफापह। इति आकरे पाठः।

(माधवचन्द्रन्यूयुग: शाकवर्ग २२ : ४१-४२)

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45. 'विक्षेत्रधरास्वस्ती'पाठोम्य वचुर्वपुस्तके प्रधिकमूल्यते।

46. उपोदका इति द्वितीयपुस्तके पाठः।

47. विषमस्य यवक्तारं सार्वक्लेषमकर गुरु [?] इति द्वितीयपुस्तके पाठः।

48. स्वभावपिच्छिलः इति आकरे पाठः।

49. स्वातुरूपिनः इति चतुर्वपुस्तके आकरे च पाठः।

50. मातुसी इति चतुर्वपुस्तके पाठः।

51. स्वातुरूपः गुरुः इति आकरे पाठः।

52. रत्नलालादयशचान्ये इति आकरे पाठः।

53. स्वत्वपूर्व्य च गुर्वीं च चतुर्वपुस्तके पाठः।

54. करुणाका इति चतुर्वपुस्तके पाठः।

55. कटुतित्त्वा सरा इति आकरे पाठः।

56. सर्वदोपहरी इति आकरे पाठः।

57. स्मर्द्धसिद्धः इति द्वितीयपुस्तके पाठः।

58. ‘तत्रयं' कर्माण्यनिजतः पाठोम्य द्वितीयपुस्तके नोपल्यते।

59. नित्योपं बलाभिप्यन्ति इति आकरे पाठः।

60. नीक्षण तितः इति आकरे पाठः।

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62. श्रीहस्तिनी इति आकरे चतुर्वपुस्तकं च पाठः।

63. मूलनामप्रसिद्धी इति आकरे चतुर्वपुस्तकं च पाठः।

64. तीता: इति आकरे पाठः।

65. रत्नलालादयशचान्ये इति चतुर्वपुस्तके पाठः।

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67. पतलाला: इति आकरे पाठः।

68. गुरुप्रसिद्धी इति आकरे पाठः।

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73. छुट्टका इति आकरे पाठः।
74. पिपासी वाताया इति आकरे पाठः।
75. साँठ्रा इति आकरे पाठः।
76. वृष्ण शताब्दी बल्या इति आकरे पाठः।
77. सौंत्र इति आकरे पाठः।
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80. तथादिशनाशालकौचादनस्तेर्मृ इति आकरे पाठः।
81. पितानिजऱ्येको इति द्वितीयपुस्तके पाठः।
82. वृष्ण इति आकरे चतुर्वर्गपुस्तके च पाठः।
83. स्वामुहर्त्याजनक: इति आकरे पाठः।
84. शांल्हंसिकास्त्रयास्त्रयुपित्क्षुर्गक्षमृ इति आकरे पाठः।
85. एडाल्याणुण्डकानानाः इति आद्ध्वर्गपुस्तकेषु पाठः।
86. पितल्लुः इति आकरे पाठः।
87. केद: इति आकरे पाठः।
88. वातपिताघुरच इति आकरे पाठः।
89. ‘बल्यः सदा' पाठोऽयं चतुर्वर्गपुस्तके नोपलम्यः।
90. पितल्ला इति आद्ध्वर्गपुस्तकेषु पाठः।
91. लघु: इति आकरे पाठः।
92. ‘विशेषार्द्यसां लघु’ पाठोऽयं चतुर्वर्गपुस्तके नोपलम्यः।
93. मास्तकोपनाः इति आकरे पाठः।
94. मधुरा: इति आकरे पाठः।
95. मुशाली इति आकरे चतुर्वर्गपुस्तके च पाठः।
96. वीरयोणालाभिनिलाप्रहः इति आकरे पाठः।
97. यस्य श्लोकवाण्तम् ‘नतिस्लेखम्मः' पितल्ला:।' पाठोऽयं द्वितीयपुस्तके अधिक उपस्थिते।
98. वराहकर: इति आकरे पाठः।
99. कुष्टेश्वक्षित्तिरो सूत्यम्मः पितल्ला:।' इति आकरे चतुर्वर्गपुस्तके च पाठः।
100. यस्य श्लोकवाण्तम् ‘कंदो हलिन्या: स्लेखम्मः पितल्ला गर्भपातन:।' पाठोऽयं चतुर्वर्गपुस्तके अधिकमुपलम्यः।
101. वालस्य इति द्वितीयपुस्तकेन पाठः।
102. जीवन प्रीणनानि च इति ब्राह्मेन पाठः।
103. काश्यः इति चतुर्थपुस्तकेन पाठः।
104. रूचिदानि इति ब्राह्मेन पाठः।
105. द्वितीयचतुर्थपुस्तकः: अर्थव इति शाकवर्गः। इति दिनः।
ि धर्मशास्त्रान्तरस् इति रिजीणः च कौमिजुष्ट्वमेदेशां। वर्षेयेत्यस्मातः
शास्त्रां यदकाले प्ररोप्यि च’ पाठ्यविश्व चतुर्थपुस्तके अभिकं उपलब्धते।
106. वालः अनार्तवः इति चतुर्थपुस्तकेन पाठः।
107. प्रमादातः इति आर्यं पाठः।
108. समादेशेदृह्वद्धर्त्वमन्त्पुष्टि: इति आर्यं पाठः।
CHAPTER 21

'षष्टिका यवगोष्ठीमा लोहिता ये च शालयः ।
मुदुगादोकिसुरास्त्रेषु घाण्येषु स्मृताः। ॥ ॥

Dhānya (Corns and Cereals)

Among the corns and cereals, saṣṭika, yava, godhūma, red variety of sāli, mudga, āḍhakī and masūra are the best.

एण: कुरंगो ह्रिणर्णिर्मिनैव एव च ।
मयूरविकृततिंस्त्व श्रेष्ठा मांसगुणेषु च ॥ ॥

Māṁsa (Meat)

Among different types of meat, the meat of ena, kuraṅga, harīṇa, tittiri, lāva, mayūra, vargi (?) and kūrma are the best.

दाण्डसामलक द्राक्षा खर्चूरं सप्रसूतकम् ।
राजादन मातुलुङ्कलव श्रेष्ठते ॥ ॥

Phala (Fruits)

Among different types of fruits dāḍima, āmalaka, drākṣā,
kharjūra, paruṣaka, rājādana and mātuhūnga are the best.

5 
śatamātratāvāstukachihāksamulakapotikā

6 
saṃdhūkaparāṇī jīvantsī śāakavagṛ prasābyate || ॥ ॥

Śāka (Vegetables)

Among vegetables, caṇcū, satīna, vāstūka, cilla, mūla-kapotikā, maṇḍūkaparāṇī and jīvanti are the best.

7 
gavyāṃ kṣīrākūṭe śreṣṭhaṃ sānghavāṃ labhateḥ ca ॥

Kṣīra, Ghrta and Lavana

Among milk and ghee, those derived from the cow are the best.

Among salts, rock salt is the best.

8 
āṇī bādaṁsamīṣeḥ pippalīnagare kaṭāra || ॥ ॥

Sour and Pungent articles

Among sour things, dhāṭrī and dāḍima are the best.

Among pungent things pipalī and nāgara are the best.

9 
tīsāḥ pātalakṣaṃ śreṣṭhaṃ sāhureḥ gṛtāśrayate ॥

Bitter and Sweet articles

Among bitter things paṭola is the best.

Among sweet things ghee is the best.

10 
koṭra vṛgafalāṃ śreṣṭhaṃ kṣāvyāṃ sapruṣakhyaṃ || ॥ ॥

Astringent things

Among astringent things, honey, pūgaphala and paruṣaku are the best.
Sugarcane products and Drinks

Among sugar cane products, śarkarā is the best.

Among different types of drinks, surā and āsava are the best.

Miscellaneous

Among different types of dhānaya (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 surāna 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.
NOTES AND REFERENCES

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3. मांसगणेशु इति आकरे पाठः।
4. मातुषु फलवर्गै इति श्राकरे पाठः।
5. चंद्रअसीनवास्तूक-विनियुक्तकपोतिका: इति श्राकरे पाठः।
6. शाकवर्गै शस्यते इति द्वितीयपुस्तके पाठः।
7. क्षीरं घृतं इति श्राकरे पाठः।
8. नागरं इति श्राकरे पाठः।
9. पटोलवातकि इति श्राकरे पाठः।
10. खर्जूरं इति द्वितीयपुस्तके पाठः।
11. पानकादीं इति चनुक्चुःपुस्तके पाठः।
12. अप्सरिशिवतमन्त्रं इति श्राद्विपुस्तके घुः पाठः।
13. रसेखुं मनौपिनि: पाठोष्य द्वितीयपुस्तके नोपस्यते।
CHAPTER 22

‘चक्रुष्यं प्रीणनो वृष्यो दृष्यो रक्तपित्तिजित्।
रसायनो गुहः शीतः स्निग्धवस्क 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.

1 [पञ्चा] हृदोस्मित्यविक्षिक्तक्लेदतनस्तर्पणो मुद्यः।
2 स्निग्धोष्णो[५]मलो लघु[वांश] वातहा रक्तनाशनः।।२।।
3 क्लेदी तीक्ष्णः सरः शुद्धविश्वानाह्रूष्टिहः।।

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, aggravor 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 (śoṣana). 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).
alleviates vitiation of *kapha*, blood and *pitta*. It is un-unctuous, cooling and heavy.

II इति पद्मसा: II

Thus ends the section dealing with the attributes of the six tastes.

NOTES AND REFERENCES

1. पक्त्वा इति द्वितीयपुस्तके पाठः ।
2. पर: इति द्वितीयपुस्तके पाठः ।
3. लघुज्वापी इति द्वितीयपुस्तके पाठः ।
4. शुक्लः विबंधवानाहृष्टिहि इति द्वितीयपुस्तके पाठः ।
5. रसः इति बाकरे पाठः ।
6. रच्योद्धिनिपतत्कुव्वत्ता तीव्रः शोषी कदुः कदुः इति बाकरे पाठः ।
7. रचायतविशिष्टवेदिकदूषकुम्भज्वरापहः इति ब्राह्मणपुस्तकेपाठः ।
8. शीतो लघुस्वतः इति बाकरे पाठः ।
शीतासुप प्रज्ज्वलः इति चतुर्व्युपुस्तकेपाठः ।
9. स्तम्भनः शोषी प्रसाधि इति बाकरे पाठः ।
10. रोपणग्रीणः इति चतुर्व्युपुस्तकेपाठः ।
CHAPTER 23

'Mandāḥ trivibhāṃ ārya ekdvitrīpirśvat.

Mandā

Mandā is prepared by filtering once, twice or three times. Thus, it is of three types.

Lāja mandā

Lāja mandā 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.

Lāja mandā 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 manda**

*Dhānya manda* is carminative, digestive stimulant and alleviator of *pitta*, *kapha* and *vāyu*. It cures *śūla* (colic pain), *ānāha* (flatulence) and *vibandha* (constipation).

**Vātya manda**

*Vātya manda* 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 manda* is prepared by fried barley and *lāja manda* is prepared by fried *sāli*.

The *manda* 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).

सुवर्णुलानां प्रस्फुटितः च तद्द्रामुद्रः: कदुक्रयं च।
कुस्तम्बरीसैन्याण्वहिगुरूद्विमेघश्च सवेः: नियते च मण्डः।।७।।
अहदोषनो बस्तिविशोधनश्च प्राणघ्रः: शोणितवर्धनश्च।
जवरासहरी कप्पितहृंता वायुः जयेदष्टगुणः हि मण्डः।।८।।

*Aṣṭaṅga maṇḍa*

The *maṇḍa* prepared of two *prasṛti* of good quality rice and half in quantity of *mudga* mixed with *kaṭutraya* (*śunṭhi*, *pippalī* and *marica*), *kustumbarī*, *saindhava*, *hiṅgu* and oil is called *aṣṭaṅga maṇḍa*.

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*.

हस्तवर्षकुतः मण्ड. सैन्यवेदनचूँैत:।
रक्तपितह्रो व्राही जवरासहरासाधन:।।६।।

**Miscellaneous**

The *maṇḍa* 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).

महस्तु दीर्घवन्यनि वानं चाप्यनुलोमयेत्।
गुहकरोति स्तोतांसि स्वेदं संजनयत्वचि।।१०।।

*Maṇḍa* 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.

|| इति मण्डवर्गः ||

Thus ends the group dealing with different types of manḍa.

NOTES AND REFERENCES

1. एकद्रित्रिपरिसूत इति आकरे चतुर्थपुस्तके च पाठः।
2. परिसङ्कल्प इति आकरे पाठः।
3. पूर्वपूर्वों इति आकरे पाठः।
4. पिपलीनागरावित इति आकरे पाठः।
5. वाट्यमंडः इति आकरे पाठः।
6. वातकक इति आकरे पाठः।
7. ‘वाट्यमंडो……शालिबि’ पाठोऽऽ्य द्वितीयचतुर्थपुस्तकयोनौपलब्धसदिकं।
8. रत्नशाल्यावदितिर्गिर्जपीयैभं इति आकरे पाठः।
9. श्रेणदा संतर्पणं बल्या रत्नपितःप्रसादः इति चतुर्थपुस्तके पाठः।
10. रत्नपितः प्रसादनः इति आकरे पाठः।
11. श्रिय इति आकरे पाठः।
12. श्वरातिसारवरणः इति आकरे चतुर्थपुस्तके च पाठः।
13. तृष्ण्यती इति आद्यपुस्तकेषु पाठः।
CHAPTER 24

1

"शुल्कुन्तलिदीवेल्चकुकिसरोगविनाशिनी 1

श्वेदाभिनिजनी सेया वातचक्रमुदीमनी ॥ 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 तर्पणी हुया ग्राहिणी वलवधिनी ।

पद्धा स्वादुरसा लघुदी दीपनी शुल्कुन्तलापह ॥ २ ॥’

[सूत्र: सूत्र ४६ : ३४२-३४३]

Vilepi

Vilepi is refreshing, a cardiac tonic, constipative, strength promoting, wholesome, sweet in taste, light and a digestive stimulant. It cures kṣut (morbid hunger) and trṣā (morbid thirst).
Yavāgū

Yavāgū cures trṣṇā (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In jvara (fever) and atisāra (diarrhoea), yavāgū is always useful.

2

Yavāgū

Yavāgū cures trṣṇā (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In jvara (fever) and atisāra (diarrhoea), yavāgū is always useful.

Variety

Pāyasa, krśarā etc., are the different varieties of yavāgū. Pāyasa is also called kṣaireya, ksirā and paramānna.

"यैवविवृक्षणवृक्षवागुः साधु साधिता ।
तास्तन्विवृक्षणपुष्पाङ्गि विधिवृत्तिता ॥ ५ ॥

Yavāgū is prepared by adding different drugs and when properly prepared yavāgū enhances the properties of these drugs.

पित्तवर्ज्यपायसो वलयो मेदः कपकरो गुरुः ।

Pāyasa

Pāyasa is wind forming and strength promoting. It increases fat and kapha. It is heavy.

कप्पिलिकरी बल्या कुशरानिललामलिनी ॥ ६ ॥

Krśarā

Krśarā 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 साम्भ अर्जोच्छं दीपनं परम् ।
श्रमवनं तर्पणं हुंयं योलमक्तं हचिप्रदम् ॥ १२ ॥

Ghola bhakta

Ghola bhakta (curd mixed rice) is cooling, sweet and sour. It cures arṣas (piles). It is an excellent stimulant of digestion. It cures śrama (physical fatigue). It is refreshing, a cardiac tonic and appetiser.

शीतलं मघुरं रुष्क श्रमवनं तर्पणं परम् ।
लघु दृततिवपक च स्वीकीं वारिमावितम् ॥ १३ ॥

Vāryanna

Freshly prepared rice soaked in water is cooling, sweet, un-unctuous, alleviator of fatigue, refreshing par excellence, light and easily digestible.

श्रीदोषकोपन रुष्क मलोकमूललं परम् ।
स्वेदनेदंकोत्तकेदं वार्येन्नं निधि सस्थितम् ॥१४॥”

[भाषबध्ययुज्ययायं प्रणवरणं २६ : ४-१३]

If this prepared rice is soaked in water and kept overnight, then it aggravates all the three doṣas. 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.
NOTES AND REFERENCES

1. शुभ्राण्वलानिशिक्षलयेबलुकुशिरोगविनाशिनी इति श्राकरे पाठः।
2. पाकुष्ठरादयः इति द्वितीयपुस्तकेण पाठः।
3. संजनयत्यममस्मवादु इति यादवपुस्तकेण पाठः।
4. विनुबंधालि. इति द्वितीयपुस्तकेण पाठः।
5. रिस्तगः इति द्वितीयपुस्तकेण श्राकरे च पाठः।
6. मृष्टिकेशुदुर्वचन्द्र द्वितिवार्षिक इति यादवपुस्तकेण पाठः।
7. ययोत्तरपधुरक्षेत्रदेवदत्तेः इति यादवपुस्तकेषु पाठः।
8. लघुद्विजगिरिनी इति चतुर्थपुस्तकेण पाठः।
9. अध्युप्रणालिनं इति चतुर्थपुस्तकेण श्राकरे च पाठः।
10. हृदि इति चतुर्थपुस्तकेण श्राकरे च पाठः।
11. सर्वोज्यः इति श्राकरे पाठः।
12. स्वेदभेदः इति यादवपुस्तकेषु पाठः।
13. मण्डास्यः इति द्वितीयपुस्तकेण पाठः।
    इति अन्यन्तरः इति श्राकरे पाठः।
CHAPTER 25

"सुतित्विन्नो निस्तुष्पो भृष्टः इष्टस्योनि लघुहितः।

‘सिवन्न निःपीडितं शाकं हितं स्वात्स्नेहसंस्कर्तं।’ ११।’

[माधवद्रव्यगुण: पानमक्षयवर्गः 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.

शस्विन्नस्नेहस्नेलाबणमणीपीडितमतोन्यथा

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.

निस्तुष्पमौजिते सम्यक् यवे सच्चानकः क्रुता।

सत्यवः शर्कारसपियुक्ता श्रीमेतिपूजिता। २।।
**Yava saktu & Caṇaka saktu**

*Saktu* prepared of fried *yava* or *caṇaka* along with their husk is very useful in summer if taken along with sugar and ghee.

\[
\text{सहतः शालिसंभूता विभिन्ना लघवो हिमा: ।} \\
\text{मधु[रा:] ग्राह्यो हुवा: कपाया विचित्रकदा:।।३१६।}
\]

**Śāli saktu**

*Saktu* prepared of *śāli* is digestive stimulant, light, cooling, sweet, constipative, cardiac tonic, astringent, appetiser and promoter of semen.

\[
\text{मधुरा: लघवं शीतः सहतः शालिसंभूता: ।} \\
\text{ग्राह्यो रत्नपिण्डवन्स्तूणाष्टिसिद्धवरष्टह:।।४।}
\]

**Another view**

*Saktu* prepared of *śāli* 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).

\[
\text{चर्चौतीसारतूद्वाहविषः स्तुणाष्टिसिद्धवरष्टह:।।५।}
\]

\[
\text{लाजानं सहतः शीतेष्टिसतायुक्तः विशेषतः:।।५।}
\]

**Lāja saktu**

The *saktu* of *lāja* cures *chardi* (vomiting), *atīśāra* (diarrhoea), *trṣṭ* (morbid thirst), *dōha* (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.

\[
\text{लेखना दीपना भक्षा वातस्तुयवसत्तः।।६।}
\]

\[
\text{कफामय्यक्षतः वातवर्चोन्यालोमना:।।६।}
\]
Yava saktu

The saktu of yava is depleting, digestive stimulant and un-unctuous. It aggravates vāyu and cures diseases caused by kapha. It helps in the elimination of vāyu and stool through the downward tract.

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 (pindī) 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.

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 guda, it cures mūtra kṛcchra (dysuria) and udāvarta (flatulence). Along with sugar, sugarcane juice, honey and drākṣā, it cures diseases caused by pitta. Along with drākṣā and honey, it cures diseases caused by kapha. Along with the three groups of drugs, it helps in the elimination of stool and doṣas through the downward tract.

Dhanolamba

Dhanolamba is very light and it reduces kapha as well as fat.

Lājā cures trī (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.

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.
Dhana

Dhana is wind forming, un-unctuous, refreshing, depleting and heavy.

Nispāva

The fried fruit of nispāva is wind forming, difficult of digestion, un-unctuous, cooling, aggravor of vāyu and constipative.

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).

If freshly harvested tanḍula is used for this purpose, then it is extremely difficult of digestion. It is sweet in taste and nourishing.

Thus ends the group dealing with different types of suṇa and allied preparations.

NOTES AND REFERENCES

1. Bhūṣṭa ीति ्श्राकरे ्पाठ: ।
2. अन्नमि पिपितत ीति चतुर्थ पुस्तके ्पाठ: ।
3. मधु इति चतुर्थपुस्तके पाठः।
4. स्वेद्या इति चौकदा पाठोऽव द्वितीयपुस्तके नोपल्लभे।
5. मधुरा लघवः इति आदर्शपुस्तके पाठः।
6. रक्तपितलाष्टुणाच्छिन्दिुपप्रदः इति श्राकरे पाठः।
7. संहोचलविवर्तनः इति श्राकरे पाठः।
8. मातिवन्दा इति श्राकरे पाठः।
9. मातिवन्दा इति आकरे पाठः।
10. सान्दर्भद्वियपुस्तके पाठः।
11. कार्यक्षतोपपशमना इति आकरे पाठः।
12. बल्या: सतीर्मानिते वातप्रदः इति श्राकरे पाठः।
13. संधानाक्षतिष्ठमाष इति चतुर्थपुस्तके पाठः।
    संधानाक्षतिष्ठमां इति श्राकरे पाठः।
14. स्वातुःच्छो इति आकरे पाठः।
CHAPTER 26

Meat boiled with fat, milk, dhānyāmla, phalāmla and kāṭuka (spices having pungent taste) is useful, strength promoting, nourishing, appetiser and light.

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.

Dried meat is sthīra (which produces stability), unctuous,
refreshing, pleasing, heavy and appetiser. It promotes strength, intellect, digestive power, muscle tissue, *ojas* and semen.

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.

If the meat is burnt over charcoal then it is called *śūlika*. It is heavier because it gets excessively burnt.

Different preparations of meat viz., *utplūṣṭa* (burnt), *bharjita* (fried), *piṣṭa* (made to a paste), *pratapta* (heated), *kaṭu-pācitā* (boiled with pungent spices), *parīśuṣkā* (dried), *pradīgdha* (excessively burnt), *śūlya* (burnt over charcoal) and similar other preparations are always wholesome for persons having strong digestive power. *Khaniṣṭka* type of meat preparation is exceedingly heavy.

Meat prepared in oil is hot in potency, aggrigator of *pitta* and heavy.
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.

\[ \text{Saurāva} \] type of meat nourishes all the tissue elements. It is specially useful for patients having *mukhaśosa* (dryness of mouth). It is an excellent curative for *kṣut* (morbid hunger) and *ṛṣṇā* (morbid thirst). It is delicious and cooling.

\[ \text{Māṁsa rasa} \]

Meat soup is refreshing and vitalizing. It cures *śvāsa* (asthma), *kāsa* (bronchitis) and *kṣaya* (consumption). It alleviates *vāyu*, *pitta* and fatigue. It is cardiac tonic.

\[ \text{The meat soup prepared along with *dādima* is aphrodisiac and alleviator of *doṣas*.} \]
The meat, from which juice is extracted, does not produce nourishment and strength. It is wind forming, difficult of digestion, ununctuous and aggravator of प्रायु.

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 pippali, marica, शुण्ठि, हिङ्गु and ghee is called sorāva.

Thus ends the group dealing with various types of meat and their different preparations.

NOTES AND REFERENCES

1. स्निधं इति ग्राके पाठः।
    सितं इति द्वितीयपुस्तके पाठः।
2. गोरसान्त तु इति आकरे पाठः।

3. अश्य शलोकस्यान्तरम् ‘सुरविन्द्रव्यसंस्कृतं विद्यातिपतकस्फोट्सवलेिद बलगुर्’ पाठोज्य चतुर्थपूस्तकेऽग्रहितं उपलब्ध्ये।

4. तदेवदलोप्तपिष्टस्वाधुप्राप्तेः इति श्राकरे पाठः।

5. किन्तु प्रदिग्धं इति श्राकरे पाठः।

6. उन्वृतं इति श्राकरे पाठः।

7. दीप्तान्निवां रक्तकच्चुः श्लोकोज्य द्वितीयपूस्तकेऽनोपलब्ध्ये।

8. अश्य शलोकस्यान्तरम् ‘अथ मांसप्रकारः’—
	तलितं भजितं स्वन्तं प्रलेख्यश्रितं रसं।
	[पोषितं] च तथा शूल्य पूर्णं गुणपाकं।
	अमीप्रकारः मांसस्य शकेषपालिरिति।
	तलितं मांसं हि बल्य रूच्यं पूर्णं पितानिलाप्य।
	सुरसानु शमुखं पाके चित्तकक्षकर गुच्छ।
	भजितं तत्त्वदातुल्यं [रूच्यं] बर्हिकरं लघु।
	मांसं वलं वीरःं विद्वाण्ति रुचिमनाक।
	वां पिता करं हितं प्रदीपयिति चानल।
	प्रलेख्यश्रितं बल्य रोचां दीपन गुच्छ।
	मांसप्रकारः मानिसन्वरणं पितककोषुः कि विशेषतेः।
	पेषित पालित मांसं सुरसानु लघु दीपनम्।
	बल्यं सुरसानवश्रणप्रमस्व दीपयायपानं।
	तत्रापि जांगलं चैत्य शेष्टं तत्रापि पक्षीपानं।
	उष्णं स्नेहो निशानिमुखलबंधनं [धान्यक=]।
	जीराहैकनागरिः प्रस्तोपं संघवचूर्णं युक्तं।
	उपस्करं संस्कृतं वै फलस्य।
	एलालवक्षपूर्णरिचाचार्य विनिमित्तं।
	[वर्णं] मुखलनायोकं पाचकमिविचक्षणं।
	अश्य वर्णस्य करणे कुकुम रत्नचन्दनम्।
	चूर्णं च यत्र यद्युक्तं तथ तत्त्वस्योऽजयेता।
	चूर्णं अन्नं यथौः किंवा रामडालाकथाग्रितं चुदं पलं साध्यस्वव्यत्रस्य।
	बहुरि विद्वृतं सत्पवं शूल्यमुक्तं मनोविनिः।
	शूल्यं बल्यं सुधाक्तुल्यं पलं विख्यतं लघु।
कफपिताहरुं प्रीतं विशेषादुषिकाकरं।
मासिस्विनं सूक्ष्मकुतं पिष्टवा सदुपपकरां घटे।
तप्तेनधन्यृष्टं पूरण प्रोचयते बुद्धे।
मासपूरणक रच्यं वल्य पुष्टिकर परस्।
वातपिताहरुं वृष्णं वल्यर्माधिकफ्रणुत्।
सूक्ष्मकुतं पल परम: छादित वेष्ठित मृदा।
Pक्ष सोपसकर यत्र विशेष गुप्तपाकज।
पुदपाकित यत्रतं तन्मांसं पाचक पर।
सोष्मं तदुगुच्छ शीतां शूषकं च दुन्जरं।
समितानितं मूर्णं पुरों तद्धुते पुत्र:।
भृणं श्रमाळकारं तस्यार्युरुपुरित।
चक्रस्वं बृंहणं बृष्णं वातपितस्वहरं गुरु।
अतीव रशिकतू बलवं भवेयुरुपुरितं।
बहुमार्गपूर्णं: पाठोजयं चतुर्युपस्तकं अधिकं उपलम्भते।

9. कशुचरणापह: इति श्राकरे पाठ:।
10. शान्त: इति द्वितीयपुस्तकं पाठ:।
11. श्रीरावः इति बादरेषुपुस्तकं पाठ:।
12. अत: श्लोकस्वायत्नम: कष्टनो दीपनो हृद्व: बुद्धाना: ब्रणाशन: पाठोजयं
    माधवद्रव्यगुणं अधिकमुपपस्तकं।
13. मास्तापहुः इति श्राकरे पाठ:।
14. शास्तास्वानेत्रस्तु इति द्वितीयपुस्तकं पाठ:।
15. दीपाणीना ......गुण: पाठोजयं चतुर्युपस्तकं नोपपस्तकं।
16. चारस्य च इति द्वितीयपुस्तकं पाठ:।
17. सुनिनंगं इति द्वितीयपुस्तकं पाठ:।
18. कुणित्तुहुगृजसमानवितमु इति द्वितीयपुस्तकं पाठ:।
    कुणित्तुहुजवेनसमानवितमु इति चतुर्युपस्तकं पाठ:।
19. एकत्र इति द्वितीयपुस्तकं पाठ:।
    एकस्तथ इति चतुर्युपस्तकं पाठ:।
20. सौराप्रमिति इति द्वितीयपुस्तकं पाठ:।
CHAPTER 27

1 ‘कफद्वो दीपनो हुव: शुदानामपि दोषहुल्’

उत्तः पघ्यतमशचापि मुघ्यमूष: कुताक्षत्: ॥ १ ॥

*Mudga yūsa*

*Mudga yūsa* alleviates *kapha*, stimulates digestion and tones up the heart. It helps in the elimination of *dosās* even for persons whose bodies are free from *dosās* 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 दाहिममूढीकायुक्त: स्याब्रागाणवः ॥

4 स वृष्णो लघुपाकश्च दोषानामविरोधकुः ॥ २ ॥

[Maadhavavastu: Pānadvyaśāsna २७ : २५-३१]

*Rāga sādava*

If *mudga yūsa* is added with *dādima* and *mṛdvikā* then it is called *rāga sādava*. It is aphrodisiac and light for digestion. It does not aggravate *dosās*.
The *rāga sādava* prepared of *masūra*, *mudga*, *godhuma*, *kulattha* and salt does not aggravate *kapha* and *pitta*. It is extremely useful in diseases caused by *vāyu*.

The *rāga sādava* prepared of *mrāvikā* and *dādima* also alleviates *vāyu*. It is appetiser, digestive stimulant, cardiac tonic and *laghu pāki* (which is easy for digestion).

*Patola yūśa* and *Nimbū yūśa*

The *yūśa* prepared of *patola* and *nimbu* cleanses *kapha* and *medas* (fat). It alleviates *pitta*. It is digestive stimulant and cardiac tonic. It cures *krīmi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *jvara* (fever).

*Mūlaka yūśa*

The *yūśa* of *mūlaka* cures *svāsa* (asthma), *kāsa* (bronchitis), *pratiśyāya* (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 yūśa

The yūśa of kulattha alleviates vāyu. It cures sarkarā (gravels in the urine), aśmarī (stone in urinary tract), tūnī (a disease characterised by acute pain in intestine, anus and phallus), pratūnī (a variety of tūnī in which pain starts from anus and moves to the intestine), kāṣa (bronchitis), arsas (piles), gulma (phantom tumour), meha (obstinate urinary disorders including diabetes) and aggravation of kapha.

Pāṇica muṣṭika yūśa

Pāṇica muṣṭika yūśa is prepared by taking one muṣṭi (handful) of each of yava, kola, kulattha, mudga, mūlaka and ṣunṭhī (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), sūla (colic pain), kāṣa (bronchitis), svāsa (asthma), jvara (fever) and kṣaya consumption.

Navāṅga yūśa

Navāṅga yūśa is prepared of mudga, āmalaka, yava, dāḍima, karkandhu, mūlaka, ṣunṭhī, kaṇa and kulattha. This cures diseases caused by kapha.
Other varieties

The yūsa prepared of dādima and āmalaka is cardiac tonic, alleviator of doṣas, light, vitalising and digestive stimulant. It cures mūrccchā (fainting) and medas (adiposity). It specifically alleviates pitta and vāta.

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मुद्गामलकयूर्यस्वच सेदी पिताक्षफापहः ||

The yūsa prepared of mudga and āmalaka is purgative and it alleviates pitta as well as kapha.

पंचकोलकुलत्यानाः यूषः कंद्योजनिलापहः || १२ ||

The yūsa prepared of pañcakola (pippali, pippalī mūla, cavya, citraka and nāgara) and kulattha is a promoter of good voice and alleviator of vāyu.

यवमंडस्तु कवितो वातपिताक्षफापहः ||

13

पाचनो दीपनश्वेच शूलानाहुविबंधवुतः || १३ ||

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).

सरवाभान्यकवित्तमस्तु बृहः प्राणवर्धनः ||

Sarva dhānaya maṇḍa

The maṇḍa prepared of all the types of dhānaya is nourishing and vitalising.

14

खडकाम्बलिको हुथी छवितवातकमु हिती || १४ ||

Khaḍa and Kāmbalika

Khaḍa and kāmbalika are cardiac tonic. They are useful in chardi (vomiting) and aggravation of vāyu as well as kapha.

दधिमस्याम्लसिद्धस्तु यूष. काम्बलिकः स्मृतः ||
The yūṣa which is prepared by adding dadhi, matsya and articles having sour taste is called kāmbalika.

Dāḍimāmla

Dāḍimāmla promotes strength, alleviates kapha and vāyu and stimulates digestion.

Dhānyāmla

Dhānyāmla is digestive stimulant, cardiac tonic, aggravator of pitta and alleviator of vāyu.

Dadhyamla

Dadhyamla aggravates kapha and promotes strength. It is unctuous, alleviator of vāyu and heavy.

Takrāmla

Takrāmla aggravates pitta and viṣa (poisoning). It vitiates blood.

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.
Other varieties

The yūṣas prepared of milk, dhānyāmla and the yūṣa of sour fruits are progressively lighter. Whether fried or not they are useful.

\[\text{तिलपिण्याकविकृति: शुष्कशरवि विष्कर्मसं ।} \]
\[\text{शंबाकोल गुरुणी स्यु: पित्तश्लेष्मकराणि च ॥११६॥} \]

[Sādhvadrayyug: Pāñashātya २७ : ३३-४५]

\[\text{Sanḍākī} \]

Sanḍākī is prepared of oil cake, dry vegetables and germinated corns and cereals. They are heavy and they aggravate pitta as well as kapha.

\[\text{लघवी बृंहणा वृष्णा हुया रोकनादिपना: ।} \]
\[\text{प्रमसुखुप्रायदिभधमना रागणापद्वा ॥ २० ॥} \]

Rāga sāndava

Rāga sāndava is light, nourishing, aphrodisiac, cardiac tonic, appetiser and digestive stimulant. It cures bhrama (giddiness), mṛtyu (apprehension of death ?), trṣā (morbid thirst), chārdī (vomiting) and śrama (physical fatigue).

\[\text{रसाला रोकनी बल्या स्निग्धा वृष्णा बुझुहणी ।} \]

Rasālā

Rasālā is an appetiser, strength promoting, unctuous, aphrodisiac and extremely nourishing. It causes oleation of the body.

\[\text{स्नेहां गुहसंयुक्तं हुयं दध्यनिलापहम् ॥ २१ ॥} \]

If prepared by adding guḍa and curd, then it is cardiac tonic and alleviator of vāyu.
Panaka

Panaka of guḍa (whether added with sour things or not) is heavy and diuretic.

तदेव खण्डमुद्रीकालकरसहितं पुनः || २२ ||
साम्यं भूतीक्षण सहिम पानक स्वास्थिरत्ययम् ||

Panaka prepared of khaṇḍa, mṛdvikā, śarkarā and sour things is extremely sharp and cooling. It is not harmful.

माद्रकं तु अभमहर मूच्छावाह्यवरापहम् || २३ ||

Panaka prepared of mṛdvikā alleviates śrama (physical fatigue) and cures mūrchā (fainting), dāha (burning syndrome) and jvara (fever).

प्रज्ञकाणं कोलानं हुष्ठ विष्टत्तिभ्य पानकम् ||

The pānaka prepared of paruṣaka and kola is cardiac tonic and wind forming.

२४
dvyaśyaḥ paruṣakarāṇू जात्वा मायास च सावेशं ||
पानकाणं यथायोगं गुह्याघवमादिदेनेत् || २५ ||

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.

२६
श्रवणम्: क्षीरकुटा बल्या वृष्ण्य[हुः]:षुष्णविधनः ||
श्रवणिन्: पुष्टिकरा दीपना वातनाशना: || २७ ||

Bhāksya

Different types of bhāksya prepared of milk is strength promoting, aphrodisiac, cardiac tonic, fragrant, adāhin (which
does not produce burning sensation), digestive stimulant and alleviator of vāyu.

Gṛṭa pūra

Gṛṭa 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.

Gṛḍa bhaksya

The bhaksya prepared of gṛḍa is aphrodisiac, heavy and alleviator of vāyu. It causes burning sensation and aggravates pitta. It is nourishing and aggravator of kapha.

Madhu śirṣaka etc.

Madhu śirṣaka, saṃyāva and pūpa are specially heavy and nourishing.

Modaka is difficult for digestion.
Sațṭaka

Sațṭaka is appetiser, digestive stimulant, promoter of good voice, alleviator of pitta as well as vāyu, heavy, extremely delicious and vitalising.

Abhisyanda

Abhisyanda is cardiac tonic, fragrant, sweet, unctuous, aggravator of kapha, heavy, alleviator of pitta, trptikara (which causes satisfaction) and promoter of strength.

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.

Vesavāra

Vesavāra is heavy, unctuous and promoter of strength as
well as plumpness.

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Palala and Šaśkūti

*Palala* aggravates *kapha*. *Shaśkūti* aggravates *kapha* as well as *pitta*.

46

Parpaṭa and Kṣīra parpaṭi

*Parpaṭa* is light and appetiser. *Kṣīra parpaṭi* is light par excellence.

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Paisṭika bhakṣya

The *bhakṣya* prepared of pastes is hot in potency and astringent. It produces more of wind and causes flatulence. It aggravates *pitta* and alleviates *kapha*. It is laxative.

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Virūḍhaka bhakṣya

The *bhakṣya* prepared of germinated grains is heavy. It aggravates *vāyu* as well as *pitta* and produces a burning sensation as well as stickiness in the body. It is ununctuous and it vitiates eyesight.
Another variety

The bhakṣya prepared of fruit, meat, vasā (muscle fat), vegetables, oil cake and honey is a cardiac tonic, strength promoting, heavy and nourishing.

 пуपaka

 пупaka prepared of milk and sugar cane juice is heavy, refreshing and cardiac tonic.

Other varieties of bhakṣya

The bhakṣya prepared of gūḍa, tila, milk, honey and sugar is strength promoting, aphrodisiac and extremely heavy.

The bhakṣya prepared by frying with ghee is cardiac tonic, fragrant, aphrodisiac, light, alleviator of vāyu as well as pitta and promoter of strength, complexion as well as eyesight.

The bhakṣya prepared by frying with oil produces burning sensation. It is heavy, pungent in vipāka and hot. It reduces vāyu and eyesight and vitiates pitta as well as rakta.
The bhaksya prepared by adding fruit, meat, sugarcane products, *tila* and *māsa* is strength promoting, heavy, nourishing and pleasing to the heart.

The bhaksya prepared by frying on a piece of earthen pot over charcoal is light and aggravor of *vāyu*.

The bhaksya prepared of *kilāta* (a milk product) is heavy and aggravor of *kapha*.

*Kulmāşa*

*Kulmāsa* aggravates *vāyu*. It is ununctuous, heavy and laxative.

Miscellaneous

A physician should know that the attributes and the potency of a type of bhaksya 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.
NOTES AND REFERENCES

1. शुष्कानामपि इति द्वितीयपुस्तके पाठः।
   "शुष्कानामपि इति रामकेशवरामारः" पाठः।
2. अर्थ श्लोकस्मायानन्तरसुः "स्रीणामः प्राणजननः स्वासकासक्रयापुहः" पाठः।
   मायवर्धवयुग्युनि अधिकमुपल्लवने।
3. शिख्रवं इति भ्राकरे पाठः।
4. दीर्घाणामपि रोधहक्कु इति आदिरुपस्तकेषु पाठः।
5. मसूरसुरसगोघुस्कूठात्तचणकः इति भ्राकरे पाठः।
6. चाप्युक्तोनिलादिते इति भ्राकरे पाठः।
7. एककां इति भ्राकरे पाठः।
8. भवतिपितकारं इति इति भ्राकरे पाठः।
9. गुलमशूलेषु इति भ्राकरे पाठः।
10. तवामः इति भ्राकरे पाठः।
11. कपिवात्सित्वं इति भ्राकरे पाठः।
12. शुद्धामलकमुषरसु इति भ्राकरे पाठः।
13. शूलाध्यािनिवर्णनुमुः इति चतुर्युत्तपस्तकः पाठः।
14. खलकामवलिकी भ्राकरे चतुर्युत्तपस्तकः च पाठः।
15. कमालवली इति भ्राकरे पाठः।
16. सस्तेिहवणं इति आदिरुपस्तकेषु पाठः।
17. संयुतं इति भ्राकरे पाठः।
18. रघुरं इति भ्राकरे पाठः।
19. संधिकवानी इति चतुर्युत्तपस्तकः पाठः।
20. च भृत्रणं इति भ्राकरे चतुर्युत्तपस्तकः च पाठः।
21. स्नेहं इति भ्राकरे पाठः।
22. चा इति भ्राकरे पाठः।
23. सुहिमं इति भ्राकरे पाठः।
24. इति इति इति भ्राकरे पाठः।
25. वायायोगं इति भ्राकरे पाठः।
26. भृष्णावलयं इति द्वितीयपुस्तकः पाठः।
27. पुंजिकरा: इति भ्राकरे पाठः।
28. दीपना: इति आकरे पाठः।
29. पित्तनातना इति आकरे पाठः।
30. कफावहा इति आदर्शपुस्तकेपु पाठः।
31. रक्तमासला इति आकरे चतुर्थपुस्तकेच पाठः।
32. बृह तृष्णा गोदिका: भक्षया: गुरुवोजिन्तनाशना: इति आकरे पाठः।
33. पित्तवहा इति आकरे पाठः।
34. मधुशक्षिकसंयाव: इति आकरे पाठः।
35. मीदकास्तु इति आकरे पाठः।
36. सुदुर्जना: इति आकरे पाठः।
37. कफम: इति द्वितीयपुस्तकेपाठः।
38. पितपीलवाकलिकरो इति द्वितीयपुस्तकेपाठः।
39. मध्यास्तु इति आकरे पाठः।
40. सामिता: इति आकरे चतुर्थपुस्तकेच पाठः।
41. बृह तृष्णा वातपित्तना भक्षया बल्यास्तु सामिता: इति आकरे पाठः।
42. ‘युन्हायवेदवरैस्तु’.....सुख्वृत्त तृष्णा:’ पाठोद्व द्वितीयपुस्तकेसोपलम्यते।
43. बलोपचयं हुणा: इति आदर्शपुस्तकेकु पाठः।
44. अस्य ह्लोकस्मानतरम् ‘मांसतिरस्थिमुस्तिवन्म पुनर्ध्वधिवृणितं’
     पिप्पलीरिच्छुम्बिगुड्डर्चषि प्रस्वरित।
     एवं विपावेदेन्नेनक्के वेमवार इति स्मृत:।’ पाठोद्व चतुर्थपुस्तकेकोधिक-
     मुपलम्यते।
45. उषेष्मजनना: इति आकरे पाठः।
46. ऊष्मा विशेषाः शातिसंबन्धा: इति आकरे पाठः।
47. वीरित्का भक्षया: कफपित्रकोपणा: इति आकरे पाठः।
48. विहृदृढकुटा: इति आकरे पाठः।
49. बिषोदिनि:.....सुधुवोजिन्तनाशला पाठोद्व चतुर्थपुस्तकेसोपलम्यते।
50. ऊष्मा: इति आकरे पाठः।
51. फलाश्याशास्त्रकल्पोत्त्ससंयुता: इति आदर्शपुस्तकेकु पाठः।
52. मध्यया: इति आकरे पाठः।
53. बृह तृष्णतथा इति आकरे पाठः।
     बृह तृष्णतथा इति चतुर्थपुस्तकेच पाठः।
54. गुरवस्तपणा: इति आकरे पाठः।
55. शिरेखुरसपयसा इति चवुर्धुपुस्तके पाठः।
56. बलिलाचैव इति द्वितीयपुस्तके पाठः।
57. सक्षारकौदशकर्णा: इति आकरे पाठः।
58. गुरवी मता: इति आकरे पाठः।
59. वृष्णया: इति आकरे पाठः।
60. उज्जना: इति आकरे पाठः।
61. पितलायुक्तप्रुदण्या: इति माधवद्वयपुष्पः पाठः।
62. मासेशुसाचा व तिलमाशेणसंस्कृताः इति द्वितीयपुस्तके पाठः, फलमाशेय-विक्रमाशेणसंस्कृताः इति आकरे पाठः।
63. कस्यार्ज्जर्पक्तस्य इति द्वितीयपुस्तके पाठः।
64. सक्षालात्ययो इति आकरे पाठः।
65. भक्ष्याः इति आकरे पाठः।
66. यस्या: इति आकरे पाठः।
67. अस्यश्लोकस्यान्तरम् ‘लोहच्छेसु प्रतिमैयाचिताचकचडुंपल’।
भूया: संस्वेदितांगारे गोधूमा माथोनिका भवेत।
पोलिका कफः द्वयापितला वातुदुगुसः।
सातुशुणाहितस्थया सूता सुघुसर्वथे।
संविता निमिता: झाड़ो मंडको विस्तूतस्ततुः।
हृस्तलालचालासिद्ध: खर्पे मूर्तविहिता।
मंडका शुकलो ग्राही लघुदोषधात्रापः।
शुद्धगोधूमचर्णस्य स्थूला जलशिनिमिता।
एतदृ घूमान्ले प्रव्हा विजेशांगारकरक्कड़ी।
अगारकरक्कड़ी वहया उँच्छयो शुकला लघुः।
दीपनी कफः द्वयागोरोनसपवासासिद्ध।
माधारी पिताकाय यथा पोलिका वेष्टनी मता।
वेष्टनिका वृष्णया स्वावः सिद्धा [पिता] निलापः।
‘उज्जना संतर्पणी वहया शुकला उँच्छयो परम्।
भिन्नमूखातुसात्यत्वमेद: पितकप्रद:।
गृहकीलाबइतिवा युक्तचूलविनाशितो।’

[भावप्रकाशः कलाल्पनम् १२ : ४२-४३]
चिकित्सा विद्या पोली कथिता बलमण्डिका।
कषोमी दृश्यांगुणा प्रोट्या बेश्मंगी हृदगते बुच्ये।
धृष्टि स्रावत सैत हृदाता कर्करिंगु हुसे।
कर्कीरकातु पित्तान्नी किरिष्दात्तरही मला।
पूरिका तैलसप्तका रच्या वलकरी गुरु।
चक्षुस्तेजोहरा चोण्या बातहुलु पित्तरकरकू।
चूतपत्रवार्य तदर्स्यातु चक्षुण्या रक्षपित्तहुत।
प्रोट्या मुहुवंती रच्या बलकरही गिणे हिता।
मुद्गसुपुष्पुण्या: ये तु तप्त्वान्मार्यायिना मला।
माषपश्या वटिका हृदा बल्या पुष्टिप्रदायिनी।
अतहुलु शुरुला सोका तलितारिपु प्रलेखिता।
बटी कुस्मांडसुक्तमार्यायिन्या कुता।
अभुपित्तकरी शेका यक्तदात्तिना।
चणकस्वायता वटिका व्यंजननु वरा भवतु।
रच्या विषमवजसी बल्या पुष्टिविविधिनी।
तकादमदान्यासिद्ध वननिका कथिता बुच्ये।
कर्मनिका पावनी हृदा रच्या वलिप्रदा लघु।
किकनितल्द विविधनी किरिष्टिपित्तप्रकोपी।
जो श्रीकुसुमुः देवार्यशालावणु रायकी।
पूर्णगर्भश्रवाधकारी सुपुष्ट: प्रचुरपरिमल कोमल।
कुकुमाम: प्रपोते दंतात्तरान्त मुखमु: लगा: रूच्या।
तैले सुपक्वो भयायनामायादेक प्रविज्ञाति।
चठो भोभोगायिन्या।
बट: शुच्यो वातहरी बल्यो विषमभिपित्तकू।
आह्लादमनक: प्रोमी दाहकरी लूभाकर।
सष्ट्वोलमसर्वेदुष्य: शुककरो गुरु।
बल्यो विषमभकारी न विदाही पवनापितु।
काञ्जिके बटको रच्यो वातजिलककारक।
पित्तरकरकर्मोत्तो न हितो नेविरोगिना।
सामेतविवितनी: कश्वा मुख्मा वशस्यिन्या।
शुष्का पायसवस्तायाया भोजया: खडुमुक्तिन्निता।
सेविका वृद्धि जननी रक्तविनिर्माणपोषण।
सदोधकमुद्राहिंगी च न रेच्छा स्तोकमालवयाः।
शुचि श्रावससाधिरे दुःसे धृताराशरुद्रागान्त्विना।
सुसंधा खंडसंघसतं चतिमासा श्रीरिका भवेत्।
श्रीरिकादुर्जर्जरा बल्या धातुवृद्धिभ्रमाः गुरुः।
विष्ण्मिनी हृदेपिन रक्तविनिर्माणार्जनाः।
गोलिका गुरुवो भद्रया वाल्मीका बज्जुक्रलया।
पोलिका धृतसंपबह्रमृतम। सूक्षमा सोहर्वालिका मता।
सौहाती शुक्लारूप्या वातपित्तहरा गुरुः।
पुष्पाश्रयेन सयुक्ता सोमाली फेविका भवेत्।
फेविकं मधुरा शीता वृक्ष्या मुखी मनोहरा।
वातपित्तहरी बल्या किद्वित्कनकरी सरा।
चतुर्काराः: चुम्रिकश्चरसिनिमित्ता क्रता।
घृते सिद्धा: पववश्चादितां मधुशीर्षका।
समितां सथिता मृत्या धिनामिर्धमित्ता।
एनालवकु प्रचूरादिव परिसंक्लता।
किपतायम्यमित्ता रुपुः सापिष्ठ सपवेत्।
तथा गडङ्गवेद सयायोजयनुस्थित।
सयाविव ज्ञातीमधुशीर्षकवस्तु।
समिता सेविका: कृपावत्तीर्वाचितां घृतं।
मिदिता: पववश्चादेन तामिर्वद्वेद सोद्रके।
सेविका लक्षुका बल्या गुरुवो मधुरा हिमाः।
वातपित्तहराः: सिद्धा मुख्यां धनेष्ठकरिण।
कु तांकर्पदार्जैन मिदिता बिजितो घृतं मनहिता।
पववश्चादेन साडळविधानये।
मोदको मुद्रासिद्धार्थै: प्रचिणो वातपित्तहरु।
शिकंदकरकुलसाठ: किद्वित्कनकरो हिम।
स चेच्छाकसरसिद्धो विण्डेर्वाचितायन।
समिता सथिता किपता सिद्धेश्वरजनाते।
परिभाष्यपरिभाष्य पतिता तपसिपिष्ठ।
हिसाः कृपावत्तीर्वाचिता कक्षाक्रिते।
सितार्के मजिज्मा च रसगमनित सोच्यते।
रसगम्भीरं परं रुच्या पुष्टिकांभितविदं।
भाववृत्तिकरी गुर्वी तपणी वातपितगुह्तं।
श्रममार्गवधं खंडं इव वध्र प्रतावनिवितं।
एलामरिचसंयुतं ज्ञातवम् स च खाद्यं।
खंडाक्रमावनव: सिर्गयो मधुवृज्ञयो गुरूस्तथा।
परं हनिकरी बल्यसुलिख्टिपुष्टिप्रदो मतं।
समिता सापिष्य भृष्टा शुभ्रभक्कर्या युता।
युता कृ पे चं भयं संपव्या लतिका मारिचानिविता।
लतिका दृष्ट्ज चूण्या वातपितहत्रा गुरः।
मेहुः कप्पकी सिद्धा रुच्या तृप्तिप्रदायिनी।
पलालनगकपूर्वरम्यिन्नेः सहस्कर्तरः।

अन्ननीतीका फलसमूहं पानं वातनाशनं।
कप्पकपितकर किंचितसुरुच्य विल्हबोधनं।
अपववन्दितकोद्भुतं पानं वातनाशनं।
कप्पकपितकर चामलं रुच्यं पवार्गसंवं।
तत्तु स्वादिप्न च गुर्जितगुह्तं।
विदंलेल्लितलच्च सूर्यं वृष्णमें साबित।
निषेच्या पानं पाचनं वातनाशनं।

धार्यकक्कसिसताजातं पानं शस्यायसितं।
शीते परं पितहरं मृगक्रम्छविनाशनं।
अपवभृद्धा गोलस्या वृद्ध्वेवीति कथयने।
उंदी कर्णदा वल्या लध्वी पितानिलापना।
विकीर्णायेः द्रवरच्चुरूण्युग्महृलोलको मतं।
होलको वातस्यं मेदकुमध्यद्रमापणः।' वहुमहादय्यं: पाठौविनं
चतुर्थमुंक्तंके प्राधिक्मुंक्तं।

68. यदुपुणेष्वं इति श्राकरे पाठ।
69. यहीर्येण च इति श्राकरे पाठ।
70. भस्माधिकोत्सकं इति श्राकरे पाठ:।
71. इति पानभक्ष्यवर्गं: इति श्राकरे पाठ।
इति यूपारिकमः इति चतुर्थमुंक्तं के पाठं।
CHAPTER 28

‘शीतोष्णतीयातमस्यायुष्यफललाभायाम्लपयोरसानाम्’ ।

वस्त्रानुपानं तु हितं स्वेदंततमैौ प्रदेयं तु हि मात्रया वै ॥ १ ॥

व्याधि काल च विभाष्य धीरेत्रं व्याहिणि योज्यानि च तानि तानि ॥

Anupâna

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.

सत्तुपालेष्वर वर बदलि मेध्यं वदम्भं शुचिमाजनस्यस्य ॥ २ ॥

[साधवद्रव्यं: अनुपालिनिः २८:१-२]

Among all the anupānas the water which is kept in a clean pot is the best. It promotes intellect.

‘सिनग्रोष्ण मास्ते शस्तं पिते मधुरकितलम्’

कष्ट्रुपान रक्षोष्ण क्षये मांसरस: परम् ॥ ३ ॥

उष्णोदकानुपानं तु स्नेहानामथ वस्यते ॥
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 (piṣṭānna) the anupāna should invariably be oil, yūṣa, amla kāńjhika 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 śāli, mudga etc.

Dhānyāṁla or ḍadhi mastu is useful as anupāna for persons taking māṣa etc.
Alcohol is useful as *anupāna* for persons suffering from weak digestive power, sleeplessness, drowsiness, *śoṣa* (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.

*Madhūḍaka* 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 *ṣonita pitta* (a disease characterised by bleeding from different parts of the body) should use milk and sugar cane juice as *anupāna*.

Patients suffering from poisoning should use the *āsava* of *akṣa*, *śelu* and *śīrīṣa* as *anupāna*. 
When *anupāna* is used in excess quantity, then it is injurious and heavy. If *anupāna* is used according to the prescription, then it helps in easy digestion of food.

"रोचनं ब्रूहणं वृष्णं दोषसंघातमेदनम्" ।

*Anupāna* is invariably appetiser, nourishing and aphrodisiac. It helps in the detachment of all the *doṣas* from the tissue elements. It is refreshing. It produces softness and cures physical as well as mental fatigue. It produces happiness, stimulates digestion, alleviates *doṣas*, reduces thirst and promotes strength as well as complexion.

If *anupāna* is used before food, then it causes emaciation. If it is used in the middle of the food, then it keeps the *doṣas* in their proper positions. If it is used after food, then it produces a nourishing effect. Keeping these facts in view one should administer *anupāna*.
If food is taken without any drink, then it remains there without undergoing the process of softening. Therefore one should use *anupāna*. It should not be used by patients suffering from śvāsa (asthma), kāsa (bronchitis), diseases of the head and neck, *urah kṣata* (phthisis), *praseka* (excessive salivation) and impairment of voice.

31 पानाध्वसाध्याध्यन स्वप्ने मेतातन्न शीलयेत ।
32 प्रदूष्यामाशयं तद्भ तस्य कठोरसि स्थितम् ॥ १६ ॥
33 स्वादिन्द्रितसाध्याध्यदीन् जनेदामायान्वूत् ।

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.

34 अनुपाने प्रयोक्तव्य व्याधी श्लेष्मभवेपलाम् ।
35 पलामश्वलिजे विप्रजे च पलाययम् ॥ १७ ॥'
[भाषवधवध्वमुः अनुपानविधि २५ : ४-२१]

In diseases caused by *kapha* the *anupāna* should be administered in a dose of one *pala* (48 ml.). In diseases caused by *vāyu* its dose is two *palas* (96 ml.). In diseases caused by *pitta* the dose of *anupāna* is three *palas* (144 ml.).

॥ इत्युपनातविधिः ॥

Thus end the section dealing with the method of administration of different types of *anupāna*.

NOTES AND REFERENCES

1. भवेदित्वं यत्सम् प्रदेयं रिवह मात्रया ततू इति भाकरे पाठः ।
2. भवेदसत्तमं इति हितीययुस्तके पाठः ।
3. च इति चतुर्थपुस्तके पाठः।
4. प्रयोगाणि इति द्वितीयपुस्तके पाठः।
5. विभङ्ग इति आकरे पाठः।
6. योग्यानि इति द्वितीयपुस्तके पाठः।
7. नोष्ण इति द्वितीयपुस्तके पाठः।
8. भ्रुनुपानं वदन्त्येके इति आकरे पाठः।
9. तैले इति आकरे पाठः।
10. दधिपायसःस्मार्तिविषयुक्तः तथेषः च इति आकरे पाठः।
11. कैविदिष्टम इति द्वितीयपुस्तके पाठः।
12. यूषो मांसरसो इति आकरे चतुर्थपुस्तके च पाठः।
13. शालिमुद्गारियोजितम् इति यादर्शपुस्तके पाठः।
    शालिमुद्गारिभोजने इति चतुर्थपुस्तके पाठः।
14. तद्रूशोकाध्यक्षः इति आकरे पाठः।
15. उपासाध्वाध्वक्रस्त्री इति द्वितीयपुस्तके पाठः।
16. तथास्मृतस्तु इति आकरे पाठः।
17. चित्रं इति आकरे पाठः।
18. प्रजास्ये इति आकरे चतुर्थपुस्तके च पाठः।
19. श्रव्यसुस्तिरीवऽरणां मांसमस्तु विषालिष्टू इति यादर्शपुस्तके पाठः।
20. दोष च इति यादर्शपुस्तके पाठः।
21. प्रजीवितं इति आकरे पाठः।
22. ‘रोचनं………दोषसंवातमेदनम्’ पाठोऽव चतुर्थपुस्तके नोपलम्यते।
23. सर्वकलमहरं इति द्वितीयपुस्तके पाठः।
24. तत्तुनुपानं इति आकरे पाठः।
25. तप्येन्द्रीतं इति द्वितीयपुस्तके पाठः।
26. भवत्यबोधजननमुपानमतः इति यादर्शपुस्तके पाठः।
27. न रोगे तृषुभजनुऽर्गे इति आकरे पाठः।
28. शतोरस्कः इति आकरे पाठः।
29. 'यः स्माच्छोपह्वस्वरः इति आकरे पाठः।
यस्य धार्षत: स्वरमू इति द्वितीयपुस्तके पाठः।
30. पीतवाध्वभाष्याध्ययनगेयस्वप्नान्न इति आकरे चतुर्थपुस्तके च पाठः।
31. प्रदूष्यासाये इति आदर्शपुस्तके पाठः।
32. मंदांत्रिसादछंद्विवीन् इति आकरे पाठः।
   अनुमान्यान्ध्वार्द्धीदीन् इति द्वितीयपुस्तके पाठः।
33. अनुपान इति आकरे पाठः।
34. फलमू इति द्वितीयपुस्तके पाठः।
35. अनुपाणाधिकार: इति चतुर्थपुस्तके पाठः।
CHAPTER 29

If citraka is not available, then in its place dantī or the kṣāra of sikhari should be used.

If bhārīgī 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 *puṣījāta*, one should use *tālaviṣṭ*.

If *nata* or *tagara pādi* is not available, then in its place *venu* should be added.

If *tagara* is not available, then *kusṭha* should always be added in its place.

If *karikaṇā* 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 *tiṃṇa 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 *yuṣa* 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.

चक्षुण्या अभावे तु नीलिकंदविका मता।

If *lakṣmanā* is not available, then the root of *nīlī kanda* should be used.

यदा न पौष्कर मूल कुष्ठ योजयं तदा वुधः।

If *puskara mūla* is not available, then in its place *kuṣṭha* should be used by the Wise.

चविकाग्जपिप्पल्यो पिप्पलीमूलवल्यो समृद्धो।

*Cavikā* and *gaja pippali* have effects like *pippali mūla*.

मल्लातकासहुते तु रक्तचंदनमिखयते।

If *puskara mūla* is not available, then its place the root of *mil kanda* should be used.

यदा न पौष्कर मूल कुष्ठ योजयं तदा वुधः।

If *puskara mūla* is not available, then in its place *kuṣṭha* should be used by the Wise.

चविकाग्जपिप्पल्यो पिप्पलीमूलवल्यो समृद्धो।

*Cavikā* and *gaja pippali* have effects like *pippali mūla*.

मल्लातकासहुते तु रक्तचंदनमिखयते।

If a person is not able to tolerate *bhallātaka*, then he should be given *rakta candana*.

अभावे सोमराजवास्तु श्रुत्नाडङ्कलं मतम्।

If *somarāji* is not available, then in its place the fruit of *prapunnāḍa* is recommended.

यदा न स्यात् वाष्णिशा तदा देया निशा वुधः।

When *dāru niśā* is not available, then the Wise should use *niśā*.

रसांजनस्यामावे तु समयक् दारवी प्रयोजयेत्।

If *rasāṇjana* is not available, then in its place *dārvī* is used.

सौराष्ट्रस्यामावते देया कटिभी तदनुशा जनेः।

If *saurāṣṭri* is not available, then in its place *kaṭibhi* which has similar properties should be used.

अम्लेतस्यामावे चुक दात्त्वमीरितम्।

If *amla vetasa* is not available, then in its place *cukra*
should be used.

If *rucaka* is not available, then in its place *pāṁśu lavaṇa* should be added.

If the *bhasma* of *suvarṇa* or *rūpya* is not available, then in its place an expert physician should give *lauha*.

If *suvarṇa* is not available, then in its place the physician should add *māksīka*. If, however, *māksīka* is not available, in its place *svaṁra gairika* should be used.

The *sattva* (essence) of *hema māksīka* is similar to *svaṁra bhasma* in properties.

The white variety of *māksīka* is certainly like *rajata* in property.

If *vajra* is not available, then the sages use *vaikraṁta* in its place.

If *karpūra* is not available, then *granthi parṇa* is used in its place.
If śrīkhandḍa 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 lavaṅga 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*, *upāla* and *pankāja* 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 *yaṣṭī*, *vidārī*, *aśvagandhā* and *vārāhī* should be added respectively.

If *vārāhī* is not available, then in its place *carmakārālukā* should be used.

If *dadima* is not available, then in its place *vrkṣāmla* 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 *arūskara* should be used.
If *muktā* is not available, one can undoubtedly use *muktā-sukti* in its place.

If honey is not available, then in its place old *gūḍa* 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 *rambha puṣpa* or water mixed with *khanḍa*.

If *matsyaṇḍi* is not available, then in its place a physician can give white variety of *sarkara*.

A person proficient in medical science should use *siddhārtha* in the place of *sarsapā*.

If *sitā* is not available, then the Wise should use *khanḍa*.

If *vetasāṁla* is not available, then in its place *canaśāṁla* may be used. If both of them are not available, then in their place, the use of *hemantāṁla* is advised.

If *ativiśā* is not available, then in its place *mustā* should be used. If  *śiva* (*haritaki*) is not available, then in its place *śiva* (*āmalaka*) should be used,
If it is prescribed in the text to give bhāvanā (impregnation) by the juice of the leaf viṣamūṣṭi, and if it is not available, then in its place the decoction of this drug six times in quantity can be used.

If sāli dhānya is not available, then in its place şaṣṭika etc. should be added.

If masūra is not available, then in its place the juice of the meat of saśa, hamśa 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), viṭṭya (potency), vipāka (taste after digestion) etc.

In the place of modā, javānīka 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, kuliṇājana 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, dhātus (tissue elements) and malas (waste products). If there is morbidity in this body, the physician should alleviate these ailments by the administration of drugs. This has already been stated before in brief. Now some of these drugs are being described by putting them into different groups for the convenience of treatment. These groups are thirty-seven in number. After ascertaining the predominance of either vāyu, pitta or kapha and the nature of the compound, disease and the patient, the physician should administer these drugs after proper selection.

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.
Suśruta

Depending upon the nature of the doṣas involved in the manifestation of the disease, the physician should prescribe drugs described in these groups either separately or jointly. Even drugs of all the groups can be used together.

‘तथथा—

१. विदारीगंधा विदारी विपदेवा सहदेवा शवदेश्ता पृथक्कपण्यः शृंगालविन्ना शतावरी सारिवा जीवकर्धभकृती महासहाय शुद्धसहा बृहत्यो पुनस्वरेणदो हृदपादी वृत्तिकालीनक्षमस्वचिति।।

(1) Vidārīgandhādi gana

This group includes vidārī gandhā, vidārī, viśvadeva, sahadeva, śvadāmśstrā, prthakparṇī, sṛgāla vimūṅ, satāvari, sārvī, jivaka, rṣabhakha, mahā sahā, kṣudra sahā, bṛhatī, kaṇṭakārī, punarnavā, eranḍa, hamsa pādī, vrśikālī and rṣabha.

विदारीगत्वादिरस्य गण: पितानिनिषाधः: ।

शोषणगुल्मगर्भवेदवसकारविनाशन: ॥ २ ॥

Drugs of this group alleviate pitta and vāyu, and cure soṣa (consumption), gulma (phantom tumour), anga marda (malaise), urdhva śvāsa (dyspnoea) and kasā (bronchitis).

२. आरागवदजनागुप्ताकण्डकुतजयानारायणसत्त्वकरुणकण्डकघुमोचीन्विककशाल्पपौषपरम्परागच्चरस्तेष्ठपल्लिकातिकृतकानि सुपवी चेति।। १० ॥

(2) Āragvadādī gana

This group includes āragvadha, madana, gopa ghonṭā, kaṇṭakā, kuṭaja, pāṭhā, paṭalā, mūrā, indrayava, saptaparna, nimbā, kuranṭaka, guducī, citraka, sāṅgiṣṭhā, parīṣaka, both the types of karanṭa, paṭola, kirāṭa tikta and suṣāvi.

आरागवधान्तिलेष गण: श्रेष्ठविषाधः।

मेघकुष्ठिपत्रवस्मीकण्ठूव्यः द्रष्टेवन:।। ११॥
Drugs of this group alleviate *kapha* and poisoning, and cure *meha* (obstinate urinary disorders including diabetes), *kṣiṣṭha* (obstinate skin diseases including leprosy), *jvara* (fever), *vamī* (vomiting) and *kaṇḍū* (itching). They also help in the cleansing of ulcers.

3. सालसाराज्यक्षेत्रिकदरकाराज्यक्षेत्रेकालमुक्तमेंश्चक्रीतिनिशाचन्दन-कुङ्चनमविनिशापुष्पार्द्वपरसांतथावृज्ञननतमालास्वकर्षकगुंडौनीकालय-कस्बेति ॥ १२ ॥

(3) Sālasāraādi gana

This group includes *sālasāra, ajakarna, khadira, kadara, kāla skandha, kramuka, bhūrja, meṣa śringī, tiniśa, candana, kucandana, śiśśipā, śirīṣa, asana, dhava, arjuna, naktamāla, aśvakarna, śaka, guḍūcī and kāliyaka.

सालसारादिरित्येष गणः कुष्ठविनाशनः ।
मेहपान्यूक्तमयहः कफमेदो विशोधनः ॥ १३ ॥

Drugs of this group cure *kṣiṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *pāṇḍu* (anemia). They also cleanse *kapha* and *medas* (fat).

4 वरुनांतगलशियुमपुष्पार्द्वपरसांतथाबृज्ञननतमालास्वकर्षकगुंडौनीकालय-कुङ्चनमविनिशापुष्पार्द्वपरसांतथावृज्ञननतमालास्वकर्षकगुंडौनीकालय-कस्बेति ॥ १४ ॥

(4) Varunādi gana

This group includes *varuna, ārtagala, śigru, madhu śigru, tarkāri, meṣaśṛṅgī, pūtika, naktamāla, moraṭa, agnimanthana, both the types of saireyaka, bimbī, vasuka, vasira, citraka, satāvarī, bilva, ajaśṛṅgī, darbha and both the types of brhatī.

वरुनादिरित्येषोऽहः कफमेदो विशोधनः ।
विनिशाप्तिः चिरःमूलमायन्त्यन्तरिन्द्रधीनः ॥ १५ ॥
Drugs of this group alleviate *kapha* and reduce *medas* (fat). They cure *śirahśula* (headache), *gulma* (phantom tumour) and *ābhyanṭara vidradhi* (internal abscess).

8. वैरत्वान्यथाद्रव्यद्वैकाक्षाविदिवनाशकाविश्वमभृतकृतमप्रदकारायत्निमयभधर्मोक्ताभृत्यरकृतकुशकायायमेच्छादपूर्णकुशमाक्तकायायमेच्छादपूर्णकुशमालकुशसमाचायमेच्छादपूर्ण

(5) *Vīratarvādī gana*

This group includes *vīratarū*, both the types of *sahacarā*, *darbha*, *vrksaśādani*, *gandhā*, *nāla*, *kuśa*, *kaśa* *asmabhedaṅka*, *agnim-antha*, *moraṭā*, *vasuka*, *vasira*, bhallūka, *kuraṇṭika*, *indīvara*, kapota vāṅkā and *svadānsṭrā*.

9. अस्मिरोधकरामुच्छललिङ्गातहस्पति

Drugs of this group cure diseases caused by vāyu, *āsmāri* (stone in urinary tract), *sarkarā* (gravels in the urinary tract), *mūtra krocchra* (dysuria) and *mūtrāghata* (anuria).

10. रोध्यसाव रोधराकारोक्तकावेङगोकारोक्तलाबलाबलाबस्कसरलकीजिन्ती-कदम्बसालाके कदली चेले

(6) *Rodhrādi gana*

This group includes *rodhra*, *sāvararodhra*, *palāśa*, *kuṭanṭa*, *aśoka*, *phaṇṭi*, *kaṭphala*, *ela vāluka*, *sallakī*, *jīṅgīṇī*, *kādamba*, *sāla* and *kadali*.

एष रोध्रादिदिरिष्युतो मेकङ्कण्डहरो गणः

योनिदोषाः स्तम्भी वश्यो विवचिनालामः

Drugs of this group reduce *medas* (fat) and *kapha*. They cure *yonī doṣa* (ailments of female genital tract). They promote the power of retention (*stambhāna*) and complexion. They cure *viṣa* (poisoning).

(7) Arkādi gaṇa

This group includes arka, alraka, both the types of karaṇa, nāgadaṇa, mayūraka, bhārgaṇa, rāsanā, indrapuspī, kṣudra-śvetā, mahā śvetā, vṛṣcikāli, alavaṇa and tāpasa vrksa.

आर्कादिको गणों होष्ट कफमदोविवापहः ॥

क्रमिकुष्ठप्रशासनो विशेषतः व्रणशोधनः ॥ २१ ॥

Drugs of this group reduce kapha and medas (fat). They cure visā (poisoning), kṛmi (parasitic infection) and kusūṭha (obstinate skin diseases including leprosy). They specially help in the cleansing of ulcers.

5. सूरसाध्वेतसुरसायणकार्यकांवर्ग सुभवमालकालकासमर्थवकरपुष्पविवधकुष्ठपलसुभीनगुणीकुलालोकनुष्ठानकार्यकार्यजीमार्गलकामाच्छो विषमृद्दिका विकृतितः ॥ २२ ॥

(8) Śurasādi gaṇa

This group includes surasā, śveta, surasā, phañijjhaka, arjaka, bhūstrna, sugandhaṇa, sīmukha, kālmala, kāsamaḍa, kṣavaṇa, kharapuṣpa, viḍāṅga, kāṭphaṇa, surabhī, nirguṇḍī, kulāhala, unduru karnikā, phañjī, prācibala, kākamacī and viṣaṃustī.

सूरसार्दिगणो होष्ट कफहत् क्रमिसूदनः ॥

प्रतिस्यायाशिवशासकायनो व्रणकालोधानः ॥ २३ ॥

Drugs of this group alleviate kapha and cure kṛmi (parasitic infection), pratiśyāya (rhinitis), arucī (anorexia), śvāsa (asthma) and kāsa. They help in the cleansing of ulcers.

6. मुखकपलाशापविनिर्भयकालशिवाचेतसफलम् चेति ॥ २४ ॥
(9) *Muskakādi gana*

The group includes *muskaka, palāśa, dhava, citraka, madama, vrksaka, śimśapā, vajra vrksa* and *triphala.*

Drugs of this group reduce *medas* (adiposity) and correct the vitiation of *sukra* (semen). They cure *meha* (obstinate urinary disorders including diabetes), *arśas* (piles), *pāṇdu* (anemia), and *sarkarā* (gravels in the urinary tract).

(10) *Kṛṣṇādi gana*

This group consists of *kṛṣṇā, granthika, cavya, citraka, viśā, viśvausadha, ajāji, pāthā, rāmaṭha, reṇukā, madhurasā, siddhārtha, tiktā, uṣaṇa, dīkka. sakra 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, māṁśi, dhyāmaka, tvak, patra, nāga puṣpa, priyaṅgu, hareṇukā, vyāghra nakha, śuktī, caṇḍā, sthauṇeyaka, śrīveṣṭaka, coca, coraka, vāluka, guggulu, sarja rasa, tuṛuṣa, kunduruka, aguru, śṛṇkkā, uṣīra, bhadra dāru, kuṁkuma and punnāga keśara.

Drugs of this group alleviate vāyu and kapha, cure visa (poisoning) and promote complexion. They also cure kaṇḍū (itching), piḍakā (pimples) and koṭha (urticarial rashes).

(12) (13) Vacādi and Haridrādi gana

Vacādi gana consists of vacā, ativiṣa, jīmūta, japā, dāru and śuṇṭhi.

Haridrādi gana consists of haridrā, dāru haridrā, kalaśī, yaṭi 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 gana

The group consists of kākolī, ksīra kākolī, jivaka, ṛṣabhaka, mudgaparnī, māsaparnī, medā, mahā medā, chinnaruhā, karkaṭa śrīgī, tugāksīrī, padmaka, prapaṇḍarika, ṛddhi, vṛddhi, mṛdvīcā, jivantī 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) Usakādi gana

This group consists of usaka, saindhava, śīlājatu, guggulu, both the types of kāsīsa, hīṅgu and tutthaka.

Drugs belonging to this group alleviate kapha and help in the depletion of fat. They cure aśmarī (stone in urinary tract), śarkarā (gravel in the urinary tract), mūtra kračchra (dysuria), sūlā (colic pain) and gulma (phantom tumour).

(16) Sārivādi gana

This group consists of sārivā, madhuka, candana, kucandana, padmaka, kāśmarī phala, madhuka puṣpa and uśīra.
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. अजनावरसाख्यास्त्वागुप्पब्रह्मद्वित्यपद्वन्निलेखक्षराणि मधुक चेति ॥ १८ ॥

(17) *Ānjanādi gaṇa*

This group consists of *ānju*, *rasānju*, *nāga puṣpa*, *priyaṅgu*, *nilotpala*, *naldā*, *nalīna*, *kesara* and *madhuka*.

18. परुषकाक्षाकाक्षदीर्माजालाकनकहक्षाकफलानि त्रिफलाः चेति ॥ ४० ॥

(18) *Parūṣakādi gaṇa*

This group consists of *parūṣaka*, *drāksa*, *katphala* *dāḍima*, *rājādana*, *kataka phala*, *śāka phala* and *triphalā*.

19. परुषकाक्षाकाक्षदीर्माजालाकनकहक्षाकफलानि त्रिफलाः चेति ॥ ४१ ॥

[सूत्र ३५ : ३५-४४]

Drugs belonging to this group alleviate *vāyu* and cure *mūtra doṣa* (urinary disorders). They are cardiac tonic. They cure *pipāsā* (morbid thirst) and produce appetite.

15. 'ब्रह्महीकाकाक्षाकाक्षदीर्माजालाकनकहक्षाकफलानि त्रिफलाः चेति ॥ ४२ ॥
(19) Brhatyādi gana

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), ḫydroga (heart disease) and mūtra kṛchra (dysuria).

आरोग्यचिन्तामणि:

(20) Gudūcyādi gana

According to Ārogya cintāmaṇi

This group consists of guḍūcī, nimba, dhānyaka, padmaka and rakta candana.

According to Suśruta drugs belonging to this group cure ṭṛṣṇā (morbid thirst), dāha (burning syndrome), aruci (anorexia), chardī (vomiting) and jvara (fever). They also stimulate the power of digestion.

(21) Vatsakādi gana

This group includes vatsaka, ativiṣā, mūrvā, bhārī, elā,
kaṭukā, uṣāna, vacā, śyōnakā, ugrā, paṅca kola, ajamodā, vella, ajagandhā, siddhārtha, both the types jiraka and hiṅgu.

Drugs belonging to this group alleviate vāyu and kapha, and cure gulma (phantom tumour), arśas (piles), jvara (fever) and śūla (colic pain).

(22) Mustādi gaṇa

The group consists of mustā, pāṭhā, both the types of niśā, tiktā, vacā, elā, ruk, viṣā, cara, āp, elā and śārgiṣṭhā.

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).

(23) Utpalādi gaṇa

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 viṣa (poisoning) and chardi (vomiting).
(24) Triphala

Fruits of three drugs viz., haritaki, amalaki and vibhūtaki taken together are called triphala or phala trika. For this purpose, one part of haritaki, two parts of vibhūtaki and four parts of amalaki should be taken.

‘त्रिफला कफपित्तची मेहकुष्ठहरी सरा ।
चकुड़ा दोपनी वै विषमज्वरानाधिनी ॥ ५१ ॥’

[सुधुत: सूत्र ३५: ५७]

Triphala alleviates kapha as well as pitta and cures meha (obstinate urinary disorders including diabetes) as well as kuṣṭha (obstinate skin diseases including leprosy). It is laxative, promoter of eye sight and digestive stimulant. It cures viṣama jvara (irregular fever).

द्राक्षाखृज्जृ काष्ठ्यफलानीति फलस्वरूपः ।
इय शोका दितिया च त्रिफला चरकादिभि: ॥५२॥

रक्तोमदिरोपेण्य त्रिफलेयं मता सदा ।

According to some, the fruits of drākṣā, kharjuṇa and kāśmarya 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).

२५. ‘पिपली गरिः शुची च ब्रमेत्तच्च मिष्ठितम् ॥ ५३ ॥’

‘व्यस्यतो कफमेदोध्न मेहकुष्ठबगायान् ।
निहत्त्यादीपि गुल्मपीनसान्यवल्पतामष्ऩि ॥ ५४ ॥’

[सुधुत: सूत्र ३५: ५६]

(25) Tryūṣana

Pippali, marica and śuṅthi—these three drugs mixed to-
gether are called \textit{tryūṣaṇa}. It reduces \textit{kapha} and \textit{medas} and cures \textit{meha} (obstructive urinary diseases including diabetes), \textit{kuṣṭha} (obstructive skin diseases including leprosy) and \textit{tvagāmaya} (skin diseases). It is digestive stimulant. It also cures \textit{gulma} (phantom tumour), \textit{piṇasa} (chronic rhinitis) and \textit{mandāgni} (suppression of the power of digestion).

26. \textit{‘नागरातिविवासुस्तं} नथयेतातिविवासितम्}
\textit{कफपितानिलहर ज्वरचन ग्राहिद दीपम्} \textit{॥ ५५ ॥}

(26) \textit{Tri karṣita}

\textit{Nāgara, ativiṣā and musta}—these three drugs taken together are called \textit{tri karṣita}. It alleviates \textit{kapha}, \textit{pitā} and \textit{vāyu} and cures \textit{jvara} (fever). It is constipative and digestive stimulant.

27. \textit{‘श्रामलयभयाकुर्षणाचित्रकस्वेत्वय} \textit{गणः} \textit{॥}

(27) \textit{Āmalakyādi gaṇa}

This group consists of \textit{āmalakī}, \textit{abhayā}, \textit{krṣṇā} and \textit{citraka}.

18 \textit{ज्वरचनशचाचुषो वृष्यो मेदी चारिनियोद्व:} \textit{॥ ५६ ॥}

Drugs belonging to this group cure \textit{jvara} (fever). They are promoter of eye sight, aphrodisiac, purgative and digestive stimulant.

28. \textit{‘चुपोस्तत्र ज्वरज्वलकण्गोदसुवर्णानि तोहमलम्} \textit{॥ ५७ ॥}

(28) \textit{Trapvādi gaṇa}

This group consists of \textit{trapu, sīśa, tāmra, rajata, krṣṇa loha, svarṇa} and \textit{loha mala}.

\textit{गणस्त्रपवादिरियेष} \textit{रत्नकमिहः} \textit{परः} \textit{॥}

\textit{पिपासाविश्वद्रोषमाणः} \textit{हरस्तथा} \textit{॥ ५८ ॥}

Drugs belonging to this group cure vitiation of blood, \textit{ktmi} (parasitic infection), \textit{piṇāsā} (morbid thirst), \textit{viṣa} (poison-
ing), *hydroga* (heart disease), *pāndu* (anemia) and *meha* (obstinate urinary disorders including diabetes).

26. लाखारेवतकुटकास्वमारक्षफलहिरिग्निमभस्तच्छ-
    दमात्यस्तायसाणा चैति ॥ ५६ ॥

(29) Lāksūdi gaṇa

This group consists of *lākṣā, ārevata, kuṭaja, aśvamāra, katpha*, both the types of *haridra, nimba, saptacchada, mālatī* and *trāyamānā*.

कषपायतिकमङ्गुर: कफपम्पातिनाशनः ॥
कुष्ठकुम्हारस्वि दुष्टस्वतविशोधनः ॥ ६० ॥

[सूक्ष्म: सूत्र ३५ : ६२-६५]

Drugs belonging to this group are astringent, bitter and sweet. They alleviate vitiation of *kapha* and *pitta*. They cure *kustha* (obstinate skin diseases including leprosy) and *krmi* (parasitic infection). They help in the cleansing of *dusṭa vṛana* (suppurated ulcer).

पंचकाल्पक्यामः:

30. "पूर्वतिप्रणी शालिप्रणी द्रुतीद्रयोगोः" ॥
    बृह्ण वातपिलयम कनीयः पञ्चमूलकम् ॥
    कषपायतिकमङ्गुर संश्चिपातिसरिग्नितुत ॥ ६१ ॥

(30) Kṣudra pañcamūla

Groups having five ingredients

*Prśni parṇī, śāla parṇī*, both the varieties of *bhāṭī* and *gokṣura*—all these drugs taken together are called *kanīyas pañca mūla*. It is nourishing, alleviator of *vāyu* and *pitta* and astringent, bitter as well as sweet in taste. It cures diseases caused by the simultaneous vitiation of all the three *doṣas* (*sannipāta*) and *śiorti* (headache).
Bilva, agnimanta, śyonāka, kāśmarī and pātalā—these five drugs taken together, constitute mahat paṇca mūla. It stimulates digestion and alleviates kapha as well as vāyu,

\[\text{mahat paṇca mūla}\]

Drugs of both kṣudra paṇca mūla and mahat paṇca 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).

\[\text{daśa mūla}\]

Vidāri, sārivā, chāga śṛṅgī, vatsādanī and mīśā—these five drugs taken together are called vallīja paṇca mūla.

It is aphrodisiac and it alleviates pitta as well as vāyu.
Panca kantaka

Kara marđaka, sairīya, tri kaṇṭaka, śatāvari and gṛdhra nakha—these five drugs taken together are called pañca kaṇṭaka. It cures rakta pitta (a diseases characterised by bleeding from different parts of the body), sopha (oedema), śukra meha (spermaturia) and śukra doṣa (vitiation of semen).

Trīna pañca mūla

Kuśa, kāśa, nala, darbha and kāṇḍekṣu—the roots of these five drugs taken together are called trīna pañca 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.

Kadambādi gana

The group consists of kadaṁba, vāji karṇa, karaṇja, kṣa-vaka and guḍa. They cure vitiated kapha, pāṇḍu (anemia), tvak roga (ordinary skin diseases), kusṭha (obstinate skin diseases including léprosy), meha (obstinate urinary disorders including diabetes) and viṣa (poisoning).

Karaṇjādi gana

This group consists of karaṇja, vatsa, sairīya, suṣayi and
Ayurveda Saukhyam of Toḍarānanda

**Sapta paryā.** They cure meha (obstinate urinary disorders including diabetes), kuśtha (obstinate skin diseases including leprosy), jvara (fever), chardi (vomiting), viṣa (poisoning) and vitiation of kapha.

37. पिप्पलीपिप्पलीमुलचन्द्रचित्रकनागः।
सीतानीयः स्मृतो वर्गः कफानिलगाधाः। ॥ ७० ॥

[पञ्चकोलम्]

(37) Pañca kola

This group consists of pippali, pippali mūla, cavya, citraka and nāgara. They stimulate the power of digestion and cure diseases caused by kapha and vāyu.

समानेन गणानेते प्रोतास्तेषां च विस्तरम्।
चिकित्तिसिष्य वश्याभिः जातवा दोषबलाबलम्। ॥७१॥

In brief these are the various groups of drugs. Keeping in view the strength and otherwise of the doṣas, their details will be described in the section dealing with the treatment of diseases.

॥ इति सप्ताहिष्ठोत्तोष्णोद्देशः सुभ्रु नाल्। ॥

Thus ends the 37 groups of drugs as described in Suṣruta.

शाणमुलकचित्रमूलिन् फलानि तिलसर्वाः।
सक्तवः किष्मन्तसी द्रव्याणिन्युत्कानि पाचनं। ॥ ७२ ॥

Pācana gaṇa

The fruits of śaṇa, mūlaka and śīguru, tīla, sarṣapa, saktu, kiṃva and atasi—these drugs help in suppuration (pācana).

चिरबिल्लोलिनिर्दोषी दश्ती विज्ञानो हयमारकः।
कपोतकंकुद्राणां पुरीषाणि च दारणम्। ॥ ७३ ॥
Dārāṇa gaṇa

Cirabilva, agnīka, dantī, citraka, haya māraka and the stool of kapota, kaṅka and grāhra—these drugs help in the incision of the abscess.

द्रव्याणि पिछ्छलानां व त्वरव्यूमालनि प्रभोदनः ।
यवगोथर्माचारणां चौराणिः स समासत्: ॥ ७४ ॥

Prapīḍāna gaṇa

The bark and root of drugs which are slimy and the powder of yava, godhūma and māśa help in prapīḍana (which takes out pus by exerting pressure).

शंखिनी कोद सुमन: करवीर सुवर्णला ।
शोधनानि कषायाणि यथाचारव्यधादिक: ॥ ७५ ॥

Śodhana kasāya

Śaṅkiṇī, koḍa, sumanas, karavīra suvarcalā and drugs belonging to āragvadhāḍī group—their decoctions help in the cleansing of wounds.

शजान्वाः च श्याजी च गवाशी लागलाहुया ।
पूलीकविश्रष्कपादविभज्जलाहृदेणाव: ॥ ७६ ॥
कटुस्य यवस्याः लवणानि मनविला ।
कासिसं विफला दन्ती हरितान सुराष्ट्रजः ॥ ७७ ॥
सशोधनानां वर्तिनां द्रव्याणि तानि निनिशेषः ।

Samśodhana varti

Ajagandhā, śṛṅgī, gavakṣī, lāṅgala, pūtīka, citraka, pāṭhā, vidāṅga, elā, hareṇu, trikaṭu, yava ksāra, various types of salt, marahśila, kāsīśa, triphalā, dantī, haritāla and suraṣṭrajā—these are the ingredients of the potion of suppository for cleansing of wounds.
These drugs can also be used through different other pharmaceutical processes for the cleansing of wounds.

Pañca gavya

The urine, dung, milk, curd and ghee of cow taken together (in equal quantity ?) is called pañca gavya.

If these are collected from goat (ajā) then the collective term used for them is pañcāja and if collected from buffalo (mahīṣa) then they are called pañca māhiṣa.

Medicated oil & Ghee

Medicated oil and ghee should be prepared of either pañca gavya or pañcāja or pañca māhiṣa by adding kāṣīsa, katu rohini, root of jāti and hariḍā.

Samśodhana ghṛta

The best variety of arka should be made to a paste by adding the latex of sruhi. To this, the best of alkalies and the root of jāti, both the varieties of hariḍā, kāṣīsa, 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.

Materia Medica

Sodhana taila

The medicated oil which is prepared of mayūraka, rājavṛkṣa, nimba, kośātaki, tila, both the types of bhātitī, śilā and āla is useful for cleansing of ulcers.

Sodhana cūrṇa

The potion prepared by adding powders of kāsīsa, saṁdhava, kinva, vacā and both the varieties of rajani is useful for cleansing ulcers.

Sodhana rasakriyā

The rasakriyā prepared of the drugs belonging to sāla-sārādi group, paṭolī and triphalā is useful for cleansing ulcers.

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.

सोमामृतास्वचन्द्रा  च  काकोल्यादी  गणे  तथा ।
क्षीरिरोहेष्वपि  च  वर्तये  रोपणा:  स्मृता:  ॥ ६७ ॥

Ropana varī

The suppository prepared of soma, amṛtā, aśva gandhā, drugs belonging to kākolyādi group, prarohā (adventitious root) of ksirī vrksas helps in the healing of ulcers.

समगा  सोमसरला  सोमवल्का  सचन्द्रना ।
काकोल्यादिच्च कलक:  स्मात्रवस्तो  व्रणरोपणे  ॥६८॥

Ropana kalka

The paste prepared of samangā, soma, saralā, soma valkā, candana and the drugs belonging to the kākolyādi group is useful in the healing of ulcers.

पृथकप्रण्यात्मगुष्टा  च  हृद्रेष्टे  मालती  सिता ।
काकोल्यादिच्च  योज्य:  स्मात्रिभवजा  रोपणे  घृते  ॥६६॥

Ropana ghrta

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.

कालानुसरस्मुख्यो  हृद्रेष्टे  मद्रवर्ष  च ।
प्रियज्ञावक्त्व लोप्र  च  तैले  योज्यानि  रोपणे  ॥ ६० ॥

Ropana taila

The medicated oil for healing of ulcers is prepared of kālānusārī, aguru, both the types of haridrā, bhadra dāru, priyaṅgu and lodhra.
The powder of *kimśukā*, *triphalā*, *lodhra*, *kāsīsa*, *śravanā* 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.

\[\text{prasāmāgendenā ca tālapaghī suvarchila} \]

*Utsādana*

*Apāmārga*, *aśva gandhā*, *tāla patrī*, *suvarcalā* and drugs of *kākolyādi gana* help in the filling up of ulcers by granulation tissue.

\[\text{कासीसं संधवं किष्कं [?] कुशविन्दो मनःशिला} \]
\[\text{कुक्कुटाण्डकपालानि सुमनो मुकुलानि च} \]
\[\text{फले सैरीषकारे धातुजूणीनि यानि च} \]
\[\text{व्रंगेवूल्लर्ममसिद्धु प्रशास्तान्यवसादने} \]

*Avasādana*

When there is granulation tissue in excess, then to bring it to proper level, drugs like *kāsīsa*, *saimdhava*, *kiśka*, *kuruvinda*, *manahśilā*, *kukkuṭāṇḍa kapāla*, buds of *sumana*, fruits of *siriṣa* and *karaṇja* and powder of metals are useful.

\[\text{समस्तवर्गमधं वा यथालाभमयापि च} \]
\[\text{प्रयुञ्चीत्विषक्ष प्रायो यथोहिष्ठेशु करमंचु} \]
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., vāṭī, vata, udūmbara, vetasa and aśvattha cure ulcers and inflammation. These are called paṇca vallaka.

Aṣṭa varga

Two varieties of kākolī, jīvaka, rśabhaka, both the varieties of medā, rddhi and vṛddhi—these eight drugs taken together are called aṣṭa varga. It alleviates pitta, promotes conception and nourishment.

Description

Jīvaka and rśabhaka grow in the peaks of the Himalayas.
Its *kanda* (underground stem) is like that of the garlic. Its leaves are thin and fine.

According to another text

*Jivaka* has the shape of a *kūrcaka* (brush). *Ṛṣabhaka* is like the horn of a bull in shape.

*Raddhi* and *vṛddhi* which are well known in *kosayāmala* are the roots of creepers. These roots are covered with white hairs. They are certainly laxative.

*Raddhi* is like a knot in the root and its fruit takes an anti-clock wise turn. On the other hand, *vṛddhi* 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.

Sarvausadhi

From another Text

Kuṣṭha, māṃsi, haridrā, murā, saileya, campaka, vacā, karpūra and mustā—these drugs taken together are called sarvausadhi. It alleviates the afflictions of bhūta (evil spirits), pretas and graha. It cures jvara (fever). It endows the person with auspiciousness. It also cures pāmā (eczema) and prasveda (excessive sweating).
Sugandhamalaka

If the fruit pulp of āmalakī is added to the group of drugs called sarvausadhi then it is called sugandhamalaka. It cures diseases caused by the vitiation of pitta.

According to Dhūrjaṭi

Śāluka, tuttha and śrī puṣpa—these three drugs taken together are called tri sugandhi. If śāluka patri 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 hṛllāśa (nausea), visa (poisoning), durgandhi (foul smell) and vitiation of vāyu and kapha.
Paṅca sugandhī

Kaṅkola, pūga phala, lavaṅga, jāti phala and karcūra—these five drugs taken together are called paṅca sugandhika.

Varārdha & Ādya puspakā

Candana and kuṁkuma taken together in equal quantity are called varārdha. If three parts of kuṁkuma is added then it is called ādya puspakā.

Mahā sugandhī

Kuṁkuma, aguru, karpūra, kastūrī and candana—these drugs taken together are called mahā sugandhi and named as yakṣa kardama.

Sāṁtarpaṇa

The potion prepared of drākṣā, dāḍima and kharjūra mixed with sugar and powder of lājā along with honey and ghee is called sāṁtarpaṇa or refreshing drink,
Classification of drugs according to their taste

**Group of Sweet Drugs**

Ghee, milk, muscle fat, marrow, śāli, godhūma, śaśṭika, 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, kadāli, meat, muktā, kṣira moraṭa, priyāla majjā and vātāma—these belong to the group of sweet drugs.

Jayā is popularly called *kapi kacchu*.
Ayurveda Saukhyam of Toḍarānanda

चांगेरीतक्कदध्यमलं सुरासौवीरशुक्लकम् ॥ १२० ॥

तुषोदक च धान्यामलं प्रमुखितं चामस्तवः ॥

Group of sour drugs

Dadima, mātulūga, prācināmalaka, dadhittha, āmalaka, ciścā, niśpa, kośāmra, nimbuka, bhavya, pālevata, kola, lakuca, fruit of vetra, badara, jambīra, karuṇa, amla vetasa, rajata, āmrātaka, caṇakāmla, kāṇjika, cāngerī. takra, dadhyamla, surā, sauvīra. śuktaka, tuṣodaka, dhānīyāmla etc., belong to the group of sour drugs.

सौन्दर्यवाक्षिङ्गाक्ष्यं रोमक सागरोद्भवम् ॥ १२१ ॥

यवक्षारो खप्रपूरं स्वजिका नवसारक: ॥

एव लवश्चवः स्वातः

Group of saline drugs

Saindhava, akṣa, viḍa, pākya, romaka, sāmudra, yava kṣāra, kha prasūta, svarjikā and navasāraka—these belong to the group of saline drugs.

कटुवर्गमयो स्वनु युक्त: ॥ १२२ ॥

शिमुष्ठ ् सूरसादिक विपूप्लयादिस्तम्यम्: ॥

व्योमाध्यस्वरों च चंद्रा यमुखमूलकम् ॥ १२३ ॥

सूराम्बलमुखलकं काळनिरचितलालः ॥

पीलक्षुकसादभुलमवादिनिमित्तमः: ॥

श्रेयः कटुवर्गाध्य कपूः रेणसमन्वित: ॥ १२४ ॥

व्योषा शतपुष्पी ।

Group of pungent drugs

Śigru, drugs of surasādi and pippalyādi groups, vyōṣā, āmaya, rasona, caṇḍā, sumukha, mūlaka, surāhvā, fruit of abalguga, extract of kāla, lāṅgali, piluka, śuca nasāhva, lavaṅga etc.,—these belong to the group of pungent drugs.

Vyōṣā is popularly called śata puṣpī.
Group of bitter drugs

Drugs of vyādhīghnādi and gudūcyādi groups, māṇḍūkī, vaijayantikā, both the varieties of haridrā, śakrāhva, varūṇa, ikṣura, śaṅkhini, dantī, dravanti, bhṛhatī, śyāmā, saptacchada, vyāghrī, kośaphalā, tiktā, karkoṣī, kāravellikā, vrātaksi, kāravi, gopā, kaṭabhī, śaṣṭi, vāṭikā, vetra, karīra, sumanā, karavīra, trāyamāṇī, vṛścikāli, kumārī, paṭikā, vṛṣā, śamkha puṣpī, meṣaśṛngī, markaṭa, pippali, svādu kanṭaka, kastūrī, bimba, nirguṇḍi—these and such other drugs belong to the group of bitter drugs.

Svādu kanṭaka, is called vikaṅkata vrkṣa. Śaṅkhini is known as yava tiktā.
Group of astringent drugs

Drugs of nyagrodhādi, priyāngvādi, kākakolādi, and ambāṣṭhādi groups, fruits of triphalā, jambu, āmra, vakula, sphūrja, nāga vadhū, śāka and vanaspati, drugs of sālasārādi group, fruits of kataka, jhiṅṭa, sukunḍalī, cili, jīvantī, sunīsa-ṇṇaka, kalambusā, nipālankī etc., mudga, nīvara etc., these belong to the group of astringent drugs.

Kākakolādi group is the same as lodhrādi group. Kuṇḍalī is called kāṇcanāra. Sphūrja is called tindūka. Nāga vadhū is known as sallakī.

II इति पड्डसानि इववाणि II

Thus ends the description of drugs classified according to their tastes.

Mūrvā, amlikā, dahana, sūraṇa and saindhava—these drugs taken together are called paṅca hūtāsana. It cures durnāman (piles), mandāgni (loss of the power of digestion), yakrdroga (diseases of liver) and grahāmaya (diseases caused by the affliction of grahas). When taken in the form of a linctus, it cures āḍhya vāta (gout) successfully.
Groups of drugs for *samsodhana* 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

*Madana*, *kuṭa*, *jīmītaka*, *ikṣvāku*, *dhāmārgava*, *lodhra*, *kṛtavedhana*, *sarṣapa*, *vidaṅga*, *pippali*, *karaṇja*, *prapunnāja*, *koviḍāra*, *karbudāra*, *aristā*, *aśva gandhā*, *madhūka sāra*, *vidula*, *bandhu jīvaka*, *śvetā*, *sāṇa 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

*Trivṛt*, *danti*, *dravanti*, *sapitalā*, *śaṁkhini*, *viśānikā*, *gavākṣi*, *chāgalāntri*, *nilini*, *phala*, *snuk*, *suvārṇa kṣīrī*, *citakā*, *kinihi*, *tilvaka*, *kaṁpillaka*, *campaka*, *ramyaka*, *pūtalā*, *pūga*, *hāritaki*, *āmala*, *vibhitaka*, *līṅgī*, *kanaka phala*, *guda*, *eranda*, *pūṭika*, *mahā vṛkṣa*, *sapta cchada*, *arka*, *āragvadha*, *patra*, *jyotiṣmatī*—these drugs help in the elimination of *doṣas* through the downward tract.
Of drugs from *tilvaka* upto *pātalā*, roots are to be used, from *pūga* upto *eranda*, fruits are to be used, of *pātīka* and *āragvadha*, leaves are to be used and of other milky plants the latex is to be used.

Drugs which are both Emetic & Purgative

*Kośātōkī, saptalā, śaṁkhīnī, devadālī, hemāhyā and kāravelli*—these drugs help in the elimination of *dosās* through both the upward and downward tracts.

Errhines

*Pippalī, marica, viḍāṅga, madhu ṣigru, siddhārthaka, śīrīṣa, karavīra, bimbī, girikarṇī, kīniḥi, vacā, jyotismatī, karaṇja, arka, alarka, laśuna, ativiśā, syngavera, tālīṣa, tamāla, surasā, arjaka, ṣingudī, meṣa ṣrīṇī, mātulunī, pīlu, tiniṣa, śāla, tāla, madhūka, lāṅkṣā, hiriṅgu, lāvaṇa, madya, ṣakṛt rasa and urine*—these help in the elimination of *dosās* from the head.

Of the drugs from *karavīra* upto *arka*, roots are to be used and the flowers of *mātulunī, muraṅgī, pīlu* and *jāti* are to be used,
Group of drugs for alleviation of vāyu

Bhadra dāru, kuśtha, niśā, meṣa śṛṅgi, balā, atibalā, ārtagala, kālaka, kacchura, śallakī, kuberakṣi, virataru, sahacara, agni mantha, vatsādanī, śvadāṅstṛā, eranda, aśma bhedaka, arka, alarka, satāvarī, punarnavā, vasuṣka, vaśira, kareśa, bhārgī, kārpāsī, vrścikali, dhattāra, badara, yava, kola, kulattha etc., drugs belonging to the vidārigandhādi group and both the varieties of paṇca mūla—these, in brief, are the alleviators of vāyu.

Group of drugs for alleviation of pittā

Candana, kucandana, hṛibera, uśira. maṇjiśṭhā, payasyā, vidārikā, satāvarī, gundrā, saivalakā, kalhāra, kokanda, upalā, kadali, mūrvā etc. and drugs of kākolyādi, sārivādi, nyagrodhādi, upalādi and triṇa paṇca mūla groups these, in brief, are the alleviators of pittā.

Group of drugs for alleviation of kapha

Kāleyaka, agaru, tila parṇi, kuṣṭha, haridrā, śīta, śiva, sata-
puspā, sarala, rāsnā, prakīryā, udakīryā, ihgudī, sumanas, kākādani, lāngalakī, hasti karna, muñjataka, lāmajjaka etc. and drugs belonging to vallī pañca mūla, kaṇṭaka pañca mūla, pippalyādi, muṣkakādi, 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, tila, kulmāṣa, kulattha, niṣpāva, green vegetables, ingredients having sour, saline and pungent tastes, pastries, dried fish, dry vegetables, meat as well as musale fat of goat, sheep and animals inhabiting marshy land and water, cold water, kṛṣarā, pāyasā, curd, milk, butter milk, alcoholic drinks etc., should be avoided by a patient.
Ingredients enumerated above from freshly harvested corns up to butter milk aggravate doṣas and they cause pus formation. Kūtheraka, šigru, surasā, sumukha, suci, bhūstrṇa, sūkta and cukrika—these are called haritaka.

Wholesome food & regimens

(a) Rakta šāli, śaṣṭika, kanguka, Kumudaka, pāṇḍuka, karamardaka, sugandhaka, kalama, śattapuṭṭi, kumodaka, nīvāra, kodrava, uddālaka, śyāmāka, nandīmukhi venyava, (b) ena, harina, mṛga, kuranga, mātrkā, ṣvadamṣṭra, karāla, viṣkira, hārīta, tittira, lāvaka, kapīnjala, vartiraka, (c) muḍga, makuṣṭha, vartula kalāya, masūra, maṅgalyā, canaka, āḍdhakā, satīna, māṣa (d) cili, vāstuka, niśanmaka, jīvanti, tanḍuliyaka, maṇḍūka pariṇi, (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 samī dhānyas (grains), māsa is considered to be the most unwholesome. This view is not correct because māsa cures diseases caused by the vitiation of vāyu, śula (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 Todarananda and the opening invocation reads below:—

    “गोपालिकाना करताडनेन कलसनूत्य प्रचकार बालः”

    सामस्वरी विश्वविनत्तको यस्तत्तनौं शं टोडरमल्लभूपे।”

2. ‘कियदिमृगौषोघसंग्रहमण्डिनिगबृह’ इति पचमपुस्तके पाठः।
3. ‘स्यातसपत्तिश्रवकप्रस्चिठ्ठिकियवान्तपत्तिकाद्व’ इति प्रथमपुस्तके पाठः।
4. ‘भिषज’ इति द्वितीयपुस्तके पाठः।
5. ‘सिन्नान् सिन्नान् प्रयोजयेत्’ इति भाकरे पाठः।
6. 'द्रव' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
7. 'विरविष्ठ' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
8. 'त्रय' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
9. 'वातावरणह' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
10. 'लोक' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
11. दश्तवर्गमुः सुधुः वृत्तः ३८ः २२-२३।
12. 'मुनयोधरो' सचिवक्रमः पाठः मुः प्रथमपद्वितीयपुस्तकोऽ: नोपलभ्यते।
13. दश्तवर्गमुः सुधुः वृत्तः ३८ः ५०-५१।
14. दश्तवर्गमुः सुधुः वृत्तः ३८ः ५४-५५।
15. दश्तवर्गमुः सुधुः वृत्तः ३८ः ५२।
16. दश्तवर्गमुः सुधुः वृत्तः ३८ः ५६, योगरत्नकरः पृष्ठ ६७।
17. दश्तवर्गमुः सुधुः वृत्तः ३८ः ५८।
18. दश्तवर्गमुः सुधुः वृत्तः ३८ः ६०-६१।
19. दश्तवर्गमुः सुधुः वृत्तः ३८ः ६६-६७।
20. दश्तवर्गमुः सुधुः वृत्तः ३८ः ७२-७६।
21. 'तुृत्ता' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
22. 'वृक्षाणः' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
   वृक्षाणः इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
23. 'यतु' इति द्वितीयपुस्तके पाठः।
24. दश्तवर्गमुः योगरत्नकरः पृष्ठ ६८।
25. 'बुद्धिस्तु' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
26. दश्तवर्गमुः भावप्रकाशः हरितबबद्वादिवरः १२२।
27. 'सुरुवायस्य' इति भाकरे पाठः।
28. तथानेन इति द्वितीयपद्वितीयपुस्तकेऽपुः पाठः।
29. 'सालसारादिक' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
30. 'विवृत्तयथामास्तिः' इति प्रथमपद्वितीयपुस्तकोऽ: पाठः।
   'विवृत्तधातियमास्तिः' इति भाकरे पाठः।
31. 'विवृत्तावदीनाः' इति द्वितीयपुस्तके पाठः।
32. 'सुषाणाः' इति भाकरे पाठः।
33. This is the end of the 12th chapter in *Ayurveda Saukhyam* of Toḍarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोड़रमलविश्रयिते टोडरानन्दे ग्रायुंदसौल्ये
गणोदकशक्तनाम द्वादशी हृष्यः।
CHAPTER 31

Physicians resort to therapeutic measures only after obtaining the knowledge of the names and properties of medicinal substances. Therefore, for successful accomplishment of the treatment of diseases names (synonyms) of therapeutically useful substances are being described

हरीतकी

शिवा हरीतकी पश्या चेतकी विजया जया ।

प्रपत्या प्रमथामोधा कायस्था प्राणदामृता '॥ २ ॥

जीवनीया हृदमही पूतनामुतलामया ।

वयस्था नदि विजेया श्रेयसी रोहिणी तथा ॥ ३ ॥

Haritaki

Śivā, haritaki, pathyā, cetakī, vijayā, jayā, prapathyā,
pramathā, amogha, kāyasthā, prāṇadā, amṛtā, jīvaniyā, haimavatī, pūtanā, amṛtalā, abhayā, vayasthā, nandī, śreyasī and rohini—these are synonymous.

Āmalaka

Dhātri phala, amṛta phala, āmalaka, śrī phala and śiva—these are synonymous.

Vibhītaka

Vibhītaka, karṣa phala, bhūta vāsa, kali druma, vāsanta, akṣa, vindhyā jāta, saṁvarta and tila puspaka—these are synonymous.

Triphala

Harītaki, āmalaka and vibhītaka are called triphalā, when taken together. Varā, śreṣṭhā and phalottamā—these are the synonyms of triphalā.

Bhūmyāmalakī

Bhū dhātri, vahu patrā, jaṭā, tāmalakī and śivā—these are the synonyms of bhūmyāmalakī.

Praśčināmalakā

Praśčināmalakā Praśčināgar raṭakmatym ॥ ६ ॥
**Prācināmalaka**

*Prācināmalaka, prācī nāgara and raktaka—*these are synonymous.

**Vāsa**

*Vāsa, vrṣa, simha mukhī, bhīṣamātā, āṭarūṣaka, śukla, haimavatī, simhāsya and vāji dantaka—*these are synonymous.

**Guduci**

*Guduci, kundali, chinnā, vayasthā, amṛta vallari, chinnodbhavā, chinna ruhā amṛtā, jvara vināśini, vatsādani, candra hāsā, jīvanti, cakra lakṣanā—*these are synonymous.

**Bilva**

*Bilva, salātu, sailuṣa, mālūra, sadā phala, lakṣmī phala, gandha garbha, sāndilya, kaṇṭakī—*these are synonymous.

**Araṇī**

*Agni mantha, jaya, keśī, araṇī and vaijayantikā—*these are synonymous.
पातलाकाण्ठपातला

पातला कामदूती स्यातू कुम्मिका कालब्रूतिका ।
स्याल्यामोछा महादूती तान्नपुष्पांवासिनी ।

श्रव्य फलेश्वर्षेव वेतत्कु भीका काण्ठपातला ॥ ११॥

Paṭālā & Kaśṭhapāṭālā

Paṭālā, kāmā dūtī, kumbhikā, kālaviṃtikā, sthālyā, amoghā, madhordūtī, tāmra puṣpā and ambu vāsinī—these are the synonyms of paṭālā. Another variety of it which is called kaśṭhapāṭālā has two synonyms viz., phale ruhā and śveta kumbhikā.

गंधारि

काश्मरी सर्वतोभद्र श्रीपर्वी कृष्णब्रूतिका ।
कम्भारी काश्मरी हीराकाश्मरी भद्रप्रणिका ॥ १२ ॥

Gambhārī

Kāsmasi, sarvatobhadrā, śrī parṇī, kṛṣṇa vṛntikā, kaṁbhārī, kāśmarī, hīrā kāśmarī and bhadra parṇikā—these are synonymous.

स्थोनाक

6
स्थोनाक: पृथुशिव: स्यालू शुकनास: कुटंत: ।

7
मुतवक्षशात्क लटोंच: टूटक: सल्कोरु: ।

मयूरजंघो शालूक: प्रियंजीव: कटमर. ॥ १३ ॥

Syonāka

Syonāka, prthu śimba, śuka nāsa, kutainata, bhūta vrksa, khatvāṅga, tuṇṭuka, sallaka, aralu, mayūra jāṅgha, sāluka priyamjīva and kaṭambaḥaka—these are synonymous.

महृत्युमूल

विल्वविभिषे पवित्रिकेव यत्यात् तत्त्वमूलं महद्विनिकारः ॥ १४ ॥
Mahat pañca mūla

Bilva, arañi, pāṭalā, gambhārī and syonāka—these five drugs, taken together, are known as mahat pañca mūla. They are the promoters of digestion and metabolism.

Gokṣura

Gokṣura, trikaṭa, kaṇṭa phala, svādu kaṇṭaka, go kaṇṭaka, bhadra kaṇṭa, brikaṇṭa, vyāla daṁstraka, śvadāṁstra, sthala śṛṅgāṭa, sādana, ksura and trika—these are synonymous.

Śali parṇī

Śali parṇī, dhruvā, saumyā, tri parṇī, pītanī, sthirā, vidāri-gandhā, ati guhā, dīrgha mūlā and aṁśunati—these are synonymous.

Prśni parṇī

Prśni parṇī, kroṣṭu pucchā, dhāvanī, kalaśī, guhā, śṛgāla viṭ, vṛttā latā, prthak parṇī and parṇikā—these are synonymous.
Brhat kañṭakārī

Brhatī, sthūla bhanṭāki, viśadā, mahoṭkā vṛntākī, mahatī, sīṃhī, kañṭakī and rāṣṭra nākulī—these are the synonyms of brhat kañṭakārī.

Laghu kañṭakārī

Kañṭārikā, kañṭakinī, kañṭakārī, nidigdhikā, duḥsparśā, dhāvanī, kṣudrā, vyāghrī and duḥpradharśini—these are the synonyms of laghu kañṭakārī.

Śveta kañṭakārī

Sita kṣudrā, candra hāsyā, lakṣmanā and kṣetra dūṭikā—these are the synonyms of śveta kañṭakārī.

Laghu pāñca mūla

Gokṣura, sāli parṇī, prśni parṇī, brhat kañṭakārī and laghu kañṭakārī—these five drugs, taken together, are known as laghu pāñca mūla.

Daśamūla

The ten drugs, included in these two groups viz., maḥat
pañca mūla and laghu pañcamūla, taken together are called daśa mūla.

9. 

Both Rddhi and vṛddhi (sukha) are called lakṣmī, siddhi and sarva jana priyā.

Kākolī

Kākolī, madhurā, virā, kāyasthā, vīra śuklikā, dhvānksa koli, vāyaśoli, svādu māmsi and payasvinī—these are synonymous.

Kṣīra kākolī

The second variety of kākolī, which is known as kṣīra kākolī has two synonyms viz., śatāhvā and kṣīrinī.

Medā

Medā, sālya pārṇī, mani chidrā, abhayā and adharā—these are synonymous.

Mahāmedā

Mahā meda, vasu chidrā, tri dantā, devatā and mani—these
are synonymous.

Jivaka

Jivaka, madhura, śṛṅgī, hrasvāṅga and kūrca śīrṣaka—these are synonymous.

Rṣabhaka

Rṣabha, dhīra, indrākṣa, viśāṇi, durdhara and vṛṣa—these are synonymous.

Aṣṭa varga

Aṣṭa varga—these eight drugs taken together are called aṣṭa varga. They are cooling and exceedingly spermatopoetic.

Jivanti

Jivanti, jīvā, jīvā, jīvanīyā, yaśaskarī, śāka śreṣṭhā, jīva bhadrā, maṅgalyā and jīva vardhini—these are synonymous.
Madhu yaṣṭi

Madhu yaṣṭi, klīṭanaka, yasti madhu, madhūlikā, yastyaḥva, madhuka, yaṣṭi madhuka, jalaja and madhu—these are synonymous.

Māṣa parṇī

Māṣa parṇī, kṛṣṇa vyntā, kāṁboji, haya pucchikā, māṁsā- māṣa, sīṁha mukhī, svādu māṣa and mahā saḥā—these are synonymous.

Mudga parṇī

Mudga parṇī, kṣudra saḥā, sūrya parṇī, kuraṅginī, vanajā, raṅginī, sīṁhī, sīṁhī and māṛjāra gandhikā—these are synonymous.

Jīvaṇīyagana

Jīvaṇīyagana (group of drugs having sweet taste) or jīvaṇīya gana (group of drugs promoting vitality). They are heavy (guru).
Eranda

Eranda, dirgha danđa, varuna, vardhamānaka, citra, pańcāngula, vyāghra puccha and gandharva hastaka—these are synonymous.

Rakta eranda

Rakta danđa, hasti karna, vyāghra, vyāghratara, rubu, uttāna patra, āruvāta, āma vairī and vacamcula—these are the synonyms of the red variety of eranda.

Two varieties of Sārivā

Sārivā, śūradā, āsphotā, gopa kanyā, pratānikā, gopāṅganā, gopa vallī, latāhvā and kāśṭha sārivā—these are the synonyms of sārivā.

There is another variety of sārivā whose synonyms are kṛṣṇa mulā, bhādra candana and sārivā.

Bhāsana

Yāsī mṛdūduvānta dirgha puccha āhārām: ।
Bhāvanā: samudratō dṛvarūḍhitākantak: । ३४ ॥
Yavāsā

Yāsa, marudbhavā, anantā, dīrgha mūla, yavāsaka, vāla patra, samudrānta, dūra mūla, ati kaṇṭaka, dhanva yāsa, tāmramūli, duhsparśā, durālabhā, durālambhā, yāsaka, kacchurā and dhanva yāsaka—these are synonymous.

Mahāmundi

Mahāmundi, lobhānīyā, chinna granthiniikā, bhūta vrkṣa, kulahala, lambu, śāluka kaṇṭaka, kadamba puspī, mundī and bhūmi kadambaka—these are synonymous.

Apamārga

Apamārga, śikharī, kiṃhi, kha ra maṇjarī, adhah śalya, śaikharika, pratyak puspī and mayūraka—these are synonymous.
Kampillaka

Kampila, recana, rakta cūrṇaka, vṛana śoḍhana, rohita, rakta śamana, recī and raṅjanaka—these are the synonyms of kampillaka.

Danti

Danti ṛṣaṇapriya nāgadanti śīḍāmukūlak: 1
Upachitra nīkūṃbh śvaḍāśalyyoḍuṃbarṣaṇa 2 36 11
Akhbūṣaṇī vṛṇpṛṇḍa ṛvaṃśī sāndari matā 1
Mūṣikaḥḥa suṣṭhreṇi pratyakṣreṇi kafajikā 40 11

Danti

Danti, ghuna prtyā, nāga danti, śighra mukūlaka, upacitrā, nikumbha, viśalyā, udumbara cchadā, ākhu karnī, vṛṣā, erandā, dravantī, samvari, musikāhvā, suta śreṇī, pratyak śreṇī and kaphaṅjikā—these are synonymous.

Jayapala

Jayapalo dantidejān khat tāṃbhirṇipīfalo 1

Jayapāla

Jayapāla, danti bīja and cīcīnī phala—these are synonymous.

Śvetatīṣhoṭh

Śvetatīṣhoṭh 21
Trivṛṭkūṃboḍhena vyaya bhendi kūṭarvaḥini 1
22
Svarūpākṣaratikṣṛvṛtā niṣpata saralāsīta 41 11

Śveta niśoṭha

Trivṛṭ, kumbha, aruṇā, tryasrā, bhanḍī, kuṭara vāhini,
sarvānubhuti, trīprā, tripūṭā, saralā and sitā—these are the synonyms of the white variety of trīṛt.

śyāma niśothe

Trīṛt, kālā, kāla meṣi, kāla parṇī, ardha candrikā, suṣeṇā, mālavikā, masūrā and vidalā—these are the synonyms of black variety of trīṛt.

indraśāsī dravy

23 Indrāśāsī dravyāḥ vṛṣabhākṣi gavādani

25 Indrāśāsī druḍḍhakāla viśālaṇēsti viśādani

Indra vārunī — two varieties

Indra vārunī, indrāhvā, vṛṣabhākṣiī. gavādani, indrairvāru, kṣuḍrā 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, ātinya rakṣā, nāga dantī, trapusi and gaja cirbhīṭā.

āragvadha

Aragvadha, rājavṛksa, sampāka, kṛta mālaka, vyādhi ghāta,
karnikāra, pragraha, caturāṅgula, ārogya śūmbi, svarṇadru, karṇi and dīrgha phala—these are synonymous.

नीलिनि

नीलिनि नीलिका प्रायम् श्रीफल्भो भारवाहिनि ।
रंजनी कालिका मेला तुल्या विशोधनि॥४६॥

Nilinī

Nilinī, nīlīkā, grāmyā, śrī phalā, bhāra vāhīnī, raṇjanī, kālikā, melā, tunī, tutthā and viśodhanī—these are synonymous.

कटुकी

कटुका रोहिणी तित्ता चक्रांगो कटुरोहिणी ।
सत्स्यपिता कांडश्रू बणामद्र द्विजापिका ॥ ४७ ॥

KatuKī

KatuKā, rohini, tiktā, cakrāṅgi, katurohini, matsya pittā, kāṇḍa ruhā, vrṣṇa bhadra and dvijāṅgikā—these are synonymous.

श्रंकोल

श्रंकोलकस्तास्रफळः पीतसारो निकोककः ।
गुप्तस्तः विरेचिस्वाद्मूलिता दीर्षकोलः ॥ ४५ ॥

Aṅkola

Aṅkolaka, tāmra phala, pīta sāra, nikocaka, gupta sneha, vireci, bhūsitā, dīrgha kilaka—these are synonymous.

सेंहुं

सेंहुं सो वज्रतुङ्कस्तु गंडीरो वज्रतुङ्कः ।
स्नुही सामतदुग्धासिपाः वच्छी महातः ॥ ४६ ॥

Sehunda

Sehunda, vajra tunda, gandira, vajra tundaka, snuhi, sāmanta dugdhā, asi patrā, vajrī and mahā taru—these are synonymous.
Nimba

_Nimba, niyamana, netā, arīṣṭa, pāribhadraka, sutikta, sarvatobhadra, picu marda and prabhadraka—these are synonymous._

Mahā nimba

_Mahā nimba, nimbaraka, kārmuka, viṣa muṣṭika, ramyaka, girika, udreka, kṣīra and keṣa muṣṭika—these are synonymous._

Kirāta tikta

_Kirāta tikta, kairāta, bhūnimba and rāmasenaka—these are the synonyms of kirāta tikta._

There is another variety of _kirāta tikta_ whose synonyms are naipāla, nāri tikta, jvarāntaka, kāṇḍa tikta, urdhva tikta, nidrāri and sannipātahā.
Kuṭaja

Kuṭaja, mallikā puspa, kaliṅga, giri mallikā, vatsaka, koṭī vrksaka and śakra bhūruha—these are synonymous.

Indra yava

The fruit of kuṭaja is called indra yava. Its synonyms are kāliṅga, kauṭaja, śakrāhva, puruhuta and bhadra yava.

Madana phala

Madana, chardana, pindi, rāṭha, piṇḍitaka phala, karahāta, tagara, salyaka and viṣa puspaka—these are synonymous.

Kamkuṣṭha

Kamkuṣṭhaka, kāka kuṣṭha, recana, raṅga nāyaka, śobhana, culaka, rāśa, varāṅga and kiṃnubālaka—these are synonymous.

Svarṇaksīrī

Hemahvā, kanaka ksīrī, hema dugdhā, himāvati, ksīrini, kāṅcana ksīrī, kaṭu parṇī and karṣīṣīrī—these are synonymous.
Sātalā

Sātalā, vimalā, sārī, saptalā, vahu phenikā, carmasāhāvā, carma kasā, phenā, diptā and nālīka—these are synonymous.

Aśmanta

Aśmanta, mālukā patra, yugma patra, amla patraka, ślaksṇa tvak, aśma yoni, kuśalī and pāpa nāśana—these are synonymous.

Kāñcanāra

Kāñcanāra, kāñcanaka, pākārī and rakta puspaka—these are the synonyms of kāñcanāra. A variety of this plant is called kovidāra. Its synonyms are kuddāla, kuṇḍalī, kulī, āsphotā, udyalaka, svalpa, keśarī, srīmarī and hita.

Nirguṇḍī

Nirguṇḍī, śveta kusuma, sinduksa and sindu vāraka—these are synonymous.
Sephālikā

The blue variety of nirguṇḍī is called bhūta keśi, nīla sinduка, nīla puspaka, sephālikā, śīta bhīru, dhanaka and nīla maṅjari.

Meṣa śṛṅgi

Mesā śṛṅgi, meṣa vallī, sarpa daṁśtrā and aja śṛṅgikā—these are the synonyms of meṣa śṛṅgi. There is another variety of it whose synonyms are dakṣiṇāvarti, vṛścikāli and viṣāṅkā.

Śveta punarnava

Punarnava, sveta mūlā, prthvīka, dīrgha patraka, viśākha, dīrgha varṣābhū, punarbhū and maṇḍala chada—these are synonymous.

Rakta punarnava

Synonyms of the red variety of punarnava are rakta puspā and kathillaka.
Kṣudra varṣābhū

Kruraka, kṣudra varṣā bhū, varṣa ketu and sīvāṭikā—these are the synonyms of the small variety of punarnavā.

Rāsnā

Rāsnā, rasyā, yukta rasā, rasanā, gandha nākulī, sugandha mūlā, atirasā, śreyasī, suvahā and rasā—these are synonymous.

Asva gandhā

Asva gandhā, turangāhvā, gokarṇā, aśvāvarahaka, varāha karnī, varadā, balyā, vājikari and vīśā—these are synonymous.

Prasāraṇī

Prasāraṇī, rāja balā, cāru paṇī, pratānikā; saraṇī, sāraṇī, bhadrā paṇī, suprasarā and sarā—these are synonymous.

Nārāyaṇī
Satāvari

Satāvari, bhīru patri, dvīpikā, adhara kantakī, nārāyani, sata padi, satāhvā and vahu pūtrikā—these are synonymous.

Mahā satāvari

Pīvarī, dīvarī, varī, abhīru, vahu putrā, mahā puruṣa dantikā, sahasra vīryā, keśī, tūṅgini and sūkṣma patriarchā—these are the synonyms of mahā satāvari (bigger variety of satāvari).

Balā

Balā vāṭyālaka, śīta pākī, pādyodana, bhadraudani, sabhaṅgā, samāṁsā and khara yaṣṭikā—these are synonymous.

Mahā balā

Mahā balā, vīra puṣpā, sahadevā, brhadbalā, vātyāyani, deva sahā, vāṭyā and pīta puṣpaka—these are synonymous.
Ati balā

Vālikā, ati balā, bhāradvājī, ṛkṣa gandhinī, gāngerukī, rāga balā, viśva devā and gavedhukā—these are synonymous.

Tejavatī

Tejasvinī, tejavatī, tejanya, kavalkalā, mahaujasī, pārijātā, sitā, tejā and ati tejīnī—these are synonymous.

Jyotismati

Jyotismati, vahni ruci, kānguni and katubhī—these are synonymous.

Deva dāru

Deva dāru, surāhvā, bhadra dāru, sura druma, bhadra kāṣṭha, sneha ṛkṣa, kilima and sakra dāru—these are synonymous.

Sarala

Sarala, nandana, citrā, nameru, dipa ṛkṣaka, pūti dāru, pūti ṛkṣa, mahā dirgha and kila druma—these are synonymous.
Puṣkara mūla

Puṣkarāhva, padma patra, puṣkara, puṣkarāṅghrikā, kāsmīra, puṣkara jatā, mūla, vīra and sugandhika—these are synonymous.

Kuṣṭha

Kuṣṭha, rogāhvaya, vāpya, kauvera, pāribhadraka, pārihārya, pāribhāvyva, utpala and hari bhadraka—these are synonymous.

Karkaṭa śṛṅgī

Śṛṅgī. kulira śṛṅgī, vakrā, karkaṭa śṛṅgikā, karkaṭākhyā, mahā ghorā, śṛṅgīnamnī and natāṅgī—these are synonymous.

Rohiṣa trṇa

Bhūta, rohiṣaka, bhūti, bhūtiṅka, sarala, trṇa, śyāmaka, yugala, paura, vyāmaka and deva gandhaka—these are synonymous.
Katphala

Katphala, kumudā, kuṁbhi, śrīparṇī, soma pādapa, soma-valka, mahā kuṁbhi, bhadrā, bhadravatī and śivā—these are synonymous.

**Bhārgī**

Bhārgī, bhṛgu bhavā, vāsā, kāśaghni, bhārga parvanī, khara śaka, śukra mātā, phaṇjī and brāhmaṇa yāṣṭikā—these are synonymous.

**Pāșāṇa bheda**

Pāṣāṇa bheda, paśāṇa, asmari bheda, asma bhedaka, śilā bheda, dhṛsad bheda, naga bhid and naga bhedana—these are synonymous.

Mustā

Mustā, vāri dhara, mustā, meghākhyā, kuru vindaka, varāha, avya, ghana, bhadrā musta, rāja kaseruka, piṇḍa musta, viṣa dhvamsī.—these are the synonyms of mustā. Another variety of it is called nāgara.

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Dhātaki

Dhātaki, kuñjari, sindhu puṣpā, pramodini, pārvatiya, tāmra puṣpī, surākhyā and madya vāsinī—these are synonymous.

Vidārī kanda

Vidārikā, vrkṣa vallī, vrkṣaka, dāvidālikā, śṛgālikā, kanda vallī, svāduka, pāpa nāśaka—these are the synonyms of vidāri-kanda. It has another variety whose synonyms are śuklā, ksīra śuklā, ksīra vallī, payasvinī, ikṣu vallī, mahā śvetā, ksīra gandhā and ikṣu gandhikā.

Māyikā

Māyikā, vāhkā, duṣṭā, sacī danta, sathamvikā, aṁvaśṭhakī, sūcī mukhi, kasāyā and sākaṭa mukha—these are synonymous.

Vārahī kanda

Vārahī, mādhavī, grṛṭi, saukarī and vana mālikā—these are the synonyms of the plant vārahī kanda.
Its root (tuber) is called kaṭi kroḍa and saṅvara.

**Patha**

Patha, arīvaśthā, vṛhattikā, prācīnāmbaṣṭhakī, rasā, vara tiktā, pāpa celī, śreyasī and viḍḍha karnikā—these are synonymous.

**Mūrvā**

Mūrvā, devī, madhu rasā, deva śrenī, madhu sravā, snigdha parṇī, prthak parṇī, moraṭā and pīlu parṇikā—these are synonymous.

**Mānjisṭhā**

Mānjisṭhā, vijaya raktā, raktāṅgi, kāla meṣikā, rakta yaśṭi, tāmra valli, samaṅgā, vastra bhuṣana, maṇjulā, vikasā, bhaṅḍī, chadmikā and jvara nāśini—these are synonymous.

**Hirra**

Hirra, 52 53

Hirra ṛjanī gaurī ṛjanī varvajñinī

Pīḍī pīta varṇaṁtī nīśa varṇānāṃjinī 52 53
Haridrā

Haridrā, raṅjanī, gaurī, rajanī, vara varṇinī, piṇḍī, pīṭā, varna vati, niṣā and varna vināśinī—these are synonymous.

वास्तविकता

dārā  वास्तविकतान्या पीतदार पचापचाः ।
kटकटने पीतदुः स्वर्णार्भि कटकटिः ॥ ६३ ॥

Dāruharidrā

Another variety of haridrā is called dāru haridrā and its synonyms are dāṅvī, pīta dāru, pacaṁpacā, kaṭaṅkaṭerī, pītadrū, svarna varṇā and kaṭaṅkaṭi.

चक्रमय

प्रपुन्नाटस्वेदनर्जचक्रमयः  प्रपुन्नतः ।
dद्रुव्यो मर्दको मेषकुमुमः कुष्ठकऽतनः ॥ ६४ ॥

Cakra marda

Prapunnāda, edagaja, cakra marda, prapunnaṭa, dadrughna, mardaka, meṣa kusuma and kuṣṭha kṛntana—these are synonymous.

वाकुची

वाकुची चंड्रिका सोमवल्ली पृतीफलांबरा ।
सोमराजी कुष्णफलाचलुजः कालमेषिका ॥ ६५ ॥

Vākucī

Vākucī, candrikā, soma vallī, pūtī phalā, ambarā, somarājī, krṣṇa phalā, avalguja and kāla meṣikā—these are synonymous.

भूगरज

भूगरजो शेकराजो माक्कवः केशरंजनः ।
भूगरजो भूगरजो भूगाहः सूर्यवल्लभः ॥ ६६ ॥
Bhringa rāja

Bhringa rāja, bheka rāja, mārkava, keśa reñjana, aṅgāraka, bhringāhva and sūrya vallabha—these are synonymous.

Parpaṭa

Parpaṭa, kavaca, reṇu, pitrahā, yava kaṇṭaka, vara tikta, parpaṭaka, sprṣṭika and carma kaṇṭaka—these are synonymous.

Shana puspī

Shana puspī, mālya puspī, dhāvanī, sana ghanṭikā, vr̄hat puspī, svalpa ghanṭā, ghanṭā śabda and uru puşpikā—these are synonymous.

Ayuṣaṇa

Ayuṣaṇa suhṛtvaṇa जायती गिरीशानुजा ।

वत्तमा हृतवणा वाफिकं यायमानकम् ॥ ६२ ॥

Trāya mānā

Trāya mānā, suḥṛt trāṇā, trāyantī, girī śānujā, bala bhadrā, kṛta trāṇā, vārṣika and trāya mānaka—these are synonymous.

Mahājālinī

Mahājālinīka चम्मरंगा स्यालपितकलिका ।

आवश्यकी तितकिनी विभांश रित्तपुष्पिका ॥ १०० ॥

Mahā jālinī

Mahā jālinīkā, carma raṅgā, pīta kalikā, avarttakī, tindu-
kini, vibhānda and rikta puspikā—these are synonymous.

अतिविषा

अतिविषा शुकलकंदा, विषा अतिविषाध्यापरः

शय्यकंदा सिताश्रुंगी मंगुरोपवियाणिका इ १०२

Ati viśā

Ati viśā, sukla kandā, viśā and prati viśā—these are synonyms of ativiśā.

There is another variety of it whose synonyms are śyāma

काकमाची

काकमाची ध्वाकमाची कामबीज घनेफला

रसायनवरा सर्वत्रितथा यालकामिनी कदुः इ १०२

Kākamācī

Kākamācī, dhvāṅkṣa mācī, kāma bija, ghane phalā, rasāyana varā, sarva tiktā, kākinī and katū—these are synonymous.

काकजंधा

काकजंधा नदीकांता काकतिक्ता सुलोमशा

59 60

पारावतपदी काका मदधमकम्मणी तथा इ १०३

Kāka jaṅghā

Kāka jaṅghā, naḍī kāṇī, kākatikiṭā, sulomaśā, pārāvata

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वर्ण

लोभस्लिरिक्त: काशीनिसिद्धक: संतरोद्भवः

श्रव्यो धनस्वकसरस्वतेरोलोधाक्षिकित्वम् इ १०४
Lodhra

Lodhra, tiriita, kānīna, tilvaka and santarodbhava—these are the synonyms of lodhra.

It has another variety whose synonyms are ghana tvaksāra and aksi bhesaja.

वृक्षार

वृक्षारमन्नायामां जांगलो जीणवालुक: ॥ ¹५॥
अंतःकोटरपुष्पी स्वादवेगी छागलो ग्रापि ॥ ¹५॥

Vṛddha dāru

Vṛddha dāru, mahā śyāmā, jāṅgala, jirna vāluka, antah koṭa ra puṣpī, āvegī and chāgala—these are synonymous.

देवदाली

deva dāli, vrnta kośa, devatāṅga, garāgarī, jīmūta, tārakī, venī, jālinī and ākhu viśāpaha—these are synonymous:

हंसपादी

हंसपादी हंसपादी रक्तपादी निपालिका ॥
प्रह्लादिनी कीटमारी कीटनामा मधुवान ॥ १०७॥

Hamsa padi

Hamsa pāḍī, hamsa padi, rakta pāḍī, tri pāḍikā, prahlādini, kiṭa mārī, kiṭa nāmā and madhu sravā—these are synonymous.

सोमवल्ली

सोमवल्ली यज्ञेता सोमकीरी दिजपिया ॥

Somavallī

Soma valli, yajña netā, soma kṣirī and dvija prīyā—these
are synonymous.

Nākulī

Nākulī suvahā sarpa gandhinī, gandha nākulī, nakuleṣṭā, sarpa netrā and cīrita patrikā—these are synonymous.

Vata patri

Vata patri, mohanī, dīpanī and raivatī—these are synonymous.

Lajjālu

Lajjālu, mohini, sprkkā, khadvrā, gandha kārini, namaskari, samipatrā, samaṅgā and rakta pādikā—these are synonymous.

Muśali

Muśali, khalini, tāla patrikā, cana puspikā, mahā vrṣā, vrṣya kandā, kharjuri and tāla mūlikā—these are synonymous.
Kapi kacchū
Kapi kacchū, svayam guptā, kandalā, duravagrahā, candā, ātma guptā, lāṅgūlī, markaṭī and harṣaṇī—these are synonymous.

पुत्रजीव
पुत्रजीवो गर्भकरो यज्ञपुष्पोध्यायन: ॥ १११ ॥

Putraṇjīva
Putraṇjīva, garbha kara, yaṣṭi puspā and arīha sādhana—these are synonymous.

वेदयाकर्णी
वेदयाकर्णी के वी कुमारी विष्णुविशिष्टी ॥
मनोज्ञा नागदमनी वेदयायोऽप्रब्रजात्रि मता ॥ ११२ ॥

Vandhyā Karkotī
Vandhyā karkotakī, devī, kumārī, viṣa nāśini, manojī, nāga damanī and vandyā yogesvarī—these are synonymous.

विष्णुकंता
विष्णुकंता नीलपुष्पी जया वद्याभाजिता ॥

Viṣṇu kṛntā
Viṣṇu kṛntā, nila puspī, jayā, vaśyā and aparājīta—these are synonymous.

शंकुपुष्पी
शंकुपुष्पी शन्कनाम्नी कीर्ती कंबुसार्लिनी ॥
कंबुपुष्पी स्मुृतिहिता मेष्या वनविलासिनी ॥ ११३ ॥

Śamkha puspī
Śamkha puspī, śamkha nāmnī, kīrīṭī, kaṅbu mālinī, kaṁbu
puspī, smṛti hitā, medhyā and vana vilāsinī—these are synonymous.

Dugdhi

Dugdhikā, madhu parṇī, kṣīrīṇī and svādu puspikā—these are synonymous.

Arka puspī

Arka puspī, krūra karmā, jala kāmā and bhiriṇādikā—these are synonymous.

Bhallātaka

Bhallātaka, anala, bhallī, vīra vṛkṣa, agni vaktraka, arus-kara, āruṣka, tapana, agni mukhi and dhanu—these are synonymous.

Cerapoṭī

Cerapoṭī, dirgha patri, kuntali and tiktakā—these are synonymous.

Drōṇapuṣṭī

Drōṇapuṣṭī śvāsanak: pāñjīṇī kūmārīniṇīka

चुंचकूली द्रोणा कौडिन्यो वृक्षारकः ||१२५||
Drona puspī

Drona puspī, svasanaka, pālindī, kumbha yonikā, chatrā, atichatrikā, dronā, kaundinya and vrksa sāraka—these are synonymous.

Brāhmi

Brāhmī, sarasvatī, somā, satyāhvā, brahma cārini, maṇḍūka parṇī, māṇḍukī, tvaṣṭī, divyā, mahausadhi, kapota vaṅkā, munikā, lāvanā and soma vallai—these are synonymous.

Suvarcalā

Suvarcalā, arka kāntā, sūrya bhaktā, skuhodbhuvā, sūryā- vartā and rati priyā—these are the synonyms of suvarcalā. Another variety of this plant is called brahma suvarcalā.

Matsyākṣī

Matsyākṣī, vahlikā, matsya gandhi, matsyādanī, toya pippali, ambu vallī, pañṭūra, kacata, gojīhvā, gojikā, gobhī, dirghikā and khara parṇini—these are synonymous.
Nāga damanī
Nāgāhvā, damanī, nāga gandhā and bhujaga parṇī—these are synonymous.

Gunjā
Gunjā, śikhandikā, tāmrā, raktikā and kākanantikā—these are the synonyms of red variety of gunjā. Synonyms of the white variety of gunjā are cakrikā, cūdā, durmāśā and kāka pilukā.

Vellantara
Vellantara, dirgha patra, viradru and vahu patraka—these are synonymous.

Vandāka
Vandāka, vrksa ruhā, sekharī, kāma vrksaka, vrksādanī kāma taru, kāmini and āpada rohini—these are synonymous.
Piṇḍālū

Piṇḍāra, karahāta, tīksna kīla and kuraṅgaka—these are synonymous.

Bhūviṣṭa

Bhūviṣṭa kṣaṇa: kūro nāsāsāṃsvedanā: pṛṛ: ॥ १३३ ॥

Chikkini

Chikkikā, ksavaka, krūra, nāsā saṁvedana and paṭu—these are synonymous.

Rohitakā

Rohito dādīṁ puṣpa, ruhta, kuṭa ūṣāvalī, plīhārī, rohina, rohī, rakṣaṅgā and pāriṇātaka—these are synonymous.

Mocarras

Mocara: śāyāmocaras: śālmalivṛttaka: smṛt: ॥

Mocarrānasāka: pīchā mocarāsaṃkā v pīchā: ॥१३५॥

Moca rasa

Mocaka, moca rasa, śālmāḷi veṣṭaka, moca niryāsaka, pīchā, mocāsrāvī and pīchhaka—these are synonymous.

Prasagārī

Prasagārī nāṣagārī kvarī prātibhāvar: ॥

Aja gandhi

Aja gandhi, vatsa gandha, kavarī and pūti varvara—these are synonymous.

Sāreyak

Sāreyak: saḥchār sāreyak: kikiraḥ ॥१३६॥
Saireyaka

Saireyaka, sahacara, saireya, kuṅkirātaka, dāsī, piṅdī, sairyaka and mṛdu kaṇṭaka—these are the synonyms of saireyaka. This plant with red flowers is called kuravaka, with yellow flowers is called kurantaka and with blue flowers is called ārta galaka as well as vāṇa uḍāna vāki.

Giri karṇikā

Śveta syandā, śveta puspā, kaṭabhī, giri karṇikā, sitā aparājīta, śvetā, viṣaghni and moha nāśini—these are the synonyms of the white variety of giri karṇikā. Its blue variety is called nila syandā, avyakta gandhā, nila puspā and gavādini.

Kokilākṣa

Iksura, ksuraka, dhvana, kokilākṣa, ksura, taila kaṇṭa, ati ksurakṣa, vālikā and sugandhikā—these are synonymous.
Kārpāsa

Kārpāsa, paṭada, tūla, chādana, vādara and picu—these are synonymous.

āraṣa śītalā

āraṣa śītalā, deva gandhā and kukkuṭa mardaka—these are synonymous.

tāṣr̥chūḍa:

kukkuṭṛuddvāṣr̥chūḍa: sūkṣma patra mūḍuccha.

Tāmra cūḍa

Kukkura dru, tāmra cūḍa, sūkṣma patra, and mṛdu chada—these are synonymous.

vāmī

vāmī śaṅkha vāri, brahmi and hima mocikā—these are synonymous.

vāmādanta

vāmādanta jaya sūkṣma patra sājaparajita.

vāla moṭā

vāla moṭā, jayā, sūkṣma patrā and aparājīta—these are synonymous.

śarpuṅka

śarpuṅka kāla sāka, plīhāri and kālikā—these are synonymous.

śara punkidhā

śara punkidhā, kāla śāka, plīhāri and kālikā—these are synonymous.
Mayūra śikhā
Mayūrāhva śikhā and sāhasra madhukama chadā—these are synonymous.

Lakṣmaṇā
Lakṣmaṇā, putradā, raktā, vindu patrā and nāginī—these are synonymous.

Māṁsa rohiṇī
Māṁsa rohiṇī, atiruhā, vrntā, carma kasā and kasā—these are synonymous.

Asthi samhāra
Asthi samhāraka, vajra vallari and kroṣṭu ghanṭikā—these are synonymous.

Arka
Arka, sūryāhvaya, kṣirī, sadā puspā, vikirana, mandāra and vasuka—these are the synonyms of arka. It has another variety which is called rājārha and dirgha puspaka.
Karavīra

Karavīra, aśvahā, śvetā puspā and śata kumbhaka—these are the synonyms of karavīra having white flower. The other variety having red flower has synonyms like canda, lagūḍa and karavīraka.

Dhattūra

Dhattūra, kitava, dhūrta, devatā, madana, śaṭha, unmatta, māṭula, turī, tarala and kanaka—these are synonymous.

Kalihāri

Kalihāri, vahni mukhi, lāṅgali, garbha pātani, viśalyā, halini, sīrīkramā and śukra puspikā—these are synonymous.

Kumārī

Kumārī, maṇḍalā, māṭā, grha kanyā and sapicchalā—these are synonymous.

भंगा

भंगा गंजा मातुलानी मोहिनी विजया जया
Bhaṅgā

Bhaṅgā, gañjā, mātulānī, mohinī, vijayā and jayā—these are synonymous.

Kaṁchā

104 Kaṁchā śoṇa phalinī Karau: kaṅkavālāri II 150 II

Kāñcanī

Kāñcanī, śoña phalinī, kākāyu, and kāka vallarī—these are synonymous.

Dūrvā

105 Dūrvā, śiṣṭā, śīta karī, golomi and śuta paryikā—these are the synonyms of one variety of dūrvā. Synonyms of the other variety are śveta, śveta daṇḍā, bhārgavī, durmanā and ruhā.

Garṇḍūrvā

Garṇḍūrvā matsyāṃgha matsyākṣī šakulādānī II

Gandā dūrvā

Gandā dūrvā, matsya gandhā, matsyākṣī and šakulādānī—these are synonymous.

Kās

106 Kās: sukuṇḍ: kāseśuṇārikā: śvetācāma: II 152 II

Kāsa

Kāsa, sukāṇḍa, kāseku, isaka and śveta cāmara—these are synonymous.

Dārṣṭā

107 Dārṣṭā vāhī: kūvastīkṣāṃ śuceṣyāro yasamāṇa II
Darbha

Darbha, barhi, kuśa, tīkṣna, sūcyagra and yajña bhūṣaṇa—these are synonymous.

Munj

Munja, ksura, sthāla garbha, vānāhva, and brahma mekhala—these are synonymous.

Nala

Nala, randhri, puṣpa mṛtyu, dhamana, nartiaka and naṭa—these are synonymous.

Vasi

Varīṇa, veṇu, kīcaka, karmāra and tvacī sāraka—these are synonymous.

Khurāsāni yavāni

Yavāni, yāvanī, tīvra, turuṣkā and mada kāriṣu—these are synonymous.

Khasa Khasa

Tila bheda, khasa tilu, śukra puṣpa and lutatphala—these are the synonyms of khasa khasa.
**NOTES AND REFERENCES**

This is the 90th chapter of *Ayurveda Saukhyam* in *Todarānanda* and the opening invocation reads as below:

1. ‘तस्मात् व्रजस्य’ इति षड्पुस्तके पाठः।
2. ‘प्रमथ्या’ इति षड्पुस्तके पाठः।
3. ‘प्राणदास्मृता’ इति षड्पुस्तके पाठः।
4. ‘शार्मिन’ इति षड्पुस्तके पाठः।
5. ‘स्याच्च्वटा’ इति षड्पुस्तके पाठः।
6. ‘शोनाकः’ इति षड्पुस्तके पाठः।
7. ‘वाल्यकार्यू’ इति षड्पुस्तके पाठः।
8. ‘दूषिका’ इति षड्पुस्तके पाठः।
9. ‘पुष’ इति षड्पुस्तके पाठः।
10. ‘सीली’ इति पचमषड्पुस्तकमयोः पाठः।
11. ‘देवतामणि’ इति प्रथमपुस्तके पाठ।
12. ‘स्वादु दुमुखी च’ इति षण्डपुस्तके पाठ।
13. ‘वसा’ इति षण्डपुस्तके पाठ।
14. ‘उच्चवृत्तवैरीति चंचलः’ इति पञ्चमपुस्तके पाठ।
15. ‘विवंचुल’ इति षण्डपुस्तके पाठ।
16. ‘चूतफलो’ इति षण्डपुस्तके पाठ।
17. ‘लम्बा’ इति पञ्चमपुस्तके पाठ।
18. ‘वशिर.’ इति षण्डपुस्तके पाठ।
19. ‘रेणि’ इति षण्डपुस्तके पाठ।
20. ‘सृत्’ इति प्रथमपुस्तके पाठ।
21. ‘अर्श्रा’ इति प्रथमपुस्तके पाठ।
22. ‘चिरुरा’ इति षण्डपुस्तके पाठ।
23. ‘मृथमाल्या’ इति षण्डपुस्तके पाठ।
24. ‘मठादिनी’ इति षण्डपुस्तके पाठ।
25. ‘विचारदिनी’ इति प्रथमपुस्तके पाठ।
26. ‘कणी’ इति प्रथमपुस्तके पाठ।
27. ‘पञ्चमन्द्र’ इति पञ्चमपञ्चमपुस्तकयोः पाठ।
28. ‘निबधर.’ इति षण्डपुस्तके पाठ।
29. ‘समसेतक.’ इति प्रथमपुस्तके पाठ।
30. ‘पुलक’ इति पञ्चमपञ्चमपुस्तकयोः पाठ।
31. ‘हास’ इति पञ्चमपञ्चमपुस्तकयोः पाठ।
32. ‘सीरी’ इति प्रथमपुस्तके पाठ।
33. ‘नाडिका’ इति पञ्चमपुस्तके पाठ।
 ‘नौलिका’ इति षण्डपुस्तके पाठ।
34. ‘केसरीश्रीमारी’ इति प्रथमपुस्तके पाठ।
35. ‘सिघुवारकः’ इति पञ्चमपुस्तके पाठ।
36. ‘सिगुको’ इति पञ्चमपुस्तके पाठ।
37. ‘शतपार्द्’ इति प्रथमपुस्तके पाठ।
38. ‘तिलकातितोजनी’ इति प्रथमपुस्तके पाठ।
39. ‘तंदनश्चोढानेष्ठीपवृक्षक्’ इति पञ्चमपुस्तके पाठ।
 ‘तंदनश्चोढानेष्ठीपवृक्षक्’ इति प्रथमपुस्तके पाठ।
40. ‘महावृक्षः’ इति षष्ठपुस्तके पाठः।
41. ‘महाचोपः’ इति षष्ठपुस्तके पाठः।
42. ‘कुभिका’ इति षष्ठपुस्तके पाठः।
43. ‘मही’ इति षष्ठपुस्तके पाठः।
44. ‘भूपुदव्या’ इति षष्ठपुस्तके पाठः।
45. ‘शुष्क’ इति षष्ठपुस्तके पाठः।
46. ‘कशेशकः’ इति पञ्चमपुस्तके पाठः।
47. ‘दातिवालिका’ इति षष्ठपुस्तके पाठः।
48. ‘मातिका’ इति पञ्चमपुस्तके पाठः।
49. ‘चालिका’ इति षष्ठपुस्तके पाठः।
50. ‘वष्टः’ इति प्रथमपुस्तके पाठः।
51. ‘शदीद्व’ इति षष्ठपुस्तके पाठः।
52. ‘रंजनी’ इति षष्ठपुस्तके पाठः।
53. ‘गौरी’ इति षष्ठपुस्तके पाठः।
54. ‘इयारको’ इति षष्ठपुस्तके पाठः।
55. ‘वयकुंठकः’ इति षष्ठपुस्तके पाठः।
56. ‘रुष्टी’ इति षष्ठपुस्तके पाठः।
57. ‘नन्दुभी’ इति षष्ठपुस्तके पाठः।
58. ‘आवलिका’ इति षष्ठपुस्तके पाठः।
59. ‘मद्धया’ इति षष्ठपुस्तके पाठः।
60. ‘कम्पाणिः’ इति षष्ठपुस्तके पाठः।
61. ‘सतसोद्वद्वः’ इति पञ्चमपुस्तके पाठः।
62. ‘छापला’ इति प्रथमपुस्तके पाठः।
63. ‘स्वरागरी’ इति षष्ठपुस्तके पाठः।
64. ‘जालिन्यासुचिपार्थ’ इति प्रथमपुस्तके पाठः।
65. ‘कोटमादी’ इति प्रथमपुस्तके पाठः।
66. ‘सोमकेशिर’ इति षष्ठपुस्तके पाठः।
67. ‘वांची’ इति प्रथमपुस्तके पाठः।
68. ‘मोह’ इति षष्ठपुस्तके पाठः।
69. ‘ढंदिरी’ इति षष्ठपुस्तके पाठः।
70. ‘वृषकदा’ इति षष्ठपुस्तके पाठः।
71. 'कंदली' इति षष्ठपुस्तके पाठः।
72. 'लागुली' इति षष्ठपुस्तके पाठः।
73. 'स्याच्चहर्षिनी' इति प्रथमपुस्तके पाठः।
74. 'नया' इति षष्ठपुस्तके पाठः।
75. 'चिरबृजोतिचवनबधका' इति षष्ठपुस्तके पाठः।
76. 'चिरपोटिं' इति पञ्चमपुस्तके पाठः।
    'चिरपोटिं' इति षष्ठपुस्तके पाठः।
77. 'कु तला' इति षष्ठपुस्तके पाठः।
78. 'लवंजी' इति षष्ठपुस्तके पाठः।
79. 'मल्लमवंम्यादिनी' इति षष्ठपुस्तके पाठः।
80. 'खरप्रि' इति षष्ठपुस्तके पाठः।
81. 'मिस्रिजिती' इति षष्ठपुस्तके पाठः।
82. 'दीवेपशी' इति षष्ठपुस्तके पाठः।
83. 'वीरदु बुंधुपुर्वका' इति षष्ठपुस्तके पाठः।
84. 'पिढाक' इति षष्ठपुस्तके पाठः।
85. 'कुलमका' इति षष्ठपुस्तके पाठः।
86. 'कुटलालमलीस' इति पञ्चमपुस्तके पाठः।
87. 'शालमलीचंपका' इति प्रथमपुस्तके पाठः।
88. 'कट्सी' इति प्रथमपुस्तके पाठः।
    'कट्सी' इति षष्ठपुस्तके पाठः।
89. 'तैमकंटोतितिधरिका' इति षष्ठपुस्तके पाठः।
90. 'बोद्वा' इति पञ्चमपुस्तके पाठः।
91. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
92. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
93. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
94. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
95. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
96. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
97. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
98. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
99. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
100. 'तैमकंटोतिधरिका' इति पञ्चमपुस्तके पाठः।
101. ‘वाचः’ इति प्रथमपुस्तके पाठः।
102. ‘गर्भवातनि’ इति दशपुस्तके पाठः।
103. ‘शुक्तिपृतिका’ इति पद्मपुस्तके पाठः।
104. ‘कावोनि’ इति प्रथमपुस्तके पाठः।
105. ‘वातपण्वका’ इति पद्मपुस्तके पाठः।
106. ‘स्वेतवासर.’ इति पद्मपुस्तके पाठः।
107. ‘सुर्यग्री’ इति पद्मपुस्तके पाठः।
108. स्थूलदर्शी’ इति पद्मपुस्तके पाठः।
    स्थूलदर्शी’ इति पद्मपुस्तके पाठः।
109. ‘वातात्मा’ इति पद्मपुस्तके पाठः।
110. ‘ततो’ इति प्रथमपुस्तके पाठः।
111. ‘ग्रही’ इति प्रथमपुस्तके पाठः।
112. ‘विष.’ इति प्रथमपुस्तके पाठः।
113. ‘किरक’ इति पद्मपुस्तके पाठः।
114. ‘स्वात्कम्परम्परस्वविसारकः’ इति पद्मपुस्तके पाठः।
115. ‘चवानी’ इति प्रथमपुस्तके पाठः।
116. ‘समफल.’ इति पद्मपुस्तके पाठः।
117. ‘छिलकोटी’ इति पद्मपुस्तके पाठः।
118. ‘स्मृतिमूल’ इति पद्मपुस्तके पाठः।

This is the end of the 90th chapter of *Ayurveda Saukhyam* in *Toḍarānanda* and colophon reads as below:

इति श्री महाराजाधिराज श्री टोडरमलविनिर्विन्यासेऽर्गुरुस्वामिनि श्री टोडरानन्दे आयुर्वेदसौभाग्यां निष्कर्षानुप्राप्तस्मादीत्वा हृद्वृत् चनुरशीतिति ( )
CHAPTER 32

Śunṭhi

Śunṭhi, viśauṣadha, viśva, katuḥadra, kaṭūṭkata, mahauṣadha, śṛṅgavera, nāgara and viśva bheṣaja—these are synonymous.

Ādraka

Ādraka, śṛṅgavera and kandaauṣadha—these are synonymous.

Marīcha

Marīcha vallījā tīkṣṇa marīn śyaṃbhūṣṇa.
Usirā

Usirā, abhaya, sevya, viṛa and viṁṣa mūlaka—these are synonymous.

Renukā

Renukā, kapilā, kauntī, pāndu putrī and harenukā.

Priyangu

Priyangu: Falinī śyāma kāntāḷa nandini lata.

Pāripela

Pāripela, puṭa, vānya, sukāha and pāripelava—these are synonymous.

Śāleiyā

Śāleiyā syavirā vṛddha śilā puṣpa and śilodbhava—these are synonymous.

Kūndūs

Kūndusamānāṃ khasa karjēri śīśṇe bali.
Kunduru

Kunduru, mecaka, kaṇḍū, khajjara, bhīṣaṇa and baḷī—these are synonymous.

Guggulu

Guggulu, sāla niryāsa, maḥiṣākṣa, palaṅkaṣā, jaṭāyu, kauṣiṣka, durga, deva dhūpa, śiva and pura—these are synonymous.

Rāla

Rāla, sarja rasa, yakṣa dhūpa, sarja, agni vallabha, kṣaṇaka, sāla niryāsa, lākhya, āsya lalana and vara—these are synonymous.

Sthauṇeyaka

Sthauṇeyaka, barha cūḍa, śuka pārna and śuka chāda—these are synonymous.

Coraka

Coraka, kitava, caṇḍa, duḥputra, saṅkana and ripu—these are synonymous.
Ayurveda Saukhyāin of Todarānanda

Ekāṅgi

Mūra gandhabhī daityā, gandhāḍhyā, surabhi and kuṭi—these are synonymous.

कच्छूर

कच्छूरो द्रविङ्ग गन्धमूलको तुल्यम्: शती। ॥ ३६ ॥

Karčūra

Karčūra, draviḍa, gandha mūlaka, durlabha and sāṭi—these are synonymous.

शती

शती पलाशी पड़्प्रया सुम्रता गन्धमूलिनी। ॥ ३७ ॥

Sāṭi

Sāṭhi, palāṣī, saḍgranthā, suvratā and gandha mūlini—these are synonymous.

Svāṣṭkā

Svāṣṭkā सूक्ष्म ब्राह्मणी देवी निम्मलिया कूलिला वधू। ॥ ३८ ॥

Sprkkā

Sprkkā, sṛk, brāhmaṇī, devī, nirmālyā, kūlīlā and vadhu—these are synonymous.

प्रथिपणी

प्रथिपणि नीलपुष्प शुकपुष्प विवर्णकम्। ॥ ३९ ॥

Granthis parṇī

Granthi parṇa, nila puspa, śuka puspa and vivarṇaka—these are synonymous.

नली

नलिका नर्तकी चुन्या निम्भ्या चन्द्री नटी। ॥ ४० ॥
Nali

Nalika, nartaki, śūnya, nirmediḥya, dhamaṇi and naṭi—these are synonymous.

Padmaka

Padmaka, malaya, cāru, pīta rakta and suprabha—these are synonymous.

Pundarikā

Prapunḍarikā, paundrāhva, satapuspa and supuṣpaka—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 pindi tagara and its synonyms are dīna, kaṭn and mahoraga.

Gorocanā

Gorocanā, ruci, gaurī, rocanā, pīṅgalā, maṅgalyā, gautamī, medhyā, vandhyā and go pitta sambhavā—these are synonymous.
Nakha

Nakha, nakhara, śilpī, 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 ṭala and pāda.

Patanga

Patanga, paṭa rāga, rakta kāṣṭha, l.ucandana, suraṅgaka, jagatyāhva, pattura and paṭa raṅjana—these are synonymous.

Lākṣā

Lākṣā, nirbharsana, rakta drugum, vyāḍhi, palaṁkāṣ, kr̥mijā, jantudā, āsyāḥvā, yāvaka, raktaka and mala—these are synonymous.

Parpaṭi

Parpaṭi, raṅjani, kr̥ṣṇā, yatukā, janani and janī—these are synonymous.
Padma

Padminī, viśinī, nalini, sūrya vallabhā, kunnudvati kairavini
kumudi and udupati priyā—these are synonymous.

Padma cārini

Padma cārini, aticarā, padmāhvā and cāraṭi—these are
synonymous.

Śveta kamala

Kamala, śvetamāṁbhoja, sūrāsa, sarasī ruha, sahasra patra,
śrīgeha, šata patra, kušēṣaya, pāṅkeruha, tāmarasa, rajīva,
puşkaruha, accha, aṁbhūruha, padma, pūndarika, pāṅkaja,
saroja, nalini, nīla, aravinda and mahotpala—these are
synonymous.

Raktotpal

Tīpalaravam koṅkanad hallo pakamāṁbhikāmu. I I 40 I I
Raktotpala

*Raktotpala, kokanada, hallaka and rakta gandhika*—these are synonymous.

नीलोत्पल

नीलोत्पलं कुवलयं मद्रमिदीवरं मतम् ।
एलदेष सिर्दक्षितकुमुदं कैरवं कुमुदं ॥ ४५ ॥

Nilotpala

*Nilotpala, kuvalaya, bhadra and indivara*—these are the synonyms of nilotgala.

It has another variety which is slightly white and its synonyms are *kumuda, kairava* and *kumut*.

कल्हार

कल्हारं हृस्वपाथोजं सौम्य सौगंधिक मतम् ।

Kalhāra

*Kalhāra, hrasva pāthoja, saumya* and *saugandhika*—these are synonymous.

कमल केशार

किञ्जलः केसरं गीतसापितं कांचनाह्यम् ॥ ४५ ॥

Kamala kesara

*Kiṃjalka, kesara, gaura, āpita* and *kāṅcanāhvaya*—these are synonymous.

पद्मबीज

पद्मबीजं तु गालोडः पद्मांहं पद्मकक्कटी ।

Padma bija

*Padma bija, gāloḍha, padmāhva* and *padma karkati*—these are synonymous.
Mrunāla

Mrunāla, visa, ambhoja, nāla and nalinī ruha—these are synonymous.

Salūka

Salūka, sālīna and karahātaka—these are synonymous of the rhizome (mūla) of padma etc.

Jatī

Jāti, priyambadā, rājī, mālatī and sumanā—these are the synonyms of jātī.

There is another variety of it which is yellow in colour and it is called pīta puspā and kāncana puspikā.

The white variety of it is called śveta jātī, svarna jātī, vandha nāmā and jayantikā.

Mālatī

Mallikā, medinī, muktā, bandhini and madayantika—these are synonymous.
Yūthikā

Yūthikā, harini, bālā, puspa gandhā, śikhaṇḍinī, svarṇa yūthī, parā pitā, gaṇikā and svarṇa puspikā—these are synonymous.

Sevati

Kubjaka, bhadra taraṇī, brhat puspā, mahā sahā, sata puspā, taruṇī, karnikā and cāru kesarā—these 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 chāda—these are the synonyms of ketakī.

It has another variety which is known as suvarṇa ketakī, laghu puspā and sugandhinī.
Vāsanti

Vasanti, saralā, kundā, prahasanti and vasantajā—these are synonymous.

Mādhavi

Nepālī, grīsmakā, lūtā, mlāyinī, vana mālikā, vārṣikī, tripūtā, dhanyā, śrūmati, śadpada priyā, mādhavi, maṇḍapa kāmī, puspendra and abhiṣṭa gandhaka—these are synonymous.

Punnāga

Campaka, kāṅcana, ramya, cāmpeya, surabhi, cala, punnāga, pātalī puspa, keśara and sātpadālaya—these are synonymous.

Vakula

Vakula, kesara, madyagandha, simha and viśārada, vākovaka, sīhula puspa, vasuka and śiva śekhara—these are synonymous.
Kunda

Kunda, śukla, sadā puṣpa, bhṛnga bandhu and manorama—these are synonymous.

Muca kunda

Muca kunda, ksatra vṛkṣa, civuka and prati viṣṇuka—these are synonymous.

Veda

Mucu kunda, ksatra vṛkṣa, civuka and prati viṣṇuka—these are synonymous.

Bandhu jīva

Bandhu jīva, sarat puṣpa, bandha bandhuka and raktaka—these are synonymous.

Japā

Japā puṣpa, japā rakta, tri sandhyā, varuṇā and asitā—these are synonymous.

Lībharī

Lībharī rācchāra jaya śyāṅkara puṣpa sukumara—these are synonymous.
Sindüri

Sindüri, rakta bijā, rakta puspā and sukomala—these are synonymous.

Tulaśī

Tulaśī, surasā, gaurī, bhūtaghnī, vahu maṇjari, apeta rākṣasi, grāmyā, sulalā, deva dundubhi—these are synonymous.

Maruvaka

Maruvan, maruka, tiṅśa, khara patra, phanijjaka—these are synonymous.

Damana

Damana, madana, dānta, dama, muni suta, muni, gandhotakaṭa, damanaka, vinīta and kula putraka—these are synonymous.

KuṭāΘēraka

Varvari, arjaka, kunṭha, vaikunṭha, kuṭheraka and
kapitthārjaka—there are the synonyms of kuṭheraka.

There is another variety of it which is known as vata patra, katijara, krṣṇārjaka, kāla mātā, karāla and krṣṇa mallikā.

NOTES AND REFERENCES

1. This is the 92nd chapter of Ayurveda saukhyān in Toḍarānanda and the opening invocation reads as below:

ब्रह्मांडनाथो वसुदेवसुतृवं जागनावाद्यवशो मुकुंदः

वसुधराय: प्रभुतां समस्तां श्रीटोदरे सर्वसुल्क विष्णुम्

2. 'भूतकरस्त' इति षण्ठपुस्तके पाठः

3. 'वैध' इति षण्ठपुस्तके पाठः

4. 'पूर्विका' इति षण्ठपुस्तके पाठः

'भूतिका' इति षण्ठपुस्तके पाठः

5. 'पूर्विकर' इति षण्ठपुस्तके पाठः

'श्रीतिकर' इति प्रथमपुस्तके पाठः

6. 'स्वज्ञवेलिका' इति षण्ठपुस्तके पाठः

'सूत्रवेलिका' इति प्रथमपुस्तके पाठः

7. 'नारायणलय' इति प्रथमपुस्तके पाठः

8. 'पीतम' श्राहंमू इति प्रथमपुस्तके पाठः

9. 'वक' इति प्रथमपुस्तके पाठः

10. 'चुरुख' इति प्रथमपुस्तके पाठः

11. 'एवालुकमू' ग्रन्थालु इति प्रथमपुस्तके पाठः

12. 'सूत ' इति प्रथमपुस्तके पाठः

13. 'आलुक' इति प्रथमपुस्तके पाठः

14. 'आतिपथो' इति प्रथमपुस्तके पाठः

15. 'लवं' इति प्रथमपुस्तके पाठः
16. 'मारिच' इति पद्धपुस्तकेऽपाठः।
17. 'माधवोपित' इति पद्धपुस्तकेऽपाठः।
18. 'निर्दिवादसदा' इति पद्धपुस्तकेऽपाठः।
19. 'बलाटपण्ण' इति प्रथमपुस्तकेऽपाठः।
20. 'रोमस' इति प्रथमपुस्तकेऽपाठः।
21. 'नागकेशरक' इति पद्धपुस्तकेऽपाठः।
22. 'नाम' इति प्रथमपुस्तकेऽपाठः।
23. 'तुलसीछवि' इति पद्धपुस्तकेऽपाठः।
24. 'मदन' इति पद्धपुस्तकेऽपाठः।
25. 'पीठा' इति पद्धपुस्तकेऽपाठः।
26. 'पिनल' इति पद्धपुस्तकेऽपाठः।
27. 'मन' इति पद्धपुस्तकेऽपाठः।
28. 'उसीरमबय' इति प्रथमपुस्तकेऽपाठः।
29. 'वारिपेल' इति प्रथमपुस्तकेऽपाठः।
30. 'वाण्य' इति प्रथमपुस्तकेऽपाठः।
31. 'परिपेलन' इति पद्धपुस्तकेऽपाठः।
32. 'बिलेब्ब' इति पद्धपुस्तकेऽपाठः।
33. 'कहु' इति पद्धपुस्तकेऽपाठः।
34. 'सालनिवासो' इति प्रथमपुस्तकेऽपाठः।
35. 'लचनो' इति प्रथमपुस्तकेऽपाठः।
36. 'चर' इति प्रथमपुस्तकेऽपाठः।
37. 'सती' इति प्रथमपुस्तकेऽपाठः।
38. 'सती' इति पद्धपुस्तकेऽपाठः।
39. 'कुटिला' इति पद्धपुस्तकेऽपाठः।
40. 'नालपुष्प' इति पद्धपुस्तकेऽपाठः।
41. 'विकर्णक' इति पद्धपुस्तकेऽपाठः।
42. 'पिठतगर्म' इति पद्धपुस्तकेऽपाठः।
43. ‘संखो’ इति प्रथमपुस्तके पाठः।
44. ‘जगन्नाहु’ इति षष्ठपुस्तके पाठः।
45. ‘निम्बंत्वरा’ इति पंचमपुस्तके पाठः।
   ‘निम्बंत्वरा’ इति षष्ठपुस्तके पाठः।
46. ‘फलम्’ इति प्रथमपुस्तके पाठः।
47. ‘नालको’ इति पंचमपुस्तके पाठः।
48. ‘नलं’ इति षष्ठपुस्तके पाठः।
49. ‘जागुका’ इति षष्ठपुस्तके पाठः।
50. ‘केशरं’ इति पंचमपुस्तके पाठः।
51. ‘विषमंतोजस्’ इति प्रथमपुस्तके पाठः।
52. ‘शालीनी’ इति षष्ठपुस्तके पाठः।
53. ‘भेदनी’ इति पंचमपुस्तके पाठः।
   ‘नांदनी’ इति षष्ठपुस्तके पाठः।
54. ‘वंधवं’ इति प्रथमपुस्तके पाठः।
55. ‘हृणी’ इति प्रथमपुस्तके पाठः।
56. ‘सिखविनी’ इति प्रथमपुस्तके पाठः।
57. ‘स्वयंगृथिका’ इति प्रथमपुस्तके पाठः।
58. ‘केशरा’ इति षष्ठपुस्तके पाठः।
59. ‘सूतिका’ इति पंचमपुस्तके पाठः।
   ‘सूतिका’ इति षष्ठपुस्तके पाठः।
60. ‘सुरुधिका’ इति पंचमपुस्तके पाठः।
61. ‘सुरभीशचलं’ इति षष्ठपुस्तके पाठः।
62. ‘केसरं’ इति प्रथमपुस्तके पाठः।
63. ‘केसरो’ इति पंचमपुस्तके पाठः।
64. ‘चूक्षेबंक’ इति षष्ठपुस्तके पाठः।
65. ‘बिचकिलो’ इति पंचमपुस्तके पाठः।
66. ‘वधवंधुक’ इति षष्ठपुस्तके पाठः।
67. ‘सुलसी’ इति षष्ठपुस्तके पाठः।
68. 'सुरला' इति षड्पुस्तके पाठः।
   'सुश्ना' इवि पंचमपुस्तके पाठः।
69. 'मल्लणु' इति षड्पुस्तके पाठः।
70. 'कालभाला' इति पंचमपुस्तके पाठः।
   'कालभाला' इति षड्पुस्तके पाठः।

71. This is the end of 92nd chapter of *Ayurveda Saukhyam* in Toḍarānanda and the Colophon reads as below:

इति श्रीमहाराजाधिकाराजटोड़रमलविरचिते टोड़रान्दे आयुर्वेदसौल्ये
कपूररादिवर्ग निन्दो षड्पृशितमो (?) हर्षः।
CHAPTER 34

Suvarṇa

Suvarṇa, kanaka, hema, hāṭaka, brahma kāṇcana, cāmikara, śata kuṁbha, tapaniya, rukmaśa, jāmbū nada, hiranya, suratna and jāta rūpaka—these are synonymous.

Rūpaka

Rūpaka, rajata, kuṣṭha, tāra, śveta and vasūtama—these are synonymous.

Tāṣṭra

Tāṣṭra śleṣṭamuḥ śukṣva nāḍāla rāviṇamakm ॥ ॥
Tāmra

Tāmra, mlecha mukha, śulva, naipāla and ravi nāmaka—these are synonymous.

Kāṁsyā

Kāṁsyā, loha, nija ghoṣa, pañca loha and prakāśana—these are synonymous.

Pītal

Pītalohaḥ kāpiloḥaḥ kāpilam sādhymārakam

Vṛtthaḥ nūlohaḥ ca rajanī nimrūđhavari

Pittala

Pīta loha, kapi loha, kapila, saukhīya māraka, varia loha, nrloha, rajanī and nirmāheśvarī—these are synonymous.

Vanga

Ragastu ṛṣurk Vanga ṛṣvyaṭkardī vrnaṃ

Vaṅga

Raṅga, khuraka, vaṅga, trapu, karaṭī and ghana—these are synonymous.

Nāga

Sīsa, dhātu bhava, nāga, uraga and pari pīṣṭaka—these are synonymous.
Lauha

Loha, śastra, ayah, kuśtha, khaṇḍa, pārāvata and ghanas—these are synonymous.

Maṇḍūra

Kṛṣṇāyah mala, kiṭṭa, maṇḍūra, lohaja and rajas—these are synonymous.

Pārada

Pārada, capala, hema nidhi, sūta, rasottama, trinetra, roṣaṇa, svāmin, hara bīja, rasa and prabhu—these are synonymous.

Abhra

Abhraka, svaccha, āśā, patāla and vara pītaka—these are synonymous.

Gandhaka

Gandha, saugandhika, lelī, gandhāsma and gandha pītaka—these are synonymous.
Māksīka

Māksīka, dhātu māksīka, tāpya and tāpīja—these are synonymous.

Mānāḥśilā

Manah śilā, śilā, golā, naipālī, kunatī. kulā, divyauṣadhi, nāga mātā, mano guptā and manohvikā—these are synonymous.

Haritāla

Haritāla, malla, tāla, godanta and naṭa bhūṣaṇa—these are synonymous.

Gairika

Gairika, raktapāśaṇa, girisṛucch gavēkṣam. 9
svarcavṛt pravṛt mhas svargairikam. 11

Tuttha

Tuttha, kharparikā tuttha and amṛtā sāṅga—these are synonyms of tuttha,
Another variety of it is called *mayūra grīvaka* and its synonyms are *śikhi kaṇṭha* and *tutthaka*.

\[\text{Kāsīsa}\]

\[\text{Kāsīsa, dhātu kāsīsa, khecara and tapta lomaśa.}\]

\[\text{Puspa Kāsīsa}\]

Another variety of *kāsīsa* is called *puspa kāsīsa* and its synonyms are *tuvara* and *vastra rāga hṛt*.

\[\text{Hīṅgula}\]

\[\text{Hīṅgula, darada, mlecha, saukata and cūrṇa pārada—these are synonymous.}\]

\[\text{Sindūru}\]

\[\text{Sindūra, nāgaja, rakta, śrīmat, spīṅgāra bhūṣana, vasanta manḍana, nāga garbha and rakta raja—these are synonymous.}\]

\[\text{Sauvīra añjana}\]

\[\text{Sauvīra, añjana, kṛsna, kāla, nīla and suvīrañjana—these are synonymous.}\]
Srototāñjana
Srototāñjana, srotoja, nadija, jāmuna and vara—these are synonymous.

Rasāñjana
Rasāñjana, rasodbhūta, tārksa śaila, vārśika and rasāgrya—these are the synonyms of rasāñjana.

It is also prepared artificially which is known as tārksya, divya and dārvī rasodbhava.

Puspāñjana
Puspāñjana, puṣpa ketu, rītija and kusumāñjana—these are synonymous.

Silajatu
Silajatu, asmaja, śaila nirvāsa, girisāhvaya, śilāhva, girija, śaila, gaireya and girī jatu—these are synonymous.
Bola

Bola, *gandha rasa, paura, nirloha, vārvara* and *bala*—these are synonymous.

Sphātikā

*Sphātikā, amṛtā, vandhyā, kāṁkṣī, saurāṣṭra saṁbhavā, āḍhakā and tuvarī*—these are the synonyms of *sphātikā*.

It has another variety whose synonyms are *mṛttikā* and *sura mṛttikā*.

Samudra phena

*Samudra phena, dīṇḍari, phena, vari kapha* and *abdhija*—these are synonymous.

Pravāla

*Pravāla, vidrūma, sindhu latāgra* and *rakta varṇaka*—these are synonymous.

Muktā

*Mauktika, motīka, muktā phala, muktā and śuktīja*—these are synonymous.
Māṇikya

Māṇikya. *padma rāga, vasu ratna and suratnaka*—these are synonymous.

Sūrya kānta

*Sūrya kānta, sūrya mani, sūryākhyā and dahanopala*—these are synonymous.

Candra kānta

*Candra kānta, candra mani, sphaṭika and sphaṭikomala*—these are synonymous.

Gomeda

*Gomeda, sundara, pīta, rakta and trṇa cara*—these are synonymous.

Hīrā

*Hīraka, vidura, vajra, svāricakra and tāraka*—these are synonymous.

वेदृष्ठय

*Nilakantha nīlakṣaṇa: वेदृष्ठयः वालवज्रेन्द्रम्*
Vaidūrya

Nīla ratna, nīla maṇi, vaidūrya and vāla varjana—these are synonymous.

Marakat

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Marakat dhūṣṭīngaraṇaḥ hareṇāṃ: 1

Śukti

Mukti śphota, abdhi maṇḍukī, śuktī and mauktika mandira—these are synonymous.

Śāṅkha

Śāṅkha, kambu, jala cara, vārija and dīrga nisvāna—these are synonymous.

Laghu śāṅkha

Laghu śāṅkha, śāṅkhanaka, sambūka and vāri śukti—these are synonymous.

Kapardikā

Kapardā, kṣurakā, kharā and khara vātikā—these are synonymous.
Khatikā

Khaṭi, makola, khaṭini, svetā nāḍī and taraṅgaka—these are synonymous.

Gauda pāsāna

A variety of khaṭi is called gauda pāsāna and its synonym is kṣira pāka.

Paṅka and Vālukā

Paṅka is called kardamaka and vālukā is called sīkatā.

Cumbaka pāsāna

Cumbaka, kānta pāsāna, ayaskānta and loha karṣaka—these are synonymous.

Kāca

Kāca, kṛtrimra ṛatna, pīṅgaṇa and kāca bhājana—these are synonymous.
NOTES AND REFERENCES

1. This is the 93rd chapter of *Ayurveda Saukhyāṁ* in *Toḍarānanda* and the opening invocation reads as below:

महापालयं कृपाह्वालयं सति पादवचुज कामयते न्यसोवितम्

समत्सरा सा तुलसीपदे सदा श्री टोडरेलयुतास्तु सस्मिथता।

2. मध्यकांचन इति बधमपुस्तके पाठः।
3. सुर्न इति प्रथमपुस्तके पाठः।
4. सुध्य इति पण्डपुस्तके पाठः।
5. सतिदनक इति प्रथमपुस्तके पाठः।
6. वसगयारक इति प्रथमपुस्तके पाठः।
7. रोष इति प्रथमपुस्तके पाठः।
8. नपाली इति प्रथमपुस्तके पाठः।
9. मंडवं इति पण्डपुस्तके पाठः।
10. वस्मचरकाद्वृ इति प्रथमपुस्तके पाठः।
11. सौकंद इति प्रथमपुस्तके पाठः।
12. वसमबंधवं इति पण्डपुस्तके पाठः।
13. चरं इति पण्डपुस्तके पाठः।
14. रीमजज इति प्रथमपुस्तके पाठः।
15. वर्षपश्चर इति पण्डपुस्तके पाठः।
16. वष्णी इति प्रथमपुस्तके पाठः।
17. आषाती इति पण्डपुस्तके पाठः।
18. मौलिकं इति पंचमपुस्तके पाठः। मौलिकं इति पण्डपुस्तके पाठः।
19. सुकृतं इति प्रथमपुस्तके पाठः। शौचिक वष्णपुस्तके पाठः।
20. चतुःकालमद्रणिः इति वष्णपुस्तके पाठः।
21. रावर इति पण्डपुस्तके पाठः।
22. बैरूल इति पण्डपुस्तके पाठः।
This is the end of the 93rd chapter in *Ayurveda Saukhyam* in *Todarānanda* and the colophon reads as below:

इति श्रीमहाराजाधिराजतोदरमलवरचिते टोडरानन्दे आयुर्वेदसौख्ये 
निघटो स्वर्णादिवर्गः सप्ताशीतितमोहर्षः (?) !
CHAPTER 35

1

2

3

4

Vata

Vata, rakta phala, kṣīrī, vahu pāda, vanaspati, yakṣa vāsa, pāda rohi, nyagrodha, skandapa and dhruva—these are synonymous.

Aśvattha

Pippala, śyāmala, aśvatiha, ksīra vṛkṣa, gajāśana, hari vāsa, cañcatāla, mangalya and vodhi pādapa—these are synonymous.
Kśiravṛkṣa: jānuvṛkṣa: sada phala: ।
Hemadura: kusumīla: yashang: sītavalka: ॥ ॥

Udumbara

Udumbara, kśira vṛkṣa, jānu vṛkṣa, sada phala, hema dugdha, kṛmi phala, yajñāṅga and sīta vālkala—these are synonymous.

Kāśthodumbara

Kākođumbarikā, phalgu, malayu and śvitra bheṣaja—these are synonymous.

Plakṣa

Plakṣa: pūyyacārabṛkṣa: svapārśva: gahṣṣaṅḍika: ॥ ॥

Nandi

A variety of aśvattha is called nandi vṛkṣa. Its synonyms are prarohi and gaja pādapa.

Kārsthva

Kārsthva: gāmphatpurpa: prāvṛṣṭyō mohāntati: ।
Praya: pūrlikāṅka: śyaṁtiṇīpo rājakāṅka: ॥ ॥
Ayurveda Saukhyam of Toḍarāṇaṇa

Kadamba

Kadamba, gandhamat puspa, praṅṣenya, and maho mati—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 śatīa druma—these are synonymous.

Sirīṣa

Sirīṣa, plavaga, vipra, śuca vrksa, kapītana, mṛdu puspa, syāma varna and bhanḍīrani phala—these are synonymous.

Ārtagala

Argaṭa, ārta gala, vahu kaṇṭha and pratarṣaṇa—these are synonymous.

Vetasa

Vetasa, vañjula, namra, vānīra, dīrgha patraka, nādeya and megha puspa—these are the synonyms of vetasa.
There is another variety of it which is called *toya kāma* and *nikuṇja*.

**Jala vetasa**

*Jalauka samvīpta, ambhoja, nicula and jala vetasa*—these are synonymous.

**Samudra phala**

*Ijjala, hijjala, guchhā phala and kaccha pālika*—these are synonymous.

**Śleṣmātaka**

*Śleṣmātaka, karvudāra, picchila, bhūta pādapa, śelu, śailu, śailuka, śailika and dvija lutsaka*—these are synonymous.

**Pīлу**

*Pīḷu, śīta, sahasrākṣi, ākṣпадra, karabha priya, sahasrāṅgi and guḍa phalā*—these are the synonyms of *pīḷu* tree.

Its fruits are called *pīḷu* and *pīḷuṇa*.
Śāka

Śāka, kara chada, bhūmi saha and dīgha chada—these are synonymous.

Sāla

Sāla, sarja rasa, sarja, śrīkṛt and mārca patraka—these are synonymous.

Tamāla

Tamāla, tāpiṇcha, kāla skandha and asiśa druma—these are synonymous.

खदिर

खदिरे रक्तसार स्यान्गायत्री वालपत्रिका ।
खदिरे: श्वेतसारोन्य: काम्मुक: कुम्भकंडक: । 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 kaṭaka.

विद्बंधिर

इरिमेदो विद्बंधिरे गोधास्कथोधरिमेदकः ।

Viṭ khadira

Irimeda, viṭ khadira, godhā skandha and arimedaka—these are synonymous.
Babbula

Babbula, kim kirāta, sītaka and pīta 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, valhu puṭa, mṛdu tvak and sūkṣma patraka—these are synonymous.

Palāśa

Palāśa, kimśuka, kirmī, yajñaka, brahma pādana, kṣāra śreṣṭha, raktā puṣpa, trīrta and samiduttama—these are synonymous.
Dhava, nandi taru, gaura, śakāṭākhya and dhurandhara—these are synonymous.

Dhanvana, gotra viṭapī, dharmāna and gotra puṣpaka—these are synonymous.

Aja karna, Sarja, ajakarna, svedaghnau, lūtā vrksa and kudehaka—these are synonymous.

Varuṇa, vāruṇa, setu, śāka vrksa and kumaraka—these are synonymous.

Jiṅgini, jāṅginī, jiṅgā, sunirjāsā, and modikī—these are synonymous.
Sallakī

*Sallakī, vallakī, moca, gaja bhakṣyā, maheruṇṇā, gandhau vīrū, kundurukī, susrāvā and rana karnikā—these are synonymous.

इंगुदी

इंगुदी भिल्लकोक्षेऽः कंटकस्तापसद्रूमः।

Ingudi

*Ingudi, bhillaka vrkṣa, kaṇṭaka and tāpasa druma—these are synonymous.

करहारी

30 31
करवरश्च शुण्डीक कटभी तृणाविडिः। ॥ २२ ॥

Karahārī

*Karahārī, sunḍīka, kaṭabhī and trṇa saunḍīka—these are synonymous.

मुष्कक

32
मुष्कको मोषफ्को चटा शिखरी शुद्रपाटलि।

Muskaka

*Muskaka, moṣaka, ghaṇṭā śikharī and kṣudra pāṭali—these are synonymous.

पारिस्वर

पारिभद्रो निबबुद्धो रसपुष्पः प्रभद्रकः।
कंटकीपारिजातः स्यात् मंदारः कंटकिष्कः। ॥२३॥

Pāribhadra

*Pāribhadra, nimba vrkṣa, rakta puṣpa, prabhadraka, kaṇṭakī, pārijāta, mandāra and kaṇṭa kimṣuka—these are synonymous,
Sālmalī

Sālmalī, tūlinī, mocā, kukkuṭī, rakta puṣpīkā, kantaṅkādhyā, sthūla phalā pichilā and cirajīvinī—these are synonymous.

Tuni

Gaṇeruka, śrīpatī, nakona and nandi pādapa—these are synonymous.

Sapta parṇa

Sapta parṇa, gucha puṣpa, chattrī and sālmalī patrikā—these are synonymous.

Harīdṛā

Harīdṛaka, pīta varṇa, śrīmān, gaura druṃa and vara—these are synonymous.

Karaṇja

Karaṇja, nakta māla, naktāhva and ghṛta varnaka—these are the synonyms of karaṇja.
Another variety of it is called pātika, pūti parṇa, prakṛṇa and cira bilvaka.

Karaṇī
Karaṇi, kāka tiktā, vayasyā, angāra vallarī, tiriniṃkṣi, gaja kanta, karaṇī, cīrīṇī and dvipā—these are synonymous.

Śamī
Śamī tuṅga śāntakala pavitra kēṣaḥdulakala
lakṣmī śiva vyaśāvalī būṣhamī shakrāḥśa

Śamī
Śamī, tuṅgā, śaṅku phalā, pavitrā, keśa hṛt phalā, lakṣmī, śivā, vyādhi śamī, bhūṣamī and śaṅkarāḥvavā—these are synonymous.

Śiriṃkā
Śiriṃkā, diṇḍinikā, durbāla and ambu śiriṃkā—these are synonymous.

Ariṣṭaka
Ariṣṭaka, garbha pātī. kumbha vīrya, phenila, raksiṣa bija, pīta phena and artha sādhana—these are synonymous.
Sinsapa

Sinsapa kapila kṛṣṇa sara māndalpatika.

Añña kutsinsapa bhūṣṭrapahala śvādhiśośiṇī.

Simsapa

Simsipa, kapilā, krṣṇā, sarā and māndala patrika—these are the synonyms of simsapā.

It has another variety whose synonyms are kusimsipa, bhasma piṅgalā and viśodhini.

Agastya

Agastyāhva, vanga sena, madhu śīru and muni druma—these are synonymous.

NOTES AND REFERENCES

1. This is the 94th chapter of Ayurveda Saukhyam in Toḍarānanda and the opening invocation reads as below:

    वमाविद्विभोगिणैर् यो सम्यगुरृहितु व्रजकामिनीभि:
    सुप्रेमवधः सगृहं सपुष्प्र श्रीदोषरं सर्वं सुख प्रकुत्याणां:

2. ‘पदः’ इति प्रथमपुस्तके पाठः:
3. ‘पत्तरोहिः’ इति प्रथमपुस्तके पाठः:
4. ‘स्कद्योधु व’ इति प्रथमपुस्तके पाठः:
5. ‘फलगृ’ इति प्रत्येकपुस्तके पाठः:
6. ‘मर्मालपू’ इति प्रत्येकपुस्तके पाठः:
7. ‘त्वर्चारकृष्ण:’ इति षट्पुस्तके पाठः।
8. ‘हुनुमनो’ इति षट्पुस्तके पाठः।
9. ‘आर्यादत्त:’ इति पंचमपुस्तके पाठः।
10. नानो इति प्रथमपुस्तके पाठः।
11. ‘मेदापुपयोगस्तोत्रकायो’ इति षट्पुस्तके पाठः।
12. ‘स्वातकचपालिका’ इति पंचपुस्तके पाठः।
13. ‘द्विकुर्किष्ठ:’ इति पल्लवपुस्तके पाठः।
14. ‘सुदामः’ इति प्रथमपुस्तके पाठः।
15. ‘साक:’ इति पल्लवपुस्तके पाठः।
16. ‘श्रीकुमारीचिपृशक:’ इति प्रथमपुस्तके पाठः।
17. ‘दत्तावन’ इति पल्लवपुस्तके पाठः।
18. ‘सत्यसारोऽथवानमक:’ इति षट्पुस्तके पाठः।
19. ‘मुहुल:’ इति प्रथमपुस्तके पाठः।
20. ‘स्वातमपत्रक:’ इति प्रथमपुस्तके पाठः।
21. ‘समुदातमः’ इति प्रथमपुस्तके पाठः।
22. ‘शक्ताद्वयोदु’ इति षट्पुस्तके पाठः।
23. ‘भम्मानो’ इति षट्पुस्तके पाठः।
24. ‘जिम्मी’ इति पल्लवपुस्तके पाठः।
25. ‘जिम्मी’ इति षट्पुस्तके पाठः।
26. ‘जंग’ इति षट्पुस्तके पाठः।
27. ‘मोरिका’ इति पंचमपुस्तके पाठः।
28. ‘महास्थ’ इति पंचमपुस्तके पाठः।
29. ‘कंदुर्को’ इति षट्पुस्तके पाठः।
30. ‘कंतभर’ इति षट्पुस्तके पाठः।
31. ‘स्वासकुली’ इति षट्पुस्तके पाठः।
32. ‘मोक्को’ इति प्रथमपुस्तके पाठः।
33. ‘तुलनिः’ इति षट्पुस्तके पाठः।
34. ‘शाल्मलिपात्रका’ इति पञ्चमपुस्तकेपाठः।
35. ‘ववस्त्वांगरवल्लरी’ इति पञ्चमपुस्तकेपाठः।
36. ‘तिरिपिच्छ’ इति पञ्चमपुस्तकेपाठः।
37. ‘गजकरंज’ इति पञ्चमपुस्तकेपाठः।
38. ‘दिक्की’ इति पञ्चमपुस्तकेपाठः।

39. This is the end of 94th chapter of *Ayurveda Saukhyaṁ* in *Toḍarānanda* and the colophon reads as below:

इति श्री महाराजाधिराजटोडरमल्लविरचिते टोडरानंदे आयुर्वेद-तौरूर्वे चिरंति वनस्पतिवर्गः अष्टाशीतितमोहर्षः (?)।
CHAPTER 36

Drākṣā

Drākṣā, madhu phalā, svādvī, hāra hūrā, phalottamā, mṛdvikā, madhu yoni, rasālā, gostani and gudā—these are synonymous.

Ripe drākṣā is sara (laxative), sīta (cooling), caṅṣuṣya
Ayurveda Saukhyam of Toḍarānanda

(promoter of eye sight), brhmha (nourishing) and guru (heavy). It cures trṣṇā (morbid thirst), jvara (fever), śvāsa (asthma), vāta (diseases of nervous system), vātāśra (gout), kāmālā (jaundice), kṛcehra (dysuria), asra pitta (a condition characterised by bleeding from different parts of the body), saṁmoha (unconsciousness), dāha (burning syndrome), sopha (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 gostani variety in its properties.

The variety of drākṣā which grows in the mountains is light and sour. It cures asra pitta.

Āmra

Amra, vanotsava, cūta, sahakāra, ati saurabha, mākanda, pika baudhu, rasāla and kāma vallabha—these are synonymous.

Amra 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, ṛṣya (aphrodisiac), unctuous, hrīḍya (cardiac tonic), bala prada (promoter of strength), heavy vāta hara (alleviator of vāta), rucya (relishing), varṇya (promoter of complexion), śīta (cooling) and apittala (which does not vitiate pitta).

Juice of āmra is sara (laxative), unctuous, pācaṇa (carminative) and promoter of strength as well as complexion.

Jambu

Mahā jāṁbū, rāja jāṁbū, mahā skandha and brhat phala—these are the synonyms of bigger variety of jāṁbū.

The smaller variety of jāṁbū is called kṣudra jāṁbū, cīra patrā, meghābhā and kāka ballabhā.

Jāṁbū is saṁgrāhini (constipative) and ununctuous. It cures vitiated kapha, pitta, ulcer and blood.

Rāja jāṁbū fruit is sweet, viṣṭāṁbhi (causing wind formation in abdomen), heavy and rocana (appetiser).

The fruit of kṣudra jāṁbū is like rāja jāṁbū in property but its special action is to cure dāha (burning syndrome).
Nārikela

Nālikera, āvaka vyṛksa, latā vyṛksa, maha phala, tṛṇa rāja, aksa phala, lāṅgoli and dṛḍha bija’a—these are synonymous.

The fruit of nārikera is sīta (cooling), durjara (difficult of digestion), basti sādhana (purifier of urinary bladder), visṭambhi (causing wind formation in abdomen), bṛṅhanna (nourishing) and balya (promoter of strength). It cures vitiated vāta, pitta and blood. It also cures dāha (burning syndrome).

Water of nārikela is cooling, hṛdya (cardiac tonic), dīpana (stimulant of digestion), suśruta (promoter of semen) and laghu (light).

Its śiro majjā (pith at the top of the tree) of nārikela is promoter of semen and it cures both vāta and pitta.

श्रवृजुंरिका

ब्रह्मलवलिका क्षेत्री सफला धीरसम्भव ।
6 पिपललवलिका खजुः दुःश्वरोपस्तु कंटकी । 14 ॥
अन्या स्कंवफला स्वाभी दुरारोहा मुदिताद ।
7 भूमिखलुंरिका काको कबकती राजकाक्ती । 15 ॥
खजुंरिका फल शीत स्वादु सिन्धु क्षतास्फजित् ।
8 वल्यं हातं महत्पित्त भद्रसूचीदात्यनन् । 16 ॥
Kharjūrikā

Bṛhat kharjūrikā, srenī, saphalā and dvīpa sambhava—these are the synonyms of bigger variety of kharjūra.

Another variety of it is called piṇḍa kharjūrikā, kharju, duḥ praharṣā and kaṇṭakī.

The third variety of it is called skandha phalā, svādvī, durārohā and mṛdu chadā.

The fourth variety of it is called bhūmi kharjūrikā, kāka, karkati and rāja karkati.

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 madatya (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).

Silemāni kharjūra

Another variety of kharjūra is called silemāni and its synonyms are mṛdula and nirbalī phalā.

Silemāni cures śrama (exhaustion), bhrānti (giddiness), dāha (burning syndrome), mūrchā (fainting) and asra pitta
(a condition characterised by bleeding from different parts of the body).

Kadali

Kadali, granthini, mocä, rambhä, vîra and yata chadā—these are synonymous.

Kaladi 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 śītala (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), ksata (consumption), ksaya (emaciation) and vitiated vāyu.
Dāḍima

Dāḍimī, rakta kusumā, danta bijā and śuka priyā—these are synonymous.

Dāḍima is dipana (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 dāḍima alleviates vāta and pitta.

Badara

Badarī, karkaṭī, ghonṭā, karaṭī and yugma kaṇṭikā—these are synonymous. Another variety of it is called snīḍha chadā and kośā phalā. The thirst variety is called sauvirikā. The fourth variety of it is called hastī koli, parāsvādī, laghvī and karkandhu bāndhava.
All these types of *vādari* are cooling, bitter and ununctuous. They alleviate *pitta* and *kapha*.

The fifth variety of it is called *badara, avara kola, phenila, kuvula* and *kuca*. Synonyms of the sixth variety are *karkandhu, hrasva badara, samkata, kandhu* and *kandhuka*.

Both the ripe and unripe types of *sauvāraka* (bigger variety) are sweet in taste.

**लघु बदर**

"बदरं लघु संग्राहि हिघ्यमुण्डं समीरजित्। ॥ २७॥
कफपिपकरं तदस्तकोलं गुरु सरं स्मृतम्। ॥ १६॥
सौवीरं बदरं शीतः सेवत् गुरु शुकलम्। ॥ २५॥

वृंहण चतुर्भागोऽवव्यवस्त्रणास्तिलाप्तम्। ॥ १५॥
ककक्कं धु मद्धुर सिन्धु गुरु पितामिलाप्तम्। ॥ २६॥
शुच्कं चेतानिन्कतर्सं लघुवृह्वक्कमालकशित्। ॥ ३०॥

**Laghu badara**

*Badara* is light, constipative, appetiser and hot. It alleviates *vāyu*. *Kola* aggravates *kapha* and *piatt*. It is heavy and laxative.

*Sauvīra* type of *badara* is cooling, *bhedana* (purgative), *guru* (heavy), *sukrāla* (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 वायु and पित्त. It is यस्या (aphrodisiac) and promoter of strength.

क्षीरी

क्षीरी क्षत्रिया राजात्ता राजादन फलासिनी।
राजन्यस्तस्य भद्रोपन्यशिक्षु युनिचिलिकः
क्षीरिवृक्षफलं शीत रिग्रं गुरु बलप्रदम्।
तुष्णामूच्छेत्यद्राङ्गतक्षयदोषजायस्य।

Kṣīrī

Kṣīrī, kṣatriyā, rājāhva, rājādana, phalāsinī and rājanya—these are synonymous.

It has another variety which is called civuka and mucī lindaka.

The fruit of kṣīrī यक्षा is cooling, unctuous, heavy and promoter of strength. It cures त्रस्ना (morbid thirst), मुरचा (fainting), mada (intoxication), bhrānti (giddiness), kṣaya (emaciation) and all the three vitiated doṣas as well as blood.

प्रियाल

चारो धन: पट: शाल: प्रियालो मुनिचिल्लभः।
चार: विन्कका ल्याधन: तत्फलं मधुरं गुरु।
सिन्यं सरं मस्तिष्ठावतृष्णा क्षत्रापम्।
तम्मज्जा मधुरो वृष्ण्य: शुक्लः चवातिजित्।

Priyāla

Cāra, dhana, paṭa, śāla, priyāla and muni vallabha—these are synonymous.

Cāra cures vitiated pitta, kapha and blood.

Its fruit is sweet, heavy, unctuous and laxative. It cures vitiated vāta and pitta, dāha (burning syndrome), त्रस्ना (morbid thirst) and kṣata (consumption).
The pulp of the fruit of priyāla is sweet, viṣya (aphrodisiac) and sukrāla (spermatopoetic) It cures vitiated pitta and vāta.

Paruṣaka

Paruṣaka, mṛdu phala, paruṣa and śosana—these are synonymous.

Unripe Paruṣaka is astringent and sour in taste. It vitiates pitta and is light.

Ripe variety of paruṣaka is sweet in vipāka (taste that emerges after digestion), cooling, viṣṭambhi (produces gas in abdomen), brhmāna (nourishing) and hṛdyā (cardiac tonic). It cures ṭṛṭ (morbid thirst), vitiated pitta, dāha (burning syndrome), vitiated blood, ksata (consumption), ksaya (emaciation) and vitiated vāyu.

तितुक

तितुकः स्यंदनः स्फौतः कालसाराः रावणः।
काकपीलु स्यादपरो अन्यथा विषाणतुकः।। २४ ॥
तितुको ब्रजवात्तिनः तत्सारः पितरोगाजितः।
ग्रामस्म्य पल ग्राह्यं वातलं शीतलं लभु।। २५ ॥
परवं पित्रग्रेहालस्तेषमध्यं विषां गुरुः।
विषाणतितुकम्प्येवं विशेषवात्स्ताहिः शीताञ्च।। २६ ॥
Tinduka

_Tinduka_, _syandana_, _sphaurya_, _kāla sāra_, _rāvaya_ and _kāka pīlu_—these are the synonyms of _tinduka_.

There is another variety (which is different) which is called _viṣa tindukā_.

_Tinduka_ cures ulcers and vitiated _vāta_. Its pulp (_sāra_) cures diseases caused by _pitta_.

The unripe fruit of it is constipative, _vātala_ (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 tinduka_ is specially constipative (_grāhi_) and cooling.

Kimkini

_Kimkini_, _granthikā_, _vyāghrī_, _pāda_, _deva taru_ and _vara_—these are synonymous.

_Kimkini_ is pungent and bitter. It alleviates _pitta_ and _śleṣman_. It is cooling.

Unripe fruit of _kimkini_ aggravates _vāyu_. The ripe fruit is sweet and it cures all the three vitiated _doṣas_.

श्राह

श्राहक वीरसेन च जातिसंदास्थाध्यवस्थाम् ॥ ४१ ॥

श्राहकं जारण वातस्त्राशाश्च कण्णास्वाम् ॥

Āru

Āruṣka and vīra sena—these are synonymous. It is of four types.

Āruṣka promotes digestion (jārana) and it cures vitiated vāta, meha (obstinate urinary disorders including diabetes), arśas (piles) and vitiated kapha.

मधुक

मधुको मधुकस्तीकृताः स्वादूढः पुष्पकः || ४२ ||
जेलाफलो मधुस्तीलो मधुकोष्ठो महाद्रुमः ।
मधुकोष्ठो त्वस्तीलो मधुवगो वीर्यपचः || ४३ ||
मधुकः कपःवातःनः कपःयो व्रणःरोपणः ।
तत्पुष्प मधुर बल्यं शीतलं गुः बुःताम् । ४४ ।
फल शीत गुःस्वादूढः पुष्पं वातपित्तजित ।
अहर्षां हृति तृष्णास्धार्यवास्तक्षत्कायाः । ४५ ॥

Madhūka

Madhūka, madhuka, tīkṣṇa sāra, guḍha puṣpaka, jelā phala, madhuṣṭīla, madhu koṣṭha and mahā druma—these are synonymous.

Another variety of madhūka is called hrasva phala, madhvaga and dirgha patrika.

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 bṛṁhana (nourishing).

Its fruit is cooling, heavy, sweet and śukrala (spermato-poetic). It alleviates vāta and pitta. It is ahrdya (not good for heart). It cures trṣṇā (morbid thirst), vitiated blood, dāha (burning syndrome), śvāsa (asthma), ksata (consumption) and ksaya (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), ksata (consumption) and ksaya (emaciation).

Unripe panasa is vistambhi (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, viṣṭambhi (wind forming) and sweet and sour in taste. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It aggravates kapha and alleviates vāta. It is hot. It reduces the semen as well as the power of digestion.

Tāla

Tālaḥ dhanḍo purāṇeṣṭवराहराजः महादुः. ॥ ४६ ॥
Tāla.

Tāla, dhvaja, durāroha, tṛṇa rāja and mahā druma—these are synonymous.

Tāla cures vitiated vāta, pitta and ulcer. It produces mada (intoxication) and śukra (semen).

Its fruit is cooling, strength promoting, unctuous, sweet, heavy and viṣṭambhi (wind forming). It cures vitiated vāta, pitta and blood. It also cures kṣata (consumption), dāha (burning syndrome) and kṣaya (emaciation).

Its seed is diuretic and wind forming. It alleviates vāta and pitta. It is cooling.

Kharbūja

Kharbūja, phala rāja, amṛtāhva and daśāṅgula—these are synonymous.

Kharbūja is diuretic, strength promoting, laxative, heavy, unctuous, sweet, cooling and vṛṣya (aphrodisiac). It alleviates pitta and vāta.
Musti, pramāna, varuda, seva and simbitikā phala—these are synonymous.

The fruit of simbitikā alleviates vāyu and pitta. It is heavy, brhmaṇa (nourishing), kaphakṛt (aggravator of kapha), vṛṣya (aphrodisiac), svādu pāka (sweet in taste after digestion), laxative and cooling.

Another variety of it is called ambha phala, āpa and mahā simbitikā phala. Its properties are similar to those of seva. It is specially cooling.

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 vairī and netropama phula—these are synonymous.
Bādāma is hot and exceedingly unctuous. It alleviates vāyu. It promotes strength and semen.

निकोचक, पिस्ता

2

निकोचकं दार्फल मकोष्ठ जलगोजकम् ।
33 पिस्तं मुकुलकं जयं दतीफलसमाक्रमिति । ५५ ॥

निकोचकं गुहसिनंघ वृष्णोण स्वादु वृहुणम् ।
रक्तसरादन बलं वातव्यं कपफितिभुलं । ५६ ॥

तद्रत् मुकुलकं जयं विशेषानं गुरं बुज्जरंम् ।

Nikocaka, Pista

Nikocaka, dāru phala, makoṣṭha and jala gojaka—these are the synonyms of nikocaka.

Pista, mukūlaka and danti phala samākṛti—these are the synonyms of pista.

Nikocaka is heavy, unctuous, ṛṣya (aphrodisiac), hot, sweet and brmhana (nourishing). It is hemopoetic and strength promoting. It alleviates vāta and aggravates kapha as well as pitta.

Mukulaka has similar properties. It is especially heavy and difficult for digestion.

केला

केलानामामवातव्यं ममलोणं रेषनं गुरु ।
पक्व स्वादु हिमं बलं वातपित्तविनाशनम् ॥ ६० ॥

Kelā

Unripe kelā alleviates vāyu. It is sour, hot, purgative and heavy.
Ripe *kela* is sweet, cooling and strength promoting. It alleviates vāyu and *pitta*.

**Āru**

Ālūka, bhallū, bhallūka and bhallū rakta phala—these are synonymous.

Ālūka is juicy (rasana), cooling, sweet and sour. It alleviates vāta and *pitta*.

**Ānjjira**

Ānjjira, mañjula and kākodumbarikā phala—these are synonymous.

Ānjjira is cooling, sweet and heavy. It alleviates *pitta*, rakta and vāta.

**Akṣotā**

Akṣodaka, vrnta phala, kandarāla and prthu chāda—these are synonymous.

Akṣotā 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 kāṣṭha, brahmanya and brhma dāru—these are synonymous.

Ripe tūda is heavy, cooling and sweet. It alleviates pitta and anila.
Gāngērūka & Todānā

Gāngērūka, karkataka, karkāta and mṛga leṇḍaka—these are the synonyms of gāngērūka.

Todāna, krāndana, dhānīya and mṛga pīcha dṛśa—these are synonymous.

Ripe gāngērūka is purgative and heavy. It alleviates vāta, blood and pitta.

Todāna is constipative and sweet. It alleviates vāta and pitta. It is light.

Unripe tūtā, gāngērūka and todāna 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, kesarī and phala pūraka—these are synonymous.

The fruit of bija pūra is appetiser. It is sour in taste. It stimulates digestion and is light. It causes rakta pitta (a disease characterised by bleeding from different parts of the body) and 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 brmhana (nourishing), cooling and heavy. It alleviates pitta and vāyu.

Its kesara (pistil) is light and constipative. It cures śāla (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, lungi, ghaṇṭālikā and ghaṭā—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.

Nāraṅgi

Nāraṅgaka, tāgarāṅga, 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 hṛdya (cardiac tonic) and durjara (difficult for digestion). It alleviates vāta.
Jambîraka

Jambîraka, danta śaṭha, jambhîla and jambhala—these are synonymous.

Jambîra is hot and it cures śūla (colic pain). It is heavy and hot. It alleviates kapha and vāta. It cures āsya vaîrasya (distaste in the mouth), hṛt pīḍā (pain in cardiac region), agni māṇḍya (suppression of the power of digestion) and kṛmi (intestinal parasites).

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.

Sārāmlaka

Sārāmlaka, sāra phala, rasāla and sāra pāḍapa—these are synonymous.

Sārāmla is sour. It alleviates vāyu. It is heavy and it aggravates pitta and kapha.
Nimbuka

Nimbuka and nibūka—these are the synonyms of nimbu.

It has another variety which is called rāja nimbūka.

Nibuka is pācana (carminative), hrāya (cardiac tonic), sharp and hot. It alleviates kapha and vāta.

Nimbuka 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.

Nimbuka destroys all types of kṛmi (parasites). It is sharp in action. It cures āma (product of improper digestion and metabolism), udara (obstinate abdominal disorders including ascitis) and graha (planetary afflictions). It cures the vāṭika, paīttika and ślaīṃnika types of śūla (colic pain). It replenishes and cleanses the vitiated dhātus. It is useful for patients suffering from acute (sadya) fever caused by the vitiation of all the three doṣas and viṣama jvara (irregular fever) caused by the accumulation of vitiated doṣas. It is also useful when there is diminution of waste products (mala) and when there is obstruction in the anus. It cures visūcīkā (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, śukti and candikā*—these are synonymous.

Unripe *amlikā* is heavy. It alleviates *vāta* and vitiates *pitta, kapha* and blood.

Ripe *amlikā* is laxative and appetiser. It is a digestive stimulant and it cleanses the urinary bladder.

Dried *amlikā* is *hrdyā* (cardiac tonic). It cures *śrama* (exhaustion), *bhṛānti* (giddiness), *trṣnā* (morbid thirst) and *klama* (mental fatigue). It is light.
Titridika

Titridika, vṛksāmla, amla śāka and amla pādapa—these are synonymous.

Unripe titridika 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.
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 *ṛṣā* (morbid thirst), *hikkā* (hiccup) and vitiated *vāta* as well as *pitta*. It is sweet and sour. It cleanses the throat. It is constipative and it is difficult of digestion.

*Kapittha patri*

*Kapittha patri, phanijā, kulajā and nimba patrikā*—these are synonymous.

*Kapittha patri* is sharp and hot. It alleviates *kapha, meha* (obstinate urinary disorders including diabetes) and poisoning.

*Āmrātaka*

*Āmrātaka, āmra taṭa, palliśa, druphala and kapi*—these are synonymous.

Unripe *āmrāta* alleviates *vāta*. It is heavy, hot, appetiser and laxative.

Ripe *āmrātaka* is sweet, cooling and *vrṣya* (aphrodisiac).
It alleviates vāyu, pitta, kapha and blood.

राजम्रा

राजम्रणकश्च भ्राणातः कामाव्रो राजपुष्करः ।
.राजास्तं मधुर शीतं ग्राहिः पितकफलप्पम् ।। 57 ।।

Rājāmra

Rājāmra śtaka, āmrāta, kāmāhva, and rāja putraka—these are synonymous.

Rājāmra is sweet, cooling and constipative. It alleviates both pitta and kapha.

चतुर्मल, पञ्चाम्ल

वृक्षामलसुष्णविचारकपितकस्यवर्तरामलकम् ।
गम्भीरेतसवृक्षामलदाहिनी बदरे: कवचित् ।। 86 ।।
बीजपूरचुतरैतेऽ पञ्चामलमुदितं चुरे: ।

Caturamla, Pañcāmla

Vṛksāmla, suṣena, ciṅcā and kapittha—these four taken together are known as caturamla.

According to some, amla vetasa, vṛksāmla, dādimi and bedara—these four taken together are called caturamlaka.

Added with bijapūra or cuta, they are called pañcāmla.

कोशाः

कोशाः को चन्द्रकर्षप्रज्ञानुवृं नकोशाः । 66 ।।
कोशाः: कुष्ठस्यास्यपीतकप्रज्ञानकपाः ।
तत्र ग्राहिः वाताध्यस्यादेशं गुरु पितलम् ।। 100 ।।
मण्डा पितलसमीरणं: स्वादुब्धायोद्धिन्दीपन: ।
Kośāmra

Kośāmra, ghana skandha, jantu vrkṣa and sukośaka—these are synonymous.

Kośāmra cures kuṣṭha (obstinate skin diseases including leprosy), śotha (oedema), rakta pitta (a disease characterised by bleeding from different parts of the body), vraṇa (ulcer) and vitiated kapha.

Its fruit is constipative, 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, kr̥mika, 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 abhiśyandī (which obstructs the channels of circulation). It suppresses the power of digestion (vohni) and reduces eye sight (ārśiti) in excess.

The boiled pūga alleviates all the three doṣas.
It has many varieties and all of them have similar properties.

Tāmbūla

Tāmbūla, valli, tāmbūli nāginī and nāga vallarī—these are synonymous.

Tāmbūla is viśada (non slimy), appetiser, sharp, hot, pungent, laxative, bitter, kṣāra (alkaline) and uṣaṇā (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), vitiated vāta and śrama (exhaustion).

Lavalī

Ghana skandha, mahat prārīṣu, prapunnāṭa, samam chada, sugandha mūlā, lavalī, pāṇḍu komala valkalā—these are synonymous.

The fruit of lavalī is like that of jyotsnā in property.
The fruit of lavali cures vitiated blood, arṣas (piles), vitiated vāta and pitta. It is light.

फलतुल्य गुण सवर्म मण्डानन्धि निन्दिशेऽत्
फलं हिमाविन्दव्वन्तव्यालकोटदानिदुस्यतम्। १०५ ॥
श्राकलजातं नायिनयात् पाकातीतमगृहितम्। ५६
क्रमं दोषकरं प्रायं: फलं बिल्वं विनामिलम्। १०६॥

**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.

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**NOTES AND REFERENCES**

1. This is the 95th chapter of *Ayurveda Saukhyam* in Toḍarānanda, and the opening invocation reads as below:

हरिप्रिया प्रीतिमली प्रियमेण प्रियाभिवे टोडरमलसूपे।
भूवास्तव श्रीहरि नायिन्यात् यशोविक्षे भ्राह्मणस्मर्यिते।

2. ‘हरिप्रिया’ इति पचमपुस्तकेन पाठः।
3. ‘दोषकरायतृत्’ इति पचमपुस्तकेन पाठः।
4. ‘रोचनो’ इति षष्ठपुस्तकेन पाठः।
5. ‘तदविद्येषादृ वातनाशनम्’ इति षष्ठपुस्तकेन पाठः।
6. ‘कांटका’ इति पंचमपुस्तके पाठ: ।
7. ‘कक्खरी’ इति षष्ठपुस्तके पाठ: ।
8. ‘खजूरीका’ इति षष्ठपुस्तके पाठ: ।
9. ‘लिच्छि’ इति षष्ठपुस्तके पाठ: ।
10. ‘पीनछदा’ इति पंचमपुस्तके पाठ ।
    ‘यतेचा’ इति षष्ठपुस्तके पाठ: ।
11. ‘काशपाला’ इति षष्ठपुस्तके पाठ: ।
    ‘कोशपाला’ इति प्रथमपुस्तके पाठ: ।
12. ‘हृद्यकोच’ इति षष्ठपुस्तके पाठ: ।
13. ‘वहुल’ इति षष्ठपुस्तके पाठ: ।
14. ‘कुल’ इति षष्ठपुस्तके पाठ: ।
15. ‘सराही’ इति पंचमपुस्तके पाठ: ।
16. ‘कफपिशहर’ इति षष्ठपुस्तके पाठ: ।
17. ‘तर’ इति षष्ठपुस्तके पाठ: ।
18. ‘शीतलमू’ इति प्रथमपुस्तके पाठ: ।
19. ‘मुर्षितुकु’ इति षष्ठपुस्तके पाठ: ।
20. ‘शाली’ इति षष्ठपुस्तके पाठ: ।
21. ‘पियालो’ इति षष्ठपुस्तके पाठ: ।
22. ‘खुदापह’ इति षष्ठपुस्तके पाठ: ।
23. ‘पश्चोजिन’ इति षष्ठपुस्तके पाठ: ।
24. ‘सपुर्य’ इति पंचमपुस्तके पाठ: ।
25. ‘विशा०मणपेव’ इति षष्ठपुस्तके पाठ: ।
26. ‘चारण’ इति षष्ठपुस्तके पाठ: ।
27. ‘कक्कौ’ इति पंचमपुस्तके पाठ: ।
    ‘कंटपी’ इति षष्ठपुस्तके पाठ: ।
28. ‘फलस्वासपो’ इति प्रथमपुस्तके पाठ: ।
29. ‘लक्ष्योऽग्रथमत्त्वला।’ इति पञ्चमपुस्तके पाठ: 
30. ‘स्वादुतरः’ इति पञ्चमपुस्तके पाठ: 
31. ‘वदरं’ इति प्रथमपुस्तके पाठ: 
32. ‘चिकोषकः’ इति प्रथमपुस्तके पाठ: 
33. ‘पिष्ट्य’ इति षष्ठपुस्तके पाठ 
34. ‘अतुकमलुङ्कङ्कम्’ इति प्रथमपुस्तके पाठ: 
35. ‘रसतः’ इति प्रथमपुस्तके पाठ: 
36. ‘अक्षोऽद्य’ इति प्रथमपुस्तके पाठ: 
37. ‘तूतः’ इति पञ्चमपुस्तके पाठ: 
38. ‘तूतः’ इति पञ्चमपुस्तके पाठ: 
39. ‘भूरः’ इति षष्ठपुस्तके पाठ: 
‘तूतः’ इति पञ्चमपुस्तके पाठ: 
40. ‘केशरामः’ इति पञ्चमपुस्तके पाठ: 
41. ‘समुद्रजे’ इति षष्ठपुस्तके पाठ: 
42. ‘केशरी’ इति पञ्चमपुस्तके पाठ: 
43. ‘केशरं’ इति पञ्चमपुस्तके पाठ: 
44. ‘गोरक्षोऽयोगारकः’ इति षष्ठपुस्तके पाठ: 
45. ‘शुकोः’ इति प्रथमपुस्तके पाठ: 
46. ‘चतनः’ इति प्रथमपुस्तके पाठ: 
47. ‘शतनेदकः’ इति प्रथमपुस्तके पाठ: 
48. ‘पितासङ्कफदिपनयः’ इति प्रथमपुस्तके पाठ: 
49. ‘निःतत्तपश्चातुर्वशिचोधनम्’ इति प्रथमपुस्तके पाठ: 
50. ‘विसूचिकानां’ इति प्रथमपुस्तके पाठ: 
51. ‘आभ्रतकङ्कचायवतः’ इति पञ्चमपुस्तके पाठ: 
‘आभ्रतकङ्कचायवत्तः’ इति षष्ठपुस्तके पाठ: 
52. ‘राजपरकः’ इति प्रथमपुस्तके पाठ: 

53 'मेहन' इति षष्ठपुस्तकेः पाठः।

54. 'नागचलकी' इति षष्ठपुस्तकेः पाठः।

55. 'मलवातछापहस्सु' इति प्रथमपुस्तकेः पाठः।

56. This is the end of 95th chapter of *Ayurveda Saukhyam* in *Toḍarānanda* and the colophon reads as below:

इति श्रीमहाराजाधिराजटोड़रमलविरचिते टोडरानदी आयुर्वेदसौह्ये निथंती फलवर्गनाम एकोनतत्तितमोहर्ष: (?)।।
CHAPTER 37

1. कूष्मांड

2. कूष्मांडकी पुष्पफला सीमका च महाफला ।

3. कवकवेशपरा लच्ची स्वादु भूराजकचकदी ॥ १ ॥

Kūṣmāṇḍa

Kuṣmāṇḍakī, puṣpa phalā, somakā and mahā phalā—these are the synonyms of kuṣmāṇḍaka.

It has a smaller variety which is called karkāru. The sweet variety of kuṣmāṇḍakī is called bhūrāja karkaṭī.

4. कालिंग

कालिंग क्रृष्णबीजं स्वातु कालिंगं फलचतुरिलम् ॥

Kāliṅga

Kāliṅga, kṛṣṇa bija, kālinda and phala varttula—these are synonymous.

5. तुंबो

तुंबी मिष्टा महातुंबी राजालाबुरलाबुनी ॥ २ ॥
Tumbī

*Tumbī, miśṭā, mahā tumbī, rājālābu, alāvunī—these are synonymous.*

Katū tumī

*Katū tumī, piṇḍa phalā, rāja putrī and dugdhini—these are synonymous.*

Karkaṭī

*Karkaṭī, lomasi, vyāla, patrairvāru and brhat phalā—these are synonymous.*

Trapusa

*Trapusī, kaṃṭaki latā, sudhāvāsa, paraṅkiṭa, chardyāyanī, mūla phalā, tiktā and hasti parṇinī—these are synonymous.*

Cirbhaṭī

*Cirbhita, dhenu dugdha and gorakṣa karkaṭī—these are synonymous.*

Vālūk

*Vālūk, kānduk, vālū tumī, sīla mūla guṇa II 5 II*
Vāluka

Vāluka, kāṇḍuka, vālu, śīrṇa ṛṇta, citra phala, vicitra and pīta varṇaka—these are synonymous.

Vāluka is cooling, sweet and heavy.

Kośātakī

Kośātakī, kṛta chidrā, jālini, kṛta vedhanā, mṛdaṅga phalinī, kṣodā, ghoṇṭāli and karkaśa chadā—these are synonymous.

Rājakośātakī

Rājakośātakī, misṭā, mahājāli and prapīṭaka—these are synonymous.

Mahākośātakī

Mahākośātakī, tvaṁya hṛśitṣoṣṣa mahāphalā.

Mahā kośātakī

Another variety of kośātakī is called mahā kośātakī. Its synonyms are hastī ghoṣā and mahā phalā.

Vṛntāki

Vṛntāki, varṭitā, ṛṇta, bhanṭāki and bhanṭīkā—these are the synonyms of vṛntāki.
A variety of it is called *śveta vārtāka* and it looks like an egg of the hen. It is slightly inferior in quality and it is useful for *arśas* (piles).

**Bimbī**

*Bimbī, rakta phalā, golhā, tuṇḍī and dantachadopamā*—these are synonymous.

**Kāravellaka**

*Kāravella, kathilla, ugra kāṇḍa, and sukāṇḍaka*—these are the synonyms of *kāravellaka*.

It has a variety which is called *kara velli, vārī vallī* and *brhat vallī*.

**Karkofaka**

*Karkofaka* cures *kuṣṭha* (obstinate skin disease including leprosy), *kilāsa* (leucoderma) and *aruci* (anorexia).

**Vandhya karkoṭakī, Dendika**

*Vandhya karkoṭakī, devī, nāgāriniṇīvaksana*—these are the synonyms of *vandhya karkoṭakī*. 
Dendikā, viṣamūṭi and sumuṣṭikā—these are the synonyms of dendikā.

Kola simbi
Kola simbi, kṛṣṇa phalā, śatkā and sākara pālikā—these are synonymous.

Dindisā
Dindisā, romasa phala, tiṇḍisa and muni nirmita—these are synonymous.

Simbi
Simbi, kusimbi, kutsāsra simbi and pustaka simbika—these are synonymous.

Vāstukā
Vāstukā, kṣāra patra, śaṅkā vīra and prasādakā—these are synonymous.

Jīvantakā
Jīvantakā, śaṅkā vīra, rakṣa nāla and pranālakā—these are synonymous.
Cilli

*Cilli, mahaddala, raktá, cillikā and gauḍa vāstuka—these are synonymous.*

Kāla śāka

*Kāla śāka, kālikā, cucukā and cañcuka—these are synonymous.*

Tandullyaka

*Tanduliya, megha nāda, kāndīra, tanduliyaka, viṣaghna and kandara—these are the synonyms of tanduliyaka.*

It has another variety which is known as māriṣa and māṛṣaka.

Phogo

*Phogo, marūdbhava, śuṅgī, sūkṣma puṣpa and šaśādana—these are synonymous.*
Paṭola

Paṭola, pāṇḍuka, jāli, kūlaka, karkaśa chada, rājī phala, pāṇḍu phala, rājamān, amṛta phala, tiktottama and bīja garbhā—these are the synonyms of paṭola.

It has another variety which is called rāja paṭolikā.

Ciccinda

Ciccinda and smīra kūla—these are the synonyms of ciccinda.

Another variety of it is known as sveta rājī and brhat phala.

Pālanckya

Pālanckya, vāstukākārā, kṣārikā and vīrata chadā—these are synonymous.

Upodikā

Potakī, upodikā, matsya kālī and sutuṅgikā—these are synonymous.

Loṇika

Loṇika, uṣṭrā, brhat kotī, kuṭīra, kuṭīnjara, gaṇḍarukī, gaṇḍaru, phañji and phañjitaka—these are synonymous.
Sunisannaka

Sunisana, svastika, varā, vastika parṇika—these are synonymous.

Sirvāra

Sirvāra: kurvānavānādīvānālīka mātā ॥ २२ ॥

Sira vāra

Sira vāra, kurandī, nāditun and nālikā—these are synonymous.

Sarvapratīkā

Sarvapratīkā: sarvapradīptāḥ kurvānavānādīvānālīka mātā ॥ २२ ॥

Sarṣapa śāka

Sārsapa, sarṣapodbhūta, kausumbha and kusumbhaja—these are synonymous.

Chāṇakāśāka

Chāṇakāśāka: chāṇakāś aham hāmudgrām dhāvaṇānādīvānālīka mātā ॥ २३ ॥

Caṇaka śāka

Caṇaka śāka is difficult of digestion. It alleviates kapha and vāta.

Kālayāśāka

Kālayāśāka is purgative. It is light and it alleviates pitta and kapha.

Chāmērī
Cāṅgerī

Cāṅgerī, amlīkā, cukrā, chatrāmlīkā and catuḥ chadā—these are synonymous.

Kāsa marda & Grñjana

Kāsa marda and karkaśa—these are synonymous.

Grñjana and gajara—these are synonymous.

Mūlaka

Mūlaka and hasti kanda—these are the synonyms of mūlaka.

The tender variety of mūlaka is called bāla mūlaka and potikā.

KarIraka

KarIraka, gūḍha patra, krakaca and granthila—these are synonymous.

शिष्य:

शिष्यः सौभाजनः क्रमांग्रंथः स्वादहुलिच्छदः ॥ २५ ॥

रक्तोऽयो मधुशिष्युतः श्वेतोऽयो ह्रिरिच्छदः ॥

तद्विजं श्वेतमरिचं तीक्षणं चक्षुषे हििमः ॥ २६ ॥

तत्पुष्प मधुरं श्राहि वातलं कपकोथाजितुः ॥
Sigru

Sigru, saubhānjana, krṣṇa 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.

Lasuna

Laṣuna, ugra gandha, yavanaeṣṭa and rasonaka—these are synonymous.

Another variety of it is called grñjana, mahā kanda, jarjjara and dirgha patraka.

Palandu

Palandu, yavanaeṣṭa, durgandha and mukha dusaka—these are synonymous.

Kṣīra palandu

Palanduṣka having a milky juice which tastes like honey is called kṣīra palandu.
Grñjana

Grñjana aggravates pitta. It is constipative, sharp and hot. It cures diseases (?). In smell, shape and taste, it is like sūkṣma nāla palāṇḍu.

Some scholars hold a plant like small radish as grñjana. Some others, however, call another plant having leaves like those of granthi parṇa as grñjana.

Sūraṇa

Sūraṇa, kandala, kanda, gudāmaya hara, vajra kanda and surenāra—these are the synonyms of sūraṇa.

Another wild variety of it is called citra danda.

Asthī samhāra

Asthī śṛṇkhalika, vajrī, granthimāṇ and asthī samhṛṭā—these are synonymous.
Vārāhi

Vārāhi, mādhavi and ṭṛṣṭī—these are the synonyms of vārāhi.

Its rhizome (root ?) is called saukara and kīṭa.

Mūšalī

Mūšalī, ṭālapatri, bālinī and tāla mūlikā—these are synonymous.

Keyu

Keyukā, phaluka, pīlu keyukā and dala śālinī—these are synonymous.

Mūḍḍh

Mūḍḍh pūḍḍhīōkānd: śilīḍhā kāndā kāndā matmū. 34

Bhūchatra

Bhūchatra, prthīvī kanda, śīlindhra and kandaka—these are synonymous.

Mānakānd

Sthūla kāndā, grāma kanda and mānakā—these are the synonyms of māna kanda.

It has another variety having bigger leaves.

Kātēś

Kātēśkānd śravapānd bṛūḍhrājākṣetkānd. 36
Kaseru

Kaseruka and svalpa kanda—these are the synonyms of kaseru.

It has a bigger variety which is called rāja kase,uka.

Srṅgāṭaka

Srṅgāṭa, jala kanda, trikoṇa, trikaṭa and trika—these are synonymous.

Piṅḍālu

Piṅḍālu, kacha gandha, madhvālu, romaśa, śaṅkhālu, śaṅkha saṁkāśa, kāśṭhālu, svalpa kosṭhaka, hastāluka, mahā kāṣṭha, raktālu and rakta kandaka—these are synonymous.

All leafy vegetables which are atījīra (very old), akāloṭṭha (unseasonal), rūkṣa (ununctuous), śīta (cold), abhūmija (not grown on ground), jathāra (preserved since long), komala (soft), atīśīta (excessively cold), vyālādi dūṣita (eaten by animals insects etc ) and śuṣka (dry) should not be used. Mūlaka is an exception to this rule.
NOTES AND REFERENCES

1. This is the 96th chapter in Ayurveda Saukhyam in Todarānanda and the opening invocation reads as below:

यो हुद्मोरामसुहुद्मिबरति विश्वस्यक्षरातिृपति सुखानामः

मुखायभूयाद्भुवितोगेरेः भूदेव सद्दमिसुहुजजनानामः

2. ‘कुष्माडको’ इति षष्ठपुस्तके पाठः।
3. ‘हराजकार्टी’ इति प्रथमपुस्तके पाठः।
4. ‘कांतिः’ इति पंचमपुस्तके पाठः।
5. ‘दुरसाम्बुली’ इति पंचमपुस्तके पाठः।
6. ‘चु वी’ इति पषष्ठपुस्तके पाठः।
7. ‘लोम्बा’ इति पंचमपुस्तके पाठः।
8. ‘वालय’ इति पंचमपुस्तके पाठः।
9. ‘नुसा’ इति पंचमपुस्तके पाठः।
10. ‘पलिक्टा’ इति षष्ठपुस्तके पाठः।
11. ‘परकदुः’ इति पंचमपुस्तके पाठः।
12. ‘छचर्दिनी’ इति पषष्ठपुस्तके पाठः।
13. ‘मूच्रवला’ इति प्रथमपुस्तके पाठः।
14. ‘मूच्रवला’ इति प्रथमपुस्तके पाठः।
15. ‘छचर्दिनी’ इति पषष्ठपुस्तके पाठः।
16. ‘अगरातिक’ इति पषष्ठपुस्तके पाठः।
17. ‘सूकरपादिका’ इति पंचमपुस्तके पाठः।
18. ‘सीतादी’ इति पंचमपुस्तके पाठः।
19. ‘सुनिनिमिता’ इति पंचमपुस्तके पाठः।
20. ‘सीतिः’ इति पंचमपुस्तके पाठः।
21. ‘प्रणालक’ इति षष्ठपुस्तके पाठः।
This is the end of 96th chapter of *Ayurveda Saukhyam* not in Todarāṇanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरान्दे आयुर्वेद-सौक्ये निरंतं शाक्येन नवतितमो हुर्यः (?)।
Jala

Pāṇiya, jīvana, nīra, kīlāla, amṛta, jala, āpa, ambha, toya, udaka, pātha, ambu, salila and payas—these are synonymous.

Dugdha

Dugdha, prasravana, kṣīra, saumya, saṅjīvana and payas—these are synonymous.

Dadhi

Dadhi and styānam payas—these are the synonyms of well
fermented dadhi. If it is slightly fermented then it is called mandaka.

तक्रः

दंडाहत कालसेयं गोरसं च विलोडितम् ।
सरसं निर्जेल चोल मधित सरबर्जितम् ॥ ३ ॥
समोदकं श्वेतमथुमदशितं ह्याङ्वारिकम् ।
पादोदकं श्वेतमथुमदिस्मोयोवधापि ॥ ४ ॥

Takra

Danḍāhata, kālaseya, gorasa, viloḍita, sarasa, nirjala, ghola, mathita and sara varjita—these are synonymous.

Dadhi mixed with equal quantity of water is known as śveta.

Dadhi mixed with half of water is called udaśīt.

Dadhi mixed with one fourth of water is called takra.

नवनीत

हृंगवीन सरजं नवनीतमथुमथजम् ।

Navanīta

Hayarāṅgavīna, saraja, navanīta and anumanthaja—these are synonymous.

घृत

घृतमाज्य हवि: सांपराज्यारम्सृताल्बम् ॥ ५ ॥

Ghṛta

Ghṛta, ājya, havis, sarpis, ājyāra and amṛtāhvaya—these are synonymous.

मद

मदं हरा सुरा मदं मदिरा वर्णात्मजा ।
सुधा गंधोत्मा कल्पा देवसृष्टा च वाहणि ॥ ६ ॥
Madya

Madya, hārā, surā, mandā, madirā, varuṇātmajā, sudhā, gandhottamā, kalpā, devaśṛṭā and vāruni—these are synonymous.

Iksu

Iksu, mahārasa, venu nihsṛta, guḍa patraka, tṛṇa rāja, madhu tṛṇa, ganḍirī and mṛtyu puspaka—these are synonymous.

Iksu vikāra

Sitā, mātsyaṇḍikā, pallī, mināṇḍi and ghallaka—these are the synonyms of mātsyaṇḍikā.

Another variety of it is called sitopalā, buddhā, sikatā, chatrikā and amalā.

Khaṇḍa and sitā—these are the synonyms of khaṇḍa.

Mādhavī is called madhu śarkarā. Phānita, kṣudra guḍaka and guḍa—these are prepared from sugar cane juice.

Mādhavī

Mādhavī puspasāva: pūṣpāsāva mātrikasāvaridhām ।
Mātrikā pāṭikā kṣātra śramā mādhavastharaḥ ।।१०१।।
Mātrikā tālāñcārā pāṭikā gṛutavārtham ।
Ayurveda Saukhya of Todarananda

कौंत्र कपिलवर्ण स्याद्व्रामां रक्तिकोपमम् ॥ ११ ॥

Madhu

Madhu, puṣpāsava, puspa rasa, and mākṣika—these are the synonyms of madhu.

Mākṣika, paittika, kṣaudra and bhrāmarā—these are in brief the different varieties of madhu.

Mākṣika is like oil. Paittika has the colour of ghee. Kṣaudra is reddish brown in colour and bhrāmarā is like a crystal.

मधुचिष्ट

मदनं मधुजं सिक्षं मधुचिष्टं मधृषितम् ॥

Madhucchiṣṭa

Madana, madhuja, siktha, madhucchiṣṭa and madhūṣita—these are synonymous.

शान्यवर्ण

शालयी रक्तशालयाः ब्रीह्यः पिटकादिः ॥ १२ ॥

मुद्गाविभौदलं सौचकंववि तृणधान्यकम् ॥

शुश्रुशान्यं कुधान्यं तत्तथूलधान्यं यवादिकम् ॥ १३ ॥

रक्तशालिरिहितं स्याद्गच्छः शकुनाहृतः ॥

सुगन्धिको महाशालिकमलतस्तु कलामको ॥ १४ ॥

Group of dhānya

Rakta śāli etc., belong to śāli group. saṣṭika etc., belong to brihi group. Mudga etc., belong to dvidala (dicotyleden) group, Saucakāngu etc., belong to trṇa dhānya group. Kṣudra dhānya is called kudhānya. Yava etc., are called sthūla dhānya. Rakta śāli is called lohita, garuḍa is called sakunāhīra, sugandhika is called mahā śāli and kalama is called kalāmaka,
Kśīrī

*Kśīreya, paramāṇna* and *pāyasa*—these are synonyms of *kśīrī* which is prepared of milk and rice.

*Kśīrikā* is difficult of digestion and strength promoting. It provides nourishment to tissue elements. It is heavy and constipative. It alleviates *pitta, rakta pitta* (a disease characterised by bleeding from different parts of the body), *agni* (digestive power) and *vāyu*.

Rāgavādha

A preparation of green fruits of *āmra* fermented after boiling with *guda* etc.. and added with *sneha* (oil), *elā*, and *nāgara* is called *rāga sādava*,

A preparation of the juice of the fruit of *jambu* mixed with *sitā, rucaka, sindhuṭṭha, vṛksāmla, paruṣaka* and *rājikā* is called *rāga*.

Various types of *sādavas*, prepared by the juices which are
sweet & hot, are stimulant of digestion, nourishing and appetiser. It is a cardiac tonic. It alleviates thirst & fatigue.

कंडाम्र, कंडामलक

यांकामलकलेहादा: हुवा: पुष्टिबलवदा: ॥ १६ ॥

तष्पणा रोजनारिनिग्धा मधुरा गुरवस्त्या ।

Khandāmra and Khandāmalaka

Lehyas prepared of āmra and āmalaka are cardiac tonic, promoter of plumpness and strength, nourishing, appetiser, unctuous, sweet and heavy.

शिखरिणि

ससिंतं दविमधवामरिन्निलादिसंस्कृतम् ॥ २० ॥

मयित कांतकामिष्या कर्पुरपरिपाचितम् ।
रसाला सिंहरिष्युक्ता मार्जिता मार्जिका हुवर्: ॥ २१ ॥
रसाला शुचला बल्या रोजनी वातपितजितु ।
सिंहरिण्या गुँश: प्रतिद्वयं विजेशयेन विनाशयेत् ॥ २२ ॥

Śikharini

Sugar and dadhi mixed with madhu, ājya and marica, churned by a beautiful lady and mixed with karpūra is called rasālā, śikharini, mārjita and mārjikā.

Rasālā is spermatopoetic, strength promoting and appetiser. It alleviates aggravated vāta and pitta. It is unctuous and heavy. It specially cures pratiśyāya (cold).

पानक

प्राक्षाक्रोपशादि जल कंडादिमिश्रितम् ॥
मारिचाद्रं कर्पुरं चातुर्जितादिसंस्कृतम् ॥ २३ ॥
पानकं छिरिवं तत्स्यादम्नानम्बिषेदत: ॥
Panaka

The potion prepared of drākṣā, śrīka, paruṣa etc., mixed with water and khaṇḍa (a type of sugar) and impregnated with marica, ārdraka, karpūra, caturjātaka (tyak, elā, patra and nāga kesara) etc., is called pānaka.

Pānaka is of two types—one is sour and the other is not sour.

The pānaka prepared of drākṣā, kharjūra, kāśmarya, mādhūka and paruśaka and mixed with karpūra is called paṇca sāra.

Pānaka is diuretic, cardiac tonic and nourishing. It cures morbid thirst and exhaustion.

The heaviness and lightness of pānaka should be determined according to the property of its ingredients.

Paṇca sāra type of pānaka cures aggravated pitta, morbid thirst, burning syndrome and exhaustion.

Mādhvika type of pānaka cures exhaustion, burning syndrome, asra pitta (a disease characterised by bleeding from different parts of the body), klama (mental fatigue) and morbid thirst.
The pānaka prepared of paruṣaka and loka (?) is cardiac tonic, constipative and carminative.

The pānaka prepared of amlikā is laxative and it cures morbid thirst, intestinal warm infestation, burning syndrome and exhaustion.

सट्टक

सुभद्रेषु दधि निम्ममध्य पटे शाककर्मयान्वितम् II २५ II
साविभं दाक्षिणात्यमुष्ट्रोदयसु मुक्तमहः रहः II २६ II
सन्त्रको रोचनो चर्यं: पितामहलह्रो रुषं II २६ II
dीपनस्तत्पर्णो बल्यं धम्मवल्लभाः II ३३ II

Saṭṭaka

On a piece of cloth, dadhi with lot of fat and sugar should be triturated well. To this vyosa (śunṭhi, pippalī and marica), daṭṭima 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, nourishing and strength promoting. It cures exhaustion, mental fatigue and morbid thirst.

मण्डक

कुकूल कपरसृष्टम कदांगरविपाचितम II ३० II
मांडकाया वधापूर्वव गुरवो वृंद्वणा मला I ६
मण्डक: मिश्रित: सुखमो कपर्णाद्यु पाचितम III ३१ II
स एव फिचित्सृष्टम बुधपूर्वपिपलिका मला I ७
श्रावकरकरे सेव विभेदानार्धपाचितम II ३३ II
अतुपूर्णो मण्डक: पध्य: शीतः स गुरवर्वथें I
श्रावमण्डक ग्राह्ये लघु दीपनस्तत्पायः II ३३ II
Mandaka

Mandaka is prepared over kukula (iron frying pan) or kharpara (earthen pan) in low charcoal heat. The former type (prepared over iron pan) is heavier and more nourishing than the latter (prepared over earthen pan).

Mandaka which is fried over an earthen pan should be thin. The thicker one is called pūpālīkā.

The mandaka prepared over charcoal is called aṅgāra karkarī.

Mandaka is very wholesome when it is very hot. The cold mandaka is heavy.

Aṅgāra mandaka 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.

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 bhakṣya
Eatables prepared of wheat promote strength and they alleviate pitta as well as vāyu.

Vaidāla bhakṣya
Eatables prepared of vaidāla (pulses) aggravate vāyu. They are heavy, laxative and cooling.

Māṣa bhakṣya
Eatables prepared of the paste of māṣa promote strength. They aggravate pitta and kapha.

Other bhakṣyas in general
Properties of other eatables should be determined by the properties of their ingredients.
**Ghrita pakva bhaksya**

Eatables fried with ghee promote strength. They alleviate pitta and vāyu.

**Taila pakva bhaksya**

Eatables fried with oil reduce eye sight and vāyu. They are hot. They vitiate pitta and rakta.

**Dugdha bhaksya**

Eatables prepared by boiling the paste of godhūma, sālä etc., in milk alleviate vāyu and pitta. They are cardiac tonics and they promote semen as well as strength.
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 ksata (consumption). It is extremely nourishing.

Samyāva

संमिता स्थििष्ष भृष्टं सितामरिचिमिश्रितम् ॥ ४४ ॥

एलालंगकप्त्द्रूर्चूर्णिदि - परिसंक्ष्टतम् ॥

क्षिप्तवान्यसमितालम्बपृंशु च घृते पचेत् ॥ ४५ ॥

खंडे न्यसेतः पक्वे सयावोज्यमुदाहरः: ॥

संमिता मधुमिहिनमद्यित्वा सूशोभनम् ॥ ४६ ॥

पचेद्ध घूमोत्तरे खंडे न्यसेतपक्वव नवे घठे ॥

ततो मरिचचूर्णौ खंडचूर्णौ हृणितम् ॥ ४७ ॥

कुण्यलक्ष्पूरसंगुलं संयोवम्मूलोपसम् ॥

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 samyāva 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 matuluniga and ardraka. In these rounded apūpas, fragrant things like keśara should be added and these should be boiled in ghee and sugar (syrup) consecutively. This preparation is called madhu 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.

Saṁyāva, 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 muṣṭi of the seeds of each of piyāla, panasa and abja should then be mixed with it. Ghee should then be taken in the same quantity as that of milk and
added to it with sugar and marica. After boiling, 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 brmhaṇa (nourishing) and cardiac tonic. It alleviates pitta and vāyu, and it is heavy.

Lapsīkā

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.

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, ārdraṇa, kūsmāṇḍa, sālīka, meat, fish, various types of fruits—these, among others, are the ingredients of modaka. Their details may be obtained from sūpa śāstra. Their properties will be the same as those of their ingredients.

Modakas are difficult of digestion, aphrodisiac and strength promoting. They alleviate pitta and vāyu.

Vataka

Preparations of the paste of māsa and mudga are called vataka and vatīkā. Their properties should be determined on the basis of the properties of their ingredients.
Vataka prepared of māsa is cardiac tonic. It cures burning sensation and it alleviates vāyu.

Vataka prepared of saṇḍāki is harmful for eye sight. It aggravates doṣas and it is heavy.

Vataka prepared to tuśāmbu is appetiser. It aggravates pitta and it alleviates kapha and vāta.

İndarī

İndarī promotes the quantity of semen. It is ununctuous and constipative. It aggravates kapha and vāta.

Somālikā

Somālikā is heavy, aphrodisiac and appetiser. It alleviates (all) doṣas.

Kuṇḍalikā (कुंडली)

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 vāyu and causes purgation.

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 drākṣa 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 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.

लाजा

भृष्टशाल्याविदिजा लाजा धाना भृष्टयवोद्भवः।
लाजा लघुतरा शीता बल्या पित्तफःप्रसः॥ ५० ॥
छवंतीसार - दाहायमेहेदस्तृषाप्पः ॥

*Lājā*

Fried *śāli* etc., are called *lājā* and fried *yava* etc., are called *dhānā*.

*Lājā* is lighter, cooling and strength promoting. It aggravates *pitta* and *kapha*. It cures *chardi* (vomiting), *atisāra* (diarrhoea), *dāha* (burning syndrome), *asra* (vitiation of blood), *meha* (obstinate urinary disorders including diabetes) and *trsā* (morbid thirst).

धाना

धाना विष्टभिनी रक्षा कपमेदोप्पः लघुः॥ ५१ ॥

*Dhānā*

*Dhānā* is constipative and ununctuous. It reduces *kapha* and *medas*. It is light.
Prthukå

Boiled and wet bråhi etc., are pounded (pressed). These are called prthukå.

Prthukå is heavy and strength promoting. It aggravates kapha and alleviates våyu.

Holaka

Holaka is prepared by frying halt boiled simbi dhånya
By nature, holaka produces våyu, medas and kapha in small quantity.

Uñvi

Immature wheat when fried is called uluñva, luñva and uñvikå.

Uñvi aggravates kapha. It is strength promoting and light. It alleviates pitta and våyu.

NOTES AND REFERENCES

1 This is the 97th chapter of Ayurveda sákhyam in Todarâ-śaúkhyam and the opening invocation reads as below.
2. ‘हाला’ इति पंचमपुस्तके पाठः।
3. ‘मंडा’ इति पंचमपुस्तके पाठः।
4. ‘वल्लकसत्या’ इति पंचमपुस्तके पाठः।
5. ‘कामिष्या’ इति प्रथमपुस्तके पाठः।
6. ‘सूचितः’ इति पंचमपुस्तके पाठः।
7. ‘अंगारकशंकेती’ इति पंचमपुस्तके पाठः।
8. ‘कक्केटी’ इति पंचमपुस्तके पाठः।
9. ‘स्लेष्मा कपित्प्रकोपना’ इति पंचमपुस्तके पाठः।
10. In mss I & V, at the end of this verse it is written
    ‘अष्ट्र पिष्टा न भयया।’।
11. ‘वातनाम कफ सुकला’ इति पंचमपुस्तके पाठः।
12. ‘पिताकापाहा’ इति पंचमपुस्तके पाठः।
13. ‘समितालम्बुपुटेशु’ इति पंचमपुस्तके पाठः।
14. ‘संजावमृतोयममु’ इति प्रथमपुस्तके पाठः।
15. ‘सुसमितामयूषास्तन्व’ इति प्रथमपुस्तके पाठः।
16. ‘युवानकल्पितिका’ इति पंचमपुस्तके पाठः।
17. ‘ठिप्पिका’ इति पंचमपुस्तके पाठः।
18. ‘गुहः’ इति प्रथमपुस्तके पाठः।
19. This is the end of 97th chapter of Ayurveda Saukhyām in Todarānanda and the colophon reads as below:

    पूर्ण सौहामिद सिव विलनुतां श्रीटोडरेंद्रे सदा।
    धन्य वृत्तिकर सुहम्माभिभवं प्राप्तिप्रिय शम्भंदम्।
    आयुर्वेदमुद्रं मुर्तरो रूपं द्वितीयं परम्।
    सूमावकुरित प्रयोगुद्वल्ल नेत्रह्य्य भूयः फलम्।। ५६ ।।
यो वेदार्थसमूहमौत्तिकनगणः: श्रीटोड़रानंदकः ।
पूर्णा वारिष्ठिरेप सवर्जंगतां बन्धोत्त धम्मार्धिं: ॥८७॥
श्रात्बाणिविशेषणेशपरितो नीवाणतुल्यः: शिवः ।
रालोदयार्थतरंगवान् विरचितः शास्त्राणि रजास्या ॥८७॥
विषेषां परमार्थदोषविलजनां ज्ञानंधकारे रवि: ।
सदम्मात्मानुस्वरूपने च वाशिवलापनें राज्ये राज्ये ॥८६॥
श्रीगोविरदपारविन्दे वस्तःमानवदो द: सतों—
मन्वर्थ भजते सुनामसकल भूमामुदे सवर्जँ ॥८०॥

इति श्रीमद्विविधविद्वदावलीविराजमानदर्शमायात्तृत्तमात्तिकादिसमय—
प्रवृत्तमदकितवर्तकाल्युगाचि:कःथीमूर्तिमहतंदर्शिन्द्राविदुःक्षयकारांत: ब्रह्मणा—
दिपकल्पणाभ्य: कल्पमापः समकल्पणपलतांस्यपणादांतौद्वस्तुत्तप्रदमात्तिविब—
कटिश्रृंखतुम्मभिस्तेश्वरणकस्मकोपकटावः। हृस्तिहेतुर्यहेमाविद्वानविस्मारित—
हरिरस्वस्वन्तिविवैनान्दिनाशक्तार्यांतः 
दुन्वदंतरामविविन्याविनाशप्रतापलीडा
विव्युट्ष्टिदिनतस्तपरिपृथ्वी सीमंतिनीहृदृष्टि श्रीरत्नवरसाधिहुर्स: भारोध—
रणकम प्रचंदविंदुः 
दिनिरंतरसम्मानुस्ताण्डकारं: 
हिन्दियुविवर्णक श्रीमद्गो—
विद्वदपारविदार्थितसमस्तस्मानोऽवृत्तान्त: 
रीप्रश्नादिसादाग्रहाहितक्षेत्रवेशावतस:—
मूर्तयन्तलामकस्यार्यनुपार्जिनम: 
राज्यवर्णरावपतः 
मृणार्यावर्णराज 
श्रीटोड़रमलविन्दिरिचे टोड़रानंदे 
सायूदच्छोधयो एकवर्त्तितमो हुः: 
(?)
श्रुमसतु। मांगल्य भूमात्तु। श्री श्री।
लिखित कायस्थ मायुदेवीरी गोपाच्चलीठा 
हिरिकृष्णतुत्तुत्रदयालदासविक्षितम्—
श्रीगोविजनवल्लमाय नमः।

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