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
FOREWORD

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

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

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

It is almost certain that Mādhava’s _Dravyagūṇa_ was quite earlier than the _Āyurveda Saukhyā_ because of its having been quoted by medieval authors and commentators like Sarvānanda (12th Cent. A.D.) and Vopadeva (13th Cent. A.D.). As regards Bhāva Miśra, he happened to be in 16th Cent. A.D. and thus
may be contemporary to the work *Ayurveda Saukhya*. The verses of the Bhāva Prakāśa found in the *Ayurveda 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 Nighaṇṭu*, also composed another *Nighaṇṭu* entitled *Guṇa ratna mālā*. Without close association, it becomes difficult to explain such situations. The possibility of a common source of both the authors, as proposed by the editor, is also not improbable.

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

Banaras Hindu University, 
VARANASI

20th September 1979

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PREFACE

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

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

In his mission to revive and revitalise Hindu culture both in the religious and secular fields, he took the help of several eminent Sanskrit scholars of Varanasi and composed encyclo-
paedic works on 23 different subjects by collecting material from authentic texts which were then available. To this, the added knowledge and experiences of the experts in the subject were incorporated. Most of the original texts which were then utilised for the composition of these works are no more extant and those which have survived the vicissitudes of time are now in a mutilated form with several unauthorised and erratic interpolations. It is in this context, therefore, that today Todarmalla’s work has gained considerable importance, and it is for the first time that the Materia Medica portion of his encyclopaedic work on ayurveda is being brought under print. The series of works on 23 topics of Hindu culture composed under the auspices of Rājā Todaramalla is called Toḍarānanda 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 harṣa meaning “pleasure”.

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

Calligraphic errors have not left this monumental work untouched. Six different manuscripts collected from various libraries of India and Nepal were utilised for the collation and editing of this work. Some of these manuscripts are incomplete. But in others which appeared at first to be complete, some chapter numbers have been arranged and named differently. Some chapters have also been omitted in some of these manuscripts. Therefore, while editing, it was felt desirable to serialise and renumber all these chapters making up a total of 97. This was a delicate job to perform because at the end of the chapters, in some manuscripts, the colophons are missing. For the preparation of this work on Materia Medica, ten chapters of Ayurveda 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 Saukhyaṁ_ 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 mokṣana_ (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 Samhitā_. 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 _nighantaḥ_ or synonyms of drugs and the method of preparation of some food items. Details of these chapters are given overleaf:
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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 ša and ša, ba in place of va, kha in the place of ša, 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 ādaraśa pustikā. Some topics given in this work are also available in other extant ayurvedic works. The variant readings in these texts are given at the end and these extant texts are referred to as ākāra. Some portions of the manuscripts were so corrupt and incomplete that we did not think it proper to include them in the main text. In view of their significance from the materia medica point of view, they are given in the ‘Notes and References’ at the end of the chapters.

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

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

The botanical names of most of the medicinal plants are given in parentheses against the Sanskrit names of drugs in the
side-headings. Similarly, the English equivalents of animals, metals, minerals, etc., are provided. Wherever there is any controversy regarding the correct indentification of a drug, the botanical or English names have not been provided, lest the reader should be misguided.

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

Acknowledgements

Authors are exceedingly grateful to Pandit Shiv Sharma, President of the Central Council of Indian Medicine for supplying two manuscripts of this work from the collections of his illustrious father Vaidya Rama Prasad Sharma, who was the Raja Vaidya (Physician to the ruler) of Patiala. Grateful thanks are also due to the curators of the Abhilekhalaya, Kathmandu, the Royal Asiatic Society and Sanskrit College both at Calcutta for providing calligraphic/photostat copies of the manuscripts of this work available with them.

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

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

Bhagwan Dash

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

Chapter 14 : Different Types of Water

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

Chapter 15 : Different Types of Rice

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

Chapter 16 : Different Types of Corn and Pulses

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

Jāngala and āṇūpa [1-15], vileśaya [16-18], guhāśaya [19-20], pariṇa mṛga [20-21], viśkīra [22-24], pratuda [25-28], prasaha [29-31], grāmya [31-32], kūlecara [33-35], plava [36-40], kośastha [41-42], pādīn [43-46], matsya [46-47], harīṇā [48], ena [49], pṛṣat [50] muṇḍini [51], nyanī [51], rśya [52], šāsa [52], šalyaka [53], lāva [54-57], vartika [57], caṭaka [58], veśma caṭaka [58], vaṭtaka [59], tittī [60], kukkuṭa [61], hārita [63], pāṇḍuka [64], kapota [65], pāravata [65-66], egg [66], chāga [67-71], mesa [72-73], go [74], aśva [75], mahīsa [76], kadambaka & cakrāṅga [77], kacchapa [78], gaja [78-79], varāha [79], carma citrita sūkara [80], khaḍga [81], bārhi [82], kapota [82-84], sarpā [85-86], śaṅkha kūrma [86-87], kṛṣṇa karkaṭa [87], hamsa [88], cakravāka etc., [88-89], godhā [90], mūsaka [90], description in general [91-96].

Chapter 18: Different Types of Fish

Property in general [1-2], rohita [3], nandikāvarta & śakula [4], pāṭhīna [5], śṛṅgī etc., [6-7], madgura [8], kṛṣṇa matsya [8], āli [9], pryu [9], illīṣa [10], balāṅga [10], proṣṭikā [11], nandīvarta [11], dīṛgha uṇḍaka [12], bhāskara [12], śakula [13], śaṅḍindhu [13] gargarha [14], māva [14], imbikā [15], small fish [15], eggs [16], dry fish [17], putrid fish [17], burnt fish [17], river fish [18], pond fish [19], sea fish [19-20], well fish [21], general description [22-32].

Chapter 19: Fruits

Dādima [1-2], nipa etc., [3], karkandhu etc., [4-5], āmra [6-18], āmrātaka [19-20], lakuca [21], kara mardaka [21], amla vetasa [22], tuṇḍikā [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], kapittha [31-33], jambu [33], tinduka [34], priyāla [34], parpatika [35], kṣirī [36], phalgu [37], bimbī [37], śamī [38], mṛdvīkā [38-42], kadalī [43-44], kāśmarya [44], kharjūra [45-52], madhūka [52-53], parūsaka [54-55], tāla [55-59], nārikela [59-60], panasa [61-64], moča [65],
Chapter 20 : Vegetables

General description [1-2], jīvantī [3], taṇḍulīyaka [3], vās-tuka [4], cīli & pālaṅkya [5], kāsa mardaka [6], kāka jaṅghā [7], methikā [7], kāka māci [8], satīna [9], harimantha [9], kalāya [10], rāja kṣavaka [10-11], manḍūka parṇī & gojīhvkā [11-12], suniṣaṇṇaka [12], cāngeri [13], kaṁcaṭa [14], modaka [14], vaṛuṇa & prapunnāṭa [15], vatsādanī etc., [16], kāla śāka [17], vaṃśābhū [17], cīra bilva, aṅkura & asana [18], venū karīra [18-19], aṭṭarūṣaka etc., [20], vāṛtaka [21-23], vāṛtaku [24], bṛhatī [25], pāṭolo [26], kāra vellaka [27], karkoṭika & hasti karkoṭika [27-28], vandhyā karkoṭi & kevuka [28], kūṃśāṇaka etc., [29-31], alābū [32], kāṭu tumbi [32], trapusa, ervāru & kakāru [33-36], kūṃśāṇḍa nāḍī [36-37], alābu nālikā [37], pāṭolikā [38], upodikā [39], āruka [40], nirīca [40-41], mārūsa [41-42], kalaṃ-buka [42], hīḷa mocikā [43], grīṣma sundara [43], mūla kaptokikā [44], mūḷaka [45-46], sarsapa [46], rājikā & paṃcāṅgula [47], kausumbha [47], māsa [48], āhastini & pattūra [48], nyagrodha etc., [49], saṁśvedaja [50-53], pinākī [54], vidārī [54], šatāvari [55-56], visa sālūka etc., [57], pauskara [58], tāla pralamba [58], muṇjāṭaka [59], āluka [59-60], pinḍāruka [61], surendra kanda [61], kadali kanda [62], māṅaka [62], sūraṇa & bhūkanda [63], amlikā kanda [64], kumuda kanda etc., [65], musalī [66], vāṛāha kanda [66-67], tāla śiras etc., [67-69], general description [70-71].

Chapter 21 : Group of Best Articles

Dhānya [1], māṁsa [2], phala [3], śāka [4], kṣīra, 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], dhānya maṇḍa [3-4], vāṭya maṇḍa [4-5], rakta śāli maṇḍa [6], aṣṭaguna maṇḍa [7-8], miscellaneous [9-11].

Chapter 24 : Peyās and Allied Preparations 359

Peyā [1], vilepī [2], yavāgū [3-5], pāyasa [6], kṛśarā [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], maṇṭha [9-12], dhānolambā [12], lājā [13], prthukā [14], dhānā [15], niśpāva [15], tanḍula 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], kulaththa yūṣa [7] paṅcamuṣṭika yūṣa [8-9], navāṅga yūṣa [10], other varieties [11-12], yava maṇḍa [13], sarva dhānya maṇḍa [14], khaḍa & kāmbalika [14], dādī-māmla [15], dhānynāmla [16], dādhyamāla [16], takrāmāla [17], kṛṭa & akṛṭa yūṣa [18-19], śaṇḍākī [19], rāga śaṇḍava [20], rasāḷā [21], pāṇaka [22-24], bhaksya [25], ghṛṭa pūra [26], guḍa bhaksya [27], madhu śirṣaka etc., [28], saṭṭaka [29], abhisyanda [30], phenaka [31-32], vesavāra [33], palala & śas-kulī [33], parpaṭa & kṣira parpati [34], paśṭika bhaksya [34-35], vrūḍhaka bhaksya [35-37], pūpaka [37], other varieties [38-42] kulmāṣa [43], miscellaneous [43].
Chapter 28 : Anupāna

Anupāna in general [1-2], water [2], hot water [3-4], cold water [5-6], luke warm water [6], milk & meat soup [7], dhānyāmla [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 gana [8-9], āragvadhādi gana [10-11], sāla sārādi gana [12-13], varuṇādi gana [14-15], vīratarvādi gana [16-17], rodhrādi gana [18-19], ārkādi gana [20-21], surasādi gana [22-23], muskakādi gana [24-25], kṛṣṇādi gana [26-27], elādi gana [28-29], vacādi & haridrādi gana [30-31], kakolyādi gana [32-33], āsakādi gana [34-35], sārivādi gana [36-37], aṅjanādi gana [38-39], parūsakādi gana [40-41], bṛhatyādi gana [42-43], gudūcyādi gana [44], vatsakādi gana [45-46], mustādi gana [46-47], utpalādi gana [48], triphalā [49-53], tryuṣaṇa [53-54], trikarsita [55], āmalakyādi gana [56], trapvādi gana [57-58], lāksādi gana [59-60], kṣudra paṅca mūla [61], mahat paṅca mūla [62], daśa mūla [63], vallija paṅca mūla [64], paṅca kaṇṭaka [65-66], ṭraṇa paṅca mūla [67], kadamābdī gana [68], karaṇādi gana [69], paṅca kola [70], pācana gana [72], dāraṇa gana [73], prapīdana gana [74], śodhāna kasāyā [75], sāmśodhāna varti [76-78], paṅca gavya, etc., [79-81], sāmśodhāna ghṛta [81-82], śodhāna taila [83], śodhāna cūrna [84], śodhāna rasa kriyā [85], ropana kasāyā [86], ropana varti [87], ropana kalka [88], ropana ghṛta [89], ropana taila [90], ropana cūrna and rasakriyā [91], utsādana [92], avasādana [93-94], paṅca valkala [96], aṣṭa varga [97-103], sarvausahaan [104-105], sugandhāmalaka [106], tri sugandhi & cātur jātaka [107-109], paṅca sugandhi [110], varārdha & ādyā puṣpaka [111], mahā sugandhi [112], sāntarpana [113], group of sweet drugs [114-117], group of sour drugs [118-121], group of saline drugs [121-122], group of pungent
drugs [122-124], group of bitter drugs [125-130], group of astringent drugs [131-134], pañcāgni [135], groups of drugs for samśodhana [136], drugs for emesis [137], drugs for purgation [138], drugs which are both emetic & purgative [139-140], 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], triphala [5], bhūmyāmalakī [6], prącīnāmalaka [6], vāsā [7], guḍucī [8-9], bilva [9-10], arañī [10], patala & kāṣṭha pāṭāla [11], gambhāri [12], śyona[ka [13], mahat pañca mūla [14], gokṣura [15], sāli parṇī [16], pṛśni parṇī [17], bhṛhat kaṇṭakārī [18], laghu kaṇṭakārī [19], śveta kaṇṭakārī [20], laghu pañca mūla [20], daśa mūla [21], ṛḍhi and vṛddhi [21], kākoli [22], kśīra: kākoli [23], meda [23], mahā meda [24], jivaka [24], ṛṣabhaka [25], aṣṭa varga [25], jīvanti [26], madhu yasti [27], māsa parṇī [28], madga parṇī [29], jīvanīya gana [30], eranda [31], rakta eranda [32], sāriva [33], yavasa [34-35], mahā muṇḍī [36], apāmārga [37], rakta apāmārga [38], kampillaka [38], danti [39-40], jayapāla [41], śveta niśotha [41], śyāma niśotha [42], indra vāruṇī [43-44], āragavṛddha [45], niśini [46], kaṭukī [47], āṅkola [48], seńuda [49], niṃba [50], mahā niṃba [51], kirāta tikta [52], kuṭaja [53], indra yava [54], madana phala [55], kaṁkūṭha [56], svarṇa kṣīrī [57], sātala [58], aśmanta [59], kāñcanāra [60], nirguṇḍī [61], sephālikā [61], meṣa śṛngī [62], sveta punarnavā [63], rakta punarnavā [64], kṣudra vṛṣabhā [64], rāsā [65], aśva gandhā [66], prasāraṇī [67], satāvarī [68], mahā satāvarī [69], balā [70], mahā balā [71], ati balā [72], tejavati [73], jyotismati [74], devadāru [74], sarala [75], puskara mūla [76], kusṭha [77], karkaṭa śṛngī [78], rohīsa ṭrṇa [79], kaṭphala [80], bhārgī [81], pāśāna bheda [82], mustā [83], dhātakī [84], vidāri kanda [85-86], māyi ki [87], vārāhi kanda [88], pāthā [89], mūrva [90], mañjīsthā [91], haridrā [92], dāru haridrā [93], cakra marda [94], vākucī [95], bhṛṅga rāja [96], parpaṭa [97], śaṇa
pušpī [98], trāya māṇā [99], mahā jālinī [100], ativisā [101], kākamāci [102], kāka jaṅgā [103], lodhra [104], vrddha dāru [105], devadālī [106], haṃsa pādi [107], soma vallī [108], nākulī [108], vata pātri [109], lajjālu [109], muśāli [110], kapi kacchhu [111], putraṅjīva [111], vandhyā karkotī [112], visṇu krāntā [113], śāmkha puśpī [113], dugdhi [122], arka puśpī [123], bhālātaka [123] cerapotī [124], drona puśpī [125], brāhmī [126], suvarcalā [127], matsyākṣī [128], nāga damānī [129], guṇjā [130], vellantara [131], vandāka [132], pindāḷā [133], chikkiṇī [133], rohitaka [134], mocā rasa [135], aja gandhi [136]. saireyaka [136-137], giri karṇikā [138], kokilākṣa [139], kārpāsa [140], ārāma śītalā [140], tāmra cūḍa [141], vāmi [141], valā moṭā [142], śara puṃkhā [142], mayūrā śīkhā [143], lakṣmanā [143], maṃsa rohiṇī [144], asthi samhāra [144], arka [145], karavirā [146], dhastūra [147], kalihārī [148], kumārī [149], bhāṅgā [150], kāṅcanī [150], dūrvā [151], ganḍa dūrvā [152], kāṣa [152], darbhā [153], muṇja [153], nala [154], vaṃśa [154], khurāsāṇī yavāṇī [155], khasa khasa [155], āphū [156], pāṭāla garuḍa [156].

Chapter 32: Synonyms of Drugs

(Śuṇṭhīyādi varga)

Śuṇṭhī [1], ādraka [2], marica [2], pippali [3], tryūśaṇa and caturuṣaṇa [4], pippali mūla [5], cavya [6], gaja pippali [6], citraka [7], paṇca kola, saḍuṣaṇa [8], śata puṣpā [9], miśreyā [10], methi [10], aja modā [11], jīrā [12], upakunīkā [13], yavāṇī [14-15], aja gandhā [16], vacā [17], hapusā [18], vidanga [19], dhānyaka [20], hingu patrī [21], hiṅgu [22], vaṃśa rocanā [23], saindhava [24], sauvarcala [24], vida [25], sāmudra lavaṇa [25], audbhida lavaṇa [26], romaka lavaṇa [26], pāṃśu lavaṇa [27], kāca lavaṇa [27], yava ksāra [28], svarji kṣāra [28], taṅkaṇa [29], sudhā ksāra [29], sarva kṣāra [30].

Chapter 33: Synonyms of Drugs

(Karpūrādi varga)

Karpūra [1], kastūrī [2], candana [3], rakta candana [4], pīta candana [5], kṛṣṇāguru [6], kuṃkuma [7], śīla rasa [8], jāṭiphala [9], jāti patrī [9], lavaṅga [10], kaṃkola [11], sūkṣ-
Chapter 34: Synonyms of Drugs

(Suvarṇādi varga)

Suvarṇa [1], rupyaka [2], tāmra [2], kāṇśya [3], pittala [4], vaṅga [5], nāga [5], lauha [6], maṇḍūra [6], pārada [7], abhra [8], gandhaka [8], māksīka [9], manaḥśilā [9], haritāla [10], gaṅgika [11], tuttha [12], kāśīsa [13], hiṅgula [14], sindūra [14], sauṃvīra aṅjana [15], srotōṇjana [15], rasāṇjana [16], puspāṇjana [17], śīlā jatu [18], bola [19], sphaṭikā [19], samudra phena [20], pravāla [21], muktā [21], maṇīkya [22], sūrya kānta [22], candra kānta [23], gomeda [23], hirā [24], vaiḍūrya [24], marakata [25], śukti [25], śaṃkha [26], laghu śaṃkha [26], karpakā [27], khaṭikā [27], gauda pāśaṇa [28], paṅka and vālukā [28], cumbaka pāśaṇa [29], kāca [29].

Chapter 35: Synonyms of Drugs

(Vaṭādi varga)

Vaṭa [1], aśvattha [2], udumbara [3], kāsthodumbara [4], plakṣa [4], nandī [5], kadambo [5], arjuna [6], śiriṣa [7], ārtagala [8], vetasa [8], jala vetasa [9], samudra phala [9], śleṣmātaka [10], pilu [11-12], sāka [12], śala [13], tamāla [13], khadira [14], vit khadira [15], babbūla [15], vijaya sāra [16], tinisa [16],
bhūrja [17], palāṣa [17], dhava [18], dhanvāna [19], aja karṇa [19], varuṇa [20], jingini [20], śallaki [21], iṅgūḍī [22], karahārī [22], muṣkaka [23], pāribhadra [23], śalmai [24], tuṇi [25], sapta parṇa [26], haridrā [26], karaṇja [27], karaṇji [28], śamī [29], śīrśīkā [30], arīṣtaka [30], sīṁsapā [31], agastya [31].

Chapter 36 : Synonyms of Drugs
(Ḍrāksādi varga)

Drākṣā [1-4], āmrā [5-8], jambū [8-10], nārikela [11-13], kharjūrikā [14-17], silemāni kharjūra [18], kadali [19-21], dāḍīma [21-23], badara [24-27], laghu badara [27-30], ksīrī [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], nikocaka and pistā [58-60], kelā [60], āru [61], auṣṭra [62], akṣota [63], pālevaka and mālavaka [64-65], tūta [66], gāngeruka and todana [67-69], tuvaraka [70-71], bīja pūraka [71-75], madhu karkaṭikā [75-76], nārangī [76-77], jambiṭaka [78-79], amla vetasa [79-80], sārmlaka [81], nimbuka [81-85], karma raṅga [86], amlikā [87-88], tittidika [89-90], karamarda [90-91], kapittha [92-94], kapittha patri [94-95], āmrātaka [95-96], rājamra [97], caturamla and paṅcāmla [98-99], kośāmra [99-101], supārī [101-103], tāmbūla [104-105], lavalī [106-107], general description [108-109].

Chapter 37 : Synonyms of Drugs
(Kūṣmāṇḍādi varga)

kūsmāṇḍa [1], kāliṅga [2], tumbī [2], katu tumbī [3], karkaṭī [3], trapusa [4], cīrhatī [5], vāluka [5-6], kośatakī [6-7], rāja kośatakī [7], mahā kośatakī [8], vṛntākī [8-9], bimbī [10], kāravelaka [10-11], karkotaka [11], vandhyā karkotakī [12], kola simbī [13], cīṇḍisā [13], simbi [14], vāstūka [14], jīvantaka [15], cilli [15], kāla śāka [16], tāndulliyaka [16-17], phogo [17], paṭola [18-19], cicciṇḍa [19], pālāṁkā [20], upodīkā [20], lonika [21], suniṣannaka [22], śira vāra [22], sarṣapa śāka [23], caṇaka śāka [23], kalāya śāka [24], caṇgerī [24], kāsamarda ann grājana [25], mūlaka [25], karīraka [26], śīgru [26-28], laṣuna [28-29], palanḍu [29], kṣīra palanḍu [30], grājana [30-32], sūra-
Contents

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

Jala [1], dugdha [2], dadhi [2], takra [3-4], navanîta [5], ghṛta [5], madya [6], ikṣu [7], ikṣu vikāra [8-9], madhu [10-11] madhucchiṣṭa [12], group of dhānya [12-14], ksīrī [15-16], rāga śādava [16-19], khaṇḍāmra & khaṇḍāmalaka [19-20], sikhariṇī [20-22], pānaka [23-28], sattaka [28-30], maṇḍaka [30-33], polikā [34-35], śālipiṣṭa [35-36], godhūma bhakṣya [36], vaidala bhakṣya [37], māṣa bhakṣya [37], anya bhakṣya [38], guda yukta bhakṣya [38], ghṛta pakva bhakṣya [39], taila pakva bhakṣya [39], dugdha bhakṣya [40], ghṛta pūra [41-44], saṃyāva [44-48], madhu śīrṣaka [48-50], madhu pūpaka [50-51], dadhi pūpaka [51-53], viṣyangana [54-58], īlapsīkā [58-60], phenikā [60-61], modaka [61-64], vaṭaka [64-66], inḍāri [67], somālikā [67], kuṇḍalika [68-71], kulmāṣa [71-72], maṇtha [72-75], saktu [76-79], lājā [80-81], dhānā [81], prthukā [82], holaka [83], uṇvī [84].

Index : I
(Glossary of Technical Terms)

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

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

| अ | a | क | ka | ण | na | व | va |
| आ | ā | ख | kha | त | ta | श | śa |
| इ | i | ग | ga | थ | tha | ष | ṣa |
| ई | ī | घ | gha | द | da | स | sa |
| उ | u | ङ | na | ध | dha | ह | ha |
| ऊ | ū | क | ca | न | na | श | śa |
| ऋ | ṛ | छ | cha | प | pa | ष | ṣa |
| ऌ | ṭ | ज | ja | फ | pha | प | pa |
| ए | e | झ | jha | ब | ba | घ | ḷa |
| ऐ | ai | ञ | ṇa | भ | bha | ङ | ṣa |
| ओ | o | ट | ṭa | म | ma | श | śa |
| औ | ou | ठ | ṭha | य | ya | ष | ṣa |
| एँ | ū | ड | ḍa | र | ra | ष | ṣa |
| एळ | Ṣ | ढ | ḍha | ल | la |
INTRODUCTION

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

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

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

Classics were composed on each of these specialised branches. In some classics, all these branches of ayurveda were put together. Prior to the seventh century B.C., many ayurvedic classics were composed. The important ones, among them, are *Caraka saṁhitā*, *Suśruta saṁhitā*, *Bhela saṁhitā*, *Kāśyapa saṁhitā* and *Hārīta saṁhitā*. Most of these texts are not available in their original form now. *Caraka saṁhitā*, which was originally composed by Agniveśa and was called *Agniveśa saṁhitā*, 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 Dr̥dhabala. *Suśruta* samhitā was also redacted by Nāgārjuna. The remaining three texts are not available in their complete form. *Hārīta* 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 therapeutiic 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 Śrī Laṅkā, Nepal, Tibet, Mongolia, the Buriyat Republic of Soviet Russia, China, Korea, Japan and
other South-East Asian countries. Ayurvedic texts, including texts on materia medica, were translated into the languages of these countries and these are still available in translated form even though some of their originals have become extinct in the country of their origin. Based upon the fundamental principles of ayurveda, some local herbs, diet and drinks were included in the traditional medicine of the respective countries. The materia medica of ayurveda was thus enriched.

India was severally invaded by outsiders like the Greeks, the Saks and the 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 Ātreyā as its Chairman. In Buddhist literature, there are many interesting stories and anecdotes about the activities of these universities, their scholars and faculty members. One such anecdote is related to Jīvaka who was three times crowned as the King of Physicians because of his proficiency in the art of healing. He was an expert in paediatrics and brain surgery. It was the practice at that time for candidates desirous of admission to the faculty in the university to appear for a test before the Dvārapāla or the gate-keeper. Jīvaka and several other princes had to face these tests before being considered for admission to the medical faculty. They were asked to go to the nearby forests and collect as many plants as possible, which did not possess any medicinal property. By the evening candidates returned
with several plants which they considered to be free from medicinal properties. 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 Tōdaramalla to salvage the remanants of these sciences from the then available mutilated texts by incorporating the knowledge and experience of the scholars of that time. In this encyclopaedic work different topics of ayurveda are described in 97 chapters. Out of these, only ten selected chapters have been utilised for preparation of the present work on materia medica.

**Literature on Ayurvedic materia medica**

The oldest text on the materia medica of ayurveda now extant is the *Rasa vaiśesika* of Nāgārjuna (fifth century A.D.). It deals, among others, with various concepts of drug composition and drug action. During the medieval period, the *Aṣṭāṅga nighantu* was composed by one Vāhatācārya. This work describes the synonyms of drugs belonging to various groups or gaṇas of *Aṣṭāṅga saṁgraha*. This Vāhatācārya seems to be different from Vāgbhaṭa, the author of *Aṣṭāṅga hṛdaya* and *Aṣṭāṅga saṁgraha*. 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 nighantu* 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. *Nighantu śeṣa* was composed by a Jain scholar namely Hemacandra in twelfth century A.D. It contains the synonyms of different types of plants. *Śoḍhala nighantu* is another important work on the materia medica of ayurveda next to *Dhanvantari nighaṭu*. It was composed during the twelfth century A.D. *Madanapāla nighaṭu* composed by Madana pāla in 1374 A.D. describes the properties of different types of drugs. *Kaiyadeva nighaṭu* written by Kaiyadeva, describes the properties of 9 groups of drugs. It was composed during A.D. 1450. Bhāva miṣra 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 Ayurveda Saukhyam of Todarānanda. Many verses of Ayurveda Saukhyam are also available in the Bhāva-prakāśa, Ayurveda prakāśa and Mādhava nighāntu, even though these names are not quoted by the author. A cursory glance through the text of Ayurveda 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 nighāntu, Ayurveda prakāśa and Bhāva prakāśa were already composed when Ayurveda 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 Ayurveda Saukhyam. The identity of the texts between these works namely, Ayurveda Saukhyam on the one hand, and Mādhava nighāntu, Ayurveda 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 nighāntu is closer to the classification followed in Ayurveda Saukhyam.

Basic Concepts regarding the Creation of the universe

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

The manifested world, according to the Sāmkya is an evolution of the unmanifested Prakṛti or primordial matter, stuff, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and
uncontrolled as well as without beginning and without end. This unity of Prakṛti is a mere abstraction. It is in reality an undifferentiated manifold and indeterminate infinite continuum of three attributes called (1) the sativa (2) the rajas and (3) the tamas. The sativa attribute is the medium of reflection of intelligence. The rajas represents the energy which creates a tendency for work by overcoming resistance. The tamas is the mass or inertia where the effects of rajas and sativa in the form of energy and conscience respectively are manifested.

These three gunas or attributes are interdependant. The rajas, in combination with the sativa, helps in the creation of the sensory and motor faculties including the mental faculty. The rajas, in combination with tamas, gives rise to the five categories of tanmātriṅśas which are also known as subtle bhūtas. These tanmātriṅśas 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 tanmātrās and the manifested mahābhūtas are of five types namely, prthvī, ap, tejas, vāyu and ākāśa. Since there is nothing like a pure substance, as has already been explained, the substance of a drug is called pārthvī, āpya, tājasa, vāyaviya or ākāśīya, depending upon the predominance of the tanmātrās of prthvī, ap, tejas, vāyu and ākāśa respectively in its composition.

According to Nyāya-Vaiśeṣika system, there are nine dravyas or categories of matter. They are the five mahā bhūtas, namely, prthvī, ap, tejas, vāyu and ākāśa and dik (direction or space), kāla (time), ātman (soul) and manas (mind). It is significant to note here that the time and space are considered in Nyāya-Vaiśeṣika as two different categories of matter. Similarly, ātman and manas are also considered as matter. Thus, according to Nyāya-Vaiśeṣika, the entire universe, including the time, space, soul and mind is of nine categories. Depending upon
their attributes all the basic atoms of modern physics and chemistry can be classified into these five categories of mahābhūtas. If these items are to be explained according to the 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 tanmātrā. 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) sukra and rajas or the sperm and ovum which are responsible for procreation.
These ādātus 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 dosas interact with these dhātus and this happens only when there is disturbance in their equilibrium.

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

If there is any change in the equilibrium of these dhātus certain signs and symptoms are manifested in the body which are described in detail in ayurvedic classics. From these signs and symptoms, the physician can ascertain the mahābhaṭtic 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 mahābhaṭtic 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><strong>Prthvi</strong></td>
<td>Substances that are heavy, tough, hard, stable, non-slimy, dense, gross and abounding in the quality of smell are dominated by <em>prthvī</em>; they promote plumpness and stability.</td>
</tr>
<tr>
<td><strong>Ap</strong></td>
<td>Substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by <em>ap</em> or <em>jala</em>; they promote stickiness, unctuousness, compactness, moistness and happiness.</td>
</tr>
<tr>
<td><strong>Tejas</strong></td>
<td>Substances that are hot, sharp, subtle, light, ununctuous, non-slimy and abounding in the qualities of vision are dominated by <em>tejas</em>; they promote combustion, metabolism, lustre, radiance and colour.</td>
</tr>
<tr>
<td><strong>Vāyu</strong></td>
<td>Substances that are light, cold, ununctuous, rough, non-slimy, subtle and abounding in the qualities of touch are dominated by <em>vāyu</em>; 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 mahābhaūtic 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 mahābhaūtic 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>Prthvī 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>

Mahābhaūtic 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>
3. Śīta (cold) \( \text{Ap} \)
4. Usṇa (hot) \( \text{Tejas} \)
5. Snigdha (unctuous) \( \text{Ap} \)
6. Rūksa (ununctuous) \( \text{Prthvī, tejas and vāyu} \)
7. Manda (dull) \( \text{Prthvī and ap} \)
8. Tikṣṇa (sharp) \( \text{Tejas} \)
9. Sthīra (stable) \( \text{Prthvī} \)
10. Sara (fluid) \( \text{Vāyu and ap} \)
11. Mrdu (soft) \( \text{Ap and ākāśa} \)
12. Kāthina (hard) \( \text{Prthvī} \)
13. Viśada (non-slimy) \( \text{Prthvī, tejas, vāyu and ākāśa} \)
14. Picchila (slimy) \( \text{Ap} \)
15. Slakṣṇa (smooth) \( \text{Tejas} \)
16. Khara (rough) \( \text{Vāyu} \)
17. Sūksma (subtle) \( \text{Tejas, vāyu and ākāśa} \)
18. Sthūla (gross) \( \text{Prthvī} \)
19. Sāndra (dense) \( \text{Prthvī} \)
20. Drava (liquid) \( \text{Ap} \)

About vīrya or potency, there are two different views. One group of scholars hold usṇa (hot) and śīta (cold) to be the two types of vīryas. 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 vīryas and their mahā bhautic composition is given below:

**Vīrya**

<table>
<thead>
<tr>
<th>Attribute</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>Rūksa</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>Tikṣṇa</td>
<td>Tejas</td>
</tr>
</tbody>
</table>

**Vipāka** or the taste of a drug after digestion, is of three types, namely, madhura (sweet), amla (sour) and kaṭu (pungent).
The mahābhautic composition of these vipākas is determined according to those of the respective tastes.

The action of some drugs cannot be explained according to their rasa (taste), guṇa (attribute), virya (potency) and vipāka (taste that emerges after digestion). It is because the mahā bhūtas 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: vásā (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. Vásā 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 *haritaki* and other drugs having identical properties.

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

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

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

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

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

(c) **Effective but Toxic Drugs**: There are some drugs for example, *bhallātaka avaleha*, which have known therapeutic value but which also produce severe toxicity, if used inadmissibly. *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.
Need For Standardization

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

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

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

(c) **Methods of Preparation**: Various methods are indicated in ayurvedic texts for the preparation of the same medicine. While some of the methods involve much time and labour, some others are less expensive. For reasons of economy, quite a few pharmacies follow the less expensive methods or develop some methods which make their products less expensive with no guarantee that the drugs so prepared are equally effective. According to ayurvedic texts, raw oil has to be processed before it is used for the preparation of medicated oil. This processing is known as 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 mūlā and gaja pippalī in the place of cavya. Instead of treating these usages as exceptional cases, the substitutes are often unscrupulously used as a rule (under the shelter of textual prescriptions) to make the medicinal preparations cheaper.
(f) **Omission of Ingredients**: Generally speaking, compound preparations are used in ayurvedic medicines. It is often the total effect of all the ingredients in the formula rather than the action of individual drugs that plays a vital role in therapeutics. Drug combinations are envisaged to serve the following important purposes:

(i) **Synergistic action**: *Tṛṇa-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 eranđa is a laxative.

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

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

Keeping the above points in view, various formulae have been described for medicinal preparations in ayurvedic classics. Due to non-availability of drug ingredients or the expense involved, if any ingredient is accidentally or intentionally omitted from the preparation then not only is the efficacy reduced but adverse effects may also be produced at times.
(g) **Improper Storage**: Different categories of ayurvedic preparations which remain effective for a certain limited period are described in the classics. If these drugs are kept for a longer period, they lose their potency. Large manufacturing concerns, however, cannot help neglect this rule; for, the drugs prepared cannot be consumed immediately but will have to be sent to their various branches. Hence, there is considerable lapse of time before the medicine is actually used by the patient.

**Identification of Raw Drugs**

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

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

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

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

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

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

For example, *Argemone mexicana* Linn. is often mistaken for *svarna-kśirī*.

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

(g) **Synthetic Preparations**: Taking advantage of the heavy demand from consumers of certain drugs, such as *vaṁśā 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 Suṣruta 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-kśirī* is described as having golden latex and leaves like those of *sārīvā*. 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, Āmalakī rasāyana.
(b) **Authorship**: The name of the sage or ṛṣi 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, *Ṣātpala ghṛta*.

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

**Multiplicity of Formulae**

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

**Pharmaceutical Processes**

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

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

Śodhana or Purification

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

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

Ayurveda should not be viewed from the point of history of medicine alone. It is both history and medicine. No doubt, there is a history of thousands of years behind it, but it is even now a living medical system catering to the health needs of millions of people living in India, Śrī lanka and Nepal.
including some of the Central Asian and South East Asian countries. There are several hundreds of trained and registered practitioners of ayurveda in these countries and people have implicit faith in the therapeutic efficacy of the drugs and therapies of this system. Like other medical systems it has, of course, its limitations. Advanced civilization and modernisation have not left ayurveda untouched. Accidental human errors and intentional profit motives coupled with the vicissitudes of time have created several problems for this system of medicine. Therefore, the Ayurvedic drug that is found in the market may not carry the same therapeutic effect as is claimed for it in the ayurvedic texts. The reasons for this are elaborated in the last eight topics of this ‘Introduction’ for the guidance of research workers, practitioners and well wishers of this system. The ayurvedic materia medica provides a rich storehouse of therapeutically effective drugs and these gems are to be selected with due care for mitigating the miseries of the suffering humanity.”

ग्रन्थमक्षर नास्तिन्त नासित मूलमनोषषवम् ।
ग्रयोग्यः पुरुषो नासित योजकस्तत्र दुर्लभः ।

“There is no letter which is not a mantra (incantation); there is no root which is not a medicine and there is no human being who is not useful. Only their yojaka (co-ordinator) is a rare commodity.”
CHAPTER 1

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 dhātuṣ, 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), viṛya (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 viṛya, sometimes the vipāka and sometimes the prabhāva manifest their effects on the individual’s body.

Six Tastes

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

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

When used in excess, it causes jvara (fever) śvāsa (asthma), galaganda (goitre), arbuda (tumour), krmi (parasitic infestation), sthāulya (obesity), agnimāndya (suppression of digestive power), meha (obstinate urinary disorders including diabetes), and diseases caused by the vitiation of medas (adipose tissue) as well as kapha.
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, vahih śīta (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), trṣ (morbid thirst), dāha (burning sensation), timira (cataract), jvara (fever), kāṇḍū (itches), pāṇḍutva (anemia), visphoṭa (postules), śoṭha (oedema), visarpa (erysipelas) and kuṣṭha (obstinate skin diseases including leprosy).

Attributes of Saline taste

Saline taste is sodhana (cleansing), rucya (appetiser) and
pācana (carminative). It produces kapha and pitta. It reduces virility (puṁśṭva) 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 aksipāka (conjunctivitis), asrapitta (bleeding from different parts of the body), ksata (consumption), vālī (premature wrinkling), palīta (premature graying of hair), khālita (baldness), kuṣṭha (obstinate skin diseases including leprosy), visarpa (erysipelas) and ṭṛti (morbid thirst).

Attributes of Pungent taste

Pungent taste aggravates pitta and reduces kapha, kṛmi (parasitic infection), kanḍū (itching) and toxicity. It has properties of fire (agni) and it aggravates vāyu. It reduces stanyā (lactation), medas (fat) and sthauṭya (adiposity). It is light. It causes lacrimation and irritates nose, eyes, mouth and tip of the tongue. It is dīpana (stimulant of digestion), pācana (carminative) and rucya (appetiser). It causes dryness (śoṣaṇa) of the
nose. It depletes (śosana) kleda (sticky substance in the body), medas (fat), vasā (muscle fat), majjā (bone marrow), śakrī (feces) and mūtra (urine). It opens up the channels of circulation. It is ununctuous (rukṣa). It promotes intellect (medhya). It produces more of feces and constipation.

When used in excess, it causes giddiness, dryness of mouth, lips and palate and diarrhoea. It also causes pain in throat etc., mārcha (fainting), trṭ (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 piṭa and kapha. It cures krmī (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 (torticollis), śrama (exhaustion), arti (pain), kampa (tremor), mūrchā (fainting) and trṣā (morbid thirst). It reduces strength and semen.

अष कषाय :

कषायो रोपणो ग्राही शोषणो वातकोपनः।

जित्वाजाइयकर: कण्ठसङ्क्षिप्तां च विवन्धकृत्।

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.

‘सोवत्युक्तो ग्रहाप्रायम् हृदपीडाक्षणेतिनिकृत’॥ २३ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६४]

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

अष तत्राविवेशोः:

मधुरं हल्ल्पमलं सर्वमृते जाले: पुरातनात्।

‘मधुरस्योधुमतः व्यावसंयताय जात्वा लामिनात्॥ २४ ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६४]

Exceptions

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

श्रम्लं पितका रायो विना धात्रीं च दाहिमात्।

लब्धं प्रायश्चित्त द्वेष्टी नेत्रयो: सैंबवं विना। ॥ २५ ॥
All sour things aggravate *pitta* except *dhātrī* and *dādima*. Generally saline things afflict eyesight; but rock salt (*saṁdhava*) is an exception to it. Generally pungent and bitter things are not aphrodisiac and they aggravate *vāyu*. *Śunṭhī*, *krṣṇā*, *rasona*, *paṭola* and *amṛtā* are, however, exceptions. All astringent things are generally *stambhana* (constipative); but *abhaya* 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.

हितग्रंथं कफकर वातहरं वृष्णं बलप्रदम् ।
हृक्तं परं कफहरं समोरणकरं मतम् ।
तीक्ष्णं पित्तकरं प्रायो लेखनं कफवातहरु। ३०।।
[भावप्रकाश: पूर्वेक्षण: वर्गप्रकरण ६: २०२—२०४]

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

अथ वीर्येः:

वीर्यमुच्छ तथा शीतं प्रायस्सो द्रव्यसंपत्तम् ।
यत्सर्वर्मविनिषोमीयं दृष्टयते भूवनचये। ३१।।

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.

अथ-तद्युगः:

उष्णं वातक्रसी हृण्यपिण्वं तु तनुते तराम् ।
शीतं वातक्रात्त्वाचाकुस्ते पित्तहृत्यपरम् । ३२।।
[भावप्रकाश: पूर्वेक्षण: वर्गप्रकरण ६: २३५—२३६]

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.
Vipāka (Taste that emerges after digestion)

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

**Attributes of Vipākas**

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

Prabhāva or specific action

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

NOTES AND REFERENCES

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

गोपाङ्गना-प्राणगम्यां शरीरगच्छत्सुनिर्गृहशेषार्थं ।
पारामार्थं टंकनवचारां पद्यं व: कुतवानु स्वसूचे: ।

1. परिव्रत्ताय वै इति षणं पुस्तकेचे पाठः ।
2. त्रेषत्वयम् चरकः सूत्र ४४-५५ ।
3. "अौषधी: सकल द्रववर्ग-घात्य-मांस-फल-शाक-रसाच ।
कृतमनमनुष्कां युक्तं भाव-भवरचताक्रमणः"।

पाठोऽव आदर्शस्पर्शकेषु श्रविकमुपलम्यते ।

4. मधुरो हि रसः इति भारक्षे पाठः ।
5. लेखितोष्णो इति भारके पाठः ।
6. पितकोठक्षताविकृतू इति भारके पाठः ।
7. त्रेषत्वयम् भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६: १५४ ।
8. भातित्वद्वित्तावलोष्णोधकृतू इति भारके पाठः ।
9. वल्लभकृतू: इति द्वितीयपुस्तके पाठः ।
10. विपापहः इति द्वितीयपुस्तके पाठः ।
11. योगतस्तु इति भारके पाठः ।
12. शिष्टः इति भारके पाठः ।
13. कुतवानात: इति षणपुस्तके पाठः ।
CHAPTER 2

1
हरस्य सबवे जाता हरिता च स्वभावतः।
हरते सबिरोगंश्च तेन प्रोक्ता हरीतकी॥

*Haritaki* (Terminalia chebula Retz.)
It is called *haritaki* because of the following:

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

2
जीवनती जीवनो योगान् पावनात्पूतना मता।
सुधावदमृता शेषा विजया विजयप्रदा॥ २॥
नृणामभवषद यस्मादभया तत्प्रकीर्तिता।
रोदिणि तु गुणरोहाचेतनाचेतकी मता॥ ३॥

The names of different varieties of *haritaki* have the following significance;
Ayurveda Saukhyaśī of Toḍarāṇanda

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

Different varieties of harītakī have the following characteristics:

(a) Jīvantī is golden in colour;
(b) Pūtanā has a bigger stone;
(c) Amṛtā has three dalas (pieces or fruits in a bunch);
(d) Vijayā is like a tuṃbī;
(e) Abhayā has five anīgas (pieces);
(f) Rohiṇī is round in shape,
(g) Cetakī has three anīgas (pieces),
Properties of different varieties of harītakī are as below:

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

These are the seven varieties of harītakī.

Attributes

Harītakī has five tastes. It does not possess saline taste. It is extremely astringent. It is ununctuous, hot, dipana (digestive stimulant), medhya (promoter of memory), svādu pāka (sweet in vipāka), rasāyana (rejuvenating), sara (laxative), buddhi prada (promoter of intellect), āyuśya (promoter of longevity), caksusya (promoter of eye sight), brmhaṇa (nourishing) and laghu (light).
It cures śrāṣṭa (asthma), kāsa (coughing), prameha (obstinate urinary disorders including diabetes), arśas (piles), kuṣṭha (obstinate skin diseases including leprosy), śoṭha (oedema), udara (obstinate abdominal diseases including ascitis), kṛmi (parasitic infections), vaisvarya (hoarseness of voice), grahanī doṣa (sprue syndrome), vibandha (constipation), viṣamajvara (malarial fever), gulma (phantom tumour), ādhmāna (tympanitis), vṛṣa (ulcer), chardī (vomiting), hikkā (hiccup), kaṇḍū (itching), hṛdāmaya (heart disease), kāmalā (jaundice), śula (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, harītakī alleviates all the three doṣas.

Tastes predominant in different parts of harītakī are as follows:

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

Characteristic of good quality

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

Different ways of Using

Used in different ways it produces the following effects:

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

Use in different seasons

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

(2) In rainy season it is to be used with adequate quantity of 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 suṇṭhī.

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

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

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

लबणेन कफं हृति पित्तं हृति सशक्रेना |
धूतेन वातजानू रोगान्सर्वरोगान्गुडा जानिता || 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, harīṭakī cures all types of diseases.

अङ्गवातिकित्व: परिहरीतेजा रूक्ष: कशो लघनकर्षितक्ष्व ||
पित्ताचिकी गर्भवती च नारी विमुक्तसन्वस्त्वभया न सैवेत् || १८ ||

Contra-indications

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

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

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

Āmalakī (Emblica officinalis Gaertn.)

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

The fruit of dhātrī is similar to harītakī in its properties. It has, however, some specific properties. It cures raktapitta (a disease characterised by bleeding from different parts of the body) and prameha (obstinate urinary disorders including diabetes). It is exceedingly aphrodisiac and rejuvenating.
It alleviates vāta because of its sour taste. Because of its sweet taste and cooling effect it alleviates pitta. Kapha is alleviated by its ununctuousness and astringent taste. The fruit of dhātrī alleviate all the three doṣas.

कुमान्तियं तदबलत्वातकर्ममाषुरैःशेत्यतः।
वातं श्वसक्षंकष्टवादेवः किन्नीवं न विपर्ययः। ॥ २३ ॥

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

वायुविश्वासद्वृत्त्वं शक्त्येव मुनियिः स्मृतम्।
संभावनावशालंकृता रसादेवपिः हेतुताः। ॥ २४ ॥

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

यस्य यस्य फलस्येह बीर्यं भवति यादृशयम्।
तस्य तस्येव बीर्येण मज्जानमपि निर्दिष्टद्। ॥ २५ ॥

[सुभ्रुत: सूत्र ४६ : २०८]

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

श्रमयंका योजनीया द्रावेव तु बिमीतको।
धात्रीपलातिः चत्वारिः त्रिफलेभं प्रकीर्तिता। ॥ २६ ॥

Triphalā

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

“शिवां पंचरसायुष्या चक्रुप्रभाष्ट्वणा सरा।
सेव्योष्णा दीपनी दोष-शोष-कुप्प-चणापहग। ॥ २७ ॥
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), usṇa (hot) and dipana (stimulant of digestion). It alleviates dosaśa, soṭha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).

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

'भेदनं कदुक्षोण वैश्वर्यकुमिनाशम् । 15
चक्षुव्यं स्वाहुपावयक्ष कषायं कफपितवन्तु’॥ २५ ॥
[सुभृत : सूच. ४६ : २००]

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

'त्रिफला कफपितवन्ती मेह-कुष्ठ-विनाशिनी। 16
चक्षुव्या दीपां रुख्या विसमस्यवर्ताशिनी’॥ २६ ॥
[भावप्रकाश: पूर्ववर्ण: वर्गविशेषण २: ४४]

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

कफपितवद्रव स्त्वा मधुरा मुदुरेत्रनी। 17
वातकुष्ठकां पाके कषायं त्रिबदुःसितं ॥ ३० ॥

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

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

Rājavṛkṣa (Cassia fistula Linn.)

For patients suffering from jvara (fever), hṛdṛoga (heart disease), vātāśṛk (gout) and udāvarta (upward movement of wind in abdomen), rājavṛkṣa 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 grāḥrasī (sciatica).

Kaṭukā (Picrorhiza kurroa Royle ex Benth.)

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

Trāyantī (Gentiana kurroo Royle)

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

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

यास: सरो ज्वर-छूद्र-श्लेष्म-पित्र-विसर्पनुत्

Yāsa (*Alhagi pseudalhagi* Desv.)

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

सूचनावी वातकृत्तिका कषाया मधुरा हिंमा || ३५ ||

पिपासा कास-पिताम्ब-कफ-पाण्डु-क्षयापहः

*Bhūdhātrī* (*Phyllanthus niruri* Linn.)

*Bhūdhātrī* 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).

खंडिर: कुष्ठवोपस्वेहःपित्तविद्वापहः || ३६ ||

*Khadira* (*Acacia catechu* Willd.)

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

सूचनावो वातलो रूः: कफपित्तवरापहः

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

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

निव: पितःकफछुद्रिण्हुलासकुष्ठनुत् || ३७ ||

“शीलो ग्राहविकृत्तकाजवरत्तुकमेहजित्”

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

*Nimba* cures aggravated *pitta* and *kapha, chardi* (vomiting), *vṛṇa* (ulcer), *hrūlāsa* (nausea) and *kuṣṭha* (obstinate skin diseases including leprosy). It is cooling, constipative and
digestive stimulant. It cures kāsa (coughing), jvara (fever), tṛṭ (morbid thirst), krmī (parasitic infection) and meha (obstinate urinary disorders including diabetes).

22

निम्बपत्रं तु चक्षुष्यं कुमिर्पित्तिविषप्रपुत्” ॥ ३५ ॥

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

23

tatl̄ṅ bhedāṁ śitaṁ ghamamukhyam kuṣṭhaṁ labha ॥

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

Mahā nimba (Melia azedarach Linn.)

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

पर्ष्ट: पित्ततूड़दाहाज्वरहल्द शलेष्मशोषणः ॥

Parpaṭa (Fumaria parviflora Lam.)

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

24

पाठालीसाल्कुलनी कफपित्तज्वराध्य ॥ ४० ॥

Pāṭhā (Cissampelos pareira Linn.)

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

25

“हिविष: कृतजो ज्येष्ठ: पुस्त्रीभेदेन तद्विद ॥

दुहगात्र: शवेंगमण: सिंधोधो दीर्घंच्छल: पुमानू ॥ ४१ ॥

तथातिरत्रवहस्तवचः प्रोक्तो विनाशर्दवः ॥

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.

अणुफलय पृष्ण् पुष्प: स्यावास्यःयुः || ४२ ||
धवलत्वक्क भवेद्वासै विज्ञ्या न संशयः ||

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

कुटजः पुष्पो ग्राही रक्तपित्तातिसारवत् || ४३ ||
बातब्धः प्रदरे योज्यो ततो हीनगुणाय्यः ||

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

The female variety is inferior in quality.

फलाचः पुष्पो ज्ञेया इति पाराशारोईः || ४४ ||

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

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

28 'कुटजः कपित्तामृक्क त्वपदोषाश्चातिसाररितू ||'

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

तद्द्रीजः रक्तपित्तातिसारवज्जवः 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.
Hrīvera (Coleus vettiveroides K. C. Jacob.)

Hrīvera cures chārdi (vomiting), hrīlāsa (nausea), ṛṣnā (morbid thirst) and atisāra (diarrhoea).

कप्रामां कटुकं तित्तं तुस्तं संग्राहिह्वचनम् ॥

Mustā (Cyperus rotundus Linn.)

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

27 दोषानं प्रांचनं प्राहि तित्तं बातिबिवालयम् ॥ ४६ ॥

Ativiśā (Aconitum heterophyllum Wall.)

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

संग्राहीं कप्रांतचनं विल्वं दीपपाचनं ॥

बालं, बढं त्रिदोषाय बुरोषं पृष्टिमाखं ॥ ४७ ॥

Bilva (Aegle marmelos Corr.)

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

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

कप्रांतामश्चूलप्पणा स्प्राहिण्यं विल्वपंशिकाः ॥

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

‘फलेषु परिपक्वं यद्गुणवत्तदाह्वतम् ॥

बिल्वादन्याः विशेषमां तदस्पूग्णोत्तरम् ॥ ४८ ॥

[मुख्यतः श्रूण ब ४६ : २०६]

Generally, among fruits, matured ones are considered to be of good quality. Bilva is an exception to this rule inasmuch as its immature fruits are better in quality.
Punarnava (Boerhaavia diffusa Linn.)

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

चिन्तकोषिनिसम: पाके शोफार्णकम्कुण्ड्रहः ।

Citraka (Plumbago zeylanica Linn.)

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

लौकित: केशरागच्छ क्रमकुण्ड्रवरापहः । ५० ॥

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

तहस्ती प्रभावातु विरेचनति सा नरम् ।

Danti (Baliospermum montanum Muell.—Arg.)

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

कफक्रमहरी तीक्ष्ण हस्तिवर्णी विरेचनी ॥ ५१ ॥

Hasti danti (Trichosanthes bracteata Voigt)

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

जयपालो गुदस्निर्धो रेची पित्रकफापहः ।

Jayapāla (Croton tiglium Linn.)

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

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

The latex of snuhi 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 dīṣi viṣa (artificial poison), udara (obstinate abdominal diseases including ascitis), pīhā roga (splenic disorder), gulma (phantom tumour), kuṣṭha (obstinate skin diseases including leprosy) and prameha (obstinate urinary disorders including diabetes).

Hemāhva (Argemone mexicana Linn.)

Hemāhva is purgative, bitter and madanut (cures intoxication.). It produces kleda (stickiness) in body. It cures krmi (parasitic infection), kāṇḍī (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 arsas (piles) and kuṣṭha (obstinate skin diseases including leprosy).

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

31 ग्राहकरं तौबरकं कणयं कुपाकि च
32
उष्णं क्रमुदरानाहुशोफुंनमनाशनम् ॥ ५६ ॥
33 ग्रहुणीकफबातातिनमोदामज्वगुलमनुतु

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

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

तन्मञ्जा मधुरः पाके बृज्मुखारोऽहरः परः ॥ ५६ ॥

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

गुगुलुः पिच्छलः रस्सां विशादोम्भवहरतः ॥
सुस्वादुः सकटुशिक्तं सकष्यायः रसायनः ॥ ५६ ॥
वर्णः स्वर्यः कठः पाके खक्षः इलश्चोपनिदीपः ॥
कलेवदेविनितलश्चम्हंदेहापच्छीतूमीन् ॥ ५६ ॥
पिस्काग्राजिस्थिरासोऽहंत्युष्णसनो लघुः ॥

*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), *varnya* (promoter of complexion), *svaryya* (promoter of good voice), *katupāka* (pungent in *vipāka*), *rūkṣa* (ununctuous), *ślaksna*
(smooth) and *agnidīpana* (promoter of digestive power). It alleviates *kleda* (sticky material in the body), *medas* (fat), vitiated *vāyu* and *kapha*, *gānḍa* (goitre), *meha* (obstinate urinary disorders including diabetes), *apaci* (cervical adenitis), *kṛmi* (parasitic infection), *pīdakā* (pimples), *granthi* (adenitis), *sottha* (oedema) and *arsa*s (piles). It is hot, *saranīśana* (laxative) and light.

श नवो बृह्णो बृह्यः पुराणस्वतिकर्षणः। ॥ ६० ॥

Fresh *guggulu* is *bhṛṅgaṇa* (nourishing) and *vrṣya* (aphrodisiac). Old *guggulu* is extremely depleting (*karaṇa*).

There are five varieties of *guggulu*. They are *mahīśākṣa*, *mahānīla*, *kumuda*, *padma* and *hiraṇya*. *Mahīśākṣa* variety has the colour of either *bhṛṅga* or *aṅjana*. *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.
Mahisākṣa and mahānila—these two varieties of guggulu are useful in the treatment of elephants. Kumuda and padma varieties are useful in the treatment of horses. Kanaka variety is specifically indicated for human beings. According to some scholars mahisākṣa is also useful for the treatment of human beings.

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

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

When *Garuḍa* took *āmṛta* 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. *āmla* (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 *bṛṅhaṇa* (nourishing), *vrṣya* (aphrodisiac), unctuous, hot, carminative and laxative. In taste and *vipāka* it is pungent. It is sharp in property and sweet. It helps in the healing of fracture. It is good for throat and heavy. It aggravates *pitta* and blood. It promotes strength, complexion, intellect and eyesight. It is rejuvenating. It cures *hṛdroga* (heart disease), *jīrṇa jvara* (chronic fever), *kukṣi śūla* (colic pain in the pelvic region), *vibandha* (constipation), *gulma* (phantom tumour), *aruci* (anorexia), *kāsa* (coughing), *sopha* (oedema), *durnāman* (piles), *kuśṭha* (obstinate skin diseases including leprosy), *anāla sāda* (suppression of the power of digestion), *jantu* (parasitic infection), *samīraṇa* (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 *guda* (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 hṛdyā (cardiac tonic), keśya (promoter of hair), heavy, vṛṣya (aphrodisiac), unctuous, dīpana (digestive stimulant), rocana (appetiser), bhagna sandhāna kṛt (healer of fracture) and balya (strength promoting). It vitiates blood and pitta. It cures kilāsa (leucoderma), kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), arśas (piles), meha (obstinate urinary disorders including diabetes), kṛmi (parasitic infection), aggravated kapha and vāyu, hidhāmā (hiccups), pīnasa (chronic sinusitis), śvāsa (asthma) and kāsa (coughing). It is rasāyana (rejuvenating).

Palāṇḍu (Allium cepa Linn.)

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

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

तीक्ष्णो गुंजणको ग्राही प्राणप्रचारकारस्तु
53
पुष्पाणि कफवातचन्द्रान्नेयान्नेष्यां फलानि च || ५५ ||

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.

‘कफानिलहरूं स्वयं विवतानाथार्मुलनुल्’ ॥
कदूर्ण रोगन बृह्यं हृद्यं चेतार्कं स्मृतम्’ ॥ ५६ ॥

[प्रश्नत: सूत्र ४६ : २२७]

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

54
वातशोभंविवन्धेशु रसस्तमोपदिश्वते ॥

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

श्चाबिंक तत्तमधुरा मूळला रसवस्तिहृद्व ॥ ५७ ॥

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

“गुडान्ह्र कं बातहरूः चक्षुप्यं वित्तनाशनम् ॥
क्षतच्छ चैव वृष्ण्यं च वर्चोभिदि कफाबेहृत् ॥ ६१ ॥

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

चक्षुप्यं रोगन स्वयं विपक्षेष मधुरं सरम् ॥
स्तम्भाऔपानिलच्चिं कर्षणं चर्माद्रिकम् ॥ ६२ ॥
The root of *pippali* is purgative, and digestive stimulant. It cures *kṛmi* (parasitic infection).

Marica (*Piper nigrum* Linn.)

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

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

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

Tryūśaṇa

*Sūntīhī, pippali* and *marica* taken together are called *tryūśaṇa*. It is pungent, hot and light. It promotes eye sight. It is not an aphrodisiac. It alleviates *kapha* and *vāta*. It cures *kāsa* (coughing), *medas* (adiposity), *meha* (obstinate urinary disorders including diabetes), *kuṣṭha* (obstinate skin diseases including leprosy) and *tvagāmaya* (skin diseases). It is digestive stimulant. It also cures *gulma* (phantom tumour), *pipāsā* (morbid thirst) and *agrīyalpatā* (suppression of the power of digestion).
Cavikā & Gajapippali (Piper chaba Hunter & Scindapsus officinalis Schott.)

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

Pañcakola and Saḍūṣaṇa

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

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

Jala pippali (Lippia nodiflora Mich.)

Jala pippali is hṛdaya (cardiac tonic), cakṣusya (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).
Hiṅgu (Ferula foetida Regel.)

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

Jīraka (Cuminum cyminum Linn.)

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

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

Kāravī alleviates kapha and vāta. Upakuṇcikā has similar properties.

Vāspikā (Carum bulbocastanum Koch)

Vāspikā is pungent, sharp and hot. It cures krmi parasitic infection) and aggravated kapha. It is laxative.
Rājikā (Brassica nigra Koch).
Similarly rājikā is appetiser and digestive stimulant. It cures colic pain in the abdomen.

72
यज्ञानी पितला कुष्ठ-क्रम-वातकफाप्हा ॥ १९२ ॥

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

73
“छिछिछिका शीतली कुष्ठ-क्रम-वातकफाप्हा” ॥

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

74
पुस्तवचन: कटुतिक्षणोप्य सुस्तूणो वस्त्वशोधन: ॥ १९३ ॥

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

75
करार्भर कफवातध्री वस्तिरोगहजाप्हा ॥”

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

76
कषारं तितकमघरं हुशां दीपनरोचनम् ॥ १९४ ॥

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

The dried kustumbarī is sweet in vipāka and unctuous. It cures trīṣṇā (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 kṛṣṇa (parasitic infection) and aggravated vāta and kapha.

Bhaṅgā (Cannabis sativa Linn.)

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

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

Tumburu (Zanthoxylum alatum Roxb)

Tumburu aggravates pitta. It alleviates aggravated vāyu. It cures kṛmi (parasitic infection) and dāurgandhya (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 dadrā (ring worm), kṛmi (parasitic infection) and viṣa (poisoning).

Krṣṇagandhā (a variety of Śigru)

Krṣṇagandhā cures sotha, (oedema), vidradhi (abscess) and gaṇḍa (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.
उष्णोमरिह्रो भेदी बश्नोदनिलशूल्लुत्

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

पारिस्थोदनिलशूल्लुत्स्थोदिनमेहक्कमीत् जयेत्॥ १२३॥

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

बिल्भुलं मस्तिश्लेष्मछदिच्छं न च पिल्लकुत्॥

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

83
पाटला कफवातधी तथ्वंशा प्राहि दीपसमृ॥ १२४॥

Pāṭala (Stereospermum suaveolens DC.)
Pāṭalā alleviates kapha and vāṭa. It is slightly pungent.
It is constipative and digestive stimulant.

कषाया मधुरा तित्ता कामरो च कफापहा॥

Kāśmarī (Gmelina arborea Linn.)
Kāśmarī is astringent, sweet and bitter. It alleviates
kapha.

शोथुन्ध्रु निर्मथाश्च हितो वातविकारिणाम्॥ १२५॥

Vahnimantha (Clerodendrum phlomidis Linn. f.)
Vahnimantha alleviates śotha (oedema) and it is useful for
patients suffering from diseases caused by vāyu.

पारिस्थोदनिलशूल्लुत्स्थोदिनमेहक्कमीत् जयेत्॥ १२३॥
Eranđa (Ricinus communis Linn.)

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

बृष्यस्तिरकण्ठको बल्यो वातच्यो मूत्रकुच्छूर्जित् ॥१२६॥

Trikaṇṭaka (Tribulus terrestris Linn.)

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

उष्णा वातकफवासकाश्यी कंटकारिका ।

Kaṇṭakārikā (Solanum xanthocarpum Schrad & Wendle.)

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

पाचिनी ग्राहिणी सोष्णा वातच्यो बुङ्ख्ती तथा ॥१२७॥

Bṛhatī (Solanum indicum Linn.)

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

पृदिनवर्णं स्वरा जैव तितस्तेष्मातितसारिणाम् ।

पानभोजनसर्वकारे सस्यतेवात्मूसदाम् ॥१२८॥

Prśniparnī and Sthirā (Uricia 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.

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जिगिनी ब्रणह्वश्रोगवातातीसारजितकटु ।

Jiṅginī (Lannea grandis Engl.)

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

उच्छस्तस्त्यास्तु निर्यस्तो नश्याहुह्वच्यापहः ॥१२६॥

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

वातपि चव्र याहि चव्र चर्य वलय वलुनयस्।

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

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

क्षत्रियाणाः हितायुः वृथ्या नागबलाविशिष्टः।

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

वलयावगर्भ वातचनी कासश्वसङ्के हिता।

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

मायणाः महावृष्णा चक्षुष्णा मुद्गपर्णिका।

**Māśaparnī & Mudga parṇī (Teramnus labialis Spreng. & Phaseolus trilobus Ait.)**
Māśa parṇī is exceedingly aphrodisiac. Mudga parṇī promotes eye sight.

ऋद्धि तिब्बोक्ष्णी शुक्ला मधुरा गृहः।

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

वृद्धिमंगलः शीता वृष्णा कासश्वसः।
Vṛddhi

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

काकोलीयुगल शीतं शुकल मधुरं गुरु ॥ १३३ ॥

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जयेतस्मीरदाहालपित्त-शोष-विष-ज्वरानु ॥

Kākolī

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

मेदायुष्मं गुरुस्वादुवृष्टं स्तन्यं कफाप्रहम् ॥ १३४ ॥

ब्रह्मं शीतलं पित्रतक्षयसमीरजित् ॥

Medā

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

जीवकर्षणेको बस्यी शीती शुक्रकफप्रदी ॥ १३५ ॥

हरतं: पित्रदाहालसपित्तशोषक्षापहि ॥

Jīvaka & Rṣabhaka

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

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प्रश्नवस्त्राण्विद्रेवयेस्ते: शीतोद्धतिशुकलं: ॥ १३६ ॥

ब्रह्मं: पित्रदाहान—शोषयं स्तन्यगर्भक्षत् ॥

Aṣṭavarga

*Rddhi, byddhi, kākolī, kṣīra 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 śoṣa (consumption). It promotes lactation and conception.

विशाला कफवातार्नी मेहकुष्ठहरी सरा || १३७ ||

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

सारिवा वातपितांत्रिकमर्जरनाशिनी ||

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

८८

गवादनी त्वक्षीरोपणी शोष-कुष्ठारोपणपहा || १३८ ||

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

अनंता प्रार्हिणी रक्तपितांत्रिक हिमा ||

Anantā (Cryptolepis buchanani Roem. and Schult.)
Anantā is constipative. It cures raktapitta (a disease characterised by bleeding from different parts of the body). It is cooling.

चक्षुष्या मूत्रकुष्ठचर्ची गुण्ड्रा पितास्वाहानुत || १३८ ||

Gundrā (Typha elephantina Roxb.)
Gundrā promotes eyesight. It cures mūtrakrochra (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 (*vraṇa*). It is heavy, sweet, cooling, aphrodisiac and promoter of eyesight, voice and complexion.

Prapauṇḍrīka

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

Maṇjiṣṭhā (Rubia cordifolia Linn.)

*Maṇjiṣṭhā* cures *kuṣṭha* (obstinate skin diseases including leprosy), *visarpa* (erysipelas) and *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, bṛṃhāṇī (nourishing), heavy, bitter and rejuvenating. It cures gudaja (piles) and aggravated vāyu.

Śatāvari (Asparagus racemosus Willd.)

Śatāvari 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 (patliya), 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 kṣata (phthisis), bhagna (fracture) and raktastambhāna (coagulation of blood).

Asthī samhāra (Cissus quadrangularis Linn.)

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

Mārkava (Eclipta alba Hassk.)

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

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

शोप्यं विषया कण्या विपच्यं गिरिकारः ॥१४८॥

Girikarnikā (Clitoria ternatea Linn.)

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

कासजिद्वातश्चर्की वृद्धिकालो विषापञ्चा ॥

Vṛścikāli (Pergularia extensa N. E. Br.)

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

डुरियकोणाः गुंधृपृण्या वातला गर्भकारिणी ॥१४५॥

स्वादुविष्टिस्मिनी चौबं कफफुक्षक्षमीन् जयेदू ॥

Dugdhikā (Euphorbia thymifolia Linn.)

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

श्रीस्वाता विष्णुविष्णु तद्गुणवेश मुख्यान ॥१५०॥

Ahiṁsāra & Sudarṣanā (Copparis sepiarin Linn. & Crinum asiaticum Linn.)

Ahiṁsāra cures viṣa (poisoning) and śotha (oedema). Sudarṣanā has similar properties.

कासव्यासहरी भागी गुंजा कुष्ठाग्रांपद ॥

Bhāṛgī & Gujīṇā (Clerodendrum serratum Moon & A. Drans precatorius Linn.)

Bhāṛgī cures kāsa (bronchitis) and vāyu (asthma).

Gujīṇā cures kuṣṭha (obstinate skin diseases)
leprosy) and \textit{vra\=na} (ulcer).

\textit{Jayanti} विषडऋङ्गी सैरीय: कफवातजित् \textsuperscript{115111}

\textit{Jayanti} & \textit{Sairiya} (Sesbania sesban Merr. \& Barleria cristata Linn.)

\textit{Jayanti} cures \textit{vi\=sado}\=sa (poisoning). \textit{Sairiya} alleviates \textit{kapha} and \textit{v\=ata}.

\textit{वातरक्तहरी सोषणा वृष्णा बल्या प्रसारिणी।}

\textit{Prasāriṇī} (\textit{Paederia foetida} Linn.)

\textit{Prasāriṇī} cures \textit{v\=ata rakta} (gout). It is hot, aphrodisiac and strength promoting.

\textit{आष्ट्रातातानालाक्ष्णी कोकिलाक्ष-कुलावलो।} \textsuperscript{115211}

\textit{Kokilākṣa} \& \textit{Kulāhala} (\textit{Astercantha longifolia} Nees \& \textit{Blumea balsamifera} DC.)

\textit{Kokilākṣa} and \textit{Kulāhala} cure \textit{āmavāta} (rheumatism) and \textit{anilāsra} (gout).

\textit{भुत्तूरोमदवर्णिवान्तिकुष्ठकुष्ठनुत्} \textsuperscript{1}

\textit{उष्णो} गुयारन्द्रेश्मकस्तुकक्ष्मिविषापहः. \textsuperscript{115311}

\textit{Dhuttūra} (\textit{Datura stramonium} Linn.)

\textit{Dhuttūra} produces \textit{mada} (intoxication), \textit{var\=na} (complexion), \textit{agni} (digestive power) and \textit{vānti} (vomiting). It cures \textit{jvāra} (fever) and \textit{kū\=stha} (obstinate skin diseases including leprosy). It is hot and heavy. It also cures \textit{vra\=na} (ulcer), aggravated \textit{kapha}, \textit{k\=an\dhatu} (itching), \textit{kṛmi} (parasitic infection) and \textit{vi\=sa} (poisoning).

\textit{हलिनी-करवीरी च कुष्ठइरुपर्णपाबहः} \textsuperscript{1}

\textit{Halini} and \textit{Karaivīra} (\textit{Gloriosa superba} Linn. \& \textit{Nerium indicum} Linn.)

\textit{Halini} and \textit{karavīra} cure \textit{kū\=stha} (obstinate skin diseases including leprosy) and \textit{dū\=ṣṭa vra\=na} (obstinate type of ulcer).

\textit{कुष्ठवाहःकपिलत्रिक्रियाकुष्ठमानवत्की दरेतु।} \textsuperscript{115411}
Āvartaki (Helicteres isora Linn.)
Āvartaki 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 pakvāṣaya (colon) and āmāṣaya (stomach including small intestine).

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

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

Vacā (Acorus calamus Linn.)
Vacā cures aggravated kapha, vāτa 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 pulpūṣṇī is laxative and bitter. It promotes medhā
(intellect) and cures kṛmi (parasitic infection) and viṣa (poisoning).

‘हुस्तपाबी गुम. शीता हल्लि रत्नगुणम्’(?)ग्रन्थान्।

_Harīsa pāḍī_ (Adiantum lunulatum Burm.)

_Harīsa pāḍī_ is heavy and cooling. It alleviates vitiated blood and cures serious type (guru) of _vrana._

मुढी तित्ता कटुपके बीयोणा मधुरा लघु ॥१५४॥

मेघ्या गण्डापिच्छिकछ्रुधीयोन्यतिपाण्डुवुः ॥’

_Munḍī_ (Sphaeranthus indicus Linn.)

_Munḍī_ is bitter in taste and pungent in _vipāka._ It is hot in potency, sweet and _laghu._ It promotes intellect (_medhā_) and cures _ganda_ (goitre), _apaci_ (cervical adenitis), _kṛchra_ (dysuria), _kṛmi_ (parasitic infection), _yonyarti_ (pain in female genital tract) as well as _pāṇḍu_ (anaemia).

मालती कपिलास्सःस्रणक्रुमिकुष्ठनुसः ॥१५५॥

_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).

चक्षुप्या मुकुलं तस्यास्तलपुष्पं कपिलास्तनुसः।

Its bud (_mukula_) promotes eyesight. Its flowers alleviate _kapha_ and _pitta._

स्वात्मानस्मवि वर्णी लूयास्प्यविषाध्याप्तः ॥१५६॥

_Nāgadamanī_ (Artemisia vulgaris Linn.)

_Nāgadamanī_ promotes complexion and cures poisoning by _lutā_ (venomous spider) and _sarpa_ (snake).

श्यारोण्यो विषविशेषस्वेद्वंड्वंषोष्णशोष्णिः।

_Sīrīṣa_ (Albizia lebbeck Benth.)

_Sīrīṣa_ cures _viṣa_ (poisoning), _vīsarpa_ (erysipelas), _sveda_
(profuse sweating), daurgandhīya (foul smell of body), tvagdosa (skin diseases) and sotha (oedema).

Sikthaka

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

Āphūka (Papaver somniferum Linn.)

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

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

Dūrvā (Cynodon dactylon Pers.)

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

Niśā (Curcuma longa Linn.)

Niśā cures pāṇḍu (anemia), meha (obstinate urinary disorders including diabetes), apacī (cervical adenitis), pilla
type of eye disease), tvagdosa (skin disease) and krimi (parasitic infection). It alleviates kapha and pitta and cures sotha (oedema), kanḍū (itching), kuṣṭha (obstinate skin diseases including leprosy) and vṛna (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), aggravated vāyu and kapha and viṣa (poisoning).

Prapunnāḍa (Cassia tora Linn.)

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

Karaṇja, kinśuka & Ariṣṭa (Pongamia pinnata Merr., Butea monosperma Kuntze and Sapindus trifoliatus Linn.)

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

Viḍaṅga (Embelia ribes Burm. f.)

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

103 श्रास्फोता विषकृष्णत्तनी तिनिसा दाहिपित्तनु ॥ १०४ ॥

Asphotā & Tiniṣā (Vallaris solanacea O. Ktze. & Ougenia dalbergioides Benth.)

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

Tiniṣā cures dāha (burning syndrome) and aggravated pitta.

105 श्रास्फोता विषकृष्णत्तनी तिनिसा दाहिपित्तनु ॥ १०५ ॥

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

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

106 दाहिपित्तनु ॥ १०६ ॥

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

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

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

107 श्रास्फोता विषकृष्णत्तनी तिनिसा दाहिपित्तनु ॥ १०७ ॥

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 rakṣapīṭṭha (a disease characterised by bleeding from different parts of the body), atisāra (diarrhoea) and yonidosā (diseases of the female genital tract).

Vanśa (Bambusa bambos Druce)

Vanśa cures vṛañṇa (ulcer) and vitiated blood. It is purgative and it cures sōtha (oedema).

Rohitaka (Tecomella undulata Seem.)

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

Vṛhaddāra (Argyreia speciosa Sweet)

Vṛhaddāra 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 vṛañṇa (ulcer) and vitiated kapha as well as blood.

Kauntī (Vitex agnus-costus Linn.)

Kauntī alleviates kapha and vāta. It stimulates digestive power. It does not aggravate pitta.
Srīvāsa (Pinus roxburghii Sargent) etc.
Srīvāsa, sarala, bola, kunduru, granthiparna, turuṣka, silhaka, sprykā, 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 svedadaurgandhiya (foul smell because of excessive sweating).

‘राला हिमा गुरुस्तित्तका कषया प्रह्लणी जयेत्’

ग्रहस्तेर्वीमयमंजर्णविपादिकाः’

Rālā

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

पितामहविषुवादाहाठकमिधं गुरू ऋषणम्

सर्व सतित्तमघुरं चन्द्रं शिशिरं परम्

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

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

मनोजं चन्द्रं स्वेतं राक्तपित्तविशापः

हृद्यं प्रह्लादनीयं च सतित्तमविशीतलः

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

चक्षुयँ रक्तपित्स्त्वं व्रणं लोहितचंदनम्।

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

Pataṅga (Caesalpinia sappan Linn.)

Pataṅga is bitter and sweet. It is vranāya (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 vranā (ulcer).

Sevya (Vetiveria zizanioides Nash)

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

Kuṅkuma (Crocus sativus Linn.)

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

Kastūrī (musk)

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

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

Suradāru (Cedrus deodara Loud.)

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

Kattṛṇa (Cymbopogon citratus Stapf.)

*Kattṛṇa* 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).

Śaṭī (Hedychium spicatum Ham. ex. Smith.)

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

Kaṅkola (Piper cubeba Linn. f.)

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

Jātiphala (Myristica fragrans Houtt.)

*Jātiphala* shares the properties of *kaṅkola*. In addition it causes *bhrāma* (giddiness) and aggravates *pitta*.
Jātikośa

Jātikośa is light and bitter. It cures kleda and daurangdhya (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 (sadala), which is unctuous and which has greenish tinge is the best provided granules (even in small quantity) do not fall out of it when broken into pieces.

It cures dāha (burning syndrome), āsya vairasya (distaste in mouth), medas (adiposity), sōtha (oedema) and viṣa (poisoning).
Rāṣnā (Pluchea lanceolata Oliver & Hiern.)

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

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Elā (Amomum subulatum Roxb.)

Elā cures tṛṣ (morbid thirst), chardi (vomiting), hṛllāsa (nausea), kaṇḍū (itches) and aggravated pitta as well as kapha.

Sūkṣmaśāla (Elettaria cardamomum Maton.)

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

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

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

Latā kastūrikā (Hibiscus abelmoschus Linn.)

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

Kaṭphtala (Myrica nagi Thunb.)

Kaṭphtala 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), śopha (oedema), gulma (phantom tumour) and vṛṣṇa (ulcer).

शताह्वानिविल्दाहासशूलटुद्धर्दनातिशिं

मधुरा गोचरी बृष्य दशास्मृक्षितनातिशिं ॥ १६४ ॥

Śatāhvā (Foeniculum vulgare Mill.)

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

फलिनी गात्रोर्गन्ध्यरक्तपित्तज्वरारघ्न ॥

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).

Phalinī ।

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शस्त्र शोणितपित्तादियोऽदन्तिक्षिपु ा॥ १५५ ॥

Gandha priyaṅgu (Callicarpa macrophylla Vahl)

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

हुष्णा दीपनी तिक्ता कटृष्णा तुवरा गुरुः ॥

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पितौरसोपार्श्वे-ग्रहणी-पुल्म-शूलहुतु॥ 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), grahaṇī (sprue syndrome), gulma (phantom tumour) and śūla (colic pain).
राश्निक (Alpinia gulfanga Will.d.)
राश्निक is hot. It cures aggravated vāyu, sotha (oedema), āmavāta (rheumatism) and vātāmayā (diseases caused by the vitiation of vāyu).

पर्वतरेखा पाँचवेंकक्षाकाळस्थिनकाव्याराप्तह (१६७)

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

श्रृंधी शुकाने रवकालकालस्थिनकाव्याराप्तह (१६८)

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

वराङ्गा श्रृ कक्षाकाळस्थिनकाव्याराप्तह (१६९)

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

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

Patraka alleviates kapha and vāta and cures arṣas (piles), ṛḷīśa (nausea) and arocaka (anoxeria).

Tālīsa patra (Abies webbiana Lindl.)

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

Vāṁśa rocanā (Bamboo manna.)

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

Tugākṣīrī

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

Vāsaka (Adhatoda vasica Nees)

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

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

Amṛtā (Tinospora cordifolia Miers)

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

Daśamūla

Śāliparnī, prśni parṇī, brhatī, kaṇṭakārī and gokṣura—these five drugs taken together, are called kanīyas pañcamūla. It alleviates vāyu and pitta and it is aphrodisiac.

[श्रीफळः सर्वतोभ्रा पाटला गणिकारिका ।

शयोनाकः पञ्चमिश्वन्यः पञ्चमूल महस्मतम् ॥२०७॥]

Śrīphala, sarvato bhadrā, pāṭalā, ganikārikā and śyonāka—these five drugs taken together are called mahat pañcamūla.
All these ten drugs included both in *kanīyas paṃcamūla* and *mahat paṃcamūla* taken together are called *daśamūla*. It cures *doṣa traya* (aggravated vāyu, pitta and kapha), śvāsa (asthma), kāsa (bronchitis), śīrah pīdā (headache), apatantraka (convulsion), tandrī (drowsiness), śothe (oedema), jvara (fever), ānāha (tympanitis), aruci (anorexia) and pārśva ruk (pain in the sides of the chest).

मन्याहुश्रवणलोचननासिकाश्च शूराश्वदत्तलालसिरोशिरविकारान् ।

कुष्ठानि हृतिः दशमूलकपायीतं क्वाचेन वा सहफलतितयोद्भवेन ॥२०॥

Decoction of these ten drugs belonging to the group of *daśamūla* or the decoction of *harītakī, bibhitaka* and *āmalakī* (triphalā) along with these ten drugs belonging to *daśamūla* group cures diseases of *manyā* (sternomastoid region), *hanu* (mandibles), śravaṇa (ears), locana (eyes), nāsikā (nose), āsya (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).

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न्यग्रोधोदुम्बराश्चपारिष्ठप्रक्षपाद्यः ।

पञ्चाते क्षीरिणो वृक्षात्स्तेषां तवः पञ्चवलकलम् ॥२१॥

*Paṇca kṣīri vṛkṣa* and *Paṇca valkala*

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

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केचितथ पारिष्ठत्वाने विरोषं बेतसं परस्म ।

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

श्रीरिवृक्षः हिमः वन्यः योनिदोषश्रवणाधि ॥२१॥

रक्षा: कषायः मेदोधनः वीरसयमयाधिनः ।

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

त्वक्षणयं विंग्रम् ग्राह्यं ब्रणशोभविसर्वं जितं।

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

अथ धातुपद्धातु-सरोपरस-रत्नोपरत-विषोपविषयगुणाः

tantraghataulaksanam

‘स्वर्ण सारं च ताप्रं च वंगं नागस्तु पञ्चमः’।

रीतिका च तथा कांस्यं लोहं चैत्यं द्वातः॥

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

Description of Dhātus

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

‘वलीपुलित्वात्लित्वात्वात्जरामयान्’।

विरायंतु दण्डिते देहं तद्भावं मता:॥

[भाव प्रकाशः पूर्वबंकं वर्तवादिवर्गः ५:२]

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

युत्कोपत्त्वसिद्धक्षणगुणाः —

‘पुरा निजाध्रमस्थाना सप्तर्षीयं 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 vedhāna (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 nikāṣa (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 nikāṣa and which is light should not be used in medicine.
Property

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

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.
Mythology

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

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

Good quality

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

Bad quality

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

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

Adverse effects

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

Mythology

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

Bad quality

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

ताम्रं कषाय मधुरं सतिक्तं स्वाद्रोपणं बुध्येष्यमल्ले मेव । २३२।।

[भावप्रकाश: पूर्वेखण्ड: चालापालातृवर्ग न:२५-२६]

पित्तोदरारं: क्रिकुफ्पा पीपलसलेष्यकशयं ज्वरसूल्मनुझिष्ममु ।

**Properties**

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

न विषं विषमित्यहुस्ताम्रं तु विषपुष्च्यते ॥ २३३ ॥

एको दोषो विषे सम्यक् ताम्रे त्वष्टी श्राक्षरिता ।

भर्मो मुच्छी विवाहश्च स्वेदोत्तकलेदनवान्तः ॥ २३४ ॥

प्रश्चिन्धलसंतात्प एते दोषा विषोपायः।

**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 *bhṛrama* (giddiness), *mūrcchā* (fainting), *vidāha* (burning sensation), *sveda* (excessive sweating), *utkledana* (production of stickiness in the body), *vānti* (vomiting), *aruci* (anorexia), *citta santāpa* (excessive discomfort in mind)—these are the eight types of adverse effects which are like poisoning effects.

खुरकं मिस्थ्रकम्बेचित्र द्विविश्यं वद्गमुच्चते ॥ २३५ ॥

[भावप्रकाश ३: १४८]

खुरकम्ब गुणश्रेणेष्ठ मिस्थ्रकं तबहित मतमु ।
Vaṅga (Tin)

Variety

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

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).

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.

Adverse effects

Use of nāga (lead) and vaṅga (tin) without proper processing causes kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), atikuṣṭha (?), pāṇḍu (anaemia), prameha (obstinate urinary disorders including diabetes), śopha (oedema) caused by vāyu, bhagandara (fistula-in-ano), śvitra (leucoderma), kilāśa (a type of leucoderma) and śūla (colic pain). They are like poisons and cause rakta vikāra (diseases caused by the vitiation of blood), kṣaya (consumption), kṛcchra
(dysuria), aggravation of *kapha*, *jvara* (fever), *āśmarī* (stone in urinary tract), *vidradhi* (abscess), *mukharoga* (diseases of mouth), *artī* (pain) and *nitya abalatva* (progressive weakness).

रीतिका काकतुण्डी च द्रविधा सा प्रकृतिनितां।
संतप्ता काजीके क्षित्ता ताज्ञाभा रीतिका मता ॥२४५॥
एवं च जायले क्रुणा काकतुण्डीतिसंता मता ।

*Rītikā* (Bell metal)

**Variety**

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

गुर्भी मुद्री च पीताभा स्फारांगी चौटनाश्मा ॥२४२॥

सुस्तिनिधा मसूंलांगी च रीतिरेतावृस्ती शुभा ।

**Good quality**

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

स्तोत्रा यक्ष खरा चेता रक्षातीव चनासहा ॥२४३॥

पुष्पा च मलेयंका रीतिका न शुभा मता ।

**Bad quality**

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

‘रीतिकायुगल सूक्ष्मं सतिनकं लत्रण रसेः ॥१७५॥

शोधन पाण्डुरोग्यां क्रमिध्न नाहिलेखन ॥२४४॥

[भावप्रकाशः पुर्वखण्डः धानूपधातुवर्गः ६ : ७५]
Property

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

Kāṁsyā (Brass)

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

Loha (Iron)

Mythology

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

Property

Loha is bitter, laxative, cooling, astringent, sweet, heavy, ununctuous, vayasya (promoter of longevity) and caksusya (promoter of eye sight). It aggravates vāyu and alleviates kapha and pitta. It cures gara (poisoning), śūla (colic pain), śopha
(oedema), arsas (piles), plihan (splenic disorder), pāṇḍutā (anaemia), medas (adiposity), meha (obstinate urinary disorders including diabetes), krmi (parasitic infection) and kuśtha (obstinate skin diseases including leprosy).

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

गुस्ता दृढतोत्सवलेठ कशमलं दाहकारिता।
श्रमदोषः सुदुगम्यो दोषा: सप्तायसस्य च ॥२४६॥

Bad quality

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

षडत्वकुष्ठामययुग्मसंदृढ्योगकूशोऽज्ञमरी च।

नानाहंजानां च तथा प्रकोष्ठ करोति हूल्यासमयुगलोहम् ॥२५०॥

Adverse effects

Loha, which is not properly processed, causes saṇḍatva (impotency), kuśṭha (obstinate skin diseases including leprosy), mṛtyu (death), hrddroga (heart disease), śīla (colic pain), aśmarī (stone in urinary tract), aggravation of different types of pain and ṣṛllāsa (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, māṣa, rājikā, madya (alcoholic drinks) and amla rasa (things having sour taste).

Sāra loha

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

Property

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

In a pot of kānta loha containing hot water if a drop of oil is put then the oil does not spread. Hiṅgu (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 sikhara (pyramid) but does not fall down. It becomes black when caṇākāmla (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, āmaवāta (rheumatism), bhagandara (fistula-inano), kāmalā (jaundice), sopha (oedema), kusṭha (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, piḥan (diseases of spleen). amla pitta (hyper acidity of stomach) and śīroruk (headache). Kānta loha cures all these diseases undoubtedly.

Loha kiṭṭa (Rust of Iron)

Loha kiṭṭa which is one hundred years old is the best, eighty years old is mediocre and sixty years old is inferior. Rust of iron which is less than sixty years old is like poison.
In the place of loha, its mala (rust) can be used in all diseases because the latter shares all the properties of the former. Moreover, its mala (rust) is specifically indicated in the treatment of pāṇḍu (anemia).

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

Upadhātuṣa

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

Abhraka (Mica)

Mythology

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

**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, viṭ and śūdra and they are white, red, yellow and black respectively. The white variety is useful in the preparation of silver, red variety for rejuvenation therapy, yellow variety in the preparation of gold and the black variety for the treatment of diseases as well as for druti kriyā.

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

श्रेष्ठं कपायं मधुं सुषोतमामुख्कं धातुविनयं च ।
हृष्यात्तिविदेशं श्राणमेकुट्ठं प्लीहोदर ग्रन्थिविनि कृमीश्च।

Property

*Abhara* is astringent, sweet, exceedingly cooling and promoter of longevity and *dhātu* (tissue elements of the body). It alleviates all the three *dosas* and cures *vraṣa* (ulcer), *meha* (obstinate urinary disorders including diabetes), *kuṣṭha* (obstinate skin diseases including leprosy), *plihan* (splenic disorders), *udara* (obstinate abdominal diseases including ascitis), *granthi* (adenitis), *viṣa* (poisoning) and *kṛmi* (parasitic infection).

रोगानुप्रति वृद्धवति चपुर्वीर्यदृढः विधव ।
तारश्चायं रसयति शानं योपिनं नित्यमेव।

*Abhara*, 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.

श्रेष्ठं कपायं मधुं सुषोतमामुख्कं कुच्च अय प्राण्याद च जोघः।

[भावप्रकाणि धातुविनयं ५।१२०-१२२, १२४-१२६]

Adverse effect

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

Māksika (Copper pyrite)

Variety

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

Property

Māksika is sweet, bitter, promoter of good voice, aphrodisiac and rejuvenating. It promotes eye sight and cures vastiruk (pain in bladder), kṣaṭha (obstinate skin diseases including leprosy), pāṇḍu (anæmia), 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, kuṣṭha (obstinate skin diseases including leprosy), mālā (cervical adenitis) and vraṇa (ulcer).

हरितालां कटु स्निग्ध कपायोपण हेण्डिषण् ।
कंडूकुष्ठास्यरोगात्रकफपितकचवनान् ॥ २०१ ॥
[बायुवेदप्रकाश २ : १७४]

**Haritāla (Yellow arsenic)**

**Property**

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

हरि च हरितालं सूप्तवं देहजातम् ।
शृणिति च बहुनापस्मि मेटकुष्ठांशमपीडाम् ॥ २०२ ॥
वितरति कपायातान् स्नायुशोष च करोति ।
हुष्टूमितस्मितस्मातकुष्ठरोगाश्च बेगातु ॥ २०३ ॥

**Adverse effect**

*Haritāla* (which normally works as a nectar), when used without proper processing, takes away the beauty of the body and produces excessive heat, meha (obstinate urinary diseases including diabetes), kṛcchra (dysuria), āśma (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).

मन्तविला मन्तबलं करोति जल्तू भुव शोभनमल्लरेण ।
मलस्त्र ग्रन्ध किक मूत्ररोग संचकं कृष्णगद च कुर्यात् ॥ २०४ ॥
[बायुवेदप्रकाश २ : २१७]


*Manahsilā (Realgar)*

**Adverse effect**

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

\[
\text{विषमज्वरनाशनम्} \quad \text{रसायनं मुखर्णं लोहमाविकारकम्} \quad [286]
\]

**Property**

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

\[
\text{नत्रामयहर हृद सोप्य नीलाज्जलं मतम्} \quad [286]
\]

*Nilānjana (Lead sulphide)*

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

\[
[\text{तुत्यकं कटुकं श्वारं कपाल वामक लघु} \quad [286]
\]

\[
[\text{लेखन भूतं चों चशुष्य करणपिल्लजित्} \quad [286]
\]

\[
[\text{विपामकुष्ठकपूर्णं तद्गुण खर्चं स्मृतम्} \quad [286]
\]

*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 *kaṇḍā* (itching).

*Kharpara* shares the properties of *tuttha*.

\[
[\text{के गुणास्तुत्थके प्रोक्ताः सुन्दरः} \quad \text{रसके मतः} \quad [286]
\]

*Rasaka*

*Rasaka* has the same properties as those of *tuttha*. 
रसायनाविभिः स्म: पारदौरस्यतेऽयत: ॥ २६०॥
ततो रस इति प्रोक्तं स च धातुरितिः स्मृत: ॥

_Pārada_ (Mercury)

**Derivation**

It is called _rasa_ because persons desirous of rejuvenation commonly use (_rasyate_) it. It is also called ‘_dhātu_’.

207
शिवाङ्गासिमं तेजः पन्निवं धरणी तत्स ॥ २६१॥
208
नाहैसारजानांवाच्चुवलवर्णमभूच्छ ततू ॥

**Mythology**

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

209
क्षेत्रभेदेन विज्ञप्य शिववीर्य चतुर्विभम् ॥ २६२॥
श्वेतं रक्तं नथा पीत कृष्णं च भवनि क्रमात् ॥
ब्राह्मणः क्षत्रियो वैश्यः शूद्रस्च चबु जातितः ॥ २६३॥

**Variety**

Depending upon the nature of the earth on which it was produced it is of four types _viz._, white, red, yellow and black. They are called _brāhmaṇa_, _kṣatriya_, _vaiśya_ and _śūdra_ respectively.

210
शस्त्र श्वेतं सजा नाशे रक्तं किंत रसायने।
धातुवादे तु तन्पीतं चे गनी कृष्णमेव च ॥ २६४॥

[भावप्रकाशः धातुपाधातुर्वर्ण ५५७-५८६]

The white variety is useful in curing diseases. Red variety is used in rejuvenation. For _dhātuveda_ (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 Brahma and after baddha (a special process by which mercury is made to stand strong heat without vaporisation), it is Janārdana. After rāñjana and krāmana samskāras (processes), the mercury becomes Maheśvara himself.

After mūrchanā samśkāra, pārada cures diseases. After bandhana samśkāra it enables a person to move in sky. After mārana (lit. death) samśkāra 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 doshas. 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, girī and capala—these are the naisargika (natural) doṣas (defects) in pārada. It has two other doṣas called *trapu* and nāga which are artificial (upādhiṇa).

219 मलेन मृद्दी मरणं विद्येन
दाहोभिनिता व्यष्टरः शारीरे ।

220 देहस्य जाह्यं गिरिणासदसम् स्वा—

221 च्यापत्यानो बीर्यहृति च पुंसः ।

222 वझेन कुष्ठ भुजगेन गण्डो

223 भवेदनानायः खलुप्रोचनीयः।।२६६॥

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

224 संस्कारशीतो खलु सुनराजं वं मेवने तम्य करोति बाधाम् ।

225 देहस्य नाश बिद्वानान्त्यवृन्तु कुष्ठाभि रोगान्तप्रविन्तगामाम ॥२०९॥

[भावप्रकाश धातुप्रावतुर्वर्गं ५ ६१-६२, ६६-६७, १००]

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

अथोपरसा :

‘गनङ्गको वज्रवेक्ष्णो वज्रव्रं तालकं शिला।

खर्पं शिलं तुल्यं च विमलं हेममाधिकम्।।३०१॥

कासीसं कान्तपापाणो वराहांजनहिम्णम्।।
Uparasa

Gandhaka, vajra, vaikrānta, vajrābhra, tālaka, śīlā, khārpara, śikhitiuttha, vimāla. hema māksika, kāśīsa, kānta pāśāna, varāta, aṅjana, hingula, kāṁkūṣṭa, śaṅkha, bhūnāga, tankāna and śilājatu—these are known as uparasas by persons well versed in the identification of drugs.

दरवरित्रविष्ठः प्रोक्तस्यचरिः शुक्तुष्णकः नः२०३।

हस्पांडस्तृत्तीयः स्यादुदुगवानुत्तरोत्तरम् ।

Hiṅgula (Cinnabar)

Variety

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

चमरः शुक्लवर्णः स्यात्सपीतः शुक्तुष्णकः ।

जपाकुसुमसम्भाशः हस्पादो महोत्तमः नः३०४।

[भावप्रकाशः धातुप्रतात्वर्गः २:१०२-१०४]

Cārmaṇa is white, śukatuṇḍaka is yellow and haṁsa pāda is red like a flower of japa. The last one is the best.

तित्तकसः कषायं कषायिन्गुलं स्यात्सत्रामवन्न कफपित्तहारिः ।

हृल्प्लकृष्टज्ज्वरकामलाश्च प्लीहामवतोऽघः न निद्रहस्ति नः३०५।

[भावप्रकाशः धातुप्रतात्वर्गः २:१०५]

Property

Hiṅgula is bitter, astringent and pungent. It cures eye diseases, aggravated kapha as well as pitta, hṝllāsa (nausea), kusṭha (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 Śvetadvīpa, goddess Pārvati was playing aquatic games in the kṣīra sāgara during her menstrual period. From her garments, the menstrual fluid got into the water from which gandhaka took its origin.

Variety

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

Property

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

\[\text{अचुडो गन्धकः कुष्ठं तापं देहे करोति हि।} \]

सौष्ठव च रूपं च बलं

\[232\]

शुक्मोजो हनित न संशयः।\[२१७१\]

**Adverse effect**

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

\[233\]

\[\text{‘निदाघे धर्मसतप्ता धातुसारं धरावरः।} \]

निर्यासमध्यप्रेमधन्ति तच्छिल्लाजजु कीर्तितम्।\[२१६२\]

\[\text{अध्यवद्यकाण् ४:५६} \]

**Śīlājatu (Mineral pitch)**

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

\[\text{सघृं च मितिक्तं च जपागुप्पनिम च यत्।} \]

विपाके कटुशीतं च तत्सुवर्णस्य निषुल्तम्।\[२१६३\]

**Variety**

The *śīlājatu* 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.

\[\text{‘राजतं पाण्डुर शीतं कटुं स्वादुपार्थ च।} \]

ताम्ब्रान्मयूरकण्ठां मीठामुख्यं च जायते।\[२१५४\]

\[\text{‘लोहं जटायुपक्षां सतिक्तं लवणं भवेत्।} \]
The silver type of śīlājatu is gray in colour, cooling, pungent in taste and sweet in vipāka. The śīlājatu derived from tāmra is like the peacock throat in colour, sharp and hot. The śīlajatu 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 kṛcchra (dysuria), kṣaya (consumption), śvāsa (asthma), aggravated vāyu, arśas (piles), pāṇḍu (anemia), apasmāra (epilepsy), unmāda (insanity), śopha (oedema), kuṣṭha (obstinate skin diseases including leprosy), udara (obstinate abdominal diseases including ascitis) and kṛmi (parasitic infection).
**Ratna and Uparatna (Jewels & costly stones)**

**Derivation**

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

- बनार्थिनो जना: सर्वं रम्लेदत्सिन्नतीव यत्
  नन्तो रत्नमिति प्रोक्तं बच्चशास्त्रविविंशार्वे।

  [भावप्रकाश: भावूपक्षातुर्तनोपरतन्तवर्गा ६.१६७]
  [भावूपक्षाश्च ५.२]

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

- इन्द्रपक्षीमूहोनन्दमणयः पुष्परागकः
- वज्जवेवदूर्वायोंमेवद्वचरागः अग्नीनव

**Type**

*Indra, paksīndra, sūryendu, maṇi, puṣpa rāga, vajra, vaiḍūrya, gomeda* and *padma rāga*—these are the nine *ratnas*.

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

**Property**

These *ratnas* and *uparatnas* are *cakṣuṣya* (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).

Viṣa (Poisons)

Mythology

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

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

Kālakūṭa is studded with innumerable black spots. It was originally produced from the blood of a demon called Māli during the war between the gods and the demons. It is the exudate of a tree having leaves like those of pippala. It is
available in the mountains like Ahichhatra, Malaya, Koṅkaṇa and Śrīgavera.

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.

Among them, the brāhmaṇa variety is gray (pāṇḍura) in colour, kṣatriya is red, vaiśya is yellow and sūdra 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 sūdra is for processing dhātus.

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).
**Upaviṣa** (Subsidiary poisons)

Variety

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

Gairika (Red Ochre)

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

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

Srotoñjana & Sauvīrakañjana

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

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 (caksusya).
Vandāka

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

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कासीसद्यमलोपण नित्त केशं द्रुपाितिः नृ || ४० ||

हिन्नकण्ठिदिविक्षातवृत्तातककफानिलान् नृ || ७ ||

Kāca

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

कासीसद्यमलोपण नित्त केशं द्रुपाितिः नृ || ४० ||

हिन्नकण्ठिदिविक्षातवृत्तातककफानिलान् नृ || ७ ||

Kāsīsa (Iron sulphate)

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

शांलोदितिमली शीनी कपायातनिलेखनी नृ || ७ ||

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

Śaṅkha and samudrāpaheia—both are cooling, astringent and atilekhana (exceedingly depleting).

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लघुशास्त्राय: शीन. नेत्रवक्षोकोटनायता। नृ ४१।।

[साधवनव्युग्नः : १५३-१५६]

Laghu śaṅkha

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

'कफपित्विपपातिनिन्नी मौराप्ती व्रणशोधनी नृ || ५ ||
Saurāṣṭrī (Alum)

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

पंक: पितास्वधाह्नों भगन्द्वयत्तो हिम: ॥ ३४२ ॥

Paṇka (Mud)

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

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केष्यो हस्तमविवर्जनो विपनाशन: ॥

सर्वपीतमप्रासादकुषङ्क्वुप्रत्यवधनप: ॥ ३४३ ॥

[ग्राह्वद्रव्यगुण: विविधोपविवर्ग: १६४-१६७]

‘बलुः: कटुलीक्षणमुन्मादकमिनाशन: ॥

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

गोरोचनासमाज्ञ्या विषालक्षीयहाप्प्ह: ॥ ३४४ ॥

[ग्राह्वद्रव्यगुण: विविधोपविवर्ग: १७०]

Gorocana (Ox bile)

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

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

"मल शीतल वर्यं मधुर कफपिन्नति
तृणादायकलितिविसर्पनायण।"

Kamala (Nelumbo nucifera Gaertn.)

Kamala is cooling, varṇya (promoter of complexion) and sweet. It alleviates kapha and pitta. It cures trṣuḍā (morbid thirst), dāha (burning syndrome), asra (vitiating blood), visphoṭa (pustular eruptions), viṣa (poisoning) and visarpa (erysipelas).

Raktotpala (Nymphaea rubra Roxb.)

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

Kumuda (Nymphaea alba Linn.)

Kumuda is slimy, unctuous, sweet, hlādi (pleasing) and cooling.
Both the varieties of jātī are light, hot and bitter. They alleviate all the three doṣas. They cure diseases of head, eyes, mouth, teeth, viṣa (poisoning), kuṣṭha (obstinate skin diseases including leprosy), vṛaṇa (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 vṛaṇa (ulcer).

Mādhavi (Hiptage benghalensis Kurz)

Mādhavi is sweet, cooling and light. It alleviates all the three doṣas.
Both the types of yūthikā are cooling, bitter, pungent, light, astringent, sweet and cardiac tonic. It alleviates pitta and aggravates kapha as well as vāyu. It cures vraṇa (ulcer), asra (vitiated blood), diseases of mouth, teeth, eyes and head, and viṣa (poisoning).

Kubjaka (Rosa Moschata Herrm.)

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

Śatapatrī

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

The water (after distillation?) of śatapatrī alleviates exhaustion, vāyu and pitta. It is pleasing to the mind, promoter
of eye sight and remover of foul smell of the body as well as inauspiciousness. It cures viṣa (poisoning).

Ketaki (Pandanus tectorius Soland ex Parkinson)

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

250
नैपाली शीतला तित्ता लघ्वी दोषायाप्ता II ३५६ II
251
कणाक्षि मुखरोगच्छी तुगुणा वारिकी मता I

Naipālī & Vārṣikī

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

'चपकः कटुकसिंहः कपायो मधुरो हिमः I
विपक़कमिहः कुच्छःकपितास्वातजित् II ३५७ II
[भावप्रकाशः पुष्पवर्ग ५ : ३१]

Campaka (Michelia champaca Linn.)

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

रक्षितोगहरश्वापि विशेषाद्राजचंपकः I

Rāja campaka

Rāja campaka is specifically useful for eye diseases.

252
बकुलस्तुवरोक्षः कटपाकसो गुषः I
कपितास्वातजित्रकुर्मःदन्तग्नाप्तः' II ३५७ II
[भावप्रकाशः पुष्पवर्ग ५ : ३२]
Bakula (Mimusops elengi Linn.)

Bakula is astringent and ununctuous. It is pungent both in vipāka and rasa. It is heavy. It cures aggravated kapha as well as pitta, viṣa (poisoning), śvitra (leucoderma), kṛmi (parasitic infection) and danta gada (diseases of teeth).

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 (vitiating blood).

Pāṭala (Stereospermum suaveolens Dc.)

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

Deva vallabha

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

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

The flowers of both nīpa and kadamba are sacred.
‘तुलसी कटुका तित्ता ह्वालोण्ण दाहपितकः।
दीपसी कुष्ठकृष्णास्पािवेश्वकफ्वातिजः’ ॥३६२॥

[भावप्रकाश: पुष्पवर्ग ५.६२]

विषकृमिविश्वासुहर्नागागस्माकिस्माप्पः ॥

*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 *aṅśiruk* (pain in eyes).

\[\text{255} \text{ 'दमनसुवनकृत्तित्वः शीतो बृष्यः सुगन्धिकः'} \text{ ॥} \]

\[\text{256} \text{ श्मृणविषकृष्णास्पािवेश्वकफ्वातिजः'} \text{ ॥ ३६३ ॥} \]

[भावप्रकाश: पुष्पवर्ग ५.६३]

*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), *kaṇḍā* (itching) and aggravation of all the three *doṣas*.

\[\text{257} \text{ 'वृष्णिकार्जिवशैष्ठेष्वातिनवकृष्णकर्मिभुतः'} \text{ ॥} \]

[भावप्रकाश: पुष्पवर्ग ५.६४]

*Phaṇījjhaka (Ocimum basilicum Linn.)*

*Phaṇījjhaka* 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*, *kuśīha* (obstinate skin diseases including leprosy) and *kṛmi* (parasitic infection.) In *vipāka* and taste it is pungent. It is appetiser, bitter, ununctuous and fragrant.

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*.

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

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

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

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

रक्तपितातिसारण खातकी कुमुम हिमम्। ॥३६७॥
Dhātakī (Woodfordia fruticosa Kurz.)

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

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 naktāṇḍhya (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 kuṣṭha (obstinate skin diseases including leprosy).

Ketaka & Sairoya (Pandanus tectorius Soland ex Parkinson & Barleria cristata Linn.)

Ketaka alleviates kapha and is bitter. Sairoya cures viṣa (poisoning).

Thus ends the group of miscellaneous drugs.

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110. श्रोषावान्तात्ज्ञो इति द्वितीयपुस्तकं पाठः।
111. ब्रम्हाकामान्नस्तगरः इति द्वितीयपुस्तकं पाठः।
112. शिक्षकं इति प्रथमपुस्तकं पाठः।
113. गुण्यासाज्जां मुरानक्ष्मृ इति प्रथमपुस्तकं पाठः।
114. राजा: "" "" विविषाकि: पाठोऽयं प्रथमपुस्तकं योः नोपल्लभः।
115. शिक्षिकस्मृ इति षष्ठपुस्तकं पाठः।
116. पत्रां पाठं इति षष्ठपुस्तकं पाठः।
117. ब्राह्मणं इति प्रथमपुस्तकं पाठः।
118. पितृविषका पहः इति प्रथमपुस्तकं पाठः।
119. पितृविषफोटज्ञस्य वर्ताहिविषापहः इति प्रथमपुस्तकं पाठः।
120. ब्राह्मणं इति प्रथमपुस्तकं पाठः।
121. शारीरिकः हरामता पाठायः प्रथमपुस्तकं योः नोपल्लभः।
122. कफपित्तहरू इति षड़पुस्तके पाठः।
123. च्वृस्त्रणा इति प्रथमपुस्तके पाठः।
124. पदवालकपुरुषः...शोथ-विषापः पाठोवं प्रथमपंचमपुस्तकयोः नोपलम्यते।
125. गाहिनी इति प्रथमपुस्तके पाठः।
126. राज्या...ब्रणविपादिका पाठोवं द्वितीयष्णपुस्तकयोः नोपलम्यते।
127. तुद्धिनिधिलासकुदुपितकपाठः इति द्वितीयपुस्तके पाठः।
तुद्धिनिधिलासकुदुपितविषापः इति षड़पुस्तके पाठः।
128. काशवासारणपहम् इति प्रथमपुस्तके पाठः।
129. गन्ध्रचागुका इति प्रथमपुस्तके पाठः।
130. शूलजितू इति प्रथमपुस्तके पाठः।
शूलनुतू इति षड़पुस्तके पाठः।
131. राष्ट्रोपणा इति द्वितीयपुस्तके पाठः।
132. राण्यावातस्तोधाना[म]वातवातावयान् जयेतू इति प्रथमपुस्तके पाठः।
133. शालीवाचकप्रवासाकाराधकाज्जरपहः इति प्रथमपुस्तके पाठः।
134. तजग्न इति प्रथमपुस्तके पाठः।
135. नागकेशरः इति षड़पुस्तके पाठः।
136. कुटुवालोऽरति पृथपुस्तके पाठः।
137. करकालकाष्ठापहम् इति प्रथमपुस्तके पाठः।
138. बंशलोचना इति पृथपुस्तके पाठः।
139. कुण्ठज्वरापहः इति षड़पुस्तके पाठः।
140. तृषा—क्षयापः पाठोवं प्रथमपंचमपुस्तकयोः नोपलम्यते।
141. पाणूरकस्तितु इति द्वितीयपुस्तके पाठः।
142. श्रीफलः—महत्मम् पाठोवं आदर्शपुस्तिकालु नोपलम्यते द्वितीय-षड़पुस्तकयोः—“पञ्चमूलमिंद महत्” इतिमाय जीतः।
तस्रामाय भावप्रकाशादि उद्देश्य पाठपुरणं कृतम् (भावप्रकाशः गुप्तचादिचुवधेऽर्थम् २६:३०)।
143. न्युशोधोमकृवातस्तोधपारिपलक्षपाद्यः इति द्वितीयपुस्तके पाठः।
144. पारिस्थाने इति द्वितीयपुस्तके पाठः।
145. इष्टव्यम्—शामुरद्रष्काशः ३:१।
शामप्रकाशः पूर्वेक्षणः घातवशिवम् ५:१।
146. दधने दढ़ नूणां हि यायुवेंद्रप्रकाशे पाठः।
    दढ़ दधति नूणा हि भावप्रकाशे पाठः।

147. सियात् हि षण्डपुस्तके पाठः।

148. निषेके हि आकरे पाठः।

149. शुल्कोज्जांनु हि आकरे पाठः।

150. हेमगुल्धमम् हि दल्लीयपुस्तके पाठः।

151. तच्छेवतं हि आकरे पाठः।

152. दल्लम् हि दल्लीयपुस्तके पाठः।

153. कपेत्यार्यं लच्चु फुटम् हि आकरे पाठः।

154. बुद्धिसाधु हि दल्लीयपुस्तके पाठः।
    मेघास्मुर्मित्रप्रदम् हि आकरे पाठः।

155. स्वर्णामुक्त इति दल्लीयपुस्तके पाठः।

156. रोगनराजन् पोषयतीह काये हि आकरे पाठः।

157. समापत्तल्लणकर्मद्विद्धोचनातु हि दल्लीयपुस्तके पाठः।

158. तस्मादभृत हि आदर्शपुर्णितकाशु पाठः।

159. तस्मादचलोज्जांनु गः योजयेत् हि आकरे पाठः।

160. च। मद्वेदम् बाज्यादिरसयोगतः हि आकरे पाठः।

161. स्वर्णामू इति आदर्शपुर्णितकाशु पाठः।

162. रूक्षा हि आदर्शपुर्णितकाशु पाठः।

163. नावायलविचराद् हि आकरे पाठः।

164. करोत्ति विद्वान्धक इति दल्लीयपुस्तके पाठः।

165. बीच्य बल हि ननोफरसिपपित महागदान्योपयति हागुद्धाम् हि आकरे पाठः।

166. शुल्क हि पप्पहृतके पाठः।

167. कृष्ण हि भावप्रकाशे पाठः।

168. गुल्म दुष्ट प्रकृतितम् हि आकरे पाठः।

169. नरसेल्हलम् हि दल्लीयपुस्तके पाठः।

170. राहु हि आकरे पाठः।

171. चतुर्युक्त पितल मनाकं हि आकरे पाठः।

172. “सिंहो ज्वोच तु यथा” हि आदर्शपुर्णितकाशु पाठः।

173. पुष्टि विश्वासमा नूतम् हि आकरे पाठः।
174. च इति षष्ठपुस्तकेः पाठः।
175. रूपितकायुगम्—लेखन पाठोपय द्वितीयपुस्तकेः नोपलम्ये।
176. लोमिलदैवित्य लिहतस्य इति आकरे पाठः।
177. व इति आकरे पाठः।
178. देहशूलक्षदस्त्रकं हु वम् इति आकरे पाठः।
179. लतुन्ते इति आकरे पाठः।।
180. मधममल मसूराङ्कच इति आकरे पाठः।
181. न्यागात्मेवामलते सति इति द्वितीयपुस्तकेः पाठः।
182. विष्णुजप्ति इति द्वितीयपुस्तकेः पाठः।
सूजपि इति षष्ठपुस्तकेः पाठः।
183. तत्सतं इति द्वितीयपुस्तकेः पाठः।
184. रक्तपिण्डानाचमनम्पलितं इति षष्ठपुस्तकेः पाठः।
185. शतोद्भृतम् इति आकरे पाठः।।
186. चणद्वर्ष्यम् इति आकरे पाठः।
187. निनेषुपनन्दवानान्निघस्तेषु इति आकरे पाठः।
188. पुत्रा— चाङ्रकम् पाठायाम् प्रथमपुष्चमपुस्तकों नोपलम्यते।
189. गगनान्तरिति इति आकरे पाठः।
190. गगनचुप्ति जातवावः गगन च जुसुः। सुरा: इति द्वितीयषष्ठपुस्तकोऽपाठः।
191. गदे शुद्धत्वात् च इति द्वितीयपुस्तकेः पाठः।
192. ‘नान वंद्चित्रश्रद्ध शनद फूकार परमुन्नति।
तत्त्वजीव पुरात्त्व वैध कुर्यदुभगन्दरम्।
वच्च तु वज्जवतिपठोत्स्तनायामो विकृतित् वद्धसुन्।
वल्लो वज्जश्रृमानन्न्त्रित्य भिषक्।
चतुर्थ पीवर वच्च व्यविवाद्द्व्यानुवृत्।’
पाठायाम् द्वितीयषष्ठपुस्तकोऽपाठः।
193. सुतान् विक्रमे: सिपतुल्लान् इति आकरे पाठः।
194. कुष्ट्म् इति द्वितीयपुस्तकेः पाठः।
कुष्ट्म् इति षष्ठपुस्तकेः पाठः।
195. करोप्रसाह्यसिद्धमभ्र इति द्वितीयषष्ठपुस्तकोऽपाठः।
196. सुवार्णमालीक स्वादु इति आकरे पाठः।
197. बस्तिहृद्यक्षणपाण्डुमेविस्तोदरम् इति आकरे पाठः।
198. विषं इति श्राकरे भाषाः।

199. श्रणं नास्येत् इति श्राकरे भाषाः।

200. मालं बिगल्लेपि च गण्यूभां शुद्धमाविहीन स्नल माध्यकं तु इति श्राकरे भाषाः।

201. कण्डूकुण्ठादिन् इति श्राकरे भाषाः।
कण्डूकुण्ठार्योगसूक्तकर्षणमा शुद्धकण्ठान् इति द्वितीयपुस्तकं भाषाः।

202. चाशुं इति श्राकरे भाषाः।

203. बहुततपानन्धस्त्रोकच्चर्पिणः इति श्राकरे भाषाः।

204. मलातुम्बचं कल्मृताचर्विधं इति द्वितीयपुस्तकं भाषाः।

205. भुवं कठकं इति श्राकरे भाषाः।

206. विशाद इति द्वितीयपुस्तकं भाषाः।

207. विशाल्ज्जात्रचुं रेतं इति श्राकरे भाषाः।

208. छूकमच्छाममूच्छः इति श्राकरे भाषाः।

209. तत्तु भवेत् इति श्राकरे भाषाः।

210. स्वस्थो इति श्राकरे भाषाः।

211. कामितथापि इति श्राकरे भाषाः।
क्रामिता इति कष्टपुस्तकं भाषाः।

212. अंगरीकातो इति कष्टपुस्तकं भाषाः।

213. दृष्टिबलप्रदं इति श्राकरे भाषाः।

214. बल्यिगिरित्वचालं इति श्राकरे भाषाः।

215. पारदो इति द्वितीयपुस्तकं भाषाः।

216. चपुनागोर्णजो इति श्राकरे भाषाः।

217. रसेन्द्र इति श्राकरे भाषाः।

218. भिषक्रमे: इति कष्टपुस्तकं भाषाः। मृतिन्वरेऽ: इति श्राकरे भाषाः।

219. विपणं इति श्राकरे भाषाः।

220. म्यान्यालचवधवतो इति श्राकरे भाषाः।

221. पृसामू: इति श्राकरे भाषाः।

222. गण्धो इति श्राकरे भाषाः।

223. परिशोधनीयं इति श्राकरे भाषाः।

224. कष्टोऽच्छ इति कष्टपुस्तकं श्राकरे च भाषाः।
225. वराराजनहिंगुलम् इति द्वितीयपुस्तकेः पाठः।
226. गन्धो हिंगुलमभ्राताककिला: स्कौतोमजन टकरण,
राजार्थकचुमको स्फटिकवाकशिक्षतीगृहकः।
कार्यसे रसकं कपर्दिसकताबोलास्व कडुक्रोष्टकः।
सौराष्ट्री च मता श्रमी उपरसा: सूतस्य सिंचित्चु गुणः।
इति भाव-
प्रकाशे पाठः।

227. देव्या इति ग्राकरे पाठः।
228. कैरीनीरोध इति ग्राकरे पाठः।
229. समभूतत: इति भावकरे पाठः।
230. मितोसित: इति भावकरे पाठः।
231. रसायन: इति भावकरे पाठः।
232. द्वारकब्यम्-भावप्रकाशः धातुपधातुवर्गः न:११२।
233. धातुसतता इति भावकरे पाठः।
234. यज्ञब्राह्मण प्रतीकाश सतिकं लवणाशिवितम् इति
द्वितीयपुस्तकेऽ ग्राहकरे पाठः।
235. कपमेदोषमश्चारा: इति द्वितीयपुस्तकेऽ पाठः।
236. शीतकुष्ठोदरक्रिमीनु: इति भावकरे पाठः।
237. सुदुम्मेदः इति षण्ठपुस्तकेऽ पाठः।
238. प्रदीपः इति षण्ठपुस्तकेऽ पाठः।
239. क्रूपवर्णार्यनैवशिवित्तुमुिृतः इति षण्ठपुस्तकेऽ पाठः।
240. लोहितप्रभः इति भावकरे पाठः।
241. दृष्टकोणजनातृः इति भावकरे पाठः।
242. नेत्रदोषाण्यः स्मुताः इति भावकरे पाठः।
243. हस्तिमदसिचतरजनो इति भावकरे पाठः।
244. च कुषणपारुः विपायप्रस्थम् इति भावकरे पाठः।
245. तृणा।ाखासवसस्फोटविषयवसरसपनाश्वस्वं इति भावकरे पाठः।
246. तृणा**********वश्चेत
पाठोत्य प्रथमद्वितीयपचमपुस्तिकायु
नोपलस्यते।
247. वातपिन्तास्यपुस्याधि इति भावकरे पाठः।
248. लघु दीघारोपहः इति भावकरे पाठः।
249. शीतल्य हलः सतमृ इति भावार्थपुस्तिकायु पाठः।
250. वासन्तो इति भावप्रकाशे पाठः। (भावप्रकाशः पुष्पवर्गः ५ः २३)।

251. तत्त्वं तत्त्वं समूतम् इति भावप्रकाशे पाठः (भावप्रकाशः पुष्पवर्गः ५ः २५)।

252. बकुलस्तुवरोज्जुणः इति ग्राकरे पाठः।

253. बकोज्जुणः इति ग्राकरे पाठः।

254. शोषासनाशः इति ग्राकरे पाठः।

255. दमनस्तुवरंस्वितः हृदो इति ग्राकरे पाठः।

256. ग्रहणादु इति ग्राकरे पाठः।

257. सुगन्धिके इति ग्रादव्युस्तिकासु पाठः।

258. द्रष्टव्यमू-भावप्रकाशः पुष्पवर्गः ५ः ४२।

259. भावप्रकाशः पुष्पवर्गः ५ः ५३।
CHAPTER 3

‘भिष्यन्ति लवणं सर्वं सूक्ष्मं सूष्णमलं बिदुः।
वातस्तृति पाकि तीक्ष्णोथ्यं रोचनं कफपित्तकृत्तू॥१॥

[साधवन्द्रयुग्मम् लवणवर्गं २:१]

Lavāṇa (Salt)

All types of lavāṇa are abhiśyandi (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.

सैन्यव मधुरं हुष्यं दीपनं शीतल लघु।
चक्षुष्यं पाचन स्त्रियं वृष्यं दोषार्थवापहस्॥२॥

Saindhava (Rock salt)

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

गजास्यं लघुवातात्मन्त्रेश्वरं भेदि पित्तलम्॥
The *gaja* type of salt is *laghu*, alleviator of *vāta*, extremely hot, purgative, aggraver of *pitta*, sharp, *vyāvāyi* (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*.

Sāmudra (Sea salt)

*Sāmudra* is sweet in *vipāka* and unctuous. It does not possess strong laxative effect. It is heavy. It is not very hot. It is digestive stimulant, purgative (?), alkaline, *avidāhi* (which does not cause burning sensation). It aggravates *kapha* and alleviates *vāyu*. It is bitter and *arukṣa* (not un-unctuous).

Viḍa

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

Pākya

*Pākya* is digestive stimulant, light, sharp, hot, appetiser and *vyāvāyi* (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), *ḥṛdruk* (heart disease),
gaurava (heaviness) and śūla (colic pain).

Tāṅkana kṣāra (Borax)

Tāṅkana kṣāra is a digestive stimulant and it is sharp.

Sudhākṣāra

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

Śvadamiśtrā kṣāra

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

Palāśa kṣāra

The kṣāra of palāśa prevents conception and is the most useful.
Other ksāras

Kśāras prepared of pūtīka, naktamāla, arka, dhava, muṣkaka, pāṭalā, sarṣapa, trapusa, ervāru, kadali, tila, śigru, kośātaki, ināra, tarkārī, śikhari, varuṇa, agni and such other drugs cure gulma (phantom tumour), arśas (piles) and grahaṇī (sprue syndrome). They are laxative and carminative. They cure kṛmi (parasitic infection). They cause impotency. They cure šarkarā (gravel) and aśmari (stone in the urinary tract). They are harmful for the eyesight, hair and ojas. They cause rakta pitta (a disease characterised by bleeding from different parts of the body).

\[8\]  
ścchēṃ roćanāṃ huvam deśpam pačanām parsm. ।
सस्तेः वातनुशास्तिपित्तश विशाद लघु ॥ १२ ॥
उद्गारशुद्यव सुक्षम विवन्धालाह्नुलनुल ।

Rucaka

Rucaka is an excellent appetiser, cardiac tonic, digestive stimulant and carminative. It is unctuous. It alleviates vāyu but does not aggravate pitta in excess. It is viśada (non-slimy) and light. It cleanses udgāra (eructation). It is subtle. It cures vibandha (constipation), ānāha (flatulence) and śula (colic pain).

सौवर्चनलगुण: क्षणे लक्षणे गन्धवाजिता: ॥ १३ ॥

Krṣṇa lavana

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

रोचन दीपन स्वादु रोमक मानलापहस्म ।

Romaka

Romaka is an appetiser, digestive stimulant, sweet and alleviator of vāyu.
Udbhida

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

"पांकूजं तित्तमुण्णं च शोफपितककपप्रहम्।"

Pāṃśuja

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

गुल्मज्ज्युर्तीआण्डकालीहानाहगलामयम्। १४।।

शवासां: कफवातास्च मयेयावशुक्कजः।

Yavaśākaja kṣāra

The kṣāra of yavaśāka cures gulma (phantom tumour), hṛdroga (heart disease), grahanī (sprue syndrome), pāṇḍu (anemia), plīhan (splenic disorder), ānāha (flatulence), galāmaya (diseases of throat), śvāsa (asthma), arśas (piles) and aggravation of kapha as well as vāyu.

तस्मादप्रत्येकन: सज्जक्षार उच्चते। १६।।

[माधवद्रव्यगृह: लवणवर्ग २:७-६]

Sarjikā kṣāra

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

उष्णोनिलच्छ: प्रकल्पदी उष्णारोडनिननाशन:।

Uṣah kṣāra

Uṣah kṣāra is hot, alleviator of vāyu and prakleṣṭi (which produces sticky matter). It destroys the power of digestion.

मेदोव्य: पांङ्चित: क्षार: मुखवस्तिविशोधन:।

विस्फूरणोनिनाशक: श्लेष्मन: पित्तदृष्ण:। १७।।
Pācita kṣāra

Pācita kṣāra cures medas (adiposity). It cleanses the mouth and vasti (urinary bladder). It is un-unctuous. It aggravates vāyu, alleviates kapha and vitiates pitta.

NOTES AND REFERENCES

1. वातनतित्तमर्क इति षष्ठपुस्तकके पाठः।
2. साश्चर इति आदर्शपुस्तकासु पाठः।
3. स्वाभास्तो इति आकरे पाठः।
4. सर्वप्रत्येककलीतितितिथिबुधः इति आकरे पाठः।
5. शिरोवश्वातिनिजः इति आकरे पाठः।
6. लचिकं इति षष्ठपुस्तकके पाठः।
CHAPTER 4

इक्ष्वाकुरासा (Sugarcane juice)

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

इक्ष्वाकु मधुर वल्या विपाके मधुरा सरा: ।
स्निग्धा: कुमिकरावेविते चानेरविधा: मता: ॥१॥

Iıklṣu (Sugarcane)

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

'पोष्णको भीषकश्चेति वश्च: शतपोरकः ।
कान्तारेवश्चुस्तापेशु: काष्ठेषु: सुनिष्टकः: ।
Iksu is of different types viz., paunḍraka, bhīruka, vaṁśaka, śataporaka, kāntāreksu, tāpaseksu, kāṣṭhakeksu, śuci patraka, naipāla, dirgha patra, nilapora, and kośakrt. These are the varieties in general and now their properties will be described.

Dirghapora & Vaṁśaka

Dirghapora is exceedingly cooling, sweet, unctuous, nourishing, aggraver of kapha and laxative.

Vaṁśaka is hard and alkaline.

Saṭapora

Saṭapora is like vaṁśa. It is slightly hot and it alleviates vāyu.

Kāntāra & Tāpasa

Kāntāra and tāpasa types are like vaṁśaka.
Kāṇḍekṣu

Kāṇḍekṣu has similar properties but it aggravates vāyu and pitta.

7
सूचीपत्रो नीलपोरो नेपालो दीर्घपत्रकः ।
बालला कफपित्वत्ना सकषाया विदाहिनः ॥ ७ ॥

Śucipatra etc.

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

कोशकारो गुह शीतो रक्तपिट्वत्क्षायपः ।

Kośakāra

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

8
श्रेतीव मधुरो मूले मध्ये मधुर एवः ।
श्रेत्रिवधुरिच विज्ञेय इक्षुणां लब्धयो रसः ॥ ८ ॥

[माधवदर्शकमुनि: इक्षुवर्गं ३ : ७-८]

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.

श्रविवाही कफकरो वातपित्वतिवर्ज्ञाः ।

चक्षुःप्रह्लादनो वृद्धो दन्तनिनिग्वितो रसः ॥ ६ ॥

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.

9

पक्वव: गुहः सरः सिन्धः सतीक्षणः कफवातजनः

Boiled juice

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

10

"फङितं गुर्वमिद्यन्द्र ब्र्ह्ह्ण कफशुकलमू" ॥ १० ॥

[माघबद्धव्यगुणः इश्वर्गः ३ : १२-१३]

वातपित्तश्रम हस्ति मूत्रवस्तिविशालनम् ॥

Phānita (Penidium)

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

रूखं मधुकुण्ड्य्यस्य फाङितं वातपित्तश्रमः ॥ ११ ॥

*Phānita* prepared of the flower of *madhūka* is ununctuous. It alleviates *vāta* and *pitta*.

'गुड़े वृष्णो गुहः सिन्धः सतीक्षणः मूत्रशोशः ।
नातिपित्तहरे मेदःकफक्रमिविश्रदः' ॥ १२ ॥

[भावप्रकाशः इश्वर्गः २३ : २५]

Guḍa (Molasses)

*Guḍa* is aphrodisiac, heavy and unctuous. It alleviates *vāyu* and cleanses urine. It does not alleviate *pitta* in excess. It produces *medas* (adiposity), *kapha*, *krmi* (parasitic infection) and strength.
‘पित्तधो मधुरः स्निग्धो वातहास्मुप्रसादं।
सः पुराणोधिकगुणो गुड़पत्थततमं स्मृतः।’ ॥ १२ ॥

[माधवद्वारगुणः इश्वरगः ३ : १५]

हुः पुराणो तर्पणो नवः चनेत्रमिनिसाद्यकः।

Guḍa which is preserved for a long time (purāṇa) alleviates pitta. It is sweet and unctuous. It alleviates vāyu and promotes blood. It is superior in therapeutic property and is wholesome par excellence. It is a cardiac tonic.

Freshly collected (nava) guḍa reduces kapha and the power of digestion.

11 ‘गुड़मत्स्वयंभका लण्डशकराविलासः पराः। ॥ १४ ॥
यथा यथैं वेणन्य भवेच्छैतं तथा तथा।

12 13 ‘स्नेत्तौरमाधुर्यम् रसतवं च तथा तथा’ ॥ १५ ॥

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

वातपित्तहरं शीतं स्निग्ध हुः मुखप्रियम्।
चक्रुप्य बुस्तुर्व वल्य खंड वृष्णतन मतम्।

Khaṇḍa (Candied sugar)

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

15 क्षीणक्षतिहिता वृष्ण्या स्निग्धा पौष्पन्यकशकराः। ॥ १६ ॥

[माधवद्वारगुणः इश्वरगः ३ : १५-१६, १८]

Paunḍraka śarkarā

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

‘छर्वस्तीसारतृणाध्वी विषुषा मघुशकरा’

[माधवद्रव्य इक्लुचार ३ : २१]

Madhu śarkarā

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

16

‘मूत्रक्रृच्छामरसारैप्लीलिति हिता सामुद्रिकोह्ववा ॥१७॥

व्यंगसुक्पिततृष्टख्मिदृह्मूच्छीविपारितेः ॥

Sāmudrikodbhava śarkarā

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

सर्व एवामृतप्रस्थः शकराः समुद्रह्ववः ॥ १५ ॥

Śarkarā in general

All types of śarkarā are like ambrosia.

17

18

सारे स्थिता निर्मलाश्च त्यक्तक्षारा यथा यथा ।

नथा तथा वीर्यवतः शोततीर्थितः तथा ॥ १६ ॥

[माधवद्रव्यगुणः इक्लुचार ३ : १६-२१]

॥ इतिलक्लुचारः ॥

Depending upon these three factors viz., (1) extraction from the most useful part, (2) freedom from impurity and (3) freedom from alkalinity, the śarkarā becomes progressively more potent and more cooling in potency.
Thus ends the group dealing with sugarcane and its derivatives.
CHAPTER 5

"पौतिकं भ्रामरं क्षीरं माकिसं छात्रसेवं च ।
शार्यमौद्धलकं वालमिक्यप्तिमधुजातयः ॥ १ ॥"
[भावप्रकाशः मधुवर्ग २२:२]

Madhu (Honey)

Variety

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

कषायानुरस कुश शीतलं मधुर मधु ।
दीपन लेखन बल्य व्रणशोधनरोपणम् ॥ २ ॥

Property

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

*Paittika*

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

*Bhrāmara*

*Bhrāmara* type of *madhu* produces *jāḍya* (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).

Brūṇīyam mānu nāvā nātisleṣṭmāhgar pṛamū
d[saṅkṣetram 4 : 12]

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

"Śvādṛupāk gūn hīm pichchīn raktapitājīn 11.31
[śvādṛupāk gūn hīm pichchīn raktapitājīn 11.31]

Aśvamṛtendraṃśan ḥ vīdāchātra gūnōtaraṃ 1
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), śvītra (leucoderma), meha (obstinate urinary disorders including diabetes) and krmī (parasitic infection). It is of superior quality.

'Aṣṭāyomabhavatikṣṣaṇy kaphapitār pṛamū 1
[asṭāyomabhavatikṣṣaṇy kaphapitār pṛamū 1]
kṣāyam kṛttak pāke tiṣṇa vālmīvakṣṇu 11.8.11'
[saṅkṣetram 4 : 16]

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.

 owedaksavardhikā śvār cyāṭeṣṭāpahāmū 1
[kṣāyamṛtendraṃśan ḥ pitarupāk ṣvādṛupōtaraṃ 11.6.11]
[saṅkṣetram 4 : 22.21] [saṅkṣetram 4 : 6.6]
Auddālika

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

Dalodbhāva

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

विशेषप्राप्तिकं तेषु रक्षोध्न सरिषान्वयात्।

Special attribute of Paittika

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

मेद.स्थूलयाप्न्ह ग्राहि पुराणमतिलेखनम् ॥ १० ॥

[माधवद्रव्यगुण: इक्षुवर्ण ४:७४-१२]

तत्तत्त विविचारव्येन निहृण्यादमयार्यवृह्न्।

नाना द्रव्यात्मकविवाच्च योगवाहि मधु स्मृतम् ॥ ११ ॥

[माधवद्रव्यगुण मधुवर्ण ४:१५] ।

दोषज्यवहर पषा मध्याम तत्तत्रदोषक्षत्।

Madhu in general

Madhu in general cures medas (fat) and sthaulya (obesity). It is constipative and when preserved for a long time (purāṇa), it is exceedingly depleting. It is a mixture of many drugs; therefore, it cures many diseases. In view of its association with many drugs it is known to be yogavāhin (which enhances the property of other drugs). It alleviates all the three doṣas when properly digested. If āma is produced by its improper digestion it vitiates all the three dosas.
11 उष्णातिः स्योषणकाले च शेष विषसं मधु ॥ १२ ॥

Adverse effect

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

तत्सौकुमायच्च तथैव शैत्यानागीनीं रससंभवाच्च ॥

उष्णाविषड्नेन विषेषतस्तु
तथान्तरिक्षेण जलेन वापि ॥ १३ ॥

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

उष्णेन मधु संयुक्त वमनेव्वचचरितम् ॥

अषपाकादनवस्थानालू विषड्नेतृः पूर्वचतुः ॥ १४ ॥

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

लवण मधुना नैव तच्च क्षीरेन समुतम् ॥

कदाचिन्नेव दात्वे तुल्ये च मधु सपिषो ॥ १५ ॥

Combination

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

अन्यद्रव्यनुन पूर्व सपिवायथवा मधु ॥

सम न कुश्ले दोषमाहु भेषजवेदिनः ॥ १६ ॥

॥ इति मधुवर्गः ॥

When honey and ghee are used in equal quantities but mixed with other drugs, then such a combination, according to scholars, does not produce any adverse effect.
Thus ends the group of different types of madhu.

NOTES AND REFERENCES

1. भास्मरी इति दशपुस्तके पाठः ।
2. चिदोपजित् इति आकरे पाठः ।
3. छजहिमकारवपदवासकायणपातिसारनुत् इति आकरे पाठः ।
4. क्रिमिलूण्सोहह्वपरसू इति आकरे पाठः ।
5. यत् इति आकरे पाठः ।
6. वातश्लेष्महर इति द्वितीयपुस्तके पाठः ।
7. तृणावत्यतिसारनुत् इति आदर्श पुस्तिकाशु पाठः ।
8. बल्य पितामहवालकृत् इति माधवद्रव्यगुणे पाठः ।
   तित्तुष्च बलपुष्टिकृत् इति माधवप्रकाशेपाठः ।
9. बल्यमातालकृत् इति दशपुस्तके पाठः ।
10. लघूर्णी इति आदर्शगुलकेशु पाठः ।
11. उप्पात्तमुण्डपूवात् निह्वत् यथा विषमु इति द्वितीयपुस्तके पाठः ।
12. विश्वेत्वचपूवबत् इति द्वितीयपुस्तके पाठः ।
CHAPTER 6

“ग्यमाज नयीरभ महिष चौप्पुक च यत् ॥

2

श्रवायायचं नायथं मानुषांगें च यतपि: ॥ १॥

3

तत्तत्त्वेकौत्पधिरस प्राणिनां प्राणं गुह ॥

मधुर पिठिवल सिरस्व शोत सूक्ष्म सर स्वृतम् ॥ २ ॥

Payas (Milk)

Variety

The milk of go (the cow), ajā (the goat), urabhra (the sheep), mahiṣa (buffalo), uṣṭra (the camel), aśva (the horse), nāga (the elephant) and manusya (woman) is used in medicine. The milk of these animals contains the essence (rasa) of many drugs, and therefore, it is life giver, heavy, sweet, slimy, unctuous, cooling, subtle and laxative.

पद्ध रसायनं बलं हुष्टं मेघं गंधं पय: ॥

आयुष्यं पुस्तकः दातरकर्तविविकारनुत्त ॥ २॥

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 कपाय मधुर शीत ग्राहि पयो लघु ।
रस्तपितातिसारस्न क्षयकारज्वरापहम् ॥ 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).

श्राताल्मकायतवात्क्रृतितित्तितनिशिवणात् ।
स्तोकामेनुपानाद् व्यायामातस्वेव्यावाधीनरं पयः ॥ ५ ॥'

[भावप्रकाश: दुर्घर्ग १४:१६-१७]

Goats have a small physique. They eat mostly pungent and bitter things and drink very little water. They perform a lot of physical exercise. (They are agile). Therefore, goat’s milk cures all diseases.

शोरस्रं मधुरं स्निग्ध गुरवित्तकफापहम् ।
उष्णं गुढङ्ग्रीति पश्चं कासे चानिलशोणिते ॥ ६ ॥'

[माधवद्विवेक: कीर्तिर्गः ५:१-६]

Urabhra payas (Sheep’s milk)

The milk of the sheep is sweet, unctuous and heavy. It alleviates pitta and kapha. It is hot and is wholesome for patients having an aggravation of vāyu alone. It cures kāsa (bronchitis) and anilaśoṇita (gout).

महाभिष्ध्यन्ति मधुरं माहिष भक्तिनाशतम् ।
Mahīṣa payas (Buffalo milk)

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.

8. 
9. 

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), *sopha* (oedema), *udara* (obstinate abdominal diseases including ascitis) and arśas (piles).

10. 
11. 

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, *sthairyakara* (pro-
dancing steadiness) and cooling. It promotes eyesight and strength. It is sweet, aphrodisiac and astringent in anurasa (subsidiary taste) and heavy.

11 जीवन बृहण सार्म्य स्नेहन मालुषी पयः ।
12 नावन रक्तपिलोषु तर्पण चाकिगूलनुन् ॥ 10 ॥

Mānuṣī payas (Woman’s milk)

The woman’s milk promotes longevity and nourishment. It is wholesome and unctuous. Its inhalation cures rakta pitāta (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.

ग्रथ वर्णभेदे गुणः—

कृप्णायागोर्स्वेदुपध वातहारि गुणाधिकम् ।
पीताया हर्ते पित्त तथा वातहरे भवेतु ॥ 11 ॥

द्वेषमलं गुरु शुक्लाया: रक्ताय: वातक्रत्यः ।

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.

14 वालबत्सविवर्तसानान्तिवातं क्षीर तिरिदोषक्तु ॥ 12 ॥
बष्कपियाप्रिदीष्टस्तर्पण बनक्रत्यः ।

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.
जागलासूप्तहै चर्स्तीनाय यथोतरम् ॥ १३ ॥
पयो गुह्तर तन्त्रीय यथाचार प्रवनंते ॥

The heaviness and unctuousness of the milk progressively increases depending upon the arid, marshy and hilly areas in which the cow grazes.

स्वत्वाच्फकशाज्ञात क्षीर गुण कफापहृत् ॥ १४ ॥
लतुः बल्य पर वृष्ट्य स्वस्थाना गुणदायकम् ॥
पलालतुणकार्पमविजन रोगिणे हि तमुः ॥ १५ ॥

The milk of the cow which takes less food is heavy and it alleviates *kapha*. For healthy persons it is very useful inasmuch as it promotes strength and virility. The milk of the cow which eats straw, grass and cotton seed is useful for patients.

धारोण्ण गोपेयत बल्य लघुवीत मुधासमम् ॥
निरोषनुद्वृत्त तद्धाराशीत निरोषक्षत् ॥ १६ ॥

The warm milk of the cow immediately after milking (*dharoṣṇa*) promotes strength. It is light and cooling. It is like ambrosia. It alleviates all the three *doshas* and it stimulates the digestion. When it becomes cold after milking (*dharā śīṭa*) it aggravates all the three *doshas*.

वर्जयित्वा स्त्रिया: स्तन्यमामेव हि तद्भितम् ॥

The Woman’s milk is an exception to this rule inasmuch as it is useful only when it is cold.

श्रामवाचकरं चाँरं धारोण्णमृतं पयः ॥ १७ ॥

Cold milk causes *āmavāta* (rheumatism) and *dharoṣṇa* (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 (pradosa) milk alleviates fatigue. It promotes strength and eye sight. It alleviates vāyu and pitta.

**Time of intake**

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

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

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

‘sakrerashhita śāriṛa kaphakṛtyavanāpanah’

**Combination**

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

śitaśiptopalayukt shukra doṣanaśanam

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

saguḍa mūtraśkrchāṃ pitāśeṣmakaḥ bhaveti II 26 II

[भावप्रकाशः दुधवर्गः १४ : ३६]

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

‘vadnīta peyā niṣīta kēvalaṃ payo
bhūja n teneḥ sahīdaṇḍikam’

21

bhāvadjaṅgī n Śvaperśissi
śāriṛastv pīṭastv n śeṣamūrtyāhavat’ II 27 II

**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.

22

vīdāhīṛṣṭapānaṁ diwa mukte hi mānaḥ:

23
tvādvidāh śrāṣṭhāyathā rātrī śāriṛaṃ prasāṣyate II 28 II

[भावप्रकाशः दुधवर्गः १४:४०-४१]

Generally, human beings take food and drinks during, the day time which cause burning sensation (vidāhin). To alleviate this burning sensation, milk is useful at night.
Bad quality

Milk whose colour and taste are changed, which has become sour, which produces a putrid smell and which is of knotted appearance should not be used. It should not be used when mixed with sour things and salt because this type of milk produces diseases like 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 (daṇḍāhata), 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), agnimāṇḍya (suppression of the power of digestion) and jirṇajvara (chronic fever). It cures sūla (colic pain), śopa (oedema), āma, kāsa (bronchitis) and viṣama jvara (irregular fever). It heals the wound in the chest (uraḥ sanḍhāna) and cures hikkā (hic cup), and śvāsa (asthma).

Nāsasthīn pradātavya kṣīre taka niṣṭhvarē.

Precaution

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

Tāmē vāsthrān kṣīre sūvamō pilaṇāhānaṁ ॥ ३४ ॥
Rūpye kaphaḥ chaśv kāṃsye raktāsādantaṁ ॥

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.

Kṣīre tatkal सूताया. यन्त्र पीयुःस्मते ॥ ३५ ॥

Ghana & Piyūṣa

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

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

The preparation made out of boiling curd and milk (in equal quantity) is called dadhi kūrcikā. When this is done with buttermilk and milk it is called takra kūrcikā. If the preparation is made out in a solid form (piṇḍa) then it is called kilāṭaka. If the preparation is done without boiling but by adding sugar, then it is called kṣirasīkā.

Pinḍa

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

Pīyuṣa, moraṭa, dadhi kūrcikā, takra kūrcikā, kilāṭa, kṣīrāsīka and takra piṇḍa are nourishing and heavy. They aggravate kapha. They are aphrodisiacs and cardiac tonics. They alleviate vāyu and suppress the power of digestion. They are exceedingly useful for those having a strong power of digestion, those suffering from sleeplessness and those indulging in sex.

वमें तु माहिष सेव्य हेमन्ते चाप्यजाविकम्।

गच्छं क्षीरं तु बघोऽसु नरणामभूतोपमम्॥ ४५ ॥

Milk in different Seasons

Buffalo’s milk should be used in the summer season. The milk of goat and sheep is useful in hemanta (beginning of winter). Cow’s milk is like ambrosia for human beings during the rainy season.

॥ इति क्षीरवर्गः ॥

Thus ends the group dealing with various types of milk.

NOTES AND REFERENCES

1. कारशं तथा इति आकरे पाठः।
2. अस्वायायात्वापि नायात्विच चरेनूऽ इति आकरे पाठः।
3. तत्त्वेन्द्रोपापिरसं इति पष्टप्पुस्तके पाठः।
4. नात्यमवपानादू इति आकरे पाठः।
5. स्त्रियमगुणं वातकास्तहुमू इति आकरे पाठः।
6. गुरु इति आकरे पाठः।
7. महाभिष्मण्ड इति शाकरे पाठः।
8. क्षीरमुष्टिरामीयसलवर्णं लघु इति शाकरे पाठः।
9. शोथो इति आकरे पाठः।
10. उष्णमैकसां इति शाकरे पाठः।
11. मानुषं इति आकरे पाठः।
12. रक्तवित्ते तु इति शाकरे पाठः।
13. चाय्यवृंलामच इति शाकरे पाठं।
14. क्षीरत्रिदृष्टं इति पण्डुपुस्तकं पाठः।
15. सुधासममु इति पण्डुपुस्तकं पाठः।
16. रात्रि इति द्वितीयपुस्तकं पाठः।
17. अदोषं इति पण्डुपुस्तकं पाठः।
18. वाते इति द्वितीयपुस्तकं पाठः।
19. क्षयकरं इति द्वितीयपुस्तकं पाठः।
20. वृष्ण बृहणमनिद्रनिधपनं पूवङ्गल्ललो पयो।
    मध्यालो वलवर्णं रतिकं कामानिसनिधपनम्।
    वलेघ्निनं कर्मेहि हनकर वृष्णुं वीर्यग्रहे।
    राज्यं पथ्यमनेवदीर्णिनं क्षीरं हितं चन्द्रपाम।
    इति माधवद्वयग्निपाठ।
21. भवत्यजीर्णं न शयति शार्वरी इति शाकरे पाठः।
22. यन्नरं इति शाकरे पाठः।
23. सवा भिन्वतं इति शाकरे पाठः।
24. कुप्फातिदुग्ध यतं इति शाकरे पाठः।
25. पवं प्रिये इति आकरे पाठः।
26. यतं इति शाकरे पाठः।
27. पिबेतु इति शाकरे पाठः।
28. भवेतु फेंग इति आकरे पाठः।
29. पीयुपायसमुच्यते इति द्वितीयपुस्तकं पाठः।
30. जैज्जटोप्रवीतं इति पण्डुपुस्तकं पाठं।
31. वाससा पाठः। इति द्वितीयपुस्तकं पाठः।
    भवसा गालिनं इति पण्डुपुस्तकं पाठः।
CHAPTER 7

‘वर्ष्युव्रणं दीपनं दिनरथं कणायानुरूस गुहः।
पाकेमलं ग्राहः पितासराधोपमेद् कपारद्रमः।। १ ।।
मूखवर्कुच्छं प्रतीत्याये शीतगे विषमज्वरेः।।
अर्तिसारेवचोऽ काशः शस्यते बलशुक्रकुत्।। २ ।।

Dadhi (curd)

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

श्रादौ मन्दं तत् स्वाऴं स्वादमलं च तत् परम्प।।
श्रमलं चतुर्थमत्यमलं पञ्चमं दधि पञ्चथा।। ३ ।।

Variety

The first stage of dadhi is called manda (in which there is
no manifested taste). The second stage of it is called *svādu* (sweet) and the third stage is *svādvamla* (both sweet and sour in taste). During the fourth stage it is called *amla* (sour) and the fifth stage is called *atyamla* (excessively sour). These are the five varieties of *dadhi*.

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

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

\
Śvādu
\
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.

*Śvādu* is slightly *abhiṣyandi* (which obstructs the channels of circulation). It is *aphrodīsiac* 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*.

\"śvāhumla sāmolamdhur̄ kāpāyanūras̄ bhavete\"
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.

उत्तरं दशनामशेपाणा मथ्ये गव्य गुणाधिकरम् ।

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

माहिष वधिः सुस्तिनिघ क्लेषमलं वायतिन्नतु ।

स्वादुपाकमनिप्यन्द्र कृष्णं गुर्वास्फूर्णम् ॥ ११ ॥

[भावप्रकाशः दधिवधिः १०-११]

Māhiṣa dadhi (Curd of buffalo’s milk)

*Dadhi* prepared from buffalo milk is exceedingly unctuous. It aggravates *kapha* and alleviates vāyu as well as *pitta*. It is sweet in *vipāka*, *abhisyandi* (which obstructs the channels of circulation), an aphrodisiac and heavy. It vitiates blood.

‘श्राजं वध्युतमं श्राहि लघु दोपत्रायापहं ।

शरदं श्वासकालायःक्षयकालेयः दीपम् ॥ १२ ॥

Āja dadhi (Curd of goat’s milk)

*Dadhi* prepared from goat’s milk is very useful. It is constipative and light. It alleviates all the three *doṣas*. It is useful in *śvāsa* (asthma), *kāsa* (bronchitis), *arṣas* (piles), *kṣaya* (consumption) and *kārṣya* (emaciation). It stimulates the digestive power.

10 पकवदुर्गभवं रच्यं दधि स्निरघं गुणोत्तमम् ।

पित्तनिलापहं सर्वाधातुविनालवर्धनम् ॥ १३ ॥
Dadhi of boiled milk

*Dadhi* prepared from boiled milk is an appetiser, unctuous and exceedingly useful. It alleviates *pitta* and *vāyu*, and promotes all the tissue elements (*dhātus*), digestive power and strength.

> असार दधी संग्राहित कषायं वातलं लघु।
> विषंतिम दीपन ४४ बुख्य ग्रहणिरोगनाशनम्। १४।।

Asāra dadhi

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

> गालितं दधी सुस्निधं वातचं श्लेष्मल गुरु।
> बलपुष्टिकरं रुच्यं मधुरं नातिपितलम्। १५।।

Gālita dadhi

If the watery portion of *dadhi* is removed by filtration, then it becomes exceedingly unctuous. It alleviates *vāyu* and aggravates *kapha*. It is heavy. It promotes strength and nourishment. It is an appetiser and sweet. It does not aggravate *pitta* in excess.

> साज्ञरं दधी श्रेष्ठं तृणापितः सदाहनुत्।
> संगुरं वातनुद्रृष्यं बुख्यं तपंगं गुरु। १६।।

Combination

Combined with sugar, *dadhi* in very useful in curing *trṣṇā* (morbid thirst), situated *pitta* as well as blood and *dāha* (burning syndrome).

Along with *guda*, *dadhi* alleviates *vāyu*. It is aphrodisiac, nourishing, refreshing and heavy.

> न नक्तं दधी सुझीत न चायप्यूतशक्तरस।
Contra-indications

_Dadhī_ should not be taken at night, nor should it be taken without ghee, sugar, _mudga sūpa_ or honey. It should not be taken when it is hot nor without āmalaki.

‘शस्यते दधि नो रात्रि शस्त्र चाम्बुख्तनान्वितम्।
रक्तपिन्नकफोत्थेशु विकारे यु हिंति न तन्।’

[भावप्रकाश दधिवर्ग १५ : १२-१३]

At night, _dadhī_ should not be taken. It is useful when mixed with water and ghee. It is not useful in diseases caused by blood, _pitta_ and _kapha_.

‘हेमन्ते शिशिरे चैव वर्षामु दधि शस्यते।
शरद्युग्मवसन्तेशु प्रायशस्त्रविना हितम्।’

[भावप्रकाश दधिवर्ग १५ : १४]

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

ज्वरामृक्षितगेमश्रेष्ठपंपाण्ड्वायुव्रमानु。
प्राणुयासकामलां चोग्रां विशिष्ठ हित्वा दधिप्रियः।

[भावप्रकाश दधिवर्ग १५: १५-१६]

Adverse effect

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

κοπέν καφάβραναν νανίμνανα χάρικιν διχι

Adika dadhi (Curd of sheep milk)

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

διψιάμμιμχάρκυνα λατάλλιν διχι βαδώμμ [15]

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.

σιγαδι διπάκε μαδύρ βαλβν δσνένν ντς [15]

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.

λειάμπακε βαλασάνν ναριάν χάρικιν διχι
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.

विज्ञेयमेव मर्यभु ग्राम्यमेव गुणोत्तराम् ॥ २५ ॥

General

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

कपित्तमज्जकलकेन यद्रामलरसेन नु ॥ २६ ॥

‘पिट्टेण्टित्रकमूलैवा प्रत्यािश्च रसेन नु’

निष्प्रायणे अंश भिन मधुरं दव्ध 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 सृष्ट विष वा क्रृत्य भवनी जीवनम् ।

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

दधनस्तूपिर वो मागो घन: स्नेहसमित्वित: ॥ २५ ॥

लोके सर इति व्यालो दध्नो मंडस्तु मस्तिविति ।

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. श्राविष्कृतः शुचौ इति श्राविष्कृतितिकासु पाठः।
2. स्वादु विज्जेश्वाहूतम् इति श्राकरे पाठः।
3. वातपितकफारिकं इति षड्पुस्तके पाठः।
4. सामान्यस्य इति षड्पुस्तके पाठः।
5. वातामलं इति द्वितीयपुस्तके पाठः।
6. दद्धमलं इति षड्पुस्तके पाठः।
7. रत्नावातपितकरं इति श्राकरे पाठः।
8. समयं दधि विशेषण स्वादमलं च हरिग्रामं् इति झाकरे पाठः।
9. ‘“द्वाग्यमशोषणं” इति ग्रादर्शपुस्तिकासु पाठः।
10. खुरत्स्वरमय द् वयं इति बादर्शपुस्तिकासु पाठः।
11. समयं...गलपुस्तिकरं पाठोऽयं पण्डपुस्तकेन नोपलम्यने।
12. तु नैव तत् इति झाकरे पाठः।
13. चापिइति झाकरे पाठः।
14. वातमशासिः...दधिः पाठोऽयं पण्डपुस्तकेन नोपलम्यने।
15. कपमूत्त्रपहुं इति द्वितीयपुस्तकेन पाठः।
16. पिष्टै...तू पाठोऽयं द्वितीयपुस्तकेन नोपलम्यने।
17. लघुत्रूणानिलापहुं् इति पण्डपुस्तकेन पाठः।
CHAPTER 8

1 तक्र लघुकषायोगं दीपां कफवातजित् ॥

2 शोषोदराशीं — ग्रहणीदोषमूत्रग्रहास्वचीन् ॥ १ ॥

गुलम्प्लीहृष्टव्यापत्त्रं पांड्रामयानं जयेत् ॥

Takra (Butter milk)

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

3 समुद्रतष्कं तक्रद्वृत्तवस्तुचं च यत् ॥ २ ॥

4 श्रुद्ध्वतष्कं चात्मदित्येयतत्त्विविधं स्मृतम् ॥

Variety

Takra is of three types depending upon the content of fat
which is either completely removed, half removed or not removed at all.

5 पूर्वच नधु पथ्य च गुरुवृष्णतम्य परम् ॥ ३ ॥
तत्त: परं वृष्णतम् यथाक्रममुदाहृतम् ॥

The first variety from which fat is completely removed is light and wholesome. The second variety from which half of the fat is removed is exceedingly heavy and aphrodisiac. The third variety from which fat is not removed is exceedingly aphrodisiac.

यान्युक्तानि ददीस्थ्यं तद्गुण तक्रमादिशित् ॥ ४ ॥

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

5 तकं तु घोलं ममितोदविवतकभ्रेः नेवः ॥
6 सुदशुरुताहुर्यन्ती निष्रेर्वविवतुविवमुदीविर्यि ॥ ५ ॥
ससरं निर्जल घोल ममितं त्वमरोऽदकम् ॥
तकं पादजलं श्रोकं उदविजवचालाविरिकं ॥
[भावप्रकाशः तक्षर्ग १६:१-२]
7 वानपिन्कहरं घोल ममितं कफपितुम् ॥ ६ ॥
[भाष्केनविश्वार्य. तक्षर्ग ७ : १०]

By the great sages like Suśruta, takra is described to be of four types viz., ghola, mathita, udaśvit and takra. The butter-milk which contains cream and to which water is not added is called ghola. When the cream is removed but no water is added then it is called mathita. When one fourth quantity of water is added then it is called takra. In udaśvit half the quantity of water is added.

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

Property of different types

Buttermilk prepared of the manda variety of dadhi is ununctuous, 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, śunṭhi, pippāli and marica. In mūtrakrcchra (dysuria), guḍa should be added and in pāṇḍu citraka should be added to the takra.

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 atīsāra (diarrhoea). It is an appetiser, nourishing and strength promoting. It also cures colic pain in the region of vasti (urinary bladder).

Process of preparation

Unboiled (āma) takra alleviates kapha in the koṣṭha (colon) but produces kapha in the throat. The boiled (pakva) takra is specifically useful in piṇasa (chronic cold), śvāsa (asthma) and kāsa (bronchitis).
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_, _chardī_ (vomiting), _praseka_ (salivation), _viṣama jvāra_ (irregular fever), _pāṇḍu_ (anaemia), _medas_ (adiposity), _grahaṇī_ (sprue syndrome), _arṣas_ (piles), _mūträgraha_ (suppression of urination), _bhagandara_ (fistula-in-ano), _meha_ (obstinate urinary disorders including diabetes), _gulma_ (phantom tumour), _atiśāra_ (diarrhoea), _śūla_ (colic pain), _plīhan_ (splenic disorder), _udara_ (obstinate abdominal disorders including ascitis), _arucī_ (anorexia), _śvitra_ (leucoderma), _koṭha_ (urticaria), _ghṛta vyāpāt_ (complications arising out of improper use of ghee), _kuṣṭha_ (obstinate skin diseases including leprosy), _śopha_ (oedema), _trṣā_ (morbid thirst) and _kṛmī_ (parasitic infection).

नैव तक्रं क्षते ददान्तोषणकाले न दुबले।

न मृष्कभिमवदहेपु न रोगे रक्षवैतिके ॥ १६ ॥

Contra-indication

_Takra_ should not be used in _kṣata_ (phthisis), during hot season, when a person is weak and in _mūrchā_ (fainting), _bhrama_ (dizziness), _dāha_ (burning syndrome) and _raktapitita_ (a disease characterised by bleeding from different parts of the body).

न तक्रेःबी व्यथते कदाचिन्न तक्ररग्वः प्रभवति रोगा।

यथा सुराणामोक्तं सुखाय तथा नरणा भूचि तक्रमाः।

Excellence

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

श्रमलेन वानं मद्धुरेण पित्तं
कफं कषायेण निन्हन्ति तक्रम्।

tanman nan takr javaritapu devam
n takramgha prabhavatit roya: ॥ १५ ॥

It cures vāyu because of its sour taste, pitta because of its sweet taste and kapha because of its astringent taste. Therefore (?) takra should not be given to a patient suffering from fever and being impregnated with takra, diseases do not attack him.

॥ इति तक्रवर्गः ॥

Thus ends the group dealing with various types of takra.

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1. लघु कषायामां इति ग्राकरे पाठः।
2. शोषोदराणीयोऽग्रहणीयोपमृत्युग्रहणीयो: इति ग्राकरे पाठः।
3. तन्नु इति ग्राकरे पाठः।
4. मतम् इति ग्राकरे पाठः।
5. गुरु ब्रम्पमतः इति ग्राकरे पाठः।
6. सजन इति पष्टपुस्तके पाठः।
7. धोलमुदविच्छ्वनेतस्मल मर्वतु इति ग्राकरे पाठः।
8. रक्षाभिमयन्ति तद्गुण इति पष्टपुस्तके पाठः।
9. सर्व इति द्वितीयपुस्तके पाठः।
10. सैन्धवे नावधूरलितम् इति द्वितीयपुस्तके पाठः।
11. तद्भवे इति द्वितीयपुस्तके पाठः।
12. सिद्धमेव तदिष्टाते इति प्रथमपुस्तके पाठः।
13. तत्र इति पण्डपुस्तके पाठः।
14. शोषोऽति पण्डपुस्तके पाठः।
15. अमलत्र्भासु इति पण्डपुस्तके पाठः।
16. रक्तपित्तजे इति ब्राह्मणे पाठः।
CHAPTER 9

नवनीतं हितं ग्रीवं वृप्यं वर्णंबलानिक्ष्यतु ।
1 संग्राहित वालपितासुक्ष्मयार्घे[5] दितकासिजित । ॥ ॥

Navanīta (Butter)

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

तत्तित कालके वृद्धे विशेषादमृतं विशोऽ ।

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

2 नवनीतं महिष्यास्तु वालशैत्यकरं सुरु ॥ ॥
दाहपितासमहरं रेखबुञ्चविभवनम ॥

Māhiṣa Navanīta

The butter collected from buffalo milk aggravates vāyu
and kapha. It is heavy. It cures dāha (burning syndrome), vitiated pitta and śrama (physical fatigue). It promotes medas (adiposity) and semen.

3
क्षीरोत्स तदतिस्निर्वं चक्षुष्यं रक्तपित्तजित् ॥ ३ ॥

4
ब्रूयं बलकरं ग्राहिः मधुरं शीतलं परम् ॥

Milk butter
The butter collected from milk is extremely unctuous. It promotes eye sight and cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is aphrodisiac, promoter of strength, constipative, sweet and extremely cooling.

नवनीलं तु स्वादसं स्वादु ग्राहि हिमं लघु ॥ ४ ॥

मेध्यं फिनिच्चत्कपायाम्लमीष्ठक्रांश्चांक्रामान् ॥

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
सक्षारकट्टकुम्लत्वाच्छर्च्चर्कुष्ठकोपनम् ॥

द्वेषमलं गुरु मेदथ्यं नवनीतं चिरन्तनम् ॥ ५ ॥

[भावप्रकाश: नवनीतबर्गः 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 kuṣṭha (obstinate skin diseases including leprosy). It aggravates kapha. It is heavy and it produces more of fat.

Ⅺ इति नवनीतवर्गः ॥

Thus ends the group dealing with various types of butter.
Ghee
Cow’s milk ghee

Ghee prepared from cow’s milk increases memory, intellect, power of digestion, semen, ojas, kapha and medas (fat). It cures unmāda (insanity) caused by vāyu, pitta and kapha, śoṣa (consumption), alakṣmī (inauspiciousness) and viṣa (poisoning). It promotes eyesight, digestive power and strength. Cow’s ghee is the best among the ghees.

Goat’s milk ghee

Ghee prepared from goat’s milk stimulates the digestive power and promotes eyesight and strength. It is useful in kāsa (bronchitis), śvāsa (asthma) and kṣaya (consumption). It is light for digestion.

Buffalo milk ghee

The ghee prepared from buffalo-milk is sweet. It cures raktapitta (a disease characterised by bleeding from different parts of the body). It is heavy for digestion. It aggravates kapha and alleviates vāyu and pitta. It is cooling.
Camel’s milk ghee

Ghee prepared from camel’s milk is pungent in vipāka. It cures śotha (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), śotha (oedema) and kampa (trembling).

Mare’s milk ghee

Ghee prepared from mare’s milk is light for digestion, hot in potency, astringent, alleviator of kapha and stimulant of the digestive power. It obstructs proper elimination of stool and urine.

Elephant’s milk ghee

The ghee prepared from elephant’s milk is astringent. It obstructs proper elimination of stool and urine. It is bitter, stimulant of digestion and light. It cures aggravated kapha,
kūṣṭha (obstinate skin diseases including leprosy), viṣa (poisoning) and kṛmi (parasitic infection).

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), pīnasa (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, sotha (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 manaḍa** according to *Suśruta*. 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 *hayamgavīṇa*. It promotes eyesight and the power of digestion. It is digestive stimulant and appetiser par excellence.

**Preservation**

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

The ghee which is preserved for more than ten years is called *āyja*. It is rejuvenating.
called *kumbha sarpi*. It cures the afflictions by *rakṣas* (evil spirits). The ghee which is preserved for more than one hundred years is called *mahāghṛta*. It is the best among all the ghees.

\[
\text{यथा यथा जरा याति गुणवत्त्यानाथा तथा}
\]

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

\[
\text{राजवश्यभन्दे च बुढे हलन्तमाध्यं गर्दे} \quad II २२ \quad II
\]

\[
\text{रोगो सर्वो बिसूच्या च बिवर्धं च मदार्थं च}
\]

\[
\text{ज्वरं च शमिते बली न सौंपर्यंह्रमिते} \quad II २३ \quad II
\]

**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.

\[
\text{॥ इति घून वर्गः} \quad II
\]

Thus ends the group dealing with various type of ghee.

**NOTES AND REFERENCES**

1. क्षयाशोतिकासहुत् इति शाकरे पाठः इति शाकरे पाठः
2. वातश्लेष्महरं इति पशुपुस्तकेषु पाठः
3. दुग्धोत्त नवनीते तु चक्षुष्यं रक्तपित्तनु इति शाकरे पाठः
4. बृष्यं बल्मविस्तिरं समुद्रं शाहि योगतमू इति शाकरे पाठः
5. सक्षारकुटलमल्लवाच्छत्रेषु कुष्ठकारकम् इति शाकरे पाठः
6. लक्षमीज्वरापघमू इति ग्राकरे पाठः।
7. बृंह्ण इति ग्राकरे पाठः।
8. सुश्रुतं इति ब्राह्मणपुस्तिकासु पाठः।
9. शोकं इति ग्राकरे पाठः।
10. तु इति ग्राकरे पाठः।
11. लघुं इति शष्ठपुस्तकेन पाठः।
12. चक्षुष्यम्रयं इति ब्राह्मणपुस्तिकासु पाठः।
13. देहास्य लघुं पाण्डुं इति शष्ठपुस्तकेन पाठः।
14. तिरिःप्रतितिव्यासकासनुतुं इति ग्राकरे पाठः।
15. शूलच्छ मोक्षयजुः परम् इति ग्राकरे पाठः।
16. हयों इति शष्ठपुस्तकेन पाठः।
CHAPTER 10

वक्तायानुरसं स्वादु सूक्ष्ममुष्णं व्यवाधि च ।
पितलं बद्रिभिन्मृत्तं न च इनंभिवर्षनम् ॥ १ ॥

[माधवद्वर्यमणः तैलवर्गे १० : १]

१ तैलं संयोगसंमकागातसबरोगाहं सरम् ॥

Oil

Oil is astringent in anuras (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.

छिंडभिनस्थचुयोतिस्पष्टमयितक्षतपिच्छिते ॥ २ ॥
भगनस्फुटितविद्वामिदमचलिपितविद्वारिते ।
तथाभिहत्तिनिमुः स्मुग्यायालिहिङ्किते ॥ ३ ॥
सेकाम्ब्यागाराहेवु तिलतैलं प्रशासयते ॥
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), *abhyan̄ga* (massage), *avagāha* (bath), *vasti* (enema), *pāna* (drinking through mouth), *nasya* (inhalation), *karṇapūrana* (ear drop) and *aksipūrana* (pouring over eyes). It is used in food and drinks for the alleviation of vāyu.

वातग्रस्तं मद्दर्न तेषु शोषणं तैलं बलावहस् ॥ ५ ॥
कटुपकमचक्षुर्यं सिन्धोरेण कटुपितलम् ॥

*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*.

कृमिग्रस्तं सार्षं तैल कड्कुटापणं लघु ॥ ६ ॥
काफेदोनिनलहरं लेखन कटु दीपनाम् ॥

*Sārṣapa taila* (Mustard oil)

The oil of *sārṣapa* cures *krmi* (parasitic infection), *kaṇḍū* (itching) and *kuṣṭha* (obstinate skin diseases including leprosy). It is light and reduces *kapha*, *medas* (fat) and vāyu. It is *lekhana* (depleting), pungent and a digestive stimulant.

हितं वातामयवास्प्रष्ठिपितामाकारित्याम् ॥ ८ ॥
Eraṇḍa taila (Castor oil)

The oil of eraṇḍa is useful in the pain of the heart, bladder, sides of the chest, knee joint, thigh, waist, back and bone. It is also useful in ānāha (flatulence), aśṭhīlā (hard tumour in the abdomen), vātārṣṇ (gout), plihaṇ (splenic disorder) udāvarta (tympanitis), śūla (colic pain), diseases caused by vāyu, śvāsa (asthma), granthi (adenitis) and hīdhmā (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

9 तीक्ष्णोछिं पितलं विस्वं रस्फूरणेऽद्भव भृषम् || ६ ||

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

10 बिदाभीं तु विशेषेण सर्वदोषप्रकोपणम् || १० ||

Kusumbha taila

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

11 सरं कोशाम्भजं तेलं क्रस्मकुरुक्षणापहम् ||

Kośāmra taila

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

12 दत्तीमृतकारकोढ़नकरञ्जारिष्टिकुष्मच्छम् || १२ ||

13 नुवराष्ठकरोधं च गौतरं कुवमलपितजित् ||
Taila of Danti etc.,

The oils of dantī, mūlaka, raksoghna, karaṇja, arīṣṭa, sigru, suvarcalā, inṛguddi, pīḷu, śaṁkhiṇi, nīpa, heart wood of sarala, aguru, devāhva and śimśapā, tuvara and āruṣkara are sharp, pungent and sour. They alleviate pitta and cure arśas (piles), kuṣṭha (obstinate skin diseases including leprosy) and kṛmi (parasitic infection). They reduce kapha, semen, fat and vāyu.

Of these, the oils of karaṇja and arīṣṭa 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 kṛmi (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.
38

Taila of Aksa etc.

The oil of aksa, atimukta, aksota, malikela, madhuka, trapusa, ervaru, kusmanda, sleshmataka and piyala alleviates vayu and pitta. It promotes good hair and aggravates kapha. It is heavy and cooling.

19

Ptittha pimpamam | Sreenakshukodam

doshe cinti jeevan medh kuchinta rasaynam

[Madhavendra: Taila 10: 16-18]

Taila of Sriparna & Kimshuka

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

20

Taila of Slesmataka etc.

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

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

21 सहकारभवं तैलं तिक्र मुर्मिरोचनम् ।

Taila of Sahakāra

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

22 प.लोदभवानि तैलानि यान्युक्तानोह कानिचित् ।
23 गुणालेखां च दिताय फलान च विनिदिशेत् ॥ २२ ॥
[माधवद्वयगुणः तैलयं १०:१६-२२]

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.

२३ तैलं सजरसोच्चर्बं विस्फोटक्षणानाशनम् ।
कुष्ठपामाध्रिमिरं वातस्लेष्मास्मायापहस् ॥ २३ ॥

Taila prepared of Šarjarasa

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

२४ तैलं स्वयोनिवसवर्णं कीर्तितं वार्षकेन यतुः ।
तत: केशस्य वौढ़ह्या योनिरेव गुणां जने: ॥ २४ ॥
‘यावन्तः स्थावरः स्नेहः समसामयिकीनिता: ।
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, mahiśa, 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.

25

‘घृतमवदपरं पक्वं हीनवियं प्रजायते ।

तैलं पक्वमपक्वं वा चिरस्थायिः गुणाधिकम् ।। ३० ।।’

[भारवद्रव्यगुणः 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. संबोगसंस्कारस्वरचरोगापडः मतम् इति श्राकरे पाठः ।
2. भमनस्फुटितविद्विनदवधविविलखण्डदारिते इति श्राकरे पाठः ।
3. तथाभिहत्तनिभुग्ने मृगव्यालादिभक्ते इति श्राकरे पाठः ।
4. तद्वस्तिशूच इति श्राकरे पाठः ।
5. हृद्वस्तिपाश्चातानृश्रीनिपुणशिवशूलिनाम् इति श्राकरे पाठः ।
6. श्रानामजठोलपितासृका इति श्राकरे पाठः ।
7. प्लीवानस्वरव्यालादिबिकारिणाम् इति श्राकरे पाठः ।
8. बालामयवधप्रतिविभावरतमनिविकारिणाम् इति श्राकरे पाठः ।
9. पिच्छल इति श्राकरे पाठः ।
10. च इति श्राकरे पाठः ।
11. सवर्गोप्रकोपणम् इति श्राकरे पाठः।
   सवर्गोपहरे परं इति पद्धपुस्तके पाठः।

12. सौवच्छन्दगुडीपीवलु इति आकरे पाठः।

13. कंडवलवित्तकुतु इति श्राकरे पाठः।

14. तापोणे इति द्वितीयपुस्तके पाठः।

15. सारलं इति श्राकरे पाठः।

16. भृगोणे कदनीयकं च इति पाठः।

17. अक्षातिमुक्तकाक्षोदनालिकेःरमपूर्वकजम् इति श्राकरे पाठः।

18. पियज्जलम् इति द्वितीयपुस्तके पाठः।

19. श्रीपर्णिकिणुकोद्भवम् इति श्राकरे पाठः।

20. स्वादु पाके विरेचनम् इति श्राकरे पाठः।

21. सतिक्कं सहकारस्य तैव सुरभि रोचनम् इति श्राकरे पाठः।

22. तानि च इति श्राकरे पाठः।

23. फलानीव विनिविषेत् इति श्राकरे पाठः।

24. सवें चानितलाभनाः इति आकरे पाठः।

25. धूतमझाल्परं इति द्वितीयपश्चपुस्तकयोः पाठः।
CHAPTER 11

चौथे रोजन मध्य सीक्षणों तुष्टिपुष्टिदम्।
सुस्वादुतिक्तकुमक्तमलपाकरसं सरम्। ॥ १ ॥
सक्षायं स्वरारोप्यग्रतिभावर्णकलङ्कू।
नष्टनिधारतिनिध्रेभ्यो हिंदु पितासदृषणम्। ॥ २ ॥
कुष्ठस्थूलहिंदू रूढं सूक्ष्मं स्नीतोविशोधनम्।
वातश्लेष्महरू मुक्त्या पीतं विस्तवदन्यथा। ॥ ३ ॥

[मधवद्रव्यगुण: मध्यवर्ग 12:1-3]

Madya (Alcoholic drinks)

Alcoholic drink (madya) is a digestive stimulant, appetiser, sharp, usna, refreshing, nourishing, sweet, tikta, pungent, sour in vipāka and taste, laxative and astringent. It promotes good voice, health, intuition (pratibha) and complexion. It is light. It is useful for persons who do not get sleep and also for persons who get sleep in excess. It vitiates pitta and blood. It is useful for both emaciated and corpulent persons. It is ununctuous and subtle. It 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.

यदपक्षोषघास्मुख्यां सिद्धं मधं स ग्रासवः।

श्रिष्टः क्यायसाध्वः स्थायोमां पलोनिन्तम्। ॥ ७ ॥

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.).

आसवादधिकोरिष्टो गुणः पाकेन लाघवात्।

बीजद्वेषं विजेता आसवारिष्टयुगुणः। ॥ ८ ॥

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.

‘शालिपिन्कपिण्डालिकतं मध घुरा मना। ॥

Surā

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

सुरा गुर्विह बलस्तम्भपुष्पितमेवकप्रवदा। ॥ ६ ॥

ग्राहिणो बोफुल्मांलाब्रह्मनामृतमस्त्रकुच्छनुत्। ॥

Surā in heavy. It promotes strength, power of retention (stambha), plumpness, medas (fat) and kapha. It is constipative. It cures sopha (oedema), gulma (phantom tumour), arṣas (piles), grahaṇī (sprue syndrome) and mūtrakṛcchra (dysuria).

पुननवाणिपिन्कपिण्डाविहिताः वारष्णी मना। ॥ ७ ॥

यत्तालखर्जरसेः सहिता सापि वारष्णी। ॥

4
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.

[भावप्रकाश: संधानवर्ग ११ : २३-२४]

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

प्रसंस्या स्वात्सुरामण्डस्तत्त: काम्बिरी बताना ।
जगलस्तद्ध: प्रीतो मेठको जगलाद्ध: ॥ ६ ॥

Different parts

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

सद्यो गृह्वीत सारो य: कल्को शेयः स बचकस: ।
किवसं स्यान्न्दिराबीजमसंजातं मधूलकम् ॥ १० ॥

The fermenting material from where alcohol has been taken out is called vakkasa. The material that is used for initiating fermentation of alcoholic drinks is called kīnvā. If kīnvā is not matured then it is called madhūlaka.

प्रसंस्यनाघुल्मासः — छर्च रोचकवातनतु ।

Prasannā

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

दीपन्याब्धमानहस्कुलबितोद्शुलप्रणालिनी ॥ ११ ॥
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 alleviates kapha. It is constipative. It cures śopha (oedema), arśas (piles) and grahanī (sprue syndrome). It is ununctuous, hot, carminative and strength promoting. It cures ksut (morbid hunger), trṣnā (morbid thirst) and aruci (anorexia).

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

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

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

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

Mārdvīka

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

“तस्मादपान्तरसुङ्ग्राण खाजूरं वालतं गुह ।
हृदय कषायमधुरं मुगल्पेन्द्रियवोधनम् ॥ १५ ॥”

[माधवदेशगुण: मद्वर्गः १२ : ११]

Khāṛjūra madya

The alcoholic drink prepared of khāṛjūra 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 guḍā is called by physicians "gaudha". 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.

Madhuca madya

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

Sidhu

The alcoholic drink prepared of boiled sugar cane juice is called pakvarasa sidhu. If unboiled sugar cane juice is used in the preparation, then it is called sīta rasa.

Pakvarasa type of sidhu is the better of the two. It promotes good voice, digestive power, strength and complex-
ion. It aggravates vāyu and pitta. It is a cardiac tonic, unctuous and an appetiser. It cures vibandha (constipation), medas (adiposity), śopha (oedema), arśas (piles), śvāsa (asthma), udara (obstinate abdominal diseases including ascitis) and diseases caused by kapha.

तस्मादलपगुणः शीतलसः स्वल्पः स्मृतः। २५।।

[भावप्रकाशः सन्धानवर्गः २१ : २५-२७]

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

‘शाकरो मधुरो हृदी दीपनो वसिष्ठोऽधनः।

वातस्मो मधुरः पाके हृद्य इन्द्रियोऽधनः। २४।।’

[मधवविन्यगणः मधववर्गः 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 मध्वासवस्वतीश्नो मेहिनसकासजित्।’

[मधवविन्यगणः मधववर्गः १२ : १६]

Madhvāsava

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

21 शास्तिकः पाण्डुरोगच्छो वल्यः संग्राहिको लघु। २५।।

कषायो मधुरः शीतः पित्तच्छोऽसङ्क्रमादनः।

22

Ākṣika

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

23. जाम्बवो बद्धनिष्यंदो तीवरो वातकोपः ।
तीक्षण: कषायो मदकुल दुर्निमकफुलमनुस् ॥ २६ ॥

[ताबवद्रव्यगुण: मध्यग्रं १२ : १३-१४]

Jāmbava & Tāvura

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

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

‘निदिशेष्व द्रव्यतीवचाचान् कंदमूलफलासवान्।’
[ताबवद्रव्यगुण: मध्यग्रं १२ : २१]

‘भरिष्टासवसीधुतां गुणान् कमाणि चातिशेष्।’
24. वुद्रया यथास्वस्यसत्तारमेक्षः कुवलो भिक्षक ॥ २७ ॥
[ताबवद्रव्यगुण: मध्यग्रं १२ : २३-२४]

Miscellaneous

Many other types of alcoholic drinks viz., āsavaṣ, arīṣṭaṣ and sīdhus are prepared from rhizomes, roots and fruits of different plants. Their properties should be determined by an expert physician on the basis of the properties of their ingredients and the pharmaceutical processes followed in their preparation.

पिप्पल्यानि कृतो गुल्मकपरंगहरों भवेत्।

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

शिकिष्ठिणेशु वक्ष्यन्तेदिरिष्टा रोगहरः पृथक् ॥ २५ ॥

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

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**Fresh and Preserved wines**

Freshly prepared alcoholic drinks are *abhiṣyandi* (which obstructs channels of circulation). It alleviates all the three *doṣas* and is a laxative. It is not a cardiac tonic and is not tasteful (*virasa*). It causes burning sensation and produces putrid smell. It is *viśada* (non-slimy) and heavy.

‘जीण तद्व रोचिष्णुः क्रिमिस्थऽमानिलापप्हुः’

हृदं सूगनिग्नगणवतलयः स्तोतिविशोधनम् ॥ ३० ॥

[भावप्रकाशः सन्धानवर्गः २१ : ३१]

The same alcoholic drink, when preserved for a long time and used, is relishing. It cures *kṛmi* (parasitic infection) and aggravation of *kapha* as well as *vāyu*. It is cardiac tonic, fragrant, endowed with good qualities and light. It cleanses the channels of circulation.

व्यक्तं पञ्चवसं शुद्धं गंधयुक्तं गुणावहम् ॥

**Good and bad quality**

The alcoholic drink in which five tastes are manifested, which is pure and which is endowed with good smell is of a good quality.

त्याज्यं विदाह्य दुर्गिनिचिविरसं क्रिमिलं धनम् ॥ ३१ ॥

The alcoholic drink which causes burning sensation, which is putrid in smell, which is of bad taste, which contains *kṛmis* (maggots) and which is thick should be rejected.

‘सात्तिसङ्के गीतहास्यादि राजसे साहसादिकम्’

तामसेनिन्धकर्मरणि निव्रत्त्वा च क्रुशसे मदः ॥ ३२ ॥
Action on different types of individuals

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

विधिना मात्रया काले हितैःर्नैयंथाबलम्

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प्रहुष्टो य: पिते्नमथं तस्य स्यादमृतोपसम्।। ३३।।

Proper method of drinking

An alcoholic drink, taken according to the prescribed procedure, in proper doses, at the proper time, along with wholesome food, according to the capacity of the individual and in an exhilarating mood produces effects like ambrosia.

किन्तु मद्य स्वाभाविक यथैवानन्त तथा स्वूतम्।

श्रुतिकृतं रोगाय युक्तिवुक्तं यथामृतम्।। ३४।।

[भावप्रकाश: सन्धानवर्ग २१ : ३२-३४]

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

प्राण: प्राणभृतामलनं तदयुक्तचः निन्हत्यसून्।

वियं प्राणहरं तच्च युक्तियुक्त रसायनम्।। ३५।।

Food, when taken appropriately, gives life and it takes away life when used inappropriately. A poison normally kills a person but when taken appropriately it works as a rejuvenating drug.

।। इति मद्वर्ग।।

Thus ends the group dealing with alcoholic drinks.
1. परम इति श्राद्धपुस्तिकानु पाठः।
2. सभुता इति श्राकरे पाठः।
3. गुरूं वलस्तन्यपुरस्तेवः कन्फ्रवा इति श्राकरे पाठः।
4. शोषगुलामशोग्रहणीमृत्रक्षउच्चु इति आकरे पाठः।
5. पुनर्वाणनालिप्तिबिच्छिन्नता वाहुणी समूता इति आकरे पाठः।
6. सत्तेर्वत्ताल्पावृः रतस्यां सार्धिता वाहुणी इति श्राकरे पाठः।
7. बीज समं जातं इति श्राकरे पाठः।
8. वकवसो इति बलीपुस्तके पाठः।
9. वानवर्णः इति बलीपुस्तके पाठः।
10. विप्तमभवानुजर्गरम् इति पद्धपुस्तके पाठः।
11. ब्राह्मचन्द्रमुखे गोपाड़े इति पद्धपुस्तके पाठः।
12. गोपोनिवेशितो इति पद्धपुस्तके पाठः।
13. रसो इति पद्धपुस्तके पाठः।
14. पवनः इति श्राद्धपुस्तिकानु पाठः।
15. व: सीधुः इति आकरे पाठः।
16. शीतरसः स्वृतः इति श्राकरे पाठः।
17. वानपि: च कः सन्तमो रोचनो हरेत इति आकरे पाठः।
18. सन्तमो रेचने जयेत् इति पद्धपुस्तके पाठः।
19. विवन्दमेठः इति श्राकरे पाठः।
20. शोधोदकाकरमालू इति श्राकरे पाठः।
21. आश्चरः इति श्राकरे पाठः।
22. पितण्योसक्षस्यायानः इति श्राकरे पाठः।
23. बालनिबन्धस्वतः इति श्राकरे पाठः।
24. यवास्व सस्कारमवेश्य इति श्राकरे पाठः।
25. दाहिः इति पद्धपुस्तके पाठः।
26. मंदिरायस्यरेत् इति आकरे पाठः।
27. नस्य स्वाद्धृतः यथा इति आकरे पाठः।
CHAPTER 12

कदमूलफलादीनि सस्तेहलवणाति च ।
यत्र द्रवेदविषीयते तच्छुक्तमभिययते ॥ १ ॥

Śukta (Vinegar)

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

'रसकपितकर शुक्त छंदि भृकुत्वियाचनम् ॥
सेवन लेखन पाण्डुप्रकपितक नयु ॥ २ ॥
तीस्णोपण मूलन हय कपधन कटुपाकिच ॥

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

तद्वल्लतद्गृः सर्व राजचं च विशेषतः ॥ ३ ॥

[माधवद्वन्द्वगुण: काविजकवर्ग १३: १-२]
When prepared by the process of fermentation (āsuta), it also produces the same effect. It, however, becomes a good appetiser.

"संचितं भान्यमण्डादि प्रोच्यते कांजिकं जने: \( ^5 \)

Kāñjika

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

कांजिकं भेदितीश्चोणि रोचन पाचनं लघु || \( ^4 \) ||

"दाहज्वरस्त्रस्तु स्पर्शात् पानामेतत्कालपहस्" \( ^1 \)

[भावधार्मिक: कांजिकवर्ग १३ : ७]

[भावप्रकाश: सन्धानवर्ग २१ : १-२]

It is purgative, sharp, hot, appetiser, carminative and light. When applied externally, it cures dāha (burning syndrome) and fever. When taken internally, it alleviates vāyu and kapha.

"तुषोदक कयर्गैः सतुर्म शकलीक्रंति || \( ^5 \) ||

[भावप्रकाश: सन्धानवर्ग २१ : ५९]

Tuṣodaka

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

"तुषोदकं दीपनं हुच्छ पाडाधुनिमिगाधपहम् \( ^7 \)

[भावधार्मिक: कांजिकवर्ग १३ : ६]

नीक्षणोणि पाचनं पितारक्षकविन्ध्यमुलित || \( ^7 \) ||

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 grahanī (sprue syndrome), ārśas (piles) and aggravation of kapha. It is purgative and digestive. It is useful in udāvarta (flatulence), aṅga marpa (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 sūtmya (wholesome) for persons residing on the sea coast.
The potion prepared by the fermentation of the leaves of mūlaka is called šāṇḍāki. It is purgative. The šāṇḍāki prepared of the vaṭaka of mudga etc., is superior in quality. It alleviates vāyu. It is light, appetiser and carminative par excellence. It cures sūla (colic pain), ajīrṇa (indigestion), vibandha (constipation) and āma. It cleanses the urinary bladder.

15 "का[ड्ड्ज]कार्द्रे सलवण पाचने दीपनं लघु ।
Vaṭasleṣṭमहरे रूच्यं विशेषादामवातन् ॥ १२ ॥
[माधववर्मण: काहिन्दकवर्ग ५३ : ११]

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).

॥ इति श्लोकवर्गः ॥

Thus ends the group dealing with various types of vinegar.

NOTES AND REFERENCES

1. जरणं इति श्लोकवर्गः ।
2. श्लेष्मपाण्डुस्मिहरे इति श्लोकवर्गः ।
3. कफजं इति याकरे पाठः।
4. सुविशेषतः इति द्वितीयपुस्तके पाठः।
   तु विशेषतः इति याकरे पाठः।
5. काशिकं कथ्यते इति याकरे पाठः।
6. यवैरामेवं इति याकरे पाठः।
7. हृद्याष्ठुकिमिरोगनुतं इति याकरे पाठः।
8. सीवीर माचाययः इति याकरे पाठः।
9. केचिदूचिरे इति याकरे पाठः।
10. सीवीरं इति याकरे पाठः।
11. गोधूसैरामेवं स्थानिस्तुपीक्रं इति याकरे पाठः।
12. च इति याकरे व्रतिकं पाठः।
13. भवेतुं इति याकरे पाठः।
14. मूलकंदळसंधाने इति षड्पुस्तके पाठः।
15. काशिचकान्दः इति द्वितीयपुस्तके पाठः।
16. वातपिन्नहरं इति षड्पुस्तके पाठः।
CHAPTER 13

‘सूत्रः गोजातिमहिष्णुग्राश्वोषुर्द्वरोद्भवम्

Mūtra (Urine)

Variety

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

पित्तलं तीक्षणक्षोणं लवणानुरसं कटु || 1 ||
क्रमशोफोदरायधुलपण्डुकफानिलान्
गुल्मारुचिविपश्चिमकुचुडारासिस जवेलवू || 2 ||

General Property

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

Cow's urine is light, sharp, hot and alkaline. Therefore, it does not aggravate vāyu. It is light, digestive stimulant, promoter of intellect, aggravor of pitta and alleviator of kapha as well as vāyu.

In diseases which are amenable to urine like śūla (colic pain), gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis) and ānāha (flatulence) and for the purpose of purgation therapy and āsthāpana therapy cow's urine should be used.

Goat's urine

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

Sheep's urine

The urine of sheep cures plīhan (splenic disorder), udara (obstinate abdominal disorders including ascitis), śvāsa
(asthma), kāsa (bronchitis), 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), kūṣṭha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes), viśuddhi (elimination therapy), ānāha (tympanitis), śoṭha (oedema), gūlma (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 dadrū (ring worm).

Camel’s urine

The urine of camel cures kūṣṭha obstinate skin
diseases including leprosy), udara (obstinate abdominal diseases including ascitis), unmāda (insanity), arśas (piles) and kṛmi (parasitic infection). It alleviates vāyu.

गर्चेतोविकारणं तीक्ष्णं जठररोगनुत् ।
14
दीपानं गार्भं भूत्रं क्रमवातकापहुः ॥ १० ॥

Urine of donkey

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

कषायतित्तमेतेषां हिलकावसहुरं शाहत् ।
15
पितरकक्कक्रिमिहरं रोचनं कफवातजितु ॥ ११ ॥

[भाष्वद्रव्यगुण: मूत्रवर्ग १४ : १-२]  

Stool

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

‘नरसूत्र’ गरं हृदिते सेवितं तद्वसायनम् ।
रक्तपामाहरं तीक्षं सक्षारलवणं स्मृतम् ॥ १२ ॥

Human urine

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

गोजातिमहिषीणा तु स्त्रीणा सूत्रं प्रशस्यते ।
17
राष्ट्रेणनराधवानं पुंसं सूत्रं हित मतम् ॥ १३ ॥

[भाष्वप्रकाश: मूत्रवर्ग १६ : ६-१]
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.

स्त्रीपुरुषोरिनियमस्थरकादी यतो मतः ॥
तममप्रद्वतमं गुणत्र विशेषपां महीसुद्धवमू ॥ 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

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2. कठु इति श्राकरे पाठः ॥
3. शूलमुलमोदरानाहितिपपर्यंशयापद्धतिः इति श्राकरे पाठः ॥
4. सूर्यप्रयोगे सर्वपू इति श्राकरे पाठः ॥
5. (क) शोषकामलापाण्डरोगनुत् इति श्राकरे पाठः ॥
   (ख) शोषकामलापाण्डराहनुत् इति षणपुस्तके पाठः ॥
6. नाडीविषवर्यमिष्ठम् इति श्राकरे पाठः ॥
7. प्लाकोपाश्वकासाशोषवर्धनोपरत्र इति श्राकरे पाठः ॥
8. कुष्ठमुलमिष्ठसदिधिः इति श्राकरे पाठः ॥
9. पाण्डरोगे च इति श्राकरे पाठः ॥
10. वाशरोगविकारनुत् इति श्राकरे पाठः ॥
11. काष्ठब्रोगि इति श्राकरे पाठः ॥
12. रूखां इति भ्राकरे पाठः ।
13. कृमिकण्डुविवाणिनयम् इति षष्ठपुरस्तके पाठः ।
14. कृमिवाणविषापहस्म् इति भ्राकरे पाठः ।
15. हिधमास्वासहरं इति भ्राकरे पाठः ।
16. सक्रतु इति द्वितीयपुरस्तके पाठः ।
17. गोजाजिसिमहिमिपणां इति भ्राकरे पाठः ।
18. स्मृतम् इति भ्राकरे पाठः ।
CHAPTER 14

सामान्यतः जलगुणा:

‘पानीय’ श्रमनाशनं कलमहरं मूच्छापिपासाहरम् ।
तजःश्वस्वर्नविनाशनं बलकरं श्वाजीवनं तपरंसम् ॥१॥
हृदं गुप्तरसं ह्वाजीर्णशमनं चैकान्तपथ्यं परम् ॥
शीतं लघुमृतोप्यं रसगणानां कारणं छंदिण्हुत् ॥२॥

Water

General properties

Water removes physical and mental fatigue, मूर्चाण (fainting), thirst, तन्द्राण (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 चार्दी (vomiting).

प्रथं तद्भेदः:

पानीयं प्रथं प्रोतं विव्यं भौमिति दिवया ।
Varieties

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

The former type of water has no manifested taste. It is life-giving, refreshing, light and rejuvenating. It cures trśā (morbid thirst), mūrčā (fainting), tandrā (drowsiness), dāha (burning syndrome) and klama (mental fatigue). It is saumya (cooling) and carminative. It promotes strength and cures mada (intoxication), nidrā (excessive sleep) and vitiation of all the three dośas. It gives consolation and happiness. It removes physical fatigue and promotes intellect.

Classification of divya type of water

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.

बारं बारि द्विधा ज्यें गाण्यलामुद्रभेदतः

Variety

The dhāra type of water is of two type viz., gāṅga (which is derived from the river (?)) Ganges and sāmudra (which is derived from the sea).

'श्राकाशगंगा सबूतं जलमादाय दिग्गजा: \( \text{II 6 II} \)

मेघैरतरिता वृष्टिं कुर्वल्नीति वचः सताम् \( \text{I} \)

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.

गंगामात्स्वयने मासि यत्रपर्यः तोषदः \( \text{II 10 II} \)

सर्वेदा तण्जलं पेयं तथा च चरके वचः \( \text{I} \)

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

स्थापितं हृदेजे पाजे राजते मृणमयेवा चा \( \text{II 11 II} \)

शाल्यनं चेन संसिन्तर्भवेदकनेदि वर्णवत्

तद्गांगं सर्वेदोषधनं ज्यें सामुद्रमयथा \( \text{II 12 II} \)

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

10. ‘अशिष्वे मासि सामुद्रे गृणगोपालवक्षिष्टः ’

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

11. ‘पूर्वकार्विवातिष्ण नागान्म व्योमचारिणाम् ॥ १३ ॥
वर्षासु सचिष्ण तोष्ण दिव्यमण्याशिवनादृते ।
श्रनार्तें छ्रमुख्नति वारि वारिगस्तु यत् ॥ १४ ॥
तत्त्रतोपाय सचेष्टो वेदिता परिवकिनिनम् ।

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 unseasonably i.e. during months other than aśvina (September and October). This type of water aggravates all the three doṣas in living creatures.

12. दिव्यं वात्वसिष्णसंयोगान्तः स्वात्तपत्तिः या: ॥१५॥
13. शिराणकलचचाप्स्तं कारकयोऽमुनोपमाः ।

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

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

_Tauṣāra (Water from dew & frost)_

The water on the sea coast gets impregnated with heat (vahni). It is free from portions of smoke and is called tuṣāra. It is generally unwholesome for living creatures but it is useful for plants.

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Tausaṅga 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.

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.

Attributes

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

**Another Classification**

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

‘नद्य नदस्य वा नीरं नादेयमिति कीर्तितम्」

**River Water**

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

**नादेयमुद्रं स्वकं वातल लघु दीपनम्」

*नादेयमुद्रं स्वकं वातल लघु दीपनम्」 ३२

अनि मिप्यन्नि विगदं कटुक कप्प्यलंजितूः」 ३१

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

नध. शीघ्रप्रवाहः स्वर्न वास्त्रामलनिद्रा:」

*गुर्गः* शैवालसच्चल्लं मंडगः: कलुपाल्च याः」 ३२

�}[भावप्रकाशः 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.

‘नदीस्तरस्तहाणश्च कृप्रस्तवणादिनि」
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.

अधिकार्मिक निम्न यन्महत्वा धारा तबेलूँ ।
तत्रोयमोप्तत्र नाम भिषजः प्रात्तन्ता जगुः । ३४ ॥

Aadbhida (Water coming out from earth)

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

श्राविसवं वारि पित्तधमविदाहयतीतितलम् ।
श्राणमं भवः वल्य ईष्टातकर लघु । ३५ ॥

The aadbhida 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.

शैलसनुस्वद्धारिनिवालो निर्मरो मतः ।
सत्व प्रस्वन चापिन्तज्जल नर्मर भवेदुः ॥ ३६ ॥

Nirjhara (Water from Spring)

The water that flows from the peak of the mountain is called nirjhara. The water of the spring that is found in the peak is also called nirjhara.

नर्मरेण शचिकुन्नीरं कफङ्गं दीपपं लघु ।
मधुरं कपपाकं च बात्लं चातिपिलक्सुः ॥ ३७ ॥

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.

नधा: शैलवराचार्य मुन्मेकत्र संस्थितम् ।
कुमुदांभोजसंचलनं वारं मारसमुच्यते ॥ ३५ ॥

Sārasa (Water of pond)

The water that flows down from the big mountain and gets accumulated in the valley is called sārasa. It is covered with kumuda and padma.

सारसं सलिलं बल्यं तृणालं मधुरं लघु ।
तुवरं रोचनं रक्षं बद्रमूलगलं शुचिः ॥ ३५ ॥

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

अल्पं सर: पत्वलं स्वाच्छं दक्षिणगे रवि ।
न निष्ठि जलं किचिच्चत्रत्र वारं पाल्वलम् ॥ ३६ ॥

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 वार्यभिध्यान्ति गुरु स्वादु निमोपकर् ।

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

प्रशस्तभूमिभागस्य नैकसवत्सरोपितम् ।
मूनिभिः किल तत्स्य तांदार्गमिति कौशितिम् ॥ ४५ ॥
Tāḍāga (Water from lake)

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

The water of taḍāga is sweet and astringent in taste and pungent in vipāka. It aggravates vāyu. It causes retention of stool and urine. It alleviates vitiation of blood, pitta and kapha.

*Cauṇḍa 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 cūṇḍa. Its water is called cauṇḍa.

This water stimulates digestion. It is ununctuous, alleviator of kapha, light, sweet, alleviator of pitta, appetiser, carminative and viṣāda (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.
वापिः क्षारं जलं पिल्लरं वालकफापहम्

तदेव यदि मिष्टं स्वातत्त्वं पिल्लानिपाहम् इ। ४६ इ।

The water of the vāpi is alkaline. It aggravates pitta and alleviates vāyu as well as kapha. If this water is sweet in taste then it alleviates pitta and vāyu.

भूमी खालोपविस्तारो गाम्भीर्याधिकारिणीक्रशम्।

इष्टकादिष्टिवदस्त्व स कूप इति कीतितः इ। ४७ इ।”

"Kūpa water"

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

‘कौपं पयो यदि स्वादु निदोपच्च तितं लघु।

तत्सारं कप्पारेत्त्वं दीपं निन्दक्क्तिपरम्।' ४८ इ।

[भावप्रकाश: वारिष्ठे १३ : ४७]

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.

‘नवायिनिकक्टे भूमीयां भवेदालुकाम्यी।

उद्भाव्यते ततो यत्तु ततजलं विकिरं विन्दुः।' ४६ इ।

Vikira water

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

विकिरं शीतलं स्वच्छं निरादं लघुं च स्मृतम्।

तुवरं स्वादुं पिल्लं क्षारं तलितलं मनाकं। ५० इ।

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

Amśūdaka

The water which is exposed to the sun’s rays during the day time and the moon’s rays during the night time is called amśūdaka.

It is unctuous. It alleviates all the 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.

Another view

The clean water of autumn which is impregnated with the rays of agastyu (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 *tadvāga* (small pond) is useful. In *phālguna* (February-March) well water is useful. In *catra* (March-April) the water of *caṇḍya* (a big well without a boundary wall) is useful. In *vaiśākha* (April-May) spring water is useful. In *jyeṣṭha* (May-June) *audhīda* (the water that comes out penetrating the earth) is useful. Well-water is useful in *āśāḍha* (June-July) and the water collected directly from the sky (*divya*) is useful in *śrāvaṇa* (July-August). In *bhādraṇa* (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.

Candrakānta water

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

Sea-water

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

River water

The rivers which pass in a strong current through stones and those whose source is in the Malaya mountain—their water is like ambrosia.
The rivers which flow towards the west generally carry clean water. Those flowing towards the sea of the east are generally of slow current and their water is heavy. Rivers originating from Parijātra, Vindhya and Sahya mountains carry water which causes śīraroṣa (diseases of head), hrdroga (diseases of heart), kuṣṭha (obstinate skin diseases including leprosy) and ślipada (filariasis).

The water at the top of a mountain which is exposed to the rays of the sun and the moon, and strong currents of wind is like ambrosia (lit. suitable for Indra).

Polluted water

The water which is mixed with the urine, stool, egg or embryo of insects, grass, leaves and poisons, and which is freshly collected on the ground should not be used either for a bath or for drinking. By doing so, the person falls a victim to a number of diseases—both external and internal. There is no doubt about it.
Cold water

Cold water is useful in mūrchā (fainting), vitiation of pitta, usmā (excessive hot feeling), 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 urdhvaga rakta pitta (bleeding through various orifices in the head).

Pratishthayen vātaroğe galyati

Prādhana sthāyin koṣṭhē satva muddhi nabhajante

Vidrāssyayat ruñjitaśvāma kāsaya

Hikkaśā snehāpayet ca shītamaṅgula parivṛjyate

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), aḍhmāṇa (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 snehapāna (immediately after oleation therapy).

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

जीवनं जीवितां जीवो जगत्सवं तु तत्तत्त्यम् ॥
75 76
श्रोत्रोज्ञवं नूपायां जैनं कवचिद्दारि वायते’’ ॥ ७४ ॥

[भावप्रकाशः वारिण्यं १२ : ७०-७४]

‘तृषितो मोहमायाति मोहतप्राणान्वितमुश्वचति ॥
77 78
अत: सर्वास्ववस्तप्ताः स न कवचिद्दारि वायते ॥ ७५ ॥’

[भावप्रकाशः वारिण्यं १२ : ७६]

Water is the life of all living creatures and the entire world is pervaded by water. Therefore, when a person is extremely thirsty then giving water is not prohibited. If water is not given, then the thirsty person becomes unconscious and succumbs to death. Therefore in all circumstances water is never prohibited.

79
‘यत्रवाध्यमाने निवेगं निःश्चेन गनिर्मणं भवेतु ॥

[माधवब्रह्मगुप्तः तोपवर्गं १५ : ४१]

तत्तत्त्यं दोषदृढवर्तं दीपनं गाजनं लघु ॥

Boiled water

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

81
तत्पादहीनं वातग्राहिनं तु पित्तलघु ॥ ७६ ॥

[माधवब्रह्मगुप्तः तोपवर्गं १५ : ४२]

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

82 'ग्रहीयिनितप्त यतीयं तदुष्णोदकमुच्यते ॥' ७७ ॥

[माघवदव्यायुण: तोयकवर्ग १५ : ४५]
उष्णोदक सदा पथ्यं द्वासकामवर्गानिनित् ॥
कपवातामोपपत्ति पितच्च वस्तिशोधनम् ॥ ७५ ॥
'मिनति श्लेष्मसंस्वातं माहं चापकर्षित' ॥
83 ओजीणं जर्यत्त्वायु पीतमुष्णोदकं निनित्' ॥ 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.

पादशौंचं तु तत्तोंगयम्यं शारोग्याम्बु नदुञ्जन्ते ॥
शारोग्याम्बु सदा पथ्यं द्वासकामकाफःपहम् ॥ ८० ॥
सदो ज्वरहरे भेदी दीपनं पाचनं लघु ॥
84 यानाइहार्षुदेहुलाशी—गुल्मशोथोदरायपहम् ॥ ८१ ॥

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), pāṇdu (anemia), śūla (colic pain), arśas (piles), gulma (phantom tumour), sōtha (oedema) and udara (obstinate abdominal diseases including ascitis).

When the ārogyāmbu is hot, it stimulates digestive power. It is extremely light. It cleanses the urinary bladder. It cures parsyavāk (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).

When the ārogyāmbu becomes cold, it is called śṛṭa śīta. This cold water is useful in dāha (burning syndrome), atisāra (diarrhoea), vitiation of pitta and blood, mūrcchā (fainting), madya (alcoholism), visa (poisoning), diseases caused by kapha and vāyu, trṣā (morbid thirst), chardī (vomiting), bhrama (giddiness), diseases caused by excessive intake of alcohol, excessive vitiation of pitta and sannipāta (when all the three doṣas are vitiated simultaneously).
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 kṣṇi (parasitic infection), ṭṛṇ (morbid thirst) and jvara (fever). It is light.

‘वाणकोलिन विषादम्भि तुर्जेरं पवनाहनिं।’ ॥ ५५ ॥
[मायवन्त्रव्यग्रणः तोयवग्रं 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.

‘दिवास्मृतं तु यतीयं रात्री तद् गुह्तां सर्वेऽ।
रात्री श्रुतं दिवा नद्गुरूत्वमविश्रृष्टिः।’ ॥ ५६ ॥
[मायवन्त्रव्यग्रणः तोयवग्रं १५ : ४४]

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

पानीयं न तु पानीय पानीयेर्ज्यप्रदेशः।
श्रोणं कत्रिधिं चासे पक्षे जीयों च नेतरत्। ॥ ५७ ॥

Water of another place should not be taken when there is indigestion and formation of āma. It should be taken only when it is properly boiled and not otherwise.

‘स्थिरं स्वाभ हिम हृयं दीपं वमिसंधवनम्।
रक्तपिनिविषायामाग्न नालिकेरेदकं गम।’ ॥ ६०

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.

\[ \text{तदेव जीर्ण विप्पर्म सुख पितकारं स्वरूपम् ॥ ५ ॥} \]

\[ \text{[माधवद्रव्यगुण: तोयवर्ग १५ : ४६-५०]} \]

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

\[ \text{भक्तादौ सलिलं पीतं कासमन्दानिनिदोषकृत् ॥} \]

\[ \text{मध्ये तु दीपं अश्चिद्धमन्ते स्थोलकार्ण परम् ॥ ५ ॥} \]

\textbf{Time of taking water}

Water taken before eating food causes \textit{kāsa} (bronchitis) and \textit{agnimāndya} (suppression of the power of digestion). When it is taken during the process of eating, it stimulates the power of digestion. If, however, it is taken after the completion of the process of eating, then it causes \textit{sthaulya} (adiposity).

\[ \text{अजीणे भेषजं वारि जीर्णंने च बलप्रदम् ॥} \]

\[ \text{अभ्रतं भोजनादौ तु भोजनोपरि तद्निषम् ॥ ५ ॥} \]

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.

\[ \text{“अत्यंतकुपानन्न विपच्यते जन्तुमनस्युपानाच्छ स एव दोषः ॥} \]

\[ \text{तत्समन्नरो विद्विवयवर्णाय मुद्मुद्वर्वांति विवेदमूरि ॥६१॥} \]

\[ \text{[माधवद्रव्यगुण: तोयवर्ग १५ : ५३]} \]

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

\[ \text{यत् व्यापनं [तत्] न ब्राह्मां ॥ ६२ ॥} \]
Water pollution
Polluted water should not be used.

तस्य लक्षणानि—

92 'यत्त्वकञ्जावल्लूरपपपत्रप्रभृतिभिरवच्छल्लं रविविशि-
किरणातिलाईत्विभिषुष्णः गन्धवर्णरसोपसूष्ट्यं तद्व्यापन्नम्। ॥६३॥
[सूतः:सूतः ४५ : ११]

The signs and symptoms of polluted water are as below:

The water which is mixed with mud, moss, grass, lotus leaf etc., which is not exposed to the rays of the sun and the moon and wind and which has manifested smell, colour and taste, is called polluted.

अनानीविं वाषिकमपि प्रथमं तत्त्व भूमिगम्।

व्याप-मिति जानीयात्मवं दोषप्रकोपनम्। ॥६४॥

The water collected of unseasonal rain or the water collected from the ground immediately after rain is also polluted. It aggravates all the doshas.

93 'तस्य स्पर्शसंपरसगन्धविभिषिकादोपा। संभवति।
तत्र खरता पूचिष्टलवमोध्य दस्त्वाश्रितता च स्पर्शदोषा।
पकसितकताशीलवहुवर्णता रूपदोषा:।

Polluted water has defects of touch, colour, taste, smell, vīrya (potency) and vipāka (taste after digestion).

Roughness, sliminess, heat and sticking to teeth—these are the defects in touch. The appearance of mud, sand and moss, and variegated colour are the defects in colour.

व्यपरसतां रसदोष:। भ्रनिष्टगन्धता गन्धदोष:। यदुप-युक्तं चिराद्धिपच्यतं तृणागीरवगूलक्षसकानापाद-
95 यति सवीरदोषः। यदुपयुक्तं चिराद्धिपच्यतं विषविभिषि
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 šikya.
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), *śīṣira* (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), *śīṣira* (later part of winter), spring and summer, water to be used should be boiled and reduced to 6/8 (*vasu*), 5/8 (*vāṇa*), 4/8 (*veda*), 3/8 (*tri*), 2/8 (*pakṣa*) and 1/8 (*ekabhāga*) respectively.

In this context, however; the exact nature of processing should be determined on the basis of the diminution and aggravation of the *doṣas*.
Removal of pollution

For the removal of pollution, the boiled water should be exposed to the sun’s rays and in this water hot pieces of gold, silver, iron, stone, sand or clod of earth should be immersed seven times. To this water fragrant things like karpūra, jātī, punnāga, pātalā etc. should be added. This should then be filtered with the help of a clean and compact piece of cloth. It should be protected from small insects. In the vessel containing this clean water, kataka, pearl etc. should be added. This process corrects pollution.

आमं जलं जीर्णिः यामसारं तदर्श्मारं भ्रूणशीतलं च।

tadārmaśaṃ tu bhūtan kāran paṇaḥ: prākāre churn eva kalaḥ: ॥१०३॥

Time taken for digestion

Unboiled water gets digested in one yāma (three hours). The water which is boiled and cooled takes one and a half hours for digestion. The water which is boiled and warm gets digested in forty five minutes. These are the three different times for digestion of water.

॥ इति वारिवर्गः ॥

Thus end the groups dealing with different types of water.

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3. यावत्पति इति द्वितीयपुस्तकेपाथः।
4. नो इति द्वितीय पुस्तकेपाथः।
5. आकाशगंगासमविन्ध इति श्राकरे पाठः।
6. प्रायो वर्षति वारिधि इति श्राकरे पाठः।
7. सर्वथा इति श्राकरे पाठः।
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19. ना: इति श्राकरे पाठः।
20. स्मृताः इति श्राकरे पाठः।
21. नुपारामु दिक्षं स्यादुवातलपितलम् इति श्राकरे पाठः।
22. कक्षपरम्भकण्ठानिग्रंहणादिरोगानुत् इति श्राकरे पाठः।
23. हिमामु शीनं पितरां गुहा वातविवर्धनम् इति श्राकरे पाठः।
24. और्भानन्यवृणरितममु इति श्राकरे पाठः।
25. कष्ठाः वड्भिः इति श्राकरे पाठः।
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29. चन्द्रं इति श्राकरे पाठः।
30. वनिरापस्तुद्वभवा इति श्राकरे पाठः।
31. रोचनं तृष्णादाहोषन्यप्रणुत् इति श्राकरे आकरे पाठः।
32. कपिष्टतु इति श्राकरे पाठः।
33. वदन्त्वति महर्षय: इति श्राकरे पाठः।
34. भर: इति श्राकरे पाठः।
35. स तु प्रस्वन्वस्वचापि तत्त्वं नैभरं जलमू इति आकरे पाठः।
36. स्यादविन्नलमू इति आकरे पाठः।
    च न पियकुतं इति षड्युपस्तकेपाठः।
37. बद्रमूत्रबलं इति षड्युपस्तकेपाठः।
38. स्याधवचन्द्रकृतं हर्वी इति द्वितीयपुस्तकेपाठः।
39. स्वाभुपाकार इति षड्युपस्तकेपाठः।
40. कारकरं इति षड्युपस्तकेपाठः।
41. दण्डव्यम् भावप्रकाश वारिण्य १३ : ४६-४८।
42. केदारः इति आकरे पाठः।
43. स्मृतमू इति आकरे पाठः।
44. भूमिस्थमहितं इति आकरे पाठः।
45. तौयं इति आकरे पाठः।
46. वाहित स्मृतमू इति आकरे पाठः।
47. हेमने विहितं तौयं शिविररिचि प्रशस्यते इति आकरे पाठः।
48. कौप इति आकरे पाठः।
49. विषवदनवृक्षां प्रताधीरूपित यत्: इति आकरे पाठः।
50. ग्रीयमं वासुदीर्षीन वा कौपं वा प्रावृषी स्मृतमू इति आकरे पाठः।
51. रत्नकरे जूचितं इति आकरे पाठः।
52. स्वच्छमुदयतवस्मयस्माविलं इति आकरे पाठः।
53. फालगुणे इति द्वितीयपुस्तकेपाठः।
54. चौम्यं इति आकरे पाठः।
55. तथोदिष्टमू इति आकरे पाठः।
56. चौम्यमेव इति आकरे पाठः।
57. जलमारं इति आकरे पाठः।
58. शीतलं इति आकरे पाठः।
59. मतोगुण: इति आकरे पाठः।
60. अत्यमुपानान्वितपत्तनं निरम्भुपानाच्च इति आकरे पाठः।
61. बध्यविवर्षनाय इति द्वितीयपुस्तकेपाठः।
62. पाणिविविषयात्मकः कुपितासिहेत्तकः: इति आकरे पाठः।
63. मलयप्रभवा: याच इति आकरे पाठः।
64. मृदुरवहा इति षड्पुस्तकेः पाठः।
65. पारियांग्वा इति आकरे च षड्पुस्तकायोः पाठः।
66. चन्द्रार्करव्यिुंपुस्तम् इति आकरे पाठः।
67. मुझे: इति आकरे पाठः।
68. मुच्छिष्टिनोपपथायथु: इति आकरे पाठः।
69. लघु ग्रहे इति आदर्शपुस्तकायथु: पाठः।
70. अर्धचिह्नोऽगुलमवासकाः स इति षड्पुस्तकेः पाठः।
71. स्नेहपाने च इति आकरे पाठः।
72. मन्देश्वणी जधरे इति आकरे पाठः।
73. मुखमसेजे कुण्ठे नेत्रामये ज्वरे इति आकरे पाठः।
74. पितज्ञानीयमत्पक्षम् इति आकरे पाठः।
75. नातोत्स्तसनिन्येषे न कदाचिन्ति वाच्येऽऽत्वा इति आकरे पाठः।
76. मुखामु: इति आदर्श पुस्तकेः पाठः। न तथा इति द्वितीयपुस्तकेः पाठः।
77. तृत्योत्तरो वाच्ये एव षड्पुस्तको नोपलस्ये।
78. वार्येऽत्तु इति आकरे पाठः।
79. तत्र्वाय्यमान्येऽति आदर्शपुस्तकायथु: पाठः।
80. च यत् इति आकरे पाठः।
81. वात्रि लम्बात्रि इति द्वितीयपुस्तकेः पाठः।
वात्रि लम्बात्रि च पिंतत्त्यावास इति आकरे पाठः।
82. स्वति इति आकरे पाठः।
83. इष्टव्यः माधवव्यः तोवभ्रमण: १५ : ३२-३३।
84. आनाहाजःश्रोताश्रि इति षड्पुस्तकेः पाठः।
85. लघुः इति षड्पुस्तकेः पाठः।
86. पितृवत्त्यावास इति षड्पुस्तकेः पाठः।
87. हिंतु पय: इति आकरे पाठः।
88. अहस्तीति निद्वसक्षण वायप्तार्यविशीतिलम् इति आकरे पाठः।
89. तु दिव्ये मुख्यविशव्याति इति आकरे पाठः।
90. वृद्धि पितृपिपासवच्छन्ति इति द्वितीयपुस्तकेः पाठः।
वृद्धि पितृपिपासवच्छन्ति इति आकरे पाठः।
91. द्रष्टव्यम्—लोक—६२।
92. हठ इति आकरे अधिकां पाठः।
93. छट् इति आकरे अधिकां पाठः।
94. स्वर्णदेशः इति आकरे पाठः।
95. पाठों सुभ्रुते नोपलम्यते।
96. वसुप्यञ्जुद्धु इति द्वितीयपुस्तकेः पाठः।
97. शुद्रजन्तुविद्वां इति षष्ठपुस्तकेः पाठः।
98. कन्यामुद्गारः इति षष्ठपुस्तकेः पाठः।
99. दोषापां इति द्वितीयपुस्तकेः पाठः।
CHAPTER 15

Rakta śāli (Oriza sativa Linn.)

The red variety of śāli rice alleviates all the three doṣas. It promotes eyesight and semen. It is diuretic. It causes thirst and promotes ojas, strength and voice. It is a cardiac tonic.

Gaura ṣaṣṭika (a variety of Oriza sativa Linn.)

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

1

किन्निवद्दीनो गुष्ठसमादपरो रसपाक्तः ॥ २ ॥

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

2

वहासालि: परं वृम्यः कलम: श्लेष्मपितसः ॥
Mahā śāli and Kalama

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

Vṛihi (a variety of Oryza sativa Linn.)

The vṛihi type of rice is sweet. It produces acidity during digestion. It aggravates pitta and is heavy.

Pāṭala

The pāṭala type of rice is very hot and is exceedingly abhiṣyandi (which obstructs the channels of circulation). It aggravates all the three doṣas.

Sowing and transplantation

The rice which is cultivated by sowing is heavy; otherwise it is slightly inferior in quality. The rice which is cultivated by transplantation is aphrodisiac when freshly harvested. When preserved for a long time, it becomes light.

Cultivation

The śāli rice which is cultivated in a forest land after setting fire to the vegetation is light for digestion. It is astringent. It causes retention of stool and urine. It is un-unctuous and alleviator of kapha.
The śāli rice which is cultivated on plain ground alleviates kapha and pitta. It is astringent, pungent, slightly bitter and sweet. It aggravates vāyu and stimulates the power of digestion.

The rice which is cultivated in the rice field is sweet, aphrodisiac, strength promoting and alleviator of pitta. It is slightly astringent and it produces less excreta. It is heavy. It produces more of kapha and semen.

The rice which is cultivated by repeated transplantation is light. It gets digested easily and is superior in quality. It does not cause burning sensation. It alleviates doṣas. It promotes strength. It is diuretic.

The rice which is grown after cutting the plant, is ununctuous. It causes retention of stool. It is bitter and astringent. It alleviates pitta. It is light for digestion. It also alleviates kapha.

Thus ends the group dealing with various types of rice.
NOTES AND REFERENCES

1. रसस्तमादपरो इति गणपुस्तकेः पाठः ।
2. कमल: इति द्वितीयपुस्तकेः पाठः ।
3. दग्धायामवनो इति आकरे द्वितीयपुस्तकेः च पाठः ।
4. बद्धबिमूष्या इति आकरे पाठः ।
5. रुक्षा: इति आकरे पाठः ।
6. कादुकाश्रया: इति आकरे पाठः ।
7. रबिनानस्तवर्जना इति द्वितीयपुस्तकेः पाठः ।
8. ईंस्तकशायालपवला इति गणपुस्तकेः पाठः ।
9. विदाहिनो इति आकरे पाठः ।
CHAPTER 16

श्यामाक: शीषणो रक्षो वातन: वेरमधिनहा।

Śyāmāka (Echinochloa frumentacea Linn.)

Śyāmāka is sōṣaṇa (drying) and un-unctuous. It aggrava-
vates vāta and alleviates kapha and pitta.

1. तिष्णू प्रियंगुरीवाकर्कः प्रकोपितम्।

Priyangu (Setaria italica Beauv.). Nīvāra (a type of paddy)
& Koradūṣa (Paspalum scorbiculatum Linn.)

Priyangu, nīvāra and koradūṣa share the properties of
śyāmāka.

2. वृद्ध: स्थैर्यकरो मूत्रमेदित्तक्षुन्य जयेन।

Yava (Hordeum vulgare Linn.)

Yava is un-unctuous, cooling, heavy, sweet, laxative,
producer of more of stool and flatus and aphrodisiac. It
produces sthairya (steadiness) and reduces urine, fat, pitta and kapha. It cures pīnasa (chronic rhinitis), śvāsa (asthma), kāsa (bronchitis), urustambha (which produces immobility of thigh) and diseases of the throat and blood.

\[ \text{न्युनो यवादनुयवो कुशोष्णो वंशजो यव:} \] II 2 II

Anuyava & Vaiśāja yava

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

\[ \text{वृष्णशीतो गुरुः सिन्ध्वो जीवनो वातपित्तहा} \] I

\[ \text{संवानकारी मधुरो गोधूम: स्वर्युक्तसर:} \] II 4 II

[माधवद्रव्यगुणः कुदान्यवर्ग 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.

\[ \text{गोधूम उत्तमो मधुरो गुर्दच बल्यः सिन्ध्रः शुक्लश्रवस्त्रच} \] I

\[ \text{सिन्ध्वो [शीतस्वा] निलपित्तहारी सवातस्तु} [?] शेषमकरः सरस्च II]II I

Another view

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

\[ \text{ईष्टकयायो मधुरः सतिकः सग्राहः पिलकरस्तथोष्णः} \] I

\[ \text{लिलो लिपके मधुरो बलिपिध सिन्ध्वो ब्राह्माप्यन पथ्य उत्तः} \] II 6 II

\[ \text{दृष्योपिनमेधाकाजनोज्यमुत्स्वस्त्वच्योष्य केश्योतिनिलहो गुर्दच} \] I
Tila (Sesamum indicum Linn.)

*Tila* is slightly astringent, sweet, bitter, constipative, aggravator of *pitta*, hot, sweet in *vipāka*, promoter of strength and unctuous. It is useful for application over ulcers and for teeth. It is a promoter of digestive power and intellect. It reduces the quantity of urine. It is useful for the skin and the hair. It alleviates *vāyu* and is heavy.

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

**Krṣṇa mudga, mahā mudga, gūra hritiptakā.**

**Svēta raktāssāna nirdhīta ladhāḥ** pūrveṣṭvāntāḥ. II = III

*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.

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

**Kaphapitāmatājñān mudgā: kopāyin mādhūre ladhū.**

**Gṛhī śīta: kadhā pāke chakṣūpāyāh nātāvātan.** II 6 II

**Property**

*Mudga* alleviates *kapha, pitta* and blood. It is astringent, sweet, light, constipative, cooling and pungent in *vipāka*. It promotes eye sight and does not aggravate *vāyu* in excess.
Vanya mudga

Different varieties of vanya (wild variety) mudga share all the properties of cultivated varieties of mudga.

Māṣūra (Lens culinaris Medic.)

Māṣūra is sweet, appetiser and constipative. It alleviates kapha and pitta.

Makuṣṭha (Phaseolus aconitifolius Jacq.)

Makuṣṭha alleviates rakta pitta (a disease characterised by bleeding parts of the body) and jvara (fever). It is constipative.

Canāka (Cicer arietinum Linn)

Canāka alleviates kapha, blood and pitta. It causes impotency and aggravates rāyu. It is cooling.

Harenū & Satīna
(Pisum arvens Linn. & Pisum sativum Linn.)

Harenū and satīna cause constipation.
Ādhakī (Cajanus cajan Millsp.)

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

उपण: बुस्त्यो रसतः कावायः कटुविपाके कफमात्सरणं ॥ १३॥

Kulattha (Dolichos biflorus Linn.)

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

18
शुक्राशिररीगुणाष्टिनिपुन्दर्शर संग्राहकः प्रीतसकाशहता ॥

19
श्रानाहमेंदोपुरुक्तिकालिङ्कान्तसाप्त: शोणितपितककुच ॥ १४॥

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

20
वलसहस्तः पवनामयनो विशेषतः वपुमकुत्तकथमु ॥

Vanya Kulattha

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

रितश्चोष्णो मधुरो वाप्यो मेदोमासककशः ॥

वातनुद् श्वेषो वलियो माषो बुधमलो गुरुः ॥ १५ ॥

[Madhumṛtyugrāṇa: Chirnīchaṭṭhaṭhāgama १५ : १-६] ।

Mūṣa (Phaseolus mungo Linn.)

Mūṣa is unctuous, hot, sweet and aphrodisiac. It produces more of fat, flesh and kapha. It alleviates vāyu, promotes nourishment and strength and produces more of stool. It is heavy.
Another view

Māṣa is heavy, laxative, diuretic, unctuous, aphrodisiac, sweet, alleviator of vāyu, refreshing and promoter of lactation. It has the specific property of promoting strength and aggravating pitta as well as kapha.

The fruits of ātmaguptā and kākāṇḍa have properties similar to those of māṣa.

Aranyā māṣa

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

Rāja māṣa (Vigna cylindrica Skeels)

Rāja māṣa is laxative and appetiser. It reduces kapha and semen, and cures amla pitta (hyper acidity in stomach). It is delicious, aggravor of vāyu, un-unctuous, astringent, viśada (non-slimy) and heavy.

Kākāṇḍa (?) & Ātmaguptā (Mucuna pruriens DC.)

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

Atasī & Kusumbha
(Linum usitatissimum Linn. & Carthamus tinctorius Linn.)

Atasī is unctuous, sweet, bitter, aggravor of kapha as well as pitta and heavy. It reduces eye sight and semen. It is pungent in vipāka.

Seed of kusumbha shares properties of atasī.

Nispāva (Dolichos lablab Linn.)

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

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.
strength. It causes burning sensation and reduces *kapha* and eye sight. It is pungent in *vipāka* and sweet. It eliminates stool as well as *vāyu* and aggravates *pitta*.

[29] सितासिताः पीतकरत्वः भवति वैनेकरसाश्च शिबाः।
[30] 31 यथोदितास्तदुग्नतः प्रधाना ज्ञेया कटृष्णा रसपाक्ततः।

[31] [सुश्रुतः: सूत्रस्थानः ४६ : ४४-४६]’

It has several varieties viz., white, black, yellow and red. They have different tastes but all of them share the properties described above. They are predominantly pungent in taste as well as *vipāka* and hot.

[33] 34 विदाहवन्यः भृशं च रूक्षा विष्टंश्वर्यं मन्तलप्रदाश्च।
[35] सुदर्शराशिरस्वरस्वर पद्व स्मृता चैदोलाश्च शिबाः।

[36] [सुश्रुतः: सूत्रस्थानः ४६ : ४७-४८]

Vaidalikas & Simbas

Pulses having dicotyledons and different type of *simba*—all produce burning sensation. They are exceedingly ununctuous and constipative. They aggravate *vāyu* and are extremely difficult of digestion and are appetisers.

They reduce the power of digestion, alleviate *kapha* as well as *pitta* and cause retention of stool, urine and flatus.

‘कफवातहरस्तीक्षणः सिद्धायं रक्तपित्तकः।’ २५।।

*Śiddhārtha*

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

रत्नागुण राजिका रूच्यं रत्नागुणोऽयोगपी सघनं: ॥२६॥

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

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

Property in preservation

Śūka *dhānya* and *śirbhi 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.

यवगोमिसमाषाण तिलमचापि नवा हि: ॥

पुराणा विरसा हस्ता न तथा बलकारिण: ॥२५॥

[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 विष्टमिति विस्फूङ्ख्व वृष्टिदृष्टम् ॥

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. तद्वच्च कगुनीवारकोरंशृष्णः इति आकरे पाठः।
2. पीनसांसवासकायोहस्तमभक्तचक्राभामयान् इति आकरे पाठः।
3. यवादपयो इन आकरे पाठः।
4. स्खोडलो इति आकरे पाठः।
5. वृष्ण: शीतो इति आकरे पाठः।
6. सस्तानो वृंहो चल्यो गोधूम: स्वयंक्रतवरसः इति आकरे पाठः।
7. तित्तो इति आकरे पाठः।
8. एव पथ्यः इति आकरे पाठः।
9. दत्योग्निमेघा इति द्विनीयनुस्तके पाठः।
   बलास्निमेघा। इति आकरे पाठः।
10. हीनतरास्त्वाल्ये इति आकरे पाठः।
11. द्रष्ट्वयम्—वर्णः वृण ४६ : २६।
12. प्रवानाह्रिता मुद्दा वर्णा मुद्यृङ्गस्तु मुद्यृङ्गवत् इति आकरे पाठः।
13. मधुरः इति आकरे पाठः।
14. शीतः इति आकरे पाठः।
15. रक्तपितःज्वरोन्माद शीतः इति आदर्शपुस्तिकासु पाठः।
16. आडकी कफापितःध्वी कलायास्तवतिवातलः इति आकरे पाठः।
17. कफवात्ष्वः इति द्वितीयपुस्तकः पाठः।
18. शुकास्तरीगुल्मनिमूदनश्रवः इति आकरे पाठः।
19. शोणितपितःकर्तरः इति आकरे पाठः।
20. कफस्य हस्तः नयमामयनो विशेषं वन्यकुलस्य उत्तः इति आकरे पाठः।
21. सन्नयोग्यवृत्तः इति आकरे पाठः।
22. शुकाकावःहास्यः इति आकरे पाठः।
23. कषायः अविदाहानस्यः इति आकरे पाठः।
24. सन्नयोगः इति आकरे पाठः।
25. स्तवारुतितकोणः इति आकरे पाठः।
26. वालेन्द्राः कफयुक्तः इति आकरे पाठः।
27. रुक्षः कषायः वियप्रोप्युक्तवल्लासदृष्टिक्षयकुश्रीविदाहः इति आकरे पाठः।
28. सम्भुस्वतः इति आकरे पाठः।
29. पीतकर्तव्यर्थः इति आकरे पाठः।
30. वेदेकविशालस्वतः इति आकरे पाठः।
31. यथाविदःस्वेदः गुणस्तः इति आकरे पाठः।
32. रसपाक्योद्योचः इति आकरे पाठः।
33. विद्याः इति आकरे पाठः।
34. विषष्ठ्यो जीवनत्त्वनिलम्बद्वारः इति आकरे पाठः।
35. वेदेकविशालस्वतः इति आकरे पाठः।
36. जोत्वः लेख्मपितःनवः इति द्वितीयपुस्तकः पाठः।
37. समालोच्योत्तरः प्रवश्यातः इति आकरे पाठः।
38. तथार्थेतः स्मृताः इति आकरे पाठः।
CHAPTER 17

सर्ववात्सं भंसं वृष्णि बल्यतमं गुहे।
तद्रसस्नर्पयो बल्यः स्निग्धः प्राणप्रदो लघुः।

Meat

All types of meat alleviate vāyu. They are aphrodisiac, exceedingly strength promoting and heavy. Meat soup is refreshing, strength promoting, unctuous, life giver (prāṇa prada) and light.

मांसवर्गों द्विघाजियो जांगलानूपभेदतः। १।

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

तम जांगलानूपपूर्णः

\[\text{[1] ब्रह्मासं मांसवर्गेः} \quad \text{[2]लस्याःच} \quad \text{गुहायाः।}}\]

तथा पर्वसृता शेया विषिकवा प्रतुवा भ्रष्ट। २।

\[\text{[3]प्रश्नाप्यथ च} \quad \text{प्राप्या धन्तो जांगलचातमः।}}\]
Jāṅgala (Meat of animals dwelling in dry land forests)

Jāṅgala is of eight categories viz., (1) jaṅghāla, (2) vilastha, (3) guhāsaya, (4) pārna mṛga, (5) viśkira, (6) pratuda, (7) prasaha and (8) grāmya.

Meat of this variety is sweet, un-unctuous, astringent, light, strength promoting, aphrodisiac, nourishing and digestive stimulant. It alleviates doṣas and cures mūkatā (dumbness), minminatva (stammering), gadgadatva (lulling speech), ardita (facial paralysis), vādhirya (deafness), aśuci (sense of impurity), chardi (vomiting), prameha (obstinate urinary disorders including diabetes), mukharoga (diseases of the oral cavity), gala gaṇḍa (goitre), šlipada (filariasis) and diseases caused by vāyu.

Ānūpa (Meat of animals inhabiting marshy land)

Ānūpa is of five categories viz., (1) kūlecara, (2) plava, (3) kośastha, (4) pādin and (5) matsya.
Meat of this variety is sweet, unctuous, heavy, suppresser of the power of digestion, alleviator of kapha and slimy. It increases muscle tissue considerably. It is generally abhisyandin (which obstructs the channels of circulation) and unwholesome.

Different types of Jāngala meat

Harinā, ena, kuraṅga, ḍkaśa, vātāyu, mṛga mātkā, rājīva, prṣat, śvadāṁśtra, sarabha—these animals are called jaṅghāla. Their characteristic features are given below:

Harinā is of coppery colour. Ena has a black body.
Kuraṅga is of coppery colour. It looks like harīna but it is bigger in size. Ṛṣya (ṛkṣa) is commonly called nilāṇḍuka or saroru. Vāṭāyu is like a deer calf and it is small in size. Mrga māṭṛka is like a rabbit. It is small in size and it has a bulging abdomen. Some people, however, take musk deer as mṛga māṭṛka. Rājiva has a spotted body. Prṣat is dotted like the moon in its body and it looks like a harīna of small size. Śvāḍaṁśtra is called karkaṭa in Kashmir. Šarabha is found in Kashmir. It has eight legs, four of which are upwards. It is like a camel in size and it has big horns. This animal, which is also known as mahā mṛga is locally called navastha (?)

8
‘कुतमालो व्रम्चुरः विषुतो विन्दुचित्रकः ’

9 10 11
‘जग्गला: प्रायसः सन्म पिन्देलेख्‌महुरा सता। || १५ ||

12 किञ्चिद्वातारका जेया नघवो बलवर्चनाः।

Kṛtamāla, vapracura, viśruta and vindu citraka—these animals also come under the jaṅghāla category.

The meat of all these animals generally alleviates pitta and kapha. It slightly aggravates vāyu. It is light and promoter of strength,

13
गोष्ठाश्च मुज्ञागाबुद्वल्लिख्याया विलेशयाः। || १६ ||

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

Goddhā, śaṇa, bhujāṅga, ākhu, śallaki etc., are called vileśaya animals.

14
विलेशया वातहृर मधुरा रसपाक्षयों।

The meat of these animals alleviates vāyu. It is sweet both in taste and vipāka. It is nourishing and it causes retention of stool and urine. It is hot in potency.
Guhāśaya (Meat of animals that dwell in caves)

Simha, vyāghra, vrka, akṣa, rksa, tarakṣu, dvipin, babhru, jambuka, mārjāra etc., are called guhāśaya animals.

Tarakṣu is commonly known as haḍāhā. 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.

Parna mṛga

Vanaukā, vrka mārjāra, vrka markatikā etc., are called parṇa mṛga animals.
The meat of these animals is aphrodisiac, promoter of eye sight and useful in the correction of the vitiation of blood. It cures śvāṣa (asthma), arṣas (piles) and kāsa (bronchitis). It helps in the elimination of urine and stool.

18

वितिकालाविविकिरकपिज़लकणितितिरा:

19

चकोरकराधाश्च विषकिरा: समुदाहृता: ॥ २२ ॥

Viskira (Meat of gallinacious birds)

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

विकीर्ये भक्षण्येते यस्मातस्मान्दि विषकिरा: ॥

They eat by tearing (vīkīrya) the food because of which they are called vīkīra.

20

कपिज़ल इति ह्यातो लोके कपिषण्णितितिरा: ॥

[भावप्रकाश मासवर्ग ११ : २०-२१]

चकोर: प्रसिद्ध: । कर: कयर इति लोके ॥ २२ ॥

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

‘विषकिरा मधुरा: शीता कपाया. कदुपाकिन: ॥

21

बल्या खृष्णामित्रदीप्चन्द: पथ्याश्च लघवो मता: ॥ २४॥’

[भावप्रकाश मासवर्ग ११ : २२]

The meat of these animals is sweet, cooling, astringent in taste, pungent in vipāka, strength promoting and aphrodisiac. It alleviates all the three doṣas. It is wholesome and light.

‘कालकंठकहारीलकपोताश्चतपकाकाः:

22

सारिका खंजरौदस्च पिकाया प्रलूता मता:;}
Pratuda (Meat of packer birds)

Kālakaṇṭhaka, hārīta, kapota, śatapatra, sārikā, khañjariṭa, 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.

Hārītā is called hārilā in the local vernacular.

Kapota is white and yellowish (pañdu). 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, grdhra, ulūka, cillum, saṣaghātin, cāṣa, bhāsa, kurara
etc., are called *prasaha* animals.

\[\text{27} \]

'प्रसहा: कीर्णिना एने प्रसहान्यावाचस्मना:।

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

\[\text{28} \]

वीर्यांश: प्रसहा: सचे तन्मासं चाहरन्ति ये। २०।।

[भावप्रकाशः मांचवर्गः ११: २६-२७]

\[\text{29} \]

ते शिष्मस्मकक्षकादत्तकीणा भवति धि。।

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

\[\text{30} \]

छागेषवशाहवाद्यः प्राम्यः प्रीत्ता महृदिभः। १३।।

Grāmya (*Meat of domesticated animals*)

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

\[\text{31} \]

ग्राम्यः वातहरः सचें दीपना: कफपित्तला:।

मधुराः रसपाकाम्यां वृह्णा वनवर्धना:। १२।।

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.

\[\text{32} \]

एते कूलेचवः प्रोत्ता यस्मात् कूले चरत्त्व्यामुः। १३।।

*Kūlecara* (*Meat of animals who live near water*)

*Lulāya, gaṇḍa, vārāha, camarī, vāraṇa*, etc., are called *kūlecara* animals.
These animals graze (reside) by the side of water (kūla) because of which they are called kūlecara.

लुलाया महिष:। गण्ड:खङ्ग। चमरी चमरपुच्छो गौ:॥३४॥

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

कुलेचरा महलितहरा चूड़ा बलावहा:।
मधुरा: शीतला: सिनग्धा: मूल्या: रेत्मवर्जना:॥३५॥

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

33 हस्तसारसकाचाखङ्कोळ्ळससारिका: ।
34 नद्रीमुखी सकादम्ब बलाकाया: प्लवा मता: ।
35 प्लवन्ते सतले यस्मादिते तरसमात्लवा: स्मृता ॥३६॥

Plava (Meat of animals who swim in water)

Hamsa, sārasa, kācākṣa, baka, krauṇḍa, sasārikā, nandī mukhi, kādamba, balākā etc., are called plava animals.

36 काचाक्ष: कविकाशो वृहत्क:। क्रीकः: शरिहङ्ग: स्मत:।
37 हत लोके। ससारिका सिद्धु हत लोके।॥३७॥

Kācākṣa is also known as karditākṣa or bṛhadbaka. Krauṇḍa is also called sarad vihaṅga and in folk language it is called teṅka. Sasārikā is called sindhu in folk language.

38 स्थला कठोरा बुत्ता क यस्याच्छवंपरिचितां।
39 मूटिका जम्बु सदृशी जेया नद्रीमुखीति सा।॥३८॥
40 कादंब कयवा हत लोके। बलाका लघुवक:। बगळी हत लोके।॥३९॥

Nandī mukhi has, above its bill, a projection which is big in size, hard to touch and round in shape. Kādamba is called
Kayambā in folklore. Balākā is the small variety of vaka, which in folklore is called bagulī.

The meat of these animals alleviates pitta. It is unctuous, sweet, heavy and cooling. It aggravates vāyu and kapha and promotes strength as well as semen. It is laxative.

Koṣastha (Meat of animals that dwell in shells)

Śaśaka, viṇaka, śukti, śambūka, bhalluka etc., are called koṣastha 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, kṛṣṇa karkaṭa, ghaṇṭikā, śiśumāra etc., are called pādin animals.
Kumbhīra is a type of aquatic animal. Kūrma is known as kacchapa in folk lore. Nakra is called nāka in folk lore; they are found in large numbers in rivers like Saranghā. Karkaṭa is known as keṅkaḍā in the folk language. Kṛṣṇa karkaṭa is a variety of karkata. 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.

अथ जांगलादीनां कतिपयाः विशिष्टाः गुणाः:

हरिण: कीतलो वदविष्मृत्रो दीपनो लघः। 57
रसेपाके च मधुर: युगन्धिः सन्निसातहः॥ ४५॥
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.

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.

Prśat (Spotted deer)

The meat of prśat is sweet both in taste and vipāka. It alleviates doṣas and is digestive stimulant. It is delicious, constipative, cooling and light. It is an appetiser. It cures śvāsa (asthma) and jvara (fever). It alleviates all the three doṣas as well as the vitiated blood.

Munḍinī

The meat of munḍinī cures jvara (fever), kāsa (bronchitis), vitiation of blood, kṣaya (consumption) and śvāsa (asthma). It is cooling.
Nyānku (Antelope)

The meat of nyānku is sweet, light, strength promoting and aphrodisiac. It alleviates all three doṣas.

ऋष्यस्तु मधुरो वृष्य: स्निग्धोष्ण: कफपिल्लः ।

ṛṣya

The meat ofṛṣya is sweet, aphrodisiac, unctuous and hot. It aggravates kapha and pitta.

‘शसा: शीतो लघुग्रही रुक्ष: स्वादु सदा हितः ॥५२॥

62

वृहत्कफपिल्लाः चालसांगारः स्मृतः ।

63

ज्वरातिसारशोधोशस्वसनासोहरुस्वः स ।

Śaśa (Hare)

The meat of śaśa is light, constipative, un-unctuous, sweet and always wholesome. It stimulates digestion and alleviates kapha as well as pitta. It is neutral for vāyu. It cures jvara (fever), atisāra (diarrhoea), śoṣa (consumption), vitiation of blood, śvasana (asthma) and araṣas (piles).

शत्यकः श्वासकासात्रशोषोष्णवत्यापः ॥५३ ॥

[भावप्रकाशः मांसवर्गः ११ : ५०-५१]

॥ गुहयायः ॥

Śalyaka

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

‘लावा विनिकरणस्य स्यृस्ते चतुर्दश मता बुधः ।
Lāva (Common quail)

Lāva, which is included in the viśkira group, is of four types viz., (1) pāṃsula, (2) gauraka, (3) paunḍraka and (4) darbhara.

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

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

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

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

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.
**Vartika (Gray partridge)**

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

71. 

`कटकः शीतलः सिंग्वर्गो स्वादः शुद्धकफप्रवः `।

**Cāṭaka (Tree sparrow)**

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

सल्पिनपातहरू वेद्यचर्कस्तवतिशुक्लः `॥ ५५ ॥`

**Veśma cāṭaka (House sparrow)**

The meat of *veśma cāṭaka* alleviates *sannipāta* (a condition caused by the vitiation of all the three *doṣas*). It increases semen in excess.

यर्कोश्रीधरम् [?] शीतः ज्वरदोषद्रव्याधाः `।

72 

षुद्धचः शुद्धो बल्यो वर्तिकालपुणा ततः `॥ ५६ ॥`

**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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`तितिलिर्वंद्रो ग्राही हिकादोषद्रव्याधाः `।

74 

ष्वासकासहरः पत्थरसमास्तनोदर्द्धिको गुणः `॥ ६० ॥`

[भावप्रकाशः मासवर्गः १९ : 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 svāsa (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.

Pāniya Kukkuṭa (Water cock)

The meat of pāniya kukkuṭa is unctuous, nourishing, aggrator of kapha, heavy and alleviator of vāyu and pitta. It cures kṣaya (consumption), krmī (parasitic infection) and viśama 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 characteri-
sed by bleeding from different parts of the body). It is cooling
and sweet both in taste and *vipāka*.

**Kapota (Dove)**

The meat of *kapota* is constipative and alleviator of *vāyu*.
This bird is white and yellowish in colour.

‘पारावतो गुः सिन्वधो रक्तपिताचिलाप्तः’ ॥ ६५ ॥

[भावप्रकाशः मांसवर्ग ११ : ७१]

संग्राही शुकलः शीतः कपोतोधि समोष्णम् ।

**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*.

‘नातिसिन्वधानि वृष्णयाणि स्वादुपाकरसानि च।’

६१

वातद्वायलिङ्गक्षाणि गुःशण्णानि पक्षिणाम् ॥ ६६ ॥

[भावप्रकाशः मांसवर्ग ११ : ७२]
Egg

Eggs of birds are not very unctuous. They are aphrodisiac, sweet in vipāka and taste, alleviator of vāyu, promoter of semen in excess and heavy.

Chāga (Goat)

The meat of the goat is light, unctuous, sweet in vipāka and alleviator of all the three dosas. 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 śuśka kāsa (dry cough), aruci (anorexia) and śotha (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.

$\text{बृहस्तः वानलं रक्षं व्याधितस्य मृतस्य च} \quad \text{॥७१॥}$

[भावप्रकाश: मासवर्ग ११ : ७४-७५]

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

92

$\text{शेखस्य बृहुः मास पित्सलेख्मकरं गुहुः} \quad \text{॥}$

*Meṣa* (Sheep)

The meat of the sheep is nourishing. It aggravates *pitta* and *kapha*. It is heavy.

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$\text{ततो बृहस्तःस्तः मास कित्सलेख्मकरं सत्रपाः} \quad \text{॥७२॥}$

The meat of a castrated sheep is slightly lighter.

$\text{सेव: [?] पुच्छोङ्गुः मासं हुयं बृहवं अभायकम्} \quad \text{॥७३॥}$

[भावप्रकाश: मासवर्ग ११ : ८१, ८३]

The fat and the meat of the tail of the sheep are cardiac tonic, aphrodisiac and alleviator of fatigue. They aggravate *pitta* and *kapha* and alleviate to some extent diseases caused by *vāyu*. 
Go (Cow)

Beef is heavy and unwholesome. It aggravates *pitta* and *kapha*. It is unctuous, alleviator of *vāyu*, strength promoting and nourishing. It cures *pīnasā* (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.

अष्ट्टास्या:

‘कच्छपो बलदे वातपित्तचूचोधकः ।
[भावप्रकाशः मासवर्गः ११ : ६२]

Kacchapa (Tortise)

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

विरुक्षो लेखनस्य वीयोऽऽित्पूज्यः ॥ ७५ ॥
स्वाद्यमलब्धसेषा गजश्चेष्मानिलापहः ॥

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.

‘स्तेहनं बुङ्ग्रणं वृष्णं „अत्ममन्नमानिलापहस् ।
[भावप्रकाशः मासवर्गः १६ : १४१-१२]

Varāha (Hog)

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

स्तरं समधुरं वृष्णं” गुर्वभिभविद शीतलम् ॥
वातपित्तहरुं हुमं सीकरं चमंचिरितम् ॥ 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.

‘कफङ्गङ्गहितहित कशायमिनिनापहम् ।
पिश्यं पवित्रमायुष्यं वर्णमूलं विरूपणम्।। ८१।।’

[माधवद्रव्यगुण: मांसवर्ग १६ : १२-१३]

*Khadga* (Rhinoceros)

The meat of *khadga* alleviates *kapha*. It is astringent and alleviator of *vāyu*. It is *pitrya* (liked by *pitṛs* or dead ancestors), sacred and promoter of longevity. It causes retention of urine and is un-unctuous.

100 ‘बहुः हिततमो बल्यो वातच्छो मांसशुचीः।’

[माधवद्रव्यगुण: मांसवर्ग १६ : १७]

*Barhī* (Peacock)

The meat of *barhī* is most wholesome. It promotes strength, alleviates *vāyu* and increases muscle tissue as well as semen.

101 ‘कपयमधुरा: रोता रक्तपित्रितवर्णम्।। ५२।।

102 विपाके मधुरास्वें कपोताः गृहवासिनः।

*Kapota* (Dove ?)

The meat of various types of *kapota* residing in houses is astringent and sweet in taste and cooling. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is sweet in *vipāka*.

तेभ्यं लघुतरा: किचित्तु कपोताः वनवासिन्।। ५३।।
शीता: सम्बाहिषिणश्च वस्तम्भकराश्च ते।

The meat of those residing in forests is slightly lighter. It is cooling and constipative. It produces less of urine.

किंचिन्चल्लुङ्गरा रुक्षा ग्राहिणः श्लेष्मपिलितः।
हितास्ते पाषु चिंत्रांगा हारीता वनवासिनः॥५४॥

[माधवद्रव्यगुण: मासवर्ग १६ : १६-२२]

The meat of kapotas which are yellowish, spotted or green in colour and which reside in the forests, is slightly lighter, un-unctuous and constipative. It aggravates kapha and pitta, and it is wholesome.

1०३
‘चक्षुष्या मधुरा: पाके सर्पा मेघकरा: स्वर्ता।
Sarpa (Snake)

The meat of sarpa is promoter of eye sight, sweet in vipāka and promoter of intellect.

वर्करा दीप्यकार्श्च तेपत्ता कतुपाकिनः॥ ५५॥
मधुरास्तर्यमुख्युष्या: शृण्टविष्णुमूर्तमास्ता।

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.

1०४
शाङकूर्मादियाः स्वादुरसपाका बलावहा। ॥ ५६॥
1०५
शीताः सिन्ध्या हिताः पित्ते चक्षुष्या: शुक्ववांते।

Śaṅkha, Kūrma etc., (Conch shell, tortoise etc.)

The meat of ṣaṅkha, 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.

कृष्णाकंठकस्तेषा बल्य: कोष्णोनिन्तापह।
Krṣna Karkaṭa (Block crab)

The meat of the black variety of karkaṭa is strength promoting and slightly hot. It alleviates vāyu. It promotes semen and healing. It helps in the elimination of stool and urine. It alleviates vāyu and pitta.

हंसो वातहरै वृद्धयो म्ययो मायमचनप्रदः।

Haṁsa (Swan)

The meat of haṁsa alleviates vāyu. It is aphrodisiac. It is promoter of good voice, muscle tissue and strength.

Cakravāka, Theṅka and Caṭaka

The meat of cakravāka, theṅka and caṭaka alleviates vāyu.

Sārikā, Baka, Kadamba and Lāvaka (Shama thrush, Common crane, Whistling teal & Common quail)

The meat of sārikā, haka, kadamba and lāva alleviates vāyu. It is unctuous. It helps in the elimination of stool. It is aphrodisiac. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is cooling.

Godhā (Inguana)

The meat of godhā cures kāsa (bronchitis), śvāsa (asthma) and kṣaya (consumption). It is sweet and cooling.
The meat of *mūṣaka* is sweet and unctuous. It increases *kapha* and semen. It cures *durnāman* (piles), aggravation of *vāyu*, *kṛmi* (parasitic infection) and *dūṣi viśa* (artificial poisoning).

**Combinations**

Along with *cāru karira*, the meat of *jāṅgala* type of animals is appetiser and nourishing. It cures *raktapitta* (a disease characterised by bleeding from different parts of the body), *visarpa* (erysipelas), *kuṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *viśa* (poisoning).

Along with *ghanṭola*, the meat of *jāṅgala* type of animals works as appetiser, digestive stimulant and cardiac tonic.

Along with *vītāgni*, the meat of *jāṅgala* type of animals cures diseases caused by *vāyu* and *kapha*. It is digestive stimulant and laxative. It is very delicious.

The meat prepared with dry radish cures *yakṣmā* (tuberculosis),
स्नेहं दीपनं हुच्छं मांसं दधिकुम्भते ।

The meat prepared with curd is unctuous, digestive stimulant and cardiac tonic.

बल्य स्वर्यं च चक्षुष्यं ताहोऽगः तह साधितम् ॥६४॥

The meat prepared with tādoga promotes strength, good voice and eyesight.

\[\text{११२} \]

'हूरे जलातनिलया हूरे पानीयोचरा: ।

\[\text{११३} \]

ये मुगाश्च बिहुगाश्च तेष्वापभिभ्यन्दिनो मताः ॥६५॥

\[\text{११४} \]

श्रवतीव ते बलीयाः समीपोदकाचरा: ।

ये मुगाश्च बिहुगाश्च महाभिभ्यन्दिनो मताः ॥६६॥

**Habitat**

The meat of animals and birds residing and grazing far away from water is less abhisyandi (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 abhisyandi (which obstructs the channels of circulation).

॥ इनि मांसवर्गः ॥

Thus ends the group dealing with various types of meat.

**NOTES AND REFERENCES**

1. जंगला इति पण्डपस्तकं पाठः ।
2. चिलस्थाप्त्र इति द्वितीयपुस्तकं पाठः ।
3. प्रमहा अप्पथ इति षण्ठपुस्तकेपाठः ।

सहा अथ च इति द्वितीयपुस्तकेपाठः ।

4. अध्यानूयः इति पप्पपुस्तकेपाठः अविको पाठः ।

5. पत्राभाष्च इति पप्पपुस्तकेपाठः ।

6. राजीवचतुष्टश्चापि इति द्वितीयपुस्तकेपाठः ।

7. शायामो इति द्वितीयपुस्तकेपाठः ।

8. “हुत........ चिरकः” पाठोऽय द्वितीयपुस्तकेन नोपलम्यते ।

9. जाद्वः इति आकरेपाठः ।

10. सत्तवनिवलेखपुरा इति पप्पपुस्तकेपाठः ।

11. स्मृता: इति आकरेपाठः ।

12. कित्वचढाकराश्चापि इति आकरेपाठः ।

13. गोपालसामुंतासुसलक्यादा इति आकरेपाठः ।

14. बदन्तिन्नूता इति आकरेपाठः ।

15. सिद्धवामस्वृत्का बदन्तरकुशीपिनस्तथा इति आकरेपाठः ।

16. द्विन्नस्तथा इति पप्पपुस्तकेपाठः ।

17. “वनोऽको ब्रह्माजीरो वृक्षकर्मकं ता स्वर इति लोके” इति आदर्शपुस्तकेपाठः ।

18. वर्तका लाजचति रकपिन्दक्तितितिरः इति आकरेपाठः ।

19. कुलींज्ञकोणकुटाया: इति आकरेपाठः ।

20. प्राजः: कथितो गौरिन्नतितिरः इति आकरेपाठः ।

21. पश्चायें लघवे प्रति: स्मृता: इति आकरेपाठः ।

22. पारावतः खण्डोऽनिरः पिकाया: प्रतुदा: स्मृता: इति आकरेपाठः ।

23. प्रतुदा इति आकरेपाठः ।

24. कित्वचढाकराश्च स्मृता: इति आकरेपाठः ।

25. चिन्तकच इति आकरेपाठः ।

26. शायामो: इति आकरेपाठः ।

27. प्रस्तावाचिछु मक्षणात् इति आकरेपाठः ।

28. प्रस्तावः: खनु वीर्योऽनात्ममांस मक्षणित: तेइति आकरेपाठः ।

29. वोशभर्मसकोसाद इति आदर्शपुस्तकेपाठः ।

30. छागमेशवयायायः: इति द्वितीयपुस्तकेपाठः ।

31. ग्राम्यासु वातला इति पप्पपुस्तकेपाठः ।
32. यतः इतिआकरेपाठः।
33. हृःसमार्गकारण्वककौञ्चशारिकः आकरेपाठः।
34. स्मृताः इतिआकरेपाठः।
35. प्लवभित्तं इतिआकरेपाठः।
36. कारण्ड इतिआकरेपाठः।
37. कपड़कान्यो इतिआकरेपाठः।
38. बृहद्वसेवं इतिआकरेपाठः।
39. धारिवं इतिपदःपुत्रकंपाठः।
40. शरारिकः इतिआकरेपाठः।
41. सिन्धूं इतिआकरेपाठः।
42. चन्द्रार्दृशीं इतिआरशुपुत्रकेषुपाठः।
43. प्रीतः इतिआकरेपाठः।
44. करवः इतिआकरेपाठः।
45. पाठोऽप्य आकरेत्तोपलभये।
46. वाराणसेवःप्रदश्वापि इतिआकरेपाठः।
47. शाङ्करशाश्वापि शुक्लशास्त्रकर्कंता। इतिआकरेपाठः।
48. जीवा एव विधावान्ये कौशम्या: परिवर्तिता इतिआकरेपाठः।
49. बृह्मणं वहीवर्षेको वृष्टश्रे बलबर्दः। इतिआकरेपाठः।
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92. सांस पुष्टि स्वाधिकले लेखकरूं गुरु इति भाकरे पाठः।

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94. गुणपरं इति षष्ठपुस्तके पाठः।

95. भ्रान्वयांसन्तु तुवर इति भाकरे पाठः।

96. करंकं चारकर दास इति भाकरे पाठः।

97. वातपितुपुस्तककरः इति भाकरे पाठः।

98. श्रमणमणिनापहुँ......त्र्यं पाठोंय द्वितीयपुस्तके नोपलम्यते।

99. स्वेदनं रोचनं गुरु इति भाकरे पाठः।

100. वहीं इति षष्ठपुस्तके पाठः। वहीं इति द्वितीयपुस्तके पाठः।

101. कबाया मधुराः शीता: इति भाकरे पाठः।

102. कपेतां इति भाकरे पाठः।

103. सर्वं: मेघाणिनवर्तना: इति भाकरे पाठः।

104. शंका: कृतामध्य: इति भाकरे पाठः।

105. हिताः इति भाकरे पाठः।

106. शुकवर्तना इति भाकरे च द्वितीयपुस्तके पाठः।

107. शुक्र: संधामकः इति भाकरे पाठः।

108. “चक.......वातनाशनः” पाठोंय भाकरे नोपलम्यते।

109. सारिकाकाफलाकामम्बलाकाः: इति भाकरे पाठः।

110. व्यवायी शुकवर्तन: इति भाकरे पाठः। कफशुकवर्तनः इति द्वितीयपुस्तके पाठः।

111. “वातलेखिकाकारचना....सहजागल” पाठोंय द्वितीयपुस्तके नोपलम्यते।

112. जनातनिलयादूरे इति भाकरे पाठः।

113. बलाभिष्कितं विनो इति भाकरे पाठः।

114. प्रतीवासननिलयाः इति भाकरे पाठः।
CHAPTER 18

1
स्निग्धोष्णा स्वादुगरवः सृष्टिविशृष्टिमहानः।
2
महामिष्यनिन्दो वृद्ध्या बल्या चातुरः परस्मः॥ ॥

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
4
5
कफपित्तकरा मस्या: बलोपचयवर्धाना:।

व्याधामाध्वरतानां च दीप्तास्मीनां च पूजिता:॥२॥

It aggravates kapha and pitta and promotes strength as well as plumpness. It is exceedingly useful for persons who indulge in exercise and walk in excess and also for those who have a strong power of digestion.

6
िषायानुरसः स्वादुर्वत्तनाचो नातिपित्तान्तु॥

सेहितः सर्वत्रस्त्रयानां बरो वृद्धयोदितात्तितिजित्॥ ॥ ॥
Rohita

Rohita fish is astringent in anurasā (subsidiary taste) and sweet. It alleviates vāyu and does not aggravate pitta in excess. It is the best among all the types of fish. It is aphrodisiac and it cures ardita (facial paralysis).

कषायमधुरो कक्षो विशादो रोचनो लघूः।

ग्राही तु निन्दिकावर्तमानु शकुल। स्मृत: || ८ ||

[माघद्वार्गः 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.

‘पाठीन: लेपमलो वृप्यो निरालु विशिलालिन।

हृषयेद्रतिष्ठि च कुष्ठरोग करोत्यसो \| ५ ||

[भावप्रकाशः मत्त्या. मासिक ९१: १०६]

Pāṭhīna

The pāṭhīna fish aggravates kapha and is aphrodisiac. It resorts to sleep in excess and eats the meat of other animals. It causes raktapitta (a disease characterised by bleeding from different parts of the body) and kuṣṭha (obstinate skin diseases including leprosy).

‘श्रुंगी समुःग्धः शान्कु गोमत्यालिनिकष्टकः।

कंटकः सविष्ठा ज्ञेया मक्यमाणास्तु निरिपणा || ६ ||

Śrṅgī etc.

Śrṅgī, madgura, śaṅku, gomatya, ali and trikanṭaka—all these type of fish have spikes. These spikes are poisonous. But the fish when eaten is non-poisonous.


**Śrīgī**

Śrīgī fish alleviates vāyu. It is unctuous, aggraver of kapha, astringent and bitter. Therefore, it is lighter than others in this group.

किञ्चोऽ मधुरो वृष्टो वातच्छे मवरुरो गुहः।

**Madgura**

The madgura fish is sweet in vipāka. It is aphrodisiac, alleviator of vāyu and heavy.

कृष्णमात्स्यो गुहः सिन्धो वातजित श्लेष्मकोपन:॥५॥

[माघवद्वनिगुण: मत्स्यवर्ग २०: ५-६]

**Kṛṣṇa matsya**

Kṛṣṇa matsya is heavy and un-unctuous. It alleviates vāyu and aggravates kapha.

12 'अलिंस्मत्स्यो गुहः सिन्धो कटुको रूक्ष [?] एव च।

**Ali**

The ali fish is heavy, unctuous and pungent.

13 पूर्वमात्स्यो गुहसिन्धवश्लेष्मलो वातनाशन:॥६॥

**Pryu**

The pryu type of fish is heavy and unctuous. It aggravates kapha and alleviates vāyu.

14 इलिको मधुरः सिन्धः पित्कृत्तु श्लेष्मकोपन:।

15 कृष्णां व्यवायनित्यानां हिलोम्नरतिवर्षन:।
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

\[ \text{Balaṅga} \]

The balaṅga type of fish is unctuous, sweet, wind forming, light and cooling.

\[ \text{Prośṭikā} \]

The prośṭikā type of fish is sweet and aphrodisiac. It is an excellent alleviator of vāyu.

17

\[ \text{Nandīvarta and Dirgha tuṇḍaka} \]

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.

\[ \text{Bhāskara} \]

The bhāskara type of fish is sweet and un-unctuous. It aggravates vāyu.
The *śakula* type of fish is heavy and ununctuous. It aggravates vāyu.

The *sailīndhu* type of fish is aggrator of kapha, aphrodisiac, sweet in vipāka and heavy.

The *gargabha* type of fish is sweet and unctuous. It alleviates vāyu and aggravates kapha.

The *uṇvāka* 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.

ममत्स्यगमः क्षणः स्निग्ध भौलयकरो गुरुः ।
कक्षेदः पदो भवनो भ्यानिकत्सह्राण: ॥ १६ ॥
[भावप्रकाशः मासवर्ग ११ : १२४]

If the egg of birds is prepared along with egg of fish, then it becomes unctuous, promoter of corpulence and heavy. It increases kapha and fat, promotes strength, produces fatigue and cures meha (obstinate urinary disorders including diabetes).

बिष्ट्टभिनः गुष्कमत्स्या अतत्त्वत्मा दुर्जरामता: ॥

Dry fish

The dry fish produces wind in the colon. It does not promote strength and it is difficult of digestion.

पृतिमत्स्या अभस्का स्यु वर्दोषप्रकोपणः ॥

Putrified fish

The fish which is putrified should not be eaten. It aggravates all the doṣas.

‘दग्धमत्स्यो गुणः योऽस्त: पुष्टिकुल्लवर्धन: ॥ १७ ॥’
[भावप्रकाशः मासवर्ग ११ : १२७]

Burnt fish

The burnt fish is excellent in property. It is nourishing and strength promoting.

‘नवेया मदुरा मत्स्या गुरवो माक्ताप्पः ॥'
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 anurāsa (subsidiary taste). The river fish feed on grass and moss.

‘सरस्तडळखंभृताः। सिनग्धा स्वादुरमा। म्यूताः।’
[मुखृत। सूत्रस्थान अ० : ११७]

Pond fish

The fish collected from big and small ponds is unctuous and sweet in taste.

‘सामुद्रा: ूर्वस्निग्धा मधुरा नातिपित्तला। १६।’
[मुखृत। सूत्रस्थान अ० : १२२]

‘उष्णा वातहरा बृद्ध। वर्च्छ्या। शुक्लवर्गमः।’
[मुखृत। सूत्रस्थान अ० : २०]

Sea fish

The fish collected from sea is heavy, unctuous and sweet. It does not aggravate pitta in excess. It is hot, alleviator of vāyu and aphrodisiac. It increases stool and semen. It is an excellent promoter of strength because the sea fish feed on the meat of other animals.

‘समुद्रजन्यो नादेया बुंधणस्तद्गृहोत्तराः।’
[मुखृत। सूत्रस्थान अ० : २०]

In comparison to sea fish, the river fish is more nourishing and better in quality.

‘तेम्योऽतीवनिलक्ष्मिन्त्वाच्छिन्नशक्कायो गुणोत्तरी।’
The fish of *cunda* (a big well without boundary wall) and well is better than the sea fish and river fish because the former is a strong alleviator of *vāyu*. The fish of *vāpi* (a big well with a boundary wall and a stair case) is better than the fish of *cunda* and *kūpa* because the former is unctuous and sweet in *vipāka*.

'हेमत्रे कूपजा मस्या विविधे मार्गा; हिता: ।

[भावप्रकाशः सांस्करण ६१: १२६]

मधु नदीम्बरः श्रेष्ठः ग्रीष्मेऽन्तरसुद्भवः ।

नागाजानां वर्षामु पश्यः शरदि सैंतरः ॥ २२ ॥

**Fish in different seasons**

In *hemanta* (early winter), fish from a well is useful and in *siśira* (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.

नागेन्द्रा गुर्वेन मे यस्माः पुरुषकाश्चात्मक चारणः ।

मल्लिकाजानां नुवीं ज्ञेयं शरदः सैंतरः ॥ २२ ॥

**Different parts of fish**

The river fish is heavy in the middle of its body because it moves with the help of the tail and the mouth. In the case of fish from the big and small ponds, the head is heavy.

किचिं नृपकृता विशेदागमस्या गुर्व-नु ने ॥ २४ ॥

The fish which does not travel long distances inside the
water is harmful. Leaving a small portion behind the head, this fish is very heavy.

22. प्रचटताद्‌गुरुच्छ श्या मत्स्या. तरसि संभवा. ।
23. उरोविचरणं तेषां पूर्वमन्व लघु स्मृतम् ॥ २५ ॥

[मुद्रूतं: भृज्रस्वान ४६: १२२-१२४]

The lower part of the pond fish is heavy. Because it moves through the help of its chest, its front portion is light.

24. महाप्रमाणगुरुवः किणावद्याध्यक्षप्रचित्तिनः ।
25. स्लोक्य: स्वविरा ये स्तु: स्त्रीभ्येण पुरुषास्व ये ॥ २६॥
26. सुदुर्भ्य: स्िरगानात्राश्च खेषरेभ्यश्च ्मूचराः ।
27. गुरुक्ष्वा वधुमृजो ये चोपचितमेदसः ॥ २७ ॥

[माधवद्वीप्यणं मत्स्यवर्ग २०: १२-१३]

Heaviness

The fish of a big size is generally heavy. In comparison to the fish which is very active, the one with a sluggish movement is heavy. In comparison to the young ones, the old fish is heavier. The male fish is heavier than the female. In comparison to the fish having a soft body, the one having a compact body is heavier. In comparison to the birds which move in the sky, the animals which move on the ground are heavier. Those which feed on heavy and on un-unctuous articles in large quantities and those having accumulated fat are heavier.

विद्योपु पुमान् सङ्क्षां: स्त्री: चलु पद्भातिपु ।
28. परार्ध लघु पुस: स्वात्स्रीणाम पूर्वश्रृङ्ख्यातिन: ॥ २८ ॥
29. देहस्थ्य गुहु प्रायः सर्वेऽः प्राणिनां मतम् ।
30. पथोल्क्ष्याद्रिभुगाना तदेव वर्मुक्तेः ॥ २६ ॥
Male and female animals

Among birds the males are the best. Among quadrupeds the females are the best. The hind portion of the body of the males is light. The front portion of the body of female animals is light. The middle portion of the body of animals is generally heavy. In the case of birds, their middle portion is better because the feathers attached to it help in its movement.

Different parts

In all animals the head, neck, spleen, skin, liver, anus, feet, brain, tail, colon, testicles, pelvic region (kroda), airy portion (samīrana) 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.

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5. कानोपचयवर्धमान: इति पदङ्गुर्मन्के पाठ।
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8. वृषय इति श्राकरे पाठ।
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CHAPTER 19

1
'अमलं कथाय मधुर वानरं ग्राहि दीपम् ।
स्वादिशोऽणां वाहिमं हुँइ कफपिताबिरोधिं 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.

dvicchā nana visāya madhura cāmalmaev ca 1
vivasanā tū madhumāna vānakpāghum ॥ २ ॥

[saṁīcchāvibhāga. pūrtvam 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
'nīpan samvālakam pīlū tūgamalyaṃ visākṣatam ।
prāchīnāmalakām ča eva doṣān gārahir ca ॥ ३ ॥
Nīpa etc.,

Nīpa, vūluka, pīlu, tṛṇaśūnya, vikaṅkata and prācināmalaka alleviate doṣas and cure viṣa (poisoning).

कर्कन्धुकोलबदरसम्म वानकफागहम् ।

Karkandhu, Kola & Badara (Jujuba fruit)

Karkandhu, kola and badara are sour and they alleviate vāyu as well as kapha.

पकवं पिक्तानिन्दहरं स्निग्धं समधुरं सरसं ॥ ४ ॥

Ripe fruits alleviate pitta and vāyu. They are unctuous, sweet and laxative.

पुराणं तुप्रशमनं अशम्भं लघु दीपनम् ।

Dry fruits (purāṇa) alleviate trṭ (morbid thirst) and śrama (physical fatigue). They are light and digestive stimulant.

स्वरिन्दकरं वान गिनकुंडक सरसं ॥ ५ ॥

Tender fruits cause rakta pitta (a disease characterised by bleeding from different parts of the body). They vitiate pitta. The matured fruits are laxative.

हयं वषं इर्वा चुयसाम्रयुक्तक्षष्णम् ।

शिबंगिन्वन्यं वानम् वहस्मां घर मुरूं ॥ ६ ॥

[Maḥābhārataśura Falaṅga २६ : १०-१३]

कपालांगसम् बलिदन्तयमुक्तिविवर्धनम् ।

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 नदेव बृक्षके पक्वं गुरु वातहरं परम् ॥ ७ ॥
नदुगमले मरं किभिः भवेलितप्रकोपणम् ॥

Amra which has become ripe in the tree itself is heavy and it is an excellent alleviator of vāyu. It is sweet, sour and slightly laxative. It slightly aggravates pitta.

7-8 आम्र क्रृत्रमणके यतद्भवेलितनाशनम् ॥ ९ ॥
[भावप्रकाशः आम्राविद्विलबं ७ : ५-७]

Amra which is ripened by artificial means alleviates pitta.

'शुष्काम्रं सकपायमलं मेदनं कफवातकल्' ॥
[माघवद्रव्यगुणः: फलवं २१ : १५]

Dry mango is astringent, sour and purgative. It aggravates kapha and vāyu.

9 "चूमनि नलर रूमं वलवीर्यकरं लघु ॥
धीननं वीप्रपाकः म्यादालितनहरं सरम् ॥ १० ॥

If ripe ōmra is taken by sucking (cōṣaṇa), then it is appetiser, promoter of strength and energy, light and cooling. It gets digested early. It alleviates vāyu and pitta. It is laxative.

10 नद्रनागालिनी बल्यो गुरुवानहं: मरं ॥
शहस्त्रगर्भाणि संधे: कफवर्धनं ॥ १० ॥

The juice extracted out of it is a promoter of strength, heavy, alleviator of vāyu, laxative, ahrdya (which is not cardiac tonic), exceedingly tarpaṇa (refreshing), nourishing and aggravator of kapha.
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.

"वानाश्लेष्टम रक्षण बृहण अनवद्वानम्।
वृष्य वर्षकरं म्हाय दुधाम्नं गुरु शीतलम्।। १२।।"

[भाष्यप्रकाश. भाष्यादिफलवर्ग ५ : ५-१३]

Along with milk, the mango juice alleviates vāyu and pitta. It is appetiser, nourishing, strength promoting, aphrodisiac, promotor of complexion delicious, heavy and cooling.

曼्दानलन्त्र बिपमजबर च रुतमय बढ़गुद्धादर च।
आश्रातियोऽनयमवय वा करोति नम्माद्यम तानि नाचात्।। १३।।
एतदस्माधियवयं मधुरामपर न नु।
मधुरस्य परं नेत्रहितत्वाभ गृणा यत॥ १४॥"

[भाष्यप्रकाश. भाष्यादिफलवर्ग ५ : ५-१३]

Mango used in large quantities causes mundānala (suppression of the power of digestion), viṣama jvara (irregular fever), ras tāmaya (diseases of blood) haddhihugudodura (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.

"प्रतोद्धातृपान्त्यादास्मात्मतिभक्षणं।"
If mango is to be used in excess then milk should be used after it as *anupāna*. It can also be taken with *jīraka* or *sauvarcala* type of salt.

15

पकवय सहकारय कटे विस्तारिता रसः।

धर्मशुको मुहुर्दन भ्रात्राबर्ते इतिमूल:। ॥ १६ ॥

Āmrāvarta

If the juice of ripe mango is spread over a thick piece of cloth and made to dry in sun by repeatedly adding additional quantity of juice, then this is called Āmrāvarta.

16

भ्रात्राबर्तस्तुपादवातवतित्तहर। सरः।

17 18

रचय: मूर्तार्गुरुभ. पाकी नचुस्च परिकृतित। ॥ १७ ॥

It alleviates *trṣā* (morbid thirst), *chardi* (vomiting), *vāyu* and *pitta*. It is laxative and appetiser. If it is dried in the sun’s rays, then it becomes light.

आङ्ग्रीजं कपाय स्याच्छायनीसारताशान। ॥

ईपदस्तरं च मधुरं तथा इववदातुत। ॥ १५ ॥

[भावप्रकाश: भ्रात्राविषमवर्ग ७ : १४-१७]

Āmrū bīja

The seed of mango is astringent. It cures *chardi* (vomiting) and *atisāra* (diarrhoea). It is slightly sour and sweet. It cures *hrdaya dāha* (burning sensation in the chest).

आंश्रातममत्वां वातवनं गुरुणं हतिष्कर्षम। ॥

Āmrātaka (Hog plum)

Āmrāta is sour, alleviator of *vāyu*, heavy, hot, appetiser and laxative.
The ripe fruit is astringent, sweet in taste and vipāka, cooling, refreshing, aggravator of āupha, unctuous, aphrodisiac, constipative, nourishing, heavy and strength promoting. It alleviates vāyu and pitta. It cures ksāta (phthisis), dāha (burning syndrome), ksāyu (consumption) and vitiates blood.

Lakuca (Monkey fruit)

Lakuca is heavy, wind forming in the stomach and aggravator of doṣas. It vitiates semen.

Karamardaka (Carissa carandas Linn.)

Karamardaka is sour and it cures tṛṣā (morbid thirst). It is appetiser and it aggravates pitta.

Amlavetasa (Garcinia pedunculata Roxb.)

Amlavetasa is exceedingly sour. It is sharp, unctuous and digestive stimulant.
Tintidika (Rhus parviflora Roxb.)

Tintidika 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.

[Śaṅkaraṇa: दीपन हुहं मुपस्वं कफःवातानुत्।]

Amlikā and Kośāmra (Tamarindus indica Linn. & Schleichera oleossaa Merr.)

The ripe fruit of amlikā has all the properties of tintidika. In addition, it is a purgative.

Kośāmra is slightly inferior in quality.

Airāvata and Dantaśātha

Airāvata and dantaśātha are sour and they cause ōṣṇita pitta (a disease characterised by bleeding from different parts of the body).

Nāraṅga (Orange)

The fruit of nāraṅga is fragrant, sweet, sour, viśada (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 nimbū

The fruit of rājunimbū is sweet and heavy. It alleviates pitta and vāyu. It cures ṛṣṇā (morbid thirst), śūla (colic pain), kaphotkleśa (salivation), charuti (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.

Karuna

Karuna alleviates kapha, vāyu and āmadoṣa. It aggravates pitta.

Mātulunūga (Citron)

Mātulunūga cures kāsa (bronchitis), śvāsa (asthma), aruci (anorexia) and ṛṣṇā (morbid thirst). It cleanses the throat. It is light, sour, digestive stimulant and cardiac tonic.
Tvaktikā is difficult to digest. It alleviates vāyu and cures l.ṛmi (parasitic infection) as well as viṣa (poisoning). It is sweet, cooling and heavy.

The unripe fruit of it is cooling and it alleviates vāyu and pitta.

Keśara

Keśara promotes intellect. It cures śīla (colic pain), vitiation of vāyu, chardi (vomiting) vitiation of kapha and arocaka (anorexia). It is digestive stimulant, light and constipative. It cures gulma (phantom tumour) and arśas (piles).

Madhu karkaṭī (Sweet lime)

Madhu karkaṭī shares the properties of kesara. In addition, it is aphrodisiac. It cures śīla (colic pain), ajirṇa (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), śvāśa (asthma) and kāsa (bronchitis).
27

Kapittha (Wood apple)

The unripe fruit of kapittha is astringent, sweet in vipāka, aggrvatator of kapha, heavy and cooling. It causes impairment of the throat. It is viśa la (non-slimy), constipative and aggrvator of vāyu. In view of its sweet, sour and astringent tastes and fragrance, it is an appetiser.

[Madhavatathya: Flavones 21: 30-32]

The ripe fruit of kapittha alleviates doṣas. It is viśada (non-slimy), constipative and heavy.

Janibhu (Jamun fruit)

Janibhu aggravates vāyu. It is un-unctuous and constipative. It alleviates pitta and kapha.

28

Tinduka (Diospyros tomentosa Roxb.)

Tinduka is astringent, sweet and heavy. It aggravates pitta and kapha.

Priyāla (Buchanania lanzan Spreng.)

Priyāla alleviates vāyu and pitta. It is aphrodisiac, heavy and cooling.

29

'Bhāyaṁṣaḥ साम्प्रेय नातिमात्रकोपनम्

Bātāl [?] कफपित्याख्यं विद्यात्वंधिकं फलम् ॥ ॥
**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 *piīta*. 

30

‘किरीवृक्षफल नेपा गुरु विपर्ययम्भ दातलम्’

कषायमधुर साम्बल नारिमान्तकोपनम् ॥ ३६ ॥

[सूचुत: 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

‘विपर्ययमधुर विनय फलम् संतप्त गुरु ।’

[सूचुत: सूत्र ४६ : १७१]

**Phalgu** (Ficus hispida Linn. f.)

*Phalgu* is wind forming, sweet, unctuous, refreshing and heavy.

बिबीफलं च पितामृक्कासवासक्षमप्रमृ ॥ 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 क्षोभण केणताशनम् ।

*Śamī* (Prosopis spicigera Linn.)

The fruit of *śamī* is heavy, delicious, un-unctuous and hot. It causes the hair to fall.

‘मूलीकास मधुरा स्निग्धा शीता वृष्णान्तोमनी ॥३८॥'
Mravyikā (Vitis vinifera Linn.)

Mravyikā is sweet, unctuous, cooling, aphrodisiac and laxative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body), jvara (fever), śāsa (asthma), tṛṣṇā (morbid thirst), dāha (burning syndrome) and ksaya (consumption).

32

Drāśa gostanika nadiṇḍuṣṭhi vṛttva kapha gana ॥ ३८॥

[Madhyavṛttaḥ pāda २१ : ३५-३६]

The gostani type of drākṣā shares all the above mentioned properties. In addition, it is heavy, aphrodisiac and alleviator of kapha.

निर्वीजाया रक्तद्रास्ति गोस्तनी मदधिमुः।

It has another variety which is without seeds. This is smaller in size. It shares all the properties of gostani type of drākṣā.

35

Drāśa parvānta नर्ध्वी सामना लवणमम्मियः ॥ ३०॥

Drākṣā which grows on hills is light and sour. It produces kapha and causes amla pitta (hyperacidity in stomach).

4

‘प्रामाण्यू मनो द्राक्षा प्योः निन्दनमपकोपणा:।

All green drāṣṭhas aggravate pitta and kapha.

36

Drāśakarīrokhamukhyadraśvadānakālaḥ ॥ ३०॥

37

Pātaḥkāriḥ nāstrāṇi वर्तिनकपिणिः ॥

Mādhyavṛttaḥ pāda २१ : ३६,३७-३८]
Drākṣā, Karīra etc.,

The sour variety of drākṣā, karīra, karkandhu, badara, āruka and paruṣaka aggravate kapha and pitta. The sweet variety among them alleviates pitta.

कदल्या मधुरं शीतं विपष्टं कफक्रदगुहिः ।
स्निग्धं विशालस्तुत्वाह्वकतन्यसमीरजिन् ॥ ४३ ॥

[माधवद्रव्यगुणः फलवर्गः २१ : ५२]

Kadali (Musa paradisiaca Linn.)

Kadali is sweet, cooling and wind forming. It aggravates kapha. It is unctuous. It alleviates pitta and blood. It cures dāha (burning syndrome), kṣata (phthisis) and kṣaya (consumption). It alleviates vāyu.

रुषं गुरुं हिंमं पचं स्वादुपित्तातिनिलापहस् ।

The unripe kadali is un-unctuous, heavy and cooling. The ripe kadali is sweet and it alleviates pitta and vāyu.

38

"हुष्णं मूद्रविभविधनं पित्तामुरुवातनाधसनम् ।
केश्यं रसायनं मेघं काश्मर्यवल्मिक्यते ॥ ४४ ॥"

[माधवद्रव्यगुणः फलवर्गः २१ : ५५-५६]

Kāśmarya (Gmelina arborea Linn.)

The fruit of kāśmarya is cardiac tonic. It relieves retention of urine. It alleviates pitta, blood and vāyu. It is promoter of good hair, rejuvenating and promoter of intellect.

39

'कलक्ष्यायपहं हुष्णं ब्रृहणं तर्पणं गुरुं ।'

[मुद्रुतं सूत्र ४६ : १६४-१६५]

40 41

हितश्च वृष्ण च मधुरं खर्जूरं रस्तपित्तातिजितं ॥ ४५ ॥

[माधवद्रव्यगुणः फलवर्गः २१ : ५५]
Kharjûrâ (Phoenix Sylvestris Roxb.)

Kharjûrâ cures kuśata (phthisis) and ksava (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).

42

वर्धी गो-नादकारा तागवृक्षकिंद्रियाना ।
| [भावप्रकाश आर्यावादित्व ३ अ १९६ |

43

‘समन्नीकिंविच्छया देने भवानि पाइथम | ५२ ॥

Kharjûrî (Phoenix dactylifer L.inn.)

Kharjûrî 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 sâkharikâ.

44

पिक्काम्युरिका क्षणं माणि तत्रथेव जायने ।

45

नालौतथां भवेन्वरानं मात्र मर्यम जायने | ५३ ॥

Another variety of it is called pinda kharjûrîkâ and it grows in that country also. The third variety is very small in size and it grows everywhere.

46

‘वर्धीमन्वन शोन मथर रमणकथा ।

47

स्विभ अनकर हेश अनन्ययेर् गुणा | ५६ ॥

48

रामणं - कालनं पुरिष्ठर्म-भमुक्रतम ।

49

कर्तमार्नसादुर शास्त्रायुक्ते बुधमुखः | ५६ ॥

50

उवगभिन्नामुक्ताणा नामद्वामिनिवापि | ५८ ॥

51

मदरमुक्तार्कितमिकविनादार्जित ॥ ५० ॥

All these three varieties of kharjûrî are cooling and sweet both in taste and vipâka. They are unctuous, appetiser and cardiac tonic. They cure ksava (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), ksut (morbid hunger), trṣṇā (morbid thirst), kāsa (bronchitis), svāsa (asthma) mada (intoxication), mūrchā (fainting), vitiation of vāyu as well as pitta, madātyaya (alcoholism) and vitiation of blood.

51
ताभ्यामल्यपुरुषः श्चेत्यमल्यवर्जूरिकाफळम् ।

The fruit of kharjūrīkā which is smaller in size is inferior in quality in comparison with others.

52
वर्जूरिकाहूकलोपमदपित्सकरं मतम् ।

वालशेषमहुरं रूच्यं दीपनं बलशुकुकुत्॥ ५१ ॥

[भावप्रकाशः आध्यात्मिकवर्ग ४ ० ११७-१२१]

The juice of the tree of kharjūrīkā causes mada (intoxication) and aggravation of pitta. It alleviates vāyu and kapha. It is appetiser, digestive stimulant and promoter of strength and semen.

तन्मज्जामृत्वर्जूरिकाशीतो वृष्यः पितास्वदास्तिजित् ।

The pith (maijā) of this tree from the top of the trunk is cooling, aphrodisiac and alleviator of pitta as well as blood. It cures dāha (burning syndrome).

'मधुकुण्डमं मधुरं शीतलं गुः ब्रूत्रणम् ।

बलशुकुकरं प्रोक्तं पित्समाहत्तनाशनम् ॥ 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 tṛṣā (morbid thirst), vitiation of blood, dāha (burning syndrome), śvāsa (asthma), kṣata (phthisis) and kṣaya (consumption).

"अत्यम्मध्ये शिल्पं कषायाधुरसं लघु।
वानप्थं पिताजनमां विदाप्त्यक्रमे।। ५४।।

Paruṣaka (Grewia asiatica Linn.)

The unripe paruṣaka is extremely sour, slightly sweet, astringent in anurasa (subsidiary taste) and light. It alleviates vāyu and aggravates pitta.

"तदेवप्रक्तं मधुरं वातपित्यनिवर्धं।
[मुरुतं मृतं ४६ : १७१-१७२]

The ripe paruṣaka is sweet and it alleviates vāyu as well as pitta.

Tāla (Borassus flabellifer Linn.)

Tāla alleviates vāyu and pitta. It is aphrodisiac. It cures kṛmi (parasitic infection), kusṭha (obstinate skin diseases including leprosy) and rakta pitta (a disease characterised by bleeding from different parts of the body). It is sweet. These are its seven attributes.
The seed of tāla is sweet in vipāka. It is diuretic and it alleviates vāyu and pitta.

The ripe tāla fruit aggravates pitta, blood and kapha. It is difficult of digestion and is exceedingly diuretic. It causes tandrā (drowsiness) and abhisyanda (obstruction to the channels of circulation). It produces more of semen.

The pulp of tender tāla is slightly intoxicating and light. It aggravates kapha and alleviates vāyu and pitta. It is unctuous, sweet and laxative.

The water of the tender tāla is exceedingly intoxicating. When it becomes sour, then it aggravates pitta and alleviates vāyu.

The head of the trunk of this tree is sweet and it cleanses the urinary bladder.
The fruit of nārikela is cooling and difficult of digestion. It cleanses the urinary bladder and causes wind formation in the stomach. It is nourishing and strength promoting. It alleviates vāyu, pitta and blood. It cures dāha (burning syndrome).

The water of the tender coconut is generally purgative. It cures ṭṛṣnā (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), kṣta (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.

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*.

*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.

*Śleṣmātaka* (*Cordia myxa* Roxb.)

The fruit of *śleṣmātaka* is aggravator of *kapha*, sweet, cooling and heavy.
"पौष्कर, स्वादु विषतिमिम बल्यं कफकरं गुर्ण" | [माघद्विधि गुणः फलवर्गः २१ : ५५]

**Puṣkara (Lotus fruit)**

The fruit of puṣkara is sweet, wind forming, strength promoting, aggravor of kapha and heavy.

उदुम्बरफल प्राणिता वातपित्तिनिन्तर्णस् || ६६ || [माघद्विधि गुणः फलवर्गः २१ : ५५]

**Udumbara (Ficus racemosa Linn.)**

The fruit of udumbara is constipative and it alleviates vāyu as well as pitta.

“मधुरं च कषायं च सिन्धभं सप्राणिता वालुकम्।
स्वरीरकर च दन्ताना विशाद फलसुध्वयते। ६७।।

[मुद्रुत cst वृष्ण ४६ : १६६]

विपाके मधुरं वृष्णं रत्रपित्तप्रसादम्।

[माघद्विधि गुणः फलवर्गः २१ : ५४]

**Vāluka**

Vāluka is sweet, astringent, unctuous and constipative. It produces sturdiness of teeth and it is viśada (non-slimy). It is sweet in vipāka and aphrodisiac. It cures rakta pitta (a disease characterised by bleeding from different parts of the body).

कषायं तियुक्तं स्वादुं गुर्णं पितकफालप्रम्। ६७।।

**Tinduka (Diospyrus tomentosa Roxb.)**

Tinduka is astringent, delicious and heavy. It alleviates pitta and kapha.

‘प्रियालमज्जा मधुरो वृष्णं पितानिलापस्य।

[माघद्विधि गुणः फलवर्गः २१ : ५४]
Priyāla (Buchanania lanzan Spreng.)

The pulp of priyāla is sweet and aphrodisiac. It alleviates pitta and vāyu.

Vibhītaka (Terminalia belerica Roxb.)

The pulp of the seed of vibhītaka produces intoxicating effect and it alleviates kapha as well as vāyu.

Kola (Zizyphus jujuba Lam.)

The pulp of the seed of different types of kola is astringent and sweet. It alleviates pitta.

Āmalaku (Emblica officinalis Gaertn.)

The pulp of the seed of āmalaka cures trṣṇā (morbid thirst), chardi (vomiting) and vitiation of vāyu.

Bījapūraka, Saṃpāka and Kośāmra

The pulp of the seed of bījapūraka, saṃpāka and kośāmra is sweet in vipāka. It produces digestive power and strength. It is unctuous and it alleviates pitta and vāyu.

Vādāma (Almond)

Vādāma is hot, exceedingly unctuous, alleviator of vāyu.
and heavy. It promotes semen formation.

वादामच्छु मधुरो वृष्टि: पितानिलावहः ॥ ७२ ॥

सिन्धोष्ण: कफक्षणेष्टो रक्तपित्तविकारिणाम् ॥

त्रूहम्नो गुहस्वर्द्धिष्टे सुनिन्धो लघुचवर्धन् ॥ ७३ ॥

The pulp of the seed of vādāma is sweet, aphrodisiac, alleviator of pitta and vāyu, unctuous, hot and aggravator of kapha It should not be given to patients suffering from rakta pitta (a disease characterised by bleeding from different parts of the body). It is nourishing, heavy and appetiser.

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'यस्य यस्य फलस्येह वीयों सबबित यादशम् ॥

तस्य तस्येव वीयेन महाममिष नितिः शित ॥ ७४ ॥

Pulp in general

The pulp of the seeds generally follow the properties of their respective fruits.

78 79

व्याशित कुमथुषट च पाकातीमकालाम ॥

वर्जनय फलं सर्वसप्यांगतेऽव च ॥ ७५ ॥

[माधवद्रव्यगुण: फलवर्ग २१: ६५, ६६]

[सूच: सूत्र ४६: २०५-२१०]

Bad fruits

Fruits afflicted with diseases and kϕmi (parasitic infection), fruits which are over ripened and which are unseasonal and fruits which are not fully matured should be rejected.

॥ इति फलवर्ग ॥

Thus ends the group dealing with different types of fruits.
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3. गर्धालितं इति श्राकरे पाठः।
4. पितामहलकुंवालं पितल लघु दीपनम् इति श्राकरे पाठः।
5. रूच्यं मासंकुंवलप्रदम् इति श्राकरे पाठः।
6. वृक्षसम्पवं इति णग्नपुस्तकेन पाठः।
7. (क) कुतिमपवस्तुच्य इति श्राकरे पाठः।
    (ख) भक्तिः पवेश इति णग्नपुस्तकेन पाठः।
8. जयमभचितत्वनालसम् इति श्राकरे पाठः।
9. उपितं इति श्राकरे पाठः।
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11. मत्वामिलत्वं इति श्राद्वपुस्तकेन पाठः।
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18. स हि कीर्तिः इति श्राकरे पाठः।
19. रसं पाते इति श्राकरे पाठः।
20. स्मृतम् इति श्राकरे पाठः।
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CHAPTER 20

‘पत्रं पुष्पं फलं नालं कोंबं सस्वेदजं तथा ।
शाकं पद्वत्ममुहुर्द्धं गुर्दं विद्वाचथोतरसं ॥ १ ॥

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 विष्टत्मीर्न गुर्दणि ॥
रूक्षाणि वहृवर्त्ति सृष्टिविभाषतानि ॥ 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 सर्वदेहत्वी जीववती मधुरा हिमा ॥

Jīvantī (Leptadenia reticulata W. & A.)

Jīvantī promotes eyesight and alleviates all doshas. It is sweet in taste and cooling.
3
स्वादुपाकमिष्यति विषच्यत तष्णुलीयकम् ॥ ३ ॥

Tāṇḍulīyaka (Amaranthus spinosus Linn.)

Tāṇḍulīyaka is sweet in vipāka and abhiṣyandi (which obstructs the channels of circulation). It cures viṣa (poisoning).

‘लघुविपाके क्रमिः मेधाग्निभवदृढः ।
सक्षारः सर्वदोषधनो वास्तुको रोचनः सरः ॥ ४ ॥

Vāstuka (Chenopodium murale Linn.)

Vāstuka is light for digestion. It cures kṛmi (parasitic infection). It promotes intellect, power of digestion and strength. It is alkaline. It alleviates all doṣas and it is appetiser and laxative.

5 चिलिबास्तुकबज्जेया: पालक्या तष्णुलीयवत् ।
वातशक्तविमाणस्तु रक्ता पितकके हिता ॥५ ॥

[सुधुत: मूल ४६: २६०-२६१]

Cili and Pālaṅkya (Chenopodium album Linn. and Spinacea oleracea Linn.)

Cili shares the properties of Vāstuka. Pālaṅkya shares the properties of Tāṇḍulīyaka. 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.

7 ‘मधुरः कफवातबन: पाचन: कण्ठशोधनः ।
विशेषत: पित्रहर: सतित्त: कासमधुः ॥ ६ ॥

[साधवद्वयगुण: जावधन २२: १-६]

Kāsamardaka (Cassia occidentalis Linn.)

Kāsamardaka is sweet, alleviator of kapha and vāta and
carminative. It cleanses the throat. It specially alleviates pitta and it is bitter in taste.

‘काकजंग्वा विष हृति रक्तपितामहम्भरान्।

Kākajāṅghā (Peristrophe bicalyculata Nees.)

Kākajāṅghā cures viṣa (poisoning), rakta pitta (a disease characterised by bleeding from different parts of the body), bhrama (giddiness) and jvara (fever).

पथ्या सरा निदोषणी मेथिका वातनाशिनी॥ ७ ॥

[माधवद्रव्यगुण: शाकवर्ग २२ : ५-६]

Methikā (Trigonella foecum-graecum Linn.)

Methikā is wholesome, laxative and alleviator of all the three dosas. It specifically alleviates vāyu.

‘निदोषणी बृज्या काकमाची रसायनी।

[माधवद्रव्यगुण: शाकवर्ग २२ : ७]

‘नायुष्णणां शोतवीर्यचबेबिस्नकुलशाशिनी॥५॥

[माधवद्रव्यगुण: शाकवर्ग २२ : ७]

Kākamācī (Solanum nigrum Linn.)

Kākamācī alleviates all the three doṣas. 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).

‘ईश्वरिकं निदोषण शाक कटु सतीनजम्।

Satīna (Pisum sativum Linn.)

The śāka of satīna is slightly bitter. It alleviates all the three doṣas and it is pungent.
Haridantha

The śāka of harimantha is sweet in vipāka as well as in taste. It is difficult of digestion.

Kalāya (Lathyrus sativus Linn.)

Kalāya is purgative, un-unctuous and sweet. It aggravates vāyu in excess.

Rājakṣavaka

The śāka of rājakṣavaka alleviates all the three dosas. It is light and constipative. It is specifically useful for patients suffering from grahanī (sprue syndrome) and arūsas (piles).

Maṇḍūkaparnī and Gojihvaka (Centella asiatica Urban and Launaea asplenifolia Hook. f.)

Maṇḍūkaparnī is astringent and useful in pitta. It is delicious, bitter in taste, cooling and light.

Gojihvaka has similar properties.

Suniṣānṇaka (Marsilia minuta Linn.)

Suniṣānṇaka does not produce burning sensation and it alleviates all the three dosas. It is constipative,
Cāngerī (Oxalis corniculata Linn.)

Cāngerī cures grahanī (sprue syndrome) and arśas (piles). It is sour and useful in the aggravation of vāyu as well as kapha. It is hot, astringent, sweet and digestive stimulant.

Kaṅcaṭa

Kaṅcaṭa alleviates vitiation of blood, pitta and vāyu. It is bitter.

Modaka

Modaka alleviates kapha and vāyu and it is constipative.

Varuṇa and Prapunnāṭa (Crataeva nurvala Buch.—Ham. and Cassia tora Linn.)

The śāka of varuṇa and prapunnāṭa alleviates kapha. It is un-unctuous, light, cooling and aggravator of vāyu as well as pitta.

Vatsādanī etc.

The śāka of vatsādanī, leaf of hīlva, śreyasi, tilaparṇī,
ganđira and citraka is useful in the aggravation of kapha and vāyu.

Kālaśāka (Corchorus capsularis Linn.)

Kālaśāka cures gara (a type of poisoning), aggravation of kapha and śotha (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 śotha (oedema), udara (obstinate abdominal diseases including ascitis) and arśas (piles).

Cirabilva, Aṅkura and Asana

The śāka of cirabilva, aṅkura and asana is digestive stimulant and it alleviates kapha as well as vāyu.

Venu Karīra (Bambusa arundinacea Willd.)

The karīra of venu aggravates vāyu and pitta. It is ununctuous and pungent both in taste and vipāka. It alleviates kapha. It is astringent and it produces burning sensation.

Freshly sprouted karīra is known to alleviate kapha and pitta.
Āṭarūṣaka etc.

Āṭarūṣaka, vetrāgra, guḍūcī, nimba, parpaṭa and kirātatikta alleviate the vitiation of blood, pitta and kapha.

‘वार्ताकं कटु तीक्षोप्यं मयुरं कफवातजित्’

सक्षारसमवज्जनं हृद्यं रक्ष्यमपित्तलम्”॥ २१ ॥

Vārtāka (Solanum melongena Linn.)

Vārtāka is pungent, sharp, hot, sweet, alleviator of kapha as well as vāyu, alkaline, digestive stimulant, cardiac tonic and appetiser. It does not aggravate pitta.

तद्वालं कफपित्तर्नं पकवं सक्षारपित्तलम् ॥

तदृढः गुरु संशुषकं कफवातामायापहम् ॥ २२ ॥

The tender vārtāka alleviates kapha and pitta. The matured vārtāka is alkaline and aggravator of pitta. When over matured (brādha) it is heavy. The dried vārtāka cures the diseases caused by kapha and vāyu.

कफमेदोगितिलहरमत्तल्प लघु दीपनम् ॥

वार्ताकं पितलं किन्निचदरपरिपाचितम् ॥

तदेवं तु गुरु सिन्धं सत्तेलत्वानि।विचितम् ॥ २३ ॥

Vārtāka burnt over charcoal reduces kapha, fat and vāyu. It is very slightly light and digestive stimulant. It aggravates pitta. When mixed with oil and salt it becomes heavy and unctuous.
Vārtāku

Vārtāku stimulates digestion, alleviates vāyu, promotes semen and blood and cures aggravation of kapha, kāsa (bronchitis) and kṣaya (consumption).

Brhatī (Solanum indicum Linn.)

The fruit of brhatī cures kaṇḍū (itching), kuṣṭha (obstinate skin diseases including leprosy) and kṛmi (parasitic infection). It alleviates kapha and pitta. It is pungent, bitter and light.

Paṭolā (Trichosanthes dioica Roxb.)

The leaf of paṭolā alleviates pitta. Its stem alleviates kapha. Its fruit alleviates all the three doṣas and its root is purgative.

Kāravellaka (Momordica charantia Linn.)

Kāravellaka is an appetiser. It alleviates kapha and pitta. It reduces virility.

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

Vandhyā karkoṭi and kevuka cure viṣa (poisoning) and alleviate kapha as well as pitta.

Kūsmāṇḍaka etc.

Kūsmāṇḍaka, kālinā, karkoṭi, ervāru, diṇḍisa, trapusa and cināka are wind forming, alleviator of kapha and vāyu, purgative, abhisyandi (which obstructs the channels of circulation), sweet in vipāka and taste and heavy.
Alābū (Lagenaria siceraria Standl.)

Different types of alābū are purgative, un-unctuous, cooling and heavy.

Kaṭu tumbī

Kaṭu tumbī is cooling and cardiac tonic. It alleviates pitta and cures kāsa (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 pitta. 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), trṣṇā (morbid thirst) and śrama (physical fatigue). It is alkaline and aggravator of pitta.

Ervāruka whose stalk is dried up alleviates kapha. It is purgative, digestive stimulant and cardiac tonic. It cures ānāha (flatulence) and plīhan (splenic disorder). It is light.

Kūsmāṇḍa nāḍī

The stalk of knṣmāṇḍa 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.

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.

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, aggravatar of *kapha* and cooling.

Āruka (Prunus domestica Linn.)

*Āruka* is alkaline, aggravatar of *kapha* and heavy.

Nīrica

*Nīrica* is slimy by nature, cooling, wind forming and aggravatar 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 aggravatar of *pitta*. It has many varieties, viz., red, blue etc. and all of them have the same properties.
Kalamбuka (Ipomoea reptans Poir.)

Kalamбuka promotes lactation. It is cooling, heavy and astringent.

Hilamocikā (Enhydra fluctuans Lour.)

Hilamocikā is purgative. It alleviates kapha and pitta and cures kuśtha (obstinate skin diseases including leprosy).

Grīśma sundara

Grīśma sundara alleviates kapha and pitta. It is bitter and appetiser.

Mūla kapotikā

Mūla kapotikā is pungent and bitter in taste, cardiac tonic, appetiser, digestive stimulant, alleviator of all doṣas, light and promoter of good voice.

Mūlaka (Raphanus sativus Linn.)

Mūlaka is heavy, wind forming and sharp. It produces āma and aggravates all the three doṣas. When prepared along with fat, it alleviates all the three doṣas. Its fruit alleviates kapha and pitta and its flower alleviates kapha and vāta.
All types of śāka, when dried cause wind formation and aggravate vāyu. Mūlaka, however, is an exception.

Śarṣapa (*Brassica compestris* Boiss)

The śāka of sarṣapa alleviates all the three doṣas (?). It is abhīsyandī (which obstructs the channels of circulation) and heavy.

Rājikā and Pañcāṅgula (*Brassica nigra* Koch. and *Ricinus communis* Linn.)

Rājikā shares the properties of sarṣapa śāka. In addition it is bitter and sharp.

The śāka of pañcāṅgula is laxative.

*Kusuṁbha* (*Carthamus tinctorius* Linn.)

Kusuṁbha is un-unctuous and hot. It aggravates pitta and alleviates kapha as well as vāta.

*Māṣa* (*Phaseolus mungo* Linn.)

The leaves of māṣa are slightly bitter, sweet and promoter of semen.

Āhastini and Pattūrā

Āhastini and pattūrā are diuretics. They cure aṣmari (stone
in the urinary tract).

Nyagrodha etc.

The leaf of nyagrodha, udumbara, aśvattha, plakṣa, padma etc. is astringent, constipative and cooling. It is useful for patients suffering from paittika type of atisāra (diarrhoea).

Sāṁsvedaja (Mushroom)

Mushrooms which grow on palāla (straw), iksu (sugar-cane), karīsa (cow dung), kṣiti (ground) and venu (bamboo) are called sāṁsvedaja. All of them are cooling, astringent, delicious and slimy.

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.

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.

*Śatāvari* (*Asparagus racemosus* Willd.)

*Śatāvari* is an excellent promoter of strength and eyesight. It alleviates vāyu and *pitta*.

The bigger variety is a cardiac tonic and promoter of
intellect, power of digestion and strength. It cures grahanī (sprue syndrome) and arśas (piles). It is aphrodisiac, strength promoting and rejuvenating.

78 कासपित्तहरासित्कासस्या एवांकुरा मता ॥ ५६ ॥

79 Its sprouts cure kāsa (bronchitis) and alleviate pitta. They are bitter.

80 सर्स्यं विशषलोक कौञ्ज्वालं कलेसकम् ।
श्रुंगाटकं गलोध्यं च गुरु विष्टंभि शीतलम् ॥ ५७॥

Visaśālūka etc.

Visaśālūka, krauñcādana, kaseruka, śṛṅgāṭaka and galodhyya are un-unctuous, heavy, wind forming and cooling.

पौष्कर तु भवेद्वीज रक्तपित्तज्वराधमु ।

Pauṣkara (Lotus seed)

The seed of puṣkara cures rakta pitta (a disease characterised by bleeding from different parts of the body) and jvara (fever).

तथा तालप्रलंबं च उर्ध्वपत्तहासम् ॥ ५५ ॥

Tāla pralamba (Borassus flabellifer Linn.)

The inflorescence of tāla cures uraḥkṣata (phthisis).

81 82 83 पित्रानिलहरे हुच्च स्रवादु सुजातक स्मृत ।

Muṇjātaka (Orchis latifolia Linn.)

Muṇjātaka alleviates pitta and vāyu. It is a cardiac tonic and delicious.

84 शंखस्तीकर्तस्तमं मधुपिण्डकाश्च ॥ ५६ ॥
85
शालायान्यालुकानीहरू रक्तपित्तहरानि च ।
गुहुष्णिस्वादुशीतानिः स्वात्त्वकरानि च ॥ ६० ॥

Āluka (Dioscorea Sp.)

Śaṅkha, hastīka, raktāṅga, madhupiṇḍaka and śuṅgaka—these are the different types of āluka. They cure rakta pitta (a disease characterised by bleeding from different parts of the body). They are heavy, delicious and cooling. They promote lactation and semen.

86
पिंडारुकं कफकरं गुहु वातप्रकोपणम् ।

Piṇḍāruka (Colocasia esculenta Schott)

Piṇḍāruka aggravates kapha. It is heavy. It also aggravates vāyu.

87
सुरेन्द्रकण्ड: श्लेष्मधनो विपाके कडु पित्तकृत् ॥ ६१ ॥

Surendra kanda (Amorphophalus sylvaticus Kunth)

Surendra kanda alleviates kapha. It is pungent in vipāka and it aggravates pitta.

88 89
'बल्यः कदल्यः: कंदस्तु वातपित्तहः सदा ।'

Kadali kanda (Musa paradisica Linn.)

The rhizome of kadali promotes strength and it alleviates vāyu and pitta.

89
माणकं स्वादु शीतलं च गुहु चापि क्रियतलिम्य ॥ ६२ ॥

Mānaka (Alocasia indica Schott.)

Mānaka is sweet, cooling and heavy.
दीपन: सूरणो रच्यः कफधनो बिशादो लघुः।
‘विशेषादर्शसा पथ्यों, भूकन्द्वस्तवतिदोषल:।’ ६३।।

Sūrana and Bhūkanda

Sūrana is digestive stimulant, appetiser, alleviator of kapha, viṣada (non slimy) and light. It is specifically useful for arṣas (piles).

Bhūkanda is exceedingly harmful.

91 92
अम्लिकाया: स्मृत: कन्दो ग्रहणयशोहितो लघु:।
नात्युण्ण: कफबातिंभो ग्राही शस्तो मदाल्ये। ६४।।

Amlikā kanda

The rhizome of amlikā is useful in grahaṇī (sprue syndrome) and arṣas (piles). It is light and not very hot. It alleviates kapha and vāyu. It is constipative and is useful in madātyaya (alcoholism).

93
कुमुदोत्तलपचालं कंदं मातृतकोपना:।

94
कवाया: पित्तशमनं विपाके मधुरा हिमा। ६५।।

Kumuda kanda etc.

The rhizome of kumuda, utpala and padma aggravates vāyu. It is astringent, alleviator of pitta, sweet in vipāka and cooling.

95 96 97
मुसली ब्रंह्णी ब्रूष्या वीर्योणावोजिलापह।

Muṣalī (Chlorophytum tuberosum Baker)

Muṣalī is nourishing, aphrodisiac and hot in potency. It cures arṣas (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 kṛmi (parasitic infection). It is aphrodisiac and it promotes strength as well as complexion.

The top portion of the trunk of tāla, nārikela and kharjūra is astringent, unctuous, sweet, nourishing and heavy. It helps in the elimination of urine. It is aphrodisiac and vitalising. It is always useful for persons who have lost their strength and potency. It cures kāsa (bronchitis), rakta pitta (a disease characterised by bleeding from different parts of the body), vitiation of vāyu and visa (poisoning). It is cooling and delicious.

Bad quality

All rhizomes which are immature, unseasonal, old, diseased, eaten away by parasites and which are not properly grown should not be used.
Miscellaneous

The description of the properties of different type of dhānyas (corns and cereals), māṁsa (meat), phala (fruits) and sāka (vegetables) which is omitted here by mistake should be determined by the Wise by examining the taste and attributes of mahābhūtas in them.

|| इति शाक्कयः ||

Thus ends the group dealing with different types of vegetables.

NOTES AND REFERENCES

1. ‘श्री गणेशाय नमः’ पाठोऽयं चतुर्यथपुस्तके उपलब्धते ।
2. पद्विवल्ले शाकमुद्विद्धक्षे इति श्राकरे पाठः ।
3. स्वादुपाककामृतिर्विषवूल्ले इति श्राकरे पाठः ।
4. मेघानिन्नलवर्धनः इति आकरे द्वितीयपुस्तके च पाठः ।
5. चितली वास्तुकवज्ञेया इति आकरे पाठः ।
6. पितकपाप्हा इति आकरे पाठः ।
7. मधुरा इति द्वितीयपुस्तके पाठः ।
8. रक्तपितापिल्लिरानुः इति आद्यपुस्तकेक्षे पाठः ।
9. सतीनकम् इति श्राकरे पाठः ।
10. कषायातु ह्रिता इति श्राकरे पाठः ।
11. चाम्पला इति आकरे पाठः ।
12. संप्राहक वातकरे इति श्राकरे पाठः ।
13. त्वादकः इति चतुर्यथपुस्तके पाठः ।
14. वर्षम्मवै इति आद्यपुस्तकेक्षे पाठः ।
15. हितै शोभौदरर्षासं मृति श्राकरे पाठः।
16. कफवातध्नाशिचरविल्वाङ्कुरा: सराः मृति श्राकरे पाठः।
17. रूक्षा: मृति श्राकरे पाठः -
18. करीरा: मृति श्राकरे पाठः।
19. सक्रषाया मृति श्राकरे पाठः।
20. नालांकुराक्स्वच्छन्ये मृति श्राकरे पाठः।
21. किरातितिसहितां मृति श्राकरे पाठः।
22. सवं पितकापपहा। मृति श्राकरे पाठः।
23. तददेव मृति श्राकरे पाठः।
24. तु मृति श्राकरे पाठः।
25. कफमेदीविन्हरसत्यथ मृति श्राकरे चतुर्थपुस्तकेष पाठः।
26. तदेकं मृति श्राद्वार्तपुस्तकेपाठः।
27. माहतनावनी मृति श्राकरे पाठः।
28. बलासकासक्ष्वनाशनी मृति श्राकरे पाठः।
29. वालात्तिकृतिराः मृति श्राकरे पाठः।
30. फलिनि मृति चतुर्थपुस्तकेपाठः।
31. पाठोपयं श्राकरे नोपलस्यस्य।
32. कार्यभंभरबन्धकृयं मृति श्राकरे पाठः।
33. तदद्व गुणेऽस्तु मृति श्राकरे पाठः।
34. बंधकाकोट केकुक तम प्राकरे पाठः।
बन्धकाकोट केकु द्वत्म द्विकोणपुस्तकेपाठः।
35. कृंदचाँदकाकोंप्राकोटवीर्षिपिसमु मृति श्राकरे पाठः।
36. तथा कपुसवोज तु रूढी च कफवातजितु मृति श्राकरे पाठः।
तथा कपुसवानाकविशिष्ट कफवातिकृत मृति चतुर्थपुस्तकेपाठः।
37. बच्चोऽभिव्यवास्ति मृति चतुर्थपुस्तकेपाठः।
38. कपुसवेवक कस्वादु मृति श्राकरे पाठः।
39. मुखप्रियं च रूक्षं च यूजल्व त्रपुस्तित मृति श्राकरे चतुर्थपुस्तकेष पाठः।
40. वाल सतील कपुसं तेषा पितहर स्मृतस्मृत मृति श्राकरे पाठः।
41. दाह्तृत्वाष्ट्रकर्माविष्टु मृति श्राकरे पाठः।
42. हृदयमानाष्टीलघुमुखु मृति श्राकरे पाठः।
43. शीर्षाकृत लघु स्वादु भेदुक्त बन्धुपितककृत।
सक्षारमधुरा रुच्य वातपितकफापहा। इति आकरे पाठः।
(साधवद्रव्यगुणः शाकर्षण २२ : ४१-४२)
44. स्तथार्विभेदिनी इति द्वितीयपुस्तके पाठः।
45. 'विश्रेष्टारासिरियास्’तोलिका' पाठोपय चतुर्थपुस्तके प्रधिकमपलम्भये।
46. उपोदका इति द्वितीयपुस्तके पाठः।
47. विषमस्य यक्षार्य सार्थकेषमकर गुरु [?] इति द्वितीयपुस्तके पाठः।
48. स्वभारपिच्छिल: इति आकरे पाठः।
49. स्वादुपादीच: इति चतुर्थपुस्तके आकरे च पाठः।
50. मातुसी इति चतुर्थपुस्तके पाठः।
51. पितानुद गुरु: इति आकरे पाठः।
52. रक्तनालादयम्बायेहुि इति आकरे पाठः।
53. स्तन्यवृष्णिच गुरुं च गुरुं च चतुर्थपुस्तके पाठः।
स्तन्या वृष्णा च इति आकरे पाठः।
54. करवुका इति चतुर्थपुस्तके पाठः।
55. कटुतिका सरा इति आकरे पाठः।
कटुतिकासः हुः इति द्वितीयपुस्तके पाठः।
56. सर्वोपर्सी इति आकरे पाठः।
57. स्नायुधिष्ठिं इति द्वितीयपुस्तके पाठः।
58. ‘तत्त्वजना’ कष्टकोशनिजतु’ पाठोपय द्वितीयपुस्तके नोपलम्भये।
59. सिद्धीयं बलबिंध्यभिन्निं इति आकरे पाठः।
60. नीश्विथ तिक्तः इति आकरे पाठः।
61. मातपर्णनु इति आकरे पाठः।
62. द्रैशत्तनी इति आकरे चतुर्थपुस्तके च पाठः।
63. मूर्तनाग्रीगह्रायी इति आकरे चतुर्थपुस्तके च पाठः।
64. कीता: इति आकरे पाठः।
65. पनाश्वरुपिकिनिवेषनु: इति चतुर्थपुस्तके पाठः।
66. ‘छात्रकास्तु’ छात्रकास्तु पाठोपय द्वितीयपुस्तके नोपलम्भये।
67. परालजा: इति आकरे पाठः।
68. गुढळस्वली इति आकरे पाठः।
69. कादंबाणन्यायसंभवः इति आदर्शपुस्तकेषु पाठः।
70. पाठोपय चतुर्थपुस्तके नोपलम्भये।
71. तद्विहोत्त्पदोपराश्च इति आकरे पाठः।
72. ‘नातिदोषकरा…स्थलीगोव्रजसंबंधः’ पाठोवयं द्वितीयपुस्तके नोपलस्यते।
73. छत्रका इति आकरे पाठः।
74. पिण्याकी वातला इति आकरे पाठः।
75. सान्ना इति आकरे पाठः।
76. बृषया शतावरी बल्या इति आकरे पाठः।
77. सैब इति आकरे पाठः।
78. कपिपित्तहंसितकासस्य इति आकरे पाठः।
79. स्मृता: इति आकरे पाठः।
80. तस्मांनांस्लान्तकाचादनकसेधकम् इति आकरे पाठः।
81. पित्तातिलकरो इति द्वितीयपुस्तके पाठः।
82. कृष्ण: इति आकरे चतुर्थपुस्तके च पाठः।
83. द्वादशुमुखातः: इति आकरे पाठः।
84. शंखुप्राशंसकशास्त्रं गुणधर्मपिण्डक्षुर्गंगकम् इति आकरे पाठः।
85. बद्धात्माप्राणुकानाहु इति आदध्यपुस्तकेशु पाठः।
86. पिण्डालुकं इति आकरे पाठः।
87. कठु: इति आकरे पाठः।
88. वातपित्तहरश्च इति आकरे पाठः।
89. ‘बल्यसदा’ पाठोवयं चतुर्थपुस्तके नोपलस्यते।
90. पित्तसं इति आदध्यपुस्तकेशु पाठः।
91. लढ़ु: इति आकरे पाठः।
92. ‘विशेषादशांसां’ लढ़ु’ पाठोवयं चतुर्थपुस्तके नोपलस्यते।
93. माप्यकोपनाः: इति आकरे पाठः।
94. मधुरा: इति आकरे पाठः।
95. मुशाली इति आकरे चतुर्थपुस्तके च पाठः।
96. वीयोणण्याॅॅनीलाप्या इति आकरे पाठः।
97. अर्थं शलोकस्यानान्तरम् ‘नातिशीलेमध्य: वित्तहृष्ण:।’ पाठोवयं द्वितीय-पुस्तकें अधिकं उपलब्धयते।
98. वराहकंदं: इति आकरे पाठः।
99. कुष्टावहङ्किम्हाद्वृष्णयां: पित्तहृष्णं: इति आकरे चतुर्थपुस्तके च पाठः।
100. अर्थं शलोकस्यानान्तरम् ‘कदंदो हृलिभ्या: शीलेमध्य: पित्तलो रम्भेपत्तभन:’ पाठोवयं चतुर्थपुस्तके अधिकमुपलब्धयते।
101. बालस्य इति द्वितीयपुस्तके पाठः ।
102. जीवन प्रीणानि च इति आकरे पाठः ।
103. काश्यें इति चतुर्थपुस्तके पाठः ।
104. सचिदानि इति आकरे पाठः ।
105. द्वितीयचतुर्थपुस्तकौः अर्थाव ।“इति शाकवर्गः” इति पठिं ।
अस्यश्लोकस्यानन्तरम् ।“परिचीर्ण च कर्मिजुष्टमदेशाः । वज्र्येत्यप: ब्रह्मां च यदकाले प्ररोहि च’ पाठोयः चतुर्थपुस्तके अधिकं उपलभ्यते ।
106. बालं अनार्तांवं इति चतुर्थपुस्तके पाठः ।
107. प्रमादातुः इति आकरे पाठः ।
108. समादिशेषूः इति आकरे पाठः ।
CHAPTER 21

Among the corns and cereals, saṣṭika, yava, godhūma, red variety of sāli, mudga, ādhakī and masūra are the best.

Among different types of meat, the meat of ena, kurangi, harina, tittiri, lāva, mayūra, vargi (?) and kūrma are the best.

Among different types of fruits dāḍima, āmalaka, drākṣa,
kharjūra, paruṣaka, rājādana and mātuḥṅga are the best.

\[ \text{5} \]

\[ \text{6} \]

\[ \text{7} \]

Śāka (Vegetables)

Among vegetables, caṅcū, satīna, vāstūka, cilla, mūlakapotikā, maṇḍūkaparṇī and jīvantī are the best.

\[ \text{8} \]

Kśīra, Ghṛta and Lavaṇa

Among milk and ghee, those derived from the cow are the best.

Among salts, rock salt is the best.

\[ \text{9} \]

Sour and Pungent articles

Among sour things, dhātrī and dāḷma are the best.

Among pungent things pippalī and nāgara are the best.

\[ \text{10} \]

Bitter and Sweet articles

Among bitter things paṭolā is the best.

Among sweet things ghee is the best.

Astringent things

Among astringent things, honey, pūgaphala and paruṣaka are the best.
Sugarcane products and Drinks

Among sugar cane products, śarkara is the best.

Among different types of drinks, surā and āsava are the best.

Miscellaneous

Among different types of dhānya (corns and cereals), those preserved for one year are the best. The meat of animals in their middle age is the best. Food which is not stale, which is properly prepared and which is taken in proper quantity is the best. Fruit which is matured is the best. The vegetable which is not dried, which is tender and fresh is the best.

Among different types of tastes, the sweet taste is the best. Among the rhizomes surana is the best. Among the different types of water, divya (which is directly collected from the sky) is the best. Among different types of fish, rohita is the best. Among the different types of oil, til oil is the best.

Thus ends the section dealing with different types of best articles.
NOTES AND REFERENCES

1. दृष्टि: तितिरालीव इति श्राकरे पाठः।
2. सयूथस्रिकृतमाश्च इति श्राकरे पाठः।
3. मांसगणेषु इति आकरे पाठः।
4. मातुरुपां फलवर्गेः इति श्राकरे पाठः।
5. चंद्रसौतीनवास्तूक-चित्रलीलंकपोतिका: इति श्राकरे पाठः।
6. शाकर्स्म्यु परस्ते इति द्वितीयपुस्तके पाठः।
7. क्षीरं घृतं इति श्राकरे पाठः।
8. नागरं इति श्राकरे पाठः।
9. पटोलवातकिं इति श्राकरे पाठः।
10. खज्जुरं इति द्वितीयपुस्तके पाठः।
11. पानकादीं इति चन्द्रपुस्तके पाठः।
12. अपवृषमितमालं इति श्राद्धपुस्तकेषु पाठः।
13. रसेषु "मनीषिभि: पाठोब्य द्वितीयपुस्तके नोपलम्यते।"
CHAPTER 22

"चक्रुष्मा. प्रीणनो वृष्णो ब्रज्यां रक्तपिल्लित। 1
रसायनो गुः शीत: स्निग्धश्च मधुरो रसः। 11 11

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 [पक्ता] हृदोभिनिश्चिकल्कतन्तरपायो मुदु: 1
2 स्निग्धयोषो[5] स्लो ठधु[वृष्ण] तात्ता रक्तनाशनः। 1121
3 क्लेश तीष्ण: सर: शुद्धविवचानाहुर्दृष्टिह। 1

Sour taste

Sour taste is unctuous, hot, light and alleviator of vāyu and vitiation of blood. It produces stickiness. It is sharp and laxative. It reduces semen, constipation and eye sight.
Saline taste

Saline taste is purgative, promoter of digestive power, appetiser, unctuous, hot and heavy.

Pungent taste

Pungent taste is karsana (which eliminates by force), light, un-unctuous and hot. It cures kṛmi (parasitic infection) and reduces semen as well as kapha. It is an appetiser, stimulant of digestion, aggravator of pitta. chedi (which has the power to penetrate by incision), sharp and producer of dryness (śoṣa).

Bitter taste

Bitter taste alleviates kapha as well as pitta. It cures viṣa (poisoning), stickiness (kleda), kandū (itching), kuśtha (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). It
alleviates vitiation of *kapha*, blood and *pitta*. It is un-unctuous, cooling and heavy.

Thus ends the section dealing with the attributes of the six tastes.

NOTES AND REFERENCES

1. पक्तवाः इति द्वितीयपुस्तके पाठः।
2. पर: इति द्वितीयपुस्तके पाठः।
3. लघुव्याप्योः इति द्वितीयपुस्तके पाठः।
4. शुक्ल: विकवानाहृष्णित्वा इति द्वितीयपुस्तके पाठः।
5. रस: इति आकरे पाठः।
6. रुच्योपिनितिक्रम्यता तीक्ष्णं सोशी कटः कटः: इति आकरे पाठः।
7. कुफ्यापिनितिविज्ञेदिकड़वृक्ष्यव राप्तः: इति आदर्शपुस्तके पाठः।
8. शीतो लघुस्थितकः: इति आकरे पाठः।
    शीतलचुस्त: स्निग्ध: इति चतुर्थपुस्तके पाठः।
9. स्तम्भन: शोषी प्राही इति आकरे पाठः।
10. रोपणश्रोणन: इति चतुर्थपुस्तके पाठः।
CHAPTER 23

Maṇḍa

Maṇḍa is prepared by filtering once, twice or three times. Thus, it is of three types.

Lāja maṇḍa

Lāja maṇḍa 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.

Lājā maṇḍa 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.

*पाचनों दीपनश्वेत पित्तश्लेष्मानिलापहः* । ॥ ३ ॥

*शुलानाहविवन्धत्वो वान्यमंडः प्रकृतितः* । ॥ ४ ॥

*Dhānya maṇḍa*

*Dhānya maṇḍa* is carminative, digestive stimulant and alleviator of *pitta*, *kapha* and *vāyu*. It cures *śūla* (colic pain), *ānāha* (flatulence) and *vībandha* (constipation).

*वाते वा सकपके पित्ते सामे वा तरणज्वरे* । ॥ ५ ॥

*वान्यमंडं प्रशसन्ति पटोलमग्धाविन्तम्* । ॥ ६ ॥

*[वान्यमंडो यथे भूरं पटोलाज्ञमहस्तु शालिभि]* । ॥ ७ ॥

*Vātya maṇḍa*

*Vātya maṇḍa* 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 maṇḍa* is prepared by fried barley and *lāja maṇḍa* is prepared by fried *sāli*.

*रक्तशाल्यादिविज्ञान्यमंडः मधुरशीतः* । ॥

*श्रेष्ठो संतप्तो बल्यो रक्तपिल्लसादनः* । ॥ ८ ॥

*Raktaśāli maṇḍa*

*The maṇḍa* 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).

अष्टगुणा मन्दा

The *manda* prepared of two *prasṛti* of good quality rice and half in quantity of *mudga* mixed with *kaṭutraya* (*śuṇṭhī*, *pippali* and *marica*), *kustumbari*, *sainḍhava*, *hiṅgu* and oil is called *aṣṭagūṇa 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*.

Miscellaneous

The *manda* prepared with the help of the hands and a piece of cloth and sprinkled with the powder of *sainḍhava* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is constipative and cures *jvara* (fever) and *atisāra* (diarrhoea).

*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.

Thus ends the group dealing with different types of manḍa.

NOTES AND REFERENCES

1. एकदिनमित्रपरिभ्रमणं इति भाकरे चतुर्थंपुस्तकं च पाठः।
2. परिमोक्तं इति भाकरे पाठः।
3. पूर्वपूर्वों इति भाकरे पाठः।
4. पिप्पलिनामारात्वं इति भाकरे पाठः।
5. वाट्यमंडः इति भाकरे पाठः।
6. वातकों इति भाकरे पाठः।
7. 'वाट्यमंडः...शालिबं' पाठोमय द्वितीयचतुर्थंपुस्तकंप्रोल्लिते।
8. रत्नशालयादिभिन्नरूपमाणं इति भाकरे पाठः।
9. श्रेष्ठः संतप्तं बल्या रत्नपिताप्रसादः इति चतुर्थंपुस्तकं पाठः।
10. रत्नपिता प्रसादः इति भाकरे पाठः।
11. हि इति भाकरे पाठः।
   स इति चतुर्थंपुस्तकं पाठः।
12. ज्वरातीसारारणं इति भाकरे चतुर्थंपुस्तकं च पाठः।
13. तृष्णत्ती इति भादरंपुस्तकंप्रथः पाठः।"
CHAPTER 24

"क्षुत्रषणा निजदीविल्यकुकिकरोगविनाशिनी।
स्वेदारीजननी पेया वातवर्जनशृन्तोमनी॥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.

'बिलेफी तर्पणी हुच्छा ग्राहिणी बलवाहिनी।
पथ्या स्वाटुर्सा लघुवी दीपनी क्षुद्रषापह।॥२॥'

[सूत्रूत: 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 ṭṛṣṇā (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In jvara (fever) and atisāra (diarrhoea), yavāgū is always useful.

Variety

Pāyasa, kṛṣarā etc., are the different varieties of yavāgū. Pāyasa is also called kṣaireya, ksīrā and paramānna.

Yavāgū is prepared by adding different drugs and when properly prepared yavāgū enhances the properties of these drugs.

Pāyasa

Pāyasa is wind forming and strength promoting. It increases fat and kapha. It is heavy.

Kṛṣarā

Kṛṣarā 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 višada (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 मधुरं साम्यं अर्वोच्चं दीपनं परम् ।
श्रमणं तर्पणं हुनं घोलमक्तं हचिप्रदम् ॥ १२ ॥

Ghola bhakta

Ghola bhakta (curd mixed rice) is cooling, sweet and sour. It cures arśas (piles). It is an excellent stimulant of digestion. It cures śrama (physical fatigue). It is refreshing, a cardiac tonic and appetiser.

शीतलं मधुरं रक्षं श्रमणं तर्पणं परम् ।
लघु दुर्तविपक्ष सदीयनं वारिसाविलम् ॥ १३ ॥

Vāryanna

Freshly prepared rice soaked in water is cooling, sweet, un-unctuous, alleviator of fatigue, refreshing par excellence, light and easily digestible.

त्रिदोषकोपन रक्षं मलक्ष्मूशलं परम् ।
स्वेदमेदःकर्षोत्स्तक्षेदि वार्षिनं निशि सस्तितम् ॥ १४॥”

[माधवद्रव्यगुण: अन्नवर्ग २६ : ४-१३]

If this prepared rice is soaked in water and kept over night, then it aggravates all the three dośas. It is un-unctuous. It produces more of stool. It is a diuretic par excellence. It increases sweating, fat and kapha.

१३
॥ इति पेयादिवर्गः ॥

Thus, ends the group dealing with various types of peyā and allied preparations.
NOTES AND REFERENCES

1. कृत्तिकाप्रकाशनविनंदयकुक्षिप्रभुर्वाकिनाविविषिष्ठी इति श्राकरे पाठः।
2. पाकाकुसरादयः इति द्वितीयपुस्तके पाठः।
3. संजनयत्यस्मलस्वादु इति श्रादर्शपुस्तके पाठः।
4. विषुद्वतंभुतः इति द्वितीयपुस्तके पाठः।
5. स्निग्धः इति द्वितीयपुस्तके श्राकरे च पाठः।
6. भृगुवंश्यकाव्यभ्रमवाच द्वितीयवाचि इति श्रादर्शपुस्तके पाठः।
7. यषोत्तररघुविष्णुकी म्होदते इति श्रादर्शपुस्तकेषु पाठः।
8. लघुरघुविष्णुकी इति चतुर्भुजपुस्तके पाठः।
9. श्र्युणान्न्म इति चतुर्भुजपुस्तके श्राकरे च पाठः।
10. हृनिति इति चतुर्भुजपुस्तके श्राकरे च पाठः।
11. सब्योजननः इति श्राकरे पाठः।
12. र्ब्वेदमेकः इति श्रादर्शपुस्तकेषु पाठः।
13. मण्डादिः इति द्वितीयपुस्तके पाठः।
   इति अन्नवर्गः इति श्राकरे पाठः।
CHAPTER 25

"सुस्विन्ने निस्तुष्पो मृष्टः केषत्सुष्पो लघुहितः ।

निस्विन्न निप्रमिदितं शाकं हिंसा स्वास्त्नेहसांस्कृतम् ॥ १॥"

[साधवद्रवमुकुः पानमाक्रवर्म ॥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.

श्विन्नेहसांस्कृतमप्रमिदितमतोन्यथा

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.

निस्तुष्पोभैर्भिते सम्यक् यवे सचणकः क्रूता: ।

सङ्क्रान्तियुक्ता शार्करास्पिश्चुत्का श्विन्नेहसांस्कृतम् ॥ 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.

सक्तवः शालिसंभूता विंब्रवा लघवः हिमः।
मधु[रा:] ग्राहिणो हुः्या: कषाारा शचिशुक्तः।।३५३।'

Śāli saktu

Saktu prepared of śāli is digestive stimulant, light, cooling, sweet, constipative, cardiac tonic, astringent, appetiser and promoter of semen.

मधुरः लघाेः शीतः सक्तवः शालिसंभूतैः।
ग्राहिणों रत्नपित्ताधारस्तूष्णाष्ठिवराप्तः।।४१।

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) tṛṣṇā (morbid thirst), chardi (vomiting) and jvara (fever).

छार्तीसारातूठाविष्मृण्डाघराप्तः।
लाजानां सक्तवः क्षीत्रसितायुक्तं विशेषतः।।५१।

Lāja saktu

The saktu of lājā cures chardi (vomiting), atīsāra (diarrhoea), tṛṛ (morbid thirst), dāha (burning syndrome), viṣa (poisoning), mūrchā (fainting) and jvara (fever). It becomes more effective in these conditions when this saktu is mixed with honey and sugar.

लेखना दीपना रक्ता वातला घवसक्तवः।
कफामयोधशनाः वातवचाँत्तीलोमनः।।६१।

Ayurveda Saukhyam of Toḍarānanda
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 (piṇḍī) then it is very heavy and un-unctuous (khara); otherwise it is light.

Avalehikā

Avalehikā prepared of saktu gets digested early because of its softness.

Mantha

Saktu kneaded with ghee and mixed with water is called mantha. It is neither very thick nor very thin.
Mantha promotes strength instantaneously and cures pipāsā (morbid thirst) and dāha (burning syndrome). Along with sour things, fat and guḍa, it cures mūtra kṛcchra (dysuria) and udāvarta (flatulence). Along with sugar, sugarcane juice, honey and 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.

धानोलंब: मुलथब: कफमेदोविशाणिण: ॥ १२ ॥

Dhānolamba

Dhānolamba is very light and it reduces kapha as well as fat.

लाज: तृणक्षयसारसंधोदेहकपाच्छद: ॥
कासपरितप्रशमना दीपना लघवो हिमा: ॥ १३ ॥

Lājā

Lājā cures trīṭ (morbid thirst), chardi (vomiting), aṭisāra (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.

पुषुक्क: गुरुव: सिंग्धा वृंहणा: कफवर्जना: ॥
बल्या सर्वमार्चितवाच्चातिच्छा भिन्नवर्जन: ॥ १४ ॥

Prthukā

Prthukā is heavy, unctuous and nourishing. It aggravates kapha and promotes strength. When impregnated with milk, it alleviates vāyu and works as a laxative.
Dhānā

*Dhānā* is wind forming, un-unctuous, refreshing, depleting and heavy.

विष्टंभः दुर्जरः रुक्षः शीतलं वातकोपनम्

वट्वर्चस्करं चैव गृहं निष्पावर्ज्जः फलम्

*Nispāva*

The fried fruit of *nispāva* is wind forming, difficult of digestion, un-unctuous, cooling, aggravor of *vāyu* and constipative.

13 संधानकुलिप्तमात्र तंबुलः कुमिमेहङ्कतः

*Taṇḍula piṭa*

All types of pastries prepared of *taṇḍula* cause *sandhāna* (union of tissue elements), *krmi* (parasitic infection) and *meha* (obstinate urinary disorders including diabetes).

14 सुदुर्जरः स्वादुरसों ब्रुहंस्तप्रणुलो नवः

If freshly harvested *taṇḍula* is used for this purpose, then it is extremely difficult of digestion. It is sweet in taste and nourishing.

[इति सूपादिचरं:]

Thus ends the group dealing with different types of *sūpa* and allied preparations.

**NOTES AND REFERENCES**

1. भृष्ट इति भ्राक्रे पाठः
2. अनन्य पिछितं इति चनुर्य गुम्तक्के पाठः
3. मधु इति चतुर्थपुस्तके पाठ: ।
4. स्वरंसत्विचि शुक्ल यान्यं द्वितीयपुस्तके नोपलभ्यते ।
5. मधुरा लघुं: इति आदश्चपुस्तके पाठ: ।
6. रत्नपिल्लनास्तुणाच्छदिववरापहा: इति श्राकरे पाठ: ।
7. स्वतंबलविचर्चना: इति श्राकरे पाठ: ।
8. नातिध्रवा इति आकरे पाठ: ।
9. नातिसान्धा इति आकरे पाठ: ।
10. सान्निद्धन्युद्गाते इति द्वितीयपुस्तके पाठ: ।
11. कासपिल्लोधामना इति आकरे पाठ: ।
12. बल्योऽस्योवान्तो वातचना इति श्राकरे पाठ: ।
13. संघाताक्षरिष्ठमाष इति चतुर्थपुस्तके पाठ: ।
   संघाताक्षरिष्ठमां इति श्राकरे पाठ: ।
14. स्वातुरछ्यो इति आकरे पाठ: ।
CHAPTER 26

स्नेहगोरसधान्याम्लफलास्मकः सहं १
सिद्धे मांसे हितं बल्यं वृङ्ख्लं रोचनं लघु। ॥ १ ॥

Māṃsa

Meat boiled with fat, milk, dhānyāmla, phalāmla and kaṭuka (spices having pungent taste) is useful, strength promoting, nourishing, appetiser and light.

यदेव गोरसादानं सुरमिद्रव्यस्पक्तम् २
विद्यालितकोल्कतेदिद बलमांसाभिनवर्धनम्। ॥ २ ॥

If meat is prepared with milk and added with fragrant spices, then it reduces (? ) pitta as well as kapha and increases strength, muscle tissue and the power of digestion.

परिपुष्कं स्थिरं सिन्धं तपणं प्रीणं गुरु। ३
रोचनं बलमेघचान्मांसोजुक्रवधीनम्। ॥ ३ ॥

Dried meat is sthīra (which produces stability), unctuous,
refreshing, pleasing, heavy and appetiser. It promotes strength, intellect, digestive power, muscle tissue, ojas and semen.

4 तदेव लुप्तमृष्ट्वाबुलाप्तमिति पावकाः ||
परिशुष्कं गुणौपूर्वं वहे: पध्यतमं मतम् || ॥ ॥

If the meat is burnt on the fire and then fried, then it is called ulâpta. It shares all the properties of dried meat. In addition, it is the most wholesome as a promoter of digestion.

5 तदेव शूलिकं प्रोक्तमगारपरिपाशितम् ||
शेयं गृहतर किन्निक्षत्रिदृष्ट गुहपाकत: || ॥ ॥

If the meat is burnt over charcoal then it is called śulika. It is heavier because it gets excessively burnt.

6 उत्पुष्टं सणितं पिष्टं प्रतपं कदपाशितम् ||
परिशुष्कं प्रवाहम् च शूलयं यच्चान्यदीशशम् || ॥ ॥
‘दोषाशीतैः सदा पश्यं खनिकं तु परं गुह्व।

Different preparations of meat viz., utpluṣṭa (burnt), bharjita (fried), piśṭa (made to a paste), pratapita (heated), kaṭu-pācita (boiled with pungent spices), pariśuṣka (dried), pradigdha (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.

7 मांसं यत्रैःसिद्ध तु कीयोष्ण पिष्टक्रुद्गुह्व || ॥ ॥

Meat prepared in oil is hot in potency, aggravator of pitta and heavy.

8 लघुनिस्तीपनं हृदं रूच्यं दृष्टप्रसादमस् ||
श्रुण्यनोष्यं पिष्टनं मनोसं धृतसाधितमस् || ॥ ॥
Meat prepared in ghee is light, digestive stimulant, cardiac tonic, appetiser and promoter of eyesight. It is not hot in potency. It alleviates *pitta* and is pleasing to the mind.

Saurāva type of meat nourishes all the tissue elements. It is specially useful for patients having *mukhaśoṣa* (dryness of mouth). It is an excellent curative for *kṣut* (morbid hunger) and *ṭṛṣṇā* (morbid thirst). It is delicious and cooling.

Meat soup is refreshing and vitalizing. It cures *śvāsa* (asthma), *kāsa* (bronchitis) and *kṣaya* (consumption). It alleviates *vāyu*, *pitta* and fatigue. It is cardiac tonic.

It is useful for persons having less of memory and *oajas*, imperfect voice, *jvara* (fever), *kṣīna* (emaciation), *kṣata* (phthisis) and broken and dislocated joints. It is also useful for thin persons and those having less of semen. It causes nourishment, *sāṁhanana* (joining of tissues) and promotes semen as well as strength.

The meat soup prepared along with *dāḍima* is aphrodisiac and alleviator of *doṣas*.
The meat, from which juice is extracted, does not produce nourishment and strength. It is wind forming, difficult of digestion, ununctuous and aggravator of यायु.

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 paste and mortar after proper boiling and which is prepared by boiling together with pippali, marica, सुन्धिः, हिङ्गु and ghee is called sorāva.

Thus ends the group dealing with various types of meat and their different preparations.

NOTES AND REFERENCES

1. सिन्धु इति श्राकरे पाठः।
   सितकं इति भ्रात्यपुस्तके पाठः।
2. गोरसांतं तु इति आकरे पाठः।

3. अरस्य दलोक्ष्यान्तरम् 'सुरिक्रिक्ष्यसंस्कृतं विक्षातिपितकोपक्षविशेदिन बलगुरुं' पाठोय चतुर्घुष्टके भ्रमकं उपलब्धये।

4. तदेवबोल्पतिपितंतवादुपतातिसति इति भ्राकरे पाठः।

5. किंचितु प्रदिपं इति भ्राकरे पाठः।

6. उज्ज्वलं इति भ्राकरे पाठः।

7. दीपात्मार्गां ।। ।। पितकादिस्मृति पाठोय द्वितीयापुस्तके नोपलम्यसे ।।

8. अरस्य दलोक्ष्यान्तरं अथ मांसप्रकाराः:

तलितं भजितं स्वन्न प्रलेख्वितं रसः।
[पोषितं] च तथा शूल्य पूरणं गुप्पाकज।
अमंगिप्रकाराः मांसस्य शक्तिपालिकंतिता।
तलितं मासं हि बलय रुचि पूरणं पितानिलापहृ।
सुरवादु मधुर पाके किंचितकरकर गुह।
भजितं तत्सुधातुल्यं [रुचि] व्हल्लकरं लघु।
स्वन्न मासं बलं बीयं विद्धाति रुचिमनाक्।
वातं पित्तं करं हि इति प्रदीप्यति चाल।
प्रलेख्वितं बलं रोचां दीपं गुह।
मांसाभिकरणं वितक्षोद्धि कि विशेषत।
पेषित पाचित। मासं सुरवादु लघु दीपसम्।
बलं गुरुचिक्षुकसाधारं दीपत्यापहहं।
तत्रापि जांतलं क्रेष्ट स्रेष्टं तत्रापि पक्षीणाम्।
उष्णं स्नेहं जीवानिहिगुलवंकलितं [धान्यक-]
जीराष्ट्रकानागापि अस्स्लोष्णं संध्वचूर्णं युक्तं।
उपस्तराः संस्कृतता ते वलस्य।
एलालबगगणपूर्वमहिचादि विद्विनमतिं।
[वर्णं] मुखल्लनायोतं पाचकमविचक्षणं।
अरस्य वर्णस्य करणे कुक्तम रत्नचन्दनम्।
चूरं च यत्र यद्युतं तत्र तत्संप्रयोजयेतु।
शुध्योगुरुं कृतं यं। किंवा रामचक्काराग्रहितं चुं्दं पलं साज्यसैन्धवम्।
बल्लों विशृंमसे सप्तव शूल्यमुक्कं मनीविभं।
शूलं बलं सुधातुल्यं पलं व्हल्लकरं लघु।
कफपिताहरु प्रोत्तं विशेषाद्विविविखारकं।
मासस्विन्नं सूक्ष्मकृतं पिप्पलवा शातुपसकरं घरते।
तप्तेन्द्रभृष्टं पूरण प्रोच्चयते बुधे।
मासपूरणक रूखं बल्य पुष्टिकर परम्।
वातपिताहरु बृष्णं वहिर्मांचकफ्रणुत्त।
सूक्ष्मकृत पल पत्रं: छादित वेष्ठित मृदा।
पक्रम सोपसकर यत्र विज्ञेय पुटपकर।
पुटपकर यत्कृत तत्वांसां पाचक पर।
सोषमं तद्गुणविद्या शोतं शूषक च दुःखरं।
समितानिमितं पूर्णं पूरणे तद्वृत्ते पुनः।
भृष्टं श्वागटकारां तस्यात्पूर्णपूरित।
चक्षुष्णं बृह्णम बृष्णं वातपिताहरु गुण।
श्रत्तीव शक्तिकर बल्यं भेद्योपरणपूरितं।
वहुमात्मापूर्णं: पाठोज्यं चतुर्ध्वं पुस्तकेः।
शिक्षितं अधिकं उपलम्यते।

9. क्षुच्छ्ब्धापह: इति श्राकरे पाठः।
10. शान्त: इति द्वितीयपुस्तकेः पाठः।
11. शौरवः इति आदर्शपुस्तके पाठः।
12. अश्रयः श्लोकस्यान्तनत्मम कफनो दीपनो हृद्व: बुधानां श्रणाशनं: पाठोज्यं माधवद्रव्यगुणे अधिकमुपलम्यते।
13. मासतापमू: इति श्राकरे पाठः।
14. शशास्त्रवाणिस्तु इति द्वितीयपुस्तके पाठः।
15. दीपलाभिनी: ......गुष्क: पाठोज्य चतुर्ध्वं पुस्तके नोपलम्यते।
16. चास्थिच च इति द्वितीयपुस्तके पाठः।
17. शुद्धि इति द्वितीयपुस्तके पाठः।
18. शुद्धिहुयुत्तिवानविविक्तम इति द्वितीयपुस्तके पाठः।
19. एकच इति द्वितीयपुस्तके पाठः।
20. शौराष्ट्रविकुटी इति द्वितीयपुस्तके पाठः।
CHAPTER 27

1  ‘कफधनो दीपनो हुचः शुद्धानामपि दोषहल्ल् ।

2  उत्तं: पध्यतमश्चापि मुख्यपूः कुलाकृति: II 11

Mudga yūsa

Mudga yūsa alleviates kapha, stimulates digestion and tones up the heart. It helps in the elimination of doṣas even for persons whose bodies are free from doṣas by the administration of elimination therapies (?). It is wholesome par excellence. It is of two types viz., kṛta (which is fried with ghee etc.,) and akṛta (which is not fried with ghee etc.,).

3  तु दाडीमृड्डिकायंकः स्याधायांवः ।

4  स वृष्णो लघुपाकश्च दोषाणामविरोधकः II 2 II’

[साधवचत्रमुण: पानमक्ष्मवर्ग २७ : २५-३१]

Rāga sāḍava

If mudga yūsa is added with dādima and mrudvīkā then it is called rāga sāḍava. It is aphrodisiac and light for digestion, It does not aggravate doṣas,
The *rāga śādava* prepared of *masūra, mudga, godkūma, kulattha* and salt does not aggravate *kapha* and *pitta*. It is extremely useful in diseases caused by *vāyu*.

The *rāga śādava* prepared of *mrāvikā* and *dādima* also alleviates *vāyu*. It is appetiser, digestive stimulant, cardiac tonic and *laghu pāki* (which is easy for digestion).

*Pātola yūṣa and Nimbū yūṣa*

The *yūṣa* prepared of *pātola* and *nimbū* cleanses *kapha* and *medas* (fat). It alleviates *pitta*. It is digestive stimulant and cardiac tonic. It cures *krimi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *jvara* (fever).

*Mūlaka yūṣa*

The *yūṣa* of *mūlaka* cures *śvāsa* (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 yūṣa

The yūṣa of kulattha alleviates vāyu. It cures śarkarā (gravels in the urine), aśmari (stone in urinary tract), tūnī (a disease characterised by acute pain in intestine, anus and phallus), pratūnī (a variety of tūnī in which pain starts from anus and moves to the intestine), kāsa (bronchitis), arṣas (piles), gulma (phantom tumour), meha (obstinate urinary disorders including diabetes) and aggravation of kapha.

Paṇca muṣṭika yūṣa

Paṇca muṣṭika yūṣa is prepared by taking one muṣṭi (handful) of each of yava, kola, kulattha, mudga, mūlaka and śunṭhī (instead of five, six items are included in the text) and boiling them in eight times of water. It alleviates vāyu, pitta and kapha and is useful in gulma (phantom tumour), śūla (colic pain), kāsa (bronchitis), śvāsa (asthma), jvara (fever) and kṣaya consumption.

Navāṅga yūṣa

Navāṅga yūṣa is prepared of mudga, āmalaka, yava, dāḍima, karkandhu, mūlaka, śunṭhī, kaṇā and kulattha. This cures diseases caused by kapha.
Other varieties

The yūṣa prepared of dāḍima and āmalaka is cardiac tonic, alleviator of ḍoṣas, light, vitalising and digestive stimulant. It cures mūrcchā (fainting) and medas (adiposity). It specifically alleviates pitta and vāta.

12

The yūṣa prepared of mudga and āmalaka is purgative and it alleviates pitta as well as kapha.

13

The yūṣa prepared of paṅcakola (pippali, pippali mūla, cavya, citraka and nāgara) and kulattha is a promoter of good voice and alleviator of vāyu.

Yava maṇḍa

Yava maṇḍa alleviates vāyu, pitta and kapha. It is carminative and digestive stimulant. It cures śūla (colic pain), ānāha (flatulence) and vibandha (constipation).

Sarva dhānya maṇḍa

The maṇḍa prepared of all the types of dhānya is nourishing and vitalising.

14

Khaḍa and Kāmbalika

Khaḍa and kāmbalika are cardiac tonic. They are useful in chardi (vomiting) and aggravation of vāyu as well as kapha.
The yūṣa which is prepared by adding dadhi, matsya and articles having sour taste is called kāmbalika.

15
बल्यः कपालिलो हृतः दादिमाल्लो अन्तर्दीपनः ||१५||

Dāḍimālā

Dāḍimālā promotes strength, alleviates kapha and vāyu and stimulates digestion.

धात्वाल्लो दीपनो दृष्टः पितकाधातनाशनः ।

Dhānyāmāla

Dhānyāmāla is digestive stimulant, cardiac tonic, aggravor of pitta and alleviator of vāyu.

विभयः लेषम्सलो बल्यः स्निग्धो बातुहो गुहः ||१६||

Dadhyamāla

Dadhyamāla aggravates kapha and promotes strength. It is unctuous, alleviator of vāyu and heavy.

ताकाम्लः पितकाधोको विषरक्षप्रदूषणः ।

Takrāmāla

Takrāmāla aggravates pitta and viṣa (poisoning). It vitiates blood.

16 अस्तेयैल्लवं सर्वंसकुलं कदुकैविना || १७ ||
17 विशेषं कदुकस्तेयैल्लवं संस्कुलं क्षतम् ।

Krta and Akṛta yūṣa

The yūṣa which is not mixed with fat, salt and pungent spices is called akṛta. Krta yūṣa, on the other hand, is prepared of pungent spices, fat and salt.

18 अध गोरसाधायाम्लफलाम्ले रचितं च यत् || १८ ||
Other varieties

The *yūṣas* prepared of milk, *dhānyāmla* and the *yūṣa* of sour fruits are progressively lighter. Whether fried or not they are useful.

\[\text{तिलपिण्याकविकृति: शुष्कशाकं विषुड्धकम्} \]

\[\text{शंदाकीकी गुरुणि स्यु: पित्तिलेख्यकराणि च ॥१६॥} \]

\[\text{[माधवद्रव्यगुण: पानमक्षयवर्ग २७: ३३-४५]}\]

*Saṇḍāki*

*Saṇḍāki* is prepared of oil cake, dry vegetables and germinated corns and cereals. They are heavy and they aggravate *pitta* as well as *kapha*.

\[\text{लघवी बुँधुणा वृष्णा हुष्णा रोचनदीपना: ॥} \]
\[\text{अभमृत्युत्पातिर्दिश्मर्था रागवाण्डवा ॥ २० ॥} \]

*Rāga śaṇḍava*

*Rāga śaṇḍava* is light, nourishing, aphrodisiac, cardiac tonic, appetiser and digestive stimulant. It cures *bhrama* (giddiness), *mṛtyu* (apprehension of death ?), *ṭṛśā* (morbid thirst), *chardi* (vomiting) and *śrama* (physical fatigue).

\[\text{‘रसाला रोचनी बल्या स्निग्धा वृष्णा सुबुँधुणी ॥} \]

*Rasālā*

*Rasālā* is an appetiser, strength promoting, unctuous, aphrodisiac and extremely nourishing. It causes oleation of the body.

\[\text{स्तेन्हम् गुहसमयं हुष्णे दव्यनिलापहम् ॥ २१ ॥} \]

If prepared by adding *guḍa* and curd, then it is cardiac tonic and alleviator of *vāyu*.
22 गोबम्बलम्बलं च पानकं गुरु मूत्रलम्।

Pānaka

Pānaka of guḍa (whether added with sour things or not) is heavy and diuretic.

तदेव खण्डमुद्रवीकाशकरासहिं पुनः ॥ २२ ॥
साम्लं युतीक्षण सहिं पानक स्याद्विरत्वयः।

Pānaka prepared of khanḍa, mṛdvikā, śarkara and sour things is extremely sharp and cooling. It is not harmful.

माक्रोक तु भ्रमहर मूच्छिदाहव्यवपहस्तः। ॥ २३ ॥

Pānaka prepared of mṛdvikā alleviates śrama (physical fatigue) and cures mūrchā (fainting), dāha (burning syndrome) and jvara (fever).

पृष्टकाणां कोलाणां हुष्व विषप्रभू पानकम्।

The pānaka prepared of paruṣaka and kola is cardiac tonic and wind forming.

24 द्वयसयोगसकरानं ज्ञातव माक्रं च सर्वंश।।
25 पानकाणां यथायोग्यं गुह्लाधवमा दिशोत।। ॥ २४ ॥

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.

26 सक्षेत: कृशक्रता बल्य वृष्णय[हुष्वा] सुशक्षिन:।
27 ॥ ॥ ॥

Bhakṣya

Different types of bhakṣya prepared of milk is strength promoting, aphrodisiac, cardiac tonic, fragrant, adāhin (which
does not produce burning sensation), digestive stimulant and alleviator of vāyu.

Ghṛta pūra

Ghṛta pūra is instantaneously vitalising and a cardiac tonic. It aggravates kapha and alleviates vāyu as well as pitta. It is aphrodisiac, heavy and promoter of blood as well as muscle tissue.

Guḍa bhakṣya

The bhakṣya prepared of guḍa is aphrodisiac, heavy and alleviator of vāyu. It causes burning sensation and aggravates pitta. It is nourishing andagravatar of kapha.

Madhu śirṣaka etc.

Madhu śirṣaka, saṁyāva and pūpa are specially heavy and nourishing.

Modaka is difficult for digestion.
Saṭṭaka

Saṭṭaka is appetiser, digestive stimulant, promoter of good voice, alleviator of pitta as well as vāyu, heavy, extremely delicious and vitalising.

हृदः सुगमशिर्ष्योः स्निग्धः श्लेष्मकरो गुःः ।
38 पित्तापहस्तृष्टिकरो बल्योदस्यवन्तु उच्यते ॥ ३० ॥'

[माधवद्रव्यगुणः पानवस्यवर्गं ॥२७ : ५७-६०]

Abhisyanda

Abhisyanda is cardiac tonic, fragrant, sweet, unctuous, aggravator of kapha, heavy, alleviator of pitta, truptikara (which causes satisfaction) and promoter of strength.

हृदः नातपिल्ल्या: बल्या: वृष्णास्तु शालिजा: ।
39 40 41 'वृष्णास्तु नातपिल्ल्या: बल्या: वृष्णास्तु शालिजा: ।
हृदः पद्यतमास्तेषां लघवः फेनकाद्यः ॥ ३१ ॥'

[मुद्रतं सूच ४६ : २२५-२६७]

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.

'मुद्राधिश्वरार्केतु पूर्णी विषमित्यो मताः ।
42 वेशवारेष्टु पिषिते: सम्पूर्णी गुश्वत्त्ह्या: ॥ ३२ ॥'

Phenaka prepared by filling with vesavāra of mudga etc. is wind forming. If it is filled with the vesavāra of meat, then it is heavy and nourishing,

'वेशवारतु गुह स्निग्धो बलोपचयवचनः ।
43 44 वेशवारतु गुह स्निग्धो बलोपचयवचनः ।

Vesavāra

Vesavāra is heavy, unctuous and promoter of strength as
well as plumpness.

Palala and Śaśkūṭi

Palala aggravates kapha. Śaśkūṭi aggravates kapha as well as pitta.

Parpaṭa and Kṣīra parpaṭī

Parpaṭa is light and appetiser. Kṣīra parpaṭī is light par excellence.

Paiṣṭika bhakṣya

The bhakṣya prepared of pastes is hot in potency and astringent. It produces more of wind and causes flatulence. It aggravates pitta and alleviates kapha. It is laxative.

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.

Pūpaka

Pūpaka prepared of milk and sugar cane juice is heavy, refreshing and cardiac tonic.

Other varieties of bhakṣya

The bhakṣya prepared of guda, 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 bhakṣya prepared by adding fruit, meat, sugarcane products, tila and māṣa is strength promoting, heavy, nourishing and pleasing to the heart.

The bhakṣya prepared by frying on a piece of earthen pot over charcoal is light and aggrigator of vāyu.

The bhakṣya prepared of kilāṭa (a milk product) is heavy and aggrigator of kapha.

Kulmāṣa

Kulmāṣa aggravates vāyu. It is ununctuous, heavy and laxative.

Miscellaneous

A physician should know that the attributes and the potency of a type of bhakṣya is based on the attributes and potency of the ingredients by which it is prepared.

Thus ends the group dealing with various types of yūṣa and allied food preparations.
NOTES AND REFERENCES

1. शुष्कानामपि इति द्वितीयपुस्तके पाठः।
   शुद्धाना बणिजानामपि इति आकरे पाठः।

2. अर्धेऽ श्लोकरकश्यपन्तरस् ‘ब्रीणन: प्राणजनन: स्वास्थकास्क्षयापहः’ पाठोऽयं
   मातवद्वन्यगुणे अधिकमुपलब्यने।

3. शूचिष्यो इति आकरे पाठः।

4. दोषाणामपि रोधकः इति आदर्शपुस्तकेषु पाठः।

5. मसूरसुरमुद्गोधोमकुलत्वचणकः इति आकरे पाठः।

6. चायुकोलिनलाविते इति आकरे पाठः।

7. एकैकां इति आकरे पाठः।

8. वातपितकके हितं: इति आकरे पाठः।

9. गुलमूलेषु इति आकरे पाठः।

10. नवान: इति आकरे पाठः।

11. कफवाताशितः इति आकरे पाठः।

12. मुद्गामलक्ष्यपस्तु इति आकरे पाठः।

13. शुलाध्यानविचज्जनुतं इति चतुर्थपुस्तके पाठः।

14. खलकास्तविकी आकरे चतुर्थपुस्तके च पाठः।

15. कफानली इति आकरे पाठः।

16. सस्तनहलवणं इति आदर्शपुस्तकेषु पाठः।

17. संघुंतं इति आकरे पाठः।

18. रघुंतं इति आकरे पाठः।

19. संहकनी इति चतुर्थपुस्तके पाठः।

20. च बृंहणी इति आकरे चतुर्थपुस्तके च पाठः।

21. स्तेेंहं इति आकरे पाठः।

22. वा इति आकरे पाठः।

23. सुहिं इति आकरे पाठः।

24. द्रव्यसंयोगसंस्कारात् इति आकरे पाठः।

25. यथायोगं इति आकरे पाठः।

26. वृध्यावलयां इति द्वितीयपुस्तके पाठः।

27. पुष्टिकरः इति आकरे पाठः।
28. दीपनां: इति आकर्षे पाठः ।
29. पितानायां इति आकर्षे पाठः ।
30. कपयुहा इति आदर्शपुस्तकेशु पाठः ।
31. रक्तमाली इति आकर्षे चतुर्थपुस्तके च पाठः ।
32. वृः हृणा मौर्यिका: भक्ष्या: मुर्वोड़निद्रासानाः: इति आकर्षे पाठः ।
33. पितावहा इति आकर्षे पाठः ।
34. महुश्यंकसंयात्र इति आकर्षे पाठः ।
35. मीडकास्तु इति आकर्षे पाठः ।
36. सुदुःसः इति आकर्षे पाठः ।
37. कक्कत: इति द्वितीयपुस्तके पाठः ।
38. पितापलीहास्तिकरो इति द्वितीयपुस्तके पाठः ।
39. भक्ष्यास्तु इति आकर्षे पाठः ।
40. सामिता: इति आकर्षे चतुर्थपुस्तके च पाठः ।
41. वृः हृणा वातपितिच्या भक्ष्या भक्ष्यास्तु सामिताः: इति आकर्षे पाठः ।
42. ‘युक्ताविवेशवंसरीस्तु……००००० हृणा:।’ पाठश्रव्य द्वितीयपुस्तके नोपलम्यते ।
43. व्यक्तचयवस्त्र हृणा: इति आदर्शपुस्तकेशु पाठः ।
44. अस्य व्यक्तस्यान्तरम् ‘मांसनिरस्वसूचिनिवन्तु पुत्रदृष्टिविच्छिनितं ।
पित्र्याप्रिच्छसिूस्त्रोूऍडसूः’ समन्वितं ।
एवं विपाव्येशस्याः केवलाः: इति स्मृत:।’ पाठोऽर्थ चतुर्थपुस्तके अधिक-मुपलम्यते ।
45. इलेशमनन्ताः: इति आकर्षे पाठः ।
46. हृणा विशेषाः: शालिसेवाः: इति आकर्षे पाठः ।
47. पीठिका भक्ष्या: कपयुपितस्त्रकस्या: इति आकर्षे पाठः ।
48. विशुद्धककुला: इति आकर्षे पाठः ।
49. विष्टत्ते:……०००००००००००००० गुर्वोडिनिलिनिताः पाठोऽर्थ चतुर्थपुस्तके नोपलम्यते ।
50. हृणा: इति आकर्षे पाठः ।
51. फलमालसवायांशाकषटोलक्षीस्याः: इति आदर्शपुस्तकेशु पाठः ।
52. भक्ष्या: इति आकर्षे पाठः ।
53. वृः हृणास्वत्वा इति आकर्षे पाठः ।
वृः हृणास्वत्वा इति चतुर्थपुस्तके पाठः ।
54. गुरवस्त्पणा: इति आकरे पाठः।
55. कोरेपुरसपयसा इति चुतुष्पुस्तके पाठः।
56. खलिलाश्चैव इति द्वितीयपुस्तके पाठः।
57. सकारकोशशस्त्रकर्ता: इति आकरे पाठः।
58. गुरवो मता: इति आकरे पाठः।
59. वृष्यः: इति आकरे पाठः।
60. उष्णः: इति आकरे पाठः।
61. पितलायुक्तप्रदूषणा: इति माधवद्वयमुपे पाठः।
62. मासेश्वरसाचैव तिलमाधोपीयसंचुक्तः। इति द्वितीयपुस्तके पाठः। फलमण्डुकयुक्तितिलमाधोपीयसंचुक्तः। इति आकरे पाठः।
63. कप्पराज्रायपत्तास्तु इति द्वितीयपुस्तके पाठः।
64. सक्षात्लादयो इति आकरे पाठः।
65. भक्षयः: इति आकरे पाठः।
66. ह्वस्तः: इति आकरे पाठः।
67. अस्यकोक्वायानन्तरम् ‘लोहचक्रेनु प्रतीप्रयाचिताचक्रचुंदुः।’
  भूमः: संस्वेदितांगारे गोधूमायोनिका भवेत्।
  पोलिका कक्कुआयपितला बातुद्धुगः।
  सातुरुषणारुकक्षस्तिध्या शीता सुपुरुषवते।
  समिता निन्दित: ह्यातो मंडको विस्तृतस्तनुः।
  हस्तलालनयासिद्ध: खपते मृदुजनिनः।
  मंडका शुक्रलो ग्राही लघुद्वंतःत्रयापहः।
  शुद्धमण्डुकांपर्वस्य स्थूलः जलबिनितंतः।
  एतद् भूमानन्ते चचवा बिज्जेयांगारकक्षती।
  अगारकक्षती बलया बृह्यो शुक्रला लघः।
  दीप्नी कक्कुआयपोतस्तवासकासजिः।
  मासादी पिष्टिका सम्या पोलिका वेष्टनी मता।
  वेष्टनीका वृष्यः स्वादः स्निग्धः [पिष्ट]निलापृः।
  ‘उष्णा संस्यषी बलया शुक्रला बृह्यो परम्।
  भिन्मूत्रमवस्तुन्यमेदः पिष्टकप्रदः।
  गृद्कीलाद्वसम्बासयुक्तालविनाशिः।’

[भावप्रकाशः क्वतन्तवर्ग १२ : ४२-४३]
चमसीननिबितापोली कथिता बलविद्रिका।
कर्निद्र होिन््गुणा प्रोक्ता बेअ्नी गृणतो वुख्:।
ब्रमसी रचििा सैंबह ख्रुिा करकरिका बुखः।
करकरिकातु पिक्कनी किमिाििहृिी मत।
पूिरिका तैल सङ्गक्रक रुच्या बलकरिी गुहृ।
चक्नसेजोहरा चोिणा वातहृुः पिरररक्रकः।
घूपपवापि ठरस्रयात् चक्नुया रक्तपिरििहृत।
प्रोक्ता मृदूवटे रुच्या बलक्रकः गिणे घिता।
मुढळसरपुणः ये तु तापस्त्रावाच्यका मतः।
मांसस्य बटिका हुःिा बल्या पुष्टिप्रदापिनी।
बािहृुः शुक्रवा मोक्ता तलिितापि प्रलेहिता।
बटिी कुम्भांदसयुक्तमािष्ठपिक्किया क्रुः।
अम्ललिपिेकि घिया यक्तालितिराणिनी।
चणक्यापि बटिका व्यंिनुः वरा भवतुः।
रुच्या विष्टमभजननी बल्या पुष्टिविवरठिनी।
तकायद्वाभससिद्धा र्वयिका कथिता बुखः।
वर्यिका पात्ती हुःिा रुच्या वाहुप्रदा लघू।
कपात्तव विवर्थुनी किमिापितप्रकोपिणी।
जीर्णह गु इवेशोंपशैलबणुिे राईिे।।
पुर्णर्षस्वकाकारः सुपुष्टः पुष्पर्वरिमल कोमलः।
कुकुमामः प्राप्ते दंिांत्तरले मुरुमुहः खणः र्वचछा।
ततिे सुपक्वोध निवनामस्वकैश प्रविश्वति।
चठको भीमभोगानिद्घः।।
बटः शुष्को वातह्वरे बल्यो विष्टमभिपितक्रकः।
श्राह्नािजनकः प्रोक्तो दाहकरी तुषाकरः।
सष्टद्वात्तलिस्रक्किावः शुककरो गुहः।
बल्यो विष्टमभकारी च विदाही पवनापिकः।
कांजिके बटको रुच्यो वातित्तककारकः।
पिररक्रकरस्थोिो न हिलो नेत्ररोगिणा।
सामेतवतःकीः वृत्ता सुरूकमा यवसनिभः।
शुष्का पायसवतसाध्या भोि्या। खांपुत्तानित्वितः।
सेविका तृप्ति जननी रंगितितानिलाप्यः ।
सधाननक्क्राहिणी च सा सेव्या स्तोकमात्रयः ।
शुद्धेजसाधिते दुःधे घृताक्षात्राधुरागृहन्तस्मिन् ।
सुसिद्धा ब्रह्मसंयुक्ता चद्रामा क्षीरिका भवेत् ।
क्षीरिकाँडु चर्जरा वलया धातुविदः सर्वारुः ।
विष्टम्मिती हुरेनिन रक्तपितासिद्धि ।
गोतिका गुर्वो मध्या वाल्मचा ब्रह्मशुक्लाः ।
पोलिका घूतसंपवः सुख्मा सोहालिका मता ।
सौढाहाती सुदुःका रूप्या वाल्पित्तहरा गुरुः ।
पुर्द्ररकः सयुक्ता दोमाली फेंकिका भवेत् ।
फेंकिक मधुरा शीता वृष्णा गुर्वी मनोहरा ।
वुल्पित्तहरी बल्या किचितकखरी सरा ।
चक्राकारः सुपुष्टंक्रमसिद्धिमित्ता कला ।
घण्टे सिंहः पतिक्षार्डमिहिता मधुशीर्षकः ।
समितां सयिष्णा मृडः सिनामरित्वसिद्धिता ।
एनालवाइनपुरुषृचौद्दिद परिस्वकला ।
क्षितास्मयमित्ता नपुने सयिष्ण पर्यथे ।
ततः लहिनागवेंस सधायोज्यमुद्ध्रुः ।
सयाविवि जानियाभुवशीर्षकवशुः ।
समिता सेविका: कङ्गा वत्तिवल्पाचिता गृगृ ।
मिष्ठ्रिता: पतिक्षार्डत्वत सयिष्णवती मोदकः ।
सेविका लड़ुका वलया गुर्वो मधुग भिमः ।
वाल्पित्तहरा: सिंहः शुदुः शुदुः रसेवानिर्विता ।
शुदुःक्करपाष्रण मिष्ठ्रिता चिब्बो धृते मदिना ।
पतिक्षार्डत्वत रात्विधायने ।
मोदको मुद्धसिद्ध: प्रस्थिनो वाल्पित्तहल्लो ।
रचिचित्रकुङ्कलसब: किचित्ककरी हिमः ।
संचेच्छानकसिद्धो विशेषाद्यात्तलो मनः ।
समिता सयिष्णा किपसा सच्छार्ध्याजनाते ।
परिभ्रामयपरिभ्रामय पतिता तप्तसयिष्ण ।
हिमः कृष्णा बिरावृत्त्वा बिहिता ककणा कृति: ।
सतित्रब्रजे महित्तता च रसगर्हेति सोच्यते।
रसगर्हं परं रुच्या पुष्पिकायातिबलप्रदा।
धातुवृक्षकरी गुर्वी लघुपी वातपितंहुत।
श्राममार्गस्य खंड इव पकव गृह्वतिविन्त।
एलामरिचसंयुक्तं जातचर्यं स च खाडवः।
खंडार्क्षाडवः स्निन्धो मधुरोङ्गो गुह्स्तथा।
परं हनिकरो वथस्तुष्टपुष्टिकारो मतं।
समिता सप्तिणा भृष्टा शुभाइकर्ष्या युता।
युता कृपांतं संपक्वा लघुका मरिचान्विता।
लघुका वृष्णी वृष्णी बातपित्तहरा गुहः।
मेहं कफकरी स्निन्धा रुच्या तृप्तिमार्धायिनी।
एलालंगकृणृ रसमिर्चः सहस्तकर्षर।
ञ्चर्गीका फलसंभूतं पानं वातनाशण।
कफपित्कर किंचित्तुज्जय बिज्जर्जस्तन।
श्रावस्मक्लेषलोक्षुः पानं वातनाशण।
कफपित्कर पाच्यं रुच्यं पकवार्यसंवं।
ततौ स्वाद्ध्यत् च गुह्स्तयहुः।
विदशेष्मलवल्य चूर्णं वृष्णवसे नागये।
निवृत्त पान पावर्य वातनाशणं।
धार्मिकसतिसािजात पानं शाँतिसिद्धम्।
शेतं परं पिताहरं मूर्खन्त्रुविनाशण।
अरक्षभृूः गोथ्वस्य वृष्णवस्विति कथयेन।
उंदी कफप्रदा बल्यं लघुवे पितानिलापः।
श्रीदार्श्यं द्रुपवास्वुः भृष्टेष्ठेल्वश्रेष्ठको मतं।
होलको वातलो मेदकफरोप्रभरः। ११ वृह्मदार्पणं पाठोद्यं
वल्लुण्युक्तको यथिकुम्पुल्लघयने।

68. यदृपूणेनेण हि इति श्राकरे पाठः।

69. यदृश्येण च हि इतित्राकरे पाठः।

70. भृष्णपितकिसकैः हि इति श्राकरे पाठः।

71. इति पानम्वक्षवर्भः हि इति श्राकरे पाठ।

इति यूपादिकः हि इति चतुर्थ्युस्तकं पाठः।
CHAPTER 28

‘श्रीतोत्सतौत्सवमदयूषफलामल्यामल्योरसानाम् १

यस्यानुपानं तु हि वैवद्यतमः प्रदेय तृ व हि मात्रयां वें ॥१॥

व्याघिः काल च विभाष्य धीरेत्रव्याणि सैज्यानि च तानि तानि ॥

Anupāna

Cold water, hot water, āsava, alcohols, yūṣa, phalāmla, dhānyāmla, milk and juice—these are generally used as anupāna and these should be used in proper quantity after ascertaining their utility, the nature of the disease and its stage of manifestation.

सततुपानेषु वर वदनि मेघं यद्यम् शुचिभाजनस्थम् ॥ २ ॥

[माधवब्रह्मण: अनुपानविधि २५:१-२]

Among all the anupānas the water which is kept in a clean pot is the best. It promotes intellect.

‘सिन्धुरोशण माहते शस्तं पिल्ले मधुरशीलालम् ।

कपड्डनुपान रुक्षोशण क्षये मांसरसः परम् ॥ ३ ॥

इश्वरोशकानुपानं तु स्नेहानामथ शस्यते ।
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 (piṣṭāna) the anupāna should invariably be oil, yūṣa, amla kāṇjika or cold water. Similar types of anupāna are useful after the intake of dadhi, pāyasa and alcohol and in viṣa (poisoning).

According to some scholars ordinary water should be used as anupāna after taking pastries (piṣṭa).

Milk and meat soup should be used as anupāna for persons taking sāli, mudga etc.

Dhānyāmla or dadhi mastu is useful as anupāna for persons taking māṣa etc.
Alcohol is useful as *anupāna* for persons suffering from weak digestive power, sleeplessness, drowsiness, *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 *phalāmla* 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 *śoṇita 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 _śirīṣa_ 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 भुंहं वृष्यं दौष्ट्यसंघात्मेदनम्’
> तर्फं मादंवकरं असक्लस्य सुखम् || १३ ||
> दीपन दौष्ट्यसमन पिपासाछेदनं परम्
> बल्य वर्णकर चापि अनुपां सदोच्चते || १४ ||

*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.

> तदादौ कशोयस्तीतं स्थापयन्मदयसतितम्
> पश्चात्स्तीतं भृह्यति तत्समीक्षय प्रयोज्येत् || १५ ||

If *anupāna* is used before food, then it causes emaciation. If it is used in the middle of the food, then it keeps the *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*.

> स्थिरतान्तस्यकल्नमन्मन्मन्मर्पायिनाम
> भवत्यावचायनमन्मन्मन्मन्मत: पिवेत् || १६ ||
> न पिवेच्छवासकासतो रोगे वाप्यूर्वच्चत्तुगे
> क्षतोरस्तु इदतीम च यस्य [ह्य] पहत: स्वर: || १७ ||
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, urāḥ kṣata (phthisis), praseka (excessive salivation) and impairment of voice.

31 पानाध्वभाग्याध्ययन स्वप्नमेतान्न शीलयत्।
32 प्रदृश्यामाशयं तद्ध तस्य कंठोरसि स्थितम्॥ १५॥
33 स्वादिन्सादछायादीन् जनयेदामयान्वृहून् ॥

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 प्रयोक्तत्व्य व्याढी श्लेष्मभवे पलम्।
35 पलदृश्य ल्यन्तिणे पित्तजें च पलण्ययम्॥ १६॥
[भारदर्शनु: अनुपानविधि २५: ४-२९]

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.).

॥ इत्यनुपानविधि: ॥

Thus end the section dealing with the method of administration of different types of anupāna.

NOTES AND REFERENCES

1. भवेदिन्तं यत्रस्मै प्रदेयं दिव्ह मात्रया ततु इति भाकरे पाठः।
2. भवेत्तत्रस्मै इति द्वितीयपुस्तके पाठः।
3. च इति चतुर्थपुस्तके पाठः।
4. दृष्टाणी इति द्वितीयपुस्तके पाठः।
5. विभज्य इति आकरे पाठः।
6. योग्यानि इति द्वितीयपुस्तके पाठः।
7. नोष्ण इति द्वितीयपुस्तके पाठः।
8. मनुपानं वदन्त्येके इति आकरे पाठः।
9. तैले इति आकरे पाठः।
10. दृष्टिपायसमझातिविषयुक्ते तथैवं च इति आकरे पाठः।
11. केविदिष्टतम इति द्वितीयपुस्तके पाठः।
12. यूषो मानसरसो इति आकरे चतुर्थपुस्तके च पाठः।
13. शालिमुद्गादियोजितम् इति आदर्शपुस्तके पाठः।
14. तद्भजोकयमकल्पः इति आकरे पाठः।
15. उपवासाध्वायक्यस्त्रो इति द्वितीयपुस्तके पाठः।
16. तथा श्लोकम् इति आकरे पाठः।
17. चित्रं इति आकरे पाठः।
18. प्रसास्ते इति आकरे चतुर्थपुस्तके च पाठः।
19. श्रवणेशुपुरीशाणां मांसमस्तु विषयस्तिषु इति आदर्शपुस्तके पाठः।
20. दोष च इति आदर्शपुस्तके पाठः।
21. प्रजीयति इति आकरे पाठः।
22. ‘रोचनं……’ दोषसंवातमेतदम् पाठोऽय चतुर्थपुस्तके नोपलम्भते।
23. सर्वकलमहरं इति द्वितीयपुस्तके पाठः।
24. त्वनुपानं इति आकरे पाठः।
25. तर्प्येत्वीत इति द्वितीयपुस्तके पाठः।
26. सवत्वदोषकज्ञानमतिक्ष इति आदर्शपुस्तके पाठः।
27. न रोगे तुष्थवचने इति आकरे पाठः।
28. क्षतोत्सकः इति आकरे पाठः।
29. यः स्याच्चोपहुतस्वः इति आकरे पाठः।
यस्य घायलं स्वरस्मृ इति द्वितीयपुस्तके पाठः ।

30. पीतवांध्वभाष्याध्ययनगेयस्वद्नान्त इति आकरे चतुर्भुजपुस्तके च पाठः ।

31. प्रदूषणमायायें इति शादर्पुस्तके पाठः ।

32. मंदानिसादछवांवीनूँ इति आकरे पाठः ।

अणिनमान्यछवार्दीनूँ इति द्वितीयपुस्तके पाठः ।

33. अनुपान इति आकरे पाठः ।

34. फलः इति द्वितीयपुस्तके पाठः ।

35. अनुपानाधिकारः इति चतुर्भुजपुस्तके पाठः ।
CHAPTER 29

If *citraka* is not available, then in its place *dantī* or the *kṣāra* of *śikhari* should be used.

In the case of non-availability of *prṣnī parṇī*, one should use *simha pucchī*.

If *bhārigī* 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 puṇḍaṭa, one should use tālaviṭ.

If nata or tagara pāḍi is not available, then in its place venu should be added.

If tagara is not available, then kuṣṭha should always be added in its place.

If karikanā is not available, then one should use in its place kukkuṭa mastaka.

If the sattva (essence) of abhraka is not available, then in its place kānta lauha should be used.

If kānta lauha is not available, then an expert physician should used tikṣṇa lauha in its place.

If mūrvā is not available, then in its place the bark of jiṅgini should be used.

If the latex of arka parnī etc. is not available, then in its place the yūṣa of these plants is recommended.

An expert should use vahnī patra in the place of lāṅgali if the latter is not available.
If *ahimsra* is not available, then in its place *māna kanda* is to be used.

If *lakṣmanā* is not available, then the root of *nīlī kanda* should be used.

If *puskara mūla* is not available, then in its place *kuṣṭha* should be used by the Wise.

*Cavikā* and *gaja pippalī* have effects like *pippalī mūla*.

If a person is not able to tolerate *bhallātaka*, then he should be given *rakta candana*.

If *somarāji* is not available, then in its place the fruit of *prapunnāḍa* is recommended.

When *dāru niśā* is not available, then the Wise should use *niśā*.

If *rasāṅjana* is not available, then in its place *dārvī* is used.

If *saurāṣṭri* is not available, then in its place *kaṭibhi* which has similar properties should be used.

If *amla vetasa* is not available, then in its place *cukra*
should be used.

If *rucaka* is not available, then in its place *pāṃśu 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 *māksika*. If, however, *māksika* is not available, in its place *suvarṇa gairika* should be used.

The *sattva* (essence) of *HEMA māksika* is similar to *suvarṇa bhasma* in properties.

The white variety of *māksika* is certainly like *rajata* in property.

If *vajra* is not available, then the sages use *vaikrānta* in its place.

If *karpūra* is not available, then *granthi parṇa* is used in its place.
अलामे त्वेतयोवंद्वः प्रक्षिपेदरक्षचन्दनम् ॥ १७ ॥
रक्षचन्दनकाभावे नवोशीर विनहुवधाः ॥

If śrīkhanda candana is not available, then in its place karpūra should be added. If both of them are not available, then the Wise should use rakta candana in their place. If rakta candana is not available, then the freshly collected uṣīra is used in its place.

तालीसपत्रकाभावे स्वर्णाली प्रशस्यते ॥ १५ ॥

If tālīsa patra is not available, then in its place svarṇa tālī is useful.

वभावे नागपुष्पस्य पद्मकेशरसुच्यते ॥

If nāga puṣpa is not available, then padma keśara is to be used.

कस्तूर्यभावे कक्कोलं प्रक्षेपं तु विनहुवधाः ॥ १५ ॥
कक्कोलस्याय्यभावे तु जातीपुष्पं प्रशस्यते ॥

If kastūrī is not available, then the Wise should add kakkola in its place. If kakkola is not available, then the flower of jāti is useful in its place.

नीलोत्पलस्याभावे तु कुमुदं देवमिथ्यते ॥ २० ॥

If nilotpala is not available, then in its place kumuda should be used.

जातीपुष्पं न यत्रास्तिं लवणं तत्र दीयते ॥

If the flower of jāti is not available, then in its place lavanaṅga is added.

वंधुकाभावतो देवं पुष्पं पुल्नागनामकम् ॥ २१ ॥

If vandhūka is not available, then in its place the flower called punnāga should be added,
बकुलाभावतो देयं कल्हारोपलप्कंवकम्।

If *bakula* is not available, then in its place *kalhāra*, *utpala* and *paṅkaja* can be used.

द्राक्षा यदि न लम्बेत प्रदेयं काश्मरीफलम्॥ २२ ॥

तयोरभवे कुसुमं मघूकस्य मतं बुङः।

If *drākṣā* is not available, then in its place the fruit of *kāśmarī* should be added. If both of them are not available, then the flower of *madhūka* should be used.

मेदाजीवककालोकीश्चिद्राक्षेण वाज्जति॥ २३ ॥

यष्टीविदायन्तांव्याग्यााराही च क्रमात् श्रीपेत्।

If both the types of each of *medā*, *jīvaka*, *kākolī* and *ṛddhi* are not available, then in their places *yaśṭi*, *vidāri*, *aśvagandhā* and *vārāhi* should be added respectively.

वाराहास्च तथाभवे चर्मकारालुको मतः॥ २४ ॥

If *vārāhi* is not available, then in its place *carmakārāluka* should be used.

न भवेत् दाड़िम यत्र वृक्षामल तत्र योजयेत्।

If *dādima* is not available, then in its place *vrkṣāmla* should be used.

क्षीरावावे रसो मौदगः मासुरो वा प्रदीयते॥ २५ ॥

If milk is not available, then the juice of *mudga* or *masūra* should be used.

रूचकत्लाभावेन तु हितमाशकर बिजः।

If the oil of *rūcaka* is not available, then in its place the oil of *aruṣkara* should be used.

मुक्तामावे शिवपोष्यं मुक्तायुष्कं न सचयः॥ २६ ॥
If muktā is not available, one can undoubtedly use muktāsukti in its place.

मधु यज्ञ न लम्बेत तत्र जीर्णगुडो मतः ।
अनहुःवादभावाद्वा मधुः शस्यते चुढः ॥ २७ ॥
रम्भापुष्पस्त्रथापि खांडजलमथापि चा ॥

If honey is not available, then in its place old guḍa is recommended. If honey is either not available or not suitable for the patient, then in its place the Wise should use the juice of rambhā puspa or water mixed with khanḍa.

मत्स्याण्ड्यभावतो द्वात् भिषगिर्य सिद्धकर्करा ॥२८॥

If matsyāṇḍi is not available, then in its place a physician can give white variety of sarkarā.

सिद्धार्थः सर्पे योज्यादृवैविबाविबिशारदः ।

A person proficient in medical science should use siddhārtha in the place of sarṣapa.

असंभवे सितायाश्च बुधः खडः प्रयुख्यते ॥ २८ ॥

If sītā is not available, then the Wise should use khanḍa.

अभावे वेतसामल्स्य चणकामलमपि क्षिपेत् ।
एतत्युत्क्र ग्रामवेदपि हेमसंतम्ल समाविशेषः ॥ ३० ॥

If vetasāmala is not available, then in its place caṇakaṁla may be used. If both of them are not available, then in their place, the use of hemantāmala is advised.

मुस्ता चातिचिथासाधारे शिवासाधारे शिव भवेत् ॥३१॥

If ativiṣā is not available, then in its place mustā should be used. If śīvā (harītakī) is not available, then in its place śīva (āmalaka) should be used,
If it is prescribed in the text to give bhūvanā (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 ṣaṣṭika etc. should be added.

If masūra is not available, then in its place the juice of the meat of śaśa, haimsa 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), vīrya (potency), vipāka (taste after digestion) etc.

In the place of modā, yavānīkā 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*, *kuliṇjana* is used if the formula is meant for internal cleansing. For external cleansing, however, *vacā* as such can be used in the formula.

> कुष्णजीरकयोगेन कर्तव्ये संख्यरेषजे । ।

> तत्र रामाने विधातव्यो जीरकः कुशलो [भिक्कु] ॥ ६५ ॥

If any food preparation or medicine is described to be prepared by adding *kṛṣṇa jīraka*, then in its place white variety of *jīraka* should be used by an expert physician.

> ||इति ब्राह्मणयज्ञः।।

Thus ends the chapter dealing with various types of substitutes and allied topics.
CHAPTER 30

Charity, good conduct, compassion, truthfulness, celibacy, gratefulness, rejuvenation therapy and friendship—these constitute the group which promotes virtue and longevity.

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 do\(s\)as, dh\(a\)tus (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 v\(\acute{a}\)yu, 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, āsthāpāna type of enema, anuvāsana type of enema, inhalation, collyrium and suppository.

[\text{\textcircled{5}}}]

\begin{align*}
\text{\textit{Sūtra:}} & \\
\text{Samīkṣya doṣe\textemdash} & \\
Suśruta

Depending upon the nature of the dosas involved in the manifestation of the disease, the physician should prescribe drugs described in these groups either separately or jointly. Even drugs of all the groups can be used together.

(1) Vidārigandhādi gana

This group includes vidāri gandhā, vidāri, viśvadevā, sahadevā, svadaṁśṭrā, prthakparṇī, sṛgāla vinnā, satāvṛti, sārīva, jivaka, rśabhaka, mahā sāhā, kṣudra sāhā, bṛhatī, kaṇṭakārī, punarnavā, eranḍa, hainsa pāḍī, vrścikāḷī and rśabha.

Vidārigandhādiram gana: Pitta-nilapah: ||

Śoṣapramāṇamārdoravastavāsakasvinācāna: || 6 ||

Drugs of this group alleviate pitta and vāyu, and cure sōṣa (consumption), guṇma (phantom tumour), anga marda (malaise), urdhva śvāsa (dyspnoea) and kasā (bronchitis).

(2) Āragvadhādi gana

This group includes āragvadha, madana, gopa ghōntā, kaṇṭakā, kuṭaja, pāṭhā, pāṭalā, mūrvā, indrayava, saptaparna, nimba, kuraṇṭaka, gudūcī, citraka, sāṅgiśṭhā, parūṣaka, both the types of karaṇja, pāṭola, kirāṭa tikta and suṣavī.

Āragvadhādirimāṇa gana: Shelṣmāṇa: ||

Mehruṇḍaṇāravamīraṇṇo bhāṇo: || 11 ||
Drugs of this group alleviate *kapha* and poisoning, and cure *meha* (obstinate urinary disorders including diabetes), *kūṣṭha* (obstinate skin diseases including leprosy), *jvara* (fever), *vamī* (vomiting) and *kaṇḍū* (itching). They also help in the cleansing of ulcers.

(3) *Sālasāraādi gana*

This group includes *sālasāra*, *ajakarna*, *khadira*, *kadara*, *kāla skandha*, *kramuka*, *bhūrja*, *meṣa śṛṅgī*, *tiniśa*, *candana*, *kuśandana*, *śirnśipā*, *śirīṣa*, *asana*, *dhava*, *arjuna*, *naktamāla*, *āsvakarna*, *śāka*, *guḍūcī* and *kāliyaka*.

Drugs of this group cure *kūṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *pāṇḍu* (anemia). They also cleanse *kapha* and *medas* (fat).

(4) *Varuṇādi gana*

This group includes *varuṇa*, *ārtagala*, *śigru*, *madhu śigru*, *tarkāri*, *meṣaśṛṅgī*, *pūṭika*, *naktamāla*, *morāṭa*, *agnimantha*, both the types of *saireyaka*, *bimbī*, *vasuka*, *vasira*, *citraka*, *satāvari*, *bilva*, *ajaśṛṅgī*, *darbha* and both the types of *bhāti*.
Drugs of this group alleviate kapha and reduce medas (fat). They cure sīraḥsūla (headache), gulma (phantom tumour) and ābhyantrāra vidradhi (internal abscess).

8

(5) Vīratarvādi gaṇa

This group includes vīrataru, both the types of sahacara, darbha, vṛkṣādanī, gundrā, nala, kuṣa, kāsa aśmabhedaka, agnimanthā, moraṭā, vasuka, vasira, bhallūka, kuraṇṭika, indīvara, kapota vānkā and svadāmṛṣṭrā.

9

Drugs of this group cure diseases caused by vāyu, aśmarī (stone in urinary tract), sarkarā (gravels in the urinary tract), mūtra kṛcchra (dysuria) and mūtrāghāta (anuria).

(6) Rodhrādi gaṇa

This group includes rodhra, sāvararodhra, palāśa, kuṭanāṭa, aśoka, phaṇjī, kathala, ela vāluka, sallakī, jiṅgini, kadamba, sāla and kadali.

Drugs of this group reduce medas (fat) and kapha. They cure yonī doṣa (ailments of female genital tract). They promote the power of retention (stambhana) and complexion. They cure viṣa (poisoning).
(7) Arkādi gaṇa

This group includes arka, alraka, both the types of karaṇja, nāgadantī, mayūraka, bhārgī, rāsanā, indrapuspī, ksudra-
svetā, mahā svetā, vrścikāli, alavanā and tāpasa vrkṣa.

Drugs of this group reduce kapha and medas (fat). They
cure viṣa (poisoning), kṛmi (parasitic infection) and kuṣṭha
(obstinate skin diseases including leprosy). They specially help
in the cleansing of ulcers.

(8) Śurasādi gaṇa

This group includes surasā, śveta, surasā, phañijjhaka,
arjaka, bhūstrṇa, sugandhaka, sıṃukha, kālmāla, kāsamarda,
kśavaka, kharapuspā, viḍaṅga, katphala, surabhī, nirguṇḍi,
kulāhala, unduru karnikā, phañjī, prācībala, kākamācī and
viṣamūṣṭi.

Drugs of this group alleviate kapha and cure kṛmi (parasit-
ic infection), pratiṣyāya (rhinitis), aruci (anorexia), śvāsa
(asthma) and kāsa. They help in the cleansing of ulcers.
(9) Muśkakādi gana

The group includes muśkaka, palāśa, dhava, citraka, madama, vrksaka, śimśapā, vajra vrksa and triphalā.

Drugs of this group reduce medas (adiposity) and correct the vitiation of śukra (semen). They cure meha (obstinate urinary disorders including diabetes), arśas (piles), pāṇḍu (anemia), and śarkarā (gravel in the urinary tract).

(10) Krṣṇādi gana

This group consists of krṣṇā, granthika, cayya, citraka, viśā, viśvausadha, ajāji, pāṭhā, rāmaṭha, reṇukā, madhurasā, siddhārtha, tiktā, uṣaṇa, dīekkā. śakra yava, ajamoda, tṛti, bhārgī and viḍāṅga.

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 gaṇa

This group consists of elā, tagara, kuśtha, mānsī, dhyāmaaka, tvak, patra, nāga puṣpa, priyaṅgu, hareṇukā, vyāghra nakha, śukti, caṇḍā, sthauneyaka, śrīveṣṭaka, coca, coraka, vāluka, guggulu, sarja rasa, turuṣka, kunduruka, aguru, spṛkkā, uśīra, bhadra dāru, kurṅkuma and punnāga keśara.

एलादिको वातकफी निह्यालिखभेव च ।

वर्णप्रसादनः कण्डूपिकाकाकोठनाशनः ॥ २६ ॥

Drugs of this group alleviate vāyu and kapha, cure visa (poisoning) and promote complexion. They also cure kaṇḍū (itching), pīdakā (pimples) and koṭha (urticarial rashes).

१२ वचात्विविषज्ञोतजपादार्थनागरः ।

१३. हुरिद्रे कलशीषण्डि तथा कुटजबीजकः ॥ ३० ॥

(12) (13) Vacādi and Haridrādi gaṇa

Vacādi gaṇa consists of vacā. ativiṣa, jīmūta, japā, dāru and śunṭhi.

Haridrādi gaṇa consists of haridrā, dāru haridrā, kalaśi, yaṣṭi and the seed of kuṭaja.

एतो वचाहुरिद्रादिगणो स्तन्यविषोषणो ।

श्रामालिसरसारनाल विशेषालोषणानाल ॥ ३१ ॥

[सूत्र ३० : २४-२५]

Drugs belonging of both these groups help in the purification of the milk and alleviate āma as well as atisāra (diarrhoea). They specially help in the pācana (metabolic transformation) of doṣas.

१४. ‘काकोलीकीरकाकोलीजीवकर्षभकमुद्गपनिष्माष्टिविदार्धिविरुद्धस्काध्यो-कक्कड़यूक्ते-तुषानाभारीरोप्चकप्रष्ण्डरोककृत्विरुद्धिमूढीकाजीवन्त्यो मथुरकं चेति ॥ ३२ ॥
(14) Kākolyādi gaṇa

The group consists of kākolī, ksīra kākolī, jīvaka, ṛṣabhaka, mudgaparnī, māṣaparnī, medā, mahā medā, chinnaruhā, karkāta śrīgī, tugāksīrī, padmaka, prapaṇḍarika, ṛḍhi, vrddhi, mṛdvikā, jivanti 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. Uṣakāṇḍa gaṇa

This group consists of uṣaka, saṁdava, śilājatū, guggulu, both the types of kāsīha, hīṅgu and tuṭhaka.

Drugs belonging to this group alleviate kapha and help in the depletion of fat. They cure asmarī (stone in urinary tract), śarkarā (gravels in the urinary tract), mūtra kṛcchra (dysuria), sūlā (colic pain) and gulma (phantom tumour).

16. Sārivaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakā�}

(15) Uṣakādi gaṇa

This group consists of uṣaka, saṁdava, śilājatū, guggulu, both the types of kāsīha, hīṅgu and tuṭhaka.

Drugs belonging to this group alleviate kapha and help in the depletion of fat. They cure asmarī (stone in urinary tract), śarkarā (gravels in the urinary tract), mūtra kṛcchra (dysuria), sūlā (colic pain) and gulma (phantom tumour).

16. Sārivaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakāṇḍaṃṣakā�

(16) Sārivādi gaṇa

This group consists of sārivā, madhuka, candana, kucanda, padmaka, kāśmarī phala, madhuka puṣpa and uṣīra.

Sārivādi: pippāsāna, raktāpatihōro, pippāsāṇa, visheshāṭo, vāhanāṇa.

17. Pītārājā prāṣṭhāna, vishēṣāṭo, vāhanāṇa.
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. भ्रमणार्माग्निभार्मनागपुष्पपिरणचन्तकनीलोतपलननलिनकेशाराणि मधुक
चैति || १८ ||

(17) Añjanādi gaṇa

This group consists of añjana, rasāñjana, nāga puspa, priyaṅgu, nilotpala, nalada, nalina, kesara and madhuka.

भ्रमणार्माणि भ्रोष रक्तपित्तनिवर्ण्: ।
विषोपशमन दायं निहत्त्याभ्यन्तरं भ्रूषाम् || १८ ||

Drugs belonging to this group cure *rakta pitta* (a disease characterised by bleeding from different parts of the body) They cure *viṣa* (poisoning), and acute form of ābhyaṃtara dāha (burning sensation inside the body).

18. परृष्क्राकशाक्तफलदाहितराजावनकतकफलशालकफलाचि त्रिफला
चैति || ४० ||

(18) Parūṣakādi gaṇa

This group consists of parūṣaka, drākṣa, katphala daṇḍima, rājādana, kataka phala, śāka phala and triphalā.

परृष्क्रापदिरित्येष गणोदनिलविनाशान: ।
१२
मूखदोषहरू हृद: पिपासाभ्यो रचिप्रद: || ४१ ||

[सुभृतः सूत्र ३५ : ३६-४४]

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.

19. ‘बृहतीकण्ठकारिकाक्तफलपाठामधुक चैति || ४२ ||
(19) Brhatyādi gana

This group consists of brhati, kaṇṭakārikā, kuṭaja phala, pāṭhā and madhuka.

Drugs belonging to this group are carminative. They alleviate pitta, vāyu and kapha. They cure arocaka (anorexia), ḫṛdroga (heart disease) and mūtra kṛcchra (dysuria).

(20) Gudūcyādi gana

According to Ārogya cintāmani

This group consists of guḍūcī, nimba, dhānīyaka, padmaka and rakta candana.

According to Suṣruta drugs belonging to this group cure trṣnā (morbid thirst), dāha (burning syndrome), aruci (anorexia), chardi (vomiting) and jvara (fever). They also stimulate the power of digestion.

(21) Vatsakādi gana

This group includes vatsaka, ativiṣā, mūrvā, bhārgi, elā,
kaṭukā, uṣāna, vacā, śyonaṇa, ugrā, paṅca kola, ajamodā, vella, ajagandhā, siddhārtha, both the types jīraka 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. ‘Mūstāpāṭhānīṣṭaṅkāvchālāś summaries: || ॥ ॥

(22) Mustādi gaṇa

The group consists of musta, pāthā, both the types of niśa, tiktā, vacā, elā, ruk, viśa, cara, āp, elā and śaṅgliṣṭhā.

14

Shāhā: paṭan śatya: satnagājakārah: || ॥ ॥

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. ‘Utpalā kumudā pah ca kalhārā lohītottalam ||

Madhukā bātā pītā pūrṇaśeṣaḥ kalhārāroga: || ॥ ॥

(23) Utpalādi gaṇa

This group consists of upala, kumuda, padma, kalhāra red variety of upala and madhuka.

Drugs belonging to this group alleviate pitta and blood and cure viṣa (poisoning) and chardi (vomiting).

24. ‘Hrītikā chaṃalakā vibhītak phalayam ||

Bhīfāla phalakākṣaṃ sāv sev phalakīkṣam || ॥ ॥

(A) Hrītikādārā dhūgvanvīt vibhītak: ||

Chandugā chaṃalakā bhīfālā prakītā: || ॥ ॥
(24) *Triphala*

Fruits of three drugs viz., *haritaki*, *āmalaki* and *vibhītaka* taken together are called *triphalā* or *phala trika*. For this purpose, one part of *haritaki*, two parts of *vibhītaka* and four parts of *āmalaki* should be taken.

‘त्रिफला कफपित्तच्छी मेहकुष्ठहरी सरा।’
चक्षुष्या दीपनी च विषमज्वरानाशिनी। ॥ ५१ ॥’

[सूत्र : सूत्र ३८ : ५७]

*Triphala* alleviates *kapha* as well as *pitta* and cures *meha* (obstinate urinary disorders including diabetes) as well as *kuśtha* (obstinate skin diseases including leprosy). It is laxative, promoter of eye sight and digestive stimulant. It cures *viṣama jvara* (irregular fever).

द्राक्षाकृति कामर्यांफलानीति फलप्रमुखः।
इय श्रीका द्वितीया च त्रिफला चरकादिभिः। ॥५२॥
रक्तपित्तादिरुखोऽभु त्रिफलेयं मता सदा।

According to some, the fruits of *drākṣā*, *kharjūra* and *kāśmarya* taken together are also called *phala trika*. This second variety of *triphalā* is described by Caraka etc. This type of *triphalā* is useful in the treatment of diseases like *rakta pitta* (a disease characterised by bleeding from different parts of the body).

²⁵. ‘पिपली मरिच शुद्ध त्रयमेतत्त्व मिश्रितम्। ॥ ५३ ॥’

‘युष्णां कफपदोष्ण मेहकुष्ठकर्मयान।’
निर्हयादीर्पं गुल्मपीनसाग्नयामयामपि। ॥ ५४ ॥’

[सूत्र : सूत्र ३८ : ५६]

(25) *Tryūśana*

*Pippali*, *marica* and *śunthī*—these three drugs mixed to-
gether are called *tryūṣaṇa*. It reduces *kapha* and *medas* and cures *meha* (obstinate urinary diseases including diabetes), *kuśṭha* (obstinate skin diseases including leprosy) and *tvagāmaya* (skin diseases). It is digestive stimulant. It also cures *gulma* (phantom tumour), *pīnasa* (chronic rhinitis) and *mandāgni* (suppression of the power of digestion).

26. नवगरातिविणामुस्तं त्र्यमेतत्तिभिषक्षिपतम् ।
कफपिलानिलहर ज्वरवन ग्राह्दि दीपनम् ॥ ५५ ॥

(26) *Tri karṣita*

*Nāgara, ativiṣā* and *musta*—these three drugs taken together are called *tri karṣita*. It alleviates *kapha*, *piṭta* and *vāyu* and cures *jvara* (fever). It is constipative and digestive stimulant.

27. श्रामलक्षयस्वात्क्रमाचार्यत्र वेधव गण: ।

(27) *Āmalakyādi gaṇa*

This group consists of *āmalakī*, *abhayā*, *krṣṇā* and *citraka*.

18 ज्वरज्वरतत्त्वाथृणो वृष्यो मेदी चासिन्द्रदीपन: ॥ ५६ ॥

Drugs belonging to this group cure *jvara* (fever). They are promoter of eye sight, aphrodisiac, purgative and digestive stimulant.

28. चपुसीसता ज्वरज्वरतत्त्वाथृणो छोहमलम् ॥५७॥

(28) *Trapvādi gaṇa*

This group consists of *trapu, sīsa, tāmra, rajata, krṣṇa loha, svarṇa* and *loha mala*.

गणस्त्रष्वाविविविशेष रक्तकमिहरः पर: ॥
पिपासायविविविहारेन महाहरस्तथा ॥ ५८ ॥

Drugs belonging to this group cure vitiation of blood, *krmi* (parasitic infection), *pipāsā* (morbid thirst), *viṣa* (poison-
ing), *hrdrga* (heart disease), *pndu* (anemia) and *mha* (obstinate urinary disorders including diabetes).

26. लाक्षारेषनकुटजायमारकपत्त्वलहित्रीर्गन्नमिर्मस्पतच्छ-
ििमलत्यर्मािणा चेति इ 56.

(29) *Laksādi gāṇa*

This group consists of *lākṣā*, ārevata, *kuṭaja*, aśvamāra, *kāṭphala*, both the types of *hariḍrā*, *nimba*, saptacchada, mālati and *trāyamānā*.

कपायतिकम्भुऽः कपपितातिनाशनः इ ।
कुष्ठक्षयिष्ठिरस्तैः कुष्ठत्वर्विशोधनः इ 60.

[सुश्रुतः सूत्र 16 : 62-65]

Drugs belonging to this group are astringent, bitter and sweet. They alleviate vitiation of *kapha* and *pitta*. They cure *kuśṭha* (obstinate skin diseases including leprosy) and *krmi* (parasitic infection) They help in the cleansing of *dūṣṭa vṛaṇa* (suppurated ulcer).

पंचकान्तक्यमः

30. 'पृक्षिपत्रणी शालिपत्रणी वृष्णी द्रुतवद्यगोकुरः' इ।
वृष्णी मानपितवां नियो: पञ्चमूलकम् इ।
कपायतिकम्भुऽ सख्षपातसिनिगतितुल इ 61.

(30) *Kṣudra pañcamūla*

Groups having five ingredients

*Pršni parṇī*, *śāla parṇī*, both the varieties of *bhcatī* and *gokṣura*—all these drugs taken together are called *kāniyas paṇca mūla*. It is nourishing, alleviator of *vāyu* and *pitta* and astringent, bitter as well as sweet in taste. It cures diseases caused by the simultaneous vitiation of all the three *doṣas* (*sannipāta*) and *śirorti* (headache).
31. बिल्वोदिनिमन्थः ह्योनाकः काशमरी पाटला महतः ॥

दीपन कक्षवाताधनः पञ्चमूलमिद्व महतः ॥ ६२ ॥

(31) Mahat pañca mūla

Bilva, agnimanta, śyonāka, kāśmarī and pātalā—these five drugs taken together, constitute mahat pañca mūla. It stimulates digestion and alleviates kapha as well as vāyu,

प्रायस्त्रिदौष्ट्रोतमनं पचनायश्यसु,

शेषमोलवणेषु च गदेषु मिष्यार्घमस्तम् ॥

कासेसु सन्तिपतिलेषु विगृहोश्चायां,

श्वासेषु हिंकेषु हिल्तं दशामूलमेतत् ॥ ६३ ॥

Daśa mūla

Drugs of both kṣudra pañca mūla and mahat pañca mūla groups, taken together, constitute daśa mūla. It generally alleviates all the three doṣas and is effective specially when vāyu and kapha are aggravated in excess. It is also useful in kāsa (bronchitis) caused by the simultaneous aggravation of all the three doṣas, śīroruk (headache), svāsa (asthma) and kikkā (hiccup).

32. ‘विदारी सारिवा चागश्रृणी वत्सादनी निष्णा ॥

वृष्ण्य पितानिलं हस्ताभिनिलं पञ्चमूलकम् ॥ ६४ ॥

(32) Vallīja pañca mūla

Vidārī, sārivā, chāga śrīṣṭi, vatsādani and nīsā—these five drugs taken together are called vallīja pañca mūla.

It is aphrodisiac and it alleviates pitta as well as vāyu.

33. करमर्कसैरीयत्रिकंकसंहारी ॥

तथा गृहनिली वैति पञ्चकंकसंहारकः ॥ ६५ ॥

रक्तपित्तहरी ह्येष शोकरोगविनाशनः ॥
(33) *Pañca kaṇṭaka*

*Kara marḍaka, sairīya, tri kaṇṭaka, śatāvari and grdhra nakhi*—these five drugs taken together are called *pañca kaṇṭaka*. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *sopha* (oedema), *śukra meha* (spermaturia) and *śukra doṣa* (vitiation of semen).

(34) *Trīṇa pañca mūla*

*Kuśa, kāśa, nala, darbha and kāṇḍekṣu*—the roots of these five drugs taken together are called *trīṇa 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.

(35) *Kadambādi gāna*

The group consists of *kadaṁba, vāji karna, karaṇja, kṣavaka* and *guḍa*. They cure vitiated *kapha, pāṇḍu* (anemia), *tvak roga* (ordinary skin diseases), *kuṣṭha* (obstinate skin diseases including leprosy), *meha* (obstinate urinary disorders including diabetes) and *viṣa* (poisoning).

(36) *Karaṇjādi gāna*

This group consists of *karaṇja, vatsa, sairīya, suṣaṇi* and
sapta parṇa. They cure meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy), jvara (fever), chardi (vomiting), viśa (poisoning) and vitiation of kapha.

(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.

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.

Thus ends the 37 groups of drugs as described in Suśruta.

Pācana gāṇa

The fruits of śana, mūlaka and śigru, tila, sarṣapa, saktu, kīṇva and atasī—these drugs help in suppuration (pācana).
Dāraṇa gaṇa

Cirabilva, agnika, dantī, citraka, haya māraka and the stool of kapota, kaṅka and grāhra—these drugs help in the incision of the abscess.

Dravyāṇāṃ pinnchilanaḥ cha tvagmoolani prapōdaḥ.

Yavagodbhūmamāṇaḥ chūrṇaṁ cha samasataḥ: ॥ ७४ ॥

Prapīḍāna gaṇa

The bark and root of drugs which are slimy and the powder of yava, godhūma and māṣa help in prapīḍana (which takes out pus by exerting pressure).

शाखिनी कोद सुमन: करवीर सुवर्नला ।

शोधनात्म कषायाणि वर्गश्चारस्वधादिकः: ॥ ७५ ॥

Śodhana kasāya

Śaṅkhlinī, koda, sumanas, karavīra suvarcalā and drugs belonging to āragvadhādi group—their decoctions help in the cleansing of wounds.

शजग्रवः च स्तुत्स्य च गवाशी लागलाह्वय ।

पूतिकचित्रकपाथाविद्ग्धः ताहरेवः: ॥ ७६ ॥

कटुशवं यवकारो लवणाः मनःशिला ।

कासीसं त्रिफला दन्ती हरिताल सुराष्ट्रजः ॥ ७७ ॥

सक्षोधनीनां वर्तीनां द्रव्याणि तानि निदिष्टेऽ ।

Samśodhana vartī

Ajagandhā, śṅgi, gavakṣi, lāṅgala, pūtīka, citraka, pāṭhā, vidāṅga, elā, harenu, trikaṭu, yava kṣāra, various types of salt, mahāśīla, kāśiśa, triphala, dantī, haritāla and suraṣṭrājayā—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 (mahiṣa) 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 kāśīsa, katu rohinī, root of jāti and hariḍrā.

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 hariḍrā, kāśīsa, katu rohinī 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.


drificador rajavṛkṣo nibakṣaśaśakī tila: ।

bṛhatīḥ ca śilālo ca śōkhanatī ca śoṣhane ॥ ५३ ॥

Śodhana taila

The medicated oil which is prepared of mayūraka, rāja-vṛkṣa, nimba, kośātakī, tila, both the types of bṛhatī, śilā and āla is useful for cleansing of ulcers.


tale dṛṣṭyāni yoṣyānti śeṣāṇi ca tathā śrūṇu ।

kāśīṣaṁ sāntaḥ kṣiṁ vach ca rajavṛkṣaṁ ॥

śākṣaśaśkṣa ca sāṁśeṣu bṛhatīṁ kuśitaṁ śoṣhane ॥ ५४ ॥

Śodhana cūrṇa

The potion prepared by adding powders of kāśīsa, saṁdhava, kīnva, vacā and both the varieties of rajanī is useful for cleansing ulcers.


drificāta vināśaśa kāśīsaśaśkṣa ca ।

ṛṣṭikāyā vināśaśa śoṣhaneśu ca ॥ ५५ ॥

Śodhana rasakriyā

The rasakriyā prepared of the drugs belonging to sāla-sārādi group, pātoli and triphaḷa is useful for cleansing ulcers.


drificāta pañcājanaśaśkṣaṣa ca śrūṇu śaṅkhyatīm ।

ṛṣṭiśeṣat kṣaṇyāṁ tu śeṣhāram pravasṭante ॥ ५६ ॥

Ropana kaśāya

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.

ṣoṃaṃṇṭāvachaganda cha kākoṭyaśadī gande thā. ।
[kṣīri]prarohuḥṣampi cha varṇyoy roṣaṇa: śmula: ॥ ५७ ॥

Ropaṇa varti

The suppository prepared of soma, aṃṛtā, aśva gandhā, drugs belonging to kākoṭyādi group, praroha (adventitious root) of kṣīri vrksas helps in the healing of ulcers.

ṣaṃga soṃsajra soṃvalka saṃbhadna ।
[kākoṭya]ḍaśaṃ kalka: śyāṭṛaśatō ṛṇaroṣen ॥ ५७ ॥

Ropaṇa kalka

The paste prepared of samangā, soma, saralā, soma valkā, candana and the drugs belonging to the kākoṭyādi group is useful in the healing of ulcers.

pṛthvaṃpaṃṛtyaṃguṣṭha cha hṛitrē mahalī sita ।
[kākoṭya]ḍaśaṃ yoṣyā: śyāṭṛaṃbhaja roṣenē vṛtē ॥ ५८ ॥

Ropaṇa ghṛta

The medicated ghee for healing of ulcers is prepared of prthak parṇī, āṭma guptā, both the varieties of haridrā, mālati, sitā and drugs belonging to kākoṭyādi group.

kālaṇuśaṃṛtyaṃguṣṭha hṛitrē naṇḍaraḥ cha ।
priyāṛaṃvaṇcha lōḍha cha hṛitrē yoṣyāνi roṣenē ॥ ५० ॥

Ropaṇa taila

The medicated oil for healing of ulcers is prepared of kālaṇuśārī, aguru, both the types of haridrā, bhādra 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.

*Utsādana*

*Apāmārga*, *aśva gandhā*, *tāla patrī*, *suvarcalā* and drugs of *kākolyādi gana* help in the filling up of ulcers by granulation tissue.

*Avasādana*

When there is granulation tissue in excess, then to bring it to proper level, drugs like *kāsīsa*, *saindhava*, *kiśka*, *kuruVIDa*, *manahśilā*, *kukkuṭāṇḍa kapāla*, buds of *sumana*, fruits of *sirīṣa* and *karaṇja* and powder of metals are useful.
Selection of drugs

The physician should select either the whole group or half of it or whatever is readily available out of these drugs and use them in therapy.

According to Cikitsā kalikā

Barks of five trees viz., vaṭī, vaṭa, udūmbara, vetasa and aśvattha cure ulcers and inflammation. These are called pānca 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 *kūrcka* (brush). _Rśabhaka_ is like the horn of a bull in shape.

_वृद्धी वृद्धीति विज्ञेया विलुप्ता कौशयामले_ ॥१६॥

_Rāḍhi_ and _vyāḍhi_ which are well known in *kośayāmala_ are the roots of creepers. These roots are covered with white hairs. They are certainly laxative.

_मूलग्रन्थिसम ऋढवृत्तावर्तफला तथा_ ॥

_वृद्धिस्य दीक्षणावर्त फलालक्षमकियतन्त्रं_ ॥१०॥

_Rāḍhi_ is like a knot in the root and its fruit takes an anti-clock wise turn. On the other hand, _vyāḍhi_ has fruits which take a clock-wise turn.

_शुष्कादः किनिभ कद स्निग्धं मधुरस्वीतलं_ ॥

_महामेदेति विलिप्ता दुर्गन्धी मेद उच्चते_ ॥१०१॥

_Mahā medā_, which is a root, looks like a piece of dried ginger. It is unctuous, sweet and cooling. It has a foul smell of fat.

_मेदा शुष्का नस्तेया मेदोधातुवदादिसेतु_ ॥

*Medā_ is white. It can be cut with the help of finger nail. It looks like fat tissue.

_पीवरीच[?]* निम्नस्कंदः सक्षीरं समुगव्यिकम्_ ॥१०२॥
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, māmsī, hariḍrā, 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).
Sugandhāmalaka

If the fruit pulp of āmalakī is added to the group of drugs called sarvāṣadhi then it is called sugandhāmalaka. It cures diseases caused by the vitiating of pitta.

According to Dhūraji

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 hṛillāsa (nausea), visa (poisoning), durgandhi (foul smell) and vitiation of vāyu and kapha.
कंकोलकं पूगफलं लच्छकुसुमानि ।
जातिफलानि कर्क्षूरमेतत्ति चसुगन्धिकम् ॥ ११० ॥

[योगरत्नाकर: पृष्ठ ६६]

Pańca sugandhi

Kaṅkola, pūga phala, lāvaṅga, jāti phala and karcūra—these five drugs taken together are called pańca sugandhika.

चन्दनं कुंकुमं तुत्ये वरार्दमधिशीयते ।
त्रिभागं कुंकुमं यत्र तद्भक्तं चाल्पुष्पकम् ॥ १११ ॥

Varārdha & Ādya puśpaka

Candana and kuṅkuma taken together in equal quantity are called varārdha. If three parts of kuṅkuma is added then it is called ādya puśpaka.

कुंकुमागुरुकर्परकस्तूरीचन्दनानि ।
महासुगन्धिकम्यित्वं नामतो यक्षकर्मम् ॥ ११२ ॥

[योगरत्नाकर: पृष्ठ ६६]

Mahā sugandhi

Kuṅkuma, aguru, karpūra, kastūrī and candana—these drugs taken together are called mahā sugandhi and named as yaksi kardama.

स्पर्सार्द्धिमल्लूस्ये स्यात्सहकर्मम् ॥
लाजाचूर्णी समध्वायं सतर्पणासुदाहृतम् ॥ ११३ ॥

[योगरत्नाकर: पृष्ठ ६६]

Saṁtarpaṇa

The potion prepared of drāksa, dāṭima and kharjūra mixed with sugar and powder of lājā along with honey and ghee is called saṁtarpaṇa or refreshing drink,
Classification of drugs according to their taste

Group of Sweet Drugs

Ghee, milk, muscle fat, marrow, śāli, godhūma, śaṣṭīka, kāseruka, śṛṅgāṭa, giloḍya, ervāru, mūtraḷa drugs, drugs belonging to kākolyādi group, alābu, kālaka, kataka, kāśmarī, bhakṣa, kharjūraka, drāksā, padma, karkaṭikā, madhūka, sugar cane products, rājādana, three varieties of balā, payasvinī, tāla, jayā, payasyā, gokṣura, kūsmāṇḍa, kadali, meat, muktā, kṣira morāta, priyāla majjā and vātāma—these belong to the group of sweet drugs.

Jayā is popularly called kapi kacchū.
Group of sour drugs

Dāḍima, mātulūṅga, prācīnāmalaka, dadhittha, āmalaka, ciṅcā, nīpa, kośāmra, nimbuca, bhavya, pālevata, kola, lakuca, fruit of vetrā, badara, jaṁbīra, karuna, amla vetasa, rajata, āmrātaka, caṅkāmla, kaṅjiṣka, cāṅgerī. takra, dadhyamla, surā, sauṅīra. śuktaka, tuṣodaka, dhānyāmla etc., belong to the group of sour drugs.

Group of saline drugs

Saṁdhava, aksa, viḍa, pākya, romaka, sāmuḍra, yava kṣāra, kha prasūta, svārikā and navasāraka—these belong to the group of saline drugs.

Group of pungent drugs

Śīgru, drugs of surasādi and pippalyādi groups, vyoṣā, āmaya, rasona, caṇḍī, sumukha, mūlaka, surāhvā, fruit of abalgujā, extract of kāla, lāṅgali, pīluka, śuка nasāhva, lavaṅga etc.,—these belong to the group of pungent drugs.

Vyoṣā is popularly called śata puṣpī.
Group of bitter drugs

Drugs of vyādhigchnādi and guḍūcyādi groups, māṇḍūki, vaijayantikā, both the varieties of haridrā, śakrāhva, varuṇa, ikṣura, śaṅkhinī, dantī, ārvantī, brhatī, śyāmā, saptaccheda, vyāghri, kośaphalā, tiktā, karkoṭi, kāravelīkā, vārīkau, kāravi, gopā, kaṭabhī, śaṭi, vāṭikā, vetra, karīra, sumanā, karavīra, trāyamāṇa, vṛścikāli, kumāri, paṭikā, vṛṣā, śaṃkhā puṣpī, meṣaśṛngī, markaṭa, pippali, svādu kaṇṭaka, kastūrī, bimba, nirguṇḍi—these and such other drugs belong to the group of bitter drugs.

Svādu kaṇṭaka, is called vikaṅkata vṛksa. Śaṅkhinī is known as yava tiktā.
Group of astringent drugs

Drugs of nyagrodhādi, priyangvādi, kākakolādi, and ambasthādi groups, fruits of triphalā, jambu, āmra, vakula, sphūrja, nāga vadhū, śāka and vanaspati, drugs of sālasārādi group, fruits of kataka, jhinṭa, sukundalī, cilli, jīvantī, sunisa-ṇāka, kalambusā, nipālankī etc., mudgā, nīvāra etc.,—these belong to the group of astringent drugs.

Kākakolādi group is the same as lodhrādi group. Kūndalī is called kāncaṇāra. Sphūrja is called tinḍuka. Nāga vadhū is known as sallaṅkī.

॥ इति पड़सानि द्रव्याणि ॥

Thus ends the description of drugs classified according to their tastes.

Mūrvā, umlikā, dahana, sūraṇa and saindhava—these drugs taken together are called paṅca hutāsana. It cures durnāman (piles), mandāgni (loss of the power of digestion), yakṛdṛoga (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 saṃśodhana etc.,

Now groups of drugs used for elimination of doṣas are being described so that no mistake is committed in the administration of therapies.

Madana, kuṭaja, jīmūtaka, ikṣvāku, dhāmārgava, lodhra, kṛtavedhana, sarṣapa, vidāṅga, pippali, karaṇja, prapunnāṭa, koṇidāra, karbudāra, arista, aśva gandhā, madhūka sāra, vidula, bandhu jīvaka, śvetā, śaṇa puspī, bimbī, vaca and both the varieties of indra vārunī—these drugs help in the elimination of doṣas through the upward tract.

Drugs for purgation

Trīvṛt, danti, dravantī, saptałā, saṃkhini, viśānikā, gavākṣi, chāgalāntrī, nilinī, phala, snuk, suvarṇa kṣirī, citraka, kiṃihī, tilvaka, kaṃpillaka, campaka, ramyaka, pātalā, pūga, haritakī, āmala, vibhitaka, liṅgī, kanaka phala, guda, eranḍha, pūṭika, mahā vrkṣa, sapta cchada, arka, āragvadha, patra, jyotiṣmatī—these drugs help in the elimination of doṣas through the downward tract.
Of drugs from *tilvaka* up to *pātalā*, roots are to be used, from *pūga* up to *eranda*, fruits are to be used, of *pūṭika* and *āragvadha*, leaves are to be used and of other milky plants the latex is to be used.

**Drugs which are both Emetic & Purgative**

*Kośātākī, saptalā, śaṁkhini, devadālī, hemāhva and kāra-velli*—these drugs help in the elimination of *doṣas* through both the upward and downward tracts.

The juice of these plants is to be used.

**Errhines**

*Pippalī, marica, viḍāṅga, madhu śigru, siddhārthaka, śirīṣa, karavīra, binbī, girikarnī, kiṁhi, vacā, jyoṭismatī, karaɲja, arka, alarka, laṣuna, ativīṣa, srṅgavera, tālīsa, tamāla, surasā, arjaka, iṅgudī, meṣa srṅgī, mātuṇugī, piḷu, tiniṣa, śāla, tāla, madhūka, lākṣā, hingu, lavanā, madya, śakṛt rasa* and urine—these help in the elimination of *doṣas* from the head.

Of the drugs from *karavīra* up to *arka*, roots are to be used and the flowers of *mātuṇugī, muraṅgī, piḷu* and *jātī* are to be used,
Group of drugs for alleviation of vāyu

Bhadra dāru, kuṣṭha, niśā, meṣa śṛṅgī, balā, atibalā, ārtagala, kālaka, kacchura, śallakī, kuberakṣi, viśataru, sahacara, agni manthā, vatsādanī, śvadāniṣṭrā, erānda, āsma bhedaka, arka, alarka, satāvārī, punarnavā, vasuṅka, vaśira, karcīra, bhārgī, kārpāsī, vrścikali, dhattura, badara, yava, kola, kulatha etc., drugs belonging to the vidārigandhādi group and both the varieties of paña ca mūla—these, in brief, are the alleviators of vāyu.

Group of drugs for alleviation of pitta.

Candana, kucandana, hribera, uśīra. maṇjiṣṭhā, payasyā, vidārikā, satāvārī, gundrā, śaivālaka, kalhāra, kokanda, utpala, kadālī, mūrvā etc. and drugs of kākolyāḍi, sārivāḍi, nyagrodhādi, utpalādi and triṇa paña ca mūla groups these, in brief, are the alleviators of pitta.

Group of drugs for alleviation of kapha

Kāleyaka, agaru, tila parṇī, kuṣṭha, haridrā, śīta, śīva, śata-
puspā, sarala, rāsnā, prakāryā, udakāryā, inγudī, sumanas, kākādani, lāŋgalakī, hasti karna, muṅjātaka, lāmajjaka etc. and drugs belonging to valli paṅca mūla, kaṇṭaka paṅca 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, nispaṭa, 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, krṣarā, pāyasa, curd, milk, butter milk, alcoholic drinks etc., should be avoided by a patient.
Ingredients enumerated above from freshly harvested corns upto butter milk aggravate *doṣas* and they cause pus formation. *Kuṭheraka, śigrú, surasā, sumukha, suci, bhūṣṭra, śukta* and *cukrika*—these are called *haritaka.*

**Wholesome food & regimens**

(a) *Rakta sahī, saṣṭīka, kanguka, kumudaka, pāṇḍuka, karamardaka, sugandhaka, kalama, śātāpūṭī, kumodaka, nīvāra, krodava, uḍḍālaka, śyāmāka, nandīmukhi venuyava,* (b) *ena, hariṇa, mṛga, kuranga, mātrkā, śvadamśtra, karāla, viśkira, hārita, tittira, lāvaka, kapīṇjala, vartiraka,* (c) *muḍga, makuṣṭha, vartula kalāya, masūra, maṅgalyā, canaka, āḍḍhakī, satīna, māśa* (d) *ciḷī, vāstuka, niṣānaka, jīvantī, tanḍulīyaka, maṇḍūka pārṇī,* (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 śamī 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 Saukhyam in Toḍarānanda and the opening invocation reads below:—

“गोपालिकाना करताडनेन कलसनृत्यां प्रचार कार बाळ:।
सामस्वरूप विषविनयन्तै यस्तन्ते तु शं टोडरमल्लम्ये॥”

2. ‘क्यद्विमोरूपौषसंग्रहाः गौरागिन्धं’ इति प्रथमपुस्तकोऽपि पाठ:।

3. ‘स्यामसप्त्विन्द्रकामश्रमामिरं वैष्वादपित्तकादु’ इति प्रथमपुस्तकोऽपि पाठ:।

4. ‘मिष्ठ:’ इति द्वितीयपुस्तकोऽपि पाठ:।

5. ‘स्बिन्नास्ती मिष्ठान्त प्रयोजयेत’ इति भाक्रे पाठ:।
6. ‘द्वय’ इति प्रथमद्वितीयपुस्तकयोऽऽ: पाठः।
7. ‘विरविवल्व’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
8. ‘नय’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
9. ‘वातात्जायपह’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
10. ‘लोग्र’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
11. द्रष्टव्यम् सुब्रुत: सूत्रः ३८ : २२-२३।
12. ‘सूत्रवोष्ट्रो’......इच्छित: पाठक्ययः प्रथमपंचमपुस्तकयोऽऽ: नोपलभ्यते।
13. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ५०-५१।
14. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ५४-५५।
15. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ५३।
16. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ५६, योगरत्नाकर: पृष्ठ ६७।
17. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ५५।
18. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ६०-६१।
19. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ६६-७०।
20. द्रष्टव्यम् सुब्रुत: सूत्र ३८ : ७२-७६।
21. ‘तुञ्जत’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
22. ‘वृक्षाणां इति द्वितीयपुस्तककु पाठः।

वृक्षाणां इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
23. ‘दतु’ इति द्वितीयपुस्तककु पाठः।
24. द्रष्टव्यम् योगरत्नाकर: पृष्ठ ६५।
25. “बृद्धिस्तु’......सपुष्पर्शीतल’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
26. द्रष्टव्यम् भावप्रकाशः हरितव्यादिवर्गः १२२।
27. ‘सुनन्याभोज’ इति ब्राह्मरे पाठः।
28. तथनेन इति द्वियपुष्टककु चतुर्द्वितीयपुस्तकें पाठः।
29. “सालसराशिक’......कलाशिच” इति प्रथमद्वितीयपुस्तकयोऽऽ: पाठः।
30. ‘त्रिभृत्यावादली’ इति प्रथमपंचमपुस्तकयोऽऽ: पाठः।
‘विद्वृद्धयावादली’ इति ब्राह्मरे पाठः।
31. ‘त्रिभृत्यावादली’ इति द्वितीयपुस्तककु पाठः।
32. ‘शेषाणां’ इति ब्राह्मरे पाठः।
33. This is the end of the 12th chapter in *Ayurveda Saukhyam* of Toḍarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडारमलविशरिते टोडरानन्दे ब्रायुर्वेदसौख्ये
गणोद्धेशकथन नाम द्वादशो 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.

Haritaki

Śivā, harītakī, pathyā, cetasī, vijayā, jayā, prapathyā,
pramathā, amogha, kāyasthā, prānadā, amṛtā, jīvanīyā, haimavati, pūtanā, amṛtalā, abhayā, vayasthā, nandi, śreyasi and rohini—these are synonymous.

Āmalaka

Dhatri phala, amṛta phala, āmalaka, śrī phala and śiva—these are synonymous.

Vibhitaka

Vibhitaka, karṣa phala, bhūta vāsa, kali druma, vāsanta, akṣa, vindhyā jāta, samvarta and tila puspaka—these are synonymous.

Triphala

Haritaki, āmalaka and vibhitaka are called triphala, when taken together. Varā, śreṣṭhā and phalottama—these are the synonyms of triphalā.

Bhūmyāmalakī

Bhū dhātṛi, vahu patrā, jaṭā, tāmalakī and śivā—these are the synonyms of bhūmyāmalakī.

Prāchīnaamalak
Prācināmalaka

Prācināmalaka, prācī nāgara and raktaka—these are synonymous.

Vāsa

Vāsa, vrṣa, simha mukhī, bhiṣamātā, āṭaruṣaka, ākla, haimavatī, simhāsya and vāji dantaka—these are synonymous.

Guḍūcī

Guḍūcī kūdli chinnā vayasthāvattvallari
chinnodbhavā chinnṣṭhāmutā jvaravicārasīni
vatsādāni chundhāsa jivantī chakrākiṣṇāna

Guḍūcī, kuṇḍalī, chinnā, vayasthā, amṛta vallari, chinnodbhavā, chinn raḥā amṛtā, jvara vināśini, vatsādanī, candra hāsā, jīvantī, cakra lakṣaṇā—these are synonymous.

Bilva

Bilva, šalāṭu, šailūṣa, mālūra, sadā phala, lākṣmī phala, gandha garbha, śāndilīya, kaṇṭakī—these are synonymous.

Araṇī

Agni mantha, jaya, keśī, araṇī and vaijyantikā—these are synonymous.
Paṭalā & Kāṣṭhapāṭālā

Paṭalā, kāma dūti, kumbhikā, kālavṛntikā, sthālyā, amoghā, madhordūti, tāmra puṣpā and ambu vāsini—these are the synonyms of pātalā. Another variety of it which is called kāṣṭhapāṭālā has two synonyms viz., phale ruhā and śveta kumbhikā.

Gambhārī

Kāsmasī, sarvatobhadrā, ṣrī parṇi, kṛṣṇa vṛntikā, kaṁbhārī, kāśmārī, hīrā kāśmārī and bhadra parṇikā—these are synonymous.

Syonāka

Syonāka, prthu śimba, śuka nāsa, kutaṁnaṭa, bhūta yrkṣa, khatvāṅga, ṭuṇṭuka, sallaka, aralu, mayūra jaṅgha, śāluka priyamjīva and kaṭaṁbhaka—these are synonymous.
Mahat pañca mūla

Bilva, arañi, pātalā, 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, kaṇṭha phala, svādu kaṇṭaka, go kaṇṭaka, bhadra kaṇṭa, brikaṇṭa, vyāla daṁstraka, svadāṁstra, sthala śṛṅgāṭa, saḍaṅga, kṣuraka and trika—these are synonymous.

Śali parṇī

Śāli parṇī, dhruvā, saumyā, tri parṇī, pīṭanī, sthirā, vidāri-gandhā, ati guḥā, dīrgha mūlā and aṁśumati—these are synonymous.

Prśni parṇī

Prśni parṇī, kroṣṭu pucchā, dhāvanī, kalaśī, guḥā, śṛgāla viṭ, vṛttā latā, prthak parṇī and parṇikā—these are synonymous.

Bṛhatkārthikārī

Bṛhatī sthūlamāntakī viśāda ch mahōtikā
Bṛhat kaṇṭakārī

Bṛhatī, sthūla bhanṭāki, viśāḍa, mahōṭikā vrntāki, mahatī, siṅhī, kaṇṭakī and rāṣṭra nākulī—these are the synonyms of bṛhat kaṇṭakārī.

Laghu kaṇṭakārī

Kaṇṭārikā, kaṇṭakinī, kaṇṭakārī, nidigdhikā, duhsparśā, dhāvanī, kṣudrā, vyāghrī and duhspradharṣinī—these are the synonyms of laghu kaṇṭakārī.

Śveta kaṇṭakārī

Sita kṣudrā, candra hāsyā, lakṣmaṇā and kṣetra dūṭikā— these are the synonyms of śveta kaṇṭakārī.

Laghu pāńca mūla

Gokṣura, śāli pāṛṇī, prśni pāṛṇī, bṛhat kaṇṭakārī and laghu kaṇṭakārī— these five drugs, taken together, are known as laghu pāńca mūla.

Daśamūla

The ten drugs, included in these two groups viz., mahat
pañca mūla and laghu pañcamūla, taken together are called daśa mūla.

न्त्वद्धह वृद्धि ।
न्त्वद्धह सुखं युग लक्ष्मी: सिद्ध: सर्वजननैय िः ॥ २१ ॥

Rddhi and vrddhi
Both Rddhi and vrddhi (sukha) are called lakṣmī, siddhi and sarva jana priyā.

काकोली

काकोली मधुरा वीरा कायस्था वीरसुक्लिका ।
ध्वांकोली वायसोली स्वादुमांसी पयसविनी ।२२॥

Kākolī
Kākolī, madhurā, virā, kāyasthā, vīra suklikā, dhvāṅkṣa kolī, vāyaśolī, svādu māmsī and payasvinī—these are synonymous.

श्लोकाकोली

स्लोकाकोली चताथा श्लीरिणी मला ।

Kṣīra kākolī
The second variety of kākolī, which is known as kṣīra kākolī has two synonyms viz., śatāhvā and kṣīriṇī.

मेदा

मेदा श्लोक शात्यपर्णी मणिच्छिरासमयाधर ॥ २३ ॥

Medā
Medā, śālya parṇī, maṇi chidrā, abhayā and adharā—these are synonymous.

महामेदा

महामेदा वसुछिरा निरंतर देवतामणि: ॥

Mahāmedā
Mahā meda, vasu chidrā, tri dāntā, devatā and maṇi—these
are synonymous.

Jivaka

Jivaka, madhura, śṛṅgī, hrasvāṅga and kūrca śīrṣaka—these are synonymous,

Ṛṣabhaka

Ṛṣabhaka, dhīra, indrākṣa, viśāṅi, dūrdrara and vṛṣa—these are synonymous.

Ṛṣṭvarg

Ṛṣṭvargāḥ Ṛṣṭvargāḥ: śītottaritūṣṭaḥ: || २५ ||

Aṣṭa varga

Aṣṭa varga: Rddhi, vrddhi, kākolī, ksīra kākolī, medā, mahā medā, jīvaka and ṛṣabhaka—these eight drugs taken together are called aṣṭa varga. They are cooling and exceedingly spermatopoetic.

Jivanti

Jivanti, jīvanī, jīvā, jīvanīyā, yaśaskari, śāka śresthā, jīva bhadrā, maṅgalyā and jīva vārdhini—these are synonymous.

Mahuyḍṭī

Mahuyḍṭī: Mahuyḍṭī: कलीतनक यष्टीमधु मधुलिका ||

यष्टीमधुं मयूकं यष्टीमधुं जलजं मधु || २७ ||
Madhu yaṣṭi

Madhu yaṣṭi, klītanaka, yasti madhu, madhūlikā, yaṣṭyāhva, madhuka, yaṣṭi madhuka, jalaja and madhu—these are synonymous.

Māṣa parṇī

Māṣa parṇī, krṣna vṛntā, kāmbojī, haya pucchikā, māṁsa-māsā, sinha mukhi, svādu māṣā and mahā sahā—these are synonymous.

Mudga parṇī

Mudga parṇī, kṣudra sahā, sūrya parṇī, kuraṅginī, vanajā, raṅginī, śirbhī, simhī and mārjāra gandhikā—these are synonymous.

Jīvanīyagaṇa

Jīvaṃti sūpyaparṇaṁ yuvā kākolya jīvaṃ purṇaṁ
eṣṭe vṛṣṭīti mahuro jīvaṃ yagaṁ guḥaṁ
tī ṃ pṛti madhura gaṇa (group of drugs having sweet taste) or jīvaṇīya gaṇa (group of drugs promoting vitality). They are heavy (guru).
Erantha

Erantha, dirgha dantha, varuna, vardhamanaka, citra, pañcángula, vyāghra puccha and gandharva hastaka—these are synonymous.

Rakta erantha

Rakta dantha, hasti karna, vyāghra, vyāghratara, rubu, uttāna patra, durvāta, āma vairi and vacancula—these are the synonyms of the red variety of erantha.

Two varieties of Sārivā

Sārivā, śūradā, āsphotā, gopa kanyā, pratānikā, gopaṅganā, gopa vallī, latāhvā and kāṣṭha sārivā—these are the synonyms of sārivā.

There is another variety of sārivā whose synonyms are kṛśna mūlā, bhadra candana and sārivā.

Yavasa

Yāsī mṛdumāndanta dirghamulot yavasak: ||

Valapat: sumūḍato dūrumulōtikantak: || 34 ||
Yavasā

Yāsa, marudbhavā, anantā, dīrgha mūla, yavāsaka, vāla patra, samudrānta, dūra mūla, ati kaṇṭaka, dhanva yāsa, tāmramūli, duḥsparsā, durālabhā, durālambhā, yāsaka, kacchurā and dhanva yāsaka—these are synonymous.

Mahāmundo

Mahāmundo lokamaniya chinnagranthiṅika śmrta

Mūtavākṣa: kulahilo lāmbu shaloukakāntaka

Kadambupṣpi māndi ch gaṇe: mūmikdandaka

Mahā munḍi

Mahā munḍi, lobhaniyā, chinna granthiṅikā, bhūta vṛksa, kulahala, lambu, śāluka kaṇṭaka, kādamba puṣpī, munḍi and bhūmi kadambaka—these are synonymous.

Prapāmaṇa

Prapāmaṇastu śīkṣiṇi kiniṅhi kāraṃjaṅjri

Pravālanga: śeṣeṅaṅ: pratyaṅpṣpi maṅurvka

Apāmārga

Apāmārga, śikharī, kiniṅhi, khara maṅjarī, adhāḥ salya, śaikharika, pratyak puṣpī and mayūraka—these are synonymous.

Rakkapamāṇa

Apāmārga

Rakta phala, vasira and kapi pippali—these are the synonyms of red variety of apāmārga,
Kampillaka

Kampila, recana, rakta cūṇaka, vṛṇa śoḍhana, rohita, rakta śamana, recī and rañjanaka—these are the synonyms of kampillaka.

Dantī

Dantī, ghuṇa priyā, nāga dantī, śighra mukūlaka, upacitrā, nikumbha, viśalyā, udumbara cchadā, ākhu karṇī, vṛṣā, eranṭā, dravantī, samvari, musīkāhyā, suta śreṇī, pratyak śreṇī and kaphaṇīkā—these are synonymous.

Jayapāla

Jayapāla, danti bīja and ciṃcini phala—these are synonymous.

Śveta niśothe

Trivṛt, kumbha, aruṇā, tryasṛā, bhaṇḍī, kuṭara vāhini,
sarvanubhuti, trivṛtā, triputā, saralā and sitā—these are the synonyms of the white variety of trivṛt.

श्यामतिश्रोष

श्रीवृक्षकालः कालमेश्वरः कालपण्य्यद्रवांश्विकः

सुपूण्या श्यामालाबिकः मसूरः विदलः मलः || ४२ ||

Śyāma niśotha

Trivṛt, kālā, kāla meṣi, kāla parṇī, ardha candrikā, suṣenā, mālavikā, masūrā and vidalā—these are the synonyms of black variety of trivṛt.

इन्द्रवार्षिको द्य

23 24
इंद्रवार्षिको द्य वृषभाक्षी गवाद्यनी ||

25
इंद्रवेणि भ्रुंरुफलः विशालेश्व्री विणाशिनी || ४३ ||

अन्येत्रवार्षिको चित्रफलः चित्रा महाफलः

आलमरकः नागदती ब्रुसी गजचिन्हिन्दा || ४४ ||

Indra vāruṇī — two varieties

Indra vāruṇī, indrāhvā, vrṣabhākṣī, gavādanī, indraivāru, kṣudra phalā, viśālā, aindrī and visādanī—these are the synonyms of indra vāruṇī.

There is another variety of indra vāruṇī whose synonyms are citra phalā, citrā, mahā phalā, ātma rakṣā, nāga dantī, trapusi and gaja cīrbhīṭā.

ग्रामव्रष

ग्रामव्रष्णो राजबृहः: शम्पाकः क्रतमलकः

व्याविष्टात: कणिकार: प्रप्रहस्तचुरुंगुलः

26
ग्रामव्रष्णी व्याविष्टः कणों दीर्घफलो मलः || ४५ ||

Āragvadha

Āragvadha, rājavṛkṣa, sampāka, kṛṭa mālaka, vyādhi ghāta,
karnikāra, pragraha, caturaṅgula, ārogya śīmbi, svarṇadru, karnī and dīrgha phala—these are synonymous.

नीलिनी

नीलिनी नीलिका प्राम्या श्रीफला भारवाहिनी।
रंजनी कालिका मेला तुनी तुत्या विशोधनी॥४६॥

Nilini

Nilini, nīlikā, grāmyā, śrī phalā, bhāra vāhinī, raḫjanī, kālikā, melā, tunī, tutthā and viṣodhanī—these are synonymous.

कटुकी

कटुका रोहिणी तित्ता चक्रांगी कटुरोहिणी।
मलस्यिता कांडक्ष्ठा वषणमद्रा द्विजागिका॥४७॥

Kaṭukī

Kaṭukā, rohinī, tiktā, cakrāṅgi, kaṭurohinī, matsya pittā, kāṇḍa ruhā, vrṣṇa bhadrā and dvijāṅgikā—these are synonymous.

ग्रंकोल

अंकोलकस्ताःप्रफल: पीतसारो निकोचक:।
गुप्तसेनहु विरेचीयवादभृसिता दीर्धकोल:॥४८॥

Ankola

Ankolaka, tāmra phala, pīta sāra, nikocaka, gupta sneha, vireci, bhūṣitā, dīrgha kīlaka—these are synonymous.

सेहुंḍ

सेहुङ्डो वज्ञुंडस्तु गंडिरो वज्ञुंडकः।
स्तुही सारंतदुग्धासिप्ता वज्री महात्त्वः॥४६॥

Sehunda

Sehunda, vajra tuṇḍa, gandira, vajra tuṇḍaka, snuhī, sāmantā dugdhā, asī patrā, vajrī and mahā taru—these are synonymous.
निब

निबो नियमनो नेतारिष्ट: स्वात्पारिभ्रमक: ।

27

सुलिकः सर्वतोभद्र: पिचुमद्रे: प्रभ्रमकः।।५०।।

Nimba

Nimba, niyamana, netā, arīṣṭa, pāribhadraka, sutikta, sarvatobhadra, picu marda and prabhadraka—these are synonymous.

महानिब

28

महानिबो निबरकः काम्यः को विषयूषितकः।

रम्यको गिरिकोऽद्रो श्रीर: स्यात्केशुमुषितकः।।५१।।

Mahā nimba

Mahā nimba, nimbaraka, kārmuka, viṣa muṣṭika, ramyaka, girika, udreka, kṣīra and keṣa muṣṭika—these are synonymous.

किराततिष्ठ

29

किराततिष्ठ: कृंगलो भूनिबः रामसेनकः।

किरातकणो नेपालो नारोतिको ज्वरान्तकः।

कांडिकोष्ठप्तिकः स्यान्तिस्वारि: सत्पिपातं ह।।५२।।

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.

कृष्ण

कृष्णो मलिकापुष्प: कृष्णो गिरिमलिका।

वत्सकः कृष्ण: कोटीवृक्षः शक्षमूर्ह्य:।।५३।।
Kuṭaja

Kuṭaja, mallikā puspa, kалиṅga, giri mallikā, vatsaka, koṭī vrksaka and śakra bhūruha—these are synonymous.

इन्द्रयव

ऐन्द्रयवस्त्रय फलं कालिगः कौटजो मतः ।
शक्राख्वः पुष्पस्त्रय प्रोक्तो भद्रयवस्त्रया ॥ ५४ ॥

Indra yava

The fruit of kuṭaja is called indra yava. Its synonyms are kāliṅga, kauṭaja, śakrāṅva, puruhuta and bhadra yava.

मदनफल

मदनः छहैः पिड़ी राठः पिड्डीतकः फलम् ।
करहाटवच तगः शल्यको विश्पुर्णकः ॥ ५५ ॥

Madana phala

Madana, chardana, pindi, rāṭha, pindītaka phala, karahāṭa, tagara, śalyaka and viṣa puspaka—these are synonymous.

कंकुष्ठ

कंकुष्ठकं काककुष्ठ रेचनं रङ्गानायकम् ।
शोभनं चुलकं रासं वराणं किनुबालकम् ॥ ५६ ॥

Kaṅkuṣṭha

Kaṅkuṣṭha, kāka kuṣṭha, recana, raṅga nāyaka, śobhana, culaka, rāsa, varāṇga and kimnubālaka—these are synonymous.

स्वर्णश्रीरी

हेमार्हा कनकश्रीरी हेमदुग्धा हिमावती ।
श्रीरिनी कांचनश्रीरी कटुपत्रं च करिणी ॥ ५७ ॥

Svarṇaśṛīrī

Hemahvā, kanaka kṣīrī, hema dugdhā, himāvati, kṣīrinī, kāṅcana kṣīrī, kaṭu parṇī and karṣīrī—these are synonymous.
Sātalā

Sātalā, vimalā, sārī, saptalā, vahu phenikā, carmasāhvā, carma kasā, phenā, dīptā and nālika—these are synonymous.

Aṣmanta

Aṣmanta, mālukā patra, yugma patra, amla patraka, ślakṣṇa tvak, aṣma yoni, kuṣalī and pāpa nāṣana—these are synonymous.

Kāñcanāra

Kāñcanāra, kāñcanaka, pākāri and rakta puspaka—these are the synonyms of kāñcanāra. A variety of this plant is called kovidāra. Its synonyms are kuddāla, kuṇḍalī, kuḷī, āśphotā, udyalaka, svalpa, keśarī, śrīmarī and hita.

Nirgunḍi

Nirgunḍi, śveta kusuma, sinduka and sindu vāraka—these are synonymous.
Sephālikā

The blue variety of nirgunḍī is called bhūta keśī, nīla sunduka, nīla puspaka, sephālikā, śīta bhīru, dhanaka and nīla mañjarī.

Meṣa śṛṅgī

Meṣa śṛṅgī, meṣa vallī, sarpa daṁstrā and aja śṛṅgikā—these are the synonyms of meṣa śṛṅgī. There is another variety of it whose synonyms are dakṣiṇāvartī, vrścikālī and viśāṅkā.

Śvetapunarnava

Punarnava śvetamūla pṛthvīko deṣāṃprakā: 1

विशालो दीर्घवर्षामुः पुनयमेंढलच्छद: 11 63 11

Sveta punarnavā

Punarnavā, sveta mālā, prthvīka, dīrga patraka, viśākha, dīrga varśabhū, punarbhū and maṇḍala chada—these are synonymous.

Rakt punarnava

Punarnavāpāpaiṣṭaka raktapusp: katīllaka: 1

Rakta punarnavā

Synonyms of the red variety of punarnavā are rakta puspā and kāṭhīllaka.
Kṣudra varsābhū

Kṣudra, kṣudra varsā bhū, varṣa ketu and śivāṭikā—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.

Aśva gandhā

Aśva gandhā, turangāvā, gokarṣā, aśvāvarohaka, varāha karnī, varadā, balyā, vājikarī and vyāśā—these are synonymous.

Prasāraṇī

Prasāraṇī Rajabala vāraṇṇī pratānīka

Sarṇī sarṇī bhadraparṇī suprasara sarā

Prasāraṇī

Prasāraṇī, rāja balā, cāru pari, pratānīka; saranī, sāranī, bhadra parṇī, suprasara and sarā—these are synonymous.

शताब्दी

शताब्दी प्राचीन शीर्षिकाधरककर

Nārāyanī saptadesa śataḥ sahrupanīka
Satāvari

Satāvari, bhīru patrī, dvipīkā, adhara kantakī, nārāyanī, sata padi, satāhvā and vahu pūtrikā—these are synonymous.

Mahā Satāvari

Pīvarī, diwarī, varī, abhīru, vahu putrā, mahā puruṣa dantikā, sahasra vīryā, keśī, tūṅginī and sūkṣma patrikā—these are the synonyms of mahā satāvari (bigger variety of satāvari).

Balā

Balā vāṭyālaka, śīta pākī, pādyodana, bhadraudanī, sabhaṅgā, samāmsā and khara yaśṭikā—these are synonymous.

Mahā Balā

Mahā balā, vīra puspā, sahadevā, bṛhadbalā, vātyāyanī, deva sahā, vaṭyā and pīta puspakā—these are synonymous.

Aṣṭīvālā

Vāṭyālācaṇḍa maṛḍaṇī svaṭāḥ kṣaṇācchiti ।
Gāngēścchī naḥgvaḥ vāṭyādvaḥ gagechchā । ७२ ॥
Ati balā

Vālikā, ati balā, bhāradvājī, vṛkṣa gandhinī, gāṅgerukī, nāga balā, viśva devā and gavedhukā—these are synonymous.

Tejavatī

Tejasvinī, tejavatī, tejanya, kavalkalā, mahaujasī, pārijātā, sītā, tejā and ati tejini—these are synonymous.

Jyotismati

Jyotismati, vahni ruci, kaṅguṇī and kaṭubhī—these are synonymous.

Deva dāru

Deva dāru, surāhvā, bhadra dāru, sura druma, bhadra kāṣṭha, sneha vṛkṣa, kilīma and śakra dāru—these are synonymous.

Sarala

Sarala, nandana, cīṭrā, nameru, dīpa vṛkṣaka, pūṭi dāru, pūṭi vṛkṣa, mahā dīrgha and kīla druma—these are synonymous.

पुष्कर मूल

पौष्करान्ध्रं पद्मपत्रं पौष्करं पौष्करांजिका।
Puṣkara mūla

Puṣkaraṁ, padma patra, puṣkara, puṣkaraṁ, gaṁghrikā, kāṁśira, puṣkarajatā, mūla, vīra and sugandhika—these are synonymous.

Kuṣṭha

Kuṣṭha, rogāhvaya, vāpya, kauvera, pārīhādraka, pārīhārya, pārīhāvyā, utpala and hari bhadra—these are synonymous.

Karkaṭa śrīgī

Śrīgī. kulira śrīgī, vakrā, karkaṭa śṛṅgikā, karkaṭākhyā, mahā ghorā, śṛṅgīnamni and natāṅgī—these are synonymous.

Rohiṣa trṇa

Bhūta, rohiṣaka, bhūtī, bhūtikā, sarala, trṇa, śyāmaka, yugala, paura, vyāmaka and deva gandhaka—these are synonymous.
Kaṭphala

Kaṭphala, kumudā, kuṁbhī, śrīparṇī, soma pādapa, soma-valka, mahā kuṁbhī, bhadrā, bhadravatī and śīvā—these are synonymous.

Bhārgī

Bhārgī, bhṛgu bhavā, vāsā, kāśaghnī, bhārga parvanī, khara śaka, śukra mātā, phaṇī and brāhmaṇa yāṣṭikā—these are synonymous.

Pāṣaṇabheda

Pāṣaṇabheda: pāṣaṇaḥmariḥmdeśmdeśadak: 1

Shaṅmdevo dṛṣṭāmdevo nagasāṅgagadak: 1 82 11

Pāṣaṇa bheda

Pāṣaṇa bheda, paśaṇa, aśmarī bhedā, aśma bhedaka, śilā bhedā, dṛṣad bheda, naga bhid and naga bhedana—these are synonymous.

Mūṣṭa

Mūṣṭa vārāhīrī mūṣṭa mṛṣāl: kuṁbhīvindak: 1

Varaḥāḥbhaya bhano bhṛmaṃstā rajakasērak: 1

Vīṇḍamūṣṭa vinīdhanī nāgaronī prakṣṛṣṭita: 1 83 11

Mustā

Musta, vāri dhara, mustā, meghākhyā, kuṇu vindaka, varāha, avya, ghaṇa, bhadrā musta, rāja kaseruka, piṇḍa musta, viṣa dhvaṁsi.—these are the synonyms of mustā. Another variety of it is called nāgara.

Phātanki

Phātanki kuṃjari sīnḍhupāṇi pramodini māta 1
Dhātakī

Dhātakī, kuñjari, sindhu puṣpā, pramodini, pārvatīyā, tāmra puṣpī, surākhyā and madya vāsinī—these are synonymous.

विदारीकंद

विदारिका वृक्षवल्ली वृक्षकं दाविदालिका ।
शृंगालिका कंदवल्ली स्वादुक पापनाशकः ॥ ५५ ॥
अन्या शूलका क्षीरशुलका क्षीरवल्ली पवित्रिनी ।
इक्षुवल्ली महाश्रेष्ठता क्षीरगंधेश्कुणाधिका ॥ ५६ ॥

Vidārī kanda

Vidārikā, vrksa vallī, vrksaka, dāvidālikā, śṛgālikā, kanda vallī, svāduka, pāpa nāśaka—these are the synonyms of vidāri-kanda. It has another variety whose synonyms are śuklā, kṣīra śuklā, kṣīra vallī, payasvinī, ikṣu vallī, mahā śvetā, kṣīra gandhā and ikṣu gandhikā.

मायिका

मायिका वाळिका दष्टा शचीदंत सधिविका ।
श्रवणकी सूचिमुखि कषाया शाक्तमुखम् ॥ ५७ ॥

Māyikā

Māyikā, vālikā, duṣṭā, śacī danta, saṭhamvikā, amvaṣṭhakī, sūcī mukhī, kasāyā and śākaṭa mukha—these are synonymous.

वाराही कद

वाराही माथवी गृणिः शौकिक वनमालिका ।
तस्या कदः कटिक्रोडनाम सवर्नामकः ॥ ५८ ॥

Vārāhī kanda

Vārāhī, mādhavī, grṣṭi, šaukarī and vana mālikā—these are the synonyms of the plant vārāhī kanda.
Its root (tuber) is called *kaṭi kroḍa* and *saṁvara*.

**Pāṭhā**

Pāṭhā, *arinvaśṭhā, vrhattiktā, prācināṁbaśṭhakī, rasā, vara tikta, pāpa celī, śreyasī* and *vidḍha karnikā*—these are synonymous.

**Mūrvā**

Mūrvā, devī, *madhu rasā, deva śreṇī, madhu sravā, snigdha parṇī, prthak parṇī, moratā* and *pīlu parṇikā*—these are synonymous.

**Maṇjiśṭhā**

Maṇjiśṭhā, vijaya raktā, raktāṅgi, kāla meṣikā, rakta yaśṭi, tāmra valli, sanaṅgā, vastra bhūṣaṇā, maṇjulā, vikāśā, bhaṇḍī, chaḍmikā and *jvara nāśini*—these are synonymous.
Haridrá

Haridrá, rañjaní, gaurí, rajaní, vara varñiní, piṅdí, pītā, varṇa vati, niśā and varṇa vināśiní—these are synonymous.

Dāruharidrá

Another variety of haridrá is called dāru haridrá and its synonyms are dārvī, pītā dāru, pacaṁpacā, kaṭaṅkaṭerī, pītadrú, svarṇa varṇā and kaṭaṅkaṭi.

Cakra marda

Prapunṇāda, edagaja, cakra marda, prapunṇaṭa, adrughna, mardaka, meṣa kusuma and kuṣṭha kṛntana—these are synonymous.

Vākucī

Vākucī, candrikā, soma valli, pūṭi phalā, ambarā, somarājī, kṛṣṇa phalā, avalguja and kāla meṣikā—these are synonymous.

Śūṅgaraj

Śūṅgarajō mēkaraṇjō māṛkaṁ: kēṣārjan: 1
Śūṅgarakō śūṅgarajō śūṅgaṁ: sūryvallam: 1 65 1
Bṛṅga rāja

Bṛṅga rāja, bheka rāja, mārkava, keśa reṇjana, aṅgāraka, bhrṅgāhva and sūrya vallabha—these are synonymous.

पप्पंत

पप्पंत: कबचो रेण: पित्र्ह्न्य यवकंक: ||

वरलिक्त: पप्पंतक: स्पृष्टीकत्रव्यकंकंक: || ५७ ||

Parpaṭa

Parpaṭa, kavaca, reṇu, pitrahā, yava kaṇṭaka, vara tikta, parpaṭaka, sprṣṭika and carma kaṇṭaka—these are synonymous.

शण्पुष्पी

शण्पुष्पी माल्यपुष्पी धावनी सण्वंबटिका ||

बृहत्पुष्पी सवलपघंटा चंटाशवदपुष्पिका || ५८ ||

Śana puspi

Śana puspi, mālya puspi, dhāvanī, saṇa ghanṭikā, vr̥hat puspi, svalpa ghanṭā, ghanṭā śabdā and uru puṣpiṅkā—these are synonymous.

व्रम्माण

व्रम्माण सुदृढ्यत्राण व्रम्मती गिरिशानुजा ||

वल्लभ्न्य कुलत्राण वाशकं व्रम्माणकम् || ५८ ||

Trāya mānā

Trāya mānā, suḥṛt trāṇā, trāyantī, girī śānujā, bala bhadrā, kṛta trāṇā, vāṛṣika and trāya mānaka—these are synonymous.

महाजालिनी

महाजालिनीका चर्मरंगा स्यालितकलिका ||

आवलंकी तिलकिनी विलंबं रितपुष्पिका || १०० ||

Mahā jālinī

Mahā jālinīkā, carma raṅgā, pīta kalikā, avarttakī, tindu-
kinī, vibhānda and rikta puspikā—these are synonymous.

Ati viṣā

Ati viṣā, śukla kandā, viṣā and prati viṣā—these are synonyms of ativiṣā.

There is another variety of it whose synonyms are śyāma kandā, sitā śṛṅgī, bhaṅgurā and upa viṣānikā.

Kākamācī

Kākamācī dhvāṅkṣa mācī, kāma biṣa, ghane phalam, rasāyana vārā, sarva tiktā, kākinī and kaṭu—these are synonymous.

Kāka jaṅghā

Kāka jaṅghā, nādi kāntā, kākatiktā, sulomaśā, pārāvata padī, kākā and madadhmā-karmanī—these are synonymous.
Lodhra

Lodhra, tiriṭa, kāṇīṇa, tilvaka and santarodbhava—these are the synonyms of lodhra.

It has another variety whose synonyms are ghana tvaksāra and aksi bheṣaja.

व्रृंदावन

व्रृंदावनस्मृतप्रायमार्जगलोजीर्णवालुकः ॥
अंतःकोटरपुष्पीस्यादवेगीछागलोश्रिपि ॥ १०५ ॥

Vṛddha dāru

Vṛddha dāru, mahā śyāmā, jāṅgala, jīrṇa vāluka, antaḥ koṭara puspī, āvegī and chāgala—these are synonymous.

देवदाली

देवदाली वृंतकोशो देवतांगो गरागरी ॥
जीमूतो तारकी वेणी जालिन्याखुबिषापह: ॥ १०६ ॥

Devadāli

Deva dāli, vrnta kośa, devatāṅga, garāgarī, jīmūta, tārakī, veṇī, jālinī and ākhu viśāpaha—these are synonymous:

हुंसपदी

हुंसपदी हुंसपदी रक्तपदी निपादिका ॥
प्रह्लादिनी कीटमारी कीटनामा मधुसवा ॥ १०७ ॥

Haṁsa padi

Haṁsa pādi, haṁsa padi, rakta pādi, tri pādikā, prahlādinī, kīṭa mārī, kīṭa nāmā and madhu sravā—these are synonymous.

सोमवल्ली

सोमवल्ली यजनेता सोमक्षीरी हङ्ज्जपिया ॥

Somavallī

Soma vallī, yajña netā, soma kṣirī and dvija priyā—these
are synonymous.

नाकुली

नाकुली सुवहा सर्पंगिनी गंधनाकुली ।

नाकुलेष्टा मता सर्पंनेव्रा चीरितपत्रिका॥ १०६॥

Nākulī

Nākulī, suvahā, sarpa gandhinī, gandha nākulī, nakuleṣṭā, sarpa netrā and cīrita patrikā—these are synonymous.

वटपत्री

वटपत्री मोहनी स्यात् दीपनी रूचती मता ।

Vaṭa patri

Vaṭa patri, mohanī, dīpanī and raivatī—these are synonymous.

लज्जालु

लज्जालुमॊहिनी स्पृक्का खदिरा गंधकारिणी ।

नमस्कारी शमीपत्रा समग रक्तपादिका॥ १०६॥

Lajjālu

Lajjālu, mohinī, sprkkā, khadirā, gandha kārīnī, namaskāri, šamīpatrā, sāmāṅgā and rakta pādikā—these are synonymous.

मशली

मशली खलिनी तालपत्रीका चंपुष्पिका ।

महावृषा वृष्यकंदा खर्जुरी तालमूलिका॥ १२०॥

Muśali

Muśali, khalinī, tāla patrikā, cana puspikā, mahā vrṣā, vrṣya kandā, kharjūrī and tāla mūlikā—these are synonymous.

कपिकल्प

कपिकल्पः स्वयंपत्ता कदलच दुर्वश्राणि ।
Kapi kacchā

Kapi kacchā, svayam guptā, kandalā, duravagrahā, candā, ātma guptā, lāṅgūli, markatī and harṣanī—these are synonymous.

पुत्रंजीव

पुत्रंजीवो गर्भकरो यद्युपुष्पोथसाधनः। १११।

Putraṇjīva

Putraṇjīva, garbha kara, yaṣti puspa and arīha sādhana—these are synonymous.

बंध्याकर्कोटी

बंध्याकर्कोटी के वी कुमारी विश्वाशिनी।

मनोजा नागदमनी बंध्यायोगेर्वरी मता। ११२।

Vandhyā Karkotī

Vandhyā karkoṭakī, devī, kumārī, viṣa nāśini, manojnā, nāga damanī and vandyā yogesvarī—these are synonymous.

विष्णुकंठा

विष्णुकंठा नीलपुष्पी जया वधयापराजिता।

Viṣṇu krāntā

Viṣṇu krāntā, nila puspi, jayā, vaśyā and aparājītā—these are synonymous.

शङ्खपुष्पी

शङ्खपुष्पी शङ्खनाम्नी किरिटी कबुमालिनी।

कबुपुष्पी स्मृतिहिता मेच्या वनविलासिनी। ११३।

Śāmkha puspi

Śāmkha puspi, śamkha nāmni, kiriṭi, kambu mālinī, kambu
puspī, smṛti hitā, medhyā and vana vilāsinī—these are synonymous.

Dugdhi

Dugdhikā, madhu parṇī, kṣīrīnī and svādu puspikā—these are synonymous.

Arka puspī

Arka puspī, krūra karmā, jala kāmā and bhiriṇḍikā—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 patrī, kuntalī and tiktakā—these are synonymous.

Droṇapuṇḍrī

Droṇapuṇḍrī śvasaṅk: pāलिदी कुमयोनिका।

छञ्जातिलिंगिक द्रोणा कीडियो वृक्षाराक: ॥१२५॥
Drona puspī

Drona puspī, śvasanaka, pālindī, kumbha yonikā, chatrā, atichatrikā, dronā, kaunḍinya and vrkṣa sāraka—these are synonymous.

Brāhmī

Brāhmī, sarasvatī, somā, satyāhvā, brahma cārinī, maṇḍūka parṇī, maṇḍūki, tvāṣṭī, divyā, mahauṣadhi, kapota vaṁkā, munikā, lāvanyā and soma vallī—these are synonymous.

Suvarcalā

Suvarcalā, arka kāntā, sūrya bhaktā, skuḥodbhavā, sūryāvartā and rati priyā—these are the synonyms of suvarcalā. Another variety of this plant is called brahma suvarcalā.

Matsyākṣi

Matsyākṣi, vahlikā, matsya gandhi, matsyādanī, toya pippalī, ambu vallī, pattīra, kacaia, gojihvā, gojikā, gobhi, dirghikā and kharā parṇinī—these are synonymous.
Nāgā damānī
Nāgāhvā, damanī, nāga gandhā and bhujaga parṇinī—these are synonymous.

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Gujā गुजाविशेषिकातांशरूक्तण्णकाकाकणतिका।

वेललंतरा चक्रिका चूडा दुम्मच्छा काकपीलुका। ।१३०।।

Guṇjā
guṇjā, śikhandaṅkā, tāmrā, raktikā and kākanantikā—these are the synonyms of red variety of guṇjā. Synonyms of the white variety of guṇjā are cakrikā, cūḍā, durmāṣā and kāka pilukā.

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वेललंतरों दीर्घपत्रोऽविरद्रुवंधपत्रकः। ।१३१।।

Vellantara
Vellantara, dirgha patra, vīradru and vahu patraka—these are synonymous.

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वेदक स्यादव्वलस्वहा शेखरी कामबृजकः। ।

वृक्षादनी कामत्रकः कासिन्यापदरोहिणी। ।१३२।।

Vandāka
Vandāka, vrksa ruhā, sekharī, kāma vrksaka, vrksādanī kāma taru, kāmini and āpada rohinī—these are synonymous.

85 86

पिण्डालकः करहाटः स्यातु तीक्षणकीलः कुरंगकः।
Pindálī

Pindāra, karahāta, tīksna kīla and kuraṅgaka—these are synonymous.

छिन्निकरणी

छिन्निकका क्षवकः कूरो नासासंबादेनः पद्दः ॥ १३३ ॥

Chikkini

Chikkikā, ksavaka, krūra, nāsā samvedana and paṭu—these are synonymous.

रोहितक

87 रोहितो दाडिमोपणो रोहितो कुटसाधमलिः
 पल्ल्हारी रोहिणो रोही रक्तध्नः पारिजातकः ॥ १३४ ॥

Rohitaka

Rohita, dādimī puṣpa, ruhita, kuṭa śālmali, plīhārī, rohina, rohī, raktagāna and pārijātaka—these are synonymous.

मोचरस

88 मोचकः स्वाममोचरसः शालमलबेषटकः स्मृतः
 मोचरनियःसिकः पिच्छा मोचासावी च पिच्छकः ॥ १३५ ॥

Moca rasa

Mocaka, mocara rasa, śālmali veṣṭaka, mocara niryāsaka, picchā, mocāsāvī and picchaka—these are synonymous.

श्रजगधी

श्रजगधी वत्सगधा कवरी पूर्ववच्यः

Aja gandhi

Aja gandhi, vatsa gandhā, kavarī and pūti varvari—these are synonymous.

सौरेयक

89 सौरेयकः सहचरः सौरेयः किकिरातकः ॥ १३६ ॥
Saireyaka

Saireyaka, sahacara, saireya, kuṅkirtātaka, dāsi, piṇḍi, sairyaka and mṛdu kaṇṭaka—these are the synonyms of saireyaka. This plant with red flowers is called kuravaka, with yellow flowers is called kuranṭaka and with blue flowers is called ārta galaka as well as vāna undāna vāki.

Giri kaṇṅikā

Śveta syandā, śveta puspā, kaṭabhī, giri kaṇṅikā, sitā aparā-jitā, śvetā, viṣaghni and moha nāśinī—these are the synonyms of the white variety of giri kaṇṅikā. Its blue variety is called nīla syandā, avyakta gandhā, nīla puspā and gavādini.

Kokilākṣa

Iksura, ksuraka, dhvanḍa, kokilākṣa, ksura, taila kaṇṭa, ati ksurakṣa, vālikā and sugandhikā—these are synonymous.

Kāṣṭhā
Kārpāsa

Kārpāsa, paṭada, tūla, chādana, vādara and picu—these are synonymous.

Ārama śītalā

Ārama śītalā, deva gandhā and kukkuṭa mardaka—these are synonymous.

Tāṃbra cūḍa

Kukkura dru, tāṃra cūḍa, sūkṣma patra, and mṛdu chada—these are synonymous.

Vāmī

Vāmī, sāmkha dharā, vāri, brāhmī and hima mocikā—these are synonymous.

Valā moṭā

Valā moṭā, jayā, sūkṣma patrā and aparājitā—these are synonymous.

Śara puṅkhā

Śara puṅkhā, kāla śāka, plīhāri and kālikā—these are synonymous.
Mayūra śikhā

Mayūraḥvya śikhā and sāhasra madhuka chadā—these are synonymous.

Lakṣmaṇa

Lakṣmaṇa, putradā, raktā, vindu patrā and nāginī—these are synonymous.

Māṁsa rohiṇī

Māṁsa rohiṇī, atiruhā, vrntā, carma kāsā and kaśā—these are synonymous.

Asthī samhāra

Asthī samhāraka, vajra vallari and kroṣṭu ghanṭikā—these are synonymous.

Arka

Arka, sūryāhvaya, lśirī, sadā puspā, vikīrana, mandāra and vasuka—these are the synonyms of arka. It has another variety which is called rājärha and dīrgha puspaka.
Karavīra

Karavīra, aśvahā, śveta puspā and śata kumbhaka—these are the synonyms of karavīra having white flower. The other variety having red flower has synonyms like canḍa, laguḍa and karavīraka.

Dhattūra

Dhattūra, kitava, dhūrta, devatā, madana, śaṭha, unmatta, mātula, turī, tarāla and kanaka—these are synonymous.

Kalihārī

Kalihārī, vahni mukhī, lāṅgalī, garbha pātani, viṣalyā, halini, sirīkramā and sukra puspikā—these are synonymous.

Kumārī

Kumārī, maṇḍalā, mātā, grha kanyā and sapicchalā—these are synonymous.
Bhaṅgā

*Bhaṅgā, gaṁjā, mātulāṁ, mohinī, vijayā and jayā*—these are synonymous.

Kāñcanī

*Kāñcanī, śona phalinī, kākāyu, and kāka vallari*—these are synonymous.

Dūrvā

*Dūrvā, śiṣṭā, śīla kari, golomī and śuta parvikā*—these are the synonyms of one variety of dūrvā. Synonyms of the other variety are śveta, śveta daṇḍā, bhārgavī, durmanā and ruhā.

Ganḍa dūrvā

*Ganḍa dūrvā, matsya gandhā, matsyākṣi and śakulādanī*—these are synonymous.

Kāsa

*Kāsa, sukāṇḍā, kāsekuṣu, isaka and śveta cāmara*—these are synonymous.

Dasmī

*Dasmi bāhī: kuvaśākṣṇā śūcchya pīya yadābhūtiṇā*
Darbha

Darbha, barhi, kuśa, tīkṣṇa, sūcyagra and yajña bhūṣāṇa—these are synonymous.

Muṇja

Muṇja, kṣura, sthūla garbha, vānāhva, and brahma mekhalā—these are synonymous.

Nala

Nala, randhrī, puṣpa mṛtyu, dhamana, nartiaka and nāta—these are synonymous.

Vaṁśa

Vaṁśa, veṇu, kīcaka, karmāra and tvaci sāraka—these are synonymous.

Khurāsāni yavānī

Yavānī, yāvanī, tīvra, turuṣkā and mada kārīṇi—these are synonymous.
\textit{Äphū}

\textit{Äphūka, ahiphena and aphenaka}—these are the synonyms of the drug prepared out of the juice of \textit{khasa khasa}.

\textbf{Pātalagṛhā}

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Pātāla garuḍa

\textit{Cilahaṭa, mahā mūla} and \textit{pātāla garuḍa}—these are synonymous.

\section*{NOTES AND REFERENCES}

This is the 90th chapter of \textit{Ayurveda Saukhyam} in \textit{Todarānanda} and the opening invocation reads as below:

\begin{quote}
\textit{वस्यानुराणात्तिथियेन पूणाय गोपागाना उद्द्वमृतुरुक्ते।}
\textit{प्राणप्रायेण्टोद्धरमल्लसं गहर्थिपूण्यं कुर्खलतूं सम्भूपम्।}
\end{quote}

1. ‘तस्मात् द्रव्यस्य’ इति षण्डपुस्तके पाठः।
2. ‘प्रमथ्या’ इति षण्डपुस्तके पाठः।
3. ‘प्राणदास्मृता’ इति षण्डपुस्तके पाठः।
4. ‘वाज्ज’ इति षण्डपुस्तके पाठः।
5. ‘स्त्राच्छाटा’ इति षण्डपुस्तके पाठः।
6. ‘स्मोनाक’ इति षण्डपुस्तके पाठः।
7. ‘वात्यकालू’ इति षण्डपुस्तके पाठः।
8. ‘देवकार’ इति षण्डपुस्तके पाठः।
9. ‘पुग’ इति षण्डपुस्तके पाठः।
10. ‘सोली’ इति पचमषण्डपुस्तकयो: पाठः।
11. ‘देवतामणी’ इति प्रथमपुस्तकेन पाठा।
12. ‘स्वादु दुर्मुखी च’ इति षष्ठपुस्तकेन पाठ।
13. ‘वचना’ इति षष्ठपुस्तकेन पाठ।
14. ‘उद्देश्यात्वैरीति चंचल:’ इति पञ्चमपुस्तकेन पाठ।
15. ‘विवंबुल’ इति षष्ठपुस्तकेन पाठ।
16. ‘चूतफलो’ इति षष्ठपुस्तकेन पाठ।
17. ‘लम्भा’ इति पञ्चमपुस्तकेन पाठ।
18. ‘वशिष्णु’ इति षष्ठपुस्तकेन पाठ।
19. ‘रेणन्त’ इति षष्ठपुस्तकेन पाठ।
20. ‘सूत’ इति प्रथमपुस्तकेन पाठ।
21. ‘अर्थात’ इति प्रथमपुस्तकेन पाठ।
22. ‘त्रिपुरा’ इति षष्ठपुस्तकेन पाठ।
23. ‘त्रृणभालया’ इति षष्ठपुस्तकेन पाठ।
24. ‘गवादिनी’ इति षष्ठपुस्तकेन पाठ।
25. ‘विषादिनी’ इति प्रथमपुस्तकेन पाठ।
26. ‘कर्णी’ इति प्रथमपुस्तकेन पाठ।
27. ‘पचुमन्व’ इति पञ्चमपञ्चपुस्तकम् पाठ।
28. ‘निवकर:’ इति षष्ठपुस्तकेन पाठ।
29. ‘समस्तेन’ इति प्रथमपुस्तकेन पाठ।
30. ‘गुलक:’ इति पञ्चमपञ्चपुस्तकम् पाठ।
31. ‘हास:’ इति पञ्चमपञ्चपुस्तकम् पाठ।
32. ‘सीरी’ इति प्रथमपुस्तकेन पाठ।
33. ‘नाडिका’ इति पञ्चमपुस्तकेन पाठ।
34. ‘नोलिका’ इति षष्ठपुस्तकेन पाठ।
35. ‘केरीक्षीमरी’ इति प्रथमपुस्तकेन पाठ।
36. ‘सिघुवारक:’ इति पञ्चमपुस्तकेन पाठ।
37. ‘सिघुको’ इति पञ्चमपुस्तकेन पाठ।
38. ‘शतपादु’ इति प्रथमपुस्तकेन पाठ।
39. ‘तत्त्वाविवेकान्तोष्ठीपृथ्वीक’ इति पञ्चमपुस्तकेन पाठ।
40. ‘महावृक्षः’ इति षष्ठपुस्तके पाठः।
41. ‘महाचोषः’ इति षष्ठपुस्तके पाठः।
42. ‘कुमिका’ इति षष्ठपुस्तके पाठः।
43. ‘महा’ इति षष्ठपुस्तके पाठः।
44. ‘भूषुदभवः’ इति षष्ठपुस्तके पाठः।
45. ‘शुष्क’ इति षष्ठपुस्तके पाठः।
46. ‘कशेरकः’ इति पञ्चमपुस्तके पाठः।
47. ‘दाबिदालिका’ इति षष्ठपुस्तके पाठः।
48. ‘माचिका’ इति पञ्चमपुस्तके पाठः।
    ‘माचिका’ इति पञ्चमपुस्तके पाठः।
49. ‘चालिका’ इति षष्ठपुस्तके पाठः।
50. ‘वष्ट्याः’ इति पञ्चमपुस्तके पाठः।
51. ‘बालीदत्त’ इति षष्ठपुस्तके पाठः।
52. ‘रंजनी’ इति षष्ठपुस्तके पाठः।
53. ‘गौरि’ इति षष्ठपुस्तके पाठः।
54. ‘अंकारको’ इति षष्ठपुस्तके पाठः।
55. ‘वन्यमूर्खः’ इति षष्ठपुस्तके पाठः।
56. ‘रूपष्ट्रि’ इति षष्ठपुस्तके पाठः।
57. ‘सनपुष्पी’ इति षष्ठपुस्तके पाठः।
58. ‘आवलिका’ इति षष्ठपुस्तके पाठः।
59. ‘मदध्या’ इति पञ्चमपुस्तके पाठः।
60. ‘कम्मर्णी’ इति पञ्चमपुस्तके पाठः।
61. ‘सतसोदुभवः’ इति पञ्चमपुस्तके पाठः।
62. ‘छायला’ इति पञ्चमपुस्तके पाठः।
63. ‘स्वरागरी’ इति पञ्चमपुस्तके पाठः।
64. ‘जालिन्यास्तुलिविशापह’ इति पञ्चमपुस्तके पाठः।
65. ‘कोटमादी’ इति पञ्चमपुस्तके पाठः।
66. ‘सोमकौटरी’ इति पञ्चमपुस्तके पाठः।
67. ‘वाली’ इति पञ्चमपुस्तके पाठः।
68. ‘मोधः’ इति पञ्चमपुस्तके पाठः।
69. ‘वादिरी’ इति पञ्चमपुस्तके पाठः।
70. ‘वृषकदा’ इति पञ्चमपुस्तके पाठः।
71. ‘कंदली’ इति षण्डपुस्तके पाठः।
72. ‘लागुली’ इति षण्डपुस्तके पाठः।
73. ‘घातचर्घ्यभी’ इति प्रथमपुस्तके पाठः।
74. ‘नया’ इति षण्डपुस्तके पाठः।
75. ‘विचरबृत्तिस्थिध्वनुक्र’ इति षण्डपुस्तके पाठः।
76. ‘चिरपोटी’ इति पन्चपुस्तके पाठः।
    चिरपोटी’ इति षण्डपुस्तके पाठः।
77. ‘कु तला’ इति षण्डपुस्तके पाठः।
78. ‘लष्टी’ इति षण्डपुस्तके पाठः।
79. ‘मस्यांगितस्वादिनि’ इति षण्डपुस्तके पाठः।
80. ‘बरपणिका’ इति षण्डपुस्तके पाठः।
81. ‘विशिष्टिङ्गी’ इति षण्डपुस्तके पाठः।
82. ‘दीर्घप्रक्र’ इति षण्डपुस्तके पाठः।
83. ‘बीरदुवंदुप्रक्र्या: इति षण्डपुस्तके पाठः।
84. ‘पिढाकः’ इति षण्डपुस्तके पाठः।
85. ‘कूलमकः’ इति षण्डपुस्तके पाठः।
86. ‘कु तलालमली’ इति पन्चपुस्तके पाठः।
87. ‘शालमलीचेष्टकः’ इति प्रथमपुस्तके पाठः।
88. ‘कर्तियो’ इति प्रथमपुस्तके पाठः।
     ‘कर्तियो’ इति षण्डपुस्तके पाठः।
89. ‘तैनकंडोतिखुंडिरि’ इति षण्डपुस्तके पाठः।
90. ‘वोदनः’ इति षण्डपुस्तके पाठः।
91. ‘कु ठकुरमंड्ड’ इति षण्डपुस्तके पाठः।
92. ‘कु ठकुरमंड्ड’ इति षण्डपुस्तके पाठः।
93. ‘कुठकुरमंड्डताम्रचूड़ः’ इति षण्डपुस्तके पाठः।
94. ‘वासी’ इति षण्डपुस्तके पाठः।
95. ‘युत्रा’ इति प्रथमपुस्तके पाठः।
96. ‘चम्मकसा’ इति प्रथमपुस्तके पाठः।
97. ‘कसा’ इति प्रथमपुस्तके पाठः।
98. ‘क्रोड़वाणिका’ इति पन्चपुस्तके पाठः।
99. ‘वकोरणः’ इति प्रथमपुस्तके पाठः।
100. ‘बखुकायोकको’ इति प्रथमपुस्तके पाठः।
101. ‘वाकः’ इति प्रथमपुस्तके पाठः।
102. ‘गर्भाधातनी’ इति वषषयपुस्तके पाठः।
103. ‘शुक्लपुरुणिका’ इति पञ्चमपुस्तके पाठः।
104. ‘कावोनी’ इति प्रथमपुस्तके पाठः।
105. ‘शतपर्वकार’ इति पञ्चमपुस्तके पाठः।
106. ‘स्वेतवामर.’ इति वषषयपुस्तके पाठः।
107. ‘सुत्रग्रो’ इति वषषयपुस्तके पाठः।
108. स्थूलदर्मिन’ इति पञ्चमपुस्तके पाठः।
हस्तलगभरीं’ इति वषषयपुस्तके पाठः।
109. ‘वालाह्रो’ इति वषषयपुस्तके पाठः।
110. ‘तलो’ इति प्रथमपुस्तके पाठः।
111. ‘गर्भी’ इति प्रथमपुस्तके पाठः।
112. ‘विद.’ इति प्रथमपुस्तके पाठः।
113. ‘केचक’ इति पञ्चमपुस्तके पाठः।
114. ‘स्यात्त्वकमरिम्स्तवविसारकः’ इति वषषयपुस्तके पाठः।
115. ‘यवानी’ इति प्रथमपुस्तके पाठः।
116. ‘समफल.’ इति पञ्चमपुस्तके पाठः।
117. ‘छिलहटो’ इति पञ्चमपुस्तके पाठः।
118. ‘पर्यंतमूल’ इति वषषयपुस्तके पाठः।

This is the end of the 90th chapter of Ayurveda Saukhyam in TOdarananda and colophon reads as below:

इति श्री महाराजाधिकाराज श्री टोडरमलविरचिते श्री टोडरानन्दे
श्रायुबेंद्रसौष्ठ्ये निपटणो श्रमयादिकां हृष्टो चन्द्रशीतिलम् (?)।
CHAPTER 32

Śūṣṭhi

Śūṣṭhi, viśvāṃśadha, viśva, kaṭu bhadra, kaṭūṭkaṭa, mahauṣadha, śṛṅgavera, nāgara and viśva bheṣaja—these are synonymous.

Ārdraka

Ārdraka, śṛṅgavera and kandaūṣadha—these are synonymous.

Māriccha

Māriccha, vālīṣa, tīṣaṇa, mālinī, śvāmabhūṣaṇa. [ll. 2-3]
उषीर

उषीर्समयं सेव्यं वीरं वीरणमूलकम्

Uṣīra

Uṣīra, abhaya, sevya, vīra and vīraṇa mūlaka—these are synonymous.

Reṇuka

Reṇuka कपिला कौति पांडुपुष्चि हरेणुका ॥ २१ ॥

Reṇukā

Reṇukā, kapilā, kaunti, pāṇḍu putri and harenukā.

priyamgu

priyamgu: फलिनि श्यामा कांताः नंदिनी लता।

Priyaṅgu

Priyaṅgu, phalinī, śyāmā, kāntāhvā, nandini and latā—these are synonymous.

Pāripelā

28  29  30
Pāripelā पुट वाय बुकां पारिपेलवम् ॥ २२ ॥

Pāripela

Pāripela, puṭa, vānya, śukāhva and pāripelava—these are synonymous.

शैलय

31
शैलय स्थविरं बृद्ध शिलापुष्चं शिलोद्भवम्।

Saileyā

Saileya, sthavira, vrddha, sila puṣpa and silodbhava—these are synonymous.

Kuṛcch

32
Kuṛcchमेंचक: कंडू: खर्जरी भीषणो बली ॥ २३ ॥
Kunduru

Kunduru, mecaka, kaṇḍū, khayjara, bhiṣaṇa and balī—these are synonymous.

Guggulu

Guggulu, sāla niryāsa, mahiṣākṣa, palanaṅkaṣa, jaṭāyu, kauśika, durgā, deva dhūpa, śiva and pura—these are synonymous.

Rāla

Rāla, sarja rasa, yakṣa dhūpa, sarja, agni vallabha, kṣaṇaka, sāla niryāsa, lākhyā, āśya lalana and vara—these are synonymous.

Sthauṇeyaka

Sthauṇeyaka, barha cūḍa, śuка pārna and śuка chaḍa—these are synonymous.

Coraka

Coraka, kitava, caṇḍa, duḥputra, śaṁkana and ripu—these are synonymous.
एकांगी

मुरा गंधवती दैत्या गंधाद्या सुरभि: कुटि:।

Ekāṅgi

Murā, gandhavatī, daitya, gandhādhyā, surabhī and kuṭī—these are synonymous.

कच्छर

36 कच्छरो व्रीवो गंधमूलको तुल्लं: शादी॥ २७॥

Karcūra

Karcūra, draviḍa, gandha mūlaka, āurlabha and śaṭi—these are synonymous.

शादी

37 शादी पलाशी एड्ग्रामा सुत्रता गंधमूलिनो।

Śaṭi

Śaṭhī, palāśī, śaḍgranthā, suvrata and gandha mūlinī—these are synonymous.

स्पूक्का

38 स्पूक्का सूक्क्र ब्राह्मणो देवी निम्मलिया कूलिला वधू:॥ २५॥

Sprkkā

Sprkkā, srk, brāhmaṇī, devī, nirmālyā, kūlilā and vadhū—these are synonymous.

ग्रंथिपर्णी

39 ग्रंथिपर्णी नीलपुष्प शुकपुष्प विवर्णकम्।

Granthi parṇī

Granthi parṇa, nīla puspa, śuka musna and vivarṇaka—these are synonymous.

नली

नलिका नर्त्तकी शूक्या निम्मल्या चमनी नवी॥ २६॥
Nālī

Nalikā, nartakī, śūnya, nīrmedhyā, dhamani and naṭī—these are synonymous.

Padmaka

Padmaka, malaya, cāru, pīta rakta and suprabha—these are synonymous.

Pundarīka

Pundarīka, paundrāhva, satapuspa and supuspaka—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 pīṇdi tagara and its synonyms are dīna, kaṭṭ and mahoraga.

Gorocanā

Gorocanā, ruci, gaurī, rocanā, pīngalā, maṅgalyā, gautamī, medhyā, vandhyā and go pitta sambhavā—these are synonymous.
Nakha

Nakhaṅka, nakhara, śilpi, hanurnāga, hanu, khura, śukti, śaṅkha and vyāghra nakha—these are the synonyms of nakha.

There is another variety (of it) which is known as hyāhya ṭala and pāda.

Patanga

Pataṅga, pāṭa rāga, rakta kāśṭha, luccandana, suraṅgaka, jagatyāhva, pattiṣa and pāṭa raṅjana—these are synonyms.

Lāksā

Lāksā, nirbharsana, rakta druma, vyāṭhi, palaṅkaṣā, kṛmijā, jantuḍā, ṣasyāḥvā, yāvaka, raktaṭaka and mala—these are synonymous.

Parpaṭī

Parpaṭī, raṅjanī, kṛṣṇā, yatukā, janani and janī—these are synonymous.
Padma

Padminī, viśīnī, nalinī, sūrya vallabhā, kumudvatī kairavīṇī kumudi and uḍupati priyā—these are synonymous.

Padmācāriṇī

Padmācāriṇī, aticarā, padmāhvā and cāraṭi—these are synonymous.

Śvetakamal

Kamalā Śvetamābhōja sarass sarasīravatam
dhūparatvā śrīgehā śatapatvā kusohāram
Pankaṁ tamaratvā rajiveṁ pukkarevahum
Aćchhamaṁbhōjha padma pūndarikāṁ ch pankaṁ
Sarojā nalinī niḷamaraṇvāṁ mahotpalam

Śveta kamala

Kamala, śvetamābhōja, sārass, sarasī ruha, sahasra patra, śrīgeha, sata patra, kuśēṣaya, paṅkeruha, tāmarasa, rajīva, puṣkareruha, accha, ambhōruha, padma, puṇḍarika, paṅkaja, saroja, nalinī, nila, aravinda and mahotpala—these are synonymous.

Raktotpāl

Tepalarakṣā koṅkardhā raktgāṃbhikam
Raktotpala

Raktotpala, kokanada, hallaka and rakta gandhika—these are synonymous.

नीलोपाल

नीलोपालं कुवलयं मद्रमिदीवर्यं मतम् ॥
एलेव विचिकिभिकु मुद्रं कैरवं कुमुत् ॥ ४१ ॥

Nilotpala

Nilotpala, kuvalaya, bhadra and indīvara—these are the synonyms of nilotgala.

It has another variety which is slightly white and its synonyms are kumuda, kairava and kumut.

कल्हार

कल्हारं हस्वपादोजं साम्भ सौमंधिक मतम् ॥

Kalhāra

Kalhāra, hrasva pāthoja, saumya and saugandhika—these are synonymous.

कमल केशार

किजलकं केसरं गौरमापीतं कांचनाह्लयम् ॥ ४२ ॥

Kamala keśara

Kīṅjalaka, kesara, gaura, āpīta and kāṅcanāhvalya—these are synonymous.

पद्मबीज

पद्मबीजं तु गालोढ़ पद्माह्लं पद्मकक्ती ॥

Padma bija

Padma bija, gāloḍha, padmāhva and padma karkaṭi—these are synonymous.
Mrñāla

Mrñāla, visa, ambhoja, nāla and nalinī ruha—these are synonymous.

Śālūka

Śālūka, sālīna and karahātaka—these are synonymous of the rhizome (mūla) of padma etc.

Jātī

Jātī, priyambadā, rājī, mālatī and suinanā—these are the synonyms of jātī.

There is another variety of it which is yellow in colour and it is called pīta puspā and kāñcana puspikā.

The white variety of it is called śveta jātī, svarṇa jāti, vandha nāmā and jayantikā.

Mālatī

Mallikā, medini, muktā, bandhinī and madayantika—these are synonymous.
Yūthikā

Yūthikā, harinī, bālā, puspa gandhā, śikhaṇḍinī, svarṇa yūthī, parā pitā, gaṇikā and svarṇa puspikā—these are synonymous.

Sevati

Kubjaka, bhadra tarani, bṛhat puspā, mahā sahā, śata puspā, tarunī, 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 atimañjulā.

Ketakī

Ketakī, sūcikā puspā, jambuka and karkaśa chada—these are the synonyms of ketakī.

It has another variety which is known as suvaraṇa ketakī, laghu puspā and sugandhinī.

Vāsati

Vāsati marala kuṇḍa prahāsati vasatana.
Vāsanti
Vasantī, saralā, kundā, prahasantī and vasantajā—these are synonymous.

Mādhavi
Nepāli, grīsmakā, lūtā, mlāyinī, vana mālikā, vārṣišī, triputā, dhanyā, śrūmati, śaḍpada priyā, mādhavi, maṇḍapa kāmī, puspandra and abhiṣṭa gandhaka—these are synonymous.

Punnāga
Campaka, kāṅcana, ramya, cāmpeya, surabhi, cala, punnāga, pātalī puspā, keśara and śaṭpadālāya—these are synonymous.

Vakula
Vakula, kesara, madyagandha, simha and viśārada, vākovaka, sthūla puspā, vasuka and śīva śekhara—these are synonymous.
**Kunda**

*Kunda, śukla, sadā puṣpa, bhṛnga bandhu and manorama—these are synonymous.*

**Mucu kunda**

*Mucu kunda, ksatra vrkṣa, civuka and prati visṇuka—these are synonymous.*

**Velā**

*Bhū maṇḍalī, bimba kila, dvipadā, aṣṭapadī, tilakā, kṣuraka, śrīmān, vicitra, mukha maṇḍana, gaṇerukā, kaṇṭikāra, kaṇṭi and gaṇikārikā—these are synonymous.*

**Bandhu jīva**

*Bandhu jīva, śarat puṣpa, bandha bandhuka and raktaka—these are synonymous.*

**Japā**

*Japā puṣpa, japā rakta, tri sandhyā, varunā and asitā—these are synonymous.*

**Śirāṣu**

*Sīrāṣu raktābhisājya svaḍraṭkpuṣpa sukoṭamala*
Sindūri

Śindūri, rakta bijā, rakta puspā and sukomala—these are synonymous.

Tulaśī

Tulaśī, surasā, gaurī, bhūtaghnī, vahu maṇjari, apeta rākṣasī, grāmyā, sulalā, deva dundubhi—these are synonymous.

Maruvaka

Maruvan, maruka, tīksna, khara patra, phanijjaka—these are synonymous.

Damana

Damana, madana, dānta, dama, muni suta, muni, gandhotkaṭa, damanaka, viniita and kula putraka—these are synonymous.

Kuṭṭerak

Varvari, arjaka, kuṇṭha, vaikuṇṭha, kuthera and
kapitthārjaka—there are the synonyms of kūtheraka.

There is another variety of it which is known as vata patra, kati jara, kṛṣṇārjaka, kāla mātā, karāla and kṛṣṇa mallikā.

NOTES AND REFERENCES

1. This is the 92nd chapter of Ayurveda saukhyān in Toḍarānanda and the opening invocation reads as below;

ब्रह्मांडनाथो वसुवेवसुवार्ण जागनाबाज्यवशो मुकुंदः ।
वसुंधराया: प्रभुतां समस्तां श्रीठोढ़े सर्वसुंखं विविष्ठाम् ॥

2. 'भूतिकरस' इति षण्ठपुस्तके पाठः ।
3. 'वेद्य' इति षण्ठपुस्तके पाठः ।
4. 'पूतिका' इति पंचमपुस्तके पाठः ।
   'भूतिका' इति षण्ठपुस्तके पाठः ।
5. 'पूतिकर' इति षण्ठपुस्तके पाठः ।
   'प्रीतिकर' इति प्रथमपुस्तके पाठः ।
6. 'स्वज्ञथेलिका' इति षण्ठपुस्तके पाठः ।
   'स्वज्ञथेलिका' इति पंचमपुस्तके पाठः ।
7. 'नारायणलय' इति प्रथमपुस्तके पाठः ।
8. 'पोलम' श्राहनमू इति प्रथमपुस्तके पाठः ।
9. 'शक' इति प्रथमपुस्तके पाठः ।
10. 'सुशक' इति प्रथमपुस्तके पाठः ।
11. 'एवालुकमू' प्रनवालु इति प्रथमपुस्तके पाठः ।
12. 'सूत' इति पंचमपुस्तके पाठः ।
13. 'शालुक' इति षण्ठपुस्तके पाठः ।
14. 'जातिप्री' इति प्रथमपुस्तके पाठः ।
15. 'जानग' इति प्रथमपुस्तके पाठः ।
16. ‘मारिवं’ इति पश्चिमस्तःके पाठः।
17. ‘माधवोपेत्त’ इति पश्चिमस्तःके पाठः।
18. ‘निदिवादिस्वद’ इति पश्चिमस्तःके पाठः।
19. ‘ललाटपण्य’ इति प्रथमस्तःके पाठः।
20. ‘रोमसं’ इति प्रथमस्तःके पाठः।
21. ‘नागकेशरकं’ इति पश्चिमस्तःके पाठः।
22. ‘नाम्’ इति प्रथमस्तःके पाठः।
23. ‘तुलसीछलवः’ इति पश्चिमस्तःके पाठः।
24. ‘मदन’ इति पश्चिमस्तःके पाठः।
25. ‘पींडाः’ इति पश्चिमस्तःके पाठः।
26. ‘पिलल’ इति पश्चिमस्तःके पाठः।
27. ‘मन्’ इति पश्चिमस्तःके पाठः।
28. ‘उसीरमस्य’ इति प्रथमस्तःके पाठः।
29. ‘वारिपेल’ इति प्रथमस्तःके पाठः।
30. ‘चाण्य’ इति प्रथमस्तःके पाठः।
31. ‘परिपेलन’ इति पश्चिमस्तःके पाठः।
32. ‘शिलेय’ इति पश्चिमस्तःके पाठः।
33. ‘कटु’ इति पश्चिमस्तःके पाठः।
34. ‘सालसिम्बसो’ इति प्रथमस्तःके पाठः।
35. ‘ललवनो’ इति प्रथमस्तःके पाठः।
36. ‘चर्’ इति प्रथमस्तःके पाठः।
37. ‘सटी’ इति प्रथमस्तःके पाठः।
38. ‘शटी’ इति पश्चिमस्तःके पाठः।
39. ‘सटी’ इति प्रथमस्तःके पाठः।
40. ‘नालपुष्प’ इति पश्चिमस्तःके पाठः।
41. ‘वकर्णक’ इति पश्चिमस्तःके पाठः।
42. ‘पिडतगरं’ इति पश्चिमस्तःके पाठः।
43. 'संहो' इति प्रथमपुस्तकेको पाठ: ।
44. 'जगन्या हृ' इति षष्ठपुस्तकेको पाठ: ।
45. 'निमर्तिस्वरा' इति पंचमपुस्तकेको पाठ: ।
   'निमर्तिस्वरा' इति षष्ठपुस्तकेको पाठ: ।
46. 'फलम्' इति प्रथमपुस्तकेको पाठ: ।
47. 'नालको' इति पंचमपुस्तकेको पाठ: ।
48. 'नल: ' इति षष्ठपुस्तकेको पाठ: ।
49. 'जतुका' इति षष्ठपुस्तकेको पाठ: ।
50. 'केशर: ' इति पंचमपुस्तकेको पाठ: ।
51. 'विषमंडोजम्' इति प्रथमपुस्तकेको पाठ: ।
52. 'शालीनी' इति षष्ठपुस्तकेको पाठ: ।
53. 'मेदनी' इति पंचमपुस्तकेको पाठ: ।
   'नेवनी' इति षष्ठपुस्तकेको पाठ: ।
54. 'बंधन' इति प्रथमपुस्तकेको पाठ: ।
55. 'हरणी' इति प्रथमपुस्तकेको पाठ: ।
56. 'सिलवलीनी' इति प्रथमपुस्तकेको पाठ: ।
57. 'स्वर्णयुथिका' इति प्रथमपुस्तकेको पाठ: ।
58. 'केशरा' इति षष्ठपुस्तकेको पाठ: ।
59. 'सूतिका' इति पंचमपुस्तकेको पाठ: ।
   'सूतिका' इति षष्ठपुस्तकेको पाठ: ।
60. 'सुनाधिका' इति पंचमपुस्तकेको पाठ: ।
61. 'सुरभीष्णुल:' इति षष्ठपुस्तकेको पाठ: ।
62. 'केशर: ' इति प्रथमपुस्तकेको पाठ: ।
63. 'केशरो' इति पंचमपुस्तकेको पाठ: ।
64. 'बुकोवक' इति षष्ठपुस्तकेको पाठ: ।
65. 'बिचकिलो' इति पंचमपुस्तकेको पाठ: ।
66. 'वधवंधुक' इति षष्ठपुस्तकेको पाठ: ।
67. 'तुलसी' इति षष्ठपुस्तकेको पाठ: ।
68. 'सुरला' इति पञ्चमपुस्तके पाठः।
'सुरला' इव पञ्चमपुस्तके पाठः।

69. 'मखन्न' इति पञ्चमपुस्तके पाठः।

70. 'कालभाला' इति पञ्चमपुस्तके पाठः।
'कालभाला' इति पञ्चमपुस्तके पाठः।

71. This is the end of 92nd chapter of Ayurveda Saukhyam in Toḍarānanda and the Colophon reads as below;

इति श्रीमहाराजाघराजटोडरमल्लविरचिते टोडरानंदे आयुर्वेदसौभाग्यकर्पुराणिवग्न निघंदौ षडशीतितमो (?) हर्षः।
CHAPTER 34

1 सुवर्ण
   सुवर्ण कनक हेम हाटकं ब्रह्मकांचनम् ।
   जामोकरं शतकुंभ तपनीय च रक्मकम् ।
   जाबूतद्वे हरणं च मुरल जातस्पम् ॥ १ ॥

Suvarna
Suvarṇa, kanaka. hema, hāṭaka, brahma kāṅcana, cāmikara, šata kuṃbha, tapanīya, rukmaṇa, jāmbū nada, hiraṇya, suratna and jāta rūpaka—these are synonymous.

2 रुप्यक
   रुप्यक रजत कुष्ठ तार श्वेत चसुल्लम् ।

Rupyaka
Rupyaka, rajata, kuṣṭha, tāra, śveta and vasūttama—these are synonymous.

3 ताह्र
   ताह्रं मलेष्मुख शुल्वं नैपाल रविनामकम् ॥ २ ॥
Tāmra

Tāmra, mlecha mukha, śulva, naipāla and ravi nāmakā—these are synonymous.

कांस्य

कांस्यं लोहं निजघोषं पंचलोहं प्रकाशनम् ॥ ३ ॥

Kāṁsyā

Kāṁsyā, loha, nija ghoṣa, paṇca loha and prakāśana—these are synonymous.

पित्तल

5 पीतलोहं कपिलोहं कपिलं सौष्ठमारकम् ॥
बर्तलोहं नूलोहं च रजनी निम्मन्त्रेत्वरी ॥ ४ ॥

Pittala

Pīta loha, kapi loha, kapila, saukhya māraka, varta loha, nrloha, rajani and nirmaheśvari—these are synonymous.

वंग

6 रंगस्तु खुरकं वंगं प्रुस्यात्कर्ती चनम् ॥

Vaṅga

Raṅga, khuraka, vaṅga, trapu, karaṭi and ghana—these are synonymous.

नाग

सीसं धातुभवं नागमुरं दरिपिण्टकम् ॥ ५ ॥

Nāga

Sīsa, dhātu bhava, nāga, uraga and pari pīṭaka—these are synonymous.

लोहं

7 लोहं शस्त्रायं कुष्टं खंडं पारावलं चनम् ॥
Lauha

Loha, śastra, ayah, kuṣṭha, khaṇḍa, pārāvata and ghan—are synonymous.

Maṇḍūra

Kṛṣṇayah mala, kiṭṭa, maṇḍūra, lohaja and rajas—these are synonymous.

Pārada

Pārada, capala, hema nidhi, sūta, rasottama, trineta, roṣāna, svāmīn, hara bīja, rasa and prabhū—these are synonymous.

Ablira

Abhraka, svaccha, ā́śā, patala and vara pūtaka—these are synonymous.

Gandhaka

Gandha, saugandhika, lelī, gandhāsma and gandha pūtaka—these are synonymous.

Māṇḍūka

Māṇḍūka dāta māṇḍūka taṇḍu tapāti mukhyate.
Māksīka
Māksīka, dhātu māksīka, tāpya and tāpīja—these are synonymous.

Manahśilā
Manah śilā, śilā, golā, naipāli, kunāṭi, kulā, divyaauśadhi, nāga māṭa, mano guptā and manohvikā—these are synonymous.

Haritāla
Haritāla, malla, tāla, godanta and nāta bhūṣaṇa—these are synonymous.

Gairika
Gairika, rakta pāśaṇa, giri mṛt, gaveruka, svarga varṇa, param varṇa, maṇḍana and svarga gairika—these are synonymous.

Tuttha
Tuttha, kharprikā tuttha and amṛtā saṅga—these are synonyms of tuttha,
Another variety of it is called *mayūra grīvaka* and its synonyms are *śikhi kaṇṭha* and *tutthaka*.

**Kāśīsa**

*Kāśīsa, dhātu kasīsa, khecara and tapta lomaśa.*

**Puspa kāśīsa**

Another variety of *kāśīsa* is called *puspa kāśīsa* and its synonyms are *tuvara* and *vastra rāga hṛt*.

**Hiṅgula**

*Hiṅgula, darada, mlecha, saukata* and *cūrṇa pārada*—these are synonymous.

**Sindūra**

*Sindūra, nāgaja, rakta, śrīmat, sṛṅgāra bhūṣana, vasanta maṇḍana, nāga garbha* and *rakta raja*—these are synonymous.

**Sauvīra añjana**

*Sauvīra, añjana, kṛsna, kāla, nīla and suvīraja*—these are synonymous.
Srotoñjana

Srotañjana, srotoja, nadīja, 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, rītiya and kusumāñjana—these are synonymous.

Śilājatu

Śilājatu, asmaja, śaila niryāsa, girisāhvaya, śilāhva, girija, śaila, gaireya and giri jatu—these are synonymous.
Bola

Bola, gandha rasa, paura, nirloha, vārvara and bala—these are synonymous.

Sphātikā

Sphātikā, amṛtā, vandhyā, kāṃkṣī, saurāṣṭra saṁbhavā, ādhakī and tuvarī—these are the synonyms of sphātikā.

It has another variety whose synonyms are mṛttikā and sura mṛttikā.

Samudra phena

Samudra phena, driḍari, phena, vari kapha and abdhija—these are synonymous.

Pravāla

Pravāla, vidrūma, sindhu latāgra and rakta varṇaka—these are synonymous.

Muktā

Mauktika, motika, muktā phala, muktā and śuktija—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 tṛṇa cara—these are synonymous.

Hīrā

Hīrāka, vidura, vajra, svāricakra and tāraka—these are synonymous.

वैद्यम

वैद्यम: नीलरत्न नीलमणि: वैद्यम: वालबज्जनम् ॥ २४ ॥
Vaidūrya

Nīla ratna, nīla maṇi, vaidūrya and vāla varjana—these are synonymous.

Marakata

Garut mat, marakata, ḍṛṣadgarbha and harin maṇi—these are synonymous.

Sukti

Muktā sphoṭa, abdhi maṇḍukī, śukti and mautika mandira—these are synonymous.

Śaṅkhya

Śaṅkhya, kāmbu, jala cara, vārija and dīrgha nīsvana—these are synonymous.

Laghuśaṅkh

Laghu śaṅkha, śaṅkhanaka, śambūka and vāri śukti—these are synonymous.

Kapardikā

Kapardā, kṣurakā, kharā and khara vāṭṭkā—these are synonymous.
Khaṭikā

Khaṭī, makola, khaṭinī, śvetā nāḍī and taraṅgaka—these are synonymous.

Gauda pāsāṇa

A variety of khaṭī is called gauda pāsāṇa and its synonym is kṣīra pāka.

Pānka and Vālukā

Pānka is called kardamaka and vālukā is called sikatā.

Cumbaka pāsāṇa

Cumbaka, kānta pāsāṇa, ayaskānta and loha karṣaka—these are synonymous.

Kāca

Kāca, kṛtrima ratna, pīṅgaṇa and kāca bhājana—these are synonymous.
NOTES AND REFERENCES

1. This is the 93rd chapter of *Ayurveda Saukhyarin in Todarānanda* and the opening invocation reads as below:

पञ्चालया कृष्णहुदालया सती पादावुज कामयतेन्यसेवितम्

समत्सरा सा तुरसिपदे सदा श्री टोडरेतेलियुतास्तु संस्थिता

2. भम्मकांचन इति पञ्चमपुस्तके पाठः।
3. सुरन्न इति प्रथमपुस्तके पाठः।
4. सुवर्य इति पषष्पुस्तके पाठः।
5. इशद्र्वकास इति प्रथमपुस्तके पाठः।
6. झुकडा इति प्रथमपुस्तके पाठः।
7. रोश इति प्रथमपुस्तके पाठः।
8. नपालि इति प्रथमपुस्तके पाठः।
9. मंडल इति पषष्पुस्तके पाठः।
10. बस्तरागाटक इति प्रथमपुस्तके पाठः।
11. सौकंदं इति प्रथमपुस्तके पाठः।
12. वसलमंडलं इति पषष्पुस्तके पाठः।
13. चरं इति पषष्पुस्तके पाठः।
14. रीभिज इति प्रथमपुस्तके पाठः।
15. वर्षरंचरं इति पषष्पुस्तके पाठः।
16. वष्पी इति प्रथमपुस्तके पाठः।
17. आयटकी इति पषष्पुस्तके पाठः।
18. मौल्लं कुटं पञ्चमपुस्तके पाठः। मौल्लं इति पषष्पुस्तके पाठः।
19. चन्द्रकांतभ्रमणं इति पषष्पुस्तके पाठः।
20. स्वरं इति पषष्पुस्तके पाठः।
21. वैद्यं इति पषष्पुस्तके पाठः।
23. वालव्वृत्तं इति पण्डपुस्तके पाठ।
24. इसर्दमं इति प्रथमपुस्तके पाठ।
55. खट्टिमकालं इति पण्डपुस्तके पाठ।
26. नरसंहं इति पण्डपुस्तके पाठ।
27. कंव्वुकं इति पण्डपुस्तके पाठ।

This is the end of the 93rd chapter in Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

इतिश्रीमहाराजाधीराजटोडरमलविरचिते टोडरानंदे आयुर्वेदसौख्ये निषदो स्वर्णादिवर्ग: सप्ताशीतितमोहर्ष: (?)।
CHAPTER 35

1 वट

वटो रक्तफल: क्षीरी वहुपादो वनस्पति: ।

2 यक्षवास: प दरोहि न्यग्रोह: स्कर्दपा धुवः ॥ १ ॥

Vāṭa

Vata, rakṣa phala, kṣīrī, vahu pāḍa, vanaspati, yakṣa vāṣa, pāḍa rohi, nyugrodha, skandapa and dhruva—these are synonymous.

अस्वत्थ

अस्वत्था

पिप्पल: श्यामलोकबिधवः क्षीरवृक्षो गजाशनः ।

हरिवासश्रवनदली मगल्यो नोभिपादयः ॥ २ ॥

Aśvattha

Pippala, śyāmala, aśvattha, kṣīra vṛkṣa, gajāśana, hari vāṣa, cala dala, mangalya and vodhi pāḍapa—these are synonymous.
Udumbara

Udumbara, ks̄īra vr̥kṣa, jaṇju vr̥kṣa, sadā phala, hema dugdha, kr̥mi phala, yajñāṅga and śīta vālkala—these are synonymous.

Kāsthodumbara

Kākodumbarikā, phalg, malayu and śvitra bhēṣaja—these are synonymous.

Plakṣa

Plakṣa, prya, caru vr̥kṣa, svapārśva, gardhabhāṇḍaka, vaṭi and kamandalu—these are synonymous.

Nandī

Nandī vṛṣṇāśvāśvabhēṣad: prarohi gajapāda:

Nandī

A variety of aśvattha is called nandī vr̥kṣa. Its synonyms are prarohi and gaja pādaṇa.

Kavamba

Kavamba gāndhamatpuppa: pravṛṣeṇyo mahānāṁ

Aṣṭāṇyo gṛhādikāndav: gajānīpo rājakāndavak:

5
6

7

8
Kadamba

Kadamba, gandhamat puspa, prāvyṣenya, and maho mati—these are the synonyms of kadamba.

A variety of it is called dhuli kadamba. Its synonyms are nīpa and rāja kadamba.

श्रीरष

ककुभोजुननामस्यान्तरस मा सज्जा शठ्रूम: ॥ ६ ॥

Arjuna

Kakubha, arjuna, nandī, sarja and śaṭha druma—these are synonymous.

श्रीरष

श्रीरषः प्लवगोविग्रः शुकवृकः कपीलनः ॥

मुडुपुषः श्यामवर्णः मंडीर्नीफलस्थाः ॥ ७ ॥

Srīṣa

Srīṣa, plavaga, vipra, śuca vrksa, kapītana, mṛdu puspa, syāma varṇa and bhaṅḍīrani phala—these are synonymous.

श्रांगल

श्रांगलः श्यादार्यालो वहुकटः प्रतर्षेः ॥

Ārtagala

Argaṭa, ārta gala, vahu kanṭa and pratarṣaṇa—these are synonymous.

वेतस

वेतसो वजुलो नक्रो वानीरो वीर्षप्रक ॥

नादेयो मेघपुष्पोप्यस्तौ यको निकुञ्ज ॥ ८ ॥

Vetasa

Vetasa, vañjula, namra, vānīra, dirgha patraka, nādeya and megha puspa—these are the synonyms of vetasa.
There is another variety of it which is called toya kāma and nikuṇjaka.

Jala vetasa

Jalaukā sarivṛta, ambhoja, nicula and jala vetasa—these are synonymous.

Samudra phala

Ijjala, hijjala, guceha phala and kaccha pālikā—these are synonymous.

Śleṣmātaka

Śleṣmātaka, karuvāra, picchila, bhūta pādapa, śelu, śailu, śailuka, śailūka and dvija lutsaka—these are synonymous

Pīlu

Pīlu: ināt sahrṣaṅgi tiśṭhadrū: karabhīpiy: II 11 II

Sahaṅgi gudḍala tatkal pīlu pīluṣaṃ
Pīlu

Pīlu, śīta, sahasrākṣi, tikṣṇadru, karabha priya, sahasrāṅgi and guda phalā—these are the synonyms of pīlu tree.

Its fruits are called pīlu and pīluja.
Śāka

Śāka, kara chada, bhūmi saha and dīgha chada—these are synonymous.

शाल

शालः सज्जरसः सज्जः श्रीकुमारीचपत्रकः ।

Śāla

Śāla, sarja rasa, sarja, śrīkṛt and mārca patraka—these are synonymous.

तमाल

तमाल उत्क्षतापिष्छः कालस्क धोसितद्रुमः ॥ १२ ॥

Tamāla

Tamāla, tāpiṇcha, kāla skandha and asiīa druma—these are synonymous.

खबिर

खबिरो रक्तसार स्याव्गायती वालपत्रिका ।

खबिरः श्वेतसारोत्यः काम्युः कुब्जकंटकः ॥ १४ ॥

Khadira

Khadira, rakta sāra, gāyatrī and vāla patrikā—these are the synonyms of khadira.

It has another variety which is known as śveta sāra, kārmuka and kuhja kaṇṭaka.

विद्विर

इसिमेदो विद्विरिरो गोधास्कं थोसरिसेदकः ।

Viṭ khadira

Irimeda, viṭ khadira, godhā skandha and arimedaka—these are synonymous.
Babbula

*Babbula, kim kīrāta, śītaka and pīta puṣpaka*—these are synonymous.

Vijaya sāra

*Vijaka, sanaka, saurī priya and kāmpolaka priya*—these are synonymous.

18

Tinisa

*Tinisa, syandana, nemī. sarva sāra and āśma garbhaka*—these are synonymous.

19

Bhūjra

*Bhūrja, bhūyas, vahu puṭa, mṛdu tvak and sūkṣma patraka*—these are synonymous.

Palāśa

Palāśa, kimśuka, kirmī, yajñaka, brahma pādapa, kṣāra śreṣṭha, rakta puṣpa, tvṛta and samiduttama—these are synonymous.
Dhava, nandi taru, gaura, šakaṭākhyā and dhurandhara—these are synonymous.

Dhanvana

Dhanvana, gotra viṭāpī, dharmāna and gotra puṣpaka—these are synonymous.

Aja karṇa

Sarja, ajakarṇa, svedaghnu, lūta vrksa and kudehaka—these are synonymous.

Varuṇa

Varuna, vāruṇa, setu, śāka vrksa and kumāraka—these are synonymous.

Jiṅgini

Jiṅgini, jāṅginī, jiṅgā, sunirjāsā, and moḍikī—these are synonymous.

جالشکی

Galen, the first school of galoškas mahārṇava.
Sallaki

Sallaki, vallaki, mocā, gaja bhaksyā, maheryuṇa, gaṇḍha vīrā, kunduruk, susrāvā and vana karnikā—these are synonymous.

Inguđi

Inguđi, bhillaka vṛkṣa, kaṇṭaka and tāpasa druma—these are synonymous.

Karahāri

Karavāvara, suṇḍika, kaṭabhī and ṛṇa saunḍika—these are synonymous.

Muskaka

Muskaka, moṣaka, ghanṭā śikhari and kṣudra pāṭali—these are synonymous.

Pāribhadra

Pāribhadra, nimba vṛkṣa, rakta puspa, prabhadraka, kaṇṭakī, pārijāta, mandāra and kaṇṭa kimśuka—these are synonymous.
शालमली

शालमली तुलिनी मोचा कुकुटी रक्तपुष्पिका।
कंटकाद्या स्वूलफल पिछिला चिरजीविनी॥२४॥

Śālmalī

Śālmalī, tūlinī, mocā, kukkuṭī, rakta puṣpikā, kanṭakāḍhyā, sthūla phalā pichilā and ciraṇīvinī—these are synonymous.

तुणि

गणेषक श्रीपतिस्तु नकोन नन्दिपादप:॥ २५ ॥

Tuṇi

Gaṇeruka, śrīpatī, nakona and nandi pādapa—these are synonymous.

सप्तपर्ण

सप्तपर्णो गुच्छपुष्पो छट्री शालमलिपतिका।

Sapta parṇa

Sapta parṇa, gucha puṣpa, chatri and śālmalī patrikā—these are synonymous.

हरिद्रा

हारिद्रक: पीलबर्ण: श्रीमान् गोरदुस्मोवर: ॥ २६ ॥

Haridrā

Hāridraka, pīta varṇa, śrīmān, gaura druma and vara—these are synonymous.

कराण्ज

कराण्जो नक्तमाल: स्वातु नक्तात्रो पूतबर्णकः।
पूतिकोन्य: पूतिपर्ण: प्रकृष्णविलक्कर: ॥ २७ ॥

Karaṇja

Karaṇja, nakta māla, naktāhva and ghṛta varnaka—these are the synonyms of karaṇja.
Another variety of it is called pūtika, pūti parna, prakṛṇa and cira bilvaka.

Karaṇjī

Karaṇjī, kāka tiktā, vayasyā, aṅgāra vallarī, tirinikṣi, gaja kanṭa, karaṇjī, cīrīṇī and dvipā—these are synonymous.

Śamī

Śamī tuṅga śāṅkufala paviṇa kēvaḥśrūyala
lakṣmi śiva vṛtikāśaśmi mūlaśmi śakraḥṣhpa

Śamī

Śamī, tuṅga, śāṅku phalā, pavitrā, keśa hṛt phalā, lakṣmi, śiva, vyādhi śamī, bhūsamī and śāṅkarāhvayā—these are synonymous.

Śirīṣikā

Śirīṣikā, dīṇāṇīkā, durbālā and ambu śirīṣikā—these are synonymous.

Ariṣṭaka

Ariṣṭaka, garbha pāti. kuṁbha vīrya, phenila, rakhā bīja, pīta phena and artha sādhana—these are synonymous.
सिसपः

सिसपः कपिला कृष्णा सरा मंडलपत्रिका ।

अन्या कुसिसपः भस्मपिंगला स्याहिष्ठोधिनी ।

Siṃsapā

Siṃsipā, kapilā, kṛṣṇā, sarā and maṇḍala pātikā—these are the synonyms of siṃsapā.

It has another variety whose synonyms are kusiṃsipā, bhasma piṅgalā and viṣodhīnī.

एगस्त्य

एगस्त्याह्वा वागसेनो मधुशिरिमुचिन्द्रम्: II 31 II

Agastya

Agastyaḥvā, vanga sena, madhu igru and muni druma—these are synonymous

NOTES AND REFERENCES

1 This is the 94th chapter of Ayurveda Saukhyām in Toḍarānanda and the opening invocation reads as below:

यमादिदिशियोगिणेऽयो सम्यगृहीतूऽ ब्रजकामिनीभ: ।

सुप्रेमवर्ष: सगृहं सपुत्रं श्रीटोरं सर्वं गुलं प्रक्षुरालं ।

2. 'पद: ' इति प्रथमपुस्तके पाठ: ।
3. 'पटारोधि' इति प्रथमपुस्तके पाठ: ।
4. 'स्कन्धोधृव्' इति प्रथमपुस्तके पाठ: ।
5. 'फलगू' इति षष्ठपुस्तके पाठ: ।
6. 'म्मेलपू' इति षष्ठपुस्तके पाठ: ।
7. ‘प्लवक्षाकृष्ण’ इति षड़पुस्तके पाठः।
8. ‘हृद्धो’ इति षड़पुस्तके पाठः।
9. ‘श्राभर’ इति पचमपुस्तके पाठः।
10. ‘त्रिभुव’ इति प्रथमपुस्तके पाठः।
11. ‘मेदापुपोष्यस्तोयकामो’ इति षड़पुस्तके पाठः।
12. ‘स्यालक्षणपालिका’ इति पचमपुस्तके पाठः।
13. ‘ढिंजकुरिसत’ इति पचमपुस्तके पाठः।
14. ‘गुडपल’ इति प्रथमपुस्तके पाठः।
15. ‘शाङ’ इति पचमपुस्तके पाठः।
16. ‘श्रीकम्पारिचिपनक’ इति प्रथमपुस्तके पाठः।
17. ‘दत्थावन’ इति पचमपुस्तके पाठः।
18. ‘सब्वसरायोभनामक’ इति पचमपुस्तके पाठः।
19. ‘मृदुल’ इति प्रथमपुस्तके पाठः।
20. ‘स्लेष्मपत्रक’ इति प्रथमपुस्तके पाठः।
21. ‘शमितुत्तम’ इति प्रथमपुस्तके पाठः।
22. ‘शकटाध्योध’ इति षड़पुस्तके पाठः।
23. ‘वम्मानो’ इति षड़पुस्तके पाठः।
24. ‘मिमिस’ इति पचमपुस्तके पाठः।
25. ‘शिविनी’ इति पचमपुस्तके पाठः।
26. ‘जंगा’ इति षड़पुस्तके पाठः।
27. ‘मोदिका’ इति पचमपुस्तके पाठः।
28. ‘महास्त्र’ इति पचमपुस्तके पाठः।
29. ‘कुंदरकी’ इति षड़पुस्तके पाठः।
30. ‘कंतभर’ इति षड़पुस्तके पाठः।
31. ‘श्वाससुली’ इति षड़पुस्तके पाठः।
32. ‘मोखको’ इति प्रथमपुस्तके पाठः।
33. ‘तुलनि’ इति षड़पुस्तके पाठः।
34. 'शालमलिपत्रका' इति पंचमपुस्तके पाठः।
35. 'वस्त्रांगरवल्लरी' इति पंचमपुस्तके पाठः।
36. 'तिरिपिछ' इति प्रथमपुस्तके पाठः।
37. 'गजकरंज' इति पंचमपुस्तके पाठः।
38. 'दिरिन्ती' इति षष्ठपुस्तके पाठः।
39. This is the end of 94th chapter of Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

इति श्री महाराजाधिराज टोडरमल्लविरचिते टोडरानंदे आयुर्वेद-सौष्ठवे निष्ठाती वनस्पतिवर्गं अष्टाशीतितमोहं: (?)।
CHAPTER 36

Drākṣā

Drākṣā, madhu phalā, svādī, hāra hūrā, phalottamā, mrḍvīkā, madhu yoni, rasālā, gostanī and gudā—these are synonymous.

Ripe drākṣā is sara (laxative), sīla (cooling), cakṣusya
(promoter of eye sight), bṛhmaṇa (nourishing) and guru (heavy). It cures trṣṇā (morbid thirst), jvara (fever), śvāsa (asthma), vāta (diseases of nervous system), vātāśra (gout), kāmālā (jaundice), kṛcchra (dysuria), asra pitta (a condition characterised by bleeding from different parts of the body), saṃmohā (unconsciousness), dāha (burning syndrome), ṣopha (oedema) and madātyaya (alcoholism).

Unripe drākṣā is inferior in quality and heavy.

The sour variety of drākṣā cures rakta pitta (a condition characterised by bleeding from different parts of the body).

A variety of drākṣā is without seed and is similar to gostanī variety in its properties.

The variety of drākṣā which grows in the mountains is light and sour. It cures asra pitta.

Āṁra

Āṁra, vanotsava, cāta, sahaṅkāra, ati sauraḥba, mākandā, pīka baudhu, rasāla and kāma vallabha—these are synonymous.

Āṁra is grāhī (constipative) and it cures prameha (obstinate urinary disorders including diabetes) as well as diseases caused by vitiated blood, kapha and pitta and ulcers.
Unripe fruits of āmra is exceedingly hot and ununctuous it vitiates all the three doṣas as well blood.

Ripe fruits of āmra is sweet, vṛṣya (aphrodisiac), unctuous, hṛdya (cardiac tonic), bala prada (promoter of strength), heavy vāta hara (alleviator of vāta), rucya (relishing), varṇya (promoter of complexion), śīta (cooling) and apīttalu (which does not vitiate pitta).

Juice of āmra is sara (laxative), unctuous, pācana (carminative) and promoter of strength as well as complexion.

Jambu

Mahā jaṁbū, rāja jaṁbū, mahā skandha and brhat phala—these are the synonyms of bigger variety of jaṁbū.

The smaller variety of jaṁbū is called kṣudra jaṁbū, cīra patrā, meghābhā and kāka ballabhā.

Jaṁbū is saṁgrāhinī (constipative) and ununctuous. It cures vitiated kapha, pitta, ulcer and blood.

Rāja jaṁbū fruit is sweet, viṣṭambhi (causing wind formation in abdomen), heavy and rocana (appetiser).

The fruit of kṣudra jaṁbū is like rāja jaṁbū in property but its special action is to cure dāha (burning syndrome).
Nārikēla

_Nālikera, tunga vykṣa, latā vykṣa, māhā phala, tṛṇa rāja, aksa phala, lāṅgulī and dṛṣṭha bija’ā—_these are synonymous._

The fruit of _nārikēla_ is _śīta_ (cooling), _durjara_ (difficult of digestion), _basti śodhana_ (purifier of urinary bladder), _visṭambhi_ (causing wind formation in abdomen), _bṛhīhana_ (nourishing) and _balya_ (promoter of strength). It cures vitiated _vāta, pitta_ and blood. It also cures _dāha_ (burning syndrome).

_Water of nārikēla_ is cooling, _ḥṛdya_ (cardiac tonic), _dīpana_ (stimulant of digestion), _ṣukrala_ (promoter of semen) and _laghu_ (light).

_Its _śiro majjā_ (pith at the top of the tree) of _nārikēla_ is promoter of semen and it cures both _vāta_ and _pitta._
Kharjūrikā

Bṛhat kharjūrikā, śrenī, saphalā and dvīpa saṁbhavā—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, svādī, durārohā and mṛdu chadā.

The fourth variety of it is called bhūmi kharjūrikā, kāka, karkaṭī and rāja karkaṭī.

The fruit of kharjūrikā is cooling, sweet and unctuous. It cures consumption and diseases caused by the vitiation of blood. It is promoter of strength. It cures vitiation of vāyu and pitta, mada (intoxication), mūrchā (fainting) and madātyaya (alcoholism).

Fruits of other varieties of kharjūrikā are inferior in quality.

Its mūrdhaja majjā (pith at the top of the tree is cooling and vṛṣya (aphrodisiac). It cures vitiated pitta as well as blood and dāha (burning syndrome).

Sileşmāni kharjūra

Another variety of kharjūra is called sileşmāni and its synonyms are mṛdula and nirbalī phalā.

Sileşmāni cures śrama (exhaustion), bhrānti (giddiness), dāha (burning syndrome), mūrchā (fainting) and asra pitta.
(a condition characterised by bleeding from different parts of the body).

Kadali

Kadali, granthinī, mocā, rambhā, vīrā and yata chadā—these are synonymous.

Kaladī cures yoni doṣa (ailments of female genital tract), asra (vitiated blood) and rakta pitta (a disease characterised by bleeding from various parts of the body). It is cooling.

The kanda (rhizome) of this plant is 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 viśṭambhi (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.
Dādima

Dādimi, rakta kusumā, danta bijā and śuka priyā—these are synonymous.

Dādima is dīpana (digestive stimulant), hṛdya (cardiac tonic) and rocana (appetiser). It does not vitiate pitta in excess. Its subsidiary taste (anurasa) is astringent and it is constipative.

It is of two types viz., sweet and sour. The sweet variety alleviates all the three dōsas where as the sour variety alleviates only vāta and kapha.

The dried and pounded extract of the sour variety of dādima alleviates vāta and pitta.

Badara

Badrī, karkaṭī, ghontā, karaṭī and yugma kaṇṭikā—these are synonymous. Another variety of it is called snigdha chadā and kośa phalā. The thirst variety is called sauviṅkīkā. The fourth variety of it is called hastī koli, parāsvādvī, laghvī and karkandhu bāndhavā.
All these types of *vīdarī* are cooling, bitter and ununctuous. They alleviate *pitta* and *kapha*.

The fifth variety of it is called *badara, avara kola, phenila, kuvala* and *kuca*. Synonyms of the sixth variety are *karkandhu, hrasva badara, samkata, kandhu* and *kandhuka*.

Both the ripe and unripe types of *sauvīraka* (bigger variety) are sweet in taste.

### Laghu Badara

15. बदरं लघु संप्राहिः रच्चमुण्डं समीरजित् || २७ ||
   कफपित्करं तदहकोलं गुरु सरं स्मृतम् ||
16. सौवीरं बदरं शीत भेदन गुरु शुकलम् || २८ ||
   वृंहणं पित्रदाहंसःस्तवण्याणाःनिलापम्
17. कक्कं धु मधुर सिनध्वं गुरु पित्राणिलापम् || २६ ||
   शुप्कं मेदाबिनकृतस्वं लघुत्त्वाणाकल्मासर्गित्
18. महत्पित्तहरं तस्य मजा वृष्यो बलक्रंदः || ३० ||

*Laghù bādara*

*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), *śukrāla* (promoter of semen) and *brmhaṇa* (nourishing). It alleviates vitiated *pitta*, *dāha* (burning syndrome), vitiated blood, *kṣaya* (emaciation), *trṣnā* (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 *trṣnā* (morbid thirst), *klama* (mental fatigue) and vitiation of blood.
The pulp of this fruit alleviates vāyu and pitta. It is vṛṣya (aphrodisiac) and promoter of strength.

Kṣīrī

Kṣīrī, kṣatriyā, rājāhvā, rājādana, phalāsinī and rājanya—these are synonymous.

It has another variety which is called civuka and mucī lindaka.

The fruit of kṣīrī vrksa is cooling, unctuous, heavy and promoter of strength. It cures trṣṇā (morbid thirst), mūrchā (fainting), mada (intoxication), bhrānti (giddiness), kṣaya (emaciation) and all the three vitiated doṣas as well as blood.

Priyālā

Cāra, dhana, paṭa, sāla, priyālā and muni vallabha—these are synonymous.

Cāra cures vitiated pitta, kapha and blood.

Its fruit is sweet, heavy, unctuous and laxative. It cures vitiated vāta and pitta, dāha (burning syndrome), trṣṇā (morbid thirst) and kṣata (consumption).
The pulp of the fruit of priyāla is sweet, vṛṣya (aphrodisiac) and śukrala (spermatopoetic) It cures vitiated pitta and vāta.

पशुक

23।
पशुको मुदुफलो पश्यो शोषणः परः।
पशुकं कषायामलमां पित्तकरं लघु ॥ ३५।॥
पक्व तु मधुर पाके शीतं विषंभि वृहणम् ॥
हृबं तर्पितवाहासधत्रमसमीरजित् ॥ ३६।॥

Paruṣaka

Paruṣaka, mṛdu phala, paruṣa and śosana—these are synonymous.

Unripe Paruṣaka is astringent and sour in taste. It vitiates pitta and is light.

Ripe variety of paruṣaka is sweet in vipāka (taste that emerges after digestion), cooling, viṣṭambhi (produces gas in abdomen), bṛmhana (nourishing) and ḫṛdyā (cardiac tonic). It cures ṯṛṣṭ (morbid thirst), vitiated pitta, dāha (burning syndrome), vitiated blood, kṣata (consumption), ksaya (emaciation) and vitiated vāyu.

तितुक

24।
तितुकः स्येदनं स्फौर्यं कालसारश्च रावणः।
काकपोलु स्वादपरो अन्यच्च विषतितुका ॥ ३७।॥
तितुको ब्रणवात्तन्तः तत्सारः पित्ररोगजितः।
अर्जमस्य फल ग्राहि बातलं शीतलं लघु ॥ ३८।॥
पक्व पित्रप्रमेहावस्तेप्पद्ध्व विशां गुरू।
विषतितुकमण्येवं विशेषाद्वाहि शीतलम् ॥ ३६।॥
**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*, *viśada* (non slimy) and heavy.

*Viṣa tinduka* is specially constipative (*grāhi*) and cooling.

**Kimkiṇī**

*Kimkiṇī, granthikā, vyāghrī, pāda, deva taru* and *vara*—these are synonymous.

*Kimkiṇī* is pungent and bitter. It alleviates *pitta* and *śleṣman*. It is cooling.

Unripe fruit of *kimkiṇī* aggravates vāyu. The ripe fruit is sweet and it cures all the three vitiated *doṣas*.
Āru

Āruṣka and vīra sena—these are synonymous. It is of four types.

Āruṣka promotes digestion (jārana) and it cures vitiated vāta, meha (obstinate urinary disorders including diabetes), arśas (piles) and vitiated kapha.

मधुक

मधुक मधुकस्तीक्षणसार: स्वादमुदुपुष्कः ॥ ४२ ॥

जेलाफलो मधुस्तीलो मधुकोणो महादुमः ॥

मधुकोणो तस्वफलो मधुवणो दीर्घपकः ॥ ४३ ॥

मधुक: कफवातधन: कपायो व्रणरोपणः ॥

तत्पुष्प मधुर बलवं शीतलं गुर्ण दृष्ट्राणम् ॥ ४४ ॥

फल शीत गुरुस्वादुदुःकलं वातपिलितजित् ॥

अह्र्द्यं हृत्त तूष्णासदाह्वासक्तक्षयान् ॥ ४५ ॥

Madhūka

Madhūka, madhuka, tīkṣṇa sāra, gūḍha puśpaka, jelā phala, madhuṣṭila, madhu koṣṭha and mahā druma—these are synonymous.

Another variety of madhūka is called hrasva phala, madh-vaga and dirgha patraka.

Madhūka alleviates kapha and vāta. It is astringent and it helps in the healing of ulcers.

The flower of madhūka is sweet, balya (promoter of strength), cooling, heavy and bṛṭmaṇa (nourishing).

Its fruit is cooling, heavy, sweet and śukrāla (spermatopoetic). It alleviates vāta and pitta. It is ahṛdya (not good for heart). It cures tṛṣnā (morbid thirst), vitiated blood, dāha (burning syndrome), śvāsa (asthma), ksata (consumption) and kṣaya (emaciation).
Panasa

Panasa, kaṇṭaki phala, āṁśapa and garbha kaṇṭaka—these are synonymous.

Ripe panasa is cooling and unctuous. It alleviates pitta and vāyu. It promotes strength and semen. It cures rakta pitta (a condition characterised by bleeding from different parts of the body), ksata (consumption) and kṣaya (emaciation).

Unripe panasa is vistambhhi (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.

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.

ेव

Mūṣṭिप्रमाण वर्ष केवनं सिवितिकाफलम् ॥ ५३ ॥
फल सिंबितिकापूर्व्व वातपित्तहर गुरु।
बृंहण कफक्षुद्र्वृष्ण स्वादुपाक सर हिमम्। ५४।
अन्वेदसफल चापो महासिंबितिका फलम्।
ततुः देव्युगीड़िशेषाचातुरं हिमम्। ५५।

Seva

Mūṣti pramāṇa, varuda, seva and simbitikā phala—these are synonymous.

The fruit of simbitikā alleviates vāyu and pitta. It is heavy, brmhaṇa (nourishing), kaphakṛt (aggravater of kapha), vrṣya (aphrodisiac), svādu pāka (sweet in taste after digestion), laxative and cooling.

Another variety of it is called ambha phala, āpa and mahā simbitikā phala. Its properties are similar to those of seva. It is specially cooling.

-Amṛta

Amṛtāhva, ruci phala and laghu bilva phalākṛti—these are synonymous.

Amṛta is heavy, alleviator of vāta, sweet, sour and appetiser. It is spermatopoetic.

Bādāma

Bādāma, suphala, vāta vaiṛi and netropama phala—these are synonymous.
**Bādama** is hot and exceedingly unctuous. It alleviates vāyu. It promotes strength and semen.

Nikocaka, Pīstā

Nikocaka, dāru phala, makoṣṭha and jala gojaka—these are the synonyms of nikocaka.

Pista, mukulaka and dantī phala samākṛti—these are the synonyms of pīstā.

Nikocaka is heavy, unctuous, vṛṣya (aphrodisiac), hot, sweet and brīhmāna (nourishing). It is hemopoietic and strength promoting. It alleviates vāta and aggravates kapha as well as pitta.

Mukulaka has similar properties. It is especially heavy and difficult for digestion.

Kēlā

Kēlāna-mamvāta-dhna-mālā-kṛṣṇāṁ rēcān guṇu ।

Pakṣa svādu hiṁśo bhāya vāta-pīṭhān-viśālānām । 60 ॥

*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*.

Aru

*Ālūka, bhallū, bhallūka* and *bhallū rakta phala*—these are synonymous.

*Ālūka* is juicy (*rasana*), cooling, sweet and sour. It alleviates *vāta* and *pitta*.

Aṇjīra

*Aṇjīra, maṇjula* and *kākodumbarikā phala*—these are synonymous.

*Aṇjīra* is cooling, sweet and heavy. It alleviates *pitta*, *rakta* and *vāta*.

Aksōta

*Aksōḍaka, vṛnta phala, kandarāla* and *prthu chada*—these are synonymous.

*Aksōta* is sweet, strength promoting, heavy, hot, alleviater of *vāta* and laxative.
पालेवक, मालवक

पालेवतं सितपुष्पं तिबुकाभकलं मलम् ।
अन्यत् मालवक ज्ञेयं महापालेवतं तथा ॥ ६४ ॥
पालेवतं हिमं स्वादु गुरुणं विस्वावातजित् ।
तदर्थ मालवक हुहु तृणाच्छन्निग्नस्तबलम् ॥ ६५ ॥

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 hrṣya (cardiac tonic). It cures trṣṇā (morbid thirst). It is useful for brain (mastaka).

तृत

37 तृतं सूर ब्रह्माण्डं ब्रह्मणं ब्रह्मदारु च ।
39 तृतं गुरु हिमं पकवं स्वादुपितातिलापलम् ॥ ६६ ॥

Tūta

Tūda, bhūda, brahma kāṣṭha, brahmanya and brhma dāru—these are synonymous.

Ripe tūda is heavy, cooling and sweet. It alleviates pitta and anila.

गांगेखक, तोदन

गांगेखकं कन्धकं कन्धं मृगलेककं ।
तोदनं कंदं धान्य मृगपिछदृश तथा ॥ ६७ ॥
Gāṅgerūka & Todana’
Gāṅgerūka, karkaṭaka, karkaṭa and mṛga leṇḍaka—these are the synonyms of gāṅgeruka.

Todana, krandaṇa, dhānya and mṛga picha drśa—these are synonymous.

Ripe gāṅgeru is purgative and heavy. It alleviates vāta, blood and pitta.

Todana is constipative and sweet. It alleviates vāta and pitta. It is light.

Unripe tūta, gāṅgeruka and todana are sour and heavy. They aggravate pitta.

Tuvaraka
Tuvaraka tree has properties like those of bhallaṭaka. 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). It cleanses throat and tip of the tongue.

The skin of the fruit of bija pūraka is bitter, heavy and sour. It cures kṛmī (intestinal parasites). It alleviates vāta and kapha.

The pulp (māṁsa) of bija pūraka is bhṛmhana (nourishing), cooling and heavy. It alleviates pitta and vāyu.

Its kesara (pistil) is light and constipative. It cures śūla (colic pain), gulma (phantom tumour) and udara (obstinate diseases of abdomen including ascitis).

Its flower is cooling and constipative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) and it is light.
Materia Medica

Madhu karkaṭikā

Madhu karkaṭikā, svādu, lungī, 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.

Nāraṅgī

Nāraṅgaka, nāgarāṅga, gorakṣa and yoga sādhaka—these are synonymous.

Nāraṅga is sour and sweet in taste. It is appetiser. It alleviates vāṭa. It is laxative.

Another variety of it which is also sweet and sour, is ḫṛdyā (cardiac tonic) and durjara (difficult for digestion). It alleviates vāṭa.

Jambūrak
Jambīraka

Jambīraka, danta śaṭha, jambhīla and jambhala—these are synonymous.

Jambīra is hot and it cures śūla (colic pain). It is heavy and hot. It alleviates kapha and vāta. It cures āsya vairasya (distaste in the mouth), hṛt pīḍā (pain in cardiac region), agni māṇḍya (suppression of the power of digestion) and kṛmi (intestinal parasites).

अम्लवेतस

45 अम्लवेतस: चुको वेतस: स्वरभेदक: || ७५ ||
46 अम्लवेतसमत्वुष्णं भेदनं लघु दीपनम् 1
47 हुद्रोगशूलगुलम्भनं पितासकक्षुधणम् || ८० ||

Amla vetasa

Amla, amla vetasa, cukra, vetasa and svara bhedaka—these are synonymous.

Amla vetasa is exceedingly hot, purgative, light and digestive stimulant. It cures hṛd roga (heart disease), śūla (colic pain) and gulma (phantom tumour). It vitiates pitta, blood and kapha.

साराम्लक

साराम्लक: सारकलो रसालं सारपादप: 1
साराम्लकमलं वाततन्त्रु गुहं पितासक्षुधणम् || ८१ ||

Śrāmlaka

Śrāmlaka, sāra phala, rasāla and sāra pādapa—these are synonymous.

Śrāmla is sour. It alleviates vāyu. It is heavy and it aggravates pitta and kapha.

निन्दुक

निन्दुकं निन्नतं राजनिन्दुकमपरं स्यूतम् 1
Nimbuca

Nimbuca and nibūka—these are the synonyms of nimbu.

It has another variety which is called rāja nimbūka.

Nibuka is pācana (carminative), hrdaya (cardiac tonic), sharp and hot. It alleviates kapha and vāta.

Nimbuca 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.

Nimbuca 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 affictions). It cures the vātika, paittika and ślaiṣmiṇika types of śūla (colic pain). It replenishes and cleanses the vitiated ḍkātuṣ. It is useful for patients suffering from acute (sadya) fever caused by the vitiation of all the three dosas and viṣama jvarā (irregular fever) caused by the accumulation of vitiated doṣas. It is also useful when there is diminution of waste products (malā) and when there is obstruction in the anus. It cures visūcikā (choleric diarrhoea).
Karma raṅga

Karma raṅga, rāma phala, bhavya, and picchila bijaka—these are synonymous.

*Karma raṅga*, is cooling, constipative, sweet and sour. It cures kapha and pitta.

श्रम्लिका

अम्लिका चुङ्किका चिचा तित्तिडी शुक्ति वंडिका।
श्रम्लिकामा गुरुवारिध्व्रा पित्तकवासिरुः।
पक्वा तद्वत्सरा रुच्या वल्लस्वतिष्ठविशुद्धिक्षुः।
शुष्का हुच्चा श्रम्ल्र्यातितृणाक्लभ्र्र्या लघुः। ॥ ५७ ॥

*Amlikā*

*Amlikā*, cukrikā, ciṅcā, tittidi, sukti 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 *ḥṛdaya* (cardiac tonic). It cures *śrama* (exhaustion), *bhrānti* (giddiness), *ṭṛṣṇā* (morbid thirst) and *klama* (mental fatigue). It is light.

तित्तिडीक

तित्तिडीकं तु वृक्षाम्लमस्माकोमलपादपः।
तित्तिडीकं समीरध्वमांमुख्यं परं गुरुः। ॥ ५६ ॥
तत्फलं लघूं संग्राहि ग्रहणीकर्फ्वातिजित्।
Tittidiika

Tittidiika, vṛksāmla, amla śāka and amla pādapa—these are synonymous.

Unripe tittidiika alleviates vāyu. It is uṣṇa (hot) and exceedingly heavy.

Its fruit is light and constipative. It cures grahaṇī (sprue syndrome), kapha and vāta.

Karamarda

Karamarda, suṣṭha, vanyā and krṣna 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

Kapittha ko dhyāṇam: Kapittha: suṣṭham bhū: II 62 II
Kapitthamāṃṃ samāhṛtī laṅgu dosaṃyāpaḥ: 1
Pavac gṛhu tuṣṭhaḥ-kaśāmman vātāpiśṣṣitā: II 63 I
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 ṭṛṣā (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, phānijā, 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 vṛṣya (aphrodisiac).
It alleviates vāyu, pitta, kapha and blood.

राजा\स्र catchy: कामाहो  राजपुत्रकः ॥
.राजा\स्र मधुर शीतल प्राहि पितककाप्सम् ॥ ६७ ॥

Rājāmra
Rājāmra śtaka, āmrāta, kāmāhva, and rāja putraka—these are synonymous.

Rājāmra is sweet, cooling and constipative. It alleviates both pitta and kapha.

चतुर्मल, पंचाम्ल

चतुर्मलसुपोषणचिन्ताकपितकश्चतुराम्लकम् ॥
चतुर्मलवेवतसुपोषणदवादिमी बदरैः स्वचित् ॥ ६८ ॥
चतुर्मलवेवतसुपोषणदवादिमी बदरैः स्वचित् ॥ ६८ ॥

Caturamla, Pañcāmla
Vṛksāmla, suṣena, ciṅcā and kapittha—these four taken together are known as caturamla.

According to some, amla vetasa, vṛksāmla, dādimī and hulāra—these four taken together are called caturamlaka.

Added with bijapūra or cuta, they are called pañcāmla.

कोशाः

कोशाः सको चनस्कंधो जंतुव्रृष्ट: सुकोशाः ॥ ६६ ॥
कोशाः: कुष्ठशोथाः पित्तमण्डकाः ॥
तत्फल ग्राहि: वाताघ्नमलोण्ण्ण् गुरु पित्तमलम् ॥ १०० ॥
मज्जा पित्तमीर्न: स्वादुद्रव्यमोधनिन्दीप: ॥
Kośāmra

Kośāmra, ghana skandha, jantu vṛksa 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), vṛaña (ulcer) and vitiated kapha.

Its fruit is constipative, alleviater of vāta, sour, hot and heavy. It aggravates pitta.

Its fruit pulp alleviates pitta and vāyu. It is sweet and strength promoting. It stimulates the power of digestion.

Supārī

Kramuka, krmika, pūga and pūgī phala—these are synonymous.

Pūga is heavy, cooling, ununctuous and astringent. It alleviates kapha and pitta. It is mohana (intoxicating), dīpana (digestive stimulant), and rucya (appetiser) Īt cures āsya vairasya (distaste in mouth)

Wet pūga is heavy and abhiṣyandi (which obstructs the channels of circulation). It suppresses the power of digestion (vahni) and reduces eye sight (ārṣṭi) in excess.

The boiled pūga alleviates all the three doṣas.
It has many varieties and all of them have similar properties.

It has many varieties and all of them have similar properties.

Tāmbūla

*Tāmbūla*, vallī, tāmbūli nāginī and nāga vallari—these are synonymous.

*Tāmbūla* is viśada (non slimy), appetiser, sharp, hot, pungent, laxative, bitter, ksāra (alkaline) and uṣaṇa (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, āṣya daurgandhya (foul smell from mouth), meha (obstinate urinary disorders including diabetes), vitiated vāta and śrama (exhaustion).

Lavalī

Ghana skandha, mahat prāṁśu, prapunnāṭa, samair chada, sugandha mūlā, lavalī, pāṇḍu komala valkalā—these are synonymous.

The fruit of *lavalī* is like that of jyotsnā in property.
The fruit of lāvalī cures vitiated blood, arṣas (piles), vitiated vāta and pitta. It is light.

फलतुल्य गुण सब्र्व मण्यानमिती निर्दिष्टेत् ।
फलं हिमार्निदर्पत्वात्वालकादिदूषितम् ॥ १०५ ॥
श्रोकारजातं तापीयात् पाकातीतमृृषितम् ।
श्राम दोषकरं प्रायं फलं बिल्वं बिनादिखिलम् ॥ 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.

NOTES AND REFERENCES

1. This is the 95th chapter of Ayurveda Saukhyam in Toḍarānanda, and the opening invocation reads as below:

हरिप्रिया प्रीतिमली जियेण प्रीयानविचिते टोडरमलसूपे ।
भूयात्सदा श्रीहरिणा सपुत्रे यशोधिके ब्राह्मणधम्ममित्रे ।

2. ‘हारहरा’ इति पंचमपुस्तके पाठः ।
3. ‘दोषत्वाहृत’ इति प्रथमपुस्तके पाठः ।
4. ‘रोचनो’ इति षष्ठपुस्तके पाठः ।
5. ‘तदभिषेषादि चालनालाधि’ इति षष्ठपुस्तके पाठः ।
6. ‘कंटका’ इति पंचमपुस्तके पाठः।
7. ‘ककर्क्की’ इति षष्ठपुस्तके पाठः।
8. ‘खजूरीका’ इति षष्ठपुस्तके पाठः।
9. ‘लिबसी’ इति षष्ठपुस्तके पाठः।
10. ‘पीनछदा’ इति पंचमपुस्तके पाठः।
   ‘यस्तवचा’ इति षष्ठपुस्तके पाठः।
11. ‘कानावला’ इति षष्ठपुस्तके पाठः।
   ‘कोशावला’ इति प्रथमपुस्तके पाठः।
12. ‘हृस्तिकोल’ इति षष्ठपुस्तके पाठः।
13. ‘बहुलः’ इति षष्ठपुस्तके पाठः।
14. ‘कुल’ इति षष्ठपुस्तके पाठः।
15. ‘सराही’ इति पंचमपुस्तके पाठः।
16. ‘कपिलसहरे’ इति षष्ठपुस्तके पाठः।
17. ‘तर’ इति षष्ठपुस्तके पाठः।
18. ‘शीतलमू’ इति प्रथमपुस्तके पाठः।
19. ‘मुर्मतिदुकुः’ इति षष्ठपुस्तके पाठः।
20. ‘शाली’ इति षष्ठपुस्तके पाठः।
21. ‘पियालो’ इति षष्ठपुस्तके पाठः।
22. ‘क्षुभापह’ इति षष्ठपुस्तके पाठः।
23. ‘पश्चोशवन’ इति षष्ठपुस्तके पाठः।
24. ‘सुपुरुष’ इति पंचमपुस्तके पाठः।
25. ‘विशालिदुकमणेव’ इति षष्ठपुस्तके पाठः।
26. ‘चारण’ इति षष्ठपुस्तके पाठः।
27. ‘काटकी’ इति पंचमपुस्तके पाठः।
   ‘काटपि’ इति षष्ठपुस्तके पाठः।
28. ‘फलस्वांसपो’ इति प्रथमपुस्तके पाठः।
29. ‘लक़ुचोप्रांथिमत्तला’ इति पंचमपुस्तके पाठः।
30. ‘स्वाभुतर’ इति पंचमपुस्तके पाठः।
31. ‘बदरं’ इति प्रथमपुस्तके पाठः।
32. ‘चिकोचक’ इति प्रथमपुस्तके पाठः।
33. ‘पिष्ट’ इति षष्ठपुस्तके पाठः।
34. ‘अलूकमलूबलूकम’ इति प्रथमपुस्तके पाठः।
35. ‘रसत’ इति प्रथमपुस्तके पाठः।
36. ‘पशोदः’ इति प्रथमपुस्तके पाठः।
37. ‘तूत’ इति पंचमपुस्तके पाठः।
38. ‘तूद’ इति पंचमपुस्तके पाठः।
39. ‘मूह’ इति षष्ठपुस्तके पाठः।
‘तूत’ इति पंचमपुस्तके पाठः।
40. ‘केशरामः’ इति पंचमपुस्तके पाठः।
41. ‘समुद्रजः’ इति षष्ठपुस्तके पाठः।
42. ‘केशरी’ इति पंचमपुस्तके पाठः।
43. ‘केशरं’ इति पंचमपुस्तके पाठः।
44. ‘गोरक्षियोगसारकः’ इति षष्ठपुस्तके पाठः।
45. ‘शृङ्खः’ इति प्रथमपुस्तके पाठः।
46. ‘चेतनः’ इति प्रथमपुस्तके पाठः।
47. ‘शत्मेवः’ इति प्रथमपुस्तके पाठः।
48. ‘पितास्तकसदीपनम्’ इति प्रथमपुस्तके पाठः।
49. ‘निन्दुतनविदातुशविशीघ्रनम्’ इति प्रथमपुस्तके पाठः।
50. ‘विसूचिकानां’ इति प्रथमपुस्तके पाठः।
51. ‘आग्राहकस्तांग्राहवतः’ इति पंचमपुस्तके पाठः।
‘आग्राहाकस्तांग्राहतः’ इति षष्ठपुस्तके पाठः।
52. ‘राजप्रकः’ इति प्रथमपुस्तके पाठः।
53 'मेहन' इति षण्ठपुस्तके पाठः।

54. 'नागवल्लकी' इति षण्ठपुस्तके पाठः।

55. 'मलवालथमापहसू' इति प्रथमपुस्तके पाठः।

56. This is the end of 95th chapter of *Ayurveda Saukhyam* in *Toḍarānanda* and the colophon reads as below:

    इति श्रीमहाराजाधिराजटोड़रमल्लविरचिते टोड़रानदे आयुर्वेदसौहये
    निषंठी फलवर्गनाम एकोनवर्तितमोहर्ष: (?)।।
CHAPTER 37

1 कृष्णांड

2 कृष्णार्की पुष्पकला सीमका च महाफला ॥

3 कक्कविरपरा लघ्वी स्वातु भूराजकक्षती ॥ १ ॥

Kūśmāṇḍa

Kuṣmāṇḍakī, puṣpa phalā, somakā and mahā phalā—these are the synonyms of kuṣmāṇḍaka

It has a smaller variety which is called karkāru. The sweet variety of kuṣmāṇḍakī is called bhūrāja karkaṭī.

कालिंग

4 कालिंगं कृष्णबीजं स्यातु कालिंदं फलवतुलम् ॥

Kāliṅga

Kāliṅga, kṛṣṇa bija, kālinda and phala varttula—these are synonymous.

तुंबी

5 तुंबी मिष्टा महातुंबी राजालावरलावुनी ॥ २ ॥
Tumbī
Tumbī, miṣṭā, mahā tumbī, rājālābu, alāvuni—these are synonymous.

कटुलबी

कटुलबी पिडपला राजपुत्री च ढुरिन्दी।

Kaṭu tumbī
Kaṭu tumbī, piṇḍa phalā, rāja putrī and dugdhini—these are synonymous.

करकटी

करकटी लोमसी व्याल पत्रैव्रोध वृहत्तला॥ ३ ॥

Karkaṭī
Karkaṭī, lomasī, vyāla, patraivrū and bhraṭ phalā—these are synonymous.

च्छुस

च्छुसी कांटकिलला सुधाबासो परंकिटं।

छ्रब्यिनी मूलफला स्वागतिका दृष्टिपणिनी॥ ४ ॥

Trapusa
Trapusī, kaṇṭaki latā, sudhāvāsa, paraṅkiṭa, chardyāyanī, mūla phalā, tiktā and hasti parṇinī—these are synonymous.

चिब्बटी

चिब्बट वेनुद्रगं ततू जेयं गोरक्कककटी।

Cirbhaṭī
Cirbhiṭa, dhenu dugdha and gorakṣa karkaṭī—these are synonymous.

वालुक

वालुकं कांडकं वालु ततु शीतं चन्द्रमुर्गु॥ ५ ॥

शीर्षाकृतं चित्रफलं चित्रचं पीतवर्णकम्।
Vāluka

Vāluka, kāṇḍuka, vālu, sīrṇa vrnta, citra phala, vicitra and pīta varṇaka—these are synonymous.

Vāluka is cooling, sweet and heavy.

Kośātakī

Kośātakī kūtāṇḍa jāṭīni kūtāṇḍaṇa ॥ ६ ॥

Mudrānāhlaṇī kṣoḍa ḍhāṭalī kakṣkāṇḍa ।

Kośātakī

Kośātakī, kṛta chidrā, jālinī, kṛta vedhanā, mṛdaṅga phalinī, kṣoḍā, ghoṇṭālī and karkaśa chadā—these are synonymous.

Rājakośātakī

Rājakośātakī mīḍatā mahājāṭi: prapīṭak: ॥ ७ ॥

Rāja kośātakī

Rāja kośātakī, mistā, mahājāṭi and prapīṭaka—these are synonymous.

Mahākośātakī

Mahākośātakī tvaṇya hṛsṭīḥṣaḥ mahāphalā ।

Mahā kośātakī

Another variety of kośātakī is called mahā kośātakī. Its synonyms are hasti ghoṣā and mahā phalā.

Vṛntākī

Vṛntākī, vartākī, vrntā, bhaṇṭākī and bhaṇṭikā—these are the synonyms of vṛntākī.
A variety of it is called śveta vārtāka and it looks like an egg of the hen. It is slightly inferior in quality and it is useful for arṣas (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 vellī, vāri vallī and brhat vallī.

Karkotaka

Karkotaka cures kuṣṭha (obstinate skin disease including leprosy), kilāsa (leucoderma) and aruci (anorexia).

Vandhyā karkotakī, Dendika

Vandhyā karkotakī, devī, nāgāri and viṣa kaṇṭakā—these are the synonyms of vandhyā karkotakī.
Denḍikā, viṣamūṣṭi and sumuṣṭikā—these are the synonyms of denḍikā.

Kola simbī

Kola simbī, krṣṇa phalā, saṭkā and sākara pālikā—these are synonymous.

Diṇḍisa

Diṇḍisa, romasa phala, tiṇḍisa and muni nirmita—these are synonymous.

Simbī

Simbī, kusimbī, kutsāsra simbī and pustaka simbīka—these are synonymous.

Vāstūk

Vāstūka, kṣāra patra, śāka vīra and prasādaka—these are synonymous.

Jīvāntaka

Jīvāntaka, śāka vīra, rakṣa nāla and pranālaka—these are synonymous.
Cillī

*Cillī, mahaddalā, raktā, cillikā and gauḍa vāstuka—these are synonymous.*

Kāla śāka

*Kāla śāka, kālikā, cucukā and cañcuka—these are synonymous.*

Tandulīyaka

*Tanduliya, megha nāda, kāṇḍīra, tandulīyaka, viṣaghna and kandara—these are the synonyms of *tandulīyaka.*

It has another variety which is known as māriṣa and mārṣaka.

Phogo

*Phogo, marūdbhava, śuṅgi, sūkṣma puṣpa and śaśādana—these are synonymous.*
Paṭola

Paṭola, pāṇḍuka, jēli, kūlaka, karkaśa chada, rājī phala, pāṇḍu phala, rājamān, amṛta phala, tiktottamā and bīja garbhā—these are the synonyms of paṭola.

It has another variety which is called rāja paṭolikā.

Cicciṇḍa

Cicciṇḍa and smīra kūla—these are the synonyms of cicciṇḍa.

Another variety of it is known as śveta rājī and brhat phala.

Pālancyā

Pālancyā, vāstukākārā, kṣārikā and vīrata chadā—these are synonymous.

Upodikā

Potakī, upodikā, matsya kālī and sutiṅgikā—these are synonymous.

Loṇikā

Loṇikā, uṣṭrā, brhat koṭi, kuṭira, kuṭiṇjara, gaṇḍarukī, gaṇḍaru, phaṇjī and phaṇjītaka—these are synonymous.
सुनिष्णुक

सुनिषणः स्वस्तिकः स्याव्रः वस्तिकपणिकः।

Suniṣannaka

Suniṣaṇa, svastiṅka, varā, vastiṅka parṇika—these are synonymous.

सिरवार

32

सिरवारः कुरंडीस्यावर्गिकीतुल्नालिका मता || २२ ||

Sira vāra

Sira vāra, kuraṇḍī, nāḍītun and nālikā—these are synonymous.

सर्वप्रसादक

सार्वप्रसादोऽभूतं कौसुंभु तु कुसुमवज्मृ।

Sarṣapa śāka

Sārsapa, sarṣapodbhūta, kausumbha and kusumbhaja—these are synonymous.

चणकशालक

33

चणकशाकं शाक्सुप्रभुषं दुर्गर्षं कफवातजितं || २३ ||

Caṇaka śāka

Caṇaka śāka is difficult of digestion. It alleviates kapha and vāta.

6 लाभशालक

कलायशालक भेदि स्यावर्गिकफळापहृ ||

Kalāya śāka

Kalāya śāka is purgative. It is light and it alleviates pitta and kapha.

चांगेरी

34

चांगेरी त्वस्रितका चुक्ता छत्रामलीका चचुःछदा ||२४||
Cāṅgerī

Cāṅgerī, amlīkā, cukrā, chatrāmlikā and čatuh chadā—these are synonymous.

Kāsama, gūḍa

Kāsama: karkaśa: svaatu gūḍanovo gajras taktha

Kāsa marda & Grāñjana

Kāsa marda and karkaśa—these are synonymous.
Grāñjana and gajara—these are synonymous.

Mūlaka

Mūlaka and hastī kanda—these are the synonyms of mūlaka.

The tender variety of mūlaka is called bāla mūlaka and potikā.

Kāriyaka

Kāriyaka: gūḍapto jhakto grāñjilī mat:

Karīraka

Karīraka, gūḍha patra, krakaca and granthila—these are synonymous.

Shiru

Shiru sāvīmajan: kṛṣṇaṁva svaṭhajhulcchad: 11 26 11
ratroṣyās madhurāsīrakṣu śvetasātmyo hūrītacchad: 1
 tad바니ं śvetāmṛarca tīkṣṇacchedaḥ grāñjapāḥ ḍhītum 11 27 11
tadhpad madurā āhāṁ vaṭalān kṛṣṇkoṭhajitum 1
Sigru

Sigru, saubhāñjana, kṛṣṇa gandha and bahula chada—these are the synonyms of sigru.

It has a red variety which is called madhu sigru and the white variety of it is called harita chada.

Its seed is called śveta marica which is sharp, hot and useful for eye.

The flower of sigru is sweet and constipative. It aggravates vāyu and cures vitiated kapha and oedema.

Laśuna

Laśuna, ugra gandha, yavaneṣṭa and rasonaka—these are synonymous.

Another variety of it is called grñjana, mahā kanda, jarjjar and dīrgha patraka.

Palāṇḍu

Palāṇḍu, yavaneṣṭa, durgandha and mukha dūsaka—these are synonymous.

Kṣīra palāṇḍu.

Palāṇḍuka having a milky juice which tastes like honey is called kṣīra palāṇḍu.
Griñjana

Griñjana 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 griñjana. Some others, however, call another plant having leaves like those of granthi parna as griñjana.

Sūraṇa

Sūraṇa, kandala, kanda, gudāmaya hara, vajra kanda and sureṇāra—these are the synonyms of sūraṇa.

Another wild variety of it is called citra danḍa.

Asthī samhāra

Asthi śṛnkhalika, vajrī, granthimān and asthi samhṛtā—these are synonymous.
Vārāhī
Vārāhī, mādhavī and grṣṭī—these are the synonyms of vārāhī.

Its rhizome (root ?) is called šaukara and kīṭa.

Mūśalī
Mūśalī, ṭāḷapatri, balmī and tāla mūlikā—these are synonymous

Keyu
Keyukā, phaluka, pīḷu keyukā and dala śālinī—these are synonymous.

Bhūchatra
Bhūchatra, prthivi kanda, śilindhra and kandaka—these are synonymous.

Māna kanda
Sthūla kanda, grāma kanda and mānaka—these are the synonyms of māna kanda.

It has another variety having bigger leaves.
Kaseru

*Kaseruka* and *svalpa kanda*—these are the synonyms of *kaseru*.

It has a bigger variety which is called *tāja kase,uka*.

शृंगाठक

श्रुंगाठो जलकंदः स्यातिन्यकोणस्त्रिकटस्त्रिकः ।

Śṛṅgāṭaka

Śṛṅgāṭa, *jala kanda, trikoṇa, trikaṭa* and *trika*—these are synonymous.

पिङालु

45

पिङालुक कङगचं मध्वालु स्यातु रोमशम् ॥ ३७ ॥

शखालु गङ्गसंकाश काष्ठालु स्वल्पकोष्ठकम् ।

हस्तालुकं महाकाष्ठ रत्तालु रस्कं दकम् ॥ ३७ ॥

अतिजोर्णमकालीत्यं रुक्षाशीतमभूमिजम् ।

जठरं कोमल वातिशीतं न्यालादिदूषितम् ।

46 शुष्कं शाकं च सकल नाशनीयान्मूलकं विना ॥ ३६॥

Piṅḍālu

Piṅḍālu, kacha gandha, madhvälu, romaśa, śaṅkhālu, śaṅkha samkāśa, kāṣṭhālu, svalpa kōṣṭhaka, hastāluka, mahā kāṣṭha, raktālu and rakta kandaka—these are synonymous.

All leafy vegetables which are *atijīra* (very old), *akālottha* (unseasonal), *rūkṣa* (ununctuous), *śīta* (cold), *abhūmija* (not grown on ground), *jāṭhara* (preserved since long), *komala* (soft), *atiśīta* (excessively cold), *vyālādi dūṣita* (eaten by animals insects etc.) and *śūṣka* (dry) should not be used. *Mūlaka* is an exception to this rule.
NOTES AND REFERENCES

1. This is the 96th chapter in Ayurveda Sāukhyāṁ in Todarā-
nanda and the opening invocation reads as below:

यो हुःत्रोरामसुहुःदिभताः विश्वस्यकर्तानृपति सुखाणाम्।

मुखायभूयाद्भुविनोदरेणे भूदेव सद्भम्मसुहुःजनानाम्।

2. 'कुष्माण्डकी' इति षण्ठपुस्तके पाठः।
3. 'कुर्जककर्क्की' इति प्रथमपुस्तके पाठः।
4. 'कालिग' इति पंचमपुस्तके पाठः।
5. 'पुरसाम्रुनी' इति पंचमपुस्तके पाठः।
   'पुरसाम्रुनी' इति षण्ठपुस्तके पाठः।
6. 'तु बी' इति षण्ठपुस्तके पाठः।
7. 'लोमशा' इति पंचमपुस्तके पाठः।
8. 'वालव' इति पंचमपुस्तके पाठः।
9. 'त्रपुस' इति पंचमपुस्तके पाठः।
10. 'पलक्षा' इति षण्ठपुस्तके पाठः।
   'परक्षु' इति पंचमपुस्तके पाठः।
11. 'छढ़चिदनी' इति षण्ठपुस्तके पाठः।
12. 'मूटफला' इति प्रथमपुस्तके पाठः।
13. 'श्लेष्मल' इति षण्ठपुस्तके पाठः।
14. 'तद्दकुवटिकम्' इति षण्ठपुस्तके पाठः।
15. 'व्यक्ता' इति प्रथमपुस्तके पाठः।
16. 'कोक्षिकी' इति षण्ठपुस्तके पाठः।
17. 'सूरपाण्डिक' इति पंचमपुस्तके पाठः।
18. 'तिबि' इति पंचमपुस्तके पाठः।
19. मुनिनिर्मिता इति पंचमपुस्तके पाठः।
20. सिबी' इति पंचमपुस्तके पाठः।
21. 'प्रणालक' इति षण्ठपुस्तके पाठः।
22. 'गौर' इति पंचमपुस्तके पाठ: ।
23. 'महानाद:' इति षष्ठपुस्तके पाठ: ।
24. 'कौंडीयसंदुलीयक:' इति षष्ठपुस्तके पाठ: ।
25. 'सूक्षमप्रत:' इति पंचमपुस्तके पाठ: ।
26. 'श्चतगंधो' इति षष्ठपुस्तके पाठ: ।
27. 'महाफला' इति षष्ठपुस्तके पाठ: ।
28. 'सुरंगिका' इति पंचमपुस्तके पाठ: ।
29-31. हुं हुं स्याठ्ठु हुंक:' इति प्रथमपुस्तके पाठ: ।
32. 'कुंडीस्यांनारीतुल्नालिका' इति षष्ठपुस्तके पाठ: ।
33. 'वानाक' इति षष्ठपुस्तके पाठ: ।
34. 'बुद्रा' इति षष्ठपुस्तके पाठ: ।
35. 'कावश्रंक:' इति पंचमपुस्तके पाठ: ।
36. 'सरसिलो' इति षष्ठपुस्तके पाठ। ।
37. 'लसुन:' इति प्रथमपुस्तके पाठ: ।
38. 'जबनेष्टो' इति प्रथमपुस्तके पाठ। ।
39. 'शंकावंक' इति षष्ठपुस्तके पाठ। ।
   'सकास:' इति पंचमपुस्तके पाठ। ।
40. 'बर्ण:' इति प्रथमपुस्तके पाठ। ।
41. 'अवस्यक्षस्वरिका' इति षष्ठपुस्तके पाठ। ।
42. 'श्रीमानस्वस्वृद्धण:' इति षष्ठपुस्तके पाठ। ।
43. 'स्याबलि' इति षष्ठपुस्तके पाठ। ।
44. 'बुद्राधजकस्यक्षम' इति पंचमपुस्तके पाठ। ।
45. 'कल्यगनथ' इति षष्ठपुस्तके पाठ। ।

This is the end of 96th chapter of Ayurveda Saukhyaṃ not in Todarānanda and the colophon reads as below:

इति श्रीमहाराजाविराजटोड़रमलविरचिते टोडरानंदे श्रायुवेद-सौवे निष्ठोता शाक्वर्ग नवतितम यय: (?) ।
CHAPTER 38

Jala

Pāṇīya, jīvana, nīra, kīlāla, amṛta, jala, āpa, ambha, toya, udaka, pātha, ambu, salila and payas—these are synonymous.

Durgā
durgā prakṣaṇṇa śīreṇ śāmya sanjīveṇa pavya: 1

Dugdha

Dugdha, prasravana, kṣīra, saumya, saṅjīvana and payas—these are synonymous.

Dādi

Dādi and styānam payas—these are the synonyms of well
fermented dadhi. If it is slightly fermented then it is called mandaka.

तत्त

दंडाहत कालसेर्या गोरसे च विलोडितम् ।
सरसे निजै खोल मधित सरबर्जितम् ॥ ३ ॥
समोदकं षेवतमथमुदशिवत् हार्दवारिकम् ।
पादोदकं भवेतकमूढ़िमोहोवव्यवहारिते ॥ ४ ॥

Takra

Dandāhata, kālaseya, gorasa, vilodita, 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 uḍaśīt.

Dadhi mixed with one fourth of water is called takra.

नवनीत

हैयंवीन सरजं नवनीतमतुमधजम् ।

Navanīta

Hayarṅgavīna, saraja, navanīta and anumanthaja—these are synonymous.

घृत

घृतमाज्य हवि: सप्तराज्यारम्भमृताल्पत्यम् ॥ ५ ॥

Gṛta

Gṛta, ājya, ḫavis, sarpis, ājyāra and amṛtāhwaya—these are synonymous.

मद्य

मद्यं हारा सुरा मद्यं मदिरा वर्णात्मजा ।
मुधा गंधोरत्मा कल्पा देवसृष्टा च वारणी ॥ ६ ॥
Madya

Madya, hārā, surā, mandā, madirā, varunātmajā, sudhā, gandhottamā, kalpā, devaśrātā and vārunī—these are synonymous.

Ичку

Ичкумьярахарто &ешуни:суто &удуптрак:

трушраржо мадутuhanо &андиро мутупупитк:

Iksu

Iksu, mahārasa, venu nihṣṛta, guḍa patraka, tṛṇa rāja, madhu tṛṇa, gaṇḍirī and mṛtyu puspaka—these are synonymous.

Ичукхикара

4

सित- मत्स्यांकिका खल्ली मीनांको चल्लकस्थः ।

भार्यामातीस्व शुद्धा सिक्ता छलिकामला ॥ ५ ॥

ख्यामत्स्व खंडसिता माघवी मधुशाख्करा ।

फाणित्यं खुदगंडको गुणस्वर्णसायवर्च: ॥ ६ ॥

Iksu vikāra

Sitā, matsyaṁdiṅkā, pallī, mināṅṭi and ghallaka—these are the synonyms of matsyaṁdiṅkā.

Another variety of it is called sitopalā, suddhā, sikatā, chatrikā and amalā.

Khanda and sitā—these are the synonyms of khaṇḍa.

Mādhavi is called madhu śarkarā. Phāṇita, kṣudra guḍaka and guḍa—these are prepared from sugar cane juice.

Madhu

Madhu puṣpāsava: puṣpārasa māsikkamāritam ।

Māsikkam pāṇिक क्षीळं भ्रामर मधवविश्वलाद ॥ १० ॥

Māsikkam tālāsākāś pāṇिक चूतवर्णकम् ।
Madhu

Madhu, puspāsava, puspa rasa, and māksika—these are the synonyms of madhu.

Māksika, paititika, kṣaudra and bhrāmara—these are in brief the different varieties of madhu.

Māksika is like oil. Paititika has the colour of ghee. Kṣaudra is reddish brown in colour and bhrāmara is like a crystal.

शंघन्त्रि

मदनं मधुजं सिक्तं शंघन्त्रिं मघृषितम् ।

Madhūcchiṣṭa

Madana, madhuja, siktha, madhūcchiṣṭa and madhūṣita—these are synonymous.

धान्यवर्ग

शालयो रत्नालयाना ब्रीहय. पश्चिकायप: । १२ ।

मुदुगादिदैवलं सोचकंवादि तृणाधायकम् ।

शुद्रानां कुर्वानं तत्सूर्याधायं यवादिकम् । १३ ।

रक्तशालिलोहितं: स्वादगर्गं: शकुनाहृतं: ।

सुगंधिको महाशालिकमलस्तु कलामको । १४ ।

Group of dhānāya

Rakta śāli etc., belong to śāli group. saṣṭika etc., belong to brih group. Mudga etc., belong to dvīdala (dicotyleden) group, Saucā kaṅgu etc., belong to tṛṇa dhānāya group. Kṣudra dhānāya is called kudhānaya. Yava etc., are called sthūla dhānāya. Rakta śāli is called lohita, guruda is called šakunāhṛta, sugandhika is called mahā śāli and kalama is called kalāmaka,
Kṣīrī

Kṣīreya, paramānna and pāyasa—these are synonyms of kṣīrī which is prepared of milk and rice.

Kṣīrikā is difficult of digestion and strength promoting. It provides nourishment to tissue elements. It is heavy and constipative. It alleviates pitta, rakta pitta (a disease characterised by bleeding from different parts of the body), agni (digestive power) and vāyu.

Rāga śādava

A preparation of green fruits of āmra fermented after boiling with guda etc. and added with sneha (oil), elā, and nāgara is called rāga śādava.

A preparation of the juice of the fruit of jambu mixed with sitā, rucaka, sindhuṭtha, vrksāmla, paruṣaka and rājikā is called rāga.

Various types of śādavas, prepared by the juiccs which arē
sweet & hot, are stimulant of digestion, nourishing and appetiser. It is a cardiac tonic. It alleviates thirst & fatigue.

क्षणम्रा क्षणमलक

गाजलमलकलेह्या हुच्चा पुण्टिलबलादः ॥ १६ ॥

tapavan rocertanisnigdh maheura guurvasastra ॥

Khandastra and Khandastralaka

Lehyas prepared of amra and amalaka are cardiac tonic, prometer of plumpness and strength, nourishing, appetiser, unctuous, sweet and heavy.

शिखरिणि

ससिं द्विमधवाज्यमरिचिलादिसमक्षतम् ॥ २० ॥

मथित कान्तकापिन्या कार्पुरपरिपाणितम् ॥

रसाला शिखरिण्युलका माजिता माजिका दुर्यः ॥ २१ ॥

रसाला शुचला बल्या रोणनी वातपितजित् ॥

सिनिग्धा गृहुः प्रतिष्वायं विशेषेण विनाशयेत् ॥ २२ ॥

Śikharini

Sugar and dadhi mixed with madhu, ájya and marica, churned by a beautiful lady and mixed with karpūra is called rasālā, śikharini, mārijita and mārijkā.

Rasālā is spermato poetic, strength promoting and appetiser. It alleviates aggravated vāta and pitta. It is unctuous and heavy. It specially cures pratiṣyāya (cold).

पानक

व्रक्काष्ठीकपस्तादि जल खंडादिमित्रितम् ॥

मारिचाद्रं कार्पुरस्त इव समस्तादिसमक्षतम् ॥ २३ ॥

पानकं द्विविंधं तत्स्यादम्म्रान्याम्बिषेदः ॥
Pānaka

The potion prepared of drākṣā, śrīka, paruṣa etc., mixed with water and khaṇḍa (a type of sugar) and impregnated with marica, ādraka, karpūra, caturjātaka (tvak, elā, patra and nāga kesara) etc., is called pānaka.

Pānaka is of two types—one is sour and the other is not sour.

The pānaka prepared of drākṣā, kharjūra, kāśmarya, madhūka and paruṣaka and mixed with karpūra is called pañca sāra.

Pānaka is diuretic, cardiac tonic and nourishing. It cures morbid thirst and exhaustion.

The heaviness and lightness of pānaka should be determined according to the property of its ingredients.

Pañca sāra type of pānaka cures aggravated pitta, morbid thirst, burning syndrome and exhaustion.

Madhvika 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 cardiotonic, constipative and carminative.

The pānaka prepared of amlīkā is laxative and it cures morbid thirst, intestinal warm infestation, burning syndrome and exhaustion.

Saṭṭaka

On a piece of cloth, dadhi with lot of fat and sugar should be triturated well. To this vyōṣa (śunṭhi, pippali and marica), dāḍima 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.
Maṇḍaka

Maṇḍaka is prepared over kukula (iron frying pan) or kharpata (earthen pan) in low charcoal heat. The former type (prepared over iron pan) is heavier and more nourishing than the latter (prepared over earthen pan).

Maṇḍaka which is fried over an earthen pan should be thin. The thicker one is called pūpālikā.

The maṇḍaka prepared over charcoal is called anāgāra karkarī.

Maṇḍaka is very wholesome when it is very hot. The cold maṇḍaka is heavy.

Anāgāra maṇḍaka is constipative and light. It alleviates all the three doṣas.

Polikā

Polikā aggravates kapha. It promotes strength. It aggravates pitta and alleviates vāyu.

Anāgāra 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.

Guḍa yukta bhakṣya
Eatables prepared by mixing guḍa alleviates vāyu. They produce more of kapha and semen.
घृतपक्व भक्ष्य

12

घृतपाचितमक्ष्यास्तु बल्या: पित्तानिलाप्पहः।

Ghṛta pakva bhakṣya

Eatables fried with ghee promote strength. They alleviate pitta and vāyu.

तैलपक्व भक्ष्य

तैलजा: दूरक्समीर्च्चात्सूर्णा: पित्तास्तूर्णा:॥ ३६ ॥

Taila pakva bhakṣya

Eatables fried with oil reduce eye sight and vāyu. They are hot. They vitiate pitta and rakta.

दुग्धभक्ष्य

दुग्धालोभितमोग्नेश्वालिपिष्टादिनिमित्ता:।

वातपित्तहारभक्ष्या: हृद्या: शुक्वलप्रदा:॥ ४० ॥

Dugdha bhakṣya

Eatables prepared by boiling the paste of godhūma, sālī etc., in milk alleviate vāyu and pitta. They are cardiac tonics and they promote semen as well as strength.

घृतपूर

क्षीरेण मद्वितं चूर्ण गोधूमानां सुगांलितम्।

विस्तार्य सपिष्ठ पक्तवा ततः सितादिक्षितितम्॥ ४१॥

घृतपूरोनस्यमुद्रिष्ट: कर्पूरमरिचानिवित्त:।

संधित: मद्वित्: क्षीरनालिकेरसादिभिः:॥ ४२॥

ब्रह्माङ्गहः घृते पक्तवा घृतपूरो परिस्मृतः।

घृतपूरो गुर्वविंयो हृद्य: पित्तानिलाप्पहः॥ ४३॥

सद्यप्राणप्रदो बलयो क्षतिजित् बृह्ण: परः।
Ghrta 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 ghrta 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 ghrta pūra.

Ghrta pūra is heavy, aphrodisiac and cardiac tonic. It alleviates pitta and vāyu. It is instantaneously life-giving.

It promotes strength and alleviates kṣata (consumption). It is extremely nourishing.

Samyāva

समिता सर्विषा भृष्टं सितामिचरिचमिर्षितम् ॥ ४४ ॥

एलालबंगक्षपूर्वचूषणायि - परिसंस्कृतम् ॥

क्षिप्तान्यसमितालबंगमुद्रेषु च भूते पचेतु ॥ ४५ ॥

खड़े न्यसेततः पकवे समावोजसाह्वतः ॥

समिता मचसुवेशेनसंहित्तवा सुशोभनम् ॥ ४६ ॥

पचेदु घृतोत्तरे खड़े न्यसेतपकवं नवे घटे ॥

ततो मरिचचूर्णों खंडचूर्णों चूणितम् ॥ ४७ ॥

कुर्यालक्षपूरसंयुक्तं संयोगमुतोपपम् ॥

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, lavaṇga 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*.

मधुशीर्षक

15

मद्र्यितवा सुसमितामपूपास्तनवः क्षताः। ॥ ४५ ॥

मातुलुंगत्वचाखंडपक्रमाद्रकपूरितम् ।

विधाय पूपकं दृतं गंधादृश्यं केषारास्वितम् ॥ ॥ ४६ ॥

पक्ववा सत्यिष्टि खण्डे च गाहितो मधुशीर्षकः ।

*Madhu śīrṣaka*

Thin *apūpas* should be prepared by kneading the refined wheat flour. These should be filled up with a mixture of boiled pieces of the skin of the fruit of *matulūga* and *adrāka*. In these rounded *apūpas*, fragrant things like *kesara* should be added and these should be boiled in ghee and sugar (syrup) consecutively. This preparation is called *madhu śīrṣaka*.

मधुपुपक

समितां गुड़लोण्ये मेलयितवा सुगालितम्। ॥ ५० ॥

घृते विरसायं विपचेतुः सुधृतं मधुपुपकः।

*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*.

दधिपुपक

शालिष्टप्रदूंत वर्धना मद्र्यितवा घृते पचेतुः। ॥ ५१ ॥

बेष्टयेतपबिक्षेतं सुधृतं दधिपुपकः।

संयवः मधुशीर्षिचाः पूपकः दधिपुपकः। ॥ ॥ ५२ ॥
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 śīrṣa etc., pūpaka and dadhi pūpaka are heavy, nourishing, cardiac tonic and aphrodisiac. They alleviate pitta and vāyu.

There are different types of these preparations and their properties vary depending upon their method of processing.

Viṣyandana

Curd and milk should be taken in equal quantity and boiled till half remains. To this, the rice of red variety of śāli and tila should be added. One muṣṭī of the seeds of each of piyāla, panasa and abja should then be mixed with it. Ghee should then be taken in the same quantity as that of milk and
added to it with sugar and marica. After boiling, trikaṭu (śunṭhi, pippali 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.

लसिकā

समिता भज्जेताते चूते सिता ततो न्येतूः ॥ ५५ ॥

चारसज्जादिसंयुक्ता पयसा योजयेतदा ।

१६

एल्लादिसंयुता तञ्जार्जुकिका ललिता मता ॥ ५६ ॥

१७ लसिका ब्रह्मणी वृष्णा वातपित्तहरा गुरुः ।

Lapsikā

In the hot ghee refined wheat flour should be added. To this sugar should be added thereafter. Milk boiled with the fruit pulp of cāra should then be added. It should then be mixed with elā. This is known as lapsikā or lalitā.

Lapsikā is nourishing and aphrodisiac. It alleviates vāyu and pitta. It is heavy.

फैनिकā

फैनिका पुटिनी शुभ्रा वातपित्तहरा लघुः ॥ ६० ॥

लक्षण फैनिकादीनां सूपकरः विचारयेतुः ।

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, ārdraka, kūṃmāṇḍa, śālīka, 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.

Vatāka

Preparations of the paste of māsa and mudga are called vatāka and vaṭīkā. 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 sāndākī is harmful for eye sight. It aggravates doṣas and it is heavy.

Vataka prepared to tuṣāmbu is appetiser. It aggravates pitta and it alleviates kapha and vāta.

इंद्रिय

इंद्रियशुद्धला रक्षा विष्टमिश: कफबालकङ्कु ।

Indari

Indari promotes the quantity of semen. It is ununctuous and constipative. It aggravates kapha and vāta.

लोमालिका

लोमालिका गुहुबुध्या रोचनो दोषनाशिनी ॥ ६७ ॥

Somālikā

Somālikā is heavy, aphrodisiac and appetiser. It alleviates (all) doṣas.

कुंडलिका (जलेबी)

द्विप्रस्थं शुद्धसमिताः प्रस्थं गोष्टमिलितम् ।
विभिन्न पथसा स्त्राप्पं प्रयोज्या च यदामलताम् ॥६७॥
सचिन्त्रे नालिकेरस्य पाथ्रे निक्षिप्य निम्मेले ।
परिश्राम्य परिश्राम्य पृष्ठे तत्ते विपाक्येत् ॥ ६८ ॥
(कप्पूरवासितेऽधूपः) विच्छेदी नृपवल्लम ।
सुपवक्त्व मक्कानाकारं सितालेहोविनिक्षिपेत् ॥ ७० ॥
सा तु कुंडलिका नाम पुष्पकान्तिविलक्ष्या ।

Kuṇḍalikā

Two prasthas of refined wheat flour and one prastha of
godhūma should be mixed with milk and kneaded. This dough should be kept till it becomes sour. Through a clean cup of coconut shell having a hole at the bottom, this dough should be poured in a whirling manner over hot ghee. When fully boiled it takes the shape of an armlet. It should then be dropped in sugar syrup. This preparation is called kundalikā

*Kundalikā* promotes plumpness, complexion and strength.

Kūlmāṣa

According to some scholars half soaked godhūma etc., are called kūlmāṣa.

*Kūlmāṣa* 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 drākṣā and honey it promotes strength and alleviates aggravated kapha, fatigue and intoxicating conditions.

When mixed with three groups of medicines, it brings doṣas and feces downwards.

Saktu

Saktu 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 (pindi) and when prepared in the form of a thin linctus (lehika) 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.

लाॅजा

शृङ्खलाविलिजा लाॅजा धाना गृह्ययवोदभवा
लाॅजा लघुतता शीता बल्या पितृव्यपरा

छष्ठीसिर - दाहालमेहेमेदस्तृषापहा

Lâjâ

Fried šali etc., are called lâjâ and fried yava etc., are called dhânâ.

Lâjâ is lighter, cooling and strength promoting. It aggravates pitta and kapha. It cures chardi (vomiting), atisâra (diarrhoea), dâha (burning syndrome), asra (vitiation of blood), meha (obstinate urinary disorders including diabetes) and trsâ (morbid thirst).

धाना

धाना विष्टभिनी रक्ता कफमेडोपहा लघु: ॥ ५१ ॥

Dhânâ

Dhânâ is constipative and ununctuous. It reduces kapha and medas. It is light.
Prthukā
Boiled and wet brihi etc., are pounded (pressed). These are called prthukā.

Prthukā is heavy and strength promoting. It aggravates kapha and alleviates vāyu.

Holaka
Holaka is prepared by frying half boiled simbi dhānya. By nature, holaka produces vāyu, medas and kapha in small quantity.

Uṁvī
Immature wheat when fried is called uluṁva, luṁva and uṁvikā.

Uṁvī aggravates kapha. It is strength promoting and light. It alleviates pitta and vāyu.

NOTES AND REFERENCES

1 This is the 97th chapter of Ayurveda śaukhyaṁ in Toḍarā-uṣṇapd and the opening invocation reads as below.
2. ‘हाला’ इति चंचमपुस्तके पाठः।
3. ‘मंडा’ इति चंचमपुस्तके पाठः।
4. ‘वल्लकरसत्या’ इति चंचमपुस्तके पाठः।
5. ‘कामिया’ इति प्रथमपुस्तके पाठः।
6. ‘सूचितः’ इति चंचमपुस्तके पाठः।
7. ‘अंगारकक्कटी’ इति चंचमपुस्तके पाठः।
8. ‘कक्कटी’ इति चंचमपुस्तके पाठः।
9. ‘स्लेष्मा कर्मित्यप्रकोपना’ इति चंचमपुस्तके पाठः।
10. In mss I & V, at the end of this verse it is written
    ‘प्रस्त्र पिष्टा न भव्या:।’
11. ‘वातन्धा कफ शुकला’ इति चंचमपुस्तके पाठः।
12. ‘पिठाकफाप्पा:’ इति चंचमपुस्तके पाठः।
13. ‘समितालमपुरेषु’ इति चंचमपुस्तके पाठः।
14. ‘संज्ञावमृतोपसम्’ इति प्रथमपुस्तके पाठः।
15. ‘सुसमितामूर्तासत्यः’ इति प्रथमपुस्तके पाठः।
16. ‘मुरानचक्किलिसिका’ इति चंचमपुस्तके पाठः।
17. ‘लखिसिका’ इति चंचमपुस्तके पाठः।
18. ‘गुहः’ इति प्रथमपुस्तके पाठः।
19. This is the end of 97th chapter of Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below :

    पृष्ठ तीख्यमिद शिवं वितनुतं श्रीटोडरेदे सदात।
    धन्यं वृत्तिकर सुधम्मभिवर्म श्राणिङ्ग्रय शर्मेन्द्रम्।।५५॥
    अयुवेदमुद्रा सुरतरो रूपं द्विवेत्य परम्।।
    सूमावकुमित्य प्रयोगमुद्रां नैरूप्य सूयः फलम्।।५६॥

यो वेदार्थसूत्रमूलकत्तिकागणः ्श्रीटोदरानंदः ।
पूर्ण वारिष्ठीपर सवर्थंजगता बल्ल्वट्टि धर्मर्थिवः ॥१५७॥
श्रीब्रजविभुशणेश्वरियो गीवरणानुत्त्यः ॥िश्ये ॥
राधाार्यचरणवान्न विरचितः शास्त्राणि राजायातः ॥१५८॥
"विशेषां परमार्थदोषधिलजनां ज्ञानंकारे रविः ।
सङ्गमवजसुभोधने च वशिष्ठलापने राजसे ॥१५९॥
श्रीगोपिदार्पनदरिविने वस्तानानदं यः सत्तां—
मन्वरं भजते सुनामसकल भूमातमुदे सर्वंदा ॥१६०॥

इति ्श्रीमद्विन्धविश्वदार्शनिविश्वस्त्राजामानदरकालाधिकारकालुमरतादिसमयः
प्रवृत्तपदवीप्रबर्मकाल्पयुगाभिःःःकश्रीमूर्तिमहर्दरिव्राभिःःकवःकालांतः ब्राह्मणा—
दिपक्षिणाणयः कलपादः समस्तायुक्तसंप्रथापकाद्रोहार्दरुक्तप्रच्छन्नतातिवि—
कटप्रोच्चरुक्तमभिन्ननिश्चरणक्षमकोपकंकालकाणः ्ह्रस्तिहर्षीर्ध्वमाविदश्वामार्थिन—
हृतस्यान्वेदिविद्वांविवर्तकांगः ्बुद्धवंतरार्यविश्वकर्मराचिनाणायस्तपालिन्द्रा
विष्णुकुटदिवंखण्यस्यह्ययाय सीमंतनीहुद्गम् श्रीमदवरसाहित्यरः शर्थ भारोद—
रणकाल प्रवृत्तपदवी द्रिणरंतरधम्मामुलंकारं करणः ्हितौयुविषिठतर्श्रीमद्गोपि
विद्यापदार्थविद्विद्विश्वमस्यसमस्ततनोवृत्त्युवरीष्प्रमादादिविद्वाहिच्छिलक्ष्मवंशवातस—
मूर्ख्यवलामककरणांकूम्बारगिरिमा ्चलप्रवरागाधांकुकरणातिप्रसिद्धंशवस्थ—
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