MATERIA MEDICA OF AYURVEDA
Dedicated to the memory of

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

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

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

In 1972, when I was editing the Mādhava Dravyaguna, I had the opportunity to see a manuscript of the Ayurveda Saukhya. I was surprised to find that it followed Mādhava’s Dravyaguna faithfully in the context of Nighanta 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 Nighanta portion it is conspicuously absent. Hence, it cannot be said definitely what was the source of this portion.

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

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

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PREFACE

There has been an increasing interest in the utilisation of the traditional systems of medicine for promotive, preventive and curative health services in many countries of the world. Ayurveda is perhaps the oldest traditional system of medicine in India catering at present to the medical needs of a large section of both the urban and rural population of this country. This system of medicine has also caught the attention of medical practitioners in the West. The Materia Medica of ayurveda represents a rich storehouse of knowledge of drugs based on centuries of experience. Scientists, research workers, physicians and students interested in ayurveda, often experience great difficulty in obtaining authentic works on the subject with a translation in a language generally understood by them. To cater to this long felt need, we are happy to present here the Materia Medica of Ayurveda by Rāja 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 Toḍarmalla’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 Toḍaramalla is called Toḍarānanda which means “the delight of Toḍaramalla”. 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 Saukhyām_ 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 _anuvāsaṇa_ (medicated enema), _nasya_ (inhalation therapy) and _rakta mokṣaṇa_ (blood letting) are described in detail in the 85th to 88th chapters of the edited text. It is proposed to bring out a separate volume on these topics, which taken together, are called _pañcakarma_ therapy. These extraneous topics, therefore, are excluded from this work. This 8th chapter of the original text is divided into 29 chapters in the present work—one chapter dealing exclusively with one group of items.

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

The last eight chapters of the original text deal with mostly the _nighañṭus_ 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 sa and sa, ba in place of va, kha in the place of sa, ja in the place of ya, ra in the place of la,
gha in the place of dha and vice versa. In several places the consonants after ra are duplicated.

While editing this work, the variant readings (which include some grammatical errors also) are given at the end of each chapter under Notes and References and the original manuscripts are referred to as ādarśa pustikā. Some topics given in this work are also available in other extant ayurvedic works. The variant readings in these texts are given at the end and these extant texts are referred to as ākara. 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 dravyagunā and Bhāva prakāśa. The former has been edited by Prof. P.V. Sharma and published by Chawkamba 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 identification of a drug, the botanical or English names have not been provided, lest the reader should be misguided.

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

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. G reatful thanks are also due to the curators of the Abhilekhala, 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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Rakta śāli [1], gaura şaṭṭika [2], mahā śāli [3], kalama [3], vṛīhi [3], pāṭala [4], sowing & transplantation [4], cultivation [5], general description [6-9].

Chapter 16 : Different Types of Corn and Pulses

Śyāmāka, priyaṅgu, nīvāra & koradūṣa [1], yava [2-3], anu yava and vaṁśaja yava [3], godhūma [4-5], tila [6-7], mudga [8-9], vanya mudga [10], masūra [10], makuṭhaka [11], canaka [11], harenū & satina [12], ādhakī [12-13], kulattha [13-14], vanya kulattha [15], māṣa [15-16], ātma guptā and kākāṇḍa [17], aranyā māṣa [17], rāja māṣa [18], kākāṇḍa & ātma guptā [19], atasi and kusumbha [20], nispāva [21], śimbi [21-25], siddhārtha [25-76], rājikā and sarṣapa [26], property in preservation [27-28], germinated corns [29], general description [29-30].
Chapter 17 : Different Types of Meat

Jāṅgala and ānūpa [1-15], vileśaya [16-18], guhāsaya [19-20], parṇa mṛga [20-21], viśkira [22-24], pratuda [25-28], prasaha [29-31], grāmya [31-32], kūlecara [33-35], plava [36-40], kośastha [41-42], pādin [43-46], matsya [46-47], harīṇa [48], eṇa [49], pṛṣat [50] mūndini[51], nyanku [51], ṛṣya [52], śaṣa [52], śalyaka [53], lāva [54-57], varīka [57], cāṭaka [58], veṣam cāṭaka [58], varīta [59], tittiri [60], kukkuṭa [61], pāṇiya kukkuṭa [62], hārita [63], pāṇḍuka [64], kapatā [65], pārāvata [65-66], egg [66], chāga [67-71], meṣa [72-73], go [74], āsva [75], mahiśa [76], kadambaka & cakṛāṅga [77], kacchapa [78], gaja [78-79], varāha [79], carma citrita sūkara [80], khadga [81], barhi [82], kapatā [82-84], sarpa [85-86], śaṅkha kūrma [86-87], kṛṣṇa karkaṭa [87], haṃsa [88], cakravāka etc., [88-89], godhā [90], mūṣaka [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], pṛyū [9], illīṣa [10], balaṅga [10], prośikā [11], nandikāvarta [11], dīrgha tuṇḍaka [12], bhāskara [12], śakula[13], sailindhu [13] gargabha[14], imvāka [14], imbikā [15], small fish [15], eggs [16], dry fish [17], putrified fish [17], burnt fish [17], river fish [18], pond fish [19], sea fish[19-20], well fish [21], general description [22-32].

Chapter 19 : Fruits

Dāḍima [1-2], nipa etc., [3], karkandhū etc., [4-5], āmra [6-18] āmrātaka [19-20], lakuca [21], kara mardaka [21], amla vetasa [22], tiniḍika [22-23], amlikā and kośamra [23], airāvata & danta śaṭha [24], nāraṅga [24], nimbūka [25], rāja nimbu [25], jambira [26], karuṇa [26], mātulunγa [27], tvak tikta [28] keśara [29], madhu karkaṭi [30-31], kapittha [31-33], jambu [33], tinđuka [34], priyāla [34], parpaṭikā [35], kśīṁ [36], phalgu [37], bimbī [37], śāmi [38], mṛdvikā [38-42], kadali [43-44], kāśmara [44], kharjūra [45-52], madhūka [52-53], paruṣaka [54-55], tāla [55-59], nārikela [59-60], panasa [61-64], mocā [65],
ślshmātaka [66], pauskara [66], udumbara [66], vāluka [67-68], tinduka [68], priyāla [69]. vibhitaka [69], kola [70], āmalaka [70], bijapuraka, śāmphāka & kośāmra [71], vādāma [72-73], pulp in general [74], bad fruits [75].

Chapter 20 : Vegetables

General description [1-2], jivantī [3], taṇḍuliyaka [3], vāstuka [4], cili & pālaṅkya [5], kāsa mardaka [6], kāka jaṅghā [7], methikā [7], kākamāci [8], satina [9], harimantha [9], kalāya [10], rāja ksvavaka [10-11], manḍūka parṇī & gojihvakā [11-12], sunisaṇṇaka [12], cāngeri [13], kaṁcaṭa [14], modaka [14], varuṇa & prapunnāṭa [15], vatsādanī etc., [16], kāla śaka [17], varṣabhū [17], cīra bilva, aṅkura & asana [18], veṇu karīra [18-19], āṭarūṣaka etc., [20], vārtāka [21-23], vārtāku [24], bhṛatī [25], patolo [26], kāra vellaka [27], karkotika & hasti karkotika [27-28], vandhyā karkoti & kevuka [28], kūsmāṇḍaka etc., [29-31], alābū [32], kaṭu tumbi [32], trapusa, evrāru & kakāru [33-36], kūsmāṇḍa nādi [36-37], alābu nālikā [37], paṭolikā [38], upodikā [39], āruka [40], nirica [40-41], mārusa [41-42], kalam-buka [42], hīla mocikā [43], grīṣma sundara [43], mūla kapotikā [44], mūlaka [45-46], sarṣapa [46], rājikā & paṃcāṅgula [47], kausumbha [47], māṣa [48], āhastini & pattūrā [48], nyagrodha etc., [49], saṁśvedaja [50-53], pināki [54], vidārī [54], ātāvarī [55-56], visa śāluka etc., [57], pauskara [58], tāla pralamba [58], muṇjataka [59], āluka [59-60], piṇḍāruka [61], surendra kanda [61], kadali kanda [62], māṇaka [62], sūraṇa & bhūkanda [63], amlikā kanda [64], kumuda kanda etc., [65], musali [66], vārāha kanda [66-67], tāla śiras etc., [67-69], general description [70-71].

Chapter 21 : Group of Best Articles

Dhānya [1], māṃsa [2], phala [3], śāka [4], kṣira, ghṛta & lāvāṇa [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 Manḍa 355

Manḍa [1]; läja manḍa [2-3], dhānya manḍa [3-4], vāṭya manḍa [4-5], rākta śāli manḍa [6], aṣṭaguṇa manḍa [7-8], miscellaneous [9-11].

Chapter 24: Peyās and Allied Preparations 359

Peyā [1], vilepī [2], yavāgū [3-5], pāyasa [6], krṣārā [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], läja saktu [5], yava saktu [6-8], avaluha [8], mantha [9-12], dhānīolāmbā [12], läjā [13], prthukā [14], dhānā [15], nīpāva [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], kulattha yūṣa [7], paṅcamuṣṭika yūṣa [8-9], navānga yūṣa [10], other varieties [11-12], yava manḍa [13], sarva dhānya manḍa [14], khaḍa & kāmbalika [14], dāḍimirāmā [15], dhānīamalā [16], dādhyamalā [16], takrāmā [17], krṭa & akṛṭa yūṣa [18-19], śaṇḍāki [19], rāga śaṇḍava [20], rasāḷā [21], pānaka [22-24], bhakṣya [25], gṛṛṭa pūra [26], guḍa bhakṣya [27], madhu śirṣaka etc., [28], saṭṭaka [29], abhiṣyanda [30], phenaka [31-32], vesavāra [33], palala & śaśkuli [33], parpaṭa & kśīra parpati [34], paiṣṭika bhakṣya [34-35], virūḍhaka bhakṣya [35-37], pūpaka [37], other varieties [38-42], kulmaṣa [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], dhānyā-mla [7], alcohol [8], fruit juice [9], milk [9-10], honey water [10], miscellaneous [11-19].

Chapter 29 : Substitutes

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

Chapter 30 : Groups of Drugs

General description [1-7], vidāri gandhādi gāṇa [8-9], ārag-vadhādi gāṇa [10-11], sāla sārādi gāṇa [12-13], varaṇādi gāṇa [14-15], vihāvatādi gāṇa [16-17], rodhrādi gāṇa [18-19], ārkādi gāṇa [20-21], surasādī gāṇa [22-23], muṣkakādi gāṇa [24-25], kṛṣṇādi gāṇa [26-27], elādi gāṇa [28-29], vacādi & haridrādi gāṇa [30-31], kakolyādi gāṇa [32-33], uṣakādi gāṇa [34-35], sārivādi gāṇa [36-37], aṇjanādi gāṇa [38-39], pārśakādi gāṇa [40-41], brāhıyādi gāṇa [42-43], guḍūcyādi gāṇa [44], vatsakādi gāṇa [45-46], mustādi gāṇa [46-47], utpalādi gāṇa [48], triphalā [49-53], trūṣaṇa [53-54], trikarṣiṭa [55], āmalakāyādi gāṇa [56], trapvādi gāṇa [57-58], lāksādi gāṇa [59-60], kṣudra paṇica mūla [61], mahat paṇica mūla [62], daśa mūla [63], valliṣa paṇica mūla [64], paṇica kāntaka [65-66], tṛṇa paṇica mūla [67], kadambādi gāṇa [68], karaṇjādi gāṇa [69], paṇica kola [70], pācana gāṇa [72], dārāṇa gāṇa [73], prāpṭāna gāṇa [74], śodhana kaśāya [75], saṁśodhana varti [76-78], paṇica gavya, etc., [79-81], saṁśodhana gṛṛṭa [81-82], śodhana taila [83], śodhana cūṛṇa [84], śodhana rasa kriyā [85], ropana kaśāya [86], ropana varti [87], ropana kalka [88], ropana gṛṛṭa [89], ropana taila [90], ropana cūṛṇa and rasakriyā [91], utśādana [92], avasādana [93-94], paṇica valkala [96], aṣṭa varga [97-103], sarvasuṣadhi [104-105], sugandhāmalaka [106], tri sugandhi & cātur jātaka [107-109], paṇica sugandhi [110], varārdha & ādyā puṣpaka [111], mahā sugandhi [112], saṁtarpāṇa [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 sāṃsodhana [136], drugs for emesis [137], drugs for purgation [138], drugs which are both emetic & purgative [139-140], errhelines [141], group of drugs for alleviation of vāyu [143], group of drugs for alleviation of pitta [144], group of drugs for alleviation of kapha [145], proper dosage [146], unwholesome food for a patient [147], wholesome food & regimens [148-150], general description [151-154].

Chapter 31: Synonyms of Drugs
(Abhayādi varga)

Upakrama [1], haritakī [2-3], āmalaka [4], vibhitaka [4-5], triphalā [5], bhūmyāmalakī [6], prācināmalaka [6], vāsā [7], guḍucī [8-9], bilva [9-10], aranī [10], paṭalā & kāṣṭha pāṭalā [11], gambhāri [12], śyōnāka [13], mahat paṅca mūla [14], gokṣura [15], sāli parṇī [16], pṛṣṇi parṇī [17], bṛhat kaṇṭakārī [18], laghu kaṇṭakārī [19], śveta kaṇṭakārī [20], laghu paṅca mūla [20], daśa mūla [21], ṛdhī and vṛddhi [21], kākolī [22], kṣīra kākolī [23], medā [23], mahā medā [24], jivaka [24], ṛsabhaka [25], aṣṭa varga [25], jivanti [26], madhu yaṣṭi [27], māsa parṇī [28], mudga parṇī [29], jivaniya gana [30], eranṭa [31], rakta eranṭa [32], sārvī [33], yavāsa [34-35], mahā muṇḍi [36], apāmārga [37], rakta apāmārga [38], kampillaka [38], danti [39-40], jaya-pāla [41], śveta niśotha [41], śyāma niśotha [42], indra vāruṇī [43-44], arāgavadha [45], nilini [46], kaṭukī [47], anākola [48], sehnṛdha [49], niṁba [50], mahā niṁba [51], kirāṭa tikta [52], kuṭaja [53], indra yava [54], madana phala [55], kaṁkuṣṭha [56], svarṇa kṣīri [57], sātalā [58], aśmanta [59], kāṅcanāra [60], nirguṇḍi [61], sephālikā [61], meṣa śṛṅgi [62], sveta punarnava [63], rakta punarnava [64], kṣudra varṣābhu [64], rāśnā [65], aśva gandhā [66], prasāriṇī [67], satāvari [68], mahā satāvari [69], balā [70], mahā balā [71], ati balā [72], tejavati [73], jyotismati [74], devadāru [74], sarala [75], puṣkara mūla [76], kuṣṭha [77], karkaṭa śṛṅgi [78], rohiṣa ṭṛṇa [79], kaṭphala [80], bhārgī [81], pāśaṇa bheda [82], mustā [83], dhātakī [84], vidāri kanda [85-86], māyikā [87], vārāḥi kanda [88], pāṭhā [89], mūrvā [90], maṇḍiṣṭhā [91], haridrā [92], dāru haridrā [93], cakra marda [94], vākucī [95], bhṛṅga rāja [96], parpaṭa [97], śaṇa
puṣṇi [98], trāya māṇa [99], mahā jālinī [100], ativīṣā [101], kākamācī [102], kāka janghā [103], lodhra [104], vrddha dāru [105], devadāli [106], haṃsa pādī [107], soma vallī [108], nākulī [108], vaṭa patri [109], lajjālu [109], musāli [110], kapi kacchu [111], putraṇjīva [111], vandhyā karkoṭī [112], viṣṇu krāntā [113], śarṅkha puṣṇi [113], dugdhi [122], arka puṣṇi [123], bhāllumāṅkī [123], cerapoṭī [124], ḍroṇa puṣṇi [125], brāhmaṇī [126], suvarcalā [127], matsyākṣi [128], nāga damanī [129], guṇjā [130], vellantara [131], vandāka [132], pindāḷā [133], chikkiṇī [133], rohitaka [134], mocā rasa [135], aja gandhā [136], saireyaka [136-137], giri karṇikā [138], kokilākṣa [139], kārpāsa [140], ārāma śitalā [140], tāmra cūḍa [141], vāmi [141], valā moṭā [142], śara puṃkhā [142], mayūrā śikhā [143], lakṣmanā [143], māhāsa rohīṇī [144], asthi samhāra [144], arka [145], karavīra [146], ḍhastura [147], kalihāri [148], kumāri [149], bhangā [150], kāhcanī [150], dūrvā [151], gāṇḍa dūrvā [152], kāsa [152], darbhā [153], muṇja [153], nala [154], vamśa [154], khorāsānī yavānī [155], khasa khasa [155], āphū [156], pāṭala garaḍa [156].

Chapter 32 : Synonyms of Drugs
(Śuṇṭhyādi varga)

Śuṇṭhi [1], ārdraka [2], marica [2], pippali [3], tryuṣāna and caturuṣāna [4]. pippali mūla [5], cavya [6], gaja pippali [6], citraka [7], paṇḍa kola, šaduṣāna [8], śata puṣṇa [9], mīṣreyā [10], methi [10], aja modā [11], jirā [12], upakuṇcikā [13], yavānī [14-15], aja gandhā [16], vacā [17], hapaṭṭa [18], viḍ̄aṅgā [19], dhānyaka [20], hingu patri [21], hingu [22], vāṇśa rocanā [23], saindhava [24], sauvarcala [24], viḍa [25], sāmudra lāṇa [25], audbhida lāṇa [26], romaka lāṇa [26], pāṁṣu lāṇa [27], kāca lāṇa [27], yava kṣāra [28], svarji kṣāra [28], tāṇkaṇa [29], sudhā kṣāra [29], sarva kṣāra [30].

Chapter 33 : Synonyms of Drugs
(Karpūrādi varga)

Karpūra [1], kastūrī [2], candana [3], rakta candana [4], pita candana [5], krṣṇāguru [6], kuṃkuma [7], śīla rasa [8], jāṭiphala [9], jāti patri [9], lāṇa [10], kuṃkola [11], sūkṣ-
maila [11], sthulaila [12], tvak [13], teja patria [14], nāga kesara [14-15], trī sugandhi & caturjātaka [16], tālīsa [17], sarala [18], śrīvāsa [18], bāla [19], jaṭāmāṁśi [20], uśira [21], reṇukā [21], priyāṅgu [22], pāripela [22], śaileya [23], kunduru [23], guggulu [24], rāla [25], sthauneyaka [26], coraka [26], ekāṅgi [27], karčuṣa [27], saṭi [28], spṛkkā [28], granthi parṇi [29], nali [29], padmaka [30], puṇḍarīka [30], tagara [31], gorocanā [32], nakha [33], pataṅga [34], lākṣa [35], parpaṭi [36], padma [36-37], padma cārinī [37], śveta kamala [38-40], raktotpala [40], nilotpala [41], kalhāra [42], kamala kesara [42], padma bija [43], mṛṇāla [43], sālūka [44], jāti [44-45], mālatī [46], yūthikā [46-47], sevati [47-48], ketaki [49], vāsantī [50], mādhavi [50-51], punnāga [52], vakula [53], kunda [54], mucukunda [54], velā [55-56], bandhu jīva [56], japa [57], sindūri [57], tulasī [58], maruvaka [59], damana [59-60], kuṭheraka [60-61].

Chapter 34 : Synonyms of Drugs
(Suvarṇādi varga)

Suvarṇa [1], rupyaka [2], tāmra [2], kāmśya [3], pittala [4], vaṅga [5], nāga [5], lauha [6], maṇḍūra [6], pārada [7], abhra [8], gandhaka [8], mākṣika [9], maṇaḥsilā [9], haritāla [10], gairika [11], tudtha [12], kāsīsa [13], hīngula [14], sindūra [14], sauvira aṅjana [15], srotoṇjana [15], rasāṅjana [16], puspāṅjana [17], śilā jatu [18], bola [19], sphaṭikā [19], samudra phena [20], pravāla [21], mukta [21], maṇikya [22], sūrya kānta [22], candra kānta [23], gomeda [23], hira [24], vaidūrya [24], marakata [25], śuki [25], śāmkha [26], laghu śāmkha [26], kapardikā [27], khaṭikā [27], gauḍa pāśaṇa [28], paṅka and vālukā [28], cumbaka pāśaṇa [29], kāca [29].

Chapter 35 : Synonyms of Drugs
(Vaṭādi varga)

Vaṭa [1], aśvattha [2], uduṃbara [3], kāśṭhodumbara [4], plakṣa [4], nandī [5], kadaṁba [5], arjuna [6], śirīṣa [7], ārtagala [8], vetasa [8], jala vetasa [9], samudra phala [9], śleśmātaka [10], pīlu [11-12], sāka [12], sāla [13], tamāla [13], khadira [14], viṭ khadira [15], babbūla [15], vijaya sāra [16], tiniṣa [16],
Chapter 36: Synonyms of Drugs
(Drakṣādī varga)

Drakṣā [1-4], āmra [5-8], jambu [8-10], nārikela [11-13], kharjūrikā [14-17], silemāni kharjūra [18], kadalī [19-21], dādi-ma [21-23], badara [24-27], laghu badara [27-30], kṣīri [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], kharbujā [52-53], seva [53-55] amṛta [56], bādāma [57], nikocaka and pistā [58-60], kelā [60], āru [61], anijira [62], akṣoṭa [63], pālevaka and mālavaka [64-65], tūta [66], gāṅgeruka and todana [67-69], tuvaraka [70-71], bija pūraka [71-75], madhu karkaṭikā [75-76], nāraṅgi [76-77], jambiraka [78-79], amla vetasa [79-80], sārāmlaka [81], nibhuka [81-85], karma raṅga [86], amlikā [87-88], tittidīka [89-90], karamarda [90-91], kapittha [92-94], kapittha patri [94-95], āmrātaka [95-96], rājāmra [97], caturamla and paṇcāmla [98-99], kośāmra [99-101], supārī [101-103], tāmāula [104-105], lavali [106-107], general description [108-109].

Chapter 37: Synonyms of Drugs
(Kūsmāṇḍādī varga)

kūsmāṇḍa [1], kālinga [2], tumbī [2], katu tuṁbī [3], karkaṭi [3], trapusa [4], cirbhaṭi [5], vāluka [5-6], kośātaki [6-7], rāja kośātaki [7], mahā kośātaki [8], vṛntākī [8-9], bimbī [10], kāravellaka [10-11], karkotaka [11], vandhyā karkotaki [12], kola sinbī [13], diṇdisā [13], simbī [14], vāstūka [14], jīvantaka [15], cillī [15], kāla śāka [16], tundulīyaka [16-17], phugo [17], paṭola [18-19], ciccīnḍa [19], pālaṅkyā [20], upodīkā [20], loṅika [21], suṇiṣānanna [22], sīra vāra [22], sarṣapa śāka [23], caṅaka śāka [23], kalāya śāka [24], caṅgerī [24], kāsamarda ann grījana [25], mūlaka [25], karīraka [26], śīru [26-28], laṣuna [28-29], palanḍu [29], kṣīra palanḍu [30], grījana [30-32], sūra-
Chapter 38: Synonyms of Drugs
(Jalādi varga and food preparations)

Jala [1], dugdha [2], dadhi [2], takra [3-4], navanīta [5], ghṛta [5], madya [6], ikṣu [7], ikṣu vikāra [8-9], madhu [10-11] madhucchiṣṭa [12], group of dhānya [12-14], kṣīri [15-16], rāga śādava [16-19], khaṇḍāmra & khaṇḍāmalaka [19-20], sikhariṇī [20-22], pānaka [23-28], saṭṭaka [28-30], maṇḍaka [30-33], polikā [34-35], śālīpiṣṭa [35-36], godhūma bhakṣya [36], vaidala bhakṣya [37], māṣa bhakṣya [37], anya bhakṣya [38], guḍa 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], viṣyandana [54-58], lapsikā [58-60], phenikā [60-61], modaka [61-64], vaṭaka [64-66], inḍari [67], somālikā [67], kuṇḍalika [68-71], kulmāṣa [71-72], mantha [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
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<th>Devanagari</th>
<th>Indo-Romanic Equivalent</th>
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INTRODUCTION

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

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

1. Kāya cikitsā or Internal medicine;
2. Šalya tantra or Surgery;
3. Šālākya 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 Agnivesa and was called Agniveṣa saṁhitā, was subsequently redacted by Čaraka. 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 Dṛḍhābala. *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 Vāgbhaṭa, namely, *Aṣṭāṅga hṛdaya* and *Aṣṭāṅga samgraha* were added to this series of classics and both these works are available in their complete form. In all these important ayurvedic classics, separate chapters are provided for the description of drugs and their therapeutic properties. The fundamental principles dealing with the concept of drug composition and drug action are also described in these texts. *Dravya guṇa* or materia medica, as a separate text, came into existence much later.

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

Some of the Buddhist rulers, like Aśoka, established several herb-gardens, so that people could get drugs conveniently for the treatment of their diseases. Buddhist monks were encouraged to learn ayurveda and practise it, which was considered to be the most convenient and popular method of spreading the teachings of their Preceptor. Thus, through Buddhism, ayurveda spread to Śrī Lanka, Nepal, Tibet, Mongolia, the Buriyat Republic of Soviet Russia, China, Korea, Japan and
other South-East Asian countries. Ayurvedic texts, including texts on materia medica, were translated into the languages of these countries and these are still available in translated form even though some of their originals have become extinct in the country of their origin. Based upon the fundamental principles of ayurveda, some local herbs, diet and drinks were included in the traditional medicine of the respective countries. The materia medica of ayurveda was thus enriched.

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

Several universities were established during this period for imparting theoretical and practical training in different religious and secular subjects. Taxila and Nalanda were the two such universities which attracted not only intellectuals, from different parts of this country but many from abroad. In Taxila, there was a medical faculty with Ātreya as its Chairman. In Buddhist literature, there are many interesting stories and anecdotes about the activities of these universities, their scholars and faculty members. One such anecdote is related to Jivaka 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. Jivaka 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 Rāja Todiaramalla 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 vaiśeṣika 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 nighañṭu was composed by one Vāhāṭācārya. This work describes the synonyms of drugs belonging to various groups or ganaś of Aṣṭāṅga samgraha. This Vāhāṭācārya seems to be different from Vāgbhaṭa, the author of Aṣṭāṅga hṛdaya and Aṣṭāṅga samgraha. This seems to be the work done during the eighth century A.D..

The Paryāya ratnamālā of Madhava (9th century A.D.) describes the synonyms of different groups of drugs. Dhanvantari nighañṭu 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. Nighañṭu śeṣa was composed by a Jain scholar namely Hemacandra in twelfth century A.D. It contains the synonyms of different types of plants. Śodhala nighañṭu is another important work on the materia medica of ayurveda next to Dhanvantari nighañṭu. It was composed during the twelfth century A.D. Madanapāla nighañṭu composed by Madana pāla in 1374 A.D. describes the properties of different types of drugs. Kaiyadeva nighañṭu written by Kaiyadeva, describes the properties of 9 groups of drugs. It was composed during A.D. 1450. Bhāva miśra composed an encyclopaedic work called Bhāva prakāśa during the sixteenth century A.D. It has a separate section on the description of drugs and their synonyms. Besides, several texts on rasa śāstra were composed during this period. In these texts the properties of metals and minerals and a few vegetable as well as animal products are also described.
These texts on the materia medica of ayurveda were composed prior to the composition of Āyurveda Saukhyām of Toḍarānanda. Many verses of Āyurveda Saukhyām are also available in the Bhāva-prakāśa, Āyurveda prakāśa and Mādhava nighaṇṭu, even though these names are not quoted by the author. A cursory glance through the text of Āyurveda Saukhyām of Toḍaramalla indicates that the author has taken care to indicate the name of the text or the author from where material has been compiled. Mādhava nighaṇṭu, Āyurveda prakāśa and Bhāva prakāśa were already composed when Āyurveda Saukhyām was under preparation. Either these works were not considered important enough to be cited as references or they were not available to the scholars who compiled the text of Āyurveda Saukhyām. The identity of the texts between these works namely, Āyurveda Saukhyām on the one hand, and Mādhava nighaṇṭu, Āyurveda prakāśa and Bhāva prakāśa on the other, indicates that all of them might have collected their textual material from another work which has since gone extinct.

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

Basic Concepts regarding the Creation of the universe

Ayurveda has drawn its basic concepts from the different philosophical systems of ancient India. The Sāṃkya-Pātañjala system and the Nyāya-Vaiśeṣika system have considerably influenced the physical, physico-chemical, physiological and pharmacological theories of ayurveda. Sāṃkya-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 Sāṃkya 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 sattva (2) the rajas and (3) the tamas. The sattva attribute is the medium of reflection of intelligence. The rajas represents the energy which creates a tendency for work by overcoming resistance. The tamas is the mass or inertia where the effects of rajas and sattva in the form of energy and conscience respectively are manifested.

These three guṇas or attributes are interdependant. The rajas, in combination with the sattva, helps in the creation of the sensory and motor faculties including the mental faculty. The rajas, in combination with tamas, gives rise to the five categories of tannmātrās which are also known as subtle bhūtas. These tannmātrās 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 tannmātrās 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 pārthīva, āpya, taijasa, vāyaviya or ākāśiya, depending upon the predominance of the tannmātrās 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 Sāṁkya-Pātañjala system then each one of these atoms is a conglomeration of five categories of energy or tanmātras, having a mass in the form of prthivi, 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 ākāsa tanmātra. Thus, the Nyāya-Vaiśeṣika concept of matter begins from where the Sāṁkhya-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 imbalancment, 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 *dhātu* 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:

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<tr>
<th>Doṣa</th>
<th>Dominating mahābhūta</th>
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<tr>
<td>1. Vāyu</td>
<td><em>Vāyu</em> and ākāśa mahābhūtas</td>
</tr>
<tr>
<td>2. Pitta</td>
<td><em>Tejas</em> mahābhūta</td>
</tr>
<tr>
<td>3. Kapha</td>
<td><em>Prthvi</em> and <em>ap</em> mahābhūtas</td>
</tr>
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</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 *dhātu* 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) *māṇśa* 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 dhātus or basic tissue elements remain in a particular proportion in the human body and any change in their equilibrium leads to disease and decay. Their functions are described in detail in ayurvedic classics. Diseases are produced only when the 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 mahābhauteic 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 mahābhauteic 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>
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<tbody>
<tr>
<td>(1) Prthvi</td>
<td>Substances that are heavy, tough, hard, stable, non-slimy, dense, gross and abounding in the quality of smell are dominated by prthvi; they promote plumpness and stability.</td>
</tr>
<tr>
<td>Ap</td>
<td>Substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by ap or jala; they promote stickiness, unctuousness, compactness, moistness and happiness.</td>
</tr>
<tr>
<td>Tejas</td>
<td>Substances that are hot, sharp, subtle, light, ununctuous, non-slimy and abounding in the qualities of vision are dominated by tejas; they promote combustion, metabolism, lustre, radiance and colour.</td>
</tr>
<tr>
<td>Vāyu</td>
<td>Substances that are light, cold, ununctuous, rough, non-slimy, subtle and abounding in the qualities of touch are dominated by vāyu; they promote roughness, aversion, movement, non-sliminess and lightness.</td>
</tr>
</tbody>
</table>
(1) Ākāśa

Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by ākāśa; they promote softness, porosity and lightness.

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

**Taste**

1. Sweet
2. Sour
3. Saline
4. Pungent
5. Bitter
6. Astringent

**Predominating mahā bhūtas**

- Pṛthvi and ap
- Ap and tejas
- Pṛthvi and tejas
- Vāyu and tejas
- Vāyu and ākāśa
- Vāyu and pṛthvi.

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

**Guṇa**

1. Guru (heavy)
2. Laghu (light)

**Predominating mahā bhūtas**

- Pṛthvi and ap
- Tejas, vāyu & ākāśa
3. Śīta (cold)
4. Uṣṇa (hot)
5. Snigdha (unctuous)
6. Rūkṣa (ununctuous)
7. Manda (dull)
8. Tikṣṇa (sharp)
9. Sīhira (stable)
10. Sara (fluid)
11. Mrdu (soft)
12. Kāṭhina (hard)
13. Viśada (non-slimy)
14. Picchila (slimy)
15. Slakṣṇa (smooth)
16. Khara (rough)
17. Sūkṣma (subtle)
18. Sīhula (gross)
19. Sānдра (dense)
20. Drava (liquid)

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

Vīrya

1. Śīta
2. Uṣṇa
3. Snigdha
4. Rūkṣa
5. Guru
6. Laghu
7. Manda
8. Tikṣṇa

Predominating mahā bhūtas:

1. Pṛthvī and ap
2. Tejas
3. Jala
4. Vāyu
5. Pṛthvī and ap
6. Tejas, vāyu and ākāśa
7. Ap
8. Tejas

Vipāka or the taste of a drug after digestion, is of three types, namely, madhura (sweet), amla (sour) and katu (pungent).
The mahābhaṭṭic 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), viṛya (potency) and vipāka (taste that emerges after digestion). It is because the mahābhūtas which take part in the manifestation of rasa, guṇa etc., do not actually take part in producing the therapeutic action of the drug. They manifest their action only when the drug is administered to the patient and this is called prabhāva or specific action.

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

Mechanism of Drug Action

Before closing this topic, it will be necessary to explain some basic differences in the mechanism of drug action between ayurveda and the modern allopathic system of medicine. Ayurveda, like other systems of traditional medicine, has its unique features. It lays more emphasis on the promotion of positive health and prevention of diseases. The existence of organisms and their role in the causation of several infective diseases in the body have been recognised and elaborated. But for the prevention and cure of such diseases, the drugs and therapies prescribed in ayurvedic classics and administered by ayurvedic physicians do not aim at only killing these organisms. Some of these medicines might have bacteriostatic or bactericidal effects. But most of them do not act in this way. In
ayurveda, more emphasis is laid upon the "field" than the "seed". If the field is barren then the seed, however potent it may be, will not germinate. Similarly, however 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 (vitiating) 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 unresponsive towards these germs. Once the body is afflicted, the tissues should be so conditioned by drugs, diet and other regimen that these germs or bacteria, by whatsoever name we may call them, will find the atmosphere hostile towards their survival, multiplication and growth. All medicines and therapies including preventive measures prescribed in ayurveda aim at conditioning the tissues and not killing the invading organisms.

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

Except for a few modern drugs, e.g. minerals and vitamins, all others are meant exclusively for patients. All ayurvedic drugs, on the other hand, can be given to both patients and healthy individuals simultaneously—in patients they cure diseases and
in healthly individuals they prevent disease and promote positive health. To illustrate the point: vāsā (Adhatoda vasica Nees) is very often prescribed by ayurvedic physicians to a patient suffering from bronchitis, laryngitis, pharyngitis and even tuberculosis. May be, some fractions of this drug have properties to kill some of the organisms causing these ailments. But that is not the primary consideration which motivates the physician to prescribe this drug. These organisms thrive and multiply to produce a disease in the respiratory tract and throat only when the local tissue elements are afflicted with excessive kapha doṣa. Vāsā counteracts this aggravated kapha doṣa, and helps in the maintenance of its state of equilibrium in the body by which the organisms become incapable of 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 *yogarāja guggulu* have been studied scientifically and their therapeutic claims verified. *Sarpa gandhā* is useful for high blood pressure and *yoga rāja guggulu* for rheumatism. The gum resin of a plant called *guggulu* is the important ingredient of the latter medicine.

(b) **Popular Non-toxic Drugs**: Some ayurvedic medicines are popular for their therapeutic utility and of non-toxic character. One such medicine is *Cyavana prāśa. 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 injudiciously. *Bhallātaka* is the important ingredient of this medicine which is used in the treatment of chronic and obstinate skin diseases, among others.

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

(e) **Hereditary and Patent Drugs**: Some physicians have specialised in curing certain diseases. The formulae and methods of preparation of the drugs they administer are known only to them or to the trusted members of their family. While some of the drugs are not as effective as the claims made for them, some others are found to be very effective. In most cases, physicians are not at all willing to disclose the formulae; and even if they give consent, it is associated with a demand for heavy financial compensation.
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 puskara mūlī and goja pippali in the place of cavya. Instead of treating these usages as exceptional cases, the substitutes are often unscrupulously used as a rule (under the shelter of textual prescriptions) to make the medicinal preparations cheaper.
(f) **Omission of Ingredients:** Generally speaking, compound preparations are used in ayurvedic medicines. It is often the total effect of all the ingredients in the formula rather than the action of individual drugs that plays a vital role in therapeutics. Drug combinations are envisaged to serve the following important purposes:

(i) **Synergistic action:** *Tr̥na-paṇca-mūla-kuṭha* 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-sapiaka-kuṭha* 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 *eranda* is a laxative.

(iii) **Neutralizing toxicity:** An example of this is the case of *Agni tundi vāti*. *Kupilu* 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*. *Pippali* added to this preparation has heating effect in addition to anti-tubercular property. The heating effect of the preparation is neutralized by the addition of other cooling drugs like *āmalaki*. Thus, the medicine is left with a marked anti-tubercular effect.

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

Identification of Raw Drugs

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

(a) Non-availability: Some drugs like Soma and Jivaka 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 śāmkha 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 hṛṅgarāja and dārvā.

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

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

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

**Difficulties for Identification**

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

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

(b) *Inadequate Description*: An important plant by name svarna-kṣirī is described as having golden latex and leaves like those of 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 Srītī 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 haritakī*.

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

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

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

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

**Multiplicity of Formulae**

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

**Pharmaceutical Processes**

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

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

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 śodhita 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 kuṣṭha are also described to undergo śodhana by boiling them with milk, go-mūtra, etc. Boiling of these drugs however, definitely reduces the volatile oil content which is supposed to be therapeutically very active. The utility of such purificatory processes should, therefore, be studied before proceeding with the standardization of ayurvedic drugs.

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

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

According to Dravyaguna Ratnamālā

Rasa (taste), guṇa (property), virya (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 virya, 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), katu (pungent), titika (bitter) and kaṣāya (astringent)—these are the six rasas (tastes) which are lodged in matter.
Attributes of Sweet taste

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

When used in excess, it causes jvara (fever) svāsa (asthma), galaganḍa (goitre), arbuda (tumour), kṛmi (parasitic infestation), sthaulya (obesity), agnimāṇḍya (suppression of digestive power), meha (obstinante 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 (पुंका) and appetiser (रुच्या). It produces pitta and slesman. 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 (typhus) 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), tṛf (morbid thirst), dāha (burning sensation), timira (catarract), jvara (fever), kaṇḍu (itches), pāndutva (anemia), visphoṭa (postules), sōtha (oedema), visarpa (erysipelas) and kuṣṭha (obstinate skin diseases including leprosy).

 Attributes of Saline taste

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

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

Attributes of Pungent taste

Pungent taste aggravates pitta and reduces kapha, kṛmi (parasitic infection), kaṇḍū (itching) and toxicity. It has properties of fire (agni) and it aggravates vāyu. It reduces stānya (lactation), medas (fat) and sthaulya (adiposity). It is light. It causes lacrimation and irritates nose, eyes, mouth and tip of the tongue. It is dipana (stimulant of digestion), pācana (carminative) and rucya (appetiser). It causes dryness (śoṣaṇa) of the
nose. It depletes (शोषण) क्लेद (sticky substance in the body), 
médas (fat), 
vāsā (muscle fat), 
mājā (bone marrow), 
śakṛt (feces) and 
mūtra (urine). It opens up the channels of circulation. It is ununctuous (रुक्षा). It promotes intellect (मेध्या). It produces more of feces and constipation.

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

अब तित्र :

तित्र: शीतस्तुष्टामूच्छितविपरिपक्षानु अवेल् अबतित्र प्रसादत: पोषितम् सुनिधित:।

हथय: स्वयमरोचिष्णु: कण्ठस्तयास्वलोचन:।

वातलोष्णिकरो नासास्वरोहिणि रक्षणि लघु:।

Attributes of Bitter taste

Bitter taste is cooling and it cures morbid thirst, fainting and fever. It alleviates pitta and kapha. It cures kṛmi (parasitic infection), kusṭha (obstinate skin diseases including leprosy), viṣa (poisoning), utklesa (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 śrāṇa śūla (headache), manvāstambha (torticollis), śrama (exhaustion), arti (pain), kampa (tremor), mūrchā (fainting) and tṛṣā (morbid thirst). It reduces strength and semen.

अथ कषायः

कषायो रोपणो ब्राह्मो शोपणो वातकोपन: ।
जिह्वानाइयकरः कण्ठोतसां च विबन्धकृत् ।

Attributes of Astringent taste

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

‘सोजितुच्छो ग्रहार्धमानन्तरत्यप्रक्षेपणार्धकृत्’ II २३ II

[भावप्रकाशः पूर्वलक्षणः वर्गप्रकरण ६ : १६४]

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

अथ तत्रेवविशेषः

मघुरं श्लेष्मलं सवर्मूते शाले: पुरातनात्।

‘मुद्रगोधूमतःश्रीद्रस्तिताया जाग्न्यामिषाय’ II २४ II

[भावप्रकाशः पूर्वलक्षणः वर्गप्रकरण ६ : १६५]

Exceptions

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

ग्रहण पितकरं प्रायो विना धात्रीं च दाहिणात्।

लवणं प्रायोहि द्वेषी नेत्रयों; सेवकं विना II २५ II
All sour things aggravate *pitta* except *dhātri* and *dādimā*. Generally saline things afflict eyesight; but rock salt (*saindhava*) is an exception to it. Generally pungent and bitter things are not aphrodisiac and they aggravate *vāyu*. *Śunṭhi*, *kṛṣṇā*, *rasona*, *patola* 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 guṇas (attributes)**

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

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

Virya (Potency)

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

Their attributes

Those having usṇa (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 katu (pungent).

Attributes of Vipākas

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

Prabhāva or specific action

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

**NOTES AND REFERENCES**

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

गोपांगनांप्राणशुमिमां शतरक्षण्यमिगुमायां
पायानुप्तं टडणबंशजातं पद्यं: कुतबान् स्तवः

1. परिधिताय वं हि इति षड्ढुङ्गके पाठः
2. इत् त्वमयमू चरकः: सुत्र ४४-५५
3. “गौषधीयु सकल त्रावर्ग-धान्य-मांस-फल-शाक-रसाश्च
कृष्ममल्लमुनांकु युक्तभाव-भावर्चनानम्रगुप्तः”

4. मुध्रो वहि रस: इति भाषके पाठः
5. लेर्क्तोष्यो इति भाषके पाठः
6. पितकोष्ठांदिकृत इति भाषके पाठः
7. इत्वमयमू भावप्रकाशः: पुरब्घंड: वर्गप्रकरण ६: १४
8. भाषनीदाहुमूलतांबोधकृत्व इति भाषके पाठः
9. बलशुकुकुत्त इति द्वितीयपुस्तके पाठः
10. विवाहः इति द्वितीयपुस्तके पाठः
11. योगस्तुः इति भाषके पाठः
12. मिष्टः इति भाषके पाठः
13. कुर्यात्मकान्त: इति षड्ढुङ्गके पाठः
CHAPTER 2

Haritaki (Terminalia chebula Retz.)

It is called haritaki because of the following:

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

The names of different varieties of haritaki have the following significance:
(a) Jīvanti because it promotes life (jīvana);
(b) Pūtanā because it purifies (pāvana);
(c) Amrta 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) Rohini because it promotes (rohāt) the attributes (gunaś);
(g) Cetakī because it promotes consciousness (cetanā).

Different varieties of haritaki have the following characteristics:

(a) Jīvanti is golden in colour;
(b) Pūtanā has a bigger stone;
(c) Amrta has three dalas (pieces or fruits in a bunch);
(d) Vijayā is like a tuñbī;
(e) Abhayā has five aṅgas (pieces);
(f) Rohini is round in shape;
(g) Cetakī has three aṅgas (pieces),
Properties of different varieties of *haritaki* are as below:

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

These are the seven varieties of *haritaki*.

Attributes

*Haritaki* has five tastes. It does not possess saline taste. It is extremely astringent. It is ununctuous, hot, *dipana* (digestive stimulant), *medhya* (promoter of memory), *svādu pāka* (sweet in *vipāka*), *rasāyana* (rejuvenating), *sara* (laxative), *buddhi prada* (promoter of intellect), *āyuṣya* (promoter of longevity), *caksuṣya* (promoter of eye sight), *bṛmhaṇa* (nourishing) and *laghu* (light).
It cures śvāsa (asthma), kāsa (coughing), prameha (obstinate urinary disorders including diabetes), arśas (piles), kuṣṭha (obstinate skin diseases including leprosy), sōtha (oedema), udara (obstinate abdominal diseases including ascitis), kṛmi (parasitic infections), vaisvarya (hoarseness of voice), grahaṇī doṣa (sprue syndrome), vibandha (constipation), viṣamajvara (malarial fever), gulma (phantom tumour), ādhimāna (typhoid), vrana (ulcer), chardi (vomiting), hikkā (hiccup), kaṇḍā (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, harītaki alleviates all the three doṣas.

Tastes predominant in different parts of harītaki are as follows:

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

Characteristics of good quality

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

Different ways of Using

Used in different ways it produces the following effects:

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

Use in different seasons

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

(2) In rainy season it is to be used with adequate quantity of saṁdhava;

(3) In autumn season it is to be used with equal quantity of purified sugar;

(4) In the beginning of winter it is to be used with śunṭhī.

(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 haritaki in the above mentioned manner.

लषणेन कफ हृति पिलं हृति सशकरा।
पूर्तेन सांतजानि रोगासवरं रोगानुवाहिता॥ १७ ॥

Usage for different doṣas

It alleviates kapha when taken with salt. Pitta is alleviated when it is taken with sugar. When taken with ṣee it cures all diseases caused by vāyu. Taken with guḍa, haritaki cures all types of diseases.

अख्यातिस्विनः पारंपीतेजा स्त्रा कुशो लंपनकपितशच।
पित्ताधिको गम्भरणी च नारी विमुच्तस्वस्त्वभयों न सेवेत॥ १८॥

Contra-indications

Haritaki 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.
Bibhitaki (Terminalia belerica Roxb.)

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

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

Āmalaki (Emblica officinalis Gaertn.)

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

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

कुर्यापितं तदमल्ल्वात्रकं माधुमूलीयतः।
बातं हस्तक्षणायत्वादेव कि 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?

धात्वाद्याकः यहात्मश्च कष्ट्वें मुनिमि: समुत्तम्।
सभावनावशायतः रसाद्विरि हेतुता॥ २४॥

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

यस्य यस्य फलस्येऽव वीर्यं भवति यात्राम्।
तस्य तस्येऽव वीर्यम् मण्ड्यानमपि निरूपितो॥ २५॥

[सृज्ञानं सृज्ञानं 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.

ग्रन्थयान योजनीया द्रव्ये तु विमोहकी।
शात्रीयचतुर्वृत्तिः त्रिफलेऽइ विज्ञातिनः॥ २६॥

*Triphalā*

One fruit of abhayā, two fruits of bibhītakī and four fruits of amalakī—taken together these are called *triphalā*.

"शिवा पंचरसयुध्या चालूयाणि तव मरी।
मेघ्योपष्ट्य ब्राह्मणी बोध-शोष-कुष्ठ-वाणपह॥ २७॥
Śivā has five tastes. It is āyuṣya (promoter of longevity), cakṣusya (promoter of eyesight), alavāṇa (free from saline taste), sara (laxative), medhyā (promoter of intellect), uṣṇa (hot) and dīpana (stimulant of digestion). It alleviates doṣas, śotha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).

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

‘भेदनं कटुस्कोणं वेष्वर्यक्षिमाश्नम्
चक्षुयं स्वादुपाक्षं कष्यां कफपितनतुैः
[सुभृतः, सूत्र ४६:२००]

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

‘त्रिफलयं कफपितनाती मेह-कुष्ठ-विनाशिनी
बक्षुध्वं दीपिनी स्त्र्या वियमुखनाशिनी’
[भावप्रकाशः पूर्वेश्वर: वर्गप्रकरण २:४४]

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

कफपितहरय स्त्र्या मदुरा मूदुरेचनी
बातकुस्तकुपक पके कष्याया त्रिवृद्धासिता

Trīvṛt (Operculina turpethum Silva Manso)
The black variety of trīvṛt alleviates kapha and pitta,
rukṣa (ununctuous), madhura (sweet), mṛdu recana (laxative), vātakṛt (aggravator of vāta), kaṭu pāka (pungent in vipāka) and astringent in taste.

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

Rājavṛkṣa (Cassia fistula Linn.)

For patients suffering from jvara (fever), hṛdroga (heart disease), vātāsṛk (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 ama. It is laxative. When taken with water it cures even the severe type of grdhraṣi (sciatica).

Kaćukā (Picrorhiza kurroa Royle ex Benth.)

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

Trāyantī (Gentiana kurroo Royle)

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

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

Yāsa: सरो ज्वर-छिद-शलेख-पित-विसंपूर्णति

Yāsa (Alhagi pseudalhagi Desv.)

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

भूतावान वातकृत्तिका कष्या मधुराः हिमा || ३५ ||

पिपासा कास-पितास-कप-पाण्डु-अयापह ||

Bhūdhātri (Phyllanthus niruri Linn.)

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

खदिर: कुष्ठबीसपमेहपितविपाश् || ३६ ||

Khadira (Acacia catechu Willd.)

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

भूनिमा वातावरण रक्षा कफपितांबरापह: ||

Bhūnimba (Swertia chirata Buch.—Ham.)

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

निव: पितकफक्षदिब्रणहुलासकुष्ठनुल || ३७ ||

‘शीतो स्वाहिनिकासज्वरत्तुक्किपमेहहित्’

Nimba (Azadirachta indica A. Juss.)

Nimba cures aggravated pitta and kapha, chardhi (vomiting), vṛṇa (ulcer), hṛlāsa (nausea) and kūṣṭha (obstinate skin diseases including leprosy). It is cooling, constipative and
digestive stimulant. It cures kāsa (coughing), jvara (fever), 
tr̥t (morbid thirst), kr̥mi (parasitic infection) and meha 
(obstinate urinary disorders including diabetes).

Leaf of nimba promotes eye sight. It cures kr̥mi (para-
sitic infection), aggravated pitta and viṣa (poisoning).

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.

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

Pāṭhā (Cissampelos pareira Linn.)
Pāṭhā cures atisāra (diarrhoea), sūla (colic pain), aggrava-
ted kapha and pitta and jvara (fever).

Kuṭaja (Holarrhena antidysenterica Wall.)
According to scholars, kuṭaja is of two types viz., male
and female. The male variety has bigger fruits, white flowers and unctuous as well as long leaves. Its bark is exceedingly red and thick.

अणुकला वृत्तपणा पुष्पे: श्यावारण्युंता || ४२ ||
घवलतवक् भवेद्यासी विझेया र्षी न संशय: ||

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

कुटजः पुष्पो ग्राही रक्तपितातिसारानुत् || ४३ ||
बातनो प्रदरे योजयो ततो हीनगुणावरा।

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

The female variety is inferior in quality.

फलाज्ज घुप्पतो शेया इति पाराशरोज्ज्वित् || ४४ ||

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

"कुटजः कपितामृक्क त्वंदोषावौतिसारंतित् ||" २६

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

२६ तद्दीजः रक्तपितातिसारवरहूं 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.
Hṛīvera (Coleus vettiveroides K. C. Jacob.)

Hṛīvera cures chardi (vomiting), hrīllāsa (nausea), rṣṇā (morbid thirst) and atisāra (diarrhoea).

Kaphān kūtraṁ tiṅkā mūsāṁ sāndāḥśīpācāham ।

Mustā (Cyperus rotundus Linn.)

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

Dūṣāṁ pācānām grahī tiṅkā chaśītivādāhūyam ॥ ४६ ॥

Ativiśā (Aconitum heterophyllum Wall.)

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

Saṃgrāhī kaphātāṃ bhirāṁ dīnapācānām ।

Bālāṁ, vṛūḍhāḥ vibhodāsya duṣberu pūtirmatān ॥ 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.

Kaphātāmābhūtāṁ grahīti bilvādītikā ।

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

"Falesuḥ pariṇābhaṁ yuḍūganaṁvattadvatāhūtām ।

Bilvādānityatva vīṣṇeyamāṁ tadgṛgūṭhāram ॥ ४८ ॥

[Śrūtā: Śrut 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), vrādha (inguinal lymphadenitis), sōpha (oedema) and udara (obstinate abdominal diseases including ascitis.) They are laxative and hot in potency. They are rasāyana (rejuvenating).

Citraka (Plumbago zeylanica Linn.)

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

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

Dantī (Baliospermum montanum Muell.—Arg.)

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

Hasti dantī (Trichosanthes bracteata Voigt)

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

Jayapāla (Croton tiglium Linn.)

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

Snuhi cures āṣthilika (stony tumour in abdomen), ādhamāna (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 doṣas in a patient are aggravated very much in excess and also for patients suffering from diṣṭi viśa (artificial poison), udara (obstinate abdominal diseases including ascitis), plīha roga (splenic disorder), gulma (phantom tumour), kuṣṭha (obstinate skin diseases including leprosy) and prameha (obstinate urinary disorders including diabetes).

Hemāhvā (Argemone mexicana Linn.)

Hemāhvā is purgative, bitter and madanut (cures intoxication). It produces kleda (stickiness) in body. It cures krmi (parasitic infection), kaṇḍā (itching), vitiated kapha, ānāha (constipation), viśa (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 aršas (piles) and kuṣṭha (obstinate skin diseases including leprosy).

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

31. 32

श्रादित्कर्म तीव्रक कपालं कुत्पास्क च ।

उच्छं क्रघुदरानाहोपकुन्नमिनाणानम् ॥ ५६ ॥

33

ध्वनीक्षिदवातिरिमांक्तमांवरुल्मनुः ।

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

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

तन्मण्डा भंडुर: पाके वृष्णद्वारशाहः पर: ॥ ५७ ॥

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

गुङ्गुः: पित्तत्स: स्पष्ट: विश्वाभवहारतः ।

गुङ्गुः: सक्शासीतः सक्षायो रसायन: ॥ ५८ ॥

वर्णः: सवर्णः: कुष्ठ: पाके रक्त: इनास्त्रूर्णिन्द्रीयः ।

कलेदेवदेवन्तलालोर्मंगंडमेहापचाकुमीन् ॥ ५८ ॥

पिठकार्णिद्वाराधाराृहुन्वुल्मसंनो लघु: ।

Guggulu (*Commiphora mukul* Engl.)

Guggulu is slimy in touch. But it has a non-slimy (*viśada*) effect on the body when used. It is sweet, pungent, bitter and astringent in taste. It is rasāyana (rejuvenating), *vārya* (promoter of complexion), *svarya* (promoter of good voice), *kūtpāka* (pungent in vipāka), *rūkṣa* (ununctuous), *ślaksṇa*
(smooth) and agnidipana (promoter of digestive power). It alleviates kleda (sticky material in the body), medas (fat), vitiated vāyu and kapha, ganḍa (goitre), meha (obstinate urinary disorders including diabetes), apaci (cervical adenitis), kṛmī (parasitic infection), pīḍakā (pimples), granthī (adenitis), śotha (oedema) and arśas (piles). It is hot, sramśana (laxative) and light.

S nabho bṛhmaḥ bṛṣṭyā: purāṇastvakārṇya: || 60 ||

Fresh guggulu is brīhana (nourishing) and viṣya (aphrodisiac). Old guggulu is extremely depleting (kṛṣṇaṇa).

34 
‘‘mahīṣākṣa mahānīlā: kumudā: pacha ekaśyapī ||

35 
hirāṇya: puthamā jayā gūguli: puthābātasya: || 61 ||

36 
śrūjāṅjanasvarṇastu mahīṣākṣa hiṁ śrūjastu: ||

37 
mahānīlāstu viśeṣā: svanamamsalakṣaṇa: || 62 ||

38 
kumudā: kumudāhastu pacha śrāmaṇpisānibhi: ||

39 
hirāṇyaśvārūpamābh: puthvāte svamārūhata: || 63 ||

There are five varieties of guggulu. They are mahīṣākṣa, mahānīla, kumuda, padma and hiraṇya. Mahīṣākṣa variety has the colour of either bhringa or aṇjana. 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.

39 
mahīṣākṣa mahānīla gangeśaśa— hitāchāvamī ||

[भावप्रकाशं: पूर्वकण्डं तृतीय कर्पराधर्मं ३२-३६]

40 
hiraṇāṇa kumudā: pachā: svasa-yārogyakari pari: || 64 ||

বিশেষণ মনুযাণঃ কনকঃ: পরিকোতিতঃ।
Mahiṣākṣa and mahānīla—these two varieties of guggulu are useful in the treatment of elephants. Kumūla and padma varieties are useful in the treatment of horses. Kanaka variety is specifically indicated for human beings. According to some scholars mahiṣākṣa is also useful for the treatment of human beings.

Guggulu is 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 vrṣya (aphrodisiac), sūkṣma (subtle), svarya (promoter of voice), rasāyana (rejuvenator), dipana (digestive stimulant), picchila (slimy) and balya (promoter of strength). It alleviates aggravated kapha and vātā. It cures vrana (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 mārūta (rheumatism), pidikā (pimples), granthi (adenitis), śopha (oedema), arśa (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.

Fresh guggulu is brīñhana (nourishing) and vṛṣya (aphrodisiac). Old guggulu is extremely depleting (lekhana).

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.

[भावप्रकाश: पूर्वलंक: तृतीय कपूर राजवर्म ४२-४७]
Śrīvāsa (Pinus roxburghii Sargente)

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 (rakṣas), unauspiciousness, excessive sweating, foul smell of the body, lice (yūkā), itching and ulcer.

Rasona (Allium sativum Linn.)

When Garuḍa took amṛta from Indra, then a drop of it fell down on the earth and rasona came out of it. According to scholars who are experts in the determination of various aspects of drugs, it is called ‘rasona’ because it has five rasas (tastes) and it is devoid (una) of one rasa (taste) i.e. amla (sour). Pungent taste resides in its root (bulb); bitter taste in the leaf, astringent taste in the stem, saline taste at the top of the stem and sweet taste in the seed.
Rasona is brīnhāṇa (nourishing), vṛṣya (aphrodisiac), unctuous, hot, carminative and laxative. In taste and vipāka it is pungent. It is sharp in property and sweet. It helps in the healing of fracture. It is good for throat and heavy. It aggravates pitta and blood. It promotes strength, complexion, intellect and eyesight. It is rejuvenating. It cures hydroga (heart disease), jīrṇa jvara (chronic fever), kukṣi śāla (colic pain in the pelvic region), vibandha (constipation), gulma (phantom tumour), aruci (anorexia), kāsa (coughing), sopha (oedema), durnāman (piles), kuṣṭha (obstinate skin diseases including leprosy), anala sāḍa (suppression of the power of digestion), jantu (parasitic infection), samīraṇa (aggravated vāyu), svāsa (asthma) and aggravated kapha.

46

मद्य मांसं तथामां च हितं लघुनसेवनं: ॥ ५१ ॥

Diet

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

47

रसोनमहन्नु पुर्णस्स्येजेतानिर्नतर्म्म' ॥ ५२ ॥

[भावप्रकाश: पूर्वकाण्ड: द्वितीय हरीतक्यादिवर्ग २२५—२२६]

Prohibitions

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

प्रेते सकारामचुरो मध्ये मधुरिपिलिचिल: ॥

तीक्षणो लघुन: कद: कटुपाकरस: सर: ॥ ५३ ॥

हुष्ट्र: केषो गुरुटुः: सिन्ग्हो दीपनरोचन: ।
Its leaf is alkaline and sweet; its stem is sweet and slimy and its bulb is sharp, hot, pungent both in taste and vipāka and laxative. *Lasuna* is hṛdaya (cardiac tonic), keśya (promoter of hair), heavy, vṛṣya (aphrodisiac), unctuous, dipana (digestive stimulant), rocana (appetiser), bhagna sandhāna kṛt (healer of fracture) and balya (strength promoting). It vitiates blood and pitta. It cures kilāśa (leucoderma), kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), arśas (piles), meha (obstinate urinary disorders including diabetes), kṛmi (parasitic infection), aggravated kapha and vāyu, hidhmā (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.
53
puṣpaṇi kṣīṇātvaḥ tāntanaḥyaetyayāḥ falaṁ c c 65 65

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

"kṣīṇātvaḥ svabhāvaḥ bhājanaḥ sūranaḥ cūtum 66 66
kūtumān roacchaṁ vṛddhaḥ āyam chāvādākā śruṭam" 66 66

[सुधृतः सूत्र ४६ : २२५]

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

54
vātathleśvāntātāte saśātraśyopadishtate 67 67

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

śāraṇaḥ tīkāmghura moṣtrala ṛkāptahūt 68 68

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

"gūdrītakā kē vātahūt bhavāngham pītānāgānam 68 68
kūtumān vṛddhaḥ vṛddhaḥ vṛddhaḥ kaphāham 68 68"

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

vṛddhaḥ roacchaṁ vṛddhaṁ vinasakaṁ मधुरं सरस् 68 68
śūleśvāntātātāte saśātraśyopadishtate 68 68
Lavana (rock salt) and ärdraka, taken together, promote eyesight. It is appetiser and promoter of voice. It is sweet in vipāka and laxative. It cures stambha (rigidity), ātopa (gurgling sound in the stomach) and aggravated vāyu. It is depleting (karśana). It is always useful to take salt and ärdraka before food.

कुष्ठ्रे पाण्ड्वामये कुष्ठ्रे रक्षिते जबरे ब्रजे।

55 दाहे शरिनिदाधे च नंव पूर्वकतमार्कम्।

[भाषप्रदेशः पूर्वकंतः द्वितीय हरीतकाचित्तः ५२—५३]

Contra-indications

Ādraka should not be taken by a patient suffering from kuṣṭha (obstinate skin diseases including leprosy), pāṇḍu (anemia), kṛṣchra (dysuria), raktapitta (a disease characterised by bleeding from different parts of the body), jvara (fever), vṛṣṇa (ulcer) and dāha (burning syndrome). It is contra-indicated in autumn and summer.

आद्रकं कृष्णलवणं रामठेन समन्वितम्।

56 “रोचनं कफवातधनं [शूलधनं] जबरं तथा”।

Ādraka and kṛṣṇa lavana mixed with rock salt are appetiser. It alleviates kapha and vāta and colic pain and promotes digestion.

नागरं कफवातधनं विपाके मघृरं कटु।

वृष्णोष्ण रोचनं हृं सर्नेंं लघु दीपनमं।

57 [सुदृढः सुधृ ६६ : २२६]

Nāgara (Zingiber officinalis Rosc.)

Nāgara alleviates kapha and vāta. In vipāka it is sweet and it is pungent in taste. It is aphrodisiac, hot, appetiser, cardiac tonic, unctuous, light and digestive stimulant,
How can a drug which cures constipation also becomes a cure for diarrhoea? It is because of its prabhāva or specific action by which it relieves constipation but does not cause diarrhoea and thus works as a remedy even for the latter.

Pippali (Piper longum Linn.)

Pippali is unctuous, hot, sweet, aphrodisiac, pungent, digestive stimulant and laxative. It cures aggravated vāyu and kapha, kāsa (coughing) śvāsa (asthma) vibandha (constipation), śūla (colic pain) and āmavāta (rheumatism). It is carminative. It also cures vami (vomiting), ślipada (filaria), śopa (oedema) and arśas (piles). It works as a constipative by absorbing water from the colon. Kuśtha (obstinate skin diseases including leprosy), prameha (obstinate urinary disorders including diabetes), gulma (phantom tumour), pūlihā (splenic disorder), jvara (fever) and udara (obstinate abdominal diseases including ascitis) are also cured by the use of this drug. It is light and rejuvenating.

Green pippali aggravates kapha. It is sweet, cooling, heavy and unctuous.
The root of *pippali* is purgative, and digestive stimulant. It cures *kṣṇī* (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*.

Tryūṣana

*Sūṇṭhi*, *pippali* and *marica* taken together are called *tryūṣana*. It is pungent, hot and light. It promotes eye sight. It is not an aphrodisiac. It alleviates *kapha* and *vāta*. It cures *kāsa* (coughing), *medas* (adiposity), *meha* (obstructive 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 *agnyalpatā* (suppression of the power of digestion).
Cavikā & Gajapiippali (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.

Paṅcakola and Śaḍūṣana

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

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

Jala pippali (Lippia nodiflora Mich.)

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

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

कटु श्लेष्मानिलहरं गन्धार्द्यं जीरकद्रयम् ॥ १०६ ॥

[मुख्यत्: सूत्र ४६ : २२६]

“श्राहि रूखः मेघ्यं वृद्धं चक्षुं च छोटियृषमुत् ॥ ७१
आध्यानुपातनं च गर्भिषयविषमुदिक्षतु” ॥ ११० ॥

Jiraka (Cuminum cyminum Linn.)

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

कारवी श्लेष्मवातान्द्री तड्डंयोपकुचिका ।

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

Kāravi alleviates kapha and vāta. Upakuṇcikā has similar properties.

वाप्सिका कटुतीक्रोणम्न कमिचलेघमीर सरस ॥ १११ ॥

Vāspikā (Carum bulbocastanum Koch)

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

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

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

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

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

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

Dhānyaka (Coriandrum sativum Linn.)
Dhānyaka is astringent, bitter and sweet in taste, cardiac tonic, digestive stimulant and carminative. It cures kāsa (coughing), trṭ (morbid thirst) and chardi (vomiting). It is useful for eyes.
"भन्यभोजनभोज्येः विविषष्ट्ववचकारिता। एक्।।
श्रावः कुस्तुम्बरी | कुर्यालस्वादुसौगन्ध्यहृद्यताम्। ।

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

सा शृङ्गे मधुरा पाके सिंगध तूः दाहानायणी। एक्।।
दोषदीवी कटुका किक्षि तित्का सोहोविलोकी।।

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

Jambīra: पाचनस्तीकण: कुमिबातकक्षाप्प:। एक्।।

[Jambīra (Citrus limon Burm.f.)]

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

"भंगा कफहरा तित्का प्राहिष्णी दीपनी लघु:। ।
लीक्षणोषण पितला मोहमदक्षक्रियाविचरविधी।। एक्।।

[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.

[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 *kr̥mi* (parasitic infection) and *daurgandhya* (foul smell coming out of the body).

Varvari

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

Śīṣṇagandhā (a variety of Śīgru)

*Śīṣṇagandhā* cures *śotha* (oedema), *vidradhi* (abscess) and *gaṅḍa* (goitre). It alleviates *kapha*.

Śīgru (Moringa pterigosperma Gaertn.)

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

Madhu śīgru (a variety of Śīgru)

*Madhu śīgru* is laxative and bitter (?). It alleviates *śotha* (oedema) and stimulates digestion. It is pungent.
Varuṇa (Crataeva nurvula Buch. Ham.)
Varuṇa is hot. It cures aśmari (stone in urinary tract), It is purgative. It alleviates aggravated vāyu and śūla (colic pain).

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

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

Pātalā (Stereospermum suaveolens DC.)
Pātalā alleviates kapha and vāta. It is slightly pungent. It is constipative and digestive stimulant.

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

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

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

Trikāṇṭaka (Tribulus terrestris Linn.)

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

Kaṇṭakārikā (Solanum xanthocarpum Schrad & Wendle.)

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

Bṛhatī (Solanum indicum Linn.)

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

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

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

Jīṅginī (Lannea grandis Engl.)

Jīṅginī cures vṛṇā (ulcer), hṛdra (heart disease), aggravated vāyu and atīśāra (diarrhoea). It is pungent.

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

\[ \text{Balā (Sida cordifolia Linn.)} \]
There are three varieties of balā. They alleviate vāyu and pitta. They are constipative and aphrodisiac.

\[ \text{Mahābalā (Sida rhombifolia Linn.)} \]
Mahābalā is unctuous, sweet and promoter of longevity. It cures mūtrakṛcchra (dysuria).

\[ \text{Nāgabalā (Grewia populifolia Vahl.)} \]
Nāgabalā is specially useful for patients suffering from kṣata kṣīna (consumption). It promotes longevity and is aphrodisiac.

\[ \text{Aśvagandhā (Withania somnifera Dunal.)} \]
Aśvagandhā promotes strength, and alleviates vāyu. It is useful in kāsa (bronchitis), śvāsa (asthma) and kṣaya (phthisis).

\[ \text{Māsaparnī & Mudga parṇī (Teramnus labialis Spreng. & Phaseolus trilobus Ait.)} \]
Māsa parṇī is exceedingly aphrodisiac. Mudga parṇī promotes eye sight.

\[ \text{Rddhi} \]
Rddhi promotes strength. It alleviates all the three doṣas. It is spermatopoetic (śukrala), sweet and heavy.
Vṛddhi

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

काकोलीयुगलं शीतं शुक्रं मघुं गुरुं ॥ १३३ ॥

जातकस्मीरदाहास्पिति-शोष-विष-ज्वारादु ॥

Kākoli

Kākoli has two varieties. Both of them are cooling, spermatopoietic (ṣukrala), 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).

मेदायुगमं गुहस्वादवृथ्यं सत्त्वं कफाप्रहमू ॥ १३४ ॥

बृह्तं शीतलं पित्तरक्षक्षणसमीरजित् ॥

Medā

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

जीवकर्षभौ बल्यो शीतीं शुक्रस्फोत्तदृ ॥ १३५ ॥

ह्रदः दिन्दाहास्पित्क्षोषायारापही ॥

Jivaka & Rśabhaka

Jivaka and rśabhaka are strength promoting, cooling and spermatopoetic. They aggravate kapha. They cure aggravated pitta, dāha (burning syndrome), vitiated blood, kārśya (emaciation), śoṣa (consumption) and kṣaya (phthisis).

यष्टवर्गोपशिष्यायराते: शीतोपशिष्यकल: ॥ १३६ ॥

व्रह्णं पित्तदाहास्पित्क्षोषणं सत्त्वमयंकः ॥

Aṣṭavarga

Rddhi, bṛddhi, kākoli, kṣīra kākoli, medā, mahāmedā,
jiyaka and ṛṣabhaka—these eight drugs, taken together, are known as asṭavarga. It is cooling, exceedingly spermatopoetic and nourishing. It alleviates aggravated pitta, dāha (burning syndrome), asra (vitiated blood) and ṣoṣa (consumption). It promotes lactation and conception.

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.

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

Gavādanī
gavādanī cures tvak ṣoṣa (emaciation or dryness of skin), ṣopha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vrana (ulcer).

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

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

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

Sāvara Lodhra (Symlocos racemosa Roxb.)

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

Madhuka (Glycyrrhiza glabra Linn.)

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

Prapauṇḍarīka

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

Maŋjiṣṭhā (Rubia cordifolia Linn.)

Maŋjiṣṭhā cures kuṣṭha (obstinate skin diseases including leprosy), visarpa (erysipelas) and sōtha (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.
तित्ता रसायनी हृदिति गुदजान्यनिः लथा ।

Muṣāli (Chlorophyllum tuberosum Baker)

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

श्रीता कपाया मधुरा पथ्या वृष्णा रसायनी ॥१५५॥

वातपितंत्रिवन्दनिः वर्णार्जुनवन्दिनी ।

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 (pathya), aphrodisiac and rejuvenating. It cures aggravated vāyu and pitta as well as constriction. It promotes complexion, ojas (vital fluid?) and strength.

पाथ्यः पश्चः कतः भम्भभकस्ततम्भनबेद्गुणः ॥१५६ ॥

Pārtha (Terminalia arjuna W. & A.)

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

श्रस्थभम्भनेऽस्त्रियसंहारो हर्तो बल्यायुनिलापहः ।

Asthi samihāra (Cissus quadrangularis Linn.)

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

चलुध्यो मार्क्खः केप्तः कफपाण्डवामयापहः ॥१५७॥

Mūrkava (Eclipta alba Hassk.)

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

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

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

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

Ahinšrā & Sudarśanā (Copparis sepiarum Linn. & Crinum asiaticum Linn.)
Ahinšrā cures viṣa (poisoning) and sōtha (oedema).
Sudarśanā has similar properties.

Bhārgi & Gujīnā (Clerodendrum serratum Moon & Abrus precatorius Linn.)
Bhārgi cures kāsa (bronchitis) and śvāsa (asthma).
Gujīnā cures kuṣṭha (obstinate skin diseases including
leprosy) and vroṣa (ulcer).

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

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

वातरक्तहरी सोषणा बुध्या बल्या प्रतारिणी।

Prasārinī (Paederia foetida Linn.)

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

आम्बातानिलस्नी कोकिलाल्कुलाहली।

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

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

धूतूरोमदवरणान्विन्यात्मक हरकुष्ठनूत।

Dhuttūra (Datura stramonium Linn.)

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

हलिनी-कराविरा च कुष्ठोव्युट्त्रणवधारणो।

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

Halinī and karavīra cure kuṣṭha (obstinate skin diseases including leprosy) and duṣṭa vroṣa (obstinate type of ulcer).
Avartaki (Helicteres isora Linn.)
Avartaki cures aggravated kapha and Pitta both from upper and lower parts of the body. It also cures kushta (obstinate skin diseases including leprosy).

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

Mārvya योगितमती तीक्ष्ण ब्राह्मविस्फोटनाधिनी ॥ १५५॥

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

वायस्क मार्वयिनी ब्राह्मी मेधायूद्धृतिविविधिनी ।

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

97 98
kāpītāsahūptapī vāgya-smrutibhadda ॥ १५५॥

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

99
kuskaṁda: kāturitaic ca viddakapī ।

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

Shaṅkusvatī सर तिक चू लया क्षितिविवाप्ता ॥ १५६॥

Shaṅkhapuspī (Convolvulus pluricaulis Chois)
Shaṅkhapuspī is laxative and bitter. It promotes medhā
(intellect) and cures krmi (parasitic infection) and viśa (poisoning).

हृसपादी गुरुः शीता हिति रक्तगुरुः (?)ब्रजावः।

Hainśa padī (Adiantum lunulatum Burm.)
Hainśa padī is heavy and cooling. It alleviates vitiated blood and cures serious type (guru) of vṛṇa.

मुंडी तित्ता कटुपाके वीयोणा मधुरा लघु। १५५।।

मेध्या गण्डाचात्तुप्रत्यद्योगात्मकतांवषु।

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), kṛcchra (dysuria), krmi (parasitic infection), yonyarti (pain in female genital tract) as well as pāṇḍu (anemia).

मालती कपित्सखध्राणकुलकुण्डनुत्। १५५।।

Mālatī (Aganosma dichotoma K. Schum.)
Mālatī cures aggravated kapha, pitta and blood, ruk (pain), vṛṇa (ulcer), krmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy).

चक्रुष्या मुकुलं तस्यास्त्तपुष्पं कपित्सखनुत्।

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

स्वायनानदनी वर्णी लुतामयंविधाप्नः। १६०।।

Nāgadamanī (Artemisia vulgaris Linn.)
Nāgadamanī promotes complexion and cures poisoning by lūtā (venomous spider) and sarpa (snake).

शिरोये विष्व्रीष्ट्वेतवदयोषोषोषबिजत्।

Śiriṣa (Albizzia lebbeck Benth.)
Śiriṣa cures viṣa (poisoning), vīsarpa (erysipelas), sveda
(profuse sweating), daurgandhiya (foul smell of body), tvagdoṣa (skin diseases) and sotha (œdema).

Sikthaka

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

Āphūka (Papaver somniferum Linn.)

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

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

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

Dūrvā (Cynodon dactylon Pers.)

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

Niśā (Curcuma longa Linn.)

Niśā cures pāṇḍu (anemia), meha (obstinate urinary disorders including diabetes), apaci (cervical adenitis), pilla.
type of eye disease), tvagdośa (skin disease) and krmi (parasitic infection). It alleviates kapha and pitta and cures śotha (oedema), kaṇḍū (itching), kuśṭha (obstinate skin diseases including leprosy) and vṛana (ulcer).

Dārvī (Berberis aristata DC.)

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

Avalguja (Psoralea corylifolia Linn.)

The fruit of avalguja cures tvagdośa (skin disease), aggravated vāyu and kapha and viṣa (poisoning).

Prapunnaḍa (Cassia tora Linn.)

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

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

The fruits of karaṇja, kiṁśuka and 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.

Viḍanḍa (Embelia ribes Burm. f.)

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

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

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

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

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

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

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

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

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

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

Apāmārga stimulates digestion and it is sharp.

Sinduvāra alleviates *vāyu*.
Lajjālu (Mimosa pudica Linn.)

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

Varnśa (Bambusa bambos Druce)

Varnśa cures vṛāṇa (ulcer) and vitiated blood. It is purgative and it cures sōtha (oedema).

Rohitaka (Tecomella undulata Seem.)

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

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 vṛāṇa (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.
Sārvēśmi pādānālaksūmīraśkōṭhīna ājvaranājanā:  
śrāvastīcāraśāyukṣa: śvedādīgandhyānāna: || 174 ||

Śrīvāsa (Pinus roxburghii Sargent) etc.
Śrīvāsa, sarala, bola, kundurū, granthiparṇa, turuṣka, silhaka, spṛkkā, gundrā, sarja, murā and nakha—all these drugs cure aggravated vāyu, alakṣmi (inauspiciousness), rakṣa (afflictions by rakṣas) and jvara (fever). They are sweet and bitter in taste. They promote longevity. They cure svedādāurgandhya (foul smell because of excessive sweating).

'राला हिंद्रा गुरुस्तित्रा खण्ड्या ग्रहणी जयेत्  
114  
ग्रहस्वेदाचार्यवर्गविनियमविपादिका:'  
|| 176 ||

Rālā

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

पितालविसपरप्रहाक्रमितं गुह रक्षणम् 1

115

सर्व सतिकमङ्गुरे चब्बन विषिरं परम् 117711

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

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

मनोष्ठ चवनं द्वेतं रक्तसतिकमङ्गितम् 1

ह्रयं प्रहादनीयं च सतिकमतिशीतलम् 117811

Śveta candana is manojña (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), prahlādaniya (which gives comfort), bitter and exceedingly cooling.

चक्षुण्यं रक्तपित्तवं ब्राह्यं लोहितचंदनम्।

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

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

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

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

Kuṇkuma (Crocus sativus Linn.)
Kuṇkuma 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).

Kuṭṭha (Saussurea lappa C.B. Clarke.)

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

Śaṭṭi (Hedychium spicatum Ham. ex. Smith.)

Śaṭṭi alleviates vāyu and kapha. It cures svāsa (asthma), kāsa (bronchitis) and jvara (fever).

Kaṅkola (Piper cubeba Linn. f.)

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

Jāṭiphala (Myristicafragrans Houtt.)

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

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

Karpūra (Cinnamomum camphora Nees. & Eberm)

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

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), āśya 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), vitiated blood, sveda (excessive sweating), vīsarpa (erysipelas), jvara (fever), vṛana (ulcer) and vipādikā (cracking of the soul of the feet).

Elā (Amomum subulatum Roxb.)
Elā cures tṛṭ (morbid thirst), chardi (vomiting), hṛḷāsa (nausea), kaṇḍū (itches) and aggravated pitta as well as kapha.

Sūksamālā (Elettaria cardamomum Maton.)
Sūksamālā is useful in mūtrakṛcchra (dysuria), arśas (piles), śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha.

Lavanga (Syzygium aromaticum Merr. & L.M.)
Lavanga cures vibandha (constipation), ānāha (flatulence) and sūla (colic pain). It helps in the digestion of food.

Latā kastūrikā (Hibiscus abelmoschus Linn.)
Latā kastūrikā promotes eye sight and cures diseases of mouth. It is cooling.

Katphala (Myrica nagi Thunb.)
Katphala 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 vṛṣa (ulcer).

Śatāhvā (Foeniculum vulgare Mill.)

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

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).

Gandha priyaṅgu (Callicarpa macrophylla Vahl)

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

Hapusā (Juniper communis Linn.)

Hapusā is digestive stimulant, bitter, pungent, hot, saline and heavy. It cures aggravated pitta, udara (obstinate abdominal diseases including ascitis), aggravated vāyu, arṣas (piles), grahaṇī (sprue syndrome), gulma (phantom tumour) and śūla (colic pain).
Rāṣṇā (Alpinia gulgana Willd.)

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

Pauṣkara (Inula racemosa Hook. f.)

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

Śṛṇgī (Pistacia integerrmia Stew. ex Brandis)

Śṛṇgī cures aggravated kapha as well as vāyu, svāsa (asthma), kāsa (bronchitis), hikkā (hiccup) and fever (jvara).

Varāṅga (Cinnamomum zeylanicum Blume.)

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

Nāgakesara (Mesua ferrea Linn.)

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

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

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तालिसपत्र तीक्ष्णोप्य कफवातक्षयपद्यम् ॥ २०० ॥

पितकक्षप्रसन स्वयं बल्नुकद्वानशोधनम् ॥

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 (*svaṁśana*). It promotes good voice and digestive power. It also cleanses mouth.

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कषा मधुरा स्वस्त्कास्धी वंशरोचना ॥ २०१ ॥

Vāniśa rocanā (Bamboo manna.)

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

तुगाक्षुरी अयस्कासकास्धी मधुरा हिमा ॥

Tugākṣurī

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

बासकः कामवृत्त्वृ रत्नपितकक्षपाः ॥ २०२ ॥

Vāsaka (Adhatoda vasica Nees)

*Vāsaka* cures *kāsa* (bronchitis), *vaisvarya* (impairment of voice), *raktapīṭta* (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).

कृमारी भेदनी शीता यक्तपलकुफ्चरान् ॥ २०३ ॥

निहित्तिः बल्नुकद्वानशोधनम् ॥
Kumāri (Aloe barbadensis Mill.)

Kumāri is bhedana (purgative) and cooling. It cures yakṛ (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 tṛt (morbid thirst), jvara (fever), chardi (vomiting), kāmalā (jaundice) and vāta rakta (gout). It is pungent, bitter, sweet in vipāka and light. It also cures dāha (burning syndrome), āma and kuṣṭha (obstinate skin diseases including leprosy).

Daśamūla

Śāliparnī, prśni parṇī, bhṛhatī, kaṇṭakārī and gokṣura—these five drugs taken together, are called kaṇīyas paṅcamūla. It alleviates vāyu and pitta and it is aphrodisiac.

Śrīphala, sarvato bhadrā, pāṭalā, gaṇikārikā and ṣyōnakā—these five drugs taken together are called mahat paṅcamūla.
All these ten drugs included both in kanīyas pañcamūla and mahat pañcamūla taken together are called daśamūla. It cures doṣa traya (aggravated vāyu, pitta and kapha), śvāsa (asthma), kāsa (bronchitis), śīrah pīḍā (headache), apatantraka (convulsion), tandri (drowsiness), sōtha (oedema), jvara (fever). ānāha (typhmanitis), aruci (anorexia) and pārśva ruk (pain in the sides of the chest).

Decoction of these ten drugs belonging to the group of daśamūla or the decoction of haritaki, bibhītaka and āmalaki (trīphalā) along with these ten drugs belonging to daśamūla group cures diseases of manyā (sternomastoid region), hanu (mandibles), śravaṇa (ears), locana (eyes), nāṣikā (nose), āṣya (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).

Paṇca kṣīri vṛkṣa and Paṇca valkala

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

Some physicians use śirīṣa and some others use vetasa in the place of pāriṣa included in this group of drugs.
Kśīri vṛkṣas are cooling. They promote complexion (varṇya) and cure yoni doṣa (ailments of the female genital tract) and vṛṣṇa (ulcer). They are ununctuous, and astringent. They cure medas (adiposity), visarpa (erysipelas), śotha (oedema) and vitiated pitta, kapha as well as blood. They promote lactation and help in the union of fractured bones.

त्वक्पचन्चक हिम करि वर्णलोमविसार्जित्।

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

अय धातुपचातु-रसोपरस-रत्नोपरतन-विशेषविश्वमण।

तत्रधातुलक्षणम्।

‘स्वर्ण सारं च ताम्रं च बंगं नागस्तु पञ्चमः।’

रूपिताः कथा कास्तं लोहं वेयष्ठवत्वाः।

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), kāṁśya (brass), loha (iron) — these eight are called dhātus.

वलीपितलबलिनिर्याधिकार्थं यज्रायमान्।

निवारणृं दधितं वेदं तद्यते मंता।।

[भाव प्रकाश: पूर्वलंक: धाताविदवरं 5:2]

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

सुवर्णांतप्तिलक्षणम्।

‘पुरा निजाधमस्थानां सप्तर्थयणां जितात्मनाम्।’
Origin and description of Gold

Mythology

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

Good quality

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

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 nikaṣa and which is light should not be used in medicine.
Property

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

Good quality

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

Bad quality

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

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

Adverse effects

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

Mythology

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

Bad quality

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

ताओं कपायं मघरु सतिकं स्थानोपणं जूरं हुणमत्मेव ॥ २३२॥

[भावप्रकाशः पूर्ववर्धनः धातुपद्धातुवर्गं ५:२५-२६]

पितोदाराः हनुमुक्कुष्ठपीनसब्जेक्ष्मक्षवनं उजाणानुमुक्कुष्ठपीनमम् ।

Properties

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

न विष्ण विषमिश्यासुहसां तु विषमुख्यते ॥ २३३॥

एको दोषो विषे सम्यक् ताओं लक्ष्टी प्रकीरिता: ।

भोमो मुख्यां विदाहस्तु स्वेदोद्विदेनवान्तः ॥ २३४॥

ब्रह्मचित्वतत्संताप एते दोषा विभोषयम्: ।

Adverse effects

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

खुरक मध्यकम्चेति दिविष्ण वद्यमुच्यते ॥ २३५॥

[भावप्रकाशः ३: १४८]

खुरकस्य गुणाश्रेण्य मिश्रकं स्वहित मतम् ।
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 Bhogī gave rise to nāga (lead). It cures all diseases of human beings.
Property

Nāga shares all the properties of vaṅga. 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 (anemia), prameha (obstinate urinary disorders including diabetes), śopha (oedema) caused by vāyu, bhagandara (fistula-in-ano), śvitra (leucoderma), kilāsa (a type of leucoderma) and śūla (colic pain). They are like poisons and cause rakta vikāra (diseases caused by the vitiation of blood), kṣaya (consumption), kṛcchra
(dysuria), aggravation of kapha, jvara (fever), asmari (stone in urinary tract), vidradhi (abscess), mukharoga (diseases of mouth), arti (pain) and nitya abalatva (progressive weakness).

रीतिका काकतुण्णी च विवर्धा सा प्रकृतिता ।
संतप्ता काँजके क्षिप्ता ताम्राभा रीतिका मता ॥२४१॥
एवं च जायते कृष्णा काकतुण्णीति सा मता ।

Ritikā (Bell metal)

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

गुर्भी मृढी च पीताभा व्यारांगी तोतानाखमा ॥२४२॥
मुद्दलग्धा मसूलाग्मी च रीतिरेतादृशी शुभा ॥

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

स्तन्धा रक्ता चारा श्वेता रक्तांतीव चनासहा ॥२४३॥

1७४ पुष्पाचा मलेयुं का रीतिका न शुभा मता ।

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

'रीतिकायुगलं मृढं सातिकं लघु रसे ॥
1७५ होधने पाण्डुरोग्द्यं कृमिंदे नातिसेचने ॥२४४॥
[भारतमणः पुराव्याहं धातुपत्रामर्गं ६ : ७५]
Property
Both the types of rítikā are sūksma (subtle), bitter and saline in taste and cleansing. They cure pāṇḍu (anemia) and kṛmi (parasitic infection). It is not a depletive (lekhana) in excess.

Kāṁśya (Brass)
Kāṁśya is astringent, bitter, hot, lekhana (depletive), 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 daityas (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 cakṣusya (promoter of eye sight). It aggravates vāyu and alleviates kapha and pitta. It cures gara (poisoning), sūla (colic pain), sopha
(oedema), arśas (piles), plīhan (splenic disorder), pāṇḍutā (anemia), medas (adiposity), meha (obstinate urinary disorders including diabetes), kṛmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy).

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

प्रकाशस्रेण: सुदर्मण्डो दोषा: सप्तायसस्य च इ०२४६०।

Bad quality

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

वठत्रुक्कुट्टायमयमृत्युदंतद्वृगोदप्रोतै वरुलोरीं च।

नानाहजानं च तथा प्रकारं करोति त्वलामयमृत्युदलोहम् इ०१५२०॥

Adverse effects

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

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जीवहारि मदकारि चायस चेदयुधिमदस्वकृत द्रुवम् इ।

179

पाटबं न कुरुते शरीरके दाहणं हृदि सजं च वच्छति इ०२५१।

[आयुर्वेदप्रकाश ३:२१६-२२५]

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

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

*Sāra loha*

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

Property

*Sāra lauha* immediately cures *grahañī* (sprue syndrome), *atisāra* (diarrhoea), aggravation of *vāyu* in half of the body or all over the body, *parināmāja* *śūla* (colic pain which appears during the process of digestion of food), *chardi* (vomiting), *pīnas* (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 caṇakāṁla (sajala caṇaka) is kept in this pot.

Property

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

Loha kiṣṭa (Rust of Iron)

Loha kiṣṭa 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 *kīṭa* (*maṇḍūra* or rust of iron) *mūḍa loha* is ten times effective, from *mūḍa loha*, *tikṣṇa loha* is hundred times effective and from *tikṣṇa loha*, *kānta* is one lakh times effective in producing strength.

**Upadhātus**

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

*Abhraka (Mica)*

**Mythology**

In the days of yore, when *Vajri* (*Indra*) took out the *vajra* to kill the demon *Vītra*, then *visphudīṅgas* (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, *abhra* took birth in those mountains.

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

Quality

*Abhra* 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.

*Abhra* 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*, *ksatriya*, *vīț* 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 *kuśtha* (obstinate skin diseases including leprosy). The *dardura* variety of *abhraka* when placed on fire produces sound like a frog. It produces many *golakas* (abscesses?) and thus leads to death. The *nāga* variety of *abhraka* produces hissing (*phutkāra*) sound like that of a cobra, when placed on fire. This, when used, certainly produces *bhagandara* (fistula-in-ano). The *vajra* variety of *abhraka* stands on the fire like a *vajra* (thunder) without under-
going any change. Amongst all these varieties, the \textit{vajra} type of \textit{abhraka} is the best and it overcomes diseases, old age and even death.

\begin{quote}

\textit{ग्रंथं कपायं मधुरं मुशीतमायुष्करं धातुविवर्धनं च।}

\textit{हन्यातिनिदशं व्रणमेहकुष्ठं प्लोदिदरं ग्रन्थिविवियः क्रमीनच।

1276।}
\end{quote}

\textbf{Property}

\textit{Abhraka} is astringent, sweet, exceedingly cooling and promoter of longevity and \textit{dhātus} (tissue elements of the body). It alleviates all the three \textit{dośas} and cures \textit{vraṇa} (ulcer), \textit{meha} (obstinate urinary disorders including diabetes), \textit{kūṣṭha} (obstinate skin diseases including leprosy), \textit{pīhan} (splenic disorders), \textit{udāra} (obstinate abdominal diseases including ascitis), \textit{granthi} (adenitis), \textit{viṣa} (poisoning) and \textit{krmi} (parasitic infection).

\begin{quote}

\textit{रोगान्हितं दृढ्यति वपुर्वीवंविचि विस्तरं।}

\textit{ताह्यायमं रमयति शां योपितां नित्यमेव।

1277।}

\textit{दीर्घगुप्यारगतिः मुतानं सिद्धतुल्यप्रमावान्।}

\textit{मुर्घोभिंति हरति नितरां सेवयमानं मुर्तांब्रम्।}
\end{quote}

\textit{Abhraka}, when used in \textit{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.

\begin{quote}

\textit{पीढां विचले विचलां नरणां कुष्ठं अर्घं पाण्डुगं च लोकम्।}

\textit{[भावप्रकाशः धातुग्रामापूर्णम् ६:१२०-१२२, १२४-१२६।}

\textit{165 हृत्यापवे दामो च करोत्युज्जुब्धमयं त्वशुदं मुख्तापं स्वाभ।}
\end{quote}

\textbf{Adverse effect}

\textit{Abhraka}, which is not properly processed, produces
different types of pain, kuṣṭha (obstinate skin diseases including leprosy), kṣaya (consumption), pāṇḍu (anemia), śopha (oedema), hr̥t 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.

Māksīka (Copper pyrite)

Variety

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

Property

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

Adverse effect

If māksīka 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 vṛṣaṇa (ulcer).

Haritāla (Yellow arsenic)

Property

Haritāla is pungent, unctuous, astringent and hot. It cures viṣa (poisoning), kaṇḍū (itching) kuṣṭha (obstinate skin diseases including leprosy), āsyaroga (diseases of the mouth), vitiated blood, kapha and pitta, kaca (diseases of hair) and vṛṣaṇa (ulcer).

Adverse effect

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

Adverse effect

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

प्रतितृष्णरमाध्माण्ड्वियमज्वराशासनम् १
रसायनं सुवर्णां लोहमार्दवकारकम् ॥ २८७ ॥

Property

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

नेत्रामयहरं हथ सोणं नीलाध्यां मतम् ।

Nilāṇjana (Lead sulphide)

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

Nilāṇjana

纰ममुक्षि कटुकं क्षारं कपाय वामकं लघु ॥ २८५ ॥

लेखनं भेदनं शीतं चक्रम्रं कर्पपित्तजित् ।

विपामकुष्टांपं तद्गुणं लघरं स्मृतम् ॥ २८५ ॥

[आयुर्वेदप्राकाय ५:३८-३६]

Tutthaka and Kharpara (Copper sulphate and Zinc ore)

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

Kharpara shares the properties of tutthha.

ये गुणास्तु तथे प्रोक्तस्ते गुणा: रसके मता: ।

Rasaka

Rasaka has the same properties as those of tutthha.
रसायनविश्लेषक: पारदोरस्यते यत: \(260\)
ततो रस इति प्रोक्त: स च धातुरिति स्मृत:।

\textit{Pārada (Mercury)}

\textbf{Derivation}

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

\[207\]
\textit{शिवाङ्गसिरितं वेष: पतितं धरणी तले} \(261\)
\[208\]
\textit{तह दहसारजातवाच्चुकलबणमभूच्च तत्}।

\textbf{Mythology}

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

\[209\]
\textit{श्वेत रक्तं तथा पीत कृष्णं च भवति क्रमात्}।

\textit{श्रावण: कृष्णियो वैश्य: गूद्रस्थं लठु जातित:} \(262\)

\textbf{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 \textit{brāhmaṇa}, \textit{kṣatriya}, \textit{vaiśya} and \textit{śūdra} respectively.

\[263\]
\textit{शस्त श्वेतं क्रं नाणे रक्तं किल रसायने}।

\textit{धातुमत तु तत्पीते से गती कृष्णमेव च} \(264\)

[\textit{भावप्रकाश: धातूप्रियर्म्यं} ८:३३-३४]

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

Pârada itself is Brahmā and after baddha (a special process by which mercury is made to stand strong heat without vaporisation), it is Janârdana. After rañjana and krâmaṇa sanskâras (processes), the mercury becomes Maheśvara himself.

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

Pârada has six rasas (tastes). It is unctuous. It alleviates all the three doṣas. It is rejuvenating, yogavâhin (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).
Dośas and adverse effects

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

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

If pārada is used without śodhana, than the person suffers from many serious maladies like kuṣṭha resulting in death.
Upasasas—these are known as uparasas by persons well versed in the identification of drugs.

**Variety**

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

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

**Property**

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

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, aggravor of *pitta* and pungent in *vipāka*. It cures *kuṣṭha* (obstinate skin diseases including leprosy), *ksaya* (consumption) and *plīhan* (splenic disorders). It alleviates *kapha* and *vāta*, and is rejuvenating.

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‘अशुद्धो गन्धक: कुण्ठ तापं देहं करोति हि।
सौष्ठवं च रूपं च वलं।  
शुक्रमोखः हनित न संशयः। ॥३२॥
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**Adverse effect**

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

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‘निदाष्टे धर्मसंतप्ता भावसारं धारावर।
नियंसवत्त्रमुद्वचिद्वति तत्त्वजन्तु कीैत्तम्। ॥३२॥
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[भायुवेदमारासः ४:५६]

**Śilājatu (Mineral pitch)**

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

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मधुरं च शिङ्गिः च धवाप्पनिभं च यत्।
विपाके कटुशीतं च तत्त्ववर्णस्य निव:मृतम्। ॥३२॥
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**Variety**

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

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‘राजतं पाणुरं शीतं च द्रुपं स्वायत्पाकिं च।
ताम्राम्यःकण्ठां मीत्यमुद्यं च जायते। ॥३२॥
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[भायुवेदमारासः ४:५६]

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

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

Property

It is pungent and bitter in taste, hot, pungent in vipāka and rejuvenating. It is chedi (depleting) and yogavaha (which enhances the properties of other drugs). It cures aggravated kapha, meha (obstinate urinary diseases including diabetes), aśma śarkarā (stones and gravel in the urinary tract) mūtra kṛcchra (dysuria), ksaya (consumption), śvāsa (asthma), aggravated vāyu, arśas (piles), pāṇḍu (anemia), apasmāra (epilepsy), unmāda (insanity), ṣopha (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 indranila are called ratnas. Mukta etc., are called uparatnas. Now the derivation of this term is being described.

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

Type

Indra, paksindra, sūryendu, mani, puspa rāga, vajra, vaiḍūrya, gomeda and padma rāga—these are the nine ratnas.

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

Property

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

Viṣa (Poisons)

Mythology

A powerful demon, who was created by Brahmā, created disturbance in the performance of rituals by the latter. Then Brahmā, the abode of all the powers (tejas) became very angry and from his mouth the terrifying anger came out in a corporeal form (vigrahavān) and fell on the roaring powerful demon and burnt him. After his death, that flame surprisingly expanded. Looking at this, the gods became exceedingly sad. Because of its property to cause sorrow (viṣāda), it is called viṣa. Then being requested by the remaining subjects, Iśvara 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).

Viṣa (Poisons)
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.

विषे यस्मादार्थाः सर्वं तीक्ष्णं प्रायेन संति हि || ३४० ||

विषं सर्वमतो जेषं सर्वोपप्रकोपनम् ।

Property

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

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, śrīṅgaka, pradipana, hālāhalā, brahmaputra, hāridra, sakta 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*, *Końkaṇa* and *Śṛṅgavera*.

"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 (*pāṇḍūra*) in colour, *kṣatriya* is red, *vaśya* is yellow and *śūdra* is black. The last variety is not useful therapeutically. The *brāhmaṇa* (*vipra*) type of *viṣa* is useful in rejuvenation therapy; *kṣatriya* type is for nourishment of the body; *vaśya* type is for curing *kuṣṭha* (obstructive skin diseases including leprosy) and *śūdra* 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 *yogavāhin* (which enhances the properties of other drugs). It alleviates *kapha* and *vāyu*, and cures *samnipāta* (a condition created by the aggravation of all the three *doṣas*).
Variety

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

Gairika (Red Ochre)

Gairika is viṣada (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.

Srotoñojana & Sauvīrakañjana

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

Śveta marica & Pitarohiniḥ

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

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

Kāca

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

Kāśīsa (Iron sulphate)

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

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

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

Laghu śaṅkha

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

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

Paṅka (Mud)

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

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

Gorocana (Ox bile)

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

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

Kamala (Nelumbo nucifera Gaertn.)

*Kamala* is cooling, *vārṇya* (promoter of complexion) and sweet. It alleviates *kapha* and *pitta*. It cures *tṛṣṇā* (morbid thirst), *dāha* (burning syndrome), *aśra* (vitiated 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 jāti 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), vṛana (ulcer) and vitiated blood.

Karuṇa

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

Mallikā (Jasminum sambac Ait.)

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

Mādhavī (Hiptage benghalensis Kurz)

Mādhavī is sweet, cooling and light. It alleviates all the three doṣas.
Yūthikā (Jasminum auriculatum Vahl.)

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

Kubjaka (Rosa Moschata Herrm.)

Kubjaka is fragment, sweet, astringent (as subsidiary taste or anurasa) and laxative. It alleviates all the three 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 vitiated 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).

Naipāli & Vārṣikī

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

Campaka (Michelia champaca Linn.)

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

Rāja campaka

Rāja campaka is specifically useful for eye diseases.
Bakula (Mimusops elengi Linn.)

Bakula is astringent and ununctuous. It is pungent both in vipāka and rasa. It is heavy. It cures aggravated kapha as well as pitta, viṣa (poisoning), śītara (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), tṛṣā (morbid thirst), dāha (burning syndrome), kuṣṭha (obstinate skin diseases including leprosy), śopha (oedema) and asra (vitiated blood).

Pāṭala (Stereospermum suaveolens Dc.)

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

Deva vallabha

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

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

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

Tulasī is pungent, bitter, cardiac tonic and hot. It causes dāha (burning syndrome) and aggravation of pitta. It stimulates digestion, and cures kuṣṭha (obstinate skin diseases including leprosy), krṣchra (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), vāmi (vomiting), śvāsa (asthma), durnāma (piles) and aksiruk (pain in eyes).

Damana

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

Phañijjhaka (Ocimum basilicum Linn.)

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

कुमुदोत्तलालाइच सपुष्पा: सफल: सम्मता: ।

शीतस्वादुष्कषायाच कफमात्रत्कोपना: ॥ ३६५ ॥

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

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

शाणत्य कोविवारस्य कर्वुदारस्य शालमले: ।

पुष्पं ग्राहिप्रत्यसं च रक्तपित्ते विषे क्षये ॥ ३६६ ॥

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

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

मधुकं श्लेष्मलं ग्राही तद्वदेव च यूथिका।

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

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

रक्तपितातिसारध बातकी कुमुद हिमम् ॥३६७॥
Dhātaki (Woodfordia fruticosa Kurz.)

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

Mucukunda (Pterospermum acerifolium Wild.)

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

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

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

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

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

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

The flowers of brahma, nimba, muṣkaka asana and kuṭaja alleviate kapha and pitta. They cure kuṣṭha (obstinate skin diseases including leprosy).

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

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

Thus ends the group of miscellaneous drugs.

NOTES AND REFERENCES

1. रेचका इति द्वितीयपुस्तके पाठ: ।
2. पावनी पूतना इति पद्धपुस्तके पाठ: ।
3. श्यवी इति पद्धपुस्तके पाठ: ।
4. पूतनामुर्गा इति द्वितीयपुस्तके पाठ: ।
5. चक्रुप्प नपुरायुध्या बृहत्ति चानुलोमिनि इति भ्राकरे पाठ:।
6. स्थ्रृष्णीरोगो इति भ्राकरे पाठ: ।
7. स्तुचार्यादि इति भ्राकरे पाठ: ।
8. त्स्यानन्ध्य यक्तथा इति भ्राकरे पाठ: ।
9. च कथितासतिमुण्डवा इति भ्राकरे पाठ: ।
10. भ्रष्टा इति द्वितीयपुस्तके पाठ: ।
11. कुम इति ब्राह्मणे पाठः।
12. मदकृष्ण घातीमण्डपिति इति ब्राह्मणे पाठः।
13. धार्मिकदौपीयं इति द्वितीयपुस्तके पाठः।
14. द्रव्यपुरानमालायाम्…………… विषयथूप्रकर्तितसं पाठोवं द्वितीयपंचमपुस्तके पाठः।
15. शिवा…………कण्ठपत्तनुत पाठोवं द्वितीयपश्चपुस्तके पाठः।
16. कुष्ठहरसरारसं इति ब्राह्मणे पाठः।
17. चेव इति द्वितीयपुस्तके पाठः।
18. मृदुरोचनी इति द्वितीयपुस्तके पाठः।
19. कण्ठपत्तनुत परको पाठः।
20. वलक्कला इति द्वितीयपुस्तके पाठः।
21. शीतः…………कण्ठपत्तिबिंबसं पाठोवं प्रथमपंचमपुस्तके पाठः।
22. कण्ठपत्तिबिंबसं इति पाठः।
23. हुद्दं इति प्रथमपुस्तके पाठः।
24. कण्ठपत्तनुत पुष्पके पाठः।
25. द्विवधु……… द्विवधु पाठोवं प्रथमपुस्तके पाठः।
26. कुटजः……………वद्योपात्टिति मार्जिते पाठोवं द्वितीयपश्चपुस्तके पाठः।
27. चातुर्विद्यम् इति प्रथमद्वितीयपुस्तके पाठः।
28. दोषं इति पंचमपुस्तके पाठः।
29. ब्रह्मणे। इति प्रथमपुस्तके पाठः।
30. मृदुरो इति द्वितीयपुस्तके पाठः।
31. तीवरके इति द्वितीय पुस्तके पाठः।
32. मधुरेण इति द्वितीयपुस्तके पाठः।
33. गुल्मनुत् पाठोवं प्रथमपंचमपुस्तके पाठः।
34. महियानुत् इति द्वितीयपश्चपुस्तके पाठः।
35. एव च इति द्वितीयपुस्तके पाठः।
36. महियानुत् इति पश्चपुस्तके पाठः।
37. कुमुदः कुमुदम्। स्यात्सुः मायिकसर्वनिमः इति ब्राह्मणे पाठः।
38. पञ्चनां निमिति रितं इति आकरे पाठः।
39. महिषास्यो इति षण्डपुस्तके पाठः।
40. परम् इति द्वितीयपुस्तके पाठः।
41. कदाचित्महिषास्वच्छ इति आकरे पाठः।
कदाचित्महिषास्वच्छ इति षण्डपुस्तके पाठः।
42. कठौं रूः को लघः परं इति आकरे पाठः।
43. स्पृशतः इति षण्डपुस्तके पाठ।
44. पतलो इति ब्राह्मणे पाठः।
45. द्रव्याणां गुणवेदिकं इति आकरे पाठः।
46. लघुनसेविनाम् इति ब्राह्मणे पाठः।
47. महिषास्योयो निरर्स्तरम् पाठोवं ध्रुवम्यं प्रथमपंचमपुस्तकम् नोपलभ्यते।
48. पत्रे रसायन: पाठोवं द्वितीयपण्डपुस्तकम् नोपलभ्यते।
49. नातं इति द्वितीयपण्डपुस्तकम् पाठः।
50. पलाण्डु स्वादुपाकरसो जयेत् पाठोवं प्रथमपंचमपुस्तकम् नोपलभ्यते।
51. कक्षध्रोष्णो इति पंचमपुस्तके पाठः।
52. पलाण्डु गुण पाठोवं द्वितीयपण्डपुस्तकम् नोपलभ्यते।
53. सुस्कारिणि इति प्रथमपुस्तके पाठः।
54. वातस्तेयविबंधनो इति प्रथमपुस्तके पाठः।
55. निदाचार्यदोिहें पृजितमात्रेकम् इति आकरे पाठः।
56. गुडाकं समान्तितम् पाठोवं प्रथमपंचमपण्डपुस्तकम् नोपलभ्यते।
57. शल्य इति षण्डपुस्तके पाठः।
58. विवन्ध भेदिनि समलयतने पाठोवं प्रथमद्वितीयपुस्तकम् नोपलभ्यते।
59. विवन्ध रसायनी पाठोवं प्रथमपंचमपुस्तकम् नोपलभ्यते।
60. दीपनरोचनम् इति द्वितीयपुस्तके पाठः।
रोचनदीपनम् इति प्रथमपुस्तके पाठः।
61. च कठौं कपयद्रं इति प्रथमपुस्तके पाठः।
62. नायुष्णां सितम् पाठोवं प्रथमपंचमपुस्तकम् नोपलभ्यते।
63. कठौं इति षण्डपुस्तके पाठः।
64. तृण्या इति षड्षणपुष्करे पाठः।
65. जलपयोऽशिका.........रक्तपितृत्वनराप्राप्तोऽक्षौऽण्प्रथमपरिधिमपुष्करकऽऽयः:
नोपलभ्यते।
66. कक्षवातात्तित्थे इति आकरे पाठः।
67. रूख्ये पितामहपरिमेन्मुऽऽति नविनयुस्तकऽऽे पाठः।
68. दृष्टिम.........विवर्ग्यऽऽुऽऽ पाठोऽऽव्रुऽऽ नविनयुस्तकऽऽे श्रविकमुऽऽल्म्यऽऽेन।
69. तीक्षणऽऽण्य्ये इति प्रथमपरिधिमपुष्करकऽऽयः: आकरे च पाठः।
70. पितामहपरिमेन्मुऽऽति आकरे पाठः।
71. ग्राहिः.........गर्भव्यवहिन्यऽऽुऽऽ नविनयुस्तकऽऽे पाठोऽऽव्रुऽऽ प्रथमपरिधिमपुष्करकऽऽयः:
नोपलभ्यते।
72. जवानीऽऽति प्रथमपरिधिमपुष्करकऽऽे पाठः।
73. छित्तिरऽऽुऽऽ नविनयुस्तकऽऽे पाठोऽऽव्रुऽऽ प्रथमपरिधिमपुष्करकऽऽयः:
नोपलभ्यते।
74. मुऽऽलुऽऽण्यऽऽ इति नविनयुस्तकऽऽे पाठः।
75. पुऽऽस्त्रऽऽवऽऽ.........वस्त्रोऽऽराजऽऽहऽऽ पाठोऽऽव्रुऽऽ प्रथमपरिधिमपुष्करकऽऽे नोपलभ्यते।
76. विश्वनात्मनमोऽऽजऽऽरुऽऽ इति आकरे पाठः।
77. भव्य.........गोऽऽरोऽऽवशोऽऽरीऽऽ पाठोऽऽव्रुऽऽ प्रथमपरिधिमपुष्करकऽऽयः:
नोपलभ्यते।
78. भज्ञीऽऽकाहिः तिकऽऽाऽऽण्यऽऽाऽऽ पाच्यऽऽणीऽऽ लघऽऽ इति आकरे पाठः।
79. मोऽऽहमन्वावल्वऽऽवशोऽऽर्णीऽऽ इति आकरे पाठः।
80. हुऽऽहऽऽऽऽ इति नविनयुस्तकऽऽे पाठः।
81. वधऽऽरी.........विधापऽऽर् पाठोऽऽव्रुऽऽ प्रथमपरिधिमपुष्करकऽऽयः:
नोपलभ्यते।
82. विशमऽऽ.........वातजऽऽन्तुऽऽ पाठोऽऽव्रुऽऽ प्रथमपरिधिमपुष्करकऽऽयः:
नोपलभ्यते।
83. कटोऽऽऽऽ इति षड्षणपुष्करकऽऽे पाठः।
84. निगण्यऽऽ इति षड्षणपुष्करकऽऽे पाठः।
85. मूऽऽलुऽऽण्यऽऽ इति प्रथमपुष्करकऽऽे पाठः।
86. तृणऽऽ इति प्रथमपुष्करकऽऽे पाठः।
87. न्वऽऽति इति प्रथमपुष्करकऽऽे पाठः।
88. ग्राहिः इति षड्षणपुष्करकऽऽे पाठः।
89. मधूऽऽकऽऽ इति नविनयुस्तकऽऽे पाठः।
90. मूऽऽलुऽऽण्यऽऽ इति नविनयुस्तकऽऽे पाठः।
91. हुऽऽहऽऽऽऽ इति षड्षणपुष्करकऽऽे पाठः।
92. प्रत्याधमन्वावल्वऽऽणऽऽऽऽ इति नविनयुस्तकऽऽे पाठः।
93. वृत्त्या इति प्रथमपुस्तके पाठः।
94. फंजी इति प्रथमपुस्तके पाठः।
95. गृह्यापीतेनमकुमितिभाषाि: इति द्वितीयपुस्तके पाठः।
96. फल्बी इति चौथपुस्तके पाठः।
97. कफवातामूलस्य इति द्वितीयपुस्तके पाठः।
98. बलायुः इति द्वितीयपुस्तके पाठः।
99. कुकुटुः इति प्रथमपुस्तके पाठः।
100. हंसपादी……पाण्डुन्तु पाठोध्य प्रथमपंचमपुस्तकः: नोपलभ्यते।
101. पितृ इति प्रथमपंचमपुस्तकः: पाठः।
102. कुठे……प्रमेधितत पाठोध्य द्वितीयपंचपुस्तकः: नोपलभ्यते।
103. ब्राह्मणात्ता इति द्वितीयपुस्तके पाठः।
104. तिनीशा इति प्रथमपुस्तके पाठः।
105. अश्रुः इति प्रथमपुस्तके पाठः।
106. अश्रुपरिचितत इति प्रथमपुस्तके पाठः।
107. योनिदेशपान् इति प्रथमपुस्तके पाठः।
108. नन्दे इति द्वितीयपुस्तके पाठः।
109. ब्राह्मणसंभारमेदन: इति द्वितीयपुस्तके पाठः।
110. श्रीमानवातवत्ती इति द्वितीयपुस्तके पाठः।
111. ब्राह्मणसम्बन्धस्तग: इति द्वितीयपुस्तके पाठः।
112. शिलकं इति प्रथमपुस्तकः पाठः।
113. गृह्यासर्गं चौथार्यसम्य इति प्रथमपुस्तकः पाठः।
114. राला……विपादिका: पाठोध्य प्रथमपंचमपुस्तकः: नोपलभ्यते।
115. शिविरप्रदम् इति चौथपुस्तके पाठः।
116. नरांगं इति चौथपुस्तके पाठः।
117. ब्राह्मण इति प्रथमपुस्तके पाठः।
118. पित्थविकपापं इति प्रथमपुस्तके पाठः।
119. पित्थविकपापं द्वितीयपुस्तकः: इति प्रथमपुस्तके पाठः।
120. चव्यं इति प्रथमपुस्तकः पाठः।
121. शती……हरामता पाठोध्य प्रथमपंचमपुस्तकः: नोपलभ्यते।
122. कफपिताहं इति षड्युगस्तके पाठः।
123. लघुपुत्रणा इति प्रथमपुस्तके पाठः।
124. पञ्चवातकर्त्ता……..शोध-विधापणः पाठोऽयः प्रथमपञ्चमपुस्तकवयोः नोपलम्यः।
125. यात्रानी इति प्रथमपुस्तके पाठः।
126. राष्ट्रा……..वनविबादिको पाठोऽय द्वितीयषुण्डकपकयोः नोपलम्यः।
127. तृत्तीयद्विलासकक्तिपिलकापह इति द्वितीयपुस्तके पाठः।
तृत्तीयद्विलासकक्तिपिलकिष्ठापहा इति पञ्चपुस्तके पाठः।
128. कासरवासब्रह्मणपयं इति प्रथमपुस्तके पाठः।
129. गर्भप्रशापुका इति प्रथमपुस्तके पाठः।
130. चूलजितु इति प्रथमपुस्तके पाठः।
चूलजनु इति षड्युगपुस्तके पाठः।
131. राष्ट्रीयणा इति द्वितीयपुस्तके पाठः।
132. राष्ट्रावातशोधाना[म] वातवातामयानु जयेतु इति प्रथमपुस्तके पाठः।
133. लटियवातकपक्षवाससहितकालरापहः इति प्रथमपुस्तके पाठः।
134. तपञ्ज इति प्रथमपुस्तके पाठः।
135. नागकेशरः इति षड्युगपुस्तके पाठः।
136. कुदुरुतासेयं इति षड्युगपुस्तके पाठः।
137. कामकालासयाप्पमु इति प्रथमपुस्तके पाठः।
138. वनस्लोचना इति पञ्चपुस्तके पाठः।
139. कुठवत्तरापहः इति षड्युगपुस्तके पाठः।
140. तृषा———चलवः पाठोऽयः प्रथमपञ्चमपुस्तकयोः नोपलम्यः।
141. पाण्डुस्तिनदिता इति द्वितीयपुस्तके पाठः।
142. श्रीपुलः———महान्यमु पाठोऽयः आदहपुस्तिवकाः नोपलम्यः द्वितीय-षड्युगपुस्तकयोः।——“”वष्णुपुस्तिलिङ्ग महत्।“” इतिमार्ष पाठः प्राप्तः।
तस्मात् भावप्रकाशातु उदौऽ पाठपूरण कलम् (भावप्रकाश: गुड़म्यादि चतुरावधः 28:30)।
143. न्य्य्योद्योक्तराध्वल्यंपारिपपक्षपापरः: इति द्वितीयपुस्तके पाठः।
144. पारिस्थिताने इति द्वितीयपुस्तके पाठः।
145. एकत्रथयम्——प्राप्तेऽद्रकाशः: 3:1
भावप्रकाश: पूर्वः चतुरावधः 8:1।
146. दशते देहं नृणं हि ग्राह्यदेनकाले पाठः।
    देहं दशति नृणं इति भावप्रकाशे पाठः।
147. मियालु इति पर्भ्यपुस्तके पाठः।
148. निषेधे क्रि आवरे पाठः।
149. शुद्वोज्जातं इति आवरे पाठः।
150. हेरूगंधमणि महि द्वितीयपुस्तके पाठः।
151. तत्ष्वेवतं इति आवरे पाठः।
152. दर्शम् इति द्वितीयपुस्तके पाठः।
153. कष्ट्यार्जु लघु स्तुतम् इति आवरे पाठः।
154. बुद्धदमु इति द्वितीयपुस्तके पाठः।
    मेघास्मृत्यद्रमु इति आवरे पाठः।
155. स्वाच्चमायुःकरं इति द्वितीयपुस्तके पाठः।
156. रोगवदनं पोषयतीह काये इति आवरे पाठः।
157. समापत्ततथर्मक्रमाधि लोकनातु इति द्वितीयपुस्तके पाठः।
158. तस्मादभद्र इति आद्वारपुरितकासु पाठः।
159. तस्मादजतमुपवस्तुककासु पोजयेतु इति आवरे पाठः।
160. च भवेन्द्रद्व ब्रह्मदिरससोमतः इति आवरे पाठः।
161. स्वानंभु इति आद्वारपुरितकासु पाठः।
162. रुक्ष इति आद्वारपुरितकासु पाठः।
163. नाष्ट्ययथावरि इति आवरे पाठः।
164. करोति विद्वनाथनं इति द्वितीयपुस्तके पाठः।
165. बीर्यः बलं हि ततोहसपुरित मद्यगदानपोषयति स्वायत्तम इति
    आवरे पाठः।
166. शूलभ्य इति वष्ट्यपुस्तके पाठः।
167. कृष्णा इति भावप्रकाशे पाठः।
168. शूल्य दस्तुः प्रकृतीलम् इति आवरे पाठः।
169. नरसेत्यतम् इति द्वितीयपुस्तके पाठः।
170. रज्जु इति आवरे पाठः।
171. चक्र्यं पितलजी मनुकः इति आवरे पाठः।
172. "सिहो गोटरं तु यथा" इति आद्वारपुरितकासु पाठः।
173. पुष्टि विवधाति नृत्यम् इति आवरे पाठः।
174. च इति षण्टपुस्तके पाठः।
175. रीतिकायुगम्—लेखनं पाठायं द्वितीयपुस्तके नोपलभते।
176. लोमिलदेवत्स्य निहृत्तस्य इति आकरे पाठः।
177. व इति आकरे पाठः।
178. देहुस्वलसंस्कृतं भू-वम् इति आकरे पाठः।
179. ततुः इति आकरे पाठः।
180. मध्यमं मसूरोपं इति आकरे पाठः।
181. न्यायान्वेयाम्बिते सहि इति द्वितीयपुस्तके पाठः।
182. विसृज्जति इति द्वितीयपुस्तके पाठः।
   सृजति इति षण्टपुस्तके पाठः।
183. तत्सः इति द्वितीयपुस्तके पाठः।
184. रत्त्विप्रमणमस्मिर्याति इति षण्टपुस्तके पाठः।
185. शतोत्तममुम्ब इति आकरे पाठः।
186. यष्ठवयां इति आकरे पाठः।
187. निनेद्वन्द्वावातेनावक्रशेषु इति आकरे पाठः।
188. पुराणाम्—चाभ्रकृमो पाठायं प्रथमपत्रमपमपुस्तको: नोपलभते।
189. गगनास्खलितं इति आकरे पाठः।
190. गगनच्यूति जातवादु गगनं च जगु: सुराः इति द्वितीयषण्टपुस्तको: पाठः।
191. गगन बुद्धतयादिति च इति द्वितीयपुस्तके पाठः।
192. 'नामं बल्लिस्यं श्रवं फूलकां रफिमुखित।
   तत्सः वेति नियो धारिकुपिंद्रमाधवम्र।
   वज्रं तु तत्तिज्ञेण वासनां विकृत ब्रजेत्।
   तथाच वस्येद्वीमाना ज्ञानविनायतं विभक्त।
   चतुर्बंग वेष्ठं वज्रं धारिवधारविन्यस्त।'
   पाठायं द्वितीयषण्टपुस्तको: उपलभते।
193. मुलानु: विक्रमः: सहितत्वाननो इति आकरे पाठः।
194. दुर्गमे इति द्वितीयपुस्तके पाठः।
   कुष्टमे इति षण्टपुस्तके पाठः।
195. करोपासहायसिद्धस्त इति द्वितीयषण्टपुस्तको: पाठः।
196. सुवर्माशिश्च स्वादु इति आकरे पाठः।
197. भस्तहत्वश्चापवामः विध्योदर्म् इति आकरे पाठः।
198. विचं इति भाकरे पाठः।

199. ब्रप्त नामबैत्र इति भाकरे पाठः।

200. माता विचर्धिपि च गण्डपूर्वां शुद्धधार्धिहिनं बल मासिकं तु इति भाकरे पाठः।

201. कण्डुकृष्टादि इति भाकरे पाठः।
   कण्डुकृष्टादिरोगासुनककर्मद्रव्यान् इति द्वितीयपुस्तके पाठः।

202. चारसं इति भाकरे पाठः।

203. वहुतापनःज्ञसाध्वोचचुड़ा: इति भाकरे पाठः।

204. मलानुबन्ध बलमुच्छरोचं इति द्वितीयपुस्तके पाठः।

205. तु कड़कं इति भाकरे पाठः।

206. विशं इति द्वितीयपुस्तके पाठः।

207. शिवाज्ञानचुजुङ्खे रेत: इति भाकरे पाठः।

208. चुक्लमच्छामभूव इति भाकरे पाठः।

209. तत्रु मेवेदु इति भाकरे पाठः।

210. स्वस्थो इति भाकरे पाठः।

211. कामितक्षापि इति भाकरे पाठः।
   कामिता इति पद्धपुस्तके पाठः।

212. ज्ञजरक्रृति इति भाकरे पाठः।

213. दृष्टिमद्रव: इति भाकरे पाठः।

214. वहुत्विद्विधचापल इति भाकरे पाठः।

215. पारदो इति द्वितीयपुस्तके पाठः।

216. बुपुनागयोगजी इति भाकरे पाठः।

217. रसेन्द्र इति भाकरे पाठः।

218. भिमक्रम: इति भाकरे पाठः।
   मुनीद्वरे: इति भाकरे पाठः।

219. वियेण इति भाकरे पाठः।

220. स्वयञ्ज्ञानचवल्यो इति भाकरे पाठः।

221. पुस्माम: इति भाकरे पाठः।

222. बण्डो इति भाकरे पाठः।

223. परिभोजनय: इति भाकरे पाठः।

224. कष्टाङ्ग इति यष्ठपुस्तके भाकरे च पाठः।
225. वराराजनाहिंगुलम् इति द्वितीयपुस्तकेष पाठः।
226. गन्धो हिंगुलमभ्रतालकशिला: ऋतोस्त्रजन तकणः,
राजावतंकुम्बको स्फटिकवाहिकलविगृहिकम्।
कासीसं रसकम् कपर्दिसितालबोलावच कणुकष्टकं।
सौराष्ट्री च मता ग्रामी उपरसा: सूतस्य किच्छवृ सुनः। इति भाव-
प्रकाशे पाठः।
227. देव्या इति ग्राकरे पाठः।
228. किरानीरधी इति ग्राकरे पाठः।
229. सम्भूतत: इति आकरे पाठः।
230. सितोसित: इति आकरे पाठः।
231. रसायन: इति आकरे पाठः।
232. इंषा:भावप्रकाश: धातुप्रधातुञ्जर्त: ६:११२।
233. धातुसंगप्ता इति ग्राकरे पाठः।
234. यज्ञटायु प्रतिकारं सतिकं लवणाविनिप्रमी इति द्वितीयपुस्तकेष पाठः।
235. कपर्देवदासशालरा: इति द्वितीयपुस्तकेष पाठः।
236. शोषकुष्ठोढर्मिनी इति आकरे पाठः।
237. सुदामेद: इति शष्ठपुस्तकेष पाठः।
238. देवीपन इति शष्ठपुस्तकेष पाठः।
239. कुण्यवेंशसन्तीविन्दुपुष्टः इति शष्ठपुस्तकेष पाठः।
240. लोहितप्रम: इति ग्राकरे पाठः।
241. दुष्टिक्षुद्वजनात् इति ग्राकरे पाठः।
242. नेत्रदोषापाः स्मृता: इति ग्राकरे पाठः।
243. हिस्ताक्षतिरत्राजनो इति आकरे पाठः।
244. च कुष्ठपाष्णुविपथपाः इति ग्राकरे पाठः।
245. तुष्णाश्वासिवस्कोटविवीर्पयानाद्यम् इति आकरे पाठः।
246. तुष्णा…………………श्रवासाजित् पाठोऽयस्य प्रथमद्वितीयपंचमपुस्तिकान्नु
नोपलम्यते।
247. वातपिक्षायुद्धव्याधिः इति आकरे पाठः।
248. नध्री दोषापाः इति ग्राकरे पाठः।
249. नीतिन इतर: मतम् इति ग्राद्वितीयपुस्तिकान्नु पाठः।
250. वासन्ती इति भावप्रकाशे पाठः। (भावप्रकाश: पुष्पवर्ग ५: २३)।
251. ततंतः तद्गुणः स्मृतम् इति भावप्रकाशे पाठः। (भावप्रकाश: पुष्पवर्ग ५: २४)।
252. बकुलस्तुवरोपुष्यं: इति ग्रामक्रे पाठः।
253. बकोद्वस्तुष्यं: इति ग्रामक्रे पाठः।
254. ऋशोपालनाशनः इति आकर्षे पाठः।
255. दमनस्तुवरस्तितो हुच्छो इति ग्रामक्रे पाठः।
256. ग्रहणादृ इति ग्रामक्रे पाठः।
257. सुगुनिङ्के इति ग्रामंशपुर्सितकाष्टु पाठः।
258. द्रष्टव्यम्-भावप्रकाश: पुष्पवर्ग ५: ४२।
259. भावप्रकाश: पुष्पवर्ग ५: ५३।
CHAPTER 3

‘भिभीयन्ति लवणं सर्वं सूक्षमं सृष्टमलं विदुः।
वातधनं पाकि तीक्षोषणं रोचनं कपातितक्रुः।।

[Mahabhidravyaguna: Lavana 2:1]

Lavana (Salt)

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

सौन्दर्यं मधुरं हुयं दीपं शीतलं लघुं।
चक्रुष्यं पाचनं स्निग्धं बृष्टं दोषत्रयापमः॥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 doshas.

गजालयं लघुवात्भनमल्यणं भेदं पितलम्।
The gaja type of salt is laghu, alleviator of vāta, extremely hot, purgative, aggr...
gaurava (heaviness) and śūla (colic pain).

Taṅkana kṣāra (Borax)

Taṅkana kṣāra is a digestive stimulant and it is sharp.

Sudhākṣāra

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

Śvadaniṣṭrā kṣāra

The kṣāra of śvadaniṣṭrā 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 kṣāras

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

\[ \text{रुचक रोचनं हृदं दीपं पाचन परम्} \]
\[ \text{सस्मेह वातनुशासितिपित्तं विशां लघु} \]
\[ \text{उद्गारशुद्धिं सूक्षम विबन्धानाहः सुनन्दनु} \]

**Rucaka**

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

**Krṣṇa lavaṇa**

**Krṣṇa lavaṇa** shares all the properties of sauvarcaka except the smell.

**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.

Pāṃśuja

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

Yavaśūkaja kṣāra

The *kṣāra* of *yavaśūka* cures *gulma* (phantom tumour), *hrdroga* (heart disease), *grahani* (sprue syndrome), *pāṇḍu* (anaemia), *plitham* (splenic disorder), *ānāha* (flatulence), *galāmaya* (diseases of throat), *śvāsa* (asthma), *arśas* (piles) and aggravation of *kapha* as well as *vāyu*.

Sarjikā kṣāra

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

Uṣah kṣāra

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

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

NOTES AND REFERENCES

1. वातनितिकमर्दं इति पषट्पुस्तके पाठः।
2. साकारं इति आर्थर्षपुस्तिकामु पाठः।
3. स्वादम्न्ति इति आकरे पाठः।
4. सर्पपुष्पवायुकदलितिलशिमु: इति आकरे पाठः।
5. शिरोपश्चाफानिज: इति आकरे पाठः।
6. रचिकं इति पषट्पुस्तके पाठः।
CHAPTER 4

वातास्याक्षरतिज्ञत्वादूर्त: स्निग्ध: प्रीणस्वृहत:।
जीवनस्तप्यो वृध्य: नीरस्वेच्छुरस: सर:।।।

[माधवद्भव्यगुण: इक्षुवर्गं ३:१०]

_Ikṣura ṣa_ (Sugarcane juice)

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

इक्षुवधे मधुरा बल्या विपाके मधुरा सराः।
स्निग्धा: रुमिकराश्चेति तेन चानेकविधा: मता:।।।

_Ikṣu_ (Sugarcane)

Different types of _ikṣu_ are sweet, strength promoting, sweet in _vipāka_, laxative, and unctuous. They cause _krmi_ (parasitic infection).

‘प्रेषणुको भीबकरिष्ट वशाः: शतपरक:।
कान्तारेखुस्तप्स्येषु: काणेश्चु: सूचिपथक:।’
1 'Nepalese दीर्घपोषण नीलपोषण[5] थे कोशाकुट ॥३॥'
[भावप्रकाश: इशुवर्ग २३:३-४]

2 इत्यता जातयः स्वीकायतु गुणान्वययामयः परम् ॥

Iksu is of different types viz., paundraka, bhiruka, vanśaka, šataporaka, kāntārekṣu, tāpasekṣu, kāṣṭhekṣu, sūci patraka, naipāla, dirgha patra, nilapora, and kośakṛt. These are the varieties in general and now their properties will be described.

3 सुषीती मघुरः स्निशीत्र शृंगुष्णः इश्लेमलः सरः ॥ ४ ॥
[माधवभ्रम्गुण: इशुवर्ग २३:६-७]

4 दीर्घपोष: सुकृतविन: साधारो वेलको मतः ॥
[भावप्रकाश: इशुवर्ग २३:६]

Dirghapora & Vanśaka

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

Vanśaka is hard and alkaline.

5 'वेलस्वच्छतपोरस्तु किंचिन्धरुणः स बाततहः ॥ ५ ॥

Śatapora

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

Kāntāra & Tāpasa

Kāntāra and tāpasa types are like vanśaka.

6 एवंस्वरपथस्वर वेलस्वच्छतपोरस्तुः ॥ ६ ॥
[माधवभ्रम्गुण: इशुवर्ग २३:६-७]
Kāndekṣu

Kāndekṣu has similar properties but it aggravates vāyu and pitta.

Sūcīpatra etc.

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

Kośakāra

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

Taste of the different parts of Ikṣu

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

Juice extracted by chewing

The juice of ikṣu that comes out by chewing does not cause any burning sensation. It aggravates kapha but alleviates vāyu and pitta. It is nourishing to the eyes and aphrodisiac.
Juice extracted by a machine

The juice of ikśu that is extracted by a machine is heavy and it causes burning sensation. It is constipative.

Boiled juice

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

Phāṇita (Penidium)

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

Guḍā (Molasses)

Guḍā is aphrodisiac, heavy and unctuous. It alleviates vāyu and cleanses urine. It does not alleviate pitta in excess. It produces medas (adiposity), kapha, kṛmi (parasitic infection) and strength.
Guḍa which is preserved for a long time (purāṇa) alleviates pitta. It is sweet and unctuous. It alleviates vāyu and promotes blood. It is superior in therapeutic property and is wholesome par excellence. It is a cardiac tonic.

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

Guḍa, matsyāṇḍikā, khaṇḍa, śarkara and vimala—they are progressively free from impurity, cooling, unctuous, heavy, sweet and delicious.

Khaṇḍa (Candied sugar)

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

Pauṇḍraka śarkara

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

'छपेमारत्भाँच्यी विष्क्रम शारकरा' ।

[माधवदत्तव इश्वरं ३ : २१]

Madhu śarkarā

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

18

‘मूरक्रक्ष्यासरीजीविन्दु हिता सामुद्रिकोज्जवा ॥१७॥

व्यावृक्षपतलत्रुछिमोहधुर्च्विदायतिष्पु

Sāmudrikodbhavā śarkarā

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

सवा एवामृतप्रस्या: शकरा: समुद्रहृता: ॥ १५ ॥

Śarkarā in general

All types of śarkarā are like ambrosia.

17

सारें स्वतं निर्मलास्व त्वक्तकरा यया वया ।

तथा तथा वीर्यबत्त: कीर्तिवीयस्तथा तथा' ॥ १६ ॥

[माधवदत्तव गुण: इश्वरं ३ : १६-२१]

II इत्यद्वरम्: II

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

NOTES AND REFERENCES

1. नेपालो इति ब्राक्रेप पाठः।
2. इत्यते ज्ञात: स्वाल्याद गुणत्वक्सारतो मता: इति ब्राक्रेप पाठः।
3. मुखीतः—यार: पाठोऽयः विनीयुपस्तकेनोपलम्यः।
4. वंशकः स्मृतः इति ब्राक्रेप पाठः।
5. वंशवत् शतपोषस्तु इति आक्रेप पाठः।
6. कालेघ्रः स च बाद्यप्रकाओपः इति ब्राक्रेप पाठः।
7. नेपालो इति भावप्रकाशः पाठः।
8. अयः प्रत्यत्वबोधेयों लवणो रस एवं च इति ब्राक्रेप पाठः।
9. कप्रवात्सिति इति ब्राक्रेप पाठः।
10. फाणतः—वातपिलक्षितू पाठोऽयः वषधपुस्तकेनोपलम्यः।
11. परमः इति ब्राक्रेप पाठः।
12. सुम्बरमेश्व इति ब्राक्रेप पाठः।
13. स्नेहः—तथा तथा पाठोऽयः विनीयुपस्तकेनोपलम्यः।
14. दिनग्रां शीतं बलं इति ब्राक्रेप पाठः।
15. दिनग्रां सांडस्य शकरा इति ब्राक्रेप पाठः।
16. प्लीहिता इति ब्राक्रेप पाठः।
17. सारोपश्वता इति ब्राक्रेप पाठः।
18. त्यक्तिकीरा इति विनीयुपस्तकेन पाठः।
CHAPTER 5

"पीतिकं भामरं कौरं मालिकं छात्रवेच च ।
प्राप्यमीहलकं वालमिक्ष्यष्टी मधुजातयः ॥ ॥

[भावप्रकाशः मधुवर्गं २२:६]"

Madhu (Honey)

Variety

Paittika, bhramara, ksaudra, makshi, chatra, arghya, auddalaka and dala—these are the eight varieties of madhu.

कषायानुशसं रूक्षं शीतलं मधुरं मधु।
दीपं लेखनं वल्यं व्रजशीघनरोपणम् ॥ ॥
संधानं लघुं चक्रवं सब्यं हुवं विदेशनुत् ॥

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 *chardd* (vomiting), *hikkā* (hiccup), *viṣa* (poisoning), *śvāsa* (asthma), *kāsa* (bronchitis), *śotha* (oedema), *atīśāra* (diarrhoea) and *rakta-pitta* (a disease characterised by bleeding from different parts of the body). It is constipative. It cures *kṛmi* (parasitic infection). It is an excellent drug for curing *moha* (unconsciousness).

**Paśčimottara-bhūṣya-vidyātāṅ**

Paittika

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

Bhrāmara

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

Kśaudra

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

Mākṣika

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

6. बुधभूष्णयं मधु नवं नातिश्लेष्महर्ष परम् ।
   [माधवद्वियगुण: मधुवर्ग 4 : 12]

Freshly Collected Madhu

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

7. "स्वादुपाकं गुरु हिंस विपिष्टं रक्तपिलितिजित् ॥२॥
   शिवमेहकुमिध्व च विधाव्या गुणोत्तरम् ।

Chātra

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

8. 'आद्यमधुविभक्ष्यं कविपिल्त्वरं परम् ॥

9. कषायं कुटकं पाकेत तिस्तं बलयमवात्तकः ॥ = ॥'
   [भावप्रकाश: मधुवर्ग 22 : 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.

6. छौटलांक सुचिकरं स्वर्य सुखद्विवाहतम् ।
5. कषायमुण्णमलं च पिलकुत्कुपांकं च ॥ ५ ॥
   [भावप्रकाश: मधुवर्ग 22 : 21] [माधवद्वियगुण: मधुवर्ग 4 : 6]
Ayuddhaka

*Ayuddhaka* 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*.

**Dalodbhava**

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

*विशेषायपूर्णिकः तेपु रक्षोद्य सपियायव्यातः* ।

**Special attribute of Paittika**

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

[[माधवद्रव्यगुणः इष्क्षुः ॥ १० ॥]

10 तदार्जः विविष्टः जिन्हयादामयामव्यूहूः ।

नानान्द्र्यायत्मकर्मणां योगवासः मधु स्रूतम् ॥ ११ ॥

[[माधवद्रव्यगुणः मधुवर्गः ॥ १५ ॥]

दोषतद्रायुः पवाम मधवाम तत्रिदोषकृतः ।

**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 *doṣas*. 
Adverse effect

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

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

Combination

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

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

**NOTES AND REFERENCES**

1. भारमरी इति पष्टपुस्तकेन पाठः।
2. नुदोपजित्त इति प्राकरे पाठः।
3. छादिव्यक्तिकारंबंबासुकावशोधितिसरिनुतू इति आकरे पाठः।
4. क्रिमितृणमोहप्रयपमु इति प्राकरे पाठः।
5. यतुः इति आकरे पाठः।
6. बालशेषमहुः इति द्वितीयपुस्तकेन पाठः।
7. तृणावस्यतिसर्नुत्त इति आदश पूर्णकायमु पाठः।
8. बल्यं पितामवातकुः इति माधवदेवभगणे पाठः।
   तिताकृ वल्पुपूर्वकु इति माधवप्रकाशे पाठः।
9. बल्यामवातकुः इति पष्टपुस्तकेन पाठः।
10. लघूषण इति आदशं पुस्तकेन पाठः।
11. उद्यानमुर्षणश्चावात निहितित यथा विदमु इति द्वितीयपुस्तकेन पाठः।
12. विषर्धेठचपूर्वंवल्प इति द्वितीयपुस्तकेन पाठः।
CHAPTER 6

"मल्यमान्य तथौरे मालिवं चौदिर्घं च यव। ।
श्रेयसायांवं नाम श्रेयसायां च यत्वम्।। ।
तत्त्वनेकौधिरम् प्राणिः प्राणयं गुह।। ।
मधुरं पित्त्वं सिन्धं शीतं सूक्ष्मं सरं स्मृतम्।। 2।

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, slidy, unctuous, cooling, subtle and laxative.

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).

'छां क्षायं मधुरं शीतं प्राहि पयो लघु ।
रक्तपितातिसारर्षं श्यकासज्जरापहम् ॥ 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), ksaya (consumption), kāsa (bronchitis) and jvara (fever).

श्रोरं मधुरं हिन्धं गुहपिताकरापहम् ॥
उष्ण शुद्धेनिने पथं कासे चानिलव्योणिते ॥ 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 anilaśōṇita (gout).
Mahiṣa 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.

Uṣṭra payas (Camel milk)

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

Ekaśapha payas (Mares milk)

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

Hasti payas (Elephant’s milk)

The milk of the elephant is unctuous, sthairyakara (pro-
ducing steadiness) and cooling. It promotes eyesight and strength. It is sweet, aphrodisiac and astringent in anurasā (subsidiary taste) and heavey.

11 जीवनं बृहणं सार्वमं स्नेहं मानवी पयः ।
12 नावनं रक्तपित्त तपः चाधिशूलनुत् ॥ १० ॥
13 मानुषि payas (Woman’s milk)

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

प्रथ बर्णेदेवे भुजः —
कृष्णायामोभेदुद्धं वातहारिः गुणाधिकम् ।
पीताया हरते पिते तथा वातहरां भवेत् ॥ ११ ॥
श्लेष्मं गुहं शुक्लाया: रक्ताय: वातकुलपय: ।

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 वालवतसिवरसानां गिराः क्षीरं त्रिदेशकुत् ॥ १२ ॥
व्यक्तिविधालिन्द्रोधधनं तपः बलकुलपय: ।

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 (bāskayinī) alleviates all the three doṣas. It is refreshing and strength promoting.
The heaviness and unctuousness of the milk progressively increases depending upon the arid, marshy and hilly areas in which the cow grazes.

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

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

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

Cold milk causes *āmavāta* (rheumatism) and *dhāroṣṇa* (when it is warm immediately after milking) milk is like ambrosia.
Cow's milk is useful when it is dhāroṣṇa and buffalo's milk is useful when it becomes cold after milking (dhārā śīta). Sheep's milk is useful when it is warm after boiling. Goat's milk should be used when it is cold after boiling.

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

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

The milk which is excessively boiled by which it becomes free from its water content, depending upon the time of boiling, becomes progressively more and more heavy, ununctuous, aphrodisiac and promoter of strength.

The santānikā (the layer of cream which is formed on the surface when the milk is boiled on low heat) of milk promotes strength and virility. It alleviates pitta and vāyu.

Time of taking milk
Milk should not be taken at night. If one happens to
to take milk at night, then he should not sleep. If he sleeps after taking milk, then it reduces longevity. Therefore, milk is wholesome if taken during day time.

During night the attributes of the moon become predominant and there is no exercise. Therefore early morning (prabhāṭa) 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 (pradoṣa) 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.

'शक्रासृष्ठि स्त्रीर कच्चुर्वनापि क्रोऽ ।

**Combination**

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

सितासितोपलायुतः शुक्करः दोषनाशनम् ।

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

सुमुश्रक्रेष्टं पितपलेपकरं भवेतु ॥ २६ ॥

[भावप्रकाशं हुर्धवर्गं १४ : २६]

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

‘वदन्ति पेयं निम्न वेंकलं पयो
भोज्यं न तेनेह सहोदनादिकम् ।

21

भवेदजीवि यदि न स्वपनिरिष्टिः
क्षीरस्य पीतस्य न शेषपूर्वायेतु ॥ २७ ॥

**Intake of milk at night**

Some scholars hold the view that milk alone can be taken at night. But along with milk no other food like rice should be taken. If there is indigestion, then one should not sleep at night. One should not leave a part of the milk after drinking.

विदाहीयन्यायानि दिवा भुक्ते हि मानवः ।

22

तद्विदाहप्रशान्त्यथं रात्रि क्षीरं प्रशस्यते ॥ २८ ॥

[भावप्रकाशं हुर्धवर्गं 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 *kustha* (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 (*kośna*) milk of either a cow or a goat is stirred with a wooden rod (*danḍāhata*), it becomes light and aphrodisiac. It cures fever and alleviates *vāyu*, *pitta* and *kapha*.
Kṣīra phena (foam of the milk)

The foam that comes out of the milk (kṣīra phena) alleviates all the three doṣas. It is an appetiser and promoter of strength as well as the power of digestion. It is wholesome, instantaneously refreshing and light. It is beneficial in atisāra (diarrhoea), agnimāndya (suppression of the power of digestion) and jīrṇajvara (chronic fever). It cures śūla (colic pain), śopha (oedema), āma, kāsa (bronchitis) and viśama jvara (irregular fever). It heals the wound in the chest (urah sandhāna) and cures hikkā (hic cup), and śvāsa (asthma).

Precaution

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

Container

Milk in a copper container alleviates vāyu. In a gold container it alleviates pitta, in silver it alleviates kapha and in a brass container it promotes blood.
After seven days of the delivery, the milk is called moraṭa. According to Jayyaṭa, the āśava or mastu prepared of the curdled (naṣṭa) milk is called moraṭa.

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

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

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

गम्भीरं सेवयं हेमन्ते चाप्यजाबिकम् ॥

गध्यं क्षीरं तु वर्षसु नराणाम्नृतोपमम् ॥ ४१ ॥

Milk in different Seasons

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

॥ इति क्षीरवर्गः ॥

Thus ends the group dealing with various types of milk.

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1. कारमभं तथा इति आकरे पाठ: ॥
2. अद्वायाश्चापि नायांश्च कर्पेनां इति आकरे पाठ: ॥
3. तत्त्वेनकोषविरसं इति घंटपुस्तकेः पाठ: ॥
4. नायांभुपालादृ इति ग्राक्रे पाठ: ॥
5. सिनधमुष्मण्वं वातकापहमसम् इति ग्राक्रे पाठ: ॥
6. गुरु इति आकरे पाठ: ॥
7. महाभिध्यनि इति भाकरे पाठः।
8. क्षीरमुद्घानि गमदितसलबनि लघू इति भाकरे पाठः।
9. गोयो इति भाकरे पाठः।
10. उष्णकुष्मकि इति भाकरे पाठः।
11. मानुषं इति भाकरे पाठः।
12. रक्तपितु तु इति भाकरे पाठः।
13. चालिशूलनामू इति भाकरे पाठः।
14. क्षीरविदिप्रहुतु इति षड्भुतके पाठः।
15. सुधासमर्थं इति षड्भुतके पाठः।
16. रात्रि इति षड्भुतके पाठः।
17. अदोषं इति षड्भुतके पाठः।
18. बाते इति षड्भुतके पाठः।
19. रायकरं इति षड्भुतके पाठः।
20. वृङ्गत्वृङ्ग-मन्निदिपनंकरं पूवाल्लकाले पयो।
   मध्यास्ते बलवारं रतकरं कायम्बसंरिदीपनं।
   बलिबिनकरं सरे रितकरं वृङ्गु वीयप्रदम्।
   रात्री पत्रमन्निदिमहरणं क्षीरं रितं चंदुपाम्।
   इति मध्यवङ्गमणि पाठः।
21. भवत्यस्रीं न शयति शरीरं इति भाकरे पाठः।
22. यन्तः इति भाकरे पाठः।
23. सदा विवेतु इति भाकरे पाठः।
24. कुष्ठादिकुशा यतः इति भाकरे पाठः।
25. पयः प्रिये इति भाकरे पाठः।
26. यतः इति भाकरे पाठः।
27. विवेतु इति भाकरे पाठः।
28. भवेतु फैं इति आकरे पाठः।
29. तीपुपसम्पुर्चयते इति षड्भुतके पाठः।
30. जीप्प्यतानक्रिवीतु इति षड्भुतके पाठः।
31. वाससा...... इति षड्भुतके पाठः।
   वसा गालितं इति षड्भुतके पाठः।
CHAPTER 7

तद्भव्यणं दीपं निन्धं कषायानुरसं गुह ।
पाकेमलं ग्राहिं वितालशोषयमेवः कफक्रपदम् ॥ १ ॥
मूत्रश्वस्वत्ते वर्तस्यवे शीतग्नि विषमस्यवे ।
प्रतीसारंधः कार्यं दस्यते बलशूक्रक्तु ॥ २ ॥

_Dadhi (curd)_

Dadhi is hot, a digestive stimulant, unctuous, astringent in _anurasa_ (subsidiary taste), heavy, sour in _vipāka_ and constipative. It vitiates _pitta_ and blood and aggravates _śotha_ (oedema), _medas_ (adiposity) and _kapha_. It is useful in _mūtra kṛcchra_ (dysuria), _pratiśyāya_ (cold), _śītaga viṣamajvara_ (irregular fever which is associated with a feeling of cold), _atisāra_ (diarrhoea), _aruci_ (anorexia) and _kārśya_ (emaciation). It promotes strength and semen.

प्रादी मन्दं ततः स्वादुः स्वादम्य च ततः परम् ।
प्रमलं चतुर्थमस्मयम्य पञ्चवमं दधि पञ्चवथा ॥ 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 aityamla (excessively sour). These are the five varieties of dādhi.

मंदा

Manda

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

मरद्वात्मकः विन्यासस् दोषन्यविद्वाहहइतुः

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

यतस्माक्षणं यात्र स्वादस्ये स्वादुर्स्य भवेतः

2

श्रव्यतकामलस्य तत् स्वादुस्त्रजीवेदिरितम्

Svādu

When it gets properly condensed and there is the manifestation of a sweet taste it is called svādu. The sour taste in it is not manifested.

स्वादु: स्वादलप्रभवित्वं वुढ्यं मेवः कफापद्धम्

वातधान मधुरं पाके स्वादिशप्रसादनम्

6

[भावप्रकाश: द्विविर्यं १५:१-६]

Svādu is slightly abhiśyandi (which obstructs the channels of circulation). It is aphrodisiac and it reduces medas (fat), kapha and vēta. 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.

‘स्वादुमलं साम्यमधुरं कषायानुरसं भवेत्’
Svādyamla

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

4 स्वायम्लस्य गुणा शेया सामान्यदधिवज्जनः.
In properties, it is like dadhi in general.

5 यत्तिरोहितमाधुर्यः [व्य] काम्लं च तदम्लकम् ॥ १५॥

Amlaka

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

गम्लं तु दीपनं रक्तपित्तश्लेष्मबिवर्धनम् ॥
It stimulates digestion and aggravates blood, pitta and kapha.

6 तदत्तमलं दन्तरोमहर्षकण्ठाविदाहकतु ॥

Atyamla

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

7 अत्यमलं दीपनं रक्तपित्तुदुष्टिकरं परम् ॥ ६॥

(भावप्रकाशः दंजिवगः १५:७-६)
It stimulates digestion and exceedingly vitiates blood and pitta.

8 'गय्यदयुतमं वल्ल धाक्के स्वायम्लिनिप्रसम् ॥
'पवित्रं दीपनं स्निग्धं पाण्डिकृतम्यवनाप्पम् ॥ १५॥
Gavya dadhi (Curd of cow’s milk)

Dadhi prepared from Cow’s milk is an excellent promoter of strength. In vipāka, it is sweet. It is an appetiser, sacred, a digestive stimulant, unctuous and nourishing. It alleviates vāyu.

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

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

Āja dadhi (Curd of goat’s milk)

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

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

Asāra dadhi

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

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.

Combination

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

Along with guḍa, dadhi alleviates vāyu. It is aphrodisiac, nourishing, refreshing and heavy.
Contra-indications

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

'शस्यते दधि मो राग्री शस्त्र चामुच्छुतानि निमि ।
रत्नपितककोलयु विकारेयु हितं न तत्' ॥ १५ ॥

[भावप्रकाशः दधिवर्गः १५ : प्रकृष्टपाठ]

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

'हेमन्ते शिशिरे चैव वर्षामु दधि शस्यते ।
शरद्यङ्गीमवसङ्गे प्रायशस्त्रिणिहितमु ॥ १६ ॥

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

ज्वरामृक्कितवोषस्यमृक्कितवाप्पण्डवमयवभ्रमान् ।
प्रान्तुवास्कामलं चौयां विचि हित्वा दधिप्रियः ।।२०१।।

[भावप्रकाशः दधिवर्गः १५:१५-१६]

Adverse effect

A person who takes dadhi without following the prescribed procedure succumbs to acute form of jvara (fever), asrka 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).
\textit{Aṣṭrika dadhi} (Curd of camel's milk)

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

\textit{Āvika dadhi} (Curd of sheep milk)

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

\textit{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.

\textit{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 dōṣas. It is extremely useful.
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 anurasā (subsidiary taste). It increases the quantity of stool.

दधीन्यकानि यानेवं गध्यादीनि पृष्ठक पृष्ठक् ॥ २५ ॥
विशेषनेव सर्वं गध्येव गुणोत्तरम् ॥

General

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

कपितलमुकज्जलेिय यद्यामलरसेन तु ॥ २६ ॥
‘पिपोभिविर्भमूलेवेि धम्मोम्यरसेन तु।’
लिपाण्देषु कठिनं मधुरं दधी जायते ॥ २७ ॥

If the inside wall of the bhūnda (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.

लबं रुपं विंच वा दध्नो भवति जीवनम्।

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

दधनस्तूपरि यो भागो घनं स्नेहसमयित: ॥ २८ ॥
लोके सर इति ध्यातो दध्नो मंडस्तु मस्तिवति।

Sara & Mastu

The upper layer of the milk which is dense and unctuous is called sara (cream) and the watery portion of the curd is called mastu.
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, ṭṛṣṇā (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.
8. गर्भं दानं विशेषेण स्वाधम्ब्रं च रचिप्रदमू हितं ग्राहं पाठः।
9. "दच्छामशोधाणं" हितं श्राद्वश्च्यंस्तनकांसु पाठः।
10. उत्तकैरमयं द्रव्यं हितं आदर्शपुस्तकांसु पाठः।
11. दर्शं सर्पपुष्टकं पाठोऽयं वाणपुस्तकं नोपलम्यते।
12. तु नैव तत् हितं ग्राहं पाठः।
13. चापि हितं ग्राहं पाठः।
14. वातमघींसि दानं पाठोऽयं वाणपुस्तकं नोपलम्यते।
15. कष्टमूलस्य हितं दितीयपुस्तकं पाठः।
16. पित्रे तु पाठोऽयं दितीयपुस्तकं नोपलम्यते।
17. लघुतुष्णानिश्च्यंवाहमू हितं वाणपुस्तकं पाठः।
CHAPTER 8

1. तक्रं लघुक्षयोर्ष्यं दीपनं कफवात्तिन्त।

2. शोषोदराणां — प्रह्लादोपमूण्याप्रहाराः ॥ १ ॥

गुम्भूपतेष्वपतेष्व पात्रामयानं जयेत।

_Takra_ (Butter milk)

_Takra_ is light, astringent, hot and digestive stimulant. It alleviates _kapha_ and _vāta_. It cures _śotha_ (oedema), _udara_ (obstinate abdominal diseases including ascitis), _arśas_ (piles), _grahaṇī_ (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. समुद्दूतपतं तक्रमद्वीपतपतं च यत् ॥ २ ॥

4. प्रत्यदूतपतं चार्यदियेतततिथ्विधं 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.

पूर्व च लघु पद्धति च गुह्वश्चन्द्रतमं परम् ॥ ३ ॥
ततः परं बुध्यतमं वर्णाक्रममुदाह्नुतम् ॥

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 दधीयथो तद्गुणां तक्रमाविशेषत् ॥ 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.

तक्रं तु घोलं मिथितेदशिवततकप्रभेदत् ॥
सुश्रूतास्मिनिश्रेष्ठस्य घोलस्य मिथितम्
ससरं निर्जलं घोलं मिथितं त्वसरोदकम् ॥
तक्रां पादजां प्रोक्तं उदिश्वचवाचवारकम् ॥
[भाबप्रकाशं: तक्रयं १६:१-२]
वातिपत्तस्तरं घोलं मिथितं कषपित्तस्तु ॥ ६ ॥
[भास्वदश्चर्युगमं: तक्रयं ७:१०]

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

तक्रं विास्वमानमु दधीविश्वकर्मयं स्वतेत् ॥
Takra alleviates all the three dosas. Udasvit aggravates kapha, promotes strength and alleviates fatigue par excellence.

Property of different types

Buttermilk prepared of the manda variety of dadhi is ununctuous, abhisayandi (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, sūn̄thi, pippali and marica. In mūtrakṛṣeṣṭha (dysuria), guḍa should be added and in pāṇḍu citraka should be added to the takra.

"हिंजोष्ठ्युतं भोलं सैन्यवेनाचर्चूर्णितम् ॥
भवेसदतिवात्सनमशौशोतीसारहृःपरम् ॥ ११ ॥"

[भावप्रकाशः तंकवं १६ : १२]

सहवं पुष्ट्यं बल्यं / वर्तिनिर्विनायानम् ॥

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

"तक्रमांम कफः कोष्ठे हःनि कण्ठे करोति च ॥ १२ ॥
पीनसत्वासकासादी पत्रवेदव विशिष्यते ॥

Process of preparation

Unboiled (āma) takra alleviates kapha in the koṣṭha (colon) but produces kapha in the throat. The boiled (pakva) takra is specifically useful in pīnasā (chronic cold), śvāsa (asthma) and kāsa (bronchitis).

"शीतकालेज्ञिनमास्च यक्षवातामयेश्च ॥ १३ ॥
श्रुत्वे शोतसां रोगे तक्ष स्याद्मुतोपमम् ॥
ततु हःनि कफां चित्ते वेगकिन्मत्रवरान् ॥ १४ ॥
पाण्डुमेवं ग्रहणवर्त्ते — मूण्डप्रहमगदन्तरान् ॥
मेहहुल्लमसतीसारेशूलवेदीहोदराकची: ॥ १५ ॥"
Properties in general

Takra works like ambrosia in winter season, when there is suppression of the power of digestion, in the diseases caused by kapha and vāyu, in aruci (anorexia) and srrotrodha (obstruction to the channels of circulation). It cures diseases caused by kapha, chardi (vomiting), praseka (salivation), višama jvara (irregular fever), pāṇḍu (anemia), medas (adiposity), grahanī (sprue syndrome), arśas (piles), mūtra agaha (suppression of urination), bhagandara (fistula-in-ano), meha (obstinate urinary disorders including diabetes), gulma (phantom tumour), aṭisāra (diarrhoea), śūla (colic pain), pliha (splenic disorder), udara (obstinate abdominal disorders including ascitis), aruci (anorexia), śvitra (leucoderma), koṭha (urticaria), ghṛta vyāpat (complications arising out of improper use of ghee), kuṣṭha (obstinate skin diseases including leprosy), sopha (œdema), tṛṣā (morbid thirst) and kṛmi (parasitic infection).

नैव तक्र को अशे द्यानन्दण्याकोले न दुर्भी।

न मूँछौभंधाण्यः न रोमे रक्तप्तिके॥ १६ ॥

[भावप्रकाश: तत्ववर्ग १६:१४-१६]

Contra-indication

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

न तक्रस्वी थरले कदाचिन्न तक्रदशा: प्रभवन्ति रोगा:।

यथा सुराणाममृत मुखाय तथा नराणा भूवे तक्रमाहूः।

[भावप्रकाश: तत्ववर्ग १६:७]

Excellence

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

श्रमलेन वातं मधुरेण पितं
कफं कषायेण निहण्टं तक्रम।

tasmāna taka ugratīvā déva
n takra-dārāḥ: pṛabhavati rōgaḥ: || 15 ||

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 तक्रवगः ||

Thus ends the group dealing with various types of takra.

NOTES AND REFERENCES

1. लघु कषायामलं इति श्वाकरे पाठः।
2. व्याख्यायाऽप्रश्रीनौधेयमुन्त्रहाश्च: इति श्वाकरे पाठः।
3. ततु इति श्वाकरे पाठः।
4. मतमु इति श्वाकरे पाठः।
5. गृह वृत्तायमतः इति श्वाकरे पाठः।
6. सजलं इति पष्टप्रस्तके पाठः।
7. घोलमुद्धिवचछल्लेमलं भवेतु इति आकरे पाठः।
8. श्रवामिश्रयान्नि तदगुणं इति पष्टप्रस्तके पाठः।
9. सर्वं इति द्वितीयप्रस्तके पाठः।
10. सांग्हवे नावधृतमलं इति द्वितीयप्रस्तके पाठः।
11. तद्भवे इति द्वितीयपुस्तके पाठः
12. सिद्धमेव तदिष्ठ्यते इति प्रथमपुस्तके पाठः
13. तद्र इति षष्ठपुस्तके पाठः
14. शोषा इति षष्ठपुस्तके पाठः
15. भ्रमवृणासु इति षष्ठपुस्तके पाठः
16. रक्तपित्रे इति भ्राकरे पाठः
CHAPTER 9

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).

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

Māhiṣa Navanīta

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

\[3\]  श्वेतोरथं ददतिसिंहं चब्दुषयं रक्तपिल्लित् ॥ २ ॥

\[4\]  बुध्यं 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.

\[नवनीतं तु सन्धस्क स्वादुः ग्राहिः हिमं लघुं ॥ ४ ॥\]

\[मेध्यं किंकिंच्चित्कपायामलभोगतक्रांशसंक्रमात् ॥\]

**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.

\[5\]  सक्षारकटाकमलवाच्छिंद्रकुट्टकोपनम् ॥

\[धलेमलं गुहः मेध्यं नवनीतं चिरतनम् ॥ ५ ॥\]

[भावप्रकाश: नवनीतवर्गः १७ : १-६]

**Preserved butter**

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

\[॥ इति नवनीतवर्गः ॥\]

Thus ends the group dealing with various types of butter.
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), alakṣmi (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 sōtha (oedema), kṛmi (parasitic infection) and viṣa (poisoning). It stimulates digestion and alleviates kapha and vāyu. It cures kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour) and viṣa (poisoning).

पाके  लघ्वाविक रापरं च  पित्तमनकोणम् ॥ १० ॥ ।

[भावप्रकाश: घूर्तवर्ग ५-१०]

कङ्कालिते  योगिनीपे  शोये  कपेह  च  तद्वितम् ॥

[माधवदत्तमुनिशास्त्र: घूर्तवर्ग ६: २-७]

Sheep’s milk ghee

Ghee prepared from sheep’s milk is light for digestion and it does not aggravate pitta. It is useful in aggravated kapha and vāyu, yoni doṣa (diseases of the female genital tract), sōtha (oedema) and kampa (trembling).

‘पाके  लघूप्रकाशीयः  च  कपायं  कफनागरम् ॥ ११ ॥

दीपनं  बद्धविषमूं  विशारदेकावं  घूर्तम् ॥

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.

कपायं  बद्धविषमूं  तित्तरममिकारं  लघु ॥ १२ ॥

हसित  कारणं  सपि:  कफकुट्टविधमौन् ॥

Elephant’s milk ghee

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

12

चक्षुधम्मः स्त्रीणः च सर्पः स्यांदमुलोपमम् || १३ ||

13

बुद्धि करोति देहाम्योलघुपाके विपाप्पम् ।

**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).

तपांं नेत्ररोगां दाहनुद्योगसो चूतम् || १४ ||

**Ghee prepared of milk**

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

सर्पं पुराणं तितिर्भ नीसस्य्यास्फासस्य प्रजित् ।

मूच्छाकुष्ठविपयोनम्मादसाहास्यमार्गनाशनम् || १५ ||

15

मोनिकणकापिरसं शूलं शोषरणरवरान् ।

हल्टि दोषतथं भेदि ब्रणशोधनरोपणम् || १६ ||

[माधवद्रव्यगुणः चूतवगः ६ : ५-१३]

**Preserved ghee**

The ghee which is kept preserved for a long time (*purāṇa*) cures *timira* (cataract), *piṇāsa* (chronic cold), *śvāsa* (asthma), *kāsa* (bronchitis), *mūrchā* (fainting), *kuṣṭha* (obstinate skin diseases including leprosy), *viṣa* (poisoning), *unmāda* (insanity), *dāha* (burning syndrome), *apasmāra* (epilepsy), colic pain in *yoni* (female genital tract), ear, eye and head, *soṭha* (oedema), *gara* (a type of poisoning) and fever. It alleviates all the three *doṣas*. It is purgative. It cleanses and heals ulcers.
Ghṛta manḍa

The upper portion of the ghee is called ghṛta manḍa according to Suśruta. It is un-unctuous, sharp and thin.

Hayaraṅgavīna

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

Preservation

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

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

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

Contra-indication

Ghee is not very useful in *rāja yakṣmā* (tuberculosis), young age, old age, in diseases caused by *kapha*, in the *āma* stage of diseases, *visūcikā* (cholera), constipation, *madātyaya* (alcoholism), fever and in the suppression of the power of digestion.

Thus ends the group dealing with various type of ghee.

**NOTES AND REFERENCES**

1. श्वासोदिकारसहृद् इति श्वाकरे पाठः।  
   श्वासोदिकारसहितुः इति आद्वर्यपुस्तकेकोऽपाठः।
2. वातश्वेमहर्ष इति पष्टिपुस्तकेपाठः।
3. दुष्टेश्वरं नवनीतं तु चक्षुषयं रक्तपितलवत् इति श्वाकरे पाठः।
4. वृष्ण्व विध्यमितिनिविं चुरुरं ग्राहि शीतलम् इति श्वाकरे पाठः।
5. श्वासाकुंडलमलम्बाण्यं चुरुरं कुष्ठकारकम् इति श्वाकरे पाठः।
6. लक्ष्मीज्वरापहम् इति श्राकरे पाठः।
7. बुःहुण् इति श्राकरे पाठः।
8. सूक्षुम् इति श्रावर्ण्यपुस्तकासु पाठः।
9. शोफे इति श्राकरे पाठः।
10. तु इति श्राकरे पाठः।
11. लघु इति षष्ठपुस्तकेन पाठः।
12. चक्षुश्यम् इति श्रावर्ण्यपुस्तकासु पाठः।
13. देहास्य लघु पाण्डि इति षष्ठपुस्तकेन पाठः।
14. तिमिरप्रतिष्ठाश्वास्कासनुति इति श्राकरे पाठः।
15. शूलवन्ति शोफकितु परम् इति श्राकरे पाठः।
16. हृयो इति षष्ठपुस्तकेन पाठः।
CHAPTER 10

‘कत्लाबुर्सं स्वादु मूकमय्यर्व व्यवाय्यि च ।
पितलं वदव्यामूलं न च इलेक्ट्रिकवर्धनम् ॥ १ ॥’
[माधवद्वयुगणः तैलवर्ग १० : १]

‘तैलं संयोगसंकारसंरोगः सर्मृ ॥

Oil

Oil is astringent in anurasā (subsidiary taste), sweet, subtle, hot and vyavāyi (which pervades all over the body before digestion). It aggravates pitta. It obstructs the proper elimination of stool and urine. It does not aggravate kapha. By combination and processing it cures all diseases. It is laxative.
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), abhyaṅga (massage), avagāha (bath), vasti (enema), pāna (drinking through mouth), nasya (inhalation), karnapiṅguṇa (ear drop) and akṣipūraṇa (pouring over eyes). It is used in food and drinks for the alleviation of vāyu.

Kṣauma taila (Linseed oil)

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

Śāṣapa taila (Mustard oil)

The oil of śāṣapa cures kṛmi (parasitic infection), kaṇḍu (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.
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), aśṭhilā (hard tumour in the abdomen), vātāṣrīk (gout), plīhan (splenic disorder) udāvarta (tympanitis), śīla (colic pain), diseases caused by vāyu, śvāsa (asthma), granthi (adenitis) and hidhmā (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

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

Kusumbha taila

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

Kośāmra taila

The oil of kośāmra is laxative. It cures kṛmi (parasitic infection), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).
The oils of dantī, mūlaka, rakṣoghna, karaṇja, ariṣṭa, sigru, suvarcalā, ingudi, pilu, śaṁkhīṇī, nīpa, heart wood of sarala, aguru, devāhva and śīṁśapā, tuvara and ārūṣkara 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 ariṣṭa are bitter and they are not very hot. The oil of sarala is astringent, bitter and pungent and it cleanses ulcer.

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

Jyotismatī taila

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

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

Taila of Śrīparṇa & Kiniśuka

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

Taila of Śleṣmātaka etc.

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

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

Taila of Sahakāra

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

Taila of other fruits

The oil extracted from other fruits which are described elsewhere in this text shares the properties of fruits from which it is extracted.

Taila prepared of Šarjaraśa

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

Vāgbhāja 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, hanśa, kukkūta, kumbhīra, mahīṣa, kāka and mṛga is the best among their respective groups. The vasā (muscle fat) of kāranḍa 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

'पूर्वस्तवत्वरं पक्व होनवीर्यं प्रजायते।
तैः पक्वमपक्वं वा विरस्थायिः गुणाचिक्यम्॥ ३० ॥

[माधवद्वित्यमुण: तैलवर्गः 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. संयोगसंस्कारस्तवं रोगापहुँ मतम् इति श्राकरे पाठः।
2. भगस्फूर्तिविदारिणिदच्छविलिंगदारिते इति श्राकरे पाठः।
3. तथाभिभतिनिमुगः मृगव्यालादिविभिः इति श्राकरे पाठः।
4. तदवर्तः च इति श्राकरे पाठः।
5. हृदवस्तिपावस्तवजन्मह्रिनिकपूर्वोढसिघौलिनां इति श्राकरे पाठः।
6. बानाच्यं चोढ़पतिकसुतं इति श्राकरे पाठः।
7. प्रीतिहोदावसंशूलिनां इति श्राकरे पाठः।
8. बातामयक्ष्यानिलस्तवस्मिनिकाराणां इति श्राकरे पाठः।
9. पिच्छलं इति श्राकरे पाठः।
10. च इति श्राकरे पाठः।
11. सर्वरोगमकोणम् इति ग्राकरे पाठ:।
    सर्वरोगहरों परं इति पञ्चपुस्तके पाठ:।
12. सोवचर्चेतहुदुपीपुलु इति ग्राकरे पाठ:।
13. कल्वरसपितहङ्गु इति ग्राकरे पाठ:।
14. तापोषण इति द्वितीयपुस्तके पाठ:।
15. सारसं इति ग्राकरे पाठ:।
16. भूषणार्कुटनीपो च इति पाठ:।
17. प्रवातिमुक्तकाशोहनालिकेरमघूङ्गजम इति ग्राकरे पाठ:।
18. पियजलमु इति द्वितीयपुस्तके पाठ:।
19. श्रीपरीक्षकुंदद्वारमु इति ग्राकरे पाठ:।
20. सवादु पाके विरेचनम् इति ग्राकरे पाठ:।
21. सतिकं सहकारस्य तैल सुरंभो रोचनम् इति ग्राकरे पाठ:।
22. तानि च इति ग्राकरे पाठ:।
23. फलानीय विनिदिशेत् इति ग्राकरे पाठ:।
24. सयेच चालिननाषाना: इति ग्राकरे पाठ:।
25. घृतमद्वाणाताएँ इति द्वितीयपथपुस्तकन: पाठ:।
CHAPTER 11

Madya (Alcoholic drinks)

Alcoholic drink (madya) is a digestive stimulant, appetiser, sharp, usna, refreshing, nourishing, sweet, tikta, pungent, sour in vipaka 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 un-unctuous and subtle. It cleanses the channels
of circulation. It alleviates vāyu and kapha. All the above mentioned properties are manifested when alcohol is taken only in appropriate dose. Otherwise it works like a poison.

शरीष्ट: क्वाससङ्गेः भ्यात्योर्मान् पलोन्समितम् ॥ ४ ॥

Āsava & Ariṣṭa

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

ासवादविकोरिष्टो गुणे: पाकेन वाचवात् ॥

बीजद्रव्येन विन्धेयाः असवारिष्ट्योगुणाः: ॥ ५ ॥

Ariṣṭa is better than āsava because the former is light because of boiling. Their properties are determined on the basis of the property of drugs used in their preparation.

2 'शालिष्टाटिकपिष्टादिवसतं मयं सुरा मता ॥

Surā

The alcoholic drink prepared of the paste of śāli and ʂaśṭika types of rice is called surā.

3 सुरा गुर्भि बलसम्पुष्टपिष्ट्यादः कप्रदा ॥ ६ ॥

4 प्राहिष्टी शोकमुल्यायीप्रह्सीमूकचिन्दनुत् ॥

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

5 पुनर्भासलिपिपद्विहिताः वार्पन मता ॥ ७ ॥

6 वतावल्लकृष्णरसं सहिष्ठा सापि वार्षी ॥
Vāruṇī

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

śurāvadhāraṇī ladhvī pīnasādhvīnaṇavālūnātu II 11' II

[Vāsūkās: pīnasādhvīnaṇa 11 : 23-24]

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

prasāṇa sthāpuramāṃstham: kādambarī chana 1

jagalāntapay: pītaka medako jagalāntapay: 11 6 11

Different parts

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

sabdhi mūkhī sārō ya: kalki śīyā: s vaṇkasa 1

kīṇva sthāpurmacchāījamaśajānt maṇṭhatkam II 10 II

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 kīṇva. If kīṇva is not matured then it is called madhūlaka.

prasāṇānanahūlāmār: — chādr ṛoṣkahāntunātu

Prasāṇā

Prasāṇā cures ānāha (flatulence), gulma (phantom tumour), arṣas (piles), chardhi (vomiting), arocaka (anorexia) and aggravated vāyu.

dīnavāsādhvīnaṇavālīkātāvāśādhvīnaprāṇāyina 11 11
Kādambarī type of alcoholic drink is a digestive stimulant. It cures ānāha (flatulence), pain in the heart and pelvic region and colic pain. It is heavy, aphrodisiac, alleviator of vāyu and laxative.

Jagala

Jagala alleviates kapha. It is constipative. It cures sōpha (oedema), arsas (piles) and grahaṇī (sprue syndrome). It is ununctuous, hot, carminative and strength promoting. It cures ksut (morbid hunger), tṛṣṇā (morbid thirst) and aruci (anorexia).

Medaka

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

Vakkasa

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

Kinwaka

Kinwaka 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.

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

“तस्मादत्पन्तरगुण खार्जुरं वातलं गुरुं।
हुर्यं कषायमधुरं मुग्धेन्द्रयवोधनम्॥ १५॥"

[Mādhvanāyakam: Mahāvarga १२ : ११]

Khārjūra madya

The alcoholic drink prepared of kharjūra 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).
11 धातकप्रमोऽथायिनी भिषयम: परिक्रितित: ।
12 माहोऽपलिनिष्ठस्य वर्णालकृत्तपर: कठ: ॥ १६ ॥
तितको बृंहण: स्वायु: सूचिविष्णूमयास्त: ।

Gauḍa madya

The alcoholic drink prepared of dhātakī, water and guḍa is called by physicians “gauḍa”. It promotes the power of digestion, complexion and strength. It is refreshing, pungent, bitter, nourishing and sweet. It promotes the elimination of stool, urine and flatus.

मधूकुमुम्ममय राष्ट्रनितिति कथयते ॥ २० ॥
वातपित्तकरे रक्तं मातुकं परिक्रितितम: ।

Mādhūka madya

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

13 इशो: पक्वरसं: सिद्धं सीसु: पक्वसरसच सं: ॥ २१ ॥
14 ग्रामस्तैरस विहितं स च शीतरसं भवेत् ।

Sidhu

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

सीसु: पक्वसर: श्रेष्ठं स्वरामिनितवर्णकृतं ॥ २२ ॥
15 वातपित्तकरे हुह: स्नेहतो रोचनी जयेत् ।
16 विलेवमेदो — शोफारी: — द्वासोदरकफामयान् ।

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), sopha (oedema), arśas (piles), śvāsa (asthma), udara (obstinate abdominal diseases including ascitis) and diseases caused by kapha.

तस्मादलपगुणः शीतरसः संलेखनः स्मृतः ॥ २३ ॥

[भावप्रकाशः सन्धानवर्ग २१ : २५-२७]

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

'वातधने मधुरं ह्वयो दीपनो वर्त्तशोधनः ॥
बातधने मधुर: पाके रूयं इन्द्रियवोधनः ॥ २४ ॥

[माधवद्रव्यगणः मधवर्गः 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).

'छेढी मध्यासवस्वति रणो मेह्पीनसकारसंजित् ।

[माधवद्रव्यगणः मधवर्गः 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 शास्त्रिकः पाण्डुरोगद्वनो बल्य: संग्राहिको लघु ॥ २५ ॥

22 क्वायो मधुर: शीत: पिंताचनोज्वकत्रसादनः ।

Ākṣīka

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

\[\text{Jāmbava type of alcoholic drink helps in the prevention of excretion (baddha niṣyanda).}\]

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

Miscellaneous

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

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

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

Fresh and Preserved wines

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

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

Good and bad quality

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

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

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

Prabhūtāḥ ye: vipēmachyā tasya sāyadmuṇtīopaṃ ॥ 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.

Kintu maṁ śvabhāveṇa yathāvānaṁ tatha śyutam ॥

Prayuktyo rogaṁ yuktyuktaṁ yathāṁuktam ॥ ३४ ॥

[भावप्रकाश: सन्धानवर्ग २१ : ३२-३६]

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

Prāṇa: prāṇamūrtamāṁ tadyuktyaṁ nihsthyantu ॥

Viṁ Prāṇahṛt tatha yuktīuktam rasaṇam ॥ 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 मद्वर्गः ॥

Thus ends the group dealing with alcoholic drinks.
1. परम् इति ब्राह्मणपुरस्तिकायु पाठः इति ब्राह्मणके पाठः।
2. समूहा इति ब्राह्मणके पाठः।
3. गुर्भों वलस्त्रयपुरस्तिमेद्यः कपिलप्रदा इति ब्राह्मणके पाठः।
4. शोभुयणायाज्ञवल्लिप्रहरणी युक्तह्रु युक्तह्रुस्वरूप इति ब्राह्मणके पाठः।
5. पुनर्वाशः जियस्तिमविभिन्न वाहुनी समूहा इति ब्राह्मणके पाठः।
6. संहितास्तालक्षज्ञुर्वरसरिथूः सावधंपी वाहुनी इति ब्राह्मणके पाठः।
7. वीज संथम जाति इति ब्राह्मणके पाठः।
8. वहिवो इति द्वितीयपुस्तके पाठः।
9. वातवर्णम् इति द्वितीयपुस्तके पाठः।
10. विष्णुमवस्त्रबायुवर्गस्य इति पष्ठपुस्तके पाठः।
11. धारवकवनुर्गुणः इति पष्ठपुस्तके पाठः।
12. गोर्योनिनेनवितो इति पष्ठपुस्तके पाठः।
13. रसी इति पष्ठपुस्तके पाठः।
14. पबः: इति आदस्यपुरस्तिकायु पाठः।
15. यः सोधुः इति ब्राह्मणके पाठः।
16. शीतसस: समूहा: इति ब्राह्मणके पाठः।
17. वातपितकर: सः सः नेवः रोचः हृदेन्त इति ब्राह्मणके पाठः।
18. सः नेवः रोचः जः नेवः इति पष्ठपुस्तके पाठः।
19. विवन्दमेदाः इति ब्राह्मणके पाठः।
20. शोफुदरकफामयानु: इति ब्राह्मणके पाठः।
21. ब्राह्मणक: इति ब्राह्मणके पाठः।
22. वितिलोकोज्ज्वरसादन: इति ब्राह्मणके पाठः।
23. बदनिस्त्वद्वर्को इति ब्राह्मणके पाठः।
24. यथास्य सर्वकारस्वेक्य इति ब्राह्मणके पाठः।
25. दाहः इति पष्ठपुस्तके पाठः।
26. मदिरास्चरेऽतः इति ब्राह्मणके पाठः।
27. नर्यस्य स्यादभूत पधा इति ब्राह्मणके पाठः।
CHAPTER 12

कदमूलफलादीनि सर्नेहलवणानि च।
यत्र द्रवयमिहितायो तत्चुलकमिहितायो। ॥ १ ॥

Śukta (Vinegar)

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

'रक्तपितःकर्णु शुष्कं चिदं मुक्तिविप्रत्यारम्।
भेदनं लेखनं पाण्ड्रोग्रमिहितं लघु। ॥ २ ॥
तीक्ष्णोपण मूलं हुष्टं कपालं कटुपाकिच। ॥ ३ ॥

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

तद्वतदासुतं सर्व राजानं च विशेषतः। ॥ ३ ॥

[माधवद्रव्यगुण: काशिकाकारण ११: १-२]
When prepared by the process of fermentation (āsuta), it also produces the same effect. It, however, becomes a good appetiser.

“संपितं धान्यमण्डादि प्रोच्यते काजिकं जन्म: 1

Kāñjika

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

काजिकं भेदितीण्डणं रोचन पाचनं लघु ॥ ४ ॥

‘दाहुवरहर् स्पर्शात् पानादातकपापहम्’ ॥

[भाषब्रद्वयगुण: काजिकवर्ग १३: ७]
[भाषब्रकाण्ड: संधावन्वर्ग २१: १-२]

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

‘तुषोदकं वर्त्तियेत् सतुश्रृ: शकलीकृतै: ॥ ५ ॥’

[भाषब्रकाण्ड: संधावन्वर्ग २१: ५-६]

Tuṣodaka

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

‘तुषोद्व दीपनं हृय च पाण्डुक्रिमिगदापहम्’ ॥

[भाषब्रद्वयगुण: काजिकवर्ग १३: ६]

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

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

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

Āranāla

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

*Dhānyāmla*

*Dhānyāmla* is prepared of the powder of *śāli*, *kodrava* etc. It is useful in anorexia and diseases caused by *vāyu*. It is useful in *āsthāpana* type of enema for all patients. It is *sātmya* (wholesome) for persons residing on the sea coast.
The potion prepared by the fermentation of the leaves of *mulaka* is called *śāṇḍākī*. It is purgative. The *śāṇḍākī* prepared of the *vataka* of *mudga* etc., is superior in quality. It alleviates *vāyu*. It is light, appetiser and carminative par excellence. It cures *śūla* (colic pain), *ajīrṇa* (indigestion), *vibandha* (constipation) and *āma*. It cleanses the urinary bladder.

"काफँज़कारद सलवण पाचन् दीपन लघु ।
वातश्लेष्महरू रूढ्य विशेषतः वातन् ॥ १३ ॥"

[माधवद्रव्यम: काफ़ज़कार १३ : 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).

\[\text{॥ इति शतकं: ॥}\]

Thus ends the group dealing with various types of vinegar.
3. कन्तर् इति भ्राक्रे पाठः।
4. कुविन्यैतः इति द्वितीयपुस्तके पाठः।
    तु विशेषतः इति भ्राक्रे पाठः।
5. कालिककेक्ष्टते इति भ्राक्रे पाठः।
6. यवरामे: इति भ्राक्रे पाठः।
7. हृद्यकिरोगमुन् इति भ्राक्रे पाठः।
8. सौबोरमात्रायाः: इति भ्राक्रे पाठः।
9. केचूर्विचि इति भ्राक्रे पाठः।
10. सौबोरं इति भ्राक्रे पाठः।
11. गोधुर्रामे: स्वानिनसुवुष्टु: इति भ्राक्रे पाठः।
12. च इति भ्राक्रे धृधिकं पाठः।
13. भवेत् इति भ्राक्रे पाठः।
14. मूलकवल्लसुंदरे इति षडपुस्तके पाठः।
15. कालिककार्यं इति द्वितीयपुस्तके पाठः।
16. वातपित्तहरं इति षडपुस्तके पाठः।
CHAPTER 13

मूठं गोजाविमहिष्यागज्ञाबोष्टरोपरोरभयम् ।

Mūtra (Urine)

Variety

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

पित्तलं तीक्षनस्बोध्यां लबणानुप्रसंकटं ॥ १ ॥

क्रमशोफोदराहाल्युपण्डरुकानिलान् ॥

गुल्मारीतिविषवितकुप्पारसिः जयेलधू ॥ २ ॥

General Property

Urine aggravates pitta. It is sharp, un-unctuous, hot, saline in anurasa (subsidiary taste) and pungent. It cures kṛmi (parasitic infection), sōpha (oedema), udara (obstinate abdominal diseases including ascitis), ānāha (flatulence), sūla (colic pain), aggravation of kapha as well as vāyu, gulma (phantom tumour), aruci (anorexia), viṣa (poisoning), śvītra (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,agravator 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), sōpha (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), śāla (colic pain), kuṣṭha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes), viśuddhi (elimination therapy), ānāha (tympanitis), śotha (oedema), gulma (phantom tumour) and pāṇḍu (anemia).

Elephant’s urine

The urine of elephant is bitter, saline and purgative. It alleviates vāyu and aggravates pitta. It is sharp and alkaline. It is useful in kilāsa (a type of leucoderma).

Urine of Horse

The urine of horse is a digestive stimulant, pungent, sharp and hot. It cures diseases caused by aggravation of vāyu and of the mind. It alleviates kapha and cures kṛmi (parasitic infection) and dadru (ring worm).

Camel’s urine

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

Urine of donkey

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

Stool

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

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.
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.

स्त्रीषुः संयोरनियमश्चर्कादी यतो मतः।
तस्माद्भ्यतं शास्त्रं विशेषात्रस्त्रीपुद्भवम् ती। $14$।

In classics like Caraka, this distinction between male and female urine has not been made. Therefore, in actual practice urine of either the male or female animal can be used. However, the urine of female animal is more useful.

Thus ends the group dealing with various types of urine.

NOTES AND REFERENCES

1. गोजाविघिबिजाजावौष्ट्रकरोद्भवम् इति श्राकरे पाठः।
2. कदु इति श्राकरे पाठः।
3. शूलहुमोदरानाविलेपायथापनाविदुं इति श्राकरे पाठः।
4. मृत्रप्रयोग्यं सर्वेणु इति श्राकरे पाठः।
5. (क) शोषकामलापाण्डुरोगनुत् इति श्राकरे पाठः।
(ख) शोषकामलापाण्डाहनुत् इति षष्ठपुस्तकम् पाठः।
6. नान्दीविषगारोपहम् इति श्राकरे पाठः।
7. प्रस्त्रहवस्त्रकासात्मत्वप्रष्ये इति श्राकरे पाठः।
8. कुलस्मेविश्वदिवः इति श्राकरे पाठः।
9. पाण्डुरोगेच इति श्राकरे पाठः।
10. वातरोगविकारनुतं इति श्राकरे पाठः।
11. कास्त्रं इति श्राकरे पाठः।
12. श्लोक इति ब्राह्मणे पाठः।
13. कृमिकण्डुचिनाशनम् इति षड्पुरावको पाठः।
14. कृमिवातविधापहम् इति प्राकरे पाठः।
15. हिध्वस्वायसहर इति आरकरे पाठः।
16. सहानु इति द्वितीयपुरस्तके पाठः।
17. मोम्मावस्मीवियीणं इति ब्राह्मणे पाठः।
18. स्मृतम् इति ब्राह्मणे पाठः।
CHAPTER 14

सामान्यते जलगुण: :

‘पानीयं ध्रमगानं कम्महं मूच्छीपिपासाहरम्।
तन्द्रास्वप्नविनाशां वलकरं स्वास्तिीवं तर्पंम्।
हृदं गुप्तसं हार्जीजीवमं चैवकार्तपथं परम्।
शीतं लघ्वमृतोपमं रसगंधानां कारणं छन्दिहुत्।

Water—

General properties

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

प्रथ लक्ष्मिवः:

पानीयं प्रथमं श्रोतं विधं भीममिति विधा।
Varieties

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

\[
\text{विद्यं त्वनिदिष्यसं जीवनं तर्पण लघु} \quad \| \quad 3 \quad 11 \\
\text{रसायनं कुषामू छात्रादानहकलमाप्प्रम्} \quad 1 \\
\text{सौमयं च पाचनं बल्यं मदनिन्त्रा विदोपनुत्} \quad 4 \quad 11 \\
\text{आध्वासननं भारिद श्रमवनमविदिकृत्} \quad 1
\]

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

\[
\text{धाराज करकाजां तीपारं हृममेव च} \quad 5 \quad 11 \\
\text{जनुद्रस सलिलं दिव्यं लघु धारं गुणाधिकम्} \quad 1
\]

Classification of divya type of water

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

\[
\text{पतितं यतु गगनातद्वारमिति कौटितम्} \quad 6 \quad 11 \\
\text{ततु धौतिलाहर्ष्यपटदिष्यो विन्तिष्वरम्} \quad 1 \\
\text{हेमादिपारं पेयं यावनं विकृतं भवत्} \quad 7 \quad 11 \\
\text{ततु तावद्वेषेत्त्रं यावत् [त]ति [न]धवि} \quad 1 \\
\text{धारं नीरं महुद्वितं कफानसहिते लघु} \quad 5 \quad 11
\]
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.

धाराजो वारि दिया शेयं गांसामुद्रभेदतः।

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).

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

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

[भात्त्रकाशं वारिंवरं १३ : १०-१३]
If this गङ्गा type of water is collected in a vessel of gold, silver or stone and शाली rice is kept in it soaked then this rice does not deteriorate (अक्लेदि) and it retains its colour for a long time. This is the characteristic feature of गङ्गा type of water. In सामुद्र type of water this शाली rice deteriorates.

"आहिबेने मासि सामुद्र गुरूगतिवंदादिशेत्।"

The सामुद्र type of water which rains in the month of अस्विन (September-October) shares all the properties of the गङ्गा type of water.

"फूल्काररिष्टिन मनानां व्योमरिष्टिम्। ि१३।।
वर्षसु संविषय तोऽय दित्तमरिष्टिवारसुऽ।।
\begin{itemize}
  \item वर्षातवं प्रमुखवं वारि वारिघारसु यत्। ि१४।।
\end{itemize}
तत्त्वन्दोपाय सर्वानं देहिनं परितिनितम्।।

Poisonous Water

The नाग (snakes as described in the epic) moving in the sky emit (पुत्कार) poisonous air which impregnates the rain water and such rain falls take place from clouds unseasonally i.e. during months other than अस्विन (September and October). This type of water aggravates all the three दोषा in living creatures.

"दित्तं वाद्यमयिनिसंयोगसंहतं: स्वाप्ततिनि या:।।१५।।
शिलालक्षणवचापस्तं: कारक्योऽमृतोपमा:।।

Karakājāta (Water from hail stone)

The दिव्या type of water gets condensed because of the impact of wind and heat (अग्नि) and falls from the sky in the form of pieces of stone. This is called karakājāta water which is like ambrosia.
This type of water is un-unctuous, non slimy (viśada), heavy and sthītra (stable). It is penetrating (dārana), cooling and dense. It alleviates pitta and aggravates kapha as well as vāta.

**Tausāra (Water from dew & frost)**

The water on the sea coast gets impregnated with heat (vahni). It is free from portions of smoke and is called tuṣāra. It is generally unwholesome for living creatures but it is useful for plants.

**Haima (Water from snow)**

When the snow (hima) collected on the top of hills melts and this water comes through rain fall, it is called haima water.
This water is heavier and cooling. It alleviates *pitta* and aggravates *vāyu*.

**Another view**

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

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

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

**Bhauma (Water on earth)**

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

The area which contains a lot of water, which is surrounded by many trees and where many diseases caused by vāyu and kapha are manifested is called ānūpa (marshy land). The land which has less of water and fewer trees and where diseases of pitta and blood occur is called jāṅgala (arid land). The land which is in between these two categories is called sādhāraṇa (moderate land).

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

Attributes

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

Another Classification

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

'नद्या नदस्य बा नीरं नादेयमिति कीतितम्

River Water

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

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

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.
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.

अौड्भिड़ा (Water coming out from earth)

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

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*.

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.

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.

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

Pālvala (Water of small pond)

A small pond is called palvala. 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.

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

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

The water of tādāga is sweet and astringent in taste and pungent in vipāka. It aggravates vāyu. It causes retention of stool and urine. It alleviates vitiation of blood, pitta and kapha.

Caṇḍa water

The receptacle of water dug in the earth of the size of a vāpi (big well) which has no boundary wall of stone and which has a staircase to go down is called caṇḍa. Its water is called caṇḍa.

Vāpi water

The water reservoir which is like a well, which has a boundary wall of stone or brick and which has a staircase to go down, is called vāpi.
The water of the vāpī is alkaline. It aggravates pitta and alleviates vāyu as well as kapha. If this water is sweet in taste then it alleviates pitta and vāyu.

Kūpa water

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

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.

Vikira water

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

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

Kedāra water

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

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

Rain water

The rain water which is collected from the ground on the same day is unwholesome. If it remains on the ground for three nights then it becomes clear and acts like ambrosia.
Water in different seasons

In the hemanta (early winter) and śiśira (later part of winter) seasons the water of saras (big pond) and 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 aṁśūdaka (described below) are useful.

The water which is exposed to the sun’s rays during the day time and the moon’s rays during the night time is called aṁśūdaka.

It is unctuous. It alleviates all the doṣas. It is anabhisyandi (which does not obstruct the channels of circulation) and free from defects. It is like āntarikṣa jala (water collected directly from the sky). It is strength promoting, rejuvenating, intellect promoting, cold and light. It is like ambrosia.

Another view

The clean water of autumn which is impregnated with the rays of agastyā (star canopus) is always useful.
Water in different months according to Vṛddha Suśruta

In the month of pausā (December-January) the water of saras (big pond) is useful. In the month of māgha (January-February) the water of tadāga (small pond) is useful. In phālguna (February-March) well water is useful. In cattra (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) audbhida (the water that comes out penetrating the earth) is useful. Well-water is useful in āṣāḍha (June-July) and the water collected directly from the sky (divya) is useful in śrāvaṇa (July-August). In bhādrapada (August-September) well-water is useful and in aśvina (September-October) the water of caṇḍa (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 śīrāroga (diseases of head), hṛdroga (diseases of heart), kusṭha (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, madāṭyaya (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).

Prāpraṇīṇaḥ:

पार्थवस्तुनां प्रतिष्ठायेः वातरोगेः गलग्रहेः ॥

↑

ग्राह्मानां स्तिमिते कोष्ठे सवःपुढ़ी नववर्षे ॥ ७१ ॥

श्रवणीष्यन्तीश्चत्तम्यवासकासेवयो ॥ ७२ ॥

Hīkṣkāyāṁ sūnyāpīteḥ स्त्रीताम्बु परिवर्जनेतु ॥ ७३ ॥

Prohibition

Cold water should not be used in pāṛśva śūla (pain in the sides of the chest), pratiśyāya (cold), diseases of vāyu, gala graha (obstruction in the throat), ādhīmāna (flatulence), stimita koṣṭha (absence of peristaltic movement in the intestine), sadya śuddhi (immediately after the purification therapy), naṇa jvara (beginning stage of fever), aruci (anorexia), grahanī (sprue syndrome), gulma (phantom tumour), śvāsa (asthma), kāsa (bronchitis), vidradhi (abscess), hikkā (hiccup) and snehāpāṇa (immediately after oleation therapy).

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

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.

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.
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.

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.

When the water is boiled and reduced to one-fourth, it is called ārogyāmbu (healthy water). It is always wholesome. It cures śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha. It instantaneously reduces fever. It is purgative, digestive
stimulant, carminative and light. It cures ānāha (flatulence), pāṇḍu (anemia), śūla (colic pain), arṣas (piles), gulma (phantom tumour), sotha (oedema) and udara (obstinate abdominal diseases including ascitis).

When the ārogyāṁbu is hot, it stimulates digestive power. It is extremely light. It cleanses the urinary bladder. It cures parśvaruk (pain in the sides of the chest), adhmāra (flatulence), hikkā (hiccup) and aggravation of vāyu and kapha. It is useful in trṣā (morbid thirst), āma, śūla (colic pain), aśuddhi (when the purificatory therapy has not acted properly) and nava jvara (beginning stage of fever).

When the ārogyāṁbu becomes cold, it is called śṛta śīta. This cold water is useful in dāha (burning syndrome), atisāra (diarrhoea), vitiation of pitta and blood, mūrcchā (fainting), madya (alcoholism), viṣa (poisoning), diseases caused by kapha and vāyu, trṣṇā (morbid thirst), chardi (vomiting), bhrama (giddiness), diseases caused by excessive intake of alcohol, excessive vitiation of pitta and sannipāta (when all the three doṣas are vitiated simultaneously).
The boiled water which is cooled along with its steam alleviates all the three dosas. It is not un-unctuous and it does not obstruct the channels of circulation. It cures krmī (parasitic infection), trī (morbid thirst) and jvara (fever). It is light.

'धाराकीतन् विष्टम्भी दुर्बर्न पवनाहतम् ॥' ५४ ॥

[माधवद्रव्यमुण: तोयबर्ग १४ : 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.

'दिवासुतं तु यलोऽय रात्रि तदू गुलतं ग्रजेतु ।
रात्रि श्रृंख दिवा तदूद्गुलाल्वमविगळ्यति ॥' ५६ ॥

[माधवद्रव्यमुण: तोयबर्ग १४ : 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 पानीयं पानीयेवन्यप्रदेशं ।
ग्रजीणं कवचितं चामे पवये जीणं 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.

'सिस्मं स्वातु हिमं ह्यं दीपदी वस्तिवधनम् ।
रक्तपितपिपासां नालिकरोदकं गु त ॥' ४०

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 pipasā
(morbid thirst). It is heavy.

\[\text{तदे} \text{च} \text{जीर्ण} \text{वि} \text{ष्टन्म} \text{गु} \text{म} \text{पितकरें} \text{स्नेतम्} \text{।।} 85 \text{।।} \]

\[\text{[माधवदर्श्यगुणः} \text{तोयवर्गः १५ : ४६-५०]}

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

\[\text{भक्तादी} \text{सलिलं} \text{पीतं} \text{कासमन्दामिनिद्वधुकृत्} \text{।।} \]
\[\text{मध्ये} \text{तु} \text{दीपं} \text{श्रोणमल्ले} \text{स्वर्ण्यकरं} \text{परम्} \text{।।} 86 \text{।।} \]

**Time of taking water**

Water taken before eating food causes kāsa (bronchitis) and agnimāndya (suppression of the power of digestion). When it is taken during the process of eating, it stimulates the power of digestion. If, however, it is taken after the completion of the process of eating, then it causes sthaulya (adiposity).

\[\text{अर्जीणं} \text{भोज्यं} \text{वारि} \text{जीर्णजने} \text{व} \text{बलप्रदम्} \text{।।} \]
\[\text{अमृतं} \text{भोजनायं} \text{तु} \text{भोजनोपरि} \text{तद्धिसम्} \text{।।} 60 \text{।।} \]

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.

\[\text{“प्रक्षयभुध्यानानं} \text{विष्णुयेक्षममम्भुध्यानाच स} \text{एव} \text{दीपः} \text{।।} 91 \]
\[\text{तस्मान्नरो} \text{विषगतिब्रम्हायी} \text{मुडबुधवारि} \text{पिवेदभूरि} \text{।।} 1\text{।।} \]

\[\text{[माधवदर्श्यगुणः} \text{तोयवर्गः 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.

\[\text{य्य} \text{व्यापनः} \text{[तत्]} \text{न} \text{श्राहम्} \text{।।} 62 \text{।।} \]
Water pollution
Polluted water should not be used.

The signs and symptoms of polluted water are as below:

The water which is mixed with mud, moss, grass, lotus leaf etc., which is not exposed to the rays of the sun and the moon and wind and which has manifested smell, colour and taste, is called polluted.

Polluted water has defects of touch, colour, taste, smell, virya (potency) and 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.
वाशन [स विपाकदोष इति] । यस्तो भ्यापनं पिवर्ति
स नानाविकारानापनीति ॥ ६५ ॥

Manifestation of taste is the defect in taste.

The presence of a foul smell is the defect in smell.

When water is taken, if it gets digested after a long time and if it produces thirst, heaviness, colic pain and 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.

वाशन [स विपाकदोष इति] । यस्तो भ्यापनं पिवर्ति
स नानाविकारानापनीति ॥ ६५ ॥

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 śīkya,
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), śīśra (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), śīśra (later part of winter), spring and summer, water to be used should be boiled and reduced to 6/8 (vasu), 5/8 (vāna), 4/8 (veda), 3/8 (tri), 2/8 (pakṣa) and 1/8 (ekabhāga) respectively.

In this context, however; the exact nature of processing should be determined on the basis of the diminution and aggravation of the doṣas.
Removal of pollution

For the removal of pollution, the boiled water should be exposed to the sun’s rays and in this water hot pieces of gold, silver, iron, stone, sand or clod of earth should be immersed seven times. To this water fragrant things like 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.

आम जल जीर्णम् याम्मात्रं तदद्मात्रं शूलाशीतत्वं च ।
तदद्मात्रं तु शूलं करुणयं पयः प्रपाके भ्रव्य एव काला: ॥ १० ॥

Time taken for digestion

Unboiled water gets digested in one yāma (three hours). The water which is boiled and cooled takes one and a half hours for digestion. The water which is boiled and warm gets digested in forty five minutes. These are the three different times for digestion of water.

॥ इति बारिवर्गः ॥

Thus end the groups dealing with different types of water.

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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 śaṣṭika (a variety of Oriza sativa Linn.)

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

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

Pātala

The pātala 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 sāli rice which is cultivated on plain ground alleviates kapha and pitta. It is astringent, pungent, slightly bitter and sweet. It aggravates vāyu and stimulates the power of digestion.

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.
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CHAPTER 16

श्यामाक: शीषणो रूक्षो वातल: शेषमपित्तना।

श्यामाक (Echinochloa frumentacea Linn.)

श्यामाक is शोषण (drying) and un-unctuous. It aggravates vāta and alleviates kapha and pitta.

Priyangu (Setaria italica Beauv.), Nivāra (a type of paddy) & Koradūṣa (Paspalum scrobiculatum Linn.)

Priyangu, nivāra and koradūṣa share the properties of śyāmāka.

रूक्ष: शीतो गुह: स्वादु: सरो विव्वतक्रम:।

वृद्धि: स्वर्यकरो मूत्रमेद्:पित्तकफान् जयेत्। २ ॥

पीनसहायकासोस्त्मभ्रंकटासुग्राम्यान्।

Yava (Hordeum vulgare Linn.)

Yava is un-unctuous, cooling, heavy, sweet, laxative, producer of more of stool and flatus and aphrodisiac. It
produces sthairyā (steadiness) and reduces urine, fat, pitta and kapha. It cures pīnasā (chronic rhinitis), śvāsa (asthma), kāsa (bronchitis), urustambha (which produces immobility of thigh) and diseases of the throat and blood.

3

न्यूनो यवादनुयवो कुशोष्णो बंसाजो यवः ॥ २ ॥

Anuyava & Vaiśāja yava

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

5

बृह्यशीतो मु: स्तन्भो जीवनो बालपितिहा ।

6

संधानकारी मधुरो गोष्म: स्थाधृष्टस्यः ॥ ४ ॥

[माधवचतुर्गुण: 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.

गोष्म: उत्को मधुरो मुःव्ह बल्यः स्थिरः शुक्लविश्रमदशः ।

रिन्धो [शीतश्चा] निलपिताहारी सवातङ्कुः (? ) हलेपमकरः सरसः ॥५॥

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.

'ईपत्कपायो मधुर: सतिक: संग्रहक: पितकरस्तथोष्णः ।

7

लिले विपक्ष मधुरो बलिष्ठ रिन्धो ब्रह्मालेपन । पथ्य उत्को: ॥ ६ ॥

होः गिमेवाजनन्वस्वस्वप्यथ के: योजिनितहागः मुःव्ह ॥
Tila (Sesamum indicum Linn.)

*Tila* is slightly astringent, sweet, bitter, constipative, aggravor 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.

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*.

*Mudga* alleviates *kapha*, *pitta* and blood. It is astringent, sweet, light, constipative, cooling and pungent in *vipāka*. It promotes eye sight and does not aggravate *vāyu* in excess.
Vanya mudga

Different varieties of vanya (wild variety) mudga share all the properties of cultivated varieties of mudga.

Masūra (Lens culinaris Medic.)

Masūra is sweet, appetiser and constipative. It alleviates kapha and pitta.

Makuṣṭha (Phaseolus aconitifolius Jacq.)

Makuṣṭha alleviates rakta pitta (a disease characterised by bleeding from different parts of the body) and jvara (fever). It is constipative.

Caṇaka (Cicer arietinum Linn.)

Caṇaka alleviates kapha, blood and pitta. It causes impotency and aggravates vāyu. It is cooling.

Hareṇu & Satina
(Pisum arvens Linn. & Pisum sativum Linn.)

Hareṇu and satina cause constipation.
Ādhai (Cajanus cajan Millsp.)

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

Kulattha (Dolichos biflorus Linn.)

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

It cures śukrāśmarī (stone in the seminal tract) and gula (phantom tumour). It is constipative. It also cures pīnasa (chronic rhinitis), kāsa (bronchitis), ānāha (flatulence), medas (adiposity), guda kīla (piles), hikkā (hiccup) and śvāsa (asthma). It vitiates blood and pitta.

Vanya Kulattha

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

Māsa (Phaseolus mungo Linn.)

Māsa is unctuous, hot, sweet and aphrodisiac. It produces more of fat, flesh and kapha. It alleviates vāyu, promotes nourishment and strength and produces more of stool. It is heavy.
Another view

Māśa 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 māśa.

Aranya māśa

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

Rāja māśa (Vigna cylindrica Skeels)

Rāja māśa is laxative and appetiser. It reduces kapha and semen, and cures amla pitta (hyper acidity in stomach). It is delicious, aggravator of vāyu, un-unctuous, astringent, viśada (non-slimy) and heavy.

Kākāṇḍa (?) & Ātmaguptā (Mucuna pruriens DC.)

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

24  25  
स्निक्षात्तलो स्वादुतिवता कफपित्करा गुहः ।

dukkhusukhakrut: pake tadanij kusumabjal || 20  ||

Atasi & Kusumbha

(Linum usitatissimum Linn. & Carthamus tinctorius Linn.)

Atasi 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 atasi.

वातपित्करा रक्ता निप्पवा: हलेमशोषणः ।

Nispāva (Dolichos lablab Linn.)

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

26  
बलचना: कफनाशिन्यो विश्वका: स्वादु शीतला: ।

बिरसिसमिबनिखामना भिरिस्ता: शिबिजातयः ||१२||

[माधबद्रक्ष्यमुण: शिबिजायवर्ग १८ : १०-११]

Śimbi (a type of Dolichos lablab Linn.)

Different types of śimbi reduce strength and alleviate kapha. They are exceedingly un-unctuous, sweet, cooling and constipative. They reduce the power of digestion.

27  
'हक्: कपायो बलकुड़िदाही बलासुधिश्चत्वकयः ।

28  
कुर्वपाके मघुरायु शिब्य: प्रभिविश्चाहस्तपित्कल्लस्य १२२||

Śimba (a type of Dolichos lablab Linn.)

Śimba is un-unctuous, astringent and promoter of
strength. It causes burning sensation and reduces kapha and eye sight. It is pungent in vipāka and sweet. It eliminates stool as well as vāyu and aggravates pitta.

29 सितासिता: पीतकरतकवर्णा: भवति येनकरसाण्तः शिबा: ।
30 यथोदितास्तदगुणत: प्रथामा शेया: कपूषणा रसपाकतस्तः ||२३\|’

[सुधूत: सूत्रस्थान ४६ : ४४-४६]

It has several varieties viz., white, black, yellow and red. They have different tastes but all of them share the properties described above. They are predominantly pungent in taste as well as vipāka and hot.

33 विदाहस्त्रस्य भूमिं च हुक्ता विष्ट्याहीयमिनिलप्रदाशः ।
34 सूक्ताराश्च विनिद्रप्रदाश च स्वरुपतः वैदिककाशाशिबा: ||२५\|’

[सुधूत: सूत्रस्थान ४६ : ४५-४६]

36 अनलङ्किस्मितिग्राहो वधविन्यमस्वावलः:

Vaidalikas & Simbas

Pulses having dicotyledons and different type of simha—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.

‘कफवातहरस्तीक्षण: सिद्धायें रक्तपितकुः ||२५\|’

रिनम्बोध्य: क्रिमिकुवाह: कटुको रसपाकतः: ।

Siddhārtha

Śiddhārtha alleviates kapha and vātā. It is sharp. It causes rakta-pitta (a disease characterised by bleeding from different parts of the body). It is unctuous and hot. It cures krmi
(parasitic infection) and kushta (obstinate skin diseases including leprosy). It is pungent both in taste and vipaka.

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 śintbi 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.

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.

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.

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37. समातिंत्र प्रशस्तेः इति आकरे पाठ:
38. तथांब्यकराः: स्मृताः: इति आकरे पाठ:
CHAPTER 17

Meat

All types of meat alleviate vāyu. They are aphrodisiac, exceedingly strength promoting and heavy. Meat soup is refreshing, strength promoting, unctuous, life giver (prāna prada) and light.

There are two groups of māmsa (meat) viz., meat of jāngala animals and the meat of ānūpa animals.
Jāṅgala (Meat of animals dwelling in dry land forests)

Jāṅgala is of eight categories viz., (1) jaिंghāla, (2) vilastha, (3) guhāśaya, (4) parṇa 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), aṣuci (sense of impurity), chardī (vomiting), prameha (obstinate urinary disorders including diabetes), mukharoga (diseases of the oral cavity), gala gāṇḍa (goitre), ślipada (filariasis) and diseases caused by vāyu.

Anūpa (Meat of animals inhabiting marshy land)

Anūpa is of five categories viz., (1) kūlecara, (2) plava, (3) kośastha, (4) pādin and (5) matsya.
Meat of this variety is sweet, unctuous, heavy, suppressor 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 Jāṅgala meat**

Harīṇa, ena, kuraṅga, ṛkṣa, vātāyu, mṛga mātrākā, rājīva, prṣat, śvadāniṣṭra, sarabha—these animals are called jaṅghāla.

Their characteristic features are given below:

Harīṇa is of coppery colour. Ena has a black body.
Kuraṅga is of coppery colour. It looks like harina but it is bigger in size. Ṛṣya (ṛkṣa) is commonly called nilaṅḍuka or saroru. Vātāyu is like a deer calf and it is small in size. Mrga māṛka is like a rabbit. It is small in size and it has a bulging abdomen. Some people, however, take musk deer as mṛga māṛka. Rājīva has a spotted body. Pṛṣat is dotted like the moon in its body and it looks like a harina of small size. Śvadāṃśtra is called karkaṭa in Kashmir. Śarabha is found in Kashmir. It has eight legs, four of which are upwards. It is like a camel in size and it has big horns. This animal, which is also known as mahā mṛga is locally called navastha (?) 

8 'कुतमलो बप्रचुरः विशुलो विन्दुचिन्तकः'।

9 10 11 'जांगला प्रायः सर्व पितलस्लेस्महरा मता: ॥ १५ ॥
12 किंचिदालकरा शेया लघवो बलवधनः: ॥

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 गोष्ठाशभुजंगाशुलङ्कघाया विलेष्या: ॥ १६ ॥

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

Godhā, śaśa, bhujāṅga, ākhu, śattaki etc., are called vileśaya animals.

14 बुध्या बदविस्मृतः भीरोत्यांशः प्रकाशिता: ॥ १७ ॥

The meat of these animals alleviates vāyu. It is sweet both in taste and vipāka. It is nourishing and it causes retention of stool and urine. It is hot in potency.
Guhāśaya (Meat of animals that dwell in caves)

Simha, vyāghra, vṛka, aksa, rkṣa, tarakṣu, dvīpin, babhru, jambuka, māṛjāra etc., are called guhāśaya animals.

Tarakṣu is commonly known as haḍahā. Dvīpin is the tiger with a spotted body. A variety of babhru which has a thick tail and red eyes is called nakula.

The meat of these animals alleviates vāyu. It is heavy, hot, sweet, unctuous and promoter of strength. It is always wholesome for patients suffering from the diseases of the eye and the anus.

Parṇa mṛga

Vanaukā, vṛkṣa māṛjāra, vṛkṣa 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 śvāsa (asthma), arśas (piles) and kāsa (bronchitis). It helps in the elimination of urine and stool.

Vishkira (Meat of gallinaceous birds)

Vartikā, lāva, vikīra, kapiṅjalaka tittira, cakora, k rakara, etc., are called visēkira animals.

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

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

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

Kālakāṇṭhaka, hārīta, kapota, sātapatra, sārikā, khaṇjariṭa, pīka etc., are called pratuda animals.

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

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

Hāritā is called hārilā in the local vernacular.

Kapota is white and yellowish (pāṇḍu). Sātapatra is the bigger variety of sūka.

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, grṛhra, ulāka, cillu, śaśaghātin, cāsa, bhāsa, kurarā
etc., are called prasaha animals.

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

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

Grāmya (Meat of domesticated animals)

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

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.

Kūlecara (Meat of animals who live near water)

Lulāya, gaṇḍa, vārāha, camari, vārana, etc., are called kūlecara animals.
These animals graze (reside) by the side of water (kūla) because of which they are called kulēcara.

लुलायो महिषः। गण्डः। चमरी। चमरपुच्छे ग्री। ||३४||

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

कुलेचरा महतिपत्तहरा बृद्या बलावहः।
मधुरा: शीतलः। रिनः। मूलः। हलेच्छे। ||३५||

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

Plava (Meat of animals who swim in water)

Haṁsa, sārasa, kācākṣa, baka, kruṇca, saśārīkā, nandi mukhi, kādamba, balakā etc., are called plava animals.

कावाक्षः कावाक्षाः दुःहक:। क्रौंचः। शारिहः। स्वातः। टके। इति लोके। सारिकाः सिद्धः। इति लोके। ||३६||

Kācākṣa is also known as karditākṣa or bhadraka. Krauṇca is also called sarad vihanga and in folk language it is called teṅka. Sasārīkā is called sindhu in folk language.

Nandi mukhi has, above its bill, a projection which is big in size, hard to touch and round in shape. Kādanībha is called
Kaiambā in folk lore. Balākā is the small variety of vaka, which in folk lore is called bagulī.

The meat of these animals alleviates pitta. It is unctuous, sweet, heavy and cooling. It aggravates vāyu and kapha and promotes strength as well as semen. It is laxative.

Koṣastha (Meat of animals that dwell in shells)

Śāsaka, viṇaka, śukti, śambāka, 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, krṣṇa karkaṭa, ghauṭikā, śiṣumāra 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 keńkaḍā in the folk language. Krṣṇa karkaṭa is a variety of karkata. Śiśumāra is called süsi 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 abhisyaṇdi (which obstructs the channels of circulation), aphrodisiac, nourishing and alleviator of vāyu. It is useful for those indulging in sex and walking and for those who have a strong power of digestion.
Property of the meat of individual animals

Harina (Red deer)

The meat of harina is cooling. It causes retention of the stool and urine. It is digestive stimulant and light. In taste and vipāka it is sweet. It has a good smell and it alleviates all the three doṣas.

58 कपायो मधुरो हुच् पितामृतक्कवातजित् ।
59 संग्राही रोचनो । बल्यस्तेवामेणो ज्वरापहः ॥ ४६ ॥
[भावप्रकाश: मांसवर्ग ११ : ४१-४२]

Eṇa (Black buck)

The meat of eṇa is astringent, sweet and a cardiac tonic. It alleviates pitta, blood, kapha and vāta. It is constipative and appetiser. It cures fever.

60 मधुरो मधुरो पाके दोषनोजनलोपनः ।
61 "पूवतस्तु भवेत्स्वादु ग्राहक: शीतलो लघुः ।
[भावप्रकाश: मांसवर्ग ११ : ४५]

Prṣat (Spotted deer)

The meat of prṣat is sweet both in taste and vipāka. It alleviates doṣas and is digestive stimulant. It is delicious, constipative, cooling and light. It is an appetiser. It cures śvāsa (asthma) and jvara (fever). It alleviates all the three doṣas as well as the vitiated blood.

'पुष्टिनि ज्वरकासाः स्वास्त्वासापह श्रीमा ।'

Munḍinī

The meat of munḍinī cures jvara (fever), kāsa (bronchitis), vitiation of blood, ksaya (consumption) and śvāsa (asthma). It is cooling,
Nyānku (Antelope)

The meat of *nyānku* is sweet, light, strength promoting and aphrodisiac. It alleviates all three *dosas*.

श्वासमुत्थि मंधुरो वृः: सिनग्धोम: कफऺपित: ।

*ṛṣya*

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

शश: शीतो लप्युग्रही हुकः: र्वादु सदा हितः।१५२।
विल्हकऺकऺपितान्यो बालसाधारण: स्मृत: ।
ज्वरातिसारोषोशास्वसनार्ण हृदर्कच सः ।

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 *arśas* (piles).

शल्यक: व्यासकासाश्योधोपत्यायाप: ।२३।२।
[भावप्रकाश: मांसवर्ग ११ : ४०-४१]

*Śalyaka*

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

शाव विघ्निकरवम: स्युरते चुरुङ्गा मता बुष्ट: ।
65 66

पाषुलो गौरकास्चापि पौष्पको दर्भरसत्वि ॥ ५४ ॥

[भावप्रकाशः मांसवर्गः ११ : ५४-५५]

Lāva (Common quail)

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

67

'लावा हुत्य हिमा स्निग्धा ग्राहिणो विल्हिदीपि:' ॥

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

68

पाषुल: क्षेममलस्तेषां वीर्यास्तानिनलनाश: ॥ ५५ ॥

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

गौरो लघुतरो हुक्षो विल्हिकारी विन्दोरजित् ॥

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

69

पौष्पकः पित्तकक्षितकम्यलघुवर्तकाश्च ॥ ५६ ॥

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

दर्भरो रक्षपितङ्गो हुत्यामयो हिमः ॥

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

70

वर्तोको मधुरः शीती हुक्ष्याः कक्षपितङ्गु: ॥ ५७ ॥

[भावप्रकाशः मांसवर्गः ११ : ५६-५७, ५८]
**Vartika (Gray partridge)**

The meat of *vartika* is sweet, cooling and ununctuous. It alleviates *kapha* and *pitta*.

71

"छटकः शीतल: सिनियो स्वादुः शुक्रकप्रदः."

**Caṭaka (Tree sparrow)**

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

सत्तितपातहरो बेशमचक्कस्वतिगुंफः । ॥ ५५ ॥

[भावप्रकाशः मांसवर्ग ११ : ६५]

**Veṣma caṭaka (House sparrow)**

The meat of *veṣma caṭaka* alleviates *sannipāta* (a condition caused by the vitiation of all the three *doṣas*). It increases semen in excess.

वर्तकोऽन्रिधम् [?] शीतो ज्वरदीपत्रयाप्पहः ।

72

सुरूच्यः शुक्दो बल्यो वर्तिकालपुरुष 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.

73

"तितिरिसेवैणेदो प्राही हिस्कादीपत्रायाप्पहः ।"

74

द्वासकासहः पथ्यस्तमागौरोधिको गुणः । ॥ ६० ॥

[भावप्रकाशः मांसवर्ग ११ : ५६]
Tittiri (Partridge) & Gaura

The meat of tittiri promotes complexion. It is constipative. It cures hikkā (hiccup). It alleviates all the three doṣas. It cures śvāṣa (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.

Pāṇīya Kukkuṭa (Water cock)

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

Hārīta

The meat of hārīta is hot and un-unctuous. It alleviates
vitiation of blood, *pitta* and *kapha*. It promotes sweating and good voice. It slightly aggravates *vāyu*.

पाण्डुकः कफबात्रधो ग्रहणीदोषनाशनः।
रक्तपित्तहरः शीतो मुचुरो रसपाक्योऽ॥ ६५ ॥

**Pāṇḍuka**

The meat of *pāṇḍuka* alleviates *kapha* and *vāyu*. It cures *grahaṇī doṣa* (sprue syndrome), *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is cooling and sweet both in taste and *vipāka*.

संग्रही बात्थमनः कपोतः परिकौलितः।
कपोत तिति विजेये लोके धवलपाण्डुकः।

**Kapota (Dove)**

The meat of *kapota* is constipative and alleviator of *vāyu*. This bird is white and yellowish in colour.

'पाराबलो गुरु हिंस्थो रक्तपित्तानिलापः॥ ६५ ॥

[भावप्रकाश: मासवर्ग १२ : ६१]

संग्रही शुकुलः शीतः कपोतोपिष समोद्वमा।

**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*.

'नातिसिन्धुयाणि ब्रृह्याणि स्वादुपराकरसानि च।'

६१

वात्ष्ठनायतिसिन्धुयाणि गुरुश्यणाणि पक्षणाम्॥ ६६ ॥

[भावप्रकाश: मासवर्ग १२ : ६२]
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.

Prāyaṭa:

‘छागमांस लघु सिनगं स्वादुपक्ष निदोषजित् ।
नातिसीतमदाहितवात्स्वादु पीनसनाजनम् ॥ ६७ ॥
परं बलकर रूखं बुंधुण धातुवद्यनम् ॥

Chāga (Goat)

The meat of the goat is light, unctuous, sweet in vipāka and alleviator of all the three doṣas. It is not very cold and it does not cause burning sensation. It is sweet. It cures pīnasa (chronic rhinitis). It is an excellent promoter of strength. It is appetiser and nourishing. It promotes tissue elements.

धामायास्तु प्रसुताया मांसं पीनसनाजनम् ॥ ६५ ॥
शुष्ककाससहसौ शोधे हितमाकेश दीपनम् ॥

The meat of a recently delivered she-goat cures pīnasa (chronic rhinitis). It is useful in śuṣka kāsa (dry cough), aruci (anorexia) and śotha (oedema). It stimulates the power of digestion.

ग्रजामुतस्य बालस्य मांसं लघुतरं भवेतु ॥ ६६ ॥
हृदं ज्वरहरं श्रेष्ठं सुस्वादु बलदं भृश्मम् ॥

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.

मांसं निन्दसितात्स्य छागस्य कफकृद्गुस् ॥ ७० ॥
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*.

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

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

*Meṣa* (Sheep)

The meat of the sheep is nourishing. It aggravates *pitta* and *kapha*. It is heavy.

The meat of a castrated sheep is slightly lighter.

The fat and the meat of the tail of the sheep are cardiac tonic, aphrodisiac and alleviator of fatigue. They aggravate *pitta* and *kapha* and alleviate to some extent diseases caused by *vāyu*.
Go (Cow)

Beef is heavy and unwholesome. It aggravates *pitta* and *kapha*. It is unctuous, alleviator of *vāyu*, strength promoting and nourishing. It cures *pīnasa* (chronic rhinitis).

Asva (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.

Mahīṣa (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.

अथ कोषार्था:

‘कच्छपो वलदो वातपित्तजितपुस्वकारक:’

[भावप्रकाश: मांसवर्ग ११ : ६२]

Kacchapa (Tortise)

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

वृक्षाणी लेखनश्रेणी वीर्योजःपित्तदूषण: ॥ ७८ ॥
स्वादमलब्रवणस्तेषां गजाल्या मानिलापहः ॥

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.

स्त्रेहं वृष्ण वृष्णे, "श्रमदर्मनिलापहम् ॥
बाराहं पित्तियं बल्यं रोचनं स्वादं गुरु ॥ ७९ ॥

[भावविश्वास्य: मांसवर्ग १६ : ११-१२]

Varāha (Hog)

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

सितां समधुरं वृष्णं गुरकर्मिणं शीताम् ॥
वातपित्तहर्षं हुष्यं सोकं चम्बनिविंतम् ॥ ५० ॥
Carmacitrīta sukara

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

कपटधिं खरिमपिति क्षयायमनिलाप्तम्।
पित्य पतित्रमायुधे वर्द्धमृत्विविष्कणम्॥ ५१॥

[माधवद्रव्यगुण: मांसबर्ग १६: १२-१३]

Khadga (Rhinoceros)

The meat of khadga alleviates kapha. It is astringent and alleviator of vāyu. It is pīrya (liked by pītras or dead ancestors), sacred and promoter of longevity. It causes retention of urine and is un-unctuous.

भर्ति हिततमो बलयो वातधनो मांसमुक्तः।

[माधवद्रव्यगुण: मांसबर्ग १६: १७]

Barhi (Peacock)

The meat of barhi is most wholesome. It promotes strength, alleviates vāyu and increases muscle tissue as well as semen.

कपोतमधुराः शोता रक्तपित्तनिवर्तिणा॥ ५२॥

विपाके मधुराश्रष जोधाती गृहवासिनः।

Kapota (Dove ?)

The meat of various types of kapota residing in houses is astringent and sweet in taste and cooling. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is sweet in vipāka.

तेभ्यो लघुतराः किचिद कपोताः वनवासिनः॥ ५३॥
The meat of those residing in forests is slightly lighter. It is cooling and constipative. It produces less of urine.

The meat of kapotas which are yellowish, spotted or green in colour and which reside in the forests, is slightly lighter, un-unctuous and constipative. It aggravates kapha and pitta, and it is wholesome.

Sarpa (Snake)

The meat of sarpa is promoter of eye sight, sweet in vipäka and promoter of intellect.

Of them, darvika and dipyaka are pungent in vipäka. They are sweet in taste and excellent promoter of eye sight. They help in the elimination of stool, urine and flatus.

The meat of śanaka, kūrma etc., is sweet both in taste and in vipäka. It is strength promoting, cooling, unctuous, useful for pitta and promoter of eye sight as well as semen.
Krṣṇa 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.

Harīsa (Swan)

The meat of haṁsa alleviates vāyu. It is aphrodisiac. It is promoter of good voice, muscle tissue and strength.

Cakravāka, Theṇka and Caṭaka

The meat of cakravāka, theṇka and caṭaka alleviates vāyu.

Sārikā, Baka, Kadamba and Lāvaka (Shama thrush, Common crane, Whistling teal & Common quail)

The meat of sārikā, baka, 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.
Mūṣaka (Mouse)

The meat of mūṣaka is sweet and unctuous. It increases kapha and semen. It cures durnāman (piles), aggravation of vāyu, kṛmi (parasitic infection) and dūṣī viṣa (artificial poisoning).

रोचनं बृहण चाकरीः सह जागलम् ।
रत्नपितुरविषयं च कुष्ठे मेहे विषे हितम् ॥ ६१ ॥

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), kusṭha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes) and viṣa (poisoning).

रोचनं दीपं छोटे घटोले: सह जागलम् ।

Along with ghantōla, the meat of jāṅgala type of animals works as appetiser, digestive stimulant and cardiac tonic.

111 "वातश्लेष्मविकारं दीपं चानुसोमनं ॥ ६२ ॥
झानीयं विशेषेण बीताने: सह जागलं ।"

Along with vitāgni, the meat of jāṅgala type of animals cures diseases caused by vāyu and kapha. It is digestive stimulant and laxative. It is very delicious.

शुष्कमूलकसंसिद्ध मांसं यक्ष्म्हरं नूणाम् ॥ ६३ ॥

The meat prepared with dry radish cures yakṣmā (tuberculosis),
The meat prepared with curd is unctuous, digestive stimulant and cardiac tonic.

The meat prepared with ṭādoga promotes strength, good voice and eyesight.

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).

Thus ends the group dealing with various types of meat.
3. प्रमहा अप्पथ इति पश्चपुस्तके पाठ: ।
   सहा अथ च इति द्वितीयपुस्तके पाठ: ।
4. अथानूपा: इति पश्चपुस्तके अधिको पाठ: ।
5. पद्धाध्ययन इति पश्चपुस्तके पाठ: ।
6. राजीवपृज्जश्चापि इति द्वितीयपुस्तके पाठ: ।
7. शास्त्रभो इति द्वितीयपुस्तके पाठ: ।
8. “कुत........चिरुक:” पाठोऽयद्वितीयपुस्तके नोपलयते ।
9. जानुत्ता: इति आकरे पाठ: ।
10. सत्त्वपित्यशेषमहारा इति पश्चपुस्तके पाठ: ।
11. स्मृता: इति आकरे पाठ: ।
12. किदिधारकारश्चापि इति आकरे पाठ: ।
13. गोदाबधयमुखात्मकमसलब्धयामा इति आकरे पाठ: ।
14. दब्बविश्वरा इति आकरे पाठ: ।
15. सिव्वाश्चाबुका सङ्क्षरवर्धीपिधनस्थाया इति आकरे पाठ: ।
16. दिविनस्त्वथा इति पश्चपुस्तके पाठ: ।
17. “वनाको बृहामाजजो बृहास्मकानित्वी इति लोके” इति ग्राममहशु-
    पुस्तके पाठ: ।
18. वर्तका लाववतीरकपिण्डलकितिति: इति आकरे पाठ: ।
19. क्रिकवाकुकुकाटाखच इति आकरे पाठ: ।
20. प्राङ्ग: कथितो गौर्तितिति: इति आकरे पाठ: ।
21. पथयासे लचव: स्मृता: इति आकरे पाठ: ।
22. पारावत: सङ्क्षरीत: पिकाधा: प्रतुदा: स्मृता: इति आकरे पाठ: ।
23. प्रतुदा इति आकरे पाठ: ।
24. किदिधारकार: स्मृता: इति आकरे पाठ: ।
25. चित्तलस्च इति आकरे पाठ: ।
26. शास्त्रास्त: इति आकरे पाठ: ।
27. प्रस्तताश्चाच भक्तापुत्र इते ति आकरे पाठ: ।
28. प्रसादा: खनु बीयाण्ज्ञास्तन्मांसं भक्तावलि ते इति आकरे पाठ: ।
29. शोपरमकोसाद इति आदर्शपुस्तके पाठ: ।
30. छामपेप्वयायायः: इति द्वितीयपुस्तके पाठ: ।
31. प्राम्यामु वालला इति पश्चपुस्तके पाठ: ।
32. यति: इति आकरे पाठः।
33. हृसारसकारणबक्क्रोज्ञवशारिकः आकरे पाठः।
34. स्मृता: इति आकरे पाठः।
35. प्रकटित इति आकरे पाठः।
36. काराब इति आकरे पाठः।
37. कपादिकाश्यो इति आकरे पाठः।
38. बुद्धमेवेद: इति आकरे पाठः।
39. धारिव इति पद्धपुस्तको पाठः।
40. शारिरिका इति आकरे पाठः।
41. सिन्धू इति आकरे पाठः।
42. चचंचसुदूरी इति आदर्शपुस्तकेपु पाठः।
43. प्रोक्त इति आकरे पाठः।
44. करबा इति आकरे पाठः।
45. पादोऽप्य आकरे नोपलभ्यते।
46. वातश्रेष्ठप्रदाताचापि इति ब्राह्मण पाठः।
47. शाकुःनशचापि शुकिश्मृथककरटाः इति ब्राह्मण पाठः।
48. जीवा एवं विधाताय रोकोऽमः परिवर्तिता इति ब्राह्मण पाठः।
49. सूक्ष्मावहककसा वृजायच बलबर्दमानः इति याचारे पाठः।
50. मोथास्करश्चकः इति याचारे पाठः।
51. वन्धकः इति याचारे पाठः।
52. मारको जलजतुः इति याचारे पाठः।
53. कासो इति आद्यान्य पुस्तकेपु पाठः।
54. सरस्वतिभिः इति याचारे पाठः।
55. "कर्कटः.....सद्यके:। पाठोऽप्य याचारे नोपलभ्यते।
56. सुर्य इति याचारे पाठः।
57. सुप्रभः इति याचारे पाठः।
58. एण: कपाद्यो मचुरुः। पितामृतककवातहत्त: इति याचारे पाठः।
59. वद्धयो चवाप्रसमम्: स्मृत: इति याचारे पाठः।
60. भवेस्वादुरायः: इति याचारे पाठः।
61. "वल्य".......रोककः। पाठोऽप्य पद्धपुस्तके नोपलभ्यते।
62. वातसाधारणः इति याचारे पाठः।
63. ज्वरातीसारकोपासवासामयहरश्च स: इति ब्राह्मणे पाठः।

64. चिन्हकरगंधु ते इति ब्राह्मणे पाठः।

65. पांशुलो इति ब्राह्मणे वा यथपृष्ठकोषः पाठः।

66. गौरकोण्यस्तु इति ब्राह्मणे पाठः।

67. लावा विन्ध्यकरः समघातस्त्रया ब्राह्मणा हिता: इति ब्राह्मणे पाठः।

68. हस्तेमस्तेतु बीर्योणिविनिलनाश्नः इति ब्राह्मणे पाठः।

69. लावका इति यथपृष्ठकोषः पाठः।

70. कफपितकुतु इति ब्राह्मणे पाठः।

71. कुड़िकः इति ब्राह्मणे पाठः।

72. मतः इति यथपृष्ठकोषः पाठः।

73. तितिरोवीणिदो इति यथपृष्ठकोषः पाठः।

74. श्वासकाज्जयहरस्तमाद्गौररोगिको गृणि: इति ब्राह्मणे पाठः।

75. बीर्योणिविनिलनाश्नः इति ब्राह्मणे पाठः।

76. रक्तः इति यथार्पणस्तेतु पाठः।

77. ब्राह्मणकुकुकुटः इति ब्राह्मणे पाठः।

पानीयकुकुटः समघो बीर्योणिविनिलजितः इति यथपृष्ठकोषः पाठः।

78. वातपितकश्चविमिक्षमवर्ननाश्नः इति ब्राह्मणे पाठः।

79. ह्यारीतो रक्त उद्धार इति ब्राह्मणे पाठः।

80. स्वेदः स्वेदः इति यथार्पणस्तेतु पाठः।

81. शुकाणि इति ब्राह्मणे पाठः।

82. न्यौचणयुतः इति ब्राह्मणे पाठः।

83. व्रह्मस्यालस्यावः इति ब्राह्मणे पाठः।

महायस्य स्वादः इति द्वितीयपृष्ठकोषः पाठः।

84. बीर्यंवेदस्मूः इति ब्राह्मणे पाठः।

85. व्रह्मस्यालस्यावः इति ब्राह्मणे पाठः।

86. शोषे इति ब्राह्मणे पाठः।

87. स्मृतम् इति ब्राह्मणे पाठः।

88. लघुतरो इति यथार्पणस्तेतु पाठः।

89. सुखवं बलदं इति ब्राह्मणे पाठः।

90. निकाश्याविद्यवस्य इति यथार्पणस्तेतु पाठः।
91. तथा व्याधिमूलतया च इति न्यारे पाठः।
92. मांसं पुष्टी स्थापितस्वलेध्यकरं गुणुः इति न्यारे पाठः।
93. तस्येवावृषिविनास्य इति न्यारे पाठः।
94. गुणपत्रं इति छठ्ठपुस्तके पाठः।
95. प्रश्वमांसंतु तुवरं इति न्यारे पाठः।
96. कविकक वाच्यारि मांसं इति न्यारे पाठः।
97. वातचित्तुपुस्तकारकः इति न्यारे पाठः।
98. अम्ब्लमनिलापहमु...यथं पाठोऽवं द्वितीयपुस्तके नोपलभ्ये।
99. स्वेदं रोचं गुणुं इति न्यारे पाठः।
100. वहृं: इति छठ्ठपुस्तके पाठः।
     वहृं: इति द्वितीयपुस्तके पाठः।
101. कृष्णशुद्रा: बीता: इति न्यारे पाठः।
102. कपोला इति न्यारे पाठः।
103. वारः: मेघादिविवृंता: इति न्यारे पाठः।
104. संस्कृत: कूमार्दयः इति न्यारे पाठः।
105. हिता इति न्यारे पाठः।
106. युक्तवर्धनं इति न्यारे च द्वितीयपुस्तके पाठः।
107. युक्तयं: संघानकः इति न्यारे पाठः।
108. “चः...बालकाण्यम्” पाठोऽवं न्यारे नोपलभ्ये।
109. सारिकालकाद्विविवलाकाः इति न्यारे पाठः।
110. व्यवायी युक्तवर्धनं: इति न्यारे पाठः।
    कपयुक्तवर्धनं: इति द्वितीयपुस्तके पाठः।
111. “बालकविविवलाकाः” यथं पाठोऽवं द्वितीयपुस्तके नोपलभ्ये।
112. जनादनिलि दूरे इति न्यारे पाठः।
113. बलायथितविनो इति न्यारे पाठः।
114. ध्रुविवासनिलघः इति न्यारे पाठः।
CHAPTER 18

1 सिनुभोण: सवारुप: सृष्टिविण्मूत्रमाता: 1
2 महाभिध्यदन्ति वृह्या: बल्या वातहर: परम् ॥ १ ॥

Matsya (Fish)

Fish is unctuous, hot, sweet and heavy. It helps in the elimination of stool, urine and flatus. It is aphrodisiac. It promotes strength and alleviates vāyu.

3 4 5 कफपित्तकर: मल्स्या: बलोपचयवद्न: ॥
6 व्यायामाध्वरसां च दीप्तास्नीयां: च पुजिता: ॥ 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.

कषायानुरस: सवारुपातिवनो नातिपित्तकुट् ॥
6 रोहित: सर्वमल्स्यानां वरो वृष्णिदितातिजित् ॥ ३ ॥

Rohita

*Rohita* fish is astringent in *anurasa* (subsidiary taste) and sweet. It alleviates *vāyu* and does not aggravate *pitta* in excess. It is the best among all the types of fish. It is aphrodisiac and it cures *ardita* (facial paralysis).

क्षायमधुरमेव कृष्णो बिशादो रोचनोऽलङ्करितः

ग्राही तु निविकावर्तस्तत्स्पाति शयुः स्मृतः || ॥ ॥

*[Mādhavadṛavyaguh: Mādhyamg 20: 1-4]*

Nandikāvarta and Śakula

*Nandikāvarta* fish is astringent, sweet, un-unctuous, *viṣada* (non-slimy), appetiser, light and constipative.

The *śakula* type of fish is slightly inferior.

7  8
‘पाठिन: शेषमलो बुध्यो निद्रालु: पितिताधिन: ||

9
द्रुष्यवेदनपितिं च कुष्टरोगों करोत्यसि || ॥ ॥’

*[Bhavprakāśa: Mādhyam 11: 406]*

Pāṭhīṇa

The *pāṭhīṇa* fish aggravates *kapha* and is aphrodisiac. It resorts to sleep in excess and eats the meat of other animals. It causes *raktapitta* (a disease characterised by bleeding from different parts of the body) and *kṣīṭha* (obstinate skin diseases including leprosy).

10
‘श्रुंगां समुजग: शंकु गोमस्वालिनिब्रक्षकः ||

कंटकी: सविष्या जेया महयमाणास्तु नविविष्या || ॥ ॥

Śrṅgī etc.

Śrṅgī, madgura, śaṅku, gomatsya, āli and trikaṇṭaka—all these type of fish have spikes. These spikes are poisonous. But the fish when eaten is non-poisonous.
Srungi

Srungi fish alleviates vāyu. It is unctuous, aggravator of kapha, astringent and bitter. Therefore, it is lighter than others in this group.

Viṣṇukē mādhura vṛṣṇyo vātaḥno mahāro gṛh: ।

Madgūra

The madgūra fish is sweet in vipāka. It is aphrodisiac, alleviator of vāyu and heavy.

Kṛṣṇa matsya

Kṛṣṇa matsya is heavy and un-unctuous. It alleviates vāyu and aggravates kapha.

Ali

The ali fish is heavy, unctuous and pungent.

Pṛyu

The pṛyu type of fish is heavy and unctuous. It aggravates kapha and alleviates vāyu.
Illīṣa

The illīṣa 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.

Balaṅga

The balaṅga type of fish is unctuous, sweet, wind forming, light and cooling.

Prōṣṭikā

The prōṣṭikā type of fish is sweet and aphrodisiac. It is an excellent alleviator of vāyu.

Nandivarta and Dirgha tuṇḍaka

The nandivarta 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 nandivarta.

Bhāskara

The bhāskara type of fish is sweet and un-unctuous. It aggravates vāyu.
The *sakula* type of fish is heavy and un-unctuous. It aggravates vāyu.

The *sailindhu* type of fish is an aggravor of kapha, aphrodisiac, sweet in vipāka and heavy.

The *gargabha* type of fish is sweet and unctuous. It alleviates vāyu and aggravates kapha.

The *imvāka* 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 *grahāṇī* (sprue syndrome).
Eggs

The eggs of fish, tortoise and birds are sweet and aphrodisiac.

समस्त्यां लगाणं स्निग्धं स्थील्यकरो गुहः।
‘कामेदः प्रदो बल्यो स्तानिकम्भनासन: ‘म १६ ‘म’
[भावप्रकाश: माणवर्ग ११ : १२५]

If the egg of birds is prepared along with egg of fish, then it becomes unctuous, promoter of corpulence and heavy. It increases kapha and fat, promotes strength, produces fatigue and cures meha (obstinate urinary disorders including diabetes).

विष्टद्वीत: शुद्धकमल्या अवलम्या हुजारामता: ।

Dry fish

The dry fish produces wind in the colon. It does not promote strength and it is difficult of digestion.

पुःतिमल्या श्रमता: सधू: सर्वदेशप्रकोपणा: ।

Putrified fish

The fish which is putrified should not be eaten. It aggravates all the doṣas.

¹⁸ दस्यमल्यो गुणं श्रेष्ठं पुर्टिक्षुदवर्यन: ‘म १७ ‘म’
[भावप्रकाश: माणवर्ग ११ : १२७]

Burnt fish

The burnt fish is excellent in property. It is nourishing and strength promoting.

¹⁹ नाबेमा मधुरा मल्या गुरवो मार्च्यापह: ।
The fish collected from river is sweet and heavy. It alleviates vāyu and cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is hot, aphrodisiac and unctuous. It produces less of stool. It is astringent in anurasa (subsidiary taste). The river fish feed on grass and moss.

The fish collected from big and small ponds is unctuous and sweet in taste.

The fish collected from sea is heavy, unctuous and sweet. It does not aggravate pitta in excess. It is hot, alleviator of vāyu and aphrodisiac. It increases stool and semen. It is an excellent promoter of strength because the sea fish feed on the meat of other animals.

In comparison to sea fish, the river fish is more nourishing and better in quality.
Well fish

The fish of *cunda* (a big well without boundary wall) and well is better than the sea fish and river fish because the former is a strong alleviator of *vāyu*. The fish of *vāpi* (a big well with a boundary wall and a stair case) is better than the fish of *cunda* and *kūpa* because the former is unctuous and sweet in *vipāka*.

Fish in different seasons

In *hemanta* (early winter), fish from a well is useful and in *śisīra* (later part of winter) fish from big ponds is useful. In the spring season, river fish is most useful and in summer season, fish collected from lake is useful. In rainy season, fish collected from small ponds is wholesome and in autumn, fish from springs is useful.

Different parts of fish

The river fish is heavy in the middle of its body because it moves with the help of the tail and the mouth. In the case of fish from the big and small ponds, the head is heavy.
water is harmful. Leaving a small portion behind the head, this fish is very heavy.

The lower part of the pond fish is heavy. Because it moves through the help of its chest, its front portion is light.

Heaviness

The fish of a big size is generally heavy. In comparison to the fish which is very active, the one with a sluggish movement is heavy. In comparison to the young ones, the old fish is heavier. The male fish is heavier than the female. In comparison to the fish having a soft body, the one having a compact body is heavier. In comparison to the birds which move in the sky, the animals which move on the ground are heavier. Those which feed on heavy and on ununctuous articles in large quantities and those having accumulated fat are heavier.
Male and female animals

Among birds the males are the best. Among quadrupeds the females are the best. The hind portion of the body of the males is light. The front portion of the body of female animals is light. The middle portion of the body of animals is generally heavy. In the case of birds, their middle portion is better because the feathers attached to it help in its movement.

Different parts

In all animals the head, neck, spleen, skin, liver, anus, feet, brain, tail, colon, testicles, pelvic region (kroda), airy portion (samāraṇa) and tissue elements like blood are progressively heavier.

Habitat

The meat of birds inhabiting deserts is light and alleviator of vāyu. The meat of birds which feed on fish aggravates pitta and alleviates vāyu. It is heavy. The meat of birds which live on water is alleviator of kapha, light and ununctuous. The meat of birds which eat the meat of other animals is nourishing, heavy and alleviator of vāyu.
Thus ends the group dealing with various types of meat and fish.

NOTES AND REFERENCES

1. निग्मौण: इति ब्राह्मणे पाठ: ।
2. वृद्धव इति ब्राह्मणे पाठ: ।
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CHAPTER 19

1

"प्रमलं कषायं मधुरं वातवनं ग्राहति दीपम्।
सिन्धोरणं दाहिमं हृदं कफपिताविरोधिं 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.

ढिर्गिंध ततु विजेयं मधुरं चामलेवं च।
तिष्ठोपनं तु मधुरमः वातकफापहम्। २॥

[माधवब्रह्मगुप्त: फलवर्ग २१ : १-२]

It is of two types viz., sweet and sour. The sweet variety alleviates all the three doṣas and the sour variety alleviates vāyu as well as kapha.

2

"नीयम सवालकं पीलुं तृणायं विकंकतम्।
प्राचीनामलकं चैव दीपधं गाहारि च। ३॥
Nipa etc.,

Nipa, vāluka, pīlu, tṛṇaśūnya, vikānkata and prācināmalaka alleviate doṣas and cure viṣa (poisoning).

Karkandhu, Kola & Badara (Jujuba fruit)

Karkandhu, kola and badara are sour and they alleviate vāyu as well as kapha.

Ripe fruits alleviate pitta and vāyu. They are unctuous, sweet and laxative.

Dry fruits (purāṇa) alleviate trīṭ (morbid thirst) and śrama (physical fatigue). They are light and digestive stimulant.

Tender fruits cause rakta pitta (a disease characterised by bleeding from different parts of the body). They vitiate pitta. The matured fruits are laxative.

Āmra (Mango)

Āmra is cardiac tonic. It promotes complexion, appetite, semen and strength. It does not aggravate pitta and alleviates vāyu.

The ripe āmra is laxative and heavy. It is astringent in
anurasā (subsidiary taste). It increases digestive power, kapha and semen.

Āmra which has become ripe in the tree itself is heavy and it is an excellent alleviator of vāyu. It is sweet, sour and slightly laxative. It slightly aggravates pitta.

Āmra which is ripened by artificial means alleviates pitta.

Dry mango is astringent, sour and purgative. It aggravates kapha and vāyu.

If ripe āmra is taken by sucking (coṣaṇa), then it is appetiser, promoter of strength and energy, light and cooling. It gets digested early. It alleviates vāyu and pitta. It is laxative.

The juice extracted out of it is a promoter of strength, heavy, alleviator of vāyu, laxative, ahrīdya (which is not cardiac tonic), exceedingly tarpaṇa (refreshing), nourishing and aggrvator of kapha.
तत्सङ्गत गुह्परं रोचनं चिरपाकि च।

मधुरं बृहणं बलं शीतलं वातनाशनम्। ११।।

Along with sugar, the mango juice becomes very heavy. It is an appetiser. It gets digested very late. It is sweet, nourishing, strength promoting, cooling and alleviator of वायु.

‘वातपितकरं रूपं बृहणं बलबर्द्धनम्।

बृहणं वर्णकरं स्वादु दुर्गाम्रं गुरु शीतलम्। १२।।

[माधवद्रव्यगुणः फलवर्गं २१ : १४]

Along with milk, the mango juice alleviates वायु and पिट्टा. It is appetiser, nourishing, strength promoting, aphrodisiac, promotor of complexion, delicious, heavy and cooling.

11

मन्दानलभं विपमज्वरं च रक्तायं बढ़गुड़ोदरं च।

आर्थितियोम् नवनामयं वा करोति तस्मायं तत्ति नावादु। १३।।

12

एतदम्भ्यार्थविस्मृणं मधुरार्पणं न तु।

13

मधुरस्य परं नेत्रहितस्वाभा गुणा यत्। १४।।

[भावप्रकाषः आर्थितिफलवर्गं ६ : ५-१३]

Mango used in large quantities causes mandānala (suppression of the power of digestion), viṣama jvara (irregular fever), raktāmaya (diseases of blood) baddhagudodara (obstinate type of abdominal disease caused by obstruction in the rectum) and eye diseases. Therefore, one should not consume mango in excess. This description relates to sour variety of mango and does not apply to sweet variety of mango because the latter is exceedingly useful for eyes and in similar other conditions.
If mango is to be used in excess then milk should be used after it as anupāna. It can also be taken with jīraka or sauvarcala type of salt.

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.

It alleviates ṛṣā (morbid thirst), charti (vomiting), vāyu and pitta. It is laxative and appetiser. If it is dried in the sun’s rays, then it becomes light.

The seed of mango is astringent. It cures charti (vomiting) and atisāra (diarrhoea). It is slightly sour and sweet. It cures hṛdaya dāha (burning sensation in the chest).

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 kapha, unctuous, aphrodisiac, constipative, nourishing, heavy and strength promoting. It alleviates vāyu and pitta. It cures ksata (phthisis), dāha (burning syndrome), ksaya (consumption) and vitiation of blood.

'Lakuca (Monkey fruit)

Lakuca is heavy, wind forming in the stomach and aggravor of doṣas. It vitiates semen.

Karamardaka (Carissa carandus 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.

Amlikā and Kośāmra (Tamarindus indica Linn. & Schleichera oleossava 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 sropta pitta (a disease characterised by bleeding from different parts of the body).

Nāraṇga (Orange)

The fruit of nāraṇga 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.

The fruit of rājanimbū is sweet and heavy. It alleviates pitta and vāyu. It cures trṣṇā (morbid thirst), śūla (colic pain), kaphotklesa (salivation), chardi (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.

Karuṇa

Karuṇa alleviates kapha, vāyu and āmadosa. It aggravates pitta.

Mātulūnga (Citron)

Mātulūnga cures kāsa (bronchitis), śvāsa (asthma), aruci (anorexia) and trṣṇā (morbid thirst). It cleanses the throat. It is light, sour, digestive stimulant and cardiac tonic.
Tvaktiktā

Tvaktiktā is difficult to digest. It alleviates vāyu and cures kṛmi (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 sūla (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 karkati (Sweet lime)

Madhu karkati shares the properties of kesara. In addition, it is aphrodisiac. It cures sūla (colic pain), ajīrṇa (indigestion) and vibandha (constipation). It is useful in suppression of the power of digestion and in vitiation of kapha as well as vāyu.

Its juice is indicated in aruci (anorexia), śvāsa (asthma) and kāsa (bronchitis).
Kapittha (Wood apple)

The unripe fruit of *kapittha* is astringent, sweet in *vipāka*, aggravor of *kapha*, heavy and cooling. It causes impairment of the throat. It is *viśada* (non-slimy), constipative and aggravor of *vāyu*. In view of its sweet, sour and astringent tastes and fragrance, it is an appetiser.

The ripe fruit of *kapittha* alleviates *doṣas*. It is *viśada* (non-slimy), constipative and heavy.

Jāmbu (Jamun fruit)

*Jāmbu* aggravates *vāyu*. It is un-unctuous and constipative. It alleviates *pitta* and *kapha*.

Tinduka (Diospyros tomentosa Roxb.)

*Tinduka* is astringent, sweet and heavy. It aggravates *pitta* and *kapha*.

Priyāla (Buchanania lanzan Spreng.)

*Priyāla* alleviates *vāyu* and *pitta*. It is aphrodisiac, heavy and cooling.
Parpaṭika (Physalis minima Linn.)

The fruit of *parpaṭika* is astringent, sweet and sour. It aggravates vāyu but not in excess. It also aggravates *kapha* and *piita*.

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.

Phalgu (Ficus hispida Linn. f.)

*Phalgu* is wind forming, sweet, unctuous, refreshing and heavy.

*Bimbī* (Coccinia indica W. & A.)

The fruit of *bimbī* alleviates *pitta* as well as blood and cures *kāsa* (bronchitis), *śvāsa* (asthma) and *kṣaya* (consumption).

*Śamī* (Prospis spicigera Linn.)

The fruit of *śamī* is heavy, delicious, un-unctuous and hot. It causes the hair to fall.
_Mṛdvikā (Vitis vinifera Linn._)

*Mṛdvikā* is sweet, unctuous, cooling, aphrodisiac and laxative. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body), *jvāra* (fever), *śvāsa* (asthma), *trṣṇā* (morbid thirst), *dāha* (burning syndrome) and *kṣaya* (consumption).

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**Bṛhaśga Gostaniṅka tadbhūte vyāya kaṇapahā.** ३४ ॥

[माधवब्रह्मगुण: फलवर्ग २१ : २७-६]

The *gostani* type of *drākṣā* shares all the above mentioned properties. In addition, it is heavy, aphrodisiac and alleviator of *kapha*.

निर्विज्ञाया स्वप्लपतः गोस्तनी सदृशीगुणः।

It has another variety which is without seeds. This is smaller in size. It shares all the properties of *gostani* type of *drākṣā*.

33

**Bṛhaśga paṛvajā laṭbhī sāmaḷa pśeṣṭmāmāmपित्तकूर्तन्** ४० ॥

*Drākṣā* which grows on hills is light and sour. It produces *kapha* and causes *amla pitta* (hyperacidity in stomach).

34

‘प्रामास्तु सर्वं ब्रह्म: स्युः पित्तमयेप्रकोपण:।

All green *drākṣās* aggravate *pitta* and *kapha*.

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**Bṛhaśkarīraṇkṇa यथबदराण्यालकणि च।** ४१ ॥

37

**Pṛahkāṇि नामकाणि कफपितकरणि च।** ४२ ॥

[माधवब्रह्मगुण: फलवर्ग २१ : 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 विष्टभिः कफहुद्गृहः
सिनं गं वितास्तुधुद्यात्वक्ष्यांसमीरजित् ॥ ४३ ॥
[माधवद्रव्यगृहः फलवर्ग २१ : ५२]

Kadali (Musa paradisiaca Linn.)

Kadali is sweet, cooling and wind forming. It aggravates kapha. It is unctuous. It alleviates pitta and blood. It cures dāha (burning syndrome), ksata (phthisis) and ksaya (consumption). It alleviates vāyu.

कुसं गृह हिमं पवें स्वादपितानिनायायम्

The unripe kadali is un-unctuous, heavy and cooling. The ripe kadali is sweet and it alleviates pitta and vāyu.

38
"हुः मूनविबद्धं वितासृवातनाशम्
केश्यं रसायनं मेघं काल्यांमलंमुचयते ॥ ४४ ॥
* [माधवद्रव्यगृहः फलवर्ग २१ : ५५-५६]

Kāśmorya (Gmelina arborea Linn.)

The fruit of kāśmorya 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
'कतक्षापं हुः वृहं तपणं गृहं'
[सूर्य तृत्य ४६ : १६४-१६५]

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41
सिनं गं नुवं च मधुरं खर्मरं रत्नपितानिजित् ॥ ४५ ॥
[माधवद्रव्यगृहः फलवर्ग २१ : ४५]
Kharjūra (Phoenix Sylvesteris Roxb.)

Kharjūra cures ksata (phthisis) and ksaya (consumption). It is cardiac tonic, nourishing, refreshing, heavy, unctuous, aphrodisiac and sweet. It cures rakta pitta (a disease characterised by bleeding from different parts of the body).

"Kharjūri (Phoenix dactylifer Linn.)

Kharjūri is like the udder of a cow. It has come to this country from other islands. In the western part of this country it is called sākharikā.

Another variety of it is called piṇḍa kharjūrikā and it grows in that country also. The third variety is very small in size and it grows everywhere.

All these three varieties of kharjūri are cooling and sweet both in taste and vipāka. They are unctuous, appetiser and cardiac tonic. They cure ksata (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), ksūt (morbid hunger), tṛṣṇā (morbid thirst), kāsa (bronchitis), svāsa (asthma) mada (intoxication), mārchā (fainting), vitiation of vāyu as well as pitta, madātyaya (alcoholism) and vitiation of blood.

51

ताभ्यामल्पगुण जेयमल्पगुणरिकाकल्म॥

The fruit of kharjūrikā which is smaller in size is inferior in quality in comparison with others.

52

खर्जूरिकावृक्षतोय मद्यपिल्लकरं मत्तम॥

बालश्वेताभरं तृणं दीपनं बलशुक्रकुटः॥ ५२ ॥

[भावप्रकाशः भागारिकल्बिं ७ : ११७-१२१]

The juice of the tree of kharjūrikā causes mada (intoxication) and aggravation of pitta. It alleviates vāyu and kapha. It is appetiser, digestive stimulant and promoter of strength and semen.

तम्मज्ञामूढः स्वाभीम: पितायाबहाविषतु॥

The pith (majjā) of this tree from the top of the trunk is cooling, aphrodisiac and alleviator of pitta as well as blood. It cures dāha (burning syndrome).

'मधुकुपथः मधुर स्वीतस्य मुखं बुध्ययम्॥

बलशुक्रकरं प्रोक्त पितामहतनिशतम्॥ ५४ ॥

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 trṣā (morbid thirst), vitiation of blood, dāha (burning syndrome), śvāsa (asthma), ksata (phthisis) and ksaya (consumption).

Parūṣaka (Grewia asiatica Linn.)

The unripe parūṣaka is extremely sour, slightly sweet, astringent in anurasa (subsidiary taste) and light. It alleviates vāyu and aggravates pitta.

The ripe parūṣaka is sweet and it alleviates vāyu as well as pitta.

Tāla (Borassus flabellifer Linn.)

Tāla alleviates vāyu and pitta. It is aphrodisiac. It cures kṛmi (parasitic infection), kuṣṭha (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 abhīsyanda (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.
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बिष्मिम्यु्र् हुणं बल्यं वातपिताक्षदाहिजत् ॥ ५६ ॥

[भावप्रकाशः प्रामाणिकवर्गः ७ : ३६]

Nārikela (Coconut)

The fruit of nārikela is cooling and difficult of digestion. It cleanses the urinary bladder and causes wind formation in the stomach. It is nourishing and strength promoting. It alleviates vāyu, pitta and blood. It cures dāha (burning syndrome).

वालस्य नालिकेरस्य जलं प्रायो विरेचनम् ॥

नालिकेराम्बु तरणं तुषारं पितानाशनम् ॥६०॥

The water of the tender coconut is generally purgative. It cures trṣṇā (morbid thirst) and alleviates pitta.

'पनसं शीतलं पक्वं स्निग्धं पितानिलाप्पहृं ॥

तर्पणं बृहतं स्वादु मांसलं श्लेष्मलं भृषम् ॥

बल्यं शुचिप्रवं हस्ति रक्तपिताकं क्षयान् ॥ ६१ ॥

Panasa (Jack fruit)

The ripe fruit of panasa is cooling and unctuous. It alleviates pitta and vāyu. It is refreshing, nourishing, delicious and promoter of muscle tissue. It aggravates kapha in excess. It promotes strength and semen and cures rakta pitta (a disease characterised by bleeding from different parts of the body), kṣta (phthisis) and kṣaya (consumption).

श्रमं तदेव विष्मिम्म वातलं तुब्रं गुरु ॥

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दाहक्रमयंहरुं बल्यं कप्पेवेदीविरुद्धनम् ॥ ६२ ॥

The unripe fruit of panasa is wind forming, aggravatar 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.

"मज्जा तरयापि वित्तनो वृद्ध्या: श्लेष्मानिनिलाप:।
विशेषः पवेशसं कवः गुल्मभ: दुर्ढििलमभ:। ६४।।
"

Its pulp alleviates *pitta*. It is aphrodisiac. It also alleviates *kapha* and *vāyu*. Persons who are suffering from *gulma* (phantom tumour) and those having poor power of digestion should specifically avoid *panasa*.

"मोचं स्वादुरसं प्रोक्तं कपायं नातिशीतलम्।
रक्तपित्तहरं वृद्ध्यं स्वयं श्लेष्मकरं गुह।। ६५।।
"

[Maññavṛddhiyūna: Fala 21: 51]

*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.

"श्लेष्मुल मधुरं शीतं श्लेष्मातकफलं गुह।।
"

[Maññavṛddhiyūna: Fala 21: 52]

*Slesmātaka* (Cordia myxa Roxb.)

The fruit of *slesmātaka* is aggravator of *kapha*, sweet, cooling and heavy.
Puṣkara (Lotus fruit)

The fruit of puṣkara is sweet, wind forming, strength promoting, aggravator of kapha and heavy.

Udumbara (Ficus racemosa Linn.)

The fruit of udumbara is constipative and it alleviates vāyu as well as pitta.

Vāluka

Vāluka is sweet, astringent, unctuous and constipative. It produces sturdiness of teeth and it is viṣada (non-slimy). It is sweet in vipāka and aphrodisiac. It cures rakta pitta (a disease characterised by bleeding from different parts of the body).

Tinduka (Diospyrus tomentosa Roxb.)

Tinduka is astringent, delicious and heavy. It alleviates pitta and kapha.
Priyāla (Buchanania lanzan Spreng.)

The pulp of priyāla is sweet and aphrodisiac. It alleviates pitta and vāyu.

Vibhitaka (Terminalia belerica Roxb.)

The pulp of the seed of vibhitaka produces intoxicating effect and it alleviates kapha as well as vāyu.

Kola (Zizyphus jujuba Lam.)

The pulp of the seed of different types of kola is astringent and sweet. It alleviates pitta.

Āmalaka (Emblica officinalis Gaertn.)

The pulp of the seed of āmalaka cures trṣṇā (morbid thirst), chardi (vomiting) and vitiation of vāyu.

Bijapūraka, Śaṁpāka and Kośāmra

The pulp of the seed of bijapūraka, śaṁpāka and kośāmra is sweet in vipāka. It produces digestive power and strength. It is unctuous and it alleviates pitta and vāyu.

Vādāma (Almond)

Vādāma is hot, exceedingly unctuous, alleviator of vāyu
and heavy. It promotes semen formation.

The pulp of the seed of vāðāma is sweet, aphrodisiac, alleviator of pitta and vāyu, unctuous, hot and aggravator of kapha. It should not be given to patients suffering from rakta pitta (a disease characterised by bleeding from different parts of the body). It is nourishing, heavy and appetiser.

Pulp in general

The pulp of the seeds generally follow the properties of their respective fruits.

Bad fruits

Fruits afflicted with diseases and krmi (parasitic infection), fruits which are over ripened and which are unseasonal and fruits which are not fully matured should be rejected.
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2. शतालुकं इति श्राकरे पाठः।
3. गर्वालित इति श्राकरे पाठः।
4. पितमास्तकद्वारः पितलं लघु दीपनम् इति श्राकरे पाठः।
5. रूखं मांससुलबलप्रदम् इति श्राकरे पाठः।
6. बृहसप्पवं इति पण्डपुस्तके पाठः।
7. (क) कुष्मंपञ्जवच इति श्राकरे पाठः।
   (ख) भक्षित पकबं इति पण्डपुस्तके पाठः।
8. तद्यथेतिन्ततावनम् इति श्राकरे पाठः।
9. उपितं इति श्राकरे पाठः।
10. कपावरनं इति द्वितीयपुस्तके पाठः।
11. मन्दानिलयं इति श्राद्वारणपुस्तके पाठः।
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15. पटे इति श्राकरे पाठः।
16. श्राकरं शुरुआधितं शिलावतिक्षितहरं इति श्राकरे पाठः।
17. पाकावलयुच्च इति श्राकरे पाठः।
18. स हि कौरितिः इति श्राकरे पाठः।
19. रसे पाके इति श्राकरे पाठः।
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22. त्रिदीपं इति श्राकरे पाठः।
23. तृष्णापपु इति श्राकरे पाठः।
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27. मधुरामक्षायवच सोगंधवच इति श्राकरे पाठः।
28. पितकापपहम् इति पण्डपुस्तके पाठः।
29. ‘कमाय………..कोपनम्’ पाठोजय हितियपुस्तके नोपलम्बे।
30. कीर्तिवसफल हिति हितियपुस्तके पाठ।
31. फलसुज हिति श्राकरे पाठ।
32. वृद्धिलोग मता हिति श्राकरे पाठ।
33. अलेपमातपितथनु हिति पषुपुस्तके पाठ।
34. सवै: हिति श्राकरे पाठ।
35. पिल्लेश्मप्रकोणाः हिति श्राकरे पाठ।
36. द्वाकारीकरकृक्षुद्रदराण्याकाणि हिति श्राकरे पाठ।
37. पुष्पकाणि हिति श्राकरे पाठ।
38. मृतविवक्तज हिति माधवद्रव्यगुणे पाठ।
39. शीतले हिति श्राकरे पाठ।
40. समणुर हिति श्राकरे पाठ।
41. खासूर हिति श्राकरे पाठ।
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57. तु हिति श्राकरे पाठ।
58. पिल्लेश्मपितववर्जनू हिति श्राद्धपुस्तके पाठ।
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75. 'बादाममुण्या’’ंत्सानिलापहं’ पाठोद्य पठपुस्तकेनोपल्पयं।
76. 'कमकृन्देष्टो’’ंत्सविर्यं’ पाठोद्य पठपुस्तकेनोपल्पयं।
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79. प्रतिनीलकालवस्म इति घ्रादशपुस्तकेपाठः।
80. सब्यासयंगतमेव इति घ्राकरे पाठः।
CHAPTER 20

1 'पत्रं गुणं फलं नालं कंबं संस्विदं तथा ।

2 शाकं पवित्रमुहिषेण गुणं विद्याधोतरम् ॥ १ ॥

Śāka (Vegetables)

Śāka is of seven types, viz., leaf, flower, fruit, stalk, rhizome and saṁśvedaja (those produced by moist heat). These are progressively heavy.

प्रायं: सर्वाणि शाकानि विश्वेद्मोति गुणाणि च ।

कुक्षाणि बुध्वर्चाँसि स्नानविभाषातानि च ॥ २ ॥

Generally all types of śāka are wind forming, heavy and un-unctuous. They produce more of stool and help in the elimination of stool and flatus.

चकुव्या संविदोधती जीवती मधुरा हिमा ।

Jīvanti (Leptadenia reticulata W. & A.)

Jīvanti promotes eyesight and alleviates all doṣas. It is sweet in taste and cooling.
3

स्वादूपाकममिशिष्यन्ति विषश्च तथाविश्वायकम् प्राय: ॥ ॥

Tanḍuliyaṇa (Amaranthus spinosus Linn.)

Tanḍuliyaṇa is sweet in vipāka and abhiṣyandi (which obstructs the channels of circulation). It cures viṣa (poisoning).

४

लघुःपाकेः कृमिहः मेघानिलवर्धिनः ॥

सहारः सर्वदोषधानो वास्तुको रोचनः सरः ॥ ॥ ॥

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.

६

चिलिर्षास्तुकब्रजः: पालिक्या तथाविश्वायकम् ॥

वातकुश्यान्वितमुष्या बुध्या पिताङ्कन्त हिता ॥ ॥ ॥

[मुखः सूत्र ४६ : २६०-२९१]

Cili and Pālaṅkya (Chenopodium album Linn. and Spinacea oleracea Linn.)

Cili shares the properties of Vāstuka. Pālaṅkya shares the properties of tanḍuliyaṇa. 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.

८

मघः कफवायां: पात्रः कफशोधनः

विशेषतः पिताहः सतितिः काशमवकः ॥ ॥ ॥

[माधवद्वार: शाकर्ग्य 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.

Kākajāṅgā (Peristrophe bicalyculata Nees.)

Kākajāṅgā cures viṣa (poisoning), rakta pitta (a disease characterised by bleeding from different parts of the body), bhrama (giddiness) and jvara (fever).

Methikā (Trigonella foecum-graecum Linn.)

Methikā is wholesome, laxative and alleviator of all the three doṣas. It specifically alleviates vāyu.

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).

Satīna (Pisum sativum Linn.)

The sāka of satīna is slightly bitter. It alleviates all the three doṣas and it is pungent.
Harimanta

The śāka of harimanta is sweet in vipāka as well as in taste. It is difficult of digestion.

Kalāya (Lathyrus sativus Linn.)

Kalāya is purgative, un-unctuous and sweet. It aggravates vāyu in excess.

Rājakṣavaka

The śāka of rājakṣavaka alleviates all the three doṣas. It is light and constipative. It is specifically useful for patients suffering from grahaṇī (sprue syndrome) and arṣas (piles).

Maṇḍūkaparnī and Gojihvakā (Centella asiatica Urban and Launaea asplenifolia Hook. f.)

Maṇḍūkaparnī is astringent and useful in pitta. It is delicious, bitter in taste, cooling and light.

Gojihvakā has similar properties.

Sunisaṇṇaka (Marsilia minuta Linn.)

Sunisaṇṇaka does not produce burning sensation and it alleviates all the three doṣas. It is constipative,


11

प्रणयंविकारणी साम्ला वातके हिता।

उण्णा कपायमुहुरा चांगेरी चार्निदीपनी। 13।

Cāngerī (Oxalis corniculata Linn.)

Cāngerī cures grahaṇī (sprue syndrome) and arṣas (piles). It is sour and useful in the aggravation of vāyu as well as kapha. It is hot, astringent, sweet and digestive stimulant.

रक्तपीतानिलहरं सतिकं कंतरं मतम्।

Kāṅcatā

Kāṅcatā alleviates vitiation of blood, pitta and vāyu. It is bitter.

12 13
कपायत्वहं दाहृति मोदकं तल्पकीतितम्। 14।

Modaka

Modaka alleviates kapha and vāyu and it is constipative.

कफापहु शाकमुक्तं वहणपृण्णाग्नोत्यः।

हस्तं लघुं च क्षीरं च वातपीताप्रकोणम्। 15।

Varuṇa and Prapunnāta (Crataeva nurvala Buch.—Ham. and Cassia tora Linn.)

The śāka of varuṇa and prapunnāta alleviates kapha. It is un-unctuous, light, cooling and aggrigator of vāyu as well as pitta.

वसावनी बिल्वपत्रं श्रेयसी तिलपर्ययः।

गण्धीरिख्यकलखचति शस्येते कक्षमात्ते। 16।

Vatsādanī etc.

The śāka of vatsādanī, leaf of bilva, śreyasī, tilaparṇī,
ganḍīra 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.

Varṣābhū (Trianthema portulacastrum Linn.)

Both the type of varṣābhū alleviate kapha and vāyu and they are useful in śotha (oedema), udara (obstinate abdominal diseases including ascitis) and arṣas (piles).

Cirabilva, Aṅkura and Asana

The śāka of cirabilva, aṅkura and asana is digestive stimulant and it alleviates kapha as well as vāyu.

Veṇu Karīra (Bambusa arundinacea Willd.)

The karīra of veṇu 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.
Aṭarūṣaka etc.

Aṭarūṣaka, vetāgra, guḍūci, nimba, parpaṭa and Kiratatiṅka alleviate the vitiation of blood, pitta and kapha.

Vārtāka (Solanum melongena Linn.)

Vārtāka is pungent, sharp, hot, sweet, alleviator of kapha as well as vāyu, alkaline, digestive stimulant, cardiac tonic and appetiser. It does not aggravate pitta.

The tender vārtāka alleviates kapha and pitta. The matured vārtāka is alkaline and aggravator of pitta. When over matured (brddha) it is heavy. The dried vārtāka cures the diseases caused by kapha and vāyu.

Vārtāka burnt over charcoal reduces kapha, fat and vāyu. It is very slightly light and digestive stimulant. It aggravates pitta. When mixed with oil and salt it becomes heavy and unctuous.
Vārtāku

Vārtāku stimulates digestion, alleviates vāyu, promotes semen and blood and cures aggravation of kapha, kāsa (bronchitis) and kṣaya (consumption).

Brhatī (Solanum indicum Linn.)

The fruit of brhatī cures kandā (itching), kuṣṭha (obstinate skin diseases including leprosy) and krmī (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.

Karkoṭika and Hastikarkoṭika

The fruit of karkoṭika shares the properties of kāravellaka.
Hasti karkoṭika has similar properties but its fruits are bigger in size.

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विषधन्ति बन्ध्याकारणि केवुक्क कफपित्तितु ॥२५॥

[माधवद्रव्यगुण: शाकवर्ग २२ : २३-३१]

Vandhyā karkoṭi and Kevuka

Vandhyākarkoṭi and kevuka cure viṣa (poisoning) and alleviate kapha as well as pitta.

35

‘कृष्माण्डकं च कार्लिकाकारणिर्विधिसम्’

36

तथा भुजचीनां विश्वेत्तम कफवातित्रिः ॥ २६ ॥

भेदि विश्वेत्तमभिभविन्द्र स्वादुपाकरसं गुह ॥

Kūśmāṇḍaka etc.

Kūśmāṇḍaka, kāliniga, karkoṭi, ervāru, dīṅdisa, 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.

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पित्तनुतेशु कृष्माण्ड बालं मध्य कफापहम् ॥ ३० ॥

[माधवद्रव्यगुण: शाकवर्ग २२ : ३५-३६]

पवं लघुगण सच्चारदीप्तं वस्तितोड्नम् ॥

सर्वदेशेषं हुवं पथ्य चेतोविकारिणाम् ॥ ३१ ॥

Kūśmāṇḍa (Cucurbita pepo F.I.)

The tender kūśmāṇḍa alleviates pitta. The mature kūśmāṇḍa alleviates kapha. The ripe kūśmāṇḍa is light, hot, alkaline and digestive stimulant. It cleanses the urinary bladder and alleviates all doṣas. It is cardiac tonic and wholesome for patients suffering from mental diseases.
Alābū (Lagenaria siceraria Standl.)

Different types of alābū are purgative, un-unctuous, cooling and heavy.

Kaṭu tumbi

Kaṭu tumbi 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.
Ervārūka (Cucmis utilissimus Roxb.)

The ripe ervārūka cures dāha (burning syndrome), trṣṇā (morbid thirst) and śrama (physical fatigue). It is alkaline and aggravor of pitta.

Ervārūka 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.

Kūshmānda nāḍī

The stalk of knṣmānda is alkaline, sweet, appetiser and un-unctuous. It alleviates vāta as well as kapha and removes aśmari (stone in the urinary tract). It is heavy.

Alābū nālikā

The stalk of Alābū 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, aggravor of kapha and cooling.

Āruka (Prunus domestica Linn.)

Āruka is alkaline, aggravor of kapha and heavy.

Nīrica

Nīrica is slimy by nature, cooling, wind forming and aggravor of vāyu. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) and is delicious.

Mārusa

Mārusa is sweet, cooling, wind forming, heavy and aggravor of pitta. It has many varieties, viz., red, blue etc. and all of them have the same properties.
Kalanbuka (Ipomoea reptans Poir.)

Kalanbuka promotes lactation. It is cooling, heavy and astringent.

हेदनी कफपित्तधनी कुष्ठधनी हिलमोचिका

Hilamocikā (Enhydra fluctuans Lour.)

Halamocikā is purgative. It alleviates kapha and pitta and cures kuṣṭha (obstinate skin diseases including leprosy).

कफपित्तहरितिको रोचनो श्रीमसुदरः \( ॥ ४३ ॥ \)

Grīśma sundara

Grīśma sundara alleviates kapha and pitta. It is bitter and appetiser.

\[ \text{55} \]

कृत्तिक्षरसा हुशा रोचनी बलिदीपनी

\[ \text{56} \]

सर्वदेशहर लघुवी कद्वया मूलकपोतिका \( ॥ ४४ ॥ \)

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.

मूलकं गुह्व विष्टयिनी तीक्ष्णमामातिधोषकः

\[ \text{57} \]

[स्नेहसिद्ध] तदेव स्यादेशपत्रतिचरितानम्

\[ \text{58} \]

तत्कलं कफपित्तचं तत्तुष्यं कफवातिलितः \( ॥ ४५ ॥ \)

[माधवद्वियमृतः शाक्षर्ग्यं २२ : ५०-५६]

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.

Sarśapa (Brassica compestris Boiss)

The śāka of sarśapa alleviates all the three doṣas (?). It is abhisyanḍi (which obstructs the channels of circulation) and heavy.

Rājikā and Paṅcāṅgula (Brassica nigra Koch. and Ricinus communis Linn.)

Rājikā shares the properties of sarśapa śāka. In addition it is bitter and sharp.

The śāka of paṅcāṅgula is laxative.

Kusunībha (Carthamus tinctorius Linn.)

Kusunībha is un-unctuous and hot. It aggravates pitta and alleviates kapha as well as vāta.

Māša (Phaseolus mungo Linn.)

The leaves of māša are slightly bitter, sweet and promoter of semen.

Āhastinī and Patturā

Āhastinī and patturā are diuretics. They cure asmari (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 paīttika type of atisāra (diarrhoea).

Sāṁśvedaja (Mushroom)

Mushrooms which grow on palāla (straw), ikṣu (sugar-cane), kariṣa (cow dung), ksiti (ground) and venu (bamboo) are called sāṁśvedaja. 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 khukhundaka. 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.

Śatāvarī (Asparagus racemosus Willd.)

Śatāvarī 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 *grahaṇī* (sprue syndrome) and *arṣas* (piles). It is aphrodisiac, strength promoting and rejuvenating.

Its sprouts cure *kāsa* (bronchitis) and alleviate *pitta*. They are bitter.

*Visaśālūka etc.*

*Visaśālūka, krauṇcādana, kaseruka, sṛṅgātaka and galo-ḍhya are un-unctuous, heavy, wind forming and cooling.

*Pauḍkara (Lotus seed)*

The seed of *puṣkara* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body) and *jvara* (fever).

*Tāla pralamba (Borassus flabellifer Linn.)*

The inflorescence of *tāla* cures *uraḥkṣata* (phthisis).

*Muḫjāṭaka (Orchis latifolia, Linn.)*

*Muḫjāṭaka* alleviates *pitta* and *vāyu*. It is a cardiac tonic and delicious.
Aluka (Dioscorea Sp.)

Śaṅkha, hastika, raktāṅga, madhupindaṇaka and śuṅgaka—these are the different types of aluka. 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.

Pinḍāruka (Colocasia esculenta Schott)

Pinḍāruka aggravates kapha. It is heavy. It also aggravates vāyu.

Surendra kanda (Amorphophalus sylvaticus Kunth)

Surendra kanda alleviates kapha. It is pungent in vipāka and it aggravates pitta.

Kadali kanda (Musa paradisica Linn.)

The rhizome of kadali promotes strength and it alleviates vāyu and pitta.

Mānaka (Alocasia indica Schott.)

Mānaka is sweet, cooling and heavy.
Śūrana and Bhūkanda

Śūrana is digestive stimulant, appetiser, alleviator of kapha, viśada (non slimy) and light. It is specifically useful for arṣas (piles).

Bhūkanda is exceedingly harmful.

Amlikā kanda

The rhizome of amlikā is useful in grahani (sprue syndrome) and arṣas (piles). It is light and not very hot. It alleviates kapha and vāyu. It is constipative and is useful in madātyaya (alcoholism).

Kumuda kanda etc.

The rhizome of kumuda, utpala and padma aggravates vāyu. It is astringent, alleviator of pitta, sweet in vipāka and cooling.

Muśali (Chlorophytum tuberosum Baker)

Muśali is nourishing, aphrodisiac and hot in potency. It cures arṣas (piles) and vitiation of vāyu.
Vārāha kanda (Tacca aspera Roxb.)

Vārāha kanda alleviates kapha. It is pungent in taste and vipāka. It cures kusṭha (obstinate skin diseases including leprosy) and krmi (parasitic infection). It is aphrodisiac and it promotes strength as well as complexion.

The top portion of the trunk of tāla, nārikela and kharjūra is astringent, unctuous, sweet, nourishing and heavy. It helps in the elimination of urine. It is aphrodisiac and vitalising. It is always useful for persons who have lost their strength and potency. It cures kāsa (bronchitis), rakta pitta (a disease characterised by bleeding from different parts of the body), vitiation of vāyu and viṣa (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), māmsa (meat), phala (fruits) and śāka (vegetables) which is omitted here by mistake should be determined by the Wise by examining the taste and attributes of mahābhūtas in them.

II इति शाक्वर्गः

Thus ends the group dealing with different types of vegetables.

NOTES AND REFERENCES

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2. प्रद्विधं शाकमुद्रिद्धं इति श्राकरे पाठः ।
3. स्वादुपाकमुक्किषितविनिवृत्तं इति श्राकरे पाठः ।
4. मेघाविनलबध्यनः इति श्राकरे हितीयपुस्तके च पाठः ।
5. चिल्ली वास्तुकवज्जेया इति श्राकरे पाठः ।
6. पितककाप्पहा इति श्राकरे पाठः ।
7. मधुरा इति हितीयपुस्तके पाठः ।
8. रत्नपित्तविप्ज्वरान् इति आदर्शपुस्तके पाठः ।
9. सतीनकम् इति श्राकरे पाठः ।
10. कपायातु हिता इति श्राकरे पाठः ।
11. चानला इति श्राकरे पाठः ।
12. संग्रहांक वातकरे इति श्राकरे पाठः ।
13. त्वादकं इति चतुर्थपुस्तके पाठः ।
14. वर्णाभ्वो इति आदर्शपुस्तके पाठः ।
15. हितो शोधोदरार्थसाम् इति श्राकरे पाठः।
16. कक्षवात्तधानशिवरविल्वांकुरः सरः इति श्राकरे पाठः।
17. रुक्षा: इति श्राकरे पाठः।
18. करीरा: इति श्राकरे पाठः।
19. सक्कावया इति श्राकरे पाठः।
20. नालांकुराश्चाच्चे इति श्राकरे पाठः।
21. किरातसतिशरितः इति श्राकरे पाठः।
22. सर्वं पित्तकाप्पा: इति श्राकरे पाठः।
23. तददेव इति श्राकरे पाठः।
24. तु इति श्राकरे पाठः।
25. कक्षेदौनिलहरमर्यवः इति श्राकरे चतुर्युपुस्तकेः ष पाठः।
26. तदेक इति श्राद्वर्युपुस्तकेः पाठः।
27. माहतनाशनी इति श्राकरे पाठः।
28. बलासकासकाश्चाशनी इति श्राकरे पाठः।
29. बारास्किरः इति आकरे पाठः।
30. फलीनि इति चतुर्युपुस्तकेः पाठः।
31. पाटीप्रय श्राकरे नोपच्युते।
32. कार्वेकवद्यें इति श्राकरे पाठः।
33. तददू गुण्यंतु इति श्राकरे पाठः।
34. वांढळकौट केवः इति श्राकरे पाठः।
apus बांढळकौट केवः इति दितीय्युपुस्तकेः पाठः।
35. कृष्णांवानवालाकारकार्कौवांधिडिसम् इति श्राकरे पाठः।
36. तथा गुप्तावैणं तु हर्चिद कक्षवात्तज्ञम् इति श्राकरे पाठः।
तथा गुप्तावानासिनिकैं कक्षवात्तज्ञम् इति चतुर्युपुस्तकेः पाठः।
37. वन्याभिशिर्र्यावैलृंिनी इति चतुर्युपुस्तकेः पाठः।
38. गुप्तिवाचक स्तावः इति श्राकरे पाठः।
39. मुखग्रावं च रुक्षं च त्रुणार्थ त्रुंभों इति श्राकरे चतुर्युपुस्तकेः च पाठः।
40. बालं समीत्य गुप्तं तेषा पित्ताहरे स्मुतम् इति आकरे पाठः।
41. दाह्तुपाणि बल्लमासिनुदु इति आकरे पाठः।
42. कृष्णानाहीस्तील्लुक्तुरं इति श्राकरे पाठः।
43. शीर्णुस्तं लघु स्वाभु भेष्यं त विश्वालितकं।
सशारमधुरा सुधा वातपितकफापहा ॥ इति श्राकरे पाठः ।

(माघवदयमुण: शाकवं २२ : ४५-४२)

44. विचारविचेदनी इति द्वितीयपुस्तके पाठः ।
45. 'विक्षेपेदमधुरासिन्धा' पदोंलिका' पाठोजयं चतुर्थपुस्तके प्रधिकममुपलम्बम्यते।
46. उपाधका इति द्वितीयपुस्तके पाठः ।
47. विवधाय साप्तार्थं सार्वश्लैष्मकरं गुरु [?] इति द्वितीयपुस्तके पाठः ।
48. स्वभावपिक्षालं इति श्राकरे पाठः ।
49. स्वातुन्द्रियं इति चतुर्थपुस्तके आकरे च पाठः ।
50. मातुसो इति चतुर्थपुस्तके पाठः ।
51. पितलसुद गुरुः इति श्राकरे पाठः ।
52. रसनालादयस्माय इति श्राकरे पाठः ।
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59. विद्योतं बलभिधपितं इति आकरे पाठः ।
60. तीङ्गण तित्तं इति श्राकरे पाठः ।
61. माणपण्डेतु इति श्राकरे पाठः ।
62. श्रीहरसती इति श्राकरे चतुर्थपुस्तके च पाठः ।
63. मूर्तलाम्रीरेदनी इति आकरे चतुर्थपुस्तके च पाठः ।
64. शोता: इति आकरे पाठः ।
65. पलाशक्षुरीपरिष्करवेणुजा: इति चतुर्थपुस्तके पाठः ।
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68. शुद्धशली इति श्राकरे पाठः ।
69. काण्डत्वंप्रोक्तसभवा: इति आद्यपुस्तके प्रु पाठः ।
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74. पिष्याकी वातािा इति श्राकरे पाठ:।
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77. सैव इति आकरे पाठ:।
78. कफपितहास्तितात्त्वया इति श्राकरे पाठ:।
79. स्मृता: इति श्राकरे पाठ:।
80. गल्लविशालस्तीकृतीिादनसेषकमु इति श्राकरे पाठ:।
81. पिष्यालिकरी इति द्वितीयपृष्ठके पाठ:।
82. बृण्य: इति आकरे चतुर्वेदपुस्तके च पाठ:।
83. स्थानुकृत्यान्वितक: इति श्राकरे पाठ:।
84. शंकुस्तिकरकर्तांगमम्पिश्चिऊसकमू इति आकरे पाठ:।
85. अभायनुमकानाि: इति आदर्शपुस्तकेषु पाठ:।
86. पिष्यालुकां इति आकरे पाठ:।
87. क्रुद्ध: इति श्राकरे पाठ:।
88. वाििन्तहाशक् इति श्राकरे पाठ:।
89. ‘बल्य:’ सदा’ पाठोज्यं चतुर्वेदपुस्तके नोपलयते।
90. पिष्य: इति आार्धपुस्तकेषु पाठ:।
91. लघु: इति आकरे पाठ:।
92. ‘बिभेषयांदर्शसं’ लघु’ पाठोज्यं चतुर्वेदपुस्तके नोपलयते।
93. माहत्कोपना: इति आकरे पाठ:।
94. मघुरा: इति आकरे पाठ:।
95. मुवाणी इति श्राकरे चतुर्वेदपुस्तके च पाठ:।
96. वीर्यांशायौनिलावणहा इति आकरे पाठ:।
97. श्रव्य श्लोकस्यान्तररूप ‘नातिदेशन्न्य: पिष्यहुवण:।’ पाठोज्यं द्वितीय-पुस्तकेः अधिक उपलयते।
98. बरािकृंद: इति आकरे पाठ:।
99. कुट्ठेहृक्तिमहरो बृह्यणया: पिष्यहुवृद्धि: इति श्राकरे चतुर्वेदपुस्तके च पाठ:।
100. श्रव्य श्लोकस्यान्तररूप ‘कंदो हृलिया: श्लेषणय: पिष्यलो गर्भपान:।’ पाठोज्यं चतुर्वेदपुस्तकेः अधिकमुपलयते।
101. वालस्य इति द्वितीयपुस्तके पाठः।
102. जीवन प्रीणनानि च इति आकरे पाठः।
103. काश्यं इति चतुर्थपुस्तके पाठः।
104. शुचिदानि इति आकरे पाठः।
105. द्वितीयचतुर्थपुस्तकयोः अर्थं “इति शाकर्मः” इति पठिं।
   अस्य शतकश्रयानन्तरम् “……परिजीणं च कामिनुष्टंदेशजं। वज्ज्वेयस्यः
   वशांकं च यद्यकले प्ररोमः च” पाठोऽयं चतुर्थपुस्तके अधिकं उपलभ्यते।
106. वालं प्रनार्तं इति चतुर्थपुस्तके पाठः।
107. प्रमादात् इति आकरे पाठः।
108. समाविशेष्यं द्रव्यमन्यपुरबः इति आकरे पाठः।
CHAPTER 21

Among the corns and cereals, śaṣṭika, yava, godhūma. red variety of śāli, mudga, āḍhaki and masūra are the best.

Māṁsa (Meat)

Among different types of meat, the meat of ena, kuraṅga, harina, tittiri, lāva, mayūra, vargi (?) and kūrma are the best.

Phala (Fruits)

Among different types of fruits dāḍima, āmalaka, drākṣā,
kharjūra, paruṣaka, rājādana and mātulūnga are the best.

\[\text{चंचूसतीनबास्तुकचिल्लमूलकपोषिका} \]
\[\text{पण्डुकपर्दी जीवन्ती शाकवर्ग प्रशस्यते} \]

\[\text{Śāka (Vegetables)}\]

Among vegetables, caṅcī, satīna, vāstūka, cilla, mūla-kaṇṭikā, maṇḍūkaparnī and jīvaṇī are the best.

\[\text{गव्यं क्षीरघुते श्रेष्ठं सैवंबं लब्धेऽ} \]

\[\text{Kṣīra, Ghṛta and Lavaṇa}\]

Among milk and ghee, those derived from the cow are the best.

Among salts, rock salt is the best.

\[\text{धाती दाहिममलेषु पिपलीनाग्रे कट्टी} \]

\[\text{Sour and Pungent articles}\]

Among sour things, dhātri and dādima are the best.

Among pungent things pippali and nāgara are the best.

\[\text{तिलके पटोलकं श्रेष्ठं सत्वरे वृत्तमुल्यते} \]

\[\text{Bitter and Sweet articles}\]

Among bitter things paṭola is the best.

Among sweet things ghee is the best.

\[\text{Astringent things}\]

Among astringent things, honey, pūgaphāla and paruṣaka are the best.
Sharkara vibhakara patanjali surasarvari

Sugarcane products and Drinks

Among sugar cane products, sharkara is the best.

Among different types of drinks, sura and asava are the best.

Paraśvavān dhāvhyā māṁśa vaḥsva medham 11 11

Prayayupitam te sanskritā mañjraya dhumam 12

Fālam phanyatām shakamśu varak tushan nambu 11 8 11

[Mañjubhrūyaśūna: Śrīghrīvaram 23: 1-8]

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.

Raśam praküst: śrīghṛst: kumbhakṣu sūrya: 1

Jelāru dvāṃ mātṛyēṣu rohitaḥ pravro ma: 13

Sāleśu tilāṃ tālā śrīghṛst prakṣeṣā mānīṣibham: 11 6 11

Among different types of tastes, the sweet taste is the best. Among the rhizomes sūraṇa 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.

II sūrya śrīghṛst: II

Thus ends the section dealing with different types of best articles.
NOTES AND REFERENCES

1. हरिण: तितिरालांव इति श्राकरे पाठः।
2. मयूरमकूमाष्व इति श्राकरे पाठः।
3. मांसगणेषु इति आकरे पाठः।
4. मालुनुः फलवर्गः इति श्राकरे पाठः।
5. चंचूसतीनवास्तुक-चिल्लीमूलकपौरिका: इति श्राकरे पाठः।
6. शाकबाँगुः शस्यते इति द्वितीयपुस्तके पाठः।
7. क्षीरं चूतं इति श्राकरे पाठः।
8. नागरं इति श्राकरे पाठः।
9. पटेलवातके इति श्राकरे पाठः।
10. खजूर इति द्वितीयपुस्तके पाठः।
11. पानकारी इति चतुर्थपुस्तके पाठः।
12. अयृधिततमलं इति श्राद्धपुस्तकेषु पाठः।
13. रसेशु।। मनोविभ: पाठोप्रयं द्वितीयपुस्तके नापलम्यते।
CHAPTER 22

‘चकुषयः प्रीणाः वृंधायः बृंघः रक्तपित्तालितः।
रसायनो गुहः शीतः स्निग्धच भघुरो रसः।।1।।

Sweet Taste

Sweet taste is a promoter of eyesight, pleasing, aphrodisiac and nourishing. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is rejuvenating, heavy, cooling and unctuous.

Sour taste

Sour taste is unctuous, hot, light and alleviator of vāyu and vitiation of blood. It produces stickiness. It is sharp and laxative. It reduces semen, constipation and eye sight.
Saline taste

Saline taste is purgative, promoter of digestive power, appetiser, unctuous, hot and heavy.

Pungent taste

Pungent taste is karṣaṇa (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), kaṇḍi (itching), kuṣṭha (obstinate skin diseases including leprosy) and jvara (fever). It is un-unctuous, cooling, light and drying (śoṣaṇa). It cures kṛmi (parasitic infection) and stimulates the power of digestion.

Astringent taste

Astringent taste is drying, stambhana (which causes retention), constipative, healing and pīḍana (which causes pain). It
alleviates vitiation of kapha, blood and pitta. It is un-unctuous, cooling and heavy.

Thus ends the section dealing with the attributes of the six tastes.

NOTES AND REFERENCES

1. पक्त्वा इति द्वितीयपुस्तके पाठः ।
2. परः इति द्वितीयपुस्तके पाठः ।
3. लघुव्यापी इति द्वितीयपुस्तके पाठः ।
4. बुद्धः विवंधानाहरुष्टिह्वा इति द्वितीयपुस्तके पाठः ।
5. रसः इति आकर्षे पाठः ।
6. एव्योद्धितकृत्त्वा तीव्रः शोषी कटूः कटूः इति आकर्षे पाठः ।
7. कवित्वतकर्त्तकलेखिकः कुठठवरापहः इति ग्रावश्यकपुस्तके पाठः ।
8. शीतो लघुसंस्करः इति आकर्षे पाठः ।
शीतलेख देवनाग: इति चतुर्थपुस्तके पाठः ।
9. स्मृतेन: शोषी ग्राही इति आकर्षे पाठः ।
10. रूपणश्रीणि: 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.
carminative and a digestive stimulant.

When added with pippali and nāgara it helps in the elimination of vāyu through the downward tract. It is a cardiac tonic.

Dhānya maṇḍa

Dhānya maṇḍa is carminative, digestive stimulant and alleviator of pitta, kapha and vāyu. It cures śūla (colic pain), ānāha (flatulence) and vibandha (constipation).

Vāṭya maṇḍa

Vāṭya 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).

Vāṭya maṇḍa is prepared by fried barley and lāja maṇḍa is prepared by fried śāli.

Raktaśāli maṇḍa

The maṇḍa prepared of red variety of śāli 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).

The *manda* prepared of two *prasrti* of good quality rice and half in quantity of *mudga* mixed with *katutraya* (*suṣṭhi, pippali* and *marica*), *kustumbhari, saindhava, hingu* and oil is called *aṣṭaguṇa 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 *saṇḍhava* cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is constipative and cures *jvara* (fever) and *atisāra* (diarrhoea).

*Manda* stimulates the power of digestion and helps in the elimination of *vāyu* through the downward tract. It softens the channels of circulation and produces sweating.
After fasting, purgation, and digestion of the potion given for oleation therapy, if the patient feels thirsty, then manḍa helps in the sustenance of his life because it is a digestive stimulant as well as light.

Thus ends the group dealing with different types of manḍa.

NOTES AND REFERENCES

1. एक्क्रिनिपरिःत: इति भ्राकरे चतुर्घुडः प्रते च पाठः।
2. परिःक्रिष्टः इति भ्राकरे पाठः।
3. पूर्ब्बुधः इति भ्राकरे पाठः।
4. पिपकीनागानिवितः इति भ्राकरे पाठः।
5. वातुमः इति भ्राकरे पाठः।
6. वातकमः इति भ्राकरे पाठः।
7. ‘वातुमः’ सालिभिः पाठोऽयः द्रितीयचतुर्घुडः भ्राकरे पाठः।
8. रक्तशालयानिपिनिमण्डः इति भ्राकरे पाठः।
9. ब्रेण्टः संतप्ना बल्या रक्तपित्रप्रसादः इति चतुर्घुडः पाठः।
10. रक्तपित्र प्रसादः इति भ्राकरे पाठः।
11. भि इति भ्राकरे पाठः।
12. द्रितीयासाराणः इति भ्राकरे चतुर्घुडः पाठः।
13. तुष्यति इति भ्राकरे प्रते पाठः।
CHAPTER 24

"धलुत्।धानिल्वोर्वविकिरोधविनाशिनी।"
स्वेदान्निजनमी पैया वातव्रजोनुलोमनी।-II 1 II

Peyā

Peyā cures ksūt (morbid hunger), trṣā (morbid thirst), vitiation of vāyu, weakness and diseases of the pelvic region. It causes sweating, stimulates the power of digestion and helps in the elimination of vāyu and stool through the downward tract.

‘विलेपी तप्शी हुष्ठा ग्राृहिणी वलबविनी।’
पथ्या स्वादुरसा लघु दीपनरी धलुत्रपापहा।-II 2 II’

[Vilepi]

Vilepi is refreshing, a cardiac tonic, constipative, strength promoting, wholesome, sweet in taste, light and a digestive stimulant. It cures ksūt (morbid hunger) and trṣā (morbid thirst).
Yavāgū

Yavāgū cures trṣṇā (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In jvara (fever) and atisāra (diarrhoea), yavāgū is always useful.

2

यवागुनामपि भेदः [पायस]कृष्णारादयः ।
श्रेयं श्रेयं: पायस: कृष्णारम्यानमृदाहतम् ॥ ४ ॥

Variety

Pāyasa, kṛśarā 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.

प्रथमभी पायसी बल्यो मेदः कफकरो मुः ।

Pāyasa

Pāyasa is wind forming and strength promoting. It increases fat and kapha. It is heavy.

कफपितकरी बल्या कृशरानिलनाशिनी ॥ ६ ॥

Kṛśarā

Kṛśarā 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 viṣada (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 glânti (tiredness). If it contains unboiled rice then it is difficult of digestion.

शीतलं मधुरं सालं अशोच्यं दीपं परम् ।
शमच्यं तपेण हुः घोलमस्तं स्वच्छन्दम् ॥ 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 रूखं शमच्यं तपेण परम् ।
सुस्वादं तितिपाकं च संधीं वारिभावितम् ॥ १३ ॥

Vāryanna

Freshly prepared rice soaked in water is cooling, sweet, un-unctuous, alleviator of fatigue, refreshing par excellence, light and easily digestible.

श्रद्धायकोपनं रूखं मलकृमूवलं परम् ।
स्वदेवं कोटकलंदिव वार्यं निधि संस्थितम् ॥१४॥'

[माधवद्वरस्य: श्रीमवरं २६ : ४-१३]

If this prepared rice is soaked in water and kept over night, then it aggravates all the three dosās. It is un-unctuous. It produces more of stool. It is a diuretic par excellence. It increases sweating, fat and kapha.

१३

॥ इति पेयादिवरः ॥

Thus, ends the group dealing with various types of peyā and allied preparations.
NOTES AND REFERENCES

1. कपालबुद्धिविनाशिनी इति श्राकरे पाठः।
2. पार्श्वसारादिबः इति द्वितीयपुस्तकेषु पाठः।
3. संजनययमलस्वातु इति ग्रामयपुस्तकेषु पाठः।
4. विषुद्धतंतृयः। इति द्वितीयपुस्तकेषु पाठः।
5. सिन्धुः। इति द्वितीयपुस्तकेषु प्राकोन्यते च पाठः।
6. मृदुस्त्रकुलसृष्टं द्वितीयार्यस्य इति ग्रामयपुस्तकेषु पाठः।
7. ययोत्तरस्त्रस्यलिंगादिति इति ग्रामयपुस्तकेषु पाठः।
8. लघुर्मिंगादिनी इति चतुर्थपुस्तकेषु पाठः।
9. वैद्यक्यालन्निन्ति इति चतुर्थपुस्तकेषु प्राकोन्यते च पाठः।
10. हर्षित इति चतुर्थपुस्तकेषु प्राकोन्यते च पाठः।
11. सद्योज्ञानं इति श्राकरे पाठः।
12. स्वेदयेषु: इति ग्रामयपुस्तकेषु पाठः।
13. मण्डादिति: इति द्वितीयपुस्तकेषु पाठः।

इति श्राकरे पाठः।
CHAPTER 25

"मुख्विनो निस्तुणो भूषण: ईवलूयो लावृहित: ॥

2

'रिबर्नं निःपीडितं शाकं हिंतं स्त्यास्नेवहस्सृसङ्गतम् ॥१॥'

[माधवद्रव्यगुणः पानभववर्गं २७-२]

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.

स्रविवनस्नेहलवणमपीडितमतोऽयथा

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.

निस्तुणंभेःति: सम्यक् यवं सच्चांकी: क्रतः ॥

सत्यवः शकरासापि:सूक्तकः श्रीमेतिपुजिता ॥ २ ॥
Yava saktu & Cāṇaka saktu

Saktu prepared of fried yava or caṇaka along with their husk is very useful in summer if taken along with sugar and ghee.

Saktu prepared of šāli is digestive stimulant, light, cooling, sweet, constipative, cardiac tonic, astringent, appetiser and promoter of semen.

Another view

Saktu prepared of šāli is sweet, light, cooling and constipative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) trṣṇā (morbid thirst), chardi (vomiting) and jvara (fever).

Lāja saktu

The saktu of lāja cures chardi (vomiting), atiśāra (diarrhoea), trṛ (morbid thirst), dāha (burning syndrome), viṣa (poisoning), mūrčā (fainting) and jvara (fever). It becomes more effective in these conditions when this saktu is mixed with honey and sugar.
Yava saktu

The saktu of yava is depleting, digestive stimulant and un-unctuous. It aggravates vāyu and cures diseases caused by kapha. It helps in the elimination of vāyu and stool through the downward tract.

पीता: सतर्पणा हुया: सवो हि बलबर्धना: ।
वातातपावायामकं कितनां अष्टान्त: । ॥ ७ ॥

When used as a drink, yava saktu is refreshing and a cardiac tonic. It promotes strength instantaneously. It alleviates the fatigue of persons who are emaciated by exposure to wind, sun, walking and exercise in excess.

गृवीः पिडी खराट्यथ लवबी सेव विपययात् ।

If it is used in the form of a bolus (piṇḍī) then it is very heavy and un-unctuous (khara); otherwise it is light.

सक्कूनामाणु जीवायत मृदुवावंवलेह्हिका ॥ ८ ॥

Avalehikā

Avalehikā prepared of saktu gets digested early because of its softness.

सत्व: सप्तसामय्यका कीतवारिपरिस्वर्ता: ।
नातिद्रयो नातिसान्त्रो मनं इत्यभिम्बिते । ९ ॥ ६ ॥

Mantha

Saktu kneaded with ghee and mixed with water is called mantha. It is neither very thick nor very thin.

मंथ: सवोवलकर: पिपासादाहनाण: ।
समलस्नेन्द्रयो मूद्रकच्छोदावरतनाण: । १० ॥
शकरेशुस्मचंद्राकारः पितविकारगुरुत् ।
Mantha promotes strength instantaneously and cures pipāsā (morbid thirst) and dāha (burning syndrome). Along with sour things, fat and guḍa, it cures muṭra kṛcchra (dysuria) and udāvara (flatulence). Along with sugar, sugarcane juice, honey and drāksā, it cures diseases caused by pitta. Along with drāksā 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.

Dhānolamba

Dhānolamba is very light and it reduces kapha as well as fat.

Lājā

Lājā cures tṛṭ (morbid thirst), chardi (vomiting), atīsāra (diarrhoea), adiposity, meha (obstinate urinary disorders including diabetes) and aggravation of kapha. It cures kāsa (bronchitis) and alleviates pitta. It is a digestive stimulant, light and cooling.

Prthukā

Prthukā is heavy, unctuous and nourishing. It aggravates kapha and promotes strength. When impregnated with milk, it alleviates vāyu and works as a laxative.
Dhānā

Dhānā is wind forming, un-unctuous, refreshing, depleting and heavy.

विष्ट्टं दुःखस्य शीतलं वातकोपनम् ।
वद्वर्जस्करं च युष्म निच्चावं फलम् ॥ १४ ॥

Niśpāva

The fried fruit of niśpāva is wind forming, difficult of digestion, un-unctuous, cooling, aggravator of vāyu and constipative.

ताण्दुला पिताः ।

All types of pastries prepared of tāṇḍula cause sandhāna (union of tissue elements), kṛmi (parasitic infection) and meha (obstinate urinary disorders including diabetes).

मुद्देर: स्वादुरसो बृह्हास्तंश्च ॥ १६ ॥

If freshly harvested tāṇḍula is used for this purpose, then it is extremely difficult of digestion. It is sweet in taste and nourishing.

Thus ends the group dealing with different types of sūpa and allied preparations.

NOTES AND REFERENCES

1. शृष्टि इति भाराकरे पाठ: ।
2. अनन्ति: पिढितं इति चारूयं पुस्तके पाठ: ।
3. मधु इति चतुर्वृष्टके पाठः।
4. स्वयं हसो शुकदा पाठोज्यं द्वितीयपुस्तके नोपलम्वये।
5. मधुरा लचवः इति भ्रादश्पुस्तके पाठः।
6. रक्तपिऄत्तन्तर्णाच्छदिन्वराप्पमः इति भ्राकरे पाठः।
7. सधोबतविवर्णाः इति भ्राकरे पाठः।
8. नातिन्द्रवा इति भ्राकरे पाठः।
9. नातिसान्ध्रा इति भ्राकरे पाठः।
10. सान्त्रसेहुद्रो इति द्वितीयपुस्तके पाठः।
11. कालपिदोपमना इति भ्राकरे पाठः।
12. बलया: सप्तरभावाछे वालग्ना इति भ्राकरे पाठः।
13. संधानकृतियश्चायं इति चतुर्वृष्टके पाठः।
    संधानकृतियप्लाम्रमः इति भ्राकरे पाठः।
14. स्वादुरच्छो इति भ्राकरे पाठः।
CHAPTER 26

स्नेहगोरसशान्याम्लकामलकटक्: सह 1
1 सिद्ध मांस हिंत बल्य बुंहृण रोचनं लघु ॥ १ ॥

Māṁsa

Meat boiled with fat, milk, dhānyāmala, phalāmala and katuca (spices having pungent taste) is useful, strength promoting, nourishing, appetiser and light.

2 तदेव गोरसादान्त मुरित्र्यस्ंस्कृतम् 1
विद्यातिपत्कलोकलेदि वलमासानिवर्ध्वन्नम् ॥ 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.

3 परिसुष्कं रिचरं सिन्धं तपं श्रीणं गुह ॥
रोचनं वलमेयान्यामांसोऽधुकञ्जन्नम् ॥ 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 लुप्तमृष्ट्वादुलाप्तमिति पावका: ।
परिशुष्कं गुणालं कर्मव: पथ्यतमं मतम् ॥ ४ ॥

If the meat is burnt on the fire and then fried, then it is called ulāpta. It shares all the properties of dried meat. In addition, it is the most wholesome as a promoter of digestion.

5. तदेव शूलिकं प्रोक्तमगारपरिपाप्यतितम् ।
श्रेयं गुष्टं च किलिच्चत्रिध्वं गृहपाकतं: ॥ ५ ॥

If the meat is burnt over charcoal then it is called śūlīka. It is heavier because it gets excessively burnt.

6. उत्पलुष्टं भोजतं पिष्टं प्रततं कदुपाप्यतितम् ।
परिशुष्कं प्रबद्धं च शूलं च वत्सान्यदीवम् ॥ ६ ॥
‘दीप्तांगीवा सदा पथ्यं खानिजनं तु परं गुरु ।

Different preparations of meat viz., utpluṣṭa (burnt), bharjita (fried), piṣṭa (made to a paste), pratapta (heated), katu-pācīta (boiled with pungent spices), pariṣuṣkā (dried), pradīgdha (excessively burnt), śūlya (burnt over charcoal) and similar other preparations are always wholesome for persons having strong digestive power. Khanīṣka type of meat preparation is exceedingly heavy.

7. मांसं चर्मलसिद्धं तु वीयोणं पिष्टादुगुरु ॥ ७ ॥

Meat prepared in oil is hot in potency, aggravator of pitta and heavy.

8. लश्वविन्दीपनं हुथं रुग्यं दृष्टिस्रामदनम् ।
अनुष्णवीयं पिष्टं मनोजं गृहसाप्ततितम् ॥ ८ ॥
Meat prepared in ghee is light, digestive stimulant, cardiac tonic, appetiser and promoter of eyesight. It is not hot in potency. It alleviates pitta and is pleasing to the mind.

Saurāva type of meat nourishes all the tissue elements. It is specially useful for patients having mukhaśoṣa (dryness of mouth). It is an excellent curative for kṣut (morbid hunger) and tṛṣṇā (morbid thirst). It is delicious and cooling.

Māmsa rasa

Meat soup is refreshing and vitalizing. It cures śvāsa (asthma), kāsa (bronchitis) and kṣaya (consumption). It alleviates vāyu, pitta and fatigue. It is cardiac tonic.

It is useful for persons having less of memory and ojas, imperfect voice, jvara (fever), kṣina (emaciation), kṣata (phthisis) and broken and dislocated joints. It is also useful for thin persons and those having less of semen. It causes nourishment, samhanana (joining of tissues) and promotes semen as well as strength.

The meat soup prepared along with dādima is aphrodisiac and alleviator of doṣas.
13 यन्मांसमुद्धृतसं न तत्प्रतिविद्रादम्

विष्टम्भ दुर्जरं रूखं विरसं मास्तावहम्॥ १३॥

[मांसवनवयुग: पानभवयबर्ग २७ : २१-२६]

The meat, from which juice is extracted, does not produce nourishment and strength. It is wind forming, difficult of digestion, ununctuous and aggraver of vāyu.

14 15 दीत्याम्भनां सदा शस्त्रमालिकं परम् गुहः

Meat is always useful for persons having a strong power of digestion. It is very heavy.

16 17 मांस निरस्तः सुम्बवनं पुष्पः यदि चूर्णितम्॥ १४॥

18 19 20 पिप्पलीमरितशुष्कलीहिंसापि: समविन्यतम्

Sorāva

The meat which is free from bones, which is triturated in a paste in and mortar after proper boiling and which is prepared by boiling together with pippali, marica, ūṇṭhi, hiṅgu and ghee is called sorāva.

॥ इति मांसाद्विद्रकार: ॥

Thus ends the group dealing with various types of meat and their different preparations.

NOTES AND REFERENCES

1. सिनगं इति ग्राकरे पाठः।
   सिनगं इति द्वितीयगुप्तके पाठः।
2. गोरसान्तं तु इति आकरे पाठः।

3. अर्थ श्लोकस्यानस्तरम् 'सुरभिवन्यसंस्कृतं विभागितानांकोटकलेवि बलगुरु' पाठियां चारुर्मुखस्तकणे ब्राह्मणं उपलम्बते।

4. तदेवबलादलितं पदक्षेपस्वाभावलुभावति इति आकरे पाठः।

5. फकितं विद्वेषं इति आकरे पाठः।

6. उलुत इति आकरे पाठः।

7. दीपताभीमीयां 'पितककुदुहुः पाठोऽयं द्विवेदिकपुस्तकेऽनोपलम्बते।

8. अर्थ श्लोकस्यानस्तरं 'अथ मांसप्रकारः'——
   तलितं भजितं स्वर्गं प्रतिहसावितं रसः।
   [संपूर्ण] ज तथा शूचयं पूरणं पुनर्प्रकर्षं।
   प्रमोक्ष्यणः मांसस्य संकेतपत्रिकस्वरीतिः।
   तलितं मांसं हि बलम् रथम् पूरणं पिताविन्दलाभं।
   मुखाथु मघुरं पाके फकितककारः गुरु।
   भजितं तस्माथातुत्थ [रथम्] वधिकरं लघु।
   स्वर्गमं मांसं वर्ण बीरं 'विद्वायापि राजवनाकू।
   वार्त पिता कर्म हंसि प्रत्यायणं बहारं।
   प्रतिहसावितं वलं रोचनं दीपं गुरु।
   मांसाविनवर्धनं पिताककोटुः के विशेषतः।
   पेढितं पार्थिता मांसं मुखाथु लघु दीपनम्।
   बलम् मुखाथुकृप्राणग्रं दोषतयाःपर्वं।
   नतापि जांगं श्रेष्ठं श्रेष्ठं नतापि पक्षपावपर्व।
   उपर्युर स्वाभी बिहारिहुगुलवकृत्ता [दान्यक-]
   जीराद्र्रकावाराणि प्रमोक्ष्यणं संकेतपत्रिक गुर्वंत॥
   उपरस्तः सङ्कृततः वे फलस्य।
   एलाभन्दकपुरमराजिकर्षितं विनिमित्त्।
   [वर्ण] मुखाथुयोति पाचकमविचित्रक्षे।
   अर्थ वर्णस्य करणं कुकुमं रक्तवचनंदनम्।
   चूर्णम् च यत्र यथुक्तं तत्र तस्याप्रमोज्येत्।
   धुपोऽगुरु इतरो येः किवा रामराचाराकारणिः शुद्धं पलं सावयस्निब्वम्।
   बलार्थी सिद्धमा संस्करं शूलमुक्तं नलीणिमि।
   शूलं वलं मुखाथुत्थं पलं वधिकरं लघु।
कन्फित्तहर रोकतं विशेषाद्रुपिकारकं।
मांससिवनं सूक्ष्मकृतं पिप्पला सत्यस्मकं घने।
तप्तेनेनल्हितं पूर्णं ग्रीय्यते बुधः।
मांसपुरणं रूपं बल्यं पुनिन्तं परम्।
वार्तपित्तहरं रूपं विश्वमोक्षप्रणुस्त।
सूक्ष्मकृतं पलं पच: चावदतं वेष्टितं मृदा।
पवं सोपस्त्रं यतं विश्वं पुष्पपाजं।
पुष्पाकं यत्तं तत्सोपस्त्रं पापकं परं।
सोरसं तद्गुणविषेणं शीतं शूषकं च दुर्बजरं।
समिष्ठानिमितं पूर्णं पूरणे तद्वृत्ते पुनः।
मृृं श्रुगातकारकं तत्स्यार्थवूर्णपुरित।
चद्धुंरं बृं हृंं वृष्णं वार्तपित्तहरं गुह।
प्रस्तीव रूपिकिरुल्यं भवेतुपुरुणपुरित।
वाङ्गमार्गपूर्णं: पाठों च चतुर्भुपस्तकं अथवां उपलब्ध्ये।

9. क्षुद्रणायमः। इतः ग्रामकरे पाठः।
10. शान्तः। इतः द्वितीयपुस्तकं पाठः।
11. शौरवः। इतः आदर्शपुस्तकं पाठः।
12. अश्रयं श्लोकस्यानन्तरम् कफनो दीपानां हृं: शुद्धानां श्रमणानां। पाठोऽयं माण्डलस्यपुरे अधिकमुपलब्ध्ये।
13. मार्तापणमः। इतः ग्रामकरे पाठः।
14. शतस्ताविणिस्तु। इतः द्वितीयपुस्तकं पाठः।
15. दीप्तामीनां। गुह:। पाठोऽयं चतुर्भुपस्तकं नोपलम्य अधिकमुपलब्ध्ये।
16. चास्क च। इतः द्वितीयपुस्तकं पाठः।
17. सुद्धनं। इतः द्वितीयपुस्तकं पाठः।
18. कृष्टिर्मुहोरस्मरितम्। इतः द्वितीयपुस्तकं पाठः।
   कृष्टिसंभवनसमर्थविनम्। इतः चतुर्भुपस्तकं पाठः।
19. एकनं। इतः द्वितीयपुस्तकं पाठः।
   एकरथं। इतः चतुर्भुपस्तकं पाठः।
20. सौरविमर्शित। इतः द्वितीयपुस्तकं पाठः।
CHAPTER 27

1 'कक्षो दीपनो हुष: शुद्धानामपि दोषहृतः ।
2 उक्त: पध्यतमश्चापि मुद्गंगूष: कहातः ॥ १ ॥

Mudga yūṣa

Mudga yūṣa alleviates kapha, stimulates digestion and tones up the heart. It helps in the elimination of doṣas even for persons whose bodies are free from doṣas by the administration of elimination therapies (?). It is wholesome par excellence. It is of two types viz., kṛta (which is fried with ghee etc.,) and akrta (which is not fried with ghee etc.,).

3 स तु दाहिममुद्धीकायकृत: स्वाभाविकारः ।
4 स वृद्धो लघुसारकाश्च दोषानामविरोधकृत: ॥ २ ॥

[माधवद्रव्यगुरु: पानमस्यवर्गः २७ : २६-३१]

Rāga śādava

If mudga yūṣa is added with dādima and mṛdvikā then it is called rāga śādava. It is aphrodisiac and light for digestion, It does not aggravate doṣas.
The *rāga śādava* prepared of *masūra*, *mudga*, *godhūma*, *kulattha* and salt does not aggravate *kapha* and *pitta*. It is extremely useful in diseases caused by *vāyu*.

The *rāga śādava* prepared of *mrdvikā* and *dāclidma* also alleviates *vāyu*. It is appetiser, digestive stimulant, cardiac tonic and *laghu pāki* (which is easy for digestion).

The *yūṣa* prepared of *patola* 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).

The *yūṣa* of *mūlaka* cures āsthā (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), āsmari (stone in urinary tract), tūni (a disease characterized by acute pain in intestine, anus and phallus), pratūni (a variety of tūni in which pain starts from anus and moves to the intestine), kāsa (bronchitis), arśas (piles), gulma (phantom tumour), meha (obstinate urinary disorders including diabetes) and aggravation of kapha.

Pañca muṣṭika yūṣa

Pañca muṣṭika yūṣa is prepared by taking one muṣṭi (handful) of each of yava, kola, kulattha, mudga, mūlaka and śunṭhi (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), śīla (colic pain), kāsa (bronchitis), śvāsa (asthma), āvara (fever) and kṣaya consumption.

Navāṅga yūṣa

Navāṅga yūṣa is prepared of mudga, āmalaka, yava, dāḍima, karkandhu, mūlaka, śunṭhi, kañā and kulattha. This cures diseases caused by kapha.
Other varieties

The yūṣa prepared of dāḍima and āmalaka is cardiac tonic, alleviator of doṣas, light, vitalising and digestive stimulant. It cures mūrcchā (fainting) and medas (adiposity). It specifically alleviates pitta and vāta.

The yūṣa prepared of mudga and āmalaka is purgative and it alleviates pitta as well as kapha.

The yūṣa prepared of pañcakola (pippali, pippalī mūla, cayya, 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 śula (colic pain), ānāha (flatulence) and vibandha (constipation).

Sarva dhānya maṇḍa

The maṇḍa prepared of all the types of dhānya is nourishing and vitalising.

Khaḍa and Kāmbalika

Khaḍa and kāmbalika are cardiac tonic. They are useful in chardi (vomiting) and aggravation of vāyu as well as kapha.
The yūṣa which is prepared by adding dadhi, matsya and articles having sour taste is called kāmbalika.

Dādimāmla

Dādimāmla promotes strength, alleviates kapha and vāyu and stimulates digestion.

Dhānyāmla

Dhānyāmla is digestive stimulant, cardiac tonic, aggravor of pitta and alleviator of vāyu.

Dadhyamla

Dadhyamla aggravates kapha and promotes strength. It is unctuous, alleviator of vāyu and heavy.

Takrāmla

Takrāmla aggravates pitta and viṣa (poisoning). It vitiates blood.

Kṛta and Akṛta yūsa

The yūṣa which is not mixed with fat, salt and pungent spices is called akṛta. Kṛta yūṣa, on the other hand, is prepared of pungent spices, fat and salt.
Other varieties

The yūṣas prepared of milk, dhānyāmla and the yūṣa of sour fruits are progressively lighter. Whether fried or not they are useful.

śāntāki

Śāntāki is prepared of oil cake, dry vegetables and germinated corns and cereals. They are heavy and they aggravate pitta as well as kapha.

Rāga śāṇḍava

Rāga śāṇḍava is light, nourishing, aphrodisiac, cardiac tonic, appetiser and digestive stimulant. It cures bhrama (giddiness), mṛtyu (apprehension of death ?), trṣā (morbid thirst), chardi (vomiting) and śrama (physical fatigue).

Rasālā

Rasālā is an appetiser, strength promoting, unctuous, aphrodisiac and extremely nourishing. It causes oleation of the body.
22

गौडमन्तमन्तः च पानकं गुरू मृद्रलम्।

Pāṇaka

Pāṇaka of guda (whether added with sour things or not) is heavy and diuretic.

तदेव खण्डमुद्रीकारकरासहितं पुनः। ॥ २२ ॥

23

साध्यं सुतीक्षणं सहितं पानकं स्वाभिनिर्विलयम्।

Pāṇaka prepared of khaṇḍa, mṛdvikā, sārkara and sour things is extremely sharp and cooling. It is not harmful.

मार्कोकं तु श्रमहर्ष मृद्धादाह्वरापनम्। ॥ २३ ॥

Pāṇaka prepared of mṛdvikā alleviates śrama (physical fatigue) and cures mūrčha (fainting), dāha (burning syndrome) and jvara (fever).

परशकाणं कोलानं हल्द विन्दतिक्षं पानकम्।

The pāṇaka prepared of parūṣaka and kola is cardiae tonic and wind forming.

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परशकाणं कोलानं हल्द बिविन्दतिक्षं।

25

मार्कोकं तु श्रमहर्ष मृद्धादाह्वरापनम्। ॥ २४ ॥

Depending upon the ingredients and the method of preparation, the heaviness and lightness of a pāṇaka should be ascertained and their dose should be determined accordingly.

26

भास्या: श्रीरक्ता बल्या तुष्या [हल्दा] सुगच्चिन्।

27 28 29

भास्या: पुष्पिकरा दीपना वातनासिन्। ॥ २५ ॥

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.

\[ \text{Gṛṛta pūra} \]

Gṛṛta 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.

\[ \text{Guḍa bhakṣya} \]

The bhakṣya prepared of guḍa is aphrodisiac, heavy and alleviator of vāyu. It causes burning sensation and aggravates pitta. It is nourishing and aggravator of kapha.

\[ \text{Madhu śīrṣaka etc.} \]

Madhu śīrṣaka, sānyāva and pūpa are specially heavy and nourishing.

Modaka is difficult for digestion.
Saţṭaka

Saţṭaka is appetiser, digestive stimulant, promoter of good
voice, alleviator of pitta as well as vāyu, heavy, extremely deli-
cious and vitalising.

[Maññavatarkya: pānīkhīya 27: 4-60]

Abhiṣyanda

Abhiṣyanda is cardiac tonic, fragrant, sweet, unctuous,
aggravator of kapha, heavy, alleviator of pitta, tr̄ptikara (which
causes satisfaction) and promoter of strength.

[Maññavatarkya: pānīkhīya 46: 36-365]

 Phenaka

Phenaka etc. prepared of śali rice are nourishing, alleviator
of vāyu as well as pitta, strength promoting, aphrodisiac, cardiac
tonic, extremely wholesome and light.

[Maññavatarkya: pānīkhīya 42]

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,

[Maññavatarkya: pānīkhīya 44]

Vesavāra

Vesavāra is heavy, unctuous and promoter of strength as
well as plumpness.

Palala and Śaśkulī

Palala aggravates kapha. Śaśkulī aggravates kapha as well as pitta.

Parpaṭa and Kṣira parpaṭi

Parpaṭa is light and appetiser. Kṣira parpaṭi is light par excellence.

Paiśṭika 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, vasa (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 guḍa, 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 aggravorator of vāyu.

The bhakṣya prepared of kilāṭa (a milk product) is heavy and aggravorator of kapha.

Kulmāśa

Kulmāśa aggravates vāyu. It is ununctuous, heavy and laxative.

Miscellaneous

A physician should know that the attributes and the potency of a type of bhakṣya is based on the attributes and potency of the ingredients by which it is prepared.

Thus ends the group dealing with various types of yūṣa and allied food preparations.
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4. दोषाणामिन्द्रिति रोषहुदु इति आद्यस्युस्तकेशु पाठः।
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सुदकोलार्दितवास्यकुज्ञोलविनादिनी।'

[भावप्रकाश: कृतान्तभूत १२ : ४२-४३]
चमसीनवितापोली कथिता बलमश्रिका।
कृंचिदं हीनगुण स्रोक्ता बेष्टनी गुणारो बुध।
धूमसी रचिता संब र्याता कर्करिका बुध।
कर्करीकासु पिताघ्नी किंचिद्वितहरी मता।
पूरिका तैलसप्तता रूष्या बलकरी गुह।
बशुरुतोह्रा चोण्णा बाहुधुतो प्यरण्डक्षुत।
पूरपववाद्वि तद्वस्यात् बस्सुः रक्तसितसित।
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तकादृशावास्यासि वविका कथिता बुध।
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स्तुत्राभ: प्रात्ते दंतानाभां मुहस्वर्ग: खण: संध्वच्छा।
तेन सुपक्वो धन्यानन्यायदेशं प्रविष्टत।
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बट: शुष्को बाहुधुतो वल्यो विष्टम्भपितक्षु।
ग्राढ्वजनक: प्रोक्तो दाहिकरी तुषारक:।
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काविजं वरकसरुत्यो रूष्यो बाहुलितकारक:।
प्यरतकरस्नातको न हितो नेत्ररोगिण:।
सामेताविकः कुत्वा मुक्षरमा यवसनिभः।
शृष्टा पायसवतसाह्या भोज्या: दंगवृतान्विता:।
सेविका तुःति जननी शिविरपितामहापि
संधानकुद्राहिणि च सा सेव्या स्तोत्रमात्रया
शुभार्जवंसाधिते दुर्गेश्वरांजनान्नृतविज्ञापि
शुसिद्धा लङ्कसंस्थानं चंद्रमा श्रीरिका भवेत्
श्रीरिकां ज्योति बल्या धातुपुरिण्या गुः
विष्टमिभनी हृदेयीतं रत्नपितामहेश्वरानु
गोसिका गुरुबी महाया बाटना कमलकः
पोलिका चूतसंपवचा माध्या रोहितालिका-मता
सौहाली शुकला रुख्या वातपितहरा गुः
पुट्टरनेके: संयुक्ता सोमाली फेनिका भवेत्
फेनिक मधुरा शीता कृज्या गुःवी मनोहरा
वातपितहरी बल्या किचितकफक्री सरा
चक्काराय: सुधूराधचासानिसमिता कृता
घुःते सिद्धा: पववस्त्रहं दहिता मधुरीपिका
समितां सोपिया भुत्ता सितामरिचमिभिता
एलालंबार्कांशरूणांद परिसंस्थात
किंताज्ञसमिता लङ्कुः सरिपिण संपेतेत
तह: खंडेविकं तनाबोधमुधाः
संयामत्व जानोकामधुरीपकवबृण्या
समिता सेविका: कृत्या विविधाल्पाचिता घृःते
मिस्तिताः पववस्त्रहं तामिव्यंवति मोदक
सेविका लङ्कुः बल्या गुरुबी मधुरा फिमा
वातपितहरा: सन्निध्वा: शुकला: इलेक्मकारिण
कुताकर्पाण्येन पिढिकरा विदवो घृःते मदित
पववस्त्रहं लङ्कुःविचायते
मोदकः मुद्रासिद्धः प्रणिनो वातपितहरु
सिवसुकुलकः किंचितकफकरे हिमः
स चेन्चणकसंसिद्धो विशेषाङ्गालेन मत
समिता संधिताः किंतासंधिद्रे भाजनांतरे
परिभ्राम्यपरिभ्राम्य पतिता तप्तसपिणि
विह: वृत्तया ब्राह्मणूः बिहितां कक्षेः कृति:
सिताद्रे महजता च रसगम्भीति सोच्यते।
रसगभि परं रुच्या पुष्टिकार्तितवप्रदा।
धातुश्रुद्धकरो गुर्वी तपणी वातपिन्तहृत्।
ग्राममाभ्रफलं संड हवं पकबं धुतानिवत।
एलामरिवसंपुंसंतं जातयं स च लाहव।
खंडालाहवं: सिग्वो मधुरोज्ज्यो गुहस्त्वथा।
परं शिष्यरो बलव्यसुधुपुष्टिप्रदो मत।
समिता सिपिया भृष्टा शुभ्रशककरया युत।
युता कीर्णा संपक्वा रदसिकां मरिचान्तिता।
लन्सिका ब्रूंमणी धुष्या वातपितपहरा गुह।
मेह: कक्षरी सिग्वा रुच्या तृतीयादायिनी।
एलालंकब्रामपुररिवव। सहककरता।
प्रमलिका फलसंभुतं पानं वातनाशनं।
कक्षपितकरं किविसुहर्षं विन्द्रबोधनं।
प्रपवालमंफलोदमुतं पानं वातनाशनं।
कक्षपितकरं चाल्मं हर्षं पववालःसम्भव।
ततु स्वादःत च गुहरितहृत।
विद्वत्तमलकब्रुणी धृष्यवे में नाशेतस।
लिखुज पां पांच वातनाशनं।
धाराबलकमसितोतं पानं शशिवासितम।
शीतं परं पितपहरं मुख्यविविन्तनां।
अपवभुधास्तो गोधायो बुधस्वेती कख्यते।
उंदी कक्षप्रदा बल्या लघुवी पितानिलापहा।
लिंगीधारावं तपवस्तुः भृष्टान्ततोलको मत।
होतो वातलो देवकादीपधमपह:। वढ़प्रमादपरं: पाठोऽयं
चतुर्भुदंस्तके धरिकमुप्लभ्यते।
68. यदुगुणेनेह इति श्राकरे पाठ:।
69. यदृययः इति श्राकरे पाठ:।
70. मध्यालिंकिततके: इति श्राकरे पाठ:।
71. इति पानभयवर्षं: इति श्राकरे पाठ:।
इति युपारितम: इति चतुर्भुदंस्तके पाठ:।
CHAPTER 28

Anupāna

Cold water, hot water, āsava, alcohols, yūsa, phalāmla, dhānyāmla, milk and juice—these are generally used as anupāna and these should be used in proper quantity after ascertaining their utility, the nature of the disease and its stage of manifestation.

Among all the anupānas the water which is kept in a clean pot is the best. It promotes intellect.
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 (piśāṇa) the anupāna should invariably be oil, yūsa, 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 śāli, mudga etc.

Dhānyūmla or dadhi mastu is useful as anupāna for persons taking mūsa 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.

Madhūdaka should be used as anupāna by persons who are emaciated because of excessive drinking and also for persons who are obese.

For healthy persons anupāna should be used in the middle of the food.

Patients suffering from śoṇita pitta (a disease characterised by bleeding from different parts of the body) should use milk sugar cane juice as anupāna.

Patients suffering from poisoning should use the āsava of aksa, śelu and 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.

*Anupāna* is invariably appetiser, nourishing and aphrodisiac. It helps in the detachment of all the *dosas* from the tissue elements. It is refreshing. It produces softness and cures physical as well as mental fatigue. It produces happiness, stimulates digestion, alleviates *dosas*, reduces thirst and promotes strength as well as complexion.

If *anupāna* is used before food, then it causes emaciation. If it is used in the middle of the food, then it keeps the *dosas* in their proper positions. If it is used after food, then it produces a nourishing effect. Keeping these facts in view one should administer *anupāna*.
If food is taken without any drink, then it remains there without undergoing the process of softening. Therefore one should use anupāna. It should not be used by patients suffering from śvāsa (asthma), kāsa (bronchitis), diseases of the head and neck, urah ksata (phthisis), praseka (excessive salivation) and impairment of voice.

31 पानाद्वभाष्याध्ययन स्वप्नमेततान शीतयेतुः।
32 प्रदूषणाश्यां तिल्य तस्य कठोरसि स्वरतमम्।। १६।।
33 स्त्रयारिनावलंबर्धादीनो जनवेदायमायावहूः।

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 प्रयोगस्य अयाहै स्तेषभवे पलम्।
35 पनृयाः त्वस्निजों विन्याः च पल्लवमम्।। १६।।

[माधवद्राम्यमुणि: माधवद्राम्यमुणि २४:४-२२]

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.).

11 इत्युपानिविधि।

Thus end the section dealing with the method of administration of different types of anupāna.

NOTES AND REFERENCES

1. भवेद्वित तत्तथे प्रदेयं रिवह मात्रया ततु इति ग्राकरे पाठः।
2. भवेद्वित तत्तथे इति ब्रितीयपुस्तके पाठः।
3. च इति चतुर्मुखस्तके पाठः।
4. इवयाणि इति द्वितीयपुस्तके पाठः।
5. विवेजय इति भाकरे पाठः।
6. योगानि इति द्वितीयपुस्तके पाठः।
7. नोगुण इति द्वितीयपुस्तके पाठः।
8. भ्रानुपानेवदनक्यके इति भाकरे पाठः।
9. तैते इति भाकरे पाठः।
10. द्विपायसमाधातिविषयुक्ते तथ्येव च इति भाकरे पाठः।
    द्विपायसमाधानां विषयुक्तास्त्रावृत्ते ये इति द्वितीयपुस्तके पाठः।
11. केचिदिन्तिम इति द्वितीयपुस्तके पाठः।
12. यूतेव मांससर्वों इति भाकरे चतुर्मुखस्तके च पाठः।
13. शालिमुद्गाधियोजितमुृ इति भादर्शपुस्तके पाठः।
    शालिमुद्गाधिभोजे इति चतुर्मुखस्तके पाठः।
14. तंद्राहोकभ्रमस्तम्भः इति भाकरे पाठः।
15. उपवासाधारकायांत्री इति द्वितीयपुस्तके पाठः।
16. तथापृष्ठमृ इति भाकरे पाठः।
17. चित्रं इति भाकरे पाठः।
18. प्रशस्तयेव इति भाकरे चतुर्मुखस्तके च पाठः।
19. भ्रान्नेतुपविरोधतां मांससमस्त विपाविचिन्तु इति भादर्शपुस्तके पाठः।
20. दोषण च इति भादर्शपुस्तके पाठः।
21. प्रजीयत्वं इति भाकरे पाठः।
22. ‘रोगन्तु……दोषसंगतभेदनम्’ पाठोम् चतुर्मुखस्तके नोपलभयते।
23. सर्वगमन्नरं इति द्वितीयपुस्तके पाठः।
24. खनुपानं इति भाकरे पाठः।
25. तर्पियत्वं इति द्वितीयपुस्तके पाठः।
26. भवत्योदागापरमानुपानमतं: इति भादर्शपुस्तके पाठः।
27. न रोगे दुष्क्षणमुपे इति भाकरे पाठः।
28. शास्तरस्लकः इति भाकरे पाठः।
29. व: स्वाजीपहतस्वरः इति भाकरे पाठः।
30. पीत्वाध्वाभाभाध्यायनोऽवस्वाजान इति आकरे चतुर्युपस्तके च पाठः।
31. प्रदृश्यानां इति भादंपुरतके पाठः।
32. मद्विनसादछाद्वानोऽ्युतः इति आकरे पाठः।
ग्रन्थिनान् छाद्वानोऽ्युतः इति द्वितीयुपस्तके पाठः।
33. ब्रम्हपाने इति आकरे पाठः।
34. फलम् इति द्वितीयुपस्तके पाठः।
35. ब्रम्हपानाधिकारः इति चतुर्युपस्तके पाठः।
CHAPTER 29

चित्रकारभावतो दत्ति क्षारविश्रितजोड्यव ।

If citraka is not available, then in its place danti or the kṣāra of sikhari should be used.

श्रभावे पूर्णपप्पावित्व सिहुपुच्छी प्रदीयते ॥ १ ॥

In the case of non-availability of prṣṇi parṇi, one should use simha pucchi.

भाजस्यभावे तु तालीसं कटकारीतताड्यव ।

If bhārṇigī is not available, then tālīsa or the root of kaṇṭakārī should be used in its place.

श्रभावे चतवायास्य प्रक्रेया च दुरालभा ॥ २ ॥

If dhanvayāsa is not available, then durālabhā should be added in its place.

पुजात् [मुंजात्?] पशिष्मे ध्यातस्तत्स्यभावे च तालविद् ।

In the place of the drug which is known in the western
regions as puñjāta, one should use tālavīt.

If nata or tagara pādi is not available, then in its place venu should be added.

If tagara is not available, then kustha should always be added in its place.

If karikaṇā is not available, then one should use in its place kukkuṭa mastaka.

If the sattva (essence) of abhroka is not available, then in its place kānta lauha should be used.

If kānta lauha is not available, then an expert physician should used tikṣha lauha in its place.

If murvā is not available, then in its place the bark of jingini should be used.

If the latex of arka parṇi etc. is not available, then in its place the yūṣa of these plants is recommended.

An expert should use vahni patra in the place of lāṅgali if the latter is not available.
If *ahimsrā* is not available, then in its place *māna kanda* is to be used,

\[\text{लक्ष्मण्या अभावे तु नीलीकंदिकाका मता।} \]

If *lakṣmanā* is not available, then the root of *nili kanda* should be used.

\[\text{यदा न पीठकर मूल कृष्ठ योज्यं तदा वृक्षे: II 5 II} \]

If *puṣkara mūla* is not available, then in its place *kuṣṭha* should be used by the Wise.

\[\text{जविकामजिप्पल्यो पिप्पलीमूलवत् समृतो।} \]

*Cavikā* and *gaja pippali* have effects like *pippali mūla*.

\[\text{मल्लातकासहि तु रक्तचंदनमिश्रते II 6 II} \]

If a person is not able to tolerate *bhallātaka*, then he should be given *rakta candana*.

\[\text{श्रमावे सोमराज्यास्तु प्रपुन्नाफलं मतम्।} \]

If *somasarāji* is not available, then in its place the fruit of *prapunnaḍa* is recommended.

\[\text{यदा न स्वात् दारिनिशा तदा देया निशा वृक्षे: II 10 I} \]

When *dāru nisā* is not available, then the Wise should use *nisā*.

\[\text{रसांजनस्याभावे तु सम्पर्क दारिः प्रयोज्येत्।} \]

If *rasāṇjana* is not available, then in its place *dārvi* is used.

\[\text{सौराश्र्ट्रभावातो देया कठिं तदपुणा जने: II 11 I} \]

If *saurāṣṭri* is not available, then in its place *kaṭibhi* which has similar properties should be used.

\[\text{अम्लवेतसकाभावे चुक्त दात्मष्ठीरितम्।} \]

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 svarṇa gairika should be used.

The sattva (essence) of hema māksika is similar to svarṇa 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 pārna is used in its place.
अलामे वेतयोवैश्चः प्रक्षिपेद्रकवनन्दनम् ॥ १७ ॥
रक्तचन्दनकामाबे नवोशीर्ष विहुव्वः ॥

If śrikhaṇḍa 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.

तालीसप्तकामाबे स्वर्णताली प्रवासये ॥ १८ ॥

If tālīsa patra is not available, then in its place svarṇa tālī is useful.

अभावे नागपुष्पस्य पद्मकेशरमुखते ॥

If nāga puspa is not available, then padma keśara is to be used.

कस्तुर्यभावे कक्कोलं प्रक्रेष्यं तु विहुव्वः ॥ १९ ॥
कक्कोलस्याय्यभावे तु जातीपुष्पं प्रवासये ॥

If kastūri is not available, then the Wise should add kakkola in its place. If kakkola is not available, then the flower of jātī is useful in its place.

नीलोतपस्याभाबे तु कुमुदे देयमिश्यते ॥ २० ॥

If nilotpala is not available, then in its place kumuda should be used.

जातीपुष्पं न स्यास्दित लवंगं तत्र दीयते ॥

If the flower of jātī is not available, then in its place lavaṅga is added.

बंधूकामावतो देयं पुष्पं पुननागनामकम् ॥ २१ ॥

If vandhiṅka is not available, then in its place the flower called punnāga should be added,
If bakula is not available, then in its place kalhāra, utpala and paṅkaja can be used.

If drāksā 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.

If both the types of each of medā, jīvaka, kākolī and pādhī are not available, then in their places yaṣṭī, vidāri, aśva-gandhā and vārāhī should be added respectively.

If vārāhī is not available, then in its place carmakārāluka should be used.

If dādima is not available, then in its place vṛksāmla should be used.

If milk is not available, then the juice of mudga or masūra should be used.

If the oil of rūcaka is not available, then in its place the oil of aruṣkara should be used.
If muktā is not available, one can undoubtedly use muktā-śukti in its place.

If honey is not available, then in its place old guḍa is recommended. If honey is either not available or not suitable for the patient, then in its place the Wise should use the juice of rambhā puspa or water mixed with khaṇḍa.

If matsyāṇḍi is not available, then in its place a physician can give white variety of sārkara.

A person proficient in medical science should use siddhārtha in the place of sarṣapa.

If sitā is not available, then the Wise should use khaṇḍa.

If vetasaṃla is not available, then in its place caṇakāmla may be used. If both of them are not available, then in their place, the use of hemanṭāmla is advised.

If ativiṣā is not available, then in its place mustā should be used. If śīvā (haritaki) is not available, then in its place śīva (āmalaka) should be used.
If it is prescribed in the text to give bhāvanā (impregnation) by the juice of the leaf viṣamuṣṭi, and if it is not available, then in its place the decoction of this drug six times in quantity can be used.

If śāli dhānya is not available, then in its place sāṣṭīka etc. should be added.

If māsura is not available, then in its place the juice of the meat of śaśa, haṁsa 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.

If any food preparation or medicine is described to be prepared by adding krṣṇa jiraka, then in its place white variety of jiraka should be used by an expert physician.

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 conglomerate of doṣas, dhātus (tissue elements) and malas (waste products). If there is morbidity in this body, the physician should alleviate these ailments by the administration of drugs. This has already been stated before in brief. Now some of these drugs are being described by putting them into different groups for the convenience of treatment. These groups are thirty-seven in number. After ascertaining the predominance of either vāyu, pitta or kapha and the nature of the compound, disease and the patient, the physician should administer these drugs after proper selection.

These drugs can be used in the form of medicated ghee, medicated oil, powder, paste, unguent, spray, bath, drink, āsthāpana type of enema, anuvāsana type of enema, inhalation, collyrium and suppository.

[Suṣrut: सूत्र ३५ :८२]
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. Vidārīgandhādi gana

This group includes *vidāri* gandhā, *vidāri*, *viśvadevā*, *sahadevā*, *svadāṁśtrā*, *prthakparṇī*, *srgāla* vinnā, *satāvari*, *sārivā*, *jivaka*, *ṛṣabhaka*, *mahā* sahā, *kṣudra* sahā, *bṛhati*, *kaṇṭakārī*, *punarnavā*, *eranda*, *hansa* pāḍī, *vrścikālī* and *ṛṣabha*.

Drugs of this group alleviate *pitta* and *vāyu*, and cure *soṣa* (consumption), *gulma* (phantom tumour), *aṅga marda* (malaise), *urdhva śvāsa* (dyspnoea) and *kasā* (bronchitis).

2. Āragvadhādi gana

This group includes āragvadhā, *madana*, *gopa ghoṅṭā*, *kaṇṭakī*, *kuṭaja*, *pāṭhā*, *paṭalā*, *mūrvā*, *indrayava*, *saptaparna*, *nimba*, *kuṭantaka*, *guḍācī*, *citraka*, *sārgiṣṭhā*, *parusaka*, both the types of *karaṅja*, *paṭola*, *kirāta* tikta and *susāvī*.

Materia Medica
Drugs of this group alleviate kapha and poisoning, and cure meha (obstinate urinary disorders including diabetes), kusṭha (obstinate skin diseases including leprosy), jvara (fever), vamī (vomiting) and kandū (itching). They also help in the cleansing of ulcers.

(3) Sālasāraādi gana

This group includes sālasāra, ajakarṇa, khadira, kadara, kāla skandha, kramuka, bhūrja, mēsa śṛṅgī, tiniśa, candana, kucandana, śīniśipā, śīrśa, asana, dhava, arjuna, naktamāla, āsvakarṇa, śāka, guḍūcī and kāliyaka.

Drugs of this group cure kusṭha (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, tarkārī, mēsaśṛṅgī, pūtika, naktamāla, moraṭa, agnimantha, both the types of saireyaka, bimbī, vasuka, vasira, citraka, śatāvarī, bilva, ajaśṛṅgī, darbhā and both the types of bṛhatī.
Drugs of this group alleviate kapha and reduce medas (fat). They cure śirāḥśūla (headache), gulma (phantom tumour) and ābhyaṃtāra vidradhī (internal abscess).

(5) Vīratarvādi gaṇa

This group includes vīrataru, both the types of sahaçara, darbha, vṛksādānī, gundrā, nala, kuśa, kāśa asmabhedaka, aghananta, moratā, vasuka, vasira, bhallūka, kuraṇṭika, indīvara, kapota vankā and svadāmśtrā.

Vīratarvādi diriṣṭey gano vātavikārṇaṇuḥ.

Prasmarīśkarāmūrayakchāḍhasthunāḥ.

Drugs of this group cure diseases caused by vāyu, āsmari (stone in urinary tract), sarkara (gravels in the urinary tract), mūtra kṛčchra (dysuria) and mūtrāghāta (anuria).

(6) Rodhrādi gaṇa

This group includes rodhra, sāvararodhra, palāsa, kuṭannaṭa, aśoka, paññī, katphala, elā vāluka, sallakti, jingini, kadamba, sāla and kadali.

Aṣṭa rodhra diriṣṭey medakakṣhūro gana.

Viniśayaḥ: stambhi vaṇṇo vīşayavinnāh.

Drugs of this group reduce medas (fat) and kapha. They cure yoni 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, nāgadanti, mayūraka, bhārgī, rāsanā, indrapuspī, kṣudraśvetā, mahā śvetā, vrścikāli, alavanā and tāpasa vrksa.

Drugs of this group reduce kapha and medas (fat). They cure viṣa (poisoning), krmī (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, bhūṣṭraṇa, sugandhaka, sīmukha, kālmāla, kāsamardha, kṣavaka, kharapuspā, viḍānga, kaṭphala, surabhī, nirgundī, kulāhala, unduru karnikā, phañji, prācitbala, kākamāci and viṣamūṣṭi.

Drugs of this group alleviate kapha and cure krmī (parasitic infection), pratiśyāya (rhinitis), aruci (anorexia), śvāsa (asthma) and kāsa. They help in the cleansing of ulcers.
(9) Muśkakādi gāṇa

The group includes muśkaka, palāśa, dhava, citraka, madama, vrkṣaka, śīrṣapā, vajra vrkṣa and triphalā.

 Drugs of this group reduce medas (adiposity) and correct the vitiation of śukra (semen). They cure meha (obstinate urinary disorders including diabetes), arṣas (piles), pāṇḍu (anemia), and šarkarā (gravels in the urinary tract).

10. कृष्णाद्रविधिविविधकार्यविविधोपजाताभिषेकः

पाठारमरेणुकामुलसारसाभिषेकः

डेक्काः शक्रयपावजमेतूद्वितिमिन्त्यस्विमिजः

(10) Krṣṇādi gāṇa

This group consists of krṣṇā, granthika, cavya, citraka, viṣā, viśvaśadha, ajāji, pāṭhā, rāmaṇa, reṇukā, madhurasā, siddhārtha, tiktā, uṣāṇa, drekkā, śakra yava, ajamoda, tṛti, bhārgi and vidāṅga.

 एण्डेंद्रियपत्तकरङ्ग गुल्मशन:  शूलामुप्नांत: ।

11

इलेक्षधनी रचिकारको ज्यत्रं: कृष्णाद्र रक्तो गण: ।

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).

12. 'एलातगरकुण्ठमांसिकामांकंकत्वबायावाप्रात्यृप्ति इति श्रेणीकामाध्विद्वि नकारात्मकाभिवेकोऽऽरकवालकुण्ठमुलसज्जरसत्श्रेष्ठकुण्ठकाकुस्तुकोशीररमदाकुसामानि पुनामकारं रूपं ॥ २५ ॥
(11) Elādi gaṇa

This group consists of elā, tagara, kuṣṭha, mānsī, dhyāmaka, tvak, patra, nāga puṣpa, priyaṅgu, hareṇukā, vyōghra nakha, śukti, caṇḍā, sthauṇeyaka, śrīveṣṭaka, coca, coraka, vāluka, guggulu, sarja rasa, turuṣka, kunduruka, aguru, sprkkā, uṣira, bhadra dāru, kuṇkuma and punnāga keśara.

एलादिको वातको निन्ह्याकाठिणे च

वर्ण्यसादन: कण्डूपिठकाकोठानायाण: || २६ ||

Drugs of this group alleviate vāyu and kapha, cure viṣa (poisoning) and promote complexion. They also cure kaṇḍū (itching), pīḍakā (pimples) and koṭha (urticarial rashes).

१२. वचा०तिविषजीमृतजपादरसारसः

१३. हरिहरे कलशीयन्ति तथा कुटजबीजः: || ३० ||

(12) (13) Vacādi and Haridrādi gaṇa

Vacādi gaṇa consists of vacā, ativiṣa, jīmūta, japā, dāru and śunṭhī.

Haridrādi gaṇa consists of haridrā, dāru haridrā, kalaśi, yaṣṭi and the seed of kuṭaja.

एती वचा०हरिद्रादिगणो स्तन्यविशोषणो

प्रामाणितसारसमो विलेषादिशोपाचनो || ३१ ||

[मुखूत: सूत्र ३८: 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. ‘काकोलीकीरकाकोलीजीविककणादक्षुरेणित्येकमिष्यमिदमहेमेदांछलसाह-करक्षुन्तुपरिज्ञ्यारम्भक्षरप्रविष्टरीक्रविद्विगुष्टिकाजीवन्यो मधुकं

बेलि || ३२ ||
(14) Kākolyādi gaṇa

The group consists of kākolī, kṣīra kākolī, jīvaka, rśabhaka, mudgaparṇī, māṣaparṇī, medā, mahā medā, chinnaruhā, karkaṭa śṛṅgī, tugāksīrī, padmaka, propauṇḍarika, ṛddhi, ṛṛddhi, mṛdvikā, jīvantī 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) Uṣakādi gaṇa

This group consists of uṣaka, saindhava, śilājatu, guggulu, both the types of kāsīsa, hiṅgu and tutthaka.

Drugs belonging to this group alleviate kapha and help in the depletion of fat. They cure aśmarī (stone in urinary tract), šarkara (graves in the urinary tract), māṭra kṛcchra (dysuria), śūlā (colic pain) and gulma (phantom tumour).

(16) Sārivādi gaṇa

This group consists of sārivā, madhuka, candana, kucandana, padmaka, kāśmarī phala, madhuka puspa and uṣira.
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. धन्यनरसायननामपुष्पप्रस्यन्धु नीलोतपलनलदनलिकेकरणि मधुक
चेति।॥ ३५।॥

(17) *Añjanādi gaṇa*

This group consists of *añjana, rasāñjana, nāga puṣpa, priyaṅgu, nilotpala, nalada, nalina, kesara and madhuka.*

श्रेय रक्तपित्तनिवृत्ति।
बिषोपशास्त्र दाहो नीहत्यासङ्गतर भृषाम।॥ ३६।॥

Drugs belonging to this group cure *rakta pitta* (a disease characterised by bleeding from different parts of the body). They cure *viṣa* (poisoning), and acute form of *ābhyantara dāha* (burning sensation inside the body).

18. पाल्यक्रासाकट्कलदाडिराजादनकतकरकणशाकफलानि विफला
चेति।॥ ४०।॥

(18) *Parūṣakādi gaṇa*

This group consists of *parūṣaka, drākṣa, katphala, dādima, rājādana, kataka phala, śāka phala and triphalā.*

पाल्यक्रासाकट्कलदाडिराजादनकतकरकणशाकफलानि विफला
चेति।॥ ४०।॥

[सूत्रः सूत्र ३५ : ३५-४४]

Drugs belonging to this group alleviate *vāyu* and cure *mūtra doṣa* (urinary disorders). They are cardiac tonic. They cure *pipāsā* (morbid thirst) and produce appetite.

19. वीमातकृष्टकारिकाकट्कलपाठामधुक केति।॥ ४२।॥
(19) Brhatyadi gana

This group consists of brhati, kantakurika, kutaja phala, patha and madhuka.

Drugs belonging to this group are carminative. They alleviate pitta, vayu and kapha. They cure arocaka (anorexia), hrdroga (heart disease) and mutra krcchra (dysuria).

(20) Guḍucyadi gana

According to Ārogya cintāmani

This group consists of guđuci, nimba, dhānyaka, padmaka and rakta candana.

According to Suśruta drugs belonging to this group cure trṣṇā (morbid thirst), dāha (burning syndrome), aruci (anorexia), chardi (vomiting) and jvara (fever). They also stimulate the power of digestion.

(21) Vatsakadi gana

This group includes vatsaka, ativiṣā, mūrvā, bhārgī, elā,
kaṭukā, uṣaṇa, vacā, śyonāka, ugrā, pañca kola, ajamodā, vella, ajagandhā, siddhārtha, both the types jīraka and hīnгу.

Drugs belonging to this group alleviate vāyu and kapha, and cure gulma (phantom tumour), arśas (piles), jvara (fever) and śūla (colic pain).

22. 'मुस्तापाठाषातिकावचलाधिविचारः' || ४६ ||

चापेला वाथ शार्ज़ीष्ठा गणो मुस्ताधिको स्मृतः ।

(22) Mustādi gaṇa

The group consists of mustā, pāṭhā, both the types of niśā, tiktā, vacā, elā, ruk, viśā, cara, āp, elā and śārṅgiṣṭhā.

14 शोघनः पाचनः स्तन्यः स्तनरोगवरङ्गः: || ४७ ||

Drugs belonging to this group help in cleansing (śodhana). They are carminative and galactogogue. They cure stana roga (diseases of the breast) and jvara (fever),

23. 'उपलं कुमुदं पलं कलहरं लोहितोपलम्' ।

मयुक्तेचि पित्तामृक्ष्यचिविद्धिरोगणः: || ४५ ||

(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. 'हरीतकी चामलकं विभीतकं फलजयम्' ।

विकला फलमित्युक्तं सेव जेत्यं फलजिकम्: || ४६ ||

एकभागो हरीतकचातु दिगुणश्च विभीतकः । ॥

(24) Harītaki chaśamakī vikalēya prakīrtitā || ५० ||
(24) Triphalā

Fruits of three drugs viz., haritakī, āmalakī and vibhītakī taken together are called triphalā or phala trika. For this purpose, one part of haritakī, two parts of vibhītaka and four parts of āmalakī should be taken.

‘त्रिफल कफपिताधीनी मेहकुष्ठहरी सरा’

कश्चाय दीपनी च विषमज्वरासिनी ॥ ५१ ॥

[मुखुत: सूच ३४: ५७]

Triphalā alleviates kapha as well as pitta and cures meha (obstinate urinary disorders including diabetes) as well as kuṣṭha (obstinate skin diseases including leprosy). It is laxative, promoter of eye sight and digestive stimulant. It cures viṣama jvara (irregular fever).

द्राक्षमुक्ताकाम्यवसायिनी फलात्रिकम्

इष्यो प्रोक्ता हितीया च त्रिफला चक्रकादिविन: ॥५२॥

रक्षपितादिकोण्ये त्रिफलेयं मता सदा ॥

According to some, the fruits of drākṣā, kharjūra and kāśmartya 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 शूटी त्रिफल त्रिपेतलच्च मिल्लितम् ॥ ५३ ॥

‘मुखुत: सूच ३४: ५६]

(25) Tryūṣaṇa

Pippalī, marica and śunṭhī—these three drugs mixed to-
gether are called tryūṣana. It reduces kapha and medas and cures meha (obstinate urinary diseases including diabetes), kuṣṭha (obstinate skin diseases including leprosy) and tvagāmaya (skin diseases). It is digestive stimulant. It also cures gulma (phantom tumour), pīnasā (chronic rhinitis) and mandāgni (suppression of the power of digestion).

26. Nāgaraatiṇānāmūsānāmūsānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানানা...
ing), *hrdroga* (heart disease), *pāṇḍu* (anemia) and *meha* (obstinate urinary disorders including diabetes).

26. लाक्षारेवतकुटजाखमारस्तक्पलह्रिदयनिम्बत्नच्छ- 
    दमालहर्दावयमानां चेति ॥ ५६ ॥

(29) Lākṣādi gaṇa

This group consists of *lākṣā*, ārevata, kuṭaja, aśvamāra, kaṭphala, both the types of *haridrā*, nimba, saptacchada, mālatī and trāyamāṇā.

कपायतिक्षमधुर: कपयित्तितिनाशन: ।
कुडकुम्हरश्चेव. वुष्ट्यविशोधन: ॥ ६० ॥

[सूङु: सूङु: २५ : ६२-६४]

Drugs belonging to this group are astringent, bitter and sweet. They alleviate vitiation of *kapha* and *pitta*. They cure *kuṣṭha* (obstinate skin diseases including leprosy) and *krmi* (parasitic infection). They help in the cleansing of *duṣṭa vṛṣṇa* (suppurated ulcer).

पंचकार्यायाम:

30. पुष्पिनपिशी वालिपिशी वर्त्तीदयमोक्षरे: ।
बुंहर्णि वित्तितिबन कनीव: प्रवचमूलकम् ॥
कपायतिक्षमधुरं सत्तपावतपिरोतिनु० ॥ ६१ ॥

(30) Kṣudra paṇcamūla

Groups having five ingredients

Prśni parnī, śāla parnī, both the varieties of *brhatī* and *gokṣura*—all these drugs taken together are called *kaṇīyas 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 *śiroti* (headache).
31. बिल्वोग्निमन्न: श्योनाक: काश्मरी पाटला महत

दीपनं कफवात्तं पञ्चमूलम्मवं महत् ॥ ६२ ॥

(31) Mahat pañca mūla

Bilva, agnimantha, ōyonāka, kāśmarī and pātalā—these five drugs taken together, constitute mahat pañca mūla. It stimulates digestion and alleviates kapha as well as vāyu,

प्रायस्थेवर्देषमज्ञं पवनामयेयु,

शल्पमोहवणेयु च गदेयु भिषणविभक्तम् ॥

कासेमु सम्यपतितेयु धिरोहजयां,

शवासेजु हिन्नेयु हिलं दशामुलमेतत् ॥ 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, śīrora (headache), śvāsa (asthma) and kikkā (hiccup).

32. ‘विद्वारि सारिवा चागायुगी बद्धाद्वी निशा ॥

वृष्ये पिलानिल हन्यादिरिलिजं पञ्चमूलकम् ॥६४॥

(32) Vallija pañca mūla

Vidāri, sārivā, chāga śṛṅgī, vatsādāni and niśā—these five drugs taken together are called vallija pañca mūla.

It is aphrodisiac and it alleviates pitta as well as vāyu.

33. करमदेवलियप्रित्यक्षकंततावरी

तथा गृहनसी चेति पञ्चकंतकसंज्ञक: ॥ ६५ ॥

रक्तपिताहरो ह्येय शोरोगविनाशन: ॥
(33) Pañca kañṭaka

Kara mārdaka, sairīya, tri kañṭaka, śatāvari and grāḍhra nakhī—these five drugs taken together are called pañca kañṭaka. It cures rakta pitta (a diseases characterised by bleeding from different parts of the body), śopha (oedema), śukra meha (spermaturia) and śukra doṣa (vitiation of semen).

(34) Trīṇa pañca mūla

Kuśa, kāśa, nala, darbha and kāndekṣu—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) Kadambāḍi gana

The group consists of kadaṁba, vāji karṇa, karāṇja, kṣa-vaka and guḍa. They cure vitiated kapha, pāṇḍu (anemia), tvak roga (ordinary skin diseases), kuṣṭha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes) and viṣa (poisoning).

(36) Karaṇjādi gana

This group consists of karāṇja, vatsa, sairīya, suṣavī and
sapta parna. They cure meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy), jvara (fever), chardi (vomiting), viṣa (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.
Dūraṇa gana

Cirabilva, agnika, danti, citraka, haya māraka and the stool of kapota, kaṅka and grṛdhra—these drugs help in the incision of the abscess.

Prapīḍāna gana

The bark and root of drugs which are slimy and the powder of yava, godhūma and māsa help in prapīḍana (which takes out pus by exerting pressure).

Śodhana kaśāya

Śaṅkhini, koda, sumanas, karavīra suvarcalā and drugs belonging to āragvadhādi group—their decoctions help in the cleansing of wounds.

Sarīṣodhana varti

Ajagandhā, śṛngī, gavakṣī, lāṅgala, pūṭika, citraka, pāṭhā, vidāṅga, elā, harenū, trikaṭu, yava kṣāra, various types of salt, maraḥśila, kāśīśa, triphalā, danti, haritāla and suraṣṭrajā—these are the ingredients of the potion of suppository for cleansing of wounds.
These drugs can also be used through different other pharmaceutical processes for the cleansing of wounds.

नोगुंत गोमय की रं दशि सपिस्नथि च ||

समय संयोजितं जेवं पञ्चमथयमिदं बुधे: ||

Pañca gavya

The urine, dung, milk, curd and ghee of cow taken together (in equal quantity?) is called pañca gavya.

एवं संयोजयेत्रा ज्ञेयं पञ्चमथयम् ।

If these are collected from goat (ajā) then the collective term used for them is pañcāja and if collected from buffalo (mahīṣa) then they are called pañca māhiṣa.

कासीस्कुङ्करोहिण्या: जातिकन्दहरिस्त्रयो: ||

पूर्वाकाठिष्ठेतु पञ्चचाङ्गे कुर्योरैलापतानि व।

Medicated oil & Ghee

Medicated oil and ghee should be prepared of either pañca gavya or pañcāja or pañca māhiṣa by adding kāśīsa, katu rohini, root of jāti and haridrā.

अकौत्तमस्नुहील्तीरं पिष्ठ्वा क्षारोत्तमायापि ॥५१॥

जातीमूलहरित्रे दे कासीसं कटुरोहिणी।

पूर्वाकाठिष्ठानि चांगानि कुर्यात्त संघोधानं घूतम् ॥५२॥

Samśodhana ghṛta

The best variety of arka should be made to a paste by adding the latex of snuhī. To this, the best of alkalies and the root of jāti, both the varieties of haridrā, kāśīsa, katu rohini and
pañca gavya or pañcāja or pañca māhiṣa should be added. With these drugs the medicated ghee which is useful in cleansing of ulcers should be prepared.

Śodhana taila

The medicated oil which is prepared of mayūraka, rāja-vrksa, nimba, kośātakī, tila, both the types of byhatī, śilā and āla is useful for cleansing of ulcers.

Śodhana cūrṇa

The potion prepared by adding powders of kāśīsa, saindhava, kīrṇa, vacā and both the varieties of rajasī is useful for cleansing ulcers.

Śodhana rasakriyā

The rasakriyā prepared of the drugs belonging to sālāsārādi group, paṭolī and triphala is useful for cleansing ulcers.

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.

सोमामूताश्ववगन्धा च काकोल्यादि गणे तथा।
क्षीरप्ररोहेश्वरिः च बलंयो रोपणाः: स्मृताः। ॥ ५७ ॥

Ropaṇa varti

The suppository prepared of soma, amṛtā, aśva gandhā, drugs belonging to kākolyādi group, praroha (adventitious root) of kṣiri vṛksas helps in the healing of ulcers.

समंगा सोमसरला सोमवल्का सच्चिन्दना।
काकोल्यादिश्च कल्क: स्यात्प्रचार्यस्तो ब्रजरोपणेः। ॥ ५८ ॥

Ropaṇa kalka

The paste prepared of samaṅgā, soma, saralā, soma valkā, candana and the drugs belonging to the kākolyādi group is useful in the healing of ulcers.

पूवपण्यात्मगुप्ता च हरिद्रे मालती सिता।
काकोल्यादिश्च योज्य: स्यात्मिथया रोपणे घृते। ॥ ५६ ॥

Ropaṇa ghṛta

The medicated ghee for healing of ulcers is prepared of prthak parṇī, ātma guptā, both the varieties of haridrā, mālatī, sītā and drugs belonging to kākolyādi group.

कालानुसायमुस्वणेः हरिद्रे भद्रवार ०
प्रयज्ज्वलश्च लोद्राः च तेले योज्यानि रोपणेः। ॥ ६० ॥

Ropaṇa taila

The medicated oil for healing of ulcers is prepared of kālānusārī, aguru, both the types of haridrā, bhadra dāru priyaṅgu and lodhra.
The powder of kimśukā, triphalā, lodhra, kāśisa, śravaṇā and the bark of dhava as well as aśva karna is useful in the healing of ulcers. Rasa kriyā of these drugs also helps in the healing of ulcers.

Utsādana

Apāmārga, aśva gandhā, tāla patri, 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 kāśisa, saindhava, kiśka, kuruvinī, 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, udumbara, vetasa and aśvattha cure ulcers and inflammation. These are called pañca valkala.

Aṣṭa varga

Two varieties of kākolī, jīvaka, rṣabhaka, both the varieties of medā, ṛddhi and vṛddhi—these eight drugs taken together are called aṣṭa varga. It alleviates pitta, promotes conception and nourishment.

Description

Jīvaka and rṣabhaka grow in the peaks of the Himalayas.
Its *kanda* (underground stem) is like that of the garlic. Its leaves are thin and fine.

**According to another text**

*Jivaka* has the shape of a *kùrcaka* (brush). *Rśabhaka* is like the horn of a bull in shape.

*Rddhi* and *vrddhi* which are well known in *kośayāmala* are the roots of creepers. These roots are covered with white hairs. They are certainly laxative.

*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.
Kākoli and ksīra kākoli have roots like those of pīvarti. They contain milky latex and they are fragrant. The lower part of it is known as kākoli where as the upper part is called ksīra kākoli.

Kākoli is slightly white in colour where as ksīra kākoli is yellowish white like milk.

Thus ends the description of drugs belonging the group of aṣṭavarga.
Sugandhāmalaka

If the fruit pulp of āmalakī is added to the group of drugs called sarvaussianē then it is called sugandhāmalaka. It cures diseases caused by the vitiation of pitta.

According to Dhūrjaṭi

Śāluka, tuttha and śrī puspa—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 hrilāsa (nausea), viṣa (poisoning), durgandhi (foul smell) and vitiation of vāyu and kapha.
Pañca sugandhi

Kaṅkola, pūga phala, lavanaṅga, jāti phala and karcūra—these five drugs taken together are called pañca sugandhika.

Chandana kuṃkumā tuḷye vīraṁmūḍhiyate

Vibhāma kuṃkumā yathā tāṇkaṁ chaṭṭhupapyakṣam

Varārdha & Ādya puspaka

Candana and kuṅkuma taken together in equal quantity are called varārdha. If three parts of kuṅkuma is added then it is called ādya puspaka.

Kuṃkumāgūhakarṣṭurīchandnāṇī

Mahaṃgaṇḍhimūḍhikā nāmaṁ vikṣapadama

Mahā sugandhi

Kuṅkuma, agūru, karpūra, kastūri and candana—these drugs taken together are called mahā sugandhi and named as yakṣa kardama.

Sañtarpana

The potion prepared of drākṣā, dāṭima and kharjūra mixed with sugar and powder of lājā along with honey and ghee is called sañtarpana or refreshing drink.
Classification of drugs according to their taste

Group of Sweet Drugs

Ghee, milk, muscle fat, marrow, śāli, godhūma, ṣaṣṭika, kaśeruka, śṛṅgāṭa, gilodya, ervāru, mūtrala drugs, drugs belonging to kākolyādī group, alābu, kālaka, kataka, kāśmarī, bhakṣa, kharjiuraka, drākṣā, padma, karkajikā, madhūka, sugar cane products, rājādana, three varieties of balā, payasvinī, tāla, jayā, payasyā, gokṣura, kuṃśmāṇḍa, kadali, meat, muktā, kṣīra moraṭa, priyāla majjā and vātāma—these belong to the group of sweet drugs.

Jayā is popularly called kapi kacchū.
Group of sour drugs

Dādima, mātuluṅga, prācināmalaka, dadhititha, āmalaka, cīncā, nipā, kośāmra, nimbuka, bhavya, pālevata, kola, lakuca, fruit of vetra, badara, janibira, karuna, amla vetasa, rajata, āmrātaka, canakāmla, kāñjika, cāngi, tākra, dadhyamla, surā, sawira. śuktaka, tuṣodaka, dhānyāmla etc., belong to the group of sour drugs.

Group of saline drugs

Saindhava, aksa, vidā, pākya, romaka, sāmudra, yava kṣāra, kha prasūta, svarjikā and navasāraka—these belong to the group of saline drugs.

Group of pungent drugs

Śigru, drugs of surasādi and pippalyādi groups, vyōṣā, āmaya, rasona, caṇḍā, sumukha, mūlaka, surāhvā, fruit of abalguja, extract of kāla, lāngali, piluka, śuka nasāhva, lavaṅga etc.,—these belong to the group of pungent drugs.

Vyōṣā is popularly called śata puspī.
Group of bitter drugs

Drugs of vyādhiṣṭhāndī and gudūcyādī groups, māṇḍūkī, vaijayantikā, both the varieties of haridrá, śakṛāḥvā, varuṇa, ikṣura, śaṅkhini, danti, dravanti, brhaṭi, śyāmā, saptacchadā, vyāgṛhi, kośapalahā, tiktā, karkoṭi, kāravellikkā, vārtāku, kāravi, gopā, kaṭabhi, śaśi, vāṭikā, vetrā, kārīra, sumanā, karavīra, trāyamānā, vrscikāli, kumārī, paṭikā, vrṣā, śaṅkha puspī, meṣaśṛṅgi, markata, pippali, svādu kaṇṭaka, kastūri, bimba, nirguṇḍī—these and such other drugs belong to the group of bitter drugs.

Svādu kaṇṭaka, is called vikaṅkata vrkṣa. Śaṅkhini is known as yava tiktā.
Group of astringent drugs

Drugs of nyagrodhādi, priyaṅgvādi, kākakolādi, and ambasṭhādi groups, fruits of triphalā, jambu, āmra, vakula, sphūrja, nāga vadhū, śaka and vanaspati, drugs of sālasārādi group, fruits of kataka, jhiṇṭa, sukuṇḍali, cilli, jīvanti, suniṣaṇṇaka, kalambuṣā, nipālaṅkī etc., mudga, nīvāra etc.,—these belong to the group of astringent drugs.

Kākakolādi group is the same as lodhrādi group. Kuṇḍali is called kāṃcanāra. Sphūrja is called tinduka. Nāga vadhū is known as sallakī.

Thus ends the description of drugs classified according to their tastes.

Mūrva, amlikā, dahana, sūrana and saindhava—these drugs taken together are called paṅca hūtāśana. It cures durnāman (piles), mandāgni (loss of the power of digestion), yākṛdroga (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 samśodhana etc.,

Now groups of drugs used for elimination of doṣas are being described so that no mistake is committed in the administration of therapies.

Drugs for Emesis

Madana, kuṭaja, jīmūtaka, iksvāku, dhāmārgava, lodhra, kṛtavedhana, sarṣapa, vidqṅga, pippali, karaṇja, prapunāta, kovidāra, karbudāra, ariṣṭa, aśva gandhā, madhūka sāra, vidula, bandhu jīvaka, śvetā, śaṇa puspī, bīṁbī, vaca and both the varieties of indra vārūṇi—these drugs help in the elimination of doṣas through the upward tract.

Drugs for purgation

Trivṛt, danti, dravantī, saptalā, saṃkhini, viśūnikā, gavākṣi, chāgalāntri, nilini, phala, snuk, suvarṇa kṣirī, citraka, kīnīhi, tilvaka, kamśpillaka, campaka, ramyaka, pūṭalā, pūga, harītakī, āmala, vibhitaka, líṅgī, kanaka phala, guḍa, eranḍa, pūṭīka, mahā vṛkṣa, sapta echada, arka, āragvadha, patra, jyotīśmatī—these drugs help in the elimination of doṣas through the downward tract.
Of drugs from tilvaka upto pātalā, roots are to be used, from pūga upto eranḍa, fruits are to be used, of pūtika and āragvadhā, leaves are to be used and of other milky plants the latex is to be used.

Drugs which are both Emetic & Purgative

Koṣṭākī, saptalā, śaṅkhīni, devadāli, hemāhvā 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

Pippali, marica, viḍāṅga, madhu śigru, siddhārthaka, śirīṣa, karavīra, bimbī, girikarnī, kiṃīhi, vacā, jyotismatī, karaṇja, arka, alarka, laśuna, ativiśā, srṅgavera, tālīsa, tamāla, surasā, arjaka, inigudi, meṣa srṅgī, mātuluṅgī, pilu, tiniṣa, śāla, tāla, madhūka, lākṣā, hiṅgu, lavoṣa, madya, šakṛt rasa and urine—these help in the elimination of doṣas from the head.

Of the drugs from karavīra upto arka, roots are to be used and the flowers of mātuluṅgī, muraṅgī, pilu and jāṭī are to be used.
Group of drugs for alleviation of vāyu

Bhadra dāru, kuṣṭha, niśā, meṣa śṛiṅgī, balā, atibalā, ārtagala, kālaka, kacchura, šallakī, kuberakṣī, virataru, sahaçara, agni maṃtha, vatsādāni, śvadāṃśrā, eranḍā, āsma bhedaka, arka, alarka, šatāvarī, punarnavā, vasuka, vaśīra, karcūra, bhāṛīgī, kārpaśī, vyṛcikāli, dhättāra, badara, yava, kola, kulattha etc., drugs belonging to the vidārigandhādi group and both the varieties of pañca mūla—these, in brief, are the alleviators of vāyu.

Group of drugs for alleviation of pitta.

Candana, kucandana, hṛībera, uṣīra. maṃjiśṭhā, payasyā, vidārikā, šatāvarī, gundrā, šaivālaka, kalhāra, kokanda, utpala, kadali, mūrvā etc. and drugs of kākolyādi, sārivādi, nyagrodhādi, utpalādi and triṇa pañca mūla groups these, in brief, are the alleviators of pitta.

Group of drugs for alleviation of kapha

Kāleyaka, agaru, tiḷa parṇī, kuṣṭha, haridrā, śīta, śīva, śata-
pūṣpā, sarala, rāsnā, prakīryā, udakīryā, ināḍī, sumanas, kākādani, lāṅgolakī, hasti karna, muṇjātaka, lāmājaka etc. and drugs belonging to vallī 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, kulaṭṭha, nispāva, green vegetables, ingredients having sour, saline and pungent tastes, pastries, dried fish, dry vegetables, meat as well as musale fat of goat, sheep and animals inhabiting marshy land and water, cold water, kṛṣarā, 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, śigrū, surasā, sumukha, suci, bhūṣṭṇa, śukta and cukrika—these are called haritaka.

**Wholesome food & regimens**

(a) Rakta śāli, śaṣṭika, kaṅguka, kumudaka, pāṇḍuka, karamardaka, sugandhaka, kalama, śattapuṭṭi, kumodaka, nivāra, krodava, uddālaka, śyāmāka, nandimukhi venṭiyava, (b) eṇa, harina, nriga, kuraniga, mātrkā, śvadāṁśtra, karāla, viśkira, hārīta, tittira, lāvaka, kapiṅjala, vartiraka, (c) mudga, makuṣṭha, vartula karāla, masūra, maṅgalyā, caṇaka, āḍḍhakī, satīna, māṣa (d) cilli, vāstuka, niṣaṇnaka, jīvantī, taṇḍulīyaka, maṇḍūka parṇī, (e) cow's milk, ghee, rock salt, dōḍima, 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 dhāṇyas* (grains), *māsa* is considered to be the most unwholesome. This view is not correct because *māsa* cures diseases caused by the vitiation of *vāyu*, *śūla* (colic pain) and *ādhmāna* (flatulence). It promotes strength as well as virility. Why should it be treated as unwholesome?

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:

   “गोपालिकानां कर्तादने कलसूख्ये प्रचकार बालः।
   सामस्वरो विनविनिर्तको यस्तनोनु श टोडरमल्लभूये॥”

2. ‘कियत्रिष्णोपयोष्षसंग्राह्यं गणिनिगच्छते’ इति प्रचमपुस्तके पाठः।
3. ‘स्यात्स्त्रिणिशदमां संविलयवाचतिकादि’ इति प्रचमपुस्तके पाठः।
4. ‘भिषज्’ इति दितियपुस्तके पाठः।
5. ‘भिन्नान् मिथ्रान् प्रयोजपेत्’ इति प्राकरे पाठः।
6. ‘ढ़य’ इति प्रथमद्वितीयपुस्तकयोऽपि: पाठः।
7. ‘विरविल्व’ इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
8. ‘ढ़य’ इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
9. ‘वातशजापह’ इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
10. ‘लोक्र’ इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
11. द्रष्ट्रयम् सुधुः सूत्रः ३५ : २२-२३।
12. ‘युज्वदोषह्रो’ संधिप्रदः पाठोऽथ्र प्रथमपंचमपुस्तकयोऽपि: नोपलम्यते।
13. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ४०-४१।
14. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ४४-४५।
15. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ५३।
16. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ५६, योगरतनकरः पृष्ठ ६७।
17. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ५८।
18. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ६०-६१।
19. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ६६-७०।
20. द्रष्ट्रयम् सुधुः सूत्रः ३५ : ७२-७६।
21. ‘तुता’ इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
22. ‘वृष्याणां इति द्वितीयपुस्तकके पाठः।
‘वृष्याणां इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
23. ‘यस्त’ इति द्वितीयपुस्तकके पाठः।
24. द्रष्ट्रयम् योगरतनकरः पृष्ठ ६५।
25. ‘वृद्धिस्तु’ मधुरशीतलः इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
26. द्रष्ट्रयम् भावप्रकाशः हरीतव्यादितवम्: १२२।
27. ‘सु चतवाण्डप’ इति ब्राह्मणे पाठः।
28. तदनेन इति द्विियतृतीयचतुर्यपुस्तककेपु पाठः।
29. ‘सालसारादिक्ष’ पलादिन्च’ इति प्रथमद्वितीयपुस्तकयोऽपि: पाठः।
30. ‘ब्रह्मूद्द्याद्वती’ इति प्रथमपंचमपुस्तकयोऽपि: पाठः।
‘विवृत्तात्स्याद्वती’ इति ब्राह्मणे पाठः।
31. ‘ब्रह्मूद्द्याद्वती’ इति द्वितीयपुस्तकके पाठः।
32. ‘वेदाणा’ इति ब्राह्मणे पाठः।
33. This is the end of the 12th chapter in Ayurveda Saukhyam of Toḍarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजदोड़रमलविरचिते टोडरानन्दे ब्राह्युद्दसीख्ये
गणोद्धे शक्तिनं नाम ढादशो हर्षः।
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.

हरितकी

शिवा हरितकी पथ्या चेतकी विजया जया ।
2 प्रपथ्या प्रमथामोधा कायस्था प्राणदामूढा ॥ २ ॥
जीवनीया हृदमबत्ती पूर्णामृततलाभया ।
बयस्था नंदि विशेष्या श्रेयसी रोहिष्यी तथा ॥ ३ ॥

_Haritaki_

Śivā, haritakī, pathyā, cetakī, vijayā, jayā, prapathyā,
pramathā, amoghā, kāyasthā, prāṇadā, amṛtā, jīvanīyā, haimavatī, pūtanā, amṛtalā, abhayā, vayasthā, nandi, śreyasī and rohini—these are synonymous.

Āmalaka

Dhatri phala, amṛta phala, āmalaka, śrī phala and śiva—these are synonymous.

Vibhītaka

Vibhītaka, kārsa phala, bhūta vāsa, kāli druma, vāsanta, aksa, vindhya jāta, samvartta and tīla puspaka—these are synonymous.

Triphala

Triphala tattvabhyeṣa śyaḍhā phalottamā

Haritakī, āmalaka and vibhītaka are called triphala, when taken together. Varā, śreṣṭhā and phalottamā—these are the synonyms of triphalā.

Bhūmyāmalakī

Bhū myāmalakī

Bhū dhātrī, vahu patrā, jaṭā, tāmalakī and śivā—these are the synonyms of bhūmyāmalakī.
Prācināmalaka

Prācināmalaka, prāci nāgara and raktaka—these are synonymous.

वासा

वासा नृपः सिंहमुखी भिषजङ्गमातास्तु: ।
शुक्ल हैमवती चेव सिंहास्यो वाजिंदतः ॥ ७ ॥

Vāsā

Vāsā, vrṣa, simha mukhi. bhisaṇmātā, āṭarūṣaka, śukla, haimavatī, simhāsya and vāji dantaka—these are synonymous.

गुड़ची

गुडची कुंदली छिन्ना वयस्थामुतवल्लरी ।
छिन्नोद्भवा छिन्नशहामृता ज्वरविनाशिनी ॥ ५ ॥
वत्सादनी चंद्रहासा जीवती चक्रक्षणा ।

Guḍūcī

Guḍūcī, kunḍalī, chinnā, vayasthā, amṛta vallari, chinnodbhavā, chinna ruhā amṛtā, jvara vināśini, vatsādanī, candra hāsā, jivanti, cakra laksanā—these are synonymous.

बिल्व

बिल्वः शलादु बृंगुषो मालूरवच सदाफलः ॥ ६ ॥
लक्षमीफलो गंधगमः शाहिल्यः कटकी मतः ।

Bilva

Bilva, salātu, śailūsa, mālūra, sadā phala, lakṣmī phala, gandha garbha, śāndilya, kaṇṭakī—these are synonymous.

ग्राणि

आग्निमयो जयः केशी ग्राणिवेष्टयतिका ॥ १० ॥

Araṇī

Agni mantha, jaya, keśi, arani and vaijayantikā—these are synonymous.
पातलाकाष्ठपातला

पातला कामादृती स्यात् कुम्भिका काष्ठवृत्तिका ≈
स्थलायमोघा . मधोदृती तांग्रपुष्पांववासिनी ≈
अन्या फलेष्ठा स्वेतकुंभीका काष्ठपातला ॥३१॥

Paṭalā & Kāṣṭhapāṭalā

Paṭalā, kāma dūti, kumbhikā, kālavṛntikā, sthālyā, amoghā, madhordūti, tāmra puspā and ambu vāsinī—these are the synonyms of paṭalā. Another variety of it which is called kāṣṭhapāṭalā has two synonyms viz., phale ruhā and śveta kumābhikā.

गंभारि

कासरी सवंतोभ्रद्रा शीरणी कुण्डवृत्तिका ≈
कंभारि कासरी हीराकासरी मद्रपणिका ॥ १२ ॥

Gambhāri

Kāsmasi, sarvatabhadra, śrī parṇi, kṛṣṇa vṛntikā, kāmbhāri, kāsmari, hīrā kāsmari and bhadra parṇikā—these are synonymous.

स्थोनाक

स्थोनाक: पूर्वविव: स्यात् शुक्नास: कुटंतत: ॥

भूतवक्षव: खट्वंग: टुंक: सल्लकोरलु: ॥

मूरजांहो शालुक: प्रियांजीव: कटमर: ॥ १३ ॥

Śyonaṅka

Śyonaṅka, pṛthu śimba, śuka nāsa, kutāninaṭa, bhūta vṛkṣa, khaṭvāṅga, tuṇṭuka, sallaka, aralu, mayūra jaṅgha, śāluka priyāṅjīva and kaṭaṁbhaka—these are synonymous.

महत्त्वमूल

विल्वागिभि: पंचभिरेव यस्यात् तत्त्वमूलस्त महत्त्वमूलकारि: ॥ १४॥
Mahat pañca mūla

Bilva, arañi, pātalā, gambhārī and śyonāka—these five drugs, taken together, are known as mahat pañca mūla. They are the promoters of digestion and metabolism.

गोक्षुर

गोक्षुरस्त्रिक: कंठफल: स्याल्वानुकटक: ।
गोकंटको भद्रकंटस्त्रिकटो व्यालबंधूक: ।
स्वबंधू: स्यल्श्रुगाट: पडङ: क्षुरस्त्रिक: ॥ १५ ॥

Gokṣura

Gokṣura, trikaṭa, kaṇṭha phala, svādu kaṇṭaka, go kaṇṭaka, bhadra kaṇṭa, brikkaṇṭa, vāla damśtraka, svadāṁśtra, sthala śṛṅgāta, saḍānga, kṣuraka and trika—these are synonymous.

शालिपणी

शालिपणी ध्रुवा सोम्या निरिपणी पीतनी सिंधरा ।
विदारिगांधातितिप्रा दीर्घमूलांशमतपि ॥ १६ ॥

Śali parṇī

Śali parṇī, dhruvā, saumyā, tri parṇī, pītāṇi, sthirā, vidārigandhā, ati guhā, dirgha mūlā and aṁśumati—these are synonymous.

पृष्णिपणी

पृष्णिपणी कोष्टपुच्छा धावनी कलशी गुहा ।
गुमालविध वृत्तलता पृष्णिपणी । पृष्णिका ॥ १७ ॥

Prśni parṇī

Prśni parṇī, kroṣṭu pucchā, dhāvani, kalaśi, guhā, sṛgāla viṭ, vṛtta latā, prthak parṇī and parṇikā—these are synonymous.

बृहत्तकटकारी

बृहती स्यूलभंटकी विशदा च महोटिका ।
वृत्ताकी महती शिष्णी कटकी राष्ट्रनाकुली ॥ १५ ॥

Brhat kaṇṭakārī

Brhatī, shūla bhanṭāki, viśādā, mahoṭikā vṛntāki, mahatī, simhī, kaṇṭakī and rāṣṭra nākulī—these are the synonyms of brhat kaṇṭakārī.

Laghūkantakārī

कंटारिका कंटकिनी कंटकारी निदिदिनिका ।

* दुःस्पशर्य धावनी शुद्ध्रा स्याद्य्याध्री दुःप्रवचिणी ॥ १५ ॥

Laghū kaṇṭakārī

Kaṇṭārikā, kaṇṭakini, kaṇṭakārī, nidigdhikā, duḥsparśā, dhāvanī, kṣudrā, vyāghrī and duḥpradharsinī—these are the synonyms of laghū kaṇṭakārī.

Śvetakantakārī

Śita kṣudrā, candra hāsyā, lakṣmaṇā and kṣetra dūtikā—these are the synonyms of śvetakantakārī.

Laghupanchmool

हस्सवाल्यं पंचमूलं स्याल्लंशिक्षणौद्वृत्तिः ॥ २० ॥

Laghū pāṇca mūla

Gokṣura, śāli parṇi, pṛśni parṇi, brhat kaṇṭakārī and laghū kaṇṭakārī—these five drugs, taken together, are known as laghū pāṇca mūla.

Daśamūla

The ten drugs, included in these two groups viz., mahat
pañca mūla and laghu pañcamūla, taken together are called daśa mūla.

श्रद्धि वृद्धि

श्रद्धि सुख युग्म लक्ष्मी: सिद्धि: सर्वमन्नप्रिया II २१ II

Rddhi and vrddhi
Both Rddhi and vrddhi (sukha) are called lakṣmi, siddhi and sarva jana priyā.

काकोली

काकोली मदुरा चीरा कायस्था चीरशुचिका I

dvaśakakolī vayasholī svādu māṁśi and payasvinī II २२ II

Kākoli
Kākoli, madhurā, virā, kāyasthā, vīra śuklikā, dhvāṅkṣa kolī, vāyasholi, svādu māṁśi and payasvinī—these are synonymous.

क्षिरकाकोली

षिरीया क्षिरकाकोली शताहा क्षिरिणी मता I

Kṣira kākoli
The second variety of kākoli, which is known as kṣira kākoli has two synonyms viz., śatāhva and kṣiriṇi.

मेदा

मेदा जैया शाल्यणी मणिचिढ्राभमाधरा II २३ II

Medā
Medā, śālya parṇī, maṇi chidrā, abhayā and adharā—these are synonymous.

महामेदा

महामेदा वसुचिर्ज्र निर्दता देवतामणि: I

Mahāmedā
Mahā meda, vasu chidrā, tri dantā, devatā and maṇi—these
are synonymous.

Jīvaka

Jīvaka, madhura, śṛṅgi, hrasvāṅga and kūrca śīrṣaka—these are synonymous.

Rṣabhaka

Rṣabha, dhīra, indrākṣa, viṣāṇi, durḍhara and vrṣa—these are synonymous.

Aṣṭa varga

Rddhi, vrddhi, kākoli, ksīra kākolī, medā, mahā medā, jīvaka and rṣabhaka—these eight drugs taken together are called aṣṭa varga. They are cooling and exceedingly spermatopoetic.

Jīvantī

Jīvantī jīvani jīva jīvaniya yasasthī.

Jātrakṣaṇa jīva bhūmā yasasthīni.

Jivantī

Jīvantī, jīvanī, jīvā, jīvanīyā, yaśaskari, sāka śreṣṭhā, jīva bhodā, maṅgalyā and jīva vardhinī—these are synonymous.

Mṛgyuṣṭī

Mṛgyuṣṭī bhūtaṇaka yastvesthu mṛgulika.

Yastvāṃ sadyaṃ mṛgyuṣṭuṃ yastvasthuṃ jalar manu. 27
Madhu yaṣṭi

Madhu yaṣṭi, klītanaka, yasti madhu, madhūlikā, yaṣṭyāhva, madhuka, yaṣṭi madhuka, jalaja and madhu—these are synonymous.

Māṣa pariṇī

Māṣa pariṇī, kṛṣṇa vrntā, kāmbojī, haya pucchikā, māṁsa-māsā, sinha mukhi, svādu māṣā and mahā sahā—these are synonymous.

Mudgā pariṇī

Mudgā pariṇī, kṣudra sahā, sūrya pariṇī, kuraṅginī, vanajā, raṅginī, śimbi, sinhi and māṛjāra gandhi—these are synonymous.

Jīvaṇīyagāṇa

Jīvaṇīsūryaparṇīyukṭa kākolīyā jīvaṇīkāṃbojī
dhṛde yuddhīti mādhuro jīvaṇīyagāṇo gūh: II 30 II

Jīvaṇīya gāṇa

Jīvaṇī, māṣa pariṇī, mudgā pariṇī, kākolī, kṣīra kākolī, jīvaka, rṣabhaka, medā, mahā medā and yaṣṭi madhu—taken together, they are called madhura gāṇa (group of drugs having sweet taste) or jīvaṇīya gāṇa (group of drugs promoting vitality). They are heavy (guru).
Eraṇḍa

Eraṇḍa, dirgha danda, varuṇa, vardhamānaka, citra, pañcāṅgula, vyāghra puccha and gandharva hastaka—these are synonymous.

Raktā eraṇḍa

Raktā danda, hasti karna, vyāghra, vyāghratara, rubu, uttāna patra, durvāta, āma vairī and vacanīcula—these are the synonyms of the red variety of eraṇḍa.

Sāriyāyam

Sāriyā śāradāstotra gopakṣya prataṅika

Gopāngana gopavallī latāṅga kāṇḍasāriyā

Sāriyāyam kuṭṭamulā mahādhanāsāriyā

Two varieties of Sāriyā

Sāriyā, śāradā, āśphotā, gopa kanyā, pratānikā, gopāṅganā, gopa vallī, latāṅvā and kāṣṭha sāriyā—these are the synonyms of sāriyā.

There is another variety of sāriyā whose synonyms are kṛṣṇa mūlā, bhadra candana and sāriyā.

Yabatha

Yasaḥ mahābhāvanāḥ dirghāṅgula yabathak

Vālapatra: samudrānti durmūlōsiktaṇkak
Yavāsā

Yāsa, marudbhavā, anantā, dirgha mūla, yavāsaka, vāla patra, samudrānta, dúra mūla, ati kaṇṭaka, dhanva yāsa, tāmramūlī, duḥsparśā, durālabhā, durālabhā, yāsaka, kacchurā and dhanva yāsaka—these are synonymous.

Mahāmuṇḍi

Mahāmuṇḍi loभनीया छिन्नप्रविचिनिका स्मृता ।
भूतवश: कुलहलो लंबु शालूकप्पक: ।
कदंबपुष्पी मुंडी च गुण: मुभीकदंबक: । 34 ।

Mahā muṇḍī

Mahā muṇḍi, lobhanīyā, chinna grahthinikā, bhūta vrksa, kulahala, lambu, śāluka kaṇṭaka, kadamba puspī, muṇḍi and bhūmi kadambaka—these are synonymous.

Prāpamāṇaṃ

Prāpamāṇastu शिखरी किणिही खरंमंजरी ।
प्रध:शत्य: शैलरिक: प्रत्यक्पुष्पी मयूरक: । 35 ।

Apāmārga

Apāmārga, śikharī, kiṇīhi, khara maṇjarī, adhāḥ śalya, śaikharika, pratyak puspī and mayūraka—these are synonymous.

Raktapāmārga

Raktapāmārga

Raktapālī, vasira and kapi pippali—these are the synonyms of red variety of apāmārga,
Kampillaka

Kampila, recana, rakta cūrṇaka, vṛṇa ṣodhana, rohita, rakta śamana, recī and raṇjanaka—these are the synonyms of kampillaka.

Danti

Danti, ghuna prīyā, nāga danti, śighra mukulaka, upacitrā, nikumbha, viśalyā, udumbara cchadā, ākhu karṇī, vrśā, eraṇḍā, dravanti, samvarī, muṣikāhvā, suta śrenī, pratyak śrenī and kaphaṇājīkā—these are synonymous.

Jayapāla

Jayapāla, danti biṣa and ciṇciṇī phala—these are synonymous.
sarvānubhuti, trivṛtā, tripūṭā, saralā and sitā—these are the synonyms of the white variety of trivṛt.

śyāmnitoṣy

ज्रिवृक्कला कालमेयी कालपश्यंदंत्रिका ।

सुपेणा स्याममालविका मसुरा विदला मता || ४२ ||

Śyāma niśotha

Trivṛt, kālā, kāla mesī, kāla parṇī, ardha candrikā, susēṇā, mālavikā, masūrā and vidalā—these are the synonyms of black variety of trivṛt.

इन्द्रवार्षणी द्वय

23 24

इद्रवार्षपथ्राज्ञा बुपमाली गवादनी ।

इद्रवार्षवर्ष: शुद्धळा विशालेशी विपादिमी || ४३ ||

प्रयोगार्थाणां चिन्तन्ता चिन्ता महाफला ।

प्रातमरक्ता नागदली ब्रुसी महजबिभट || ४४ ||

Indra vāruṇī — two varieties

Indra vāruṇī, indrāhvā, vṛṣabhākṣi, gavādani, indrairvāru, kṣudra phalā, viśālā, aindrī and viśādanī—these are the synonyms of indra vāruṇī.

There is another variety of indra vāruṇī whose synonyms are citra phalā, citrā, mahā phalā, āṭma rakṣā, nāga dantī, trapusi and gaja cīrhiṭā.

प्रारंभ

प्रारंभो राजवृक्ष: शम्पाक: कृतमालक: ।

• व्याचिपात: कणिकार: प्रमहुष्ठतुरंगमुल: ।

26 प्रारोप्यशिप्री स्वण्ड: कर्षी दीर्घफलो मत: || ४४ ||

Āragvadha

Āragvadha, rājavṛkṣa, sampāka, kṛta mālaka, vyādhi ghāta,
karnikāra, pragraha, caturaṅgula, ārogya śimbī, svarṇadru, karnī and dīrgha phala—these are synonymous.

नीलिनी

नीलिनी नीलिका प्राम्या श्रीफला भारवाहिणी ।
रंजनी कालिका मेला तुर्का दिशोधिणी ॥४६॥

Nilinī

Nilinī, nilikā, grāmyā, śrī phalā, bhāra vāhinī, raṅjanī, kālikā, melā, tunī, tutthā and viśodhanī—these are synonymous.

कटुकी

कटुका रोहिणी तित्ता चक्रांगी कटुरोहिणी ।
मस्यपिता कांडुश्च बर्यनम्या ध्रुवाणिका ॥ ४७ ॥

Kaṭukī

Kaṭukā, rohiṇī, tiktā, cakrāṅgi, kaṭurohiṇī, matsya pittā, kāṇḍa ruhā, vṛṣṇa bhadrā and dvijāṅgi—these are synonymous.

श्रोकोल

श्रोकोलकस्ताद्रश्चल: पीतसारो निकोचक: ।
गुप्तसेलो विरेचिस्याद्मूसिता दीर्घकोलक: ॥ ४८ ॥

Aṅkola

Aṅkolaka, tāmra phala, pīta sāra, nikocaka, gupta sneha, vireci, bhūsitā, dīrgha kilaka—these are synonymous.

सेहुंड

सेहुङ्डो वच्चतुंडस्तु गंडीरो वच्छतुंडक: ।
स्नुहि सामंतुंचासिपना वज्री महात्त: ॥ ४६ ॥

Sehunḍa

Sehunḍa, vajra tuṇḍa, ganḍīra, vajra tuṇḍaka, snuhi, sāmanta dugdhā, asi patrā, vajri and mahā taru—these are synonymous.
Nimba

Nimba, niyamana, neta, arista, paribhadra, sutikta, sarvatobhadra, picu manda and prabhadraka—these are synonymous.

Mahānimba

Mahā nimba, nimbaraka, kārmuka, viṣa muṣṭika, ramyaka, girika, udreka, kṣīra and keśa muṣṭika—these are synonymous.

Kirāta tikta

Kirāta tikta, kairāta, bhūnimba and rāmasenaka—these are the synonyms of kirāta tikta.

There is another variety of kirāta tikta whose synonyms are naipāla, nāri tikta, jvarāntaka, kāṇḍa tikta, urdhva tikta, nidrāri and sannipātahā.
Kuṭaja

Kuṭaja, mallikā puspa, kaliṅga, giri mallikā, vatsaka, koṭi vrksaka and śakra bhūruha—these are synonymous.

Indra yava

The fruit of kuṭaja is called indra yava. Its synonyms are kāliṅga, kuṭaja, śakrāḥva, puruhuta and bhadra yava.

Madana phala

Madana, chardana, pindī, rāṭha, pinditaka phala, karahāta, tagara, śalyaka and viṣa puspaka—these are synonymous.

Kaṁkusṭha

Kaṁkusṭhaka, kāka kuṣṭha, recana, raṅga nāyaka, śobhana, culaka, rāsa, varāṅga and kiṁnubālaka—these are synonymous.

Svarṇaksiṇī

Hemāvā, kanaka kṣirī, hema dugdha, himāvatī, kṣirinī, kāñcana kṣirī, kaṭu parnī and karsṇī—these are synonymous.
Sātalā

Sātalā, vimalā, sārī, saptalā, vahu phenikā, carmasāhāvā, carma kasā, phenā, dīptā and nālika—these are synonymous.

Aśmanta

Aśmanta, mālukā patra, yugma patra, amla patraka, ślakṣna tvak, aśma yoni, kuśali and pāpa nāśana—these are synonymous.

Kānčanāra

Kānčanāra, kānčanaka, pākārī and rakta puspaka—these are the synonyms of kānčanāra. A variety of this plant is called kovidāra. Its synonyms are kuddāla, kuṇḍali, kuli, āśphotā, udyalaka, svalpa, keśari, śrīmarī and hita.

Nirgunḍī

Nirgunḍī, śveta kusuma, sinduka and sindu vāraka—these are synonymous.
Sephālikā

The blue variety of nirgundī is called bhūta keśi, nila sinduka, nila puspaka, sephālikā, sīta bhīru, dhanaka and nila maṇjarī.

Meṣṣṭuṇḍī

Meṣṣṭuṇḍī Meṣṣṭvallī Sāṃdhaṭṭajjñāṇikā

Another variety of daksināvarti, vrṣčikāli and viśānikā.

Śvetapunarnava

Punarnava Śvetamūla Pūrṇvīko Dīrghapatakā:

Vishālako Dīrghdvaram: Punāṃgīmḍalaḥ: II 63 II

Sveta punarnavā

Punarnavā, sveta mūlā, prthvīka, dirgha patraka, viśākha, dirgha varṣābhū, punarbhū and maṇḍala chada—these are synonymous.

Rakta punarnavā

Synonyms of the red variety of punarnavā are rakta puspā and kāthillaka.
Kṣudra varṣābhū

Kṣudra, Kṣudra varṣā bhū, varṣa ketu and śivāṭikā—these are the synonyms of the small variety of punarnavā.

Rāṣnā

Rāṣnā, rasyā, yukta rasā, rasanā, gandha nākulī, sugandha mūlā, atirasā, śreyasi, suvahā and rasā—these are synonymous.

Prasāraṇī

Prasāraṇī, rajvāla, vaharnā, pratānikā—these are synonymous.

Prasāraṇī

Prasāraṇī, rāja balā, cāru parṇī, pratānikā; saraṇī, sāraṇī, bhadra parṇī, suprasara and sarā—these are synonymous.

Śatāvārī

Śatāvārī, bhīṣapī, śīrpicāgāraktī—these are synonymous.
\textbf{Śatāvari}

Śatāvari, bhīru patri, dvīpikā, adhara kaṇṭakī, nārāyanī, śata padi, śatāhvā and vahu pūtrikā—these are synonymous.

\textbf{Mahaśātāvari}

शताव्यालेक्षकोन्या पीवरी दीवरी वरी
भोभेबङ्ग्पुज्वा च महापुष्पयत्विका
सहल्वीया केशी स्यातुंगिनी सूक्ष्मपर्यतिका \textsuperscript{169}

\textbf{Mahā śatāvari}

Pivāri, divāri, varī, abhīru, vahu putrā, mahā puruṣa dantiṅkā, sahasra vīryā, keśī, tuṅginī and suṅkṣma patriṅkā—these are the synonyms of mahā śatāvari (bigger variety of śatāvari).

\textbf{Balā}

बला वाट्यालकं शीतपाकी पाणीदनाळ्यं
भद्रींदी सभंगा स्यात्समांसा सरयांतिका \textsuperscript{170}

\textbf{Balā}

Balā, vātyālaka, śīta pākī, pādyodana, bhadraudanī, sahaṅgā, samāṁsā and khaṇa yaṣṭikā—these are synonymous.

\textbf{Mahābalā}

महाबला वीरपुष्पा सहदेवा वृहदला
वाट्यायनी देवसहा वाट्यास्यात्योतपुष्पकः \textsuperscript{171}

\textbf{Mahā balā}

Mahā balā, vīra puspa, sahadeva, bhṛdabala, vātyāyanī, deva sahā, vātyā and pīta puspaka—these are synonymous.

\textbf{Pratītibhā}

वलिकातितिबला भारद्राजी स्याह धर्मिनी
गामेश्वकी नागबला विश्वदेवा सवधका \textsuperscript{172}
Ati balā

Vālikā, ati balā, bhāradvājī, vrksa gandhinī, gāngerukī, nāga balā, viśva devā and gavedhukā—these are synonymous.

Tejavatī

Tejavatī, Tejavatī, tejanyā, kavalkalā, mahaujasī, pārijātā, sītā, tejā and ati tejinī—these are synonymous.

Jyotismati

Jyotismati, vahni ruci, kaṅgūṇī and kaṭubhī—these are synonymous.

Deva dāru

Deva dāru, surāhvā, bhadra dāru, sura druma, bhadra kāṣṭha, sneha vrksa, kilima and śakra dāru—these are synonymous.

Sarala

Sarala, nandana, citrā, nameru, dipa vrksaka, pūti dāru, pūti vrksa, mahā dīrgha and kīla druma—these are synonymous.

Puṣkara mūl

Puṣkara mūl
Puṣkara mūla
Pauṣkarāhva, padma patra, pauskara, pauṣkarāṅghrikā, kāśmīra, puṣkara jaṭā, mūla, vīra and sugandhika—these are synonymous.

Kuṣṭha
Kuṣṭha, rogāhvaya, vāpya, kauvera, pāribhadra, pārihārya, pāribhāvyā, utpala and hari bhadra—these are synonymous.

Karkaṭa śṛṅgī
Śṛṅgī. kulira śṛṅgī, vakrā, karkaṭa śṛṅgikā, karkaṭākhyā, mahā ghorā, śṛṅgīnāmni and natāngī—these are synonymous.

Rohiṣa trṇa
Bhūta, rohiṣaka, bhūti, bhūṭika, sarala, trṇa, śyāmaka, yugala, paura, vyāmaka and deva gandhaka—these are synonymous.

Kauṭṭal
Kauṭṭal kumudā kumāri śhīparṇī somapāda:
Somabolkō mahākūmaī bhra mahabati shiva
Kaṭphala

Kaṭphala, kumudā, kumbhī, śṛīparṇī, soma pādapā, somavalka, mahā kumbhī, bhadrā, bhadravatī and śivā—these are synonymous.

भागी

भागी भृगुभवा वास्ता काश्यमी भागपवर्णी ।
44
लर्कावं कुम्भमाता फजजी ब्रह्मायणिका ॥ ५१ ॥

Bhārgī

Bhārgī, bhṛgū bhavā, vāsā, kāśaghnī, bhṛgā parvaṇi, khara śaka, śukra mātā, phāṇjī and brāhmaṇa yaṣṭikā—these are synonymous.

पावाणमेव

पावाणमेव: पावाणोऽस्मरोनेदोथमेवः ।
45
शिलामेवो दूषदनेवो नगभिन्नगेवः ॥ ५२ ॥

Pāśāṇa bheda

Pāśāṇa bheda, paśāṇa, aśmarī bheda, aśma bhedaka, śilā bheda, drṣad bhedu, naga bhid and naga bhedana—these are synonymous.

मुस्ता

मुस्तं वारिघरो मुस्तमेचाथ्य: कुर्विविधः ।
46
वराहोऽथो घनो भद्रमुस्तम राजकसेवः ।
पिण्डमुस्तं विपद्वभी नागरोऽथ: प्रकीर्भित: ॥ ५३ ॥

Mustā

Musta, vāri dhara, mustā, meghākhyā, kuru vindaka, varaḥa, avya, ghana, bhadrā musta, rāja kaseruka, piṅḍa musta, viṣa dhvanisi.—these are the synonyms of mustā. Another variety of it is called nāgara.

धात्को

धात्को कुंजरी सिन्धुपुष्पा प्रमोदिनी मता ॥
Dhātakī

Dhātakī, kuñjari, sindhu puspā, pramodini, pārvatiyā, tāmra puspī, surākhyā and madya vāsinī—these are synonymous.

Vidārī kanda

Vidārikā, vṛkṣa valli, vṛkṣaka, dāvidālikā, śṛgālikā, kanda valli, svāduka, pāpa nāṣaka—these are the synonyms of vidāri-kanda. It has another variety whose synonyms are śuklā, kṣīra śuklā, kṣīra valli, payasvinī, ikṣu valli, mahā śvetā, kṣīra gandhā and ikṣu gandhikā.

Māyikā

Māyikā, vālikā, duṣṭā, sāci danta, saṭhānivikā, aṁvaṣṭhakī, sācī mukhī, kaśāyā and śākaṭa mukha—these are synonymous.

Vāraḥī kanda

Vāraḥī, mādhavi, grṣṭi, sapakari and vana mālikā—these are the synonyms of the plant vāraḥī kanda,
Its root (tuber) is called *kaṭi kroḍa* and *samvara*.

पाठा

पाठांवध्या बृहत्तित्ता प्राचीनांविष्ठकर स्ना।
वरिष्ठका पापलेले बृहस्पति बिष्णुरूणास्य।

Pāṭhā

Pāṭhā, aṁvaṣṭhā, vṛhattikā, prācīnāṁbaṣṭhakī, rasā, vara tiktā, pāpa celi, śreyasī and viḍḍha karṇikā—these are synonymous.

मूवाः

मूवाः देवी मधुरसा देवत्रेणी मधुसवः।
स्निग्धश्वरी पृथक्षपणी मोरना पीलुपणिका।

Mūrvā

Mūrvā, devī, madhu rasā, deva śrenī, madhu srava, snigdha parṇī, pṛihak parṇī, moratā and pīlu parṇikā—these are synonymous.

मंजिष्ठा

मंजिष्ठा विजयरत्ना रत्कांगी कालमेविका।
रत्कांगटस्ताम्रवली समंगा वस्त्रभूषणा।
मंजुला विकसा भंडी छविका ज्वरनासिनी।

Maṇjīṣṭhā

Maṇjīṣṭhā, vijaya raktā, raktāṅgi, kāla meṣikā, rakta yaṣṭi, tāmra vallī, samāṅgā, vastra bhūṣanā, maṇjulā, vikasā, bhaṇḍī, chadhikā and jvara nāsimi—these are synonymous.

हरिद्रा

52 53
हरिद्रा रजनी गोरी रजनी वर्दशनी।
पिही पीता वर्णवतो निशा वर्णविनाशनी।

62
Haridrā

Haridrā, rañjanī, gaurī, rajanī, vara varṇinī, piṇḍī, pītā, varṇa vatī, niṣā and varṇa vināśinī—these are synonymous.

दार्वी दार्वीश्रिन्द्र्या पीतदछ पर्चंचा ।
kटंकटेरी पीतदछः सर्वर्णाणि कटंकटि: ॥ ८३ ॥

Dāruharidrā

Another variety of haridrā is called dāru haridrā and its synonyms are dārvī, pīta dāru, pacampacā, kaṭāṅkaṭerī, pītadṛ, svarṇa varṇā and kaṭāṅkaṭi.

चक्रमर्द

प्रपुन्नादस्वेंयज्ञक्रमर्दः प्रपुन्नाः ।
द्रुघ्नो मर्दको मेषकुणुमः कुष्ठकं । ॥ ८४ ॥

Cakra marda

Prapunnāda, edāgaja, cakra marda, prapunnaṭa, dadrugkna, mardaka, mesā kusuma and kuṣṭha kṛntana—these are synonymous.

वाकुची

वाकुची चंद्रका सोमवल्ली पूर्तीफलांबरा ।
सोमराजी कुष्ठफलांबलगुञ्जः कालमेषिका ॥ ८५ ॥

Vākucī

Vākucī, candrikā, soma valli, pūtī phalā, ambarā, somarājī, kṛṣṇa phalā, avalguja and kāla meṣikā—these are synonymous.

भृगुराज

भृगुराजो भेकराजो मार्कर्वः केशरंजनः ।
भृगुराजो भृगुराजो भृगुराजः सूर्यवल्लभः ॥ ८६ ॥
Bhringa raja

Bhringa raja, bheka raja, mārkava, keśa reṇjana, aṅgāraka, bhringāhva and sūrya vallabha—these are synonymous.

पर्वत

पर्वत: कवचो रेणु: पिन्हा यवकंठकः।

वर्तक: पर्वतकः सुप्रस्तोकवल्मकंकः। ॥ ६७ ॥

Parpaṭa

Parpaṭa, kavaca, reṇu, pitrahā, yava kaṇṭaka, vara tikta, parpaṭaka, spṛṣṭika and carma kaṇṭaka—these are synonymous.

शालपुष्पी

शालपुष्पी मालयपुष्पी धाव्यी सन्यंतिका।

वृहत्पुष्पी स्वल्पचंदा बंटाशब्दोपुष्पिकाः। ॥ ६८ ॥

Śaṇa puşpī

Śaṇa puşpī, mālya puşpī, dhāvanī, śaṇa ghaṇṭikā, vṛhat puşpī, svalpa ghaṇṭā, ghaṇṭā śabda and uru puşpikā—these are synonymous.

आयमारणा

आयमारणा शुद्धोर्त्रणा आयंती गीरीशानुजाः।

वल्लभ्रा कुत्त्रवणा वापिः आयमानकम्। ॥ ६९ ॥

Trāya māṇā

Trāya māṇā, suḥṛt trāṇā, trāyaṇi, girī śānujā, bala bhadrā, kṛta trāṇā, vārṣika and trāya mānaka—these are synonymous.

महाजालिनी

महाजालिनीका चम्परंगा स्थाप्तीतकलिका।

आवर्त्तको तिदुकिनी विभांड रिक्तपुष्पिका ॥ १०० ॥

Mahā jālinī

Mahā jālinīkā, carma raṅgā, pīṭa kalikā, avarttakā, tindu-
kinī, vibhānda and rikta puspikā—these are synonymous.

अति विषाः
अति विषा, शुक्लकंदा, विषाः एव प्रति विषाः—these are synonyms of ativiṣā.

There is another variety of it whose synonyms are śyāma kandā, sitā śṛṅgī, bhaṅgurā and upa viṣāṇikā.

काकमाची
काकमाची श्वास्माची कामवी पङ्खुला
रसायनवर स्वर्णिक्क स्वत्तकाकिनि कटु: ||१०२||

Kākamācī
Kākamācī, dhyāṅkṣa mācī, kāma bija, ghane phalā, rasāyana varā, sarva tiktā, kākini and katu—these are synonymous.

काकजधा
काकजधा नदीकांता काकतिका सुलोमशा
परावतपदी काका मदधमक्कमणी तथा ||१०३||

Kāka jaṅghā
Kāka jaṅgha, nadī kāntā, kākatiktā, sulomasā, pārāvata padī, kākā and madadhma-karmāṇi—these are synonymous.

लोध्र
लोध्रस्तिरीट: कामीन्सितलब: संतरोद्भवः ||
ग्रन्थागु चन्द्रस्वारंभेन्तरोलोध्रशिभेजम् ||१०४||
Lodhra

Lodhra, tiriṇa, kāṇīṇa, tīlvaka and santarodbhava—these are the synonyms of lṛdhra.

It has another variety whose synonyms are ghana tvaksāra and aksi bheṣaja.

वृद्धारा

वृद्धाराह्मर्धस्यामां जागलो जीर्णवालुकः।
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अंतःकोटरपुष्पी स्त्रियावेघी छागलो ग्रंथ । १०५।।

Vṛddha dāru

Vṛddha dāru, mahā śyāmā, jāṅgala, jīṛṇa vāluka, antah koṭara puspī, āvegī and chāgala—these are synonymous.

देवदारो

देवदारो वृंतकोशो देवतायो गरावरी।
63
जीमूतो तारको वेघी जालिवालबुवियाप्रहः। १०६।।

Devadāli

Deva dāli, vṛṇita kośa, devatāṅga, garāgarī, jīṁita, tāraki, venī, jālinī and ākhu viṣāpaha—these are synonymous.

हृंगपदी

हृंगपदी हृंगपदी रक्तपादी त्रिपादिका।
65
प्रहाणिनी कीटमारी कीटनामा मधुस्वला। १०७।।

Haṁsa pāḍi

Haṁsa pāḍi, haṁsa pāḍi, rakta pāḍi, tri pāḍikā, prahlādinī, kīṭa mārī, kīṭa nāmā and madhu sravā—these are synonymous.

सोमवल्ली

सोमवल्ली यज्ञनेता सोमश्वरी हिंजप्रभः।
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Soma vallī, yajña netā, soma kṣīrī and dvīja priyā—these
are synonymous.

Nākūli

Nākūli, suvahā, sarpa gandhinī, gandha nākūli, nakuleśṭā, sarpa netrā and cīrita patrikā—these are synonymous.

Vāṭa patri

Vāṭa patri, mohani, dipani and raivatī—these are synonymous.

Lajjālu

Lajjālu, mohinī, sprkkā, khadirā, gandha kāriṇī, namaskarī, śamipatrā, samaṅgā and rakta pādikā—these are synonymous.

Musali

Musali, khalinī, tāla patrikā, cana puspikā, mahā vṛṣā, vṛṣya kandā, kharjūrī and tāla mūlikā—these are synonymous.

Kāpikāṇḍu

Kāpikāṇḍu: svāyampatra kandala durvāṇātha
Kapi kacchū
Kapi kacchū, svayam guptā, kandalā, duravagrahā, candā, ātma guptā, lāṅgūli, markatī and harṣanī—these are synonymous.

Puṣṭanjīv

Puṣṭanjīvo gomkaro yaktipuspāyogādānaḥ: ॥ १११ ॥

Putraṇjīva
Putraṇjīva, garbha kara, yaṣṭi puṣpa and artha sādhana—these are synonymous.

Bandhūyakṣottī

Bandhūyakṣottī devī kumāri viṣṇuśāminī ॥

Manojā nāgadamanī bandhūyogeśvarī mata ॥ ११२ ॥

Vandhyā Karkoṭī
Vandhyā karkoṭakī, devī, kumārī, viṣa nāśini, manojā, nāga damanī and vandyā yogeśvari—these are synonymous.

Viṣṇu krāntā
Viṣṇu krāntā, nila puṣpī, javā, vaśyā and aparājītā—these are synonymous.

Śaṅkupuspī

Śaṅkupuspī śaṅkanāmni kīrtī kambumālinī ॥

Kambupuspī śrūyaṁhita medhā vanvikalasīni ॥ ११३ ॥

Śaṅkha puṣpī
Śaṅkha puṣpī, śaṅkha nāmnī, kīrtī, kambu mālinī, kambu
puspī, smṛti hitā, medhyā and vana vilāsini—these are synonymous.

Dugdhi

Dugdhikā, madhu parṇi, ksirīṇī and svādu puspikā—these are synonymous.

Arka puspī

Arka puspī, krūra karmā, jala kāmā and bhiriṇḍikā—these are synonymous.

Bhallātaka

Bhallātaka, anala, bhallī, viρa vrksa, agni vaktraka, aruṣ-kara, aruṣka, tapana, agni mukhi and dhamu—these are synonymous.

Cerapoṭī

Cerapoṭī, dirgha patri, kuntali and tikta(kā)—these are synonymous.
Drona puspī

Drona puspī, śvasanaka, pālindī, kumbha yonikā, chatrā, atichattrikā, dronā, kauṇḍinya and vṛkṣa sāraka—these are synonymous.

Brāhma

Brāhmi sarvasvati somā satyāḥṣa brahma cārini, maṇḍūka parṇī, maṇḍūkī, tvāṣṭi, divyā, mahauṣadhī, kapota vaṁkā, munikā, lāvanī and soma vallari—these are synonymous.

Suvacchalam

Suvacchalamāṅkānta śyāt śravbhūta maṇīodbhava।
Suvacchalamā tāvānī śrav bhramānuvachalam।।127।।

Suvacchalam

Suvacchalam, ārka kāntā, sūrya bhaktā, skuhodbhavā, sūryā- vartā and rati priyā—these are the synonyms of suvacchalam. Another variety of this plant is called brahma suvacchalam.

Matsyaśī

Matsyaśī vahlikā matsyānīṃbhramṣyadānī tatha।
Tīyapīṛṣṭīmbīmbīlī purūr kṣant tatha।।80
Gosāṃgha gosāṃgha gosāṃgha dīcyikā cārpaṇi।।125।।

Matsyākṣī

Matsyākṣī, vahlikā, matsya gandhi, matsyādanī, toya pippali, ambu vallī, pāṭṭīra, kacaṭa, gojihvā, gojikā, gobhi, dīrghikā and khara parṇī—these are synonymous.
Nāga damanī
Nāgāhvā, damanī, nāga gandhā and bhujaga parinī—these are synonymous.

Guṇjā
Guṇjā, śikhaṇḍikā, tāmrā, raktikā and kākaṇantikā—these are the synonyms of red variety of guṇjā. Synonyms of the white variety of guṇjā are cakrikā, cūḍā, durmāśā and kāka pilukā.

Vellantara
Vellantara, dirgha patra, viradru and vahu patraka—these are synonymous.

Vandāka
Vandāka, vrksa ruhā, sekhari, kāma vrksaka, vrksādani kāma taru, kāmini and āpada rohini—these are synonymous.
Piṇḍālū
Piṇḍāra, karahāta, tiṅsāṇa kīla and kuraṅgaka—these are synonymous.

छिकिली
छिकिली कवक: कूरो नासानवेदन: पटु: ॥ १३३ ॥

Chikkinā
Chikkikā, kṣavaka, krūra, nāsā sanvedana and paṭu—these are synonymous.

रोहितक
रोहितो दाहिमीपुषपो रोहितो कुटशालमलिः ॥
प्रािहारी रोहिणो रोही रक्तध: पारिजातक: ॥१३४॥

Rohitaka
Rohita, dādimi puṣpa, ruhita, kuṭa śālmali, plīhāri, rohīṇa, rohī, raktadhāna and pārijātaka—these are synonymous.

मोचरस
मोचक: स्याममोचरस: शालमलोऽवेष्टक: स्मृत: ॥
मोचनिर्यासक: विन्ध्य मोचासावी च विन्ध्यक: ॥१३५॥

Moca rasa
Mocaka, mocā rasa, śālmali veṣṭaka, mocā nirīṣaka, picchā, mocāsrāvī and picchaka—these are synonymous.

श्रजगधी
श्रजगधी वस्तगधा कवरी पूजितवध्वरः ॥

Aja gandhi
Aja gandhi, vatsa gandhā, kavarī and)pūti varvara—these are synonymous.

सैरेयक
सैरेयक: सह्वर: सैरेय: किकिरङकका: ॥१३६ ॥
Saireyaka

Saireyaka, sahacara, saireya, kimärātaka, dāsī, piṇḍi, sairyaka and mṛdu kaṇṭaka—these are the synonyms of saireyaka. This plant with red flowers is called kuravaka, with yellow flowers is called kuraṇṭaka and with blue flowers is called ārta galaka as well as vāna uṇḍāna vāki.

गिरिकणिका

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श्वेतस्यंदा श्वेतपुष्पा कटभी गिरिकणिका ।

सितापराजिता श्वेता विपध्नी मोहनाशिनी ।

नीलस्यंदायण्णंगा नीलपुष्पा गवादिनि ॥ १३५ ॥

Giri karnikā

Śveta syandā, śveta puṣpā, kaṭabhī, giri karnikā, sitā aparājīta, śvetā, viṣaghni and mohā nāśinī—these are the synonyms of the white variety of giri karnikā. Its blue variety is called nīla syandā, avyakta gandhā, nīla puṣpā and gavādini.

कोकिलाक्ष

इसुर: क्षुरसो घवंड: कोकिलाक्ष: क्षुर: स्मृत: ।

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तैलकटोतित्वशब्द: वालिका च गुम्बिका ॥ १३६ ॥

Kokilākṣa

Ikṣura, kṣuraka, dhvanda, kokilākṣa, kṣura, taila kaṇṭa, ati kṣurakṣa, vālikā and sugandhikā—these are synonymous.

कार्पास

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कार्पास: पटदस्तूल: छादनो वाद: पिवु: ।
Kārpāsa

Kārpāsa, paṭada, tūla, chādana, vādara and picu—these are synonymous.

ग्राम तीतला

ग्रामशीतला देवगंधा कुक्कुटमण्डळ के ॥ १४० ॥

Ārāma śītalā

Ārāma śītalā, deva gandhā and kukkuṭa mardaka—these are synonymous.

ताष्णुड़:

कुक्कुटद्व स्ताष्णुड़: सूक्ष्मपत्रो मूदुष्टदः ।

Tāmra cūḍa

Kukkura dru, tāmra cūḍa, sūkṣma patra, and mṛdu chada—these are synonymous.

वामी

वामी शंखया वारित्र ब्राह्मी च हिममोचिका ॥ १४१ ॥

Vāmī

Vāmī, śāṅkha dharā, vāri, brāhmaṇ and hima mocikā—these are synonymous.

बलामोटा

बलामोटा जया सूक्ष्मपत्रा जेयापराजिता ।

Valā moṭā

Valā moṭā, jayā, sūkṣma patrā and aparājītā—these are synonymous.

शरपु खा

शरपु खा कालशाक प्लीहारित कालिका मता ॥ १४२ ॥

Śara puṅkhā

Śara puṅkhā, kāla śāka, plīhāri and kālikā—these are synonymous.
Mayūra śikhā

Mayūraśikhā and sāhasra madhukacchā—these are synonymous.

Lakṣmaṇā

Lakṣmaṇā, putradā, raktā, vindupatā and nāginī—these are synonymous.

Māṁsa rōhinī

Māṁsa rōhinī, atirūhā, vṛntā, carma kasā and kasā—these are synonymous.

Prāstiṣṭhār

Prāstiṣṭhārako vajrabīlārī koṣṭhāntikā II 144 II

Asthi samhāra

Asthi samhāraka, vajra vallārī and kroṣṭu ghanṭikā—these are synonymous.

Arka

Arka, sūryāṅhaya, kṣīrī, sadā puspā, vikīraṇa, mandāra and vasūka—these are the synonyms of arka. It has another variety which is called rājārha 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.

Dhāttūra
Dhāttūra, kitava, dhūrtā, devatā, madana, śaṭha, unmotta, mātula, turī, tarala and kanaka—these are synonymous.

Kalihāri
Kalihāri, vahni mukhī, laṅgali, garbha pātani, viśalyā, halinī, sīrīkramā and sukra puspikā—these are synonymous.

Kumāri
Kumāri, maṇḍalā, mātā, grha kanyā and sapīchchalā—these are synonymous.

भंगा
भंगा गंजा मातुलानी मोहिनी विजया जया।
Bhaṅgā

Bhaṅgā, gaṅjā, mātulānī, mohini, vijayā and jayā—these are synonymous.

Kāncanī

Kāncanī, śoṇa phalinī, kākāyu, and kāka vallarī—these are synonymous.

Dūrvā

Dūrvā, śiśṭā, śīta kari, golomī and śata parvikā—these are the synonyms of one variety of dūrvā. Synonyms of the other variety are śveta, śveta daṇḍā, bhārgavī, durmanā and ruhā.

Gandḍuḍvārī

Gandḍuḍvārī matsyagāṇḍa matsyākṣi shaklādani.

Gaṅḍa dūrvā

Gaṅḍa dūrvā, matsya gandhā, matsyākṣi and sakulādani—these are synonymous.

Kāsa

Kāsa, sukāṇḍa, kāsekṣu, īṣaka and śveta câmara—these are synonymous.
Darbha

Darbha, barhi, kuśa, tīkṣṇa, sūcyagra and yajña bhūṣaṇa—these are synonymous.

Muñja

Muñja, ksura, sthūla garbha, vānāhva, and brahma mekhala—these are synonymous.

Nala

Nala, randhrī, puṣpa mṛtyu, dhamana, narttaka and naṭa—these are synonymous.

Vanśa

Vanśa, veṇu, kīcaka, karmāra and tvaci sāraka—these are synonymous.

Khurāsāni yavāni

Yavāni, yāvanī, tīvra, turuskā and mada kāriṇī—these are synonymous.

Khasa Khasa

Tila bheda, khasa tila, śukra puṣpa and latatphala—these are the synonyms of khasa khasa.
Notes and References

This is the 90th chapter of Ayurveda Saukhyam in Todarānanda and the opening invocation reads as below:

वस्तुनिर्माणार्थातथे युग्माभिन्नते एकांम तथा उद्वृत्तहृदः

प्राणप्रायश्चिकोरमल्लसं वर्ष्यमूलकुरुक्तातुसमगुप्त

1. 'तस्मात् द्रव्यस्य' इति पठठुस्तकके पाठः।
2. 'प्रमध्य' इति पठठुस्तकके पाठः।
3. 'प्राणदार्म्यत' इति पठठुस्तकके पाठः।
4. 'धार्पिः' इति पठठुस्तकके पाठः।
5. 'स्याङ्ख्यत' इति पठठुस्तकके पाठः।
6. 'भयोनकः' इति पठठुस्तकके पाठः।
7. 'स्वात्वकर्षु' इति पठठुस्तकके पाठः।
8. 'दूषिकाः' इति पठठुस्तकके पाठः।
9. 'पुरुः' इति पठठुस्तकके पाठः।
10. 'सीली' इति पच्चमःपठठुस्तककयोः पाठः।
11. ‘देवतामण्डी’ इति प्रथमपुस्तकेपाठः।
12. ‘स्वादु दुर्मृति च’ इति पश्चपुस्तकेपाठः।
13. ‘वस्त्रा’ इति पश्चपुस्तकेपाठः।
14. ‘उत्श्वावतत्तवीति चंचलः’ इति पश्चमपुस्तकेपाठः।
15. ‘विषयूपरी’ इति पश्चपुस्तकेपाठः।
16. ‘चूतजस्ती’ इति पश्चपुस्तकेपाठः।
17. ‘लम्बा’ इति पश्चमपुस्तकेपाठः।
18. ‘बच्चरि’ इति पश्चपुस्तकेपाठः।
19. ‘रेचि’ इति पश्चपुस्तकेपाठः।
20. ‘मृत’ इति प्रथमपुस्तकेपाठः।
21. ‘अस्त्रा’ इति प्रथमपुस्तकेपाठः।
22. ‘श्रीपुरा’ इति पश्चपुस्तकेपाठः।
23. ‘प्रात्मात्य’ इति पश्चपुस्तकेपाठः।
24. ‘चवादनी’ इति पश्चपुस्तकेपाठः।
25. ‘विदादनी’ इति प्रथमपुस्तकेपाठः।
26. ‘काण्डी’ इति प्रथमपुस्तकेपाठः।
27. ‘पञ्चन्द्र’ इति पश्चमपश्चपुस्तककोपाठः।
28. ‘निवकरि’ इति पश्चपुस्तकेपाठः।
29. ‘समसेनकि’ इति प्रथमपुस्तकेपाठः।
30. ‘पुलकि’ इति पश्चमपश्चपुस्तककोपाठः।
31. ‘हासि’ इति पश्चमपश्चपुस्तककोपाठः।
32. ‘सीसी’ इति प्रथमपुस्तकेपाठः।
33. ‘नाडिका’ इति पश्चमपुस्तकेपाठः।
   ‘नोलिका’ इति पश्चपुस्तकेपाठः।
34. ‘केशरीश्रीमरी’ इति प्रथमपुस्तकेपाठः।
35. ‘सिथुवारकि’ इति पश्चमपुस्तकेपाठः।
36. ‘सिपको’ इति पश्चमपुस्तकेपाठः।
37. ‘शतपाद्र’ इति प्रथमपुस्तकेपाठः।
38. ‘तिककारितालिनी’ इति प्रथमपुस्तकेपाठः।
39. ‘नंदनचितःनमैःप्रस्वकः’ इति पश्चमपुस्तकेपाठः।
   ‘नंदनचितःनमैःप्रस्वकः’ इति प्रथमपुस्तकेपाठः।
40. ‘महावृक्षः’ इति पञ्चपुस्तके पाठः।
41. ‘महाधोषा’ इति पञ्चपुस्तके पाठः।
42. ‘कुमिका’ इति पञ्चपुस्तके पाठः।
43. ‘महा’ इति पञ्चपुस्तके पाठः।
44. ‘भूमदभवा’ इति पञ्चपुस्तके पाठः।
45. ‘शुष्क’ इति पञ्चपुस्तके पाठः।
46. ‘कर्णेक’ इति पञ्चमपुस्तके पाठः।
47. ‘दाधिदातिका’ इति पञ्चपुस्तके पाठः।
48. ‘माचिका’ इति पञ्चमपुस्तके पाठः।
     ‘माचिका’ इति पञ्चमपुस्तके पाठः।
49. ‘चालिका’ इति पञ्चपुस्तके पाठः।
50. ‘बड़ा’ इति पञ्चपुस्तके पाठः।
51. ‘शौदंत’ इति पञ्चपुस्तके पाठः।
52. ‘रसिनो’ इति पञ्चपुस्तके पाठः।
53. ‘मोर’ इति पञ्चपुस्तके पाठः।
54. ‘भर’कारको’ इति पञ्चपुस्तके पाठः।
55. ‘बंकटक’ इति पञ्चपुस्तके पाठः।
56. ‘स्पष्टी’ इति पञ्चपुस्तके पाठः।
57. ‘सन्धुपुरी’ इति पञ्चपुस्तके पाठः।
58. ‘आर्वितिक’ इति पञ्चपुस्तके पाठः।
59. ‘मद्या’ इति पञ्चपुस्तके पाठः।
60. ‘कम्पाणी’ इति पञ्चपुस्तके पाठः।
61. ‘सत्सोद्भव’ इति पञ्चमपुस्तके पाठः।
62. ‘छानला’ इति पञ्चमपुस्तके पाठः।
63. ‘स्वरागरी’ इति पञ्चपुस्तके पाठः।
64. ‘जालिन्यास्तुविवापप्प’ इति पञ्चमपुस्तके पाठः।
65. ‘कोटमादी’ इति पञ्चमपुस्तके पाठः।
66. ‘सोमकीर’ इति पञ्चपुस्तके पाठः।
67. ‘वाली’ इति पञ्चमपुस्तके पाठः।
68. ‘मोह’ इति पञ्चपुस्तके पाठः।
69. ‘लद्दी’ इति पञ्चपुस्तके पाठः।
70. ‘चूषकंदा’ इति पञ्चपुस्तके पाठः।
71. ‘कंदली’ इति धातिगुम्भीके पाठः।
72. ‘लागुली’ इति धातिगुम्भीके पाठः।
73. ‘स्याभरणि’ इति प्रथमपूर्वके पाठः।
74. ‘नया’ इति धातिगुम्भीके पाठः।
75. ‘बिरपबोधिकावणक’ इति धातिगुम्भीके पाठः।
76. ‘बिरपरी’ इति पंचवपूर्वके पाठः।
77. ‘कुंतला’ इति धातिगुम्भीके पाठः।
78. ‘लस्ट’ इति धातिगुम्भीके पाठः।
79. ‘मल्लययम्बरेश्वरिनी’ इति धातिगुम्भीके पाठः।
80. ‘परद्दित’ इति धातिगुम्भीके पाठः।
81. ‘सिङ्गलित’ इति धातिगुम्भीके पाठः।
82. ‘दीर्घस्त्र’ इति धातिगुम्भीके पाठः।
83. ‘बीरघुधुपुन्जका’ इति धातिगुम्भीके पाठः।
85. ‘पिडाक’ इति धातिगुम्भीके पाठः।
86. ‘कुग्रंजक’ इति धातिगुम्भीके पाठः।
87. ‘कुशालमली’ इति पंचवपूर्वके पाठः।
88. ‘शालमलीचापक’ इति प्रथमपूर्वके पाठः।
89. ‘कटसी’ इति प्रथमपूर्वके पाठः।
90. ‘कट्टल’ इति धातिगुम्भीके पाठः।
91. ‘सैलकोटितिश्रुतिका’ इति धातिगुम्भीके पाठः।
92. ‘बोधन’ इति धातिगुम्भीके पाठः।
93. ‘कुकरमूर्तिक’ इति धातिगुम्भीके पाठः।
94. ‘बासी’ इति धातिगुम्भीके पाठः।
95. ‘पूजा’ इति प्रथमपूर्वके पाठः।
96. ‘चम्पकसा’ इति प्रथमपूर्वके पाठः।
97. ‘कसा’ इति प्रथमपूर्वके पाठः।
98. ‘कृष्णपालिका’ इति पंचवपूर्वके पाठः।
99. ‘वकौरण’ इति प्रथमपूर्वके पाठः।
100. ‘बसुकायोको’ इति प्रथमपूर्वके पाठः।
This is the end of the 90th chapter of Ayurveda Saukhya in Toḍarānanda and colophon reads as below:

इति श्री महाराजाधिराज श्री टोडरमल्लविरचिते श्री टोडरानन्दे प्रायुर्बेदसाध्ये निघण्ठो प्रभवादिको हयां चतुरशीतितम: (?)
CHAPTER 32

śūṇḍī

śūṇḍī viśvāṣaṁ viśvām kṣaṭuḥdr̥t̥ kṣaṭuḥdr̥taṁ.

mahaśāṃ śṛṅgaveraṁ nāgarā viśvāṣaṁjaṁ II 1 II.

Śuṇṭhī

Śuṇṭhī, viśauṣadha, viśva, katuḥ bhadra, kaṭūṭikaṭa, mahauṣadha, śṛṅgavera, nāgara and viśva bheṣaja—these are synonymous.

ādṛkāṇa

ādṛk Śṛṅgavera tu kṣaṭuḥdṛtaḥdhṛtaṁ I.

Ādṛkāṇa

Ādṛkāṇa, śṛṅgavera and kandaauṣadha—these are synonymous.

mārīc

mārīcān bhiljān teṣāṁ mārīcan śvāmābhūvaṁ II 2 II.
Marica

Marica, vallija, tīkṣṇa, malina and śyāma bhusana—these are synonymous.

Pippali

Pippali, capalā, krṣṇā, māgadhi, magadhā, kaṇā, krṣṇā, upakulyā, vaidehi, saundhi and tīkṣṇa tandulā—these are synonymous.

Tryuṣaṇa and Caturuṣaṇa

Viśva, upakulyā and marica, taken together, are called tryuṣaṇa and its synonyms are kaṭuka, kaṭu, vyọṣa and kaṭutraya. Along with granthi, they are called caturuṣaṇa.

Pippali mūla

Kṣamūlān kṣaṃbi pippalimūl bhoṣamūl.

Pippali mūla

Kaṇā mūla, kaṭu granthi, pippali mūla, bhūṣana, saḍgranthi, granthika mūla, māgadha and vaṭikā śira—these are synonymous.

Cavya

Cavya, cavyana, cavikā and kola vallikā—these are synonymous.
Gaja pippali

The fruit of cavya is called śreyasi, hasti magadhā and gaja pippali.

Citraka

Citraka, hutabhuk, vyāla, dāruṇa, dahana, aruṇa, agni pālī, havis, pāṭhī and vahnināma—these are synonymous.

Pañcakola & Śaduśāna

Pippali, magadhā mūla, cavya, nāgara, and citra, taken together, they are called pañca kola. Along with marica, they are called saḍuśāna.

Śatapuspa

Śatapuspā, sīphā, ghoṣā, śatāhva, kāravī, misi, avāk puspī, tvaci chatrā, sevikā and māgadhi—these are synonymous.

Mithyā

Mithyā mithā śālonā śālo śītikvā mata.
Miśreyā

Miśreyā, miśra, śālīna, śali and śita śivā—these are synonymous.

Methī

Vastikā and selu are the synonyms of methikā. Vana methikā (wild variety) is called āhittha. The latter is inferior in quality but it is very useful for horses.

Ajamodā

Ajamodā, atyugra gandhā, modā, hasti mayūraka, kharāhvā, kāravi, valli, vasti modā and markaṭi—these are synonymous.

Jīraka (śveta)

Jīraka, dīrghaka, śukla, ajājī and kaṇa jīraka—these are synonymous.

Jīrā (krṣṇa)

Jīrā, jāraṇa, krṣṇa and varṣākāla sugandhikā—these are synonymous.
Upakūṇcikā

Kālikā, vāpikā, kuñcī, kāravī, upa kuñcikā, prthvīkā, susavī, prthvī, sthūlājāji and upa kālikā—these are synonymous.

Yavānī

Yavānī. dipyaka, dipya, dipanyā, yavānīkā, javasāhvā, ugra gahdhi, javahvā and bhūkadamhaka—these are synonymous.

Chōhāri Yavānī

Cauhāri yavānī

Javānīyā, javānī, cauhāri and jantu nāśana—these are synonymous.

Ajjangadhā

Ajjangadhā, pūti, kīti, varvarī, pūti vardhana, kāravī, khara, puspā, tīṅgī, pūti mayūraka—these are synonymous.

Bhāṣa

Bhāṣaṃgāṇḍa mōlomē pāḍyācha jātīla tātha

Jātīla svatpāṇyā loṃśa hāṃbakvpya
Vacā

Vacā, ugra gandhā, golomi, ṣaḍgranthā and jaṭilā—these are the synonyms of vacā. There is another variety of vacā whose synonyms are jaṭilā, sata parvā, lomasā and haimavatī.

Hapuṣā

Hapuṣā, vapuṣā, visrā, vigandhā and viśva gandhikā—these are the synonyms of hapuṣā.

Another variety of hapuṣā is called svaccha phalā, dhvāṃkṣa nāśinī and matsya gandhikā.

Viḍaṅga

Viḍaṅga, jantu hanana, kṛmighna, kṣudra taṇḍula, bhūtaghni, taṇḍulā, ghośā, karāla and bhṛṅga mālikā—these are synonymous.

Dhānyaka

Dhānyaka, dhānyakā, dhānya, dhāneya, caturannaka and kustumburu—these are the synonyms of the dried variety of dhānyaka. When green, this is called dhāne, dhāneya and kālikā.
Hingu patri

Hingu, prthustanvi, prthvikā, cāru patrikā, vāspikā, kāravi, tandri, bilvikā and dirghikā—these are synonymous.

Hingu

Hingu, vāhlika, aryugra, rāmaṇa, bhūta nāsana, āruṭa gandha, jaraṇa, jantuka and sūpadhūpana—these are synonymous.

Vaiṇśa rocanā

Vaiṇśajā, vaiṇavi kṣirī, tvak kṣirī, vaiṇśa rocanā, tugā kṣirī, tugā vaiṇśī, vaiṇśa kṣirī subhā and sitā—these are synonymous.

Saindhava

Saindhava, sindhūja, suddha, maṇi mantha and patuttama—these are synonymous.
Sauvarcala

Sauvarcalas, sugandhākṣa, rucaka and hrdaya gandhaka—these are synonymous.

Viḍa

Viḍa, kṛtrimaka, pākya, dhūrta, drāvida and āsura—these are synonymous.

Sāmudra lavana

Sāmudra, vārisambhūta, aksīva and vaśira—these are synonymous.

Auddhida lavana

Auddhida, bhūmija, bhauma, pārthiva and prthivi bhava—these are synonymous.

Romaka lavana

Gaṇḍākhya, roma lavana and roma sākambhari bhava—these are synonymous.

Pāṁśu lavana

Kṣāra, pāṁśu bhava, oṣa, aṣa, pāśavāna and vasu—these are synonymous.
Kācā lavana
Kācā, trikūṭa, pākyāhva, lavana and kācā sarībhava—these are synonymous.

Yavāśar
Yavāśar: सूक्ष्मणको यवशूको यवाग्रजः ।

Yava ksāra
Yava ksāra, sūkṣmaṇaka, yāvaśūka and yavāgraṇa—these are synonymous.

Svarjīka Svarjīka
Svarjīka, svarjīka, pākyā, sukhavarca and suvarcīkā—these are synonymous.

Taṅkana
Taṅkana, mālati jāta, drāviloha and viṣuddhida—these are synonymous.

Sudhā kṣāra
Sudhā, amṛtā, saudha, bhūṣana and kaṭu śarkarā—these are synonymous.
Kṣāras in general

Kṣāras collected from palāśa, tila nāla, śvadānśtrā, kadali, apāmārga, arka, sēhūṇḍa and mokṣaka are all like fire. They promote digestion. They have the property of penetrating and scraping.

NOTES AND REFERENCES

1. This is the 91st chapter of Ayurveda Saukhyām in Toḍarānanda, and the opening invocation read as below:

मनोरथान् माधुरसुजनानां यो माधवो पूरवदेजनेत्रः ।
कर्त्ता तथा टोडरमल्लमुपे भूयात्रकपालुजननता हिताथे ॥

2. ‘हुतमुकालो’ इति वष्ट्रपुस्तके पाठः ।
3. ‘पाली’ इति वष्ट्रपुस्तके पाठः ।
4. ‘शफा’ इति प्रथमपुस्तके पाठः ।
5. ‘व्योषा’ इति प्रथमपुस्तके पाठः ।
6. ‘मिस्स’ इति प्रथमपुस्तके पाठः ।
7. ‘वविछित्र’ इति प्रथमपुस्तके पाठः ।
8. ‘सिराशिवा’ इति प्रथमपुस्तके पाठः ।
9. ‘सेलुर इयो’ इति प्रथमपुस्तके पाठः ।
10. ‘वर्याकालसुगतिता’ इति प्रथमपुस्तके पाठः ।
    ‘वर्याकालसुगतिकम’ इति प्रथमपुस्तके पाठः ।
11. ‘सुररी’ इति प्रथमपुस्तके पाठः ।
12. ‘जानी’ इति प्रथमपुस्तके पाठः ।
13. ‘स्थान चव्व्हा’ इति प्रथमपुस्तके पाठः ।
14. 'यवानीया' इति पंचमपुस्तके पाठः।
15. 'धवालनाथनी' इति प्रथमपुस्तके पाठः।
16. 'कमल' इति प्रथमपुस्तके पाठः।
17. 'मृगमालिनी' इति प्रथमपुस्तके पाठः।
18. 'च वितुन्नकं' इति पंचपुस्तके पाठः।
   'चनुस्रकं' चतुर्भुजपुस्तके पाठः।
19. 'धानी' इति चतुर्भुजपुस्तके पाठः।
20. 'लब्धोतमम्' इति प्रथमपुस्तके पाठः।
21. 'द्राबिंधामासिरम्' इति प्रथमपुस्तके पाठः।
22. 'वारिझं' इति प्रथमपुस्तके पाठः।
23. 'मारती' इति चतुर्भुजपुस्तके पाठः।

24. This is the end of 91st chapter Ayurveda Saukhyam Toḍarānanda and the colophon reads as below:
   इति श्रीभाराजाधिवर ध्रीटोहरमल्लवर चतुर ठोरान्दे चायुवेद-सौभ निरतो मुण्डितिहयं: पंचांशीतिम: (?)।
CHAPTER 33

Kṣūra:

Kṣūra śphāṭikaspatr: sitābhra himavāluka

1

Himopala: shītarjapu bhūtikastu sitāhvaya: II 11

Karpūra

Karpūra, sphaṭika, candra, sitābhra, hima valukā, himopala, sita raja, bhutika and sitāhvaya—these are synonymous.

Kastūri

Kastūrīka mūgamado vṛtvamūla mānsādža

2

Mūnābhārānaya śvālta-kastūrīkamad:

3

Majjārī prītiṣa pūtīvam: śvādgaṇīvīlīka II 21

Kastūri

Kastūrikā, mṛga mada, vedhye mukhyā, mṛgāṇḍaja and mṛga nābhi—these are the synonyms of kastūri.

Another variety of it (which is derived from a plant) is called latā kastūrikā-mada, mārjāri, prītikā, pūtivāsa and gandhi velikā.
Candana

Candana, tiṣa parna, mahārha, śveta candana, bhadra śrīya, malayaja, gośīrṣa and gandha sāraka—these are synonymous.

Rakta candana

Rakta candana, lohita, kṣudra candana, tāmra sāra, rakta sāra, jyoti soma and raṅjana—these are synonymous.

Pīta candana

Pīta candana, pīta sāra, pīta and nārāyaṇa priya—these are synonymous.

Kṛṣṇāgūra

Kṛṣṇāgūra, svādva gūra, rājanī, viśva rūpaka, jāṅgala, śīta nalina, kṛmighna and amalāryaka—these are synonymous.

Kṣuṣum

Kṣuṣum, caṅkā, viśva, viśadhā, viśva rūpaka, jāṅgala, śīta nalina, kṛmighna and amalāryaka—these are synonymous.
Kunākuma

Kunākuma, cāru vāhlika, varṇya, agni śikha, vara, kāśmira, pīta vastrāhva samkoca, pīṣuna and śoṭha—these are synonymous.

Śilārasa

Silākha, kapila, dhūmra, turuska, piṇḍita and kapi—these are synonymous.

Ela vāluka

Evāluka, elavālu, vāluka and hari-vāluka—these are synonymous.

Jātīphala

Jātī phala, jāti sutā, sālūka and mālatī sutā—these are synonymous.

Jātīpatrī

Jātī patrī, jāti kośa and mālatī patrikā—these are synonymous.

Labhag

Labhag shिखिरे हिस्ट्रयं लब्ध चंदनपुष्पकम् ।

श्रीपुष्पं देवकुमुमं श्रुंगारं वाकरिसंभवम् ॥ १० ॥
Lavana

Lavana, śikhra, dīthya, lava, candana puspaka, śrīpuspa, deva kusuma, śrīgāra and vāri saṁbhava—these are synonymous.

Kāṅkola

Kāṅkola, kaṭu kāṅkola, mārīca and mādhavocita—these are synonymous.

Sūkhmela

एल चुदिस्चन्द्रवला बहुला निषुक्ती ढिजा।
कपोतवर्ण सूख्मेला वर्दी द्राविढी सही। ॥ ११ ॥

SūkṣmaIāla

Elā, truṭi, candra vālā, vahulā, niṣkuti, dvijā, kapota varṇā
sūkṣmaIāla, varāti, drāviḍī and sakhī—these are synonymous.

Sṭūlēla

Sṭūlēla triputa kanyā bhadrēla tridivodbhava।।१२।।

Sthūlailā

Sthūlailā, triputā, kanyā, bhadrailā and tridivodbhavā—
these are synonymous.

Tvāk

Tvāc cāraṇa sakānā tvakōcā tūkaṁ varaṁ।।
Lātaparṇān bhūma gūḍatvāk svāpaṁbhūmikā।।१३।।

Tvāk

Tvāk, varāṇga, sakala, tvakoca, tanuka, vara, lāṭa parṇya,
ghana, bhṛṅga, guru tvāk and svāraṇa bhūmika—these are
synonymous.
Teja patra

Patra, dalāhva, tāpasa, tamāla, roma and romaśa—these are synonymous.

Nāga kesara

Nāga kesaraka, nāga, cāmpeya, keśa raṅjana, nāga puspa, nāga kīnjalka, kanaka, hema, kāṅcana, māruhya, hāṭaka and jāṁbūnada—these are synonymous.

Trisugandhi, chaturjāta

Elā, ivak and patra—these three taken together are known as trijāta and also trisugandhi. Along with nāga, they are called caturjāta. Both of them alleviate vāīa and kapha.

Tālīsa

Tālīsa patra, tālīsa, dhātri parṇī and śukodara—these are the synonyms of tālīsa.
It has another variety which is called granthikā patra, patrādhya and tulasī chada.

Sarala

Sarala, nandana, kheḍa, nameru and pīta vrkṣaka—these are synonymous.

Śrīvāsa

Śrīvāsa, veṣṭaka, dāsī, śrīnivāsa and kapi druma—these are synonymous.

Bālā

Bālaka, vāri, hrīvera, piṅgamāna, mana, kaca, udīcyā, vajra manthāhva, varistha and gandha mūlaka—these are synonymous.

Jatāmānsī

Māṁsī, jatā, bhūta keśī, kravyādi, nalada, sikhā—these are the synonyms of jatā māṁsī.

There is another variety of it which is called pūtanā, keśī, gandha māṁsī and piśācikā.
Uṣīra

Uṣīra, abhaya, sevya, vīra and vīraṇa mūlaka—these are synonymous.

Reṇukā

Reṇukā, kapilā, kauntī, pāṇḍu putrī and hareṇukā.

Priyaṅgu

Priyaṅgu, phalinī, śyāmā, kāntāhyā, nandini and latā—these are synonymous.

Pāripelā

Pāripelā, puṭa, vānya, śukāhva and pāripelavā—these are synonymous.

Śaileya

Śaileya, sthavira, vrddha, śilā puṣpa and śilodbhava—these are synonymous.
Kunduru

Kunduru, mecaka, kanḍā, kharjara, bhīṣaṇa and bali—these are synonymous.

Guggulu

Guggulu, sāla niryāsa, mahiṣākṣa, palaiṅkaśa, jaṭāyu, kauśika, durga, deva dhūpa, śiva and pura—these are synonymous.

Rāla

Rāla, sarja rasa, yakṣa dhūpa, sarja, agni vallabha, kṣaṇaka, sāla niryāsa, lākhyā, āsya lalana and vara—these are synonymous.

Sthauṇeyaka

Sauneyaka, barha cūḍa, śuka parṇa and śuka chada—these are synonymous.

Coraka

Coraka, kitava, caṇḍa, duḥṣputra, śaṅkana and ripu—these are synonymous.
Ekāṅgī

Murā, gandhavatī, dāityā, gandhādhyā, surabhi and kuṭī—these are synonymous.

Karcūra

Karcūra, dravida, gandha mūlaka, durlabha and śāti—these are synonymous.

Śāti

Śāthi, palāśī, śadgranthā, suvratā and gandha mūlinī—these are synonymous.

Spṛkkā

Spṛkkā, srk, brāhmaṇī, devī, nirmālyā, kūlīlā and vadhu—these are synonymous.

Granthi parṇī

Granthi parṇa, nila puspa, śuka puspa and vivarnāka—these are synonymous.

Nalī

Nalika nānya nirmānya dhamnī nātī.
Nalī

Nalikā, nartakī, śūnyā, nīrmedhyā, dhamanī and naṭi—these are synonymous.

Padvak

Padvak मलयश्च: पीतरक्ष्च सुप्रभ: ।

Padmaka

Padmaka, malaya, cāru, pīta rakta and suprabha—these are synonymous.

Pundarīka

Praṇḍarīka पौड़ाः शतपुष्प सुपुष्पकम्।। ३० ॥

Punḍarīka

Prapunḍarīka, paundrahva, śatapuspa and supuspaka—these are synonymous.

Tagar

Tagar वाहिण जिज्ञ चक्राः नहुं नतम्।।

41 घपरं पिठितगरं दीनं कटुमहोरगम्।। ३१ ॥

Tagara

Tagara, varhina, jihma, cakrāhva, nahuṣa, and nata—these are the synonyms of tagara.

There is another variety of it which is known as piniḍi tagara and its synonyms are dīna, kaṭṭa and mahoraga.

Gorocanā

Gorocanā रूविगौरी रोचना पिगला मता।

मंगलया गौतभी मेध्या बंध्या गोपितसंभव।। ३२ ॥

Gorocanā

Gorocanā, ruci, gaurī, rocanā, pīṅgalā, maṅgalyā, gautamī, medhyā, vandhyā and go pitta sambhavā—these are synonymous.
Nakha

Nakhānka, nakhara, śilpi, hanurnāga, hanu, khura, śukti, šaṅkha and vyāghra nakha—these are the synonyms of nakha.

There is another variety (of it) which is known as hyāhya tala and pāda.

Pataṅga

Pataṅga, paṭa ṛgga, rakta kāṣṭha, i.ucandana, suraṅgaka, jagatyāhva, pattūra and paṭa raṅjana—these are synonymous.

Lākṣā

Lākṣā, nirbharsana, rakta druma, vyādhī, palanikaśā, krmiśā, jantudā, āsyāhva, yāvaka, raktaka and mala—these are synonymous.

Parpaṭi

Parpaṭi, raṅjani, kṛṣṇā, yatukā, janani and janī—these are synonymous.
Padma

Padmini, viśiṇī, nalini, sūrya vallabhā, kumudvati kairavini
kumudi and uḍupati priyā—these are synonymous.

Padma cāriṇī

Padma cāriṇī, aticarā, padmāhvā and cāraṭī—these are
synonymous.

Śvetakamal

kamalā śvetamabhōja, sārasya, sarasī ruha, sahasra patra,
śrīgeha, sata patra, kuśeśaya, paṇkeruha, tāmarasā, rajīva,
puṣkāreruha, accha, aṁbhōruha, padma, puṇḍarika, paṇkaja,
saroja, nalini, nīla, aravinda and mahotpala—these are
synonymous.

Raktotpal

telpalakta koṅakam italka raktāmdikāmu ॥ ४० ॥
Raktotpala

*Raktotpala, kokanada, hallaka and rakta gandhika—these are synonymous.*

नीलोत्पल

नीलोत्पलं कुबलं भद्रामीदीवरं मतम् ।

एतदेव सिर्फकिचिलकुमुदं करंवं कुमुदं ॥ ४९ ॥

Nilotpala

*Nilotpala, kuvalaya, bhadra and indivara—these are the synonyms of nilotgala.*

It has another variety which is slightly white and its synonyms are *kumuda, kairava and kumut.*

कल्हार

कल्हारं हस्वपायोज सोम्य सौंन्दिकं मतम् ।

Kalhāra

*Kalhāra, hrāsya pāthoja, saumya and saugandhika—these are synonymous.*

कमल केशर

49

किज़कः केशरं गोरमापीतं कांचनाद्वयम् ॥ ४२ ॥

Kamala keśara

*Kiñjalka, kesara, gaura, āpīta and kāñcanāhvaya—these are synonymous.*

पद्मबीज

पद्मबीजं तु गालोङ्ग पद्मालं पद्मङ्कर्णां ।

Padma bija

*Padma bija, gālodha, padmāhva and padma karkati—these are synonymous.*
Mrrāla

Mrrāla, visa, ambhoja, nāla and nalinī ruha—these are synonymous.

Śālūka

Śālūka, śālīna and karaḥāṭaka—these are synonymous of the rhizome (mūla) of padma etc.

Jātī

Jātī, priyambadā, rājī, mālati and sumanā—these are the synonyms of jātī.

There is another variety of it which is yellow in colour and it is called pīta puspā and kāñcana puspikā.

The white variety of it is called śveta jātī, svarṇa jātī, vandha nāmā and jayantikā.

Mālatī

Mallikā, medinī, muktā, bandhini and madayantika—these are synonymous.
Yūthikā

Yūthikā, harini, bālā, puṣpa gandhā, śikhaṇḍini, svarṇa yūthī, parā pitā, gaṇikā and svarṇa puṣpikā—these are synonymous.

Sevati

Kubjaka, bhadra taraṇī, bṛhat puṣpā, mahā sahā, śata puṣpā, taraṇī, karṇikā and cāru kesarā—these are the synonyms of sevati.

It has another variety having red flower and its synonyms are rakta puṣpā, lākṣā puṣpā and atimaṃjula.

Ketaki

Ketaki, sūcikā puṣpā, jambuka and karkaśa chada—these are the synonyms of ketaki.

It has another variety which is known as suvarṇa ketaki, laghu puṣpā and sugandhinī.
Vāsanti

Vasanti, saralā, kundā, prahasanti and vasantajā—these are synonymous.

Mādhavi

Nepāli grīśmakā, lūtā, mlāyini, vana mālikā, vārṣikī, triputā, dhanyā, śrimati, śadpada priyā, mādhavi, manaḍapa kāmī, puspendra and abhiṣata gandhaka—these are synonymous.

Punnāga

Campaka, kāncana, ramya, cânipeya, surabhi, cala, punnāga, pātalī puspa, keśara and śatpadālaya—these are synonymous.

Vakula

Vakula, kesara, madyagandha, simha and viśārada, vākovaka, sthūla puspa, vasuka and śīva śekhara—these are synonymous.
Kunda

*Kunda, śukla, sadā puṣpa, bhṛnga bandhu and manorama—these are synonymous.*

Muca kunda

*Muca kunda, ksatra vṛkṣa, civuka and prati visṇuka—these are synonymous.*

Vēla

*Bhū maṇḍali, bimba kila, dvipadā, aṣṭapadi, tilakā, kṣuraka, śrīmān, vicitra, mukha maṇḍana, ganerukā, karṇikāra, karṇi 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, varuṇā and asitā—these are synonymous.*

Sīdhrī

*Sīdhrī raktbīja sthāntrpuṣpa sukomala*
Sindūrī

Sindūrī, rakta bijā, rakta puspā and sukomala—these are synonymous.

Tulasī

Tulasī, surasā, gaurī, bhūtaghnī, vahu mañjari, apeta rākṣasī, grāmyā, sulalā, deva dundubhi—these are synonymous.

Maruvaka

Maruvan, maruka, tikṣṇa, kharapatra, phañijjaka—these are synonymous.

Damana

Damano madano dānta: damo muñisuto muñi: II 56 II

Gandhotkato damakō vinītā: kulpūtra:

Damana

Damana, madana, dānia, dama, muni suta, muni, gandhotkaṭa, damanaka, vinīta and kula putraka—these are synonymous.

Kuṭṭera

Vāyūri stvarā̤jā: kūṇo vāṇukūṭā: stvākūṭera II 60 II

Kapitāvarā̤jā: ītīsamyo vartpatra: kūṭījridera:

Kuṭṭera: kālamata karaṇā: kūṇamallika II 61 II

Kuṭṭheraka

Varvari, arjaka, kuṇṣha, vaikuṇṭha, kuṭṭheraka and
kapitthārjaka—there are the synonyms of kuṭheraka.

There is another variety of it which is known as vata patra, katijara, krṣṇārjaka, kāla mātā, karāla and krṣṇa mallikā.

NOTES AND REFERENCES

1. This is the 92nd chapter of Ayurveda saukhyāṁ in Toḍarānanda and the opening invocation reads as below:

ब्रह्मांडनाथो वसुदेवसूवन्त जागनावावक्षयवशो मुकुन्दः
बसुधरायाः प्रभुतां समस्तां श्रीवोहिरे सवसुखं विध्याम्

2. 'भूतिकर्त्ता' इति पद्धपुस्तकं पाठः.
3. 'वेध्य' इति पद्धपुस्तकं पाठः.
4. 'पूर्विका' इति पंचमपुस्तकं पाठः.
5. 'भूतिकर' इति पद्धपुस्तकं पाठः.
6. 'विष्णुवेलिका' इति पद्धपुस्तकं पाठः.
7. 'नारायणलय' इति प्रथमपुस्तकं पाठः.
8. 'धिंत' वार्तमृ इति प्रथमपुस्तकं पाठः.
9. 'शक' इति प्रथमपुस्तकं पाठः.
10. 'सुधक' इति प्रथमपुस्तकं पाठः.
11. 'चवलुकम्म' ब्रन्तवालु इति प्रथमपुस्तकं पाठः.
12. 'मुख' इति पंचमपुस्तकं पाठः.
13. 'शालुक' इति पद्धपुस्तकं पाठः.
14. 'जातिप्रेमी' इति प्रथमपुस्तकं पाठः.
15. 'लावंग' इति प्रथमपुस्तकं पाठः.
16. ‘मारिच’ इति पच्चपुस्तके पाठः।
17. ‘मायवैधिन’ इति पच्चपुस्तके पाठः।
18. ‘विद्वाण्डिका’ इति पच्चपुस्तके पाठः।
19. ‘ललाटपाथ’ इति प्रथमपुस्तके पाठः।
20. ‘रोमसं’ इति प्रथमपुस्तके पाठः।
21. ‘नामकेशरके’ इति पंचमपुस्तके पाठः।
22. ‘नाम’ इति प्रथमपुस्तके पाठः।
23. ‘तुलसीछव’ इति पंचमपुस्तके पाठः।
24. ‘बदन’ इति पंचमपुस्तके पाठः।
25. ‘पीडा’ इति पच्चपुस्तके पाठः।
26. ‘पियल’ इति पंचमपुस्तके पाठः।
27. ‘मान’ इति पंचमपुस्तके पाठः।
28. ‘उसीरमभय’ इति प्रथमपुस्तके पाठः।
29. ‘वारिपेल’ इति प्रथमपुस्तके पाठः।
30. ‘वाण्य’ इति प्रथमपुस्तके पाठः।
31. ‘पारिपेल’ इति पच्चपुस्तके पाठः।
32. ‘पिलेय’ इति पच्चपुस्तके पाठः।
33. ‘कंड’ इति पच्चपुस्तके पाठः।
34. ‘साललिप्यासो’ इति प्रथमपुस्तके पाठः।
35. ‘ललवो’ इति प्रथमपुस्तके पाठः।
36. ‘चार’ इति प्रथमपुस्तके पाठः।
37. ‘सती’ इति प्रथमपुस्तके पाठः।
38. ‘शती’ इति पंचमपुस्तके पाठः।
39. ‘कुटियान’ इति पंचमपुस्तके पाठः।
40. ‘नालपुष्य’ इति पंचमपुस्तके पाठः।
41. ‘विकर्णक’ इति पच्चपुस्तके पाठः।
42. ‘पिडतमर’ इति पंचमपच्चपुस्तकयो: पाठः।
43. 'संखो' इति प्रथमपुस्तके पाठः।
44. 'जग्नयाहृ' इति पञ्चपुस्तके पाठः।
45. 'निम्नस्वारा' इति पंचमपुस्तके पाठः।

'निम्नस्वारा' इति पञ्चपुस्तके पाठः।
46. 'फलम्' इति प्रथमपुस्तके पाठः।
47. 'नालको' इति पंचमपुस्तके पाठः।
48. 'नलः' इति पञ्चपुस्तके पाठः।
49. 'जतुका' इति षष्ठपुस्तके पाठः।
50. 'केशर' इति पंचमपुस्तके पाठः।
51. 'विषमभोजम्' इति प्रथमपुस्तके पाठः।
52. 'शालीनी' इति षष्ठपुस्तके पाठः।
53. 'मेदनी' इति पंचमपुस्तके पाठः।

'नदनी' इति पञ्चपुस्तके पाठः।
54. 'चंचन' इति प्रथमपुस्तके पाठः।
55. 'हरणी' इति प्रथमपुस्तके पाठः।
56. 'सिंहंडिनी' इति प्रथमपुस्तके पाठः।
57. 'स्वर्णग्यथिका' इति प्रथमपुस्तके पाठः।
58. 'केशरा' इति षष्ठपुस्तके पाठः।
59. 'सूतिका' इति पंचमपुस्तके पाठः।

'सूबिका' इति पञ्चपुस्तके पाठः।
60. 'सूबिका' इति पंचमपुस्तके पाठः।
61. 'सुरभीमचल' इति पञ्चपुस्तके पाठः।
62. 'केशरा' इति प्रथमपुस्तके पाठः।
63. 'केशरो' इति पंचमपुस्तके पाठः।
64. 'चूकोचक' इति पञ्चपुस्तके पाठः।
65. 'विचंकलिया' इति पंचमपुस्तके पाठः।
66. 'वचवंचुक' इति पञ्चपुस्तके पाठः।
67. 'तुलसी' इति पञ्चपुस्तके पाठः।
68. 'मुरला' इति षण्ठपुस्तके पाठः।
   'सुलभा' इति पंचमपुस्तके पाठः।
69. 'मलम्म' इति षण्ठपुस्तके पाठः।
70. 'कालभाला' इति पंचमपुस्तके पाठः।
   'कालभाना' इति षण्ठपुस्तके पाठः।

71. This is the end of 92nd chapter of Ayurveda Saukhyam in Toḍarānanda and the Colophon reads as below;

   इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानंदे आयुर्वेदसौले
   कपूरा दिवसे निमंटो पड्षीतिमो (?) हरः।
CHAPTER 34

Suvarṇa

Suvarṇa, kanaka, hema, hāṭaka, brahma kāñcana, cāmikara, śata kuṁbha, tapanīya, rukmaka, jāmbū nada, hiranya, suratna and jāta rūpaka—these are synonymous.

Rupyaka

Rupyaka, rajata, kuṣṭha, tāra, śveta and vasūtīma—these are synonymous.

Tātrī

Tātrī mlecchamuk śrutvā niṣṭapān raviṇāmakaṃ ॥ ॥
**Tāmra**

Tāmra, mlecha mukha, śulva, naipūla and ravi nāmaka—these are synonymous.

**Kāmsya**

Kāmsya, loha, nīja ghoṣa, paṇca loha and prakāṣana—these are synonymous.

**Pītal**

Pītalohō kapi lōhā kapiṃ sūhymārakām || 3 ||

varalohō nūlōhō v rjanī nimmheśvarī || 4 ||

**Pittala**

Pita loha, kapi loha, kapila, saukhyā māraka, varia loha, nṛloha, rajanī and nirmaheśvarī—these are synonymous.

**Vāṇga**

Vāṇga, khuraka, vāṇga, trapu, karaṇī and ghana—these are synonymous.

**Nāga**

Sīsa dhātu bhava, nāga, uraga and pari piṣṭaka—these are synonymous.

**Loh**

Lohō śasāramya: kustān khadā parāvartān drama ||
Lauha
Lohā, ṣastra, ayah, kuṣṭha, khaṇḍa, pāravata and ghana—these are synonymous.

Maṇḍūra
Kṛṣṇāyah mala, kiṭṭa, maṇḍūra, lohaja and rajah—these are synonymous.

Pārada
Pārada, capala, hema nidhi, sūta, rasottama, trinetra, roṣaṇa, svāmīn, hara bīja, rasa and prabhu—these are synonymous.

Abhra
Abhraka, svaccha, ākāśa, paṭala and vara pīṭaka—these are synonymous.

Gandhā
Gandha, saugandhika, lelī, gandhāsma and gandha pīṭaka—these are synonymous.

Māṣīka
Māṣīkaṃ ghaṇṭimaghaṇikeṃ tāpyaṃ tāpiṇajamuhīte.
Māksīka
Māksīka, dhātu māksīka, tāpya and tāpija—these are synonymous.

मनःशिला
मनःशिला शिला गोला नैपाली कुन्टी कुला।
दिश्योधिन्नागमाता मनोगुप्त मनोहिर्का॥ ६॥

Manaḥśilā
Manaḥ śilā, śilā, golā, naipālī, kunāṭī. kulā, divyauṣadhi, nāga mātā, mano guptā and manohvikā—these are synonymous.

हरिताल
हरितालं मल्लं तालं गोदंतं नटमृणम्॥ १०॥

Haritāla
Haritāla, malla, tāla, godanta and naṭa bhūṣaṇa—these are synonymous.

गैरिक
गैरिकं रक्तपाषाणं गिरिमूच्छं गवेशकम्॥ ९॥
स्वर्णवर्ण परंवर्ण महं स्वर्णगैरिकम्॥ ११॥

Gairika
Gairika, rakta pāśaṇa, giri mṛt, gaveruka, svarṇa varṇa, param varṇa, maṇḍana and svarṇa gairika—these are synonymous.

तुस्थ
तुस्थं खण्डरिकातुष्ममृतसंगमुच्यते॥
मयूरग्रीवकं चार्यत् विंबिकं च तुथकम्॥ १२॥

Tuttha
Tuttha, kharparikā tuttha and amṛtā saṅga—these are synonyms of tuttha,
Another variety of it is called *mayūra grīvaka* and its synonyms are *śikhi kaṇṭha* and *tuthaka*.

कासीस

कासीसं धातुकासीसं खेचरं तप्तलोमशम्

Kāśīsa

*Kāśīsa, dhātu kasīsa, kecara* and *tapta lomaśa*.

Puṣpa kāśīsa

Another variety of *kāśīsa* is called *puṣpa kāśīsa* and its synonyms are *tuwara* and *vāstra rāga hṛt*.

हिङुल

हिङुलं दरदं मलिछं सोकतं चूर्णपारदम्

Hiṅgula

*Hiṅgula, darada, mlecha, saukata* and *cūrṇa pārada*—these are synonymous.

सिबुर

सिबुरं नागं रक्तं श्रीमतं श्रृंगारभूषणम्

Vasantaṃ nāgaṃ raktaṃ raktarajasya

Sindūra

*Sindūra, nāgaja, rakta, śrīmat, śṛṅgāra bhūṣaṇa, vasanta maṇḍana, nāga garbha* and *rakta raja*—these are synonymous.

Sauvīra aṅjana

*Sauvīra, aṅjana, kṛṣṇa, kāla, nīla* and *suvīraṇa*—these are synonymous.
Srotoñjana
Srotañjana, srotoja, nadija, jāmuna and vara—these are synonymous.

Rasāñjana
Rasāñjana, rasodbhāta, tārksa šaila, vārsikā and rasāgrya—these are the synonyms of rasāñjana.

It is also prepared artificially which is known as tārksya, divya and dārvī rasodbhava.

Puṣpāñjana
Puṣpāñjana, puspa ketu, rītiya and kusumāñjana—these are synonymous.

Silājatu
Silājatu, asmaja, šaila nirāyāsa, girisāhvaya, śilāhva, girija, šaila, gaireya and giri jatu—these are synonymous.

Bōl
Bōlān gāndhars pōra nilboāṅ vātrār vālam
Bola

Bola, gandha rasa, paura, nirloha, vārvara and bala—these are synonymous.

स्फटिका

16
स्फटिकायमृत्त वध्या कांक्षी सोराष्ट्रसम्भवा ।
17
आढकी तुबरी त्वन्या भृतिका सुरभृतिका ॥ १६ ॥

Sphaṭikā

'Sphaṭikā, amṛtā, vandhyā, kāṅkṣī, saurāṣṭra sambhavā, ādhakī and tūvari—these are the synonyms of sphaṭikā.

It has another variety whose synonyms are mṛttikā and sura mṛttikā.

समुद्रफन

समुद्रफनो डिडरिऔ: केनो वारिकफोविधिज: ॥ २० ॥

Samudra phena

Samudra phena, ṛṇḍari, phena, vari kapha and abdhiṇa—these are synonymous.

प्रवाल

प्रवाल विद्रुम सिद्धान्तानी रक्तवर्णकम् ।

Pravāla

Pravāla, vidrūma, sindhu latāgra and rakta varṇaka—these are synonymous.

मुक्ता

18
मौक्तिक मोक्तिक मूक्ताक्ष मुक्ता च मुक्तिज्ञम् ॥ २१ ॥

Muktā

Mauktika, motika, muktā phala, muktā and śuktīja—these are synonymous.
Māṇikya

Māṇikya, padma rāga, vasu ratna and suratnaka—these are synonymous.

Sūrya kānta

Sūrya kānta, sūrya maṇi, sūryākhya and dahanopala—these are synonymous.

Candra kānta

Candra kānta, candra maṇi, sphaṭika and sphaṭikomala—these are synonymous.

Gomeda

Gomeda, sundara, pīta, rakta and tṛṇa cara—these are synonymous.

Hirā

Hiraka, vidura, vajra, svāricakra and tāraka—these are synonymous.
Vaidūrya

*Nila ratna, nila maṇi, vaidūrya and vāla varjana*—these are synonymous.

Marakata

*Garut mat, marakata, dṛṣadgarbha and harin maṇi*—these are synonymous.

Śukti

*Muktā spōta, abdhi maṇḍukī, śukti and mauktika mandira*—these are synonymous.

Śaṅkha

*Śaṅkha, kambu, jala cara, vārīja and dirgha nisvana*—these are synonymous.

Laghuśaṅkha

*Laghu śaṅkha, śaṅkhanaṇa, śambūka and vāri śukti*—these are synonymous.

Kapardikā

*Kapardā, kṣurakā, kharā and khara vātikā*—these are synonymous.
25

कट्टिमकोल: कट्टिनी श्वेतानांदी तरंगक: II २७ II

Khaṭikā

Khaṭi, makola, khaṭini, śvetā nāḍi and taraṅgaka—these are synonymous.

गौडपाणा

तद्वेदी गौडपाणा: क्षीरपाक उदाहृत: ।

Gauḍa pāṣāṇa

A variety of khaṭi is called gauḍa pāṣāṇa and its synonym is kṣīra pāka.

पंक, वालुका

पंक कट्टमको जैयो वालुका: सिकतास्तथा II २५ II

Paṅka and Vālukā

Paṅka is called kardamaka and vālukā is called sikatā.

चुंबकपाणा

चुंबक: कांतपाणाङ्गस्सकातो लोहकष्क: ।

Cumbaka pāṣāṇ

Cumbaka, kānta pāṣāṇa, ayaskānta and loha karsaka—these are synonymous.

काच

काच: क्षितिमरत्न स्यात् पिंगण: काचभाजनम् II २६ II

Kāca

Kāca, kṛtrima ratna, pīngana and kāca bhājana—these are synonymous.
NOTES AND REFERENCES

1. This is the 93rd chapter of *Ayurveda Saukhya* in *Toḍarānanda* and the opening invocation reads as below:

पच्चालया कृष्णहस्तलया सती पादावृज कामयतेत्यस्वितम्

समत्सरा सा तुलसीपदे सदा श्री ठोड़रेतेलयुतस्तु सर्वित्वता।

2. भम्मकोल्ति हैति पच्चमपुस्तके पाठः।
3. सुरनं हैति प्रथमपुस्तके पाठः।
4. सुध्यं हैति पच्चमपुस्तके पाठः।
5. सोहिनकं हैति प्रथमपुस्तके पाठः।
6. संज्ञकोतैरं हैति प्रथमपुस्तके पाठः।
7. कोगः हैति प्रथमपुस्तके पाठः।
8. नेपाली हैति प्रथमपुस्तके पाठः।
9. मंडलं हैति पच्चमपुस्तके पाठः।
10. मस्त्रागृहूकं हैति प्रथमपुस्तके पाठः।
11. सौवंदेहं हैति प्रथमपुस्तके पाठः।
12. मस्त्रमंडलं हैति पच्चमपुस्तके पाठः।
13. चरं हैति पच्चमपुस्तके पाठः।
14. रोम्भजं हैति प्रथमपुस्तके पाठः।
15. बम्बरशरं हैति पच्चमपुस्तके पाठः।
16. बाणी हैति प्रथमपुस्तके पाठः।
17. प्रातंकी हैति पच्चमपुस्तके पाठः।
18. मौलिकं हैति प्रथमपुस्तके पाठः। शौकिकं हैति पच्चमपुस्तके पाठः।
19. सुधिकं हैति प्रथमपुस्तके पाठः। शौकिकं पच्चमपुस्तके पाठः।
20. बंद्रांत्रं हैति पच्चमपुस्तके पाठः।
21. स्वरिं हैति पच्चमपुस्तके पाठः।
22. बैद्यं हैति पच्चमपुस्तके पाठः।
This is the end of the 93rd chapter in *Ayurveda Saukhyaśīrin* in *Toḍarānanda* and the colophon reads as below:

इति श्रीमहाराजाधिराज टोडरानंदे आयुबंदसौल्ये
निघंटो स्वर्णादिवं: सप्ताशीतितमोहः (?)}
CHAPTER 35

Vāṭa

Vāṭa, rakta phala, kṣīrī, vahu pāda, vanaspati, yakṣa vāsa, pāda rohi, nyagrodha, skandapa and dhruva—these are synonymous.

Aśvattha

Pippala, śyāmala, aśvattha, ksīra vrksa, gajāsana, hari vāsa, cala dala, maṅgalya and vodhi pādapa—these are synonymous.


Udumbara

Udumbara, kṣīra vrksa, jantu vrksa, sadā phala, hema dugdha, krmī phala, yajñānga and śīta vālkala—these are synonymous.

Kāṣthodumbara

Kākodumbarikā, phalg, malayu and śvitra bhesaja—these are synonymous.

Plakṣa

Plakṣa, prya, cāru vrksa, svapārśva, gardhabhāndaka, voṭi and kamanḍalu—these are synonymous.

Nandi

Nandi vukoṣṭhodbhāv: praroḥi gajapāda:

Nandi

A variety of aśvattha is called nandi vrksa. Its synonyms are praroḥi and gaja pāḍapa.
Kadamba

Kadamba, gandhamat puspa, prāvrṣenya, and mahommati—these are the synonyms of kadmaba.

A variety of it is called dhuli kadamba. Its synonyms are nīpa and rāja kadamba.

Arjuna

Kakubha, arjuna, nandī, sarja and šaṭha druma—these are synonymous.

Śirīṣa

Śirīṣa, plavaga, vipra, śuka vrkṣa, kapitana, mṛdu puspa, syāma varṇa and bhandirani phala—these are synonymous.

Ārtagala

Argaṭa, ārta gala, vahu kaṇṭa and pratarṣana—these are synonymous.

Veta

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 *nikuñjaka*.

Jala vetasa

Jalaukā samīrta, ambhoja, nicula and jala vetasa—these are synonymous.

Samudra phala

Ijjala, hijjala, gucchā phala and kaccha pālikā—these are synonymous.

Śleśmātaka

Śleśmātaka, karvudāra, picchila, bhūta pādapa, śelū, śaila, śailuka, śailūka and dvija kutsaka—these are synonymous.

Pīlu

Pīlu: śeit sahasāraśī likṣṇadrū: karabhīṣij: 11 11

Sahasrāṅgi guḍafalā talafalā pīlu pīlajanm 12

Pīlu

Pīlu, śīta, sahasrākṣi, tīkṣṇadru, karabha priya, sahasrāṅgi and guḍa phalā—these are the synonyms of pīlu tree.

Its fruits are called pīlu and pīluja.

Sāk

Sāk: karṇaśō būmīsaऽśo dīrghaśō मत: 11 12
Śāka

Śāka, kara chada, bhūmi saha and dirgha chada—these are synonymous.

शाल

शाल: संरजः संरजः श्रीकृष्णारीचपनकः ।

Śāla

Śāla, sarja rasa, sarja, śrīkṛṣṭi and mārica patraka—these are synonymous.

तमाल

तमाल उत्कस्तापिष्ठः कालस्त्रोपसितत्रूः ॥ १३ ॥

Tamāla

Tamāla, tāpiṇcha, kāla skandha and asita druma—these are synonymous.

खदिर

खदिरे रक्तसारं स्वादगायत्री वालपतिका ।

खदिर: श्वेतसारोत्यः काम्मुकः कुञ्जकटकः ॥ १४ ॥

Khadira

Khadira, rakta sāra, gāyatri and vāla patrikā—these are the synonyms of khadira.

It has another variety which is known as śveta sāra, kārmuka and kubja kaṇṭaka.

विद्वदिर

इरिमेदः विद्वदिरे गोधास्कौरिरमेदकः ।

Viṭ khadira

Irimeda, viṭ khadira, godhā skandha and arimedaka—these are synonymous.
Babbula

Babbula, kim kirāta, śītaka and pīta puspaka—these are synonymous.

Vijaya sāra

Vijaka, sanaka, saurī priya and kāmpolaka priya—these are synonymous.

Tinisa

Tinisa, syandana, nemī, sarva sāra and aśma garbhaka—these are synonymous.

Bhūrja

Bhūrja, bhūyas, vahu puṭa, mṛdu tvak and sūkṣma patraka—these are synonymous.

Palāsa

Palāsa, kimśuka, kirmi, yajñaka, brahma pādapa, kṣūra śreṣṭha, rakta puspa, tṛyṛta and samiduttama—these are synonymous.
Dhava

Dhava, nandi taru, gaura, sakaṭākhya and dhurandhara—these are synonymous.

Dhanvana

Dhanvana, gotra viśāpi, dharmāna and gotra puśpaka—these are synonymous.

Aja karṇa

Sarja, ajakarṇa, svedaghna, latā vṛkṣa and kudehaka—these are synonymous.

Varuṇa

Varuṇa, vāruṇa, setu, sāka vṛkṣa and kumāraka—these are synonymous.

Jīṅgini

Jīṅgini, jāṅgini, jīṅgā, sumirjasā, and modīkī—these are synonymous.
Sallakī

Sallakī, vallakī, mocā, gaja bhakṣyā, maherunā, gaṇḍha vīrā, kundurukī, susrāvā and vana karṇikā—these are synonymous.

Iṅgūḍī

Iṅgūḍī bhilakokvā: kantkastāpasaṃdrū ma: 1

Karahaṛī

Karaṇivara, śuṇḍika, kaṭābhī and tāpasa druma—these are synonymous.

Muḍakā

Muḍakā mōkapo ḍanta śiṅhī śuruṇāṭitī: 1

Muṣkaka

Muṣkaka, moṣaka, ghaṇṭā, śikharī and kṣudra pāṭalī—these are synonymous.

Pārīmbra

Pārīmbdra nibbhoḷo rakkputya: prabhra: 1

kantkicarajag: śyaṭa mandāra: kantkicuk: 11221

Pāribhadra

Pāribhadra, nimba vrkṣa, rakta puṣpa, prabhadraka, kaṇṭakī, pārijāta, mandāra and kaṇṭa kiṃśuka—these are synonymous.
शाल्मली
शाल्मली तुलिनी भोजा कुकुती रसपुष्पिका।
कटकाण्ड रसपुलला पिछिला चिरजीविनी॥२४॥

Śālmalī
Śālmalī, tūlinī, mocā, kukkuṭī, raktu puṣpikā, kaṇṭakāḍhyā, sthūla phala, pichilī and ciraṇīvinī—these are synonymous.

दुःि
गणेशक श्रीपरिस्तु नकोन नन्दिपादप:॥२५॥
Tunu
Ganeruka, śrīpati, nakona and nandi pādapa—these are synonymous.

सप्तपण्डी
सप्तपण्डी गुच्छपुष्पो छत्री शाल्मलिपिनिका।

Sapta purṇa
Sapta purṇa, gucha puṣpa, chatri and śālmalī pātrikā—these are synonymous.

हरिद्रा
हरिद्रक: पीततरण: श्रीमान गोर्द्दमोर:॥२६॥
Haridrā
Hāridraka, pīta varṇa, śrīmān, gaura druma and vara—these are synonymous.

करंज
करंजो नक्तमाल: स्यात नक्तावहो पुततरणकः।
पूतिकोन्य: पूतपर्ण: प्रकीण्विषर्विलब्धकः॥२७॥
Karaṇja
Karaṇja, nakta māla, naktāhva and ghṛta varṇaka—these are the synonyms of karaṇja.
Another variety of it is called pūtika, pūti parṇa, prakīrṇa and cīra bilvaka.

Karaṇji

Karaṇji, kāka tiktā, vayasyā, anāgāra vallārī, tīrṇikṣi, gaja kaṇṭa, karaṇji, cīrinī and dvipā—these are synonymous.

Samī

Samī tuṅga śānku phalā pavītra, keśa hṛt phalā, lakṣmī, śivā, vyādhi samī, bhūsamī and śānkaraḥvāyā—these are synonymous.

Śīrīṣikā

Śīrīṣikā, dīṅḍiṅikā, durbālā and ambu śīrīṣikā—these are synonymous.

Ariṣṭaka

Ariṣṭaka, garbha pāti, kuṁbha virya, phenila, rakṣā bīja, pīta phena and artha sādhana—these are synonymous.
Simsapā

Simsipā, kapilā, kṛṣṇā, sarā and maṇḍala patrikā—these are the synonyms of simsapā.

It has another variety whose synonyms are kusimsipā, bhasma piṅgalā and viśodhini.

Agastya

Agastyāhva, vaṅga sena, madhu śigru and muni druma—these are synonymous.

NOTES AND REFERENCES

1. This is the 94th chapter of Ayurveda Sāukhyām in Toḍarānanda and the opening invocation reads as below :

यमादिभिषयोऽग्निरौ यो सम्यगमृहीतुं वजकामिनीभि ।
सुप्रेमवदः सगृहं सपुच्रं श्रीयोहरं सवं सुभं प्रकुयायत्त ।

2. 'पदः' इति प्रथमपुस्तके पाठ: ।
3. 'पतारोहः' इति प्रथमपुस्तके पाठ: ।
4. 'स्कंदयोजः ब' इति प्रथमपुस्तके पाठ: ।
5. 'फल्ग' इति षट्पुस्तके पाठ: ।
6. 'भलिपु' इति षट्पुस्तके पाठ: ।
7. ‘लवव्चारबूढ़ा’ इति पञ्चपुस्तके पाठः।
8. ‘हुतुचार’ इति पञ्चपुस्तके पाठः।
9. ‘मारांत’ इति पञ्चपुस्तके पाठः।
10. नाधो इति प्रथमपुस्तके पाठः।
11. ‘मंद्रापूर्णप्रत्यक्षयामो’ इति पञ्चपुस्तके पाठः।
12. ‘स्वात्कम्पाध्यायका’ इति पञ्चपुस्तके पाठः।
13. ‘द्विजुमुखिसत’ इति पञ्चपुस्तके पाठः।
14. ‘गुडपला’ इति प्रथमपुस्तके पाठः।
15. ‘शास्त्राय’ इति पञ्चपुस्तके पाठः।
16. ‘धर्मवाच्याचिंतकाय’ इति प्रथमपुस्तके पाठः।
17. ‘द्वितीयायन’ इति पञ्चपुस्तके पाठः।
18. ‘सर्वसाधारणानामाय’ इति पञ्चपुस्तके पाठः।
19. ‘मृदुल’ इति प्रथमपुस्तके पाठः।
20. ‘पलामपरन्त’ इति प्रथमपुस्तके पाठः।
21. ‘चमुदुतम’ इति प्रथमपुस्तके पाठः।
22. ‘शकटाल्योंदु’ इति पञ्चपुस्तके पाठः।
23. ‘वर्मानो’ इति पञ्चपुस्तके पाठः।
24. ‘जिगेनी’ इति पञ्चपुस्तके पाठः।
25. ‘जीगेनी’ इति पञ्चपुस्तके पाठः।
26. ‘जागा’ इति पञ्चपुस्तके पाठः।
27. ‘मोदिकाय’ इति पञ्चपुस्तके पाठः।
28. ‘महाराज’ इति पञ्चपुस्तके पाठः।
29. ‘कुलको’ इति पञ्चपुस्तके पाठः।
30. ‘कंठराय’ इति पञ्चपुस्तके पाठः।
31. ‘न्यायसुदक्षी’ इति पञ्चपुस्तके पाठः।
32. ‘मोहको’ इति प्रथमपुस्तके पाठः।
33. ‘तुलना’ इति पञ्चपुस्तके पाठः।
34. 'शालमलिपात्रका' इति पंचमपुस्तके पाठः।
35. 'वयस्वांगरबलरी' इति पंचमपुस्तके पाठः।
36. 'तिरिणप्र' इति प्रथमपुस्तके पाठः।
37. 'गजकरज' इति पंचमपुस्तके पाठः।
38. 'हिरिरिति' इति वष्णुपुस्तके पाठः।

39. This is the end of 94th chapter of Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

इति श्री महाराजाधिराजटोडरमल्लविरचिते टोडरान्दे आयुर्वेद-सौख्ये निधंति वनस्पतिवर्गो अष्टाशीतितमोहवः (??)
CHAPTER 36

Drākṣā

Drākṣā, madhu phalā, svādvī, hāra hūrā, phalottamā, mṛdvikā, madhu yoni, rasālā, gostani and guḍā—these are synonymous.

Ripe drākṣā is sara (laxative), sīta (cooling), cakṣusya
(promoter of eye sight), āryāhara (nourishing) and guru (heavy). It cures ṭṛṣṇā (morbid thirst), jvara (fever), śvāsa (asthma), vāta (diseases of nervous system), vātāsra (gout), kāmalā (jaundice), kṛćchra (dysuria), asra pitta (a condition characterised by bleeding from different parts of the body), saṁmoha (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.

Āmra

Āmra, vanotsava, cūta, sahakāra, ati saurabha, mākanda, pika baudhu, rasāla and kāma vallabha—these are synonymous.

Āmra is grāhī (constipative) and it cures prameha (obstinate urinary disorders including diabetes) as well as diseases caused by vitiated blood, kapha and pitta and ulcers.
Unripe fruits of āmra is exceedingly hot and ununctuous it vitiates all the three doṣas as well blood.

Ripe fruits of āmra is sweet, vrṣya (aphrodisiac), unctuous, hrdaya (cardiac tonic), bala prada (promoter of strength), heavy vātā hara (alleviator of vātā), rucya (relishing), varnya (promoter of complexion), śita (cooling) and apītāla (which does not vitiate pitta).

Juice of āmra is sara (laxative), unctuous, pācana (carminative) and promoter of strength as well as complexion.

Jambu

Mahā jambū, rāja jambū, mahā skandha and bhṛat phala—these are the synonyms of bigger variety of jambū.

The smaller variety of jambū is called kṣudra jambū, cīra patrā, meghābhā and kāka ballabhā.

Jambū is saṃgrāhiṇī (constipative) and ununctuous. It cures vitiated kapha, pitta, ulcer and blood.

Rāja jambū fruit is sweet, viṣṭaṃbhī (causing wind formation in abdomen), heavy and rocsna (appetiser).

The fruit of kṣudra jambū is like rāja jambū in property but its special action is to cure dāha (burning syndrome).
Nārikela

Nālikera, tuṅga vrkṣa, latā vrkṣa, māhā phala, ṭṛṇa rāja, aksa phala, lāṅgali and ḍṛḍha bijaka—these are synonymous.

The fruit of nārikera is śīta (cooling), durjara (difficult of digestion), basti śodhana (purifier of urinary bladder), vistambhi (causing wind formation in abdomen), bṛniḥaṇa (nourishing) and balya (promoter of strength). It cures vitiated vāta, pitta and blood. It also cures dāha (burning syndrome).

Water of nārikela is cooling, hṛdya (cardiac tonic), dīpana (stimulant of digestion), śukrala (promoter of semen) and laghu (light).

Its śiro majjā (pith at the top of the tree) of nārikela is promoter of semen and it cures both vāta and pitta.

खज्जूरिका

वृहलखज्जूरिका श्रेणी सफला हीपसम्भवा ।

7  पिठखज्जूरिका खज्जूः दुःप्रहर्षृस्तु कंठकी ॥ १४ ॥

अन्या स्कंधफला स्वादी दुरारोहा मृदुछवा ।

8  भूमिखज्जूरिका काको कवकंती राजकवकंती ॥ १५ ॥

खज्जूरिका फल शीत स्वादु सिनगं श्वाससजिति ।

बल्यं हृत महतपितं मदसूखंदात्यायान् ॥ १६ ॥
Kharjürīkā

Bṛhat kharjūrikā, śrenī, saphalā and dvīpa sambhavā—these are the synonyms of bigger variety of kharjūra.

Another variety of it is called pīṇḍa kharjūrikā, kharju, duḥ praharṣā and kaṇṭaki.

The third variety of it is called skandha phalā, svādvī, durārohā and mṛdu chadā.

The fourth variety of it is called bhūmi kharjūrikā, kāka, karkaṭi and rāja karkaṭi.

The fruit of kharjūrikā is cooling, sweet and unctuous. It cures consumption and diseases caused by the vitiation of blood. It is promoter of strength. It cures vitiation of vāyu and pitta, mada (intoxication), mūrchā (fainting) and madātyaya (alcoholism).

Fruits of other varieties of kharjūrikā are inferior in quality.

Its mūrdhaja majjā (pith at the top of the tree is cooling and vṛṣya (aphrodisiac). It cures vitiated pitta as well as blood and dāha (burning syndrome).

Silemānī kharjūra

Another variety of kharjūra is called silemāni and its synonyms are mṛduḷa and nirbalī phalā.

Silemāni cures šrama (exhaustion), bhrānti (giddiness), dāha (burning syndrome), mūrchā (fainting) and asra pitta
(a condition characterised by bleeding from different parts of the body).

कदली

कदली ग्रंथिनी मोचा रंभा वीरा यत्त्र वा यत्त्र ।
कदली योमिदेशार्तुकपित्तहरा हिमा ॥ १६ ॥
तत्तकंद: शीतलो बल्य: केश्य: पितकफाक्षरित ।
तत्तस्य मधुरं शीतं विष्टम: कफहुतुगुरु ॥ २० ॥
स्नान्धिनास्तुतुदुह — अत्तकयस्मीरजित ।

Kadali

Kadali, granthini, mocā, rambhā, vīrā and yata chada—these are synonymous.

Kaladi cures yoni doṣa (ailments of female genital tract), asra (vitiated blood) and rakta pitta (a disease characterised by bleeding from various parts of the body). It is cooling.

The kanda (rhizome) of this plant is śītāla (cooling), balya (strength promoting), and keśya (good for hair growth). It cures vitiated pitta, kapha and blood.

The fruit of kadali is sweet, cooling and viṣṭambhi (which produces gas in the abdomen). It produces kapha. It is heavy and unctuous. It alleviates vitiated pitta and blood. It cures dāha (burning syndrome), ksāta (consumption), kṣaya (emaciation) and vitiated vāyu.

दाहिम

दाहिमी रत्नकुमुमा वंत्तब्वजा शुकप्रिया ॥ २१ ॥
दाहिमं दीपं हृदं रोचनं नातिपित्तलम् ।
कपायनुरसं बाहि द्विधा स्ववा भजन्त: ॥ २२ ॥
तयोः स्वादु निदोपणम्मलं वातविलासहृद्।
शुष्कामली दाहिमीसारः कुटिली वातपिताहृद्।॥२३॥

Dādima

Dādimī, rakta kusumā, danta bijā and śuka priyā—these are synonymous.

Dādima is dipana (digestive stimulant), hṛdyā (cardiac tonic) and rocana (appetiser). It does not vitiate pitta in excess. Its subsidiary taste (anurasa) is astringent and it is constipative.

It is of two types viz., sweet and sour. The sweet variety alleviates all the three doṣas where as the sour variety alleviates only vāta and kapha.

The dried and pounded extract of the sour variety of dādima alleviates vāta and pitta.

बदर

बदरी कवकंटी घोटा कर्ती शुभकंटिका।
\[11\]
प्रव्य निदोपणधा कोशला सौविरकताः॥२४॥
\[12\]
हस्तिकालि: परास्वाही लथी कवकंठुबांधवा।

बदर्या शीतलास्तिका स्वश्यापितकापहा॥२५॥
\[13\]
बदर त्वबरं कोलं फेनिलं कुवलं कुहम्।

कवकंशु हस्तवदरं सकटं कंघा कंघुकम्॥२६॥

पक्षमां च मधुरं मतं सौविरकं महत्।

Badara

Badarī, karkaśī, ghonīta, karaśī and yugma kaṇṭikā—these are synonymous. Another variety of it is called snigdha chadā and kośa phalā. The thirst variety is called sauvarikā. The fourth variety of it is called hasti koli, parāsvādi, laghvī and karkandhu bāndhavā.
All these types of vadarî are cooling, bitter and ununctuous. They alleviate pîtta 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, sañkaçā, kandhu and kandhuca.

Both the ripe and unripe types of sauviraka (bigger variety) are sweet in taste.

Laghù badar

**15**

बदरं लघु संग्राहि रुच्यमुण्यं समीरिजितं १२५ १ ।

कफपिप्तकरं तद्गुहलं गुरू सरे स्मृतम् ।

सोवीरं बदरं शीतं भेदं गुरू शुकलम् । २५ ।

बृहणं पिताताहस्तेन वृहणानि लाप्तम् ।

कठकं दु स्पृथं गुरू पितातानिलाप्तम् ॥ २६ ॥

शुकं मेदातिनित्वं लघुतुचालमासितं ।

महत्पिप्तरं तस्य मुखं वृद्धं वलप्रद: ॥ ३० ॥

**Laghu badara**

Badara is light, constipative, appetiser and hot. It alleviates vâyu. Kola aggravates kapha and piatt. It is heavy and laxative.

Sauvira type of badara is cooling, bhedana (purgative), guru (heavy), sukrala (promoter of semen) and bṛmhaṇa (nourishing). It alleviates vitiated pîtta, dāha (burning syndrome), vitiated blood, kṣaya (emaciation), trśnā (morbid thirst) and vâyu.

Karkandhu is sweet, unctuous and heavy. It alleviates pîtta and vâyu.

Dry fruits of all these varieties promote medos (fat) and agni (digestive power). These are light and they cure trśnā (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, phalāsini and rājanya—these are synonymous.

It has another variety which is called civuka and muci lindaka.

The fruit of kṣīrī vṛkṣa is cooling, unctuous, heavy and promoter of strength. It cures trṣnā (morbid thirst), mūrchā (fainting), mada (intoxication), bhrānti (giddiness), kṣaya (emaciation) and all the three vitiated doṣas as well as blood.

Priyāla

Priyāla, dhana, pāta, śāla, priyāla and muni vallabha—these are synonymous.

Cāra cures vitiated pitta, kapha and blood.

Its fruit is sweet, heavy, unctuous and laxative. It cures vitiated vāta and pitta, dāha (burning syndrome), trṣnā (morbid thirst) and ksata (consumption).
The pulp of the fruit of priyāla is sweet, vṛṣya (aphrodisiac) and śukrala (spermatopoetic.) It cures vitiated pitta and vāta.

Paruṣaka

Paruṣaka, mṛdu phala, paruṣa and śoṣana—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, viśtambhi (produces gas in abdomen), hṛmhaṇa (nourishing) and hṛdyā (cardiac tonic). It cures ṭṛṭ (morbid thirst), vitiated pitta, dāha (burning syndrome), vitiated blood, ksata (consumption), ksaya (emaciation) and vitiated vāyu.
Tinduka

*Tinduka,* syandana, sphaurya, kāla sāra, rāvana and kāka pilu—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.

किंकिठी

किंकिठी भृंगिका ब्याछी पादो देवताहब्वरः।
किंकिठी तुवरा तित्ता पितशलेंधमहर हिमा।॥४०॥
तत्फल वातलं त्वांम पत्रं स्वाभु निधोषजित्।

*Kīṅkīṅī*

*Kīṅkīṅī,* granthikā, vyāghrī, pāda, deva taru and vara—these are synonymous.

*Kīṅkīṅī* is pungent and bitter. It alleviates *pitta* and śleṣman. It is cooling.

Unripe fruit of *kīṅkīṅī* aggravates vāyu. The ripe fruit is sweet and it cures all the three vitiated *doṣas.*

श्राह

श्राहक बीरसेन च जातिमेदाचतुतिर्भिंधम् ॥ ४१ ॥

श्राहक जारण वातेमहाभिकनालानम्।
Āru

Āruṣka and vīra sena—these are synonymous. It is of four types.

Āruṣka promotes digestion (jāraṇa) and it cures vitiated vāta, meha (obstinate urinary disorders including diabetes), arṣas (piles) and vitiated kapha.

Madhūka

Madhūka madhūkṣṭīkṣṣaṇāsa: śvādūṇḍapūṣṭaḥ: II 42 II

Jelāphalā madhūkṣṭīlo madhūkṣṭo mahādrūm: 1

Maudyārṇyaḥ hātvaphalā madhagā dīruṇaṭṭaḥ: II 43 II

Madhūka: kaphāvātāhyā: kṣāyāḥ: bhrīropanaḥ: 1

Tarpam madhiru balvāṃ śeṣāścā gūḍh būruḥ paṃsūḥ: II 44 II

Phal śeṣāḥ gūḍhśvāduṇḍaṃ vātābhijñātāḥ 1

Adbhūtā hṛti tṛṣṇāsavaḥḥrāvahatāvānānā II 45 I

Madhūka

Madhūka, madhuka, tikṣṇa sāra, guḍha puṣpaka, jelā phala, madhushīla, madhu koṣṭha and mahā druma—these are synonymous.

Another variety of madhūka is called hrasva phala, madhuvaga and dīrgha 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 bṛṇihāṇa (nourishing).

Its fruit is cooling, heavy, sweet and śukrala (spermatopoetic). It alleviates vāta and pitta. It is aḥṛdyā (not good for heart). It cures trṣṇā (morbid thirst), vitiated blood, dāha (burning syndrome), śvāsa (asthma), kṣata (consumption) and kṣaya (emaciation).
Panasa

Panasa, kaññaki phala, ānisapa and garbha kaññaka—these are synonymous.

Ripe panasa is cooling and unctuous. It alleviates pitta and vāyu. It promotes strength and semen. It cures rakta pitta (a condition characterised by bleeding from different parts of the body), kṣata (consumption) and kṣaya (emaciation).

Unripe panasa is viśtaṁbhi (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, viśtaṁbhi (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 sukra (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 viṣya (aphrodisiac). It alleviates pitta and vāta.
मुष्टि प्रमाण, वरुदा, सेवा एवं सिम्बितिक फलाः—इन्हें समानार्थी मानते हैं।

The fruit of *simbitikā* alleviates *vāyu* and *pitta*. It is heavy, *bṛmhana* (nourishing), *kapakṛt* (aggravator of *kapha*), *vṛṣya* (aphrodisiac), *svādu pāka* (sweet in taste after digestion), laxative and cooling.

Another variety of it is called *ambha phala*, *āpa* and *mahā simbitikā phala*. Its properties are similar to those of *seva*. It is specially cooling.

अम्रताह्वा, रुचिफल एवं लघुबिल्वफलाक्रृतिः

*Amṛta* is heavy, alleviator of *vāta*, sweet, sour and appetiser. It is spermatopoetic.

बदधम

*Bādāma, suphala, vāta vairi* and *netropama phala*—these are synonymous.
Bādāma 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.

Pīstā, mukūlaka and dantī phala samākṛti—these are the synonyms of pīstā.

Nikocaka is heavy, unctuous, vṛṣya (aphrodisiac), hot, sweet and brīhāṇa (nourishing). It is hemopoetic and strength promoting. It alleviates vāta and aggravates kapha as well as pitta.

Mukulaka has similar properties. It is especially heavy and difficult for digestion.

Kelā

Unripe kelā alleviates vāyu. It is sour, hot, purgative and heavy.
Ripe kela is sweet, cooling and strength promoting. It alleviates vāyu and pitta.

Āru
Ālūka, bhallū, bhallūka and bhallū rakta phala—these are synonymous.

Ālūka is juicy (rasana), cooling, sweet and sour. It alleviates vāta and pitta.

Aṇjīra
Aṇjīra, maṇjula and kākodumbarikā phala—these are synonymous.

Aṇjīra is cooling, sweet and heavy. It alleviates pitta, rakta and vāta.

Aksōta
Aksōdaka, yṛnta phala, kandarāla and prthu. chada—these are synonymous.

Aksōta is sweet, strength promoting, heavy, hot, alleviater of vāta and laxative.
Pālevaka & Mālavaka

Pālevata, sita puṣpa and tindukābha phala—these are synonymous.

Another variety of it is called mālavaka and mahā pālevata phala.

Pālevata is cooling, sweet, heavy and hot. It suppresses digestive power and alleviates vāyu.

Mālavaka is hṛdya (cardiac tonic). It cures trṣṇā (morbid thirst). It is useful for brain (mastaka).

Tūta

Tūda, bhūda, brahma kāṣṭha, brahmaṇya and brhma dāru—these are synonymous.

Ripe tūda is heavy, cooling and sweet. It alleviates pitta and anīla.
Gaṅgerūka & Todana

Gaṅgerūka, karkaṭaka, karkaṭa and mṛga leṇḍaka—these are the synonyms of gaṅgeruka.

Todana, krandaṇa, dhānya and mṛga picha dṛśa—these are synonymous.

Ripe gaṅgeru 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, gaṅgeruka and todana are sour and heavy. They aggravate pitta.

Tuvaraka

Tuvaraka tree has properties like those of bhallātaka. Its fruit is astringent in taste. Its leaves are like kesara and it grows near sea.

The fruit of tuvara alleviates kapha. In vipāka (taste after digestion) it is pungent.

It is hot and it cures ulcer and meha (obstinate urinary disorders including diabetes).
Bija pūraka

Bija pūra, mātulunā, 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 krmi (intestinal parasites). It alleviates vāta and kapha.

The pulp (māṁsa) of bija pūraka is bṛmhaṇa (nourishing), cooling and heavy. It alleviates pitta and vāyu.

Its kesara (pistil) is light and constipative. It cures śūla (colic pain), gulma (phantom tumour) and udara (obstinate diseases of abdomen including ascitis).

Its flower is cooling and constipative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) and it is light.
Madhu karkaṭikā

Madhu karkaṭikā, svādu, luṅgī, ghaṇṭālikā and ghaṭā—these are synonymous.

Madhu karkaṭikā is cooling. It cures raktā pitta (a disease characterised by bleeding from different parts of the body). It is heavy.

Nāraṅgī

Nāraṅgakā, nāgaranāga, gorakṣa and yoga sādhaka—these are synonymous.

Nāraṅga is sour and sweet in taste. It is appetiser. It alleviates vāta. It is laxative.

Another variety of it which is also sweet and sour, is hṛdya (cardiac tonic) and durjara (difficult for digestion). It alleviates vāta.
Jambiraka

Jambiraka, danta śatka, jambhila and jambhala—these are synonymous.

Jambira is hot and it cures śīla (colic pain). It is heavy and hot. It alleviates kapha and vāta. It cures āṣya vairasya (distaste in the mouth), hṛt pīḍa (pain in cardiac region), agni māṇḍya (suppression of the power of digestion) and kṛmi (intestinal parasites).

Amlavetasa

Amlā, amla vetasa, cukra, vetasa and svara bhedaka—these are synonymous.

Amla vetasa is exceedingly hot, purgative, light and digestive stimulant. It cures ṣhrd roga (heart disease), śīla (colic pain) and gulgma (phantom tumour). It vitiates pitta, blood and kapha.

Sārāmlaka

Sārāmlaka, sāra phala, rasāla and sāra pādapa—these are synonymous.

Sārāmla is sour. It alleviates vāyu. It is heavy and it aggravates pitta and kapha.
Nimbuka

Nimbuka and nibūka—these are the synonyms of nimbū.

It has another variety which is called rāja nimbūka.

Nibuka is pācana (carminative), hrdaya (cardiac tonic), sharp and hot. It alleviates kapha and vāta.

Nimbuka is sour, vātaghna (alleviater of vāta), pācana (carminative), dīpana (digestive stimulant) and light.

The fruit of rāja nimbū is sweet and heavy. It alleviates pitta and vāyu.

Nimbuka destroys all types of kṛmi (parasites). It is sharp in action. It cures āma (product of improper digestion and metabolism), udara (obstinate abdominal disorders including ascitis) and graha (planetary afflictions). It cures the vātika, paiitika and ślaismika types of śūla (colic pain). It replenishes and cleanses the vitiated dhātus. It is useful for patients suffering from acute (sadya) fever caused by the vitiation of all the three doṣas and visama jvara (irregular fever) caused by the accumulation of vitiated doṣas. It is also useful when there is diminution of waste products (malu) and when there is obstruction in the anus. It cures visūcikā (choleric diarrhoea).

कमरंग

कमरंग रामफल मद्यं पिच्छिलबीजकम्

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Karma raṅga

Karma raṅga, rāma phala, bhavya, and picchila bijaka—these are synonymous.

Karma raṅga, is cooling, constipative, sweet and sour. It cures kapha and pitta.

Amlikā

Amlikā, cukrikā, ciṅcā, tittidi, śukti and caṇḍikā—these are synonymous.

Unripe amlikā is heavy. It alleviates vāta and vitiates pitta, kapha and blood.

Ripe amlikā is laxative and appetiser. It is a digestive stimulant and it cleanses the urinary bladder.

Dried amlikā is hrdaya (cardiac tonic). It cures śrama (exhaustion), bhrānti (giddiness), trṣṇā (morbid thirst) and klama (mental fatigue). It is light.
Tītīḍīka

Tītīḍīka, vṛkṣāmla, amla śāka and amla pādapa—these are synonymous.

Unripe tītīḍīka alleviates vāyu. It is uṣṇa (hot) and exceedingly heavy.

Its fruit is light and constipative. It cures grahanī (sprue syndrome), kapha and vāta.

Karamarda

Karamarda, suṣeṇa, vanyā and kṛṣṇa 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.
Kapitthaka

Kapitthaka, dadhi phala, kapittha and surabhi chada—these are synonymous.

Unripe variety of kapittha is constipative and light. It alleviates all the three dosas.

Ripe kapittha is heavy. It cures trśā (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, phañijā, kulajā and nimba patrika—these are synonymous.

Kapittha patri is sharp and hot. It alleviates kapha, meha (obstinate urinary disorders including diabetes) and poisoning.

Amṛata

Amṛata, amra taṭa, palliśa, druphala and kapi—these are synonymous.

Unripe amṛata alleviates vāta. It is heavy, hot, appetiser and laxative.

Ripe amṛata is sweet, cooling and vṛṣya (aphrodisiac).
It alleviates vāyu, pitta, kapha and blood.

राजाम्रा

Rājāmra staka, āmrāta, kāmāhva, and rāja putraka—these are synonymous.

Rājāmra is sweet, cooling and constipative. It alleviates both pitta and kapha.

चतुर्मल, पञ्चाम्ल

Caturamla, Pañcāmla

Vṛksāmla, susena, ciṅcā and kapittha—these four taken together are known as caturamla.

According to some, amla vetasa, vṛksāmla, dāṅdimi and bēdara—these four taken together are called caturamlaka.

Added with bijapūra or cuta, they are called pañcāmla.
Kośāmra

Kośāmra, ghana skandha, jantu vrksa 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), vrana (ulcer) and vitiated kapha.

Its fruit is constipative, alleviater of vāta, sour, hot and heavy. It aggravates pitta.

Its fruit pulp alleviates pitta and vāyu. It is sweet and strength promoting. It stimulates the power of digestion.

Supārī

Kramuka, krmika, pūga and pūgī phala—these are synonymous.

Pūga is heavy, cooling, ununctuous and astringent. It alleviates kapha and pitta. It is mohana (intoxicating), dīpana (digestive stimulant), and rucya (appetiser). It cures āsya vaīrasya (distaste in mouth).

Wet pūga is heavy and abhiṣyandi (which obstructs the channels of circulation). It suppresses the power of digestion (vohni) and reduces eye sight (dṛṣṭi) in excess.

The boiled pūga alleviates all the three doṣas.
It has many varieties and all of them have similar properties.

Tāmbūla

Tāmbūla, valli, tāmbuli nāginī and nāga vallarī—these are synonymous.

Tāmbūla is viśada (non slimy), appetiser, sharp, hot, pungent, laxative, bitter, kṣāra (alkaline) and uṣāya (saline and alkaline). It is kāmya (stimulant of passion). It alleviates rakta pitta (a disease characterised by bleeding from different parts of the body). It is light. It promotes strength. It cures vitiated kapha, āśya daurgandhya (foul smell from mouth), meha (obstinate urinary disorders including diabetes), vitiated vāta and śrama (exhaustion).

Lavali

Ghana skandha, mahat prāmisu, prapunnāta, samain chada, sugandha mūlā, lavali, pāṇḍu komala valkalā—these are synonymous.

The fruit of lavali is like that of jyotsnā in property.
The fruit of *lavalī* cures vitiated blood, *arṣas* (piles), vitiated *vāta* and *pitta*. It is light.

General description of fruits
The pulp of the fruit has the property of the fruit itself.

Fruits which are afflicted by snow, fire, storm, wild animals, and insects and which are unseasonal should not be eaten. Similarly, excessively ripe fruits should not be eaten.

All fruits in general produce *āma doṣa* (a product of improper digestion and metabolism). The fruit of *bilva* is an exception to this general rule.

NOTES AND REFERENCES

1. This is the 95th chapter of *Ayurveda Saukhyam* in *Toḍarānanda*, and the opening invocation reads as below:

   हरिप्रियाः प्रीतिमतीः स्मियेण स्रियानन्वते टोडरमल्लभुपे उः
   भूवातिः श्रीहरिणा सपुष्पे यशोधिके ब्राह्मणघम्मिते उः

2. 'हारहुरा' इति पञ्चमपुस्तके पाठः उः
3. 'दोषयाहुत्' इति प्रथमपुस्तके पाठः उः
4. 'रोचनो' इति चष्ठपुस्तके पाठः उः
5. 'तद्विशेषादृ वातनाशनम्' इति चष्ठपुस्तके पाठः उः
6. 'कंठका' इति पंचमपुस्तके पाठः।
7. 'कक्करी' इति पंचपुस्तके पाठः।
8. 'बर्जूरीका' इति पंचपुस्तके पाठः।
9. 'ववसी' इति पंचपुस्तके पाठः।
10. 'पीतछाया' इति पंचमपुस्तके पाठः।
   'यस्यो' इति पंचपुस्तके पाठः।
11. 'काशपाला' इति पंचपुस्तके पाठः।
   'कोशपाला' इति प्रथमपुस्तके पाठः।
12. 'हस्तिकोर' इति पंचपुस्तके पाठः।
13. 'बहुमंत्र' इति पंचपुस्तके पाठः।
14. 'कुत्स' इति पंचपुस्तके पाठः।
15. 'संग्राही' इति पंचमपुस्तके पाठः।
16. 'कपित्तहर' इति पंचपुस्तके पाठः।
17. 'तर' इति पंचपुस्तके पाठः।
18. 'शीतलम्' इति प्रथमपुस्तके पाठः।
19. 'मुनितिङुकः' इति पंचपुस्तके पाठः।
20. 'शाली' इति पंचपुस्तके पाठः।
21. 'पियालो' इति पंचपुस्तके पाठः।
22. 'बुधाप्र' इति पंचपुस्तके पाठः।
23. 'पश्चोद्वाहनः' इति पंचपुस्तके पाठः।
24. 'रुधियः' इति पंचमपुस्तके पाठः।
25. 'विशालदक्रमपेत' इति पंचपुस्तके पाठः।
26. 'चारण' इति पंचपुस्तके पाठः।
27. 'कंठकी' इति पंचमपुस्तके पाठः।
   'करतिः' इति पंचपुस्तके पाठः।
28. 'कलस्वासपो' इति प्रथमपुस्तके पाठः।
29. 'लक्ष्योप्रभावमत्रकम्' इति पञ्चमपुस्तकेः पाठः।
30. 'स्वाहुतर्' इति पञ्चमपुस्तकेः पाठः।
31. 'बदरं' इति प्रथमपुस्तकेः पाठः।
32. 'चिकोजकं' इति प्रथमपुस्तकेः पाठः।
33. 'पिष्ट' इति पञ्चमपुस्तकेः पाठः।
34. 'मलूकमल्लूकम्' इति पञ्चमपुस्तकेः पाठः।
35. 'रसत्' इति पञ्चमपुस्तकेः पाठः।
36. 'ब्रह्मों' इति पञ्चमपुस्तकेः पाठः।
37. 'तूतं' इति पञ्चमपुस्तकेः पाठः।
38. 'तूत' इति पञ्चमपुस्तकेः पाठः।
39. 'भूद' इति पञ्चमपुस्तकेः पाठः।
    'तूतं' इति पञ्चमपुस्तकेः पाठः।
40. 'चेतराम्' इति पञ्चमपुस्तकेः पाठः।
41. 'समुद्रजे' इति पञ्चमपुस्तकेः पाठः।
42. 'चेतरी' इति पञ्चमपुस्तकेः पाठः।
43. 'चेतरं' इति पञ्चमपुस्तकेः पाठः।
44. 'गोर्गोपायोमसारक्' इति पञ्चमपुस्तकेः पाठः।
45. 'शुक्रो' इति पञ्चमपुस्तकेः पाठः।
46. 'बेतना' इति पञ्चमपुस्तकेः पाठः।
47. 'शतमेवक' इति पञ्चमपुस्तकेः पाठः।
48. 'पितामहक्षणपनम्' इति पञ्चमपुस्तकेः पाठः।
49. 'निहृततन्त्रधातुचिन्द्रियनाम्' इति पञ्चमपुस्तकेः पाठः।
50. 'विशृंखालिकानं' इति पञ्चमपुस्तकेः पाठः।
51. 'भासातोध्यमावस्तक' इति पञ्चमपुस्तकेः पाठः।
    'भासास्तोध्यमावस्तकं' इति पञ्चमपुस्तकेः पाठः।
52. 'राजपदक' इति पञ्चमपुस्तकेः पाठः।
53. "मेहन" इति पत्थरस्तके पाठ:।
54. "नागवल्लकी" इति पत्थरस्तके पाठ:।
55. "मलवातब्रममापहम्" इति प्रथमपुस्तके पाठ:।
56. This is the end of 95th chapter of *Ayurveda Saukhyam* in *Todarananda* and the colophon reads as below:

इति श्रीमहाराजाधिराजदोहरामलवर्चितः दोहरान्दे श्रायुवदसौक्ये
निषंटो फलवग्नाम एकोनववतितमोहः: (?)।।
CHAPTER 37

Kuśmāṇḍa

Kuśmāṇḍakī, puṣpa phalā, somakā and mahā phalā—these are the synonyms of kuśmāṇḍaka.

It has a smaller variety which is called karkāru. The sweet variety of kuśmāṇḍaki is called bhūrāja karkatī.

Kālīṅga

Kālīṅga, kṛṣṇa biṣa, kālinda and phala varttula—these are synonymous.

Tūdī
Tumbi

Tumbi, miṣṭā, mahā tumbi, rājālābu, alāvuni—these are synonymous.

Kaṭuṃ bi

Kaṭuṃ bi, pīṇḍa phalā, rāja putrī and dugdhinī—these are synonymous.

Karkaṭi

Karkaṭi, lomasī, vyāla, patraīrvāru and bhṛhat phalā—these are synonymous.

Trapusa

Trapusī, kaṇṭaki latā, sudhāvāsa, paraṅkīṭa, chardyāyani, mūla phalā, tiktā and hasti parṇini—these are synonymous.

Cirbhaṭi

Cirbhaṭa, dhenu dugdha and gorakṣa karkaṭi—these are synonymous.

Vāluk

Vāluk, kāṇḍak, vālu tatt shītāṃ mṛgārya gurū II 5 II

śīveṇvālāṃ chinnaṅfālā vinuṅvānti pītaṇavānī mū
Vāluka

Vāluka, kāṇḍuka, vālu, śīrṇa vrnta, citra phala, vicitra and pīta varṇaka—these are synonymous.

Vāluka is cooling, sweet and heavy.

Koṣātakī

Koṣātakī, kṛta chidrā, jālinī, kṛta vedhanā, mṛdaṅga phalinī, kṣoḍā, ghoṇṭāli and karkaśa chadā—these are synonymous.

Rāja koṣātakī

Rāja koṣātakī, miṣṭā, mahājali and prapitaka—these are synonymous.

Mahā koṣātakī

Another variety of koṣātakī is called mahā koṣātakī. Its synonyms are hasti ghoṣā and mahā phalā.

Vṛntākī

Vṛntākī, varttikā, vrntā, bhāntākī and bhāntikā—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 dantachadopama—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 bhṛhat 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, viṣamuchi and sumustikā—these are the synonyms of denḍikā.

Kola simbi

Kola simbi, krṣṇa phalā, śaṭkā and sūkara pālikā—these are synonymous.

Dinḍisā

Dinḍisa, romasa phala, tinḍisa and muni nirmita—these are synonymous.

Simbi

Simbi, kusimbi, kutsāsra simbi and pustaka simbika—these are synonymous.

Vāstūka

Vastūka, kṣāra patra, sāka vīra and prasādaka—these are synonymous.

Jīvantakā

Jīvantaka, sāka vīra, raka nāla and pranālaka—these are synonymous.
Cilli

Cilli, mahaddalā, raktā, cillikā and gauḍa vāstuka—these are synonymous.

Kāla śāka

Kāla śāka, kālikā, cucukā and cañcuka—these are synonymous.

Tanduliyaka

Tanduliya, megha nāda, kāṇḍīra, tanduliyaka, viṣagha and kandara—these are the synonyms of tanduliyaka.

It has another variety which is known as māriṣa and māṛṣaṇa.

Phogo

Phogo, marūdbhava, śuṅgī, sūkṣma puṣpa and śasādana—these are synonymous.
Patola

Patola, pāṇḍuka, jāli, kūlaka, karkaśa chada, rāji phala, pāṇḍu phala, rājamān, amṛta phala, tiktottamā and bīja garbhā—these are the synonyms of patola.

It has another variety which is called rāja patolikā.

Cicciṅḍa

Cicciṅḍa and smīra kūla—these are the synonyms of cicciṅḍa.

Another variety of it is known as sveta rāji and bṛhat phala.

Pālankya

Pālankya, vastukārā, kṣārikā and vīrata chadā—these are synonymous.

Upodikā

Potakī, upodikā, matsya kāli and sutunligkā—these are synonymous.

Loṇika

Loṇika, uṣṭrā, bṛhat koṭi, kutīra, kuṭiṇjara, gaṇḍarukī, gaṇḍaru, phaṇjī and phaṇjitaka—these are synonymous.
Suniṣannaka

Suniṣana, svastika, varā, vastika parṇika—these are synonymous.

Sira vāra

Sira vāra, kuranda, nādiṁ and nālikā—these are synonymous.

Sarṣapa śāka

Sarṣapa, sarṣapodbhūta, kausumbha and kusumbhaja—these are synonymous.

Caṇaka śāka

Caṇaka śāka is difficult of digestion. It alleviates kapha and vāta.

Kalāya śāka

Kalāya śāka is purgative. It is light and it alleviates pitta and kapha.
Cāṅgerī

Cāṅgerī, amlikā, cukrä, chatrāmlikā and catuḥ chadā—these are synonymous.

कासम्ब्र, गृंजन

कासम्ब्र: ककक्ष: स्यात् गृंजनो ग्रजरस्तथा ।

Kāsa marda & Grījana

Kāsa marda and karkaśa—these are synonymous.

Grījana and gajara—these are synonymous.

लशुन

मूलक हरितकंद: तद्यालमूलकपोलिका ॥ २५ ॥

Mūlaka

Mūlaka and hasti kanda—these are the synonyms of mūlaka.

The tender variety of mūlaka is called bāla mūlaka and potikā.

करीरक

करीरको गृङ्गपत्रो त्रकचो ग्रजिलो मतः ।

Karīraka

Karīraka, gūḍha patra, krakaca and granthila—these are synonymous.

शिष्यु

शिष्यु सौभांजन: कुष्णगंध: स्याङ्गुलछदः ॥ २६ ॥
रसोज्यो मधुशिवस्तु श्वेतोज्यो हरितछदः ।
तद्भीजः श्वेतमरिच सोश्यों चम्बे हितम् ॥ २७ ॥
तद्वपरं मधुरं ग्राहि वातलं कफशीयजिन् ।
Śigru

Śigru, saubhāṅjana, kṛṣṇa gandha and bahula chada—these are the synonyms of śigru.

It has a red variety which is called madhu sigru and the white variety of it is called harita chada.

Its seed is called śveta marica which is sharp, hot and useful for eye.

The flower of sigru is sweet and constipative. It aggravates vāyu and cures vitiated kapha and oedema.

Laśuna

Laśuna, ugra gandha, yavaneṣṭa and rasonaka—these are synonymous.

Another variety of it is called grñjana, mahā kanda, jarjjara and dīrgha patraka.

Palāṇḍu

Palāṇḍu, yavaneṣṭa, durgandha and mukha duṣaka—these are synonymous.

Kṣīra palāṇḍu

Palāṇḍuka having a milky juice which tastes like honey is called kṣīra palāṇḍu.
Gṛñjana

Gṛñjana 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 gṛñjana. Some others, however, call another plant having leaves like those of granthi parṇa as gṛñjana.

Sūrana

Sūrana, kandala, kanda, gudāmaya hara, vajra kanda and surendra—these are the synonyms of sūrana.

Another wild variety of it is called citra dāṇḍa.

Aṣṭhī sāṃhāra

Aṣthi śṛṅkhalika, vajrī, granthimān and aṣthi sāṃhṛtā—these are synonymous.
Vārāhi

Vārāhi, mādhavi and grṣṭi—these are the synonyms of vārāhi.

Its rhizome (root ?) is called saukara and kīṭa.

Mūsali

Mūsali, tālapatri, balini and tāla mūlikā—these are synonymous.

Keyu

Keyukā, phaluka, pilu keyukā and dala śālinī—these are synonymous.

Bhūchatra

Bhūchatra, prthivi kanda, śilindhra and kandaka—these are synonymous.

Māṇa kanda

Sthūla kanda, grāma kanda and māṇaka—these are the synonyms of māṇa 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 rāja kaseruka.

Srṅgāṭaka

Srṅgāṭa, jala kanda, trikoṇa, trikaṭa and trika—these are synonymous.

Piṅḍālu

Piṅḍālukā kṛṣṇaṅgun vadhavālu sthāntu rōmesam II 37 II
ṣabhālu ṣaṁsākkeśa kāṭṭalu svalkaṇṭhabhikīm II
hastalukā mahaṅkāṭaṅgā raktalulu raktakṛnta doṣam II 36 II
brahmajānakaṅkāloṭaṁ ṣvāṅśeśitamāmūmiñgam II
jathāre koṃmaḥ vārāṅgaṁ vṛtyalādīṇḍīṃ II

Piṅḍālu, kacha gandha, madhvālu, romaśa, śaṅkhālu, śaṅkha saṅkāśa, kāṣṭhalu, svalpa kroṣṭhaka, hastālukā, mahā kāśṭha, raktālu and rakta kandaṅka—these are synonymous.

All leafy vegetables which are atījaṇa (very old), akālottaha (unseasonal), rūkṣa (ununctuous), śīta (cold), abhūmija (not grown on ground), jaṭhara (preserved since long), komala (soft), atiśīta (excessively cold), vyālādi duṣṭa (eaten by animals insects etc.) and śuṣka (dry) should not be used. Mūlaka is an exception to this rule.
NOTES AND REFERENCES

1. This is the 96th chapter in Ayurveda Saukhya in Toḍarānanda and the opening invocation reads as below:

यो हृदमोरामसुहृदिभर्ता विश्वस्यकर्तर्नृपति सुखानाम्।
मुखायमूयाद्भुतिविदोहरेत्रे भूदेव सदर्मसुहृजनानाम्।

2. ‘कुण्डांकको’ इति प्रथमपुस्तके पाठः।
3. ‘हरफकरणी’ इति प्रथमपुस्तके पाठः।
4. ‘कालिण्य’ इति प्रथमपुस्तके पाठः।
5. ‘भरसामुनी’ इति प्रथमपुस्तके पाठः।
   ‘पुरुस्तलिनी’ इति प्रथमपुस्तके पाठः।
6. ‘शुधु’ इति प्रथमपुस्तके पाठः।
7. ‘लोमशा’ इति प्रथमपुस्तके पाठः।
8. ‘वालय’ इति प्रथमपुस्तके पाठः।
9. ‘वरुस’ इति प्रथमपुस्तके पाठः।
10. ‘पलकर’ इति प्रथमपुस्तके पाठः।
   ‘परंकुटु’ इति प्रथमपुस्तके पाठः।
11. ‘च्छानिनी’ इति प्रथमपुस्तके पाठः।
12. ‘मुखस्पता’ इति प्रथमपुस्तके पाठः।
13. ‘स्त्रेण्यम’ इति प्रथमपुस्तके पाठः।
14. ‘भद्रकुवंदिकम्’ इति प्रथमपुस्तके पाठः।
15. ‘विवकरणकिता’ इति प्रथमपुस्तके पाठः।
16. ‘कोलसिवी’ इति प्रथमपुस्तके पाठः।
17. ‘सूकरपादिका’ इति प्रथमपुस्तके पाठः।
18. ‘तिदिदो’ इति प्रथमपुस्तके पाठः।
19. ‘मुनिनिमता’ इति प्रथमपुस्तके पाठः।
20. ‘सिशिवी’ इति प्रथमपुस्तके पाठः।
21. ‘प्रणालक’ इति प्रथमपुस्तके पाठः।
22. ‘गौर’ इति पचमपुस्तके पाठः।
23. ‘महानादा’ इति पञ्चपुस्तके पाठः।
24. ‘कांडीयस्तदुलीयक’ इति पञ्चपुस्तके पाठः।
25. ‘सूक्षमप्रता’ इति पञ्चमपुस्तके पाठः।
26. ‘श्वतंगंगो’ इति पञ्चपुस्तके पाठः।
27. ‘महाफळा’ इति पञ्चपुस्तके पाठः।
28. ‘मुरुरिमिका’ इति पञ्चमपुस्तके पाठः।
29-31. हुः हुः स्याबहु हुः’ इति प्रथमपुस्तके पाठः।
32. ‘कुर्कीस्यान्नारीतुनालिका’ इति पञ्चपुस्तके पाठः।
33. ‘चानाक’ इति पञ्चपुस्तके पाठः।
34. ‘तुंडा’ इति पञ्चपुस्तके पाठः।
35. ‘काव्यक’ इति पञ्चमपुस्तके पाठः।
36. ‘सर्वरो’ इति पञ्चपुस्तके पाठः।
37. ‘तुलना’ इति प्रथमपुस्तके पाठः।
38. ‘जवलन्दो’ इति प्रथमपुस्तके पाठः।
39. ‘संकावंक’ इति पञ्चपुस्तके पाठः।

‘संकावंक’ इति पञ्चमपुस्तके पाठः।
40. ‘वरण’ इति प्रथमपुस्तके पाठः।
41. ‘अस्तरस्वास्वरिता’ इति पञ्चपुस्तके पाठः।
42. ‘प्रश्नमारस्वास्वरिता’ इति पञ्चपुस्तके पाठः।
43. ‘स्थाबलि’ इति पञ्चपुस्तके पाठः।
44. ‘बृहदराजकोशकम’ इति पञ्चमपुस्तके पाठः।
45. ‘कल्पनान्ध’ इति पञ्चपुस्तके पाठः।

This is the end of 96th chapter of Ayurveda Saukhyaṃ not in Tōḍarāṇanda and the colophon reads as below:

इति श्रीमहाराजाधिकारकोशकम् तोडराण्डे श्रावणाते सोल्ये निम्नं नाकावण्य नवान्तत्तमो हुः (?)।
CHAPTER 38

1

Jala

Pānīya, jīvana, nīra, kilāla, amṛta, jala, āpa, ambha, toya, udaka, pātha, ambu, salila and payas—these are synonymous.

Dugdha

Dugdha, prasravaṇa, kṣīra, saumya, sañjīvana and payas—these are synonymous.

Dadhī

Dadhī and styānam payas—these are the synonyms of well
fermented dadhi. If it is slightly fermented then it is called mandaka.

तक्रा

दंडाहतम कालसेवां गोरसं व विलोहितम् ।
सारसं निजसं भोल मधितं सरवर्जितम् || ३ ॥
समोदकं श्वेतमधमुदितं हार्दवारिकम् ।
पादोदकं भवेतमूढङ्गोमोयोवभाविते || ४ ॥

Takra

Danḍāhata, kālaseya, gorasa, viloḍita, sarasa, nirjala, ghol, 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 uḍāsvit.

Dadhi mixed with one fourth of water is called takra.

नवनीत

हृंगवीनं सरजं नवनीतमूम्यजम् ।

Navanīta

Hayanigavīna, saraja, navanīta and anumathanaja—these are synonymous.

घ्रीत

घ्रीतमाज्ञं हृवं: सपिराज्यारम्मूताहुम्यम् || ५ ॥

Ghṛīta

Ghṛta, ājya, havis, sarpis, ājyāra and amṛtāhwaya—these are synonymous.

मद्य

मद्यं हरासुरामद्यावर्णात्मजा ।
सुधा गंबोल्मकल्यं देवसूष्टा च वाहणी || ६ ॥
Madya

Madya, hārā, surā, mandā, madirā, varuṇātmājā, sudhā, gandhottamā, kalpā, devaśrṣṭā and vārunī—these are synonymous.

Ikṣu

Ikṣu, mahārasa, venu nihsṛta, guḍa patraka, ṛṇa rāja, madhu ṛṇa, ganḍirī and mṛtyu puspaka—these are synonymous.

Ikṣu vikāra

Sitā, matsyāṇḍikā, pallī, mināṇḍī and ghallakā—these are the synonyms of matsyāṇḍikā.

Another variety of it is called sitopalā, suddhā, sikatā, chatrikā and amalā.

Khaṇḍa and sitā—these are the synonyms of khaṇḍa.

Mādhavī is called madhu śarkarā. Phāṇīta, kṣudra guḍaka and guḍa—these are prepared from sugar cane juice.
Madhu

Madhu, puspāsava, puspa rasa, and mākṣika—these are the synonyms of madhu.

Mākṣika, paittika, kṣaudra and bhrāmara—these are in brief the different varieties of madhu.

Mākṣika is like oil. Paittika has the colour of ghee. Kṣaudra is reddish brown in colour and bhrāmara is like a crystal.

मधुचिष्ट

मदनं मधुजं सिनवं मधुचिष्टं मधुपितम् ।

Madhuciṣṭa

Madana, madhuja, siktha, madhuciṣṭa and madhusita— these are synonymous.

पाल्यवर्ग

शालयो रसकल्याणा ब्रीहय: पालिकादयः । १२ ।

मुद्गादिधवेदं सौककमवादि तूणदायकम् ।

क्षुद्राद्यं कुशानं तत्समुहाराणं यवादिकम् । १३ ।

रक्तचालीलोहित: स्वादसहं: शकुनाहु: ।

मुग्धिको महाशालिकमलस्तु कलामको । १४ ।

Group of dhānya

Rakta śāli etc., belong to śāli group. śaṣṭika etc., belong to brīhi group. Mudga etc., belong to dvidala (dicotyleden) group, Sauca kaṅgu etc., belong to tṛṇa dhānya group. Kṣudra dhānya is called kudhānya. Yava etc., are called sthūla dhānya. Rakta śāli is called lohita, gāruḍa is called sakunāḥṛta, sugandhika is called mahā śāli and kalama is called kalāmaka.
Kṣīrī

Kṣīreyā, 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.

Rāgavādva

A preparation of green fruits of āmra fermented after boiling with guḍa etc., and added with sneha (oil), elā, and nāgara is called rāga sādava,

A preparation of the juice of the fruit of jambu mixed with sitā, rucaka, sindhuttha, vṛksāmla, paraṣaka and rājikā is called rāga.

Various types of sādavas, prepared by the juices which are
sweet & hot, are stimulant of digestion, nourishing and appetiser. It is a cardiac tonic. It alleviates thirst & fatigue.

Khaṇḍāmra and Khaṇḍāmalaka

Lehyas prepared of āmra and āmalaka are cardiac tonic, promoter of plumpness and strength, nourishing, appetiser, unctuous, sweet and heavy.

Śikharinī

Sugar and dadhi mixed with madhu, ājya and marica, churned by a beautiful lady and mixed with karpūra is called rasālā, śikharinī, mārjītā and mārjikā.

Rasālā is spermatopoetic, strength promoting and appetiser. It alleviates aggravated vāta and pitta. It is unctuous and heavy. It specially cures pratiṣyāya (cold).
Panaka

The potion prepared of drākṣā, śrīka, paruṣa etc., mixed with water and khaṇḍa (a type of sugar) and impregnated with marica, ārdraṇa, karpūra, caturjātaka (tvak, elā, patra and nāga kesara) etc., is called pānaka.

Panaka 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.

Panaka is diuretic, cardiac tonic and nourishing. It cures morbid thirst and exhaustion.

The heaviness and lightness of pānaka should be determined according to the property of its ingredients.

Pañca sāra type of pānaka cures aggravated pitta, morbid thirst, burning syndrome and exhaustion.

Mādhvika type of pānaka cures exhaustion, burning syndrome, asra pitta (a disease characterised by bleeding from different parts of the body), klama (mental fatigue) and morbid thirst.
The pānaka prepared of paruṣaka and loka (?) is cardiac tonic, constipative and carminative.

The pānaka prepared of amlīkā is laxative and it cures morbid thirst, intestinal warm infestation, burning syndrome and exhaustion.

Satṭaka

On a piece of cloth, dadhi with lot of fat and sugar should be tritivated well. To this vyoṣa (śuṅṭhī, pippali and marica), dāḍima and ajāji should be added. This is called satṭaka.

Satṭaka is appetiser and promoter of good voice. It alleviates pitta and vāyu. It is heavy, digestive stimulant, nourishing and strength promoting. It cures exhaustion, mental fatigue and morbid thirst.
Maṇḍaka

Maṇḍaka is prepared over kukula (iron frying pan) or kharpara (earthen pan) in low charcoal heat. The former type (prepared over iron pan) is heavier and more nourishing than the latter (prepared over earthen pan).

Maṇḍaka which is fried over an earthen pan should be thin. The thicker one is called pūpālikā.

The maṇḍaka prepared over charcoal is called aṅgāra karkarī.

Maṇḍaka is very wholesome when it is very hot. The cold maṇḍaka is heavy.

Aṅgāra maṇḍaka is constipative and light. It alleviates all the three doṣas.

Polikā

Polikā aggravates kapha. It promotes strength. It aggravates pitta and alleviates vāyu.

Aṅgāra karkarī promotes strength, corpulence and semen. It is light and stimulant of digestion. It alleviates kapha, heart disease, pīnasā (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.

Vaidala bhakṣya
Eatables prepared of vaidala (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.
Ghṛta pakva bhakṣya
Eatables fried with ghee promote strength. They alleviate pitta and vāyu.

Taila pakva bhakṣya
Eatables fried with oil reduce eye sight and vāyu. They are hot. They vitiate pitta and rakta.

Dugdha bhakṣya
Eatables prepared by boiling the paste of godhūma, śāli etc., in milk alleviate vāyu and pitta. They are cardiac tonics and they promote semen as well as strength,
**Ghṛta pūra**

The well filtered flour of wheat should be kneaded with milk and boiled with ghee. Thereafter, sugar should be added to it. Then karpūra and marica should be mixed. This is called ghṛta pūra.

Refined wheat flour should be mixed with milk and juice of nārikera. The dough should then be boiled in ghee. This is also called ghṛta pūra.

**Ghṛta pūra** is heavy, aphrodisiac and cardiac tonic. It alleviates pitta and vāyu. It is instantaneously life-giving.

It promotes strength and alleviates ksata (consumption). It is extremely nourishing.

**Sāṇyāva**

समिता सर्पिवा भृष्टं सितामरिणिमिश्रितम। ॥ ४४ ॥

एतालंवंकप्पूर चूणीदि - परिस्फुटम। ॥

क्षिप्तवायसमितालम्बपुदेय च घृते पचेत। ॥ ४५ ॥

खंडे न्यसेततः पवेसे संयावोयमुराहृत्। ॥

समिता मधुदुग्वनमदंयत्वा गुरोभनम। ॥ ४६ ॥

पचेदू घृतोतरे खंडे न्यसेतपवव नवे घटे। ॥

ततो मरिचवृण्ण खंडवृण्ण वृणितम। ॥ ४७ ॥

कुशलकप्पूरसंयुक्त संयोवममूलीपम। ॥

**Sanīyāva**

Refined wheat flour should be fried with ghee and mixed with sugar and marica. It should then be impregnated with the powder of elā, lavaṅga and karpūra. This should be pressed with the help of some unprocessed wheat flour over a wooden plate (ālamba puṭa) and then fried in ghee. Thereafter, it should be boiled in sugar syrup. This preparation is called sanīyāva.
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.

Madhuśīrṣaka

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 matuluṅga and ardraka. In these rounded apūpas, fragrant things like keśara should be added and these should be boiled in ghee and sugar (syrup) consecutively. This preparation is called madhu śīrṣaka.

Madhu pūpaka

Refined wheat flour should be mixed with guḍa toya and filtered. This should be kneaded with ghee and then boiled in good quantity of ghee. This is called madhu pūpaka.
Dadhi pūpaka

Paste of śāli should be kneaded with dadhi and fried in ghee. Rounded pieces of this dough should be smeared with sugar syrup. These are called dadhi pūpaka.

Samyāva, madhu sīrṣa etc., pūpaka and dadhi pūpaka are heavy, nourishing, cardiac tonic and aphrodisiac. They alleviate pitta and vāyu.

There are different types of these preparations and their properties vary depending upon their method of processing.

Viṣyandana

Curd and milk should be taken in equal quantity and boiled till half remains. To this, the rice of red variety of śāli and tila should be added. One muṣṭi of the seeds of each of piyāla, panasa and abja should then be mixed with it. Ghee should then be taken in the same quantity as that of milk and
added to it with sugar and *marica*. After boiling, *trikatu* (*śunṭhi*, *pippali* and *marica*) should be added along with fragrant things like *karpura*. 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 *brmhana* (nourishing) and cardiac tonic. It alleviates *pitta* and *vāyu*, and it is heavy.

### Ṭapsika

*ḥṣmitaṁ bhūṣjñeyyatātpe bhūte mītaṁ tato nṛṣeṭa ॥ ५ ॥
*chāramajñādīśyaṅyakā phayasa yoṣjñeytāda ॥
*elālādīṃyata taṃjñjaṅyikā lalita matā ॥ ५ ॥
*ṛṣṭikā ṛṇhī vṛddha vaṭṭapitṛḥra gūruḥ ॥

*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.

### Ṛṇikā

*ṛṇikā puṭṭinī sūbhā vaṭṭapitṛḥra ladhuv ॥ ६ ॥
*lakṣāṇaṃ ṛṇikādīnāṃ sūpaṃ kāntāṃ viṣvaṣayeta ॥

*Phenikā* etc.

*Phenikā*, *puṭṭinī* and *śubhirā*—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 māṣa, sūrana, ādraka, kūṣmāṇḍa, śālūka, meat, fish, various types of fruits—these, among others, are the ingredients of modaka. Their details may be obtained from sūpa sāstra. Their properties will be the same as those of their ingredients.

Modakas are difficult of digestion, aphrodisiac and strength promoting. They alleviate pitta and vāyu.

Vaṭaka

Preparations of the paste of māṣa and mudga are called vaṭaka and vaṭikā. Their properties should be determined on the basis of the properties of their ingredients.


**Vāṭaka** prepared of māṣa is cardiac tonic. It cures burning sensation and it alleviates vāyu.

**Vāṭaka** prepared of sāṇḍākī is harmful for eye sight. It aggravates doṣas and it is heavy.

**Vāṭaka** prepared to tuṣāmbru is appetiser. It aggravates pitta and it alleviates kapha and vāta.

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**इंडरी**

इंडरीशुक्कना रक्षा विष्टिर्मि कफवातकङ्कुल्

**Inḍari**

Inḍari promotes the quantity of semen. It is ununctuous and constipative. It aggravates kapha and vāta.

**सोमालिका**

सोमालिका गुर्वंध्वा रोचनो दोषनाशिनी || ६७ ||

**Somālikā**

Somālikā is heavy, aphrodisiac and appetiser. It alleviates (all) doṣas.

**कुंडलिका (जलेबी)**


dvāpraṅgha gudramitaṁ prasṛ̣gha gudramitam 1

विमवं पवसा स्थायं प्रवोज्वा च चादावलम 1 ६५ ।

सिंहं नालिकेयस्रय पाणि निशिक्ष मिन्मले ।

परिराम्य परिराम्य चूते तत्ते विपाचयेतु । ६६ ।

(कप्पूरवासितेद्वौ:) विजेयो नूपवल्लभा ।

सुपकश्वा कंकणाकारं सितालेहरिनिशिलिपेतु । ७० ।

सा तु कुंडलिका नाम पुष्टिकान्तिनवलग्रद ।

**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 kunḍalikā.

Kunḍalikā promotes plumpness, complexion and strength.

Kulmāsa

According to some scholars half soaked godhūma etc., are called kulmāsa.

Kulmāsa 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), ṭṛṣṇā (morbid thirst), bhaya (fear complex), chardi (vomiting), kusṭha (obstinate skin diseases including leprosy) and deha śrama (physical fatigue). Mixed with drākṣā and honey it promotes strength and alleviates aggravated kapha, fatigue and intoxicating conditions.

When mixed with three groups of medicines, it brings dosas and feces downwards.

Saktu

Saktu yavā: śīta: dīpana: labhab: sarā: 1
kaphāpatāra ṭhāṇā patañāsta te || 76 ||
sudrakāra: pāthya bhāmādiklāntadebhīnām 1
nīstubhābhājita: pippṭaśeṣanākā: sūpaḥkṛta: || 77 ||
saktu: shakkarṣaṇīyūtaḥ śrīśmēṣṭīṭṭā: 1
pīdī ploṭa gṛusṭēyāḥ bṛavatvāllēṣṭhīkā labhu: || 78 ||
nāmūkṣṭvā n stāvīṣṭvā n nīṣṭāyān n ca va bahu 1
n jalanṭārtita sadbhā: saktuṇḍājanu kevalam || 79 ||

*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 caṇaka.
Mixed with sugar and ghee saktu is exceedingly useful in summer season.

It is heavy when prepared in the form of a bolus (pinḍi) and when prepared in the form of a thin linctus (lehikā) it is light.

Saktu should not be taken in empty stomach. It should not be chewed. It should not be taken at night. It should not be consumed in excess quantity. Eating of saktu should not be interrupted by drinking of water. Saktu should not be taken alone.

Lājā

Fried sāli etc., are called lājā and fried yava etc., are called dhānā.

Lājā is lighter, cooling and strength promoting. It aggravates pitta and kapha. It cures chardhi (vomiting), atisāra (diarrhoea), dāha (burning syndrome), asra (vitiation of blood), meha (obstinate urinary disorders including diabetes) and trṣā (morbid thirst).

Dhānā

Dhānā is constipative and ununctuous. It reduces kapha and medas. It is light.
Pūthuka  
Boiled and wet brihi etc., are pounded (pressed). These are called prthukā.

Pṛthukā is heavy and strength promoting. It aggravates kapha and alleviates vāyu.

Holaka  
Holaka is prepared by frying half boiled simbi dhānīya. By nature, holaka produces vāyu, medas and kapha in small quantity.

Uṃvī  
Immature wheat when fried is called uluṇīva, luṇīva and uṃvikā.

Uṃvī aggravates kapha. It is strength promoting and light. It alleviates pitta and vāyu.

NOTES AND REFERENCES

1 This is the 97th chapter of Ayurveda saukhyam in Tōdārā-ūrṇas and the opening invocation reads as below.
रमाज्जो रामसमन्वितः सभ्याचव सेदमाल्लंशम्।

सुभावरम जगतो हिताय पूर्ण प्रकृतिद्वृतत्वमसोऽध्येयः।

2. 'हाला' इति पंचमपुस्तके पाठः।
3. 'मंढा' इति पंचमपुस्तके पाठः।
4. 'बलकस्तथा' इति पंचमपुस्तके पाठः।
5. 'कामिचा' इति प्रथमपुस्तके पाठः।
6. 'सूचितः' इति पंचमपुस्तके पाठः।
7. 'अंगरक्षकौटी' इति पंचमपुस्तके पाठः।
8. 'कक्षकौटी' इति पंचमपुस्तके पाठः।
9. 'श्लेष्मा कफपिल्प्रकोणा' इति पंचमपुस्तके पाठः।
10. In mss I & V, at the end of this verse it is written
    'प्रस्त्र पिछ्टा न मध्यः।'
11. 'वात्त्रिका कफ शुक्ला' इति पंचमपुस्तके पाठः।
12. 'पिताकाप्रहा' इति पंचमपुस्तके पाठः।
13. 'समितालम्बपुस्तेयु' इति पंचमपुस्तके पाठः।
14. 'संजावममूतोपमम्' इति प्रथमपुस्तके पाठः।
15. 'सुसमितामृतवास्तव्' इति प्रथमपुस्तके पाठः।
16. 'युतानकालंकिका' इति पंचमपुस्तके पाठः।
17. 'लक्षिका' इति पंचमपुस्तके पाठः।
18. 'गुहः' इति प्रथमपुस्तके पाठः।
19. This is the end of 97th chapter of Ayurveda Saukhyam in Toḍarānanda and the colophon reads as below:

    पूर्ण सौत्थमिदं शिवं बितन्ततं धोरोर्वंत्ये सदा।
    चतुं वृत्तिकरं सुध्ममानिभवं प्राणिप्रयं शम्मंद्रम्।
    आयुर्दसमुदां सुरतरो हर्षं द्वितीयं परम्।
    सुमायांकुशितं प्रयोगमुदं नैश्यं भूयं: फलम्।
यो वेदांतसमूहानिकूपम: १ं श्रीटोडरानंदः।
पूर्णा चारिवरीय सर्वजगतां बबबाँति धम्मान्य: ॥५७॥
श्रंतरीणीरिभोणणीपरितो गीत्वाणातुल्य: १ं चिबः।
राजस्वसां राजस्वसां विररितः धार्मिकाणि राजाजया ॥५८॥
विल्वेशां परमास्वदोंकिलजनां जा नारायणकरे रवि:।
सन्धूक्तिनिवृथोधने च शास्त्रविवर्त्तये राजते ॥५६॥
श्रीयोविद्याप्रवरविवे वस्तमानान्दो यः सता—
मन्नवर भजते सुनामसन्देव भूमान्मुदे सवर्षा ॥५२॥

इति श्रीमद्विवषयविद्वदविवीरविग्रामांदरपुष्पांकथाभरतादिविषय—
प्रकृतपद्धति प्रबलनारायणाय: कथा। मृतमहद्विवषयविद्वदुष्टिकारकं: त्राण:—
दिपियः गणयथय: कल्राराय: समस्त्यारायानां समस्तानां दृष्टांदृष्टां धरनातिविब—
कत्रियाच्युतविवशिष्यापणांकोकस्ताः: हस्तिहर्षामाणिकिस्मारित—
हरिसंद्रादिचित्रविविबोऽधुन्त्वमतराविनाथप्रतापस्रोत:विब—
विन्दुपलुष्टस्थित्यपरिपथ समविनिमहुःधुमा श्रीमद्विव्रस्वस्वाहारःसर: मारोव—
राणाम प्रवश्वारे इंतिरांतरश्चर्म्मम्पत्ता: करणाम: हिति युथिर्द्वितरो श्रीमद्गोपाथिविद्यापदाविदाविदिपस्मतिर्मोहानेरिवि—
शास्त्रविख्यानावश्यानं—मूख्यानकरणाकृपारगिरज: चालप्रवरागाथाय: करणातिप्रसिद्धां विधानं—
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श्रावणेषु एकुणवित्तमो हर्ष: (?)॥ श्रीमस्तु॥ मानग्य भूमालू॥ श्री श्री ॥
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