Abstract

The Nirantarapadavyākhyā by Jajjaṭa (or Jejjaṭa) is one of the earliest and, therefore, one of the most important commentaries on the Carakasamhitā. This commentary is incomplete, but sufficient portions survive to allow a study of the earliest form of medical commentary in India. The extant portions of this commentary are large sections of the Cikitsāsthāna and part of the Kalpasthāna and Siddhisthāna. The text of Nirantarapadavyākhyā by Jajjaṭa has never been critically edited. In this paper, we present a text-critical edition and translation of the Nirantarapadavyākhyā on the Carakasamhitā, Cikitsāsthāna Chapter 2, Quarter 1 (CaCi 2.1) based on several copies of a lost palm-leaf manuscript in Malayalam script and the printed edition by Haridatta Śāstrin published in 1941. In order to follow the intellectual development of potency-therapy (vājīkaraṇa) in the Sanskrit medical literature, the remaining three extant major commentaries are also translated from the existing printed editions. These three commentaries are Cakrapāṇidatta’s Āyurvedadīpikā in the eleventh century, Gaṅgādhara’s Jālpakalpataru in the mid-nineteenth century, and Yogīndranāth Sen’s Carakopaskāra in the early-twentieth century.

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1. Introduction

This study is a step towards the rectification of the long-standing problem in the study of Sanskrit medical literature, namely, the dearth of critical editions and scholarly studies. The plan is to undertake a text-critical edition, translation, and study of the chapter (adhyāya) on potency-therapy (vājīkaraṇa) from the Carakasaṃhitā, a treatise that has been compiled over time and probably completed by Drṣṭhabala sometime in the period between A.D. 300-500.¹ This paper, as the first instalment, involves the first quarter (pāda) of the chapter on potency-therapy dealing with the recipes of medicinal plants, meats, and meat-broths for restoring and increasing a man’s natural strength and sexual potency. Contrary to popular opinion, the recipes described in this chapter are not aphrodisiacs as they are commonly understood, especially in the erotic literature of Kāmaśāstra. They are rather food recipes for strength and endurance, two essential prerequisites to successful sexual encounter resulting in offspring.

The chapter on potency-therapy (vājīkaraṇa) and the preceding chapter on rejuvenation-therapy (rasāyana) in the Carakasaṃhitā make a unique unit treating man’s essential powers of sustaining life and producing offspring. Together the two chapters constitute the first two chapters of the Cikitsāsthāna (therapeutics section) in the Carakasaṃhitā (CaCi chap. 1 on rejuvenation-therapy and CaCi chap. 2 on potency-therapy).

The two chapters (CaCi chaps. 1 and 2) resemble each other in that they both are divided into four quarters (pāda). Since each chapter contains four quarters that make up a complete unit of information, it would appear that they were once an independent work that focussed on techniques for extending life and producing offspring, which were incorporated at the beginning of the therapeutics section. In this way, the two chapters in sequence seem to be two sets of medical formulations, deriving originally from a single source.²

¹ See HIML IA: 141; IB: 230-231.
² I may point out that a few of the manuscripts of Ca lack these two chapters at the beginning of Ci. The author (Zysk) based this fact on information provided by Dr. Ernst Pretz, who was responsible for collecting most of the manuscripts used in the Vienna project headed by Dr. Karin Preisendanz, entitled “Philosophy and Medicine in Early Classical India” (FWF project P19866). It may be simple omission, but it could also point to a recension that did not contain this material. In addition, I may point out that another Sanskrit medical treatise, the extant Bhelasamhitā which is closely related to Ca also lacks these two chapters at the beginning of Ci. In any case, it indicates that the two chapters (CaCi chaps. 1 and 2) probably originally constituted a single set of knowledge that derived from another source than much of the medical material.
The extant portion of Jajjaṭa’s commentary, the *Nirantarapadavyākhyā* on the *Carakasamhitā* begins with the Cikitsāsthāna (therapeutics section) chapter 1, quarter 3, verse 32 (CaCi 1.3.32). However, our study begins with the opening part of CaCi chapter 2 (CaCi 2.1.1) because CaCi chapter 2 is the first entire chapter of the *Carakasamhitā* to contain the full commentary of Jajjaṭa. In this way, our examination begins with a complete rather than a partial chapter of the earliest extant Sanskrit commentary on the *Carakasamhitā*, Jajjaṭa’s *Nirantarapadavyākhyā*. We have also included the complete translation of a further three extant and printed commentaries on the *Carakasamhitā*, so that we might trace any innovations and developments in the scholarly medical tradition up to the beginning of the twentieth century.

**Jajjaṭa’s date**

Little is known about Jajjaṭa, other than what has been present in the earlier articles. However, some information has come to light that helps to confirm his probably date. Most reliable authorities put Jajjaṭa in the seventh-eighth century A.D., due to his possible tutorship with Vāgbhaṭa, whose treatises probably date from the seventh century. The likelihood of this time period is supported by a citation found in the extant portion of Jajjaṭa’s commentary on CaCi 1.4.37-38:

\[
\text{varṇāgamo varṇaviparyayaś ca dvau cāparau varṇavikāranāśau |} \\
\text{dhātos tadarthātiśayena yogas tad ucyate pañcavidham niruktam ||}
\]

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6 E: 833.

7 yogas| MT; yo ’ṛthah (gah) em. E; yo’thah MM; yo’ṛtha | M.

8 In an early article by Zysk, this verse was listed as an unidentified quotation. See Kenneth G. Zysk, “Citations in Jajjaṭa’s *Nirantarapadavyākhyā*,” *eJournal of Indian Medicine* 3.2 (2010): 95.
Dr. David Buchta (Brown University) has pointed to two possible sources for this quotation, referring to A. M. Gornall’s recent article.

(1) *Kāśikavṛtti* (the seventh century) to the *Aṣṭādhyāyī* 6.3.109:

\[
\text{varṇāgamo varṇaviparyayaś ca dvau cāparau varṇavikāranāśau} \\
dhātos tadarthātiśayena yogas tad ucyate pañcavidham niruktam
\]

(2) *Cāndravṛtti* (the fifth-sixth century), the equivalent rule to the *Aṣṭādhyāyī* 6.3.109 in the *Cāndravyākaraṇa*:

\[
\text{varṇāgamo varṇaviparyayaś ca dvau cāparau varṇavikāranāśau} \\
dhātos tadarthātiśayena yoga etac ca tatpañcavidham niruktam
\]

The above quotation (1) is from the Brahmanic grammatical tradition, and (2) is from the Buddhist grammatical tradition. The *Cāndravyākaraṇa* was composed by the Buddhist, Candragomin in about the fifth century and the *Cāndravṛtti* was composed by the Buddhist, Dharmadāsa, a little later. Based on these two citations, therefore, it would appear that Jajjāṭa’s verse derives from one or the other grammatical works, one of which belongs to a Buddhist intellectual community, to which Vāgbhaṭa might have been attached. It confirms that Jajjāṭa cannot be before the fifth century. Moreover, given the general Brahmanic orientation of his commentary, it would seem most likely he was familiar with (1) *Kāśikavṛtti*, placing his date earliest in the seventh century or slightly thereafter. Yet, we cannot rule out the possibility that he knew the Buddhist’s (2) *Cāndravṛtti*.

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9 David Buchta, personal communications from June 16, 2017, e-mail message to author (Zysk).


11 *Ibid.*, 94. Translation by Gornall: “Letter insertion, letter metathesis, the next two, viz. letter modification, and letter elision, and the connection of a root through the extension of its meaning — this is called the five-fold semantic analysis.”

12 *Ibid.*, 95-96. Translation by Gornall: “Letter insertion, letter metathesis, the next two, viz. letter modification, and letter elision, and the connection of roots through the extension of its meaning — this is their five-fold semantic analysis.”
The structure and content of the chapter on potency-therapy

Each of the quarters (pāda) of the chapter (adhyāya) on potency-therapy (CaCi chap. 2) is devoted to a single basic substance that is part of different recipes that fill out the chapter. At the beginning and end of the quarters, interpretative verses\textsuperscript{13} are added to harmonise this type of medical information with the overall Brahmanic ideology of the Carakasaṁhitā.

The process of Brahmanic assimilation is taken up in earnest by Jajjaṭa, who devotes much time to try to clarify and justify the chapter in the system of Āyurveda. His citations and explanations reflect a Brahmanic background, rather than that of the Buddhists or Jains, indicating Jajjaṭa probably belonged to a Brahmanic family that derived from the north western part of the Indian subcontinent, corresponding to modern-day Kashmir.\textsuperscript{14}

The first quarter of the chapter on potency-therapy (CaCi 2.1), devoted to the recipes that contain the roots of the śara\textsuperscript{15} plant,\textsuperscript{15} establishes the Brahmanic context for the use of these recipes. Although not formulated precisely as is found in the Dharmaśāstra, the expressions used by Jajjaṭa to communicate fundamental notions about dharma reflect a clear understanding of Brahmanic principles and practices. Jajjata seems to undertake a plan to elaborate and clarify the Brahmanic point of view on potency-therapy and thereby justifying the inclusion of potency-therapy in the Carakasaṁhitā. Through him we can begin to understand the academic and intellectual process by which potency-therapy which advocated the use of meats and meat-broths was permitted in a Brahmanic socio-religious context.\textsuperscript{16}

Jajjaṭa’s method is not always as transparent as one would like it to be, and thereby requires interpretation to render sense. The obscurity of certain passages could result simply from faulty transmission, since we have only three copies (M\textsuperscript{M}, M\textsuperscript{T}, and M\textsuperscript{J}; see 2. Text of the Nirantarapadavyākhyā in this paper) of a single damaged and now lost manuscript from which to work.

One gets the impression, however, that Jajjaṭa was at times at pains to find a three-way link between potency-therapy, medicine, and law.\textsuperscript{17}

\textsuperscript{13} For example, CaCi 2.1.3-24, 50-53.
\textsuperscript{14} The name “Jajjaṭa” (ending in -ṭa) is considered as a Kashmiri name. See Rao, op. cit, 301. On the variations of orthography of the name, Jajjaṭa (Jāḍa, Jejjaṭa, Jaijjaṭa, Jaijjatta, Jaijjhata, Jaijyata, Jaijatta, Jarjata, Jayyata, Jejjada, and Jejjhata), see HIML IB: 297, footnote 387.
\textsuperscript{15} For the names of medicinal plants, see 4. List of Medicinal Plants in this paper.
\textsuperscript{16} Besides, in other chapters of Ca, some varieties of meats are enumerated as foods, e.g., CaSū chaps. 25-27.
\textsuperscript{17} For a discussion of potency-therapy in the Indian medical tradition, see Kenneth G.
Subsequent commentaries
In order to follow the intellectual development of potency-therapy in the Sanskrit medical literature, the remaining three extant major commentaries are also translated from the existing printed editions. These three commentaries are Cakrapāṇidatta’s Āyurvedadīpikā (Illumination of Āyurveda) in the eleventh century; Gangādhara’s Jalpakalpataru (Fruitful Source of Discourses) in the mid-nineteenth century; and Yogīndranāth Sen’s Carakopaskāra (Supplement to the Caraka-[saṃhitā]) in the early-twentieth century. Although there are major gaps in time between these earlier and latter commentators, it is remarkable that only minor changes have occurred in the medical thinking on the topic over time.

Although Cakrapāṇidatta knew Jajjaṭa’s commentary, so far in this chapter (CaCi chap. 2), very few of Jajjaṭa’s comments are mentioned by him, who clearly emerges as the principal commentator on the Carakasaṃhitā in the Āyurvedic scholastic tradition. His comments are closely followed eight centuries later by Gaṅgādhara, whose commentary in turn is the basis for Yogīndranāth Sen’s commentary, both of whom resided in Bengal during the British colonial period.

Since Cakrapāṇidatta’s commentary is often too brief, it is at times so obscure that even the later commentators are left guessing. Nevertheless, it is clear that by the eleventh century, potency-therapy was fully accepted as a part of the literary tradition of Āyurveda. The later commentators pay scant attention to the need to justify its inclusion in the treatise.

The greatest virtue of these commentators is their scrupulous preservation of the medical formulations. Without them, the exact formulation of the prescriptions would have been entirely lost. Although the formulae surely must

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18 See 6. Bibliography, Carakasaṃhitā in this paper.

19 For details of the Āyurvedadīpikā, see HIML IA: 182-185.

20 For details of the Jalpakalpataru, see HIML IA: 186.


22 P. V. Sharma and G. P. Sharma show Jajjaṭa’s influences on Cakrapāṇidatta’s commentary on several passages of CaCi, see Sharma & Sharma, op. cit., 98. Meulenbeld points out that Cakrapāṇidatta and later commentators follows Jajjaṭa’s comments on pippalīvardhamāna-rasāyana (CaCi 1.3.32-35) in HIML IB: 296.

23 A critical edition of Cakrapāṇidatta’s Āyurvedadīpikā is on the list of desiderata in the studies of Sanskrit medical literature.
have been modified over time to accommodate local ingredients, the basic sequence of steps was likely the same as that found in the *Carakasamhita*. In this way, the efficacy was preserved by repeating the steps in exact order and concentration; ingredients were substituted only when availability required it and by scrupulously finding the appropriate replacement.

**The enumeration of formulae**

In order to assure the correct transmission of medical information, a system of counting the number of formulae was introduced by Jajjaṭa and followed in part by Cakrapāṇidatta and again completely by Yogīndranāth Sen. The three commentators (Jajjaṭa, Cakrapāṇidatta and Yogīndranāth Sen) ended up with a total of fifteen formulae, as mentioned in verse CaCi 2.1.53. However, they arrive at the number by slightly different methods. Jajjaṭa at CaCi 2.1.38cd-41 counts a total of four formulae, while Cakrapāṇidatta offers Jajjaṭa’s enumeration, but adds that it could be enumerated as just one formula with four varieties, which is followed by Yogīndranāth Sen. However, at verse CaCi 2.1.49, Jajjaṭa follows suit and counts one formula with four variants. Cakrapāṇidatta and Yogīndranāth Sen, on the other hand, enumerate them as four separate formulae. Beginning with Cakrapāṇidatta, a slightly different form of the enumeration was introduced and followed by Yogīndranāth Sen in the early-twentieth century.24 The total number, nevertheless, remained fixed at fifteen, as is mentioned at CaCi 2.1.53. The method of counting formulae offered as a central part of Jajjaṭa’s comments, was followed by subsequent commentators, as part of the scholastic Sanskrit medical tradition.

**The structure of the study**

The discussions at the end of the translation of commentaries assume their grouping into earlier (Jajjaṭa and Cakrapāṇidatta) and later (Gaṅgādhara and Yogīndranāth Sen) and examine the similarities and differences between them. This permits a more clear understanding of the historical development in the scholastic medical tradition in India.

The structure of the study proceeds as follows: a brief introduction to Jajjaṭa’s *Nirantarapadavyākhyā*, which includes a discussion of the critical edition: source materials and the editorial policy followed by the critical edition of Jajjaṭa’s commentary; the translation of CaCi 2.1 followed by the remarks of all four commentators and the discussion of the text and its commentators; and the list of medicinal plants, abbreviations and finally the bibliography.

24 Another commentator, Gaṅgādhara (in the mid-nineteenth century) curiously does not comment on the numbers of formulae clearly.
2. Text of the *Nirantarapadavyākhyā*\(^{25}\)

**Introduction to the *Nirantarapadavyākhyā***

The *Nirantarapadavyākhyā* by Jajjaṭa is one of the earliest extant and, therefore, one of the most important commentaries on the *Carakasaṃhitā*. Although it is incomplete, sufficient portions survive to allow a study of the earliest form of medical commentary in India. Its extant portions consist of large sections of the Cikitsāsthāna and part of the Kalpasthāna and Siddhisthāna. The text of *Nirantarapadavyākhyā* has never been critically edited, so that our text uses the available, albeit, limited primarily sources to offer a critical reading of the text. It is based on the three copies (M\(^{M}\), M\(^{T}\), and M\(^{J}\) of a lost manuscript in Malayāḷam script and the printed edition by Haridatta Śāstrin, published in 1941 (E\(^{L}\), see 6. Bibliography, *Carakasaṃhitā* in this paper).

Jajjaṭa’s descriptive method follows that of a traditional commentarial style (*ṭīkā*) in Sanskrit with a specialization in āyurvedic terminology and concepts. A principal aim of the commentator seems to be the establishment of the correct reading of the original (*mūla*) text, which in places varies from the extant printed editions of the *Carakasaṃhitā*. This may point to the existence of a different recension of the *Carakasaṃhitā*, which was known to Jajjaṭa, and may suggest that the text of the *Carakasaṃhitā* was still in the process of evolution at the time of Jajjaṭa.

**Manuscripts of the *Nirantarapadavyākhyā***

**M\(^{M}\):** Paper manuscript in Malayāḷam scripts in Madras (1919-1920)

R. 2983 (S.R. 1561) in the Government Oriental Manuscripts Library in Madras (Chennai). It is a transcription in modern Malayāḷam script on 254 folia of modern papers written in mainly blue ink, begun in the latter part of 1919 and completed in 1920. According to Haridatta Śāstrin, the editor of the printed edition of the *Nirantarapadavyākhyā* (E\(^{L}\)), its source was a palm-leaf manuscript owed by M. R. Ry. Vaidyan Vairiyar, who resided at Tirappanathura (Tripunithura) in what was then called Cochin State. The text is incomplete, covering the commentary to parts of the Cikitsāsthāna, Kalpasthāna and Siddhisthāna of the *Carakasaṃhitā*.

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\(^{25}\) We use copies of the manuscripts made available to us, under an Agreement of Cooperation and Agreement for Use of Manuscript Materials, by the research project “Philosophy and Medicine in Early Classical India II” (FWF project P19866) directed by Dr. Karin Preisendanz and conducted at the Institute for South Asia, Tibet and Buddhist Studies at the University of Vienna.
**M_T**: Paper manuscript in Devanāgarī scripts in Trivandrum (1930)
The Devanāgarī copy in modern papers, occurring in three parts, corresponds to manuscript No. T.850 in the collection of the University of Trivandrum, Library and to no. 835 in the collection of the Curator’s Office Library, Trivandrum. The two numbers refer to the same manuscript. According to K. Mahādeva Śāstrin, the owner of the copies was a certain Nārāyaṇa Mūss Mūttatu, from Idayindathu in British Cochin. This is confirmed by the title pages. Although the pages are numbered consecutively from 1 to 307, the manuscript is divided into three parts and appears to be by two different scribes, and was completed in 1930.

**M_J**: Paper manuscript in Devanāgarī scripts in Jamnagar (*circa* 1945)
The Devanāgarī copy, no. 78, GAS 115 in Gujarat Ayurved University, Jamnagar. This manuscript is written on modern yellow papers, pages 1-295 bound in a notebook-style, 20.5 x 33.5 cm. On the last page, it says “copied by C. N. Subramanya Sastry, 1-3-45 (1945?) and compared 6-3-45”. The text is written in black ink and written over in red ink in places.

**Printed edition of the *Nirantarapadavyākhyā***

**E_L**: Printed edition edited by Haridatta Śāstrin published in Lahore (1941)
There is only one printed edition of the *Nirantarapadavyākhyā* that was published in 1941. It was made by Haridatta Śāstrin and was based on the Malayāḷam transcript (the above-mentioned **M_T**), R. 2983 in Government Oriental Manuscript Library, Madras. Haridatta Śāstrin explains that the original is a palm-leaf manuscript and that the gaps in the text were filled in by his own hand which, he says, was guided by the context of the subject-matter surrounding the missing parts. Although Haridatta Śāstrin’s attempt to provide clarity and consistency is commendable, at times his eagerness transgresses the boundary of what is considered acceptable.

**Text of the *Nirantarapadavyākhyā***
- For punctuations, commas and periods are used, not *daṇḍas*.
- The classical rules of *sandhi* are applied.

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• The classical rules of sandhi are not applied before and after commas and periods.
• Each orthographical variant is not reported basically.
• **Bold text**: the phrases of the Carakasaṃhitā, which are commented at that place.
• **Bold+Italic text**: the quotations from the other places of the Carakasaṃhitā.
• **Italic text**: the quotations from the other texts than the Carakasaṃhitā.
• The numbers of the verses and passages of the Carakasaṃhitā are mainly based on those given in E[B].

**Apparatus 1-5 (numbered beginning at the top)**

• Apparatus 1: the pages and line numbers of the manuscripts and printed ed.
• Apparatus 2: variant readings found in the manuscripts and printed ed.
• Apparatus 3: quotation marks, breaks, equal marks (=), daṇḍas, double daṇḍas, commas, and periods found in the manuscripts and the printed ed.
• Some indications are overlapped in Apparatuses 2 and 3.
• Apparatus 4 (if indicated): quotations from Ca: the Carakasaṃhitā (E[B]), Ah: the Aṣṭāṅghṛdayasaṃhitā (Kuṇṭe’s ed.), and As: the Aṣṭāṅgasaṅgraha (Āṭhavale’s ed.).
• Apparatus 5 (if indicated): quotations from the Sanskrit texts of the areas other than Āyurveda.
• For the indications of multiple manuscripts, e.g., M_MT means M^M and M^T; M_MTJ means M^M, M^T, and M^J in the apparatuses.

**Signs**

• [ ]: insertion (the number of verse, etc.) by the editor
• [·]: an illegible portion
• [-]: an illegible portion by the page bounding (only in M^J) (if necessary to be indicated)
• (?): an unreadable part or questionable reading
• = : a synonym, equivalent word, or medicinal plant presumed to has an equivalent quality
• < - >: a letter or akṣara missing in verse
• <· · ·>: a missing portion in prose, indicated by the scribes giving a space. In the text, all of the missing portions in prose are shown as <· · ·>.
• In the apparatuses, the spaces are roughly indicated in three seize, namely, small space: < - >, middle space: <· · ·>, and big space: <· · ·· · ·> according to the roughly estimated seize of the space in the manuscripts.
• ⟨a⟩ or ⟨⟩: a deleted letter probably by the scribe
• ⟨⟩: a corrective insertion (interlinear or in margin) probably made by the same scribe
• ⟨²⟩: a deleted letter by a second hand
• ⟨²⟩: a corrective insertion (interlinear or in margin) probably made by a second hand
• ⟨ac.⟩: ante correctionem or before correction
• ⟨pc.⟩: post correctionem or after correction probably by a second hand
• n_, m_: virāma (if necessary to be indicated)
• Cf. : the text considered to be indirectly relevant
• em.: emendation or emended
• lacuna: a wide missing portion
• om.: omission or omitted
Text of the Nirantarapadavyākhyā on the Carakasaṃhitā Cikitsāsthāna 2.1

The Nirantarapadavyākhyā on CaCi 2.1.1-2

1 svasthasyorjaskaram yat tu tad vrṣyaṃ tad rasāyaṇam ityuktatvād rasāyaṇam vājikaraṇam api tad bhavati, na tu tadātva eva. yathā vājikaraṇam tasya prayojanam abhidhāsyatvātraiva, tadanantaram vājikaraṇārambhah. tac ca caturśv api pādesv eka evādhyāyah. dvayam apy etad adhyāyadvayam ucyata iti. tasmāt samyogaśaramūlādīnām ekādhyāyatvād eka eva saṃbandho ’tra ca samyogaśaramūliye vājikaraṇaprayojanānādī sarvam ucyata iti. tasmāt samyogaṇaḥ sāramūlādīnāṃ yasmin pāde vidyate, tām samyogaśaramūliyāṃ vāji-Karanaṇaṃ.

1 svasthaṣyorjaskaram [Mₜ p.23, l.1; Mₗ p.21, l.1; Mᵢ p.16, l.1; Eᵢ p.838, l.6


1 rasāyanam] MₘᵦEᵦ; rasāyanam l Mᵢ 2 bhavati,] bhavati l Mᵦ; bhavati MₘᵦEᵦ * eva.] eva l MₗI; eva Mᵢ; eva[-] Mᵢ 3 abhidhāsayat] MₘᵦTᵦ; abhidhāsayat i Eᵦ * atraiva, tad-] atraiva l tad- Mᵢ; atraiva tad- Mᵦ; atraiva-] MᵦTᵦ; -ārambhah] Mᵦ; -ārambhah l MₘᵦEᵦ; -ārambhah Mᵢ 4 evādhyāyah.] Mᵢ; evādhyāyah Mᵢ; evādhyā< · > Mᵦ * ucyata 5 iti.] ucyata iti l Mᵢ; ucyate iti Mᵢ; ucyate. iti l Mᵢ; ucyate iti l Eᵦ 6 ucyata iti.] ucyata iti l MᵦEᵦ; ucyate iti Mᵦ; ucyate. iti l Mᵦ; vidyate. iti l Eᵦ 7 vidyate,] vidyate l Mᵢ; vidyate. Mᵦ; vidyate MᵦEᵦ * 8 -pādam.]Mᵢ; -pādam l-2 Eᵦ; -pādam Mₘᵦ

1 svasthasyorjaskaram ... rasāyanam] CaCi 1.1.5cd
The Nirantarapadavyākhyā on CaCi 2.1.3-4ab

vājīkaraṇam anvicchet puruṣo nityam ātmavān ityādi vājīvāśvasadharmā
yena kriyate tam vājīkaraṇam hi. vājīvātibalo yena yāty apratihataḥ striya
iti. kuto nu rasāyanāt tasya hi samupacitadhātoh pradhānadhātuparikṣayo mā
bhūd iti.

anuśabdo bahuṣv apy artheṣu< . . . >paścād vacanaṃ yat sevyam, maithunād
anu, paścād ity arthaḥ.

purusa-grahaṇam bālātyantavṛddhanirāsārtham. vakṣyati,

atibālo hy asampārṇasarvadhātuh striyo vrajan,
upatapetya sahasā taṭākam iva nirjalam.

śuṣkam rūkṣam yathā kāstham jantu-jagdhaṃ vijarjaram,

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1 vājīkaraṇam] MDF 23, l.9; MDF 21, l.10; MDF 16, l.8; EL p.838, l.29 @ vājīvāśva-

2 cf. l p.839, l.1 7 bālātyanta-) bālā- MDF 22, l.1 -tyanta-

1 vājīkaraṇam] MDF; vājī[-]nām MDF; yona MDF @ vājīkaraṇam] MDF; vājīkara< - > MDF @ -hataḥ striya] -hataḥ striyaḥ MDF; -hatastraya MDF; -hataḥ

stri|yaḥ] MDF 3 kuto nu] MDF; kuto 'nu MDF 5 artheṣu< . . . >paścād] MDF;
artheṣu (prayujyate l atra tu) paścād EL em.; atve< . . . >paścād MDF @ sevyam] sevyam

MDF; sevyate MDF @ maithunād] MDF; < . . . >nād MDF 7 -grahaṇam] MDF; -grah[-] MDF

8 atibālo] MDF; atibalo MDF @ -sarvadhātuh] em., cf. CaCi 2.4.41b; -sarvadhātu MDF;

-(sarva)dhātuh EL em.; -dhātuh MDF; -dhā[-] MDF 9 upatapetya sahasā] MDF; upa< . . . >

MDF @ taṭākam] MDF; tadākam MDF @ nirjalam] MDF; nirmalam MDF 10

jantu-jagdhaṃ] MDF; jantu-jadham MDF @ vijarjaram] MDF; vijarjaram MDF; vijarjaram MDF

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1 vājīkaraṇam ... ātmavān] “vājī[-]nām ... ātmavān” MDF only @ ityādi] MDF; ityādi. MDF;

ityādi ] EL 2 hi.] MDF; hi ] EL; hi MDF @ vājīvātibalo ... striya] “vājīvātibalo ... striya] (yaḥ)] MDF only @ striya 3 iti.] striyaḥ iti MDF; -straya iti ] MDF; stri|yaḥ] iti ] MDF; striyaḥ ] iti EL 4 iti.] ity MDF 5 sevyam.] sevyam MDF; sevyate MDF 6 anu,] anu

MDF @ arthaḥ.] arthaḥ ] MDF; arthaḥ MDF 7 -nirāsārtham.] MDF; -nirāsārtham MDF @ vakṣyati,] EL; vakṣyati MDF 8 atibālo] MDF; atibalo MDF; “atibālo EL

without a closing quotation mark @ vrajan,] vrajan ] MDF; vijarjaram MDF @ nirjalam.] nirjalam ] EL; nirjalam MDF; nirmalam ] MDF 10 vijarjaram,] vijarjaram ] MDF; vijarjaram MDF; vijarjaram MDF

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1 vājīkaraṇam ... ātmavān] CaCi 2.1.3ab; cf. AhUtt 40.1ab, AsUtt 50.2ab 2 vājīvāti-

balo ... striya] cf. CaCi 1.1.9cd, AhUtt 40.2cd, AsUtt 50.3ab 8 atibālo ... striyo vraja-

n] cf. CaCi 2.4.41ab, AsSū 9.59ab 9 upatapetya . . . nirjalam] cf. CaCi 2.4.41cd, AsSū

9.59cd 10 śuṣkam ... jantu-jagdhaṃ vijarjaram] AsSū 9.60ab; cf. CaCi 2.4.42ab
śṛṣṭam āśu viśīryeta tathā vṛddhaḥ striyo vrajan.
na punaḥ strīśaṇḍavyudāsārtham, teśāṃ vājikaraṇāprāpteh.
nityagrahaṇam sadā sevanaṁ jñāpayati, yathā rasāyanam prayuktam sarva-
dhīṭānām puṣṭim ṣadāḥ, naivām vājikaraṇam. tad dhi satatam upayu-
āmānām āhāravac chukradhātuvṛddhīm ṣadādhatītī.
ātmavaṇgraḥena dhṛtīm ato 'nujītām vidadhatī. ya eva dhṛtyā niyantuṁ
paradārādibhyah śaknoti, sa evādhikriyate. na paśur ivāgamyāgamana< · · · 
>m uḷāṅghya pravartate.
sarvād jitendriyasyādhikārena prayojanāyāha,
yadāyattau hi dharmārthau prītiś ca yaśa eva ca,
purasyāyatanām hy etad guṇāḥ caite sutāśrayā iti.

12 vājikaraṇāprāpteh.] vājikaraṇāprāḥ- MM p.24, l.1 -pteh 20 yadāyattau] M p.17, l.1
11 śṛṣṭam ] M[[E]] ; praṣṭam M T ⊗ vṛddhaḥ striyo] M[[E]] ; vṛddhastrīyo M T 12 -vyud-
āsārtham ... 13 jñāpayati -vyuda< · >jñāpayati M T only 13 yathā] M[[E]] ; tathā M T 14
-dhātūnāṁ] M[[E]] ; -bhūtānāṁ M T ; [-]tūnāṁ M T 15 āhāravac M [[T]] ; ahāravac E [[F]]
chukradhātu-[ E ] ; chukladhātu- M [[M]]; cha< · >tu- M T 17 evādhi-[ M [[M]]; [-]dhi- M [[F]]
ivāgamyā]-] M[[IE]]; iva gamyā- M T ⊗ -āgama< · · · 18 >m] M [[M]]; -ā< · >gam M T ; -āgama-
mana(ṇiśedhaśāstra)m E [[F]] em. 19 -kārena] E ] ; -kāran na M [[M]]; -kāraṇa na M T ; -kāraṇa M T
21 purasyāyatanam] em., cf. CaCi 2.1.4a; purasasya yataνam M [[D]] E [[F]]; puṛāvyāyatanam
M T ⊗ etad] M T ; etat M [[E]] ; ekaṁ M T ⊗ caite sutāśrayāḥ] M [[D]] ; caite sutāśrayāḥ M [[E]] ;
cai< · · > M T ⊗ iti....22 sutāśrayā ] om. M ⟨ac⟩ only

11 viśīryeta] M[[IE]]; viśīryeta l M T ⊗ vrajan.] vrajan l M [[D]]; vrajan l E [[F]]; vrajan_ M [[M]] 12
-vyudadāsārtham,] -vyudadāsārtham. M T ; -vyudu< · > M T vājikaraṇāprāpteh.] vājikaraṇāprāpteh E [[L];
ādadhāti,] ādadhāti. M T ; ādadhāti l M T ; ādadhāti M T ⊗ vājikaraṇam ] M T ; vājikaraṇām M T 15 ādadhāti tīti,] ādadhātīti l E [[L]; ādadhātīti M [[M]]; ādadhātīty M T 16 vidadhāti,] M T ; vidadhāti l M [[E]]; vidadhāti M T 17 śaknoti,] śaknoti. M T ; śaknoti M [[T]] ⊗ -kriyāte.] M T ; -kriyate l M [[E]]; -kriyate M T 18 pravartate.] M T ; prav-
wartate l E [[F]]; pravartate M T 19 prayaṇāyāhā,] prayaṇāyāhā. M T ; prayaṇāyāhā —
M [[D]] ; prayaṇāyāhā[-] M T 20 yadāyattau] M [[M]]; “yadāyattau M T ; yadā ’yattau E [[F] ⊗ ca,]
ca l M [[E]]; ca M T 21 sutāśrayā iti.] sutāśrayāḥ it l M T ⊗ p c i c ; sutāśrayāḥ iti l E [[F]]; < · · · > l”
M T ; sutāśrayā iti M M

11 śṛṣṭam ... striyo vrajan] CaCi 2.4.42cd; cf. AsŚū 9.60cd 20 yadāyattau ... ca] cf.
CaCi 2.1.3cd 21 putrasṛṣṭyaṇaṁ ... sutāśrayā] CaCi 2.1.4ab
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22 dharmārthayaśahprītiḥ putrāptyaḥ prayojanam iti. kathāṃ sutāśrayā dharmādaya ucyate. dharmasya putrotpādanāt. tathā ca śrutīḥ,

23 brāhmaṇas tribhir ṣnair ṣnāvān bhavati. agnihatrena devānām, brahmacar-yeṇa ṣnīṃ, prajyā pitṛṇām, tathā nāputrasya loko 'ṣṭī. 

24 sarve vai pāsavo vidur ye na te mātary api mithunam carantīti. athavā< · · · >pitaraṃ dharanmā kārayati. vittam cānaye ṣpy arjayitvā prayacchati. prītiḥ cāḥimānīḥ putradarśanāt. āha ca vyāsabhaftārakaḥ, putrajnanvīyogābhyām na paraṃ sukhadūkhayor iti.

24 devānām | ṢT p.23, l.1

22 -yaśāḥ- | M<sub>MT</sub>E<sub>L</sub>; -yaśāḥ- M<sup>2</sup>pc  @ -prītiḥ | em.; -prīti ṢT; -kṛtī M<sup>1</sup> M<sup>2</sup>pc  E<sub>L</sub> putrāptyaḥ | em.; putrāptayaḥ M<sup>1</sup>; putrāptayaḥ M<sup>2</sup>E<sub>L</sub>; putrāvāptayaḥ M<sup>2</sup>pc  sutāśrayāḥ | M<sup>2</sup>E<sub>L</sub>; sutāśrayāḥ M<sup>1</sup>; sutāśrayaḥ M<sup>2</sup>pc  @ dharmādayaḥ | ṢT; dharmādayaḥ M<sup>3</sup>; dharmādayaḥ [sic] E<sub>L</sub>; dharmā (ṣrayāḥ) (dayāḥ.) M<sup>1</sup> 23 dharmasya] em.; dharmāḥ M<sup>2</sup>E<sub>L</sub>; dharmam M<sup>3</sup> @ cā M<sup>2</sup>E<sub>L</sub>; hi M<sup>1</sup> 24 brāhmaṇas] M<sup>2</sup>E<sub>L</sub>; jáyamāno brāhmaṇas M<sup>1</sup>; bhrāhmarnais M<sup>3</sup> @ ṣnair] M<sup>1</sup>; (ṣnair E<sub>L</sub>; ṣnaiḥ M<sup>1</sup>; om. M<sup>3</sup>ac; ṣnai M<sup>2</sup>pc.)

25 ṣnāvān bhavati agni-] E<sub>L</sub>; ṣnāvān  · · · >agni- M<sup>2</sup>ac; ṣnā- · · · >agni- M<sup>3</sup> 25 ṣnīṃ] ṣnīṃ M<sup>3</sup> 26 vai] M<sup>3</sup>MT; om. E<sub>L</sub>  @ carantiti] E<sub>L</sub>; carantity M<sup>3</sup>; caratiti M<sup>3</sup> 27 athavā< · · · >pitarau] M<sup>3</sup>MT; athavā (suto hi) pitarau E<sub>L</sub> em.  @ vittam] M<sup>3</sup>E<sub>L</sub>; vittam M<sup>3</sup>; pittam M<sup>3</sup>  @ arjayitvā] E<sub>L</sub>; ārjayitvā M<sup>3</sup>; ārjayitvā M<sup>3</sup>MT 28 vyāsabhaftārakaḥ] M<sup>3</sup>MT; vyāsabhaftā(ṣrakaḥ) M<sup>3</sup> 29 paraṃ] M<sup>3</sup>MT; ṢT p.23, l.1

22 iti.[ iti l M<sup>3</sup>E<sub>L</sub>; iti M<sup>3</sup>; M<sup>2</sup>pc 23 ucyate.] M<sup>1</sup>; ucyate — M<sup>3</sup>; ucyate l E<sub>L</sub>; ucyate M<sup>3</sup> @ putrotpādanāt.] putrotpādanāt l M<sup>3</sup>; putrotpādanāt l E<sub>L</sub>; putrotpādatā M<sup>3</sup>; putrotpādanāt M<sup>3</sup>  @ śrutīḥ.] śrutīḥ. M<sup>3</sup>; śrutīḥ — M<sup>3</sup>MT E<sub>L</sub> 24 bhavati.] bhavati l E<sub>L</sub>; lacuna M<sup>3</sup>MT; devānām] M<sup>3</sup>MT 25 ṣnīṃ.] E<sub>L</sub>; ṣnīṃ M<sup>3</sup>; ṣnīṃ M<sup>3</sup>MT @ pitṛ-ṇām.] M<sup>3</sup>E<sub>L</sub>; pitṛṇām M<sup>3</sup>MT  @ loko 'ṣṭī.] loko 'ṣṭī l E<sub>L</sub>; loko ‘ṣṭī M<sup>3</sup>; loko ‘ṣṭī iti” M<sup>5</sup> without a beginning quotation mark; loko ‘ṣṭī M<sup>3</sup>MT 26 carantiti.] carantiti l E<sub>L</sub>; caratiti l M<sup>3</sup>; caratiti M<sup>3</sup>; carantity M<sup>1</sup> 27 kārayati.] M<sup>3</sup>MT; kārayati M<sup>3</sup>E<sub>L</sub>; 28 prayacchati.] M<sup>3</sup>MT; prayacchati l E<sub>L</sub>; prayacchati M<sup>3</sup> @ -darṣānāt.] -darṣānāt l E<sub>L</sub>; -darṣānād M<sup>3</sup>MT  @ -bhāṭṭārakaḥ.] -bhāṭṭārakaḥ — M<sup>3</sup>; -bhāṭṭā — (ṣrakaḥ — ) M<sup>3</sup>; -bhāṭṭārakaḥ, — E<sub>L</sub>; -bhāṭṭārakaḥ M<sup>3</sup>MT 29 putra-] M<sup>3</sup>; “putra- M<sup>3</sup>E<sub>L</sub>; M<sup>3</sup> without a closing quotation mark  @ -duḥkhayor iti.] -duḥkhayoh l iti. M<sup>3</sup>; -duḥkhayoh” iti. M<sup>3</sup>; -duḥkhayoh l” iti l E<sub>L</sub>; -duḥkhayor iti M<sup>3</sup> 24 brāhmaṇas ... 25 loko ‘ṣṭī] cf. TS 6.3.10.5; ŠB 1.7.2.1-6; BauDhS 2.6.11.33-34, 2.9.16.7; VāDhS 11.48; ŠKD vol.1, p.284 29 putrajnanvīyogābhyām ... sukhadūkhayor] The source is unverified.
yaśaḥ ca pitroḥ pratapoti, satputratvāt.  ete ca guṇāḥ putrāṣrayāḥ. tasmād
vājikaraṇam anvicched iti yuktam.
pravartakaṁ ca dharmaṁ svargaprāptilakṣaṇam āśritya tad ucyate yan
nivṛttiṅkte hi. sa upadeśaḥ,
kosakāro yathā hy aṁśun upādatte vadhapradān,
tathāṅgikalpān arthāḥ jñō jñātvā tebhyo nivartata iti.
naiḥśreyasiṇaṁ dharmaṁ āśritya brahmaçaryopadeśaḥ, ayaṁ cābhuyadayi-
kim iti, na parasvavirodhāśaṅketi. tatraitat syāt,
traya upaṣṭambhakah bhavanty āhāraḥ svapno brahmaçaryam iti, ebhir upa-
ṣṭabdham ityāde upadeśat. katham atra strīniṣevaṇan abhirhitam. yathā,
ebhis tribhir yuktāyuktaṁ upaṣṭabdham śarīram bhavatīti.

30 satputratvāt. [M] p.25, l.1

30 yaśaḥ] M; yaś MME-E; * pitroḥ] MME-E; pitrau M E ete ca guṇāḥ] MME-E; alpāguṇāḥ
M 32 ucyate] MME-E; ucyante M E yan 33 nivṛttiṅkte] MME-E; kan nivartaka te M 34
kosakāro] MMTJ; kosakāśe M 35 arthāṁ em.; arthān MME-E; anartha M 36
naiḥśreyasiṇaṁ] E; naiḥśreyasiṇaṁ MMTJ * dharmaṁ brahmaçaryopadeśaḥ] dharma<
→padeśaḥ M only * cābhuyadyaṁ] MME-E; cābhuyadayam M 37 -virodhaśaṅketi
MMTJ; -virodhaçprasaktir iti E 38 upaṣṭambhakah] MME-E; uṣapastambhah M E āhāra] 
MME-E; āhāra M E iti] MME-E; om. M E upaṣṭabdham] MME-E; upastabdham M 39
strīniṣevaṇaṁ] MME-E; < → sevanaṁ M 40 upaṣṭabdham] E; upastabdham MMTJ

30 pratapoti,] pratapoti l M; pratapoti MME-E * satputratvāt. satputratvād MMTJ-E:
putrāṣrayāḥ l MME; putrāṣrayāḥ M; putrāṣrayās M 31 yuktam.] MT; yakta MME-E; ucyate. M; ucyante. M 33 hi. hi MMTJ-E:
upadeśah,] upadeśaḥ. M; upadeśaḥ l MME; upadeśaḥ M 34 vadhapradān,] M; 
vadhapradān l E; vadhapradān M 35 nivartata iti.] M; nivartata iti
M; nivartate il iti l E. 36 brahmaçaryopadeśaḥ,] brahmaçaryopadeśaḥ l MME; →
→padeśaḥ M; brahmaçaryopadeśaḥ M 37 iti,] iti M; iti MME-E * -virodhaśaṅketi
* -virodhaśaṅketi M; -virodhaçprasaktir iti l E * syāt,] syāt. M; syāt l E; syāt M 38 iti,] iti. M; iti l E; iti M; om. M 39 upadeśat.] M; upadeśat_ 
MME-E * abhirhitam.] M; abhirhitam l MME; abhirhitam M M E yathā,] yathā MMTJE 40
bhavatīti.] bhavatīti l E; bhavatīti MMTJ

34 kosakāro ... vadhapradān] cf. CaŚā 1.96ab 35 tathāṅgikalpān ... nivartata] cf. CaŚā 1.97ab 38 traya ... iti] cf. CaŚū 11.35, AsŚū 9.18 39 strīniṣevaṇaṁ] cf. CaCi 1.1.9cd 40 ebhis ... bhavatīti] cf. CaŚū 11.35, AsŚū 9.18
śukravidhārane ca dośābhidhānam. śukraveganigrahaṇaṃ śaṇḍyakaraṇāṃ.

tathā meḍhre vṛṣanayoś copadamśādīvyāpad bhavet pratiḥate tu śukra iti.

tasmād yuktam niṣeṇaṃ iti.

putrāyattā hi dharmādaya iti vyabhicāri, putravatām itaresāṃ prāpti-
darśanāt. satyam etat. kiṃ tu vidhiparihāra< · · · >dharmādihā nir na
yathoktavidhyutpāditebhyaḥ satputrebhya iti.

putrasyaāyatanaṃ vājīkaraṇaṃ ity anekāntam, upayuktavājīkaraṇebhyo ’pi
stry utpateḥ. atrāpi pūrva eva samādhiḥ.

athavā vajīkaraṇena śukravṛddhis tadvṛddhyā ca putrotpādah. putra-
prādhānyāc caivam abhidhānam, duhiṭprāptāv api dharmādayo bhavanti.

tathā hi smaranaṃ vacaḥ,
nāgnicin narakāṃ yāyān na satputrī na kutracit.

kim ca putrikāputrā apy abhyudayahetavāḥ. tathā hy aitihyam,
yayātih kila svargāt paricyutāḥ putrikāputrair aṣṭakādbhiḥ svargam eva
punāḥ prāpta iti. evan jāratkārora eva me putrāḥ putrikāputrā iti. tasmād
guñavadapatalabhād dharmādayaḥ, tasya ca putrasya hetur vājikaraṇaṃ iti,
tad evaiṣṭavyam.

58 tad] MṬ p.25, l.1

52 nāgnicin] MⁿMⁿEⁿ; < · > cin Mⁿ; yāyān] Mⁿ; yāyāt EM; ya< · > Mⁿ; kutracit 53 < - - - - - > jantur] kutracit < · · · · · > jantur Mⁿ; kutra< · > jantu Mⁿ; kutraci[-]< · · · > jantur Mⁿ; kutracit (satyavādī tathā) jantur EM. 54 abhyudaya-] MⁿMⁿEⁿ; ubhaya- Mⁿ 55 paricyutaḥ] MⁿMⁿEⁿ; paricyutam Mⁿ svargam EM; svarga MⁿMⁿEⁿ 56 prāpta] MⁿMⁿEⁿ; prā< · > pita Mⁿ jāratkārora eva] MⁿMⁿEⁿ; ca vatkāro< · > va Mⁿ putrikāputrā] MⁿMⁿEⁿ; putrikā[-] trā Mⁿ; putrikā Mⁿ 57 putrasya] MⁿMⁿEⁿ; putrasya ca Mⁿ

52 nāgnicin] “nāgnicin EM without a closing quotation mark kutracit.] kutracit | EM; kutracit[-] Mⁿ; kutra< · > Mⁿ 53 prayacchati.] Mⁿ; prayacchati | Mⁿ; prayacchati EM 54 -hetavah.] Mⁿ; -hetavah | EM; -hetavah MⁿMⁿ; -hetavar Mⁿ aitihyam, aitihyam — Mⁿ; aitihyam MⁿEM 55 yayātih] “yayātih EM only without a closing quotation mark 56 prāpta iti.] prā< · > pita iti. Mⁿ; prāpta iti | EM; prāpta iti Mⁿ; prāpta ity Mⁿ iti EM; iti Mⁿ 57 dharmādayaḥ, dharmādayaḥ EM; dharmādayas MⁿMⁿ 58 evaiṣṭavyam.] eveṣṭavyam. Mⁿ; eveṣṭavyam EM; eveṣṭavyam Mⁿ

52 nāgnicin ... kutraci] cf. the Varāhapurāṇa 205.19 53 < - - - - - - > jantur ... prayacchati] The source is unverified.
The Nirantarapadavyākhyā on CaCi 2.1.4cd-8ab

sarvājikaraṇebhyo ’pi stry eva vājikaraṇam ānandahetuvāt. na kevalām
vājikaraṇam, kṣetraṃ ca putrasya.
tasyā idānīṃ guṇopavaranam āha. na hi yā kācid yoṣa vājikaraṇam, kim tu
strī yāprahārṣiṇi api kṣetram bhavati. kim tv atapayam vikṛtam janayati.
uktam ca, mandālpābījav abalāv arharṣau klībau ca hetur vikṛtidvayasya.
tasmād yā prahārṣiṇī saiva vājikaraṇam agryaṃ kṣetram, ca kṣetram iva
kṣetram atapayādhārabhūtavāt.

kasmād vājikaraṇam agryaṃ strītya ata āha, iṣṭā hy ekaikaśo ’py arthāh
viṣayāḥ, param prītikarāh śabdādayaḥ, vihaṅgānāṃ rutair iṣṭaiḥ strīnāṃ

1 sarvājikaraṇebhyo] MMT p.26, l.11; M² p.25, l.1; M¹ p.18, l.11; EL p.840, l.24 9 viṣayāḥ,
M³ p.27, l.1 viṣayāḥ

1 stry eva] M²M³E³; stryai va M¹ ⊗ vājikaraṇam ānanda] M²M³E³; vājikara< >nanda- M³
vāj-[]raṇam ānanda- M² 3 tasyā] M²M³E³; tasya M¹ ⊗ guṇopavaranam] M²M³E³; guṇa(ṣya
ca putrasya) pavaraṇam M³; guṇopavartanam M¹ ⊗ na hi] M²M³E³; na mā hana hi M⁴
strī yāprahārṣiṇy] M³; striyāprahārṣiṇy M⁴; [-liyāprahārṣiṇy M⁵; strī yā ’prahārṣiṇy
E² ⊗ kṣetraṃ bhavati] M²M³E³; ke< >vati M⁵ 6 prahārṣiṇī] em.; prahārṣiṇī E⁴; harṣiṇī
M³T ⊗ ca kṣetraṃ ... 7 apatayādhāra-[ M²M³E³; ca kṣetram iva kṣet[-]im apatyā(gha)(dhā)ha-
ra- M⁴; ca kṣetra< >apatyādhāra- M⁵ 8 ekaikaśo ’py] E³; ekaikaśa(ḥ)py M³T;
ekaikaśopy M¹ ⊗ arthā] M²M³E³; arthāḥ M³; arthāḥ M³ ⊗ 9 param priti-] M²M³E³;
paramapṛiti- M² ⊗ rutair] M²M³E³; virutair M⁴

1 -hetutvāt.- -hetutvāt L M²M³E³; -hetutvāt_ M²M³ 2 vājikaraṇam,] vājikaraṇam. M¹; vāj-
karaṇaṃ M²M³T³E³ ⊗ putrasya.] putrasya M²MT²E³ 3 āha.] āha — M²M³E³; āha M³ ⊗ vāj-
karaṇam,] vājikaraṇam. M³; vājikaraṇam M²M³T³E³ 4 bhavati.] M¹; bhavati l E³< >vati.
M³; bhavati M³ 5 janayati.] janayati l M¹; janayati l E³; < >vati. M³; bhavati M³ ⊗ janayati M³
car., ca — M¹; ca M³ ⊗ mandālapa-] M³M¹; ’mandālapa- M³; “mandālapa- E³ ⊗ -
dvayasya.] -dvayasya l” E³; -dvayasya M¹; -dvaya[[-] M²; -dvayasya M³ 6 kṣetraṃ,
[ ] kṣetraṃ M³T³E³; kṣetraṇ M³ 7 -bhūtatvāt.] M¹; -bhūtatvāt l E³; -bhūtatvāt_ M²M³ 8 āha,]
āha — M²E³; āha M³; a[-] M¹ 9 viṣayāḥ,] viṣayāḥ M²M³T³E³ ⊗ śabdādayaḥ,] śabdādayo
M²M³T³E³ ⊗ iṣṭaiḥ] M²M³E³; iṣṭaiḥ. M¹

1 stry] strī CaCi 2.1.4d ⊗ vājikaraṇam] CaCi 2.1.4c 2 kṣetraṃ] CaCi 2.1.4d 5
mandālpābījāv ... vikṛtidvayasya.] CaŚa 2.19cd 6 yā prahārṣiṇī] CaCi 2.1.4d
vājikaraṇam agryaṃ] CaCi 2.1.4c ⊗ ca kṣetraṃ] CaCi 2.1.4cd 8 vājikaraṇam
agryaṃ] CaCi 2.1.4c ⊗ iṣṭā ... arthāh] CaCi 2.1.5a, AhUtt 40.38a, AsUtt 50.116a 9
param prītikarāh] CaCi 2.1.5b; cf. AhUtt 40.38b, AsUtt 50.116b ⊗ vihaṅgānāṃ ... 10
cābharaṇasvanaiḥ.] CaCi 2.3.25ab
cābhارaṇasvanaiḥ. tathā sparśo 'pi, saṃvāhanair varastrīṇām iṣṭānām ca
vṛṣāyate. rūpam api, mattadvirephāpatitāḥ sapadmāḥ salilāśayāḥ.
gandho'pi, jātyutpalasugandhini śītagarbhaḥgṛhaṇi ca. raso 'pi, vṛṣyaḥ sa
yah, yasmai yauṣika ity evam arthānām vṛṣyakaranē sāmārthyaṃ.

kim punaḥ strīśarīre ye saṅghātena pratiṣṭhitāḥ.
nanu strīgrahaṇena pāryāptatvāc charīragrahaṇam kim ucyate. ekadeśānām
ātmananāsāṃ ca vyāvartanārtham. ātmany api kecid vyavasthitāḥ, manasy

10 cābharaṇaḥ- Mpf:<cābhāsaharana- MT @ tathā sparśo 'pi] Mpf; tathā spaśopi Mpf;
ta< - > sparśā MT @ ' pi ... 10 vṛṣāyate] om. Mpf only @ saṃvāhanair vara-] em.;

15 ucyate. ekadeśānām] [- · ] Mpf p.26, l.1 ekadesānām 16 ca vyāvartanārtham

10 -svanaiḥ. Mpf; -svanaiḥ II E<; -svanaiḥ Mpf @ sparśo 'pi, sparśo 'pi — E<; sparśo 'pi
Mpf; spaśopi Mpf; sparśā MT 11 vṛṣāyate,] vṛṣāyate Mpf; vṛṣāyate iti l E<; om. Mpf @ api,]
api Mpf<; api — Mpf @ matta-] Mpf; “matta- Mpf @ salilāśayāḥ.] saṃvāhanair I Mpf; salilāśayāḥ
l' Mpf; salilāśayāḥ Mpf; salilāśayāḥ I' iti l E< 12 gandho 'pi, jāty-] gandho vyāvartanārthaṃ
15 paryāptatvāc] Mpf<; paryāptatvāc Mpf; paryāptatvāc Mpf @ ucyate] Mpf<; ucyate Mpf; [- · · ] Mpf

10 samvāhanair ... 11 vṛṣāyate.] CaCi 2.3.25cd 11 mattadvirephāpatitāḥ ...
salilāśayāḥ.] CaCi 2.3.26ab 12 jātyutpalasugandhini ... ca.] CaCi 2.3.26cd @ śīta-
garbhabhrāṇi ... raso] CaCi 2.3.26cd 14 kim ... pratiṣṭhitāḥ.] CaCi 2.1.5cd, AhUtt
40.38cd, AsUtt 50.116cd 15 strī-] CaCi 2.1.5c @ charīra...] -ṣarīre CaCi 2.1.5c
api kecit. tasmāc charīre ye pratiṣṭhitā ity arthaḥ.
kiṃ ca guṇaṅguninor anyatvam cānena prakāśitaṃ bhavatīti.
nanu ca kāryadraye sarvasminn eva paicāpi śabdādayah, ko ’tiśayah strīṣv
ity ata āha, saṅghāto hindriyārthānāṃ strīṣu nānyatra vidyate. etad uktam
bhavati, yathā tasyāntarāvirbhūtās tathā nānyatraikāso dviśastrīso vā prīti-
janakā bāhyāḥ. strīṣaṁ śa tu sarva eva prakarṣena prītijanakaḥ. sryāśrayaś
cendriyārtho yaḥ sa prītijanakaḥ bhṛsam, atyartham. tasmāt strī eva vāj-
karanaṃ utkṛṣṭam.
kiṃ cāmī na ca guṇaṅ na kevalam vājikaraṇam.
strīṣu prītir viśeṣena strīṣv apatyam pratiṣṭhitam.

26 prītir [prī- MTEL p.28, l.1 -tir

17 pratiṣṭhitā ity arthaḥ.| MTEL; pratiṣṭhitā ity arthaḥ MTEL; pra- >ṛthaḥ MTEL 19 kārya-

   draye] MTEL; kāryam dravye MTEL; kāryam dravye MTEL * eva] MTEL; (ev)va MTEL 20

   nānyatra vidyate| MTEL; < >dyate MTEL 21 tasyāntarāvir-] MTEL; tasyānta āvir-; MTEL;
tasyāntarāvir- ETEL * nānyatraikāso | ETEL; nānyatraikāso MTEL; dviśastrīso

   MTEL; dviśastraśo MTEL 22 strīśrayaś] MTEL; strī(<)śrayire MTEL * -janakāḥ. sryāśrayaś

   -janaka< -⇒āśrayaś MTEL only 23 cendriyārtho yaḥ] MTEL; cendriyārtho ’yaṃ MTEL * sry

   eva] MTEL; straiva MTEL 24 utkṛṣṭam] MTEL; utkṛṣṭaṃ MTEL; utkṛṣṭaṃ MTEL 25 na ca] MTEL;
eva ETEL * gunā] MTEL; gunāḥ MTEL; gunāḥ. MTEL 26 strīṣu prītir] MTEL; strīprītir MTEL

   strīṣv ... pratiṣṭhitam] strī< - >tiṣṭham MTEL only

17 kecit.| kecit | ETEL; kecit_ MTEL; kecit MTEL * arthaḥ.| arthaḥ | MTEL; < - >ṛthaḥ | MTEL; arthaḥ MTEL 18 ca] MTEL; ca, MTEL * bhavatīti.| bhavatīti | MTEL; bhavatīti | ETEL; bhavatīti

   MTEL 19 śabdādayaḥ,] ETEL; śabdādayaḥ. MTEL; śabdādayaḥ MTEL * ko ’tiśayah] MTEL; ko

   ’tiśayah. MTEL; kōtiśayah MTEL 20 āha,] āha — MTEL; āha MTEL * vidyate.| vidyate | ETEL;

   vidyate l’ MTEL without a beginning quotation mark; vidyate MTEL; < - >dyate. MTEL 21 bhavati,]

   bhavati. MTEL; bhavati — ETEL; bhavati MTEL 22 bāhyāḥ.| MTEL; bāhyāḥ l’ ETEL; bāhyāḥ

   MTEL prītijanakaḥ.| prītijanakaḥ l MTEL; prītijanakaḥ MTEL; prītijanaka< - > MTEL * strīyaśrayaś

   MTEL; “strīyaśrayaś MTEL; < - >āśrayaś MTEL 23 bhṛsam,] bhṛsam” MTEL; bhṛsam MTEL

   atyartham.| atyartham. MTEL; atyartham MTEL; 24 utkṛṣṭam.| utkṛṣṭam l MTEL; utkṛṣṭam l ETEL;

   utkṛṣṭam. MTEL; utkṛṣṭam MTEL 25 gunā] MTEL; gunāḥ MTEL; gunāḥ. MTEL * vājikaraṇam.

   vājikaraṇam. MTEL; vājikaraṇam l ETEL; vājikaraṇam MTEL; vājikaraṇa(⇒) (⇒) MTEL 26 strīṣu

   MTEL; “strīṣu MTEL * pratiṣṭhitam.| pratiṣṭhitam l MTEL; < - >tiṣṭham MTEL; pratiṣṭhitam MTEL

20 saṅghāto ... vidyate.| CaCi 2.1.6ab ETEL; (saṅghāto ... vidyate) parenthesized ETEL; om.

   ETEL 22 strīyaśrayaś ... 23 bhṛsam,| cf. CaCi 2.1.6cd 26 strīṣu ... pratiṣṭhitam.| CaCi

21.6ef
dharmārthau strīṣu lakṣmīś ca strīṣu lokāḥ pratiṣṭhitāḥ.
surūpā yauvanasthā yā lakṣaṇair yā vibhūṣitā,
yā vaśyā śikṣitā yā ceyādi. yā yeti bahuṣah kim ucyate. prthag api vrṣyā-
dvitrādibhir vrṣyatārā, samastair vrṣyatametī asyārthasya prāpaṇārthaṃ yā
yeti bahutvam.
saurūpyam eka eva paryāpto gunaḥ prathamam, yauvanam atra dvitiyaś ca
parigṛhyate. lakṣaṇair bāhya ir āntairārvidyāvinayādibhiś cânviteṃ arthaḥ.
< · · · · > sā matābhipretā vrṣyatametī.

33 parigṛhyate. [· · · ] MT p.27, l.1 grhyate

27 dharmārthau MMT; adharmārthau MT 28 yā [...] 29 bahuṣah] yuvatyādi bahuṣo yā
yeti MT only * yā] MMT; yār M; om. MT 29 ceyādi] MMT; om. MT * api] E; vi
MM; avi MT 30 samastair] MMT; < · · · > mastair M * asyārthasya prāpaṇārthaṃ] asya<
· · · > vaṇārthaṃ M only 32 dvitiyaś ... 33 parigṛhyate] dvitiya[ · · · ] M only
33 āntairār ... 34 sā āntairai< · · · · > sā M only * āntairārvidyāvinayādibhiś] MMT;
āntairai< · · · · > M; āntairāvidyār vinayādibhiś E; * cânviteṃ] E; ca yānviteṃ MMT;
lacuna M 34 < · · · · > sā M; < · · · · · > sā MMT; (sarvagunāsamanvita khalu yā) sā EM.
MT only matābhipretā] MMT; matā 'bhipretā E; mātrābhipretā

27 pratiṣṭhitāḥ. [pratiṣṭhitāḥ] MMT; pratiṣṭhitāḥ MMT 28 vibhūṣitā,] vibhūṣitā l MMT;
vibhūṣitā M; om. MT 29 ceyādi,] ca' ityādi. M; ca' ityādi E; ca ityādi MMT; om. MT
yā yeti] yā yeti' E only * ucyate.] M; ucyate, E; ucyate MMT 30 vrṣyatārā,] vrṣyatārā.
M; vrṣyatārā MMT; 31 bahutvam.] bahutvam l E; bahutvam MMT 32 gunaḥ] MMT;
gunaḥ. M * prathamam,] prathamam, E; prathamam MMT 33 parigṛhyate.] M;
parigṛhyate l E; parigṛhyate MMT; [ · · · ] prigṛhyate l M * arthaḥ.] artha l MMT;
arthaḥ MMT; lacuna M 34 vrṣyatametī.] vrṣyatametī l 4-7 l E; vrṣyatametī MMT

27 dharmārthau ... pratiṣṭhitāḥ.] CaCa 2.1.7ab 28 surūpā ... vibhūṣitā,] CaCa 2.1.7cd
29 yā vaśyā śikṣitā yā ce...] CaCa 2.1.8a * yā ye...] yā, yā CaCa 2.1.7cd-8a 30
vrṣyatame...] vrṣyatamā CaCa 2.1.8b 32 yauvanā...] yauvanasthā CaCa 2.1.7c 33
lakṣaṇair] CaCa 2.1.7d 34 matā] CaCa 2.1.8b * vrṣyatame] vrṣyatamā CaCa 2.1.8b
The *Nirantarapadavyākhyā* on CaCi 2.1.8cd-16ab

1. *ete ’pi gunaḥ nānābhaktyā lokasya* prāktanakarmākṣepāc ca *tam tam*
2. puruṣam prāpya vivardhante rūpādayo guṇā iti rūpādayo vyākhyaṭāḥ.
3. mrjā sarīralaṇvam uktam. dhairyaṁ sarvavastuv acāpalam gāmbhīryam.
4. hāvaḥ śṛṅgārākārasuṣucāc netraviḥbrahaḥ. ebhir yā yasya paramāṅgangā
5. praviśaty āśu hṛdayaṁ daivāt, karanā īti aihikāt karanāḥ praviśati hṛdayam.
6. hṛdayotsavabhūtā yāḥ, yā padaiva hṛdayam abhinandati. yāḥ samānānmaṇah-

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1. *ete ’pi|R M4 p.28, l.11; M7 p.27, l.2; M6 p.19, l.19; E4 p.842, l.11* 7 abhinandati. yā] abhinandati. M4 p.20, l.1 yā

1. gunā] M5; gunāḥ. M4; gunāḥ M6\footnote{CaCi 2.1.8cd-16ab} 2 vivardhante] M5\footnote{CaCi 2.1.8cd-16ab} E4; vivarddhante M5; nivartate M5 \(\ast\) rūpādayo vyākhyaṭāḥ] M5\footnote{CaCi 2.1.8cd-16ab} E4; rūpādayo ’py ākhyāṭāḥ M4; < · >vyākhyaṭam M5 \(\ast\)
2. -lāvaṇyam uktam] E4; -lāvaṇyam uktā M4; -lāvaṇyam< · > M5 \(\ast\) dhairyaṁ] M5\footnote{CaCi 2.1.8cd-16ab} E4; dhairyaṁ M5; dhairyam M4 4 hāvaḥ] E4; dhāvah M5\footnote{CaCi 2.1.8cd-16ab} \(\ast\) śṛṅgārākāra-] M5\footnote{CaCi 2.1.8cd-16ab} \(\ast\) śṛṅgārākāra-] M5\footnote{CaCi 2.1.8cd-16ab} E4; śṛṅgārākāra-] M5\footnote{CaCi 2.1.8cd-16ab} 5 praviśaty āśu] M5\footnote{CaCi 2.1.8cd-16ab}; pravity āśu E4; praviśyāśu M4 hṛdayaṁ...iti] hṛdaya[ · · · iti M5 only \(\ast\) karanāḥ praviśati hṛdayam] em., cf. CS Ci 2.1.10ab; karanāḥ (prabhāvāt) hṛdayaṁ E4 em.; karanāḥ< · · · >hṛdayaṁ M5; karanāḥ< · · >yām M4 7 -bhūtā yā, yā] -bhūtā yā yā M4; -bhūtā yā = yā E4; -bhūtāya yā M5 \(\ast\) abhinandati] M5\footnote{CaCi 2.1.8cd-16ab}; abhinanda(ṭ) yatı M7

1. gunā] M5; gunāḥ. M4; gunāḥ M6\footnote{CaCi 2.1.8cd-16ab} \(\ast\) ca] M5\footnote{CaCi 2.1.8cd-16ab}; ca l M5 2 iti] M5\footnote{CaCi 2.1.8cd-16ab}; iti. M5; iti l E4\footnote{CaCi 2.1.8cd-16ab} vyākhyaṭāḥ.] vyākhyaṭāḥ l E4; vyākhyaṭam l M5; vyākhyaṭāḥ M5; ākhyāṭāḥ. M5 \(\ast\) mrjā sarīra...]| mrjā = sarīra... E4 only \(\ast\) uktam.] uktam l E4; uktā M5\footnote{CaCi 2.1.8cd-16ab}; lacuna M5 \(\ast\) dhairyam sarva-...| dhairyam = sarva-... E4 only \(\ast\) gāmbhīryam.] gāmbhīryam l E4; gāmbhīryam M5; gāmbhīryam M4 4 hāvaḥ] E4; bhāvah M5\footnote{CaCi 2.1.8cd-16ab}; bhāvah. M5 hāvaḥ śṛṅgārākāra-...| hāvaḥ = śṛṅgārākāra-... E4 only \(\ast\) vibhramaḥ.] M5; -vibhramaḥ l M5\footnote{CaCi 2.1.8cd-16ab}; -vibhramaḥ M5 5 daivāt,] daivāt M5\footnote{CaCi 2.1.8cd-16ab}; daivāt_ M5; lacuna M5 \(\ast\) iti] M5\footnote{CaCi 2.1.8cd-16ab}; iti l E4; 6 hṛdayaṁ] hṛdayam l E4; hṛdayaṁ M5; hṛdayaṁ< · · >yām M4 7 -bhūtā yā, yā] -bhūtā yā yā M4; -bhūtā yā = yā E4; -bhūtāya yā M5 \(\ast\) abhinandati.] M5; abhinandati l E4; abhinandati M5; abhinanda(ṭ)yati l M7

1. nānābhaktyā lokasya] cf. CaCi 2.1.8c \(\ast\) tam tam] CaCi 2.1.9a, AsUtt 50.117c 2 prāpya vivardhante rūpādayo guṇā] cf. CaCi 2.1.9ab, AsUtt 50.117c\footnote{CaCi 2.1.8cd-16ab} 4 hāvaḥ] CaCi 2.1.9c \(\ast\) yā yasya paramāṅgangā] CaCi 2.1.9d 5 praviśaty āśu hṛdayaṁ daivāt] CaCi 2.1.10ab \(\ast\) karanā] cf. CaCi 2.1.10b 7 hṛdayotsavabhūtā yā] cf. CaCi 2.1.10c \(\ast\) yā samānānmaṇaḥśayā] CaCi 2.1.10d
śayā sadaiva tulyakāmety arthaḥ. samānasattvā tulyasattveti yāvat.
yā yasya priyate priyaiḥ. etad uktaṃ bhavati, ye priyā bhāvā dayitasya te
tasyā api, tais ca ramata ity arthaḥ.
yā pāsabhūtā sarvesām indriyāṇāṃ iti bhūtaśabda upamānāvācī, pāsam iva
caksūrūpena badhnāti caivaṃ< · · · >dhairyam.
yāya viyuṭka ityādi yāvat gatvā gatvā ca bahuṣo yām tr̥ptim naiva
gacchatīty asyānekapramadākhyānasayedam aidamparyam.
nānābhāvā mānavā nānechāsaṅkalpaḥ. kasyacit kācit prītidāyinī, yaviaṃ-
vidhā na sā sarvābhinandaniyā.

10 tasyā api,] tasyā Mṭ p.29, l.1 api 16 sarvābhinandaniyā. [ · ]niyā Mṭ p.28, l.1

8 -sattvā tulya]- Eṭ; -sattvā tulya- Mṭ; -sattvā tula- Mṭ; -sattvā tul[[- Mṭ @ -sattveti] Eṭ;
sattveti Mṭ 9 uktaṃ ... priyā bhāvā] MṭEṭ; uktaṃ ... priyī-[jva Mṭ; ukta< ·
>priyā bhāvā Mṭ 10 ramata] ramate, Eṭ; rama MṭMṭ; ranta Mṭ 11 sarvesām] MṭEṭ;
sarvesām Mṭ; sa[-]-śāṃ Mṭ 12 caksūrūpena] MṭMṭEṭ; ca[-]-rūpena Mṭ @ caivaṃ< · · · 
>dhairyam.] caivaṃ< · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
na ca ratyartho 'yam āraṃbhah, kim tv apatyārthaḥ. tasmān niyamayann āha,
atulyagotrām ityādi gotrama bharadvājādi tadatulyāṃ yasyāṃ sā.
tathā vṛṣyāṃ pūrvoktair guṇai rūpayavanādibhiḥ. praḥṛṣṭā, yā nityaṃ
saṃveṣanakāle ca. nirupadravā, śārīramānasavyādhirahiteti yāvat.
suddhasnātām gate purāṇe rajasy apetadośāṃ snānena tāṃ vrajen nārīṃ
apatyārthiḥ, kathāṃ nu nāma putraṃ guṇavantaṃ paśye yam iti.


17 āraṃbhah] āraṃbhah, M; āraṃbhah E; āraṃbhah M; āraṃbham l M apatyārthah] apatyārthah(māraṃbhah) l M; apatyārthah l MFE; apatyārthah M ⊗ āha,] āha — MDT; āha M 18 ityādi] M; ityādi l MFE; ityādi — M ⊗ sā,] M; sā l E; sā MMT 19 -yauvanādibhiḥ,] -yauvanādibhiḥ MMT; -yauvanād[·] M ⊗ praḥṛṣṭā,] praḥṛṣṭā MMT; < · >hrṣṭā M 20 ca] ca, E; ca MMT ⊗ nirupadravā,] nirupadravā MMT; nirupadravā ca M ⊗ yāvat,] yāvat l MDT; yāvat_ M 21 apetadośāṃ] apetadosām, E; apetadosā MMT 22 apatyārthiḥ,] [-pathyārthi. M; apatyārthi E; apatyārthi M; < · >thī M ⊗ iti.] iti ll 8-15 ll E; iti MMD; i< · > M

18 atulyagotrām] CaCi 2.1.15c 19 vṛṣyāṃ] CaCi 2.1.15c ⊗ praḥṛṣṭā] cf. CaCi 2.1.15d 20 nirupadravā] cf. CaCi 2.1.15d 21 suddhasnātām] CaCi 2.1.15a ⊗ vrajin nārīṃ apatyārthi] CaCi 2.1.16ab
The Nirantarapadavākyāḥ on CaCi 2.1.16cd-22ab

nirapatyasya bhūyāṃso doṣāḥ. acchāyaś caikaśākhaś cetyādi yāvan mantavyo niṣkriyaś caiva yasyāpatyam na vidyate.

vrksapakṣe bhūrini chāyādārakusumaphalāni prāptilkaṇāṇi. acchāyatvād anāśrayaṇīyatvam. ekāsakhaḥtvaś dārvartho 'pi nāsti. puspādyabhāve 'pi niṣprayojanatvam. satsv api teṣu tv anupādeyatvam. evaṃ nirapatyo nara iti.

ante kimartham ekopādānam. ekavacanād eva gamyate eko närthas tad-upādānena. tathocyate, bahubhir vrksair jāyamānaḥ, punar bahubhir api nirapayair ity etad ekāgrahanaṃ lambhitam bhavati.

sarvathā nirapatyasyeyam nindeti. punar anyair nidarśanaiaṃ niṣprayojanatvam

1 nirapatyasya] M⁴ p.29, l.14; M⁷ < - >patyasa p.28, l.8; M⁷ p.20, l.15; E¹ p.843, l.17
2 niṣkriyaḥ] M⁴E¹; ni-[lyāḥ M⁷; niṣkrayaḥ M⁷
3 vrksapakṣe] M⁴E¹; vrksa< - > M⁷ ◦ chāyā-] M⁴E¹; chāyā- M⁴; bhāyā- M⁴

1 doṣāḥ,] M⁷; doṣāḥ l M⁴E¹; doṣāḥ M⁷ ◦ cetyādi] M⁴MT⁴; cetyādi, E¹ 2 caiva] M⁴E¹; caiva l M⁷ ◦ vidyate.] vidyate l M⁴E¹; vidyate M⁷ 3 vrksapakṣe] M⁴E¹; vrksapakṣe, M⁷; vrksa< - > M⁷ ◦ -laksanāni.]-laksanāny M⁴MT⁴; -laksanā(śv)ny M⁴ 4 -tvam.]-tvam M⁴MT⁴ ◦ nāsti.] M⁷; nāsti l E¹; nāsti M⁷ ◦ -yojanatvam.] -yojanatvam, E¹; -yojanatvam M⁴MT⁴ 5 anupādeyatvam.] anupādeyatvam M⁴MT⁴; anāpādeyatvam M⁷ ◦ iti.] iti l M⁴E¹; iti M⁷, ity M⁷ 6 ekopādānam.] ekopādānam M⁴MT⁴; ekopādhvanam M⁷ ◦ gamyate] M⁴E¹; gamyate l M⁴E¹ 7 -upādānena. tathocyate,] em.; -upādāne-[tathocyate. M⁴; -upādānene< - >trocyate. M⁷; -upādānena tatāḥ ucyate l E¹ ◦ jāyamānaḥ,] jāyamānaḥ M⁴MT⁴; chāya< - >na M⁷ bhavati.] bhavati l M⁴MT⁴; bhavati M⁷ 9 sarvathā] E¹; sarvathā. M⁷; sarvvathā M⁷; sarthavā M⁷ ◦ nindeti.] M⁷; nindeti l E¹; nindeti M⁷; ni-[]ti M⁷

1 acchāyaś caikaśākhaś ca] CaCi 2.1.16c; cf. AsUtt 50.8 ◦ mantavyo ... 2 vidyate.] CaCi 2.1.19ab
Sanskrit Medical Scholasticism

11 citrādi̞po] M T p.21, l.1 citrādi̞po


10 āha,] āha — M T E ; āha M M * citrādi̞pas ... dhātusāṁnibhaḥ] “citrādi̞pas ... dhātusāṁnibhaḥ ṭ̄” E only * -sāṁnibha iti.] -sāṁnibhaḥ ītī M ; -sāṁnibhaḥ ṭ̄ īti ī E ; -sāṁnibhabha iti M ; lacuna M T 11 citrādi̞po hi] M MT E ; citrādi̞po, hi, M T * bhavati.] bhavati M E ; bhavati (1) M ; bhavati M M ; ādayati. M T * nāvagāhādi] M M ; nāvagāhādi, E ; gā(h)ahādī M ; nāvānāhādī M 12 kāryaṅkṛt.] kāryaṅkṛt ī E ; kāryaṅkṛt M ; kāryyakṛd M ; lacuna M T 13 ceti.] ceti ī E ; ceti M MTJ 14 akuśa mo yaḥ] M ME ; akuśamo, yaḥ, M ; akuśamo yam M M * puruṣāṅkṛtivijñānīyo] M ME ; puruṣāṅkṛtivijñānīyo, M ; puru< · · >niyam. M T 15 cānaḥapayvatād] M MTT J ; ca, anapayvatād ī E * iti.] ī ī E ; iti ī E T ; iti M MTJ 16 nāsyā] M MT E ; nāsyā, M T * apratiṣṭhaḥ.] apratiṣṭhaḥ ī E ; apratiṣṭhaḥ M M ; apratiṣṭhitaḥ M T * -pratiṣṭha iti] M ME ; -pratiṣṭhita, iti M ; -pratiṣṭheta M T 17 bhavati.] M T ; bhavati M M * iva.] īvā ī E ; īvā M MT T
ekendriyaśabdaḥ śarirābhidhānako 'ta eva niśkriyo nāsyānavadyā kācīt
ekvam ānapatasya nindām abhidhāya sāpatasya guṇān upadiśati, bahu-
mūrtir ityādi yāvat yaśo lokāḥ sukhodarkās tuṣṭiś cāpatyasamśritā iti.
etarhi bahumūrtyaḥ samādāḥ pratāyante patyabahutvam atmā cāpatyam.
tathā ca śrutih, anāgad anūgat sambhavasi. hṛdayād abhiyāyase. atmā vai putra-
nāmāsīty evam laksanāyā sarvam upapannam. apatyabahutvād bahumūrtya-
ādīvyapadesāḥ. bahuśaṅghāta ekaikasya bahuprajātvāt.

18 ekendriya śabdaḥ śarirābhidhānako 'ta eva niśkriyo nāsyānavadyā kācīt
19 kriyā vidyata ity arthah. athavā nāsyā dharmādayo vidyanta iti.
20 evam ānapatasya nindām abhidhāya sāpatasya guṇān upadiśati, bahu-
mūrtir ityādi yāvat yaśo lokāḥ sukhodarkās tuṣṭiś cāpatyasamśritā iti.
etarhi bahumūrtyaḥ samādāḥ pratāyante patyabahutvam atmā cāpatyam.
tathā ca śrutih, anāgad anūgat sambhavasi. hṛdayād abhiyāyase. atmā vai putra-
nāmāsīty evam laksanāyā sarvam upapannam. apatyabahutvād bahumūrtya-
ādīvyapadesāḥ. bahuśaṅghāta ekaikasya bahuprajātvāt.

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20 evam ānapatasya nindām abhidhāya sāpatasya guṇān upadiśati, bahu-
mūrtir ityādi yāvat yaśo lokāḥ sukhodarkās tuṣṭiś cāpatyasamśritā iti.
etarhi bahumūrtyaḥ samādāḥ pratāyante patyabahutvam atmā cāpatyam.
tathā ca śrutih, anāgad anūgat sambhavasi. hṛdayād abhiyāyase. atmā vai putra-
nāmāsīty evam laksanāyā sarvam upapannam. apatyabahutvād bahumūrtya-
ādīvyapadesāḥ. bahuśaṅghāta ekaikasya bahuprajātvāt.

21 yāvat | E¹ p.844, l.1 “yāval 23 anāgad | amgā- M¹ p.31, l.1 -d
20 nindām | M¹; nindām E¹; nindāyam M¹ • upadiśati| M¹MJ; u< · > M¹ 21 yāvat
yāsao lokāḥ | em., cf. CaCi 2.1.22ab; yāvat lokāḥ M¹MJE¹; yāvat. lokāḥ M¹ 22 etarhi
M¹MJE¹; atak< · >rhi M¹ • pratyāyanta’patya-| M¹; pratyāyante patya- M¹; pratyāyante | apaty- M¹; pratyāyante apaty- E¹ • -bahutvam| M¹MJE¹; -bahutvād M¹ 23 anāgad...28
iti| anaga< · · · >mācakarmānīyāna[ · · · ] iti M¹ only • sambhavasi| E¹; sambhavati M¹; lacuna M¹ • abhiyāyae| E¹; abhiyāyate M¹; lacuna M¹ 24 -bahutvād| E¹; -bahutvād_ M¹; lacuna M¹ 25 -saṅghāta] -saṅghāta M¹; -saṅghātah E¹; lacuna M¹
21 arthah.] arthah | M¹MJ; arthah M¹ • iti] iti | E¹; ity M¹MTI 20 upadiśati,] upadiśati.
M¹; upadiśati — E¹; upadiśati M¹; u< · > M¹ 21 ityādi] M¹MT; ityādi. M¹; ityādi | E¹;
yāvat yaśo lokāḥ | em., cf. CaCi 2.1.22ab; yāvat. lokāḥ M¹; “yāval lokāḥ M¹E¹; yāval
lokāḥ M¹ • -saṃśritā iti.] -saṃśritā iti M¹; -saṃśritā” iti. M¹; -saṃśritā 1” iti | E¹; -
saṃśritetay M¹ 22 pratyāyanta’patya-] M¹; pratyāyante patya- M¹; pratyāyante | apaty- M¹;
pratyāyante apaty- E¹ • -bahutvam.] cāpatyaṃ. cāpatyaṃ. M¹; cāpatyam M¹E¹; cāpatyam M¹ 23
śrutih,] śrutih — M¹E¹; śrutih M¹; śrutur M¹ • anāgad] M¹; “anāgad M¹E¹; anāg< · · · >
M¹ • abhiyāyae.] abhiyāyase | E¹; abhiyāyate. M¹; abhiyāyate M¹; lacuna M¹ 24 -
naṃśāity] M¹; -naṃśāi” ity M¹; -naṃśāi”ty E¹; lacuna M¹ • upapannam.] upapannam | E¹;
upapannaṃ. M¹; upapannaṃ M¹; lacuna M¹ • -vyapadesāh.] M¹; -vyapadesaḥ | E¹; -
vyapadesaḥ M¹; lacuna M¹ 25 bahuprajātvāt.] bahuprajātvāt | E¹; bahuprajātvāt_ M¹;
lacuna M¹
23 anāgad anāgat sambhavasi. hṛdayād abhiyāyase. atmā vai putranāmāsi] BAU 6.4.9;
ŚB 14.9.4.26; KBU 2.11; Baudhāyana Dharmasūtra 2.2.3.14; MBh 1.68.62; AhUtt 1.3;
AsUtt 1.5; cf. CaŚa 4.7.
lokāḥ sukhostarkā ity anena putrā hi guṇavanto dharmādaya<· · ·>na hi sautrāmiṇo dharmā<· · ·>nīcakarmāniṣyante.

tasmād ātmaiva putra iti yuktam.

26 sukhostarkā EH; sukhostarkā MM; sukhostarkāh Mr; lacuna Mr: dharmādaya<· · ·>
>na EH; dharmādaya<· · ··>na MM; dharmādaya(ś ca taiḥ pravartante) na EH em; lacuna
Mr 27 dharmā<· · ·>nīca-] dharmā<· · ··>nīca- MM; dharmā<· · ··>nīca- Mr; <· · ·
>nīca- Mr; dharmāḥ (pālyante kuputraḥ, teṣu hi) nīca- EH em. 28 yuktam] EH; yuktaṃ
MM; yuktaḥ<ṃ> M< 1 >; yuktaḥ Mr

27 -karmāniṣyante.] Mr; -karmāniṣyante l EH; -karmāniṣyante MM; -karmāniṣyante EH em. 28 yuktam.] yuktaṃ EH; yuktaḥ MM; yuktaḥ<ṃ> M< 1 >; yuktaḥ Mr

26 lokāḥ sukhostarkās] CaCi 2.1.22a
The Nirantarapadavyākhyā on CaCi2.1.22cd-24ab

1 tasmād atpayam anvicchan guṇāṃś cāpatyasamśritān,  
2 vājikaraṇanityaḥ syād icchan kāmasukhāni ca.  
3 viṭīṛṇāpy ājñā anta< · · · >syāt.  
4 āhārasadharmanāsa ca tasmāt, upabhogasukhān siddhān,  
5 vājikaraṇasanyogān pravakṣyāmy ata uttaram.  
6 etad uktaṃ bhavati, vājikaraṇaḥ samyogāḥ ca madhurasnigdhaśītās ta upa-  
7 bhogasukhāḥ, vīryāpatyavivardhanāḥ.  
8 kaṭukādīni yāni tāny apy udarke sukhayanti, na tūpabhogasukhānī.  
9 idam atra cintyate, ślesāmaprakṛtera gurusnigdhamadhurasātāni sāmānyāt

1 tasmād] M\textsuperscript{M} p.31, l.7; M\textsuperscript{F} p.30, l.1; M\textsuperscript{G} p.21, l.20; E\textsuperscript{L} p.844, l.7  7 vīrya-[] M\textsuperscript{F} p.22, l.1 vīrya- 

1 guṇāṃ ... -samśritān] guṇa< - >syāya M\textsuperscript{F} only  2 -nityaḥ] M\textsuperscript{M}\textsuperscript{E}; -nitya M\textsuperscript{F} kāmasukhāni] M\textsuperscript{M}\textsuperscript{TE}; kāmasukhāni M\textsuperscript{F} 3 anta< · · · · >syāt.] anta< · · · · · >syāy M\textsuperscript{M}; anta< · · · >syāy M\textsuperscript{F}; anta(tah yathodhakadukhaphalikaiva khalu na) syāt | E\textsuperscript{E} em.  4 ca...upabhogasukhān] ca< - >bhag sukha M\textsuperscript{F} only  6 etad] M\textsuperscript{M}\textsuperscript{E}; ity etad M\textsuperscript{F} vājikaraṇam samyogās] M\textsuperscript{M}\textsuperscript{EL}; vājikaraṇasamyogās M\textsuperscript{F} * upabhogasukhāḥ ... 8 kaṭu- 

1 -samśritān,] -samśritān ll M\textsuperscript{M}; -samśritān_ M\textsuperscript{M}\textsuperscript{ME}; < - >syāya M\textsuperscript{F} 2 syād] M\textsuperscript{M}\textsuperscript{T}; syāt | E\textsuperscript{L} * ca.] ca ll M\textsuperscript{M}; ca ll E\textsuperscript{L}; ca M\textsuperscript{MT}  3 syāt.] syād M\textsuperscript{MT}; syāt | E\textsuperscript{F}  4 ca] M\textsuperscript{MT}; ca ll E\textsuperscript{L} tasmāt,] tasmād M\textsuperscript{M}\textsuperscript{TE}; lacuna M\textsuperscript{F} * siddhān,] siddhān_ M\textsuperscript{M}\textsuperscript{MT}\textsuperscript{E};  5 pravakṣyāmy] M\textsuperscript{M}\textsuperscript{T}; pravakṣyāmi | E\textsuperscript{L} * uttaram.] uttaram | E\textsuperscript{EL}; uttaram. M\textsuperscript{F}; uttaram M\textsuperscript{MT}  6 bhavati,] E\textsuperscript{L}; bhavati | M\textsuperscript{F}; bhavati — M\textsuperscript{F}; bhavati M\textsuperscript{M} * vājikaraṇam] M\textsuperscript{M}\textsuperscript{TE}; vājikaraṇam. M\textsuperscript{F} * upa- 

1 tasmād ... cāpatyasamśritān,] CaCi 2.1.22cd  2 vājikaraṇanityaḥ ... ca.] CaCi 2.1.23ab  4 upabhogasukhān siddhān] CaCi 2.1.23c  5 vājikaraṇasamyogān ... uttaram,] CaCi 2.1.24ab  6 upabhogasukhāḥ] cf. CaCi 2.1.23c  7 vīryāpatyavivardha- 

1 tasmād] CaCi 2.1.22cd  2 vājikaraṇanityaḥ ... ca.] CaCi 2.1.23ab  4 upabhogasukhān siddhān] CaCi 2.1.23c  5 vājikaraṇasamyogān ... uttaram,] CaCi 2.1.24ab  6 upabhogasukhāḥ] cf. CaCi 2.1.23c  7 vīryāpatyavivardha- 

1 cintyate,] E\textsuperscript{L} only  8 cintyate,] E\textsuperscript{L} only  9 -prakṛter] M\textsuperscript{M}\textsuperscript{TE}; -prakṛte M\textsuperscript{F}
10 kaphavṛddhim āدادहति. kathan teśām upabhogasukhatety atra vidhāsyati.
11 atraiva, srotassu śuddhesv amale śarīre vrṣyaṁ yadāyaṁ mitam atti kāle,
12 vrṣyate tena param manusyas tad bṛhmāṇam caiva balapradam ca.
13 tasmāt pūrvaṁ śodhanam eva kāryam.
14 na punar macline vrṣyayogāḥ sidhyanti,

15 klīṣte yathā vāsasi rāgayogā iti.

16 etad uktaṁ bhavati, kṛtasaṃśodhanasyāpahṛtakaphapittasyaidhitāngner na
doṣāya vājikaranayogāḥ,

17 uktaṁ ca, kṣīnadoṣasya cāpathyam nāvaśyaṁ doṣakṛd bhavet. atimandānger
anirvāhitoṣasyāpārīnātāni doṣakṛṇti nānyathā.

— 13 eva | c- MM p.32, l.1 -va

10 ādadḥāti] M²; ādadhati M⁴[EL * katham] M⁴; kathan M⁴; kapham M⁷ * upabhoga-... ṣiddhyati.] u< - >dhāsyati M⁷ only * upabhogasukhatety] u(kha)pabhoga-
sukhatety M⁴; upabhogasukhateti | E²; upabhogasukhatet[-] M³; M< - > M⁷ * atra] M⁴E²;
[-] M³; lacuna M⁷ 11 srotassu śuddhesv] srotassu |< - >ṣv M⁷ only * amale] M⁴E³;
a(ma)le M⁷; (ā)ama(ve)le M⁷ * yadāya] E³; yadādyam M⁴; yadādyam[-] M³
12 tad] M⁴E³; tat_ M⁷MT 13 tasmāt-.eva] tasmāt< - >m eva M⁷ only * pūrvaṁ] M⁴E³;
pūrvaṁ M⁴; lacuna M⁷ 14 vrṣyayogāḥ] M⁷T; [-]yogāḥ M³; vrṣyayogā E³ 15 rāgayogā]
M⁴E³; rāgayogāḥ. M³; rāga M³ 16 -śodhanasyāpahṛtakapha-[] M⁴E³; -śodhanasya
kapha- M³ 17 doṣāya...18 uktaṁ] doṣāya< - - >ktam M⁷ only 18 cāpathyam] M⁴E³;
cāpa(ya)thyan M⁴; cāthya M³ * nāvaśyaṁ] M⁴[EL; nāpaśyaṁ M⁷.

10 ādadḥāti] M³; ādadhati M⁴[EL; ādadhati I M⁷ * -sukhatety] M⁷; -sukhatet[[-] M³; -
sukhateti I E²; lacuna M⁷ * ṣiddhyati.] ṣiddhyaty M⁷E³; < - >dhāsyati M⁷ 11 atraiva,]
atraiva | M³; atraiva — E²; atraiva M⁷T * srotassu] M⁷[EL; “srotassu M³ * atti] M⁷E³;
atti ] M³ * kāle,] kāle | M³; kāle | E²; kāle M⁷ 12 ca,] M³; ca I” M³; ca I E²; ca M³ 13
kāryam,] M³; kāryam I M⁷E²; kāryām. M⁷ 14 sidhyanti,] sidhyanti. M³; sidhyaṇti I
M⁷E³; 15 klīṣte] “klīṣte ṣ- only, without a closing quotation mark * rāgayogā] M⁷E³;
rāgayogāḥ. M³; rāga M³ * itti.] iti | E²; ity M⁷T 16 bhavati,] bhavati | M³; bhavati, — E³;
bhavati — M³; bhavati M³ 17 -yogāḥ.] -yogāḥ | M⁷E³; -yogāḥ M⁷; lacuna M³ 18 ca,] ca.
M³; ca M³; ca — [line break] M⁷E³ * bhavet.] bhavet | M⁷E³; bhavet_ M³ 19 nānyathā,]
nānyathā | E²; [-]nīyathā | M³; nānyathā M⁷MT

10 upabhogasukhatā] cf. CaCi 1.2.23c 11 srotassu ... kāle,] cf. CaCi 2.1.50ab ; cf.
AsUtt 50.136cd 12 vrṣyate ... ca,] CaCi 2.1.50cd; cf. AsUtt 50.136cd 13 tasmāt ... 14 vrṣyayogāḥ] cf. CaCi 2.1.51ab; cf. AsUtt 50.137ab * tasmāt ... kāryam.] unmetrical
14 na ... sidhyanti,] unmetrical * sidhyanti, ... 15 rāgayogā] cf. CaCi 2.1.51cd; cf. AsUtt
50.137cd
32  

Kenneth G. Zysk & Tsutomu Yamashita

20 yo ’pi tatra sāmānyāt kaphalavas so ’pi vyavāyād apacīyate, yathoktād
21 adhikaniḥṣrtam vyādhaye sampadyata eva.
22 yady evam vrṣyayogārambho dosavattvāt. etac ca na, apatārthapraṇṛtтеh,
23 anapatsyasa ca ninditavāt, sāpatsyasa ca praṇasyatvāt.
24 na hi mrğas sāntīti yavā ne< · · · >bhikṣukās sāntīti sthālyo nādhīśriyante.
25 tasmād dosēṣu pratividheyam. vakṣyati ca, na hi kiñcid adoṣanirguṇaṃ
guṇabhūyīśṭham ato vicintyata iti yat kiñcid etat.

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20 apacīyate, [ · · · ] M p. 31, l. 1 -ciyate l

20 vyavāyād apacīyate] M M E ; [ · · · ] ciyate M T ; vyavāyād a[-]ciyate M T 21 adhikaniḥ-
ṣrtam] E 1 ; adhikaniṣṛtam M M T ; < · · >dhikam nissṛtam M T 22 doṣavattvāt] doṣavattvād
M M T T ; doṣakṛt syāt ?[sic] E 1 em. 23 ca E 1 ; (ca) M M ; [-] M T ; om. M T  @ ninditavāt,
sāpatsyasa] ninditavāt_ sāpatsyasa M M ; [-]ninditavāt_ sāpatsyasa M T ; ninditavāt_ sāpatsy-
sya E 1 ; ninditāpatsyasa M T 24 yavā ne< · · · >bhikṣukās] yavā ne< · · · · >bhikṣukāsM M ;
yā[ · · · · · · · · ]bhikṣukās M T ; yavā< · · · · · · · · · · · · · · · · kṣukāh M T ; yavā no (’py ante kṣetreṣu l na ca)
bhikṣukās E 1 em.  @ nādhīśriyante] E 1 ; nādhīśriyante M M ; [-]śrayante M T ; nādhīśriyante
M T 25 adoṣanirguṇaṃ] M T ; cf. CaSi 11.11c; dosaṃ nirgunam M M E ; d[-]nirgunam M T

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20 yo ’pi] E 1 ; yo pi M M ; yo pi l M T  $ apacīyate,] apacīyate l E 1 ; a[-]ciyate. M T ; [ · · · ]ciyate l M T ; apacīyate M M 21 eva.] M T ; eva l M T ; eva l E 1 ; eva M T 22 doṣavattvāt.]
doṣavattvād M M T T ; doṣakṛt syāt ?[sic] E 1 em.  @ na, apatārthā-] E 1 ; nāpatārtha- M T ;
nāpatārtha- M T @ -pravṛtтеh,] -pravṛtter M M T T E 1 23 ninditavāt.] ninditavāt_ M M E ;
[-]ninditavāt_ M T ; ninditāpatsyasa M T  $ praṇasyatvāt. na] praṇasyatvāt l na E 1 ;
praṇasyatvān na M M T T 24 nādhīśriyante,] nādhīśriyante l E 1 ; nādhīśriyante l M T ;
[-]śrayante. M T ; nādhīśriyante M M 25 pratividheyam.] pratividheyam l M T ; prativi-
dheyam l E 1 ; pratividheyam M M  @ ca,] ca l M T ; ca — [line break] M T ; ca — E 1 ; ca M T
na ... 26 vicintyata] “na ... vicintyate” M T only 26 guṇabhūyīśṭham] M M M T ;
guṇabhūyīśṭham l E 1 $ iti] M M E ; iti l M T $ etat.] M T ; etat l 16 l 23 l E 1 ; etat_ M M T

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25 na ... 26 vicintyata] CaSi 11.11cd
The Nirantarapadavyākhya on CaCi 2.1.24cd-53 and colophon

1 śaramūlekṣumūlānīty ārabhya yāvad gulikāh kṛtvā tā yathāgni praya-jayed ity eko yogah. kāṇḍe-kṣuḥ śarāḥ. ikṣu-vālikā mahatī. payasyārkapuṣpī. vīrā kṣīrakākolī. ātmaguptā kapikacchuh. phalgunī kāṣṭadambarikā-phalānī. tugākṣīrī vaṃśaro-canānukāri bhaumaṃ dravyam.

1 śara-[ ] E² p.845, l.17; śare- M⁴ p.32, l.15; śare- M⁵ p.31, l.8; [ ] M⁴ p.22, l.19-20

1 śaramūlekṣumūlānīty] E²; śarekṣumūlādīny M⁴; śareksudarbhamūlādīny M⁵; ś[ ]-mūlādīny M⁶ @ gulikāḥ ... 2yogaḥ] gulikā< - >kā yogah M⁷ only @ gulikāḥ] M⁸E²; gulikāḥ M⁹; gulikā< - > M¹⁰ @ yathāgnī] M¹¹E²; yathāgnīm M¹² 2 śarāḥ] M¹³E²; śarā M¹⁴ ikṣu-vālikā] M¹⁵E²; ikṣupālikā M¹⁶; (ō)iksupālikā M¹⁷ @ mahatī] M¹⁸E²; mahatīra[-]m M¹⁹ payasyārkapuṣpī] M²⁰; payasyā = arkapuṣpī E²; payasyā arkapuṣpī M²¹; payasyā arka[-]spī M²² 3 kṣīrakākolī] M²³E²; kṣīrakākolī M²⁴; kāṣṭoduṃbarikā- phalānī] E²; kāṣṭoduṃbarikāphalānī M²⁵; joṣṭhodumbarkāpalānī M²⁶; [ -]sthodumbarkāpalānī M²⁷ 4 tugākṣīrī] E²; tutākṣīrī M²⁸T @ -rocanānukāri] M²⁹E²; -virocanānukāri M³⁰; < - >kāri M³¹ @ dravyam] E³; dravyaṃ M³²; davyam M³³ [-] M³⁴

2 yogah.] M³⁴; yogah l E³; yogah M³⁵T @ kāṇḍe-kṣuḥ śarāḥ.] kāṇḍe-kṣuḥ śarāḥ M³⁶; kāṇḍe-kṣuḥ śarāḥ l E³; kāṇḍe-kṣuḥ śarā M³⁷; śarā l E³; śarā m⁸; śarā M⁹ mahatī.] mahatī l E³; mahatī m⁹; mahatīra[-]m M¹⁰ @ payasyārkapuṣpī.] payasyārkapuṣpī M¹¹; payasyā = arkapuṣpī l E³; payasyā arkapuṣpī M¹²; payasyā arka[-]spī M¹³ 3 vīrā kṣīrakākolī.] vīrā = kṣīrakākolī l E³; vīrā kṣīrakākolī M¹⁴; vīrā kṣīrakākolī M¹⁵ ātmaguptā kapikacchuh.] ātmaguptā = kapikacchuh l E³; ātmaguptā kapikacchuh M¹⁶; ātmaguptā kacikacchuh M¹⁷ @ phalgunī kāṣṭoduṃbarikā-] phalgunī kāṣṭoduṃbarikā- M¹⁸; phalgunī = kāṣṭoduṃbarikā- E³; phalgunī joṣṭhodumbarkā- M¹⁹; phalguni [ -]sthodumbarkā- M²⁰ @ -phalānī] -phalānī l E³; -phalānī M²¹; -phalānī M²² -phalānī M²³ 4 tugākṣīrī vaṃśa-] tugākṣīrī = vaṃśa- E³; tugākṣīrī vaṃśa- M²⁴T @ dravyam.] dravyam l 24-32 l E³; dravyaṃ M³⁶; davyam M³⁷ [-] M³⁸

1 śaramūlekṣumūlānī] CaCi 2.1.24c @ gulikāḥ kṛtvā tā yathāgni praya-jayed] cf. CaCi 2.1.32ab 2 kāṇḍe-kṣuḥ] CaCi 2.1.24d @ śarāḥ] CaCi 2.1.24c @ ikṣu-vālikā] CaCi 2.1.24d @ payasyā] CaCi 2.1.25a 3 vīrā] CaCi 2.1.25d @ ātmaguptā] CaCi 2.1.26b
māṣāṇām ātmagupteti yāvat pālam pūrvam ato līḍhveti dvitiyo yogah.
śarkarā māṣavidalā ityādi yāvad esa piṇḍaraso vṛṣya iti trīyāh.
śikhitittirihamsānām evam pūrvakalpanetā anenaite trayo yogāh. evam śat.
ghṛtam māśan sabastāṇḍān ityādi yāvat, brīmhaṇaś ca rasottama iti. iti
saptamah.
caṭakāṁs tittirirase tittirin kaukkuto rase, kukanṭān bārhiṇarase bārhi-
ṇam hamsaje rasa ity ete catvārah. pūrvaiḥ saptabхиḥ sahākādaśaḥ.

5 māṣāṇām ātmagupteti] ātma- Mṭp.33, l.1 -gupteti 6 śarkarā] EĆ-
p.846, l.14 7 śikhitittirihamsānām] Mṭp.23, l.1 8 ghṛtam] EĆ-p.847, l.9 10 caṭakāṁs] [ · · · ] Mṭp.32, l.1 -takām

5 yāvat] MṭEĆ; yāvat l Mṭ; yāveti Mṭ ṣaṭ. yogah.] yogah ll 33-37 ll EĆ; yogah MṭT; yo[-] Mṭ 6 ityādi] MṭEĆ; ityādi l Mṭ ṣaṭ. trīyāh.] trīyāh l EĆ; trīyāh Mṭ; [ · · · ] Mṭ trī[-] Mṭ 7 yogah.] Mṭ; yogah MṭEĆ ṣaṭ.] ṣaṭ l 38 41 l EĆ; śat Mṭ; śal Mṭ 8 yāvat.] yāvat_ MṭMji; yāvat l MṭEĆ iti.] l l Mṭ; iti l Mṭ; iti [ · · · ] Mṭ 9 saptamah.] saptamah l Mṭ; saptamah ll 42-43 ll EĆ; saptamah Mṭ; [ · · · · ] Mṭ 10 caṭakāṁs ... II rasa] “caṭakāṁs ... rase ll” Mṭ only ṣaṭ. rase l Mṭ; rase MṭEĆ 11 rasa ity] Mṭ; rase ity MṭEĆ; rase ll” ity Mṭ catvārah.] catvārah l EĆ; catvārah MṭT sahākādaśāḥ.] sahākādaśaḥ l Mṭ; sahākādaśaḥ Mṭ; sahākādaśa l 44-45 ll EĆ; sahākādaśa Mṭ

vājīkaraṇasāmarthyaḥ, yadāyattau hi dharmārthāv ity evam ādi.

12 
caṭākamāṁsānām ityādi dvādaśāḥ.

15 niḥsrāvya matsyāṇḍarasam ity ayam prthagyogaḥ. haṃsabarhiṇadakṣānām

evam anḍāni bhakṣayed iti nāyaṃ prthagyogah. atideśo 'yam iti kecit. etan

19 vājīkaraṇasāmarthyaṃ, yadāyattau hi dharmārthāv ity evam ādi.
kṣetram, vājikaraṇam agryaṃ ca kṣetram, yā strī praharṣiṇī. tathā strī
yasya caiva yā vrṣyety upaskāras tadyathetyādi yāvat sā strī vrṣyatamā
mātā.
ye doṣā nirapatyānām, acchāyaś caikaśākhaś cetyādayaḥ. guṇāḥ putra-
vatāṃ ye ca, bahumūrtyādayaḥ. daśa pañca ca saṃyogā viryāpatya-
vivardhanāḥ, te vyākhyātā iti.
srotaḥsu śuddheṣv ityādi vyākhyātām eva.
iti strī vāhaṭaśiṣyasya jajjetaṣya kṛtau nirantarapada vyākhyāyāṃ
tyāvat strī vāṣyatamā matā.
yāvat caiva yāvyasya ca eva.
tadyaḥtyādi yāvat strī vāṣyatamā.
dasā pañca ca sā strī vāṣyatāmā.
vāṣyeta utṣaha caikaśākhaś ca vāṣyeta ityādi tyādi.
acchāyaś acchāyaś.
guṇāḥ putra-
vatāṃ ye ca, bahumūrtyādayaḥ. daśa pañca ca saṃyogā viryāpatya-
vivardhanāḥ, te vyākhyātā iti.
srotaḥsu śuddheṣv ityādi vyākhyātām eva.
iti strī vāhaṭaśiṣyasya jajjetaṣya kṛtau nirantarapada vyākhyāyāṃ
tyāvat strī vāṣyatamā.

tyāmat strī vāṣyatāmā.

20 vyākhyātām [MM p.34, l.1]

20 yā [MM; om. MT; strī] 21 tadyathetyādi [MM; tadya< -
yādi M; 22 matā [MM; matā M; 23 doṣā [MM; < - > sa M; 24 ca [MT; om. EL; saṃyogā] M; saṃyogāḥ M; 25 iti....26
vyākhyātām [om. EL; only 27 vāhaṭaśiṣyasya] M; bāhaṭe M; jajjetaṣya] M; jarjetaṣya M; 28 samāptaḥ [MM; om. M]

20 kṣetram, kṣetram [MT; kṣetraṃ] 21 tadyathetyādi [MT; tadya< -
yādi M; 22 matā [MT; matā M; 23 doṣā [MT; < - > sa M; 24 ca [MT; om. EL; -ādayaḥ. M; -ādayaḥ l E; -ādayaḥ M; 24 ca], ca M; 25 ityādi [MT; ityādi —

20 kṣetram [CaCi 2.1.52b; vājikaraṇam agryaṃ ca kṣetram] CaCi 2.1.4cd; yā strī praharṣiṇī] cf. CaCi 2.1.4d; strī yasya caiva yā] CaCi 2.1.52b; 21 sā strī vrṣyatamā
mātā] CaCi 2.1.8b; AsUtt 50.123d 23 ye doṣā nirapatyānām] CaCi 2.1.52c; acchāyaś caikaśākhaś ca] CaCi 2.1.16c; cf. AsUtt 50.8; 24 bahumūrti] CaCi 2.1.19c; daśa pañca ca saṃyogā viryāpatya-
vivardhanāḥ] CaCi 2.1.53ab; 26 srotaḥsu śuddheṣv] CaCi 2.1.50a; AsUtt 50.136a
3. Translations

**Introduction to the translations**

- The translation of the original (mūla) text of CaCi is based on E^B_.
- The translation of the Nirantarapadavyākhyā is based on 2. Text of the Nirantarapadavyākhyā in this paper.
- The translation of Cakrapāṇidatta, the Āyurvedadīpikā is based on E^B_.
- The translation of Gaṅgādhara, the Jalpakalpataru is based on E^D_.
- The translation of Yogīndranāth Sen, the Carakopaskāra is based on E^C_.
- The page and line numbers of the Nirantarapadavyākhyā in angle parentheses < > correspond to those of 2. Text of the Nirantarapadavyākhyā in this paper.
- The bold texts in the translations of commentaries are the phrases or words of Ca, which are commented at that place.
- The italic texts in the translations of commentaries are the quotations from the other places of Ca or the other texts than Ca.
- The words in square brackets [ ] are supplementary explanations by the translator.
- The numbers in square brackets [ ] are the proses or verses numbers of E^B_.
- The numbers in curly braces { } correspond to those in 4. List of Medicinal Plants in this paper.
- = : a synonym, equivalent word, or medicinal plant presumed to have an equivalent quality.
- < - > : a letter or akṣara missing in verse
- < ‧ ‧ ‧ > : a missing portion in prose, indicated by the scribes giving a space.

**Translation of CaCi 2.1.1-2 original (mūla) text**

The quarter (pāda) of potency-therapy (vājīkaraṇa) that has the roots of śara^{(1)} in the formula (saṃyogaśaramūliyaṃ vājīkaraṇa-pādam) [1].

Now, we shall explain the quarter of potency-therapy (vājīkaraṇa) that has the roots of śara^{(1)} in the formula (saṃyogaśaramūliya). Thus, indeed spoke the lord Ātreya [2].

**Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.1-2**

<p. 10, lines 1-3> Rejuvenation-therapy (rasāyana) is a sexual stimulant (vṛṣya) which brings about vitality to a healthy person [CaCi 1.1.5cd]. Thus, as just described, rejuvenation-therapy is also regarded as a [kind of] potency-therapy (vājīkaraṇa). However, it (potency-therapy) is not so in the present [chapter (adhyāya)]. [The author] will explain such potency-therapy, [namely,] its purpose [and so on] just in this [quarter (pāda)]. Immediately after that, there is the
commencement of [the formulae of] potency-therapy.

<3-5> Likewise [as in the chapter of rejuvenation-therapy], the single chapter (adhyāya) [of potency-therapy is divided] into four quarters. [Then,] it is said that the two [chapters, namely, CaCi 1 and 2] are paired chapters (adhyāya-dvaya).

<5-6> Since [the four quarters] beginning with the samyoga-śaramūlīya quarter are combined into one chapter, everything [relating to potency-therapy] including the purpose of potency-therapy, and so on is described in these [four quarters beginning with] the samyoga-śaramūlīya quarter.

<6-8> By the fact that the formula (samyoga) which consists of roots (mūla) of śara and so on is found in this quarter, it is called the quarter of potency-therapy that has the roots of śara in the formula (samyoga-śaramūliya vājīkaraṇapādam) [1].

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.1-2
Because of their common property of being productive of the healthy person’s vitality, potency-therapy (vājīkaraṇa) should be communicated after rejuvenation-therapy (rasāyana). Even so, at the beginning, [the quarter (pāda)] that has the roots of śara in the formula (samyoga-śaramūliya) [1] is mentioned because it is naturally suited to the section (prakaraṇa) that leads the way through potency-therapy. That has the roots of śara in the formula (samyoga-śaramūliya) [1] means that the formula (samyoga) has the roots of śara (śaramūla) in it.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.1-2
Beginning with now (athātah) [1], [the author] now discusses potency-therapy (vājīkaraṇa) here in due order of the subjects, immediately after rejuvenation-therapy (rasāyana) on account of its coming under the jurisdiction of precepts pertaining to the healthy person. [Now, the compound word as the title of this quarter:] samyoga-śaramūliya [1] is explained. In the first instance, he will mention the state of the woman’s beauty as a potency-therapy. At the beginning of the formula, the meaning is sexual union (samyoga) [1] with a lovely woman. So that after alluding to the roots of śara (śaramūla), which is a part of the sentence mentioned subsequently, beginning with the roots of śara and roots of ikṣu (śaramūlekṣumūlāni) [CaCi 2.1.24c] it becomes the quarter of potency-therapy (vājīkaraṇapāda) [1][consisting of sexual union and the roots of śara in the formula]. So be it.

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.1-2
Because it comes under the jurisdiction of strength-promotion, potency-therapy (vājīkaraṇa) begins after rejuvenation-therapy (rasāyana).
ginning with now (athātaḥ) [1], [the author] explains the first quarter called samyoga-śaramūlīya [1]. [Because of the rule that states:] After the principal dentals, etc. (rājadantādi), there is an irregular word order [in tatpurṣa compounds] whose last connection is a genitive relationship; the compound samyoga-śaramūlīya [1] means the formula of śara root (śaramūlasya samyogaḥ). Formula (samyoga) [1] is the last word of this potency-therapy formula currently under discussion, and the roots of śara (śaramūla) is the first [word] of the [formula] the roots of śara and roots of ikṣu (śaramūleksyumūlāni) [CaCi 2.1.24c] or else, taking it as twofold (dvaya), it consists of sexual union (samyoga) [1] and the roots of śara (śaramūla). With these possibilities in mind, (the compound word) samyogasaramūlīya [1] was formed. So be it.

Discussion of CaCi 2.1.1-2
A clear pattern of the transference of knowledge occurs in the four commentaries. Jajjaṭa (along with the scholastic tradition preceding Jajjaṭa) establishes the foundation, which Cakra either accepts and truncates or ignores altogether. It is likely, therefore, that Cakra knew Jajjaṭa. Gaṅgā, then, summaries or on occasion rejects Cakra; and Yogīndra generally paraphrases Gaṅgā, or sometimes, offers some new explanation. It would appear that the latter two commentators (Gaṅgā and Yogīndra) did not know Jajjaṭa and relied principally on Cakra.

Jajjaṭa provides an explanation for the structure of the chapter (adhyāya), which is the logical continuation of the previous chapter on rejuvenation-therapy (rasāyana), and maintains that the two chapters constitute one unit. Moreover, since they each contain four quarters (pāda), the two chapters are considered to be paired. The quarter receives its name from the fact that the first formula in this quarter begins with the roots of the śara plant (śaramūla). It is as if the first two chapters of CaCi represent a single textual tradition.

The other three commentaries follow a definite pattern in their individual remarks. Cakra abbreviates Jajjaṭa. Gaṅgā summarises Cakra, but proposes that the quarter’s name should be read as a dvandva (a kind of Sanskrit compound word), i.e., the quarter that consists of sexual union (samyoga) and the roots of śara (śaramūla). Yogīndra generally follows Gaṅgā, but in this case, leaves the meaning of the title open, citing both the views of Cakra and Gaṅgā. Jajjaṭa’s explanation that the first two chapters of CaCi make a single unit is gradually lost over time.

Translation of CaCi 2.1.3-4ab original (mūla) text
A self-disciplined man (ātmavān puruṣaḥ) should always (nityam) seek potency-therapy (vājīkaraṇa) after [sexual intercourse] [3ab].
If [he] achieves right conduct (dharma) and gains wealth (artha), both of
which rest on (āyattau) [potency-therapy]; and moreover, [if he gains] affection (prīti) and fame (yaśas), this [potency-therapy] would certainly become an abode (āyatana) of the son. These qualities (i.e., right conduct, wealth, affection, and fame) would then become inheritances (āśraya) in the son [3cd-4ab].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.3-4ab

<p. 11, lines 1-2> A self-disciplined man should always seek potency-therapy (vājīkaraṇa) after [sexual intercourse] [3ab]. [The compound word,] vājīkaraṇa [3a] means that by which [a man] is made like a stallion (vājin); [i.e.,] he resembles a horse (aśva).

<2-3> [Likewise, the author says in another part of CaCi:] By which (i.e., by potency-therapy), he being very strong like a stallion, goes to women [for sexual intercourse] without interruption [CaCi 1.1.9cd].

<3-4> Now, [if rejuvenation-therapy (rasāyana) were applied here instead of potency-therapy (vājīkaraṇa),] would it not be the case that due to rejuvenation-therapy (rasāyana), in which [all] the tissues (dhātu) are accumulated, there would be the decline in his first tissue (śukra or semen)?

<5-6> The word, anu [in 3a: anvicchet] [is appropriate for many] meanings < ∙ ∙ >, [but in this case,] the meaning, “after” (paścāt) is what is used, as “after sexual intercourse”.

<7-9> The word, man (puruṣa) [3b] excludes boys and very old men. [The author] will say: If a very young boy, whose every tissue is underdeveloped, has sexual intercourse with women, he at once would be scorched like a waterless pond [CaCi 2.4.41].

<10-11> Likewise, if an old man has sexual intercourse with women, he would instantly fall to pieces at the touch like a dry, rough, insect-eaten, decrepit piece of wood [CaCi 2.4.42].

<12> Moreover, there is no need to [say that the word, man (puruṣa) [3b],] excludes women and eunuchs, because potency-therapy does not apply to them.

<13-15> The word, always (nityam) [3b] is known to mean “constantly” (sadā) [in regard to] the employment of [potency-therapy].

Rejuvenation-therapy, when it is applied in this way, nourishes all of the tissues. [However,] this is not the case with potency-therapy, because, when, like food, it (i.e., the potency-therapy) is regularly used, it upholds the growth of [only]

1 A kind of answer comes in lines 13-15, below, where it says that rejuvenation-therapy fattens all of the tissues (dhātus), but potency-therapy upholds the growth of only the first tissue, i.e., semen (śukra).

2 The translation follows El em.: artheṣu [prayujyate | atra tu] paścād.
the tissue of semen. Thus, [it is said].

<16-18> By the word, self-disciplined (ātmavat) [in 3b: ātmavān], [the author] effects satisfaction (dhṛti), hence, assent (anujñā). The reference here is to the man, who is able to restrain himself from, among others, other men’s wives by his own satisfaction. He does not, like an animal, have illicit intercourse with a woman, transgressing <⋯⋯>.

<19> At all times, [the following verses are] mentioned for the sake of reference to him whose senses are restrained.

<20-21> If [he] achieves right conduct (dharma) and gains wealth (artha), both which rest on (āyattau) [potency-therapy]; and moreover, [if he gains] affection (prīti), and fame (yaśas) [3cd], this [potency-therapy] would certainly become an abode (āyatana) for a son; and these qualities (i.e., right conduct, wealth, affection, and fame) would then also become inherences (āśraya) in the son [4ab]. Thus,

<22-23> it is said that right conduct, wealth, fame, and affection are useful to acquire a son. Why is it said that those beginning with right conduct (dharma) [3c] (i.e., right conduct, wealth, affection, and fame) are inherences in the son (sutāśrayāḥ) [4b]? [This is] because there is right conduct in for producing a son. Thus, the sacred tradition (śruti) says:

<24-25> [When he is born,] the Brahman becomes indebted by means of [these] three debts, [namely,] the Agnihotr-sacrifice, the gods, the celibacy (brahma-caryya) of the seers, [and] the progeny of the ancestors. Thus, the world is not without a son.

<26> Indeed, all of the animals know that they never have sexual intercourses with [their] mothers.

<27-28> Or again, <⋯⋯> [a son] makes his parents carry out right conduct (dharma). When he (i.e., the son) has gained wealth (vitta) even from another [person], he offers [it to his parents]; and affection (prīti) [3d], [i.e.,] pride (abhimānikī), [occurs] because of [the parents’ affectionate] gazing upon [their] son. The venerable Vyāsa says:

<29> There is nothing that [could make one] happier than the generation of a son; and there is nothing that [could make one] unhappier than the absence of

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3 E L emends: na paśur ivāgamyāgamana [niṣedhaśāstra]m uḷlaṅghya pravartate. (Transgressing [the śāstra on the prohibition] of illicit sexual intercourse with a woman, he should not become like an animal.)

4 This passage seems to be based on the Taittirīyasamhitā 6.3.10.5; the Śatapathabrāhmaṇa 1.7.2.1-6; the Baudhāyanadharmasūtra 2.6.11.33-34, 2.9.16.7, etc. Its meaning in this context is, however, obscure.

5 The translation follows E L em.: athavā [suto hi] pitarau.
He extends fame (*yaśas*) [3d] of [his] parents on account of being a virtuous son. [Hence,] these qualities (i.e., right conduct, wealth, affection, and fame) would be inheritances in the son. Therefore, the statement that *[a self-disciplined man] should [always] seek potency-therapy after [sexual intercourse]* [3ab] is appropriate.

After having recourse to that promoting right conduct (*dharma*) that is characterised by the attainment of the heaven, which is said [to happen] when a man renounces the world.7

This is the instruction:

As a silkworm gathers up threads which bring about its death [CaŚā 1.96ab] [So, an ignorant man (*ajña*) acts in the same way. [CaŚā 1.96cd]].8

[However,] an intelligent man (*jña*), after knowing that some sense objects have fire-like qualities, keeps away from them [CaŚā 1.97ab].9

The instruction of celibacy (*brahmacarya*) has recourse to the right conduct (*dharma*) [3c] that leads to the final bliss (*naiḥśreyasika*), and it is said that this (celibacy) brings a good result (*abhyudayika*); and [therefore,] there is no fear of mutual conflict [between celibacy and potency-therapy]. In this regard, there is the instruction:

There are three supports (traya upaṣṭambhakāḥ), namely, food (*āhāra*), sleep (*svapna*), and celibacy [CaSū 11.35 paraphrased]. [And] by these three [supports], [the human body is] maintained, and so forth. [Then, if so,] why is “frequent visiting of women” (*strīṇiṣevaṇa*) [CaCi 1.1.9cd paraphrased] mentioned in this context?

It is because, [it says that] *the body is maintained by these three [sup-

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6 The main clause seems to be missing here. What follows are quotations from CaŚā 1.96-97ab where the opposition between an ignorant and a wise man is made with respect to things that bring about death. All this is by way of introducing idea of celibacy in order to show that it is not in contradiction to the teachings of potency-therapy, but also has a place in the medical tradition via *dharma*.

7 The source is unverified.

8 Actually, CaŚā 1.96cd is not quoted here.

9 This passage is quoted from CaŚā (E⁸) 1.96ab and 1.97ab.

CaŚā 1.95ab: *upadhā hi paro hetur duḥkhaduḥkhaśrayapradah.*
CaŚā 1.95cd: *tyāgaḥ sarvopadhānāṃ ca sarvaduḥkhaśrayapohakaḥ.*
CaŚā 1.96ab: *kosakāro vatāḥ hy amśīn upādatte vadhapraddān.*
CaŚā 1.96cd: *upādatte tathārthebhyas trṣṇām ajñaḥ sadātuhā.*
CaŚā 1.97ab: *yas tv aṇikalpān arthān iño jñātāv te bhava nivartate.*
CaŚā 1.97cd: *anārambhad asamyogāt taṃ duḥkhaṃ nopatiṣṭhate.*
ports when they are] under proper conditions (yuktiyuktaiḥ) [CaSū 11.35 paraphrased].

<41-43> Additionally, in case of the retention of semen, [such a condition] would be regarded as [a kind of] defilement (doṣa)\(^{10}\) [and it is said that] among the causes of impotency, the suppression of semen’s flow (śukraveganigrahana) [is the most serious] [CaSū 25.40]; and likewise, [it is said that] when semen is impeded, there would be disorder[s], a kind of venereal disease (upadamśa) of the penis and the testicles, and so on [CaSū 7.10 paraphrased]. Therefore, it is said that “frequent visiting [of women]” ([strī]-niṣevaṇa) is appropriate [in order not to stop the flow of semen].

<44-46> [There is a divergent view on the original text (3c-4b) that says that these qualities] beginning with right conduct (i.e., right conduct, wealth, affection, and fame) depend on a son (putrāyattā hi dharmādayah) because they express the viewpoint of the ones other than those who have [virtuous] sons. This [divergent view] may be right. However, [some say] that avoidance of the precepts \(<\cdot\cdot\cdot\>\)\(^{11}\) [and] breach of the law are not attributed to the virtuous sons who have been begotten according to the previously mentioned precepts.

<47-48> [The statement that] potency-therapy would become an abode of a son (putrasyāyatanam vājīkaraṇam) [4abc paraphrased] may be uncertain because there is also a production of a female [child] even by the proper use of potency-therapy. Also in this case, there is first sexual union.

<49-51> Or, [there is another view that] by means of potency-therapy, [the man’s] semen increases; and by the increase [of his semen], a son will be produced.\(^{12}\) And the word, son (putra) [in 4a: putrasya] is thus [used in the main text] because of the viewpoint that a son has primary value, [but] even in the case of the birth of a daughter, there [also] are those beginning with right conduct (i.e., right conduct, wealth, affection, and fame). For thus, there are traditionally sanctioned words:

<52> The one who arranges [the sacrificial] fire will not go to hell; the one who has a virtuous son will not [go to hell]; and [they will] not go elsewhere.\(^{13}\)

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\(^{10}\) For unwholesome effects of retention or suppression of natural urges (vegadhārana), see BheSū chap. 6; CaSū chap. 7; SuCi chap. 24.

\(^{11}\) E. emends: vidhiparihāra[dvārotpādīputraiḥ] dharmādihānir. ([By sons produced by means of] the avoidance of the precepts.)

\(^{12}\) For the difference of male and female children, see CaŚā 2.12: By a bija in which blood is predominant, [the woman] brings forth a daughter; by a bija in which semen is predominant, [the woman] brings forth a son (raktena kanyāṃ adhikena putram śukreṇa … bijena … sūte.)

\(^{13}\) The meaning of the entire quotation is obscure. The first half verse (nāgnicin narakaṃ
<53> <-------->14 the man who gives a young girl [in marriage] along with water.15
<54> [Furthermore,] a daughter's sons who have become the sons of [her] father by an agreement (putrikā-putra)16 are also the causes of good results (abhyudaya). For thus, the tradition says:
<55-56> It is said that Yayāti (king of the lunar race), who had fallen from heaven, attained the same heaven again owing to his daughters' sons who have become [Yayāti's] sons by means of an agreement of sons (putrikā-putra) involving, among others, Aṣṭaka.17
<56> Thus, just like Jaratkāru's [son], my sons are my daughters' sons, who have become [my] sons by means of an agreement of sons (putrikā-putra).18
<56-58> Therefore, [it should certainly be accepted that] from the acquisition of offspring (apatya) possessing good qualities, there are those beginning with right conduct (i.e., right conduct, wealth, affection, and fame); and that the reason (hetu) for the [birth of] a son is potency-therapy. [Therefore,] this (potency-therapy) is indeed desirable.

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.3-4ab
Potency-therapy (vājīkaraṇam) [3a] is that by which, an impotent man (avājin) is made capable of having repeated and prolonged sexual intercourse, like a stallion (vājin), because it is said, beginning with by which (i.e., by potency-therapy), he being very strong like a stallion, goes to women [for sexual intercourse] without interruption [CaCi 1.1.9cd].

yāyān na satputrī na kutracit) is similar to the Varāhapuruṇa 205.18ab (Gupta's ed.); 207.19ab (Śāstrī's ed.): nāgnicin narakaṃ yāti na putrī na ca bhūmidah. (The one who arranges [the sacrificial] fire will not go to hell; the one who has a virtuous son will not [go to hell]; and the one who donates his land will not [go to hell].)
14 Six aksaras are missing in this verse. E1 emends: [satyavādī tathā] jantur. ([Thus, the truth-speaker] is the man.)
15 The source of quotation is unverified.
16 See the Manusmrī 3.11, 9.127-141.
17 This passage seems to be based on the Yayāti's story found in the Mahābhārata, Ādiparvan, chaps. 65-142 and Udyogaparvan, chaps. 121-122; the Matsyapurāṇa, chaps. 33-42; the Bhāgavatapurāṇa, Skandha 9, chaps. 18-19. See “Yayāti” in Vettam Mani, Purānic Encyclopaedia, A Comprehensive Dictionary with Special Reference to the Epic and Purānic Literature, 1st English ed., (Delhi: Motilal Banarsidass, 1975), 896-898.
18 For the story of Jaratkāru, see the Mahābhārata Ādiparvan, chaps. 13-14 and 38-43; the Devibhāgavatapurāṇa, Skandha 9, chaps. 47-48. See “Jaratkāru I” and “Jaratkāru II” in Mani, Purānic Encyclopaedia, 348-349.
One should seek (anvicchet) [3a] means that since rejuvenation-therapy yields high results, one should seek potency-therapy, whose results are small in comparison, afterwards (paścāt). The word, man (puruṣa) [3b] means a young man (taruna-puruṣa). A young boy and an old man are excluded, because it is said that if a very young boy, whose every tissue has been underdeveloped, has sexual intercourse with women, he at once would be scorched like a waterless pond [CaCi 2.4.41].

Likewise, if an old man has sexual intercourse with women, he would instantly fall to pieces at the touch like a dry, rough, insect-eaten, decrepit piece of wood [CaCi 2.4.42].

By that beginning with always (nityam) [3b], [the author] explains that unlike rejuvenation-therapy, which is employed only once for sexual stimulation, potency-therapy, like food, is used regularly. By the word, self-disciplined (ātmavān) [3b], [the author] explains that a bad-natured man must avoid treatment by sexual stimulants (vṛṣya), because, when his tissues enlarge because of the sexual stimulants, he has sexual intercourse even with forbidden women. Beginning with of the son (putrasya) [4a], [the author] explains that those, beginning with right conduct (dharma) [3c] (i.e., right conduct, wealth, affection, and fame), become as it were precisely dependent on sexual stimulants. Abode (āyatana) [4a] means a cause (kāraṇa). These qualities (ete guṇāḥ) [4b paraphrased] are those beginning with right conduct (dharma) [3c] (i.e., right conduct, wealth, affection, and fame). The meaning is that a son produced from the action of the sexual stimulants effects those [qualities] of the father, beginning with right conduct. And, in this case, along with the use of potency-therapy, sexual intercourse is chiefly meant [to be performed] only as is proper and during the woman’s monthly fertile period (ṛtu-kāla). By that passage in the chapter pertaining to the three to be sought (tisra-śaṇīya) [at CaSū 11.35]; the “celibacy” (brahma-cārya) mentioned [there] does not pertain to sexual intercourse done according to the precepts, during the woman’s monthly fertile period. So, there is no contradiction.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.3-4ab
[Now] that beginning with potency-therapy (vājikaraṇam) [3a]. A self-disciplined (ātmavān) [3b] man (puruṣaḥ) [3b] should always (nityam) [3b] seek (anvicchet) [3a], [i.e.,] make a search after (anveṣaṇāṃ kuryāt), the medicine of potency-therapy (vājikaraṇa-dravyam).

Why? Hence, [the author] explains [this] beginning with tadāyattau [3c]. For, it is because both right conduct and wealth (dharmaṛthau) [3c] rest on (āyattau) [3c], [i.e.,] depend on (ādhīnau), the medicine of potency-therapy;
and the two, affection (prītiṣ ca) [3d] and fame (yaśas) [3d], depend on it; and, indeed, because of this medicine of potency-therapy there is an abode (āyatana) [4a] of a son (putrasya) [4a], [i.e.,] of an offspring (apatyasya).

May it not be asked what or how is there right conduct by the use of potency-therapy, or how is there wealth, and how is there both affection and fame? Hence, [the author] explains this, beginning with and these qualities (guṇās ca) [4b]. And these qualities (guṇās) [4b], [i.e.,] right conduct (dharma), wealth (artha), affection (prīti), and fame (yaśas), become inhereances in the son (sutāśrayāḥ) [4b]. This means that when a child is born by the use of potency-therapy, right from the beginning of its excellent childhood, its existence is under the control of right conduct, wealth, affection and fame due to the arising of wholesome actions (karman) and so on, in the father’s realm. Therefore, a self-disciplined man (ātmavān puruṣaḥ) [3b paraphrased] should seek potency-therapy after [rejuvenation-therapy] (vājīkaraṇam anvicchet) [3a]. The definition and result of potency-therapy have been mentioned in detail previously in the chapter on rejuvenation-therapy (rasāyana) [CaCi 1.1.7-12]. Also, it is said by Suśruta: Daily coitus in all seasons is not forbidden to the healthy adult man, who has recourse to potency-therapy. The formulae that cause potency are prescribed for old men; for lustful men who desire the favourite among the women; for men who are weak due to coitus with young women; for men who are impotent; for men with little semen; for wealthy, handsome, and youthful gallants; and for men with many wives. Potency-therapy is aptly called that by which a sexually active man, who is exceedingly impetuous like a stallion, satisfies women [SuCi 26.3-6].

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.3-4ab

[Now that beginning with] potency-therapy (vājīkaraṇam) [3a]. A self-disciplined man (ātmavān puruṣaḥ) [3b paraphrased] [should] always (nityam) [3b] seek potency-therapy (vājīkaraṇam) [3a]. Potency-therapy (vājīkaraṇam) [3a] is the sexually stimulating formula (vṛṣyayogam). By it, an impotent man (avājin) is made fit, like a stallion (vājin), [i.e.,] a horse (aśva), for sexual intercourse in excess. [A self-disciplined man] should [always] seek [potency-therapy] after [rejuvenation-therapy] (anvicchet) [3a].

Why? Indeed, because both right conduct and wealth (dharmanāthau) [3c] rest on (āyattau) [3c] it, [i.e.,] they depend on (ādhīnau) potency-therapy, and likewise affection (prīti) [3d] rests on it, and likewise fame (yaśas) [3d].

[Now that beginning with] an abode of the son (putrasyāyatanam) [4a]. Why do those beginning with right conduct (dharma) (i.e., right conduct, wealth, affection, and fame) depend on potency-therapy? For, it is because this potency-therapy is an abode (āyatanam) [4a], [i.e.,] the cause (kāraṇa), of a son. These stated qualities, beginning with right conduct, are inhereances in the son
(sutāśrayāḥ) [4b], [i.e.,] inherences in the son (putrāśrayāḥ), [i.e.,] the reason (nimitta) for a son. And thus, by the reason of potency-therapy's effect in producing a son in conformity with those beginning with right conduct (i.e., right conduct, wealth, affection, and fame), they depend on potency-therapy.

Discussion of CaCi 2.1.3-4ab
AsUtt 50.2-3 (Āṭhavale's ed.) and AhUtt 40.1-2 (Kuṇte' ed.) express the same idea in different terms. The early commentators (Jajjaṭa and Cakra) struggle to explain potency-therapy (vājikaraṇa) in the context of Brahmanical ideology. Cakra again seems to know Jajjaṭa, since he refers to the same passage (CaŚū 11.35). By the time of the later commentators (Gaṅgā and Yogīndra) the connection was completely normalized according to Cakra and presented in a formulaic way by Yogīndra. Since Jajjaṭa established the basis for the following arguments, some attention should be given to him. His rather complicated and at places convoluted discussion starts with the definition of potency-therapy, which is found in all the subsequent commentaries. He proceeds to reveal for whom it is meant, supported by information from the fourth and final quarter (pāda) of potency-therapy. Next, he begins to justify potency-therapy from a dharmic perspective, quoting extensively from Brahmanic sources and other parts of medical literature, which focus on the generation of offspring, especially a son, and circumstances where sexual intercourse is prohibited. His goal is to explain the two seemingly conflicting notions of coitus and celibacy as acceptable dharmic principles provided they are practised at appropriate times in a man's life. When used along with potency-therapy, coitus helps to fulfil a man's duty to bear a son. On potency-therapy, then, rests both the father's and the son's duties. Potency-therapy is more important than celibacy, which occurs after the son is born, when the man withdraws from the world to become a celibate, wandering ascetic, for in Brahmanism, a man must have offspring as a householder before he renounces the world. Jajjaṭa goes to great lengths to establish potency-therapy as essential for the completion of a man's duty in a Brahmanical context. It is as if he wants potency-therapy to be integral to Brahmanic life.

In the context of Brahmanic ideology, Jajjaṭa makes what seems to be a rather bold statement. He states as fact that sometimes females are produced, but points out that this is acceptable when potency-therapy is used, since she too will be virtuous because of it. He cites a story from Epic and Purānic literature, where even if a man has no male offspring, he can obtain a son from his daughter's sons by a special agreement called putrikā-putra. Jajjaṭa's viewpoint indicates a modification of the strict dharmic preference for male progeny. Cakra drastically reduces Jajjaṭa's comments, citing only most relevant points
but avoids the issue of female offspring. Jajjaṭa’s point about coitus and celibacy is not followed by Cakra, who prefers to explain the latter in terms of the Brahmanic notion of the appropriate and inappropriate times for sexual intercourse, during the woman’s monthly fertile period (ṛtukāla). That is to say, that according to the precepts taught in the Dharmāśāstra and the Ratīśāstra, sexual intercourse is forbidden at certain times, and especially outside of the woman’s monthly fertile period.

Jajjaṭa understands that the prefix “anu” in anvicchet means “after” coitus as a way to replenish the tissue of semen. Cakra and the later commentators, however, take it to mean “after” rejuvenation-therapy. It would appear that Cakra was unaware of Jajjaṭa’s more reasonable explanation or opted to ignore it. Moreover, Cakra’s explanation presupposes that the two therapies, rejuvenation and potency, were used together, one after the other.

The later commentators continue to follow Cakra, whose interpretations have become the standard authority. Gaṅgā quotes from the Suśrutasāṅhitā. Yoginda is brief and direct.

By the beginning of the 19th century, potency-therapy is fully established in Sanskrit āyurvedic literature, and its justification is to be found in these lines of CaCi 2.1.3ab-4ab.

Translation of CaCi 2.14cd-8ab original (mūla) text

A woman who is sexually stimulating (praharṣīṇī) is the best potency-therapy (vājikaraṇam agryam) and a field (kṣetra) [4cd], for the desired [sense]-objects (artha) [in a woman’s body], even individually, are taught to be, above all, the causes of affection (prītikara) [5ab]. How much more are those [objects] that are founded as a mass (saṅghāta) in a woman’s body (strīśarīre)? [5cd] The mass of the sense-objects indeed exists in women and nowhere else [6ab].

The sense-object that generates abundant affection has woman as its seat (āśraya). Affection [is created] especially in women; offspring (apatya) is created in women [6cd-ef].

Right conduct (dharma) and wealth (artha) as well as good fortune (lakṣmī) [are created] in women. The worlds (loka) have been created in women [7ab].

She, who has exquisite bodily form (surūpā), who is youthful (yauvanasthā), who is adorned (vibhūṣitā) with auspicious marks (lakṣanaiḥ), who is submissive (vaśyā), and who has been instructed (śikṣitā), is considered to be the foremost sexual stimulant (vrṣyatamā) [7cd-8ab].
Jajjāṭa, the Nirantarapadavyākhya on CaCi 2.1.4cd-8ab

Surely, from among all of the potency-therapies, **woman (strī)** [4d] alone is [the best] **potency-therapy (vājīkaraṇa)** [4c] because woman is the cause (hetu) of bliss (ānanda). [Woman is] not only potency-therapy, but is also a **field (kṣetra)** [4d] for a son (putra).

Now, [the author] gives the detailed description of her qualities (guna). Indeed, not every woman is [regarded as] potency-therapy, nevertheless, even a woman, who is not sexually stimulating (apraharṣini), is [at least] a **field (kṣetra)** [4d] [of a son]. However, she [, who is not sexually stimulating,] generates a defective (vikṛta) offspring.

And [in this regard,] it is said that [if the parents] have weak and small seed and are vulnerable, joyless and impotent, it is the cause of twofold defects [namely, male and female sterilities] [CaŚā 2.19cd]. Because of that [potential of defective offspring,] only she (i.e., the woman), **who is sexually stimulating** (yā prahrṣini) [4d], is both the **best potency-therapy (vājīkaraṇam agryam)** [4c] and a **field (ca kṣetram)** [4cd]. Field (kṣetra) [4d] [means] “just like a field” (kṣetram iva) because [a woman becomes] the support (ādhāra) for offspring (apatya).

Why is a woman the **best potency-therapy (vājīkaraṇam agryam)** [4c]? To this [question, the author] henceforth says: for the desired objects, **even individually** (iṣṭā hy ekaikaśo ‘py arthāḥ) [5a]. [In this expression, objects (arthāḥ) means] sense-objects (viṣayāḥ). **Above all, the causes of affection (param prītikarāḥ)** [5b] mean those beginning with sound (śabdādayaḥ) [i.e., the five sense-objects]. [In this regard, it will be said that his hearing (śabda) is aroused] by desirable songs of birds and the jingling of women’s ornaments [CaCi 2.3.25ab].

Likewise, his touch (sparśa) is aroused by caresses of the desirable and the most excellent women [CaCi 2.3.25cd]; and his form [or sight] (rūpa), [is aroused when he sees objects] like the ponds with lotus flowers being descended on by intoxicated black bees (dvirepha) [CaCi 2.3.26ab]; furthermore, [his] scent (gandha) [is aroused when he smells objects] like the fragrances of jasmine (jāṭī) and lotus flower (utpala) (or the fragrances of red and white lotus flowers) and the chilly inner chambers of a temple (or sleeping rooms of a house) [CaCi 2.3.26cd]. Likewise, [his] taste (rasa) [is aroused when he tastes] the [object] that is a sexual stimulant (vṛṣya).

Since it has just been stated for what it is useful, it is appropriate [to count women] as one of the sense-objects bringing about sexual simulation.

[The author says:] How much more are those [objects] that are founded as a mass (saṅghāta) in a woman’s body? (kim punaḥ strīśarīre ye saṅghātena pratiṣṭhitāḥ) [5cd]
Now, one might well ask: [Although] it is sufficient to use the word, woman (strī) [5c], why is the word, body (śarīra) [5c] mentioned [as in a woman’s body (strīśarīre) [5c]]?

[On this question,] it is mentioned in order to exclude certain parts, namely, the soul (ātman) and the mind (manas). Some are established in the soul and some are in the mind. Therefore, the meaning [in this case] is [those] which are bodily (śarīre).

[One may ask:] What is the distinction between the qualities (guna) and the one who possesses the qualities (gunaśī); and what is clarified by this [distinction]?

Furthermore, one might well ask: If the five [sense-objects], beginning with sound, exist in everything that acts (kāryadravya), is there then pre-eminence [for them] in women?

Thus, in response to this, [the author] says: The mass of the sense-objects indeed exists in women and nowhere else (saṅghāto hīndiyārthāṇāṃ strīśu nānyatra vidyate) [6ab]. [And] it is said as follows: [Since the sense-objects] are inside of her [body], therefore the generators of affection (prītijanaka) occur nowhere singly, in pairs, or in threes, outside [the woman’s body]. Now then, in the woman’s body, definitely all [her sense-objects] are the best generators of affection.

[The author says:] The sense-object that generates affection very much has woman as its seat. (stryāśrayaś cendriyārtho yah sa prītijanako bhrśam) [6cd paraphrased] [In this expression, very much (bhrśam) (6d: variant) means] exceedingly (atyartham). Therefore, only a woman is the superior (utkṛṣṭa) potency-therapy.

And what are these [sense-objects] if they are neither qualities nor ultimately potency-therapy? To answer this question, the author replies: Affection [is created] especially in women; offspring is created in women (strīśu prītir višeṣena strīśv apatyam pratiṣṭhitam) [6ef].

Right conduct and wealth as well as good fortune [are created] in women. The worlds have been created in women (dharmārthau strīśu lakṣmiś ca strīśu lokāḥ pratiṣṭhitāḥ) [7ab].


EB and EL read adhikam, not bhrśam.

The Sanskrit construction is incomprehensible here, because of the double na. EL’s emendation to eva for na ca may point in the right direction.
<28-29> She, who has exquisite bodily form, who is youthful, who is adorned with auspicious marks, who is submissive, and who has been instructed (sūrūpā yauvanasthā yā lakṣāṇair yā vibhūṣītā, yā vaṣyā śikṣītā yā ca) [7cd-8a], and so forth.  

<29> [One may well ask:] Why is who (yā), who (yā) [7cd-8a] mentioned repeatedly?  

<29-31> [The answer is that] the repeated use of “who, who” is for the purpose of elucidating the meaning of the phrase, the foremost sexual stimulant (vṛṣyatamā) [8b]; for she is a better sexual stimulant (vṛṣyatarā) by means of [the qualities occurring] singly, in pairs, and in threes, but is the foremost sexual stimulant (vṛṣyatamā) [8b] when they are taken all together.  

<32-33> [The way a man beholds a woman is now explained]: At first, he understands that the main acquired quality is that she is one possessing of an exquisite body (saurūpya) [7c variant]; and in this passage, the second quality is that she is youthful (yauvana) [7c]. The meaning [of 6cd-8a] is that she is endowed with both external and internal auspicious marks (lakṣāṇaiḥ) [7d] and proper knowledge and training, and so on.  

<34> < ‧ ‧ ‧ > she is considered (matā) [8b], [i.e.,] [she is] thought of (abhipretā) as the foremost sexual stimulant (vṛṣyatamā) [8b].

Cakrapañidatta, the Āyurvedadīpikā on CaCi 2.1.4cd-8ab  
[Now with] that beginning, potency-therapy (vājīkaraṇam) [4c], [the author] explains the best form (pradhānarūpa) of potency-therapy from among all of the potency-therapies. Field (kṣetra) [4d] means “like a field” (kṣetram iva) because in that place there occurs the germination of the seed in the form of semen. Objects (arthāḥ) [5a] are those beginning with sound (śabda). These are especially well known as the taste of woman’s lips (adhararasa), a sparrow’s song (kalaviṅkaruta), and bodily form (rūpa). Right conduct and wealth [are created] in women (dharmārthau strīṣu) [7ab paraphrased] means that there is right conduct (dharma) [7a] because of the teaching that begins “right conduct is to be practised precisely along with ones wife” (sahaiva patnyā dharmaś caryah);²³ and the meaning of wealth (artha) [7a] is that the beloved wife carries out that beginning with the protection of wealth. In the association of good fortune (lakṣmī) [7a] with a woman, the meaning [of the phrase:] good fortune is created in women (strīṣu lakṣmīḥ pratiṣṭhitā) [7ab paraphrased] means that

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²² E⁺ emends: [sarvaguṇasamanvitā khālu yā] sā (she who is indeed fully endowed with all of the [good] qualities).  
²³ The source is unverified.
there is the accumulation of wealth (dhanasampad). Submissive (vaṣyā) [8a] means docile (āyattā); and instructed (śikṣitā) [8a] means educated in the sixty-four arts (kalā) beginning with singing (gīta), playing musical instruments (vāditra), and dancing (lāsyā) mentioned in the Kāmaśāstra.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.14cd-8ab
[Now with] that beginning potency-therapy (vājrakāraṇam) [4c], [the author] explains at first the most excellent (śreṣṭha) potency-therapy. The best (agrya) [4c], [i.e.,] the most excellent potency-therapy, is a field (kṣetram) [4d] and, [the author] says that a field is a woman (strī), etc. [4d]. Therefore, a woman who is sexually stimulating (praharṣiṇī yā strī) [4d paraphrased] is a field (kṣetram) [4d], and this is the most excellent potency-therapy. Is only a woman the cause of sexual stimulation, or is there here mentioned another, and why is a woman sexually stimulating? Hence, [the author] explains [this] with that beginning, for the desired (iṣṭā hi) [5a] [sense- objects]. [In 5a], hi [means] “for”; and iṣṭāḥ [means] longed for [sense]-objects (abhimatā arthāḥ), [namely,] sound, touch, bodily form, taste, and smell, which even individually (ekaiṣaśo 'pi) [5a] are taught to be (smṛtāḥ) [5b] in things everywhere, above all, the causes of affection (param prītikarāḥ) [5b]. In this regard, [5cd means:] in a woman’s body (strīśarīre) [5c], as a mass (saṅghatena) [5d], i.e., in great numbers, the desired [sense]-objects are situated; what is better than them (i.e., the desired sense-objects) as the cause of affection?

May it not be asked: How is only a woman the best potency-therapy (agryaṃ vājīkaraṇam) [4c paraphrased], and do the desired objects exist also in other things?

Hence, [the author] explains [this] beginning with as a mass (saṅghātena) [5d]. [In 6a], hi [means] “for”; the mass (saṅghātaḥ) [6a], [i.e.,] the combination (samudāya) of the desired sense-objects (indriyārthānām) [6a] beginning

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24 Here, Cakra seems to be giving the two meaning of artha as object and wealth, so that in this context, a woman is both an object of desire and the muse-like woman, who brings him good fortune.

25 For example, the Kāmasūtra 1.3.14-17 and its commentary, Yaśodharā’s Jayamaṅgala. This is a rather early reference to the kalās or vidyās, especially connected with Kāmaśāstra. At the Kāmasūtra 1.3.14, Vātsyāyana calls them “disciplines” (yoga) and Yaśodhara, who gives both “states of being” (bhāva, with reference perhaps to Nāṭyaśāstra) and “basic arts” (mūlakalā, which are mentioned in another sāstra and evoke some kind of action). With clear reference to the theatre, at the Kāmasūtra 1.3.16, both Vātsyāyana and Yaśodhara mention the sixty four “knowledges of the stage” (rangavīdyā); and at the Kāmasūtra 1.3.17 a further group of sixty-four from the Pāncāla-school is mentioned.
with sound exists (vidyate) [6b] only in women (strīṣu) [6b] and nowhere else (nānyatra) [6b], [i.e.,] the mass of the desired objects exists [only in women]. If the mass of objects exists in other places, then it is not the mass of the desired objects. And even if the desired objects could exist [in other places], in this case, however, the mass of the desired sense-objects does not exist in other places. Therefore, the woman (strī) [4d], who is sexually stimulating (yā praharsīnī) [4d], is a field (kṣetra) [4d], and the most excellent (śreṣṭha) potency-therapy (vājīkaraṇa) [4c].

May it not be asked: In all women, does the mass of the desired objects exist? Hence, [the author] explains [this] beginning with [having] woman as [its] seat (stryāśrayaḥ) [6c], and so on. [In 6c], hi [means] “for”; stryāśrayaḥ [6c] means that the one whose seat (āśraya) is a woman (strī). On account of her being a field (kṣetra) [4d], [i.e.,] on account of her being the receptacle of sensual desires (kāmādhikaraṇa), the objects, beginning with sound and touch, which exists in a woman’s body, would generate abundant affection (pītijanano’dhikaḥ) [6d paraphrased].

May it not be asked: How does the object, whose seat is woman, cause abundant affection (adhikaprītikara)? Hence, [the author] explains [this] beginning with in women (strīṣu) [6e]. Especially (višeṣena) [6e] means: with the best in regard to other things.

May it not be asked: How is it especially (višeṣena) [6e]? Hence, [the author] explains [this] beginning with offspring is [created] in women (strīṣv apa­tyam) [6f], and so on. Indeed, the offspring, the supreme abode of love, is the source (pratiṣṭhāna) of right conduct (dharma) and wealth (artha) by means of its being beneficial to among others the father’s world (pitṛloka). Because their accumulation (ākara) is in women, right conduct and wealth (dharmārtha) [7a] are also founded in women (strīṣu) [7a]. Since right conduct and wealth are created in women, then, good fortune (lakṣmī) [7a] is created in women; when there is good fortune, then, there is both right conduct and wealth. Even more so, the worlds (lokāḥ) [7b] also have been created in women. And in this way, only the woman [as] a field (kṣetram) [4d] is the most excellent (śreṣṭham) potency-therapy (vājīkaraṇam) [4c].

Beginning with [who has] exquisite bodily form (surūpā) [7c], [the author] explains the particular characteristics among the [women]. The woman, who has exquisite bodily form (surūpā) [7c], who is youthful (yauvanasthā) [7c], who is endowed with auspicious marks (śobhanacihnair-yuktā), who is adorned (yā vibhūṣita) [7d] with various ornaments (nānālaṅkāra), who is adorned with a special bodily form (višeṣarūpeṇa bhūṣitā), who is submissive (yā vaśyā) [8a], who is instructed (yā śikṣitā) [8a paraphrased] in the rules pertaining to the traditional teaching on conjugal love (ratiśastravidhiṣu śikṣāvai) is recog-
nized as the foremost sexual stimulant (vṛṣyatamā) [8b], [i.e.,] the best suited (hitatamā) for sexual stimulation.

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.4cd-8ab
[Now beginning with] potency-therapy (vājikaraṇa) [4c], [the author] explains at first that the woman’s bodily form (strīrūpa) is the most excellent (śreṣṭha) potency-therapy. The woman, who is sexually stimulating (praharśini) [4d], [i.e.,] who causes a man’s sexual arousal, is precisely a field (kṣetra) [4d], [i.e.,] “being a field” (kṣetrabhūta), because the germination of the seed whose form is semen [occurs there]; or else she is the receptacle of sensual desires (kāmādhikaraṇa). The best (agrya) [4c], [i.e.,] the most excellent (śreṣṭha), potency-therapy (vājikaraṇa) [4c].

May it not be asked: Why is a woman (strī) called the best (pradhāna) potency-therapy? Hence, [the author] explains [this] beginning with desired (iṣṭā) [5a]. [In 5a,] hi [means] “for”; the desired (iṣṭāḥ) [5a], [i.e.,] beloved [sense]-objects (priyāḥ arthāḥ), [i.e.,] those five [objects, namely,] sound, touch, bodily form, taste, and smell, which are found elsewhere than the body of women, even individually (ekaikašo ’pi) [5a], [i.e.,] even separated ones (vyastā api), [i.e.,] even every single one of them (teśāṃ ekaiko ’pi) is, above all (param) [5b], [i.e.,] very much (aīva), taught to be the causes of affection (prītikarāḥ smṛtāḥ) [5b].

These objects, which, after having been massed (saṅghāta) in one group, are established in a woman’s body (strīśarīre) [5c], [i.e.,] after they have been combined altogether in one place, are fixed [in a woman’s body], such as those beginning with the taste of women’s lips (adhararasa), melodious cries (kalaraṭa), and bodily form (rūpa). They cause a man’s unsurpassed affection (niratiśaya prītikarāḥ).

In that case, what more is to be said? [That beginning with] the mass (saṅghātaḥ) [6a]. The mass (saṅghātaḥ) [6a], [i.e.,] the aggregate (samavāya) of the five sense-objects (indriyārthanām) [6a] beginning with sound exists (vidyate) [6b] only in women (strīṣu) [6b] [and] exists nowhere else (nānyatra vidyate) [6b].

That having woman as [its] seat (stryāśrayaḥ) [6c] [means] that whose seat (āśraya) is a woman (strī). The sense-object (indriyārtha) beginning with sound, which is found in the woman’s body, generates abundant affection (so īhikāh prīti jananāh) [6d paraphrased]. Since all of the desired (iṣṭa) sense-objects exist in the single body of a woman, and since [woman is] the receptacle of sensual desires (kāmādhikaraṇa), the most excellent (śreṣṭhatva) among all of

26 CaCi 2.1.6ab is parenthesized as (saṅgāto ... vidyate) in E⁰ and E¹, omitted by E².
the potency-therapies belongs to a woman. [That beginning with] in women (strīṣu) [6e]. In women, affection (strīṣu prītiḥ) [6e] is especially (viśeṣena) [6e], [i.e.,] excessively (ādhikyena), created (pratiṣṭhitā), because the sense-objects existing in a woman’s body cause unsurpassed affection (niratiṣayapritiṣekarata).

Offspring is created in women (strīṣu apatyaṃ pratiṣṭhitam) [6f], because both welfare (hita) and continuity (santāna) of the world (loka) are created in women, both right conduct and wealth (dharmārthau) [7a] are also created (pratiṣṭhitau) in women (strīṣu) [7b], likewise, good fortune (lakṣmiś ca) [7a] is created (pratiṣṭhitā) in women (strīṣu) [7b]. Hence, all worlds (lokāḥ) [7b] have been created (pratiṣṭhitāḥ) [7b] in women (strīṣu) [7b]. The creation (pratiṣṭhāna) of all things is [achieved] only by women.

The woman’s state of being potency-therapy is explained. Now, after having defined [woman as the best potency-therapy], [the author] explains [that beginning with] having exquisite bodily form (surūpā)[7c]. The woman, who has exquisite bodily form (surūpā) [7c], who is youthful (yauvana­sthā) [7c]; who is distinguished (upalakṣitā) by auspicious marks (lakṣaṇaiḥ) [7d], [i.e.,] by fortunate marks (śubhaiḥ); who is adorned (vibhūṣitā) [7d], [i.e.,] who is decorated (alaṅkṛtā) with various ornaments (nānāalaṅkāraiḥ); who is submissive (vaśyā) [8a], [i.e.,] [who is] docile (āyattā); [and] who is instructed (śikṣitā) [8a], [i.e.,] taught those beginning with singing, playing musical instruments, and dancing, mentioned in Kāmaśāstra [among women such as these,] a particular woman is considered to be the foremost sexual stimulant (vṛṣyatamā­matā) [8b] to a particular man.

Discussion of CaCi 2.1.4cd-8ab
AsUtt 50.116 (Āṭhavale’s ed.) is a close variant of verse CaCi 2.1.5; and AsUtt 50.123d (Āṭhavale’s ed.) is verse CaCi 2.1.8b. Jajjaṭa details the reason why the woman is like a field (kṣetra) and regarded as the best form of potency-therapy, and explains that she is sexually stimulating to men because of the combined effect of her feminine qualities or female marks, which implies knowledge of the strīlakṣaṇāni found in early Jyotiḥśāstra. Jajjaṭa seems also to draw primarily on medical sources, which describe feminine characteristic and their corresponding sense faculties, relying on philosophical ideas found, among others, in the early Upaniṣads. In terms of education, Jajjaṭa mentions that she receives proper knowledge and

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27 Similar usages and meanings of kṣetra, saṅghāta, and dhṛti are found in the Bhagavad-gītā chap. 13 (MhB 6 chap. 35).
training, but does not specify in what subjects she is taught and trained. It is left to Cakra to clarify this point and make the connection to Kāmaśāstra. It is therefore uncertain if Jajjaṭa had knowledge of the Kāmasūtra. Cakra cites an unidentified passage, probably from the Dharmaśāstra, which stresses that dharma should be observed in the treatment of one’s wife. He explicitly refers to the Kāmasūtra as the source of her instruction and training in the sixty-four arts. By the time of Cakra, then, the Kāmaśāstra might be familiar to the students of āyurvedic literature.

Both Gaṅgā and Yogīndra refer to the Ratiśāstra or Kāmaśāstra as mentioned first by Cakra. Moreover, both Gaṅgā and Yogīndra understand verse CaCi 2.1.7 to include one more group of characteristics, i.e., the adornment with ornaments, which is commonly found in the descriptions of women also in other types of literature, such as the Nāṭya- and Kāmaśāstras. Jajjaṭa understands that she is adorned with the auspicious marks (lakṣaṇas), reflecting knowledge of the strī-puruṣa-lakṣaṇas of Indian physiognomy.

On the meaning of woman as a field, Jajjaṭa, alone, understands it to mean that she is the support for offspring; Cakra takes it to mean that she is the place where semen is germinated; Gaṅgā says that she is the receptacle of sexual desires; and Yogīndra cites both Cakra and Gaṅgā. Again, Cakra appears not to have known Jajjaṭa or ignored him.

Translation of CaCi 2.1.8cd-16ab original (mūla) text

On the other hand, because of mankind’s diversity and as a result of fate, the women’s [good] qualities, beginning with bodily form, increase after reaching a particular man (taṃ tam) [8cd-9ab].

With her youth, bodily form, speech, and coquetry, she who has superior bodily charm enters quickly into [a man’s] heart by chance or by [her own] effort [9d-10ab].

She, who has a [bodily] form (rūpa) which touches [a man’s] heart (hṛdaya), whose thought (manahśayā) is the same [as his], who has the same character (sattva) [as he does], who is submissive (vaṣya), and who is pleased by [states of mind] that are pleasing to him, is the woman who is like a snare (pāśabhūtā) for all [his] sense-faculties with [her] best qualities [10cd-11cd]. The one who is separated from a woman considers that a world (jagat) without woman (nistrīka) is joyless (arati) [12ab]. Without her, a man maintains his body as if it were void of the sense-faculties [12cd]. Seeing her, grief, anxiety, joylessness, and fear do not overwhelm him; obtaining her, he becomes confident; [and] seeing her, he is intensely aroused [13ab-cd].
On account of [his] exhilaration coming from excessive sexual arousal, he goes to her as if she were a new [woman for him] [14ab].
Even after making frequent visits to her, he is never satisfied [14cd].
That woman is the foremost sexual stimulant [only] to him, because men have various natures [15ab].
A healthy man, whose purpose is offspring, should make love to the woman who has [first] been purified by a bath, who comes from a different gotra, who is sexually stimulating, who is sexually aroused, and who is free from infirmities [15cd-16ab].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.8cd-16ab
<p. 21, lines 1-2> These qualities (guṇa) [mentioned in CaCi 2.1.7cd-8ab], [namely,] the qualities, beginning with bodily form (rūpādayo guṇāḥ) [9b], increase after reaching (prāpya vivardhante) [9a] a particular (taṃ tam) [9a] man (puruṣa) because of mankind’s diversity (nānābhakyā lokasya) [8c] and because of the casting off previous actions. Thus, [the qualities] beginning with bodily form (rūpādayo) [9b] are explained [in CaCi 2.1.8cd-9ab].
<3-6> “Clear complexion” (mrjā) is said to be body’s loveliness. “Steadiness” (dhairyam) is non-fickleness [or] earnestness in all matters. Coquetry (hāvah) [9c] is rapid eye-movement, indicative of the gesture of the love sentiment. With these [qualities], she who has superior bodily charm enters quickly into [a man’s] heart (yā yasya paramāṅganā praviśaty āśu hṛdayam) [9d-10a] by chance (daivāt) [10b]; [or] by [her own] effort (karmaṇah) [10b], [namely,] by means of [her] action (karmaṇaḥ), [she] enters (praviśati) into [a man’s] heart (hṛdayam).
<7-8> She, who has a [bodily] form which touches [a man’s] heart (hṛdayotsavabhūtā yā) [10c] [means] she continually applauds [his] mind. She, whose thought is the same [as his] (yā samānanaḥśayā) [10d] [means] she has the same sensual desire (tulyakāmā) [as his]. She who has the same character (samānasattvā) [11a] [means] she has a similar character (tulyasattvā) [as he does].
<9-10> She who is pleased by [states of mind] that are pleasing to him (yā yasya priyate priyaiḥ) [11b]. It is said [the meaning is] that those sentiments (bhāvāḥ) that are pleasing to the lover are also [pleasing] to her; and she lights in them.

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29 Jajjaṭa seems to comment on “clear complexion” (mrjā) and “steadiness” (dhairyam) at CaCi 2.1.9c. The words, mrjā and dhairyam are not found in the original (mūla) text of Ca in E⁹, E¹, E⁴, and E⁵ (vayorūpavacohāvair) [9c]. However, E⁷ and E³’s variant read vayorūpamṛjāhāvair [9c].
<11-12> She who is like a snare for all [his] sense-faculties (yā pāśabhūtā sarvesāṃ indriyānāṃ) [11cd]. [Here] the word, bhūtā [in 11c, pāśabhūta] expresses an analogy [namely,] she entraps [him] like a snare with the beauty of her eyes; and likewise, < · · · > [her] steadiness (dhairya).30

<13-14> The phrase beginning with the one who is separated from a woman (yayā viyuktaḥ) [12a] to [the phrase,] even after making frequent visits to her, he is never satisfied (gatvā gatvā ca bahuśo yāṃ trāptim naiva gacchati) [14cd] [denotes that] this is the chief aim of his previously mentioned numerous pleasures.

<15-16> Men have various natures (nānābhāvā mānavā) [15b] [means] they have various desires and intentions. [In other words,] a certain kind of woman gives pleasure to a certain kind of man. [However,] she, who is of such a kind, is not appreciated by all men.

<17-18> This is not an undertaking for the purpose of sexual pleasure (rati), but for the purpose of offspring. Therefore, [the author] states that the one, who is keeping a rein [on lust, should make love to] the woman who comes from a different gotra (atulyagotrām) [15c] and so on [means that] she, whose family is for example from the Bharadvāja-gotra, must be different from his.

<19-20> In the same way, to the woman who is sexually simulating (vṛṣyām) [15c] means [the woman] with the previously mentioned [in 7cd] qualities beginning with [beautiful] bodily form and youth. The woman who is sexually aroused (prahṛṣṭā) [15d] means the woman who is ready for sexual intercourse at any time. The woman who is free from infirmities (nirupadravā) [15d] [means] [the woman] who is free from physical and mental diseases.

<21-22> To the woman who has been purified by a bath (śuddhasnātām) [16a] [means that] after [her] old [menstrual] blood is removed, he, whose purpose is offspring, should make love to the woman (vrajen nārīm apatyārthī) [16ab] whose defilement has been removed (apetadoṣa) by the bath. Now, [one may ask] how can one recognize a son endowed with [good] qualities.

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.8cd-16ab
Beginning with diversity (nānā) [8c], [the author] explains that even without those beginning with bodily form (rūpa), a certain woman is sexual stimulating for a certain man on account of the influence of [past] actions (karmavaśa). As a result of fate (daivayogāt) [8d] means on account of the influence of past actions (prāktanakarmavaśa). [The women’s (good) qualities] increase (vivardhante) [9a] means that they bring about the state of a sexual stimulant. Co-

30 Eł emends: svapriyam bhartāram iti ([Steadiness (dhairyā) means] self-adorned, [i.e.,] master.)
coquetry (ḥāva) [9c] means the women’s particular gestures that are expressive of the love sentiment (śṛṅgāra) directed toward a man; and it is mentioned by Bharata: The supreme seers said that having visible form of character (sattva), the manifestation of character (sattva), and [their] simultaneous occurrence; from these, there was the performance of coquetry, and so forth.31

By chance (daivāt) [10b] means from previous actions (prāktanakarmaṇaḥ). By [her own] effort (karmaṇaḥ) [10b] means by action in this world beginning with seduction-techniques (vaśīkaraṇa). Thought (manahśayāḥ) [10d] is sensual desire (kāma); [and] she is like a snare (pāśabhūtā) [11c] because of the connection between the mind and sense-faculties (manendriyabandhahetutvāt).

He explains that because men have various natures (nānābhāvā hi mānavāḥ) [15b] means the attraction of women towards all men is (not [only]) on account of her qualities beginning with bodily form.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.8cd-16ab

[Now] that beginning with diversity (nānā) [8c]. Because of mankind’s (lokasya) [8c] varied enjoyment (nānābhuktyā),33 [i.e.,] abundant enjoyment, and as a result of fate (daivayogāc ca) [8d], woman’s (yoṣitām) [8d] qualities (gunāḥ) [9b] beginning with bodily form (rūpādayaḥ) [9b], [i.e.,] beginning with exquisite beauty, cease (nivartante),34 after reaching (prāpya) [9a] a particular (taṃ tam) [9a] man (naram) [9b], [i.e.,] one like this or that (tādṛśaṃ tādṛśam) man (puruṣam), [i.e.,] the man who possesses similar qualities to hers, beginning with bodily form; otherwise, they do not cease. May it now be asked: How is every woman the foremost sexual stimulant (vṛṣyatamā) [8b] for every man? Hence, [the author] explains [this] beginning with youth (vayas) [9c]. With her youth and bodily form (vayorūpa) [9c], etc., a woman very (param),35 [i.e.,] exceedingly (utkṛṣṭam), quickly (āśu) [10a] enters (praviśati) [10a] into a man’s heart (hrdaya) [10a], [i.e.,] mind (manas). She very quickly enters into his heart as a result of fate (daivāt) [10b], [i.e.,] as a result of destiny (bhāgyāt). By [her own] effort (karmaṇaḥ) [10b], or else on account of her body, speech, and gestures, she very quickly enters into his heart. She is the woman who (yā) [10c] has a [bodily] form which touches [a man’s] heart (hrdayotsavarūpā) [10c]. She is the woman who has the same refuge of

31 The exact citation in the Nāṭyaśāstra has not yet been found.
32 Here, the editor of Cakra (E) inserts “na”: rūpādiguṇayogena (na) sarvapuruṣān prati striṇāṃ priyatvatam.
33 E reads: nānābhaktyā [8c].
34 E reads: vivardhanē (“increase”) [9a].
35 E reads: paramāṅganā [9d].
the mind (as the man’s) \(\text{yā samānamanaḥśrayā}^{36}\); \(\text{yā}^{10d}\), [i.e.,] a woman (\text{strī}), [who has] the same mind’s refuge (\text{āśrayā}) (as that), \text{yasya}^{11b}, of whom, [i.e.,] of the man; \text{who has the same character} (\text{samānasattvā})^{11a} as that of the man; \text{who is submissive} (\text{vaśyā})^{11a} to the man; \text{who is pleased} (\text{prīyate})^{11b} by states (\text{bhāvaiḥ}) [of mind] pleasing (\text{priyaiḥ})^{11b} to the man; [and] who is a healthy woman (\text{svasthā}), and \text{who is like a snare} (\text{pāśabhūtā})^{11c}, [i.e.,] who has the form of a rope for the purpose of the entrapment, \text{by [her] best} (\text{paraiḥ})^{11d}, [i.e.,] by [her] excellent (\text{utkṛṣṭaiḥ}), qualities (\text{guṇaiḥ})^{11d}, beginning with beauty of bodily form, \text{for all [his] sense-faculties} (\text{sarveśāṃ indriyānām})^{11cd}.

The man who is separated from a woman (\text{yayā viyuktaḥ})^{12a} [means] a man filled with the [sense of] separation from a woman, considers (\text{manyate})^{12b} a world (\text{jagat})^{12b} without woman (\text{nistrīkam})^{12a}, [i.e.,] devoid of woman (\text{strīrahitam}), to be joyless (\text{arati}; 12b: \text{aratī}), [i.e.,] devoid of joy (\text{rati}) or sensual pleasure (\text{ramaṇa}).

Without her (\text{yasyā ṛte})^{12c}, as if it were void of the sense-faculties (\text{indriyaiḥ śūnyam iva})^{12d paraphrased}, [i.e.,] just like having handed over all sense-faculties to women, a man maintains (\text{dhatte})^{12d} [his] body (\text{śarīram})^{12c} as if it were void of all of sense-faculties (\text{sarvendriyaiḥśūnyavat}).

Seeing her (\text{yāṃ dṛṣṭvā})^{13b}, [i.e.,] [seeing] the woman, the man is not overcome (\text{nābhībhūyatē})^{13b} with grief, anxiety, joylessness, and fear (\text{śokodvegaśūnyavat})^{13a}.

Obtaining (\text{prāpya})^{13c} her (\text{yām})^{13c}, [i.e.,] [obtaining] the woman, the man becomes (\text{yāti})^{13c} confident (\text{visrambham})^{13c}, [i.e.,] [becomes] trusting (\text{viśvāsam}).

Seeing (\text{dṛṣṭvā})^{13d} her (\text{yām})^{13d}, [i.e.,] [seeing] the woman, the man is intensely (\text{atīva})^{13d} aroused (\text{ḥṛṣyatī})^{13d}.

Due to continuous sexual arousal (\text{nityaharṣavegataḥ}),\text{37} [i.e.,] due to incessant arousal of sensual desire (\text{aviśrāntakāmavegāt}), the man goes to (\text{yāti})^{14a}, [i.e.,] visit her (\text{yām})^{14a}, [i.e.,] the woman, \text{as if she were a new [woman]} (\text{apūrvāṃ iva})^{14a}, [i.e.,] as if not previously [known to him].

Even after making frequent visits (\text{bahuśo’pi gatvā gatvā})^{14c paraphrased} to her (\text{yām})^{14d}, [i.e.,] to the woman, the man is never satisfied (\text{trptiṁ naiva gacchati})^{14d}.

A particular woman is \text{the foremost sexual stimulant} (\text{vrṣyatamā})^{15a}, [i.e.,] the most beneficial (\text{hitatamā}) as a sexual stimulant (\text{vrṣa}), of a particular man. \text{Vṛṣa} surely means the semen-tissue (\text{śukradhātu}).

\footnotesize{\begin{tabular}{ll}
36 & \text{E3 reads: yā samānamanaḥśrayā}^{10d}. \\
37 & \text{E3 reads: nityaṁ harṣātivegataḥ}^{14b}. \\
\end{tabular}}
Why is this woman for this man, or that woman for that man, the foremost sexual stimulant (vṛṣyatamā) [15a]? Hence, [the author] explains [this] beginning with various (nānā) [15b].

For, [it is] hi [15b], [i.e.,] because men (mānavāḥ) [15b], [i.e.,] males, have various natures (nānābhāvāḥ) [15b], [i.e.,] do not have the same natures (nātu tulyabhāvāḥ). To the extent that there is the man’s nature, so to that the same extant there is the woman’s nature, [i.e.,] [she is] his foremost sexual stimulant (vṛṣyatamā) [15a].

In the same way, may it not be asked: If a particular woman has the same natures [as many men’s], why does she go only to [him]? If it is so, then there is no need for adding [the statement] beginning with if [he] achieves right conduct and gains wealth, both which rest on [potency-therapy] (tadāyattau hi dharmārthau) [3c], because it is contrary to right conduct, and so on, when a man makes love to women, such as another man’s wife (paradāra), or one from his own gotra (sagotra). Hence, [the author] explains [this] beginning with a different (atulya) [gotra] [15c].

[The woman] who comes from a different gotra (atulyagotrām) [15c] [means] according to the precepts, [the woman who is] suitable as his wife (svodhā). [The woman] who is free from infirmities (nirupadravām) [15d] [means] [the woman who is] free from disease (arogām). By who has been purified by a bath (śuddhasnātām) [16a], [the author means] that after the [first] three nights of menses (rajasvalāṃ trirātrāt), when she is purified by a bath, then, to the extent that she is in her monthly fertile period (ṛtu), [and] only to that extent, should she be made love to. Surely neither after it nor during that time [of her menses] is she to be made love to; otherwise, she may be made love to at that time [during her fertile period] on account of passionate desire (rāgāt).

**Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.8cd-16ab**

If it is to be asked “how?” [the author], therefore, explains this beginning with because of diversity (nānābhaktyā) [8c]. Because of mankind’s (lokasya) [8c], [i.e.,] man’s (puṃsaḥ), diversity (nānābhaktyā) [8c] [means] by means of his eager desire for various enjoyments, and as a result of fate (daivayogāc ca) [8c].

The women’s (yoṣitām) [8d], [i.e.,] females’ (strīṇām), qualities beginning with bodily form (rūpādayo guṇāḥ) [9b] increase (vivardhante) [9a] after

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38 The meaning is not entirely clear. From what follows, it seems that he is trying to argue for some kind of monogamy as a part of dharma, an idea that could well have been the thinking in early-nineteenth-century Calcutta, the environment in which this commentary (Gaṅgādhara’s Jalpakalpataru) was written.
reaching (prāpya) [9a] a particular (tām tam) [9a] man (naram) [9b], [i.e.,] the man who has various pleasures (tattadrucimantam pumāṃsām).

Moreover, it is said in the Aṣṭāṅgasamgraha (AsUtt 50.117): By the variety of man’s pleasures and as a result of fate, the women’s [good] qualities, beginning with bodily form, increase, after reaching a particular man. (rucibhedena lokasya daivayogāc ca yoṣitām. tām tām prāpya vivardhante naram rūpādayo guṇāh).

With youth, bodily form (vayorūpa) [9c] etc. She who (yā) [9d], the woman (aṅganā) [9d], [i.e.,] the female (strī); the youth (vayaḥ) [9c], [i.e.,] young (yauvanam); the bodily form (rūpa) [9c]; the speech (vacaḥ) [9c]; and the coquetry (hāvaḥ) [9c], [i.e.,] the various gestures suggestive of the sentiment of love (śṛṅgāraceṣṭāviśeṣa); with these, the superior (paramā) [9d], [i.e.,] the excellent (utkṛṣṭā) or the best (uttamā), [woman] by youth and bodily form etc.: by chance (daivāt) [10b], [i.e.,] on account of the influence of past actions (prāktanakarmavaśāt); or by effort (karmaṇaḥ) [10b], [i.e.,] by the temporal actions generating affection etc. (aihikāt prītikaraṇādi-karmaṇaḥ), quickly (āśu) [10a] enters into (praviśati) [10a] whose (yasya) [9d], [i.e.,] the man’s (puṃsaḥ), heart (hṛdayam). The purport is made afterward that the woman is the foremost sexual stimulant to him (sā strī tasya vrṣyatamā) [15a paraphrased]. [The author says] this [also] in another place. utsavasvarūpā (10c: hṛdayotsavarūpā) [39] [means] she who (yā) [10c], [i.e.,] the woman (strī), [gives] the state of delight (utsavabhūtā) to whose (yasya) [11b], [i.e.,] to the man’s (pumṣaḥ), heart (hṛdayasya).

[A state that] rests (śete) in the mind (manasi) is thought (manaḥśayā) [10d], [i.e.,] the sensual desire (kāma) [in this context]; it is [the same as] hers, and she is previously identified [in the phrase, “she who has superior bodily charm” yā paramāṅganā]. [In 10d, samānasattvā means] she (yā) [10d] who has the same (samānam) character (samānam sattvam) [11a paraphrased] as his (yasya) [11b]. She who (yā) [11a] is submissive (vaśyā) [11a] to him. She who (yā) [11b] is pleased (prīyate) [11b] by [the states of mind] that are pleasing (priyaiḥ) [11b], [i.e.,] by things etc. (vastvādibhiḥ) that cause affection (prītikaraḥ), to him (yasya) [11b]. She who (yā) [11c], [i.e.,] the woman (strī), with the best (paraiḥ) [11d], [i.e.,] the most excellent (śreṣṭhaiḥ), qualities (guṇaiḥ) [11d] is like a snare (pāśabhūtā) [11c] for all his sense-faculties (sarveṣām indriyāṇām) [11cd], because they bind (bandhanahetutāt) [and] only because of the very strong [force] of capture in all the sense-objects in [her] body. [Therefore,] she (yā) [11c] is like a snare (pāśabhūtā) [11c] for all [his] sense-faculties (sarveṣām

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39 EB reads: hṛdayotsavarūpā [10c].
The man, who is separated (viyuktaḥ) [12a], [i.e.,] is removed (virahitaḥ), from a woman (yayā) [12a], [i.e.,] from a female (striyā), considers (manyate) [12b] that the world (jagat) [12b] without women (nihstrīkam)⁴⁰ is joyless (aratir) [12b].

A man (nā) [12c], [i.e.,] a man (pumān), without a woman (yasyā rte) [12c], [i.e.,] devoid of a woman, maintains (dhatte) [12d] his own (ātmanaḥ) body (śarīram) [12c] as if it were void (śūnym iva) [12d], because of the absence of the sense-objects belonging to the woman’s body.

Seeing her (yāṃ dṛṣṭvā) [13b], he is not overcome (nābhibhūyate) [13b] by these, [namely,] grief (śoka) [13a], anxiety (udvega) [13a], joylessness (arati) [13a] and fear (bhaya) [13a].

[In 13cd.] yāti, and so on [means that] he, [i.e.,] the man (pumān), obtaining (prāpya) [13c] her (yām) [13c], [i.e.,] the woman (striyām), becomes (yāti) confident (visrambah)⁴¹, [i.e.,] trusting (viśvāsam).

Seeing (i.e., at the sight of) (dṛṣṭvā) [13d] her (yām) [13d], he is intensely (atīva) [13d] aroused (hrṣyati) [13d].

Always (nityam) [14b], [i.e.,] daily (pratidinam), he goes (yāti) [14a] to her (yām) [14a] on account of [his] exhilaration coming from excessive sexual arousal (harṣātivegataḥ) [14b], [i.e.,] by exhilaration due to extreme sensual desire (atikāmavegāt), as if she were a new [woman] (apūrvām iva) [14a], [i.e.,] as if it were the first time for him (tatpūrvam iva).

[In 14cd.] gatvā etc., [means that] the man (pumān) is never satisfied (tṛptim naiva gacchati) [14d], [i.e.,] never reach the end of sexual intercourse (maithunaparyāptim naiva yāti), even after making frequent (bahuśaḥ) [14c], [i.e.,] many times (bahuvārān), visits (gatvā gatvāpi) [14c], [i.e.,] even after every day visits (pratidinam gatvāpi) to her (yām) [14d], [i.e.,] to the woman (striyam).

A particular woman is considered to be the foremost sexual stimulant (vṛṣyatamā) [15a] for a particular man.

However, not one type of woman is for all men. Why? [In 15b] hi [15b], [i.e.,] because men (mānavāḥ) [15b], [i.e.,] males (pumāmsaḥ), have various natures (nānābhāvāḥ) [15b], [i.e.,] have different pleasures (bhinnarucayaḥ).

[Therefore] a particular woman alone is the foremost sexual stimulant (vṛṣyatamā) [15a] just for each man who has a different sexual preference.

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⁴⁰ E¹ reads: nistrikam [12a].
⁴¹ E¹ reads: visrambah [13c].
A healthy man (nirāmayaḥ) [16b], [i.e.,] non-diseased man (nīrogah pumān), whose purpose is offspring (apatyārthi) [16b], should make love (vrajet) [16a] on the fourth day, starting from her menses, to the woman (nārīm) [16a], [i.e.,] to [his] wife (ṭudhām), who has been purified by a bath (śuddhasnātāṃ) [16a], [i.e.,] who has at first been purified after a bath and who comes from a different gotra (atulyagotrām) [15c], [i.e.,] who does not have the same ancestors (asamānapravarām). In this regard, there is the [the passage from the] Viṣṇu[dharma]sūtra [24.9]: One should find a wife who does not have same gotra and who does not have the same ancestors (na samānapravarām na samānagotrāṃ bhāryāṃ vindeta)43 — who is sexually stimulating (vṛṣyām) [15c], who is sexually aroused (prahṛṣṭām) [15d] [and] who is free from infirmities (nirupadravām) [15d], [i.e.,] who free from disease (arogām).

Discussion of CaCi 2.1.8cd-16ab
Because of the restrictions of English syntax, the rendering of relative constructions in these verses and in the commentaries is freer than normal. As-Utt 50.118-123 (Āthavale’s ed.) are variants of these verses. AhUtt 40.39-40 (Kunṭe’s ed.) also presents similar information.

Jajjaṭa provides a tīkā-style gloss, which reveals many different readings, which only slightly vary from those of EB. The possible exception is Jajjaṭa’s reading of “clear complexion” (mṛjā) and “steadiness” (dhairya) found in the original Ca text of some, but not all of the readings of Ca. Both terms exist in the omen literature of Strīpuruṣalakṣaṇa or Sāmudrikaśāstra. The allurement by coquetry, already in Ca points to the Kāmaśāstra and the Nāṭyaśāstra, but Jajjaṭa explains it from the point of view of the Nāṭyaśāstra, which is followed with an unidentified citation from the Nāṭyaśāstra. He, nevertheless, prefers dharma over kāma. He summarizes the aspects of female seduction, makes allusion to the dharmic precepts that prescribe the choice of a wife, and mentions the specific family of Bharadvāja.

The following commentators follow a similar style, but refer to and quote from different sources, including Bharata’s Nāṭyaśāstra, AsUtt, and the Viṣṇudharmasūtra. Cakra cites Bharata, but omits any reference to the Dharmasāstra.

The later commentators provide elaborate explanations of the verses based on Brahmanic ideology. Yogīndra quotes from both As and the Viṣṇudharmasūtra.

42 This line is unclear. It would appear to be an argument for polygamy. It explains that a man can have different women because he has different natures or characters each suitable to a different woman.
43 The Viṣṇudharmasūtra 24.9: na sagotrāṃ na samānārṣapravarāṃ bhāryāṃ vindeta.
Gaṅgā’s statement that coitus is permissible during a woman’s menses out of sexual passion (rāga) is revealing. The normal Brahmanic precepts strictly forbade it, as is expressed already in Jajjaṭa. By not mentioning it, Yogīndra probably does not support Gaṅgā on this matter. Nor does he seem to agree with Gaṅgā’s interpretation of monogamy, since he seems to justify a form of courtly polygamy, where a man could have many concubines, each suited to his different whims and tastes. Both commentators seem to present opposing views on polygamy in Indian royal and aristocratic life of 19th century Bengal under British rule. All of the commentators use phrases known in the Kāmaśāstra and Nāṭyaśāstra.

Translation of CaCi 2.1.16cd-24ab original (mūla) text

A childless man is just like a single-branched, fruitless, ill-smelling, and solitary tree that casts no shadow [16cd-17ab].

[Like] a lamp in a picture, a dry pond [and] a non-metallic substance that resembles metal, an issueless man is a figure of a man, who should be regarded as a grass-stuffed [effigy] [17cd-18ab].

A man, who has no offspring, should be considered to be unstable, naked, empty, with one sense-faculty, and without action; [but] a man, who has offspring, is known to be not like this [18cd-19ab].

He, who has multiple offspring, has multiple shapes, multiple faces, multiple [bodily] parts, multiple actions, multiple eyes, multiple knowledge, and multiple selves [19cd-20ab].

The man, who has multiple offspring, is praised thus: This man is auspicious; this man is esteemed; this man is fortunate; this man is powerful; and this man has multiple linages [20cd-21ab].

Affection, strength, happiness, livelihood, expansion [of family lineage], nobility, fame, the worlds that have happiness as the end result, and satisfaction — [all these] depend on offspring [21cd-22ab].

Therefore, both he who seeks offspring and the qualities depended on offspring, and he who seeks pleasures from sensual desire should always use potency-therapy [22cd-23ab].

Hence, in the following, I shall explain the formulae of potency-therapy, which are pleasurable to consume, which are successful, and which increase virility and offspring [23cd-24ab].

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44 The commentaries consider this set of verses differently. Jajjaṭa divides them in two: CaCi 2.1.16cd-22ab and 22cd-24ab, while the other commentators take 16cd-24ab as one unit.
Jajjāta, the Nirantarapadavyākhyā on CaCi 2.1.16cd-22ab

<p. 24, lines 1-2> The one without offspring has many defilements. [In order to explain this, the author says,] beginning with <span>a tree that casts</span> no-shadow and is single-branched (acchāyaś caikaśākhaś ca) [16c] and ending with a man, [who has no offspring,] should be considered to be without action, [but] a man, who has offspring, is known to be not like this (mantavyo niṣkriyaś caiva yasyāpatyaṃ na vidyate) [19ab].

<3-5> In the case of the tree, [it is said that] much shadow and wood and many blossoms and fruits are marks of attainment. [In this regard, the author explains that] by the fact that it casts no-shadow (acchāya) [16c], it lacks the quality of providing shelter; by the fact of it being single-branched (ekaśākha) [16c], it lacks the purpose of producing wood; [by the fact that] there are no blossoms and so on, it has no utility. However, only when all [of defects] exist, there is a condition of the non-attainment [of the desired results]. The childless man (nirapatyo nara) [17b paraphrased] is just like this.

<6-8> Finally, in what sense is the word, one (eka) (or a solitary man) used [17a]? Just because of its singular number, eka is understood by its usage [here] to have no [specific] meaning. It is therefore said “he is produced along with many trees, yet again along with many fruitless [trees].”<sup>45</sup> This is the meaning given by the use of “one” (eka).

<9-10> In every respect, [it is said] that the childless man deserves such a disdain. Moreover, by illustration, in order to show the [childless man’s] lack of purpose, [the author] says that [a childless man is like] a lamp in a picture, a dry pond [and] non-metallic substance that resembles metal (citradīpaś suṣkam adhātur dhātusāṃ nibhaḥ) [17cd].

<11-13> In 17cd, a lamp in a picture (citradīpo) [17c] does not at all have illumination as its purpose; a dry pond (saraś śuṣkam) [17c] reveals the depth of a boat and the like; non-metallic substance (adhātur) [17d], even when being manufactured like a metal by blowing for the purpose of metal and so on, does not bring about the effect of gold and so forth.

<14-15> A grass-stuffed effigy (tṛṇapūli) [18a], [i.e.,] one who is unable to beget offspring, but recognised as a figure of a man (puruṣākṛti) [18b] and a naked one (nagnaś ca) [18c]. Since he is childless, [it is said that] he is a eunuch, whose privy-cloth is publicly exhibited.

<16-17> [Being] unstable (apratiṣṭhāḥ) [18c] means that a [childless] man lacks [emotional] stability (pratiṣṭhā). This is explained [in opposite terms]

<sup>45</sup> The meaning of this quotation is unclear in the context. Moreover, the original source of the quotation is unknown. We can only guess that the analogy is to one tree among many that do not bear fruit, so that a man without issue is one among the group issueless men.
as he whose offspring is visible is not one whose position is unstable (nāvaśapratiṣṭha). [Being] naked (nagna) [18c] [means that] he is without clothes, and because of the absence of the [offspring], [he is] as it were empty (śūnya) [18d].

Because of [his] childlessness, there is the expression, with one sense-faculty (ekendriya) [18d] as an expression of the [whole] body [of a childless man], and just because of it, [he is] without action (niṣkriyo) [19a], namely, he does not have any action which is without fault; or else he lacks [those qualities] beginning with right conduct (dharma) (i.e., right conduct, wealth, affection, and fame).

In this way, after having explained the defamation of the childless man, [the author] specifies the qualities of the one who has offspring, beginning with [the phrase, he has] multiple shapes (bahumūrti) [19c] to [the phrase as] fame, the worlds which have happiness as the end result, and satisfaction — [all these] depend on offspring (yaśo lokāḥ sukhodarkās tuṣṭiś cāpatyasamśritāḥ) [22ab].

Now, the words beginning with [he has] multiple shapes (bahumūrti) [19c] have a pregnant [meaning as it refers to both] the state of multiple offspring and the self (ātman) as an offspring. And thus, the scripture (śruti) says: You are born from each and every limb. You are born again from the heart. Surely, you are the self and named as son. In this way, complete [understanding] is gained through implication.

On account of the multiplicity of offspring, there are expressions such as multiple shapes (bahumūrti) [19c]. [The word,] “multiple” (bahu) is joined to every single word because there are many offspring.

By [the expression,] the worlds that have happiness as the end result (lokāḥ sukhodarkā) [22a], the sons are the ones who possess good qualities beginning with right conduct <⋯> are surely meant. For, the right conducts pertaining to Indra’s sacrifices [are] not <⋯> desired as worthless occupations.

Therefore, it is appropriate to say that the self (ātman) is indeed the son (putra).

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46. The source is unverified.
47. E-L emends: … dharmādaya[ś ca taṁ pravartante] (… beginning with right conduct [are produced by those].)
48. E-L emends: … dharmāḥ [pālyate kuputraṁ, teṣu hi] nīca- … (For, the right conduct pertaining to Indra’s sacrifices [are] not [observed by bad sons, since they] desire worthless occupations.)
Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.22cd-24ab

Therefore, both he who seeks offspring and the qualities depended on offspring, and he who seeks pleasures from sensual desire should always use potency-therapy (tasmād apatyam anvicchan gunāṁś cāpatyasamāritān. vājikaraṇantyāḥ syād icchan kāmasukhāni ca) [22cd-23ab].

Even if permission is granted, there should be <…>.

Therefore, [the formulae] have the same properties as foods, hence, in the following, I shall explain the formulae of potency-therapy, which are pleasurable to consume, which are successful (upabhogasuhkhān siddhān) [23c], (vājikaraṇasamyogān pravakṣyāmy ata uttaram) [24ab].

It is said that potency-therapy and [its] formulae have [the following qualities, namely,] sweet (madhura), oily (snigdha) and cold (śīta). These [qualities] are pleasurable to consume (upabhogasuhkhāḥ) [23c paraphrased], and [increase virility and offspring (vājikaraṇasamyogāḥ) [23d paraphrased].

There are other formulae that have [the qualities] pungent (kaṭuka) and so on [namely, pungent (kaṭuka), dry (rūkṣa) and hot (uṣṇa)]. These [formulae] give pleasure (sukhayanti) in the later age (udarke), but are not pleasurable to consume (upabhogasuhkhānī) [23c paraphrased].

In this regard, it is considered that [the previously mentioned qualities of the formulae of potency-therapy, namely,] heavy (guru), oily (snigdha), sweet (madhura) and cold (śīta) cause increase of kapha in general, because they have the nature of kapha. How can it be said here that [they are] pleasurable to consume (upabhogasuhkhātā) [23c paraphrased]?

In this respect, [the author will say:] When [his] channels (srotas) are cleansed and his body is pure, and when a man consumes this sexual stimulant in proper dose at the [right] time [CaCi 2.1.50ab], he, thereby, acts very much like a bull [towards women]. That [sexual stimulant] has both bulk-promoting and strength-giving [effects] [CaCi 2.1.50cd].

Therefore, precisely [body]-cleansing should be performed first [CaCi 2.1.51a paraphrased].

Moreover, the sexual stimulating formulae do not succeed in an unclean body [CaCi 2.1.51bc paraphrased], just like dyes [do not succeed] on a dirty garment [CaCi 2.1.51d].

It is said that the man whose [body] has been completely cleansed, for

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49 E: emends: … anta[yah yathodarkaduḥkkhapalikaiva khalu na] syāt (If a permission is granted, there should [surely not] be [a painful result in accordance with the consequences].)

50 “Heavy” (guru) is not included in lines 6-7 of Jajjaṭa, the Nirantarapadavyākhyā.
the man whose kapha and pitta have been removed, [and] for the man whose digestive fire has been increased, the formulae of potency-therapy are not for the purpose of [removing his] doṣa.

Furthermore, it is said that for the one whose doṣa has been eliminated, even unwholesome [foods, behaviours, etc.,] would not necessarily cause [disorders] provoked by the doṣas. For the one whose digestive fire is extremely weak [and] the one whose doṣa has not been removed, undigested [foods] cause doṣa. There are no other [situations].

Therefore, he who has a little bit of kapha is generally injured in health by sexual intercourse, because, as already mentioned, additional outflow [of semen] leads to disorder.

[Someone may rise an objection,] if so, then, there is the application of the formula of a sexual stimulant on account of there being a doṣa-like state. This is not the case. It is because its use is for the purpose of offspring, because a childless man is despised and a man with a child is praised.

There are no animals; there are no barley [seeds]; there are no ascetics cast out like broken pots.

Therefore, [they must take a formula which] counteracts the doṣas; and [in this regard, the author] will mention: There is nothing which has [no] doṣas or which has no good qualities. Therefore, one should carefully select [the ingredients in] which good qualities are predominant [CaSi 11.1.1cd]. Then, [the patient should take] this kind of [formula].

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.16cd-24ab

In order to show the preference given to the offspring conceived by the use of sexual stimulants, [the author] explains that beginning with no shadow (acchāyaḥ) [16c], and so on. A single-branched (ekaśākhaḥ) [16c] [means] single in its own form (ekasvarūpaḥ). A lamp in a picture (citradīpaḥ) [17c] [means] a lamp drawn in a picture. A non-metallic substance that resembles metal (adhātur dhātusannibhaḥ) [17d] [means that] it is something like an ornamental bracelet covered with lac which appears like gold, etc., [but] it does not have the form of gold, etc. The word, stuffed (pūlī) [18a] [is used] by virtue of the fact that it has the characteristic mark of an eunuch (napuṃsaka). By the use of the idiom, a grass-stuffed (trṇapūlī) [18a] and a figure of a man (puruṣākṛtiḥ) [18b], [the author] shows the inability to carry out the aims of human life (puruṣārthakriyāvirahi[ta]tvam). By the phrase, and, [he who seeks]

51 E† emends: yavā [no ‘py ante kṣetresu, na ca] bhikṣukās (There are no barley seeds [in the field and there are no] ascetics). The meaning remains obscure.

52 This sentence is obscure. It would appear that the missing text may hold the key.
pleasures from sensual desire \( (kāmasukhāni ca) \) [23b], the author mentions a not very laudable result [of sexual intercourse], different from the birth of offspring. Surely, the pleasures from sensual desire \( (kāmasukhāni) \) [23b] are only the pleasures of this world \( (aihikāni) \), and afterwards, are not suitable for the both worlds \( (ubhayalokapakārakāni) \) like a son is. The word, pleasurable to consume \( (upabhogasukhāḥ) \) [23c paraphrased] means that they cause pleasure during sexual enjoyment \( (upabhoge) \), [i.e.,] during love-making \( (maithune) \); or pleasurable to consume \( (upabhogasukhāḥ) \) [23c paraphrased] means pleasures \( (sukhāḥ) \) for the sake of sexual enjoyment \( (upabhoktum) \). The word, virility \( (vīryam) \) [23d paraphrased] means semen \( (śukram) \).

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.16cd-24ab
May it not be asked: How is it, if a man has no offspring? Hence, the author explains [this] beginning with no shadow \( (acchāyaḥ) \) [16c]. A solitary \( (ekah) \) man \( (naraḥ) \) [17b], [i.e.,] who is without a woman \( (striyāṃ vinā) \), who is ill-smelling \( (aniṣṭagandhaḥ) \) [17a], who is unacceptable \( (agrāhyaḥ) \), who is childless \( (nirapatyaḥ) \) [17b], is just like \( (yathā) \) [16d], \( (tathā) \) [17b], a single-branched \( (ekasākhaḥ) \) [16c], no shadow \( (acchāyaḥ) \) [16c] [producing], fruitless \( (niṣphalaḥ) \) [16d] tree \( (drumāḥ) \) [16d]. Beginning with a lamp in a picture \( (citradīpaḥ) \) [17c], the author shows the defamation of a childless man. An issueless man \( (niṣprajaḥ) \) [18a], [i.e.,] a childless man \( (nirapatyaḥ) \). A lamp in a picture \( (citradīpaḥ) \) [17c], [i.e.,] whose form is like a lamp drawn in a picture, which does not illuminate. A dry pond \( (śuṣkaṃ sarah) \) [17c] [paraphrased] means that he does not satisfy \( (atṛptikaraḥ) \) the worlds. A non-metallic substance \( (adhātuḥ) \) [17d], [i.e.,] being different from gold, etc.; that resembles metal \( (dhātusannibhaḥ) \) [17d], [means] it is not like gold, etc. Precisely, non-human \( (apuruṣaḥ) \), [but] a figure of a man \( (puruṣākṛtiḥ) \) [18b], he should be known as a grass-stuffed \[effigy\] \( (tṛṇapūlīti) \) [18a], [i.e.,] like a bodily form made with a bundle of grass.

[Now] that beginning and unstable \( (apratiṣṭhaś ca) \) [18c]. Unstable means a man who is devoid of stability and is without action \( (niṣkriyaḥ) \) [19a]. A man without action \( (niṣkriyaḥ) \) [19a] is he who is devoid of action \( (kriyāhīnaḥ) \) [and] naked \( (nagnaḥ) \) [18c], [i.e.,] a naked ascetic \( (digambaraḥ) \).

A man without action \( (niṣkriyaḥ) \) [19a] is empty \( (śūnyaḥ) \) [18d], [i.e.,] who is devoid of a woman \( (strīrahitaḥ) \). A man \( (nā) \) [18d] without action \( (niṣkriyaḥ) \) [19a] is a man \( (pumān) \) who is with one sense-faculty \( (ekendriyaḥ) \) [18d] [i.e.,] essentially an one-eyed man \( (ekacakṣuh) \).

He should [likewise] be considered \( (mantavyaḥ) \) [19a] as a man \( (pumṣaḥ) \)

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53 EB shows a variant: \( bījam \) [23d].
of whom (yasya) [19b] offspring (apatyam) [19b] is not known (na vidyate) [19b], and without action (niṣkriyāḥ) [19a].

[The author] praises the man with multiple offspring — beginning with who has multiple shapes (bahumūrtiḥ) [19c]. The man who has multiple offspring (bahuprajāḥ) [20b] is characterised as who has multiple shapes (bahumūrtiḥ) [19c], and so on.

May it not be asked: What is he like? Hence, [the author] explains [this] beginning with this man is auspicious (maṅgalo 'yam) [20c].

The man (nā) [21b], [i.e.,] the male (puruṣāḥ), who has multiple offspring (bahuprajāḥ) [21b], [i.e.,] who has multiple children (bahvapatyāḥ), is praised in the world with the characteristic that begins this man is auspicious (maṅgalo 'yam) [20c].

[The author] explains the reputation [gained] by the offspring, with that beginning affection (prītir) [21c]. The worlds (lokāḥ) [22a] [means] the heavenly worlds beginning with Indra’s world and Brahma’s worlds (indralokabhramalokādi-svarlokāḥ) in the future life (paratra), the worlds beginning with Kāśi in this life (iha), and those worlds beginning with the king’s residence. [The worlds] that have happiness as the end result (sukhodarkhāḥ) [22a] means that the worlds (lokāḥ) [22a] will have happiness as the fruit (sukhaphalakāḥ) in the future (uttarakāle). [In 22a,] happiness (sukham) is the ultimate fruit (uttaraphalam).

All these, beginning with affection (prītir) [21c], depend on offspring (apatyasamśritāḥ) [22b]. Therefore, a man, seeking offspring, seeking the qualities that dependent on offspring, and seeking pleasures from sensual desire, should always use potency-therapy (vājīkaraṇanityaḥ syāt) [23a].

May it not be asked: Is there just the woman alone or is there another potency-therapy? Hence, [the author] explains this beginning with upabhoga- [23c].

Which are successful (siddhān) [23c], [i.e.,] which obtain [good] results (siddhaphalan).  

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.16cd-24ab

In the case of potency-therapies that cause offspring, [the author, beginning with] no shadow (acchāyaḥ) [16c], explains the reason for the use of [potency-therapy by reference to] the childless man’s defects. A single- branched (ekāśākhaḥ) [16c], [i.e.,] single in its own form (ekasvarūpah); solitary (ekāḥ) [17a], [i.e.,] devoid of creepers (latāvirahitah) because it cannot bear them; no shadow (acchāyaḥ) [16c], [i.e.,] devoid of shadows; fruitless (nisphalaḥ) [16d]; ill-smelling (aniṣṭagandhaḥ) [17a], [i.e.,] having foul-smelling flowers.

54 It seems like something is missing here, because an answer to the question is not given.
(pūtigandhikusumāḥ); tree (drumāḥ) [16d], [i.e.,] a tree (vrkṣāḥ) of such a kind is useless, [i.e.,] is not resorted to by people; so also is a childless (nirapatyaḥ) [17b] man (naraḥ) [17b], [i.e.,] a man (pumān) devoid of lineage (niḥsantānāḥ). And it is said [at AsUtt 50.8]: A childless man is just like a fruitless, solitary, single-branched tree with foul-smelling flowers and that casts no shadow.55

[Now] that beginning a lamp in a picture (citradīpaḥ) [17c]. An issueless (niṣprajaḥ) [18a] [means] a childless (nirapatyaḥ) man (pumān). A lamp in a picture (citradīpaḥ) [17c] is like a lamp drawn in a picture (citralikhita-pradīpa iva); a lamp in a picture (citradīpaḥ) [17c] does not cast light (nālokakṛt).

A dry pond (śuṣkaṇ­saraḥ) [17c paraphrased] is like a reservoir of water (jalāśaya­iva). A non-metallic substance (adhātuḥ) [17d] is not a metal (na dhātuḥ); a metal (dhātuḥ) is gold, etc. (suvarṇādiḥ); that resembles metal (dhātusannibhaḥ) [17d] [means that] it shines like a metal (dhātuva­d ābhāsāmānaḥ), in other words, it is something like an ornamental bracelet covered with lac (jatukaṅkanādi).

He is a figure of a man (puruṣākṛtiḥ) [18b] [and] a grass-stuffed [effigy] (tṛṇapūlī) [18a], who should be regarded (mantavyaḥ) [18b] as a heap of grass (tṛṇarāśiḥ) because of his inability to carry out the aims of human life (puruṣārthakriyāvirahitatvāt). Pūl [in 18a, tṛṇapūlī] is in the sense of making into a heap (rāśīkaraṇe).

[Now] that beginning with and unstable (apratiṣṭhaḥ ca) [18c]. A man (nā) [18d], [i.e.,] a male (pumān), of whom offspring does not exist, is unstable (apratiṣṭhaḥ) [18c] [means that] he is devoid of stability (pratiṣṭhārahitaḥ).

Naked (nagnaḥ) [18c] is like a naked ascetic (digambara iva) because of not being surrounded by children. Empty (śūnyaḥ) [18d], [i.e.,] without a companion (sahāyarahitaḥ). With one sense-faculty (ekendriyaḥ) [18d] [means] he of whom there is one sense-faculty such as eye, etc. (cakṣurādi-kam). He should be considered (manavyaḥ) [19a] as without action (niṣkriyaḥ) [19a], [i.e.,] devoid of action (kriyārahitaḥ). Since a self is born in the form of a son (ātmanaḥ putrarūpeṇa jāyamānatvāt), when sons are generated, a man (lokaḥ) is the one with multiple selves (bahvātmā) [20b], multiple shapes (bahumūrtiḥ) [19c], [i.e.,] multiple sense-faculties (bahvindriyaḥ), and accompanied with action (sakriyaḥ).

In order to show the quality (guna) of him who has children, [the author] explains that [beginning with] multiple shapes (bahumūrtiḥ) [19c].

The man (pumān), who has multiple offspring (bahuprajāḥ) [20b] [means he] who has multiple issues (bahvapatyāḥ). [The man] who has multiple selves

55 AsUtt 50.8 cited by Yogindra: acchāyaḥ pūtīkusumāḥ phalena rahito drumāḥ | yathaikaś caikaśākhaś ca nirapatyas tathā pumān || (pumān) Tarṭe’s ed.; naraḥ Āṭhavale’s ed.)
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(bahvātmā) [20b] [means that] there are multiple selves (bahvātmā bhavai) by the births of multiple sons (bahubhīḥ putair jātaiḥ), because a self is born in the form of a son (ātmanah putrarūpeṇa jāyamānatvāt).

Consequently, he is the one who has multiple shapes (bahumūrtiḥ) [19c], multiple faces (bahumukhaḥ) [19c], multiple bodily parts (bahuyāṭḥaḥ) [19d] — bodily part (vyūhaḥ) is the mass of limbs (avayavasaṅghātaḥ) —, multiple actions (bahukriyaḥ) [19d], multiple eyes (bahucakṣuḥ) [20a] — eye (cakṣuḥ) is synecdoche (upalakṣaṇam) of [all] the sense-faculties —, and multiple knowledge (bahujñānaḥ) [20a].

[Now] that beginning with this man is auspicious (maṅgalyo 'yam) [20c]. The man (nā) [21b], [i.e.,] the male (pumān), has multiple offspring (bahuprajaḥ) [21b]. This (ayam) [20c] [i.e.,] the man (puruṣaḥ), is suitable (hitaḥ) to be [called] auspicious (maṅgalaḥ), therefore, he is praised (stūyate) [21b] by people (lokaḥ); thus (iti) [21a]: this man is auspicious (maṅgalaḥ) [20c], this (ayam) [20c] [man] is esteemed (praśastaḥ) [56] [20c], this (ayam) [20d] [man] is fortunate (dhanyah) [20d], and likewise thus (iti) [21a]: this (ayam) [21a] [man] has multiple branches (bahuśākhaḥ) [21a].

With affection (prītiḥ) [21c] [and so on], [the author] explains the qualities (guna) of offspring. Affection (prītiḥ) [21c]; strength (balam) [21c]; happiness (sukham) [21c]; livelihood (vṛtiḥ) [21c], [i.e.,] living (jīvikā); expansion (vistāraḥ) [21d] of family lineage (vamśasya); dignity (vibhavaḥ);[57] nobility (kulam) [21d], [i.e.,] high birth (kaulīnyam); fame (yaśas) [22a]; [the worlds] that have happiness as the end result (sukhodarkāḥ) [22a], [i.e.,] those [worlds] whose ultimate fruit (uttaraphalam) is a happy result; the end result (udarkaḥ) is the ultimate fruit; the worlds (lokāḥ) [22a] of these kinds, [i.e.,] the heavenly world etc. (svargādayaḥ); and prosperity (puṣṭiś ca) [58] [22b] [all] these depend on offspring (apatyaṃ saṃśritāḥ) [22b paraphrased], [means that] [all] these are signs of a good son (satputraṇimittāḥ).

[Now that beginning with] therefore (tasmāt) [22c]. Therefore (tasmāt) [22c], [he] seeks (anvicchan) [22c] offspring (apatyaṃ) [22c], [from the offspring] there is benefit in both worlds (ubhayalokopakārakam). [He] seeks (anvicchan) [22c] the qualities (gunaḥ) [22d] depended on offspring (apatyasamśritān) [22d] beginning with affection (prītiḥ) [21c]. [He] seeks (anvicchan) [22c] temporal (aihikāni) pleasures from sensual desire (kānasukhaṁ) [23b], [i.e.,] only the pleasure of love-making (kevalam maithunasukham). [Such] a

56 E B reads: praśasyo [20c].
57 E B reads: vipulam and shows a variant: vibhavaḥ [21d].
58 E B reads: tuṣṭiś ca (and satisfaction) [22b].
man (purusah) should always use potency-therapy (vajikarananityah syait) [23a], [i.e.,] always (nityam), he should resort to (upayunjita) potency-therapy (vajikaranam).

[The author] sets forth, beginning with upabhogasukhan [23c], to explain the formulae of potency-therapy. Hence, in the following (ata uttaram) [24b] [means] henceforth (atah param). [The formulae] which cause pleasures (sukhakarahn), [i.e.,] the pleasures (sukhan) during the enjoyment (upabhoge), [i.e.,] during coitus with women (strisambhoge maithune); which are successful (siddhan) [23c], [i.e.,] which have definite results (nscitaphalan). I shall explain (pravaksyami) [24b] the formulae of potency-therapy (vajikarahnasamyogahn) [24a], [i.e.,] the formulae of sexual stimulants (vryayogahn), [i.e.,] the augmenting agents (vivardhanan) of virility (viryasya), [i.e.,] [those] of semen (skrasya), and of offspring (apatyasya).

Discussion of CaCi 2.1.16cd-24ab

The original text of Ca clearly prefers to set potency-therapy in the context of dharma, but also acknowledges that it can by also used for pure pleasure in the context of kama.

AsUtt 50.8-10 (Athavale's ed.) are variants and versions of these verses. Yogindra quotes AsUtt 50.8. In CaCi 2.1.23c, the compound, upabhogasukhan, is interpreted in two ways. Cakra, Gang, and Yogindra understand it to refer to the formulae of potency-therapy, which cause pleasures during sexual intercourse, where upabhoga has the meaning of "sexual intercourse". Jajjata, on the other hand, considers it to refer to "the formulae", which are pleasurable to eat, in which upabhoga is understood in its normal meaning of "consumption of food". Since kamasukha in CaCi 2.1.23b already express the meaning of pleasure during intercourse, and because Jajjata is the earliest of the commentators, his interpretation is preferred. Furthermore, Jajjata provides a detailed commentary, which is only partly followed by Cakra, with the notable variant already mentioned. Jajjata's important discussion of the effects of the formulae of potency-therapy on the doas is of fundamental importance, but the later commentators have not given it attention. Jajjata maintains that because of the various defects of the tree, it should not be resorted to for protection and sustenance. This is also the opinion of Yogindra, who arrived at it independent of Jajjata. Gang understands the simile to be between a defective tree and a flawed man, who is both childless and without a woman, while the other commentators consider the man to be defective only because he has no children. Jajjata clearly understands that one form of issueless man to be a celibate ascetic. This is clear from his explanation of the metaphorical use of the word, "solitary" or "one" (eka). He says that solitary refers to a man without purpose,
like a useless tree. He goes on perhaps to make a vailed reference to a celibate ascetic, also indicated later by the word, nagna (naked), who, when he becomes spiritually born in the woods, stands together in groups, like trees, with other issueless men. If correct, it reflects a condemnation of such men for not fulfilling the dharmic duty of producing offspring. Moreover, his further comments show a preference of dharma over kāma and a strong disdain for using the formulae of potency-therapy solely for sensual pleasure. He indicates familiarity with metallurgy, which is absent in the later commentators. His description of the eunuch could reflect the dramatic arts and his understanding of the “self” or “soul” (ātman) tends to reflect a philosophical conception, which is supported by an unidentified quotation. Finally, he is the only commentator to introduce the following formulae by stating the why and how of the use of potency-therapy, which, moreover, is not doṣa-based but purely for the purpose of reproduction. Cakra’s comments are considerably truncated and do not indicate a deep knowledge of Jajjāta or, at least, a will to follow him. Reference to metallurgy is absent in him. He understands issueless men merely as impotent men who cannot fulfil the Hindu’s principal aims (puruṣārtha), without any implied or stated reference to ascetics. In Cakra, the Brahmanical framework for potency-therapy follows that present in Ca and developed in Jajjāta. The later commentators provide extensive word-glosses and explanations that reflect a solid Brahminical background and make explicit reference to naked ascetics (for example, Jaina digambara).

Translation of CaCi 2.1.24cd-33ab original (mūla) text
Bulk-Producing Pills (Brmhanī Guṭikā)
A physician (bhiṣak) should boil down (vipācayet) in one drona of water [and] should cause to remain until one fourth [of the following:] a three pala portion each these of śara roots, ikṣu roots, kāṇḍekṣu roots, together with ikṣuvālikā [roots]; śatāvari, payasyā, vidāri [roots], and kaṇṭakārikā [roots]; jīvantī, jīvaka, medā, virā, ṛṣabhaka, and balā; ṛddhi, gokṣuraka, rāsnā, ātmaguptā, and punarnavā; along with one āḍhaka of fresh māṣa [24cd-27ab].

Into this, he (i.e., the physician) should add (dadyāt), after they have been pounded (peṣyāṇi), madhuka, drākṣa, phalgu, pippalī, ātmaguptā, madhūka [blossoms], kharjūra, and śatāvari; one

59 One drona = four āḍhakas are approximately 12kg288g (= 12.288l water) (W&M).
60 Three palas are approximately 144 g (W&M).
61 One āḍhaka is approximately 3,072 g (W&M).
āḍhaka\textsuperscript{62} each of the juice of vidārī\textsuperscript{7}, āmalaka\textsuperscript{27} and ikṣu\textsuperscript{2}; and [one āḍhaka] of clarified butter (sarpīs); and one dроṇa\textsuperscript{63} of [cow’s] milk. [The physician] should prepare (sādhayet) it (tad) [by boiling down] until the clarified butter remains (ghṛtaśeṣaṃ) [27cd-29c].

Once again, he (i.e., the physician) should combine (yoyajet) that [clarified butter (ghṛta)], after it has been well strained (supūtaṃ) [through a cloth], with powders amounting to one prastha\textsuperscript{64} each of sugar (śarkarā) and tugākṣīrī;\textsuperscript{28} [with powders of] four pala\textsuperscript{65} of māgadhī;\textsuperscript{29} [with powders of] one pala\textsuperscript{66} of marica; with powders amounting to a half pala\textsuperscript{67} each of tvac, ēlā, and keśara\textsuperscript{30} and two kuḍavas\textsuperscript{68} of honey (madhu).

The physician (bhiṣak) should form (kārayet) that into the one pala-sized (palikā)\textsuperscript{69} semi-solid pills (gulikā-styānās) and should administer (praya­yoyajet) them according to the [patient’s digestive] fire [29d­32ab].

This formula is very sexually stimulating, bulk-producing, and strength-promoting. By means of it, [the patient] becomes strong, and thrusts [his] penis, like an aroused horse [32cd-33ab].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.24cd-33ab

<p. 31, lines 1-2> Commencing with śara roots, ikṣu roots (śaramülekṣu-mūlāni) [24c], up to and including after forming them into pills, [the physician] should administer them according to the [patient’s digestive] fire (gulikāḥ krtpā tā yathāgni praya­yoyajet) [32ab]\textsuperscript{70}, this is one formula.  


\textsuperscript{62} Idem.  
\textsuperscript{63} One dроṇa = four āḍhakas are approximately 12kg288g (= 12.288l water) (W&M).  
\textsuperscript{64} One prastha is approximately 768g (W&M).  
\textsuperscript{65} Four palas are approximately 192g (W&M).  
\textsuperscript{66} One pala is approximately 48g (W&M).  
\textsuperscript{67} A half pala is approximately 24g (W&M).  
\textsuperscript{68} Two kuḍavas are approximately 384g (W&M).  
\textsuperscript{69} One pala is approximately 48g (W&M).  
\textsuperscript{70} EB reads: palikā gulikāstyānās tā yathāgni praya­yoyajet [32ab].  
\textsuperscript{71} E interprets that kāṇḍekṣu is [the same as] śara (kāṇḍekṣu = śara). However, as a plant variety, kāṇḍekṣu is different from śara, and even if kāṇḍekṣu were the same as śara, it would be strange that śara is repeated here as śaramūla and śara (= kāṇḍekṣu).

Rama Rao points to one case of Jajjaṭa’s mistake in identification of a medicinal plant and says: “He (Jajjaṭa) was not an expert in the knowledge of drugs.” See Rao, “Commentators on Classical Texts, Jajjaṭa,” 302.
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kapikacchu, phalgūni [27d] = fruit of käśtodumbarikā, and tugākṣīrī [30a] is an earthy substance (bhaumānī dravyam), and is mimicking bamboo-manna (vamśarocanānukāri).

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.24cd-33ab


Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.24cd-33ab

Which [formulae] are they? Hence, [the author] explains [this] beginning with śara roots (śaramūla) [24c]. Having made a three pala portion (tripalikān bhāgān) [26c] of each these (eṣāṃ) [26c], [i.e.,] the nineteen drugs, [namely,] the roots of śara [24c]; the roots of ikṣu [24c]; kāṇḍekṣu [roots] [24d], which is latā in vernacular; ikṣuvālikā [roots] [24d], which is kasāḍa in vernacular and its roots; payasyā [25a] = kṣīrakākolī; and vīrā [25d] = sālaparṇī; and one āḍhaka [26d], [i.e.,] eight śarāvas of fresh (nava) [26d], [i.e.,] new (nūtana) māṣa [26d]. [In this case,] it should be noted that [the word,] nava [26d] does not mean a quantity as “nine” (navatva), but means [the quality] of māṣa [26d] as “freshness” (navatva).

For, in the case of having an attribute, there is both precept and contradiction, when, because of a word used in another meaning, there is suspension of the rule that distinguishes a noun from an adjective; as for example, one who has a tuft of hair on the top of the head (śikhin) does not mean one who is utterly invisible (naṣṭa), [but] one who has not disappeared (vi-naṣṭa), [i.e.,] a man who is not lost [from the world].74 One (i.e., the physician) should boil down (vipācayet) [27a] everything together in one drona of water (jaladrone) [27a], [i.e.,] in sixty-four śarāvas of water, [and] should cause to remain (śeṣayet) [27b] until there is a fourth (caturbhāgaṃ) [27b], [i.e.,] a fourth-portion (caturthabhāga), [i.e.,] sixteen śarāvas.

After having strained all of those through a cloth, into this decoction (kvātha), [the physician should add] the eight [medicinal plants] beginning with madhuka

72 The editor of Cakra (EB) shows a variant: tāladhikṣī.
73 Among the four commentators, Gaṅgā only uses śarāva as a measure.
74 The meaning of this passage may be that he has not become a wondering ascetic, hidden from the world.
[27c] and ending with śatāvarī [28b], after they have been pounded (peṣyāṇi) [27c] into pastes (kalkān); [as well as] one āḍhaka [29a], [i.e.,] sixteen śarāvas, of vidārī [28c] juice (rasa) [28d]; one āḍhaka [29a], [i.e.,] sixteen śarāvas, of āmalaka [28c] juice (rasa) [28d]; and one āḍhaka [29a], [i.e.,] sixteen śarāvas, of 𝑖ksu [28c] juice (rasa) [28d]; one āḍhaka [29a], [i.e.,] sixteen śarāvas, of śarpis [29a], [i.e.,] over a year old clarified butter (ghṛta) from cow’s [milk]; and one drona [29b], [i.e.,] sixty-four śarāvas, of frothless (niṣphenīkṛta) cow’s milk (kṣīra) [29b].

The physician (bhiṣak) [29b] should prepare (sādhayet) [29c] it (tad) [29b] over a very weak fire until the clarified butter remains (ghṛtaśeṣam) [29c], [i.e.,] he should cook [it] until only the clarified butter remains.

Once again (punaḥ) [29d], after that clarified butter (ghṛta) has been well strained (supūtam) [29d] through a cloth, he should combine (yojayet) [29d] it together, [i.e.,] mix (melayet) it together with powders (cūrṇa) amounting to one prastha (prasthonmitaiḥ) [30b], [i.e.,] two śarāvas, [each] of śarkarā (śarkarāyās) [30a] and of tugākṣīrī (tugākṣīryāś) [30a], [i.e.,] of vaṃśamocanā; with powders [amounting to] four (caturbhir) [30c] palas (palaiś) [30c] of māgadhī (māgadhyāḥ) [30c], [i.e.,] of pippalī; with one pala (palena) [30d] of the powders of marica (maricasya) [30d]; and with powders (cūrṇair) [31b] amounting to a half pala (ardhapalonmitaiḥ) [31b] of tvac (tvag) [31a], [i.e.,] of guḍatvac; with powders (cūrṇair) [31b] measured a half pala (ardhapalonmitaiḥ) [31b] of elā [31a]; and with powders (cūrṇair) [31b] amounting to a half pala (ardhapalonmitaiḥ) [31b] of keśara [31a], [i.e.,] of blossoms of nāgakeśara (nāgakeśara­puṣpa).

After it has cooled, he should mix it with two (dvābhyāṃ) [31d] kuḍava (kuḍavābhyāṃ) [31c], [i.e.,] one śarāva, of honey (madhunaḥ) [31c] more than a year old (vatsarātītasya).

The physician (bhiṣak) [31d] should form (kārayet) [31d] all that, after it has been combined, into the one pala-sized (palikā) [32a], [i.e.,] the eight tolaka-sized, pills (guḍikā); and after they have been formed, he should administer (prayojayet) [32b] [them] according to the [patient’s digestive] fire (yathāgni) [32b].

By means of it (anena) [33a], [i.e.,] by the medicine, like an aroused horse (aśva ivodīrṇo) [33a], [a man] thrusts [his] penis (liṅgam) [33b] into a woman.76 Thus, the bulk-producing pill (vṛṃhaṇi guḍikā) is explained.

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75 The word, prasthonmitaiḥ is inserted here in the text of Gaṅgā (E₃) probably by mistake.

76 Gaṅgā (E₃) reads: liṅgam arpayet striyām; EB reads: balī liṅgam samarpayet [33b].
Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.24cd-33ab


Śatāvarī [25a]. Payasyā [25a] = kṣīrakākolī. Vidārī kaṇṭakārikā [25b] [means] the roots of vidārī and kaṇṭakārikā. And thus it is said [at AsUtt 50.21ab-c]:

śarekṣukuśakāśānāṃ vidāryā vīraṇasya ca, mūlāni kaṇṭakāryāś ca.

[The meaning of 25cd:] jīvantī, jīvaka, medā, vīrā = śālaparṇī, ṭṛṣabhaka, and balā. [The meaning of 26ab:] ṛddhi, gokṣuraka, rāsnā, ātmaguptā = śūkaśimbī, and punarnavā.

Having made a three pala portion (tripalikān bhāgān) [26c] of each (prṭhak), [i.e.,] one by one (pratyekam),77 [namely,] having made a three pala portion quantity, each of the nineteen drugs beginning with śara [24c] and ending with punarnavā [26b] [along with] one āḍhaka [26d] of fresh (navam) [26d], [i.e.,] new (niitana), māṣa (māṣāṇāṃ) [26d].

In this case, “freshness” (navatva) should be recognized as belonging to māṣa, because “freshness” and “non-freshness” do not pertain to measurement.

[A physician] should boil down (vipācayet) [27a] all that in one drona of water (jaladroṇe) [27a], [i.e.,] in the water measured one drona; and should cause to remain (cašeṣayet) [27b] until there is a fourth (caturbhāgaṃ) [27b], [i.e.,] one fourth part (caturthabhāga), [i.e.,] a quarter (pāda).

Into this (tatra) [27c] a quarter-remaining juice, [the physician should add the followings:] madhuka [27c] = yaśīmadhu, drāksā [27d], phalgu [27d] = kākodumbarikā, pippali [27d], ātmaguptā [28a], madhūka [28a] = blossoms of madhūka (madhūkapurṣpa), kharjāra [28b], and śatāvarī [28b], after these eight drugs have been pounded (pesyāni) [27c], [i.e.,] after having made them into a paste (kalkīkṛtya).

Into that (tatra), [he should add] one āḍhaka (āḍhakaṃ) [29b] each (prṭhak prṭhak) [28d] of the juice (rasasya) [28d] of vidārī, āmalaka, and ikṣu (vidārīyāmalakekṣūnāṃ) [28c], [i.e.,] one āḍhaka of vidārī juice, one āḍhaka of āmalaka juice, and one āḍhaka of ikṣu juice; and one āḍhaka of clarified butter (sarpiṣaṭ) [29a] from cow’s [milk]; and one drona (-dronaṃ) [29b] of cow’s milk.

The physician (bhiṣak) [29b] should prepare (sādhayet) [29c] all this over a low fire. Then, after straining properly the remaining clarified butter

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77 Yogīndra (EC) reads: prṭhak tripalikān; EB reads: eśāṃ tripalikān [26c].
(ghṛtaśeṣaṃ, i.e., bhṛtāvaśeṣaṃ) [29c] through a cloth, the physician, once again (punah) [29d], should combine (yojayet) [29d] [that clarified butter] with powders (cūrṇaiḥ) [30b] amounting to one prastha (prasthamitaiḥ, i.e., prasthaṁmitaiḥ) [30b] each (pratyekaṃ) of śarkarā [30a], and tugākṣirī [30a] = vamśalocanā; with four (caturbhiḥ) [30c] palas (palaḥ) [30c] of powdered māgadhī [30c] = pippali; one pala (palena) [30d] of powdered marica [30d]; with powders (cūrṇair) [31b] amounting to a half pala (ardhapalonmitaiḥ) [31b] each of tvac [31a], elā [31a] = sūkṣmā, and keśara [31a] = nāgakeśara; and two (dvābhyaḥ) [31d] kuḍavas (kuḍhavābhyaṃ) [31c] of honey (madhunaḥ) [31c].

The physician (bhiṣak) [31d] should form (kārayet) [31d] all that (tat) [31d], after it has been mixed, into one pala-sized (palikā, i.e., palaparimitā) [32a] pills (guḍikā) [32a].

After having prepared the pills, [the physician] should administer (prayojayet) [32b] them (tā) [32b] according to the [patient’s digestive] fire (yathāgni) [32b], [i.e.,] in an appropriate dose (mātrayā) considering the power of [the patient’s digestive] fire (agnibalāpekṣayā).

Thus, beginning with this (eṣah) [32c]; this (eṣah) [32c] formula (yogaḥ) [32c] is very (paraṃ) [32c], [i.e.,] excessively (atyarthaṃ), sexually simulating (vṛṣyaḥ) [32c], [i.e.,] semen-producing (śukrakṛt), bulk-producing (bṛṃhaṇaḥ) [32d], and strength-promoting (balavardhanah) [32d].

By means of it (anena) [33a], [i.e.,] the formula, a man, like an aroused horse (aśva ivodīrṇah) [33a], [i.e.,] being one whose passion for carnal love is excited, thrusts (arpayate) [his] penis (liṅgaṃ) [33b] into the woman (striyām),78 [i.e.,] into the woman’s vagina (strīyonau).

Like [an aroused] horse (aśva iva) [33a] [means that] he is able to perform sexual intercourse beyond what is normal (atyarthaḥ).

Discussion of 24cd-33ab
AhUtt 40.12cd-21ab (Kuṇṭe’s ed.) and AsUtt 50.21-29 (Āṭhavale’s ed.) are variants of this part. Yogīndra quotes AsUtt 50.21ab-c.

Gaṅgā understands once again (punah) [29d] to mean that the preparation is filtered again, having introduced an earlier filtration after the first boiling. Yogīndra, staying closer to the text, understands once again (punah) [29d] to mean that the preparation at this point is again mixed, i.e., blended together. This is preferred interpretation.

There are variations between the commentators in the synonyms they provide for certain ingredients. Among the early commentators, Jajjāṭa and

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78 Yogīndra (E^c) reads: liṅgaṃ arpayet striyām; E^b reads: balī liṅgaṃ samarpayet [33b].
Cakra disagree on the gloss of tugākṣīrī [30a]. Jajjaṭa understands it to be an earthy substance (bhaumam dravyam), mimicking bamboo-manna (vaṃśa- rocanānukāri), and Cakra glosses it as bamboo-manna (vaṃśarocanā), but provides the vernacular name, tāladhī (or tāladhīkṣī). He refers to the earlier view of Jajjaṭa, who explains it as an earthy substance that mimics bamboo-manna (vaṃśarocanānukāri). The later commentators (Gaṅgā and Yogīndra) follow Cakra’s first explanation.

The earliest interpretation indicates knowledge of minerals, which may be used for alchemy, while the later one talks about a vegetable version of the same thing; and Cakra’s use of the vernacular name indicates that its origin may well have been the storehouse of folk remedies. There is also a difference between the earlier commentators (Jajjaṭa and Cakra) and the later commentators (Gaṅgā and Yogīndra) in the identification of several plants. This is most likely the result of both time and location.

At CaCi 2.1.25a, Gaṅgā and Yogīndra gloss payasyā with kṣīrakākolī, while Cakra glosses it with kṣīravidārī, and Jajjaṭa with arkapuṣpī. Cakra and Jajjaṭa gloss vīrā [25d] with kṣīrakākolī, while Gaṅgā and Yogīndra gloss it with śālaparṇī.

Beginning with this formula, the details of the recipes are better presented in the later commentaries; such particulars are wanting in Jajjaṭa and Cakra; and importantly Jajjaṭa, and later Yogīndra enumerate the formulae from one onwards; Cakra mentions the enumeration of formulae only occasionally. The counting by Jajjaṭa provides an early record of the formulae assimilated into the corpus, and Yogīndra serves as a check at a later point in time, in order to determine the addition or subtraction of formulae over the course of time. Jajjaṭa’s enumeration of the formulae points to a canonization process taking place at his time.

The difference in the amount of details provided by the early and the later commentators is revealing. The early commentators reflect a tradition in which the step-by-step process of preparing formulae was passed down by word of mouth from teacher to student. The textbook provided the basic information, but the teacher filled in the details. It also implies that these formulae were secret, and should not be known by everyone. However, by the time of the later commentators, there is no longer the need to maintain the strict teacher to student transmission, and hence the formulae can be known to a wider group of students and physicians. The missing details are written down so that they would be preserved for later generations. Although it is not known if the details provided by the later commentators were the same as those known to the earlier students and scholars, but they do reflect a version that was common in early-nineteenth-century Bengal.
Translation of CaCi 2.1.33cd-38ab original (mūla) text  
Potency-Producing Clarified Butter (Vājīkaraṇam Ghṛtam)  
He (i.e., the physician) should prepare [by boiling down] one āḍhaka\(^9\) of fresh māṣa\(^20\) and ātmaguptā\(^18\) seeds; and [each of] jīvaka,\(^10\) ṛṣabhaka,\(^13\) vīrā,\(^12\) medā,\(^11\) ṛddhi,\(^15\) satāvārī,\(^15\) madhuka,\(^21\) and aśvagandhā\(^13\) having the measure of one kuḍava\(^81\) [33cd-34cd].  
After having added into this decoction (rasa) one prastha\(^82\) of clarified butter (ghṛta), [its] ten times quantity (i.e., ten prasthas) of cow’s milk (gavyam payas), one prastha\(^83\) of vidārī\(^17\) juice, and one prastha\(^84\) of ikṣu\(^2\) juice, [all of them] should be cooked (sādhyam) over a mild fire. [Thus,] the prepared (siddham) clarified butter (sarpis) should be preserved (nidhāpayet) [35-36ab].  
He (i.e., the physician) should mix (āvapet) this [prepared clarified butter] with four pala-portions\(^85\) each of sugar (śarkarā), tugākṣīrī,\(^28\) and honey (kṣaudra); and one pala\(^86\) of pippali\(^24\) [36cd-37ab].  
Henceforth, he (i.e., a patient), who desires not to lose semen and the highest strength of [his] penis, after licking one pala\(^87\) [of this medicine] before [eating], then, should be fed (prayojayet) a meal [37cd-38ab].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.33cd-38ab  
<p. 32, line 5> The second formula is from of māṣa and ātmaguptā (māṣāṇām ātmaguptāyāḥ) [33c] up to and including after licking one pala [of this medicine] before [eating] (palaṃ pūrvam ato liḍhvā) [37c].

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.33cd-38ab  
In the second [formula], rase [35a] is [used in the sense of] “into the decoction” (kvāthe).

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\(^{79}\) One āḍhaka is approximately 3,072 g (W&M).

\(^{80}\) Another interpretation: “nine āḍhakas (āḍhakam navam) of māṣa and ātmaguptā seeds”.  
See CaCi 2.1.26cd.

\(^{81}\) One kuḍava is approximately 192 g (W&M).

\(^{82}\) One prastha is approximately 768 g (W&M).

\(^{83}\) Idem.

\(^{84}\) Idem.

\(^{85}\) Four palas are approximately 192 g (W&M).

\(^{86}\) One pala is approximately 48 g (W&M).

\(^{87}\) Idem.
Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.33cd-38ab

Beginning with māṣāṇām [33c], [the author] explains another sexual stimulating formula (vṛṣyayoga). One ādhaka (āḍhakam) [33d], [i.e.,] eight śarāva of fresh māṣa, [and] one ādhaka (āḍhakam) [33d], [i.e.,] eight śarāva of fresh ātmaguptā (ātmaguptāyāḥ) [33c] fruits (phala).

Vīrā [34a] = śālaparṇī. Madhūkam [34c] = blossom or fruit of madhūka.

One kuḍava [34d], [i.e.,] four śarāva of fresh ātmaguptā (ātmaguptāyāḥ) [33c] fruits (phala).

Vīrā [34a] = śālaparṇī. Madhūkam [34c] = blossom or fruit of madhūka.

One kuḍava [34d], [i.e.,] four śarāva of fresh ātmaguptā (ātmaguptāyāḥ) [33c] fruits (phala).

Accordingly, there are twenty śarāvas of the ten drugs beginning with māṣa [33c]. After cooking all that together in one hundred sixty (ṣaṣṭyuttaraśata) śarāvas of water over a very weak fire, [he] should let a forty śarāva decoc-

When the sound [of cooking] has stopped (śabde vyuparamete), the froth has stopped, and the smell, color, and taste are in a good condition, the [medicat-

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88 Gaṅgā seems to adopt the metrology system of Magadha (māgadhīyamāna), which uses śarāva. See Śār 1.1.15cd-33ab. Cf. CaKa 12.87-98ab; SuCi 31.7; AhKa 6.22-29ab; AsKa 8.26; the Manusmṛti 8.132-137; the Yājñavalkyasmṛti 1.362-365; the Arthaśāstra 2.19.

Gaṅgā understands the seeds (bīja) of ātmagupta to mean their fruits (phala).

89 E B reads: madhukam [34c].

90 That is one kuḍava each of eight ingredients beginning with jīvaka. The amount is eight kuḍavas = four śarāvas.

91 See Śār 2.9.3cd. Yogīndra also comments the quantity of water is eight times of the ingredients.

92 Eight śarāvas (māsa) + eight śarāvas (ātmagupta) + four śarāvas (jīvaka, etc., eight ingredients) = twenty śarāvas.

93 Twenty śarāvas multiplied by eight make one-hundred-sixty śarāvas.

94 See CaKa 12.98cd-99; AhKa 6.23ab; AsKa 8.27; Śār 1.1.33cd-35ab.
ed] clarified butter (sarpīr) [36b] is prepared (siddham) [36b]. Then, [the medicated clarified butter] after having been removed [from the fire, and] having been filtered through a fine cloth, should be preserved (nīdhāpayet, [i.e.,] sthāpayet) [36b] in a pot (pātre). This [medicated] clarified butter is free from impurity (akalka).

He (i.e., the physician) should mix (āvapet) [37b] it (tatra) [37a], [i.e.,] the prepared clarified butter (siddhe ghrte), when it is cooled, with four palaś (catuspalāms) [37a] portion (bhāgams) [37a] of šarkarā (sarkarāyās) [36c], four palaś (catuspalāms) [37a] portions (bhāgams) [37a] of tugākṣirī (tugākṣirīyāḥ) [36c], [i.e.,] vamśalocanā, and one (ekam) pala (palam) [37b] of powdered (cūrṇam) pippali (pippalyāḥ) [37b].

After stirring (āloḍya), [i.e.,] mixing (miśrīkṛtya) everything together, when it has become well cooled, [the physician] should mix [it] with four palaś (catuṣpalāṃs) portions (bhāgāṃs) [37a], four palaś (catuṣpalāṃs) portions (bhāgāṃs) [37a] of šarkarā (śarkarāyās) [386x436], [i.e.,] navasya kṣaudrasya [68x409] honey after having licked one pala (palaṃ) [37c], [i.e.,] eight tolakaś (karṣārdha = tolaka; 1 kola=1 tola (or tolaka) (Monier-Williams).

Thereafter, [the physician] should keep this mixed medicine well hidden. After (ato) [37c] licking (līḍhvā) [37c] one pala (palam) [37c], [i.e.,] eight tolakaś [97] of this medicine (auṣadhāt) [37d] a meal (annam) [37d].

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.33cd-38ab

Beginning with māṣāṇām [33c], [the author] explains the second formula. [Māṣāṇām ātmaguptāyā bījānām āḍhakaṃ [33cd] means one āḍhaka] of māṣa (māṣāṇām) [33c]; and [one āḍhaka] of the seeds (bījānām) [33d] of ātmaguptā (ātmaguptānāṃ) [33c], [i.e.,] one āḍhaka of the seeds of śūkaśimbī. Navam āḍhakam [33d] means one āḍhaka (ekam āḍhakam) of fresh māṣa (navānāṃ māṣāṇām); [and] one āḍhaka of the seeds of ātmaguptā. Likewise, jīvakarṣabhakau [34a], [i.e.,] both jīvaka and rṣabhaka; vīrām [34a] = śalaparṇī; medām [34b]; rdhīm [34b]; šatāvarīṃ [34b]; madhukāṃ [34c] having the measure of one kuḍava

95 Cf. AsKa 8.23-25.
96 This part is not found in the original (mūla) text of E8.
97 Karṣārdha = tola; 1 kola=1 tola (or tolaka) (Monier-Williams).
2 kola = 1 aksa; 2 aksa = 1 šuki; 2 šuki = 1 pala (AhKa 6.25cd-29ab; AsKa 8.26).
Therefore, 1 pala = 8 kola = 8 tola.
98 E8 reads: ātmaguptāyā [33c].
99 E8 reads: āḍhakam navam [33d].
(kuḍavonmitām) [34d], [i.e.,] a kuḍava-measure each of the eight [ingredients] beginning with jīvaka [34a] and ending with aśvagandhā [34c]. Thereby, the word, kuḍavonmitām [34d] is qualified as appropriate [in form when applied to each ingredient] by virtue of the changes in gender and number on the part of those beginning with jīvaka and ṛṣabhaka.

He (i.e., the physician) should prepare (sādhayet) [34d], [i.e.,] cook (pacet), all that in the eight times [the quantity of] water, and should cause one quarter (pāda) to remain (avaśeṣayet).

After that, the quarter-remaining decoction, having been removed [from the fire], having been filtered (parisrutaṃ kṛtvā), [and] after having added (dattvā) [36a] one prastha of clarified butter (ghṛtaprasthaṃ [35a], [i.e.,] gṛtasya prastha); ten times quantity of cow’s milk (gavyam daśaguṇam payah [35b], [i.e.,] daśaguṇam gavyam payo), [i.e.,] milk (dugdha); [one prastha] of vidārī juice (vidārīnāṃ [35c], [i.e.,] one prastha of bhūmikusmaṇḍa juice; and one prastha of ikṣu juice (prastham ikṣurasasya ca [35d], [i.e.,] ikṣurasasya prastham ca) into this decoction (tasmin rase) [35a]; all that (tatsarvaṃ) should be cooked (sādhyaṃ [36a], [i.e.,] pācyaṃ) over a mild fire (mṛdvagninā [36a]).

After that, when the sound [of cooking] and the froth have stopped, and the smell, color, taste, and so on are in a good condition, the clarified butter (sarpir) [36b], [i.e.,] ghṛta is prepared (siddhaṃ [36b], [i.e.,] successfully prepared (samyak siddhaṃ). Then, after having been removed [from the fire] and having been filtering through cloth, [the prepared clarified butter] should be preserved (nidhāpayet) [36b], [i.e.,] should be kept (sthāpayet) in a pot. With that clarified butter, he (i.e., the physician) should mix (āvapet) [37b], [i.e.,] should toss in (prakṣipet) four pala-portions (caṭuspalāṃ bhāgān) [37a] each (prthak prthak) [36d], [i.e.,] one by one (pratyekaṃ), of śarkara (śarkarāyās) [36c], tugākṣīri (tugākṣīryāḥ) [36c] = vamśalocana, honey (kṣaudrasya) [36d] = madhu, and one pala (palam, [i.e.,] palam ekaṃ) [37b] of pippali (pippalyāś) [37b], [i.e.,] of powdered [pippali].

He (i.e., a patient) (yaḥ) [38a] who desires (icched) [38a] not to lose semen (akṣayaṃ śukraṃ) [38a] and (ca) [38b] the highest strength (uttamaṃ balaṃ) [38b] of [his] penis (śephasaś, [i.e.,] mehanasya) [38b]; such a man, after (ato) [37c] licking (līḍhvā) [37c] one pala [37c] quantity (pramāṇam) of this medi-

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100 See Śār 2.9.3cd. Gaṅgā also comments that the quantity of water is eight times of the ingredients.

101 E reads: rase tasmin [35a].

102 Cf. AsKa 8.23-25.

103 E reads: bhāgāṃś caṭuspalāṃs [37a].
cine, before (puṟvam) [37c], [i.e.,] first, then (tato) [37d], should be fed (upayojayet) [37d], [i.e.,] should enjoy (bhuṇjīta) a meal (annam) [37d].

And now in the Aṣṭāṅgasaṃgraha (AsUtt 50.30-33), after measuring those beginning with jīvaka and rśabhaka in a different way, this formula is mentioned: Accordingly [it says that] he (i.e., the physician) should cook thoroughly one āḍhaka [each of] the seeds of māṣa and ātmaguptā; and one prasṛta [each of] medā, aṣvagandhā, two types of varī (dvivarī), vīrā, yaṣṭī, and two types of jīvaka (dvijīvaka) in one sūrpa water; and should boil it down to a quarter.

He (i.e., the physician) should boil one prastha of fresh clarified butter (havis) with two prasthas [each] juice of vidārī and ikṣu along with milk equal to all [liquids]. And into this boiled [liquid], he should add four palas each of those called sitā, honey (kṣaudra), and bamboo manna (tugā); [and] one pala of kaṇa.

He (i.e., the patient), who licks one pala of that [medicated clarified butter] before a meal, acts aggressively like a donkey (rāsabhāyate) towards very satisfied young women.104

Discussion of CaCi 2.1.33cd-38ab

AsUtt 50.30-33 (Āṭhavale’s ed.) are close variants of these verses, which are quoted by Yogīndra, where the animal simile is rather a donkey than a horse or stallion. The early commentaries (Jajjaṭa and Cakra) count the formulae, but Jajjaṭa circumscribes precisely the formula. Cakra provides a clarification of the word, rasa, which here means decoction (kvatha). Rasa is a word with different means in different medical contexts: the vital fluid in the body, the essential juice of plants, and meat or vegetable broth.

The later commentators (Gaṅgā and Yogīndra) fill in the details, while Yogīndra

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The reading, atitṛpta (atitṛptaśu in AsUtt 50.33c), “very satisfied,” (also in Tarte’s edition) implies that the women become sexually satiated with such aggressive behavior on the part of the man who acts like a donkey. Srikantha Murthy translates avatṛpta as “unsatisfied” (AsUtt 50.33c, Srikantha Murthy’s trans. vol. 3: 524).
also counts the formulae. At CaCi 2.1.35, some readings reverse pādaś 35a and 35b. As indicated in Gaṅgā and Yogīndra, it means that the sequence by which the ingredients are added is different, i.e., vidārī follows ikṣu. In the same verse, Gaṅgā doubles the quantities, whereas Yogīndra maintains the quantities specified in the original text. Finally, Gaṅgā mentions that the decoction should be cool before sweets and spices are added.

Translation of CaCi 2.1.38cd-41 original (mūla) text
Potency-Producing Piṇḍa Soup (Vājīkaraṇapiṇḍarasa)
In clarified butter (sarpis), [the physician] should cook an utkārikā-cake [made out of these ingredients]: sugar (śarkarā), split māṣa (māṣavidala), tugākṣīṛī, [cow’s] milk (payas), clarified butter (ghṛta), and the sixth, wheat flour (godhūmacārṇa) [38cd-39ab].
He should [then] soak (prakṣipet) that [cake], which is not over cooked, [and] crushed, in sweetened (madhura), well-scented (sugandha), and hot (uṣṇa) cock’s [meat] soup (kaukkuṭa-rasa), so that the soup (rasa) becomes thick (sāndrībhavet) [39cd-40ab].
This piṇḍa soup (piṇḍarasa) is sexually stimulating (vṛṣya), bulk-producing (pauṣṭika), and strength-promoting (balavardhana). By means of it, [a man] thrusts his penis, like an aroused and strong horse [40cd-41ab].
The piṇḍa soup (piṇḍarasa) of peacock’s (śikhin), partridge’s (tittiri), or swan’s (haṃsa) [meat] is regarded [to be made] in the same way. It promotes strength, complexion, and voice. By means of it, a man acts, like a bull (vṛṣāyate) [41cd-41ef].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.38cd-41
<p. 32, lines 6-7> The third [formula] is from śarkarā māṣavidalās [38c], up to and including eṣa piṇḍaraso vṛṣyaḥ [40c]. In the same way (evām) [41d], the previous mode of preparation of [piṇḍa soup (piṇḍarasa) applies also to the preparation] of peacock’s (śikhi), partridge’s (tittiri), or swan’s (haṃsa) [meat broth] (śikhitittirihaṃsānām) [41c]. Thus, by means of this, there are three formulae; so, [the total] is six.

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.38cd-41
An utkārikā-cake (utkārikā) [39b] has the appearance of rubbish piled up by mice (mūṣikotkarākārā). With the piṇḍa soup (piṇḍarasa) [41c] of peacock’s, partridge’s or swan’s [meat broth] (śikhitittirihaṃsānām) [41c], there

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105 See CaKa 12.98cd-99; AhKa 6.23ab; AsKa 8.27; Śār 1.133cd-35ab.
106 The editor of Cakra (E3) puts a question mark on mūṣikotkarākārā.
are four piṇḍa soups taken separately and collectively [as one].

**Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.38cd-41**

[With] that beginning with śarkarā [38c]. Śarkarā [38c], split māṣa (māṣavidala) [38c], tugākṣīrī [38d], cow’s milk (payas) [38d], clarified butter (ghṛta) [38d] from cow’s [milk] and the sixth, wheat flour (godhūmacūrṇasāṣṭhāni) [39a], having arranged according to measure these [five], which, in normal usage, have the sixth, wheat flour (godhūmacūrṇa); [the physician], first, having fried (bhṛṣṭvā) some wheat flour (godhūmacūrṇa) and split māṣa (māṣavidala) in the middle of clarified butter (sarpis), then, immediately afterwards, adding the three beginning with śarkarā, should cook an utkārikā-cake (utkārikāṃ pacet) [39b] so that it is not too liquid (nātidravā).

**He should soak** (prakṣipet) [40a] that cooked [utkārikā-cake], which is not too liquid (nātidravām) and which is crushed (mrḍitām) [39c] by the hand, into a cock’s soup (kaukkuṭe rase) [39d], [i.e.,] into a soup of cock’s meat (kukkuṭamāṃsa), sweetened (madhure) [39d] by the formula beginning with śarkarā (śarkarādiyogena), well-scented (sugandhe) [40a] by the formula of powders beginning with elā (elādicūrṇayogena), and hot (uṣne) [40a], so that (yathā) [40b] the soup (rasaḥ) [40b] becomes thick (sāndrībhavet) [40b].

**This piṇḍa soup (eṣa piṇḍarasāḥ)** [40c] is heaped (piṇḍībhūta) soup (rasa). [With] that beginning with peacock (śikhi-) [41c]. In the same way (evam) [41d], [i.e.,] in clarified butter (ghṛteṣu), as before, having cooked a utkārikā-cake from the five ingredients of the six [ingredients] mentioned in the previous formula, beginning with śarkarā [38c], so that it is not too liquid (nātidravām), and having crushed (vimṛdya) it [by hand], he should soak (prakṣipet) it, as before, in sweetened (madhure), well-scented (sugandhe), and hot (uṣne) peacock’s meat soup (śikhimāṃsarase), partridge’s meat soup (tittirimāṃsarase), or swan’s meat soup (haṃsamāṃsarase), so that it becomes thick (sāndrībhavet).

So, the piṇḍa soup is regarded [to be made] in the same way (evam piṇḍarasasaṃ mataḥ) [41d].

Thus, the Potency-Producing Piṇḍa Soups (vājīkaraṇapiṇḍarasāḥ) [are explained].

**Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.38cd-41**

[With] that beginning śarkarā, [the author] explains the third formula. Śarkarā [38c]; māṣavidalās [38c], [i.e.,] split of māṣa; tugākṣīrī [38d], [i.e.,] vaṃśalocanā; milk (payo) [38d], [i.e.,] cow’s (gavyaṃ) milk; and clarified butter (ghṛtam) [38d], [i.e.,] cow’s (gavyaṃ) clarified butter; these are the five [ingredients]; the sixth, wheat flour (godhūmacūrṇasaṣṭhāni) [39a], [i.e.,] wheat flour is the sixth [ingredient]; [the physician] should cook (pacet) [39b] in
clarified butter (sarpiṣi, [i.e.,] ghṛte) [39b], an utkārikā-cake (utkārikām) [39b] [made out of] all of these [ingredients]. The utkārikā-cake (utkārikā) [39b] is well-known as halvā-cake.

He should [then] soak (prakṣipet) [40a] that (tāṃ) [39c] utkārikā-cake (utkārikām) [39b], which is not over cooked (nātipakvāṃ) [39c], [and] crushed (mṛditāṃ) [39c] by the hand (kareṇa), into sweetened (madhure) [39d] by the formula beginning with šarkarā, well-scented (sugandhe) [40a] by the formula beginning with elā powder, and hot (uṣne) [40a] cock's (kaukkuṭe) [39d] soup (rase) [39d], [i.e.,] cock’s meat soup (kukkuṭamāṃsarase), so that (yathā) [40b] the soup (rasaḥ) [40b] becomes thick (sāndrībhavet) [40b].

This piṇḍa soup (eṣa piṇḍaraso) [40c], [i.e.,] lumpy (piṇḍībhūta), soup is sexually stimulating (vṛṣyaḥ) [40c], bulk-producing (pauṣṭikaḥ, [i.e.,] puṣṭikṛt) [40d], and strength-promoting (balavarddhanaḥ) [40d]. By means of it (ane-na) [41a], [i.e.,] by means of the piṇḍa soup, a man, like an aroused and strong horse (aśva ivodīrṇabalāḥ)108 [41ab], thrusts his penis (liṅgaṃ samarpayet) [41b] into the woman’s womb (strīyonau).

[Now, that beginning with] peacock (śikhi-) [41c] in the same way as the cock’s piṇḍa soup (kukkuṭapīṇḍarasa). Peacock (śikhi, [i.e.,] mayūraḥ) [41c]; partridge (tittiri) [41c]; swan (haṃsa) [41c]; this [version of] piṇḍa-soup (piṇḍaraso) [41d] is regarded (mataḥ) [41d] [to be made] in the same way as the previous one. So that, in clarified butter (sarpiṣi), [the physician should cook] an utkārikā-cake [made out of] the six ingredients beginning with šarkarā. [And the physician] should soak (prakṣipet) that (tāṃ) [39c] utkārikā-cake, which is not over cooked (nātipakvāṃ), and crushed (mṛditāṃ), into sweetened (madhure), well-scented (sugandhe), hot (uṣne), peacock’s (mayüre), patridge’s (tittire), or swan’s (hāṃse) soup (rase), so that (yathā) the soup (sa rasaḥ) becomes thick (sāndrībhavet).

And that piṇḍa-soup (piṇḍarasa) promotes strength, complexion, and voice (balavārṇasvarakaraḥ) [41e]. By means of it (tena) [41f], [i.e.,] piṇḍa-soup, a man (pumān) [41f] acts like a bull (vṛṣāyate) [41f], [i.e.,] he acts like a bull towards women, [when] he makes love [to them]. In this case, only one formula (yoga) should be recognized because of the uniformity with respect to the use (prayoga) of all [four].

Discussion of CaCi 2.1.38cd-41
AsUtt 50.70-71 (Āṭhavale’s ed.) are variants of these verses. The enumeration of the formulae shows variation among the commentators. Jajjaṭa counts specif-
ically four formulae; Cakra indicates that there could be either four individual formulae or just one formula with four variations; and Yogīndra, preferring the latter of Cakra’s possibilities, counts only one formula. Since, according to verse CaCi 2.1.53, below, the total number of formulae in this quarter is fifteen, such differences of opinion among the commentators is expected.

Yogīndra calls this type of cake, *halvā*, which today is a “sweet made of flour, *ghī* and sugar, or of semolina, *ghī*, syrup, coconut and spices.”

Translation of CaCi 2.1.42-43 original (*mūla*) text

Sexually Stimulating Buffalo’s Meat Soup (*Vṛṣyamāhiṣasarasa*)

[The physician] should boil clarified butter (*ghṛta*) and *māṣa*\(^{20}\) with the addition of ram’s testicles (*bastāṇḍa*) in buffalo’s soup (*māhiṣa-rasa*) [42ab].

[The physician] should fry (*bharjayet*) that soup in fresh clarified butter (*navasarapis*), after it has been strained and acidified with sour fruit- [juice of *dāḍima* (pomegranates), and so on]\(^{109}\) [42cd].

[It should then be] combined with a little rock salt (*lavaṇa*) and [mixed] with *dhānya*,\(^{32}\) *jīraka*,\(^{33}\) and *nāgara*\(^{34}\) [43ab].

This excellent soup (*rasottama*) is sexually stimulating (*vṛṣya*), strength-promoting (*balya*), and bulk-producing (*bṛṃhaṇa*) [43cd].

Jajjaṭa, the *Nīrantarapadavyākhyā* on CaCi 2.1.42-43

<p. 32, lines 8-9> [There is also the formula that] begins with clarified butter and *māṣa* with the addition of ram’s testicles (*ghṛtaṃmāṣānsabastāṇḍān*) [42a], up to and including [this] excellent soup is [sexually stimulating, strength-promoting,] and bulk-producing (*bṛṃhaṇaḥ ca rasottamāḥ*) [43d]. It is the seventh [formula].

Cakrapāṇidatta has no comments for CaCi 2.1.42-43

Gaṅgādhara, the *Jalpakalpataru* on CaCi 2.1.42-43

[Now,] that beginning with clarified butter (*ghṛtam*) [42a]. Having made buffalo meat soup (*māhiṣamāṃsarasa*), [then,] in that soup, [the physician] should boil (*sādhayet*) [42b], [i.e.,] cook, clarified butter, *māṣa* (*ghṛtam māṣān*) [42a] along with rams’ testicles (*bastāṇḍā*) [42a], [i.e.,] he-goats’ testicles and scrota. After that, in new clarified butter (*nūtanaghṛte*), [the physician] should fry (*bharjayet*) [42c], [i.e.,] should scorch (*santalayet*), that soup after it has been


\(^{110}\) The translation follows the interpretations of Gaṅgā and Yogīndra.
strained (tam rasam pūtām) [42c], [i.e.,] filtered (gālitām) through a cloth (vastreṇa).

Then, after adding into it the fruit-juice (phalarasa) of dāḍima (pomegranates), āmraphala (mango fruits), āmalaka (emblic myrobalan fruits), and so on, to make the soup sour (amlī), and a little (iṣat) [43a] rock salt (saindhava), [it should then be] combined (yuktām) [43a] with a little powder of dhānya (coriander), jīraka (cumin), and nāgara (dried ginger) [43b].

This (eṣa) [43c] excellent soup (rasottamaḥ) [43d] is sexually stimulating (vrṣya) [43c], and so forth.

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.142-43
That beginning with clarified butter and māṣa (ghṛtam māṣān) [42a], [the author] explains the fourth formula. Clarified butter (ghṛtam) [42a]; māṣa [42a]; those existing with ram’s testicles (bastāṇḍa), [i.e.,] he-goat’s testicles (chāgāṇḍa); those with the addition of ram’s testicles (sabastāṇḍān) [42a] [means that] [the physician] should boil (sādhayet) [42b] clarified butter (ghṛta), māṣa, together with he-goat’s testicles and scrota (chāgāṇḍakoṣaphala) in buffalo’s soup (māhiṣe rase) [42b], [i.e.,] in buffalo’s meat soup (māhiṣamāṃsarase).

Then, that soup after it has been strained (tam rasam pūtām) [42c], [i.e.,] after it has been filtered (gālitām) through a cloth (vastreṇa); phalāmlam [42d] [means] making [the soup] taste sour with the juices of dāḍima (pomegranates) and āmlaphala (mango fruits), and so on, combining (yuktām) [43a] [it] with a little rock salt (iṣatsalavanāṃ) [43a], [i.e.,] combining [it] with a little salt (iṣallavanayuktam); and [mixed] with dhānya (coriander), jīraka (cumin), and nāgara (dried ginger) (dhānyajīrakanāgaraiḥ) [43b] [means] and combined with the powders of dhānya, jīraka, and nāgara; in fresh clarified butter (nave sarpiṣi), [the physician] should fry (bharjayet) [42c] [it]. This (eṣa) [43c] excellent soup (rasottamaḥ) [43d] is sexually stimulating (vrṣyaḥ) [43c], strength- promoting (balyaḥ) [43c], and bulk-promoting (bṛṃhanaś ca) [43d].

Discussion of CaCi 2.142-43
AsUtt 50.80-81 (Āṭhavale’s ed.) is a close variant of this formula. Jajjata counts it as the seventh and Yogīndra as the fourth formula. Cakra is curiously silent. Both Gaṅgā and Yogīndra interpret the word, sa-bastāṇḍān [42a] as ram’s testicles along with their scrota. The earlier commentators are silent on the matter. This indicates that the word should be understood in the normal way.

In recipes, whose ingredients are prefixed with Sanskrit word, sa-, the meaning is “with such and such added” as the final ingredient(s). It is likely that
the later commentators learned a slightly different version of the formula, in which the testicles were not removed from their scrota before being boiled. Gangā and Yogīndra differ in their respective interpretations of the sequence of ingredients. Yogīndra understands that the frying (or scorching) should be done after all the ingredients have been added to the soup, but Gangā, before they are added and after the broth has been strained. Gaṅgā’s interpretation is preferred because it follows closer the original text of Ca. The process of frying (or scorching) the clear broth in hot clarified butter causes it to become emulsified.

Translation of CaCi 2.1.44-45 original (mūla) text
Other Sexually Stimulating Soups (Anye Vṛṣyarasāḥ)
[A physician should cook] sparrow’s meat (caṭaka) in partridge’s meat soup (tittirirase); partridge’s meat in cock’s meat soup (kaukkuṭe rase); cock’s meat in peacock’s meat soup (bārhiṇarasa); and likewise, peacock’s meat in swan’s meat soup (hāṃse) [44].

[The physician] should make [those] soups (rasān) hot (samtaptān) in fresh clarified butter, acidified with sour fruits (phalāmlān) or sweetened (madhurān) depending on [the patient’s] nature (yathāsātmyaṃ), and scented (gandhāḍhyān), [so that they become] strength-producing (bala-vardhanān) [45].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.44-45
<p. 32, lines 10-11> There are these four [formulae]: [A physician should cook] sparrow’s meats in partridge’s meat soup (caṭakāṃ stittirirase) [44a]; partridge’s meats in cock’s meat soup (tittirin kaukkuṭe rase) [44b]; cock’s meats in peacock’s meat soup (kukkuṭān bārhiṇarase) [44c]; peacock’s meat in swan’s meat soup (bārhiṇaṃ hāṃsaje rase) [44d].

With the previous seven [formulae], there are [now] eleven [formulae].

Cakrapāṇidatta has no comments for CaCi 2.1.44-45

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.44-45
[Now] that beginning with sparrow’s meats (caṭakān) [44a]. Having boiled partridge-meat (tittirimāṃsa) in water, and having made the soup (rasaṃ) clearer and clearer (accham acchataram), [i.e.,] having filtered it through a cloth, [the physician] should cook (sādhayet) sparrow’s meat (caṭakānāṃ māṃsāṃ) in that soup (tatra rase).

111 Cf. CaCi 2.1.42cd.
112 E reads: kukkuṭan bārhiṇarase hāṃse bārhiṇam eva ca [44cd].
After that [the physician] should make that soup, after it has been strained through cloth (vastrapūtaṃ), to be hot (saṃtaptaṃ) [45a], [i.e.,] to be fried in fresh clarified butter (navasarpiṣi) [45a].

Then, after making it acidified with sour fruits (phalāmla) [45b], [i.e.,] making it sour by the natural juices of śārkarā and so on; depending on [the patient’s] nature (yathāsātmyaṃ) [45c]; or (vā) [45c] [making it] sweetened (madhura) [45c] with the formula beginning with śarkarā and so on; [the physician] should make [it] scented (gandhāḍhya) [45d] with the formula of powders beginning with elā and so on.

In the same way, after cooking partridge’s meats (tittirīn, [i.e.,] tittirimāṃsāni) [44b] in cock’s meat soup (kaukkuṭe rase) [44b]; cock’s meats (kukkuṭān, [i.e.,] kukkaṭamāṃsāni) [44c] in peacock’s meat soup (barhiṇarase, [i.e.,] mayūramāṃsarase) [44c]; peacock’s meat (barhiṇam, [i.e.,] mayūramāṃsam) [44d] in swan’s meat soup (hāṃse, [i.e.,] hamsamāṃsarase) [44d]. After that, [the physician] should make that soup, after it has been strained (piṅgāa), to be fried (saṃbhṛṣṭaṃ) in fresh clarified butter (navasarpiṣi) [45a]; after making it acidified with sour fruits (phalāmla) [45b] or (vā) [45c] [making it] sweetened (madhura) [45c] depending on [the patient’s] nature (yathāsātmyaṃ) [45c]; and after making [it] scented (gandhāḍhya) [45d]. In this way, [the physician] should prepare (yojayet) it. Thus, the sexually stimulating soups (vṛṣyarasāḥ) [are explained].

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.144-45

[Now] that beginning with sparrow’s meats in partridge’s meat soup (caṭakāṃs tittirirase) [44a]. [The physician] should cook (sādhayet) sparrow’s meats (caṭakān) [44a] in partridge’s meat soup (tittirirase) [44a] or [the physician] should cook (sādhayet) partridge’s meats (tittirīn) [44b] in cock’s meat soup (kaukkuṭe rase) [44b] or [the physician] should cook (sādhayet) cock’s meats (kukkuṭān) [44c] in peacock’s meat soup (bārhiṇarase, [i.e.,] mayūraraṣe) [44c] or [the physician] should cook peacock’s meat (barhiṇam, [i.e.,] mayūram) [44d] in swan’s meat (hāṃsa) [44d] soup.

Then, after making those four soups, namely, partridge’s (taītira), cock’s (kaukkuṭa), peacock’s (bārhiṇa), and swan’s (hāṃsa) soups strained (piṅgāa), strength-producing (balavardhanān) [45d], depending on [the patient’s] nature (yathāsātmyaṃ) [45c], acidified with sour fruits (phalāmlān) [45b], [i.e.,] making them taste sour with juices of dāḍimaphala (pomegranates fruits)

113 E¹ reads: bārhiṇarase [44c].
114 E¹ reads: bārhiṇam [44d].
115 Idem.
and so on; sweetened (*madhurān*) [45c] by the formula of *śarkarā* and so on; and scented (*gandhāḍhyān*) [45d] by the powders of *elā* and so on; [the physician] should make [them] hot (*saṃtaptān*) [45a], [i.e.,] should fry (*bharjayet*) them in fresh clarified butter (*nave sarpiṣi, 45a: navasarpiṣi*). In this case, there are four formulae.

**Discussion of CaCi 2.1.44-45**

AsUtt 50.82 (Āṭhavale’s ed.) is a variant of CaCi 2.1.44. Both Jajjaṭa and Yoḡīndra, the earlier and the later commentators, agree that there are four formulae in these verses. However, their respective totals at this point remain different: Jajjaṭa counts eleven, and Yoḡīndra eight formulae. In the sequence of steps to process the different soups, Gaṅgā does not mention that the broth should be strained before it is fried in clarified butter. Yoḡīndra includes this in his commentary, and, as previously, puts the frying process as the last step.

**Translation of CaCi 2.1.46 original (mūla) text**

Sexually Stimulating Meat (*Vṛṣyamāṃsa*)

Who, having reached [his] satiation of sparrow’s meats (*caṭakamāṃsa*), afterwards drinks milk, he would not have flaccidity of his penis (*liṅgaśaithilya*) nor loss of semen (*śukrakṣaya*) during a [whole] night [46].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.46

< p. 33, line 12 > [There are] twelve [formulae with that] beginning with satiation of sparrow’s meats (*trptim caṭakamāmsānām*) [46a].

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.46

By this during a night (*niśi*) [46d], [the author] indicates: even during coitus all night long (*sakalaniśāmaithunē ’pi*).

Gaṅgādhara, the *Jalpakalpataru* on CaCi 2.1.46

[Now,] that beginning with satiation (*trptim*) [46a]. Of sparrow’s meats (*caṭakamāmsānām*) [46a], but not “of their soup” (*rasa*). The man, who, having cooked only sparrow’s meat (*caṭakamāmsa*), [and] not eating a [full] meal (*anna*), [i.e.,] having eaten to satisfaction only its meat, should drink cow’s milk (*gavyapayo*) after that, would not have flaccidity (*śaithilya*) of his penis (*liṅga*), [i.e.,] [he] holds his penis erect throughout the whole night, and [he has] no loss of semen (*śukrakṣaya*). This is the meaning [of this verse].

Yoḡīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.46

[Beginning with] satiation (*trptim*) [46a], [the author] explains the ninth
formula. The man, who (yah) [46b], having reached (gatvā) [46b] [his] satiation (trptim) [46a] of sparrow’s meats (caṭakamāṃsānāṃ) [46a] — [here, the meats] for the two purposes of nourishing (pūṣ) and satiation (trpti). The genitive [as caṭakamāṃsānāṃ at 46a] is [used] in the instrumental sense [as caṭakamāṃsaiḥ], [i.e.,] the meats for the two purposes of nourishing (pūṣ) and satiation (trpti), afterwards drinks (anupibet) [46b] milk (payāḥ, [i.e.,] dugdhāṃ) [46b], during a night (niśi, [i.e.,] rātrau) [46d], he would not have flaccidity of his penis (liṅgaśaithilyaṃ) [46c], and he would not have loss of semen (śukrakṣaya) [46d].

Discussion of CaCi 2.1.46
AsUtt 50.83ab (Āṭhavale’s ed.) is a variant of CaCi 2.1.46ab. Jajjaṭa counts twelve and Yogīndra nine formulae. The mention of semen retention during coitus over a long period points to tantric erotic practices. In this connection, moreover, meat\(^{116}\) was consumed here for strength and virility. Having already established the brahminical justification for potency-therapy, the commentators do not try to explain it away or apologize for it. The vitality provided by meat takes the form of a sustained erection and non-ejaculation during prolonged coitus. Both the eating of meat and intercourse without ejaculation are contrary to Brahminical teachings. It is likely, therefore, that the source for this formula and other meat-based formulae was among men who used them for to achieve coitus without procreation, such groups included the Kaula tantrics.

Translation of CaCi 2.1.47 original (mūla) text
Sexually Stimulating Māṣa Formula (Vṛṣyamāṣayoga)
Who, after eating, with māṣa\(^{201}\) soup (māṣayūṣa), saṣṭika-rice\(^{35}\) porridge (saṣṭikaudana), liberally mixed with clarified butter, [then] drinks milk, he, being aroused, stays awake the entire night [47].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.47
<p. 33, line 13> [There are] thirteen [formulae with that] beginning with who, after eating, with māṣa soup (māṣayūṣena yo bhuktvā) [47a].

\(^{116}\) In Kaula Tantrism, meat (māṃsa) is regarded as one of the five “M”s (pañcamakāra): madya (wine), matsya (fish), māṃsa (meat), mudrā (fermented grain), and maithuna (sexual intercourse). They are part of the Kaula-pūjā worship. See Douglas Refrew Brooks, *The Secret of the Three Cities. An Introduction to Hindu Śākta Tantrism*, (Chicago: University of Chicago Press, 1990), 69 and 125.
Cakrapañidatta has no comments for CaCi 2.147

Gaṅgādhara, the Jalpakalpataru on CaCi 2.147
[Now,] that beginning māṣa- [47a]. The man, who (yaḥ) [47a], after eating (bhuktvā) [47a], with māṣa soup (māṣayūṣena) [47a], ṣaṣṭika-rice porridge (ṣaṣṭikaudanaṃ) [47b] liberally mixed with clarified butter (ghṛtāḍhyaṃ) [47b], drinks milk (payah pibati) [47c], he (sa) [47c], being aroused (vegavān) [47d], [i.e.,] being sexually aroused (kāmavegavān), stays awake (jāgarti) [47d] the entire (kṛtsnāṃ) [47d] night (rātrim) [47c].

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.147
[Beginning with] with māṣa soup (māṣayūṣena) [47a], [the author] explains the tenth formula. The man, who (yaḥ) [47a], with māṣa soup (māṣayūṣena) [47a], after eating (bhuktvā) [47a] ṣaṣṭika-rice porridge (ṣaṣṭikaudanaṃ) [47b], drinks milk (payah pibati) [47c]. He (sa) [47c], being aroused (vegavān) [47d], [i.e.,] being aroused by increased sexual desire (udīrṇa­kāma­vegaḥ), stays awake (jāgarti) [47d] throughout (vyāpya) the entire (kṛtsnāṃ) [47d], [i.e.,] all (sarvāṃ) night (rātrim) [47c], engaging in sexual intercourse (ramamāṇaḥ) with women.

Discussion on CaCi 2.147
AsUtt 50.87 is a close variant of this formula. Jajjaṭa and Yogīndra maintain their different enumeration of formulae. Yogīndra has neglected to mention that the rice should be liberally mixed with clarified butter, and in conformity with the previous descriptions, specifically states that he stays awake during lovemaking.

Translation of CaCi 2.1.48 original (mūla) text
Sexually Stimulating Cock’s Meat Formula (Vṛṣyaḥ Kukkuṭamāṃsa­pragyogaḥ)
Satiated by cock’s meat fried in crocodile’s semen (nakraretas),117 the man, with [his] penis ever stiff, does not sleep during the nights [48].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.48
<p. 33, line 14> [There are] fourteen [formulae with that] beginning with of satiated (tṛptānām) [48c].118

117 Crocodile’s semen (nakraretas) is cited as the best item (prādhānya) among sexual stimulants (vṛṣyas) in CaSū 25.40.
118 E8 reads: trptah [48c].
Cakrapāṇidatta has no comments for CaCi 2.148

Gaṅgādhara, the Jalpakalpataru on CaCi 2.148
[Now] that beginning with na nā [48a]. Satiated (ṛptaḥ) [48c] by cock’s meat (kukkuṭamāṃsānām) [48c] fried (bhṛṣṭānāṃ) [48d] in crocodile’s semen (nakraretasi) [48d], [i.e.,] in kumbhira’s semen (kumbhīrāsūkret), the man (nā, [i.e.,] puruṣah) [48a], with [his] penis (śephasā) [48b] fixed (niḥstabdhena), does not (na) [48a] sleep (svapiti) [48a] during the nights (rātriṣu) [48a].

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.148
With na nā [48a], [the author] explains the eleventh formula. Satiated (ṛptaḥ) [48c] by cock’s meat (kukkuṭamāṃsānām) [48c] fried (bhṛṣṭānāṃ) [48d] in the semen (retasi) of the crocodile (nakrasya), [i.e.,] in the semen (śukre) of kumbhīra (kumbhīraśukre), the man (nā, [i.e.,] puruṣah) [48a], being characterized (upalakṣitaḥ) with [his] penis (śephasā, [i.e.,] liṅgena) [48b] fixed (niḥstabdhena), [i.e.,] firm like a staff (daṇḍavat) and not flaccid, does not (na) [48a] sleep (svapiti, [i.e.,] nidrāti) [48a] during the nights (rātriṣu) [48a], but stays awake (jāgarti) performing sexual intercourse with women.

Discussion of CaCi 2.148
This meat-based formula, which sympathetically includes, animal semen, might also come from the communities of Tantric ascetics. Jajjaṭa and Yogīndra maintain their difference in the enumeration of the formulae. However, Jajjaṭa’s quotation of the first word, trptaḥ [48c], suggests a different textual reading. Yogīndra, as in the previous verse, points out that the man with the erect penis stays awake at night making love to women. The use of crocodile’s semen, which is supported by Gaṅgā and Yogīndra, makes little sense, since it would be virtually impossible to extract and collect even a little semen from crocodile, especially as a medium for frying, which is almost always a type of oil or fat. It is, therefore, likely that the crocodile’s fat is meant. By analogy, it is well-known that the name of the large sea-mammal, sperm whale, derives from the whale’s blubber or fat, which is sperm-like in appearance.

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119 E⁸ reads: nityastabdhena; E⁸ shows a variant: nistabdhena [48b].
120 E⁸ reads: rātriṣu [48a].
121 E⁸ reads: nityastabdhena; E⁸ shows a variant: nistabdhena [48b].
122 E⁸ reads: rātriṣu [48a].
Translation of CaCi 2.1.49 original (mūla) text

Sexually Stimulating Egg Soup (Vṛṣyo’ṇḍarasa)

The one (i.e., the patient) should consume the soup of fish eggs (matsyāṇḍarasa) fried in clarified butter, after having strained [it] \(^{[49ab]}\).

The one (i.e., the patient) should consume [the soup of] eggs of swan (haṃsa), peacock (barhiṇa), and cock (dakṣa) in the same way \(^{[49cd]}\).

Jajjaṭa, the Nīrantarapadavyākhyā on CaCi 2.1.49

< p. 33, lines 15-18 > [Beginning with] [the one (i.e., the patient) should consume] the soup of fish eggs [fried in clarified butter,] after having strained (niḥsrāvya matsyāṇḍarasam) \(^{[49a]}\), this is a separate formula.

The one (i.e., the patient) should consume [the soup of] eggs of swan (haṃsa), peacock (barhiṇa), and cock (dakṣa) in the same way (haṃsabarhiṇadakṣāṇām evam anḍāni bhakṣayet) \(^{[49cd]}\). This is not a separate formula (prthakyoga). Some [say] that this is an option (atidesā). It is not a double formula. It is one formula. [Therefore, there are] fourteen [plus] the formula with options, [in this way,] they say [there are a total of] fifteen formulae.

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.49

[Now,] that beginning with of swan (haṃsa-) \(^{[49c]}\). Even though, it looks like there are [three] separated (bhinnāḥ) formulae using the eggs (aṇḍaprayogāḥ) of swan, peacock, and cock (haṃsabarhiṇadakṣāṇāṃ) \(^{[49c]}\), nevertheless, with regard to the formula, this is only one formula (eka evāyaṃ prayogah). In this way, the collectively mentioned [formulae] with one formula of [the eggs] of swan, peacock, and cock (haṃsabarhiṇadakṣāṇāṃ) \(^{[49c]}\) are fulfilled as the fifteen formulae.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.49

[Now,] that beginning after having strained (niḥsrāvya) \(^{[49a]}\). After having boiled fish eggs (matsyāṇḍāṃ, [i.e.,] matsyaḍimbaṃ) in water, having made a soup (rasaṃ), and having strained (niḥsrāvya) \(^{[49a]}\) [it] by a cloth, [the patient] should consume (bhakṣayet) \(^{[49b]}\) [it] with food (sahānnena), after it has been fried (bhṛṣṭaṃ, [i.e.,] saṃbhṛṣṭaṃ) \(^{[49b]}\) [it] in fresh (nūtane) clarified butter (sarpiṣi) \(^{[49b]}\).

In the same way (evam) \(^{[49d]}\), after having boiled swan’s eggs in water, having made a soup, and having strained (niḥsrāvya) \(^{[49a]}\) [it] by a cloth, the one (i.e., the patient) should consume (bhakṣayet) \(^{[49d]}\) [it] with food.

In like manner (tathā), after having cooked (sādhayitvā) peacock’s (barhiṇām) eggs (anḍāni), and, in like manner, after having cooked cock’s (dakṣāṇām, [i.e.,] kukkuṭānām) eggs (anḍāni), and having fully strained (parisrāvya) the soup
(rasam), the one should consume (bhakṣayet) [49d] [it] with food.

[The purport of hāṃsabārhiṇadākṣāṇām [49c] is] that belonging to a swan (hamsasyedam), [i.e.,] it is a swan’s (hāṃsaṃ); that belonging to a peacock (barhiṇasyedam), [i.e.,] it is a peacock’s (bārhiṇam); and that belonging to a cock (dakṣasyedam), [i.e.,] it is a cock’s (dākṣaṃ). And these [belonging to the different birds] are [their] eggs (aṇḍāni). This is the meaning.

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.49

With that beginning with having strained (niḥsrāvya) [49a], [the author] explains the twelfth formula.

[The word,] matsyāṇḍarasam [49a] [means] after having pressed (nipīḍya) fish eggs (matsyāṇḍam), having strained (niḥsrāvya) [49a] it’s juice (rasam), having fried (bhṛṣṭaṃ) [49b] [it], [i.e.,] having roasted (bharjayitvā) [it] in clarified butter (sarpiṣi) [49b], the one should consume (bhakṣayet) [49b] [them].

[The word,] haṃsa-[barhiṇadakṣāṇām] [49c] [means] the eggs (aṇḍāni) of the swan (haṃsaḥ), peacock (barhiṇaḥ), [i.e.,] mayūraḥ), and cock (dakṣaḥ).

The one should consume (bhakṣayet) [49d] [these eggs] fried (bhṛṣṭāni) in clarified butter (sarpiṣi) in the same way (evam) [49d].

And it is said [at AsUtt 50.77ab]: [The one should eat (khādet)] the eggs of swan, peacock, and cock, which have been fried with hot clarified butter (haṃsabarhiṇadakṣāṇḍān bhṛṣṭāṃs taptena sarpiṣā).

The formulae (yogāḥ) of swan’s, peacock’s, and cock’s eggs (hamsabarhiṇadakṣāṇāṃ) are, one by one, three [in number]. In this case, truly, fifteen formulae are fulfilled.

Discussion of CaCi 2.1.49

The meat-based formulae continue. AsUtt 50.77 (Āṭhavale’s ed.) is a variant of this verse, the first line of which is quoted by Yogīndra. Gaṅgā and Yogīndra differ in their respective interpretations of this verse. The three commentators, Jajjaṭa, Cakra, and Yogīndra, arrive at the same total number of fifteen formulae, but through different methods. Jajjaṭa enumerates one formula made up of one fish egg formula and three fowl egg formulae. Cakra implies and Yogīndra explicitly counts four formulae: one fish egg formula and three fowl egg formulae. The total in both cases is fifteen. The variations in the respective enumerations indicate, perhaps, slightly different traditions of counting the formulae. In keeping with the general context of formulae made of meat-soup, Jajjaṭa, Cakra, and Gaṅgā understand this to be the final formula in the series of egg-soups. Yogīndra, on the other hand, following AsUtt 50.77ab, considers it to be a formula in which the eggs themselves of fish and fowl. In the course of its transmission, the formula may be altered from a soup to a solid.
Translation of CaCi 2.1.50-51 original (mūla) text
And here are two [verses] —

When [his] channels (srotaḥsu) have been cleansed, when [his] body is purified, [and] when he consumes [a properly] dosed sexual stimulant (vṛṣya) at the [right] time, a man (manuṣyas), by that [sexual stimulant], [acts] very much (param) like a bull (vṛṣāyate). That [sexual stimulant] is both bulk-promoting (brṃhana) and strength-giving (balapradā) [50].

Because of that, at first, purification in particular should be administered according to [the man's] strength. For, in the same way, dyes [do not succeed] on a soiled garment, [so also] the sexually stimulating formulae (vṛṣyayogāḥ) do not succeed when used in a body that has not been cleansed do not succeed [51].

Jajjaṭa has no comment for CaCi 2.1.50-51

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.50-51
In order to show that the sexually stimulating formulae (vṛṣyayogāḥ) [51b] are to be used only by [persons] whose bodies are purified, [the author] explains that beginning with when [his] channels (srotaḥsu) [50a]. [Properly] dosed (mitam) [50b] means containing a specific measure (mātravat). On a soiled (kliṣṭe) [51d] [garment] means “on a dirty (mlāne) [garment]”.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1.50-51
[The author] explains the instruction for administrating (prayogavidhi) [the formulae] in order to assure the success of the use of potency-therapy (vājīkaraṇayoga), beginning with [50-51]; [i.e., he introduces it with] and here are two [verses] (bhavataś ca). When [his] channels (srotaḥsu) [50a], which convey the essential fluid (rasa) and so on, have been cleansed (śuddheṣu) [50a], and when [his] body (śarīre) [50a] is purified (amale) [50a], [i.e.,] when its impurities are removed (nirḥramale), when [the body] is cleansed (śuddhe) by purification methods (saṃśodhanena), [and when] he consumes (atti) [50b] that medicine (auṣadham), which is a sexually stimulating medicine (vṛṣyauṣadham), whose food (khādyaṃ), is beneficial at the [right] time (kāle) [50b].

And that man (manuṣyas) [50c], by that (tena) [50c] medicine (auṣadhena), acts (ācarati) very much (param, [i.e.,] utkṛṣṭam) [50c] like a bull (vṛṣāyate, [i.e.,] vṛṣa-iva) [50c].

Because of that (tasmāt) [51a], [i.e.,] by the reason (hetor) [of that], the man, who desires to use (upayuyukṣunā) potency-therapy (vājīkaraṇam), at first (purā) [51a], purification (śodhanam) [51a], emetic therapy (vamanam) and
purgation (virecana) should be administered (kāryam) [51a] according to [the man’s] strength (balānūepam) [51b].

Why? Hence, [the author] explains [this] beginning with na hi [51b]. For, [it is] because successful formulae do not (na) [51b] succeed (sidhyanti) [51c] in a body that has not been cleansed (dehe maline) [51c]. For, in the same way (yathā) [51d], dyes (raṅgayogo) applied on a sullied (mliṣte) garment (vāsasi) [51d], [i.e.,] cloth (vastre), do not succeed to brighten it.

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.50-51

In order to show that the sexually stimulating formulae (vṛṣyayogāḥ) [51b], just like the formulae of rejuvenation-therapy (rasāyanayogāḥ), are to be used only by those whose bodies have been purified, [the author] explains that beginning with when [his] channels (srotahsu) [50a].

When [his] channels (srotahsu) [50a], which convey the essential fluid and so on, have been cleansed (śuddheṣu) [50a], and when [his] body (śarīre) [50a] is purified (amale) [50a], [i.e.,] when its impurities are removed (nirhṛtamale), [i.e.,] when it is cleansed (śuddhe), by purification methods (śodhanena); the sexual stimulant (vṛṣyam) [50b] to be eaten (ādyaṃ, [i.e.,] bhakṣyaṃ), after having been [properly] dosed (mitam) [50b], [i.e.,] measured (parimitam) with regard to the power of [his] digestive fire (agnibalāpekṣiṇyā); the man (manuṣyaḥ) [50c] consumes (atti) [50b], [i.e.,] eats (bhakṣayati) [it] at the [right] time (kāle) [50b].

The man, by means of the proper use of such a sexual stimulant, [acts] very much (param) [50c], [i.e.,] exceedingly (atīva), like a bull (vṛṣāyate) [50c]. That eatable sexual stimulant (vṛṣyam ādyaṃ), consumed in the [proper] dose (mātrayā) at the [right] time (kāle), is bulk-promoting (bṛṃhanam) [50d] and strength-giving (balapradaṃca) [50d].

Because of that (tasmār) [51a] means that, in this way, because the sexually simulating formula produces an effect only in a body that has been cleansed (śuddhaśarīre).

At first (purā, [i.e.,] pūrvaṃ) [51a] [means that] just before the sexually stimulating formula, purification (śodhanam) [51a], [i.e.,] the treatment methods (karma), beginning with emetic-therapy (vamana), should be administered (kāryam) [51a] according to [the man’s] strength (balānūepam) [51b].

123 Gaṅgā (E D ) reads: siddhayogāḥ, but it must be a mistype as siddhiyogāḥ.
124 E B reads: rāgayogāḥ [51d].
125 E B reads: kliṣte; E B shows a variant: mliṣte [51d].
126 Yogindra (E C ) reads: yat [sic] ādyaṃ; E B reads: yadā nā; E B shows a variant: yad ādyaṃ [50b].
Why? For, [it is] because sexually stimulating formulae (vrṣyayogāḥ) [51b] used (prayuktāḥ) [51c] in a body (dehe) [51c] that has not been cleansed (maline) [51c], [i.e.,] non-purified (aśuddhe) [body], [i.e.,] a body, whose impurities have not been removed (anirṛtamale) by purification (śodhanena), do not (na) [51b] succeed (sidhyanti) [51c]; for, in the same way (yathā) [51d], dyes (rāgayogāḥ, [i.e.,] raṅgayogāḥ) [51d] used on a garment (vāsasi, [i.e.,] vastre) [51d] sullied (mliṣte)\(^{127}\) by dust and so on (dhūlyādimaline) do not succeed.

Hence, just before [administration of sexual stimulating formula], purification (śodhanam) [51a] is to be undertaken. Having undertaken purification, he, being one whose body is cleansed (śuddhaśarīraḥ), should use sexually stimulating formulae.

Discussion of CaCi 2.1.50-51

Here these are two verses that specify how the procedure for administering potency-therapy, which begins with body-purification. AsUtt 50.136-137 (Āṭhavale’s ed.) are close variants of these verses. Jajjaṭa’s reading of this verse is found in his comments to verse CaCi 2.1.23, above; and 50a is cited in his comments to 52-53, below. The lack of his comments to verse CaCi 2.1.51 suggests that the simile of the dirty cloth may not have been part of the version of Ca with which he was familiar. Aside from different readings of CaCi 2.1.50b, the commentators agree that the first step in the use of potency-therapy is the cleansing of the body by means of purification-therapy.

Translation of CaCi 2.1.52-53 original (mūla) text

Here are two verses —

The suitability for potency-therapy, the woman as a field (kṣetra), which woman belongs to which man; which defects belong to issueless [men], and which qualities belong to those [men] with children; as well as the fifteen formulae which increase virility and offspring [and] provide bulk and strength — these are mentioned in the śaramūlīya quarter [52-53].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1.52-53

<pp. 33-34, lines 19-22> The suitability for potency-therapy (vājikaraṇa-sāmarthyaṃ) [52a] [refers to] that beginning, in this way, if [he] achieves right conduct and gains advantage (yadāyattau hi dharmārthau) [CaCi 2.1.3cd]. [A woman as] a field (kṣetra) [52b] [refers to] the best potency-therapy and a field (vājikaraṇam agryaṃ ca kṣetram) [CaCi 2.1.4cd]; and also which woman

\(^{127}\) EB reads: kliṣte; EB shows a variant: mliṣte [51d].
belongs to which man (strī yasya caiva yā) [52b] refers to a woman who is sexually stimulating (yā strī praharṣinī) [CaCi 2.1.4d]. There is an additional explanation, namely, that it includes [pādas (quarters)] through that woman is considered to be the foremost sexual stimulant (sā strī vrṣyatamā matā) [CaCi 2.1.8b].

<.p. 39, 23-25 lines> Which defects belong to issueless [men] (ye doṣā nirapatyānām) [52c] are those beginning with [a tree] casts no shadow and is single-branched (acchāya caikaśākha ca) [CaCi 2.1.16c]. And which qualities belong to those [men] with children (guṇāḥ putravatāṃ ye ca) [52d] [refers to] the part beginning with multiple shapes (bahumūrti) [CaCi 2.1.19c]. The fifteen formulae which increase virility and offspring (daśa pānca ca saṃyogā vīryāpatyavivardhanāḥ) [53ab], these [formulae] have just been explained.

<p. 39, 26 line> By the depiction, when [his] channels have been cleansed (srotāh suśuddheṣu) [50a] and so on, [the rule of administration of a sexual stimulant] has just been explained.

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1.52-53
In [this] summary (samgraha), and also which woman belongs to which [man] (yasya caiva yā) [52b] means “which woman is sexually stimulating to which man” (yasya yā vrṣya).

Gaṅgādhara has no comments for CaCi 2.1.52-53

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.52-53
[Beginning with] the suitability for potency-therapy (vājīkaraṇa-sāmarthyam), [the author] explains the summary of the meanings of the first quarter.

The suitability (sāmarthyam) [52a] of potency-therapy (vājīkaraṇasya); the woman (strī) [52b] as a field (kṣetram) [52b]; which kind of woman is sexually stimulating to which man (yasya) [52b]; which defects (ye doṣāḥ) [52c] belong to issueless men (nirapatyānām) [52c]; and (ca) [52d] which (ye) [52d] qualities (guṇāḥ) [52d] belong to men with children (putravatāṃ) [52d]; all that, as well as the fifteen (daśa pānca ca) [53a], [i.e.,] pañcadasa formulae (saṃyogāḥ, [i.e.,] yogāḥ) [53a], which increase virility and offspring (vīryāpatyavivardhanāḥ) [53b] and provide bulk and strength (puṣṭibalapradāḥ) [53d]; all of these (te) [53c] are mentioned (uktāḥ) [53c] by Lord Ātreya Punarvasu in this, the first quarter (pāde) [53d] of potency-therapy, [named as] śalambuliya [53c] [quarter].
Discussion of CaCi 2.1.52-53
The two summary verses established the limit of this quarter (pāda). At CaCi 2.1.52ab, there is difference in the grouping of words. Cakra considers kṣetram strī and yasya caiva yā to be two separate and complete phrases. Jajjaṭa breaks the sequence differently: kṣetram and strī yasya caiva yā. Yogīndra also may follow this, but it is not clear from his comments. Since the original verse (CaCi 2.1.4cd) distinguishes a field (kṣetra) as a separate and foremost potency-therapy (vājīkaraṇam agryam), Jajjaṭa’s reading is preferred. Jajjaṭa specifies which parts of this quarter correspond to the different topics mentioned in the summary verses. They are in order: CaCi 2.1.3c, 4cd, 8ab, 16c, and 19c. Cakra does not follow the practice, nor, of course, does Yogīndra. Jajjaṭa felt compelled to justify the final verses in relationship to the rest of the quarter, whereas the later commentaries considered it unnecessary.

Translation of CaCi 2.1 Colophon
Thus [ends] the first quarter of potency-therapy (vājīkaraṇapāda) named saṃyogaśaramūlīya, in the chapter of potency-therapy (vājīkaraṇādhyāya) in the therapeutics section (cikitsāsthāna) in the treatise (tantra) composed by Agniveśa [and] redacted by Caraka.

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.1 Colophon
<p. 34, lines 27-28> Thus, is ended the quarter [named] saṃyogaśaramūlīya in the work, Nirantarapadavyākhyā (Commentary in Concise (or True) Words) of Śrī Vāhaṭa’s student, Jajjaṭa.

Cakrapāṇidatta, the Āyurvedadīpikā on CaCi 2.1 Colophon
Thus [ends] the first quarter of potency-therapy (vājīkaraṇapāda), named saṃyogaśaramūlīya, in the chapter of potency-therapy (vājīkaraṇādhyāya), in the therapeutics section (cikitsāsthāna), in the Āyurvedadīpikā (Illumination of Āyurveda), a commentary (ṭīkā) on the meaning of the Caraka-[saṃhitā] composed by venerable Cakrapāṇidatta.

Gaṅgādhara, the Jalpakalpataru on CaCi 2.1 Colophon
[With] that beginning with Agni-[veśa], [the author] completes the quarter (pāda). Thus [ends] the first quarter of potency-therapy (vājīkaraṇapāda), [named] saṃyogaśaramūlīya, in the therapeutics section (cikitsitasthāna), in the Jalpakalpataru (Fruitful Source of Discourses) on the Caraka[saṃhitā] composed by the physician (vaidya), venerable Gaṅgādhara, King of poetry (kavirāja) and Jewel of poets (kaviratna).
**Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1 Colophon**

Thus [ends] the first quarter (prathama pāda), in the second chapter (dvitiye 'dhyāya), in the therapeutics section (cikitsitasthāna), in the Carakopaskāra (Supplement to the Caraka-[samhitā]).

**Discussion of CaCi 2.1 Colophon**

The colophon of Jajjāta’s commentary on CaCi 2.1 clearly states that Jajjāta is the student of a certain Śrī Vāhaṭa, who is presumed to be the Malayāḷam form of Vāghbhaṭa. Even though the authors are mentioned in the colophon, Gaṅgā wants to assign an author to it, but does not specify who that should be.

## 4. List of Medicinal Plants

1. **Śara**: *Saccharum munja* Roxb. (GVDB: 391); *Saccharum munja* Roxb. is a synonym of *Saccharum bengalense* Retz. (PL).
2. **Ikṣu**: *Saccharum officinarum* Linn., sugar cane (IMP 5: 31; GVDB: 40-41).
3. **Kāṇḍekṣu**: a variety of cane sugar (*ikṣu*) called kāṭhagannā or kāṣṭhekṣu (GVDB: 90).
4. **Ikṣuvālikā**: synonym, *ikṣvālikā* and *ikṣuraka* (*Asteracantha longifolia* Nees.) (GVDB: 42-43). *Asteracantha longifolia* Nees. is a synonym of *Hygrophila auriculata* (Schumach.) Heine (PL).
6. **Payasyā**: “Dalḥaṇa has identified it (payasyā) with arkapuspi in general, but sometimes also with kṣiravidārī and kṣirakākoli, while others have at some places called it kṣirini. …” (GVDB: 238).
10. **Jīvaka**: *Malaxis acuminata* D. Don, a synonym of *Microstylis wallichii* Lindl. (IMP 3: 367). “This is one of the group of eight drugs called aṣṭavarga, about whose identity nothing definite is known. …” (GVDB: 170).
11. **Medā**: *Polygonatum cirrhifolium* (Wall.) Royle (IMP 4: 333); a synonym of *medādvaya* and *mede*; “This is one of the drugs of the aṣṭavarga (group of eight drugs) which have not been identified satisfactorily as yet …” (GVDB: 319-320).
12. **Vīrā**: “As regards its botanical source, Cakra, at one place, has mentioned it to be what is known as jalandhara śāka. We are, however, inclined to believe that it may be some
water plant armed with spines like Lasia spinosa Thwaites. Some spinous variety of Asparagus may be another possibility of having been named as vīrā…” (GVDB: 375; Cf. IMP 2: 137).


[15] Rddhi: Habenaria edgeworthii Hook.f. ex Collett. (IMP 3: 110). Habenaria edgeworthii Hook.f. ex Collett is a synonym of Platanthera edgeworthii (Hook.f. ex Collett) R.K.Gupta (PL). “This is one of the drugs of aṣṭavarga which have not been identified as yet. Vārāhīkanda was recommended as a substitute by Bāva Miśra…” (GVDB: 55).


[18] Ātmaguptā: a synonym of kapikacchu; Mucuna pruriens (Linn.) DC. (IMP 4: 68; Cf. GVDB: 34, 461).

[19] Punarnavā: a synonym of śopaghṛṇi; Hogweed, Pigweed; Boerhavia diffusa Linn. (IMP 1: 253). “Two kinds of punarnavā have been mentioned and used. They are called as śveta (white) and rakta (red). As regards the rakta variety, any of the red-flowered species of Boerhaavia i.e., B. diffusa Linn., B. repens Linn., and B. repanda Willd. may be used and in practice the first these is being used. But there is difference of opinion with regard to the śveta (white) variety. White flowered species i.e., B. verticillata or any of the Trianthema species, i.e., T. decandra Linn., T. pentandra Linn. or T. portulacastrum Linn. are generally believed to be śveta-punarnavā…” (GVDB: 253-254).


[23] Phalgu: “Phalgu and malapū are said to be two varieties of it (kākodu(du)mbarikā or kākodumbarī etc.; Ficus hispida Linn. f.). Ficus cunia Ham. ex. Roxb. may be one of the two.” (GVDB: 89). Ficus cunia Buch.-Ham. ex Roxb. is a synonym of Ficus semicordata Buch.-Ham. ex Sm. (PL).


[26] Kharjūra: Phoenix dactylifera Linn. (IMP 4: 240). “Kharjūra is the name of the fruit, Kharjūri of the source plant, … Different kinds of kharjūri belong to different species of Phoenix, i.e., Phoenix sylvestris Roxb., P. dactylifera Linn. (the true Arabian Date Palm), P. humilis Royle and P. acaulis Buch.-Ham. which are generally called kharjūra, but the fruits of the former two only are used.” (GVDB: 131).


[34] Nāgara: synonyms, ārdaka (fresh rhizome of ginger) and śuṇṭhī (dried ginger) (GVDB: 221-222).

[35] Ṣaṣṭika: “The ṣaṣṭika variety of paddy (Oriza sativa Linn.) is supposed to grow and be harvested during summer or rainy seasons and usually take about sixty days…” (GVDB: 418-419).

5. Abbreviations

Ah: Aṣṭāṅgahṛdayasaṃhitā
As: Aṣṭāṅgasanāgraha
Ca: Carakasamhitā
Cakra: Cakrapāṇidatta or Cakrapāṇidatta’s Āyurvedadīpikā
Ci: Cikitsāstāna
E, E, E, E, E, and E: the printed editions of the Carakasamhitā, see 6. Bibliography, Carakasamhitā; e.g., EBCJL means E, E, E, and E.
Gaṅgā: Gaṅgādhara or Gaṅgādhara’s Jalpakalpataru
GVDB: Glossary of Vegetable Drugs in Brhattayī, see Bibliography, Singh and Chunekar, 1999.
HIML: A History of Indian Medical Literature, see Bibliography, Meulenbeld, 1999-2002.
IMP: *Indian Medicinal Plants*, see Bibliography, Arya Vaidya Sala, 1993-96.
Ka: Kalpasthāna
Mt, Mt, and Mt: the manuscripts of the *Nirantarapadavyākhya*, see 2. Text of the *Nirantarapadavyākhya*, Manuscripts; e.g., Mt means Mt and Mt; Mt means Mt, Mt, and Mt.
MhB: *Mahābhārata*
Śā: Śārīrasthāna
Śār: Śārṅgadharasamhitā
S: Siddhisthāna
Su: Susrutasamhitā
Śū: Śūtrasthāna
PL: *The Plant List, A Working List of All Plant Species*, see Bibliography, Royal Botanic Gardens, Kew and Missouri Botanical Garden.
Utt: Uttaratantra or Uttarasthāna
Yogīndra: Yogīndranāth Sen or Yogīndranāth Sen’s *Carakopaskāra*

chap.: chapter; chaps: chapters
ed.: edition, edited or editor; eds.: editors
em.: emendation or emended
om.: omission or omitted
trans.: translation or translated

6. Bibliography

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Aṣṭāṅghrdaysamhitā


Aṣṭāṅgasamgraha

[Tarte’s ed.]: Aṣṭāṅgasamgrahaḥ Śrīadvāgbhaṭācāryanirmitah. ṣadbhīḥ sūtrādibhiḥ sthānair aड़urvedaprakāśakāḥ ... Tarte ity upanāmnā ca bhiṣakpadaśrītā gurōḥ. ... Mumbāpura: Gaṇapata Kṛṣṇajī, (śaka 1810) 1888.

[Āṭhavale’s ed.]: Śrīmad Vṛddhavāgbhaṭaviracitaḥ, Aṣṭāṅgasamgrahaḥ. Induvyākhya-


Bhelasamhitā


Carakasamhitā


[E1] (Śāstrin’s ed. with Jajjāta, the Nirantarapadavyākhyā): Mahārṣipunarvasuśisyena rṣivareṇa agnivesena pranitā mahāmuniṇā carakeṇa käpiṭalabaleṇa dṛḍhabalena ca pratisamskṛṭā, Carakasamhitā mahāmahopādhyāyacarakacaturānanaśrīcakrapāṇidattaviracitayā Āyurvedadipikākhyāyāyā (tathā cikitsāsthānataḥ siddhisthānaṃ yāvata) śrīvāgabhaṭaśisyācāryaṇarajājājāvatiracitayā Nirantarapadavyākhyāyā ca saṃvalitā.

Śārṅgadharasaṃhitā


Suśrutasaṃhitā


Other Sanskrit Texts

Arthaśāstra


Baudhāyanadharmasūtra


Bhāgavatapurāṇa


Cāndravyākaraṇa


Devībhāgavatapurāṇa


Kāmasūtra


Manusmrți

Matsyapurāṇa


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Nāṭyaśāstra


Taittirīyasamhitā


Varāhapurāṇa


Viṣṇudharmasūtra

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Śatapathabrāhmaṇa


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