

Sanskrit Medical Scholasticism II

— Jajjāṭa’s *Nirantarapadavyākhyā* and Other Commentaries
on the *Carakasaṃhitā*, Cikitsāsthāna 2.2 —

KENNETH G. ZYSK
University of Copenhagen

TSUTOMU YAMASHITA
Kyoto University of Advanced Science

Abstract

This paper is a continuation of “Sanskrit Medical Scholasticism — Jajjāṭa’s *Nirantarapadavyākhyā* and Other Commentaries on the *Carakasaṃhitā*, Cikitsāsthāna 2.1 —” and offers a translation and analysis of the *Carakasaṃhitā*, Cikitsāsthāna Chapter 2, Quarter 2 (CaCi 2.2) along with the four commentaries.

1. Introduction

Since this part continues the previous quarter (CaCi 2.1), which is already published,¹ we wish to focus on the two things in these introductory remarks: corrections to the previous quarter and highlights of important points in the transmission of medical knowledge through the commentarial tradition.

¹ Kenneth G. Zysk and Tsutomu Yamashita, “Sanskrit Medical Scholasticism — Jajjāṭa’s *Nirantarapadavyākhyā* and Other Commentaries on the *Carakasaṃhitā*, Cikitsāsthāna 2.1 —,” *eJournal of Indian Medicine* 10, no. 1 (2018): 1-113.
<https://doi.org/10.21827/5c3f01174756c>

1.1. Corrections to the previous quarter (CaCi 2.1)

Translation of CaCi 2.1.1-2 original (*mūla*) text in our previous article p. 37
 The quarter (*pāda*) of potency-therapy (*vājīkaraṇa*) that has the roots of *śara*^[1] in the formula (*saṃyogaśaramūlīyaṃ vājīkaraṇa-pādam*) [1].
 Now, we shall explain the quarter of potency-therapy (*vājīkaraṇa*) that has the roots of *śara*^[1] in the formula (*saṃyogaśaramūlīya*). Thus, indeed spoke the lord Ātreya [2].

We would like to correct this part as follows:

The quarter of potency-therapy (*vājīkaraṇa-pāda*) [named] *saṃyogaśaramūlīya* (*saṃyogaśaramūlīyaṃ vājīkaraṇa-pādam*)

Now, we shall explain the quarter of potency-therapy (*vājīkaraṇa*) [named] *saṃyogaśaramūla* [1]. Thus, indeed spoke the lord Ātreya [2].

Translation, Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.1-2 in our previous article p. 38, lines 5-8:

<5-6> Since [the four quarters] beginning with the *saṃyogaśaramūlīya* 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 *saṃyoga-śaramūlīya* quarter.

We would like to correct this part as follows:

<5-6> Since it is a single chapter (*adhyāya*), there is just one connection of those [formulae] beginning with *saṃyogaśaramūla*. Everything [relating to potency-therapy] including the purpose of potency-therapy, and so on is described in these [four quarters (*pāda*) beginning with] the *saṃyoga-śaramūlīya* quarter.

Discussion of CaCi 2.1.1-2 in our previous article p. 39

We would like to replace the discussion of CaCi 2.1.1-2 as follows:

Crucial to understanding the rationale behind the grouping of the formulae, Jajjaṭa explains that each set of formulae has an element that ties them together since it occurs as an ingredient in all the recipes in the quarter. It is usually found in the title of given to the group of formulae. In this quarter, it is the roots of the *śara* (*śaramūla*), which is found in all of the following formulae in the quarter. None of the other commentators mentions it.

On the other hand, 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, summarizes 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. It is as if the first two chapters of CaCi represent a single textual transmission.

Translation, Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1 Colophon in our previous article p. 104, lines 19-22:

<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.

We would like to correct this translation as follows:

<p. 34, lines 27-28> Thus ends the [quarter named] *saṃyogaśaramūlīya* in the work (*kṛti*) [called] *Nirantarapadavyākhyā* (*Commentary in Continuous Words*) of Śrī Vāhaṭa's student, Jajjaṭa.

1.2. Highlights in the Commentaries to CaCi 2.2.

1. The connection linking the formulae in this quarter is sixty-day-rice (*ṣaṣṭika*) grains, an ingredient in all the formulae that bears the *prabhāva* or special action or potency, which in this case derives from his symbolic association with semen. This is brought out especially in Jajjaṭa's comments, but in none of the other commentaries.

2. There is clear evidence that several of the formulae in this quarter have their origins as common folk recipes, which have been modified to become medicines.

3. Jajjaṭa and Cakra continue to demonstrate good knowledge of Sanskrit grammar.

4. Jajjaṭa and Yogīndra continue to count the formulae to create a closed corpus.
5. Gaṅgā does not hesitate to change the text to accommodate his interpretation, while Yogīndra remains faithful to Cakra.
6. Indication of additional verses (CaCi 2.2.30, 31, and 32; or 30, 32, and 31) comes after Jajjaṭa and Cakra at the end of the section.

2. Translations

The second quarter in the [second] chapter of potency-therapy (*vājīkaraṇādhyaṣe dvitīyaḥ pādaḥ*) [in the therapeutic section (Cikitsāsthāna) of the *Carakasaṃhitā*] (CaCi 2.2)

§ Original text (*mūla*) of CaCi 2.2.1-2

Now, from here, we shall explain the quarter (*pāda*) [named] *āsiktakṣīrika*² in [the chapter of] potency-therapy (*vājīkaraṇa*) [1]. Thus, indeed spoke the lord Ātreya [2].

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.1-2

Since it is a single chapter (*adhyaṣa*), there is just one connection of those [formulae] beginning with as *āsiktakṣīrika* [in this quarter (*pāda*)]. Referring to [the first Sanskrit word of this quarter] *āsiktakṣīra* [3] and so on, [it] becomes *āsiktakṣīrika* [1] [as the title of] the quarter in [the chapter of] potency-therapy (*vājīkaraṇapāda*) [1]. [This word formation from *āsiktakṣīra* to *āsiktakṣīrika* is] just like [from *viśeṣa* to] *vaiśeṣika*.

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.1-2

The word [formation] of *āsiktakṣīrika* [1], by virtue of its connection with the title of the quarter (*pāda*) on sexual stimulants (*vṛṣya*), is uttered by using of a peculiar ending attached to the word. The word *āsiktakṣīrī* (contains the [original Sanskrit] word, *āsiktakṣīra* [3]).³ The *ka* affix, which preserves the

² The beginning Sanskrit word of this quarter (*āsiktakṣīra* in CaCi 2.2.3) is adopted as the title of quarter with changing the end of the word (*āsiktakṣīrika* in CaCi 2.2.1).

³ This notation is written in the parenthesis in E^B: (*āsiktakṣīram iti padam asty asminn iti*).

original meaning, is added to it [yielding *āsiktakṣīrika*]. Or else, like the word *vaiśeṣika*, [the word] *āsiktakṣīrika* [1] is formed by adding the *ḍhak* affix.⁴

Commentary: Gaṅgādhara, the *Jalpakaḥpāṭaru* on CaCi 2.2.1-2

Now (*atha*) [1], immediately after the exposition of the [first quarter, that is] *saṃyogaśaramūliya* quarter [in the chapter (*adhyāya*) of] potency-therapy (*vājīkaraṇapāda*), **from here (*atas*)** [1], [the author] addresses the *āsiktakṣīriya*⁵ (*āsiktakṣīrika* [1]) **quarter (*pāda*) in [the chapter of] potency-therapy (*vājīkaraṇapāda*)** [1] in order to explain [this quarter of] potency-therapy.

Referring to [the word] *āsiktakṣīrika* [3] at the beginning of the quarter (*pādāda*) as the subject-matter (*kṛta*), [the author] states: **we shall explain the quarter (*pāda*) in [the chapter of] potency-therapy (*vājīkaraṇapāda*)** (*vyākhyāsyāmaḥ*) [1].

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.1-2

Immediately after the exposition of the [first quarter, i.e.,] *saṃyogaśaramūliya* [quarter], the second [quarter, i.e.,] *āsiktakṣīrika* [1] **quarter in [the chapter of] potency-therapy (*vājīkaraṇapāda*)** [1] begins: **now, from here (*athātas*)** [1], and so forth.

The word *āsiktakṣīri* contains the [original Sanskrit] word, *āsiktakṣīra* [3]. It, [the word *āsiktakṣīri*] then, becomes *āsiktakṣīrika* [1], where the *ka* [affix] preserves the original meaning. [Thus,] it, [the word *āsiktakṣīrika* was formed].

Discussion on CaCi 2.2.1-2

Jajjaṭa repeats his comments from the first quarter (*pāda*) (CaCi 2.1). He says that since this collection of formulae is single unit, there is only one element that links them together, i.e., the sixty-day-rice (*ṣaṣṭika*) grains on which the milk is poured. Because of the resemblance of *ṣaṣṭika* grains soaked and crushed in milk to men's semen in form and color, it provides the *prabhāva* or special power of the formula. It is an ingredient in each of formulae in this quarter (*pāda*).

All the commentators demonstrate their knowledge of Sanskrit grammar. They focus on the connection between the title of the quarter and the first word of the first formula, found in the very next verse (CaCi 2.2.3). Jajjaṭa

⁴ The *ḍhak* affix is probably a mistake for *ṭhak* or *ṭhāñ*.

⁵ E^B reads *āsiktakṣīriya*, instead of *āsiktakṣīrika* here and at the colophon of this quarter. See footnote 96.

says that it is formed like *vaiśeṣika* from *viśeṣa*. Cakra adds the intermediary step *āsiktakṣīrī* + *ka* and explains that the derivation like the word *vaiśeṣika* follows the rules pertaining to the *ḍhak* (probably a mistake for *ṭhak* or *ṭhañ*) *taddhita* affix.⁶ Gaṅgā gives a different reading (*āsiktakṣīrīya*) at the beginning and at the colophon of this quarter without explanation. Gaṅgā's reading is an attempt to harmonize with CaCi 2.1. He reads *kṣīrīya*, which follows more correctly to the rules of the *ḍhak* affix. He summarizes Cakra but emended it to make it work. Moreover, it appears that Cakra knew Jajjaṭa. Yogīndra followed Cakra, but without the Pāṇinian grammatical reference. The early commentators (Jajjaṭa and Cakra) seem to have had a good command of Sanskrit *Vyākaraṇa* (grammar).

§ Original text (*mūla*) of CaCi 2.2.3-9

[The physician] should press together (*samāpoṭhya*) in a mortar clean [grains of] *śaṣṭika* (sixty-day-rice) that are swollen (*āpūrṇam*) and moist (*aśuṣkam*), [after they had] milk poured (*āsiktakṣīram*) [on to them]. He should then squeeze (*pīḍayet*) [the rice] meshed in the milk (*kṣīramarditam*) [3].⁷

The physician (*vaidyaḥ*) should extract (*grhītvā*) that purified (*pūtam*) essence (*rasam*) and should prepare (*sādhayet*) and mix (*āvapet*) it with cow's milk, [after it has been] combined (*saṃyuktaṃ*) with equal quantity (*mātrayā*) of the seeds of *ātmaguptā*, together with the essences of *dhānya* and *māṣa*, and [also with the essences] of *balā*, the two [kinds] of *śūrpa-*

⁶ A manuscript of Cakrapāṇidatta, the *Āyurvedadīpikā* in Mysore (Myore Oriental Research Institute #41622) has a rather adumbrated version, where the Pāṇini's reference is wanting: *viśiṣṭasaṃbaṃdhābhāvāc cocyate asiktakṣīravānapāda āsiktakṣīram iti sādhanīyaṃ āsiktakṣīram iti*.

⁷ There is a half-verse variant: *kṣuṇṇaṃ vimarditaṃ kṣīre pīḍayet susamāhitaḥ* ("The very attentive [physician] should squeeze the pulverised and ground [grains of *śaṣṭika*] in milk.") Jajjaṭa's edition (E^A) and Cakrapāṇidatta's edition (E^B) acknowledge this variant (*kṣuṇṇaṃ ... susamāhitaḥ*) in the footnote as a variant of CaCi 2.2.3cd (*udūkhale samāpoṭhya pīḍayet kṣīramarditam*). Gaṅgādhara's edition (E^P) inserts it as a variant (*kṣuṇṇaṃ ... susamāhitaḥ*) after the half a verse (*ulūkhale ... kṣīramarditam*) without numbering. Yogīndranāth Sen's edition (E^C) shows it as a variant (*kṣuṇṇaṃ ... susamāhitaḥ*) instead of the half-verse (*udūkhale ... kṣīramarditam*).

parṇī,⁸ *jīvantī*, *jīvaka*, *ṛddhi*, *ṛṣabhaka*, *kākolī*, *śvadamṣṭrā*, *madhuka*, *śatāvarī*, *vidārī*, *drākṣā*, and *kharjūra* [4-6].

The essence should become thick with the powders (*cūrṇāni*) of *tugākṣīrī*, *śālī*, *ṣaṣṭika*,⁹ and *godhūma*, together with [the powders of] *māṣa* [7].

He should then add ample honey (*madhu*) and sugar (*śarkarā*), form (*kuryāt*) the thickened [mixture] into pills equal in size to [a fruit of] Jujube (*badara*), and fry (*bharjayet*) them in clarified butter (*sarpis*) [8].

Even an old man, who uses them in accordance with [his] digestive fire (*yathāgni*), while he consumes his milk and meat-broth, sees abundant offspring; and [his] self-generated (*ātmajam*) [semen]¹⁰ is not lost [9].

(This is the offspring-producing-pills made of *ṣaṣṭika* (sixty-day-rice) and other [ingredients] (*apatyakarīṣaṣṭikādiguṭikā*).)¹¹

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.3-9¹²

Some declare that [in the preparatory process of this formula, *ṣaṣṭika* (sixty-day-rice)] is boiled (*pācita*) with milk, not with water. It is not so. [The word,] *āsiktakṣīrāḥ* [3a: *āsiktakṣīram*] [means that] those on which milk has been poured. People, on their part, say that the grains of *ṣaṣṭika* (sixty-day-rice) [3b: *-ṣaṣṭikam*] are milk-saturated (*pītadugdadhāḥ*). Clean [grains of] *ṣaṣṭika* (sixty-day-rice) that are swollen and moist, [after they had] milk poured [on to them] (*āsiktakṣīram āpūrṇam aśuṣkam śuddhaṣaṣṭikam*) [3ab].

It is said that this is the meaning: he should squeeze (*pīdayet*) [3d] the milk-saturated (*pītadugdham*), young (*ajarat*) rice-grain (*tanḍulam*), [that is,] moist (*aśuṣkam*) [3b], clean (*śuddham*) [3b], [i.e.,] white (*gaura*) [grains of] *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikam*) [3b], which have been pulverized (*kṣuṇṇam*) [3 variant], [i.e.,] powdered (*kṣodīkṛtam*) [and] meshed (*mṛditam*) [3d: *-mardi-*

⁸ *Śūrpaparṇī* denotes the two kinds of medicinal plants, namely, *mudgaparṇī* and *māṣaparṇī* (GVB, 405). See also the comments on CaCi 2.2.5a by Gaṅgādhara and Yogīndranāth Sen.

⁹ The powder of *ṣaṣṭika* is added again here.

¹⁰ Cakrapāṇidatta and Yogīndranāth Sen seem to interpret *ātmaja* (self-generated one) as *śukra* (semen).

¹¹ The phrase at the end of the formula: *iti apatyakarī ṣaṣṭikādiguṭikā* is found in E^B, E^C, and E^L; written in the parenthesis in E^B and E^L.

¹² Jajjaṭa seems to read the variant: *kṣuṇṇam vimardite kṣīre pīdayet susamāhitaḥ*. See footnote 7. Jajjaṭa does not comment on CaCi 2.2.4cd, 8, and 9.

tam] between the thumb and forefinger (or stone mortar) (*kūrcanena*)¹³ in milk (*kṣīre*) [3 variant].

[Then,] after purifying (*pūtvā*) [4a: **pūtaṃ**] that essence (**taṃ rasam**) [4a], [it should be combined] with (*saha*) [4b] an equal (*tulyam*) [quantity of] the cow's milk (*gavyena payasā*) [4b].

Along with the essences of those beginning with *balā* [5a] and ending with *kharjūra* [6c]; [the word,] *mātrayā* [6c] [means] “in equal” (*tulyair*) [amounts]; [but, here, it means] “with the addition of a small amount of” (*upaskāreṇa mātrayā stokena*).

And [the physician] should prepare (*sādhayet tatra*) [6d] [means] he succeeds in accomplishing (*sidhyati*) [it] and should mix (*cāvapet*) [6d] the powders (*cūrṇāni*) [7c] of *māṣa* and other [ingredients] (*māṣādīnām*) [7a: *māṣānām*].

The amount of the quantity is not stated. This is because it is implied by the word, “mixing” (*āvāpa*) [6d: *āvapet*]. Some think that “mixing” (*āvāpa*)

¹³ Here, only Jajjāta mentions *kūrcanena*.

For *kūrca*, see CaCi 1.1.47 (as *kūrcanaiḥ*). Ram Karan Sharma and Bhagwan Dash translate *kūrcanaiḥ* as “with a pestle and mortar”, and Priyavrat Sharma translates as “on stone slabs or in a mortar” in their translations of CaCi 1.1.47. See also SuSū 8.3 *trikūrcaka*; HIML IB, 320-321, no. 71.

SuŚā 6.24 reads: “The upper part of *kṣipra*, on both sides, it is named *kūrca*.” (... *kṣiprasyopariṣṭhād ubhayataḥ kūrco nāma* ...).

AsŚā 7.3 reads: “The upper part of *kṣipra*, two *aṅgula*, on both sides, there is *kūrca*.” (... *kṣiprasyopari dvyaṅgula ubhayataḥ kūrcaḥ* ...); cf. AhŚā 4.4ab: *tasyordhvaṃ dvyaṅgule kūrcaḥ* ...

Hemacandra, the *Abhidhānacintāmaṇi* 3.281: “There is *kṣipra* between the thumb and forefinger. The upper part of *kṣipra* is *kūrca*.” (... *kṣipraṃ tv aṅguṣṭhāṅgulimadhyataḥ/ kūrcaṃ kṣiprasyopari* ...).

The *Śabdakalpadrūma* also cites the *Abhidhānacintāmaṇi* 3.281 (1967 ed., 1, 170) on *kūrccaḥ*: “The upper part between the thumb and forefinger. Indeed, it is the upper part between the thumb and finger, thus Hemacandra [says].” (*kṣipropariḥbhāgaḥ, sa tu aṅguṣṭhāṅgulimadhyasya upariḥbhāgaḥ, iti hemacandraḥ*.)

H. H. Wilson, *A Dictionary, Sanscrit and English*, 1819 ed., 210 defines *kūrcca* as “The tip of the thumb and middle finger brought in contact so as to pinch, &c. Hem. 3.281.” M. Monier-Williams, *A Sanskrit-English Dictionary*, 1899 ed., 300 refers to Wilson’s definition under *kūrca*. O. Böhtlingk und R. Roth, *Sanskrit-Wörterbuch* 2, 384 on *kūrca* refers to SuŚā 6.24 and the *Abhidhānacintāmaṇi* 3.281.

Therefore, the related word, *kūrcana* could mean: “the act of pressing between the thumb and forefinger.”

implies [a sprinkling resembling] moonbeams (*candrapāda*). Others, on their part, consider that “mixing” (*āvāpa*), as a rule, [implies that the mixture] does not become too thick, nor too runny.

This is the formula of the pills (*gulikāyogaḥ*).

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.3-9¹⁴

[After they had] **milk poured** (*āsiktakṣīram*) [3a] [on to them, that is,] after having become enlarged by moistening (*seka*) with milk. [This follows] what is mentioned by Jātūkarṇa,¹⁵ beginning with “the cooked [grains of] *ṣaṣṭika* (sixty-day-rice) enlarged by moistening with milk” (*kṣīrasekavṛddhaṃ ṣaṣṭikaṃ pakvam*). **Clean [grains of] *ṣaṣṭika* (sixty-day-rice) (*śuddha-ṣaṣṭikam*)** [3b] [means] white (*gaura*) [grains of] *ṣaṣṭika* (sixty-day-rice).

In this [formula], there is an equal quantity (*tulyamānatā*) of the essences beginning with that of *balā* (*balāyāḥ*) [5a]. Or else, [it could mean] a small amount of the essence, beginning with that of *balā* [5a], because “small” (*alpa*) [is implied in] the word, “quantity” (*mātrā*) [6c: *mātrayā*].

In terms of the quantity of the powders which should be tossed in (*prakṣepya*), [the author] mentions that [the essence] **should become thick with those [powders] (*yaiḥ sa sāndrībhaved rasaḥ*)** [7d]. It should be understood that the thickness of the essence depends on the quantity of the powders used.

Abundance of honey (*madhu*) and sugar (*śarkarā*) (*prabhūtatvaṃ madhu-śarkarāyor*) [8b: *prabhūtamadhuśarkaram*] means that [honey and sugar] should be added until a state of the excessive sweetness (*atyarthamadhura-tvam*) is recognized.

And, in this case, only because of the preparation’s superiority (*prayoga-mahimnaiva*),¹⁶ is there no opposition to the use of fire during the process of frying, even though it includes honey (*madhu*).¹⁷ Thus, indeed, even in the

¹⁴ Cakrapāṇidatta does not comment on CaCi 2.2.4.

¹⁵ Jātūkarṇa was one of the six disciples of Ātreya and the author of a medical work. See CaSū 1.31. Cf. HIML IA, 161-162 (Jātūkarṇa).

Yogīndranāth Sen also cites the same text of Jātūkarṇa in his comment on CaCi 2.2.3a.

¹⁶ Yogīndranāth Sen also remarks about “heating of honey,” using the same word *prayogamahimnā* in his comment on CaCi 2.2.8b.

¹⁷ In *Āyurveda*, it is prescribed that honey should not be subjected to fire or high temperature, because hot honey could cause health damage.

See CaSū 26.84: “Hot honey and/or taking honey by a person afflicted with heat brings death [to the person].” (... *madhu coṣṇam uṣṇārtasya ca madhu maraṇāya*). An elaborate explanation is offered by Bhāvamiśra, the *Bhāvaprakāśa* 1.6.22(*madhu-varga*).27-28: “Bees, which are poisonous [by nature], collect essence (*rasa*) [of

Suśrutasaṃhitā, [there are examples in which] honey is brought into a very close association with fire in the formula made of *triphalā* and metals (or iron) (*ayas*).

[The word] **self-generated** (*ātmajam*) [9d] means the semen (*śukra*), which is self-generated from sexual exhilaration (*harṣabhūtātmajam*).

Commentary: Gaṅgādhara, the *Jalpakaḥpāturu* on CaCi 2.2.3-9¹⁸

[Now] that beginning with **āsikta-** (**poured**) [3a]. [After they had] **milk poured** (*āsiktakṣīram*) [3a] [on to them, that is,] the uncut grains of *śaṣṭika* (*śaṣṭikadhānyam*) from the field, [i.e.,] having cut, [i.e.,] having fetched **śaṣṭika** (**sixty-day-rice**) (*-śaṣṭikam*) [3b] [grains had milk poured on to them]. **Swollen** (*āpūrṇam*) [3a], [that is,] the grain that shines by virtue of being slightly full of milk (*īṣatpūrṇakṣīrābhaśasyam*). **Moist** (*aśuṣkam*) [3b] [means] wet (*ārdram*). **Clean** (*śuddha-*) [3b], [i.e.,] free from dust (or powders) (*dhūlirahitam*). **Poured** (*āsikta-*) [3a] into cow's milk (*gavyakṣīre*) [means that] it is thrown into cow's milk (*godugdhe kṣiptam*).

When [the grains are] **intoxicated by milk** (*kṣīramoditam*) [3d variant], [i.e.,] [the grains] are nourished (*puṣṭam*), as if seethed (*svinnavat*) with milk, then, [the physician] should **squeeze** (*pīḍayet*) [3d] [the grains], after having **pressed together in a mortar** (*ulūkhale samāpothyā*) [3c variant], [i.e.,] after crushing (*kutṭayitvā*) [the grains]. Having squeezed (*pīḍayitvā*) [3d: *pīḍayet*] [the grains] and **having extracted** (*grhītṛvā*) [4a] **the essence** (*rasam*) [4a]; after that (*tataḥ*), once again (*param punar*) having crushed (*marddayitvā*) **the pulverized** (*kṣuṇṇam*) [3 variant] grains of *śaṣṭika* which have already been **ground** (*vimṛditam*) [3 variant] **in milk** (*kṣīre*) [3 variant], [i.e.,] in cow's milk (*gokṣīre*). **The very attentive** (*susamāhita*) [3 variant] [physician],

flowers] even from poisonous flowers, and make honey. Honey has good quality while it is cool. It is known that honey is similar to poison [in quality] while it is hot, when it is combined with hot substances, when a person afflicted with heat takes it, or during the hot seasons.” (*viṣapuṣpād api rasam saviṣā bhramarādayaḥ/ grhītṛvā madhu kurvanti tac chītam guṇavan madhu/ viṣānvayāt tad uṣṇam tu dravyeṇoṣṇena vā saha/ uṣṇārttasyoṣṇakāle ca smṛtam viṣasamaṁ madhu/*).

¹⁸ Gaṅgādhara's edition (E^D) reads CaCi 2.2.3 (without numbering): *āsiktakṣīram āpūrṇam aśuṣkam śuddhaśaṣṭikam/ ulūkhale samāpothyā pīḍayet kṣīramoditam/ kṣuṇṇam vimṛditam kṣīre pīḍayet susamāditam/* See footnote 7.

again, should squeeze (*pīdayet*) [3 variant],¹⁹ [i.e.,] should strain (*gālayet*) the essence (*rasam*) [4a] through a cloth.²⁰

The physician (*vaidyaḥ*) [6c] should extract (*grhītvā*) [4a] that purified (*pūtam*) [4a] essence (*rasam*) [4a] [of *śaṣṭika*] and should prepare (*sādhayet*) [6d], [i.e.,] should cook (*pacet*) [it] over a low fire (*mṛdvagninā*) with cow's milk (*gavyena payasā saha*) [4b] in the equal quantity to that [purified] essence (*tadrāse tulyena*) [of *śaṣṭika*], [after it has been] combined (*saṁ-yuktam*) [6c] with the essence (*rasena*), [i.e.,] with the *kvātha* (decoction),²¹ of the seeds (*bījānām*) [4c] of *ātmaguptā* [4c] in equal quantity (*mātrayā*) [6c], [i.e.,] in equal quantity, to that [purified] essence [of *śaṣṭika*]; together with the essences (*rasena*) [4d: *-rasena*] of *dhānya* [4d: *dhānya-*], [i.e.,] of *dhānyaka*, in equal quantity to that essence (*tadrasatulyena*) [of *śaṣṭika*]; and with the *kvātha* (decoction or essence) of *māṣa* [4d: *-māṣarasena*] in equal quantity to that essence [of *śaṣṭika*]; and with the *kvātha* (decoction or essence) of *balā* [5a] in equal quantity to that essence [of *śaṣṭika*]; with the essence (*rasena*) of the two [kinds] of *sūpyaparnī* (*sūpyaparnyaḥ*) [5a: *śūrparaparnyaḥ*], [i.e.,] of *mudgaparnī* and *māṣaparnī* in equal quantity to that essence [of *śaṣṭika*]; with the essence (*rasena*) of *jīvanti* [5b] in equal quantity to that essence [of *śaṣṭika*]; with the essence (*rasena*) of *jīvaka* [5b] in equal quantity to that essence [of *śaṣṭika*]; and with the essence (*rasena*) of *ṛddhi* [5c: *ṛddhy-*] in equal quantity to that essence [of *śaṣṭika*]; with the essence (*rasena*) of *ṛṣabhaka* [5c: *-arṣabhaka-*] in the equal quantity to that essence [of *śaṣṭika*]; and with the essence (*rasena*) of *kākolī* [5c] in equal quantity to that essence [of *śaṣṭika*]; and with the essence (*rasena*) of *śvadamṣṭrā* [5d] in equal quantity to that essence [of *śaṣṭika*]; with the *kvātha* (decoction) of *madhuka* [5d], [i.e.,] of *yaṣṭimadhuka*, in equal quantity to that essence [of *śaṣṭika*]; and with the essence (*rasena*) of *śatāvarī* [6a] in equal quantity to that essence [of *śaṣṭika*]; with the essence (*rasena*) of *vidārī* [6a], [i.e.,] of *bhūmikṣumāṇḍa*, in equal quantity to that essence [of *śaṣṭika*]; with the *kvātha* (decoction or essence) of *drākṣā* [6b] in equal quantity to that essence [of *śaṣṭika*]; and with the *kvātha* (decoction) of *kharjjūra* [6b] in equal quantity to that essence [of *śaṣṭika*]. Into one fourth (*pādaśeṣe*) of it that remains [after cooking], [the physician] should mix (*āvāpet*) [6d], [i.e.,] should toss in (*prakṣipet*), the powder of *tugākṣīrī* (*tugākṣīryāḥ*) [7a: *tugākṣīryāḥ*], [i.e.,] that of *vaṁṣalocana*, [the powder] of *śālī* [7b] in equal [quantity]

¹⁹ E^D repeats *pīdayet* (one should squeeze) in CaCi 2.2.3d and in the additional half-verse (variant). Therefore, Gaṅgādhara states that the physician should squeeze it two times.

²⁰ E^D reads *vatrena*. It should be read as *vastreṇa*.

²¹ Here, Gaṅgādhara seems to regard *rasa* and *kvātha* are same.

(*samānānām*) [to that of *tugākṣīrī*], the powder of *ṣaṣṭika* [7b], [i.e.,] that of rice-grain (*taṇḍula*), in equal [quantity] to that of *tugākṣīrī*, and the powder of *godhūma* [7c] in equal [quantity] to that of *tugākṣīrī*. With those (*yaiḥ*) [7d] [powders, i.e.,] with such measured quantities of the powders of *tugākṣīrī* [7a] and others, so that the (*sa*) [7d] essence (*rasaḥ*) [7d] [of *ṣaṣṭika*] should become thick (*sāndrībhavet*) [7d]. [The physician] should toss (*prakṣipet*) the same amounts of powders of *tugākṣīrī* [7a] and other [ingredients] into the essence. This is the meaning.

Then, he should add ample honey (*madhu*) and sugar (*śarkarā*) (*prabhūta-madhuśarkaram*) [8b] to the thickened (*sāndrībhūtaṃ*) [8a] essence (*rasa*); [that is, the physician] should make (*kuryyāt*) [the thickened mixture] sweet with equal amounts of honey and sugar.

Then, [the physician] should form (*kuryyāt*) [8a: *kuryāt*] [it into] pills (*guḍikāḥ*) [8c: *guli(ṭi)kāḥ*] equal in size to [the fruit of] Jujube (*badara*) (*badarais tulyās*) [8c].

Then, he should fry (*bharjjayet*) [8d: *bharjayet*] them (*tāś*) [8d], [i.e.,] the pills (*guḍikā*) [8c: *guli(ṭi)kāḥ*] in fresh (*nave*) clarified butter (*sarpiṣi*) [8d]. The man, who is in the habit of taking food [made] from milk and meat broth (*kṣīramāṃsarasābhyām aśanaśīlaḥ*) [9b: *kṣīramāṃsarasāśanaḥ*], should use (*prayuñjānaḥ*) [9a] them (*tāḥ*) [9a], [i.e.,] three, four, or five of the pills, in accordance with [his] digestive fire (*yathāgni*) [9a], with nothing else.

Even an old man (*vṛddho' pi*) [9d], who uses (*prayuñjānaḥ*) [9a] this [formula], while he consumes his milk and meat-broth (*kṣīramāṃsarasāśanaḥ*) [9b], sees (*paśyati*) [9c] abundant (*vipulaṃ*) [9c], [i.e.,] numerous (*bahusaṅkhyam*), self-generated (*ātmajam*) [9d] offspring (*apatyam*) [9c] that is not lost (*akṣayam*) [9d], [i.e.,] that is long-living (*dīrghajīvinam*).

By means of this [statement], longevity (*dīrghāyusṭvam*) is proclaimed to be the old man's power to generate such sons [i.e., sons with longevity]. Otherwise, how should the one procreate? This is not mentioned, but implied by the words, "he sees" (*paśyati*) [9c].

This is one formula, the Offspring-producing-pills made of *ṣaṣṭika* (sixty-day-rice) and others (*apatyakaraḥ ṣaṣṭikādiguḍikā*) [ending: *apatyakarī-ṣaṣṭikādiguṇikā*].

Commentary: Yogīndranāth Sen, the *Carakopaskāra*²², on CaCi 2.2.3-9²³

[The author] describes the first formula beginning with [after they had] **milk poured** (*āsiktakṣīram*) [3a] [on to them]. [After they had] **milk poured** (*āsiktakṣīram*) [3a] [on to them, that is,] on which, milk has been poured; the meaning is that it is enlarged by moistening with milk (*kṣīrasekena varddhitam*). It is stated by Jatūkarna,²⁴ beginning with “cooked [grains of] *ṣaṣṭika* enlarged by moistening with milk” (*kṣīrasekavarddhaṣaṣṭikam pakvam*). **Swollen** (*āpūrṇam*) [3a] [means] slightly full (*tīṣatpūrṇam*). **Moist** (*aśuṣkam*) [3b] [means] wet (*ārdram*). **Clean [grains of] *ṣaṣṭika* (sixty-day-rice)** (*śuddhaṣaṣṭikam*) [3b] [means] white [grains of] *ṣaṣṭika* (*gaurasaṣṭikam*). **The pulverized** (*kṣuṇṇam*) [3c variant] [grains of *ṣaṣṭika*] **in a mortar** (*udūkhale*) [3c] [means] crushed (*saṃkṣaṇṇam*) [grains of *ṣaṣṭika* in a mortar]. **Ground** (*vimarditam*) [3c variant] [means] crushed (*vimṛditam*). **In milk** (*kṣīre*) [3c variant] [means the physician] **should squeeze** (*pīdayet*) [3d] [the grains] in milk (*dugdhe*).

The physician (*vaidyaḥ*) [6c] is **very attentive** (*susamāhitah*) [3d variant]. Then, **he should extract** (*grhītvā*), [i.e.,] he should squeeze (*nipīḍya*), **that essence** (*taṃ rasam*) [4a], which is **purified** (*pūtam*) [4a], [i.e.,] he should strain it through a cloth, **with cow’s milk** (*gavyena payasā*) [4b], [i.e.,] with milk (*dugdhena saha*).

With the essence (*rasena*) [4d] **of the seeds** (*bījānām*)²⁵ [4c] **of *ātmaguptā*** [4c], [i.e.,] of *śūkaśimbī*; **together with the essences** [4d: *-rasena*] **of *dhānya*** [4d: *dhānya-*], [i.e.,] of *dhānyāka*, and **of *māṣa*** [4d: *māṣa-*]; likewise [with the essences] **of *balā*** [5a], **the two [kinds] of *sūpyaparṇī* (*sūpyaparṇyoḥ*)** [5a: *sūrpaparṇyoḥ*], [i.e.,] *mudgaparṇī* and *māṣaparṇī*, **of *jīvanī*** [5b], **of *jīvaka*** [5b], [and] **of *ṛddhi*** [5c]; [the essences] **of *ṛṣabhaka*** [5c], *kākolī* [5c], *śvadamṣṭrā* [5d], and *madhuka* [5d]; [*madhuka*, i.e.,] *yaṣṭimadhu*; here the meaning is the collection (*samāhārah*) of them; and with the essences **of *śatāvarī*** [6a], **of *vidārī*** [6a], *drākṣākharjūrayoḥ* [6b], [i.e.,] of *drākṣā* and *kharjjūra*. [In other words,] with the essences of the thirteen medicinal plants beginning **with *balā*** (*balādi-*) [5a: *balāyāḥ*] and ending with *kharjjūra*

²² In some parts of Yogīndranāth Sen’s commentary, we arbitrarily changed the punctuation.

²³ Yogīndranāth Sen’s edition (E^C) reads CaCi 2.2.3 (in a different numbering as E^B): *āsiktakṣīram āpūrṇam aśuṣkam śuddhaṣaṣṭikam/ kṣuṇṇam vimṛditam kṣīre pīdayet susamāhitah*// E^C omits *udūkhale samāpoṭhya pīdayet kṣīramarditam*. See footnote 7.

²⁴ Cakrapāṇidatta also refers to Jatūkarna. See footnote 15.

²⁵ E^C reads *vījānām* [4c].

(*kharjjūrāntānām*) [6b: *-kharjūrayoḥ*]. [The word,] *mātrayā* [6c] [means] “quantity of equal measured” (*mātrā tulyamānatā*).

[After it has been] **combined** (*saṃyuktam*) [6c] [with the essence of *śaṣṭika*], **the physician should prepare** (*vaidyaḥ sādhayet*) [6cd], [that is, the physician] should cook it on a low fire (*pacet mrdvagninā*).

Into one fourth (*pādaśeṣe*) of the essence [remaining after cooking], [i.e.,] into it, [the physician] **should mix** (*āvapet*) [6d], [i.e.,] should toss (*prakṣipet*) **the powders** (*cūrṇāni*) [7c] **of** *tugākṣīrī* [7a], [i.e.,] of *vaṃśalocanā*; **together with** [the powder of] *māṣa* (*samāśāṇām*) [7a] [and the powder] **of** *śālī* [7b], [i.e.,] [the powders] of *māṣa* and *śālī*; **and** [the powders] **of** *śaṣṭika* [7b] **and of** *godhūma* (*godhūmānām ca*) [7c]. **With those** (*yaiḥ*) [7d], [i.e.,] with these powders, **the essence** (*sa ... rasaḥ*) [7d] **should thicken** (*sāndrībhavet*) [7d]. **He should then add ample honey and sugar** (*prabhūtamadhuśarkaram*) [8b] **to the thickened** (*sāndrībhūtam*) [mixture] [8a], [i.e.,] it should be combined with honey and sugar (*prabhūtamadhuśarkarāyuktam*).

Then, [the physician] should form them **into pills** (*guḍikāḥ*) [8c: *guli(ṭi)kāḥ*] **equal in size to** [the fruit of] Jujube (*badara*) (*badaraiḥ tulyāḥ*) [8c] **and should fry** (*bharjayet*) **them** (*tāḥ*) [8d], [i.e.,] [should fry] **the pills** (*guḍikāḥ*) [8c: *guli(ṭi)kāḥ*] **in clarified butter** (*sarpiṣi*) [8d].

In this case, because of the formula’s superiority (*prayogamahimnā*), the use of fire during the process of frying [these ingredients] even in a formula including honey (*madhu*) is not a breach [of a general rule of *Āyurveda*].

After that, the man, **who uses** (*prayuñjānaḥ*) [9a] **them** (*tāḥ*) [9a] daily (*pratidinam*), [i.e., he uses] the pills fried in clarified butter (*ghṛte bhr̥ṣṭāḥ guḍikāḥ*), **in accordance with** [his] **digestive fire** (*yathāgni*) [9a], [i.e.,] after consideration for his digestive fire (*agnibalāpekṣayā*), in a [reasonable] quantity (*mātrayā*), **while he consumes his milk and meat-broth** (*kṣīra-māṃsarasāśanaḥ*) [9b], [i.e.,] the man who eats milk and meat-broth (*kṣīraṃ māṃsarasam ca aśnan pumān*). **Even an old man** (*vṛddho ’pi*) [9d] **sees** (*paśyati*) [9c] **abundant** (*vipulaṃ*) [9c], [i.e.,] big (*mahat*) or many (*anekam*), **not lost** (*akṣayaṃ*) [9d], [i.e.,] long-lived (*dīrghāyuh*), [and] **self-generated** (*ātmajam*) [9d] **offspring** (*apatyaṃ*) [9c]. Or else, [interpreted another way]: [he] **sees** (*paśyati*) [9c] **abundant** (*vipulaṃ*) [9c] **offspring** (*apatyaṃ*) [9c]; and also, semen (*śukraṃ*) which is **not lost** (*akṣayaṃ*) [9d] and is **self-generated** (*ātmajam*) [9d], because of its state of being generated from himself, whose self is in a state of sexual exhilaration (*harṣamayātmano jātatvāt*).

Discussion on CaCi 2.2.3-9

The first thing to notice is the formula's *prabhāva* (specific action)²⁶ often expressed in terms of a metaphor, as one of the four functional qualities of a drug in āyurvedic pharmacology. In this formula, it is represented as the metaphor expressed in terms of the similarity between the white sixty-day-rice (*ṣaṣṭika*) grains meshed in milk (*kṣīramardita*) [3d] and the man's self-generated (*ātmaja*) [9d] semen. The metaphor gives the formula a special power that transforms it into a medicine for the desired ends.

The formula also provides a good example of the process of preservation of formulae over time in the Indian medical tradition. Jajjaṭa clarifies that formula is not involved a boiling of the sixty-day-rice (*ṣaṣṭika*) grains in either water or milk. It rather involves soaking them in milk as per the people or common folk, from whom this formula apparently derived.

Variant readings of the original text of CaCi have given rise to possible interpretations, leading to minor variations in the formula, so that we may never know the original formula. However, we can trace the changes through the scholastic tradition. Parallels or variants in other texts are, unfortunately, wanting.

Explanations and clarifications are given in some detail because being the first formula of the quarter, it is the basis for the following formulae in this quarter, as is made clear by Jajjaṭa.

The earlier commentators (Jajjaṭa and Cakra)

The earlier commentators provide minimal explanation leaving the details to be provided by the later commentators (Gaṅgā and Yogīndra); perhaps indicating that it was well-known in earlier āyurvedic circles but needed revival by the late 19th century.

Jajjaṭa clarifies the difficult reading at CaCi 2.2.3cd by introducing another reading, which explains better the single process to extract the purified essence of sixty-day-rice (*ṣaṣṭika*). It is later given as a variant in Trikamji's edition of Ca (E^B). Cakra avoids it, and the later commentaries (Gaṅgā and Yogīndra) adopt the variant reading introduced by Jajjaṭa. The original text seems to be the more difficult reading that requires two steps: pressing (*samāpoṭhya*) and squeezing (*pīḍayet*). By the principle of *lectio difficilior*

²⁶ In Āyurvedic pharmacology, every drug has four kinds of functional qualities, namely, physical taste (*rasa*), post-digestive taste (*vipāka*), potency (*vīrya*), and specific action (*prabhāva*). See G. Jan Meulenbeld, "Reflections on the Basic Concepts of Indian Pharmacology," in *Studies on Indian Medical History*, eds. G. Jan Meulenbeld and Dominik Wujastyk (Groningen: Egbert Forsten, 1987), 1-17.

potior (the more difficult reading is the stronger), the latter being more difficult would be the more original.

Concerning the quantities of ingredients used, Jajjaṭa states that “equal” should be inserted into the text, to make “equal quantity” of each, which implies that there should be a small amount of each.

Jajjaṭa also clarifies that in the preparation of the other ingredients, the amounts of each, based on common folklore, should be sprinkled into the meshed *śaṣṭika* grains like moonbeams until it is the right consistency, i.e., neither too thick nor too thin. The comparison with moonbeams, a colorful synonym of specks, i.e., little-by-little, probably comes from folk tradition.

Cakra follows Jajjaṭa, but referring to Su, also explains that in certain perhaps alchemical formulae involving a metal or iron, the ingredient of honey can be submitted to heat. Otherwise, heating honey in a metal container is not recommended. This is to support the process where the pills, sweetened by honey, are fried in clarified butter. Finally, Cakra clarifies that a man’s semen is self-generated during sexual arousal, which is the preferred meaning.

In general, among the earlier commentaries, Cakra clearly knew Jajjaṭa on whose comments he expands and/or clarified via direct reference or additional comments.

The later commentators (Gaṅgā and Yogīndra)

Both follow the variant readings, which seemed to be the reading of the text that circulated in Bengal in late 19th and early 20th century.

Among the later commentators, Gaṅgā provides his own understanding, while Yogīndra follows Cakra and Gaṅgā. Both Gaṅgā and Yogīndra provide a detailed recipe. Gaṅgā sets the tone by spelling out the process of collecting the sixty-day-rice (*śaṣṭika*), all the quantities to be used, and each and every step of the processing of the ingredients. Gaṅgā understands that sixty-day-rice (*śaṣṭika*) grains are poured in the milk to be soaked, rather than there being milk sprinkled or poured on to them. The soaked grains are then crushed (*kutṭayitvā*) and squeezed in a mortar to obtain the essence. Then, again (*paraṃ punar*) crushing the ground grains in milk, the physician should squeeze or strain them through a cloth to extract the purified essence. Here, Gaṅgā introduces another step in the process.

Yogīndra maintains that the milk is poured on the sixty-day-rice (*śaṣṭika*) grains, not the other way round, but, like Gaṅgā, states that the milky grains should be strained through a cloth. Like Cakra, he cites *Jatūkarna*.

The twice crushing process of Gaṅgā is unique and seems to result from his reading of the text; and the added step of straining is not specifically mentioned by the early commentators (Jajjaṭa and Cakra), who could presume

that it is implied by the word, *pūtvā* (having purified). Its inclusion by the later commentators could indicate that it needed to be clarified.

In the middle part of the formula, Gaṅgā, as the earlier commentators (Jajjāta and Cakra), understands that there is an equal amount of all the essences, but specifies that each amount corresponds to amount of essence derived from the sixty-day-rice (*ṣaṣṭika*), and understands the word, “essence” (*rasa*) to be a decoction (*kvātha*) of the different seeds, so that he understand “essence” (*rasa*) with “decoction” (*kvātha*) to be synonyms. Yogīndra follows suit but appears to clarify that the combined essences (or decoctions) of the thirteen plants should be equal in amount to the essence of sixty-day-rice (*ṣaṣṭika*). This understanding is reasonable because an equal quantity of the thirteen plants together should not overpower the original essence of sixty-day-rice (*ṣaṣṭika*), which is the principal ingredient.

Both Gaṅgā and Yogīndra specify that this combination of ingredients should be cooked over a low flame and, when reduced to one-fourth, the liquid should be thickened with an equal amount of the powders and sweetened with an equal amount of honey and sugar. Here the reduction process, again, is not mentioned by the early commentators (Jajjāta and Cakra).

In his discussion of the frying process, Yogīndra follows Cakra by referring to the permissibility of exposing honey to heat.

Gaṅgā recommends that the patient consume up to five pills (three, four, or five of the pills) and both Gaṅgā and Yogīndra, following Cakra, state that the pills should be taken with a regular meal of milk and meat-broth.

The various interpretations of the effects of the formula are based on the uncertain reading of the original. Gaṅgā takes *akṣayam* (not lost) with *apatyam* (offspring), which provides the meaning of offspring who have a long lifespan. Yogīndra mentions this, but offers his own explanation, based on Cakra: “semen” (*śukra*) is not lost, because it is self-generated (*ātmaja*) by a sexually aroused man. As elsewhere in this chapter on potency-therapy, “not lost” (*akṣayam*), implies semen (*śukram*), and refers to the ability to enjoy sexual intercourse without ejaculation, something that certain types of especially tantric ascetics could accomplish. Gaṅgā’s interpretation is, therefore, not preferred.

The formula could well have derived from common folk; and the commentators considered it to be a powerful potency-therapy for those who wanted to enjoy coitus without ejaculation. However, clearly it seems to have been interpreted in slightly different ways over time, with minor additions and alterations. On the whole, the formulation has remained relative consistent into the twentieth century.

§ Original text (*mūla*) of CaCi 2.2.10-13

The physician (*bhiṣaj*) should collect (*saṃharet*) the semens (*śukrāṇi*) of *caṭakas* (sparrows) together with [semens] of *haṃsas* (swans), *dakṣas* (cocks), *śikhins* (peafowl), the *śiśumāra* (dolphin), and the *nakra* (crocodile); clarified butter from cow's [milk] (*gavyaṃ sarpir*); also muscle-fat (*vasā*) of the *varāha* (boar) and of the *kuliṅga* (crane); and powders (*cūrṇāni*) of *ṣaṣṭika* (sixty-day-rice) and *godhūma* (wheat) flour (*cūrṇaṃ*) [10-11].

With these, should be made (*kāryāḥ*) *pūpalikā*-cakes, *śaṣkuli*-cakes, *vartika*-cakes as well as *pūpa*-cakes and *dhānā*-cakes; and various kinds of other eatables (*bhakṣyāś*) [12].

By the use of these eatables, a man with an erect penis, full of semen, like a stallion, makes love to women as often as he desires [13].

(This is [the formula called] Sexually-stimulating-formula of cakes beginning with *pūpalikā*-cakes (*vr̥ṣyapūpalikādiyoga*).)²⁷

Commentary: Jajjāta, the *Nirantarapadavyākhyā* on CaCi 2.2.10-13

[The formula] begins with *śukrāṇi* (the semens) [10d] of those beginning with *caṭakas* [10a]; *gavyaṃ sarpis* (clarified butter from cow's [milk]) [11a]; *kuliṅgasya vasāṃ api* (and also muscle-fat of *kuliṅga*) [11b].

Dakṣa [10b] is *kukkuṭa*. *Śikhin* [10b] is *mayūra*. *Kuliṅga* [11b] is *grāmacaṭaka* (village sparrow). Also muscle-fat of the *kuliṅga* (*kuliṅgasya vasāṃ api*) [11b] [means that] others also know [it] (*anye 'pi adhīyante*).

The sexual stimulant (*vr̥ṣya*)< >, because the teachers (*ācāryāḥ*) [say] that those born in the water (*vārija*) and those moving in the water (*vāricāriṇa*) are the best sexual stimulants (*vr̥ṣya*).

[Then, that] beginning *ebhiḥ pūpalikāḥ* (with these, *pūpalikā*-cakes) [12a].

[The compound,] *pūpādhānāḥ* [12c: *pūpā dhānāś ca*]²⁸ [should be interpreted as a *tatpuruṣa*- compound,] *ādhānās* of *pūpa* (the impregnation of the cake).²⁹

Their focussing attention (*samādhāna*) on a woman is appropriate (*pathya*) < > because of it being a kind of devotion.

²⁷ The phrase at the end of the formula: *iti vr̥ṣyapūpalikādiyogāḥ* is found in E^B, E^C, E^D, and E^L; written in the parenthesis in E^B and E^L.

²⁸ Jajjāta reads *pūpādhānāḥ* or “*ādhānās of pūpa*”, while CaCi 2.2.12c reads *pūpā dhānāś ca* or “*pūpas and dhānās*”.

²⁹ The word, *ādhāna* (placing, or impregnating, etc.) usually occurs only in the neuter, whose meanings do not fit the context. If it were taken in the feminine as in this case, it would indicate a procedure mimicking impregnation, where perhaps the albumins from the eggs are put into the cakes before heating.

[This is] just a single formula (*prayoga*); and the second (*dviṭīya*) [formula in this quarter].³⁰

Because of the impossibility (*aśakyatva*) to obtain the semens of these (*eṣām*) [13a] [animals], the action to be performed with [their] eggs (*aṇḍa*).

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.10-13

Dakṣa [10b: *dakṣāṇām*] is *kukkuṭa*.

Although the semens (*śukrāṇi*) [10d] are mentioned, nevertheless, because of the impossibility (*aśakyatva*) to obtain the semens [10d] of *caṭaka* (*caṭakāṇām*) [10a] and so on, here indeed their eggs (*aṇḍa*), which have the same qualities [as semen], are obtained [and used].

Vartikās [12b] in their tube (or roll) form (*vartyākārā*) are eatables (*bhakṣyāḥ*) [12d]. *Dhānās* [12c] in their grain form (*dhānākārā*) are eatables (*bhakṣyāḥ*) [12d].

Although it has the form of various eatables, this is actually only one formula, because the ingredients are the same.

Commentary: Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.2.10-13

[The formula begins] with of *caṭakas* (*caṭakāṇām*) [10a].

[The physician should collect] the semens (*śukrāṇi*) [10d], [i.e.,] seminal fluids (*retāṃsi*) of *caṭakas* (*caṭakāṇām*) [10a]; of *haṃsas* [10a: *saham-sānām*]; [*dakṣas* [10b], i.e.,] *kukkuṭas*; [*śikhins* [10b], i.e.,] *mayūras*; the *śiśumāra* [10c]; [the *nakra* [10c], i.e.,] *kumbhīra* (crocodile);³¹ and clarified butter (*sarpis*) [11a] from cow's [milk] (*gavyam*) [11a], [i.e.,] fresh (*nava*) [clarified butter], because [these are] sexually stimulants (*vṛṣya*).

Vasā [11b] is a particular kind of fat (*sneha*) from the *varāha* (boar) [11a] and the *kuliṅga* (crane) [11b].

After having combined (*yuktyā*), [i.e.,] having led (*nītvā*) the powders (*cūrṇāni*) [11c] of grains (*taṇḍula*) of *ṣaṣṭika* (sixty-day-rice) [11c] and *godhūma* (wheat) flour (*cūrṇa*) [11d]; [and] having cooked (*paktvā*) the sweetmeat (*utkarikā*),³² he should make (*kāryyāḥ*) [12a] *pūpalikā*-cakes (*pūpalikāḥ*) [12a], *ṣaṣkūṭi*-cakes (*ṣaṣkūṭyo*) [12b]; *varttika*-cakes (*varttikās*) [12b], [i.e.,] *vaṭakā*-cakes; *pūpā*-cakes (*pūpā*) [12c], and *dhānā*-cakes

³⁰ E^L adds *na* ("not") in the parenthesis here as an emendation: *eka eva prayogaḥ (na) dviṭīyaḥ*. The editor of E^L seems to interpret: "[This is] just a single formula, not two [formulae]," but *dviṭīyaḥ* is an ordinal number.

³¹ Gaṅgādhara omits the original words, *dakṣa*, *śikhin*, and *nakra*, but writes their synonyms, *kukkuṭa*, *mayūra*, and *kumbhīra*.

³² E^D reads *utkarikā* (poultice). It may be *utkarikā* (a sort of sweetmeat).

(*dhānā*) [12c], or various kinds (*vividhā*) [12c] of other (*anye*) [12d] eatables (*bhakṣyāḥ*) [12d].

By the use (*prayogāt*) [13a] of these (*eṣāṃ*) [13a] eatables (*bhakṣyāṇām*) [12d: *bhakṣyāś*], [the man becomes one] with an erect (*stabdhena*) [13b] penis (*śephasā*) [13c] full of semen (*āpūrṇaretasā*) [13b], [i.e.,] a hard and stiff [penis].

This is [the formula called] Sexually-stimulating-formula of Cakes beginning with *Pūpalikā*-cakes (*vṛṣyapūpalikādiyoga*).

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.10-13

[The author] describes the second formula (*dvitīyaṃ yogam*) beginning with [the word,] *caṭakānām* (of *caṭakas*) [10a] and so on. The physician (*bhiṣaj*) [10d] should collect (*saṃharet*) [10d], [i.e.,] should fetch (*āharet*) the semens (*śukrāṇi*) [10d] of *caṭakas* (*caṭakānām*) [10a]; *caṭaka* is called *caḍhāi* among the people in Bengal (*vaṃgeṣu*), a kind of small bird; of *hamsas* (*sahaṃsānām*) [10a], [i.e.,] of *caṭakas* and *hamsas*; of *dakṣas* (*dakṣānām*) [10b]; *dakṣas* [10b], [i.e.,] *kukkuṭas*; of *śikhins* (*śikhiām*) [10b], [i.e.,] of *mayūras*; of the *śiśumāra* (*śiśumārasya*) [10c]; *śiśumāra* is called *śuśuka* among the people of Bengal (*vaṃgeṣu*), a kind of aquatic animal; of the *nakra* (*nakrasya*) [10c], [i.e.,] of the *kumbhīra*.

[The physician] should collect (*saṃharet*) [10d], [i.e.,] should fetch (*āharet*) clarified butter from cow's [milk] (*gavyaṃ sarpiḥ*) [11a], [i.e.,] *ghṛta*; muscle-fat (*vasām*) [11b] of the *varāha* (*varāhasya*) [11a]; also muscle-fat of the *kuliṅga* (*kuliṅgasya vasām*) [11b]; *kuliṅga* [means] *caṭaka*; powders (*cūrṇāni*) [11c] of *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikānām*) [11c]; *godhūma* (wheat) flour (*cūrṇam*) [11d], [i.e.,] *godhūma* powders (*godhūmacūrṇa*).

With these (*ebhiḥ*) [12a], should be made (*kāryāḥ*) [12a] various (*vividhāḥ*) [12c] *pūpalikā*-cakes (*pūpalikāḥ*) [12a], *śaṣkuli*-cakes (*śaṣkulī*) [12b], *vartika*-cakes (*vartikāḥ*) [12b], [i.e.,] round form (*vartyākārā*) eatables (*bhakṣyāḥ*) [12d] [and] *pūpa*-cakes (*pūpāḥ*) [12c].

Pūpalikā [12a], *śaṣkulī* [12b], and *pūpā* [12c] those which are the kinds of *ṣaṣṭika*³³-[cakes]; [and] *dhāna*-cakes (*dhānāḥ*) [12c]; as well as (*tathā*) [12b] other (*anye*) [12d] various kinds of (*prthagvidhāḥ*) [12d], [i.e.,] many kinds of (*nānāvidhāḥ*) eatables (*bhakṣyāḥ*) [12d].

By the use (*prayogāt*) [13a] of these (*eṣāṃ*) [13a] eatables (*bhakṣyāṇām*) [13a], a man (*naraḥ*) [13d] with an erect (*stabdhena*) [13b], [i.e.,] a stiff (*drḍhena*), penis (*śephasā*) [13c] full of semen (*āpūrṇaretasā*) [13b], which is not emitting semen (*śukram amuñcatā*), goes (*yāti*) like a stallion (*vājivat*)

³³ EC reads *ṣiṣṭaka*. It may be a typo of *ṣaṣṭika*.

[13c] [i.e.,] just like a stallion (*vājīva*), **to women (*striyaḥ*)** [13d] **as often as he desires (*yāvadiccham*)** [13d], [i.e.,] as he pleases (*yathēccham*). Even in the form of various eatables, [this is] single formula (*ekayoga*), because of the same quality of the ingredients.

Discussion on CaCi 2.2.10-13

This medicinal formula, again, uses the *prabhāva*, or the metaphor of semen, where the white part of the egg, known as albumen, symbolizes semen. Jajjaṭa already makes the association with the egg, even though the eggs of alligators and crocodiles do not have albumin.

Among the animals from which the eggs are collected, *śiśumāra* is problematic. Its basic meaning is a dolphin, where Yogīndra equates it is to the *śuśuk* in Bengal. Even though the Ganges Dolphin with its long snout resembles a crocodile in the water from a distance, the dolphin is a mammal, and does not produce eggs. Therefore, it appears to be a mistake, where the word *śiśumāra* crept into the text, understood to be the crocodile.³⁴

K. N. Dave's Bird Index by A. Couture and E. Linke provides the following identifications of the birds.³⁵

Caṭaka: "Birds in general, small birds, esp. House Sparrows..., Finches..., etc.; Hinundinidae (Swallow, Martin / Hirondelle) and Apodidae (Swift / Martinet)"; "A common name for a sparrow."

Haṃsa: "A generic term for a large part of the Anatidae family: Swans..., Geese..., Ducks."

Dakṣa [glossed as *kukkuṭa* by Jajjaṭa, Gaṅgā, and Yogīndra]: "Red Jungle fowl (Common or Wild Cock) ..."

Śikhin [glossed as *mayūra* by Jajjaṭa, Gaṅgā, and Yogīndra]: "*Pavo cristatus*, Peacock (Indian Peafowl) ..."

Kulīṅga: "... (Common) Black Drongo (or Kingcrow) ..., various small birds moving about on the ground in search of food..., *Grus grus*, Common Crane ..."

³⁴ On the words, *śiśumāra*, etc., see Asko Parpola, "Crocodile in Indus Civilization and Later South Asia," in *Linguistic, Archaeology and Human Past*, Occasional Paper 12, eds., Toshiki Osada and Hitoshi Endo (Kyoto: Indus Project Research Institute for Humanity and Nature, 2011), 19-20.

³⁵ K. N. Dave, "Sanskrit-Pali-Prakrit Index with Scientific Names, English and French Equivalents by André Couture and Elfrun Linke," in *Birds in Sanskrit Literature with 107 Bird Illustrations*, K. N. Dave, rev. ed. (Delhi: Motilal Banarsidass, 2005), 483-518.

The earlier commentators (Jajjaṭa and Cakra)

Jajjaṭa seems to base his remarks on a symbolic interpretation of the text. He points out that it is a single formula because of the teaching that aquatic animals (i.e., those that swim in and on top of the water) are considered to be the most sexually stimulating. This seems to rely on a symbolic association between water and the liquid nature of semen. Secondly, his understanding of *pūpādhāna* (at CaCi 2.2.12c; E^B and E^L read *pūpā dhānās ca*) seems to rely on a symbolic association between the impregnation of the cakes and that of women. Thirdly, as mentioned above, it is the egg (or its albumin) that is meant to be used, making the symbolic association between albumin and semen.

Cakra follows Jajjaṭa in stating that (the albumins of) eggs are meant, and that it is one formula with the same ingredients. Only the forms of the cakes are different. Since the ingredients are the same, it is just a single formula.

The later commentators (Gaṅgā and Yogīndra)

Gaṅgā and Yogīndra follow from Cakra. Gaṅgā mentions that clarified butter is a sexual stimulant, and the *vasā* (muscle-fat) is particular to the *varāha* (boar) and *kuliṅga* (crane) and adds that the mixture of albumen and powders (as a kind of sweetment, perhaps *utkarikā* or *utkrikā*) should be cooked before it is made into various cakes and eatables.

Finally, Yogīndra provides some of the bird names in Bengal and identifies the different *pūpa*-cakes, which he states, are all made from rice flour. He follows Cakra in stating that it is a single formula because the ingredients are the same in each. This counting process continues to circumscribe the quarter and formulae it contains.

It is likely that most, if not all, of the medicinal formulae in this quarter were original foodstuffs transformed into medicines via the medical application of the *prabhāva*. The origin of such a formula seems to be among people who lived by rivers and lakes.

§ Original text (*mūla*) of CaCi 2.2.14-17

[The physician] should boil (*sādhayet*) one *prasṛta* measure (*prasṛton-mitam*)³⁶ [each] of *āmaguptā* fruits, *māṣa*, *kharjūra*, *śatāvarī*, *śṛṅgāṭaka*,

³⁶ One *prasṛta* or *prasṛti* is approximately 96g (or 96ml) (W&M). For the weights and measures in *Āyurveda*, see CaKa 12.87-98ab; Śār 1.1; HIML IB, 148, no. 120; W&M. Here, E^D reads “one *prastha* measure” (*prasthasammitam*), instead of “one *prasṛta* measure” (*prasṛtonmitam*). See Gaṅgādhara’s comment on CaCi 2.2.14-17.

and *mṛdvīkā*; one *prastha* [measure] of milk; and one *prastha* of water.³⁷ And [he should reduce] it until one *prastha* remains [14-15ab].

He should combine (*yojayet*) [this decoction], which has been purified (*pūtaṃ*) [by filtration] through a clean cloth, with three *prasṛtas* [each] of sugar (*śarkarā*), *tugākṣīrī*, and fresh clarified butter (*sarpis*) [15cd-16ab]. He should give it together with honey [to the patient] to drink (*pāyayeta*) [and then,] should feed (*bhojayet*) him boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikāṇna*) [16cd].

By this formula, even a weak man seized by old age gains very numerous offspring; and becomes sexually aroused (*hr̥ṣyati*) like a young man [17]. (This is [the formula called] Offspring-producing extract (*apatyakaraḥ svarasaḥ*).)³⁸

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.14-17

The [formula], beginning with *ātmaguptāphalaṃ ... mṛdvīkām* (*ātmaguptā* fruits ... *mṛdvīkā*) [14abc], up to *pāyayeta ... ṣaṣṭikāṇnam ca bhojayet* (he should give it ... [and then,] should feed him boiled *ṣaṣṭika*.) [16cd], this is the third formula.

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.14-17

[No comment]

Commentary: Gaṅgādhara, the *Jalpakaḥ* on CaCi 2.2.14-17

[The formula begins] with *ātmaguptā* [14a].

³⁷ One *prastha* is approximately 768ml (W&M).

³⁸ The phrase at the end of the formula, *iti apatyakaraḥ svarasaḥ* is found in E^B, E^C, E^D, and E^L; written in the parenthesis in E^B and E^L.

About *svarasa*, see CaSū 4.7: “There are five kinds of preparation methods of decoctions (*kaṣāya*), namely, *svarasa* (extracted juice), *kalka* (paste), *śṛta* (decoction), *śīta* (cold infusion), and *phāṇṭa* (hot infusion). Juice (*rasa*) extracted from a drug (*dravya*) by a tool (*yantra*) is called *svarasa* (extracted juice).” (*pañcavidhaṃ kaṣāyakalpanam iti tadyathā — svarasaḥ, kalkaḥ, śṛtaḥ, śītaḥ, phāṇṭaḥ kaṣāya iti. yantranīṣpīḍitād dravyād rasaḥ svarasa ucyate. ...*). See also AhKa 6.9cd-10ab; Śār 2.1. Cf. HIML IB, 11, no. 85.

It is one *prastha* measure (*prasthasammitam*),³⁹ which has the measure of two *śarāvas*,⁴⁰ of the six [ingredients] beginning with *ātmaguptāphala* [14a] and ending with *mṛdvikā* [14a]; [then, it becomes] six *prasthas*.

One *prastha* of milk (*kṣīraprasthaṃ*) [15a], which is four *śarāvas* of cow's milk.⁴¹ **One *prastha* of water** [15a], which is four *śarāvas*, of water.⁴²

[The physician] should boil (*sādhayet*) [14d], [i.e.,] he should cook (*pacet*) [it] over a mild fire. [He should reduce] it **until one *prastha* remains (*prasthāvaśeṣaṃ*)** [15b], [i.e.,] until four *śarāvas* remain.⁴³

Then, **he should combine (*yojayer*)** [15d], [i.e.,] should mix (*melayet*) that decoction (*kvātha*), **which has been purified (*pūtaṃ*)** [15c] **[by filtration] through a clean (*śuddhena*)** [15c] **cloth (*vāsasā*),**[i.e.,] with a cloth (*vastreṇa*) [15c], **with three (*tribhiḥ*)** [15d] ***prasṛtas* (*prasṛtaiḥ*)** [15d], [i.e.,] with six *palas*,⁴⁴ **of sugar (*śarkarāyāḥ*)** [16a], with six *palas* **of *tugākṣīrī* (*tugākṣīryyāḥ*)** [16b], and with six *palas* **of fresh (*abhinavasya*)** [16b], [i.e.,] of new (*nūtanasya*) [16b] **clarified butter (*sarpiṣaḥ*)** [16b], because [these are] especially sexually stimulating (*vṛṣyataratvāt*).

The physician (*bhiṣaj*) **should give it (*taṭ*)** [16c], [i.e.,] the essence (*rasa*), **to drink (*pāyayeta*)** [16c] **together with honey (*sakṣaudram*)** [16c], [i.e.,] [he should administer it] in an appropriate measure, after combining it with fresh (*nava*) honey (*madhu*), [to the patient] whose body has been completely cleansed (*saṃśuddhatanu*) according to the power of [the patient's digestive] fire. Afterwards, according to the procedure for a sexual stimulant (*vṛṣyāva-cāraṇayā*), [the physician] **should feed (*bhojayer*)** [16d] [the patient] **boiled *śaṣṭika* (six-day-rice) (*śaṣṭikānnaṃ*)** [16d].

[This is the formula called] Offspring-producing extract (*apatyakarasva-rasaḥ*).

³⁹ At CaCi 2.2.14d, E^D and Gaṅgādhara read *prasthasammitam* (one *prastha* measure); E^B, E^C, and E^L read *prasṛtonmītam* (one *prasṛta* measure).

Yogīndranāth Sen, in his comment on CaCi 2.2.14d, notices this reading (*prasthasammitam*) by Gaṅgādhara.

⁴⁰ One *prastha* is equal to two *śarāvas* (Śār 1.1.27).

⁴¹ Although one *prastha* is equal to two *śarāvas* (Śār 1.1.27), Gaṅgādhara comments that one *prastha* of milk [should be] four *śarāvas* here. That is probably because Gaṅgādhara follows the rule that the quantity is doubled in the case of liquid ingredient (CaKa 12.98cd and Śār 1.1.34cd-35ab, etc.).

⁴² *Idem*.

⁴³ One *prastha* is equal to two *śarāvas* (Śār 1.1.27). Here, one *prastha* is doubled and comes to four *śarāvas*. See footnote 41.

⁴⁴ Three *prasṛtas* (or *prasṛtis*) are equal to six *palas* (W&M).

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.14-17

[The author] describes the third formula beginning with *ātmaguptā* fruits (*ātmaguptāphalam*) [14a].

[The physician] should boil (*sādhayet*) [14d] all together (*ekatra*) [the following]: one *prastha* of milk (*kṣīraprastham*) [15a], one *prastha* of water (*jalaprastham*) [15a], one *prasṛta* measure (*prasṛtonmitam*) [14d] of the fruits of *ātmaguptā* (*ātmaguptāyāḥ phalam*), one *prasṛta* measure (*prasṛtonmitān*) of *māṣas* (*māṣān*) [14a], one *prasṛta* measure (*prasṛtonmitāni*) of *kharjūras* (*kharjjūrāṇi*) [14b], one *prasṛta* measure (*prasṛtonmitām*) of *śatāvarī* (*śatāvarīm*) [14b], one *prasṛta* measure (*prasṛtonmitāni*) of *śṛṅgāṭakas* (*śṛṅgāṭakāṇi*) [14c]. *Śṛṅgāṭhakas* (*śṛṅgāṭakāṇi*) [14c] are called *siṅgādās* [in Bengal]. *Mṛdvīkā* (*mṛdvīkāṃ*) [14c] is *drākṣā*. One *prasṛta* measure (*prasṛtonmitām*) equals two *palas* measure (*paladvayaparimitām*).⁴⁵

Here, Gaṅgādhara reads *one prasṛta measure (prasṛtonmitām)* [14d] as “one *prastha* measure” (*prasthasammitām*).⁴⁶ It should be considered (*cintyam*) that, in this case of the individual *prastha*-measurement of the six decoctions beginning with *ātmaguptā* fruits (*ātmaguptāphala*) [14a], the meaning is “in case of the double *prastha*-measure of liquids” (*dravadvayaprasthe*) because the cooked [liquid] itself no longer exists (*pākasyaivāsambhavāt*).⁴⁷

[The meaning is that the physician] should cook (*pacet*) the six drugs beginning with *ātmaguptā* fruits [14a] and ending with *mṛdvīkā* [14c], each in a quantity of two *palas*,⁴⁸ after rendering [them] into a paste, in *one prastha of milk* [15a] and *one prastha of water* [15a].⁴⁹

[It should be cooked] until *one prastha* remains (*etat prasthāvaśeṣitam*) [15a]. This means that by means of the [cooking process] *one prastha* of milk should remain.

⁴⁵ At CaCi 2.2.14d, Yogīndranāth Sen reads *prasṛtonmitam*, not *prasthasammitam*, and one *prasṛta* (or *prasṛti*) is correctly equal to two *palas* (W&M).

⁴⁶ See footnote 39.

⁴⁷ Yogīndranāth Sen refers to the rule that the quantity should be doubled in the case of liquid or decoction (CaKa 12.98cd and Śār 1.1.34cd-35ab, etc.) in order to justify Gaṅgādhara’s reading, *prasthasammitam* at CaCi 2.2.14d. However, if it had a *prastha*-measure (= eight *prasṛtas*) according to Gaṅgādhara’s reading, the quantities would not been balanced even if they were doubled.

⁴⁸ Two *palas* are equal to one *prasṛta* (or *prasṛti*) (W&M). Yogīndranāth Sen reads *prasṛtonmitam* at CaCi 2.2.14d and does not adopt Gaṅgādhara’s reading, *prasthasammitam*.

⁴⁹ Yogīndranāth Sen here does not mention the rule that the liquid quantity is doubled (CaKa 12.98cd and Śār 1.1.34cd-35ab, etc.).

He should combine (*yojayet*) [15d] it, after it has been filtered through a clean (*śuddhena*) [15c] cloth (*vāsasā*) [15c], [i.e.,] with a cloth (*vastreṇa*), with three (*tribhiḥ*) [15d] *prasṛtas* (*prasṛtaiḥ*) [15d], [i.e.,] with six *palas*,⁵⁰ each (*pratyeka*) of sugar (*śarkarā*) (*śarkarāyāḥ*) [16a], *tugākṣīrī* (*tugākṣīryāḥ*) [16a], [i.e.,] *vaṃśalocanā*, and fresh (*abhinavasya*) [16b], [i.e.,] new (*nūtanasya*), clarified butter (*sarpiṣo*) [16b], [i.e.,] *ghṛta*.

He should give it (*tat*) [16c] to drink (*pāyayet*) [16c] [to the patient] together with honey (*akṣaudraṃ*) [16c], [i.e.,] after mixing it with honey (*madhusayuktaṃ kṛtvā*).

Then, he should feed (*bhojayet*) [16d] [the patient] boiled *śaṣṭika* (*śaṣṭikānnaṃ*) [16d].

By this (*anena*) [17b] formula (*yogena*) [17b], even (*api*) [17a] a weak (*abalaḥ*) [17a] man (*naraḥ*) [17c] seized by old age (*jarāparīto*) [17a] gains (*vindati*) [17b], [i.e.,] attains (*labhate*) very numerous (*suvipulaṃ*) [17c] offspring (*apatyaṃ*) [17c]. And (*ca*) [17d], he (*sa*) [17d] becomes sexually aroused (*hr̥ṣyati*) like a young man (*yuveva*) [17d], [i.e.,] he becomes very excited (*mehanocchrāyavān*).

In the *Aṣṭāṅgasamgraha* (AsUtt 50.88-90),⁵¹ [it is said:] “[the physician] should boil (*pacet*) one *prasṛta* measure of *ātmaguptā* fruits, *māṣā*, *kharjūra*, *śatāvārī*, *śṛṅgātaka*, and *mṛdvīkā*; and one *prastha* of milk and one *prastha* of water, until [only] the milk remains.” (AsUtt 50.88)

“He should combine (*yojayet*) the purified [decoction] which has been filtered through a clean cloth with three *prasṛtas* each of sugar (*śarkarā*), *tugākṣīrī*, and fresh clarified butter (*sarpis*).” (AsUtt 50.89)

“[The patient] should drink (*pibet*) that [decoction] mixed with honey (*kṣaudrasamyuktaṃ*). He, who then eats boiled *śaṣṭika* (sixty-day-rice) (*śaṣṭikaudana*), even if seized by old age, will be surrounded (*samparivāryate*) by sons (*putraiḥ*).” (AsUtt 50.90)

Discussion on CaCi 2.2.14-17

Variant of CaCi 2.2.14-17: AsUtt 50.88-90.

The ingredient that links the formulae in the quarter is *śaṣṭika* (sixty-day-rice).

⁵⁰ Three *prasṛtas* (or *prasṛtis*) are equal to six *palas* (W&M).

⁵¹ AsUtt 50.88-90 quoted by Yogīndranāth Sen: *ātmaguptāphalaṃ māṣān kharjūrāṇi śatāvārīm/ śṛṅgātakāṇi mṛdvīkāṃ pacet tat prasṛtonmitam/ kṣīraprasthaṃ jalapra-stham etat kṣīrāvaśeṣitam/ śucinā vāsasā pūtam yojayet prasṛtais tribhiḥ/ śarkarāyās tugākṣīryāḥ sarpiṣo 'bhinavasya ca/ tat pibet kṣaudrasamyuktaṃ bhuñjānaḥ śaṣṭikaudanam/ tathā jarāparīto 'pi putraiḥ *samparivāryate* (*Āthavale's ed. reads: *sa parivāryate*)

The earlier commentators (Jajjaṭa and Cakra)

Jajjaṭa's comment is very brief, and he counts this formula as the third one in the quarter. Cakra offers no comments on CaCi 2.2.14-17.

The later commentators (Gaṅgā and Yogīndra)

The later commentators fill in important details that could well be overlooked in the original (*mūla*) text of CaCi. Gaṅgā measures in *prastha* instead of *prasṛta* at CaCi 2.2.14d, though one *prastha* is equal to eight *prasṛtas*. Yogīndra notices Gaṅgā's measure and tries to explain the reason for Gaṅgā's reading, "*prastha-sammitā*" at CaCi 2.2.14d by invoking the rule that allows liquid measures to be doubled in certain cases according to CaKa 12.98cd.⁵² However, Yogīndra seems unable to explain it, because the quantities do not add up, even if they were doubled. Yogīndra himself adopts the original reading, "*prasṛtonmītam*", but does it in a way that does not offend Gaṅgā.

Yogīndra adds that the patient should be first cleansed and then afterwards be given food according to the patient's digestive fire. Yogīndra, like Jajjaṭa, counts this as the third formula. He gives local (Bengal) plant names. Finally, he cites the close variant at AsUtt 50.88-90. The formula as transmitted was changed in terms of measure (*prasṛta* to *prastha*) by Gaṅgā but retained by Yogīndra.

§ Original text (*mūla*) of CaCi 2.2.18-20

The prudent (*matimān*)⁵³ [physician] should boil (*sādhayet*) one *pala* measure [each] of the top-part of *kharjūrīs*; *māṣas*, *payasyā*, *śatāvarī*, *kharjūras*, *madhūkas*, *mṛdvīkā*, and *ajaḍā* fruit in one *āḍhaka* of water [18-19ab].

[Then,] he should boil vigorously (*vipācayet*) one *prastha* of milk with one-fourth of that [decoction] which remains [19cd].

Together with the milk that remains [after boiling], [the patient] should eat (*adyāt*) boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudana*) combined with a fair amount of clarified butter (*ghṛta*) [and] with added sugar (*saśarkarā*). This formula (*saṃyoga*) is known as the excellent sexual simulant (*vṛṣya*) [20].

⁵² See CaKa 12.98cd: "The [quantity] is recommended to be doubled when the [ingredient] is liquid and also when it is gathered freshly (or when not yet ripe)." (*dviguṇaṃ tad draveṣv iṣṭaṃ tathā sadyoddhṛteṣu ca*). See also SuCi 31.7; AhKa 6.23ab; Śār 1.1.33cd-35ab.

⁵³ E^D reads *sarvāṇi* at CaCi 2.2.19a; E^B, E^C, and E^L indicate this variant in the footnotes.

(This is [the formula called] Sexual-stimulating milk (*vṛṣyakṣīra*).)⁵⁴

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.18-20

That beginning with *kharjūrīmastakam* (the top-part of *karjūrī*) [18a] up to *saśarkareṇa saṃyoga eṣa vṛṣyaḥ param mataḥ*⁵⁵ (... with added sugar. This formula is considered as the excellent sexual simulant.) [20] is the fourth [formula]. *Ajahā* [18d: *ajaḍāphalam*] is *kapikacchu*.

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.18-20

Ajaḍā [18d: *ajaḍāphalam*] is *śūkaśiṃvī*.

Commentary: Gaṅgādhara, the *Jalpakaḥ* on CaCi 2.2.18-20

[The formula begins] with *kharjūrī-* [18a: *kharjūrīmastakam*].

Kharjūrīmastakam [18a] is the top-part of *kharjūra* tree; *payasyā* [18b] is *kṣīrakākolī*; *kharjūras* (*kharjūrāṇi*) [18c] are *kharjūra* fruits; *madhūkas* (*madhūkāṇi*) [18c] are *madhūka* fruits on account of being sexual stimulants; [and] *ajaḍāphala* [18a] is *ātmaguptā* fruit.

[The physician] should boil (*sādhayet*) [19b] one *pala* measure of (*palon-mitāni*) [19a] each of them in one *ādhaka* of water (*salilāḍhake*) [19b], [i.e.,] sixteen *śarāvas* of water (*ṣoḍaśaśarāvajale*),⁵⁶ over a weak fire.

He should boil vigorously (*vipācayet*) [19d] one *prastha* of milk (*kṣīra-prastham*) [19d], [i.e.,] four *śarāvas* [of milk],⁵⁷ with the one-fourth of that (*tena*) [19c] decoction (*kvātha*) that remains (*pādāvaśeṣeṇa*) [19c], [i.e.,] with that decoction that has four *śarāvas* remaining.

Together with the milk that remains (*kṣīraśeṣeṇa tena*) [20a], [i.e.,] with that (*tena*) [20a] milk remaining after it has been boiled. [The patient] should eat (*adyāt*) [20a] boiled *ṣaṣṭika* (sixty-day-rice) combined with fair amount of clarified butter (*ghṛtāḍhyam ṣaṣṭikaudanam*) [20b] and with added sugar (*saśarkareṇa*) [20c].

This is [the formula called] Sexual-simulating milk (*vṛṣyakṣīra*).

⁵⁴ The phrase at the end of the formula, *iti vṛṣyakṣīram* is found in E^B, E^C, E^D, and E^L; written in the parenthesis in E^B and E^L.

⁵⁵ Jajjaṭa, Yogīndranāth Sen, and E^C read *mataḥ* (considered) instead of *smṛtaḥ* (known) at CaCi 2.2.20d.

⁵⁶ One *ādhaka* is equal to eight *śarāvas* (W&M). Gaṅgādhara here seems to follow the rule that the quantity of liquid is doubled (CaKa 12.98cd and Śār 1.1.34cd-35ab, etc.) and has sixteen *śarāvas* of water.

⁵⁷ One *prastha* is equal to two *śarāvas* (W&M). Gaṅgādhara seems to follow again the rule that the quantity of liquid is doubled and has four *śarāvas* of milk.

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.18-20

[The author] describes the fourth formula that beginning with *kharjjūrī-mastakam* [18a].

Of the *kharjjūrī* [18a: *kharjjūrīmastakam*] means [the top-part (*mastaka*)] of a very small *kharjjūra*-tree that is still fruitless. The feminine ending “ī” (*ḍīp*) [of *kharjjūrī*] is used in the sense of “little” (*alpa*). It is **the top-part** [18a: -*mastakam*] [that is meant here]. [Then come] the *māṣas* [18a: *māṣān*]; *payasyāṃ śatāvarīm* [18b] means *payasyā* and *śatāvarī*; *payasyā* [18b] is *kṣīrakākolī*; *kharjjūras (kharjjūrāṇi)* [18c] are *kharjjūra* fruits; *madhūkas (madhūkāni)* [18c] are *madhūka* flowers; *mṛdvīkā (mṛdvīkāṃ)* [18d] is *drākṣā*; [and] *ajaḍā* [or] the *ajaḍā seeds (ajaḍāphalam)* [18d] is *śūkaśimbī*. The reading is *ajaḍāphalam* [18d] here, but [another] reading (*pāṭhaḥ*), *uccaṭāphalam* (or *uñcatāphalam*),⁵⁸ [occurs] in the *Aṣṭāṅgasamgraha* (AsUtt 50.91b).

After having made all of the drugs to contain each **one *pala* measure (*palonmitāni*)** [19a], [the physician] **should boil (*sādhayet*)** [19b] [them] **in one *āḍhaka* of water (*salilāḍhake*)** [19b], [i.e.,] in one *āḍhaka* measure of water,⁵⁹ over a low fire, and should allow one-fourth to remain (*avaśeṣayet*). Then, **he should boil vigorously (*vipācayet*)** [19d] one *prastha* of milk (*kṣīrasya*), [i.e.,] of cow’s milk (*dugdhasya gavyasya*) **with the one-fourth that remains (*pādāvaśeṣeṇa*)** [19c] **of that (*tena*)** [19c] decoction, [i.e.,] until there is reduction of the decoction (*kvātha*).

Then, **together with the milk that remains** [after boiling] (*kṣīraśeṣeṇa*) [20a], [i.e.,] together with only the milk that remains [after boiling] on account of the reduction of the decoction, [the patient] **should eat (*adyāt*)** [20a], [i.e.,] should consume (*bhuñjīta*) **boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudanam*)** [20b] **combined with a fair amount of clarified butter (*ghṛtāḍhyam*)** [20b and] **with added sugar (*saśarkareṇa*)** [20c], [i.e.,] having sugar added, after having removed the remaining milk.

This (*eṣa*) [20d] **formula (*saṃyogaḥ*)** [20c], [i.e.,] formulation (*prayogaḥ*), is considered (*mataḥ*) [20d: *smṛtaḥ*]⁶⁰ as **an excellent (*param*)** [20d], [i.e.,] unsurpassable (*atīva*), **sexual stimulant (*vṛṣyaḥ*)** [20d], [i.e.,] productive of semen (*śukrakṛt*).

⁵⁸ Yogīndranāth Sen reads *uccaṭāphalam*. This appears to be a vernacular version of *uñcatāphalam*.

⁵⁹ Here, Yogīndranāth Sen does not mention the rule that the liquid quantity is doubled. See footnote 47.

⁶⁰ See footnote 55.

In the *Aṣṭāṅgasamgraha* (AsUtt 50.91-92),⁶¹ it is also said: “[The physician] should boil (*sādhayet*) each one *pala* [each] of *drākṣā*, *kharjjūra*, the top-part of *kharjjūrī*, *uccaṭā* fruits, *payasyā*, *abhīru*, *māṣa*, and *madhūka* in one *āḍhaka* of water.” (AsUtt 50.91)

“[Then,] he should boil (*pacet*) one *prastha* of milk with the one-fourth of this [decoction] that remains. Together with the milk that remains [after boiling], [the patient] should eat (*adyāt*) boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikāṇṇa*) with white sugar (*sitā*) and clarified butter (*ājya*). This formula (*yoga*) is a very productive of semen (*śukrakṛt*).” (AsUtt 50.92)

Uñcaṭā seeds (*uñcaṭāphalam*) [18d: ***ajadāphalam***] is *guñjā* seeds (*guñjāphalam*).

Discussion on CaCi 2.2.18-20

Variant of CaCi 2.2.18-20: AsUtt 50.91-92.

The connection to the formula is again *ṣaṣṭika* (sixty-day-rice) which is found in all the previous formulae in this quarter (CaCi 2.2).

Jajjāta counts the formula as the fourth and, like Cakra, gives a synonym for the plant, *ajadā* or *ajahā*, which seems to have had a special place in the formula, since the other commentators also give synonyms. Jajjāta has *kupikacchu*, Cakra has *śūkaśimvī*, Yogīndra has *śūkaśimbī*, and Gaṅgā has *ātmaguptā*. Yogīndra’s reading of AsUtt 50.91 has *uccaṭā* or *uñcaṭā* instead of *ajadā* or *ajahā*, and Yogīndra indicates *guñjā* as a synonym of *uccaṭā* or *uñcaṭā*. For *payasyā*, both Yogīndra and Gaṅgā give *kṣīrakākoli*. On the other hand, Gaṅgā gives equivalent measurements in *śavāsas*, while Yogīndra uses *āḍhakas*. The use of different synonyms by the commentators may also reveal the local traditions of plant names and measurements. The most comprehensive formula is provided by Yogīndra, who even cites the variant at AsUtt 50.91-92.

§ Original text (*mūla*) of CaCi 2.2.21-23

***Jīvaka*, *ṛṣabhaka*, *medā*, *jīvantī*, two kinds of *śrāvaṇī*; *kharjūra*, *madhuka*, *drākṣā*, *pippalī*, *viśvabheṣaja* (dry ginger), *śṛṅgāṭaka*, and *vidārī*; fresh clarified butter (*sarpis*); milk and water; [these ingredients should be cooked] until [only] clarified butter (*ghṛta*) remains.**

⁶¹ AsUtt 50.91-92 quoted by Yogīndranāth Sen: *drākṣākharjjūrakharjjūrīmastakāṇy* **uñcaṭāphalam* (*Āthavale’s ed. reads: *ajahāphalam*)/ *payasyābhīrumāṣāṇis ca madhūkāni ca sādhayet*// *toyāḍhake palāṁśāni pādaśeṣeṇa tena ca*/ *kṣīraprasthaṁ pacet kṣīraśeṣeṇādyād ghṛtānvitam*/ *ṣaṣṭikāṇṇaṁ sitājyena yogo* ‘*yaṁ śukrakṛt param*’//

This cooked [mixture] (*siddham*) combined with one-fourth of sugar (*śarkarā*) and honey (*kṣaudra*) should be taken along with boiled *śaṣṭika* (sixty-day-rice) (*śaṣṭikāṇṇa*) according to the [patient's] strength (*yathā-balam*) [21-23ab].

[This is] a sexual stimulant (*vṛṣya*) which promotes strength, complexion, and voice; and is an excellent body-bulk producer (*bṛṃhaṇa*) [23cd].

(This is [the formula called] Sexual-stimulating clarified butter (*vṛṣya-ghṛta*).)⁶²

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.21-23

That beginning with *jīvakarṣabhakau medām* (*jīvaka*, *ṛṣabhaka*, *medā*) [21a] up to *vṛṣyam balyam ca varṇyam ca kaṇṭhyam ca vṛṃhaṇam eva* [23cd]⁶³ ([this is] a sexual stimulant (*vṛṣya*) which promotes strength, complexion, [23c], and voice; and is just a body-bulk producer) [23d] is the fifth [formula].

Śrāvaṇī [21b: *śrāvaṇūdvayam*] is *alambuṣā*.

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.21-23

Clarified butter (*ghṛta*-) [22c: *ghṛtāvaśeṣam*] should boil (*sādhaniya*) with the pastes (*kalka*) made of [the ingredients] beginning with *jīvaka* [21a] and ending with *vidārī* [22a].

Commentary: Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.2.21-23

[The formula begins] with *jīvaka*- [21a], and so on.

The thirteen [ingredients] beginning with *jīvaka*- [21a] and ending with *vidārī* [22a] [should be] collected; and a paste (*kalka*) [should be made] in the amount of one-fourth (*pādikam*) [22d] that of clarified butter (*ghṛta*-) [22c]. [The quantity of] fresh clarified butter (*navam sarpis*) [22b] is not mentioned, [but] it is one *prastha*.

Payah [22b] is cow's milk (*gavyadugdha*). It is one *prastha* [in quantity].

[The physician] should boil all of them, that is, three *prasthas* together.

When it [the appropriate quantity of] clarified butter remains (*ghṛtāvaśeṣam*) [22c], then it [means that] it is cooked [mixture] (*siddham*) [22c].

⁶² The phrase at the end of the formula: *iti vṛṣyagṛtam* in E^B, E^C, and E^L; written in the parenthesis in E^B and E^L. E^D reads: *iti vṛṣyam gṛtam*.

⁶³ E^B, E^C, E^D, and E^L read CaCi 2.2.23cd: *vṛṣyam balyam ca varṇyam ca kaṇṭhyam bṛṃhaṇam uttamam*.

Then, having extracted and filtered it through a cloth, he should add **sugar** (*śarkarā*) [22d] in the amount of one-eighth (*aṣṭamāṃśām*) that of the clarified butter (*ghṛta*).

Then, when it becomes cold, he should add honey (*madhu*) in amount of one-eighth (*aṣṭamāṃśām*) [that of the clarified butter].

After having stirred it with a ladle (*khajena*), that clarified butter (*ghṛta*) **should be taken** (*upayojyam*) [23b] **along with boiled** *śaṣṭika* (sixty-day-rice) (*śaṣṭikānnena saṃyuktam*) [23a] **according to the [patient's] strength** (*yathābalaṃ*) [23b], [i.e.,] it is taken at mealtime, after having determined the [appropriate] dosage, by the man whose body had been cleansed (*śuddha-tanunā*).

This is [the formula called] Sexual-stimulating Clarified Butter (*vr̥ṣyaṃ ghṛtam*).

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.21-23

[The author] describes the fifth formula beginning with *jīvakaṛṣabhakau* (*jīvaka*, *ṛṣabhaka*) [21a].

Jīvakaṛṣabhakau [21a] means *jīvaka* and (*ca*) *ṛṣabhaka*. [Then,] *medā* [21a], *jīvanṭī* [21b]. *Two kinds of śravaṇī* (*śrāvaṇīdvayam*) [21b] means *śrāvaṇī* and *mahāśrāvaṇī*. [Then,] *kharjjūra*, *madhuka*, *drākṣā* [21c], and *pippalī* [21d]. *Viśvabheṣaja* [21d] is *śuṇṭhī* (dry ginger). [Then,] *śṛṅgāṭakī* [22a: *śṛṅgāṭakam*], and *vidārī* [22a], [i.e.,] the bulbous root of *vidārī* (*vidārī-kandaṃ*).

The thirteen drugs (*dravyāṇi*) beginning with *jīvaka*- [21a] and ending with *vidārī* [22a] are the same in quantity. After rendering it doughy, it becomes a paste (*kalkīkr̥tya tat kalkam*).

Then, [take] four times (*caturguṇam*) [the quantity of] **fresh clarified butter** (*navam sarpiḥ*) [22b]. In the same quantity of **milk** (*payah*) [22b], [i.e.,] cow's milk (*gavyam dugdham*). And three times (*triguṇam*) [the quantity of] **water** (*jalam*) [22b].

It is said [at CaKa 12.101]:⁶⁴ “Where the quantity of the water (*jala*), unctuous substances (*sneha*), and drugs (*auśadha*) is not mentioned, the unctuous substances should be four times of the drugs; and water should be four times of the unctuous substances.”

⁶⁴ CaKa 12.101 quoted by Yogīndranāth Sen: *jalasnehaśuśadhānāṃ tu pramāṇam yatra *neritam* (*E^B indicates a variant: *noditam*)/ *tatra syād auśadhāt snehaḥ snehāt toyaṃ caturguṇam*//

Unctuous substances (*sneha*) [should] be four times of the drugs (*auṣadha*). Water (*toya*) [should] be four times [quantity of] the unctuous substances. It is implied that water is liquid. All of them should be processed together.

[These ingredients should be cooked] **until [only] clarified butter remains. This cooked [mixture] combined with one-fourth sugar and honey (*si-ddham ghr̥tāvaśeṣam tat. śarkarākṣaudrapādikaṃ*)** [22cd] [means that] this [mixture] is combined with one-fourth measured sugar and honey.

Along with boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikānnena saṃyuktam*) [23a] [means] together with boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikānnena saha*).

According to the [patient's] strength (*yathābalaṃ*) [23b] [means] with the right quantity in consideration of the strength of [the digestive] fire (*agni-balāpekṣayā mātrayā*).

[This mixture] **should be taken (*upayojyam*)** [23b], [i.e.,] [the patient] should take (*upayojyet*), [i.e.,] should eat (*bhūñjīta*) [the mixture].

Thus, the [mixture] should be eaten (*upayuktam*).

A sexual stimulant (*vr̥ṣyam*) [23c] is a producer of semen (*śukrakṛt*); **which promotes strength (*balyam*)** [23c], [i.e.,] it is beneficial for strength (*balāya hitam*). In the same way, [it is that] **which promotes complexion (*varṇyam*)** [23c] and **which promotes voice (*kaṇṭhyam*)** [23d]. And [this mixture] is **an excellent (*uttamam*)** [23d] **body-bulk producer (*vr̥haṇam*)** [23d: *br̥mha-ṇam*].⁶⁵

It is said [at AsUt 50.93-95]:⁶⁶ “*Jīvaka, ṛṣabhaka, medā, jīvantī*, two kinds of *śrāvaṇī, kharjūra, madhuka, drākṣā, vidārī, viśvabheṣaja* (dry ginger), *śṛṅgātakā*, and *capalā*,⁶⁷ fresh clarified butter (*sarpis*), milk and water, [these ingredients should be] cooked until [only] clarified butter (*ghṛta*) remains. This [mixture] cooked with added sugar (*śarkarā*) and honey (*mākṣika*)⁶⁸ should be taken in the proper manner (*yathāyatham*)⁶⁹ along with boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudana*).” (AsUtt 50.93-95ab)

⁶⁵ Yogīndranāth Sen here reads *vr̥haṇam*. It may be a typo of *vr̥ñhaṇam* or *br̥ñhaṇam*.

⁶⁶ AsUt 50.93-95 quoted by Yogīndranāth Sen: *jīvakarṣabhakau medā jīvantī śrāvaṇī-dvayam/ kharjūrām madhukam *drākṣā vidārī viśvabheṣajam (*Āthavale's ed.: drākṣām vidārīm viśvabheṣajam)// śṛṅgātakāni capalā navam sarpīḥ payo jalam/ **ghṛtāvaśeṣam siddham ca śarkarāmākṣikānvitam (**Āthavale's ed.: ghṛtāvaśeṣitam siddham)// ṣaṣṭikaudanasamuyuktam upayojyam ***yathāyatham (**Āthavale's ed.: yathābalaṃ) tad vr̥ṣyam balakṛd varṇyam kaṇṭhyam dehasya vr̥mhaṇam//*

⁶⁷ CaCi 2.2.21d reads *pippalīm* instead of *capalā*. See Yogīndranāth Sen's comment.

⁶⁸ CaCi 2.2.22d reads *kṣaudra-* instead of *mākṣika-*.

⁶⁹ CaCi 2.2.23b and AsUt 50.95b (Āthavale's ed.) read *yathābalaṃ* (according to the [patient's] strength) instead of *yathāyatham* (in the proper manner).

“[This is] a sexual stimulant (*vr̥ṣya*) which produces strength (*balakṛt*), complexion, and voice; and is a body-bulk producer (*bṛṃhaṇa*) of the body (*deha*).” (AsUtt 50.95cd)

Pippalī [21d] is [described as] *capalā* [at AsUtt 50.94a].

Discussion on CaCi 2.2.21-23

Variant of CaCi 2.2.21-23: AsUtt 50.93-95.

Gaṅgā provides the missing quantities for the ingredients. Yogīndra follows Gaṅgā and supplies the explanation for using the amounts, based on CaKa 12.101, which is wanting in Gaṅgā’s comments.

Śrāvaṇī is the name for a variety of the East Indian Globe-thistle in Bengal, *Sphaeranthus microcephalus* (Nadkarni 1, 1163); *Sphaeranthus indicus* Linn (GVB, 411). Yogīndra explains that the two kinds of *śrāvaṇī* are its normal (*śrāvaṇī*) and large (*mahāśrāvaṇī*) varieties. Jajjaṭa identifies *śrāvaṇī* as *alambuṣā*.⁷⁰ Cakra does not mention *śrāvaṇī* here, but at CaVi 8.139, Cakra identifies *mahāśrāvaṇī* as *alambuṣā*. This plant (*śrāvaṇī*, *mahāśrāvaṇī*, or *alambuṣā*) again indicates regional variation in the transmission of the plant’s names.

At CaCi 2.2.23b, Yogīndra explains the word, *yathābalaṃ* (according to the [patient’s] strength), refers to the strength of the patient’s digestive fire, i.e., his ability to digest foods. Gaṅgā states simply that it refers to the correct dosage. Neither Jajjaṭa nor Cakra comment on it. Since the patient’s digestive fire (*yathāgni* at CaCi 2.2.9a) is found in the same context elsewhere in this chapter, Yogīndra’s interpretation is likely correct, but since the form of the expression in Sanskrit is different, the more general meaning of the other commentators is retained. In this way, it could refer to the patient’s overall condition, including his ability to digest food.

§ Original text (*mūla*) of CaCi 2.2.24-26

The intelligent (*buddhimān*) [physician] should toss into boiled and cooled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudana*) liberally supplied with clarified butter (*ghṛtāḍhya*), [these ingredients,] the upper clear portion (*sara*) of milk-curd (*dadhi*) that resembles the autumn moon, from which defilements (*doṣa*) have been removed, after it has been mixed with an appropriate amount of sugar (*śarkarā*), honey (*kṣaudra*), black pepper

⁷⁰ For *śrāvaṇī* and *alambuṣā*, see GVB, 24 and 411.

Here, E^L reads Jajjaṭa’s text as “*alābūḥ sā*” instead of “*alambuṣā*”. However, *alābū* is usually identified as Bottle-gourd, *Lagenaria vulgaris* Ser. (Nadkarni 1, 721-722) or *Lagenaria siceraria* Standl. (GVB, 25), and is different from *śrāvaṇī* or *mahāśrāvaṇī*.

(*marica*), and *tugākṣīrī*, and with [the addition of powdered] lesser cardamom (*sūkṣmailā*), and after [they have been] wiped (*mārjita*) on to a clean cloth [and dripped] into a new jar (*kumbha*) [24-25].

After having eaten this boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudana*), [the patient] should drink a proper dose of the *rasālā* [26ab].⁷¹

By means of this, a man, being endowed with [healthy] complexion, voice, and strength, gets sexually aroused (*vṛṣāyate*) [26cd].

(This is [the formula called] Sexual stimulant using creamed milk-curd (*vṛṣyo dadhisaraprayogaḥ*).)⁷²

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.24-26

That beginning with *dadhnaḥ saraṃ śaraccandrasannibhaṃ* (the upper clear portion of milk-curd that resembles the autumn moon) [24ab] is the sixth [formula].

Rasālā [26a: *rasālāyās*] is a milk-curd (*dadhi*) along with white sugar (*śarkarā*), strained through a cloth (*paṭamṛdita*) and combined with an aggregate of four substances (*caturjātaka*)⁷³ and an appropriate quantity of *karpūra* (camphor). The people call it “*rasālā*.”

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.24-26

An appropriate amount (*yuktyā*) [25a] means that black pepper (*marica*) [24c: *maricaḥ*] and others are to be used, so that is not too pungent (*kaṭutva*), etc. Wiped (*mārjitaṃ*) [25c] means well-smeared (*sughrṣṭam*).

The definition (*lakṣaṇa*) of *rasālā* [26a: *rasālāyās*] [is as follows]: “*Rasālā* is *śikhariṇī*, that is well-smeared (*sughrṣṭa*) upper clear portion of milk-curd

⁷¹ *Rasālā* is a preparation of milk-curd (*dadhi*). CaSū 27.278ab explains: “*Rasālā* is bulk-promoting, sexual stimulant, unctuous, strength-promoting, and appetitepromoting one.” (*rasālā br̥mhanī vṛṣyā snigdḥā balyā rucipradā*). See the following commentaries.

⁷² The phrase at the ending of the formula: *vṛṣyo dadhisaraprayogaḥ* in E^B in the parenthesis; *iti vṛṣyadadhyādi* in E^C and E^D; *iti vṛṣyo dadhisaraprayogaḥ* in E^L in the parenthesis.

⁷³ For *caturjātaka*, *cāturjātaka*, or *cāturjāta*, see AhSū 6.158 = AsSū 12.43. Cf. SuKa 8.71, AhCi 9.110, and *Bhāvaprakāśa* 1.6.3(*karpūrādivarga*).72-73. AhSū 6.158 = AsSū 12.43: “The *trijātakas*, namely, cinnamon bark (*tvac*), cinnamon leaf (*patra*), cardamom (*elā*), and saffron (*kesara*) are the *caturjātakas*. The *caturjātakas* have a pungent [taste]; and [the qualities of] hot and dry, cause the aggravation of *pitta*, and promote digestion and appetite.” (*sakesaraṃ caturjātaṃ tvakpatrailaṃ trijātakam/ pittaparakopi tīkṣṇoṣṇaṃ rūkṣaṃ dīpanarocanam/*)

(*sarasam dadhi*) to which has been added [first] *caturjātaka*⁷⁴ and *ajāji* ; and [then,] molasses (*guḍa*), ginger in its undried state (*ārdraka*), and dry ginger (*nāgara*).’’⁷⁵

Commentary: Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.2.24-26

[The formula begins] with *dadnaḥ saram* (the upper clear portion of milk-curd) [24a]. [The upper clear portion of milk-curd] **that resembles the autumn moon (*śaraccandrasannibham*)** [24ab] [means its] dirtiness has been removed. The upper clear portion of milk-curd (*dadhīsaram*) **from which defilements have been removed (*doṣavarjitam*)** [24b] [means] that it is devoid of the defilement of unpleasantness from smell, taste, etc. **An appropriate amount (*yuktyā*)** [25a] **of sugar (*śarkarā*)** [24c], etc., [means] it should be **mixed (*yuktaṁ*)** [25a] with suitable [amounts of] sugar, etc., so that it is neither too sweet nor too pungent.

With [the addition of powered] lesser cardamom (*sūkṣmailā*) [25a: *sa-sūkṣmailaṁ*] [means] it should be mixed with powders of lesser cardamom to ensure that it smells good.

And **after [they have been] wiped (*mārjitam*)** [25c] [i.e.,] spread (reading *chādayitvān* for *chānayitvān*) on to **a clean (*śucau*)** [25b] **cloth (*paṭe*)** [25b], **he should toss (*prakṣipet*)** [25c] [these ingredients] **into a new (*nave*)** [25b], [i.e.,] unused (*nūtane*), [i.e.,] clean (*śucau*), **jar (*kumbhe*)** [25b].

The meaning is that after having spread out a clean cloth over the mouth of a new jar, [the physician] should wipe (*chādayet* for *chānayet*) **the upper clear portion of milk-curd (*dadhīsaram*)** [24a: *dadhnaḥ saram*] on to it. After that, it will sink (*patati*) into **the jar (*kumbhe*)** [25b] through the holes in the cloth. Then, [he should remove] it from **the new jar (*navakumbhāt*)** [25b: *nave kumbhe*] so that it can be drunk [it] in accordance with the [patient’s] strength. After removing **a proper dose (*mātrayā*)** [26a: *mātrām*] of it, [the physician] **should toss (*prakṣipet*)** [25c] it **into boiled and cooled (*śīte*)** [25c] **ṣaṣṭika (sixty-day-rice) (*ṣaṣṭikaudane*)**, [25d] **liberally supplied with clarified butter (*ghṛtākte*)** [25d: *ghṛtādhye*].

After having eaten (*bhuktvā*) [26b] **this (*taṁ*)** [26b] **upper clear portion of milk-curd (*dadhīsara*)** [24a: *dadhnaḥ saram*] and **ṣaṣṭika (sixty-day-rice) (*ṣaṣṭikaudanaṁ*)** [26b], which has been mixed with the sugar, etc., and

⁷⁴ *Idem.*

⁷⁵ The quotation by Cakrapāṇidatta: *sacāturjatakājāji saguḍārdrakanāgaram/ rasālā syāc chikhariṇī sughrṣtaṁ sasaram dadhi*// The source of this verse is not verified. Cakrapāṇidatta quotes the same verse also in his commentary on CaSū 27.278. Gaṅgādhara quotes the same verse in his comment on CaCi 2.2.26a.

strained through the cloth, [the patient] should later on (*upariṣṭāt*) [26a variant]⁷⁶ **drink** (*pibet*) [26a] **a proper dose** (*mātrām*) [26a] **of the** *rasālā* (*rasālāyās*) [26a].

[The formula for] *rasālā* [26a: *rasālāyās*] [is as follows]: “*Rasālā* is *śikhariṇī*, that is the well-smeared upper clear portion of milk-curd (*sarasam dadhi*) to which has been added [first] *caturjātaka*⁷⁷ and *ajāji*, and [then,] molasses (*guḍa*), ginger in its undried state (*ārdraka*), and dry ginger (*nāgara*).”⁷⁸ Thus, the sexual stimulating milk-curd and others (*iti vṛṣyadadhyādi*).

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.24-26

[The author] describes the sixth formula beginning with *dadhnaḥ saram* (the upper clear portion of milk-curd) [24a], and so on.

The intelligent (*buddhimān*) [24d] [means an intelligent] physician (*bhiṣaj*). That which resembles the autumn moon (*śaraccandrasannibham*) [24ab], [i.e.,] that which has a splendid colour like the autumn moon. The upper clear portion of milk-curd (*dadhnaḥ saram*) [24b] from which defilements have been removed (*doṣavarjitam*) [24b] [means] that it should be faultless (*nirdoṣam*). Sugar (*śarkarā*) [24c], honey (*kṣaudra*) [24c], and black pepper (*marica*) [24c]; these [ingredients] and *tugākṣīrī* [24d], [i.e.,] *vaṃśalocanā*; mixed with an appropriate amount of [them] (*yuktyā yuktam*) [25a] [means that] the appropriate amount of those beginning with sugar should be mixed to ensure that it is neither too sweet nor too pungent. And together with [powered] lesser cardamom (*sasūkṣmailam*) [25a] [means] after having mixed it with the powder (*cūrṇa*) of lesser cardamom (*sūkṣmailā*).

On to a clean cloth [and dripped] into a new jar (*nave kumbe śucau paṭe*) [25b] [means] having put it on to an unsoiled cloth (*nirmale vastre*). After [they have been] wiped (*mārjitam*) [25c] [means] having been cleaned (*nirṇiktam*).

[The physician] should toss (*prakṣipet*) [25c] them into a cooled (*śīte*) [25c], [i.e.,] having been let to stand overnight (*paryuṣita*), boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudane*) [25d] liberally supplied with clarified butter (*ghṛtādhye*) [25d].

Having eaten (*bhuktvā*) [26b] that *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudanam*) [26b], later on (*upariṣṭāt*) [26a variant], [the patient] should drink (*pibet*)

⁷⁶ E^B, E^D, and E^L read CaCi 2.2.26ab: *piben mātrām rasālāyās tam bhuktvā ṣaṣṭikaudanam*; E^C reads: *tam adyāḍ upariṣṭāc ca rasālām mātrayā pibet*. E^B and E^L indicate this variant in the footnotes.

⁷⁷ For *caturjātaka*, see footnote 73.

⁷⁸ Cakrapāṇidatta quotes the same verse. See footnote 75.

[26a] a proper dose (*mātrayā*) [26b variant] of *rasālā* (*rasālām*) [26b variant].⁷⁹

[This formula] called *rasālā* is the essence of the upper clear portion of milk-curd preserved in a jar. *Rasālā* is [the same as] *śikhiriṇī*.

[The patient] **should drink** (*pibet*) [26a] a proper dose (*mātrayā*) [26b variant] [of it]. **By means of this** (*tena*) [26d], **the man** (*pumān*) [26d] being **endowed with [healthy] complexion, voice, and [powerful] strength** (*varṇasvara-balopetaḥ*) [26c] and **gets sexually aroused** (*vr̥ṣāyate*) [26d].

Discussion on CaCi 2.2.24-26

AsUtt 50.104 is an abbreviated version of this formula.⁸⁰ Both Jajjaṭa and Yogīndra continue to count the formulae to create a closed corpus.

Textually, Gaṅgā seems to use the verb *prakṣipet* (“should toss” in CaCi 2.2.25c) twice to describe both the spreading of the cloth over the jar and the smearing of the properly prepared upper portion of milk-curd on to it to drip down into the jar. It appears that Gaṅgā used the verb twice by mistake, because *prakṣipet* does not fit the context of a spreading and dripping action. The *rasālā* formula given after the *ṣaṣṭika* (sixty-day-rice) dish appears to be prepared in a similar way to that of the additive to the *ṣaṣṭika* dish, thus linking the two formulae by the same preparation procedure. It also seems to have been very widely known in different parts of the subcontinent, since all the commentators give a version of it. Jajjaṭa provides earliest formula (except Ca) for an eatable commonly known as *rasālā*. Cakra gives the same version at his comments to CaSū 27.278, where he provides the qualities of *rasālā* (CaSū 27.278ab) and milk-curd with treacle (CaSū 27.278cd); and he adds that the milk-curd with treacle follows *rasālā* because of its connection to *rasālā* (*rasālāprasāṅgena*). Cakra provides a synonym, *śikhariṇī*, which is only found in the commentaries. Ḍaḥaṇa, one of the commentators of Su, knows it as food-medicine (*āhāradravya*) at SuSū 46.384.

Other *rasālā*-formulae occur in both medical and lexical literature, indicating its popularity as both a medicine and a food.

In the *Bhāvaprakāśa*, the recipe is as follows: “At the beginning, one should toss little-by-little sour *māhiṣa* from which the water has been drained, [mixed with] one *āḍhaka* of *dadhi* and two *prasthas* of white sugar, on to the clear cloth. [And then] he should make it together with a-half-*ghaṭa* of milk to flow

⁷⁹ For the variant of CaCi 2.2.26ab, see footnote 76.

Yogīndranāth Sen here seems to keep both the texts of CaCi 2.2.26 as: *piben mātrām rasālāyās taṃ bhuktvā ṣaṣṭikaudanam/* and an additional half-verse as: *taṃ adyād upariṣṭāc ca rasālām mātrayā pibet/*

⁸⁰ Cf. also AhUtt 40.33.

completely into a new earthen pot. [Then,] one should mix it with cardamom seeds (*elābhīja*), *lavaṅga*, *candra*, and *marica*. [This] *Rasālā*, by name, was prepared by Bhīma who himself was fond of good food. It was enjoyed by Śrī Kṛṣṇa again and again in olden days.”⁸¹

Amarakośa defines *rasālā* as a kind of smeared preparation made of curds with sugar and spices, on which the commentator, Maheśvara, expanded by saying that it is a sweet to be licked, prepared with milk curds, honey, ground white sugar, black pepper, and wild green ginger, etc. He also provides the recipe relished by Lord Madhusūdana, which is found in the cookbook called *Sūpaśāstra*: “One-half *ādhaka* of milk-curd that have been left standing for a very long time, sixteen *palas* of candied sugar that shines like the moon, one *pala* clarified butter, one *pala* honey, two *karṣas* [ground] black pepper, one-half *pala* of dried ginger, and one half *pala* of the four [i.e., cinnamon bark, lesser cardamom, cinnamon leaf, and fragrant poon] — this should be rubbed with delicate hands by the wife onto a fine piece of cloth, and placed in a vessel scented with camphor-powder. This, made appetizing with the addition of juice/sap is the *rasālā*, which was relished by Lord Madhusūdana.”⁸²

The *rasālā*-preparation illustrates a process of transmission and adaption of a medical formula from ancient time to present day. From its earliest phase in Jajjāta, the recipe called *rasālā* was known as a common preparation among the ordinary folk. By the time of Cakra, with suitable medical adjustments, it was known as *śikhariṇī*, which Ḍalhaṇa describes as both medicine and food. The *Kośa* or lexicographic tradition knows it as a kind of sweet candy from the domestic culinary tradition. The history of *rasālā*-formulation, therefore, provides a clear indication that common food items were transformed into medicines within the medical tradition.

⁸¹ The *Bhāvaprakāśa* 1.6.12 (*kṛtānnavarga*).143-144ab: *ādau māhiṣam amlam amburahitaṃ dadhyāḍhakaṃ śārkarām/ śubhrāṃ prasthayugonmitāṃ śucipate kiñcic ca kiñcit kṣipet/ dugdhenārdhaghāṭena mṛṇmayanavasthālyāṃ dṛḍhaṃ srāvayet/ elābhīja-lavaṅga-candramaricair yogyaiś ca tad yojayet/ bhīmena priyabhojanena racitā nāmnā rasālā svayam/ śrīkṛṣṇena purā punaḥ punar iyaṃ prītyā samāsvādītā/*

⁸² The *Amarakośa* 2.9.44ab: *kūrcikā kṣīravikṛtiḥ syād rasālā tu mārjitā/*

Maheśvara’s commentary on the *Amarakośa* 2.9.44: *ardhāḍhakaḥ suciraparyuṣitasya dadhnaḥ khaṇḍasya ṣoḍaśa palāni śaśiprabhasya/ sarpiṣpalaṃ madhu palaṃ maricaṃ dvikarṣaṃ śuñthyāḥ palārdham api cārdhapalaṃ cathurṇāṃ/ mūkṣme paṭe lalanayā mṛdupāṇighrṣṭā karpūradhūlisurabhikṛtapātrasamsthā/ eṣā vṛkodarakṛtā sarasā rasālā yā svādītā bhagavatā madhusūdanena/*

§ Original text (*mūla*) of CaCi 2.2.27

He who consumes, with milk, boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudana*) that is equivalent to moonbeams (*candrāmśukalpa*) liberally supplied with clarified butter (*ghṛtādḥya*) and combined with sugar and honey gets sexually aroused [27].

(This is [the formula called] Sexual stimulant using boiled *ṣaṣṭika* (sixty-day-rice) (*vṛṣyaḥ ṣaṣṭikaudanaprayogaḥ*).)⁸³

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.27

That beginning with *candrāmśukalpam payasā* (with milk ... that is equivalent to moonbeams) [27a] is the seventh [formula].

The boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudana*) [27b] is distinguished as being equivalent to moonbeams (*candrāmśukalpatvam*) [27a]. This [simile] is for the sake of making it known that [the *ṣaṣṭika* grains] are free from dirt, uncrushed, and washed.

However, others [claim that] it is said that [the boiled *ṣaṣṭika* (sixty-day-rice)] is equivalent to moonbeams (*candrāmśukalpam*) [27a] because of white *ṣaṣṭika*'s superiority (*pravaratva*); it is for the purpose of distinction. It is by its imagined appearance (*kalpana*), not because of the resemblance (*sādrśya*).

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.27

[Boiled *ṣaṣṭika* (sixty-day-rice)] is equivalent to moonbeams (*candrāmśukalpam*) [27a] means that [boiled *ṣaṣṭika* (sixty-day-rice)] is exceedingly white (*atyārthaśukla*).

Commentary: Gaṅgādhara, the *Jalpakaḥ* on CaCi 2.2.27

[The formula begins] with moonbeams (*candrāmśu*) [27a].

Being equivalent to moonbeams (*candrāmśukalpam*) [27a] means spotless (*nirmala*). The rest is clear.

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.27

[The author] describes the seventh formula beginning with *candrāmśukalpam* (being equivalent to moonbeams) [27a].

The man who consumes (*prayuñjānaḥ*) [27d], [i.e.,] eats (*bhuñjanaḥ*), with milk (*payasā*) [27a] [i.e.,] along with milk (*dugdhenā saha*), boiled *ṣaṣṭika* (sixty-day-rice) (*ṣaṣṭikaudanam*) [27b] that is equivalent to moonbeams (*candrāmśukalpam*) [27a], [i.e.,] which has white colour (*śubhravarṇam*) like

⁸³ The phrase at the end of the formula: *iti vṛṣyaḥ ṣaṣṭikaudanaprayogaḥ* in E^B and E^L in the parenthesis; *iti vṛṣyadugdhādi* in E^C and E^D.

moonbeams (*candrakiraṇavat*), **liberally supplied with clarified butter** (*ghṛtāḍhyam*) [27b] and **mixed with sugar and honey** (*śarkarāmadhu-samyuktam*) [27c], **gets sexually aroused** (*vṛṣāyate*) [27d].

Discussion on CaCi 2.2.27

AsUtt 50.104 is a close variant of this formula. AhUtt 40.33 is similar to this formula. Jajjaṭa and Yogīndra count the formula as the seventh one. Jajjaṭa provides two possible explanations for the simile of moonbeams. One emphasises their appearance and the other their perceived qualities. Cakra, followed by Gaṅgā and Yogīndra, accepts the first explanation. The second explanation supports the viewpoint that it is the quality of the moonbeams, even if poetic, that is important in the formula, thus offering justification for the inclusion of this formula into the corpus of medicine.

§ Original text (*mūla*) of CaCi 2.2.28-29

In heated clarified butter (*sarpis*), *nakra's* egg [should be] mixed with *tāmracūḍa's* egg, and [should be] combined with powder of [the grains of] *śaṣṭika* (sixty-day-rice). [All of them should be] cooked (*paktvā*) with fresh clarified butter; and [then,] *pūpalikā*-cakes [should be made].

The man, who desires to go [to women] like a horse and to ejaculate like an elephant, is the man who, after drinking the scum of *vāruṇī* (alcoholic medicine), should eat [the *pūpalikā*-cakes] [28-29].

(This is [the formula called] Sexual stimulating *pūpalikā* (*vṛṣyapūpalikā*).)⁸⁴

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.28-29

That beginning with *tapte sarpiṣi naktāṇḍam* (in heated clarified butter, *nakra's* egg) [28a] is the eighth [formula].

The *tāmracūḍa* [28b: *tāmracūḍāṇḍamiśritam*] is the *kukkuṭa*.

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.28-29

[No comment]

Commentary: Gaṅgādhara, the *Jalpakalpataru* on CaCi 2.2.28-29

[The formula begins] with *tapte* (in heated) [28a].

In heated clarified butter (*sarpiṣi tapte*) [28a: *tapte sarpiṣi*], *nakra's* egg (*naktāṇḍam*) [28a], [i.e.,] *kumbhīra's* egg, [should be] mixed with *tāmra-*

⁸⁴ The phrase at the end of the formula: *iti vṛṣyapūpalikāḥ* in E^B and E^L in parenthesis; *iti naktāṇḍapāvakṛṣyayogaḥ* in E^C and E^P.

cūḍa's egg (tāmracūḍamiśritam) [28b] [means that] the inner parts (the yolks and whites) of the [eggs] (*tanmadhyastham*) [should be] tossed (*kṣiptvā*) and heated (*taptam kṛtvā*) [in clarified butter]. [Then, these should be] **cooked** (*paktvā*) [29a] **with powder of the grains of** *śaṣṭika* (*śaṣṭikataṇḍulacūrṇena*) [28c: *śaṣṭikacūrṇena*], [i.e.,] with [powder of the grains of *śaṣṭika*] smashed in hot water; [then, they should be formed into] **pūpalikā-cakes** (*pūpalikāḥ*) [29a], which are called *pūpa*-cakes (*pūpākhyapiṣṭaka*) in the vernacular language (*loke*). Having been made their forms and having cooked them **with fresh clarified butter** (*abhinavena sarpiṣā*) [28d: *sarpiṣābhinavena*], [the man] **should eat** (*khādet*) [29a] these fried [*pūpa*-cakes or *pūpalikā*-cakes]. After that, **the man** (*naraḥ*) [29b] should drink (*pibet*) the alcoholic medicine, the scum of *vāruṇī*. It is said with the intended meaning that [the man], after drinking **the scum of** *vāruṇī* (alcoholic medicine) (*vāruṇīmaṇḍapaḥ*) [29b], **should eat** (*khādet*) [29a] [the cakes].

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.28-29

[The author] describes the eighth formula beginning with *tapte sarpiṣi* (in heated clarified butter) [28a].

In heated clarified butter (*tapte sarpiṣi*) [28a], *nakra's egg* (*nakrāṇḍam*) [28a], [i.e.,] *kumbhīra's egg* [should be] **mixed with** *tāmracūḍa's egg* (*tāmracūḍāṇḍamiśritam*) [28b]. The *tāmracūḍa* [28b] is the *kukkuṭa*.

Having tossed away (*kṣiptvā*) the outer covering [shells] of *nakra's egg* and *tāmracūḍa's egg*, having taken the contents inside [the eggs] (*tanmadhyastham*), and **combined it with** (*yuktam*) [28c] **powder of** *śaṣṭika* (sixty-day-rice) (*śaṣṭikacūrṇena*) [28c] [i.e.,] **with powder of the grains of** *śaṣṭika* (*śaṣṭikataṇḍulacūrṇena*) [28c: *śaṣṭikacūrṇena*].

Then, these [should be] formed as **pūpalikā-cakes** (*pūpalikāḥ*) [29a], which [should be] **cooked** (*paktvā*) [29a], [i.e.,] fried (*bhṛṣṭvā*), **with fresh clarified butter** (*abhinavena sarpiṣā*) [28d: *sarpiṣābhinavena*].

The man (*naraḥ*) [29b] **who desires** (*icchet*) [29c] **to go** (*gantum*) [29c] to the women (*striyaḥ*) **like a horse** (*aśvavat*) [29c], and **who desires** (*icchet*) [29c] **to ejaculate** (*prasektum*) [29c], [i.e.,] to make the release of semen (*śukramokṣam*), **like an elephant** (*gajavat*) [29c], **is the man who after drinking the scum of** *vāruṇī* (alcoholic medicine) (*vāruṇīmaṇḍapaḥ*) [29b], **should eat** (*khādet*) [29a] [the cakes].

Discussion on CaCi 2.2.28-29

Jajjaṭa and Yogīndra count the formula as the eighth one. Yogīndra clarifies the process of preparation by explaining that the insides of the eggs are mixed

with powder of *ṣaṣṭika* (sixty-day-rice), which is then made into the *pūpalikā*-cakes for frying.

Gaṅgā and Yogīndra gloss *nakra* as *kumbhīra*. M. Monier-Williams, *A Sanskrit-English Dictionary*, 293 glosses *kumbhīra* as a crocodile of the Ganges (the long-nosed alligator).

Jajjaṭa and Yogīndra gloss the bird *tāmracūḍa* as *kukkuṭa*. (Jajjaṭa, Gaṅgā, and Yogīndra gloss *dakṣa* also as *kukkuṭa* at CaCi 2.2.10b). K. N. Dave's Bird Index identifies *kukkuṭa* as Red Jungle fowl (Common or Wild Cock).⁸⁵

At SuUtt 42.102, Ḍalhaṇa, one of the commentators of Su, glosses *vāruṇī* as an alcoholic drink (*surā*); at AhSū 5.68, Hemādri, one of the commentators of Ah, explains that it is a white alcoholic drink (*śvetasūrā*), which is made with *śāli*-rice flour mixed with the roots of those beginning with white *punarnavā* (*śvetapunarnavā*); and at SuSū 45.177ab, Ḍalhaṇa explains that white alcoholic drink (*śvetasūrā*) is known as "*katolī*," which is derived from white *punarnavā* (*śvetapunarnavā*).⁸⁶

Meulenbeld translates *maṇḍa* as "scum"; the *Āyurvedīyaśabdakośa* glosses *vāruṇī-maṇḍa* (CaCi 8.164) as *vāruṇyā uparisthito bhāgaḥ* (the portion staying on the upper part of *vāruṇī*); and Srikantha Murthy translates *vāruṇī maṇḍa* as "scum of *vāruṇī* wine" in his translation of AhKa 1.22.⁸⁷

§ Original text (*mūla*) of CaCi 2.2.30-31

Here are two [verses].

By the application (*prayoga*) of these [formulae], the man who observes the rules and has an excellent body would become endowed with virility (*vīryopapanna*); furnished with strength and [good] complexion; being sexually aroused like a stallion, would be fit for beautiful women for eight years [30].

⁸⁵ K. N. Dave, "Sanskrit-Pali-Prakrit Index with Scientific Names, English and French Equivalents by André Couture and Elfrun Linke," in *Birds in Sanskrit Literature*, K. N. Dave, rev. ed. (Delhi: Motilal Banarsidass, 2005), 487.

⁸⁶ For *vāruṇī*, see G. Jan Meulenbeld, *The Mādhavanidāna and its Chief Commentary Chapters 1-10* (Leiden: E. J. Brill, 1974), 497-498.

⁸⁷ G. Jan Meulenbeld, *The Mādhavanidāna*, 476 and 514; *Āyurvedīyaśabdakośa* 1, 749; Srikantha Murthy trans., *Vāgbhaṭa's Aṣṭāṅga Hṛdayam* 2, 533.

For *vāruṇī-maṇḍa*, see also BhSū 27.37; CaCi 5.92, 8.164, 21.129, 24.125, 129; AhCi 4.29, 18.29; AhKa 1.22; AsCi 6.29, 12.2, 16.15.

And whatsoever is dear to a [man's] mind — beautiful forest-regions, sandy river-islets, and mountains; desirable women, ornaments, perfumes, and garlands; and favourite companions — here, these are suitable [31].

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.30

[No comment]⁸⁸

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.30

[No comment]

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.31

Here, [these items are] suitable (*atra योग्यम्*) [31d] [means] suitable for the use as sexual stimulants (*vr̥ṣya*).

Commentary: Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.2.30-31⁸⁹

[The author] describes the subject-matter (*viśayam*) of the eight formulae mentioned in this quarter, beginning with *bhavataś ca* (here are two [verses]) [30 preamble: *bhavataś cātra*].

[The author] describes other results (*phalāntara*), beginning with **by these** (*etair*) [30a]. **For eight years** (*aṣṭavarṣam*) [30c: *aṣṭavarṣaḥ*], [i.e.,] [it lasts] for eight years (*aṣṭavatsaram*), because of its strength. [During that time, the man] **would be** (*bhavet*) [30d] **fit** (*samarthas*) [30d] **for beautiful women** (*varaṅganāsu*) [30d].

Beginning with **and whatsoever** (*yad yac ca*) [31a], [the author] summarizes potency-therapy (*vājīkaraṇa*) not yet mentioned [in this quarter (*pāda*)].

Beautiful (*ramyā*) [31b] **forest-regions** (*vanāntā*) [31b]. [Then,] because of a change of gender, [the adjective, “beautiful” (*ramyā*)] occurs [in the neuter as] beautiful (*ramyāṇi*) **sandy river-islets** (*pulināni*) [31b], and [again in the masculine as] beautiful (*ramyāḥ*) **mountains** (*śailāḥ*) [31b].

Desirable (*iṣṭāḥ*) [31c] [means] **the women** (*striyaḥ*) [31c] who are desirable to [the man's] mind; and desirable (*ca^iṣṭam*) **ornaments, perfumes, and garlands** (*bhūṣaṇagandhamālyam*) [31c]. Thus, [the adjective, “desirable” (*iṣṭa*)] should be used (*yojyam*) [with each noun] by changing its gender.

⁸⁸ Jajjaṭa does not comment on CaCi 2.2.30-31. However, he quotes CaCi 2.2.31 in his comment on CaCi 2.2.32. See footnote 95.

⁸⁹ In the Gaṅgādhara's edition (E^D), the sequence of the verses, CaCi 2.2.30, 31, and 32 is changed to 32, 30, and 31. Here, we arrange the sequence of Gaṅgādhara's comments on the verses in order of the other editions.

Companions (*vayasyāḥ*) [31d], [i.e.,] girlfriends (*sakhāyāḥ*), indeed the **favourites** (*priyā*) [31d], [i.e.,] the nine favourites (*nava priyāḥ*); **here** (*atra*) [31d], [these are] **suitable** (*yogyam*) [31d]. Thus, by this [statement], by means of their independence, [their state of] potency-therapy, however, [their state of] only wholesomeness for sexual stimulant is declared.

It is also said in the *Suśruta[-saṃhitā]* at Ci 26.7-8 and 9cd:⁹⁰ “Diverse foods and various drinks; speeches friendly to the ear, and skins pleasant to the touch; a night whose ornament (*tilaka*) is the moon, an affectionate girl in the prime of youth; songs charming to the ear and mind, betel nut (*tāmbala*),⁹¹ fermented drinks (*madirā*), garlands (*sraja*); and the absence of mental hindrances — [these] make a man potent (*vājīkurvanti*).”

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.30-31

[Beginning with] **etair** (by these) [30a].

By the application (*prayogaiḥ*) [30a] **of these** (*etair*) [30a] various formulae of sexual stimulants, **the man who has an excellent body** (*vapuṣmān*) [30a], [i.e.,] the man who has a praiseworthy form (*praśastavapuḥ*) **would be** (*bhavet*) [30d] endowed with smoothness (*snehopapannaḥ*) [30b variant],⁹² [i.e.,] who has an oily smooth body (*snigdhaḡātrāḥ*); **furnished with strength and [good] complexion** (*balavarṇayuktaḥ*) [30b]; **being sexually aroused** (*harṣānvitaḥ*) [30c]; **fit** (*samarthaḥ*) [30d] **for beautiful women** (*varāṅganāsu*) [30d], [i.e.,] to the best women (*uttamastrīṣu*), **like a stallion** (*vājivat*) [30c], [i.e.,] is fit for sexual intercourse (*maithunakṣamaḥ*).

For how long time does [the man] remain **fit** (*samarthaḥ*) [30d] (*bhavet*) [30d]? [The author] says, **for eight years** (*aṣṭa varṣān*) [30c: *aṣṭavarṣo*].

Extending as long as eight (*aṣṭau*) years, he should remain fit.

The meaning is that, by the application (*yathāvidhiprayogeṇa*) as prescribed, the efficacy (*prabhāva*) of these formulae should last (*tiṣṭhet*), [i.e.,] extend as long as eight years (*aṣṭau b(v)arṣān vyāpya*).

[The author] describes the manner of action (*ācāra*) of the potency-therapy (*vājīkaraṇa*) by saying that **here are two [verses]** (*bhavataś cātra*) [30 preamble] ... **and whatsoever** (*yad yac ca*) [31a].

⁹⁰ SuCi 26.7-8 and 9cd (without 9ab) quoted by Gaṅgādhara: *bhojanāni vicitrāṇi pānāni vividhāni ca/ vacaḥ śrotṛānugāminīyas tvacaḥ sparśasukhās tathā/ yāminī sendutilakā kāmīnī navayauvanā/ gītaṃ śrotṛamanohārī *tāmbalaṃ madirāḥ srajaḥ* (*typo? as *tāmbūlaṃ*) *manasaś cāpratīghāto vājīkurvanti mānavam*

⁹¹ Gaṅgādhara reads *tāmbala*. It may be a typo of *tāmbūla*.

⁹² E^C, E^D, and Yogīndranāth Sen read *snehopapanno* instead of *vīryopapanno* at CaCi 2.2.30b.

Beautiful (*ramyāḥ*) [31b] **forest-regions** (*vanāntāḥ*) [31b], [i.e.,] forest-areas (*vanapradeśāḥ*); beautiful (*ramyāṇi*) **sandy river-islets** (*pulināni*) [31b]; beautiful (*ramyāḥ*) **mountains** (*śailāḥ*) [31b], [i.e.,] mountainous region (*parvatāḥ*). **Desirable women** (*iṣṭāḥ striyaḥ*) [31c], desirable (*iṣṭam*) **ornament** (*bhūṣaṇam*), **perfume** (*gaṃdhah*), and **garland** (*mālyam*) [31c]. **Favourite** (*priyāḥ*) [31d] **companions** (*vayasyāḥ*) [31d], [i.e.,] girlfriends (*sakhāyaś*). Thus, in this way, **whatsoever** (*yat yat kiṃcit*) [31a] would be **dear to a [man's] mind** (*manasaḥ priyam*) [31a].

All of them are, **here** (*atra*) [31d], **suitable** (*vojyam*) [31d: *yogyam*]⁹³ for use as a sexual stimulant (*vṛṣyaprayoge*).

It is said also by Suśruta [at SuCi 26.7-8 and 9cd]:⁹⁴ “Diverse foods and various drinks; speeches friendly to the ear, and skins pleasant to the touch; a night whose ornament (*tilaka*) is the moon, an affectionate girl in the prime of youth; songs charming to the ear and mind, betel nut (*tāmbūla*), fermented drinks (*madirā*), garlands (*sraja*); and the absence of mental hindrances — [these] make a man potent (*vājīkurvanti*).”

Discussion on CaCi 2.2.30-31

The early commentators (Cakra and Jajjāṭa) provide little in the way of explanation, except for Jajjāṭa, whose comments on the verse 31 are included in his comments on the next verse 32.

The later commentators (Gaṅgād and Yogīndra) go into considerable detail about the meaning of the verses. Both cite SuCi 26.7-8, and 9cd as support for the inclusion of the different kinds of external sexual simulants. Only Gaṅgā seems to understand that *priyā* (favorites) refer to nine favorites, which is unclear since as far as can be seen. The numbers of the extra sexual stimulants described in 31 may be eight, just same as the numbers of the formulae in this quarter.

⁹³ EC and Yogīndranāth Sen read *vojyam* instead of *yogyam* at CaCi 2.2.31d.

⁹⁴ SuCi 26.7-8 and 9cd (without 9ab) quoted by Yogīndranāth Sen: *bhojanāni vicitrāṇi pānāni vividhāni ca/ vācaḥ śrotrānugāminyaś tvacaḥ sparśasukhāś tathā/ yāminī sendutilakā kāmīnī navayauvanā/ gītaḥ śrotramanohārī tāmbūlaḥ madirāsrajaḥ/ manasaś cāpratighāto vājīkurvanti mānavam/* See footnote 90.

§ Original text (*mūla*) of CaCi 2.2.32

Here is a verse.

Those eight formulae, which are mentioned in the quarter [named] *āsiktakṣīrika* [in the chapter of potency-therapy], should be used by the men who are desirous of offspring, [especially] by the men who intend to have sons [32].

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2.32 (including 31)

Summarily, in the quarter [named] *āsiktakṣīrika* (*āsiktakṣīrike pāde*) [32a], those eight (*aṣṭau*) [32c] formulae (*yogāḥ*) [32b] are explained.

Those (*te*) [32c] [eight formulae] should be used (*prajojyāś*) [32d] by the men who are desirous of offspring (*apatyakāmaiḥ*) [32c].

And whatsoever is dear to a [man's] mind — beautiful forest-regions, sandy river-islets, mountains; desirable women, ornament, perfume, and garland; and beloved companions — here, these are suitable. [31]⁹⁵

Thus, [these eight items] are dear (*priyaṃ*) [31a] [i.e.,] wholesome (*hitam*), because [they are] precisely provide excellence to a [man's] mind (*manasaḥ*) [31a].

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2.32

By the men who intend to have sons (*pauruṣārthibhiḥ*) [32d] [means] by the men who are desirous of semen (*śukrārthibhiḥ*).

Commentary: Gaṅgādhara, the *Jalpakaḥ* on CaCi 2.2.32

Those (*ye*) [32b] eight (*aṣṭau*) [32c] formulae (*yogāḥ*) [32b], which are stated here in this (*atra*) quarter. The eight formulae should be used (*prajojyāḥ*) [32d] by the men who are desirous of offspring (*apatyakāmaiḥ*) [32c].

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2.32

[The author] describes the summary of the contents in this quarter [beginning with] *tatra ślokaḥ* (here is a verse) [32 preamble].

In the quarter [named] *āsiktakṣīrika* (*āsiktakṣīrike pāde*) [32a], those (*ye*) [32b] eight (*aṣṭau*) [32c] formulae are mentioned (*yogāḥ parikīrtitāḥ*) [32b]. They (*te*) [32c] should be used (*prajojyāḥ*) [32d] by the men who are desirous of offspring (*apatyakāmaiḥ*) [32c], [i.e.,] by the men who intend

⁹⁵ Jajjaṭa does not comment on CaCi 2.2.30-31. However, he quotes CaCi 2.2.31 as it is in his comment on CaCi 2.2.32. See footnote 88.

to have sons (*pauruṣārthibhiḥ*) [32d], [i.e.,] who are desirous of semen (*śukrārthibhiḥ*).

Discussion on CaCi 2.2.32

All commentators acknowledge that there are eight formulae in this quarter and that they are used by men who want to have offspring, especially male issues. Only Jajjaṭa has comments that should go with the previous two verses. This might merely represent a scribal error; or it could indicate a confusion in the arrangement of the verses caused by additions of verses after Jajjaṭa and Cakra. The verse, CaCi 2.2.31 adds sensual elements to the text which otherwise focused on medical formulae. In this way, it therefore indicates a later addition to the text to which Jajjaṭa first comments after the verse 32. His comments are also wanting for the verse 30, which might well have been missing in the version of Ca with which he was familiar. Cakra, on the other hand, lacks comments to the verses 28-30, and only briefly indicates that he was known a verse similar to the verse 31. Among the later commentaries, Gaṅgā's order of the verses is 28-29-32-30-31 (so also in Jīvananda Vidyasāgara's E^K published in 1896). The confusion among these last five verses may be based largely on the addition of sensual material which was not previous part of the last formula. The original text of Ca might lack the verse 30 for Jajjaṭa and Cakra, but a version also lacked 28 and 29 for Cakra. Gaṅgā's order reflects the ongoing confusion about the verses of Ca.

§ Original text (*mūla*), *colophon* of CaCi 2.2

Thus [ends] the second quarter of potency-therapy (*vājīkaraṇapāda*) named *āsiktakṣīrika* in the chapter of potency-therapy (*vājīkaraṇādhyāya*) in the therapeutics section (*cikitsāsthāna*) in the treatise (*tantra*) composed by Agniveśa [and] redacted by Caraka.

Commentary: Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.2 Colophon

Thus ends the [quarter named] *āsiktakṣīrika* in the work (*kṛti*) [called] *Nirantarapadavyākhyā* (the Commentary in Continuous Words) of Śrī Vāhaṭa's student, Jajjaṭa.

Commentary: Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.2 Colophon

Thus [ends] the second quarter of potency-therapy (*vājīkaraṇapāda*), named *āsiktakṣīrika* 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.

Commentary: Gaṅgādhara, the *Jalpakalpataru* on CaCi 2.2 Colophon

That beginning with “thus” (*iti*) brings to completion the quarter (*pādaṃ samāpayati itītyādi*).

Thus [ends] the second quarter of potency-therapy (*vājīkaraṇapāda*), [named] *āsiktakṣīrīya*,⁹⁶ in the therapeutics section (*cikitsitasthāna*),⁹⁷ 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*).

Commentary: Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.2 Colophon

Thus [ends] the second quarter, in the second chapter, in the therapeutics section (*cikitsitasthāna*),⁹⁸ in the *Carakopaskāra* (Supplement to the *Caraka[-saṃhitā]*).

⁹⁶ Gaṅgādhara (E^B) reads *āsiktakṣīrīya* instead of *āsiktakṣīrika* here and at the beginning part of this quarter. See footnote 5.

⁹⁷ Gaṅgādhara and Yogīndranāth Sen write the title of the section as *Cikitsitasthāna*, not *Cikitsāsthāna*.

⁹⁸ *Idem*.

3. Text of the *Nirantarapadavyākhyā*⁹⁹

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.

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.¹⁰⁰

Although M^T contains many errors and incomplete readings in this part, we have maintained M^T for the sake of completeness, especially since there are so few witnesses.

⁹⁹ We modified our descriptions about the manuscripts and the printed edition in our previous article.

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.

On the general comments about the manuscripts of the *Nirantarapadavyākhyā*, see Kenneth G. Zysk, "Sanskrit Commentaries on the *Carakasamhitā* with Special Reference to Jajjāṭa's *Nirantarapadavyākhyā*," *eJournal of Indian Medicine* 2, no. 3 (2009): 83-90; Zysk and Tsutomu Yamashita, "Sanskrit Medical Scholasticism — Jajjāṭa's *Nirantarapadavyākhyā* and Other Commentaries on the *Carakasamhitā*, *Cikitsāsthāna* 2.1 —," *eJournal of Indian Medicine* 10, no. 1 (2018): 8-9.

¹⁰⁰ Suranad Kunjan Pillai, *Alphabetical Index of Sanskrit Manuscripts in the University Manuscripts Library, Trivandrum*, vol. 1 (A to Na), (Trivandrum: The Alliance Printing Works, 1957), 216. K. Mahādeva Śāstrin, *A Descriptive Catalogue of Sanskrit Manuscripts in the Curator's Office Library, Trivandrum*, vol. 5, (Trivandrum: V.V. Press Branch, 1939), 1817-18.

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 1941.¹⁰¹ It was made by Haridatta Śāstrin and was based on the Malayālam transcript (the above-mentioned M^M), 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.
- 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 *Carakasamhitā*, which are commented at that place.
- The numbers of the verses and passages of the *Carakasamhitā* are mainly based on those given in E^B.

Apparatus 1-3 (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 (=), *daṇḍa*, double *daṇḍas*, commas, and periods found in the manuscripts and the printed ed.
- Some indications are overlapped in Apparatuses 2 and 3.
- 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.

¹⁰¹ See 6. Bibliography for CaCi 2.2 and the Commentaries, *Carakasamhitā*, E^L.

Signs

- []: insertion (the number of verse, etc.) by the editor
- [-]: an illegible portion
- [-]: an illegible portion by the page bounding (only in M¹) (if necessary to be indicated)
- (?): an unreadable part or questionable reading
- = : 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. In the text, all of the missing portions in prose are shown as < . . . >. In the apparatuses, the spaces are roughly indicated in three sizes, namely, small space: < · >, middle space: < . . . >, and big space: < > according to the roughly estimated size of the space in the manuscripts.
- < # > or < - >: a deleted letter probably by the scribe
- < >: a corrective insertion (interlinear or in margin) probably made by the same scribe
- n_, m_: *virāma* (if necessary to be indicated)
- *em.*: emendation or emended
- *lacuna*: a wide missing portion
- *om.*: omission or omitted

Text of the *Nirantarapadavyākhyā* on the *Carakasamhitā* Cikitsāsthāna 2.2

The *Nirantarapadavyākhyā* on CaCi 2.2.1-2

- 1 ekādhyāyatvād āsiktakṣīrikādīnām eka eva sambandhaḥ. āsiktakṣīrādyadhi-
2 kṛtya kṛto vājikaraṇapāda āsiktakṣīriko vaiśeṣikavat.

The *Nirantarapadavyākhyā* on CaCi 2.2.3-9

- 5 kṣīreṇa pācitam nodakeneti kecid ācakṣata iti. tan na. āsiktaṁ kṣīrapīṣṭam
6 yeṣu te āsiktakṣīrāḥ. loko 'py evaṁ brūte, pītadugdhāḥ ṣaṣṭikā iti. āsiktakṣī-
7 ram āpūrṇam aśuṣkaṁ śuddhaṣaṣṭikam. etad uktaṁ bhavati, pītadugdham
8 ajarat taṇḍulam aśuṣkaṁ śuddham gaurāṣaṣṭikam kṣuṇṇam kṣodīkṛtaṁ
9 kūrcaṇena mṛditaṁ kṣīre pīdayet. taṁ pūtvā rasaṁ gavyena payasā saha
10 tulyam ity arthaḥ. balādīnām kharjūrāntānām rasaiḥ saṁyuktaṁ mātrayā
11 tulyair ity upaskāreṇa mātrayā stokenety arthaḥ. sādhayet tatra sidhyati

1 ekādhyāyatvād] M^M p. 35, l. 1; ekādhyā< . . . > M^T p. 33, l. 1; M^J p. 24, l. 1; E^L p. 848, l. 19

1 ekādhyāya- ... -kṣīrikādīnām] ekādhyā< . . . >rikādīnām M^T only * eva sambandhaḥ] M^{MJ}E^L; evaṁ bandha āsīt M^T 2 -kṣīriko] E^L; -kṣīrikaṁ M^{MJ}; -kṣīrikam M^T 5 pācitam] M^JE^L; pācitan M^M; vā cin M^T * āsiktaṁ kṣīrapīṣṭam] M^{MJ}; āsi< . >ṣṭam M^T; āsiktaṁ ksīram E^L 6 āsiktakṣīrāḥ] M^{MJ}E^L; āsiktakṣīraḥ M^T * pītadugdhāḥ] M^{MJ}E^L; pītadugdhā M^T 8 ajarat] M^{MJ}E^L; jarate M^T * aśuṣkaṁ] M^{MJ}E^L; śuṣkaṁ M^T * gaurāṣaṣṭikam] gau< . >taṁ M^T only 9 kūrcaṇena] M^JE^L; kūrccanena M^M; kūrccanena na M^T * pīdayet] M^{MJ}E^L; vilayet M^T 10 saṁyuktaṁ mātrayā] M^{MJ}E^L; saṁyuktamātrayā M^T 11 upaskāre-
ṇa] upaskārai< . > M^T only

1 sambandhaḥ.] sambandhaḥ | M^JE^L; sambandhaḥ M^M; evaṁ bandha āsīt. M^T 2 -kṣīriko] E^L; -kṣīrikaṁ M^M; -kṣīrikam | M^T; -kṣīrikaṁ. M^J * vaiśeṣikavat.] M^J; vaiśeṣikavat ||1-2|| E^L; vaiśeṣikavat_ M^{MT} 5 iti.] M^J; iti | M^TE^L; iti M^M * na.] M^J; na | E^L; na M^{MT} 6 -kṣīrāḥ.] -kṣīrāḥ | M^JE^L; -kṣīrāḥ M^M; -kṣīraḥ M^T * brūte,] E^L; brūte | M^T; brūte — M^J; brūte M^M iti.] M^{MJ}; iti || E^L; ity M^T * āsiktakṣīram ... 7 śuddhaṣaṣṭikam.] “āsiktakṣīram ... śuddha-
ṣaṣṭikam ||” E^L only 7 -ṣaṣṭikam.] M^J; -ṣaṣṭikam ||” E^L; -ṣaṣṭikam M^{MT} * bhavati,] E^L; bhavati. M^T; bhavati M^{MJ} 9 kūrcaṇena] E^L; kūrcaṇena, M^J; kūrccanena M^M; kūrccanena na M^T * mṛditaṁ] M^{MT}E^L; mṛditaṁ. M^J * pīdayet.] pīdayet M^{MJ}E^L; vilayet M^T * taṁ] M^{MT}E^L; taṁ, M^J * pūtvā] M^{MT}E^L; pūtvā, M^J * rasaṁ] M^{MT}E^L; rasaṁ. M^J 10 arthaḥ.] arthaḥ | M^JE^L; arthaḥ M^{MT} 11 mātrayā] M^{MT}E^L; mātrayā, M^J * arthaḥ.] arthaḥ | M^TE^L; arthaḥ M^M * sidhyati] M^{MT}E^L; sidhyati | M^J

- 12 **cāvapen māsādīnām cūrṇāni** kiyat pramāṇānīti. noktam. **āvāpa** śabdenaivo-
 13 ktatvāt. **āvāpaś** candrapāda ity āmananti. anye 'py ācakṣate prāyeṇāvāpo
 14 yāvatā nātisāndraṃ nātidravam iti. eṣa gulikāyogaḥ.

The Nirantarapadavyākhyā on CaCi 2.2.10-13

- 17 **caṭakādīnām śukrāṇi gavyaṃ sarpiḥ kuliṅgasya vasām apītyādi. dakṣaḥ**
 18 kukkuṭaḥ, **śikhī** mayūraḥ, **kuliṅgo** grāmacaṭakaḥ. anye 'py adhīyante
 19 **kuliṅgasya vasām apīti**. < > vṛṣyaḥ, ācāryā hi vārijā vāricāriṇaḥ paraṃ
 20 vṛṣyā iti. **ebhiḥ pūpalikā** ityādi. **pūpādhānā** iti pūpānām ādhānās teṣāṃ
 21 striyāṃ samādhānaṃ bhaktiviśeṣāt pathyaṃ < >. eka eva prayogo
 22 dvitīyaḥ. **eṣāṃ** śukrasya grhītum aśakyatvād aṇḍair api tatkāryakaraṇam.

The Nirantarapadavyākhyā on CaCi 2.2.14-17

12 **māsādīnām**] M^{MJ}E^L; mādīnām M^T * **cūrṇāni**] M^{MJ}E^L; cūrṇān M^T * **pramāṇānīti**] M^{MJ}E^L; prāṇā iti M^T 13 **āvāpaś candrapāda**] M^{MJ}E^L; āvāpaś ca dravapāda M^T * **prāyeṇāvāpo**] prā< . > va M^T only 14 **nātisāndraṃ**] M^{MJ}E^L; om. M^T * **gulikāyogaḥ**] M^{MJ}E^L; gulikāyogair M^T 17 **śukrāṇi**] M^{MJ}E^L; śuṣkāṇi M^T 18 **kuliṅgo ... -caṭakaḥ**] [. . .] M^T only * **adhīyante**] adhīy[-] M^J only 19 **kuliṅgasya**] M^J; kuli(ṅga)vyasya E^L em. ; kulavyasya M^M; kulasya M^T * **apīti**] api< . > M^T only * < > vṛṣyaḥ] M^{MJ}; < > vṛṣyaṃ M^T; ayam ekaḥ prayogo vṛṣyaḥ E^L em., without an indication of em. * **ācāryā**] M^JE^L; ācāryakaṃ M^T; ācāryya<sy>ā M^M 20 **pūpādhānā**] M^{MT}E^L; pūpādhānāḥ M^J 21 **striyāṃ**] M^{MJ}E^L; striyaḥ M^T * **pathyaṃ**< >] M^{MJ}; pathya< . > m M^T; pathyaṃ (bhavati) E^L em. * **prayogo**] M^T; prayogaḥ M^{MJ}; prayogaḥ (na) E^L em. 22 **dvitīyaḥ**] dvitī[-] M^J only * **śukrasya**] M^TE^L; śuklasya M^{MJ} * **grhītum**] grhītu<ee> m M^M only

12 **pramāṇānīti**.] pramāṇānīti | E^L; pramāṇānīti M^{MJ}; prāṇā iti M^T * **noktam**.] noktam | M^TE^L; noktam M^{MJ} * **śabdenaivoktatvāt**.] śabdenaivoktatvāt | E^L; śabdenaivoktatvād M^{MTJ} 13 **āmananti**.] āmananti | M^{TJ}E^L; āmananti M^M * **ācakṣate**] M^ME^L; ācakṣate — M^{TJ} 14 **iti**.] M^J; iti | E^L; <i>iti M^M; ity M^T * **gulikāyogaḥ**.] gulikāyogaḥ | M^J; gulikāyogaḥ ||3-9|| E^L; gulikāyogaḥ M^M; gulikāyogair M^T 17 **apītyādi**.] M^J; apītyādi | E^L; apītyādi M^{MT} **dakṣaḥ ...** 18 **kukkuṭaḥ**.] dakṣaḥ = kukkuṭaḥ, E^L only 18 **kukkuṭaḥ**.] E^L; kukkuṭaḥ. M^J; kukkuṭaḥ M^{MT} * **śikhī mayūraḥ**.] śikhī = mayūraḥ, E^L only * **mayūraḥ**.] E^L; mayūraḥ. M^J; mayūraḥ M^{MT} * **-caṭakaḥ**.] M^J; -caṭakaḥ | E^L; -caṭakaḥ M^M; [. . .] M^T 19 **apīti**.] apīti | E^L; apīti M^{MJ}; api< . > M^T * **vṛṣyaḥ**.] vṛṣyaḥ | E^L; vṛṣyaḥ M^{MJ}; vṛṣyaṃ M^T 20 **iti**.] M^T; iti | M^JE^L; iti M^M * **ityādi**.] ityādi | E^L; ityādi M^{MT}; ityādi[-] M^J * **iti**] M^{MJ}; iti | M^TE^L 21 **pathyaṃ**] M^ME^L; pathyaṃ. M^J; pathya< . > m M^T 22 **dvitīyaḥ**.] em.; dvitīyaḥ M^{MT}E^L; dvitī[-] M^J * **-karaṇam**.] M^{TJ}; -karaṇam ||10-13|| E^L; -karaṇam M^M

25 **ātmaguptāphalaṃ māśān kharjūrāṇi śatāvarīm. śṛṅgāṭakāni mṛdvīkām**
 26 **ityādi yāvat tat pāyayeta sakṣaudraṃ ṣaṣṭikānnaṃ ca bhojayet. ity ayaṃ**
 27 **ṛtīyaḥ.**

The Nirantarapadavyākhyā on CaCi 2.2.18-20

30 **kharjūrīmastakam** ityādi yāvat. **saśarkareṇa saṃyoga eṣa vṛṣyaḥ param**
 31 **mata** iti caturthaḥ. **ajahā kapikacchuḥ.**

The Nirantarapadavyākhyā on CaCi 2.2.21-23

34 **jīvakaṛṣabhakau medām** ityādi yāvad **vṛṣyaṃ balyaṃ ca varṇyaṃ ca.**
 35 **kaṇṭhyaṃ ca bṛmhaṇam** eva cety ayaṃ pañcamah. **śrāvāṇy** alambuṣā.

The Nirantarapadavyākhyā on CaCi 2.2.24-26

38 **dadhnaḥ saraṃ śaraccandrasaṃnibham** ityādi ṣaṣṭhaḥ. **rasālā** dadhi śarka-
 39 **rayā** saha paṭamṛditaṃ caturjātakakarpūramātrayā **yuktaṃ** loke **rasālety**
 40 **ucyate.**

The Nirantarapadavyākhyā on CaCi 2.2.27

25 **ātmaguptā- ... śatāvarīm]** <ṇam> M^T only * **māśān]** E^L; māśaḥ M^{MJ}; *lacuna* M^T 26 **tat]** M^{MJ}E^L; taṃ M^T * **ṣaṣṭikānnaṃ ... bhojayet]** ṣaṣṭi< · >jayed M^T only 30 **ityādi yāvat]** ityādi< · >t M^T only 34 **yāvad... varṇyaṃ]** yāvat< · >varṇyaṃ M^T only * **vṛṣyaṃ]** M^{MJ}E^L; vṛṣyaṃ ca M^I; *lacuna* M^T 35 **kaṇṭhyaṃ]** M^{MTJ}; kaṣṭyaṃ E^L * **ca]** M^{MJ}E^L; *om.* M^T **cety ... sā]** śrāvāṇaṃ< · >busety ayaṃ <ea> pañcamah M^T only * **alambuṣā]** *em.*; alambu-
 śā M^I; alaṃbusā M^M; alābūḥ sā E^L; *om.* M^T 38 **saraṃ]** M^TE^L; saraḥ M^{MJ} * **ṣaṣṭhaḥ]** M^{MJ}E^L; *om.* M^T 39 **caturjātaka-**] M^{MTJ}; cāturjātaka- E^L * **rasālety ucyate]** rasā< · > M^T only

25 **ātmaguptāphalaṃ ... mṛdvīkām]** “ātmaguptāphalaṃ ... mṛdvīkām” M^IE^L only * **śatā-**
varīm.] śatāvarīm | M^IE^L; śatāvarīm M^M; *lacuna* M^T 26 **pāyayeta ... bhojayet.]** “pāyayeta
 ... bhojayet |” E^L only * **pāyayeta]** M^{MT}E^L; pāyayeta | M^I * **bhojayet.]** bhojayet |” E^L;
 bhojayed M^{MJ}; < · >jayed M^T 27 **ṛtīyaḥ.]** ṛtīyaḥ | M^I; ṛtīyaḥ ||14-17|| E^L; ṛtīyaḥ M^{MT} 30 **yāvat.]** yāvat | E^L; yāvat M^{MJ}; < · >t M^T 31 **mata]** M^{MT}E^L; mataḥ || M^I * **caturthaḥ.]** M^T;
 caturthaḥ | M^IE^L; caturthaḥ M^M * **ajahā kapikacchuḥ.]** ajahā = kapikacchuḥ. E^L only
kapikacchuḥ.] kapikacchuḥ M^{MTJ}; kapikacchuḥ ||15-20|| E^L 34 **ityādi]** M^{MT}E^L; ityādi | M^I
 35 **pañcamah.]** pañcamah | M^IE^L; pañcamah M^{MT} * **alambuṣā.]** *em.*; alaṃbusā M^I;
 alaṃbusā M^M; alābūḥ sā ||21-23|| E^L; *om.* M^T 38 **ityādi]** M^{MT}E^L; ityādi. M^I * **ṣaṣṭhaḥ.]**
 ṣaṣṭhaḥ | M^IE^L; ṣaṣṭhaḥ M^M; *om.* M^T * **rasālā]** rasālā — E^L only 39 **yuktaṃ]** M^{MT}E^L;
 yuktaṃ. M^I 40 **ucyate.]** ucyate, | M^I; ucyate ||24-26|| E^L; ucyate M^M; *lacuna* M^T

- 43 **candrāmśukalpaṃ payasetyādikaḥ saptamaḥ. śaṣṭikaudanaṃ** viśiṣyate
 44 **candrāmśukalpatvam**, tasyāpy apetaṇāmalasyākhaṇḍitadhautasya jñāpa-
 45 nārtham. anye tu gauraśaṣṭikasya pravaratvāt tadviśeṣaṇārtham, candrāmśu-
 46 kalpaṃ sādṛśyān na kalpaneneti.

The Nirantarapadavyākhyā on CaCi 2.2.28-29

- 49 **tapte sarpiṣi nakrāṇḍam** ityādiko 'ṣṭamaḥ. tāmracūḍaḥ kukkuṭaḥ.

The Nirantarapadavyākhyā on CaCi 2.2.30

[no comment]

The Nirantarapadavyākhyā on CaCi 2.2.32 (including 31)

- 55 **saṃgrahaḥ, āsiktakṣīrike pāde 'ṣṭāv iti yogā** vyākhyātāḥ. te apatyakāmaḥ
 56 prayojyāś ca. kiṃ ca, **yad yac ca kiṃcin manasaḥ priyaṃ syād ramyā**
 57 **vanāntāḥ pulināni śailāḥ. iṣṭāḥ striyo bhūṣaṇagandhamālyam priyā**

43 **candrāmśukalpaṃ**] M^{MJ}EL; candrāmśu M^T * **śaṣṭikaudanaṃ**] < · >danaṃ M^T only 44
 -**kalpatvam**] M^{EL}; -kalpatvan M^M; -kalpatvena M^T * **jñāpanārtham**] M^{MJ}EL; prāpa-
 ṇārtham M^T 45 **-śaṣṭikasya pravaratvāt**] M^{MJ}EL; -śaṣṭikapravāratvāt M^T * **tadviśeṣaṇā-**
rtham] tadviśeṣa< · >M^T only * **-kalpaṃ**] M^{MJ}; -kalpā M^T; -kalpam iti E^L 46 **kalpane-**
neti] kalpanone< · >M^T only 49 **tapte sarpiṣi**] < · >sarpiṣi M^T only * **ityādiko 'ṣṭamaḥ**]
 M^{EL}; ityādikoṣṭamaḥ M^M; ityādikoṣaṃ M^T * **kukkuṭaḥ**] M^{MJ}EL; kukkuṭaṃ M^T 55
saṃgrahaḥ] M^{MT}EL; om. M^J * **pāde**] M^{MJ}EL; om. M^T * **yogā**] E^L; yogāḥ M^{MJ}; praprayo-
 gaṃ M^T * **vyākhyātāḥ**] M^{MJ}EL; vyākhyātavān M^T * **te ...** 57 **prayojyāś ca**] M^{MJ}EL; om.
 M^T 56 **manasaḥ ...** 57 **vanāntāḥ**] manasaṃ< · >vanāntāṃ M^T only * **ramyā**] M^{MT}EL;
 rāmyāḥ M^J 57 **vanāntāḥ**] M^{MJ}EL; vanāntāṃ M^T * **śailāḥ**] M^{MJ}EL; śailā M^T * **iṣṭāḥ**
striyo] E^L; iṣṭā striyo M^M; iṣṭā strayo M^J; iṣṭā strī< · > M^T * **priyā ...** 58 **vayasyāś**] M^{MJ}EL;
 priyāvac ca yasyāś M^T

43 **saptamaḥ.**] M^T; saptamaḥ | M^{EL}; saptamaḥ M^M * **viśiṣyate**] M^{ME}EL; viśiṣyate. M^{TJ} 44
 -**kalpatvam.**] E^L; -kalpatvaṃ M^J; -kalpatvan M^M; -kalpatvena M^T * **jñāpanārtham.**] M^J;
 jñāpanārtham | E^L; jñāpanārtham M^M; prāpaṇārtham | M^T 45 **tadviśeṣaṇārtham.**] E^L;
 tadviśeṣaṇārtham M^J; tadviśeṣaṇārtham M^M; tadviśeṣa< · >M^T 46 **kalpaneneti.**] kalpa-
 neneti | M^J; kalpaneneti ||27|| E^L; kalpaneneti M^M; kalpanone< · >M^T 49 **tapte**] “tapte E^L-
 only, without a closing quotation mark * **ityādiko 'ṣṭamaḥ.**] M^J; ityādiko 'ṣṭamaḥ | E^L;
 ityādikoṣṭamaḥ M^M; ityādikoṣaṃ M^T * **kukkuṭaḥ.**] M^J; kukkuṭaḥ | E^L; kukkuṭaḥ M^M; ku-
 kukuṭaṃ M^T 55 **saṃgrahaḥ.**] E^L; saṃgrahaḥ M^{MT}; om. M^J * **vyākhyātāḥ.**] vyākhyātāḥ |
 M^{EL}; vyākhyātāḥ M^M; vyākhyātavān | M^T 56 **ca.**] M^J; ca | E^L; ca M^M; om. M^T * **kiṃ ca.**]
 kiṃca. M^M; kiṃca — E^L; kiṃca, M^J; kiṃca M^T 57 **śailāḥ.**] śailāḥ | E^L; śailāḥ M^{MJ}; śailā
 M^T * **-mālyam**] M^{MT}EL; -mālyam. M^J

58 **vayasyāś ca tad atra yogyam.** iti **manasa** utkarṣapradatvād eva **priyaṃ** hitam
59 iti.

Colophone

62 iti śrīvāhaṭaśiṣyasya jajjaṭasya kṛtau nirantarapadavyākhyāyām āsiktakṣīrikah
63 samāptaḥ.

58 **yogyam**] M^{TE}L; yogaṃ M^M; yogam M^I * **eva ... iti**] e< · > M^T only 62 **śrīvāhaṭaśiṣya-**
sya] M^{ME}L; śrīvāhaṭasya M^T * **jajjaṭasya**] M^{ME}L; jaj<ṇ>jaṭasya M^I

58 **ca**] M^{ME}L; ca. M^I * **yogyam.**] yogyam || E^L; yogyam M^T; yogaṃ M^M; yogam M^I 59
iti.] M^M; iti || M^I; iti ||30-32|| E^L; *lacuna* M^T 62 **-vyākhyāyām**] M^{ME}L; -vyākhyāyām | M^I
63 **samāptaḥ.**] samāptaḥ || M^M; samāptaḥ | M^TE^L

4. List of Medicinal Plants for CaCi 2.2 and the Commentaries (Sanskrit Names, Synonyms, Latin Names, English Names, and Explanatory Notes)

References

GVB: *Glossary of Vegetable Drugs in Brhatrayi*, see 6. Bibliography for CaCi 2.2 and the Commentaries, Singh and Chuneekar, 1999.

IMP: *Indian Medicinal Plants*, see 6. Bibliography, Arya Vaidya Sala, 1993-96.

Monier-Williams: *A Sanskrit-English Dictionary*, see 6. Bibliography, Monier-Williams, 1899.

TPL: *The Plant List* (2013). Version 1.1. Published on the Internet; <http://www.theplant-list.org/> (accessed 1st September 2021). See 6. Bibliography, Royal Botanic Gardens, Kew, and Missouri Botanical Garden.

Abhīru: synonym, *śatāvarī* (GVB: 16). See *śatāvarī*.

Ajaḍā, *Ajaḍāphala*: synonym, *svayamguptā* (GVB: 7). See *svayamguptā*.

Ajahā: = *a-jaḍā* (Monier-Williams: 9); “the same as *ātmaguptā* (Indu)” [on AsUtt 50.91] (HIML IA: 647 and IB: 703, no. 732)

Ajājī: synonym, *jīraka* (GVB: 9). See *jīraka*.

Alambuṣā: “It has been identified with *muṇḍī* but if the version in [Ca]Vi 8.146 [= CaVi 8.139?] is correct and *śrāvaṇī* and *mahāśrāvaṇī* are synonyms of *muṇḍī*, *alambuṣā* should be different from *muṇḍī*. It is, therefore, yet to be identified correctly, although some consider it to be *Biophytum sensitivum* (Linn.) DC.” (GVB: 24); *Neptunia oleracea* Lour. (IMP 4: 124)

Ārdraka: “The fresh rhizome of the ginger plant is known as *ārdraka* and the dried one as *śuṇṭhī*.” (GVB: 40)

Arkapaṇī: “It is an Alexipharmic (*Viṣaghna*) substance. It may either be the same as *Arkapuṣpī* or some other plant of the same family such as *Tylophora indica* (Burm. f.) Merr.” (GVB: 24)

Arkapuṣpī: see *arkapaṇī*.

Ātmaguptā: a synonym of *kapikacchu*; *Mucuna pruriens* (Linn.) DC., Common cowitch, Cowhage (IMP 4: 68; cf. GVB: 34 and 461)

Badara: *Ziziphus jujuba* Lam. (GVB: 268); *Ziziphus mauritiana* Lam; *Ziziphus jujuba* Mill. (TPL); Indian jujube, Common jujube, Chinese date (IMP 5: 439)

Balā: *Sida cordifolia* Linn.; *bariyarā* and *khareṇṭī*; synonyms, *bhadraudanī*, *vāṭyapuṣpī*, *vāṭyāhva*, *vāṭyābhidhāna* (GVB: 269-270); *Sida rhombifolia* Linn. ssp. *retusa* (Linn.) Borssum (IMP 5: 135); *Sida rhombifolia* L. (TPL)

Capalā: synonym, *pippalī* (GVB: 154). See *pippalī*.

- Dhānya*: a synonym of *dhānyaka*; *Coriandrum sativum* Linn. (GVB: 213; IMP 2: 184); Coriander (IMP 2: 184)
- Drākṣā*: synonyms, *amṛtaphalā* and *mṛdvikā*; *Vitis vinifera* Linn. (GVB: 208-209); Common grapevine, Wine grape, European grape (IMP 5: 396). See *mṛdvikā*.
- Elā*: “There are two kinds of *elā* known as (1) *Elettaria cardamomum* Maton., and (2) *Amomum subulatum* Roxb. or *A. aromaticum* Roxb.” (GVB: 59); synonym, *truṭi*; *Elettaria cardamomum* Maton; Cardamon (IMP 2: 360)
- Godhūma*: *Triticum aestivum* Linn. (IMP 5: 335; GVB: 146); Common wheat, Bread wheat (IMP 5: 335)
- Gokṣura*: synonym, *śvadamṣṭrā*; *Tribulus terrestris* Linn.; Land-caltrops, Puncture-vine (IMP 5: 311)
- Guñjā*: *Abrus precatorius* Linn. (GVB: 140, IMP 1: 10); *rattī* and *ghuñghacī*; synonym, *kākaṇantī* (GVB: 140)
- Jīraka*: (1) *Cuminum cyminum* Linn. (2) *Carum carvi* Linn. and *C. bulbocastanum* Koch. (3) *Nigella sativa* Linn.; “*ajājī*, it seems, has been used for either of the first two and *prthivikā* ...” (GVB: 169)
- Jīvaka*: *Malaxis acuminata* D. Don, a synonym of *Microstylis wallichii* Lindl.; Jeevak (IMP 3: 367); “This is one of the groups of eight drugs called *aṣṭavarga*, about whose identity nothing definite is known ...” (GVB: 170)
- Jīvanti*: *Leptadenia reticulata* W. & A. (GVB: 170-171); *Holostemma adakodien* Schultes, a synonym of *H. annulare* (Roxb.) K. Schumn (IMP 3: 167)
- Kākolī*: *Fritillaria roylei* Hook.f.; Fritillary (IMP 3: 54); *Fritillaria cirrhosa* D. Don (TPL); “*Kākolī* is one of the *Aṣṭavarga* group of rare drugs which have not been identified. At present, tuberous roots of *Roscoeia procera* Wall., are being used under this name by many.” (GVB: 89)
- Karpūra*: “Camphor was previously obtained from either (1) *Cinnamomum camphora* Nees. & Eberm or (2) *Dryobalanops aromatica* Gaertn. f.” (GVB: 82); *Cinnamomum camphora* (L.) J. Presl (TPL); “*Dryobalanops aromatica* C.F.Gaertn. is a synonym of *Dryobalanops sumatrensis* (J.F.Gmel.) Kosterm” (TPL)
- Kharjūra*: *Phoenix dactylifera* Linn.; Date palm, Edible date (IMP 4: 240); “*Kharjūra* is the name of the fruit, *Kharjūrī* of the source plant, ... Different kinds of *kharjūrī* 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.” (GVB: 131)
- Kṣīrakākolī*: *Lilium polyphyllum* D. Don; Ksheerakakoli (IMP 3: 321); “Many are, at present, using tuberous roots of *Roscoeia procera* Wall. Names such as *Vīrā*, *Madhurā*, *Payasyā*, and *Kṣīraśuklā*, etc. are sometimes supposed to be its synonyms but there is no unanimity among the commentators.” (GVB: 125)
- Kṣīravidārī*: *Ipomoea mauritiana* Jacq.; Giant potato (IMP 3: 222)

- Madhūka*: *Madhuca indica* J. F. Gmel. (GVB: 295); *Madhuca longifolia* (Koenig) Macbride; South Indian mahua (IMP 3: 362); “*Madhuca indica* J. F. Gmel. is a synonym of *Madhuca longifolia* var. *latifolia* (Roxb.) A.Chev.” (TPL)
- Madhuka*: synonyms, *madhu*, *madhukāhva*; *Glycyrrhiza glabra* Linn. (GVB: 292; IMP 3: 84); Liquorice (IMP 3: 84)
- Marica*: *Piper nigrum* Linn. (GVB: 298; IMP 4: 297); Black pepper, Common pepper, Pepper (IMP 4: 297)
- Māṣa*: *Phaseolus mungo* Linn. (GVB: 308); *Vigna mungo* (Linn.) Hepper; Black gram (IMP 5: 367); “*Phaseolus mungo* L. is a synonym of *Vigna mungo* (L.) Hepper.” (TPL)
- Māṣaparnī*: *Teramnus labialis* Spreng. (GVB: 308); *Vigna radiata* (Linn.) Wilczek var. *sublobata* (Roxb.) Verdc.; Wild black gram (IMP 5: 378)
- Medā*: *Polygonatum cirrhifolium* (Wall.) Royle; Meda (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 ...” (GVB: 319-320)
- Mṛdvikā*: “*Mṛdvikā* is the grape-fruit known as *aṅgūra* and *kiśamiśa*, while *drākṣā* is the bigger variety known as *dākha* and *munakkā*” (GVB: 319). See *drākṣā*.
- Mudgaparnī*: *Phaseolus trilobus* Ait. (GVB: 311); *Vigna pilosa* Baker (IMP 5: 370); *Vigna pilosa* (Klein ex Willd.) Baker (TPL)
- Nāgara*: synonyms, *ārdraka* and *śuṇṭhī* (GVB: 221-222). See *ārdraka* and *śuṇṭhī*.
- Payasyā*: “*Ḍalhaṇa* has identified it (*payasyā*) with *arkapuṣpī* in general, but sometimes also with *kṣīravīdārī* and *kṣīrakākoli*, while others have at some places called it *kṣīriṇī* ...” (GVB: 238)
- Pippalī*: *Piper longum* Linn. (GVB: 249-250; IMP 4: 290); Indian long pepper, Long pepper (IMP 4: 290)
- Ṛddhi*: *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” (TPL); “This is one of the drugs of *aṣṭavarga* which have not been identified as yet. *Vārāhikanda* was recommended as a substitute by Bāva Miśra ...” (GVB: 55)
- Rṣabhaka*: *Malaxis muscifera* (Lindley) Kuntze; synonym, *Microstylis muscifera* (Lindley) Ridley (IMP 3: 371; cf. GVB: 55); Risabak (IMP 3: 371)
- Śālī*: *Oryza sativa* Linn. (IMP 4: 193; GVB 395); Paddy, Rice (IMP 4: 193); “The *Śālī* variety of paddy is called *Haimanta* or *Jaḍahana* or *Agahanī*, because they are ready to be harvested in the winter season. The grains are with white (*śukla*) husk.” (GVB 395)
- 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 ...” (GVB: 418-419); “Paddy is classified as *śālī* and *vrihi*. Based on yield and duration. *Śālīvarga* is named *haimanta* and *vrihivarga* as *ṣāṣṭikam*.” (IMP 4: 198)

- Śatāvārī*: *Asparagus racemosus* Willd. (IMP 1: 196; GVB: 389); Wild asparagus (IMP 1: 196)
- Śrāvaṇī*: *Sphaeranthus indicus* Linn. (GVB: 411; IMP 5: 180); East Indian glove-thistle (IMP 5: 180); synonyms, *alambuṣā*, *kadambapuṣpī*, *bhūkadamba* and *bhūmikadamba*; “*Śrāvaṇī* and *mahāśravaṇī* are the two varieties usually mentioned.” (GVB: 411)
- Śṛṅgāṭaka*: *Trapa bispinosa* Roxb.; *Sighāḍa* (in Hindi) (GVB: 406); *Trapa natans* Linn. var. *bispinosa* (Roxb.) Makino; Water chestnut, Caltrops, Singhara nut (IMP 5: 308)
- Śūkaśimbī*: “*Kacchurā* has been identified either of these of three (i) *śūkaśimbī*, (ii) *durālabhā*, or (iii) *kaikatikā* (*kaighī*).” (GVB: 63)
- Sūkṣmaila*: synonyms, *kṣudrailā*, *truṭī*, and *drāviḍī*, and refer to *elā* (GVB: 443). See *elā*.
- Śuṇṭhī*: *Zingiber officinale* Roscoe (GVB: 404; IMP 5: 430-435); Dry ginger (IMP 5: 435); “The green or undried rhizome is called *ārdraka* and the same when dried and specially prepared for the market is known as *śuṇṭī*.” (GVB: 405)
- Śūrpaparnī*: *Mudgaparnī* and *māṣaparnī* (GVB: 405). See *mudgaparnī* and *māṣaparnī*.
- Śvadamṣṭrā*: “It may be interesting to note that *Smilax aspera* Linn. is popularly known as *kukuradāḍha*, a name exactly equivalent to *śvadamṣṭrā*, and the root of this plant may also answer some of the important clinical properties of *śvadamṣṭrā* like those of other medicinal species of *Smilax* i.e., *Smilax china* Linn. (*Cobacīnī*) and *Smilax zeylanica* Linn. (Indian *Uṣabā*).” (GVB: 414). See *gokṣura*.
- Svayamguptā*: *Mucuna pruriens* DC.; synonyms, *ajāḍāphala*, *adhyaṇḍa*, *ātmaguptā*, *ṛṣabhī*, *kaṇḍūkarī*, *kapikacchu*, *kuśimbiballī*, *guptaphalā*, *guptāphala*, *markaṭī* and *lāṅgalī* (GVB: 461); *Mucuna pruriens* (L.) DC. (TPL)
- Tugākṣīrī*: synonym, *vaṃśalocana*; *Bambusa arundinacea* Willd., *B. bambos* Druce. (GVB: 353); “*Bambusa arundinacea* Willd. is a synonym of *Bambusa bambos* (L.) Voss.” (TPL); *Maranta arundinacea* Linn., Arrowroot, West Indian arrowroot (IMP 4: 1)
- Uccaṭā*: “Both *uccaṭā* and *ucchaṭaka* appear to be the same drug plant. Ḍalhaṇa (on SuCi 26.34) describes it as (1) a small shrub usually seen along with the banks of rivers, and known as white *durvārikā*, (2) it is known by the name of *ghurghurā*, and (3) it is a small shrub usually found at Vārenda and in the Himalayas near the origin of Sarayū river and characterized by fruits like *śaṇaghaṇṭā*. It might be noted that roots and not the fruits or seeds have been used. *Uṭaṇgaṇa* (*Blepharis edulis* Pers., is at present being used as *uccaṭā* but two other species (*B. boerhaviifolia* Pers. and *B. molluginifolia* Pers.) may also be examined. Ḍalhaṇa’s *durvārikā* may be the same as *ikṣvārikā* or a grass closely allied to it.” (GVB: 48-49)
- Vidārī*: *Pueraria tuberosa* DC. (IMP 4: 391; GVB: 370-371); *Pueraria tuberosa* (Willd.) DC. (TPL); Indian kudzu (IMP: 4.391)
- Viśvabheṣaja*: synonym, *śuṇṭhī* (GVB: 372; IMP 5: 435); Dry ginger (IMP 5: 435). See *śuṇṭhī*.

5. Abbreviations for CaCi 2.2 and the Commentaries

Ah: *Aṣṭāṅgahrdayasaṃhitā* (mainly based on Kunṭe's 1982 ed.)

As: *Aṣṭāṅgasāṅgraha* (mainly based on Āṭhavaḷe's 1980 ed.)

Bh: *Bhelasamhitā*

Ca: *Carakasamhitā* (mainly based on Trikaṃji's 1981 ed. = E^B)

Cakra: Cakrapāṇidatta or Cakrapāṇidatta's *Āyurvedadīpikā*

Ci: Cikitsāsthāna or Cikitsasthāna

E^B, E^C, E^D, E^J, E^L, and E^K: the printed editions of the *Carakasamhitā*, see 6. Bibliography for CaCi 2.2 and the Commentaries, *Carakasamhitā*.

Gaṅgā: Gaṅgādhara or Gaṅgādhara's *Jalpakaḷpataru*

GVB: *Glossary of Vegetable Drugs in Brhatrayī*, see 6. Bibliography, Singh and Chunekar, 1999.

HIML: *A History of Indian Medical Literature*, see 6. Bibliography, Meulenbeld, 1999-2002.

IMP: *Indian Medicinal Plants*, see 6. Bibliography, Arya Vaidya Sala, 1993-96.

Jajjāṭa: Jejjāṭa, Jaijāṭa, or Jajjāṭa's *Nirantarapadavyākhyā*

Ka: *Kalpasthāna*

M^J, M^M, and M^T: the manuscripts of the *Nirantarapadavyākhyā*, see 3. Text of the *Nirantarapadavyākhyā*; e.g., M^{MJ} means M^M and M^J; M^{MJT} means M^M, M^J, and M^T.

Śā: *Śārīrasthāna*

Śār: *Śārṅgadharaśamhitā*

Su: *Suśrutasaṃhitā*

Sū: *Sūtrasthāna*

TPL: *The Plant List* (2013). Version 1.1. Published on the Internet; <http://www.theplantlist.org/> (accessed 1st September 2021). See 6. Bibliography, Royal Botanic Gardens, Kew, and Missouri Botanical Garden.

Utt: *Uttaratantra* or *Uttarasthāna*

W&M: "Weight and Measures, Metric System," In Government of India, Ministry of Health and Family Welfare, Department of Indian System of Medicine & Homoeopathy, *The Ayurvedic Pharmacopoeia of India*. pt. 1, vol. 1. New Delhi: The Controller of Publications. 1st ed. 1990. Reprint ed. 2001, 201, Appendix 6.

Yogīndra: Yogīndranāth Sen or Yogīndranāth Sen's *Carakopaskāra*

chap.: chapter

chaps: chapters

ed.: edition, edited or editor

eds.: editors

em.: emendation or emended

no.: number

om.: omission or omitted

pt.: part

trans.: translation or translated

6. Bibliography for CaCi 2.2 and the Commentaries

Sanskrit Medical Texts

Aṣṭāṅgahrdayasaṃhitā (Ah)

[Kunṭe's ed.] *Aṣṭāṅgahrdayasaṃhitā*. Collated by Anṇa Moreśwar Kunṭe and Kṛiṣṇa Rāmchandra Śāstrī Navre, Edited by Hariśāstrī Parādkar Vaidya. Bombay: Niṇaya-sāgar Press, 6th ed. 1939. Reprint (7th) ed. Varanasi and Delhi: Chaukhambha Orientalia, 1982.

[Srikantha Murthy's trans.] *Vāgbhaṭa's Aṣṭāṅga Hrdayam (Text, English Translation, Notes, Appendix and Indices)*. vol. 2 (Nidāna, Cikitsita and Kalpasiddhi Sthāna). Translated by K. R. Srikantha Murthy. Krishnadas Ayurveda Series 27. Varanasi: Krishnadas Academy, 1992.

Aṣṭāṅgasamgraha (As)

[Āṭhavale's ed.] *Śrīmad Vṛddhavāgbhaṭaviracitaḥ, Aṣṭāṅgasamgrahaḥ. Induvyākhyāsaḥ*. Sampādakaḥ Vaidya Ananta Dāmodara Āṭhavale ... Puṇe: Śrīmad Ātreya Prakāśam, (śaka 1902) 1980.

[Srikantha Murthy's trans.] *Aṣṭāṅga Samgraha of Vāgbhaṭa (Text, English Translation, Notes, Appendices and Index)*. Jaikrishnadas Ayurveda Series 79. vol. 3 Uttarasthāna. Translated by K. R. Srikantha Murthy. Varanasi: Chaukhambha Orientalia, 1997.

Bhāvaprakāśa

Bhāvaprakāśa of Śrī Bhāva Miśra Including Nighaṇṭu Portion. Edited with the 'Vidyotini' Hindi Commentary, Notes and Appendix, by Śrī Brahmaśaṅkara Miśra and Śrī Rūpalālajī Vaiśya. part 1. Kashi Sanskrit Series 130. Reprint (10th) ed. Varanasi: Chaukhambha Sanskrit Sansthan, 2002.

[Srikantha Murthy's trans.] *Bhāvaprakāśa of Bhāvamiśra (Text, English Translation, Notes, Appendices and Index Including Nighaṇṭu Portion)*. vol. 1. Translated by K. R. Srikantha Murthy. Krishnadas Ayurveda Series 45. Varanasi: Krishnadas Academy, 1998.

Bhelasamhitā (Bh)

Bhela Samhitā. Edited by V.S.Venkatasubramania Sastri and Raja Rajeswara Sarma. New Delhi: Central Council for Research in Indian Medicine and Homoeopathy, 1977.

Carakasamhitā (Ca)

[E^B] (Trikamji's ed. with Cakrapāṇidatta, the *Āyurvedadīpikā*): *The Carakasamhitā of Agniveśa. Revised by Charaka and Dridhabala with the Āyurveda-Dīpikā Commentary of Chakrapāṇidatta*. Edited by Jādavji Trikamji, Bombay: Nirṇaya- sāgar Press, 3rd ed. 1941. Reprint (4th) ed. New Delhi: Munshiram Manoharlal Publishers, 1981.

[E^C] (Yogīndranath Sen's ed. with his *Carakopaskāra*): *Carakasamhitā. em. e. ity upanāmak vaidyaratna śrīyogīndranāth sen vidyābhūṣaṇ kṛtāyā Carakopaskārasamākhyayā samanvitā*. vol. 3. Calcutta: J. N. Sen, 1930.

[E^D] (Sengupta&Sengupta's ed. with Gaṅgādhara, the *Jalpakaḥ*): *Caraka-Samhitā. mahāmuniṇā bhagavatāgniveśena praṇītā maharṣicarakeṇa dṛḍhabalena ca prati-*

saṃskṛtā, carakacaturānana-śrīmaccakrapāṇidattapraṇīṭayā āyurvedadīpikāḥyaṭikayā mahāmahopādhyāya-śrīgaṅgādharakaviratnakavirājaviracitayā jalpakaḥpatarusamākhya-yā ṭikayā ca samalaṅkṛtā. kavirāja-śrīnarendranāthasenaupatena kavirāja-śrībalāican-drasenaguptena ca sampādītā saṃśodhitā prakāśitā ca. ... tṛtīyaḥ khaṇḍaḥ. Calcutta: Si. Ke. Sena eṇḍ kompānī lih (C.K. Sen and Company), (śaka 1855) 1933.

[E^J] (Gulabkunverba's ed.): *The Caraka Saṃhitā. Expounded by the Worshipful Ātreya Punarvasu Compiled by the Great Sage Aniveśa and Redacted by Caraka & Dṛḍhabala.* vol. 3. Edited and Published in Six Volumes with Translations in Hindi, Gujarati and English by Shree Gulabkunverba Ayurvedic Society. Jamnagar: Gulabkunverba Ayurvedic Society, 1949.

[E^K] (Vidyāsāgara's ed.) *Carakasamhitā, Sūtra-nidāna-vimāna-śārīrendriyacikitsita-kalpa-siddhisthānāmakaḥ* āyurvedīyā bhagavatā Ātreyaṇa Punarvasunā upadiṣṭā Ag-niveśa-nāmadheyena tat śiṣyeṇa viracitā Carakābhidhena ṛṣiṇā pratisaṃskṛtā. vi. e. upādihidhāriṇā Śrī Jīvananda Vidyāsāgara Bhaṭṭācāryeṇa bahūni ādarśapustakāni samālo-cya saṃskṛtā prakāśitā ca. Kalikāṭā: Sarasvatī Yantra, 1877. dvitīyasamskaraṇam, Ka-likāṭā: Nārāyaṇyantra, 1896.

[E^L] (Śāstrin's ed. with Jajjāṭa, the Nirantarapadavyākhyā) *Maharṣipunarvasuśiṣyeṇa ṛṣivareṇa agniveśena praṇīṭā mahāmuniṇā carakeṇa kāpilabalena dṛḍhabalena ca pratisaṃskṛtā, Carakasamhitā mahāmahopādhyāyacarakacaturānanaśrīcakrapāṇidatta-viracitayā Āyurvedadīpikāvyākhyayā (tathā cikitsāsthānataḥ siddhisthānam yāvat) śrīvāgabhaṭṭāśiṣyācāryavarajajjāṭaviracitayā Nirantarapadavyākhyayā ca samvalitā. Āyurvedācāryeṇa Paṇ Śrīharidattaśāstrīṇā saṃśodhitā, pūritajajjāṭaṭikātrutiṭāṃśabhāgā ca. dvitīyo bhāgaḥ. Lāhaur (Lahore): Motilāl Banārsīdās, 1941.*

[Priyavrat Sharma's trans.] Sharma, Priyavrat. *Caraka-saṃhitā. Agniveśa's Treatise Re-fined and Annotated by Caraka and Redacted by Dṛḍhabala (Text with English Transla-tion).* vol. 2 (Cikitsāsthānam to Siddhisthānam), Jaikrishnadas Ayurveda Series no. 36, Varanasi and Delhi: Chaukhamba Orientalia, 1993.

[Ram Karan Sharma and Bhagwan Dash's trans.] Sharma, Ram Karan, and Bhagwan Dash. *Agniveśa's Caraka Saṃhitā (Text with English Translation and Critical Exposition Based on Cakrapāṇi Datta's Āyurveda Dīpikā).* Chowkhamba Sanskrit Studies vol. 94. vol. 3 (Chikitsa Sthana Chapters 1-14). Varanasi: Chowkhamba Sanskrit Series Office, 1988.

Śārṅgadharasaṃhitā (Śār)

The Śārṅgadharā-Saṃhitā by Paṇḍita Śārṅgadharācārya Son of Pandita Damodara with the Commentaries Adhamalla's 'Dīpikā' and Kashirama's 'Gudhartha-Dīpikā'. Edited with Footnotes by Parashuram Shastri Vidyasagar. Foreword Guruprasad Sharma. Krish-nadas Ayurveda Series 14. Varanasi: Krishnadas Academy, 1986.

Suśrutasaṃhitā (Su)

Suśrutasaṃhitā of Suśruta, with the Nibandhasaṅgraha Commentary of Śrī Ḍalha-ṇācārya and the Nyāyacandrikā Pañjikā of Śrī Gayadāsācārya on Nidānasthāna. Edited

by Jāḍavji Trikamji Āchārya and Nārāyaṇ Rām Āchārya. Original ed. Bombay: Nirṇaya Sāgar Press, 1938. Reprint (5th) ed. Varanasi and Delhi: Chaukhambha Orientalia, 1992.

Other Sanskrit Texts

Abhidhānacintāmaṇi

Abhidhāna Chintāmaṇi of Śrī Hemachandrāchārya. Edited with an Introduction by Nemichandra Śāstrī and the *Maṇiprabhā* Hindī Commentary and Notes by Śrī Haragovinda Śāstrī. Vidyabhawan Sanskrit Series 109. Varanasi: Chowkhamba Vidyabhawan, 1996.

Amarakośa

Amarakośa, with the Commentary of Maheśvara, enlarged by Raghunath Shastri Talekar, Revised, Enlarged, and Improved from Chintamani Shastri Thattē's Edition of 1882 by Vamanachary Jhalakikar, under the Superintendence of Ramkrishna Gopal Bhandarkar. 4th ed. Bombay: Government Central Book Depot., 1890.

Āyurvedīyaśabdakośa

Āyurvedīya Mahākośaḥ arthāt Āyurvedīya Śabdakośaḥ. Saṃskṛta-Saṃskṛta prathamah khaṇḍaḥ. vol.1. Saṃpāḍakau, Veṇīmādhavaśāstrī, Nārāyaṇa Harī Jośī. Muṃbaī: Mahārāṣṭra Rājya Sāhitya Āṇi Saṃskṛti Maṇḍala, 1968.

Śabdakalpadruma

Shabda-Kalpadrum or An Encyclopedic Dictionary of Sanskrit Words Arranged in Alphabetical Order Giving the Etymological Origin of the Words According to Panini, Their Gender, Various Meanings and Synonyms, and Illustrating Their Syntactical Usage and Connotation with Quotations Drawn from Various Authoritative Sources such as Vedas, Vedānta, Nyaya, Other Darśhanas, Purāṇetihas, Music, Art, Astronomy, Tantra, Rhetorics and Prosody and Medicine etc. by Raja Radha Kanta Deva. pt. 1. Chowkhamba Sanskrit Series Work no. 93. 3rd. ed. Varanasi: Chowkhamba Sanskrit Series Office, 1967.

Secondary Sources

Arya Vaidya Sala, *Indian Medicinal Plants, A Compendium of 500 Species*. 5 vols. Madras: Orient Longman, 1993-96.

Böhtlingk, Otto, and Rudolph Roth. *Sanskrit-Wörterbuch, herausgegeben von der kaiserlichen Akademie der Wissenschaften*. Neudruck der St. Petersburg ausgabe von 1855-1875. vol. 2. 1st Indian ed. Delhi, Madras, Bangalore, etc.: Motilal Banarsidass, 1990.

Dave, K. N. "Sanskrit-Pali-Prakrit Index with Scientific Names, English and French Equivalents by André Couture and Elfrun Linke." In *Birds in Sanskrit Literature with 107 Bird Illustrations*, K. N. Dave, rev. ed. 483-518. Delhi: Motilal Banarsidass, 2005.

Government of India, Ministry of Health and Family Welfare, Department of Indian System of Medicine & Homoeopathy, *The Ayurvedic Pharmacopoeia of India*. pt. 1, vol. 1. New Delhi: The Controller of Publications. 1st ed. 1990. Reprint ed. 2001.

- Meulenbeld, G. Jan. *The Mādhavanidāna and its Chief Commentary Chapters 1-10 Introduction, Translation and Notes*. Leiden: E. J. Brill, 1974.
- “Reflections on the Basic Concepts of Indian Pharmacology.” In *Studies on Indian Medical History*, edited by G. Jan Meulenbeld and Dominik Wujastyk, 1-17. Groningen: Egbert Forsten, 1987.
- *A History of Indian Medical Literature*. 5 vols. (IA, IB, IIA, IIB, III). Groningen: Egbert Forsten, 1999-2002.
- Monier-Williams, Monier. *A Sanskrit-English Dictionary, Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. New Edition, Greatly Enlarged and Improved with the Collaboration of Leumann, E., Cappeller, C. and Other Scholars. Oxford: Clarendon Press, 1899.
- Nadkarni, K. M. *Dr. K. M. Nadkarni's Indian Materia Medica with Ayurvedic, Unani-Tibbi, Siddha, Allopathic, Homeopathic, Naturopathic & Home Remedies, Appendices & Indexes*. vol. 1. Originally edited by the Late Dr. K. M. Nadkarni, Revised & Enlarged by A. K. Nadkarni. Foreword by Colonel Sir R. N. Chopra. 1st ed. 1908. Reprint of 3rd Revised and Enlarged ed. Bombay: Popular Press, 1976.
- Parpola, Asko. “Crocodile in Indus Civilization and Later South Asia.” In *Linguistic, Archaeology and Human Past*, Occasional Paper 12, edited by Toshiki Osada and Hitoshi Endo, 1-57. Kyoto: Indus Project Research Institute for Humanity and Nature, 2011.
- Pillai, Suranad Kunjan. *Alphabetical Index of Sanskrit Manuscripts in the University Manuscripts Library, Trivandrum*. vol. 1 (A to Na). Trivandrum: The Alliance Printing Works, 1957.
- Rao, B. Rama. “Commentators on Classical Texts, Jajjāṭa.” In *History of Medicine in India (From Antiquity to 1000 A.D.)*, edited by Priya Vrat Sharma, 301-302. New Delhi: Indian National Science Academy, 1992.
- Royal Botanic Gardens, Kew, and Missouri Botanical Garden. *The Plant List. A Working List of All Plant Species*. version 1.1 (2013), accessed 1st September 2021. <http://www.the-plantlist.org/>
- Śāstrin, K. Mahādeva. *A Descriptive Catalogue of Sanskrit Manuscripts in the Curator's Office Library, Trivandrum*. vol. 5. Trivandrum: V. V. Press Branch, 1939.
- Sharma, P. V., and G. P. Sharma. “Jejjaṭa (9th Century A. D.) and His Informations [sic] about Indian Drugs.” *Indian Journal of History of Science* 7, no. 2 (1972): 87-98.
- Singh, Thakur Balwant, and K. C. Chuneekar. *Glossary of Vegetable Drugs in Brhatrayāṭi*. Foreword by Shiv Sharma. 2nd. ed. Chowkhamba Sanskrit Studies vol. 87. Varanasi: Chaukhamba Amarabharati Prakashan, 1999.
- Wilson, Horace Hayman. *A Dictionary, Sanscrit and English: Translated, Amended and Enlarged, from An Original Compilation Prepared by Learned Natives for the College of Fort William*. Calcutta: Hindoostanee Press, 1819.
- Zysk, Kenneth G. “Citations in Jajjāṭa's Nirantarapadavyākhyā.” *eJournal of Indian Medicine* 3, no. 2 (2010): 69-99.

- “Potency Therapy in Classical Indian Medicine.” *Asian Medicine, Tradition and Modernity* 1, no. 1 (2005): 101-118.
 - “Sanskrit Commentaries on the Carakasamhitā with Special Reference to Jajjāṭa’s Niran-
tarapadavyākhyā.” *eJournal of Indian Medicine* 2, no. 3 (2009): 83-99.
 - *The Indian System of Human Marks, with Editions Translations and Annotations*. 2 vols.
Leiden and Boston: Brill, 2016.
- Zysk, Kenneth G., and Tsutomu Yamashita. “Sanskrit Medical Scholasticism — Jajjāṭa’s *Ni-
rantarapadavyākhyā* and Other Commentaries on the *Carakasamhitā*, Cikitsāsthāna 2.1
—.” *eJournal of Indian Medicine* 10, no. 1 (2018): 1-113. [https://doi.org/10.21827/
5c3f01174756c](https://doi.org/10.21827/5c3f01174756c)