

**EDITION, TRANSLATION AND CRITICAL
STUDY OF YOGASĀRASAMGRAHA**

*Thesis submitted to the University of Calicut
in partial fulfillment of the requirements
for the Degree of*

**DOCTOR OF PHILOSOPHY
IN
SANSKRIT**

**by
ASHA S. UNNI**

**under the guidance of
Dr. N. V. P. Unithiri**

**DEPARTMENT OF SANSKRIT
UNIVERSITY OF CALICUT
2008**

Dr. N. V. P. Unithiri,
Professor of Sanskrit (Rtd.),
Department of Sanskrit,
University of Calicut.

C E R T I F I C A T E

This is to certify that this thesis, EDITION, TRANSLATION
AND CRITICAL STUDY OF YOGASĀRASAMGRAHA, submitted in
partial fulfillment of the requirements for the degree of Doctor of
Philosophy in Sanskrit in the Faculty of Language and Literature,
University of Calicut is a record of bonafide research work carried out
by Smt. Asha S. Unni under my guidance.

Thenhipalam,
14-07-2008

Dr. N. V. P. Unithiri
(Supervising teacher)

D E C L A R A T I O N

I hereby declare that this thesis, EDITION, TRANSLATION AND CRITICAL STUDY OF YOGASĀRASAMGRAHA, submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Sanskrit has not previously formed the basis for the award of any degree, diploma or fellowship or other similar title or recognition in this university.

C.U. Campus,

14-07-2008

ASHA S. UNNI

PREFACE

Yogasārasamgraha (YS) of Vāsudeva is an unpublished Keralite work on āyurveda which consists of formulations in the course of treatment having some sort of originality. Now it is in the form of manuscript and its three copies are available. It is from *Kerala Sanskrit Literature – A Bibliography* edited by Sri. Venkitasubramonia Iyer the information about this work was got. According to this work only one copy of it is available, which is preserved in the Oriental Research Institute and Manuscripts Library, University of Kerala. While referring the catalogue of Malayalam works of Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut, which is edited jointly by Dr. Sukumar Azheekode and Dr. M. M. Purushothaman Nair, another two copies were found. These three copies are used for this edition.

The present thesis entitled EDITION, TRANSLATION AND CRITICAL STUDY OF YOGASĀRASAMGRAHA is designed under three parts. The first part is the critical study of YS which discusses the topics like details of manuscripts used, date and authorship, content analysis, YS in comparison with *Sahasrayoga* (SY) and the originality of the work. It is why SY is taken for comparison that it is the authentic text originated from and popular in Kerala with the same subject matter and characteristics of YS. *Yogārṇava* is another work, which is used to display the originality of YS.

The second part comprises the edited text. While editing, apart from the three manuscripts, deviation from *SY* also is noted, if the recipes are taken from *SY*. It is the manuscript A which is taken as the base and the other two are compared to it in order to get the correct reading. As several leaves of the manuscript C are broken or brittle it could not be fully utilized. Recipes are named after the first one or two drugs or as per mentioned in the recipe itself. It is the combinations which are numbered and not the verses, as several verses together form one combination. And combinations of each chapter are numbered separately.

Translation of the edited text constitutes the third part of the thesis. Word per word translation is done and not a free one. Since it is difficult to find out the apt equivalent for the drugs with Sanskrit as well as Malayalam names it is the Sanskrit name that is taken as standard. And English equivalents of the diseases mentioned in *YS* have been provided as far as possible. Where it is impossible Sanskrit names are retained. Numbering has been followed in the translation also. It is the metric equivalents of the weights and measures used in *YS*, which is approved by the Indian Pharmacopoeia Committee that is used in translation.

Five appendices are given at the end followed by a bibliography. The first one is a brief note on the pharmaceutical forms of drugs mentioned in *YS*.

In the second the weights and measures are noted and their metric equivalents are given. In the third appendix index of the diseases mentioned in *YS* and their English equivalents are included. Index of the medicinal combinations form the fourth one. It is not the verse index that is provided as several verses together form one combination. The last one contains the list of herbs or drugs used in *YS* with their scientific names.

Let me take this juncture to express my utmost gratitude to Dr. N. V. P. Unithiri, Professor of Sanskrit (Rtd.), Department of Sanskrit, University of Calicut, whose guidance enabled me to prepare this thesis, for having provided me with technical information and suggestion throughout.

My heartfelt thanks are also due to all my teachers and the non teaching staff of the department of Sanskrit, University of Calicut.

I thank the authorities of Oriental Research Institute and Manuscripts Library, University of Kerala, C. H. M. K. Library and Sanskrit Department Library, University of Calicut and especially Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut.

C.U.Campus,

ASHA S. UNNI

14-07-2008

CONTENTS

Preface	i-iii
Abbreviation	v
Part A	
Critical Study of <i>Yogasārasamgraha</i>	1-44
Part B	
Edited Text of <i>Yogasārasamgraha</i>	45-322
Part C	
Translation of <i>Yogasārasamgraha</i>	323-486
Appendices	
1. Note on pharmaceutical forms of drugs	487-488
2. Weights and measures with their metric equivalents	489
3. Index of diseases	490-496
4. Index of recipes	497-505
5. Index of herbs with their scientific names	506-519
Bibliography	520-522

Abbreviations

SY - *Sahasrayoga*

YS - *Yogasārasamgraha*

PART A

Critical Study of *Yogasārasamgraha*

Critical Apparatus

Yogasārasamgraha (YS) is a Keralite work on āyurveda by one Vāsudeva. It is an unpublished but complete work in the form of manuscript. As the name indicates it is a compendium of the entire recipe in the route of administration. Hence it may come under the purview of pharmacy (bhaiṣajyakalpanāvijñāna), which is a branch of pharmacology (dravyaguṇāvijñāna). The work comprises eight chapters, division of which is based on the pharmaceutical forms of drugs. The eight chapters are kaṣāyakhaṇḍa, khaḷakhaṇḍa, tailakhaṇḍa, lepakhaṇḍa, ghr̥takhaṇḍa, cūrṇakhaṇḍa, guḷikākhaṇḍa and lehakhaṇḍa respectively. In total YS possesses about 880 recipes.

Details of Manuscripts Used

Three manuscripts of the work are used for the present edition. The first one is preserved in the Oriental Research Institute and Manuscripts Library, University of Kerala, which bears No. 20034. It is denoted by the letter A in the following study. The second and the third manuscripts of YS are kept in Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut, which are numbered as 833 and 3320 respectively. For later citing they are given the sigla B and C correspondingly. Details of them are given below:

Manuscript A

This is a palm leaf manuscript in a fairly good condition having 131 folios with the size of 10.5” x 1.6”. Though Sanskrit and Malayalam are the languages used, it is written in the script Malayalam. Each side of the leaves contains 8-9 lines and each line has 27-37 letters. And the handwriting is legible. It is A, which is taken as the base and the other two are compared to it.

It is a complete work and the codex comprises only this work. But the scribe has nothing left to reveal his identity or the date of copying, which might have been helpful to trace the date of the work. The only thing that is available as external evidence is the writing in the beginning leaf, which is a separate one. It runs thus: “നവഖണ്ഡം യോഗസംഗ്രഹവും മരുന്നുകൾക്കു സംസ്കൃത-മായിട്ടുള്ള പേരുകൾ ഭാഷയും ഒള്ള ഗ്രന്ഥം”. According to this the work has nine chapters and an index of the Sanskrit names of drugs with their Malayalam equivalents. But the work ends at the end of the eighth chapter and does not possess any index. Rarely, at the last portions, the scribe has underwritten Malayalam equivalents of the Sanskrit names of the ingredient to specify it. And there is nothing at the end as colophon that specify the completion of the work other than लेहखण्डः which simply shows the end of the chapter on linctus.

Manuscript B

This also is of palm leaf in rather good condition. The size of this manuscript is 14” x 1.5”. It has 42 leaves with 11-13 lines on each side of the leaves and the lines comprise 51-67 letters. The script used is Malayalam and the handwriting is legible. The codex of this manuscript contains other works too. This manuscript also is complete and ends at the end of lehakhaṇḍa. It too wants colophon showing date or details of the scribe or the author. While editing it is this manuscript, which is fully utilized to compare with A.

Manuscript C

This is a palm leaf manuscript and the codex contains other works too. The size of this manuscript is 14” x 1.7”. It covers the whole text in 61 leaves, but as 19 leaves are broken with its second half and most of the rest are brittle, the text cannot be completely caught. Each side of its leaves has 8-11 lines and each line contains 46-49 letters. The script used is Malayalam and the handwriting is legible.

The peculiarity of this manuscript is that each combination is numbered, which is not seen in the other two. And it should be noted that in kaṣāyakhaṇḍa decoctions and gruels are counted separately. That is, when combinations of gruels start it is numbered from one itself and not continuously.

This also comes to an end when lehakhaṇḍa ends. The scribe concludes the work by saluting Sarasvatī, the goddess of speech and learning and his preceptors. The next work of the codex is started from the last line itself of *YS*.

And at the end of this work the date of completion of copying is mentioned as the month of Meṭa in 907 of Malayalam era, i.e. the year 1732. Date could not be traced as that portion was brittle.

It seems that the manuscripts B and C are copied from the same exemplar, since similarities are seen between them when compared to A. For example, in the verse 1.17 both B and C read vāsā for vārtā and in 1.28 they read jalābdaiḥ for abdalājaiḥ, which is the reading in *SY* also. Similarity can specifically be seen in the description of sārasvataghṛta (5.75) which is taken from *SY*. In this combination A omits the first three lines while B and C include them. It may be an accidental error occurred to the scribe of A. But at the end of the combination both B and C add another four lines which is not there in either A or *SY*. Since these lines do not match with the combination they are not included in the text but noted at the foot. Though there are many other examples to highlight the similarity between B and C, they are not cited here. And there are places where B and C differ but they are not noteworthy.

Date and Authorship

Nothing more than the name of the author is known from the work. In the beginning verse his name is mentioned as Vāsudeva but the details about his preceptors, date or place of birth are little known. The adjective ‘cikitsākramakāṅkṣiṇā’ indicates that the author was a practicing physician. As

several verses of *YS* and the name of one chapter are in Malayalam, it can naturally be concluded that he was a Keralite.

It seems that *Sahasrayoga (SY)* had influenced the author much. In content and in the division of chapters influence of *SY* is reflected. Moreover, 140 recipes of *YS* are taken from *SY*. This fact may be taken into account to fix the date of the work, since there is the absence of other internal or external evidences. The date of *SY* also is not fixed. But it has been popular among the ayurvedic physicians of Kerala since 15th c. AD. As a number of recipes are borrowed from *SY*, it is sure that the date of *YS* is after *SY*. This may be taken as the upper limit and to fix the lower limit the date of completion of copying of the manuscript C can be considered. The date given in Malayalam era corresponds to 1732 AD. Hence the date of *SY* might be somewhere between 15th and 17th century, probably the 16th century.

Content Analysis

Kaṣāyakhaṇḍa, the chapter on decoction, is the first chapter of *YS*. This chapter starts with an invocation verse which praises Lord Gaṇapati, the trouble shooter, and who desires fresh stalks of sugarcane the most. In the second verse the author mentions the name of the work as ‘*Yogasārasamgraha*’, i.e., compendium of the entire recipe in the route of administration and his name Vāsudeva, who desires the course of treatment. According to the author, physicians are specialized in administering special forms of drugs like kaṣāya (decoction), khaḷa, taila (medicated oil), ghr̥ta (medicated ghee), cūrṇa (powder), vasti (clyster) and so on. Some others are famous for treating with siddha medicine, gems, mystic spells, rejuvenators etc. Thus by implicitly indicating why division of the chapters has been done in such a manner, the author directly enters into the description of the combinations.

Even though this chapter is named after kaṣāyas, peyas (gruels) also form a part of it. The first recipe mentioned in this chapter is ṣaḍaṅga, which is the boiled water of ghana, candana, śuṅṭhī, ambu, parpaṭa and uśīra. This is the basic as well as commonly known recipe given to the patients of fever and excessive thirst to promote digestive fire. Then the other combinations that can be administered on the patients of fever are given. The decoctions māvilañeṭṭyādi and ceriyakirātādi promote digestive fire and pacify fever. Cukkucuṇḍādi is another combination that pacifies fever. Drākṣādi overpowers fever due to vitiated vāta and pitta. It also pacifies alcoholism, vomiting, syncope, burning sensation, giddiness, upward internal haemorrhage, excessive thirst and jaundice. The combination nāgarādi destroys fever because of the disequilibria of the three humours. Decoction or cold infusion of mṛdvīkādi pacifies fever with burning sensation. Āraṇyatuḷasīmūlādi cures intermittent fever and bhāṛṅgyādi alleviates complicated fevers like chronic fever, fever raising twice a day, remittent fever and quotidian along with tertian and quartan. Pāṭhādi cures fever and diarrhea.

The combination candanośīrādi destroys internal haemorrhage. Menorrhagia and gonorrhoea can be cured off by taking musalīkhadirādi.

Recipes that cure respiratory problems and cough are then discussed. Balābṛhatyādi, which pacifies tubercular cough, is the first one of this type. Vidāryādi not only cures stertorous breathing and cough but emaciation, chlorosis and body ache also. Decoctions of bhāṛṅgīkaṇādi and daśamūlaviśvādi overpower dyspnoea and hiccough respectively. Vyoṣāgnyādi destroys cough, dyspnoea, weakness of sound and exhaustion of digestive fire.

Decoctions that can be administered on the patients of vomiting and anorexia are described next. The combinations āmrapallavādi, cavikādi, vilvādi and vilvamūlādi find their place in this category.

Dhānyākādi overpowers diseases of heart, stroke of vital part, paralysis of limbs, and chest pain, which are due to pitta vitiation. Kustumbarīnāgarādi is to pacify excessive thirst due to effort. Decoction or cold infusion of mṛdvīkādi repudiates thirst, syncope, intoxication and madness.

Then the recipes that may be administered in piles and ailments related to digestion are mentioned. Dusparśakādi, milk decoction of tītūvādi and nīrcīrādi cure piles and gandharvahastādi and abhayādi alleviate problems of motion. Pāṭhānāgarādi destroys dysentery with mucus, blood and colic. Durālabhādi destroys diarrhea with fever, pain in anus, evacuation by stool and sprue. Anorexia, lack of appetite, sinusitis, dyspnoea, cough, menorrhagia and diseases of abdomen can be repudiated and bodily luster and pleasure of mind and eye can be generated by the decoction known as śuddhaśuṅṭhīkaśāya.

Next to śuddhaśuṅṭhīkaśāya, decoctions to cure urinary problems are said. Gokaṅṭhakakaśāya, kūśmāṇḍavalyādi and yūthīmūlādi alleviate dysuria. Yaṣṭyāhvādi not only pacifies dysuria but the other diseases like burning sensation, excessive thirst, urethritis, bleeding and scanty urination. Pāccotticettyādi and niśākatakādi are destroyers of urinary disorders. Decoctions of nimbādi and nālpāmarādi are pacifiers of boils while varaṇādi cures kapha and fatness, loss of appetite, rheumatic palsy on the loins, head ache, chlorosis and internal abscess. Indravallīkaśāya is one that pacifies rheumatism and when taken along with khaḷa, it cures internal abscess.

Inflammation and enlargement of scrotum can be removed by the decoctions kṛṣṇānāgarādi, eraṇḍakoraṇḍādi and ullivēṭṭatukādi. Three combinations are said in kaśāyakhaṇḍa to overpower all colics, viz, gandharvahastādi, nirguṇḍyeraṇḍādi and muḷayilādi. Varṣābhūvilvādi alleviates constipation, lack of appetite, extremely increased colic, diseases in the bladder, heart, stomach, sides and the hip, dropsy, enlarged prostate, chlorosis

and enlarged spleen. Amṛtādi is a combination that pacifies fever with constipation, swelling and jaundice.

An anemic patient can take the decoctions of hrasvapañcamūlādi or tintriṇīkādi. Pathyāpunarnavādi is a special combination which can save the life of a patient who meets with death. Cukkucuṇḍādi keeps away swelling and constipation while harītakyaḍi quells dropsy too. Decoctions of paṭoladārvyādi and dūrvādi destroy erysipelas. If the decoction of jīvantyādi is taken carbuncle due to fever will not occur. Urticaria can be alleviated by intaking the decoction amṛtādi. Candanaparpaṭakādi pacifies crack on the sole with burning sensation. The patients of skin diseases can either take paṭolamūlādi or khadirāriṣṭādi.

Then the decoctions that can be taken to destroy rheumatism are said. Sahacarādi, balājīrakādi, bhadradārvādi and pṛṣṇiparṇibalādi are some of them. Citrakādi pacifies leprosy while rāsnairaṇḍādi cures rheumatism with colic, swelling in the shank, thigh, lower part of the spine, sides, hip and jaw and rheumatoid arthritis.

Recipes for reducing disturbances during pregnancy and diseases of delivered woman and babies are then described. By taking payasyādi and harītakyaḍi the pregnant woman can be freed from fever and dyspnoea and cough. For curing vomiting, vilvādi can be administered. Ārdrakavātha is a destroyer of swelling of pregnant woman. Balānāgarakvātha itself or with gingili oil destroys rheumatism of pregnant woman, children, aged and the delivered woman. If the decoction of triphalā along with ghee is applied, the pregnant woman will soon deliver without much pain. Fever and diarrhea of delivered woman can be cured by the decoction durālabhādi. Decoction of uśīrādi employed with madhu keeps away fever, vomiting, diarrhea, excessive thirst and syncope of babies. The combination vilvamūlādi with kṣaudra also is

to pacify vomiting and diarrhea of babies. Kṛṣṇādi and trikaṭutriphalādi alleviates insanity and epilepsy respectively.

Remedial decoctions for some of the diseases affecting limbs above collarbone are then mentioned. Triphalādi or paṭolādi remove all kinds of eye diseases. Trikaṭu taken in any form like decoction etc or the decoction of maṇḍūkapaṇṇyādi alleviates even sharpened as well as old sinusitis. Paṭolādi and saptacchadādi cure respiratory diseases that situate in mouth and stomatitis respectively. Vyāghrībalādi and kulatthādi are to pacify diseases of tongue and throat correspondingly. Uḷunnukolādi and balāhathādi taken at night can keep away head diseases.

Two combinations that nullify fistula-in-ano are niśāgnipāṭhādi and paṭolaśuṅṭhyādi. Kṣīrītvagādi wipes out wounds and hamsapādyādi cures goiter and scrofula. Vaginic ache can be cured by taking gokṣurakādi. The last decoction mentioned in *YS* is jīvantyādi which is an aphrodisiac and an excellent rejuvenator.

After describing decoctions gruels are said. The peyas cukkucerpulādi, ālmoṭṭādi and āvittolādi, which are mentioned first, are administered in fever and related ailments. Mudgādi shall be taken in curing all kinds of rhinitis, especially in acute influenza. Emaciation due to tuberculosis will be pacified quickly by taking gruel prepared with cerupañcamūla. Gruel of hrasvapañcamūla employed with different things pacifies cough, dyspnoea, excessive thirst, diarrhea etc. The sour gruel of pṛśnipaṇḍībalādi can be taken by the patients of fever and diarrhea. Gruels of pippalyādi and cavikādi repudiate constipation. The person who suffers from lacking of diaphoresis and sleep and has excessive thirst should take kolādi. Gruel of nāgarādi can be taken by the patients of burning sensation and excessive thirst. Aversion for food will run away if one takes the rice gruel of punarnavādi. The gruel araḷudahanādi destroys worms in anus and stomach, chlorosis, colic and

enlargement of spleen. Gruels of payasyādi, cārṅgeryādi and abhayādi are destroyers of diarrhea with bleeding. Rice gruels of daśamūlādi and hrasvapañcamūla pacify sprue and dysuria respectively.

Panaviralādibhasmakkaññi is one that cures swelling. Another gruel that pacifies swelling, chlorosis and dropsy is āvittolādi. Rice gruel boiled with the bark of kṣīrivṛkṣa along with milk destroys erysipelas. Rice gruel boiled with khadira is excellent to cure leprosy and urinary disorders. Rice gruel of viḷyālverādi overpowers worms and diseases caused by them. Rice gruel made in the decoction of daśamūla is excellent as nectar in pacifying swelling at the time of pregnancy.

Thus by describing decoctions and gruels prepared in decoctions kaṣāyakhaṇḍa comes to an end.

Khaḷakhaṇḍa

Khaḷa, in which the medium is buttermilk, has been given very much importance in *YS* and a whole chapter is being left for it. Kaṭukankarantakālī is the first khaḷa mentioned in *YS*. It can alleviate fever and is excellent in appeasing other diseases that have spread all over the world. Mustādi pacifies fevers and balādi cures haemorrhagic diseases. Diseases produced by śleṣma can be removed by taking the khaḷa of mukkāppīrādi. Paṭolādi destroys cough and dyspnoea and aṭakkāvāṇiyanādi pacifies piles. The four khaḷas to alleviate diarrhea are sindhucārṅgeryādi, ciñcābījatvacādi, lavaṇādi and dīpyakādi. The khaḷa to increase digestive fire is punarnavādi. Pippalyādi is an appetizer and wound healer. Abhayādi and kuberākṣīkhaḷa can be administered to keep down rheumatism.

After this, khaḷas to be administered in appeasing diseases of urinary system are said. Matsyākṣīkhaḷa is to destroy dysuria while khaḷas of nīrveryādi and vṛkṣādanī grown on udumbara are for curing urinary disorders.

Pārantīkhaḷa and indravallyādi keep away abscess and internal abscess respectively. Jaundice shall be nullified by administering āvilkaḷaṅcyādi, purāṅakiṭṭādi, nindīśakhaḷa or śvetapārantīkākhaḷa. If the patient who suffers from inflammation and enlargement of scrotum takes kalaṅcādi there will be no need for further treatment. Increased swelling and strengthened anemia will completely be destroyed, if viśvābhayādi is taken. Another khaḷa to root out anemia is kayyonnyādi.

Vyoṣādi is one to cure swelling and when tumpādi is taken, the heap of worms will be expiated. For pacifying the diseases due to impurity of blood like erysipelas red parantī flower itself shall be taken in buttermilk as khaḷa. Hapuṣādi overpowers diseases produced by vāta. Triphalākhaḷa not only pacifies diseases above collarbone but when taken at night heals wound. The last khaḷa mentioned is cerucīrākhaḷa which can expel poison.

With an advice, that is, the physician should prepare khaḷas with each apt drug diagnosing varieties of diseases, khaḷakhaṇḍa ends.

Tailakhaṇḍa

Like in the previous two chapters, tailakhaṇḍa also starts with the combinations that can cure fever. Sahadevyādi, aśvatthādi, kaṭurohiṅyādi and aṅgārataila are pacifiers of fever. Phenośīrādi and rāsnādi not only alleviates fever but the related ailments too. Then two recipes that can stop bleeding are mentioned. They are modakādi and pāccottiveṭṭyādi.

Medicated oils which remove respiratory ailments find the next place. As the speed of wind removes cloud, tekārājādi removes cough and dyspnoea. Aṣṭapatra, in which bhṛṅgarāja etc are ingredients, quells cough and dyspnoea, especially bronchial asthma. The other aṣṭapatra, in which kāraskara etc are ingredients, is a pacifier of diseases of head. Then the preparation of

sādhāraṇataila is given but its result is not mentioned. Bhṛṅgāmalakādi is multipurpose oil which makes even the crane as cuckoo, blind as non-blind and deaf as non-deaf, fixes the shaking teeth and one will become fat accumulated chest within three months. Medicated oils of nīlībhṛṅgādi and dhātrīvandākādi are hair promoters and amṛtādi immediately destroys gout in the head and diseases produced by pitta vitiation like haemorrhagic disease and chlorosis and the diseases due to pittarakta.

Candanādi is a combination that can tranquilize fever with burning sensation, intoxication, jaundice, menorrhagia etc and some mental problems like deformation of mind. Tuṅgadrūmādi and mañjiṣṭhādi are beneficial for head and eye. Balādhātryādi, if intaken, anointed or snuffed cures the ailments of the patients of urinary disorder, destroys diseases above collarbone and promotes blood and muscular strength. The oil dhānvantara is recommended for recently delivered woman, children and those who are weak due to injury in the vital parts or bone. It also destroys fever, chlorosis, seizures, insanity, retention of urine, hernia, diseases of vagina and tuberculosis. Lākṣādi can be administered on those who are in danger due to chronic fever, who are weak, emaciated, have intermittent fever, urinary disorder, dyspnoea and cough. There is another lākṣādi anointing of which will alleviate most of the diseases mentioned in the previous combination apart from tuberculosis, epilepsy, insanity and the diseases caused by supernatural powers.

Aśvagandhādi also cures fever, dyspnoea, cough and tuberculosis and it is bulk-promoting and stimulant of all dhātus. The combination dhātryādi is mainly intended to the emaciated though it cures diseases like chronic fever, lumbago, menorrhagia etc. Application of niśośīrādi can keep away carbuncle. Intaking, anointing, snuffing and clyster of prabhāñjanavimardana, which is of high valour, may remove eighty types of rheumatism, other diseases that generate from vāta; tumours, facial paralysis, hernia, abscess, foetal

malpresentation and different aches. Laśunādi also cures rheumatism. Moreover, it pacifies chlorosis in the abdomen, enlargement of spleen, enlarged prostate, inflammation and enlargement of scrotum, colic and loss of appetite.

The next recipe described in *YS* is kuṭajataila which is a healer of breast sores. One who is dough, lame, mute, aged, abstinent in sexual intercourse, one with emaciated body or with broken bone or joints can intake vātāśanītaila. Those who have hernia can be cured off by intaking gandharvataila. Hīṅgusaindhavādi is a destroyer of chlorosis, enlargement of stomach and colic. Ārukālādi strikes against jaundice while punarnavādi alleviates anemia and swelling. Pārvaḷlipāvattādi also is a pacifier of swelling. The renowned daśamūlādi tranquilizes vasomotor rhinorrhoea.

Medicated oils that can win over skin diseases are said next to daśamūlādi. Dūrvāguḷūcyādi completely cures erysipelas, small pox, ailments caused by spider poison, eczema, itching, eruption and burning sensation. Pañcavalkādi cure skin diseases due to pitta derangement and erysipelas. Nālpāmarādi, kāraskarādi, maññaḷādi and tuṅgadrumādi are some of the other oils which alleviate ailments of skin. Kāññīrādi, aṅkolādi, nīlīparpaṭādi, kaccūrādi, kīcakādi and nīlīmārkavādi also come under this group which cures the distress above collarbone in special.

Combinations acts against rheumatic complaints are then described. Two kṣīrabalās are said to cure rheumatism. The second one, when its ripeness differs, is rejuvenator, favourable for the senses, vitalizing, bulk promoting and beneficial for voice. Balādi, balāguḷūcyādi, ciñcāprasāriṇyādi, pañcasneha, two prasāriṇītailas, śatāvaryādi and hrīberādi are also pacifiers of rheumatism. Ketakyādi destroys rheumatism in bones. Devadārupalādi and ciñcādi overpower quadriplegia. In addition to rheumatism balākorandaka keeps away torticollis, tetanus and grīvāstambha. Pañcārkatāila quickly destroys eighty

kinds of chronic rheumatism, especially those in hip and joints; gout and facial paralysis. One more pañcārkatāila is there which cures rheumatism. Snuhyarkādi is a special one to strike against osteo-arthritis in the joint of knee while eraṇḍamūlādi cures rheumatism in waist and buttock. Kūrmuḷḷādi pacifies rheumatism in the shank, thigh and lower part of the spine, pleurodyria and intercostal neuralgia.

Snuhyarkatāila, dvipañcamūlādi, sarṣapādi and mātuḷuṅgādi are tranquilizers of latent rheumatism. Paralysis of arms can be alleviated by administering the medicated oils like two combinations of kārṣāsathyādi, pariṇatakerīkṣīrādi, māṣādi and likucādi.

Balā'tibalādi, pippalīmūlādi and daśamūlādi destroy paralysis. Māṣatāila is excellent in tranquilizing paralysis, facial paralysis, rheumatism, acute ear ache, deafness, tinnitus, cataract, disorder of the three humours, shivering of hand and head, brachial neuralgia and paralysis of arms. Catusneha also overpowers brachial neuralgia and paralysis of arms, especially sciatica. Laśunādi and jambīrādi shall be administered to destroy the diseases caused by vāta. Sphoṭālikādi eradicates sciatica at the time of intaking itself. Nārāyaṇatāila not only cures rheumatism of human beings but of animals like horse and elephant. Moreover, it alleviates bending of body parts, dantavāta, gaḷagraha and hernia.

Then the preparation of aṇutāila is described in *YS*. It also pacifies rheumatism. Next to this, preparation of balātāila is said but its result is not mentioned. Followed by balātāila, two combinations named balādi are given. The second one acts as rejuvenator, strength promoting of senses, vitalisor, bulk promoting and aphrodisiac, when its ripeness is differed.

Rheumatoid arthritis and diseases produced by it can be cured by administering guḷūcītāila and the two different combinations of balāguḷūcyādi.

Oil known as trimiśraka is to alleviate diseases caused by pitta, gout, fever and increased burning sensation. There are two combinations of oil known as ketakyādi. The first one keeps away kḥuḍavāta while the second one pacifies gout and diseases due to the derangement of the three humours. Catuśśītādi and candanādi are destroyers of gout. Increased kḥuḍavāta can be cured by applying pañcamūlādi.

Afterwards medicated oils which are helpful during pregnancy are described in *YS*. For easy delivery śālmālītāila or upodakādi can be smeared. Application of the next recipe pacifies the ailments of the early periods of pregnancy, if it is anointed on the day after menstruation. Kaṭukādi not only pacifies the diseases of vagina but helps conception also. In order to dispose of placenta and constipation, vacātaila can be poured on stomach.

Then oils that shall be administered on children are said. If prasāriṇītaila is snuffed, smeared or intaken hiccough of children can be thrown away. Dhānvantarabalātaila is excellent in alleviating diseases caused by demon, seizure and insanity of children.

Combinations that can be applied to pacify diseases above collarbone are said thereafter. Triphalādi is a promoter of hair and it cures ailments above collarbone. By applying the medicated oil of varībalādi, hair shall increase by four fingers by one month and it shall nullify baldness, hoariness and tawniness. Kālikātaila is another hair promoter. By the use of triphalādi (another one) hair will become soft, charming, shedding lustre, lengthy and devoid of wrinkles and hoariness. Itching and falling of hair can be prevented by applying dhurdhūrādi. Aṇutaila strengthens senses and it is beneficial for hair, skin and voice and bulk promoting.

Mañjiṣṭhādi, guḷucībalādi and asanavilvādi alleviate diseases of eye and head. Śigrumayūrādi can be snuffed to demolish distress in head. Asanavilvādi can be applied to cure mouth and ear diseases also. Asanasārādi is a pleasure

giver to mouth and nose while the other asanasārādi quench rheumatism above collarbone and ūrddhvaroga. Balāhaṭhādi kills headache and māṣamudgādi destroys diseases of head. Nāgarādi also can be used to put out diseases above neck. Medicated oil of arimedādi overpowers diseases of tongue, cheek, lip and especially those of tooth. Intaking, snuffing and gargling of khadirādi pacifies mouth diseases. Another combination of arimedādi is described in *YS* which cures problems of tooth in special. Apart from keeping away white hair, eraṇḍamūlādi fixes the shaking teeth and strengthens arms.

Next to arimedādi, oils that can be used in the treatment of troubles of ear are said. Kuḷīrataila is the first one in this category, which pacifies deafness, otorrhoea and chronic suppurative otitis media. Ajākṣīrādi, jīrakataila and mahatpañcamūlādi can be applied to cure ear ache. Pratiṣāhiṅgvādi destroys ear ache, otorrohea and tinnitus and chronic suppurative otitis media can be removed by varaṇārākādi. Rambhārākādi is to cure earache, deafness and otitis media. Bhadrādi is saturating for ear and destroys tinnitus. By applying two or three drops of kārpāsādi otitis media shall be wiped out. Nirguṇḍyādi immediately keeps away tinnitus, deafness, and earache with chronic suppurative otitis media. In order to avoid maggots kuṣṭhādi shall be saturated. Śatāvaryādi is excellent to nourish the tip of the ear. Bhūmikadambādi, if smeared in plenty, increases not only the ear but breast, penis and vagina.

Afterwards medicated oils that nullify nasal problems are described. Trikaṭutaila is a destroyer of nasal diseases. Balātaila and śigrusimhyādi are to cure rhinitis sicca and nasal obstruction in special. Tuḷasīsvarasādi, surasādi and guñjādi tranquilize atrophic rhinitis. Tuḷasīsvarasādi destroys the flow of defile water too. Hirṅguvyoṣādi, intaken or snuffed properly, is supposed to suppress nasal distresses. Cavikādi, if snuffed, shall pacify nasal polyps.

Diseases of lip can be alleviated by applying ajjhaṭādi. Śarapuṅkhādi and gaṇḍirāhvādi destroy mouth diseases. Kalatītaila, śarapuṅkhādi and śauṇḍīkariṅjīrakādi fixes tooth and piccakataila removes stomatitis. Citrakataila fixes broken as well as shaking tooth and cures all mouth diseases. Nirguṇḍīmaricādi strikes against tongue diseases and cystic swelling in special. It also wipes out sixty six mouth diseases. Madhukataila, viḷaṅgādi and pippalyādi, if snuffed, shall destroy facial paralysis, worms and diseases of head respectively.

Kīcakādi is a tranquilizer of skull disease and aṅkolādi keeps away head diseases, increases hair and disposes off bad odour of the body. Kaṭutrayataila and triphalādi are relievers of head ache. Migrane can be pacified by applying tuṣāmbhasādi. Purāṇatintriṅyādi is anti-rheumatic and reduces distress of head.

Some of the wound healers are said thereafter. Nimbādi, if applied on the vital parts, shall clean and heal the acute wounds even if they are with ache and weeping. Vraṇaviropaṇataila and tutthādi heal depraved wounds. Daḷāmalakataila and kūśmāṇḍapatrādi are also wound healers. Potakādi and koraṇḍabījādi cure burnt and chronic sores respectively. Sores produced by fistula-in-ano, chronic lymphadenitis, leprosy and urinary disorders can be healed by the oil madhukādi.

Medicated oils of vacādi, vyoṣādi, khadirādi, lāṅgalikādi and śrīdārumaricādi are relievers of chronic lymphadenitis. Brahmīpalāśādi also alleviates chronic lymphadenitis apart from itching with putrid, depraved sores, fistula-in-ano and scrofula. Chronic scrofula and putrid ooze shall be pacified by intaking nirguṇḍītaila.

Karambhādi, aḷaccemptaila and yaṣṭyābhayādi dispose off elephantiasis. Guggulutiktaka also is excellent for the remedy of the same.

Kuṅkumośīrādi removes wrinkles, non-elevated mole, chloasm of face and premature grey hair and promotes good complexion. Kuṅkumacandanādi also can be used for the same purpose.

Patients of nail diseases may always apply medicated oil. Tintriṅkādi is one that cures nail diseases.

Then combinations that can be applied on secret parts are mentioned. Among them dārvyādi is a pacifier of diseases of penis. Lingalūta can be wiped out by smearing the oil kārṇpāsāsthyādi. If kīramcampakādi is smeared, one will be disposed of sore on penis. Swabbing of natavārtākinyādi keeps away diseases of vagina and if priyaṅgvādi is smeared, one can certainly be freed from ill luck.

Thus ends tailakhaṇḍa, the chapter on medicated oil, which is the lengthiest chapter of *YS*.

Lepakhaṇḍa

In the beginning of this chapter, the author mentions that these combinations are said according to circumstances as advised by tradition. The first combination lākṣādi is a quick remedy for fever and it makes limbs fatty. The next one malarkkuḷamp is excellent in curing mahājvara and the other ailments that start with it. Another lākṣādi mentioned and kaḷliccārādi are pacifiers of piles. Oṭikkuḷamp and malarkkuḷamp are excellent in pacifying emaciation and fever respectively. Another lākṣādi alleviates tuberculosis and paccakkuḷamp acts against anorexia, tuberculosis and diarrhea. Smearing of triphalādi on neck pacifies hiccough. Application of dūrvādi stops bleeding caused by pāyu.

Stone in urinary bladder shall be shed out when paruttiverādi or ground rice mixed with milk are smeared and urine will be passed effortlessly if

jīrakādi is smeared on penis. Śatadhautaghṛta destroys erysipelas and excessive thirst and mṛṇālādi quells swelling. Amṛtādi and nantiyārvaṭṭādi break pimple and huge boil respectively. Then the other ointments to be applied on boils are described. Tilasarṣapādi, bhasmabhadrikādi, kaṭukkādi, koḷuppādi, paruvattoliyādi, pathyāmṛtādi etc can win over boils. When boil is broken, varādi may be anointed.

Thereafter ointments that can be administered on the patients of different swellings are said. Cemprāvallyādi heals ulcer and cures swelling. Aviyanādi can be smeared when prostrate is enlarged and tilādi when swelling is excessive. The two combinations of nyagrodhādi, sitādi and tamarādi are destroyers of erysipelas. Udumbarādi is good in curing erysipelas gangrinusum.

Remedial ointments of skin diseases take the next place. Bhāskarādi shall kill skin problems on skull and snukṣīrādi works against psoriasis. Triphalādi can be applied on different diseases affecting foot while snuhyādi and intuppādi trouble cracks on foot. Maricādi, apāmārgalepa, kunaṭimulakādi, śirīṣādi, veppādi, guggulumaricādi and jambīrādi are some other ointments that remove different skin problems. Eczema shall be won over by the oil snukkāṇḍādi while snuhyādi overpowers both dry and weeping eczema. Kaḷḷinavanītādi, kaḷḷippālarasādi and nāḷikerajalādi are the combinations to cure ring worm. If muḷakunellikkādi is thickly smeared scabies will fly away. Konnappatrādi subdues eczema and scabies and no skin problem will affect to those who anoint the ointment of kerippālādi. Śamyākādi, konnayilādi and niśādi also alleviate scabies. Apply powdered tuttha regularly in curing pulp.

If the ointment of perālādi is anointed inside the nail for three days pain, swelling and whitlow itself will be removed. Pannakkandādi heals chaffed sole and keeps away itching and swelling. Kuṣṭhaśamyākādi is a destroyer of suptikaṇḍūti and śāribādi strikes against itching, eczema and paleness. The ointment of dineśavallyādi shall quickly alleviate ring worm, maṇḍala, itching,

eczema and so on. Gandhakādi is said to alleviate itching, wounds and skin diseases by five days.

Kaḷippālādi and gajāsthigairikādi are the two combinations said in *YS* which nullify wart. Raktacandanādi fades the scar produced by wound and gandhakādi suppresses white or spotted leprosy. Māhiṣādi and gandhakādi are to destroy anemia.

Then the ointments which alleviate rheumatism are said. Arkakṣīrādi, koṭṭamcukkādi, viśvārkādi, vacāsvagandhādi and śigrutvagādi are some of them. Kārpāsabījādi, nimbatvagādi and eraṇḍatailādi are pacifiers of paralysis of arms, latent rheumatism and facial paralysis respectively. Śreṣṭhahānyādi is powerful to bring the paralysed body and rheumatism under control. Śuṅṭhīsatāhvādi destroys rheumatism in arm and knee and dhurdhūrādi cures rheumatism in knee and swelling. Dhānyāmlādi, grhadhūmādi, guḷucīpatrādi, lājatilādi, balāguḷūcyādi, ummattādi, saindhavādi, paṅkajādi, pañcasnehādi and madhūcchiṣṭādi are pacifiers of gout and related ailments and dhurdhūrādi overpowers rheumatoid arthritis.

Āranāḷādi is an excellent destroyer of burning sensation due to fever. Gogajendrādi is a destroyer of seizure and for tranquilizing insanity collyrium of karañjādi can be applied.

Afterwards ointments that may be applied to cure the distresses during pregnancy are described. Ointment of muttaṅgādi can be smeared on forehead, if there is head ache and burning sensation for the pregnant woman who is about to deliver. Anointing of ilavintolīyādi or viśalyādi on the naval helps effortless delivery of pregnant woman. If lāṅgalyādi is smeared on the palm, sole, naval and the vagina, it will quickly drive away the distress of pregnancy. Ānakkūṇādi anointed on the whole body and virakinverādi smeared downwards on abdomen also help easy delivery. If the ointment of

nākānantyādi is smeared downward on stomach no grievance shall occur and placenta will come out.

Ointments that can cure distress of eye take the next place. If mukkādi is intensely smeared, pain, swelling, burning sensation and severe redness of eyes will be alleviated. Iḷanīrkkūḷamp also can cure eye diseases. Ciñcāpatrādi shall be smeared externally to pacify redness, tears, pain and swelling with heat and inflammation of eye. Here the author of *YS* mentions that ointments to cure eye diseases can also be applied on feet as the nerves situate in feet, which reach the eyes lead the effect to the eyes by many ways.

Kuṭajādi and navanītādi are breast thriving whereas aśvagandhādi and bhūmīkadambādi are ear thriving.

Ointments that can be applied above collarbone come next to bhūmīkadambādi. The first one is vayampādi which alleviate nasal pulp. Laśunādi is a destroyer of gaḷagaṇḍa and arimedatvagādi is excellent in curing diseases of tooth. Candanādi and vacādi are applied in head ache. Kuṣṭhādi and mātuḷuṅgādi cure head diseases due to vitiation of pitta and kapha respectively. If nīlīvibhītakādi is anointed, one can escape from grey hair and getting old. Maricādi also pacifies diseases of head. Louse will soon be destroyed if manaśśilādi is applied. Māmsīkuṣṭhādi is an excellent hair promoter and ayorajādi overpowers grey hair. And candanodakādi is a destroyer of all diseases above neck.

Paṭolādi cleans sharp ulcers and nyagrodhādi removes swelling. Ointment of yavājyādi can be administered to expel poison and pittarakta. Lākṣāmanohvādi purifies skin. Dvipañcamūlādi, nyagdrodhadi and āragvadhādi are healers of ulcer due to derangement of vāta, pitta and kapha respectively. Mahāvṛkṣādi, triphalāmārkavādi, vibhītakādi and sevyādi also heal ulcer and make the skin fresh. Apāmārgādi and takarādi stop bleeding

from wounds. Tālādi and dūrvailādi are the ointments to dress the wound. Next to this, how the fractured portion should be treated is narrated. Āragvadhādi is suitable to clean and stop weeping of ulcers. Tāmbūlādi also heals weeping wounds. And ṭṛṛṭtejovatyādi is a healer of nālīvraṇa.

Ointments which drive out fistula-in-ano are punarbhūvādi, ālmoṭṭādi maññaḷveppilādi and haridrādi. Excess fat can immediately be destroyed by applying kaiḍaryādi.

Punarnavārkādi, śaṅkhacūrṇādi, goghṛtādi, saindhavādi and kṛṣṇataṇḍulādi are curers of cyst. Pariṇatasūraṇādi if smeared for seven days pacify sebaceous cyst. Harītakādi not only strikes out cyst but pimples, chronic lymphadenitis and abscess also. Kukkuṭaviḍādi is a special ointment that quells all kinds of chronic lymphadenitis. Punarnavārkādi destroys tumour and chronic lymphadenitis. Tumour can be putrefied with arsenic and cut by the bark of ānapparūva. Citrakādi and ūrvārūpañcāṅgulādi drive out all kinds of tumours.

Elephantiasis will be left off if dhurdhūrairaṇḍādi, sarṣapavijayādi or erikkinverādi is smeared. Vacāharītakādi is excellent in curing chronic lymphadenitis.

Then ointments that wipe out skin diseases and provide beauty are described. If pāṣāṇādi or uṇakkalariyādi is anointed one can be devoid of scabies. Sarjaniryāsādi and puḷintoliyādi shall be applied on foot. If jīvantiyādi is smeared cracks on skin will be destroyed. Ointment of āmalakī, śuktikādi and karañjabījādi pacify crack on sole. Thorn pierced in foot can be expelled by applying the sap of ravi. Elādi is a promoter of complexion and a destroyer of itching, pimples and erythema. Raktacandanādi removes dark spots on the cheek and provides face lustre. Dvijīrakādi also removes spots on the face and utpalādi makes the face like lustful lotus. Yavasārjarasādi pacifies chloasm and

spots on the cheek and promotes beauty. Gomayasvarasādi also is a beautifier of face.

Thereafter curative ointments of nail diseases are said. If perālādi is applied inside the nail, pain, swelling and whitlow itself will be quenched. Nūrādi also can be smeared to cure whitlow. Tintriṅkādi, pārāvatādi, and harītakyaḍi are pacifiers of nail diseases.

Śatāhvādi and veśavārādi are cleansers of vagina. If pārāvataśakṛtādi is smeared the beloved can be subdued in sexual union. Turaṅgagandhādi, maṅḍūkaparṇyādi, puṅkhikādi, sindūrādi, priyaṅgvādi, bhūmīkadambādi, mālatīpuṣpādi and añjanādi are the other aphrodisiacs mentioned in this chapter.

Next to aphrodisiacs, ointments to expel different poisons are described. Muttaṅgānarunīṅṭyādi can be anointed to force out poison due to the bite of mad dog and tilādi, if smeared excellently, wins over the poison due to dog bite. Hiṅgvādi and lodhrasaindhavādi act against poison of scorpion and spider respectively. Arkadugdhādi removes the poison of snake, spider, mouse and scorpion. Aṅgāradhūmādi overpowers rat poison and keeps the nerves safe. Maricādi and maricalavaṅādi destroy poison of frog and fish respectively. Kāravalyādi shall pacify poison of fox and bhṛṅgarājādi quells cat poison. Vacādi is a remedy for the poison of man. Poison of tortoise and tooth of cow can be destroyed by anointing lavaṅādi and kaṭutrayādi respectively.

Then the author highlights the importance of inunction. One, who practices inunction regularly, will be freed from old age, distress and rheumatism. Moreover, it enriches with bright eyesight, increased lifespan, sleep and good complexion. And the next verse shows that whether the ointment of candanādi is smeared there is no need for other aphrodisiacs. It will

make the noble people learned and strengthens mind. Here ends lepakhaṇḍa, the chapter on ointments.

Ghṛtakhaṇḍa

Medicated ghees, which are also administered as rejuvenators besides as curative medicine, constitute the subject matter of the fifth chapter of *YS*. The first combination mentioned is kalyāṇakaghṛta, which is powerful to alleviate many diseases like seizure, fever, different skin diseases, lack of semen, lack of remembrance and so on. It is strength promoting, auspicious, beneficial for life span, nourishing and provides with lustre and fortune and is excellent in pumsavana also. The next one mahākalyāṇaka is bulk promoting and killer of typhoid and is better than kalyāṇaka in quality.

Dhātryādi is a combination which reduces different diseases produced by pitta like menorrhagia, anemia, chlorosis, syncope, alcoholism etc. If a sterile woman intakes this medicated ghee it will help conception. Vārāhyādi is administered on the distress related to menstruation and mṛṇālādi on haemorrhagic diseases. Medicated ghee of śaśavāsādi can destroy tuberculosis, cough, fever, haemorrhagic disease, anorexia, asthma, chlorosis and hoarseness. Koṭiyāvaṇakkādi and kāṭṭucuṇḍaghṛta pacify gas trouble and dyspnoea respectively. Sahasrapatraghṛta is said to tranquilize excessive thirst and mustakādi helps conception and destroys diseases like dyspnoea, jaundice, erysipelas, fever and lassitude of voice. Vidyādighṛta destructs tuberculosis. Aśvagandhādi, which is of high potency, can be taken for many purposes. It alleviates diseases like gout, elephantiasis, stillness, diseases of head, chronic fever, baldness and premature greying. And it is beneficial for bulk promoting.

Cirivilvādi drives out ten types of tuberculosis, chlorosis, anorexia, cough, pain, hiccough and piles. Mahatpañcagavyaghṛta is excellent to cure epilepsy, dropsy, fistula-in-ano, swelling, piles, jaundice, anemia, chlorosis, cough and seizures. Aśvagandhādi (another one) is a promoter of voice, blood,

flesh and strength and it destroys all the diseases of urinary bladder and vagina and urinary disorder. And this is the best drug for the emaciated. Cemparrattighṛta is one that stops bleeding of women.

Daśamūlaghṛta and balāvidāryādi provide sweet voice. Bhṛṅgarājaghṛta cures lassitude of voice. But when brahmīghṛta is taken these two targets can be achieved.

Yaṣṭimadhukādi and drākṣādi destroy aversion for food and excessive thirst respectively. The other drākṣādi pacifies burning sensation, heat and erysipelas besides excessive thirst. Vaiśvānaraghṛta alleviates a lot of diseases. Sprue, piles, skin diseases, constipation, cough, anorexia, heart disease and weakness of voice are some among them. Obstruction in the anus can be relieved by the ghee brahmamahīruhādi. Dārvītvagādi is a tranquiliser of the three humours. Kuṭajādi strikes out bleeding piles and dysentery can be cured by taking apāmārgādi or śuṅṭhīghṛta. Hrīberādi is an excellent drug in pacifying piles, colic due to piles, diarrhea, sprue, anemia, dysuria etc. Ketakīghṛta also overpowers dysuria. Traikaṇḍakādi, vastyāmayāntakaghṛta and ekanāyakaghṛta alleviate different diseases related to urinary system.

Dhānvantaraghṛta wins over carbuncle, anemia, abscess, chlorosis, piles, inflammation and enlargement of scrotum, leprosy, insanity, epilepsy and so on. Śatadhautaghṛta and yaṣṭyādi are pacifiers of pimples. Sukumāraghṛta, which provides with lustre, beauty and nourishment, also alleviates many ailments like hernia, internal abscesses, chlorosis, piles, pain in vagina, rheumatism, swelling, dropsy, pain in spleen and constipation.

As the name indicates śūlīhataghṛta destroys different colics. Laśunādyaghṛta keeps away rheumatism, enlargement of spleen, enlarged prostate, inflammation and enlargement of scrotum, colic, loss of appetite and chlorosis in special. Gandharvataila is a special one to drive out hernia and

snukṣīraghṛta is a pacifier of poison. Daśasvarasaghṛta destructs anemia and punarnavaghṛta cures both jaundice and anemia. Ārdrakaghṛta kindles digestive fire and extinguishes vasomotor rhinorrhoea, allergic rhinitis and abdominal diseases.

Śatadhautaghṛta, gopātmajādi, kṣīrīvṛkṣādi and dūrvādi act as destructive of erysipelas. The other dūrvādi strikes out diseases like eruption due to pittarakta, small pox and ulcer due to pittarakta and fire burn in addition to erysipelas. Tiktakaghṛta keeps away different diseases produced by pitta. Mahātiktakaghṛta cures the same diseases that tiktakaghṛta cures, but it is of more potency than the former. Guggulutiktakaghṛta is a curative of many diseases. Rheumatism in joints, bones and marrow, leprosy, chlorosis, piles, urinary disorders and diseases above collarbone are some of them. Pārantyādi wins over leprosy.

Indukāntaghṛta is a destructive of rheumatism, tuberculosis, dropsy, chlorosis, colic and intermittent fever and is strength promoting. Ambhastakrādi pacifies rheumatism, gout, leprosy and diseases produced by haemorrhagic disease. Rāsnādi also cures gout. Brahmīghṛta promotes clarity of voice, intellect, memory and life span and destroys wickedness, seizure and insanity. If vyoṣādi is given to children, they will become scholars. Diseases of children like insanity and epilepsy can be wiped out and intellect, memory and voice can be promoted, if sārasvataghṛta, kūsmāṇḍaghṛta, hiṅgvādi and brahmīghṛta are administered. Mahākalyāṇaka is repeated here. Gomayasvarasādi, śaṅkhaṣṭyādi and pañcagavyaghṛta also pacify epilepsy and insanity and the last one promotes intellect.

The sacred ghee of pañcagavya (another one) can provide lustre, long life span and progeny and it ultimately destroys seizures and diseases caused by demon. Then the proportion of the five gavyas is given.

Sārasvataghṛta is a special one that causes strange results. If intaken in the morning it will clarify speech. When takes it for a week, a fortnight and a month one will sing like kinnarī, be retentive and become a poet.

The medicated ghee of paṭolādi can overpower the diseases affecting nose, ear, and eye, especially that of eye. Varaṇādi alleviates diseases above neck. Jīvantiyādi is a pacifier of cataract and candanādi cures conjunctivitis, glaucoma and serpiginous ulcer. Candanādi also is a destructive of eye diseases. If saturated, śuktisārādi shall subdue ulcer, white pterygium and conjunctivitis. Ṣaḍvinduḡhṛta, varījīvantiyādi, mayūraghṛta and mahāmayūra keeps away diseases above collarbone. Jātyādi and śuṅṭhīghṛta are wound healers.

Kīrādi, guḷūcyādi, phalasarpi, śatāvaryādi, pañcāravindaghṛta and ratimallaghṛta are aphrodisiacs. Among them guḷūcyādi and ratimallaghṛta help conception and śatāvaryādi is used in pumsavana. Pañcāravindaghṛta improves strength and appearance too.

Muttaṅgādi is excellent to expel poison. Pañcaśirīṣaghṛta alleviates poison even if it is chronic and firm. Pārāvatādi is another one that pacifies poison. It also cures excessive thirst, cough, dyspnoea and hiccough.

Thus ends the chapter on medicated ghee.

Cūrṇakhaṇḍa

The first powder mentioned in this chapter is ḡṛhadhūmacūrṇa that cures śītikātaṅka. The next one amṛtādi will make one free from erysipelas, excessive thirst, fever, burning sensation, and asrahalīmaka. Then powders that shall be administered on the diseases of women are described. Chinnaruhādi, viśvailādi and sahasrabhedikācūrṇa treat gonorrhoea. Bleeding can be obstructed by taking the powders of sarasijamakarandādi, gairikacūrṇa, śaṅkhaḡpadmakādi

and māṣādi. Puṣyānugacūrṇa alleviates diseases in vagina and those related to menstruation in addition to piles and bleeding diarrhea of children.

Śatāvarīcūrṇa makes one intelligent and handsome and he will be devoid of polyuria. In order to pacify haemorrhagic disease powders of sarjaniryāsa and khadirādi shall be administered. Karpūrādi is beneficial for heart and stomach and keeps away tubercular cough, hoarseness, dyspnoea, chlorosis, vomiting and diseases of throat. Elādi and yavānyādi tranquilize watering in mouth, anorexia, pleurodyria and intercostal neuralgia, enlargement of spleen, piles and sprue. The latter is taste promoting and beneficial for heart too.

Powders that pacify different respiratory ailments, especially cough, are said thereafter. Dīpyādi appeases tubercular cough and purifies tongue. Devadārupalādi, maññalādi, drākṣābhayādi, pāñitalacūrṇa and kaṇoṣaṇādi are destroyers of cough and the last two are pacifiers of dyspnoea too. Apart from being anti-tussive, ḍāḍimādi is stomachic, digestive, beneficial for voice and destroyer of sinusitis and dyspnoea. Tālīsapatrādi also cures cough along with disease of heart, chlorosis, piles, pain in vagina, constipation and seizures. Māgadhajādi and śuṅṭhīkaṇādi are destructives of hiccough. Śaṭīcorakādi cures hiccough and bronchial asthma.

Jātītakkolādi destroys anorexia whereas kalyāṇakacūrṇa and kārpāsāsthyādi eradicate vomiting. Lājādi can be taken by the patients of tuberculosis. And aśvagandhādi provides sweet voice. Maricādi relieves constipation and śuṅṭhīsauvarcalādi destructs dyspnoea and heart disease. Guḷūcyādi is for alleviating piles, anemia, rheumatism, chlorosis, spleen enlargement and specially hindering diseases. Powders of ajamojādi, śṛṅgiverādi and trikaṭukādi stimulate digestive fire. And vyoṣailādi is powerful to burn the food taken as well as the entire diseases. Abhrakagandhakādi also is digestive, appetising and stomachic. Sūraṇādi and kaṭutippalyādi keeps away piles and sprue respectively. Paḷamuḷakādi also strikes out sprue plus pain in

anus, enlargement of spleen and chlorosis. Powder of elādi is potent to pacify all the urinary disorders. Other than urinary disorders vyoṣāgnyādi tranquilizes jaundice, anemia, heart disease, leprosy and piles.

Internal abscess can completely be destroyed, if karañjabījādi is taken in the morning. Guggulupañcapalacūrṇa is a powder that alleviates leprosy, fistula-in-ano and chlorosis. Trikaṭukādi, kaṭukkādi and śubhādi drives out chlorosis, internal colic and severe hernia respectively. Śuṅṭhyādi is a pacifier of rheumatism, heart disease, chlorosis, piles, pain in vagina and constipation. Sindhūthādi appeases vitiated vāta and kapha. Hiṅgūgrādi is a combination that ousts internal diseases like chlorosis, dropsy and so on. Eraṇḍabījādi shall cure chlorosis with pitta predominance. Basically hiṅguvacādi is analgesic and it pacifies diseases like dysuria, chlorosis, rheumatism, constipation, retention of urine, hiccough, abscess and tympanitis. Hiṅgutvagādi also is a destructive of piles, enlargement of spleen, chlorosis and diseases of stomach.

Then the powders that appease colic are described. Kaṭutilādi, kiṭṭādi grhadhūmādi and śūlaharacūrṇa are excellent analgesics.

Avipatticūrṇa is one that is administered to cure diseases due to pitta predominance like vomiting, cough, giddiness, anemia and all kinds of poison. Cukkujīrakādi also pacifies diseases due to vitiation of pitta like burning sensation, diseases of stomach etc. Ayorajādi destroys swelling and dropsy. Māṇimandhādi is a special combination which is digestive, appetising, stomachic, purgative, rejuvenating, analgesic and pacifier of chlorosis and piles.

Powders that wipe out anemia are nellikkādi, kayyonnyādi, ayomalādi and koṭuvelyādi. Vārāhyādi destroys three kinds of jaundice. Purāṇakiṭṭādi and kiṭṭādi pacify both anemia and jaundice. Ajājyādi, punarnavādi, śṛṅgiverādi

and nāgarādi are destroyers of swelling. Kṛṣṇādi and gopāṅganādi quell vasomotor rhinorrhoea and erysipelas.

Brahmīrasādi can be administered to cure small pox and dhātryādi to prevent it.

Thereafter powders that eliminate skin diseases are said. Triphalādi removes skin diseases due to kapha derangement. If the patient of leprosy licks the powder of rājadrūmādi, he can become another moon. Eighteen kinds of skin diseases can be overpowered by haṭhacūrṇa. Pārantīcūrṇa, kākamācyādi, dviguṇaguggulu, vandākacūrṇa, śaśāṅkarekhādi and tilādi also wipe out skin diseases.

Tippalyādi is an anthelmintic and yavānyādi overpowers rheumatism and promotes digestive fire. Ḍāḍimādi is an excellent destructive of apatantraka, heart disease and dyspnoea and guḷūcīcūrṇa removes gout. Viḷaṅgādi keeps away distresses due to over bulkiness while aśvagandhādi nourishes the body.

Afterwards powders that can be administered during pregnancy are said. Madhukacūrṇa shall be taken for easy delivery and illakkarīcūrṇa obstructs conception. Foetus will be aborted if the pregnant woman takes the powder of vyoṣādi. Harītakāyādi pacifies cough and dyspnoea of pregnant woman. If the pregnant lady takes kustumburūkalka and ajamojādi, they shall cure vomiting and stimulate digestive power respectively.

Vacācūrṇā given to the milk-fed baby he will become intelligent by one month. Suvarṇacūrṇa makes one retentive and if viśvādi is practiced, the goddess of word herself will stay in mouth. A poet can improve much if he licks the powder of cukkutippalyādi. Nerttatippalyādi tranquilizes cough that causes emaciation of babies.

Triphalācūrṇa shall be applied on the aged to destroy cataract. Gṛhadhūmādi cure the diseases of mouth, teeth and neck. Karpūrādi pacifies ear and nasal diseases. Guggulupañcapalam heals ulcers and triphalācūrṇa destroys diseases above collar bone. Then the treatment to be given to the patient of poison is described.

Then some combinations that can keep youthfulness and prevent old age and distress related are described. If viḷaṅgādi is taken, one can cross the rivers of old age and diseases. Man who practices dhātryādi will not lose his youthfulness and charm and one can ever be energetic if he takes madhukacūrṇa. The powder of svayamguptādi makes one like an ass (he can do any hard work?). Thus ends the chapter on powders.

Gulīkākhaṇḍa

Elippāṣāṇādi is the first combination mentioned in this chapter. It pacifies shivering fever. Gairikagūlikā stops bleeding and śuṅṭhyādi subdues cough, heart disease, chlorosis, piles, pain in vagina and constipation. Tālīsapatrādi is a destroyer of a lot of diseases like rheumatism, vomiting due to śleṣma vitiation, fever, cough, anemia, chlorosis, acute alcoholism and sinusitis.

Magadhajādi is a pill that reduces hiccough and harīṭakyādi alleviates the increased dyspnoea and severe cough. Vaṭaśṛṅgādi, aśvagandhādi and kalyāṇakagūlikā keep away excessive thirst, weakness of the body due to tuberculosis and vomiting respectively. Pill known as vairecanī, not only destructs the internal distresses like enlargement of spleen, dropsy, heart disease, sprue, piles etc. but provides with good appearance, complexion and strength also. It is an aphrodisiac too. Tṛvṛtkṛṣṇādi relieves constipation. Nīrūryādi and kimśukādi cure urinary disorders. The pill Sūryaprabhā is an excellent analgesic, anti-tussive, destructive of dyspnoea and mahājvara.

Ciñcādi and kiṭṭādi are analgesics whereas maricādi and hiṅgulādi are purgatives. Harītakādi and abhrakādi are pacifiers of abdominal diseases. Pathyāpunarnavādi and nāgarādi shall be taken by the patients of anemia. The two maṇḍūravaṭakas are revitalizing for the patients of anemia.

Viḷaṅgasārādi can pacify diseases like leprosy, leocoderma, dyspnoea, cough, dropsy, piles, urinary disorder, enlargement of spleen and cyst. Bhallātakādi cures leprosy like aśanikuṣṭha and kuṭhārikākuṣṭha. The pill of candanādi is a wound healer and stimulates semen and blood.

Dārvīvarādi, vimalā and candraprabhā are the pills that alleviate eye diseases and cataract in special. Rasakriyā of karpūrasphaṭikādi and the pill godantādi cure diseases of eye. Dravavarti is a special one that can keep away seventy types of eye diseases like cataract, paṭala, pterygium, albugo, wounds and śukḷa. The pill sunetrī and tāmrādi also cures diseases of eye like conjunctivitis, glaucoma, wounds, śukḷa, acute conjunctivitis, cataract, paṭala and albugo. Śilāsaindhavādi, saindhavādi, viḷaṅgādi, candraprabhā, sphaṭikādi and dviniśādi also pacify different eye diseases. And bhāskaracūrṇa excellently wins over cataract. Karpūrādi works against the disturbances of eye lid. Other than the pills said above dantavarti, karpūrādi, akṣabījādi and śāṅmākṣika also strike out different eye diseases.

The pill vyoṣādi subdues sinusitis, dyspnoea and cough and promotes taste and voice and khadirasārādi placed in mouth expels all the diseases in mouth and provides with fragrance, delight and taste. Regular practice of phalatrāyādi removes diseases of neck, lip and palate. It also destroys foul smell of mouth and diphtheria in special.

Amṛtādi is one that eliminates pimples, fatness and fistula-in-ano. The last combination described in this chapter is candrodaya. It can be administered as potion, snuffing, collyrium, ointment and wrist wear. It shall completely

alleviate poison. And this preparation is excellent to provide with tranquillity and the means of securing prosperity. Here ends the chapter on pills.

Lehakhaṇḍa

Lehakhaṇḍa, the last chapter of *YS*, deals with preparation of linctuses. Though it is named after linctus, some āsavas and guḷas are also described in it. Pañcasāra, the first linctus mentioned in this chapter, is a destructive of intermittent fever. The next recipe is candanādi, which is not linctus but a mixture of sandal and butter. It shall be swallowed to pacify haemorrhagic diseases. Kūsmāṇḍakarāsāyana is a pacifier of cough, hiccough, fever, dyspnoea, haemorrhagic diseases, pulmonary cavitation and tuberculosis. Ultimately it strengthens chest and promotes intellect and memory power.

The linctus vyāghryādi tranquilizes chlorosis, heart disease, piles, dyspnoea and cough. Guḷārdraka also cures these diseases along with sinusitis, anorexia, pleurodyria, fever and abdominal diseases caused by retention of afeces. Vilvādi is one that pacifies vomiting, anorexia, loss of appetite, dyspnoea and praseka. Daśamūlādi is a linctus that can be taken by patients of any disease because it removes all the diseases. A long list of the diseases that are treated by it is given in *YS*. The next recipe mentioned is an āsava, i.e. nāḷikerāsava. It is administered to eliminate cough, dyspnoea, rhinitis and aversion for food. This unrivalled combination promotes strength, fair complexion and appetite. Nāḷikerarāsāyana wipes out all kinds of anemia and piles in special other than the diseases like fistula-in-ano, urinary disorder, chlorosis, enlargement of spleen, dropsy, heart diseases, sprue, leprosy, loss of appetite, bladder stone and latent rheumatism.

The combination of hiṅgvādi appeases chlorosis, enlargement of stomach and colic. The next recipe is of an ariṣṭa, i.e. daśamūlāriṣṭa of high potency, which strikes out all diseases especially chlorosis, abdominal diseases,

emaciation, anemia, wound, tuberculosis, loss of appetite and urinary disorder. Śatāvarīguḷa that can be used to treat all the syncope, urinary disorders, haemorrhagic diseases and chronic obstructive jaundice is praised by the sages. The linctus vyoṣādi keeps away sinusitis, dyspnoea and cough and promotes appetite and good voice. Sprue and twenty kinds of urinary disorders will be alleviated, if the patient takes pippalyādi. Pūṭīkarañjādi, which is an appetiser, destroys diseases like piles, anemia, poison, chlorosis, abdominal diseases and enlargement of spleen, constipation, stone in urinary bladder and dysuria. Pūṭīvalkādi also can win piles, enlargement of spleen, chlorosis and dropsy.

The combination called puḷiṅkuḷamp, when consumed, destroys chlorosis of eight kinds, all the colics, hernia and all the diseases produced by vāta. Dvipañcamūlādi is a pacifier of increased swelling, fever, colic and chlorosis. Citrakaguḷa alleviates diseases like anemia, abdominal diseases characterised by retention of afeces, chlorosis, leprosy, fistula-in-ano, piles, loss of appetite, colic, dyspnoea, cough, jaundice and other similar diseases. According to the author it was made by the sages as prescribed by the gods for an elaborate use.

Thus ends lehakhaṇḍa and the work itself.

Yogasārasamgraha in Comparison with Sahasrayoga

SY is a Keralite ayurvedic work that prescribes different traditional medicinal formulations. Though it has been widely popular in Kerala for a very long period of time, no one has mentioned anything about the date of *SY* and it is anonymous too. It enjoys the second place next to *Aṣṭāṅgahṛdaya* among the Keralite ayurvedic physicians. According to ancient practice in Kerala, learning of āyurveda means study of *Aṣṭāṅgahṛdaya* followed by that of *SY*. This shows the popularity and authenticity of the work. It has been divided into several chapters according to the forms of drugs.

Several similarities are seen between *YS* and *SY*. The first one is in the subject matter and then the distribution of the content. Both the works have combinations in Sanskrit as well as Malayalam. And *YS* has borrowed about 140 combinations from *SY*. Hence it is sure that *YS* was written modeling *SY*. The combinations seen in both the texts are being considered under this topic.

Decoctions

Combinations of decoctions form the first chapters of both the texts. And they start with the same recipe, i.e. ṣaḍaṅga. It may not be accidental because it is the basic combination given to the patients of fever, which is the common disease seen in the world, to pacify excessive thirst and to stimulate digestive fire. The author of *YS* has not made any change in the ingredients or description of this recipe.

YS contains 124 combinations of decoction and it has borrowed 32 recipes from *SY* including ṣaḍaṅga. Among them drākṣādi, nāgarādi, bhārṅgādi, candanośīrādi, musalīkhadirādi, vidāryādi, bhārṅgīkaṇādi, vilvādi,

candanaparpatākādi, dusparśakādi, gandharvahastādi, nirguṇḍyeraṇḍādi, muḷayilādi, khadirāriṣṭādi, saharādi, rāsnairāṇḍādi, payasyādi, ālmoṭṭādi and āvittolādi do not vary from *SY* in its content or description. Mṛdvīkādi described in *YS* also does not vary in its ingredient but adds intoxication to the diseases that it cures. Though the combinations pāṭhādi and daśamūlaviśvādi differ entirely in narration there is no change in content. In the case of the combination niśākatakādi there is change in one ingredient. *YS* accepts gopikā instead of bhadrikā. There is no change in ingredients of nimbādi described in *SY* and *YS*. But *YS* adds two lines to it according to which this nimbādi along with payodruvalka also pacifies boil. Other than the variation in one ingredient both the texts agree with the recipe of varaṇādi. The change is that *YS* receives one more jayā instead of abhayā.

Like this only one change is seen in the case of uḷliveṭṭaṭukādi, i.e. *YS* adds kaṇā to the combination. The change made in the recipe of pathyāpunarnavādi is that *YS* accepts viśva for citrā. *YS* omits vṛkṣāmbu from paṭoladārvyādi and yaṣṭikā from the decoction of triphalā. From the combination of jīvantyādi *YS* omits yaṣṭī but adds yavāṣa to. In the case of āvittolādi and panaviralādi, the two gruel preparations, *YS* does not differ from *SY* in content but slightly varies in narration. To the recipe of viḷyālverādi *YS* adds the drug arka.

Thus it is found that the author of *YS* has deviated a little from the combinations taken from *SY*. It should also be noted that in *SY* gruel preparations are distributed here and there among the decoctions, but in *YS* they are grouped and given at the end of the chapter on decoction. And in the manuscript of C they are numbered separately too.

Khaḷas

The second chapter of *YS* i.e. khaḷakhaṇḍa seems to be an exclusive one as such a chapter is absent in *SY*. Except the one khaḷa mentioned in the

kaṣāyakhaṇḍa, *SY* keeps silence about such preparations, in which buttermilk is the medium. It is seen that no other text has given that much importance to khaḷa than *YS*.

Medicated Oils

When medicated oils form the third chapter of *YS*, it is the ninth in *SY*. There are 36 combinations of medicated oils which are seen both in *SY* and *YS*. Among them aṅkārataila, tekarājādi, nīlībhṛṅgādi, candanādi, tuṅgadrūmādi, mañjiṣṭhādi, dhānvantaram, lākṣādi, niśośīrādi and prabhañjanavimardanam, pañcavalkādi, nālppāmarādi, kṣīrabalā, ketakyādi, devadārūbalādi, two balāguḷūcyādis, tuḷasīsvarasādi, ajjhaṭādi, vacādi, vraṇaviropaṇataila and karambhādi do not differ each other in ingredients or in results.

According to *YS* amṛtādi cures not only the diseases said in *SY* but cures haemorrhagic diseases, diseases produced by pitta like chlorosis, burning sensation, fever, lithuria, urinary disorder, pain in vagina and menorrhagia also. *YS* omits dūrvā from the combination ārukālādi. *YS* adds more results to aṅkolādi, i.e. it pacifies gurvāsa, itching and diseases of head and it promotes hair growth and removes foul smell of the body. In the case of kaccūrādi there is no difference between *SY* and *YS* in content but they differ in description. And *YS* says about more results of this combination. That is, according to *YS* this combination can alleviate chronic skin diseases and the group of wounds in special.

YS adds curd to the combination ciñcādi and there is no other differences. The difference seen in prasāriṇītaila and pariṇatakerīkṣīrādi is only in narration but not in ingredients or result. Balā and trikaṇḍaja are omitted from the combination of māśādi of *YS* and according to *SY* this combination will pacify the disease lytharism and the diseases above collarbone in addition to the result that is said in *YS*. It should be noted that both the works differ

entirely in description of the combination. In the case of the formulation of pañcasneha too they differ much. Difference is seen in description and the results said and not in the ingredient or preparation. *YS* simply says that pañcasneha tranquilizes all kinds of rheumatism while *SY* specifically mention them.

In the case of candanādi *YS* includes coca and dhurdhūra instead of cora and barbara which are there in *SY*. Though both the works agree in content of the combination asanavilvādi, according to *YS* it cures diseases of mouth too. To the combination nāgarādi *YS* adds yava for varā and according to *SY* this combination keeps away all the mouth diseases. As per the description in *YS*, by administering this oil even the fallen teeth can be fixed on their places and even those who lost eyesight can see things. In the case of arimedādi *YS* accepts madayantī instead of śarapuñkhā and finds additional qualities too. That is, it can be administered to cure the diseases of tongue, cheek, lips and loose tooth and to heal all ulcers that situate in mouth, in addition to that are said in *SY*. According to *YS* añkolādi can strike out gurvāsa, itching on the head and the diseases of the head, increases hair and disposes off bad odour of the body, other than pacifying the skin diseases on the head, which is the only result said in *SY*. While describing the combination dārvyādi *YS* takes the stand that it is the drugs dārvī, surasa and so on that are cooked with gingili oil whereas in *SY* it is the juice of dārvī with the drugs of yaṣṭyāhvā and so on that are cooked. It may merely be a problem in the reading, as *YS* reads surasa for svarasa of *SY*. But it results in the change of the ingredient and ultimately in the potency of the oil prepared.

Here, in tailakhaṇḍa, it can be seen that only a little variation has been made by the author of *YS* in the ingredients of the combinations borrowed from *SY*. But to several combinations he has added more results.

Ointments

The fourth chapter of *YS*, *lehakhaṇḍa*, seems to be an exclusive one. Though *SY* contains some combinations of ointments in the group of *vāṭaka*, not much importance is given to such preparation. Single recipe is taken from *SY*, i.e. *puḷiṅkuḷamp* which is included in the *lehakhaṇḍa* of *YS*. In the case of *puḷiṅkuḷamp*, *YS* adds *dhānyāṃḷa* to the combination of *SY* and the narration also is slightly differed.

Medicated Ghees

Medicated ghees are discussed in the fifth chapter of *YS*, whereas they are included in the tenth chapter of *SY*. Among the 97 combinations 29 are taken from *SY*. The first combination *kalyāṇakaghr̥ta* differs entirely from *SY* in narration but not much in content. *YS* adds *vaḍhrailā* and *elā* to this combination and omits *triphalā* from it. While describing the qualities of this ghee *YS* differs much from *SY*. *YS* omits the diseases tuberculosis, gout, rhinitis, tertian and quartan fevers, vomiting, piles, dysuria, erysipelas and itching, which are included in *SY* but adds leprosy and swoon to it. According to *YS* it can promote intellect and memory also. To *mahākalyāṇaka* also *YS* adds *mahāmedā* and omits *māṣa*. no other variation is there in content. But *dhātryādi* agree with that of in *SY* except in one case, i.e. according to *YS* it cures *vātarakta* and to *SY* it is *pittarakta*.

To the combination of *vārāhyādi* *YS* adds *vāmsī*. *Śaśavāśādi* seen in *YS* includes *madhuyaṣṭikā* and *mudgaparṇī* instead of *madhuka*, *sitā* and *ṛṣṇiparṇī* and inserts more results. That is, according to *YS* this combination alleviates haemorrhagic diseases, anorexia, dyspnoea, chlorosis and hoarseness in addition to that are mentioned in *SY*. *YS* differs much from *SY* while describing *aśvagandhādi*. At first, it is in the quantity of ghee, i.e. in *YS* the quantity is 1.152kg and in *SY* it is 768g. Then for the repeated *uśīra* *YS* accepts *hiṅgu* and

adds yava. According to *SY* this combination pacifies tuberculosis and related ailments, which is absent in *YS*.

The combination cirivilvādi does not deviate in content. In the case of mahatpañcagavyaghṛta also *YS* disagrees to *SY*. *YS* accepts the fruit of aruṣkara, rāsnā, rohiṇī, dūrvā and pūṭikā instead of puṣkara, jaṭā, rohiṣa, mūrvā and bhūtīka. That is, the ingredients differ entirely.

In the combination traikaṇḍakādi, only one ingredient changes, i.e. varī is taken in *YS* while it is varā in *SY*. Though there is narrative difference in vastyāmayāntakaghṛta only one difference is seen in ingredient, i.e. *YS* uses parūṣaka for palaṅkaṣā. But according to *YS* this combination keeps away chlorosis, depressed digestive fire, sprue, piles, dropsy, tuberculosis and related ailments and colic in heart, sides, chest and head other than that are mentioned in *SY*. And in dhānvantaraghṛta and sukumāraghṛta no variation is seen in content. As the combination of śūlīhataghṛta seems to be incomplete, it could not be compared. In daśasvarasaghṛta *YS* reads nāgavallī for vajravallī in *SY*. In order to prepare gopātmajādi, *YS* uses madhupa and viśva instead of kamala and kuṣṭha which are said in *SY*. There is no difference in the combinations of tiktakaghṛta, mahātiktakaghṛta, guggulutiktaka, indukāntaghṛta, jīvantyādi, pañcagavyaghṛta and mayūrakaghṛta seen in *YS* as well as *SY*.

According to *SY* brahmīghṛta is a promoter of speech, intellect and memory. But to *YS* it also destroys diseases caused by demon and sin and insanity and is beneficial for life. The other brahmīghṛta mentioned in *YS* does not vary from *SY* in content though description is slightly different. As per *SY* medicated ghee of hiṅgvādi cures insanity and according to *YS* it also pacifies diseases caused by demon and epilepsy.

Though the combination sārasvata is named as brahmīghṛta in *SY* no difference in content can be seen. But according to *YS* if this ghee is

administered for one week the person will sing like kinnarī, if it is taken for a fortnight, he will be retentive. Thus by its use for a month, he himself will become a poet. These results are not mentioned in *SY*. In *paṭolādi* *YS* accepts vyoṣa and cavya instead of parpaṭaka and according to *SY* this combination drives out abscess, fever, depraved wound, erysipelas, chronic lymphadenitis and leprosy other than that are said in *YS*. Though both the texts agree with in the formula of mayūraka *YS* omits a large part of mahāmayūraghṛta. The drugs dual bṛhatī, śāribā, dūrvā, śvadamṣṭrā, ṛṣabhaka, śṛṅgāṭaka, kaśeruka, rāsnā, sthirā and tāmalakī are absent in the recipe of *YS* and *SY* specifically mentions the diseases that are pacified by administering this ghee whereas *YS* says that it is of more potency than mayūraghṛta. And only one variation is seen in the recipe of jīvantyādi, i.e. *YS* adds ikṣu to the recipe.

Powders

YS leaves the sixth chapter for powders. In *SY* they constitute the fourth chapter. 19 recipes of powders are borrowed from *SY*. Sarasijamakarandādi has not been changed. To prepare puṣyānugacūrṇa *YS* uses vṛścīka for bālhīka and omits piñchā. According to *YS* karpūrādi cures weakness of voice, dyspnoea, chlorosis, vomiting and diseases of neck other than the diseases said in *SY*. As per the description of elādi in *SY*, it cures dysentery, anorexia, vomiting and the diseases of neck. But disease of heart, enlargement of spleen, piles and sprue are added in *YS*.

The quantity of marica to be taken to prepare yavānyādi is two hundred numbers in *SY* while *YS* says it as 98g. In the result also they differ. *YS* includes dysentery, anorexia and enlargement of spleen in place of constipation, cough and colic. Slight variation in description is seen in kārpāsāsthyādi and it does not vary from *SY* in content. Vyoṣāgnyādi and abhrakagandhakādi of both the works are same. According to *YS* guggulupañcapala destroys dysentery instead of worms. For *YS* the powder hiṅguvacādi is to pacify the diseases of urinary

bladder, lower part of the spine and vagina; enlargement of spleen and internal colic along with others whereas *SY* says it as diseases of hip, breast and intestine; dyspnoea, cough and loss of appetite. According to *SY*, the powder of hiṅgutvagādi taken along with ghee or honey alleviates colic due to chlorosis. *YS* keeps silence about ghee or honey and according to it this powder cures diseases of anus and spleen other than chlorosis.

Slight variation is there in the description of śūlaharacūrṇa, i.e. the wild sūraṇa pregnant with the drugs shall be burnt in the charcoal of cirivilva. *YS* omits this part. As per *SY*, the powder known as avipatti is good for the patients of pitta. At the same time *YS* mentions that it also pacifies dysuria, fever, vomiting, cough, emaciation, giddiness, tuberculosis, hotness, anemia, depressed digestive fire and all the poison. In the recipe of ayorajādi *YS* uses viḷaṅga for kaliṅga. The combinations kayyonnyādi, vārāhyādi and nellikkādi differ only in description and not in content.

Pills

While coming to the seventh chapter, it can be seen that 15 combinations have been borrowed from *SY*. Pills have been given the second place next to decoctions in *SY*. The combinations of pills nīrūryādi, sūryaprabhā, vimalā, akṣabījādi, and ṣāṇmākṣika do not vary in ingredients. Slight variation is seen in the combination maricādi, i.e. according to *YS* the raw drugs pounded for three days in the decoction of varā shall be taken along with jaggary. But *SY* does not mention the need to add jaggary or the liquid to be used for pounding. However, *Sujanapriyā* commentary of *SY* says that it is the juice of ginger that is used for pounding drugs.

In the case of maṇḍūravaṭaka there is no difference in ingredients or preparation but *YS* omits some of the results of this combination. According to *YS* it is only a life provider for the patients of anemia while *SY* points out that it

is a destroyer of shin diseases, ajaraka, swelling, stillness, anorexia, piles, jaundice, urinary disorders and enlarged spleen. *YS* omits madhuka from the combination karpūrasphaṭikādi which is there in *SY*. In the case of godantādi slight variation can be seen in description. In dravavarti *YS* includes niṣaṇḍaka for mārkaḥ, which is there in *SY* and according to *YS* the drugs shall be pounded for six days while *SY* talks about seven days. And it should be noted that though its name is mentioned as dravavarti in the combination itself, *SY* names it as triphalādigulīkā.

In the combination of sunetrī, *YS* accepts drākṣā instead of lākṣā. There is no other deviation in content though it is present in narration. According to *YS* śilāsaindhavādi cures only the dimness of sight whereas *SY* mentions that it can pacify śukla, pterygium and cataract. *YS* differs from *SY* about the quantity of tuttha to be taken to prepare bhāskaracūrṇa. As said by *SY* and *YS* it is 96g and 144g respectively and according to *YS* the whole drugs should be put in a crucible for seven days and then powdered but *SY* merely says that they should be blown in crucible and then powdered. To the combination karpūrādi *YS* adds tīkṣṇa by omitting kṛṣṇa and slightly varies from *SY* in description. While describing dantavarti *YS* reads vādikā for vālaka and also reads dhānyā for agni in the combination vyoṣādi.

Thus it can be seen that slight variations have been done in several combinations of pills described in *YS* when compared to *SY*.

Linctuses

Though the last chapter is named after linctus, āsava, ariṣṭa and ointments are included in it. In *SY* the first three form three separate chapters and have been given more importance. Only three recipes of linctuses are taken from *SY*. Kūsmāṇḍakarasāyana, which is taken from *SY*, does not vary from its source in content, but slight deviation is there in narration. The other two vyāghryādi and vilvādi do not vary either in content or in description.

Accordingly, with the chapter on linctus *YS* comes to an end. But at the end of *SY* ūrdhvarogacikitsā has been included with much importance.

Originality of *YS*

Although there are similarities between *YS* and *SY*, *YS* seems to be an independent work having originality. It should be noted that even if about 140 recipes are borrowed from *SY* and has followed the same method of division of chapters, *YS* has not blindly gone after it. Both the texts group the recipes according to the forms of prepared drugs but their distribution seems to be different. In the distribution of chapters, the sequence accepted by the author of *YS* seems to be more sensible. He starts with decoctions, in which water is the medium and which is the base of most other preparations. In this chapter itself gruels, which are prepared by cooking in decoctions, are given a room. Next to this khaḷas, in which buttermilk is the medium - not water, are placed.

Afterwards, the medicated oils which are prepared in decoctions are said. Then the ointments, which are merely pastes or pastes mixed with any of the fats (snehas) mostly oil, are said. Followed by this, medicated ghee that also is prepared by cooking in decoction, finds its place. Next to this, powders and then pills prepared out of powders are placed. In most of the pills jaggary is an ingredient. Thereafter linctus, for the preparation of which decoction, oil or ghee and any of the sugar is needed, is said. In this chapter itself one or two recipes of āsava and ariṣṭa for whose preparation extract or decoction and sugar agent is essential and then subjected to fermentation, are included. This sequence cannot be seen in *SY* even if it possesses all such preparations.

The two exclusive chapters on khaḷa and ointment also can be taken into account to prove the originality of *YS*. Though preparation of khaḷa and some recipes are rarely seen in other works, it appears that, no one other than the

author of *YS* has given much attention or importance to it, as a whole chapter - though a short one - is left for it.

It should also be noted that it is only about 140 recipes are taken from *SY* while *YS* possesses about 880 recipes. Even if it is provided that *YS* includes recipes from other texts too, all the 880 may not be copied. The case of *ratimallaghṛta* (5.97) shall be taken as an example. This is an aphrodisiac that can provide one with progeny. No reference about this medicated ghee is there in *Yogārṇava* of Kanippayyoor Sankaran Nampoothirippad, which is a collection of recipes of medicated ghees referred in almost all the authentic ayurvedic works including that belongs to Kerala. In the preface of *Yogārṇava*, Kalady Narayanan Nampoothiri certifies that thereafter no one has to search for any of the recipe of medicated ghee in any other ayurvedic work.

There are several other recipes of medicated ghees like *mastakādi*, *balāvidāryādi*, *drākṣādi*, *vaiśvānaraghṛta* etc. which are not included in *Yogārṇava*. Like this, several recipes that of decoctions, medicated oils or ghees or linctus may be there in *YS*, which are not seen elsewhere. Only a person who is well versed in āyurveda can find out and recognize the originality of each recipe. Therefore it may be assumed that *YS* can claim some sort of originality.

Availability of three manuscripts of *YS* shows that it was once popular among the physicians. Unfortunately no later references of this work is seen anywhere. It is pertinent to note that *YS* has not been noticed even by Kanippayyoor Sankaran Nampoothirippad, otherwise he would have referred to it anywhere in his work. Hence it is assumed that *YS* is an original work which had popularity in the past but lost it in course of time.

PART B

Edited Text of *Yogasārasamgraha*

योगसारसङ्ग्रहः

१. कषायखण्डम्^१

नवखण्डा गृह्यन्ते सकुतुकमिक्षुप्रकाण्डनिवहानाम्^२ ।
स्वादं स्वादं येन स्वकरेणैष प्रसादमेतु विभुः ॥ १ ॥

प्रयोगमार्गः सर्वेषां योगानां सारसङ्ग्रहः ।
लिख्यते वासुदेवेन चिकित्साक्रमकाङ्क्षिणा ॥ २ ॥

केचित् कषायैश्च खलैश्च केचित्
केचिच्च तैलैश्च घृतैश्च केचित् ।
केचिच्च चूर्णैर्गुळिकाभिरन्ये
केचिच्च लेहैश्च चिकित्सयन्ति ॥ ३ ॥

केचिच्च वस्त्यादिभिरेव कर्माभिः
कुर्युश्चिकित्सां भिषजो गदेषु ।

¹ A starts with हरिः

B & C start with हरिः श्रीगणपतये नमः । अविघ्नमस्तु ।

² B omits निवह

अन्ये च सिद्धौषधरत्नमन्त्र-
रसायनाद्यैः प्रथिता भवन्ति ॥ ४ ॥

षडङ्गम्³

घनचन्दनशुण्ठयम्बुपर्पटोशीरसाधितम् ।
शीतं तेभ्यो हितं तोयं पाचनं तृड्ज्वरापहम् ॥ ५ ॥

മാവിലത്തെട്ടാദി

മാവിലത്തെട്ടി കരിമ്പും മലർ ചുക്കും കുവളം കുറുന്തോട്ടി
ഇവകൊണ്ടുള്ള കഷായം പനിയീലിതേ⁴ പാചനം ശമനം. 6.

ചുക്കുചുണ്ടാദി

ചുക്കു ചുണ്ട അമൃതാടലോടകം⁵
തുവവേർ ജലദപർപ്പടഞ്ച തത്
ഏഴോരോന്നെ പതിനേഴു കാണുമായ്
വെന്ത നീർ പനിയീൽ നന്നു കേവലം. 7.

ചെറിയകിരാതാദി

ചുക്കും ചുണ്ടയുമമൃതം
മുത്തങ്ങയും കുടിക്കു നിഷ്കാമിതം
ചെറിയ കിരാതാദിരയം
പനിയീലിതേ പാചനം ശമനം. 8.

³ *Sahasrayogam (SY)*, The Vidyarambham Book Depot, p.1

⁴ C reads പനിയീലതേ

⁵ C reads കടലാടി സതുവ for അമൃതാടലോടകം തുവ ----- പർപ്പടക for പർപ്പട -----
ഏഴൊന്നു for ഏഴോരോന്നെ and omits തത് after പർപ്പടഞ്ച

द्राक्षादि^६

द्राक्षामधूकमधुकलोध्रकाष्मर्यशारिबाः ।
मुस्ताऽमलकहीबेरपद्मकेसरपद्मकम् ॥
मृणाळचन्दनोशीरनीलोत्पलपरूषकम् ।
फाण्डो हिमो वा द्राक्षादि^७ज्जातीकुसुमवासितः ॥
युक्तो मधुसितालाजैर्जयत्यनिलपित्तजम् ।
ज्वरं मदात्ययं छर्दिं मूर्च्छां दाहं श्रमं भ्रमम् ।
ऊर्धा^८धोगं रक्तपित्तं पिपासां कामिलामपि ॥ ९ ॥

नागरादि^९

नागरामृतहरीतकीः क्रमा-
न्नागहस्तनयनाङ्घ्रिभागशः ।
साधु सिद्धमुदकं सशर्करं
नाशयत्यखिलदोषजं ज्वरम् ॥ १० ॥

मृद्धीकादि

मृद्धीकाचन्दनोशीरशारिबाम्बुदवारिभिः ।

⁶ SY, p.5

⁷ SY reads द्राक्षाभिः for द्राक्षादिः -----ऊर्ध्वगं रक्तपित्तं च पि for ऊर्ध्वाधोगं रक्तपित्तं पि

⁸ An incorrect spelling for ऊर्ध्व, Monier-Williams, A Sanskrit-English Dictionary, p.222

⁹ SY, p.6

पाक्यं शीतकषायं वा दाहज्वरहरं पिबेत् ॥ ११ ॥

आरण्यतुळस्यादि

आरण्यतुळसीमूलविष्णुक्रान्ता^{१०}महौषधैः ।

क्वाथोऽयं निहरेच्छीघ्रं शीतिका^{११} विषमज्वरम् ॥ १२ ॥

भाङ्ग्यादि^{१२}

भाङ्ग्यब्दपर्पटकधन्व^{१३}यवाषविश्व-

भूनिम्बकुष्ठकणसिंहामृताकषायः ।

जीर्णज्वरं सततसन्ततकं निहन्या-

दन्येद्युक्तं^{१४} सह तृतीयचतुर्थकाभ्याम् ॥ १३ ॥

पाठादि^{१५}

पाठागुलूचीघनपर्पटाब्द^{१६}-

भूनिम्बविश्वेन्द्रयवैः शृताम्भः ।

¹⁰ A reads विष्णुक्रान्त ; C reads विष्णुक्रान्ती

¹¹ B & C read शीतकं

¹² SY, p.10

¹³ SY reads धान्यय for धन्वय

¹⁴ Correct reading may be अन्येद्युक्तम् । The usage अन्येद्युक्तं might be to avoid break in metre.

¹⁵ SY reads पाठेन्द्रयवभूनिम्बमुस्तपर्पटकामृताः ।

जयन्त्याममतीसारं सज्वरं समहौषधाः ॥ for पाठा ----- स्वर्गिभिरादरेण ॥

¹⁶ B & C read अम्बु

पेयं ज्वरात्तैरतिसारिभिश्च
यथामृतं स्वर्गिभिरादरेण ॥ १४ ॥

चन्दनोशीरादि^{१७}
चन्दनोशीरजलदलाजमुद्गकणायवैः ।
बलाजले पर्युषितैः कषायो रक्तपित्तहा ॥ १५ ॥

मुसलीखदिरादि^{१८}
मुसलीखदिरामलकत्रिकण्डजम्बूवरीक्वाथः ।
सास्थिस्रावं प्रदरं प्रमार्ष्टि मधुमान् प्रगे पीतः ॥ १६ ॥

बलाबृहत्यादि
बलाबृहत्यंशुमतीद्वयं वार्ता^{१९} शृतं जलम् ।
कृष्णापरागसम्मिश्रं क्षयकासहरं परम् ॥ १७ ॥

विदार्यादि^{२०}
विदारिपञ्चाङ्गुलवृश्चिकाळी-
वृश्चीवदेवाह्वयसूप्यपर्ण्यः ।

¹⁷ SY, p.39

¹⁸ SY, p.92

¹⁹ B & C read वाशा

²⁰ SY, p.48

कण्डूकरीजीवनह्रस्वसंज्ञे
द्वे पञ्चके गोपसुता त्रिपादी ॥
विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः ॥ १८ ॥

भाङ्गीकणादि^{२१}

भाङ्गीकणाकासहरीहरिद्रा-
वाशामृतानागरधान्यकानाम् ।
क्वाथो जयेच्छ्वासमतिप्रवृद्धं
क्षणेन तीक्ष्णोत्थपरागमिश्रः ॥ १९ ॥

दशमूलविश्वादि

दशमूलविश्वलशुननिष्क्वाथः क्षीरपरिशिष्टः ।
क्वाथो निहन्ति हिक्कां लज्जामिव वेगवान् रागः ॥ २० ॥

व्योषाग्न्यादि

व्योषाग्निचविकापथ्याभाङ्गीक्वाथः समाक्षिकः ।
स्वरसादाग्निसदनकासश्वासनिबर्हणः ॥ २१ ॥

²¹ SY, p.45

आम्रपल्लवादि

आम्रपल्लवतद्वृन्तविल्वलाजार्द्रकेक्षुभिः ।

क्वाथो मधुसमायुक्तः छर्द्यरोचकनाशनः ॥ २२ ॥

चविकादि

चविकापिप्पलीमूलमरिचौषधजीरकैः ।

सविल्वैः क्वथितं वारि भक्तद्वेषनिवारणम् ॥ २३ ॥

विल्वादि^{२२}

विल्वधान्यकबलामहौषधै-

ल्लाजमुद्गसहितैश्शृतं जलम् ।

छर्दिमाशु पिबतस्सशर्करं

हन्ति वातकफपित्तजामपि ॥ २४ ॥

विल्वमूलादि

विल्वमूलस्य निष्क्वाथः सलाजमधुशर्करः ।

रसेन मातुळुङ्गस्य युक्तश्छर्दिविनाशनः ॥ २५ ॥

²² SY, p.57

धान्याकादि

धान्याकशुण्ठीलघुपञ्चमूलं

बलां समुत्क्वाथ्य पिबेत् कषायम् ।

हृद्रोगमर्माभिहताङ्गभङ्ग-

वक्षोरुजः पित्तभवा^{२३} विजेतुम् ॥ २६ ॥

कुस्तुम्बरीनागरादि

कुस्तुम्बरीनागरपर्पटाम्बु

जम्बूप्रवाळाद्युषितं कषायम् ।

प्रातः पिबेत् पुष्परसं प्रगाढं

तृष्णां विजेतुं यदि चेत् प्रयत्नः ॥ २७ ॥

मृद्धीकादि^{२४}

मृद्धीकामधुकमधूकपिप्पलीभिः

खजूरैर्मलयजशारिबाब्दलाजैः^{२५} ।

सोशीरैश्शृतमथवा सुशीतमम्भ-

स्तृणमूर्च्छामद^{२६}मतिविभ्रमान्निरस्येत् ॥ २८ ॥

²³ A reads पित्तभुवा

²⁴ SY, p.62

²⁵ B & C read जलाब्दैः

²⁶ SY omits मद

दुस्पर्शकादि²⁷

दुस्पर्शकेन विल्वेन यवान्या नागरेण वा ।

एकैकेनापि संयुक्ता पाठा हन्त्यर्शासां रुजम्²⁸ ॥ २९ ॥

गन्धर्वहस्तादि²⁹

गन्धर्वहस्तचिरिविल्वहुताशविश्व³⁰ -

पथ्यापुनर्नवयवाषकभूमितालैः ।

क्वाथस्ससैन्धवगुळं पवनस्य शान्त्यै-

र्वह्वैर्बलाय रुचये मलशोधनाय ॥ ३० ॥

തീതുവാദി

തീതുവാ തമിഴാമ ചുക്ക തിമിതൈ³¹ രേഭിശ്ശൂതോ ദുഗ്ധയുക്
കാഥഃ ശുഷ്കഗുദാങ്ഗുരഭക്ത വിരിയെത്തീർക്കം³² മലം വാ

ഹരേത്. 31.

നീർച്ചീരാദി

നീർച്ചീരാം പരിപാച്യ കാടിയിലഥോ തൈലാനലിപ്തേ ഗുദേ

വേതുന്നതു കൊണ്ടു മുക്കടി തുലോം നല്ലൊന്നു രക്താനിതേ. 32.

²⁷ SY, p.30

²⁸ B reads गणम्

²⁹ SY, p.64

³⁰ C reads शृण्ठी

³¹ B reads ചുക്കിതി

³² A reads വിരിയെരിക്കം

अभयादि

अभयात्रिवृत्कुलत्थै -

शशृतमुदकं पिप्पलीरजोयुक्तम् ।

चित्रातैलविमिश्रं

पीतमुदावर्त्तमस्यति त्रिदिनात् ॥ ३३ ॥

पाठानागरादि

पाठानागरदुस्पृग्विल्वातिविषाब्दसंशृतः क्वाथः ।

आमातिसारहरः सास्त्रं सकफं सशूलमपि ॥ ३४ ॥

दुरालभादि

दुरालभानागरविल्वपाठा-

वलाहकैः कल्पितमम्बु पीतम् ।

ज्वरातिसारं गुदरुक्प्रवाहौ

विजित्य पित्तग्रहणीं निहन्यात् ॥ ३५ ॥

शुद्धशुण्ठीकषायः

अरुचिमनलमान्द्यं पीनसश्वासकासान्
प्रदर^{३३}मुदररोगानाशु हन्यादशेषान् ॥
जनयति तनुकान्तिं चित्तनेत्रप्रसादम् ।
पलपरिमितनिस्त्वक्शुद्धशुण्ठीकषायः ॥ ३६ ॥

गोकण्टककषायः

आदौ सह तृणाल्व्येन पञ्चमूलेन साधितः ।
गोकण्टकस्य निष्क्वाथो मूत्रकृच्छ्रविनाशनः ॥ ३७ ॥

कूशमाण्डवल्यादि

कूशमाण्डवल्लीमत्स्याक्षौ वसुकञ्च शतावरीम् ।
अशुष्कं तालपत्रञ्च इक्षोः काण्डं कुलत्थकम् ॥
मुद्गञ्च सर्वमैकत्र समं कृत्वा ततः पचेत् ।
सितया सहितं पीत्वा मूत्रकृच्छ्रात् प्रमुच्यते ॥ ३८ ॥

³³ B & C read उदर

യൂധീമൂലാദി

യൂധീമൂലകുലതഥാभ्यां शृतः क्वाथो जयत्यलम् ।

शर्करां मूत्रकृच्छ्रं च सद्य एव न संशयः ॥ ३९ ॥

यष्ट्याह्वादि

यष्ट्याह्नैलोर्वारुबीजेषुकाण्डै-

शशीतः क्वाथो नाळिकेराम्बुजन्म ।

पैत्तं कृच्छ्रं दाहत्‌ष्णोष्णवातं³⁴

रक्तस्रावं मूत्रसादं³⁵ हिनस्ति ॥ ४० ॥

പാച്ചോറ്റിചെത്തയാദി

പാച്ചോറ്റി ചെത്തി ചെറുപൂള³⁶ വരട്ടുമഞ്ഞൾ
രാമച്ചവുറ കതകനെല്ലിഫലം തമൈവ

നിർവേരിയുക്ഖാമിതമംഭസി തേൻ വിമിശ്രം

പ്രാതഃ കുടിക്കിലിതു മേഹഗണം വിനഷ്ടി. 41.

നിശാകതകാദി³⁷

നിശാ കതക നെല്ലിക്കാ വെട്ടി പാച്ചോറ്റി ഗോപികാ³⁸

ഏകനായകരാമച്ചമേദിഃ ക്വാഥഃ പ്രമേഹഹാ. 42.

³⁴ B reads वायुं

³⁵ B reads मूत्रकृच्छ्रं

³⁶ A reads ചെറുപോള

³⁷ SY, p.82 ; SY reads തെച്ചി for വെട്ടി ----- ഭദ്രികാ for ഗോപികാ

³⁸ B & C read ഭദ്രികാ

നിംബാദി³⁹

നിംബസ്യ തോലമൂതു ചുക്കു വരട്ടുമഞ്ഞൾ
വാശാഫലത്രയപടോലനിദിഗ്ദ്ധികാനാം
കാഥം സമാക്ഷികപൂരം⁴⁰ പുലരെ⁴¹ കുടിച്ചാൽ
ദേഹേ കരുത്ത കരു വേരരുമേഴു⁴² നാളിൽ.

എതച്ച നിംബാദി പയോദ്രുവൽകം
കൂട്ടീട്ടു പീതം കുശാന്തികാരി⁴³. 43.

നാല്പാമരാദി

നാല്പാമരഞ്ച ത്രിഫലാസമേതം
സഗുൽഗുലുക്കാഥ്യ പിഞ്ചേൽ കുരുണാം. 44.

वरणादि^{४४}

वरणसैर्यकयुग्मशतावरी-

दहनमोरटविल्वविषाणिकाः ।

द्विबृहती द्विकरञ्ज जया^{४५}द्वयं^{४६}

बहळपल्लवदर्भरुजाकराः ॥

³⁹ SY, p.111

⁴⁰ B reads സമാക്ഷികമിദം

⁴¹ B & C read പുലരിൽ

⁴² B reads ആറു

⁴³ SY reads ആറുനാളിൽ for ഏഴുനാളിൽ and omits എതച്ച ----- ശാന്തികാരി

⁴⁴ SY, p.112 and reads वरणादि

⁴⁵ B reads बला

⁴⁶ SY reads जयाभया

वरणादि कफं मेदो मन्दाग्नित्वं नियच्छति ।

आढ्यवातं शिरश्शूलं गुल्मं चान्त^{४७}स्सविद्रधिम् ॥ ४५ ॥

कृष्णानागरादि

कृष्णानागरसिद्धार्थहिङ्गुचूर्णसमायुतः ।

मोरटस्य च निष्क्वाथः सद्यो वृद्धिमपोहति ॥ ४६ ॥

इन्द्रवल्लीकषायः

इन्द्रवल्लीकषायश्च पातव्यस्तैलसंयुतः ।

आन्त्रवृद्धिविनाशाय तत् खलेनापि भोजयेत् ॥ ४७ ॥

एरण्डकोरण्डादि

नित्यमेरण्डकोरण्डनिर्गुण्डीभिश्शृतं जलम् ।

सैन्धवोरुवुतैलाढ्यं पेयं वृद्धिहरं परम् ॥ ४८ ॥

ഉള്ളി വെട്ടുകാരി⁴⁸

ഉള്ളി വെട്ടുകു ചുക്കഴിഞ്ഞവേ-

രാവണക്കു കണ⁴⁹ തോൽ⁵⁰ കഷായമായ്

സാവണക്കുരുവിനെണ്ണ സൈന്ധവം

നീർ കുടിക്കിൽ വൃഷണം ചുരുണ്ടു പോം. 49.

⁴⁷ B reads आन्त्र

⁴⁸ SY, p.90

⁴⁹ A & C read ആവണക്കിക്കണ

⁵⁰ SY reads ആവണക്കിനടെ വേർ for ആവണക്കു കണ തോൽ

गन्धर्वहस्तादि⁵¹

गन्धर्वहस्तकोरण्डमुस्तानागरसंयुतः ।

कषायः कोष्ठवातानुशूलादीन्नाशयेद्द्रुतम् ॥ ५० ॥

निर्गुण्डचेरण्डादि⁵²

निर्गुण्डचेरण्डकोरण्डगोक्षुरादि⁵³पुननवैः ।

पञ्चकोलाभयाशिग्रुकुलत्थै⁵⁴श्शृतं जलम् ।

सक्षारहिङ्गुलवणं सर्वशूलविनाशनम् ॥ ५१ ॥

മുളയിലാദി⁵⁵

മുളയില ചുക്കു കുലതൈഃ കൊട്ടത്തേങ്ങാജമോജവൃശ്ചീവൈഃ
കൊടിയൊരുശുലവിനാശനമിന്തുപ്പും കായമിട്ടു പാക്യമിദം. 52.

वर्षाभूविल्वादि

वर्षाभूविल्वखल्वोरुवुसहचरशुण्ठयम्ब⁵⁶ग्निमन्थैः कषायः

पातव्यः सप्तसारो गुलकणपट्टुहिङ्गवाज्य⁵⁷मिश्रो यथावत् ।

⁵¹ B omits the combination गन्धर्वहस्तादि

⁵² SY, p.78

⁵³ C reads गोक्षुरादि

⁵⁴ SY and B read च

⁵⁵ SY, p. 75

⁵⁶ B omits अम्बु

⁵⁷ B reads गुललवणकणाहिङ्गु

विड्बन्धं वह्निमान्द्यं रुजमतिमहतीं वस्तिहृत् कुक्षिपार्श्व-
श्रोणीदेशेषु सद्यश्शमयति जठराष्ठीलगुल्मप्लिहां च ॥ ५३ ॥

അമൃതാദി

അമൃതമുകഴഞ്ചായ് രേചകീ നാൽക്കഴഞ്ചാ-
യവിലമിരുകഴഞ്ചായ്ക്കൊണ്ടു പകാം⁵⁸ കഷായം
ഗുളലവണകണാഭിസ്തത് പിബേദാശുതീരും
പനിയൊടു മലസംഗം⁵⁹ വീക്കവും കാമിലാ ച. 54.

ह्रस्वपञ्चमूलादि

पाण्डुरोगी पिबेदादौ ह्रस्वाख्यं पञ्चमूलकम् ।
चन्दनामलकं पक्वं पुनर्नवयुतं जलम् ॥ ५५ ॥

तिन्त्रिणीकादि

तिन्त्रिणीकतरुपर्णशलाका-
लोहपत्रविजयापुनर्नവैः ।
इक्षुविल्वसहितैः शृतमम्बु
पाण्डुमाशु सगुळं विनिहन्ति ॥ ५६ ॥

⁵⁸ B reads വെക്കം

⁵⁹ B reads മലബന്ധം

पथ्यापुनर्नवादि⁶⁰

पथ्या पुनर्नवशिफाकणमूलवह्नि -

विश्वब्दजीरकसुरद्रुममागधीनाम् ।

क्वाथं पिबेच्छ्वयथुदण्डधरार्त्तजीवो-

प्युत्तिष्ठते शिवसमाश्रितबालतुल्यः ॥ ५७ ॥

ചുക്കുചുണ്ടാടി

ചുക്കുചുണ്ട കടലാടി സതൂവ

നാലുമായറുകഴഞ്ചിവ കൊണ്ടു്

അരധവിലാതമിഴാമ കഷായം

ഹന്തി ശോഫമപി⁶¹ സംഗമം വിശഃ. 58.

हरीतक्यादि

हरीतकीत्रिवृण्मूलकुलत्थैस्साधु साधितः ।

क्वाथस्तूरुबुकैलाढ्यं शोफानाहोदरापहः ॥ ५९ ॥

पटोलदाव्यादि⁶²

पटोलदावीपिचुमन्दतिक्ता-

त्रायन्तिकायष्टिमधु प्रसिद्धम्⁶³ ।

⁶⁰ SY, p.102 and reads निशाकण for शिफाकण ----- चित्राब्द for विश्वब्द

⁶¹ C reads അതി

⁶² SY, p.108

⁶³ SY reads यष्टिवृषाम्बुयुक्तम् for यष्टिमधु प्रसिद्धम्

जलं विसर्पं विनिहन्ति धात्री-

पटोलमुस्तैश्च शृताम्बु तद्वत् ॥ ६० ॥

दूर्वादि

दूर्वापटोलपारन्तीमूलतोयं विसर्पनुत् ।

दृश्यते त्रिफलाक्वाथो यथैव परिशीतकः^{६४} ॥ ६१ ॥

जीवन्त्यादि^{६५}

जीवन्तीहिरिबेरिकात्रिफलिकावाशामृताशारिवा-

शुण्ठीनिम्बपटोलचन्दनयवाषो^{६६}शीरमुस्तै^{६७} शशृतः ।

निष्क्वाथोऽष्टमशेषितो मधुगुळप्रक्षेपणात्संस्कृतः

पीतश्चेज्ज्वरितस्य तस्य पिटकोत्पत्तेः प्रसङ्गः कुतः ॥ ६२ ॥

अमृतादि

अमृतारजनीनिम्बयाषरोगघ्नतोयदैः ।

पथ्याधात्रीवृषैः क्वाथः शीतपित्तनिबर्हणः ॥ ६३ ॥

⁶⁴ B reads परिशीलतः

⁶⁵ SY, p.105

⁶⁶ C reads यवाषचन्दनपटोल

⁶⁷ SY reads यष्टीपयोदचन्दनपटोलोशीरनिम्बैः for निम्बपटोलचन्दनयवाषोशीरमुस्तैः

चन्दनपर्पटकादि^{६८}

चन्दनपर्पटकामृतवल्लीधान्यकसेव्यजला^{६९}म्बुद^{७०}सिद्धम् ।
पुष्करमुग्रविदाहविमिश्रं स्फोटमशेषमपोहति पीतम् ॥ ६४ ॥

पटोलमूलादि

पटोलमूलत्रिफलाविशालाः
पृथक् त्रिभागाः पचितत्रिशाणाः ।
स्युस्त्रात्रायमाणाकटुरोहिणी च
भागार्धिके नागरपादयुक्ते ॥
एतत्पलं जर्जरितं विपक्वं
जले पिबेत्कुष्ठविशोधनाय ॥ ६५ ॥

खदिरारिष्टादि^{७१}

खदिरारिष्टगुळूचीपटोलदार्वीदुरालभाक्वाथः ।
कुष्ठानां विनिहन्ता दैतेयानां नृसिंह इव ॥ ६६ ॥

⁶⁸ SY, p.110

⁶⁹ C reads बला

⁷⁰ SY reads सेव्यजलाम्बुदधान्यक for धान्यकसेव्यजलाम्बुद ----- सद्यः for पीतम्

⁷¹ SY, p.73

सहचरादि^{७२}

सहचरं सुरदारु सनागरं

क्वथितमम्भसि तैलविमिश्रितम् ।

पवनपीडितदेहगतिः पिबेत्

द्रुतविळम्बितगो भवतीच्छया ॥ ६७ ॥

बलाजीरकादि

^{७३}पायायनमितैः बलाजीरकनागरैः ।

क्वाथः पीतः प्रमथ्नाति समीरणबलं बलात् ॥ ६८ ॥

भद्रदावादि

भद्रदारुनतं कुष्ठं दशमूलं बलाद्वयम् ।

वायुं वीरतरादिञ्च विदार्यादिञ्च नाशयेत् ॥ ६९ ॥

चित्रकादि

चित्रकातिविषापाठाकटुकारग्वधक्षपाः ।

महाव्याधिप्रशमनो योगषडरणस्मृतः ॥ ७० ॥

⁷² SY, p.63

⁷³ B adds नयो before पायाय

रास्त्रैरण्डादि^{७४}

रास्त्रैरण्डबलासहचरवरीदुस्पर्शवाशामृता
देवाह्वातिविषाघनेक्षुरशटीविश्वैः कषायश्शृतः ।
सर्पिस्तैलविमिश्रितः प्रशमयेद्वायुं सशूलं तथा
जङ्घोरुत्रिकपार्श्वपृष्ठहनुगा^{७५} शोफं च वातास्त्रजम् ॥ ७१ ॥

पृश्निपर्णीबलादि

पृश्निपर्णीबलाविश्ववंशपत्रसुरद्रुमैः ।
सजीरकैः शृतं तोयं वातवैगुण्यनाशनम् ॥ ७२ ॥

पयस्यादि^{७६}

पयस्याशारिबापाठातोयतोयदनागरैः ।
शृतं शीते पिबेद्द्वारि गर्भिणीज्वरसूदनम् ॥ ७३ ॥

हरीतक्यादि

हरीतकी वचा शुण्ठी भार्ङ्गी च कटुरोहिणी ।
गुळ्णेन सह संयुक्तं^{७७} गर्भिणीश्वासकासजित् ॥ ७४ ॥

⁷⁴ SY, p.71

⁷⁵ B reads पृष्ठपार्श्वहनुगं

⁷⁶ SY, p.96

⁷⁷ B reads सम्मिश्रं

വില്വാദി

വില്വലാമജ്ജലാജാമ്ബു പിബേച്ഛർദ്ദിषു गर्भिणी ॥ ७५ ॥

आर्द्रकक्वाथः

आर्द्रकक्वाथसंयुक्तं क्षीरं गुळयुतं पिबेत् ।

पिप्पलीचूर्णसंयुक्तं गर्भिणीशोफनाशनम् ॥ ७६ ॥

बलानागरक्वाथः

बलानागरनिष्क्वाथस्सस्त्रेहः केवलोऽपि वा ।

गर्भिणीबालवृद्धानां सूतिकाया^{७८}श्च वातनुत् ॥ ७७ ॥

ത്രിഫലാകഷായം⁷⁹

ത്രിഫലായാഃ കഷായത്തെ⁸⁰ നെയ്യുമായ് പരകീടിനാൽ
അധികം നോവുകൂടാതെ പുത്രം സുഭൂതേ ക്ഷണാദധുഃ. 78.

दुरालभादि

दुरालभाविश्वतुल्यदशमूलशृतं जलम् ।

पीत्वा ज्वरातिसाराभ्यां मुच्यते सूतिका ध्रुवम् ॥ ७९ ॥

⁷⁸ A reads सूतिका

⁷⁹ SY p.95

⁸⁰ SY reads ത്രിഫലായഷ്ടികാകാഥം for ത്രിഫലായാഃ കഷായത്തെ

उशीरादि

उशीरजम्ब्वाम्रवटप्ररोहैः

क्वाथो रसो वा मधुसंप्रयुक्तम् ।

पित्तज्वरं छर्द्यतिसारतृष्णां

बालस्य मूर्छामपहन्ति सद्यः ॥ ८० ॥

विल्वमूलादि

विल्वमूलजले सिद्धं लाजमिश्रपयः शिशु ।

पिबेत् क्षौद्रेण संयुक्तं छर्द्यतीसारनाशनम् ॥ ८१ ॥

कृष्णादि

कृष्णाकशेरुखर्जूरविदार्यामलक^{८१} वरी ।

शर्करामधुसर्पिश्च सर्वोन्मादे पिबेदिदम् ॥ ८२ ॥

त्रिकटुत्रिफलादि

त्रिकटुत्रिफलादारुहिङ्गुसौवर्चलं वचा ।

कषायं क्षौद्रसंयुक्तमपस्मारविनाशनम् ॥ ८३ ॥

⁸¹ B & C read मधुकं

त्रिफलादि

त्रिफलामधुकक्वाथः पटोलादिकमेव वा ।

पिबेन्नेत्रविकाराणां सर्वेषां नाशनं निशि ॥ ८४ ॥

कटुत्रय्यादि

कटुत्रयीसमानांशा व्रणघ्नी पीनसापहा ।

कषायलेहचूणाद्यैस्सेविता निशि सादरम् ॥ ८५ ॥

मण्डूकपर्ण्यादि

मण्डूकपर्णीमरिचकुलत्थैस्साधु साधितः ।

कषायः पीनसार्तिघ्नः कोष्णाम्बु पिब^{८२}तान्नृणाम् ॥ ८६ ॥

कवोष्णं दशमूलाम्बु जीर्णां वा वारुणीं पिबेत् ।

जिघ्रेच्चोरकतक्कारिवचाजाज्युप^{८३}कुञ्चिकाः ॥ ८७ ॥

पटोलादि

पटोलशुण्ठीत्रिफलाविशाला-

त्रायन्तितिक्ताद्विनिशामृतानाम् ।

पीतः कषायो मधुमान्निहन्ति

मुखेस्थितां श्वास्य^{८४}गदानशेषान् ॥ ८८ ॥

⁸² A omits सादरं - - - पिब

⁸³ A reads अजाज्या च

सप्तच्छदादि

सप्तच्छदोशीरपटोलमुस्ता

हरीतकीतिक्तकरोहिणीभिः ।

यष्ट्याह्वराजद्रुमचन्दनैश्च

क्वाथं पिबेत् पाकहरं मुखस्य ॥ ८९ ॥

व्याघ्रीबलादि

व्याघ्रीबलामृताविल्वसुरसीदेवदारुभिः ।

कषायः क्षौद्रसंयुक्तो जिह्वारोगविनाशनः ॥ ९० ॥

कुलत्थादि

कुलत्थमुद्गनिर्गुण्डीशुण्ठीसैन्धवसंभवः ।

क्वाथः कणारजोयुक्तः सक्षौद्रः कण्ठ^{८५}रोगनुत् ॥ ९१ ॥

ഉഴുന്നുകോലാദി

ഉഴുന്നുകോൽ ചുക്ക കുഞ്ഞുവെട്ടിവേർ

കുന്ത⁸⁶ വായിപ്പയറോടു കുവളം

നിറുത്തുവെന്താറ്റിന നീരിൽ നൈവട

കുടിക്കു രാത്രൗ തലനോവൊഴിഞ്ഞുപോം. 92.

⁸⁴ C reads चाशु

⁸⁵ B reads कर्ण

⁸⁶ B & C read വറുത്ത

बलाहठादि

बलाहठादि क्वाथं तु शिरोरोगी पिबेन्निशि ॥ ९३ ॥

क्षीरीत्वगादि

पिबेद्वृणेषु क्षीरित्वक्रिफला गुग्गुलूदकम् ।

तिक्तकञ्च महातिक्तं तथा गुग्गुलुतिक्तकम् ।

तदुत्तवेष्वामयेष्वेव कषायार्थञ्च^{८७} शस्यते ॥ ९४ ॥

निशाग्निपाठादि

निशाग्निपाठानृपतीन्द्रवारुणी-

करञ्जनिम्बासनचित्रमूलकैः ।

शृतं जलं सैन्धवहिङ्गुसंयुतं

भगन्दरार्शांसि निहन्ति तत्क्षणात् ॥ ९५ ॥

पटोलशुण्ठ्यादि

पटोलशुण्ठीगिरिकर्णिकावचा-

कुलत्थदन्तीसुरदारुशिशुभिः ।

शृतं जलं सैन्धवहिङ्गु^{८८}संयुतं

निहन्ति सर्वाणि भगन्दराणि ॥ ९६ ॥

⁸⁷ B reads कषायोक्तञ्च

⁸⁸ A reads चूर्ण

ഹംസപാद्याദി

ഹംസപാद्यമൃതാനിംബപിപ്പലീവൃഷകൈശൃതം ।

പായയേത് ഗലഗण्डञ्च गण्डमालाञ्च नाशयेत् ॥ ९७ ॥

गोक्षुरकादि

पिबेद्वा दर्भ⁸⁹निर्यूहं सिद्धं गोक्षुरकेण वा ।

पयस्सशर्करं पेया⁹⁰द्योनिशूलनिपीडितः ॥ ९८ ॥

जीवन्त्यादि

जीवन्तीशिशुमधुकैः कषायस्सितया युतः ।

क्वाथोऽयं वृषतादायि रसायनमनुत्तमम्⁹¹ ॥ ९९ ॥

ചുക്കുചെറുപുളാദി

ചുക്കും നൽ ചെറുപുള ചെത്തിമുതൽ വേർ⁹² ദേവീ കുറുന്തോട്ടിയും

വർഷാഭു പുനരാവണക്കു ലഘുവാമപ്പഞ്ചമൂലം തഥാ

ക്ഷിപ്ത്യാ വാരണി ലാജധാന്യ കിഴിയും കെട്ടീട്ടു വെത്തിട്ടുളാ-

മക്കഞ്ഞിത്തളിയേ കടിക്കില⁹³ഖിലാ ധാവന്തി രോഗാ ഭയാൽ. 100.

ഒന്നുമിരണ്ടും മൂന്നും പട്ടിണിപറ്റും ജരേഷു പെരികൊല്ലാ

പിത്താനിലകഫവികൃതിഷു പെരുംവഹിശു ലഘുവം ച ഭവേത്⁹⁴. 101.

⁸⁹ A reads गर्भि

⁹⁰ A reads पीतं

⁹¹ C adds कषायः as an end to the kaṣāya combinations.

⁹² B omits വേർ

⁹³ A adds അധികം

⁹⁴ B & C read ഭജേത്

അന്നാൾ കഴിഞ്ഞാൽ ചെറുപഞ്ചമുലം
സിദ്ധേന തോയേന കുടിക്ക കഞ്ഞി;
അന്നീരിലെപ്പിന്നേയുമർദ്ധപകാം
തരിപ്പണം വാ മലരോടു കൂടേ⁹⁵. 102.

ആൽമൊട്ടാദി⁹⁶

ആൽമൊട്ടും ചെറുപുളവേരുമുടനേ ദേവ്യാസ്തഥാ മൂലവും
പാലും വീഴ്ത്തിയരച്ചുകൊണ്ടെതിരവേ കോരിക്കുടിക്കും നൂണാം
ഓടിപ്പോമഥ പകജൂർത്തിയതിലും പിത്തപ്രധാനം നൂണാം;
ധീമാനാർത്തിഷു ദോഷജാസു വിഹിതം കുര്യാത് സമാലോച്യ തത്.103.

ആവിത്തോലാദി⁹⁷

ആവിത്തോൽ മലർ ചുക്ക വിഷ്ണുദയിതാ മൂക്കാ കൊടിത്തുവ തൻ
വേരും ചാരണയും കരിന്യുമിവയൊട്ടൊപ്പിച്ചുകൊണ്ടങ്ങനെ
നാലൊന്നായ കഷായനീരിലളവേ മോർകഞ്ഞി മൂന്നാൾ കുടി-
ച്ചീടുന്നോർക്കു പനിപ്പതില്ല കനമായുണ്ടാകുമഗേർബലം. 104.

പട്ടിണിപറ്റും മൂന്നാതരിപ്പണം വാ പിബേദമാസ്രുരുജി
ശീതദ്രവ്യവിപകൈസ്തോയൈഃ പാനഞ്ച നന്നു കഞ്ഞീനാം. 105.

मुद्रादि

मुद्रामलकशुण्ठीनां निष्ववाथे सरळां⁹⁸ पिबेत् ।
प्रतिश्यायेषु सर्वेषु रक्तजेषु विशेषतः ॥ १०६ ॥

⁹⁵ C reads മലരപാത്തം

⁹⁶ SY, p.6

⁹⁷ SY, p.7

⁹⁸ B reads तरलां

ചെറുപഞ്ചമൂലം

സലിലേ ചെറുപഞ്ചമൂലസിദ്ധേ

സുശൃതേ വാ ദശഭിസ്തഥൈവ മൂലൈഃ

അജദുഗ്ദ്ധകൃതാം കടിക്ക കണ്ഠീം

ക്ഷയവാനാശു ശമം പ്രയാതി ശോഷഃ. 107.

ह्रस्वपञ्चमूलम्

ह्रस्वेन पञ्चमूलेन सिद्धां पेयां सुसंस्कृताम् ।

फलाम्ळां प्रपिबेत्कासश्वासहिध्मतृषापहाम्⁹⁹ ॥

प्रायाज¹⁰⁰पेयां सुजरां सशुण्ठीधान्यपिप्पलीम् ।

ससैन्धवां तथाम्ळार्थीं तां पिबेत् सह डाडिमाम् ॥

सृष्टविड्बहुपित्तो वा सशुण्ठीं माक्षिकां हिमाम् ।

वस्तिपार्श्वशिरश्ശൂलीव्याघ्रीगोक्षुरसाधिताम् ॥ १०८ ॥

पृश्निपर्णीबलादि

पृश्निपर्णीबलाविल्वनागरोत्पलधान्यकैः ।

सिद्धां ज्वरातिसार्याम्ळां पेयां दीपनपाचनी ॥ १०९ ॥

ह्रस्वेन पञ्चमूलेन कफार्तो यवसाधिताम् ॥ ११० ॥

⁹⁹ B reads रुजापहं

¹⁰⁰ B reads प्रग्लज

पिप्पल्यादि

विबद्ध^{१०१}वर्चास्सयवां पिप्पल्यामलकैः कृताम् ।

यवागूं सर्पिषा भृष्टां^{१०२} मलदोषानुलोमनीम् ॥ १११ ॥

चविकादि

चविकापिप्पलीमूलद्राक्षामलकनागरैः ।

कोष्ठे विबद्धे सरुजे पिबेत्तु परिकर्त्तिकी^{१०३} ॥ ११२ ॥

कोलादि

कोलवृक्षाम्ळकलशीधावनीश्रीफलैः कृता ।

अस्वेदनिद्रातृष्णार्त्तस्सितामलकनागरैः ॥

मद्योद्भवे मद्यनित्ये पित्तस्थानगते कफे ।

ग्रीष्मे तयोर्वर्द्धितयो^{१०४}स्तृट्^{१०५}छर्द्दीदाहपीडिते ।

ऊर्ध्वं प्रवृद्धे रक्ते च पेयान्नेच्छन्ति तेषु च ॥ ११३ ॥

¹⁰¹ B reads पिबेत्स

¹⁰² B reads भृष्ट्वा

¹⁰³ B reads परिकर्त्तिनी

¹⁰⁴ A reads वांसित एतयोर्वा

¹⁰⁵ B omits तृट्

नागरादि

नागरेण बलाविल्वमूलाभ्यां साधिते जले ।

सिद्धां पिबेल्लाजपेयां दाहतृष्णाप्रपीडितः ॥ ११४ ॥

पुनर्नवादि

पुनर्नवबलैरण्ड^{१०६}शुण्ठीगोक्षुरसाधिता ।

अजाक्षीरान्विता पेया भक्तरोधं नियच्छति ॥ ११५ ॥

अरळुदहनादि

अरळुदहनपथ्यासैन्धवारुष्कराणाम् ।

हरियवमुसलिभ्यां नक्तमालाद्वयेन ॥

हरति मथितसिद्धा सूरणाढ्याखिलेऽपि

गुदजजठरजन्तून् गुल्मशूलप्लिहादीन् ॥ ११६ ॥

पयस्यादि

पयस्यर्धोदके क्वाथे हीबेरोत्पलनागरैः ।

पेया रक्तातिसारघ्नी पृश्निपर्णीरसान्विता ॥ ११७ ॥

¹⁰⁶ B reads पुनर्नवैरण्ड

चाङ्गैर्यादि

चाङ्गैरीरसतुल्येन मथितेन प्रसाधिता ।

पेया रक्तातिसारघ्नी किञ्चिद्दीप्यकसंयुता ॥ ११८ ॥

अभयादि

अभयापिप्पलीमूलविल्वैर्वातानुलोमनी ।

पेया पुनर्विशेषेण सा^{१०७}तिसारे विधीयते ॥ ११९ ॥

दशमूलादि

दशमूलेन शुण्ठ्या च पेया स्यात् ग्रहणी गदे ॥ १२० ॥

ह्रस्वपञ्चमूलम्

ह्रस्वेन पञ्चमूलेन द्विगुणीकृत्य गोक्षुरम् ।

पेया सतृणमूला वा पेया स्यात्मूत्रकृच्छिणी ॥ १२१ ॥

हरीतक्यादि

हरीतकीगृञ्जन^{१०८}काननाम्ना-

कुबेरनेत्रक्वथिते कषाये ।

¹⁰⁷ B reads सः

¹⁰⁸ A reads निर्जन

पेया सुसिद्धादधिमस्तु काञ्चिकै-
 स्तक्रेण¹⁰⁹ वा वृद्धिबलं निहन्यात् ॥ १२२ ॥

പനവീരലാഭി ഭസ്മക്കഞ്ഞി ¹¹⁰
 പനവീരൽ കടലാടി ചുള്ളി രണ്ടോ
 ഭസിതസമേന ജലേന പാലിനാലും
 പെരികിയതു¹¹¹ നിഹന്തി കഞ്ഞി ശോഫം
 ഹരിഹരയോരിവ കന്മഷം¹¹² പ്രസാദഃ. 123.

ആവിത്തോലാഭി ഭസ്മക്കഞ്ഞി ¹¹³
 ആവിത്തോൽ കടലാടി ദന്തിതപനം ചിത്രോ വയൽചുള്ളിയും
 ശമ്യുകഞ്ഞാലി കള്ളിവേർ പനവീരൽ സ്നഹ്യഗ്രവും രണ്ടയും
 ഏതത് ഭസ്മജലേ യവാഗുവഹിതാ പാലോടു മോരോടു താൻ
 കൂടീട്ടാശു നിഹന്തി ശോഫമഖിലം ഗുന്മോദരാദീനപി. 124.

വിസർപ്പേ ക്ഷീരിവൃക്ഷത്തോൽ സിദ്ധാ പേയാ പയോയുതാ.
 കഷ്ഠപ്രമേഹയോഃ പേയാ ഖദിരേണ കൃതാ ഹിതാ. 125.

വിഴ്യാൽ വേരാഭി ¹¹⁴
 വിഴ്യാൽവേർകണമൂലശിഗ്രുതുളസീബ്രഹ്മദ്രുമാർക്കാസ്സമാഃ
 തത്തുല്യം ചെറുകൈതവേരപി യുതൈസ്സിദ്ധൈർജലേ¹¹⁵ സാധിതാ

¹⁰⁹ B reads काञ्चित्കैश्च
¹¹⁰ SY, p.102
¹¹¹ B reads തടികിയതു
¹¹² Local Malayalam expression of कल्मषम्
¹¹³ SY, p.103
¹¹⁴ SY, p.36
¹¹⁵ B reads ച തൈർസ്സിദ്ധജലേ

തേങ്ങാപ്പാലപി കാടിയും സമഥിതം¹¹⁶ സിദ്ധാർത്ഥഹിംഗാദിഭിഃ
സിദ്ധാ കണ്ണിരിയം¹¹⁷ ജയേത് കൃമിഗണാൻ തന്മൂലരോഗാനപി. 126.

दशमूलादि

अवश्यपेया चेद्वाते¹¹⁸ दशमूलबलादिनाम् ।

पेया न तूर्ध्वजत्रूथ¹¹⁹ विकारेषु विधीयते ॥ १२७ ॥

ഗർഭം മുറ്റിന കാലത്തെ വീക്കത്തെപ്പോക്കുവാനിഹ
ദശമൂലകഷായത്തിൽ വെച്ചു കഞ്ഞുമൂതോപമം. 128.

कषायखण्डं समाप्तम्¹²⁰ ॥

¹¹⁶ B reads മഥിതവും

¹¹⁷ A reads അയം

¹¹⁸ A reads चेत्

¹¹⁹ A reads नत्रध्वजश्रुत्वा

¹²⁰ B ends with इति कषायखण्डः

C ends with कषायखण्डः

२. खळखण्डम्

കടുകൻ കരന്തകാളാദി

കടുകൻ¹ കരന്തകാളീ തമിഴാമ മാതുളുംഗകേസരവും
മുക്കടി മാങ്ങാനാറിയുമിഞ്ചിയുമിന്തുപ്പുമരുചിഹരം. 1.

പനിക്കുകൊള്ളാമിതു പാരിലെങ്ങും

പരന്ന രോഗങ്ങളിലത്യദാരം;

ഓരോന്നുകൊണ്ടേ മതി രണ്ടു മൂന്നാ-

ലഞ്ചു കൂടീട്ടുമിദം പ്രയോജ്യം. 2.

मुस्तादि

शुद्धया मुस्तया सम्यग्पप्पटेनामलेन च ।

सहदेवीरसे सिद्धः खळस्सर्वज्वरापहः ॥ ३ ॥

बलादि

बलापामार्गपत्रेण यः खळः सोऽस्रपित्तजित् ॥ ४ ॥

മുക്കാൽക്കാണം മൂന്നുചുക്കുപ്പു²ദീപ്യം

മുക്കാൽ കാണം ശാണമേതത് പ്രമാണം.

മുക്കാൽപീരം മോരിൽ വെന്തീഷദുഷ്ണം

മുക്കാൽ പീരം മോചയേച്ഛ്ഛേഷ്മരോഗാത്. 5.

¹ B & C read കടുകൻ

² B omits ഉപ്പ്

भृङ्गराजखळः

भृङ्गराजस्य कल्केन खळं तक्रेण साधितम् ।

भृष्टं तैलेन विधिवत्पिबेत्स्वैर³मनुत्तमम् ॥ ६ ॥

पटोलादि

पटोलवृषकासघ्नभृङ्गव्याघ्रीदलैः खळः ।

पीत्वा⁴ऽजमोजलवणैः कासश्वासनिबर्हणः⁵ ॥ ७ ॥

അടക്കാവാണിയനാദി

അടക്കാവാണിയൻവേരും തുമ്പയും പുളിയാറലും
പാടക്കിഴങ്ങും വിരകിൻവേരമക്കുഞ്ഞിരിക്കയും
കൊടിത്തുമ്പയുമായിട്ട് മൂലരോഗേഷു മുക്കുടി. 8.

सिन्धुचाङ्गैर्यादि

खळश्च सिन्धुचाङ्गैरीहंसपादीकणोषणैः ।

कल्कं वरालवणदीप्यकविल्वशुण्ठी-

चूतास्थिमोचरसघातकिजीरकाणाम् ।

तक्रेण सैन्धवसनाथमपाकरोति

सर्वातिसारमपि दुश्चर⁶माशु पीतम् ॥ ९ ॥

³ B reads स्वर ; C reads स्वैर्य

⁴ B reads विश्वा

⁵ B & C read क्षयापहः

⁶ B & C read दुस्तर

चिञ्चाबीजत्वचादि

चिञ्चाबीजत्वचं विश्वं दीप्यकं सैन्धवद्वयम् ।

पिबेदम्ळेन तक्रेण सोऽतिसारं विनाशयेत् ॥ १० ॥

पुनर्नवादि

निष्कं पौनर्नवं पत्रं तस्यार्धः स्यात् सनाधिका ।

सिन्धूत्थपथ्यालशुनं शुण्ठीहरितमञ्जरी ॥

मरिचांश्च पृथक्पादं कर्षमैकन्तु मस्तुनः ।

पिष्ट्वा प्राग्भक्तमश्रीयादिच्छन् वहेर्बलं महत् ॥ ११ ॥

लवणादि

अतिसारे खळः पेयो लवणाम्नास्थिसंभवः ॥ १२ ॥

पिप्पल्यादि

पिप्पलीपिप्पलीमूलं चित्रको हस्तिपिप्पली ।

एष दधि च कर्तव्यः खळो दीपनरोपणः^७ ॥ १३ ॥

अभयादि

अभयापिप्पलीमूलविल्वैर्वातानुलोमनः ॥ १४ ॥

⁷ B & C read रोचनः

दीप्यकादि

दीप्यकातिविषाम्भोदघातकीडाडिमौषधात् ।

कल्कं पीत्वाऽम्ळतक्रेण सोऽतिसारं विनाशयेत् ॥ १५ ॥

मत्स्याक्षिखळः

मत्स्याक्षिसाधितः पेयः खळः स्यात् मूत्रकृच्छिभिः ॥ १६ ॥

നീർവേര്യാദി

നീർവേരി⁸ വേർമേൽതൊലി കൊണ്ടുള്ള മുക്കടി മേഹിനാം. 17.

അത്തിമേലിത്തിൾ കൊണ്ടുള്ള വളവും നന്നു നിർണ്ണയം. 18.

നെല്ലിക്കാ മഞ്ഞളും കൂട്ടീട്ടുള്ള മുക്കടിയും തഥാ. 19.

പാരന്തീഖളം

പാരന്തിവേർമേൽതൊലി കൊണ്ടുള്ള മുക്കടി വിദ്രധൗ. 20.

इन्द्रवल्यादि⁹

इन्द्रवल्लीकषायश्च पाकव्यस्तैलसंयुतम् ।

आन्नवृद्धिविनाशाय तत् खळेनापि भोजयेत् ॥ २१ ॥

⁸ C reads നീർവൈരി

⁹ B omits the combination इन्द्रवल्यादि

കുബേരാക്ഷീഖൽ:

एका एव कुबेराक्षी सर्ववातनिबर्हणी ।

किं पुनर्मरिचोपेता तक्रसैन्धवसंयुता ॥ २२ ॥

കൽജ്ഞാദി

कलज्जाङ्कुरकं पिष्ट्वा विश्वसैन्धवदीप्यकैः ।

तक्रे पिबेत्तु वृद्ध्यात्तो नास्मात् परतरा क्रिया ॥ २३ ॥

മോരടവളം

മോരടത്തിൻ വടക്കേ വേർ മോരിൽ മുക്കടിയായ് പിബേത്. 24.

ആവിൽകഴഞ്ചുറ്റി

ആവിൽകഴഞ്ചിവിരകമാവണക്കുമുഴിഞ്ഞയും

ഇഞ്ച തുമ്പ ഇവ നല്ല തുടരീമൂലചർമ ച.¹⁰

ഒക്കെ കുട്ടീട്ടു തക്രത്തിൽ പിബേത്തന്നാസ്തി കാമില.¹¹ 25.

പുരാണകിട്ടാദി¹²

പുരാണകിട്ടം തമിഴാമ മുത്തിളും

കരിന്തകാളീ തിലമഗ്നിഭൃംഗിയും

ഇലന്തപത്രം തിലദീപ്യസൈന്ധവം

തഥൈവ ചുക്കെന്നിവ കുട്ടിയാദരാത്

അരച്ചു മോരിൽ പുലരെ¹³ കുടിച്ചാ-

ലിളച്ചു പോം കാമില പാണ്ഡുരോഗവും. 26.

¹⁰ B reads ഇവറ്റിന്റെ കരണം വൃദ്ധി മുക്കടി for ഇവ നല്ല തുടരീമൂലചർമ ച

¹¹ C reads ഇവറ്റിന്റെ കരണം വൃദ്ധി മുക്കടി for ഇവ കാമില

¹² C omits the combination പുരാണകിട്ടാദി

¹³ C reads പുലരിൽ

കഴഞ്ചയാദി

കഴഞ്ചിങ്ങരകൊണ്ടുള്ളതാന്ത്രശുലക്ക ശോഭനം
കാട്ടുതിപ്പലിയും ഇവറ്റിന്റെ കുരുനും വൃദ്ധി മുക്കടി¹⁴. 27.

विश्वाभयादि¹⁵

विश्वाभयादारुपुनर्नवानि

तक्रेण पिष्ट्वा क्वथितः खळोऽयम् ।

निहन्ति सर्वाङ्गजमप्यशेषं

शोफं प्रवृद्धं बलवच्च पाण्डुम् ॥ २८ ॥

निन्दिशखळः

वननिन्दिशमूलन्तु तक्रे पिष्ट्वा पिबേत् प्रगे ॥

श्वेतपारन्तिका तद्वत् कामिलागदशान्तये ॥ २९ ॥

കയ്യോന്യാദി

കയ്യോന്നി¹⁶ നല്ല മുളകുഗ്നിപുരാണകിട്ടം
എല്ലാം ക്രമാച്ചരണഹീനതയാ വിചൂർണ്യ
നല്ലോര മോരിലജമോജകനാഗരാഭ്യം
മൂന്നാൾ കുടിക്കിൽ മുരടറുപയാതി പാണ്ഡു. 30.

¹⁴ B reads നല്ല തുടരീമുലചർമ്മവും for ഇവറ്റിന്റെ കുരുനും വൃദ്ധി മുക്കടി and adds ഒക്കെ കുട്ടീട്ടു തക്രത്തിൽ പിബേത്തന്നാസ്തി കാമില after മുക്കടി;

C reads നല്ല തുടരീമുലചർമ്മ ച ഒക്കെ കുട്ടീട്ടു തക്രത്തിൽ പിബേത്തന്നാസ്തി കാമില

¹⁵ C adds the combination പുരാണകിട്ടാദി before the combination विश्वाभयादि

¹⁶ C adds കാട്ടുകോവൽ after കയ്യോന്നി

व्योषादि

व्योषदेवद्रुविजयावृश्चिवैश्च खळो हितः ।

खळः सुरद्रुकल्केन तत्रे शोफहरः परम् ॥ ३१ ॥

ചെത്തിപ്പുഖളം

വിസർപ്പാദികളായുള്ള രക്തദോഷ¹⁷ാമയങ്ങളിൽ

ചുവന്ന ചെത്തിപ്പുതന്നെ മോരിൽ മുക്കുടിയായ് പിബേത്. 32.

തുമ്പാദി

തുമ്പക്കുടമരച്ചിട്ട് കായവും കുമിവൈരിയും

കുട്ടിക്കുടിക്ക തക്രത്തിൽ ഉതിരും¹⁸ കുമിസഞ്ചയം. 33.

हपुषादि

कल्कं हपुषजं हिङ्गुसैन्धवं मरिचानि च ।

तत्रेणालोड्य पक्वोऽयं खळो वातविकारजित् ॥ ३४ ॥

കൊടിയവണക്കാദി

കൊടിയവണക്കുടതന്റേവേർ ചുക്കുജീരകമെന്നിവ

കുട്ടീട്ടു മോരിൽ സേവിച്ചാൽ വായുവാതങ്ങൾ പോയ്ക്കൂടും. 35.

ഇത്തിഞാഴലാദി

ഇത്തിഞാഴൽവടാശ്വത്ഥപത്രാണി തൈരിൽ പിബേത്

ഗർഭാതിസാരഗർഭിണ്യാം ശമയേന്മധുനാ സഹ. 36.

¹⁷ A reads തോയ for ദോഷ

¹⁸ C reads തീരം for ഉതിരം

त्रिफलाखळः

ऊर्ध्वजत्रुविकारेषु त्रिफलासंभवः खळः ।

निशि पीतो नृणां पथ्यो ब्रणानामपि सर्वदा ॥ ३७ ॥

ചെറുചീരഖളം

ചെറുചീരയുടേ വേരതന്നെ മോരിൽ പച്ചിച്ചുടൻ

അകത്തു ചെല്ലുകിൽ പോമേ പുറത്തു വിഷമെന്നത്. 38.

ഈ വണ്ണമുചിതദ്രവ്യമോരോന്നേ കൊണ്ടു മുക്കടി

അതതാമയഭേദങ്ങൾ കണ്ടിട്ടുണ്ടാക്കണം ഭിഷക്. 39.

खळखण्डं समाप्तम्¹⁹ ॥

¹⁹ A ends with खळखण्डम्

B ends with इति खळखण्डः ;

C ends with खळः

३. तैलखण्डम्

सहदेव्यादि

सहदेवीरसे तैलं पचेत् पञ्चगुणे भिषक् ।

षडङ्गकल्कं सक्षीरमभ्यङ्गाज्ज्वरनाशनम् ॥ १ ॥

अश्वत्थादि

अश्वत्थसप्तच्छदशक्रवल्ली-

कारस्करैश्चापि पलाशपत्रैः ।

स्वेदोपयोज्यैः स्वरसे सहाया-

स्तैलं पचेत् सिद्धमिदं^१ ज्वरघ्नम् ॥ २ ॥

कटुरोहिण्यादि

चूर्णेन कटुरोहिण्याः पत्रैर्वा छिन्नरोगजैः ।

स्वरसे सहदेव्या वा सिद्धं तैलं ज्वरप्रणुत् ॥ ३ ॥

फेनोशीरादि

फेनोशीरनिशाब्दकुष्ठमधुकैर्माञ्जिष्ठविश्वाम्बुभि-

मुस्तालोहितयष्टिसर्जकटुकासिन्धूत्थलाक्षायुतैः ।

¹ A reads पीडमिदं

सश्रीकण्ठनतैश्शृतं तिलरुहं तक्रे पचेत् षड्गुणे
तत्सद्यो हरति ज्वरान् ज्वरकृताञ्छीतादि दाहादिकान् ॥ ४ ॥

रास्नादि

रास्नानागरकुष्ठचन्दननिशायष्ट्याह्वकृष्णाबला-
लाक्षासैन्धवशारिबातगररुग्देवद्रुरोहीतकैः ।
सोशीराम्बुधिफेनलोहितजलैस्तैलं पचेत् षड्गुणे
तक्रे तच्छमयेज्ज्वरेषु सकलं शीतादिदाहादिकम् ॥ ५ ॥

अङ्गारतैलम्^२

मूर्वालाक्षाहरिद्रे द्वे मञ्जिष्ठासेन्द्रवारुणी ।
बृहतीसैन्धवं कुष्ठं रास्ना मांसी शतावरी ॥
सारनाळाढकं तत्र^३ तैलप्रस्थं विपाचयेत् ।
तैलमङ्गारकं नाम सर्वज्वरविमोक्षणम् ॥ ६ ॥

मोदकादि

मोदकत्वक्कषायेण बहुकृत्वः प्रसाधितम् ।
तैलं पानेन नारीणामस्थ्यसृक्स्त्रावणापहम् ॥ ७ ॥

^२ SY, p.288

^३ SY reads आरनाळाढकेनैव for सारनाळाढकं तत्र ----- विनाशनम् for विमोक्षणम्

പാച്ചോറ്റിവെട്ടയാദി

പാച്ചോറ്റിവെട്ടിത്തളിരും കൊഴുപ്പു
ദൂർവാം ച കുത്തീട്ടു പിഴിഞ്ഞ നീരിൽ
പാലും കദളിയാഃ പഴവും കലർന്ന
പകാം ഹി പിത്താസ്രജി പഥ്യമെണ്ണ. 8.

तेकराजादिः

तेकराजरसविंशतिभागे

पक्वतैलमभया प्रतिवापम् ।

श्वासकासमपहन्ति⁴ नराणां

मेघवृन्दमिव मारुतवेगः ॥ ९ ॥

അഷ്ടപത്രം

കയ്യോന്നി കൂവളം വ്യാഘ്രീ കഞ്ഞിക്കൂർക്കിൽ പടോലവും
മൂക്കാപ്പീരും ച വാശാ ച പൊന്നാവീരും തമൈവ ച
ഏഷാം പത്രരസേ ക്ഷുണ്ഡാത് പ്രസ്ഥം പ്രസ്ഥം പൃഥക് പൃഥക്
തൈലപ്രസ്ഥം ച ദത്യാസ്മിൻ കൽകീകൃത്യ ഹരീതകീം
പചേത് പ്രാപ്തേ ചിക്കണേ തു പരിസ്രാവ്യ ഭിഷക്തമഃ
സുപാത്രേ സ്ഥാപയേത്തൈലം ദിനാദൗ പായയേദന.
തക്രമുഷ്ണമിദം തൈലമഷ്ടപത്രമിതീരിതം
കാസശ്വാസാശ്ച ഹന്ത്യാശു തമകം തു വിശേഷതഃ. 10.

⁴ SY, p. 304

⁵ B reads श्वासमाशु विनिहन्ति for श्वासकासमपहन्ति;

SY reads अपि हन्ति for अपहन्ति

अष्टपत्रम्

विल्वकारस्करदलं भ्रमरंशक्रवल्लरी ।
सामृतं नागवलयग्रं पटोलामलकं तथा ॥
आसुत्य द्विगुणक्षीरं तैलप्रस्थं विपाचयेत् ।
अष्टपत्रमिदं तैलं शिरोरोगविनाशनम् ॥ ११ ॥

साधारणतैलम्

दूर्वा^६विल्वामृताभृङ्गलोध्रपत्रेन्द्रवल्लिजः
स्वरसस्सम्यगालोडय^७ तिलजेन भिषग्वरः ।
तत्र ह्रीबेरलामज्जयष्टीचन्दनकुष्ठकं
कल्कितं निक्षिपेत् भूयः पचेत् साधारणं हि तत् ॥ १२ ॥

भृङ्गामलकादि

भृङ्गामलक^८रसप्रस्थे तैलप्रस्थं पलञ्च मधुकस्य
क्षीराढके विपक्वं वलाकामपि कोकिलां कुरुते ।
अन्धमनन्धं कुरुते बधिरमबधिरं तथैव
चलदन्तमुपचितपीनोरस्को भवति नरो^९ मासमात्रेण ॥ १३ ॥

^६ B reads मूर्वा

^७ B & C read आयोज्य

^८ B reads भृङ्गामलक ; C reads भृङ्गराज

^९ B & C read युवा

नीलीभृङ्गादि^{१०}

नीलीभृङ्गरज^{११}शशतक्रतुलताधात्रीफलानां रसे

क्षीरैराजकनाळिकेरमाहिषीधेनूद्रवैस्साधितम् ।

तैलं तत्पयसैव पिष्टलुळितैर्यष्ट्याहगुञ्जाञ्जनैः

केशान् सञ्जनयेत्तलेऽपि करयोरास्तामकेशं शिरः ॥ १४ ॥

धात्रीवन्दाकादि

धात्रीवन्दाकभृङ्गीत्रिफलरसयुतं लोहचूर्णेन युक्तं

गुञ्जायाश्चापि^{१२}मूलं समधरणघृतं क्षीरपिष्टं हि सर्वम् ।

तैलेऽस्मिन् पच्यमाने जप^{१३}कुसुमजलं प्रक्षिपेद्रागहेतो-

रेकस्माद्रोमकूपादळिकुलसदृशं जायते रोमराजिः ॥ १५ ॥

अमृतादि^{१४}

अमृताक्वाथ^{१५}संसिद्धं तैलं चन्दनपूर्वकैः ।

शारिबोशीरकुष्ठाब्दधात्रीसोत्पलतस्करैः ॥

कल्कीकृतैर्निहन्त्याशु वातरक्तं शिरोगतम् ।

¹⁰ SY, p.311

¹¹ SY reads भृङ्गलता for भृङ्गरज

¹² A reads अभि

¹³ जप is for the sake of metre.

¹⁴ SY, p.289

¹⁵ C reads कषाय

रक्तपित्तं^{१६} पित्तगुल्मं दाहं पित्तभवं ज्वरम् ॥
शर्कराञ्च प्रमेहञ्च योनिशूलमसृग्दरम् ।
पित्तरक्तभवान् रोगानाशु हन्यात्सुपूजितम् ॥ १६ ॥

चन्दनादि^{१७}

चन्दनोदीच्यमधुकघात्रीयष्ट्याहशारिवाः ।
सबला सलिलद्रोणे पृथक् दशपलोन्मिताः ॥
पत्तवा^{१८} कषाये सक्षीरे क्षिपेत् ब्राह्मीवरीरसम् ।
कुर्याच्च^{१९} नाळिकेराम्बु तैलमानं^{२०} पृथक् पृथक् ॥
प्रपौण्डरीकमञ्जिष्ठाघातकीपद्मकेसरम् ।
कुमुदोत्पलशालूकमृणाळविसपद्मकम् ॥
अनन्ताकुशकाशेक्षुक्षीरशृङ्ग^{२१} त्वगुत्पलम् ।
गणञ्च जीवनीयाख्यं क्वाथद्रव्यं च पेषयेत् ॥
प्रस्थं च दत्त्वा तैलस्य शनैर्मृद्वग्निना पचेत् ।
एतत्तैलं प्रशमयेद्दाहज्वरमदभ्रमान् ॥

¹⁶ SY reads रक्तपित्तकृतान् and omits पित्तगुल्मं ----- पित्तरक्तभवान्

¹⁷ SY, p.302

¹⁸ A reads पक्वे

¹⁹ SY reads कुमारी for कुर्याच्च ----- क्षीरिशृङ्ग सवल्कलम् for क्षीरशृङ्ग त्वगुत्पलम् ----- क्वाथे
द्रव्याणि for क्वाथः द्रव्यं and omits ज्वरमद ----- पिपासान्तर्दाह

²⁰ B reads प्रस्थं प्रस्थं

²¹ B reads क्षीरीशृङ्ग;

तृष्णादाहपिपासान्तर्दाहमूर्च्छाशिरोग्रहान् ।
कामिलामाढ्यरोगञ्च रक्तपित्तञ्च नाशयेत् ॥
प्रदरं चित्तविभ्रंशं विसर्पं चित्तवैकृतम् ।
अभ्यङ्गपाननस्याद्यैर्हन्ति वज्रमिवासुरान् ॥ १७ ॥

तुङ्गद्रुमादि^{२२}

तुङ्गद्रुमस्य तरुणस्य जले सुगन्धा^{२३}-
लामज्जयष्टिमधुकोत्पलचन्दनानाम् ।
कल्केन दुग्धसहितेन विपक्व^{२४}मेत-
त्तैलं शिरोनयनतर्पणमर्पणेन ॥ १८ ॥

बलाधात्र्यादि^{२५}

एको भागो बलाधात्र्योर्गुलूच्यास्तु तदर्धकम् ।
उशीरस्य तदर्धं स्यात् तदर्धं हिरिबेरकम् ॥
तदर्धं चन्दनं यष्टी प्रसूनं बकुळस्य च ।
द्रोणेऽपां विपचेत् सम्यक् चतुर्भागावशेषिते ॥
अत्र कल्कं प्रदातव्यं मधुकं चन्दनद्वयम् ।

²² SY, p.304

²³ A reads सुगन्धौ

²⁴ A reads विपाक

²⁵ SY, p.319

कुष्ठमुत्पलमब्दञ्च शारिबा च त्रिजातकम् ॥
 जातीफलं च तक्कोलं कर्पूरञ्च शतावरी ।
 जीवकर्षभकौ मेदा मृद्धीका कुङ्कुमं तथा ॥
 लामज्जकं च शालूकं चोरकद्वयपुष्करम् ।
 नागपुष्पं नखं स्पृक्का मञ्जिष्ठाकटुरोहिणी ॥
 अञ्जनं सरळं दारु चम्पकं मृगनाभिकम् ।
 मधूकपुष्पं स्योनाकं त्रिफलामांसी^{२६}फलिनी^{२७} ॥
 मिसिमुस्तागरु तथा^{२८} तगरं^{२९} पद्मकेसरम् ।
 कषायस्य समं क्षीरं रसमामलकात्तथा ॥
 दत्त्वा तद्वच्छतावर्यास्तैलप्रस्थं विपाचयेत् ।
 एतत्तैलं निहन्त्याशु पानाभ्यञ्जननावनैः ॥
 अङ्गदाहं शिरोदाहं नेत्रदाहं च मेहिनाम्^{३०} ।
 क्षतक्षयहरं वृष्यं रक्तमांसबलप्रदम् ।
 ऊर्ध्वजत्रुगतान् रोगान् विशेषेण विनाशयेत् ॥ १९ ॥

²⁶ SY omits मांसी after त्रिफला but adds after तथा and reads सममामलकं रसम् for रसमामलकात्तथा

²⁷ A adds युक् . Here metre is disturbed.

²⁸ B & C add मांसी

²⁹ B & C read सरळं

³⁰ SY adds शिरोनेत्रगतान् रोगानन्यान् पित्तानिलोद्भवान् ।

अङ्गदाहे शिरोदाहे नेत्रदाहे च शस्यते ॥ for अङ्गदाहं शिरोदाहं नेत्रदाहं च मेहिनाम् ।

मञ्जिष्ठादि^{३१}

मञ्जिष्ठाञ्जनशारिबाब्दकटुकातक्कोलजातीफलं
श्रीकण्ठत्रिफलाजटातगररुग्यष्टीचतुर्जातकैः ।
सोशीरागरुचोरयुग्ममृगनाभीन्दूत्पलाम्भोविसै-
स्तैलं नेत्रशिरोर्त्तिहारि पयसा^{३२} सिद्धं कुमारीरसे ॥ २० ॥

धान्वन्तरम्^{३३}

बलामूलकषायस्य भागाः षट् पयसस्तथा ।
यवकोलकुलत्थानां दशमूलस्य चैकतः ॥
निष्क्वाथभागो भागश्च तैलस्य च चतुर्दश ।
द्विमेदादारुमञ्जिष्ठाकाकोळीद्वयचन्दनैः ॥
शारिबाकुष्ठतगरजीवकर्षभसैन्धवैः ।
कालानुसारीशैलेयवचाऽगरुपुननवैः ॥
अश्वगन्धावरीक्षीरशुक्लायष्टीवरारसैः ।
शताह्वासूप्यपर्ण्यैलात्वक्पत्रैः सूक्ष्मकल्कितैः ॥
पक्वं मृद्वग्निना तैलं सर्ववातविकारजित् ।
सूतिकाबालमर्मास्थिहतक्षीणेषु पूजितम् ॥

³¹ SY, p.322

³² C adds स before पयसा; SY reads सपयः

³³ SY, p.307

ज्वरगुल्मग्रहोन्मादमूत्राघातान्त्रवृद्धिजित् ।
धन्वन्तरेरभिमतं योनिरोगक्षयापहम् ॥ २१ ॥

लाक्षादि

लाक्षारसं समादाय तैलप्रस्थं चतुर्गुणम् ।
मस्तुनश्चाढकं दद्यात् द्रव्यैरैभिश्च कल्कितैः ॥
मधुकेन हरिद्राभ्यां मुस्तया सह दूर्वया^{३४} ।
रास्रया कटुरोहिण्या चन्दनेनाश्वगन्धया ॥
शताह्वया च कुष्ठेन हरेण्वा देवदारुणा ।
मञ्जिष्ठापद्मकोशीरबलामांसिभिरेव च ॥
एतत्सिद्धमयो पूतं स्थापयेत् भाजने शुभे ।
जीर्णज्वरविभीतानां^{३५} क्षीणानां शोषिणां तथा ॥
विषमज्वरमेहाश्च^{३६} श्वासकासार्दिताश्च ये ।
गर्भिणीनाञ्च नारीणां बालानां शुष्यतामपि ।
तैलं लाक्षादिकं नाम ग्रहसर्वज्वरापहम् ॥ २२ ॥

³⁴ B & C read मूर्वया

³⁵ B & C read परीतानां

³⁶ B & C read मेहार्श

अश्वगन्धादि

अश्वगन्धाबलालाक्षा प्रस्थं प्रस्थं पृथक् पृथक् ।
जलद्रोणे विपक्तव्यं चतुर्भागावशेषिते ॥
तैलं त्रिमानिकं दद्याद्दधिमस्तु चतुर्गुणम् ।
अश्वगन्धाबलारास्त्राकौन्तीकुष्ठाब्दचन्दनम् ॥
निशां तिक्तां शताह्वां च लाक्षादूर्वासमूलकाम् ।
सुरदारुसमञ्जिष्ठामधुकोशीरशारिबाः ॥
समभागानि सर्वाणि कल्कीकृत्य विपाचयेत् ।
सर्वज्वरहरं पथ्यं शोषिणां परिवृंहणम् ॥
कासश्वासहरं चैव सर्वधातुविवर्धनम् ।
एतदभ्यञ्जनं श्रेष्ठं क्षयव्याधिहरं परम् ॥ २३ ॥

लाक्षादि^{३७}

लाक्षारससमं तैलं तैलान्मस्तु चतुर्गुणम् ।
अश्वगन्धानिशादारुकौन्तीकुष्ठाब्दचन्दनैः ॥
समूर्वारोहिणीरास्त्राशताह्वामधुकैस्समैः ।
सिद्धं लाक्षादिकं नाम तैलमभ्यञ्जनादिभिः^{३८} ॥

³⁷ SY, p.331

³⁸ SY reads आदिना for आदिभिः ----- पाप्मजित् for वातनुत्

सर्वज्वरक्षयोन्मादश्वासापस्मारवातनुत् ।
यक्षराक्षसभूतघ्नं गर्भिणीनां च शस्यते ॥ २४ ॥

धात्र्यादि

धात्र्यश्वगन्धात्रिफला^{३९}शिरीषेशीरशारिबाः ।
एषां^{४०} क्वाथे पचेत्तैलं क्षीरं लाक्षारसान्वितम् ॥
पिष्टैर्यष्टिर्निशाभीरुमूर्वामुस्तासुरद्रुमैः ।
पिप्पलीन्द्रयवानन्ताविषातिकाजडामयैः ॥
मृणाळविसशालूकं मांसीचन्दनपद्मकैः ।
सचतुर्जातकैः सिद्धं तदभ्यङ्गादिभिर्जयेत् ॥
जीर्णज्वरं ससदनपार्श्वपृष्ठशिरोरुजः ।
विसर्पकासविस्फोटं रक्तपित्तमसृग्दरम् ॥
कासश्वासप्रतीश्यायान् गर्भिणीसूतिकागदान् ।
कामिलां पाण्डुरोगञ्च मांसरक्तक्षयं तथा ॥
वर्णहानिञ्च रौक्षञ्च काश्यं चागस्य नाशयेत् ।
एकादश च^{४१} षट् चैव शोषिणां य उपद्रवाः ।
प्रहृळादनं प्रशमयेत् मेघोऽग्निमिव वृष्टिमान् ॥ २५ ॥

^{३९} B & C read त्रिबला

^{४०} B & C read तेषां

^{४१} B reads एकादशैव

निशोशीरादि^{४२}

निशोशीरबलाक्वाथे तैलमेलादि कल्कवत्^{४३} ।

सिद्धमभ्यङ्गयोगेन पिटकामेहसूदनम् ॥ २६ ॥

प्रभञ्जनविमर्दनम्^{४४}

बलाशतावरीशिग्रुवरणार्ककरञ्जकाः ।

एरण्डश्चैव^{४५} कोरण्डो वाजिगन्धा प्रसारणी ॥

पञ्चमूलं वरिष्ठं च तैस्समैः क्वथिते जले ।

पादावशेषिते दद्यात् तैलस्यार्धाढकं भिषक् ॥

क्षीरं तद्विगुणं दद्यात् तत्समे दधिकाञ्चिके ।

तगरामरकाष्ठैलाशुण्ठीसर्षपचोरकाः ॥

शताह्वाकुष्ठसिन्धूत्थरास्त्राकालानुसारिकाः ।

वचा सचित्रकं मांसी सरळं कटुरोहिणी ॥

प्रत्येकं कार्षिकान् भागान् प्रतीवापाय पण्डितः ।

तत्सम्भारेण मृद्वग्निसिद्धं तिलजमादरात् ॥

पानाभ्यञ्जननस्येषु वस्तिकर्माणि योजयेत् ।

अशीति वातजान् रोगानन्यान् वातसमुत्थितान् ॥

⁴² SY, p.311

⁴³ SY reads कल्कितम्

⁴⁴ SY, p.315

⁴⁵ SY reads एरण्डञ्चापि for एरण्डश्चैव ----- विधेयं वस्तिकर्माणि for वस्तिकर्माणि योजयेत् -----

हन्यादाशु सुदारुणान् for अन्यान् वातसमुत्थितान्

वातगुल्मादितं वृद्धिमान्त्रजं वातविद्रधिम् ।
मूढगर्भं तथा शूलान् विविधांश्च विनाशयेत् ॥
एतत्तैलं महा^{४६}वीर्यमात्रेयप्रमुखैः पुरा ।
निर्मितं नामतश्चापि प्रभञ्जनविमर्दनम् ॥ २७ ॥

लशुनादि

लशुनस्य तुला क्वाथे चित्रातैलाढकं पचेत् ।
त्रिकटुत्रिफलादन्तीहिङ्गुसैन्धवचित्रकैः^{४७} ॥
सौवर्चलविळङ्गैर्भाकणादीप्यकसंयुतैः ।
पालिकैश्श्लक्ष्णापिष्टैश्च त्रिवृता षट् पलेन च ॥
तन्निहन्ति च गुल्मानि जठराणि विशेषतः ।
वातरोगाप्लिहाष्ठीलवृद्धिशूलाग्निमार्दवान्^{४८} ॥ २८ ॥

कुटजतैलम्

कुटजत्वक्कषायेण तत्कल्केन प्रसाधितम् ।
तैलन्तु पुष्कराक्षीणां कुचकुम्भव्रणापहम् ॥ २९ ॥

⁴⁶ B reads महत्

⁴⁷ A omits त्रिकटु - - - चित्रकैः

⁴⁸ A reads शूलानि मार्दवः

वाताशनितैलम्

शतावर्याः पलशतं जलद्रोणे विपाचयेत् ।
पादावशिष्टं विस्त्राव्यं पुनरग्नावधिश्रयेत् ॥
औषधानि च पेष्वाणि तैलं स्थाळ्यां समावपेत् ।
शतपुष्पा देवदारु मांसी शैलेयकं वचा ॥
चन्दनं तगरं कुष्ठमेलाञ्चांशुमतीं तथा ।
विळङ्गतण्डुलं द्राक्षा जीवकर्षभकावुभौ ॥
बलामूलं वरणकं करञ्जद्वयमेव च ।
एतेषां कार्षिकान् भागान् सर्वेषां पृथगाहरेत् ॥
क्षीरं चतुर्गुणं दत्त्वा तैलप्रस्थं विपाचयेत् ।
अस्य तैलस्य पक्वस्य शृणु वीर्यमतः परम् ॥
श्वासकासाभिभूतस्य प्रदातव्यं सुखावहम् ।
पिबेत् काल्यमभुत्तवैव निशिभुत्तवा^{४९}चयः पिबेत् ॥
बधिरः पङ्गुको यश्च मूको वा जलकस्तथा ।
जराजर्जरको यश्च यश्च सीदति मैथुने ॥
यस्य शुष्यन्ति गात्राणि यश्च भग्नास्थिसन्धिकः ।
आन्त्रवृद्धिं वातवृद्धिं प्रमेहं शर्करां तथा ॥
विस्फोटकं विसर्पं च प्लिहां चैव विनाशयेत् ।

⁴⁹ A reads निभुत्तवा for निशिभुत्तवा

इत्येते व्याधयः प्रोक्तास्सर्वे ते वातसंज्ञिताः ।
एष वाताशनिस्तैलं न क्वचित् प्रतिहन्यते ॥ ३० ॥

गन्धर्वतैलम्

शतमेरण्डमूलस्य शुण्ठ्याः पञ्चयवाढकम् ।
जलद्रोणे पचेद्यावत् चतुर्भागावशेषिते ॥
तस्मिन् कषाये पूते च पयसा द्विगुणेन च ।
प्रस्थमेरण्डतैलस्य तन्मूलाच्च चतुष्पलम् ॥
द्विपलं^{५०} शृङ्गिवेरस्य गर्भन्दत्वा शनैः पचेत् ।
तत्पिबेन्नियतः^{५१} शुद्धो नरः क्षीरान्नभोजनः ।
आन्नवृद्धिं निहन्त्याशु तैलं गन्धर्वसंज्ञितम् ॥ ३१ ॥

हिङ्गुसैन्धवादि

हिङ्गुत्रिगुणं सैन्धवमस्मात्त्रिगुणन्तु तैलमेरण्डम् ।
तत्त्रिगुणं लशुन^{५२}रसं गुल्मोदरवद्धर्मशूलघ्नम्^{५३} ॥ ३२ ॥

⁵⁰ B reads त्रिपलं

⁵¹ A reads निहतः

⁵² B & C read रसोन

⁵³ B & C read वृद्धिशूलहरम्

ആറുകാലാദി⁵⁴

ആറുകാലുമ്മുതും കൊഴുപ്പയും
വാസവാഖ്യലതയും⁵⁵ പിഴിഞ്ഞതിൽ
വേകുമെണ്ണ കദളിക്കിഴങ്ങുമായി
നാശയെദവിലകാമിലാഗദാൻ⁵⁶. 33.

പുനർനവാദി

पुनर्नवरसे तैलं मुस्ताकल्कं विपाचितम् ।
तक्रयुक्तमथाभ्यङ्गात् पाण्डुशोफविनाशनम् ॥ ३४ ॥

പാർവള്ളിപാവട്ടാദി

പാർവള്ളിപാവട്ടപിഴിഞ്ഞുകൂട്ടി
കുമുള്ളുമഞ്ഞൾക്കടു കൽക്കമാക്കി
ഈയെണ്ണ വെന്തിട്ടയി തേച്ചുവെച്ചാൽ⁵⁷
വീക്കങ്ങൾ പോകും⁵⁸ വഴിവുല്ക്കരം പോൽ. 35.

दशमूलादि

दशमूलकषायेण पिष्टेन सुरदारुणा ।
तैलं प्रसिद्धं श्वयथौ पानाभ्यङ्गे प्रशस्यते ॥ ३६ ॥

⁵⁴ SY, p.294

⁵⁵ SY reads ദുർവ ശക്രലതയും for വാസവാഖ്യലതയും ----- ദോഷകാമിലാ for കാമിലാഗദാൻ

⁵⁶ B reads മേഹകാമിലാ ; C omits ഗദാൻ

⁵⁷ B reads കൊണ്ടാൽ

⁵⁸ B & C read വീക്കങ്ങളോടും

दूर्वागुळूच्यादि

दूर्वागुळूचीतुळसीकुमारी-

नीलीविषघ्नीमुनिवृक्षभृङ्ग्याः ।

रसेषु तेषां विपचेत्तु तैलं

समानदुग्धं सघृतं सुपिष्टैः ॥

सशारिबाचन्दनदारुचोरा-

नताश्वगन्धात्रिफलात्रिजातकैः ।

उशीरपाठामृगनाभिमुस्तकैः

सकारवीकुङ्कुमवालको^{५९}त्पलैः ॥

सव्योषकुष्ठैः समृणाळमूर्वै-

न्निहन्ति विसर्पमसूरिकादीन् ।

अशेषलूताविषदोषपामा-

कण्डूतिविस्फोटविदाहकक्ष्यान् ॥ ३७ ॥

पञ्चवल्कादि^{६०}

पञ्चवल्कनिशागोपीकषाये तिलजं पचेत् ।

रम्भोदकन्दमधुकत्वक्सेव्यामयचन्दनैः ।

हितं तत् पौत्तिके^{६१} कुष्ठे विसर्पे कळेदवत्यपि ॥ ३८ ॥

⁵⁹ A reads बालक

⁶⁰ SY, p.312

⁶¹ SY reads रक्तपित्तोत्तरे for हितं तत् पौत्तिके

നാൽപ്പാമരാദി⁶²

നാൽപ്പാമരം ത്രിഫലചന്ദനസേവ്യകുഷ്ഠം
ചൊവ്വള്ളി ചോരമകിലെന്നിവ കൽക്കമാക്കി
പൈമഞ്ഞൾ പർപ്പടരസേ പരിപക്വമെണ്ണ
തേക്കിൽകെട്ടും ചൊരിച്ചിരങ്ങുവിസർപകുഷ്ഠം. 39.

കാരസ്കരാദി

കാരസ്കരസ്യ പഞ്ചാംഗം മഞ്ഞളും മുളകും തഥാ
കൽക്കമായ് മോരിൽ വേമെണ്ണ കുഷ്ഠകണ്ഡൂതിനാശനം. 40.

മഞ്ഞളാദി

മഞ്ഞളും മുളകും നല്ല പകലോൻ വേരമെന്നിവ
തൃല്യമായ്ക്കൊണ്ടു വെന്തുണ്ടാമെണ്ണ⁶³ പാമാഹരം പരം⁶⁴. 41.

तुङ्गद्रुमादि

तुङ्गद्रुमस्य परिपक्वफलं वितोयं
कृत्वा तिलार्कपयसो द्विपिचुं पिचुं च ।
प्रक्षिप्य पूर्वमपरेग्नि सुपेष्य तैलं
भानोर्गृहीतमपहन्ति समस्तपाम्नः ॥ ४२ ॥

കാഞ്ഞിരാദി

കാഞ്ഞിരക്കുരുവും കുന്നിക്കുരുവും കൊണ്ടു യുക്തിതഃ
മാഹിഷം പാലുമാജം വാ വെണ്ണ⁶⁵ യോടു സമം പൃഥക്
സമ്യക് പകമിദം തൈലം കപാലേ ചാർശസാം ഹിതം. 43.

⁶² SY, p.310
⁶³ C reads വെന്തുളളാരെണ്ണ
⁶⁴ B reads പാമാഹാനികരം
⁶⁵ B & C read എണ്ണ

अङ्गोलादि^{६६}

अङ्गोलबीजमरिचकुष्ठैः कल्कीकृतैर्भिषक्^{६७} ।

पचेत् बकुळपत्रस्य जम्बीरस्य रसाढके ॥

तैलप्रस्थं शिरोभ्यङ्गात् शिरःकुष्ठविनाशनम् ।

गुर्वासं^{६८} केशकण्डूं च शिरोरोगाश्च नाशयेत् ।

केशानां वर्धनं नित्यं अङ्गदौर्गन्ध्यनाशनम्^{६९} ॥ ४४ ॥

नीलीपर्पटादि

नीलीपर्पटभृङ्गशक्रलतिकादूर्वात्रियक्षत्वचो

धात्रिं च प्रतिपीड्य तद्रसवरायुक्ततिलोत्थं पचेत् ।

जत्रुद्धोत्थविकारकुष्ठविकृतीनन्यान् विसर्पादिकान्

हन्यात्तैलमिदं शिशोस्त्वचिगतान् पामादिकान् नाशयेत् ॥ ४५ ॥

कच्चूरादि^{७०}

कच्चूरहेमरजतारिधनेन्द्रवल्ली-

सैरीयकारलतिकाबलभद्रभृङ्ग्याः^{७१} ।

⁶⁶ SY, p.288

⁶⁷ B reads पृथक्

⁶⁸ B & C read कुमांसं

⁶⁹ SY omits गुर्वासं ----- नाशनम्

⁷⁰ SY, p.297

इक्ष्वाकुमूलरजनीहरिपर्णिकास्तुक्-
 घर्माशुरोगरिपुरक्षतिकापमार्गैः ॥
 कीटारिकेतकिसुरस्यशुगग्निजिह्वा-
 द्रोणावितानकरसे च सुसिद्धतैलम् ।
 कल्कैश्च तैर्गदफलत्रय^{७२}कालयाब्दा
 मञ्जिष्ठयान्वितकषायगणैस्सुपिष्टैः ॥
 अर्कार्कवल्गदपञ्चमहीरुहाणा-
 मक्षाभयामलकवर्णवतीयुगानाम् ।
 क्वाथे पचेत् पुनरपि^{७३}प्रसमीक्ष्य शास्त्रं
 पक्वेऽवतार्य शशिजे सकले च कुष्ठे ॥
 अभ्यञ्जनादपि विशेषत एव जीर्णान्
 कुष्ठानपि^{७४} व्रणगणानपि साधयेत् ॥ ४६ ॥

⁷¹ A reads शङ्ग्याः for भृङ्ग्याः; SY reads भृङ्गी for भृङ्ग्याः ----- कूल for मूल -----
 पिधानरससिद्धविशुद्धतैलम् for वितानकरसे च सुसिद्धतैलम्; omits कल्कैश्च ----- सुपिष्टैः ; reads
 पद्म for पञ्च ----- अक्षामया for अक्षाभया ----- गदफलत्रयकालयाब्द ।

मञ्जिष्ठयान्वितकषायगणैश्च पिष्टौ ॥

पक्वं विगल्य शशिजे सकले च कुष्ठे ।

ह्यभ्यज्यतां सति विशेषत एव भिन्ने ॥ for पुनरपि ----- साधयेत् ॥

⁷² C omits फलत्रय

⁷³ C reads अथ

⁷⁴ B & C read अथ

कीचकादि

कीचकानां फलैः पिष्टैः कटुतैलं विपाचितम् ।

सगोमूत्रं तदभ्यङ्गात् कपालव्याधिनाशनम् ॥ ४७ ॥

नीलीमार्कवादि

नीलीमार्कवजीमूततिन्त्रिणीकार्कसम्भवे ।

स्वरसे चाढके तस्मिन् तैलप्रस्थं विपाचयेत् ॥

एलावाकुचिकाकुष्ठलवङ्गं पत्रमेव च ।

कर्षं कर्षं प्रदातव्यं श्लक्ष्णं दृषदि पेषयेत् ॥

दद्रूकिटिपकुष्ठानि मण्डलानि विचर्चिकाः ।

हरेदालेपमात्रेण कुष्ठान्यष्टादशैव तु ॥ ४८ ॥

शाकसारतैलम्

शाकसारसमुद्भूतं तैलं कृमिहरं परम् ।

हिङ्गुसिद्धं तथा तैलं कृमिशत्रुशृतञ्च यत् ॥ ४९ ॥

क्षीरबला^{७५}

बलामूलात् पञ्चपलं क्षीरपिष्टं च योजयेत् ।

क्षीरे चतुर्गुणे तैलप्रस्थं मृद्वग्निना पचेत् ॥

⁷⁵ SY, p.341

पाने वस्तौ तथाभ्यङ्गे नस्यकर्मणि शस्यते ।
एतत् क्षीरबलातैलं वाताशीतिविनाशनम् ॥ ५० ॥

क्षीरबला

बलाकषायकल्काभ्यां^{७६} तैलं क्षीरसमं पचेत् ।
सहस्रशतपाकन्तद्वातासृग्वातरोगनुत् ॥
रसायनं मुख्यतमं^{७७} मिन्द्रियाणां प्रसादनम् ।
जीवनं बृंहणं कण्ठ्यं बहुपाकप्रकारकम् ॥ ५१ ॥

बलादि

बलामूलामृता^{७८} क्वाथभागाषट् पयसस्तथा ।
तैलप्रस्थं बलामूलकल्कसिद्धं समीरनुत् ॥ ५२ ॥

केतक्यादि^{७९}

केतकिमूलबलातिबलानां
यद्वहलेन रसेन विपक्वम् ।

⁷⁶ B reads बलाकल्ककषायाभ्यां

⁷⁷ A reads मुख्यमत

⁷⁸ B & C read शत

⁷⁹ SY, p.300

तैलमनल्पतुषोदकयुक्तं

मारुतमस्थिगतं विनिहन्ति ॥ ५३ ॥

देवदारुबलादि^{८०}

देवदारुबलारास्त्रामांसीसर्षपनागरैः^{८१} ।

बलाकषाये संसिद्धं तैलं सर्वाङ्गवातजित् ॥ ५४ ॥

बलाकोरण्डकम्

बलाकोरण्डमूलाभ्यां तुलार्ध^{८२} च पृथक् पृथक् ।

चतुर्द्रोणे जले पत्तवा^{८३} चतुर्भागावशेषिते ॥

तत्कषायं परिस्राव्य क्षीरद्रोणसमायुतम् ।

तत्र तैलाढकं दद्याद् भेषजानि प्रदापयेत् ॥

लवङ्गजातीतक्कोलमेलाचोरकमेव च ।

शारिबामगरु^{८४} मांसी शतपुष्पाश्वगन्धकौ ॥

जीवकर्षभकौ मेदे^{८५} मधुकं देवदारु च ।

⁸⁰ SY, p.307

⁸¹ C adds चोरकैः before नागरैः

⁸² A & B reads तैलार्धं

⁸³ B & C omit पत्तवा

⁸⁴ B reads तगरं

⁸⁵ A reads मेदा

सैन्धवं चित्रकं चैव दीप्यकं चैव पिप्पली ॥
मुद्गपर्णी माषपर्णी महौषधहरेणुकम् ।
एतत्सर्वं समालोडय पलार्धञ्च पृथक् पृथक् ॥
एतत्सिद्धं तथा तैलं पानाभ्यञ्जनवस्तिषु ।
एतदभ्यञ्जनं श्रेष्ठं नस्यं वा शर्करायुतम् ॥
कलायखञ्जे शुद्धाख्य वातायामान् विनाशयेत् ।
मन्यास्तम्भं हनुस्तम्भं ग्रीवास्तम्भं तथैव च ।
बलाकोरण्डकं नाम सर्ववातहरं परम् ॥ ५५ ॥

बलागुळूच्यादि

बलागुळूच्योर्विपचेत् कषाये
चतुर्गुणे चन्दनसेव्यकुष्ठैः ।
तैलं प्रसिद्धं जलवाहयुक्तं
प्रभञ्जनार्त्तिष्वखिलासु धीमान् ॥ ५६ ॥

पञ्चाकतैलम्

मूलैस्सपुष्पैः फलपत्रसारै-
श्वार्कस्य निष्पीडय रसाढकं वा ।
शुष्कस्य वातस्य तुषोदकेन
सिद्धस्य हार्यं क्वथिताढकं वा ॥

भूपीलुकावह्निपुनर्नवानां
 तुरङ्गगन्धार्त्तगळस्य मूलम् ।
 निर्गुण्डिकायाश्च तथैव शिग्रो-
 मूलानि विद्वान्^{६६} पृथगाददीत ॥
 एला लवङ्गं तगरं सकुष्ठं
 ससैन्धवं सर्षपचोरकञ्च ।
 चतुर्दशैतानि च कार्षिकाणि^{६७}
 क्षीरेण पिष्ट्वा जपयोर्द्धकंसे ॥
 प्रस्थं तु तैलस्य पचेत तत्र
 पञ्चाकतैलं प्रवदन्ति तद्धि ।
 श्रोणीगतान् सन्धिगतांश्च वातान्
 निहन्ति वातास्रगदाद्दितञ्च ॥
 अभ्यञ्जनैस्तु^{६८} त्रिभिरेव सद्यो
 निहन्ति वातांश्चिरजानशीतिम् ॥ ५७ ॥

⁸⁶ A reads विश्वान्

⁸⁷ A reads चतुर्गुणानि

⁸⁸ B reads अभ्यञ्जनेन

सुह्यकतैलम्

सुह्यकस्वरसे सिद्धं तैलं^{८९} तन्मूलकल्कवत् ।

सर्ववातन्निहन्त्याशु सुप्तवातं विशेषतः ॥ ५८ ॥

सुह्यर्कादि

सुह्यकसोमतक्कारीनिर्गुण्डी^{९०}तलपोटजे ।

रसे समूत्रे विश्वाम्नितीक्ष्णगन्धापुननवैः ॥

सुरदारुवचारास्त्रासैन्धवागरुदीप्यकैः ।

सिद्धं तैलं हितं वाते विशेषात् क्रोष्ठुशीर्षके ॥ ५९ ॥

चिञ्चाप्रसारिण्यादि

चिञ्चाप्रसारिणीशिशुदिनकृत्स्वरसे भिषक् ।

सदुग्धं विपचेत्तैलं वातघ्नं सर्पिषान्वितम् ॥ ६० ॥

पञ्चाकतैलम्

क्षीरेण पुष्पफलपल्लवमूलसारै-

श्चाकैस्त्वगेलनतसर्षपचोरकैश्च ।

कुष्ठेन चापि सरलेन विपक्वमेतत्

पञ्चाकतैलमनिलं विनिहन्ति सद्यः ॥ ६१ ॥

^{८९} B & C read तैलं सिद्धं

^{९०} B & C omit निर्गुण्डी

चिञ्चादि^{११}

चिञ्चायाः पत्र^{१२}पाक्येन शिग्रुसर्जाञ्जकैः पचेत् ।
पञ्चभिर्लवणैर्दध्ना तैलं सर्वाङ्गवातजित् ॥ ६२ ॥

प्रसारिणीतैलम्

समूलपत्रामुत्पाट्य जातसारां प्रसारिणीम् ।
कुट्टयित्वा पलशतं कटाहे समधिश्रयेत् ॥
वारिद्रोणसमायुक्तं चतुर्भागावशेषितम् ।
कषायसममात्रन्तु तैलमत्र प्रदापयेत् ॥
दध्नश्चैवाढकं दद्यात् द्विगुणञ्चाम्ळकाञ्चिकम् ।
औषधानि च पेष्प्याणि तत्रे मान्या वपेत् पुनः ॥
शुण्ठीपलानि पञ्चैव रास्नायाश्च पलद्वयम् ।
यवक्षारपले द्वे च सैन्धवस्य पलद्वयम् ॥
प्रसारिणी पले द्वे च द्वे पले मधुकस्य च ।
द्वे पिप्पलीमूलपले चित्रकस्य पलद्वयम् ।
अभ्यङ्गादिषु योक्तव्यं तैलं सर्वानिलापहम् ॥ ६३ ॥

^{११} SY, p.303

^{१२} B omits पत्र; SY reads पाक्ये तु for पाक्येन ----- दध्ना for युक्तं ----- वातनुत् for वातजित्

प्रसारिणीतैलम्^{९३}

प्रसारिणीतुलाक्वाथे तैलप्रस्थं पयस्समम् ।

द्विमेदामिसिमञ्जिष्ठाकुष्ठरास्नाकुचन्दनैः ॥

जीवकर्षभकाकोळीयुगळामरदारुभिः ।

कल्कीकृतैस्तद्विपचेत् सर्ववातविनाशनम्^{९४} ॥ ६४ ॥

कार्पासास्थ्यादि

कार्पासास्थिकुलत्थानां क्वाथे तैलं पयोन्वितम् ।

सैन्धवेन च ताभ्यां च सिद्धन्तदपबाहुके ॥ ६५ ॥

परिणतकेरीक्षीरादि^{९५}

परिणतकेरीक्षीरे जम्बीरफलोदकेन समतुलिते^{९६}

क्षणदासुरधूपयुतं तैलं ह्यपबाहुकं हरति^{९७} ॥ ६६ ॥

माषादि^{९८}

माषक्वाथेन संयुक्तं तैलं सैन्धवकल्कवत् ।

आरनाळेन सहितमपबाहुकनाशनम् ॥ ६७ ॥

⁹³ SY, p.316

⁹⁴ SY reads कल्कैर्विपाचयेत् सर्वमारुतामयनाशनम् ॥ for कल्कीकृतैः ----- विनाशनम् ॥

⁹⁵ SY, p.312

⁹⁶ SY reads तुलितेन for समतुलिते ----- सुरधूमशृतं for सुरधूपयुतं ----- जयति for हरति

⁹⁷ B reads जयति

⁹⁸ B & C adds the combination लिङ्गुचादि before माषादि

कार्पासास्थ्यादि

कार्पासास्थिबलामाषकुलत्थै^{९९}स्साधितं जलम्^{१००} ।

शिशुकुष्ठान्निलशुनपटुपञ्चपुननवैः ।

नाळिकेरपयोयुक्तं तैलं हन्त्यपबाहुकम् ॥ ६८ ॥

बलाऽतिबलादि

बला चातिबला चैवाश्वदंष्ट्रेक्षुरकौ^{१०१} तथा ।

अंशुमत्यौ वृषत्पर्णी सहदेवी शतावरी ॥

जीवकर्षभकौ चैव हंसपादीपुननवौ ।

कषाये साधयेत्तैलं पक्षाघाते हितं मतम् ॥ ६९ ॥

लिकुचादि^{१०२}

लिकुचरसस्रुक्षीरे तैलं समेतभूनागम् ।

सिद्धं हिनस्ति लेपाद् दुस्तरमपबाहुकं क्षणतः ॥ ७० ॥

⁹⁹ B & C read कुलत्थक्वाथ

¹⁰⁰ C omits जलम्

¹⁰¹ B reads क्षुरकः

¹⁰² C omits the combination लिकुचादि

दशमूलादि

दशमूलबलाक्वाथे सकुलत्थं प्रसाधितम् ।
अभ्यञ्जनेन हन्त्याशु पक्षाघातं तिलोद्भवम् ॥ ७१ ॥

पिप्पलीमूलादि

पिप्पलीमूलसिन्धूत्थभल्लाताग्निमहौषधैः ।
आरनाळे पचेत्तैलं पक्षाघातादि नाशनम् ॥ ७२ ॥

द्विपञ्चमूलादि

द्विपञ्चमूलक्वाथेन कुष्ठनागरयोस्तथा ।
ज्योतिष्मत्या पचेत्तैलं सुप्तवातविनाशनम् ॥ ७३ ॥

माषतैलम्^{१०३}

माषप्रस्थं समावाप्य पचेत् सम्यग् जलाढके ।
पादशेषे रसे तस्मिन् कल्कान्येतानि दापयेत् ॥
जीवनीयानि सर्वाणि शतपुष्पञ्च सैन्धवम् ।
रास्त्राञ्चैवात्मगुप्ताञ्च व्योषञ्च मधुकं तथा ॥
प्रस्थञ्च तिलतैलस्य क्षीरस्य च तदाढकम् ।
शनैर्मृद्वग्निना सम्यक् पाचयेत् मतिमान् भिषक् ॥

¹⁰³ SY, p.326 Most lines are different.

पक्षाघातादित्ते वाते कर्णशूले च दारुणे ।
बाधिर्ये कर्णनादे च तिमिरे च त्रिदोषजे ॥
हस्तकम्पे शिरःकम्पे विश्वभ्यामपबाहुके ।
माषतैलमिदं श्रेष्ठं पाननावनवस्तिषु ॥ ७४ ॥

चतुस्त्रेहम्

कार्पासास्थिबलामाषकुलत्थानां पृथक् पृथक् ।
प्रस्थं चित्रकमूलस्य तदर्धं च विपाचयेत् ॥
द्रोणद्वये तु धान्याम्ळात्तस्मिन् पादावशेषिते ।
कुलत्थकार्पासबीजरास्नासैन्धवदारुभिः ॥
पिष्टैस्तैश्च घृतं तैलं नाळिकेरोरुपूगयोः ।
क्षीरञ्च द्विगुणं दत्त्वा पचेत्तद्विनिहन्ति च ॥
सर्वान् वातान् विशेषेण गृध्रसिं विश्वभिं^{१०४} तथा ।
अपबाहुकघातञ्च चतुस्त्रेहोऽयमारुख्यया ॥ ७५ ॥

पञ्चस्त्रेहम्^{१०५}

दशमूलबलामाषकार्पासास्थिकुलत्थकम् ।
प्रस्थं प्रस्थं पृथक् क्षुण्णं जलद्रोणद्वये पचेत् ॥
धान्याम्ळशूर्पसंयुक्ते चतुर्भागावशेषिते ।

¹⁰⁴ Correct reading may be विश्वचि

¹⁰⁵ SY, p.313 Most lines are different.

तत्र दद्यात्त्रिकुडुबं तिलजं नाळिकेरजम् ॥
एरण्डजञ्जाक्रिकञ्च प्रत्येकं सौकरीं वसाम् ।
द्विगुणञ्च पयः पिष्टं रास्त्रानागरसैन्धवम् ॥
कार्पासास्थिकुलत्थानि गण्डीरञ्च पचेत् पुनः ।
सम्यक् सिद्धमिदं हन्यात् सर्ववातविकारकान् ।
पञ्चस्त्रेहमिदं प्रोक्तं ब्रह्मणा वातशान्तये ॥ ७६ ॥

सर्षपादि

सर्षपक्वथिते तोये तैलप्रस्थं विपाचयेत् ।
साजाक्षीराढके युक्ते वचया चाश्वगन्धया ।
वातान् सर्वान् निहन्त्याशु सुप्तवातं विशेषतः ॥ ७७ ॥

लशुनादि

लशुनस्य पलं त्रिंशत् सैन्धवस्य पलद्वयम् ।
तैलमेरण्डजञ्चैव तुल्यं सम्यङ्निधापयेत् ।
दशरात्रस्थितं पेयं सर्वरोगानिलापहम् ॥ ७८ ॥

शतावर्यादि

शतावर्यास्तु मूलानां रसप्रस्थं समाहरेत् ।
क्षीरद्विगुणसंयुक्तं तैलप्रस्थं विपाचयेत् ॥

शतपुष्पादेवदारुमांसीशैलेयकं वचा ।
मञ्जिष्ठा चाञ्जनं कुष्ठमेलां चांशुमतीं तथा ॥
तुरङ्गगन्धाकाकोळीमहामेदापुननवैः ।
एतैरर्ध^{१०६}पलैर्द्रव्यैश्शनैर्मृद्वग्निना पचेत् ।
एतत्तैलं विपक्वं तु सर्ववातनिबर्हणम् ॥ ७९ ॥

शोफालिकादि

तैलं सकुञ्चितेभ्यङ्गो माषसैन्धवसाधितम् ।
शोफालिकादळक्वाथे मृद्वग्नि परिसाधितम् ।
दूर्वारं गृध्रसीरोगं पीतमात्रं समुद्धरेत् ॥ ८० ॥

जम्बीरादि

फलं जम्बीरजं गृह्ययन्त्रनिष्पीडितं भिषक् ।
रसाढके पचेत्तैलं दध्ना च सह संयुतम् ॥
प्रस्थं च काञ्चिकं योज्यं शनैर्मृद्वग्निना पचेत् ।
तत्र दद्यात् प्रतीवापं सैन्धवं श्लक्ष्णपेषितम् ॥
सर्ववातविकाराणां तैलमेतदपोहति ।
बला वातहराणामयाः^{१०७} ॥ ८१ ॥

¹⁰⁶ A reads एतैर्वर्द्ध

¹⁰⁷ B & C read वातहराणाम्

नारायणतैलम्

दशमूलं तथैरण्डं वाजिगन्धाशतावरी ।
पुनर्नवबलारास्त्रायष्टीपुन्नागपाटलाः ॥
देवदारुकणानिम्बशतपुष्पञ्च चन्दनम्^{१०८} ।
पृथक् दशपलान् भागान् सर्वं तुर्यगुणे जले ॥
पाचयेत् पादशेषन्तु वस्त्रपूतं^{१०९} समुद्धरेत् ।
चतुष्पष्टिपलं तैलं सुस्निग्धं तत्र पाचयेत् ॥
त्वक्पत्रमज्जचन्द्रं च जातीतक्कोलचन्दनम् ।
पृथक् दशपलं योज्यं पूजां कृत्वा सुरालये ॥
एतन्नारायणं तैलं सर्ववातनिकृन्तनम् ।
नरा वा वातसम्भग्ना हयो वा^{११०} कुञ्जरोऽपि वा ॥
वक्रत्वमपि चाङ्गस्य दन्तवातं गळग्रहम् ।
आन्त्रवृद्धिञ्च वातं च तैलेनानेन मर्दयेत् ।
असाद्धयं साधयत्याशु यथा नारायणोऽसुरान् ॥ ८२ ॥

अणुतैलम्

बलामतिबलां चैव कोरण्डं सपुनर्नवम् ।
चित्रकञ्चार्कनिर्गुण्डीकुलत्थबदराणि च ॥

¹⁰⁸ B reads कुचन्दनं for च चन्दनं

¹⁰⁹ A reads तत्तैलन्तु

¹¹⁰ B reads हस्तिनः for हयो वा

वैजयन्ती श्वदंष्ट्रा च पीलुमूलं महौषधम् ।
 अश्वगन्धाप्रसारिण्यौ गुळूचीशिग्रु^{१११}मूलके ॥
 एतद्द्विपञ्चमूलञ्च एकैकं षट्पलान्यपि^{११२} ।
 जीवकर्षभकौ चैव द्वे मेदे सैन्धवं वचा ॥
 पत्तङ्गक्षीरकाकोळीकाकोळीरक्तचन्दनम् ।
 एलाश्वगन्धारास्त्रा च शतपुष्पा हरेणुकम् ॥
 कुष्ठं सरळकं मांसी शैलेयमगरुं तथा ।
 एतेषां कार्षिकान् भागान् शनैर्मृद्वग्निना पचेत् ॥
 आजं द्विराढकं क्षीरं द्विप्रस्थं तैलमेव च ।
 अणुनाम इति ख्यातं सर्ववातनिबर्हणम्^{११३} ॥ ८३ ॥

बलातैलम्

बलामूलशतक्वाथो भागाष्ष्ट पयसस्तथा ।
 तैलप्रस्थं बलामूलकल्कसिद्धं पुनः पचेत् ॥
 द्वितीयावर्तनादेवं क्वाथमाढकमेव च ।
 दशमावर्तनादेवं^{११४} क्षीरं तैलं^{११५} समं विदुः ॥

¹¹¹ B reads चित्र

¹¹² B reads च for अपि

¹¹³ B reads निवारणम्

¹¹⁴ B omits क्वाथमाढकमेव च । दशमावर्तनादेवं

¹¹⁵ B reads तैलं क्षीर

द्वितीये च तृतीये च यथोक्तं कल्कमिष्यते ।
 चतुर्थे पादहीनं स्यात् पञ्चमेऽर्द्धञ्च पेषितम् ॥
 षष्ठे पादमकल्कं वा सप्तमावत्तने पुनः ।
 सर्वत्र दशमादूर्ध्वं क्वाथ्यं द्विप्रस्थमेव च ॥
 क्षीरन्तु तिलजादर्धमिति धन्वन्तरेर्मतम् ।
 पाकन्तु मन्दमेवादौ पुनर्मात्रा विवर्धनम् ॥
 पञ्चमे चिक्कणं कुर्यात् दशमे वर^{११६}चिक्कणम् ।
 एवन्तु दशधारूक्तो बहुपाको रसायनम् ॥
 यथावस्थं यथायोगं निरूप्य कुशलो भिषक् ।
 आवर्तयेत् बलातैलं बहुशो दृष्टकर्मवान् ॥ ८४ ॥

बलादि

बलामूलकषायस्य भागाष्ष्ट पयसस्तथा ।
 तैलप्रस्थं बलामूलकल्कं सिद्धं समीरनुत् ॥ ८५ ॥

बलादि

बलाकल्ककषायाभ्यां तैलं क्षीरसमं पचेत् ।
 सहस्रशतपाकन्तद्वातासृग्वातरोगानुत् ॥

¹¹⁶ B reads खर

रसायनं मुख्यतमि^{११७}न्द्रियाणां प्रसादनम् ।

जीवनं बृंहणं वृष्यं बहुपाकप्रकारकम् ॥ ८६ ॥

गुळूच्यादि

गुळूचीक्वाथकल्काभ्यां तैलं क्षीरसमन्वितम् ।

पक्वं जयेदसृग्वातशिरोरोगज्वरादिकान् ॥ ८७ ॥

बलागुळूच्यादि^{११८}

बलागुळूच्योः क्वाथेन तैलं क्षीरसमन्वितम् ।

चन्दनोशीरयष्ट्याह्वमुस्ताकल्कैः पचेद् बुधः ॥

सिद्धमेतद्वातरक्तं रक्तपित्तं शिरोरुजम् ।

वातरक्तकृतान् रोगानाशु हन्यात् सुपूजितम् ॥ ८८ ॥

बलागुळूच्यादि^{११९}

बलागुळूचीसुरपादपानां

क्वाथे पचेत्तैलमिमैश्च कल्कैः ।

जटामयाचन्दनकुन्दुरुष्क-

नताश्वगन्धासरळैः सरास्रैः ॥

¹¹⁷ A reads इदं

¹¹⁸ SY, p.317

¹¹⁹ SY, p.317

एतत् सदाहं सरुजं सशोफं
रक्तानुगं वातगदं^{१२०} निहन्ति ॥ ८९ ॥

त्रिमिश्रकम्

शतावरीबलामूलगुळूचीक्वाथसंयुतम् ।
तैलप्रस्थं पचेदेतैः श्लक्ष्णपिष्टैस्समायुतैः ॥
कुष्ठचन्दनलामज्जमांसीसर्षपचोरकैः^{१२१} ।
समुस्तादीप्यमधुकैरश्वगन्धासमन्वितैः ॥
पित्तोत्तरे वातरक्ते ज्वरे दाहे महत्तरे ।
त्रिमिश्रकमिदं तैलं त्रिदशैरभि^{१२२}पूजितम् ॥ ९० ॥

केतक्यादि

केतकी च बलामूलं गुळूची च शतावरी ।
एभिर्विपाचिते तोये ताभिस्तैलं सुसाधितम् ।
अभ्यङ्गात् खुडवातघ्नं शोफतोदोष्णनाशनम् ॥ ९१ ॥

¹²⁰ B & C read वातकफं

¹²¹ B reads चोरकसर्षपैः

¹²² B & C read अपि

केतक्यादि

केतकी स्वरसे कंसे तैलप्रस्थं विपाचयेत् ।
चन्दनं मधुकं कुष्ठं त्वगेलापत्रमेव च ॥
तगरं चोर^{१२३}मुस्ता च सुरदारु तथैव च ।
उशीरं हिरिबेरं च बलामतिबलान्तथा ॥
कल्कीकृत्य च तत्पक्वं वातास्रं मारुतोत्तरम् ।
पित्तोद्विक्तं कफोद्विक्तं सर्वोद्विक्तञ्च नाशयेत् ॥ ९२ ॥

चतुश्शीतादि

चतुश्शीतरसे तैलमाशु सैन्धवकल्कितम् ।
नाळिकेरपयोदुग्धकाञ्चिकैस्साधु साधितम् ।
सार्ज्जचूर्णोत्तरं वातशोणितार्तिहरं परम् ॥ ९३ ॥

चन्दनादि^{१२४}

चन्दनं मधुकं कुष्ठमश्वगन्धासुरद्रुमम् ।
उशीरमुत्पलं मांसीपत्रागरुनिशाबला ॥
हीबेरं नागकुसुमं स्पृक्का मञ्जिष्ठशारिबे ।
तगरं मृगनाभिश्च शतपुष्पा हरेणुकम् ॥

¹²³ B & C read चोच चोरक for सगरं चोर

¹²⁴ SY, p.301

सूक्ष्मैलाब्दत्वचं चोचं दुर्धूरं तत्सुकल्कितम्^{१२५} ।
केतकीमूलजे क्वाथे^{१२६} सक्षीरं तिलजं पचेत् ।
तदभ्यङ्गादिभिस्तैलं वातशोणितनाशनम् ॥ ९४ ॥

हीबेरादि

हीबेरमुत्पलं लोध्रं समङ्गाचव्य^{१२७}चन्दनम् ।
पाठा सातिविषा विल्वं धातकी देवदारु च ॥
दार्वीत्वक् नागरं मांसी मुस्ताक्षारो यवाग्रजः ।
चित्रकञ्चेति पेष्प्याणि वक्ष्यमाणरसे सुधीः ॥
चिञ्चाप्रसारणीशिग्रुदिनकृत्स्वरसे भिषक् ।
सदुग्धं विपचेत्तैलं वातघ्नं सर्पिषान्वितम् ॥ ९५ ॥

एरण्डमूलादि

एरण्डमूलं निष्कवाथ्य पिबेत्तैलं बलायुतम् ।
कटीपृष्ठाश्रितं वातमभ्यङ्गेन शमं नयेत् ॥ ९६ ॥

¹²⁵ SY reads चोरं बर्बरं तैः सुकल्कितैः for चोचं दुर्धूरं तत्सुकल्कितम्

¹²⁶ B & C read सारे

¹²⁷ B & C read सेव्य

മാതൃകാദി

മാതൃകാദിനിശാകൃഷ്ടസൂര്യാവർത്തകസപ്തഃ ।

സുഖവാതം പ്രശമयेत् सिद्धं तैलं दिनत्रयात् ॥ ९७ ॥

കുർമുഖ്യാദി

കുർമുഖ്യാദിപാർവ്വളിബലാപരത്തി-
കർക്കണ്ഡുചിത്രോപസുസിദ്ധതൈലം
ജംഘോരപൃഷ്ഠത്രികപാർശ്വശൂല-
വാതാമയഘ്നം പരിലേപനേന¹²⁸. 98.

പञ्चमूलादि

पञ्चमूलस्य धात्र्या वा रसे लेळीतकीं वसाम् ।

खुडं संरूढमप्यङ्गे ब्रह्मचारी पिबेज्जयेत् ॥ ९९ ॥

ശല്മലീതൈലം

ശല്മലീത്താലിതൻ നീരിൽ വെന്ത തൈലേന തേപ്പിത്
നൊങ്ങണസ്വരസേ സിദ്ധം പിബേച്ച സുഖസുതയേ. 100.

വ്യാതോദ്ഭവാഖ്യ¹²⁹ തരുവൽക്കമുരത്ത ഞാഴൽ
താക്കും കഷായമിതുവെന്തുചമക്കുമെണ്ണ
ഗർഭോദ്ഭവവ്യസനശാന്തികരം വധുനാം
പുഷ്പം കഴിഞ്ഞ ദിവസേ പരകുന്നതാകിൽ. 101.

¹²⁸ A reads പരിലോമനേന

¹²⁹ B reads വാട്യാഖ്യ

कटुकादि

कटुकालाबुसंसिद्धं तैलमभ्यञ्जनाद् भवेत् ।
योनिदोषहरं नार्या गर्भमुत्पादयेदपि ॥ १०२ ॥

उपोदकादि

उपोदकोर्वारुजले सिद्धं क्षीरं बलान्वितम् ।
तैलमभ्यङ्गयोगेन स्त्रीणां प्रसवसौख्यदम् ॥ १०३ ॥

प्रसारिणीतैलम्

प्रसारिणीकल्ककषायसिद्धं
तिलोद्भवं नावनपानलेपैः ।
बालस्य हिक्कामपहन्ति सद्यः
पौलस्त्यलक्ष्मीमिव रामभद्रः ॥ १०४ ॥

വചാരതൈലം

ചെറുപിള്ളമലംകെട്ടു ശിമിലീകൃതമാക്കുവാൻ
വയറ്റിന്മേൽ വഴിച്ചുക്കു വചയാ നെയ്യുമെണ്ണയും. 105.

धान्वन्तरबलातैलम्

धान्वन्तरबलातैलं बालानामामनस्यनुत् ।
भूतग्रहोन्मादहतौ तत्परं हितमीरितम् ॥ १०६ ॥

त्रिफलादि^{१३०}

त्रिफलामृतवल्लीं च केतक्यसनकौ बलाम् ।
एरण्डमिन्द्रवल्लीञ्च जलद्रोणे विपाचयेत् ॥
रसेन तेकराजस्य हठस्य स्वरसेन च ।
तैलप्रस्थं पचेद्धीमान् द्विगुणक्षीरसंयुतम् ॥
कल्कांश्च^{१३१} कुष्ठयष्ट्याह्वपद्मकोशीरचन्दनान् ।
मुस्तैलापत्रमांसी च हयगन्धामृताबलाः ॥
शारिबामरकाष्ठां च लवङ्कनतचोरकान् ।
उत्पलाद्यञ्जने नीलीं श्लक्ष्णपिष्टान् समावपेत् ॥
शिरोरोगप्रतिश्यायौ विशेषेण विनाशयेत् ।
खालित्यं चैव पालित्यं केशानां रञ्जनं तथा ।
त्रिफलाद्यमिदं तैलमूर्द्धजत्रुगदापहम् ॥ १०७ ॥

मञ्जिष्ठादि^{१३२}

मञ्जिष्ठाञ्जनशारिबाब्दकटुकातक्कोलजातीफलं
श्रीकण्ठत्रिफलाजटातगररुग्यष्टीचतुर्जातकैः ।

¹³⁰ SY, p.304

¹³¹ SY reads कल्कञ्च for कल्कांश्च ----- चन्दनैः for चन्दनान् ----- बलामृताः for अमृताबलाः ---

-- चोरकाः for चोरकान् ----- भञ्जनं for रञ्जनं

¹³² SY, p.322; repetition, see 3-20

सोशीरागरुचोरयुग्ममृगनाभीन्दूत्पलाम्भोविसै-
स्तैलं नेत्रशिरोर्तिहारि पयसा^{१३३} सिद्धं कुमारीरसे ॥ १०८ ॥

असनविल्वादि^{१३४}

असनविल्वबलामृतपाचिते
मधुकनागरकत्रिफलान्विते ।
पयसि तैलमिदं पयसा पचेद्
वदनकर्णशिरोऽक्षि^{१३५}रुजापहम्^{१३६} ॥ १०९ ॥

गुळूचीबलादि

तैलं हन्ति सदुग्धमक्षिशिरसो रोगान् गुळूचीबला-
क्वाथे साधितमब्दचोरकशटीतक्कोलजातीफलैः^{१३७} ।
काकोळ्यादिमधूकदारुसरळाश्रेष्ठाचतुर्जातकैः
यष्टीसेव्यविसोत्पलागरुवरीकपूरकुष्ठाम्बुभिः ॥ ११० ॥

¹³³ A adds स before पयसा; SY reads सपयः

¹³⁴ SY, p.291

¹³⁵ B & C read शिरोर्ति

¹³⁶ SY reads नयनकर्णशिरोहितमुत्तमम् ॥ for वदनकर्णशिरोऽक्षिरुजापहम्

¹³⁷ A reads हिमैः

असनसारादि

तुलामसनसारस्य तदर्धं छिन्नजन्मनः ।
तदर्धं त्रिफलायाश्च वहेऽपां साधु साधयेत् ॥
अष्टभागावशिष्टे तु कषाये सुसमाहितः ।
मांसीमेघनखोशीरतस्कराञ्जनचन्दनैः ॥
सयष्टिमधुकैः कल्कैः तैलस्यार्धाढकं पचेत् ।
क्षीरस्यार्धाढकं दद्यात् रसमामलकस्य च ।
ऊर्ध्वजत्रुगतान् वातान् ऊर्ध्वरोगाञ्च नाशयेत् ॥ १११ ॥

असनसारादि

असनसारकषायपययुते
त्रिफलया रसकेन च साधितम् ।
वदननासिकसौख्यमनुत्तमं
भवति तैलमनेकसुखावहम् ॥ ११२ ॥

वरीबलादि

वरीबलामृताक्वाथे तैलप्रस्थं विपाचयेत् ।
अत्र कल्कं प्रयुञ्जीत यष्टीमधुकमञ्जनम् ॥
तेन केशाः प्रवर्धन्ते मासेन चतुरङ्गुलाः ।
खालित्यं चैव पालित्यं कापिल्यं चैव नाशयेत् ॥ ११३ ॥

बलाहठादि

बलाहठामृतामुद्रमाषक्वाथे तिलोद्भवम् ।

पक्वं शिरोरुजं हन्ति चन्दनामययष्टिभिः ॥ ११४ ॥

माषमुद्रादि

माषमुद्रबलाकल्कैस्तैलं सिद्धं तु तद्रसे ।

शिरोरोगान्निहन्त्याशु तमांसीव दिवाकरः ॥ ११५ ॥

काळिकातैलम्

पक्वं पूतं कदळ्या सहचरकुसुमं केतकस्यापि मूलं

किट्टं शुद्धं सुभृङ्गत्रिफलरसयुतं लोहचूर्णं च पिष्ट्वा ।

आक्षं तैलं विपक्वं हरति च पलितं काळिकातैलमेतत्

केशान् काशप्रकाशान् प्रचलदळिनिभान् तत्क्षणादेव कुर्यात् ॥ ११६ ॥

नागरादि^{१३८}

नागरस्य तुले द्वे तु^{१३९} स्यात्तुला चित्रकस्य च ।

देवदारु तदर्धं स्यात्तदर्धं द्विकरञ्जकम् ॥

¹³⁸ SY, p.308

¹³⁹ SY reads स्तः for तु ----- तु for च ----- द्विट्रोणे सलिले पचेत् for पचेद्द्रोणद्वयेऽम्भसः -----

त्रयं for त्रयैः ----- वचाम्बुदैः for यवाम्बुदैः and omits पतितानां ----- नागराह्वयम् ॥

मुस्तारिमेदत्रिफलाछत्री^{१४०}दन्त्य^{१४१}कर्गुगुलु ।
 तदर्धमिति सङ्गृह्य^{१४२} पचेद्वोणद्वयेऽम्भसः ॥
 तैलाढकं विपक्तव्यं कार्षिकैः कल्कितैरिमैः ।
 शटीपुष्करशाडार्घाहपुषापिप्पलीत्रयैः ॥
 भार्जीरास्त्रामधूच्छिष्टनिशाद्वययवाम्बुदैः ।
 चतुर्जातकमञ्जिष्ठाचन्दनागरुपद्मकैः ॥
 मांसीलोध्रवराकुष्ठैः क्षीरद्विगुणसंयुतम् ।
 तत्पक्वं विनिहन्त्याशु मुखजान् सकलामयान् ॥
 पानाभ्यञ्जनगण्डूषनस्योन्मर्दनवस्तिभिः ।
 पतितानां च दन्तानां भूयो बध्नाति तत्पदम् ॥
 विनष्टमपि तच्चक्षुस्तस्य रूपाणि पश्यति ।
 वाराहं कुरुते कर्णं सति कर्णबले नृणाम् ॥ ११७ ॥

त्रिफलादि

चतुर्गुणे कषाये तु त्रिफलासनसारयोः ।
 नीलीमूलाञ्जनं कल्कं यष्टीमधुकमेव च ॥
 मार्कवस्वरसप्रस्थं तैलप्रस्थं च दापयेत् ।

¹⁴⁰ B reads दन्ती

¹⁴¹ C reads दन्ती स्त्रुहि for छत्री दन्ति

¹⁴² B reads संहृत्य

अनेन लिप्ताः केशाः स्युर्मृदवष्पट्पदत्विषः ॥
स्निग्धाभङ्गमिता दीर्घा वली^{१४३}पलितवर्जिताः ।
तैलं रहस्यं परमं वलिध्वंसनिनाशनम् ।
प्रियाय राज्ञे दातव्यं सृष्टमेतत् स्वयम्भुवा ॥ ११८ ॥

धुर्धूरादि^{१४४}

धुर्धूरकस्य स्वरसे तत्बीजैः श्लक्ष्णकल्कितैः ।
पक्वं तैलन्निहन्त्याशु कण्डूं केशच्युतिर्नृणाम् ॥ ११९ ॥

अरिमेदादि^{१४५}

अरिमेदत्वचो ग्राह्यं नवं^{१४६} पलशतं भवेत् ।
न्यग्रोधोदुम्बराश्वत्थप्लक्षवल्कच्छदन्तथा ॥
चतुर्द्रोणे जले पक्त्वा चतुर्भागावशेषिते ।
तैलाढकं पचेत्तत्र कार्षिकैः कल्कितैरिमैः ॥
यष्टीत्रिजातमञ्जिष्ठागायत्रीलोध्रकट्फलैः ।
क्षीरिवृक्षारिमेदत्वङ्मुस्तागरुहिमद्वयैः ॥

¹⁴³ B reads बल

¹⁴⁴ B omits धुर्धूरादि

¹⁴⁵ SY, p.290

¹⁴⁶ SY reads नवात् for नवं ----- वल्कात् for वल्कं ----- शरपुष्पा for मदयन्ती and omits जिह्वा ----
----- रोपणम् ॥

कर्पूरजातीतक्कोलमांसीघातकिगैरिकैः^{१४७} ।
 मृणाळमिसिवैदेहीपद्मकेसरकुङ्कुमैः ॥
 लाक्षासमङ्गाबृहतीविल्वमध्यसुरद्रुमैः ।
 शैलेयसरळस्पृक्कापलाशरजनीद्वयैः ॥
 प्रियङ्गुतेजनीपार्थामदयन्तीफलत्रयैः ।
 कालेयपुष्करजटाव्याघ्रीमदनसंयुतैः ॥
 जाते चिक्कणपाके तु परिस्त्राव्य निधापयेत् ।
 तन्नस्यपानगण्डूषवस्त्यभ्यङ्गेषु योजयेत् ॥
 मुखजानामयान् हन्ति विशेषादन्तरोगजित् ।
 जिह्वागण्डोष्ठरोगेषु चलदन्तेषु शस्यते ।
 मुखोत्थितानां सर्वेषां व्रणानामपि रोपणम् ॥ १२० ॥

खदिरादि

खदिरतुलामम्बुघटे पत्तवा तोयेन तेन पिष्टैश्च
 चन्दनजोङ्गककुङ्कुमपरिपेलवालाकोशरैः ।
 सुरतरुलोघ्रद्राक्षामञ्जिष्ठाचोचपत्रकविळङ्गैः
 स्पृक्कानखनतकट्फलसूक्ष्मैलाध्यामकैः सपत्तङ्गैः ॥
 तैलप्रस्थं विपचेद् कर्षाशैः पाननस्यगण्डूषैः ।

¹⁴⁷ B reads गैरिकघातकी

तद्धन्त्या^{१४८}स्ये च गदान्
जनयति गाध्रीदृशं श्रुतिं च वाराहिम् ॥ १२१ ॥

अणुतैलम्

अणुतैलविधानन्तु मञ्जिष्ठामधुकप्रपुण्डरीकजीवकर्षभकाकोळीद्वय-
पयस्या शारिबानन्तानीलोत्पलाञ्जनविळङ्गतण्डुलमधुपर्णीस्रावणीमेदा-
काकनासासरळभद्रतरु^{१४९}चन्दनैस्सुपिष्टैरष्टगुणं षड्गुणेन पयसा तैलं
विपचेत्^{१५०} घृतं वा पित्तोल्बणेषु दोषेषु ॥

अथवा

चन्दनागरुपत्रदार्वीत्वङ्मधुकबलैलाद्वयविल्वोत्पलपद्मकेसरप्रपुण्डरीक-
विळङ्गोशीरहीबेरवन्यत्वङ्मुस्ताशारिबाबृहतीद्वयं जीवन्तीदेवदारुसुरभी
शतावरी शतगुणे दिव्येऽम्भसि^{१५१} दशभागावशिष्टं क्वाथयेत् । दशमे
पात्रभागे तैलतुल्य^{१५२}मपि पयो दद्याद् । एतदप्यणुतैलं पूर्वस्माद्विशेषेण
इन्द्रियदाढर्यकरं केश्यं त्वच्यं कण्ठ्यं बृंहणं दोषत्रयघ्नं^{१५३} च ॥ १२२ ॥

¹⁴⁸ A reads धातकी for तद्धन्ति

¹⁴⁹ B reads दारु

¹⁵⁰ B omits विपचेत्

¹⁵¹ B omits वन्यत्वङ्----- दिव्येऽम्भसि

¹⁵² B reads तुल्यमाज्यं

¹⁵³ B reads दोषघ्नं

अरिमेदादि

कुट्टयित्वा पलशतमरिमेदत्वचो नवम् ।
क्वाथयित्वा जलद्रोणे यावत् पादावशेषिते ॥
ततः कल्कीकृतैरेभिः तैलस्यार्धाढकं पचेत् ।
यष्टीमधुकमञ्जिष्ठालोघ्नैलामुस्तगैरिकैः ॥
लाक्षारिमेदत्रिफलावचापत्तङ्गकट्फलैः ।
वराङ्गनागकुसुमधातकीचन्दनद्वयैः ॥
शारिबापद्मकोशीररजनीद्वयजोङ्गकैः ।
लवङ्गजातीकटुकफलैस्तक्कोलसंयुतैः ॥
तैलं पत्तवानले मन्दे सुपूतं च निधापयेत् ।
प्रातस्सायञ्च भुक्त्वा च गण्डूषन्धारयेत्ततः ॥
दन्तेषु प्रचलेष्वेषु^{१५४} विशीर्यत्सु स्फुटत्स्वपि ।
प्रलीनं दन्तदौर्गन्ध्यं पूयनाळिषु विद्रघौ ।
अनुत्तममिदं तैलं विदेहानुमतं शिवम् ॥ १२३ ॥

कुळीरतैलम्

रसे कुलीरे शिग्रूग्रालशुनार्कस्तुहीबलात् ।
तालामयकणालोघ्नव्याघ्नैलाविल्वसैन्धवैः ॥
सजटादारुभिस्सिद्धं तैलं कर्णार्तिनाशनम् ।

¹⁵⁴ B reads प्रचलत्स्वेषु

नादबाधिर्यसंस्त्रावपूतिकर्णार्तिनाशनम् ।

कुळीरतैलमित्युक्तं निर्मितं^{१५५} परमर्षिणा ॥ १२४ ॥

अजाक्षीरादि

अजाक्षीरमजामूत्रं सैन्धवं विश्वभेषजम् ।

तेषु तैलन्तु संसिद्धं कर्णशूलविनाशनम् ॥ १२५ ॥

शिशुमयूरादि

शिशुमयूरकमूलै^{१५६}बीजैर्नीलीस्वरसे शृतेन ।

तैलेन नस्यादार्ती शिरसो नश्येच्चिरकालरूढापि ॥ १२६ ॥

एरण्डमूलादि

एरण्डमूलं तगरं शताह्वा

दीप्यन्ति^{१५७} रास्ना लवणोत्तमञ्च ।

भृङ्गं विळङ्गं मधुयष्टिका च

विश्वौषधञ्चेति समानि कुर्यात् ॥

एतैर्विपक्वं पयसा च तैलं

¹⁵⁵ B reads निमिना

¹⁵⁶ B omits मूलैः

¹⁵⁷ B reads जीवन्ति

चतुर्गुणे भृङ्गरसे तथैव ।
 षड्विन्दवो नासिकया प्रयुक्ताः
 सर्वान्निहन्याच्छिरसो विकारान् ॥
 श्वेतां^{१५८}श्च केशान् पतितांश्च दन्ता-
 नबद्धमूलांश्च दृढीकरोति ।
 कुर्यात् सुवर्णप्रतिमञ्च चक्षु-
 र्बाहोर्बलञ्चाप्यधिकं करोति ॥ १२७ ॥

क्षारतैलम्

शुष्कमूलकशुण्ठीनां क्वाथो^{१५९} हिङ्गुमहौषधम् ।
 शतपुष्पा वचा कुष्ठं दारुशिग्रुरसाञ्जनम् ॥
 सौवर्चलयवक्षारस्वर्चिकौषणसैन्धवम् ।
 स्फूर्जग्रन्थिविलं मुस्ता मधुशुक्तं चतुर्गुणम् ॥
 मातुळुङ्गरसं तद्वत् कदलीस्वरसश्च तैः ।
 कल्कं तैलं जयत्याशु सुकृद्धानपि दारुणान् ॥
 कण्डूक्ष्वेलनबाधिर्यपूतिकर्णपुरुकृमीन् ।
 क्षारतैलमिदं श्रेष्ठं मुखदन्तामयेषु च ॥ १२८ ॥

¹⁵⁸ B & C read च्युतां

¹⁵⁹ B reads क्षारो

प्रतिविषाहिङ्गवादि

पक्वं प्रतिविषाहिङ्गु^{१६०}मिसित्वक्स्वर्जिकोषणैः ।

सशुक्तैः पूरणात्तैलं रुक्मावस्युतिनादनुत् ॥ १२९ ॥

सपदि ससर्षपतैलं विजयति^{१६१} कर्णोद्भवं शूलम् ।

सुरतरु सर्षपसिद्धं तिलजं वा सिन्धुवाररसे ॥ १३० ॥

वरणाकार्कादि

वरणार्ककपित्थाम्ळ^{१६२}जम्बूपल्लवसाधितम् ।

पूतिकर्णं हरेत्तैलं जातीपत्ररसेऽथवा ॥ १३१ ॥

रम्भाकार्कादि

रम्भार्कपत्रस्तुक्शिग्रुकद्रुनिर्गुण्डिकारसे ।

मौर्वीसोमलतापीलुगोकर्णलशुनाद्रसे ॥

मस्त्वजा^{१६३}मूत्रधान्याम्ळैः पृथक् प्रस्थसमन्वितैः ।

पक्वं सर्षपतैलं च चतुर्थांशसमन्वितम् ॥

वचावृषातुरुष्कञ्च हिङ्गुसिन्धुनतामयैः ।

¹⁶⁰ A reads प्रतिविषाणिस्तु

¹⁶¹ B adds हि after विजयति

¹⁶² C reads आम्र

¹⁶³ B & C read मज्जा

कुळीरक्षीरसंयुक्तैः पृथक् सम्यक् पलान्वितैः ॥
सम्यक् सिद्धं परिस्त्राव्य स्थापयेच्छुद्धभाजने ।
एतत्तैलं नरेन्द्राणां कर्णरोगं विनाशयेत्^{१६४} ॥
विशेषतः कर्णशूलं बाधिर्यं कर्णपूयताम् ।
अश्विभ्यां निर्मितं लोके वैद्यानां कीर्तिकृत् परम् ॥ १३२ ॥

जीरकतैलम्

विशेषात् कर्णशूलघ्नं तैलं जीरकसाधितम्^{१६५} ॥ १३३ ॥

महत्पञ्चमूलादि

महतः पञ्चमूलस्य काष्ठात् क्षौमेण वेष्टितात् ।
तैलं दीप्त^{१६६}प्रदीप्ताग्रात् स्नेहः कर्ण^{१६७}रुजापहः ॥ १३४ ॥

भद्रादि

योज्यश्चैवं भद्रकाष्ठात् कुष्ठात्काष्ठाच्च सारळात् ।
कर्णनादे हितं तैलं सर्षपोत्थञ्च पूरणे^{१६८} ॥ १३५ ॥

¹⁶⁴ B reads शुभं नृणां कर्णरोगविनाशनम् for नरेन्द्राणां कर्णरोगं विनाशयेत्

¹⁶⁵ B & C read संयुतम्

¹⁶⁶ B & C read सिक्तात्

¹⁶⁷ B & C read सद्यः

¹⁶⁸ C reads जातीपत्ररसेऽथ वा for सर्षपोत्थञ्च पूरणे

वरणार्कादि^{१६९}

वरणार्ककपित्थाम्रजम्बूपल्लवसाधितम् ।

पूतिकर्णहरं तैलं जातीपत्ररसेन वा ॥ १३६ ॥

देवदारुशकलादि

देवदारुशकलान्तरवर्त्या

दीप्तदीपघटितं तिलतैलम् ।

पूरणादखिलमस्यति रोगं

कर्ण^{१७०}जातमुदितं सहशूलम् ॥ १३७ ॥

कार्पासादि

तरुणं कार्पासफलं^{१७१} पिष्ट्वा तैलं विपाच्य तद्विन्दून् ।

श्रवसि निदध्या द्वित्रान् वाञ्छति यदि पूयमुन्मार्ष्टुम् ॥ १३८ ॥

निर्गुण्ड्यादि

निर्गुण्डजातिरविभृङ्गरसोनरम्भा-

द्रोणार्कशिग्रुसुरसार्द्रककारवल्यः ।

¹⁶⁹ B & C omits the combination वरणार्कादि; repetition. See 4 - 131

¹⁷⁰ A reads कर्म for कर्ण

¹⁷¹ B reads मूलकार्पासं ; C omits फलं

तेषां रसे तिलरुहं शृतमाशुनादं^{१७२}
बाधिर्यशूलमपहन्ति सपूतिकर्णम् ॥ १३९ ॥

कुष्ठादि

कुष्ठं शुण्ठीवचादारुशताह्वाहिङ्गुसैन्धवैः ।
बस्तमूत्रे शृतं तैलं पूरणात् कृमिकर्णनुत् ॥ १४० ॥

शतावर्यादि

शतावरीवाजिगन्धापयस्यैरण्डजीरकैः ।
तैलं विपक्वं सक्षीरं पाळीनां पुष्टिकृत् परम् ॥ १४१ ॥

भूमिकदम्बादि

भूमिकदम्बस्वरसे डाडिमकल्केन तिलजमाक्षं वा ।
कर्णकुचलिङ्गयोनी वर्द्धयति यथेष्टमालेपात् ॥ १४२ ॥

त्रिकटुतैलम्

त्रिकटुक्वाथसंसिद्धं तैलं नासामयापहम् ।
नासाशोषे बलातैलं नासानाहे विशेषतः ॥ १४३ ॥

¹⁷² C reads नाना

शिशुसिंहादि

शिशुसिंहीनिकुम्भानां बीजैस्सव्योषसैन्धवैः ।

सवेल्लस्वरसे तैलं नावनं परमं हितम् ॥ १४४ ॥

तुळसीस्वरसादि^{१७३}

तुळसीस्वरसे सिद्धं कुन्दुरुष्कसमन्वितम् ।

पूतिनासं भृशं हन्यात्तैलं दुष्टजलस्रुतिम् ॥ १४५ ॥

सुरसादि

सुरसव्योषकुष्ठैस्तु लाक्षाकट्फलयोजितैः ।

सविळङ्गं पचेत्तैलं सार्षपं पूतिनासजित् ॥ १४६ ॥

हिङ्गुव्योषादि

हिङ्गुव्योषविळङ्गकट्फलवरारुक्तीक्षणगन्धान्वितैः ।

लाक्षाहैमवतीकलिङ्गकयवैः पुष्पैस्तथा सौरसैः ॥

इत्येभिः कटुतैलमेतदनले मन्दे समूत्रं शृतम् ।

पीतं नासिकया यथाविधि परं नासामयेभ्यो हितम् ॥ १४७ ॥

¹⁷³ SY, p.304

चविकादि

चविका चित्रकं दावीं बीजञ्च सुरसस्य च ।

गोमूत्रं लवणं चैव अर्कक्षीरनिदिग्धिकाः ।

एभिस्तैलं विपक्तव्यं नस्येदर्शासि नाशयेत्^{१७४} ॥ १४८ ॥

गृञ्जनादि

गृञ्जनस्वरसे सिद्धं मुनिवृक्षरसेऽथवा ।

तैलं सिद्धं ससिन्धूत्थं पूतिनासमपोहति ॥ १४९ ॥

अज्झटादि^{१७५}

अज्झटानिम्बनिर्गुण्डीस्वरसेषु^{१७६} विपाचितम् ।

निशाकल्कयुतं तैलमोष्ठरोगविनाशनम् ॥ १५० ॥

गण्डीराह्वादि

गण्डीराह्वज्वलनहपुषाबाणपुष्पाङ्घ्रिपाठा-

शौण्डीमूलैस्सममिति समैर्विश्वमेषां कषाये ॥

सिद्धं तैलं वदननिहितं वक्ररोगानशेषा-

नेलाशुण्ठीमगधमरिचोद्भूतकल्कं निहन्यात् ॥ १५१ ॥

¹⁷⁴ B & C read नासाशासि विनाशयेत्

¹⁷⁵ SY, p.288

¹⁷⁶ SY reads स्वरसेन

शरपुङ्खादि

शरपुङ्खशिफापरिपक्वजले

तिलजं विपचेदभयासहितम् ।

वदनेन घृतं द्विजरोगहरं

वदनामयमाशु हरेदखिलम् ॥ १५२ ॥

കലതീതൈലം

ഇരനാഴി വെളിച്ചെണ്ണയിരട്ടിക്കലതീ¹⁷⁷രസം

പല്ലുറപ്പാൻ കവിൾക്കൊള്ളാമതിന്റേ വേര കൽക്കമായ്. 153.

ശരപുംഖാദി

ശരപുംഖശിഫാ ബകുളത്തൊലിയും

ഖദിരാന്തമൊരോന്നിവ പത്തുപലം

ബകുളക്കുടങ്ങിയഞ്ചുപറ

കാഥനേ ജലവും വിഹിതം ക്രമശഃ.

ഒട്ടങ്ങഴിയെണ്ണയുമാറുമട-

ങ്ങെരിതേങ്ങയുടേ രസവും മിളിതം

വിപചേദവി കാത്തു പലദിതയം

പൊടിച്ചെയ്തിതിലിട്ടു തിരിച്ചു¹⁷⁸ പുനഃ.

ത്രികടുപ്പൊടിയും പരിചോടു കലർ-

ന്നതിനെ പുലർകാലയുമന്തിയിലും

ദശനാ ചലനേ ചലിതസ്ഥിരതാ-

കരണേ ചരതഃ കബളം കലയേത്. 154.

¹⁷⁷ C reads കതലീ

¹⁷⁸ B & C read കരിച്ചു

ശൗണ്ഡീകരിഞ്ജീരകാദി

ശൗണ്ഡീ കരിഞ്ജീരകവും പുഗവാണിയനുള്ളിയും
പുളിഞ്ചുളയുമവ്യനം കാത്തുവിട്ടങ്ങു കാച്ചുക.
എണ്ണയെക്കബളം കൊള്ളാം പിന്നെപ്പല്ലിളകായിവാൻ. 155.

പിച്ചകതൈലം

വായ്പുണ്ണിന്നു വിശേഷേണ പിച്ചകത്തില പാചിതം. 156.

चित्रकतैलम्

चित्रकत्रिकटुश्रेष्ठावचा भार्ज्जी च रोहिणी ।
मुस्तैलाकटफलं लोध्रं निम्बतक्कोलसैन्धवम् ॥
अरिमेदत्वचो¹⁷⁹जातीफलं हिम¹⁸⁰निशाद्वयम् ।
कल्कीकृत्य पचेन्नाळिकेरदुग्धे चतुर्गुणे ॥
तैलप्रस्थं ततो धार्यं मुखे व्योषरजोयुतम् ।
चलन्ति ये च दन्ताश्च विशिळ्ष्टा ये च वेष्टनात् ॥
स्थिरा भवन्ति ते दन्ताः शूलञ्च सह नश्यति¹⁸¹ ।
सर्वेषु मुखरोगेषु तैलमेतत् प्रशस्यते ॥ १५७ ॥

¹⁷⁹ B adds दार्वी

¹⁸⁰ B omits हिम

¹⁸¹ B & C reads शूलञ्चाशु विनश्यति

निर्गुण्डीमरिचादि

निर्गुण्डीमरिचाभृङ्गीजातीनां च रसाढके ।
तैलप्रस्थं पचेद्धीमान् कल्कैरेतैश्च कार्षिकैः ॥
कणाभाङ्गीवचाशिग्रुसितसर्षपनागरैः ।
हिङ्गुपाठाग्निमन्थैश्च शुण्ठीसैन्धवकुङ्कुमैः ॥
हन्ति जिह्वामयान् सर्वान् विशेषादुपजिह्विकाम् ।
षट्षष्टिमुखरोगांश्च तैलमेतद्व्यपोहति ॥ १५८ ॥

मधुकतैलम्

वातपित्तजनितां शिरोरुजं
नाशयेत् मधुककल्कसाधितम् ।
नाळिकेरपयसि स्थितं त्विदं
तैलमर्दितहरेश्च नावनात् ॥ १५९ ॥

विळङ्गादि

विळङ्गस्वर्चिकादन्तिहिङ्गुगोमूत्रसंयुतम् ।
सुसिद्धं सार्षपं तैलं कृमिघ्नं नस्यमुत्तमम् ॥ १६० ॥

पिप्पल्यादि

पिप्पलीसैन्धवैस्तैलं विपचेन्मतिमान् भिषक् ।
तेन नस्यं प्रदातव्यं शिरोरोगप्रणाशनम् ॥ १६१ ॥

कीचकादि

कीचकानां फलैः पिष्टैः कटुतैलं विपाचितम् ।

सगोमूत्रं तदभ्यङ्गात् कपालव्याधिनाशनम् ॥ १६२ ॥

अङ्गोलादि^{१८२}

अङ्गोलबीजमरिचकुष्ठैः कल्कीकृतैर्भिषक् ।

पचेद् बकुळपत्रस्य जम्बीरस्य रसाढके ॥

तैलप्रस्थं शिरो^{१८३}भ्यङ्गाच्छिरःकुष्ठविनाशनम् ।

उर्वासं^{१८४} केशकण्डूं च शिरोरोगांश्च नाशयेत् ।

केशानां वर्धनं नित्यमङ्गदौर्गन्ध्यनाशनम्^{१८५} ॥ १६३ ॥

कटुत्रयतैलम्

कटुत्रयेण संसिद्धं तैलं^{१८६} नस्यं कफार्तिहृत् ।

शिरस्तोतहरं सर्वश्लेष्मकासहरं परम् ॥ १६४ ॥

¹⁸² SY, p.288

¹⁸³ B reads तद and omits च after केशकण्डूं

¹⁸⁴ B & C read उद्वास

¹⁸⁵ SY omits उर्वासं ----- नाशनम्

¹⁸⁶ C omits संसिद्धं before तैलं but adds स्यात् after तैलं

त्रिफलादि

त्रिफलात्र्यूषणैस्तैलं सक्षीरं साधितं नृणाम् ।
कफान्वितशिरस्तोदे नस्यकर्म प्रयोजयेत् ॥ १६५ ॥

तुषाम्भसादि

तुषाम्भसा मयूराख्यबीजं नस्यं प्रयोजयेत् ।
सूर्यावर्त्तादिके दध्ना पक्षाघातहरं परम् ॥ १६६ ॥

पुराणतिन्त्रिण्यादि

पुराणतिन्त्रिणीशुण्ठीशर्कराभिस्तुषाम्भसाम् ।
नस्यं वातहरं सर्वाशिरोरोगार्तिनाशनम् ॥ १६७ ॥

निम्बादि

निम्बेक्ष्वाकुपटोलजातिरजनीतोये सुगन्धानिशा-
दावीकुष्ठकरञ्जबीजमधुकैर्माञ्जिष्ठसिद्धाभयैः ।
सिद्धं तैलमथाज्यमेभिरथवा मर्माश्रितस्त्राविणो
गम्भीरा सरुजा व्रणास्सगतिकाः शुद्धयन्ति रोधन्ति च ॥ १६८ ॥

ब्रणविरोपणतैलम्¹⁸⁷

महावृक्षार्कजे दुग्धे मधूच्छिष्टेन साधितम् ।

तैलं सकृत् प्रयोगेन दुष्टब्रणविरोपणम् ॥ १६९ ॥

തുത്ഥാദി

തുത്ഥം തുരിശു പാഷാണം കാത്തു ഗന്ധക ചാലിയം
മനയോലരസം നീലം കരിഞ്ജീരകമെന്നിവ
കൃഷ്ണഗുൽഗുലുയഷ്ട്യാഹവമവറ്റെപ്പൊടി ചെയ്തുടൻ
എണ്ണ നെയ്യാവണക്കണ്ണ മരോട്ടി കേരതൈലവും
വേവിച്ചു മെഴുകുീട്ടങ്ങു തേക്കിൽ ദുഷ്ടവ്രണാപഹം. 170.

दळामलकतैलम्

दळस्य¹⁸⁸मलकानां तु सूक्ष्मचूर्णानि कारयेत् ।

दुष्ट¹⁸⁹ब्रणे परिक्षिप्य तैलेनाभ्यञ्जनं हितम् ॥ १७१ ॥

कूशमाण्डपत्रादि

कूशमाण्डपत्रस्वरसे दीपतैलं विपाचितम् ।

दग्धब्रणापहन्तद्वत्तत्र जात्यादि साधितम् ॥ १७२ ॥

¹⁸⁷ SY, p.336

¹⁸⁸ B & C read दलानि

¹⁸⁹ A reads दुग्धे

पोतकादि

हरापोतककुम्भीकाराजमाषबलाम्भसि ।

राजमाषप्रतीवापं तैलं दग्धव्रणापहम् ॥ १७३ ॥

कोरण्डबीजादि

कोरण्डबीज^{१९०}स्वरसे दोषारिष्टकणान्वितम् ।

यथावत् साधितं तैलं पुराणव्रणरोपणम् ॥ १७४ ॥

കേതകൃാദി

കേതകീത്തണ്ട പേച്ചിങ്ങാ കെട്ടീട്ടു തിലതൈലവും

നെയ്യും കൂട്ടിദ്ധാരയിട്ടാലുളുക്കുന്ന¹⁹¹ തൊഴിഞ്ഞുപോം. 175.

मधुकादि

मधुकलोध्रकणातुटिरेणुका^{१९२}

द्विरजनीपट्टु शारिबाः ।

कमलकेसरपद्मकधातकी-

मदनसर्जरसामररोदिकाः ॥

सबीजपूरच्छदनैरेभिस्तैलं विपाचितम् ।

भगन्दरापचीकुष्ठमधुमेहव्रणापहम् ॥ १७६ ॥

¹⁹⁰ B & C read पर्ण

¹⁹¹ B & C read ഉളുക്കുന്ന

¹⁹² B has given the meaning of रेणुका

वचादि^{१९३}

वचाहरीतकीलाक्षाकटुरोहिणिचन्दनैः ।

निर्गुण्डीस्वरसे तैलं समूला^{१९४}मपचिञ्जयेत् ॥ १७७ ॥

व्योषादि

व्योषं विळङ्गं मधुकं सैन्धवं देवदारुकम् ।

तैलमेभिश्शृतं नस्यात् कृच्छ्रामप्यपचिञ्जयेत् ॥ १७८ ॥

खदिरादि

खदिराग्निदक्षिणदग्धगोशृङ्गमषिसमाप्लुतं तैलम् ।

नाशयति द्रागपचिं विधिरिव विमुखो नृणां यत्नम् ॥ १७९ ॥

ब्रह्मीपलाशादि

ब्रह्मीपलाशबदरीफलिनीसमङ्गा-

धातक्युदुम्बरनिकुम्भजटामृताभिः ।

पत्तङ्गयष्टिसुमनःकरवीरलोध्रै-

रश्वघ्ननिम्बरजनीद्वयचित्रकैश्च ॥

तैलं पचेद्धि सपटोलवृषाश्वगन्धै-

¹⁹³ SY, p.332

¹⁹⁴ SY reads सिद्धं तैलमाशु for तैलं समूलां

त्रिर्गुण्डिकास्वरसपादपमस्तुसिद्धम् ।
नाळिं सदाशु विनिहन्ति सपूति कण्डूं
दुष्टव्रणापचिभगन्दरगण्डमालाम् ॥ १८० ॥

निर्गुण्डीतैलम्

प्रस्थं करञ्जतैलस्य निर्गुण्डीस्वरसाढके ।
पक्वं पिबेत् गण्डमालां चिरजां पूयवाहिनीम् ।
सिद्धयेद्^{१९५}साध्यकल्पापि पानाभ्यञ्जननावनैः ॥ १८१ ॥

लाङ्गलिकादि

तैलं लाङ्गलिकाकन्दकल्कपादं चतुर्गुणे ।
निर्गुण्डीस्वरसे तैलं नस्याद्यैरपचिप्रणुत् ॥ १८२ ॥

श्रीदारुमरिचादि

श्री^{१९६}दारुमरिचाभद्रा^{१९७}द्विहरिद्रात्रिवृड्घनैः ।
गोमूत्रपिष्टैः पलितैः वृषस्यार्धपलेन च ॥
ब्रह्मद्रुमार्कजक्षीरगोशकृद्रससंयुतम् ।

¹⁹⁵ B & C read सिद्धयति

¹⁹⁶ B & C read भद्र

¹⁹⁷ B & C omit भद्रा

प्रस्थं सर्षपतैलस्य सिद्धमाशु व्यपोहति ॥ १८३ ॥
सार्षपं तिलजं तैलं समीकृत्य पिबेदपि ।
अपच्यां गतिनाशाय तैलं गुग्गुलुसाधितम् ॥ १८४ ॥

करम्भादि^{१९८}

करम्भशाकोटवरानिशानां
प्राचीनकालूपकचित्रकाणाम् ।
दन्तीयुतानां^{१९९} क्वथिते कषाये
प्राचीनकल्कं तिलजं पचेत ॥
आलूपमिथ्या स्वरसैरुपैतं
सपादचित्राभवतैलमेतत् ।
श्लीपादनाशाय वदन्ति तैलं
घृतं तु पित्तप्रभवे विकारे ॥ १८५ ॥

അഴച്ചേമ്പ് തൈലം

അഴച്ചേമ്പു പിഴിഞ്ഞിട്ടങ്ങേണ്ണു കാച്ചിക്കടിക്കണം
പെരിക്കാലൊഴിവാൻ നന്നു തൈലം ഗുൽഗുലുതിക്തകം. 186.

यष्ट्यभयादि

पिबेद्यष्ट्यभयाकल्कं मूत्रेणास्य समेन वा ।
पिबेत् सर्षपतैलं वा श्लीपादानां निवृत्तये ॥ १८७ ॥

¹⁹⁸ SY, p.298

¹⁹⁹ C omits दन्तीयुतानां

कुङ्कुमोशीरादि

कुङ्कुमोशीरकालेयलाक्षायष्ट्याहचन्दनम् ।
न्यग्रोधपादांस्तरुणान् पद्मकं पद्मकेसरम् ॥
सनीलोत्पलमञ्जिष्ठा पालिकं सलिलाढके ।
पत्तवा पादावशेषेण तेन पिष्टैश्च कार्षिकैः ॥
लाक्षापत्तङ्गमञ्जिष्ठायष्टीमधुककुङ्कुमैः ।
अजाक्षीरद्विगुणितं तैलस्य कुडुबं पचेत् ॥
नीलिकापलितव्यङ्गवलीतिलक^{२००}दूषिकाः ।
हन्ति तन्नस्यमभ्यस्तं मुखोपचयवर्णकृत् ॥ १८८ ॥

कुङ्कुमचन्दनादि

कुङ्कुमं चन्दनं द्राक्षा मञ्जिष्ठा मधुयष्टिका ।
कालेयकमुशीरं च पद्मकं नीलमुत्पलम् ॥
न्यग्रोधपादान् प्लक्षस्य शुङ्गं पद्मस्य केसरम् ।
पद्मकिञ्जल्कसहितं पालिकं च पृथक् पृथक् ॥
जलाढके क्वाथयित्वा पादशेषं ततोद्धरेत् ।
मञ्जिष्ठा कुङ्कुमं लाक्षा पत्तङ्गं मधुयष्टिका ॥
कर्षप्रमाणैरेको^{२०१}ऽस्तु तैलस्य कुडुबं पचेत् ।

²⁰⁰ C reads पलित

²⁰¹ B & C read एतै

अजाक्षीरं द्विगुणितं शनैर्मृद्वग्निना भिषक् ॥
तिलकं पिटकां व्यङ्गं नीलिकाञ्च विनाशयेत् ।
मुखं प्रसन्नोपचितं वलीपलितनाशनम् ।
सप्तरात्रप्रयोगेण भवेत् कनकसन्निभम् ॥ १८९ ॥

तिन्निणीतैलम्

तिन्निणीकरसोपेतं तैलं स्यान्नखरोगनुत् ।
सदा तैलेन वा लेपः प्रशस्तो नखरोगिणाम् ॥ १९० ॥

दाव्यादि^{२०२}

दावीसुरस^{२०३}यष्ट्याह्वगृहधूमनिशान्वितम् ।
तैलमभ्यञ्जनात् पक्वं मेदूरोगं निवारयेत् ॥ १९१ ॥

कार्पासास्थ्यादि

कार्पासास्थ्यादिभिः पिष्टैः साधितं तिलसम्भवम् ।
लिङ्गलूतविनाशाय प्रतीकारो विलेपनात् ॥ १९२ ॥

कौरोचनका^{२०४}

कौरोचनक^{२०५}मोत्त्रुपर्षकवुं णोत्त्रोणोसिणोडडडुं
पुल्लोनिठ्ठिठ्ठि^{२०६}मुयत्तुच्येवियुमपेणुमण्ठुळ पय्युयानि

²⁰² SY, p.306

²⁰³ SY reads स्वरस

²⁰⁴ B reads ചീരം ചെമ്പാരി in the margin

²⁰⁵ B reads ചീരം ചെമ്പന

മുക്കമ്പാല²⁰⁷ യുഴിഞ്ഞനീർ കറുകയും പേഴും കുരുനും തഥാ
 ചെമ്മേ പിചുകമുൾപ്പനിച്ചി ചെറുപുളാ (നൽ) മുരിങ്ങത്തൊലി.
 ഹ്രസ്വാഖ്യം കടലാടിനീർ കലതിയും പാച്ചുണ്ടകാട്ടിച്ചണം
 ചൊല്ലാമങ്ങിതു കുഞ്ഞിരിക്കയിവയെക്കുത്തിപ്പിഴിഞ്ഞംബുനാ-
 ലുണ്ടാം നീരിനകത്തു പാദതിലജം വീഴ്ത്തിപ്പചിച്ചാദരാൽ
 തേച്ചീടുനവർ പുണ്ണിളച്ചു വഴിയേ²⁰⁸ ധാവന്തി വേശ്യാഗൃഹേ. 193.

നതവാതാകിന്യാदि

നതവാതാകിനീകുष्ठസैन्धवामरदारुभिः ।

തൈലാത് പ്രസാധിതദ്വാര്യ പിചുര്യോനൌ രുജാപഹഃ ॥ 198 ॥

പ്രിയङ्ഗവാदि

തൈലം പ്രിയङ्ഗുജാതീജപുഷ്പൈസ്സिद्धं स्मരालये ।

लिम्पेत्तेन विनिर्मुक्तदौर्भाग्या भवति ध्रुवम् ॥ 199 ॥

പായയേത ബലതൈലം മിശ്രിതം സുകുമാരകം ।

धान्वन्तरं विशुद्धायाः शेषकर्म विधीयते ॥ 196 ॥

वस्त्यभ्यङ्गपरीषेकप्रलेपपिचुधारणम् ।

തൈലം ഗൃതം മധുധുതം വ്രണാനാം രോപണം പരം ।

धारया तद्धि सर्वेषां साक्षान्मूर्तित्रयं मतम् ॥

²⁰⁶ B reads തിരുളും

²⁰⁷ B reads മുക്കർണപ്പാല

²⁰⁸ B & C read വഴിമേൽ

धातूनां धृतिमादधाति विपुलां कायाग्निवर्णौजसां
पुष्पाति श्रियमश्रियं हरति सा सर्वेन्द्रियाणामपि ।
क्लैब्यग्लानिजरांसि^{२०९} हन्ति कुरुते स्वप्नं चिरं चायुषो
धारास्नेहकृता^{२१०} हि मारुतगणा निर्मूलमुन्मूलयेत् ॥ १९७ ॥

तैलखण्डं समाप्तम्^{२११}

²⁰⁹ B & C read रजांसि

²¹⁰ C adds सदा after कृता

²¹¹ B ends with इति तैलखण्डः । नमश्शिवाय

C ends with तैलखण्डः

8. लेखपठम्

അമാഭ്യംഗൈകദേശതാത് ക്ഷമ്പനീത² ഗൗരവം
ഉച്യതേ ച യഥായോഗം പാരമ്പര്യോപദേശകം. 1.

ലക്ഷാദി

ലക്ഷാമുദ്ഗവുമശഗന്ധയമൃതിൻനൂറും തഥാ മാഷവും
വാംശീ സർവ്വമിദം³ സമം ഗണമിഹാപ്യേലാദികം ചൂർണ്ണിതം
സംയോജ്യാജ്യതിലോദ്ഭവേ ച മഥനൈരേതത് ക്ഷമ്പഞ്ജസാ
തേഷ്ചാലങ്ങു തടിക്കമംഗമഖിലം പോക്കം ജരാദ്യം ഗദം. 2.

മലർക്കുഴമ്പ്

മലർക്കുഴമ്പെന്നു മണം പെരക്കം
മഹൗഷധം നന്നു മഹാജരേഷു
അതാദിയായുള്ള ഗദങ്ങളെല്ലാ-
റ്റിലും നിരൂപിക്കിലിദം പ്രധാനം. 3.

ലക്ഷാദി

ലക്ഷാചൂർണ്ണവുമശഗന്ധമിരുവേലീയും⁴ നല്ല രാമച്ചവും
മുദ്ഗം നല്ലമൃതുറൽ കൂവ മലരം നച്ചീരകം ചൂർണ്ണിതം
ലക്ഷാദ്യം ചെറുതായതേതദിഹ തു ക്ഷീരം ച കേരീജലം
പൊന്നങ്ങാണി ച ദൂർവ കാഞ്ഞിരഫലം കൂട്ടീട്ടു പക്യാഹവയം. 4.

ലക്ഷാശഗന്ധാ മുദ്ഗഞ്ച മാഷം ച നിലയാ⁵ സഹ
ചൂർണ്ണയിതാ ക്ഷമ്പാക്കാം മുലനോവിൽ വിശേഷതഃ. 5.

¹ A reads ക്ഷമ്പനുകൾ
² B & C read ക്ഷമ്പഞ്ചിത
³ C omits സർവ്വമിദം
⁴ C reads അമൃതം
⁵ B reads നിശയാ

ഒടിക്കുഴമ്പ്

ചോറുചെല്ലായിക കൊണ്ടംഗം മെലിയുന്നാമയങ്ങളിൽ
വിത്തോഷ്ണവർദ്ധനങ്ങൾക്കും നൽമ്പേനൊടികുഴമ്പുകൾ. 6.

മലർക്കുഴമ്പു പനിക്കിൽ ക്ഷീരധാരാം ച ഭദ്രാം. 7.

ലാക്ഷാദികൾ ക്ഷയത്തുകൾ ഭക്തരോധേ വിശേഷതഃ
വിദാര്യാദി ചതച്ചിട്ടു പാക്കഞ്ഞി ച ഹിതോരസി.
ലാക്ഷാശ്വഗന്ധാ ബലയുമായിക്കഞ്ഞി തഥോത്തമം.
ബലാത്രയ് ശൂതം ക്ഷീരം മാറിൽ നിർത്തുകയും തഥാ. 8.

പച്ചക്കുഴമ്പ്

പച്ചക്കുഴമ്പു സുതരാം⁷ നന്നരോചകയക്ഷ്മണി
പിത്താതിസാരേ ച ഹിതം ഹർദ്ദിയികലിവ ലാജതഃ. 9.

त्रिफलादि

त्रिफलां नागरं मुस्तां तगरं मधुना सह ।

पेषयित्वा यथायोगं हिक्रीकण्ठं प्रलेपयेत् ॥ १० ॥

കള്ളിച്ചാരാദി

കള്ളിച്ചാറു വരട്ടുമഞ്ഞൾ കടുകാലാംബു പ്രവാളൗഷധം
പുണ്ണം⁹ നച്ചിരിവിലകസ്യ തളിരും മേന്തോന്നി കന്നുകൾ
ആർക്കും പാൽ ചരണായുധസ്യ ച ശക്യന്നിർഗ്ഗച്ഛതാമർശസാ
മാട്ടിന്നീരിലരച്ചു ലേപനമിദം ക്ഷാരാത്പരം ഭേഷജം. 11.

⁶ B reads മുല

⁷ B reads നിതരാം

⁸ B & C read तस्करं

⁹ B reads ഉണ്ണം

ദൂർവാദി

ദൂർവാരസം തൈലയുതം മർദ്ദിതം തളികാന്തരേ
പായുത്ഥരക്തസ്രുതിയെത്തീർത്തിടും തേക്കിലാദരാൽ. 12.

പരുത്തിവേരാദി

പരുത്തിവേരരച്ചിട്ട് കാടിയിൽ പരുകീടിനാൽ
അടച്ച കല്ലും മുത്രം ച¹⁰ തുടക്കുന്നങ്ങു വീണു പോം. 13.

അരച്ചുകൊന്നയരിയെപ്പാലുമായ് പരുകീടിനാൽ
അടച്ച മുത്തിരം വീഴും കല്ലുമുണ്ടെങ്കിൽ വീണു പോം. 14.

എലിപ്പിഴുക്കാദി

എലിപ്പിഴുക്കയും നാഭൗ വെള്ളുരിക്കടലും തഥാ
അരച്ചു തേക്കിലിരുന്നീരടക്കുന്നതൊഴിഞ്ഞു പോം. 15.

ജീരകാദി¹¹

ലിംഗാഗ്രേ ജീരകം നല്ല പുഴുവും വെണ്ണയും തഥാ
കുഴമ്പുതടവുന്നാകിൽ മുത്തിരം പോമയത്നമായ്. 16.

शतधौतघृतम्

शतधौतघृतं लिम्पेत् क्षीरवृक्षत्वगम्बुना ।

विसर्पकविनाशाय दाहതृट्शमनाय च ॥ १७ ॥

¹⁰ B reads മുത്തിരം കല്ലും

¹¹ B omits അരച്ചുകൊന്ന..... ഒഴിഞ്ഞുപോം before the combination ജീരകാദി

മൃണാळाദി

മൃണാळമൃദുകുञ്ചികാകുടജകുടജ¹²-

വൽകനിമ്ബാമൃതാവരാ രജനिसർപ്പപौ ।

जलदसेव्यपूतीहिमैस्तिलैः¹³ पयोद्रु-

जलचन्दनभ्रमरगोहदूर्വैक्षुभिः ।

वटाङ्कुरकशारिबालवणलक्ष्मणापपटैः ॥

एरण्डबीजकुहलीसंयुक्तैः क्षीरपेषितैः ।

तैलाज्यमधुमाल्लेपः सर्वशोफनिबर्हणः¹⁴ ॥ १८ ॥

അമൃതാദി

അമൃതുകടുകു¹⁵ മഞ്ഞള്ളെള്ളമീദിഃ

സപയസാ പരിപിഷ്ട ഏഷ ലേപഃ

വലിയകുരുവമുക്കമാർദ്രഭൂതം

പുനരതു വൈ പിടകാ ചിതർത്തുവാന്തം. 19.

നന്ത്യാർവട്ടാദി

നന്ത്യാർവട്ടം തുടരി ച കൊടിപ്പാല നന്നാറി എന്നി-

ന്നാലിൻ വേർ മേൽത്തൊലി ഘൃതയുതം നെയ്ക്കലേ വാ വറുതാ

പാരം¹⁶ നന്നായ് ച പിഷ്ടാ വലിയകുരുവിനിങ്ങനേ¹⁷ തേച്ചുവെച്ചാൽ

ചാമ്പിപ്പോമക്കുരുവു ശനകൈസ്ത്ര മീൻചുട്ട തീവത്. 20.

¹² B omits कुटच

¹³ B omits तिलैः

¹⁴ B & C reads निवारणः

¹⁵ A & B omit കടുകു

¹⁶ A omits പാരം

¹⁷ B reads കുരുവമുങ്ങുനിതെ

തിലസർഷപാദി

തിലസരിഷപനെല്ലും ചെമ്പറാവള്ളി മേഘം
ത്രിഫലമുളകുചുക്കും മഞ്ഞളും കോദ്രവം ച
വിരകുതുടരി കമ്പിപ്പാല നന്നാറി നാല്ലാ-
മര കുടജമുശീരം കങ്കരേതാൻ സമാംശാൻ
സമഘൃതതിലജാകതാൻ നേർത്തു¹⁸ നന്നായ് വറുതാ
കൃത¹⁹ മിതൊരു കഴമ്പേ ജിഷ്ണുരുച്ചൈഃ കുരുണാം.
രധുതി ബത മറന്നേൻ ഞങ്ങളേരണ്ഡബീജം
തദപി ച മറവാതേ കൂട്ടുവിൻ വൈദ്യമുഖ്യാഃ. 21.

ഭസ്മഭദ്രികാദി

ഒടുകിന്നും കുരുക്കൾക്കും വറ്റുവാൻ ഭസ്മഭദ്രികം²⁰
അരച്ചു മോരിൽ തേച്ചാലങ്ങ് മങ്ങുമതു നിർണ്ണയം. 22.

കടുക്കാദി

കടുക്കാ യഷ്ടിയും കൂട്ടി തേക്കാം ചില കുരുക്കളിൽ
നെയ്യിൽ ചാലിച്ചത്തിവൽക്കം മധുകം ച കചിത് പുനഃ. 23.

കൊഴുപ്പാദി

കൊഴുപ്പു ദുർവാം ച വരീ തന്നിൽ നാല്ലാമരാങ്കരം
ചെത്തിമൊട്ടും മൂണാളാദി വെള്ളിലത്തിളിരും തഥാ
ലോദ്രജംബൂപല്ലവം ച പാലിൽ പിഷ്ട്യാ ച വെണ്ണയും
ചുടുപാരിച്ച കുരുവിൽ കഴമ്പിതധികം ഹിതം. 24.

¹⁸ B reads തിലജഘൃതാകതാനേർത്തു
¹⁹ A reads സ്മൃതം
²⁰ B & C read ഭസ്മപത്രികം

പരുവത്തൊലിയാദി

പരുവത്തൊലിയും²¹ നല്ല തേറ്റാമ്പരൽ വരീദലം
ഓരോന്നെ വെണ്ണയിൽ²² തേച്ചാൽ കുരുവിൻ കണ്ണു വീണുപോം. 25.

പത്യാമൃതാദി

പത്യാമൃതാരാത്രിതലൈഃ²³ പ്രലിംപേത് ക്ഷീരപേഷിതൈഃ ।

സു²⁴സ്നിഗ്ദ്ധശീതൈഃ²⁵ലിംപേച്ഛ മൃണാळाദിഗണൈഃ ച ॥ 26 ॥

उपोदकातिलानन्तायष्ट्याह्नैः क्षीरपेषിതैः ।

अपक्वस्तनजं लिम्पेदाकुळीमधुकेन च ॥ 27 ॥

ഗോഗജാശ്വാജകോലാനാം ദന്താഃ കരജോന്ധി ച
കൂർമാന്ധി ചന്ദനം രക്തചന്ദനം മധുകം തഥാ
ജലപ്രസാദിശംഖൗ ച മുലപ്പാലിലരച്ചൂടൻ
ചാലിച്ചു വെണ്ണയിൽത്തേക്കൊം ദന്താദി പിടകാമുഖേ. 28.

വരാദി

നറുനെയ്യിൽ വറുത്തിട്ട വരാ മധുകഗുൽഗുലു²⁵
കുരുക്കൾ പൊട്ടിയാൽ തേപ്പാൻ കൊള്ളാം വറകഴമ്പിൽ. 29.

²¹ B reads പരുവാമൊരിയും

²² C reads ഓരോന്നെണ്ണയിൽ

²³ B reads दलैः

²⁴ C omits सु

²⁵ B reads മുളകുഗുലു

ചെമ്പിറാവള്ളയാദി

ചെമ്പിറാവള്ളിമൂലം ച വറുത്തു ഘൃതതൈലകേ
തേഷ്ചാൽ വറട്ടാമവിവം വ്രണം വീക്കഞ്ച പോഷ്ണസും. 30.

അവിയനാദി

തേങ്ങാപ്പാലിലരച്ചിട്ടങ്ങവിയൻ വൃദ്ധി വീങ്ങുകിൽ
ഉഴിഞ്ഞക്കുരുവും നന്നു കഴഞ്ചിക്കുരുവും²⁶ തഥാ.
മോരിൽ തേക്കാം കിഴിഞ്ഞീടിൽ സന്തർപ്പണ കഴമ്പിടാം 31.

തിലാദി

क्षीरेण²⁹ तिलाः पिष्टाः माहिषनवनीतमिश्रितम् ।
कल्कं संलेपये³⁰च्छीघ्रं म्ळायन्त्यरुष्करुजं शोफम् ॥ ३२ ॥

न्यग्रोधादि

न्यग्रोधोदुम्बराश्वत्थप्लक्षजाङ्कुरवारिजैः ।
सोशीरमेतैर्लेपोऽपि विसर्पे पित्तसम्भवे ॥ ३३ ॥

दन्त्यादि

दन्तीचित्रकमूलत्वक् सौधार्कपयसीगुळः ।
भल्लातकास्थिकासीसं लेपो भिद्याच्छिलामपि ॥ ३४ ॥

²⁶ B reads കഴഞ്ചിക്കുരുവും നന്നങ്ങുഴിഞ്ഞക്കുരുവും

²⁷ A adds तु

²⁸ A reads लेपयेत्; B adds च before शीघ्रं

न्यग्रोधादि

न्यग्रोधपादास्तरुणाः कदलीगर्भसंयुताः ।

विस^{२९}ग्रन्थिश्च लेपः स्यात् शतधौतघृताप्लुतः ॥

त्रिफलापद्मकोशीरसमङ्गाकरवीरकम् ।

नळमूलान्यनन्ता च लेपः श्लेष्मविसर्पहा ॥ ३५ ॥

उदुम्बरादि

उदुम्बराङ्कुरं स्पृक्का मृणाळं मधुकं बला ।

क्षीरपिष्टप्रदेहोऽयं कर्दमारव्ये विसर्पके ॥ ३६ ॥

सितादि

सिताद्रिजरजोयुक्तं विसर्पाणां विनाशनम्^{३०} ॥ ३७ ॥

താമരാദി

താമര ഞാഴലൊടുത്പലയഷ്ടീ-

നാഗജപുഷ്പമുദുംബരചർമ്മം

നെൽച്ചിലരച്ചിഹ തേക്കിലയത്നം

പോയ്ക്കൊടുമോടി വിസർപവികാരം. 38.

²⁹ B reads विसर्प

³⁰ B & C read सर्वविसर्पनाशनं

भास्करादि

भास्करकाण्डक्षारं स्वरसेनेक्ष्वाकुजेन संलिप्तम् ।
हन्यात् कपालकुष्ठं क्रौञ्चगिरिं तारकारिरिव ॥ ३९ ॥

सुवक्षीरादि

सुवक्षीरं कुडुबोपेतमाज्यपिष्टं दशाहतः ।
परं प्रलिम्पेत् किटिपौ तस्य परमौषधम् ॥ ४० ॥

त्रिफलादि

त्रिफलां काञ्चिकभृष्टां पिष्ट्वा तैलेन लेपयेत् ।
बहुशः पादोपपादिकायां पादं पद्मोपमं^{३१} कुरुते ॥ ४१ ॥

सुह्यादि

सुहि चाकं^{३२}पयस्सिद्धं तैलं सैन्धवलेपनात् ।
द्रोहेत् सहस्रधा भिन्नमपि पादतलं^{३३} क्षणात् ॥ ४२ ॥

³¹ A reads पद्मोदकं

³² B reads सुह्यर्कज

³³ A reads भिन्नो विपादतलं for भिन्नमपि पादतलं

मरिचादि

मरिचं तमालपत्रं

कुष्ठं समनश्शिलां सकासीसम् ।

तैलेन युक्तमुषितं

सप्ताहं भाजने ताम्रे ।

तेनालिप्तं³⁴ सिध्म सप्ताहात् घर्मसेविनोऽपैति ॥ ४३ ॥

अपामार्गलेपः

प्रलेपात् सिध्मयात्यस्तमपामार्गस्य भस्मना ।

केवलेन यथापापं चन्द्रशेखरभस्मना ॥ ४४ ॥

കുനടിമുളകാദി

കുനടി മുളകു മഞ്ഞൾ ക്ഷീരവും നല്ല പാലും

പരിചിലുഴുവീഴ്ത്തിക്കൊണ്ടുരച്ചാദരണ

ദശദിനമിതു തേച്ചാൽ മെയിലുണ്ടായ കഷ്ടം

മുരടറുമഥ തക്രേ നക്രപാനം ച നന്ന. 45.

गुग्गुलुमरिचादि

गुग्गुलुमरिचविळङ्गैः सर्षपकासीससर्जरसमुस्तैः ।

श्रीवेष्टतालगन्धैर्मनश्शिलाकुष्ठकम्पिल्यैः ॥

³⁴ B reads तेनालिप्तं

उभयहरिद्रासहितैः चाक्रिकतैलेन मिश्रितैरेभिः ।

दिनकरकराभितप्तैः कुष्ठं घृष्टञ्च नष्टं च ॥ ४६ ॥

सुक्काण्डादि

सुक्काण्डसर्षपकल्कं कुकूलानलपाचितः ।

लेपो विचर्चिकां हन्ति रागवेग इव त्रपाम् ॥ ४७ ॥

കളളിനവനീതാദി

കളളിക്കുഴുത്തു ചുട്ടുള്ള വെണ്ണീരും നവനീതവും
ഗന്ധകേന സമം പിഷ്ട്യാ തേക്കിലില്ല പുഴുക്കടി. 48.

കളളിപ്പാലരസാദി

കളളിപ്പാലരസേ പിഷ്ട്യാ³⁵ രക്തചന്ദനമഞ്ജുനാൾ
കൊള്ളെപ്പുശിലൊഴിഞ്ഞീടും പിള്ളേർക്കുള്ള പുഴുക്കടി. 49.

മുളകുനെല്ലിക്കാദി

വിളയും മുളകും നല്ല നെല്ലിക്കാ³⁶ പൂചുവല്ലുകിൽ
മേലുള്ളൊന്നച്ചിരങ്ങല്ലാമേശുലോകം പറന്നുപോം. 50.

शिरीषादि

शैरीषत्वक्पुष्पः कार्पास्या राजवृक्षपत्राणि ।

पिष्ट्वा च काकमाचीचतुर्विधः कुष्ठहा लेपः ॥ ५१ ॥

³⁵ B & C omits തേക്കിലില്ല.....പിഷ്ട്യാ

³⁶ B & C read നെല്ലിക്കായുമായ്

കൊന്നപ്പത്രാദി

കൊന്നപ്പത്രം കടുകുതിലവും മഞ്ഞൾ പുനാഗ³⁷ ബീജം
തന്നേ മോരിൽ പരിചിലുടനേ വീഴ്ത്തി വീഴ്ത്തി³⁸ ക്രമേണ
പിണ്ഡം പിഷ്ടാ³⁹ ഞെരടി ഞെരടിത്തേക്കിലും മെയ്യിലുണ്ടാം
കള്ളപ്പാമാകലമടിയറപ്പോ⁴⁰ ചിരങ്ങും തമൈവ. 52.

കേരിപ്പാലാദി

കേരിപ്പാലും പെരിയലികുചത്തോയവും തമ്മിലൊക്കെ-
ക്കൂട്ടീട്ടൊന്നായ⁴¹ പി ച നിശയും കൂട്ടിയൊക്കെത്തികൺനാൽ
വാരിപ്പുശാം പരിചൊടെ വരും നേരമന്നേ തെളിഞ്ഞാ-
ലാറിപ്പുശുന്നവരിലണവില്ലാ ന ചർമ്മാനി കാനി. 53.

ഇന്തുപ്പാദി

കാൽ വിളങ്ങുന്നതിനിന്തുപ്പുപൊടിച്ചേരുമവെണ്ണയും
നെല്ലിക്കാപ്പൊടിയും നന്ന് കുഴമ്പു പഴനെയ്യുമായ്
മൈലാഞ്ചിയിടുകിൽ കൊള്ളാം കാൽ വിളങ്ങുന്നതിനെത്രയും. 54.

തുരിശാദി

ദശക്കു തുരിശെത്തന്നെ പൊടിച്ചിടുക നിത്യമായ്. 55.

പേരാലാദി

പേരാൽ തൻ⁴² തൊലി ചുട്ടനീർ കനടി⁴³ നീരിഞ്ചി (?നീരൊത്തിഞ്ചി)
നീരും തഥാ
വാരിച്ചുക്കഴിയും നഖത്തിനിടയിൽ ചാലിച്ചു മൂന്നാളിടീൽ

³⁷ B reads പുനാഗ
³⁸ A omits വീഴ്ത്തി after വീഴ്ത്തി
³⁹ C reads പിണ്ഡം
⁴⁰ B reads അടിയറും പാഴ്
⁴¹ C reads ഒന്നായ്കൂട്ടീട്ട്
⁴² B & C read പേരാലിൻ
⁴³ B adds തൻ after കനടി

നോവും വീക്കവുമാക്കവും ക്ഷീനം താനും കെടും കൂടവേ
നാലഞ്ചാം ദിവസത്തിലപ്പിണിയൊഴിഞ്ഞീടും നഖം പോമതും⁴⁴. 56.

പന്നക്കന്ദാദി

പന്നക്കന്ദം പഴയമുളകും മഞ്ഞളെളളാവണക്കിൽ
തെങ്ങിൻ ബീജം പരിചിനൊടു പൊടിച്ചാജ്യതൈലാവസിദ്ധം
തിണ്ണം പിഷ്ട്യാ പദസരിയൊഴിഞ്ഞീടുമത്രൈവ തേച്ചാൽ
കൊള്ളെക്കൊള്ളെ⁴⁵ ച്ചൊറിയുമൊഴിയും വീക്കവും ചീർത്ത നോവും.57.

ഇന്തുപ്പാദി

ഇന്തുപ്പുവെണ്ണകദളീഫലനാളികേര-
വീരാപിണം പുളി കെടാത വരട്ടുമഞ്ഞൾ
ഏദീസ്സമൈഃ സമമരച്ചു ക്ഷന്ധു കൃത്യാ
തേക്കിൽക്കെടും പദസരീ ദിവസത്രയേണ. 58.

വേപ്പാദി

വേപ്പോടിരിപ്പ ബലയും പുനരാവണക്കും
ധൂർധൂരവേർ പെരിയകാഞ്ഞിരവേരു⁴⁶ മേഷാം
വൃശ്ചീവഭൃംഗി കടലാടിയുടൻ സമൂലം
നൊച്ചീതി ചന്ദനയുഗം തിലപാദുകം ച.
പോത്തിന്റെ കൊമ്പുമകിലെന്നിവ തേവതാരം
ഓർത്തില്ല⁴⁷ ചുക്കുകണകേശമതും വിശേഷാൽ
ചേർത്തിങ്ങനേ പദസരിക്കിവ വാറ്റിയെണ്ണ
തേക്കും നൂണാമഴകൊഴിഞ്ഞറിയുന്നതില്ല. 59.

കാഞ്ഞിരപ്പഴവും കൂട്ടിക്കഴമ്പായിട്ടുമാമിത്.
മെഴുക്കു കളവാന്ത്ര മുദ്ഗാമലകരാത്രയഃ. 60.

⁴⁴ B & C read പോന്നതും
⁴⁵ C reads കൊള്ളാം കൊള്ളാം
⁴⁶ B & C read മൂലം
⁴⁷ B reads ഒത്തിങ്ങു

പാണത്പാഠാദി

പാണത് പാഠകൊഴുപ്പാനാം മൂലമൊപ്പിച്ചുകൊണ്ടിവ
ഭൂനിംബസ്യ രസേ പിഷ്ട്യാ നാഭിലേപാത് കൃമിം ഹരേത്. 61.

जम्बीरादि

जम्बीरोदरनिक्षिप्तं तीक्ष्णांशुकिरणैर्दृष्टम् ।

वराटकं प्रदीद्याद्यात् तस्य सिध्मादयः कुतः ॥ ६२ ॥

ശമ്യാകാദി

ശമ്യാകത്തളിരില്ലരക്കരി നിശാമിന്തുപ്പു നൽ തൃത്തുവാ
ചെമ്മേയഞ്ചുമരച്ചു ചോരദയിതാനീർ വീഴ്ത്തി നേർത്തങ്ങനെ
മൂന്നാൾപ്പൂശുമവർക്കു തോഴ മുരടറ്റീടും ചിരങ്ങെന്നുമേ
പോം മെയ്യുള്ള നിറം വിളങ്ങുമധികം, പൊയ്ക്കല്ല ഞാൻ ചൊന്നത്. 63.

കൊന്നയിലാദി

കൊന്നയിലാ കടുമഞ്ഞളുമെള്ളും
നൽ തകരക്കുരു മോരൊടു⁴⁸ പൂശിൽ
മങ്ങും ചുണങ്ങു ചിരങ്ങി⁴⁹ വയെല്ലാം⁵⁰
മാന്തളിരൊത്ത നിറം വരുമന്നേ. 64.

एळकजादि

एळकजस्तिलसर्षपयुक्तो

वाकुचिका लवणं दधिमस्तु ।

⁴⁸ B reads തൈരൊടു
⁴⁹ C reads ചിരങ്ങു ചുണങ്ങു
⁵⁰ B reads ചിരങ്ങുമുടൻ പോയ്

वर्षशतोपचितामपि कण्डू-

न्नाशयति त्रिभिरेव दिनान्तैः⁵¹ ॥ ६५ ॥

നിശാദി

ചിരങ്ങിന്നു നിശാ പേക്ഷ തൈലേ തോടു വറുത്തുടൻ

ഉണക്കത്തണ്ഡുലോത്തുതം കഴമ്പു പരമൗഷധം. 66.

कुष्ठशम्याकादि

कुष्ठशम्याकसिद्धार्थनिशासुरसपल्लवैः ।

प्रपुन्नाटार्कदुग्धाग्निदन्तीजन्तुघ्नसैन्धवैः ॥

गृहधूमवरादावींवाकुचीतिलतोयदैः ।

गोमूत्रपिष्टैर्लेपोऽयं सुप्तकण्डूतिनाशनम् ॥ ६७ ॥

शारिबादि

शारिबोशीरजलदनिशायुग्मवचाजलैः ।

क्षीरिद्रुवल्कशम्याकजातीजन्तुघ्नपल्लवैः ॥

कुष्ठचन्दनयष्ट्याह्रस्वदिरागरुचोरकैः ।

धनकम्पिल्यकुटजवचायुक्तैः समोन्मितैः ॥

दूर्वास्वरससम्पिष्टैर्नवनीतसमायुतैः ।

प्रदिह्योद्धर्त्तनं कण्डूपामावैवर्ण्य⁵²नाशनम् ॥ ६८ ॥

⁵¹ A & C read त्रिभिरुन्मद्नैश्च

⁵² C reads वैस्वर्य

दिनेशवल्यादि

दिनेशवल्लीशम्याकपूतीपञ्चमहीरुहम् ।
गोपीं च पत्तवा गोमूत्रे तत्क्वाथे पादशेषिते ॥
पूतीनळदयष्ट्याह्वरामुस्ताम्बुकलिकतम् ।
दावीं कुष्ठञ्च रजनी दूर्वातञ्च रसं क्षिपेत् ॥
पुनर्मृद्वग्निना पत्तवा सान्द्रभावेऽवतारयेत् ।
शीते हार्यं गवीनञ्च क्षिप्त्वा सम्मर्द्य लेपयेत् ।
दद्रुमण्डलकण्डूतिपामादीनाशु नाशयेत् ॥ ६९ ॥

गन्धकादि

गन्धकस्य रजस्सूक्ष्मं नवनीतेन मर्दयेत् ।
धुर्धूररसमिश्रेण तेनाङ्गे साधु लेपयेत्^{५३} ।
कण्डूं व्रणानि कुष्ठानि शमयेत् पञ्चषैर्दिनैः ॥ ७० ॥

स्रुह्यादि

स्रुह्याः पयसा लुळितं दिनकरकरतप्तमपहरति ।
सोषणगन्धकचूर्णं तिलजं पामाविचर्च्यादीन् ॥ ७१ ॥

⁵³ A omits गन्धकस्य ----- लेपयेत्

കള്ളിപ്പാലാദി

കള്ളിപ്പാലിലരച്ചിട്ടു ചിത്രകം സാധു ലേപയേത്
പഥ്യം സീസം സമാലിന്വേദ് അരിന്മാറവിനാശനം. 72.

നാലികേരജലാദി

നാലികേരജലേ പിഷ്ട്വാ ടക്രൂണം സാധു ലേപയേത് ।
ദ്ദ്രുണീകാസജിന്മൂലം ജമ്പീരസ്യ രസേഽथവാ⁵⁴ ॥ ൭൩ ॥

ഗജാസ്തിഗൈരികാദി

ഗജാസ്തിഗൈരികനിശാച്ഛൂർണ്ണം മാക്ഷികസംയുതം ।
സ പ്രലേപഃ ക്വിണം ഹന്യാത് കേവലം വാ ഗജാസ്തി ച ॥ ൭൪ ॥

രക്തചന്ദനാദി

രക്തചന്ദനസമ്മിശ്രം ശംഖപിഷ്ടം പ്രലേപയേത്
ഏണശൃംഗേണ വാ തദദ് വ്രണേ വടുവുമായുവാൻ. 75.

ഗന്ധകാദി

ഗന്ധകഗൃഹധുമനിശാവത് ഗുഞ്ജാകോശാതകീബീജാത്
ചുർണം നവനീതസമം പ്രലേപയേത് മർദ്ദിതും ശിത്രം. 76.

മാഹിഷാദി⁵⁵

മാഹിഷേണാജഗോശൃംഗഗജദന്തേഷു പന്തമായി
തുണിച്ചുറ്റിക്കൊളുത്തീട്ടു മഷി പാണ്ടിന്നു ഭേഷജം. 77

⁵⁴ B reads तथा for अथवा

⁵⁵ B omits the combinations മാഹിഷാദി and ഗന്ധകാദി

गन्धकादि⁵⁶

गन्धकस्य रजस्सूक्ष्मं नवनीतेन मद्दयेत् ।

धुर्धूररससम्मिश्रं तेनाङ्गे साधु लेपयेत् ॥ ७८ ॥

ഏലാദിഗണവും കൊള്ളാം കവാലം തൈലമേവ ച. 79.

തേക്കണ്ണ തേക്ക കുമിയിൽ കായമിട്ടു വിപാചിതം
കുമിശ്ശത്രുവിടിച്ചിട്ട് പകമെണ്ണ പുഴുൻ ഹരേത്. 80.

रजन्यादि

वातप्रमाथी रजनीगृहधूमचूर्ण

जम्बीरपक्वसलिलेन च संप्रयुक्तम् ।

दुग्धा⁵⁷मलेन मिळितं यदि चारु लिम्पेत्

गात्रेषु वातजनितं प्रणिहन्ति⁵⁸ दोषम् ॥ ८१ ॥

अर्कक्षीरादि

अर्कक्षीरमजाक्षीरं निर्गुण्डीतिन्त्रिणीरसम् ।

तिलतैलसमायुक्तं सर्ववातनिवारणम् ॥ ८२ ॥

⁵⁶ Repetition. See 4-70

⁵⁷ B reads दग्धा for दुग्ध

⁵⁸ B reads विनिहन्ति for प्रणिहन्ति

കൊട്ടംചുക്കാദി

കൊട്ടം ചുക്കു വയമ്പു ശിഗ്രു⁵⁹ ലശുനം കാർത്തോട്ടി ദേവദ്രുമം
സിദ്ധാർത്ഥം സുവഹാമരച്ചു തിലജം ദദ്ധ്നാ ച ചിഞ്ചാരസേ.
തൊട്ടാലൊട്ടുമുടക്കുതീരുമഖിലം⁶⁰ വാതം തൊടാതേ കെടും
ചിന്തിപ്പാനതന്നെ കേൾവിതു മണേർമ്മന്ത്രൗഷധീനാം ബലം. 83.

വിശ്വാകാദി

ലെപോ വിശ്വാർകമൂലാभ्यां वातहा काञ्चिकान्वितः ।
अथवा विश्वसिद्धार्थमुरिङ्गीहिंस्रदारुभिः ॥ ८४ ॥

शिशुत्वगादि

शिशुत्वग्विश्वकौलत्थकार्पासास्थिरुजाकरैः ।
धान्याम्लपिष्टैरालेपस्सुखोष्णो वातनाशनः ॥ ८५ ॥

वचाश्वगन्धादि

वचाश्वगन्धावरणं स्नुहीसर्षपशिशुकम् ।
सुरद्रुമാർകലवणं निर्गुण्डी लशुनं तिलम् ।
पिष्ट्वा मूत्रेण चैतानि लेपयेदनिलातुरम् ॥ ८६ ॥

⁵⁹ B reads ശിഗ്രുവയമ്പുചുക്കു for ചുക്കുവയമ്പുശിഗ്രു

⁶⁰ A reads അതിലും for അഖിലം

कार्पासबीजादि

कार्पासबीजाक्षतमाषसिक्ता-

कुलत्थगुल्मघ्ननिशार्कमूलैः ।

धान्याम्ळपिष्टैरसकृत् प्रलिम्पे-

दत्युष्णशीतैरपबाहुकघ्नम् ॥ ८७ ॥

निम्बत्वगादि

निम्बत्वगर्कमूलं च गोमूत्रेण तु पेषयेत् ।

एतेन मृक्षयेद् गात्रं सुप्तवातमपोहति ॥ ८८ ॥

एरण्डतैलादि

एरण्डतैलमिश्रेण नवनीतेन लेपनम् ।

मूर्ध्नि जीरकचूर्णेन तेन वा हितमर्दिते ॥ ८९ ॥

श्रेष्ठधान्यादि

स्तब्धगात्रमनिलान् महाबलात्

श्रेष्ठ^{६१}धान्यतिलवातहास्थिभिः ।

लिप्तमाशुवशमानयेच्छनै-

स्तिन्निणीत्वगनलेन तापितम् ॥ ९० ॥

⁶¹ B reads भृष्ट for श्रेष्ठ

शुण्ठीशताह्वादि

सीमन्तिनीनां पयसा प्रलिम्पेत्

शुण्ठीं शताह्वां लिकुचोदकेन ।

ते बाहुजानुप्रभवानिलघ्ने

स्यातां क्रमव्युल्क्रमतैव वातम् ॥ ९१ ॥

धुर्धूरादि

जानुशोफानिलार्तिघ्नं धुर्धूरोदरपाचितम् ।

तेन धान्याम्ळसम्पिष्टं लवणं लेपितं मुहुः ॥ ९२ ॥

धान्याम्ळादि

धान्याम्ळमिश्रचिञ्चाम्ळपट्टतैलयुतं शृतम् ।

लिम्पेद्वातास्रनाशाय मृगनाभिमथापि वा ॥ ९३ ॥

गृहधूमादि

गृहधूमवचाकुष्ठं सैन्धवं रजनीद्वयम् ।

प्रलेपश्शूलहा वातरक्ते सेकस्तुषोदकैः ॥ ९४ ॥

गुळूचीपत्रादि

गुळूचीपत्रयष्ट्याहशताह्वाशारिबातिलैः ।

क्षीरपिष्टैः ससर्पिष्कैः प्रलेपो वातरक्तनुत् ॥ ९५ ॥

ലാജതിലാദി

ലാജതിലൈരണ്ഡഫലൈർമൃഷ്ടൈഃ പിഷ്ടൈർഘൃതാൻവിയൈഃ ।

ദിഹ്യാദേതേന വാതരക്തം ശാമ്യേദുഗ്രാഗവച്ഛാപി ॥ ൯൬ ॥

ബലാഗുഛൂച്ഛാദി

ബലാഗുഛൂച്ഛീദൈവദ്രുരാസ്താഃ പയസി പാചിതാഃ ।

പേഷിതാസ്സമ്യഗാലേപാദ്വാതരക്തരുജാപഹഃ ॥ ൯൭ ॥

ഉമ്മത്താദി

ഉമ്മത്തിൻ കായിലിന്നുപ്പുമാവണക്കരിയെള്ളുമായ്

കാടിൽപ്പുഴുങ്ങിത്തേച്ചാലങ്ങൊഴിയും⁶² വാതശോണിതം. 98.

ധുർഘൃദി

ധുർഘൃദഫലബീജാനി ക്ഷീരപക്വാനി പേഷയേത് ।

നവനീതവിമിശ്രേണ⁶³ തേനാലേപോഽസ്രവാതജിത് ॥ ൯൯ ॥

സൈന്ധവാദി

ഇന്നുപ്പും വെണ്ണയും കുട്ടിക്കുഴമ്പിടുക കാടിയിൽ

ആവണക്കെണ്ണയും കുട്ടാം വാതശോണിതനാശനം. 100.

പകജാദി

വാലുവീഴ്ത്തിയരച്ചിട്ട് പകജത്തിൻ കിഴങ്ങിനെ

വൃശിനാലൊഴിയും ചൂടും വീക്കവും വാതശോണിതം. 101.

⁶² C reads തേച്ചാലൊഴിയും for തേച്ചാലങ്ങൊഴിയും

⁶³ B reads നവനീതേന മിശ്രേണ

പञ്ചസ്രെഹാദി

പञ്ചസ്രെഹേ സൈന്ധവം ച ലാക്ഷാ മാഷാ ചൂർ്ണിതം ।
നിക്ഷിപ്യ മथനം കാര്യം സമ്യङ്നവതി നാടികാഃ ।
ഏ ലേപോ വിശേഷേണ വാതരക്തരുജാപഹഃ ॥ १०२ ॥

അരനാळाദി

അരനാळाടകേ തൈലം പാദസർജ്ജസേ ശൃതം ।
പ്രമൂതേ ഖജിതം തോയേ ജ്വരദാഹാർതിനുത് പരം ॥ १०३ ॥

മധൂച്ഛിഷ്ഠാദി

സമധൂച്ഛിഷ്ഠമച്ഛിഷ്ഠം സസർജ്ജസശാരിഖം ।
പിണ്ഡതൈലം തദ്ഭ്യജ്ഞാത്വാതരക്തരുജാപഹം ॥ १०४ ॥

മുത്തങ്ങാദി

മുത്തങ്ങാ നറുനീണ്ടി ചന്ദനമിരാമച്ചം തഥാ⁶⁴ കൊട്ടവും
കർപ്പൂരം കൂവളക്കിഴങ്ങു പയസാ പിഷ്ട്യാഥ ധാത്രീമപി
ഗർഭം മുറ്റിന നാരികൾക്കു തലനോവുണ്ടാകിൽ നെറ്റിത്തടേ
മുറ്റത്തേപ്പിതു മൂന്നുവട്ടമൊഴിയും നോവുഷ്ണവും പോയ്ക്കൊടും. 105.

ഇലവിൻ തൊലിയാദി

ഇലവിൻ തൊലിതൻ നീരിൽ ജീരകപ്പൊടി നെയ്യുമായ്
കഴമ്പിടുക നാഭീകൽ പ്രസവിക്കുമയത്നമായ്. 106.

⁶⁴ B reads രാമച്ചവും for രാമച്ചം തഥാ

विशल्यादि

वारिपिष्टं विशल्याया मूलमाज्येन कल्कितम् ।
अधोमुखमघोनाभेर्लिप्तं सद्यः प्रसूतिकृत् ॥ १०७ ॥

लाङ्गल्यादि

लाङ्गलीमूलकल्केन पाणिपादतलं लिपेत् ।
नाभिं योनिं च तेनाशु गर्भशल्यमपोहति ॥ १०८ ॥

ആനക്കുണാദി⁶⁵

ആനക്കുണ പൊടിച്ചിട്ട് നാഭു കീഴ്പ്പോട്ടു ലേപയേത്
സർവാംഗം ജീരകം തേക്കാം ഗർഭിണ്യാഃ സുഖസുതയേ. 109.

വീരകിൻവേരാദി

വടക്കുപോയ വീരകിൻ വേരെ നീരിലരച്ചുടൻ
വയറ്റിൽ കീഴ്പ്പട്ടു തേച്ചാൽ പിറക്കും പിന്നെയന്യഥാ. 110.

നാകാനന്ത്യാദി

നാകാനന്തി കൊഴുപ്പു ലാംഗലിയുടേ കന്ദം ച⁶⁶ ധാത്രീ ശിഫാ
നീരും വീഴ്ത്തിയരച്ചുകൊണ്ടു ജന്മേ കീഴ്നോക്കിയാലേപനാത്
വാഴാതൻ തിളിരിട്ടിനാലതു തുലോം നല്ലോന്നു കണ്ഠാന്തരേ
തങ്ങും മാചു വീരഞ്ഞു⁶⁷ പോന്നിടുമിതിന്നേന്തോന്നു മറ്റുഷധം. 111.

⁶⁵ B omits the combination ആനക്കുണാദി

⁶⁶ B reads മുലഞ്ച for കന്ദഞ്ച

⁶⁷ A reads തളളും മാചുവീരഞ്ഞു for തങ്ങും മാചു വീരഞ്ഞു

गोगजेन्द्रादि

गोगजेन्द्रविषाणाग्रलग्नमृत्समुपेतया ।

पुण्ड्रो रोचनया तप्तस्सर्वग्रहविमोक्षणः ॥ ११२ ॥

स्तनभुक्तस्य बालस्य हिक्कास्याद्यदि वेगिनी⁶⁸ ।

मूर्ध्नि वक्षसि चाभ्यङ्गं कृत्वा तृणकणान् क्षिपेत् ॥ ११३ ॥

കരഞ്ജാദി

കരഞ്ജസ്യ രസം പാലുമഞ്ജയെച്ചണകാനിതം
വിരഞ്ഞുന്മാദശാന്ത്യർത്ഥം പ്രഗേ ഗുഞ്ജാപ്രമാണതഃ. 114.

മുക്കാദി

മുക്കാ⁶⁹ ചെങ്കൽകളിരിണ നിശാദന്ദപാച്ചോറ്റി ഗോപീ
പേരാൽമൊട്ടും കറുകയുമിരാമച്ചവും വേപ്പിലാ ച
പാലിൽ പിഷ്ട്യാ പുറമഥ ദൃശോഃ പുശിനാൽ നോവുവീക്കം
ചുട്ടും തീരം സുദൃഢമരണത്വം ച നാലഞ്ചു നാളിൽ. 115.

ഗോദന്താദി കഴമ്പാക്കി പുറമ്പടയിടും ചിലർ
ഇളന്നീരിൻ കഴമ്പും നന്നക്ഷിരോഗേ പുറമ്പട. 116.

⁶⁸ A reads वादिनी

⁶⁹ B & C read മുക്കാൽ

चिञ्चापत्रादि

चिञ्चापत्रस्य रसं पयसा संयोज्य घर्षितं कंसे ।

लिप्तो बहिर्नयनयोश्शमयति रागाश्रुतोदसंरम्भान्^{७०} ॥ ११७ ॥

द्वे पादमध्ये पृथु सन्निवेशे

सिरे गते ते बहुधा च नेत्रे ।

तान्मृक्षणो^{७१}द्वर्त्तनलेपनादीन्

पादप्रयुक्ता नयनं नयन्ति ॥ ११८ ॥

कुटजादि

कुटजं करवीरञ्च लाङ्गलीकन्दचित्रकम् ।

अश्वगन्धामपामार्गं तिलतैलेन चूर्णितम् ।

कर्णवर्धनमेतत्तु लेपनात् स्तनवर्धनम् ॥ ११९ ॥

नवनीतादि

नवनीतं वचामूलं माषसक्तु तथैव च ।

पद्मपत्रं शताह्वां च लेपयेत् प्रमदास्तनम् ।

ससंवर्धयति^{७२} क्षिप्रं प्रयोगात् सप्तरात्रतः ॥ १२० ॥

⁷⁰ C omits छिञ्चापत्रस्य रसं पयसा संयोज्य घर्षितं कंसे ----- संरम्भान्

⁷¹ A reads तात्रं क्षणो

⁷² B reads संवर्धयति

अश्वगन्धादि

अश्वगन्धा तथालाम्बु चन्दनं चैव पेषितम्⁷³ ।
सषपैस्सह तत्कल्कं कर्णवर्धनमुत्तमम् ॥ १२१ ॥

भूमीकदम्बादि

भूमीकदम्बस्वरसं कृष्णातिलं माहिषञ्च नवनीतम् ।
दिनकरकिरणविपक्वं करोति पटहोपमं कर्णम् ॥ १२२ ॥

വയമ്പാദി

വയമ്പു തേറ്റാമ്പരലും കടുംകൊ കാഞ്ഞിരക്കുരു
ഇറയം മധുകമിത്യേതാൻ മുലപ്പാലിലരച്ചുടൻ
ചാലിച്ചു നവനീതത്തിൽ മുക്കിലേ ദശമേലിടാം. 123.

लशुनादि

लशुनं सैन्धवं शुण्ठी मातुलुङ्गार्द्रपूरितम् ।
निर्गुण्डी सैन्धवं चैव वचापिष्टैः प्रलेपयेत् ।
गळगण्डविनाशाय स्नुहापत्ररसान्वितम् ॥ १२४ ॥

⁷³ A reads लेपयेत्

अरिमेदत्वचादि

अरिमेदत्वचं शुण्ठी लशुनं सैन्धवं तथा ।
कल्कीकृत्य पृथक् सद्यो दन्तमूलेन धारयेत् ।
दन्तरोगेषु सर्वेषु श्रेष्ठं शूले विशेषतः ॥ १२५ ॥

ചന്ദനം

ചന്ദനം വെണ്ണയും കുട്ടിക്കുഴമ്പിടുക നെറ്റിമേൽ
തലനോവിന്നു രാമച്ചം ചന്ദനം കാഞ്ഞിരപ്പഴം
ഇരുവേലിയുമായ് പാലിലരച്ചിടുക വെണ്ണയിൽ. 126.

ഉണക്കലരിയും വേര തകരേടേതു കാടിയിൽ
മുളകും കുട്ടിയാലേപം കഫമുർദ്ധരജാപഹം. 127.

वचादि

वचया वा शुण्ठ्या वा द्वाभ्यां वा काञ्चिकेन सम्पिष्टम् ।
जीर्णपलालं क्षिप्तं ललाटपट्टे शिरोरुजं हन्यात् ॥ १२८ ॥

कुष्ठादि

कुष्ठचन्दनलामज्जनिम्बनिर्यासवालकैः ।
पिष्ट्वा दुग्धेन विहितो^{७४} लेपः पित्तशिरोर्त्तिनुत् ॥ १२९ ॥

⁷⁴ B & C read सहितो

बलाव्याघ्रनखादि

बलाव्याघ्रनखोशीरमधुकोत्पलचन्दनैः ।

क्षीरपिष्टैः प्रलेपः स्यात् पैत्ते क्षीरादि सेचनम् ॥ १३० ॥

मातुलुङ्गादि

मातुलुङ्गस्य मूलानि^{७५} शिशुमूलं तथैव च ।

कुष्ठजीरकशुण्ठीभिर्लेपः श्लेष्मशिरोर्त्तिनुत् ॥ १३१ ॥

नीलीविभीतकादि

नीली च मज्जा च विभीतकस्य

कृष्णास्तिला भृङ्गरसेन पिष्ट्वा ।

आलेपनं श्वेतशिरोरुहाणां

वार्धक्यमोक्षे परमं हितं च^{७६} ॥ १३२ ॥

मरिचादि^{७७}

पत्तवा क्षीरे तु मरिचं पिष्ट्वा भृङ्गरसे पचेत् ।

कोष्णं ललाटे संलिपेच्छिरोरोगं व्यपोहति ॥ १३३ ॥

⁷⁵ A reads मूलानां

⁷⁶ B & C read हि दृष्टं for हितं च

⁷⁷ A & C omit the combination मरिचादि

മൈലാഞ്ചുറ്റി

മൈലാഞ്ചി ചുട്ട വെണ്ണീർ കഞ്ഞിയിൽത്തേക്കു മുർദ്ധനി
ചിരങ്ങിനധികം നന്നു ബാലാനാം ഹി വിശേഷതഃ. 134.

മനശിശലാദി

തൈലം മനശിശലായുക്തമാദിത്യേന വിപാചിതം ।

एतेन मृक्षयेच्छीर्षं सद्यो यूकाप्रणाशनम् ॥ १३५ ॥

മാംസികുഷാദി

മാംസികുഷതിലാകൃഷ്ണാശാരിവാ നീലമുത്പലം ।

क्षौद्रं च क्षीरपिष्टानि केशसंवर्धनं परम् ॥ १३६ ॥

അയോർജാദി

അയോർജോഭൃജ്ജരജസ്ത്രിഫലാകൃഷ്ണമൃത്തികാഃ ।

स्थितमिक्षुरसे मासं समूलं पलितं जयेत् ॥ १३७ ॥

ചന്ദനോദകാദി

चन्दनोदकलामज्ജ⁷⁸मुद्गकारस्करैः कृतः ।

क्षीरपिष्टैर्हितो लेपो नवनीतेन योजितः ।

तुकामिश्रः प्रयोक्तव्यः सर्वमूर्ध्वरुजापहः ॥ १३८ ॥

⁷⁸ A reads प्रामज्ജ for लामज्ജ

न्यग्रोधादि

न्यग्रोधोदुम्बराश्वत्थप्लक्ष^{७९}वेतसवल्कलैः ।

प्रदेहो भूरिसर्पिभिः शोफनिर्वापणः परम् ॥ १३९ ॥

पटोलादि

पटोलतिलयष्ट्याह्वत्रिवृद्धन्तीनिशाह्वयम्^{८०} ।

निम्बपत्राणि चालेपः सपटुव्रणशोधनः ॥ १४० ॥

यवाज्यादि

यवाज्यभूर्जमदनश्रीवेष्टकसुराह्वयैः^{८१} ।

निर्वापयेद् भृशं शीतैः पित्तरक्तविषोत्बणान् ॥ १४१ ॥

लाक्षामनोह्वादि

लाक्षामनोह्वामञ्चिष्ठाहरितालनिशाद्वयैः ।

प्रलेपस्सघृतक्षौद्रस्त्वग्विशुद्धिकरं परम् ॥ १४२ ॥

⁷⁹ A reads वृक्ष for प्लक्ष

⁸⁰ Correct reading may be निशाद्वयम्

⁸¹ B reads सुरद्रुमैः for सुराह्वयैः

C adds प्रलेपस्सुघृतक्षौद्रः तग्विशुद्धि after सुराह्वयैः

द्विपञ्चमूलादि

द्वे पञ्चमूले वर्गश्च वातघ्नो वातिके हितः ।
न्यग्रोधपद्मकाद्यैस्तु तद्वत् पित्तप्रदूषिते ॥
आरग्वधादिश्लेष्मघ्नः कफे मिश्रस्तु मिश्रजे ।
एभिः प्रक्षाळनालेपघृततैलरसक्रिया ।
चूर्णो वर्तिश्च संयोज्या व्रणे सप्त यथायथम् ॥ १४३ ॥

महावृक्षादि

महावृक्षार्कजे दुग्धे मधूच्छिष्टेन साधितम् ।
तैलं सकृत् प्रयोगेण दुष्टव्रणविरोपणम् ॥ १४४ ॥

त्रिफलामार्कवादि

त्रिफला मार्कवं लाक्षा कासीसं लोहजं रजः ।
लेपोऽयमचिरात् कुर्यात् व्रणसौष्ठवं नवं त्वचि ॥ १४५ ॥

अपामार्गादि

अपामार्गदळालेपः सद्यः क्षतजशोणितम् ।
निरुणध्यति वृद्धं च सेतुबन्ध इवोदकम् ॥ १४६ ॥

തകരാരി

അരച്ചു തകരാറം വാപി⁸² പൂത്തഞ്ചാലിയമപ്പഴം
നെയ്യിൽ കുഴച്ചു വെച്ചിട്ട് കെട്ടു⁸³ ചോര നിറുത്തുവാൻ. 147.

സേവ്യാദി

सद्यः सद्यो व्रणं शुद्धं ससेव्याञ्जनलोघ्नकम् ।
फलिनी सर्जलाक्षां च दत्त्वा सञ्चूर्ण्य यन्त्रयेत् ।
आसप्तरात्रमाज्येण मध्वाज्येनापि सेचयेत् ॥ १४८ ॥

താലാദി

तालस्य वेशिं क्रमुकं च बालं
लाक्षाञ्जनं सर्जरसं कपित्थम् ।
पथ्यां च सञ्चूर्ण्य परिक्षतानां
क्षतेषु बध्वा परिषेचनीयम् ॥ १४९ ॥

ദൂർവൈലാദി

ദൂർവൈലകമപാമാർഗപത്രം സ്യാദത്ര ബന്ധനം
തൈലം ചൂർണോദകോദ്ഭൂതം കുഴമ്പിടു തെരുന്നനെ
പൊള്ളാതെയോർക്കണം പിന്നെ തീ തട്ടിപ്പോയിയെങ്കിലോ. 150.

കമുകിൻ തൊലിതൻ ചൂർണം ചൂരണ്ടിദ്രീപതൈലകേ
വറുത്തരച്ചു തേക്കേണം കിണറ്റിപ്പന്നയും തഥാ. 151.

⁸² B reads പാലിൽ for വാപി

⁸³ B reads കെട്ടേണം for കെട്ടു; C reads തേച്ചിട്ട് കെട്ടേണം for വെച്ചിട്ട് കെട്ടു

भङ्गे पूर्वमतीवशीतलजलैस्सिञ्चेत्तदाभ्राम्बरं
सम्पेष्य त्रिदिनं पुनः पट्टयुतं तैलं प्रलिम्पेन्मुहुः ।
चिञ्चामुष्णजलेन तैलसहितां पीत्वैकरात्रं पुन-
र्लाक्षाचूर्णयुताढ्यमुष्णरहितं गृष्टेश्च दुग्धं पिबेत् ॥ १५२ ॥

केरदूषादि

केरदूषाक्षतान् भृष्ट्वा पिष्ट्वा भङ्गे प्रलेपयेत् ।
चिञ्चास्थिमृत्कपालाम्रवल्कं कल्कं प्रलेपयेत् ।
न्यग्रोधादिर्गणो ब्रण्यसङ्ग्राही भग्नसाधनः ॥ १५३ ॥

पुनर्भूवादि

पुनर्भूवटपत्राणिगुळूचीविश्वभेषजम् ।
सेष्टका तक्रपिष्टन्तु सन्निहन्ति भगन्दरम् ॥ १५४ ॥

ആൽമൊട്ടാദി

ആൽമൊട്ടു ചുക്കമമ്യുതും തമിഴാമവേരും
മോരട്ടിയിട്ടികയുമഞ്ചു⁸⁴ പൂശിൽ
തുമ്പക്കരന്നു കടികൊണ്ടിടകാന്തവേര-
ത്തീരും ഭഗന്ദരമനേന ദിനത്രയേണ. 155.

⁸⁴ A reads ഇട്ടികയുമരച്ചു for ഇട്ടികയുമഞ്ചു

മഞ്ഞൾവേപ്പിലാദി

മഞ്ഞൾവേപ്പിലയെരികു കടുകൊ-

മാണിമന്മമിവ മോരിലരച്ചു

ലേപയേൽ പിടകിതം ഭഗന്ദരം

വേനൽ മേഘമിവ നാശയിഷ്യതി.⁸⁵ 156.

आरग्वधादि

आरग्वधं निशा लाक्षाचूर्णाद्यैर्क्षौद्र⁸⁶संयुतम् ।

स्रुते वर्ति व्रणे योज्या शोधनी गतिनाशिनी ॥ १५७ ॥

त्रिवृत्तेजोवत्यादि

त्रिवृत् तेजोवती दन्ती मञ्जिष्ठा रजनीद्वयम् ।

ताक्षर्यजं निम्बजं पत्रं लेपो नाळीव्रणापहः ॥ १५८ ॥

हरिद्रादि

हरिद्रानिम्बपत्राणि सार्कमूला हरीतकी ।

सैन्धवेन समालेपः स हन्ति च भगन्दरम् ॥ १५९ ॥

कैडर्यादि

कैडर्यमूलं करवीरमूलं

सलाङ्गलीमूलमहौषधं च ।

⁸⁵ B & C read നാശമേഷ്യതി for നാശയിഷ്യതി

⁸⁶ A & B read चूर्णाद्यै

बलाभयाकन्दळकस्य कन्दं
चित्रार्कजं शिशुकमूलमेषाम् ॥
कल्कः स्नुही च स्वरसेन सिद्धो
मेदः समुत्थं विनिहन्ति सद्यः ॥ १६० ॥

पुनर्नवाकादि
पुनर्नवाकाभयशिशुमूल-
करञ्जसिन्धूत्थमहौषधानाम् ।
कल्कः प्रलिप्तः पशुमूत्रपिष्टो
ग्रन्थ्यर्बुदं हन्त्यपचिं च सद्यः ॥ १६१ ॥

शङ्खचूर्णादि
शङ्खचूर्णसमायुक्तं तैलं कंसविघट्टितम् ।
ग्रन्थेरालेपनं कुर्यात् पच्यमानस्य दारुणम् ॥ १६२ ॥

गोघृतादि
गोघृतं गोशकृद्भस्म बहुशः कंसमर्दितम् ।
ग्रन्थौ पाकोन्मुखे पक्वे तोदहत् भेदनं भवेत् ॥ १६३ ॥

സൈന്ധവാदि

പൂരിതസൈന്ധവജठरं धुर्धूरफलं विदह्य मृल्लिप्तम् ।

अथवा पिष्टं पयसा^{८७} सर्वानुन्मूलयेत् ग्रन्थीन् ॥ १६४ ॥

ആനപ്പരുവാദി

അർബുദത്തിലറക്കാതെ പാഷാണം വെച്ചുഴുക്കുക.

ആനപ്പരുവതൻ തോലെ കീറിയിട്ടു നിശാരസേ

അതുകൊണ്ടു ദൃഢം കെട്ടിയർബുദത്തെ മുറിക്കണം. 165.

चित्रकादि

चित्रकं चिरिविल्वं च शृङ्गिवेरं पुनर्नवम् ।

लाङ्गली शियुमूलञ्च दन्ती लवणपञ्चकम् ॥

सकणामरिचं पिष्ट्वा गोमूत्रेण प्रलेपयेत् ।

सर्वाब्दुदानि नश्यन्ति नरो हन्ति पुनर्नृणाम् ॥ १६६ ॥

ऊर्वारुपञ्चाङ्गुलादि

उर्वारुपञ्चाङ्गुलनाळिकेर-

प्रियाळतक्कारുകവീജചൂർണ്ണैഃ ।

दुग्धाम्ळमूत्राज्ययुतैः प्रयुज्यात्

लेपोपनाहान् सकलाब्देषु ॥ १६७ ॥

⁸⁷ B reads अथ पयसा परिपिष्टं and C reads अथ परिशिष्टं पयसा for अथवा पिष्टं पयसा

धुधूरैरण्डादि

धुधूरैरण्डवर्षाभूनिर्गुण्डीशियुसर्षपैः ।

प्रलेपश्छीपदं हन्ति चिरोत्थामपि दारुणम् ॥ १६८ ॥

सर्षपविजयादि

सर्षपविजयानागरहिङ्गुवचाशिग्रु“रविमूलै-

र्दिनकरपयसा पिष्टैः श्छीपदनाशाय लेपनं कुर्यात् ॥ १६९ ॥

എരിക്കിൻവേരാദി

എരിക്കിൻവേർ മുരിക്കിൻതോൽ കുവളം കമ്പളത്തില
അരച്ചു മോരിലാലേപാൽ പെരിക്കാലങ്ങാഴിഞ്ഞുപോം⁸⁹. 170.

वचाहरीतक्यादि

वचाहरीतक्याद्येन लेपोऽपच्यां परं हितः ।

गोखराश्वाखुरान् दग्ध्वा कटुतैलेन वा पुनः ॥ १७१ ॥

घोण्टाफलादि

घोण्टाफलत्वग्लवणं सलाक्षं

पूगस्य पत्रं वनितापयश्च ।

⁸⁸ B reads सर्षपहिङ्गुवचाविजयाभिर्नागरशिग्रु for सर्षपविजयानागरहिङ्गुवचाशिग्रु

⁸⁹ B reads ഇളച്ചുപോം for ഒഴിഞ്ഞുപോം

सुगर्कदुग्धान्वित एष कल्को
वर्तीकृतो^{९०} हन्त्यचिरेण नाळिम् ॥ १७२ ॥

विभीतकादि

विभीतकाम्रास्थिवटप्रवाळ-
हरेणुकाशल्मलिबीजयुक्ता ।
वरा हविष्ठा च मषी सुदग्धा^{९१} -
स्तैलाप्लुताः सर्वगतीन्निहन्ति ॥ १७३ ॥

हरीतक्यादि

हरीतकीशियुकरञ्जभास्व-
त्पुनर्नवासैन्धवविश्वमूत्रैः ।
पिष्टैः प्रशस्तः पिटकासु लेपो
ग्रन्थ्यामपच्यामपि^{९२} विद्रघौ च ॥ १७४ ॥

परिणतसूरणादि

परिणतसूरणकन्दं सनागरं तोयपरिपिष्टम् ।
मेदोग्रन्थिहरार्थं लिम्पेद् बहुशश्च सप्ताहम् ॥ १७५ ॥

⁹⁰ A reads कल्कैः वर्तिः कृतो for कल्कः वर्तीकृतो

⁹¹ A reads सदुग्धा for सुदग्धाः

⁹² B & C read अथ

कृष्णतण्डुलादि

तैलेन कंसे सङ्घृष्टैः कृष्णतण्डुलखण्डनैः ।

लेपादुत्पित्सुरनिलान्^{९३} ग्रन्थिरन्तर्दधेद्भुवम् ॥ १७६ ॥

ताम्बूलादि

ताम्बूलप्राणमरिचवचारात्रिरसोनकैः ।

दुग्धे क्षीरिशिफाविल्वैः सिद्धैरेवं गतिप्रणुत् ॥ १७७ ॥

अजापुरीषादि

अजापुरीषवल्मीकमृद्वश्वत्थदलैः^{९४} कृतः ।

प्रलेपः पातयत्याशु चर्मकीलं दशाहतः ॥ १७८ ॥

कुक्कुटविडादि

कुक्कुटविट्पलमग्निसमानं

स्रुवपयसा सह पेप्यमथैकम् ।

एष विलेपविधिः पुरुषाणां

द्रागपचीमखिलां विनिहन्ति ॥ १७९ ॥

^{९३} A reads लेपोदीत्पित्सुरनिलान् for लेपादुत्पित्सुरनिलान्

^{९४} A reads जलैः for दलैः

काळमुष्ककादि

काळमुष्ककशम्याककदळीपारिभद्रकान् ।
अश्वकर्णमहावृक्षपलाशास्फोटवृक्षकान् ॥
इन्द्रवृक्षार्कपूतीकनक्तमालाश्वमारकान् ।
काकजङ्घामपामार्गमग्निमन्थाग्निदिल्वकान् ॥
सार्द्रान् समूलशाखादीन् खण्डशः परिकल्पितान् ।
कोशातकीश्वतस्रश्च शूकं नाळं यवस्य च ॥
निवाते निचयीकृत्य पृथक् तानि शिलातले ।
प्रक्षिप्य मुष्कनिचये सुधाश्मानि च दीपयेत् ॥
तत⁹⁵ स्तिलानां कुतलैर्दग्ध्वाग्नौ विगते पृथक् ।
कृत्वा सुधाश्मनां भस्मद्रोणं त्वितरभस्मनः ॥
मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः ।
गाळयेदर्धभारेण महता वाससा ततः ॥
यावत् पिच्छिलरक्ताश्च तीक्ष्णोजातस्तदा च तम् ।
गृहीत्वा क्षारनिष्यन्दं पचेल्लेह्यां विघट्टयन् ॥
पच्यमाने ततस्तस्मिन् तास्सुधाभस्मशर्कराः ।
शुक्तिं क्षीरबकं शङ्खं नाभिश्चायसभाजने ॥
कृत्वाग्निवर्णान् बहुशः क्षाराश्चे कुडुबोन्मितेः ।

⁹⁵ C omits ततः

निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् ॥
 श्लक्ष्णं शकृद्दक्षशिखि गृध्रकङ्ककपोतजम् ।
 चतुष्पात्पक्षवित्तालमनोह्वालवणानि च ॥
 परितस्सुतरां चातोदर्व्यां समवघट्टयेत् ।
 सबाष्पैश्च यदोत्तिष्ठेद् बुद्धुदैर्लहवत् घनः ॥
 अवतार्य तदा शीतो यवराशावयोमये ।
 स्थाप्योऽयं मध्यमक्षारो न तु पिष्ट्वा क्षिपेन्मृदौ ॥ १८० ॥

പാഷാണാദി

പാഷാണം ചന്ദനം കുട്ടിച്ചുണങ്ങിന്നു തിരുമ്മുക.
 തൈരും കോലിഞ്ചിയും കുട്ടിത്തേക്കാമേലാദിയും തഥാ. 181.

ഉണക്കലരിയാദി

ഉണക്കലരിയും നല്ല നാല്പാമരവുമുമാദരാൽ
 മഞ്ഞളേളകളും ചാപി തിരുമ്മുക ചുണങ്ങിൻ⁹⁶. 182.

सर्जनिर्यासादि

पलं पलं समं देयं सर्जनिर्याससर्पिषोः ।
 तयोस्तुल्यं गुळं दत्वा सम्यग्दृषदि पेषयेत् ॥

⁹⁶ B reads ചിരങ്ങിൻ

अर्कदुग्धपलार्धन्तु क्षिप्त्वा लेपं प्रयोजयेत् ।

तेनैव लेपितः पादो भवत्यञ्जदळप्रभः ॥ १८३ ॥

പുളിഞ്ഞൊലിയാടി

ചുട്ടെണ്ണയിൽ കുഴച്ചിട്ട് പുളിഞ്ഞൊലിയിടാം പദേ

ആട്ടിൻറെ കാഷ്ടവും കുട്ടാം കാൽവിളുണുനതൊഴിഞ്ഞു പോം. 184.

जीवन्त्यादि

जीवन्ती मञ्जिष्ठा दार्വീकम्पिल्यकं पयस्तुत्थम् ।

एष घृततैलपाको⁹⁷ विपादिका तेन नश्यति यथा ॥ १८५ ॥

जीवन्ती घृतभृष्टा च करपादोष्ठभेदने ॥ १८६ ॥

നെയ്യിൽ ചാലിച്ച നെല്ലിക്ക തേക്കു⁹⁸ പാദപ്രഭേദനേ. 187.

शुक्तिकादि

शुक्तिकाभस्मसिन्धूत्थसर्पिसर्जरसं पयः ।

पादयोः स्फुटने लेपस्तिक्तालाम्बुयव⁹⁹स्थितः ॥ १८८ ॥

⁹⁷ B adds सिद्धस्सिद्धे च सर्जरसः देयः समधूच्छिष्टो before विपादिका

⁹⁸ B reads ചാലിച്ചു നെല്ലിക്കാം തേക്ക for ചാലിച്ച നെല്ലിക്കാ തേക്കു

⁹⁹ A reads पयः for यव

करञ्जबीजादि

करञ्जबीजं रजनीकटुत्रयं

समानभागं लवणस्य मृत्तिकाम् ।

दग्ध्वा समालोढ्य घृतेन लिम्पेत्

पादे विनश्येत विपादिका ध्रुवम्^{१००} ॥ १८९ ॥

पादयोः कण्डके विद्धे^{१०१} रविदुग्धेन पूरयेत् ।

उद्धृतेदुद्धृते वाऽपि पतति स्वयमेव तु ॥ १९० ॥

एलादि

एलायुग्मतुरुष्ककुष्ठफलिनीमांसीजलध्यामक-

स्पृक्काचोरकचोचपत्रतगरस्थौणेयजातीरसाः ।

शुक्तिव्याघ्रिनखौ सुराहमगरुश्रीवासकाः कुङ्कुमं

चण्डागुग्गुलुदेवधूपखपुराः पुन्नागनागाह्वयम् ॥

एलादिको वातकफौ विषं च विनियच्छति ।

वर्णप्रसादनः कण्डूपिटकाकोठनाशनः ॥ १९१ ॥

പേരാലിലാരി

പഴുത്ത പേരാലില ചന്ദനം വചാ

നീശാ ച ഗോരോചന കൊട്ടമെന്നിവ

¹⁰⁰ B reads विनश्यत्यचिराद्विपादिका for विनश्येत विपादिका ध्रुवम्

¹⁰¹ A reads दुग्धे

മുഖാംബുജേ പാലിലരച്ചു തേച്ചാൽ
ചുരങ്ങു കാരശ്ശക്കരിമങ്ങൊഴിഞ്ഞുപോം. 192.

രക്തചന്ദനാദി

രക്തചന്ദനമജ്ജിഷ്ടാകുष्ठലോമ്രപ്രിയङ्ഗവഃ ।

വട്ടാङ्കുരാംസൂരാശ്ച വ്യङ്ഗ്നാഃ മുഖകാന്തിദാഃ ॥ 193 ॥

द्विजीरकादि

द्वे जीरके कृष्णातिलास्सर्षपाः पयसा सह ।

पिष्टाः कुर्वन्ति वक्रेन्दुमवास्तव्यङ्गलाञ्छनम् ॥ 194 ॥

उत्पलादि

उत्पलमुत्पलकुष्ठं प्रियङ्गु कालेयकं बदरमज्जा च

इदमुद्वर्त्तनमास्यं करोति शतपत्रसङ्काशम् ॥ 195 ॥

यवसर्जरसादि

यवं सर्जरसं लोम्रमुशीरं चन्दनं मधु ।

घृतं गुळञ्च गोमूत्रे पचेत् दर्विलेपनात् ॥

तदा लेपो निहन्त्याशु नीलिकाव्यङ्गदूषिकाः ।

मुखं करोति पद्माभं पादौ पद्मदलोपमौ ॥ 196 ॥

ഗോമയസ്വരസാദി

ഗോമയസ്വരസേ सर्पिर्मातुलुङ्गमनश्शिलाः ।

मुखवर्णकरं श्रेष्ठं तिलकानां विनाशनम् ॥ १९७ ॥

പേരാലാദി¹⁰²

പേരാൽ തൻ തൊലി ചുട്ട നൂറു കനടീ നൂറിഞ്ചിനീരും തഥാ
പാരിച്ചു കഴിയും നഖത്തിനിടയിൽ ചാലിച്ചു മൂന്നാളിടീൽ
നോവും വീക്കവുമാക്കവും കഴിനഖം താനും കെടും കൂടവേ
നാലഞ്ചാം ദിവസത്തിലപ്പിണിയൊഴിഞ്ഞീടും നഖം പോന്നെഴും.198.

നൂറാദി

നൂറും ശർക്കരയും കൂടെ തേക്കണം കഴിനഖത്തിന്. 199.

മനയോല പൊടിച്ചിട്ട് നാരങ്ങാനീരിലഞ്ജസാ¹⁰³

ഉപ്പുനീരിൽ കടുക്കായും തേച്ചാൽ കഴിനഖമില്ലയാം. 200.

തിന്ത്രിണീകാദി

തിന്ത്രിണീकरसोपेतं तैलं स्यान्नखरोगनुत् ।

वटक्षीरं मधूच्छिष्टं निशा लाक्षा नखामये ॥ २०१ ॥

പാരാവതാദി

पारावतस्य शकृता शस्यते परिलेपनम् ।

सदा तैलेन वा लेपः प्रशस्तो नखरोगिणाम् ॥ २०२ ॥

¹⁰² Repetition. Cf. 4-56

¹⁰³ B & C read നീരിലും തഥാ for നീരിലഞ്ജസാ

हरीतक्यादि

हरीतकीं च लाक्षां च मधूच्छिष्टं ससैन्धवम् ।
घृततैलसमायुक्तं स्नेहनं नखरोगनुत् ॥ २०३ ॥

तुथगैरिकादि

तुथगैरिकलोध्रैलामनोह्वालरसाञ्जनैः ।
हरेणुपुष्पकासीससौराष्ट्री^{१०४}लवणोत्तमैः ।
लेपक्षौद्रद्रुतैस्सूक्ष्मैरपदंशत्रणापहः ॥ २०४ ॥

करवीरस्य मूलं वा लिम्पेदाज्येन कल्कितम् ॥ २०५ ॥

മഞ്ഞളാദി

മഞ്ഞളും മുളകുമെള്ളുമുള്ളിയും
മാഞ്ചിയും മധുകതിന്ത്രിണീകവും
ഏഴുമെണ്ണയിലരച്ചു പൂശിനാൽ
കുറുവാണിയനൊഴിഞ്ഞു പോയിടും. 206.

शताह्वादि

शताह्वाकुष्ठमरिचपिप्पलीमाषसैन्धवैः ।
वर्तिः कराङ्गुष्ठसमाधार्या योनिविशोधिनी ॥ २०७ ॥

¹⁰⁴ A reads सौराष्ट्रैः for सौराष्ट्री

वेशवारादि^{१०५}

धारणं वेशवारस्य कृसरा पायसस्य च ।

दुर्गन्धानां कषायैस्तु तैलं वा कल्क एव वा ।

चूर्णो वा सर्वगन्धानां योनिगन्धापकर्षिणः ॥ २०८ ॥

पारावतशकृतादि

पारावतस्य शकृता मधुना सैन्धवेन च ।

आलिप्तसाधनः कान्तां स्ववश्यां कुरुते रतौ ॥ २०९ ॥

तुरङ्गगन्धादि

तुरङ्गगन्धामञ्जिष्ठापत्रजातीप्रसूनकैः ।

मकरध्वज एव स्यात् समालिप्तनिजध्वजः ॥ २१० ॥

मण्डूकपर्ण्यादि

मण्डूकपर्णीरिसमुच्छ्रितन्तु

लिप्तं ध्वजे पारतमातनोति ।

ध्वजोद्धृतिं योनिनिवेशकाले

रामामनःप्रीणनमोहनञ्च ॥ २११ ॥

¹⁰⁵ B omits the combination वेशवारादि

पुङ्खीकादि

सितेषु पुङ्खिकामूलं केवलं वदने धृतम् ।

तुषाम्बुपिष्टं लिप्तं^{१०६} च वीर्यं संस्तम्भयेद्रतौ ॥ २१२ ॥

सिन्दूरादि

सिन्दूरं मधुना लिम्पेत् ताम्बूलीमूलचन्द्रकौ ।

मृगनाभिं भूकदम्बमित्येतान् मधुना सह ।

लिम्पेल्लिङ्गाग्रके लेपः सोऽयं वश्याय योषिताम् ॥ २१३ ॥

प्रियङ्गवादि

तैलं प्रियङ्गुजातीजपुष्पैस्सिद्धं स्मरालये ।

लिम्पेत्तेन विनिर्वृत्तदौर्भग्या भवति ध्रुवम् ॥ २१४ ॥

भूमिकदम्बादि

भूमिकदम्बस्वरसे सक्षौद्रं शर्करासमायुक्तम् ।

आलिप्य योनौ भोगस्तु प्रियं^{१०७} मचिराद्वासवत्कुरुते ॥ २१५ ॥

¹⁰⁶ B omits लिप्तं

¹⁰⁷ B reads पतिं for प्रियं

मालतीपुष्पादि

मालतीपुष्पसंसिद्धतैलाभ्यक्ता वराङ्गना¹⁰⁸ ।

किङ्करीकुरुते चारु¹⁰⁹ सम्भोगसमये पतिम् ॥ २१६ ॥

रोचनादि

रोचनालक्ष्मणालिप्य मानचारुवपुर्वधूः ।

रतौ प्राप्नोति सौभाग्यं कमितुः प्रियतामपि ॥ २१७ ॥

अञ्जनादि

चूर्णेनाञ्जनमलयजसरसिजदळरोचनाप्रियङ्गुणाम् ।

अञ्जितदृष्टिस्तरुणी यं पश्यति स भवेद्वश्यः ॥ २१८ ॥

മുത്തങ്ങാനറുനീണ്ടുവാടി

മുത്തങ്ങാനറുനീണ്ടീ ച മോരടം ച നിലപ്പന

ഗാരുഡീ ച ശിലാ സാക്ഷാത് ഗണ്ഡാമൃഗമുല്ലരി

മരുന്നുകളിവയാശ്ചര്യം വിഷത്തിന്നു വിലേപനം.

പേനായ് കടിച്ചതിന്നേറ്റം കൊള്ളാം താനും വിശേഷതഃ. 219.

¹⁰⁸ B reads अभ्यक्तस्मरालया for अभ्यक्ता वराङ्गना

¹⁰⁹ B reads नारी for चारु

हिङ्गवादि

हिङ्गुना हरितालेन मातुलुङ्गरसेन च ।

लेपाञ्जनाभ्यां गुळिका परमं वृश्चिकापहा ॥ २२० ॥

अर्कदुग्धादि

अर्कस्य दुग्धेन शिरीषबीजं

त्रिभावितं पिप्पलिचूर्णमिश्रम् ।

वर्तिः परं^{११०} हन्ति विषाणि सद्यो^{१११}

भुजङ्गलूतोन्दुरुवृश्चिकाणाम् ॥ २२१ ॥

लोध्रसैन्धवादि

लोध्रसैन्धवकुष्ठैस्तु जातीकुग्मळयोजितैः ।

सक्षौद्रमरिचैः शस्तो लेपो लूतविषापहः ॥ २२२ ॥

अङ्गारधूमादि

अङ्गारधूममञ्जिष्ठारजनीलवणोत्तमैः ।

लेपो जयत्याखुविषं सिरां वा मोक्षयेद् द्रुतम्^{११२} ॥ २२३ ॥

¹¹⁰ C reads एषो गदो for वर्तिः परं

¹¹¹ A reads विषो गदो for वर्तिः परं ----- लेपं for सद्यः

¹¹² B reads रक्तं वा मोक्षयेद्द्रुतं for सिरां वा मोक्षयेद्द्रुतम्

तिलादि

तिलगुग्गुलुदूर्वाणां डाडिमस्य गुळस्य च ।

कल्को मुहुर्मुहुर्लेपः श्वदंशविषजित् परम् ॥ २२४ ॥

मरिचादि

मरिचं हिङ्गु विश्वं च भृङ्गराजसमन्वितम् ।

वार्या सम्पेष्प^{११३} लेपाद्यैर्मण्डूकोत्थविषं हरेत् ॥ २२५ ॥

मरिचलवणादि

मरिचं लवणं विश्वं हिङ्गुसैन्धवसंयुतम् ।

वार्या सम्पेष्प लेपाद्यैर्मात्स्यकं हि विषं हरेत् ॥ २२६ ॥

कारवल्यादि

कारवल्यास्तु रम्भायाः कन्दं नीलीशिखा^{११४}न्वितम् ।

वार्या सम्पेष्प लेपाद्यैस्सृगालस्य^{११५} विषं हरेत् ॥ २२७ ॥

¹¹³ B reads तोयेन पिष्ट्वा for वार्या संपेष्प in all places

¹¹⁴ C reads शिफा for शिखा

¹¹⁵ B reads सृगालोत्थ for सृगालस्य

भृङ्गराजादि

भृङ्गराजस्य तक्कार्या स्वरसं हिङ्गुसंयुतम् ।

लेपाद्यैर्गरळं हन्यान्मार्जारस्य महानपि ॥ २२८ ॥

वचादि

वचातृतीयकन्दाञ्च तण्डुलीयं च नीलिकाम् ।

लेपाद्यैः पयसा सद्योः विषं मानुषजं हरेत् ॥ २२९ ॥

लवणादि

लवणं हिङ्गुसंयुक्तं सलोध्रं सर्षपासितम् ।

वार्या सम्पेष्य लेपाद्यैः^{११६} हरेन्मकरजं विषम् ॥ २३० ॥

कटुत्रयादि

कटुत्रयं च सिन्धूत्थं गृहधूमसमन्वितम् ।

वार्या सम्पेष्य लेपाद्यैर्गोधादन्तविषं हरेत् ॥ २३१ ॥

अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा ।

दृष्टिप्रसादपुष्ट्यायुस्स्वप्नसु त्वत्तवदाढ्यकृत् ॥ २३२ ॥

¹¹⁶ B omits गरळं हन्यात् ----- लेपाद्यैः before हरेन्मकरजं

ചന്ദനാദി

നല്ലോര ചന്ദനവുമപ്പനിനീരുമായി
ചാലിച്ചു വക്ഷസി തണുക്കെയിടുന്നതാകിൽ
വൃഷ്ടങ്ങൾ മറ്റു പലവും പുനരെത്തിനാവു?
വിദ്വജ്ജനാ ദൃഢധിയോ ഭവിതാസ്ഥ സന്തഃ. 233.

लेपखण्डं समाप्तम्¹¹⁷

¹¹⁷ C ends with കുഴന്ദ്

५ . घृतरखण्डम्

कल्याणकघृतम्^१

वराविशालावद्वैलादेवदार्वैलवालुकैः ।
द्विशारिबाद्विरजनीद्विस्थिराफलिनीनतैः ॥
बृहतीकुष्ठमञ्जिष्ठानागकेसरडाडिमैः ।
वेल्लतालीसपत्रैलामालतीमुकुळोत्पलैः ॥
सदन्तीपद्मकहिमैः कर्षाशैः सर्पिषः पचेत् ।
प्रस्थं भूतग्रहोन्मादकासापस्मारपाप्मसु ॥
पाण्डौ कुष्ठे विषे शोषे मेहे मोहे ज्वरे गरे ।
अरेतस्यल्परजसि दैवोपहतचेतसि ॥
अमेघसि स्वलद्वाचि स्मृतिकामेऽल्पपावके ।
बल्यमङ्गल्यमायुष्यं कान्तिसौभाग्यपुष्टिदम् ।
कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च ॥ १ ॥

महाकल्याणकघृतम्^२

एभ्यो द्विशारिबादीनि^३ जले पत्तवैकविंशति ।
रसे तस्मिन् पचेत् सर्पिर्गृष्टिक्षीरचतुर्गुणम् ॥

^१ SY, p.350; though the combination is same as that in SY, description is entirely different

^२ SY, p.381

^३ SY reads एभ्य एव स्थिरादीनि for एभ्यो द्विशारिबादीनि

वीरद्विमेदाकाकोलीकपिकच्छुविषाणिभिः ।
सूप्यपर्णीयुतैरेभिर्महाकल्याणकं स्मृतम् ।
बृंहणं सन्निपातघ्नं पूर्वस्मादधिकं गुणम्^४ ॥ २ ॥

धात्र्यादि^५

धात्रीविदारीक्षुशतावरीणां
कूशमाण्डकानां च रसेषु सर्पिः ।
क्षीरेण सार्धं विपचेद्विधिज्ञो^६
मृद्धीकयष्ट्याह्वयचन्दनैश्च ॥
एतत्सुसिद्धं सितया विमिश्रं
निवारयेच्छीघ्रमसृग्दराणि ।
पाण्ड्वामये पित्तकृते हितं स्यात्
पैत्ते च गुल्मेऽस्थिविनिस्तुतौ^७ च ॥
वन्ध्या च पीत्वा लभते च गर्भं
शीघ्रं निहन्यादपि वातरक्तम् ।

⁴ SY reads वीराद्विमाषकाकोलीस्वयंगुत्तर्षभर्धिभिः ।

मेदया च समैः कल्कैस्तत्स्यात्कल्याणकं महत् ।

बृंहणीयं विशेषेण सन्निपातहरं परम् ॥ for वीरद्वि ----- गुणम् ॥

⁵ SY, p.368

⁶ SY reads विपचेत्सुपिष्टैः for विपचेद्विधिज्ञो ----- असृग्दरं हि for असृग्दराणि -----पित्तरक्तं for वातरक्तम्

⁷ A reads विनिस्तुते for विनिस्तुतौ ----- वस्त्या for वन्ध्या

अन्यांश्च पित्तप्रभवान् विकारान्^८
मूर्छामदोन्मादमदात्ययादीन् ॥ ३ ॥

वाराह्यादि^९

वाराह्याः कन्दतोये घृतममृतसमं सेव्यमाना विपक्वं
नारी जह्यात् सुघोरं हुतवहसदृशं व्याधिमस्थ्युद्धवं वा ।
द्राक्षामाषाश्वगन्धाकदळिफल्युतं शर्करावांशिमिश्रं^{१०}
देवेन स्वर्गभर्त्रा विहितमनुपमं स्वर्गसीमन्तिनीनाम् ॥ ४ ॥

मृणाळघृतम्

मृणाळस्वरसे सिद्धं रक्तपित्तहरं घृतम् ॥ ५ ॥

शशवाशादि^{११}

शशवाशारसक्षीरे पृथगाढकसम्मि^{१२}ते ।
दारुवेल्लाश्वगन्धाब्दहरिद्राजीवकर्षभम् ॥
मधूळिकाकणारास्नाशृङ्गीभाङ्गीसगोस्तनाः ।

^८ B & C read निहन्यात् for विकारान्

^९ SY, 390

^{१०} SY reads पांसुमिश्रं but the commentator accepts that there is a reading वांशिमिश्रं

^{११} SY, p.394

^{१२} SY reads संयुते for सम्मि^{१२}ते ----- मधुकं सिता पृश्निपर्णी for मधुयष्टिका मुद्गपर्णी and omits

रक्तपित्ता ----- सूदनम् ॥

काकोळी क्षीरकाकोळी नागरं मधुयष्टिका¹³ ॥
 मुद्गपर्णीमाषपर्णीपिष्टैः प्रस्थं घृतात् पचेत् ।
 घृतन्तच्छशाशाख्यं क्षयकासज्वरापहम् ।
 रक्तपित्तारुचिश्वासगुल्मवैस्वर्यसूदनम्¹⁴ ॥ ६ ॥

കൊടിയവണക്കാരി

കൊടിയവണക്കു കുത്തീട്ട് ചുരത്തണ്ടു തഥൈവ ച
 പിഴിഞ്ഞ നീരിൽ നെയ് കാച്ചാം വായുക്ഷോഭത്തിനത്തമം. 7.

കാട്ടുചുണ്ടഘൃതം

കാട്ടുചുണ്ടക്കഷായത്തിൽ പകം¹⁵ ശ്യാസഹരം ഘൃതം. 8.

मस्तकादि

समूलमस्तकं क्षुण्डं वृषमष्टगुणेऽम्भसि ।
 पत्त्वाऽष्टांशावशेषेण घृतं तेन विपाचयेत् ॥
 तत्पुष्पगर्भं तत्पीतं सक्षौद्रं पित्तशोणितम् ।
 पित्तगुल्मज्वरश्वासकासहृद्रोगकामिलाः ।
 तिमिरभ्रमविसर्पस्वरसादांश्च नाशयेत् ॥ ९ ॥

¹³ A reads मधुयष्टिभिः

¹⁴ B reads नाशनम् for सूदनम्

¹⁵ A & C read പക്കം for പകം

सहस्रपत्रघृतम्

सहस्रपत्रसंसिद्धं घृतं तृष्णाहरं परम् ॥ १० ॥

विदार्यादिघृतम्

विदार्यादि घृतं साक्षाद्राजयक्ष्मणि शस्यते ।

तदुत्थेषु^{१६} च रोगेषु सर्वेष्वपि हितं परम् ॥ ११ ॥

अश्वगन्धादि^{१७}

अश्वगन्धं पलशतं बला गोक्षुरकस्य च ।

पुनर्नवस्य च पृथक् पलानि दश कल्पयेत् ॥

शतावरीनागबलागुळूचीयवमाषयोः ।

यष्ट्याः^{१८} पञ्चपलान्येव पृथगेषां समाहरेत् ॥

षट्त्रिंशन्मानिका तोये षडंशपरिशेषिते ।

पचेत्त्रिमानिका^{१९} सर्पिः पयसा द्विगुणेन च ॥

¹⁶ A & C read तदुत्थेषु for तदुत्थेषु

¹⁷ SY, p.346

¹⁸ A reads पञ्चपञ्च for यष्ट्याः पञ्च

¹⁹ SY reads द्विमानिकं for त्रिमानिका ----- सङ्घट्टयेत्पुनः for एतानि पण्डितः -----
उशीरकक्षीरशुक्लाहमज for उशीरयोश्चापि क्षीरशुक्लाज ----- उशीरसैन्धवैः ॥ एवं for हिङ्गु सैन्धवम् ॥
यवं ----- वैमर्द्यं घृतं धान्ये for सम्मुत्थ्य घृताद्धैव ----- घृतं for सर्पिः -----
एकादशानि रूपाणि क्षयं चैव व्य for एकादशानां रूपाणां क्षिप्रमेतद्य ----- शिरोहर्षं वातशूलं
दुर्नामानाञ्च नाशनम् for हस्त ----- विधूननम् । ----- हलीमके for नवोत्थिते and omits
दूर्वाकाण्डोयवच्छुष्कसः स्कन्धसमो भवेत् ।

पिष्टानि कार्षिकाण्येव दद्यादेतानि पण्डितः ।
 त्रिजातकं त्रिकटुकं रास्नाया मधुकस्य च ॥
 समङ्गोशीरयोश्चापि क्षीरशुकलाजमोजयोः ।
 जीरकस्य च मृद्वीका मञ्जिष्ठा हिङ्गु सैन्धवम् ॥
 यवं चैव समावाप्य शनैर्मृद्वग्निना पचेत् ।
 शृते गुळेन सम्मथ्य घृतार्धे च^{२०} निधापयेत् ॥
 एतत् सर्पिर्महावीर्यं नराणाममृतोपमम् ।
 एकादशानां^{२१} रूपाणां क्षिप्रमेतद्व्यपोहति ॥
 वातशोणितमानाहं सुप्तवातञ्च श्लीपदम् ।
 हस्तपादशिरोहर्षं वातशूलविधूननम् ॥
 ऊरुस्तम्भे शिरोरोगे रक्तपित्ते नवोत्थिते ।
 पुराणज्वरदाहे च सर्पिरैतदनुत्तमम् ॥
 खलितं पलितं^{२२} चैव तथा वन्ध्यावभेदकम् ।
 दूर्वाकाण्डाग्रवच्छुष्कस्ताल^{२३}स्कन्धसमो भवेत् ।
 अश्वगन्धादिकं सर्पिः कृशबृंहणमुत्तमम् ॥ १२ ॥

²⁰ A & C read घृतार्धैव for घृतार्धे च

²¹ A reads एवं दशानां for एकादशानां

²² B reads पलितं खलितं for खलितं पलितं and वन्ध्यात्वभेदकम् for वन्ध्यावभेदकम्

²³ A reads शुष्कसः for शुष्कः ताल

चिरिविल्वदि^{२४}

चिरिविल्वविळङ्गवह्निहिंसा-

त्रिफलाव्योषसमन्विते कषाये ।

अमृतावृषकण्डकारिकानां

विपचेत् सर्पिरनुत्तमं दशाङ्गम् ॥

क्षयगुल्मारुचिकासशूल^{२५}हिक्का-

गुदजानां च विनाशनं प्रधानम् ॥ १३ ॥

महत्पञ्चगव्यघृतम्^{२६}

द्विपञ्चमूलद्विनिशात्रिफला^{२७}कुटजत्वचः ।

सप्तपर्णमपामार्गं नीलिनीं कटुरोहिणीम् ॥

शम्याकारुष्करफलं^{२८} फल्गुमूलदुरालभाः ।

द्विपलानि जलद्रोणे पत्तवा पादावशेषिते ॥

भाङ्गीपाठाढकीकुम्भव्योषरास्त्राख्यरोहिणीः ।

दूर्वाभूनिम्बपूतीकश्रेयसीशारिबाद्वये ॥

²⁴ SY, p.359

²⁵ SY reads शूलकास for कासशूल

²⁶ SY, p.380

²⁷ B, C & SY read त्रिफला द्विनिशा for द्विनिशा त्रिफला

²⁸ SY reads पुष्करजटा for अरुष्करफलं ----- द्विपलाः सलिलद्रोणे for द्विपलानि जलद्रोणे-----

निकुम्भव्योषरोहिणैः । मूर्वाभूतीकभूनिम्ब for व्योषरास्त्राख्यरोहिणीः । दूर्वाभूनिम्बपूतीक ----- द्रवैः for रसैः

मदयन्त्यग्निनिचुळैरक्षांशैः सर्पिषः पचेत् ।
प्रस्थं तद्वद्रसैः पूर्वैः पञ्चगव्यमिदं महत् ॥
ज्वरापस्मारजठरभगन्दरहरं परम् ।
शोफार्शः^{२९} कामिलापाण्डुगुल्मकासग्रहापहम् ॥ १४ ॥

अश्वगन्धादि

अश्वगन्धाबलाभीरुस्थिराजीवन्तीगोक्षुरैः ।
शिफां पचेज्जलद्रोणे त्वष्टभागावशेषिते ॥
सर्पिः प्रस्थं पचेद्धीमान् द्विगुणक्षीरसंयुतम् ।
चन्दनोत्पलयष्ट्याहृकृष्णार्काञ्जकशेरुभिः ॥
द्विमेदादारुमञ्जिष्ठातुकापुण्ड्रकपद्मकैः ।
दुरालभावृषशठीशृङ्गीभाङ्गीपुननवैः ॥
अगर्वतिविषापाठावाळकोशीरनागरैः ।
पक्वं सर्पिः परं स्वर्यं रक्तमांसबलप्रदम् ॥
रक्तपित्तं महारक्तं स्त्रीणां विस्फोटतृड्ज्वरान् ।
विसर्पं कामिलामङ्गदाहं तृष्णां सुदुर्जयाम् ॥
कासश्वासं प्रतिश्यायं शोफं^{३०} शोषकृतान् गदान् ।
पानवस्त्यादिभिः शीघ्रं जयेत् काश्यनिषूदनम् ॥

²⁹ A reads शोषार्शः for शोफार्शः

³⁰ B reads शोषं for शोफं

वस्तियोनिरुजस्सर्वाः प्रमेहञ्च विनाशयेत् ।

क्षयक्षीणशरीराणां नास्त्यन्यच्छरणं नृणाम् ॥ १५ ॥

ചെമ്പരത്തിഘൃതം³¹

ചെമ്പരത്തിക്കഷായത്തിലതിന്റെ പൂവു കൽക്കൊയ്

നെയ് കാച്ചിച്ചെല്ലുകിൽ സ്ത്രീണാം ചോര നില്ക്കുമയത്നമായ്. 16.

दशमूलघृतम्

दशमूलशृतात् क्षीरात् सर्पिर्यदुदियान्नവम् ।

सपिप्पलीकं सक्षौद्रं तत्परं स्वरबोधनम् ॥ १७ ॥

बलाविदार्यादि

बलाविदारिगन्धाभ्यां विदार्या मधुकेन च ।

सिद्धं सलवणं सर्पिर्नस्यं स्वर्यमनुत्तमम् ॥ १८ ॥

भृङ्गराजघृतम्

भृङ्गराजरसे सिद्धं काकमाचीरसे तथा ।

सिद्धं वा प्रपिबेदाज्यं स्वरसादस्य भेषजम् ॥ १९ ॥

³¹ C omits the combination ചെമ്പരത്തിഘൃതം before दशमूलघृतम् but adds after it.

यष्टीमधुकादि

यष्टीमधुकनिष्कवाथे द्राक्षाकल्कं पयोयुतम् ।

घृतं प्रसाधितं पीतं भक्तरोधगदापहम् ॥ २० ॥

द्राक्षादि

द्राक्षायष्ट्याहनिष्कवाथदुग्धेक्षुरससंयुतम् ।

घृतं सिद्धं जयेत्तृष्णां दुर्निवारामसंशयम् ॥ २१ ॥

ब्रह्मीघृतम्

घृतं ब्रह्मीरसे सिद्धं वराकल्कं निषेवितम् ।

स्वरसादापहं सद्यः किन्नरीव प्रगायति ॥ २२ ॥

द्राक्षादि

द्राक्षायष्ट्याहोदकदुग्ध^{३२}-

मिक्षुरसानां पात्रं पात्रम् ।

तैर्घृतपात्रं वा पयस्कं

एतत्स्वादु^{३३} चतुष्कं हन्यात्^{३४}

तृष्णामूर्च्छा^{३५} दाहविसर्पान्^{३६} ॥ २३ ॥

³² A reads सिद्ध for दुग्ध

³³ B & C add सर्पिः before स्वादु

³⁴ B & C read विनिहन्यात् for हन्यात्

³⁵ A reads उष्ण for मूर्च्छा

वैश्वानरघृतम्

मूलमेव करञ्जस्य^{३७} पिप्पलीमूलमेव च ।
महौषधं चित्रकं च समं पलशतं भवेत् ॥
जलद्रोणे विपक्तव्यं चतुर्भागावशेषिते ।
कषाये च घृतप्रस्थं षट्पलैर्विपचेद् भिषक् ॥
क्षीरं द्विगुणितं कृत्वा तस्य वीर्यमतः श्रुणु ।
अशांसि ग्रहणीदोषं मूत्रकृच्छ्रं भगन्दरम् ॥
कुष्ठं प्रमेहमानाहं श्वासकासमरोचकम् ।
हृद्रोगं तमकं शोषं गुल्मशोफं स्वरक्षयम् ॥
पाण्डुरोगमतीसारमामशूलं हलीमकम् ।
विषमाग्निं गुदेशोषमुदावर्तगळग्रहम् ॥
दौर्बल्यमान्त्रवृद्धिञ्च घृतमेतद् व्यपोहति ।
इदं^{३८} वैश्वानरं नाम सर्वव्याधिनिवारणम् ॥ २४ ॥

ब्रह्ममहीरुहघृतम्

ब्रह्ममहीरुहभस्मजलेन
प्रस्थमिदं त्रिगुणेन घृतस्य ।

³⁶ B reads तृष्णामूर्छादाहपरीसर्पविकारान् for तृष्णामुष्णदाहविसर्पान्

³⁷ B reads पूतीकरञ्जस्य for एव करञ्जस्य

³⁸ B & C read घृतं for इदं

नागरमागधिकोषणगर्भं

पक्वमपोहति पायुनिरोधम् ॥ २५ ॥

दावीत्वगादि

दावीत्वङ्नागरं मांसी चित्रको देवदारु च ।

चाङ्गैरीस्वरसे सर्पिः साधितं तत्त्रिदोषनुत् ॥ २६ ॥

कुटजादि

कुटजत्वक्तुलाक्वाथे घृतप्रस्थं विपाचितम् ।

कलिङ्गयष्टी द्राक्षा च चन्दनं कल्कितं घृतम्^{३९} ।

त्रायन्तीरसदुग्धाढ्यं रक्ताशोनाशनं परम् ॥ २७ ॥

ദൂരലഭാഭ്യൗഷധങ്ങളർശസ്സിന്നു വിധിച്ചവ

ചതച്ചിട്ടങ്ങു നെയ് കാച്ചിസ്സേവിച്ചാലതു പോയിടും⁴⁰. 28.

अपामार्गादि

बलापामार्गनिशयोः स्वरसे साधितं घृतम् ।

गोपीदयितया^{४१} मिश्रमतिसारहरं परम् ॥ २९ ॥

³⁹ B reads यष्टीवसुकद्राक्षा चन्दनं कल्कितं for यष्टीद्राक्षा च चन्दनं कल्कितं घृतम्

⁴⁰ B reads ചതച്ചിട്ടങ്ങിനെ കാച്ചിക്കൂട്ടിയാലതു പോയിടും for ചതച്ചിട്ടു ----- പോയിടും

⁴¹ A reads गोपीदेकरसं for गोपीदयितया

शुण्ठीघृतम्

शुण्ठीग्रन्थिकयोः क्वाथे पञ्चकोलं ससैन्धवम् ।

कल्कीकृतं पचेत् सर्पिः क्षिप्रं हन्यात् प्रवाहिकाम् ॥ ३० ॥

हीबेरादि

हीबेरमुत्पलं लोध्रं समङ्गा चव्यचन्दनम् ।

पाठा सातिविषा विल्वं धातकी देवदारु च ॥

दार्वीत्वङ्नागरं मांसी मुस्ताक्षारौ यवाग्रजः ।

चित्रकं चेति पेष्वाणि चार्ज्जेरीस्वरसे घृतम् ॥

ऐकध्यं साधयेत्सर्वं तत्सर्पिः परमौषधम् ।

अर्शोऽतिसारग्रहणीपाण्डुरोगज्वरारुचौ ॥

मूत्रकृच्छ्रे गुदभ्रंशे वस्त्याध्माने प्रवाहणे ।

पिच्छास्त्रावेऽर्शां शूले योज्यमेतत्त्रिदोषजित् ॥ ३१ ॥

केतकीघृतम्

केतकीस्वरसे सिद्धं तत्प्ररोहाग्रकल्कितम् ।

सर्पिः पीतं दिनस्यादौ मूत्रकृच्छ्रं जयेद्भ्रुवम् ॥ ३२ ॥

त्रैकण्डकादि^{४२}

क्वाथे त्रैकण्डकैलागिरिजतुसशिलाभेदयष्टीवरीणां
दर्भद्राक्षाम्बुशौण्डीवसुकवसिरकाशेक्षुमत्स्याक्षिकाणाम् ।
कल्कैरैतैः^{४३} सदुग्धं हरति घृतमिदं सेवितं मूत्रदोषान्
मेहान् कृच्छ्राणि सर्वाण्य^{४४}निलमपि तथा शर्करामश्मरीञ्च ॥ ३३ ॥

वस्त्यामयान्तकघृतम्^{४५}

दार्वीमधुकमत्स्याक्षीपद्मपाषाणभेदकैः ।
बृहत्त्यंशुमतीद्वन्द्वशारिवेक्षुकशेरुकैः ॥
कपोतपङ्केक्षुरकवसिरं^{४६} शिशुवाळकम् ।
वाराहीवरुणद्राक्षा भद्रा यष्टी परूषकम् ॥
पृथक्^{४७} त्रिपलितं क्षुण्णं सर्वतुल्यन्तु गोक्षुरम् ।
द्रोणेऽपां साधयेत्सम्यक् पादशिष्टे परिस्रुते ॥
प्रक्षिप्य सर्पिषः प्रस्थं दत्त्वा क्षीरं वरीरसम् ।

⁴² SY, p.364

⁴³ SY reads वरा for वरी ----- कल्कस्सिद्धं for कल्कैरैतैः

⁴⁴ B & C read कृच्छ्रान् गुल्मान् for मेहान् कृच्छ्राणि सर्वाणि

⁴⁵ SY, p.388

⁴⁶ SY reads वसुकं for वसिरं ----- वरणं for वरुण ----- पलङ्कषा for परूषकम् -----

विपचेत्तत्र for साधयेत्सम्यक् ----- तद्वत् for दत्त्वा ----- द्रवैः for द्रव्यैः ----- एतत्

for एभिः ----- ह्यगन्धा for अश्वगन्धा ----- समुत्पन्नान् for कफोत्पन्नान् -----

भाषितम् for निर्मितम् and omits गुल्मा ----- ग्रहम् ।

⁴⁷ A omits पृथक्

धात्रीबिम्बीरसञ्चापि नाळिकेरोदकन्तथा ॥
 कूशमाण्डोर्वारुकजलं स्नेहद्विगुणितं पृथक् ।
 द्रव्यैस्सुपिष्टैः संयुक्तमेभिर्मृद्वग्निना पचेत् ॥
 परूषकोत्पलतुटीमधूकहिमदारुभिः ।
 त्रिफलापिप्पलीकौन्तीशृङ्गिवैरैस्ससैन्धवैः ॥
 हस्तिपिप्पल्यपामार्गमञ्जिष्ठापद्मकेसरैः ।
 मुस्ताकुस्तुम्बरीलोध्रसाश्वगन्धापुननवैः ॥
 स्वयंगुप्तेक्षुरफलैर्वृद्धिपत्रकशृङ्गिभिः ।
 शिलाजत्वर्द्धभागैस्तैस्सिद्धं तत्सेवितं घृतम् ॥
 मूत्रकृच्छ्राणि सर्वाणि शर्करामश्मरीमपि ।
 पानवस्त्यादिभिर्युक्तं नाशयेन्नात्र संशयः ॥
 वातपित्तकफोत्पन्नान् सर्वान् वस्तिगतान् गदान् ।
 प्रमेहेण सह क्षिप्रमपावर्तयते ध्रुवम् ॥
 गुल्माग्निसादग्रहणीदुर्नामजठरामयम् ।
 क्षयं क्षयकृतान् व्याधीन् हृत्पाश्वोरिशिशोग्रहम् ।
 वस्त्यामयान्तकमिदं देवदेवेन निर्मितम् ॥ ३४ ॥

एकनायकघृतम्

एकनायकनिष्ववाथे तत्कल्केन समन्वितम् ।
 सिद्धं सर्पिः प्रमेहघ्नं कारस्करघृतन्तथा ॥ ३५ ॥

धान्वन्तरघृतम्^{४८}

दशमूलशटीदन्ती सुराह्वा द्विपुनर्नवम् ।
मूलं स्तुगर्कयोः पथ्या भूकदम्बमरुष्करम् ॥
करञ्जवरुणान्मूलं पिप्पल्याः पौष्करञ्च यत् ।
पृथक् दशपलं प्रस्थाद्यवकोलकुलत्थतः ॥
त्रिंशाष्टगुणिते तोये विपचेत् पादवर्तिना ।
तेन द्विपिप्पली^{४९} चव्यवचानिचुळरोहिषैः ॥
त्रिवृद्विळङ्गकम्पिल्यभाङ्गीविश्वैश्च साधयेत् ।
प्रस्थं घृतं जये^{५०} त्सर्वास्तन्मेहान् पिटकाचितान् ॥
पाण्डुविद्रधिगुल्मार्शशोफशोषगरोदरान्^{५१} ।
श्वासं कासं वमिं वृद्धिं प्लीहानां वातशोणितम्^{५२} ।
कुष्ठोन्मादावपस्मारं धान्वन्तरमिदं घृतम् ॥ ३६ ॥

शतधौतघृतम्^{५३}

शतधौतं नाळिकेरजले धौतं तथैव च ।
नाळिकेरजले धौतं पिटकासु हितं घृतम् ॥ ३७ ॥

⁴⁸ SY, p.368

⁴⁹ A adds मूल after पिप्पली

⁵⁰ SY reads घृतात्प्रस्थञ्जयेत् for प्रस्थं घृतञ्जयेत् ----- शोषशोफगरोदरं for शोफशोषगरोदरान्

⁵¹ B reads शोषशोफगरोदरं for शोफशोषगरोदरान्

⁵² A omits the line श्वासं ----- शोणितम्

⁵³ B omits the combination शतधौतघृतम्

यष्ट्यादि

यष्टीकल्कं विपक्वं वा^{५४} दूर्वायाः स्वरसे घृतम् ।
आलेपाय प्रयुञ्जीत पक्वानां रोपणे भिषक् ॥ ३८ ॥

वरणादिगणे सिद्धं तिक्तकञ्च घृतं हितम् ।
तथा गुग्गुलुतिक्तञ्च दोषदेहानुरोधतः ॥ ३९ ॥

सुकुमारघृतम्^{५५}

पचेत् पुनर्नवतुलां तथा दशपलाः पृथक् ।
दशमूलपयस्याश्वगन्धेरण्डशतावरीः ॥
द्विदर्भशरकाशेक्षुमूलपोटगळान्विताः ।
वहेपामष्टभागस्थे तत्र त्रिंशत्^{५६} पलं गुळात् ॥
प्रस्थमेरण्डतैलस्य द्वौ घृतात् पयसस्तथा ।
आवपेद्विपलांशञ्च कृष्णा तन्मूलसैन्धवम् ॥
यष्टीमधुकमृद्धीकायवानीनागराणि च ।
तत्सिद्धं सुकुमाराख्यं सुकुमारं रसायनम् ॥
वातातपाध्वयानादि^{५७} परिहार्येष्वयन्त्रणम् ।

⁵⁴ B reads च for वा ----- पिटका for पक्वानां

⁵⁵ SY, p.401

⁵⁶ A reads सप्तत्रिंशत् for तत्रत्रिंशत् ----- शूलादियार्तिषु for शूलानिलार्तिषु

⁵⁷ SY reads भाष्यस्त्री for यानादि ----- लावण्य for सौभाग्य

प्रयोज्यं सुकुमाराणामीश्वराणां सुखात्मनाम् ॥
नृणां स्त्रीवृन्दभर्तृणामलक्ष्मीकलिनाशनम् ।
सर्वकालोपयोगेन कान्तिसौभाग्यपुष्टिदम् ॥
वध्म^{५८}विद्रधिगुल्माशोयोनिशूलानिलार्तिषु ।
शोफोदरखुडप्लीहाविड्बिबन्धेषु चोत्तमम् ॥ ४० ॥

शूलीहतघृतम्^{५९}

स्फोट्याभुजङ्गमादाय स्वरसं यन्त्रपीडितम् ।
चतुर्गुणे रसे तस्मिन् घृतप्रस्थं विपाचयेत् ॥
अत्र कल्कानिमान् दद्यात् कार्षिकार्धान् भिषग्वरः ।
पञ्चभिर्लवणैर्युक्तं त्रिकटुत्रिफलायुतम् ॥
एतच्छूलीहतं नाम सर्पिराशु व्यपोहति ।
आमशूलं वातशूलं पित्तशूलं तथैव च ॥
वलासशूलं हृच्छूलं कुक्षिशूलन्तथैव च ।
वस्त्याशयगतं शूलं पक्वाशयगतन्तथा ।
पृष्ठशूलं कटीशूलं पार्श्वशूलन्तथैव च ॥ ४१ ॥

⁵⁸ B reads वृद्धि for वध्म

⁵⁹ SY, p.395

लशुनाद्यघृतम्

लशुनस्य तुला क्वाथे चित्रातैलाढकं पचेत् ।
सौवर्चलविळङ्गे कणादीप्यकसंयुतैः ॥
पालिकैः श्लक्ष्णापिष्टैस्तु त्रिवृतः षट्गुणेन⁶⁰ च ।
तन्निहन्ति च गुल्मानि जठराणि विशेषतः ।
वातरोगाप्लिहाष्ठीलवृद्धिशूलाग्निमार्दवान् ॥ ४२ ॥

गन्धर्वतैलम्

शतमेरण्डमूलस्य⁶¹ शुण्ठ्याः पञ्च यवाढकम् ।
जलद्रोणे पचेद्यावच्चतुर्भागावशेषितम् ॥
तस्मिन् कषाये पूते च पयसा द्विगुणेन च ।
प्रस्थमेरण्डतैलस्य तन्मूलाच्च चतुष्पलम् ॥
द्विपलं शृङ्गिवेरस्य गर्भं दत्वा शनैः पचेत् ।
तत्पिबेन्नियतश्शुद्धो नरः क्षीरान्नभोजनः ।
आन्त्रवृद्धिर्निहन्त्याशु तैलं गन्धर्वसंज्ञितम् ॥ ४३ ॥

⁶⁰ B & C read षट्पलेन for षट्गुणेन

⁶¹ A reads तैलस्य for मूलस्य

सुक्क्षीरघृतम्

सुक्क्षीरं मथितं रक्तदोष⁶²केरीरसान्वितम् ।

क्षीरपाटीरसहितं हृदनं कुरुते घृतम् ॥ ४४ ॥

ദശസാരസഘൃതം⁶³

ശതാവരീമുത്തിശ് കരന്തകാളീ

മുതക്കു നക്താർദ്രക നാഗവല്ലി⁶⁴

ത്രിപാദി കുശ്മാണ്ടധകരിമ്പിവിറ്റിൻ

ചാറ്റിൽ ഘൃതം⁶⁵ ക്ഷീരയുതം പചേത.

കല്യാണകാജ്യവ്രതിവാപയുക്ത-

മേതദ് ഘൃതം കാമിലപാണധുഹാരി. 45.

പുനർനവഘൃതം

തമിഴാമ⁶⁶ പിഴിഞ്ഞിട്ട് ചന്ദനം കൽക്കുമായ നെയ്യ്

നന്നായ് ചമച്ചു സേവിക്ക പാണധുരോഗവിനാശനം. 46.

आर्द्रकघृतम्

घृतमार्द्रकनारकस्य कल्कस्वरसाभ्यां पयसा च साधयित्वा ।

श्वयथुक्ष्वथूदराग्निसादैरभिभूतोऽपि पिबन् भवत्यरोगः ॥ ४७ ॥

⁶² B & C read त्यक्तदोष for रक्तदोष

⁶³ SY p.366

⁶⁴ A reads വല്ലി for നാഗവല്ലി;

SY reads വജ്രവല്ലി for നാഗവല്ലി ----- സിദ്ധം പരം for എതൽ ഘൃതം

⁶⁵ B omits ഘൃതം

⁶⁶ B reads തമിഴാമാം for തമിഴാമ

शतधौतघृतम्

शतधौतघृतं लिम्पेत् क्षीरीवृक्षत्वगम्बुना ।

विसर्पकविनाशाय दाहृतृच्छमनाय च ॥ ४८ ॥

गोपात्मजादि^{६७}

गोपात्मजामधुप^{६८}चन्दनसेव्यविश्व-

क्षीरिद्रुमाङ्कुरविसोत्पलकन्दगर्भम् ।

दूर्वारसे जयति साधितमाज्यमाशु

क्षीरेण सार्धमिह सर्वविसर्पमुग्रम् ॥ ४९ ॥

नाळिकेरजले धौतं घृतं चापि^{६९} विसर्पनुत् ॥ ५० ॥

क्षीरीवृक्षादि

क्षीरिवृक्षप्रवाळानि मधुकोशीरचन्दनम् ।

शारिबोत्पलकुष्ठञ्च पलार्धं स्यात् पृथक् पृथक् ॥

चतुर्गुणेन पयसा दूर्वायाः स्वरसेन वा ।

नवस्य सर्पिषः प्रस्थमेकाहेन विपाचयेत् ।

पानादौ योजयेत् पक्वं सर्वविसर्पनाशनम् ॥ ५१ ॥

⁶⁷ SY, p.355

⁶⁸ B & C read मधुक for मधुप; SY reads कमल for मधुप ----- कुष्ठ for विश्व ----- मिश्रं for गर्भम्

⁶⁹ B reads पीतं

दूर्वादि

दूर्वारससमं क्षीरं सुगन्धोशीरयष्टिकान् ।
क्षीरीवृक्षप्रवाळानि चन्दनं मौक्तिकानि च ।
कल्कैरैतैः पचेत् तैलं सर्ववातविसर्पनुत् ॥ ५२ ॥

दूर्वादि

दूर्वारससमे क्षीरीवृक्षत्वक् सलिले पचेत् ।
क्षीरीवृक्षप्रवाळानि मधुकोशीरशारिबाः ॥
चन्दनोत्पलकुष्ठाम्बुस्पृक्कालाक्षाकशेरुकाः ।
चोचचोरकमृद्धीकाश्वेतदूर्वाञ्जकेसरम् ॥
मृणाळवेतसंयुक्तं कल्कीकृत्य नवं घृतम् ।
तैलयुक्तं समं क्षीरं सिद्धं तत्पानभोजने ॥
अभ्यङ्गेन च विसर्पान्सर्वान् नाशयति ध्रुवम् ।
विशेषात् पित्तरक्तोत्थविस्फोटकमसूरिकाः ॥
व्रणे च पित्तरक्तोत्थे दह्यमाने विशेषतः ।
अग्निदग्धे व्रणे शस्तं शीतपित्ते च युज्यते ॥ ५३ ॥

तित्तकघृतम्^{७०}

पटोलनिम्बकटुका दार्वी पाठा दुरालभा ।
पर्पटं त्रायमाणाञ्च पलांशं पाचयेदपाम् ॥
व्याढकेऽष्टांशशेषेण तेन कर्षोन्मितैस्तथा ।
त्रायन्तीमुस्तभूनिम्बकलिङ्गकणचन्दनैः ॥
सर्पिषो द्वादशपलं पचेत्तित्तकं जयेत् ।
पित्तकुष्ठपरीसर्पपिटकादाहतृड्भ्रमान् ॥
कण्डूं पाण्ड्वामयं गण्डान्^{७१} दुष्टनाळीव्रणापचीः ।
विस्फोटविद्रधीगुल्मशोषेन्मादमदानपि ॥
हृद्रोगतिमिरव्यङ्गग्रहणीश्चित्रकामिलाः ।
भगन्दरमपस्मारमुदरं प्रदरं गरम् ।
अशोस्रपित्तमन्यांश्च सुकृच्छ्रान् पित्तजान् गदान् ॥ ५४ ॥

महातित्तकघृतम्^{७२}

सप्तच्छदं पर्पटकं शम्याकं कटुका वचा ।
त्रिफला पद्मकं पाठा रजन्यौ शारिबे कणे ॥
निम्बचन्दनयष्ट्याह्विशालेन्द्रयवामृता ।
किराततित्तकं सेव्यं वृषा मूर्वा शतावरी ॥

⁷⁰ SY, p.361

⁷¹ B reads कण्डून् पाण्ड्वामयान् + for कण्डूं पाण्ड्वामयं गण्डान्; SY reads गण्डं for गण्डान्

⁷² SY, p.381

पटोलातिविषा मुस्ता त्रायन्ती धन्वयाषकम् ।
तैर्जलेऽष्टगुणे सर्पिर्द्विगुणामलकीरसम् ।
सिद्धं तिक्तान्महातिक्तं गुणैरभ्यधिकं मतम् ॥ ५५ ॥

गुग्गुलुतिक्तकघृतम्^{७३}
निम्बामृतावृषपटोलनिदिग्धिकानां
भागान् पृथग् दशपलान् विपचेद् घटेऽपाम् ।
अष्टांशशेषितरसेन पुनश्च तेन
प्रस्थं घृतस्य विपचेत् पिचु^{७४}भागकल्कैः ॥
पाठाविळङ्गसुरदारुगजोपकुल्या-
द्विक्षारनागरनिशामिसिचव्यकुष्ठैः ।
तेजोवतीमरीचवत्सकदीप्यकाग्नि-
रोहिण्यरुष्करवचाकणमूलयुक्तैः ॥
मञ्जिष्ठयातिविषया विषया यवान्या
संशुद्धगुग्गुलुपलैरपि पञ्चसङ्ख्यैः ।
तत्सेवितं विधमतिप्रबलं समीरं
सन्ध्यस्थिमज्जगतमप्यथ कुष्ठमीदृक् ॥
नाळीव्रणार्बुदभगन्दरगण्डमाला

⁷³ SY, p.354

⁷⁴ B reads पृथु for पिचु ----- निशि for मिसि

जत्रूर्ध्वसर्वगदगुल्मगुदोत्थमेहान् ।
यक्ष्मारुचिश्चसनपीनसकासशोष-
हृत्पाण्डुरोगमदविद्रधिवातरक्तम् ॥ ५६ ॥

वराकण्डूक^{७५}षट्कञ्च महातिक्ते तु योजयेत् ।
शतधौतघृतञ्चापि महातिक्तेन पाचयेत्^{७६} ॥
धात्र्यादि स्वरसं चापि दशस्वरसमेव वा ।
संयोज्य तिक्तकं पाच्यं द्वयं शुद्धजलेऽथवा ॥
सर्वयोगोऽर्धयोगो वा पादयोगोऽथवा पुनः ।
तैलं घृतं वा योक्तव्यं बुधैर्गुग्गुलुतिक्ते ॥ ५७ ॥

पारन्त्यादि

पारन्तीमूलकुसुमकषाये कुष्ठजिद् घृतम् ।
मृद्धीकाकल्कितं पक्वं पैत्तिके तु विशेषतः ॥ ५८ ॥

इन्दुकान्तघृतम्^{७७}

पूतीकदारुदशमूलकषायसिद्धं
सक्षीरषट्पलयुतं घृतमिन्दुकान्तम् ।

⁷⁵ B & C read तण्डुल for कण्डूक

⁷⁶ B reads योजयेत् for पाचयेत् ----- स्वयं for द्वयं

⁷⁷ SY, p.349

वातामयक्षयमहोदरगुल्मशूल-

निम्नोन्नतज्वरहरं बलवर्धनञ्च^{७८} ॥ ५९ ॥

अम्भस्तक्रादि

साम्भस्तक्रविदग्धास्तविषान्तर्दलचर्मभिः ।

कारस्करफलैस्सिद्धं घृतं वातहरं परम् ।

वातशोणितकुष्ठादिरक्तश्लेष्मामयापहम् ॥ ६० ॥

रास्नादि

रास्नादिव्वाथसंसिद्धं तद्धितं वातशोणिते ।

बलाकषायसिद्धं वा तत्तद्युक्तं च योजयेत् ॥ ६१ ॥

അമ്പഴത്തോലാദി

അമ്പഴത്തോൽ കഷായത്തിലതിൻവേർ കൽക്കമയ നെയ്
പഞ്ചതാരയുമായ്പീതം പഞ്ചശോണിതനാശനം. 62.

ब्रह्मीघृतम्^{७९}

ब्रह्मीसिद्धार्थकवचाशारिबाकुष्ठसैन्धवैः ।

सकणैस्साधितं पीतं वाङ्मेधास्मृतिकृद् घृतम् ।

आयुष्यं पाप्मरोगघ्नं भूतोन्मादनिबर्हणम्^{८०} ॥ ६३ ॥

⁷⁸ C adds बलाकषायसिद्धं वा तत्तद्युक्तं च योजयेत् after बलवर्धनञ्च

⁷⁹ SY, p.377

⁸⁰ SY omits the line आयुष्यं ----- निबर्हणम्

व्योषादि

व्योषवरापटुरजनीत्रिवृद्धचाशर्करा^{११}विळङ्गशृतम् ।
सर्पिर्ब्रह्मीस्वरसे बालो विद्वाल्लिहन् भवति ॥ ६४ ॥

सारस्वतघृतम्

स्वरसे साधयेत् ब्रह्मद्या घृतप्रस्थं चतुर्गुणे ।
कार्षिकैस्सैन्धववचाशर्कराकृमिजित्कणैः ॥
पथ्यानिशात्रिवृद्धन्तीत्रिफलैश्च^{१२} पलोन्मितैः ।
घृतं सारस्वतं नाम मेध्यं वाचां च शुद्धिकृत् ॥ ६५ ॥

कूश्माण्डघृतम्

साधितं षोडशगुणे कूश्माण्डस्वरसे घृतम् ।
यष्टीकल्कं प्रगे पीतमुन्मादापस्मृतिं जयेत् ॥ ६६ ॥

हिङ्गवाद्यघृतम्^{१३}

हिङ्गुसौवर्चलव्योषैर्द्विपलांशैर्घृताढकम् ।
सिद्धं समूत्रमुन्मादभूतापस्मारनाशनम्^{१४} ॥ ६७ ॥

^{११} B reads शारिखा for शर्करा ----- युतैः for शृतम्

^{१२} A reads त्रिफलैरपि for दन्तीत्रिफलैश्च

^{१३} SY, p.402

^{१४} SY reads चतुर्गुणे गवां मूत्रे सिद्धमुन्मादनाशनम् for सिद्धं ----- नाशनम्

ब्रह्मीघृतम्^{८५}

द्वौ प्रस्थौ स्वरसाद् ब्राह्म्या घृतप्रस्थं च साधितम् ।

व्योषश्यामात्रिवृद्धन्तीशङ्खपुष्पी^{८६}सुरद्रुमैः ॥

सप्तलाकृमिजित्कल्कैस्सर्वैस्तै^{८७}रक्षसम्मितैः ।

पलवृद्ध्या प्रयुञ्जीत पलं मात्रा चतुष्पलम् ॥

उन्मादकुष्ठापस्मारहरं वन्ध्यासुतप्रदम् ।

वाक्स्वरस्मृतिमेधाकृद्दन्यं ब्रह्मीघृतं स्मृतम् ॥ ६८ ॥

महाकल्याणकघृतम्^{८८}

एभ्यो द्विशारिबादीनि जले पक्तवैकविंशति ।

रसे तस्मिन् पचेत्सर्पिर्गृष्टिक्षीरचतुर्गुणम् ॥

वीरधिमेदाकाकोळीकपिकच्छुविषाणिभिः ।

सूप्यपर्णीयुतैरेभिर्महाकल्याणकं स्मृतम् ।

बृंहणं सन्निपातघ्नं पूर्वस्मादधिकं गुणैः ॥ ६९ ॥

⁸⁵ SY, p.377

⁸⁶ B reads शङ्खपुष्प for शङ्खपुष्पी

⁸⁷ SY reads शङ्खपुष्पैर्नृपद्रुमैः सप्तलाकृमिहरैर्कल्कितैः for शङ्खपुष्पी ----- सर्वैस्तैः ----- परं for पलं

⁸⁸ SY, p.381; repetition see 5.2

पञ्चगव्यघृतम्^{८९}

मुस्तैलाग्निविळङ्गयष्टीरजनीमञ्जिष्ठपाठावचा-
शौण्डीरोहिणिकाफलत्रयविषामृद्धीकदार्वीयुतम्^{९०} ।
गव्येषु प्रतिसाधितं घृतमिदं कान्तिप्रदं पावनं^{९१}
पुत्रायुष्यकरं महाग्रहहरं भूतामयघ्नं परम् ॥ ७० ॥

गोमयाद्द्विगुणं मूत्रं मूत्रादष्टगुणं पयः ।
दधिपञ्चगुणं प्रोक्तं सर्पिश्चापि चतुर्गुणम् ॥ ७१ ॥

गोमयस्वरसादि

गोमयस्वरस^{९२}क्षीरदधिमूत्रैश्शृतं हविः ।
अपस्मारज्वरोन्मादकामिलान्तकरं परम् ॥ ७२ ॥

शङ्खपुष्प्यादि

शङ्खपुष्पीवचाकुष्ठैस्सिद्धं ब्रह्मीरसे घृतम् ।
पुराणं हन्त्यपस्मारं सोन्मादं मेध्यमुत्तमम् ॥ ७३ ॥

⁸⁹ SY, p.372

⁹⁰ SY reads युतैः for युतम् ----- पुष्टिदं for पावनं

⁹¹ C reads वामनं for पावनं

⁹² A adds द्विसरस after स्वरस

पञ्चगव्यघृतम्

गव्यं दधि च मूत्रं च क्षीरं सर्पिश्शकृद्रसम् ।
समभागानि सिद्धानि कल्कञ्चेमानि दापयेत् ॥
त्रिफला चित्रकं मुस्ता हरिद्रातिविषा वचा ।
विळङ्गत्र्यूषणं चैव सुरदारु तथैव च ॥
पञ्चगव्यमिदं नाम्ना सर्वापस्मारनाशनम् ।
सर्वोन्मादहरं श्रेष्ठमश्विभ्यां निर्मितं पुरा ॥ ७४ ॥

सारस्वतघृतम्^{९३}

समूलपत्रामुद्धृत्य ब्रह्मीं प्रक्षाल्य वारिणा ।
उलूखले तु संक्षुद्य रसं सर्वा^{९४} निपीडयेत् ॥
चतुर्गुणे रसे तस्मिन् घृतप्रस्थं विपाचयेत्^{९५} ।
हरिद्रामलकं चैव त्रिवृता च हरीतकी ॥
एतेषां पालिका^{९६} भागास्सशेषाः कार्षिकास्स्मृताः ।
पिप्पल्योऽथ विळङ्गानि सैन्धवं शर्करा वचा ॥
एतत्सर्वं समालोडय शनैर्मृद्वग्निना पचेत् ।

⁹³ SY, p.377

⁹⁴ SY reads रसः साधु for रसं सर्वाः ----- स्मृतशेषास्तु कार्षिकाः for सशेषाः कार्षिकास्स्मृताः -----
एतद्ब्रह्मीघृतं धन्यं for घृतं सारस्वतं नाम and omits the line एतत्सर्वं ----- पचेत् and सप्तरात्र -----
कविभवेत्

⁹⁵ A & B omit समूल ----- विपाचयेत्

⁹⁶ B & C read कार्षिकाः for पालिकाः

प्रातः प्राशितमात्रेण वाग्विशुद्धिस्तु^{९७} जायते ॥
सप्तरात्रप्रयोगेण किन्नरीव प्रगायति ।
अर्धमासप्रयोगेण नरश्श्रुतधरो भवेत् ॥
एवं मासप्रयोगेण स्वयमेव कविर्भवेत्^{९८} ।
घृतं सारस्वतं नाम सरस्वत्या विनिर्मितम्^{९९} ॥ ७५ ॥

पटोलादि^{१००}

पटोलनिम्बकटुकादार्वीसेव्यं वरावृषम्^{१०१} ।
सधन्वयाष त्रायन्ती पर्पटं पालिकं^{१०२} पृथक् ॥
प्रस्थमामलकानाञ्च क्वाथयेदर्मणेऽम्भसः ।
तदाढकेऽर्द्धपालिकैः पिष्टैः प्रस्थं घृतात् पचेत् ॥
मुस्ताभूनिम्बयष्ट्याह्वाकुटजोदीच्यचन्दनैः ।
सव्योषचव्यैस्तत्सर्पिर्घ्राणकर्णाक्षिरोगजित् ।
विशेषाच्छ्लुक्ळतिमिरनक्तान्ध्योष्णाम्ळदाहजित् ॥ ७६ ॥

⁹⁷ B & C read च for तु

⁹⁸ B & C add हन्त्यष्टदशकुष्ठानि सप्त चैव महाक्षयान् ।

अर्शश्च वातगुल्मञ्च कासं पञ्चविधं तथा ॥

श्वासकासार्हितो मर्त्यो वायुना चातिपीडितः ।

अप्रजानाञ्च नारीणां नराणामल्परेतसाम् ॥

⁹⁹ C reads अभिनिर्मितं for विनिर्मितम्

¹⁰⁰ SY, p.371

¹⁰¹ B reads वृषा

¹⁰² SY reads पर्पटाः पालिकाः for पर्पटं पालिकं ----- अम्भसि for अम्भसः ----- सपिप्पलीकैः for सव्योषचव्यैः ----- दाहहत् for दाहजित् and adds विद्रधीज्वरदुष्टारुविसर्पापचिकुष्ठनुत् । after रोगजित्

जीवन्त्यादि^{१०३}

तुलां पचेत जीवन्त्या द्रोणेऽपां पादशेषिते ।
तत्क्वाथे द्विगुणक्षीरं घृतप्रस्थं विपाचयेत् ॥
प्रपौण्डरीककाकोळीपिप्पलीलोघ्नसैन्धवैः ।
शारिबामधुकद्राक्षासितादारुफलत्रयैः ।
कार्षिकैर्निशि तत्पीतं तिमिरापहरं परम् ॥ ७७ ॥

वरणादि

वरणक्वाथसंसिद्धं क्षीरोत्थदधिसारजम् ।
सर्पिर्मधुकसंसिद्धं नस्याद्यैरूर्ध्वरोगजित् ॥ ७८ ॥

चन्दनादि

सर्पिश्चन्दनदार्वीयष्टिक्षीरिद्रुमोदकन्दाढ्यम् ।
पर्पिटिकारसपक्वं हन्यात् सन्तर्पणेन नेत्ररुजम् ॥ ७९ ॥

घनादि

घननादशिफायष्टीमृणाळोत्पलचन्दनैः ।
ससितैः कल्कितैः^{१०४} पक्वं सर्पिः क्षीरचतुर्गुणे ।
अभिष्यन्दमधीमन्थमक्षिपाकं निहन्ति तत् ॥ ८० ॥

¹⁰³ SY, p.361

¹⁰⁴ B & C omit कल्कितैः

शुक्तिसारादि

तटाकशुक्तिसारञ्च शिग्रूपत्ररसस्तथा ।
नन्दावर्तप्रसूनस्य स्वरसस्तालजो रसः ॥
क्षीरं क्षीरोत्थितं सर्पिः प्रत्येकं कुडुबोन्मितम् ।
दार्वाचन्दनयष्ट्याह्वैः कर्षशैश्च^{१०५} पचेद् घृतम् ।
सिद्धन्तद्वृणशुक्लार्मस्यन्दादिष्वक्षितर्पणम् ॥ ८१ ॥

षड्विन्दुघृतम्^{१०६}

मधूकयष्टिकृमिजिद्विश्वभृङ्गैश्शृतं हविः ।
षड्विन्दुनामकं नस्यं सर्वमूर्धामयापहम् ॥ ८२ ॥

वरीजीवन्त्यादि

वरीजीवन्तिनिर्यासपयोभिर्यमकं पचेत् ।
जीवनीयैश्च तं नस्यं सर्वजत्रूध्वरोगजित् ॥ ८३ ॥

मयूरघृतम्^{१०७}

मयूरं पक्षपित्तान्नपादविट्पुण्डवर्जितम् ।
दशमूलबलारास्नामधुकैस्त्रिपलैर्युतम् ॥

¹⁰⁵ A omits च

¹⁰⁶ A adds the combination वरणादि before षड्विन्दुघृतम् । See 5.78

¹⁰⁷ SY, p.379

जले पत्त्वा घृतप्रस्थं तस्मिन् क्षीरसमं पचेत् ।
कल्कितैर्मधुरद्रव्यैस्सर्वजत्रूध्वरोगजित् ।
तद्भ्यासीकृतं पानवस्त्य^{१०८}भ्यञ्जननावनैः ॥ ८४ ॥

महामयूरघृतम्^{१०९}

एतेनैव कषायेण घृतप्रस्थं विपाचयेत् ।
चतुर्गुणेन पयसा कल्कैरेभिश्च कार्षिकैः ॥
जीवन्तीत्रिफलामेदामृद्धीकद्धि^{११०}परूषकैः ।
समङ्गाचविकाभाङ्गीकाशमरीकर्कटाह्वयैः ॥
आत्मगुप्तमहामेदातालखर्जूरमुस्तकैः ।
मृणाळविसखर्जूरयष्टीमधुकजीवकैः ॥
शतावरीविदारीक्षुसूक्ष्मैलाशटिपौष्करैः ।
पुनर्नवतुकाक्षीरीकाकोळीधन्वयाषकैः ॥
मधुकाक्षोटवाताममुञ्जाताभीक्षुकैरपि ।
महामयूरमित्येतन्मयूरादधिकं गुणैः ॥ ८५ ॥

¹⁰⁸ A omits प्रस्थं ----- पानवस्त्य

¹⁰⁹ SY, p.384

¹¹⁰ SY reads मृद्धीकादि for मृद्धीकद्धि and adds बृहती शारिबायुगैः ।

दूर्वाश्वदंष्ट्रार्षभकशृङ्गाटककशेरुकैः ॥

रास्त्रास्थिरातामलकी after विदारीक्षु and

धात्वन्द्रियस्वरभ्रंशश्वासकासार्दितापहम् ॥

योन्यसृक्शुक्लदोषेषु शस्तं वन्ध्यास्यत्प्रदम् ।

आखुभिर्कुक्कुटैर्हसैशैश्चेति प्रकल्पयेत् ॥ after गुणैः.

जात्यादि^{१११}

जातीकिंशुकपर्पटारव्यसुषवीमायूरिकाभद्रिका-

निर्गुण्डीमृदुकुञ्जिकाकटुकिकादूर्वाशिशांनां रसे ।

सर्पिस्साध्यमनेन सूक्ष्मवदना मर्माश्रिता स्राविणो

गम्भीरास्सरुजो व्रणास्सगतिकाश्शुध्यन्ति रोहन्ति च ॥ ८६ ॥

शुण्ठीघृतम्

शुण्ठीपत्ररसे सिद्धं घृतपानं व्रणे हितम् ॥ ८७ ॥

കീരാടി

കീരം ചെമ്പനമൊട്ടു പർപ്പടകവും തൊട്ടാതൊടിങ്ങാദളം
പുല്ലാനിത്തിരളും മൂയൽച്ചെവിയുമപ്പൊമഞ്ഞൾ പയ്യായിനി
മുക്കമ്പാലയുഴിഞ്ഞനീർ കറുകയും പേഴിൻ കുരുനും തഥാ
ചെമ്മേ പിച്ചകമുല്ലനിച്ച ചെറുപുളാമുരിങ്ങത്തൊലി.

ഹസ്രാഖ്യം കടലാടിനീർ കറുകയും¹¹² പാച്ചുണ്ട കാട്ടിച്ചണം
ചൊല്ലാമിങ്ങിതു കുത്തിരിക്കയിവയെ കുത്തിപ്പിഴിഞ്ഞംബുനാ
സിദ്ധം തദ് ഘൃതമങ്ങൊഴുക്കിലുടനേ ധാവന്തി വേശ്യാഗൃഹെ. 88.

गुळूच्यादि

गुळूचीसैर्यकाभीरुशुकनासापुननवैः ।

परूषकैश्च विपचेत् प्रस्थमक्षसमेल्लकात्^{११३} ।

योनिवातविकारघ्नं तत्पीतं गर्भदं परम्^{११४} ॥ ८९ ॥

¹¹¹ SY, p.360

¹¹² B & C read കരളിയും for കറുകയും

¹¹³ B & C read समे घृतात् for समेल्लकात्

फलसर्पिः

मञ्जिष्ठाकुष्ठतगरत्रिफलाशर्करावचा ।
द्वे निशे मधुकं मेदा दीप्यकं कटुरोहिणी ॥
पयस्या हिङ्गु काकोळी बीजगन्धा शतावरी ।
पिष्ट्वाक्षांशं¹¹⁴ घृतप्रस्थं पचेत् क्षीरचतुर्गुणम् ॥
योनिशुक्लप्रदोषेषु तत्सर्वेषु प्रशस्यते ।
फलसर्पिरिति ख्यातं पुष्पे पीतं फलाय यत् ॥ ९० ॥

शतावर्यादि

शतावरीमूलतुलाचतुष्काः क्षुण्डपीडितात् ।
रसेन क्षीरतुल्येन पाचयेत घृताढकम् ॥
जीवनीयैर्शतावर्या मृद्धीकाभिः परूषकैः ।
पिष्टैः प्रियाळैश्चाक्षांशैर्द्विबलामधुकान्वितैः ॥
सिद्धं शीते च मधुनः पिप्पल्याश्च पलाष्टकम् ।
शर्कराया दशपलं क्षिपेल्लिह्यात् पिचुं ततः ।
योन्यसृक्शुक्लदोषघ्नं वृष्यं पुंसवनं परम् ॥ ९१ ॥

മുത്തങ്ങാടി

മുത്തങ്ങാ നറുനീണ്ടി ചുക്കവരിവേർ പാടക്കിഴങ്ങീശ്വര-
ന്തുലീ നല്ല പെരിങ്കുരിമ്പ വചയും ശോണാഭഘോരേതരം.

¹¹⁴ B reads भवेत्

¹¹⁵ B reads अष्टांशं for अक्षांशं

മാലേയഞ്ച ചതുർഗുണ വരിരസെ നെയ്യിൽ സമം ക്ഷീരമായ്
വെന്തീടുന്ന ഘൃതം കൂടിക്ക ഗരഭോഗിക്കാശു സിദ്ധൗഷധം. 92.

പാരാവതാദി

പാരാവതാമിഷഠീ¹¹⁶പുഷ്കരാഹ്വൃതം ഘൃതം¹¹⁷ ।

ഗരതൃഷ്ണരുജാകാസശ്വാസഹിഘ്മാരുജാപഹം ॥ 93 ॥

പञ്ചശിരീഷഘൃതം¹¹⁸

ശിരീഷപത്രപുഷ്പത്വക്¹¹⁹ഫലമൂലശൃതം ഹവിഃ ।

സിद्धं പञ്ചശിരീषോഽയं ചിരस्थിരവിഷാപഹഃ ॥ 94 ॥

പञ്ചാവിന്ദഘൃതം

പേഢ്യൈർമൃണാലവീസകേശരപത്രവീജൈ-

സ്സിद्धं സഹേശകലം പയസാ ച സർപിഃ ।

പञ്ചാവിന്ദമിതി തത് പ്രഥിതം പൃഥിവ്യാം

പ്രമൃഷ്ടപൗരൂഷബലപ്രതിഭൈർനിഷിവ്യം ॥ 95 ॥

¹¹⁶ Correct reading may be इषुशठी

¹¹⁷ B reads हविः

¹¹⁸ C omits the combination पञ्चशिरീषघृतम्

¹¹⁹ A reads पुष्पार्क for पुष्पत्वक् ----- कृत for शृत

शतावर्यादि

शतावरीकल्ककषायसिद्धं

ये सर्पिरश्नन्ति सिताद्वितीयम् ।

तान् जीविताध्वानमभिप्रपन्ना-

नविप्रलुम्पन्ति जरा¹²⁰विकाराः ॥ ९६ ॥

रतिमल्लघृतम्

दशगुणदुग्धे यष्टी-

वरीश्वदंष्ट्राम्बुभिश्च दुग्धसमैः ।

पक्वं रतिमल्लघृतं

मधु शौण्डीशर्कराभिरभिमिश्रम् ॥

यष्टी¹²¹श्वदंष्ट्रा पलिकास्तु षोडश

स्यादश्वगन्धाष्टपलोन्मिता च ॥

द्राक्षा पुनः पञ्चपलप्रमाणा

प्रस्थत्रयं तत्सलिले पचेत् ।

सशिग्रुमूलोत्थरसे शृतेऽस्मिन्

प्रस्थत्रयान्यस्य च शर्करायाः ॥

कण्डूकरीबीजभवं च चूर्णं

¹²⁰ A reads जना

¹²¹ A omits श्वदंष्ट्राम्बुभिश्च ----- यष्टी

संयोज्य भूयः कुडुबद्वयञ्च ।
वाजीकरणमेतद्धि
घृतमत्यन्तशोभनम् ।
पितामहमुखोद्भूतं^{१२२}
सुखसन्तानकारकम् ॥ ९७ ॥

घृतखण्डम् समाप्तम्^{१२३}

¹²² B omits घृत ----- मुखोद्भूतं

¹²³ B ends with इति घृतखण्डः; C ends with घृतखण्डः

६ . चूर्णखण्डः

गृहधूमचूर्णम्

गृहधूमो घृतपीतं^१ शमयति सहसैव शीतिकातङ्कम् ॥ १ ॥

अमृतादि

अमृतोद्भवशर्करापरागं नवनीतेन घृतेन वा लिहानः ।

कतिचिद्विसैर्विसर्पतृष्णाज्वरदाहास्रहलीमकान् निहन्ति ॥ २ ॥

छिन्नरुहादि

छिन्नरुहामलकीरसचूर्णं शर्करया तुकया सहमिश्रम् ।

पुष्परसेन लिहेदसृगस्थिस्रावमपोहति सेतुरिवापः ॥ ३ ॥

सरसिजमकरन्दादि^२

सरसिजमकरन्दं चन्दनं तण्डुलीयं

मधुकममृतवल्ली शर्करा भीरु ताक्षर्यम् ।

सहितमधु तदेतच्चूर्णितं सुन्दरीणां

रुधिरमुपनिरुन्ध्याद्योनिमार्गप्रवृत्तम् ॥ ४ ॥

^१ A & B read पिशितः

^२ SY, p.201

गैरिकचूर्णम्

गैरिकस्याक्षमात्रन्तु पयसा^३ पाययेत् त्र्यहं
पानेन सह तीक्ष्णेन रक्तस्रावाद्धिमुच्यते ॥ ५ ॥

शतावरीचूर्णम्

शतावरीचूर्णपलं मासं तु पयसा पिबेत् ।
जीर्णे च क्षीरभोजी च मेधावी रूपवान् भवेत् ।
सोमरोगाद्धिमुच्येत भवेदायुश्शतं दृढम् ॥ ६ ॥

माषादि

माषचूर्णयुतं वापि लाक्षाचूर्णयुतं पयः ।
तत् पीत्वा प्रशमं याति रक्तस्रावं न संशयः ॥ ७ ॥

शङ्खपद्मकादि

शङ्खपद्मककालेयफलिनीलोध्रगैरिकाः ।
पृथक् पीतास्सिताज्येष्ठवारिणा^४सृङ्गिन्पूदनाः ॥ ८ ॥

³ A omits पयसा

⁴ B reads वारणा for वारिणा

सर्जनिर्यासचूर्णम्

सर्जनिर्यासचूर्णन्तु नागक्षीरेण पाययेत् ।

क्षीरेण भोजनं दद्याद् रक्तपित्तोपशान्तये ॥ ९ ॥

विश्वैलादि

विश्वैलाकणमुसली-

चन्दनवांशिसितारजः ।

पीतं हिमपयसाऽस्थिस्रावं

हरति कृतानन्तया विलेपि च ॥ १० ॥

पुष्यानुगचूर्णम्^५

पाठा जम्ब्वाम्रयोरस्थि शिलाभेदं^६ रसाञ्जनम् ।

अम्बष्ठा शल्मलीबीजं समङ्गा वत्सकत्वचः ॥

वृश्चीकवि^७ल्वातिविषालोध्रतोयदगैरिकाः^८ ।

शुण्ठीमधूकमृद्धीकारक्तचन्दनकट्फलम् ॥

कट्वङ्गवत्सकानन्ताधातकीमधुकाञ्जनम् ।

⁵ SY, p.186

⁶ SY reads शिलोत्भेदं for शिलाभेदं ----- शाल्मली पिञ्छा for शल्मलीबीजं ----- बाल्हीक for वृश्चीक

⁷ B leaves a gap for वृश्चीकवि

⁸ C reads गैरिकतोयदैः

पुष्ये गृहीत्वा सञ्चूर्ण्य सक्षौद्रं तण्डुलाम्बुना ॥
पिबेदर्शस्वतीसारे रक्तं यच्चोपवेश्यते ।
दोषागन्तु⁹ कृता ये च बालानान्तांश्च नाशयेत् ॥
योनिदोषं रजोदोषं श्यावं श्वेतारुणा सितम् ।
चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम् ॥ ११ ॥

खदिरादि

खदिरादसनात् पार्थाच्छल्मल्याः कोविदारतः ।
क्षौद्रेण पुष्पचूर्णानि प्रलिहेद्रक्तपैत्तिके ॥ १२ ॥

സഹസ്രഭേദികാചൂർണം

സഹസ്രവേധികാ¹⁰ നാരങ്ങാ

പൊടിച്ചിവ പിഞ്ചേൽ പ്രഭേ

ധാരോഷ്ണത്തിൽ കൂവന്നൂറു-

മസ്ഥിസ്രാവെ ഹിതം പരം¹¹. 13.

कर्पूरादि¹²

कर्पूरचोरतक्कोलजातीफलदळास्समाः ।
लवङ्गनागमरिचकृष्णाशुण्ठीविवर्धिताः ॥

⁹ A reads दोषायन्तु

¹⁰ A reads സഹസ്രഭേദികാ for സഹസ്രവേധികാ

¹¹ B reads പരം ഹിതം for ഹിതം പരം

¹² SY, p.172

चूर्णं सितासमं हृद्यं रोचनं क्षयकासजित् ।
वैस्वर्यश्वासगुल्मार्शच्छर्दीकण्ठामयापहम्^{१३} ॥ १४ ॥

एलादि^{१४}

एलात्वङ्नागकुसुमतीक्ष्णकृष्णामहौषधम् ।
भागवृद्धं क्रमाचूर्णं निहन्ति समशर्करम् ।
प्रसेकारुचिहृत्पार्श्व्प्लीहाशोग्रहणीगदान्^{१५} ॥ १५ ॥

यवान्यादि^{१६}

यवानीतिन्त्रिणीकाम्ळवेतसौषधडाडिमैः^{१७} ।
कृत्वा कोलञ्च कर्षाशं सितायाश्च चतुष्पलम् ॥
धान्यं सौवर्चलाजाजी वराङ्गञ्चार्धकार्षिकम् ।
पिप्पलीनां शतं चैकं द्वे पले^{१८} मरिचस्य च ॥
चूर्णमेतत् परं रुच्यं हृद्यं ग्राही हिनस्ति च ।
प्रसेकारुचिहृत्पार्श्व्प्लीहाशोग्रहणीगदान् ॥ १६ ॥

¹³ SY omits the line वैस्वर्य ----- आमयापहम्

¹⁴ SY, p.169

¹⁵ SY reads पार्श्वार्तिछर्दीकण्ठामयापहम् for हृत्पार्श्व्प्लीहाशोग्रहणीगदान्

¹⁶ SY, p.191

¹⁷ B & C read डाडिमम् for डाडिमैः

¹⁸ SY reads शते for पले ----- विबन्धकासहृत्पार्श्वशूलाशो for प्रसेकारुचिहृत्पार्श्व्प्लीहाशो

ദീപ്യാദി

ദീപ്യം ചുക്കമിലന്ത ഡാഡിമഫലം കർഷം പുളി വേതസം
താഗ് ധാന്യം പതിനഞ്ചുകാണഗുണിതം സൗവർച്ചലം ജീരകം.
നൂറേ തിപ്പലി നൂറ്റിരണ്ടു മുളകും മത്സ്യണ്ഡികാനാം ഫലം.
തച്ചൂർണം ക്ഷയകാസവാതശമനം ജിഹ്വാവിശുദ്ധിപ്രദം. 17.

ദേവദാരുബലാദി

ദേവദാരുബലാരാസ്മാത്രിഫലാവ്യോഷപദ്മകैः ।

सविळङ्गैस्सिता तुल्यं तच्चूर्ण¹⁹ पञ्चकासजित् ॥ १८ ॥

पाणितलचूर्णम्

जीवन्ती मधुकं पाठा त्वक्क्षीरी त्रिफला शटी ।

मुस्तैला पद्मकं द्राक्षा द्वे बृहत्यौ वितुन्नकम् ॥

शारिबा पौष्करं मूलं कर्कटारव्यं रसाञ्जनम् ।

पुनर्नवं लोहरजं त्रायमाणां यवानिकाम् ॥

भाङ्गी तामलकी वृद्धिर्विळङ्गमथ याषकम् ।

क्षारचित्रकचव्याम्ळवेतसा²⁰ व्योषदारु च ॥

चूर्णीकृत्य समांशानि लेहयेत् क्षौद्रसंयुतम् ।

चूर्णं पाणितलं पञ्चकासश्वासानपोहति ॥ १९ ॥

¹⁹ B omits तत् before चूर्ण

²⁰ B leaves a gap for वेतसौ

डाडिमादि

द्वे पले डाडिमादष्टौ गुळाद्योषात् पलत्रयम् ।
रोचनं दीपनं स्वयं पीनसश्वासकासजित् ॥ २० ॥

तालीसपत्रादि

तालीसपत्रमरिचचविकानां पलं पलम् ।
खादन्नेकत्र सञ्चूर्ण्य कोष्णक्षीरानुपोजयेत्^{२१} ।
कासहृद्रोगगुल्माशोयोनिशूलशकृद्ग्रहान् ॥ २१ ॥

മഞ്ഞളാദി

മഞ്ഞൾ തുടീ കടുമുക്കടു²² ചുർണം
തേനിൽ നനച്ചതു തിങ്കൾദിനാദൗ
പിന്നെയുമച്ചുമവന്നു ചുമപ്പാൻ
ചെയ്തിടിൽ ഞാനറിയേൻ മറുമാറ്റം. 22.

जातीतक्कोलादि

जातीतक्कोलकपूर्लवङ्गकुसुमत्वचः ।
लेहयेद्द्वारयेद्वापि मुखेऽरुचिहरं परम् ॥ २३ ॥

²¹ B reads क्षीरिण भोजयेत् for क्षीरानुपोजयेत्

²² B reads കടുകോടമ for കടു മുക്കടു

मगधजादि

मगधजधात्रीशुण्ठीमधुकाञ्जनगैरिकस्तुल्यैः ।

तुल्यैश्च^{२३} सितालाजे^{२४} मधुनावलिहेद्वमी हिक्की ॥ २४ ॥

कणोषणादि

कणोषणनिशापथ्यागुळगोदन्तजं^{२५} रजः ।

लीढं तैलेन कासानां श्वासानां च निवृत्तये ॥ २५ ॥

शुण्ठीकणादि

शुण्ठीकणासिताधात्रीरजः क्षौद्रेण मिश्रितम् ।

हिक्कां हन्ति समालीढं सक्षौद्रं पिञ्छभस्म वा ॥ २६ ॥

शटीचोरकादि

शटीचोरकजीवन्तीत्वङ्मुस्ता^{२६}पुष्कराह्वयम् ।

सुरसं तामलक्येला पिप्पल्यगरु नागरम् ॥

वालकञ्च समञ्चूर्णं^{२७} कृत्वाष्टगुणशर्करा ।

सर्वथा तमकश्वासे हिक्कायां च प्रयोजयेत् ॥ २७ ॥

²³ A reads तुल्येत for तुल्यैश्च

²⁴ B reads सितालाजैः for सितालाजे

²⁵ C reads स्तनजं for दन्तजं

²⁶ A reads त्वस्तं for त्वङ्मुस्ता

²⁷ A reads वालञ्च समसञ्चूर्णं for वालकञ्च समञ्चूर्णं

कल्याणकचूर्णम्

अञ्जनं मधुर^{२८}ञ्चैव मधूकं मरिचानि च ।

एतत्कल्याणकं नाम सर्वच्छर्दिविनाशनम् ॥ २८ ॥

कार्पासास्थ्यादि^{२९}

कार्पासास्थितुटीकृष्णालाजचूर्णं सशर्करम् ।

लिहेच्छर्दिविनाशाय^{३०} रहस्यमिदमुत्तमम् ॥ २९ ॥

द्राक्षाभयादि

द्राक्षाभयामलकमागधयाषभाङ्गी-

क्षुद्राकम्पिल्लक^{३१}पुनर्नवतामलक्यम् ।

इत्यौषधैर्दशभिरम्बु घृतञ्च चूर्णं

मित्यादि कासशमनाय भवेत् प्रयोगः ॥ ३० ॥

लाजादि

लाजाग्निविश्वामलकीगणानां

चूर्णं गुळाढ्यं विलिहेत् क्षयार्त्तः ॥ ३१ ॥

²⁸ B reads मधुक for मधुर

²⁹ SY, p.173

³⁰ SY reads लेहेच्छर्दिनाशाय for लिहेच्छर्दिविनाशाय

³¹ B & C read कठिल्लक for कम्पिल्लक. Here metre is disturbed.

अश्वगन्धादि

अश्वगन्धाबलाकुष्ठपिप्पलीविश्वभेषजम् ।
अजाजीमजमोजञ्च यष्टीमधुकसैन्धवम् ॥
एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ।
विलालपदमात्रन्तु तच्चूर्णं सर्पिषा पिबेत् ॥
मयूरस्वर^{३२}निर्घोषो मत्तकोकिलनिस्वनः ।
एकविंशतिरात्रेण किन्नरा इव गायति^{३३} ॥ ३२ ॥

मरिचादि

चूर्णं समं मरिचहिङ्गुमहौषधानां^{३४}
शुण्ठयम्बुना कफसमीरणसम्भवासु ।
हृत्पार्श्वपृष्ठजठरार्त्तिविषूचिकासु^{३५}
पेयं तथा यवरसेन च विड्बिबन्धे ॥ ३३ ॥

शुण्ठीसौवर्चलादि

शुण्ठी सौवर्चलहिङ्गु डाडिमं साम्ळवेतसम् ।
चूर्णमुष्णाम्बुना पेयं श्वासहृद्रोगनाशनम् ॥ ३४ ॥

³² B & C read स्वन for स्वर

³³ B reads किन्नरैस्सह गीयते and C reads किन्नरीव प्रगीयते for किन्नरा इव गायति

³⁴ B reads महौषधीनां for महौषधानां

³⁵ A reads विषूचिकास्म for विषूचिकासु

गुळूच्यादि

गुळूच्या स्वरसे सप्तचित्रकस्य रसे पुनः ।
न्यसेल्लोहमलं दग्ध्वा पूतिकाष्ठे^{३६} पुनः पुनः ॥
पिप्पलीपिप्पलीमूलचव्यचित्रकनागरम् ।
अजाजिमजमोजञ्च हिङ्गवैलामरिचानि च ॥
एतेषामेकभागेन तस्य चूर्णेन संसृजत् ।
तयोः कषायसिद्धेन सर्पिषा सह भक्षयेत् ॥
अशांसि पाण्डुरोगञ्च वातगुल्मप्लिहामपि ।
हन्ति चूर्णोऽयमधिकं विरुद्धव्याधिनाशनम् ॥ ३५ ॥

अजमोजादि

साजमोजलवणा हरीतकी
नागरेण सहिता सपिप्पली ।
मद्यतक्रकरुणोष्णवारिभिः
पीतमग्निमचिरेण दीपयेत् ॥ ३६ ॥

शृङ्गिवेरादि

शृङ्गिवेरञ्च कुष्ठञ्च रजन्यौ मरिचं तथा ।
उष्णोदकेन पातव्यं ग्रहणीदीपनं परम् ॥ ३७ ॥

³⁶ B reads पूतिकाष्ठैः for पूतिकाष्ठे

सूरणादि

चूर्णीकृता षोडशसूरणस्य

भागास्ततोऽर्धेन³⁷ च चित्रकस्य ।

महौषधा द्वौ मरिचस्य चैको

गुळेन दुर्न्नामजयाय पिण्डी ॥ ३८ ॥

കടുതിപ്പല്യാദി

കടു തിപ്പലിയിന്നുപ്പ് ചുക്കും ദീപക³⁸വും തഥാ

മൂത്ത മോരിൽ കുടിച്ചോർക്ക് പോയ്ക്കൂടും ഗ്രഹണീഗദം. 39.

പഴമുളകാദി

പഴമുളകു യവാനി നെല്ലി പഥ്യാ വരാംഗം

ത്രിപലമിവയൊരോന്നേ³⁹ യമ്പലം പഞ്ചകോലം

പൊടി പുനരിതു തക്രേ സാധു നിക്ഷിപ്യ പീത്യാ

ഗ്രഹണീഗുദജശുലപ്പീഹഗുന്മാൻ നിഹന്തി. 40.

ഏലാദി

ഏലാ വെള്ളരി കുന്ദളകുടക കണാ യഷ്ടീ തുകാ പീവരീ

വാരാഹീ കരിവിക്കിഴങ്ങു വസുക ഛിന്നം സിതാനാം രജഃ.

ഒക്കക്കൊണ്ടു നിരത്തു⁴⁰ തേനിൽ നിയതം തിന്നം ജനാനാമിദം

മൂത്രോപദ്രവമെന്നുപേരുടയ നോവെല്ലാം കെടും മാസതഃ. 41.

³⁷ A adds तु after अर्धेन

³⁸ B reads ദീപക for ദീപക ----- കുടിപ്പോർക്ക് for കുടിച്ചോർക്ക്

³⁹ A reads പലം അതിമിവയൊരോന്നേ for ത്രിപലമിവയൊരോന്നേ

⁴⁰ B & C read നിറുത്തു for നിരത്തു

व्योषाग्न्यादि^{४१}

व्योषाग्निवेल्लं त्रिफलामुस्तैस्तुल्यमयोरजः ।

चूर्णितं तक्रमध्वाज्यकोष्णतोयोपयोजितम् ।

कामिलापाण्डुहृद्रोगकुष्ठाशोमेहनाशनम् ॥ ४२ ॥

करञ्जबीजादि

करञ्जबीजविश्वोग्राः^{४२} करञ्जक्वाथपेषिताः ।

पीताः प्रभाते निश्शेषं घ्नन्त्याभ्यन्तरविद्रधीम् ॥ ४३ ॥

गुग्गुलुपञ्चपलचूर्णम्^{४३}

गुग्गुलुपञ्चपलं पलिकांशा

मागाधिकत्रिफला च पृथक् स्यात् ।

त्वक्त्तुटिकर्षयुतं मधुलीढं

कुष्ठभगन्दरगुल्मगतिघ्नम्^{४४} ॥ ४४ ॥

⁴¹ SY, p.198

⁴² A reads विश्वोगाः for विश्वोग्राः

⁴³ SY, p.175; C omits the combination गुग्गुलुपञ्चपलचूर्णम्

⁴⁴ SY reads कृमिघ्नं for गतिघ्नम्

त्रिकटुकादि

त्रिकटुकमजमोजं सैन्धवं जीरके द्वे

समचरण^{४५}धृतानामष्टमो हिङ्गुभागः ।

प्रथमकबल^{४६}भोज्यस्सर्पिषा चूर्णकोयं

जनयति जठराग्निं वातगुल्मं निहन्ति ॥ ४५ ॥

കടുകക്കാദി

കടുകാ കായമിനുപ്പ് കണയെന്നിവ വിച്ചയായ്

⁴⁷അരച്ചുഷ്ണോദകേ പീതം നിഹന്യാച്ഛുലമാന്ത്രജം. 46.

शुभादि

शुभाच्छाणं हिङ्ग्वोर्लवणदहनात् कर्षयुगळं

कुबेराक्ष्यास्त्रयक्षं पलमपि च वैकुण्ठकुसुमात् ।

पलं विश्वाजाजीशतमखलतामूलजरजः^{४८}

प्रवृत्तिं वृद्धीनां हरति महतीं चूर्णकमिदम् ॥ ४७ ॥

കടുതിലാദി

കടുതിലമപിവരെ നല്ല ഗോമൂത്രമട്ടി-

പ്പുഴുകിയതിലുണക്കിപ്പിന്നെ മുവേഴുവട്ടം

⁴⁵ B & C read समधरण for समचरण

⁴⁶ A & C read कलम for कबल

⁴⁷ A adds കഞ്ചാവ്

⁴⁸ A reads कूलरजसः for मूलजरजः

പരിചൊടു പൊടിയൊക്കിത്തേനുമായ് തിൻകിൽ
നാഭൗ മറിയലുമഥ നോവു൦ മുലനാശ(ത്വ)മേതി. 48.

ശുന്ഠയാദി

ശുന്ഠയാ: കർഷ്ണം ഗുൽസ്യ ദ്വേ ധൗതാതകൃഷ്ണതിലാത്പലം ।
ഖാദന്തേകത്ര സञ്ചൂണ്യ പ്രാത: ⁴⁹ കോഷ്ണാമ്ബുപോ ജയേത് ।
വാതഹൃദ്രോഗഗുൽമാശ്ശോയോനിശൂലശകൃദ്രഹാൻ ॥ 49 ॥

സിന്ധൂത്യാദി

സിന്ധൂത്ഥപത്യാകണദീപ്യകാനാം
ചൂണ്ണാനി തോയൈ: പിബതാം കവോഷ്ണൈ: ।
പ്രയാതി നാശം കഫവാതജന്മാ
നാരാചനിർभिണ്ണ ഇവामയൗഘ: ॥ 50 ॥

ഹിജ്ജൂയാദി

ഹിജ്ജൂയാവിലശുന്ഠയജാജിവജയാവാടയാभिधानാമയൈ:
ചൂണ്ണം കുम्ബനികുम्ബമൂലസഹിതൈർഭാഗോത്തരൈർവ്വിദ്വൈ: ।
പീതം കോഷ്ണജലേന കോഷ്ണജരുജാ ഗുൽമോദരാദീനയം
ശാർദൂൽപ്രസമം പ്രമത്ഥ്യ ഹരതി വ്യാधीन् മൃഗൗഘാനിവ ॥ 51 ॥

⁴⁹ A omits പ്രാത:

त्रिकटुकादि

त्रिकटुकमजमोजं चित्रको हिङ्गु भाङ्गी

विलमपि^{५०} सह चव्यं सैन्धवं यावशूकम् ।

अमृतमिति भिषग्भिः कीर्तितश्चूर्णराजः

कफपवननिहन्ता शूलहा दीपनश्च ॥ ५२ ॥

ഏരണ്ഡബീജാദി

ഏരണ്ഡബീജം കടലാടി ചിങ്ങ-

വാഴാദലം ചുട്ടു പൊടിച്ചുകൊണ്ട്

ഓരോന്നരീതിശ്രുയുഴക്കു മാരിചം⁵¹

ചൂർണ്ണം യവക്ഷാരരജസ്ത്രീനിഷ്കം

പലാനി ച ത്രീണി പുരാണകിട്ടാൽ

ത്രിസന്ധ്യസേവ്യം ഖലു പിത്തഗുന്മനത്. 53.

अजमोजादि^{५२}

साजमोजचपला हरीतकी

शृङ्गिवेरमरिचा च पिप्पली ।

मुस्ततक्रककवोष्णवारिभि-

श्चूर्णपानमुदरान्निदीपनम् ॥ ५४ ॥

⁵⁰ B & C read विलमथ for विलमपि

⁵¹ A reads മാരിചം & C reads മോരിൽ for മാരിചം

⁵² B omits the combination अजमोजादि

व्योषैलादि

व्योषैलाहिङ्गुभाङ्गीविळलवणयवक्षारलाजा⁵³यवानी-
पिच्छैलाजाजिचव्यादहनकरिकणात्वक्पटुग्रन्थिकाभिः ।
चूर्णीकृत्वा घृतेन प्रतिदिनमशनेऽप्यश्रतो रोगसेनां
विश्वा वैश्वानरोऽयं दहति सरभसं किं पुनर्भुक्तमन्नम् ॥ ५५ ॥

हिङ्गुवचादि⁵⁴

हिङ्गुवचा विजया पशुगन्धा
धान्यकदीप्यकडाडिम⁵⁵पाठा ।
पुष्करमूलशटीहपुषाग्नि
क्षारयुगद्विपटुत्रिकटूनि ॥
साजाजिचव्यं सहतिन्त्रिणीकं
सवेतसाम्ळं विनिहन्ति चूर्णम् ।
हृत्पार्श्ववस्तित्रिकयोनिपायु-
शूलानि वाय्वामकफोद्भवानि ॥
कृच्छ्रान् गुल्मान् वातविण्मूत्रसङ्गं
कण्ठेबन्धं हृद्ग्रहं पाण्डुरोगम् ।

⁵³ B & C read लाक्षा for लाजा

⁵⁴ SY, p.206

⁵⁵ SY reads डाडिमदीप्यकधान्यक for धान्यकदीप्यकडाडिम ----- पृष्ठं स्तनकुक्षिरोग for
वस्तित्रिकयोनिपायु ----- हृद्ग्रहं for हृत् ग्रहं ----- श्वासकासाग्निसादान् for
प्लीहोरोगान् शूलान्

अन्नाश्रद्धाप्लीहदुर्नामहिध्मा-
वध्माधिमानप्लीहरोगान्त्रशूलान् ॥ ५६ ॥

अभ्रकगन्धकादि^{५६}
अभ्रकगन्धकटङ्कणतुत्थै-
स्त्रयूषणकान्तयुतैः कृत^{५७}चूर्णम् ।
पाचनरोचनदीपन^{५८}मेतद्
गुल्मविकारमपोहति सद्यः ॥ ५७ ॥

हिङ्गुत्वगादि^{५९}
हिङ्गुत्वग्विश्वचव्यद्वय^{६०}मरिचतुटीकारवीवह्वयजाजी-
कृष्णामूलाजमोजैः सहकृतपिचुभिर्मागधीचूर्णमुष्ट्या ।
प्रस्थार्धं यो वरिष्ठं लवणमथ दहेन्नाळिकेरोदरस्थं
शूलीपूतीककाष्ठैस्स जयति गुदजप्लीहगुल्मोदराणि ॥ ५८ ॥

⁵⁶ SY, p.165

⁵⁷ C omits कृत

⁵⁸ B & C read दीपनरोचन for रोचनदीपन ----- शीघ्रं for सद्यः

⁵⁹ SY, p.205

⁶⁰ SY reads चव्याह्वय for चव्यद्वय ----- जयति च हविषा माक्षिकाढ्येन लीढ्वा for सजयति

गुदजप्लीहगुल्मोदराणि

किट्टादि

किट्टं कर्षं पारतं निष्कमात्रं
कान्तं मुष्टिं ताम्रचूर्णं तदर्धम् ।
कृष्णातद्वच्छर्करया सुपिष्ट्वा
गुञ्जामात्रं भक्षयेदन्नकाले ॥
एकनिष्कञ्च सूदञ्च द्विनिष्कं गन्धकं तथा ।
आयसञ्च त्रिनिष्कं च कन्यास्वरसभावितम् ॥
अतपस्थापितं भस्म सम्यक् सञ्जायते ध्रुवम् ।
सर्वमेतद् गुळ्युतं शूलव्याधिहरं परम् ॥ ५९ ॥

कीगरादि

कीगरास्तवतीभागाः कुमारीरसपेषिताः ।
चन्द्रकान्तस्थितं सर्वमातपाद् भस्म शूलजित्^{६१} ॥ ६० ॥

गृहधूमादि

गृहधूमहिङ्गुसिन्धूत्रिपटुपरागस्सुखाम्बुना पीतः ।
मुनितरुपत्रस्वरसः पटुहिङ्गुयुतश्च शूलहरः ॥ ६१ ॥

⁶¹ B omits this combination

ശൂലഹരചൂർണം⁶²

തുവർച്ചീല ചവൽക്കാരവ്യോഷദീപ്യകഗന്ധകം
കുഞ്ഞിരിക്കയുടെവേദം പശുപാശി രസം തഥാ.
ജീരകദയസിന്ധുത്ഥമുള്ളിയും കാട്ടുതിപ്പലി
ചവ്യം കായം ച തത്സർവം സമഭാഗേന കൽക്കിതം⁶³
പുടയാവുരസം വീഴ്ത്തി ത്രിദിനം സാധു പേഷയേത്
കാട്ടുചേനയുടേ മധ്യം തുരന്നതിൽ വിനിക്ഷിപേത്.
തത്കൽകം പിന്നെ നന്നായി തത്ഖണ്ഡേന വിധായ ച⁶⁴
തൊണ്ണൂറുനാഴികാന്തേ ച തത് സമാദായ ബുദ്ധിമാൻ
ശനൈർമണ്ണുകളഞ്ഞിട്ട് സാധു സഞ്ചൂർണ്ണു തത് പുനഃ
ഗുളോദകേന ശൂലാർത്തഃ പായയേന്മാത്രയാ പുനഃ
ഘൃതാനനം ഭോജ⁶⁵യേത് പ്രാതഃ സർവശൂലഹരം പരം. 62.

अविपत्तिचूर्णम्⁶⁶

व्योषत्रिजातकाम्भोदकृमिघ्नामलकैस्त्रिवृत् ।
सर्वैस्समाः समसिताः क्षौद्रेण गुळिकी⁶⁷कृताः ॥
अविपत्तिरयं योगः प्रशस्तः⁶⁸ पित्तरोगिणाम् ।
मूत्रकृच्छ्रज्वरछर्दिकासशोषभ्रमक्षये ।
तापे पाण्ड्वामयेऽल्पेऽग्नौ शस्तस्सर्वविषेषु च ॥ ६३ ॥

⁶² SY, p.213

⁶³ B reads കല്ലിതം for കൽക്കിതം

⁶⁴ SY adds മൂദാ സമന്താത് സമ്മീല്യ ബഹുവാരം പ്രശോഷ്യ ച
ആവിലിന്ധനസന്ദീപ്തേ ജലനേ സാധു പാചയേത്. after വിധായ ച

⁶⁵ C omits കളഞ്ഞിട്ട് ----- ഭോജ

⁶⁶ SY, p.167

⁶⁷ B & C read गुळिकाः for गुळिकी

⁶⁸ SY reads अविपत्तिरियं नाम्ना प्रशस्ता for अविपत्तिरयं योगः प्रशस्तः and omits मूत्रकृच्छ्र ----- विषेषु च

अयोरजादि⁶⁹

अयो रजो नागरवह्निपथ्या-

विळङ्ग⁷⁰दन्तीत्रिवृतास्समांशाः ।

चूर्णानि गोमूत्रपरिप्लुतानि

शोफोदरघ्नानि भवन्ति सद्यः ॥ ६४ ॥

ചുക്കുജീരകാദി

ചുക്കും ജീരകവും കറുത്തതുമതിൽ കൊട്ടം വിളംഗം വചാ
വഥ്യാ ചേതി പൊടിച്ചുകൊണ്ടു ലിഹതാമുക്തപ്രകാരേണ തത്
പിത്തച്ഛർദ്ദിയച്ചു നോവു കുമിയും ചൂടും തമൈവോദര-
വ്യാധീനാശു നിഹന്തി പാപനീചയം സ്യുതൂർ യഥാ ശങ്കരഃ. 65.

माणिमन्थादि

माणिमन्थजीरकाजमोज⁷¹महौषधैः

क्रमेण वर्धितैश्च तैस्समं हरीतकीरजः ।

प्रदीपनं प्रपाचनं प्ररोचनं विरेचनं

शूलगुल्ममूलरोगनाशनं रसायनम् ॥ ६६ ॥

നെല്ലിക്കാദി

നെല്ലിക്കാ ചന്ദനം നല്ല തമിഴാമയുമെന്നിവ
പൊടിച്ചു നെയ്യിൽ സേവിച്ചാൽ പിത്തപാഘ്യാവിനാശനം. 67.

⁶⁹ SY, p.167

⁷⁰ SY reads कलिङ्ग for विळङ्ग

⁷¹ B & C add मागधी before महौषधैः and read वर्धितैः क्रमेण for क्रमेण वर्धितैः

കയ്യോന്യാദി⁷²

കയ്യോന്നി നല്ലമുളകഗ്നി പുരാണകിട്ട-
മെല്ലാം ക്രമാൽ ചരണഹീനതയാ⁷³ വിചുർണ്യ⁷⁴
നല്ലോരുമോരിലജമോജകനാഗരാഭ്യം
മൂന്നാൾ കുടിക്കിൽ മുരടറ്റുപയാതി പാണ്ഡുഃ. 68.

വാരാഹ്യാദി⁷⁵

വാരാഹി നല്ല തുക⁷⁶ ചിറ്റമൃതിൽ ഭവിക്കും
നൂറും കണാ ച മരമഞ്ഞൾ തുടീ സിതാ ച
ചുർണ്ണിച്ചുകൊണ്ടിരുകഴഞ്ചു നനച്ചു തേനിൽ
നക്കീടുവോർക്കരിയ കാമില മൂന്നമില്ല. 69.

നെല്ലിക്കാദി⁷⁷

നെല്ലിക്കാത്തൊലി നല്ലചിറ്റമൃതിൽ നിന്നുണ്ടായ നൂറും പുനഃ
കിട്ടം കൂവയുമെന്നോരോന്നിവ പലം ചുർണ്ണം വിധായാദരാൽ
അഞ്ഞാഴിശ്ശ വരാമൃതോരുവ രസേ പക്ത്വാ ലിഹേച്ചുർണ്ണിതം
ചുർണ്ണം പിത്തവികാരമാശു ശമയേന്മധാ ഗുളേനാനിതം. 70.

പുരാണകിട്ടാദി

പുരാണകിട്ടം തമിഴാമ മുത്തിളും
കരന്തകാളീ തിലമഗ്നി ഭൃംഗിയും
ഇലന്തപത്രം കടുദീപ്യസൈന്ധവം
തഥൈവ ചുക്കെന്നിവ കൂട്ടിയാദരാൽ
പൊടിച്ചു മോരിൽ പുലരിൽക്കുടിച്ചാ-
ലിളച്ചുപോം കാമില പാണ്ഡുരോഗഃ. 71.

⁷² SY, p.173
⁷³ SY reads ശൂന്യതയാ for ഹീനതയാ ----- അജമോജസനാ for അജമോജകനാ -----
മുരടറ്റിടുമിങ്ങു for മുരടറ്റുപയാതി
⁷⁴ A reads വിചുർണ്യ for വിചുർണ്യ
⁷⁵ SY, p.194; B omits this combination
⁷⁶ SY reads തുടീ for തുകാ ----- തുകാ for തുടീ
⁷⁷ SY, p.185

കിട്ടാദി

ഇരട്ടി കിട്ടം തില കൃഷ്ണചൂർണ്ണം
ഗുളത്തിലേ നക്കുക ചുക്കു കൂട്ടി
ഇരുത്തലും കാമിലയും കെടുപ്പാൻ
കിടക്കിൽ നല്ലോരു⁷⁸ ഗുരുവദേശം. 72.

അയോമലാദി

അയോമലരജ: പथ्ये हृष्ट्यग्रेण सुपेषिते ।
തൈലലിप्തേ പ്രഗേ പ്രാश्य पाण्डुरोगी सुखी भवेत् ॥ ७३ ॥

കൊടുവേലയാദി

കൊടുവേലി പുരാകിട്ടം തിലം കയ്യോന്നി മുത്തിളും
അരച്ചു മോരിൽ വെന്തിട്ട് പിഞ്ചേൽ പാണുവിനാശനം. 74.

അജാജ്യാദി

അജാജിപാഠാഘനപञ्चകോല-
व्याघ्रीरजन्यः सुखतोयपीताः ।
शोफं त्रिदोषं चिरजं प्रवृद्धं
निघ्नन्ति भूनिम्बमहौषधैश्च ॥ ७५ ॥

പുനർനവാദി

പുനർനവാഭയാവിശ്വ സുരദാരു സുപേഷിതം ।
उष्णोदकेन पीतं तु⁷⁹ हन्ति शोफं सुदारुणम् ॥ ७६ ॥

⁷⁸ B & C read നല്ലോരു for നല്ലോരു

⁷⁹ B reads पातव्यं for पीतन्तु

शृङ्गिवेरादि

ये शृङ्गिवेराद्रकपिप्पलीनां
पिबन्ति कल्कं पयसा यथेष्टम् ।
शोफं न तिष्ठन्ति नरेषु तेषु
समीक्ष्यकारीष्विव बुद्धिदोषाः ॥ ७७ ॥

नागरादि

नागरातिविषादारुविळङ्गेन्द्रयवोषणम् ।
नवायसं वा शोफाढ्यं पिबेन्मूत्रहरीतकीम् ॥ ७८ ॥

कृष्णादि

कृष्णाग्निविश्वघन^०जीरकदेवदारु-
पथ्यापुनर्नवशिफामगधाजटानाम् ।
चूर्णं कवोष्णसलिलैरवलोड्य पीतं
न्नातः परं श्वयथुरोगहरं नराणाम् ॥ ७९ ॥

गोपाङ्गनादि

गोपाङ्गनां वा यष्ट्याह्वां विसर्पे पयसा पिबेत् ।
नवनीतसितायुक्तं लिह्या^१च्चैवामृतं रजः ।

⁸⁰ C reads कणा for घन

⁸¹ B reads विलिह्यात् for लिह्यात्

उदुम्बरफलं पिष्ट्वा यष्टीञ्च पयसा पिबेत्^{८२} ॥ ८० ॥

ब्रह्मीरसादि

ब्रह्मीरसं सितायुक्तं विनश्येयुर्मसूरिकाम् ॥ ८१ ॥

धात्र्यादि

धात्रीचन्दनमूर्वारुबीजं गुञ्जाफलं पिबेत् ।

तण्डुलोदकसंयुक्तं नोद्भवन्ति मसूरिका ॥ ८२ ॥

त्रिफलादि

त्रिफलामधुयष्ट्याहचूर्णं मधुसमन्वितम् ।

सेवितं^{८३} हन्ति विकृतित्वग्रक्तकफसम्भवाः ॥ ८३ ॥

राजद्रुमादि

गुळेन राजद्रुमशोधितेन

लिहन् सुसूक्ष्माणि रसांसि कुष्ठी ।

राजद्रुमत्वङ्मुसलीन्दुरेखा

पथ्या निशानामपरेन्दुरासीत् ॥ ८४ ॥

⁸² A omits नवनीत ----- पिबेत्

⁸³ C omits सेवितं

हठचूर्णम्⁸⁴

हठसमूलं सञ्चूर्यं प्रभाते मधुना लिहन् ।
अष्टादशविधं कुष्ठं षण्मासाज्जयति ध्रुवम् ॥ ८५ ॥

कर्पूरवल्लीचूर्णम्

कर्पूरवल्याश्चूर्णं वा निम्बतैलेन सेवितम् ।
विशीर्णनखमांसोऽपि पुनरेव युवा भवेत् ॥ ८६ ॥

പാരന്തീചൂർണം

പാരന്തീകസുമം ശുഷ്കം പാരം ചൂർണിച്ചു കൊണ്ടുടൻ
തേനിൽക്കെഴച്ചു നക്കീടിൽ നഷ്ടമാം കഷ്ഠംസന്തതി. 87.

द्विगुणगुग्गुलु

त्रिकटु त्रिफला मुस्ता विळङ्गान्यथ चित्रकम् ।
चव्यैलापिप्पलीमूलं माक्षिकं सुरदारु च ॥
पाठा च रजनी चैव तथा दन्ती निशापि च ।
हपुषातिविषा चैव तुम्बुरू पौष्करं शटी ॥
सौवर्चलं यवक्षारं सैन्धवं हस्तिपिप्पली ।
तुल्यान्येतानि सञ्चूर्यं दद्याद् द्विगुणगुग्गुलुम् ॥
ततोऽक्षमात्रां गुळिकां भक्षयेन्मधुना सह ।

⁸⁴ B omits the combination हठचूर्णम्

कुष्ठानामवलोपाय योगोऽयमपराजितः ।
पूर्वोक्तगुण एव स्यादयं द्विगुणगुग्गुलु ॥ ८८ ॥

हठचूर्णम्

हठं समूलं सञ्चूर्ण्य भक्षयेन्मधुना प्रगे ।
कुष्ठमष्टादशविधान्नाशयेन्नात्र संशयः ॥ ८९ ॥

काकमाच्यादि

काकमाची भृङ्गरसे सप्तकृत्वो विपाचयेत् ।
गन्धकं सूतसहितं पुनस्संशोष्य चातपे ॥
सञ्चूर्ण्य वाकुचि^{८५}जले युक्तं तन्मात्रया पिबेत् ।
नवनीतेन सहितं लवणाम्ळादि वर्जयेत् ।
कुष्ठमष्टादशविधं श्वित्रं चापि विनाशयेत् ॥ ९० ॥

वन्दाकचूर्णम्^{८६}

आरग्वधस्य वन्दाकं चूर्णयित्वा भजेत् प्रगे ।
निम्बतैलेन कुष्ठानि मासाभ्यासेन नाशयेत् ॥ ९१ ॥

⁸⁵ A reads वाक for वाकुचि ----- सुक्तनृन्मात्रया for युक्तं तन्मात्रया

⁸⁶ C omits this combination

शशाङ्करेखादि

शशाङ्करेखा सविळङ्गसारा

सपिप्पलीका सहुताशमूला ।

सायोमला सामलका सतैला

कुष्ठानि कृच्छ्राणि निहन्ति लीढा ॥ ९२ ॥

ഗോമൂത്രേ ച നിശാരസേ മധുകനകേതാ⁸⁷ യേ പടോലോദകേ
കറ്റാഴാഭസി നിംബജേ ച പരുവത്തോലീ ഭവിഷ്ഠം ജലേ
കെട്ടീട്ടത്ര തിലസ്യ⁸⁸ ബീജ കഡുബം സപ്തദ്രവേ ഭാവിതം
തക്രന്തിൽ പൊടിച്ചെയ്തതിലെ തിലജക്ഷൗദ്രേ ലിഹേത് കഷ്ഠവാൻ⁸⁹.

93.

തിപ്പല്യാദി

തിപ്പലികായവിളംഗതുടീനാം

ചുർണമിദം മധുനാ വിലിഹേദ് വാ

തേകരസേന കടിക്കിലുമനേ

ചത്തുപുറപ്പെടുമക്ഷ്യമിയുമം. 94.

यवान्यादि

यवानीव्योषसिन्धूत्थजीरकद्वयहिङ्गुजम् ।

आद्यग्रासाशितञ्चूर्णं साज्यं वातजिदग्निकृत् ॥ ९५ ॥

⁸⁷ C reads രകേതാ for നകേതാ

⁸⁸ A adds ഖണ്ഡ after തിലസ്യ

⁸⁹ B omits this combination

डाडिमादि

डाडिमं कृष्णलवणं शुण्ठीहिङ्गवम्बुवेतसम् ।
अपतन्नकहृद्रोगश्वासघ्नं^{९०} चूर्णमुत्तमम् ॥ ९६ ॥

गुळूचीचूर्णम्

गुळूच्या स्वरसं कल्कं क्वाथं वा चूर्णमैव वा ।
प्रभूतं काममासेव्यं मुच्यते वातशोणितात् ॥ ९७ ॥

विळङ्गादि

विळङ्गं नागरं क्षारं काललोहरजो मधु ।
यवामलकचूर्णञ्च योगोऽतिस्थौल्यदोषजित् ॥ ९८ ॥

अश्वगन्धादि

पीत्वाश्वगन्धां पयसार्धमासं
घृतेन तैलेन सुखाम्बुना वा ।
कृशस्य पुष्टिं वपुषो विधत्ते
बालस्य सस्यस्य यथा सुवृष्टिः^{९१} ॥ ९९ ॥

⁹⁰ A reads श्वासनुत् for श्वासघ्नं

⁹¹ B reads यथाम्बुवृष्टिः for यथा सुवृष्टिः

മധുകചൂർണം

മധുകം മധുസർപ്പിദ്യാം കടിക്ക സുഖസുതയേ. 100.

ഇല്ലക്കരിചൂർണം

ഇല്ലക്കരി ചൂർണിച്ച് നല്ല മോരിൽ കടിപ്പിത്.

ഇല്ലയാം ഗർഭനിഷ്പത്തി മംഗലേതര യോഷിതാം. 101.

വ്യോഷചൂർണം

പേരാൽ വേർ തന്നടേ നീരും പാലും വീഴ്ത്തിക്കഴച്ചുടൻ

വ്യോഷം നക്കീടിനാൽ തീരും ഗർഭിണ്യാശ്കതയത്നമായ്. 102.

ഹരിതക്യാദി⁹²

ഹരിതകീ വചാ शुण्ठी राज्ञी⁹³കടുകരോहिണീ ।

गुलेन सह संयुक्तं गर्भिणीश्वासकासजित् ॥ १०३ ॥

കുസ്തുമ്പുരൂകൽകം

कुस्तुम्बुरूणां कल्कं तु तण्डुलोदकसंयुतम् ।

पीतं सशर्करं स्त्रीणां छर्दीं दौहृदजां जयेत् ॥ १०४ ॥

അജമോജാദി

अजमोजाश्वगन्धा च जीरकं पिप्पलीद्वयम् ।

सक्षौद्रं सगुळं लेह्यं गर्भिण्याश्चाग्निदीपनम् ॥ १०५ ॥

⁹² B omits this combination.

⁹³ C reads भाज्ञी for राज्ञी

വചാചൂർണ്ണം

വചാചൂർണ്ണം പലം लिह्यात् ब्रह्मीस्वरसभावितम् ।

क्षीरभुक् प्रत्यहं मासं मेघावी स्याद् घृताप्लुतम् ॥ १०६ ॥

सुवर्णचूर्णम्

सुचूर्णितसुवर्णं तु घृष्टं वा सह सर्पिषा ।

पीतं श्रुतधरं⁹⁴ जन्तुं करोतीत्येष निश्चयः ॥ १०७ ॥

विश्वादि

विश्वाजमोजरजनीद्वयसैन्धवोग्र-

यष्ट्याह्वकुष्ठमगधोद्भवजीरकाणाम् ।

चूर्णं प्रभातसमये लिहतां ससर्पि

वर्गदेवता निवसति स्वयमेव वक्त्रे ॥ १०८ ॥

നേർത്ത തിപ്പലുദി

നേർത്ത തിപ്പലിയും തേനും മാത്രയാ ലിഹതശ്ശിശോഃ

ഗാത്രശോഷകരം കാസം നാല്പതാനാളിലില്ലയാം. 109.

ചുക്കുതിപ്പലുദി

ചുക്കു തിപ്പലി വചാ നിശാദയം

കൊട്ടമെന്നിവ പൊടിച്ചു പച്ചയായ്.

⁹⁴ A reads श्रुतवरं for श्रुतधरं

സർപ്പിഷാ സഹ കഴച്ചു നക്കിനാൽ
മെച്ചമേ ഭവതി മണ്ഡലാൽ കവിഃ. 110.

ത്രിഫലാചूर्ണम्

सदावलिह्यात्त्रिफलां विचूर्णितां⁹⁵
घृतप्रगाढां तिमिरेऽथ पित्तजे ।
समीरजे तैलयुतां कफात्मके
मधुप्रगाढां विदधीत युक्तितः ॥ १११ ॥

गृहधूमादि

गृहधूमताक्षर्यपाठा-
व्योषक्षाराग्नयो वरातेजोह्वैः ।
मुखदन्तगळविकारे
सक्षौद्रः कालको विधार्यश्चूर्णः ॥ ११२ ॥

कर्पूरादि

कर्णनासादिरोगेषु कर्पूराद्यादि चूर्णकम्⁹⁶ ।
कफवातहरं शस्तं प्रयुज्यात्तद्यथोचितम् ॥ ११३ ॥

⁹⁵ C reads सुचूर्णितां for विचूर्णितां

⁹⁶ B reads कर्पूराद्यवचूर्णितं for कर्पूराद्यादि चूर्णकम्

गुग्गुलुपञ्चपलं

गुग्गुलुपञ्चपलादि व्रणहरं चूर्णं व्रणेषु कथितञ्च ॥ ११४ ॥

त्रिफलाचूर्णम्

जत्रूर्द्धोत्थविकारे त्रिफलाचूर्णः प्रशस्यते वैद्यैः ॥ ११५ ॥

विषपीताय दद्याच्च शुद्धायोद्धमथस्तथा ।

सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृद्विशोधनम् ॥

शुद्धे हृदि ततश्शाणां हेमचूर्णस्य दापयेत् ।

न सज्जते हेमपाङ्गे पद्मपत्रे बुवद्विषम् ।

जायते विपुलं चायुग्गरेप्येष विधि स्मृतः ॥ ११६ ॥

विळङ्गादि

विळङ्गभल्लातकनागराणि

येऽश्नन्ति सर्पिर्मधुसंयुतानि ।

जरानदीं रोगतरङ्गिणीं ते

लावण्ययुक्ताः पुरुषास्तरन्ति ॥ ११७ ॥

धात्र्यादि

धात्रीकृमिघ्नासनसारचूर्णं

सतैलसर्पिर्मधुलोहरेणुः ।

निषेवमाणस्य भवेन्नरस्य

तारुण्यलावण्यमविप्रनष्टम् ॥ ११८ ॥

मधुकचूर्णम्

कर्षं मधुकचूर्णस्य घृतक्षौद्रसमन्वितम् ।

पयोनुपानं यो लिह्यात् नित्यवेगस्सना भवेत् ॥ ११९ ॥

स्वयंगुप्तादि

स्वयंगुप्तेश्वरकयोर्बीजचूर्णं सशर्करम् ।

धारोष्णेन नरः पीत्वा पयसा रासभायते ॥ १२० ॥

चूर्णखण्डं समाप्तम्^{९७}

⁹⁷ B ends with इति चूर्णखण्डः ; C ends with चूर्णखण्डः

9. ഗുലികാവണ്ഡം

എലിപ്പാഷാണാദി

എലിപ്പാഷാണവും നല്ല തുമ്പവും തുരിശും തഥാ
പാലിൽ ശോധിച്ചു രസവും കുട്ടിപ്പാവലുടേ ജലേ
അരച്ചു കന്നിക്കുരുവിൻ മാത്രം നിഴലുണങ്ങിയാൽ
പനിക്കു മുൻപേയെതിരേ പാൽ സേവിച്ചത വാമിതെ
മുദ്ഗയുഷാണപാനേന തുള്ളപ്പനി പറന്നു പോം. 1.

ഗൈരികഗുലികാ

ഗൈരികस्याक्षमात्रं तु पयसा पाययेत् प्रगे ।

पानेन सह तीक्ष्णेन रक्तस्राവാद्विमुच्यते ॥ २ ॥

शुण्ठ्यादि

शुण्ठ्याः कर्षं गुळस्य द्वे धौतात्कृष्णतिलात्पलम् ।

खादन्नेकत्र सञ्चूर्य कोष्णक्षीരानुपो जयेत् ।

कासहृद्रोगगुल्माशौयोनिशूलशकट्टുहान् ॥ ३ ॥

താലീസപത്രിദി

താലീസപത്രിമരിച്ചവിക്കാനാं പലं പലम् ।

കൃഷ്ണാതന്മൂലയോർദ്വേ ദ്വേ പലെ ശുണ്ഠി പലത്രയम् ॥

चतुर्जातमुशीरं च कर्षांशं श्लक्ष्णचूर्णितम् ।
गुलेन वटकान् कृत्वा त्रिगुणेन सदा भजेत् ॥
मद्ययूषरसारिष्टमस्तुपेयानुपानतः ।
वातश्लेष्मातकच्छर्दीग्रहणीपार्श्वहृद्रुजाम् ॥
ज्वरश्वयथुपाण्डुत्वगुल्मपानात्ययार्शसाम् ।
प्रसेकपीनसश्वासकासानां च निवृत्तये ॥ ४ ॥

मगधजादि^१

मगधजघात्रीशुण्ठीमधुका-
अनगैरिकैस्तुल्यैस्तुल्येतसिता ।
लाजे तुल्यैः शर्करलाजै^२-
मधुनावलिहेद्वमी हिक्की ॥ ५ ॥

हरीतक्यादि

हरीतकीनागरविश्वचूर्णं
गुलेन बध्वा गुळिका विधेया ।
निवारयत्यास्यविधारितेयं
श्वासं प्रवृद्धं बलवच्च कासम् ॥ ६ ॥

¹ B omits this combination.

² C omits तुल्यैर्शर्करलाजैः

वटशृङ्गादि

वटशृङ्गामयक्षौद्रलाजनीलोत्पलैः कृता ।

गुळिका वदने न्यस्ता क्षिप्रं तृष्णामुदस्यति ॥ ७ ॥

अश्वगन्धादि

अश्वगन्धारजो लिह्याद् गुळेन हविषाऽथवा^३ ।

पयसा वा पिबेत् प्रातः क्षयक्षीणे रसाशनः^४ ॥ ८ ॥

कल्याणकगुळिका

अञ्जनं मधुकञ्चैव मधूकं मरिचानि च ।

एतत्कल्याणकं नाम सर्वं छर्दिविनाशनम् ॥ ९ ॥

वैरेचनीगुळिका

दुरालभा च मुस्ता च साजमोजा हरीतकी ।

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ॥

एतेषां कार्षिकान्भागान् त्रिवृता च समं धृतान् ।

शृङ्गिवेरपलं चैव विंशद् गुळपलं भवेत्^५ ॥

अक्षप्रमाणां गुळिकां भक्षयेत् प्रातरुत्थितः ।

³ C reads गवां for अथवा

⁴ Correct reading may be रसायनं

⁵ B reads तथा for भवेत्

പാർശ്വശൂലേഽപ്യുദാവർതേ വാതഗുൽമേ പ്ലിഹോദരേ ॥
 ഹൃദ്രോഗേ ഗ്രഹണീദോഷേ ക്ഷയക്ഷീണേഽഗ്നീസമുദ്യമേ ।
 മഗന്ദരേ മൂത്രകൃച്ഛേഽപ്യർശ്വപി വിശേഷതഃ ॥
 മാർകണ്ഡേയകൃതാ സിദ്ധ്യാ രൂപവർണ്ണബലപ്രദാ ।
 ഏषാ വൈരേചനീ നാമ ഗുൽകി കാമചാരിണീ ॥ ൧൦ ॥

ത്രിവൃതകൃഷ്ണാദി

ത്രിവൃത് കൃഷ്ണാഹരീതക്യോർദ്വിചതുഷ്പഞ്ചഭാഗികാഃ ।
 ഗുൽകി ഗുൽകുൽയാംശാ വിദ്വിലബന്ധഗദാപഹാ ॥ ൧൧ ॥

നീരുര്യാദി⁶

നീരുരിവൈരി തെളി ശുകപുളിങ്കുരുത്തോൽ
 മൂക്കാ വിളാമ്പശയുമാമ്പലരീ സകാന്തം
 ചെമ്മൺ നിശാദയഹിമം സിതയത്തി⁷നീരിൽ
 സപ്താഹപിഷ്ടമിത്യു⁸ മേഹഗണം വിനഷ്ടി. 12.

കിംശുകാദി

കിംശുകത്വദ്വിനശാധാത്രികതകൈസ്തു സവൈരിभिഃ ।
 കൃതാസ്തക്രേണ പീതാസ്താ ഗുൽകി⁹ മേഹനാശനാഃ ॥ ൧൩ ॥

⁶ SY, p.132

⁷ A reads ഹിമാന്വിതമത്തി for ഹിമം സിതയത്തി

⁸ SY reads പിഷ്ടമിഹ for പിഷ്ടമിത്യു

⁹ B reads ഗുൽകിഃ പീതാസ്താഃ for പീതാസ്താഃ ഗുൽകിഃ

सूर्यप्रभा^{१०}

सूदं गन्धकरामठं वरकटू कृत्वा यवानी समम् ।

सर्वा षोडशभागमत्र च विषं^{११} जम्भद्रवे^{१२} साधयेत्^{१३} ॥

गुञ्जामात्रनिबद्धं^{१४} शुष्कगुळिका शूलापहन्त्री परी ।

कासश्वासहरी महाज्वरहरी नाम्ना तु सूर्यप्रभा ॥ १४ ॥

चिञ्चादि

चिञ्चाशुष्कत्वचां भस्म पलाशस्वरसेन च ।

सम्पेष्य गूळिका कार्या सगुळैषा च शूलजित् ॥ १५ ॥

किट्टादि

किट्टं कर्षं पारतं निष्कमात्रं

कान्तं मुष्टिं ताम्रचूर्णं तदर्धम् ।

कृष्णा तद्वच्छर्करायां सुपिष्ट्वा

गुञ्जामात्रं भक्षयेच्छूलहारी ॥ १६ ॥

¹⁰ SY, p.153

¹¹ B reads पिष्टं for विषं

¹² There is an over writing in A - ७२१०५०३०७७३;

A reads जम्बीरद्रवे for जम्भद्रवे

¹³ SY reads जम्बीरसम्मर्दितं for जम्बीरद्रवे साधयेत्

¹⁴ B has left a gap in the place of बद्ध

मरिचादि^{१५}

मरिचं त्वेकभागं स्यात् द्विभागं टङ्कणं विदुः^{१६} ।
त्रिभागं पारतं चैव विद्याद् भागं चतुर्गुणम् ॥
गन्धकस्य प्रमाणं तु षड्भागं तु महौषधम् ।
सर्वैरैतैस्समं कुर्याज्जेफालास्थि च निस्तुषम् ॥
वराक्वाथेन तत्सर्वं त्रिदिनं साधु पेषयेत् ।
सगुळं मात्रया खादन् शीतमम्बु ततः पिबेत् ॥
शोफगुल्मोदराष्ठीलाप्लीहादीनाशु नाशयेत् ।
अयं विरेचनकरो योगो ह्यानन्दभैरवः ॥ १७ ॥

हिङ्गुळादि

हिङ्गुळं वत्सनाभं च टङ्कणं मरिचं कणा ।
सर्वैस्तुल्यं तु जेफालमेतत् सुखविरेचनम् ॥ १८ ॥

हरीतक्यादि

मूत्रे हरीतकीं पिष्ट्वा^{१७} मविपत्यवचूर्णिताम् ।
सेवितं^{१८} गुळिकीकृत्य पाण्डूरविनाशनम् ॥ १९ ॥

¹⁵ SY, p.135

¹⁶ SY reads तथा for विदुः ----- भक्षयेत्संयुतमिदं for सगुळं मात्रया खादन् ----- कुक्षिरोगविनाशनः
for योगो ह्यानन्दभैरवः and omits the line वरा ----- पेषयेत्

¹⁷ B reads गुले हरीतकीं पक्वां for मूत्रे हरीतकीं पिष्ट्वा

¹⁸ C omits सेवितं

अभ्रकादि

अभ्रकगन्धकटङ्कण^{१९}तुत्थैः

कान्तयुतैर्विहितो वटवर्तिः ।

ऊरुबुतैलसुदिग्धसुदग्धः

पात्रपुटे जठरामयहन्त्री ॥ २० ॥

पथ्यापुनर्नवादि

पथ्यापुनर्नवमहौषधभृङ्गराज-

कर्कन्धुपत्रतिलदीप्यबलानलैश्च ।

सर्वैस्समं सकलभावितलोहकिट्टं

तक्रे पिबेत् सकलपाण्डुगदे रहस्यम् ॥ २१ ॥

नागरादि

गूळनागरमण्डूरतिलांशान्मानतस्समान् ।

पिप्पली द्विगुणान् दद्याद् गुळिकां पाण्डुरोगिणे ॥ २२ ॥

मण्डूरवटकः

त्रिफला त्र्यूषणं मुस्ता विळङ्गं चव्यचित्रकौ ।

दावीत्वङ्माक्षिको धातु ग्रन्थिको देवदारु च ॥

¹⁹ B reads टङ्कणगन्धक for गन्धकटङ्कण

एषां द्विपलिकान् भागान् चूर्णं कुर्यात् पृथक् पृथक् ।
मण्डूरं द्विगुणं चूर्णं शुद्धमञ्जनसन्निभम् ॥
उदुम्बरसमान् कुर्याद्वटकांस्तान्यथाग्नि च ।
उपयुञ्जीत तक्रेण सात्म्यं जीर्णे च भोजनम् ॥
मण्डूरवटका ह्येते प्राणदाः पाण्डुरोगिणाम् ।
कुष्ठान्यजरकं शोफमूरुस्तम्भं कफामयम् ।
अर्शांसि कामिलां मेहं प्लीहानां शमयन्ति च ॥ २३ ॥

मण्डूरवटकम्^{२०}

ताप्यन्दाव्यास्त्वचं चव्यं ग्रन्थिकं देवदारु च ।
व्योषादि नवकं चैव चूर्णितं द्विगुणं ततः ॥
मण्डूरं चाञ्जननिभं सर्वतोऽष्टगुणेन तत् ।
पृथग्विपक्वे गोमूत्रे वटकीकरणक्षमे ॥
प्रक्षिप्य वटकान् कुर्यात्तान् खादेत्तक्रभोजनः ।
एते मण्डूरवटकाः प्राणदाः पाण्डुरोगिणाम्^{२१} ॥ २४ ॥

²⁰ SY, p.160

²¹ SY adds कुष्ठान्यजरकं शोफमूरुस्तम्भरोचकम् ।

अर्शांसि कामिलां मेहं प्लीहानां शमयन्ति च ॥ after पाण्डुरोगिणाम्

विळङ्गसारादि

विळङ्गसारामलकाभयानां

पलं पलं त्रीणि पलानि कुम्भात् ।

गुळस्य च द्वादश मासमेष

जितात्मना हन्त्युपयुज्यमानः ॥

कुष्ठश्चित्रश्वासकासोदराशौ-

मेहप्लीहग्रन्थिरुग्जन्तुगुल्मान् ।

सिद्धं योगं प्राह यक्षो मुमुक्षो

भिक्षोः प्राणान्माणिभद्रः किलेमम् ॥ २५ ॥

भल्लातकादि

भल्लातकाः कृष्णातिलं गुळञ्च

हरीतकी चेति समैस्तु पिण्डी ।

कुष्ठाभिभूतैर्नियमेन सेव्यो

मैत्रीमनुष्यैरिव दुर्विनीतैः ॥

कुष्ठाशनी कुष्ठकुठारिकाख्या

कुष्ठेषु सेव्या गुळिका विशेषात् ।

एवं बहुत्वेन विलिख्यते यो

विलोक्य च ग्रन्थगणं विदन्तु ॥ २६ ॥

चन्दनादि

चन्दनगैरिकलाक्षाजातीमुकुळानि चाम्बुपिष्टानि ।

व्रणशुकळघ्निवर्तीः प्रसादनी चन्दनादि रक्तस्य ॥ २७ ॥

दावीवरादि

दावीवरामधुकमम्भसि नाळिकेरे

पत्तवार्धभागपरिशिष्टरसं पुनश्च ।

सान्द्रं विपाच्य शशिसैन्धवमाक्षिकाढ्यं

युज्याद्व्रणार्म^{२२}तिमिरादिषु पित्तजेषु ॥ २८ ॥

विमला^{२३}

मधुकमरिचपिप्पलीसलोद्घ्राः

तरुरजनीत्रिफला हिमाम्बुपिष्टाः ।

तिमिरपटलकाचकण्डुहन्त्री

विमलकरी विमलेति विश्रुता सा ॥ २९ ॥

चन्द्रप्रभा

अशीतिस्तिलपुष्पाणि मरिचानि च षोडश ।

पञ्चाशज्जातिपुष्पाणि षष्टिः पिप्पलितण्डुलाः ।

इयं चन्द्रप्रभा नाम वर्तिस्तिमिरनाशिनी ॥ ३० ॥

²² A omits अर्म

²³ SY, p.433

कर्पूरस्फटिकादि^{२४}

कर्पूरस्फटिकं वराटमरिचं दार्वी कणा सैन्धवं
तुत्थं पीतकरोहिणी जलनिधेः^{२५} फेनं तथा गैरिकम् ।
ताक्षर्यं शङ्खमथाञ्जनं च सुघृतं^{२६} सञ्चूर्य सम्यक्कृता
क्षौद्रेणैव रसक्रियेयम^{२७} खिलानक्षयामयान् नाशयेत् ॥ ३१ ॥

गोदन्तादि^{२८}

गोदन्तं कुक्कुटाण्डं करिवरदशनं कूर्मपृष्ठं वराटं
सारङ्गोद्भूतशृङ्गं जलधिमलमलं ताम्रचूर्णं सतुत्थम् ।
कर्पूरं गर्दभास्थिस्फटिकमपि मधूच्छिष्टमक्षणोर्निषिञ्चे-
च्छुक्ले पार्पाटिकाभिः^{२९} क्षतरुजि भिषजा मुष्टिरेषा प्रदिष्टा ॥ ३२ ॥

द्रववर्तिः^{३०}

त्रिफलात्रिक^{३१}टूनिविळङ्गवचा
हरितालरसाञ्जनसलवणम्^{३२} ।

²⁴ SY, p.422

²⁵ B & C read जलधिजं for जलनिधेः

²⁶ SY reads तु मधुकं for च सुघृतं

²⁷ A adds अचिरात् after इयं

²⁸ SY, p.423

²⁹ SY reads कार्पाटकाल for पार्पाटिकाभिः

³⁰ SY, p.438

³¹ SY reads त्रिफलानिक for त्रिफलात्रिक ----- अथ मार्कव for सुनिषण्डक

³² Here metre is disturbed.

शबराह्वय^{३३}ताम्ररजस्फटिकं
 रजनीद्वयरोचनवारिचरम् ॥
 तुटिचन्दनताप्यगरुक्षतजं
 कतकं मधुकोदधिफेनयुतम् ।
 शशिपीतकरोहिणिसीसरुजा
 गिरिशृङ्गगवाक्षि च गोदशनम् ॥
 क्षुररेण्वणुमौक्तिकतुत्थवरी
 वरकूर्मवराटककान्तमुखम् ।
 अमृताक्ष्यलिनिम्बकरञ्जरसै-
 स्सुरस^{३४}ञ्जनजातिमुरिङ्गरसैः ॥
 सुनिषण्डकबीजकपूररसैः
 सुरया पयसा च गवां दिनषट्^{३५} ।
 -----द्वयको मधुतैलघृतै-
 र्द्रववर्तिरियं नळमध्यगता ॥
 तिमिरे पटलेऽर्मणि काचगदे

³³ Writings like शबराह्वय, कान्तिमण्डल under गिरिशृङ्ग, कान्तिमण्डल under क्षुररेणु and कान्ति under अक्ष are seen in A.

³⁴ B & C read सरस for सुरस ----- गवाक्षक for गवाक्षि च ----- क्षुररेणुक for क्षुररेण्वणु ----- तुत्थगिरी for तुत्थवरी ----- कान्तयुतं अमृताक्षक for कान्तमुखं अमृताक्ष्यलि----- अञ्जन for अञ्जन ----- अथ मार्कव for सुनिषण्णक ----- मधुना घृततोपि च सप्तदिनानि कृता for दिनषट् ----- घृतैः ----- विहिता for मुनिना

³⁵ A reads च गवां विहिता for पयसा च गवां

व्रणशुक्लगतेऽप्यजके महति ।
निमिना मुनिना किल संयमिना
नयनामयसप्तति नाशकरी ॥ ३३ ॥

सुनेत्री^{३६}

कटुत्रयञ्चापि फलत्रयं च
ज्योतिष्ककारञ्जविलङ्गबीजम् ।
प्रपुण्डरीकं मधुकं सताम्रं
सिन्धूद्भवञ्च स्फटिकं^{३७} सशङ्खम्^{३८} ॥
वचाञ्जने गैरिकचन्दने द्वे
द्राक्षा निशा शाबरलोध्रकं च ।
तुत्थं च पीताह्वयरोहिणीं च
पेष्यं करञ्जस्वरसेन सर्वम् ॥
तुत्थादि भागा द्विगुणो वचाभिः
प्रपुण्डरीकादि गणस्त्रिभागः ।
शेषं चतुर्भाग^{३९}मियं निहन्या-
द्वर्त्तिस्सुनेत्री सकलाक्षिरोगान् ॥

³⁶ SY, p.437

³⁷ SY reads सस्फटिकं for च स्फटिकं ----- लाक्षानिसे for द्राक्षा निशा ----- इत्यादि for तुत्थादि
----- दाहञ्च रागञ्च निशान्धताञ्च शोफं for कोथं and omits स्रावञ्च दाहञ्च निशान्धताञ्च after कुकूणम्

³⁸ B & C omit the line सिन्धूद्भवञ्च स्फटिकं सशङ्खम्

³⁹ A & B read चतुर्जात for चतुर्भाग

काचं सपुष्पं पटलं व्रणं च
कोथं च कण्डूं तिमिरं कुकूणम् ।
स्त्रावञ्च दाहञ्च निशान्धताञ्च
तथाधिमांसं च निहन्ति शीघ्रम् ॥ ३४ ॥

ताम्रादि

द्विरष्टौ ताम्ररजसो मधूकस्य चतुर्दश ।
कुष्ठस्य द्वादशो भागाः पिप्पल्याश्च^{४०} षडेव तु ॥
अजाक्षीरेण सम्पेष्य ताम्रपात्रेऽवलेपयेत् ।
पिष्ट्वा पिष्ट्वा च सप्ताहं पुनस्ताम्रे विशोषयेत्^{४१} ॥
ताम्रादि गुळिका नाम विदेहाधिपनिर्मिता ।
अभिष्यन्दाधिमन्थौ च व्रणशुक्लं कुकूणकम् ।
तिमिरं पटलं काचं निहन्ति च विशेषतः ॥ ३५ ॥

चन्दनादि

चन्दनं सैन्धवं पथ्या पलाशतरुशोणितम् ।
क्रमवृद्धमिदं चूर्णं शुक्लामादिविलेखनम् ॥ ३६ ॥

⁴⁰ B reads पिप्पल्यास्तु for पिप्पल्याश्च ----- हि for तु

⁴¹ C reads निशोषयेत् for विशोषयेत्

शिलासैन्धवादि^{४२}

शिलासैन्धवकासीसशङ्खव्योषरसाञ्जनैः ।

रसक्रियेयं सक्षौद्रा काचयापनमञ्जनात्^{४३} ॥ ३७ ॥

सैन्धवादि

सैन्धवत्रिफलाकृष्णाकटुकाशङ्खनाभयः

सताम्ररजसो वर्त्तिः पिल्लशुक्लकनाशिनी ॥ ३८ ॥

भास्करचूर्णम्^{४४}

निर्द्गंधं बदराङ्गारे तुत्थञ्चैतं निषेचितम् ।

क्रमादजापयस्सर्पिः क्षौद्रे तस्मात् पलत्रयम्^{४५} ॥

कार्पिकैस्ताप्यमरिचस्रोतोजकटुकानतैः ।

पटुलोघ्रशिलापथ्याकणैलाञ्जनफेनकैः ॥

युक्तं पलेन यष्ट्याश्च मूषां सप्ताहचूर्णितम् ।

हन्ति काचार्मतिमिररक्तराजीस्सुशीलितः ।

चूर्णो विशेषात्तिमिरं भास्करो भास्करो यथा ॥ ३९ ॥

⁴² SY, p.437

⁴³ SY reads मधुना शुक्लकाचार्मतिमिरघ्नी रसक्रिया for रसक्रियेयं सक्षौद्रा काचयापनमञ्जनात्

⁴⁴ SY, p.430

⁴⁵ SY reads पलद्वयं for पलत्रयं ----- तद्धमात् for सप्ताह; B reads तद्धमात् for सप्ताह

विळङ्गादि

विळङ्गं मधुकं कुष्ठं पत्रमेलापलत्रयम् ।
पिप्पली कतकं शङ्खं चन्दनं तुत्थशारिबाः ॥
मनोहा मरिचं मुद्गं कर्पूरं सहसैन्धवम् ।
एतेषामेकभागं स्यादञ्जनं नवभागिकम् ॥
अञ्जनं सर्वरोगघ्नं नेत्राणां बलवर्धनम् ।
रात्रौ पश्यति यत्नेन सूक्ष्माण्यपि यथा दिवम् ॥ ४० ॥

चन्द्रप्रभा

कर्पूराब्द^{४६}वराटिका त्रिफलिका सिन्धूत्थतुत्थाञ्जनं
ताक्षर्यं पीतकरोहिणी हिमनिशे पुण्ड्राह्वयष्ट्याह्वयम् ।
फेनं केशमषी कटुत्रयगदौ लोघ्नं च लौहं रजः
पिष्टैतानि च मातुळुङ्गरसतः सर्पिर्मधुभ्यां युतः ॥
एतद्धन्ति कुकूणकं सतिमिरं काचं सशुक्तं व्रणम् ।
नक्तान्ध्यं तिमिरं च शृङ्गविहितं नाम्ना तु चन्द्रप्रभा ॥ ४१ ॥

गोदन्तादि

गोदन्तं चन्दनं शङ्खं स्फटिकं सैन्धवं तथा ।
मनश्शिलाञ्च रजनीं मरिचञ्च प्रपेषयेत् ।
अर्मे च तिमिरे शुक्ले गोदन्तादि प्रशस्यते ॥ ४२ ॥

⁴⁶ A reads आज्य for अब्द

स्फटिकादि

स्फटिकोषणयष्ट्याद्वाशङ्खगोदन्तसैन्धवैः ।

सशिलाचन्दनैर्वर्तिः शुक्लघ्नी शिशु वारिणा ॥ ४३ ॥

द्विनिशादि

द्विनिशालोध्रयष्ट्याद्दारोहिणीनिम्बपल्लवैः ।

कुक्कूणके हिता वर्तिः पिष्टैस्ताम्ररजोन्वितैः ॥ ४४ ॥

कर्पूरादि

कर्पूरसैन्धवपुराणकृतोपकुल्या-

धात्रीफलोषण(क)पीतकरोहिणीनाम् ।

पिष्ट्वाञ्जनं नयनयोर्मधुनैव दद्यात्

सर्वाक्षिवर्त्मविकृतिप्रशामाय मर्त्यः^{४७} ॥ ४५ ॥

कर्पूरादि^{४८}

कर्पूराञ्जनसीसपारतकणातीक्षणानि^{४९} पिष्ट्वा सकृत्^{५०}-

न्नन्त्यावर्तसे विशोष्य मधुना पिष्ट्वा पुनर्भाजने ।

⁴⁷ A reads वर्त्याः for मर्त्यः

⁴⁸ SY, p.420

⁴⁹ A adds तं after तीक्षणानि and omits पिष्ट्वा ----- निहितं

⁵⁰ SY reads कृष्णाः प्रपिष्ट्वा ततः for तीक्षणानि पिष्ट्वा सकृत्----- स्वच्छे for पात्रे ----- विनिहितं
for अतिनिहितं

पात्रे स्फाटिक एव वाऽतिनिहितं शुक्लार्मकाचापहं
तैमिर्यञ्च निराकरोति सहसा नेत्रेऽञ्जितं सर्वदा ॥ ४६ ॥

दन्तवर्तिः^{५१}

दन्तैर्दन्तिवराहोष्ट्रगवाश्वाजखरोद्भवैः ।

सशङ्खमौक्तिकाम्भोधिफेनैर्मरि^{५२}चवादिकैः^{५३} ।

क्षतशुक्लमतिव्यापि दन्तवर्तिर्निवर्तयेत् ॥ ४७ ॥

अक्षबीजादि^{५४}

अक्षबीजमरिचामलकत्वक्-

तुत्थयष्टिमधुकैर्जलपिष्टैः ।

छाययैव गुळिकाः परिशुष्का

नाशयन्ति तिमिराण्यचिरेण ॥ ४८ ॥

षण्माक्षिकम्^{५५}

मरिचामलकञ्जलोद्भव-

तुत्थाञ्जनघातुभिः क्रमाद्वृद्धैः^{५६} ।

⁵¹ SY, p.424

⁵² A omits दन्तिवराह ----- फेनैर्मरि

⁵³ SY reads वालकैः for वादिकैः ----- अपि व्याधिं for अतिव्यापि;

Correct reading of वादिकैः may be वातिगैः

⁵⁴ SY, p.432

⁵⁵ SY, p.432

षण्माक्षिक इति योगो

तिमिरार्मक्लेदकाचकण्डुहन्ता(?रः) ॥ ४९ ॥

व्योषादि^{५७}

व्योष तालीस चविका तिन्त्रिणीकाम्ळवेतसम् ।

धान्यजाजी^{५८} द्विपलिक^{५९}मेलात्वक्पत्रपादिकम् ॥

जीर्णाद्^{६०} गुळात्तुलार्धेन पक्वेन वटकीकृतम् ।

पीनसश्वासकासघ्नं रुचिस्वरकरं परम् ॥ ५० ॥

कुम्भनिकुम्भादि

कुम्भ^{६१}निकुम्भसिन्धूत्थमनोह्वालकणान्वितैः ।

कल्कितैर्घृतमद्ध्वक्तां घ्राणे वर्तिः प्रवेशयेत् ॥ ५१ ॥

खदिरसारादि

खदिरसारतुलामरिमेदतुलाद्वयं च तोयघटेऽष्टभागावशेषं क्वाथयेत् ।

अवतारितपरिष्णुते च पुनरघनिभावात् घनीभूते कार्षिकाणि

⁵⁶ C reads क्रमवृद्धैः for क्रमाद्वृद्धैः

SY reads तुत्थैरञ्जनधातुयुतैर्कर्मवृद्धैः for तुत्थाञ्जनधातुभिः क्रमाद्वृद्धैः

⁵⁷ SY, p.455

⁵⁸ SY reads साग्न्यजाजी for धान्यजाजी

⁵⁹ C reads पिप्पलिकं for पलिकं

⁶⁰ C omits जीर्णात् before गुळात् and परं after स्वरकरं

⁶¹ A omits कुम्भ

श्लक्षणीकृतानि प्रक्षिपेत् । चन्दनद्वयपद्मकोशीरन्यग्रोधप्ररोहया यवान्या
मञ्जिष्ठावालकघातकीमुस्ताप्रपुण्डरीकमधुकत्रिफलाचतुर्जातकलाक्षानळि-
ताक्षर्यशैललोध्रद्विजराजिसमङ्गापाठाकट्फलैः लेपपत्तङ्गागरुगैरिकाञ्जनानि
पलिताञ्च जातीफललवङ्गतक्कोलजातीपत्रिकान् कर्पूरकुडुबं च । एता
गुळिका वदनस्था सर्वमुखरोगान् जयन्ति । जनयन्ति च सौरभ-
सौमनस्यरुचीः ॥ ५२ ॥

फलत्रयादि

फलत्रयद्वीपिकिराततित्त-

यष्ट्याहसिद्वार्थकटुत्रिकाणि ।

मुस्ताहरिद्राद्वययावशूक-

वृक्षाम्ळकाम्रातकवेतसाश्च⁶² ॥

अश्वघ्न⁶³जम्ब्वाम्रधनञ्जयत्वक्

वचा हिमाराद्वखदिरस्य सारः ।

क्वाथेन तेषां घनतां गतेन

तच्चूर्णयुक्ता गुळिका विधेया ॥

सा धारिता हन्ति मुखेन नित्यं

कण्ठोष्ठताल्वादिगदान् सुकृद्धान् ।

⁶² A reads आम्रातवेतसाः for आम्रातकवेतसाश्च

⁶³ B reads अश्वत्थ for अश्वघ्न

विशेषतो रोहिणिकास्यशोष-
गन्धान्^{६४} विदेहाधिपतिप्रणीता ॥ ५३ ॥

अमृतादि

अमृता तुटिवेल्लवत्सकं
कलिपत्थामलकानि गुग्गुलु ।
क्रमवृद्धमिदं मधुप्रभूतं
पिटकास्थौल्यभगन्दरान् जयेत् ॥ ५४ ॥

चन्द्रोदयः

अञ्जनं तगरं^{६५} कुष्ठं हरितालं मनश्शिला ।
फलनीत्रिकटुस्पृक्का नागपुष्पं सकेसरम् ॥
हरेणुं मधुकं मांसी रोचना कालमालिका ।
श्रीवेष्टकं सर्जरसं शताह्वा कुङ्कुमं बला ॥
तमालपत्रं तालीसभूर्जोशीरनिशाद्वयम् ।
द्विजानभ्यर्च्य तैः पुष्ये कारयेत् गदोत्तमम् ॥
अशेषविषवेताळग्रहकर्मसु पाप्मसु ।
मकरव्याधिदुर्भिक्षयुद्धाशनि^{६६}भयेषु च ॥

⁶⁴ B reads गण्डान् for गन्धान्

⁶⁵ B reads मरिचं for तगरं

⁶⁶ A omits अशनि

पाननस्याञ्जनालेपमणिबन्धादियोजितः ।

एष चन्द्रोदयो नाम शान्तिस्वस्त्ययनं परम् ॥ ५५ ॥

गुळिकाखण्डं समाप्तम्^{६७}

⁶⁷ B ends with इति गुळिकाखण्डः; C ends with गुळिकाखण्डः

८ . लेखखण्डः

पञ्चसारम्

पिप्पलीशर्करा क्षौद्रं शृतं क्षीरं^१ घृतं नवम्^२ ।
खजेन मथितं पीतं विषमज्वरनाशनम् ॥
पिप्पल्यास्सदृशं सर्पिः सर्पिषो द्विगुणं सिता ।
सिताया द्विगुणं क्षौद्रं क्षौद्रस्याष्टगुणं पयः ।
एतद्धि पञ्चसारस्य क्रमं विद्याद्विचक्षणः ॥ १ ॥

ചന്ദനാദി

ചന്ദനം വെണ്ണയും കുട്ടി ചാലിച്ചിട്ടു വിഴുങ്ങുക
അശേഷരക്തപിത്താനാഠം ശമനം പരമൗഷധം. 2.

कूशमाण्डकरसायनम्^३

वीतत्वगस्थिकूशमाण्डतुलां स्वित्नां पुनः पचेत् ।
घट्टयन् सर्पिषः प्रस्थे क्षौद्रवर्णेऽत्र च क्षिपेत् ॥
खण्डाच्छतं कणाशुण्ठयोर्द्विपलं जीरकादपि ।
त्रिजातधान्यमरिचं पृथगर्ध^४पलांशकम् ॥

¹ A omits क्षीरं

² B reads नवं घृतं for घृतं नवं

³ SY, p.222

⁴ A reads अस्य for अर्ध ----- अपि for च after शीते

अवतार्य च शीते च दद्यात् क्षौद्रं⁵ घृतार्धकम् ।
खजेनामथ्य च स्थाप्यं तं निहन्त्युपयोजितम् ॥
कासहिध्माज्वरश्वासरक्तपित्तक्षतक्षयान् ।
उरस्सन्धानजननं मेधास्मृतिबलप्रदम् ।
अश्विभ्यां विहितं हृद्यं कूशमाण्डकरसायनम् ॥ ३ ॥

व्याघ्रयादि⁶

पचेद्वाघ्रीतुलां क्षुण्णां वहेऽपामाढके स्थिते ।
क्षिपेत् पूते तु⁷ सञ्चूर्य व्योषरास्त्रामृताग्निकान् ॥
शृङ्गीभाङ्गीघनग्रन्थिधन्वयाषान् पलार्धकान् ।
सर्पिष्षोडशपलं चत्वारिंशत् पलानि च ॥
मत्स्याण्डिकायाश्शुद्धायाः पुनश्च तदधिश्रयेत् ।
द्वीं लेपिनि शीते च पृथग्विकुडुबं क्षिपेत् ॥
पिप्पलीनां तुकाक्षीर्या माक्षिकस्य नवस्य च ।
लेहोऽयं गुल्महृद्रोगदुर्नामश्वासकासजित् ॥ ४ ॥

⁵ SY reads अवतारितशीते च क्षौद्रं दद्यात् for अवतार्य च शीतेऽपि दद्यात् क्षौद्रं ----- उन्मथ्य for आमथ्य

⁶ SY, p.247

⁷ C reads च for तु

गुळार्द्रकम्

गुळस्य तुलया सार्धमार्द्रकस्य तुलां पचेत् ।
त्वगेलापत्रधान्याब्दजीरकैस्साजमोजकैः ॥
सायश्वूर्णैः पलोन्मानैरवचूर्ण्यावतारयेत् ।
शीतीभूते गुळार्धं तु क्षौद्रमत्र प्रदापयेत् ॥
क्षयकासज्वरश्वासपीनसारुचिनाशनम् ।
पार्श्वशूलञ्च हृद्रोगगुल्मोदावर्तनुत् परम् ।
गुळार्द्रमिति विख्यातं मृषिभिः परिनिर्मितम् ॥ ५ ॥

विल्वादि^{१०}

विल्वार्धाढकमम्भसोऽर्ध^{११}कलशे पत्तवा पदस्थे रसे
सिद्धं जीर्णगुळस्य षोडशपलं चूर्णीकृतैस्सर्वतः ।
कर्षाशैर्घनधान्यजीरकतुटीत्वक्केसरत्र्यूषणै-
र्लीढच्छर्दिरोचकाग्निसदनश्वासप्रसेकापहः ॥ ६ ॥

⁸ B & C read गुळार्द्रकमिति ख्यातं for गुळार्द्रमिति विख्यातं

⁹ B reads परिकीर्तितं for परिनिर्मितं

¹⁰ SY, p.247

¹¹ A reads ऊर्ध्वं for अर्धं

दशमूलादि

दशमूलबलैरण्डभाङ्गीतामलकीवृषैः ।
रास्नाचव्याश्मभिर्दारुसैरीयग्रन्थिकादिभिः ॥
शृङ्गीफलत्रिकालोहशटीकूलकपौष्करैः ।
एतैस्तुल्यैर्जलद्रोणे साधयेत् सुसमाहितः ॥
पादावशेषिते तस्मिन् दद्याद् गुलतुलां भिषक् ।
दर्वीप्रलेपे सञ्जाते चूर्णान्येतानि दापयेत् ॥
चतुर्जातघनव्योषजीरकद्वयदीप्यकम् ।
धान्यकं चाक्षयुग्मानि तत्तुल्या सितशर्करा ॥
शीते तस्मिन् प्रदातव्यं गुलपादांशिकं मधु ।
लेहयेत् प्रातरुत्थाय शुद्धकायस्सुयन्त्रितः ॥
कासश्वासप्रतिश्यायमरोचकगळग्रहान् ।
वातरोगाननेकांश्च क्षयं च क्षपयेत् क्षणात्^{१२} ॥
लेहयेत् प्रातरुत्थाय यथादोषं यथाबलम् ।
हन्यात्त्रिदोषजान् रोगान् प्रमेहाणां च विंशतिम् ॥
कासश्वासप्रतिश्यायच्छर्द्यौर्दरगुदोद्भवान्^{१३} ।
मूत्राघातापचीयक्ष्मगुल्मशूलाढ्यमारुतान् ॥

¹² B omits कासश्वास ----- क्षणात्

¹³ A reads छर्दिहृद्रोगरोद्भवान् for छर्द्यौर्दरगुदोद्भवान्

लेहोऽयं दशमूलाख्यः सर्वरोगेषु पूजितः ।
एतद्यक्ष्मविनाशाय निर्मितं शशिना पुरा ॥ ७ ॥

नाळिकेरासवम्

त्रिजातकं त्रिकटुकं त्रिफला जीरकं तथा ।
भल्लातकं विळङ्गं च हरिद्रे हिङ्गु दीप्यकम् ॥
सर्षपं मधुकं चैव तथा कुस्तुम्बुरूणि च ।
एतानि समभागानि श्लक्ष्णं दृषदि पेषयेत् ॥
नवभाजनमादाय कल्केनालेपयेत्ततः ।
आतपे परिशोष्याथ नाळिकेरासवं भिषक् ॥
पूरयेत् सप्तरात्रं च धान्यराशौ निधापयेत् ।
नाळिकेरासवमिदं मात्राज्ञो योजयेद्^{१४} भिषक् ॥
कासश्वासे प्रतिश्याये भक्तद्वेषे विशेषतः ।
अयमप्रतिमो योगो बलवर्णाग्निवर्धनः ॥ ८ ॥

नाळिकेरासायनम्

पुराणकिट्टं लोहञ्च सङ्गृह्यादौ भिषग्वरः ।
त्रिसप्तकृत्वो गोमूत्रे दत्त्वा(?गध्वा) भञ्जनमाचरेत् ॥
भृङ्गधात्रीत्रियामाणां स्वरसे च यथाक्रमम् ।

¹⁴ A reads योन्मदे for योजयेत्

पर्विकास्वरसे तद्वदत्वा भञ्जनमाचरेत्^{१५} ॥
 ततस्सञ्चूर्णयेत्सम्यक्त्रिफलाव्योषमाक्षिकान् ।
 वर्षाभूरजनीद्वन्द्वजीरकद्वयदीप्यकान् ॥
 चव्यतामलकीभाङ्गीघनकर्कन्धुषट्पदान्^{१६} ।
 मण्डूकपर्णीदहनलवङ्गघन^{१७}पिप्पलीः ॥
 एला पिप्पलिमूलञ्च धान्यकं देवदारु च ।
 पाठाविळङ्गदुस्पर्शहपुषागजकर्णिकाः ॥
 हस्तिवक्त्रं पर्विकां च भृङ्गराजं तथैव च ।
 एतेषामपि चूर्णानां कर्षात्कर्षद्वयं त्रिवृत् ॥
 लोहकिट्टजचूर्णं च सर्वचूर्णसमं भवेत् ।
 सर्वं जम्बीरतोयेन पिष्ट्वा पिण्डीकृतं भवेत् ॥
 लोहपात्रं ततो दग्ध्वा लेपयेच्च पुनः पुनः ।
 तप्तं तप्तं तदुद्धृत्य पिष्ट्वा भृङ्गादिजे रसे ॥
 आर्द्रकेशुरसे पिष्ट्वा नाळिकेररसेऽपि च ।
 लेपयेत् कलशं सम्यगपुराणमनूतनम् ॥
 आतपे परिशोष्याथ सलिलैर्नाळिकेरजैः ।
 पूरयेत्तद्घटं भूयो धान्यराशौ निधापयेत् ॥

¹⁵ B omits भृङ्गात्री ----- आचरेत्

¹⁶ B reads षट्पलान् for षट्पदान्

¹⁷ C reads नत for घन

प्रयुज्यात् प्रातरुत्थाय यथाऽग्निबलमातुरः ।
 सर्वपाण्ड्वामये शस्तं पैत्तिके च विशेषतः ॥
 भगन्दरप्रमेहे च गुल्मप्लीहोदरं^{१८} तथा ।
 हृद्रोगे ग्रहणीदोषे कुष्ठे^{१९} मन्दानले तथा ॥
 अश्मरीमूढवाते च अर्शस्सु च विशेषतः ।
 एवमादीनि चान्यानि मासमात्रेण साधयेत् ।
 अनुत्तममिदं ख्यातं नाळिकेररसायनम् ॥ ९ ॥

हिङ्गवादि

हिङ्गुत्रिगुणं सैन्धवमस्मात्त्रिगुणं^{२०} तु तैलमेरण्डम् ।
 तत्रिगुणं लशुन^{२१}रसं गुल्मोदरवर्ध्मशूलघ्नम् ॥ १० ॥

दशमूलारिष्टम्

दशमूलकरञ्जौ द्वौ देवदारु हरीतकी ।
 भाङ्गी शटी चित्रकं च हृषुषा शारिबे तथा ॥
 विळङ्गदन्ती त्रिवृता प्रत्येकं स्यात् पलीनका ।

¹⁸ B reads गुल्मे प्लीहोदरे for गुल्मप्लीहोदरं

¹⁹ भगन्दरप्रमेहे ----- कुष्ठे is written in the margin of A. Instead of भगन्दरप्रमेहे -----
 -- कुष्ठे, हिङ्गुत्रिगुणं सैन्धवमस्मात्त्रिगुणं तु तैलमेरण्डं is written in the text.

²⁰ B reads द्विगुणं for त्रिगुणं

²¹ B & C read रसोन for लशुन ----- वृद्धिशूलहरं for वर्ध्मशूलघ्नं

द्विद्रोणे सलिले पक्त्वा धारयेत् पादशेषिते ॥
 तत्कषायं परिस्राव्य तस्मिन् गुलतुलां क्षिपेत् ।
 अश्वत्थौदुम्बरैश्शाखैरवघट्ट्य विपाचयेत् ॥
 यावता पत्रसावर्ण्यं तावत् पक्त्वावतारयेत् ।
 नवं घटं समादाय पिप्पल्यादिरजैस्तथा ॥
 युक्तं क्वाथं पूरयित्वा कपालेन निधाय च ।
 धान्यराशौ दशाहं तु स्थापयित्वा विचक्षणः ॥
 प्राश्नीया^{२२}त्प्रातरुत्थाय मात्रया विधिवन्नरः ।
 गुल्मोदरविकाराणां शोषिणां पाण्डुरोगिणाम् ॥
 क्षतक्षयगृहीतानां मन्दाग्नीनां प्रमेहिणाम् ।
 योज्यमेतन्महावीर्यमरिष्टं^{२३} सर्वरोगानुत् ॥ ११ ॥

शतावरीगुळम्

शतावर्यास्तु मूलानामाढकं स्वरसाद्भवेत् ।
 तावदिक्षुरसं चैव घृतप्रस्थं प्रयोजयेत् ॥
 भैषज्यान्यावपेत्तत्र मधुकोशीरचन्दनान् ।
 मधूकपुष्पं स्योनाकं त्रिगन्धं जीरकं तथा ॥
 कुस्तुम्बुरूणि कृष्णा च धात्री कुष्ठं च पद्मकम् ।

²² B reads प्राशयेत् for प्राश्नीयात्

²³ B & C read वरिष्ठं for अरिष्टं

एतान्यर्धपलीतानि दत्वा मृद्वग्निना पचेत् ॥
यावद्दर्वीप्रलेपः स्यात्तदैनमवतारयेत् ।
प्रातरुत्थाय लेह्योऽयं पश्चात् क्षीरेण भोजयेत् ॥
सर्वमूर्छासु मेहेषु रक्तपित्ते हलीमके ।
शतावरीगुळं ह्येतदृषिभिः परिकीर्तितम् ॥ १२ ॥

व्योषादि

व्योषतालीसचविकातिन्त्रिणीकाम्ळवेतसम् ।
साग्न्यजाजी द्विपलितमेलात्वक्पत्रपादिकम् ॥
जीर्णाद्गुलात्तुलार्धेन पक्वेन वटकीकृतम् ।
पीनसश्वासकासघ्नं रुचिस्वरकरं परम् ॥ १३ ॥

पिप्पल्यादि

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ।
धने यवा इन्द्रयवा विळङ्गं मरिचानि च ॥
त्रिफलाकालिकाजाजी अजमोजं पलं पलम् ।
त्रिवृतश्च पलान्यष्टौ रसमामलकस्य च ॥
प्रस्थं द्विगुणितं कृत्वा शनैर्मृद्वग्निना पचेत् ।
यावद्दर्वीप्रलेपस्यात्तदैनमवतारयेत् ॥
उदुम्बरप्रमाणं वा बदरामलकस्य वा ।

यथाऽग्निविहितं चापि भक्षयेत् प्रातरुत्थितः ।
शमयेत् ग्रहणीदोषं प्रमेहाणां च विंशतिम् ॥ १४ ॥

पूतीकरञ्जादि

पचेत्तुलां पूतिकरञ्जवल्का-
द्वा मूलकश्चित्रककण्डकाल्योः ।
द्रोणद्वयेऽपां चरणावशेषे
पूते शतं तत्र गुळस्य दद्यात् ॥
पलितं च सुचूर्णितं त्रिजात-
त्रिकटुग्रन्थिकडाडिमाश्च भेदः ।
पुरपुष्करमूलधान्यचव्यं
हपुषामार्द्रकम्^{२४} म्लवेतसं च ॥
शीतीभूते क्षौद्रविंशत्युपेतं
सान्द्राद्राक्षाबीजपूराद्रकैश्च^{२५} ।
युक्तं कामं गण्डिकाभिस्तथेक्षो
सर्पिष्पात्रे मासमात्रेण शुक्तम्^{२६} ॥
क्रकचमिवेदं दुर्नाम्नां वह्निदीपनं परमम् ।
पाण्डुगरोदरगुल्मप्लीहानाहाश्मकृच्छ्रघ्नम् ॥ १५ ॥

²⁴ B omits डाडिमाश्च ----- आर्द्रकं

²⁵ B reads अन्नकैश्च for आर्द्रकैश्च

²⁶ A adds जातं after मासमात्रेण

പൂതിവൽകാദി

द्रोणेऽपां पूतिवल्कद्विपलमथ पचेत् पादशेषे च तस्मिन्

देयाशीतिर्गुळस्य प्रतनुतरजसो व्योषतोऽष्टौ पलानि ।

एतन्मासेन जातं जनयति परमामूर्ച്मणः पक्वशक्तिं

वायोः कृत्वानुलोम्यं जयति च गुदजപ്ലീहഗുल्മോदराणि ॥ १६ ॥

പുളികുഴമ്പ്²⁷

ചുക്കും തിപ്പലിയും പുരാണമുളകും കായം കരിഞ്ജീരകം
സിദ്ധാർത്ഥം കൊടുവേലി കാട്ടുമുളകും ദീപ്യം തഥാ ജീരകം²⁸
ചിറ്റുള്ളി പതിനാറു കൊൾവിതു പലം സേന്തുപ്പു വിലം തഥാ
കൂർക്കിന്നീർ പുളിയോടു മോരോടു സമം²⁹ മൂന്നാഴിയും നാഴിയും
മൂന്നം ചൊന്നവയും കലക്കിയതിനെസ്സമ്യക് പുനഃ പാചയേത്
ദർവീലേപനതാം ഗതേ പുലരിയേ ലിഹ്യാച്ച കർഷോന്മിതം
ചൊല്ലപ്പെട്ട പുളികുഴമ്പിൽ (സമം) സംസേവിതം³⁰ തന്നുണാം
ഗൃന്മാനഷ്ടവിധാൻ നിഹന്തി സകലാൻ ശൃലാന്ത്രവായാമയാൻ. 17.

द्विपञ्चमूलादि

द्विपञ्चमूलार्द्रकचव्यदारु-

पुनर्नवग्रन्थिकृशानुसिद्धे ।

कषायकंसे विपचेत्³¹ पथ्या

²⁷ SY, p.238

²⁸ SY adds കാട്ടിൽ തിപ്പലിയും സുചുർണിതമിദം നേർത്തുപ്പുനീരിൽ തരാം after ജീരകം, reads പാത്രേ for സമ്യക് ----- കർഷപ്രമാണം ലിഹേത് for ലിഹ്യാച്ച കർഷോന്മിതം ----- പാണ്ഡ്യ for വായു and omits ചൊല്ലപ്പെട്ട പുളികുഴമ്പിൽ സംസേവിതം തന്നുണാം

²⁹ A reads പുളികാടിമോരോടു സമം വെന്തനീരോടു സമം for പുളിയോടു മോരോടു സമം

³⁰ B adds ദൃശം before സംസേവിതം

³¹ B & C read कषायके साधु पचेत् for कषायकंसे विपचेत्

शतं समेतं तुलया गुलस्य ॥
 चतुष्पलं तत्र कटुत्रिकस्य
 त्रिजातकस्य त्रिपलं च कर्षम् ।
 क्षारस्य चूर्णं प्रतिवाप्य शीते
 मधु प्रदद्यात्कुडुबद्वयं च ॥
 एकाभया हन्ति निषेव्यमाणा
 प्रवृद्धशोफज्वरशूल^{३२}गुल्मान् ॥ १८ ॥

चित्रकगुळम्

पञ्चाशत्पलितं ग्राह्यं^{३३} मूलं चित्रकजं तथा ।
 पत्तवा जलाढकैष्पडिभरष्टभागावशेषितम् ॥
 गुलार्धतुलया युक्तं पुनरग्नावधिश्रयेत् ।
 प्रस्थं चित्रकचूर्णस्य भल्लातकुडुबं तथा ॥
 सार्धं त्रिपलिकैश्चापि पथ्याधात्रीमहौषधैः ।
 पलद्वयेन लोहस्य कालिका जीरकस्य च ॥
 चपला पिप्पलीमूलं विलङ्गा सितसर्षपम् ।
 हिङ्गु चव्य वचा पाठा भाङ्गी चातिविषा तथा ॥
 इत्येतत्पलितैस्सम्यक्सिद्धं निर्वाप्य युक्तितः ।

^{३२} B reads शूलज्वरशोफ for शोफज्वरशूल

^{३३} B reads धृत्वा and C reads गृह्य for ग्राह्यं

पत्तवा दर्वीप्रलेपे तु सुशीतं कलशे स्थितम् ॥
धान्यराशौ तथा युक्त्या पक्षमात्रं निधापयेत् ।
न चात्र परिहर्तव्यमाहाराचारजातिषु ॥
पाण्डुरोगमुदावर्तं गुल्मं कुष्ठभगन्दरम् ।
अशौऽग्निसादं शूलं च श्वासं कासं सकामिलम्^{३४} ॥
जयेत्तथाविधानन्यान् रोगान् देववरो यथा ।
असङ्ग्रहार्थं^{३५} मृषिभिर्निर्मितं चित्रको गुलम् ॥ १९ ॥

लेहखण्डम् समाप्तम्^{३६}

³⁴ B reads हलीमकं for सकामिलं

³⁵ B & C read अनुग्रहार्थं for असङ्ग्रहार्थं ----- निर्मितः चित्रको गुलः for निर्मितं चित्रको गुलं

³⁶ B ends with इति लेहखण्डः;

C ends with करकृतमपराधं क्षन्तुमर्हन्ति सन्तः । श्री सरस्वत्यै नमः । श्री गुरुभ्यो नमः ॥

APPENDICES

APPENDIX - I

PHARMACEUTICAL FORMS OF DRUGS

1. **Kaṣāya (decoction)** - Kvātha, niryūha and śṛta are the other names of kaṣāya. At first medicinal plants are dried in shade, cut into pieces or pounded, if necessary. According to the hardness of the drugs, four, eight or sixteen times of water is added and then boiled till about one fourth remains. It is then filtered through a cloth and the filtrate is used as medicine.

2. **Kalka (paste)** - It is also known as praseka and āvāpa. It is obtained by grinding drugs with water, if necessary.

3. **Phaṇṭa (hot infusion)** - Phaṇṭa is prepared by soaking the powdered drug in six times of hot water for a while. Then it is gently sifted and strained.

4. **Hima (cold infusion)** - One part of the powdered drug is steeped in six parts of water for overnight. It is squeezed and strained through a cloth in the morning.

5. **Svarasa (juice)** - Niryāsa is its synonym. The juice expressed out of a drug, as soon as it is plucked, by mechanical pressure is svarasa. When the essence is not easily got, i.e. in the case of hard drugs, special methods like boiling over fire, steam boiling, heating with mud bolus etc are used.

6. **Cūrṇa (powder)** - Cūrṇa can be considered as a variety of kalka. For preparing cūrṇa, drugs are dried well in shade – in some cases exposed to sun, powdered and strained through a cloth. Often different drugs are mixed before use.

7. **Guḷikā (pill)** - When the powdered drugs are mixed with the syrup of jaggery, sugar or guggulu or ground with water, milk or svarasa and made balls and dried it is known as guḷikā. Vaṭaka, vaṭi, modaka, vaṭikā, piṇḍī and varti are its synonyms.

8. **Leha (linctus)** - This is a typical ayurvedic preparation, which is heavy in nature. It is the extract preparations (the first five mentioned) that are boiled down to consistence. Rasakriyā and avaleha are its other names. For preparing leha, the mentioned drugs are decocted and to this jaggery or sugar and the paste (if mentioned) are mixed. It is cooked in slow fire. When it becomes semi solid, the powdered drugs, ghee, oil etc can be added. As sugar agents, ghee etc are added it is rejuvenating and bulk promoting.

9. **Taila (medicated oil)** - Taila is medicated oil containing herbal extracts. For preparing medicated oil three components are used. They are liquids like decoction, juice, milk, buttermilk, meat soup etc, paste of drugs

and the oil. Proportion of the recipe is thus – paste one-fourth of oil and liquid four times of oil. If more liquids are mentioned, each of them should be taken equal to the quantity of oil. If no liquid is mentioned water should be added and unless otherwise mentioned gingili oil is used. These three components are mixed and cooked together. When it is properly cooked, large number of form appear at the surface. If poured on fire it will not make sound but burns and the paste will not stick on fingers. Then it is filtered and salt or alkali is added, if necessary. Sometimes, oils are subjected to another process called gandhapāka, i.e. rendering fragrance. Four kinds ripeness are said for medicated oils, viz. āma (half), mṛdu (mild), madhyama (intermediate) and khara (hard). Among them half boiled is without quality, mild is for snuffing, intermediate is for all purposes and hard is for smearing on the body. It is notable that oils shall not be cooked by one day.

10. Ghr̥ta (medicated ghee) - Ghr̥ta is medicated clarified butter. Its preparation is similar to that of medicated oil. It is not the new ghee that is used. It should be at least one year old. Unless mentioned it is the ghee of cow that is used.

11. Āsava and ariṣṭa (fermented drugs) - They are the varieties of herbal wines subjected to natural fermentation. For preparing them 12.288ltrs of liquid, 4.8kg jaggary, honey – half of jaggary and powdered dugs – one tenth of jaggary are used. Being properly cooked they are poured in an earthen pot smeared with ghee and a little turmeric powder for avoiding the whole turning sour. Then it is kept in underground cellar or heap of grain for about a month for fermentation. Preparation of both is same except that for āsava decoction of the drug is used while for ariṣṭa, svarasa is used or the drugs are simply added. In fact, they operate as wines and at the same time they possess the qualities of drug. They are stimulants having stomachic properties.

12. Khaḷa - It is known as mukkuṭi among Keralite physicians. It is a buttermilk preparation. Generally drugs are pounded and cooked in buttermilk.

13. Lepa (ointment) - Lipta, lepana and ālepa are its other names. Drugs are pasted and then ghee, oil, honey etc are added to it if necessary. This pate form of drugs is applied thickly on the affected part. It is of three kinds, viz. doṣaghna (destroyer of ailments), viṣahara (anti-poison) and varṇya (complexion promoting). They should be applied with the thickness of four, three and half finger respectively.

14. Peya (gruel) - Peya can be said as gruel with more water and less solid factor. Generally grains are cooked in decoctions or with raw drugs to prepare peya.

APPENDIX - II

WEIGHTS AND MEASURES

1 Ratti or Guñjā		= 125mg
8 Rattis	- 1 Māṣa	= 1g
4 Māṣa	- 1 Kaḷaṅc	= 4g
12 Māṣas	- 1 Karṣa	= 12g
1 Karṣa /Akṣa	- 1 Niṣka	= 12g
2 Karṣas	- 1 Śukti	= 24g
2 Śukti	- 1 Pala	= 48g
2 Palas	- 1 Prasṛti	= 96g
2 Prasṛtis	- 1 Kuḍava	= 192g
2 Kuḍava	- 1 Mānikā	= 384g
2 Mānikās	- 1 Prastha (Seru)	= 768g
4 Prasthas	- 1 Āḍhaka (Kamsa)	= 3.072kg
4 Āḍhakas or Kalaśas	- 1 Droṇa	= 12.288kg
2 Droṇas	- 1 Surpa	= 24.576kg
2 Surpas	- 1 Droṇī (Vahi)	= 49.152kg
4 Droṇīs	- 1 Khari	= 196.608kg
1 Pala		= 48g
100 Palas	- 1 Tulā	= 4.8kg
20 Tulās	- 1 Bhāra	= 96kg

In case of liquids, the metric equivalents would be the corresponding litre and milliliters.

APPENDIX -III

INDEX OF DISEASES IN YS

Abhiṣyanda	- conjunctivitis
Adhīmantha	- glaucoma
Adhman	- tympanitis
Ādhyavāta	- rheumatic palsy on the loins
Agnimāndya	- loss of appetite
Agnisadana	- depressed digestive fire
Aṅgabhaṅga	- paralysis of limbs
Aṅgadaurgandhya	- bad odour of body
Aṅgamardda	- body ache
Aṅgavakratva	- bending of body
Ākhuviṣa	- rat poison
Akṣipāka	- serpiginous ulcer
Āmātisāra	- dysentery
Amedhā	- lack of remembrance
Ānāha	- constipation
Āntarikavidradhi	- internal abscess
Āntravṛddhi	- hernia
Anyedyuṣka	- quotidian
Apabāhuka	- paralysis of arms
Apacī	- chronic lymphadenitis
Apasmāra	- epilepsy
Apasmṛti	- loss of memory
Arbuda	- tumor
Arddita	- facial paralysis
Areta	- lack of semen
Arma	- pterygium
Arocaka	- anorexia
Arśa	- piles
Aśmarī	- bladder stone
Asthibhaṅga	- bone fracture
Asthisrāva	- gonorrhoea
Āṣṭhīla	- enlarged prostate
Atisāra	- diarrhea
Atisthaulya	- over bulkiness
Bādhirya	- deafness
Bhagandara	- fistula-in-ano

Bhaktadveṣa	- aversion for food
Bhrama	- giddiness
Bhūtabādhā	- hysteria
Caladanta	- loose tooth
Caturtthajvara	- quartan fever
Charddi	- vomiting
Cittavaikṛta	- deformation of mind
Dadru	- ringworm
Dagdhavraṇa	- sore due to thermal or chemical injury
Dāha	- burning sensation
Daivopahataceta	- infatuation
Dantaroga	- diseases of tooth
Dantaśā	- tooth ache
Dūṣikā	- rheum of the eyes
Duṣṭajalasruti	- flow of defile water
Duṣṭavraṇa	- depraved wound
Dvijaroga	- diseases of tooth
Galagaṇḍa	- goiter
Gaṇḍamālā	- scrofula
Gaṇḍaroga	- diseases of cheek
Garbhaśalya	- distress during pregnancy
Gati	- weeping wound
Godhādantaviṣa	- poison of cow's tooth
Grahabādhā	- seizure
Grahaṇī	- sprue
Granthi	- cyst
Greevāstambha	- paralysis of neck
Ḡḍhrasi	- sciatica
Gudabhramśa	- prolapse of rectum
Gulma	- chlorosis
Halīmaka	- chronic obstructive jaundice
Hanustambha	- tetanus
Hikkā	- hiccough
Hṛdroga	- disease of heart
Jaṭhara/udara	- dropsy
Jihvāroga	- disease of tongue
Jīrṇajvara	- chronic fever
Jvara	- fever
Jvarātisāra	- fever with diarrhea
Kāca	- albugo
Kalāyakhañja	- lytharism
Kāmilā	- jaundice
Kaṇḍū	- itching

Kaṅṭharoga	- disease of throat
Kapālavvyādhi	- diseases of scalp
Kāpilya	- tawniness
Karddama	- erysipelas gangrinosum
Karṇakṣveda	- tinnitus
Karṇanāda	- tinnitus
Karṇapūyata	- otitis media
Karṇaroga	- diseases of ear
Karṇasrāva	- otorrhoea
Karṇasūlā	- ear ache
Kārśya	- emaciation
Kāsa	- cough
Kaṭīsūlā	- lumbago
Keśacyuti	- falling of hair
Keśakaṇḍū	- itching on the scalp
Khālitya	- baldness
Kiṇa	- wart
Kitipa	- psoriasis
Koṭha	- erythema
Kroṣṭhuśīrṣaka	- osteo-arthritis of knee joint
Kṛmī	- worms
Kṛmikarṇa	- maggots in ear
Kṣataḥṣaya	- chest injury
Kṣavathū	- allergic rhinitis
Kṣaya	- tuberculosis
Kṣayakāsa	- tubercular cough
Kucavraṇa	- breast sore
Kukūṇa	- acute conjunctivitis
Kuṣṭha	- leprosy/skin disease
Lūtāviṣa	- spider poison
Lūtāviṣa	- spider poison
Mada	- intoxication
Madātyaya	- alcoholism
Mahāvyādhi	- black leprosy
Makaraviṣa	- tortoise poison
Makaravyādhi	- sexual disease
Mānuṣajaviṣa	- poison of man
Manyāstambha	- torticollis
Maṇḍūkaviṣa	- frog poison
Mārjāraviṣa	- cat poison
Marmābhihata	- stroke of vital part
Masūrikā	- small pox
Mativibhrama	- madness
Matsyaviṣa	- fish poison

Medogranthi	- sebaceous cyst
Medhharoga	- diseases of penis
Mehapiṭakā	- carbuncle
Moha	- swoon
Mūḍhagarbha	- foetal malpresentation
Mūḍhavāta	- latent rheumatism
Mukhapāka	- stomatitis
Mukharoga	- diseases of mouth
Mūlaroga	- piles
Mūrchā	- syncope
Mūtrāghāta	- retention of urine
Mūtrakṛcchra	- dysuria
Mūtrasāda	- scanty urination
Nakharoga	- diseases of nail
Naktāndhya	- night blindness
Nāsāmaya	- diseases of nose
Nāsānāha	- nasal obstruction
Nāsāśoṣa	- rhinitis sicca
Netraroga	- diseases of eye
Netrasrāva	- chronic epiphora
Nīlikā	- chloasma
Oṣṭharoga	- diseases of lip
Pakṣāghāta	- paralysis
Pāḷitya	- premature grey/hoariness
Pāmā	- eczema
Pānātyaya	- acute alcoholism
Pāṇḍuroga	- anemia
Pārśvaśūlā	- pleurodyria and intercostal neuralgia
Pavana, vāta	- rheumatism
Pilla	- symplepharon
Pīnasa	- sinusitis
Piṭaka	- pimple/carbuncle
Pīḥodara	- enlargement of spleen
Pradara, asṛgdara	- menorrhagia
Prameha/meha	- urinary disorder
Pratīśyāya	- rhinitis
Pravāha	- evacuation by stool
Pravāhikā	- dysentery
Prṣṭhaśūlā	- lumbago
Pūtikarṇa	- chronic suppurative otitis media
Pūtināsa	- artophic rhinitis
Raktaja pratīśyāya	- acute influenza
Raktapitta	- haemorrhagic disease
Raktārśa	- bleeding piles

Raktasrāva	- bleeding
Raktātisāra	- bleeding diarrhea
Raukṣa	- dryness
Rohiṇikā	- diphtheria
Sannipāta	- typhoid
Santatakajvara	- remittent fever
Śarkarā	- lithuria
Sarvāṅgavāta	- quadriplegia
Satata	- fever rising twice a day
Sidhma	- leprosy with white spots
Śiraśśūlā	- head ache
Śirastoda	- headache
Śiroroga	- disease of head
Śītapitta	- urticaria
Śītikāviṣamajvara	- cold intermittent fever
Skhaladvāk	- stammering
Ślīpada	- elephantiasis
Somaroga	- polyuria
Śopha	- swelling
Śoṣa	- emaciation
Śrama	- fatigue
Sṛgālaṣa	- fox poison
Śukladoṣa	- weak semen
Śūlā	- colic
Suptavāta	- latent rheumatism
Suptikaṇḍūti	- latent itches
Sūryāvarta	- migraine
Śvadamśaviṣa	- rabies
Svarasāda	- lassitude of voice
Śvāsa	- dyspnoea
Śvayathu	- vasomotor rhinorrhoea
Śvitra	- leucoderma
Tamakaśvāsa	- bronchial asthma
Tilaka	- non-elevated mole
Timira	- cataract
Toda	- colic
Tritīyajvara	- tertian
Tṛṣṇā, pipāsā	- excessive thirst
Udararoga	- diseases of abdomen
Udaravarddhma	- enlargement of stomach
Udāvarta	- abdominal disease due to retention of afeces
Unmāda	- insanity
Upajihvikā	- cystic swelling

Ūrdhādhogaraktapitta	- upward internal haemorrhage
Ūrdhvajatrūvikāra	- diseases above collarbone
Ūrdhvaśvāsa	- stertorous breathing
Ūrustambha	- stillness
Uṣṇa	- warmth
Uṣṇavāta	- urethritis
Vaisvarya	- Hoarseness
Vaivarṇya	- paleness
Vakṣaruk	- chest pain
Valī	- wrinkles
Vamī	- vomiting
Vandhyatva	- sterility
Vātarakta	- gout
Vicarcikā	- dry and weeping eczema
Vipādikā	- cracks on skin
Viruddhavyādhi	- hindering diseases
Visarpa	- erysipelas
Viśliṣṭadanta	- broken tooth
Viṣphoṭa	- eruption
Viśvacī	- brachial neuralgia
Viṣamajvara	- intermittent fever
Viṭbandha	- constipation
Vraṇa	- wound/ulcer
Vraṇaśukḷa	- corneal ulcer
Vṛddhi	- inflammation and enlargement of scrotum
Vṛścikāviṣa	- scorpion poison
Vyaṅga	- chloasm of face
Yoniroga	- diseases of vagina
Yoniśūlā	- pain in vagina
Yūkā	- lice

Malayalam names

Arimpāra	- wart
Aruci	- anorexia
Aṭacca mūtram	- detained urine
Ceṛupilla	- placenta
Ciraṅg	- scabies
Cirttanovu	- increased colic

Cora	- bleeding
Coṛi	- itching
Cuma	- cough
Cuṇaṅg	- scabies
Cūṭu	- burning sensation
Daśa	- pulp
Kallu	- bladder stone
Kālvillal	- crack on the sole
Kuḷinakha	- whitlow
Kuru	- boil
Malamkeṭṭu	- constipation
Mūkkile daśa	- nasal polyp
Padasari	- chaffed sole
Palliḷakkam	- loose tooth
Pani	- fever
Penāy viṣa	- rabies
Perikkāl	- elephantiasis
Poḷḷal	- burn
Puḷu	- worm
Puḷukkaṭi	- ring worm
Punṇu	- ulcer
Talanovu	- head ache
Tuḷḷappani	- shivering fever
Uḷukkal	- sprain
Vaṭu	- scar
Vāyapuṇṇu	- stomatitis
Vāyukṣobha	- gas trouble
Vīkkam	- swelling
Viri	- worm

APPENDIX - IV
INDEX OF RECIPES IN YS

Kaṣāyakhanda

Abhayādi	1.33
Abhayādi	1.119
Ālmoṭṭādi	1.103
Āmrāpallavādi	1.22
Amṛtādi	1.54
Amṛtādi	1.63
Araḷudahanādi	1.116
Āraṇyatulaṣyādi	1.12
Ādrakakvātha	1.76
Āvittolādi	1.104
Āvittolādi	1.124
Balābṛhadyādi	1.17
Balāhaṭhādi	1.93
Balājīrakādi	1.68
Balānāgarakvātha	1.77
Bhadradārvādi	1.69
Bhārṅgikaṇādi	1.19
Bhārṅgyādi	1.13
Candanaparṇakādi	1.64
Candanośīrādi	1.15
Cārṅgeryādi	1.118
Cavikādi	1.23
Cavikādi	1.112
Ceriyakirātādi	1.8
Cerupañcamūla	1.107
Citrakādi	1.70
Cukkuceruṇḍādi	1.100
Cukkuceruṇḍādi	1.7
Cukkuceruṇḍādi	1.58
Daśamūlādi	1.120
Daśamūlādi	1.127
Daśamūlaviśvādi	1.20
Dhānyākādi	1.26
Drākṣādi	1.9
Durālabhādi	1.35
Durālabhādi	1.79
Dūrvādi	1.61
Dusparśakādi	1.29
Eraṇḍakoraṇḍādi	1.48
Gandharvahastādi	1.30
Gandharvahastādi	1.50
Gokaṇṭakakaṣāya	1.37
Gokṣurakādi	1.98

Hamsapādyādi	1.97
Harītakādi	1.59
Harītakādi	1.74
Harītakādi	1.122
Hrasvapañcamūla	1.108
Hrasvapañcamūla	1.121
Hrasvapañcamūlādi	1.55
Indravallīkaṣāya	1.47
Jīvantiyādi	1.62
Jīvantiyādi	1.99
Kaṭutrāyādi	1.85
Khadirāriṣṭādi	1.66
Kolādi	1.113
Kṛṣṇādi	1.82
Kṛṣṇānāgarādi	1.46
Kṣīrītvaḡādi	1.94
Kulatthādi	1.91
Kūsmāṇḍavalyādi	1.38
Kustambarīnāgarādi	1.27
Maṇḍūkapaṇṇyādi	1.86
Māvilañṭṭyādi	1.6
Mṛdvīkādi	1.11
Mṛdvīkādi	1.28
Mudḡādi	1.106
Muḷayilādi	1.52
Musalīkhadirādi	1.16
Nāgarādi	1.10
Nāgarādi	1.114
Nālpāmarādi	1.44
Nimbādi	1.43
Nīrcīrādi	1.32
Nirguṇḍyeraṇḍādi	1.51
Niśāgnipāṭhādi	1.95
Niśākatakādi	1.42
Pāccotticettyādi	1.41
Panaviralādi	bhasmakkañṇi
	1.123
Pathyāpunarnavādi	1.57
Paṭolaśuṅṭhyādi	1.96
Pāṭhādi	1.1
Pāṭhānāgarādi	1.34
Paṭoladārvyādi	1.60
Paṭolādi	1.88
Paṭolamūlādi	1.65
Payasyādi	1.73
Payasyādi	1.117

Pippalyādi	1.111
Pr̥ṣniparṇībalādi	1.72
Pr̥ṣniparṇībalādi	1.109
Punarnavādi	1.115
Rāsnairanḍādi	1.71
Sahacarādi	1.67
Saptachadādi	1.89
Śuddhasuṅṭhīkaśāya	1.36
Ṣaḍaṅga	1.5
Tintriṅkādi	1.56
Tītūvādi	1.31
Trikaṭutriphalādi	1.83
Triphalādi	1.84
Triphalākaśāya	1.78
Uḷunnukolādi	1.92
Uḷivēṭṭaṭukādi	1.49
Uśīrādi	1.80
Varaṅādi	1.45
Varṣābhūvilvādi	1.53
Vidāryādi	1.18
Vilvādi	1.24
Vilvādi	1.75
Vilvamūlādi	1.25
Vilvamūlādi	1.81
Viḷyālverādi	1.125
Vyāghrībalādi	1.90
Vyoṣāgnyādi	1.21
Yaṣṭyāhvādi	1.40
Yūdhīmūlādi	1.39

Khaḷakhaṇḍa

Abhayādi	2.14
Aṭakkāvāṇīyanādi	2.8
Āvilkaḷaṅcyādi	2.25
Balādi	2.4
Bhṛṅgarājakhala	2.6
Cerucīrākhaḷa	2.38
Cettippūkhaḷa	2.32
Ciṅcābījatvacādi	2.10
Dīpyakādi	2.15
Hapuṣādi	2.34
Indravallyādi	2.21
Ittiṅḷalādi	2.36
Kaḷaṅcyādi	2.27
Kaḷaṅcyādi	2.23
Kaṭukankarantakālyādi	2.1
Kayyonnyādi	2.30
Koṭiyāvaṅakkādi	2.35
Kuberākṣīkhaḷa	2.22

Lavaṅādi	2.12
Matsyākṣīkhaḷa	2.16
Moraṭakhala	2.24
Mukkāppīrādi	2.5
Mustādi	2.3
Nindiśakhala	2.29
Nīrveryādi	2.17
Pārantīkhaḷa	2.20
Paṭolādi	2.7
Pippalyādi	2.13
Punarnavādi	2.11
Purāṅakittādi	2.26
Sindhucārṅgeryādi	2.9
Triphalākhaḷa	2.37
Tumpādi	2.33
Viśvābhayādi	2.28
Vyoṣādi	2.31

Tailakhaṇḍa

Aṅgārataila	3.6
Aṅkolādi	3.44
Aṅkolādi	3.163
Ajāksīrādi	3.125
Ajjhaṭādi	3.150
Aḷaccemputaila	3.186
Amṛtādi	3.16
Aṅutaila	3.83
Aṅutaila	3.122
Arimedādi	3.120
Arimedādi	3.123
Ārukālādi	3.33
Asanasārādi	3.111
Asanasārādi	3.112
Asanavilvādi	3.109
Aśvagandhādi	3.23
Aśvatthādi	3.2
Aṣṭapatra	3.10
Aṣṭapatra	3.11
Balā`tibalādi	3.69
Balādhātryādi	3.19
Balādi	3.52
Balādi	3.85
Balādi	3.86
Balāguḷūcyādi	3.56
Balāguḷūcyādi	3.88
Balāguḷūcyādi	3.89
Balāhaṭhādi	3.114
Balākoraṅḍaka	3.55
Balātaila	3.84

Bhadrādi	3.135
Bhṛṅgāmadakādi	3.13
Bhūmikadambādi	3.142
Brahmīpalāśādi	3.180
Candanādi	3.17
Candanādi	3.94
Catusneha	3.75
Catuśśītādi	3.93
Cavikādi	3.148
Ciñcādi	3.62
Ciñcāprasāriṇyādi	3.60
Citrakataila	3.157
Daḷāmalakataila	3.171
Dārvyādi	3.191
Daśamūlādi	3.36
Daśamūlādi	3.71
Devadārubalādi	3.54
Devadāruśakalādi	3.137
Dhānvantarabalātaila	3.106
Dhānvantaram	3.21
Dhātrīvandākādi	3.15
Dhātryādi	3.25
Dhurdhūrādi	3.119
Dūrvāguḷūcyādi	3.37
Dvipañcamūlādi	3.73
Eraṇḍamūlādi	3.96
Eraṇḍamūlādi	3.127
Gandharvataila	3.31
Gaṇḍirāhvādi	3.151
Guḷūcībalādi	3.110
Guḷūcītaila	3.87
Guñjādi	3.149
Hiṅgusaindhavādi	3.32
Hiṅguvyoṣādi	3.147
Hrīberādi	3.95
Jambīrādi	3.81
Jīrakataila	3.133
Kaccūrādi	3.46
Kalatītaila	3.153
Kālikātaila	3.116
Kāññīrādi	3.43
Karambhādi	3.185
Kāraskarādi	3.40
Kārpāsādi	3.138
Kārpāsāsthyādi	3.65
Kārpāsāsthyādi	3.68
Kārpāsāsthyādi	3.192
Kaṭukādi	3.102
Kaṭurohiṇyādi	3.3
Kaṭutrayataila	3.164
Ketakyādi	3.53

Ketakyādi	3.91
Ketakyādi	3.92
Ketakyādi	3.175
Khadirādi	3.121
Khadirādi	3.179
Kīcakādi	3.47
Kīcakādi	3.162
Kīramcampakādi	3.193
Koraṇḍabījādi	3.174
Kṣārataila	3.128
Kṣīrabalā	3.50
Kṣīrabalā	3.51
Kuṅkumacandanādi	3.189
Kuṅkumośīrādi	3.188
Kuḷīrataila	3.124
Kūrmuḷḷādi	3.98
Kūsmāṇḍapatrādi	3.172
Kuṣṭhādi	3.140
Kuṭacataila	3.29
Lāṅgalikādi	3.182
Lākṣādi	3.22
Lākṣādi	3.24
Laśunādi	3.28
Laśunādi	3.78
Likucādi	3.70
Madhukādi	3.176
Madhukataila	3.159
Mahatpañcamūlādi	3.134
Mañjiṣṭhādi	3.108
Mañjiṣṭhādi	3.20
Maññaḷādi	3.41
Māśādi	3.67
Māśamudgādi	3.115
Māśataila	3.74
Mātuḷuṅgādi	3.97
Modakādi	3.7
Nāgarādi	3.117
Nālpāmarādi	3.39
Nārāyaṇataila	3.82
Natavārtākinyādi	3.194
Nīlibhṛṅgādi	3.14
Nīlimādi	3.48
Nīlīparpaṭādi	3.45
Nimbādi	3.168
Nirguṇḍīmaricādi	3.158
Nirguṇḍītaila	3.181
Nirguṇḍyādi	3.139
Niśośīrādi	3.26
Pāccottivetṭyādi	3.8
Pañcamūlādi	3.99
Pañcārkatāila	3.57

Pañcārkaṭaila	3.61
Pañcasneha	3.76
Pañcavalkādi	3.38
Pariṇatakerīkṣīrādi	3.66
Pārvallīpāvattādi	3.35
Phenośīrādi	3.4
Piccakāṭaila	3.156
Pippalīmūlādi	3.72
Pippalyādi	3.161
Potakādi	3.173
Prabhañjanavimarḍana	3.27
Prasāriṇīṭaila	3.63
Prasāriṇīṭaila	3.64
Prasāriṇīṭaila	3.104
Prativiśāhīṅgvādi	3.129
Priyaṅgvādi	3.195
Punarnavādi	3.34
Purānatintrīṇyādi	3.167
Rambhārkādi	3.132
Rāsnādi	3.5
Sādhāraṇāṭaila	3.12
Sahadevyādi	3.1
Śākasārāṭaila	3.49
Śanmalīṭaila	3.100
Śarapuñkhādi	3.152
Śarapuñkhādi	3.154
Sarṣapādi	3.77
Śatāvaryādi	3.79
Śatāvaryādi	3.141
Śauṇḍīkariñjīrakādi	3.155
Śigrumayūrādi	3.126
Śigrusimhyādi	3.144
Snuhyarkādi	3.59
Snuhyarkāṭaila	3.58
Śophālikādi	3.80
Śrīdārumaricādi	3.183
Surasādi	3.146
Tekarājādi	3.9
Tintrīṇīṭaila	3.190
Trikaṭūṭaila	3.143
Trimiśraka	3.90
Triphalādi	3.107
Triphalādi	3.118
Triphalādi	3.165
Tuṅgadrumādi	3.18
Tuṅgadrumādi	3.42
Tuḷasīsvarasādi	3.145
Tuṣāmbhasādi	3.166
Tutthādi	3.170

Upodakādi	3.103
Vacādi	3.177
Vacāṭaila	3.105
Varaṇārkaṭaila	3.131
Varaṇārkaṭaila	3.136
Varībalādi	3.113
Vātāsanīṭaila	3.30
Viḷaṅgādi	3.160
Vraṇaviropāṇāṭaila	3.169
Vyoṣādi	3.178
Yaṣṭyābhayādi	3.187

Lepakhaṇḍa

Āṅgāradhūmādi	4.223
Ajāpurīśādi	4.178
Ālmoṭṭādi	4.155
Amṛtādi	4.19
Ānakkūṇādi	4.109
Ānapparuvādi	4.165
Añjanādi	4.218
Apāmārgādi	4.146
Apāmārgalepa	4.44
Āragvadhādi	4.157
Āranālādi	4.103
Arimedatvacādi	4.125
Arkadugdhādi	4.221
Arkakṣīrādi	4.82
Aśvagandhādi	4.121
Avīyanādi	4.31
Ayorajādi	4.137
Balāguḷūcyādi	4.97
Balāvyāghranakhādi	4.130
Bhāskarādi	4.39
Bhasmabhadrikādi	4.22
Bhr̥ṅgarājādi	4.228
Bhūmīkadambādi	4.122
Bhūmīkadambādi	4.215
Candanādi	4.126
Candanādi	4.233
Candanodakādi	4.138
Cempirāvallyādi	4.30
Ciñcāpatrādi	4.117
Citrakādi	4.166
Dantīyādi	4.34
Dhānyāmlādi	4.93
Dhurdhūrādi	4.92
Dhurdhūrādi	4.99
Dhurdhūrairaṇḍādi	4.168
Dineśavallyādi	4.69
Dūrvādi	4.12

Dūrvailādi	4.150
Dvijīrakādi	4.194
Dvipaṅcamūlādi	4.143
Elādi	4.191
Elippiḷukkādi	4.15
Elākajādi	4.65
Eraṇḍatailādi	4.89
Erikkinverādi	4.170
Gajāsthigairikādi	4.74
Gandhakādi	4.70
Gandhakādi	4.76
Gandhakādi	4.78
Ghoṅṭāphalādi	4.172
Gogajendrādi	4.112
Goghṛtādi	4.163
Gomayasvarasādi	4.197
Gṛhadhūmādi	4.94
Guggulumaricādi	4.46
Guḷūcīpatrādi	4.95
Haridrādi	4.159
Harītakyaḍi	4.174
Harītakyaḍi	4.203
Hiṅgvādi	4.220
Ilavintoliyaḍi	4.106
Intuppādi	4.54
Intuppādi	4.58
Jambīrādi	4.62
Jīrakādi	4.16
Jīvantaḍi	4.185
Kaiḍaryaḍi	4.160
Kālamuṣkakādi	4.180
Kallichārādi	4.11
Kalḷinavanītādi	4.48
Kalḷippālādi	4.72
Kalḷippālarasādi	4.49
Karaṅjabijādi	4.189
Karaṅjādi	4.114
Kāravalyādi	4.227
Kārpāsabijādi	4.87
Kaṭukkādi	4.23
Kaṭutrayādi	4.231
Keradūrvādi	4.153
Kerippālādi	4.53
Koḷuppādi	4.24
Konnappatrādi	4.52
Konnayilādi	4.64
Koṭṭamecukkādi	4.83
Kṛṣṇataṇḍulādi	4.176
Kukkuṭaviḍādi	4.179
Kunaṭimulākādi	4.45
Kuṣṭhaśamyākādi	4.67
Kuṣṭhādi	4.129

Kuṭacādi	4.119
Lāṅgalyādi	4.108
Lājatilādi	4.96
Lākṣādi	4.2
Lākṣādi	4.4
Lākṣāmanohvādi	4.142
Laśunādi	4.124
Lavaṅādi	4.230
Lodhrasaindhavādi	4.222
Madhūcchiṣṭhādi	4.104
Mahāvṛkṣādi	4.144
Māhiṣādi	4.77
Mailāncyādi	4.134
Malarkuḷamp	4.3
Malarkuḷamp	4.7
Mālatīpuṣpādi	4.216
Māmsīkuṣṭhādi	4.136
Manaśśilādi	4.135
Maññaḷādi	4.206
Maññaḷveppilādi	4.156
Maṇḍūkaparnyaḍi	4.211
Maricādi	4.43
Maricādi	4.133
Maricādi	4.225
Maricalavaṅādi	4.226
Mātuḷuṅgādi	4.131
Mṛṇālādi	4.18
Mukkādi	4.115
Muḷakunellikkādi	4.50
Muttaṅgādi	4.105
Muttaṅgānarunīṅṭyaḍi	4.219
Nākānantaḍi	4.111
Nāḷikerajalādi	4.73
Nantaḷrvaṭṭādi	4.20
Navanītādi	4.120
Nīlīvibhītakādi	4.132
Nimbatvagādi	4.88
Niśādi	4.66
Nūrādi	4.199
Nyagrodhādi	4.33
Nyagrodhādi	4.35
Nyagrodhādi	4.139
Oṭikuḷamp	4.6
Paccakuḷamp	4.9
Pañcasnehādi	4.102
Pankajādi	4.101
Pannakkandādi	4.57
Pāṅatpāṭhādi	4.61
Pārāvataḍi	4.202
Pārāvataśakṛtādi	4.209
Pariṅatasūraṅādi	4.175

Paruttiverādi	4.13
Paruvattoliyādi	4.25
Pāṣāṇādi	4.181
Pathyāmṛtādi	4.26
Paṭolādi	4.140
Perālādi	4.56
Perālādi	4.198
Perālilādi	4.192
Priyaṅgvādi	4.214
Puṅkhikādi	4.212
Puḷintoliyādi	4.184
Punarbhūvādi	4.154
Punarnavārkādi	4.161
Rajanyādi	4.81
Raktacandanādi	4.75
Raktacandanādi	4.193
Rocanādi	4.217
Śaṅkhacūrṇādi	4.162
Saindhavādi	4.100
Saindhavādi	4.164
Śamyākādi	4.63
Śāribādi	4.68
Sarjaniryāsādi	4.183
Sarṣapavijayādi	4.169
Śatadhautaghṛta	4.17
Śatāhvādi	4.207
Sevyādi	4.148
Śigrutvagādi	4.85
Sindūrādi	4.213
Śirīṣādi	4.51
Sitādi	4.37
Snuhyādi	4.42
Snuhyādi	4.71
Snukkāṇḍādi	4.47
Snukkṣīrādi	4.40
Śreṣṭhahānyādi	4.90
Śuktikādi	4.188
Śuṅṭhīśatāhvādi	4.91
Takarādi	4.147
Tālādi	4.149
Tāmarādi	4.38
Tāmbūlādi	4.177
Tilādi	4.32
Tilādi	4.224
Tilasarsapādi	4.21
Tintriṅikādi	4.201
Triphalādi	4.10
Triphalādi	4.41
Triphalāmārkavādi	4.145
Trivṛttejovatyādi	4.158
Turaṅgagandhādi	4.210

Turiśādi	4.55
Tutthagairikādi	4.204
Udumbarādi	4.36
Ummattādi	4.98
Uṅakkalariyādi	4.182
Ūrvārūpaṅcāṅgulādi	4.167
Utpalādi	4.195
Vacādi	4.128
Vacādi	4.229
Vacāharitakyādi	4.171
Vacāśvagandhādi	4.86
Varādi	4.29
Vayampādi	4.123
Veppādi	4.59
Veśavārādi	4.208
Vibhītakādi	4.173
Virakinverādi	4.110
Viśalyādi	4.107
Viśvārkādi	4.84
Yavādyādi	4.141
Yavasajarasādi	4.196

Ghṛtakhaṇḍa

Ambhastakrādi	5.60
Ampalattolādi	5.62
Apāmārgādi	5.29
Ardrakaghṛta	5.47
Aśvagandhādi	5.12
Aśvagandhādi	5.15
Balāvidāryādi	5.18
Bhṛṅgarājaghṛta	5.19
Brahmamahīruhādi	5.25
Brāhmīghṛta	5.63
Brāhmīghṛta	5.68
Brahmīghṛta	5.22
Candanādi	5.79
Chemparattīghṛta	5.16
Cirivilvādi	5.13
Dārvītvagādi	5.26
Daśamūlaghṛta	5.17
Daśasvarasaghṛta	5.45
Dhānvantaraghṛta	5.36
Dhātryādi	5.3
Drākṣādi	5.21
Drākṣādi	5.23
Dūrvādi	5.52
Dūrvādi	5.53
Ekanāyakaghṛta	5.35
Gandharvataila	5.43
Ghanādi	5.80

Gomayasvarasādi	5.72
Gopātmajādi	5.49
Guggulutiktakaghṛta	5.56
Guḷūcyādi	5.89
Hiṅgvādi	5.67
Hrīberādi	5.31
Indukāntaghṛta	5.59
Jātyādi	5.86
Jīvantyādi	5.77
Kalyāṇakaghṛta	5.1
Kāṭṭucunṭaghṛta	5.8
Ketakīghṛta	5.32
Kīrādi	5.88
Koṭiyāvaṇakkādi	5.7
Kṣīrīvrkṣādi	5.51
Kūsmāṇḍaghṛta	5.66
Kuṭacādi	5.27
Laśunādyaghṛta	5.42
Mahākalyāṇakaghṛta	5.69
Mahākalyāṇakaghṛta	5.2
Mahāmayūraghṛta	5.85
Mahāpañcagavyaghṛta	5.14
Mahātiktakaghṛta	5.55
Mastakādi	5.9
Mayūraghṛta	5.84
Mṛṇāḷaghṛta	5.5
Muttaṅgādi	5.92
Pañcagavyaghṛta	5.70
Pañcagavyaghṛta	5.74
Pañcāravindaghṛta	5.95
Pañcaśirīṣaghṛta	5.94
Pārantyādi	5.58
Pārāvatādi	5.93
Paṭolādi	5.76
Phalasarpiḥ	5.90
Punarnavaghṛta	5.46
Rāsnādi	5.61
Ratimallaghṛta	5.97
Sahasrapatraghṛta	5.10
Śaṅkhapuṣpyādi	5.73
Sārasvataghṛta	5.65
Sārasvataghṛta	5.75
Śaśavāśādi	5.6
Śatadhautaghṛta	5.37
Śatadhautaghṛta	5.48
Śatāvaryādi	5.91
Śatāvaryādi	5.96
Snukṣīraghṛta	5.44
Śuktisārādi	5.81
Sukumāraghṛta	5.40
Śūlīhataghṛta	5.41

Śuṅṭhīghṛta	5.30
Śuṅṭhīghṛta	5.87
Ṣadvindughṛta	5.82
Tiktakaghṛta	5.54
Traikaṇḍakādi	5.33
Vaiśvānaraghṛta	5.24
Vārāhyādi	5.4
Varaṇādi	5.78
Varijīvantyādi	5.83
Vastyāmayāntakaghṛta	5.34
Vidāryādi	5.11
Vyoṣādi	5.64
Yaṣṭīmadhukādi	5.20
Yaṣṭyādi	5.38

Cūrṇakhaṇḍa

Abhrakagandhakādi	6.57
Ajāyādi	6.75
Ajamojādi	6.36
Ajamojādi	6.54
Ajamojādi	6.105
Amṛtādi	6.2
Aśvagandhādi	6.32
Aśvagandhādi	6.99
Avipatticūrṇa	6.63
Ayomalādi	6.73
Ayorajādi	6.64
Brahmīrasādi	6.81
Chinnaruhādi	6.3
Cukkujīrakādi	6.65
Cukkutippalyādi	6.110
Devadārupalādi	6.18
Dhātryādi	6.82
Dhātryādi	6.118
Dīpyādi	6.17
Drākṣābhayādi	6.30
Dviguṇaguggulu	6.88
Dāḍimādi	6.20
Dāḍimādi	6.96
Elādi	6.15
Elādi	6.41
Eraṇḍabījādi	6.53
Gairikacūrṇa	6.5
Gopāṅganādi	6.80
Gṛhadhūrmacūrṇa	6.1
Gṛhadhūmādi	6.61
Gṛhadhūmādi	6.112
Guggulupañcapalacūrṇa	6.44
Guggulupañcapalam	6.114
Guḷūcīcūrṇa	6.97

Guḷūcyādi	6.35
Harītakyaḍi	6.103
Haṭhacūrṇa	6.85
Haṭhacūrṇa	6.89
Hiṅgūgrādi	6.51
Hiṅgutvagādi	6.58
Hiṅguvacādi	6.56
Illarakkaricūrṇa	6.101
Jāṭitakkolādi	6.23
Kākamācyādi	6.90
Kalyāṇakacūrṇa	6.28
Kaṇoṣaṇādi	6.25
Karaṅjabījādi	6.43
Kārpāsāsthyādi	6.29
Karpūrādi	6.14
Karpūrādi	6.113
Karpūravallīcūrṇa	6.86
Kaṭukkādi	6.46
Kaṭutilādi	6.48
Kaṭutippalyādi	6.39
Kayyonnyādi	6.68
Khadirādi	6.12
Kiṭṭādi	6.59
Kiṭṭādi	6.72
Koṭuvelyādi	6.74
Kṛṣṇādi	6.79
Kustumburūkalka	6.104
Lājādi	6.31
Madhukacūrṇa	6.100
Madhukacūrṇa	6.119
Magadhajādi	6.24
Maññaḷādi	6.22
Māṇimanthādi	6.66
Maricādi	6.33
Māśādicūrṇa	6.7
Nāgarādi	6.78
Nellikkādi	6.67
Nellikkādi	6.70
Nerttatippalyādi	6.109
Paḷamulakādi	6.40
Pāṇitalacūrṇa	6.19
Pārantīcūrṇa	6.87
Punarnavādi	6.76
Purāṇakiṭṭādi	6.71
Puṣyānugacūrṇa	6.11
Rājadrūmādi	6.84
Sahasrabhedikācūrṇa	6.13
Śaṅkhapadmakādi	6.8
Sarasijamakarandādi	6.4
Sarjaniryāsacūrṇa	6.9
Śaśāṅkarekhādi	6.92

Śatāvarīcūrṇa	6.6
Śaṭīcorakādi	6.27
Sindhūthhādi	6.50
Śṛṅgiverādi	6.77
Śṛṅgiverādi	6.37
Śubhādi	6.47
Śūlaharacūrṇa	6.62
Śuṅthīkaṇādi	6.26
Śuṅthīsauvarcalādi	6.34
Śuṅthyādi	6.49
Sūraṇādi	6.38
Suvarṇacūrṇa	6.107
Svayamguptādi	6.120
Tālīsapatrādi	6.21
Tippalyādi	6.94
Trikaṭukādi	6.45
Trikaṭukādi	6.52
Triphalācūrṇa	6.111
Triphalācūrṇa	6.115
Triphalādi	6.83
Vacācūrṇa	6.106
Vandākacūrṇa	6.91
Vārāhyādi	6.69
Viḷaṅgādi	6.98
Viḷaṅgādi	6.117
Viśvādi	6.108
Viśvailādi	6.10
Vyoṣacūrṇa	6.102
Vyoṣāgnyādi	6.42
Vyoṣailādi	6.55
Yavānyādi	6.16
Yavānyādi	6.95

Guḷikākhaṇḍa

Abhrakādi	7.20
Akṣabījādi	7.48
Amṛtādi	7.54
Aśvagandhādi	7.8
Bhallātakādi	7.26
Bhāskaracūrṇa	7.39
Candanādi	7.27
Candanādi	7.36
Candraprabhā	7.30
Candraprabhā	7.41
Candrodaya	7.55
Cīñcādi	7.15
Dantavarti	7.47
Dārvīvarādi	7.28
Dravavarti	7.33
Dviniśādi	7.44

Elippāṣāṇādi	7.1
Gairikaguḷikā	7.2
Godantādi	7.32
Godantādi	7.42
Harīṭakyādi	7.6
Harīṭakyādi	7.19
Hiṅguḷādi	7.18
Kalyāṇakaguḷikā	7.9
Karpūrādi	7.45
Karpūrādi	7.46
Karpūrasphaṭikādi	7.31
Khadirasārādi	7.52
Kimśukādi	7.13
Kiṭṭādi	7.16
Kumbhanikumbhādi	7.51
Magadhajādi	7.5
Maṅḍūravaṭaka	7.23
Maṅḍūravaṭaka	7.24
Maricādi	7.17
Nāgarādi	7.22
Nīrūryādi	7.12
Pathyāpunarnavādi	7.21
Phalatrāyādi	7.53
Saindhavādi	7.38
Śilāsaindhavādi	7.37
Sphaṭikādi	7.43
Sunetrī	7.34
Śuṅṭhyādi	7.3
Sūryaprabhā	7.14
Ṣaṅmākṣika	7.49
Tālīsapatrādi	7.4
Tāmrādi	7.35
Trivṛtkṛṣṇādi	7.11
Vairecanīguḷikā	7.10
Vaṭaśṛṅgyādi	7.7
Viḷaṅgādi	7.40
Viḷaṅgasārādi	7.25
Vimalā	7.29
Vyoṣādi	7.50

Lehakhanda

Candanādi	8.2
Citrakaguḷa	8.19
Daśamūlādi	8.7
Daśamūlāriṣṭa	8.11
Dvipaṅcamūlādi	8.18
Guḷārdraka	8.5
Hiṅgvādi	8.10
Kūsmāṅḍakarāsāyana	8.3
Nāḷikerarasāyana	8.9

Nāḷikerāsava	8.8
Pañcasāra	8.1
Pippalyādi	8.14
Puliṅkuḷamp	8.17
Pūtīkaraṅjādi	8.15
Pūtīvalkādi	8.16
Śatāvarīguḷa	8.12
Vilvādi	8.6
Vyāghryādi	8.4
Vyoṣādi	8.13

APPENDIX - V

HERBS IN YS

Abda	- See mustā
Abhayā	- <i>Terminalia chebula</i> Retz.
Abja	- See padma
Āḍhakī	- <i>Cajanus cajan</i> (Linn.) Millsp.
Āḍhya	- See cavya
Agaru	- <i>Aquilaria agallocha</i> Roxb.
Agni	- <i>Plumbago indica</i> Linn.
Agnimantha	- <i>Premna corymbosa</i> Rottl.
Aṅghri	- See agnimantha
Aṅkola	- <i>Alangium salvifolium</i> (Linn. f.) Wang.
Ajājī	- <i>Cuminum cyminum</i> Linn.
Ajamoja	- <i>Trachyspermum ammi</i> (L) Sprague
Ajjhatā	- <i>Phyllanthus debilis</i>
Akṣa	- <i>Terminalia bellerica</i> Roxb.
Ālābu	- <i>Lagenaria siceraria</i> (Mol.) Standley
Aḷi	- See bhr̥ṅgarāja
Āḷūpaka	- <i>Colocasia esculenta</i> (Linn.) Schott
Amalā	- See brāhmī
Āmalaka	- <i>Phyllanthus emblica</i> Linn.
Amaradāru	- See devadāru
Amarakāṣṭhā	- See devadāru
Āmaya	- See kuṣṭha
Ambaṣṭhā	- <i>Hibiscus cannabinus</i> Linn.
Ambhoda	- See mustā
Ambu	- See hr̥ībera
Ambuda	- See mustā
Amlavetasa	- <i>Solena amplexicaulis</i> (Lam.) Gandhi
Āmra	- <i>Magnifera indica</i> Linn.
Amṛtā	- <i>Tinospora cordifolia</i> (Willd.) Miers ex Hook.f. & Thoms.
Amṛtavallī	- See amṛtā
Amśumatī	- See pṛśniparṇī
Anala	- See agni
Anantā	- <i>Hemidesmus indicus</i> (Linn.) R. Br.
Aṅu	- See taṇḍula
Apāmārga	- <i>Achyranthes aspera</i> Linn.

Āragvadha	- <i>Cassia fistula</i> Linn.
Araḷu	- <i>Ailanthus excelsa</i> Roxb.
Āraṇyatuḷasī	- <i>Ocimum americanum</i> Linn.
Ārdraka	- <i>Zingiber officinale</i> Rosc. (fresh)
Arimeda	- <i>Acacia leucophloea</i> (Roxb.) Willd.
Ariṣṭa	- See nimba
Arka	- <i>Calotropis gigantea</i> (Linn.) R. Br.
Arkavallī	- See dinesāvallī
Aruṣkara	- See bhallātaka
Asana	- <i>Pterocarpus marsupium</i> Roxb.
Āsphota	- <i>Clitoria ternatea</i> Linn.
Aśvagandhā	- <i>Withania somnifera</i> (Linn.) Dunal
Aśvaghna	- <i>Nerium oleander</i> Linn.
Aśvakarṇa	- <i>Terminalia paniculata</i> Roth
Aśvattha	- <i>Ficus religiosa</i> Linn.
Atibalā	- <i>Sida rhombifolia</i> Linn.
Ativiṣā	- <i>Aconitum heterophyllum</i> Wall. Ex Royle
Ātmaguptā	- <i>Mucuna pruriens</i> (Linn.) DC
Auśadha	- See ativiṣā
Badara	- <i>Ziziphus Mauritiana</i> Lam.
Balā	- <i>Sida rhombifolia</i> Linn. ssp. <i>retusa</i> (Linn.) Borssum
Bāṇapuṅkha	- <i>Tephrosia purpurea</i> (Linn.) Pers.
Bhadrā	- <i>Aerva lanata</i> (Linn.) Juss. ex Schultes
Bhadradāru	- See devadāru
Bhadrikā	- See bhadrā
Bhallātaka	- <i>Semecarpus anacardium</i> Linn.
Bhāṅgī	- <i>Clerodendrum serratum</i> (Linn.) Moon
Bhramara	- See bhṛṅgarāja
Bhṛṅga	- See bhṛṅgarāja
Bhṛṅgarāja	- <i>Eclipta prostrata</i> (Linn.) Linn.
Bhṛṅgī	- <i>Clerodendrum serratum</i> L. Moon
Bhūmitāla	- See musalī
Bhūnimba	- <i>Andrographis Paniculata</i> Nees
Bhūrja	- <i>Betula utilis</i> D. Don
Bījapūra	- <i>Citrus medica</i> Linn.
Bimbī	- <i>Coccinia grandis</i> (Linn.) Voigt.
Brahmamahīruha-	See palāśa
Brāhmī	- <i>Bacopa monnieri</i> (Linn.) Pennel
Bṛhatī	- <i>Solanum anguivi</i> Lam.
Campaka	- <i>Michelia champaka</i> Linn.
Candana	- <i>Santalum album</i> Linn.
Caṇḍā	- <i>Costus speciosus</i> (Koenig ex Retz.) J. E. Smith

Capalā	- See pippalī
Cārṅgerī	- <i>Oxalis corniculata</i> Linn.
Cavikā	- See hastipippalī
Cavya	- <i>Piper brachystachyum</i> Wall.
Chadana	- <i>Santalum album</i> L.
Chinnaruhā	- See amṛtā
Ciñcā	- <i>Tamarindus indica</i> Linn.
Cirivilva	- <i>Holoptelia integrifolia</i> (Roxb.) Planch.
Citraka	- See agni
Cūtāsthi	- See āmra
Dāḍima	- <i>Punica granatum</i> Linn.
Dahana	- See agni
Dantī	- <i>Baliospermum montanum</i> (Willd.) Muell. –Arg.
Darbhā	- <i>Desmostachya bipinnata</i> (Linn.) Stapf
Dāru	- See devadāru
Dārvī	- <i>Coscinium fenestratum</i> (Gaertn.) Colebr.
Devadāru	- <i>Cedrus deodera</i> (Roxb. ex D. Don) G. Don
Dhanañjaya	- <i>Terminalia arjuna</i> (Roxb. ex DC) Wight & Arn
Dhānyaka	- <i>Coriandrum sativum</i> Linn.
Dhātakī	- <i>Woodfordia fruticosa</i> (Linn.) Kurz
Dhātrī	- See āmalaka
Dhurdhūra	- <i>Datura metel</i> Linn.
Dhyāmaka	- <i>Cymbopogon martini</i> (Roxb.) Wats
Dineśavallī	- <i>Ventilago maderaspadana</i> Gaertn.
Dīpyaka	- <i>Trachyspermum ammi</i> (Linn.) Sprague
Drākṣā	- <i>Vitis vinifera</i> Linn.
Droṇa	- <i>Leucas aspera</i> Spreng
Durālabhā	- <i>Tragia involucrata</i> Linn.
Dūrvā	- <i>Cynodon dactylon</i> (Linn.) Pers.
Dusparśaka	- See durālabhā
Dusprk	- See durālabhā
Dvīpī	- See agni
Ekanāyaka	- <i>Salacia prinooides</i> DC
Elā	- <i>Elettaria cardomomum</i> Maton
Elavāluka	- <i>Prunus avium</i> Linn.
Eḷakaja	- See tagara
Eraṇḍa	- <i>Ricinus communis</i> Linn.
Gajopakulyā	- See hastipippalī
Gandharvahasta-	See eraṇḍa
Gaṇḍīra	- <i>Cayratia carnosia</i> (Wall. ex Wight.) Gagnep.
Gāyatrī	- See khadira
Ghana	- See mustā
Ghoṇḍāphala	- <i>Ziziphus mauritiana</i> Lam.
Girikarṇikā	- <i>Clitoria ternatea</i> Linn.

Gokṣura	- <i>Tribulus terrestris</i> Linn.
Guggulu	- <i>Commiphora mukul</i> (Hook. ex Stocks) Engl.
Guḷūcī	- See amṛtā
Guñjā	- <i>Abrus precatorius</i> Linn.
Haimavatī	- <i>Acorus grameneus</i> Soland.
Hareṇu	- <i>Vitex agnus-castus</i> Linn.
Haridrā	- <i>Curcuma longa</i> Linn.
Harītakī	- See abhayā
Hastipippalī	- <i>Scindapsus officinalis</i> (Linn.) Schott
Haṭha	- See dhātrī
Hirṅgu	- <i>Ferula asafetida</i> Linn.
Himsrā	- <i>Capparis decidua</i> (Forsk.) Edgew.
Hiriberikā	- See hrībera
Hrībera	- <i>Plectranthus vettiveroides</i> (Jacob) Singh & Sharma
Ikṣu	- <i>Saccarum officinarum</i> Linn.
Ikṣvāku	- <i>Lagenaria siceraria</i> (Mol.) Standley
Indravallī	- <i>Cardiospermum halicacabum</i> Linn.
Indravāruṇī	- <i>Cucumis trigonus</i> Roxb.
Indravṛkṣa	- <i>Holarrhena pubescens</i> (Buch. -Ham.) Wallich ex Don.
Indrayava	- See indravṛkṣa
Jala	- See hrībera
Jalada	- See mustā
Jalavāha	- See mustā
Jambīra	- <i>Citrus limon</i> (Linn.) Burm.f.
Jambū	- <i>Syzygium cumuni</i> (Linn.) Skeels
Jātīkusuma	- <i>Jasminum grandiflora</i> DC
Jātīphala	- <i>Myristica fragrans</i> Houtt. (Nutmeg)
Jīmūta	- <i>Luffa echinata</i> Roxb.
Jīraka	- <i>Cuminum cyminum</i> Linn.
Jīvaka	- <i>Malaxis acuminata</i> D. Don
Jīvantī	- <i>Holostemma ada-kodien</i> Schultes
Joṅgaka	- See agaru
Jvalana	- See agni
Jyotiṣka	- See agni
Jyotiṣmatī	- <i>Celastrus paniculatus</i> Willd.
Kaccūra	- <i>Tragia involucrata</i> Linn.
Kadaḷī	- <i>Musa paradisiaca</i> Linn.
Kadru	- See palāśa
Kaiḍarya	- <i>Corchorus caspularis</i> Linn.
Kākajaṅghā	- <i>Peristrophe bicaliculata</i> Nees.
Kākamācī	- <i>Solanum nigrum</i> Linn.
Kākoḷī	- <i>Fritillaria roylie</i> Hook.f.
Kalañja	- <i>Nicotiana tabacum</i> Linn.

Kālānusārī	- <i>Trigonella foenum-graecum</i> Linn.
Kaleyaka	- <i>Santalum album</i> Linn.
Kampilya	- <i>Mallotus philippensis</i> (Lam.) Muell.-Arg.
Kanyā	- See kumārī
Kaṇā	- See māgadhī
Kapikacchu	- See ātmaguptā
Karañja	- <i>Pongamia pinnata</i> (Linn.) Merr.
Kāraskara	- <i>Strychnos nux-vomica</i> L
Karavīra	- <i>Nerium oleander</i> Linn.
Karkandhu	- <i>Ziziphus oenoplia</i> (Linn.) Mill.
Kārpāsa	- <i>Gossypium arboretum</i> Linn.
Karpūra	- <i>Cinnamomum camphora</i> (Linn.) Presl
Kāśā	- <i>Saccharum spontaneum</i> Linn.
Kāsaghna	- <i>Cassia occidentalis</i> Linn.
Kāsaharī	- See kāsaghna
Kāseru	- <i>Scirpus kysoor</i> Roxb.
Kāšmarya	- <i>Gmelina arborea</i> Roxb.
Kataka	- <i>Strychnos potatorum</i> Linn.
Kaṭphala	- <i>Myrica nagi</i> Thunb.
Kaṭukā	- <i>Abelmoschus moschatus</i> Medikus
Kaṭurohiṇī	- <i>Picrorhiza scrophulariiflora</i> Pennell
Kaṭvaṅga	- <i>Ailanthus excelsa</i> Roxb.
Kauntī	- See cavya
Kerī	- See nāḷikera
Ketakī	- <i>Pandanus odoratissimus</i> Roxb.
Khadira	- <i>Acacia katechu</i> (Linn.f.) Willd.
Kimśuka	- <i>Erythrina variegata</i> Linn.
Kirātatikṭaka	- <i>Andrographis paniculata</i> (Burm.f.) Wall. ex Nees
Kīṭāri	- See viḷaṅga
Kola	- <i>Ziziphus mauritiana</i> Lam.
Koraṇḍa	- See saḥacara
Kośātakī	- <i>Luffa acutangula</i> (Linn.) Roxb.
Kovidāra	- <i>Bauhinia purpurea</i> Linn.
Kramuka	- <i>Areca catechu</i> Linn.
Kṛmijit	- See viḷaṅga
Kṣapā	- See haridrā
Kṣīrakākoḷī	- <i>Lilium Polyphylum</i> D. Don
Kuberākṣī	- <i>Hygrophila auriculata</i> Heine
Kucandana	- <i>Pterocarpus sentalinus</i> Linn.
Kuṅkuma	- <i>Crocus sativus</i> Linn.
Kulattha	- <i>Macrotyloma uniflorum</i> (Lam.) Verdc.
Kumārī	- <i>Aloe barbadensis</i> Mill.
Kumuda	- <i>Nymphaea alba</i> Linn.

- Kuśa - *Desmostachya bipinnata* Stapf.
 Kūsmāṇḍa - *Benincasa hispida* (Thunb.) Cohn.
 Kuṣṭha - *Saussurea lappa* C. B. Clarke
 Kuṭaca - *Holarrhena pubescens* (Buch.-Ham.)
 Lāṅgalikā - *Gloriosa superba* Linn.
 Lāmajja - *Vetiveria zizanioides* (Linn.) Nash
 Laśuna - *Allium sativum* Linn.
 Lavaṅga - *Syzygium aromaticum* (Linn.) Merrill & Perry
 Lodhra - *Symplocos cochinchinensis* (Lour.) Moore
 Madana - *Catunaregum spinosa* (Thunb.) Tirvengadam
 Madayantī - *Lawsonia inermis* Linn.
 Madhuka - *Glycyrrhiza glabra* Linn.
 Madhūka - *Madhuca longifolia* (Koenig) MacBride
 Madhūlikā - *Elusine coracana* (Linn.) Gaertn.
 Madhuparnī - *Tinospora cordifolia* (Willd.) Miers ex Hook.f. & Thoms
 Madhuyasṭikā - *Glycyrrhiza glabra* Linn.
 Māgadhī - See pippalī
 Māgadhikā - See pippalī
 Mahauṣadha - See nāgara
 Mālatī - See jātīkusuma
 Malayaja - See candana
 Māmsī - *Nardostachys grandiflora* DC.
 Mañjiṣṭhā - *Rubia cordifolia* Linn.
 Maṇḍūkarnī - *Centella asiatica* (Linn.) Urban.
 Marica - *Piper nigrum* Linn.
 Mārkava - See bhṛṅgarāja
 Māṣa - *Vigna mungo* (Linn.) Hepper
 Māṣaparnī - *Vigna radiata* (Linn.) Wilczek var. *sublobata* (Roxb.)
 Verdc.
 Matsyākṣī - *Alternanthera sessilis* L. DC
 Mātuḷuṅga - *Citrus medica* Linn.
 Mayūraka - *Achyranthes aspera* Linn.
 Medā - *Polygonatum Verticillatum* Ali
 Moca - *Musa paradisiacal* Linn.
 Mr̥dvīkā - See drākṣā
 Mr̥ṇālavisa - See padmakesara
 Mr̥ṇāḷa - See padma
 Mudga - *Vigna radiata* (Linn.) Wilczek
 Mudgaparnī - *Vigna pilosa* Baker
 Munivṛkṣa - See agaru
 Mūrvā - *Chonemorpha fragrans* (Moon) Alston
 Musalī - *Curculigo orchioides* Gaertn.
 Mustā - *Cyperus rotundus* Linn.

- Nāgabalā - *Sida cordata* (Burm.f.) Borssum
Nāgakusuma - See nāgapuṣpa
Nāgapuṣpa - *Mesua nagassarium* (Burm.f.) Kosterm.
Nāgara - *Zingiber officinale* Rosc.
Nāgavallī - See tāmbūla
Naktamālā - *Pongamia pinnata* Pierre
Nālikera - *Cocos nucifera* Linn.
Nicuḷa - *Barringtonia acutangula* (Linn.) Gaertn.
Nīlinī - *Indigofera tinctoria* Linn.
Nīlotpala - *Nymphaea stellata* Willd.
Nimba - *Azadirachta indica* A. Juss.
Nirguṇḍī - *Vitex negundo* Linn.
Nīśā - See haridrā
Nyagrodha - *Ficus benghalensis* Linn.
Padma - *Nelumbo nucifera* Gaertn.
Padmaka - *Prunus cerasoides* D. Don
Padmakesara - *Nelumbo nucifera* Gaertn. (stamens)
Palāśa - *Butea monosperma* (Linn.) Kuntze.
Pañcāṅgula - *Ricinus communis* Linn.
Pārantī - *Ixora coccinea* Linn.
Pāribhadrikā - *Erythrina variegata* Linn.
Parpaṭa - *Hedyotis corymbosa* (Linn.) Lam.
Parūśaka - *Grewia asiatica* Linn.
Pāṣāṅakabheda- *Rotula aquatica* Lour.
Pathyā - See abhayā
Paṭola - *Trichosanthes lobata* Roxb.
Patra - *Cinnamomum tamala* Nees & Ebern.
Pattaṅga - *Caesalpinia sappan* Linn.
Pāṭalā - *Stereospermum colais* (Buch.-Ham.ex Dillw.) Mabberley
Pāṭhā - *Cyclea peltata* (Lam.) Hook.f. & Thoms.
Paṭola - *Trichosanthes lobata* Roxb.
Payasyā - *Lilium pollyphyllum* D. Don
Phalgu - *Ficus hispida* Linn.f.
Picumanda - See nimba
Pīlu - *Salvadora persica* Linn. var. *wightiana* Verdc.
Pippalī - *Piper longum* Linn.
Pippalīmūla - See pippalī
Pīvarī - See śatāvarī
Pḷakṣa - *Ficus microcarpa* Linn.f.
Prasāriṇī - *Merremia tridentata* (Linn.) Hallier f. ssp. *tridentata*
Priyaṅgu - *Callycarpa macrophylla* Vahl
Pṛśniparṇī - *Desmodium gangeticum* (Linn.) DC
Punarbhū - See punarṇava

- Punarnava - *Boerhaavia diffusa* Linn.
Punnāga - *Calophyllum inophyllum* Linn.
Puṣkara - *Inula racemosa* Hook. f.
Pūtīkā - *Holoptelia integrifolia* Planch.
Rajanī - See haridrā
Rajatāri - *Mussaenda frondosa* Linn.
Raktacandana- *Pterocarpus santalinus* Linn. f.
Rāmaṭha - See hiṅgu
Rāsnā - *Alpinia galanga* (Linn.) Willd.
Rasona - See laśuna
Ravi - See arka
Rohītaka - *Aphanamixis polystachya* (Wall.) Parker
Ṛddhi - *Habenaria edgeworthii* Hook. f. ex Collett.
Rṣabhaka - *Malaxis muscifera* (Lindley) Kuntze
Śabara - See lodhra
Śābaralodhra - *Symplocos racemosa* Roxb.
Sahacara - *Barleria prionitis* Linn.
Sahadevī - *Vernonia cinerea* (Linn.) Less.
Śākhoṭa - *Stebulus asper* Lour.
Śakravallī - See indravallī
Śalmalī - *Bombax ceiba* Linn.
Śālūka - *Nelumbo nucifera* Gaertn. (Rootstalk)
Samaṅgā - *Mimosa pudica* Linn.
Śamyāka - See āragvadha
Saptalā - *Euphorbia pilosa* Linn.
Saptaparṇa - *Alstonia scholaris* R. Br.
Saraḷā - *Operculina turpethum* (Linn.) Silva Manso
Śarapuṅkha - See bāṅapuṅkha
Śāribā - *Hemidesmus indicus* R. Br.
Sarjaniryāsa - See sarjarasa
Sarjarasa - *Vateria indica* Linn. (Gum resin)
Sarjja - *Vateria indica* Linn.
Sarṣapa - *Brassica juncea* Czern. & Coss.
Śatāhvā - *Anethum graveoles* Linn.
Śatapuṣpā - See śatāhvā
Śatāvarī - *Asparagus racemosus* (Willd.)
Śatī - *Hedychium spicatum* Ham. ex Smith
Siddhārtha - *Brassica alba* Boiss.
Śigru - *Moringa oleifera* Lam.
Simhī - See bṛhatī
Śirīṣa - *Albizia lebeck* (Linn.) Benth
Sitasarṣapa - *Brassica alba* Boiss.
Snuhī - *Euphorbia neriifolia* Linn.

Snuk	- See snuhī
Sphoṭyābhujāṅga-	<i>Rhaphidophora laciniata</i> (Burm.f) Merr.
Sphūrja	- <i>Diospyros malabarica</i> (Desr.) Kostel.
Śrāvaṇī	- <i>Sphaeranthus indicus</i> Linn.
Śreṣṭhā	- See pṛśniparṇī
Śreyasī	- See hastipippalī
Śrīdāru	- See vilva
Śrīkaṇṭha	- See candana
Śrīphala	- See dhātrī
Śrīvāsaka	- <i>Pinus roxburghii</i> Sarj.
Śrīveṣṭaka	- <i>Pinus roxburghii</i> Sarg. (Gum resin)
Śṛṅgī	- <i>Pistacia integerrima</i> Stewart ex Brandis (Galls)
Śṛṅgivera	- <i>Zingiber officinale</i> Rosc.
Sthirā	- See pṛśniparṇī
Śukanāsā	- <i>Corallocarpus epigaeus</i> Benth. ex Hook. f.
Śuṅṭhī	- See nāgara
Sūpyaparṇī	- See māṣaparṇī
Suradruma	- See devadāru
Sūraṇa	- <i>Amorphophallus paeoniifolius</i>
Surasī	- See tuḷasī
Suṣavī	- <i>Calycopteris floribunda</i> Lam.
Śvadamṣṭrā	- <i>Mucuna pruriens</i> (Linn.) DC
Svayamguptā-	See ātmaguptā
Śyāmā	- <i>Operculina turpethum</i> (Linn.) Silva Manso (black)
Syonāka	- <i>Oroxylum indicum</i> Vent.
Ṣaṭpada	- See bhṛṅgarāja
Tagara	- <i>Valeriana jatamansi</i> Jones
Takkola	- <i>Illicium verum</i> Hook.f.
Tāla	- <i>Borassus flabellifer</i> Linn.
Tālīsa	- <i>Abies spectabilis</i> (D Don) Mirb
Tamāla	- See dāḍima
Tāmalakī	- <i>Phyllanthus amarus</i> Schum. & Thonn.
Tāmbūla	- <i>Piper betle</i> Linn.
Taṇḍula	- <i>Oryza sativa</i> Linn.
Taskara	- See kaccūra
Tejovatī	- <i>Zanthoxylum budrunga</i> Wall. ex DC
Tekarāja	- See bhṛṅgarāja
Tīkṣṇagandhā-	See vacā
Tikta	- See paṭola
Tilaruha	- <i>Sesame indicum</i> Linn.
Tintriṇī	- See ciñcā
Toya	- See hrībera

Toyada	- See mustā
Trāyamāṇā	- <i>Gentiana kurroo</i> Royle
Trāyantikā	- See trāyamāṇā
Trikaṇḍaka	- <i>Tribulus terrestris</i> Linn.
Tripādī	- <i>Desmodium triflorum</i> Linn. DC.
Trivṛṭ	- <i>Operculina turpethum</i> (Linn.) Silva Manso
Tuṅgadruma	- See nāḷikera
Tukā	- <i>Maranta arundinacea</i> Linn.
Tuḷasī	- <i>Ocimum tenuiflorum</i> Linn.
Tumburu	- <i>Zanthoxylum armatum</i> DC
Tvak	- <i>Cinnamomum verum</i> Presl.
Udaka	- See hrībera
Udīcya	- See uśīra
Udumbara	- <i>Ficus racemosa</i> Linn.
Upakulyā	- See pippalī
Upodakā	- <i>Basella alba</i> var. <i>rubra</i> (Linn.) Stewart
Ūrubu	- See eraṇḍa
Urupūga	- <i>Ricinus communis</i> Linn.
Ūrvāru	- <i>Cucumis sativus</i> Linn.
Uśīra	- <i>Vetiveria zizanioides</i> (Linn.) Nash
Ūṣaṇa	- See pippalī
Utpala	- <i>Nymphaea alba</i> Linn.
Vacā	- <i>Acorus calamus</i> Linn.
Vaḍrailā	- <i>Amomum subulatum</i> Roxb.
Vahni	- See agni
Vaidehī	- See pippalī
Vaijayantī	- <i>Premna corymbosa</i> Rottl.
Vājigandhā	- See aśvagandhā
Vākucikā	- <i>Psoralea corylifolia</i> Linn.
Vālaka	- See ambu
Vamśapatra	- <i>Bambusa arudinacea</i> (Retz.) Willd.
Vandāka	- <i>Dendrophthoe falcata</i> (Linn.f.) Etting.
Varā	- See haridrā
Vārāhī	- <i>Dioscorea bulbifera</i> Linn.
Vāri	- See śatāvarī
Variṣṭha	- <i>Plectranthus vettiveroides</i> (Jacob) Singh & Sharma
Vaṇṇavatī	- See haridrā
Vaṣābhū	- <i>Boerhaavia diffusa</i> Linn.
Vārtā	- <i>Solanum menongenia</i> Linn.
Vārtākinī	- See vārtā
Varuṇa	- <i>Crataeva manga</i> (Lour.) DC
Vāśā	- <i>Justicia beddomei</i> (Clarke) Bennet
Vasuka	- <i>Spermocoe hispida</i> Linn.
Vatsanābha	- <i>Aconitum napellus</i> Linn.

Vaṭa	- <i>Ficus benghalensis</i> Linn.
Vetasa	- <i>Homonoia riparia</i> Lour.
Vibhītakī	- See akṣa
Vidāri	- <i>Pueraria tuberosa</i> DC
Vilva	- <i>Aegle marmelos</i> (Linn.) Corr.
Vīḷaṅga	- <i>Embelia ribes</i> Burm.f.
Viśālā	- <i>Citrullus colocynthis</i> (Linn.) Schrader
Viśalyā	- <i>Gloriosa superba</i> Linn.
Viśva	- See nāgara
Viṣāṇī	- See vṛścikāḷī
Viṣṇukrāntā	- <i>Evolvulus alsinoides</i> (Linn.) Linn.
Vṛddhi	- <i>Habenaria intermedia</i> D. Don
Vṛścikāḷī	- <i>Heliotropium indicum</i> Linn.
Vṛścīva	- <i>Boerhaavia verticillata</i> Poiret
Vṛṣa	- See vāśā
Vṛṣatparṇī	- See ākhukarṇī
Vyāghrī	- See bṛhatī
Yaṣṭī	- <i>Glycyrrhiza glabra</i> Linn.
Yaṣṭimadhu	- See Yaṣṭī
Yava	- <i>Hordeum vulgare</i> Linn.
Yavānī	- <i>Trachyspermum ammi</i> (Linn.) Sprague
Yavāṣa	- <i>Fagonia cretica</i> Linn.
Yavāṣaka	- See yavāṣa
Yūthī	- <i>Jasminum auriculatum</i> Vahl

Malayalam names

Aḷaccempu	- See āḷūpaka
Ampaḷam	- See ambaṣṭhā
Amulpari	- <i>Rauvolfia serpentina</i> (Linn.) Benth.ex Kurz
Ānakkūṇu	- <i>Agaricus campestris</i> Linn.ex Fries
Ānapparuva	- <i>Pothos scandina</i>
Ārukāl	- See bhṛṅgarāja
Atti	- See udumbara
Āṭaloṭakam	- See vāśā
Āvaṇakku	- See eraṇḍa
Āvil	- See cirivilva
Aviyan	- <i>Papaver somniferum</i> Linn.
Cemprāvalli	- <i>Vitis indica</i>
Ceru	- See bhallātaka
Cerupūḷa	- See bhadṛā

Ceṛupoḷa	- See bhadrā
Cetti	- See pārantī
Cukku	- See nāgara
Cuḷli	- See kuberākṣī
Cura	- See ikṣvāku
Erikku	- See arka
Ilanta	- See badara
Iñci	- See ādraka
Irippa	- See madhūka
Iruveli	- See hrībera
Īśvaranmūlī	- <i>Aristolochia indica</i> Linn.
Itti	- See pḷakṣa
Ittiḷ	- See Vandāka
Kaḷli	- See snuhī
Kamuku	- See kramuka
Kañcāvu	- <i>Kaempferia galanga</i> L.
Kaṅṅikkūrkkil	- <i>Coleus ambonicus</i> Lour.
Kāñṅiram	- See kāraskara
Karantakālī	- See kākamācī
Karimpu	- See ikṣu
Kārttoṭṭi	- <i>Hugonia mystax</i> Linn.
Kaṛuka	- See dūrvā
Kattāḷa	- See kumārī
Kaṭalāṭi	- See apāmārga
Kāṭṭucena	- <i>Arisaema tortuosum</i>
Kāṭṭumuḷaku	- See cavya
Kāṭṭutippali	- See pippalī
Kaṭukka	- See abhayā
Kāyam	- See hiṅgu
Kayyonni	- See bhṛṅgarāja
Koḷuppa	- <i>Portulaca oleracea</i> Linn.
Konna	- See āragvadha
Koṭittūva	- See durālabhā
Koṭṭam	- See kuṣṭha
Koṭṭatteṅgā	- See naḷikera
Kumpaḷam	- See kūsmāṇḍa
Kunni	- See guṅjā
Kūrmuḷlu	- <i>Canthium parviflorum</i> Lam.
Kuṛuntoṭṭi	- See balā
Kūva	- See tukā
Kūvaḷam	- See vilva
Māṅgānāṛi	- <i>Limnophila aromatica</i> (Linn.) Merr.
Mailāñci	- See madayantī

Māñci	- See mamsī
Maññal	- See haridrā
Maroṭṭi	- <i>Hydnocarpus laurifolia</i> (Dennst.) Sleumer
Māvila	- See āmra
Mentonni	- See viśalyā
Mukkāppīram-	<i>Mukiya maderaspatana</i> Linn. Roem
Muḷaku	- See marica
Muḷayila	- See vamsāpatra
Muriñña	- See śigru
Murikku	- See kimśuka
Mutakku	- See vidārī
Muttañña	- See abda
Nallajīrakam	- See jīraka
Ñāḷal	- See priyaṅgu
Nannāri	- See śāribā
Nārañña	- See jambīra
Naṛunīnti	- See śāribā
Nelli	- See dhātrī
Nocci	- See nirguṇḍī
Pāccotti	- See lodhra
Pakalon	- See arka
Panaviral	- See tāla
Paninīr	- <i>Rosa centifolia</i> Linn.
Parutti	- See kārpāsa
Paruva	- See śākhoṭa
Pārvaḷli	- See śāribā
Paśupāsi	- <i>Myristica malabarica</i> Lam.
Pāṭa	- See pāṭhā
Pāvattā	- <i>Morinda pubescens</i> J. E. Smith
Pecciññā	- See kośātakī
Peḷu	- <i>Careya arborea</i> Roxb.
Peruñkurumpa-	See mūrvā
Piccakam	- See mālatī
Pūgavāñyan	- See śrāvaṇī
Puññu	- See karañja
Puḷi	- See ciñcā
Puḷiyāṛal	- See cārñgerī
Puṭayāvu	- See sphoṭyābhujāṅga
Rāmaccam	- See uśīra
Takara	- See tagara
Tāmara	- See padma
Tamiḷāma	- See punarnava

Teṅga	- See nāḷikera
Tettamparal	- See kataka
Tippali	- See pippalī
Tṛttuvā	- See tuḷasī
Tumpa	- See droṇā
Tuṭarī	- See karkandhu
Tūva	- See durālabhā
Uḷḷi	- See laśuna
Uḷiñña	- See indravallī
Uḷunnu	- See māṣa
Ummattu	- See dhurdhūra
Vāḷa	- See rambhā
Varaṭṭumaññaḷ	- See haridrā
Vayalccuḷḷi	- See kuberākṣī
Vayampu	- See vacā
Vellari	- See ūrvāru
Veḷḷila	- See rajatāri
Veppu	- See nimba
Veṭṭi	- See sābaralodhra
Viḷyāl	- See viḷaṅga

PART C

Translation of *Yogasārasamgraha*

YOGASĀRASAMGRAHA

1. KAṢĀYAKHAṆḌA

1. Let Him, the almighty, who with his own hand enjoys the collection of fresh stalks of excellent sugarcane curiously and deliciously, attain propitiousness.¹

2. Compendium of the entire recipe in the route of administration is written by Vāsudeva, who desires the course of treatment.

3-4. Certain (physicians) treat diseases with decoctions, certain with khaḷas, certain with medicated oils, certain with medicated ghees, certain with powders, certain others with tablets, certain with linctuses, certain with enema etc, and certain others are renowned for siddha medicine, gems, mystic spells and rejuvenators.

Ṣaḍaṅga

5. Water, obtained by boiling well with ghana, candana, śuṅṭhi, ambu, parpaṭa, uśīra and self-cooled is beneficial for them (those who have fever). This is digestive and alleviative of excessive thirst and fever.

Māvilañeṭṭyādi

6. The stalk of mango leaf, sugarcane, parched paddy, dry ginger, vilva and balā – decoction of them is digestive and pacifies fever.

¹ Reference to Gaṇapati

Cukkucuṇḍādi

7. Taking of the boiled water of the seven, i.e., nāgara, kirāta, amṛtā, vāśā, root of duṣpṛk, jalada and parpaṭa, which is reduced to 17 kāṇas, is good in pacifying fever.

Ceriyakirātādi

8. Intake the decoction of nāgara, kirāta, amṛtā, and mustā. This well boiled decoction, known as ceriyakirātādi, is digestive and destructive of fever.

Drākṣādi

9. If the hot infusion or cold infusion of drākṣā, madhūka, madhuka, lodhra, kāṣmarya, śāribā, mustā, āmalaka, hrībera, padmakesara, padmaka, mṛṇāḷa, candana, uśīra, nīlotpala, and parūṣaka, which is made fragrant with the flower of jātī is taken along with honey, sugar candy and parched paddy; it shall overpower fever caused by the predominance of vāta and pitta; alcoholism, vomiting, syncope, burning sensation, fatigue, giddiness, upward internal haemorrhage, excessive thirst and jaundice.

Nāgarādi

10. Water derived by boiling with nāgara, amṛtā and harītakī in the proportion of one, two and four respectively and sugar added, destroys fever due to the disequilibria of the three humours.

Mṛdvīkādi

11. Decoction or cold infusion made of mṛdvīkā, candana, uśīra, śāribā, and ambuda can be taken for pacifying fever with burning sensation.

Āraṇyatuḷasyādi

12. Decoction of the root of wild tuḷasī, viṣṇukrāntā and mahauṣadha, immediately cures cold intermittent fever.

Bhārṅgyādi

13. Decoction of bhārṅgī, abda, parpaṭaka, dhanvayavāṣa, viśva, bhūnimba, kuṣṭha, kaṇa, simhī and amṛtā shall destroy chronic fever, fever raising twice a day, remittent fever and quotidian along with tertian and quartan.

Pāṭhādi

14. Boiled water of pāṭhā, guḷūcī, ghana, parpaṭa, abda, bhūnimba, viśva and indrayava can be taken with respect by those who suffer from fever and diarrhea so as nectar is taken by heavenly people.

Candanośīrādi

15. Decoction of candana, uśīra, jalada, lāja, mudga, kaṇā and yava being soaked for overnight in the water of balā is a destroyer of haemorrhagic disease.

Musalīkhadirādi

16. If one takes the decoction of musalī, khadira, āmalaka, trikaṇḍa, jambū and varī along with honey, early in the morning, it will efface menorrhagia and gonorrhoea.

Balābṛhatyādi

17. Boiled water of balā, bṛhatī, the dual amśumatī and vārtā mixed with kṛṣṇāparāga is excellent in eliminating tubercular cough.

Vidāryādi

18. Vidāri, pañcāṅgula, vṛścikāḷī, vṛścīva, devāhvaya, sūpyaparnī, kaṇḍūkarī, dual pañcamūlas viz. jīvanapañcamūla and hrasvapañcamūla, gopasutā and tripādī – decoction of them known as vidāryādi is wholesome to heart, bulk promotive and anti-vatapitta. This group also cures emaciation, chlorosis, body ache, stertorous breathing and cough.

Bhārngīkaṇādi

19. Decoction of bhārngī, kaṇā, kāsaharī, haridrā, vāśā, amṛtā, nāgara and dhānyaka mixed with the powder of steel overpowers the extremely increased dyspnoea instantaneously.

Daśamūlaviśvādi

20. Daśamūla, viśva and laśuna being well cooked, milk added and reduced to the quantity of milk destroys hiccough quickly as shyness is discarded by love.

Vyoṣāgnyādi

21. Decoction of vyoṣa, agni, cavikā, pathyā and bhārngī along with honey is a pacifier of lassitude of voice, depressed digestive power, cough and dyspnoea.

Āmrpallavādi

22. Decoction of tender mango leaf with its stalk, vilva, lāja, ārdra and ikṣu, together with honey cures vomiting and anorexia.

Cavikādi

23. Decoction of cavikā, root of pippalī, marica, auśadha and jīraka with vilva keeps off aversion for food.

Vilvādi

24. If the patient takes the water boiled with vilva, dhānyaka, balā, mahauṣadha, lāja and mudga along with sugar, it will strike out vomiting even if produced by vāta, pitta and kapha.

Vilvamūlādi

25. Well-cooked decoction of the root of vilva along with lāja, honey and sugar and to which the juice of mātuḷuṅga is added, destroys vomiting.

Dhānyākādi

26. In order to overpower the diseases of heart, stroke of vital part, paralysis of limbs and chest pain which are originated from pitta, the decoction of dhānyāka, śunthī, root of laghupañcamūla and balā shall be taken.

Kustumbarīnāgarādi

27. Decoction of kustambarī, nāgara, parpaṭa, ambu, jambū, pravāḷa etc., which is get old, shall be taken along with honey in the morning to overpower excessive thirst because of effort.

Mṛdvīkādi

28. Decoction or cold infusion of mṛdvīkā, madhuka, madhūka, pippalī, kharjūra, malayaja, śāribā, abda, lāja and uśīra shall repudiate thirst, syncope, intoxication and madness.

Dusparśakādi

29. Pāṭhā along with any one of dusparśaka, vilva, yavānī or nāgara or with all of them destroys the disease piles.

Gandharvahastādi

30. Decoction of gandharvahasta, cirivilva, hutāśa, viśvā, pathyā, punarnava, yavāśaka and bhūmitāla can be taken along with saindhava and jaggary for the cure of rheumatism, for promoting digestive fire and taste and for easy motion.

Tītūvādi

31. Decoction gets from boiling milk with tītuvā (not clear), punarnava, viśva and timita (not clear) destroys piles and motion with worms.

Nīrcīrādi

32. Cook kaḷabhī in the bran water and after paste it with gingili oil in anus and steam with khaḷa. It is good in pacifying piles.

Abhayādi

33. If the boiled water of abhayā, trivṛt and kulattha mixed with powder of pippalī is taken along with citrā oil, it will cure the abdominal disease characterised by retention of afeces within three days.

Pāṭhānāgarādi

34. Well-boiled decoction of pāṭhā, nāgara, duspr̥g, vilva, ativiśā and abda is a destroyer of dysentery even if it is with blood, mucus and colic.

Durālabhādi

35. If the well-cooked decoction of durālabhā, nāgara, vilva, pāṭhā and valāhaka is taken, it shall destroy diarrhea with fever, pain in anus, evacuation by stool and sprue due to pitta predominance.

Śuddhaśuṅṭhīkaṣāya

36. Even 48ml of the decoction known as śuddhaśuṅṭhī can repudiate anorexia, lack of appetite, sinusitis, dyspnoea, cough, menorrhagia and diseases of abdomen immediately and completely and generate bodily lustre, pleasure of mind and eye.

Gokaṅṭakakaṣāya

37. Well-cooked decoction obtained from gokaṅṭaka with pañcamūla and tṛṇa is a destroyer of dysuria.

Kūsmāṇḍavalyādi

38. If the decoction made from the vine of kūsmāṇḍa, matsyākṣa, vasuka, śatāvarī, fresh tālapatra, sugarcane, kulatthaka and mudga, which are taken equally, is taken along with candied sugar, one can be freed from dysuria.

Yūthīmūlādi

39. There is no doubt that the boiled decoction of yūthīmūla and kulattha quickly overpowers lithuria and dysuria.

Yaṣṭyāhvādi

40. Cold infusion of yaṣṭyāhvā, ela, seed of ūrvāru and ikṣukāṇḍa (being soaked in) coconut water destroys dysuria due to pitta derangement, burning sensation, excessive thirst, urethritis, bleeding and scanty urination.

Pācotticettyādi

41. If the decoction of lodhra, pārantī, bhadrīkā, dry turmeric, uśīra, kataka, fruit of āmalaka and pūlikā is taken along with honey in the morning, it will alleviate urinary disorders.

Niśākatakādi

42. Decoction of niśā, kataka, āmalaka, śābaraka, lodhra, gopikā, vairī and uśīra is a destroyer of urinary disorders.

Nimbādi

43. If the decoction of nimba bark, amṛtā, śuṅṭhī, dry turmeric, vāśā, triphalā, paṭola and nidigdrikā is taken along with honey and pura early in the morning, boils in the body will be rooted out within seven days. This decoction known as nimbādi, if taken along with payodruvalka is a pacifier of boil.

Nālpāmarādi

44. One shall take the decoction of kṣīrītvak along with triphalā and guggulu in curing boils.

Varaṇādi

45. Varaṇa, dual saireyaka, śatāvarī, dahana, morāṭa, vilva, viśāṇikā, dual bṛhatī, dual karañja, dual jayā, bahaḷapallava, darbha, rujākara – decoction of them, known as varaṇādi, reduces kapha and fatness, loss of appetite, rheumatic palsy on the loins, head ache, chlorosis and internal abscess.

Kṛṣṇānāgarādi

46. Well-cooked decoction of morāṭa, along with kṛṣṇā, nāgara, siddhārtha and the powder of hiṅgu quickly removes inflammation and enlargement of scrotum.

Indravallikaṣāya

47. Indravallī decoction, along with gingili oil shall be taken to cure hernia. The same can be taken with khaḷa also.

Eraṇḍakorāṇḍādi

48. Regular use of boiled water of eraṇḍa, korāṇḍa, nirguṇḍī, saindhava and ūruvu enriched with gingili oil is excellent in pacifying inflammation and enlargement of scrotum.

Uḷlivetṭaṭukādi

49. Decoction of laśuna, latākarañja, śuṅṭhī, roots of karṇasphoṭa and eraṇḍa taken along with castor oil and saindhava contracts scrotum.

Gandharvahastādi

50. Decoction of gandharvahasta, korāṇḍa, mustā and nāgara destroys koṣṭhavāta, colic and so on immediately.

Nirguṇḍyeraṇḍādi

51. Boiled water of nirguṇḍī, eraṇḍa, korāṇḍa, gokṣura, dual punarnava, pañcakola, abhayā, śigru and kulattha along with kṣāra, hiṅgu and lavaṇa destroys all colics.

Muḷayilādi

52. Decoction of leaf of vamaśa, viśva, kulattha, dry coconut, ajamoja and vṛścīva along with saindhava and hiṅgu pacifies colic even if it is severe.

Varṣābhūvilvādi

53. Decoction of varṣābhū, vilva, khalva, ūruvu, saḥacara, śuṅṭhī, ambu and agnimantha properly added with saptasāra, jaggary, kaṇa, paṭu, hiṅgu and ājya quickly alleviates constipation, lack of appetite, extremely increased colics in the bladder, heart, stomach, sides and the hip, dropsy, enlarged prostate, chlorosis and enlarged spleen.

Amṛtādi

54. Prepare decoction of 24g amṛtā and 16g recakī and take 8ml of the same along with jaggary, lavaṇa and kaṇā. It will quickly cure fever with constipation, swelling and jaundice.

Hrasvapañcamūlādi

55. One, who is afflicted with anemia, at first, shall take the water cooked with hrasvapañcamūla, candana, āmalaka and punarnava.

Tintriṇīkādi

56. Cooked water of tintriṇīka, devadāru, leaf of śalākā, lohapatra and vijayā with punarnava, ikṣu and vilva taken with jaggary destroys anemia quickly.

Pathyāpunarnavādi

57. If the patient, even if his life is meeting with death due to vasomotor rhinorrhoea, takes the decoction of pathyā, punarnava, śiphā, kaṇamūla, vahni, viśva, abda, jīraka, suradruma and māgadhī, he will wake up as the young one who sought shelter in Śiva.

Cukkucuṇḍādi

58. Take 24g each of viśva, kaṇḍakārī, apāmārga, duṣṣṛḡ and 12g each of vilva and punarnava – decoction of them destroys swelling and constipation.

Harītakādi

59. Well-cooked decoction of harītakī, root of trivṛt and kulattha along with ūrubuka elā and āḍhya is excellent in pacifying swelling, constipation and dropsy.

Paṭoladārvyādi

60. The well-obtained water of paṭola, dārvī, picumanda, tikta, trāyantikā and yaṣṭimadhu destroys erysipelas. Like this, the boiled water of dhātrī, paṭola and musta also cures erysipelas.

Dūrvādi

61. Like the cold infusion of triphalā water of dūrvā, paṭola and the root of pārantī is a destroyer of erysipelas.

Jīvantyādi

62. How is there any chance for having carbuncle for those who had fever, had he taken the well-cooked decoction of jīvantī, hiruberikā, triphalā, vāśā, amṛtā, śāribā, śuṅṭhī, nimba, paṭola, candana, yavāṣa, uśīra and mustā which had been reduced to one-eighth and purified by adding honey and jaggary?

Amṛtādi

63. Decoction of amṛtā, rajanī, nimba, yāṣa, rogaghna, koyada, pathyā, dhātrī and vṛṣa is a destroyer of urticaria.

Candanaparpaṭakādi

64. If the patient takes the decoction obtained from cooking with candana, parpaṭaka, vine of amṛtā, dhānyaka, sevyā, jala and ambuda to which puṣkara and ugrā are added, he shall completely be freed from cracks with burning sensation.

Paṭolamūlādi

65. 12g each of the root of paṭola, triphalā and viśāla, 6g each of trāyamāṇā and kaṭurohinī with 3g of nāgara – all these being old shall be well-cooked. 48ml of this water shall be taken to expiate from skin diseases.

Khadirāriṣṭādi

66. As nṛsimha is to the demons so the decoction of khadira, ariṣṭa, guḷūcī, paṭola, dārvī and durālabhā acts as the destroyer of skin diseases.

Sahacarādi

67. If the patient of rheumatism takes the decoction of sahacara, suradāru and nāgara along with gingili oil, it will easily be cured.

Balājīrakādi

68. The patient who has taken the decoction of balā, jīraka and nāgara can overpower the strength of rheumatism forcibly.

Bhadradārvādi

69. Decoction of bhadradāru, nata, kuṣṭha, daśamūla and dual balā shall destroy rheumatism even if it is increased or with cracking ache.

Citrakādi

70. Citrakā, ativiṣā, pāṭhā, kaṭuka, āragvadha and kṣapā – combination of them, taken even a drop pacifies black leprosy.

Rāsnairaṇḍādi

71. Decoction of rāsnā, eraṇḍa, balā, sahacara, varī, dusparśa, vāśā, amṛtā, devāhvā, ativiṣā, ghana, ikṣura, śaṭī and viśvā taken along with ghee and gingili oil shall pacify rheumatism with colic, swelling in the shank, thigh, lower part of the spine, sides, back and jaw and gout.

Pr̥ṣniparnībalādi

72. Decoction or cold infusion of pr̥ṣniparnī, balā, viśvā, leaf of vamśa and suradruma along with jīraka destroys rheumatism.

Payasyādi

73. Boiled water of payasyā, śāribā, pāṭhā, toya, toyada and nāgara, if taken, can reduce fever of pregnant woman.

Harītakyaḍi

74. Decoction of harītakī, vacā, śuṅṭhī, bhārngī and kaṭurohinī taken along with jaggary overpowers dyspnoea and cough of pregnant woman.

Vilvādi

75. Pregnant woman shall take the water of vilvā, lāmajja and lāja to pacify vomiting.

Ādrakakvātha

76. Milk mixed with the decoction of ādraka along with jaggary and powder of pippalī is a destroyer of swelling of pregnant woman.

Balānāgarakvātha

77. Well-cooked decoction of balā and nāgara along with gingili oil or itself destroys rheumatism of pregnant woman, children, aged and the delivered woman.

Triphalākaṣāya

78. If the decoction of triphalā along with ghee is applied, the pregnant woman will soon deliver without much pain.

Durālabhādi

79. Having taken the boiled water of durālabhā and viśvā equal to the quantity of daśamūla, the delivered woman can soon be freed from fever and diarrhea.

Uśīrādi

80. Juice or decoction of uśīra, jambu, āmra, vaṭa and praroha well-employed with madhu keeps off fever with pitta predominance, vomiting, diarrhea, excessive thirst and syncope of a baby quickly.

Vilvamūlādi

81. If the baby takes milk mixed with lāja cooked in the water of root of vilva along with kṣaudra, it will destroy vomiting and diarrhea.

Krṣṇādi

82. Decoction of krṣṇā, kaśeru, kharjūra, vidāri, āmalaka and varī along with anyone of sugar, madhu and ghee can be taken in all types of insanity.

Trikaṭutriphalādi

83. Decoction of trikaṭu, triphalā, dāru, hiṅgu, sauvarcala and vacā endowed with kṣaudra is a destroyer of epilepsy.

Triphalādi

84. Decoction of triphalā and madhuka or paṭolādi shall be taken at night to remove all kinds of eye diseases.

Kaṭutravyādi

85. Trikaṭu, which are taken in equal share, taken in any one of the forms of decoction, linctus, powder etc is a healer of wounds and destroyer of sinusitis of man.

Maṇḍūkaparṇyādi

86-87. Decoction of maṇḍūkaparṇī, marica and kulattha along with slightly warm water destroys sinusitis. Slightly warm water of daśamūla or old vāruṇī

shall be taken. In addition, smell coraka and takkārī along with vacā, ajājī and upakuñcikā.

Paṭolādi

88. Decoction of paṭola, śuñṭhī, triphalā, viśālā, trāyantī, tiktā, dual niśā and amṛtā taken along with madhu completely kills all kinds of respiratory diseases that situate in mouth.

Saptacchadādi

89. Decoction of saptachada, uśīra, paṭola, mustā, harītakī, tiktaka, rohinī, yaṣṭyāhvā, rājadruma and candana can be taken to cure stomatitis.

Vyāghrībalādi

90. Decoction of vyāghrī, balā, amṛtā, vilva, surasī and devadāru enriched with kṣaudra is a destroyer of diseases of tongue.

Kulatthādi

91. Decoction of kulattha, mudga, nirguṇḍī, śuñṭhī and saindhava mixed with powder of kaṇā and endowed with kṣaudra pacifies diseases of throat.

Uḷunnukolādi

92. Take the water boiled with the stem of māṣa, śuñṭhī, root of balā, black vāyippayar and vilva, in which naivaṭa is put and self-cooled, at night. Then headache will leave off.

Balāhaṭhādi

93. Patient of head disease shall intake the decoction of balāhaṭhādi at night.

Kṣīratvagādi

94. Water of kṣīratvak, triphalā and guggulu shall be taken in wiping out wounds. Decoction of tiktaka, mahātikta and guggulu tiktaka can be administered in curing the above said diseases.

Niśāgnipāṭhādi

95. Water boiled with niśā, agni, pāṭhā, nṛpatī, indravāruṇī, karañja, nimba, asana, citrā and mūlaka taken along with saindhava or hiṅgu destroys fistula-in-ano and piles momentarily.

Paṭolaśuṅṭhyādi

96. Water boiled with paṭola, śuṅṭhī, girikarnikā, vacā, kulattha, dantī, suradāru and śigru along with saindhava and hiṅgu pacifies all kinds of fistula-in-ano.

Hamsapādyādi

97. If the decoction of hamsapādī, amṛtā, nimba, pippalī and vṛṣakā is administered, goitre and scrofula will be cured.

Gokṣurakādi

98. The patients of ache in vagina can intake either the decoction of gokṣuraka or of darbha along with milk and sugar.

Jīvantyādi

99. Jīvantī, śigru and madhuka - decoction of them taken along with sugarcandy is an aphrodisiac and an excellent rejuvenator.

Cukkucerupūḷādi

100-102. If one takes the gruel water, which is cooked with the pouch of śuṅṭhī, roots of bhadrīkā, pārantī, sahadēvī, balā, varṣābhū, eraṇḍa,

laghupañcamūla, vāruṇī, lāja and dhānya all the increased diseases will run away in fear. If it is taken prathama, dvitīya and tertian fever, which are produced by pitta, vāta and kapha, will not be increased. Excess hunger (?) will be lowered down. When that day is over take the gruel cooked with laghupañcamūla. When the same is taken together with half boiled lāja it is saturating.

Āmoṭṭādi

103. Grind the bud of nyagrodha, root of bhadrikā and sahadevī and stir in milk. If it is taken, the ripened fever and fever with pitta dominance will be run away. The wise (physician) should diagnose the particular humour that is deranged to cause disease and after thinking very well he should administer the apt drug on the patient.

Āvittolādi

104. For those who take the buttermilk gruel and the decoction of karañja bark, lāja, śuṅṭhī, viṣṇukrāntā, triphalā, root of duṣprk, punarnava and sugarcane, which are taken in equal quantity, and reduced to one fourth, for three days, will not have fever and digestive fire will be strengthened.

105. Intake of the gruel cooked in the decoction of śītadravyas is excellent to alleviate raktapitta.

Mudgādi

106. Well-cooked decoction of mudgā, āmalaka and śuṅṭhī along with saraḷā shall be taken in curing all kinds of rhinitis, especially in acute influenza.

Cerupañcamūla

107. Take the gruel prepared in goat milk with the water obtained by boiling with hrasvapañcamūla or daśamūla. Then those who suffer from emaciation due to tuberculosis will be pacified quickly.

Hrasvapañcamūla

108. Well-purified gruel obtained from hrasvapañcamūla along with phalāmḷa, which is a pacifier of cough, dyspnoea, hiccough and excessive thirst can be intaken (by the patients). Generally, one shall take the gruel cooked with śuñṭhī, dhānyā and pippalī along with saindhava. If he desires sour he can take the same with ḍāḍima. The patient who has diarrhea and pitta predominated shall take the same, got cooled, and with śuñṭhī, māksika and hima. Those who have the complication of pelvis, pain in sides and headache shall take the gruel boiled with vyaghri and gokṣura.

Pṛśniparṇībalādi

109-110. Patient of fever with diarrhea shall take the sour gruel well-cooked with pṛśniparṇī, balā, vilva, nāgara, utpala and dhānyaka for appetite and digestion. The patient who suffers from kapha derangement should take the gruel made of yava cooked with hrasvapañcamūla.

Pippalyādi

111. Those who have the problem of constipation shall take the gruel of yava cooked with pippalī and amlaka. Gruel (of yava?) fried in ghee also can be taken to be free from constipation.

Cavikādi

112. The patient of stomach ache, constipation and intolerable colic in anus shall take the decoction of cavikā, pippalīmūla, drākṣā, āmalaka and nāgara.

Kolādi

113. The person who suffers from lacking of diaphoresis and sleep and has excessive thirst should take the decoction of kola, vṛkṣāmla, kalaśī, dhāvanī, śrīphala, sitā, āmalaka and nāgara. The same can be administered if the patient

is suffering from thirst, vomiting and burning sensation, alcoholism, alcoholic addiction, increased states of pitta and kapha, upward internal haemorrhage and in summer.

Nāgarādi

114. The patients having burning sensation and excessive thirst may take the gruel of parched paddy, which is obtained by cooking in the decoction of nāgara, balā and the root of vilva.

Punarnavādi

115. The rice gruel obtained by cooking with punarnava, balā, eraṇḍa, śuṅṭhī and gokṣura added with goat milk makes aversion for food run away.

Araḷudahanādi

116. The gruel cooked with araḷu, dahana, pathyā, saindhava, aruṣkara, hariyava, musalī, dual naktamālā, sūraṇa and āḍhya in buttermilk destroys the worms in anus and stomach, chlorosis, colic and enlargement of spleen.

Payasyādi

117. Gruel made in the decoction of hrībera, utpala and nāgara which is taken in half the quantity of milk, if taken along with the juice of pṛṣniparṇī, is a destroyer of diarrhea with bleeding.

Cārṅgeryādi

118. Rice gruel cooked in buttermilk with equal quantity of the juice of cārṅgerī and endowed with a little dīpyaka is a destroyer of diarrhea with bleeding.

Abhayādi

119. Rice gruel made by cooking with abhayā, pippalīmūla and vilva shall peculiarly be administered in diarrhea and favourable vāta.

Daśamūlādi

120. Rice gruel cooked with daśamūla and śuṅṭhī can be taken in the disease sprue.

Hrasvapañcamūla

121. Rice gruel cooked with equal shares of hrasvapañcamūla and gokṣura or with the root of tṛṇa can be taken in pacifying dysuria.

Harītakyaḍi

122. Rice gruel well obtained by cooking in the decoction of harītakī, nirjjanā, kānanāmra and kuberanetrā, if taken along with anyone of curd, kāñcikā or buttermilk, will destroy vṛddhibala.

Panaviralādiḥasmakkaññi

123. Rice gruel increased by mixing equal quantity of the water boiled with the ash of tālāṅgulī, apāmārga, kokilākṣī and rambhā and milk destroys swelling as Hari and Hara destroy sinful and maintain tranquility.

Āvittolādi

124. Rice gruel made in the water with the ashes of the bark of cirivilva, apāmārga, dantī, tapana, citrā, kokilākṣī, bark of śamyāka, root of snuk, tālāṅgulī, snuhyagra and rambhā taken along with milk or buttermilk quickly deatroys all the swellings, chlorosis, dropsy and so on.

125. Rice gruel boiled with the bark of kṣīrivṛkṣa along with milk destroys erysipelas. Rice gruel boiled with khadira is excellent to cure leprosy and urinary disorders.

Viḷyālverādi

126. Prepare rice gruel in the water obtained by boiling with equal quantities of the root of viḍaṅga, kaṇamūla, śigru, tuḷasī, brahmadruma and arka, to which equal quantity of the root of cerukaita (ketakī?) is added. Then stir it with coconut milk, bran water, buttermilk, siddhārtha, hiṅgu and so on. It shall overpower worms and diseases caused by them.

Daśamūladi

127. Rice gruel made in the decoction of daśamūla, balā and so on is administered in alleviating rheumatism and it shall not be administered on the patients of diseases above collarbone.

128. Rice gruel made in the decoction of daśamūla is excellent as nectar in pacifying swelling at the time of pregnancy.

KAṢĀYAKHAṆḌA ENDS

2. KHAḶAKHAṆḶA

Kaṭukankarantakālyādi

1-2. KhaḶa of kaṭuka, kākamācī, punarnava, mātuḷuṅga and kesara along with āmragandha, ādrā and saindhava, destroys anorexia. This is good in alleviating fever and excellent in appeasing other diseases that spread all over the world. The khaḶa of each drug seperately is enough but can be used by taking two, three or five among them.

Mustādi

3. KhaḶa obtained by cooking purified mustā, parpaṭa and amala in the juice of sahadēvī destroys all kinds of fever.

Balādi

4. KhaḶa made of balā and the leaf of apāmārga overpowers haemorrhagic diseases.

Mukkāppīrādi

5. Cook three-fourth kāṇa (12g?) each of salt, nāgara, dīpya and trikośakī in buttermilk and intake three-fourth of it. It can remove deseases produced by śleṣma.

BhṛṅgarājakhāḶa

6. If the khaḶa made of the paste of bhṛṅgarāja and buttermilk, is taken along with fried oil, as said, is an excellent voice promoter.

Paṭolādi

7. Khaḷa of paṭola, vṛṣa, kāsaghna, bhr̥ṅga and leaf of vyāghrī, taken along with ajamoja and lavaṇa destroys cough and dyspnoea.

Aṭakkāvāṇiyanādi

8. Khaḷa of root of muṇḍī, droṇā, cār̥ṅgerī, pāṭhā, root of viraku, kunduruṣka and duṣṛk can be taken in pacifying piles.

Sindhucār̥ṅgeryādi

9. Khaḷa cooked with sindhu, cār̥ṅgerī, hamsapādī, kaṇa and ūṣaṇa, and the paste of varā, lavaṇa, dīpyaka, vilva, śuṅṭhī, cūtāsthi, mocarasa, dhātakī and jīraka in buttermilk, if taken along with salt, will immediately repudiate all kinds of diarrhea even if it is acute.

Ciñcābijatvacādi

10. Khaḷa of the bark of ciñcā seed, viśva, dīpyaka and dual saindhava taken along with sour buttermilk can destroy diarrhea.

Punarnavādi

11. One who desires to increase the digestive fire shall take 12g punarnava leaf, 6g sanādhikā, 3g each of sindhūtha, pathyā, laśuna, śuṅṭhī, haritamañjarī and marica pounded in 12ml whey. It should be taken before food.

Lavaṇādi

12. For curing diarrhea, khaḷa of lavaṇa and āmrāsthi can be taken.

Pippalyādi

13. Khaḷa cooked with pippalī, pippalīmūla, citraka and hastipippalī in curd is an appetiser and wound healer.

Abhayādi

14. In keeping off rheumatism, administer the khaḷa of abhayā, pippalīmūla and vilva.

Dīpyakādi

15. Paste of dīpyaka, ativiṣā, ambhoda, dhātakī, dāḍima and auṣadha with sour buttermilk can destroy diarrhea.

Matsyākṣīkhaḷa

16. Take the khaḷa of matsyākṣī for pacifying dysuria.

Nīrveryādi

17-19. Khaḷa of the root bark of pūlikā is good for those who have urinary disorders. It is sure that the khaḷa of vṛkṣādanī grown on udumbara also is excellent. Likewise, the khaḷa of āmalakī and haridrā too.

Pārantīkhaḷa

20. In pacifying abscess, the khaḷa of the root bark of pārantī shall be taken.

Indravallyādi

21. Cook the decoction of indravallī with gingili oil and it shall be intaken with khaḷa for destroying internal abscess.

Kuberākṣīkhaḷa

22. Kuberākṣī alone is a pacifier of all kinds of rheumatism. How much more will the case be when it is endowed with marica and mixed with buttermilk and saindhava?

Kalañjyādi

23. If the patient who suffers from inflammation and enlargement of scrotum takes the sprout of kalañja pounded along with viśva, saindhava and dīpyaka and stired in buttermilk, there will be no need for further treatment.

Moraṭakhaḷa

24. Northern root of moraṭa can be taken in buttermilk as khaḷa.

Āvilkaḷaṅcyādi

25. If the khaḷa prepared out of cirivilva, latākarañja, viraku, eraṇḍa, indravallī, nikuñjikā, droṇā and good bark of karkandhu root in buttermilk is taken, there will not be jaundice.

Purāṇakiṭṭādi

26. Purāṇakiṭṭa, punarnava, maṇḍūkaparnī, kākamācī, twice the quantity of tila, agnibhr̥ṅgī, leaf of badara, dīpya, saindhava and śuṅṭhī – grind them and mix in buttermilk. If this khaḷa is taken early in the morning with respect, jaundice and anemia will be left off.

Kaḷaṅcyādi

27. Khaḷa of karañja seed is excellent to remove colic. Khaḷa of wild pippalī and the sprouts of both these cures inflammation and enlargement of scrotum.

Viśvābhayādi

28. Khaḷa of viśva, abhayā, dāru and punarnava, which are being pounded and cooked in buttermilk, completely destroys swelling in all parts of the body even if it is increased and strengthened anemia.

Nindiśakhaḷa

29. Pound the wild nindiśa root and take in buttermilk early in the morning. Like this, white pārantikā also can be taken to treat the disease jaundice.

Kayyonnyādi

30. If the fine powder of bhṛṅgarāja, marica, agni and purāṇakitta, is taken in good buttermilk along with ajamoja and nāgara, for three days, anemia will keep off uprooted.

Vyoṣādi

31. Khaḷa of vyoṣa, devadru, vijayā and vṛścīvā is desirable. Khaḷa of the paste of suradru cooked in buttermilk is an excellent destroyer of swelling.

Cettippūkhaḷa

32. For pacifying the diseases due to impurity of blood like erysipelas and so on, red parantī flower itself shall be taken in buttermilk as khaḷa.

Tumpādi

33. Grind droṇā and take it in buttermilk along with hiṅgu and kṛmivairī. Then the heap of worms will be expiated.

Hapuṣādi

34. Stir the paste of hapuṣā, hiṅgu, saindhava and marica in buttermilk and cook. This khaḷa overpowers diseases caused by the predominance of vāta.

Koṭiyāvaṇakkādi

35. If the root of eraṇḍa along with nāgara and jīraka is taken in buttermilk, vāyuvātas will be stricken off.

Ittiñāḷalādi

36. If the leaves of pḷakṣa, priyaṅgu, vaṭa and aśvattha are taken in buttermilk along with madhu, it will alleviate diarrhea of pregnant woman.

Triphalākhaḷa

37. Triphalākhaḷa can be intaken to alleviate the diseases above collar bone. The same can always be taken at night to heal wounds.

Ceṛucīrakhāḷa

38. If root of taṇḍulīya itself being cooked in buttermilk is soon intaken, poison will be gone out.

39. Accordingly, the physician should prepare khaḷas with each apt drug dignosing the varieties of diseases.

KHAḶAKHAṆḶA ENDS

3. TAILAKHAᅇA

Sahadevyādi

1. The physician shall cook gingili oil in five times of the juice of sahadēvī, with the paste of ᅇaᅇaᅇga and milk. By smearing this oil, fever will be cured.

Aśvatthādi

2. Gingili oil cooked in the juice of sahā with (the paste of?) aśvattha, saptacchada, śakravallī, kāraskara and leaf of palāśa, which are sweat promotive, is anti-pyretic.

Kaᅇurohiᅇyādi

3. Gingili oil medicated with the powder of kaᅇurohiᅇ or the leaves of chinnarohaja or the juice of sahadēvī is a destroyer of fever.

Phenośīrādi

4. Gingili oil boiled in six times of buttermilk with (the paste of) phena, uśīra, niśā, abda, kuᅇᅇha, madhuka, maᅇjiᅇᅇhā, viśva, ambu, mustā, lohita, yaᅇᅇī, sarja, kaᅇukā, sindhūttha, lāksā, śrīkaᅇᅇha and nata, immediately destroys fevers and coldness, burning sensation and so on caused by fever.

Rāsnādi

5. Six times buttermilk; water of rāsnā, nāgara, kuᅇᅇha, candana, niśā, yaᅇᅇyāhva, kᅇᅇᅇā, balā, lāksā, saindhava, śāribā, tagara, rug, devadru, rohītaka uśīra, ambudhi, phena and lohita – oil cooked with these drugs can pacify coldness, burning sensation and so on associated with fever.

Aṅgārataila

6. Mūrvā, lākṣā, dual haridrā, mañjiṣṭhā, indravāruṇī, bṛhatī, saindhava, kuṣṭha, rāsna, māmsī and śatāvārī; 3.072 ltrs of sour greul and 768ml of gingili oil – cook all these drugs. This oil, known as aṅgāraka, shall keep away all fevers.

Modakādi

7. By intaking the medicated oil well obtained by cooking in the decoction of modaka bark, gonorrhoea and bleeding of ladies will be cured.

Pācottivetṭyādi

8. Medicated oil cooked with the juice taken by squeezing lodhra, tender leaves of śārabaka lodhra, loṇikā and dūrvā, to which milk and the fruit of kadaḷī are added, is good in pacifying bleeding produced by pitta.

Tekarājādi

9. Oil cooked in twenty times of the juice of tekarāja with the paste of abhayā removes dyspnoea and cough of man as the speed of wind removes clouds.

Aṣṭapatra

10. 768ml each of the juices of the leaves of bhṛṅgarāja, vilva, vyāghrī, paṇḍaravānī, paṭola, trikośātakī, vāśā and kāsamarda; paste of harītakī and 768ml of gingili oil – cook them till becomes smooth. The efficient physician shall keep it in a suitable vessel and administer along with warm buttermilk in the morning. This medicated oil, known as aṣṭapatra, quickly quells cough and dyspnoea, especially bronchial asthma.

Aṣṭapatra

11. Cook the distilled leaves of vilva, kāraskara, bhramara, śakravallārī, amṛtā, nāgavallī, paṭola and āmalaka, two times milk and 768ml of gingili oil. This oil known as aṣṭapatra alleviates diseases of head.

Sādhāraṇataila

12. The physician shall stir the juice of dūrvā, vilva, amṛtā, bhṛṅga, leaf of lodhra and indravallī with gingili oil. Add the paste of hrībera, lāmajja, yaṣṭī, candana and kuṣṭha and cook.

Bhṛṅgāmalakādi

13. 768ml of the juice of bhṛṅga and āmalaka, 768ml gingili oil, 48g madhuka and 3.072 ltrs of milk - cook them together. This oil makes even the crane as cuckoo, blind as non-blind and deaf as non-deaf. Like this, shaking teeth becomes fixed. In addition, one will become fat accumulated chest within three months.

Nīlbhṛṅgādi

14. Juices of nīlī, bhṛṅgaraja, vine of śatakratu and the fruit of dhātrī; milks of goat, coconut, buffalo and cow; yaṣṭyāhvā, guñja and añjana pasted with milk and gingili oil - medicated oil obtained by cooking all these drugs, if anointed, produces hair upto hands on the hairless head.

Dhātrīvandākādi

15. Pound the juice of dhātrī, vandāka, bhṛṅgī and triphalā, powder of loha and root of guñjā with milk. To this oil cooked with these drugs, pour the water of japākusuma (and cook again). By applying this oil, collection of hair will be generated from the pores like the flight of black bees.

Amṛtādi

16. Gingili oil cooked in the decoction of amṛtā with the paste of candana, śāribā, uśīra, kuṣṭha, abda, dhātrī, utpala and taskara shall immediately destroy gout in the head, haemorrhagic diseases, chlorosis due to pitta vitiation,

burning sensation, fever caused by pitta, lithuria, urinary disorders, colic in vagina, menorrhagia and the diseases produced by pittarakta.

Candanādi

17. Cook 480g each of candana, udīcyā, madhuka, dhātrī, yaṣṭyāhvā, śāribā and balā in 12.288 ltrs of water. To this decoction add milk and pour the juices of brahmī and varī or coconut water, each equal to the quantity of gingili oil (768ml). Pound and make the decoction of the drugs of, prapoundarīkā, mañjiṣṭhā, dhātakī, padmaka, kumuda, two times utpala, śālūka, mṛṇāla, visa, padmaka, anantā, kuśa, kāśa, ikṣu, bark of kṣīraśṛṅga and the vitaliser group. Add 768ml of gingili oil and cook in slow fire. This medicated oil shall tranquilize fever with burning sensation, intoxication and giddiness. In addition, it shall pacify excessive thirst, burning sensation, thirst, internal burning sensation, syncope, diseases of head, jaundice, āḍhyaroga and haemorrhagic diseases. If anointed, it also destroys menorrhagia, mental problems, erysipelas and defomation of mind, as vajra destroys demons.

Tuṅgadrūmādi

18. Oil cooked well in the water of tender tuṅgadrūma, with the paste of lāmajja, yaṣṭī, madhuka, utpala and candana along with milk, if applied, is head and eye saturating.

Balādhātryādi

19. Take balā and dhātrī - one part each, uśīra - half, hiriberaka - one-fourth, candana, yaṣṭī, prasūna and bakūḷa - one-eighth each. Cook all these drugs well in 12.288 ltrs of water till it remains one-fourth. Then add the paste of madhuka, dual candana, kuṣṭha, utpala, abda, śāribā, trijātaka, fruit of jātī, takkola, karpūra, śatāvarī, jīvaka, ṛṣabhaka, medā, mṛdvīkā, kuṅkuma,

lāmajjaka, śālūka, duel coraka, puṣkara, nāgapuṣpa, nakha, sprṅkā, mañjiṣṭhā, kaṭurohinī, añjana, saraḷa, dāru, campaka, mṛganābhika, madhūkapuṣpa, syonāka, triphalā, māmsī, phalinī, misī, mustā, agaru, tagara and padmakesara. Add milk and the juices of āmalaka and śatāvarī each equal to the quantity of the decoction. To this, add 768ml of gingili oil and cook well. This medicated oil, if intaken, anointed or snuffed destroys burning sensation of the body, head and eye of the patients of urinary disorders; and chest injury. Moreover, it is an aphrodisiac and promotes blood and muscular strength. Especially it destroys the diseases above the collarbone.

Mañjiṣṭhādi

20. Oil well obtained by cooking in the juice of kumārī with (the paste of) mañjiṣṭhā, añjana, śāribā, abda, kaṭukā, takkola, fruit of jāṭī, śrīkaṅṭha, triphalā, jaṭā, tagara, rug, yaṣṭī, caturjātaka, uśīra, agaru, dual cora, mṛganābhī, indu, utpala, ambha and visā along with milk is a destroyer of eye and head ailments.

Dhānvantaram

21. Take six parts of the decoction of balā root, thus milk too, decoctions of yava, kola, kulattha and daśamūla one part each, gingili oil 14 parts, fine paste of dual meda, dāru, mañjiṣṭhā, kākolī, dual candana, śāribā, kuṣṭha, tagara, jīvaka, ṛṣabha, saindhava, kālānusārī, śaileya, vacā, agaru, punarnava, aśvagandhā, varī, kṣīraśukḷa, yaṣṭī, varā, śatāhvā, sūpyaparnī, elā, tvakpatra. Oil cooked with these drugs in slow fire overpowers all diseases caused by vāta predominance. This oil is recommended for recently delivered woman, children and those who are weak due to injury in the vital parts or bone. In addition, it wins over fever, chlorosis, seizures, insanity, retention of urine and hernia. This oil, propounded by Dhanvantarī is a destroyer of vaginic diseases and tuberculosis.

Lākṣādi

22. 3.072ltrs of the juice of lākṣā, 768ml of gingili oil, 3.072ltrs of whey and the paste of madhuka, dual haridrā, mustā, dūrvā, rāsnā, kaṭurohinī, candana and aśvagandhā, śatāhvā, kuṣṭha, hareṇu, devadāru, mañjiṣṭhā, padmaka, uśīra, balā and māmsī - oil obtained by cooking all these with purified iron shall be kept in a good vessal. This can be used by those who are in danger due to chronic fever; those who are weak, emaciated, who have intermittent fever and urinary disorders and those who suffer from dyspnoea and cough. This acts as a destroyer of seizure and all fevers of pregnant women, children and the emaciated.

Aśvagandhādi

23. 768g each of aśvagandhā, balā and lākṣā, should be well cooked in 12.288ltrs of water and reduced to one-fourth. Add 1.152ltrs of gingili oil, four times whey and the paste of equal shares of aśvagandhā, balā, rāsnā, kauntī, kuṣṭha, abda, candana, niśā, tiktā, śatāhvā, lākṣā, whole dūrvā, suradāru, mañjiṣṭhā, madhuka, uśīra and śāribā. Then cook all these together. This medicated oil is a destroyer of all kinds of fever, desirous for the emaciated, bulk promotive, alleviative of cough and dyspnoea and stimulant of all dhātus. Besmear of this oil is excellent and it ultimately destroys the ailment tuberculosis.

Lākṣādi

24. Equal quantity of the juice of lākṣā and gingili oil, whey four times, paste of equal shares of aśvagandhā, niśā, dāru, kauntī, kuṣṭha, abda, candana, mūrvā, rohinī, rāsnā, śatāhvā and madhuka - oil medicated with these drugs, known as lākṣādika, can be anointed and so on. It can pacify all kinds of fever, tuberculosis, insanity, dyspnoea, epilepsy and rheumatism. Moreover, it is a

destroyer of diseases caused by supernatural powers and is recommended for the pregnant women.

Dhātryādi

25. Cook gingili oil in the decoction of dhātrī, aśvagandhā, triphalā, śirīṣā, uśīra, and śāribā along with milk, juice of lākṣā and the pounded yaṣṭī, niśā, bhīru, mūrvā, mustā, suradruma, pippalī, indrayava, anantā, viṣā, tiktā, jaṭā, āmaya, mṛṇāḷavisa, śālūka, māmsī, candana, padmaka and caturjātaka. The oil obtained and anointed and so on shall overpower the exhausting chronic fever, pleurodyria and intercostal neuralgia, lumbago, head ache, erysipelas, cough, eruption, haemorrhagic diseases, menorrhagia, cough, dyspnoea, rhinitis, diseases of pregnant as well as recently delivered women, jauntice, anemia and lack of flesh and blood. In addition, it nullifies laxity of good complexion, emaciation and dryness due to poison. Whatever the troubles be of emaciated, anointing of this oil shall tranquilize them, like the rainy cloud destroys fire.

Niśośīrādi

26. Gingili oil, cooked in the decoction of niśā, uśīra and balā with the paste of elā and so on, if anointed, will keep away carbuncle.

Prabhañjanavimardana

27. The physician shall add 1.536ltrs of gingili oil to the decoction of equal shares of balā, śatāvarī, śīgru, varaṇa, arka, karañjaka, eraṇḍa, korāṇḍa, vāgīgandhā, prasāraṇī and variṣṭha pañcamūla, which has been reduced to one-fourth. Again, add two fold quantity of milk, curd and sour gruel - four fold together - and the paste of 12g each of tagara, amara, kāṣṭhā, elā, śuṅṭhī, sarṣapa, coraka, śatāhvā, kuṣṭha, sindhūṭṭha, rāsnā, kālānusārikā, vacā, citraka, māmsī, saraḷa and kaṭurohiṇī. The oil obtained by cooking all these drugs in slow fire shall be administered with care for intaking, anointing, snuffing and

clyster. It pacifies 80 types of rheumatism, other diseases that generate from vāta, tumours, facial paralysis, hernia, abscess, foetal malpresentation and different kinds of aches. This medicated oil with high valour, which is named as prabhañjanavimardana was prepared by the eminent like Ātreya in ancient time.

Laśunādi

28. Cook 3.072ltrs of citrā oil in 4.8ltrs of the decoction of laśuna with the fine powder of 12g each of sauvarcala, viḷaṅga, bhākaṇā and dīpyaka and 288g trivṛt. This oil destroys chlorosis especially in the abdomen, rheumatism, splenic enlargement, enlarged prostate, inflammation and enlargement of scrotum, colics and loss of appetite.

Kuṭajataila

29. Gingili oil cooked in the decoction of kuṭaja bark with its own paste is a healer of breast sores of women.

Vātāśanitaila

30. Cook 4.8kg of śatāvarī in 12.288ltrs of water, reduce to one-fourth and again put on fire. Grind and add 12g each of the drugs, i.e., śatapuṣpa, devadāru, māmsī, śaileyaka, vacā, candana, tagara, kuṣṭha, elā, amśumatī, viḷaṅga, taṇḍula, drākṣā, jīvaka, ṛṣabhaka, root of balā, varaṇaka and both karañja. By adding four fold quantity of milk (and these drugs) cook 768ml of gingili oil. Then hear the excellent potency of the prepared oil. It shall provide the patients, who were being dominated by cough and dyspnoea, with comfort. One who is dough, lame, mute, idiot, aged, abstinent in sexual intercourse, one with emaciated body or with broken bone or joints can intake this oil timely in empty stomach and if taken food, take it collectively. In addition, it shall destroy hernia, inflammation and enlargement of scrotum, urinary disorders,

sebaceous horn, eruption, erysipelas and enlargement of spleen. All these diseases are said to be vāta dominated. This oil, a missile to (destroy) vāta will never be stricken back.

Gandharvataila

31. 4.8kg eraṇḍa root, 240g śuṅṭhī and 3.072kg yava – cook them in 12.288ltrs of water and reduce to one-fourth. To this purified decoction, add two times milk, 768ml castor oil, 192g eraṇḍa root, 96g śṛṅgivera and garbha; and cook successively. The man who is self controlled, clean and has taken milk and rice shall intake this oil named as gandharvataila, which will immediately cure hernia.

Hīṅusaindhavādi

32. Medicated oil prepared out of hīṅu, saindhava, castor oil and laśuna juice, whose quantity increases by three times successfully, is a destroyer of chlorosis, enlargement of stomach and colic.

Ārukālādi

33. Gingili oil cooked in the juice of bhṛṅgarāja, amṛta, gojihvā and śakralatā with the paste of rambhā bulb destroys all kinds of jaundice.

Punarnavādi

34. Cook gingili oil in the juice of punarnava with the paste of mustā and buttermilk. If anointed on the body, it will alleviate anemia and swelling.

Pārvalīpāvattādi

35. Cook gingili oil with the juice of śāribā and paphaṇa and the paste of kūrmuḷlu, haridrā and kaṭu. This medicated oil when anointed on body, cures swelling.

Daśamūlādi

36. The renowned oil, cooked in the decoction of daśamūla along with pounded suradāru, is administered to intake or anoint in pacifying vasomotor rhinorrhoea.

Dūrvāguḷūcyādi

37. Gingili oil cooked in the juice of dūrvā, guḷūcī, tuḷasī, kumārī, nīlī, viṣaghñī, munivṛkṣa and bhṛṅgī, being added with equal quantity of milk and ghee and well pounded śāribā, candana, dāru, cora, nata, aśvagandhā, triphalā, trijātaka, uśīra, pāṭhā, mṛganābhī, mustaka, kāravī, kuṅkuma, vālaka, utpala, vyoṣa, kuṣṭha, mṛṇālā and mūrvā completely cures erysipelas, small pox and so on, ailments caused by spider poison, eczema, itching, eruption, burning sensation and kaksya.

Pañcavalkādi

38. Cook gingili oil in the decoction of pañcavalka, niśā and goṇī with the paste of rambhā bulb, madhuka, tvak, sevyā, āmaya and candana. It is good to intake in pacifying leprosy with pitta predominance and erysipelas even if it is distressing.

Nālpāmarādi

39. Paste of kṣīrītvak, triphalā, candana, sevyā, kuṣṭha, mañjiṣṭhā, cora and agarū, juice of fresh haridrā and parpaṭa – cook gingili oil with them. If this oil is anointed, itching, scabies, erysipelas and leprosy will be cured.

Kāraskarādi

40. Oil cooked in buttermilk with the paste of five limbs of kāraskara, haridrā and marica is a destroyer of leprosy and itching.

Maññalādi

41. Oil cooked with haridrā, marica and arka root – all taken in equal quantity – is an excellent pacifier of eczema.

Tuṅgadrūmādi

42. Take juice from the ripened coconut and add 24g each of pounded (?) tila and arka and 12ml (?) milk. This oil being cooked in sun shine strikes off all kinds of eczema.

Kāññirādi

43. Oil cooked in milk of she-buffalo or goat mixed with the seeds of kāraskara and guñja and equal quantity of butter is excellent in curing diseases of skull and piles.

Aṅkolādi

44. The physician shall cook 768ml of gingili oil with the paste of aṅkola seed, marica and kuṣṭha in 3.072ltrs of the juice of bakuḷa leaf and jambīra. If anointed, it shall destroy skin problems on the scalp. Not only this, the oil cures gurvāsa, itching on the scalp and diseases of head also. By its regular use, increases hair and can keep away bad odour of the body.

Nīlīparpaṭādi

45. Squeeze and take the juice of nīlī, parpaṭa, bhṛṅga, śakralatā, bark of triyakṣā and dhātrī. To this, add varā and gingili oil and cook. This oil, which kills skin diseases above the collarbone and others like erysipelas, can strike out diseases like eczema on the skin of children.

Kaccūrādi

46. Take the juice of kaccūra, hema, rajatāri, dhanā, indravallī, saireya, kāralatikā, balā, bhadrā, śṛṅgī, root of ikṣvāku, rajanī, hariparnīkā, snuk, gharmāmsū, rogaripu, rakṣatikā, apāmārga, kīṭārī, ketakī, surasī, śukā, agnijihvā, droṇā and vitānaka and pound gada, triphalā, kāleya, abdā and manjiṣṭhā. Then prepare decoction of arka, arkavallī, gada, pañcamahīruha, akṣa, abhayā, āmalaka and dual varṇavatī. After that, properly examining the śāstra cook gingili oil with all these drugs and remove from fire when ripens. It can be administered for curing all kinds of skin diseases. If anointed on the body, it will especially alleviate chronic skin diseases and ulcers.

Kīcakādi

47. Anointing of kaṭutaila, well cooked with the pounded kīcaka fruit and the urine of cow, can destroy the diseases of the skull.

Nīlīmārkavādi

48. 768ml of oil should be cooked in 3.072ltrs of the juice of nīlī, mārkaḥva, jīmūta, tintriṅkā and arka. Add finely pounded elā, vākucikā, kuṣṭha, lavaṅga and patra - 12g each. Oil thus obtained, at the very time of smearing kills ringworm, psoriasis, leprosy, maṅḍala, dry and weeping eczema and 18 types of skin diseases.

Śākasārataila

49. The oil cooked with śākasāra is an excellent anthelmintic like the oil boiled with kṛmīśatru and hiṅgu.

Kṣīrabalā

50. Pound 240g balā root in milk and cook with 768ml of gingili oil and its four-fold quantity of milk in slow fire. It can be intaken, used in enema,

anointed or snuffed. This oil, known as kṣīrabalā is a destroyer of 80 kinds of rheumatism.

Kṣīrabalā

51. Gingili oil shall be cooked with the decoction of balā, its own paste and equal quantity of milk. Cook until it ripens as sahasraśatapāka. It is a pacifier of rheumatism and gout. Mostly, it is rejuvenative, favourable for the senses, vitalizing, bulk promotive and beneficial for voice, when its ripeness is differed.

Balādi

52. Six parts of the decoction of balā root and amṛtā, thus milk too, 768ml of gingili oil, paste of balā root – oil thus medicated is a tranquilizer of rheumatism.

Ketakyādi

53. Oil well-cooked in the of ketakī root, balā, atibalā and bahaḷa, along with not a little quantity of tuṣodaka destroys rheumatism in the bones.

Devadārubalādi

54. Oil boiled with the paste of devadāru, balā, rāsnā, māmsī, sarṣapa and nāgara in the decoction of balā overpowers quadriplegia.

Balākoraṇḍaka

55. Cook 2.4kg each of the roots of balā and koraṇḍa in 49.132ltrs of water and reduce to one-fourth. To this decoction add 12.288ltrs of milk, 3.072ltrs of gingili oil and 24g each of lavaṅga, jātī, takkola, elā, coraka, śāribā, agaru, māmsī, śatapuṣpā, aśvagandhā, jīvaka, ṛṣabhaka, dual medā, madhuka, devadāru, saindhava, citraka, dīpyaka, pippalī, mudgaparṇī, māṣaparṇī,

mahaṣadha and hareṇuka and stir well. Oil thus obtained, can be intaken, smeared or used in enema. Massaging with this oil is excellent or it can be snuffed with sugar. In addition, it is an excellent collyrium. Moreover, it keeps away lytharism, torticollis, tetanus and thus grīvāstambha. This oil known as balākorandaka is an excellent destroyer of all kinds of rheumatism.

Balāguḷūcyādi

56. The well-known oil cooked in four parts of the decoction of balā and guḷūcī with the paste of candana, sevyā and kuṣṭha along with jalavāha shall be administered by the wise physician in all patients of vāta.

Pañcārkatāila

57. Cook 768ml of gingili oil with the juice of 3.072ltrs of root, flower, fruit, leaf and sap of arka, 3.072 ltrs of the decoction of dry vāta being cooked in sour rice gruel and 12g each of the fourteen drugs, i.e, bhūpīlukā, avantī, punarnavā, turaṅgagandhā, root of ārtagaḷa, roots of nirguṇḍikā and thus śigru, elā, lavaṅga, tagara, kuṣṭha, saindhava, sarṣapa and coraka pounded along with milk and japā using upper part of the bronze vessel. This oil known as pañcārkatāila destroys rheumatism in the hip and joints. It also destroys the disease gout and facial paralysis. By smearing it thrice, 80 kinds of chronic rheumatism will quickly be cured.

Snuhyarkatāila

58. Oil cooked in the juice of snuhī and arka with their own root as paste shall immediately pacify all types of rheumatism, especially the latent one.

Snuhyarkādi

59. Juice of snuhī, arka, soma, takkāri, nirguṇḍī and talapoṭaja, urine, paste of viśvā, agni, tīkṣṇagandhā, punarnava, suradāru, vacā, rāsnā, saindhava, agaru

and dīpyaka – oil boiled with them is good in curing rheumatism, especially in osteo-arthritis of knee joint.

Ciñcāprasāriṇyādi

60. The physician shall cook gingili oil with the juice of ciñcā, prasāraṇī, śigru and dinakṛt with milk and ghee. This is anti-rheumatic.

Pañcārkataila

61. Pañcārkataila which is cooked with milk, flower, fruit, tender leaf, root and sap of arka; tvak, elā, nata, sarṣapa, coraka and kuṣṭha kills rheumatism quickly.

Ciñcādi

62. Cook gingili oil in the decoction of ciñcā leaf with śigru, sarja, añjaka, five lavaṇas and curd. This medicated oil overpowers quadriplegia.

Prasāriṇītaila

63. Having ground 4.8kg of fresh prasāriṇī cook it in a shallow boiler along with 12.288ltrs of water and reduce to one-fourth. Pour gingili oil equal to the quantity of this decoction, 3.072ltrs of curd and two times sour gruel. Pound 240g of śuṅṭhī, 96g each of rāsnā, yavakṣāra, saindhava, prasāriṇī, madhuka, pippalīmūla and citraka in buttermilk and cook again. This oil, which can be used to anoint on the body, is a destroyer of all kinds of rheumatism.

Prasāriṇītaila

64. Cook 768ml of gingili oil with equal quantity of milk, 4.8ltrs of the decoction of prasāriṇī and the paste of dual medā, misi, mañjiṣṭhā, kuṣṭha, rāsnā, kucandana, jīvaka, ṛṣabhaka, dual kākoḷī and amaradāru. Oil thus medicated can alleviate all kinds of rheumatism.

Kārpāsāsthyādi

65. Oil cooked in the decoction of kārpāsā seed and kulattha along with milk, saindhava and both these themselves pacify paralysis of arms.

Pariṇatakerīkṣīrādi

66. Gingili oil boiled in the milk of pariṇatakerī and equal quantity of lime juice along with the paste of kṣaṇadā and suradhūpa quickly kills paralysis of arms.

Māṣādi

67. Gingili oil cooked in the decoction of māṣa, āranāḷa and the paste of saindhava destroys paralysis of arms.

Kārpāsāsthyādi

68. Gingili oil cooked in the decoction of kārpāsāsthi, balā, māṣā and kulattha, paste of śigru, kuṣṭha, agni, laṣuna, pañcapaṭu and punarnava and coconut milk shall kill paralysis of arms.

Balā`tibalādi

69. Oil cooked in the decoction of balā, atibalā, aśvadamṣṭrā, ikṣuraka, amśumatī, vṛṣatparṇī, sahadevī, śatāvarī, jīvaka, ṛṣabhaka, hamsapādī and punarnava is good to administer in curing paralysis.

Likucādi

70. Smearing of the oil boiled with the juice of likuca, sap of snuk and bhūnāga immediately kills the incurable paralysis of arms.

Daśamūlādi

71. By anointing the oil well-cooked in the decoction of daśamūla and balā with (the paste of) kulattha, instantaneously destroys paralysis.

Pippalīmūlādi

72. Oil cooked in sour gruel with (the paste of) pippalīmūla, sindhūttha, bhallāta, agni and mahauśadha is an alleviative of paralysis and so on.

Dvipañcamūlādi

73. Oil cooked in the decoction of daśamūla along with (the paste of) kuṣṭha, nāgara and thus jyotiṣmatī is a pacifier of latent rheumatism.

Māṣataila

74. Cook 768g māṣa in 3.072ltrs of water and reduce to one-fourth. Then add the paste of all the vitalisers, śatapuṣpa, saindhava, rāsnā, ātmaguptā, vyoṣa and thus madhuka. The wise physician shall well cook 768ml of gingili oil with these drugs and 3.072ltrs of milk in slow fire. Intaking, snuffing or clyster of this oil, known as māṣataila is excellent in tranquilizing paralysis, facial paralysis, rheumatism, acute ear ache, deafness, tinnitus, cataract, disorder of three humours, shivering of hand and head, brachial neuralgia and paralysis of arms.

Catusneha

75. Cook 768g each of kārṇāsāsthi, balā, māṣa and kulattha, 384g citraka root and 24.578ltrs of dhānyāmla and reduce to one-fourth. Pound kulattha, kārṇāsabīja, rāsnā, saindhava and dāru. Then take clarified butter, gingili oil, coconut milk and two times castor oil and cook all these together. This oil known as catusneha shall destroy all kinds of rheumatism especially sciatica, brachial neuralgia and paralysis of arms.

Pañcasneha

76. Pound 768g each of daśamūla, balā, māṣa, kārpāsāsthi and kulatthaka and boil in 24.576ltrs of water with dhānyāmla and sūrpa. Reduce it to one-fourth and add 576ml each of gingili oil, coconut oil, castor oil and cākrika oil. Again, add and cook two times milk and pounded saukarī, vasā, rāsnā, nāgara, saindhava, kārpāsāsthi, kulattha and gaṇḍira. This well-obtained oil shall destroy all kinds of diseases produced by vāta. This oil known as pañcasneha is propounded by Brahmā for the cure of rheumatism.

Sarṣapādi

77. 768ml of gingili oil shall be cooked in the boiled water of sarṣapa along with 3.072ltrs of goat milk mixed with (the paste of) vacā and aśvagandhā. It shall immediately destroy all kinds of rheumatism especially the latent one.

Laśunādi

78. Equal quantities of gingili oil and castor oil medicated with 1.44kg of laśuna and 96g saindhava and 10 days old, when intaken, destroys all kinds of diseases caused by vāta.

Śatāvaryādi

79. Collect 768ml of the juice of śatāvārī root. Add two times milk, 768ml of gingili oil and 24g each of (pounded) śatapuṣpa, devadāru, māmsī, śaileyaka, vacā, mañjiṣṭhā, añjana, kuṣṭha, elā, amśumatī, turaṅgagandhā, kākoli, mahāmedā and punarnava and cook in slow fire. This well-cooked oil is a demolisher of all rheumatisms.

Śophālikādi

80. Gingili oil cooked in the decoction of the petal of śophālikā with (the paste of) māṣa and saindhava in slow fire, shall eradicate dūrvāra and sciatica, at the time of intaking itself.

Jambīrādi

81. The physician shall cook gingili oil in 3.072ltrs of the juice of jambīra fruit taken by squeezing with the domestic machine and curd. Add 768ml of sour gruel and again cook in slow fire. In addition to this, add finely powdered saindhava. This oil uproots all diseases caused by vāta.

Nārāyaṇataila

82. 480g each of daśamūla, eraṇḍa, vājigandhā, śatāvarī, punarnava, balā, rāsnā, yaṣṭī, punnāga, pātala, devadāru, kaṇā, nimba, śatapuşpa and candana – cook them in four times of water, reduce to one-fourth and strain through cloth. Again, smoothly cook 3.072ltrs of gingili oil in this decoction together with 480g each of (the paste of) tvakpatra, majja, candra, jāṭī, takkola and candana by giving offerings in temple. This nārāyaṇa oil is a slayer of all rheumatisms, let it be man, horse or elephant who suffer from. It also suppresses bending of body parts, dantavāta, gaḷagraha, hernia and rheumatism. In addition, this oil makes the impossibles possible as god Nārāyaṇa destroyed the demons.

Aṇutaila

83. (Paste of) 12g each of balā, atibalā, korāṇḍa, punarnava, citraka, arka, nirguṇḍī, kulattha, badara, vaijayantī, śvadamṣṭrā, pīlumūla, mahauṣadha, aśvagandhā, prasāraṇī, guḷūci, root of śigru, daśamūla - 288g each, jīvaka, ṛṣabhaka, dual medā, saindhava, vacā, pattaṅga, kṣīrakākolī, kākolī, raktacandana, elā, aśvagandhā, rāsnā, śatapuşpa, hareṇuka, kuṣṭha, saralaka, māmsī, śaileya and agaru, 6.144ltrs of goat milk and 1.536ltrs of gingili oil - cook them in slow fire. This oil, known as aṇutaila, is a destroyer of all kinds of rheumatism.

Balātaila

84. Cook six parts of the decoction of 4.8kg of balā root, thus milk too, 768ml of gingili oil and paste of balā root. From the second repetition onwards take 3.072ltrs of the decoction. From the tenth repetition onwards take equal shares of milk and gingili oil. In the second and the third repetition paste is added as prescribed. In the fourth, fifth and sixth repetition the paste added should be three-fourth, half and one-fourth respectively. In the seventh repetition cook the oil without paste. From the tenth repetition onwards take 1.536ltrs of the decoction. According to Dhanvantari milk should be half the quantity of gingili oil. At first ripeness should be mild and then can be increased gradually. In the fifth repetition ripeness is oily and in the tenth it is more oily. Thus, for this rejuvenator, different ripenesses are there. Considering the condition and suitability the efficient as well as experienced physician shall differently repeat this balātaila.

Balādi

85. Six parts of the decoction of balā root, thus milk too, paste of balā root and 768ml of gingili oil – oil thus medicated shall tranquilize rheumatism.

Balādi

86. Gingili oil cooked in equal quantity of milk and the decoction and paste of balā root, whose ripeness is sahasraśata, is a pacifier of gout and rheumatism. It is mainly rejuvenative and can act as strength promotive of senses, vitalisor, bulk promotive and aphrodisiac, when its ripeness is differed.

Guḷūcyādi

87. Oil cooked in the decoction of guḷūcī with its own paste and milk shall overpower rheumatoid arthritis, head diseases, fever and so on.

Balāguḷūcyādi

88. The wise (physician) shall cook gingili oil in the decoction of balā and guḷūcī along with milk and the paste of candana, uśīra, yaṣṭyāhvā and mustā. If the medicated oil obtained thus is taken with respect, it can pacify rheumatoid arthritis, haemorrhagic diseases, diseases of head and the diseases caused by rheumatoid arthritis.

Balāguḷūcyādi

89. Gingili oil cooked in the decoction of balā, guḷūcī and surapādapa with the paste of jaṭā, āmaya, candana, kunduruṣka, nata, aśvagandhā, saraḷa and rāsnā alleviates the disease rheumatoid arthritis with burning sensation, ache and swelling.

Trimiśraka

90. Cook 768ml of gingili oil in the decoction of śatāvarī, balā root and guḷūcī, mixed with finely pounded drugs of kuṣṭha, candana, lāmajja, māmsī, sarṣapa, coraka, mustā, dīpya, madhuka and aśvagandhā. This oil, known as trimiśraka, which is praised by men can be administered to cure diseases due to pitta, gout, fever and increased burning sensation.

Ketakyādi

91. Gingili oil well-cooked in the boiled water of ketakī, balā root, guḷūcī and śatāvarī with their own paste, if anointed, is a destroyer of khudāvāta, swelling, pain and warmth.

Ketakyādi

92. 768ml of gingili oil shall be cooked in 3.072ltrs of the juice of ketakī with the paste of candana, madhuka, kuṣṭha, tvak, elā, patra, tagara, cora, mustā,

suradāru, uśīra, hiribera, balā and atibalā – oil cooked with them shall keep away gout, diseases produced by vāta, increased pitta, kapha and all others.

Catuśśītādi

93. Gingili oil cooked in the juice of catuśśīta, coconut milk, milk and sour gruel with the paste of saindhava and added by sarjaka powder shall immediately tranquilize the ailment of gout.

Candanādi

94. Paste of candana, madhuka, kuṣṭha, aśvagandhā, suradruma, uśīra, utpala, māmsī, patra, agaru, niśā, balā, hrībera, nāgakusuma, sprkkā, mañjiṣṭhā, śāribā, tagara, mrganābhī, śatapuspā, hareṇuka, sūkṣmailā, abda, tvaca, cora and durdhūra, decoction of ketakī root, milk and gingili oil - cook all these together. By anointing this oil, gout can be cured.

Hrīberādi

95. Pound hrībera, utpala, lodhra, samaṅgā, cavya, candana, pāṭhā, ativiṣā, vilva, dhātakī, devadāru, bark of dārvī, nāgara, māmsī, mustā, kṣāra, yavāgraja and citraka with the juice prescribed. Cook gingili oil in the juice of ciñcā, prasāriṇī, śigru and dinakṛt with milk and the paste. This oil along with ghee is a destroyer of rheumatism.

Eraṇḍamūlādi

96. Cook gingili oil in the decoction of eraṇḍa root along with balā. By smearing this oil rheumatism in the waist and buttock will be cured.

Mātuḷuṅgādi

97. Gingili oil cooked with (the paste of) mātuḷuṅga, niśā, kuṣṭha, sūryāvartaka and sarṣapa will tranquilize latent rheumatism by three days.

Kūrmuḷḷādi

98. Oil cooked with (the paste of) kūrmuḷḷu, śāribā, balā, kārpāsa, karkandhu, citrā and paṭu pacifies rheumatism in the shank, thigh and lower part of the spine, pleurodyria and intercostal neuralgia.

Pañcamūlādi

99. Boil oil in the juice of pañcamūla and dhātrī along with leḷitakī and vasā. If it is intaken, brahmacāri can overpower khudāvāta even though it is increased.

Śalmalītaila

100. Smear the oil cooked in the juice of śalmalī bārk and intake the oil cooked in the juice of chāyāparpaṭikā for easy delivery.

101. Oil cooked in the decoction of barks of vyātoḍbhava and priyaṅgu is a tranquilizer of the ailments of the early periods of pregnancy, if it is anointed on the day after menstruation.

Kaṭukādi

102. Anointing of the oil boiled with kaṭuka and alābu shall destroy the diseases of vagina and helps conception.

Upodakādi

103. Smearing of the oil cooked in the decoction of upodakā and urvāru along with milk and (the paste of) balā makes delivery of women easy.

Prasāriṇītaila

104. If the oil cooked with the paste and decoction of prasāriṇī is snuffed, smeared or intaken, it shall quickly keep away the hiccough of children, as Rāmabhadra threw the prosperity of Ravaṇa away.

Vacātaila

105. In order to dispose of placenta and constipation, pour ghee or oil cooked with vacā on stomach.

Dhānvantarabalātaila

106. Dhānvantara and balā taila are excellent to administer in alleviating diseases of children, especially diseases hysteria, seizure and insanity.

Triphalādi

107. Boil triphalā, vine of amṛtā, ketakī, asanaka, balā, eraṇḍa and indravallī in 12.288ltrs of water. The wise physician shall cook 768ml of gingili oil with this decoction; juices of tekarāja and haṭha, two-fold quantity of milk, paste of kuṣṭha, yaṣṭyāhvā, padmaka, uśīra, candana, mustā, elā, patra, māmsī, hayagandhā, amṛtā, balā, śāribā, amarakāṣṭha, lavaṅga, nata, coraka, utpala, añjana and nīlī. It shall especially pacify diseases of head and rhinitis, baldness and premature grey and produces hairs. This oil, known as triphalādi, destroys diseases above collarbone.

Mañjiṣṭhādi

108. Gingili oil cooked in the juice of kumārī along with milk and (the paste of) mañjiṣṭhā, añjana, śāribā, abda, kaṭukā, takkola, jāṭī fruit, śrīkaṇṭha, triphalā, jaṭā, tagara, ruk, yaṣṭī, caturjātaka, uśīra, agaru, both cora, mṛganābhī, indu, utpala, ambha and visa is a pacifier of the diseases of eye and head.

Asanavilvādi

109. Decoction of asana, vilva, balā and amṛtā, paste of madhuka, nāgaraka and triphalā, gingili oil and milk – medicated oil obtained by cooking these shall pacify the the diseases of mouth, ear, head and eye.

Guḷūcībalādi

110. Diseases of eye and head will be destroyed by the oil cooked in the decoction of guḷūcī and balā along with milk and the paste of abda, coraka, śaṭī, takkola, jāṭī fruit, kākolī and so on, madhūka, dāru, saraḷā, śreṣṭhā, caturjātaka, yaṣṭī, sevyā, viśā, utpala, agaru, varī, karpūra, kuṣṭha and ambu.

Asanasārādi

111. Asanasāra 4.8kg, chinnajanma 2.4kg and triphalā 1.2kg – cook them together in 49.152ltrs of water and reduce to one-eighth. To this decoction, add the paste of māmsī, megha, nakha, uśīra, taskara, añjana, candana and yaṣṭimadhuka, 1.536ltrs each of gingili oil, milk and juice of āmalaka. Oil obtained by cooking them, shall alleviate rheumatism above collarbone and diseases in the upper part of the body.

Asanasārādi

112. Oil cooked in the decoction of asanasāra, milk and the paste of triphalā and rasaka is an excellent pleasure giver of mouth and nose and provides much comfort.

Varībalādi

113. 768ml of gingili oil shall be cooked in the decoction of varī, balā and amṛtā. Add the paste of yaṣṭī, madhuka and añjana. By applying this oil, hair shall increase by four fingers by one month and it shall nullify baldness, hoariness and tawiness.

Balāhaṭhādi

114. Gingili oil cooked in the decoction of balā, haṭhā, amṛtā, mudga and māṣa along with (the paste of) candana, āmaya and yaṣṭī will kill headache.

Māṣamudgādi

115. As darkness is destroyed by the sun so diseases of the head will quickly be destroyed by applying the oil obtained by boiling with the paste of māṣa, mudga and balā and their own juice.

Kālikātaila

116. Strained decoction of kadaḷī, sahadara, kusuma, root of ketaka, purified kiṭṭa, bhṛṅga and triphalā, pounded loha powder and akṣa oil – oil obtained by cooking them, known as kālikātaila, shall instantaneously promote hair which shines like black bees.

Nāgarādi

117. Cook 9.6kg of nāgara, 4.8kg of citraka, 2.4kg of devadāru, 1.2kg of dual karañja, 600g each of mustā, arimeda, triphalā, chatrī, dantī, arka and guggulu in 24.576ltrs of water. Then take 3.072ltrs of gingili oil, paste of 12g each of śaṭī, puṣkara, śārṅgāṣṭhā, hapuṣā, three pippalīs, bhārṅgī, rāsnā, madhūchiṣṭhā, dual niśā, yava, ambuda, caturjātaka, mañjiṣṭhā, candana, agaru, padmaka, māmsī, lodhra, varā and kuṣṭha and two-fold quantity of milk. Medicated oil obtained by cooking all these together destroys all kinds of mouth diseases. It can be intaken, smeared, gargled, snuffed, massaged and clystered. By administering this oil even the fallen teeth can be fixed on their places; even those who lost eyesight can see things and make ear as powerful as that of a pig, eventhough it is working well.

Triphalādi

118. Add the paste of nīlī root, añjana, yaṣṭī and madhuka, 768ml of mārkaḥva juice and 768ml of gingili oil to four times of the decoction of triphalā and asanasāra. Hairs anointed by this, will become soft, with the lustre of butterfly, charming, shedding lustre, lengthy and devoid of wrinkles and hoariness. This

very secret oil that prevents wrinkling and falling and which is created by Brahmā is to be given to the dear king.

Dhurdhūrādi

119. Oil cooked in the juice of dhurdhūra and its seed being smooth pasted, can soon prevent itching and hair fall of man.

Arimedādi

120. Cook 4.8kg of fresh bark of arimeda, 4.8kg of the barks of nyagrodha, udumbara, aśvattha and pḷakṣa in 49.152ltrs of water and reduce to one-fourth. Then add 3.072ltrs of gingili oil and paste of yaṣṭī, trijāta, mañjiṣṭhā, gāyatrī, lodhra, kaṭphala, kṣīrivṛkṣa, arimeda, tvak, mustā, agaru, dual hima, karpūra, jāṭī, takkola, māmsī, dhātakī, gairika, mṛṇāla, misi, vaidehī, padmakesara, kuṅkuma, lākṣā, samaṅgā, bṛhatī, vilvamadhya, suradruma, śaileya, sarala, sprkkā, palāśa, both rajanī, priyaṅgu, tejanī, pārtha, madayantī, triphalā, kāleya, puṣkara, jaṭā, vyāghrī and madana. Cook them in till it becomes smooth. This medicated oil can be taken for snuffing, intaking, gargling, clyster and smearing. It destroys the diseases in mouth and especially overpowers those of tooth. It can also be administered to cure the diseases of tongue, cheek, lips and loose tooth. In addition, it heals all ulcers that situate in mouth.

Khadirādi

121. Cook 4.8kg of khadira in 12.288ltrs of water. Then pound 12g each of candana, joṅgaka, kuṅkuma, paripelava, vāḷaka, uśīra, surataru, lodhra, drākṣā, mañjiṣṭhā, coca, patraka, viḷaṅga, sprkkā, nakha, nata, kaṭphala, sūkṣmailā, dhyāmaka and pattāṅga and add 768ml of oil. Oil obtained thus, by intaking, snuffing and gargling pacifies diseases of mouth and generates eye sight subtle as that of a vulture and keen hearing power as that of a pig.

Aṇutaila

122. Eight parts of oil or ghee shall be cooked with six parts of milk and the pounded drugs of mañjiṣṭhā, madhuka, prapuṇḍarīka, jīvaka, ṛṣabha, dual kākoli, payasyā, śāribā, anantā, nīlotpala, añjana, viḷaṅga, taṇḍula, madhuparnī, śrāvaṇī, medā, kākanāsa, saraḷa, bhadrataru and candana. This oil, known as aṇutaila, can be used in pacifying the diseases caused by pitta. Or, candana, agaru, patra, dārvī bark, madhuka, balā, dual elā, vilva, utpala, padmakesara, prapuṇḍarīka, viḷaṅga, uśīra, hrībera, vanya bark, mustā, śāribā, dual bṛhaṭī, jīvantī, devadāru, surabhī and śatāvarī shall be cooked in 100 times of divine water and reduced to one-tenth. Add milk equal to the quantity of oil. This aṇutaila also, strengthens senses rather than the formerly said one. It is beneficial for hair, skin and voice, bulk promotive and a destroyer of three humours.

Arimedādi

123. Having pounded 4.8kg of the fresh bark of arimeda cook in 12.288ltrs of water. Then reduce it to one-fourth and add the pasted yaṣṭimadhuka, mañjiṣṭhā, lodhra, elā, mustā, gairika, lākṣā, arimeda, triphalā, vacā, pattaṅga, two times kaṭphala, varāṅga, nāgakusuma, dhātakī, dual candana, śāribā, padmaka, uśīra, dual rajanī, joṅgaka, lavaṅga, jāṭī, kaṭu and takkola. Again, cook all these with 1.536ltrs of gingili oil in slow fire and strain. Intake this oil in morning and evening and gargle the same. This auspicious oil, which is excellent to treat loose, shattered and completely decayed tooth; foul smell of the tooth and abscess in pūyanāḷī was propounded by Videha.

Kuḷīrataila

124. Oil cooked in the decoction of kuḷīra, śigru, ugrā, laśuna, arka, snuhī and balā with (the paste of) tāla, āmaya, kaṇā, lodhra, vyāghra, elā, vilva,

saindhava, jaṭā and dāru can destroy the distress of ear. This oil known as kuḷīrataila propounded by Nimi the great sage is a pacifier of deafness, otorrhoea and chronic suppurative otitis media.

Ajākṣīrādi

125. Earache will be cured by the oil obtained by cooking with milk and urine of goat, saindhava and viśvabheṣaja.

Śigrumayūrādi

126. Snuffing of the oil boiled in the juice of nīlī with the paste of śigru and root and seed of mayūraka shall pacify the distress in the head even if it is afflicted for a long period.

Eraṇḍamūlādi

127. (Paste) of equal shares of eraṇḍa root, tagara, śatāhvā, dīpyantī, rāsnā, lavaṇottama, bhṛṅga, viḷaṅga, madhuyaṣṭikā and viśvaṣadha, four parts of the juice of bhṛṅga, milk and gingili oil - boil all these together. If six drops of this oil is snuffed, all the head diseases will be alleviated. In addition, it keeps away white hairs and fixes the fallen as well as the shaking teeth. Moreover, it increases the eyesight and the strength of arms.

Kṣārataila

128. Take the decoction of dry mūlaka and śuṅṭhī, paste of hiṅgu, mahauṣadha, śatapuṣpa, vacā, kuṣṭha, dāru, śigru, rasāñjana, sauvarcala, yavakṣāra, svarcikā, ūṣaṇa, saindhava, sphūrja, granthī, viḷa, mustā, madhu and śukta, four times each of the juices of mātuḷuṅga and kadaḷī. Oil cooked by them shall soon overpower itching, tinnitus, deafness, chronic suppurative otitis media and

maggots in the ear even if they are harsh and painful. This oil known as kṣārataila is excellent in pacifying the diseases of mouth and teeth.

Pratiṣāhīṅvādi

129-130. Oil cooked with pratiṣā, misi, tvak, svarjika, ūṣaṇa and śukta removes the diseases of ear like otorrohea and tinnitus. This oil along with mustard oil quickly wins over ache in the ear. Gingili oil or mustard oil cooked in the juice of sindhuvāra with surataru also cures earache.

Varaṇārkādi

131. Gingili oil cooked in the juice of jāṭī leaf with (the paste of) varaṇa, arka, kapittha, aṃḷa and tender leaves of jambu shall kill chronic suppurative otitis media.

Rambhārkādi

132. Take 768ml each of decoction of rambhā, arka, patra, snuk, śigru, kadru, nirguṇḍika, maurvī, somalatā, pīlu, gokarṇa and laśuna, whey, urine of goat and sour gruel, four parts of mastard oil and paste of 48g each of vacā, vṛṣā, turuṣka, hiṅgu, sindhu, nata, āmaya, kuḷīra and milk. Oil thus well-cooked should be kept in a clean pot. It alleviates the ear diseases of the kings especially earache, deafness and otitis media. This medicated oil made by Aśvins is a matter of fame for the physicians.

Jīrakataila

133. Earache can be kept away by the special oil, which is cooked with jīraka.

Mahatpañcamūlādi

134. Oil cooked with the stems of mahatpañcamūla, which are enveloped by a cloth, is an alleviative of earache.

Bhadrādi

135. Mustard oil cooked with the stems of bhadrā, kuṣṭha and saraḷā is excellent to apply in curing tinnitus and it is saturating for the ear.

Varaṇārkādi

136. Oil boiled with varaṇa, arka, kapittha, āmra and tender leaves of jambu in the juice of jāṭī leaf is a destroyer of chronic suppurative otitis media.

Devadāruśakalādi

137. Gingili oil with inner part of devadāru which is cooked on the fire of a kindling lamp, if filled up, will surpass the ear diseases with colic.

Kārpāsādi

138. Those who wish to wipe out otitis media shall apply two or three drops of the oil cooked with the pounded tender fruit of kārpāsa in the ear.

Nirguṇḍyādi

139. Gingili oil boiled in the decoction of nirguṇḍī, jāṭī, ravi, bhṛṅga, rasona, rambhā, droṇa, arka, śigru, surasa, ādraka and kāravallī shall immediately keep away tinnitus, deafness, and earache with chronic suppurative otitis media.

Kuṣṭhādi

140. Oil cooked in the urine of goat along with (the paste of) kuṣṭha, śuṅṭhī, vacā, dāru, śatāhvā, hiṅgu and saindhava is saturating for ear and a destroyer of maggots.

Śatāvaryādi

141. Śatāvārī, vājigandhā, payasyā, eraṇḍa and jīvaka – oil cooked with their paste and milk is excellent nourishment for the tip of the ear.

Bhūmikadambādi

142. Gingili oil boiled in the juice of bhūmikadamba with the paste of dāḍīma and māṣa, if smeared in plenty, increases ear, breast, penis and vagina.

Trikaṭutaila

143. Oil well-cooked in the decoction of trikaṭu is a destroyer of nasal diseases. Balātaila is excellent in curing rhinitis sicca especially nasal obstruction.

Śigrusimhyādi

144. Snuffing of the oil cooked with (the paste of) the seeds of śigru, simhī and nikumbha, vyoṣa and saindhava along with the juice of vella is excellent.

Tuḷasīvarasādi

145. Being well-cooked in the juice of tuḷasī along with kunduruṣka the medicated oil destroys artophic rhinitis and the flow of defile water.

Surasādi

146. Mustard oil cooked with (4.8kg of the paste of?) surasa, vyoṣa and kuṣṭha along with kaṭphala and viḷaṅga can overpower artophic rhinitis.

Hiṅguvyoṣādi

147. Kaṭutaila with (the paste of) hiṅgu, vyoṣa, viḷaṅga, kaṭphala, varā, ruk, tīkṣṇagandhā, lākṣā, haimavatī, kaliṅgaka, yava, puṣpa and thus surasa, mixed

with urine shall be cooked in slow fire. This oil intaken or snuffed properly is supposed to suppress nasal complaints.

Cavikādi

148. Gingili oil cooked with cavikā, citraka, dārvī, surasa seed, lavaṇa, sap of arka, nidigdhikā and cow's urine shall destroy nasal polyps, if it is snuffed.

Guñjādi

149. Oil boiled in the juice of guñja and the decoction of munivṛkṣā along with (the paste of) sindhūttha keeps away artophic rhinitis.

Ajjhaṭādi

150. Juices of ajjhaṭā, nimba and nirguṇḍī and paste of niśā – gingili oil cooked with them strikes off diseases of lip.

Gaṇḍirāhvādi

151. Medicated oil obtained by cooking in the decoction of equal shares of gaṇḍirāhvā, jvalanā, hapuṣā, bāṇapuṅkha, aṅghrī, pāṭhā and root of śuṅṭhī and their equal quantity of viśva along with the paste of elā, śuṅṭhī, magadha and marica, if applied in mouth will alleviate diseases in mouth.

Śarapuṅkhādi

152. If gingili oil boiled in the decoction of śarapuṅkha and śīpha along with (the paste of?) abhayā is taken in mouth, it will quickly cure diseases of tooth and all the diseases in mouth.

Kalatītaila

153. 384ml of coconut oil cooked in two times of the juice of kalatī with its own root as paste can be gargled to fix the teeth.

Śarapuñkhādi

154. Prepare decoction of 480g each of śarapuñkha, śiphā, bakuḷa bark and khadirānta and 768g bakuḷa seed in 24.576ltrs of water. Then add 768ml of gingili oil, six times of the juice of coconut and 96g crushed kārttā. Stir it well and cook. If it is gargled early in the morning and evening along with the powder of trikaṭu, it will fix the tooth if it is loose.

Śauṇḍīkariñjīrakādi

155. Boil gingili oil with (the paste of) śauṇḍī, kṛṣṇajīraka, hapuṣā, laśuna, ciñcā and ahiphena. Gargle this oil to prevent further loosening of the teeth.

Piccakataila

156. Oil boiled with the leaf of jātī is special for curing stomatitis.

Citrakataila

157. Having pasted the drugs citraka, trikaṭu, śreṣṭhā, vacā, bhāṅgī, rohiṇī, mustā, elā, kaṭphala, lodhra, nimba, takkola, saindhava, bark of arimeda, jātiphala, hima and dual niśā, cook in four times of coconut milk and 768ml of gingili oil. Take this in mouth along with vyōṣa powder. Then the shaking and broken tooth will become fixed and the ache will be destroyed. This oil can be administered in curing all mouth diseases.

Nirguṇḍīmaricādi

158. 3.072ltrs of the decoction of nirguṇḍī, marica, bhāṅgī and jātī, 768ml of gingili oil, paste of 12g each of kaṇā, bhāṅgī, vacā, śigru, sitā, sarṣapa, nāgara, hiṅgu, pāṭhā, agnimantha, śuṅṭhī, saindhava and kuṅkuma – medicated oil cooked with them kills all kinds of tongue diseases especially cystic swelling. In addition, this oil keeps away 66 mouth diseases.

Madhukataila

159. Medicated oil obtained by cooking coconut milk and the paste of madhuka shall alleviate diseases of the head produced by vāta and pitta. Moreover, snuffing of this oil destroys facial paralysis.

Viḷaṅgādi

160. Mustard oil boiled with (the paste of) viḷaṅga, svarcikā, dantī, hiṅgu and cow's urine, if administered as snuffing, is a destroyer of worms.

Pippalyādi

161. The wise physician shall cook gingili oil with pippalī and saindhava. Administration of this oil as snuffing can pacify diseases of head.

Kīcakādi

162. If kaṭutaila boiled with pounded kīcaka fruits and urine of cow is smeared on the body, it will tranquilize disease of skull.

Aṅkolādi

163. The physician may cook 768ml of gingili oil in 3.072ltrs of the decoction of bakulaṭaptra and jambīra with pasted aṅkola seed, marica and kuṣṭha. If it is smeared on the scalp, it will nullify the skin diseases on the head. This oil pacifies urvāsa, itching on the head and the diseases of the head. In addition, it increases hair and disposes of bad odour of the body.

Kaṭutrayataila

164. Oil obtained by cooking with trikaṭu, if snuffed, is a pacifier of the distress of kapha, and an excellent destroyer of head ache, all diseases due to śleṣma and cough.

Tripthalādi

165. Snuffing of the oil cooked with triphalā and tryūṣaṇa along with milk can alleviate head ache with kapha.

Tuṣāmbhasādi

166. In order to cure migraine and so on, (oil cooked in) tuṣāmbha with mayūrabīja can be snuffed. If the same (mayūra seed) is (cooked) with curd, it will be an excellent destroyer of paralysis.

Purāṇatrinriṇyādi

167. Snuffing of (the oil cooked with) old tintriṇī, śuṇṭhī and śarkarā in tuṣāmbha is anti rheumatic and a destroyer of the distress of all head diseases.

Nimbādi

168. Cook gingili oil in the decoction of nimba, ikṣvāku, paṭola, jāti and rajanī along with (paste of) sugandhā, niśā, dārvī, kuṣṭha, karañja, bīja, madhuka, mañjiṣṭhā, siddhā, abhayā and goat milk. Oil thus obtained, if applied on the vital parts, shall clean and heal the acute wounds even if they are with ache and weeping.

Vraṇaviropaṇataila

169. Application of gingili oil cooked in the saps of mahāvṛkṣa and arka along with paste of lac, only once, can heal the depraved wound.

Tutthādi

170. Grind tuttha, blue vitriol, arsenic, gandhakāsīsa, gandhaka, hiṅgula, manaśśilā, mercury, hīrāsaka, kṛṣṇajīraka, kṛṣṇaguggulu and yaṣṭyāhvā. Cook this powder in gingili oil, ghee, castor oil, tuvaraka oil and coconut oil. If this medicated oil is smeared, depraved wound will be cured.

Daḷāmalakataila

171. Make fine powder of the leaf of āmalaka and boil gingili oil with it and milk. Application of this oil is excellent to heal wound.

Kūśmāṇḍapatrādi

172. Dīpataila cooked in the juice of kūśmāṇḍa leaf shall heal burnt sores. Again, oil cooked with jāṭī and so on also is a healer of sores.

Potakādi

173. Decoction of śiva, potaka, kumbhīka, rājamāṣa and balā to which (paste of) rājamāṣa is added, can be cooked with oil. This medicated oil can wipe out the sores due to thermal or chemical injury.

Koraṇḍabijādi

174. Oil properly cooked in the juice of koraṇḍabīja with (the paste of) doṣa, ariṣṭa and kaṇā is a healer of chronic sores.

Ketakyādi

175. Pouch the stalk of ketakī and kośātakī and then use for dhāra with gingili oil and ghee. This will evade shivering.

Madhukādi

176. Sores produced by fistula-in-ano, chronic lymphadenitis, leprosy and urinary disorders can be healed by the oil boiled with (the paste of) madhuka, lodhra, kaṇā, tuṭi, reṇukā, dual rajanī, paṭu, śāribā, padmakesara, padmaka, dhātakī, madana, sarjarasa, amara, rodikā, bījapūra and chadana.

Vacādi

177. Chronic lymphadenitis can be rooted out by the oil boiled in the juice of nirguṇḍī with (the paste of) vacā, harītakī, lākṣā, kaṭurohiṇī and candana.

Vyoṣādi

178. Snuffing of the oil cooked with (the paste of) vyoṣa, viḷaṅga, marica, madhuka, saindhava and devadāru wipes out chronic lymphadenitis even if it is miserable.

Khadirādi

179. The oil mixed with khadira, agni, ash of cow's right horn and maṣī, chronic lymphadenitis can be destroyed as the effort of man is destroyed by destiny.

Brahmīpalāśādi

180. (Paste of) brahmī, palāśa, badarī, phalinī, samaṅgā, dhātakī, udumbara, nikumbha, jaṭā, amṛtā, pattaṅga, yaṣṭī, sumana, karavīra, lodhra, aśvagha, nimba, dual rajanī, citraka, paṭola, vṛṣa, aśvagandhā and pādapa, juice of nirguṇḍikā and whey – oil cooked with them shall soon strike off nālī, itching with putrid, depraved sores, chronic lymphadenitis, fistula-in-ano and scrofula.

Nirguṇḍītaila

181. Cook 768ml of karañja oil in 3.072ltrs of nirguṇḍī juice. This oil can be intaken to pacify chronic scrofula and the putrid ooze. Even the impossible can be possible by its intaking, anointing and snuffing.

Lāṅgalikādi

182. Chronic lymphadenitis can be pacified by snuffing gingili oil medicated with four parts of nirguṇḍī juice and one-fourth of the paste of lāṅgalikā bulb.

Śrīdārumaricādi

183-184. 768ml of mustard oil cooked with the paste of 24g of vṛṣa, 48g each of śrīdāru, marica, bhadrā, dual haridrā, trivṛt and ghana pounded in cow's urine along with brahmadruma, sap of arka and water of cowdung shall quickly destroy chronic lymphadenitis. It is also possible by intaking the mixture of equal quantity of mustard oil and gingili oil. In order to cure weeping in chronic lymphadenitis, take the oil cooked with guggulu.

Karambhādi

185. Gingili oil shall be cooked in the decoction of karambha, śākoṭa, varā, niśā, prācīnaka, ālūpa, citraka and dantī with the paste of prācīna, the juices of ālupā and mithyā and one-fourth of citrā oil is said in alleviating elephantiasis. Medicated ghee of the same is used in curing the diseases of pitta predominance.

Aḷaccemputaila

186. Intake the oil boiled in the juice of ālupā. For curing elephantiasis guggulutiktaka oil is excellent.

Yaṣṭyābhayādi

187. In order to dispose of elephantiasis intake mustard oil medicated with the paste of yaṣṭī and abhayā along with equal quantity of urine.

Kuṅkumośīrādi

188. Cook 48g each of kuṅkuma, uśīra, kāleya, lākṣā, yaṣṭyāhvā, candana, tender nyagrodhapāda, padmaka, padmakesara, nīlotpala and mañjiṣṭhā in 3.072ltrs of water and reduce to one-fourth. Then pound 12g each of lākṣā, pattaṅga, mañjiṣṭhā, yaṣṭī, madhuka and kuṅkuma and add two times goat milk. These shall be boiled with 192ml of gingili oil. It shall destroy chloasma,

premature grey hair, chloasm of face, wrinkles and non-elevated mole. If its snuffing is practiced, it will act as mouth prosperous and promoter of complexion.

Kuṅkumacandanādi

189. Cook 48g each of kuṅkuma, candana, drākṣā, mañjiṣṭhā, madhuyāṣṭikā, kāleyaka, uśīra, padmaka, nīlotpala, nyagrodhapāda, pḷakṣa, śuṅga, padmakesara and padmakiṅjalka in 3.072ltrs of water and reduce to one-fourth. Then add (paste of) 12g each of mañjiṣṭhā, kuṅkuma, lākṣā, pattaṅga and madhuyāṣṭikā, 192ml of gingili oil and two times goat milk. The physician should cook all these in slow fire. This medicated oil shall pacify non-elevated mole, pimples, chloasm of face, chloasma, wrinkle and premature grey hair. By applying the same for seven days, face will shine like gold.

Tintriṇītaila

190. Oil boiled with the juice of tintriṇīka can alleviate nail diseases. Patients of nail disease may always smear oil.

Dārvyādi

191. Anointing of the oil boiled with (the paste of) dārvī, surasa, yaṣṭyāhvā, gṛhadhūma and niśā will cure disease of penis.

Kārpāsāsthyādi

192. By smearing gingili oil medicated with pounded kārpāsāsthi and so on, lingalūtā can be wiped out.

Kīramcampakādi

193. Squeeze and take the juice of hīlamocī, campaka bud, parpaṭaka, leaf of mṛdukuṅcikā, tender leaf of suṣavī, ākhukarṇī, paimannal, śyonāka,

mukkampāla, indravallī, dūrvā, tender leaf of kumbhī, jāṭī, bhadrā, śigru bark, hrasvākhyā, apāmārga, kalati, pāccuṅṭa, kātticcaṇa and kunduruṣka. To this add one-fourth of gingili oil and cook. If it is smeared, one will be disposed of sore (on penis) and run to brothel.

Natavārtākinyādi

194. Swabing of the oil boiled with nata, vārtākinī, kuṣṭha, saindhava and devadāru will keep away diseases of vagina.

Priyaṅvādi

195. By smearing the oil obtained by cooking with priyaṅgu and jāṭī flower on vagina, one can certainly be freed from disease on it.

196. Balātaila mixed with sukumāraka and dhānvantara should be administered on the lady who is hygienic.

197. Clyster, smearing, sprinkling, anointing, swabing and holding of oil and ghee along with honey is an excellent healer of wounds. Dhārā of them acts as the three gods. It maintains the essential parts, promotes bodily lustre, complexion and energy, nourishes prosperity, destroys inauspiciousness of all the senses and quells impotence, langour and distresses. In addition, it provides dreams and longevity. Even by taking dhārā or oleation, the group of wind will be rooted out.

TAILAKHAṆḌA ENDS

4. LEPAKHAṆḌA

1. Thus, in order to smear the limbs with the ointment known as lepa, they are said suitably (according to circumstances) as advised by tradition.s

Lākṣādi

2. Mix equal shares of the powdered drugs of lākṣā, mudga, aśvagandhā, sediment of amṛtā, thus māṣa, vāmsī and the drugs of the elādi group with ghee and gingili oil and churn. Ointment thus prepared, if applied, will quickly cure the disease fever and so on. In addition, it will make the limbs fatty.

Malarkuḷamp

3. The ideal drug scented as malarkuḷamp is excellent in mahājvara. Moreover, this great drug is an important one in curing the diseases like mahājvara.

Lākṣādi

4-5. Lākṣā powder and the powdered drugs of aśvagandha, vāḷaka, good uśīra, mudga, good sediment of amṛtā, tukā, lāja, and jīraka – slightly cook them with milk, coconut water, hemamatsyākṣaka, dūrvā and the fruit of kāraskara. Make ointment by adding the powder of lākṣā, aśvagandhā, mudga and māṣa. This is excellent in pacifying piles.

Oṭikkuḷamp

6. In the diseases caused by emaciation of body due to lack of taking food and the diseases caused by vitiation of pitta and hotness, oṭikkuḷamp is excellent.

Malarkuḷamp

7. If the patient has fever, malarkuḷamp can be applied. Dhārā of milk also is excellent.

8. Lākṣā and so on are good to alleviate tuberculosis, especially aversion for food. Milk gruel cooked with the squeezed vidāri and so on also is excellent. Thus, the gruel made with lākṣā, aśvagandhā and balā is excellent. In addition, milk boiled with three balās can be held in chest.

Paccakkuḷamp

9. Paccakkuḷamp is good against anorexia and tuberculosis. It is also desirable in diarrhea caused by pitta. In curing vomiting ointment of lāja is excellent.

Triphalādi

10. Pound triphalā, nāgara, mustā and tagara and smear with madhu on the neck. Hiccough will be cured.

Kallichārādi

11. Juice of snuhī, dry haridrā, kaṭukā, alābu, pravāḷa, auṣadha, karañja, tender leaves of cirivilva, lāṅgalī, guñjā, sap of arka and excretion of cock – grind all these with the juice of goat. This ointment is a better drug than ash in curing piles.

Dūrvādi

12. Take the juice of dūrvā in a tumbler and stir well with gingili oil. If it is smeared with respect, bleeding caused by payū will be stopped.

Paruttiverādi

13. Grind the root of kārpāsa and mix in āranāḷa. When it is smeared, the stone detained in urinary bladder and urine will be shed out from thigh.

14. Mix the ground rice with milk and smear. Then the detained urine, if there is stone, it too, will be shed out.

Elippiḷukkādi

15. Grind the excretion of rat and the flesh of cucumber. If it is anointed on the naval, it will keep away swelling.

Jīrakādi

16. If the ointment of jīraka, civet and butter is smeared on the penis, urine will pass effortlessly.

Śatadhautaghṛta

17. Hundred times purified ghee can be smeared along with the decoction of the bark of kṣīravṛkṣa, in order to destroy erysipelas and pacify excessive thirst.

Mṛṇāḷādi

18. Grind mṛṇāḷa, mṛdukuñcikā, kuṭaja, kuṭaja bark, nimba, amṛtā, varā, rajanī, sarṣapa, jalada, sevya, pūtī, hima, tila, payodru, jala, candana, bhramarageha, dūrvā, ikṣu, sprout of vaṭa, śāribā, lavaṇa, lakṣmanā, parpaṭa, eraṇḍabīja and kuhalī with milk. Mix it with gingili oil, ghee and honey. If smeared, it cures all kinds of swellings.

Amṛtādi

19. Amṛtā, sarṣapa, haridrā and tila pounded with milk will contract the big boils by softening it. Then the pimples will be broken.

Nantyārvatṭādi

20. Fry nantyāvarta, karkandhu, koṭippāla, śāribā and the root bark of aśvattha in ghee and pound them. If it is smeared on the huge boil, it will quickly be burnt as the fish is burnt by fire.

Tilasarṣapādi

21. Well fry equal shares of tila, sarṣapa, raw rice, camprāvalli, megha, triphalā, marica, viśvā, haridrā, kodrava, virak, karkandhu, kampillaka, śāribā, kṣīrivṛkṣa, kuṭaja, uśīra and kaṅku in equal shares of ghee and gingili oil. This ointment is a winner of boils. In hurry we forgot about eraṇḍabīja. That too should be added by the physicians without forgetting.

Bhasmabhadrikādi

22. Bhasmabhadrika ground in buttermilk can be anointed to fade out fractions and boils.

Kaṭukkādi

23. Harītakī and yaṣṭimadhu can be anointed on some boils. Bark of udumbara and madhuka pounded in ghee, also can be applied.

Koḷuppādi

24. Pound loṅikā, dūrvā, varī, sprout of kṣīritvak, bud of pārantī, mṛṇāḷa and so on, tender leaves of rajatāri and jambū in milk and mix with butter. This ointment is more desirable to apply in hot boils.

Paruvattoliyādi

25. Grind the bark of śākhoṭa, good kataka and leaf of varī and apply separately with butter. Then the eye of the boil will be shed out.

Pathyāmṛtādi

26-28. (On the face of the boil) the ointments either of pathyā, amṛtā, haridrā, tila and mṛṇāḷa and so on, which are oily and cooling; or of upodaka, tila, anantā and yaṣṭyāhvā pounded with milk; or of ākuḷī and madhuka pounded in breast milk; or of the tooth of cow, elephant, horse, goat and pig, born of

karabha and tortoise, candana, raktacandana, madhuka and thus conch pounded with breast milk shall be anointed along with butter.

Varādi

29. Fry varā, madhukā and guggulu in new ghee. When the boils are broken, this fried ointment can be anointed.

Cempirāvallyādi

30. If the root of cempravalli is fried in ghee and applied along with gingili oil, all kinds of ulcers will be healed and the swelling will be gone out.

Aviyanādi

31. Aphena ground with coconut milk can be pasted when prostrate is enlarged. Thus, the seed of kuberākṣī too can be applied along with buttermilk. This ointment known as santarpaṇa shall be pasted when the severeness of the boil is decreased.

Tilādi

32. If the paste of sesame being ground with milk and mixed with the new butter of she-buffalo is applied, the excessive swelling will be cured.

Nyagrodhādi

33. Anointing of the single paste of the sprouts of nyagrodha, udumbara, aśvattha, plakṣa, vārija and uśīra can alleviate erysipelas produced by pitta.

Dantyādi

34. Ointment of dantī, root bark of citraka, saudha, arka, payasīguḷa, bhallātaka seed and kāśīsa can crack even the stones.

Nyagrodhādi

35. Ointments of tender root of nyagrodha along with kadaḷī, garbha and visagranthi which are soaked in hundred times churned ghee; and of triphalā, padmaka, uśīra, samaṅgā, karavīraka, roots of naḷa and anantā are destroyers of erysipelas produced by kapha.

Udumbarādi

36. The thick ointment of the sprout of udumbara, sprṅkā, mṛṅgāḷa, madhuka and balā pounded with milk is good in curing erysipelas gangrinosum.

Sitādi

37. (Ointment of) powder of sitā and adri destroys erysipelas.

Tāmarādi

38. If the ointment of padma, priyaṅgu, utpala, yaṣṭī, nāgapuṣpa and bark of udumbara ground with ghee is pasted, the disease erysipelas will quickly be cured effortlessly.

Bhāskarādi

39. Ash of the stem of bhāskara anointed with the juice of ikṣvāku shall kill skin disease on the skull as the mountain Krauñca was pierced by Kārtikeya.

Snukkṣīrādi

40. 192ml of the sap of snuk pounded for ten days with ghee, if pasted, is an excellent drug to cure psoriasis.

Triphalādi

41. Triphalā being fried and pounded with kāñcikā shall be applied with gingili oil on different diseases affecting foot. It will make the foot as lotus of water.

Snuhyādi

42. By smearing the oil obtained by cooking with the milky saps of snuhī and arka along with saindhava will instantaneously trouble the cracks of foot even if it is of thousand kinds.

Maricādi

43. If the paste of marica, leaf of tāmala, kuṣṭha, manaśśilā, and kāśīsa mixed with gingili oil, being kept in a copper vessel for seven days, is pasted for seven days, leprosy with white spots will not approach the virtuous one.

Apāmārgalepa

44. Smearing of the paste of the ash of apāmārga only is enough to alleviate leprosy, as the ash of Candraśekhara cures sins.

Kunaṭimuḷakādi

45. Smear the paste of manaśśilā, marica, haridrā and kṣāra pounded by sprinkling good milk with respect. If it continues for ten days, leprosy on the body will be rooted out. Intaking of the same mixed in buttermilk at night also is good.

Guggulumaricādi

46. Ointment of guggulu, marica, viḷaṅga, sarṣapa, kāśīsa, sarjarasa, mustā, śrīveṣṭa, gandha, manaśśilā, kuṣṭha, kampilya and dual haridrā mixed with gingili oil taken out with wheel and made hot by exposing to the sun kills and loses leprosy.

Snukkāṇḍādi

47. Eczema will be destroyed by the ointment of snuk stem and sarṣapa cooked over chaff fire as quickly as fear is destroyed by love.

Kaḷḷinavanītādi

48. If the ointment of the ash of snuk, new butter and gandhaka pounded together is pasted, ring worm will be left off.

Kaḷḷippālarasādi

49. Raktacandana pounded in the juice of kaḷḷippāla is smeared all over the body for five days ring worm of children will be left off.

Muḷakunellikkādi

50. If the ointment of ripened marica and good āmalakī is thickly smeared, scabies on the body will fly away across the seven worlds.

Śirīṣādi

51. Pounded śirīṣa bark, flower of kārpāsī, leaf of rājavṛkṣa and four kinds of kākamācī is a destroyer of leprosy (skin diseases).

Konnappatrādi

52. Pound gradually the leaf of āragvadha, sarṣapa, tila, haridrā and punnāga bīja with buttermilk. If it is applied on the body by gently squeezing, eczema will subdue and thus scabies too.

Kerippālādi

53. Coconut milk, decoction of big lakuca and niśā should be mixed. No skin problem will affect to those who anoint this ointment.

Intuppādi

54. For healing the cracks on the sole, ointments either of powdered salt with butter of she-baffalo; āmalakī powder with old ghee; or henna can be applied.

Turiśādi

55. Apply powdered tuttha regularly in curing pulp.

Perālādi

56. Mix the ash of vaṭa bark, kustambarī and juice of ādraka well and apply inside the nail for three days. Pain, swelling and whitlow itself will be quenched. In addition, within four or five days, that disease will be pacified and the nail will be shed out.

Pannakkandādi

57. Powder of the bulb of panna, old marica, haridrā, seeds of tila, eraṇḍa and coconut shall be mixed well with ghee and gingili oil. Ointment obtained thus, if applied, will cure chaffed soles at once. Slowly and slowly itching, swelling and increased pain will keep away.

Intuppādi

58. Take equal shares of saindhava, butter, plantain fruit, coconut, vīrāpiṇa, ciñcā and dry haridrā and grind well. If this ointment is anointed, chaffed soles will be cured by three days.

Veppādi

59-60. For the men who smear the oil obtained by distillation of the drugs of nimba, madhūka, balā, eraṇḍa, root of dhurdhūra, big kāraskara root, vṛścīva, bhṛṅgī, fresh apāmārga the whole, nirguṇḍī, dual candana, tilapāduka, horn of ox, agaru, devadāru, viśva, kaṇa and especially keśa for curing chaffed soles and the flow of beauty will never be known. This can also be in the form of ointment along with kāraskara fruit. In order to remove oiliness mudga, āmalaka and niśā can be used.

Pāṇatpāṭhādi

61. Roots of aśvaśāghoṭa, pāṭhā and loṇikā pounded in the juice of bhūnimba when smeared on the naval shall kill worms.

Jambīrādi

62. Varāṭaka inserted in jambīra shall be burnt by exposing to sun. When ointment is made out of this and applied leprosy with white spots and so on will not be there.

Śamyākādi

63. Tender śamyāka, gṛhadhūma, niśā, saindhava and tuḷasī – finely grind these five with the juice of coradayitā. Those who smear this ointment by diluting his scabies will be striken off. Then the complexion will shine much. That which is said by me is not false.

Konnayilādi

64. Leaf of āragvadha, sarṣapa, haridrā, tila and seed of takramarda is smeared with buttermilk, scabies will fade away and the complexion will be like the colour of the tender mango leaf.

Eḷakajādi

65. Eḷakaja along with tila, sarṣapa, vākucikā, lavaṇa and dadhimastu destroys itching by three days even if it is accumulated for hundred years.

Niśādi

66. Ointment prepared out of shell fried in oil cooked with niśā and dried rice is an excellent medicine for scabies.

Kuṣṭhaśamyākādi

67. Ointment of kuṣṭha, śamyāka, siddhārtha, niśā, tender leaves of surasa, prapunnāṭa, sap of arka, agni, dantī, jantughna, saindhava, gṛhadhūma, varā, dārvī, vākucī, tila and toyada which are pounded in the urine of cow is a destroyer of latent itching.

Śāribādi

68. Pound equal shares of śāribā, uśīra, jalada, dual niśā, vacā (two times), jala, bark of kṣīradru, śamyāka, jātī, tender leaves of jantughna, kuṣṭha, candana, yaṣṭyāhvā, khadira, agaru, coraka, ghana, kampilya, kuṭaja and with the juice of dūrvā. To this add new butter. Plastering and cleaning the body with this ointment shall destroy itching, eczema and paleness.

Dineśavallyādi

69. Cook dineśavallī, śamyāka, pūti, pañcamahīruha and gopī in cow's urine and reduce to one-fourth. Finely paste pūti, naḷada, yaṣṭyāhva, varā, mustā, ambu, dārvī, kuṣṭha, rajanī, dūrvāta and rasa. Add this paste to the decoction and again cook. It can be removed from fire when it is getting solid and when cooled, add hārya and gavīna. This ointment by smearing and expressing shall alleviate ring worm, maṇḍala, itching, eczema and so on quickly.

Gandhakādi

70. Powder of gandhaka being expressed with butter and mixed with the juice of dhurdhūra, when well-anointed on the limbs, cures itching, wounds and skin diseases by five days.

Snuhyādi

71. Powder of uśaṇa and gandhaka mixed with the sap of snuhī and gingili oil and heated by exposing to the sun shall kill eczema and dry and weeping eczema.

Kaḷippālādi

72. In order to destroy wart the ointments either of citraka ground in sap of snuhī or of pathyā and sīsa shall be smeared.

Nāḷikerajalādi

73. Taṅkaṇa pounded in coconut water or root of kāśajit pounded in the juice of jambīra shall be smeared to alleviate ring worm.

Gajāsthigairikādi

74. Powders of gajāsthi, gairika and niśā mixed with honey or merely gajāsthi shall pacify wart.

Raktacandanādi

75. Conch pounded with raktacandana shall be pasted. Like this, the horn of eṇa too fades away the scar produced by wound.

Gandhakādi

76. Like that of gandhaka, gṛhadhūma and niśā, the powder of guñjā and seeds of kośātakī along with new butter shall be applied in suppressing white or spotted leprosy.

Māhiṣādi

77. Ink gets from kindling the horns of buffalo, goat and cow and the teeth of elephant which are wrapped by cloth is a medicine to cure anemia.

Gandhakādi

78. The patient of anemia can well paste the ointment of the fine powder of gandhaka pressed with new butter and mixed with the juice of dhurdhūra.

79. The elādi group also is good along with kapāla and gingili oil.

80. For alleviating worms, smear teak oil cooked with hiṅgu. Oil boiled with squeezed vidarī shall kill worms.

Rajanyādi

81. If the powder of rajanī and grhadhūma along with the decoction of jambīra, milk and amala is beautifully pasted on the body, it will kill the diseases produced by vāta.

Arkakṣīrādi

82. Sap of arka, goat milk, decoction of nirguṇḍī and tintriṇī mixed with gingili oil is a destroyer of all kinds of rheumatism.

Koṭṭamcukkādi

83. Grind kuṣṭha, sunṭhī, vacā, sigru, laśuna, vākucī, devadru, siddhārtha and suvahā. Mix it with gingili oil, juice of ciñcā and curd. When it is touched, disturbances (obstacles) will be cured and all kinds of rheumatism will be extinguished even by non-touching. Hear that the strength of the drugs like gem and spell shall not even be thought about.

Viśvārkādi

84. Ointments either of viśva and root of arka along with sour gruel; or of viśva, siddhārtha, śigru and himsradāru are destroyers of rheumatism.

Śigrutvagādi

85. Śigru bark, viśva, kulattha, kārpāsāsthi and rujākara pounded with dhānyāmla, which is hot and comfortable, is a destroyer of rheumatism.

Vacāsvagandhādi

86. The patient of rheumatism shall smear the paste of vacā, aśvagandha, varaṇa, snuhī, sarṣapa, śigruka, suradruma, arka, lavaṇa, nirguṇḍī, laśuna and tila ground in urine.

Kārpāsabījādi

87. If the ointment of kārpāsa seed, akṣata, māṣa, sikta, kulattha, gulmaghna, niśā and root of arka pounded with dhānyāmḷa is pasted more than once, it shall quell paralysis of arms with severe heat and cold.

Nimbatvagādi

88. Pound the bark of nimba and arka root in cow's urine. Body pasted with this can keep away latent rheumatism.

Eraṇḍatailādi

89. Pasting of butter mixed with eraṇḍa oil and jīraka powder on head shall tranquilize facial paralysis.

Śreṣṭhadhānyādi

90. Ointment of śreṣṭha, dhānya, tila and vātahāsthī along with tintriṇi bark heated on fire, when pasted will quickly bring the paralysed body and rheumatism under control by strength.

Śuṅṭhīśatāhvādi

91. Women shall anoint śuṅṭhī and śatāhvā pounded with the water of likuca and milk in order to kill rheumatism generated in the arm and knee and to make vāta, which is disordered, in order.

Dhurdhūrādi

92. Lavaṇa pounded with dhānyāmḷa and cooked dhurdhūra, which is repeatedly pasted, shall quell swelling and rheumatism in the knee.

Dhānyāmḷādi

93. Cooked dhānyāmḷa, ciñcāmḷa and paṭu mixed with oil or mṛganābhi can be smeared to destroy gout.

Gṛhadhūmādi

94. Pasting of the ointment of gṛhadhūma, vacā, kuṣṭha, saindhava and dual haridrā and sprinkling of tuṣodaka tranquilize pain due to gout.

Guḷūcīpatrādi

95. Anointing of guḷūcī leaf, yaṣṭyāhva, śatāhvā, śāribā and tila pounded in milk along with ghee is a pacifier of gout.

Lājatilādi

96. Gout, which is like ferocious mountain can be cured by smearing lāja, tila and fruit of eraṇḍa which are fried and pounded along with ghee.

Balāguḷūcyādi

97. Balā, guḷūci, devadru and rāsnā – cook them in milk and then pound. Be freed from the pain due to gout by pasting this ointment.

Ummattādi

98. Gout will be kept away by smearing (the ointment of) dhurdhūra fruit saindhava, seed of eraṇḍa and tila, which are boiled in āranāḷa.

Dhurdhūrādi

99. Fruit and seed of dhurdhūra cooked in milk shall be pounded. This ointment mixed with new butter overpowers gout.

Saindhavādi

100. Prepare paste of saindhava and butter in āranāḷa. Castor oil also can be added. It can destroy gout.

Pankajādi

101. Grind the tuber of lotus with milk drops. If it is smeared, burning sensation and swelling caused by gout will be cured.

Pañcasnehādi

102. Putting saindhava, lākṣā and powdered māṣa in pañcasneha churn well for 90 nāḍikas (36 hrs). This ointment is a special one to destroy pain due to gout.

Āranāḷādi

103. Oil cooked in 3.072ltrs of āranāḷa and one-fourth of sarjarasa and then churned in enough water is an excellent destroyer of the ailment burning sensation due to fever.

Madhūcchiṣṭhādi

104. Inunction of piṇḍataila along with madhūcchiṣṭha, manjiṣṭhā, sarjarasa and śāribā shall destroy gout.

Muttaṅgādi

105. Pound mustā, śāribā, candana, uśīra, thus kuṣṭha, karpūra, fruit of vilvā and dhātrī in milk. Smear it three times on the forehead, if there is headache for

the pregnant women who are about to deliver. Then the burning sensation and pain will go away.

Ilavintoliyādi

106. Anoint the ointment prepared out of powdered jīraka, ghee and the juice śālmālī bark on the naval. Then the pregnant women will deliver effortlessly.

Viśālyādi

107. Paste of pounded viśālyā root and ājya if smeared downwards on the lower part of the naval, the pregnant women will soon deliver.

Lāṅgalyādi

108. If the paste of the lāṅgalī root is anointed on the palm, sole, naval and the vagina, it will quickly drive away the distress of pregnancy.

Ānakkūṇādi

109. Powdered chatrikā shall be pasted downwards on the naval and jīraka can be pasted on the whole body for easy delivery.

Virakinverādi

110. If the northern root of virak ground in water is soon smeared downwards on abdomen, (the pregnant woman) shall deliver even without any other go.

Nākānantyādi

111. Grind nākānantī, loṇikā, tuber of lāṅgalī, dhātrī and śīpha in water and smear it downwards on the stomach. If the tender leaf of rambhā is added it is good as no grievance shall occur and placenta shall come out. Then why are the other drugs for?

Gogajendrādi

112. Puṇḍra being heated with rocanā, which is endowed with the mud stuck at the tip of the horn of cow or the tusk of a tusker is a releaser of all kinds of seizures.

113. Inunction can be done on the head and chest to cure rapid hiccough of breast-fed babies. Pieces of grass also shall be scattered.

Karañjādi

114. Prepare collyrium of juice of karañja, milk and caṇaka and apply 125mg in the morning for tranquilizing insanity.

Mukkādi

115. If the ointment of triphalā, gairika, dual candana, dual haridrā, lodhra, gopī, bud of vaṭa, dūrvā, uśīra and nimba leaf pounded in milk is intensely smeared pain, swelling, burning sensation and severe redness of eyes will be alleviated within four or five days.

116. Some people administer the ointment of tooth of cow and so on. External use of the ointment of tender coconut also is good to cure eye diseases.

Ciñcāpatrādi

117. If the the juice of ciñcā leaf taken by expressing in a bronze vessal is mixed with milk and applied externally on the eyes, it will pacify redness, tears, pain and swelling with heat and inflammation.

118. The widespread nerves that situate in the middle of both the foot which reach the eyes lead the effect of the ointments applied on the foot to the eyes by many ways.

Kuṭajādi

119. Smearing of powdered kuṭaja, karavīra, tuber of lāṅgalī, citraka, aśvagandhā and apāmārga along with gingili oil is ear and breast thriving.

Navanītādi

120. By applying the ointment of new butter, root of vacā, juice of māṣa, leaf of padma and thus śatāhvā, breast of young beautiful women will quickly be thrived by seven nights.

Aśvagandhādi

121. Paste of aśvagandhā, alāmbū, thus candana and sarṣapa is an excellent ear thriving.

Bhūmīkadambādi

122. Juice of bhūmīkadamba, black sesame and new butter of buffalo, being well cooked by the sun rays; (if applied) will make the ear like a kettle-drum.

Vayampādi

123. Vacā, kataka, harītakī, kāraskara seed, sīsā and madhuka pounded in breastmilk and mixed with new butter can soon be applied on the nasal pulp.

Laśunādi

124. Pounded laśuna, two times saindhava, sunṭhī, fresh mātuḷuṅga, nirguṇḍī and vacā shall be anointed along with the juice of snuhā leaf for destroying goitre.

Arimedatvacādi

125. Paste arimeda bark, sunṭhī, laśuna and thus saindhava separately and soon hold it in tooth root. It is excellent in all kinds of tooth diseases especially in ache.

Candanādi

126. Apply the ointment of candana and butter on the forehead. For curing headache smear the ointment of uśīra, candana, fruit of kāraskara and vāḷaka pounded in milk and mixed with butter on the forehead.

127. Smearing of the ointment of rice, root of cakramarda and marica pounded in āranāḷa destroys the diseases above collarbone, which are due to the vitiated kapha.

Vacādi

128. Old husk well pounded with vacā or sunṭhī or both in sour gruel shall quell head ache.

Kuṣṭhādi

129. Ointment of kuṣṭha, candana, lāmajja, nimba, niryāsa and vālaka pounded in milk shall pacify diseases of head due to the vitiated condition of pitta.

Balāvyāghranakhādi

130. Ointment of balā, vyāghranakha, uśīra, madhuka, utpala and candana pounded with milk shall be anointed in diseases produced by pitta. Moreover, it shall be got wet by sprinkling milk.

Mātuḷuṅgādi

131. Anointing of the ointment of roots of mātuḷuṅga and śigru, kuṣṭha, jīraka and śunṭhī shall pacify the diseases of the head produced by śleşma.

Nīlivibhītakādi

132. Nīlī, marrow of vibhītaka and black sesame pounded with the juice of bhṛṅga shall be anointed to cure greying of hair and to escape from getting old.

Maricādi

133. Marica having cooked in milk shall be pounded and then cooked in the decoction of bhr̥ṅga. If it is smeared with light warmth, head diseases will be gone away.

Mailāñcyādi

134. Smear the ash of madayantikā with rice gruel on the head. It is better in curing scabies especially that of children.

Manaśśilādi

135. By rubbing gingili oil along with red arsenic which is cooked by exposing to sun, louse will soon be destroyed.

Māmsīkuṣṭhādi

136. Māmsī, kuṣṭha, black sesame, śāribā, nīlotpala and kṣaudra pounded in milk is an excellent hair promoter.

Ayorajādi

137. Iron powder, bhr̥ṅgaraja, triphalā and kṛṣṇamṛttikā put in the juice of sugarcane for one month shall overpower greying of hair with its cause.

Candanodakādi

138. Candana, udaka, lāmajja, mudga and kāraskara pounded in milk being added with new butter and tukā, when applied, is a destroyer of all diseases above neck.

Nyagrodhādi

139. Plastering with (the ointment of) barks of nyagrodha, udumbara, aśvattha, pḷakṣa and vetasa along with a lot of ghee, is excellent to extinguish swelling.

Paṭolādi

140. Ointment of paṭola, tila, yaṣṭyāhva, trivṛt, dantī, niśāhvā and nimba leaf shall clean the sharp ulcers.

Yavājyādi

141. Ointment of yava, ājya, bhūrja, madana, śrīveṣṭaka, surāhvaya and śīta shall be poured strongly to expel poison and pittarakta.

Lākṣāmanohvādi

142. Ointment of lākṣā, manohvā, mañjiṣṭhā, haritāla and dual niśā along with ghee and kṣaudra is excellent to purify skin.

Dvipañcamūlādi

143. Dual pañcamūla and their group that destroy vāta; nyagrodha, padmaka and so on that tranquilize vitiated pitta and āragvadha and so on that pacify kapha, which is a mixture, can be administered in seven ways, i.e., cleansing, smearing, medicated ghee, medicated oil, linctus, powder and pill, to heal ulcers due to vitiated vāta, pitta and kapha.

Mahāvṛkṣādi

144. By applying once the oil obtained by (cooking with) the saps of mahāvṛkṣa and arka along with madhūcchiṣṭa, depraved ulcer will be healed.

Triphalāmārkavādi

145. If the ointment of triphalā, mārkava, lākṣā, kāsīsa and loharaja is applied, it will quickly cure ulcer and make the skin fresh.

Apāmārgādi

146. Ointment of apāmārga quickly obstructs increased bleeding from wounds as water is obstructed by dam.

Takarādi

147. Tie (the wound) with cakramarda or fresh cāyilya and its fruit being ground and mixed with ghee to stop bleeding.

Sevyādi

148. Pounding sevyā, añjana, lodhraka, phalini, sarja and lākṣā with machine, apply on the ulcer. Sprinkle it with ājya and madhvājya repeatedly for seven nights. Consequently, the ulcer will be cleaned.

Tālādi

149. Wound of the patient can be dressed with the powder of the shell of tāla, tender kramuka, lākṣā, añjana, sarjarasa, kapittha and pathyā and be sprinkled.

Dūrvailādi

150-151. (Wound) shall also be dressed with dūrvā, elaka and the leaf of apāmārga. Oil (obtained by cooking) with the powder and water shall repeatedly be plastered. Remember to restrain from burns. If burnt by fire, apply the powder of kramuka bark, which has been taken by scratching with dīpataila. Fried and ground kiṇattippanna too can be applied like this.

152. On the portion where fractured, sprinkle with cold water and cover with wet cloth for three days. Then repeatedly smear gingili oil with paṭu. After this intake ciñcā along with warm water and gingili oil for one night and then intake hotless milk of the cow which has only one calf along with lākṣā powder and āḍhya.

Keradūrvādi

153. Having fried, pound polluted coconut and akṣata. It can be anointed where it is fractured. Paste of ciñcā seed, mud, kapāla and bark of āmra (also) can be smeared. The group of nyagrodha and so on is a healer of wounds and fracture.

Punarbhūvādi

154. (Ointment) of punarbhū, leaves of vaṭa, guḷūcī, viśvabheṣaja, iṣṭakā pounded with buttermilk alleviates fistula-in-ano.

Ālmoṭṭādi

155. Ointment of vaṭa bud, śuṅṭhī, amṛtā, punarnava root, morañṭi, iṣṭikā and droṇā can keep away fistula-in-ano by three days.

Maññaḷveppilādi

156. If (ointment) of haridrā, nimba leaf, arka, harītakī and māṇimantha ground in buttermilk is anointed, fistula-in-ano with boils will be destroyed like summer cloud.

Āragvadhādi

157. Pill prepared out of powders of āragvadhā, niśā and lākṣā mixed with kṣaudra is suitable to clean and stop weeping of ulcers.

Trivṛttejovatyādi

158. Ointment of trivṛt, tejovatī, dantī, mañjiṣṭhā, dual haridrā, leaves of tārksya and nimba is a destroyer of nāḷivraṇa.

Haridrādi

159. Ointment of haridrā, leaves of nimba, the whole arka and harītakī along with saindhava, if anointed, kills fistula-in-ano.

Kaiḍaryādi

160. Roots of kaiḍarya, karavīra and lāṅgalī, mahauṣadha, balā, abhayā, tuber of kandaḷaka, citra, arkaja and the root of śigru – paste of them along with the juice of snuhī immediately destroys excess fat.

Punarnavārkādi

161. Punarnava, arka, abhayā, root of śigru, karañja, sindhūttha and mahauṣadha – their paste pounded in cow's urine, if smeared, will quickly kill cyst, tumour and chronic lymphadenitis.

Śaṅkhacūrṇādi

162. Gingili oil being added with conch powder, which had been ground in a bronze vessel strikes apart rough cyst.

Goghṛtādi

163. Cow ghee and enough powder of cow dung being expressed in kamsa, when smeared on the face of the ripened cyst cures pain and breaks it.

Saindhavādi

164. Fruit of dhurdhūra filled with saindhava, covered by mud, then burnt and pounded with milk shall root out all kinds of cyst.

Ānapparuvādi

165. Without having disgust, putrefy with arsenic in tumour. It shall be cut by tying tightly with the torn bark of ānapparuva, which is put in the juice of niśā.

Citrakādi

166. All kinds of tumours will be destroyed by smearing citraka, cirivilva, śṛṅgivera, punarnava, lāṅgalī, root of śigru, dantī, five salts, kaṇa and marica pounded with cow's urine. Then man will kill man.

Ūrvārupaṅcāṅgulādi

167. Ointment of the powder of urvāru, paṅcāṅgula, nālikera, priyāḷa and takkāru seed along with milk, amḷa, urine and ājya which is a conqueror, can be applied in all kinds of tumours.

Dhurdhūrairaṇḍādi

168. Anointing of the ointment of dhurdhūra, eraṇḍa, varṣābhū, nirguṇḍī, śigru and sarṣapa quells elephantiasis even if it is chronic and severe.

Sarṣapavijayādi

169. Sarṣapa, vijayā, nāgara, hiṅgu, vacā, śigru and root of ravi pounded with the sap of dinakara shall be anointed for alleviating elephantiasis.

Erikkinverādi

170. Root of arka, bark of kimśuka, vilva and leaf of kūsmāṇḍa – pound them in buttermilk. If it is smeared, elephantiasis will be left off.

Vacāharītakādi

171. Ointment of vacā, harītakī and so on is excellent in curing chronic lymphadenitis. Again, (the ointment of) hooves of cow, ass and horse, which are burnt and pounded with kaṭutaila, also can be applied.

Ghoṇṭāphalādi

172. Paste of ghoṇṭāphala bark, lavaṇa, lākṣā, leaf of pūga, breast milk, latex of snuk and arka which is made pills will quickly pacify nālī.

Vibhītakādi

173. Vibhītaka, āmrāsthī, vaṭa, pravāḷa, hareṇuka, śālmālī seed, varā, haviṣṭhā and maṣī being burnt and immersed in oil quells all kinds of wounds.

Harītakādi

174. Ointment of pounded harītakī, śigru, karañja, bhāsvat, punarnava, saindhava, viśva and urine is excellent in (curing) pimples, cyst, chronic lymphadenitis and abcess.

Pariṇatasūraṇādi

175. Ripened sūraṇakanda and nāgara pounded in water shall be smeared frequently for seven days for curing sebaceous cyst.

Kṛṣṇataṇḍulādi

176. Ointment of kṛṣṇataṇḍula pounded in bronze vessel mixed with gingili oil surely strikes against cyst produced by vāta.

Tāmbulādi

177. Tāmbūla, prāṇa, marica, vacā, rātrī, rasonaka, kṣīrī, śiphā and vilva obtained in milk tranquilizes weeping wound.

Ajāpurīṣādi

178. Ointment of the excreta of goat, valmīka and tender leaves of aśvattha sheds out wart by ten days.

Kukkuṭaviḍādi

179. 48g of the excreta of cock, which is like fire, shall be pounded with the sap of snuk. This special ointment quells all kinds of chronic lymphadenitis of men.

Kālamuṣkakādi

180. Make a heap of kālamuṣkaka, śamyāka, kadaḷī, pāribhadrikā, aśvakarṇa, mahāvṛkṣa, palāśa, āsphota, vṛkṣa, indravṛkṣa, arka, pūtīka, naktamālā, aśvamāraka, kākajaṅghā, apāmārga, agnimantha, agni and tilvaka, which are fresh, with root and branches and cut into pieces, four kośātakis, śūka and nāḷa of yava in a room sheltered from wind. Then put them separately on a stone slab and kindle sudhāsmā in the heap of muṣka.

Pāṣāṇādi

181. Rub arsenic and sandal to be devoid of scabies. Curd and koliñci or ela and so on also can be used.

Uṇakkalariyādi

182. Use boiled rice, kṣīritvak, haridrā and eḷakaja to rub for curing scabies.

Sarjaniryāsādi

183. 48ml each of sarjaniryāsa and ghee and their equal quantity of molasses shall be pounded. It can be used by adding 24ml of sap of arka. Feet smeared by this ointment will shine like lotus petal.

Puḷintoliyādi

184. Squeeze the bark of amlāka in boiled oil. Excrement of goat also can be added. This ointment can be applied on feet to keep away cracks.

Jīvantiyādi

185. If the ointment of jīvantī, mañjiṣṭhā, dārvī, kampilyaka, milk and tuttha cooked either in ghee or in oil, is smeared, cracks on skin will be destroyed.

186. (Ointment of) jīvantī fried in ghee may be applied in the cracks on arm, foot and lip.

187. Smear āmalakī pounded in ghee in healing cracks on the foot.

Śuktikādi

188. Ointment of śuktikābhasma, sindhūttha, ghee, sarjarasa and milk or of tikta and ālābu which are kept in yava shall be anointed to pacify crack on sole.

Karañjabījādi

189. Burn karañja seed, rajanī, trikaṭu, mṛttikā and their total quantity of lavaṇa and mix with ghee. Anointing of this shall surely alleviate crack on sole.

190. If foot is pierced with thorn, fill with the sap of ravi. The thorn itself will shed out.

Elādi

191. Dual ela, turuṣka, kuṣṭha, phalinī, māmsī, jala, dhyāmaka, sprkkā, coraka, cocapatra, tagara, sthaṇeya, juice of jāṭī, śuktī, vyāghranakha, surāhvā, agaru, śrīvāsaka, kuṅkuma, caṇḍa, guggulu, devadhūpa, khapura, punnāga and nāgāhvā – ointment of them, ela and so on, which are destroyers of vāta, kapha and poison, is a promoter of complexion and a destroyer of itching, pimples and erythema.

Perālilādi

192. If ripened leaf of vaṭa, candana, vacā, niśā, gorocana and kuṣṭha are ground in milk and smeared on the lotus-like face, scabies and karalkari will leave off.

Raktacandanādi

193. Raktacandana, mañjiṣṭhā, kuṣṭha, lodhra, priyaṅgu, sprout of vaṭa and asura are destroyers of dark spots on the cheek and providers of face lustre.

Dvijīrakādi

194. Dual jīraka, black sesame and sarṣapa pounded in milk make the moon-like face free from the sign of spots.

Utpalādi

195. Two times utpala, kuṣṭha, priyaṅgu, kāleyaka and the marrow of badara – unguent of them makes the face like lotus.

Yavasarjarasādi

196. Yava, sarjarasa, lodhra, uśīra, candana, madhu, ghee and jaggary shall be cooked in cow's urine till it sticks on the spoon. If anointed, this ointment can quell chloasm, spots on the cheek and rheum of the eyes. In addition, it makes the face like the lust of lotus and the foot like lotus petal.

Gomayasvarasādi

197. Ghee, mātuḷuṅga and manaśśilā pounded in the juice of cow dung is an excellent beautifier of face and it destroys marks on the face.

Perālādi

198. Mix the ash of vaṭa bark, kustambarī and juice of ārdra well and apply inside the nail for three days. Pain, swelling and whitlow itself will be quenched. In addition, within four or five days, that disease will be pacified and the nail will be shed out.

Nūrādi

199-200. Lime and molasses shall be smeared for curing whitlow. Powder of manayola in limejuice or harītakī in salt water also can be smeared to eliminate whitlow.

Tintriṅkādi

201. Oil endowed with the juice of tintrinīka, is a pacifier of nail diseases. Latex of vaṭa, madhūcchiṣṭa, niśā and lākṣā can also be applied in nail diseases.

Pārāvātādi

202. Anointing of merely the excrement of pigeon or along with oil is excellent in the patients of nail diseases.

Harītakyaḍi

203. Inunction of ghee and oil along with harītakī, lākṣā, madhūcchiṣṭa and saindhava destroys nail diseases.

Tutthagairikādi

204-205. Ointment of tuttha, gairika, lodhra, ela, manohvāla, rasāñjana, hareṇu, puṣpa, kāśisa, saurāṣṭrī and lavaṇottama dissolved in kṣaudra shall kill wound caused by sting (of aquatic animal?). Paste of karavīra root pounded with ājya (also) can be smeared.

Maññāḷādi

206. Kūṛuvāṇiyan will be left off, if the seven, i.e, haridrā, marica, tila, laśuna, māmsī, madhuka and tintrinīka ground with oil is smeared.

Śatāhvādi

207. Ointment of śatāhvā, kuṣṭha, marica, pippalī, māṣa and saindhava taken in finger and smeared is a cleanser of vagina.

Veśavārādi

208. Wearing of veśavāra, kṛsara, pāyasa, decoction of durgandha - medicated oil or paste of them or powder of all gandhas shall quell foul smell in the vagina.

Pārāvataśakṛtādi

209. If smeared the excrement of pigeon, madhu and saindhava, beloved can be subdued in sexual union.

Turaᅅgagandhādi

210. If (the ointment of) turaᅅgagandhā, maᅅjiᅅthā, patrajātī and prasūnaka is smeared on the genital organ, he will become cupid himself.

Maᅅᅅkaparᅅyādi

211. The male genital organ will be lifted up at the time of entering into the vagina, if the (ointment of?) exalted maᅅᅅkaparᅅī juice and mercury is anointed. In addition, it satisfies and stupefies the heart of the beloved.

Puᅅkhīkādi

212. Merely holding of the root of puᅅkhīka in mouth or anointing of this pounded in sour barley gruel in the bright days of lunar month, shall prevent hindering of semen virile during contentment.

Sindūrādi

213. One shall anoint sindūra with madhu or the root of tāmbūlī, candraka, mᅅganābhi and bhūkadamba along with madhu at the tip of the male genital organ for conquering women.

Priyaᅅvādi

214. Oil cooked with priyaᅅgu and jāᅅjapuᅅpa, if smeared on the male genital organ, misfortune of the lady will certainly be returned.

Bhūmīkadambādi

215. If the sexual intercourse is done after anointing the juice of bhūmīkadamba along with kᅅaudra and molasses in the vagina, the beloved will soon be subdued.

Mālatīpuṣpādi

216. The beautiful woman, who has elegantly smeared the oil cooked with mālatī flower, shall make her husband like a servant at the time of sexual union.

Rocanādi

217. Woman having smeared rocanā and lakṣmaṇā and thus with beautiful body, attains fortune and affection of the beloved in sexual union.

Añjanādi

218. Whom the young woman, who has applied the powder of añjana, malayaja, lotus petal, rocanā and priyaṅgu on her eyes, watches, he will be under her control.

Muttaṅgānarunīṅṭyādi

219. Mustā, śāribā, moraṭa, tālamūlī, gārudī, śilā, gaṇḍāmṛga and sarpagandhā – ointment of these astonishing drugs can be anointed to expel poison especially that due to the bite of mad dog.

Hiṅgvādi

220. Ointment, collyrium or tablet of hiṅgu, haritāla and the juice of mātuḷuṅga are excellent in treating scorpion poison.

Arkadugdhādi

221. Pill prepared out of śirīṣa seed, sap of arka and three times pippalī powder kills the poison of snake, spider, mouse and scorpion.

Lodhrasaindhavādi

222. The praised ointment of lodhra, saindhava, kuṣṭha, jātī, kugmaḷa, kṣaudra and marica destroys spider poison.

Aṅgāradhūmādi

223. Ointment of aṅgāradhūma, mañjiṣṭhā, rajanī and lavaṇottama, when rubbed, overpowers rat poison and keeps nerves safe.

Tilādi

224. Anointing of the ointment of tila, guggulu, dūrvā, dāḍima and molasses repeatedly, shall excellently win over the poison due to dog bite.

Maricādi

225. Marica, hiṅgu and viśva along with bhṛṅgarāja pounded in water, if smeared, will destroy frog poison.

Maricalavaṇādi

226. If the ointment of marica, lavaṇa and viśva along with hiṅgu and saindhava pounded in water shall kill fish poison.

Kāravalyādi

227. Ointment of karavallī and tuber of rambhā along with śikhā and nīlī pounded in water shall destroy fox poison.

Bhṛṅgarājādi

228. Juices of bhṛṅgarāja and takkāri along with hiṅgu, if smeared, shall destroy cat poison even if it is severe.

Vacādi

229. Anointing of the ointment of pounded the third root of vacā, taṇḍulīya and nīlikā along with milk instantaneously quells poison of man.

Lavaṇādi

230. Salt along with hingu, lodhra, sarṣapa and sita pounded in water, if anointed shall destroy tortoise poison.

Kaṭutrayādi

231. Trikaṭu, sindhūtha and gṛhadhūma pounded in water kills poison of cow's tooth.

232. He, who practices inunction regularly, will be freed from old age, distress and rheumatism. Moreover, it enriches with bright eyesight, increased lifespan, dream and good complexion.

Candanādi

Whether good sandal mixed with rose water is smeared on the chest, why the other aphrodisiacs? O the learned noble people! Will you become strong minded?

LEPAKHAṆḌA ENDS

5. GHṚTAKHAṆḌA

Kalyāṇakaghṛta

1. Varā, viśālā, vaḍrailā, devadāru, two times elavāluka, dual śāribā, dual rajanī, dual sthirā, phalinī, nata, bṛhatī, kuṣṭha, mañjiṣṭhā, nāgakesara, dāḍima, vella, tālisapatra, mālatī bud, utpala, dantī, padmaka and hima, taken 12g each, shall be cooked in 768ml of ghee. It can be intaken in curing disease caused by demon, seizures, insanity, cough, epilepsy, eczema, anemia, tuberculosis, poison, emaciation, urinary disorders, swoon and fever. It is effective in those who have lack of semen or menstruation, infatuation, lack of remembrance, stammering, desire for memory and loss of digestive fire. It is strength promoting, auspicious, beneficial for life span, nourishing and provides with lustre and fortune. This medicated ghee known as kalyāṇaka is excellent in pumsavana also.

Mahākalyāṇakaghṛta

2. From these drugs (which are said above) take twenty-one, i.e., dual śāribā etc and cook in water. To this decoction add ghee, four times milk of the cow that has only one calf and the drugs of vīra, ṛddhi, dual medā, kākolī, kapikacchu, viśānī and sūpyaparṇī (and cook again). Medicated ghee of them, mahākalyāṇaka, is bulk promotive and killer of typhoid and is better than the former in quality.

Dhātryādi

3. One who knows the preparation shall well-cook ghee with the juice of dhātrī, vidārī, ikṣu, śatāvarī and kūsmāṇḍa, milk and (paste of) mṛdvīkā, yaṣṭyāhvaya and candana. This well-obtained ghee mixed with sugarcandy will quickly alleviate menorrhagia. In addition, it is desirable in curing the disease anemia due to pitta derangement, chlorosis and gonorrhoea genetated by pitta. When a

sterile woman intakes this medicated ghee it helps conception and quickly destroys gout and other diseases like syncope, intoxication, insanity, alcoholism etc caused by pitta.

Vārāhyādi

4. The lady, who intakes the ghee cooked in the decoction of vārāhī tuber along with amṛtā, māṣa, aśvagandhā, kadaḷī fruit and mixed with sugar and vāmśī shall overpower the distress even if it is horrible like fire and born out of menstruation and it was given to the heavenly ladies by Indra.

Mṛṇālaghṛta

5. Ghee cooked in the juice of mṛṇāḷa is a destroyer of haemorrhagic diseases.

Śāśavāśādi

6. 768g ghee shall be cooked in 3.072ltrs each of the decoction of rabbit and milk with the pounded drugs of dāru, vella, aśvagandha, abda, haridrā, jīvaka, ṛṣabhaka, madhūlikā, kaṇa, rāsnā, śṛṅgī, bhāṛṅgī, gostanā, kākolī, kṣīrakākolī, nāgara, madhuyaṣṭīkā, mudgaparṇī and māṣaparṇī. This medicated ghee known as śāśavāśādi is a destructive of tuberculosis, cough, fever, haemorrhagic disease, anorexia, asthma, chlorosis and hoarseness.

Koṭiyāvaṇakkādi

7. Ghee cooked in the squeezed juice of eraṇḍa and the stem of tiktālābū, is excellent in pacifying gas trouble.

Kāṭṭucunṭaghṛta

8. Ghee cooked in the decoction of wild kaṇḍakārī is a destructive of dyspnoea.

Mastakādi

9. Vṛṣa powdered with the whole mastaka shall be cooked in eight times of water and reduced to one-eighth. Ghee cooked in this decoction intaken along with kṣaudra helps conception and destroys haemorrhagic diseases, chlorosis due to pitta, fever, dyspnoea, cough, heart disease, jaundice, chataract, giddiness, erysipelas and lassitude of voice.

Sahasrapatraghṛta

10. Ghee well-obtained (by cooking with) sahasrapatra excellently quells excessive thirst.

Vidāryādi

11. Vidyādigṛta destructs the very tuberculosis. It is desirable in all the said diseases.

Aśvagandhādi

12. Aśvagandhā 4.8kg, balā, gokṣura and punarnava 480g each, śatāvarī, nāgabalā, guḷūcī, yava and māṣa 240g each - cook them in 13.824 ltrs of water and reduce to one-sixth. To this add 1.152 kg of ghee, 2.304 ltrs of milk and paste of 12g each of trijātaka, trikaṭu, rāsnā, madhuka, samaṅgā, uśīra, kṣīraśukḷa, ājamoja, jīraka, mṛdvīka, mañjiṣṭhā, hiṅgu, saindhava and yava and cook in slow fire. When it is boiled, add molasses half the quantity of ghee and churn. This medicated ghee is of high potency and is similar to nectar for men. This medicated ghee is excellent in curing gout, constipation, latent rheumatism, elephantiasis, and pleasing for arms, foot and head. In addition, it destructs body ache and is excellent in alleviating stillness, diseases of head, newly born haemorrhagic disease, chronic fever, excessive thirst, baldness and premature greying. It also promotes conception. This medicated ghee known as

aśvagandhādi is beneficial for bulk promoting as it makes the lean, who is like the stem of dūrvā, bulky as the trunk of tāla.

Cirivilvādi

13. Ghee cooked in the decoction of cirivilva, viḷaṅga, vahni, himsra, triphalā and vyoṣa with the paste of amṛtā, viṣa and kaṇḍakārī is an excellent medicine which mainly destroys ten types of tuberculosis, chlorosis, anorexia, cough, pain, hiccough and piles.

Mahāpañcagavyaghṛta

14. Cook 96g each of dual pañcamūla (daśamūla), dual haridrā, triphalā, bark of kuṭaca, saptapaṇa, apāmārga, nīlinī, kaṭurohiṇī, śamyāka, fruit of aruṣkara, root of phalgu and durālabhā in 12.288ltrs of water and reduce to one-fourth. To this add the paste of 12g each of bhārṅgī, pāṭhā, āḍhakī, kumbha, vyoṣa, rāsnā, rohiṇī, dūrvā, bhūnimba, pūtikā, śreyasī, dual śāribā, madayantī, agni and nicuḷa, 768g ghee and pañcagavyas as in the previous case and cook. This medicated ghee known as mahatpañcagavya is excellent to pacify fever, epilepsy, dropsy, fistula-in-ano, swelling, piles, jaundice, anemia, chlorosis, cough and seizures.

Aśvagandhādi

15. The wise (physician) shall cook aśvagandhā, balā, bhīru, sthirā, jīvantī and gokṣura along with śiphā in 12.288ltrs of water and reduce to one-eighth. To this add 768g ghee, its two times milk and the paste of candana, utpala, yaṣṭyāhvā, kṛṣṇā, arka, abja, kaśeru, dual meda, dāru, mañjiṣṭhā, tukā, puṇḍraka, padmaka, durālabhā, vṛṣa, śaṭhī, śṛṅgī, bhārṅgī, punarnava, agaru, ativiṣā, pāṭhā, vāḷaka, uśīra and nāgara and cook. This medicated ghee is a promoter of voice, blood, flesh and strength. In addition, it will quickly overpower haemorrhagic disease, mahārakta, cracks on sole, excessive thirst,

fever, erysipelas, jaundice, burning sensation of limbs, thirst which is not easy to be conquered, cough, dyspnoea, rhinitis, swelling, emaciation and diseases due to emaciation, if intaken or used as clyster. More over it destroys all kinds of diseases of urinary bladder and vagina and urinary disorder. For the men whose body has been emaciated because of tuberculosis there is no shelter other than this.

Chemparattūghṛta

16. If the ghee cooked in the decoction of japākusuma along with the paste of its flower is intaken, bleeding of women can be stopped effortlessly.

Daśamūlaghṛta

17. New clarified butter, which has been taken from the milk cooked with daśamūla, along with pippalī and kṣaudra can promote good voice.

Balāvidāryādi

18. Snuffing of the ghee cooked in the decoction of balā and vidārī with the paste of vidārī and madhuka shall provide with sweet voice.

Bhṛṅgarājaghṛta

19. Intaking of ghee boiled in the juices of bhṛṅgarāja and kākamācī is a medicine against lassitude of voice.

Yaṣṭīmadhukādi

20. Ghee cooked in the decoction of yaṣṭīmadhu along with the paste of drākṣā and milk, if intaken, cures aversion for food.

Drākṣādi

21. Ghee cooked in the decoction of drākṣā and yaṣṭyāhvā, milk and the juice of ikṣu wins excessive thirst which is not so easy to be conquered.

Brahmīghṛta

22. Intaking of the ghee cooked in the juice of brahmī together with the paste of varā quickly kills lassitude of voice and the patient will sing like a kinnari.

Drākṣādi

23. 3.072ltrs of ghee shall be cooked in 3.072ltrs of the decoction of drākṣā and yaṣṭyāhvā and 3.072ltrs of the juice of sugarcane and milk. This ghee can pacify the four, i.e, excessive thirst, burning sensation, heat and erisypelas.

Vaiśvānaraghṛta

24. Equal shares of karañja root, pippalī root, mahauṣadha and citraka which will together form 4.8kg shall be cooked in 12.288ltrs of water and reduced to one-fourth. To this decoction the physician should add 1.056kg of ghee and two times milk. Then listen to its potency. This medicated ghee known as vaiśvānara can weaken piles, sprue, dysuria, fistula-in-ano, leprosy, urinary disorders, constipation, dyspnoea, cough, anorexia, heart disease, bronchial asthma, emaciation, chlorosis, swelling, weakness of voice, anemia, dyscentary, colic, chronic obstructive jaundice, deranged digestive fire, emaciation in anus, abdominal diseases due to retention of afeces, gaḷagraha and all other diseases and the patient will revive at once.

Brahmamahīruhādi

25. Cook 768g ghee in 2.304ltrs of the decoction of ash of brahmamahīruha and (paste of) nāgara, māgadhika, ūṣaṇa and garbha. This medicated ghee removes obstruction of the anus.

Dārvītvagādi

26. Ghee obtained by cooking in the juice of cārñgerī and (the paste of) dārvī bark, nāgara, māmsī, citraka and devadāru is a tranquiliser of three humours.

Kuṭacādi

27. 768g ghee shall be cooked in 4.8ltrs of the decoction of kuṭaca bark along with the paste of kaliṅga, yaṣṭī, drākṣā and candana, trāyantī juice and 3.072ltrs of milk. This medicated ghee is a destroyer of bleeding piles.

28. If ghee is cooked with squeezed durālabhā and so on which are said for curing piles, it will be cured.

Apāmārgādi

29. Ghee cooked in the juices of tender apāmārga and niśā and the decoction of gopīdayitā alleviates dysentery.

Śuṅṭhīghṛta

30. Ghee shall be cooked in the decoction of śuṅṭhī and granthikā along with the paste of pañcakola and saindhava. This medicated ghee can quickly destroy dysentery.

Hriberādi

31. Cook ghee in the juice of cārṅgerī together with pounded hrībera, utpala, lodhra, samaṅgā, cavya, candana, pāṭhā, ativiṣā, vilva, dhātakī, devadāru, bark of dārvī, nāgara, māmsī, mustā, kṣāra, yavāgraja and citraka. Ghee thus medicated is an excellent drug in pacifying piles, diarrhea, sprue, anemia, fever, anorexia, dysuria, prolapse of rectum, tympanitis of urinary bladder, dysentery, picchāsrāva, colic due to piles and vitiated condition of the three humours.

Ketakīghṛta

32. If the ghee cooked in the juice of ketakī and paste of its own sprout is intaken, dysuria can surely be won.

Traikaṇḍakādi

33. Ghee cooked in the decoction of traikaṇḍaka, elā, girijatu, śilābheda, yaṣṭī and varī with the paste of darbha, drākṣā, ambu, śauṇḍī, vasuka, vasira, kāśa, ikṣu and matsyākṣikā and milk, if intaken, shall eradicate urinary problems, urinary disorders, dysuria, all kinds of rheumatism, lithuria and bladder stone.

Vastyāmayāntakaghṛta

34. Cook 144g each of powdered dārvī, madhuka, matsyākṣī, padma, pāṣāṇabheda, dual bṛhatī, dual amśumatī, śāribā, ikṣu, kaśeruka, kapotapaṅka, ikṣuraka, vasira, śigru, vāḷaka, vārāhī, varuṇa, drākṣā, bhadrā, yaṣṭī and parūṣaka, and their total quantity of gokṣura in 12.288ltrs of water and reduce to one-fourth. To this decoction add 768g ghee, 1.536ltrs each of milk, juices of varī, dhātrī and bimbī, coconut water, kūśmāṇḍa juice and decoction of ūrvārūka and half of the paste of parūṣaka, utpala, tuṭī, madhūka, hima, dāru, triphalā, pippalī, kauntī, śṛṅgivera, saindhava, hastipippalī, apāmārga, mañjiṣṭhā, padmakesara, mustā, kustambarī, lodhra, aśvagandhā, punarnava, svayamguptā, ikṣura fruit, vṛddha leaf, śṛṅgī and śilājatu and cook again. This medicated ghee, if intaken or used as clyster, shall eradicate all kinds of dysuria, lithuria and bladder stone. It is sure that this ghee known as vastyāmayāntaka made by the god of gods can quickly alleviate all kinds of bladder diseases along with urinary disorders produced by vāta, pitta and kapha, chlorosis, depressive digestive fire, sprue, piles, dropsy, tuberculosis, diseases due to tuberculosis and the diseases affecting heart, sides, chest and head.

Ekanāyakaghṛta

35. Ghee cooked in the decoction of ekanāyaka with its own paste is a destroyer of urinary disorder. Thus the kāraskara ghṛta too is a destroyer of urinary disorder.

Dhānvantaraghṛta

36. 480g each of daśamūla, śaṭī, dantī, surāhvā, dual punarnava, roots of snuk and arka, pathyā, bhūkadamba, aruṣkara, karañja, roots of varuṇa, pippalī and puṣkara, 768g each of yava, kola and kulatthaka should be cooked in 184.32ltrs of water and reduce to one-fourth. To this add the paste of dual pippalī root, cavya, vacā, nicuḷa, rohiṣa, trivṛt, viḷaṅga, kampilya, bhāṅgī and viśva and 768g ghee and cook again. This ghee known as dnānvantara can win carbuncle, anemia, abscess, chlorosis, piles, swelling, emaciation, poison, dropsy, dyspnoea, cough, vomiting, inflammation and enlargement of scrotum, enlargement of spleen, gout, leprosy, insanity and epilepsy.

Śatadhautaghṛta

37. Ghee purified in coconut water for hundred times is excellent in pacifying pimples.

Yaṣṭyādi

38-39. Ghee cooked in the juice or decoction of dūrvā along with the paste of yaṣṭī should be administered by the physician to heal the ripened (pimples). Ghee boiled with the drugs of varaṇa group and tiktaka also is excellent. Thus guggulutiktaka also is an obstructive of body disorders.

Sukumāraghṛta

40. Cook 4.8kg punarnava, 480g each of daśamūla, roots of payasyā, aśvagandhā, eraṇḍa, śatāvarī, dual darbha, śara, kāśa, iḷṣu root and poṭagaḷa in 49.152ltrs of water and reduce to one-eighth. Then add 1.44kg molasses, 768ml castor oil, 1.536kg ghee, milk 1.536ltrs, and the paste of 96g each of kṛṣṇā, its root, saindhava, yaṣṭīmadhuka, mṛdvīkā, yavānī and nāgara. This ghee, known as sukumārarasāyana, can be intaken without observing the dos and don'ts like restrain from wind, sun shine, walking etc. as in the case of others. It is suitable

for those who have beautiful body, who desires pleasure and those who have many wives. It is a destructive of inauspiciousness and kali. If used for a long period it will provide with lustre, beauty and nourishment. Moreover, it can destroy hernia, internal abscesses, chlorosis, piles, pain in vagina, rheumatism, swelling, dropsy, pain in spleen and constipation.

Śūlīhataghṛta

41. The physician shall cook 768g ghee in 3.072ltrs of the juice of sphoṭābhujāṅga and add the paste of 6g each of five lavaṅas, trikaṭu and triphalā. This medicated ghee known as śūlīhata drives away intestinal colic, body ache, colic due to pitta, colics in stomach, urinary bladder and intestine, angina prectoris, lumbago, pleurodyria and intercostal neuralgia.

Laśunādyaghṛta

42. 3.072ltrs of citrā oil shall be cooked in 4.8ltrs of the decoction of laśuna along with finely pounded drugs of 48g each of sauvarcala, viḷaṅga, kaṇā and dīpyaka and 288g trivṛt. It destroys chlorosis especially the hard ones, rheumatism, enlargement of spleen, enlarged prostate, inflammation and enlargement of scrotum, colic and loss of appetite.

Gandharvataila

43. Hundred eraṇḍa root, 240g of śuṅṭhī and 3.072kg of yava– cook them in 12.288ltrs of water and reduce to one-fourth. To this purified decoction add two times milk, 768ml of castor oil, (paste of) 192g of eraṇḍa root, 96g śṛṅgivera and garbha and cook slowly. If this oil known as gandharvataila is intaken by man who is clean and taken milk or food, hernia will quickly be destroyed.

Snukṣīraghṛta

44. Ghee obtained by churning with latex of snuk, rakta, doṣa, coconut water, milk and pāṭira is a pacifier of poison.

Daśasvarasaghṛta

45. Ghee shall be cooked in the juices of śatāvarī, maṇḍūkapaṇṇī, kākamācī, vidārī, nakta, ārdra, nāgavallī, tripādī, kūśmāṇḍa and ikṣu, along with milk and (the paste of) ingredients of kalyāṇakaghṛta. This medicated ghee is a destructive of jaundice and anemia.

Punarnavaghṛta

46. Intake the ghee cooked in the squeezed juice of punarnava along with the paste of candana for keeping away anemia.

Ardrakaghṛta

47. If the ghee cooked with the paste and juice of ārdra and milk is intaken by the patients of vasomotor rhinorrhoea, allergic rhinitis, abdominal diseases and depressed digestive fire, he will be diseaseless.

Śatadhautaghṛta

48. Ghee purified by the water of the bark of kṣīrīṅka for hundred times can be anointed for eradicating erysipelas, burning sensation and excessive thirst.

Gopātmajādi

49. Ghee cooked in the juice of dūrvā along with milk and the paste of gopātmajā, madhupa, candana, sevyā, viśva, tender leaf of kṣīrīdruma, visa, tuber of utpala and garbha, quickly over powers all kinds of erysipelas even if it is severe.

50. Ghee purified with coconut water also is a destroyer of erysipelas.

Kṣīrīvr̥kṣādi

51. 768g ghee shall be cooked in four times milk and juice of dūrvā with paste of 24g each of sprouts of kṣīrīvr̥kṣa; madhuka, uśīra, candana, śāribā, utpala and kuṣṭha by one day. This medicated ghee by intaking etc. alleviates all kinds of erysipelas.

Dūrvādi

52. Oil cooked with equal shares of dūrvā juice and milk, paste of sugandha, uśīra, yaṣṭī, sprouts of kṣīrīvr̥kṣa, candana and mauktika pacifies rheumatism and all kinds of erysipelas.

Dūrvādi

53. Take equal shares of dūrvā juice and decoction of bark of kṣīrīvr̥kṣa. Then make paste of tender leaves of kṣīrīvr̥kṣa, madhuka, uśīra, śāribā, candana, utpala, kuṣṭha, ambu, spr̥kkā, lākṣā, kaśeruka, coraka, mṛdvīkā, śvetadūrvā, abjakesara, mṛṇāḷa and veta. Mix new ghee, gingili oil, equal share of milk and all the above said drugs and cook. Ghee thus obtained if intaken or anointed on the body, all kinds of erysipelas will instantaneously be alleviated. In addition, it is a special drug for eruption due to pittarakta, small pox, ulcer due to pittarakta and fire burn and urticaria.

Tiktakaghṛta

54. Cook 48g each of paṭola, nimba, kaṭu, dārvī, pāṭhā, durālabhā, parpaṭa and trāyamāṇā in 6.144ltrs of water and reduce to one-eighth. To this add the paste of 12g each of trāyantī, mustā, bhūnimba, kaliṅga, kaṇa and candana and 576g ghee and cook again. Medicated ghee thus obtained can win over leprosy due to pitta, erysipelas, carbuncles, burning sensation, excessive thirst, giddiness,

itching, anemia, cellulitis of the cheek, depraved nālīvraṇa, chronic lymphadenitis, eruption, abscess, chlorosis, emaciation, insanity, intoxication, heart disease, cataract, chloasm of face, sprue, leucoderma, jaundice, fistula-in-ano, epilepsy, dropsy, menorrhagia, poison, piles, haemorrhagic disease and other severe diseases produced by pitta.

Mahātiktakaghṛta

55. Saptacchada, parpaṭaka, śamyāka, kaṭukā, vacā, triphalā, padmaka, pāṭhā, dual rajanī, dual śāribā, dual kaṇā, nimba, candana, yaṣṭyāhvā, viśālā, indrayava, amṛtā, kirātatikta, sevya, vṛṣā, mūrvā, śatāvarī, paṭola, ativiśā, mustā, trāyantī and dhanvayāṣaka – cook ghee in eight times of their decoction with their own paste and two times of āmalakī juice. Ghee thus obtained known as mahātikta is of more potency than the tiktakaghṛta.

Guggulutiktakaghṛta

56. Boil 480g each of nimba, amṛtā, vṛṣa, paṭola and nidigdrikā in 12.288ltrs of water and reduce to one-eighth. Then add 768g ghee and the paste of 12g each of pāṭhā, viḷaṅga, suradāru, gajopakulyā, dual kṣāra, nāgara, niśā, misi, cavya, kuṣṭha, tejovatī, marica, vatsaka, dīpyaka, agni, rohiṇī, aruṣkara, vacā, kaṇamūla, mañjiṣṭhā, ativiśā, viśā, yavānī and 240g purified guggulu and cook well. If this ghee is properly intaken, strong rheumatism like those in joints, bones and marrow, leprosy, nālīvraṇa, tumor, fistula-in-ano, scrofula, diseases of limbs above collarbone, chlorosis, piles, urinary disorders, tuberculosis, anorexia, dyspnoea, sinusitis, cough, emaciation, anemia, intoxication, abscess and gout will be cured.

57. The six, i.e, varā, kaṇḍūka and so on can be added to mahātikta. Ghee purified for hundred times also can be cooked with mahātikta. Juice of dhātrī and so on, daśasvarasa or pure water can be mixed to cook tiktaka. For

preparing guggulutiktaka all the above said combinations or half of them or quarter of them, ghee or gingili oil can be used by the wise (physician).

Pārantyādi

58. Ghee cooked in the decoction of pārantī root and its own flower overpowers leprosy. Ghee cooked with the paste of mṛdvīkā specially wins over diseases produced by pitta.

Indukāntaghṛta

59. Medicated ghee known as indukānta which is obtained by cooking in the decoction of pūṭīka, devadāru and daśamūla along with the paste of ṣaṭpala and milk is a destructive of rheumatism, tuberculosis, dropsy, chlorosis, colic and intermittent fever and is strength promoting.

Ambhastakrādi

60. Ghee cooked with inner leaf and bark of viṣa and kāraskara fruit and buttermilk with water destroys rheumatism, gout, leprosy and diseases produced by haemorrhagic disease.

Rāsnādi

61. Ghee cooked in the decoction of rāsnā and so on or in the decoction of balā - or which ever suitable can be added – is suitable in curing gout.

Ampalattolādi

62. Intaking of the ghee cooked in the decoction of āmrātaka bark with its own root paste and mixed with sugar can quell pañcaśoṇita.

Brāhmīghṛta

63. Clarity of voice, intellect and memory can be obtained by intaking the ghee cooked with the paste of brāhmī, siddhārdhaka, vacā, śāribā, kuṣṭha, saindhava

and kaṇa. It also promotes life span, destroys wickedness, hysteria, seizure and insanity.

Vyoṣādi

64. If the child takes the ghee boiled in the juice of brahmī with the paste of vyoṣa, varā, paṭu, rajanī, trivṛt, vacā, śarkarā and viḷaṅga, he will become a scholar.

Sārasvataghṛta

65. 768g ghee shall be cooked in four times of the juice of brāhmī along with the paste of 12g each of saindhava, vacā, śarkarā, kṛmijit, kaṇa, pathyā, niśā, trivṛt, dantī and 48g of triphalā. This medicated ghee known as sārasvata promotes intellect and purifies voice.

Kūsmāṇḍaghṛta

66. If the ghee cooked in sixteen times of the juice of kūsmāṇḍa together with the paste of yaṣṭī is intaken early in the morning insanity and loss of memory can be overpowered.

Hiṅgvādi

67. 3.072kg ghee shall be cooked in urine along with the paste of 96g each of hiṅgu, sauvarcala and vyoṣa. This ghee is a destroyer of insanity, hysteria and epilepsy.

Brāhmīghṛta

68. Cook 768g ghee in 1.536ltrs of the juice of brāhmī together with the paste of 12g each of vyoṣa, śyāmā, trivṛt, dantī, śaṅkhauspī, suradruma, saptalā and kṛmijit well. Dose of this ghee is 48g or its multiples and the maximum is

192g. This medicated ghee, known as brahmīghṛta, is destructive of insanity, leprosy and epilepsy and provides the sterile woman with child, clarifies speech and voice and promotes intellect and memory.

Mahākalyāṇakaghṛta

69. Among them (the drugs said for kalyāṇaka) take twenty one drugs, i.e, dual śāribā etc and prepare their decoction. To this add ghee, four times milk of the cow which has littered for the first time and the paste of vīra, ṛddhi, medā, kākoḷī, kapikacchu, viṣāṇī and sūpyaparnī and cook. This ghee known as mahākalyāṇaka is bulk promoting, destructive of typhoid and better than the former (kalyāṇaka) in effect.

Pañcagavyaghṛta

70. Add the paste of mustā, elā, agni, viḷaṅga, yaṣṭī, rajanī, mañjiṣṭhā, pāṭhā, vacā, śaundī, rohiṅkā, triphalā, vṛṣa, mṛdvīkā and dārvī to the gavyas and cook ghee with them. This sacred ghee provides with lustre, long life span, progeny and ultimately destroys seizures and hysteria.

71. Proportion of pañcagavya is – cowdung one part, urine two times, milk eight times of urine, curd five times and ghee four times.

Gomayasvarasādi

72. Ghee cooked in the juice of cowdung, milk, curd and urine of cow tranquilizes epilepsy, fever, insanity and jaundice.

Śaṅkhaṣṭyādi

73. Ghee cooked in the juice of brāhmī along with the paste of śaṅkhaṣṭī, vacā and kuṣṭha eradicates chronic epilepsy with insanity and it is beneficial for intellect.

Pañcagavyaghr̥ta

74. Take equal shares of gavyas, i.e, curd, urine, milk, ghee and juice of dung. To this add the paste of triphalā, citraka, mustā, haridrā, ativiṣā, vacā, viḷaṅga, tryūṣaṇa, and suradāru and cook. Ghee thus obtained named pañcagavya, which was prepared by the Aśvins in ancient time, is excellent to keep away epilepsy and insanity.

Sārasvataghr̥ta

75. Pluck the whole brahmī, wash with water and take the juice by squeezing in a wooden mortar. 768g of ghee shall be cooked in four times of brahmī juice thus obtained with the paste of 48g each of haridrā, āmalaka, trivṛt and harītakī, 24g each of pippalī, viḷaṅga, saindhava, śarkarā, and vacā. Stire them well and cook in slow fire. If this is intaken in the morning soon after taking food, clarity of speech will be attained. If administered for one week the person will sing like kinnarī, if it is taken for a fortnight, he will be retentive. Thus by its use for a month, he himself will become a poet. This medicated ghee christened as śārasvata was prepared by Sarasvatī.

Paṭolādi

76. Boil 48g each of paṭola, nimba, kaṭukā, dārvī, sevyā, varā, vṛṣa, dhanvayāṣa, trāyantī and parpaṭa and 768g āmalaka in 12.288ltrs of water and reduce to 3.072ltrs. To this add the paste of 24g each of mustā, bhūnimba, yaṣṭyāhvā, kuṭaca, udīcyā, candana, vyoṣa, cavyā and 768g ghee and cook again. This medicated ghee can overpower the diseases affecting nose, ear, and eye. In addition, it wins over white chataract, night blindness, hotness, sourness, and burning sensation (of the eyes) in special.

Jīvantyādi

77. 4.8 kg jīvantī shall be cooked in 12.288ltrs of water and reduced to one-fourth. By adding 1.536ltrs of milk, 768g ghee and the pounded drugs of 12g each of prapoundarīka, kākoḷī, pippalī, lodhra, saindhava, śāribā, madhuka, drākṣā, sitā, dāru and triphalā cook again. This ghee intaken at night is an excellent pacifier of chataract.

Varaṇādi

78. Clarified butter taken from the curd made of milk shall be well-cooked in the decoction of varaṇa along with madhuka. By snuffing and so on of this ghee diseases above neck can be overpowered.

Candanādi

79. Saturating the eye with the ghee which had been cooked in the decoction of parpiṭikā along with the paste of candana, dārvī, yaṣṭī, kṣīridruma, udaka and dārḍhya can quell the eye diseases.

Ghanādi

80. Ghee medicated by cooking in four times milk together with the paste of ghana, nāda, śīpha, yaṣṭī, mṛṇāḷa, utpala, candana and sitā alleviates conjunctivitis, glaucoma and serpiginous ulcer.

Śuktisārādi

81. Take 192ml each of the decoctions of śukti seen in lake, śigru leaf and tāla, juice of nantyāvarta flower, milk and ghee taken from milk and the paste of 12g each of dārvī, candana and yaṣṭyāhvā. Ghee obtained by cooking with them, if saturated in eyes, cures ulcer, śukḷa, pterygium and conjunctivitis.

Ṣadvindughṛta

82. Snuffing of the ghee known as ṣadvindu which is cooked with the paste of madhūka, yaṣṭī, kṛmijit, viśva and bhṛṅga drives away all kinds of diseases above neck.

Varijivantyādi

83. Yamaka shall be cooked in the decoction of varī and jīvantī, milk and the paste of drugs of jīvanīya group. Snuffing of this medicated ghee pacifies diseases above the collarbone.

Mayūraghṛta

84. Cook peacock after removing its wings, gall bladder, intestine, legs, excretion and beak along with 144g each of daśamūla, balā, rāsnā and madhūka in water. Then add 768g ghee along with equal quantity of milk and the paste of madhuradavyas. If intaking, clyster, inunction and snuffing of this ghee is practiced, it will win over all the diseases above collarbone.

Mahāmayūraghṛta

85. With the same decoction (of peacock) 768g ghee should be cooked together with four times milk and paste of 12g each of jīvantī, triphalā, medā, mṛdvīkā, ṛddhi, parūṣaka, samaṅgā, cavikā, bhārṅgī, kāśmarī, karkaṭāhvā, ātmaguptā, mahāmedā, tālakharjūra, mustaka, mṛṇāla, visa, kharjjūra, yaṣṭimadhuka, jīvaka, śatāvarī, vidārī, ikṣu, sūkṣmailā, ṣaṭhī, pauṣkara, punarnava, tukākṣīrī, kākoḷī, dhanvayāṣaka, madhuka, akṣoṭa, vātāma, muñjātā and bhikṣuka. This ghee known as mahāmayūra is of more advantage than that of mayūra.

Jātyādi

86. Ghee cooked in the decoction of jāṭī, kimśuka, parpaṭa, suṣavī, mayūrikā, bhadrīkā, ikṣu, nirguṇḍī, mṛdukuñcikā, kaṭukikā, dūrvā and niśā purifies and

heals ulcers which are of minute face, on vital part, weeping, severe, with pain and running.

Śuṅṭhīghṛta

87. Potion of ghee cooked in the juice of śuṅṭhī leaf is good in healing wound.

Kīrādi

88. Squeeze and take the juice of taṇḍulīya, campaka, parpaṭaka, mṛdukuñcikā leaf, tender leaf of suṣavī, śaśaśruti, paimaññal, śyonāka, mukkampāla, indravallī, two times dūrvā, sprout of kumbhī, mālatī, bhadrīkā, śigru bark, hrasvā, apāmārga, pāccuṇḍa, kāṭṭiccaṇa and kunduruṣka. If the ghee cooked in this juice is flown, one will run to brothel.

Guḷūcyādi

89. 768g ghee should be cooked with the paste of 12g each of guḷūcī, sairyaka, bhīru, śukanāsa, punarnava and parūṣaka. If intaken it will pacify vāta disorders in vagina and promotes conception.

Phalasarpīḥ

90. Pound 12g each of mañjiṣṭhā, kuṣṭha, tagara, triphalā, śarkarā, vacā, dual niśā, madhuka, medā, dīpyaka, kaṭurohiṇī, payasyā, hiṅgu, kākolī, bījagandhā and śatāvarī. Cook the pounded drugs with 768g ghee and it's four times milk. This medicated ghee famous as phalasarpīḥ can be administered during menstrual period to drive away all kinds of disorders in vagina and semen and to get the result.

Śatāvaryādi

91. 19.2ltrs of the infusion of śatāvarī root, 3.072kg ghee, equal share of milk, pounded drugs of 12g each of the drugs of jīvanīya group, śatāvarī, mṛdvīkā,

parūṣaka, priyāḷa, dual balā, and madhuka. Cook them and allow cooling. Then add 384g each of madhu and pippalī and 480g sugar. Licking of 12g of this medicated ghee acts against bleeding in vagina and weak semen. Moreover, it is an excellent aphrodisiac and is used in pumsavana.

Muttaṅgādi

92. Intaking of the ghee cooked in equal share of milk and four times varī juice and the paste of mustā, śāribā, śunṭhī, varī root, pāṭhā, mūrvā, īśvaramūlī, vacā, śoṇābhaghoretara (soft śoṇābha?) and māleya is an excellent drug for the patient of poison.

Pārāvātādi

93. Ghee cooked with (the paste of) pārāvata, iṣu, śaṭhī and puṣkarāhvā pacifies poison, excessive thirst, cough, dyspnoea and hiccough.

Pañcaśirīṣaghṛta

94. Leaf, flower, arka, fruit and root of śirīṣa shall be cooked with ghee. This medicated ghee known as pañcaśirīṣa alleviates poison even if it is chronic and firm.

Pañcāravindaghṛta

95. Ghee obtained by cooking with the paste of flower, visa, kesara, leaf and seed of mṛṇāḷa along with hema and milk, which is famous as pañcāravinda on the earth, can be intaken by those who have lost manliness (virility), strength and appearance.

Śatāvaryādi

96. Those who intake the ghee medicated with the decoction and paste of śatāvārī along with śugar candy, they will be freed from the diseases that affect on the course of life.

Ratimallaghṛta

97. Cook ten times milk, sixteen times yaṣṭī, varī, śvadamṣṭra and palikā, 384g aśvagandhā and 240g drākṣā in 2.304ltrs of water. To this add the boiled water of śigru root, 2.304 kg sugar, 384g powdered kaṇḍakārī seed and 384g ghee. Mix them well and cook. Ghee thus medicated which had been advised by Pitāmaha, is an excellent aphrodisiac and provides auspiciousness, pleasure and progeny.

GHṚTAKHAṆḌA ENDS

6. CURNĀKHAṄḌA

Gṛhadhūmacūrṇa

1. Gṛhadhūma mixed with ghee instantaneously pacifies the disease śītikā.

Amṛtādi

2. The patient who licks the powder of śarkarā made from amṛtā along with new butter or ghee will be freed from erysipelas, excessive thirst, fever, burning sensation, and asrahalīmaka by a few days.

Chinnaruhādi

3. If one licks the powder of chinnaruhā, āmalakī, rasa and sugar mixed with tukā along with puṣparasa, gonorrhoea will be obstructed as water is obstructed by dam.

Sarasijamakarandādi

4. Powder of sarasija, makaranda, candana, taṇḍulīya, madhuka, amṛtavallī, śarkarā, bhīru and tārksya with madhu can stop bleeding through vagina of beautiful ladies.

Gairikacūrṇa

5. In order to stop bleeding 12g gairika powder shall be administered along with milk or tīkṣṇa for three days.

Śatāvarīcūrṇa

6. If the patient takes 48g śatāvarī powder mixed in milk for one month, he will become intelligent and handsome even if he is thin and takes milk only. Moreover, he will be devoid of polyuria and live for hundred years strongly.

Māṣādicūrṇa

7. There is no doubt that milk along with māṣa powder or lākṣā powder can stop bleeding.

Śaṅkhaṣadmakādi

8. (Powders of) śaṅkha, paḍmaka, kāleya, phalinī, lodhra and gairikā separately taken with sitā, jyeṣṭhā and vāraṇa are obstructors of bleeding.

Sarjaniryāsacūrṇa

9. For pacifying haemorrhagic disease powder of sarjaniryāsa shall be administered along with the milk of nāga and food shall be taken with milk.

Viśvailādi

10. Gonorrhoea can be destroyed by intaking the powder of viśva, elā, kaṇa, musalī, candana, vāmsī and sitā along with snow water and anointing anantā.

Puṣyānugacūrṇa

11. Grind pāṭhā, jambu seed, āmrāsthī, śilābheda, rasāñjana, ambaṣṭhā, śalmalī seed, samaṅgā, vatsaka bark, vṛścīka, vilva, ativiṣā, lodhra, toyada, gairika, śuṅṭhī, madhūka, mṛdvīkā, raktacandana, kaṭphala, kaṭvaṅga, vatsakā, anantā, dhātakī, madhuka and añjana on the day of puṣya. This powder shall be intaken along with kṣaudra and taṇḍulāmbu. This powder, puṣyānuga, propounded by Ātreya is suitable to alleviate piles and bleeding diarrhea of children, diseases in vagina and those related to menstruation.

Khadirādi

12. Powder of khadira, asana, pārtha, śalmalī, kovidāra and puṣpa along with kṣaudra can be used in curing haemorrhagic disease.

Sahasrabhedikācūrṇa

13. Powder of sahasravedhikā and jambīra shall be intaken early in the morning. Tukākṣīrī with milk also is excellent to wins over gonorrhoea.

Karpūrādi

14. Powder of equal shares (one part each) of karpūra, cora, takkola, jāṭī fruit and jāṭīpatri and lavaṅga, nāga, marica, kṛṣṇā and śuṅṭhī whose quantity increases respectively along with their total quantity of sugar is beneficial for heart and stomach and overpowers tubercular cough, hoarseness, dyspnoea, chlorosis, vomiting and diseases of throat.

Elādi

15. Grind elā, tvak, nāgakusuma, tīkṣṇa, kṛṣṇa and mahauśadha, whose quantity increase respectively, along with their total quantity of sugar. This is a drug against watering in mouth, anorexia, pleurodyria and intercostal neuralgia, enlargement of spleen, piles and sprue.

Yavānyādi

16. Yavānī, tintriṇīka, amlāvetasa, auśadha, dāḍīma and kola – 12g each, sugar 192g, dhānya, sauvarcala, ajājī and varāṅga 6g each, pippalī hundred number and marica 96g – powder them well. This powder is taste promotive, beneficial for heart and seizing and quells watering in mouth, anorexia, pleurodyria and intercostal neuralgia, enlargement of spleen, piles and sprue.

Dīpyādi

17. Powder of dīpya, nāgara, kola, dāḍīma fruit and amlāvetasa – 12g each, tvak, dhānya, sauvarcala and jīraka – fifteen times, pippalī hundred number, marica hundred and two numbers and matsyaṅḍīkā fruit pacifies tubercular cough and rheumatism and purifies tongue.

Devadārubalādi

18. Powder of devadāru, balā, rāsnā, triphalā, vyoṣa, padmaka and viḷaṅgā along with their total quantity of sugar wins over five kinds of cough.

Pāṇitalacūrṇa

19. Take equal shares of jīvantī, madhuka, pāṭhā, kṣīrītvak, triphalā, śaṭī, mustā, elā, padmaka, drākṣā, dual bṛhatī, vitunnaka, śaribā, puṣkaramūla, karkaṭa, rasāñjana, punarnava, loharaja, trāyamāṇā, yavānikā, bhāṛṅgī, tāmalakī, vṛddhi, viḷaṅga, yāṣaka, kṣāra, citraka, cavya, aṃlavetasa, vyoṣa and devadāru and powder them. If this powder, known as pāṇitala, is mixed with kṣaudra and then licked, it will remove five kinds of cough and dyspnoea.

Ḍāḍimādi

20. Powder of 96g of ḍāḍima, 384g of jaggary and 144g of vyoṣa is stomachic, digestive, beneficial for voice and a destroyer of sinusitis, dyspnoea and cough.

Tālīsapatrādi

21. Grind 48g each of tālīsapatra, marica and cavikā. This powder intaken along with warm milk tranquilizes cough, disease of heart, chlorosis, piles, pain in vagina, constipation and seizures.

Maññalādi

22. Powder of haridrā, tuṭī, kaṭu and trikaṭu mixed with honey is a drug against cough and it will not affect again.

Jātītakkolādi

23. Licking or holding of the powder of jātī, takkola, karpūra, lavaṅga, kusuma and tvak in mouth is excellent to destroy anorexia.

Magadhajādi

24. The patient of hiccough shall take the powder of equal shares of magadhaja, dhātrī, śuṅṭhī, madhuka, añjana and gairika along with their total quantity of sugar and parched paddy mixed with ghee.

Kaṇoṣaṇādi

25. Powder of kaṇā, uṣaṇa, niśā, pathyā, jaggary and the teeth of cow along with gingili oil can be administered in order to drive away cough and dyspnoea.

Śuṅṭhikaṇādi

26. For alleviating hiccough either the powder of śuṅṭhī, kaṇā, sitā and dhātrī along with kṣaudra or the ash of piñcha mixed with kṣaudra can be licked.

Śaṭīcorakādi

27. Powder of equal shares of śaṭī, coraka, jīvantī, tvak, mustā, puṣkarāhva, surasa, tāmalakī, elā, pippalī, agaru, nāgara and vāḷa with eight times sugar is useful in curing bronchial asthma and hiccough.

Kalyāṇakacūrṇa

28. Powder of añjana, madhura, madhūka and marica, which is known as kalyāṇaka destroys all kinds of vomiting.

Kārpāsāsthyādi

29. Intake the powder of kārpāsa seed, tuṭī, kṛṣṇā, lāja and sugar which is secret as well as excellent to eradicate vomiting.

Drākṣābhayādi

30. Administering of decoction, ghee or powder of the ten, i.e, drākṣā, abhayā, āmalaka, māgadha, yāṣa, bhāringī, kṣudrā, kampillaka, punarnava and tāmalakī will result in the destruction of cough.

Lājādi

31. One who suffers from tuberculosis should intake the powder of lāja, agni, viśva, āmalakī and kaṇā along with jaggary and āḍhya.

Aśvagandhādi

32. Take equal shares of aśvagandhā, balā, kuṣṭha, pippalī, viśvabheṣaja, ajājī, ajamoja, yaṣṭī, madhuka and saindhava and finely powder them. Voice of those who take this powder equal to the quantity of feet of a cat, along with ghee will be like that of a delighted cuckoo. If this is practiced for twenty one days he can sing like a kinnara.

Maricādi

33. Powder of equal quantity of marica, hiṅgu and mahauśadha along with the decoction of śuṅṭhī destroys the diseases due to derangement of kapha and vāta. The patients of pleurodyria and intercostal neuralgia, lumbago, dropsy and cholera also can intake this drug. The same shall be intaken with yava juice for retrieval from constipation.

Śuṅṭhīsauvarcalādi

34. Intaking of the powder of śuṅṭhī, sauvarcala, hiṅgu, ḍāḍīma and amlavetasa along with warm water destructs dyspnoea and heart disease.

Guḷūcyādi

35. Having burnt in pūtikāṣṭha, lohamala should be kept in the juice of guḷūcī and then in the decoction of saptacitraka. Then take one part each of pippalī, pippalīmūla, cavya, citraka, nāgara, ajājī, ajamoja, hiṅgu, elā and marica and powder them. Cook (the above said) two decoctions with this powder and intake along with ghee. This drug quells piles, anemia, rheumatism, chlorosis, spleen enlargement and specially hindering diseases.

Ajamojādi

36. Powder of ajamoja, lavaṇa, harītakī, nāgara and pippalī, taken along with liquor, buttermilk or slightly warm water kindles digestive fire.

Śṛṅgiverādi

37. (Powder of) śṛṅgivera, kuṣṭha, dual rajanī, and marica intaken along with warm water cures sprue and it is an excellent stimulator of digestive fire.

Sūraṇādi

38. Sixteen parts of sūraṇa, eight parts of citraka, two parts of mahauṣadha, one part of marica and jaggary should be powdered. Pill (prepared out of this powder) can be administered to win over piles.

Kaṭutippalyādi

39. If the patient takes the powder of kaṭu, pippalī, saindhava, śuṅṭhī and dīpaka in sour buttermilk he will be cured of sprue.

Paḷamuḷakādi

40. 144g each of old marica, yavānī, āmalakī, pathyā and varāṅga and 240g of pañcakola – powder of them being mixed in buttermilk tranquilizes sprue, pain in anus, enlargement of spleen and chlorosis.

Elādi

41. If the patients taste the powder of elā, seeds of trapāsa and kūśmāṇḍa, kaṇā, yaṣṭī, tukā, pīvarī, vārāhī, tuber of karivi, vasuka, chinna and sugar mixed in honey, for a month all kinds of urinary disorders will be alleviated.

Vyoṣāgnyādi

42. Powder (of equal shares) of vyoṣa, agni, vella, triphalā, mustā and their total quantity of ayoraja administered with buttermilk, madhu, ghee or warm

water pacifies jaundice, anemia, heart disease, leprosy, piles and urinary disorders.

Karañjabījādi

43. Karañja seed, viśva and ugra pounded with the decoction of karañja, if intaken in the morning, completely destroys internal abscess.

Guggulupañcapalacūrṇa

44. 240g of guggulu, 48g each of māgadhikā and triphalā, 12g of tvak and tuṭī – powder of them mixed with madhu alleviates leprosy, fistula-in-ano, chlorosis and dysentery.

Trikaṭukādi

45. Take equal shares of trikaṭu, ajamoja, saindhava and dual jīraka and eight parts of hiṅgu. Powder of them mixed with ghee, merely taken once, is digestive and destroys chlorosis.

Kaṭukkādi

46. Mix the paste of fresh harītakī, hiṅgu, saindhava, kaṇā and bhārṅga in warm water. Intaking of this drug shall pacify internal colic.

Śubhādi

47. 12g of śubhā, 24g each of hiṅgu, lavaṇa and dahana, 36g of kuberākṣī, 48g each of vaikuṅṭhakusuma, viśvā, ajājī and root of śatamakhalatā – powder of them cures severe hernia.

Kaṭutilādi

48. Boil kaṭu and tila in good urine of cow and dry. Then finely powder them twenty seven times and apply by mixing with honey on the naval. It can root out colic and mariyal.

Śuṅṭhyādi

49. Grind 12g śuṅṭhī, 24g jaggary and 48g purified black sesame together and intake with warm water in the morning after taken food. It can pacify rheumatism, heart disease, chlorosis, piles, pain in vagina and constipation.

Sindhūthādi

50. The group of diseases produced by kapha and vāta will attain ruin by intaking the powder of sindhūthā, pathyā, kaṇā and dīpyaka mixed with warm water as they are afraid of arrows.

Hiṅgūgrādi

51. Powder of hiṅgu, ugrā, viḷa, śuṅṭhī, ajājī, vijayā, kumbha and root of nikumbha, whose quantity increase in the ascending order, if intaken by mixing in warm water drives out internal diseases like chlorosis, dropsy and so on as the herd of deer is driven by tiger.

Trikaṭukādi

52. Powder of trikaṭuka, ajamoja, citraka, hiṅgu, bhāringī, viḷa, cavya, saindhava and yāvaśūka, the king of powders, which is called nectar by the physicians, normalizes the deranged vāta and kapha. Moreover, it is colic relieving as well as digestive.

Eraṇḍabījādi

53. 96g each of the powders of eraṇḍa seed, apāmārga and burnt leaf of simha plantain, 48g marica powder, 36g each of yava and kṣāra and 144g purāṇakiṭṭa – when these powders are mixed well and taken at dusk, it will alleviate chlorosis with pitta predominance.

Ajamojādi

54. Intaking of the powder of ajamoja, capalā, harītakī, śṛṅgivera, marica, pippalī and mustā mixed in buttermilk and warm water kindles digestive fire.

Vyoṣailādi

55. If vyoṣa, elā, hiṅgu, bhāṅgī, viḷa, lavaṇa, yavakṣāra, lāja, yavānī, picchā, elā, ajājī, cavya, dahana, karikaṇā, tvak, paṭu and grandhikā being powdered and mixed with ghee is administered along with daily food, this fire like drug will instantaneously burn the entire army of diseases. Needless to say, about the food taken.

Hiṅguvacādi

56. Intake the powder of hiṅgu, vacā, vijayā, paśugandhā, dhānyaka, dīpyaka, dāḍima, pāthā, puṣkaramūla, śaṭhī, hapuṣā, agni, dual kṣāra, dual paṭu, trikaṭu, ajājī, cavya, tintriṅka and vetasāmḷa. This powder can pacify the colics like chest pain, pleurodyria and intercostal neuralgia, pain in urinary bladder and pain in vagina and anus, which are produced by vāta, āma and kapha. It also alleviates dysuria, chlorosis, rheumatism, constipation, retention of urine, kaṅṭhabandha, heart diseases, anemia, aversion for food, enlargement of spleen, piles, hiccough, abscess, tympanitis, diseases of spleen and internal colic.

Abhrakagandhakādi

57. Powder of abhraka, gandhaka, ṭnkaṇa, tuttha, tryūṣaṇa and ayaskānta (intaken along with suitable liquid) quickly destroys chlorosis and it is digestive, appetising and stomachic.

Hiṅgutvagādi

58. 12g each of hiṅgu, tvak, viśva, dual cavya, marica, tuṭī, kāravī, vahni, ajājī, kṛṣṇāmūla and ajamoja, māgadhī 48g and lavaṇa 384g – put them in a coconut

and burn with pūtikā. Then powder them with the coconut after removing the shell. It can overpower piles, enlargement of spleen, chlorosis and diseases of stomach.

Kitṭādi

59. 12g kiṭṭa, 12g pārata, 48g kānta, 24g tāmra powder and 24g kṛṣṇā shall be pounded along with sugar. Intake 125mg of this powder at the time of food. Or the powder of 12g sūda, 24g gandhaka, and 36g āyasa shall be soaked in the juice of kanyā and then exposed to sun. Then ashes are dispatched. All of them along with jaggary are proved as well as excellent drugs to cure colics.

60. Pound the powder of kīgara (?) in the juice of kumārī and put in candrakānta. Then expose to sun and take the ash. It wins over colic.

Gṛhadhūmādi

61. Powder of gṛhadhūma, hiṅgu, sindhū and tripaṭu with water and the powder of paṭu and hiṅgu along with the juice of munitaru are colic relieving.

Śūlaharacūrṇa

62. Take equal parts of dual kṣāra, vyoṣa, dīpyaka, gandhaka, root of kunturuṣka, gostanī, rasa, dual jīraka, sindhūttha, laśuna, pippalīmūla, cavya and hiṅgu. Pound them with the juice of sphoṭyābhujāṅga for three days. Carve the middle portion of wild yam and deposit this paste in it. Then cover it well. At the end of the 90th nāḍika (36th hour) the wise physician shall remove the mud and powder it. If the patient takes this powder with jaggary in the morning and then take food with ghee, all kinds of colics will be cured.

Avipatticūrṇa

63. Equal shares of vyoṣa, trijātaka, ambhoda, kṛmighna, āmalaka and trivṛt shall be powdered and made pills by mixing kṣaudra. This disasterless

combination is excellent to administer on the patients of pitta and who suffer from dysuria, fever, vomiting, cough, emaciation, giddiness, tuberculosis, burning sensation, anemia, lack of appetite and all kinds of poison.

Ayorajādi

64. Equal shares of the powders of iron, nāgara, vahni, pathyā, viḷaṅga, dantī and trivṛt steeped in the urine of cow quickly cures swelling and dropsy.

Cukkujīrakādi

65. Administration of the powder of śuṅṭhī, jīraka, kṛṣṇajīraka, kuṣṭha, viḷaṅga, vacā and pathyā, as advised (by the physician), pacifies vomiting produced by pitta, colic, worms, burning sensation and so the diseases of stomach, as sins are nullified by Śaṅkara.

Māṇimanthādi

66. Grind māṇimantha, jīraka, ajamoja and mahauṣadha, whose quantity increase in the ascending order and their total quantity of harītakī. This is digestive, appetising, stomachic, purgative, rejuvenative and releases colic, chlorosis and piles.

Nellikādi

67. If the powder of āmalakī, candana and punarnava mixed with ghee is intaken, anemia due to pitta vitiation will be pacified.

Kayyonnyādi

68. Take the powder of ascendingly increased quantities of bṛṅgarāja, marica, agni, purāṇakiṭṭa and mix well in buttermilk along with ajamoja and nāgara. If it is intaken for three days, anemia will be driven away uprooted.

Vārāhyādi

69. Take equal parts of vārāhī, tukā, sediment of amṛtā, kaṇā, dāruharidrā, tuṭī and sitā and powder them. 8g of this powder mixed with ghee, if intaken, cures three kinds of jaundice.

Nellikādi

70. Grind 48g each of āmalakī bark, sediment of amṛtā, purāṇakiṭṭa and tukā. Mix this powder in 960ml each of the decoctions of varā and amṛtā and dry by cooking. Again powder it and use with madhu or jaggary. All the diseases produced by pitta will be pacified.

Purāṇakiṭṭādi

71. Powder of purāṇakiṭṭa, punarnava, maṇḍūkaparnī, kākamācī, tila, agni, bhṛṅgī, leaf of badarī, kaṭu, dīpya, saindhava and śuṅṭhī mixed in buttermilk, if intaken early in the morning, can alleviate jaundice and anemia.

Kiṭṭādi

72. Powder of double quantity of kiṭṭa, black sesame and śuṅṭhī taken with jaggary is a drug advised by the preceptor to quell jaundice and iruttal.

Ayomalādi

73. The anaemic patient will be cured of if he anoints medicated oil and takes the powder of ayomala and pathyā well pounded with the tip of hrṣṭi.

Koṭuvelyādi

74. Grind vahnī, purāṇakiṭṭa, tila, bhṛṅgarāja and maṇḍūkaparnī and cook in buttermilk. If it is intaken, anemia will be pacified.

Ajāyādi

75. (Powder of?) ajājī, pāṭhā, ghana, pañcakola, vyaghrī, rajanī, bhūnimba and mahauṣadha mixed in water tranquilizes increased and chronic swelling produced by the three humours.

Punarnavādi

76. Finely powdered punarnava, abhayā, viśva and suradāru intaken along with warm water quell severe swelling.

Śṛṅgiverādi

77. Swelling will not stay in those men who intake the paste of śṛṅgivera, ādraka and pippalī along with milk as desired, as the wickedness does not occur in investigators.

Nāgarādi

78. Powder of nāgara, ativiśā, devadāru, viḷaṅga, indrayava, ūṣaṇa, new iron and harītakī along with urine (of cow?) alleviates swelling.

Kṛṣṇādi

79. Powder of kṛṣṇā, agni, viśva, ghana, jīraka, devadāru, pathyā, punarnava, śīta, māgadha and jaṭā mixed in warm water is an excellent destroyer of vasomotor rhinorrhoea.

Gopāṅganādi

80. Powder of gopāṅganā or yaṣṭyāhvā shall be administered with milk to pacify erysipelas. Powder of amṛtā with butter and sugar shall be licked; or yaṣṭī and pounded udumbara fruit mixed in milk shall be taken.

Brahmīrasādi

81. Small pox can be eradicated by (administering) the extract of brahmī along with sugar.

Dhātryādi

82. If (the powder of) dhātrī, candana, ūrvāru seed and guñjā fruit is taken along with taṇḍulodaka small pox will not originate.

Triphalādi

83. Powder of triphalā, madhuyasṭyī mixed with madhu, if intaken, kills skin problems due to blood and kapha derangement.

Rājadrūmādi

84. The patient of leprosy, who licks the powder of bark of rājadrūma, musalī, indurekhā, pathyā and niśā with jaggary purified by rājadrūma, will become another moon.

Haṭhacūrṇa

85. Eighteen kinds of skin diseases can be overpowered by six months by licking the powder of the whole haṭha mixed with madhu in the morning.

Karpūravallīcūrṇa

86. If karpūravallī powder with neem oil is administered, man with decayed nail and flesh will again be young.

Pārantīcūrṇa

87. Powder of dried pārantī flower mixed with honey, if intaken, keeps away skin disease.

Dviguṇaguggulu

88. Take equal shares of trikaṭu, triphalā, mustā, viḷaṅga, citraka, cavya, elā, pippalīmūla, māḡṡika, suradāru, pāṭha, two times rajanī, dantī, hapuṡā, ativiṡā, tumburu, pauṡkara, śaṭī, sauvarcala, yavakṡāra, saindhava and hastipippalī and add their two times guggulu. Prepare pills of 12g each and take with honey. This unfailed combination is to driven away skin problems. All the above said qualities are there in this dviguṇaguggulu.

Haṭhacūrṇa

89. If the whole haṭha powdered is intaken with honey early in the morning, eighteen kinds of skin diseases can be cured.

Kākamācyādi

90. Cook kākamācī, gandhaka and sūta in bhrṅga juice. Then dry in sunlight and powder. Suitable dosage of this powder mixed in boiled water shall be intaken with new butter. Avoid the use of salt and sour. If administered thus, eighteen kinds of skin diseases and leucoderma will be destroyed.

Vandākacūrṇa

91. If powdered vandāka grown on āragvadha along with neem oil is taken early in the morning for a month, skin diseases will be alleviated.

Śaśāṅkarekhādi

92. If (the powder of) śaśāṅkarekhā, viḷaṅgasāra, pippalī, hutāśamūla and āmalaka along with gingili oil is licked, severe skin diseases will be eradicated.

93. Pouch 192g of sesame and soak in the seven liquids, i.e, juices of niśā and kumārī, decoctions of madhuka, nakta, paṭola, nimba and bark of śākhoṭa and urine of cow and powder it. The patient of leprosy can take it in buttermilk along with gingili oil and kṡaudra.

Tippalyādi

94. When the powder of pippalī, hiṅgu, viḷaṅga and tuṭī together with madhu or tekaraśa is intaken, the flock of worms will be killed and shed out.

Yavānyādi

95. Taking of the first mouthful of the powder of yavānī, vyoṣa, sindhūttha, dual jīraka and hiṅgu along with ghee overpowers rheumatism and promotes digestive fire.

Ḍāḍimādi

96. Powder of ḍāḍima, kṛṣṇalavaṇa, śuṅṭhī, hiṅgu, ambu and vetasa is an excellent destructive of apatantraka, heart disease and dyspnoea.

Guḷūcīcūrṇa

97. Juice, paste, decoction or powder of guḷūcī, intaken for a long period of time removes gout.

Viḷaṅgādi

98. The combination of the powder of viḷaṅga, nāgara, kṣāra, kālaloḥa, yava and āmalaka with madhu sends away the disorders due to over bulkiness.

Aśvagandhādi

99. Intaking of aśvagandhā with milk, ghee, gingili oil or warm water for half a month nourishes the body of the thin like rain nourishes the sapling.

Madhukacūrṇa

100. For easy delivery intake madhuka mixed with madhu and ghee.

Illarakkaricūrṇa

101. In order to avoid conception in unmarried women powdered gṛhadhūma mixed in good buttermilk can be administered.

Vyoṣacūrṇa

102. Powder of vyoṣa shall be mixed with sap and decoction of bark of vaṭa root. If this is intaken by the pregnant woman, the foetus will be aborted.

Harītakṛyādi

103. (Powder of) harītakī, vacā, śuṅṭhī, rājñī and kaṭukarohiṇī along with jaggary can overpower cough and dyspnoea of pregnant woman.

Kustumburūkalka

104. Paste of kustumburū mixed in taṇḍulodaka intaken along with jaggary wins over vomiting of woman due to pregnancy.

Ajamojādi

105. Powder of ajamoja, aśvagandhā, jīraka and dual pippalī along with kṣaudra and jaggary shall be licked for promoting the digestive fire of pregnant woman.

Vacācūrṇa

106. If 48g vacā powder being soaked in the extract of brahmī and then submerged in ghee is given daily to the milk-fed baby for one month, he will become intelligent.

Suvarṇacūrṇa

107. There is no doubt that well-powdered gold being pounded in ghee, if intaken, makes one retentive.

Viśvādi

108. If the powder of viśvā, ajamoja, dual rajanī, saindhava, ugrā, yaṣṭyāhvā, kuṣṭha, magadhodbhava and jīraka is tasted in the morning along with ghee, the goddess of word herself will stay in mouth.

Nerttatippalyādi

109. Cough that causes emaciation of babies will be rooted out by forty days, if they are given powdered pippalī mixed with honey.

Cukkutippalyādi

110. A poet can improve much if he licks the powder of śuṅṭhī, pippalī, vacā, dual niśā and kuṣṭha mixed with ghee.

Triphalācūrṇa

111. In the aged people triphalā powder soaked in ghee, gingili oil or madhu can be administered to cure cataract due to vitiation of pitta, vāta and kapha respectively by applying logic.

Gṛhadhūmādi

112. In curing the diseases of mouth, teeth and neck powder of gṛhadhūma, tārkṣya, pāṭhā, vyoṣa, kṣāra, agni, varā and tejohvā along with honey can be administered.

Karpūrādi

113. For pacifying ear and nasal diseases due to kapha and vāta derangement powder of karpūrādi and so on shall be applied.

Guggulupañcapalam

114. Powder of guggulupañcapalam, a wound healer, is said in healing ulcers.

Triphalācūrṇa

115. For alleviating the diseases above collar bone physicians prescribe triphalā powder.

116. Pure iron shall be given to the patient who has drunk poison. Fine powder of tāmra and kāla along with kṣaudra purifies his heart. When heart is purified śāṇā of gold powder can be given. By administering this life span can be prolonged. The same is applicable in curing poison also.

Viḷaṅgādi

117. The handsome men who intake the powder of viḷaṅga, bhallātaka and nāgara along with ghee and madhu, can cross over the rivers of old age and diseases.

Dhātryādi

118. Man who practices to take the powder of dhātrī, kṛmighna, asanasāra and loha powder along with gingili oil, ghee or madhu will not lose his youthfulness and charm.

Madhukacūrṇa

119. One who tastes 12g madhuka powder with ghee and madhu and aftertake milk will ever be energetic.

Svayamguptādi

120. Man who intake the powder of the seeds of svayamguptā and ikṣuraka along with sugar and warm milk from the cow will be like an ass.

CŪRṆAKHAṆḌA ENDS

7. GULIKĀKHAṆḌA

Elippāṣāṇādi

1. Grind arsenic, copper sulphate, tuttha and mercury purified by milk, with the decoction of paṭola and prepare pills of 125mg weight. Then dry them in shade. It can be taken along with milk as a precaution to fever. If mudgayūṣa is aftertaken, shivering fever will fly away.

Gairikaguḷikā

2. If the patient takes 12g gairika along with milk and aftertakes tīkṣṇa, he will be freed from bleeding.

Śunṭhyādi

3. 12g śunṭhī, 24g jaggary and 48g purified black sesame – powder of them taken along with warm milk overpowers cough, heart disease, chlorosis, piles, pain in vagina and constipation.

Tālīsapatrādi

4. 48g each of tālīsapatra, marica and cavikā, kṛṣṇā and its root 96g each, śunṭhī 144g, caturjjāta and uśīra 12g each – prepare pills with the fine powder of them and jaggary. Intake 3 pills at a time and aftertake liquor, yūṣa, decoction, ariṣṭa or mastu whichever is suitable, to cure rheumatism, vomiting due to deranged śleṣma, sprue, pleurodyria, heart diseases, fever, vasomotor rhinorrhoea, anemia, chlorosis, acute alcoholism, piles, vomiting, sinusitis, dyspnoea and cough.

Magadhajādi

5. Take equal shares of magadhaja, dhātrī, śunṭhī, madhuka, añjana and gairika, two times parched paddy and sugar candy and their total quantity of sugar.

Powder of them taken along with equal quantity of madhu, if tasted, pacifies hiccough.

Harītakādi

6. Make tablets of the powder of harītakī, nāgara, viśva and jaggary. This tablet placed in mouth alleviates the increased dyspnoea and severe cough.

Vaṭaśṛṅgyādi

7. Tablet made of vaṭaśṛṅga, āmaya, kṣaudra, lāja and nīlotpala put in mouth quickly quells excessive thirst.

Aśvagandhādi

8. Powder of aśvagandhā licked with jaggary and aftertaken ghee or milk in the morning pacifies weakness of the body due to tuberculosis.

Kalyāṇakaguḷikā

9. Pill known as kalyāṇaka, which is made of añjana, madhuka, madhūka and marica destroys all kinds of vomiting.

Vairecanīguḷikā

10. Take 12g each of durālabhā, mustā, ajamoja, harītakī, pippalī, pippalīmūla, citraka, hastipippalī and trivṛt, 48g śṛṅgivera and 960g jaggary. Prepare pills of 12g each and the patient should take this early in the morning, which acts against pleurodyria, abdominal diseases characterised by retention of afeces, chlorosis due to vāta, enlargement of spleen, dropsy, heart disease, sprue, weakness due to tuberculosis, lack of appetite, fistula-in-ano, dysuria and piles. This pill, made by Mārkaṇḍeya and known as Vairecanī, also provides with good appearance, complexion and strength. It is an aphrodisiac too.

Trivr̥tkṛṣṇādi

11. Take two, four and five parts of trivr̥t, kṛṣṇā and harītakī respectively. Then prepare pills by adding their total quantity of jaggary. It relieves constipation.

Nīrūryādi

12. Pound kṛṣṇakāmbojī, vairī, śūkā, bark of ciñcā seed, triphalā, gum of kapittha, seed of utpala, ayaskānta, gairika, dual niśā, hima and sita in the decoction of udumbara for seven days. Pill made thus cures urinary disorders.

Kimśukādi

13. Pill of kimśuka, tvak, niśā, dhātrī, kataka and vairi taken along with buttermilk is a destructive of urinary disorder.

Sūryaprabhā

14. Equal shares of sūta, gandhaka, rāmaṭha, varā, trikaṭu and yavānī and one sixteenth of their total quantity of viśā – pound them in the juice of jambīra. Make pills of 125mg and dry. This pill named as Sūryaprabhā is an excellent analgesic, anti-tussive, destructive of dyspnoea and mahājvara.

Ciñcādi

15. Ash of dry bark of ciñcā shall be pounded with palāśā juice and jaggary. Pill made of it also overpowers pain.

Kiṭṭādi

16. Grind 12g each of kiṭṭa and pārata, 48g ayaskānta, 24g each of tāmracūrṇa and kṛṣṇā with jaggary and prepare pill of 125mg. If it is taken, colics will be relieved.

Maricādi

17. Take one, two, three, four and six shares of marica, ṭaṅkaṇa, pārata, gandhaka and mahauṣadha respectively and their total quantity of jephāla seed without its husk. They shall be pounded with the decoction of varā for three days. Prepare pill by adding jaggary and aftertake cold water. It is a purgative and pacifies swelling, chlorosis, dropsy, enlarged prostate and enlargement of spleen. This purgative formulation is a provider of happiness.

Hiṅguḷādi

18. Pill made of equal shares of hiṅguḷa, vatsanābha, ṭaṅkaṇa, marica and kaṇā and their total quantity of jephāla is an excellent purgative.

Harītakṛyādi

19. Grind harītakī, which has been pounded in urine and then powder. If the pill prepared out of it is intaken, anemia and abdominal diseases will be cured.

Abhrakādi

20. Pill of abhraka, gandhaka, ṭaṅkaṇa, tuttha and ayaskānta smeared with ūrubutaila and then burnt by placing on a vessal pacifies abdominal diseases.

Pathyāpunarnavādi

21. It is secret that the pill of pathyā, punarnava, mahauṣadha, bhṛṅgarāja, karkandhu leaf, tila, dīpya, balā, anala and their total quantity of lohakiṭṭa taken with buttermilk is effective in curing all kinds of anemia.

Nāgarādi

22. The patients of anemia can be given the pill of equal quantity of jaggary, nāgara, maṇḍūra and tila and two times pippalī.

Maṇḍūravaṭaka

23. Separately grind 96g each of triphalā, tryūṣaṇa, mustā, viḷaṅga, cavya, citraka, dārvī, tvak, māksika, dhātu, granthikā and devadāru. Then add two times maṇḍūra powder, pure añjana and udumbara and prepare pills. According to the digestive capacity of the patient they can be administered with buttermilk after the consumed food is digested. These maṇḍūra pills are life giving for the anaemic patients. They also cure leprosy, swelling, stillness; diseases produced by kapha, piles, jaundice, urinary disorders and enlargement of spleen and prevent getting old.

Maṇḍūravaṭaka

24. Take tāpya, bark of dārvī, cavya, granthika, devadāru, the nine, i.e, vyoṣa and so on and maṇḍūra, which has the colour of maṇḍūra and powder them. Cook them in cow's urine till it is consistent to prepare pill. Pill thus prepared can be taken with buttermilk after having food. These entire maṇḍūra pills are life providers for the anemic patients.

Viḷaṅgasārādi

25. 48g each of viḷaṅgasāra, āmalaka and abhaya, 144g kumbha, and 576g jaggary - pill made of them consumed for a month kills leprosy, lecoderma, dyspnoea, cough, dropsy, piles, urinary disorder, enlargement of spleen, cyst, jantu and chlorosis. Man, who practice this overpowers the self. This combination was propounded by Māṇibhadra a yakṣa, who saved the life of a mendicant with this.

Bhallātakādi

26. Having pounded equal parts of bhallātaka, black sesame, jaggary and harītakī prepare pills. Patients who suffer from the diseases like leprosy and so on can intake this pill as prescribed which acts as a good friend. This particular

pill can be administered to cure the leprosy like aśanikuṣṭha and kuṭhārikā kuṣṭha. Those who have referred the authoritative texts mention many uses of this pill as said above.

Candanādi

27. Pill of candana, gairika, lākṣā and jāṭī buds pounded with water heals wound and promotes semen and blood.

Dārvivarādi

28. Cook dārvī, varā and madhuka in coconut water and reduce to half. Then add saṣī, saindhava, māksika and āḍhya. Again cook till it thickens. It is suitable to cure wound, pterygium and cataract, which are produced by pitta.

Vimalā

29. Madhuka, marica, pippalī, lodhra, taru, rajanī and triphalā being pounded with himāmbu and made pill, which is famous as Vimalā, removes cataract, paṭala, albugo and itching in the eye and purifies the eyes.

Candraprabhā

30. Pill made of 80 sesame flowers, 60 marica, 50 jāṭī flowers, 60 pippalī and taṇḍula, which is known as candraprabhā, is a destructive of cataract.

Karpūrasphaṭikādi

31. Grind well-obtained sphaṭikakarpūra, varāṭa, marica, dārvī, kaṇā, saindhava, tuttha, pītakarohiṇī, phena, gairika, tārksya, conch and añjana. Rasakriyā of this powder along with kṣaudra cures all the eye diseases.

Godantādi

32. Tooth of cow, egg of hen, tooth of elephant, shell of tortoise, varāṭa, horn of a spotted deer, jaladhimala, tāmracūrṇa, tuttha, karpūra, bone of donkey, sphaṭikā and madhūcchiṣṭa – (decoction of them) shall be sprinkled in the eyes. The physician shall administer 48g of this (pill) on the patients of eye diseases.

Dravavarti

33. Pound triphalā, trikaṭu, viḷaṅga, vacā, haritāla, rasāñjana, lavaṇa, śabara, tāmrraraja, sphaṭika, dual rajanī, rocana, varicara, tuṭī, candana, tapya, agaru, kṣataja, kataka, madhuka, udadhiphena, śaśi, pītakarohiṇī, sīsa, ruja, giriśṛṅga, gavāksī, tooth of cow, kṣureṇu, aṇu, mauktika, tuttha, varī, varakūrma, varāṭaka and kānta along with the juices of amṛtā, akṣa, nimba, karañja, surasa, añjana, jāṭī, muriṅgā and bījapūra, liquor, milk, madhu, gingili oil and ghee for six days and prepare pills. This pill propounded by the self-controlled sage Nimi cures 70 kinds of eye diseases like cataract, paṭala, pterygium, albugo, wounds and śukḷa.

Sunetrī

34. Trikaṭu, triphalā, seeds of jyotiṣka, karañja and viḷaṅga; prapaunḍarīka, madhuka, tāmra, sindhūdbhava, sphaṭika, śaṅkha, vacā, añjana, gairika, dual candana, drākṣā, niśā, śābaralodhraka, tuttha and pītakarohiṇī shall be pounded with the extract of karañja. Among these drugs, vacā and so on should constitute one part, tuttha and so on two parts, the group of prapaunḍarīka three parts and the rest four parts. Pill prepared out of this, known as sunetrī, quickly pacifies all the eye diseases like albugo, puṣpa, paṭala, wound, kotha, itching, cataract, acute conjunctivitis, chronic epiphora, burning sensation, night blindness and adhimāmsa.

Tāmrādi

35. Pound sixteen, fourteen, twelve and six parts of tāmrraraja, madhuka, kuṣṭha and pippalī respectively with goat milk and smear it in a copper vessal. Repeat the process for seven days and dry. This pill known as tāmṛādigulīkā, once made by the Videha king, especially alleviates conjunctivitis, glaucoma, corneal ulcer, acute conjunctivitis, cataract, paṭala and albugo.

Candanādi

36. Powder of candana, saindhava, pathyā, palāśa, taru and śoṇita, whose quantity increases respectively, cures śukḷa and pterygium.

Śilāsaindhavādi

37. Rasakriya of śilā, saindhava, kāśīsa, śaṅkha, vyoṣa and rasāñjana along with kṣaudra, when applied as collyrium, tranquilizes albugo.

Saindhavādi

38. Pill made of powder of saindhava, triphalā, kṛṣṇā, kaṭukā, saṅkhanābhī and tāmrraraja is a destructive of symplepharon and śukḷa.

Bhāskaracūrṇa

39. 144g of tuttha having burnt with the charcoal of badara and then soaked in goat milk, ghee and kṣaudra, 12g each of tāpya, marica, srotoja, kaṭuka, nata, paṭu, lodhra, śilā, pathyā, kaṇā, elā, añjana, pheneka and 48g of yaṣṭī – put them in a crucible for seven days and pound. This powder, if practiced well destroys albugo, pterygium and red lines in the eye. It can destroy cataract in special as sun destroys darkness, hence the name Bhāskaracūrṇa.

Viḷaṅgādi

40. Paste 144g of viḷaṅga, madhuka, kuṣṭha, patra and elā, one part each of pippalī, kataka, śaṅkha, candana, tuttha, śāribā, manohvā, marica, mudga, karpūra and saindhava and one-ninth of añjana. When applied as collyrium it cures all the eye diseases and promotes strength of eyes. One, who practices this, can see even minute things at night as seen in day light.

Candraprabhā

41. Pill known as candraprabhā made by pounding 144g each of karpūra, abda and varāṭikā, sindhūttha, tuttha, añjana, tārksya, pītakarohiṇī, hima, niśā, puṇḍrāhvā, yaṣṭyāhvā, phena, keśa, maṣī, trikaṭu, gada, lodhra and loharaja with the juice of mātuḷuṅga along with ghee and kṣaudra alleviates acute conjunctivitis, cataract, albugo, corneal ulcer, night blindness and śṅgavihita timira.

Godantādi

42. Tooth of cow, candana, śaṅkha, sphaṭika, saindhava, manaśśilā, rajanī and marica shall be pounded. Pill made of this is excellent to cure pterygium, cataract and śukḷa.

Sphaṭikādi

43. Pill made by pounding sphaṭika, ūśāṇa, yaṣṭyāhvā, śaṅkha, tooth of cow, saindhava, manaśśilā and candana with the decoction of śigru is a pacifier of śukḷa.

Dviniśādi

44. Pill of pounded dual niśā, lodhra, yaṣṭyāhvā, rohiṇī, tender leaves of nimba and tāmra powder is an excellent destructive of acute conjunctivitis.

Karpūrādi

45. Pounding kārpūra, saindhava, purāṇa, kṛta, upakulyā, dhātrī fruit, ūṣaṇa and pītakarohiṇī prepare pill and apply as collyrium in eye along with madhu. It works against the disturbances due to all kinds of the diseases of the lid.

Karpūrādi

46. Pound karpūra, añjana, sīsa, pārata, kaṇā and tīkṣṇa in the juice of nantyaāvarta and dry. Then having pounded in madhu keep it in a clean and well covered glass vessel and apply as collyrium. It can remove śukla, pterygium, albugo and cataract

Dantavarti

47. Pill prepared by pounding teeth of elephant, fog, camel, cow, goat and donkey, conch, mauktika, phena, marica and vādikā alleviates śukla.

Akṣabījādi

48. Pill of akṣa seed, marica, āmalakatvak, tuttha and yaṣṭimadhu pounded in water and dried in shade quells cataracts soon.

Ṣaṇmākṣika

49. The combination of marica, āmalaka, jalodbhava, tuttha, añjana and dhātu whose quantity increase respectively and known as ṣaṇmākṣika, tranquilizes cataract, pterygium, discharge from the sore, albugo and itching in the eyes.

Vyoṣādi

50. 96g each of vyoṣa, tālīsa, cavikā, tintrinīka, amlavetasa, dhānya and ajājī, 24g each of elā, tvak and patra and 2.4kg old jaggary – cook them and prepare pills. This is excellent to destroy sinusitis, dyspnoea and cough and promotes taste and voice.

Kumbhanikumbhādi

51. Pill made of the paste of kumbha, nikumbha, sindhūttha, manohvā, and kaṇā shall be placed in nose along with ghee and honey.

Khadirasārādi

52. Khadirasāra 4.8kg, arimeda 9.6kg and 6.144ltrs of water – cook them well until one-eighth remains. Then remove it from fire and strain. When it cools and thickens, add the powdered drugs of 12g each of dual candana, padmaka, uśīra, nyagrodha, prarohā, yavānī, mañjiṣṭhā, vālaka, dhātakī, mustā, prapuṇḍarīka, madhuka, triphalā, caturjātaka, ākṣā, aḷi, tārksya, śaila, lodhra, dual rajanī, samaṅgā, pāṭhā, kaṭphala, lepa, pattaṅga, agaru, gairika, añjana, 48g each of jātiphala, lavaṅga, takkola and jātipatrī and 192g karpūra. This pill placed in mouth overpowers all the diseases in mouth and provides with fragrance, delight and taste.

Phalatrāyādi

53. Prepare decoction of triphalā, dvīpī, kirātatikta, yaṣṭyāhvā, siddhārtha, trikaṭu, mustā, dual haridrā, yāvasūka, vṛkṣāṃḷa, āmrāta, vetasa, āsvaghna, jambū, āmra, bark of dhanañjaya, vacā, himāra and khadira. Cook until it becomes thick and (add their own?) powder. Prepare pill out of this. Daily practice of this pill removes diseases of neck, lip and palate that are difficult to cure. It also removes dyphtheria in special, āsyaśoṣa and foul smell of mouth. This preparation has been said by the Videha King.

Amṛtādi

54. Pill of amṛtā, tuṭī, vella, vatsaka, kali, pathyā, āmalaka and guggulu whose quantity increases respectively along with enough madhu wins over pimples, fatness and fistula-in-ano.

Candrodaya

55. The combination of añjana, tagara, kuṣṭha, haritāla, manaśśilā, phalinī, trikaṭu, sprkkā, nāgapuṣpa with its kesara, hareṇu, madhuka, māmsī, rocana, kālamālikā, śrīveṣṭaka, sarjarasa, śatāhvā, kuṅkuma, balā, tamālapatra, tālīsa, bhūrja, uśīra and dual niśā can be applied in the star of puṣya after worshiping Brahmins. It can be administered as potion, snuffing, collyrium, ointment and wrist wear to alleviate poison completely, escape from vetāla (ghost occupying in a dead body), sinful acts, diseases caused by cupid, famine and fear of war and thunderbolt. This preparation known as candrodaya is excellent to provide with tranquillity and the means of securing prosperity.

GULIKĀKHAṆḌA ENDS

8. LEHAKHAṄḌA

Pañcasāra

1. Linctus cooked with pippalī, sugar and new ghee churned with stick and then kṣaudra added, if consumed, destructs intermittant fever. Equal shares of pippalī and ghee, sugar - two times of ghee, kṣaudra - two times of sugar, milk - eight times of kṣaudra, thus says the learned the proportion of pañcasāra.

Candanādi

2. Swallow sandal mixed with butter. It is an excellent alleviative of entire haemorrhagic diseases.

Kūsmāṇḍakarasāyana

3. Take 4.8 kg kūsmāṇḍa having removed its bark and seed. Make it greasy and separate juice and paste. Cook the paste by adding 768g ghee until it becomes the colour of kṣaudra. To the juice add 4.8kg sugar candy and powder of 96g each of kaṇa, śuṅṭhī and jīraka and 24g each of trijāta, dhānya and marica. Cook them well and remove from fire. When it is cooled, add 384g kṣaudra, churn them well with a stick and finely keep. If used, it tranquilizes cough, hiccough, fever, dyspnoea, haemorrhagic diseases, pulmonary cavitation and tuberculosis. Kūsmāṇḍakarasāyana, promulgated by the Aśvins strengthens chest and promotes intellect and memory power.

Vyāghryādi

4. 4.8kg pounded vyāghrī shall be cooked in 49.152ltrs of water and reduce to 3.072ltrs. To this strained decoction, add powdered drugs of 24g each of vyoṣa, rāsnā, amṛta, agni, śṛṅgī, bhāṛṅgī, ghana, granthi and dhanvayāṣa along with 768g ghee and 1.92kg pure matsyaṇḍikā. Again cook until it sticks on the spoon and then remove from fire. When got cooled mix with 384g each of

mākṣika, tukākṣīrī and pippalī. This linctus pacifies chlorosis, heart disease, piles, dyspnoea and cough.

Guḷārdraka

5. Cook 4.8kg jaggary along with 4.8kg ārdaka and the powders of 48g each of tvak, elā, patra, dhānya, abda, jīraka, ajamoja and ayoraja. Remove from fire when ripened and mix 2.4kg kṣaudra when got cooled. This linctus, known as guḷārdraka which is made by ancient sages, is a destroyer of tubercular cough, fever, dyspnoea, sinusitis, anorexia, pleurodyria, heart disease, chlorosis and abdominal diseases caused by retention of afeces.

Vilvādi

6. Take 1.536kg vilva and cook in 6.144ltrs of water until one-fourth remains. To this add 768g old jaggary and 12g each of powdered ghana, dhānya, jīraka, tuṭī, tvak, kesara and tryūṣaṇa. This linctus is a pacifier of vomiting, anorexia, loss of appetite, dyspnoea and dysentery.

Daśamūlādi

7. Well-collected daśamūla, balā, eraṇḍa, bhāringī, tāmālakī, vṛṣa, rāsnā, cavya, aśma, dāru, sairīya, ghanthikā, śṛṅgī, triphalā, loha, śaṭī, kūlaka and puṣkara - taken equally - should be cooked in 12.288ltrs of water. When only one-fourth remains the physician can add 4.8kg jaggary and cook again until it sticks on the spoon. Then add the powders of caturjjāta, ghana, vyoṣa, dual jīraka, dīpyaka, dhānyaka, dual akṣa and their total quantity of sugar candy and sugar. When it gets cooled add madhu one-fourth of jaggary. The patient should take this after getting up and having self-cleaned early in the morning. It cures cough, dyspnoea, rhinitis, anorexia, gaḷagraha, different kinds of rheumatism and tuberculosis instantaneously. After getting up early in the morning, take this linctus in accordance with the vitiation of humours and the strength (of the

body). It also cures the diseases due to derangement of the three humours and twenty kinds of urinary disorders. In addition, vomiting, heart disease, retention of urine, chronic lymphadenitis, tuberculosis, chlorosis, pain and rheumatic palsy on the loins will be alleviated by this linctus, known as daśamūla. This is good against all the diseases and once prepared by Śaśī.

Nāḷikerāsava

8. Equal shares of trijātaka, trikaṭu, triphalā, jīraka, bhallātaka, viḷaṅga, dual haridrā, hiṅgu, dīpyaka, sarṣapa, madhuka and kustumburu should be ground finely with a grinding stone. Take a new pot and anoint this paste in it. Having dried in sunshine nāḷikerāsava should be filled in it and this pot should be kept in a heap of grain for seven nights. The physician, who knows the dosage of this nāḷikerāsava, can administer it to cure cough, dyspnoea, rhinitis and aversion for food. This unrivalled combination also provides with strength, fair complexion and increased appetite.

Nāḷikerarasāyana

9. At first purāṇakiṭṭa and loha should be burnt and shattered in cow's urine, the juices of bhṛṅga, dhātrī, triyāma and parvikā respectively. Then grind 48g (?) each of triphalā, vyoṣa, māksikā, varṣābhū, dual rajanī, dual jīraka, dīpyaka, cavya, tāmalakī, bhāṅgī, ghana and karkandhu and 12g each of maṇḍūkapaṇī, dahana, lavaṅga, pippalī, elā, pippalīmūla, dhānyaka, devadāru, pāṭhā, viḷaṅga, dusparśa, hapuṣā, gajakarṇikā, hastivaktra and parvikā and 24g trivṛt. Powder of lohakiṭṭa should be equal to the total quantity of the entire powders. These powders shall be pounded with the juice of jambīra and roll. Then burn an iron vessel and anoint this paste in it. After heating repeatedly, take it out and pound in the juices of bhṛṅga, ārdra, iksu and nāḷikera respectively. Properly smearing this paste in a pot, which is neither new nor old, dry it exposing to

sunlight. Then fill this pot with coconut water and keep it in the heap of grain. The patient, getting up early in the morning, can use it in accordance with his digestive capacity. This excellent linctus, which cures all kinds of anemia especially those produced by pitta, fistula-in-ano, urinary disorder, chlorosis, enlargement of spleen, dropsy, heart diseases, sprue, leprosy, loss of appetite, bladder stone, latent rheumatism, piles in special and the other similar diseases by one month, is known as Nāḷikerarasāyana.

Hiṅgvādi

10. The combination of hiṅgu, its three times saindhava, its three times eraṇḍa taila and its three times laśunā juice pacifies chlorosis, enlargement of stomach and colic.

Daśamūlāriṣṭa

11. Cook 48g each of daśamūla, dual karañja, devadāru, harītakī, bhāringī, śaṭī, citraka, hapuṣā, dual śāribā, viḷaṅga, dantī and triṣṭ in 24.576ltrs of water and reduce to one-fourth. Strain it and add 4.8kg jaggary. Cook again using the branches of aśvattha and udumbara until its colour resembles that of a leaf. Removing from fire mix the powder of pippalī and so on and pour it into a new pot. Cover it with skull and keep in the heap of grain for ten days. Getting up early in the morning the patient shall intake a suitable measure of this as prescribed by the wise physician. This is suitable for the patients of chlorosis, abdominal diseases, emaciation, anemia, wound, tuberculosis, loss of appetite and urinary disorders. This ariṣṭa of high potency is a destroyer of all diseases.

Śatāvarīguḷa

12. 3.072 ltrs each of the juices of śatāvarī root and ikṣu and 768g ghee added with (the powder of) 24g each of madhuka, uśīra, candana, madhūka flower,

syonāka, three gandhas, jīraka, kustumburū, kṛṣṇā, dhātrī, kuṣṭha and padmaka should be cooked in slow fire. When it sticks on spoon remove from fire. This śatāvarīgūḷa, praised by the sages, can be consumed in the morning and aftertook milk to tranquilize all the syncope, urinary disorders, haemorrhagic diseases and chronic obstructive jaundice.

Vyoṣādi

13. 96g each of vyoṣa, tālīsa, cavikā, tintriṇīka, amlāvetasa, agni and ajājī, 24g each of elātvak and patra and 2.4kg old jaggary should be cooked and made pills. It can pacify sinusitis, dyspnoea and cough and promotes appetite and good voice.

Pippalyādi

14. 48g each of pippalī, pippalīmūla, citraka, hastipippalī, dhana, yava, indrayava, viḷaṅga, marica, triphalā, kālikā, ajājī and ajamoja; 384g trivṛt and 1.536ltrs of āmalaka juice– boil them until it sticks on spoon and remove from fire. In the morning the patient can intake udumbara, badara or āmalaka measure of this according to his digestive capacity. Then sprue and twenty kinds of urinary disorders will be alleviated.

Pūtīkarañjādi

15. Cook 4.8kg of pūtīkarañja, mūlaka, citraka and kaṇḍakālī in 24.576ltrs of water. Being reduced to one-fourth and strained add 4.8kg jaggary and powder of 48g each of trijāta, trikaṭu, granthikā, ḍāḍimā, bhekapūra, puṣkaramūla, dhānya, cavya, hapuṣā, ārdraka and amlāvetasa and boil again. When gets cooled mix 960ml kṣaudra along with dried drākṣā, bījapūra and ārdraka; and consume together with gaṇḍikā, ikṣu or ghee according to wish. It can destroy piles, anemia, poison, chlorosis, abdominal diseases and enlargement of spleen,

constipation, stone in urinary bladder and dysuria by one month like Śukra destroyed Kaca. It also promotes appetite.

Pūтивalkādi

16. 96g of pūti bark should be cooked in 12.288ltrs of water and reduced to one-fourth. Cook again by adding 3.84kg old jaggary and 384g delicate powder of vyoṣa. This drug cooked by a month produces digestive power by bringing vāyu under control and wins over piles, enlargement of spleen, chlorosis and dropsy.

Puḷiṅkuḷamp

17. Powders of śuṅṭhī, pippalī, old marica, hiṅgu, kṛṣṇa jīraka, siddhārtha, agni, cavya, dīpya and jīraka; 768g laśuna, saindhava, vilva and 768ml each of the juice of paṇṇayavānī, decoction of tintriṅka, kāñcikā and buttermilk – cook them together until it sticks on spoon. If 12g of this puḷiṅkuḷamp is consumed in the morning, chlorosis of eight kinds, all the colics, hernia and all the diseases produced by vāta will be cured.

Dvipaṅcamūlādi

18. 100 pathyā should be cooked in the decoction of daśamūla, ārdraḥka, cavya, dāru, punarnava, granthi and kṛśānu with 4.8kg jaggary, 192g trikaṭu, 144g trijātaka and 12g kṣāra. When it is cooled add 384ml madhu. This drug taken in the size of an abhayā pacifies increased swelling, fever, colic and chlorosis.

Citrakaguḷa

19. Cook 2.4kg citraka root in 18.432ml of water and reduce to one-eighth. To this add 2.4kg jaggary, 768g citraka powder, 192g bhallātaka, 168g each of pathyā, dhātṛī and mahauṣadha, 96g each of loha and kālikājīraka and 48g each

of capalā, pippalīmūla, viḷaṅga, sitasarsapa, hiṅgu, cavya, vacā, pāṭhā, bhāringī and ativiṣā. Again, cook all these until it sticks on spoon and allow to cool. Pour it into a pot and keep in a heap of grain for a fortnight according to logic. There is no restriction on food or functioning. This drug tranquilizes anemia, abdominal diseases characterised by retention of afeces, chlorosis, leprosy, fistula-in-ano, piles, loss of appetite, colic, dyspnoea, cough, jaundice and other similar diseases. This citrakaguḷa is made by the sages as prescribed by the gods for an elaborate purpose (use).

LEHAKHAṆḌA ENDS

BIBLIOGRAPHY

Manuscripts

A, No. 20034, Oriental Research Institute and Manuscripts Library, University of Kerala, Thiruvananthapuram.

B, No. 833, Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut.

C, No. 3320, Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut.

Books

Alex, Prince & Nair, Rajani A., *Ayurveda Oushadha Nirmanam Sidhantavum Prayogavum* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, second edition, 2003.

Aṣṭāṅgahṛdaya (with the commentaries *Sarvāṅgasundarī & Āyurveda Rasāyana*), Harisastri, Paradkar (Ed.), Chawkhamba Sanskrit Series Office, Varanasi, reprint 1982.

Carakasamhitā (Text with English Translation) Vol. I-IV, Sharma, Priyavrat (Ed. & Tr.), Chaukhambha Orientalia, Varanasi, first edition, 1981.

Dash, Vaidya Bhagwan & Junius, Manfred M., *A Hand Book of Ayurveda*, Concept Publishing Company, New Delhi, revised edition, 2006.

Devaraj, T. L., *Ayurveda The Complete Handbook*, U. B. S. Publishers Distributors Pvt. Ltd., New Delhi, first reprint 2002.

Gupta, Kaviraja Nagendra Nath Sen, *The Ayurvedic System of Indian Medicine*, Vol. I-III, Bharatiya Kala Prakashan, Delhi, 2006.

Iyer, Venkitasubramonia, *Kerala Sanskrit Literature – A Bibliography*, University of Kerala, 1976.

Katre, S. M., *Introduction to Indian Textual Criticism*, Deccan College, Poona, second edition reprint, 1981.

Murthy, Shivaganesha R. S., *Introduction to Manuscriptology*, Sarada Publishing House, Delhi, 1996.

Nair, Purushothaman M. M. (Ed.), *Taaliyoolagranthasuuci*, Vol. II, Department of Malayalam, University of Calicut, 1986.

Namboodirippad, Kanippayyur Sankaran (Ed.), *Vaidyaratnam Oushadhanighantu* (Mal.), Panchangam Pusthakasala, Kunnamkulam, third edition, 2003.

Namboodirippad, Kanippayyur Sankaran (Ed.), *Yogārṇava* (Mal.), Panchangam Pusthakasala, Kunnamkulam, second edition, 1987.

Nesamony, S., *Oushadha Sasyangal* (Mal.), Vol. I&II, The State Institute of Languages, Kerala, Thiruvananthapuram, eleventh edition, 2005.

Pillai, Anekkaleelil Gopala S., *Ayurveda Oushadha Gunachandrika*, Vidyarambham Publishers, Alappuzha, ninth edition, 2003.

Ramankutty, C., Srivatsan, P. V., Devikrishnan, K. & Dinesh, B., *Ayurvedam – Arogyamargam* (Mal.), AIR Calicut & Aryavaidyasala, Kottakkal, 2000.

Sahasrayogam (Text with English translation), Nishteswar, K. & Vaidyanath, R., Chawkhamba Sanskrit Series Office, Varanasi, first edition, 2006.

Sahasrayogam (Text with *Sujanapriya* Commentary) (Mal.), Krishnan Vaidyan, K. V. & Pillay, S. Gopala (Ed.), The Vidyarambham Press & Book-Depot Private Ltd., Alappuzha, ninth edition, 1967.

Sahasrayogam (with *Dharakalpa* and Malayalam commentary), G. Kochu Sankaran Vaidyan (comm.), S. T. R. Publications, Kollam, thirteenth edition, 1998.

Śārṅgadharasamhitā, Sastri, Parasurama Vidyasagar, Chaukhambha Orientalia, Varanasi, third edition, 1983.

Sarngadara Samhitha (with *Hridayapriya* commentary) (Mal.), Pillai, S. Gopala (comm.), sixth reprint, 2005.

Sena, Kaviraja Nagendra Natha (Ed.) *Vaidyaka Sabdasindhuh*, Chaukhambha Orientalia, Varanasi, third edition, 1983.

Sharma Ravindra (Ed.), *Dictionary of Ayurveda*, Daya Publishing House, Delhi, 2003.

Singhal, G. D & colleagues, *Ayurvedic Clinical Diagnosis Based on Mādhavanidāna*, Vol. I&II, Chaukhamba Sanskrit Pratisthan, Delhi, reprint, 2007.

Sivarajan, V.V. & Indira Balachandran, *Ayurvedic Drugs and Their Plant Sources*, Oxford & IBH Publishing Co. Pvt. Ltd. New Delhi, reprint 1996.

Suśrutasamhitā (with the commentary *Nibandhasaṅgraha* of Dalhaṇa), Trikamji, Vaidya Jadavji & Ram, Narayan (Ed.), Chaukhamba Surbharati Prakashan, Varanasi, reprint 2003.

Thirumulpadu, Raghavan K., *Ashtangadarsanam* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, 1998.

Thirumulpadu, Raghavan K., *Ayurvedadarsanam* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, 1997.

Thirumulpadu, Raghavan K., *Bhyshajyadarsanam* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, 2002.

Unithiri, N. V. P. (Ed.), *Tantrasārasaṅgraha* Part II, Publication Division, University of Calicut, 2002.

Valiathan, M. S., *The Legacy of Caraka*, Orient Longman Private Limited, Hyderabad, reprint 2003.

Valiathan, M. S., *The Legacy of Suśruta*, Orient Longman Private Limited, Hyderabad, 2007.

Varier, N. V. Krishnankutty, *History of Ayurveda*, Aryavaidyasala, Kottakkal, 2005.

Varier, Vaidyaratnam P. S., *Chikitsasamgraham* (English), P. U. K. Warriar (Tr.), Aryavaidyasala, Kottakkal, sixth edition, 2004.

Warrier, P. K., Nambiar, V. P. K. & Ramankutty, C., (Aryavaidyasala, Kottakkal), *Indian Medicinal Plants*, Vol. I–V, Orient Longman Limited, Hyderabad, reprint 1996.

PART A

Critical Study of *Yogasārasamgraha*

Critical Apparatus

Yogasārasamgraha (YS) is a Keralite work on āyurveda by one Vāsudeva. It is an unpublished but complete work in the form of manuscript. As the name indicates it is a compendium of the entire recipe in the route of administration. Hence it may come under the purview of pharmacy (bhaiṣajyakalpanāvijñāna), which is a branch of pharmacology (dravyaguṇāvijñāna). The work comprises eight chapters, division of which is based on the pharmaceutical forms of drugs. The eight chapters are kaṣāyakhaṇḍa, khaḷakhaṇḍa, tailakhaṇḍa, lepakhaṇḍa, ghr̥takhaṇḍa, cūrṇakhaṇḍa, guḷikākhaṇḍa and lehakhaṇḍa respectively. In total YS possesses about 880 recipes.

Details of Manuscripts Used

Three manuscripts of the work are used for the present edition. The first one is preserved in the Oriental Research Institute and Manuscripts Library, University of Kerala, which bears No. 20034. It is denoted by the letter A in the following study. The second and the third manuscripts of YS are kept in Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut, which are numbered as 833 and 3320 respectively. For later citing they are given the sigla B and C correspondingly. Details of them are given below:

Manuscript A

This is a palm leaf manuscript in a fairly good condition having 131 folios with the size of 10.5” x 1.6”. Though Sanskrit and Malayalam are the languages used, it is written in the script Malayalam. Each side of the leaves contains 8-9 lines and each line has 27-37 letters. And the handwriting is legible. It is A, which is taken as the base and the other two are compared to it.

It is a complete work and the codex comprises only this work. But the scribe has nothing left to reveal his identity or the date of copying, which might have been helpful to trace the date of the work. The only thing that is available as external evidence is the writing in the beginning leaf, which is a separate one. It runs thus: “നവഖണ്ഡം യോഗസംഗ്രഹവും മരുന്നുകൾക്കു സംസ്കൃത-മായിട്ടുള്ള പേരുകൾ ഭാഷയും ഒള്ള ഗ്രന്ഥം”. According to this the work has nine chapters and an index of the Sanskrit names of drugs with their Malayalam equivalents. But the work ends at the end of the eighth chapter and does not possess any index. Rarely, at the last portions, the scribe has underwritten Malayalam equivalents of the Sanskrit names of the ingredient to specify it. And there is nothing at the end as colophon that specify the completion of the work other than लेहखण्डः which simply shows the end of the chapter on linctus.

Manuscript B

This also is of palm leaf in rather good condition. The size of this manuscript is 14” x 1.5”. It has 42 leaves with 11-13 lines on each side of the leaves and the lines comprise 51-67 letters. The script used is Malayalam and the handwriting is legible. The codex of this manuscript contains other works too. This manuscript also is complete and ends at the end of lehakhaṇḍa. It too wants colophon showing date or details of the scribe or the author. While editing it is this manuscript, which is fully utilized to compare with A.

Manuscript C

This is a palm leaf manuscript and the codex contains other works too. The size of this manuscript is 14” x 1.7”. It covers the whole text in 61 leaves, but as 19 leaves are broken with its second half and most of the rest are brittle, the text cannot be completely caught. Each side of its leaves has 8-11 lines and each line contains 46-49 letters. The script used is Malayalam and the handwriting is legible.

The peculiarity of this manuscript is that each combination is numbered, which is not seen in the other two. And it should be noted that in kaṣāyakhaṇḍa decoctions and gruels are counted separately. That is, when combinations of gruels start it is numbered from one itself and not continuously.

This also comes to an end when lehakhaṇḍa ends. The scribe concludes the work by saluting Sarasvatī, the goddess of speech and learning and his preceptors. The next work of the codex is started from the last line itself of *YS*.

And at the end of this work the date of completion of copying is mentioned as the month of Meṭa in 907 of Malayalam era, i.e. the year 1732. Date could not be traced as that portion was brittle.

It seems that the manuscripts B and C are copied from the same exemplar, since similarities are seen between them when compared to A. For example, in the verse 1.17 both B and C read vāsā for vārtā and in 1.28 they read jalābdaiḥ for abdalājaiḥ, which is the reading in *SY* also. Similarity can specifically be seen in the description of sārasvataghṛta (5.75) which is taken from *SY*. In this combination A omits the first three lines while B and C include them. It may be an accidental error occurred to the scribe of A. But at the end of the combination both B and C add another four lines which is not there in either A or *SY*. Since these lines do not match with the combination they are not included in the text but noted at the foot. Though there are many other examples to highlight the similarity between B and C, they are not cited here. And there are places where B and C differ but they are not noteworthy.

Date and Authorship

Nothing more than the name of the author is known from the work. In the beginning verse his name is mentioned as Vāsudeva but the details about his preceptors, date or place of birth are little known. The adjective ‘cikitsākramakāṅkṣiṇā’ indicates that the author was a practicing physician. As

several verses of *YS* and the name of one chapter are in Malayalam, it can naturally be concluded that he was a Keralite.

It seems that *Sahasrayoga (SY)* had influenced the author much. In content and in the division of chapters influence of *SY* is reflected. Moreover, 140 recipes of *YS* are taken from *SY*. This fact may be taken into account to fix the date of the work, since there is the absence of other internal or external evidences. The date of *SY* also is not fixed. But it has been popular among the ayurvedic physicians of Kerala since 15th c. AD. As a number of recipes are borrowed from *SY*, it is sure that the date of *YS* is after *SY*. This may be taken as the upper limit and to fix the lower limit the date of completion of copying of the manuscript C can be considered. The date given in Malayalam era corresponds to 1732 AD. Hence the date of *SY* might be somewhere between 15th and 17th century, probably the 16th century.

Content Analysis

Kaṣāyakhaṇḍa, the chapter on decoction, is the first chapter of *YS*. This chapter starts with an invocation verse which praises Lord Gaṇapati, the trouble shooter, and who desires fresh stalks of sugarcane the most. In the second verse the author mentions the name of the work as ‘*Yogasārasamgraha*’, i.e., compendium of the entire recipe in the route of administration and his name Vāsudeva, who desires the course of treatment. According to the author, physicians are specialized in administering special forms of drugs like kaṣāya (decoction), khaḷa, taila (medicated oil), ghr̥ta (medicated ghee), cūrṇa (powder), vasti (clyster) and so on. Some others are famous for treating with siddha medicine, gems, mystic spells, rejuvenators etc. Thus by implicitly indicating why division of the chapters has been done in such a manner, the author directly enters into the description of the combinations.

Even though this chapter is named after kaṣāyas, peyas (gruels) also form a part of it. The first recipe mentioned in this chapter is ṣaḍaṅga, which is the boiled water of ghana, candana, śuṅṭhī, ambu, parpaṭa and uśīra. This is the basic as well as commonly known recipe given to the patients of fever and excessive thirst to promote digestive fire. Then the other combinations that can be administered on the patients of fever are given. The decoctions māvilañeṭṭyādi and ceriyakirātādi promote digestive fire and pacify fever. Cukkucuṇḍādi is another combination that pacifies fever. Drākṣādi overpowers fever due to vitiated vāta and pitta. It also pacifies alcoholism, vomiting, syncope, burning sensation, giddiness, upward internal haemorrhage, excessive thirst and jaundice. The combination nāgarādi destroys fever because of the disequilibria of the three humours. Decoction or cold infusion of mṛdvīkādi pacifies fever with burning sensation. Āraṇyatulaśīmūlādi cures intermittent fever and bhārṅyādi alleviates complicated fevers like chronic fever, fever raising twice a day, remittent fever and quotidian along with tertian and quartan. Pāṭhādi cures fever and diarrhea.

The combination candanośīrādi destroys internal haemorrhage. Menorrhagia and gonorrhoea can be cured off by taking musalīkhadirādi.

Recipes that cure respiratory problems and cough are then discussed. Balābṛhatyādi, which pacifies tubercular cough, is the first one of this type. Vidāryādi not only cures stertorous breathing and cough but emaciation, chlorosis and body ache also. Decoctions of bhārṅgīkaṇādi and daśamūlaviśvādi overpower dyspnoea and hiccough respectively. Vyoṣāgnyādi destroys cough, dyspnoea, weakness of sound and exhaustion of digestive fire.

Decoctions that can be administered on the patients of vomiting and anorexia are described next. The combinations āmrapallavādi, cavikādi, vilvādi and vilvamūlādi find their place in this category.

Dhānyākādi overpowers diseases of heart, stroke of vital part, paralysis of limbs, and chest pain, which are due to pitta vitiation. Kustumbarīnāgarādi is to pacify excessive thirst due to effort. Decoction or cold infusion of mṛdvīkādi repudiates thirst, syncope, intoxication and madness.

Then the recipes that may be administered in piles and ailments related to digestion are mentioned. Dusparśakādi, milk decoction of tītūvādi and nīrcīrādi cure piles and gandharvahastādi and abhayādi alleviate problems of motion. Pāṭhānāgarādi destroys dysentery with mucus, blood and colic. Durālabhādi destroys diarrhea with fever, pain in anus, evacuation by stool and sprue. Anorexia, lack of appetite, sinusitis, dyspnoea, cough, menorrhagia and diseases of abdomen can be repudiated and bodily luster and pleasure of mind and eye can be generated by the decoction known as śuddhaśuṅṭhīkaśāya.

Next to śuddhaśuṅṭhīkaśāya, decoctions to cure urinary problems are said. Gokaṅṭhakakaśāya, kūsmāṇḍavalyādi and yūthīmūlādi alleviate dysuria. Yaṣṭyāhvādi not only pacifies dysuria but the other diseases like burning sensation, excessive thirst, urethritis, bleeding and scanty urination. Pāccotticettyādi and niśākatakādi are destroyers of urinary disorders. Decoctions of nimbādi and nālpāmarādi are pacifiers of boils while varaṇādi cures kapha and fatness, loss of appetite, rheumatic palsy on the loins, head ache, chlorosis and internal abscess. Indravallīkaśāya is one that pacifies rheumatism and when taken along with khaḷa, it cures internal abscess.

Inflammation and enlargement of scrotum can be removed by the decoctions kṛṣṇānāgarādi, eraṇḍakoraṇḍādi and ullivēṭṭatukādi. Three combinations are said in kaśāyakhaṇḍa to overpower all colics, viz, gandharvahastādi, nirguṇḍyeraṇḍādi and muḷayilādi. Varṣābhūvilvādi alleviates constipation, lack of appetite, extremely increased colic, diseases in the bladder, heart, stomach, sides and the hip, dropsy, enlarged prostate, chlorosis

and enlarged spleen. Amṛtādi is a combination that pacifies fever with constipation, swelling and jaundice.

An anemic patient can take the decoctions of hrasvapañcamūlādi or tintriṇīkādi. Pathyāpunarnavādi is a special combination which can save the life of a patient who meets with death. Cukkucuṇḍādi keeps away swelling and constipation while harītakyaḍi quells dropsy too. Decoctions of paṭoladārvyādi and dūrvādi destroy erysipelas. If the decoction of jīvantyādi is taken carbuncle due to fever will not occur. Urticaria can be alleviated by intaking the decoction amṛtādi. Candanaparpaṭakādi pacifies crack on the sole with burning sensation. The patients of skin diseases can either take paṭolamūlādi or khadirāriṣṭādi.

Then the decoctions that can be taken to destroy rheumatism are said. Sahacarādi, balājīrakādi, bhadradārvādi and pṛṣṇiparṇibalādi are some of them. Citrakādi pacifies leprosy while rāsnairaṇḍādi cures rheumatism with colic, swelling in the shank, thigh, lower part of the spine, sides, hip and jaw and rheumatoid arthritis.

Recipes for reducing disturbances during pregnancy and diseases of delivered woman and babies are then described. By taking payasyādi and harītakyaḍi the pregnant woman can be freed from fever and dyspnoea and cough. For curing vomiting, vilvādi can be administered. Ārdrakavātha is a destroyer of swelling of pregnant woman. Balānāgarakvātha itself or with gingili oil destroys rheumatism of pregnant woman, children, aged and the delivered woman. If the decoction of triphalā along with ghee is applied, the pregnant woman will soon deliver without much pain. Fever and diarrhea of delivered woman can be cured by the decoction durālabhādi. Decoction of uśīrādi employed with madhu keeps away fever, vomiting, diarrhea, excessive thirst and syncope of babies. The combination vilvamūlādi with kṣaudra also is

to pacify vomiting and diarrhea of babies. Kṛṣṇādi and trikaṭutriphalādi alleviates insanity and epilepsy respectively.

Remedial decoctions for some of the diseases affecting limbs above collarbone are then mentioned. Triphalādi or paṭolādi remove all kinds of eye diseases. Trikaṭu taken in any form like decoction etc or the decoction of maṇḍūkapaṇṇyādi alleviates even sharpened as well as old sinusitis. Paṭolādi and saptacchadādi cure respiratory diseases that situate in mouth and stomatitis respectively. Vyāghrībalādi and kulatthādi are to pacify diseases of tongue and throat correspondingly. Uḷunnukolādi and balāhathādi taken at night can keep away head diseases.

Two combinations that nullify fistula-in-ano are niśāgnipāṭhādi and paṭolaśuṅṭhyādi. Kṣīrītvagādi wipes out wounds and hamsapādyādi cures goiter and scrofula. Vaginic ache can be cured by taking gokṣurakādi. The last decoction mentioned in *YS* is jīvantyādi which is an aphrodisiac and an excellent rejuvenator.

After describing decoctions gruels are said. The peyas cukkucerpulādi, ālmoṭṭādi and āvittolādi, which are mentioned first, are administered in fever and related ailments. Mudgādi shall be taken in curing all kinds of rhinitis, especially in acute influenza. Emaciation due to tuberculosis will be pacified quickly by taking gruel prepared with cerupañcamūla. Gruel of hrasvapañcamūla employed with different things pacifies cough, dyspnoea, excessive thirst, diarrhea etc. The sour gruel of pṛśnipaṇḍībalādi can be taken by the patients of fever and diarrhea. Gruels of pippalyādi and cavikādi repudiate constipation. The person who suffers from lacking of diaphoresis and sleep and has excessive thirst should take kolādi. Gruel of nāgarādi can be taken by the patients of burning sensation and excessive thirst. Aversion for food will run away if one takes the rice gruel of punarnavādi. The gruel araḷudahanādi destroys worms in anus and stomach, chlorosis, colic and

enlargement of spleen. Gruels of payasyādi, cārṅgeryādi and abhayādi are destroyers of diarrhea with bleeding. Rice gruels of daśamūlādi and hrasvapañcamūla pacify sprue and dysuria respectively.

Panaviralādibhasmakkaññi is one that cures swelling. Another gruel that pacifies swelling, chlorosis and dropsy is āvittolādi. Rice gruel boiled with the bark of kṣīrivṛkṣa along with milk destroys erysipelas. Rice gruel boiled with khadira is excellent to cure leprosy and urinary disorders. Rice gruel of viḷyālverādi overpowers worms and diseases caused by them. Rice gruel made in the decoction of daśamūla is excellent as nectar in pacifying swelling at the time of pregnancy.

Thus by describing decoctions and gruels prepared in decoctions kaṣāyakhaṇḍa comes to an end.

Khaḷakhaṇḍa

Khaḷa, in which the medium is buttermilk, has been given very much importance in *YS* and a whole chapter is being left for it. Kaṭukankarantakālī is the first khaḷa mentioned in *YS*. It can alleviate fever and is excellent in appeasing other diseases that have spread all over the world. Mustādi pacifies fevers and balādi cures haemorrhagic diseases. Diseases produced by śleṣma can be removed by taking the khaḷa of mukkāppīrādi. Paṭolādi destroys cough and dyspnoea and aṭakkāvāṇiyanādi pacifies piles. The four khaḷas to alleviate diarrhea are sindhucārṅgeryādi, ciñcābījatvacādi, lavaṇādi and dīpyakādi. The khaḷa to increase digestive fire is punarnavādi. Pippalyādi is an appetizer and wound healer. Abhayādi and kuberākṣīkhaḷa can be administered to keep down rheumatism.

After this, khaḷas to be administered in appeasing diseases of urinary system are said. Matsyākṣīkhaḷa is to destroy dysuria while khaḷas of nīrveryādi and vṛkṣādanī grown on udumbara are for curing urinary disorders.

Pārantīkhaḷa and indravallyādi keep away abscess and internal abscess respectively. Jaundice shall be nullified by administering āvilkaḷaṅcyādi, purāṇakiṭṭādi, nindīśakhaḷa or śvetapārantīkākhaḷa. If the patient who suffers from inflammation and enlargement of scrotum takes kalaṅcādi there will be no need for further treatment. Increased swelling and strengthened anemia will completely be destroyed, if viśvābhayādi is taken. Another khaḷa to root out anemia is kayyonnyādi.

Vyoṣādi is one to cure swelling and when tumpādi is taken, the heap of worms will be expiated. For pacifying the diseases due to impurity of blood like erysipelas red parantī flower itself shall be taken in buttermilk as khaḷa. Hapuṣādi overpowers diseases produced by vāta. Triphalākhaḷa not only pacifies diseases above collarbone but when taken at night heals wound. The last khaḷa mentioned is cerucīrākhaḷa which can expel poison.

With an advice, that is, the physician should prepare khaḷas with each apt drug diagnosing varieties of diseases, khaḷakhaṇḍa ends.

Tailakhaṇḍa

Like in the previous two chapters, tailakhaṇḍa also starts with the combinations that can cure fever. Sahadevyādi, āśvatthādi, kaṭurohiṇyādi and aṅgārataila are pacifiers of fever. Phenośīrādi and rāsnādi not only alleviates fever but the related ailments too. Then two recipes that can stop bleeding are mentioned. They are modakādi and pāccottiveṭṭyādi.

Medicated oils which remove respiratory ailments find the next place. As the speed of wind removes cloud, tekārājādi removes cough and dyspnoea. Aṣṭapatra, in which bhṛṅgarāja etc are ingredients, quells cough and dyspnoea, especially bronchial asthma. The other aṣṭapatra, in which kāraskara etc are ingredients, is a pacifier of diseases of head. Then the preparation of

sādhāraṇataila is given but its result is not mentioned. Bhṛṅgāmalakādi is multipurpose oil which makes even the crane as cuckoo, blind as non-blind and deaf as non-deaf, fixes the shaking teeth and one will become fat accumulated chest within three months. Medicated oils of nīlībhṛṅgādi and dhātrīvandākādi are hair promoters and amṛtādi immediately destroys gout in the head and diseases produced by pitta vitiation like haemorrhagic disease and chlorosis and the diseases due to pittarakta.

Candanādi is a combination that can tranquilize fever with burning sensation, intoxication, jaundice, menorrhagia etc and some mental problems like deformation of mind. Tuṅgadrūmādi and mañjiṣṭhādi are beneficial for head and eye. Balādhātryādi, if intaken, anointed or snuffed cures the ailments of the patients of urinary disorder, destroys diseases above collarbone and promotes blood and muscular strength. The oil dhānvantara is recommended for recently delivered woman, children and those who are weak due to injury in the vital parts or bone. It also destroys fever, chlorosis, seizures, insanity, retention of urine, hernia, diseases of vagina and tuberculosis. Lākṣādi can be administered on those who are in danger due to chronic fever, who are weak, emaciated, have intermittent fever, urinary disorder, dyspnoea and cough. There is another lākṣādi anointing of which will alleviate most of the diseases mentioned in the previous combination apart from tuberculosis, epilepsy, insanity and the diseases caused by supernatural powers.

Aśvagandhādi also cures fever, dyspnoea, cough and tuberculosis and it is bulk-promoting and stimulant of all dhātus. The combination dhātryādi is mainly intended to the emaciated though it cures diseases like chronic fever, lumbago, menorrhagia etc. Application of niśośīrādi can keep away carbuncle. Intaking, anointing, snuffing and clyster of prabhāñjanavimardana, which is of high valour, may remove eighty types of rheumatism, other diseases that generate from vāta; tumours, facial paralysis, hernia, abscess, foetal

malpresentation and different aches. Laśunādi also cures rheumatism. Moreover, it pacifies chlorosis in the abdomen, enlargement of spleen, enlarged prostate, inflammation and enlargement of scrotum, colic and loss of appetite.

The next recipe described in *YS* is kuṭajataila which is a healer of breast sores. One who is dough, lame, mute, aged, abstinent in sexual intercourse, one with emaciated body or with broken bone or joints can intake vātāśanītaila. Those who have hernia can be cured off by intaking gandharvataila. Hīṅgusaindhavādi is a destroyer of chlorosis, enlargement of stomach and colic. Ārukālādi strikes against jaundice while punarnavādi alleviates anemia and swelling. Pārvaḷlipāvattādi also is a pacifier of swelling. The renowned daśamūlādi tranquilizes vasomotor rhinorrhoea.

Medicated oils that can win over skin diseases are said next to daśamūlādi. Dūrvāguḷūcyādi completely cures erysipelas, small pox, ailments caused by spider poison, eczema, itching, eruption and burning sensation. Pañcavalkādi cure skin diseases due to pitta derangement and erysipelas. Nālpāmarādi, kāraskarādi, maññaḷādi and tuṅgadrumādi are some of the other oils which alleviate ailments of skin. Kāññīrādi, aṅkolādi, nīlīparpaṭādi, kaccūrādi, kīcakādi and nīlīmārkavādi also come under this group which cures the distress above collarbone in special.

Combinations acts against rheumatic complaints are then described. Two kṣīrabalās are said to cure rheumatism. The second one, when its ripeness differs, is rejuvenator, favourable for the senses, vitalizing, bulk promoting and beneficial for voice. Balādi, balāguḷūcyādi, ciñcāprasāriṇyādi, pañcasneha, two prasāriṇītailas, śatāvaryādi and hrīberādi are also pacifiers of rheumatism. Ketakyādi destroys rheumatism in bones. Devadārupalādi and ciñcādi overpower quadriplegia. In addition to rheumatism balākorandaka keeps away torticollis, tetanus and grīvāstambha. Pañcārkatāila quickly destroys eighty

kinds of chronic rheumatism, especially those in hip and joints; gout and facial paralysis. One more pañcārkatāila is there which cures rheumatism. Snuhyarkādi is a special one to strike against osteo-arthritis in the joint of knee while eraṇḍamūlādi cures rheumatism in waist and buttock. Kūrmuḷḷādi pacifies rheumatism in the shank, thigh and lower part of the spine, pleurodyria and intercostal neuralgia.

Snuhyarkatāila, dvipañcamūlādi, sarṣapādi and mātuḷuṅgādi are tranquilizers of latent rheumatism. Paralysis of arms can be alleviated by administering the medicated oils like two combinations of kārṣāsathyādi, pariṇatakerīkṣīrādi, māṣādi and likucādi.

Balā'tibalādi, pippalīmūlādi and daśamūlādi destroy paralysis. Māṣatāila is excellent in tranquilizing paralysis, facial paralysis, rheumatism, acute ear ache, deafness, tinnitus, cataract, disorder of the three humours, shivering of hand and head, brachial neuralgia and paralysis of arms. Catusneha also overpowers brachial neuralgia and paralysis of arms, especially sciatica. Laśunādi and jambīrādi shall be administered to destroy the diseases caused by vāta. Sphoṭālikādi eradicates sciatica at the time of intaking itself. Nārāyaṇatāila not only cures rheumatism of human beings but of animals like horse and elephant. Moreover, it alleviates bending of body parts, dantavāta, gaḷagraha and hernia.

Then the preparation of aṇutāila is described in *YS*. It also pacifies rheumatism. Next to this, preparation of balātāila is said but its result is not mentioned. Followed by balātāila, two combinations named balādi are given. The second one acts as rejuvenator, strength promoting of senses, vitalisor, bulk promoting and aphrodisiac, when its ripeness is differed.

Rheumatoid arthritis and diseases produced by it can be cured by administering guḷūcītāila and the two different combinations of balāguḷūcyādi.

Oil known as trimiśraka is to alleviate diseases caused by pitta, gout, fever and increased burning sensation. There are two combinations of oil known as ketakyādi. The first one keeps away kḥuḍavāta while the second one pacifies gout and diseases due to the derangement of the three humours. Catuśśītādi and candanādi are destroyers of gout. Increased kḥuḍavāta can be cured by applying pañcamūlādi.

Afterwards medicated oils which are helpful during pregnancy are described in *YS*. For easy delivery śālmālītaila or upodakādi can be smeared. Application of the next recipe pacifies the ailments of the early periods of pregnancy, if it is anointed on the day after menstruation. Kaṭukādi not only pacifies the diseases of vagina but helps conception also. In order to dispose of placenta and constipation, vacātaila can be poured on stomach.

Then oils that shall be administered on children are said. If prasāriṇītaila is snuffed, smeared or intaken hiccough of children can be thrown away. Dhānvantarabalātaila is excellent in alleviating diseases caused by demon, seizure and insanity of children.

Combinations that can be applied to pacify diseases above collarbone are said thereafter. Triphalādi is a promoter of hair and it cures ailments above collarbone. By applying the medicated oil of varībalādi, hair shall increase by four fingers by one month and it shall nullify baldness, hoariness and tawniness. Kālikātaila is another hair promoter. By the use of triphalādi (another one) hair will become soft, charming, shedding lustre, lengthy and devoid of wrinkles and hoariness. Itching and falling of hair can be prevented by applying dhurdhūrādi. Aṇutaila strengthens senses and it is beneficial for hair, skin and voice and bulk promoting.

Mañjiṣṭhādi, guḷucībalādi and asanavilvādi alleviate diseases of eye and head. Śigrumayūrādi can be snuffed to demolish distress in head. Asanavilvādi can be applied to cure mouth and ear diseases also. Asanasārādi is a pleasure

giver to mouth and nose while the other asanasārādi quench rheumatism above collarbone and ūrddhvaroga. Balāhaṭhādi kills headache and māṣamudgādi destroys diseases of head. Nāgarādi also can be used to put out diseases above neck. Medicated oil of arimedādi overpowers diseases of tongue, cheek, lip and especially those of tooth. Intaking, snuffing and gargling of khadirādi pacifies mouth diseases. Another combination of arimedādi is described in *YS* which cures problems of tooth in special. Apart from keeping away white hair, eraṇḍamūlādi fixes the shaking teeth and strengthens arms.

Next to arimedādi, oils that can be used in the treatment of troubles of ear are said. Kuḷīrataila is the first one in this category, which pacifies deafness, otorrhoea and chronic suppurative otitis media. Ajākṣīrādi, jīrakataila and mahatpañcamūlādi can be applied to cure ear ache. Pratiṣāhiṅgvādi destroys ear ache, otorrohea and tinnitus and chronic suppurative otitis media can be removed by varaṇārākādi. Rambhārkādi is to cure earache, deafness and otitis media. Bhadrādi is saturating for ear and destroys tinnitus. By applying two or three drops of kārpāsādi otitis media shall be wiped out. Nirguṇḍyādi immediately keeps away tinnitus, deafness, and earache with chronic suppurative otitis media. In order to avoid maggots kuṣṭhādi shall be saturated. Śatāvaryādi is excellent to nourish the tip of the ear. Bhūmikadambādi, if smeared in plenty, increases not only the ear but breast, penis and vagina.

Afterwards medicated oils that nullify nasal problems are described. Trikaṭutaila is a destroyer of nasal diseases. Balātaila and śigrusimhyādi are to cure rhinitis sicca and nasal obstruction in special. Tuḷasīsvarasādi, surasādi and guñjādi tranquilize atrophic rhinitis. Tuḷasīsvarasādi destroys the flow of defile water too. Hirṅguvyoṣādi, intaken or snuffed properly, is supposed to suppress nasal distresses. Cavikādi, if snuffed, shall pacify nasal polyps.

Diseases of lip can be alleviated by applying ajjhaṭādi. Śarapuṅkhādi and gaṇḍirāhvādi destroy mouth diseases. Kalatītaila, śarapuṅkhādi and śauṇḍīkariṅjīrakādi fixes tooth and piccakataila removes stomatitis. Citrakataila fixes broken as well as shaking tooth and cures all mouth diseases. Nirguṇḍīmaricādi strikes against tongue diseases and cystic swelling in special. It also wipes out sixty six mouth diseases. Madhukataila, viḷaṅgādi and pippalyādi, if snuffed, shall destroy facial paralysis, worms and diseases of head respectively.

Kīcakādi is a tranquilizer of skull disease and aṅkolādi keeps away head diseases, increases hair and disposes off bad odour of the body. Kaṭutrayataila and triphalādi are relievers of head ache. Migrane can be pacified by applying tuṣāmbhasādi. Purāṇatintriṅyādi is anti-rheumatic and reduces distress of head.

Some of the wound healers are said thereafter. Nimbādi, if applied on the vital parts, shall clean and heal the acute wounds even if they are with ache and weeping. Vraṇaviropaṇataila and tutthādi heal depraved wounds. Daḷāmalakataila and kūśmāṇḍapatrādi are also wound healers. Potakādi and koraṇḍabījādi cure burnt and chronic sores respectively. Sores produced by fistula-in-ano, chronic lymphadenitis, leprosy and urinary disorders can be healed by the oil madhukādi.

Medicated oils of vacādi, vyoṣādi, khadirādi, lāṅgalikādi and śrīdārumaricādi are relievers of chronic lymphadenitis. Brahmīpalāśādi also alleviates chronic lymphadenitis apart from itching with putrid, depraved sores, fistula-in-ano and scrofula. Chronic scrofula and putrid ooze shall be pacified by intaking nirguṇḍītaila.

Karambhādi, aḷaccemptaila and yaṣṭyābhayādi dispose off elephantiasis. Guggulutiktaka also is excellent for the remedy of the same.

Kuṅkumośīrādi removes wrinkles, non-elevated mole, chloasm of face and premature grey hair and promotes good complexion. Kuṅkumacandanādi also can be used for the same purpose.

Patients of nail diseases may always apply medicated oil. Tintriṅkādi is one that cures nail diseases.

Then combinations that can be applied on secret parts are mentioned. Among them dārvyādi is a pacifier of diseases of penis. Lingalūta can be wiped out by smearing the oil kārṇpāsāsthyādi. If kīramcampakādi is smeared, one will be disposed of sore on penis. Swabbing of natavārtākinyādi keeps away diseases of vagina and if priyaṅgvādi is smeared, one can certainly be freed from ill luck.

Thus ends tailakhaṇḍa, the chapter on medicated oil, which is the lengthiest chapter of *YS*.

Lepakhaṇḍa

In the beginning of this chapter, the author mentions that these combinations are said according to circumstances as advised by tradition. The first combination lākṣādi is a quick remedy for fever and it makes limbs fatty. The next one malarkkuḷamp is excellent in curing mahājvara and the other ailments that start with it. Another lākṣādi mentioned and kaḷliccārādi are pacifiers of piles. Oṭikkuḷamp and malarkkuḷamp are excellent in pacifying emaciation and fever respectively. Another lākṣādi alleviates tuberculosis and paccakkuḷamp acts against anorexia, tuberculosis and diarrhea. Smearing of triphalādi on neck pacifies hiccough. Application of dūrvādi stops bleeding caused by pāyu.

Stone in urinary bladder shall be shed out when paruttiverādi or ground rice mixed with milk are smeared and urine will be passed effortlessly if

jīrakādi is smeared on penis. Śatadhautaghṛta destroys erysipelas and excessive thirst and mṛṇālādi quells swelling. Amṛtādi and nantīyārvaṭṭādi break pimple and huge boil respectively. Then the other ointments to be applied on boils are described. Tilasarṣapādi, bhasmabhadrikādi, kaṭukkādi, koḷuppādi, paruvattoliyādi, pathyāmṛtādi etc can win over boils. When boil is broken, varādi may be anointed.

Thereafter ointments that can be administered on the patients of different swellings are said. Cemprāvallyādi heals ulcer and cures swelling. Aviyanādi can be smeared when prostrate is enlarged and tilādi when swelling is excessive. The two combinations of nyagrodhādi, sitādi and tāmarādi are destroyers of erysipelas. Udumbarādi is good in curing erysipelas gangrinusum.

Remedial ointments of skin diseases take the next place. Bhāskarādi shall kill skin problems on skull and snukṣīrādi works against psoriasis. Triphalādi can be applied on different diseases affecting foot while snuhyādi and intuppādi trouble cracks on foot. Maricādi, apāmārgalepa, kunaṭimulakādi, śīrīṣādi, veppādi, guggulumaricādi and jambīrādi are some other ointments that remove different skin problems. Eczema shall be won over by the oil snukkāṇḍādi while snuhyādi overpowers both dry and weeping eczema. Kaḷḷinavanītādi, kaḷḷippālarasādi and nāḷikerajalādi are the combinations to cure ring worm. If muḷakunellikkādi is thickly smeared scabies will fly away. Konnappatrādi subdues eczema and scabies and no skin problem will affect to those who anoint the ointment of kerippālādi. Śamyākādi, konnayilādi and niśādi also alleviate scabies. Apply powdered tuttha regularly in curing pulp.

If the ointment of perālādi is anointed inside the nail for three days pain, swelling and whitlow itself will be removed. Pannakkandādi heals chaffed sole and keeps away itching and swelling. Kuṣṭhaśamyākādi is a destroyer of suptikaṇḍūti and śāribādi strikes against itching, eczema and paleness. The ointment of dineśavallyādi shall quickly alleviate ring worm, maṇḍala, itching,

eczema and so on. Gandhakādi is said to alleviate itching, wounds and skin diseases by five days.

Kaḷippālādi and gajāsthigairikādi are the two combinations said in *YS* which nullify wart. Raktacandanādi fades the scar produced by wound and gandhakādi suppresses white or spotted leprosy. Māhiṣādi and gandhakādi are to destroy anemia.

Then the ointments which alleviate rheumatism are said. Arkakṣīrādi, koṭṭamcukkādi, viśvārkādi, vacāsvagandhādi and śigrutvagādi are some of them. Kārpāsabījādi, nimbatvagādi and eraṇḍatailādi are pacifiers of paralysis of arms, latent rheumatism and facial paralysis respectively. Śreṣṭhahānyādi is powerful to bring the paralysed body and rheumatism under control. Śuṅṭhīsatāhvādi destroys rheumatism in arm and knee and dhurdhūrādi cures rheumatism in knee and swelling. Dhānyāmlādi, grhadhūmādi, guḷucīpatrādi, lājatilādi, balāguḷūcyādi, ummattādi, saindhavādi, paṅkajādi, pañcasnehādi and madhūcchiṣṭādi are pacifiers of gout and related ailments and dhurdhūrādi overpowers rheumatoid arthritis.

Āranāḷādi is an excellent destroyer of burning sensation due to fever. Gogajendrādi is a destroyer of seizure and for tranquilizing insanity collyrium of karañjādi can be applied.

Afterwards ointments that may be applied to cure the distresses during pregnancy are described. Ointment of muttaṅgādi can be smeared on forehead, if there is head ache and burning sensation for the pregnant woman who is about to deliver. Anointing of ilavintolīyādi or viśalyādi on the naval helps effortless delivery of pregnant woman. If lāṅgalyādi is smeared on the palm, sole, naval and the vagina, it will quickly drive away the distress of pregnancy. Ānakkūṇādi anointed on the whole body and virakinverādi smeared downwards on abdomen also help easy delivery. If the ointment of

nākānantyādi is smeared downward on stomach no grievance shall occur and placenta will come out.

Ointments that can cure distress of eye take the next place. If mukkādi is intensely smeared, pain, swelling, burning sensation and severe redness of eyes will be alleviated. Iḷanīrkkūḷamp also can cure eye diseases. Ciñcāpatrādi shall be smeared externally to pacify redness, tears, pain and swelling with heat and inflammation of eye. Here the author of *YS* mentions that ointments to cure eye diseases can also be applied on feet as the nerves situate in feet, which reach the eyes lead the effect to the eyes by many ways.

Kuṭajādi and navanītādi are breast thriving whereas aśvagandhādi and bhūmīkadambādi are ear thriving.

Ointments that can be applied above collarbone come next to bhūmīkadambādi. The first one is vayampādi which alleviate nasal pulp. Laśunādi is a destroyer of gaḷagaṇḍa and arimedatvagādi is excellent in curing diseases of tooth. Candanādi and vacādi are applied in head ache. Kuṣṭhādi and mātuḷuṅgādi cure head diseases due to vitiation of pitta and kapha respectively. If nīlīvibhītakādi is anointed, one can escape from grey hair and getting old. Maricādi also pacifies diseases of head. Louse will soon be destroyed if manaśśīlādi is applied. Māmsīkuṣṭhādi is an excellent hair promoter and ayorajādi overpowers grey hair. And candanodakādi is a destroyer of all diseases above neck.

Paṭolādi cleans sharp ulcers and nyagrodhādi removes swelling. Ointment of yavājyādi can be administered to expel poison and pittarakta. Lākṣāmanohvādi purifies skin. Dvipañcamūlādi, nyagdrodhadi and āragvadhādi are healers of ulcer due to derangement of vāta, pitta and kapha respectively. Mahāvṛkṣādi, triphalāmārkavādi, vibhītakādi and sevyādi also heal ulcer and make the skin fresh. Apāmārgādi and takarādi stop bleeding

from wounds. Tālādi and dūrvailādi are the ointments to dress the wound. Next to this, how the fractured portion should be treated is narrated. Āragvadhādi is suitable to clean and stop weeping of ulcers. Tāmbūlādi also heals weeping wounds. And ṭṛṛṭtejovatyādi is a healer of nālīvraṇa.

Ointments which drive out fistula-in-ano are punarbhūvādi, ālmoṭṭādi maññaḷveppilādi and haridrādi. Excess fat can immediately be destroyed by applying kaiḍaryādi.

Punarnavārkādi, śaṅkhacūrṇādi, goghṛtādi, saindhavādi and kṛṣṇataṇḍulādi are curers of cyst. Pariṇatasūraṇādi if smeared for seven days pacify sebaceous cyst. Harītakādi not only strikes out cyst but pimples, chronic lymphadenitis and abscess also. Kukkuṭaviḍādi is a special ointment that quells all kinds of chronic lymphadenitis. Punarnavārkādi destroys tumour and chronic lymphadenitis. Tumour can be putrefied with arsenic and cut by the bark of ānapparuva. Citrakādi and ūrvārūpañcāṅgulādi drive out all kinds of tumours.

Elephantiasis will be left off if dhurdhūrairaṇḍādi, sarṣapavijayādi or erikkinverādi is smeared. Vacāharītakādi is excellent in curing chronic lymphadenitis.

Then ointments that wipe out skin diseases and provide beauty are described. If pāṣāṇādi or uṇakkalariyādi is anointed one can be devoid of scabies. Sarjaniryāsādi and puḷintoliyādi shall be applied on foot. If jīvantiyādi is smeared cracks on skin will be destroyed. Ointment of āmalakī, śuktikādi and karañjabījādi pacify crack on sole. Thorn pierced in foot can be expelled by applying the sap of ravi. Elādi is a promoter of complexion and a destroyer of itching, pimples and erythema. Raktacandanādi removes dark spots on the cheek and provides face lustre. Dvijīrakādi also removes spots on the face and utpalādi makes the face like lustful lotus. Yavasārjarasādi pacifies chloasm and

spots on the cheek and promotes beauty. Gomayasvarasādi also is a beautifier of face.

Thereafter curative ointments of nail diseases are said. If perālādi is applied inside the nail, pain, swelling and whitlow itself will be quenched. Nūrādi also can be smeared to cure whitlow. Tintriṅkādi, pārāvatādi, and harītakyaḍi are pacifiers of nail diseases.

Śatāhvādi and veśavārādi are cleansers of vagina. If pārāvataśakṛtādi is smeared the beloved can be subdued in sexual union. Turaṅgagandhādi, maṅḍūkaparṇyādi, puṅkhikādi, sindūrādi, priyaṅgvādi, bhūmīkadambādi, mālatīpuṣpādi and añjanādi are the other aphrodisiacs mentioned in this chapter.

Next to aphrodisiacs, ointments to expel different poisons are described. Muttaṅgānarunīṅṭyādi can be anointed to force out poison due to the bite of mad dog and tilādi, if smeared excellently, wins over the poison due to dog bite. Hiṅgvādi and lodhrasaindhavādi act against poison of scorpion and spider respectively. Arkadugdhādi removes the poison of snake, spider, mouse and scorpion. Aṅgāradhūmādi overpowers rat poison and keeps the nerves safe. Maricādi and maricalavaṅādi destroy poison of frog and fish respectively. Kāravalyādi shall pacify poison of fox and bhṛṅgarājādi quells cat poison. Vacādi is a remedy for the poison of man. Poison of tortoise and tooth of cow can be destroyed by anointing lavaṅādi and kaṭutrayādi respectively.

Then the author highlights the importance of inunction. One, who practices inunction regularly, will be freed from old age, distress and rheumatism. Moreover, it enriches with bright eyesight, increased lifespan, sleep and good complexion. And the next verse shows that whether the ointment of candanādi is smeared there is no need for other aphrodisiacs. It will

make the noble people learned and strengthens mind. Here ends lepakhaṇḍa, the chapter on ointments.

Ghṛtakhaṇḍa

Medicated ghees, which are also administered as rejuvenators besides as curative medicine, constitute the subject matter of the fifth chapter of *YS*. The first combination mentioned is kalyāṇakaghṛta, which is powerful to alleviate many diseases like seizure, fever, different skin diseases, lack of semen, lack of remembrance and so on. It is strength promoting, auspicious, beneficial for life span, nourishing and provides with lustre and fortune and is excellent in pumsavana also. The next one mahākalyāṇaka is bulk promoting and killer of typhoid and is better than kalyāṇaka in quality.

Dhātryādi is a combination which reduces different diseases produced by pitta like menorrhagia, anemia, chlorosis, syncope, alcoholism etc. If a sterile woman intakes this medicated ghee it will help conception. Vārāhyādi is administered on the distress related to menstruation and mṛṇālādi on haemorrhagic diseases. Medicated ghee of śaśavāsādi can destroy tuberculosis, cough, fever, haemorrhagic disease, anorexia, asthma, chlorosis and hoarseness. Koṭiyāvaṇakkādi and kāṭṭucuṇḍaghṛta pacify gas trouble and dyspnoea respectively. Sahasrapatraghṛta is said to tranquilize excessive thirst and mustakādi helps conception and destroys diseases like dyspnoea, jaundice, erysipelas, fever and lassitude of voice. Vidyādighṛta destructs tuberculosis. Aśvagandhādi, which is of high potency, can be taken for many purposes. It alleviates diseases like gout, elephantiasis, stillness, diseases of head, chronic fever, baldness and premature greying. And it is beneficial for bulk promoting.

Cirivilvādi drives out ten types of tuberculosis, chlorosis, anorexia, cough, pain, hiccough and piles. Mahatpañcagavyaghṛta is excellent to cure epilepsy, dropsy, fistula-in-ano, swelling, piles, jaundice, anemia, chlorosis, cough and seizures. Aśvagandhādi (another one) is a promoter of voice, blood,

flesh and strength and it destroys all the diseases of urinary bladder and vagina and urinary disorder. And this is the best drug for the emaciated. Cemparrattighṛta is one that stops bleeding of women.

Daśamūlaghṛta and balāvidāryādi provide sweet voice. Bhṛṅgarājaghṛta cures lassitude of voice. But when brahmīghṛta is taken these two targets can be achieved.

Yaṣṭimadhukādi and drākṣādi destroy aversion for food and excessive thirst respectively. The other drākṣādi pacifies burning sensation, heat and erysipelas besides excessive thirst. Vaiśvānaraghṛta alleviates a lot of diseases. Sprue, piles, skin diseases, constipation, cough, anorexia, heart disease and weakness of voice are some among them. Obstruction in the anus can be relieved by the ghee brahmamahīruhādi. Dārvītvagādi is a tranquiliser of the three humours. Kuṭajādi strikes out bleeding piles and dysentery can be cured by taking apāmārgādi or śuṅṭhīghṛta. Hrīberādi is an excellent drug in pacifying piles, colic due to piles, diarrhea, sprue, anemia, dysuria etc. Ketakīghṛta also overpowers dysuria. Traikaṇḍakādi, vastyāmayāntakaghṛta and ekanāyakaghṛta alleviate different diseases related to urinary system.

Dhānvantaraghṛta wins over carbuncle, anemia, abscess, chlorosis, piles, inflammation and enlargement of scrotum, leprosy, insanity, epilepsy and so on. Śatadhautaghṛta and yaṣṭyādi are pacifiers of pimples. Sukumāraghṛta, which provides with lustre, beauty and nourishment, also alleviates many ailments like hernia, internal abscesses, chlorosis, piles, pain in vagina, rheumatism, swelling, dropsy, pain in spleen and constipation.

As the name indicates śūlīhataghṛta destroys different colics. Laśunādyaghṛta keeps away rheumatism, enlargement of spleen, enlarged prostate, inflammation and enlargement of scrotum, colic, loss of appetite and chlorosis in special. Gandharvataila is a special one to drive out hernia and

snukṣīraghṛta is a pacifier of poison. Daśasvarasaghṛta destructs anemia and punarnavaghṛta cures both jaundice and anemia. Ārdrakaghṛta kindles digestive fire and extinguishes vasomotor rhinorrhoea, allergic rhinitis and abdominal diseases.

Śatadhautaghṛta, gopātmajādi, kṣīrīvṛkṣādi and dūrvādi act as destructive of erysipelas. The other dūrvādi strikes out diseases like eruption due to pittarakta, small pox and ulcer due to pittarakta and fire burn in addition to erysipelas. Tiktakaghṛta keeps away different diseases produced by pitta. Mahātiktakaghṛta cures the same diseases that tiktakaghṛta cures, but it is of more potency than the former. Guggulutiktakaghṛta is a curative of many diseases. Rheumatism in joints, bones and marrow, leprosy, chlorosis, piles, urinary disorders and diseases above collarbone are some of them. Pārantyādi wins over leprosy.

Indukāntaghṛta is a destructive of rheumatism, tuberculosis, dropsy, chlorosis, colic and intermittent fever and is strength promoting. Ambhastakrādi pacifies rheumatism, gout, leprosy and diseases produced by haemorrhagic disease. Rāsnādi also cures gout. Brahmīghṛta promotes clarity of voice, intellect, memory and life span and destroys wickedness, seizure and insanity. If vyoṣādi is given to children, they will become scholars. Diseases of children like insanity and epilepsy can be wiped out and intellect, memory and voice can be promoted, if sārasvataghṛta, kūśmāṇḍaghṛta, hiṅgvādi and brahmīghṛta are administered. Mahākalyāṇaka is repeated here. Gomayasvarasādi, śaṅkhaṣṣyādi and pañcagavyaghṛta also pacify epilepsy and insanity and the last one promotes intellect.

The sacred ghee of pañcagavya (another one) can provide lustre, long life span and progeny and it ultimately destroys seizures and diseases caused by demon. Then the proportion of the five gavyas is given.

Sārasvataghṛta is a special one that causes strange results. If intaken in the morning it will clarify speech. When takes it for a week, a fortnight and a month one will sing like kinnarī, be retentive and become a poet.

The medicated ghee of paṭolādi can overpower the diseases affecting nose, ear, and eye, especially that of eye. Varaṇādi alleviates diseases above neck. Jīvantyādi is a pacifier of cataract and candanādi cures conjunctivitis, glaucoma and serpiginous ulcer. Candanādi also is a destructive of eye diseases. If saturated, śuktisārādi shall subdue ulcer, white pterygium and conjunctivitis. Ṣaḍvinduḡhṛta, varījīvantyādi, mayūraghṛta and mahāmayūra keeps away diseases above collarbone. Jātyādi and śuṅṭhīghṛta are wound healers.

Kīrādi, guḷūcyādi, phalasarpi, śatāvaryādi, pañcāravindaghṛta and ratimallaghṛta are aphrodisiacs. Among them guḷūcyādi and ratimallaghṛta help conception and śatāvaryādi is used in pumsavana. Pañcāravindaghṛta improves strength and appearance too.

Muttaṅgādi is excellent to expel poison. Pañcaśirīṣaghṛta alleviates poison even if it is chronic and firm. Pārāvatādi is another one that pacifies poison. It also cures excessive thirst, cough, dyspnoea and hiccough.

Thus ends the chapter on medicated ghee.

Cūrṇakhaṇḍa

The first powder mentioned in this chapter is ḡṛhadhūmacūrṇa that cures śītikātaṅka. The next one amṛtādi will make one free from erysipelas, excessive thirst, fever, burning sensation, and asrahalīmaka. Then powders that shall be administered on the diseases of women are described. Chinnaruhādi, viśvailādi and sahasrabhedikācūrṇa treat gonorrhoea. Bleeding can be obstructed by taking the powders of sarasijamakarandādi, gairikacūrṇa, śaṅkhaḡadmakādi

and māṣādi. Puṣyānugacūrṇa alleviates diseases in vagina and those related to menstruation in addition to piles and bleeding diarrhea of children.

Śatāvarīcūrṇa makes one intelligent and handsome and he will be devoid of polyuria. In order to pacify haemorrhagic disease powders of sarjaniryāsa and khadirādi shall be administered. Karpūrādi is beneficial for heart and stomach and keeps away tubercular cough, hoarseness, dyspnoea, chlorosis, vomiting and diseases of throat. Elādi and yavānyādi tranquilize watering in mouth, anorexia, pleurodyria and intercostal neuralgia, enlargement of spleen, piles and sprue. The latter is taste promoting and beneficial for heart too.

Powders that pacify different respiratory ailments, especially cough, are said thereafter. Dīpyādi appeases tubercular cough and purifies tongue. Devadārupalādi, maññalādi, drākṣābhayādi, pāñitalacūrṇa and kaṇoṣaṇādi are destroyers of cough and the last two are pacifiers of dyspnoea too. Apart from being anti-tussive, ḍāḍimādi is stomachic, digestive, beneficial for voice and destroyer of sinusitis and dyspnoea. Tālīsapatrādi also cures cough along with disease of heart, chlorosis, piles, pain in vagina, constipation and seizures. Māgadhajādi and śuṅṭhīkaṇādi are destructives of hiccough. Śaṭīcorakādi cures hiccough and bronchial asthma.

Jātītakkolādi destroys anorexia whereas kalyāṇakacūrṇa and kārpāsāsthyādi eradicate vomiting. Lājādi can be taken by the patients of tuberculosis. And aśvagandhādi provides sweet voice. Maricādi relieves constipation and śuṅṭhīsauvarcalādi destructs dyspnoea and heart disease. Guḷūcyādi is for alleviating piles, anemia, rheumatism, chlorosis, spleen enlargement and specially hindering diseases. Powders of ajamojādi, śṛṅgiverādi and trikaṭukādi stimulate digestive fire. And vyoṣailādi is powerful to burn the food taken as well as the entire diseases. Abhrakagandhakādi also is digestive, appetising and stomachic. Sūraṇādi and kaṭutippalyādi keeps away piles and sprue respectively. Paḷamuḷakādi also strikes out sprue plus pain in

anus, enlargement of spleen and chlorosis. Powder of elādi is potent to pacify all the urinary disorders. Other than urinary disorders vyoṣāgnyādi tranquilizes jaundice, anemia, heart disease, leprosy and piles.

Internal abscess can completely be destroyed, if karañjabījādi is taken in the morning. Guggulupañcapalacūrṇa is a powder that alleviates leprosy, fistula-in-ano and chlorosis. Trikaṭukādi, kaṭukkādi and śubhādi drives out chlorosis, internal colic and severe hernia respectively. Śuṇṭhyādi is a pacifier of rheumatism, heart disease, chlorosis, piles, pain in vagina and constipation. Sindhūthādi appeases vitiated vāta and kapha. Hiṅgūgrādi is a combination that ousts internal diseases like chlorosis, dropsy and so on. Eraṇḍabījādi shall cure chlorosis with pitta predominance. Basically hiṅguvacādi is analgesic and it pacifies diseases like dysuria, chlorosis, rheumatism, constipation, retention of urine, hiccough, abscess and tympanitis. Hiṅgutvagādi also is a destructive of piles, enlargement of spleen, chlorosis and diseases of stomach.

Then the powders that appease colic are described. Kaṭutilādi, kiṭṭādi grhadhūmādi and śūlaharacūrṇa are excellent analgesics.

Avipatticūrṇa is one that is administered to cure diseases due to pitta predominance like vomiting, cough, giddiness, anemia and all kinds of poison. Cukkujīrakādi also pacifies diseases due to vitiation of pitta like burning sensation, diseases of stomach etc. Ayorajādi destroys swelling and dropsy. Māṇimandhādi is a special combination which is digestive, appetising, stomachic, purgative, rejuvenating, analgesic and pacifier of chlorosis and piles.

Powders that wipe out anemia are nellikkādi, kayyonnyādi, ayomalādi and koṭuvelyādi. Vārāhyādi destroys three kinds of jaundice. Purāṇakiṭṭādi and kiṭṭādi pacify both anemia and jaundice. Ajājyādi, punarnavādi, śṛṅgiverādi

and nāgarādi are destroyers of swelling. Kṛṣṇādi and gopāṅganādi quell vasomotor rhinorrhoea and erysipelas.

Brahmīrasādi can be administered to cure small pox and dhātryādi to prevent it.

Thereafter powders that eliminate skin diseases are said. Triphalādi removes skin diseases due to kapha derangement. If the patient of leprosy licks the powder of rājadrūmādi, he can become another moon. Eighteen kinds of skin diseases can be overpowered by haṭhacūrṇa. Pārantīcūrṇa, kākamācyādi, dviguṇaguggulu, vandākacūrṇa, śaśāṅkarekhādi and tilādi also wipe out skin diseases.

Tippalyādi is an anthelmintic and yavānyādi overpowers rheumatism and promotes digestive fire. Ḍāḍimādi is an excellent destructive of apatantraka, heart disease and dyspnoea and guḷūcīcūrṇa removes gout. Viḷaṅgādi keeps away distresses due to over bulkiness while aśvagandhādi nourishes the body.

Afterwards powders that can be administered during pregnancy are said. Madhukacūrṇa shall be taken for easy delivery and illakkarīcūrṇa obstructs conception. Foetus will be aborted if the pregnant woman takes the powder of vyoṣādi. Harītakāyādi pacifies cough and dyspnoea of pregnant woman. If the pregnant lady takes kustumburūkalka and ajamojādi, they shall cure vomiting and stimulate digestive power respectively.

Vacācūrṇā given to the milk-fed baby he will become intelligent by one month. Suvarṇacūrṇa makes one retentive and if viśvādi is practiced, the goddess of word herself will stay in mouth. A poet can improve much if he licks the powder of cukkutippalyādi. Nerttatippalyādi tranquilizes cough that causes emaciation of babies.

Triphalācūrṇa shall be applied on the aged to destroy cataract. Gṛhadhūmādi cure the diseases of mouth, teeth and neck. Karpūrādi pacifies ear and nasal diseases. Guggulupañcapalam heals ulcers and triphalācūrṇa destroys diseases above collar bone. Then the treatment to be given to the patient of poison is described.

Then some combinations that can keep youthfulness and prevent old age and distress related are described. If viḷaṅgādi is taken, one can cross the rivers of old age and diseases. Man who practices dhātryādi will not lose his youthfulness and charm and one can ever be energetic if he takes madhukacūrṇa. The powder of svayamguptādi makes one like an ass (he can do any hard work?). Thus ends the chapter on powders.

Gulīkākhaṇḍa

Elippāṣāṇādi is the first combination mentioned in this chapter. It pacifies shivering fever. Gairikagūlikā stops bleeding and śuṅṭhyādi subdues cough, heart disease, chlorosis, piles, pain in vagina and constipation. Tālīsapatrādi is a destroyer of a lot of diseases like rheumatism, vomiting due to śleṣma vitiation, fever, cough, anemia, chlorosis, acute alcoholism and sinusitis.

Magadhajādi is a pill that reduces hiccough and harīṭakyādi alleviates the increased dyspnoea and severe cough. Vaṭaśṛṅgādi, aśvagandhādi and kalyāṇakagūlikā keep away excessive thirst, weakness of the body due to tuberculosis and vomiting respectively. Pill known as vairecanī, not only destructs the internal distresses like enlargement of spleen, dropsy, heart disease, sprue, piles etc. but provides with good appearance, complexion and strength also. It is an aphrodisiac too. Tṛvṛtkṛṣṇādi relieves constipation. Nīrūryādi and kimśukādi cure urinary disorders. The pill Sūryaprabhā is an excellent analgesic, anti-tussive, destructive of dyspnoea and mahājvara.

Ciñcādi and kiṭṭādi are analgesics whereas maricādi and hiṅgulādi are purgatives. Harītakyaḍi and abhrakādi are pacifiers of abdominal diseases. Pathyāpunarnavādi and nāgarādi shall be taken by the patients of anemia. The two maṇḍūravaṭakas are revitalizing for the patients of anemia.

Viḷaṅgasārādi can pacify diseases like leprosy, leocoderma, dyspnoea, cough, dropsy, piles, urinary disorder, enlargement of spleen and cyst. Bhallātakādi cures leprosies like aśanikuṣṭha and kuṭhārikākuṣṭha. The pill of candanādi is a wound healer and stimulates semen and blood.

Dārvīvarādi, vimalā and candraprabhā are the pills that alleviate eye diseases and cataract in special. Rasakriyā of karpūrasphaṭikādi and the pill godantādi cure diseases of eye. Dravavarti is a special one that can keep away seventy types of eye diseases like cataract, paṭala, pterygium, albugo, wounds and śukḷa. The pill sunetrī and tāmrādi also cures diseases of eye like conjunctivitis, glaucoma, wounds, śukḷa, acute conjunctivitis, cataract, paṭala and albugo. Śilāsaindhavādi, saindhavādi, viḷaṅgādi, candraprabhā, sphaṭikādi and dviniśādi also pacify different eye diseases. And bhāskaracūrṇa excellently wins over cataract. Karpūrādi works against the disturbances of eye lid. Other than the pills said above dantavarti, karpūrādi, akṣabījādi and śāṅmākṣika also strike out different eye diseases.

The pill vyoṣādi subdues sinusitis, dyspnoea and cough and promotes taste and voice and khadirasārādi placed in mouth expels all the diseases in mouth and provides with fragrance, delight and taste. Regular practice of phalatrāyādi removes diseases of neck, lip and palate. It also destroys foul smell of mouth and diphtheria in special.

Amṛtādi is one that eliminates pimples, fatness and fistula-in-ano. The last combination described in this chapter is candrodaya. It can be administered as potion, snuffing, collyrium, ointment and wrist wear. It shall completely

alleviate poison. And this preparation is excellent to provide with tranquillity and the means of securing prosperity. Here ends the chapter on pills.

Lehakhaṇḍa

Lehakhaṇḍa, the last chapter of *YS*, deals with preparation of linctuses. Though it is named after linctus, some āsavas and guḷas are also described in it. Pañcasāra, the first linctus mentioned in this chapter, is a destructive of intermittent fever. The next recipe is candanādi, which is not linctus but a mixture of sandal and butter. It shall be swallowed to pacify haemorrhagic diseases. Kūsmāṇḍakarāsāyana is a pacifier of cough, hiccough, fever, dyspnoea, haemorrhagic diseases, pulmonary cavitation and tuberculosis. Ultimately it strengthens chest and promotes intellect and memory power.

The linctus vyāghryādi tranquilizes chlorosis, heart disease, piles, dyspnoea and cough. Guḷārdraka also cures these diseases along with sinusitis, anorexia, pleurodyria, fever and abdominal diseases caused by retention of afeces. Vilvādi is one that pacifies vomiting, anorexia, loss of appetite, dyspnoea and praseka. Daśamūlādi is a linctus that can be taken by patients of any disease because it removes all the diseases. A long list of the diseases that are treated by it is given in *YS*. The next recipe mentioned is an āsava, i.e. nāḷikerāsava. It is administered to eliminate cough, dyspnoea, rhinitis and aversion for food. This unrivalled combination promotes strength, fair complexion and appetite. Nāḷikerarāsāyana wipes out all kinds of anemia and piles in special other than the diseases like fistula-in-ano, urinary disorder, chlorosis, enlargement of spleen, dropsy, heart diseases, sprue, leprosy, loss of appetite, bladder stone and latent rheumatism.

The combination of hiṅgvādi appeases chlorosis, enlargement of stomach and colic. The next recipe is of an ariṣṭa, i.e. daśamūlāriṣṭa of high potency, which strikes out all diseases especially chlorosis, abdominal diseases,

emaciation, anemia, wound, tuberculosis, loss of appetite and urinary disorder. Śatāvarīguḷa that can be used to treat all the syncope, urinary disorders, haemorrhagic diseases and chronic obstructive jaundice is praised by the sages. The linctus vyoṣādi keeps away sinusitis, dyspnoea and cough and promotes appetite and good voice. Sprue and twenty kinds of urinary disorders will be alleviated, if the patient takes pippalyādi. Pūṭīkarañjādi, which is an appetiser, destroys diseases like piles, anemia, poison, chlorosis, abdominal diseases and enlargement of spleen, constipation, stone in urinary bladder and dysuria. Pūṭīvalkādi also can win piles, enlargement of spleen, chlorosis and dropsy.

The combination called puḷiṅkuḷamp, when consumed, destroys chlorosis of eight kinds, all the colics, hernia and all the diseases produced by vāta. Dvipañcamūlādi is a pacifier of increased swelling, fever, colic and chlorosis. Citrakaguḷa alleviates diseases like anemia, abdominal diseases characterised by retention of afeces, chlorosis, leprosy, fistula-in-ano, piles, loss of appetite, colic, dyspnoea, cough, jaundice and other similar diseases. According to the author it was made by the sages as prescribed by the gods for an elaborate use.

Thus ends lehakhaṇḍa and the work itself.

Yogasārasamgraha in Comparison with Sahasrayoga

SY is a Keralite ayurvedic work that prescribes different traditional medicinal formulations. Though it has been widely popular in Kerala for a very long period of time, no one has mentioned anything about the date of *SY* and it is anonymous too. It enjoys the second place next to *Aṣṭāṅgahṛdaya* among the Keralite ayurvedic physicians. According to ancient practice in Kerala, learning of āyurveda means study of *Aṣṭāṅgahṛdaya* followed by that of *SY*. This shows the popularity and authenticity of the work. It has been divided into several chapters according to the forms of drugs.

Several similarities are seen between *YS* and *SY*. The first one is in the subject matter and then the distribution of the content. Both the works have combinations in Sanskrit as well as Malayalam. And *YS* has borrowed about 140 combinations from *SY*. Hence it is sure that *YS* was written modeling *SY*. The combinations seen in both the texts are being considered under this topic.

Decoctions

Combinations of decoctions form the first chapters of both the texts. And they start with the same recipe, i.e. ṣaḍaṅga. It may not be accidental because it is the basic combination given to the patients of fever, which is the common disease seen in the world, to pacify excessive thirst and to stimulate digestive fire. The author of *YS* has not made any change in the ingredients or description of this recipe.

YS contains 124 combinations of decoction and it has borrowed 32 recipes from *SY* including ṣaḍaṅga. Among them drākṣādi, nāgarādi, bhārṅgādi, candanośīrādi, musalīkhadirādi, vidāryādi, bhārṅgīkaṇādi, vilvādi,

candanaparpatākādi, dusparśakādi, gandharvahastādi, nirguṇḍyeraṇḍādi, muḷayilādi, khadirāriṣṭādi, saharādi, rāsnairāṇḍādi, payasyādi, ālmoṭṭādi and āvittolādi do not vary from *SY* in its content or description. Mṛdvīkādi described in *YS* also does not vary in its ingredient but adds intoxication to the diseases that it cures. Though the combinations pāṭhādi and daśamūlaviśvādi differ entirely in narration there is no change in content. In the case of the combination niśākatakādi there is change in one ingredient. *YS* accepts gopikā instead of bhadrikā. There is no change in ingredients of nimbādi described in *SY* and *YS*. But *YS* adds two lines to it according to which this nimbādi along with payodruvalka also pacifies boil. Other than the variation in one ingredient both the texts agree with the recipe of varaṇādi. The change is that *YS* receives one more jayā instead of abhayā.

Like this only one change is seen in the case of uḷliveṭṭaṭukādi, i.e. *YS* adds kaṇā to the combination. The change made in the recipe of pathyāpunarnavādi is that *YS* accepts viśva for citrā. *YS* omits vṛkṣāmbu from paṭoladārvyādi and yaṣṭikā from the decoction of triphalā. From the combination of jīvantyādi *YS* omits yaṣṭī but adds yavāṣa to. In the case of āvittolādi and panaviralādi, the two gruel preparations, *YS* does not differ from *SY* in content but slightly varies in narration. To the recipe of viḷyālverādi *YS* adds the drug arka.

Thus it is found that the author of *YS* has deviated a little from the combinations taken from *SY*. It should also be noted that in *SY* gruel preparations are distributed here and there among the decoctions, but in *YS* they are grouped and given at the end of the chapter on decoction. And in the manuscript of C they are numbered separately too.

Khaḷas

The second chapter of *YS* i.e. khaḷakhaṇḍa seems to be an exclusive one as such a chapter is absent in *SY*. Except the one khaḷa mentioned in the

kaṣāyakhaṇḍa, *SY* keeps silence about such preparations, in which buttermilk is the medium. It is seen that no other text has given that much importance to khaḷa than *YS*.

Medicated Oils

When medicated oils form the third chapter of *YS*, it is the ninth in *SY*. There are 36 combinations of medicated oils which are seen both in *SY* and *YS*. Among them aṅkārataila, tekarājādi, nīlībhṛṅgādi, candanādi, tuṅgadrūmādi, mañjiṣṭhādi, dhānvantaram, lākṣādi, niśośīrādi and prabhañjanavimardanam, pañcavalkādi, nālppāmarādi, kṣīrabalā, ketakyādi, devadārūbalādi, two balāguḷūcyādis, tuḷasīsvarasādi, ajjhaṭādi, vacādi, vraṇaviropaṇataila and karambhādi do not differ each other in ingredients or in results.

According to *YS* amṛtādi cures not only the diseases said in *SY* but cures haemorrhagic diseases, diseases produced by pitta like chlorosis, burning sensation, fever, lithuria, urinary disorder, pain in vagina and menorrhagia also. *YS* omits dūrvā from the combination ārukālādi. *YS* adds more results to aṅkolādi, i.e. it pacifies gurvāsa, itching and diseases of head and it promotes hair growth and removes foul smell of the body. In the case of kaccūrādi there is no difference between *SY* and *YS* in content but they differ in description. And *YS* says about more results of this combination. That is, according to *YS* this combination can alleviate chronic skin diseases and the group of wounds in special.

YS adds curd to the combination ciñcādi and there is no other differences. The difference seen in prasāriṇītaila and pariṇatakerīkṣīrādi is only in narration but not in ingredients or result. Balā and trikaṇḍaja are omitted from the combination of māśādi of *YS* and according to *SY* this combination will pacify the disease lytharism and the diseases above collarbone in addition to the result that is said in *YS*. It should be noted that both the works differ

entirely in description of the combination. In the case of the formulation of pañcasneha too they differ much. Difference is seen in description and the results said and not in the ingredient or preparation. *YS* simply says that pañcasneha tranquilizes all kinds of rheumatism while *SY* specifically mention them.

In the case of candanādi *YS* includes coca and dhurdhūra instead of cora and barbara which are there in *SY*. Though both the works agree in content of the combination asanavilvādi, according to *YS* it cures diseases of mouth too. To the combination nāgarādi *YS* adds yava for varā and according to *SY* this combination keeps away all the mouth diseases. As per the description in *YS*, by administering this oil even the fallen teeth can be fixed on their places and even those who lost eyesight can see things. In the case of arimedādi *YS* accepts madayantī instead of śarapuñkhā and finds additional qualities too. That is, it can be administered to cure the diseases of tongue, cheek, lips and loose tooth and to heal all ulcers that situate in mouth, in addition to that are said in *SY*. According to *YS* añkolādi can strike out gurvāsa, itching on the head and the diseases of the head, increases hair and disposes off bad odour of the body, other than pacifying the skin diseases on the head, which is the only result said in *SY*. While describing the combination dārvyādi *YS* takes the stand that it is the drugs dārvī, surasa and so on that are cooked with gingili oil whereas in *SY* it is the juice of dārvī with the drugs of yaṣṭyāhvā and so on that are cooked. It may merely be a problem in the reading, as *YS* reads surasa for svarasa of *SY*. But it results in the change of the ingredient and ultimately in the potency of the oil prepared.

Here, in tailakhaṇḍa, it can be seen that only a little variation has been made by the author of *YS* in the ingredients of the combinations borrowed from *SY*. But to several combinations he has added more results.

Ointments

The fourth chapter of *YS*, *lehakhaṇḍa*, seems to be an exclusive one. Though *SY* contains some combinations of ointments in the group of *vāṭaka*, not much importance is given to such preparation. Single recipe is taken from *SY*, i.e. *puṭīṅkuḷamp* which is included in the *lehakhaṇḍa* of *YS*. In the case of *puṭīṅkuḷamp*, *YS* adds *dhānyāṃḷa* to the combination of *SY* and the narration also is slightly differed.

Medicated Ghees

Medicated ghees are discussed in the fifth chapter of *YS*, whereas they are included in the tenth chapter of *SY*. Among the 97 combinations 29 are taken from *SY*. The first combination *kalyāṇakaghr̥ta* differs entirely from *SY* in narration but not much in content. *YS* adds *vaḍhrailā* and *elā* to this combination and omits *triphalā* from it. While describing the qualities of this ghee *YS* differs much from *SY*. *YS* omits the diseases tuberculosis, gout, rhinitis, tertian and quartan fevers, vomiting, piles, dysuria, erysipelas and itching, which are included in *SY* but adds leprosy and swoon to it. According to *YS* it can promote intellect and memory also. To *mahākalyāṇaka* also *YS* adds *mahāmedā* and omits *māṣa*. no other variation is there in content. But *dhātryādi* agree with that of in *SY* except in one case, i.e. according to *YS* it cures *vātarakta* and to *SY* it is *pittarakta*.

To the combination of *vārāhyādi* *YS* adds *vāmsī*. *Śaśavāśādi* seen in *YS* includes *madhuyaṣṭikā* and *mudgaparṇī* instead of *madhuka*, *sitā* and *ṛśnīparṇī* and inserts more results. That is, according to *YS* this combination alleviates haemorrhagic diseases, anorexia, dyspnoea, chlorosis and hoarseness in addition to that are mentioned in *SY*. *YS* differs much from *SY* while describing *aśvagandhādi*. At first, it is in the quantity of ghee, i.e. in *YS* the quantity is 1.152kg and in *SY* it is 768g. Then for the repeated *uśīra* *YS* accepts *hiṅgu* and

adds yava. According to *SY* this combination pacifies tuberculosis and related ailments, which is absent in *YS*.

The combination cirivilvādi does not deviate in content. In the case of mahatpañcagavyaghṛta also *YS* disagrees to *SY*. *YS* accepts the fruit of aruṣkara, rāsnā, rohiṇī, dūrvā and pūṭikā instead of puṣkara, jaṭā, rohiṣa, mūrvā and bhūtīka. That is, the ingredients differ entirely.

In the combination traikaṇḍakādi, only one ingredient changes, i.e. varī is taken in *YS* while it is varā in *SY*. Though there is narrative difference in vastyāmayāntakaghṛta only one difference is seen in ingredient, i.e. *YS* uses parūṣaka for palaṅkaṣā. But according to *YS* this combination keeps away chlorosis, depressed digestive fire, sprue, piles, dropsy, tuberculosis and related ailments and colic in heart, sides, chest and head other than that are mentioned in *SY*. And in dhānvantaraghṛta and sukumāraghṛta no variation is seen in content. As the combination of śūlīhataghṛta seems to be incomplete, it could not be compared. In daśasvarasaghṛta *YS* reads nāgavallī for vajravallī in *SY*. In order to prepare gopātmajādi, *YS* uses madhupa and viśva instead of kamala and kuṣṭha which are said in *SY*. There is no difference in the combinations of tiktakaghṛta, mahātiktakaghṛta, guggulutiktaka, indukāntaghṛta, jīvantyādi, pañcagavyaghṛta and mayūrakaghṛta seen in *YS* as well as *SY*.

According to *SY* brahmīghṛta is a promoter of speech, intellect and memory. But to *YS* it also destroys diseases caused by demon and sin and insanity and is beneficial for life. The other brahmīghṛta mentioned in *YS* does not vary from *SY* in content though description is slightly different. As per *SY* medicated ghee of hiṅgvādi cures insanity and according to *YS* it also pacifies diseases caused by demon and epilepsy.

Though the combination sārasvata is named as brahmīghṛta in *SY* no difference in content can be seen. But according to *YS* if this ghee is

administered for one week the person will sing like kinnarī, if it is taken for a fortnight, he will be retentive. Thus by its use for a month, he himself will become a poet. These results are not mentioned in *SY*. In *paṭolādi* *YS* accepts vyoṣa and cavya instead of parpaṭaka and according to *SY* this combination drives out abscess, fever, depraved wound, erysipelas, chronic lymphadenitis and leprosy other than that are said in *YS*. Though both the texts agree with in the formula of mayūraka *YS* omits a large part of mahāmayūraghṛta. The drugs dual bṛhatī, śāribā, dūrvā, śvadamṣṭrā, ṛṣabhaka, śṛṅgāṭaka, kaśeruka, rāsnā, sthirā and tāmalakī are absent in the recipe of *YS* and *SY* specifically mentions the diseases that are pacified by administering this ghee whereas *YS* says that it is of more potency than mayūraghṛta. And only one variation is seen in the recipe of jīvantyādi, i.e. *YS* adds ikṣu to the recipe.

Powders

YS leaves the sixth chapter for powders. In *SY* they constitute the fourth chapter. 19 recipes of powders are borrowed from *SY*. Sarasijamakarandādi has not been changed. To prepare puṣyānugacūrṇa *YS* uses vṛścīka for bālhīka and omits piñchā. According to *YS* karpūrādi cures weakness of voice, dyspnoea, chlorosis, vomiting and diseases of neck other than the diseases said in *SY*. As per the description of elādi in *SY*, it cures dysentery, anorexia, vomiting and the diseases of neck. But disease of heart, enlargement of spleen, piles and sprue are added in *YS*.

The quantity of marica to be taken to prepare yavānyādi is two hundred numbers in *SY* while *YS* says it as 98g. In the result also they differ. *YS* includes dysentery, anorexia and enlargement of spleen in place of constipation, cough and colic. Slight variation in description is seen in kārpāsāsthyādi and it does not vary from *SY* in content. Vyoṣāgnyādi and abhrakagandhakādi of both the works are same. According to *YS* guggulupañcapala destroys dysentery instead of worms. For *YS* the powder hiṅguvacādi is to pacify the diseases of urinary

bladder, lower part of the spine and vagina; enlargement of spleen and internal colic along with others whereas *SY* says it as diseases of hip, breast and intestine; dyspnoea, cough and loss of appetite. According to *SY*, the powder of hiṅgutvagādi taken along with ghee or honey alleviates colic due to chlorosis. *YS* keeps silence about ghee or honey and according to it this powder cures diseases of anus and spleen other than chlorosis.

Slight variation is there in the description of śūlaharacūrṇa, i.e. the wild sūraṇa pregnant with the drugs shall be burnt in the charcoal of cirivilva. *YS* omits this part. As per *SY*, the powder known as avipatti is good for the patients of pitta. At the same time *YS* mentions that it also pacifies dysuria, fever, vomiting, cough, emaciation, giddiness, tuberculosis, hotness, anemia, depressed digestive fire and all the poison. In the recipe of ayorajādi *YS* uses viḷaṅga for kaliṅga. The combinations kayyonnyādi, vārāhyādi and nellikkādi differ only in description and not in content.

Pills

While coming to the seventh chapter, it can be seen that 15 combinations have been borrowed from *SY*. Pills have been given the second place next to decoctions in *SY*. The combinations of pills nīrūryādi, sūryaprabhā, vimalā, akṣabījādi, and ṣāṇmākṣika do not vary in ingredients. Slight variation is seen in the combination maricādi, i.e. according to *YS* the raw drugs pounded for three days in the decoction of varā shall be taken along with jaggary. But *SY* does not mention the need to add jaggary or the liquid to be used for pounding. However, *Sujanapriyā* commentary of *SY* says that it is the juice of ginger that is used for pounding drugs.

In the case of maṇḍūravaṭaka there is no difference in ingredients or preparation but *YS* omits some of the results of this combination. According to *YS* it is only a life provider for the patients of anemia while *SY* points out that it

is a destroyer of shin diseases, ajaraka, swelling, stillness, anorexia, piles, jaundice, urinary disorders and enlarged spleen. *YS* omits madhuka from the combination karpūrasphaṭikādi which is there in *SY*. In the case of godantādi slight variation can be seen in description. In dravavarti *YS* includes niṣaṇḍaka for mārkaḥ, which is there in *SY* and according to *YS* the drugs shall be pounded for six days while *SY* talks about seven days. And it should be noted that though its name is mentioned as dravavarti in the combination itself, *SY* names it as triphalādigulīkā.

In the combination of sunetrī, *YS* accepts drākṣā instead of lākṣā. There is no other deviation in content though it is present in narration. According to *YS* śilāsaindhavādi cures only the dimness of sight whereas *SY* mentions that it can pacify śukla, pterygium and cataract. *YS* differs from *SY* about the quantity of tuttha to be taken to prepare bhāskaracūrṇa. As said by *SY* and *YS* it is 96g and 144g respectively and according to *YS* the whole drugs should be put in a crucible for seven days and then powdered but *SY* merely says that they should be blown in crucible and then powdered. To the combination karpūrādi *YS* adds tīkṣṇa by omitting kṛṣṇa and slightly varies from *SY* in description. While describing dantavarti *YS* reads vādikā for vālaka and also reads dhānyā for agni in the combination vyoṣādi.

Thus it can be seen that slight variations have been done in several combinations of pills described in *YS* when compared to *SY*.

Linctuses

Though the last chapter is named after linctus, āsava, ariṣṭa and ointments are included in it. In *SY* the first three form three separate chapters and have been given more importance. Only three recipes of linctuses are taken from *SY*. Kūsmāṇḍakarasāyana, which is taken from *SY*, does not vary from its source in content, but slight deviation is there in narration. The other two vyāghryādi and vilvādi do not vary either in content or in description.

Accordingly, with the chapter on linctus *YS* comes to an end. But at the end of *SY* ūrdhvarogacikitsā has been included with much importance.

Originality of *YS*

Although there are similarities between *YS* and *SY*, *YS* seems to be an independent work having originality. It should be noted that even if about 140 recipes are borrowed from *SY* and has followed the same method of division of chapters, *YS* has not blindly gone after it. Both the texts group the recipes according to the forms of prepared drugs but their distribution seems to be different. In the distribution of chapters, the sequence accepted by the author of *YS* seems to be more sensible. He starts with decoctions, in which water is the medium and which is the base of most other preparations. In this chapter itself gruels, which are prepared by cooking in decoctions, are given a room. Next to this khaḷas, in which buttermilk is the medium - not water, are placed.

Afterwards, the medicated oils which are prepared in decoctions are said. Then the ointments, which are merely pastes or pastes mixed with any of the fats (snehas) mostly oil, are said. Followed by this, medicated ghee that also is prepared by cooking in decoction, finds its place. Next to this, powders and then pills prepared out of powders are placed. In most of the pills jaggary is an ingredient. Thereafter linctus, for the preparation of which decoction, oil or ghee and any of the sugar is needed, is said. In this chapter itself one or two recipes of āsava and ariṣṭa for whose preparation extract or decoction and sugar agent is essential and then subjected to fermentation, are included. This sequence cannot be seen in *SY* even if it possesses all such preparations.

The two exclusive chapters on khaḷa and ointment also can be taken into account to prove the originality of *YS*. Though preparation of khaḷa and some recipes are rarely seen in other works, it appears that, no one other than the

author of *YS* has given much attention or importance to it, as a whole chapter - though a short one - is left for it.

It should also be noted that it is only about 140 recipes are taken from *SY* while *YS* possesses about 880 recipes. Even if it is provided that *YS* includes recipes from other texts too, all the 880 may not be copied. The case of *ratimallaghṛta* (5.97) shall be taken as an example. This is an aphrodisiac that can provide one with progeny. No reference about this medicated ghee is there in *Yogārṇava* of Kanippayyoor Sankaran Nampoothirippad, which is a collection of recipes of medicated ghees referred in almost all the authentic ayurvedic works including that belongs to Kerala. In the preface of *Yogārṇava*, Kalady Narayanan Nampoothiri certifies that thereafter no one has to search for any of the recipe of medicated ghee in any other ayurvedic work.

There are several other recipes of medicated ghees like *mastakādi*, *balāvidāryādi*, *drākṣādi*, *vaiśvānaraghṛta* etc. which are not included in *Yogārṇava*. Like this, several recipes that of decoctions, medicated oils or ghees or linctus may be there in *YS*, which are not seen elsewhere. Only a person who is well versed in āyurveda can find out and recognize the originality of each recipe. Therefore it may be assumed that *YS* can claim some sort of originality.

Availability of three manuscripts of *YS* shows that it was once popular among the physicians. Unfortunately no later references of this work is seen anywhere. It is pertinent to note that *YS* has not been noticed even by Kanippayyoor Sankaran Nampoothirippad, otherwise he would have referred to it anywhere in his work. Hence it is assumed that *YS* is an original work which had popularity in the past but lost it in course of time.

PART B

Edited Text of *Yogasārasamgraha*

योगसारसङ्ग्रहः

१. कषायखण्डम्^१

नवखण्डा गृह्यन्ते सकुतुकमिक्षुप्रकाण्डनिवहानाम्^२ ।
स्वादं स्वादं येन स्वकरेणैष प्रसादमेतु विभुः ॥ १ ॥

प्रयोगमार्गः सर्वेषां योगानां सारसङ्ग्रहः ।
लिख्यते वासुदेवेन चिकित्साक्रमकाङ्क्षिणा ॥ २ ॥

केचित् कषायैश्च खलैश्च केचित्
केचिच्च तैलैश्च घृतैश्च केचित् ।
केचिच्च चूर्णैर्गुळिकाभिरन्ये
केचिच्च लेहैश्च चिकित्सयन्ति ॥ ३ ॥

केचिच्च वस्त्यादिभिरेव कर्माभिः
कुर्युश्चिकित्सां भिषजो गदेषु ।

¹ A starts with हरिः

B & C start with हरिः श्रीगणपतये नमः । अविघ्नमस्तु ।

² B omits निवह

अन्ये च सिद्धौषधरत्नमन्त्र-
रसायनाद्यैः प्रथिता भवन्ति ॥ ४ ॥

षडङ्गम्³

घनचन्दनशुण्ठयम्बुपर्पटोशीरसाधितम् ।
शीतं तेभ्यो हितं तोयं पाचनं तृड्ज्वरापहम् ॥ ५ ॥

മാവിലത്തെട്ടാദി

മാവിലത്തെട്ടി കരിമ്പും മലർ ചുക്കും കുവളം കുറുന്തോട്ടി
ഇവകൊണ്ടുള്ള കഷായം പനിയീലിതേ⁴ പാചനം ശമനം. 6.

ചുക്കുചുണ്ടാദി

ചുക്കു ചുണ്ട അമൃതാടലോടകം⁵
തുവവേർ ജലദപർപ്പടഞ്ച തത്
ഏഴോരോന്നെ പതിനേഴു കാണുമായ്
വെന്ത നീർ പനിയീൽ നന്നു കേവലം. 7.

ചെറിയകിരാതാദി

ചുക്കും ചുണ്ടയുമമൃതം
മുത്തങ്ങയും കുടിക്കു നിഷ്കാമിതം
ചെറിയ കിരാതാദിരയം
പനിയീലിതേ പാചനം ശമനം. 8.

³ *Sahasrayogam (SY)*, The Vidyarambham Book Depot, p.1

⁴ C reads പനിയീലതേ

⁵ C reads കടലാടി സതുവ for അമൃതാടലോടകം തുവ ----- പർപ്പടക for പർപ്പട -----
ഏഴൊന്നു for ഏഴോരോന്നെ and omits തത് after പർപ്പടഞ്ച

द्राक्षादि^६

द्राक्षामधूकमधुकलोध्रकाष्मर्यशारिबाः ।
मुस्ताऽमलकहीबेरपद्मकेसरपद्मकम् ॥
मृणाळचन्दनोशीरनीलोत्पलपरूषकम् ।
फाण्डो हिमो वा द्राक्षादि^७ज्जातीकुसुमवासितः ॥
युक्तो मधुसितालाजैर्जयत्यनिलपित्तजम् ।
ज्वरं मदात्ययं छर्दिं मूर्च्छां दाहं श्रमं भ्रमम् ।
ऊर्धा^८धोगं रक्तपित्तं पिपासां कामिलामपि ॥ ९ ॥

नागरादि^९

नागरामृतहरीतकीः क्रमा-
न्नागहस्तनयनाङ्घ्रिभागशः ।
साधु सिद्धमुदकं सशर्करं
नाशयत्यखिलदोषजं ज्वरम् ॥ १० ॥

मृद्धीकादि

मृद्धीकाचन्दनोशीरशारिबाम्बुदवारिभिः ।

^६ SY, p.5

^७ SY reads द्राक्षाभिः for द्राक्षादिः -----ऊर्ध्वगं रक्तपित्तं च पि for ऊर्ध्वाधोगं रक्तपित्तं पि

^८ An incorrect spelling for ऊर्ध्व, Monier-Williams, *A Sanskrit-English Dictionary*, p.222

^९ SY, p.6

पाक्यं शीतकषायं वा दाहज्वरहरं पिबेत् ॥ ११ ॥

आरण्यतुळस्यादि

आरण्यतुळसीमूलविष्णुक्रान्ता^{१०}महौषधैः ।

क्वाथोऽयं निहरेच्छीघ्रं शीतिका^{११} विषमज्वरम् ॥ १२ ॥

भाङ्ग्यादि^{१२}

भाङ्ग्यब्दपर्पटकधन्व^{१३}यवाषविश्व-

भूनिम्बकुष्ठकणसिंहामृताकषायः ।

जीर्णज्वरं सततसन्ततकं निहन्या-

दन्येद्युक्तं^{१४} सह तृतीयचतुर्थकाभ्याम् ॥ १३ ॥

पाठादि^{१५}

पाठागुलूचीघनपर्पटाब्द^{१६}-

भूनिम्बविश्वेन्द्रयवैः शृताम्भः ।

¹⁰ A reads विष्णुक्रान्त ; C reads विष्णुक्रान्ती

¹¹ B & C read शीतकं

¹² SY, p.10

¹³ SY reads धान्यय for धन्वय

¹⁴ Correct reading may be अन्येद्युक्तम् । The usage अन्येद्युक्तं might be to avoid break in metre.

¹⁵ SY reads पाठेन्द्रयवभूनिम्बमुस्तपर्पटकामृताः ।

जयन्त्याममतीसारं सज्वरं समहौषधाः ॥ for पाठा ----- स्वर्गिभिरादरेण ॥

¹⁶ B & C read अम्बु

पेयं ज्वरात्तैरतिसारिभिश्च
यथामृतं स्वर्गिभिरादरेण ॥ १४ ॥

चन्दनोशीरादि^{१७}
चन्दनोशीरजलदलाजमुद्गकणायवैः ।
बलाजले पर्युषितैः कषायो रक्तपित्तहा ॥ १५ ॥

मुसलीखदिरादि^{१८}
मुसलीखदिरामलकत्रिकण्डजम्बूवरीक्वाथः ।
सास्थिस्रावं प्रदरं प्रमार्ष्टि मधुमान् प्रगे पीतः ॥ १६ ॥

बलाबृहत्यादि
बलाबृहत्यंशुमतीद्वयं वार्ता^{१९} श्रुतं जलम् ।
कृष्णापरागसम्मिश्रं क्षयकासहरं परम् ॥ १७ ॥

विदार्यादि^{२०}
विदारिपञ्चाङ्गुलवृश्चिकाळी-
वृश्चीवदेवाह्वयसूप्यपर्ण्यः ।

¹⁷ SY, p.39

¹⁸ SY, p.92

¹⁹ B & C read वाशा

²⁰ SY, p.48

कण्डूकरीजीवनह्रस्वसंज्ञे
द्वे पञ्चके गोपसुता त्रिपादी ॥
विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः ॥ १८ ॥

भाङ्गीकणादि^{२१}

भाङ्गीकणाकासहरीहरिद्रा-
वाशामृतानागरधान्यकानाम् ।
क्वाथो जयेच्छ्वासमतिप्रवृद्धं
क्षणेन तीक्ष्णोत्थपरागमिश्रः ॥ १९ ॥

दशमूलविश्वादि

दशमूलविश्वलशुननिष्क्वाथः क्षीरपरिशिष्टः ।
क्वाथो निहन्ति हिक्कां लज्जामिव वेगवान् रागः ॥ २० ॥

व्योषाग्न्यादि

व्योषाग्निचविकापथ्याभाङ्गीक्वाथः समाक्षिकः ।
स्वरसादाग्निसदनकासश्वासनिबर्हणः ॥ २१ ॥

²¹ SY, p.45

आम्रपल्लवादि

आम्रपल्लवतद्वृन्तविल्वलाजार्द्रकेक्षुभिः ।

क्वाथो मधुसमायुक्तः छर्द्यरोचकनाशनः ॥ २२ ॥

चविकादि

चविकापिप्पलीमूलमरिचौषधजीरकैः ।

सविल्वैः क्वथितं वारि भक्तद्वेषनिवारणम् ॥ २३ ॥

विल्वादि^{२२}

विल्वधान्यकबलामहौषधै-

ल्लाजमुद्गसहितैश्शृतं जलम् ।

छर्दिमाशु पिबतस्सशर्करं

हन्ति वातकफपित्तजामपि ॥ २४ ॥

विल्वमूलादि

विल्वमूलस्य निष्क्वाथः सलाजमधुशर्करः ।

रसेन मातुळुङ्गस्य युक्तश्छर्दिविनाशनः ॥ २५ ॥

²² SY, p.57

धान्याकादि

धान्याकशुण्ठीलघुपञ्चमूलं

बलां समुत्क्वाथ्य पिबेत् कषायम् ।

हृद्रोगमर्माभिहताङ्गभङ्ग-

वक्षोरुजः पित्तभवा^{२३} विजेतुम् ॥ २६ ॥

कुस्तुम्बरीनागरादि

कुस्तुम्बरीनागरपर्पटाम्बु

जम्बूप्रवाळाद्युषितं कषायम् ।

प्रातः पिबेत् पुष्परसं प्रगाढं

तृष्णां विजेतुं यदि चेत् प्रयत्नः ॥ २७ ॥

मृद्धीकादि^{२४}

मृद्धीकामधुकमधूकपिप्पलीभिः

खजूरैर्मलयजशारिबाब्दलाजैः^{२५} ।

सोशीरैश्शृतमथवा सुशीतमम्भ-

स्तृणमूर्च्छामद^{२६}मतिविभ्रमान्निरस्येत् ॥ २८ ॥

²³ A reads पित्तभुवा

²⁴ SY, p.62

²⁵ B & C read जलाब्दैः

²⁶ SY omits मद

दुस्पर्शकादि²⁷

दुस्पर्शकेन विल्वेन यवान्या नागरेण वा ।

एकैकेनापि संयुक्ता पाठा हन्त्यर्शासां रुजम्²⁸ ॥ २९ ॥

गन्धर्वहस्तादि²⁹

गन्धर्वहस्तचिरिविल्वहुताशविश्व³⁰ -

पथ्यापुनर्नवयवाषकभूमितालैः ।

क्वाथस्ससैन्धवगुळं पवनस्य शान्त्यै-

वह्नेर्बलाय रुचये मलशोधनाय ॥ ३० ॥

തീതുവാദി

തീതുവാ തമിഴാമ ചുക്ക തിമിതൈ³¹ രേഭിശ്ശൂതോ ദുഗ്ധയുക്
കാഥഃ ശുഷ്കഗുദാങ്ഗുരകേത വിരിയെത്തീർക്കം³² മലം വാ

ഹരേത്. 31.

നീർച്ചീരാദി

നീർച്ചീരാം പരിപാച്യ കാടിയിലഥോ തൈലാനലിപ്തേ ഗുദേ

വേതുന്നതു കൊണ്ടു മുക്കടി തുലോം നല്ലൊന്നു രക്താനിതേ. 32.

²⁷ SY, p.30

²⁸ B reads गणम्

²⁹ SY, p.64

³⁰ C reads शृण्ठी

³¹ B reads ചുക്കിതി

³² A reads വിരിയെരിക്കം

अभयादि

अभयात्रिवृत्कुलत्थै -

शशृतमुदकं पिप्पलीरजोयुक्तम् ।

चित्रातैलविमिश्रं

पीतमुदावर्त्तमस्यति त्रिदिनात् ॥ ३३ ॥

पाठानागरादि

पाठानागरदुस्पृग्विल्वातिविषाब्दसंशृतः क्वाथः ।

आमातिसारहरः सास्त्रं सकफं सशूलमपि ॥ ३४ ॥

दुरालभादि

दुरालभानागरविल्वपाठा-

वलाहकैः कल्पितमम्बु पीतम् ।

ज्वरातिसारं गुदरुक्प्रवाहौ

विजित्य पित्तग्रहणीं निहन्यात् ॥ ३५ ॥

शुद्धशुण्ठीकषायः

अरुचिमनलमान्द्यं पीनसश्वासकासान्
प्रदर^{३३}मुदररोगानाशु हन्यादशेषान् ॥
जनयति तनुकान्तिं चित्तनेत्रप्रसादम् ।
पलपरिमितनिस्त्वक्शुद्धशुण्ठीकषायः ॥ ३६ ॥

गोकण्टककषायः

आदौ सह तृणाल्येन पञ्चमूलेन साधितः ।
गोकण्टकस्य निष्क्वाथो मूत्रकृच्छ्रविनाशनः ॥ ३७ ॥

कूशमाण्डवल्यादि

कूशमाण्डवल्लीमत्स्याक्षौ वसुकञ्च शतावरीम् ।
अशुष्कं तालपत्रञ्च इक्षोः काण्डं कुलत्थकम् ॥
मुद्गञ्च सर्वमैकत्र समं कृत्वा ततः पचेत् ।
सितया सहितं पीत्वा मूत्रकृच्छ्रात् प्रमुच्यते ॥ ३८ ॥

³³ B & C read उदर

യൂധീമൂലാദി

യൂധീമൂലകുലതഥാभ्यां शृतः क्वाथो जयत्यलम् ।

शर्करां मूत्रकृच्छ्रं च सद्य एव न संशयः ॥ ३९ ॥

यष्ट्याह्वादि

यष्ट्याह्नैलोर्वारुबीजेषुकाण्डै-

शशीतः क्वाथो नाळिकेराम्बुजन्म ।

पैत॑ कृच्छ्रं दाह॑तृष्णोष्ण॑वातं^{3४}

रक्त॑स्रावं मूत्र॑सादं^{3५} हिन॑स्ति ॥ ४० ॥

പാച്ചോറ്റിചെത്തയാദി

പാച്ചോറ്റി ചെത്തി ചെറുപൂള³⁶ വരട്ടുമഞ്ഞൾ
രാമച്ചവുറ കതകനെല്ലിഫലം തമൈവ

നിർവേരിയുക്ഖാമിതമംഭസി തേൻ വിമിശ്രം

പ്രാതഃ കുടിക്കിലിതു മേഹഗണം വിനഷ്ടി. 41.

നിശാകതകാദി³⁷

നിശാ കതക നെല്ലിക്കാ വെട്ടി പാച്ചോറ്റി ഗോപികാ³⁸

ഏകനായകരാമച്ചമേദിഃ ക്വാഥഃ പ്രമേഹഹാ. 42.

³⁴ B reads वायुं

³⁵ B reads मूत्रकृच्छ्रं

³⁶ A reads ചെറുപോള

³⁷ SY, p.82 ; SY reads തെച്ചി for വെട്ടി ----- ഭദ്രികാ for ഗോപികാ

³⁸ B & C read ഭദ്രികാ

നിംബാദി³⁹

നിംബസ്യ തോലമൂതു ചുക്കു വരട്ടുമഞ്ഞൾ
വാശാഫലത്രയപടോലനിദിഗ്ദ്ധികാനാം
കാഥം സമാക്ഷികപൂരം⁴⁰ പുലരെ⁴¹ കുടിച്ചാൽ
ദേഹേ കരുത്ത കരു വേരരുമേഴു⁴² നാളിൽ.

എതച്ച നിംബാദി പയോദ്രുവൽകം
കൂട്ടീട്ടു പീതം കുശാന്തികാരി⁴³. 43.

നാല്പാമരാദി

നാല്പാമരഞ്ച ത്രിഫലാസമേതം
സഗുൽഗുലുക്കാഥ്യ പിഞ്ചേൽ കുരുണാം. 44.

वरणादि^{४४}

वरणसैर्यकयुग्मशतावरी-

दहनमोरटविल्वविषाणिकाः ।

द्विबृहती द्विकरञ्ज जया^{४५}द्वयं^{४६}

बहळपल्लवदर्भरुजाकराः ॥

³⁹ SY, p.111

⁴⁰ B reads സമാക്ഷികമിദം

⁴¹ B & C read പുലരിൽ

⁴² B reads ആറു

⁴³ SY reads ആറുനാളിൽ for ഏഴുനാളിൽ and omits എതച്ച ----- ശാന്തികാരി

⁴⁴ SY, p.112 and reads वरणादि

⁴⁵ B reads बला

⁴⁶ SY reads जयाभया

वरणादि कफं मेदो मन्दाग्नित्वं नियच्छति ।

आढ्यवातं शिरश्शूलं गुल्मं चान्त^{४७}स्सविद्रधिम् ॥ ४५ ॥

कृष्णानागरादि

कृष्णानागरसिद्धार्थहिङ्गुचूर्णसमायुतः ।

मोरटस्य च निष्क्वाथः सद्यो वृद्धिमपोहति ॥ ४६ ॥

इन्द्रवल्लीकषायः

इन्द्रवल्लीकषायश्च पातव्यस्तैलसंयुतः ।

आन्त्रवृद्धिविनाशाय तत् खलेनापि भोजयेत् ॥ ४७ ॥

एरण्डकोरण्डादि

नित्यमेरण्डकोरण्डनिर्गुण्डीभिश्शृतं जलम् ।

सैन्धवोरुवुतैलाढ्यं पेयं वृद्धिहरं परम् ॥ ४८ ॥

ഉള്ളി വെട്ടുകാരി⁴⁸

ഉള്ളി വെട്ടുകു ചുക്കഴിഞ്ഞവേ-

രാവണക്കു കണ⁴⁹ തോൽ⁵⁰ കഷായമായ്

സാവണക്കുരുവിനെണ്ണ സൈന്ധവം

നീർ കുടിക്കിൽ വൃഷണം ചുരുണ്ടു പോം. 49.

⁴⁷ B reads आन्त्र

⁴⁸ SY, p.90

⁴⁹ A & C read ആവണക്കിക്കണ

⁵⁰ SY reads ആവണക്കിനടെ വേർ for ആവണക്കു കണ തോൽ

गन्धर्वहस्तादि⁵¹

गन्धर्वहस्तकोरण्डमुस्तानागरसंयुतः ।

कषायः कोष्ठवातानुशूलादीन्नाशयेद्द्रुतम् ॥ ५० ॥

निर्गुण्डचेरण्डादि⁵²

निर्गुण्डचेरण्डकोरण्डगोक्षुरादि⁵³पुननवैः ।

पञ्चकोलाभयाशिग्रुकुलत्थै⁵⁴श्शृतं जलम् ।

सक्षारहिङ्गुलवणं सर्वशूलविनाशनम् ॥ ५१ ॥

മുളയിലാദി⁵⁵

മുളയില ചുക്കു കലരൈഃ കൊട്ടത്തേങ്ങാജമോജവൃശ്ചീവൈഃ
കൊടിയൊരുശുലവിനാശനമിന്തുപ്പും കായമിട്ടു പാക്യമിദം. 52.

वर्षाभूविल्वादि

वर्षाभूविल्वखल्वोरुवुसहचरशुण्ठयम्ब्व⁵⁶ग्निमन्थैः कषायः

पातव्यः सप्तसारो गुलकणपट्टुहिङ्ग्वाज्य⁵⁷मिश्रो यथावत् ।

⁵¹ B omits the combination गन्धर्वहस्तादि

⁵² SY, p.78

⁵³ C reads गोक्षुरादि

⁵⁴ SY and B read च

⁵⁵ SY, p. 75

⁵⁶ B omits अम्बु

⁵⁷ B reads गुललवणकणाहिङ्गु

विड्बन्धं वह्निमान्द्यं रुजमतिमहतीं वस्तिहृत् कुक्षिपार्श्व-
श्रोणीदेशेषु सद्यश्शमयति जठराष्ठीलगुल्मप्लिहां च ॥ ५३ ॥

അമൃതാദി

അമൃതമുകുഴഞ്ചായ് രേചകീ നാൽക്കുഴഞ്ചാ-
യവിലമിരുക്കുഴഞ്ചായ്ക്കൊണ്ടു പകാം⁵⁸ കഷായം
ഗുളലവണകണാഭിസ്തത് പിബേദാശുതീരും
പനിയൊടു മലസംഗം⁵⁹ വീക്കവും കാമിലാ ച. 54.

ह्रस्वपञ्चमूलादि

पाण्डुरोगी पिबेदादौ ह्रस्वाख्यं पञ्चमूलकम् ।
चन्दनामलकं पक्वं पुनर्नवयुतं जलम् ॥ ५५ ॥

तिन्त्रिणीकादि

तिन्त्रिणीकतरुपर्णशलाका-
लोहपत्रविजयापुनर्नവैः ।
इक्षुविल्वसहितैः शृतमम्बु
पाण्डुमाशु सगुळं विनिहन्ति ॥ ५६ ॥

⁵⁸ B reads വെക്കം

⁵⁹ B reads മലബന്ധം

पथ्यापुनर्नवादि⁶⁰

पथ्या पुनर्नवशिफाकणमूलवह्नि -

विश्वब्दजीरकसुरद्रुममागधीनाम् ।

क्वाथं पिबेच्छ्वयथुदण्डधरार्त्तजीवो-

प्युत्तिष्ठते शिवसमाश्रितबालतुल्यः ॥ ५७ ॥

ചുക്കുചുണ്ടാടി

ചുക്കുചുണ്ട കടലാടി സതൂവ

നാലുമായറുകഴഞ്ചിവ കൊണ്ടു്

അരധവിലാതമിഴാമ കഷായം

ഹന്തി ശോഫമപി⁶¹ സംഗമം വിശഃ. 58.

हरीतक्यादि

हरीतकीत्रिवृण्मूलकुलत्थैस्साधु साधितः ।

क्वाथस्तूरुबुकैलाढ्यं शोफानाहोदरापहः ॥ ५९ ॥

पटोलदाव्यादि⁶²

पटोलदावीपिचुमन्दतिक्ता-

त्रायन्तिकायष्टिमधु प्रसिद्धम्⁶³ ।

⁶⁰ SY, p.102 and reads निशाकण for शिफाकण ----- चित्राब्द for विश्वब्द

⁶¹ C reads അതി

⁶² SY, p.108

⁶³ SY reads यष्टिवृषाम्बुयुक्तम् for यष्टिमधु प्रसिद्धम्

जलं विसर्पं विनिहन्ति धात्री-

पटोलमुस्तैश्च शृताम्बु तद्वत् ॥ ६० ॥

दूर्वादि

दूर्वापटोलपारन्तीमूलतोयं विसर्पनुत् ।

दृश्यते त्रिफलाक्वाथो यथैव परिशीतकः^{६४} ॥ ६१ ॥

जीवन्त्यादि^{६५}

जीवन्तीहिरिबेरिकात्रिफलिकावाशामृताशारिवा-

शुण्ठीनिम्बपटोलचन्दनयवाषो^{६६}शीरमुस्तै^{६७} शशृतः ।

निष्क्वाथोऽष्टमशेषितो मधुगुळप्रक्षेपणात्संस्कृतः

पीतश्चेज्ज्वरितस्य तस्य पिटकोत्पत्तेः प्रसङ्गः कुतः ॥ ६२ ॥

अमृतादि

अमृतारजनीनिम्बयाषरोगघ्नतोयदैः ।

पथ्याधात्रीवृषैः क्वाथः शीतपित्तनिबर्हणः ॥ ६३ ॥

⁶⁴ B reads परिशीलतः

⁶⁵ SY, p.105

⁶⁶ C reads यवाषचन्दनपटोल

⁶⁷ SY reads यष्टीपयोदचन्दनपटोलोशीरनिम्बैः for निम्बपटोलचन्दनयवाषोशीरमुस्तैः

चन्दनपर्पटकादि^{६८}

चन्दनपर्पटकामृतवल्लीधान्यकसेव्यजला^{६९}म्बुद^{७०}सिद्धम् ।
पुष्करमुग्रविदाहविमिश्रं स्फोटमशेषमपोहति पीतम् ॥ ६४ ॥

पटोलमूलादि

पटोलमूलत्रिफलाविशालाः
पृथक् त्रिभागाः पचितत्रिशाणाः ।
स्युस्त्रात्रायमाणाकटुरोहिणी च
भागार्धिके नागरपादयुक्ते ॥
एतत्पलं जर्जरितं विपक्वं
जले पिबेत्कुष्ठविशोधनाय ॥ ६५ ॥

खदिरारिष्टादि^{७१}

खदिरारिष्टगुळूचीपटोलदार्वीदुरालभाक्वाथः ।
कुष्ठानां विनिहन्ता दैतेयानां नृसिंह इव ॥ ६६ ॥

⁶⁸ SY, p.110

⁶⁹ C reads बला

⁷⁰ SY reads सेव्यजलाम्बुदधान्यक for धान्यकसेव्यजलाम्बुद ----- सद्यः for पीतम्

⁷¹ SY, p.73

सहचरादि^{७२}

सहचरं सुरदारु सनागरं

क्वथितमम्भसि तैलविमिश्रितम् ।

पवनपीडितदेहगतिः पिबेत्

द्रुतविळम्बितगो भवतीच्छया ॥ ६७ ॥

बलाजीरकादि

^{७३}पायायनमितैः बलाजीरकनागरैः ।

क्वाथः पीतः प्रमथ्नाति समीरणबलं बलात् ॥ ६८ ॥

भद्रदावादि

भद्रदारुनतं कुष्ठं दशमूलं बलाद्वयम् ।

वायुं वीरतरादिञ्च विदार्यादिञ्च नाशयेत् ॥ ६९ ॥

चित्रकादि

चित्रकातिविषापाठाकटुकारग्वधक्षपाः ।

महाव्याधिप्रशमनो योगषडरणस्मृतः ॥ ७० ॥

⁷² SY, p.63

⁷³ B adds नयो before पायाय

रास्त्रैरण्डादि^{७४}

रास्त्रैरण्डबलासहचरवरीदुस्पर्शवाशामृता
देवाह्वातिविषाघनेक्षुरशटीविश्वैः कषायश्शृतः ।
सर्पिस्तैलविमिश्रितः प्रशमयेद्वायुं सशूलं तथा
जङ्घोरुत्रिकपार्श्वपृष्ठहनुगा^{७५} शोफं च वातास्त्रजम् ॥ ७१ ॥

पृश्निपर्णीबलादि

पृश्निपर्णीबलाविश्ववंशपत्रसुरद्रुमैः ।
सजीरकैः शृतं तोयं वातवैगुण्यनाशनम् ॥ ७२ ॥

पयस्यादि^{७६}

पयस्याशारिबापाठातोयतोयदनागरैः ।
शृतं शीते पिबेद्द्वारि गर्भिणीज्वरसूदनम् ॥ ७३ ॥

हरीतक्यादि

हरीतकी वचा शुण्ठी भार्ङ्गी च कटुरोहिणी ।
गुळ्णेन सह संयुक्तं^{७७} गर्भिणीश्वासकासजित् ॥ ७४ ॥

⁷⁴ SY, p.71

⁷⁵ B reads पृष्ठपार्श्वहनुगं

⁷⁶ SY, p.96

⁷⁷ B reads सम्मिश्रं

വില്വാദി

വില്വലാമജ്ജലാജാമ്ബു പിബേച്ഛർദ്ദിषു गर्भिणी ॥ ७५ ॥

आर्द्रकक्वाथः

आर्द्रकक्वाथसंयुक्तं क्षीरं गुळयुतं पिबेत् ।

पिप्पलीचूर्णसंयुक्तं गर्भिणीशोफनाशनम् ॥ ७६ ॥

बलानागरक्वाथः

बलानागरनिष्क्वाथस्सस्त्रेहः केवलोऽपि वा ।

गर्भिणीबालवृद्धानां सूतिकाया^{७८}श्च वातनुत् ॥ ७७ ॥

ത്രിഫലാകഷായം⁷⁹

ത്രിഫലായാഃ കഷായത്തെ⁸⁰ നെയ്യുമായ് പരകീടിനാൽ
അധികം നോവുകൂടാതെ പുത്രം സുഭൂതേ ക്ഷണാദധുഃ. 78.

दुरालभादि

दुरालभाविश्वतुल्यदशमूलशृतं जलम् ।

पीत्वा ज्वरातिसाराभ्यां मुच्यते सूतिका ध्रुवम् ॥ ७९ ॥

⁷⁸ A reads सूतिका

⁷⁹ SY p.95

⁸⁰ SY reads ത്രിഫലായഷ്ടികാകാഥം for ത്രിഫലായാഃ കഷായത്തെ

उशीरादि

उशीरजम्ब्वाम्रवटप्ररोहैः

क्वाथो रसो वा मधुसंप्रयुक्तम् ।

पित्तज्वरं छर्द्यतिसारतृष्णां

बालस्य मूर्छामपहन्ति सद्यः ॥ ८० ॥

विल्वमूलादि

विल्वमूलजले सिद्धं लाजमिश्रपयः शिशु ।

पिबेत् क्षौद्रेण संयुक्तं छर्द्यतीसारनाशनम् ॥ ८१ ॥

कृष्णादि

कृष्णाकशेरुखर्जूरविदार्यामलक^{८१} वरी ।

शर्करामधुसर्पिश्च सर्वोन्मादे पिबेदिदम् ॥ ८२ ॥

त्रिकटुत्रिफलादि

त्रिकटुत्रिफलादारुहिङ्गुसौवर्चलं वचा ।

कषायं क्षौद्रसंयुक्तमपस्मारविनाशनम् ॥ ८३ ॥

⁸¹ B & C read मधुकं

त्रिफलादि

त्रिफलामधुकक्वाथः पटोलादिकमेव वा ।

पिबेन्नेत्रविकाराणां सर्वेषां नाशनं निशि ॥ ८४ ॥

कटुत्रय्यादि

कटुत्रयीसमानांशा व्रणघ्नी पीनसापहा ।

कषायलेहचूणाद्यैस्सेविता निशि सादरम् ॥ ८५ ॥

मण्डूकपर्ण्यादि

मण्डूकपर्णीमरिचकुलत्थैस्साधु साधितः ।

कषायः पीनसार्तिघ्नः कोष्णाम्बु पिब^{८२}तान्नृणाम् ॥ ८६ ॥

कवोष्णं दशमूलाम्बु जीर्णां वा वारुणीं पिबेत् ।

जिघ्रेच्चोरकतक्कारिवचाजाज्युप^{८३}कुञ्चिकाः ॥ ८७ ॥

पटोलादि

पटोलशुण्ठीत्रिफलाविशाला-

त्रायन्तितिक्ताद्विनिशामृतानाम् ।

पीतः कषायो मधुमान्निहन्ति

मुखेस्थितां श्वास्य^{८४}गदानशेषान् ॥ ८८ ॥

⁸² A omits सादरं - - - पिब

⁸³ A reads अजाज्या च

सप्तच्छदादि

सप्तच्छदोशीरपटोलमुस्ता

हरीतकीतिक्तकरोहिणीभिः ।

यष्ट्याह्वराजद्रुमचन्दनैश्च

क्वाथं पिबेत् पाकहरं मुखस्य ॥ ८९ ॥

व्याघ्रीबलादि

व्याघ्रीबलामृताविल्वसुरसीदेवदारुभिः ।

कषायः क्षौद्रसंयुक्तो जिह्वारोगविनाशनः ॥ ९० ॥

कुलत्थादि

कुलत्थमुद्गनिर्गुण्डीशुण्ठीसैन्धवसंभवः ।

क्वाथः कणारजोयुक्तः सक्षौद्रः कण्ठ^{८५}रोगनुत् ॥ ९१ ॥

ഉഴുന്നുകോലാദി

ഉഴുന്നുകോൽ ചുക്ക കുറുന്തുവെട്ടിവേർ

കുറുത്ത⁸⁶ വായിപ്പയറോടു കുവളം

നിറുത്തുവെന്താറ്റിന നീരിൽ നൈവട

കുടിക്കു രാത്രൗ തലനോവൊഴിഞ്ഞുപോം. 92.

⁸⁴ C reads चाशु

⁸⁵ B reads कर्ण

⁸⁶ B & C read വറുത്ത

बलाहठादि

बलाहठादि क्वाथं तु शिरोरोगी पिबेन्निशि ॥ ९३ ॥

क्षीरीत्वगादि

पिबेद्वेषु क्षीरित्वक्रिफला गुग्गुलूदकम् ।

तिक्तकञ्च महातिक्तं तथा गुग्गुलुतिक्तकम् ।

तदुत्तवेष्वामयेष्वेव कषायार्थञ्च^{८७} शस्यते ॥ ९४ ॥

निशाग्निपाठादि

निशाग्निपाठानृपतीन्द्रवारुणी-

करञ्जनिम्बासनचित्रमूलकैः ।

शृतं जलं सैन्धवहिङ्गुसंयुतं

भगन्दरार्शांसि निहन्ति तत्क्षणात् ॥ ९५ ॥

पटोलशुण्ठ्यादि

पटोलशुण्ठीगिरिकर्णिकावचा-

कुलत्थदन्तीसुरदारुशिशुभिः ।

शृतं जलं सैन्धवहिङ्गु^{८८}संयुतं

निहन्ति सर्वाणि भगन्दराणि ॥ ९६ ॥

⁸⁷ B reads कषायोक्तञ्च

⁸⁸ A reads चूर्ण

हंसपाद्यादि

हंसपाद्यमृतानिम्बपिप्पलीवृषकैश्शृतम् ।

पाययेत् गलगण्डञ्च गण्डमालाञ्च नाशयेत् ॥ ९७ ॥

गोक्षुरकादि

पिबेद्वा दर्भं⁸⁹निर्यूहं सिद्धं गोक्षुरकेण वा ।

पयस्सशर्करं पेया⁹⁰द्योनिशूलनिपीडितः ॥ ९८ ॥

जीवन्त्यादि

जीवन्तीशिशुमधुकैः कषायस्सितया युतः ।

क्वाथोऽयं वृषतादायि रसायनमनुत्तमम्⁹¹ ॥ ९९ ॥

ചുക്കുചെറുപുളാദി

ചുക്കും നൽ ചെറുപുള ചെത്തിമുതൽ വേർ⁹² ദേവീ കുറുന്തോട്ടിയും

വർഷാഭു പുനരാവണക്കു ലഘുവാമപ്പഞ്ചമൂലം തഥാ

ക്ഷിപ്താ വാരണി ലാജധാന്യ കിഴിയും കെട്ടീട്ടു വെന്തിട്ടുളാ-

മക്കഞ്ഞിത്തളിയേ കടിക്കില⁹³ഖിലാ ധാവന്തി രോഗാ ഭയാൽ. 100.

ഒന്നുമിരണ്ടും മൂന്നും പട്ടിണിപറ്റും ജരേഷു പെരികൊല്ലാ

പിത്താനിലകഫവികൃതിഷു പെരുംവഹിശു ലഘുവം ച ഭവേത്⁹⁴. 101.

⁸⁹ A reads गर्भि

⁹⁰ A reads पीतं

⁹¹ C adds कषायः as an end to the kaṣāya combinations.

⁹² B omits വേർ

⁹³ A adds അധികം

⁹⁴ B & C read ഭജേത്

അന്നാൾ കഴിഞ്ഞാൽ ചെറുപഞ്ചമുലം
സിദ്ധേന തോയേന കുടിക്ക കഞ്ഞി;
അന്നീരിലെപ്പിന്നേയുമർലപകാം
തരിപ്പണം വാ മലരോടു കൂടേ⁹⁵. 102.

ആൽമൊട്ടാദി⁹⁶

ആൽമൊട്ടും ചെറുപുളവേരുമുടനേ ദേവ്യാസ്തഥാ മൂലവും
പാലും വീഴ്ത്തിയരച്ചുകൊണ്ടെതിരവേ കോരിക്കുടിക്കും നൂണാം
ഓടിപ്പോമഥ പകജൂർത്തിയതിലും പിത്തപ്രധാനം നൂണാം;
ധീമാനാർത്തിഷു ദോഷജാസു വിഹിതം കുര്യാത് സമാലോച്യ തത്.103.

ആവിത്തോലാദി⁹⁷

ആവിത്തോൽ മലർ ചുക്കു വിഷ്ണുദയിതാ മൂക്കാ കൊടിത്തുവ തൻ
വേരും ചാരണയും കരിന്ദുമിവയൊട്ടൊപ്പിച്ചുകൊണ്ടങ്ങനെ
നാലൊന്നായ കഷായനീരിലളവേ മോർകഞ്ഞി മൂന്നാൾ കുടി-
ച്ചീടുന്നോർക്കു പനിപ്പതില്ല കനമായുണ്ടാകുമഗേർബലം. 104.

പട്ടിണിപറ്റും മൂന്നാതരിപ്പണം വാ പിബേദമാസ്രുജി
ശീതദ്രവ്യവിപകൈസ്തോയൈഃ പാനഞ്ച നന്നു കഞ്ഞീനാം. 105.

मुद्रादि

मुद्रामलकशुण्ठीनां निष्ववाथे सरळां⁹⁸ पिबेत् ।
प्रतिश्यायेषु सर्वेषु रक्तजेषु विशेषतः ॥ १०६ ॥

⁹⁵ C reads മലരപാത്തം
⁹⁶ SY, p.6
⁹⁷ SY, p.7
⁹⁸ B reads तरलां

ചെറുപഞ്ചമൂലം

സലിലേ ചെറുപഞ്ചമൂലസിദ്ധേ

സുശൃതേ വാ ദശഭിസ്തഥൈവ മൂലൈഃ

അജദുഗ്ദ്ധകൃതാം കടിക്ക കണ്ഠീം

ക്ഷയവാനാശു ശമം പ്രയാതി ശോഷഃ. 107.

ह्रस्वपञ्चमूलम्

ह्रस्वेन पञ्चमूलेन सिद्धां पेयां सुसंस्कृताम् ।

फलाम्ळां प्रपिबेत्कासश्वासहिध्मतृषापहाम्⁹⁹ ॥

प्रायाज¹⁰⁰पेयां सुजरां सशुण्ठीधान्यपिप्पलीम् ।

ससैन्धवां तथाम्ळार्थीं तां पिबेत् सह डाडिमाम् ॥

सृष्टविड्बहुपित्तो वा सशुण्ठीं माक्षिकां हिमाम् ।

वस्तिपार्श्वशिरश्ശൂलीव्याघ्रीगोक्षुरसाधिताम् ॥ १०८ ॥

पृश्निपर्णीबलादि

पृश्निपर्णीबलाविल्वनागरोत्पलधान्यकैः ।

सिद्धां ज्वरातिसार्याम्ळां पेयां दीपनपाचनी ॥ १०९ ॥

ह्रस्वेन पञ्चमूलेन कफार्तो यवसाधिताम् ॥ ११० ॥

⁹⁹ B reads रुजापहं

¹⁰⁰ B reads प्रग्लज

पिप्पल्यादि

विबद्ध^{१०१}वर्चास्सयवां पिप्पल्यामलकैः कृताम् ।

यवागूं सर्पिषा भृष्टां^{१०२} मलदोषानुलोमनीम् ॥ १११ ॥

चविकादि

चविकापिप्पलीमूलद्राक्षामलकनागरैः ।

कोष्ठे विबद्धे सरुजे पिबेत्तु परिकर्त्तिकी^{१०३} ॥ ११२ ॥

कोलादि

कोलवृक्षाम्ळकलशीधावनीश्रीफलैः कृता ।

अस्वेदनिद्रातृष्णार्त्तस्सितामलकनागरैः ॥

मद्योद्भवे मद्यनित्ये पित्तस्थानगते कफे ।

ग्रीष्मे तयोर्वर्द्धितयो^{१०४}स्तृट्^{१०५}छर्द्दीदाहपीडिते ।

ऊर्ध्वं प्रवृद्धे रक्ते च पेयान्नेच्छन्ति तेषु च ॥ ११३ ॥

¹⁰¹ B reads पिबेत्स

¹⁰² B reads भृष्ट्वा

¹⁰³ B reads परिकर्त्तिनी

¹⁰⁴ A reads वांसित एतयोर्वा

¹⁰⁵ B omits तृट्

नागरादि

नागरेण बलाविल्वमूलाभ्यां साधिते जले ।

सिद्धां पिबेल्लाजपेयां दाहतृष्णाप्रपीडितः ॥ ११४ ॥

पुनर्नवादि

पुनर्नवबलैरण्ड^{१०६}शुण्ठीगोक्षुरसाधिता ।

अजाक्षीरान्विता पेया भक्तरोधं नियच्छति ॥ ११५ ॥

अरळुदहनादि

अरळुदहनपथ्यासैन्धवारुष्कराणाम् ।

हरियवमुसलिभ्यां नक्तमालाद्वयेन ॥

हरति मथितसिद्धा सूरणाढ्याखिलेऽपि

गुदजजठरजन्तून् गुल्मशूलप्लिहादीन् ॥ ११६ ॥

पयस्यादि

पयस्यर्धोदके क्वाथे हीबेरोत्पलनागरैः ।

पेया रक्तातिसारघ्नी पृश्निपर्णीरसान्विता ॥ ११७ ॥

¹⁰⁶ B reads पुनर्नवैरण्ड

चाङ्गेर्यादि

चाङ्गेरीरसतुल्येन मथितेन प्रसाधिता ।

पेया रक्तातिसारघ्नी किञ्चिद्दीप्यकसंयुता ॥ ११८ ॥

अभयादि

अभयापिप्पलीमूलविल्वैर्वातानुलोमनी ।

पेया पुनर्विशेषेण सा^{१०७}तिसारे विधीयते ॥ ११९ ॥

दशमूलादि

दशमूलेन शुण्ठ्या च पेया स्यात् ग्रहणी गदे ॥ १२० ॥

ह्रस्वपञ्चमूलम्

ह्रस्वेन पञ्चमूलेन द्विगुणीकृत्य गोक्षुरम् ।

पेया सतृणमूला वा पेया स्यात्मूत्रकृच्छिणी ॥ १२१ ॥

हरीतक्यादि

हरीतकीगृञ्जन^{१०८}काननाम्ना-

कुबेरनेत्रक्वथिते कषाये ।

¹⁰⁷ B reads सः

¹⁰⁸ A reads निर्जन

पेया सुसिद्धादधिमस्तु काञ्चिकै-
 स्तक्रेण¹⁰⁹ वा वृद्धिबलं निहन्यात् ॥ १२२ ॥

പനവീരലാഭി ഭസ്മക്കഞ്ഞി ¹¹⁰
 പനവീരൽ കടലാടി ചുള്ളി രണ്ടോ
 ഭസിതസമേന ജലേന പാലിനാലും
 പെരികിയതു¹¹¹ നിഹന്തി കഞ്ഞി ശോഫം
 ഹരിഹരയോരിവ കന്മഷം¹¹² പ്രസാദഃ. 123.

ആവിത്തോലാഭി ഭസ്മക്കഞ്ഞി ¹¹³
 ആവിത്തോൽ കടലാടി ദന്തിതപനം ചിത്രോ വയൽചുള്ളിയും
 ശമ്യുകഞ്ഞാലി കള്ളിവേർ പനവീരൽ സ്നഹ്യഗ്രവും രണ്ടയും
 ഏതത് ഭസ്മജലേ യവാഗുവഹിതാ പാലോടു മോരോടു താൻ
 കൂടീട്ടാശു നിഹന്തി ശോഫമഖിലം ഗുന്മോദരാദീനപി. 124.

വിസർപ്പേ ക്ഷീരിവൃക്ഷത്തോൽ സിദ്ധാ പേയാ പയോയുതാ.
 കഷ്ഠപ്രമേഹയോഃ പേയാ ഖദിരേണ കൃതാ ഹിതാ. 125.

വിദ്യാൽ വേരാഭി ¹¹⁴
 വിദ്യാൽവേർകണമൂലശിഗ്രുതുളസീബ്രഹ്മദ്രുമാർക്കാസ്സമാഃ
 തത്തുല്യം ചെറുകൈതവേരപി യുതൈസ്സിദ്ധൈർജലേ¹¹⁵ സാധിതാ

¹⁰⁹ B reads काञ्चित्കैश्च
¹¹⁰ SY, p.102
¹¹¹ B reads തടികിയതു
¹¹² Local Malayalam expression of कल्मषम्
¹¹³ SY, p.103
¹¹⁴ SY, p.36
¹¹⁵ B reads ച തൈർസ്സിദ്ധജലേ

തേങ്ങാപ്പാലപി കാടിയും സമഥിതം¹¹⁶ സിദ്ധാർത്ഥഹിംഗാദിഭിഃ
സിദ്ധാ കണ്ണിരിയം¹¹⁷ ജയേത് കൃമിഗണാൻ തന്മൂലരോഗാനപി. 126.

दशमूलादि

अवश्यपेया चेद्वाते¹¹⁸ दशमूलबलादिनाम् ।

पेया न तूर्ध्वजत्रूथ¹¹⁹ विकारेषु विधीयते ॥ १२७ ॥

ഗർഭം മുറ്റിന കാലത്തെ വീക്കത്തെപ്പോക്കുവാനിഹ
ദശമൂലകഷായത്തിൽ വെച്ചു കഞ്ഞുമൂതോപമം. 128.

कषायखण्डं समाप्तम्¹²⁰ ॥

¹¹⁶ B reads മഥിതവും

¹¹⁷ A reads അയം

¹¹⁸ A reads चेत्

¹¹⁹ A reads नत्रध्वजश्रुत्वा

¹²⁰ B ends with इति कषायखण्डः

C ends with कषायखण्डः

२. खळखण्डम्

കടുകൻ കരന്തകാളാദി

കടുകൻ¹ കരന്തകാളീ തമിഴാമ മാതുളുംഗകേസരവും
മുക്കടി മാങ്ങാനാറിയുമിഞ്ചിയുമിന്തുപ്പുമരുചിഹരം. 1.

പനിക്കുകൊള്ളാമിതു പാരിലെങ്ങും

പരന്ന രോഗങ്ങളിലത്യദാരം;

ഓരോന്നുകൊണ്ടേ മതി രണ്ടു മൂന്നാ-

ലഞ്ചു കൂടീട്ടുമിദം പ്രയോജ്യം. 2.

मुस्तादि

शुद्धया मुस्तया सम्यग्पप्पटेनामलेन च ।

सहदेवीरसे सिद्धः खळस्सर्वज्वरापहः ॥ ३ ॥

बलादि

बलापामार्गपत्रेण यः खळः सोऽस्रपित्तजित् ॥ ४ ॥

മുക്കാൽക്കാണം മൂന്നുചുക്കുപ്പു²ദീപ്യം

മുക്കാൽ കാണം ശാണമേതത് പ്രമാണം.

മുക്കാൽപീരം മോരിൽ വെന്തീഷദുഷ്ണം

മുക്കാൽ പീരം മോചയേച്ഛ്ഛേഷ്മരോഗാത്. 5.

¹ B & C read കടുകൻ

² B omits ഉപ്പ്

भृङ्गराजखळः

भृङ्गराजस्य कल्केन खळं तक्रेण साधितम् ।

भृष्टं तैलेन विधिवत्पिबेत्स्वैर³मनुत्तमम् ॥ ६ ॥

पटोलादि

पटोलवृषकासघ्नभृङ्गव्याघ्रीदलैः खळः ।

पीत्वा⁴ऽजमोजलवणैः कासश्वासनिबर्हणः⁵ ॥ ७ ॥

അടക്കാവാണിയനാദി

അടക്കാവാണിയൻവേരും തുമ്പയും പുളിയാറലും
പാടക്കിഴങ്ങും വിരകിൻവേരമക്കുഞ്ഞിരിക്കയും
കൊടിത്തുമ്പയുമായിട്ട് മൂലരോഗേഷു മുക്കടി. 8.

सिन्धुचाङ्गैर्यादि

खळश्च सिन्धुचाङ्गैरीहंसपादीकणोषणैः ।

कल्कं वरालवणदीप्यकविल्वशुण्ठी-

चूतास्थिमोचरसघातकिजीरकाणाम् ।

तक्रेण सैन्धवसनाथमपाकरोति

सर्वातिसारमपि दुश्चर⁶माशु पीतम् ॥ ९ ॥

³ B reads स्वर ; C reads स्वैर्य

⁴ B reads विश्वा

⁵ B & C read क्षयापहः

⁶ B & C read दुस्तर

चिञ्चाबीजत्वचादि

चिञ्चाबीजत्वचं विश्वं दीप्यकं सैन्धवद्वयम् ।

पिबेदम्ळेन तक्रेण सोऽतिसारं विनाशयेत् ॥ १० ॥

पुनर्नवादि

निष्कं पौनर्नवं पत्रं तस्यार्धः स्यात् सनाधिका ।

सिन्धूत्थपथ्यालशुनं शुण्ठीहरितमञ्जरी ॥

मरिचांश्च पृथक्पादं कर्षमैकन्तु मस्तुनः ।

पिष्ट्वा प्राग्भक्तमश्रीयादिच्छन् वहेर्बलं महत् ॥ ११ ॥

लवणादि

अतिसारे खळः पेयो लवणाम्नास्थिसंभवः ॥ १२ ॥

पिप्पल्यादि

पिप्पलीपिप्पलीमूलं चित्रको हस्तिपिप्पली ।

एष दधि च कर्तव्यः खळो दीपनरोपणः^७ ॥ १३ ॥

अभयादि

अभयापिप्पलीमूलविल्वैर्वातानुलोमनः ॥ १४ ॥

⁷ B & C read रोचनः

दीप्यकादि

दीप्यकातिविषाम्भोदघातकीडाडिमौषधात् ।

कल्कं पीत्वाऽम्ळतक्रेण सोऽतिसारं विनाशयेत् ॥ १५ ॥

मत्स्याक्षिखळः

मत्स्याक्षिसाधितः पेयः खळः स्यात् मूत्रकृच्छिभिः ॥ १६ ॥

നീർവേര്യാദി

നീർവേരി⁸ വേർമേൽതൊലി കൊണ്ടുള്ള മുക്കടി മേഹിനാം. 17.

അത്തിമേലിത്തിൾ കൊണ്ടുള്ള വളവും നന്നു നിർണ്ണയം. 18.

നെല്ലിക്കാ മഞ്ഞളും കൂട്ടീട്ടുള്ള മുക്കടിയും തഥാ. 19.

പാരന്തീഖളം

പാരന്തിവേർമേൽതൊലി കൊണ്ടുള്ള മുക്കടി വിദ്രധൗ. 20.

इन्द्रवल्यादि⁹

इन्द्रवल्लीकषायश्च पाकव्यस्तैलसंयुतम् ।

आन्नवृद्धिविनाशाय तत् खळेनापि भोजयेत् ॥ २१ ॥

⁸ C reads നീർവൈരി

⁹ B omits the combination इन्द्रवल्यादि

കുബേരാക്ഷീഖൽ:

एका एव कुबेराक्षी सर्ववातनिबर्हणी ।

किं पुनर्मरिचोपेता तक्रसैन्धवसंयुता ॥ २२ ॥

കൽജ്ഞാദി

कलज्जाङ्कुरकं पिष्ट्वा विश्वसैन्धवदीप्यकैः ।

तक्रे पिबेत्तु वृद्ध्यात्तो नास्मात् परतरा क्रिया ॥ २३ ॥

മോരടവളം

മോരടത്തിൻ വടക്കേ വേർ മോരിൽ മുക്കടിയായ് പിബേത്. 24.

ആവിൽകഴഞ്ചയാദി

ആവിൽകഴഞ്ചിവിരകമാവണക്കുമുഴിഞ്ഞയും

ഇഞ്ച തുമ്പ ഇവ നല്ല തുടരീമൂലചർമ ച.¹⁰

ഒക്കെ കുട്ടീട്ടു തക്രത്തിൽ പിബേത്തന്നാസ്തി കാമില.¹¹ 25.

പുരാണകിട്ടാദി¹²

പുരാണകിട്ടം തമിഴാമ മുത്തിളും

കരിന്തകാളീ തിലമഗ്നിഭൃംഗിയും

ഇലന്തപത്രം തിലദീപ്യസൈന്ധവം

തഥൈവ ചുക്കെന്നിവ കുട്ടിയാദരാത്

അരച്ചു മോരിൽ പുലരെ¹³ കുടിച്ചാ-

ലിളച്ചു പോം കാമില പാണ്ഡുരോഗവും. 26.

¹⁰ B reads ഇവറ്റിന്റെ കരണം വൃദ്ധി മുക്കടി for ഇവ നല്ല തുടരീമൂലചർമ ച

¹¹ C reads ഇവറ്റിന്റെ കരണം വൃദ്ധി മുക്കടി for ഇവ കാമില

¹² C omits the combination പുരാണകിട്ടാദി

¹³ C reads പുലരിൽ

കഴഞ്ചയാദി

കഴഞ്ചിങ്ങരകൊണ്ടുള്ളതാന്ത്രശുലക്ക ശോഭനം
കാട്ടുതിപ്പലിയും ഇവറ്റിന്റെ കുരുനും വൃദ്ധി മുക്കടി¹⁴. 27.

विश्वाभयादि¹⁵

विश्वाभयादारुपुनर्नवानि

तक्रेण पिष्ट्वा क्वथितः खळोऽयम् ।

निहन्ति सर्वाङ्गजमप्यशेषं

शोफं प्रवृद्धं बलवच्च पाण्डुम् ॥ २८ ॥

निन्दिशखळः

वननिन्दिशമൂലന്തു തക്രെ പിഷ്ട്വാ പിബേത് പ്രഗെ ॥

श्वेतपारन्तिका तद्वत् कामिलागदशान्तये ॥ २९ ॥

കയ്യോന്യാദി

കയ്യോന്നി¹⁶ നല്ല മുളകുഗ്നിപുരാണകിട്ടം
എല്ലാം ക്രമാച്ചരണഹീനതയാ വിചൂർണ്യ
നല്ലോര മോരിലജമോജകനാഗരാഭ്യം
മൂന്നാൾ കുടിക്കിൽ മുരടറുപയാതി പാണ്ഡു. 30.

¹⁴ B reads നല്ല തുടരീമുലചർമ്മവും for ഇവറ്റിന്റെ കുരുനും വൃദ്ധി മുക്കടി and adds ഒക്കെ കുട്ടീട്ടു തക്രത്തിൽ പിബേത്തന്നാസ്തി കാമില after മുക്കടി;

C reads നല്ല തുടരീമുലചർമ്മ ച ഒക്കെ കുട്ടീട്ടു തക്രത്തിൽ പിബേത്തന്നാസ്തി കാമില

¹⁵ C adds the combination പുരാണകിട്ടാദി before the combination विश्वाभयादि

¹⁶ C adds കാട്ടുകോവൽ after കയ്യോന്നി

व्योषादि

व्योषदेवद्रुविजयावृश्चिवैश्च खळो हितः ।

खळः सुरद्रुकल्केन तक्रे शोफहरः परम् ॥ ३१ ॥

ചെത്തിപ്പുഖളം

വിസർപ്പാദികളായുള്ള രക്തദോഷ¹⁷ാമയങ്ങളിൽ

ചുവന്ന ചെത്തിപ്പുതന്നെ മോരിൽ മുക്കുടിയായ് പിബേത്. 32.

തുമ്പാദി

തുമ്പക്കുടമരച്ചിട്ട് കായവും കുമിവൈരിയും

കുട്ടിക്കുടിക്ക തക്രത്തിൽ ഉതിരും¹⁸ കുമിസഞ്ചയം. 33.

हपुषादि

कल्कं हपुषजं हिङ्गुसैन्धवं मरिचानि च ।

तक्रेणालोड्य पक्वोऽयं खळो वातविकारजित् ॥ ३४ ॥

കൊടിയവണക്കാദി

കൊടിയവണക്കുടതന്റേവേർ ചുക്കുജീരകമെന്നിവ

കുട്ടീട്ടു മോരിൽ സേവിച്ചാൽ വായുവാതങ്ങൾ പോയ്ക്കൂടും. 35.

ഇത്തിഞാഴലാദി

ഇത്തിഞാഴൽവടാശ്വത്ഥപത്രാണി തൈരിൽ പിബേത്

ഗർഭാതിസാരഗർഭിണ്യാം ശമയേന്മധുനാ സഹ. 36.

¹⁷ A reads തോയ for ദോഷ

¹⁸ C reads തീരം for ഉതിരും

त्रिफलाखळः

ऊर्ध्वजत्रुविकारेषु त्रिफलासंभवः खळः ।

निशि पीतो नृणां पथ्यो ब्रणानामपि सर्वदा ॥ ३७ ॥

ചെറുചീരഖളം

ചെറുചീരയുടേ വേരതന്നെ മോരിൽ പച്ചിച്ചുടൻ

അകത്തു ചെല്ലുകിൽ പോമേ പുറത്തു വിഷമെന്നത്. 38.

ഈ വണ്ണമുചിതദ്രവ്യമോരോന്നേ കൊണ്ടു മുക്കടി

അതതാമയഭേദങ്ങൾ കണ്ടിട്ടുണ്ടാക്കണം ഭിഷക്. 39.

खळखण्डं समाप्तम्¹⁹ ॥

¹⁹ A ends with खळखण्डम्

B ends with इति खळखण्डः ;

C ends with खळः

३. तैलखण्डम्

सहदेव्यादि

सहदेवीरसे तैलं पचेत् पञ्चगुणे भिषक् ।

षडङ्गकल्कं सक्षीरमभ्यङ्गाज्ज्वरनाशनम् ॥ १ ॥

अश्वत्थादि

अश्वत्थसप्तच्छदशक्रवल्ली-

कारस्करैश्चापि पलाशपत्रैः ।

स्वेदोपयोज्यैः स्वरसे सहाया-

स्तैलं पचेत् सिद्धमिदं^१ ज्वरघ्नम् ॥ २ ॥

कटुरोहिण्यादि

चूर्णेन कटुरोहिण्याः पत्रैर्वा छिन्नरोगजैः ।

स्वरसे सहदेव्या वा सिद्धं तैलं ज्वरप्रणुत् ॥ ३ ॥

फेनोशीरादि

फेनोशीरनिशाब्दकुष्ठमधुकैर्माञ्जिष्ठविश्वाम्बुभि-

र्मुस्तालोहितयष्टिसर्जकटुकासिन्धूत्थलाक्षायुतैः ।

¹ A reads पीडमिदं

सश्रीकण्ठनतैश्शृतं तिलरुहं तक्रे पचेत् षड्गुणे
तत्सद्यो हरति ज्वरान् ज्वरकृताञ्छीतादि दाहादिकान् ॥ ४ ॥

रास्नादि

रास्नानागरकुष्ठचन्दननिशायष्ट्याह्वकृष्णाबला-
लाक्षासैन्धवशारिबातगररुग्देवद्रुरोहीतकैः ।
सोशीराम्बुधिफेनलोहितजलैस्तैलं पचेत् षड्गुणे
तक्रे तच्छमयेज्ज्वरेषु सकलं शीतादिदाहादिकम् ॥ ५ ॥

अङ्गारतैलम्^२

मूर्वालाक्षाहरिद्रे द्वे मञ्जिष्ठासेन्द्रवारुणी ।
बृहतीसैन्धवं कुष्ठं रास्ना मांसी शतावरी ॥
सारनाळाढकं तत्र^३ तैलप्रस्थं विपाचयेत् ।
तैलमङ्गारकं नाम सर्वज्वरविमोक्षणम् ॥ ६ ॥

मोदकादि

मोदकत्वक्कषायेण बहुकृत्वः प्रसाधितम् ।
तैलं पानेन नारीणामस्थ्यसृक्स्त्रावणापहम् ॥ ७ ॥

^२ SY, p.288

^३ SY reads आरनाळाढकेनैव for सारनाळाढकं तत्र ----- विनाशनम् for विमोक्षणम्

പാച്ചോറ്റിവെട്ട്യാദി

പാച്ചോറ്റിവെട്ടിത്തളിരും കൊഴുപ്പു
ദൂർവാം ച കുത്തീട്ടു പിഴിഞ്ഞ നീരിൽ
പാലും കദളിയാഃ പഴവും കലർന്ന
പകാം ഹി പിത്താസ്രജി പഥ്യമെണ്ണ. 8.

तेकराजादिः

तेकराजरसविंशतिभागे

पक्वतैलमभया प्रतिवापम् ।

श्वासकासमपहन्ति⁴ नराणां

मेघवृन्दमिव मारुतवेगः ॥ ९ ॥

അഷ്ടപത്രം

കയ്യോന്നി കുവളം വ്യാഘ്രീ കഞ്ഞിക്കൂർക്കിൽ പടോലവും
മുക്കാപ്പീരും ച വാശാ ച പൊന്നാവീരം തമൈവ ച
ഏഷാം പത്രരസേ ക്ഷുണ്ഡാത് പ്രസ്ഥം പ്രസ്ഥം പൃഥക് പൃഥക്
തൈലപ്രസ്ഥം ച ദത്യാസ്മിൻ കൽകീകൃത്യ ഹരീതകീം
പചേത് പ്രാപ്തേ ചിക്കണേ തു പരിസ്രാവ്യ ഭിഷക്തമഃ
സുപാത്രേ സ്ഥാപയേത്തൈലം ദിനാദൗ പായയേദന.
തക്രമുഷ്ണമിദം തൈലമഷ്ടപത്രമിതീരിതം
കാസശ്വാസാംശ്ച ഹന്ത്യാശു തമകം തു വിശേഷതഃ. 10.

⁴ SY, p. 304

⁵ B reads श्वासमाशु विनिहन्ति for श्वासकासमपहन्ति;

SY reads अपि हन्ति for अपहन्ति

अष्टपत्रम्

विल्वकारस्करदलं भ्रमरंशक्रवल्लरी ।
सामृतं नागवलयग्रं पटोलामलकं तथा ॥
आसुत्य द्विगुणक्षीरं तैलप्रस्थं विपाचयेत् ।
अष्टपत्रमिदं तैलं शिरोरोगविनाशनम् ॥ ११ ॥

साधारणतैलम्

दूर्वा^६विल्वामृताभृङ्गलोध्रपत्रेन्द्रवल्लिजः
स्वरसस्सम्यगालोडय^७ तिलजेन भिषग्वरः ।
तत्र ह्रीबेरलामज्जयष्टीचन्दनकुष्ठकं
कल्कितं निक्षिपेत् भूयः पचेत् साधारणं हि तत् ॥ १२ ॥

भृङ्गामलकादि

भृङ्गामलक^८रसप्रस्थे तैलप्रस्थं पलञ्च मधुकस्य
क्षीराढके विपक्वं वलाकामपि कोकिलां कुरुते ।
अन्धमनन्धं कुरुते बधिरमबधिरं तथैव
चलदन्तमुपचितपीनोरस्को भवति नरो^९ मासमात्रेण ॥ १३ ॥

^६ B reads मूर्वा

^७ B & C read आयोज्य

^८ B reads भृङ्गामलक ; C reads भृङ्गराज

^९ B & C read युवा

नीलीभृङ्गादि^{१०}

नीलीभृङ्गरज^{११}शशतक्रतुलताधात्रीफलानां रसे

क्षीरैराजकनाळिकेरमाहिषीधेनूद्रवैस्साधितम् ।

तैलं तत्पयसैव पिष्टलुळितैर्यष्ट्याहगुञ्जाञ्जनैः

केशान् सञ्जनयेत्तलेऽपि करयोरास्तामकेशं शिरः ॥ १४ ॥

धात्रीवन्दाकादि

धात्रीवन्दाकभृङ्गीत्रिफलरसयुतं लोहचूर्णेन युक्तं

गुञ्जायाश्चापि^{१२}मूलं समधरणघृतं क्षीरपिष्टं हि सर्वम् ।

तैलेऽस्मिन् पच्यमाने जप^{१३}कुसुमजलं प्रक्षिपेद्रागहेतो-

रेकस्माद्रोमकूपादळिकुलसदृशं जायते रोमराजिः ॥ १५ ॥

अमृतादि^{१४}

अमृताक्वाथ^{१५}संसिद्धं तैलं चन्दनपूर्वकैः ।

शारिबोशीरकुष्ठाब्दधात्रीसोत्पलतस्करैः ॥

कल्कीकृतैर्निहन्त्याशु वातरक्तं शिरोगतम् ।

¹⁰ SY, p.311

¹¹ SY reads भृङ्गलता for भृङ्गरज

¹² A reads अभि

¹³ जप is for the sake of metre.

¹⁴ SY, p.289

¹⁵ C reads कषाय

रक्तपित्तं^{१६} पित्तगुल्मं दाहं पित्तभवं ज्वरम् ॥
शर्कराञ्च प्रमेहञ्च योनिशूलमसृग्दरम् ।
पित्तरक्तभवान् रोगानाशु हन्यात्सुपूजितम् ॥ १६ ॥

चन्दनादि^{१७}

चन्दनोदीच्यमधुकघात्रीयष्ट्याहशारिवाः ।
सबला सलिलद्रोणे पृथक् दशपलोन्मिताः ॥
पत्तवा^{१८} कषाये सक्षीरे क्षिपेत् ब्राह्मीवरीरसम् ।
कुर्याच्च^{१९} नाळिकेराम्बु तैलमानं^{२०} पृथक् पृथक् ॥
प्रपौण्डरीकमञ्जिष्ठाघातकीपद्मकेसरम् ।
कुमुदोत्पलशालूकमृणाळविसपद्मकम् ॥
अनन्ताकुशकाशेक्षुक्षीरशृङ्ग^{२१} त्वगुत्पलम् ।
गणञ्च जीवनीयाख्यं क्वाथद्रव्यं च पेषयेत् ॥
प्रस्थं च दत्त्वा तैलस्य शनैर्मृद्वग्निना पचेत् ।
एतत्तैलं प्रशमयेद्दाहज्वरमदभ्रमान् ॥

¹⁶ SY reads रक्तपित्तकृतान् and omits पित्तगुल्मं ----- पित्तरक्तभवान्

¹⁷ SY, p.302

¹⁸ A reads पक्वे

¹⁹ SY reads कुमारी for कुर्याच्च ----- क्षीरिशृङ्ग सवल्कलम् for क्षीरशृङ्ग त्वगुत्पलम् ----- क्वाथे
द्रव्याणि for क्वाथः द्रव्यं and omits ज्वरमद ----- पिपासान्तर्दाह

²⁰ B reads प्रस्थं प्रस्थं

²¹ B reads क्षीरीशृङ्ग;

तृष्णादाहपिपासान्तर्दाहमूर्च्छाशिरोग्रहान् ।
कामिलामाढ्यरोगञ्च रक्तपित्तञ्च नाशयेत् ॥
प्रदरं चित्तविभ्रंशं विसर्पं चित्तवैकृतम् ।
अभ्यङ्गपाननस्याद्यैर्हन्ति वज्रमिवासुरान् ॥ १७ ॥

तुङ्गद्रुमादि^{२२}

तुङ्गद्रुमस्य तरुणस्य जले सुगन्धा^{२३}-
लामज्जयष्टिमधुकोत्पलचन्दनानाम् ।
कल्केन दुग्धसहितेन विपक्व^{२४}मेत-
त्तैलं शिरोनयनतर्पणमर्पणेन ॥ १८ ॥

बलाधात्र्यादि^{२५}

एको भागो बलाधात्र्योर्गुलूच्यास्तु तदर्धकम् ।
उशीरस्य तदर्धं स्यात् तदर्धं हिरिबेरकम् ॥
तदर्धं चन्दनं यष्टी प्रसूनं बकुळस्य च ।
द्रोणेऽपां विपचेत् सम्यक् चतुर्भागावशेषिते ॥
अत्र कल्कं प्रदातव्यं मधुकं चन्दनद्वयम् ।

²² SY, p.304

²³ A reads सुगन्धौ

²⁴ A reads विपाक

²⁵ SY, p.319

कुष्ठमुत्पलमब्दञ्च शारिबा च त्रिजातकम् ॥
 जातीफलं च तक्कोलं कर्पूरञ्च शतावरी ।
 जीवकर्षभकौ मेदा मृद्धीका कुङ्कुमं तथा ॥
 लामज्जकं च शालूकं चोरकद्वयपुष्करम् ।
 नागपुष्पं नखं स्पृक्का मञ्जिष्ठाकटुरोहिणी ॥
 अञ्जनं सरळं दारु चम्पकं मृगनाभिकम् ।
 मधूकपुष्पं स्योनाकं त्रिफलामांसी^{२६}फलिनी^{२७} ॥
 मिसिमुस्तागरु तथा^{२८} तगरं^{२९} पद्मकेसरम् ।
 कषायस्य समं क्षीरं रसमामलकात्तथा ॥
 दत्त्वा तद्वच्छतावर्यास्तैलप्रस्थं विपाचयेत् ।
 एतत्तैलं निहन्त्याशु पानाभ्यञ्जननावनैः ॥
 अङ्गदाहं शिरोदाहं नेत्रदाहं च मेहिनाम्^{३०} ।
 क्षतक्षयहरं वृष्यं रक्तमांसबलप्रदम् ।
 ऊर्ध्वजत्रुगतान् रोगान् विशेषेण विनाशयेत् ॥ १९ ॥

²⁶ SY omits मांसी after त्रिफला but adds after तथा and reads सममामलकं रसम् for रसमामलकात्तथा

²⁷ A adds युक् . Here metre is disturbed.

²⁸ B & C add मांसी

²⁹ B & C read सरळं

³⁰ SY adds शिरोनेत्रगतान् रोगानन्यान् पित्तानिलोद्भवान् ।

अङ्गदाहे शिरोदाहे नेत्रदाहे च शस्यते ॥ for अङ्गदाहं शिरोदाहं नेत्रदाहं च मेहिनाम् ।

मञ्जिष्ठादि^{३१}

मञ्जिष्ठाञ्जनशारिबाब्दकटुकातक्कोलजातीफलं
श्रीकण्ठत्रिफलाजटातगररुग्यष्टीचतुर्जातकैः ।
सोशीरागरुचोरयुग्ममृगनाभीन्दूत्पलाम्भोविसै-
स्तैलं नेत्रशिरोर्त्तिहारि पयसा^{३२} सिद्धं कुमारीरसे ॥ २० ॥

धान्वन्तरम्^{३३}

बलामूलकषायस्य भागाः षट् पयसस्तथा ।
यवकोलकुलत्थानां दशमूलस्य चैकतः ॥
निष्क्वाथभागो भागश्च तैलस्य च चतुर्दश ।
द्विमेदादारुमञ्जिष्ठाकाकोळीद्वयचन्दनैः ॥
शारिबाकुष्ठतगरजीवकर्षभसैन्धवैः ।
कालानुसारीशैलेयवचाऽगरुपुननवैः ॥
अश्वगन्धावरीक्षीरशुक्लायष्टीवरारसैः ।
शताह्वासूप्यपर्णैलात्वक्पत्रैः सूक्ष्मकल्कितैः ॥
पक्वं मृद्वग्निना तैलं सर्ववातविकारजित् ।
सूतिकाबालमर्मास्थिहतक्षीणेषु पूजितम् ॥

³¹ SY, p.322

³² C adds स before पयसा; SY reads सपयः

³³ SY, p.307

ज्वरगुल्मग्रहोन्मादमूत्राघातान्त्रवृद्धिजित् ।
धन्वन्तरेरभिमतं योनिरोगक्षयापहम् ॥ २१ ॥

लाक्षादि

लाक्षारसं समादाय तैलप्रस्थं चतुर्गुणम् ।
मस्तुनश्चाढकं दद्यात् द्रव्यैरैभिश्च कल्कितैः ॥
मधुकेन हरिद्राभ्यां मुस्तया सह दूर्वया^{३४} ।
रास्रया कटुरोहिण्या चन्दनेनाश्वगन्धया ॥
शताह्वया च कुष्ठेन हरेण्वा देवदारुणा ।
मञ्जिष्ठापद्मकोशीरबलामांसिभिरेव च ॥
एतत्सिद्धमयो पूतं स्थापयेत् भाजने शुभे ।
जीर्णज्वरविभीतानां^{३५} क्षीणानां शोषिणां तथा ॥
विषमज्वरमेहाश्च^{३६} श्वासकासार्दिताश्च ये ।
गर्भिणीनाञ्च नारीणां बालानां शुष्यतामपि ।
तैलं लाक्षादिकं नाम ग्रहसर्वज्वरापहम् ॥ २२ ॥

³⁴ B & C read मूर्वया

³⁵ B & C read परीतानां

³⁶ B & C read मेहार्श

अश्वगन्धादि

अश्वगन्धाबलालाक्षा प्रस्थं प्रस्थं पृथक् पृथक् ।
जलद्रोणे विपक्तव्यं चतुर्भागावशेषिते ॥
तैलं त्रिमानिकं दद्याद्दधिमस्तु चतुर्गुणम् ।
अश्वगन्धाबलारास्त्राकौन्तीकुष्ठाब्दचन्दनम् ॥
निशां तिक्तां शताह्वां च लाक्षादूर्वासमूलकाम् ।
सुरदारुसमञ्जिष्ठामधुकोशीरशारिबाः ॥
समभागानि सर्वाणि कल्कीकृत्य विपाचयेत् ।
सर्वज्वरहरं पथ्यं शोषिणां परिवृंहणम् ॥
कासश्वासहरं चैव सर्वधातुविवर्धनम् ।
एतदभ्यञ्जनं श्रेष्ठं क्षयव्याधिहरं परम् ॥ २३ ॥

लाक्षादि^{३७}

लाक्षारससमं तैलं तैलान्मस्तु चतुर्गुणम् ।
अश्वगन्धानिशादारुकौन्तीकुष्ठाब्दचन्दनैः ॥
समूर्वारोहिणीरास्त्राशताह्वामधुकैस्समैः ।
सिद्धं लाक्षादिकं नाम तैलमभ्यञ्जनादिभिः^{३८} ॥

³⁷ SY, p.331

³⁸ SY reads आदिना for आदिभिः ----- पाप्मजित् for वातनुत्

सर्वज्वरक्षयोन्मादश्वासापस्मारवातनुत् ।
यक्षराक्षसभूतघ्नं गर्भिणीनां च शस्यते ॥ २४ ॥

धात्र्यादि

धात्र्यश्वगन्धात्रिफला^{३९}शिरीषेशीरशारिबाः ।
एषां^{४०} क्वाथे पचेत्तैलं क्षीरं लाक्षारसान्वितम् ॥
पिष्टैर्यष्टिर्निशाभीरुमूर्वामुस्तासुरद्रुमैः ।
पिप्पलीन्द्रयवानन्ताविषातिकाजडामयैः ॥
मृणाळविसशालूकं मांसीचन्दनपद्मकैः ।
सचतुर्जातकैः सिद्धं तदभ्यङ्गादिभिर्जयेत् ॥
जीर्णज्वरं ससदनपार्श्वपृष्ठशिरोरुजः ।
विसर्पकासविस्फोटं रक्तपित्तमसृग्दरम् ॥
कासश्वासप्रतीश्यायान् गर्भिणीसूतिकागदान् ।
कामिलां पाण्डुरोगञ्च मांसरक्तक्षयं तथा ॥
वर्णहानिञ्च रौक्षञ्च काश्यं चागस्य नाशयेत् ।
एकादश च^{४१} षट् चैव शोषिणां य उपद्रवाः ।
प्रहृळादनं प्रशमयेत् मेघोऽग्निमिव वृष्टिमान् ॥ २५ ॥

^{३९} B & C read त्रिबला

^{४०} B & C read तेषां

^{४१} B reads एकादशैव

निशोशीरादि^{४२}

निशोशीरबलाक्वाथे तैलमेलादि कल्कवत्^{४३} ।

सिद्धमभ्यङ्गयोगेन पिटकामेहसूदनम् ॥ २६ ॥

प्रभञ्जनविमर्दनम्^{४४}

बलाशतावरीशिग्रुवरणार्ककरञ्जकाः ।

एरण्डश्चैव^{४५} कोरण्डो वाजिगन्धा प्रसारणी ॥

पञ्चमूलं वरिष्ठं च तैस्समैः क्वथिते जले ।

पादावशेषिते दद्यात् तैलस्यार्धाढकं भिषक् ॥

क्षीरं तद्विगुणं दद्यात् तत्समे दधिकाञ्चिके ।

तगरामरकाष्ठैलाशुण्ठीसर्षपचोरकाः ॥

शताह्वाकुष्ठसिन्धूत्थरास्त्राकालानुसारिकाः ।

वचा सचित्रकं मांसी सरळं कटुरोहिणी ॥

प्रत्येकं कार्षिकान् भागान् प्रतीवापाय पण्डितः ।

तत्सम्भारेण मृद्वग्निसिद्धं तिलजमादरात् ॥

पानाभ्यञ्जननस्येषु वस्तिकर्माणि योजयेत् ।

अशीति वातजान् रोगानन्यान् वातसमुत्थितान् ॥

⁴² SY, p.311

⁴³ SY reads कल्कितम्

⁴⁴ SY, p.315

⁴⁵ SY reads एरण्डञ्चापि for एरण्डश्चैव ----- विधेयं वस्तिकर्माणि for वस्तिकर्माणि योजयेत् -----

हन्यादाशु सुदारुणान् for अन्यान् वातसमुत्थितान्

वातगुल्मादितं वृद्धिमान्त्रजं वातविद्रधिम् ।
मूढगर्भं तथा शूलान् विविधांश्च विनाशयेत् ॥
एतत्तैलं महा^{४६}वीर्यमात्रेयप्रमुखैः पुरा ।
निर्मितं नामतश्चापि प्रभञ्जनविमर्दनम् ॥ २७ ॥

लशुनादि

लशुनस्य तुला क्वाथे चित्रातैलाढकं पचेत् ।
त्रिकटुत्रिफलादन्तीहिङ्गुसैन्धवचित्रकैः^{४७} ॥
सौवर्चलविळङ्गैर्भाकणादीप्यकसंयुतैः ।
पालिकैश्श्लक्ष्णापिष्टैश्च त्रिवृता षट् पलेन च ॥
तन्निहन्ति च गुल्मानि जठराणि विशेषतः ।
वातरोगाप्लिहाष्ठीलवृद्धिशूलाग्निमार्दवान्^{४८} ॥ २८ ॥

कुटजतैलम्

कुटजत्वक्कषायेण तत्कल्केन प्रसाधितम् ।
तैलन्तु पुष्कराक्षीणां कुचकुम्भव्रणापहम् ॥ २९ ॥

⁴⁶ B reads महत्

⁴⁷ A omits त्रिकटु - - - चित्रकैः

⁴⁸ A reads शूलानि मार्दवः

वाताशनितैलम्

शतावर्याः पलशतं जलद्रोणे विपाचयेत् ।
पादावशिष्टं विस्त्राव्यं पुनरग्नावधिश्रयेत् ॥
औषधानि च पेष्पाणि तैलं स्थाळ्यां समावपेत् ।
शतपुष्पा देवदारु मांसी शैलेयकं वचा ॥
चन्दनं तगरं कुष्ठमेलाञ्चांशुमतीं तथा ।
विळङ्गतण्डुलं द्राक्षा जीवकर्षभकावुभौ ॥
बलामूलं वरणकं करञ्जद्वयमेव च ।
एतेषां कार्षिकान् भागान् सर्वेषां पृथगाहरेत् ॥
क्षीरं चतुर्गुणं दत्वा तैलप्रस्थं विपाचयेत् ।
अस्य तैलस्य पक्वस्य शृणु वीर्यमतः परम् ॥
श्वासकासाभिभूतस्य प्रदातव्यं सुखावहम् ।
पिबेत् काल्यमभुत्तवैव निशिभुत्तवा^{४९}चयः पिबेत् ॥
बधिरः पङ्गुको यश्च मूको वा जलकस्तथा ।
जराजर्जरको यश्च यश्च सीदति मैथुने ॥
यस्य शुष्यन्ति गात्राणि यश्च भग्नास्थिसन्धिकः ।
आन्त्रवृद्धिं वातवृद्धिं प्रमेहं शर्करां तथा ॥
विस्फोटकं विसर्पं च प्लिहां चैव विनाशयेत् ।

⁴⁹ A reads निभुत्तवा for निशिभुत्तवा

इत्येते व्याधयः प्रोक्तास्सर्वे ते वातसंज्ञिताः ।
एष वाताशनिस्तैलं न क्वचित् प्रतिहन्यते ॥ ३० ॥

गन्धर्वतैलम्

शतमेरण्डमूलस्य शुण्ठ्याः पञ्चयवाढकम् ।
जलद्रोणे पचेद्यावत् चतुर्भागावशेषिते ॥
तस्मिन् कषाये पूते च पयसा द्विगुणेन च ।
प्रस्थमेरण्डतैलस्य तन्मूलाच्च चतुष्पलम् ॥
द्विपलं^{५०} शृङ्गिवेरस्य गर्भन्दत्वा शनैः पचेत् ।
तत्पिबेन्नियतः^{५१} शुद्धो नरः क्षीरान्नभोजनः ।
आन्नवृद्धिं निहन्त्याशु तैलं गन्धर्वसंज्ञितम् ॥ ३१ ॥

हिङ्गुसैन्धवादि

हिङ्गुत्रिगुणं सैन्धवमस्मात्त्रिगुणन्तु तैलमेरण्डम् ।
तत्त्रिगुणं लशुन^{५२}रसं गुल्मोदरवद्धर्मशूलघ्नम्^{५३} ॥ ३२ ॥

⁵⁰ B reads त्रिपलं

⁵¹ A reads निहतः

⁵² B & C read रसोन

⁵³ B & C read वृद्धिशूलहरम्

ആറുകാലാദി⁵⁴

ആറുകാലുമ്മുതും കൊഴുപ്പയും
വാസവാഖ്യലതയും⁵⁵ പിഴിഞ്ഞതിൽ
വേകുമെണ്ണ കദളിക്കിഴങ്ങുമായി
നാശയെദവിലകാമിലാഗദാൻ⁵⁶. 33.

പുനർനവാദി

पुनर्नवरसे तैलं मुस्ताकल्कं विपाचितम् ।
तक्रयुक्तमथाभ्यङ्गात् पाण्डुशोफविनाशनम् ॥ ३४ ॥

പാർവള്ളിപാവട്ടാദി

പാർവള്ളിപാവട്ടപിഴിഞ്ഞുകൂട്ടി
കുമുള്ളുമഞ്ഞൾക്കടു കൽക്കമാക്കി
ഈയെണ്ണ വെന്തിട്ടയി തേച്ചുവെച്ചാൽ⁵⁷
വീക്കങ്ങൾ പോകും⁵⁸ വഴിവുല്ക്കരം പോൽ. 35.

दशमूलादि

दशमूलकषायेण पिष्टेन सुरदारुणा ।
तैलं प्रसिद्धं श्वयथौ पानाभ्यङ्गे प्रशस्यते ॥ ३६ ॥

⁵⁴ SY, p.294

⁵⁵ SY reads ദുർവ ശക്രലതയും for വാസവാഖ്യലതയും ----- ദോഷകാമിലാ for കാമിലാഗദാൻ

⁵⁶ B reads മേഹകാമിലാ ; C omits ഗദാൻ

⁵⁷ B reads കൊണ്ടാൽ

⁵⁸ B & C read വീക്കങ്ങളോടും

दूर्वागुळूच्यादि

दूर्वागुळूचीतुळसीकुमारी-

नीलीविषघ्नीमुनिवृक्षभृङ्ग्याः ।

रसेषु तेषां विपचेत्तु तैलं

समानदुग्धं सघृतं सुपिष्टैः ॥

सशारिबाचन्दनदारुचोरा-

नताश्वगन्धात्रिफलात्रिजातकैः ।

उशीरपाठामृगनाभिमुस्तकैः

सकारवीकुङ्कुमवालको^{५९}त्पलैः ॥

सव्योषकुष्ठैः समृणाळमूर्वै-

न्निहन्ति विसर्पमसूरिकादीन् ।

अशेषलूताविषदोषपामा-

कण्डूतिविस्फोटविदाहकक्ष्यान् ॥ ३७ ॥

पञ्चवल्कादि^{६०}

पञ्चवल्कनिशागोपीकषाये तिलजं पचेत् ।

रम्भोदकन्दमधुकत्वक्सेव्यामयचन्दनैः ।

हितं तत् पैत्तिके^{६१} कुष्ठे विसर्पे कळेदवत्यपि ॥ ३८ ॥

⁵⁹ A reads बालक

⁶⁰ SY, p.312

⁶¹ SY reads रक्तपित्तोत्तरे for हितं तत् पैत्तिके

നാൽപ്പാമരാദി⁶²

നാൽപ്പാമരം ത്രിഫലചന്ദനസേവ്യകുഷ്ഠം
ചൊവ്വള്ളി ചോരമകിലെന്നിവ കൽക്കമാക്കി
പൈമഞ്ഞൾ പർപ്പടരസേ പരിപകമെണ്ണ
തേക്കിൽകെട്ടും ചൊരിച്ചിരങ്ങുവിസർപകുഷ്ഠം. 39.

കാരസ്കരാദി

കാരസ്കരസ്യ പഞ്ചാംഗം മഞ്ഞളും മുളകും തഥാ
കൽക്കമായ് മോരിൽ വേമെണ്ണ കുഷ്ഠകണ്ഡൂതിനാശനം. 40.

മഞ്ഞളാദി

മഞ്ഞളും മുളകും നല്ല പകലോൻ വേരമെന്നിവ
തൃല്യമായ്ക്കൊണ്ടു വെന്തുണ്ടാമെണ്ണ⁶³ പാമാഹരം പരം⁶⁴. 41.

തുङ്ഗമൂമാദി

തുङ्गमस्य परिपक्वफलं वितोयं
कृत्वा तिलार्कपयसो द्विपिचुं पिचुं च ।
प्रक्षिप्य पूर्वमपरेग्नि सुपेष्य तैलं
भानोर्गृहीतमपहन्ति समस्तपाम्नः ॥ ४२ ॥

കാഞ്ഞിരാദി

കാഞ്ഞിരക്കുരുവും കുന്നിക്കുരുവും കൊണ്ടു യുക്തിതഃ
മാഹിഷം പാലുമാജം വാ വെണ്ണ⁶⁵ യോടു സമം പൃഥക്
സമ്യക് പകമിദം തൈലം കപാലേ ചാർശസാം ഹിതം. 43.

⁶² SY, p.310
⁶³ C reads വെന്തുളളാരെണ്ണ
⁶⁴ B reads പാമാഹാനികരം
⁶⁵ B & C read എണ്ണ

अङ्गोलादि^{६६}

अङ्गोलबीजमरिचकुष्ठैः कल्कीकृतैर्भिषक्^{६७} ।

पचेत् बकुळपत्रस्य जम्बीरस्य रसाढके ॥

तैलप्रस्थं शिरोभ्यङ्गात् शिरःकुष्ठविनाशनम् ।

गुर्वासं^{६८} केशकण्डूं च शिरोरोगाश्च नाशयेत् ।

केशानां वर्धनं नित्यं अङ्गदौर्गन्ध्यनाशनम्^{६९} ॥ ४४ ॥

नीलीपर्पटादि

नीलीपर्पटभृङ्गशक्रलतिकादूर्वात्रियक्षत्वचो

धात्रिं च प्रतिपीड्य तद्रसवरायुक्ततिलोत्थं पचेत् ।

जत्रुद्धोत्थविकारकुष्ठविकृतीनन्यान् विसर्पादिकान्

हन्यात्तैलमिदं शिशोस्त्वचिगतान् पामादिकान् नाशयेत् ॥ ४५ ॥

कच्चूरादि^{७०}

कच्चूरहेमरजतारिधनेन्द्रवल्ली-

सैरीयकारलतिकाबलभद्रभृङ्ग्याः^{७१} ।

⁶⁶ SY, p.288

⁶⁷ B reads पृथक्

⁶⁸ B & C read कुमांसं

⁶⁹ SY omits गुर्वासं ----- नाशनम्

⁷⁰ SY, p.297

इक्ष्वाकुमूलरजनीहरिपर्णिकास्तुक्-
 घर्माशुरोगरिपुरक्षतिकापमार्गैः ॥
 कीटारिकेतकिसुरस्यशुगग्निजिह्वा-
 द्रोणावितानकरसे च सुसिद्धतैलम् ।
 कल्कैश्च तैर्गदफलत्रय^{७२}कालयाब्दा
 मञ्जिष्ठयान्वितकषायगणैस्सुपिष्टैः ॥
 अर्कार्कवल्गदपञ्चमहीरुहाणा-
 मक्षाभयामलकवर्णवतीयुगानाम् ।
 क्वाथे पचेत् पुनरपि^{७३}प्रसमीक्ष्य शास्त्रं
 पक्वेऽवतार्य शशिजे सकले च कुष्ठे ॥
 अभ्यञ्जनादपि विशेषत एव जीर्णान्
 कुष्ठानपि^{७४} व्रणगणानपि साधयेत् ॥ ४६ ॥

⁷¹ A reads शङ्ग्याः for भृङ्ग्याः; SY reads भृङ्गी for भृङ्ग्याः ----- कूल for मूल -----
 पिधानरससिद्धविशुद्धतैलम् for वितानकरसे च सुसिद्धतैलम्; omits कल्कैश्च ----- सुपिष्टैः ; reads
 पद्म for पञ्च ----- अक्षामया for अक्षाभया ----- गदफलत्रयकालयाब्द ।

मञ्जिष्ठयान्वितकषायगणैश्च पिष्टैः ॥

पक्वं विगल्य शशिजे सकले च कुष्ठे ।

ह्यभ्यञ्ज्यतां सति विशेषत एव भिन्ने ॥ for पुनरपि ----- साधयेत् ॥

⁷² C omits फलत्रय

⁷³ C reads अथ

⁷⁴ B & C read अथ

कीचकादि

कीचकानां फलैः पिष्टैः कटुतैलं विपाचितम् ।

सगोमूत्रं तदभ्यङ्गात् कपालव्याधिनाशनम् ॥ ४७ ॥

नीलीमार्कवादि

नीलीमार्कवजीमूततिन्त्रिणीकार्कसम्भवे ।

स्वरसे चाढके तस्मिन् तैलप्रस्थं विपाचयेत् ॥

एलावाकुचिकाकुष्ठलवङ्गं पत्रमेव च ।

कर्षं कर्षं प्रदातव्यं श्लक्ष्णं दृषदि पेषयेत् ॥

दद्रूकिटिपकुष्ठानि मण्डलानि विचर्चिकाः ।

हरेदालेपमात्रेण कुष्ठान्यष्टादशैव तु ॥ ४८ ॥

शाकसारतैलम्

शाकसारसमुद्भूतं तैलं कृमिहरं परम् ।

हिङ्गुसिद्धं तथा तैलं कृमिशत्रुशृतञ्च यत् ॥ ४९ ॥

क्षीरबला^{७५}

बलामूलात् पञ्चपलं क्षीरपिष्टं च योजयेत् ।

क्षीरे चतुर्गुणे तैलप्रस्थं मृद्वग्निना पचेत् ॥

⁷⁵ SY, p.341

पाने वस्तौ तथाभ्यङ्गे नस्यकर्मणि शस्यते ।
एतत् क्षीरबलातैलं वाताशीतिविनाशनम् ॥ ५० ॥

क्षीरबला

बलाकषायकल्काभ्यां^{७६} तैलं क्षीरसमं पचेत् ।
सहस्रशतपाकन्तद्वातासृग्वातरोगनुत् ॥
रसायनं मुख्यतमं^{७७} मिन्द्रियाणां प्रसादनम् ।
जीवनं बृंहणं कण्ठ्यं बहुपाकप्रकारकम् ॥ ५१ ॥

बलादि

बलामूलामृता^{७८} क्वाथभागाषट् पयसस्तथा ।
तैलप्रस्थं बलामूलकल्कसिद्धं समीरनुत् ॥ ५२ ॥

केतक्यादि^{७९}

केतकिमूलबलातिबलानां
यद्वहलेन रसेन विपक्वम् ।

⁷⁶ B reads बलाकल्ककषायाभ्यां

⁷⁷ A reads मुख्यमत

⁷⁸ B & C read शत

⁷⁹ SY, p.300

तैलमनल्पतुषोदकयुक्तं

मारुतमस्थिगतं विनिहन्ति ॥ ५३ ॥

देवदारुबलादि^{८०}

देवदारुबलारास्त्रामांसीसर्षपनागरैः^{८१} ।

बलाकषाये संसिद्धं तैलं सर्वाङ्गवातजित् ॥ ५४ ॥

बलाकोरण्डकम्

बलाकोरण्डमूलाभ्यां तुलार्ध^{८२} च पृथक् पृथक् ।

चतुर्द्रोणे जले पक्त्वा^{८३} चतुर्भागावशेषिते ॥

तत्कषायं परिस्राव्य क्षीरद्रोणसमायुतम् ।

तत्र तैलाढकं दद्याद् भेषजानि प्रदापयेत् ॥

लवङ्गजातीतक्कोलमेलाचोरकमेव च ।

शारिबामगरु^{८४} मांसी शतपुष्पाश्वगन्धकौ ॥

जीवकर्षभकौ मेदे^{८५} मधुकं देवदारु च ।

⁸⁰ SY, p.307

⁸¹ C adds चोरकैः before नागरैः

⁸² A & B reads तैलार्धं

⁸³ B & C omit पक्त्वा

⁸⁴ B reads तगरं

⁸⁵ A reads मेदा

सैन्धवं चित्रकं चैव दीप्यकं चैव पिप्पली ॥
मुद्गपर्णी माषपर्णी महौषधहरेणुकम् ।
एतत्सर्वं समालोडय पलार्धञ्च पृथक् पृथक् ॥
एतत्सिद्धं तथा तैलं पानाभ्यञ्जनवस्तिषु ।
एतदभ्यञ्जनं श्रेष्ठं नस्यं वा शर्करायुतम् ॥
कलायखञ्जे शुद्धाख्य वातायामान् विनाशयेत् ।
मन्यास्तम्भं हनुस्तम्भं ग्रीवास्तम्भं तथैव च ।
बलाकोरण्डकं नाम सर्ववातहरं परम् ॥ ५५ ॥

बलागुळूच्यादि

बलागुळूच्योर्विपचेत् कषाये
चतुर्गुणे चन्दनसेव्यकुष्ठैः ।
तैलं प्रसिद्धं जलवाहयुक्तं
प्रभञ्जनार्त्तिष्वखिलासु धीमान् ॥ ५६ ॥

पञ्चाकतैलम्

मूलैस्सपुष्पैः फलपत्रसारै-
श्वार्कस्य निष्पीडय रसाढकं वा ।
शुष्कस्य वातस्य तुषोदकेन
सिद्धस्य हार्यं क्वथिताढकं वा ॥

भूपीलुकावह्निपुनर्नवानां
 तुरङ्गगन्धार्त्तगळस्य मूलम् ।
 निर्गुण्डिकायाश्च तथैव शिग्रो-
 मूलानि विद्वान्^{६६} पृथगाददीत ॥
 एला लवङ्गं तगरं सकुष्ठं
 ससैन्धवं सर्षपचोरकञ्च ।
 चतुर्दशैतानि च कार्षिकाणि^{६७}
 क्षीरेण पिष्ट्वा जपयोर्द्धकंसे ॥
 प्रस्थं तु तैलस्य पचेत तत्र
 पञ्चाकतैलं प्रवदन्ति तद्धि ।
 श्रोणीगतान् सन्धिगतांश्च वातान्
 निहन्ति वातास्रगदाद्दितञ्च ॥
 अभ्यञ्जनैस्तु^{६८} त्रिभिरेव सद्यो
 निहन्ति वातांश्चिरजानशीतिम् ॥ ५७ ॥

⁸⁶ A reads विश्वान्

⁸⁷ A reads चतुर्गुणानि

⁸⁸ B reads अभ्यञ्जनेन

सुह्यकतैलम्

सुह्यकस्वरसे सिद्धं तैलं^{८९} तन्मूलकल्कवत् ।

सर्ववातन्निहन्त्याशु सुप्तवातं विशेषतः ॥ ५८ ॥

सुह्यर्कादि

सुह्यकसोमतक्कारीनिर्गुण्डी^{९०}तलपोटजे ।

रसे समूत्रे विश्वाग्नितीक्ष्णगन्धापुननवैः ॥

सुरदारुवचारास्त्रासैन्धवागरुदीप्यकैः ।

सिद्धं तैलं हितं वाते विशेषात् क्रोष्ठुशीर्षके ॥ ५९ ॥

चिञ्चाप्रसारिण्यादि

चिञ्चाप्रसारिणीशिशुदिनकृत्स्वरसे भिषक् ।

सदुग्धं विपचेत्तैलं वातघ्नं सर्पिषान्वितम् ॥ ६० ॥

पञ्चाकतैलम्

क्षीरेण पुष्पफलपल्लवमूलसारै-

श्चाकैस्त्वगेलनतसर्षपचोरकैश्च ।

कुष्ठेन चापि सरलेन विपक्वमेतत्

पञ्चाकतैलमनिलं विनिहन्ति सद्यः ॥ ६१ ॥

^{८९} B & C read तैलं सिद्धं

^{९०} B & C omit निर्गुण्डी

चिञ्चादि^{११}

चिञ्चायाः पत्र^{१२}पाक्येन शिग्रुसर्जाञ्जकैः पचेत् ।
पञ्चभिर्लवणैर्दध्ना तैलं सर्वाङ्गवातजित् ॥ ६२ ॥

प्रसारिणीतैलम्

समूलपत्रामुत्पाट्य जातसारां प्रसारिणीम् ।
कुट्टयित्वा पलशतं कटाहे समधिश्रयेत् ॥
वारिद्रोणसमायुक्तं चतुर्भागावशेषितम् ।
कषायसममात्रन्तु तैलमत्र प्रदापयेत् ॥
दध्नश्चैवाढकं दद्यात् द्विगुणञ्चाम्लकाञ्चिकम् ।
औषधानि च पेष्ण्याणि तत्रे मान्या वपेत् पुनः ॥
शुण्ठीपलानि पञ्चैव रास्नायाश्च पलद्वयम् ।
यवक्षारपले द्वे च सैन्धवस्य पलद्वयम् ॥
प्रसारिणी पले द्वे च द्वे पले मधुकस्य च ।
द्वे पिप्पलीमूलपले चित्रकस्य पलद्वयम् ।
अभ्यङ्गादिषु योक्तव्यं तैलं सर्वानिलापहम् ॥ ६३ ॥

^{११} SY, p.303

^{१२} B omits पत्र; SY reads पाक्ये तु for पाक्येन ----- दध्ना for युक्तं ----- वातनुत् for वातजित्

प्रसारिणीतैलम्^{९३}

प्रसारिणीतुलाक्वाथे तैलप्रस्थं पयस्समम् ।

द्विमेदामिसिमञ्जिष्ठाकुष्ठरास्नाकुचन्दनैः ॥

जीवकर्षभकाकोळीयुगळामरदारुभिः ।

कल्कीकृतैस्तद्विपचेत् सर्ववातविनाशनम्^{९४} ॥ ६४ ॥

कार्पासास्थ्यादि

कार्पासास्थिकुलत्थानां क्वाथे तैलं पयोन्वितम् ।

सैन्धवेन च ताभ्यां च सिद्धन्तदपबाहुके ॥ ६५ ॥

परिणतकेरीक्षीरादि^{९५}

परिणतकेरीक्षीरे जम्बीरफलोदकेन समतुलिते^{९६}

क्षणदासुरधूपयुतं तैलं ह्यपबाहुकं हरति^{९७} ॥ ६६ ॥

माषादि^{९८}

माषक्वाथेन संयुक्तं तैलं सैन्धवकल्कवत् ।

आरनाळेन सहितमपबाहुकनाशनम् ॥ ६७ ॥

⁹³ SY, p.316

⁹⁴ SY reads कल्कैर्विपाचयेत् सर्वमारुतामयनाशनम् ॥ for कल्कीकृतैः ----- विनाशनम् ॥

⁹⁵ SY, p.312

⁹⁶ SY reads तुलितेन for समतुलिते ----- सुरधूमशृतं for सुरधूपयुतं ----- जयति for हरति

⁹⁷ B reads जयति

⁹⁸ B & C adds the combination लिङ्गुचादि before माषादि

कार्पासास्थ्यादि

कार्पासास्थिबलामाषकुलत्थै^{९९}स्साधितं जलम्^{१००} ।

शिशुकुष्ठान्निलशुनपटुपञ्चपुननवैः ।

नाळिकेरपयोयुक्तं तैलं हन्त्यपबाहुकम् ॥ ६८ ॥

बलाऽतिबलादि

बला चातिबला चैवाश्वदंष्ट्रेक्षुरकौ^{१०१} तथा ।

अंशुमत्यौ वृषत्पर्णी सहदेवी शतावरी ॥

जीवकर्षभकौ चैव हंसपादीपुननवौ ।

कषाये साधयेत्तैलं पक्षाघाते हितं मतम् ॥ ६९ ॥

लिकुचादि^{१०२}

लिकुचरसस्रुक्षीरे तैलं समेतभूनागम् ।

सिद्धं हिनस्ति लेपाद् दुस्तरमपबाहुकं क्षणतः ॥ ७० ॥

⁹⁹ B & C read कुलत्थक्वाथ

¹⁰⁰ C omits जलम्

¹⁰¹ B reads क्षुरकः

¹⁰² C omits the combination लिकुचादि

दशमूलादि

दशमूलबलाक्वाथे सकुलत्थं प्रसाधितम् ।
अभ्यञ्जनेन हन्त्याशु पक्षाघातं तिलोद्भवम् ॥ ७१ ॥

पिप्पलीमूलादि

पिप्पलीमूलसिन्धूत्थभल्लाताग्निमहौषधैः ।
आरनाळे पचेत्तैलं पक्षाघातादि नाशनम् ॥ ७२ ॥

द्विपञ्चमूलादि

द्विपञ्चमूलक्वाथेन कुष्ठनागरयोस्तथा ।
ज्योतिष्मत्या पचेत्तैलं सुप्तवातविनाशनम् ॥ ७३ ॥

माषतैलम्^{१०३}

माषप्रस्थं समावाप्य पचेत् सम्यग् जलाढके ।
पादशेषे रसे तस्मिन् कल्कान्येतानि दापयेत् ॥
जीवनीयानि सर्वाणि शतपुष्पञ्च सैन्धवम् ।
रास्त्राञ्चैवात्मगुप्ताञ्च व्योषञ्च मधुकं तथा ॥
प्रस्थञ्च तिलतैलस्य क्षीरस्य च तदाढकम् ।
शनैर्मृद्वग्निना सम्यक् पाचयेत् मतिमान् भिषक् ॥

¹⁰³ SY, p.326 Most lines are different.

पक्षाघातादित्ते वाते कर्णशूले च दारुणे ।
बाधिर्ये कर्णनादे च तिमिरे च त्रिदोषजे ॥
हस्तकम्पे शिरःकम्पे विश्वभ्यामपबाहुके ।
माषतैलमिदं श्रेष्ठं पाननावनवस्तिषु ॥ ७४ ॥

चतुस्त्रेहम्

कार्पासास्थिबलामाषकुलत्थानां पृथक् पृथक् ।
प्रस्थं चित्रकमूलस्य तदर्धं च विपाचयेत् ॥
द्रोणद्वये तु धान्याम्ळात्तस्मिन् पादावशेषिते ।
कुलत्थकार्पासबीजरास्नासैन्धवदारुभिः ॥
पिष्टैस्तैश्च घृतं तैलं नाळिकेरोरुपूगयोः ।
क्षीरञ्च द्विगुणं दत्त्वा पचेत्तद्विनिहन्ति च ॥
सर्वान् वातान् विशेषेण गृध्रसिं विश्वभिं^{१०४} तथा ।
अपबाहुकघातञ्च चतुस्त्रेहोऽयमारुख्यया ॥ ७५ ॥

पञ्चस्त्रेहम्^{१०५}

दशमूलबलामाषकार्पासास्थिकुलत्थकम् ।
प्रस्थं प्रस्थं पृथक् क्षुण्णं जलद्रोणद्वये पचेत् ॥
धान्याम्ळशूर्पसंयुक्ते चतुर्भागावशेषिते ।

¹⁰⁴ Correct reading may be विश्वचि

¹⁰⁵ SY, p.313 Most lines are different.

तत्र दद्यात्त्रिकुडुबं तिलजं नाळिकेरजम् ॥
एरण्डजञ्जाक्रिकञ्च प्रत्येकं सौकरीं वसाम् ।
द्विगुणञ्च पयः पिष्टं रास्त्रानागरसैन्धवम् ॥
कार्पासास्थिकुलत्थानि गण्डीरञ्च पचेत् पुनः ।
सम्यक् सिद्धमिदं हन्यात् सर्ववातविकारकान् ।
पञ्चस्त्रेहमिदं प्रोक्तं ब्रह्मणा वातशान्तये ॥ ७६ ॥

सर्षपादि

सर्षपक्वथिते तोये तैलप्रस्थं विपाचयेत् ।
साजाक्षीराढके युक्ते वचया चाश्वगन्धया ।
वातान् सर्वान् निहन्त्याशु सुप्तवातं विशेषतः ॥ ७७ ॥

लशुनादि

लशुनस्य पलं त्रिंशत् सैन्धवस्य पलद्वयम् ।
तैलमेरण्डजञ्चैव तुल्यं सम्यङ्निधापयेत् ।
दशरात्रस्थितं पेयं सर्वरोगानिलापहम् ॥ ७८ ॥

शतावर्यादि

शतावर्यास्तु मूलानां रसप्रस्थं समाहरेत् ।
क्षीरद्विगुणसंयुक्तं तैलप्रस्थं विपाचयेत् ॥

शतपुष्पादेवदारुमांसीशैलेयकं वचा ।
मञ्जिष्ठा चाञ्जनं कुष्ठमेलां चांशुमतीं तथा ॥
तुरङ्गगन्धाकाकोळीमहामेदापुननवैः ।
एतैरर्ध^{१०६}पलैर्द्रव्यैश्शनैर्मृद्वग्निना पचेत् ।
एतत्तैलं विपक्वं तु सर्ववातनिबर्हणम् ॥ ७९ ॥

शोफालिकादि

तैलं सकुञ्चितेभ्यङ्गो माषसैन्धवसाधितम् ।
शोफालिकादळक्वाथे मृद्वग्नि परिसाधितम् ।
दूर्वारं गृध्रसीरोगं पीतमात्रं समुद्धरेत् ॥ ८० ॥

जम्बीरादि

फलं जम्बीरजं गृह्ययन्त्रनिष्पीडितं भिषक् ।
रसाढके पचेत्तैलं दध्ना च सह संयुतम् ॥
प्रस्थं च काञ्चिकं योज्यं शनैर्मृद्वग्निना पचेत् ।
तत्र दद्यात् प्रतीवापं सैन्धवं श्लक्ष्णपेषितम् ॥
सर्ववातविकाराणां तैलमेतदपोहति ।
बला वातहराणामयाः^{१०७} ॥ ८१ ॥

¹⁰⁶ A reads एतैर्वर्द्ध

¹⁰⁷ B & C read वातहराणाम्

नारायणतैलम्

दशमूलं तथैरण्डं वाजिगन्धाशतावरी ।
पुनर्नवबलारास्त्रायष्टीपुन्नागपाटलाः ॥
देवदारुकणानिम्बशतपुष्पञ्च चन्दनम्^{१०८} ।
पृथक् दशपलान् भागान् सर्वं तुर्यगुणे जले ॥
पाचयेत् पादशेषन्तु वस्त्रपूतं^{१०९} समुद्धरेत् ।
चतुष्पष्टिपलं तैलं सुस्निग्धं तत्र पाचयेत् ॥
त्वक्पत्रमज्जचन्द्रं च जातीतक्कोलचन्दनम् ।
पृथक् दशपलं योज्यं पूजां कृत्वा सुरालये ॥
एतन्नारायणं तैलं सर्ववातनिकृन्तनम् ।
नरा वा वातसम्भग्ना हयो वा^{११०} कुञ्जरोऽपि वा ॥
वक्रत्वमपि चाङ्गस्य दन्तवातं गळग्रहम् ।
आन्त्रवृद्धिञ्च वातं च तैलेनानेन मर्दयेत् ।
असाद्धयं साधयत्याशु यथा नारायणोऽसुरान् ॥ ८२ ॥

अणुतैलम्

बलामतिबलां चैव कोरण्डं सपुनर्नवम् ।
चित्रकञ्चार्कनिर्गुण्डीकुलत्थबदराणि च ॥

¹⁰⁸ B reads कुचन्दनं for च चन्दनं

¹⁰⁹ A reads तत्तैलन्तु

¹¹⁰ B reads हस्तिनः for हयो वा

वैजयन्ती श्वदंष्ट्रा च पीलुमूलं महौषधम् ।
 अश्वगन्धाप्रसारिण्यौ गुळूचीशिग्रु^{१११}मूलके ॥
 एतद्द्विपञ्चमूलञ्च एकैकं षट्पलान्यपि^{११२} ।
 जीवकर्षभकौ चैव द्वे मेदे सैन्धवं वचा ॥
 पत्तङ्गक्षीरकाकोळीकाकोळीरक्तचन्दनम् ।
 एलाश्वगन्धारास्त्रा च शतपुष्पा हरेणुकम् ॥
 कुष्ठं सरळकं मांसी शैलेयमगरुं तथा ।
 एतेषां कार्षिकान् भागान् शनैर्मृद्वग्निना पचेत् ॥
 आजं द्विराढकं क्षीरं द्विप्रस्थं तैलमेव च ।
 अणुनाम इति ख्यातं सर्ववातनिबर्हणम्^{११३} ॥ ८३ ॥

बलातैलम्

बलामूलशतक्वाथो भागाष्ष्ट पयसस्तथा ।
 तैलप्रस्थं बलामूलकल्कसिद्धं पुनः पचेत् ॥
 द्वितीयावर्तनादेवं क्वाथमाढकमेव च ।
 दशमावर्तनादेवं^{११४} क्षीरं तैलं^{११५} समं विदुः ॥

¹¹¹ B reads चित्र

¹¹² B reads च for अपि

¹¹³ B reads निवारणम्

¹¹⁴ B omits क्वाथमाढकमेव च । दशमावर्तनादेवं

¹¹⁵ B reads तैलं क्षीर

द्वितीये च तृतीये च यथोक्तं कल्कमिष्यते ।
 चतुर्थे पादहीनं स्यात् पञ्चमेऽर्द्धञ्च पेषितम् ॥
 षष्ठे पादमकल्कं वा सप्तमावत्तने पुनः ।
 सर्वत्र दशमादूर्ध्वं क्वाथ्यं द्विप्रस्थमेव च ॥
 क्षीरन्तु तिलजादर्धमिति धन्वन्तरेर्मतम् ।
 पाकन्तु मन्दमेवादौ पुनर्मात्रा विवर्धनम् ॥
 पञ्चमे चिक्कणं कुर्यात् दशमे वर^{११६}चिक्कणम् ।
 एवन्तु दशधारूक्तो बहुपाको रसायनम् ॥
 यथावस्थं यथायोगं निरूप्य कुशलो भिषक् ।
 आवर्तयेत् बलातैलं बहुशो दृष्टकर्मवान् ॥ ८४ ॥

बलादि

बलामूलकषायस्य भागाष्ष्ट पयसस्तथा ।
 तैलप्रस्थं बलामूलकल्कं सिद्धं समीरनुत् ॥ ८५ ॥

बलादि

बलाकल्ककषायाभ्यां तैलं क्षीरसमं पचेत् ।
 सहस्रशतपाकन्तद्वातासृग्वातरोगनुत् ॥

¹¹⁶ B reads खर

रसायनं मुख्यतमि^{११७}न्द्रियाणां प्रसादनम् ।

जीवनं बृंहणं वृष्यं बहुपाकप्रकारकम् ॥ ८६ ॥

गुळूच्यादि

गुळूचीक्वाथकल्काभ्यां तैलं क्षीरसमन्वितम् ।

पक्वं जयेदसृग्वातशिरोरोगज्वरादिकान् ॥ ८७ ॥

बलागुळूच्यादि^{११८}

बलागुळूच्योः क्वाथेन तैलं क्षीरसमन्वितम् ।

चन्दनोशीरयष्ट्याह्वमुस्ताकल्कैः पचेद् बुधः ॥

सिद्धमेतद्वातरक्तं रक्तपित्तं शिरोरुजम् ।

वातरक्तकृतान् रोगानाशु हन्यात् सुपूजितम् ॥ ८८ ॥

बलागुळूच्यादि^{११९}

बलागुळूचीसुरपादपानां

क्वाथे पचेत्तैलमिमैश्च कल्कैः ।

जटामयाचन्दनकुन्दुरुष्क-

नताश्वगन्धासरळैः सरास्रैः ॥

¹¹⁷ A reads इदं

¹¹⁸ SY, p.317

¹¹⁹ SY, p.317

एतत् सदाहं सरुजं सशोफं
रक्तानुगं वातगदं^{१२०} निहन्ति ॥ ८९ ॥

त्रिमिश्रकम्

शतावरीबलामूलगुळूचीक्वाथसंयुतम् ।
तैलप्रस्थं पचेदेतैः श्लक्ष्णपिष्टैस्समायुतैः ॥
कुष्ठचन्दनलामज्जमांसीसर्षपचोरकैः^{१२१} ।
समुस्तादीप्यमधुकैरश्वगन्धासमन्वितैः ॥
पित्तोत्तरे वातरक्ते ज्वरे दाहे महत्तरे ।
त्रिमिश्रकमिदं तैलं त्रिदशैरभि^{१२२}पूजितम् ॥ ९० ॥

केतक्यादि

केतकी च बलामूलं गुळूची च शतावरी ।
एभिर्विपाचिते तोये ताभिस्तैलं सुसाधितम् ।
अभ्यङ्गात् खुडवातघ्नं शोफतोदोष्णनाशनम् ॥ ९१ ॥

¹²⁰ B & C read वातकफं

¹²¹ B reads चोरकसर्षपैः

¹²² B & C read अपि

केतक्यादि

केतकी स्वरसे कंसे तैलप्रस्थं विपाचयेत् ।
चन्दनं मधुकं कुष्ठं त्वगेलापत्रमेव च ॥
तगरं चोर^{१२३}मुस्ता च सुरदारु तथैव च ।
उशीरं हिरिबेरं च बलामतिबलान्तथा ॥
कल्कीकृत्य च तत्पक्वं वातास्रं मारुतोत्तरम् ।
पित्तोद्विक्तं कफोद्विक्तं सर्वोद्विक्तञ्च नाशयेत् ॥ ९२ ॥

चतुश्शीतादि

चतुश्शीतरसे तैलमाशु सैन्धवकल्कितम् ।
नाळिकेरपयोदुग्धकाञ्चिकैस्साधु साधितम् ।
सार्ज्जचूर्णोत्तरं वातशोणितार्तिहरं परम् ॥ ९३ ॥

चन्दनादि^{१२४}

चन्दनं मधुकं कुष्ठमश्वगन्धासुरद्रुमम् ।
उशीरमुत्पलं मांसीपत्रागरुनिशाबला ॥
हीबेरं नागकुसुमं स्पृक्का मञ्जिष्ठशारिबे ।
तगरं मृगनाभिश्च शतपुष्पा हरेणुकम् ॥

¹²³ B & C read चोच चोरक for सगरं चोर

¹²⁴ SY, p.301

सूक्ष्मैलाब्दत्वचं चोचं दुर्धूरं तत्सुकल्कितम्^{१२५} ।
केतकीमूलजे क्वाथे^{१२६} सक्षीरं तिलजं पचेत् ।
तदभ्यङ्गादिभिस्तैलं वातशोणितनाशनम् ॥ ९४ ॥

हीबेरादि

हीबेरमुत्पलं लोध्रं समङ्गाचव्य^{१२७}चन्दनम् ।
पाठा सातिविषा विल्वं धातकी देवदारु च ॥
दार्वीत्वक् नागरं मांसी मुस्ताक्षारो यवाग्रजः ।
चित्रकञ्चेति पेष्प्याणि वक्ष्यमाणरसे सुधीः ॥
चिञ्चाप्रसारणीशिग्रुदिनकृत्स्वरसे भिषक् ।
सदुग्धं विपचेत्तैलं वातघ्नं सर्पिषान्वितम् ॥ ९५ ॥

एरण्डमूलादि

एरण्डमूलं निष्कवाथ्य पिबेत्तैलं बलायुतम् ।
कटीपृष्ठाश्रितं वातमभ्यङ्गेन शमं नयेत् ॥ ९६ ॥

¹²⁵ SY reads चोरं बर्बरं तैः सुकल्कितैः for चोचं दुर्धूरं तत्सुकल्कितम्

¹²⁶ B & C read सारे

¹²⁷ B & C read सेव्य

മാതൃകാദി

മാതൃകാദിനിശാകൃഷ്ടസൂര്യാവർത്തകസപ്തഃ ।

സുഖവാതം പ്രശമयेत् सिद्धं तैलं दिनत्रयात् ॥ ९७ ॥

കുർമുഖ്യാദി

കുർമുഖ്യാദിപാർവ്വളിബലാപരത്തി-
കർക്കണ്ഡുചിത്രോപസുസിദ്ധതൈലം
ജംഘോരപൃഷ്ഠത്രികപാർശ്വശൂല-
വാതാമയഘ്നം പരിലേപനേന¹²⁸. 98.

പञ्चमूलादि

पञ्चमूलस्य धात्र्या वा रसे लेळीतकीं वसाम् ।

खुडं संरूढमप्यङ्गे ब्रह्मचारी पिबेज्जयेत् ॥ ९९ ॥

ശല്യമലീതൈലം

ശല്യമലീത്താലിതൻ നീരിൽ വെന്ത തൈലേന തേപ്പിത്
നൊങ്ങണസ്വരസേ സിദ്ധം പിബേച്ച സുഖസുതയേ. 100.

വ്യാതോദ്ഭവാഖ്യ¹²⁹ തരുവൽക്കമുരത്ത ഞാഴൽ
താക്കും കഷായമിതുവെന്തുചമക്കുമെണ്ണ
ഗർഭോദ്ഭവവ്യസനശാന്തികരം വധുനാം
പുഷ്പം കഴിഞ്ഞ ദിവസേ പരകുന്നതാകിൽ. 101.

¹²⁸ A reads പരിലോമനേന

¹²⁹ B reads വാട്യാഖ്യ

कटुकादि

कटुकालाबुसंसिद्धं तैलमभ्यञ्जनाद् भवेत् ।
योनिदोषहरं नार्या गर्भमुत्पादयेदपि ॥ १०२ ॥

उपोदकादि

उपोदकोर्वारुजले सिद्धं क्षीरं बलान्वितम् ।
तैलमभ्यङ्गयोगेन स्त्रीणां प्रसवसौख्यदम् ॥ १०३ ॥

प्रसारिणीतैलम्

प्रसारिणीकल्ककषायसिद्धं
तिलोद्भवं नावनपानलेपैः ।
बालस्य हिक्कामपहन्ति सद्यः
पौलस्त्यलक्ष्मीमिव रामभद्रः ॥ १०४ ॥

വചാതൈലം

ചെറുപിള്ളമലംകെട്ടു ശിമിലീകൃതമാക്കുവാൻ
വയറ്റിന്മേൽ വഴിച്ചുക്കു വചയാ നെയ്യുമെണ്ണയും. 105.

धान्वन्तरबलातैलम्

धान्वन्तरबलातैलं बालानामामनस्यनुत् ।
भूतग्रहोन्मादहतौ तत्परं हितमीरितम् ॥ १०६ ॥

त्रिफलादि^{१३०}

त्रिफलामृतवल्लीं च केतक्यसनकौ बलाम् ।
एरण्डमिन्द्रवल्लीञ्च जलद्रोणे विपाचयेत् ॥
रसेन तेकराजस्य हठस्य स्वरसेन च ।
तैलप्रस्थं पचेद्धीमान् द्विगुणक्षीरसंयुतम् ॥
कल्कांश्च^{१३१} कुष्ठयष्ट्याह्वपद्मकोशीरचन्दनान् ।
मुस्तैलापत्रमांसी च हयगन्धामृताबलाः ॥
शारिबामरकाष्ठां च लवङ्कनतचोरकान् ।
उत्पलाद्यञ्जने नीलीं श्लक्ष्णपिष्टान् समावपेत् ॥
शिरोरोगप्रतिश्यायौ विशेषेण विनाशयेत् ।
खालित्यं चैव पालित्यं केशानां रञ्जनं तथा ।
त्रिफलाद्यमिदं तैलमूर्द्धजत्रुगदापहम् ॥ १०७ ॥

मञ्जिष्ठादि^{१३२}

मञ्जिष्ठाञ्जनशारिबाब्दकटुकातक्कोलजातीफलं
श्रीकण्ठत्रिफलाजटातगररुग्यष्टीचतुर्जातकैः ।

¹³⁰ SY, p.304

¹³¹ SY reads कल्कञ्च for कल्कांश्च ----- चन्दनैः for चन्दनान् ----- बलामृताः for अमृताबलाः ---

-- चोरकाः for चोरकान् ----- भञ्जनं for रञ्जनं

¹³² SY, p.322; repetition, see 3-20

सोशीरागरुचोरयुग्ममृगनाभीन्दूत्पलाम्भोविसै-
स्तैलं नेत्रशिरोर्तिहारि पयसा^{१३३} सिद्धं कुमारीरसे ॥ १०८ ॥

असनविल्वादि^{१३४}

असनविल्वबलामृतपाचिते
मधुकनागरकत्रिफलान्विते ।
पयसि तैलमिदं पयसा पचेद्
वदनकर्णशिरोऽक्षि^{१३५}रुजापहम्^{१३६} ॥ १०९ ॥

गुळूचीबलादि

तैलं हन्ति सदुग्धमक्षिशिरसो रोगान् गुळूचीबला-
क्वाथे साधितमब्दचोरकशटीतक्कोलजातीफलैः^{१३७} ।
काकोळ्यादिमधूकदारुसरळाश्रेष्ठाचतुर्जातकैः
यष्टीसेव्यविसोत्पलागरुवरीकपूरकुष्ठाम्बुभिः ॥ ११० ॥

¹³³ A adds स before पयसा; SY reads सपयः

¹³⁴ SY, p.291

¹³⁵ B & C read शिरोर्ति

¹³⁶ SY reads नयनकर्णशिरोहितमुत्तमम् ॥ for वदनकर्णशिरोऽक्षिरुजापहम्

¹³⁷ A reads हिमैः

असनसारादि

तुलामसनसारस्य तदर्धं छिन्नजन्मनः ।
तदर्धं त्रिफलायाश्च वहेऽपां साधु साधयेत् ॥
अष्टभागावशिष्टे तु कषाये सुसमाहितः ।
मांसीमेघनखोशीरतस्कराञ्जनचन्दनैः ॥
सयष्टिमधुकैः कल्कैः तैलस्यार्धाढकं पचेत् ।
क्षीरस्यार्धाढकं दद्यात् रसमामलकस्य च ।
ऊर्ध्वजत्रुगतान् वातान् ऊर्ध्वरोगाञ्च नाशयेत् ॥ १११ ॥

असनसारादि

असनसारकषायपयोजुते
त्रिफलया रसकेन च साधितम् ।
वदननासिकसौख्यमनुत्तमं
भवति तैलमनेकसुखावहम् ॥ ११२ ॥

वरीबलादि

वरीबलामृताक्वाथे तैलप्रस्थं विपाचयेत् ।
अत्र कल्कं प्रयुञ्जीत यष्टीमधुकमञ्जनम् ॥
तेन केशाः प्रवर्धन्ते मासेन चतुरङ्गुलाः ।
खालित्यं चैव पालित्यं कापिल्यं चैव नाशयेत् ॥ ११३ ॥

बलाहठादि

बलाहठामृतामुद्रमाषक्वाथे तिलोद्भवम् ।

पक्वं शिरोरुजं हन्ति चन्दनामययष्टिभिः ॥ ११४ ॥

माषमुद्रादि

माषमुद्रबलाकल्कैस्तैलं सिद्धं तु तद्रसे ।

शिरोरोगान्निहन्त्याशु तमांसीव दिवाकरः ॥ ११५ ॥

काळिकातैलम्

पक्वं पूतं कदळ्या सहचरकुसुमं केतकस्यापि मूलं

किट्टं शुद्धं सुभृङ्गत्रिफलरसयुतं लोहचूर्णं च पिष्ट्वा ।

आक्षं तैलं विपक्वं हरति च पलितं काळिकातैलमेतत्

केशान् काशप्रकाशान् प्रचलदळिनिभान् तत्क्षणादेव कुर्यात् ॥ ११६ ॥

नागरादि^{१३८}

नागरस्य तुले द्वे तु^{१३९} स्यात्तुला चित्रकस्य च ।

देवदारु तदर्धं स्यात्तदर्धं द्विकरञ्जकम् ॥

¹³⁸ SY, p.308

¹³⁹ SY reads स्तः for तु ----- तु for च ----- द्विट्रोणे सलिले पचेत् for पचेद्द्रोणद्वयेऽम्भसः -----

त्रयं for त्रयैः ----- वचाम्बुदैः for यवाम्बुदैः and omits पतितानां ----- नागराह्वयम् ॥

मुस्तारिमेदत्रिफलाछत्री^{१४०}दन्त्य^{१४१}कर्गुगुलु ।
 तदर्धमिति सङ्गृह्य^{१४२} पचेद्वोणद्वयेऽम्भसः ॥
 तैलाढकं विपक्तव्यं कार्षिकैः कल्कितैरिमैः ।
 शटीपुष्करशाडार्घाहपुषापिप्पलीत्रयैः ॥
 भार्जीरास्त्रामधूच्छिष्टनिशाद्वययवाम्बुदैः ।
 चतुर्जातकमञ्जिष्ठाचन्दनागरुपद्मकैः ॥
 मांसीलोध्रवराकुष्ठैः क्षीरद्विगुणसंयुतम् ।
 तत्पक्वं विनिहन्त्याशु मुखजान् सकलामयान् ॥
 पानाभ्यञ्जनगण्डूषनस्योन्मर्दनवस्तिभिः ।
 पतितानां च दन्तानां भूयो बध्नाति तत्पदम् ॥
 विनष्टमपि तच्चक्षुस्तस्य रूपाणि पश्यति ।
 वाराहं कुरुते कर्णं सति कर्णबले नृणाम् ॥ ११७ ॥

त्रिफलादि

चतुर्गुणे कषाये तु त्रिफलासनसारयोः ।
 नीलीमूलाञ्जनं कल्कं यष्टीमधुकमेव च ॥
 मार्कवस्वरसप्रस्थं तैलप्रस्थं च दापयेत् ।

¹⁴⁰ B reads दन्ती

¹⁴¹ C reads दन्ती स्त्रुहि for छत्री दन्ति

¹⁴² B reads संहृत्य

अनेन लिप्ताः केशाः स्युर्मृदवष्पट्पदत्विषः ॥
स्निग्धाभङ्गमिता दीर्घा वली^{१४३}पलितवर्जिताः ।
तैलं रहस्यं परमं वलिध्वंसनिनाशनम् ।
प्रियाय राज्ञे दातव्यं सृष्टमेतत् स्वयम्भुवा ॥ ११८ ॥

धुर्धूरादि^{१४४}

धुर्धूरकस्य स्वरसे तत्बीजैः श्लक्ष्णकल्कितैः ।
पक्वं तैलन्निहन्त्याशु कण्डूं केशच्युतिर्नृणाम् ॥ ११९ ॥

अरिमेदादि^{१४५}

अरिमेदत्वचो ग्राह्यं नवं^{१४६} पलशतं भवेत् ।
न्यग्रोधोदुम्बराश्वत्थप्लक्षवल्कच्छदन्तथा ॥
चतुर्द्रोणे जले पक्त्वा चतुर्भागावशेषिते ।
तैलाढकं पचेत्तत्र कार्षिकैः कल्कितैरिमैः ॥
यष्टीत्रिजातमञ्जिष्ठागायत्रीलोध्रकट्फलैः ।
क्षीरिवृक्षारिमेदत्वङ्मुस्तागरुहिमद्वयैः ॥

¹⁴³ B reads बल

¹⁴⁴ B omits धुर्धूरादि

¹⁴⁵ SY, p.290

¹⁴⁶ SY reads नवात् for नवं ----- वल्कात् for वल्कं ----- शरपुष्पा for मदयन्ती and omits जिह्वा ----
----- रोपणम् ॥

कर्पूरजातीतक्कोलमांसीघातकिगैरिकैः^{१४७} ।
 मृणाळमिसिवैदेहीपद्मकेसरकुङ्कुमैः ॥
 लाक्षासमङ्गाबृहतीविल्वमध्यसुरद्रुमैः ।
 शैलेयसरळस्पृक्कापलाशरजनीद्वयैः ॥
 प्रियङ्गुतेजनीपार्थामदयन्तीफलत्रयैः ।
 कालेयपुष्करजटाव्याघ्रीमदनसंयुतैः ॥
 जाते चिक्कणपाके तु परिस्त्राव्य निधापयेत् ।
 तन्नस्यपानगण्डूषवस्त्यभ्यङ्गेषु योजयेत् ॥
 मुखजानामयान् हन्ति विशेषादन्तरोगजित् ।
 जिह्वागण्डोष्ठरोगेषु चलदन्तेषु शस्यते ।
 मुखोत्थितानां सर्वेषां व्रणानामपि रोपणम् ॥ १२० ॥

खदिरादि

खदिरतुलामम्बुघटे पत्तवा तोयेन तेन पिष्टैश्च
 चन्दनजोङ्गककुङ्कुमपरिपेलववालकोशरैः ।
 सुरतरुलोघ्रद्राक्षामञ्जिष्ठाचोचपत्रकविळङ्गैः
 स्पृक्कानखनतकट्फलसूक्ष्मैलाध्यामकैः सपत्तङ्गैः ॥
 तैलप्रस्थं विपचेद् कर्षाशैः पाननस्यगण्डूषैः ।

¹⁴⁷ B reads गैरिकघातकी

तद्धन्त्या^{१४८}स्ये च गदान्

जनयति गाध्रीदृशं श्रुतिं च वाराहिम् ॥ १२१ ॥

अणुतैलम्

अणुतैलविधानन्तु मञ्जिष्ठामधुकप्रपुण्डरीकजीवकर्षभकाकोळीद्वय-
पयस्या शारिबानन्तानीलोत्पलाञ्जनविळङ्गतण्डुलमधुपर्णीस्रावणीमेदा-
काकनासासरळभद्रतरु^{१४९}चन्दनैस्सुपिष्टैरष्टगुणं षड्गुणेन पयसा तैलं
विपचेत्^{१५०} घृतं वा पित्तोल्बणेषु दोषेषु ॥

अथवा

चन्दनागरुपत्रदार्वीत्वङ्मधुकबलैलाद्वयविल्वोत्पलपद्मकेसरप्रपुण्डरीक-
विळङ्गोशीरहीबेरवन्यत्वङ्मुस्ताशारिबाबृहतीद्वयं जीवन्तीदेवदारुसुरभी
शतावरी शतगुणे दिव्येऽम्भसि^{१५१} दशभागावशिष्टं क्वाथयेत् । दशमे
पात्रभागे तैलतुल्य^{१५२}मपि पयो दद्याद् । एतदप्यणुतैलं पूर्वस्माद्विशेषेण
इन्द्रियदाढर्यकरं केश्यं त्वच्यं कण्ठ्यं बृंहणं दोषत्रयघ्नं^{१५३} च ॥ १२२ ॥

¹⁴⁸ A reads धातकी for तद्धन्ति

¹⁴⁹ B reads दारु

¹⁵⁰ B omits विपचेत्

¹⁵¹ B omits वन्यत्वङ्----- दिव्येऽम्भसि

¹⁵² B reads तुल्यमाज्यं

¹⁵³ B reads दोषघ्नं

अरिमेदादि

कुट्टयित्वा पलशतमरिमेदत्वचो नवम् ।
क्वाथयित्वा जलद्रोणे यावत् पादावशेषिते ॥
ततः कल्कीकृतैरेभिः तैलस्यार्धाढकं पचेत् ।
यष्टीमधुकमञ्जिष्ठालोघ्नैलामुस्तगैरिकैः ॥
लाक्षारिमेदत्रिफलावचापत्तङ्गकट्फलैः ।
वराङ्गनागकुसुमधातकीचन्दनद्वयैः ॥
शारिबापद्मकोशीररजनीद्वयजोङ्गकैः ।
लवङ्गजातीकटुकफलैस्तक्कोलसंयुतैः ॥
तैलं पत्तवानले मन्दे सुपूतं च निधापयेत् ।
प्रातस्सायञ्च भुक्त्वा च गण्डूषन्धारयेत्ततः ॥
दन्तेषु प्रचलेष्वेषु^{१५४} विशीर्यत्सु स्फुटत्स्वपि ।
प्रलीनं दन्तदौर्गन्ध्यं पूयनाळिषु विद्रघौ ।
अनुत्तममिदं तैलं विदेहानुमतं शिवम् ॥ १२३ ॥

कुळीरतैलम्

रसे कुलीरे शिग्रूग्रालशुनार्कस्तुहीबलात् ।
तालामयकणालोघ्नव्याघ्नैलाविल्वसैन्धवैः ॥
सजटादारुभिस्सिद्धं तैलं कर्णार्तिनाशनम् ।

¹⁵⁴ B reads प्रचलत्स्वेषु

नादबाधिर्यसंस्त्रावपूतिकर्णार्तिनाशनम् ।

कुळीरतैलमित्युक्तं निर्मितं^{१५५} परमर्षिणा ॥ १२४ ॥

अजाक्षीरादि

अजाक्षीरमजामूत्रं सैन्धवं विश्वभेषजम् ।

तेषु तैलन्तु संसिद्धं कर्णशूलविनाशनम् ॥ १२५ ॥

शिशुमयूरादि

शिशुमयूरकमूलै^{१५६}र्बीजैर्नीलीस्वरसे शृतेन ।

तैलेन नस्यादार्ती शिरसो नश्येच्चिरकालरूढापि ॥ १२६ ॥

एरण्डमूलादि

एरण्डमूलं तगरं शताह्वा

दीप्यन्ति^{१५७} रास्ना लवणोत्तमञ्च ।

भृङ्गं विळङ्गं मधुयष्टिका च

विश्वौषधञ्चेति समानि कुर्यात् ॥

एतैर्विपक्वं पयसा च तैलं

¹⁵⁵ B reads निमिना

¹⁵⁶ B omits मूलैः

¹⁵⁷ B reads जीवन्ति

चतुर्गुणे भृङ्गरसे तथैव ।
 षड्विन्दवो नासिकया प्रयुक्ताः
 सर्वान्निहन्याच्छिरसो विकारान् ॥
 श्वेतां^{१५८}श्च केशान् पतितांश्च दन्ता-
 नबद्धमूलांश्च दृढीकरोति ।
 कुर्यात् सुवर्णप्रतिमञ्च चक्षु-
 र्बाहोर्बलञ्चाप्यधिकं करोति ॥ १२७ ॥

क्षारतैलम्

शुष्कमूलकशुण्ठीनां क्वाथो^{१५९} हिङ्गुमहौषधम् ।
 शतपुष्पा वचा कुष्ठं दारुशिग्रुरसाञ्जनम् ॥
 सौवर्चलयवक्षारस्वर्चिकौषणसैन्धवम् ।
 स्फूर्जग्रन्थिविलं मुस्ता मधुशुक्तं चतुर्गुणम् ॥
 मातुळुङ्गरसं तद्वत् कदलीस्वरसश्च तैः ।
 कल्कं तैलं जयत्याशु सुकृद्धानपि दारुणान् ॥
 कण्डूक्ष्वेलनबाधिर्यपूतिकर्णपुरुकृमीन् ।
 क्षारतैलमिदं श्रेष्ठं मुखदन्तामयेषु च ॥ १२८ ॥

¹⁵⁸ B & C read च्युतां

¹⁵⁹ B reads क्षारो

प्रतिविषाहिङ्गवादि

पक्वं प्रतिविषाहिङ्गु^{१६०}मिसित्वक्स्वर्जिकोषणैः ।

सशुक्तैः पूरणात्तैलं रुक्मावस्युतिनादनुत् ॥ १२९ ॥

सपदि ससर्षपतैलं विजयति^{१६१} कर्णोद्भवं शूलम् ।

सुरतरु सर्षपसिद्धं तिलजं वा सिन्धुवाररसे ॥ १३० ॥

वरणाकार्कादि

वरणार्ककपित्थाम्ळ^{१६२}जम्बूपल्लवसाधितम् ।

पूतिकर्णं हरेत्तैलं जातीपत्ररसेऽथवा ॥ १३१ ॥

रम्भाकार्कादि

रम्भार्कपत्रस्तुक्शिग्रुकद्रुनिर्गुण्डिकारसे ।

मौर्वीसोमलतापीलुगोकर्णलशुनाद्रसे ॥

मस्त्वजा^{१६३}मूत्रधान्याम्ळैः पृथक् प्रस्थसमन्वितैः ।

पक्वं सर्षपतैलं च चतुर्थांशसमन्वितम् ॥

वचावृषातुरुष्कञ्च हिङ्गुसिन्धुनतामयैः ।

¹⁶⁰ A reads प्रतिविषाणिस्तु

¹⁶¹ B adds हि after विजयति

¹⁶² C reads आम्र

¹⁶³ B & C read मज्जा

कुळीरक्षीरसंयुक्तैः पृथक् सम्यक् पलान्वितैः ॥
सम्यक् सिद्धं परिस्त्राव्य स्थापयेच्छुद्धभाजने ।
एतत्तैलं नरेन्द्राणां कर्णरोगं विनाशयेत्^{१६४} ॥
विशेषतः कर्णशूलं बाधिर्यं कर्णपूयताम् ।
अश्विभ्यां निर्मितं लोके वैद्यानां कीर्तिकृत् परम् ॥ १३२ ॥

जीरकतैलम्

विशेषात् कर्णशूलघ्नं तैलं जीरकसाधितम्^{१६५} ॥ १३३ ॥

महत्पञ्चमूलादि

महतः पञ्चमूलस्य काष्ठात् क्षौमेण वेष्टितात् ।
तैलं दीप्त^{१६६}प्रदीप्ताग्रात् स्नेहः कर्ण^{१६७}रुजापहः ॥ १३४ ॥

भद्रादि

योज्यश्चैवं भद्रकाष्ठात् कुष्ठात्काष्ठाच्च सारळात् ।
कर्णनादे हितं तैलं सर्षपोत्थञ्च पूरणे^{१६८} ॥ १३५ ॥

¹⁶⁴ B reads शुभं नृणां कर्णरोगविनाशनम् for नरेन्द्राणां कर्णरोगं विनाशयेत्

¹⁶⁵ B & C read संयुतम्

¹⁶⁶ B & C read सिक्तात्

¹⁶⁷ B & C read सद्यः

¹⁶⁸ C reads जातीपत्ररसेऽथ वा for सर्षपोत्थञ्च पूरणे

वरणाकार्कादि^{१६९}

वरणार्ककपित्थाम्रजम्बूपल्लवसाधितम् ।

पूतिकर्णहरं तैलं जातीपत्ररसेन वा ॥ १३६ ॥

देवदारुशकलादि

देवदारुशकलान्तरवर्त्या

दीप्तदीपघटितं तिलतैलम् ।

पूरणादखिलमस्यति रोगं

कर्ण^{१७०}जातमुदितं सहशूलम् ॥ १३७ ॥

कार्पासादि

तरुणं कार्पासफलं^{१७१} पिष्ट्वा तैलं विपाच्य तद्विन्दून् ।

श्रवसि निदध्या द्वित्रान् वाञ्छति यदि पूयमुन्मार्ष्टुम् ॥ १३८ ॥

निर्गुण्ड्यादि

निर्गुण्डजातिरविभृङ्गरसोनरम्भा-

द्रोणार्कशिग्रुसुरसार्द्रककारवल्यः ।

¹⁶⁹ B & C omits the combination वरणाकार्कादि; repetition. See 4 - 131

¹⁷⁰ A reads कर्म for कर्ण

¹⁷¹ B reads मूलकार्पासं ; C omits फलं

तेषां रसे तिलरुहं शृतमाशुनादं^{१७२}
बाधिर्यशूलमपहन्ति सपूतिकर्णम् ॥ १३९ ॥

कुष्ठादि

कुष्ठं शुण्ठीवचादारुशताह्वाहिङ्गुसैन्धवैः ।
बस्तमूत्रे शृतं तैलं पूरणात् कृमिकर्णनुत् ॥ १४० ॥

शतावर्यादि

शतावरीवाजिगन्धापयस्यैरण्डजीरकैः ।
तैलं विपक्वं सक्षीरं पाळीनां पुष्टिकृत् परम् ॥ १४१ ॥

भूमिकदम्बादि

भूमिकदम्बस्वरसे डाडिमकल्केन तिलजमाक्षं वा ।
कर्णकुचलिङ्गयोनी वर्द्धयति यथेष्टमालेपात् ॥ १४२ ॥

त्रिकटुतैलम्

त्रिकटुक्वाथसंसिद्धं तैलं नासामयापहम् ।
नासाशोषे बलातैलं नासानाहे विशेषतः ॥ १४३ ॥

¹⁷² C reads नाना

शिशुसिंहादि

शिशुसिंहीनिकुम्भानां बीजैस्सव्योषसैन्धवैः ।

सवेल्लस्वरसे तैलं नावनं परमं हितम् ॥ १४४ ॥

तुळसीस्वरसादि^{१७३}

तुळसीस्वरसे सिद्धं कुन्दुरुष्कसमन्वितम् ।

पूतिनासं भृशं हन्यात्तैलं दुष्टजलस्रुतिम् ॥ १४५ ॥

सुरसादि

सुरसव्योषकुष्ठैस्तु लाक्षाकट्फलयोजितैः ।

सविळङ्गं पचेत्तैलं सार्षपं पूतिनासजित् ॥ १४६ ॥

हिङ्गुव्योषादि

हिङ्गुव्योषविळङ्गकट्फलवरारुक्तीक्षणगन्धान्वितैः ।

लाक्षाहैमवतीकलिङ्गकयवैः पुष्पैस्तथा सौरसैः ॥

इत्येभिः कटुतैलमेतदनले मन्दे समूत्रं शृतम् ।

पीतं नासिकया यथाविधि परं नासामयेभ्यो हितम् ॥ १४७ ॥

¹⁷³ SY, p.304

चविकादि

चविका चित्रकं दावीं बीजञ्च सुरसस्य च ।

गोमूत्रं लवणं चैव अर्कक्षीरनिदिग्धिकाः ।

एभिस्तैलं विपक्तव्यं नस्येदर्शासि नाशयेत्^{१७४} ॥ १४८ ॥

गृञ्जनादि

गृञ्जनस्वरसे सिद्धं मुनिवृक्षरसेऽथवा ।

तैलं सिद्धं ससिन्धूत्थं पूतिनासमपोहति ॥ १४९ ॥

अज्झटादि^{१७५}

अज्झटानिम्बनिर्गुण्डीस्वरसेषु^{१७६} विपाचितम् ।

निशाकल्कयुतं तैलमोष्ठरोगविनाशनम् ॥ १५० ॥

गण्डीराह्वादि

गण्डीराह्वज्वलनहपुषाबाणपुङ्खाङ्घ्रिपाठा-

शौण्डीमूलैस्सममिति समैर्विश्वमेषां कषाये ॥

सिद्धं तैलं वदननिहितं वक्ररोगानशेषा-

नेलाशुण्ठीमगधमरिचोद्भूतकल्कं निहन्यात् ॥ १५१ ॥

¹⁷⁴ B & C read नासाशासि विनाशयेत्

¹⁷⁵ SY, p.288

¹⁷⁶ SY reads स्वरसेन

शरपुङ्खादि

शरपुङ्खशिफापरिपक्वजले

तिलजं विपचेदभयासहितम् ।

वदनेन घृतं द्विजरोगहरं

वदनामयमाशु हरेदखिलम् ॥ १५२ ॥

കലതീതൈലം

ഇരനാഴി വെളിച്ചെണ്ണയിരട്ടിക്കലതീ¹⁷⁷രസം

പല്ലുറപ്പാൻ കവിൾക്കൊള്ളാമതിന്റേ വേര കൽക്കമായ്. 153.

ശരപുംഖാദി

ശരപുംഖശിഫാ ബകുളത്തൊലിയും

ഖദിരാന്തമൊരോന്നിവ പത്തുപലം

ബകുളക്കുടങ്ങിയഞ്ചുപറ

കാമനേ ജലവും വിഹിതം ക്രമശഃ.

ഒട്ടങ്ങഴിയെണ്ണയുമാറുമട-

ങ്ങെരിതേങ്ങയുടേ രസവും മിളിതം

വിപചേദവി കാത്തു പലദിതയം

പൊടിച്ചെയ്തിതിലിട്ടു തിരിച്ചു¹⁷⁸ പുനഃ.

ത്രികടുപ്പൊടിയും പരിചോടു കലർ-

ന്നതിനെ പുലർകാലയുമന്തിയിലും

ദശനാ ചലനേ ചലിതസ്ഥിരതാ-

കരണേ ചരതഃ കബളം കലയേത്. 154.

¹⁷⁷ C reads കതലീ

¹⁷⁸ B & C read കരിച്ചു

ശൗണ്ഡീകരിഞ്ജീരകാദി

ശൗണ്ഡീ കരിഞ്ജീരകവും പുഗവാണിയനുള്ളിയും
പുളിഞ്ചുളയുമവ്യനം കാത്തുവിട്ടങ്ങു കാച്ചുക.
എണ്ണയെക്കബളം കൊള്ളാം പിന്നെപ്പല്ലികായിവാൻ. 155.

പിച്ചകതൈലം

വായ്പുണ്ണിന്നു വിശേഷേണ പിച്ചകത്തില പാചിതം. 156.

चित्रकतैलम्

चित्रकत्रिकटुश्रेष्ठावचा भार्ज्जी च रोहिणी ।
मुस्तैलाकटफलं लोध्रं निम्बतक्कोलसैन्धवम् ॥
अरिमेदत्वचो¹⁷⁹जातीफलं हिम¹⁸⁰निशाद्वयम् ।
कल्कीकृत्य पचेन्नाळिकेरदुग्धे चतुर्गुणे ॥
तैलप्रस्थं ततो धार्यं मुखे व्योषरजोयुतम् ।
चलन्ति ये च दन्ताश्च विशिळ्ष्टा ये च वेष्टनात् ॥
स्थिरा भवन्ति ते दन्ताः शूलञ्च सह नश्यति¹⁸¹ ।
सर्वेषु मुखरोगेषु तैलमेतत् प्रशस्यते ॥ १५७ ॥

¹⁷⁹ B adds दार्वी

¹⁸⁰ B omits हिम

¹⁸¹ B & C reads शूलञ्चाशु विनश्यति

निर्गुण्डीमरिचादि

निर्गुण्डीमरिचाभृङ्गीजातीनां च रसाढके ।
तैलप्रस्थं पचेद्धीमान् कल्कैरेतैश्च कार्षिकैः ॥
कणाभाङ्गीवचाशिग्रुसितसर्षपनागरैः ।
हिङ्गुपाठाग्निमन्थैश्च शुण्ठीसैन्धवकुङ्कुमैः ॥
हन्ति जिह्वामयान् सर्वान् विशेषादुपजिह्विकाम् ।
षट्षष्टिमुखरोगांश्च तैलमेतद्व्यपोहति ॥ १५८ ॥

मधुकतैलम्

वातपित्तजनितां शिरोरुजं
नाशयेत् मधुककल्कसाधितम् ।
नाळिकेरपयसि स्थितं त्विदं
तैलमर्दितहरेश्च नावनात् ॥ १५९ ॥

विळङ्गादि

विळङ्गस्वर्चिकादन्तिहिङ्गुगोमूत्रसंयुतम् ।
सुसिद्धं सार्षपं तैलं कृमिघ्नं नस्यमुत्तमम् ॥ १६० ॥

पिप्पल्यादि

पिप्पलीसैन्धवैस्तैलं विपचेन्मतिमान् भिषक् ।
तेन नस्यं प्रदातव्यं शिरोरोगप्रणाशनम् ॥ १६१ ॥

कीचकादि

कीचकानां फलैः पिष्टैः कटुतैलं विपाचितम् ।

सगोमूत्रं तदभ्यङ्गात् कपालव्याधिनाशनम् ॥ १६२ ॥

अङ्गोलादि^{१८२}

अङ्गोलबीजमरिचकुष्ठैः कल्कीकृतैर्भिषक् ।

पचेद् बकुळपत्रस्य जम्बीरस्य रसाढके ॥

तैलप्रस्थं शिरो^{१८३}भ्यङ्गाच्छिरःकुष्ठविनाशनम् ।

उर्वासं^{१८४} केशकण्डूं च शिरोरोगांश्च नाशयेत् ।

केशानां वर्धनं नित्यमङ्गदौर्गन्ध्यनाशनम्^{१८५} ॥ १६३ ॥

कटुत्रयतैलम्

कटुत्रयेण संसिद्धं तैलं^{१८६} नस्यं कफार्तिहृत् ।

शिरस्तोतहरं सर्वश्लेष्मकासहरं परम् ॥ १६४ ॥

¹⁸² SY, p.288

¹⁸³ B reads तद and omits च after केशकण्डूं

¹⁸⁴ B & C read उद्वास

¹⁸⁵ SY omits उर्वासं ----- नाशनम्

¹⁸⁶ C omits संसिद्धं before तैलं but adds स्यात् after तैलं

त्रिफलादि

त्रिफलात्र्यूषणैस्तैलं सक्षीरं साधितं नृणाम् ।
कफान्वितशिरस्तोदे नस्यकर्म प्रयोजयेत् ॥ १६५ ॥

तुषाम्भसादि

तुषाम्भसा मयूराख्यबीजं नस्यं प्रयोजयेत् ।
सूर्यावर्त्तादिके दध्ना पक्षाघातहरं परम् ॥ १६६ ॥

पुराणतिन्त्रिण्यादि

पुराणतिन्त्रिणीशुण्ठीशर्कराभिस्तुषाम्भसाम् ।
नस्यं वातहरं सर्वाशिरोरोगार्तिनाशनम् ॥ १६७ ॥

निम्बादि

निम्बेक्ष्वाकुपटोलजातिरजनीतोये सुगन्धानिशा-
दावीकुष्ठकरञ्जबीजमधुकैर्माञ्जिष्ठसिद्धाभयैः ।
सिद्धं तैलमथाज्यमेभिरथवा मर्माश्रितस्त्राविणो
गम्भीरा सरुजा व्रणास्सगतिकाः शुद्धयन्ति रोधन्ति च ॥ १६८ ॥

ब्रणविरोपणतैलम्¹⁸⁷

महावृक्षार्कजे दुग्धे मधूच्छिष्टेन साधितम् ।

तैलं सकृत् प्रयोगेन दुष्टब्रणविरोपणम् ॥ १६९ ॥

തുത്ഥാദി

തുത്ഥം തുരിശു പാഷാണം കാത്തു ഗന്ധക ചാലിയം
മനയോലരസം നീലം കരിഞ്ജീരകമെന്നിവ
കൃഷ്ണഗുൽഗുലുയഷ്ട്യാഹവമവറ്റെപ്പൊടി ചെയ്തുടൻ
എണ്ണ നെയ്യാവണക്കണ്ണ മരോട്ടി കേരതൈലവും
വേവിച്ചു മെഴുകുീട്ടങ്ങു തേക്കിൽ ദുഷ്ടവ്രണാപഹം. 170.

दळामलकतैलम्

दळस्य¹⁸⁸मलकानां तु सूक्ष्मचूर्णानि कारयेत् ।

दुष्ट¹⁸⁹ब्रणे परिक्षिप्य तैलेनाभ्यञ्जनं हितम् ॥ १७१ ॥

कूश्माण्डपत्रादि

कूश्माण्डपत्रस्वरसे दीपतैलं विपाचितम् ।

दग्धब्रणापहन्तद्वत्तत्र जात्यादि साधितम् ॥ १७२ ॥

¹⁸⁷ SY, p.336

¹⁸⁸ B & C read दलानि

¹⁸⁹ A reads दुग्धे

पोतकादि

हरापोतककुम्भीकाराजमाषबलाम्भसि ।

राजमाषप्रतीवापं तैलं दग्धव्रणापहम् ॥ १७३ ॥

कोरण्डबीजादि

कोरण्डबीज^{१९०}स्वरसे दोषारिष्टकणान्वितम् ।

यथावत् साधितं तैलं पुराणव्रणरोपणम् ॥ १७४ ॥

കേതകൃാദി

കേതകീത്തണ്ട പേച്ചിങ്ങാ കെട്ടീട്ടു തിലതൈലവും

നെയ്യും കൂട്ടിദ്ധാരയിട്ടാലുളുക്കുന്ന¹⁹¹ തൊഴിഞ്ഞുപോം. 175.

मधुकादि

मधुकलोध्रकणातुटिरेणुका^{१९२}

द्विरजनीपट्टु शारिबाः ।

कमलकेसरपद्मकधातकी-

मदनसर्जरसामररोदिकाः ॥

सबीजपूरच्छदनैरेभिस्तैलं विपाचितम् ।

भगन्दरापचीकुष्ठमधुमेहव्रणापहम् ॥ १७६ ॥

¹⁹⁰ B & C read पर्ण

¹⁹¹ B & C read ഉളുക്കുന്ന

¹⁹² B has given the meaning of रेणुका

वचादि^{१९३}

वचाहरीतकीलाक्षाकटुरोहिणिचन्दनैः ।

निर्गुण्डीस्वरसे तैलं समूला^{१९४}मपचिञ्जयेत् ॥ १७७ ॥

व्योषादि

व्योषं विळङ्गं मधुकं सैन्धवं देवदारुकम् ।

तैलमेभिश्शृतं नस्यात् कृच्छ्रामप्यपचिञ्जयेत् ॥ १७८ ॥

खदिरादि

खदिराग्निदक्षिणदग्धगोशृङ्गमषिसमाप्लुतं तैलम् ।

नाशयति द्रागपचिं विधिरिव विमुखो नृणां यत्नम् ॥ १७९ ॥

ब्रह्मीपलाशादि

ब्रह्मीपलाशबदरीफलनीसमङ्गा-

धातक्युदुम्बरनिकुम्भजटामृताभिः ।

पत्तङ्गयष्टिसुमनःकरवीरलोध्रै-

रश्वघ्ननिम्बरजनीद्वयचित्रकैश्च ॥

तैलं पचेद्धि सपटोलवृषाश्वगन्धै-

¹⁹³ SY, p.332

¹⁹⁴ SY reads सिद्धं तैलमाशु for तैलं समूलां

त्रिर्गुण्डिकास्वरसपादपमस्तुसिद्धम् ।
नाळिं सदाशु विनिहन्ति सपूति कण्डूं
दुष्टव्रणापचिभगन्दरगण्डमालाम् ॥ १८० ॥

निर्गुण्डीतैलम्

प्रस्थं करञ्जतैलस्य निर्गुण्डीस्वरसाढके ।
पक्वं पिबेत् गण्डमालां चिरजां पूयवाहिनीम् ।
सिद्धयेद्^{१९५}साध्यकल्पापि पानाभ्यञ्जननावनैः ॥ १८१ ॥

लाङ्गलिकादि

तैलं लाङ्गलिकाकन्दकल्कपादं चतुर्गुणे ।
निर्गुण्डीस्वरसे तैलं नस्याद्यैरपचिप्रणुत् ॥ १८२ ॥

श्रीदारुमरिचादि

श्री^{१९६}दारुमरिचाभद्रा^{१९७}द्विहरिद्रात्रिवृड्घनैः ।
गोमूत्रपिष्टैः पलितैः वृषस्यार्धपलेन च ॥
ब्रह्मद्रुमार्कजक्षीरगोशकृद्रससंयुतम् ।

¹⁹⁵ B & C read सिद्धयति

¹⁹⁶ B & C read भद्र

¹⁹⁷ B & C omit भद्रा

प्रस्थं सर्षपतैलस्य सिद्धमाशु व्यपोहति ॥ १८३ ॥
सार्षपं तिलजं तैलं समीकृत्य पिबेदपि ।
अपच्यां गतिनाशाय तैलं गुग्गुलुसाधितम् ॥ १८४ ॥

करम्भादि^{१९८}

करम्भशाकोटवरानिशानां
प्राचीनकालूपकचित्रकाणाम् ।
दन्तीयुतानां^{१९९} क्वथिते कषाये
प्राचीनकल्कं तिलजं पचेत् ॥
आलूपमिथ्या स्वरसैरुपैतं
सपादचित्राभवतैलमेतत् ।
श्लीपादनाशाय वदन्ति तैलं
घृतं तु पित्तप्रभवे विकारे ॥ १८५ ॥

അഴച്ചേമ്പ് തൈലം

അഴച്ചേമ്പു പിഴിഞ്ഞിട്ടങ്ങേണ്ണു കാച്ചിക്കടിക്കണം
പെരിക്കാലൊഴിവാൻ നന്നു തൈലം ഗുൽഗുലുതിക്തകം. 186.

यष्ट्यभयादि

पिबेद्यष्ट्यभयाकल्कं मूत्रेणास्य समेन वा ।
पिबेत् सर्षपतैलं वा श्लीपादानां निवृत्तये ॥ १८७ ॥

¹⁹⁸ SY, p.298

¹⁹⁹ C omits दन्तीयुतानां

कुङ्कुमोशीरादि

कुङ्कुमोशीरकालेयलाक्षायष्ट्याहचन्दनम् ।
न्यग्रोधपादांस्तरुणान् पद्मकं पद्मकेसरम् ॥
सनीलोत्पलमञ्जिष्ठा पालिकं सलिलाढके ।
पत्तवा पादावशेषेण तेन पिष्टैश्च कार्षिकैः ॥
लाक्षापत्तङ्गमञ्जिष्ठायष्टीमधुकुङ्कुमैः ।
अजाक्षीरद्विगुणितं तैलस्य कुडुबं पचेत् ॥
नीलिकापलितव्यङ्गवलीतिलक^{२००}दूषिकाः ।
हन्ति तन्नस्यमभ्यस्तं मुखोपचयवर्णकृत् ॥ १८८ ॥

कुङ्कुमचन्दनादि

कुङ्कुमं चन्दनं द्राक्षा मञ्जिष्ठा मधुयष्टिका ।
कालेयकमुशीरं च पद्मकं नीलमुत्पलम् ॥
न्यग्रोधपादान् प्लक्षस्य शुङ्गं पद्मस्य केसरम् ।
पद्मकिञ्जल्कसहितं पालिकं च पृथक् पृथक् ॥
जलाढके क्वाथयित्वा पादशेषं ततोद्धरेत् ।
मञ्जिष्ठा कुङ्कुमं लाक्षा पत्तङ्गं मधुयष्टिका ॥
कर्षप्रमाणैरेको^{२०१}ऽस्तु तैलस्य कुडुबं पचेत् ।

²⁰⁰ C reads पलित

²⁰¹ B & C read एतै

अजाक्षीरं द्विगुणितं शनैर्मृद्वग्निना भिषक् ॥
तिलकं पिटकां व्यङ्गं नीलिकाञ्च विनाशयेत् ।
मुखं प्रसन्नोपचितं वलीपलितनाशनम् ।
सप्तरात्रप्रयोगेण भवेत् कनकसन्निभम् ॥ १८९ ॥

तिन्निणीतैलम्

तिन्निणीकरसोपेतं तैलं स्यान्नखरोगनुत् ।
सदा तैलेन वा लेपः प्रशस्तो नखरोगिणाम् ॥ १९० ॥

दाव्यादि^{२०२}

दावीसुरस^{२०३}यष्ट्याह्वगृहधूमनिशान्वितम् ।
तैलमभ्यञ्जनात् पक्वं मेढूरोगं निवारयेत् ॥ १९१ ॥

कार्पासास्थ्यादि

कार्पासास्थ्यादिभिः पिष्टैः साधितं तिलसम्भवम् ।
लिङ्गलूतविनाशाय प्रतीकारो विलेपनात् ॥ १९२ ॥

कौरोचनका^{२०४}

कौरोचनक^{२०५}मोत्रुपर्वकवुं णोत्रुणोसिणोत्रु
पुल्लोनिठिठि^{२०६}मुयल्लोचोवियुमण्णोमण्णो पयुयानि

²⁰² SY, p.306

²⁰³ SY reads स्वरस

²⁰⁴ B reads ചീരം ചെമ്പാരി in the margin

²⁰⁵ B reads ചീരം ചെമ്പന

മുക്കമ്പാല²⁰⁷ യുഴിഞ്ഞനീർ കറുകയും പേഴും കുരുനും തഥാ
 ചെമ്മേ പിച്ചകമുൾപ്പനിച്ചി ചെറുപുളാ (നൽ) മുരിങ്ങത്തൊലി.
 ഹ്രസ്വാഖ്യം കടലാടിനീർ കലതിയും പാച്ചുണ്ടകാട്ടിച്ചണം
 ചൊല്ലാമങ്ങിതു കഞ്ഞിരിക്കയിവയെക്കുത്തിപ്പിഴിഞ്ഞംബുനാ-
 ലുണ്ടാം നീരിനകത്തു പാദതിലജം വീഴ്ത്തിപ്പചിച്ചാദരാൽ
 തേച്ചീടുനവർ പുണ്ണിളച്ചു വഴിയേ²⁰⁸ ധാവന്തി വേശ്യാഗൃഹേ. 193.

നതവാതാകിന്യാदि

നതവാതാകിനീകുष्ठസैन्धवामरदारुभिः ।

തൈലാത് പ്രസാധിതദ്വാര്യ പിച്യുര്യോനൗ രുജാപഹഃ ॥ 198 ॥

പ്രിയङ्ഗവാदि

തൈലം പ്രിയङ्ഗുജാതീജപുഷ്പൈസ്സिद्धं स्मരालये ।

लिम्पेत्तेन विनिर्मुक्तदौर्भाग्या भवति ध्रुवम् ॥ 199 ॥

പായയേത ബലതൈലം മിശ്രിതം സുകുമാരകം ।

धान्वन्तरं विशुद्धायाः शेषकर्म विधीयते ॥ 196 ॥

वस्त्यभ्यङ्गपरीषेकप्रलेपपिचुधारणम् ।

തൈലം ഗൃതം മധുധുതം വ്രണാനാം രോപണം പരം ।

धारया तद्धि सर्वेषां साक्षान्मूर्तित्रयं मतम् ॥

²⁰⁶ B reads തിരുളും

²⁰⁷ B reads മുക്കർണപ്പാല

²⁰⁸ B & C read വഴിമേൽ

धातूनां धृतिमादधाति विपुलां कायाग्निवर्णौजसां
पुष्पाति श्रियमश्रियं हरति सा सर्वेन्द्रियाणामपि ।
क्लैव्यग्लानिजरांसि^{२०९} हन्ति कुरुते स्वप्नं चिरं चायुषो
धारास्नेहकृता^{२१०} हि मारुतगणा निर्मूलमुन्मूलयेत् ॥ १९७ ॥

तैलखण्डं समाप्तम्^{२११}

²⁰⁹ B & C read रजांसि

²¹⁰ C adds सदा after कृता

²¹¹ B ends with इति तैलखण्डः । नमश्शिवाय

C ends with तैलखण्डः

8. लेखपठम्

അമാഭ്യംഗൈകദേശതാത് ക്ഷമ്പനീത² ഗൗരവം
ഉച്യതേ ച യഥായോഗം പാരമ്പര്യോപദേശകം. 1.

ലക്ഷാദി

ലക്ഷാമുദ്ഗവുമശഗന്ധയമൃതിൻനൂറും തഥാ മാഷവും
വാംശീ സർവ്വമിദം³ സമം ഗണമിഹാപ്യേലാദികം ചൂർണ്ണിതം
സംയോജ്യാജ്യതിലോദ്ഭവേ ച മഥനൈരേതത് ക്ഷമ്പഞ്ജസാ
തേഷ്ചാലങ്ങു തടിക്കമംഗമഖിലം പോക്കം ജരാദ്യം ഗദം. 2.

മലർക്കുഴമ്പ്

മലർക്കുഴമ്പെന്നു മണം പെരക്കം
മഹൗഷധം നന്നു മഹാജരേഷു
അതാദിയായുള്ള ഗദങ്ങളെല്ലാ-
റ്റിലും നിരൂപിക്കിലിദം പ്രധാനം. 3.

ലക്ഷാദി

ലക്ഷാചൂർണ്ണവുമശഗന്ധമിരുവേലീയും⁴ നല്ല രാമച്ചവും
മുദ്ഗം നല്ലമൃതുറൽ കൂവ മലരും നച്ചീരകം ചൂർണ്ണിതം
ലക്ഷാദ്യം ചെറുതായതേതദിഹ തു ക്ഷീരം ച കേരീജലം
പൊന്നങ്ങാണി ച ദൂർവ കാഞ്ഞിരഫലം കൂട്ടീട്ടു പക്ത്യാഹവയം. 4.

ലക്ഷാശഗന്ധാ മുദ്ഗഞ്ച മാഷം ച നിലയാ⁵ സഹ
ചൂർണ്ണയിതാ ക്ഷമ്പാക്കാം മുലനോവിൽ വിശേഷതഃ. 5.

¹ A reads ക്ഷമ്പനുകൾ
² B & C read ക്ഷമ്പഞ്ചിത
³ C omits സർവ്വമിദം
⁴ C reads അമൃതം
⁵ B reads നിശയാ

ഒടിക്കുഴമ്പ്

ചോറുചെല്ലായിക കൊണ്ടംഗം മെലിയുന്നാമയങ്ങളിൽ
വിത്തോഷ്ണവർദ്ധനങ്ങൾക്കും നൽമ്പേനൊടികുഴമ്പുകൾ. 6.

മലർക്കുഴമ്പു പനിക്കിൽ ക്ഷീരധാരാം ച ഭദ്രാം. 7.

ലാക്ഷാദികൾ ക്ഷയത്തുകൾ ഭക്തരോധേ വിശേഷതഃ
വിദാര്യാദി ചതച്ചിട്ടു പാക്കഞ്ഞി ച ഹിതോരസി.
ലാക്ഷാശ്വഗന്ധാ ബലയുമായിക്കഞ്ഞി തഥോത്തമം.
ബലാത്രയ് ശൂതം ക്ഷീരം മാറിൽ നിർത്തുകയും തഥാ. 8.

പച്ചക്കുഴമ്പ്

പച്ചക്കുഴമ്പു സുതരാം⁷ നന്നരോചകയക്ഷ്മണി
പിത്താതിസാരേ ച ഹിതം ഹർദ്ദിയികലിവ ലാജതഃ. 9.

त्रिफलादि

त्रिफलां नागरं मुस्तां तगरं मधुना सह ।

पेषयित्वा यथायोगं हिक्कीकण्ठं प्रलेपयेत् ॥ १० ॥

കള്ളിച്ചാരാദി

കള്ളിച്ചാറു വരട്ടുമഞ്ഞൾ കടുകാലാംബു പ്രവാളൗഷധം
പുണ്ണം⁹ നച്ചിരിവിലകസ്യ തളിരും മേന്തോന്നി കന്നുകൾ
ആർക്കും പാൽ ചരണായുധസ്യ ച ശക്യന്നിർഗ്ഗച്ഛതാമർശസാ
മാട്ടിന്നീരിലരച്ചു ലേപനമിദം ക്ഷാരാത്പരം ഭേഷജം. 11.

⁶ B reads മുല

⁷ B reads നിതരാം

⁸ B & C read तस्करं

⁹ B reads ഉണ്ണം

ദൂർവാദി

ദൂർവാരസം തൈലയുതം മർദ്ദിതം തളികാന്തരേ
പായുത്ഥരക്തസ്രുതിയെത്തീർത്തിടും തേക്കിലാദരാൽ. 12.

പരുത്തിവേരാദി

പരുത്തിവേരരച്ചിട്ട് കാടിയിൽ പരകീടിനാൽ
അടച്ച കല്ലും മുത്രം ച¹⁰ തുടക്കുന്നങ്ങു വീണു പോം. 13.

അരച്ചുകൊന്നയരിയെപ്പാലുമായ് പരകീടിനാൽ
അടച്ച മുത്തിരം വീഴും കല്ലുമുണ്ടെങ്കിൽ വീണു പോം. 14.

എലിപ്പിഴുക്കാദി

എലിപ്പിഴുക്കയും നാഭൗ വെള്ളുരിക്കടലും തഥാ
അരച്ചു തേക്കിലിരുന്നീരടക്കുന്നതൊഴിഞ്ഞു പോം. 15.

ജീരകാദി¹¹

ലിംഗാഗ്രേ ജീരകം നല്ല പുഴുവും വെണ്ണയും തഥാ
കുഴമ്പുതടവുന്നാകിൽ മുത്തിരം പോമയത്നമായ്. 16.

शतधौतघृतम्

शतधौतघृतं लिम्पेत् क्षीरवृक्षत्वगम्बुना ।

विसर्पकविनाशाय दाहതृट्शमनाय च ॥ १७ ॥

¹⁰ B reads മുത്തിരം കല്ലും

¹¹ B omits അരച്ചുകൊന്ന..... ഒഴിഞ്ഞുപോം before the combination ജീരകാദി

മൃണാळाദി

മൃണാळമൃദുകുञ്ചികാകുടജകുടജ¹²-

വൽകനിമ്ബാമൃതാവരാ രജനिसർപ്പപൗ ।

ജലദസേവ്യപൂതീഹിമൈസ്തിലൈഃ¹³ പയോദ്ര-

ജലചന്ദനമ്രമരഗോഹദൂർവ്വേഷുभिഃ ।

വട്ടാङ्കുരകശാരിബാലവണലക്ഷ്മണാപപടൈഃ ॥

എണ്ണഭവീജകുഹലീസംയുക്തൈഃ ക്ഷീരപേഠിതൈഃ ।

തൈലാജ്യമധുമാല്ലേപഃ സർവ്വശോഫനിബർഹ്ണഃ¹⁴ ॥ 17 ॥

അമൃതാദി

അമൃതുകടുകു¹⁵ മഞ്ഞളെള്ളമീദിഃ

സപയസാ പരിപിഷ്ട ഏഷ ലേപഃ

വലിയകുരുവമുക്കമാർദ്ദഭൂതം

പുനരതു വൈ പിടകാ ചിതർത്തുവാന്തം. 19.

നന്ത്യാർവട്ടാദി

നന്ത്യാർവട്ടം തുടരി ച കൊടിപ്പാല നന്നാറി എന്നി-

ന്നാലിൻ വേർ മേൽത്തൊലി ഘൃതയുതം നെയ്ക്കലേ വാ വറുതാ

പാരം¹⁶ നന്നായ് ച പിഷ്ടാ വലിയകുരുവിനിങ്ങനേ¹⁷ തേച്ചുവെച്ചാൽ

ചാമ്പിപ്പോമക്കുരുവു ശനകൈസ്തത്ര മീൻചുട്ട തീവത്. 20.

¹² B omits कुटच

¹³ B omits तिलैഃ

¹⁴ B & C reads निवारणഃ

¹⁵ A & B omit കടുകു

¹⁶ A omits പാരം

¹⁷ B reads കുരുവമുങ്ങുനിതൈ

തിലസർഷപാദി

തിലസരിഷപനെല്ലും ചെമ്പറാവള്ളി മേഘം
ത്രിഫലമുളകുചുക്കും മഞ്ഞളും കോദ്രവം ച
വിരകുതുടരി കമ്പിപ്പാല നന്നാറി നാല്ലാ-
മര കുടജമുശീരം കങ്കരേതാൻ സമാംശാൻ
സമഘൃതതിലജാകതാൻ നേർത്തു¹⁸ നന്നായ് വറുതാ
കൃത¹⁹ മിതൊരു കഴമ്പേ ജിഷ്ണുനരുച്ചൈഃ കുരുണാം.
രധുതി ബത മറന്നേൻ ഞങ്ങളേരണ്ഡബീജം
തദപി ച മറവാതേ കൂട്ടുവിൻ വൈദ്യമുഖ്യാഃ. 21.

ഭസ്മഭദ്രികാദി

ഒടുകിന്നും കുരുക്കൾക്കും വറ്റുവാൻ ഭസ്മഭദ്രികം²⁰
അരച്ചു മോരിൽ തേച്ചാലങ്ങ് മങ്ങുമതു നിർണ്ണയം. 22.

കടുക്കാദി

കടുക്കാ യഷ്ടിയും കൂട്ടി തേക്കാം ചില കുരുക്കളിൽ
നെയ്യിൽ ചാലിച്ചത്തിവൽക്കം മധുകം ച കചിത് പുനഃ. 23.

കൊഴുപ്പാദി

കൊഴുപ്പു ദുർവാം ച വരീ തന്നിൽ നാല്ലാമരാങ്കരം
ചെത്തിമൊട്ടും മൂണാളാദി വെള്ളിലത്തിളിരും തഥാ
ലോദ്രജംബൂപല്ലവം ച പാലിൽ പിഷ്ട്യാ ച വെണ്ണയും
ചുടുപാരിച്ച കുരുവിൽ കഴമ്പിതധികം ഹിതം. 24.

¹⁸ B reads തിലജഘൃതാകതാനോർത്തു
¹⁹ A reads സ്മൃതം
²⁰ B & C read ഭസ്മപത്രികം

പരുവത്തൊലിയാദി

പരുവത്തൊലിയും²¹ നല്ല തേറ്റാമ്പരൽ വരീദലം
ഓരോന്നെ വെണ്ണയിൽ²² തേച്ചാൽ കുരുവിൻ കണ്ണു വീണുപോം. 25.

പത്യാമൃതാദി

പത്യാമൃതാരാത്രിതലൈഃ²³ പ്രലിംപേത് ക്ഷീരപേഷിതൈഃ ।

സു²⁴സ്നിഗ്ദ്ധശീതൈഃ²⁵ലിംപേച്ഛ മൃണാळाദിഗണൈഃ ച ॥ 26 ॥

ഉപോദകാതിലാനന്തായൃഷ്ടയാഹ്വൈഃ ക്ഷീരപേഷിതൈഃ ।

അപക്വസ്തനജം ലിംപേദാകുരൂമധുകൈഃ ച ॥ 27 ॥

ഗോഗജാശ്വാജകോലാനാം ദന്താഃ കരഭജാസ്ഥി ച
കുർമാസ്ഥി ചന്ദനം രക്തചന്ദനം മധുകം തഥാ
ജലപ്രസാദിശംഖൗ ച മുലപ്പാലിലരച്ചൂടൻ
ചാലിച്ചു വെണ്ണയിൽത്തേക്കൊം ദന്താദി പിടകാമുഖേ. 28.

വരാദി

നറുനെയ്യിൽ വറുത്തിട്ട വരാ മധുകഗുൽഗുലു²⁵
കുരുക്കൾ പൊട്ടിയാൽ തേപ്പാൻ കൊള്ളാം വറകഴമ്പിൽ. 29.

²¹ B reads പരുവാമൊരിയും

²² C reads ഓരോന്നെണ്ണയിൽ

²³ B reads दलैः

²⁴ C omits सु

²⁵ B reads മുളകുഗുലു

ചെമ്പിറാവള്ളയാദി

ചെമ്പിറാവള്ളിമൂലം ച വറുത്തു ഘൃതതൈലകേ
തേഷ്ചാൽ വറട്ടാമവിവം വ്രണം വീക്കഞ്ച പോഷ്ണസും. 30.

അവിയനാദി

തേങ്ങാപ്പാലിലരച്ചിട്ടങ്ങവിയൻ വൃദ്ധി വീങ്ങുകിൽ
ഉഴിഞ്ഞക്കുരുവും നന്നു കഴഞ്ചിക്കുരുവും²⁶ തഥാ.
മോരിൽ തേക്കാം കിഴിഞ്ഞീടിൽ സന്തർപ്പണ കഴമ്പിടാം 31.

തിലാദി

ക്ഷീരേണ²⁹ തിലാഃ പിഷ്ഠാഃ മാहिषനവനീതമിശ്രിതം ।
കൽകം സംലേപये²⁶ച്ഛീघ്രं म्ळायन्त्यरुष्करुजं शोफम् ॥ 32 ॥

ന്യഗ്രോഘാദി

ന്യഗ്രോഘോദുമ്ബരാശ്വത്ഥപ്ലക്ഷജാङ्കുരവാരिजैः ।
सोशीरमेतैर्लेपोऽपि विसर्पे पित्तसम्भवे ॥ 33 ॥

ദന്ത്യാദി

दन्तीचित्रकमूलत्वक् सौधार्कपयसीगुळः ।
भल्लातकास्थिकासीसं लेपो भिद्याच्छिलामपि ॥ 34 ॥

²⁶ B reads കഴഞ്ചിക്കുരുവും നന്നങ്ങുഴിഞ്ഞക്കുരുവും

²⁷ A adds तु

²⁸ A reads लेपयेत्; B adds च before शीघ्रं

न्यग्रोधादि

न्यग्रोधपादास्तरुणाः कदलीगर्भसंयुताः ।

विस^{२९}ग्रन्थिश्च लेपः स्यात् शतधौतघृताप्लुतः ॥

त्रिफलापद्मकोशीरसमङ्गाकरवीरकम् ।

नळमूलान्यनन्ता च लेपः श्लेष्मविसर्पहा ॥ ३५ ॥

उदुम्बरादि

उदुम्बराङ्कुरं स्पृक्का मृणाळं मधुकं बला ।

क्षीरपिष्टप्रदेहोऽयं कर्दमारव्ये विसर्पके ॥ ३६ ॥

सितादि

सिताद्रिजरजोयुक्तं विसर्पाणां विनाशनम्^{३०} ॥ ३७ ॥

താമരാദി

താമര ഞാഴലൊടുത്പലയഷ്ടീ-

നാഗജപുഷ്പമുദുംബരചർമം

നെൽച്ചിലരച്ചിഹ തേക്കിലയത്നം

പോയ്ക്കൊടുമോടി വിസർപവികാരം. 38.

²⁹ B reads विसर्प

³⁰ B & C read सर्वविसर्पनाशनं

भास्करादि

भास्करकाण्डक्षारं स्वरसेनेक्ष्वाकुजेन संलिप्तम् ।
हन्यात् कपालकुष्ठं क्रौञ्चगिरिं तारकारिरिव ॥ ३९ ॥

सुवक्षीरादि

सुवक्षीरं कुडुबोपेतमाज्यपिष्टं दशाहतः ।
परं प्रलिम्पेत् किटिपौ तस्य परमौषधम् ॥ ४० ॥

त्रिफलादि

त्रिफलां काञ्चिकभृष्टां पिष्ट्वा तैलेन लेपयेत् ।
बहुशः पादोपपादिकायां पादं पद्मोपमं^{३१} कुरुते ॥ ४१ ॥

सुह्यादि

सुहि चाकं^{३२}पयस्सिद्धं तैलं सैन्धवलेपनात् ।
द्रोहेत् सहस्रधा भिन्नमपि पादतलं^{३३} क्षणात् ॥ ४२ ॥

³¹ A reads पद्मोदकं

³² B reads सुह्यर्कज

³³ A reads भिन्नो विपादतलं for भिन्नमपि पादतलं

मरिचादि

मरिचं तमालपत्रं

कुष्ठं समनश्शिलां सकासीसम् ।

तैलेन युक्तमुषितं

सप्ताहं भाजने ताम्रे ।

तेनालिप्तं³⁴ सिध्म सप्ताहात् घर्मसेविनोऽपैति ॥ ४३ ॥

अपामार्गलेपः

प्रलेपात् सिध्मयात्यस्तमपामार्गस्य भस्मना ।

केवलेन यथापापं चन्द्रशेखरभस्मना ॥ ४४ ॥

കുനടിമുളകാദി

കുനടി മുളകു മഞ്ഞൾ ക്ഷീരവും നല്ല പാലും

പരിചിലുഴുവീഴ്ത്തിക്കൊണ്ടുചൊരഭരണ

ദശദിനമിതു തേച്ചാൽ മെയിലുണ്ടായ കഷ്ടം

മുരടറുമഥ തക്രേ നക്രപാനം ച നന്ന. 45.

गुग्गुलुमरिचादि

गुग्गुलुमरिचविळङ्गैः सर्षपकासीससर्जरसमुस्तैः ।

श्रीवेष्टतालगन्धैर्मनश्शिलाकुष्ठकम्पिल्यैः ॥

³⁴ B reads तेनालिप्तं

उभयहरिद्रासहितैः चाक्रिकतैलेन मिश्रितैरेभिः ।

दिनकरकरामित्तैः कुष्ठं घृष्टञ्च नष्टं च ॥ ४६ ॥

सुक्काण्डादि

सुक्काण्डसर्षपकल्कं कुकूलानलपाचितः ।

लेपो विचर्चिकां हन्ति रागवेग इव त्रपाम् ॥ ४७ ॥

കളളിനവനീതാദി

കളളിക്കുഴുത്തു ചുട്ടുള്ള വെണ്ണീരും നവനീതവും
ഗന്ധകേന സമം പിഷ്ട്യാ തേക്കിലില്ല പുഴുക്കടി. 48.

കളളിപ്പാലരസാദി

കളളിപ്പാലരസേ പിഷ്ട്യാ³⁵ രക്തചന്ദനമഞ്ജുനാൾ
കൊള്ളെപ്പുശിലൊഴിഞ്ഞീടും പിള്ളേർക്കുള്ള പുഴുക്കടി. 49.

മുളകുനെല്ലിക്കാദി

വിളയും മുളകും നല്ല നെല്ലിക്കാ³⁶ പൂചുവല്ലുകിൽ
മേലുള്ളൊന്നച്ചിരങ്ങല്ലാമേഴുലോകം പറന്നുപോം. 50.

शिरीषादि

शैरीषत्वक्पुष्पः कार्पास्या राजवृक्षपत्राणि ।

पिष्ट्वा च काकमाचीचतुर्विधः कुष्ठहा लेपः ॥ ५१ ॥

³⁵ B & C omits തേക്കിലില്ല.....പിഷ്ട്യാ

³⁶ B & C read നെല്ലിക്കായുമായ്

കൊന്നപ്പത്രാദി

കൊന്നപ്പത്രം കടുകുതിലവും മഞ്ഞൾ പുനാഗ³⁷ ബീജം
തന്നേ മോരിൽ പരിചിലുടനേ വീഴ്ത്തി വീഴ്ത്തി³⁸ ക്രമേണ
പിണ്ഡം പിഷ്ടാ³⁹ ഞെരടി ഞെരടിത്തേക്കിലും മെയ്യിലുണ്ടാം
കള്ളപ്പാമാകലമടിയറപ്പോ⁴⁰ ചിരങ്ങും തമൈവ. 52.

കേരിപ്പാലാദി

കേരിപ്പാലും പെരിയലികുചത്തോയവും തമ്മിലൊക്കെ-
ക്കൂട്ടീട്ടൊന്നായ⁴¹ പി ച നിശയും കൂട്ടിയൊക്കെത്തികൺനാൽ
വാരിപ്പുശാം പരിചൊടെ വരും നേരമന്നേ തെളിഞ്ഞാ-
ലാറിപ്പുശുന്നവരിലണവില്ലാ ന ചർമ്മാനി കാനി. 53.

ഇന്തുപ്പാദി

കാൽ വിളങ്ങുന്നതിനിന്തുപ്പുപൊടിച്ചേരുമവെണ്ണയും
നെല്ലിക്കാപ്പൊടിയും നന്ന് കുഴമ്പു പഴനെയ്യുമായ്
മൈലാഞ്ചിയിടുകിൽ കൊള്ളാം കാൽ വിളങ്ങുന്നതിനെത്രയും. 54.

തുരിശാദി

ദശക്കു തുരിശെത്തന്നെ പൊടിച്ചിടുക നിത്യമായ്. 55.

പേരാലാദി

പേരാൽ തൻ⁴² തൊലി ചുട്ടനീർ കനടി⁴³ നീരിഞ്ചി (?നീരൊത്തിഞ്ചി)
നീരും തഥാ
വാരിച്ചുക്കഴിയും നഖത്തിനിടയിൽ ചാലിച്ചു മൂന്നാളിടീൽ

³⁷ B reads പുനാഗ
³⁸ A omits വീഴ്ത്തി after വീഴ്ത്തി
³⁹ C reads പിണ്ഡം
⁴⁰ B reads അടിയറും പാഴ്
⁴¹ C reads ഒന്നായ്കൂട്ടീട്ട്
⁴² B & C read പേരാലിൻ
⁴³ B adds തൻ after കനടി

നോവും വീക്കവുമാക്കവും ക്ഷീനം താനും കെടും കൂടവേ
നാലഞ്ചാം ദിവസത്തിലപ്പിണിയൊഴിഞ്ഞീടും നഖം പോമതും⁴⁴. 56.

പന്നക്കന്ദാദി

പന്നക്കന്ദം പഴയമുളകും മഞ്ഞളെളളാവണക്കിൽ
തെങ്ങിൻ ബീജം പരിചിനൊടു പൊടിച്ചാജ്യതൈലാവസിദ്ധം
തിണ്ണം പിഷ്ട്യാ പദസരിയൊഴിഞ്ഞീടുമത്രൈവ തേച്ചാൽ
കൊള്ളെക്കൊള്ളെ⁴⁵ ച്ചൊറിയുമൊഴിയും വീക്കവും ചീർത്ത നോവും.57.

ഇന്തുപ്പാദി

ഇന്തുപ്പുവെണ്ണകദളീഫലനാളികേര-
വീരാപിണം പുളി കെടാത വരട്ടുമഞ്ഞൾ
ഏദീസ്സമൈഃ സമമരച്ചു ക്ഷന്ധു കൃത്യാ
തേക്കിൽക്കെടും പദസരീ ദിവസത്രയേണ. 58.

വേപ്പാദി

വേപ്പോടിരിപ്പ ബലയും പുനരാവണക്കും
ധൂർധൂരവേർ പെരിയകാഞ്ഞിരവേരു⁴⁶ മേഷാം
വൃശ്ചീവഭൃംഗി കടലാടിയുടൻ സമൂലം
നൊച്ചീതി ചന്ദനയുഗം തിലപാദുകം ച.
പോത്തിന്റെ കൊമ്പുമകിലെന്നിവ തേവതാരം
ഓർത്തില്ല⁴⁷ ചുക്കുകണകേശമതും വിശേഷാൽ
ചേർത്തിങ്ങനേ പദസരിക്കിവ വാറ്റിയെണ്ണ
തേക്കും നൂണാമഴകൊഴിഞ്ഞറിയുന്നതില്ല. 59.

കാഞ്ഞിരപ്പഴവും കൂട്ടിക്കഴമ്പായിട്ടുമാമിത്.
മെഴുക്കു കളവാന്ത്ര മുദ്ഗാമലകരാത്രയഃ. 60.

⁴⁴ B & C read പോന്നതും
⁴⁵ C reads കൊള്ളാം കൊള്ളാം
⁴⁶ B & C read മൂലം
⁴⁷ B reads ഒത്തിങ്ങു

പാണത്പാഠാദി

പാണത് പാഠകൊഴുപ്പാനാം മൂലമൊപ്പിച്ചുകൊണ്ടിവ
ഭൂനിംബസ്യ രസേ പിഷ്ട്യാ നാഭിലേപാത് കൃമിം ഹരേത്. 61.

जम्बीरादि

जम्बीरोदरनिक्षिप्तं तीक्ष्णांशुकिरणैर्दृष्टम् ।

वराटकं प्रदीद्याद्यात् तस्य सिध्मादयः कुतः ॥ ६२ ॥

ശമ്യാകാദി

ശമ്യാകത്തളിരില്ലരക്കരി നിശാമിന്തുപ്പു നൽ തൃത്തുവാ
ചെമ്മേയഞ്ചുമരച്ചു ചോരദയിതാനീർ വീഴ്ത്തി നേർത്തങ്ങനെ
മൂന്നാൾപ്പൂശുമവർക്കു തോഴ മുരടറ്റീടും ചിരങ്ങെന്നുമേ
പോം മെയ്യുള്ള നിറം വിളങ്ങുമധികം, പൊയ്ക്കല്ല ഞാൻ ചൊന്നത്. 63.

കൊന്നയിലാദി

കൊന്നയിലാ കടുമഞ്ഞളുമെള്ളും
നൽ തകരക്കുരു മോരൊടു⁴⁸ പൂശിൽ
മങ്ങും ചുണങ്ങു ചിരങ്ങി⁴⁹ വയെല്ലാം⁵⁰
മാന്തളിരൊത്ത നിറം വരുമന്നേ. 64.

एळकजादि

एळकजस्तिलसर्षपयुक्तो

वाकुचिका लवणं दधिमस्तु ।

⁴⁸ B reads തൈരൊടു
⁴⁹ C reads ചിരങ്ങു ചുണങ്ങു
⁵⁰ B reads ചിരങ്ങുമുടൻ പോയ്

वर्षशतोपचितामपि कण्डू-

न्नाशयति त्रिभिरेव दिनान्तैः⁵¹ ॥ ६५ ॥

നിശാദി

ചിരങ്ങിന്നു നിശാ പേക്ഷ തൈലേ തോടു വറുത്തുടൻ

ഉണക്കത്തണ്ഡുലോത്തുതം ക്ഷന്വു പരമൗഷധം. 66.

कुष्ठशम्याकादि

कुष्ठशम्याकसिद्धार्थनिशासुरसपल्लवैः ।

प्रपुन्नाटार्कदुग्धान्निदन्तीजन्तुघ्नसैन्धवैः ॥

गृहधूमवरादावींवाकुचीतिलतोयदैः ।

गोमूत्रपिष्टैर्लोऽयं सुप्तकण्डूतिनाशनम् ॥ ६७ ॥

शारिबादि

शारिबोशीरजलदनिशायुग्मवचाजलैः ।

क्षीरिद्रुवल्कशम्याकजातीजन्तुघ्नपल्लवैः ॥

कुष्ठचन्दनयष्ट्याह्रस्वदिरागरुचोरकैः ।

धनकम्पिल्यकुटजवचायुक्तैः समोन्मितैः ॥

दूर्वास्वरससम्पिष्टैर्नवनीतसमायुतैः ।

प्रदिह्योद्धर्त्तनं कण्डूपामावैवर्ण्य⁵²नाशनम् ॥ ६८ ॥

⁵¹ A & C read त्रिभिरुन्मद्नैश्च

⁵² C reads वैस्वर्य

दिनेशवल्यादि

दिनेशवल्लीशम्याकपूतीपञ्चमहीरुहम् ।
गोपीं च पत्तवा गोमूत्रे तत्क्वाथे पादशेषिते ॥
पूतीनळदयष्ट्याह्वरामुस्ताम्बुकलिकतम् ।
दार्वीं कुष्ठञ्च रजनीं दूर्वातञ्च रसं क्षिपेत् ॥
पुनर्मृद्वग्निना पत्तवा सान्द्रभावेऽवतारयेत् ।
शीते हार्यं गवीनञ्च क्षिप्त्वा सम्मर्द्य लेपयेत् ।
दद्रुमण्डलकण्डूतिपामादीनाशु नाशयेत् ॥ ६९ ॥

गन्धकादि

गन्धकस्य रजस्सूक्ष्मं नवनीतेन मर्दयेत् ।
धुर्धूररसमिश्रेण तेनाङ्गे साधु लेपयेत्^{५३} ।
कण्डूं व्रणानि कुष्ठानि शमयेत् पञ्चषैर्दिनैः ॥ ७० ॥

स्रुह्यादि

स्रुह्याः पयसा लुळितं दिनकरकरतप्तमपहरति ।
सोषणगन्धकचूर्णं तिलजं पामाविचर्च्यादीन् ॥ ७१ ॥

⁵³ A omits गन्धकस्य ----- लेपयेत्

കള്ളിപ്പാലാദി

കള്ളിപ്പാലിലരച്ചിട്ടു ചിത്രകം സാധു ലേപയേത്
പഥ്യം സീസം സമാലിന്വേദ് അരിന്മാറവിനാശനം. 72.

നാലികേരജലാദി

നാലികേരജലേ പിഷ്ട്വാ ടക്ലുണം സാധു ലേപയേത് ।
ദ്ദ്രുണീകാസജിന്മൂലം ജമ്പീരസ്യ രസേഽथവാ⁵⁴ ॥ ൭൩ ॥

ഗജാस्थിഗैरिकादि

ഗജാस्थിगैरिकादिनिशाचूर्णं माक्षिकसंयुതम् ।
स प्रलेपः किणं हन्यात् केवलं वा गजास्थि च ॥ ൭൪ ॥

രക്തചന്ദനാദി

രക്തചന്ദനസമ്മിശ്രം ശംഖപിഷ്ടം പ്രലേപയേത്
ഏണശൃംഗേണ വാ തദദ് വ്രണേ വടുവുമായുവാൻ. 75.

ഗന്ധകാദി

ഗന്ധകഗൃഹധുമനിശാവത് ഗുഞ്ജാകോശാതകീബീജാത്
ചുർണം നവനീതസമം പ്രലേപയേത് മർദ്ദിതും ശിത്രം. 76.

മാഹിഷാദി⁵⁵

മാഹിഷേണാജഗോശൃംഗഗജദന്തേഷു പന്തമായി
തുണിച്ചുറ്റിക്കൊളുത്തീട്ടു മഷി പാണ്ടിന്നു ഭേഷജം. 77

⁵⁴ B reads तथा for अथवा

⁵⁵ B omits the combinations മാഹിഷാദി and गन्धकादि

गन्धकादि⁵⁶

गन्धकस्य रजस्सूक्ष्मं नवनीतेन मद्दयेत् ।

धुर्धूररससम्मिश्रं तेनाङ्गे साधु लेपयेत् ॥ ७८ ॥

ഏലാദിഗണവും കൊള്ളാം കവാലം തൈലമേവ ച. 79.

തേക്കണ്ണ തേക്ക കൃമിയിൽ കായമിട്ടു വിവാചിതം
കൃമിശത്രുവിടിച്ചിട്ട് പകമെണ്ണ പുഴുൻ ഹരേത്. 80.

रजन्यादि

वातप्रमाथी रजनीगृहधूमचूर्ण

जम्बीरपक्वसलिलेन च संप्रयुक्तम् ।

दुग्धा⁵⁷मलेन मिळितं यदि चारु लिम्पेत्

गात्रेषु वातजनितं प्रणिहन्ति⁵⁸ दोषम् ॥ ८१ ॥

अर्कक्षीरादि

अर्कक्षीरमजाक्षीरं निर्गुण्डीतिन्त्रिणीरसम् ।

तिलतैलसमायुक्तं सर्ववातनिवारणम् ॥ ८२ ॥

⁵⁶ Repetition. See 4-70

⁵⁷ B reads दग्धा for दुग्ध

⁵⁸ B reads विनिहन्ति for प्रणिहन्ति

കൊട്ടംചുക്കാദി

കൊട്ടം ചുക്കു വയമ്പു ശിഗ്രു⁵⁹ ലശുനം കാർത്തോട്ടി ദേവദ്രുമം
സിദ്ധാർത്ഥം സുവഹാമരച്ചു തിലജം ദദ്ധ്നാ ച ചിഞ്ചാരസേ.
തൊട്ടാലൊട്ടുമുടക്കുതീരുമഖിലം⁶⁰ വാതം തൊടാതേ കെടും
ചിന്തിപ്പാനതന്നെ കേൾവിതു മണേർമ്മന്ത്രൗഷധീനാം ബലം. 83.

വിശ്വാകാദി

ലെപോ വിശ്വാർകമൂലാभ्यां वातहा काञ्चिकान्वितः ।
अथवा विश्वसिद्धार्थमुरिङ्गीहिंस्रदारुभिः ॥ ८४ ॥

शिशुत्वगादि

शिशुत्वग्विश्वकौलत्थकार्पासास्थिरुजाकरैः ।
धान्याम्लपिष्टैरालेपस्सुखोष्णो वातनाशनः ॥ ८५ ॥

वचाश्वगन्धादि

वचाश्वगन्धावरणं स्नुहीसर्षपशिशुकम् ।
सुरद्रुമാർകലवणं निर्गुण्डी लशुनं तिलम् ।
पिष्ट्वा मूत्रेण चैतानि लेपयेदनिलातुरम् ॥ ८६ ॥

⁵⁹ B reads ശിഗ്രുവയമ്പുചുക്കു for ചുക്കുവയമ്പുശിഗ്രു

⁶⁰ A reads അതിലും for അഖിലം

कार्पासबीजादि

कार्पासबीजाक्षतमाषसिक्ता-

कुलत्थगुल्मघ्ननिशार्कमूलैः ।

धान्याम्ळपिष्टैरसकृत् प्रलिम्पे-

दत्युष्णशीतैरपबाहुकघ्नम् ॥ ८७ ॥

निम्बत्वगादि

निम्बत्वगर्कमूलं च गोमूत्रेण तु पेषयेत् ।

एतेन मृक्षयेद् गात्रं सुप्तवातमपोहति ॥ ८८ ॥

एरण्डतैलादि

एरण्डतैलमिश्रेण नवनीतेन लेपनम् ।

मूर्ध्नि जीरकचूर्णेन तेन वा हितमर्दिते ॥ ८९ ॥

श्रेष्ठधान्यादि

स्तब्धगात्रमनिलान् महाबलात्

श्रेष्ठ^{६१}धान्यतिलवातहास्थिभिः ।

लिप्तमाशुवशमानयेच्छनै-

स्तिन्निणीत्वगनलेन तापितम् ॥ ९० ॥

⁶¹ B reads भृष्ट for श्रेष्ठ

शुण्ठीशताह्वादि

सीमन्तिनीनां पयसा प्रलिम्पेत्

शुण्ठीं शताह्वां लिकुचोदकेन ।

ते बाहुजानुप्रभवानिलघ्ने

स्यातां क्रमव्युल्क्रमतैव वातम् ॥ ९१ ॥

धुर्धूरादि

जानुशोफानिलार्तिघ्नं धुर्धूरोदरपाचितम् ।

तेन धान्याम्ळसम्पिष्टं लवणं लेपितं मुहुः ॥ ९२ ॥

धान्याम्ळादि

धान्याम्ळमिश्रचिञ्चाम्ळपट्टतैलयुतं शृतम् ।

लिम्पेद्वातास्रनाशाय मृगनाभिमथापि वा ॥ ९३ ॥

गृहधूमादि

गृहधूमवचाकुष्ठं सैन्धवं रजनीद्वयम् ।

प्रलेपश्शूलहा वातरक्ते सेकस्तुषोदकैः ॥ ९४ ॥

गुळूचीपत्रादि

गुळूचीपत्रयष्ट्याहशताह्वाशारिबातिलैः ।

क्षीरपिष्टैः ससर्पिष्कैः प्रलेपो वातरक्तनुत् ॥ ९५ ॥

ലാജതിലാദി

ലാജതിലൈരണ്ഡഫലൈർമൃഷ്ടൈഃ പിഷ്ടൈർഘൃതാൻവിയൈഃ ।

ദിഹ്യാദേതേന വാതരക്തം ശാമ്യേദുഗ്രാഗവച്ഛാപി ॥ ൯൬ ॥

ബലാഗുഘൃച്ഛാദി

ബലാഗുഘൃച്ഛിദൈവദ്രുരാസ്താഃ പയസി പാചിതാഃ ।

പേഷിതാസ്സമ്യഗാലേപാദ്വാതരക്തരുജാപഹഃ ॥ ൯൭ ॥

ഉമ്മത്താദി

ഉമ്മത്തിൻ കായിലിന്നുപ്പുമാവണക്കരിയെള്ളുമായ്

കാടിൽപ്പുഴുങ്ങിത്തേച്ചാലങ്ങൊഴിയും⁶² വാതശോണിതം. 98.

ധുർഘൃദി

ധുർഘൃദഫലബീജാനി ക്ഷീരപക്വാനി പേഷയേത് ।

നവനീതവിമിശ്രേണ⁶³ തേനാലേപോഽസ്രവാതജിത് ॥ ൯൯ ॥

സൈന്ധവാദി

ഇന്നുപ്പും വെണ്ണയും കുട്ടിക്കുഴമ്പിടുക കാടിയിൽ

ആവണക്കെണ്ണയും കുട്ടാം വാതശോണിതനാശനം. 100.

പകജാദി

വാലുവീഴ്ത്തിയരച്ചിട്ട് പകജത്തിൻ കിഴങ്ങിനെ

വൃശിനാലൊഴിയും ചൂടും വീക്കവും വാതശോണിതം. 101.

⁶² C reads തേച്ചാലൊഴിയും for തേച്ചാലങ്ങൊഴിയും

⁶³ B reads നവനീതേന മിശ്രേണ

പञ്ചസ്നേഹാദി

പഞ്ചസ്നേഹേ സൈന്ധവം ച ലാക്ഷാ മാഷാ ചൂർ്ണിതം ।
നിക്ഷിപ്യ മथനം കാര്യം സമ്യङ്നവതി നാടികാഃ ।
ഏ ലേപോ വിശേഷേണ വാതരക്തരുജാപഹഃ ॥ 102 ॥

അരനാळाദി

അരനാळाടകേ തൈലം പാദസർജ്ജസേ ശൃതം ।
പ്രമൂതേ ഖജിതം തോയേ ജ്വരദാഹാർതിനുത് പരം ॥ 103 ॥

മധൂച്ഛിഷ്ടാദി

സമധൂച്ഛിഷ്ടമച്ഛിഷ്ടം സസർജ്ജസശാരിഖം ।
പിണ്ഡതൈലം തദ്ഭ്യജ്ഞാത്വാതരക്തരുജാപഹം ॥ 104 ॥

മുത്തങ്ങാദി

മുത്തങ്ങാ നറുനീണ്ടി ചന്ദനമിരാമച്ചം തഥാ⁶⁴ കൊട്ടവും
കർപ്പൂരം കൂവളക്കിഴങ്ങു പയസാ പിഷ്ട്യാഥ ധാത്രീമപി
ഗർഭം മുറ്റിന നാരികൾക്കു തലനോവുണ്ടാകിൽ നെറ്റിത്തടേ
മുറ്റത്തേപ്പിതു മൂന്നുവട്ടമൊഴിയും നോവുഷ്ണവും പോയ്ക്കൊട്ടും. 105.

ഇലവിൻ തൊലിയാദി

ഇലവിൻ തൊലിതൻ നീരിൽ ജീരകപ്പൊടി നെയ്യുമായ്
കഴമ്പിടുക നാഭീകൽ പ്രസവിക്കുമയത്നമായ്. 106.

⁶⁴ B reads രാമച്ചവും for രാമച്ചം തഥാ

विशल्यादि

वारिपिष्टं विशल्याया मूलमाज्येन कल्कितम् ।
अधोमुखमघोनाभेर्लिप्तं सद्यः प्रसूतिकृत् ॥ १०७ ॥

लाङ्गल्यादि

लाङ्गलीमूलकल्केन पाणिपादतलं लिपेत् ।
नाभिं योनिं च तेनाशु गर्भशल्यमपोहति ॥ १०८ ॥

ആനക്കുണാദി⁶⁵

ആനക്കുണ പൊടിച്ചിട്ട് നാഭു കീഴ്പ്പോട്ടു ലേപയേത്
സർവാംഗം ജീരകം തേക്കാം ഗർഭിണ്യാഃ സുഖസുതയേ. 109.

വീരകിൻവേരാദി

വടക്കുപോയ വീരകിൻ വേരെ നീരിലരച്ചുടൻ
വയറ്റിൽ കീഴ്പ്പട്ടു തേച്ചാൽ പിറക്കും പിന്നെയന്യഥാ. 110.

നാകാനന്ത്യാദി

നാകാനന്തി കൊഴുപ്പു ലാംഗലിയുടേ കന്ദം ച⁶⁶ ധാത്രീ ശിഫാ
നീരും വീഴ്ത്തിയരച്ചുകൊണ്ടു ജന്മേ കീഴ്നോക്കിയാലേപനാത്
വാഴാതൻ തിളിരിട്ടിനാലതു തുലോം നല്ലോന്നു കണ്ഠാന്തരേ
തങ്ങും മാചു വീരഞ്ഞു⁶⁷ പോന്നിടുമിതിന്നേന്തോന്നു മറ്റുഷധം. 111.

⁶⁵ B omits the combination ആനക്കുണാദി
⁶⁶ B reads മുലഞ്ച for കന്ദഞ്ച
⁶⁷ A reads തളളും മാചുവീരഞ്ഞു for തങ്ങും മാചു വീരഞ്ഞു

गोगजेन्द्रादि

गोगजेन्द्रविषाणाग्रलग्नमृत्समुपेतया ।

पुण्ड्रो रोचनया तप्तस्सर्वग्रहविमोक्षणः ॥ ११२ ॥

स्तनभुक्तस्य बालस्य हिक्कास्याद्यदि वेगिनी⁶⁸ ।

मूर्ध्नि वक्षसि चाभ्यङ्गं कृत्वा तृणकणान् क्षिपेत् ॥ ११३ ॥

കരഞ്ജാദി

കരഞ്ജസ്യ രസം പാലുമഞ്ജയെച്ചണകാനിതം
വിരഞ്ഞുന്മാദശാന്ത്യർത്ഥം പ്രഗേ ഗുഞ്ജാപ്രമാണതഃ. 114.

മുക്കാദി

മുക്കാ⁶⁹ ചെങ്കൽകളിരിണ നിശാദന്ദപാച്ചോറ്റി ഗോപീ
പേരാൽമൊട്ടും കറുകയുമിരാമച്ചവും വേപ്പിലാ ച
പാലിൽ പിഷ്ട്യാ പുറമഥ ദൃശോഃ പുശിനാൽ നോവുവീക്കം
ചുട്ടും തീരം സുദ്യുഘമരണത്വം ച നാലഞ്ചു നാളിൽ. 115.

ഗോദന്താദി കഴമ്പാക്കി പുറമ്പടയിടും ചിലർ
ഇളന്നീരിൻ കഴമ്പും നന്നക്ഷിരോഗേ പുറമ്പട. 116.

⁶⁸ A reads वादिनी

⁶⁹ B & C read മുക്കാൽ

चिञ्चापत्रादि

चिञ्चापत्रस्य रसं पयसा संयोज्य घर्षितं कंसे ।

लिप्तो बहिर्नयनयोश्शमयति रागाश्रुतोदसंरम्भान्^{७०} ॥ ११७ ॥

द्वे पादमध्ये पृथु सन्निवेशे

सिरे गते ते बहुधा च नेत्रे ।

तान्मृक्षणो^{७१}द्वर्त्तनलेपनादीन्

पादप्रयुक्ता नयनं नयन्ति ॥ ११८ ॥

कुटजादि

कुटजं करवीरञ्च लाङ्गलीकन्दचित्रकम् ।

अश्वगन्धामपामार्गं तिलतैलेन चूर्णितम् ।

कर्णवर्धनमेतत्तु लेपनात् स्तनवर्धनम् ॥ ११९ ॥

नवनीतादि

नवनीतं वचामूलं माषसक्तु तथैव च ।

पद्मपत्रं शताह्वां च लेपयेत् प्रमदास्तनम् ।

ससंवर्धयति^{७२} क्षिप्रं प्रयोगात् सप्तरात्रतः ॥ १२० ॥

⁷⁰ C omits छिञ्चापत्रस्य ----- संरम्भान्

⁷¹ A reads तात्रं क्षणो

⁷² B reads संवर्धयति

अश्वगन्धादि

अश्वगन्धा तथालाम्बु चन्दनं चैव पेषितम्⁷³ ।

सषपैस्सह तत्कल्कं कर्णवर्धनमुत्तमम् ॥ १२१ ॥

भूमीकदम्बादि

भूमीकदम्बस्वरसं कृष्णातिलं माहिषञ्च नवनीतम् ।

दिनकरकिरणविपक्वं करोति पटहोपमं कर्णम् ॥ १२२ ॥

വയമ്പാദി

വയമ്പു തേറ്റാമ്പരലും കടുകാ കാഞ്ഞിരക്കുരു

ഇറയം മധുകമിത്യേതാൻ മുലപ്പാലിലരച്ചുടൻ

ചാലിച്ചു നവനീതത്തിൽ മുക്കിലേ ദശമേലിടാം. 123.

लशुनादि

लशुनं सैन्धवं शुण्ठी मातुलुङ्गार्द्रपूरितम् ।

निर्गुण्डी सैन्धवं चैव वचापिष्टैः प्रलेपयेत् ।

गळगण्डविनाशाय स्नुहापत्ररसान्वितम् ॥ १२४ ॥

⁷³ A reads लेपयेत्

अरिमेदत्वचादि

अरिमेदत्वचं शुण्ठी लशुनं सैन्धवं तथा ।
कल्कीकृत्य पृथक् सद्यो दन्तमूलेन धारयेत् ।
दन्तरोगेषु सर्वेषु श्रेष्ठं शूले विशेषतः ॥ १२५ ॥

ചന്ദനം

ചന്ദനം വെണ്ണയും കുട്ടിക്കുഴമ്പിടുക നെറ്റിമേൽ
തലനോവിന്നു രാമച്ചം ചന്ദനം കാഞ്ഞിരപ്പഴം
ഇരുവേലിയുമായ് പാലിലരച്ചിടുക വെണ്ണയിൽ. 126.

ഉണക്കലരിയും വേര തകരേടേതു കാടിയിൽ
മുളകും കുട്ടിയാലേപം കഫമുർദ്ധരജാപഹം. 127.

वचादि

वचया वा शुण्ठ्या वा द्वाभ्यां वा काञ्चिकेन सम्पिष्टम् ।
जीर्णपलालं क्षिप्तं ललाटपट्टे शिरोरुजं हन्यात् ॥ १२८ ॥

कुष्ठादि

कुष्ठचन्दनलामज्जनिम्बनिर्यासवालकैः ।
पिष्ट्वा दुग्धेन विहितो^{७४} लेपः पित्तशिरोर्त्तिनुत् ॥ १२९ ॥

⁷⁴ B & C read सहितो

बलाव्याघ्रनखादि

बलाव्याघ्रनखोशीरमधुकोत्पलचन्दनैः ।

क्षीरपिष्टैः प्रलेपः स्यात् पैत्ते क्षीरादि सेचनम् ॥ १३० ॥

मातुलुङ्गादि

मातुलुङ्गस्य मूलानि^{७५} शिशुमूलं तथैव च ।

कुष्ठजीरकशुण्ठीभिर्लेपः श्लेष्मशिरोर्त्तिनुत् ॥ १३१ ॥

नीलीविभीतकादि

नीली च मज्जा च विभीतकस्य

कृष्णास्तिला भृङ्गरसेन पिष्ट्वा ।

आलेपनं श्वेतशिरोरुहाणां

वार्धक्यमोक्षे परमं हितं च^{७६} ॥ १३२ ॥

मरिचादि^{७७}

पत्तवा क्षीरे तु मरिचं पिष्ट्वा भृङ्गरसे पचेत् ।

कोष्णं ललाटे संलिपेच्छिरोरोगं व्यपोहति ॥ १३३ ॥

⁷⁵ A reads मूलानां

⁷⁶ B & C read हि दृष्टं for हितं च

⁷⁷ A & C omit the combination मरिचादि

മൈലാഞ്ചുറ്റി

മൈലാഞ്ചി ചുട്ട വെണ്ണീർ കഞ്ഞിയിൽത്തേക്കു മുർദ്ധനി
ചിരങ്ങിനധികം നന്നു ബാലാനാം ഹി വിശേഷതഃ. 134.

മനശിശലാദി

തൈലം മനശിശലായുക്തമാദിത്യേന വിപാചിതം ।

एतेन मृक्षयेच्छीर्षं सद्यो यूकाप्रणाशनम् ॥ १३५ ॥

മാംസികുഷാദി

മാംസികുഷതിലാകൃഷ്ണാശാരിവാ നീലമുത്പലം ।

क्षौद्रं च क्षीरपिष्टानि केशसंवर्धनं परम् ॥ १३६ ॥

അയോർജാദി

അയോർജോഭൃജ്ജരജസ്ത്രിഫലാകൃഷ്ണമൃത്തികാഃ ।

स्थितमिक्षुरसे मासं समूलं पलितं जयेत् ॥ १३७ ॥

ചന്ദനോദകാദി

चन्दनोदकलामज्ജ⁷⁸मुद्गकारस्करैः कृतः ।

क्षीरपिष्टैर्हितो लेपो नवनीतेन योजितः ।

तुकामिश्रः प्रयोक्तव्यः सर्वमूर्ध्वरुजापहः ॥ १३८ ॥

⁷⁸ A reads प्रामज्ജ for लामज्ജ

न्यग्रोधादि

न्यग्रोधोदुम्बराश्वत्थप्लक्ष^{७९}वेतसवल्कलैः ।

प्रदेहो भूरिसर्पिभिः शोफनिर्वापणः परम् ॥ १३९ ॥

पटोलादि

पटोलतिलयष्ट्याह्वत्रिवृद्धन्तीनिशाह्वयम्^{८०} ।

निम्बपत्राणि चालेपः सपटुव्रणशोधनः ॥ १४० ॥

यवाज्यादि

यवाज्यभूर्जमदनश्रीवेष्टकसुराह्वयैः^{८१} ।

निर्वापयेद् भृशं शीतैः पित्तरक्तविषोत्बणान् ॥ १४१ ॥

लाक्षामनोह्वादि

लाक्षामनोह्वामञ्चिष्ठाहरितालनिशाद्वयैः ।

प्रलेपस्सघृतक्षौद्रस्त्वग्विशुद्धिकरं परम् ॥ १४२ ॥

⁷⁹ A reads वृक्ष for प्लक्ष

⁸⁰ Correct reading may be निशाद्वयम्

⁸¹ B reads सुरद्रुमैः for सुराह्वयैः

C adds प्रलेपस्सुघृतक्षौद्रः तग्विशुद्धि after सुराह्वयैः

द्विपञ्चमूलादि

द्वे पञ्चमूले वर्गश्च वातघ्नो वातिके हितः ।
न्यग्रोधपद्मकाद्यैस्तु तद्वत् पित्तप्रदूषिते ॥
आरग्वधादिश्लेष्मघ्नः कफे मिश्रस्तु मिश्रजे ।
एभिः प्रक्षाळनालेपघृततैलरसक्रिया ।
चूर्णो वर्तिश्च संयोज्या व्रणे सप्त यथायथम् ॥ १४३ ॥

महावृक्षादि

महावृक्षार्कजे दुग्धे मधूच्छिष्टेन साधितम् ।
तैलं सकृत् प्रयोगेण दुष्टव्रणविरोपणम् ॥ १४४ ॥

त्रिफलामार्कवादि

त्रिफला मार्कवं लाक्षा कासीसं लोहजं रजः ।
लेपोऽयमचिरात् कुर्यात् व्रणसौष्ठयं नवं त्वचि ॥ १४५ ॥

अपामार्गादि

अपामार्गदळालेपः सद्यः क्षतजशोणितम् ।
निरुणध्यति वृद्धं च सेतुबन्ध इवोदकम् ॥ १४६ ॥

തകരാരി

അരച്ചു തകരാറം വാപി⁸² പൂത്തഞ്ചാലിയമപ്പഴം
നെയ്യിൽ കുഴച്ചു വെച്ചിട്ട് കെട്ടു⁸³ ചോര നിറുത്തുവാൻ. 147.

സേവ്യാദി

सद्यः सद्यो व्रणं शुद्धं ससेव्याञ्जनलोघ्नकम् ।
फलिनी सर्जलाक्षां च दत्वा सञ्चूर्ण्य यन्त्रयेत् ।
आसप्तरात्रमाज्येण मध्वाज्येनापि सेचयेत् ॥ १४८ ॥

താലാദി

तालस्य वेशिं क्रमुकं च बालं
लाक्षाञ्जनं सर्जरसं कपित्थम् ।
पथ्यां च सञ्चूर्ण्य परिक्षतानां
क्षतेषु बध्वा परिषेचनीयम् ॥ १४९ ॥

ദൂർവൈലാദി

ദൂർവൈലകമപാമാർഗപത്രം സ്യാദത്ര ബന്ധനം
തൈലം ചൂർണോദകോദ്ഭൂതം കുഴവിടു തെരുന്നനെ
പൊള്ളാതെയോർക്കണം പിന്നെ തീ തട്ടിപ്പോയിയെങ്കിലോ. 150.

കമുകിൻ തൊലിതൻ ചൂർണം ചൂരണ്ടിദ്രീപതൈലകേ
വറുത്തരച്ചു തേക്കേണം കിണറ്റിപ്പന്നയും തഥാ. 151.

⁸² B reads പാലിൽ for വാപി

⁸³ B reads കെട്ടേണം for കെട്ടു; C reads തേച്ചിട്ട് കെട്ടേണം for വെച്ചിട്ട് കെട്ടു

भङ्गे पूर्वमतीवशीतलजलैस्सिञ्चेत्तदाभ्राम्बरं
सम्पेष्य त्रिदिनं पुनः पट्टयुतं तैलं प्रलिम्पेन्मुहुः ।
चिञ्चामुष्णजलेन तैलसहितां पीत्वैकरात्रं पुन-
र्लाक्षाचूर्णयुताढ्यमुष्णरहितं गृष्टेश्च दुग्धं पिबेत् ॥ १५२ ॥

केरदूषादि

केरदूषाक्षतान् भृष्ट्वा पिष्ट्वा भङ्गे प्रलेपयेत् ।
चिञ्चास्थिमृत्कपालाम्रवल्कं कल्कं प्रलेपयेत् ।
न्यग्रोधादिर्गणो ब्रण्यसङ्ग्राही भग्नसाधनः ॥ १५३ ॥

पुनर्भूवादि

पुनर्भूवटपत्राणिगुळूचीविश्वभेषजम् ।
सेष्टका तक्रपिष्टन्तु सन्निहन्ति भगन्दरम् ॥ १५४ ॥

ആൽമൊട്ടാദി

ആൽമൊട്ടു ചുക്കമമ്യുതും തമിഴാമവേരും
മോരട്ടിയിട്ടികയുമഞ്ചു⁸⁴ പൂശിൽ
തുമ്പക്കരന്നു കടികൊണ്ടിടകാന്തവേര-
ത്തീരും ഭഗന്ദരമനേന ദിനത്രയേണ. 155.

⁸⁴ A reads ഇട്ടികയുമരച്ചു for ഇട്ടികയുമഞ്ചു

മഞ്ഞൾവേപ്പിലാദി

മഞ്ഞൾവേപ്പിലയെരികു കടുകൊ-

മാണിമന്മമിവ മോരിലരച്ചു

ലേപയേൽ പിടകിതം ഭഗന്ദരം

വേനൽ മേഘമിവ നാശയിഷ്യതി.⁸⁵ 156.

आरग्वधादि

आरग्वधं निशा लाक्षाचूर्णाद्यैर्क्षौद्र⁸⁶संयुतम् ।

स्रुते वर्ति व्रणे योज्या शोधनी गतिनाशिनी ॥ १५७ ॥

त्रिवृत्तेजोवत्यादि

त्रिवृत् तेजोवती दन्ती मञ्जिष्ठा रजनीद्वयम् ।

ताक्षर्यजं निम्बजं पत्रं लेपो नाळीव्रणापहः ॥ १५८ ॥

हरिद्रादि

हरिद्रानिम्बपत्राणि सार्कमूला हरीतकी ।

सैन्धवेन समालेपः स हन्ति च भगन्दरम् ॥ १५९ ॥

कैडर्यादि

कैडर्यमूलं करवीरमूलं

सलाङ्गलीमूलमहौषधं च ।

⁸⁵ B & C read നാശമേഷ്യതി for നാശയിഷ്യതി

⁸⁶ A & B read चूर्णाद्यै

बलाभयाकन्दळकस्य कन्दं
चित्रार्कजं शिशुकमूलमेषाम् ॥
कल्कः स्नुही च स्वरसेन सिद्धो
मेदः समुत्थं विनिहन्ति सद्यः ॥ १६० ॥

पुनर्नवाकादि
पुनर्नवाकाभयशिशुमूल-
करञ्जसिन्धूत्थमहौषधानाम् ।
कल्कः प्रलिप्तः पशुमूत्रपिष्टो
ग्रन्थ्यर्बुदं हन्त्यपचिं च सद्यः ॥ १६१ ॥

शङ्खचूर्णादि
शङ्खचूर्णसमायुक्तं तैलं कंसविघट्टितम् ।
ग्रन्थेरालेपनं कुर्यात् पच्यमानस्य दारुणम् ॥ १६२ ॥

गोघृतादि
गोघृतं गोशकृद्भस्म बहुशः कंसमर्दितम् ।
ग्रन्थौ पाकोन्मुखे पक्वे तोदहत् भेदनं भवेत् ॥ १६३ ॥

സൈന്ധവാदि

പൂരിതസൈന്ധവജठरं धुर्धूरफलं विदह्य मृल्लिप्तम् ।

अथवा पिष्टं पयसा^{८७} सर्वानुन्मूलयेत् ग्रन्थीन् ॥ १६४ ॥

ആനപ്പരുവാദി

അർബുദത്തിലറക്കാതെ പാഷാണം വെച്ചുഴുക്കുക.

ആനപ്പരുവതൻ തോലെ കീറിയിട്ടു നിശാരസേ

അതുകൊണ്ടു ദൃഢം കെട്ടിയർബുദത്തെ മുറിക്കണം. 165.

चित्रकादि

चित्रकं चिरिविल्वं च शृङ्गिवेरं पुनर्नवम् ।

लाङ्गली शियुमूलञ्च दन्ती लवणपञ्चकम् ॥

सकणामरिचं पिष्ट्वा गोमूत्रेण प्रलेपयेत् ।

सर्वाब्दुदानि नश्यन्ति नरो हन्ति पुनर्नृणाम् ॥ १६६ ॥

ऊर्वारुपञ्चाङ्गुलादि

उर्वारुपञ्चाङ्गुलनाळिकेर-

प्रियाळतक्कारുകവീജചൂർണ്ണैഃ ।

दुग्धाम्ळमूत्राज्ययुतैः प्रयुज्यात्

लेपोपनाहान् सकलाब्देषु ॥ १६७ ॥

⁸⁷ B reads अथ पयसा परिपिष्टं and C reads अथ परिशिष्टं पयसा for अथवा पिष्टं पयसा

धुधूरैरण्डादि

धुधूरैरण्डवर्षाभूनिर्गुण्डीशियुसर्षपैः ।

प्रलेपश्छीपदं हन्ति चिरोत्थामपि दारुणम् ॥ १६८ ॥

सर्षपविजयादि

सर्षपविजयानागरहिङ्गुवचाशिष्टु“रविमूलै-

र्दिनकरपयसा पिष्टैः श्छीपदनाशाय लेपनं कुर्यात् ॥ १६९ ॥

എരിക്കിൻവേരാദി

എരിക്കിൻവേർ മുരിക്കിൻതോൽ കുവളം കമ്പളത്തില
അരച്ചു മോരിലാലേപാൽ പെരിക്കാലങ്ങാഴിഞ്ഞുപോം⁸⁹. 170.

वचाहरीतक्यादि

वचाहरीतक्याद्येन लेपोऽपच्यां परं हितः ।

गोखराश्वाखुरान् दग्ध्वा कटुतैलेन वा पुनः ॥ १७१ ॥

घोण्टाफलादि

घोण्टाफलत्वग्लवणं सलाक्षं

पूगस्य पत्रं वनितापयश्च ।

⁸⁸ B reads सर्षपहिङ्गुवचाविजयाभिर्नागरशिष्टु for सर्षपविजयानागरहिङ्गुवचाशिष्टु

⁸⁹ B reads ഇളച്ചുപോം for ഒഴിഞ്ഞുപോം

सुगर्कदुग्धान्वित एष कल्को
वर्तीकृतो^{९०} हन्त्यचिरेण नाळिम् ॥ १७२ ॥

विभीतकादि

विभीतकाम्रास्थिवटप्रवाळ-
हरेणुकाशल्मलिबीजयुक्ता ।
वरा हविष्ठा च मषी सुदग्धा^{९१} -
स्तैलाप्लुताः सर्वगतीन्निहन्ति ॥ १७३ ॥

हरीतक्यादि

हरीतकीशियुकरञ्जभास्व-
त्पुनर्नवासैन्धवविश्वमूत्रैः ।
पिष्टैः प्रशस्तः पिटकासु लेपो
ग्रन्थ्यामपच्यामपि^{९२} विद्रघौ च ॥ १७४ ॥

परिणतसूरणादि

परिणतसूरणकन्दं सनागरं तोयपरिपिष्टम् ।
मेदोग्रन्थिहरार्थं लिम्पेद् बहुशश्च सप्ताहम् ॥ १७५ ॥

^{९०} A reads कल्कैः वर्तिः कृतो for कल्कः वर्तीकृतो

^{९१} A reads सदुग्धा for सुदग्धाः

^{९२} B & C read अथ

कृष्णतण्डुलादि

तैलेन कंसे सङ्घृष्टैः कृष्णतण्डुलखण्डनैः ।

लेपादुत्पित्सुरनिलान्^{९३} ग्रन्थिरन्तर्दधेद्भुवम् ॥ १७६ ॥

ताम्बूलादि

ताम्बूलप्राणमरिचवचारात्रिरसोनकैः ।

दुग्धे क्षीरिशिफाविल्वैः सिद्धैरेवं गतिप्रणुत् ॥ १७७ ॥

अजापुरीषादि

अजापुरीषवल्मीकमृद्वश्वत्थदलैः^{९४} कृतः ।

प्रलेपः पातयत्याशु चर्मकीलं दशाहतः ॥ १७८ ॥

कुक्कुटविडादि

कुक्कुटविट्पलमग्निसमानं

स्रुवपयसा सह पेप्यमथैकम् ।

एष विलेपविधिः पुरुषाणां

द्रागपचीमखिलां विनिहन्ति ॥ १७९ ॥

^{९३} A reads लेपोदीत्पित्सुरनिलान् for लेपादुत्पित्सुरनिलान्

^{९४} A reads जलैः for दलैः

काळमुष्ककादि

काळमुष्ककशम्याककदळीपारिभद्रकान् ।
अश्वकर्णमहावृक्षपलाशास्फोटवृक्षकान् ॥
इन्द्रवृक्षार्कपूतीकनक्तमालाश्वमारकान् ।
काकजङ्घामपामार्गमग्निमन्थाग्निदिल्वकान् ॥
सार्द्रान् समूलशाखादीन् खण्डशः परिकल्पितान् ।
कोशातकीश्वतस्रश्च शूकं नाळं यवस्य च ॥
निवाते निचयीकृत्य पृथक् तानि शिलातले ।
प्रक्षिप्य मुष्कनिचये सुधाश्मानि च दीपयेत् ॥
तत⁹⁵ स्तिलानां कुतलैर्दग्ध्वाग्नौ विगते पृथक् ।
कृत्वा सुधाश्मनां भस्मद्रोणं त्वितरभस्मनः ॥
मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः ।
गाळयेदर्धभारेण महता वाससा ततः ॥
यावत् पिच्छिलरक्ताश्च तीक्ष्णोजातस्तदा च तम् ।
गृहीत्वा क्षारनिष्यन्दं पचेल्लेह्यां विघट्टयन् ॥
पच्यमाने ततस्तस्मिन् तास्सुधाभस्मशर्कराः ।
शुक्तिं क्षीरबकं शङ्खं नाभिश्चायसभाजने ॥
कृत्वाग्निवर्णान् बहुशः क्षाराश्चे कुडुबोन्मितेः ।

⁹⁵ C omits ततः

निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् ॥
 श्लक्ष्णं शकृद्दक्षशिखि गृध्रकङ्ककपोतजम् ।
 चतुष्पात्पक्षवित्तालमनोह्वालवणानि च ॥
 परितस्सुतरां चातोदर्व्यां समवघट्टयेत् ।
 सबाष्पैश्च यदोत्तिष्ठेद् बुद्धुदैर्लहवत् घनः ॥
 अवतार्य तदा शीतो यवराशावयोमये ।
 स्थाप्योऽयं मध्यमक्षारो न तु पिष्ट्वा क्षिपेन्मृदौ ॥ १८० ॥

പാഷാണാദി

പാഷാണം ചന്ദനം കുട്ടിച്ചുണങ്ങിന്നു തിരുമ്മുക.
 തൈരും കോലിഞ്ചിയും കുട്ടിത്തേക്കാമേലാദിയും തഥാ. 181.

ഉണക്കലരിയാദി

ഉണക്കലരിയും നല്ല നാല്പാമരവുമുമാദരാൽ
 മഞ്ഞളേളകളും ചാപി തിരുമ്മുക ചുണങ്ങിൻ⁹⁶. 182.

सर्जनिर्यासादि

पलं पलं समं देयं सर्जनिर्याससर्पिषोः ।
 तयोस्तुल्यं गुळं दत्वा सम्यग्दृषदि पेषयेत् ॥

⁹⁶ B reads ചിരങ്ങിൻ

अर्कदुग्धपलार्धन्तु क्षिप्त्वा लेपं प्रयोजयेत् ।

तेनैव लेपितः पादो भवत्यञ्जदळप्रभः ॥ १८३ ॥

പുളിഞ്ഞൊലിയാടി

ചുട്ടെണ്ണയിൽ കുഴച്ചിട്ട് പുളിഞ്ഞൊലിയിടാം പദേ

ആട്ടിന്റെ കാഷ്ടവും കുട്ടാം കാൽവിളുണുനതൊഴിഞ്ഞു പോം. 184.

जीवन्त्यादि

जीवन्ती मञ्जिष्ठा दार्വീकम्पिल्यकं पयस्तुत्थम् ।

एष घृततैलपाको⁹⁷ विपादिका तेन नश्यति यथा ॥ १८५ ॥

जीवन्ती घृतभृष्टा च करपादोष्ठभेदने ॥ १८६ ॥

നെയ്യിൽ ചാലിച്ച നെല്ലിക്ക തേക്കു⁹⁸ പാദപ്രഭേദനേ. 187.

शुक्तिकादि

शुक्तिकाभस्मसिन्धूत्थसर्पिसर्जरसं पयः ।

पादयोः स्फुटने लेपस्तिक्तालाम्बुयव⁹⁹स्थितः ॥ १८८ ॥

⁹⁷ B adds सिद्धस्सिद्धे च सर्जरसः देयः समधूच्छिष्टो before विपादिका

⁹⁸ B reads ചാലിച്ചു നെല്ലിക്കാം തേക്ക for ചാലിച്ച നെല്ലിക്കാ തേക്കു

⁹⁹ A reads पयः for यव

करञ्जबीजादि

करञ्जबीजं रजनीकटुत्रयं

समानभागं लवणस्य मृत्तिकाम् ।

दग्ध्वा समालोढ्य घृतेन लिम्पेत्

पादे विनश्येत विपादिका ध्रुवम्^{१००} ॥ १८९ ॥

पादयोः कण्डके विद्धे^{१०१} रविदुग्धेन पूरयेत् ।

उद्धृतेदुद्धृते वाऽपि पतति स्वयमेव तु ॥ १९० ॥

एलादि

एलायुग्मतुरुष्ककुष्ठफलिनीमांसीजलध्यामक-

स्पृक्काचोरकचोचपत्रतगरस्थौणेयजातीरसाः ।

शुक्तिव्याघ्रिनखौ सुराहमगरुश्रीवासकाः कुङ्कुमं

चण्डागुग्गुलुदेवधूपखपुराः पुन्नागनागाह्वयम् ॥

एलादिको वातकफौ विषं च विनियच्छति ।

वर्णप्रसादनः कण्डूपिटकाकोठनाशनः ॥ १९१ ॥

പേരാലിലാരി

പഴുത്ത പേരാലില ചന്ദനം വചാ

നീശാ ച ഗോരോചന കൊട്ടമെന്നിവ

¹⁰⁰ B reads विनश्यत्यचिराद्विपादिका for विनश्येत विपादिका ध्रुवम्

¹⁰¹ A reads दुग्धे

മുഖാംബുജേ പാലിലരച്ചു തേച്ചാൽ
ചുരങ്ങു കാരശ്ശക്കരിമങ്ങൊഴിഞ്ഞുപോം. 192.

രക്തചന്ദനാദി

രക്തചന്ദനമജ്ജിഷ്ടാകുष्ठലോമ്രപ്രിയङ्ഗവഃ ।

വട്ടാङ्കുരാംസൂരാശ്ച വ്യङ്ഗ്നാഃ മുഖകാന്തിദാഃ ॥ 193 ॥

द्विजीरकादि

द्वे जीरके कृष्णातिलास्सर्षपाः पयसा सह ।

पिष्टाः कुर्वन्ति वक्रेन्दुमवास्तव्यङ्गलाञ्छनम् ॥ 194 ॥

उत्पलादि

उत्पलमुत्पलकुष्ठं प्रियङ्गु कालेयकं बदरमज्जा च

इदमुद्वर्त्तनमास्यं करोति शतपत्रसङ्काशम् ॥ 195 ॥

यवसर्जरसादि

यवं सर्जरसं लोമ्रमुशीरं चन्दनं मधु ।

घृतं गुळञ्च गोमूत्रे पचेत् दर्विलेपनात् ॥

तदा लेपो निहन्त्याशु नीलिकाव्यङ्गदूषिकाः ।

मुखं करोति पद्മാभं पादौ पद्मदळोपമൌ ॥ 196 ॥

ഗോമയസ്വരസാദി

ഗോമയസ്വരസേ सर्पिर्मातुलुङ्गमनश्शिलाः ।

मुखवर्णकरं श्रेष्ठं तिलकानां विनाशनम् ॥ १९७ ॥

പേരാലാദി¹⁰²

പേരാൽ തൻ തൊലി ചുട്ട നൂറു കനടീ നൂറിഞ്ചിനീരും തഥാ പാരിച്ചു കഴിയും നഖത്തിനിടയിൽ ചാലിച്ചു മൂന്നാളിടീൽ നോവും വീക്കവുമാക്കവും കഴിനഖം താനും കെടും കൂടവേ നാലഞ്ചാം ദിവസത്തിലപ്പിണിയൊഴിഞ്ഞീടും നഖം പോന്നെഴും.198.

നൂറാദി

നൂറും ശർക്കരയും കൂടെ തേക്കണം കഴിനഖത്തിന്. 199.

മനയോല പൊടിച്ചിട്ട് നാരങ്ങാനീരിലഞ്ജസാ¹⁰³

ഉപ്പുനീരിൽ കടുക്കായും തേച്ചാൽ കഴിനഖമില്ലയാം. 200.

തിന്ത്രിണീകാദി

തിന്ത്രിണീकरसोपेतं तैलं स्यान्नखरोगनुत् ।

वटक्षीरं मधूच्छिष्टं निशा लाक्षा नखामये ॥ २०१ ॥

പാരാവതാദി

पारावतस्य शकृता शस्यते परिलेपनम् ।

सदा तैलेन वा लेपः प्रशस्तो नखरोगिणाम् ॥ २०२ ॥

¹⁰² Repetition. Cf. 4-56

¹⁰³ B & C read നീരിലും തഥാ for നീരിലഞ്ജസാ

हरीतक्यादि

हरीतकीं च लाक्षां च मधूच्छिष्टं ससैन्धवम् ।
घृततैलसमायुक्तं स्नेहनं नखरोगनुत् ॥ २०३ ॥

तुथगैरिकादि

तुथगैरिकलोध्रैलामनोह्वालरसाञ्जनैः ।
हरेणुपुष्पकासीससौराष्ट्री^{१०४}लवणोत्तमैः ।
लेपक्षौद्रद्रुतैस्सूक्ष्मैरपदंशत्रणापहः ॥ २०४ ॥

करवीरस्य मूलं वा लिम्पेदाज्येन कल्कितम् ॥ २०५ ॥

മഞ്ഞളാദി

മഞ്ഞളും മുളകുമെള്ളുമുള്ളിയും
മാഞ്ചിയും മധുകതിന്ത്രിണീകവും
ഏഴുമെണ്ണയിലരച്ചു പൂശിനാൽ
കുറുവാണിയനൊഴിഞ്ഞു പോയിടും. 206.

शताह्वादि

शताह्वाकुष्ठमरिचपिप्पलीमाषसैन्धवैः ।
वर्तिः कराङ्गुष्ठसमाधार्या योनिविशोधिनी ॥ २०७ ॥

¹⁰⁴ A reads सौराष्ट्रैः for सौराष्ट्री

वेशवारादि^{१०५}

धारणं वेशवारस्य कृसरा पायसस्य च ।

दुर्गन्धानां कषायैस्तु तैलं वा कल्क एव वा ।

चूर्णो वा सर्वगन्धानां योनिगन्धापकर्षिणः ॥ २०८ ॥

पारावतशकृतादि

पारावतस्य शकृता मधुना सैन्धवेन च ।

आलिप्तसाधनः कान्तां स्ववश्यां कुरुते रतौ ॥ २०९ ॥

तुरङ्गगन्धादि

तुरङ्गगन्धामञ्जिष्ठापत्रजातीप्रसूनकैः ।

मकरध्वज एव स्यात् समालिप्तनिजध्वजः ॥ २१० ॥

मण्डूकपर्ण्यादि

मण्डूकपर्णीरिसमुच्छ्रितन्तु

लिप्तं ध्वजे पारतमातनोति ।

ध्वजोद्धृतिं योनिनिवेशकाले

रामामनःप्रीणनमोहनञ्च ॥ २११ ॥

¹⁰⁵ B omits the combination वेशवारादि

पुङ्खीकादि

सितेषु पुङ्खिकामूलं केवलं वदने धृतम् ।

तुषाम्बुपिष्टं लिप्तं^{१०६} च वीर्यं संस्तम्भयेद्रतौ ॥ २१२ ॥

सिन्दूरादि

सिन्दूरं मधुना लिम्पेत् ताम्बूलीमूलचन्द्रकौ ।

मृगनाभिं भूकदम्बमित्येतान् मधुना सह ।

लिम्पेल्लिङ्गाग्रके लेपः सोऽयं वश्याय योषिताम् ॥ २१३ ॥

प्रियङ्गवादि

तैलं प्रियङ्गुजातीजपुष्पैस्सिद्धं स्मरालये ।

लिम्पेत्तेन विनिर्वृत्तदौर्भर्ग्या भवति ध्रुवम् ॥ २१४ ॥

भूमिकदम्बादि

भूमिकदम्बस्वरसे सक्षौद्रं शर्करासमायुक्तम् ।

आलिप्य योनौ भोगस्तु प्रियं^{१०७} मचिराद्दासवत्कुरुते ॥ २१५ ॥

¹⁰⁶ B omits लिप्तं

¹⁰⁷ B reads पतिं for प्रियं

मालतीपुष्पादि

मालतीपुष्पसंसिद्धतैलाभ्यक्ता वराङ्गना¹⁰⁸ ।

किङ्करीकुरुते चारु¹⁰⁹ सम्भोगसमये पतिम् ॥ २१६ ॥

रोचनादि

रोचनालक्ष्मणालिप्य मानचारुवपुर्वधूः ।

रतौ प्राप्नोति सौभाग्यं कमितुः प्रियतामपि ॥ २१७ ॥

अञ्जनादि

चूर्णेनाञ्जनमलयजसरसिजदळरोचनाप्रियङ्गुणाम् ।

अञ्जितदृष्टिस्तरुणी यं पश्यति स भवेद्वश्यः ॥ २१८ ॥

മുത്തങ്ങാനറുനീണ്ടുവാടി

മുത്തങ്ങാനറുനീണ്ടീ ച മോരടം ച നിലപ്പന

ഗാരുഡീ ച ശിലാ സാക്ഷാത് ഗണ്ഡാമൃഗമുല്ലരി

മരുന്നുകളിവയാശ്ചര്യം വിഷത്തിന്നു വിലേപനം.

പേനായ് കടിച്ചതിന്നേറ്റം കൊള്ളാം താനും വിശേഷതഃ. 219.

¹⁰⁸ B reads अभ्यक्तस्मरालया for अभ्यक्ता वराङ्गना

¹⁰⁹ B reads नारी for चारु

हिङ्गवादि

हिङ्गुना हरितालेन मातुलुङ्गरसेन च ।

लेपाञ्जनाभ्यां गुळिका परमं वृश्चिकापहा ॥ २२० ॥

अर्कदुग्धादि

अर्कस्य दुग्धेन शिरीषबीजं

त्रिभावितं पिप्पलिचूर्णमिश्रम् ।

वर्तिः परं^{११०} हन्ति विषाणि सद्यो^{१११}

भुजङ्गलूतोन्दुरुवृश्चिकाणाम् ॥ २२१ ॥

लोघ्रसैन्धवादि

लोघ्रसैन्धवकुष्ठैस्तु जातीकुग्मळयोजितैः ।

सक्षौद्रमरिचैः शस्तो लेपो लूतविषापहः ॥ २२२ ॥

अङ्गारधूमादि

अङ्गारधूममञ्जिष्ठारजनीलवणोत्तमैः ।

लेपो जयत्याखुविषं सिरां वा मोक्षयेद् द्रुतम्^{११२} ॥ २२३ ॥

¹¹⁰ C reads एषो गदो for वर्तिः परं

¹¹¹ A reads विषो गदो for वर्तिः परं ----- लेपं for सद्यः

¹¹² B reads रक्तं वा मोचयेद्द्रुतं for सिरां वा मोक्षयेद्द्रुतम्

तिलादि

तिलगुग्गुलुदूर्वाणां डाडिमस्य गुळस्य च ।

कल्को मुहुर्मुहुर्लेपः श्वदंशविषजित् परम् ॥ २२४ ॥

मरिचादि

मरिचं हिङ्गु विश्वं च भृङ्गराजसमन्वितम् ।

वार्या सम्पेष्प^{११३} लेपाद्यैर्मण्डूकोत्थविषं हरेत् ॥ २२५ ॥

मरिचलवणादि

मरिचं लवणं विश्वं हिङ्गुसैन्धवसंयुतम् ।

वार्या सम्पेष्प लेपाद्यैर्मात्स्यकं हि विषं हरेत् ॥ २२६ ॥

कारवल्यादि

कारवल्यास्तु रम्भायाः कन्दं नीलीशिखा^{११४}न्वितम् ।

वार्या सम्पेष्प लेपाद्यैस्सृगालस्य^{११५} विषं हरेत् ॥ २२७ ॥

¹¹³ B reads तोयेन पिष्ट्वा for वार्या संपेष्प in all places

¹¹⁴ C reads शिफा for शिखा

¹¹⁵ B reads सृगालोत्थ for सृगालस्य

भृङ्गराजादि

भृङ्गराजस्य तक्कार्या स्वरसं हिङ्गुसंयुतम् ।

लेपाद्यैर्गरळं हन्यान्मार्जारस्य महानपि ॥ २२८ ॥

वचादि

वचातृतीयकन्दाञ्च तण्डुलीयं च नीलिकाम् ।

लेपाद्यैः पयसा सद्योः विषं मानुषजं हरेत् ॥ २२९ ॥

लवणादि

लवणं हिङ्गुसंयुक्तं सलोध्रं सर्षपासितम् ।

वार्या सम्पेष्य लेपाद्यैः^{११६} हरेन्मकरजं विषम् ॥ २३० ॥

कटुत्रयादि

कटुत्रयं च सिन्धूत्थं गृहधूमसमन्वितम् ।

वार्या सम्पेष्य लेपाद्यैर्गोधादन्तविषं हरेत् ॥ २३१ ॥

अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा ।

दृष्टिप्रसादपुष्ट्यायुस्स्वप्नसु त्वत्तवदाढ्यकृत् ॥ २३२ ॥

¹¹⁶ B omits गरळं हन्यात् ----- लेपाद्यैः before हरेन्मकरजं

ചന്ദനാദി

നല്ലോര ചന്ദനവുമപ്പനിനീരുമായി
ചാലിച്ചു വക്ഷസി തണുക്കെയിടുന്നതാകിൽ
വൃഷ്ടങ്ങൾ മറ്റു പലവും പുനരെത്തിനാവു?
വിദ്വജ്ജനാ ദൃഢധിയോ ഭവിതാസ്ഥ സന്തഃ. 233.

लेपखण्डं समाप्तम्¹¹⁷

¹¹⁷ C ends with കുഴന്ദ്

५ . घृतरखण्डम्

कल्याणकघृतम्^१

वराविशालावद्वैलादेवदार्वैलवालुकैः ।
द्विशारिबाद्विरजनीद्विस्थिराफलिनीनतैः ॥
बृहतीकुष्ठमञ्जिष्ठानागकेसरडाडिमैः ।
वेल्लतालीसपत्रैलामालतीमुकुळोत्पलैः ॥
सदन्तीपद्मकहिमैः कर्षाशैः सर्पिषः पचेत् ।
प्रस्थं भूतग्रहोन्मादकासापस्मारपाप्मसु ॥
पाण्डौ कुष्ठे विषे शोषे मेहे मोहे ज्वरे गरे ।
अरेतस्यल्परजसि दैवोपहतचेतसि ॥
अमेघसि स्वलद्वाचि स्मृतिकामेऽल्पपावके ।
बल्यमङ्गल्यमायुष्यं कान्तिसौभाग्यपुष्टिदम् ।
कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च ॥ १ ॥

महाकल्याणकघृतम्^२

एभ्यो द्विशारिबादीनि^३ जले पत्तवैकविंशति ।
रसे तस्मिन् पचेत् सर्पिर्गृष्टिक्षीरचतुर्गुणम् ॥

^१ SY, p.350; though the combination is same as that in SY, description is entirely different

^२ SY, p.381

^३ SY reads एभ्य एव स्थिरादीनि for एभ्यो द्विशारिबादीनि

वीरद्विमेदाकाकोलीकपिकच्छुविषाणिभिः ।
सूप्यपर्णीयुतैरेभिर्महाकल्याणकं स्मृतम् ।
बृंहणं सन्निपातघ्नं पूर्वस्मादधिकं गुणम्^४ ॥ २ ॥

धात्र्यादि^५

धात्रीविदारीक्षुशतावरीणां
कूशमाण्डकानां च रसेषु सर्पिः ।
क्षीरेण सार्धं विपचेद्विधिज्ञो^६
मृद्धीकयष्ट्याह्वयचन्दनैश्च ॥
एतत्सुसिद्धं सितया विमिश्रं
निवारयेच्छीघ्रमसृग्दराणि ।
पाण्ड्वामये पित्तकृते हितं स्यात्
पैत्ते च गुल्मेऽस्थिविनिस्तुतौ^७ च ॥
वन्ध्या च पीत्वा लभते च गर्भं
शीघ्रं निहन्यादपि वातरक्तम् ।

⁴ SY reads वीराद्विमाषकाकोलीस्वयंगुत्तर्षभर्धिभिः ।

मेदया च समैः कल्कैस्तत्स्यात्कल्याणकं महत् ।

बृंहणीयं विशेषेण सन्निपातहरं परम् ॥ for वीरद्वि ----- गुणम् ॥

⁵ SY, p.368

⁶ SY reads विपचेत्सुपिष्टैः for विपचेद्विधिज्ञो ----- असृग्दरं हि for असृग्दराणि -----पित्तरक्तं for वातरक्तम्

⁷ A reads विनिस्तुते for विनिस्तुतौ ----- वस्त्या for वन्ध्या

अन्यांश्च पित्तप्रभवान् विकारान्^८
मूर्छामदोन्मादमदात्ययादीन् ॥ ३ ॥

वाराह्यादि^९

वाराह्याः कन्दतोये घृतममृतसमं सेव्यमाना विपक्वं
नारी जह्यात् सुघोरं हुतवहसदृशं व्याधिमस्थ्युद्धवं वा ।
द्राक्षामाषाश्वगन्धाकदळिफल्युतं शर्करावांशिमिश्रं^{१०}
देवेन स्वर्गभर्त्रा विहितमनुपमं स्वर्गसीमन्तिनीनाम् ॥ ४ ॥

मृणाळघृतम्

मृणाळस्वरसे सिद्धं रक्तपित्तहरं घृतम् ॥ ५ ॥

शशवाशादि^{११}

शशवाशारसक्षीरे पृथगाढकसम्मि^{१२}ते ।
दारुवेल्लाश्वगन्धाब्दहरिद्राजीवकर्षभम् ॥
मधूळिकाकणारास्नाशृङ्गीभाङ्गीसगोस्तनाः ।

^८ B & C read निहन्यात् for विकारान्

^९ SY, 390

^{१०} SY reads पांसुमिश्रं but the commentator accepts that there is a reading वांशिमिश्रं

^{११} SY, p.394

^{१२} SY reads संयुते for सम्मि^{१२}ते ----- मधुकं सिता पृश्निपर्णी for मधुयष्टिका मुद्गपर्णी and omits

रक्तपित्ता ----- सूदनम् ॥

काकोळी क्षीरकाकोळी नागरं मधुयष्टिका¹³ ॥
 मुद्रपर्णीमाषपर्णीपिष्टैः प्रस्थं घृतात् पचेत् ।
 घृतन्तच्छशाशाख्यं क्षयकासज्वरापहम् ।
 रक्तपित्तारुचिश्वासगुल्मवैस्वर्यसूदनम्¹⁴ ॥ ६ ॥

കൊടീയാവണക്കാരി

കൊടീയാവണക്കു കുത്തീട്ട് ചുരത്തണ്ടു തഥൈവ ച
 പിഴിഞ്ഞ നീരിൽ നെയ് കാച്ചാം വായുക്ഷോഭത്തിനത്തമം. 7.

കാട്ടുചുണ്ടഘൃതം

കാട്ടുചുണ്ടക്കുഷായത്തിൽ പകം¹⁵ ശ്യാസഹരം ഘൃതം. 8.

मस्तकादि

समूलमस्तकं क्षुण्डं वृषमष्टगुणेऽम्भसि ।
 पत्त्वाऽष्टांशावशेषेण घृतं तेन विपाचयेत् ॥
 तत्पुष्पगर्भं तत्पीतं सक्षौद्रं पित्तशोणितम् ।
 पित्तगुल्मज्वरश्वासकासहृद्रोगकामिलाः ।
 तिमिरभ्रमविसर्पस्वरसादांश्च नाशयेत् ॥ ९ ॥

¹³ A reads मधुयष्टिभिः

¹⁴ B reads नाशनम् for सूदनम्

¹⁵ A & C read പക്കം for പകം

सहस्रपत्रघृतम्

सहस्रपत्रसंसिद्धं घृतं तृष्णाहरं परम् ॥ १० ॥

विदार्यादिघृतम्

विदार्यादि घृतं साक्षाद्राजयक्ष्मणि शस्यते ।

तदुत्थेषु^{१६} च रोगेषु सर्वेष्वपि हितं परम् ॥ ११ ॥

अश्वगन्धादि^{१७}

अश्वगन्धं पलशतं बला गोक्षुरकस्य च ।

पुनर्नवस्य च पृथक् पलानि दश कल्पयेत् ॥

शतावरीनागबलागुळूचीयवमाषयोः ।

यष्ट्याः^{१८} पञ्चपलान्येव पृथगेषां समाहरेत् ॥

षट्त्रिंशन्मानिका तोये षडंशपरिशेषिते ।

पचेत्त्रिमानिका^{१९} सर्पिः पयसा द्विगुणेन च ॥

¹⁶ A & C read तदुत्थेषु for तदुत्थेषु

¹⁷ SY, p.346

¹⁸ A reads पञ्चपञ्च for यष्ट्याः पञ्च

¹⁹ SY reads द्विमानिकं for त्रिमानिका ----- सङ्घट्टयेत्पुनः for एतानि पण्डितः -----
उशीरकक्षीरशुक्लाहमज for उशीरयोश्चापि क्षीरशुक्लाज ----- उशीरसैन्धवैः ॥ एवं for हिङ्गु सैन्धवम् ॥
यवं ----- वैमर्द्यं घृतं धान्ये for सम्मुत्थ्य घृताद्धैव ----- घृतं for सर्पिः -----
एकादशानि रूपाणि क्षयं चैव व्य for एकादशानां रूपाणां क्षिप्रमेतद्य ----- शिरोहर्षं वातशूलं
दुर्नामानाञ्च नाशनम् for हस्त ----- विधूननम् । ----- हलीमके for नवोत्थिते and omits
दूर्वाकाण्डोयवच्छुष्कसः स्कन्धसमो भवेत् ।

पिष्टानि कार्षिकाण्येव दद्यादेतानि पण्डितः ।
 त्रिजातकं त्रिकटुकं रास्नाया मधुकस्य च ॥
 समङ्गोशीरयोश्चापि क्षीरशुकलाजमोजयोः ।
 जीरकस्य च मृद्वीका मञ्जिष्ठा हिङ्गु सैन्धवम् ॥
 यवं चैव समावाप्य शनैर्मृद्वग्निना पचेत् ।
 शृते गुळेन सम्मथ्य घृतार्धे च^{२०} निधापयेत् ॥
 एतत् सर्पिर्महावीर्यं नराणाममृतोपमम् ।
 एकादशानां^{२१} रूपाणां क्षिप्रमेतद्व्यपोहति ॥
 वातशोणितमानाहं सुप्तवातञ्च श्लीपदम् ।
 हस्तपादशिरोहर्षं वातशूलविधूननम् ॥
 ऊरुस्तम्भे शिरोरोगे रक्तपित्ते नवोत्थिते ।
 पुराणज्वरदाहे च सर्पिरैतदनुत्तमम् ॥
 खलितं पलितं^{२२} चैव तथा वन्ध्यावभेदकम् ।
 दूर्वाकाण्डाग्रवच्छुष्कस्ताल^{२३}स्कन्धसमो भवेत् ।
 अश्वगन्धादिकं सर्पिः कृशबृंहणमुत्तमम् ॥ १२ ॥

²⁰ A & C read घृतार्धैव for घृतार्धे च

²¹ A reads एवं दशानां for एकादशानां

²² B reads पलितं खलितं for खलितं पलितं and वन्ध्यात्वभेदकम् for वन्ध्यावभेदकम्

²³ A reads शुष्कसः for शुष्कः ताल

चिरिविल्वदि^{२४}

चिरिविल्वविळङ्गवह्निहिंसा-

त्रिफलाव्योषसमन्विते कषाये ।

अमृतावृषकण्डकारिकानां

विपचेत् सर्पिरनुत्तमं दशाङ्गम् ॥

क्षयगुल्मारुचिकासशूल^{२५}हिक्का-

गुदजानां च विनाशनं प्रधानम् ॥ १३ ॥

महत्पञ्चगव्यघृतम्^{२६}

द्विपञ्चमूलद्विनिशात्रिफला^{२७}कुटजत्वचः ।

सप्तपर्णमपामार्गं नीलिनीं कटुरोहिणीम् ॥

शम्याकारुष्करफलं^{२८} फल्गुमूलदुरालभाः ।

द्विपलानि जलद्रोणे पत्तवा पादावशेषिते ॥

भाङ्गीपाठाढकीकुम्भव्योषरास्त्राख्यरोहिणीः ।

दूर्वाभूनिम्बपूतीकश्रेयसीशारिबाद्वये ॥

²⁴ SY, p.359

²⁵ SY reads शूलकास for कासशूल

²⁶ SY, p.380

²⁷ B, C & SY read त्रिफला द्विनिशा for द्विनिशा त्रिफला

²⁸ SY reads पुष्करजटा for अरुष्करफलं ----- द्विपलाः सलिलद्रोणे for द्विपलानि जलद्रोणे-----

निकुम्भव्योषरोहिणैः । मूर्वाभूतीकभूनिम्ब for व्योषरास्त्राख्यरोहिणीः । दूर्वाभूनिम्बपूतीक ----- द्रवैः for रसैः

मदयन्त्यग्निनिचुळैरक्षांशैः सर्पिषः पचेत् ।
प्रस्थं तद्वद्रसैः पूर्वैः पञ्चगव्यमिदं महत् ॥
ज्वरापस्मारजठरभगन्दरहरं परम् ।
शोफार्शः^{२९} कामिलापाण्डुगुल्मकासग्रहापहम् ॥ १४ ॥

अश्वगन्धादि

अश्वगन्धाबलाभीरुस्थिराजीवन्तीगोक्षुरैः ।
शिफां पचेज्जलद्रोणे त्वष्टभागावशेषिते ॥
सर्पिः प्रस्थं पचेद्धीमान् द्विगुणक्षीरसंयुतम् ।
चन्दनोत्पलयष्ट्याह्वकृष्णार्काञ्जकशेरुभिः ॥
द्विमेदादारुमञ्जिष्ठातुकापुण्ड्रकपद्मकैः ।
दुरालभावृषशठीशृङ्गीभार्ङ्गीपुननवैः ॥
अगर्वतिविषापाठावाळकोशीरनागरैः ।
पक्वं सर्पिः परं स्वयं रक्तमांसबलप्रदम् ॥
रक्तपित्तं महारक्तं स्त्रीणां विस्फोटतृड्ज्वरान् ।
विसर्पं कामिलामङ्गदाहं तृष्णां सुदुर्जयाम् ॥
कासश्वासं प्रतिश्यायं शोफं^{३०} शोषकृतान् गदान् ।
पानवस्त्यादिभिः शीघ्रं जयेत् काश्यनिषूदनम् ॥

²⁹ A reads शोषार्शः for शोफार्शः

³⁰ B reads शोषं for शोफं

वस्तियोनिरुजस्सर्वाः प्रमेहञ्च विनाशयेत् ।

क्षयक्षीणशरीराणां नास्त्यन्यच्छरणं नृणाम् ॥ १५ ॥

ചെമ്പരത്തിഘൃതം³¹

ചെമ്പരത്തിക്കഷായത്തിലതിന്റെ പൂവു കൽക്കുമായ്

നെയ് കാച്ചിച്ചെല്ലുകിൽ സ്ത്രീണാം ചോര നില്ക്കുമയത്നമായ്. 16.

दशमूलघृतम्

दशमूलशृतात् क्षीरात् सर्पिर्यदुदियान्नवम् ।

सपिप्पलीकं सक्षौद्रं तत्परं स्वरबोधनम् ॥ १७ ॥

बलाविदार्यादि

बलाविदारिगन्धाभ्यां विदार्या मधुकेन च ।

सिद्धं सलवणं सर्पिर्नस्यं स्वर्यमनुत्तमम् ॥ १८ ॥

भृङ्गराजघृतम्

भृङ्गराजरसे सिद्धं काकमाचीरसे तथा ।

सिद्धं वा प्रपिबेदाज्यं स्वरसादस्य भेषजम् ॥ १९ ॥

³¹ C omits the combination ചെമ്പരത്തിഘൃതം before दशमूलघृतम् but adds after it.

यष्टीमधुकादि

यष्टीमधुकनिष्कवाथे द्राक्षाकल्कं पयोयुतम् ।

घृतं प्रसाधितं पीतं भक्तरोधगदापहम् ॥ २० ॥

द्राक्षादि

द्राक्षायष्ट्याहनिष्कवाथदुग्धेक्षुरससंयुतम् ।

घृतं सिद्धं जयेत्तृष्णां दुर्निवारामसंशयम् ॥ २१ ॥

ब्रह्मीघृतम्

घृतं ब्रह्मीरसे सिद्धं वराकल्कं निषेवितम् ।

स्वरसादापहं सद्यः किन्नरीव प्रगायति ॥ २२ ॥

द्राक्षादि

द्राक्षायष्ट्याहोदकदुग्ध^{३२}-

मिक्षुरसानां पात्रं पात्रम् ।

तैर्घृतपात्रं वा पयस्कं

एतत्स्वादु^{३३} चतुष्कं हन्यात्^{३४}

तृष्णामूर्च्छा^{३५} दाहविसर्पान्^{३६} ॥ २३ ॥

³² A reads सिद्ध for दुग्ध

³³ B & C add सर्पिः before स्वादु

³⁴ B & C read विनिहन्यात् for हन्यात्

³⁵ A reads उष्ण for मूर्च्छा

वैश्वानरघृतम्

मूलमेव करञ्जस्य^{३७} पिप्पलीमूलमेव च ।
महौषधं चित्रकं च समं पलशतं भवेत् ॥
जलद्रोणे विपक्तव्यं चतुर्भागावशेषिते ।
कषाये च घृतप्रस्थं षट्पलैर्विपचेद् भिषक् ॥
क्षीरं द्विगुणितं कृत्वा तस्य वीर्यमतः श्रुणु ।
अर्शांसि ग्रहणीदोषं मूत्रकृच्छ्रं भगन्दरम् ॥
कुष्ठं प्रमेहमानाहं श्वासकासमरोचकम् ।
हृद्रोगं तमकं शोषं गुल्मशोफं स्वरक्षयम् ॥
पाण्डुरोगमतीसारमामशूलं हलीमकम् ।
विषमाग्निं गुदेशोषमुदावर्तगळग्रहम् ॥
दौर्बल्यमान्त्रवृद्धिञ्च घृतमेतद् व्यपोहति ।
इदं^{३८} वैश्वानरं नाम सर्वव्याधिनिवारणम् ॥ २४ ॥

ब्रह्ममहीरुहघृतम्

ब्रह्ममहीरुहभस्मजलेन
प्रस्थमिदं त्रिगुणेन घृतस्य ।

³⁶ B reads तृष्णामूर्छादाहपरीसर्पविकारान् for तृष्णामुष्णदाहविसर्पान्

³⁷ B reads पूतीकरञ्जस्य for एव करञ्जस्य

³⁸ B & C read घृतं for इदं

नागरमागधिकोषणगर्भं

पक्वमपोहति पायुनिरोधम् ॥ २५ ॥

दावीत्वगादि

दावीत्वङ्नागरं मांसी चित्रको देवदारु च ।

चाङ्गैरीस्वरसे सर्पिः साधितं तत्त्रिदोषनुत् ॥ २६ ॥

कुटजादि

कुटजत्वक्तुलाक्वाथे घृतप्रस्थं विपाचितम् ।

कलिङ्गयष्टी द्राक्षा च चन्दनं कल्कितं घृतम्^{३९} ।

त्रायन्तीरसदुग्धाढ्यं रक्ताशोनाशनं परम् ॥ २७ ॥

ദൂരഘടാഭ്യൗഷധങ്ങളർശസ്സിന്നു വിധിച്ചവ

ചതച്ചിട്ടങ്ങു നെയ് കാച്ചിസ്സേവിച്ചാലതു പോയിടും⁴⁰. 28.

अपामार्गादि

बलापामार्गनिशयोः स्वरसे साधितं घृतम् ।

गोपीदयितया^{४१} मिश्रमतिसारहरं परम् ॥ २९ ॥

³⁹ B reads यष्टीवसुकद्राक्षा चन्दनं कल्कितं for यष्टീद्राक्षा च चन्दनं कल्कितं घृतम्

⁴⁰ B reads ചതച്ചിട്ടങ്ങിനെ കാച്ചിക്കൂട്ടിയാലതു പോയിടും for ചതച്ചിട്ടു ----- പോയിടും

⁴¹ A reads गोपीदेकरसं for गोपीदयितया

शुण्ठीघृतम्

शुण्ठीग्रन्थिकयोः क्वाथे पञ्चकोलं ससैन्धवम् ।

कल्कीकृतं पचेत् सर्पिः क्षिप्रं हन्यात् प्रवाहिकाम् ॥ ३० ॥

हीबेरादि

हीबेरमुत्पलं लोध्रं समङ्गा चव्यचन्दनम् ।

पाठा सातिविषा विल्वं धातकी देवदारु च ॥

दार्वीत्वङ्नागरं मांसी मुस्ताक्षारौ यवाग्रजः ।

चित्रकं चेति पेष्वाणि चार्ज्जेरीस्वरसे घृतम् ॥

ऐकध्यं साधयेत्सर्वं तत्सर्पिः परमौषधम् ।

अशोऽतिसारग्रहणीपाण्डुरोगज्वरारुचौ ॥

मूत्रकृच्छ्रे गुदभ्रंशे वस्त्याध्माने प्रवाहणे ।

पिच्छास्त्रावेऽर्शां शूले योज्यमेतत्त्रिदोषजित् ॥ ३१ ॥

केतकीघृतम्

केतकीस्वरसे सिद्धं तत्प्ररोहाग्रकल्कितम् ।

सर्पिः पीतं दिनस्यादौ मूत्रकृच्छ्रं जयेद्भ्रुवम् ॥ ३२ ॥

त्रैकण्डकादि^{४२}

क्वाथे त्रैकण्डकैलागिरिजतुसशिलाभेदयष्टीवरीणां
दर्भद्राक्षाम्बुशौण्डीवसुकवसिरकाशेक्षुमत्स्याक्षिकाणाम् ।
कल्कैरैतैः^{४३} सदुग्धं हरति घृतमिदं सेवितं मूत्रदोषान्
मेहान् कृच्छ्राणि सर्वाण्य^{४४}निलमपि तथा शर्करामश्मरीञ्च ॥ ३३ ॥

वस्त्यामयान्तकघृतम्^{४५}

दार्वीमधुकमत्स्याक्षीपद्मपाषाणभेदकैः ।
बृहत्त्यंशुमतीद्वन्द्वशारिवेक्षुकशेरुकैः ॥
कपोतपङ्केक्षुरकवसिरं^{४६} शिशुवाळकम् ।
वाराहीवरुणद्राक्षा भद्रा यष्टी परूषकम् ॥
पृथक्^{४७} त्रिपलितं क्षुण्णं सर्वतुल्यन्तु गोक्षुरम् ।
द्रोणेऽपां साधयेत्सम्यक् पादशिष्टे परिस्रुते ॥
प्रक्षिप्य सर्पिषः प्रस्थं दत्त्वा क्षीरं वरीरसम् ।

⁴² SY, p.364

⁴³ SY reads वरा for वरी ----- कल्कस्सिद्धं for कल्कैरैतैः

⁴⁴ B & C read कृच्छ्रान् गुल्मान् for मेहान् कृच्छ्राणि सर्वाणि

⁴⁵ SY, p.388

⁴⁶ SY reads वसुकं for वसिरं ----- वरणं for वरुण ----- पलङ्कषा for परूषकम् -----

विपचेत्तत्र for साधयेत्सम्यक् ----- तद्वत् for दत्त्वा ----- द्रवैः for द्रव्यैः ----- एतत्

for एभिः ----- ह्यगन्धा for अश्वगन्धा ----- समुत्पन्नान् for कफोत्पन्नान् -----

भाषितम् for निर्मितम् and omits गुल्मा ----- ग्रहम् ।

⁴⁷ A omits पृथक्

धात्रीबिम्बीरसञ्चापि नाळिकेरोदकन्तथा ॥
 कूशमाण्डोर्वारुकजलं स्नेहद्विगुणितं पृथक् ।
 द्रव्यैस्सुपिष्टैः संयुक्तमेभिर्मृद्वग्निना पचेत् ॥
 परूषकोत्पलतुटीमधूकहिमदारुभिः ।
 त्रिफलापिप्पलीकौन्तीशृङ्गिवैरैस्ससैन्धवैः ॥
 हस्तिपिप्पल्यपामार्गमञ्जिष्ठापद्मकेसरैः ।
 मुस्ताकुस्तुम्बरीलोध्रसाश्वगन्धापुननवैः ॥
 स्वयंगुप्तेक्षुरफलैर्वृद्धिपत्रकशृङ्गिभिः ।
 शिलाजत्वर्द्धभागैस्तैस्सिद्धं तत्सेवितं घृतम् ॥
 मूत्रकृच्छ्राणि सर्वाणि शर्करामश्मरीमपि ।
 पानवस्त्यादिभिर्युक्तं नाशयेन्नात्र संशयः ॥
 वातपित्तकफोत्पन्नान् सर्वान् वस्तिगतान् गदान् ।
 प्रमेहेण सह क्षिप्रमपावर्तयते ध्रुवम् ॥
 गुल्माग्निसादग्रहणीदुर्नामजठरामयम् ।
 क्षयं क्षयकृतान् व्याधीन् हृत्पाश्वोर्रिशिशरोग्रहम् ।
 वस्त्यामयान्तकमिदं देवदेवेन निर्मितम् ॥ ३४ ॥

एकनायकघृतम्

एकनायकनिष्ववाथे तत्कल्केन समन्वितम् ।
 सिद्धं सर्पिः प्रमेहघ्नं कारस्करघृतन्तथा ॥ ३५ ॥

धान्वन्तरघृतम्^{४८}

दशमूलशटीदन्ती सुराह्वा द्विपुनर्नवम् ।
मूलं स्तुगर्कयोः पथ्या भूकदम्बमरुष्करम् ॥
करञ्जवरुणान्मूलं पिप्पल्याः पौष्करञ्च यत् ।
पृथक् दशपलं प्रस्थाद्यवकोलकुलत्थतः ॥
त्रिंशाष्टगुणिते तोये विपचेत् पादवर्तिना ।
तेन द्विपिप्पली^{४९} चव्यवचानिचुळरोहिषैः ॥
त्रिवृद्विळङ्गकम्पिल्यभाङ्गीविश्वैश्च साधयेत् ।
प्रस्थं घृतं जये^{५०}त्सर्वास्तन्मेहान् पिटकाचितान् ॥
पाण्डुविद्रधिगुल्मार्शशोफशोषगरोदरान्^{५१} ।
श्वासं कासं वमिं वृद्धिं प्लीहानां वातशोणितम्^{५२} ।
कुष्ठोन्मादावपस्मारं धान्वन्तरमिदं घृतम् ॥ ३६ ॥

शतधौतघृतम्^{५३}

शतधौतं नाळिकेरजले धौतं तथैव च ।
नाळिकेरजले धौतं पिटकासु हितं घृतम् ॥ ३७ ॥

⁴⁸ SY, p.368

⁴⁹ A adds मूल after पिप्पली

⁵⁰ SY reads घृतात्प्रस्थञ्जयेत् for प्रस्थं घृतञ्जयेत् ----- शोषशोफगरोदरं for शोफशोषगरोदरान्

⁵¹ B reads शोषशोफगरोदरं for शोफशोषगरोदरान्

⁵² A omits the line श्वासं ----- शोणितम्

⁵³ B omits the combination शतधौतघृतम्

यष्ट्यादि

यष्टीकल्कं विपक्वं वा^{५४} दूर्वायाः स्वरसे घृतम् ।
आलेपाय प्रयुञ्जीत पक्वानां रोपणे भिषक् ॥ ३८ ॥

वरणादिगणे सिद्धं तिक्तकञ्च घृतं हितम् ।
तथा गुग्गुलुतिक्तञ्च दोषदेहानुरोधतः ॥ ३९ ॥

सुकुमारघृतम्^{५५}

पचेत् पुनर्नवतुलां तथा दशपलाः पृथक् ।
दशमूलपयस्याश्वगन्धेरण्डशतावरीः ॥
द्विदर्भशरकाशेक्षुमूलपोटगळान्विताः ।
वहेपामष्टभागस्थे तत्र त्रिंशत्^{५६} पलं गुळात् ॥
प्रस्थमेरण्डतैलस्य द्वौ घृतात् पयसस्तथा ।
आवपेद्विपलांशञ्च कृष्णा तन्मूलसैन्धवम् ॥
यष्टीमधुकमृद्धीकायवानीनागराणि च ।
तत्सिद्धं सुकुमाराख्यं सुकुमारं रसायनम् ॥
वातातपाध्वयानादि^{५७} परिहार्येष्वयन्त्रणम् ।

⁵⁴ B reads च for वा ----- पिटका for पक्वानां

⁵⁵ SY, p.401

⁵⁶ A reads सप्तत्रिंशत् for तत्रत्रिंशत् ----- शूलादियार्त्तिषु for शूलानिलार्त्तिषु

⁵⁷ SY reads भाष्यस्त्री for यानादि ----- लावण्य for सौभाग्य

प्रयोज्यं सुकुमाराणामीश्वराणां सुखात्मनाम् ॥
नृणां स्त्रीवृन्दभर्तृणामलक्ष्मीकलिनाशनम् ।
सर्वकालोपयोगेन कान्तिसौभाग्यपुष्टिदम् ॥
वध्म^{५८}विद्रधिगुल्माशोयोनिशूलानिलार्तिषु ।
शोफोदरखुडप्लीहाविड्बन्धेषु चोत्तमम् ॥ ४० ॥

शूलीहतघृतम्^{५९}

स्फोट्याभुजङ्गमादाय स्वरसं यन्त्रपीडितम् ।
चतुर्गुणे रसे तस्मिन् घृतप्रस्थं विपाचयेत् ॥
अत्र कल्कानिमान् दद्यात् कार्षिकार्धान् भिषग्वरः ।
पञ्चभिर्लवणैर्युक्तं त्रिकटुत्रिफलायुतम् ॥
एतच्छूलीहतं नाम सर्पिराशु व्यपोहति ।
आमशूलं वातशूलं पित्तशूलं तथैव च ॥
वलासशूलं हृच्छूलं कुक्षिशूलन्तथैव च ।
वस्त्याशयगतं शूलं पक्वाशयगतन्तथा ।
पृष्ठशूलं कटीशूलं पार्श्वशूलन्तथैव च ॥ ४१ ॥

⁵⁸ B reads वृद्धि for वध्म

⁵⁹ SY, p.395

लशुनाद्यघृतम्

लशुनस्य तुला क्वाथे चित्रातैलाढकं पचेत् ।
सौवर्चलविळङ्गे कणादीप्यकसंयुतैः ॥
पालिकैः श्लक्ष्णापिष्टैस्तु त्रिवृतः षट्गुणेन⁶⁰ च ।
तन्निहन्ति च गुल्मानि जठराणि विशेषतः ।
वातरोगाप्लिहाष्ठीलवृद्धिशूलाग्निमार्दवान् ॥ ४२ ॥

गन्धर्वतैलम्

शतमेरण्डमूलस्य⁶¹ शुण्ठ्याः पञ्च यवाढकम् ।
जलद्रोणे पचेद्यावच्चतुर्भागावशेषितम् ॥
तस्मिन् कषाये पूते च पयसा द्विगुणेन च ।
प्रस्थमेरण्डतैलस्य तन्मूलाच्च चतुष्पलम् ॥
द्विपलं शृङ्गिवेरस्य गर्भं दत्वा शनैः पचेत् ।
तत्पिबेन्नियतश्शुद्धो नरः क्षीरान्नभोजनः ।
आन्त्रवृद्धिर्निहन्त्याशु तैलं गन्धर्वसंज्ञितम् ॥ ४३ ॥

⁶⁰ B & C read षट्पलेन for षट्गुणेन

⁶¹ A reads तैलस्य for मूलस्य

सुक्क्षीरघृतम्

सुक्क्षीरं मथितं रक्तदोष⁶²केरीरसान्वितम् ।

क्षीरपाटीरसहितं हृदनं कुरुते घृतम् ॥ ४४ ॥

ദശസാരസഘൃതം⁶³

ശതാവരീമുത്തിശ് കരന്തകാളീ

മുതക്കു നക്താർദ്രക നാഗവല്ലി⁶⁴

ത്രിപാദി കുശ്മാണ്ടധകരിമ്പിവിറ്റിൻ

ചാറ്റിൽ ഘൃതം⁶⁵ ക്ഷീരയുതം പചേത.

കല്യാണകാജ്യവ്രതിവാപയുക്ത-

മേതദ് ഘൃതം കാമിലപാഘൃതഹാരി. 45.

പുനർനവഘൃതം

തമിഴാമ⁶⁶ പിഴിഞ്ഞിട്ട് ചന്ദനം കൽക്കുമായ നെയ്യ്

നന്നായ് ചമച്ചു സേവിക്ക പാഘൃതരോഗവിനാശനം. 46.

आर्द्रकघृतम्

घृतमार्द्रकनारकस्य कल्कस्वरसाभ्यां पयसा च साधयित्वा ।

श्वयथुक्ष्वथूदराग्निसादैरभिभूतोऽपि पिबन् भवत्यरोगः ॥ ४७ ॥

⁶² B & C read त्यक्तदोष for रक्तदोष

⁶³ SY p.366

⁶⁴ A reads വല്ലി for നാഗവല്ലി;

SY reads വജ്രവല്ലി for നാഗവല്ലി ----- സിദ്ധം പരം for എതൽ ഘൃതം

⁶⁵ B omits ഘൃതം

⁶⁶ B reads തമിഴാമാം for തമിഴാമ

शतधौतघृतम्

शतधौतघृतं लिम्पेत् क्षीरीवृक्षत्वगम्बुना ।

विसर्पकविनाशाय दाहृतृच्छमनाय च ॥ ४८ ॥

गोपात्मजादि^{६७}

गोपात्मजामधुप^{६८}चन्दनसेव्यविश्व-

क्षीरिद्रुमाङ्कुरविसोत्पलकन्दगर्भम् ।

दूर्वारसे जयति साधितमाज्यमाशु

क्षीरेण सार्धमिह सर्वविसर्पमुग्रम् ॥ ४९ ॥

नाळिकेरजले धौतं घृतं चापि^{६९} विसर्पनुत् ॥ ५० ॥

क्षीरीवृक्षादि

क्षीरिवृक्षप्रवाळानि मधुकोशीरचन्दनम् ।

शारिबोत्पलकुष्ठञ्च पलार्धं स्यात् पृथक् पृथक् ॥

चतुर्गुणेन पयसा दूर्वायाः स्वरसेन वा ।

नवस्य सर्पिषः प्रस्थमेकाहेन विपाचयेत् ।

पानादौ योजयेत् पक्वं सर्वविसर्पनाशनम् ॥ ५१ ॥

⁶⁷ SY, p.355

⁶⁸ B & C read मधुक for मधुप; SY reads कमल for मधुप ----- कुष्ठ for विश्व ----- मिश्रं for गर्भम्

⁶⁹ B reads पीतं

दूर्वादि

दूर्वारससमं क्षीरं सुगन्धोशीरयष्टिकान् ।
क्षीरीवृक्षप्रवाळानि चन्दनं मौक्तिकानि च ।
कल्कैरैतैः पचेत् तैलं सर्ववातविसर्पनुत् ॥ ५२ ॥

दूर्वादि

दूर्वारससमे क्षीरीवृक्षत्वक् सलिले पचेत् ।
क्षीरीवृक्षप्रवाळानि मधुकोशीरशारिबाः ॥
चन्दनोत्पलकुष्ठाम्बुस्पृक्कालाक्षाकशेरुकाः ।
चोचचोरकमृद्धीकाश्वेतदूर्वाञ्जकेसरम् ॥
मृणाळवेतसंयुक्तं कल्कीकृत्य नवं घृतम् ।
तैलयुक्तं समं क्षीरं सिद्धं तत्पानभोजने ॥
अभ्यङ्गेन च विसर्पान्सर्वान् नाशयति ध्रुवम् ।
विशेषात् पित्तरक्तोत्थविस्फोटकमसूरिकाः ॥
व्रणे च पित्तरक्तोत्थे दह्यमाने विशेषतः ।
अग्निदग्धे व्रणे शस्तं शीतपित्ते च युज्यते ॥ ५३ ॥

तित्तकघृतम्^{७०}

पटोलनिम्बकटुका दार्वी पाठा दुरालभा ।
पर्पटं त्रायमाणाञ्च पलांशं पाचयेदपाम् ॥
व्याढकेऽष्टांशशेषेण तेन कर्षोन्मितैस्तथा ।
त्रायन्तीमुस्तभूनिम्बकलिङ्गकणचन्दनैः ॥
सर्पिषो द्वादशपलं पचेत्तित्तकं जयेत् ।
पित्तकुष्ठपरीसर्पपिटकादाहतृड्भ्रमान् ॥
कण्डूं पाण्ड्वामयं गण्डान्^{७१} दुष्टनाळीव्रणापचीः ।
विस्फोटविद्रधीगुल्मशोषेन्मादमदानपि ॥
हृद्रोगतिमिरव्यङ्गग्रहणीश्चित्रकामिलाः ।
भगन्दरमपस्मारमुदरं प्रदरं गरम् ।
अशोस्रपित्तमन्यांश्च सुकृच्छ्रान् पित्तजान् गदान् ॥ ५४ ॥

महातित्तकघृतम्^{७२}

सप्तच्छदं पर्पटकं शम्याकं कटुका वचा ।
त्रिफला पद्मकं पाठा रजन्यौ शारिबे कणे ॥
निम्बचन्दनयष्ट्याह्विशालेन्द्रयवामृता ।
किराततित्तकं सेव्यं वृषा मूर्वा शतावरी ॥

⁷⁰ SY, p.361

⁷¹ B reads कण्डून् पाण्ड्वामयान् + for कण्डूं पाण्ड्वामयं गण्डान्; SY reads गण्डं for गण्डान्

⁷² SY, p.381

पटोलातिविषा मुस्ता त्रायन्ती धन्वयाषकम् ।
तैर्जलेऽष्टगुणे सर्पिर्द्विगुणामलकीरसम् ।
सिद्धं तिक्तान्महातिक्तं गुणैरभ्यधिकं मतम् ॥ ५५ ॥

गुग्गुलुतिक्तकघृतम्^{७३}
निम्बामृतावृषपटोलनिदिग्धिकानां
भागान् पृथग् दशपलान् विपचेद् घटेऽपाम् ।
अष्टांशशेषितरसेन पुनश्च तेन
प्रस्थं घृतस्य विपचेत् पिचु^{७४}भागकल्कैः ॥
पाठाविळङ्गसुरदारुगजोपकुल्या-
द्विक्षारनागरनिशामिसिचव्यकुष्ठैः ।
तेजोवतीमरीचवत्सकदीप्यकाग्नि-
रोहिण्यरुष्करवचाकणमूलयुक्तैः ॥
मञ्जिष्ठयातिविषया विषया यवान्या
संशुद्धगुग्गुलुपलैरपि पञ्चसङ्ख्यैः ।
तत्सेवितं विधमतिप्रबलं समीरं
सन्ध्यस्थिमज्जगतमप्यथ कुष्ठमीदृक् ॥
नाळीव्रणार्बुदभगन्दरगण्डमाला

⁷³ SY, p.354

⁷⁴ B reads पृथु for पिचु ----- निशि for मिसि

जत्रूर्ध्वसर्वगदगुल्मगुदोत्थमेहान् ।
यक्ष्मारुचिश्चसनपीनसकासशोष-
हृत्पाण्डुरोगमदविद्रधिवातरक्तम् ॥ ५६ ॥

वराकण्डूक^{७५}षट्कञ्च महातिक्ते तु योजयेत् ।
शतधौतघृतञ्चापि महातिक्तेन पाचयेत्^{७६} ॥
धात्र्यादि स्वरसं चापि दशस्वरसमेव वा ।
संयोज्य तिक्तकं पाच्यं द्वयं शुद्धजलेऽथवा ॥
सर्वयोगोऽर्धयोगो वा पादयोगोऽथवा पुनः ।
तैलं घृतं वा योक्तव्यं बुधैर्गुग्गुलुतिक्ते ॥ ५७ ॥

पारन्त्यादि

पारन्तीमूलकुसुमकषाये कुष्ठजिद् घृतम् ।
मृद्धीकाकल्कितं पक्वं पैत्तिके तु विशेषतः ॥ ५८ ॥

इन्दुकान्तघृतम्^{७७}

पूतीकदारुदशमूलकषायसिद्धं
सक्षीरषट्पलयुतं घृतमिन्दुकान्तम् ।

⁷⁵ B & C read तण्डुल for कण्डूक

⁷⁶ B reads योजयेत् for पाचयेत् ----- स्वयं for द्वयं

⁷⁷ SY, p.349

वातामयक्षयमहोदरगुल्मशूल-

निम्नोन्नतज्वरहरं बलवर्धनञ्च^{७८} ॥ ५९ ॥

अम्भस्तक्रादि

साम्भस्तक्रविदग्धास्तविषान्तर्दलचर्मभिः ।

कारस्करफलैस्सिद्धं घृतं वातहरं परम् ।

वातशोणितकुष्ठादिरक्तश्लेष्मामयापहम् ॥ ६० ॥

रास्नादि

रास्नादिव्वाथसंसिद्धं तद्धितं वातशोणिते ।

बलाकषायसिद्धं वा तत्तद्युक्तं च योजयेत् ॥ ६१ ॥

അമ്പഴത്തോലാദി

അമ്പഴത്തോൽ കഷായത്തിലതിൻവേർ കൽക്കമയ നെയ്
പഞ്ചതാരയുമായ്പീതം പഞ്ചശോണിതനാശനം. 62.

ब्रह्मीघृतम्^{७९}

ब्रह्मीसिद्धार्थकवचाशारिबाकुष्ठसैन्धवैः ।

सकणैस्साधितं पीतं वाङ्मेधास्मृतिकृद् घृतम् ।

आयुष्यं पाप्मरोगघ्नं भूतोन्मादनिबर्हणम्^{८०} ॥ ६३ ॥

⁷⁸ C adds बलाकषायसिद्धं वा तत्तद्युक्तं च योजयेत् after बलवर्धनञ्च

⁷⁹ SY, p.377

⁸⁰ SY omits the line आयुष्यं ----- निबर्हणम्

व्योषादि

व्योषवरापटुरजनीत्रिवृद्धचाशर्करा^{११}विळङ्गशृतम् ।
सर्पिर्ब्रह्मीस्वरसे बालो विद्वाल्लिहन् भवति ॥ ६४ ॥

सारस्वतघृतम्

स्वरसे साधयेत् ब्रह्मद्या घृतप्रस्थं चतुर्गुणे ।
कार्षिकैस्सैन्धववचाशर्कराकृमिजित्कणैः ॥
पथ्यानिशात्रिवृद्धन्तीत्रिफलैश्च^{१२} पलोन्मितैः ।
घृतं सारस्वतं नाम मेध्यं वाचां च शुद्धिकृत् ॥ ६५ ॥

कूश्माण्डघृतम्

साधितं षोडशगुणे कूश्माण्डस्वरसे घृतम् ।
यष्टीकल्कं प्रगे पीतमुन्मादापस्मृतिं जयेत् ॥ ६६ ॥

हिङ्गवाद्यघृतम्^{१३}

हिङ्गुसौवर्चलव्योषैर्द्विपलांशैर्घृताढकम् ।
सिद्धं समूत्रमुन्मादभूतापस्मारनाशनम्^{१४} ॥ ६७ ॥

^{११} B reads शारिखा for शर्करा ----- युतैः for शृतम्

^{१२} A reads त्रिफलैरपि for दन्तीत्रिफलैश्च

^{१३} SY, p.402

^{१४} SY reads चतुर्गुणे गवां मूत्रे सिद्धमुन्मादनाशनम् for सिद्धं ----- नाशनम्

ब्रह्मीघृतम्^{८५}

द्वौ प्रस्थौ स्वरसाद् ब्राह्म्या घृतप्रस्थं च साधितम् ।

व्योषश्यामात्रिवृद्धन्तीशङ्खपुष्पी^{८६}सुरद्रुमैः ॥

सप्तलाकृमिजित्कल्कैस्सर्वैस्तै^{८७}रक्षसम्मितैः ।

पलवृद्ध्या प्रयुञ्जीत पलं मात्रा चतुष्पलम् ॥

उन्मादकुष्ठापस्मारहरं वन्ध्यासुतप्रदम् ।

वाक्स्वरस्मृतिमेधाकृद्घन्यं ब्रह्मीघृतं स्मृतम् ॥ ६८ ॥

महाकल्याणकघृतम्^{८८}

एभ्यो द्विशारिबादीनि जले पक्तवैकविंशति ।

रसे तस्मिन् पचेत्सर्पिर्गृष्टिक्षीरचतुर्गुणम् ॥

वीरधिमेदाकाकोळीकपिकच्छुविषाणिभिः ।

सूप्यपर्णीयुतैरेभिर्महाकल्याणकं स्मृतम् ।

बृंहणं सन्निपातघ्नं पूर्वस्मादधिकं गुणैः ॥ ६९ ॥

⁸⁵ SY, p.377

⁸⁶ B reads शङ्खपुष्प for शङ्खपुष्पी

⁸⁷ SY reads शङ्खपुष्पैर्नृपद्रुमैः सप्तलाकृमिहरैर्कल्कितैः for शङ्खपुष्पी ----- सर्वैस्तैः ----- परं for पलं

⁸⁸ SY, p.381; repetition see 5.2

पञ्चगव्यघृतम्^{८९}

मुस्तैलाग्निविळङ्गयष्टीरजनीमञ्जिष्ठपाठावचा-
शौण्डीरोहिणिकाफलत्रयविषामृद्धीकदार्वीयुतम्^{९०} ।
गव्येषु प्रतिसाधितं घृतमिदं कान्तिप्रदं पावनं^{९१}
पुत्रायुष्यकरं महाग्रहहरं भूतामयघ्नं परम् ॥ ७० ॥

गोमयाद्द्विगुणं मूत्रं मूत्रादष्टगुणं पयः ।
दधिपञ्चगुणं प्रोक्तं सर्पिश्चापि चतुर्गुणम् ॥ ७१ ॥

गोमयस्वरसादि

गोमयस्वरस^{९२}क्षीरदधिमूत्रैश्शृतं हविः ।
अपस्मारज्वरोन्मादकामिलान्तकरं परम् ॥ ७२ ॥

शङ्खपुष्प्यादि

शङ्खपुष्पीवचाकुष्ठैस्सिद्धं ब्रह्मीरसे घृतम् ।
पुराणं हन्त्यपस्मारं सोन्मादं मेध्यमुत्तमम् ॥ ७३ ॥

⁸⁹ SY, p.372

⁹⁰ SY reads युतैः for युतम् ----- पुष्टिदं for पावनं

⁹¹ C reads वामनं for पावनं

⁹² A adds द्विसरस after स्वरस

पञ्चगव्यघृतम्

गव्यं दधि च मूत्रं च क्षीरं सर्पिःशकृद्रसम् ।
समभागानि सिद्धानि कल्कञ्चेमानि दापयेत् ॥
त्रिफला चित्रकं मुस्ता हरिद्रातिविषा वचा ।
विळङ्गत्र्यूषणं चैव सुरदारु तथैव च ॥
पञ्चगव्यमिदं नाम्ना सर्वापस्मारनाशनम् ।
सर्वोन्मादहरं श्रेष्ठमश्विभ्यां निर्मितं पुरा ॥ ७४ ॥

सारस्वतघृतम्^{९३}

समूलपत्रामुद्धृत्य ब्रह्मीं प्रक्षाल्य वारिणा ।
उलूखले तु संक्षुद्य रसं सर्वा^{९४} निपीडयेत् ॥
चतुर्गुणे रसे तस्मिन् घृतप्रस्थं विपाचयेत्^{९५} ।
हरिद्रामलकं चैव त्रिवृता च हरीतकी ॥
एतेषां पालिका^{९६} भागास्सशेषाः कार्षिकास्स्मृताः ।
पिप्पल्योऽथ विळङ्गानि सैन्धवं शर्करा वचा ॥
एतत्सर्वं समालोडय शनैर्मृद्वग्निना पचेत् ।

^{९३} SY, p.377

^{९४} SY reads रसः साधु for रसं सर्वाः ----- स्मृतशेषास्तु कार्षिकाः for सशेषाः कार्षिकास्स्मृताः -----
एतद्ब्रह्मीघृतं धन्यं for घृतं सारस्वतं नाम and omits the line एतत्सर्वं ----- पचेत् and सप्तरात्र -----
कविभवेत्

^{९५} A & B omit समूल ----- विपाचयेत्

^{९६} B & C read कार्षिकाः for पालिकाः

प्रातः प्राशितमात्रेण वाग्विशुद्धिस्तु^{९७} जायते ॥
सप्तरात्रप्रयोगेण किन्नरीव प्रगायति ।
अर्धमासप्रयोगेण नरश्श्रुतधरो भवेत् ॥
एवं मासप्रयोगेण स्वयमेव कविर्भवेत्^{९८} ।
घृतं सारस्वतं नाम सरस्वत्या विनिर्मितम्^{९९} ॥ ७५ ॥

पटोलादि^{१००}

पटोलनिम्बकटुकादार्वीसेव्यं वरावृषम्^{१०१} ।
सधन्वयाष त्रायन्ती पर्पटं पालिकं^{१०२} पृथक् ॥
प्रस्थमामलकानाञ्च क्वाथयेदर्मणेऽम्भसः ।
तदाढकेऽर्द्धपालिकैः पिष्टैः प्रस्थं घृतात् पचेत् ॥
मुस्ताभूनिम्बयष्ट्याह्वाकुटजोदीच्यचन्दनैः ।
सव्योषचव्यैस्तत्सर्पिर्घ्राणकर्णाक्षिरोगजित् ।
विशेषाच्छ्लुक्ळतिमिरनक्तान्ध्योष्णाम्ळदाहजित् ॥ ७६ ॥

⁹⁷ B & C read च for तु

⁹⁸ B & C add हन्त्यष्टदशकुष्ठानि सप्त चैव महाक्षयान् ।

अर्शश्च वातगुल्मञ्च कासं पञ्चविधं तथा ॥

श्वासकासार्दितो मर्त्यो वायुना चातिपीडितः ।

अप्रजानाञ्च नारीणां नराणामल्परेतसाम् ॥

⁹⁹ C reads अभिनिर्मितं for विनिर्मितम्

¹⁰⁰ SY, p.371

¹⁰¹ B reads वृषा

¹⁰² SY reads पर्पटाः पालिकाः for पर्पटं पालिकं ----- अम्भसि for अम्भसः ----- सपिप्पलीकैः for सव्योषचव्यैः ----- दाहहत् for दाहजित् and adds विद्रधीज्वरदुष्टारुविसर्पापचिकुष्ठनुत् । after रोगजित्

जीवन्त्यादि^{१०३}

तुलां पचेत जीवन्त्या द्रोणेऽपां पादशेषिते ।
तत्क्वाथे द्विगुणक्षीरं घृतप्रस्थं विपाचयेत् ॥
प्रपौण्डरीककाकोळीपिप्पलीलोघ्नसैन्धवैः ।
शारिबामधुकद्राक्षासितादारुफलत्रयैः ।
कार्षिकैर्निशि तत्पीतं तिमिरापहरं परम् ॥ ७७ ॥

वरणादि

वरणक्वाथसंसिद्धं क्षीरोत्थदधिसारजम् ।
सर्पिर्मधुकसंसिद्धं नस्याद्यैरूर्ध्वरोगजित् ॥ ७८ ॥

चन्दनादि

सर्पिश्चन्दनदार्वीयष्टिक्षीरिद्रुमोदकन्दाढ्यम् ।
पर्पिटिकारसपक्वं हन्यात् सन्तर्पणेन नेत्ररुजम् ॥ ७९ ॥

घनादि

घननादशिफायष्टीमृणाळोत्पलचन्दनैः ।
ससितैः कल्कितैः^{१०४} पक्वं सर्पिः क्षीरचतुर्गुणे ।
अभिष्यन्दमधीमन्थमक्षिपाकं निहन्ति तत् ॥ ८० ॥

¹⁰³ SY, p.361

¹⁰⁴ B & C omit कल्कितैः

शुक्तिसारादि

तटाकशुक्तिसारञ्च शिग्रूपत्ररसस्तथा ।
नन्दावर्तप्रसूनस्य स्वरसस्तालजो रसः ॥
क्षीरं क्षीरोत्थितं सर्पिः प्रत्येकं कुडुबोन्मितम् ।
दार्वाचन्दनयष्ट्याह्वैः कर्षशैश्च^{१०५} पचेद् घृतम् ।
सिद्धन्तद्वृणशुक्लार्मस्यन्दादिष्वक्षितर्पणम् ॥ ८१ ॥

षड्विन्दुघृतम्^{१०६}

मधूकयष्टिकृमिजिद्विश्वभृङ्गैश्शृतं हविः ।
षड्विन्दुनामकं नस्यं सर्वमूर्धामयापहम् ॥ ८२ ॥

वरीजीवन्त्यादि

वरीजीवन्तिनिर्यासपयोभिर्यमकं पचेत् ।
जीवनीयैश्च तं नस्यं सर्वजत्रूध्वरोगजित् ॥ ८३ ॥

मयूरघृतम्^{१०७}

मयूरं पक्षपित्तान्नपादविट्पुण्डवर्जितम् ।
दशमूलबलारास्नामधुकैस्त्रिपलैर्युतम् ॥

¹⁰⁵ A omits च

¹⁰⁶ A adds the combination वरणादि before षड्विन्दुघृतम् । See 5.78

¹⁰⁷ SY, p.379

जले पत्त्वा घृतप्रस्थं तस्मिन् क्षीरसमं पचेत् ।
कल्कितैर्मधुरद्रव्यैस्सर्वजत्रूध्वरोगजित् ।
तद्भ्यासीकृतं पानवस्त्य^{१०८}भ्यञ्जननावनैः ॥ ८४ ॥

महामयूरघृतम्^{१०९}

एतेनैव कषायेण घृतप्रस्थं विपाचयेत् ।
चतुर्गुणेन पयसा कल्कैरेभिश्च कार्षिकैः ॥
जीवन्तीत्रिफलामेदामृद्धीकद्धि^{११०}परूषकैः ।
समङ्गाचविकाभाङ्गीकाशमरीकर्कटाह्वयैः ॥
आत्मगुप्तमहामेदातालखर्जूरमुस्तकैः ।
मृणाळविसखर्जूरयष्टीमधुकजीवकैः ॥
शतावरीविदारीक्षुसूक्ष्मैलाशटिपौष्करैः ।
पुनर्नवतुकाक्षीरीकाकोळीधन्वयाषकैः ॥
मधुकाक्षोटवाताममुञ्जाताभीक्षुकैरपि ।
महामयूरमित्येतन्मयूरादधिकं गुणैः ॥ ८५ ॥

¹⁰⁸ A omits प्रस्थं ----- पानवस्त्य

¹⁰⁹ SY, p.384

¹¹⁰ SY reads मृद्धीकादि for मृद्धीकद्धि and adds बृहती शारिबायुगैः ।

दूर्वाश्वदंष्ट्रार्षभकशृङ्गाटककशेरुकैः ॥

रास्त्रास्थिरातामलकी after विदारीक्षु and

धात्वन्द्रियस्वरभ्रंशश्वासकासार्दितापहम् ॥

योन्यसृक्शुक्लदोषेषु शस्तं वन्ध्यास्यत्प्रदम् ।

आखुभिर्कुक्कुटैर्हसैशैश्चेति प्रकल्पयेत् ॥ after गुणैः.

जात्यादि^{१११}

जातीकिंशुकपर्पटारव्यसुषवीमायूरिकाभद्रिका-

निर्गुण्डीमृदुकुञ्जिकाकटुकिकादूर्वाशिशांनां रसे ।

सर्पिस्साध्यमनेन सूक्ष्मवदना मर्माश्रिता स्राविणो

गम्भीरास्सरुजो व्रणास्सगतिकाश्शुध्यन्ति रोहन्ति च ॥ ८६ ॥

शुण्ठीघृतम्

शुण्ठीपत्ररसे सिद्धं घृतपानं व्रणे हितम् ॥ ८७ ॥

കീരാടി

കീരം ചെമ്പനമൊട്ടു പർപ്പടകവും തൊട്ടാതൊടിങ്ങാദളം
പുല്ലാനിത്തിരളും മൂയൽച്ചെവിയുമപ്പൊമഞ്ഞൾ പയ്യായിനി
മുക്കമ്പാലയുഴിഞ്ഞനീർ കറുകയും പേഴിൻ കുരുനും തഥാ
ചെമ്മേ പിച്ചകമുല്ലനിച്ച ചെറുപുളാമുരിങ്ങത്തൊലി.

ഹസ്രാഖ്യം കടലാടിനീർ കറുകയും¹¹² പാച്ചുണ്ട കാട്ടിച്ചണം
ചൊല്ലാമിങ്ങിതു കുന്തിരിക്കയിവയെ കുത്തിപ്പിഴിഞ്ഞംബുനാ
സിദ്ധം തദ് ഘൃതമങ്ങൊഴുക്കിലുടനേ ധാവന്തി വേശ്യാഗൃഹെ. 88.

गुळूच्यादि

गुळूचीसैर्यकाभीरुशुकनासापुननवैः ।

परूषकैश्च विपचेत् प्रस्थमक्षसमेल्लकात्^{११३} ।

योनिवातविकारघ्नं तत्पीतं गर्भदं परम्^{११४} ॥ ८९ ॥

¹¹¹ SY, p.360

¹¹² B & C read കരളിയും for കറുകയും

¹¹³ B & C read समे घृतात् for समेल्लकात्

फलसर्पिः

मञ्जिष्ठाकुष्ठतगरत्रिफलाशर्करावचा ।
द्वे निशे मधुकं मेदा दीप्यकं कटुरोहिणी ॥
पयस्या हिङ्गु काकोळी बीजगन्धा शतावरी ।
पिष्ट्वाक्षांशं¹¹⁴ घृतप्रस्थं पचेत् क्षीरचतुर्गुणम् ॥
योनिशुक्लप्रदोषेषु तत्सर्वेषु प्रशस्यते ।
फलसर्पिरिति ख्यातं पुष्पे पीतं फलाय यत् ॥ ९० ॥

शतावर्यादि

शतावरीमूलतुलाचतुष्काः क्षुण्डपीडितात् ।
रसेन क्षीरतुल्येन पाचयेत घृताढकम् ॥
जीवनीयैर्शतावर्या मृद्धीकाभिः परूषकैः ।
पिष्टैः प्रियाळैश्चाक्षांशैर्द्विबलामधुकान्वितैः ॥
सिद्धं शीते च मधुनः पिप्पल्याश्च पलाष्टकम् ।
शर्कराया दशपलं क्षिपेल्लिह्यात् पिचुं ततः ।
योन्यसृक्शुक्लदोषघ्नं वृष्यं पुंसवनं परम् ॥ ९१ ॥

മുത്തങ്ങാടി

മുത്തങ്ങാ നറുനീണ്ടി ചുക്കവരിവേർ പാടക്കിഴങ്ങീശ്വര-
ന്തുലീ നല്ല പെരിങ്കുരിമ്പ വചയും ശോണാഭഘോരേതരം.

¹¹⁴ B reads भवेत्

¹¹⁵ B reads अष्टांशं for अक्षांशं

മാലേയഞ്ച ചതുർഗുണ വരിരസെ നെയ്യിൽ സമം ക്ഷീരമായ്
വെന്തീടുന്ന ഘൃതം കടിക്ക ഗരഭോഗിക്കാശു സിദ്ധൗഷധം. 92.

പാരാവതാദി

പാരാവതാമിഷഠീ¹¹⁶പുഷ്കരാഹ്വശൃതം ഘൃതം¹¹⁷ ।

ഗരതൃഷ്ണരുജാകാസശ്വാസഹിഘ്മാരുജാപഹം ॥ 93 ॥

പञ്ചശിരീഷഘൃതം¹¹⁸

ശിരീഷപത്രപുഷ്പത്വക്¹¹⁹ഫലമൂലശൃതം ഹവിഃ ।

സിद्धं പञ്ചശിരീषോഽയं ചിരस्थിരവിഷാപഹഃ ॥ 94 ॥

പञ്ചാവിന്ദഘൃതം

പേച്യൈർമൃണാലവീസകേശരപത്രവീജൈ-

സ്സിद्धं സഹേശകലം പയസാ ച സർപിഃ ।

പञ്ചാവിന്ദമിതി തത് പ്രथിതം പൃഥിവ്യാം

പ്രമൃഷ്ടപൗരൂഷബലപ്രതിഭൈർനിഷിവ്യം ॥ 95 ॥

¹¹⁶ Correct reading may be इषुशठी

¹¹⁷ B reads हविः

¹¹⁸ C omits the combination पञ्चशिरീषघृतम्

¹¹⁹ A reads पुष्पाർक for पुष्पत्वक् ----- कृत for शृत

शतावर्यादि

शतावरीकल्ककषायसिद्धं

ये सर्पिरश्नन्ति सिताद्वितीयम् ।

तान् जीविताध्वानमभिप्रपन्ना-

नविप्रलुम्पन्ति जरा¹²⁰विकाराः ॥ ९६ ॥

रतिमल्लघृतम्

दशगुणदुग्धे यष्टी-

वरीश्वदंष्ट्राम्बुभिश्च दुग्धसमैः ।

पक्वं रतिमल्लघृतं

मधु शौण्डीशर्कराभिरभिमिश्रम् ॥

यष्टी¹²¹श्वदंष्ट्रा पलिकास्तु षोडश

स्यादश्वगन्धाष्टपलोन्मिता च ॥

द्राक्षा पुनः पञ्चपलप्रमाणा

प्रस्थत्रयं तत्सलिले पचेत ।

सशिग्रुमूलोत्थरसे शृतेऽस्मिन्

प्रस्थत्रयान्यस्य च शर्करायाः ॥

कण्डूकरीबीजभवं च चूर्णं

¹²⁰ A reads जना

¹²¹ A omits श्वदंष्ट्राम्बुभिश्च ----- यष्टी

संयोज्य भूयः कुडुबद्वयञ्च ।
वाजीकरणमेतद्धि
घृतमत्यन्तशोभनम् ।
पितामहमुखोद्भूतं^{१२२}
सुखसन्तानकारकम् ॥ ९७ ॥

घृतखण्डम् समाप्तम्^{१२३}

¹²² B omits घृत ----- मुखोद्भूतं

¹²³ B ends with इति घृतखण्डः; C ends with घृतखण्डः

६ . चूर्णखण्डः

गृहधूमचूर्णम्

गृहधूमो घृतपीतं^१ शमयति सहसैव शीतिकातङ्कम् ॥ १ ॥

अमृतादि

अमृतोद्भवशर्करापरागं नवनीतेन घृतेन वा लिहानः ।

कतिचिद्विसैर्विसर्पतृष्णाज्वरदाहास्रहलीमकान् निहन्ति ॥ २ ॥

छिन्नरुहादि

छिन्नरुहामलकीरसचूर्णं शर्करया तुकया सहमिश्रम् ।

पुष्परसेन लिहेदसृगस्थिस्रावमपोहति सेतुरिवापः ॥ ३ ॥

सरसिजमकरन्दादि^२

सरसिजमकरन्दं चन्दनं तण्डुलीयं

मधुकममृतवल्ली शर्करा भीरु ताक्षर्यम् ।

सहितमधु तदेतच्चूर्णितं सुन्दरीणां

रुधिरमुपनिरुन्ध्याद्योनिमार्गप्रवृत्तम् ॥ ४ ॥

^१ A & B read पिशितः

^२ SY, p.201

गैरिकचूर्णम्

गैरिकस्याक्षमात्रन्तु पयसा^३ पाययेत् त्र्यहं
पानेन सह तीक्ष्णेन रक्तस्रावाद्धिमुच्यते ॥ ५ ॥

शतावरीचूर्णम्

शतावरीचूर्णपलं मासं तु पयसा पिबेत् ।
जीर्णे च क्षीरभोजी च मेधावी रूपवान् भवेत् ।
सोमरोगाद्धिमुच्येत भवेदायुश्शतं दृढम् ॥ ६ ॥

माषादि

माषचूर्णयुतं वापि लाक्षाचूर्णयुतं पयः ।
तत् पीत्वा प्रशमं याति रक्तस्रावं न संशयः ॥ ७ ॥

शङ्खपद्मकादि

शङ्खपद्मककालेयफलिनीलोध्रगैरिकाः ।
पृथक् पीतास्सिताज्येष्ठवारिणा^४सृङ्गिन्षूदनाः ॥ ८ ॥

³ A omits पयसा

⁴ B reads वारणा for वारिणा

सर्जनिर्यासचूर्णम्

सर्जनिर्यासचूर्णन्तु नागक्षीरेण पाययेत् ।

क्षीरेण भोजनं दद्याद् रक्तपित्तोपशान्तये ॥ ९ ॥

विश्वैलादि

विश्वैलाकणमुसली-

चन्दनवांशिसितारजः ।

पीतं हिमपयसाऽस्थिस्रावं

हरति कृतानन्तया विलेपि च ॥ १० ॥

पुष्यानुगचूर्णम्^५

पाठा जम्ब्वाम्रयोरस्थि शिलाभेदं^६ रसाञ्जनम् ।

अम्बष्ठा शल्मलीबीजं समङ्गा वत्सकत्वचः ॥

वृश्चीकवि^७ल्वातिविषालोध्रतोयदगैरिकाः^८ ।

शुण्ठीमधूकमृद्धीकारक्तचन्दनकट्फलम् ॥

कट्वङ्गवत्सकानन्ताधातकीमधुकाञ्जनम् ।

⁵ SY, p.186

⁶ SY reads शिलोत्भेदं for शिलाभेदं ----- शाल्मली पिञ्छा for शल्मलीबीजं ----- बाल्हीक for वृश्चीक

⁷ B leaves a gap for वृश्चीकवि

⁸ C reads गैरिकतोयदैः

पुष्ये गृहीत्वा सञ्चूर्ण्य सक्षौद्रं तण्डुलाम्बुना ॥
पिबेदर्शस्वतीसारे रक्तं यच्चोपवेश्यते ।
दोषागन्तु⁹ कृता ये च बालानान्तांश्च नाशयेत् ॥
योनिदोषं रजोदोषं श्यावं श्वेतारुणा सितम् ।
चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम् ॥ ११ ॥

खदिरादि

खदिरादसनात् पार्थाच्छल्मल्याः कोविदारतः ।
क्षौद्रेण पुष्पचूर्णानि प्रलिहेद्रक्तपैत्तिके ॥ १२ ॥

സഹസ്രഭേദികാചൂർണം

സഹസ്രവേധികാ¹⁰ നാരങ്ങാ

പൊടിച്ചിവ പിഞ്ചെൽ പ്രഭേ

ധാരോഷ്ണത്തിൽ കൂവന്നൂറു-

മസ്ഥിസ്രാവെ ഹിതം പരം¹¹. 13.

कर्पूरादि¹²

कर्पूरचोरतक्कोलजातीफलदळास्समाः ।
लवङ्गनागमरिचकृष्णाशुण्ठीविवर्धिताः ॥

⁹ A reads दोषायन्तु

¹⁰ A reads സഹസ്രഭേദികാ for സഹസ്രവേധികാ

¹¹ B reads പരം ഹിതം for ഹിതം പരം

¹² SY, p.172

चूर्णं सितासमं हृद्यं रोचनं क्षयकासजित् ।
वैस्वर्यश्वासगुल्मार्शच्छर्दीकण्ठामयापहम्^{१३} ॥ १४ ॥

एलादि^{१४}

एलात्वङ्नागकुसुमतीक्ष्णकृष्णामहौषधम् ।
भागवृद्धं क्रमाचूर्णं निहन्ति समशर्करम् ।
प्रसेकारुचिहृत्पार्श्व्प्लीहाशोग्रहणीगदान्^{१५} ॥ १५ ॥

यवान्यादि^{१६}

यवानीतिन्त्रिणीकाम्ळवेतसौषधडाडिमैः^{१७} ।
कृत्वा कोलञ्च कर्षाशं सितायाश्च चतुष्पलम् ॥
धान्यं सौवर्चलाजाजी वराङ्गञ्चार्धकार्षिकम् ।
पिप्पलीनां शतं चैकं द्वे पले^{१८} मरिचस्य च ॥
चूर्णमेतत् परं रुच्यं हृद्यं ग्राही हिनस्ति च ।
प्रसेकारुचिहृत्पार्श्व्प्लीहाशोग्रहणीगदान् ॥ १६ ॥

¹³ SY omits the line वैस्वर्यं ----- आमयापहम्

¹⁴ SY, p.169

¹⁵ SY reads पार्श्वार्तिछर्दीकण्ठामयापहम् for हृत्पार्श्व्प्लीहाशोग्रहणीगदान्

¹⁶ SY, p.191

¹⁷ B & C read डाडिमम् for डाडिमैः

¹⁸ SY reads शते for पले ----- विबन्धकासहृत्पार्श्वशूलाशो for प्रसेकारुचिहृत्पार्श्व्प्लीहाशो

ദീപ്യാദി

ദീപ്യം ചുക്കുമിലന്ത ഡാഡിമഫലം കർഷം പുളീ വേതസം
താഗ് ധാന്യം പതിനഞ്ചുകാണഗുണിതം സൗവർച്ചലം ജീരകം.
നൂറേ തിപ്പലി നൂറ്റിരണ്ടു മുളകും മത്സ്യണ്ഡികാനാം ഫലം.
തച്ചൂർണം ക്ഷയകാസവാതശമനം ജിഹ്വാവിശുദ്ധിപ്രദം. 17.

ദേവദാരുബലാദി

ദേവദാരുബലാരാസ്മാത്രിഫലാവ്യോഷപദ്മകैः ।

सविळङ्गैस्सिता तुल्यं तच्चूर्ण¹⁹ पञ्चकासजित् ॥ १८ ॥

പാണിതലചൂർണമ്

जीवन्ती मधुकं पाठा त्वक्क्षीरी त्रिफला शटी ।

मुस्तैला पद्मकं द्राक्षा द्वे बृहत्यौ वितुन्नकम् ॥

शारिबा पौष्करं मूलं कर्कटारव्यं रसाञ्जनम् ।

पुनर्नवं लोहरजं त्रायमाणां यवानिकाम् ॥

भाङ्गी तामलकी वृद्धिर्विळङ्गमथ याषकम् ।

क्षारचित्रकचവ्याम्ലവേതसा²⁰ व्योषदारु च ॥

चूर्णीकृत्य समांशानि लेहयेत् क्षौद्रसंयुतम् ।

चूर्णं पाणितलं पञ्चकासश्वासानपोहति ॥ १९ ॥

¹⁹ B omits तत् before चूर्ण

²⁰ B leaves a gap for वेतसौ

डाडिमादि

द्वे पले डाडिमादष्टौ गुळाद्योषात् पलत्रयम् ।
रोचनं दीपनं स्वयं पीनसश्वासकासजित् ॥ २० ॥

तालीसपत्रादि

तालीसपत्रमरिचचविकानां पलं पलम् ।
खादन्नेकत्र सञ्चूर्ण्य कोष्णक्षीरानुपोजयेत्^{२१} ।
कासहृद्रोगगुल्माशोयोनिशूलशकृद्ग्रहान् ॥ २१ ॥

മഞ്ഞളാദി

മഞ്ഞൾ തുടീ കടുമുക്കടു²² ചുർണം
തേനിൽ നനച്ചതു തിങ്കൾദിനാദൗ
പിന്നെയുമച്ചുമവന്നു ചുമപ്പാൻ
ചെയ്തിടിൽ ഞാനറിയേൻ മറുമാറ്റം. 22.

जातीतक्कोलादि

जातीतक्कोलकपूर्लवङ्गकुसुमत्वचः ।
लेहयेद्द्वारयेद्वापि मुखेऽरुचिहरं परम् ॥ २३ ॥

²¹ B reads क्षीरिण भोजयेत् for क्षीरानुपोजयेत्

²² B reads കടുകോടമ for കടു മുക്കടു

मगधजादि

मगधजधात्रीशुण्ठीमधुकाञ्जनगैरिकस्तुल्यैः ।

तुल्यैश्च^{२३} सितालाजे^{२४} मधुनावलिहेद्वमी हिक्की ॥ २४ ॥

कणोषणादि

कणोषणनिशापथ्यागुळगोदन्तजं^{२५} रजः ।

लीढं तैलेन कासानां श्वासानां च निवृत्तये ॥ २५ ॥

शुण्ठीकणादि

शुण्ठीकणासिताधात्रीरजः क्षौद्रेण मिश्रितम् ।

हिक्कां हन्ति समालीढं सक्षौद्रं पिञ्छभस्म वा ॥ २६ ॥

शटीचोरकादि

शटीचोरकजीवन्तीत्वङ्मुस्ता^{२६}पुष्कराह्वयम् ।

सुरसं तामलक्येला पिप्पल्यगरु नागरम् ॥

वालकञ्च समञ्चूर्णं^{२७} कृत्वाष्टगुणशर्करा ।

सर्वथा तमकश्वासे हिक्कायां च प्रयोजयेत् ॥ २७ ॥

²³ A reads तुल्येत for तुल्यैश्च

²⁴ B reads सितालाजैः for सितालाजे

²⁵ C reads स्तनजं for दन्तजं

²⁶ A reads त्वस्तं for त्वङ्मुस्ता

²⁷ A reads वालञ्च समसञ्चूर्णं for वालकञ्च समञ्चूर्णं

कल्याणकचूर्णम्

अञ्जनं मधुर^{२८}ञ्चैव मधूकं मरिचानि च ।

एतत्कल्याणकं नाम सर्वच्छर्दिविनाशनम् ॥ २८ ॥

कार्पासास्थ्यादि^{२९}

कार्पासास्थितुटीकृष्णालाजचूर्णं सशर्करम् ।

लिहेच्छर्दिविनाशाय^{३०} रहस्यमिदमुत्तमम् ॥ २९ ॥

द्राक्षाभयादि

द्राक्षाभयामलकमागधयाषभाङ्गी-

क्षुद्राकम्पिल्लक^{३१}पुनर्नवतामलक्यम् ।

इत्यौषधैर्दशभिरम्बु घृतञ्च चूर्ण

मित्यादि कासशमनाय भवेत् प्रयोगः ॥ ३० ॥

लाजादि

लाजाग्निविश्वामलकीगणानां

चूर्णं गुळाढ्यं विलिहेत् क्षयार्त्तः ॥ ३१ ॥

²⁸ B reads मधुक for मधुर

²⁹ SY, p.173

³⁰ SY reads लेहेच्छर्दिनाशाय for लिहेच्छर्दिविनाशाय

³¹ B & C read कठिल्लक for कम्पिल्लक. Here metre is disturbed.

अश्वगन्धादि

अश्वगन्धाबलाकुष्ठपिप्पलीविश्वभेषजम् ।
अजाजीमजमोजञ्च यष्टीमधुकसैन्धवम् ॥
एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ।
विलालपदमात्रन्तु तच्चूर्णं सर्पिषा पिबेत् ॥
मयूरस्वर^{३२}निर्घोषो मत्तकोकिलनिस्वनः ।
एकविंशतिरात्रेण किन्नरा इव गायति^{३३} ॥ ३२ ॥

मरिचादि

चूर्णं समं मरिचहिङ्गुमहौषधानां^{३४}
शुण्ठयम्बुना कफसमीरणसम्भवासु ।
हृत्पार्श्वपृष्ठजठरार्त्तिविषूचिकासु^{३५}
पेयं तथा यवरसेन च विड्बिबन्धे ॥ ३३ ॥

शुण्ठीसौवर्चलादि

शुण्ठी सौवर्चलहिङ्गु डाडिमं साम्ळवेतसम् ।
चूर्णमुष्णाम्बुना पेयं श्वासहृद्रोगनाशनम् ॥ ३४ ॥

³² B & C read स्वन for स्वर

³³ B reads किन्नरैस्सह गीयते and C reads किन्नरीव प्रगीयते for किन्नरा इव गायति

³⁴ B reads महौषधीनां for महौषधानां

³⁵ A reads विषूचिकास्म for विषूचिकासु

गुळूच्यादि

गुळूच्या स्वरसे सप्तचित्रकस्य रसे पुनः ।
न्यसेल्लोहमलं दग्ध्वा पूतिकाष्ठे^{३६} पुनः पुनः ॥
पिप्पलीपिप्पलीमूलचव्यचित्रकनागरम् ।
अजाजिमजमोजञ्च हिङ्गवैलामरिचानि च ॥
एतेषामेकभागेन तस्य चूर्णेन संसृजत् ।
तयोः कषायसिद्धेन सर्पिषा सह भक्षयेत् ॥
अशांसि पाण्डुरोगञ्च वातगुल्मप्लिहामपि ।
हन्ति चूर्णोऽयमधिकं विरुद्धव्याधिनाशनम् ॥ ३५ ॥

अजमोजादि

साजमोजलवणा हरीतकी
नागरेण सहिता सपिप्पली ।
मद्यतक्रकरुणोष्णवारिभिः
पीतमग्निमचिरेण दीपयेत् ॥ ३६ ॥

शृङ्गिवेरादि

शृङ्गिवेरञ्च कुष्ठञ्च रजन्यौ मरिचं तथा ।
उष्णोदकेन पातव्यं ग्रहणीदीपनं परम् ॥ ३७ ॥

³⁶ B reads पूतिकाष्ठैः for पूतिकाष्ठे

सूरणादि

चूर्णीकृता षोडशसूरणस्य

भागास्ततोऽर्धेन³⁷ च चित्रकस्य ।

महौषधा द्वौ मरिचस्य चैको

गुळेन दुर्न्नामजयाय पिण्डी ॥ ३८ ॥

കടുതിപ്പല്യാദി

കടു തിപ്പലിയിന്നുപ്പ് ചുക്കും ദീപക³⁸വും തഥാ

മൂത്ത മോരിൽ കുടിച്ചോർക്ക് പോയ്ക്കൂടും ഗ്രഹണീഗദം. 39.

പഴമുളകാദി

പഴമുളകു യവാനി നെല്ലി പഥ്യാ വരാംഗം

ത്രിപലമിവയൊരോന്നേ³⁹ യമ്പലം പഞ്ചകോലം

പൊടി പുനരിതു തക്രേ സാധു നിക്ഷിപ്യ പീത്യാ

ഗ്രഹണീഗുദജശുലപ്പീഹഗുന്മാൻ നിഹന്തി. 40.

ഏലാദി

ഏലാ വെള്ളരി കുന്ദളകുളകു കണാ യഷ്ടീ തുകാ പീവരീ

വാരാഹീ കരിവിക്കിഴങ്ങു വസുക ഛിന്നം സിതാനാം രജഃ.

ഒക്കക്കൊണ്ടു നിരത്തു⁴⁰ തേനിൽ നിയതം തിന്നം ജനാനാമിദം

മൂത്രോപദ്രവമെന്നപേരുടയ നോവെല്ലാം കെടും മാസതഃ. 41.

³⁷ A adds तु after अर्धेन

³⁸ B reads ദീപക for ദീപക ----- കുടിപ്പോർക്ക് for കുടിച്ചോർക്ക്

³⁹ A reads പലം അതിമിവയൊരോന്നേ for ത്രിപലമിവയൊരോന്നേ

⁴⁰ B & C read നിറുത്തു for നിരത്തു

व्योषाग्न्यादि^{४१}

व्योषाग्निवेल्लं त्रिफलामुस्तैस्तुल्यमयोरजः ।

चूर्णितं तक्रमध्वाज्यकोष्णतोयोपयोजितम् ।

कामिलापाण्डुहृद्रोगकुष्ठाशोमेहनाशनम् ॥ ४२ ॥

करञ्जबीजादि

करञ्जबीजविश्वोग्राः^{४२} करञ्जक्वाथपेषिताः ।

पीताः प्रभाते निशेषं घ्नन्त्याभ्यन्तरविद्रधीम् ॥ ४३ ॥

गुग्गुलुपञ्चपलचूर्णम्^{४३}

गुग्गुलुपञ्चपलं पलिकांशा

मागाधिकत्रिफला च पृथक् स्यात् ।

त्वक्तुटिकर्षयुतं मधुलीढं

कुष्ठभगन्दरगुल्मगतिघ्नम्^{४४} ॥ ४४ ॥

⁴¹ SY, p.198

⁴² A reads विश्वोगाः for विश्वोग्राः

⁴³ SY, p.175; C omits the combination गुग्गुलुपञ्चपलचूर्णम्

⁴⁴ SY reads कृमिघ्नं for गतिघ्नम्

त्रिकटुकादि

त्रिकटुकमजमोजं सैन्धवं जीरके द्वे

समचरण^{४५}धृतानामष्टमो हिङ्गुभागः ।

प्रथमकबल^{४६}भोज्यस्सर्पिषा चूर्णकोयं

जनयति जठराग्निं वातगुल्मं निहन्ति ॥ ४५ ॥

കടുകാദി

കടുകാ കായമിനുപ്പ് കണയെന്നിവ വിചയായ്

⁴⁷അരച്ചുഷ്ണോദകേ പീതം നിഹന്യാച്ഛുലമാന്ത്രജം. 46.

शुभादि

शुभाच्छाणं हिङ्ग्वोर्लवणदहनात् कर्षयुगळं

कुबेराक्ष्यास्त्रयक्षं पलमपि च वैकुण्ठकुसुमात् ।

पलं विश्वाजाजीशतमखलतामूलजरजः^{४८}

प्रवृत्तिं वृद्धीनां हरति महतीं चूर्णकमिदम् ॥ ४७ ॥

കടുതിലാദി

കടുതിലമപിവരെ നല്ല ഗോമൂത്രമട്ടി-

പ്പുഴുകിയതിലുണക്കിപ്പിന്നെ മുവേഴുവട്ടം

⁴⁵ B & C read समधरण for समचरण

⁴⁶ A & C read कलम for कबल

⁴⁷ A adds കഞ്ചാവ്

⁴⁸ A reads कूलरजसः for मूलजरजः

പരിചൊടു പൊടിയൊക്കിത്തേനുമായ് തിൻകിൽ
നാഭൗ മറിയലുമഥ നോവു൦ മുലനാശ(ത്വ)മേതി. 48.

ശുന്ഠയാദി

ശുന്ഠയാ: കർഷ്ണം ഗുൽസ്യ ദ്വേ ധൗതാതകൃഷ്ണതിലാത്പലം ।
ഖാദന്തേകത്ര സञ്ചൂണ്യ പ്രാത: ⁴⁹ കോഷ്ണാമ്ബുപോ ജയേത് ।
വാതഹൃദ്രോഗഗുൽമാശ്ചോനിശൂലശകൃദ്രഹാൻ ॥ 49 ॥

സിന്ധൂത്യാദി

സിന്ധൂത്ഥപത്യാകണദീപ്യകാനാം
ചൂണ്ണാനി തോയൈ: പിബതാം കവോഷ്ണൈ: ।
പ്രയാതി നാശം കഫവാതജന്മാ
നാരാചനിർभिണ്ണ ഇവामയൗഘ: ॥ 50 ॥

ഹിജ്ജൂയാദി

ഹിജ്ജൂയാവിലശുന്ഠയജാജിവജയാവാടയാभिधानാമയൈ:
ചൂണ്ണം കുम्ബനികുम्ബമൂലസഹിതൈർഭാഗോത്തരൈർവ്വിദ്വൈ: ।
പീതം കോഷ്ണജലേന കോഷ്ണജരുജാ ഗുൽമോദരാദീനയം
ശാർദൂലപ്രസമം പ്രമത്ഥ്യ ഹരതി വ്യാधीन् മൃഗൗഘാനിവ ॥ 51 ॥

⁴⁹ A omits പ്രാത:

त्रिकटुकादि

त्रिकटुकमजमोजं चित्रको हिङ्गु भाङ्गी

विलमपि^{५०} सह चव्यं सैन्धवं यावशूकम् ।

अमृतमिति भिषग्भिः कीर्तितश्चूर्णराजः

कफपवननिहन्ता शूलहा दीपनश्च ॥ ५२ ॥

ഏരണ്ഡബീജാദി

ഏരണ്ഡബീജം കടലാടി ചിങ്ങ-

വാഴാദലം ചുട്ടു പൊടിച്ചുകൊണ്ട്

ഓരോന്നരീതിശ്രുയുഴക്കു മാരിചം⁵¹

ചൂർണ്ണം യവക്ഷാരരജസ്ത്രീനിഷ്കം

പലാനി ച ത്രീണി പുരാണകിട്ടാൽ

ത്രിസന്ധ്യസേവ്യം ഖലു പിത്തഗുന്മനത്. 53.

अजमोजादि^{५२}

साजमोजचपला हरीतकी

शृङ्गिवेरमरिचा च पिप्पली ।

मुस्ततक्रककवोष्णवारिभि-

श्चूर्णपानमुदरान्निदीपनम् ॥ ५४ ॥

⁵⁰ B & C read विलमथ for विलमपि

⁵¹ A reads മാരിചം & C reads മോരിൽ for മാരിചം

⁵² B omits the combination अजमोजादि

व्योषैलादि

व्योषैलाहिङ्गुभाङ्गीविळलवणयवक्षारलाजा⁵³यवानी-
पिच्छैलाजाजिचव्यादहनकरिकणात्वक्पटुग्रन्थिकाभिः ।
चूर्णीकृत्वा घृतेन प्रतिदिनमशनेऽप्यश्रतो रोगसेनां
विश्वा वैश्वानरोऽयं दहति सरभसं किं पुनर्भुक्तमन्नम् ॥ ५५ ॥

हिङ्गुवचादि⁵⁴

हिङ्गुवचा विजया पशुगन्धा
धान्यकदीप्यकडाडिम⁵⁵पाठा ।
पुष्करमूलशटीहपुषाग्नि
क्षारयुगद्विपटुत्रिकटूनि ॥
साजाजिचव्यं सहतिन्त्रिणीकं
सवेतसाम्ळं विनिहन्ति चूर्णम् ।
हृत्पार्श्ववस्तित्रिकयोनिपायु-
शूलानि वाय्वामकफोद्भवानि ॥
कृच्छ्रान् गुल्मान् वातविण्मूत्रसङ्गं
कण्ठेबन्धं हृद्ग्रहं पाण्डुरोगम् ।

⁵³ B & C read लाक्षा for लाजा

⁵⁴ SY, p.206

⁵⁵ SY reads डाडिमदीप्यकधान्यक for धान्यकदीप्यकडाडिम ----- पृष्ठं स्तनकुक्षिरोग for
वस्तित्रिकयोनिपायु ----- हृद्ग्रहं for हृत् ग्रहं ----- श्वासकासाग्निसादान् for
प्लीहोरोगान् शूलान्

अन्नाश्रद्धाप्लीहदुर्नामहिध्मा-
वध्माधिमानप्लीहरोगान्त्रशूलान् ॥ ५६ ॥

अभ्रकगन्धकादि^{५६}
अभ्रकगन्धकटङ्कणतुत्थै-
स्त्रयूषणकान्तयुतैः कृत^{५७}चूर्णम् ।
पाचनरोचनदीपन^{५८}मेतद्
गुल्मविकारमपोहति सद्यः ॥ ५७ ॥

हिङ्गुत्वगादि^{५९}
हिङ्गुत्वग्विश्वचव्यद्वय^{६०}मरिचतुटीकारवीवह्वयजाजी-
कृष्णामूलाजमोजैः सहकृतपिचुभिर्मागधीचूर्णमुष्ट्या ।
प्रस्थार्धं यो वरिष्ठं लवणमथ दहेन्नाळिकेरोदरस्थं
शूलीपूतीककाष्ठैस्स जयति गुदजप्लीहगुल्मोदराणि ॥ ५८ ॥

⁵⁶ SY, p.165

⁵⁷ C omits कृत

⁵⁸ B & C read दीपनरोचन for रोचनदीपन ----- शीघ्रं for सद्यः

⁵⁹ SY, p.205

⁶⁰ SY reads चव्याह्वय for चव्यद्वय ----- जयति च हविषा माक्षिकाढ्येन लीढ्वा for सजयति

गुदजप्लीहगुल्मोदराणि

किट्टादि

किट्टं कर्षं पारतं निष्कमात्रं
कान्तं मुष्टिं ताम्रचूर्णं तदर्धम् ।
कृष्णातद्वच्छर्करया सुपिष्ट्वा
गुञ्जामात्रं भक्षयेदन्नकाले ॥
एकनिष्कञ्च सूदञ्च द्विनिष्कं गन्धकं तथा ।
आयसञ्च त्रिनिष्कं च कन्यास्वरसभावितम् ॥
अतपस्थापितं भस्म सम्यक् सञ्जायते ध्रुवम् ।
सर्वमेतद् गुळ्युतं शूलव्याधिहरं परम् ॥ ५९ ॥

कीगरादि

कीगरास्तवतीभागाः कुमारीरसपेषिताः ।
चन्द्रकान्तस्थितं सर्वमातपाद् भस्म शूलजित्^{६१} ॥ ६० ॥

गृहधूमादि

गृहधूमहिङ्गुसिन्धूत्रिपटुपरागस्सुखाम्बुना पीतः ।
मुनितरुपत्रस्वरसः पटुहिङ्गुयुतश्च शूलहरः ॥ ६१ ॥

⁶¹ B omits this combination

ശൂലഹരചൂർണം⁶²

തുവർച്ചീല ചവൽക്കാരവ്യോഷദീപ്യകഗന്ധകം
കുഞ്ഞിരിക്കയുടെവേദം പശുപാശി രസം തഥാ.
ജീരകദയസിന്ധുത്ഥമുള്ളിയും കാട്ടുതിപ്പലി
ചവ്യം കായം ച തത്സർവം സമഭാഗേന കൽക്കിതം⁶³
പുടയാവുരസം വീഴ്ത്തി ത്രിദിനം സാധു പേഷയേത്
കാട്ടുചേനയുടേ മധ്യം തുരന്നതിൽ വിനിക്ഷിപേത്.
തത്കൽകം പിന്നെ നന്നായി തത്ഖണ്ഡേന വിധായ ച⁶⁴
തൊണ്ണൂറുനാഴികാനേ ച തത് സമാദായ ബുദ്ധിമാൻ
ശനൈർമണ്ണുകളഞ്ഞിട്ട് സാധു സഞ്ചൂർണ്ണു തത് പുനഃ
ഗുളോദകേന ശൂലാർത്തഃ പായയേന്മാത്രയാ പുനഃ
ഘൃതാനനം ഭോജ⁶⁵യേത് പ്രാതഃ സർവശൂലഹരം പരം. 62.

अविपत्तिचूर्णम्⁶⁶

व्योषत्रिजातकाम्भोदकृमिघ्नामलकैस्त्रिवृत् ।
सर्वैस्समाः समसिताः क्षौद्रेण गुळिकी⁶⁷कृताः ॥
अविपत्तिरयं योगः प्रशस्तः⁶⁸ पित्तरोगिणाम् ।
मूत्रकृच्छ्रज्वरछर्दिकासशोषभ्रमक्षये ।
तापे पाण्ड्वामयेऽल्पेऽग्नौ शस्तस्सर्वविषेषु च ॥ ६३ ॥

⁶² SY, p.213
⁶³ B reads കല്ലിതം for കൽക്കിതം
⁶⁴ SY adds മൂദാ സമന്താത് സമ്മീല്യ ബഹുവാരം പ്രശോഷ്യ ച
ആവിലിന്ധനസന്ദീപ്തേ ജലനേ സാധു പാചയേത്. after വിധായ ച
⁶⁵ C omits കളഞ്ഞിട്ട് ----- ഭോജ
⁶⁶ SY, p.167
⁶⁷ B & C read गुळिकाः for गुळिकी
⁶⁸ SY reads अविपत्तिरियं नाम्ना प्रशस्ता for अविपत्तिरयं योगः प्रशस्तः and omits मूत्रकृच्छ्र ----- विषेषु च

अयोरजादि⁶⁹

अयो रजो नागरवह्निपथ्या-

विळङ्ग⁷⁰दन्तीत्रिवृतास्समांशाः ।

चूर्णानि गोमूत्रपरिप्लुतानि

शोफोदरघ्नानि भवन्ति सद्यः ॥ ६४ ॥

ചുക്കുജീരകാദി

ചുക്കും ജീരകവും കറുത്തതുമതിൽ കൊട്ടം വിളംഗം വചാ
വഥ്യാ ചേതി പൊടിച്ചുകൊണ്ടു ലിഹതാമുക്തപ്രകാരേണ തത്
പിത്തച്ഛർദ്ദിയച്ചു നോവു കുമിയും ചൂടു തമൈവോദര-
വ്യാധീനാശു നിഹന്തി പാപനീചയം സ്യുതൂർ യഥാ ശങ്കരഃ. 65.

माणिमन्थादि

माणिमन्थजीरकाजमोज⁷¹महौषधैः

क्रमेण वर्धितैश्च तैस्समं हरीतकीरजः ।

प्रदीपनं प्रपाचनं प्ररोचनं विरेचनं

शूलगुल्ममूलरोगनाशनं रसायनम् ॥ ६६ ॥

നെല്ലിക്കാദി

നെല്ലിക്കാ ചന്ദനം നല്ല തമിഴാമയുമെന്നിവ
പൊടിച്ചു നെയ്യിൽ സേവിച്ചാൽ പിത്തപാഘ്യാവിനാശനം. 67.

⁶⁹ SY, p.167

⁷⁰ SY reads कलिङ्ग for विळङ्ग

⁷¹ B & C add मागधी before महौषधैः and read वर्धितैः क्रमेण for क्रमेण वर्धितैः

കയ്യോന്യാദി⁷²

കയ്യോന്നി നല്ലമുളകഗ്നി പുരാണകിട്ട-
മെല്ലാം ക്രമാൽ ചരണഹീനതയാ⁷³ വിചുർണ്യ⁷⁴
നല്ലോരുമോരിലജമോജകനാഗരാഭ്യം
മൂന്നാൾ കുടിക്കിൽ മുരടറ്റുപയാതി പാണ്ഡുഃ. 68.

വാരാഹ്യാദി⁷⁵

വാരാഹി നല്ല തുക⁷⁶ ചിറ്റമൃതിൽ ഭവിക്കും
നൂറും കണാ ച മരമഞ്ഞൾ തുടീ സിതാ ച
ചുർണ്ണിച്ചുകൊണ്ടിരുകഴഞ്ചു നനച്ചു തേനിൽ
നക്കീടുവോർക്കരിയ കാമില മൂന്നമില്ല. 69.

നെല്ലിക്കാദി⁷⁷

നെല്ലിക്കാത്തൊലി നല്ലചിറ്റമൃതിൽ നിന്നുണ്ടായ നൂറും പുനഃ
കിട്ടം കൂവയുമെന്നോരോന്നിവ പലം ചുർണ്ണം വിധായാദരാൽ
അഞ്ഞാഴിശ്ശ വരാമൃതോരുവ രസേ പക്ത്വാ ലിഹേച്ചുർണ്ണിതം
ചുർണ്ണം പിത്തവികാരമാശു ശമയേന്മധാ ഗുളേനാനിതം. 70.

പുരാണകിട്ടാദി

പുരാണകിട്ടം തമിഴാമ മുത്തിളും
കരന്തകാളീ തിലമഗ്നി ഭൃംഗിയും
ഇലന്തപത്രം കടുദീപ്യസൈന്ധവം
തഥൈവ ചുക്കെന്നിവ കൂട്ടിയാദരാൽ
പൊടിച്ചു മോരിൽ പുലരിൽക്കുടിച്ചാ-
ലിളച്ചുപോം കാമില പാണ്ഡുരോഗഃ. 71.

⁷² SY, p.173
⁷³ SY reads ശൂന്യതയാ for ഹീനതയാ ----- അജമോജസനാ for അജമോജകനാ -----
മുരടറ്റിടുമിങ്ങു for മുരടറ്റുപയാതി
⁷⁴ A reads വിചുർണ്യ for വിചുർണ്യ
⁷⁵ SY, p.194; B omits this combination
⁷⁶ SY reads തുടീ for തുകാ ----- തുകാ for തുടീ
⁷⁷ SY, p.185

കിട്ടാദി

ഇരട്ടി കിട്ടം തില കൃഷ്ണചൂർണ്ണം
ഗുളത്തിലേ നക്കുക ചുക്കു കൂട്ടി
ഇരുത്തലും കാമിലയും കെടുപ്പാൻ
കിടക്കിൽ നല്ലോരു⁷⁸ ഗുരുവദേശം. 72.

അയോമലാദി

അയോമലരജ: പथ्ये हृष्ट्यग्रेण सुपेषिते ।
തൈലലിप्തേ प्रगे प्राश्य पाण्डुरोगी सुखी भवेत् ॥ ७३ ॥

കൊടുവേലയാദി

കൊടുവേലി പുരാകിട്ടം തിലം കയ്യോന്നി മുത്തിളും
അരച്ചു മോരിൽ വെന്തിട്ട് പിഞ്ചേൽ പാണുവിനാശനം. 74.

അജാജ്യാദി

അജാജിപാഠാഘനപञ्चകോल-
व्याघ्रीरजन्यः सुखतोयपीताः ।
शोफं त्रिदोषं चिरजं प्रवृद्धं
निघ्नन्ति भूनिम्बमहौषधैश्च ॥ ७५ ॥

പുനർനവാദി

പുനർനവാഭയാവിശ്വ സുരദാരു സുപേഷിതം ।
उष्णोदकेन पीतं तु⁷⁹ हन्ति शोफं सुदारुणम् ॥ ७६ ॥

⁷⁸ B & C read നല്ലോരു for നല്ലോരു

⁷⁹ B reads पातव्यं for पीतन्तु

शृङ्गिवेरादि

ये शृङ्गिवेरार्द्रकपिप्पलीनां
पिबन्ति कल्कं पयसा यथेष्टम् ।
शोफं न तिष्ठन्ति नरेषु तेषु
समीक्ष्यकारीष्विव बुद्धिदोषाः ॥ ७७ ॥

नागरादि

नागरातिविषादारुविळङ्गेन्द्रयवोषणम् ।
नवायसं वा शोफाढ्यं पिबेन्मूत्रहरीतकीम् ॥ ७८ ॥

कृष्णादि

कृष्णाग्निविश्वघन^०जीरकदेवदारु-
पथ्यापुनर्नवशिफामगधाजटानाम् ।
चूर्णं कवोष्णसलिलैरवलोड्य पीतं
न्नातः परं श्वयथुरोगहरं नराणाम् ॥ ७९ ॥

गोपाङ्गनादि

गोपाङ्गनां वा यष्ट्याह्वां विसर्पे पयसा पिबेत् ।
नवनीतसितायुक्तं लिह्या^१च्चैवामृतं रजः ।

⁸⁰ C reads कणा for घन

⁸¹ B reads विलिह्यात् for लिह्यात्

उदुम्बरफलं पिष्ट्वा यष्टीञ्च पयसा पिबेत्^{८२} ॥ ८० ॥

ब्रह्मीरसादि

ब्रह्मीरसं सितायुक्तं विनश्येयुर्मसूरिकाम् ॥ ८१ ॥

धात्र्यादि

धात्रीचन्दनमूर्वारुबीजं गुञ्जाफलं पिबेत् ।

तण्डुलोदकसंयुक्तं नोद्भवन्ति मसूरिका ॥ ८२ ॥

त्रिफलादि

त्रिफलामधुयष्ट्याहचूर्णं मधुसमन्वितम् ।

सेवितं^{८३} हन्ति विकृतित्वग्रक्तकफसम्भवाः ॥ ८३ ॥

राजद्रुमादि

गुळेन राजद्रुमशोधितेन

लिहन् सुसूक्ष्माणि रसांसि कुष्ठी ।

राजद्रुमत्वङ्मुसलीन्दुरेखा

पथ्या निशानामपरेन्दुरासीत् ॥ ८४ ॥

⁸² A omits नवनीत ----- पिबेत्

⁸³ C omits सेवितं

हठचूर्णम्⁸⁴

हठसमूलं सञ्चूर्ण्य प्रभाते मधुना लिहन् ।
अष्टादशविधं कुष्ठं षण्मासाज्जयति ध्रुवम् ॥ ८५ ॥

कर्पूरवल्लीचूर्णम्

कर्पूरवल्याश्चूर्णं वा निम्बतैलेन सेवितम् ।
विशीर्णनखमांसोऽपि पुनरेव युवा भवेत् ॥ ८६ ॥

പാരന്തീചൂർണം

പാരന്തീകസുമം ശുഷ്കം പാരം ചൂർണിച്ചു കൊണ്ടുടൻ
തേനിൽക്കെഴച്ചു നക്കീടിൽ നഷ്ടമാം കഷ്ഠംസന്തതി. 87.

द्विगुणगुग्गुलु

त्रिकटु त्रिफला मुस्ता विळङ्गान्यथ चित्रकम् ।
चव्यैलापिप्पलीमूलं माक्षिकं सुरदारु च ॥
पाठा च रजनी चैव तथा दन्ती निशापि च ।
हपुषातिविषा चैव तुम्बुरू पौष्करं शटी ॥
सौवर्चलं यवक्षारं सैन्धवं हस्तिपिप्पली ।
तुल्यान्येतानि सञ्चूर्ण्य दद्याद् द्विगुणगुग्गुलुम् ॥
ततोऽक्षमात्रां गुळिकां भक्षयेन्मधुना सह ।

⁸⁴ B omits the combination हठचूर्णम्

कुष्ठानामवलोपाय योगोऽयमपराजितः ।
पूर्वोक्तगुण एव स्यादयं द्विगुणगुग्गुलु ॥ ८८ ॥

हठचूर्णम्

हठं समूलं सञ्चूर्ण्य भक्षयेन्मधुना प्रगे ।
कुष्ठमष्टादशविधान्नाशयेन्नात्र संशयः ॥ ८९ ॥

काकमाच्यादि

काकमाची भृङ्गरसे सप्तकृत्वो विपाचयेत् ।
गन्धकं सूतसहितं पुनस्संशोष्य चातपे ॥
सञ्चूर्ण्य वाकुचि^{८५}जले युक्तं तन्मात्रया पिबेत् ।
नवनीतेन सहितं लवणाम्ळादि वर्जयेत् ।
कुष्ठमष्टादशविधं श्वित्रं चापि विनाशयेत् ॥ ९० ॥

वन्दाकचूर्णम्^{८६}

आरग्वधस्य वन्दाकं चूर्णयित्वा भजेत् प्रगे ।
निम्बतैलेन कुष्ठानि मासाभ्यासेन नाशयेत् ॥ ९१ ॥

⁸⁵ A reads वाक for वाकुचि ----- सुक्तनृन्मात्रया for युक्तं तन्मात्रया

⁸⁶ C omits this combination

शशाङ्करेखादि

शशाङ्करेखा सविळङ्गसारा

सपिप्पलीका सहुताशमूला ।

सायोमला सामलका सतैला

कुष्ठानि कृच्छ्राणि निहन्ति लीढा ॥ ९२ ॥

ഗോമൂത്രേ ച നിശാരസേ മധുകനകേതാ⁸⁷ യേ പടോലോദകേ
കറ്റാഴാഭസി നിംബജേ ച പരുവത്തോലീ ഭവിഷ്ഠം ജലേ
കെട്ടീട്ടത്ര തിലസ്യ⁸⁸ ബീജ കഡുബം സപ്തദ്രവേ ഭാവിതം
തക്രന്തിൽ പൊടിച്ചെയ്തതിലെ തിലജക്ഷൗദ്രേ ലിഹേത് കഷ്ഠവാൻ⁸⁹.

93.

തിപ്പല്യാദി

തിപ്പലികായവിളംഗതുടീനാം

ചുർണമിദം മധുനാ വിലിഹേദ് വാ

തേകരസേന കടിക്കിലുമനേ

ചത്തുപുറപ്പെടുമക്യുമിയുമം. 94.

यवान्यादि

यवानीव्योषसिन्धूत्थजीरकद्वयहिङ्गुजम् ।

आद्यग्रासाशितञ्चूर्णं साज्यं वातजिदग्निकृत् ॥ ९५ ॥

⁸⁷ C reads രകേതാ for നകേതാ

⁸⁸ A adds ഖണ്ഡ after തിലസ്യ

⁸⁹ B omits this combination

डाडिमादि

डाडिमं कृष्णलवणं शुण्ठीहिङ्गवम्बुवेतसम् ।
अपतन्नकहृद्रोगश्वासघ्नं^{९०} चूर्णमुत्तमम् ॥ ९६ ॥

गुळूचीचूर्णम्

गुळूच्या स्वरसं कल्कं क्वाथं वा चूर्णमैव वा ।
प्रभूतं काममासेव्यं मुच्यते वातशोणितात् ॥ ९७ ॥

विळङ्गादि

विळङ्गं नागरं क्षारं काललोहरजो मधु ।
यवामलकचूर्णञ्च योगोऽतिस्थौल्यदोषजित् ॥ ९८ ॥

अश्वगन्धादि

पीत्वाश्वगन्धां पयसार्धमासं
घृतेन तैलेन सुखाम्बुना वा ।
कृशस्य पुष्टिं वपुषो विधत्ते
बालस्य सस्यस्य यथा सुवृष्टिः^{९१} ॥ ९९ ॥

^{९०} A reads श्वासनुत् for श्वासघ्नं

^{९१} B reads यथाम्बुवृष्टिः for यथा सुवृष्टिः

മധുകചൂർണം

മധുകം മധുസർപ്പിദ്യാം കടിക്ക സുഖസുതയേ. 100.

ഇല്ലക്കരിചൂർണം

ഇല്ലക്കരി ചൂർണിച്ച് നല്ല മോരിൽ കടിപ്പിത്.

ഇല്ലയാം ഗർഭനിഷ്പത്തി മംഗലേതര യോഷിതാം. 101.

വ്യോഷചൂർണം

പേരാൽ വേർ തന്നടേ നീരം പാലും വീഴ്ത്തിക്കഴച്ചുടൻ

വ്യോഷം നക്കീടിനാൽ തീരം ഗർഭിണ്യാശ്കതയത്നമായ്. 102.

ഹരിതക്യാദി⁹²

ഹരിതകീ വചാ ശുण्ठी राज्ञी⁹³കടുകരോहिणी ।

गुलेन सह संयुक्तं गर्भिणीश्वासकासजित् ॥ १०३ ॥

കുസ്തുമ്പുരൂകൽകം

कुस्तुम्बुरूणां कल्कं तु तण्डुलोदकसंयुतम् ।

पीतं सशर्करं स्त्रीणां छर्दी दौहृदजां जयेत् ॥ १०४ ॥

അജമോജാദി

अजमोजाश्वगन्धा च जीरकं पिप्पलीद्वयम् ।

सक्षौद्रं सगुळं लेह्यं गर्भिण्याश्चाग्निदीपनम् ॥ १०५ ॥

⁹² B omits this combination.

⁹³ C reads भाज्ञी for राज्ञी

വചാചൂർണ്ണം

വചാചൂർണ്ണം പലം लिह्यात् ब्रह्मीस्वरसभावितम् ।

क्षीरभुक् प्रत्यहं मासं मेघावी स्याद् घृताप्लुतम् ॥ १०६ ॥

सुवर्णचूर्णम्

सुचूर्णितसुवर्णं तु घृष्टं वा सह सर्पिषा ।

पीतं श्रुतधरं⁹⁴ जन्तुं करोतीत्येष निश्चयः ॥ १०७ ॥

विश्वादि

विश्वाजमोजरजनीद्वयसैन्धवोग्र-

यष्ट्याह्वकुष्ठमगधोद्भवजीरकाणाम् ।

चूर्णं प्रभातसमये लिहतां ससर्पि

वर्गदेवता निवसति स्वयमेव वक्त्रे ॥ १०८ ॥

നേർത്ത തിപ്പലുദി

നേർത്ത തിപ്പലിയും തേനും മാത്രയാ ലിഹതശ്ശിശോഃ

ഗാത്രശോഷകരം കാസം നാല്പതാനാളിലില്ലയാം. 109.

ചുക്കുതിപ്പലുദി

ചുക്കു തിപ്പലി വചാ നിശാദയം

കൊട്ടമെന്നിവ പൊടിച്ചു പച്ചയായ്.

⁹⁴ A reads श्रुतवरं for श्रुतधरं

സർപ്പിഷാ സഹ കഴച്ചു നക്കിനാൽ
മെച്ചമേ ഭവതി മണ്ഡലാൽ കവിഃ. 110.

ത്രിഫലാചूर्ണम्

सदावलिह्यात्त्रिफलां विचूर्णितां⁹⁵
घृतप्रगाढां तिमिरेऽथ पित्तजे ।
समीरजे तैलयुतां कफात्मके
मधुप्रगाढां विदधीत युक्तितः ॥ १११ ॥

गृहधूमादि

गृहधूमताक्षर्यपाठा-
व्योषक्षाराग्नयो वरातेजोह्वैः ।
मुखदन्तगळविकारे
सक्षौद्रः कालको विधार्यश्चूर्णः ॥ ११२ ॥

कर्पूरादि

कर्णनासादिरोगेषु कर्पूराद्यादि चूर्णकम्⁹⁶ ।
कफवातहरं शस्तं प्रयुज्यात्तद्यथोचितम् ॥ ११३ ॥

⁹⁵ C reads सुचूर्णितां for विचूर्णितां

⁹⁶ B reads कर्पूराद्यवचूर्णितं for कर्पूराद्यादि चूर्णकम्

गुग्गुलुपञ्चपलं

गुग्गुलुपञ्चपलादि व्रणहरं चूर्णं व्रणेषु कथितञ्च ॥ ११४ ॥

त्रिफलाचूर्णम्

जत्रूर्द्धोत्थविकारे त्रिफलाचूर्णः प्रशस्यते वैद्यैः ॥ ११५ ॥

विषपीताय दद्याच्च शुद्धायोद्धमथस्तथा ।

सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृद्विशोधनम् ॥

शुद्धे हृदि ततश्शाणां हेमचूर्णस्य दापयेत् ।

न सज्जते हेमपाङ्गे पद्मपत्रे बुवद्विषम् ।

जायते विपुलं चायुग्गरेप्येष विधि स्मृतः ॥ ११६ ॥

विळङ्गादि

विळङ्गभल्लातकनागराणि

येऽश्नन्ति सर्पिर्मधुसंयुतानि ।

जरानदीं रोगतरङ्गिणीं ते

लावण्ययुक्ताः पुरुषास्तरन्ति ॥ ११७ ॥

धात्र्यादि

धात्रीकृमिघ्नासनसारचूर्णं

सतैलसर्पिर्मधुलोहरेणुः ।

निषेवमाणस्य भवेन्नरस्य

तारुण्यलावण्यमविप्रनष्टम् ॥ ११८ ॥

मधुकचूर्णम्

कर्षं मधुकचूर्णस्य घृतक्षौद्रसमन्वितम् ।

पयोनुपानं यो लिह्यात् नित्यवेगस्सना भवेत् ॥ ११९ ॥

स्वयंगुप्तादि

स्वयंगुप्तेश्वरकयोर्बीजचूर्णं सशर्करम् ।

धारोष्णेन नरः पीत्वा पयसा रासभायते ॥ १२० ॥

चूर्णखण्डं समाप्तम्^{९७}

⁹⁷ B ends with इति चूर्णखण्डः ; C ends with चूर्णखण्डः

9. ഗുലികാവണ്ഡം

എലിപ്പാഷാണാദി

എലിപ്പാഷാണവും നല്ല തുമ്പവും തുരിശും തഥാ
പാലിൽ ശോധിച്ചു രസവും കുട്ടിപ്പാവലുടേ ജലേ
അരച്ചു കന്നിക്കുരുവിൻ മാത്രം നിഴലുണങ്ങിയാൽ
പനിക്കു മുൻപേയെതിരേ പാൽ സേവിച്ചത വാമിതെ
മുദ്ഗയുഷാണപാനേന തുള്ളപ്പനി പറന്നു പോം. 1.

ഗൈരികഗുലികാ

ഗൈരികस्याक्षमात्रं तु पयसा पाययेत् प्रगे ।

पानेन सह तीक्ष्णेन रक्तस्राവാद्विमुच्यते ॥ २ ॥

शुण्ठ्यादि

शुण्ठ्याः कर्षं गुळस्य द्वे धौतात्कृष्णतिलात्पलम् ।

खादन्नेकत्र सञ्चूर्य कोष्णक्षीरानुपो जयेत् ।

कासहृद्रोगगुल्माशौयोनिशूलशकट्टहान् ॥ ३ ॥

तालीसपत्रादि

तालीसपत्रमरिचचविकानां पलं पलम् ।

कृष्णातन्मूलयोर्द्वे द्वे पले शुण्ठी पलत्रयम् ॥

चतुर्जातमुशीरं च कर्षांशं श्लक्ष्णचूर्णितम् ।
गुलेन वटकान् कृत्वा त्रिगुणेन सदा भजेत् ॥
मद्ययूषरसारिष्टमस्तुपेयानुपानतः ।
वातश्लेष्मातकच्छर्दीग्रहणीपार्श्वहृद्रुजाम् ॥
ज्वरश्वयथुपाण्डुत्वगुल्मपानात्ययार्शसाम् ।
प्रसेकपीनसश्वासकासानां च निवृत्तये ॥ ४ ॥

मगधजादि^१

मगधजघात्रीशुण्ठीमधुका-
अनगैरिकैस्तुल्यैस्तुल्येतसिता ।
लाजे तुल्यैः शर्करलाजै^२-
मधुनावलिहेद्वमी हिक्की ॥ ५ ॥

हरीतक्यादि

हरीतकीनागरविश्वचूर्णं
गुलेन बध्वा गुळिका विधेया ।
निवारयत्यास्यविधारितेयं
श्वासं प्रवृद्धं बलवच्च कासम् ॥ ६ ॥

¹ B omits this combination.

² C omits तुल्यैर्शर्करलाजैः

वटशृङ्गादि

वटशृङ्गामयक्षौद्रलाजनीलोत्पलैः कृता ।

गुळिका वदने न्यस्ता क्षिप्रं तृष्णामुदस्यति ॥ ७ ॥

अश्वगन्धादि

अश्वगन्धारजो लिह्याद् गुळेन हविषाऽथवा^३ ।

पयसा वा पिबेत् प्रातः क्षयक्षीणे रसाशनः^४ ॥ ८ ॥

कल्याणकगुळिका

अञ्जनं मधुकञ्चैव मधूकं मरिचानि च ।

एतत्कल्याणकं नाम सर्वं छर्दिविनाशनम् ॥ ९ ॥

वैरेचनीगुळिका

दुरालभा च मुस्ता च साजमोजा हरीतकी ।

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ॥

एतेषां कार्षिकान्भागान् त्रिवृता च समं धृतान् ।

शृङ्गिवेरपलं चैव विंशद् गुळपलं भवेत्^५ ॥

अक्षप्रमाणां गुळिकां भक्षयेत् प्रातरुत्थितः ।

³ C reads गवां for अथवा

⁴ Correct reading may be रसायनं

⁵ B reads तथा for भवेत्

പാർശ്വശൂലേഽപ്യുദാവർതേ വാതഗുൽമേ പ്ലിഹോദരേ ॥
 ഹൃദ്രോഗേ ഗ്രഹണീദോഷേ ക്ഷയക്ഷീണേഽഗ്നീസമുദ്യമേ ।
 മഗന്ദരേ മൂത്രകൃച്ഛേഽപ്യർശ്വപി വിശേഷതഃ ॥
 മാർകണ്ഡേയകൃതാ സിദ്ധ്യാ രൂപവർണ്ണബലപ്രദാ ।
 ഏषാ വൈരേചനീ നാമ ഗുൽകി കാമചാരിണീ ॥ ൧൦ ॥

ത്രിവൃതകൃഷ്ണാദി

ത്രിവൃത് കൃഷ്ണാഹരീതക്യോർദ്വിചതുഷ്പഞ്ചഭാഗികാഃ ।
 ഗുൽകി ഗുൽകുൽയാംശാ വിദ്വിലബന്ധഗദാപഹാ ॥ ൧൧ ॥

നീരുര്യാദി⁶

നീരുരിവൈരി തെളി ശുകപുളിങ്കുരുത്തോൽ
 മുക്കാ വിളാമ്പശയുമാമ്പലരീ സകാന്തം
 ചെമ്മൺ നിശാദയഹിമം സിതയത്തി⁷നീരിൽ
 സപ്താഹപിഷ്ടമിത്യു⁸ മേഹഗണം വിനഷ്ടി. 12.

കിംശുകാദി

കിംശുകത്വദ്വിനശാധാത്രികതകൈസ്തു സവൈരിभिഃ ।
 കൃതാസ്തക്രേണ പീതാസ്താ ഗുൽകി⁹ മേഹനാശനാഃ ॥ ൧൩ ॥

⁶ SY, p.132

⁷ A reads ഹിമാന്തിമത്തി for ഹിമം സിതയത്തി

⁸ SY reads പിഷ്ടമിഹ for പിഷ്ടമിത്യു

⁹ B reads ഗുൽകിഃ പീതാസ്താഃ for പീതാസ്താഃ ഗുൽകിഃ

सूर्यप्रभा^{१०}

सूदं गन्धकरामठं वरकटू कृत्वा यवानी समम् ।

सर्वा षोडशभागमत्र च विषं^{११} जम्भद्रवे^{१२} साधयेत्^{१३} ॥

गुञ्जामात्रनिबद्धं^{१४} शुष्कगुळिका शूलापहन्त्री परी ।

कासश्वासहरी महाज्वरहरी नाम्ना तु सूर्यप्रभा ॥ १४ ॥

चिञ्चादि

चिञ्चाशुष्कत्वचां भस्म पलाशस्वरसेन च ।

सम्पेष्य गूळिका कार्या सगुळैषा च शूलजित् ॥ १५ ॥

किट्टादि

किट्टं कर्षं पारतं निष्कमात्रं

कान्तं मुष्टिं ताम्रचूर्णं तदर्धम् ।

कृष्णा तद्वच्छर्करायां सुपिष्ट्वा

गुञ्जामात्रं भक्षयेच्छूलहारी ॥ १६ ॥

¹⁰ SY, p.153

¹¹ B reads पिष्टं for विषं

¹² There is an over writing in A - ७२१०५०३०७७३;

A reads जम्बीरद्रवे for जम्भद्रवे

¹³ SY reads जम्बीरसम्मर्दितं for जम्बीरद्रवे साधयेत्

¹⁴ B has left a gap in the place of बद्ध

मरिचादि^{१५}

मरिचं त्वेकभागं स्यात् द्विभागं टङ्कणं विदुः^{१६} ।
त्रिभागं पारतं चैव विद्याद् भागं चतुर्गुणम् ॥
गन्धकस्य प्रमाणं तु षड्भागं तु महौषधम् ।
सर्वैरैतैस्समं कुर्याज्जेफालास्थि च निस्तुषम् ॥
वराक्वाथेन तत्सर्वं त्रिदिनं साधु पेषयेत् ।
सगुळं मात्रया खादन् शीतमम्बु ततः पिबेत् ॥
शोफगुल्मोदराष्ठीलाप्लीहादीनाशु नाशयेत् ।
अयं विरेचनकरो योगो ह्यानन्दभैरवः ॥ १७ ॥

हिङ्गुळादि

हिङ्गुळं वत्सनाभं च टङ्कणं मरिचं कणा ।
सर्वैस्तुल्यं तु जेफालमेतत् सुखविरेचनम् ॥ १८ ॥

हरीतक्यादि

मूत्रे हरीतकीं पिष्ट्वा^{१७} मविपत्यवचूर्णिताम् ।
सेवितं^{१८} गुळिकीकृत्य पाण्डूरविनाशनम् ॥ १९ ॥

¹⁵ SY, p.135

¹⁶ SY reads तथा for विदुः ----- भक्षयेत्संयुतमिदं for सगुळं मात्रया खादन् ----- कुक्षिरोगविनाशनः
for योगो ह्यानन्दभैरवः and omits the line वरा ----- पेषयेत्

¹⁷ B reads गुले हरीतकीं पक्वां for मूत्रे हरीतकीं पिष्ट्वा

¹⁸ C omits सेवितं

अभ्रकादि

अभ्रकगन्धकटङ्कण^{१९}तुत्थैः

कान्तयुतैर्विहितो वटवर्तिः ।

ऊरुबुतैलसुदिग्धसुदग्धः

पात्रपुटे जठरामयहन्त्री ॥ २० ॥

पथ्यापुनर्नवादि

पथ्यापुनर्नवमहौषधभृङ्गराज-

कर्कन्धुपत्रतिलदीप्यबलानलैश्च ।

सर्वैस्समं सकलभावितलोहकिट्टं

तक्रे पिबेत् सकलपाण्डुगदे रहस्यम् ॥ २१ ॥

नागरादि

गूळनागरमण्डूरतिलांशान्मानतस्समान् ।

पिप्पली द्विगुणान् दद्याद् गुळिकां पाण्डुरोगिणे ॥ २२ ॥

मण्डूरवटकः

त्रिफला त्र्यूषणं मुस्ता विळङ्गं चव्यचित्रकौ ।

दावीत्वङ्माक्षिको धातु ग्रन्थिको देवदारु च ॥

¹⁹ B reads टङ्कणगन्धक for गन्धकटङ्कण

एषां द्विपलिकान् भागान् चूर्णं कुर्यात् पृथक् पृथक् ।
मण्डूरं द्विगुणं चूर्णं शुद्धमञ्जनसन्निभम् ॥
उदुम्बरसमान् कुर्याद्वटकांस्तान्यथाग्नि च ।
उपयुञ्जीत तक्रेण सात्म्यं जीर्णे च भोजनम् ॥
मण्डूरवटका ह्येते प्राणदाः पाण्डुरोगिणाम् ।
कुष्ठान्यजरकं शोफमूरुस्तम्भं कफामयम् ।
अर्शांसि कामिलां मेहं प्लीहानां शमयन्ति च ॥ २३ ॥

मण्डूरवटकम्^{२०}

ताप्यन्दाव्यास्त्वचं चव्यं ग्रन्थिकं देवदारु च ।
व्योषादि नवकं चैव चूर्णितं द्विगुणं ततः ॥
मण्डूरं चाञ्जननिभं सर्वतोऽष्टगुणेन तत् ।
पृथग्विपक्वे गोमूत्रे वटकीकरणक्षमे ॥
प्रक्षिप्य वटकान् कुर्यात्तान् खादेत्तक्रभोजनः ।
एते मण्डूरवटकाः प्राणदाः पाण्डुरोगिणाम्^{२१} ॥ २४ ॥

²⁰ SY, p.160

²¹ SY adds कुष्ठान्यजरकं शोफमूरुस्तम्भरोचकम् ।

अर्शांसि कामिलां मेहं प्लीहानां शमयन्ति च ॥ after पाण्डुरोगिणाम्

विळङ्गसारादि

विळङ्गसारामलकाभयानां

पलं पलं त्रीणि पलानि कुम्भात् ।

गुळस्य च द्वादश मासमेष

जितात्मना हन्त्युपयुज्यमानः ॥

कुष्ठश्चित्रश्वसकासोदराशो-

मेहप्लीहग्रन्थिरुग्जन्तुगुल्मान् ।

सिद्धं योगं प्राह यक्षो मुमुक्षो

भिक्षोः प्राणान्माणिभद्रः किलेमम् ॥ २५ ॥

भल्लातकादि

भल्लातकाः कृष्णातिलं गुळञ्च

हरीतकी चेति समैस्तु पिण्डी ।

कुष्ठाभिभूतैर्नियमेन सेव्यो

मैत्रीमनुष्यैरिव दुर्विनीतैः ॥

कुष्ठाशनी कुष्ठकुठारिकाख्या

कुष्ठेषु सेव्या गुळिका विशेषात् ।

एवं बहुत्वेन विलिख्यते यो

विलोक्य च ग्रन्थगणं विदन्तु ॥ २६ ॥

चन्दनादि

चन्दनगैरिकलाक्षाजातीमुकुळानि चाम्बुपिष्टानि ।

व्रणशुकळघ्निवर्तीः प्रसादनी चन्दनादि रक्तस्य ॥ २७ ॥

दावीवरादि

दावीवरामधुकमम्भसि नाळिकेरे

पत्तवार्धभागपरिशिष्टरसं पुनश्च ।

सान्द्रं विपाच्य शशिसैन्धवमाक्षिकाढ्यं

युज्याद्व्रणार्म^{२२}तिमिरादिषु पित्तजेषु ॥ २८ ॥

विमला^{२३}

मधुकमरिचपिप्पलीसलोद्घ्राः

तरुरजनीत्रिफला हिमाम्बुपिष्टाः ।

तिमिरपटलकाचकण्डुहन्त्री

विमलकरी विमलेति विश्रुता सा ॥ २९ ॥

चन्द्रप्रभा

अशीतिस्तिलपुष्पाणि मरिचानि च षोडश ।

पञ्चाशज्जातिपुष्पाणि षष्टिः पिप्पलितण्डुलाः ।

इयं चन्द्रप्रभा नाम वर्तिस्तिमिरनाशिनी ॥ ३० ॥

²² A omits अर्म

²³ SY, p.433

कर्पूरस्फटिकादि^{२४}

कर्पूरस्फटिकं वराटमरिचं दार्वी कणा सैन्धवं
तुत्थं पीतकरोहिणी जलनिधेः^{२५} फेनं तथा गैरिकम् ।
ताक्षर्यं शङ्खमथाञ्जनं च सुघृतं^{२६} सञ्चूर्य सम्यक्कृता
क्षौद्रेणैव रसक्रियेयम^{२७} खिलानक्षयामयान् नाशयेत् ॥ ३१ ॥

गोदन्तादि^{२८}

गोदन्तं कुक्कुटाण्डं करिवरदशनं कूर्मपृष्ठं वराटं
सारङ्गोद्भूतशृङ्गं जलधिमलमलं ताम्रचूर्णं सतुत्थम् ।
कर्पूरं गर्दभास्थिस्फटिकमपि मधूच्छिष्टमक्षणोर्निषिञ्चे-
च्छुक्ले पार्पाटिकाभिः^{२९} क्षतरुजि भिषजा मुष्टिरेषा प्रदिष्टा ॥ ३२ ॥

द्रववर्तिः^{३०}

त्रिफलात्रिक^{३१}टूनिविळङ्गवचा
हरितालरसाञ्जनसलवणम्^{३२} ।

²⁴ SY, p.422

²⁵ B & C read जलधिजं for जलनिधेः

²⁶ SY reads तु मधुकं for च सुघृतं

²⁷ A adds अचिरात् after इयं

²⁸ SY, p.423

²⁹ SY reads कार्पाटकाल for पार्पाटिकाभिः

³⁰ SY, p.438

³¹ SY reads त्रिफलानिक for त्रिफलात्रिक ----- अथ मार्कव for सुनिषण्डक

³² Here metre is disturbed.

शबराह्वय^{३३}ताम्ररजस्फटिकं
 रजनीद्वयरोचनवारिचरम् ॥
 तुटिचन्दनताप्यगरुक्षतजं
 कतकं मधुकोदधिफेनयुतम् ।
 शशिपीतकरोहिणिसीसरुजा
 गिरिशृङ्गगवाक्षि च गोदशनम् ॥
 क्षुररेण्वणुमौक्तिकतुत्थवरी
 वरकूर्मवराटककान्तमुखम् ।
 अमृताक्ष्यलिनिम्बकरञ्जरसै-
 स्सुरस^{३४}ञ्जनजातिमुरिङ्गरसैः ॥
 सुनिषण्डकबीजकपूररसैः
 सुरया पयसा च गवां दिनषट्^{३५} ।
 -----द्वयको मधुतैलघृतै-
 र्द्रववर्तिरियं नळमध्यगता ॥
 तिमिरे पटलेऽर्माणि काचगदे

³³ Writings like शबराह्वय, कान्तिमण्डल under गिरिशृङ्ग, कान्तिमण्डल under क्षुररेणु and कान्ति under अक्ष are seen in A.

³⁴ B & C read सरस for सुरस ----- गवाक्षक for गवाक्षि च ----- क्षुररेणुक for क्षुररेण्वणु ----- तुत्थगिरी for तुत्थवरी ----- कान्तयुतं अमृताक्षक for कान्तमुखं अमृताक्ष्यलि----- अञ्जन for अञ्जन ----- अथ मार्कव for सुनिषण्णक ----- मधुना घृततोपि च सप्तदिनानि कृता for दिनषट् ----- घृतैः ----- विहिता for मुनिना

³⁵ A reads च गवां विहिता for पयसा च गवां

व्रणशुक्लगतेऽप्यजके महति ।
निमिना मुनिना किल संयमिना
नयनामयसप्तति नाशकरी ॥ ३३ ॥

सुनेत्री^{३६}

कटुत्रयञ्चापि फलत्रयं च
ज्योतिष्ककारञ्जविलङ्गबीजम् ।
प्रपुण्डरीकं मधुकं सताम्रं
सिन्धूद्भवञ्च स्फटिकं^{३७} सशङ्खम्^{३८} ॥
वचाञ्जने गैरिकचन्दने द्वे
द्राक्षा निशा शाबरलोध्रकं च ।
तुत्थं च पीताह्वयरोहिणीं च
पेष्यं करञ्जस्वरसेन सर्वम् ॥
तुत्थादि भागा द्विगुणो वचाभिः
प्रपुण्डरीकादि गणस्त्रिभागः ।
शेषं चतुर्भाग^{३९}मियं निहन्या-
द्वर्त्तिस्सुनेत्री सकलाक्षिरोगान् ॥

³⁶ SY, p.437

³⁷ SY reads सस्फटिकं for च स्फटिकं ----- लाक्षानिशे for द्राक्षा निशा ----- इत्यादि for तुत्थादि
----- दाहञ्च रागञ्च निशान्धताञ्च शोफं for कोथं and omits स्रावञ्च दाहञ्च निशान्धताञ्च after कुकूणम्

³⁸ B & C omit the line सिन्धूद्भवञ्च स्फटिकं सशङ्खम्

³⁹ A & B read चतुर्जात for चतुर्भाग

काचं सपुष्पं पटलं व्रणं च
कोथं च कण्डूं तिमिरं कुकूणम् ।
स्त्रावञ्च दाहञ्च निशान्धताञ्च
तथाधिमांसं च निहन्ति शीघ्रम् ॥ ३४ ॥

ताम्रादि

द्विरष्टौ ताम्ररजसो मधूकस्य चतुर्दश ।
कुष्ठस्य द्वादशो भागाः पिप्पल्याश्च^{४०} षडेव तु ॥
अजाक्षीरेण सम्पेष्य ताम्रपात्रेऽवलेपयेत् ।
पिष्ट्वा पिष्ट्वा च सप्ताहं पुनस्ताम्रे विशोषयेत्^{४१} ॥
ताम्रादि गुळिका नाम विदेहाधिपनिर्मिता ।
अभिष्यन्दाधिमन्थौ च व्रणशुक्लं कुकूणकम् ।
तिमिरं पटलं काचं निहन्ति च विशेषतः ॥ ३५ ॥

चन्दनादि

चन्दनं सैन्धवं पथ्या पलाशतरुशोणितम् ।
क्रमवृद्धमिदं चूर्णं शुक्लामादिविलेखनम् ॥ ३६ ॥

⁴⁰ B reads पिप्पल्यास्तु for पिप्पल्याश्च ----- हि for तु

⁴¹ C reads निशोषयेत् for विशोषयेत्

शिलासैन्धवादि^{४२}

शिलासैन्धवकासीसशङ्खव्योषरसाञ्जनैः ।

रसक्रियेयं सक्षौद्रा काचयापनमञ्जनात्^{४३} ॥ ३७ ॥

सैन्धवादि

सैन्धवत्रिफलाकृष्णाकटुकाशङ्खनाभयः

सताम्ररजसो वर्त्तिः पिल्लशुक्लकनाशिनी ॥ ३८ ॥

भास्करचूर्णम्^{४४}

निर्द्गंधं बदराङ्गारे तुत्थञ्चैतं निषेचितम् ।

क्रमादजापयस्सर्पिः क्षौद्रे तस्मात् पलत्रयम्^{४५} ॥

कार्पिकैस्ताप्यमरिचस्रोतोजकटुकानतैः ।

पटुलोघ्रशिलापथ्याकणैलाञ्जनफेनकैः ॥

युक्तं पलेन यष्ट्याश्च मूषां सप्ताहचूर्णितम् ।

हन्ति काचार्मतिमिररक्तराजीस्सुशीलितः ।

चूर्णो विशेषात्तिमिरं भास्करो भास्करो यथा ॥ ३९ ॥

⁴² SY, p.437

⁴³ SY reads मधुना शुक्लकाचार्मतिमिरघ्नी रसक्रिया for रसक्रियेयं सक्षौद्रा काचयापनमञ्जनात्

⁴⁴ SY, p.430

⁴⁵ SY reads पलद्वयं for पलत्रयं ----- तद्धमात् for सप्ताह; B reads तद्धमात् for सप्ताह

विळङ्गादि

विळङ्गं मधुकं कुष्ठं पत्रमेलापलत्रयम् ।
पिप्पली कतकं शङ्खं चन्दनं तुत्थशारिबाः ॥
मनोहा मरिचं मुद्गं कर्पूरं सहसैन्धवम् ।
एतेषामेकभागं स्यादञ्जनं नवभागिकम् ॥
अञ्जनं सर्वरोगघ्नं नेत्राणां बलवर्धनम् ।
रात्रौ पश्यति यत्नेन सूक्ष्माण्यपि यथा दिवम् ॥ ४० ॥

चन्द्रप्रभा

कर्पूराब्द^{४६}वराटिका त्रिफलिका सिन्धूत्थतुत्थाञ्जनं
ताक्षर्यं पीतकरोहिणी हिमनिशे पुण्ड्राह्वयष्ट्याह्वयम् ।
फेनं केशमषी कटुत्रयगदौ लोघ्नं च लौहं रजः
पिष्टैतानि च मातुळुङ्गरसतः सर्पिर्मधुभ्यां युतः ॥
एतद्धन्ति कुकूणकं सतिमिरं काचं सशुक्तं व्रणम् ।
नक्तान्ध्यं तिमिरं च शृङ्गविहितं नाम्ना तु चन्द्रप्रभा ॥ ४१ ॥

गोदन्तादि

गोदन्तं चन्दनं शङ्खं स्फटिकं सैन्धवं तथा ।
मनश्शिलाञ्च रजनीं मरिचञ्च प्रपेषयेत् ।
अर्मे च तिमिरे शुक्ले गोदन्तादि प्रशस्यते ॥ ४२ ॥

⁴⁶ A reads आज्य for अब्द

स्फटिकादि

स्फटिकोषणयष्ट्याद्वाशङ्खगोदन्तसैन्धवैः ।

सशिलाचन्दनैर्वर्तिः शुक्लघ्नी शिशु वारिणा ॥ ४३ ॥

द्विनिशादि

द्विनिशालोध्रयष्ट्याद्दारोहिणीनिम्बपल्लवैः ।

कुक्कूणके हिता वर्तिः पिष्टैस्ताम्ररजोन्वितैः ॥ ४४ ॥

कर्पूरादि

कर्पूरसैन्धवपुराणकृतोपकुल्या-

धात्रीफलोषण(क)पीतकरोहिणीनाम् ।

पिष्ट्वाञ्जनं नयनयोर्मधुनैव दद्यात्

सर्वाक्षिवर्त्मविकृतिप्रशामाय मर्त्यः^{४७} ॥ ४५ ॥

कर्पूरादि^{४८}

कर्पूराञ्जनसीसपारतकणातीक्षणानि^{४९} पिष्ट्वा सकृत्^{५०}-

न्नन्त्यावर्तसे विशोष्य मधुना पिष्ट्वा पुनर्भाजने ।

⁴⁷ A reads वर्त्याः for मर्त्यः

⁴⁸ SY, p.420

⁴⁹ A adds तं after तीक्षणानि and omits पिष्ट्वा ----- निहितं

⁵⁰ SY reads कृष्णाः प्रपिष्ट्वा ततः for तीक्षणानि पिष्ट्वा सकृत्----- स्वच्छे for पात्रे ----- विनिहितं
for अतिनिहितं

पात्रे स्फाटिक एव वाऽतिनिहितं शुक्लार्मकाचापहं
तैमिर्यञ्च निराकरोति सहसा नेत्रेऽञ्जितं सर्वदा ॥ ४६ ॥

दन्तवर्तिः^{५१}

दन्तैर्दन्तिवराहोष्ट्रगवाश्वाजखरोद्भवैः ।

सशङ्खमौक्तिकाम्भोधिफेनैर्मरि^{५२}चवादिकैः^{५३} ।

क्षतशुक्लमतिव्यापि दन्तवर्तिर्निवर्तयेत् ॥ ४७ ॥

अक्षबीजादि^{५४}

अक्षबीजमरिचामलकत्वक्-

तुत्थयष्टिमधुकैर्जलपिष्टैः ।

छाययैव गुळिकाः परिशुष्का

नाशयन्ति तिमिराण्यचिरेण ॥ ४८ ॥

षण्माक्षिकम्^{५५}

मरिचामलकञ्जलोद्भव-

तुत्थाञ्जनघातुभिः क्रमाद्वृद्धैः^{५६} ।

⁵¹ SY, p.424

⁵² A omits दन्तिवराह ----- फेनैर्मरि

⁵³ SY reads वालकैः for वादिकैः ----- अपि व्याधिं for अतिव्यापि;

Correct reading of वादिकैः may be वातिगैः

⁵⁴ SY, p.432

⁵⁵ SY, p.432

षण्माक्षिक इति योगो

तिमिरार्मक्लेदकाचकण्डुहन्ता(?रः) ॥ ४९ ॥

व्योषादि^{५७}

व्योष तालीस चविका तिन्त्रिणीकाम्ळवेतसम् ।

धान्यजाजी^{५८} द्विपलिक^{५९}मेलात्वक्पत्रपादिकम् ॥

जीर्णाद्^{६०} गुळात्तुलार्धेन पक्वेन वटकीकृतम् ।

पीनसश्वासकासघ्नं रुचिस्वरकरं परम् ॥ ५० ॥

कुम्भनिकुम्भादि

कुम्भ^{६१}निकुम्भसिन्धूत्थमनोह्वालकणान्वितैः ।

कल्कितैर्घृतमद्ध्वक्तां घ्राणे वर्तिः प्रवेशयेत् ॥ ५१ ॥

खदिरसारादि

खदिरसारतुलामरिमेदतुलाद्वयं च तोयघटेऽष्टभागावशेषं क्वाथयेत् ।

अवतारितपरिष्णुते च पुनरघनिभावात् घनीभूते कार्षिकाणि

⁵⁶ C reads क्रमवृद्धैः for क्रमाद्वृद्धैः

SY reads तुत्थैरञ्जनधातुयुतैर्क्रमवृद्धैः for तुत्थाञ्जनधातुभिः क्रमाद्वृद्धैः

⁵⁷ SY, p.455

⁵⁸ SY reads साग्न्यजाजी for धान्यजाजी

⁵⁹ C reads पिप्पलिकं for पलिकं

⁶⁰ C omits जीर्णात् before गुळात् and परं after स्वरकरं

⁶¹ A omits कुम्भ

श्लक्ष्णीकृतानि प्रक्षिपेत् । चन्दनद्वयपद्मकोशीरन्यग्रोधप्ररोहया यवान्या
मञ्जिष्ठावालकघातकीमुस्ताप्रपुण्डरीकमधुकत्रिफलाचतुर्जातकलाक्षानळि-
ताक्ष्यशैललोध्रद्विजराजिसमङ्गापाठाकट्फलैः लेपपत्तङ्गागरुगैरिकाञ्जनानि
पलिताञ्च जातीफललवङ्गतक्कोलजातीपत्रिकान् कर्पूरकुडुबं च । एता
गुळिका वदनस्था सर्वमुखरोगान् जयन्ति । जनयन्ति च सौरभ-
सौमनस्यरुचीः ॥ ५२ ॥

फलत्रयादि

फलत्रयद्वीपिकिराततित्त-

यष्ट्याहसिद्वार्थकटुत्रिकाणि ।

मुस्ताहरिद्राद्वययावशूक-

वृक्षाम्ळकाम्रातकवेतसाश्च⁶² ॥

अश्वघ्न⁶³जम्ब्वाम्रधनञ्जयत्वक्

वचा हिमाराद्वखदिरस्य सारः ।

क्वाथेन तेषां घनतां गतेन

तच्चूर्णयुक्ता गुळिका विधेया ॥

सा धारिता हन्ति मुखेन नित्यं

कण्ठोष्ठताल्वादिगदान् सुकृद्धान् ।

⁶² A reads आम्रातवेतसाः for आम्रातकवेतसाश्च

⁶³ B reads अश्वत्थ for अश्वघ्न

विशेषतो रोहिणिकास्यशोष-
गन्धान्⁶⁴ विदेहाधिपतिप्रणीता ॥ ५३ ॥

अमृतादि

अमृता तुटिवेल्लवत्सकं
कलिपत्थामलकानि गुग्गुलु ।
क्रमवृद्धमिदं मधुप्रभूतं
पिटकास्थौल्यभगन्दरान् जयेत् ॥ ५४ ॥

चन्द्रोदयः

अञ्जनं तगरं⁶⁵ कुष्ठं हरितालं मनश्शिला ।
फलनीत्रिकटुस्पृक्का नागपुष्पं सकेसरम् ॥
हरेणुं मधुकं मांसी रोचना कालमालिका ।
श्रीवेष्टकं सर्जरसं शताह्वा कुङ्कुमं बला ॥
तमालपत्रं तालीसभूर्जोशीरनिशाद्वयम् ।
द्विजानभ्यर्च्य तैः पुष्ये कारयेत् गदोत्तमम् ॥
अशेषविषवेताळग्रहकर्मसु पाप्मसु ।
मकरव्याधिदुर्भिक्षयुद्धाशनि⁶⁶भयेषु च ॥

⁶⁴ B reads गण्डान् for गन्धान्

⁶⁵ B reads मरिचं for तगरं

⁶⁶ A omits अशनि

पाननस्याञ्जनालेपमणिबन्धादियोजितः ।

एष चन्द्रोदयो नाम शान्तिस्वस्त्ययनं परम् ॥ ५५ ॥

गुळिकाखण्डं समाप्तम्^{६७}

⁶⁷ B ends with इति गुळिकाखण्डः; C ends with गुळिकाखण्डः

८ . लेखखण्डः

पञ्चसारम्

पिप्पलीशर्करा क्षौद्रं शृतं क्षीरं^१ घृतं नवम्^२ ।
खजेन मथितं पीतं विषमज्वरनाशनम् ॥
पिप्पल्यास्सदृशं सर्पिः सर्पिषो द्विगुणं सिता ।
सिताया द्विगुणं क्षौद्रं क्षौद्रस्याष्टगुणं पयः ।
एतद्धि पञ्चसारस्य क्रमं विद्याद्विचक्षणः ॥ १ ॥

ചന്ദനാദി

ചന്ദനം വെണ്ണയും കുട്ടി ചാലിച്ചിട്ടു വിഴുങ്ങുക
അശേഷരക്തപിത്താനാഠം ശമനം പരമൗഷധം. 2.

कूशमाण्डकरसायनम्^३

वीतत्वगस्थिकूशमाण्डतुलां स्वित्नां पुनः पचेत् ।
घट्टयन् सर्पिषः प्रस्थे क्षौद्रवर्णेऽत्र च क्षिपेत् ॥
खण्डाच्छतं कणाशुण्ठयोर्द्विपलं जीरकादपि ।
त्रिजातधान्यमरिचं पृथगर्ध^४पलांशकम् ॥

¹ A omits क्षीरं

² B reads नवं घृतं for घृतं नवं

³ SY, p.222

⁴ A reads अस्य for अर्ध ----- अपि for च after शीते

अवतार्य च शीते च दद्यात् क्षौद्रं⁵ घृतार्धकम् ।
खजेनामथ्य च स्थाप्यं तं निहन्त्युपयोजितम् ॥
कासहिध्माज्वरश्वासरक्तपित्तक्षतक्षयान् ।
उरस्सन्धानजननं मेधास्मृतिबलप्रदम् ।
अश्विभ्यां विहितं हृद्यं कूशमाण्डकरसायनम् ॥ ३ ॥

व्याघ्रयादि⁶

पचेद्वाघ्रीतुलां क्षुण्णां वहेऽपामाढके स्थिते ।
क्षिपेत् पूते तु⁷ सञ्चूर्य व्योषरास्त्रामृताग्निकान् ॥
शृङ्गीभाङ्गीघनग्रन्थिधन्वयाषान् पलार्धकान् ।
सर्पिष्षोडशपलं चत्वारिंशत् पलानि च ॥
मत्स्याण्डिकायाश्शुद्धायाः पुनश्च तदधिश्रयेत् ।
द्वीं लेपिनि शीते च पृथग्विकुडुबं क्षिपेत् ॥
पिप्पलीनां तुकाक्षीर्या माक्षिकस्य नवस्य च ।
लेहोऽयं गुल्महृद्रोगदुर्नामश्वासकासजित् ॥ ४ ॥

⁵ SY reads अवतारितशीते च क्षौद्रं दद्यात् for अवतार्य च शीतेऽपि दद्यात् क्षौद्रं ----- उन्मथ्य for आमथ्य

⁶ SY, p.247

⁷ C reads च for तु

गुळार्द्रकम्

गुळस्य तुलया सार्धमार्द्रकस्य तुलां पचेत् ।
त्वगेलापत्रधान्याब्दजीरकैस्साजमोजकैः ॥
सायश्वूर्णैः पलोन्मानैरवचूर्ण्यावतारयेत् ।
शीतीभूते गुळार्धं तु क्षौद्रमत्र प्रदापयेत् ॥
क्षयकासज्वरश्वासपीनसारुचिनाशनम् ।
पार्श्वशूलञ्च हृद्रोगगुल्मोदावर्तनुत् परम् ।
गुळार्द्रमिति विख्यातं मृषिभिः परिनिर्मितम् ॥ ५ ॥

विल्वादि^{१०}

विल्वार्धाढकमम्भसोऽर्ध^{११}कलशे पत्तवा पदस्थे रसे
सिद्धं जीर्णगुळस्य षोडशपलं चूर्णीकृतैस्सर्वतः ।
कर्षाशैर्घनधान्यजीरकतुटीत्वक्केसरत्र्यूषणै-
र्लीढच्छर्दिरोचकाग्निसदनश्वासप्रसेकापहः ॥ ६ ॥

⁸ B & C read गुळार्द्रकमिति ख्यातं for गुळार्द्रमिति विख्यातं

⁹ B reads परिकीर्तितं for परिनिर्मितं

¹⁰ SY, p.247

¹¹ A reads ऊर्ध्वं for अर्धं

दशमूलादि

दशमूलबलैरण्डभाङ्गीतामलकीवृषैः ।
रास्नाचव्याश्मभिर्दारुसैरीयग्रन्थिकादिभिः ॥
शृङ्गीफलत्रिकालोहशटीकूलकपौष्करैः ।
एतैस्तुल्यैर्जलद्रोणे साधयेत् सुसमाहितः ॥
पादावशेषिते तस्मिन् दद्याद् गुलतुलां भिषक् ।
दर्वीप्रलेपे सञ्जाते चूर्णान्येतानि दापयेत् ॥
चतुर्जातघनव्योषजीरकद्वयदीप्यकम् ।
धान्यकं चाक्षयुग्मानि तत्तुल्या सितशर्करा ॥
शीते तस्मिन् प्रदातव्यं गुलपादांशिकं मधु ।
लेहयेत् प्रातरुत्थाय शुद्धकायस्सुयन्त्रितः ॥
कासश्वासप्रतिश्यायमरोचकगळग्रहान् ।
वातरोगाननेकांश्च क्षयं च क्षपयेत् क्षणात्^{१२} ॥
लेहयेत् प्रातरुत्थाय यथादोषं यथाबलम् ।
हन्यात्त्रिदोषजान् रोगान् प्रमेहाणां च विंशतिम् ॥
कासश्वासप्रतिश्यायच्छर्द्यौर्दरगुदोद्भवान्^{१३} ।
मूत्राघातापचीयक्ष्मगुल्मशूलाढ्यमारुतान् ॥

¹² B omits कासश्वास ----- क्षणात्

¹³ A reads छर्दिहृद्रोगरोद्भवान् for छर्द्यौर्दरगुदोद्भवान्

लेहोऽयं दशमूलाख्यः सर्वरोगेषु पूजितः ।
एतद्यक्ष्मविनाशाय निर्मितं शशिना पुरा ॥ ७ ॥

नाळिकेरासवम्

त्रिजातकं त्रिकटुकं त्रिफला जीरकं तथा ।
भल्लातकं विळङ्गं च हरिद्रे हिङ्गु दीप्यकम् ॥
सर्षपं मधुकं चैव तथा कुस्तुम्बुरूणि च ।
एतानि समभागानि श्लक्ष्णं दृषदि पेषयेत् ॥
नवभाजनमादाय कल्केनालेपयेत्ततः ।
आतपे परिशोष्याथ नाळिकेरासवं भिषक् ॥
पूरयेत् सप्तरात्रं च धान्यराशौ निधापयेत् ।
नाळिकेरासवमिदं मात्राज्ञो योजयेद्^{१४} भिषक् ॥
कासश्वासे प्रतिश्याये भक्तद्वेषे विशेषतः ।
अयमप्रतिमो योगो बलवर्णाग्निवर्धनः ॥ ८ ॥

नाळिकेरासायनम्

पुराणकिट्टं लोहञ्च सङ्गृह्यादौ भिषग्वरः ।
त्रिसप्तकृत्वो गोमूत्रे दत्त्वा(?गध्वा) भञ्जनमाचरेत् ॥
भृङ्गधात्रीत्रियामाणां स्वरसे च यथाक्रमम् ।

¹⁴ A reads योन्मदे for योजयेत्

पर्विकास्वरसे तद्वदत्वा भञ्जनमाचरेत्^{१५} ॥
 ततस्सञ्चूर्णयेत्सम्यक्त्रिफलाव्योषमाक्षिकान् ।
 वर्षाभूरजनीद्वन्द्वजीरकद्वयदीप्यकान् ॥
 चव्यतामलकीभाङ्गीघनकर्कन्धुषट्पदान्^{१६} ।
 मण्डूकपर्णीदहनलवङ्गघन^{१७}पिप्पलीः ॥
 एला पिप्पलिमूलञ्च धान्यकं देवदारु च ।
 पाठाविळङ्गदुस्पर्शहपुषागजकर्णिकाः ॥
 हस्तिवक्त्रं पर्विकां च भृङ्गराजं तथैव च ।
 एतेषामपि चूर्णानां कर्षात्कर्षद्वयं त्रिवृत् ॥
 लोहकिट्टजचूर्णं च सर्वचूर्णसमं भवेत् ।
 सर्वं जम्बीरतोयेन पिष्ट्वा पिण्डीकृतं भवेत् ॥
 लोहपात्रं ततो दग्ध्वा लेपयेच्च पुनः पुनः ।
 तप्तं तप्तं तदुद्धृत्य पिष्ट्वा भृङ्गादिजे रसे ॥
 आर्द्रकेशुरसे पिष्ट्वा नाळिकेररसेऽपि च ।
 लेपयेत् कलशं सम्यगपुराणमनूतनम् ॥
 आतपे परिशोष्याथ सलिलैर्नाळिकेरजैः ।
 पूरयेत्तद्घटं भूयो धान्यराशौ निधापयेत् ॥

¹⁵ B omits भृङ्गात्री ----- आचरेत्

¹⁶ B reads षट्पलान् for षट्पदान्

¹⁷ C reads नत for घन

प्रयुज्यात् प्रातरुत्थाय यथाऽग्निबलमातुरः ।
 सर्वपाण्ड्वामये शस्तं पैत्तिके च विशेषतः ॥
 भगन्दरप्रमेहे च गुल्मप्लीहोदरं^{१८} तथा ।
 हृद्रोगे ग्रहणीदोषे कुष्ठे^{१९} मन्दानले तथा ॥
 अश्मरीमूढवाते च अर्शस्सु च विशेषतः ।
 एवमादीनि चान्यानि मासमात्रेण साधयेत् ।
 अनुत्तममिदं ख्यातं नाळिकेररसायनम् ॥ ९ ॥

हिङ्गवादि

हिङ्गुत्रिगुणं सैन्धवमस्मात्त्रिगुणं^{२०} तु तैलमेरण्डम् ।
 तत्त्रिगुणं लशुन^{२१}रसं गुल्मोदरवर्ध्मशूलघ्नम् ॥ १० ॥

दशमूलारिष्टम्

दशमूलकरञ्जौ द्वौ देवदारु हरीतकी ।
 भाङ्गी शटी चित्रकं च हृषुषा शारिबे तथा ॥
 विळङ्गदन्ती त्रिवृता प्रत्येकं स्यात् पलीनका ।

¹⁸ B reads गुल्मे प्लीहोदरे for गुल्मप्लीहोदरं

¹⁹ भगन्दरप्रमेहे ----- कुष्ठे is written in the margin of A. Instead of भगन्दरप्रमेहे -----
 -- कुष्ठे, हिङ्गुत्रिगुणं सैन्धवमस्मात्त्रिगुणं तु तैलमेरण्डं is written in the text.

²⁰ B reads द्विगुणं for त्रिगुणं

²¹ B & C read रसोन for लशुन ----- वृद्धिशूलहरं for वर्ध्मशूलघ्नं

द्विद्रोणे सलिले पक्त्वा धारयेत् पादशेषिते ॥
 तत्कषायं परिस्राव्य तस्मिन् गुलतुलां क्षिपेत् ।
 अश्वत्थौदुम्बरैश्शाखैरवघट्ट्य विपाचयेत् ॥
 यावता पत्रसावर्ण्यं तावत् पक्त्वावतारयेत् ।
 नवं घटं समादाय पिप्पल्यादिरजैस्तथा ॥
 युक्तं क्वाथं पूरयित्वा कपालेन निधाय च ।
 धान्यराशौ दशाहं तु स्थापयित्वा विचक्षणः ॥
 प्राश्नीया^{२२}त्प्रातरुत्थाय मात्रया विधिवन्नरः ।
 गुल्मोदरविकाराणां शोषिणां पाण्डुरोगिणाम् ॥
 क्षतक्षयगृहीतानां मन्दाग्नीनां प्रमेहिणाम् ।
 योज्यमेतन्महावीर्यमरिष्टं^{२३} सर्वरोगानुत् ॥ ११ ॥

शतावरीगुळम्

शतावर्यास्तु मूलानामाढकं स्वरसाद्भवेत् ।
 तावदिक्षुरसं चैव घृतप्रस्थं प्रयोजयेत् ॥
 भैषज्यान्यावपेत्तत्र मधुकोशीरचन्दनान् ।
 मधूकपुष्पं स्योनाकं त्रिगन्धं जीरकं तथा ॥
 कुस्तुम्बुरूणि कृष्णा च धात्री कुष्ठं च पद्मकम् ।

²² B reads प्राशयेत् for प्राश्नीयात्

²³ B & C read वरिष्ठं for अरिष्टं

एतान्यर्धपलीतानि दत्वा मृद्वग्निना पचेत् ॥
यावद्दर्वीप्रलेपः स्यात्तदैनमवतारयेत् ।
प्रातरुत्थाय लेह्योऽयं पश्चात् क्षीरेण भोजयेत् ॥
सर्वमूर्छासु मेहेषु रक्तपित्ते हलीमके ।
शतावरीगुळं ह्येतदृषिभिः परिकीर्तितम् ॥ १२ ॥

व्योषादि

व्योषतालीसचविकातिन्त्रिणीकाम्ळवेतसम् ।
साग्न्यजाजी द्विपलितमेलात्वक्पत्रपादिकम् ॥
जीर्णाद्गुलात्तुलार्धेन पक्वेन वटकीकृतम् ।
पीनसश्वासकासघ्नं रुचिस्वरकरं परम् ॥ १३ ॥

पिप्पल्यादि

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ।
धने यवा इन्द्रयवा विळङ्गं मरिचानि च ॥
त्रिफलाकालिकाजाजी अजमोजं पलं पलम् ।
त्रिवृतश्च पलान्यष्टौ रसमामलकस्य च ॥
प्रस्थं द्विगुणितं कृत्वा शनैर्मृद्वग्निना पचेत् ।
यावद्दर्वीप्रलेपस्यात्तदैनमवतारयेत् ॥
उदुम्बरप्रमाणं वा बदरामलकस्य वा ।

यथाऽग्निविहितं चापि भक्षयेत् प्रातरुत्थितः ।
शमयेत् ग्रहणीदोषं प्रमेहाणां च विंशतिम् ॥ १४ ॥

पूतीकरञ्जादि

पचेत्तुलां पूतिकरञ्जवल्का-
द्वा मूलकश्चित्रककण्डकाल्योः ।
द्रोणद्वयेऽपां चरणावशेषे
पूते शतं तत्र गुळस्य दद्यात् ॥
पलितं च सुचूर्णितं त्रिजात-
त्रिकटुग्रन्थिकडाडिमाश्च भेदः ।
पुरपुष्करमूलधान्यचव्यं
हपुषामार्द्रकम्^{२४} म्लवेतसं च ॥
शीतीभूते क्षौद्रविंशत्युपेतं
सान्द्राद्राक्षाबीजपूराद्रकैश्च^{२५} ।
युक्तं कामं गण्डिकाभिस्तथेक्षो
सर्पिष्पात्रे मासमात्रेण शुक्तम्^{२६} ॥
क्रकचमिवेदं दुर्नाम्नां वह्निदीपनं परमम् ।
पाण्डुगरोदरगुल्मप्लीहानाहाश्मकृच्छ्रघ्नम् ॥ १५ ॥

²⁴ B omits डाडिमाश्च ----- आर्द्रकं

²⁵ B reads अन्नकैश्च for आर्द्रकैश्च

²⁶ A adds जातं after मासमात्रेण

പൂതിവൽകാദി

द्रोणेऽपां पूतिवल्कद्विपलमथ पचेत् पादशेषे च तस्मिन्

देयाशीतिर्गुळस्य प्रतनुतरजसो व्योषतोऽष्टौ पलानि ।

एतन्मासेन जातं जनयति परमामूर्ച്मणः पक्वशक्तिं

वायोः कृत्वानुलोम्यं जयति च गुदजപ്ലിहഗुल्മोदराणि ॥ १६ ॥

പുളികുഴമ്പ്²⁷

ചുക്കും തിപ്പലിയും പുരാണമുളകും കായം കരിഞ്ജീരകം
സിദ്ധാർത്ഥം കൊടുവേലി കാട്ടുമുളകും ദീപ്യം തഥാ ജീരകം²⁸
ചിറ്റുള്ളി പതിനാറു കൊൾവിതു പലം സേന്തുപ്പു വിലം തഥാ
കൂർക്കിന്നീർ പുളിയോടു മോരോടു സമം²⁹ മൂന്നാഴിയും നാഴിയും
മൂന്നം ചൊന്നവയും കലക്കിയതിനെസ്സമ്യക് പുനഃ പാചയേത്
ദർവീലേപനതാം ഗതേ പുലരിയേ ലിഹ്യാച്ച കർഷോന്മിതം
ചൊല്ലപ്പെട്ട പുളികുഴമ്പിൽ (സമം) സംസേവിതം³⁰ തന്നുണാം
ഗൃന്മാനഷ്ടവിധാൻ നിഹന്തി സകലാൻ ശൃലാന്ത്രവായാമയാൻ. 17.

द्विपञ्चमूलादि

द्विपञ्चमूलार्द्रकचव्यदारु-

पुनर्नवग्रन्थिकृशानुसिद्धे ।

कषायकंसे विपचेत्³¹ पथ्या

²⁷ SY, p.238

²⁸ SY adds കാട്ടിൽ തിപ്പലിയും സുചുർണിതമിദം നേർത്തുപ്പുനീരിൽ തരാം after ജീരകം, reads പാത്രേ for സമ്യക് ----- കർഷപ്രമാണം ലിഹേത് for ലിഹ്യാച്ച കർഷോന്മിതം ----- പാണ്ഡ്യ for വായു and omits ചൊല്ലപ്പെട്ട പുളികുഴമ്പിൽ സംസേവിതം തന്നുണാം

²⁹ A reads പുളികാടിമോരോടു സമം വെന്തനീരോടു സമം for പുളിയോടു മോരോടു സമം

³⁰ B adds ദൃശം before സംസേവിതം

³¹ B & C read कषायके साधु पचेत् for कषायकंसे विपचेत्

शतं समेतं तुलया गुलस्य ॥
 चतुष्पलं तत्र कटुत्रिकस्य
 त्रिजातकस्य त्रिपलं च कर्षम् ।
 क्षारस्य चूर्णं प्रतिवाप्य शीते
 मधु प्रदद्यात्कुडुबद्वयं च ॥
 एकाभया हन्ति निषेव्यमाणा
 प्रवृद्धशोफज्वरशूल^{३२}गुल्मान् ॥ १८ ॥

चित्रकगुळम्

पञ्चाशत्पलितं ग्राह्यं^{३३} मूलं चित्रकजं तथा ।
 पत्तवा जलाढकैष्पडिभरष्टभागावशेषितम् ॥
 गुलार्धतुलया युक्तं पुनरग्नावधिश्रयेत् ।
 प्रस्थं चित्रकचूर्णस्य भल्लातकुडुबं तथा ॥
 सार्धं त्रिपलिकैश्चापि पथ्याधात्रीमहौषधैः ।
 पलद्वयेन लोहस्य कालिका जीरकस्य च ॥
 चपला पिप्पलीमूलं विलङ्गा सितसर्षपम् ।
 हिङ्गु चव्य वचा पाठा भाङ्गी चातिविषा तथा ॥
 इत्येतत्पलितैस्सम्यक्सिद्धं निर्वाप्य युक्तितः ।

^{३२} B reads शूलज्वरशोफ for शोफज्वरशूल

^{३३} B reads धृत्वा and C reads गृह्य for ग्राह्यं

पत्तवा दर्वीप्रलेपे तु सुशीतं कलशे स्थितम् ॥
धान्यराशौ तथा युक्त्या पक्षमात्रं निधापयेत् ।
न चात्र परिहर्तव्यमाहाराचारजातिषु ॥
पाण्डुरोगमुदावर्तं गुल्मं कुष्ठभगन्दरम् ।
अशौऽग्निसादं शूलं च श्वासं कासं सकामिलम्^{३४} ॥
जयेत्तथाविधानन्यान् रोगान् देववरो यथा ।
असङ्ग्रहार्थं^{३५} मृषिभिर्निर्मितं चित्रको गुलम् ॥ १९ ॥

लेहखण्डम् समाप्तम्^{३६}

³⁴ B reads हलीमकं for सकामिलं

³⁵ B & C read अनुग्रहार्थं for असङ्ग्रहार्थं ----- निर्मितः चित्रको गुलः for निर्मितं चित्रको गुलं

³⁶ B ends with इति लेहखण्डः;

C ends with करकृतमपराधं क्षन्तुमर्हन्ति सन्तः । श्री सरस्वत्यै नमः । श्री गुरुभ्यो नमः ॥

PART C

Translation of *Yogasārasamgraha*

YOGASĀRASAMGRAHA

1. KAṢĀYAKHAṆḌA

1. Let Him, the almighty, who with his own hand enjoys the collection of fresh stalks of excellent sugarcane curiously and deliciously, attain propitiousness.¹

2. Compendium of the entire recipe in the route of administration is written by Vāsudeva, who desires the course of treatment.

3-4. Certain (physicians) treat diseases with decoctions, certain with khaḷas, certain with medicated oils, certain with medicated ghees, certain with powders, certain others with tablets, certain with linctuses, certain with enema etc, and certain others are renowned for siddha medicine, gems, mystic spells and rejuvenators.

Ṣaḍaṅga

5. Water, obtained by boiling well with ghana, candana, śuṅṭhi, ambu, parpaṭa, uśīra and self-cooled is beneficial for them (those who have fever). This is digestive and alleviative of excessive thirst and fever.

Māvilañeṭṭyādi

6. The stalk of mango leaf, sugarcane, parched paddy, dry ginger, vilva and balā – decoction of them is digestive and pacifies fever.

¹ Reference to Gaṇapati

Cukkucuṇḍādi

7. Taking of the boiled water of the seven, i.e., nāgara, kirāta, amṛtā, vāśā, root of duṣpṛk, jalada and parpaṭa, which is reduced to 17 kāṇas, is good in pacifying fever.

Ceriyakirātādi

8. Intake the decoction of nāgara, kirāta, amṛtā, and mustā. This well boiled decoction, known as ceriyakirātādi, is digestive and destructive of fever.

Drākṣādi

9. If the hot infusion or cold infusion of drākṣā, madhūka, madhuka, lodhra, kāṣmarya, śāribā, mustā, āmalaka, hrībera, padmakesara, padmaka, mṛṇāḷa, candana, uśīra, nīlotpala, and parūṣaka, which is made fragrant with the flower of jātī is taken along with honey, sugar candy and parched paddy; it shall overpower fever caused by the predominance of vāta and pitta; alcoholism, vomiting, syncope, burning sensation, fatigue, giddiness, upward internal haemorrhage, excessive thirst and jaundice.

Nāgarādi

10. Water derived by boiling with nāgara, amṛtā and harītakī in the proportion of one, two and four respectively and sugar added, destroys fever due to the disequilibria of the three humours.

Mṛdvīkādi

11. Decoction or cold infusion made of mṛdvīkā, candana, uśīra, śāribā, and ambuda can be taken for pacifying fever with burning sensation.

Āraṇyatuḷasyādi

12. Decoction of the root of wild tuḷasī, viṣṇukrāntā and mahauṣadha, immediately cures cold intermittent fever.

Bhārṅgyādi

13. Decoction of bhārṅgī, abda, parpaṭaka, dhanvayavāṣa, viśva, bhūnimba, kuṣṭha, kaṇa, simhī and amṛtā shall destroy chronic fever, fever raising twice a day, remittent fever and quotidian along with tertian and quartan.

Pāṭhādi

14. Boiled water of pāṭhā, guḷūcī, ghana, parpaṭa, abda, bhūnimba, viśva and indrayava can be taken with respect by those who suffer from fever and diarrhea so as nectar is taken by heavenly people.

Candanośīrādi

15. Decoction of candana, uśīra, jalada, lāja, mudga, kaṇā and yava being soaked for overnight in the water of balā is a destroyer of haemorrhagic disease.

Musalīkhadirādi

16. If one takes the decoction of musalī, khadira, āmalaka, trikaṇḍa, jambū and varī along with honey, early in the morning, it will efface menorrhagia and gonorrhoea.

Balābṛhatyādi

17. Boiled water of balā, bṛhatī, the dual amśumatī and vārtā mixed with kṛṣṇāparāga is excellent in eliminating tubercular cough.

Vidāryādi

18. Vidāri, pañcāṅgula, vṛścikāḷī, vṛścīva, devāhvaya, sūpyaparnī, kaṇḍūkarī, dual pañcamūlas viz. jīvanapañcamūla and hrasvapañcamūla, gopasutā and tripādī – decoction of them known as vidāryādi is wholesome to heart, bulk promotive and anti-vatapitta. This group also cures emaciation, chlorosis, body ache, stertorous breathing and cough.

Bhārngīkaṇādi

19. Decoction of bhārngī, kaṇā, kāsaharī, haridrā, vāśā, amṛtā, nāgara and dhānyaka mixed with the powder of steel overpowers the extremely increased dyspnoea instantaneously.

Daśamūlaviśvādi

20. Daśamūla, viśva and laśuna being well cooked, milk added and reduced to the quantity of milk destroys hiccough quickly as shyness is discarded by love.

Vyoṣāgnyādi

21. Decoction of vyoṣa, agni, cavikā, pathyā and bhārngī along with honey is a pacifier of lassitude of voice, depressed digestive power, cough and dyspnoea.

Āmrappallavādi

22. Decoction of tender mango leaf with its stalk, vilva, lāja, ārdra and ikṣu, together with honey cures vomiting and anorexia.

Cavikādi

23. Decoction of cavikā, root of pippalī, marica, auśadha and jīraka with vilva keeps off aversion for food.

Vilvādi

24. If the patient takes the water boiled with vilva, dhānyaka, balā, mahauṣadha, lāja and mudga along with sugar, it will strike out vomiting even if produced by vāta, pitta and kapha.

Vilvamūlādi

25. Well-cooked decoction of the root of vilva along with lāja, honey and sugar and to which the juice of mātuḷuṅga is added, destroys vomiting.

Dhānyākādi

26. In order to overpower the diseases of heart, stroke of vital part, paralysis of limbs and chest pain which are originated from pitta, the decoction of dhānyāka, śunthī, root of laghupañcamūla and balā shall be taken.

Kustumbarīnāgarādi

27. Decoction of kustambarī, nāgara, parpaṭa, ambu, jambū, pravāḷa etc., which is get old, shall be taken along with honey in the morning to overpower excessive thirst because of effort.

Mṛdvīkādi

28. Decoction or cold infusion of mṛdvīkā, madhuka, madhūka, pippalī, kharjūra, malayaja, śāribā, abda, lāja and uśīra shall repudiate thirst, syncope, intoxication and madness.

Dusparśakādi

29. Pāṭhā along with any one of dusparśaka, vilva, yavānī or nāgara or with all of them destroys the disease piles.

Gandharvahastādi

30. Decoction of gandharvahasta, cirivilva, hutāśa, viśvā, pathyā, punarnava, yavāśaka and bhūmitāla can be taken along with saindhava and jaggary for the cure of rheumatism, for promoting digestive fire and taste and for easy motion.

Tītūvādi

31. Decoction gets from boiling milk with tītuvā (not clear), punarnava, viśva and timita (not clear) destroys piles and motion with worms.

Nīrccīrādi

32. Cook kaḷabhī in the bran water and after paste it with gingili oil in anus and steam with khaḷa. It is good in pacifying piles.

Abhayādi

33. If the boiled water of abhayā, trivṛt and kulattha mixed with powder of pippalī is taken along with citrā oil, it will cure the abdominal disease characterised by retention of afeces within three days.

Pāṭhānāgarādi

34. Well-boiled decoction of pāṭhā, nāgara, duspr̥g, vilva, ativiśā and abda is a destroyer of dysentery even if it is with blood, mucus and colic.

Durālabhādi

35. If the well-cooked decoction of durālabhā, nāgara, vilva, pāṭhā and valāhaka is taken, it shall destroy diarrhea with fever, pain in anus, evacuation by stool and sprue due to pitta predominance.

Śuddhaśuṅṭhīkaṣāya

36. Even 48ml of the decoction known as śuddhaśuṅṭhī can repudiate anorexia, lack of appetite, sinusitis, dyspnoea, cough, menorrhagia and diseases of abdomen immediately and completely and generate bodily lustre, pleasure of mind and eye.

Gokaṅṭakakaṣāya

37. Well-cooked decoction obtained from gokaṅṭaka with pañcamūla and tṛṇa is a destroyer of dysuria.

Kūsmāṇḍavalyādi

38. If the decoction made from the vine of kūsmāṇḍa, matsyākṣa, vasuka, śatāvarī, fresh tālapatra, sugarcane, kulatthaka and mudga, which are taken equally, is taken along with candied sugar, one can be freed from dysuria.

Yūthīmūlādi

39. There is no doubt that the boiled decoction of yūthīmūla and kulattha quickly overpowers lithuria and dysuria.

Yaṣṭyāhvādi

40. Cold infusion of yaṣṭyāhvā, ela, seed of ūrvāru and ikṣukāṇḍa (being soaked in) coconut water destroys dysuria due to pitta derangement, burning sensation, excessive thirst, urethritis, bleeding and scanty urination.

Pācotticettyādi

41. If the decoction of lodhra, pārantī, bhadrīkā, dry turmeric, uśīra, kataka, fruit of āmalaka and pūlikā is taken along with honey in the morning, it will alleviate urinary disorders.

Niśākatakādi

42. Decoction of niśā, kataka, āmalaka, śābaraka, lodhra, gopikā, vairī and uśīra is a destroyer of urinary disorders.

Nimbādi

43. If the decoction of nimba bark, amṛtā, śuṅṭhī, dry turmeric, vāśā, triphalā, paṭola and nidigdrikā is taken along with honey and pura early in the morning, boils in the body will be rooted out within seven days. This decoction known as nimbādi, if taken along with payodruvalka is a pacifier of boil.

Nālpāmarādi

44. One shall take the decoction of kṣīrītvak along with triphalā and guggulu in curing boils.

Varaṇādi

45. Varaṇa, dual saireyaka, śatāvarī, dahana, morāṭa, vilva, viśāṇikā, dual bṛhatī, dual karañja, dual jayā, bahaḷapallava, darbha, rujākara – decoction of them, known as varaṇādi, reduces kapha and fatness, loss of appetite, rheumatic palsy on the loins, head ache, chlorosis and internal abscess.

Kṛṣṇānāgarādi

46. Well-cooked decoction of morāṭa, along with kṛṣṇā, nāgara, siddhārtha and the powder of hiṅgu quickly removes inflammation and enlargement of scrotum.

Indravallikaṣāya

47. Indravallī decoction, along with gingili oil shall be taken to cure hernia. The same can be taken with khaḷa also.

Eraṇḍakoraṇḍādi

48. Regular use of boiled water of eraṇḍa, koraṇḍa, nirguṇḍī, saindhava and ūruvu enriched with gingili oil is excellent in pacifying inflammation and enlargement of scrotum.

Uḷivetṭaṭukādi

49. Decoction of laśuna, latākarañja, śuṅṭhī, roots of karṇasphoṭa and eraṇḍa taken along with castor oil and saindhava contracts scrotum.

Gandharvahastādi

50. Decoction of gandharvahasta, koraṇḍa, mustā and nāgara destroys koṣṭhavāta, colic and so on immediately.

Nirguṇḍyeraṇḍādi

51. Boiled water of nirguṇḍī, eraṇḍa, koraṇḍa, gokṣura, dual punarnava, pañcakola, abhayā, śigru and kulattha along with kṣāra, hiṅgu and lavaṇa destroys all colics.

Muḷayilādi

52. Decoction of leaf of vamaśa, viśva, kulattha, dry coconut, ajamoja and vṛścīva along with saindhava and hiṅgu pacifies colic even if it is severe.

Varṣābhūvilvādi

53. Decoction of varṣābhū, vilva, khalva, ūruvu, saḥacara, śuṅṭhī, ambu and agnimantha properly added with saptasāra, jaggary, kaṇa, paṭu, hiṅgu and ājya quickly alleviates constipation, lack of appetite, extremely increased colics in the bladder, heart, stomach, sides and the hip, dropsy, enlarged prostate, chlorosis and enlarged spleen.

Amṛtādi

54. Prepare decoction of 24g amṛtā and 16g recakī and take 8ml of the same along with jaggary, lavaṇa and kaṇā. It will quickly cure fever with constipation, swelling and jaundice.

Hrasvapañcamūlādi

55. One, who is afflicted with anemia, at first, shall take the water cooked with hrasvapañcamūla, candana, āmalaka and punarnava.

Tintriṇikādi

56. Cooked water of tintriṇika, devadāru, leaf of śalākā, lohapatra and vijayā with punarnava, ikṣu and vilva taken with jaggary destroys anemia quickly.

Pathyāpunarnavādi

57. If the patient, even if his life is meeting with death due to vasomotor rhinorrhoea, takes the decoction of pathyā, punarnava, śiphā, kaṇamūla, vahni, viśva, abda, jīraka, suradruma and māgadhī, he will wake up as the young one who sought shelter in Śiva.

Cukkucuṇḍādi

58. Take 24g each of viśva, kaṇḍakārī, apāmārga, duṣṣṛḡ and 12g each of vilva and punarnava – decoction of them destroys swelling and constipation.

Harītakādi

59. Well-cooked decoction of harītakī, root of trivṛt and kulattha along with ūrubuka elā and āḍhya is excellent in pacifying swelling, constipation and dropsy.

Paṭoladārvyādi

60. The well-obtained water of paṭola, dārvī, picumanda, tikta, trāyantikā and yaṣṭimadhu destroys erysipelas. Like this, the boiled water of dhātrī, paṭola and musta also cures erysipelas.

Dūrvādi

61. Like the cold infusion of triphalā water of dūrvā, paṭola and the root of pārantī is a destroyer of erysipelas.

Jīvantyādi

62. How is there any chance for having carbuncle for those who had fever, had he taken the well-cooked decoction of jīvantī, hiruberikā, triphalā, vāśā, amṛtā, śāribā, śuṅṭhī, nimba, paṭola, candana, yavāṣa, uśīra and mustā which had been reduced to one-eighth and purified by adding honey and jaggary?

Amṛtādi

63. Decoction of amṛtā, rajanī, nimba, yāṣa, rogaghna, koyada, pathyā, dhātrī and vṛṣa is a destroyer of urticaria.

Candanaparpaṭakādi

64. If the patient takes the decoction obtained from cooking with candana, parpaṭaka, vine of amṛtā, dhānyaka, sevyā, jala and ambuda to which puṣkara and ugrā are added, he shall completely be freed from cracks with burning sensation.

Paṭolamūlādi

65. 12g each of the root of paṭola, triphalā and viśāla, 6g each of trāyamāṇā and kaṭurohinī with 3g of nāgara – all these being old shall be well-cooked. 48ml of this water shall be taken to expiate from skin diseases.

Khadirāriṣṭādi

66. As nṛsimha is to the demons so the decoction of khadira, ariṣṭa, guḷūcī, paṭola, dārvī and durālabhā acts as the destroyer of skin diseases.

Sahacarādi

67. If the patient of rheumatism takes the decoction of sahacara, suradāru and nāgara along with gingili oil, it will easily be cured.

Balājīrakādi

68. The patient who has taken the decoction of balā, jīraka and nāgara can overpower the strength of rheumatism forcibly.

Bhadradārvādi

69. Decoction of bhadradāru, nata, kuṣṭha, daśamūla and dual balā shall destroy rheumatism even if it is increased or with cracking ache.

Citrakādi

70. Citrakā, ativiṣā, pāṭhā, kaṭuka, āragvadha and kṣapā – combination of them, taken even a drop pacifies black leprosy.

Rāsnairaṇḍādi

71. Decoction of rāsnā, eraṇḍa, balā, sahacara, varī, dusparśa, vāśā, amṛtā, devāhvā, ativiṣā, ghana, ikṣura, śaṭī and viśvā taken along with ghee and gingili oil shall pacify rheumatism with colic, swelling in the shank, thigh, lower part of the spine, sides, back and jaw and gout.

Pr̥ṣniparnībalādi

72. Decoction or cold infusion of pr̥ṣniparnī, balā, viśvā, leaf of vamśa and suradruma along with jīraka destroys rheumatism.

Payasyādi

73. Boiled water of payasyā, śāribā, pāṭhā, toya, toyada and nāgara, if taken, can reduce fever of pregnant woman.

Harītakyaḍi

74. Decoction of harītakī, vacā, śuṅṭhī, bhārngī and kaṭurohinī taken along with jaggary overpowers dyspnoea and cough of pregnant woman.

Vilvādi

75. Pregnant woman shall take the water of vilvā, lāmajja and lāja to pacify vomiting.

Ādrakakvātha

76. Milk mixed with the decoction of ādraka along with jaggary and powder of pippalī is a destroyer of swelling of pregnant woman.

Balānāgarakvātha

77. Well-cooked decoction of balā and nāgara along with gingili oil or itself destroys rheumatism of pregnant woman, children, aged and the delivered woman.

Triphalākaṣāya

78. If the decoction of triphalā along with ghee is applied, the pregnant woman will soon deliver without much pain.

Durālabhādi

79. Having taken the boiled water of durālabhā and viśvā equal to the quantity of daśamūla, the delivered woman can soon be freed from fever and diarrhea.

Uśīrādi

80. Juice or decoction of uśīra, jambu, āmra, vaṭa and praroha well-employed with madhu keeps off fever with pitta predominance, vomiting, diarrhea, excessive thirst and syncope of a baby quickly.

Vilvamūlādi

81. If the baby takes milk mixed with lāja cooked in the water of root of vilva along with kṣaudra, it will destroy vomiting and diarrhea.

Krṣṇādi

82. Decoction of krṣṇā, kaśeru, kharjūra, vidāri, āmalaka and varī along with anyone of sugar, madhu and ghee can be taken in all types of insanity.

Trikaṭutriphalādi

83. Decoction of trikaṭu, triphalā, dāru, hiṅgu, sauvarcala and vacā endowed with kṣaudra is a destroyer of epilepsy.

Triphalādi

84. Decoction of triphalā and madhuka or paṭolādi shall be taken at night to remove all kinds of eye diseases.

Kaṭutravyādi

85. Trikaṭu, which are taken in equal share, taken in any one of the forms of decoction, linctus, powder etc is a healer of wounds and destroyer of sinusitis of man.

Maṇḍūkaparṇyādi

86-87. Decoction of maṇḍūkaparṇī, marica and kulattha along with slightly warm water destroys sinusitis. Slightly warm water of daśamūla or old vāruṇī

shall be taken. In addition, smell coraka and takkārī along with vacā, ajājī and upakuñcikā.

Paṭolādi

88. Decoction of paṭola, śuñṭhī, triphalā, viśālā, trāyantī, tiktā, dual niśā and amṛtā taken along with madhu completely kills all kinds of respiratory diseases that situate in mouth.

Saptacchadādi

89. Decoction of saptachada, uśīra, paṭola, mustā, harītakī, tiktaka, rohinī, yaṣṭyāhvā, rājadruma and candana can be taken to cure stomatitis.

Vyāghrībalādi

90. Decoction of vyāghrī, balā, amṛtā, vilva, surasī and devadāru enriched with kṣaudra is a destroyer of diseases of tongue.

Kulatthādi

91. Decoction of kulattha, mudga, nirguṇḍī, śuñṭhī and saindhava mixed with powder of kaṇā and endowed with kṣaudra pacifies diseases of throat.

Uḷunnukolādi

92. Take the water boiled with the stem of māṣa, śuñṭhī, root of balā, black vāyippayar and vilva, in which naivaṭa is put and self-cooled, at night. Then headache will leave off.

Balāhaṭhādi

93. Patient of head disease shall intake the decoction of balāhaṭhādi at night.

Kṣīratvagādi

94. Water of kṣīratvak, triphalā and guggulu shall be taken in wiping out wounds. Decoction of tiktaka, mahātikta and guggulu tiktaka can be administered in curing the above said diseases.

Niśāgnipāṭhādi

95. Water boiled with niśā, agni, pāṭhā, nṛpatī, indravāruṇī, karañja, nimba, asana, citrā and mūlaka taken along with saindhava or hiṅgu destroys fistula-in-ano and piles momentarily.

Paṭolaśuṅṭhyādi

96. Water boiled with paṭola, śuṅṭhī, girikarnikā, vacā, kulattha, dantī, suradāru and śigru along with saindhava and hiṅgu pacifies all kinds of fistula-in-ano.

Hamsapādyādi

97. If the decoction of hamsapādī, amṛtā, nimba, pippalī and vṛṣakā is administered, goitre and scrofula will be cured.

Gokṣurakādi

98. The patients of ache in vagina can intake either the decoction of gokṣuraka or of darbha along with milk and sugar.

Jīvantyādi

99. Jīvantī, śigru and madhuka - decoction of them taken along with sugarcandy is an aphrodisiac and an excellent rejuvenator.

Cukkucerupūḷādi

100-102. If one takes the gruel water, which is cooked with the pouch of śuṅṭhī, roots of bhadrīkā, pārantī, sahadēvī, balā, varṣābhū, eraṇḍa,

laghupañcamūla, vāruṇī, lāja and dhānya all the increased diseases will run away in fear. If it is taken prathama, dvitīya and tertian fever, which are produced by pitta, vāta and kapha, will not be increased. Excess hunger (?) will be lowered down. When that day is over take the gruel cooked with laghupañcamūla. When the same is taken together with half boiled lāja it is saturating.

Āmoṭṭādi

103. Grind the bud of nyagrodha, root of bhadrikā and sahadevī and stir in milk. If it is taken, the ripened fever and fever with pitta dominance will be run away. The wise (physician) should diagnose the particular humour that is deranged to cause disease and after thinking very well he should administer the apt drug on the patient.

Āvittolādi

104. For those who take the buttermilk gruel and the decoction of karañja bark, lāja, śuṅṭhī, viṣṇukrāntā, triphalā, root of duṣprk, punarnava and sugarcane, which are taken in equal quantity, and reduced to one fourth, for three days, will not have fever and digestive fire will be strengthened.

105. Intake of the gruel cooked in the decoction of śītadravyas is excellent to alleviate raktapitta.

Mudgādi

106. Well-cooked decoction of mudgā, āmalaka and śuṅṭhī along with saraḷā shall be taken in curing all kinds of rhinitis, especially in acute influenza.

Cerupañcamūla

107. Take the gruel prepared in goat milk with the water obtained by boiling with hrasvapañcamūla or daśamūla. Then those who suffer from emaciation due to tuberculosis will be pacified quickly.

Hrasvapañcamūla

108. Well-purified gruel obtained from hrasvapañcamūla along with phalāmḷa, which is a pacifier of cough, dyspnoea, hiccough and excessive thirst can be intaken (by the patients). Generally, one shall take the gruel cooked with śuñṭhī, dhānyā and pippalī along with saindhava. If he desires sour he can take the same with ḍāḍima. The patient who has diarrhea and pitta predominated shall take the same, got cooled, and with śuñṭhī, māksika and hima. Those who have the complication of pelvis, pain in sides and headache shall take the gruel boiled with vyaghri and gokṣura.

Pṛśniparñibalādi

109-110. Patient of fever with diarrhea shall take the sour gruel well-cooked with pṛśniparñī, balā, vilva, nāgara, utpala and dhānyaka for appetite and digestion. The patient who suffers from kapha derangement should take the gruel made of yava cooked with hrasvapañcamūla.

Pippalyādi

111. Those who have the problem of constipation shall take the gruel of yava cooked with pippalī and amlaka. Gruel (of yava?) fried in ghee also can be taken to be free from constipation.

Cavikādi

112. The patient of stomach ache, constipation and intolerable colic in anus shall take the decoction of cavikā, pippalīmūla, drākṣā, āmalaka and nāgara.

Kolādi

113. The person who suffers from lacking of diaphoresis and sleep and has excessive thirst should take the decoction of kola, vṛkṣāmla, kalaśī, dhāvanī, śrīphala, sitā, āmalaka and nāgara. The same can be administered if the patient

is suffering from thirst, vomiting and burning sensation, alcoholism, alcoholic addiction, increased states of pitta and kapha, upward internal haemorrhage and in summer.

Nāgarādi

114. The patients having burning sensation and excessive thirst may take the gruel of parched paddy, which is obtained by cooking in the decoction of nāgara, balā and the root of vilva.

Punarnavādi

115. The rice gruel obtained by cooking with punarnava, balā, eraṇḍa, śuṅṭhī and gokṣura added with goat milk makes aversion for food run away.

Araḷudahanādi

116. The gruel cooked with araḷu, dahana, pathyā, saindhava, aruṣkara, hariyava, musalī, dual naktamālā, sūraṇa and āḍhya in buttermilk destroys the worms in anus and stomach, chlorosis, colic and enlargement of spleen.

Payasyādi

117. Gruel made in the decoction of hrībera, utpala and nāgara which is taken in half the quantity of milk, if taken along with the juice of pṛṣniparṇī, is a destroyer of diarrhea with bleeding.

Cārṅgeryādi

118. Rice gruel cooked in buttermilk with equal quantity of the juice of cārṅgerī and endowed with a little dīpyaka is a destroyer of diarrhea with bleeding.

Abhayādi

119. Rice gruel made by cooking with abhayā, pippalīmūla and vilva shall peculiarly be administered in diarrhea and favourable vāta.

Daśamūlādi

120. Rice gruel cooked with daśamūla and śuṅṭhī can be taken in the disease sprue.

Hrasvapañcamūla

121. Rice gruel cooked with equal shares of hrasvapañcamūla and gokṣura or with the root of tṛṇa can be taken in pacifying dysuria.

Harītakyaḍi

122. Rice gruel well obtained by cooking in the decoction of harītakī, nirjjanā, kānanāmra and kuberanetrā, if taken along with anyone of curd, kāñcikā or buttermilk, will destroy vṛddhibala.

Panaviralādiḥasmakkaññi

123. Rice gruel increased by mixing equal quantity of the water boiled with the ash of tālāṅgulī, apāmārga, kokilākṣī and rambhā and milk destroys swelling as Hari and Hara destroy sinful and maintain tranquility.

Āvittolādi

124. Rice gruel made in the water with the ashes of the bark of cirivilva, apāmārga, dantī, tapana, citrā, kokilākṣī, bark of śamyāka, root of snuk, tālāṅgulī, snuhyagra and rambhā taken along with milk or buttermilk quickly deatroys all the swellings, chlorosis, dropsy and so on.

125. Rice gruel boiled with the bark of kṣīrivṛkṣa along with milk destroys erysipelas. Rice gruel boiled with khadira is excellent to cure leprosy and urinary disorders.

Viḷyālverādi

126. Prepare rice gruel in the water obtained by boiling with equal quantities of the root of viḍaṅga, kaṇamūla, śigru, tuḷasī, brahmadruma and arka, to which equal quantity of the root of cerukaita (ketakī?) is added. Then stir it with coconut milk, bran water, buttermilk, siddhārtha, hiṅgu and so on. It shall overpower worms and diseases caused by them.

Daśamūladi

127. Rice gruel made in the decoction of daśamūla, balā and so on is administered in alleviating rheumatism and it shall not be administered on the patients of diseases above collarbone.

128. Rice gruel made in the decoction of daśamūla is excellent as nectar in pacifying swelling at the time of pregnancy.

KAṢĀYAKHAṆḌA ENDS

2. KHAḶAKHAṆḶA

Kaṭukankarantakālyādi

1-2. KhaḶa of kaṭuka, kākamācī, punarnava, mātuḷuṅga and kesara along with āmragandha, ādrā and saindhava, destroys anorexia. This is good in alleviating fever and excellent in appeasing other diseases that spread all over the world. The khaḶa of each drug seperately is enough but can be used by taking two, three or five among them.

Mustādi

3. KhaḶa obtained by cooking purified mustā, parpaṭa and amala in the juice of sahadēvī destroys all kinds of fever.

Balādi

4. KhaḶa made of balā and the leaf of apāmārga overpowers haemorrhagic diseases.

Mukkāppīrādi

5. Cook three-fourth kāṇa (12g?) each of salt, nāgara, dīpya and trikośakī in buttermilk and intake three-fourth of it. It can remove deseases produced by śleṣma.

BhṛṅgarājakhāḶa

6. If the khaḶa made of the paste of bhṛṅgarāja and buttermilk, is taken along with fried oil, as said, is an excellent voice promoter.

Paṭolādi

7. Khaḷa of paṭola, vṛṣa, kāsaghna, bhr̥ṅga and leaf of vyāghrī, taken along with ajamoja and lavaṇa destroys cough and dyspnoea.

Aṭakkāvāṇiyanādi

8. Khaḷa of root of muṇḍī, droṇā, cār̥ṅgerī, pāṭhā, root of viraku, kunduruṣka and duṣṛk can be taken in pacifying piles.

Sindhucār̥ṅgeryādi

9. Khaḷa cooked with sindhu, cār̥ṅgerī, hamsapādī, kaṇa and ūṣaṇa, and the paste of varā, lavaṇa, dīpyaka, vilva, śuṅṭhī, cūtāsthi, mocarasa, dhātakī and jīraka in buttermilk, if taken along with salt, will immediately repudiate all kinds of diarrhea even if it is acute.

Ciñcābijatvacādi

10. Khaḷa of the bark of ciñcā seed, viśva, dīpyaka and dual saindhava taken along with sour buttermilk can destroy diarrhea.

Punarnavādi

11. One who desires to increase the digestive fire shall take 12g punarnava leaf, 6g sanādhikā, 3g each of sindhūtha, pathyā, laśuna, śuṅṭhī, haritamañjarī and marica pounded in 12ml whey. It should be taken before food.

Lavaṇādi

12. For curing diarrhea, khaḷa of lavaṇa and āmrāsthi can be taken.

Pippalyādi

13. Khaḷa cooked with pippalī, pippalīmūla, citraka and hastipippalī in curd is an appetiser and wound healer.

Abhayādi

14. In keeping off rheumatism, administer the khaḷa of abhayā, pippalīmūla and vilva.

Dīpyakādi

15. Paste of dīpyaka, ativiṣā, ambhoda, dhātakī, dāḍima and auṣadha with sour buttermilk can destroy diarrhea.

Matsyākṣīkhaḷa

16. Take the khaḷa of matsyākṣī for pacifying dysuria.

Nīrveryādi

17-19. Khaḷa of the root bark of pūlikā is good for those who have urinary disorders. It is sure that the khaḷa of vṛkṣādanī grown on udumbara also is excellent. Likewise, the khaḷa of āmalakī and haridrā too.

Pārantīkhaḷa

20. In pacifying abscess, the khaḷa of the root bark of pārantī shall be taken.

Indravallyādi

21. Cook the decoction of indravallī with gingili oil and it shall be intaken with khaḷa for destroying internal abscess.

Kuberākṣīkhaḷa

22. Kuberākṣī alone is a pacifier of all kinds of rheumatism. How much more will the case be when it is endowed with marica and mixed with buttermilk and saindhava?

Kalañjyādi

23. If the patient who suffers from inflammation and enlargement of scrotum takes the sprout of kalañja pounded along with viśva, saindhava and dīpyaka and stired in buttermilk, there will be no need for further treatment.

Moraṭakhaḷa

24. Northern root of moraṭa can be taken in buttermilk as khaḷa.

Āvilkaḷaṅcyādi

25. If the khaḷa prepared out of cirivilva, latākarañja, viraku, eraṇḍa, indravallī, nikuñjikā, droṇā and good bark of karkandhu root in buttermilk is taken, there will not be jaundice.

Purāṇakiṭṭādi

26. Purāṇakiṭṭa, punarnava, maṇḍūkaparnī, kākamācī, twice the quantity of tila, agnibhr̥ṅgī, leaf of badara, dīpya, saindhava and śuṅṭhī – grind them and mix in buttermilk. If this khaḷa is taken early in the morning with respect, jaundice and anemia will be left off.

Kaḷaṅcyādi

27. Khaḷa of karañja seed is excellent to remove colic. Khaḷa of wild pippalī and the sprouts of both these cures inflammation and enlargement of scrotum.

Viśvābhayādi

28. Khaḷa of viśva, abhayā, dāru and punarnava, which are being pounded and cooked in buttermilk, completely destroys swelling in all parts of the body even if it is increased and strengthened anemia.

Nindiśakhaḷa

29. Pound the wild nindiśa root and take in buttermilk early in the morning. Like this, white pārantikā also can be taken to treat the disease jaundice.

Kayyonnyādi

30. If the fine powder of bhṛṅgarāja, marica, agni and purāṇakitta, is taken in good buttermilk along with ajamoja and nāgara, for three days, anemia will keep off uprooted.

Vyoṣādi

31. Khaḷa of vyoṣa, devadru, vijayā and vṛścīvā is desirable. Khaḷa of the paste of suradru cooked in buttermilk is an excellent destroyer of swelling.

Cettippūkhaḷa

32. For pacifying the diseases due to impurity of blood like erysipelas and so on, red parantī flower itself shall be taken in buttermilk as khaḷa.

Tumpādi

33. Grind droṇā and take it in buttermilk along with hiṅgu and kṛmivairī. Then the heap of worms will be expiated.

Hapuṣādi

34. Stir the paste of hapuṣā, hiṅgu, saindhava and marica in buttermilk and cook. This khaḷa overpowers diseases caused by the predominance of vāta.

Koṭiyāvaṇakkādi

35. If the root of eraṇḍa along with nāgara and jīraka is taken in buttermilk, vāyuvātas will be stricken off.

Ittiñāḷalādi

36. If the leaves of pḷakṣa, priyaṅgu, vaṭa and aśvattha are taken in buttermilk along with madhu, it will alleviate diarrhea of pregnant woman.

Triphalākhaḷa

37. Triphalākhaḷa can be intaken to alleviate the diseases above collar bone. The same can always be taken at night to heal wounds.

Ceṛucīrakhāḷa

38. If root of taṇḍulīya itself being cooked in buttermilk is soon intaken, poison will be gone out.

39. Accordingly, the physician should prepare khaḷas with each apt drug dignosing the varieties of diseases.

KHAḶAKHAṆḶA ENDS

3. TAILAKHAṆḌA

Sahadevyādi

1. The physician shall cook gingili oil in five times of the juice of sahadēvī, with the paste of ṣaḍaṅga and milk. By smearing this oil, fever will be cured.

Aśvatthādi

2. Gingili oil cooked in the juice of saḥā with (the paste of?) aśvattha, saptacchada, śakravallī, kāraskara and leaf of palāśa, which are sweat promotive, is anti-pyretic.

Kaṭurohiṇyādi

3. Gingili oil medicated with the powder of kaṭurohiṇī or the leaves of chinnarohaja or the juice of sahadēvī is a destroyer of fever.

Phenośīrādi

4. Gingili oil boiled in six times of buttermilk with (the paste of) phena, uśīra, niśā, abda, kuṣṭha, madhuka, mañjiṣṭhā, viśva, ambu, mustā, lohita, yaṣṭī, sarja, kaṭukā, sindhūttha, lākṣā, śrīkaṇṭha and nata, immediately destroys fevers and coldness, burning sensation and so on caused by fever.

Rāsnādi

5. Six times buttermilk; water of rāsnā, nāgara, kuṣṭha, candana, niśā, yaṣṭyāhva, kṛṣṇā, balā, lākṣā, saindhava, śāribā, tagara, rug, devadru, rohītaka uśīra, ambudhi, phena and lohita – oil cooked with these drugs can pacify coldness, burning sensation and so on associated with fever.

Aṅgārataila

6. Mūrvā, lākṣā, dual haridrā, mañjiṣṭhā, indravāruṇī, bṛhatī, saindhava, kuṣṭha, rāsna, māmsī and śatāvārī; 3.072 ltrs of sour greul and 768ml of gingili oil – cook all these drugs. This oil, known as aṅgāraka, shall keep away all fevers.

Modakādi

7. By intaking the medicated oil well obtained by cooking in the decoction of modaka bark, gonorrhoea and bleeding of ladies will be cured.

Pācottivetṭyādi

8. Medicated oil cooked with the juice taken by squeezing lodhra, tender leaves of śārabaka lodhra, loṇikā and dūrvā, to which milk and the fruit of kadaḷī are added, is good in pacifying bleeding produced by pitta.

Tekarājādi

9. Oil cooked in twenty times of the juice of tekaraḅja with the paste of abhayā removes dyspnoea and cough of man as the speed of wind removes clouds.

Aṣṭapatra

10. 768ml each of the juices of the leaves of bhṛṅgarāja, vilva, vyāghrī, paṇayavānī, paṭola, trikośātakī, vāśā and kāsamarda; paste of harītakī and 768ml of gingili oil – cook them till becomes smooth. The efficient physician shall keep it in a suitable vessel and administer along with warm buttermilk in the morning. This medicated oil, known as aṣṭapatra, quickly quells cough and dyspnoea, especially bronchial asthma.

Aṣṭapatra

11. Cook the distilled leaves of vilva, kāraskara, bhramara, śakravallārī, amṛtā, nāgavallī, paṭola and āmalaka, two times milk and 768ml of gingili oil. This oil known as aṣṭapatra alleviates diseases of head.

Sādhāraṇataila

12. The physician shall stir the juice of dūrvā, vilva, amṛtā, bhṛṅga, leaf of lodhra and indravallī with gingili oil. Add the paste of hrībera, lāmajja, yaṣṭī, candana and kuṣṭha and cook.

Bhṛṅgāmalakādi

13. 768ml of the juice of bhṛṅga and āmalaka, 768ml gingili oil, 48g madhuka and 3.072 ltrs of milk - cook them together. This oil makes even the crane as cuckoo, blind as non-blind and deaf as non-deaf. Like this, shaking teeth becomes fixed. In addition, one will become fat accumulated chest within three months.

Nīlbhṛṅgādi

14. Juices of nīlī, bhṛṅgaraja, vine of śatakratu and the fruit of dhātrī; milks of goat, coconut, buffalo and cow; yaṣṭyāhvā, guñja and añjana pasted with milk and gingili oil - medicated oil obtained by cooking all these drugs, if anointed, produces hair upto hands on the hairless head.

Dhātrīvandākādi

15. Pound the juice of dhātrī, vandāka, bhṛṅgī and triphalā, powder of loha and root of guñjā with milk. To this oil cooked with these drugs, pour the water of japākusuma (and cook again). By applying this oil, collection of hair will be generated from the pores like the flight of black bees.

Amṛtādi

16. Gingili oil cooked in the decoction of amṛtā with the paste of candana, śāribā, uśīra, kuṣṭha, abda, dhātrī, utpala and taskara shall immediately destroy gout in the head, haemorrhagic diseases, chlorosis due to pitta vitiation,

burning sensation, fever caused by pitta, lithuria, urinary disorders, colic in vagina, menorrhagia and the diseases produced by pittarakta.

Candanādi

17. Cook 480g each of candana, udīcyā, madhuka, dhātrī, yaṣṭyāhvā, śāribā and balā in 12.288 ltrs of water. To this decoction add milk and pour the juices of brahmī and varī or coconut water, each equal to the quantity of gingili oil (768ml). Pound and make the decoction of the drugs of, prapoundarīkā, mañjiṣṭhā, dhātakī, padmaka, kumuda, two times utpala, śālūka, mṛṇāla, visa, padmaka, anantā, kuśa, kāśa, ikṣu, bark of kṣīraśṛṅga and the vitaliser group. Add 768ml of gingili oil and cook in slow fire. This medicated oil shall tranquilize fever with burning sensation, intoxication and giddiness. In addition, it shall pacify excessive thirst, burning sensation, thirst, internal burning sensation, syncope, diseases of head, jaundice, āḍhyaroga and haemorrhagic diseases. If anointed, it also destroys menorrhagia, mental problems, erysipelas and defomation of mind, as vajra destroys demons.

Tuṅadrumādi

18. Oil cooked well in the water of tender tuṅadruma, with the paste of lāmajja, yaṣṭī, madhuka, utpala and candana along with milk, if applied, is head and eye saturating.

Balādhātryādi

19. Take balā and dhātrī - one part each, uśīra - half, hiriberaka - one-fourth, candana, yaṣṭī, prasūna and bakuḷa - one-eighth each. Cook all these drugs well in 12.288 ltrs of water till it remains one-fourth. Then add the paste of madhuka, dual candana, kuṣṭha, utpala, abda, śāribā, trijātaka, fruit of jātī, takkola, karpūra, śatāvarī, jīvaka, ṛṣabhaka, medā, mṛdvīkā, kuṅkuma,

lāmajjaka, śālūka, duel coraka, puṣkara, nāgapuṣpa, nakha, sprṅkā, mañjiṣṭhā, kaṭurohinī, añjana, saraḷa, dāru, campaka, mṛganābhika, madhūkapuṣpa, syonāka, triphalā, māmsī, phalinī, misī, mustā, agaru, tagara and padmakesara. Add milk and the juices of āmalaka and śatāvarī each equal to the quantity of the decoction. To this, add 768ml of gingili oil and cook well. This medicated oil, if intaken, anointed or snuffed destroys burning sensation of the body, head and eye of the patients of urinary disorders; and chest injury. Moreover, it is an aphrodisiac and promotes blood and muscular strength. Especially it destroys the diseases above the collarbone.

Mañjiṣṭhādi

20. Oil well obtained by cooking in the juice of kumārī with (the paste of) mañjiṣṭhā, añjana, śāribā, abda, kaṭukā, takkola, fruit of jāṭī, śrīkaṅṭha, triphalā, jaṭā, tagara, rug, yaṣṭī, caturjātaka, uśīra, agaru, dual cora, mṛganābhī, indu, utpala, ambha and visā along with milk is a destroyer of eye and head ailments.

Dhānvantaram

21. Take six parts of the decoction of balā root, thus milk too, decoctions of yava, kola, kulattha and daśamūla one part each, gingili oil 14 parts, fine paste of dual meda, dāru, mañjiṣṭhā, kākolī, dual candana, śāribā, kuṣṭha, tagara, jīvaka, ṛṣabha, saindhava, kālānusārī, śaileya, vacā, agaru, punarnava, aśvagandhā, varī, kṣīraśukḷa, yaṣṭī, varā, śatāhvā, sūpyaparnī, elā, tvakpatra. Oil cooked with these drugs in slow fire overpowers all diseases caused by vāta predominance. This oil is recommended for recently delivered woman, children and those who are weak due to injury in the vital parts or bone. In addition, it wins over fever, chlorosis, seizures, insanity, retention of urine and hernia. This oil, propounded by Dhanvantarī is a destroyer of vaginic diseases and tuberculosis.

Lākṣādi

22. 3.072ltrs of the juice of lākṣā, 768ml of gingili oil, 3.072ltrs of whey and the paste of madhuka, dual haridrā, mustā, dūrvā, rāsnā, kaṭurohinī, candana and aśvagandhā, śatāhvā, kuṣṭha, hareṇu, devadāru, mañjiṣṭhā, padmaka, uśīra, balā and māmśī - oil obtained by cooking all these with purified iron shall be kept in a good vessal. This can be used by those who are in danger due to chronic fever; those who are weak, emaciated, who have intermittent fever and urinary disorders and those who suffer from dyspnoea and cough. This acts as a destroyer of seizure and all fevers of pregnant women, children and the emaciated.

Aśvagandhādi

23. 768g each of aśvagandhā, balā and lākṣā, should be well cooked in 12.288ltrs of water and reduced to one-fourth. Add 1.152ltrs of gingili oil, four times whey and the paste of equal shares of aśvagandhā, balā, rāsnā, kauntī, kuṣṭha, abda, candana, niśā, tiktā, śatāhvā, lākṣā, whole dūrvā, suradāru, mañjiṣṭhā, madhuka, uśīra and śāribā. Then cook all these together. This medicated oil is a destroyer of all kinds of fever, desirous for the emaciated, bulk promotive, alleviative of cough and dyspnoea and stimulant of all dhātus. Besmear of this oil is excellent and it ultimately destroys the ailment tuberculosis.

Lākṣādi

24. Equal quantity of the juice of lākṣā and gingili oil, whey four times, paste of equal shares of aśvagandhā, niśā, dāru, kauntī, kuṣṭha, abda, candana, mūrvā, rohinī, rāsnā, śatāhvā and madhuka - oil medicated with these drugs, known as lākṣādika, can be anointed and so on. It can pacify all kinds of fever, tuberculosis, insanity, dyspnoea, epilepsy and rheumatism. Moreover, it is a

destroyer of diseases caused by supernatural powers and is recommended for the pregnant women.

Dhātryādi

25. Cook gingili oil in the decoction of dhātrī, aśvagandhā, triphalā, śirīṣā, uśīra, and śāribā along with milk, juice of lākṣā and the pounded yaṣṭī, niśā, bhīru, mūrvā, mustā, suradruma, pippalī, indrayava, anantā, viṣā, tiktā, jaṭā, āmaya, mṛṇālavisa, śālūka, māmsī, candana, padmaka and caturjātaka. The oil obtained and anointed and so on shall overpower the exhausting chronic fever, pleurodyria and intercostal neuralgia, lumbago, head ache, erysipelas, cough, eruption, haemorrhagic diseases, menorrhagia, cough, dyspnoea, rhinitis, diseases of pregnant as well as recently delivered women, jauntice, anemia and lack of flesh and blood. In addition, it nullifies laxity of good complexion, emaciation and dryness due to poison. Whatever the troubles be of emaciated, anointing of this oil shall tranquilize them, like the rainy cloud destroys fire.

Niśośīrādi

26. Gingili oil, cooked in the decoction of niśā, uśīra and balā with the paste of elā and so on, if anointed, will keep away carbuncle.

Prabhañjanavimardana

27. The physician shall add 1.536ltrs of gingili oil to the decoction of equal shares of balā, śatāvarī, śīgru, varaṇa, arka, karañjaka, eraṇḍa, korāṇḍa, vāgīgandhā, prasāraṇī and variṣṭha pañcamūla, which has been reduced to one-fourth. Again, add two fold quantity of milk, curd and sour gruel - four fold together - and the paste of 12g each of tagara, amara, kāṣṭhā, elā, śuṅṭhī, sarṣapa, coraka, śatāhvā, kuṣṭha, sindhūṭṭha, rāsnā, kālānusārikā, vacā, citraka, māmsī, saraḷa and kaṭurohiṇī. The oil obtained by cooking all these drugs in slow fire shall be administered with care for intaking, anointing, snuffing and

clyster. It pacifies 80 types of rheumatism, other diseases that generate from vāta, tumours, facial paralysis, hernia, abscess, foetal malpresentation and different kinds of aches. This medicated oil with high valour, which is named as prabhañjanavimardana was prepared by the eminent like Ātreya in ancient time.

Laśunādi

28. Cook 3.072ltrs of citrā oil in 4.8ltrs of the decoction of laśuna with the fine powder of 12g each of sauvarcala, viḷaṅga, bhākaṇā and dīpyaka and 288g trivṛt. This oil destroys chlorosis especially in the abdomen, rheumatism, splenic enlargement, enlarged prostate, inflammation and enlargement of scrotum, colics and loss of appetite.

Kuṭajataila

29. Gingili oil cooked in the decoction of kuṭaja bark with its own paste is a healer of breast sores of women.

Vātāśanitaila

30. Cook 4.8kg of śatāvarī in 12.288ltrs of water, reduce to one-fourth and again put on fire. Grind and add 12g each of the drugs, i.e., śatapuṣpa, devadāru, māmsī, śaileyaka, vacā, candana, tagara, kuṣṭha, elā, amśumatī, viḷaṅga, taṇḍula, drākṣā, jīvaka, ṛṣabhaka, root of balā, varaṇaka and both karañja. By adding four fold quantity of milk (and these drugs) cook 768ml of gingili oil. Then hear the excellent potency of the prepared oil. It shall provide the patients, who were being dominated by cough and dyspnoea, with comfort. One who is dough, lame, mute, idiot, aged, abstinent in sexual intercourse, one with emaciated body or with broken bone or joints can intake this oil timely in empty stomach and if taken food, take it collectively. In addition, it shall destroy hernia, inflammation and enlargement of scrotum, urinary disorders,

sebaceous horn, eruption, erysipelas and enlargement of spleen. All these diseases are said to be vāta dominated. This oil, a missile to (destroy) vāta will never be stricken back.

Gandharvataila

31. 4.8kg eraṇḍa root, 240g śuṅṭhī and 3.072kg yava – cook them in 12.288ltrs of water and reduce to one-fourth. To this purified decoction, add two times milk, 768ml castor oil, 192g eraṇḍa root, 96g śṛṅgivera and garbha; and cook successively. The man who is self controlled, clean and has taken milk and rice shall intake this oil named as gandharvataila, which will immediately cure hernia.

Hīṅusaindhavādi

32. Medicated oil prepared out of hīṅu, saindhava, castor oil and laśuna juice, whose quantity increases by three times successfully, is a destroyer of chlorosis, enlargement of stomach and colic.

Āṛukālādi

33. Gingili oil cooked in the juice of bhṛṅgarāja, amṛta, gojihvā and śakralatā with the paste of rambhā bulb destroys all kinds of jaundice.

Punarnavādi

34. Cook gingili oil in the juice of punarnava with the paste of mustā and buttermilk. If anointed on the body, it will alleviate anemia and swelling.

Pārvaḷlipāvattādi

35. Cook gingili oil with the juice of śāribā and paphaṇa and the paste of kūrmuḷḷu, haridrā and kaṭu. This medicated oil when anointed on body, cures swelling.

Daśamūlādi

36. The renowned oil, cooked in the decoction of daśamūla along with pounded suradāru, is administered to intake or anoint in pacifying vasomotor rhinorrhoea.

Dūrvāguḷūcyādi

37. Gingili oil cooked in the juice of dūrvā, guḷūcī, tuḷasī, kumārī, nīlī, viṣaghñī, munivṛkṣa and bhṛṅgī, being added with equal quantity of milk and ghee and well pounded śāribā, candana, dāru, cora, nata, aśvagandhā, triphalā, trijātaka, uśīra, pāṭhā, mṛganābhī, mustaka, kāravī, kuṅkuma, vālaka, utpala, vyoṣa, kuṣṭha, mṛṇālā and mūrvā completely cures erysipelas, small pox and so on, ailments caused by spider poison, eczema, itching, eruption, burning sensation and kaksya.

Pañcavalkādi

38. Cook gingili oil in the decoction of pañcavalka, niśā and goṇī with the paste of rambhā bulb, madhuka, tvak, sevyā, āmaya and candana. It is good to intake in pacifying leprosy with pitta predominance and erysipelas even if it is distressing.

Nālpāmarādi

39. Paste of kṣīrītvak, triphalā, candana, sevyā, kuṣṭha, mañjiṣṭhā, cora and agarū, juice of fresh haridrā and parpaṭa – cook gingili oil with them. If this oil is anointed, itching, scabies, erysipelas and leprosy will be cured.

Kāraskarādi

40. Oil cooked in buttermilk with the paste of five limbs of kāraskara, haridrā and marica is a destroyer of leprosy and itching.

Maññalādi

41. Oil cooked with haridrā, marica and arka root – all taken in equal quantity – is an excellent pacifier of eczema.

Tuṅgadrūmādi

42. Take juice from the ripened coconut and add 24g each of pounded (?) tila and arka and 12ml (?) milk. This oil being cooked in sun shine strikes off all kinds of eczema.

Kāññirādi

43. Oil cooked in milk of she-buffalo or goat mixed with the seeds of kāraskara and guñja and equal quantity of butter is excellent in curing diseases of skull and piles.

Aṅkolādi

44. The physician shall cook 768ml of gingili oil with the paste of aṅkola seed, marica and kuṣṭha in 3.072ltrs of the juice of bakuḷa leaf and jambīra. If anointed, it shall destroy skin problems on the scalp. Not only this, the oil cures gurvāsa, itching on the scalp and diseases of head also. By its regular use, increases hair and can keep away bad odour of the body.

Nīlīparpaṭādi

45. Squeeze and take the juice of nīlī, parpaṭa, bhṛṅga, śakralatā, bark of triyakṣā and dhātrī. To this, add varā and gingili oil and cook. This oil, which kills skin diseases above the collarbone and others like erysipelas, can strike out diseases like eczema on the skin of children.

Kaccūrādi

46. Take the juice of kaccūra, hema, rajatāri, dhanā, indravallī, saireya, kāralatikā, balā, bhadrā, śṛṅgī, root of ikṣvāku, rajanī, hariparnīkā, snuk, gharmāmsū, rogaripu, rakṣatikā, apāmārga, kīṭārī, ketakī, surasī, śukā, agnijihvā, droṇā and vitānaka and pound gada, triphalā, kāleya, abdā and manjiṣṭhā. Then prepare decoction of arka, arkavallī, gada, pañcamahīruha, akṣa, abhayā, āmalaka and dual varṇavatī. After that, properly examining the śāstra cook gingili oil with all these drugs and remove from fire when ripens. It can be administered for curing all kinds of skin diseases. If anointed on the body, it will especially alleviate chronic skin diseases and ulcers.

Kīcakādi

47. Anointing of kaṭutaila, well cooked with the pounded kīcaka fruit and the urine of cow, can destroy the diseases of the skull.

Nīlīmārkavādi

48. 768ml of oil should be cooked in 3.072ltrs of the juice of nīlī, mārkaḥva, jīmūta, tintriṅkā and arka. Add finely pounded elā, vākucikā, kuṣṭha, lavaṅga and patra - 12g each. Oil thus obtained, at the very time of smearing kills ringworm, psoriasis, leprosy, maṅḍala, dry and weeping eczema and 18 types of skin diseases.

Śākasārataila

49. The oil cooked with śākasāra is an excellent anthelmintic like the oil boiled with kṛmīśatru and hiṅgu.

Kṣīrabalā

50. Pound 240g balā root in milk and cook with 768ml of gingili oil and its four-fold quantity of milk in slow fire. It can be intaken, used in enema,

anointed or snuffed. This oil, known as kṣīrabalā is a destroyer of 80 kinds of rheumatism.

Kṣīrabalā

51. Gingili oil shall be cooked with the decoction of balā, its own paste and equal quantity of milk. Cook until it ripens as sahasraśatapāka. It is a pacifier of rheumatism and gout. Mostly, it is rejuvenative, favourable for the senses, vitalizing, bulk promotive and beneficial for voice, when its ripeness is differed.

Balādi

52. Six parts of the decoction of balā root and amṛtā, thus milk too, 768ml of gingili oil, paste of balā root – oil thus medicated is a tranquilizer of rheumatism.

Ketakyādi

53. Oil well-cooked in the of ketakī root, balā, atibalā and bahaḷa, along with not a little quantity of tuṣodaka destroys rheumatism in the bones.

Devadārubalādi

54. Oil boiled with the paste of devadāru, balā, rāsnā, māmsī, sarṣapa and nāgara in the decoction of balā overpowers quadriplegia.

Balākoraṇḍaka

55. Cook 2.4kg each of the roots of balā and koraṇḍa in 49.132ltrs of water and reduce to one-fourth. To this decoction add 12.288ltrs of milk, 3.072ltrs of gingili oil and 24g each of lavaṅga, jātī, takkola, elā, coraka, śāribā, agaru, māmsī, śatapuṣpā, aśvagandhā, jīvaka, ṛṣabhaka, dual medā, madhuka, devadāru, saindhava, citraka, dīpyaka, pippalī, mudgaparṇī, māṣaparṇī,

mahaṣadha and hareṇuka and stir well. Oil thus obtained, can be intaken, smeared or used in enema. Massaging with this oil is excellent or it can be snuffed with sugar. In addition, it is an excellent collyrium. Moreover, it keeps away lytharism, torticollis, tetanus and thus grīvāstambha. This oil known as balākorandaka is an excellent destroyer of all kinds of rheumatism.

Balāguḷūcyādi

56. The well-known oil cooked in four parts of the decoction of balā and guḷūcī with the paste of candana, sevyā and kuṣṭha along with jalavāha shall be administered by the wise physician in all patients of vāta.

Pañcārkatāila

57. Cook 768ml of gingili oil with the juice of 3.072ltrs of root, flower, fruit, leaf and sap of arka, 3.072 ltrs of the decoction of dry vāta being cooked in sour rice gruel and 12g each of the fourteen drugs, i.e, bhūpīlukā, avantī, punarnavā, turaṅgagandhā, root of ārtagaḷa, roots of nirguṇḍikā and thus śigru, elā, lavaṅga, tagara, kuṣṭha, saindhava, sarṣapa and coraka pounded along with milk and japā using upper part of the bronze vessel. This oil known as pañcārkatāila destroys rheumatism in the hip and joints. It also destroys the disease gout and facial paralysis. By smearing it thrice, 80 kinds of chronic rheumatism will quickly be cured.

Snuhyarkatāila

58. Oil cooked in the juice of snuhī and arka with their own root as paste shall immediately pacify all types of rheumatism, especially the latent one.

Snuhyarkādi

59. Juice of snuhī, arka, soma, takkāri, nirguṇḍī and talapoṭaja, urine, paste of viśvā, agni, tīkṣṇagandhā, punarnava, suradāru, vacā, rāsnā, saindhava, agaru

and dīpyaka – oil boiled with them is good in curing rheumatism, especially in osteo-arthritis of knee joint.

Ciñcāprasāriṇyādi

60. The physician shall cook gingili oil with the juice of ciñcā, prasāraṇī, śigru and dinakṛt with milk and ghee. This is anti-rheumatic.

Pañcārkataila

61. Pañcārkataila which is cooked with milk, flower, fruit, tender leaf, root and sap of arka; tvak, elā, nata, sarṣapa, coraka and kuṣṭha kills rheumatism quickly.

Ciñcādi

62. Cook gingili oil in the decoction of ciñcā leaf with śigru, sarja, añjaka, five lavaṇas and curd. This medicated oil overpowers quadriplegia.

Prasāriṇītaila

63. Having ground 4.8kg of fresh prasāriṇī cook it in a shallow boiler along with 12.288ltrs of water and reduce to one-fourth. Pour gingili oil equal to the quantity of this decoction, 3.072ltrs of curd and two times sour gruel. Pound 240g of śuṅṭhī, 96g each of rāsnā, yavakṣāra, saindhava, prasāriṇī, madhuka, pippalīmūla and citraka in buttermilk and cook again. This oil, which can be used to anoint on the body, is a destroyer of all kinds of rheumatism.

Prasāriṇītaila

64. Cook 768ml of gingili oil with equal quantity of milk, 4.8ltrs of the decoction of prasāriṇī and the paste of dual medā, misi, mañjiṣṭhā, kuṣṭha, rāsnā, kucandana, jīvaka, ṛṣabhaka, dual kākoḷī and amaradāru. Oil thus medicated can alleviate all kinds of rheumatism.

Kārpāsāsthyādi

65. Oil cooked in the decoction of kārpāsā seed and kulattha along with milk, saindhava and both these themselves pacify paralysis of arms.

Pariṇatakerīkṣīrādi

66. Gingili oil boiled in the milk of pariṇatakerī and equal quantity of lime juice along with the paste of kṣaṇadā and suradhūpa quickly kills paralysis of arms.

Māṣādi

67. Gingili oil cooked in the decoction of māṣa, āranāḷa and the paste of saindhava destroys paralysis of arms.

Kārpāsāsthyādi

68. Gingili oil cooked in the decoction of kārpāsāsthi, balā, māṣā and kulattha, paste of śigru, kuṣṭha, agni, laṣuna, pañcapaṭu and punarnava and coconut milk shall kill paralysis of arms.

Balā`tibalādi

69. Oil cooked in the decoction of balā, atibalā, aśvadamṣṭrā, ikṣuraka, amśumatī, vṛṣatparṇī, sahadevī, śatāvārī, jīvaka, ṛṣabhaka, hamsapādī and punarnava is good to administer in curing paralysis.

Likucādi

70. Smearing of the oil boiled with the juice of likuca, sap of snuk and bhūnāga immediately kills the incurable paralysis of arms.

Daśamūlādi

71. By anointing the oil well-cooked in the decoction of daśamūla and balā with (the paste of) kulattha, instantaneously destroys paralysis.

Pippalīmūlādi

72. Oil cooked in sour gruel with (the paste of) pippalīmūla, sindhūttha, bhallāta, agni and mahauśadha is an alleviative of paralysis and so on.

Dvipañcamūlādi

73. Oil cooked in the decoction of daśamūla along with (the paste of) kuṣṭha, nāgara and thus jyotiṣmatī is a pacifier of latent rheumatism.

Māṣataila

74. Cook 768g māṣa in 3.072ltrs of water and reduce to one-fourth. Then add the paste of all the vitalisers, śatapuşpa, saindhava, rāsnā, ātmaguptā, vyoṣa and thus madhuka. The wise physician shall well cook 768ml of gingili oil with these drugs and 3.072ltrs of milk in slow fire. Intaking, snuffing or clyster of this oil, known as māṣataila is excellent in tranquilizing paralysis, facial paralysis, rheumatism, acute ear ache, deafness, tinnitus, cataract, disorder of three humours, shivering of hand and head, brachial neuralgia and paralysis of arms.

Catusneha

75. Cook 768g each of kārṇāsāsthi, balā, māṣa and kulattha, 384g citraka root and 24.578ltrs of dhānyāmla and reduce to one-fourth. Pound kulattha, kārṇāsabīja, rāsnā, saindhava and dāru. Then take clarified butter, gingili oil, coconut milk and two times castor oil and cook all these together. This oil known as catusneha shall destroy all kinds of rheumatism especially sciatica, brachial neuralgia and paralysis of arms.

Pañcasneha

76. Pound 768g each of daśamūla, balā, māṣa, kārpāsāsthi and kulatthaka and boil in 24.576ltrs of water with dhānyāmla and sūrpa. Reduce it to one-fourth and add 576ml each of gingili oil, coconut oil, castor oil and cākrika oil. Again, add and cook two times milk and pounded saukarī, vasā, rāsnā, nāgara, saindhava, kārpāsāsthi, kulattha and gaṇḍira. This well-obtained oil shall destroy all kinds of diseases produced by vāta. This oil known as pañcasneha is propounded by Brahmā for the cure of rheumatism.

Sarṣapādi

77. 768ml of gingili oil shall be cooked in the boiled water of sarṣapa along with 3.072ltrs of goat milk mixed with (the paste of) vacā and aśvagandhā. It shall immediately destroy all kinds of rheumatism especially the latent one.

Laśunādi

78. Equal quantities of gingili oil and castor oil medicated with 1.44kg of laśuna and 96g saindhava and 10 days old, when intaken, destroys all kinds of diseases caused by vāta.

Śatāvaryādi

79. Collect 768ml of the juice of śatāvarī root. Add two times milk, 768ml of gingili oil and 24g each of (pounded) śatapuṣpa, devadāru, māmsī, śaileyaka, vacā, mañjiṣṭhā, añjana, kuṣṭha, elā, amśumatī, turaṅgagandhā, kākoli, mahāmedā and punarnava and cook in slow fire. This well-cooked oil is a demolisher of all rheumatisms.

Śophālikādi

80. Gingili oil cooked in the decoction of the petal of śophālikā with (the paste of) māṣa and saindhava in slow fire, shall eradicate dūrvāra and sciatica, at the time of intaking itself.

Jambīrādi

81. The physician shall cook gingili oil in 3.072ltrs of the juice of jambīra fruit taken by squeezing with the domestic machine and curd. Add 768ml of sour gruel and again cook in slow fire. In addition to this, add finely powdered saindhava. This oil uproots all diseases caused by vāta.

Nārāyaṇataila

82. 480g each of daśamūla, eraṇḍa, vājigandhā, śatāvarī, punarnava, balā, rāsnā, yaṣṭī, punnāga, pātala, devadāru, kaṇā, nimba, śatapuşpa and candana – cook them in four times of water, reduce to one-fourth and strain through cloth. Again, smoothly cook 3.072ltrs of gingili oil in this decoction together with 480g each of (the paste of) tvakpatra, majja, candra, jāṭī, takkola and candana by giving offerings in temple. This nārāyaṇa oil is a slayer of all rheumatisms, let it be man, horse or elephant who suffer from. It also suppresses bending of body parts, dantavāta, gaḷagraha, hernia and rheumatism. In addition, this oil makes the impossibles possible as god Nārāyaṇa destroyed the demons.

Aṇutaila

83. (Paste of) 12g each of balā, atibalā, korāṇḍa, punarnava, citraka, arka, nirguṇḍī, kulattha, badara, vaijayantī, śvadamṣṭrā, pīlumūla, mahauṣadha, aśvagandhā, prasāraṇī, guḷūci, root of śigru, daśamūla - 288g each, jīvaka, ṛṣabhaka, dual medā, saindhava, vacā, pattaṅga, kṣīrakākolī, kākolī, raktacandana, elā, aśvagandhā, rāsnā, śatapuşpa, hareṇuka, kuṣṭha, saralaka, māmsī, śaileya and agaru, 6.144ltrs of goat milk and 1.536ltrs of gingili oil - cook them in slow fire. This oil, known as aṇutaila, is a destroyer of all kinds of rheumatism.

Balātaila

84. Cook six parts of the decoction of 4.8kg of balā root, thus milk too, 768ml of gingili oil and paste of balā root. From the second repetition onwards take 3.072ltrs of the decoction. From the tenth repetition onwards take equal shares of milk and gingili oil. In the second and the third repetition paste is added as prescribed. In the fourth, fifth and sixth repetition the paste added should be three-fourth, half and one-fourth respectively. In the seventh repetition cook the oil without paste. From the tenth repetition onwards take 1.536ltrs of the decoction. According to Dhanvantari milk should be half the quantity of gingili oil. At first ripeness should be mild and then can be increased gradually. In the fifth repetition ripeness is oily and in the tenth it is more oily. Thus, for this rejuvenator, different ripenesses are there. Considering the condition and suitability the efficient as well as experienced physician shall differently repeat this balātaila.

Balādi

85. Six parts of the decoction of balā root, thus milk too, paste of balā root and 768ml of gingili oil – oil thus medicated shall tranquilize rheumatism.

Balādi

86. Gingili oil cooked in equal quantity of milk and the decoction and paste of balā root, whose ripeness is sahasraśata, is a pacifier of gout and rheumatism. It is mainly rejuvenative and can act as strength promotive of senses, vitalisor, bulk promotive and aphrodisiac, when its ripeness is differed.

Guḷūcyādi

87. Oil cooked in the decoction of guḷūcī with its own paste and milk shall overpower rheumatoid arthritis, head diseases, fever and so on.

Balāguḷūcyādi

88. The wise (physician) shall cook gingili oil in the decoction of balā and guḷūcī along with milk and the paste of candana, uśīra, yaṣṭyāhvā and mustā. If the medicated oil obtained thus is taken with respect, it can pacify rheumatoid arthritis, haemorrhagic diseases, diseases of head and the diseases caused by rheumatoid arthritis.

Balāguḷūcyādi

89. Gingili oil cooked in the decoction of balā, guḷūcī and surapādapa with the paste of jaṭā, āmaya, candana, kunduruṣka, nata, aśvagandhā, saraḷa and rāsnā alleviates the disease rheumatoid arthritis with burning sensation, ache and swelling.

Trimiśraka

90. Cook 768ml of gingili oil in the decoction of śatāvarī, balā root and guḷūcī, mixed with finely pounded drugs of kuṣṭha, candana, lāmajja, māmsī, sarṣapa, coraka, mustā, dīpya, madhuka and aśvagandhā. This oil, known as trimiśraka, which is praised by men can be administered to cure diseases due to pitta, gout, fever and increased burning sensation.

Ketakyādi

91. Gingili oil well-cooked in the boiled water of ketakī, balā root, guḷūcī and śatāvarī with their own paste, if anointed, is a destroyer of khudāvāta, swelling, pain and warmth.

Ketakyādi

92. 768ml of gingili oil shall be cooked in 3.072ltrs of the juice of ketakī with the paste of candana, madhuka, kuṣṭha, tvak, elā, patra, tagara, cora, mustā,

suradāru, uśīra, hiribera, balā and atibalā – oil cooked with them shall keep away gout, diseases produced by vāta, increased pitta, kapha and all others.

Catuśśītādi

93. Gingili oil cooked in the juice of catuśśīta, coconut milk, milk and sour gruel with the paste of saindhava and added by sarjaka powder shall immediately tranquilize the ailment of gout.

Candanādi

94. Paste of candana, madhuka, kuṣṭha, aśvagandhā, suradruma, uśīra, utpala, māmsī, patra, agaru, niśā, balā, hrībera, nāgakusuma, sprkkā, mañjiṣṭhā, śāribā, tagara, mrganābhī, śatapuspā, hareṇuka, sūkṣmailā, abda, tvaca, cora and durdhūra, decoction of ketakī root, milk and gingili oil - cook all these together. By anointing this oil, gout can be cured.

Hrīberādi

95. Pound hrībera, utpala, lodhra, samaṅgā, cavya, candana, pāṭhā, ativiṣā, vilva, dhātakī, devadāru, bark of dārvī, nāgara, māmsī, mustā, kṣāra, yavāgraja and citraka with the juice prescribed. Cook gingili oil in the juice of ciñcā, prasāriṇī, śigru and dinakṛt with milk and the paste. This oil along with ghee is a destroyer of rheumatism.

Eraṇḍamūlādi

96. Cook gingili oil in the decoction of eraṇḍa root along with balā. By smearing this oil rheumatism in the waist and buttock will be cured.

Mātuḷuṅgādi

97. Gingili oil cooked with (the paste of) mātuḷuṅga, niśā, kuṣṭha, sūryāvartaka and sarṣapa will tranquilize latent rheumatism by three days.

Kūrmuḷḷādi

98. Oil cooked with (the paste of) kūrmuḷḷu, śāribā, balā, kārpāsa, karkandhu, citrā and paṭu pacifies rheumatism in the shank, thigh and lower part of the spine, pleurodyria and intercostal neuralgia.

Pañcamūlādi

99. Boil oil in the juice of pañcamūla and dhātrī along with leḷitakī and vasā. If it is intaken, brahmacāri can overpower khuḍavāta even though it is increased.

Śalmalītaila

100. Smear the oil cooked in the juice of śalmalī bārk and intake the oil cooked in the juice of chāyāparpaṭikā for easy delivery.

101. Oil cooked in the decoction of barks of vyātoḍbhava and priyaṅgu is a tranquilizer of the ailments of the early periods of pregnancy, if it is anointed on the day after menstruation.

Kaṭukādi

102. Anointing of the oil boiled with kaṭuka and alābu shall destroy the diseases of vagina and helps conception.

Upodakādi

103. Smearing of the oil cooked in the decoction of upodakā and urvāru along with milk and (the paste of) balā makes delivery of women easy.

Prasāriṇītaila

104. If the oil cooked with the paste and decoction of prasāriṇī is snuffed, smeared or intaken, it shall quickly keep away the hiccough of children, as Rāmabhadra threw the prosperity of Ravaṇa away.

Vacātaila

105. In order to dispose of placenta and constipation, pour ghee or oil cooked with vacā on stomach.

Dhānvantarabalātaila

106. Dhānvantara and balā taila are excellent to administer in alleviating diseases of children, especially diseases hysteria, seizure and insanity.

Triphalādi

107. Boil triphalā, vine of amṛtā, ketakī, asanaka, balā, eraṇḍa and indravallī in 12.288ltrs of water. The wise physician shall cook 768ml of gingili oil with this decoction; juices of tekārāja and haṭha, two-fold quantity of milk, paste of kuṣṭha, yaṣṭyāhvā, padmaka, uśīra, candana, mustā, elā, patra, māmsī, hayagandhā, amṛtā, balā, śāribā, amarakāṣṭha, lavaṅga, nata, coraka, utpala, añjana and nīlī. It shall especially pacify diseases of head and rhinitis, baldness and premature grey and produces hairs. This oil, known as triphalādi, destroys diseases above collarbone.

Mañjiṣṭhādi

108. Gingili oil cooked in the juice of kumārī along with milk and (the paste of) mañjiṣṭhā, añjana, śāribā, abda, kaṭukā, takkola, jāṭī fruit, śrīkaṇṭha, triphalā, jaṭā, tagara, ruk, yaṣṭī, caturjātaka, uśīra, agaru, both cora, mṛganābhī, indu, utpala, ambha and visa is a pacifier of the diseases of eye and head.

Asanavilvādi

109. Decoction of asana, vilva, balā and amṛtā, paste of madhuka, nāgaraka and triphalā, gingili oil and milk – medicated oil obtained by cooking these shall pacify the the diseases of mouth, ear, head and eye.

Guḷūcībalādi

110. Diseases of eye and head will be destroyed by the oil cooked in the decoction of guḷūcī and balā along with milk and the paste of abda, coraka, śaṭī, takkola, jāṭī fruit, kākolī and so on, madhūka, dāru, saraḷā, śreṣṭhā, caturjātaka, yaṣṭī, sevyā, viśā, utpala, agaru, varī, karpūra, kuṣṭha and ambu.

Asanasārādi

111. Asanasāra 4.8kg, chinnajanma 2.4kg and triphalā 1.2kg – cook them together in 49.152ltrs of water and reduce to one-eighth. To this decoction, add the paste of māmsī, megha, nakha, uśīra, taskara, añjana, candana and yaṣṭimadhuka, 1.536ltrs each of gingili oil, milk and juice of āmalaka. Oil obtained by cooking them, shall alleviate rheumatism above collarbone and diseases in the upper part of the body.

Asanasārādi

112. Oil cooked in the decoction of asanasāra, milk and the paste of triphalā and rasaka is an excellent pleasure giver of mouth and nose and provides much comfort.

Varībalādi

113. 768ml of gingili oil shall be cooked in the decoction of varī, balā and amṛtā. Add the paste of yaṣṭī, madhuka and añjana. By applying this oil, hair shall increase by four fingers by one month and it shall nullify baldness, hoariness and tawiness.

Balāhaṭhādi

114. Gingili oil cooked in the decoction of balā, haṭhā, amṛtā, mudga and māṣa along with (the paste of) candana, āmaya and yaṣṭī will kill headache.

Māṣamudgādi

115. As darkness is destroyed by the sun so diseases of the head will quickly be destroyed by applying the oil obtained by boiling with the paste of māṣa, mudga and balā and their own juice.

Kālikātaila

116. Strained decoction of kadaḷī, sahadara, kusuma, root of ketaka, purified kiṭṭa, bhṛṅga and triphalā, pounded loha powder and akṣa oil – oil obtained by cooking them, known as kālikātaila, shall instantaneously promote hair which shines like black bees.

Nāgarādi

117. Cook 9.6kg of nāgara, 4.8kg of citraka, 2.4kg of devadāru, 1.2kg of dual karañja, 600g each of mustā, arimeda, triphalā, chatrī, dantī, arka and guggulu in 24.576ltrs of water. Then take 3.072ltrs of gingili oil, paste of 12g each of śaṭī, puṣkara, śārṅgāṣṭhā, hapuṣā, three pippalīs, bhārṅgī, rāsnā, madhūchiṣṭhā, dual niśā, yava, ambuda, caturjātaka, mañjiṣṭhā, candana, agaru, padmaka, māmsī, lodhra, varā and kuṣṭha and two-fold quantity of milk. Medicated oil obtained by cooking all these together destroys all kinds of mouth diseases. It can be intaken, smeared, gargled, snuffed, massaged and clystered. By administering this oil even the fallen teeth can be fixed on their places; even those who lost eyesight can see things and make ear as powerful as that of a pig, eventhough it is working well.

Triphalādi

118. Add the paste of nīlī root, añjana, yaṣṭī and madhuka, 768ml of mārkaḥva juice and 768ml of gingili oil to four times of the decoction of triphalā and asanasāra. Hairs anointed by this, will become soft, with the lustre of butterfly, charming, shedding lustre, lengthy and devoid of wrinkles and hoariness. This

very secret oil that prevents wrinkling and falling and which is created by Brahmā is to be given to the dear king.

Dhurdhūrādi

119. Oil cooked in the juice of dhurdhūra and its seed being smooth pasted, can soon prevent itching and hair fall of man.

Arimedādi

120. Cook 4.8kg of fresh bark of arimeda, 4.8kg of the barks of nyagrodha, udumbara, aśvattha and pḷakṣa in 49.152ltrs of water and reduce to one-fourth. Then add 3.072ltrs of gingili oil and paste of yaṣṭī, trijāta, mañjiṣṭhā, gāyatrī, lodhra, kaṭphala, kṣīrivṛkṣa, arimeda, tvak, mustā, agaru, dual hima, karpūra, jāṭī, takkola, māmsī, dhātakī, gairika, mṛṇāla, misi, vaidehī, padmakesara, kuṅkuma, lākṣā, samaṅgā, bṛhatī, vilvamadhya, suradruma, śaileya, sarala, sprkkā, palāśa, both rajanī, priyaṅgu, tejanī, pārtha, madayantī, triphalā, kāleya, puṣkara, jaṭā, vyāghrī and madana. Cook them in till it becomes smooth. This medicated oil can be taken for snuffing, intaking, gargling, clyster and smearing. It destroys the diseases in mouth and especially overpowers those of tooth. It can also be administered to cure the diseases of tongue, cheek, lips and loose tooth. In addition, it heals all ulcers that situate in mouth.

Khadirādi

121. Cook 4.8kg of khadira in 12.288ltrs of water. Then pound 12g each of candana, joṅgaka, kuṅkuma, paripelava, vāḷaka, uśīra, surataru, lodhra, drākṣā, mañjiṣṭhā, coca, patraka, viḷaṅga, sprkkā, nakha, nata, kaṭphala, sūkṣmailā, dhyāmaka and pattāṅga and add 768ml of oil. Oil obtained thus, by intaking, snuffing and gargling pacifies diseases of mouth and generates eye sight subtle as that of a vulture and keen hearing power as that of a pig.

Aṇutaila

122. Eight parts of oil or ghee shall be cooked with six parts of milk and the pounded drugs of mañjiṣṭhā, madhuka, prapuṇḍarīka, jīvaka, ṛṣabha, dual kākoli, payasyā, śāribā, anantā, nīlotpala, añjana, viḷaṅga, taṇḍula, madhuparnī, śrāvaṇī, medā, kākanāsa, saraḷa, bhadrataru and candana. This oil, known as aṇutaila, can be used in pacifying the diseases caused by pitta. Or, candana, agaru, patra, dārvī bark, madhuka, balā, dual elā, vilva, utpala, padmakesara, prapuṇḍarīka, viḷaṅga, uśīra, hrībera, vanya bark, mustā, śāribā, dual bṛhaṭī, jīvantī, devadāru, surabhī and śatāvarī shall be cooked in 100 times of divine water and reduced to one-tenth. Add milk equal to the quantity of oil. This aṇutaila also, strengthens senses rather than the formerly said one. It is beneficial for hair, skin and voice, bulk promotive and a destroyer of three humours.

Arimedādi

123. Having pounded 4.8kg of the fresh bark of arimeda cook in 12.288ltrs of water. Then reduce it to one-fourth and add the pasted yaṣṭimadhuka, mañjiṣṭhā, lodhra, elā, mustā, gairika, lākṣā, arimeda, triphalā, vacā, pattaṅga, two times kaṭphala, varāṅga, nāgakusuma, dhātakī, dual candana, śāribā, padmaka, uśīra, dual rajanī, joṅgaka, lavaṅga, jāṭī, kaṭu and takkola. Again, cook all these with 1.536ltrs of gingili oil in slow fire and strain. Intake this oil in morning and evening and gargle the same. This auspicious oil, which is excellent to treat loose, shattered and completely decayed tooth; foul smell of the tooth and abscess in pūyanāḷī was propounded by Videha.

Kuḷīrataila

124. Oil cooked in the decoction of kuḷīra, śigru, ugrā, laśuna, arka, snuhī and balā with (the paste of) tāla, āmaya, kaṇā, lodhra, vyāghra, elā, vilva,

saindhava, jaṭā and dāru can destroy the distress of ear. This oil known as kuḷīrataila propounded by Nimi the great sage is a pacifier of deafness, otorrhoea and chronic suppurative otitis media.

Ajākṣīrādi

125. Earache will be cured by the oil obtained by cooking with milk and urine of goat, saindhava and viśvabheṣaja.

Śigrumayūrādi

126. Snuffing of the oil boiled in the juice of nīlī with the paste of śigru and root and seed of mayūraka shall pacify the distress in the head even if it is afflicted for a long period.

Eraṇḍamūlādi

127. (Paste) of equal shares of eraṇḍa root, tagara, śatāhvā, dīpyantī, rāsnā, lavaṇottama, bhṛṅga, viḷaṅga, madhuyaṣṭikā and viśvaṣadha, four parts of the juice of bhṛṅga, milk and gingili oil - boil all these together. If six drops of this oil is snuffed, all the head diseases will be alleviated. In addition, it keeps away white hairs and fixes the fallen as well as the shaking teeth. Moreover, it increases the eyesight and the strength of arms.

Kṣārataila

128. Take the decoction of dry mūlaka and śuṅṭhī, paste of hiṅgu, mahauṣadha, śatapuṣpa, vacā, kuṣṭha, dāru, śigru, rasāñjana, sauvarcala, yavakṣāra, svarcikā, ūṣaṇa, saindhava, sphūrja, granthī, viḷa, mustā, madhu and śukta, four times each of the juices of mātuḷuṅga and kadaḷī. Oil cooked by them shall soon overpower itching, tinnitus, deafness, chronic suppurative otitis media and

maggots in the ear even if they are harsh and painful. This oil known as kṣārataila is excellent in pacifying the diseases of mouth and teeth.

Pratiṣāhīṅvādi

129-130. Oil cooked with pratiṣā, misi, tvak, svarjika, ūṣaṇa and śukta removes the diseases of ear like otorrohea and tinnitus. This oil along with mustard oil quickly wins over ache in the ear. Gingili oil or mustard oil cooked in the juice of sindhuvāra with surataru also cures earache.

Varaṇārkādi

131. Gingili oil cooked in the juice of jāṭī leaf with (the paste of) varaṇa, arka, kapittha, aṃḷa and tender leaves of jambu shall kill chronic suppurative otitis media.

Rambhārkādi

132. Take 768ml each of decoction of rambhā, arka, patra, snuk, śigru, kadru, nirguṇḍika, maurvī, somalatā, pīlu, gokarṇa and laśuna, whey, urine of goat and sour gruel, four parts of mastard oil and paste of 48g each of vacā, vṛṣā, turuṣka, hiṅgu, sindhu, nata, āmaya, kuḷīra and milk. Oil thus well-cooked should be kept in a clean pot. It alleviates the ear diseases of the kings especially earache, deafness and otitis media. This medicated oil made by Aśvins is a matter of fame for the physicians.

Jīrakataila

133. Earache can be kept away by the special oil, which is cooked with jīraka.

Mahatpañcamūlādi

134. Oil cooked with the stems of mahatpañcamūla, which are enveloped by a cloth, is an alleviative of earache.

Bhadrādi

135. Mustard oil cooked with the stems of bhadrā, kuṣṭha and saraḷā is excellent to apply in curing tinnitus and it is saturating for the ear.

Varaṇārkādi

136. Oil boiled with varaṇa, arka, kapittha, āmra and tender leaves of jambu in the juice of jāṭī leaf is a destroyer of chronic suppurative otitis media.

Devadāruśakalādi

137. Gingili oil with inner part of devadāru which is cooked on the fire of a kindling lamp, if filled up, will surpass the ear diseases with colic.

Kārpāsādi

138. Those who wish to wipe out otitis media shall apply two or three drops of the oil cooked with the pounded tender fruit of kārpāsa in the ear.

Nirguṇḍyādi

139. Gingili oil boiled in the decoction of nirguṇḍī, jāṭī, ravi, bhṛṅga, rasona, rambhā, droṇa, arka, śigru, surasa, ādraka and kāravallī shall immediately keep away tinnitus, deafness, and earache with chronic suppurative otitis media.

Kuṣṭhādi

140. Oil cooked in the urine of goat along with (the paste of) kuṣṭha, śuṅṭhī, vacā, dāru, śatāhvā, hiṅgu and saindhava is saturating for ear and a destroyer of maggots.

Śatāvaryādi

141. Śatāvārī, vājigandhā, payasyā, eraṇḍa and jīvaka – oil cooked with their paste and milk is excellent nourishment for the tip of the ear.

Bhūmikadambādi

142. Gingili oil boiled in the juice of bhūmikadamba with the paste of dāḍīma and māṣa, if smeared in plenty, increases ear, breast, penis and vagina.

Trikaṭutaila

143. Oil well-cooked in the decoction of trikaṭu is a destroyer of nasal diseases. Balātaila is excellent in curing rhinitis sicca especially nasal obstruction.

Śigrusimhyādi

144. Snuffing of the oil cooked with (the paste of) the seeds of śigru, simhī and nikumbha, vyoṣa and saindhava along with the juice of vella is excellent.

Tuḷasīvarasādi

145. Being well-cooked in the juice of tuḷasī along with kunduruṣka the medicated oil destroys artophic rhinitis and the flow of defile water.

Surasādi

146. Mustard oil cooked with (4.8kg of the paste of?) surasa, vyoṣa and kuṣṭha along with kaṭphala and viḷaṅga can overpower artophic rhinitis.

Hiṅguvyoṣādi

147. Kaṭutaila with (the paste of) hiṅgu, vyoṣa, viḷaṅga, kaṭphala, varā, ruk, tīkṣṇagandhā, lākṣā, haimavatī, kaliṅgaka, yava, puṣpa and thus surasa, mixed

with urine shall be cooked in slow fire. This oil intaken or snuffed properly is supposed to suppress nasal complaints.

Cavikādi

148. Gingili oil cooked with cavikā, citraka, dārvī, surasa seed, lavaṇa, sap of arka, nidigdhikā and cow's urine shall destroy nasal polyps, if it is snuffed.

Guñjādi

149. Oil boiled in the juice of guñja and the decoction of munivṛkṣā along with (the paste of) sindhūttha keeps away artrophic rhinitis.

Ajjhaṭādi

150. Juices of ajjhaṭā, nimba and nirguṇḍī and paste of niśā – gingili oil cooked with them strikes off diseases of lip.

Gaṇḍirāhvādi

151. Medicated oil obtained by cooking in the decoction of equal shares of gaṇḍirāhvā, jvalanā, hapuṣā, bāṇapuṅkha, aṅghrī, pāṭhā and root of śuṅṭhī and their equal quantity of viśva along with the paste of elā, śuṅṭhī, magadha and marica, if applied in mouth will alleviate diseases in mouth.

Śarapuṅkhādi

152. If gingili oil boiled in the decoction of śarapuṅkha and śīpha along with (the paste of?) abhayā is taken in mouth, it will quickly cure diseases of tooth and all the diseases in mouth.

Kalatītaila

153. 384ml of coconut oil cooked in two times of the juice of kalatī with its own root as paste can be gargled to fix the teeth.

Śarapuñkhādi

154. Prepare decoction of 480g each of śarapuñkha, śiphā, bakuḷa bark and khadirānta and 768g bakuḷa seed in 24.576ltrs of water. Then add 768ml of gingili oil, six times of the juice of coconut and 96g crushed kārttā. Stir it well and cook. If it is gargled early in the morning and evening along with the powder of trikaṭu, it will fix the tooth if it is loose.

Śauṇḍīkariñjīrakādi

155. Boil gingili oil with (the paste of) śauṇḍī, kṛṣṇajīraka, hapuṣā, laśuna, ciñcā and ahiphena. Gargle this oil to prevent further loosening of the teeth.

Piccakataila

156. Oil boiled with the leaf of jāṭī is special for curing stomatitis.

Citrakataila

157. Having pasted the drugs citraka, trikaṭu, śreṣṭhā, vacā, bhāṅgī, rohiṇī, mustā, elā, kaṭphala, lodhra, nimba, takkola, saindhava, bark of arimeda, jāṭīphala, hima and dual niśā, cook in four times of coconut milk and 768ml of gingili oil. Take this in mouth along with vyōṣa powder. Then the shaking and broken tooth will become fixed and the ache will be destroyed. This oil can be administered in curing all mouth diseases.

Nirguṇḍīmaricādi

158. 3.072ltrs of the decoction of nirguṇḍī, marica, bhāṅgī and jāṭī, 768ml of gingili oil, paste of 12g each of kaṇā, bhāṅgī, vacā, śīgru, sitā, sarṣapa, nāgara, hiṅgu, pāṭhā, agnimantha, śuṅṭhī, saindhava and kuṅkuma – medicated oil cooked with them kills all kinds of tongue diseases especially cystic swelling. In addition, this oil keeps away 66 mouth diseases.

Madhukataila

159. Medicated oil obtained by cooking coconut milk and the paste of madhuka shall alleviate diseases of the head produced by vāta and pitta. Moreover, snuffing of this oil destroys facial paralysis.

Viḷaṅgādi

160. Mustard oil boiled with (the paste of) viḷaṅga, svarcikā, dantī, hiṅgu and cow's urine, if administered as snuffing, is a destroyer of worms.

Pippalyādi

161. The wise physician shall cook gingili oil with pippalī and saindhava. Administration of this oil as snuffing can pacify diseases of head.

Kīcakādi

162. If kaṭutaila boiled with pounded kīcaka fruits and urine of cow is smeared on the body, it will tranquilize disease of skull.

Aṅkolādi

163. The physician may cook 768ml of gingili oil in 3.072ltrs of the decoction of bakulaṭaptra and jambīra with pasted aṅkola seed, marica and kuṣṭha. If it is smeared on the scalp, it will nullify the skin diseases on the head. This oil pacifies urvāsa, itching on the head and the diseases of the head. In addition, it increases hair and disposes of bad odour of the body.

Kaṭutrayataila

164. Oil obtained by cooking with trikaṭu, if snuffed, is a pacifier of the distress of kapha, and an excellent destroyer of head ache, all diseases due to śleṣma and cough.

Tripthalādi

165. Snuffing of the oil cooked with triphalā and tryūṣaṇa along with milk can alleviate head ache with kapha.

Tuṣāmbhasādi

166. In order to cure migraine and so on, (oil cooked in) tuṣāmbha with mayūrabīja can be snuffed. If the same (mayūra seed) is (cooked) with curd, it will be an excellent destroyer of paralysis.

Purāṇatrinriṇyādi

167. Snuffing of (the oil cooked with) old tintriṇī, śuṇṭhī and śarkarā in tuṣāmbha is anti rheumatic and a destroyer of the distress of all head diseases.

Nimbādi

168. Cook gingili oil in the decoction of nimba, ikṣvāku, paṭola, jāti and rajanī along with (paste of) sugandhā, niśā, dārvī, kuṣṭha, karañja, bīja, madhuka, mañjiṣṭhā, siddhā, abhayā and goat milk. Oil thus obtained, if applied on the vital parts, shall clean and heal the acute wounds even if they are with ache and weeping.

Vraṇaviropaṇataila

169. Application of gingili oil cooked in the saps of mahāvṛkṣa and arka along with paste of lac, only once, can heal the depraved wound.

Tutthādi

170. Grind tuttha, blue vitriol, arsenic, gandhakāsīsa, gandhaka, hiṅgula, manaśśilā, mercury, hīrāsaka, kṛṣṇajīraka, kṛṣṇaguggulu and yaṣṭyāhvā. Cook this powder in gingili oil, ghee, castor oil, tuvaraka oil and coconut oil. If this medicated oil is smeared, depraved wound will be cured.

Daḷāmalakataila

171. Make fine powder of the leaf of āmalaka and boil gingili oil with it and milk. Application of this oil is excellent to heal wound.

Kūśmāṇḍapatrādi

172. Dīpataila cooked in the juice of kūśmāṇḍa leaf shall heal burnt sores. Again, oil cooked with jāṭī and so on also is a healer of sores.

Potakādi

173. Decoction of śiva, potaka, kumbhīka, rājamāṣa and balā to which (paste of) rājamāṣa is added, can be cooked with oil. This medicated oil can wipe out the sores due to thermal or chemical injury.

Koraṇḍabijādi

174. Oil properly cooked in the juice of koraṇḍabīja with (the paste of) doṣa, ariṣṭa and kaṇā is a healer of chronic sores.

Ketakyādi

175. Pouch the stalk of ketakī and kośātakī and then use for dhāra with gingili oil and ghee. This will evade shivering.

Madhukādi

176. Sores produced by fistula-in-ano, chronic lymphadenitis, leprosy and urinary disorders can be healed by the oil boiled with (the paste of) madhuka, lodhra, kaṇā, tuṭi, reṇukā, dual rajanī, paṭu, śāribā, padmakesara, padmaka, dhātakī, madana, sarjarasa, amara, rodikā, bījapūra and chadana.

Vacādi

177. Chronic lymphadenitis can be rooted out by the oil boiled in the juice of nirguṇḍī with (the paste of) vacā, harītakī, lākṣā, kaṭurohiṇī and candana.

Vyoṣādi

178. Snuffing of the oil cooked with (the paste of) vyoṣa, viḷaṅga, marica, madhuka, saindhava and devadāru wipes out chronic lymphadenitis even if it is miserable.

Khadirādi

179. The oil mixed with khadira, agni, ash of cow's right horn and maṣī, chronic lymphadenitis can be destroyed as the effort of man is destroyed by destiny.

Brahmīpalāśādi

180. (Paste of) brahmī, palāśa, badarī, phalinī, samaṅgā, dhātakī, udumbara, nikumbha, jaṭā, amṛtā, pattaṅga, yaṣṭī, sumana, karavīra, lodhra, aśvagha, nimba, dual rajanī, citraka, paṭola, vṛṣa, aśvagandhā and pādapa, juice of nirguṇḍikā and whey – oil cooked with them shall soon strike off nālī, itching with putrid, depraved sores, chronic lymphadenitis, fistula-in-ano and scrofula.

Nirguṇḍītaila

181. Cook 768ml of karañja oil in 3.072ltrs of nirguṇḍī juice. This oil can be intaken to pacify chronic scrofula and the putrid ooze. Even the impossible can be possible by its intaking, anointing and snuffing.

Lāṅgalikādi

182. Chronic lymphadenitis can be pacified by snuffing gingili oil medicated with four parts of nirguṇḍī juice and one-fourth of the paste of lāṅgalikā bulb.

Śrīdārumaricādi

183-184. 768ml of mustard oil cooked with the paste of 24g of vṛṣa, 48g each of śrīdāru, marica, bhadrā, dual haridrā, trivṛt and ghana pounded in cow's urine along with brahmadruma, sap of arka and water of cowdung shall quickly destroy chronic lymphadenitis. It is also possible by intaking the mixture of equal quantity of mustard oil and gingili oil. In order to cure weeping in chronic lymphadenitis, take the oil cooked with guggulu.

Karambhādi

185. Gingili oil shall be cooked in the decoction of karambha, śākoṭa, varā, niśā, prācīnaka, ālūpa, citraka and dantī with the paste of prācīna, the juices of ālupā and mithyā and one-fourth of citrā oil is said in alleviating elephantiasis. Medicated ghee of the same is used in curing the diseases of pitta predominance.

Aḷaccemputaila

186. Intake the oil boiled in the juice of ālupā. For curing elephantiasis guggulutiktaka oil is excellent.

Yaṣṭyābhayādi

187. In order to dispose of elephantiasis intake mustard oil medicated with the paste of yaṣṭī and abhayā along with equal quantity of urine.

Kuṅkumośīrādi

188. Cook 48g each of kuṅkuma, uśīra, kāleya, lākṣā, yaṣṭyāhvā, candana, tender nyagrodhapāda, padmaka, padmakesara, nīlotpala and mañjiṣṭhā in 3.072ltrs of water and reduce to one-fourth. Then pound 12g each of lākṣā, pattaṅga, mañjiṣṭhā, yaṣṭī, madhuka and kuṅkuma and add two times goat milk. These shall be boiled with 192ml of gingili oil. It shall destroy chloasma,

premature grey hair, chloasm of face, wrinkles and non-elevated mole. If its snuffing is practiced, it will act as mouth prosperous and promoter of complexion.

Kuṅkumacandanādi

189. Cook 48g each of kuṅkuma, candana, drākṣā, mañjiṣṭhā, madhuyāṣṭikā, kāleyaka, uśīra, padmaka, nīlotpala, nyagrodhapāda, pḷakṣa, śuṅga, padmakesara and padmakiṅjalka in 3.072ltrs of water and reduce to one-fourth. Then add (paste of) 12g each of mañjiṣṭhā, kuṅkuma, lākṣā, pattaṅga and madhuyāṣṭikā, 192ml of gingili oil and two times goat milk. The physician should cook all these in slow fire. This medicated oil shall pacify non-elevated mole, pimples, chloasm of face, chloasma, wrinkle and premature grey hair. By applying the same for seven days, face will shine like gold.

Tintriṇītaila

190. Oil boiled with the juice of tintriṇīka can alleviate nail diseases. Patients of nail disease may always smear oil.

Dārvyādi

191. Anointing of the oil boiled with (the paste of) dārvī, surasa, yaṣṭyāhvā, gṛhadhūma and niśā will cure disease of penis.

Kārpāsāsthyādi

192. By smearing gingili oil medicated with pounded kārpāsāsthi and so on, lingalūtā can be wiped out.

Kīramcampakādi

193. Squeeze and take the juice of hīlamocī, campaka bud, parpaṭaka, leaf of mṛdukuṅcikā, tender leaf of suṣavī, ākhukarṇī, paimannal, śyonāka,

mukkampāla, indravallī, dūrvā, tender leaf of kumbhī, jāṭī, bhadrā, śigru bark, hrasvākhyā, apāmārga, kalati, pāccuṅṭa, kātticcaṇa and kunduruṣka. To this add one-fourth of gingili oil and cook. If it is smeared, one will be disposed of sore (on penis) and run to brothel.

Natavārtākinyādi

194. Swabing of the oil boiled with nata, vārtākinī, kuṣṭha, saindhava and devadāru will keep away diseases of vagina.

Priyaṅvādi

195. By smearing the oil obtained by cooking with priyaṅgu and jāṭī flower on vagina, one can certainly be freed from disease on it.

196. Balātaila mixed with sukumāraka and dhānvantara should be administered on the lady who is hygienic.

197. Clyster, smearing, sprinkling, anointing, swabing and holding of oil and ghee along with honey is an excellent healer of wounds. Dhārā of them acts as the three gods. It maintains the essential parts, promotes bodily lustre, complexion and energy, nourishes prosperity, destroys inauspiciousness of all the senses and quells impotence, langour and distresses. In addition, it provides dreams and longevity. Even by taking dhārā or oleation, the group of wind will be rooted out.

TAILAKHAṆḌA ENDS

4. LEPAKHAṆḌA

1. Thus, in order to smear the limbs with the ointment known as lepa, they are said suitably (according to circumstances) as advised by tradition.s

Lākṣādi

2. Mix equal shares of the powdered drugs of lākṣā, mudga, aśvagandhā, sediment of amṛtā, thus māṣa, vāmsī and the drugs of the elādi group with ghee and gingili oil and churn. Ointment thus prepared, if applied, will quickly cure the disease fever and so on. In addition, it will make the limbs fatty.

Malarkuḷamp

3. The ideal drug scented as malarkuḷamp is excellent in mahājvara. Moreover, this great drug is an important one in curing the diseases like mahājvara.

Lākṣādi

4-5. Lākṣā powder and the powdered drugs of aśvagandha, vāḷaka, good uśīra, mudga, good sediment of amṛtā, tukā, lāja, and jīraka – slightly cook them with milk, coconut water, hemamatsyākṣaka, dūrvā and the fruit of kāraskara. Make ointment by adding the powder of lākṣā, aśvagandhā, mudga and māṣa. This is excellent in pacifying piles.

Oṭikkuḷamp

6. In the diseases caused by emaciation of body due to lack of taking food and the diseases caused by vitiation of pitta and hotness, oṭikkuḷamp is excellent.

Malarkuḷamp

7. If the patient has fever, malarkuḷamp can be applied. Dhārā of milk also is excellent.

8. Lākṣā and so on are good to alleviate tuberculosis, especially aversion for food. Milk gruel cooked with the squeezed vidāri and so on also is excellent. Thus, the gruel made with lākṣā, aśvagandhā and balā is excellent. In addition, milk boiled with three balās can be held in chest.

Paccakkuḷamp

9. Paccakkuḷamp is good against anorexia and tuberculosis. It is also desirable in diarrhea caused by pitta. In curing vomiting ointment of lāja is excellent.

Triphalādi

10. Pound triphalā, nāgara, mustā and tagara and smear with madhu on the neck. Hiccough will be cured.

Kallichārādi

11. Juice of snuhī, dry haridrā, kaṭukā, alābu, pravāḷa, auṣadha, karañja, tender leaves of cirivilva, lāṅgalī, guñjā, sap of arka and excretion of cock – grind all these with the juice of goat. This ointment is a better drug than ash in curing piles.

Dūrvādi

12. Take the juice of dūrvā in a tumbler and stir well with gingili oil. If it is smeared with respect, bleeding caused by payū will be stopped.

Paruttiverādi

13. Grind the root of kārṣā and mix in āranāḷa. When it is smeared, the stone detained in urinary bladder and urine will be shed out from thigh.

14. Mix the ground rice with milk and smear. Then the detained urine, if there is stone, it too, will be shed out.

Elippiḷukkādi

15. Grind the excretion of rat and the flesh of cucumber. If it is anointed on the naval, it will keep away swelling.

Jīrakādi

16. If the ointment of jīraka, civet and butter is smeared on the penis, urine will pass effortlessly.

Śatadhautaghṛta

17. Hundred times purified ghee can be smeared along with the decoction of the bark of kṣīravṛkṣa, in order to destroy erysipelas and pacify excessive thirst.

Mṛṇāḷādi

18. Grind mṛṇāḷa, mṛdukuñcikā, kuṭaja, kuṭaja bark, nimba, amṛtā, varā, rajanī, sarṣapa, jalada, sevya, pūtī, hima, tila, payodru, jala, candana, bhramarageha, dūrvā, ikṣu, sprout of vaṭa, śāribā, lavaṇa, lakṣmanā, parpaṭa, eraṇḍabīja and kuhalī with milk. Mix it with gingili oil, ghee and honey. If smeared, it cures all kinds of swellings.

Amṛtādi

19. Amṛtā, sarṣapa, haridrā and tila pounded with milk will contract the big boils by softening it. Then the pimples will be broken.

Nantyārvatṭādi

20. Fry nantyāvarta, karkandhu, koṭippāla, śāribā and the root bark of aśvattha in ghee and pound them. If it is smeared on the huge boil, it will quickly be burnt as the fish is burnt by fire.

Tilasarṣapādi

21. Well fry equal shares of tila, sarṣapa, raw rice, camprāvalli, megha, triphalā, marica, viśvā, haridrā, kodrava, virak, karkandhu, kampillaka, śāribā, kṣīrivṛkṣa, kuṭaja, uśīra and kaṅku in equal shares of ghee and gingili oil. This ointment is a winner of boils. In hurry we forgot about eraṇḍabīja. That too should be added by the physicians without forgetting.

Bhasmabhadrikādi

22. Bhasmabhadrika ground in buttermilk can be anointed to fade out fractions and boils.

Kaṭukkādi

23. Harītakī and yaṣṭimadhu can be anointed on some boils. Bark of udumbara and madhuka pounded in ghee, also can be applied.

Koḷuppādi

24. Pound loṅikā, dūrvā, varī, sprout of kṣīritvak, bud of pārantī, mṛṇāḷa and so on, tender leaves of rajatāri and jambū in milk and mix with butter. This ointment is more desirable to apply in hot boils.

Paruvattoliyādi

25. Grind the bark of śākhoṭa, good kataka and leaf of varī and apply separately with butter. Then the eye of the boil will be shed out.

Pathyāmṛtādi

26-28. (On the face of the boil) the ointments either of pathyā, amṛtā, haridrā, tila and mṛṇāḷa and so on, which are oily and cooling; or of upodaka, tila, anantā and yaṣṭyāhvā pounded with milk; or of ākuḷī and madhuka pounded in breast milk; or of the tooth of cow, elephant, horse, goat and pig, born of

karabha and tortoise, candana, raktacandana, madhuka and thus conch pounded with breast milk shall be anointed along with butter.

Varādi

29. Fry varā, madhukā and guggulu in new ghee. When the boils are broken, this fried ointment can be anointed.

Cempirāvallyādi

30. If the root of cempravalli is fried in ghee and applied along with gingili oil, all kinds of ulcers will be healed and the swelling will be gone out.

Aviyanādi

31. Aphena ground with coconut milk can be pasted when prostrate is enlarged. Thus, the seed of kuberākṣī too can be applied along with buttermilk. This ointment known as santarpaṇa shall be pasted when the severeness of the boil is decreased.

Tilādi

32. If the paste of sesame being ground with milk and mixed with the new butter of she-buffalo is applied, the excessive swelling will be cured.

Nyagrodhādi

33. Anointing of the single paste of the sprouts of nyagrodha, udumbara, aśvattha, plakṣa, vārija and uśīra can alleviate erysipelas produced by pitta.

Dantyādi

34. Ointment of dantī, root bark of citraka, saudha, arka, payasīguḷa, bhallātaka seed and kāśīsa can crack even the stones.

Nyagrodhādi

35. Ointments of tender root of nyagrodha along with kadaḷī, garbha and visagranthi which are soaked in hundred times churned ghee; and of triphalā, padmaka, uśīra, samaṅgā, karavīraka, roots of naḷa and anantā are destroyers of erysipelas produced by kapha.

Udumbarādi

36. The thick ointment of the sprout of udumbara, sprṅkā, mṛṅgāḷa, madhuka and balā pounded with milk is good in curing erysipelas gangrinosum.

Sitādi

37. (Ointment of) powder of sitā and adri destroys erysipelas.

Tāmarādi

38. If the ointment of padma, priyaṅgu, utpala, yaṣṭī, nāgapuṣpa and bark of udumbara ground with ghee is pasted, the disease erysipelas will quickly be cured effortlessly.

Bhāskarādi

39. Ash of the stem of bhāskara anointed with the juice of ikṣvāku shall kill skin disease on the skull as the mountain Krauñca was pierced by Kārtikeya.

Snukkṣīrādi

40. 192ml of the sap of snuk pounded for ten days with ghee, if pasted, is an excellent drug to cure psoriasis.

Triphalādi

41. Triphalā being fried and pounded with kāñcikā shall be applied with gingili oil on different diseases affecting foot. It will make the foot as lotus of water.

Snuhyādi

42. By smearing the oil obtained by cooking with the milky saps of snuhī and arka along with saindhava will instantaneously trouble the cracks of foot even if it is of thousand kinds.

Maricādi

43. If the paste of marica, leaf of tāmala, kuṣṭha, manaśśilā, and kāśīsa mixed with gingili oil, being kept in a copper vessel for seven days, is pasted for seven days, leprosy with white spots will not approach the virtuous one.

Apāmārgalepa

44. Smearing of the paste of the ash of apāmārga only is enough to alleviate leprosy, as the ash of Candraśekhara cures sins.

Kunaṭimuḷakādi

45. Smear the paste of manaśśilā, marica, haridrā and kṣāra pounded by sprinkling good milk with respect. If it continues for ten days, leprosy on the body will be rooted out. Intaking of the same mixed in buttermilk at night also is good.

Guggulumaricādi

46. Ointment of guggulu, marica, viḷaṅga, sarṣapa, kāśīsa, sarjarasa, mustā, śrīveṣṭa, gandha, manaśśilā, kuṣṭha, kampilya and dual haridrā mixed with gingili oil taken out with wheel and made hot by exposing to the sun kills and loses leprosy.

Snukkāṇḍādi

47. Eczema will be destroyed by the ointment of snuk stem and sarṣapa cooked over chaff fire as quickly as fear is destroyed by love.

Kaḷḷinavanītādi

48. If the ointment of the ash of snuk, new butter and gandhaka pounded together is pasted, ring worm will be left off.

Kaḷḷippālarasādi

49. Raktacandana pounded in the juice of kaḷḷippāla is smeared all over the body for five days ring worm of children will be left off.

Muḷakunellikkādi

50. If the ointment of ripened marica and good āmalakī is thickly smeared, scabies on the body will fly away across the seven worlds.

Śirīṣādi

51. Pounded śirīṣa bark, flower of kārpāsī, leaf of rājavṛkṣa and four kinds of kākamācī is a destroyer of leprosy (skin diseases).

Konnappatrādi

52. Pound gradually the leaf of āragvadha, sarṣapa, tila, haridrā and punnāga bīja with buttermilk. If it is applied on the body by gently squeezing, eczema will subdue and thus scabies too.

Kerippālādi

53. Coconut milk, decoction of big lakuca and niśā should be mixed. No skin problem will affect to those who anoint this ointment.

Intuppādi

54. For healing the cracks on the sole, ointments either of powdered salt with butter of she-baffalo; āmalakī powder with old ghee; or henna can be applied.

Turiśādi

55. Apply powdered tuttha regularly in curing pulp.

Perālādi

56. Mix the ash of vaṭa bark, kustambarī and juice of ādraka well and apply inside the nail for three days. Pain, swelling and whitlow itself will be quenched. In addition, within four or five days, that disease will be pacified and the nail will be shed out.

Pannakkandādi

57. Powder of the bulb of panna, old marica, haridrā, seeds of tila, eraṇḍa and coconut shall be mixed well with ghee and gingili oil. Ointment obtained thus, if applied, will cure chaffed soles at once. Slowly and slowly itching, swelling and increased pain will keep away.

Intuppādi

58. Take equal shares of saindhava, butter, plantain fruit, coconut, vīrāpiṇa, ciñcā and dry haridrā and grind well. If this ointment is anointed, chaffed soles will be cured by three days.

Veppādi

59-60. For the men who smear the oil obtained by distillation of the drugs of nimba, madhūka, balā, eraṇḍa, root of dhurdhūra, big kāraskara root, vṛścīva, bhṛṅgī, fresh apāmārga the whole, nirguṇḍī, dual candana, tilapāduka, horn of ox, agaru, devadāru, viśva, kaṇa and especially keśa for curing chaffed soles and the flow of beauty will never be known. This can also be in the form of ointment along with kāraskara fruit. In order to remove oiliness mudga, āmalaka and niśā can be used.

Pāṇatpāṭhādi

61. Roots of aśvaśāghoṭa, pāṭhā and loṇikā pounded in the juice of bhūnimba when smeared on the naval shall kill worms.

Jambīrādi

62. Varāṭaka inserted in jambīra shall be burnt by exposing to sun. When ointment is made out of this and applied leprosy with white spots and so on will not be there.

Śamyākādi

63. Tender śamyāka, gṛhadhūma, niśā, saindhava and tuḷasī – finely grind these five with the juice of coradayitā. Those who smear this ointment by diluting his scabies will be striken off. Then the complexion will shine much. That which is said by me is not false.

Konnayilādi

64. Leaf of āragvadha, sarṣapa, haridrā, tila and seed of takramarda is smeared with buttermilk, scabies will fade away and the complexion will be like the colour of the tender mango leaf.

Eḷakajādi

65. Eḷakaja along with tila, sarṣapa, vākucikā, lavaṇa and dadhimastu destroys itching by three days even if it is accumulated for hundred years.

Niśādi

66. Ointment prepared out of shell fried in oil cooked with niśā and dried rice is an excellent medicine for scabies.

Kuṣṭhaśamyākādi

67. Ointment of kuṣṭha, śamyāka, siddhārtha, niśā, tender leaves of surasa, prapunnāṭa, sap of arka, agni, dantī, jantughna, saindhava, gṛhadhūma, varā, dārvī, vākucī, tila and toyada which are pounded in the urine of cow is a destroyer of latent itching.

Śāribādi

68. Pound equal shares of śāribā, uśīra, jalada, dual niśā, vacā (two times), jala, bark of kṣīradru, śamyāka, jātī, tender leaves of jantughna, kuṣṭha, candana, yaṣṭyāhvā, khadira, agaru, coraka, ghana, kampilya, kuṭaja and with the juice of dūrvā. To this add new butter. Plastering and cleaning the body with this ointment shall destroy itching, eczema and paleness.

Dineśavallyādi

69. Cook dineśavallī, śamyāka, pūti, pañcamahīruha and gopī in cow's urine and reduce to one-fourth. Finely paste pūti, naḷada, yaṣṭyāhva, varā, mustā, ambu, dārvī, kuṣṭha, rajanī, dūrvāta and rasa. Add this paste to the decoction and again cook. It can be removed from fire when it is getting solid and when cooled, add hārya and gavīna. This ointment by smearing and expressing shall alleviate ring worm, maṇḍala, itching, eczema and so on quickly.

Gandhakādi

70. Powder of gandhaka being expressed with butter and mixed with the juice of dhurdhūra, when well-anointed on the limbs, cures itching, wounds and skin diseases by five days.

Snuhyādi

71. Powder of uśaṇa and gandhaka mixed with the sap of snuhī and gingili oil and heated by exposing to the sun shall kill eczema and dry and weeping eczema.

Kaḷippālādi

72. In order to destroy wart the ointments either of citraka ground in sap of snuhī or of pathyā and sīsa shall be smeared.

Nāḷikerajalādi

73. Taṅkaṇa pounded in coconut water or root of kāsajit pounded in the juice of jambīra shall be smeared to alleviate ring worm.

Gajāsthigairikādi

74. Powders of gajāsthi, gairika and niśā mixed with honey or merely gajāsthi shall pacify wart.

Raktacandanādi

75. Conch pounded with raktacandana shall be pasted. Like this, the horn of eṇa too fades away the scar produced by wound.

Gandhakādi

76. Like that of gandhaka, gṛhadhūma and niśā, the powder of guñjā and seeds of kośātakī along with new butter shall be applied in suppressing white or spotted leprosy.

Māhiṣādi

77. Ink gets from kindling the horns of buffalo, goat and cow and the teeth of elephant which are wrapped by cloth is a medicine to cure anemia.

Gandhakādi

78. The patient of anemia can well paste the ointment of the fine powder of gandhaka pressed with new butter and mixed with the juice of dhurdhūra.

79. The elādi group also is good along with kapāla and gingili oil.

80. For alleviating worms, smear teak oil cooked with hiṅgu. Oil boiled with squeezed vidarī shall kill worms.

Rajanyādi

81. If the powder of rajanī and grhadhūma along with the decoction of jambīra, milk and amala is beautifully pasted on the body, it will kill the diseases produced by vāta.

Arkakṣīrādi

82. Sap of arka, goat milk, decoction of nirguṇḍī and tintriṇī mixed with gingili oil is a destroyer of all kinds of rheumatism.

Koṭṭamcukkādi

83. Grind kuṣṭha, sunṭhī, vacā, sigru, laśuna, vākucī, devadru, siddhārtha and suvahā. Mix it with gingili oil, juice of ciñcā and curd. When it is touched, disturbances (obstacles) will be cured and all kinds of rheumatism will be extinguished even by non-touching. Hear that the strength of the drugs like gem and spell shall not even be thought about.

Viśvārkādi

84. Ointments either of viśva and root of arka along with sour gruel; or of viśva, siddhārtha, śigru and himsradāru are destroyers of rheumatism.

Śigrutvagādi

85. Śigru bark, viśva, kulattha, kārpāsāsthi and rujākara pounded with dhānyāmla, which is hot and comfortable, is a destroyer of rheumatism.

Vacāsvagandhādi

86. The patient of rheumatism shall smear the paste of vacā, aśvagandha, varaṇa, snuhī, sarṣapa, śigruka, suradruma, arka, lavaṇa, nirguṇḍī, laśuna and tila ground in urine.

Kārpāsabījādi

87. If the ointment of kārpāsa seed, akṣata, māṣa, sikta, kulattha, gulmaghna, niśā and root of arka pounded with dhānyāmḷa is pasted more than once, it shall quell paralysis of arms with severe heat and cold.

Nimbatvagādi

88. Pound the bark of nimba and arka root in cow's urine. Body pasted with this can keep away latent rheumatism.

Eraṇḍatailādi

89. Pasting of butter mixed with eraṇḍa oil and jīraka powder on head shall tranquilize facial paralysis.

Śreṣṭhadhānyādi

90. Ointment of śreṣṭha, dhānya, tila and vātahāsthī along with tintriṇi bark heated on fire, when pasted will quickly bring the paralysed body and rheumatism under control by strength.

Śuṅṭhīśatāhvādi

91. Women shall anoint śuṅṭhī and śatāhvā pounded with the water of likuca and milk in order to kill rheumatism generated in the arm and knee and to make vāta, which is disordered, in order.

Dhurdhūrādi

92. Lavaṇa pounded with dhānyāmḷa and cooked dhurdhūra, which is repeatedly pasted, shall quell swelling and rheumatism in the knee.

Dhānyāmḷādi

93. Cooked dhānyāmḷa, ciñcāmḷa and paṭu mixed with oil or mṛganābhi can be smeared to destroy gout.

Gṛhadhūmādi

94. Pasting of the ointment of gṛhadhūma, vacā, kuṣṭha, saindhava and dual haridrā and sprinkling of tuṣodaka tranquilize pain due to gout.

Guḷūcīpatrādi

95. Anointing of guḷūcī leaf, yaṣṭyāhva, śatāhvā, śāribā and tila pounded in milk along with ghee is a pacifier of gout.

Lājatilādi

96. Gout, which is like ferocious mountain can be cured by smearing lāja, tila and fruit of eraṇḍa which are fried and pounded along with ghee.

Balāguḷūcyādi

97. Balā, guḷūci, devadru and rāsnā – cook them in milk and then pound. Be freed from the pain due to gout by pasting this ointment.

Ummattādi

98. Gout will be kept away by smearing (the ointment of) dhurdhūra fruit saindhava, seed of eraṇḍa and tila, which are boiled in āranāḷa.

Dhurdhūrādi

99. Fruit and seed of dhurdhūra cooked in milk shall be pounded. This ointment mixed with new butter overpowers gout.

Saindhavādi

100. Prepare paste of saindhava and butter in āranāḷa. Castor oil also can be added. It can destroy gout.

Pankajādi

101. Grind the tuber of lotus with milk drops. If it is smeared, burning sensation and swelling caused by gout will be cured.

Pañcasnehādi

102. Putting saindhava, lākṣā and powdered māṣa in pañcasneha churn well for 90 nāḍikas (36 hrs). This ointment is a special one to destroy pain due to gout.

Āranāḷādi

103. Oil cooked in 3.072ltrs of āranāḷa and one-fourth of sarjarasa and then churned in enough water is an excellent destroyer of the ailment burning sensation due to fever.

Madhūcchiṣṭhādi

104. Inunction of piṇḍataila along with madhūcchiṣṭha, manjiṣṭhā, sarjarasa and śāribā shall destroy gout.

Muttaṅgādi

105. Pound mustā, śāribā, candana, uśīra, thus kuṣṭha, karpūra, fruit of vilvā and dhātrī in milk. Smear it three times on the forehead, if there is headache for

the pregnant women who are about to deliver. Then the burning sensation and pain will go away.

Ilavintoliyādi

106. Anoint the ointment prepared out of powdered jīraka, ghee and the juice śālmālī bark on the naval. Then the pregnant women will deliver effortlessly.

Viśālyādi

107. Paste of pounded viśālyā root and ājya if smeared downwards on the lower part of the naval, the pregnant women will soon deliver.

Lāṅgalyādi

108. If the paste of the lāṅgalī root is anointed on the palm, sole, naval and the vagina, it will quickly drive away the distress of pregnancy.

Ānakkūṇādi

109. Powdered chatrikā shall be pasted downwards on the naval and jīraka can be pasted on the whole body for easy delivery.

Virakinverādi

110. If the northern root of virak ground in water is soon smeared downwards on abdomen, (the pregnant woman) shall deliver even without any other go.

Nākānantyādi

111. Grind nākānantī, loṇikā, tuber of lāṅgalī, dhātrī and śīpha in water and smear it downwards on the stomach. If the tender leaf of rambhā is added it is good as no grievance shall occur and placenta shall come out. Then why are the other drugs for?

Gogajendrādi

112. Puṇḍra being heated with rocanā, which is endowed with the mud stuck at the tip of the horn of cow or the tusk of a tusker is a releaser of all kinds of seizures.

113. Inunction can be done on the head and chest to cure rapid hiccough of breast-fed babies. Pieces of grass also shall be scattered.

Karañjādi

114. Prepare collyrium of juice of karañja, milk and caṇaka and apply 125mg in the morning for tranquilizing insanity.

Mukkādi

115. If the ointment of triphalā, gairika, dual candana, dual haridrā, lodhra, gopī, bud of vaṭa, dūrvā, uśīra and nimba leaf pounded in milk is intensely smeared pain, swelling, burning sensation and severe redness of eyes will be alleviated within four or five days.

116. Some people administer the ointment of tooth of cow and so on. External use of the ointment of tender coconut also is good to cure eye diseases.

Ciñcāpatrādi

117. If the the juice of ciñcā leaf taken by expressing in a bronze vessal is mixed with milk and applied externally on the eyes, it will pacify redness, tears, pain and swelling with heat and inflammation.

118. The widespread nerves that situate in the middle of both the foot which reach the eyes lead the effect of the ointments applied on the foot to the eyes by many ways.

Kuṭajādi

119. Smearing of powdered kuṭaja, karavīra, tuber of lāṅgalī, citraka, aśvagandhā and apāmārga along with gingili oil is ear and breast thriving.

Navanītādi

120. By applying the ointment of new butter, root of vacā, juice of māṣa, leaf of padma and thus śatāhvā, breast of young beautiful women will quickly be thrived by seven nights.

Aśvagandhādi

121. Paste of aśvagandhā, alāmbū, thus candana and sarṣapa is an excellent ear thriving.

Bhūmīkadambādi

122. Juice of bhūmīkadamba, black sesame and new butter of buffalo, being well cooked by the sun rays; (if applied) will make the ear like a kettle-drum.

Vayampādi

123. Vacā, kataka, harītakī, kāraskara seed, sīsā and madhuka pounded in breastmilk and mixed with new butter can soon be applied on the nasal pulp.

Laśunādi

124. Pounded laśuna, two times saindhava, sunṭhī, fresh mātuḷuṅga, nirguṇḍī and vacā shall be anointed along with the juice of snuhā leaf for destroying goitre.

Arimedatvacādi

125. Paste arimeda bark, sunṭhī, laśuna and thus saindhava separately and soon hold it in tooth root. It is excellent in all kinds of tooth diseases especially in ache.

Candanādi

126. Apply the ointment of candana and butter on the forehead. For curing headache smear the ointment of uśīra, candana, fruit of kāraskara and vāḷaka pounded in milk and mixed with butter on the forehead.

127. Smearing of the ointment of rice, root of cakramarda and marica pounded in āranāḷa destroys the diseases above collarbone, which are due to the vitiated kapha.

Vacādi

128. Old husk well pounded with vacā or sunṭhī or both in sour gruel shall quell head ache.

Kuṣṭhādi

129. Ointment of kuṣṭha, candana, lāmajja, nimba, niryāsa and vālaka pounded in milk shall pacify diseases of head due to the vitiated condition of pitta.

Balāvyāghranakhādi

130. Ointment of balā, vyāghranakha, uśīra, madhuka, utpala and candana pounded with milk shall be anointed in diseases produced by pitta. Moreover, it shall be got wet by sprinkling milk.

Mātuḷuṅgādi

131. Anointing of the ointment of roots of mātuḷuṅga and śigru, kuṣṭha, jīraka and śunṭhī shall pacify the diseases of the head produced by śleşma.

Nīlivibhītakādi

132. Nīlī, marrow of vibhītaka and black sesame pounded with the juice of bhṛṅga shall be anointed to cure greying of hair and to escape from getting old.

Maricādi

133. Marica having cooked in milk shall be pounded and then cooked in the decoction of bhr̥ṅga. If it is smeared with light warmth, head diseases will be gone away.

Mailāñcyādi

134. Smear the ash of madayantikā with rice gruel on the head. It is better in curing scabies especially that of children.

Manaśśilādi

135. By rubbing gingili oil along with red arsenic which is cooked by exposing to sun, louse will soon be destroyed.

Māmsīkuṣṭhādi

136. Māmsī, kuṣṭha, black sesame, śāribā, nīlotpala and kṣaudra pounded in milk is an excellent hair promoter.

Ayorajādi

137. Iron powder, bhr̥ṅgaraja, triphalā and kṛṣṇamṛttikā put in the juice of sugarcane for one month shall overpower greying of hair with its cause.

Candanodakādi

138. Candana, udaka, lāmajja, mudga and kāraskara pounded in milk being added with new butter and tukā, when applied, is a destroyer of all diseases above neck.

Nyagrodhādi

139. Plastering with (the ointment of) barks of nyagrodha, udumbara, aśvattha, pḷakṣa and vetasa along with a lot of ghee, is excellent to extinguish swelling.

Paṭolādi

140. Ointment of paṭola, tila, yaṣṭyāhva, trivṛt, dantī, niśāhvā and nimba leaf shall clean the sharp ulcers.

Yavājyādi

141. Ointment of yava, ājya, bhūrja, madana, śrīveṣṭaka, surāhvaya and śīta shall be poured strongly to expel poison and pittarakta.

Lākṣāmanohvādi

142. Ointment of lākṣā, manohvā, mañjiṣṭhā, haritāla and dual niśā along with ghee and kṣaudra is excellent to purify skin.

Dvipañcamūlādi

143. Dual pañcamūla and their group that destroy vāta; nyagrodha, padmaka and so on that tranquilize vitiated pitta and āragvadha and so on that pacify kapha, which is a mixture, can be administered in seven ways, i.e., cleansing, smearing, medicated ghee, medicated oil, linctus, powder and pill, to heal ulcers due to vitiated vāta, pitta and kapha.

Mahāvṛkṣādi

144. By applying once the oil obtained by (cooking with) the saps of mahāvṛkṣa and arka along with madhūcchiṣṭa, depraved ulcer will be healed.

Triphalāmārkavādi

145. If the ointment of triphalā, mārkava, lākṣā, kāsīsa and loharaja is applied, it will quickly cure ulcer and make the skin fresh.

Apāmārgādi

146. Ointment of apāmārga quickly obstructs increased bleeding from wounds as water is obstructed by dam.

Takarādi

147. Tie (the wound) with cakramarda or fresh cāyilya and its fruit being ground and mixed with ghee to stop bleeding.

Sevyādi

148. Pounding sevyā, añjana, lodhraka, phalini, sarja and lākṣā with machine, apply on the ulcer. Sprinkle it with ājya and madhvājya repeatedly for seven nights. Consequently, the ulcer will be cleaned.

Tālādi

149. Wound of the patient can be dressed with the powder of the shell of tāla, tender kramuka, lākṣā, añjana, sarjarasa, kapittha and pathyā and be sprinkled.

Dūrvailādi

150-151. (Wound) shall also be dressed with dūrvā, elaka and the leaf of apāmārga. Oil (obtained by cooking) with the powder and water shall repeatedly be plastered. Remember to restrain from burns. If burnt by fire, apply the powder of kramuka bark, which has been taken by scratching with dīpataila. Fried and ground kiṇattippanna too can be applied like this.

152. On the portion where fractured, sprinkle with cold water and cover with wet cloth for three days. Then repeatedly smear gingili oil with paṭu. After this intake ciñcā along with warm water and gingili oil for one night and then intake hotless milk of the cow which has only one calf along with lākṣā powder and āḍhya.

Keradūrvādi

153. Having fried, pound polluted coconut and akṣata. It can be anointed where it is fractured. Paste of ciñcā seed, mud, kapāla and bark of āmra (also) can be smeared. The group of nyagrodha and so on is a healer of wounds and fracture.

Punarbhūvādi

154. (Ointment) of punarbhū, leaves of vaṭa, guḷūcī, viśvabheṣaja, iṣṭakā pounded with buttermilk alleviates fistula-in-ano.

Ālmoṭṭādi

155. Ointment of vaṭa bud, śuṅṭhī, amṛtā, punarnava root, morañṭi, iṣṭikā and droṇā can keep away fistula-in-ano by three days.

Maññāḷveppilādi

156. If (ointment) of haridrā, nimba leaf, arka, harītakī and māṇimantha ground in buttermilk is anointed, fistula-in-ano with boils will be destroyed like summer cloud.

Āragvadhādi

157. Pill prepared out of powders of āragvadhā, niśā and lākṣā mixed with kṣaudra is suitable to clean and stop weeping of ulcers.

Trivṛttejovatyādi

158. Ointment of trivṛt, tejovatī, dantī, mañjiṣṭhā, dual haridrā, leaves of tārksya and nimba is a destroyer of nāḷivraṇa.

Haridrādi

159. Ointment of haridrā, leaves of nimba, the whole arka and harītakī along with saindhava, if anointed, kills fistula-in-ano.

Kaiḍaryādi

160. Roots of kaiḍarya, karavīra and lāṅgalī, mahauṣadha, balā, abhayā, tuber of kandaḷaka, citra, arkaja and the root of śigru – paste of them along with the juice of snuhī immediately destroys excess fat.

Punarnavārkādi

161. Punarnava, arka, abhayā, root of śigru, karañja, sindhūttha and mahauṣadha – their paste pounded in cow's urine, if smeared, will quickly kill cyst, tumour and chronic lymphadenitis.

Śaṅkhacūrṇādi

162. Gingili oil being added with conch powder, which had been ground in a bronze vessel strikes apart rough cyst.

Goghṛtādi

163. Cow ghee and enough powder of cow dung being expressed in kamsa, when smeared on the face of the ripened cyst cures pain and breaks it.

Saindhavādi

164. Fruit of dhurdhūra filled with saindhava, covered by mud, then burnt and pounded with milk shall root out all kinds of cyst.

Ānapparuvādi

165. Without having disgust, putrefy with arsenic in tumour. It shall be cut by tying tightly with the torn bark of ānapparuva, which is put in the juice of niśā.

Citrakādi

166. All kinds of tumours will be destroyed by smearing citraka, cirivilva, śṛṅgivera, punarnava, lāṅgalī, root of śigru, dantī, five salts, kaṇa and marica pounded with cow's urine. Then man will kill man.

Ūrvārupaṅcāṅgulādi

167. Ointment of the powder of urvāru, paṅcāṅgula, nālikera, priyāḷa and takkāru seed along with milk, amḷa, urine and ājya which is a conqueror, can be applied in all kinds of tumours.

Dhurdhūrairaṇḍādi

168. Anointing of the ointment of dhurdhūra, eraṇḍa, varṣābhū, nirguṇḍī, śigru and sarṣapa quells elephantiasis even if it is chronic and severe.

Sarṣapavijayādi

169. Sarṣapa, vijayā, nāgara, hiṅgu, vacā, śigru and root of ravi pounded with the sap of dinakara shall be anointed for alleviating elephantiasis.

Erikkinverādi

170. Root of arka, bark of kimśuka, vilva and leaf of kūsmāṇḍa – pound them in buttermilk. If it is smeared, elephantiasis will be left off.

Vacāharītakādi

171. Ointment of vacā, harītakī and so on is excellent in curing chronic lymphadenitis. Again, (the ointment of) hooves of cow, ass and horse, which are burnt and pounded with kaṭutaila, also can be applied.

Ghoṇṭāphalādi

172. Paste of ghoṇṭāphala bark, lavaṇa, lākṣā, leaf of pūga, breast milk, latex of snuk and arka which is made pills will quickly pacify nālī.

Vibhītakādi

173. Vibhītaka, āmrāsthī, vaṭa, pravāḷa, hareṇuka, śālmālī seed, varā, haviṣṭhā and maṣī being burnt and immersed in oil quells all kinds of wounds.

Harītakādi

174. Ointment of pounded harītakī, śigru, karañja, bhāsvat, punarnava, saindhava, viśva and urine is excellent in (curing) pimples, cyst, chronic lymphadenitis and abcess.

Pariṇatasūraṇādi

175. Ripened sūraṇakanda and nāgara pounded in water shall be smeared frequently for seven days for curing sebaceous cyst.

Kṛṣṇataṇḍulādi

176. Ointment of kṛṣṇataṇḍula pounded in bronze vessel mixed with gingili oil surely strikes against cyst produced by vāta.

Tāmbulādi

177. Tāmbūla, prāṇa, marica, vacā, rātrī, rasonaka, kṣīrī, śiphā and vilva obtained in milk tranquilizes weeping wound.

Ajāpurīṣādi

178. Ointment of the excreta of goat, valmīka and tender leaves of aśvattha sheds out wart by ten days.

Kukkuṭaviḍādi

179. 48g of the excreta of cock, which is like fire, shall be pounded with the sap of snuk. This special ointment quells all kinds of chronic lymphadenitis of men.

Kāḷamuṣkakādi

180. Make a heap of kāḷamuṣkaka, śamyāka, kadaḷī, pāribhadrikā, aśvakarṇa, mahāvṛkṣa, palāśa, āsphota, vṛkṣa, indravṛkṣa, arka, pūtīka, naktamālā, aśvamāraka, kākajaṅghā, apāmārga, agnimantha, agni and tilvaka, which are fresh, with root and branches and cut into pieces, four kośātakis, śūka and nāḷa of yava in a room sheltered from wind. Then put them separately on a stone slab and kindle sudhāsmā in the heap of muṣka.

Pāṣāṇādi

181. Rub arsenic and sandal to be devoid of scabies. Curd and koliñci or ela and so on also can be used.

Uṇakkalariyādi

182. Use boiled rice, kṣīritvak, haridrā and eḷakaja to rub for curing scabies.

Sarjaniryāsādi

183. 48ml each of sarjaniryāsa and ghee and their equal quantity of molasses shall be pounded. It can be used by adding 24ml of sap of arka. Feet smeared by this ointment will shine like lotus petal.

Puḷintoliyādi

184. Squeeze the bark of amlāka in boiled oil. Excrement of goat also can be added. This ointment can be applied on feet to keep away cracks.

Jīvantiyādi

185. If the ointment of jīvantī, mañjiṣṭhā, dārvī, kampilyaka, milk and tuttha cooked either in ghee or in oil, is smeared, cracks on skin will be destroyed.

186. (Ointment of) jīvantī fried in ghee may be applied in the cracks on arm, foot and lip.

187. Smear āmalakī pounded in ghee in healing cracks on the foot.

Śuktikādi

188. Ointment of śuktikābhasma, sindhūttha, ghee, sarjarasa and milk or of tikta and ālābu which are kept in yava shall be anointed to pacify crack on sole.

Karañjabījādi

189. Burn karañja seed, rajanī, trikaṭu, mṛttikā and their total quantity of lavaṇa and mix with ghee. Anointing of this shall surely alleviate crack on sole.

190. If foot is pierced with thorn, fill with the sap of ravi. The thorn itself will shed out.

Elādi

191. Dual ela, turuṣka, kuṣṭha, phalinī, māmsī, jala, dhyāmaka, sprkkā, coraka, cocapatra, tagara, sthaṇeya, juice of jāṭī, śuktī, vyāghranakha, surāhvā, agaru, śrīvāsaka, kuṅkuma, caṇḍa, guggulu, devadhūpa, khapura, punnāga and nāgāhvā – ointment of them, ela and so on, which are destroyers of vāta, kapha and poison, is a promoter of complexion and a destroyer of itching, pimples and erythema.

Perālilādi

192. If ripened leaf of vaṭa, candana, vacā, niśā, gorocana and kuṣṭha are ground in milk and smeared on the lotus-like face, scabies and karalkari will leave off.

Raktacandanādi

193. Raktacandana, mañjiṣṭhā, kuṣṭha, lodhra, priyaṅgu, sprout of vaṭa and asura are destroyers of dark spots on the cheek and providers of face lustre.

Dvijīrakādi

194. Dual jīraka, black sesame and sarṣapa pounded in milk make the moon-like face free from the sign of spots.

Utpalādi

195. Two times utpala, kuṣṭha, priyaṅgu, kāleyaka and the marrow of badara – unguent of them makes the face like lotus.

Yavasarjarasādi

196. Yava, sarjarasa, lodhra, uśīra, candana, madhu, ghee and jaggary shall be cooked in cow's urine till it sticks on the spoon. If anointed, this ointment can quell chloasm, spots on the cheek and rheum of the eyes. In addition, it makes the face like the lust of lotus and the foot like lotus petal.

Gomayasvarasādi

197. Ghee, mātuḷuṅga and manaśśilā pounded in the juice of cow dung is an excellent beautifier of face and it destroys marks on the face.

Perālādi

198. Mix the ash of vaṭa bark, kustambarī and juice of ārdra well and apply inside the nail for three days. Pain, swelling and whitlow itself will be quenched. In addition, within four or five days, that disease will be pacified and the nail will be shed out.

Nūrādi

199-200. Lime and molasses shall be smeared for curing whitlow. Powder of manayola in limejuice or harītakī in salt water also can be smeared to eliminate whitlow.

Tintriṅkādi

201. Oil endowed with the juice of tintrinīka, is a pacifier of nail diseases. Latex of vaṭa, madhūcchiṣṭa, niśā and lākṣā can also be applied in nail diseases.

Pārāvātādi

202. Anointing of merely the excrement of pigeon or along with oil is excellent in the patients of nail diseases.

Harītakyaḍi

203. Inunction of ghee and oil along with harītakī, lākṣā, madhūcchiṣṭa and saindhava destroys nail diseases.

Tutthagairikādi

204-205. Ointment of tuttha, gairika, lodhra, ela, manohvāla, rasāñjana, hareṇu, puṣpa, kāśisa, saurāṣṭrī and lavaṇottama dissolved in kṣaudra shall kill wound caused by sting (of aquatic animal?). Paste of karavīra root pounded with ājya (also) can be smeared.

Maññāḷādi

206. Kūṛuvāṇiyan will be left off, if the seven, i.e, haridrā, marica, tila, laśuna, māmsī, madhuka and tintrinīka ground with oil is smeared.

Śatāhvādi

207. Ointment of śatāhvā, kuṣṭha, marica, pippalī, māṣa and saindhava taken in finger and smeared is a cleanser of vagina.

Veśavārādi

208. Wearing of veśavāra, kṛsara, pāyasa, decoction of durgandha - medicated oil or paste of them or powder of all gandhas shall quell foul smell in the vagina.

Pārāvataśakṛtādi

209. If smeared the excrement of pigeon, madhu and saindhava, beloved can be subdued in sexual union.

Turaṅgagandhādi

210. If (the ointment of) turaṅgagandhā, mañjiṣṭhā, patrajātī and prasūnaka is smeared on the genital organ, he will become cupid himself.

Maṅḍūkaparṇyādi

211. The male genital organ will be lifted up at the time of entering into the vagina, if the (ointment of?) exalted maṅḍūkaparṇī juice and mercury is anointed. In addition, it satisfies and stupefies the heart of the beloved.

Puṅkhikādi

212. Merely holding of the root of puṅkhika in mouth or anointing of this pounded in sour barley gruel in the bright days of lunar month, shall prevent hindering of semen virile during contentment.

Sindūrādi

213. One shall anoint sindūra with madhu or the root of tāmbūlī, candraka, mṛganābhi and bhūkadamba along with madhu at the tip of the male genital organ for conquering women.

Priyaṅvādi

214. Oil cooked with priyaṅgu and jāṭījapuṣpa, if smeared on the male genital organ, misfortune of the lady will certainly be returned.

Bhūmikadambādi

215. If the sexual intercourse is done after anointing the juice of bhūmikadamba along with kṣaudra and molasses in the vagina, the beloved will soon be subdued.

Mālatīpuṣpādi

216. The beautiful woman, who has elegantly smeared the oil cooked with mālatī flower, shall make her husband like a servant at the time of sexual union.

Rocanādi

217. Woman having smeared rocanā and lakṣmaṇā and thus with beautiful body, attains fortune and affection of the beloved in sexual union.

Añjanādi

218. Whom the young woman, who has applied the powder of añjana, malayaja, lotus petal, rocanā and priyaṅgu on her eyes, watches, he will be under her control.

Muttaṅgānarunīṅṭyādi

219. Mustā, śāribā, moraṭa, tālamūlī, gārudī, śilā, gaṇḍāmṛga and sarpagandhā – ointment of these astonishing drugs can be anointed to expel poison especially that due to the bite of mad dog.

Hiṅgvādi

220. Ointment, collyrium or tablet of hiṅgu, haritāla and the juice of mātuḷuṅga are excellent in treating scorpion poison.

Arkadugdhādi

221. Pill prepared out of śirīṣa seed, sap of arka and three times pippalī powder kills the poison of snake, spider, mouse and scorpion.

Lodhrasaindhavādi

222. The praised ointment of lodhra, saindhava, kuṣṭha, jātī, kugmaḷa, kṣaudra and marica destroys spider poison.

Aṅgāradhūmādi

223. Ointment of aṅgāradhūma, mañjiṣṭhā, rajanī and lavaṇottama, when rubbed, overpowers rat poison and keeps nerves safe.

Tilādi

224. Anointing of the ointment of tila, guggulu, dūrvā, dāḍima and molasses repeatedly, shall excellently win over the poison due to dog bite.

Maricādi

225. Marica, hiṅgu and viśva along with bhṛṅgarāja pounded in water, if smeared, will destroy frog poison.

Maricalavaṇādi

226. If the ointment of marica, lavaṇa and viśva along with hiṅgu and saindhava pounded in water shall kill fish poison.

Kāravalyādi

227. Ointment of karavallī and tuber of rambhā along with śikhā and nīlī pounded in water shall destroy fox poison.

Bhṛṅgarājādi

228. Juices of bhṛṅgarāja and takkāri along with hiṅgu, if smeared, shall destroy cat poison even if it is severe.

Vacādi

229. Anointing of the ointment of pounded the third root of vacā, taṇḍulīya and nīlikā along with milk instantaneously quells poison of man.

Lavaṇādi

230. Salt along with hingu, lodhra, sarṣapa and sita pounded in water, if anointed shall destroy tortoise poison.

Kaṭutrayādi

231. Trikaṭu, sindhūtha and gṛhadhūma pounded in water kills poison of cow's tooth.

232. He, who practices inunction regularly, will be freed from old age, distress and rheumatism. Moreover, it enriches with bright eyesight, increased lifespan, dream and good complexion.

Candanādi

Whether good sandal mixed with rose water is smeared on the chest, why the other aphrodisiacs? O the learned noble people! Will you become strong minded?

LEPAKHAṆḌA ENDS

5. GHṚTAKHAṆḌA

Kalyāṇakaghṛta

1. Varā, viśālā, vaḍrailā, devadāru, two times elavāluka, dual śāribā, dual rajanī, dual sthirā, phalinī, nata, bṛhatī, kuṣṭha, mañjiṣṭhā, nāgakesara, dāḍima, vella, tālisapatra, mālatī bud, utpala, dantī, padmaka and hima, taken 12g each, shall be cooked in 768ml of ghee. It can be intaken in curing disease caused by demon, seizures, insanity, cough, epilepsy, eczema, anemia, tuberculosis, poison, emaciation, urinary disorders, swoon and fever. It is effective in those who have lack of semen or menstruation, infatuation, lack of remembrance, stammering, desire for memory and loss of digestive fire. It is strength promoting, auspicious, beneficial for life span, nourishing and provides with lustre and fortune. This medicated ghee known as kalyāṇaka is excellent in pumsavana also.

Mahākalyāṇakaghṛta

2. From these drugs (which are said above) take twenty-one, i.e., dual śāribā etc and cook in water. To this decoction add ghee, four times milk of the cow that has only one calf and the drugs of vīra, ṛddhi, dual medā, kākolī, kapikacchu, viśānī and sūpyaparṇī (and cook again). Medicated ghee of them, mahākalyāṇaka, is bulk promotive and killer of typhoid and is better than the former in quality.

Dhātryādi

3. One who knows the preparation shall well-cook ghee with the juice of dhātrī, vidārī, ikṣu, śatāvarī and kūsmāṇḍa, milk and (paste of) mṛdvīkā, yaṣṭyāhvaya and candana. This well-obtained ghee mixed with sugarcandy will quickly alleviate menorrhagia. In addition, it is desirable in curing the disease anemia due to pitta derangement, chlorosis and gonorrhoea genetated by pitta. When a

sterile woman intakes this medicated ghee it helps conception and quickly destroys gout and other diseases like syncope, intoxication, insanity, alcoholism etc caused by pitta.

Vārāhyādi

4. The lady, who intakes the ghee cooked in the decoction of vārāhī tuber along with amṛtā, māṣa, aśvagandhā, kadaḷī fruit and mixed with sugar and vāmśī shall overpower the distress even if it is horrible like fire and born out of menstruation and it was given to the heavenly ladies by Indra.

Mṛṇālaghṛta

5. Ghee cooked in the juice of mṛṇāḷa is a destroyer of haemorrhagic diseases.

Śaśavāśādi

6. 768g ghee shall be cooked in 3.072ltrs each of the decoction of rabbit and milk with the pounded drugs of dāru, vella, aśvagandha, abda, haridrā, jīvaka, ṛṣabhaka, madhūlikā, kaṇa, rāsnā, śṛṅgī, bhāṛṅgī, gostanā, kākolī, kṣīrakākolī, nāgara, madhuyaṣṭīkā, mudgaparṇī and māṣaparṇī. This medicated ghee known as śaśavāśādi is a destructive of tuberculosis, cough, fever, haemorrhagic disease, anorexia, asthma, chlorosis and hoarseness.

Koṭiyāvaṇakkādi

7. Ghee cooked in the squeezed juice of eraṇḍa and the stem of tiktālābū, is excellent in pacifying gas trouble.

Kāṭṭucunṭaghṛta

8. Ghee cooked in the decoction of wild kaṇḍakārī is a destructive of dyspnoea.

Mastakādi

9. Vṛṣa powdered with the whole mastaka shall be cooked in eight times of water and reduced to one-eighth. Ghee cooked in this decoction intaken along with kṣaudra helps conception and destroys haemorrhagic diseases, chlorosis due to pitta, fever, dyspnoea, cough, heart disease, jaundice, chataract, giddiness, erysipelas and lassitude of voice.

Sahasrapatraghṛta

10. Ghee well-obtained (by cooking with) sahasrapatra excellently quells excessive thirst.

Vidāryādi

11. Vidyādigṛta destructs the very tuberculosis. It is desirable in all the said diseases.

Aśvagandhādi

12. Aśvagandhā 4.8kg, balā, gokṣura and punarnava 480g each, śatāvarī, nāgabalā, guḷūcī, yava and māṣa 240g each - cook them in 13.824 ltrs of water and reduce to one-sixth. To this add 1.152 kg of ghee, 2.304 ltrs of milk and paste of 12g each of trijātaka, trikaṭu, rāsnā, madhuka, samaṅgā, uśīra, kṣīraśukḷa, ājamoja, jīraka, mṛdvīka, mañjiṣṭhā, hiṅgu, saindhava and yava and cook in slow fire. When it is boiled, add molasses half the quantity of ghee and churn. This medicated ghee is of high potency and is similar to nectar for men. This medicated ghee is excellent in curing gout, constipation, latent rheumatism, elephantiasis, and pleasing for arms, foot and head. In addition, it destructs body ache and is excellent in alleviating stillness, diseases of head, newly born haemorrhagic disease, chronic fever, excessive thirst, baldness and premature greying. It also promotes conception. This medicated ghee known as

aśvagandhādi is beneficial for bulk promoting as it makes the lean, who is like the stem of dūrvā, bulky as the trunk of tāla.

Cirivilvādi

13. Ghee cooked in the decoction of cirivilva, viḷaṅga, vahni, himsra, triphalā and vyoṣa with the paste of amṛtā, viṣa and kaṇḍakārī is an excellent medicine which mainly destroys ten types of tuberculosis, chlorosis, anorexia, cough, pain, hiccough and piles.

Mahāpañcagavyaghṛta

14. Cook 96g each of dual pañcamūla (daśamūla), dual haridrā, triphalā, bark of kuṭaca, saptapaṇa, apāmārga, nīlinī, kaṭurohiṇī, śamyāka, fruit of aruṣkara, root of phalgu and durālabhā in 12.288ltrs of water and reduce to one-fourth. To this add the paste of 12g each of bhārṅgī, pāṭhā, āḍhakī, kumbha, vyoṣa, rāsnā, rohiṇī, dūrvā, bhūnimba, pūtikā, śreyasī, dual śāribā, madayantī, agni and nicuḷa, 768g ghee and pañcagavyas as in the previous case and cook. This medicated ghee known as mahatpañcagavya is excellent to pacify fever, epilepsy, dropsy, fistula-in-ano, swelling, piles, jaundice, anemia, chlorosis, cough and seizures.

Aśvagandhādi

15. The wise (physician) shall cook aśvagandhā, balā, bhīru, sthirā, jīvantī and gokṣura along with śiphā in 12.288ltrs of water and reduce to one-eighth. To this add 768g ghee, its two times milk and the paste of candana, utpala, yaṣṭyāhvā, kṛṣṇā, arka, abja, kaśeru, dual meda, dāru, mañjiṣṭhā, tukā, puṇḍraka, padmaka, durālabhā, vṛṣa, śaṭhī, śṛṅgī, bhārṅgī, punarnava, agaru, ativiṣā, pāṭhā, vāḷaka, uśīra and nāgara and cook. This medicated ghee is a promoter of voice, blood, flesh and strength. In addition, it will quickly overpower haemorrhagic disease, mahārakta, cracks on sole, excessive thirst,

fever, erysipelas, jaundice, burning sensation of limbs, thirst which is not easy to be conquered, cough, dyspnoea, rhinitis, swelling, emaciation and diseases due to emaciation, if intaken or used as clyster. More over it destroys all kinds of diseases of urinary bladder and vagina and urinary disorder. For the men whose body has been emaciated because of tuberculosis there is no shelter other than this.

Chemparattūghṛta

16. If the ghee cooked in the decoction of japākusuma along with the paste of its flower is intaken, bleeding of women can be stopped effortlessly.

Daśamūlaghṛta

17. New clarified butter, which has been taken from the milk cooked with daśamūla, along with pippalī and kṣaudra can promote good voice.

Balāvidāryādi

18. Snuffing of the ghee cooked in the decoction of balā and vidārī with the paste of vidārī and madhuka shall provide with sweet voice.

Bhṛṅgarājaghṛta

19. Intaking of ghee boiled in the juices of bhṛṅgarāja and kākamācī is a medicine against lassitude of voice.

Yaṣṭīmadhukādi

20. Ghee cooked in the decoction of yaṣṭīmadhu along with the paste of drākṣā and milk, if intaken, cures aversion for food.

Drākṣādi

21. Ghee cooked in the decoction of drākṣā and yaṣṭyāhvā, milk and the juice of ikṣu wins excessive thirst which is not so easy to be conquered.

Brahmīghṛta

22. Intaking of the ghee cooked in the juice of brahmī together with the paste of varā quickly kills lassitude of voice and the patient will sing like a kinnari.

Drākṣādi

23. 3.072ltrs of ghee shall be cooked in 3.072ltrs of the decoction of drākṣā and yaṣṭyāhvā and 3.072ltrs of the juice of sugarcane and milk. This ghee can pacify the four, i.e, excessive thirst, burning sensation, heat and erisypelas.

Vaiśvānaraghṛta

24. Equal shares of karañja root, pippalī root, mahauṣadha and citraka which will together form 4.8kg shall be cooked in 12.288ltrs of water and reduced to one-fourth. To this decoction the physician should add 1.056kg of ghee and two times milk. Then listen to its potency. This medicated ghee known as vaiśvānara can weaken piles, sprue, dysuria, fistula-in-ano, leprosy, urinary disorders, constipation, dyspnoea, cough, anorexia, heart disease, bronchial asthma, emaciation, chlorosis, swelling, weakness of voice, anemia, dyscentary, colic, chronic obstructive jaundice, deranged digestive fire, emaciation in anus, abdominal diseases due to retention of afeces, gaḷagraha and all other diseases and the patient will revive at once.

Brahmamahīruhādi

25. Cook 768g ghee in 2.304ltrs of the decoction of ash of brahmamahīruha and (paste of) nāgara, māgadhika, ūṣaṇa and garbha. This medicated ghee removes obstruction of the anus.

Dārvītvagādi

26. Ghee obtained by cooking in the juice of cārñgerī and (the paste of) dārvī bark, nāgara, māmsī, citraka and devadāru is a tranquiliser of three humours.

Kuṭacādi

27. 768g ghee shall be cooked in 4.8ltrs of the decoction of kuṭaca bark along with the paste of kaliṅga, yaṣṭī, drākṣā and candana, trāyantī juice and 3.072ltrs of milk. This medicated ghee is a destroyer of bleeding piles.

28. If ghee is cooked with squeezed durālabhā and so on which are said for curing piles, it will be cured.

Apāmārgādi

29. Ghee cooked in the juices of tender apāmārga and niśā and the decoction of gopīdayitā alleviates dysentery.

Śuṅṭhīghṛta

30. Ghee shall be cooked in the decoction of śuṅṭhī and granthikā along with the paste of pañcakola and saindhava. This medicated ghee can quickly destroy dysentery.

Hriberādi

31. Cook ghee in the juice of cārṅgerī together with pounded hrībera, utpala, lodhra, samaṅgā, cavya, candana, pāṭhā, ativiṣā, vilva, dhātakī, devadāru, bark of dārvī, nāgara, māmsī, mustā, kṣāra, yavāgraja and citraka. Ghee thus medicated is an excellent drug in pacifying piles, diarrhea, sprue, anemia, fever, anorexia, dysuria, prolapse of rectum, tympanitis of urinary bladder, dysentery, picchāsrāva, colic due to piles and vitiated condition of the three humours.

Ketakīghṛta

32. If the ghee cooked in the juice of ketakī and paste of its own sprout is intaken, dysuria can surely be won.

Traikaṇḍakādi

33. Ghee cooked in the decoction of traikaṇḍaka, elā, girijatu, śilābheda, yaṣṭī and varī with the paste of darbha, drākṣā, ambu, śauṇḍī, vasuka, vasira, kāśa, ikṣu and matsyākṣikā and milk, if intaken, shall eradicate urinary problems, urinary disorders, dysuria, all kinds of rheumatism, lithuria and bladder stone.

Vastyāmayāntakaghṛta

34. Cook 144g each of powdered dārvī, madhuka, matsyākṣī, padma, pāṣāṇabheda, dual bṛhatī, dual amśumatī, śāribā, ikṣu, kaśeruka, kapotapaṅka, ikṣuraka, vasira, śigru, vāḷaka, vārāhī, varuṇa, drākṣā, bhadrā, yaṣṭī and parūṣaka, and their total quantity of gokṣura in 12.288ltrs of water and reduce to one-fourth. To this decoction add 768g ghee, 1.536ltrs each of milk, juices of varī, dhātrī and bimbī, coconut water, kūśmāṇḍa juice and decoction of ūrvāruka and half of the paste of parūṣaka, utpala, tuṭī, madhūka, hima, dāru, triphalā, pippalī, kauntī, śṛṅgivera, saindhava, hastipippalī, apāmārga, mañjiṣṭhā, padmakesara, mustā, kustambarī, lodhra, aśvagandhā, punarnava, svayamguptā, ikṣura fruit, vṛddha leaf, śṛṅgī and śilājatu and cook again. This medicated ghee, if intaken or used as clyster, shall eradicate all kinds of dysuria, lithuria and bladder stone. It is sure that this ghee known as vastyāmayāntaka made by the god of gods can quickly alleviate all kinds of bladder diseases along with urinary disorders produced by vāta, pitta and kapha, chlorosis, depressive digestive fire, sprue, piles, dropsy, tuberculosis, diseases due to tuberculosis and the diseases affecting heart, sides, chest and head.

Ekanāyakaghṛta

35. Ghee cooked in the decoction of ekanāyaka with its own paste is a destroyer of urinary disorder. Thus the kāraskara ghṛta too is a destroyer of urinary disorder.

Dhānvantaraghṛta

36. 480g each of daśamūla, śaṭī, dantī, surāhvā, dual punarnava, roots of snuk and arka, pathyā, bhūkadamba, aruṣkara, karañja, roots of varuṇa, pippalī and puṣkara, 768g each of yava, kola and kulatthaka should be cooked in 184.32ltrs of water and reduce to one-fourth. To this add the paste of dual pippalī root, cavya, vacā, nicuḷa, rohiṣa, trivṛt, viḷaṅga, kampilya, bhāṅgī and viśva and 768g ghee and cook again. This ghee known as dnānvantara can win carbuncle, anemia, abscess, chlorosis, piles, swelling, emaciation, poison, dropsy, dyspnoea, cough, vomiting, inflammation and enlargement of scrotum, enlargement of spleen, gout, leprosy, insanity and epilepsy.

Śatadhautaghṛta

37. Ghee purified in coconut water for hundred times is excellent in pacifying pimples.

Yaṣṭyādi

38-39. Ghee cooked in the juice or decoction of dūrvā along with the paste of yaṣṭī should be administered by the physician to heal the ripened (pimples). Ghee boiled with the drugs of varaṇa group and tiktaka also is excellent. Thus guggulutiktaka also is an obstructive of body disorders.

Sukumāraghṛta

40. Cook 4.8kg punarnava, 480g each of daśamūla, roots of payasyā, aśvagandhā, eraṇḍa, śatāvarī, dual darbha, śara, kāśa, iḷṣu root and poṭagaḷa in 49.152ltrs of water and reduce to one-eighth. Then add 1.44kg molasses, 768ml castor oil, 1.536kg ghee, milk 1.536ltrs, and the paste of 96g each of kṛṣṇā, its root, saindhava, yaṣṭīmadhuka, mṛdvīkā, yavānī and nāgara. This ghee, known as sukumārarasāyana, can be intaken without observing the dos and don'ts like restrain from wind, sun shine, walking etc. as in the case of others. It is suitable

for those who have beautiful body, who desires pleasure and those who have many wives. It is a destructive of inauspiciousness and kali. If used for a long period it will provide with lustre, beauty and nourishment. Moreover, it can destroy hernia, internal abscesses, chlorosis, piles, pain in vagina, rheumatism, swelling, dropsy, pain in spleen and constipation.

Śūlīhataghṛta

41. The physician shall cook 768g ghee in 3.072ltrs of the juice of sphoṭābhujāṅga and add the paste of 6g each of five lavaṅas, trikaṭu and triphalā. This medicated ghee known as śūlīhata drives away intestinal colic, body ache, colic due to pitta, colics in stomach, urinary bladder and intestine, angina prectoris, lumbago, pleurodyria and intercostal neuralgia.

Laśunādyaghṛta

42. 3.072ltrs of citrā oil shall be cooked in 4.8ltrs of the decoction of laśuna along with finely pounded drugs of 48g each of sauvarcala, viḷaṅga, kaṇā and dīpyaka and 288g trivṛt. It destroys chlorosis especially the hard ones, rheumatism, enlargement of spleen, enlarged prostate, inflammation and enlargement of scrotum, colic and loss of appetite.

Gandharvataila

43. Hundred eraṇḍa root, 240g of śuṅṭhī and 3.072kg of yava– cook them in 12.288ltrs of water and reduce to one-fourth. To this purified decoction add two times milk, 768ml of castor oil, (paste of) 192g of eraṇḍa root, 96g śṛṅgivera and garbha and cook slowly. If this oil known as gandharvataila is intaken by man who is clean and taken milk or food, hernia will quickly be destroyed.

Snukṣīraghṛta

44. Ghee obtained by churning with latex of snuk, rakta, doṣa, coconut water, milk and pāṭira is a pacifier of poison.

Daśasvarasaghṛta

45. Ghee shall be cooked in the juices of śatāvarī, maṇḍūkapaṇṇī, kākamācī, vidārī, nakta, ādraka, nāgavallī, tripādī, kūśmāṇḍa and ikṣu, along with milk and (the paste of) ingredients of kalyāṇakaghṛta. This medicated ghee is a destructive of jaundice and anemia.

Punarnavaghṛta

46. Intake the ghee cooked in the squeezed juice of punarnava along with the paste of candana for keeping away anemia.

Ardrakaghṛta

47. If the ghee cooked with the paste and juice of ādraka and milk is intaken by the patients of vasomotor rhinorrhoea, allergic rhinitis, abdominal diseases and depressed digestive fire, he will be diseaseless.

Śatadhautaghṛta

48. Ghee purified by the water of the bark of kṣīrīṅkṣa for hundred times can be anointed for eradicating erysipelas, burning sensation and excessive thirst.

Gopātmajādi

49. Ghee cooked in the juice of dūrvā along with milk and the paste of gopātmajā, madhupa, candana, sevyā, viśva, tender leaf of kṣīrīdruma, visa, tuber of utpala and garbha, quickly over powers all kinds of erysipelas even if it is severe.

50. Ghee purified with coconut water also is a destroyer of erysipelas.

Kṣīrīvr̥kṣādi

51. 768g ghee shall be cooked in four times milk and juice of dūrvā with paste of 24g each of sprouts of kṣīrīvr̥kṣa; madhuka, uśīra, candana, śāribā, utpala and kuṣṭha by one day. This medicated ghee by intaking etc. alleviates all kinds of erysipelas.

Dūrvādi

52. Oil cooked with equal shares of dūrvā juice and milk, paste of sugandha, uśīra, yaṣṭī, sprouts of kṣīrīvr̥kṣa, candana and mauktika pacifies rheumatism and all kinds of erysipelas.

Dūrvādi

53. Take equal shares of dūrvā juice and decoction of bark of kṣīrīvr̥kṣa. Then make paste of tender leaves of kṣīrīvr̥kṣa, madhuka, uśīra, śāribā, candana, utpala, kuṣṭha, ambu, spr̥kkā, lākṣā, kaśeruka, coraka, mṛdvīkā, śvetadūrvā, abjakesara, mṛṇāḷa and veta. Mix new ghee, gingili oil, equal share of milk and all the above said drugs and cook. Ghee thus obtained if intaken or anointed on the body, all kinds of erysipelas will instantaneously be alleviated. In addition, it is a special drug for eruption due to pittarakta, small pox, ulcer due to pittarakta and fire burn and urticaria.

Tiktakaghṛta

54. Cook 48g each of paṭola, nimba, kaṭu, dārvī, pāṭhā, durālabhā, parpaṭa and trāyamāṇā in 6.144ltrs of water and reduce to one-eighth. To this add the paste of 12g each of trāyantī, mustā, bhūnimba, kaliṅga, kaṇa and candana and 576g ghee and cook again. Medicated ghee thus obtained can win over leprosy due to pitta, erysipelas, carbuncles, burning sensation, excessive thirst, giddiness,

itching, anemia, cellulitis of the cheek, depraved nālīvraṇa, chronic lymphadenitis, eruption, abscess, chlorosis, emaciation, insanity, intoxication, heart disease, cataract, chloasm of face, sprue, leucoderma, jaundice, fistula-in-ano, epilepsy, dropsy, menorrhagia, poison, piles, haemorrhagic disease and other severe diseases produced by pitta.

Mahātiktakaghṛta

55. Saptacchada, parpaṭaka, śamyāka, kaṭukā, vacā, triphalā, padmaka, pāṭhā, dual rajanī, dual śāribā, dual kaṇā, nimba, candana, yaṣṭyāhvā, viśālā, indrayava, amṛtā, kirātatikta, sevya, vṛṣā, mūrvā, śatāvarī, paṭola, ativiśā, mustā, trāyantī and dhanvayāṣaka – cook ghee in eight times of their decoction with their own paste and two times of āmalakī juice. Ghee thus obtained known as mahātikta is of more potency than the tiktakaghṛta.

Guggulutiktakaghṛta

56. Boil 480g each of nimba, amṛtā, vṛṣa, paṭola and nidigdrikā in 12.288ltrs of water and reduce to one-eighth. Then add 768g ghee and the paste of 12g each of pāṭhā, viḷaṅga, suradāru, gajopakulyā, dual kṣāra, nāgara, niśā, misi, cavya, kuṣṭha, tejovatī, marica, vatsaka, dīpyaka, agni, rohiṇī, aruṣkara, vacā, kaṇamūla, mañjiṣṭhā, ativiśā, viśā, yavānī and 240g purified guggulu and cook well. If this ghee is properly intaken, strong rheumatism like those in joints, bones and marrow, leprosy, nālīvraṇa, tumor, fistula-in-ano, scrofula, diseases of limbs above collarbone, chlorosis, piles, urinary disorders, tuberculosis, anorexia, dyspnoea, sinusitis, cough, emaciation, anemia, intoxication, abscess and gout will be cured.

57. The six, i.e, varā, kaṇḍūka and so on can be added to mahātikta. Ghee purified for hundred times also can be cooked with mahātikta. Juice of dhātṛī and so on, daśasvarasa or pure water can be mixed to cook tiktaka. For

preparing guggulutiktaka all the above said combinations or half of them or quarter of them, ghee or gingili oil can be used by the wise (physician).

Pārantyādi

58. Ghee cooked in the decoction of pārantī root and its own flower overpowers leprosy. Ghee cooked with the paste of mṛdvīkā specially wins over diseases produced by pitta.

Indukāntaghṛta

59. Medicated ghee known as indukānta which is obtained by cooking in the decoction of pūṭīka, devadāru and daśamūla along with the paste of ṣaṭpala and milk is a destructive of rheumatism, tuberculosis, dropsy, chlorosis, colic and intermittent fever and is strength promoting.

Ambhastakrādi

60. Ghee cooked with inner leaf and bark of viṣa and kāraskara fruit and buttermilk with water destroys rheumatism, gout, leprosy and diseases produced by haemorrhagic disease.

Rāsnādi

61. Ghee cooked in the decoction of rāsnā and so on or in the decoction of balā - or which ever suitable can be added – is suitable in curing gout.

Ampalattolādi

62. Intaking of the ghee cooked in the decoction of āmrātaka bark with its own root paste and mixed with sugar can quell pañcaśoṇita.

Brāhmīghṛta

63. Clarity of voice, intellect and memory can be obtained by intaking the ghee cooked with the paste of brāhmī, siddhārdhaka, vacā, śāribā, kuṣṭha, saindhava

and kaṇa. It also promotes life span, destroys wickedness, hysteria, seizure and insanity.

Vyoṣādi

64. If the child takes the ghee boiled in the juice of brahmī with the paste of vyoṣa, varā, paṭu, rajanī, trivṛt, vacā, śarkarā and viḷaṅga, he will become a scholar.

Sārasvataghṛta

65. 768g ghee shall be cooked in four times of the juice of brāhmī along with the paste of 12g each of saindhava, vacā, śarkarā, kṛmijit, kaṇa, pathyā, niśā, trivṛt, dantī and 48g of triphalā. This medicated ghee known as sārasvata promotes intellect and purifies voice.

Kūsmāṇḍaghṛta

66. If the ghee cooked in sixteen times of the juice of kūsmāṇḍa together with the paste of yaṣṭī is intaken early in the morning insanity and loss of memory can be overpowered.

Hiṅgvādi

67. 3.072kg ghee shall be cooked in urine along with the paste of 96g each of hiṅgu, sauvarcala and vyoṣa. This ghee is a destroyer of insanity, hysteria and epilepsy.

Brāhmīghṛta

68. Cook 768g ghee in 1.536ltrs of the juice of brāhmī together with the paste of 12g each of vyoṣa, śyāmā, trivṛt, dantī, śaṅkhauspī, suradruma, saptalā and kṛmijit well. Dose of this ghee is 48g or its multiples and the maximum is

192g. This medicated ghee, known as brahmīghṛta, is destructive of insanity, leprosy and epilepsy and provides the sterile woman with child, clarifies speech and voice and promotes intellect and memory.

Mahākalyāṇakaghṛta

69. Among them (the drugs said for kalyāṇaka) take twenty one drugs, i.e, dual śāribā etc and prepare their decoction. To this add ghee, four times milk of the cow which has littered for the first time and the paste of vīra, ṛddhi, medā, kākoḷī, kapikacchu, viṣāṇī and sūpyaparnī and cook. This ghee known as mahākalyāṇaka is bulk promoting, destructive of typhoid and better than the former (kalyāṇaka) in effect.

Pañcagavyaghṛta

70. Add the paste of mustā, elā, agni, viḷaṅga, yaṣṭī, rajanī, mañjiṣṭhā, pāṭhā, vacā, śaundī, rohiṅkā, triphalā, vṛṣa, mṛdvīkā and dārvī to the gavyas and cook ghee with them. This sacred ghee provides with lustre, long life span, progeny and ultimately destroys seizures and hysteria.

71. Proportion of pañcagavya is – cowdung one part, urine two times, milk eight times of urine, curd five times and ghee four times.

Gomayasvarasādi

72. Ghee cooked in the juice of cowdung, milk, curd and urine of cow tranquilizes epilepsy, fever, insanity and jaundice.

Śaṅkhaṣṭyādi

73. Ghee cooked in the juice of brāhmī along with the paste of śaṅkhaṣṭī, vacā and kuṣṭha eradicates chronic epilepsy with insanity and it is beneficial for intellect.

Pañcagavyaghṛta

74. Take equal shares of gavyas, i.e, curd, urine, milk, ghee and juice of dung. To this add the paste of triphalā, citraka, mustā, haridrā, ativiṣā, vacā, viḷaṅga, tryūṣaṇa, and suradāru and cook. Ghee thus obtained named pañcagavya, which was prepared by the Aśvins in ancient time, is excellent to keep away epilepsy and insanity.

Sārasvataghṛta

75. Pluck the whole brahmī, wash with water and take the juice by squeezing in a wooden mortar. 768g of ghee shall be cooked in four times of brahmī juice thus obtained with the paste of 48g each of haridrā, āmalaka, trivṛt and harītakī, 24g each of pippalī, viḷaṅga, saindhava, śarkarā, and vacā. Stire them well and cook in slow fire. If this is intaken in the morning soon after taking food, clarity of speech will be attained. If administered for one week the person will sing like kinnarī, if it is taken for a fortnight, he will be retentive. Thus by its use for a month, he himself will become a poet. This medicated ghee christened as śārasvata was prepared by Sarasvatī.

Paṭolādi

76. Boil 48g each of paṭola, nimba, kaṭukā, dārvī, sevyā, varā, vṛṣa, dhanvayāṣa, trāyantī and parpaṭa and 768g āmalaka in 12.288ltrs of water and reduce to 3.072ltrs. To this add the paste of 24g each of mustā, bhūnimba, yaṣṭyāhvā, kuṭaca, udīcyā, candana, vyoṣa, cavyā and 768g ghee and cook again. This medicated ghee can overpower the diseases affecting nose, ear, and eye. In addition, it wins over white chataract, night blindness, hotness, sourness, and burning sensation (of the eyes) in special.

Jīvantyādi

77. 4.8 kg jīvantī shall be cooked in 12.288ltrs of water and reduced to one-fourth. By adding 1.536ltrs of milk, 768g ghee and the pounded drugs of 12g each of prapoundarīka, kākoḷī, pippalī, lodhra, saindhava, śāribā, madhuka, drākṣā, sitā, dāru and triphalā cook again. This ghee intaken at night is an excellent pacifier of chataract.

Varaṇādi

78. Clarified butter taken from the curd made of milk shall be well-cooked in the decoction of varaṇa along with madhuka. By snuffing and so on of this ghee diseases above neck can be overpowered.

Candanādi

79. Saturating the eye with the ghee which had been cooked in the decoction of parpiṭikā along with the paste of candana, dārvī, yaṣṭī, kṣīridruma, udaka and dārḍhya can quell the eye diseases.

Ghanādi

80. Ghee medicated by cooking in four times milk together with the paste of ghana, nāda, śīpha, yaṣṭī, mṛṇāḷa, utpala, candana and sitā alleviates conjunctivitis, glaucoma and serpiginous ulcer.

Śuktisārādi

81. Take 192ml each of the decoctions of śukti seen in lake, śigru leaf and tāla, juice of nantyāvarta flower, milk and ghee taken from milk and the paste of 12g each of dārvī, candana and yaṣṭyāhvā. Ghee obtained by cooking with them, if saturated in eyes, cures ulcer, śukḷa, pterygium and conjunctivitis.

Ṣadvindughṛta

82. Snuffing of the ghee known as ṣadvindu which is cooked with the paste of madhūka, yaṣṭī, kṛmijit, viśva and bhṛṅga drives away all kinds of diseases above neck.

Varijīvantyādi

83. Yamaka shall be cooked in the decoction of varī and jīvantī, milk and the paste of drugs of jīvanīya group. Snuffing of this medicated ghee pacifies diseases above the collarbone.

Mayūraghṛta

84. Cook peacock after removing its wings, gall bladder, intestine, legs, excretion and beak along with 144g each of daśamūla, balā, rāsnā and madhūka in water. Then add 768g ghee along with equal quantity of milk and the paste of madhuradravyas. If intaking, clyster, inunction and snuffing of this ghee is practiced, it will win over all the diseases above collarbone.

Mahāmayūraghṛta

85. With the same decoction (of peacock) 768g ghee should be cooked together with four times milk and paste of 12g each of jīvantī, triphalā, medā, mṛdvīkā, ṛddhi, parūṣaka, samaṅgā, cavikā, bhārṅgī, kāśmarī, karkaṭāhvā, ātmaguptā, mahāmedā, tālakharjūra, mustaka, mṛṇāla, visa, kharjjūra, yaṣṭimadhuka, jīvaka, śatāvarī, vidārī, ikṣu, sūkṣmailā, ṣaṭhī, pauṣkara, punarnava, tukākṣīrī, kākoḷī, dhanvayāṣaka, madhuka, akṣoṭa, vātāma, muñjātā and bhikṣuka. This ghee known as mahāmayūra is of more advantage than that of mayūra.

Jātyādi

86. Ghee cooked in the decoction of jāṭī, kimśuka, parpaṭa, suṣavī, mayūrikā, bhadrīkā, ikṣu, nirguṇḍī, mṛdukuñcikā, kaṭukikā, dūrvā and niśā purifies and

heals ulcers which are of minute face, on vital part, weeping, severe, with pain and running.

Śuṅṭhīghṛta

87. Potion of ghee cooked in the juice of śuṅṭhī leaf is good in healing wound.

Kīrādi

88. Squeeze and take the juice of taṇḍulīya, campaka, parpaṭaka, mṛdukuñcikā leaf, tender leaf of suṣavī, śaśaśruti, paimaññal, śyonāka, mukkampāla, indravallī, two times dūrvā, sprout of kumbhī, mālatī, bhadrīkā, śigru bark, hrasvā, apāmārga, pāccuṇḍa, kāṭṭiccaṇa and kunduruṣka. If the ghee cooked in this juice is flown, one will run to brothel.

Guḷūcyādi

89. 768g ghee should be cooked with the paste of 12g each of guḷūcī, sairyaka, bhīru, śukanāsa, punarnava and parūṣaka. If intaken it will pacify vāta disorders in vagina and promotes conception.

Phalasarpīḥ

90. Pound 12g each of mañjiṣṭhā, kuṣṭha, tagara, triphalā, śarkarā, vacā, dual niśā, madhuka, medā, dīpyaka, kaṭurohiṇī, payasyā, hiṅgu, kākolī, bījagandhā and śatāvarī. Cook the pounded drugs with 768g ghee and it's four times milk. This medicated ghee famous as phalasarpīḥ can be administered during menstrual period to drive away all kinds of disorders in vagina and semen and to get the result.

Śatāvaryādi

91. 19.2ltrs of the infusion of śatāvarī root, 3.072kg ghee, equal share of milk, pounded drugs of 12g each of the drugs of jīvanīya group, śatāvarī, mṛdvīkā,

parūṣaka, priyāḷa, dual balā, and madhuka. Cook them and allow cooling. Then add 384g each of madhu and pippalī and 480g sugar. Licking of 12g of this medicated ghee acts against bleeding in vagina and weak semen. Moreover, it is an excellent aphrodisiac and is used in pumsavana.

Muttaṅgādi

92. Intaking of the ghee cooked in equal share of milk and four times varī juice and the paste of mustā, śāribā, śunṭhī, varī root, pāṭhā, mūrvā, īśvaramūlī, vacā, śoṅābhaghoretara (soft śoṅābha?) and māleya is an excellent drug for the patient of poison.

Pārāvātādi

93. Ghee cooked with (the paste of) pārāvata, iṣu, śaṭhī and puṣkarāhvā pacifies poison, excessive thirst, cough, dyspnoea and hiccough.

Pañcaśirīṣaghṛta

94. Leaf, flower, arka, fruit and root of śirīṣa shall be cooked with ghee. This medicated ghee known as pañcaśirīṣa alleviates poison even if it is chronic and firm.

Pañcāravindaghṛta

95. Ghee obtained by cooking with the paste of flower, visa, kesara, leaf and seed of mṛṅgāḷa along with hema and milk, which is famous as pañcāravinda on the earth, can be intaken by those who have lost manliness (virility), strength and appearance.

Śatāvaryādi

96. Those who intake the ghee medicated with the decoction and paste of śatāvārī along with śugar candy, they will be freed from the diseases that affect on the course of life.

Ratimallaghṛta

97. Cook ten times milk, sixteen times yaṣṭī, varī, śvadamṣṭra and palikā, 384g aśvagandhā and 240g drākṣā in 2.304ltrs of water. To this add the boiled water of śigru root, 2.304 kg sugar, 384g powdered kaṇḍakārī seed and 384g ghee. Mix them well and cook. Ghee thus medicated which had been advised by Pitāmaha, is an excellent aphrodisiac and provides auspiciousness, pleasure and progeny.

GHṚTAKHAṆḌA ENDS

6. CURNĀKHAṆḌA

Gṛhadhūmacūrṇa

1. Gṛhadhūma mixed with ghee instantaneously pacifies the disease śītikā.

Amṛtādi

2. The patient who licks the powder of śarkarā made from amṛtā along with new butter or ghee will be freed from erysipelas, excessive thirst, fever, burning sensation, and asrahalīmaka by a few days.

Chinnaruhādi

3. If one licks the powder of chinnaruhā, āmalakī, rasa and sugar mixed with tukā along with puṣparasa, gonorrhoea will be obstructed as water is obstructed by dam.

Sarasijamakarandādi

4. Powder of sarasija, makaranda, candana, taṇḍulīya, madhuka, amṛtavallī, śarkarā, bhīru and tārksya with madhu can stop bleeding through vagina of beautiful ladies.

Gairikacūrṇa

5. In order to stop bleeding 12g gairika powder shall be administered along with milk or tīkṣṇa for three days.

Śatāvarīcūrṇa

6. If the patient takes 48g śatāvarī powder mixed in milk for one month, he will become intelligent and handsome even if he is thin and takes milk only. Moreover, he will be devoid of polyuria and live for hundred years strongly.

Māṣādicūrṇa

7. There is no doubt that milk along with māṣa powder or lākṣā powder can stop bleeding.

Śaṅkha padmakādi

8. (Powders of) śaṅkha, padmaka, kāleya, phalinī, lodhra and gairikā separately taken with sitā, jyeṣṭhā and vāraṇa are obstructors of bleeding.

Sarjaniryāsacūrṇa

9. For pacifying haemorrhagic disease powder of sarjaniryāsa shall be administered along with the milk of nāga and food shall be taken with milk.

Viśvailādi

10. Gonorrhoea can be destroyed by intaking the powder of viśva, elā, kaṇa, musalī, candana, vāmsī and sitā along with snow water and anointing anantā.

Puṣyānugacūrṇa

11. Grind pāṭhā, jambu seed, āmrāsthī, śilābheda, rasāñjana, ambaṣṭhā, śalmalī seed, samaṅgā, vatsaka bark, vṛścīka, vilva, ativiṣā, lodhra, toyada, gairika, śuṅṭhī, madhūka, mṛdvīkā, raktacandana, kaṭphala, kaṭvaṅga, vatsakā, anantā, dhātakī, madhuka and añjana on the day of puṣya. This powder shall be intaken along with kṣaudra and taṇḍulāmbu. This powder, puṣyānuga, propounded by Ātreya is suitable to alleviate piles and bleeding diarrhea of children, diseases in vagina and those related to menstruation.

Khadirādi

12. Powder of khadira, asana, pārtha, śalmalī, kovidāra and puṣpa along with kṣaudra can be used in curing haemorrhagic disease.

Sahasrabhedikācūrṇa

13. Powder of sahasravedhikā and jambīra shall be intaken early in the morning. Tukākṣīrī with milk also is excellent to wins over gonorrhoea.

Karpūrādi

14. Powder of equal shares (one part each) of karpūra, cora, takkola, jāṭī fruit and jāṭīpatri and lavaṅga, nāga, marica, kṛṣṇā and śuṅṭhī whose quantity increases respectively along with their total quantity of sugar is beneficial for heart and stomach and overpowers tubercular cough, hoarseness, dyspnoea, chlorosis, vomiting and diseases of throat.

Elādi

15. Grind elā, tvak, nāgakusuma, tīkṣṇa, kṛṣṇa and mahauṣadha, whose quantity increase respectively, along with their total quantity of sugar. This is a drug against watering in mouth, anorexia, pleurodyria and intercostal neuralgia, enlargement of spleen, piles and sprue.

Yavānyādi

16. Yavānī, tintriṅka, aṃḷavetasa, auṣadha, dāḍima and kola – 12g each, sugar 192g, dhānya, sauvarcala, ajājī and varāṅga 6g each, pippalī hundred number and marica 96g – powder them well. This powder is taste promotive, beneficial for heart and seizing and quells watering in mouth, anorexia, pleurodyria and intercostal neuralgia, enlargement of spleen, piles and sprue.

Dīpyādi

17. Powder of dīpya, nāgara, kola, dāḍima fruit and aṃḷavetasa – 12g each, tvak, dhānya, sauvarcala and jīraka – fifteen times, pippalī hundred number, marica hundred and two numbers and matsyaṅḍikā fruit pacifies tubercular cough and rheumatism and purifies tongue.

Devadārubalādi

18. Powder of devadāru, balā, rāsnā, triphalā, vyoṣa, padmaka and viḷaṅgā along with their total quantity of sugar wins over five kinds of cough.

Pāṇitalacūrṇa

19. Take equal shares of jīvantī, madhuka, pāṭhā, kṣīrītvak, triphalā, śaṭī, mustā, elā, padmaka, drākṣā, dual bṛhatī, vitunnaka, śaribā, puṣkaramūla, karkaṭa, rasāñjana, punarnava, loharaja, trāyamāṇā, yavānikā, bhāṛṅgī, tāmalakī, vṛddhi, viḷaṅga, yāṣaka, kṣāra, citraka, cavya, aṃlavetasa, vyoṣa and devadāru and powder them. If this powder, known as pāṇitala, is mixed with kṣaudra and then licked, it will remove five kinds of cough and dyspnoea.

Ḍāḍimādi

20. Powder of 96g of ḍāḍima, 384g of jaggary and 144g of vyoṣa is stomachic, digestive, beneficial for voice and a destroyer of sinusitis, dyspnoea and cough.

Tālīsapatrādi

21. Grind 48g each of tālīsapatra, marica and cavikā. This powder intaken along with warm milk tranquilizes cough, disease of heart, chlorosis, piles, pain in vagina, constipation and seizures.

Maññalādi

22. Powder of haridrā, tuṭī, kaṭu and trikaṭu mixed with honey is a drug against cough and it will not affect again.

Jātītakkolādi

23. Licking or holding of the powder of jātī, takkola, karpūra, lavaṅga, kusuma and tvak in mouth is excellent to destroy anorexia.

Magadhajādi

24. The patient of hiccough shall take the powder of equal shares of magadhaja, dhātrī, śuṅṭhī, madhuka, añjana and gairika along with their total quantity of sugar and parched paddy mixed with ghee.

Kaṇoṣaṇādi

25. Powder of kaṇā, uṣaṇa, niśā, pathyā, jaggary and the teeth of cow along with gingili oil can be administered in order to drive away cough and dyspnoea.

Śuṅṭhikaṇādi

26. For alleviating hiccough either the powder of śuṅṭhī, kaṇā, sitā and dhātrī along with kṣaudra or the ash of piñcha mixed with kṣaudra can be licked.

Śaṭīcorakādi

27. Powder of equal shares of śaṭī, coraka, jīvantī, tvak, mustā, puṣkarāhva, surasa, tāmalakī, elā, pippalī, agarū, nāgara and vāḷa with eight times sugar is useful in curing bronchial asthma and hiccough.

Kalyāṇakacūrṇa

28. Powder of añjana, madhura, madhūka and marica, which is known as kalyāṇaka destroys all kinds of vomiting.

Kārpāsāsthyādi

29. Intake the powder of kārpāsa seed, tuṭī, kṛṣṇā, lāja and sugar which is secret as well as excellent to eradicate vomiting.

Drākṣābhayādi

30. Administering of decoction, ghee or powder of the ten, i.e, drākṣā, abhayā, āmalaka, māgadha, yāṣa, bhāringī, kṣudrā, kampillaka, punarnava and tāmalakī will result in the destruction of cough.

Lājādi

31. One who suffers from tuberculosis should intake the powder of lāja, agni, viśva, āmalakī and kaṇā along with jaggary and āḍhya.

Aśvagandhādi

32. Take equal shares of aśvagandhā, balā, kuṣṭha, pippalī, viśvabheṣaja, ajājī, ajamoja, yaṣṭī, madhuka and saindhava and finely powder them. Voice of those who take this powder equal to the quantity of feet of a cat, along with ghee will be like that of a delighted cuckoo. If this is practiced for twenty one days he can sing like a kinnara.

Maricādi

33. Powder of equal quantity of marica, hiṅgu and mahauśadha along with the decoction of śuṅṭhī destroys the diseases due to derangement of kapha and vāta. The patients of pleurodyria and intercostal neuralgia, lumbago, dropsy and cholera also can intake this drug. The same shall be intaken with yava juice for retrieval from constipation.

Śuṅṭhīsauvarcalādi

34. Intaking of the powder of śuṅṭhī, sauvarcala, hiṅgu, ḍāḍīma and amlavetasa along with warm water destructs dyspnoea and heart disease.

Guḷūcyādi

35. Having burnt in pūtikāṣṭha, lohamala should be kept in the juice of guḷūcī and then in the decoction of saptacitraka. Then take one part each of pippalī, pippalīmūla, cavya, citraka, nāgara, ajājī, ajamoja, hiṅgu, elā and marica and powder them. Cook (the above said) two decoctions with this powder and intake along with ghee. This drug quells piles, anemia, rheumatism, chlorosis, spleen enlargement and specially hindering diseases.

Ajamojādi

36. Powder of ajamoja, lavaṇa, harītakī, nāgara and pippalī, taken along with liquor, buttermilk or slightly warm water kindles digestive fire.

Śṛṅgiverādi

37. (Powder of) śṛṅgivera, kuṣṭha, dual rajanī, and marica intaken along with warm water cures sprue and it is an excellent stimulator of digestive fire.

Sūraṇādi

38. Sixteen parts of sūraṇa, eight parts of citraka, two parts of mahauṣadha, one part of marica and jaggary should be powdered. Pill (prepared out of this powder) can be administered to win over piles.

Kaṭutippalyādi

39. If the patient takes the powder of kaṭu, pippalī, saindhava, śuṅṭhī and dīpaka in sour buttermilk he will be cured of sprue.

Paḷamuḷakādi

40. 144g each of old marica, yavānī, āmalakī, pathyā and varāṅga and 240g of pañcakola – powder of them being mixed in buttermilk tranquilizes sprue, pain in anus, enlargement of spleen and chlorosis.

Elādi

41. If the patients taste the powder of elā, seeds of trapāsa and kūśmāṇḍa, kaṇā, yaṣṭī, tukā, pīvarī, vārāhī, tuber of karivi, vasuka, chinna and sugar mixed in honey, for a month all kinds of urinary disorders will be alleviated.

Vyoṣāgnyādi

42. Powder (of equal shares) of vyoṣa, agni, vella, triphalā, mustā and their total quantity of ayoraja administered with buttermilk, madhu, ghee or warm

water pacifies jaundice, anemia, heart disease, leprosy, piles and urinary disorders.

Karañjabījādi

43. Karañja seed, viśva and ugra pounded with the decoction of karañja, if intaken in the morning, completely destroys internal abscess.

Guggulupañcapalacūrṇa

44. 240g of guggulu, 48g each of māgadhikā and triphalā, 12g of tvak and tuṭī – powder of them mixed with madhu alleviates leprosy, fistula-in-ano, chlorosis and dysentery.

Trikaṭukādi

45. Take equal shares of trikaṭu, ajamoja, saindhava and dual jīraka and eight parts of hiṅgu. Powder of them mixed with ghee, merely taken once, is digestive and destroys chlorosis.

Kaṭukkādi

46. Mix the paste of fresh harītakī, hiṅgu, saindhava, kaṇā and bhārṅga in warm water. Intaking of this drug shall pacify internal colic.

Śubhādi

47. 12g of śubhā, 24g each of hiṅgu, lavaṇa and dahana, 36g of kuberākṣī, 48g each of vaikuṅṭhakusuma, viśvā, ajājī and root of śatamakhalatā – powder of them cures severe hernia.

Kaṭutilādi

48. Boil kaṭu and tila in good urine of cow and dry. Then finely powder them twenty seven times and apply by mixing with honey on the naval. It can root out colic and mariyal.

Śuṅṭhyādi

49. Grind 12g śuṅṭhī, 24g jaggary and 48g purified black sesame together and intake with warm water in the morning after taken food. It can pacify rheumatism, heart disease, chlorosis, piles, pain in vagina and constipation.

Sindhūthādi

50. The group of diseases produced by kapha and vāta will attain ruin by intaking the powder of sindhūthā, pathyā, kaṇā and dīpyaka mixed with warm water as they are afraid of arrows.

Hiṅgūgrādi

51. Powder of hiṅgu, ugrā, viḷa, śuṅṭhī, ajājī, vijayā, kumbha and root of nikumbha, whose quantity increase in the ascending order, if intaken by mixing in warm water drives out internal diseases like chlorosis, dropsy and so on as the herd of deer is driven by tiger.

Trikaṭukādi

52. Powder of trikaṭuka, ajamoja, citraka, hiṅgu, bhāringī, viḷa, cavya, saindhava and yāvaśūka, the king of powders, which is called nectar by the physicians, normalizes the deranged vāta and kapha. Moreover, it is colic relieving as well as digestive.

Eraṇḍabījādi

53. 96g each of the powders of eraṇḍa seed, apāmārga and burnt leaf of simha plantain, 48g marica powder, 36g each of yava and kṣāra and 144g purāṇakiṭṭa – when these powders are mixed well and taken at dusk, it will alleviate chlorosis with pitta predominance.

Ajamojādi

54. Intaking of the powder of ajamoja, capalā, harītakī, śṛṅgivera, marica, pippalī and mustā mixed in buttermilk and warm water kindles digestive fire.

Vyoṣailādi

55. If vyoṣa, elā, hiṅgu, bhāṅgī, viḷa, lavaṇa, yavakṣāra, lāja, yavānī, picchā, elā, ajājī, cavya, dahana, karikaṇā, tvak, paṭu and grandhikā being powdered and mixed with ghee is administered along with daily food, this fire like drug will instantaneously burn the entire army of diseases. Needless to say, about the food taken.

Hiṅguvacādi

56. Intake the powder of hiṅgu, vacā, vijayā, paśugandhā, dhānyaka, dīpyaka, dāḍima, pāthā, puṣkaramūla, śaṭhī, hapuṣā, agni, dual kṣāra, dual paṭu, trikaṭu, ajājī, cavya, tintriṅka and vetasāmḷa. This powder can pacify the colics like chest pain, pleurodyria and intercostal neuralgia, pain in urinary bladder and pain in vagina and anus, which are produced by vāta, āma and kapha. It also alleviates dysuria, chlorosis, rheumatism, constipation, retention of urine, kaṅṭhabandha, heart diseases, anemia, aversion for food, enlargement of spleen, piles, hiccough, abscess, tympanitis, diseases of spleen and internal colic.

Abhrakagandhakādi

57. Powder of abhraka, gandhaka, ṭnkaṇa, tuttha, tryūṣaṇa and ayaskānta (intaken along with suitable liquid) quickly destroys chlorosis and it is digestive, appetising and stomachic.

Hiṅgutvagādi

58. 12g each of hiṅgu, tvak, viśva, dual cavya, marica, tuṭī, kāravī, vahni, ajājī, kṛṣṇāmūla and ajamoja, māgadhī 48g and lavaṇa 384g – put them in a coconut

and burn with pūtikā. Then powder them with the coconut after removing the shell. It can overpower piles, enlargement of spleen, chlorosis and diseases of stomach.

Kitṭādi

59. 12g kiṭṭa, 12g pārata, 48g kānta, 24g tāmra powder and 24g kṛṣṇā shall be pounded along with sugar. Intake 125mg of this powder at the time of food. Or the powder of 12g sūda, 24g gandhaka, and 36g āyasa shall be soaked in the juice of kanyā and then exposed to sun. Then ashes are dispatched. All of them along with jaggary are proved as well as excellent drugs to cure colics.

60. Pound the powder of kīgara (?) in the juice of kumārī and put in candrakānta. Then expose to sun and take the ash. It wins over colic.

Gṛhadhūmādi

61. Powder of gṛhadhūma, hiṅgu, sindhū and tripaṭu with water and the powder of paṭu and hiṅgu along with the juice of munitaru are colic relieving.

Śūlaharacūrṇa

62. Take equal parts of dual kṣāra, vyoṣa, dīpyaka, gandhaka, root of kunturuṣka, gostanī, rasa, dual jīraka, sindhūttha, laśuna, pippalīmūla, cavya and hiṅgu. Pound them with the juice of sphoṭyābhujāṅga for three days. Carve the middle portion of wild yam and deposit this paste in it. Then cover it well. At the end of the 90th nāḍika (36th hour) the wise physician shall remove the mud and powder it. If the patient takes this powder with jaggary in the morning and then take food with ghee, all kinds of colics will be cured.

Avipatticūrṇa

63. Equal shares of vyoṣa, trijātaka, ambhoda, kṛmighna, āmalaka and trivṛt shall be powdered and made pills by mixing kṣaudra. This disasterless

combination is excellent to administer on the patients of pitta and who suffer from dysuria, fever, vomiting, cough, emaciation, giddiness, tuberculosis, burning sensation, anemia, lack of appetite and all kinds of poison.

Ayorajādi

64. Equal shares of the powders of iron, nāgara, vahni, pathyā, viḷaṅga, dantī and trivṛt steeped in the urine of cow quickly cures swelling and dropsy.

Cukkujīrakādi

65. Administration of the powder of śuṅṭhī, jīraka, kṛṣṇajīraka, kuṣṭha, viḷaṅga, vacā and pathyā, as advised (by the physician), pacifies vomiting produced by pitta, colic, worms, burning sensation and so the diseases of stomach, as sins are nullified by Śaṅkara.

Māṇimanthādi

66. Grind māṇimantha, jīraka, ajamoja and mahauṣadha, whose quantity increase in the ascending order and their total quantity of harītakī. This is digestive, appetising, stomachic, purgative, rejuvenative and releases colic, chlorosis and piles.

Nellikādi

67. If the powder of āmalakī, candana and punarnava mixed with ghee is intaken, anemia due to pitta vitiation will be pacified.

Kayyonnyādi

68. Take the powder of ascendingly increased quantities of bṛṅgarāja, marica, agni, purāṇakiṭṭa and mix well in buttermilk along with ajamoja and nāgara. If it is intaken for three days, anemia will be driven away uprooted.

Vārāhyādi

69. Take equal parts of vārāhī, tukā, sediment of amṛtā, kaṇā, dāruharidrā, tuṭī and sitā and powder them. 8g of this powder mixed with ghee, if intaken, cures three kinds of jaundice.

Nellikādi

70. Grind 48g each of āmalakī bark, sediment of amṛtā, purāṇakiṭṭa and tukā. Mix this powder in 960ml each of the decoctions of varā and amṛtā and dry by cooking. Again powder it and use with madhu or jaggary. All the diseases produced by pitta will be pacified.

Purāṇakiṭṭādi

71. Powder of purāṇakiṭṭa, punarnava, maṇḍūkaparnī, kākamācī, tila, agni, bhṛṅgī, leaf of badarī, kaṭu, dīpya, saindhava and śuṅṭhī mixed in buttermilk, if intaken early in the morning, can alleviate jaundice and anemia.

Kiṭṭādi

72. Powder of double quantity of kiṭṭa, black sesame and śuṅṭhī taken with jaggary is a drug advised by the preceptor to quell jaundice and iruttal.

Ayomalādi

73. The anaemic patient will be cured of if he anoints medicated oil and takes the powder of ayomala and pathyā well pounded with the tip of hr̥ṣṭi.

Koṭuvelyādi

74. Grind vahnī, purāṇakiṭṭa, tila, bhṛṅgarāja and maṇḍūkaparnī and cook in buttermilk. If it is intaken, anemia will be pacified.

Ajāyādi

75. (Powder of?) ajājī, pāṭhā, ghana, pañcakola, vyaghrī, rajanī, bhūnimba and mahauṣadha mixed in water tranquilizes increased and chronic swelling produced by the three humours.

Punarnavādi

76. Finely powdered punarnava, abhayā, viśva and suradāru intaken along with warm water quell severe swelling.

Śṛṅgiverādi

77. Swelling will not stay in those men who intake the paste of śṛṅgivera, ādraka and pippalī along with milk as desired, as the wickedness does not occur in investigators.

Nāgarādi

78. Powder of nāgara, ativiśā, devadāru, viḷaṅga, indrayava, ūṣaṇa, new iron and harītakī along with urine (of cow?) alleviates swelling.

Kṛṣṇādi

79. Powder of kṛṣṇā, agni, viśva, ghana, jīraka, devadāru, pathyā, punarnava, śīta, māgadha and jaṭā mixed in warm water is an excellent destroyer of vasomotor rhinorrhoea.

Gopāṅganādi

80. Powder of gopāṅganā or yaṣṭyāhvā shall be administered with milk to pacify erysipelas. Powder of amṛtā with butter and sugar shall be licked; or yaṣṭī and pounded udumbara fruit mixed in milk shall be taken.

Brahmīrasādi

81. Small pox can be eradicated by (administering) the extract of brahmī along with sugar.

Dhātryādi

82. If (the powder of) dhātrī, candana, ūrvāru seed and guñjā fruit is taken along with taṇḍulodaka small pox will not originate.

Triphalādi

83. Powder of triphalā, madhuyasṭyī mixed with madhu, if intaken, kills skin problems due to blood and kapha derangement.

Rājadrūmādi

84. The patient of leprosy, who licks the powder of bark of rājadrūma, musalī, indurekhā, pathyā and niśā with jaggary purified by rājadrūma, will become another moon.

Haṭhacūrṇa

85. Eighteen kinds of skin diseases can be overpowered by six months by licking the powder of the whole haṭha mixed with madhu in the morning.

Karpūravallīcūrṇa

86. If karpūravallī powder with neem oil is administered, man with decayed nail and flesh will again be young.

Pārantīcūrṇa

87. Powder of dried pārantī flower mixed with honey, if intaken, keeps away skin disease.

Dviguṇaguggulu

88. Take equal shares of trikaṭu, triphalā, mustā, viḷaṅga, citraka, cavya, elā, pippalīmūla, māḡṡika, suradāru, pāṭha, two times rajanī, dantī, hapuṡā, ativiṡā, tumburu, pauṡkara, śaṭī, sauvarcala, yavakṡāra, saindhava and hastipippalī and add their two times guggulu. Prepare pills of 12g each and take with honey. This unfailed combination is to driven away skin problems. All the above said qualities are there in this dviguṇaguggulu.

Haṭhacūrṇa

89. If the whole haṭha powdered is intaken with honey early in the morning, eighteen kinds of skin diseases can be cured.

Kākamācyādi

90. Cook kākamācī, gandhaka and sūta in bhrṅga juice. Then dry in sunlight and powder. Suitable dosage of this powder mixed in boiled water shall be intaken with new butter. Avoid the use of salt and sour. If administered thus, eighteen kinds of skin diseases and leucoderma will be destroyed.

Vandākacūrṇa

91. If powdered vandāka grown on āragvadha along with neem oil is taken early in the morning for a month, skin diseases will be alleviated.

Śaśāṅkarekhādi

92. If (the powder of) śaśāṅkarekhā, viḷaṅgasāra, pippalī, hutāśamūla and āmalaka along with gingili oil is licked, severe skin diseases will be eradicated.

93. Pouch 192g of sesame and soak in the seven liquids, i.e, juices of niśā and kumārī, decoctions of madhuka, nakta, paṭola, nimba and bark of śākhoṭa and urine of cow and powder it. The patient of leprosy can take it in buttermilk along with gingili oil and kṡaudra.

Tippalyādi

94. When the powder of pippalī, hiṅgu, viḷaṅga and tuṭī together with madhu or tekaraśa is intaken, the flock of worms will be killed and shed out.

Yavānyādi

95. Taking of the first mouthful of the powder of yavānī, vyoṣa, sindhūttha, dual jīraka and hiṅgu along with ghee overpowers rheumatism and promotes digestive fire.

Ḍāḍimādi

96. Powder of ḍāḍima, kṛṣṇalavaṇa, śuṅṭhī, hiṅgu, ambu and vetasa is an excellent destructive of apatantraka, heart disease and dyspnoea.

Guḷūcīcūrṇa

97. Juice, paste, decoction or powder of guḷūcī, intaken for a long period of time removes gout.

Viḷaṅgādi

98. The combination of the powder of viḷaṅga, nāgara, kṣāra, kālaloḥa, yava and āmalaka with madhu sends away the disorders due to over bulkiness.

Aśvagandhādi

99. Intaking of aśvagandhā with milk, ghee, gingili oil or warm water for half a month nourishes the body of the thin like rain nourishes the sapling.

Madhukacūrṇa

100. For easy delivery intake madhuka mixed with madhu and ghee.

Illarakkaricūrṇa

101. In order to avoid conception in unmarried women powdered gṛhadhūma mixed in good buttermilk can be administered.

Vyoṣacūrṇa

102. Powder of vyoṣa shall be mixed with sap and decoction of bark of vaṭa root. If this is intaken by the pregnant woman, the foetus will be aborted.

Harītakṛyādi

103. (Powder of) harītakī, vacā, śuṅṭhī, rājñī and kaṭukarohiṇī along with jaggary can overpower cough and dyspnoea of pregnant woman.

Kustumburūkalka

104. Paste of kustumburū mixed in taṇḍulodaka intaken along with jaggary wins over vomiting of woman due to pregnancy.

Ajamojādi

105. Powder of ajamoja, aśvagandhā, jīraka and dual pippalī along with kṣaudra and jaggary shall be licked for promoting the digestive fire of pregnant woman.

Vacācūrṇa

106. If 48g vacā powder being soaked in the extract of brahmī and then submerged in ghee is given daily to the milk-fed baby for one month, he will become intelligent.

Suvarṇacūrṇa

107. There is no doubt that well-powdered gold being pounded in ghee, if intaken, makes one retentive.

Viśvādi

108. If the powder of viśvā, ajamoja, dual rajanī, saindhava, ugrā, yaṣṭyāhvā, kuṣṭha, magadhodbhava and jīraka is tasted in the morning along with ghee, the goddess of word herself will stay in mouth.

Nerttatippalyādi

109. Cough that causes emaciation of babies will be rooted out by forty days, if they are given powdered pippalī mixed with honey.

Cukkutippalyādi

110. A poet can improve much if he licks the powder of śuṅṭhī, pippalī, vacā, dual niśā and kuṣṭha mixed with ghee.

Triphalācūrṇa

111. In the aged people triphalā powder soaked in ghee, gingili oil or madhu can be administered to cure cataract due to vitiation of pitta, vāta and kapha respectively by applying logic.

Gṛhadhūmādi

112. In curing the diseases of mouth, teeth and neck powder of gṛhadhūma, tārkṣya, pāṭhā, vyoṣa, kṣāra, agni, varā and tejohvā along with honey can be administered.

Karpūrādi

113. For pacifying ear and nasal diseases due to kapha and vāta derangement powder of karpūrādi and so on shall be applied.

Guggulupañcapalam

114. Powder of guggulupañcapalam, a wound healer, is said in healing ulcers.

Triphalācūrṇa

115. For alleviating the diseases above collar bone physicians prescribe triphalā powder.

116. Pure iron shall be given to the patient who has drunk poison. Fine powder of tāmra and kāla along with kṣaudra purifies his heart. When heart is purified śāṇā of gold powder can be given. By administering this life span can be prolonged. The same is applicable in curing poison also.

Viḷaṅgādi

117. The handsome men who intake the powder of viḷaṅga, bhallātaka and nāgara along with ghee and madhu, can cross over the rivers of old age and diseases.

Dhātryādi

118. Man who practices to take the powder of dhātrī, kṛmighna, asanasāra and loha powder along with gingili oil, ghee or madhu will not lose his youthfulness and charm.

Madhukacūrṇa

119. One who tastes 12g madhuka powder with ghee and madhu and aftertake milk will ever be energetic.

Svayamguptādi

120. Man who intake the powder of the seeds of svayamguptā and ikṣuraka along with sugar and warm milk from the cow will be like an ass.

CŪRṆAKHAṆḌA ENDS

7. GULIKĀKHAṄḌA

Elippāṣāṇādi

1. Grind arsenic, copper sulphate, tuttha and mercury purified by milk, with the decoction of paṭola and prepare pills of 125mg weight. Then dry them in shade. It can be taken along with milk as a precaution to fever. If mudgayūṣa is aftertaken, shivering fever will fly away.

Gairikaguḷikā

2. If the patient takes 12g gairika along with milk and aftertakes tīkṣṇa, he will be freed from bleeding.

Śunṭhyādi

3. 12g śunṭhī, 24g jaggary and 48g purified black sesame – powder of them taken along with warm milk overpowers cough, heart disease, chlorosis, piles, pain in vagina and constipation.

Tālīsapatrādi

4. 48g each of tālīsapatra, marica and cavikā, kṛṣṇā and its root 96g each, śunṭhī 144g, caturjjāta and uśīra 12g each – prepare pills with the fine powder of them and jaggary. Intake 3 pills at a time and aftertake liquor, yūṣa, decoction, ariṣṭa or mastu whichever is suitable, to cure rheumatism, vomiting due to deranged śleṣma, sprue, pleurodyria, heart diseases, fever, vasomotor rhinorrhoea, anemia, chlorosis, acute alcoholism, piles, vomiting, sinusitis, dyspnoea and cough.

Magadhajādi

5. Take equal shares of magadhaja, dhātrī, śunṭhī, madhuka, añjana and gairika, two times parched paddy and sugar candy and their total quantity of sugar.

Powder of them taken along with equal quantity of madhu, if tasted, pacifies hiccough.

Harītakyaḍi

6. Make tablets of the powder of harītakī, nāgara, viśva and jaggary. This tablet placed in mouth alleviates the increased dyspnoea and severe cough.

Vaṭaśṛṅgyādi

7. Tablet made of vaṭaśṛṅga, āmaya, kṣaudra, lāja and nīlotpala put in mouth quickly quells excessive thirst.

Aśvagandhādi

8. Powder of aśvagandhā licked with jaggary and aftertaken ghee or milk in the morning pacifies weakness of the body due to tuberculosis.

Kalyāṇakaguḷikā

9. Pill known as kalyāṇaka, which is made of añjana, madhuka, madhūka and marica destroys all kinds of vomiting.

Vairecanīguḷikā

10. Take 12g each of durālabhā, mustā, ajamoja, harītakī, pippalī, pippalīmūla, citraka, hastipippalī and trivṛt, 48g śṛṅgivera and 960g jaggary. Prepare pills of 12g each and the patient should take this early in the morning, which acts against pleurodyria, abdominal diseases characterised by retention of afeces, chlorosis due to vāta, enlargement of spleen, dropsy, heart disease, sprue, weakness due to tuberculosis, lack of appetite, fistula-in-ano, dysuria and piles. This pill, made by Mārkaṇḍeya and known as Vairecanī, also provides with good appearance, complexion and strength. It is an aphrodisiac too.

Trivr̥tkṛṣṇādi

11. Take two, four and five parts of trivr̥t, kṛṣṇā and harītakī respectively. Then prepare pills by adding their total quantity of jaggary. It relieves constipation.

Nīrūryādi

12. Pound kṛṣṇakāmbojī, vairī, śūkā, bark of ciñcā seed, triphalā, gum of kapittha, seed of utpala, ayaskānta, gairika, dual niśā, hima and sita in the decoction of udumbara for seven days. Pill made thus cures urinary disorders.

Kimśukādi

13. Pill of kimśuka, tvak, niśā, dhātrī, kataka and vairi taken along with buttermilk is a destructive of urinary disorder.

Sūryaprabhā

14. Equal shares of sūta, gandhaka, rāmaṭha, varā, trikaṭu and yavānī and one sixteenth of their total quantity of viśā – pound them in the juice of jambīra. Make pills of 125mg and dry. This pill named as Sūryaprabhā is an excellent analgesic, anti-tussive, destructive of dyspnoea and mahājvara.

Ciñcādi

15. Ash of dry bark of ciñcā shall be pounded with palāśā juice and jaggary. Pill made of it also overpowers pain.

Kiṭṭādi

16. Grind 12g each of kiṭṭa and pārata, 48g ayaskānta, 24g each of tāmracūrṇa and kṛṣṇā with jaggary and prepare pill of 125mg. If it is taken, colics will be relieved.

Maricādi

17. Take one, two, three, four and six shares of marica, ṭaṅkaṇa, pārata, gandhaka and mahauṣadha respectively and their total quantity of jephāla seed without its husk. They shall be pounded with the decoction of varā for three days. Prepare pill by adding jaggary and aftertake cold water. It is a purgative and pacifies swelling, chlorosis, dropsy, enlarged prostate and enlargement of spleen. This purgative formulation is a provider of happiness.

Hiṅguḷādi

18. Pill made of equal shares of hiṅguḷa, vatsanābha, ṭaṅkaṇa, marica and kaṇā and their total quantity of jephāla is an excellent purgative.

Harītakṛyādi

19. Grind harītakī, which has been pounded in urine and then powder. If the pill prepared out of it is intaken, anemia and abdominal diseases will be cured.

Abhrakādi

20. Pill of abhraka, gandhaka, ṭaṅkaṇa, tuttha and ayaskānta smeared with ūrubutaila and then burnt by placing on a vessal pacifies abdominal diseases.

Pathyāpunarnavādi

21. It is secret that the pill of pathyā, punarnava, mahauṣadha, bhṛṅgarāja, karkandhu leaf, tila, dīpya, balā, anala and their total quantity of lohakiṭṭa taken with buttermilk is effective in curing all kinds of anemia.

Nāgarādi

22. The patients of anemia can be given the pill of equal quantity of jaggary, nāgara, maṇḍūra and tila and two times pippalī.

Maṇḍūravaṭaka

23. Separately grind 96g each of triphalā, tryūṣaṇa, mustā, viḷaṅga, cavya, citraka, dārvī, tvak, māksika, dhātu, granthikā and devadāru. Then add two times maṇḍūra powder, pure añjana and udumbara and prepare pills. According to the digestive capacity of the patient they can be administered with buttermilk after the consumed food is digested. These maṇḍūra pills are life giving for the anaemic patients. They also cure leprosy, swelling, stillness; diseases produced by kapha, piles, jaundice, urinary disorders and enlargement of spleen and prevent getting old.

Maṇḍūravaṭaka

24. Take tāpya, bark of dārvī, cavya, granthika, devadāru, the nine, i.e, vyoṣa and so on and maṇḍūra, which has the colour of maṇḍūra and powder them. Cook them in cow's urine till it is consistent to prepare pill. Pill thus prepared can be taken with buttermilk after having food. These entire maṇḍūra pills are life providers for the anemic patients.

Viḷaṅgasārādi

25. 48g each of viḷaṅgasāra, āmalaka and abhaya, 144g kumbha, and 576g jaggary - pill made of them consumed for a month kills leprosy, lecoderma, dyspnoea, cough, dropsy, piles, urinary disorder, enlargement of spleen, cyst, jantu and chlorosis. Man, who practice this overpowers the self. This combination was propounded by Māṇibhadra a yakṣa, who saved the life of a mendicant with this.

Bhallātakādi

26. Having pounded equal parts of bhallātaka, black sesame, jaggary and harītakī prepare pills. Patients who suffer from the diseases like leprosy and so on can intake this pill as prescribed which acts as a good friend. This particular

pill can be administered to cure the leprosy like aśanikuṣṭha and kuṭhārikā kuṣṭha. Those who have referred the authoritative texts mention many uses of this pill as said above.

Candanādi

27. Pill of candana, gairika, lākṣā and jāṭī buds pounded with water heals wound and promotes semen and blood.

Dārvivarādi

28. Cook dārvī, varā and madhuka in coconut water and reduce to half. Then add saṣī, saindhava, māksika and āḍhya. Again cook till it thickens. It is suitable to cure wound, pterygium and cataract, which are produced by pitta.

Vimalā

29. Madhuka, marica, pippalī, lodhra, taru, rajanī and triphalā being pounded with himāmbu and made pill, which is famous as Vimalā, removes cataract, paṭala, albugo and itching in the eye and purifies the eyes.

Candraprabhā

30. Pill made of 80 sesame flowers, 60 marica, 50 jāṭī flowers, 60 pippalī and taṇḍula, which is known as candraprabhā, is a destructive of cataract.

Karpūrasphaṭikādi

31. Grind well-obtained sphaṭikakarpūra, varāṭa, marica, dārvī, kaṇā, saindhava, tuttha, pītakarohiṇī, phena, gairika, tārksya, conch and añjana. Rasakriyā of this powder along with kṣaudra cures all the eye diseases.

Godantādi

32. Tooth of cow, egg of hen, tooth of elephant, shell of tortoise, varāṭa, horn of a spotted deer, jaladhimala, tāmracūrṇa, tuttha, karpūra, bone of donkey, sphaṭikā and madhūcchiṣṭa – (decoction of them) shall be sprinkled in the eyes. The physician shall administer 48g of this (pill) on the patients of eye diseases.

Dravavartī

33. Pound triphalā, trikaṭu, viḷaṅga, vacā, haritāla, rasāñjana, lavaṇa, śabara, tāmrraraja, sphaṭika, dual rajanī, rocana, varicara, tuṭī, candana, tapya, agaru, kṣataja, kataka, madhuka, udadhiphena, śaśi, pītakarohiṇī, sīsa, ruja, giriśṛṅga, gavāksī, tooth of cow, kṣureṇu, aṇu, mauktika, tuttha, varī, varakūrma, varāṭaka and kānta along with the juices of amṛtā, akṣa, nimba, karañja, surasa, añjana, jāṭī, muriṅgā and bījapūra, liquor, milk, madhu, gingili oil and ghee for six days and prepare pills. This pill propounded by the self-controlled sage Nimi cures 70 kinds of eye diseases like cataract, paṭala, pterygium, albugo, wounds and śukḷa.

Sunetrī

34. Trikaṭu, triphalā, seeds of jyotiṣka, karañja and viḷaṅga; prapaunḍarīka, madhuka, tāmra, sindhūdbhava, sphaṭika, śaṅkha, vacā, añjana, gairika, dual candana, drākṣā, niśā, śābaralodhraka, tuttha and pītakarohiṇī shall be pounded with the extract of karañja. Among these drugs, vacā and so on should constitute one part, tuttha and so on two parts, the group of prapaunḍarīka three parts and the rest four parts. Pill prepared out of this, known as sunetrī, quickly pacifies all the eye diseases like albugo, puṣpa, paṭala, wound, kotha, itching, cataract, acute conjunctivitis, chronic epiphora, burning sensation, night blindness and adhimāmsa.

Tāmrādi

35. Pound sixteen, fourteen, twelve and six parts of tāmrraraja, madhuka, kuṣṭha and pippalī respectively with goat milk and smear it in a copper vessel. Repeat the process for seven days and dry. This pill known as tāmṛādiguḷikā, once made by the Videha king, especially alleviates conjunctivitis, glaucoma, corneal ulcer, acute conjunctivitis, cataract, paṭala and albugo.

Candanādi

36. Powder of candana, saindhava, pathyā, palāśa, taru and śoṇita, whose quantity increases respectively, cures śukḷa and pterygium.

Śilāsaindhavādi

37. Rasakriya of śilā, saindhava, kāśīsa, śaṅkha, vyoṣa and rasāñjana along with kṣaudra, when applied as collyrium, tranquilizes albugo.

Saindhavādi

38. Pill made of powder of saindhava, triphalā, kṛṣṇā, kaṭukā, saṅkhanābhī and tāmrraraja is a destructive of symplepharon and śukḷa.

Bhāskaracūrṇa

39. 144g of tuttha having burnt with the charcoal of badara and then soaked in goat milk, ghee and kṣaudra, 12g each of tāpya, marica, srotoja, kaṭuka, nata, paṭu, lodhra, śilā, pathyā, kaṇā, elā, añjana, pheneka and 48g of yaṣṭī – put them in a crucible for seven days and pound. This powder, if practiced well destroys albugo, pterygium and red lines in the eye. It can destroy cataract in special as sun destroys darkness, hence the name Bhāskaracūrṇa.

Viḷaṅgādi

40. Paste 144g of viḷaṅga, madhuka, kuṣṭha, patra and elā, one part each of pippalī, kataka, śaṅkha, candana, tuttha, śāribā, manohvā, marica, mudga, karpūra and saindhava and one-ninth of añjana. When applied as collyrium it cures all the eye diseases and promotes strength of eyes. One, who practices this, can see even minute things at night as seen in day light.

Candraprabhā

41. Pill known as candraprabhā made by pounding 144g each of karpūra, abda and varāṭikā, sindhūttha, tuttha, añjana, tārksya, pītakarohiṇī, hima, niśā, puṇḍrāhvā, yaṣṭyāhvā, phena, keśa, maṣī, trikaṭu, gada, lodhra and loharaja with the juice of mātuḷuṅga along with ghee and kṣaudra alleviates acute conjunctivitis, cataract, albugo, corneal ulcer, night blindness and śṅgavihita timira.

Godantādi

42. Tooth of cow, candana, śaṅkha, sphaṭika, saindhava, manaśśilā, rajanī and marica shall be pounded. Pill made of this is excellent to cure pterygium, cataract and śukḷa.

Sphaṭikādi

43. Pill made by pounding sphaṭika, ūśāṇa, yaṣṭyāhvā, śaṅkha, tooth of cow, saindhava, manaśśilā and candana with the decoction of śigru is a pacifier of śukḷa.

Dviniśādi

44. Pill of pounded dual niśā, lodhra, yaṣṭyāhvā, rohiṇī, tender leaves of nimba and tāmra powder is an excellent destructive of acute conjunctivitis.

Karpūrādi

45. Pounding kārpūra, saindhava, purāṇa, kṛta, upakulyā, dhātrī fruit, ūṣaṇa and pītakarohiṇī prepare pill and apply as collyrium in eye along with madhu. It works against the disturbances due to all kinds of the diseases of the lid.

Karpūrādi

46. Pound karpūra, añjana, sīsa, pārata, kaṇā and tīkṣṇa in the juice of nantyaāvarta and dry. Then having pounded in madhu keep it in a clean and well covered glass vessel and apply as collyrium. It can remove śukla, pterygium, albugo and cataract

Dantavarti

47. Pill prepared by pounding teeth of elephant, fog, camel, cow, goat and donkey, conch, mauktika, phena, marica and vādikā alleviates śukla.

Akṣabījādi

48. Pill of akṣa seed, marica, āmalakatvak, tuttha and yaṣṭimadhu pounded in water and dried in shade quells cataracts soon.

Ṣaṇmākṣika

49. The combination of marica, āmalaka, jalodbhava, tuttha, añjana and dhātu whose quantity increase respectively and known as ṣaṇmākṣika, tranquilizes cataract, pterygium, discharge from the sore, albugo and itching in the eyes.

Vyoṣādi

50. 96g each of vyoṣa, tālīsa, cavikā, tintrinīka, aṃlavetasa, dhānya and ajājī, 24g each of elā, tvak and patra and 2.4kg old jaggary – cook them and prepare pills. This is excellent to destroy sinusitis, dyspnoea and cough and promotes taste and voice.

Kumbhanikumbhādi

51. Pill made of the paste of kumbha, nikumbha, sindhūttha, manohvā, and kaṇā shall be placed in nose along with ghee and honey.

Khadirasārādi

52. Khadirasāra 4.8kg, arimeda 9.6kg and 6.144ltrs of water – cook them well until one-eighth remains. Then remove it from fire and strain. When it cools and thickens, add the powdered drugs of 12g each of dual candana, padmaka, uśīra, nyagrodha, prarohā, yavānī, mañjiṣṭhā, vālaka, dhātakī, mustā, prapuṇḍarīka, madhuka, triphalā, caturjātaka, ākṣā, aḷi, tārksya, śaila, lodhra, dual rajanī, samaṅgā, pāṭhā, kaṭphala, lepa, pattaṅga, agaru, gairika, aṅjana, 48g each of jātiphala, lavaṅga, takkola and jātipatrī and 192g karpūra. This pill placed in mouth overpowers all the diseases in mouth and provides with fragrance, delight and taste.

Phalatrāyādi

53. Prepare decoction of triphalā, dvīpī, kirātatikta, yaṣṭyāhvā, siddhārtha, trikaṭu, mustā, dual haridrā, yāvasūka, vṛkṣāmla, āmrāta, vetasa, āsvaghna, jambū, āmra, bark of dhanañjaya, vacā, himāra and khadira. Cook until it becomes thick and (add their own?) powder. Prepare pill out of this. Daily practice of this pill removes diseases of neck, lip and palate that are difficult to cure. It also removes dyphtheria in special, āsyaśoṣa and foul smell of mouth. This preparation has been said by the Videha King.

Amṛtādi

54. Pill of amṛtā, tuṭī, vella, vatsaka, kali, pathyā, āmalaka and guggulu whose quantity increases respectively along with enough madhu wins over pimples, fatness and fistula-in-ano.

Candrodaya

55. The combination of añjana, tagara, kuṣṭha, haritāla, manaśśilā, phalinī, trikaṭu, sprkkā, nāgapuṣpa with its kesara, hareṇu, madhuka, māmsī, rocana, kālamālikā, śrīveṣṭaka, sarjarasa, śatāhvā, kuṅkuma, balā, tamālapatra, tālīsa, bhūrja, uśīra and dual niśā can be applied in the star of puṣya after worshiping Brahmins. It can be administered as potion, snuffing, collyrium, ointment and wrist wear to alleviate poison completely, escape from vetāla (ghost occupying in a dead body), sinful acts, diseases caused by cupid, famine and fear of war and thunderbolt. This preparation known as candrodaya is excellent to provide with tranquillity and the means of securing prosperity.

GULIKĀKHAṆḌA ENDS

8. LEHAKHAṄḌA

Pañcasāra

1. Linctus cooked with pippalī, sugar and new ghee churned with stick and then kṣaudra added, if consumed, destructs intermittant fever. Equal shares of pippalī and ghee, sugar - two times of ghee, kṣaudra - two times of sugar, milk - eight times of kṣaudra, thus says the learned the proportion of pañcasāra.

Candanādi

2. Swallow sandal mixed with butter. It is an excellent alleviative of entire haemorrhagic diseases.

Kūsmāṇḍakarasāyana

3. Take 4.8 kg kūsmāṇḍa having removed its bark and seed. Make it greasy and separate juice and paste. Cook the paste by adding 768g ghee until it becomes the colour of kṣaudra. To the juice add 4.8kg sugar candy and powder of 96g each of kaṇa, śuṅṭhī and jīraka and 24g each of trijāta, dhānya and marica. Cook them well and remove from fire. When it is cooled, add 384g kṣaudra, churn them well with a stick and finely keep. If used, it tranquilizes cough, hiccough, fever, dyspnoea, haemorrhagic diseases, pulmonary cavitation and tuberculosis. Kūsmāṇḍakarasāyana, promulgated by the Aśvins strengthens chest and promotes intellect and memory power.

Vyāghryādi

4. 4.8kg pounded vyāghrī shall be cooked in 49.152ltrs of water and reduce to 3.072ltrs. To this strained decoction, add powdered drugs of 24g each of vyoṣa, rāsnā, amṛta, agni, śṛṅgī, bhāṛṅgī, ghana, granthi and dhanvayāṣa along with 768g ghee and 1.92kg pure matsyaṇḍikā. Again cook until it sticks on the spoon and then remove from fire. When got cooled mix with 384g each of

mākṣika, tukākṣīrī and pippalī. This linctus pacifies chlorosis, heart disease, piles, dyspnoea and cough.

Guḷārdraka

5. Cook 4.8kg jaggary along with 4.8kg ārdaka and the powders of 48g each of tvak, elā, patra, dhānya, abda, jīraka, ajamoja and ayoraja. Remove from fire when ripened and mix 2.4kg kṣaudra when got cooled. This linctus, known as guḷārdraka which is made by ancient sages, is a destroyer of tubercular cough, fever, dyspnoea, sinusitis, anorexia, pleurodyria, heart disease, chlorosis and abdominal diseases caused by retention of afeces.

Vilvādi

6. Take 1.536kg vilva and cook in 6.144ltrs of water until one-fourth remains. To this add 768g old jaggary and 12g each of powdered ghana, dhānya, jīraka, tuṭī, tvak, kesara and tryūṣaṇa. This linctus is a pacifier of vomiting, anorexia, loss of appetite, dyspnoea and dysentery.

Daśamūlādi

7. Well-collected daśamūla, balā, eraṇḍa, bhāringī, tāmālakī, vṛṣa, rāsnā, cavya, aśma, dāru, sairīya, ghanthikā, śṛṅgī, triphalā, loha, śaṭī, kūlaka and puṣkara - taken equally - should be cooked in 12.288ltrs of water. When only one-fourth remains the physician can add 4.8kg jaggary and cook again until it sticks on the spoon. Then add the powders of caturjjāta, ghana, vyoṣa, dual jīraka, dīpyaka, dhānyaka, dual akṣa and their total quantity of sugar candy and sugar. When it gets cooled add madhu one-fourth of jaggary. The patient should take this after getting up and having self-cleaned early in the morning. It cures cough, dyspnoea, rhinitis, anorexia, gaḷagraha, different kinds of rheumatism and tuberculosis instantaneously. After getting up early in the morning, take this linctus in accordance with the vitiation of humours and the strength (of the

body). It also cures the diseases due to derangement of the three humours and twenty kinds of urinary disorders. In addition, vomiting, heart disease, retention of urine, chronic lymphadenitis, tuberculosis, chlorosis, pain and rheumatic palsy on the loins will be alleviated by this linctus, known as daśamūla. This is good against all the diseases and once prepared by Śaśī.

Nāḷikerāsava

8. Equal shares of trijātaka, trikaṭu, triphalā, jīraka, bhallātaka, viḷaṅga, dual haridrā, hiṅgu, dīpyaka, sarṣapa, madhuka and kustumburu should be ground finely with a grinding stone. Take a new pot and anoint this paste in it. Having dried in sunshine nāḷikerāsava should be filled in it and this pot should be kept in a heap of grain for seven nights. The physician, who knows the dosage of this nāḷikerāsava, can administer it to cure cough, dyspnoea, rhinitis and aversion for food. This unrivalled combination also provides with strength, fair complexion and increased appetite.

Nāḷikerarasāyana

9. At first purāṇakiṭṭa and loha should be burnt and shattered in cow's urine, the juices of bhṛṅga, dhātrī, triyāma and parvikā respectively. Then grind 48g (?) each of triphalā, vyoṣa, māksikā, varṣābhū, dual rajanī, dual jīraka, dīpyaka, cavya, tāmalakī, bhāṅgī, ghana and karkandhu and 12g each of maṇḍūkapaṇī, dahana, lavaṅga, pippalī, elā, pippalīmūla, dhānyaka, devadāru, pāṭhā, viḷaṅga, dusparśa, hapuṣā, gajakarṇikā, hastivaktra and parvikā and 24g trivṛt. Powder of lohakiṭṭa should be equal to the total quantity of the entire powders. These powders shall be pounded with the juice of jambīra and roll. Then burn an iron vessel and anoint this paste in it. After heating repeatedly, take it out and pound in the juices of bhṛṅga, ādraka, ikṣu and nāḷikera respectively. Properly smearing this paste in a pot, which is neither new nor old, dry it exposing to

sunlight. Then fill this pot with coconut water and keep it in the heap of grain. The patient, getting up early in the morning, can use it in accordance with his digestive capacity. This excellent linctus, which cures all kinds of anemia especially those produced by pitta, fistula-in-ano, urinary disorder, chlorosis, enlargement of spleen, dropsy, heart diseases, sprue, leprosy, loss of appetite, bladder stone, latent rheumatism, piles in special and the other similar diseases by one month, is known as Nāḷikerarasāyana.

Hiṅgvādi

10. The combination of hiṅgu, its three times saindhava, its three times eraṇḍa taila and its three times laśunā juice pacifies chlorosis, enlargement of stomach and colic.

Daśamūlāriṣṭa

11. Cook 48g each of daśamūla, dual karañja, devadāru, harītakī, bhāringī, śaṭī, citraka, hapuṣā, dual śāribā, viḷaṅga, dantī and triṣṭ in 24.576ltrs of water and reduce to one-fourth. Strain it and add 4.8kg jaggary. Cook again using the branches of aśvattha and udumbara until its colour resembles that of a leaf. Removing from fire mix the powder of pippalī and so on and pour it into a new pot. Cover it with skull and keep in the heap of grain for ten days. Getting up early in the morning the patient shall intake a suitable measure of this as prescribed by the wise physician. This is suitable for the patients of chlorosis, abdominal diseases, emaciation, anemia, wound, tuberculosis, loss of appetite and urinary disorders. This ariṣṭa of high potency is a destroyer of all diseases.

Śatāvarīguḷa

12. 3.072 ltrs each of the juices of śatāvarī root and ikṣu and 768g ghee added with (the powder of) 24g each of madhuka, uśīra, candana, madhūka flower,

syonāka, three gandhas, jīraka, kustumburū, kṛṣṇā, dhātrī, kuṣṭha and padmaka should be cooked in slow fire. When it sticks on spoon remove from fire. This śatāvarīgūḷa, praised by the sages, can be consumed in the morning and aftertook milk to tranquilize all the syncope, urinary disorders, haemorrhagic diseases and chronic obstructive jaundice.

Vyoṣādi

13. 96g each of vyoṣa, tālīsa, cavikā, tintriṇīka, amlāvetasa, agni and ajājī, 24g each of elātvak and patra and 2.4kg old jaggary should be cooked and made pills. It can pacify sinusitis, dyspnoea and cough and promotes appetite and good voice.

Pippalyādi

14. 48g each of pippalī, pippalīmūla, citraka, hastipippalī, dhana, yava, indrayava, viḷaṅga, marica, triphalā, kālikā, ajājī and ajamoja; 384g trivṛt and 1.536ltrs of āmalaka juice– boil them until it sticks on spoon and remove from fire. In the morning the patient can intake udumbara, badara or āmalaka measure of this according to his digestive capacity. Then sprue and twenty kinds of urinary disorders will be alleviated.

Pūtīkarañjādi

15. Cook 4.8kg of pūtīkarañja, mūlaka, citraka and kaṇḍakālī in 24.576ltrs of water. Being reduced to one-fourth and strained add 4.8kg jaggary and powder of 48g each of trijāta, trikaṭu, granthikā, ḍāḍimā, bhekapūra, puṣkaramūla, dhānya, cavya, hapuṣā, ārdra and amlāvetasa and boil again. When gets cooled mix 960ml kṣaudra along with dried drākṣā, bījapūra and ārdra; and consume together with gaṇḍikā, ikṣu or ghee according to wish. It can destroy piles, anemia, poison, chlorosis, abdominal diseases and enlargement of spleen,

constipation, stone in urinary bladder and dysuria by one month like Śukra destroyed Kaca. It also promotes appetite.

Pūтивalkādi

16. 96g of pūti bark should be cooked in 12.288ltrs of water and reduced to one-fourth. Cook again by adding 3.84kg old jaggary and 384g delicate powder of vyoṣa. This drug cooked by a month produces digestive power by bringing vāyu under control and wins over piles, enlargement of spleen, chlorosis and dropsy.

Puḷiṅkuḷamp

17. Powders of śuṅthī, pippalī, old marica, hiṅgu, kṛṣṇa jīraka, siddhārtha, agni, cavya, dīpya and jīraka; 768g laśuna, saindhava, vilva and 768ml each of the juice of paṇḍavānī, decoction of tintriṅka, kāñcikā and buttermilk – cook them together until it sticks on spoon. If 12g of this puḷiṅkuḷamp is consumed in the morning, chlorosis of eight kinds, all the colics, hernia and all the diseases produced by vāta will be cured.

Dvipaṅcamūlādi

18. 100 pathyā should be cooked in the decoction of daśamūla, ārdraḥ, cavya, dāru, punarnava, granthi and kṛṣānu with 4.8kg jaggary, 192g trikaṭu, 144g trijātaka and 12g kṣāra. When it is cooled add 384ml madhu. This drug taken in the size of an abhayā pacifies increased swelling, fever, colic and chlorosis.

Citrakaguḷa

19. Cook 2.4kg citraka root in 18.432ml of water and reduce to one-eighth. To this add 2.4kg jaggary, 768g citraka powder, 192g bhallātaka, 168g each of pathyā, dhātṛī and mahauṣadha, 96g each of loha and kālikājīraka and 48g each

of capalā, pippalīmūla, viḷaṅga, sitasarsapa, hiṅgu, cavya, vacā, pāṭhā, bhārṅī and ativiṣā. Again, cook all these until it sticks on spoon and allow to cool. Pour it into a pot and keep in a heap of grain for a fortnight according to logic. There is no restriction on food or functioning. This drug tranquilizes anemia, abdominal diseases characterised by retention of afeces, chlorosis, leprosy, fistula-in-ano, piles, loss of appetite, colic, dyspnoea, cough, jaundice and other similar diseases. This citrakaguḷa is made by the sages as prescribed by the gods for an elaborate purpose (use).

LEHAKHAṆḌA ENDS

APPENDICES

APPENDIX - I

PHARMACEUTICAL FORMS OF DRUGS

1. **Kaṣāya (decoction)** - Kvātha, niryūha and śṛta are the other names of kaṣāya. At first medicinal plants are dried in shade, cut into pieces or pounded, if necessary. According to the hardness of the drugs, four, eight or sixteen times of water is added and then boiled till about one fourth remains. It is then filtered through a cloth and the filtrate is used as medicine.

2. **Kalka (paste)** - It is also known as praseka and āvāpa. It is obtained by grinding drugs with water, if necessary.

3. **Phaṇṭa (hot infusion)** - Phaṇṭa is prepared by soaking the powdered drug in six times of hot water for a while. Then it is gently sifted and strained.

4. **Hima (cold infusion)** - One part of the powdered drug is steeped in six parts of water for overnight. It is squeezed and strained through a cloth in the morning.

5. **Svarasa (juice)** - Niryāsa is its synonym. The juice expressed out of a drug, as soon as it is plucked, by mechanical pressure is svarasa. When the essence is not easily got, i.e. in the case of hard drugs, special methods like boiling over fire, steam boiling, heating with mud bolus etc are used.

6. **Cūrṇa (powder)** - Cūrṇa can be considered as a variety of kalka. For preparing cūrṇa, drugs are dried well in shade – in some cases exposed to sun, powdered and strained through a cloth. Often different drugs are mixed before use.

7. **Guḷikā (pill)** - When the powdered drugs are mixed with the syrup of jaggery, sugar or guggulu or ground with water, milk or svarasa and made balls and dried it is known as guḷikā. Vaṭaka, vaṭi, modaka, vaṭikā, piṇḍī and varti are its synonyms.

8. **Leha (linctus)** - This is a typical ayurvedic preparation, which is heavy in nature. It is the extract preparations (the first five mentioned) that are boiled down to consistence. Rasakriyā and avaleha are its other names. For preparing leha, the mentioned drugs are decocted and to this jaggery or sugar and the paste (if mentioned) are mixed. It is cooked in slow fire. When it becomes semi solid, the powdered drugs, ghee, oil etc can be added. As sugar agents, ghee etc are added it is rejuvenating and bulk promoting.

9. **Taila (medicated oil)** - Taila is medicated oil containing herbal extracts. For preparing medicated oil three components are used. They are liquids like decoction, juice, milk, buttermilk, meat soup etc, paste of drugs

and the oil. Proportion of the recipe is thus – paste one-fourth of oil and liquid four times of oil. If more liquids are mentioned, each of them should be taken equal to the quantity of oil. If no liquid is mentioned water should be added and unless otherwise mentioned gingili oil is used. These three components are mixed and cooked together. When it is properly cooked, large number of form appear at the surface. If poured on fire it will not make sound but burns and the paste will not stick on fingers. Then it is filtered and salt or alkali is added, if necessary. Sometimes, oils are subjected to another process called gandhapāka, i.e. rendering fragrance. Four kinds ripeness are said for medicated oils, viz. āma (half), mṛdu (mild), madhyama (intermediate) and khara (hard). Among them half boiled is without quality, mild is for snuffing, intermediate is for all purposes and hard is for smearing on the body. It is notable that oils shall not be cooked by one day.

10. Ghr̥ta (medicated ghee) - Ghr̥ta is medicated clarified butter. Its preparation is similar to that of medicated oil. It is not the new ghee that is used. It should be at least one year old. Unless mentioned it is the ghee of cow that is used.

11. Āsava and ariṣṭa (fermented drugs) - They are the varieties of herbal wines subjected to natural fermentation. For preparing them 12.288ltrs of liquid, 4.8kg jaggary, honey – half of jaggary and powdered dugs – one tenth of jaggary are used. Being properly cooked they are poured in an earthen pot smeared with ghee and a little turmeric powder for avoiding the whole turning sour. Then it is kept in underground cellar or heap of grain for about a month for fermentation. Preparation of both is same except that for āsava decoction of the drug is used while for ariṣṭa, svarasa is used or the drugs are simply added. In fact, they operate as wines and at the same time they possess the qualities of drug. They are stimulants having stomachic properties.

12. Khaḷa - It is known as mukkuṭi among Keralite physicians. It is a buttermilk preparation. Generally drugs are pounded and cooked in buttermilk.

13. Lepa (ointment) - Lipta, lepana and ālepa are its other names. Drugs are pasted and then ghee, oil, honey etc are added to it if necessary. This pate form of drugs is applied thickly on the affected part. It is of three kinds, viz. doṣaghna (destroyer of ailments), viṣahara (anti-poison) and varṇya (complexion promoting). They should be applied with the thickness of four, three and half finger respectively.

14. Peya (gruel) - Peya can be said as gruel with more water and less solid factor. Generally grains are cooked in decoctions or with raw drugs to prepare peya.

APPENDIX - II

WEIGHTS AND MEASURES

1 Ratti or Guñjā		= 125mg
8 Rattis	- 1 Māṣa	= 1g
4 Māṣa	- 1 Kaḷaṅc	= 4g
12 Māṣas	- 1 Karṣa	= 12g
1 Karṣa /Akṣa	- 1 Niṣka	= 12g
2 Karṣas	- 1 Śukti	= 24g
2 Śukti	- 1 Pala	= 48g
2 Palas	- 1 Prasṛti	= 96g
2 Prasṛtis	- 1 Kuḍava	= 192g
2 Kuḍava	- 1 Mānikā	= 384g
2 Mānikās	- 1 Prastha (Seru)	= 768g
4 Prasthas	- 1 Āḍhaka (Kamsa)	= 3.072kg
4 Āḍhakas or Kalaśas	- 1 Droṇa	= 12.288kg
2 Droṇas	- 1 Surpa	= 24.576kg
2 Surpas	- 1 Droṇī (Vahi)	= 49.152kg
4 Droṇīs	- 1 Khari	= 196.608kg
1 Pala		= 48g
100 Palas	- 1 Tulā	= 4.8kg
20 Tulās	- 1 Bhāra	= 96kg

In case of liquids, the metric equivalents would be the corresponding litre and milliliters.

APPENDIX -III

INDEX OF DISEASES IN YS

Abhiṣyanda	- conjunctivitis
Adhīmantha	- glaucoma
Adhman	- tympanitis
Ādhyavāta	- rheumatic palsy on the loins
Agnimāndya	- loss of appetite
Agnisadana	- depressed digestive fire
Aṅgabhaṅga	- paralysis of limbs
Aṅgadaurgandhya	- bad odour of body
Aṅgamardda	- body ache
Aṅgavakratva	- bending of body
Ākhuviṣa	- rat poison
Akṣipāka	- serpiginous ulcer
Āmātisāra	- dysentery
Amedhā	- lack of remembrance
Ānāha	- constipation
Āntarikavidradhi	- internal abscess
Āntravṛddhi	- hernia
Anyedyuṣka	- quotidian
Apabāhuka	- paralysis of arms
Apacī	- chronic lymphadenitis
Apasmāra	- epilepsy
Apasmṛti	- loss of memory
Arbuda	- tumor
Arddita	- facial paralysis
Areta	- lack of semen
Arma	- pterygium
Arocaka	- anorexia
Arśa	- piles
Aśmarī	- bladder stone
Asthibhaṅga	- bone fracture
Asthisrāva	- gonorrhoea
Āṣṭhīla	- enlarged prostate
Atisāra	- diarrhea
Atisthaulya	- over bulkiness
Bādhirya	- deafness
Bhagandara	- fistula-in-ano

Bhaktadveṣa	- aversion for food
Bhrama	- giddiness
Bhūtabādhā	- hysteria
Caladanta	- loose tooth
Caturtthajvara	- quartan fever
Charddi	- vomiting
Cittavaikṛta	- deformation of mind
Dadru	- ringworm
Dagdhavraṇa	- sore due to thermal or chemical injury
Dāha	- burning sensation
Daivopahataceta	- infatuation
Dantaroga	- diseases of tooth
Dantaśā	- tooth ache
Dūṣikā	- rheum of the eyes
Duṣṭajalasruti	- flow of defile water
Duṣṭavraṇa	- depraved wound
Dvijaroga	- diseases of tooth
Galagaṇḍa	- goiter
Gaṇḍamālā	- scrofula
Gaṇḍaroga	- diseases of cheek
Garbhaśalya	- distress during pregnancy
Gati	- weeping wound
Godhādantaviṣa	- poison of cow's tooth
Grahabādhā	- seizure
Grahaṇī	- sprue
Granthi	- cyst
Greevāstambha	- paralysis of neck
Ḡḍhrasi	- sciatica
Gudabhramśa	- prolapse of rectum
Gulma	- chlorosis
Halīmaka	- chronic obstructive jaundice
Hanustambha	- tetanus
Hikkā	- hiccough
Hṛdroga	- disease of heart
Jaṭhara/udara	- dropsy
Jihvāroga	- disease of tongue
Jīrṇajvara	- chronic fever
Jvara	- fever
Jvarātisāra	- fever with diarrhea
Kāca	- albugo
Kalāyakhañja	- lytharism
Kāmilā	- jaundice
Kaṇḍū	- itching

Kaṅṭharoga	- disease of throat
Kapālavvyādhi	- diseases of scalp
Kāpilya	- tawniness
Karddama	- erysipelas gangrinusum
Karṇakṣveda	- tinnitus
Karṇanāda	- tinnitus
Karṇapūyata	- otitis media
Karṇaroga	- diseases of ear
Karṇasrāva	- otorrhoea
Karṇasūlā	- ear ache
Kārśya	- emaciation
Kāsa	- cough
Kaṭīsūlā	- lumbago
Keśacyuti	- falling of hair
Keśakaṇḍū	- itching on the scalp
Khālitya	- baldness
Kiṇa	- wart
Kitipa	- psoriasis
Koṭha	- erythema
Kroṣṭhuśīrṣaka	- osteo-arthritis of knee joint
Kṛmī	- worms
Kṛmikarṇa	- maggots in ear
Kṣataḥṣaya	- chest injury
Kṣavathū	- allergic rhinitis
Kṣaya	- tuberculosis
Kṣayakāsa	- tubercular cough
Kucavraṇa	- breast sore
Kukūṇa	- acute conjunctivitis
Kuṣṭha	- leprosy/skin disease
Lūtāviṣa	- spider poison
Lūtāviṣa	- spider poison
Mada	- intoxication
Madātyaya	- alcoholism
Mahāvyādhi	- black leprosy
Makaraviṣa	- tortoise poison
Makaravyādhi	- sexual disease
Mānuṣajaviṣa	- poison of man
Manyāstambha	- torticollis
Maṇḍūkaviṣa	- frog poison
Mārjāraviṣa	- cat poison
Marmābhihata	- stroke of vital part
Masūrikā	- small pox
Mativibhrama	- madness
Matsyaviṣa	- fish poison

Medogranthi	- sebaceous cyst
Medhharoga	- diseases of penis
Mehapiṭakā	- carbuncle
Moha	- swoon
Mūḍhagarbha	- foetal malpresentation
Mūḍhavāta	- latent rheumatism
Mukhapāka	- stomatitis
Mukharoga	- diseases of mouth
Mūlaroga	- piles
Mūrchā	- syncope
Mūtrāghāta	- retention of urine
Mūtrakṛcchra	- dysuria
Mūtrasāda	- scanty urination
Nakharoga	- diseases of nail
Naktāndhya	- night blindness
Nāsāmaya	- diseases of nose
Nāsānāha	- nasal obstruction
Nāsāśoṣa	- rhinitis sicca
Netraroga	- diseases of eye
Netrasrāva	- chronic epiphora
Nīlikā	- chloasma
Oṣṭharoga	- diseases of lip
Pakṣāghāta	- paralysis
Pāḷitya	- premature grey/hoariness
Pāmā	- eczema
Pānātyaya	- acute alcoholism
Pāṇḍuroga	- anemia
Pārśvaśūlā	- pleurodyria and intercostal neuralgia
Pavana, vāta	- rheumatism
Pilla	- symplepharon
Pīnasa	- sinusitis
Piṭaka	- pimple/carbuncle
Pīḥodara	- enlargement of spleen
Pradara, asṛgdara	- menorrhagia
Prameha/meha	- urinary disorder
Pratīśyāya	- rhinitis
Pravāha	- evacuation by stool
Pravāhikā	- dysentery
Prṣṭhaśūlā	- lumbago
Pūtikarṇa	- chronic suppurative otitis media
Pūtināsa	- artophic rhinitis
Raktaja pratīśyāya	- acute influenza
Raktapitta	- haemorrhagic disease
Raktārśa	- bleeding piles

Raktasrāva	- bleeding
Raktātisāra	- bleeding diarrhea
Raukṣa	- dryness
Rohiṇikā	- diphtheria
Sannipāta	- typhoid
Santatakajvara	- remittent fever
Śarkarā	- lithuria
Sarvāṅgavāta	- quadriplegia
Satata	- fever rising twice a day
Sidhma	- leprosy with white spots
Śiraśśūlā	- head ache
Śirastoda	- headache
Śiroroga	- disease of head
Śītapitta	- urticaria
Śītikāviṣamajvara	- cold intermittent fever
Skhaladvāk	- stammering
Ślīpada	- elephantiasis
Somaroga	- polyuria
Śopha	- swelling
Śoṣa	- emaciation
Śrama	- fatigue
Sṛgālaṣa	- fox poison
Śukladoṣa	- weak semen
Śūlā	- colic
Suptavāta	- latent rheumatism
Suptikaṇḍūti	- latent itches
Sūryāvarta	- migraine
Śvadamśaviṣa	- rabies
Svarasāda	- lassitude of voice
Śvāsa	- dyspnoea
Śvayathu	- vasomotor rhinorrhoea
Śvitra	- leucoderma
Tamakaśvāsa	- bronchial asthma
Tilaka	- non-elevated mole
Timira	- cataract
Toda	- colic
Tritīyajvara	- tertian
Tṛṣṇā, pipāsā	- excessive thirst
Udararoga	- diseases of abdomen
Udaravarddhma	- enlargement of stomach
Udāvarta	- abdominal disease due to retention of afeces
Unmāda	- insanity
Upajihvikā	- cystic swelling

Ūrdhādhogaraktapitta	- upward internal haemorrhage
Ūrdhvajatrūvikāra	- diseases above collarbone
Ūrdhvaśvāsa	- stertorous breathing
Ūrustambha	- stillness
Uṣṇa	- warmth
Uṣṇavāta	- urethritis
Vaisvarya	- Hoarseness
Vaivarṇya	- paleness
Vakṣaruk	- chest pain
Valī	- wrinkles
Vamī	- vomiting
Vandhyatva	- sterility
Vātarakta	- gout
Vicarcikā	- dry and weeping eczema
Vipādikā	- cracks on skin
Viruddhavyādhi	- hindering diseases
Visarpa	- erysipelas
Viśliṣṭadanta	- broken tooth
Viṣphoṭa	- eruption
Viśvacī	- brachial neuralgia
Viṣamajvara	- intermittent fever
Viṭbandha	- constipation
Vraṇa	- wound/ulcer
Vraṇaśukḷa	- corneal ulcer
Vṛddhi	- inflammation and enlargement of scrotum
Vṛścikāviṣa	- scorpion poison
Vyaṅga	- chloasm of face
Yoniroga	- diseases of vagina
Yoniśūlā	- pain in vagina
Yūkā	- lice

Malayalam names

Arimpāra	- wart
Aruci	- anorexia
Aṭacca mūtram	- detained urine
Ceṛupiḷla	- placenta
Ciraṅg	- scabies
Cirttanovu	- increased colic

Cora	- bleeding
Coṛi	- itching
Cuma	- cough
Cuṇaṅg	- scabies
Cūṭu	- burning sensation
Daśa	- pulp
Kallu	- bladder stone
Kālviḷḷal	- crack on the sole
Kuḷinakha	- whitlow
Kuru	- boil
Malamkeṭṭu	- constipation
Mūkkile daśa	- nasal polyp
Padasari	- chaffed sole
Palliḷakkam	- loose tooth
Pani	- fever
Penāy viṣa	- rabies
Perikkāl	- elephantiasis
Poḷḷal	- burn
Puḷu	- worm
Puḷukkaṭi	- ring worm
Punṇu	- ulcer
Talanovu	- head ache
Tuḷḷappani	- shivering fever
Uḷukkal	- sprain
Vaṭu	- scar
Vāyapuṇṇu	- stomatitis
Vāyukṣobha	- gas trouble
Vīkkam	- swelling
Viri	- worm

APPENDIX - IV
INDEX OF RECIPES IN YS

Kaṣāyakhanda

Abhayādi	1.33
Abhayādi	1.119
Ālmoṭṭādi	1.103
Āmrāpallavādi	1.22
Amṛtādi	1.54
Amṛtādi	1.63
Araḷudahanādi	1.116
Āraṇyatulaṣyādi	1.12
Ādrakakvātha	1.76
Āvittolādi	1.104
Āvittolādi	1.124
Balābṛhadyādi	1.17
Balāhaṭhādi	1.93
Balājīrakādi	1.68
Balānāgarakvātha	1.77
Bhadradārvādi	1.69
Bhārṅgikaṇādi	1.19
Bhārṅgyādi	1.13
Candanaparṇakādi	1.64
Candanośīrādi	1.15
Cārṅgeryādi	1.118
Cavikādi	1.23
Cavikādi	1.112
Ceriyakirātādi	1.8
Cerupaṅcamūla	1.107
Citrakādi	1.70
Cukkuceruṇḍādi	1.100
Cukkuceruṇḍādi	1.7
Cukkuceruṇḍādi	1.58
Daśamūlādi	1.120
Daśamūlādi	1.127
Daśamūlaviśvādi	1.20
Dhānyākādi	1.26
Drākṣādi	1.9
Durālabhādi	1.35
Durālabhādi	1.79
Dūrvādi	1.61
Dusparśakādi	1.29
Eraṇḍakoraṇḍādi	1.48
Gandharvahastādi	1.30
Gandharvahastādi	1.50
Gokaṇṭakakaṣāya	1.37
Gokṣurakādi	1.98

Hamsapādyādi	1.97
Harītakyaḍi	1.59
Harītakyaḍi	1.74
Harītakyaḍi	1.122
Hrasvapaṅcamūla	1.108
Hrasvapaṅcamūla	1.121
Hrasvapaṅcamūlādi	1.55
Indravallīkaṣāya	1.47
Jīvantyādi	1.62
Jīvantyādi	1.99
Kaṭutrāyādi	1.85
Khadirāriṣṭādi	1.66
Kolādi	1.113
Kṛṣṇādi	1.82
Kṛṣṇānāgarādi	1.46
Kṣīrītvaḡādi	1.94
Kulatthādi	1.91
Kūsmāṇḍavalyādi	1.38
Kustambarīnāgarādi	1.27
Maṇḍūkapaṅnyādi	1.86
Māvilaṅṭṭyādi	1.6
Mṛdvīkādi	1.11
Mṛdvīkādi	1.28
Mudḡādi	1.106
Muḷayilādi	1.52
Musalīkhadirādi	1.16
Nāgarādi	1.10
Nāgarādi	1.114
Nālpāmarādi	1.44
Nimbādi	1.43
Nīrcīrādi	1.32
Nirḡuṇḍyeraṇḍādi	1.51
Nīśāgnipāṭhādi	1.95
Nīśākatakādi	1.42
Pāccotticettyādi	1.41
Panaviralādi	bhasmakkaṅṅi
	1.123
Pathyāpunarnavādi	1.57
Paṭolaśuṅṭhyādi	1.96
Pāṭhādi	1.1
Pāṭhānāgarādi	1.34
Paṭoladārvyādi	1.60
Paṭolādi	1.88
Paṭolamūlādi	1.65
Payasyādi	1.73
Payasyādi	1.117

Pippalyādi	1.111
Pr̥ṣniparṇībalādi	1.72
Pr̥ṣniparṇībalādi	1.109
Punarnavādi	1.115
Rāsnairanḍādi	1.71
Sahacarādi	1.67
Saptachadādi	1.89
Śuddhasuṅṭhīkaśāya	1.36
Ṣaḍaṅga	1.5
Tintriṅkādi	1.56
Tītūvādi	1.31
Trikaṭutriphalādi	1.83
Triphalādi	1.84
Triphalākaśāya	1.78
Uḷunnukolādi	1.92
Uḷivēṭṭaṭukādi	1.49
Uśīrādi	1.80
Varaṅādi	1.45
Varṣābhūvilvādi	1.53
Vidāryādi	1.18
Vilvādi	1.24
Vilvādi	1.75
Vilvamūlādi	1.25
Vilvamūlādi	1.81
Viḷyālverādi	1.125
Vyāghrībalādi	1.90
Vyoṣāgnyādi	1.21
Yaṣṭyāhvādi	1.40
Yūdhīmūlādi	1.39

Khaḷakhaṇḍa

Abhayādi	2.14
Aṭakkāvāṇīyanādi	2.8
Āvilkaḷaṅcyādi	2.25
Balādi	2.4
Bhṛṅgarājakhala	2.6
Cerucīrākhaḷa	2.38
Cettippūkhaḷa	2.32
Ciṅcābījatvacādi	2.10
Dīpyakādi	2.15
Hapuṣādi	2.34
Indravallyādi	2.21
Ittiṅḷalādi	2.36
Kaḷaṅcyādi	2.27
Kaḷaṅcyādi	2.23
Kaṭukankarantakālyādi	2.1
Kayyonnyādi	2.30
Koṭiyāvaṅakkādi	2.35
Kuberākṣīkhaḷa	2.22

Lavaṅādi	2.12
Matsyākṣīkhaḷa	2.16
Moraṭakhala	2.24
Mukkāppīrādi	2.5
Mustādi	2.3
Nindiśakhala	2.29
Nīrveryādi	2.17
Pārantīkhaḷa	2.20
Paṭolādi	2.7
Pippalyādi	2.13
Punarnavādi	2.11
Purāṅakittādi	2.26
Sindhucārṅgeryādi	2.9
Triphalākhaḷa	2.37
Tumpādi	2.33
Viśvābhayādi	2.28
Vyoṣādi	2.31

Tailakhaṇḍa

Aṅgārataila	3.6
Aṅkolādi	3.44
Aṅkolādi	3.163
Ajāksīrādi	3.125
Ajjhaṭādi	3.150
Aḷaccemputaila	3.186
Amṛtādi	3.16
Aṅutaila	3.83
Aṅutaila	3.122
Arimedādi	3.120
Arimedādi	3.123
Ārukālādi	3.33
Asanasārādi	3.111
Asanasārādi	3.112
Asanavilvādi	3.109
Aśvagandhādi	3.23
Aśvatthādi	3.2
Aṣṭapatra	3.10
Aṣṭapatra	3.11
Balā`tibalādi	3.69
Balādhātryādi	3.19
Balādi	3.52
Balādi	3.85
Balādi	3.86
Balāguḷūcyādi	3.56
Balāguḷūcyādi	3.88
Balāguḷūcyādi	3.89
Balāhaṭhādi	3.114
Balākoraṅḍaka	3.55
Balātaila	3.84

Bhadrādi	3.135
Bhṛṅgāmadakādi	3.13
Bhūmikadambādi	3.142
Brahmīpalāśādi	3.180
Candanādi	3.17
Candanādi	3.94
Catusneha	3.75
Catuśśītādi	3.93
Cavikādi	3.148
Ciñcādi	3.62
Ciñcāprasāriṇyādi	3.60
Citrakataila	3.157
Daḷāmalakataila	3.171
Dārvyādi	3.191
Daśamūlādi	3.36
Daśamūlādi	3.71
Devadārubalādi	3.54
Devadāruśakalādi	3.137
Dhānvantarabalātaila	3.106
Dhānvantaram	3.21
Dhātrīvandākādi	3.15
Dhātryādi	3.25
Dhurdhūrādi	3.119
Dūrvāguḷūcyādi	3.37
Dvipañcamūlādi	3.73
Eraṇḍamūlādi	3.96
Eraṇḍamūlādi	3.127
Gandharvataila	3.31
Gaṇḍirāhvādi	3.151
Guḷūcībalādi	3.110
Guḷūcītaila	3.87
Guñjādi	3.149
Hiṅgusaindhavādi	3.32
Hiṅguvyośādi	3.147
Hrīberādi	3.95
Jambīrādi	3.81
Jīrakataila	3.133
Kaccūrādi	3.46
Kalatītaila	3.153
Kālikātaila	3.116
Kāññīrādi	3.43
Karambhādi	3.185
Kāraskarādi	3.40
Kārpāsādi	3.138
Kārpāsāsthyādi	3.65
Kārpāsāsthyādi	3.68
Kārpāsāsthyādi	3.192
Kaṭukādi	3.102
Kaṭurohiṇyādi	3.3
Kaṭutrayataila	3.164
Ketakyādi	3.53

Ketakyādi	3.91
Ketakyādi	3.92
Ketakyādi	3.175
Khadirādi	3.121
Khadirādi	3.179
Kīcakādi	3.47
Kīcakādi	3.162
Kīramcampakādi	3.193
Koraṇḍabījādi	3.174
Kṣārataila	3.128
Kṣīrabalā	3.50
Kṣīrabalā	3.51
Kuṅkumacandanādi	3.189
Kuṅkumośīrādi	3.188
Kuḷīrataila	3.124
Kūrmuḷḷādi	3.98
Kūsmāṇḍapatrādi	3.172
Kuṣṭhādi	3.140
Kuṭacataila	3.29
Lāṅgalikādi	3.182
Lākṣādi	3.22
Lākṣādi	3.24
Laśunādi	3.28
Laśunādi	3.78
Likucādi	3.70
Madhukādi	3.176
Madhukataila	3.159
Mahatpañcamūlādi	3.134
Mañjiṣṭhādi	3.108
Mañjiṣṭhādi	3.20
Maññaḷādi	3.41
Māśādi	3.67
Māśamudgādi	3.115
Māśataila	3.74
Mātuḷuṅgādi	3.97
Modakādi	3.7
Nāgarādi	3.117
Nālpāmarādi	3.39
Nārāyaṇataila	3.82
Natavārtākinyādi	3.194
Nīlibhṛṅgādi	3.14
Nīlimādi	3.48
Nīlīparpaṭādi	3.45
Nimbādi	3.168
Nirguṇḍīmaricādi	3.158
Nirguṇḍītaila	3.181
Nirguṇḍyādi	3.139
Niśośīrādi	3.26
Pāccottivetṭyādi	3.8
Pañcamūlādi	3.99
Pañcārkatāila	3.57

Pañcārkaṭaila	3.61
Pañcasneha	3.76
Pañcavalkādi	3.38
Parīṇatakerīkṣīrādi	3.66
Pārvallīpāvattādi	3.35
Phenośīrādi	3.4
Piccakāṭaila	3.156
Pippalīmūlādi	3.72
Pippalyādi	3.161
Potakādi	3.173
Prabhañjanavimarḍana	3.27
Prasāriṇīṭaila	3.63
Prasāriṇīṭaila	3.64
Prasāriṇīṭaila	3.104
Prativiśāhīṅgvādi	3.129
Priyaṅgvādi	3.195
Punarnavādi	3.34
Purāṇatintriṇyādi	3.167
Rambhārkādi	3.132
Rāsnādi	3.5
Sādhāraṇāṭaila	3.12
Sahadevyādi	3.1
Śākasārāṭaila	3.49
Śanmalīṭaila	3.100
Śarapuñkhādi	3.152
Śarapuñkhādi	3.154
Sarṣapādi	3.77
Śatāvaryādi	3.79
Śatāvaryādi	3.141
Śauṇḍīkariñjīrakādi	3.155
Śigrumayūrādi	3.126
Śigrusimhyādi	3.144
Snuhyarkādi	3.59
Snuhyarkāṭaila	3.58
Śophālikādi	3.80
Śrīdārumaricādi	3.183
Surasādi	3.146
Tekarājādi	3.9
Tintriṇīṭaila	3.190
Trikaṭūṭaila	3.143
Trimiśraka	3.90
Triphalādi	3.107
Triphalādi	3.118
Triphalādi	3.165
Tuṅgadrumādi	3.18
Tuṅgadrumādi	3.42
Tuḷasīsvarasādi	3.145
Tuṣāmbhasādi	3.166
Tutthādi	3.170

Upodakādi	3.103
Vacādi	3.177
Vacāṭaila	3.105
Varaṇārkaḍi	3.131
Varaṇārkaḍi	3.136
Varībalādi	3.113
Vātāsanīṭaila	3.30
Viḷaṅgādi	3.160
Vraṇaviropāṇāṭaila	3.169
Vyoṣādi	3.178
Yaṣṭyābhayādi	3.187

Lepakhaṇḍa

Āṅgāradhūmādi	4.223
Ajāpurīśādi	4.178
Ālmoṭṭādi	4.155
Amṛtādi	4.19
Ānakkūṇādi	4.109
Ānapparuvādi	4.165
Añjanādi	4.218
Apāmārgādi	4.146
Apāmārgalepa	4.44
Āragvadhādi	4.157
Āranālādi	4.103
Arimedatvacādi	4.125
Arkadugdhādi	4.221
Arkakṣīrādi	4.82
Aśvagandhādi	4.121
Aviyanādi	4.31
Ayorajādi	4.137
Balāguḷūcyādi	4.97
Balāvyāghranakhādi	4.130
Bhāskarādi	4.39
Bhasmabhadrikādi	4.22
Bhr̥ṅgarājādi	4.228
Bhūmīkadambādi	4.122
Bhūmīkadambādi	4.215
Candanādi	4.126
Candanādi	4.233
Candanodakādi	4.138
Cempirāvallyādi	4.30
Ciñcāpatrādi	4.117
Citrakādi	4.166
Dantīyādi	4.34
Dhānyāmlādi	4.93
Dhurdhūrādi	4.92
Dhurdhūrādi	4.99
Dhurdhūrairaṇḍādi	4.168
Dineśavallyādi	4.69
Dūrvādi	4.12

Dūrvailādi	4.150
Dvijīrakādi	4.194
Dvipaṅcamūlādi	4.143
Elādi	4.191
Elippiḷukkādi	4.15
Elākajādi	4.65
Eraṇḍatailādi	4.89
Erikkinverādi	4.170
Gajāsthigairikādi	4.74
Gandhakādi	4.70
Gandhakādi	4.76
Gandhakādi	4.78
Ghoṅṭāphalādi	4.172
Gogajendrādi	4.112
Goghṛtādi	4.163
Gomayasvarasādi	4.197
Gṛhadhūmādi	4.94
Guggulumaricādi	4.46
Guḷūcīpatrādi	4.95
Haridrādi	4.159
Harītakyaḍi	4.174
Harītakyaḍi	4.203
Hiṅgvādi	4.220
Ilavintoliyādi	4.106
Intuppādi	4.54
Intuppādi	4.58
Jambīrādi	4.62
Jīrakādi	4.16
Jīvantiyādi	4.185
Kaiḍaryādi	4.160
Kālamuṣkakādi	4.180
Kallichārādi	4.11
Kalḷinavanītādi	4.48
Kalḷippālādi	4.72
Kalḷippālarasādi	4.49
Karaṅjabijādi	4.189
Karaṅjādi	4.114
Kāravalyādi	4.227
Kārpāsabijādi	4.87
Kaṭukkādi	4.23
Kaṭutrayādi	4.231
Keradūrvādi	4.153
Kerippālādi	4.53
Koḷuppādi	4.24
Konnappatrādi	4.52
Konnayilādi	4.64
Koṭṭamecukkādi	4.83
Kṛṣṇataṇḍulādi	4.176
Kukkuṭaviḍādi	4.179
Kunaṭimulakādi	4.45
Kuṣṭhaśamyākādi	4.67
Kuṣṭhādi	4.129

Kuṭacādi	4.119
Lāṅgalyādi	4.108
Lājatilādi	4.96
Lākṣādi	4.2
Lākṣādi	4.4
Lākṣāmanohvādi	4.142
Laśunādi	4.124
Lavaṇādi	4.230
Lodhrasaindhavādi	4.222
Madhūcchiṣṭhādi	4.104
Mahāvṛkṣādi	4.144
Māhiṣādi	4.77
Mailāncyādi	4.134
Malarkuḷamp	4.3
Malarkuḷamp	4.7
Mālatīpuṣpādi	4.216
Māmsīkuṣṭhādi	4.136
Manaśśilādi	4.135
Maññaḷādi	4.206
Maññaḷveppilādi	4.156
Maṇḍūkaparnyādi	4.211
Maricādi	4.43
Maricādi	4.133
Maricādi	4.225
Maricalavaṇādi	4.226
Mātuḷuṅgādi	4.131
Mṛṇālādi	4.18
Mukkādi	4.115
Muḷakunellikkādi	4.50
Muttaṅgādi	4.105
Muttaṅgānarunīṅṭyādi	4.219
Nākānantiyādi	4.111
Nāḷikerajalādi	4.73
Nantiyārvaṭṭādi	4.20
Navanītādi	4.120
Nīlīvibhītakādi	4.132
Nimbatvagādi	4.88
Niśādi	4.66
Nūrādi	4.199
Nyagrodhādi	4.33
Nyagrodhādi	4.35
Nyagrodhādi	4.139
Oṭikuḷamp	4.6
Paccakuḷamp	4.9
Pañcasnehādi	4.102
Pankajādi	4.101
Pannakkandādi	4.57
Pāṇatpāthādi	4.61
Pārāvātādi	4.202
Pārāvataśakṛtādi	4.209
Pariṇatasūraṇādi	4.175

Paruttiverādi	4.13
Paruvattoliyādi	4.25
Pāṣāṇādi	4.181
Pathyāmṛtādi	4.26
Paṭolādi	4.140
Perālādi	4.56
Perālādi	4.198
Perālilādi	4.192
Priyaṅgvādi	4.214
Puṅkhikādi	4.212
Puḷintoliyādi	4.184
Punarbhūvādi	4.154
Punarnavārkādi	4.161
Rajanyādi	4.81
Raktacandanādi	4.75
Raktacandanādi	4.193
Rocanādi	4.217
Śaṅkhacūrṇādi	4.162
Saindhavādi	4.100
Saindhavādi	4.164
Śamyākādi	4.63
Śāribādi	4.68
Sarjaniryāsādi	4.183
Sarṣapavijayādi	4.169
Śatadhautaghṛta	4.17
Śatāhvādi	4.207
Sevyādi	4.148
Śigrutvagādi	4.85
Sindūrādi	4.213
Śirīṣādi	4.51
Sitādi	4.37
Snuhyādi	4.42
Snuhyādi	4.71
Snukkāṇḍādi	4.47
Snukkṣīrādi	4.40
Śreṣṭhahānyādi	4.90
Śuktikādi	4.188
Śuṅṭhīśatāhvādi	4.91
Takarādi	4.147
Tālādi	4.149
Tāmarādi	4.38
Tāmbulādi	4.177
Tilādi	4.32
Tilādi	4.224
Tilasarsapādi	4.21
Tintriṅikādi	4.201
Triphalādi	4.10
Triphalādi	4.41
Triphalāmārkavādi	4.145
Trivṛttejovatyādi	4.158
Turaṅgagandhādi	4.210

Turiśādi	4.55
Tutthagairikādi	4.204
Udumbarādi	4.36
Ummattādi	4.98
Uṅakkalariyādi	4.182
Ūrvārūpaṅcāṅgulādi	4.167
Utpalādi	4.195
Vacādi	4.128
Vacādi	4.229
Vacāharitakyādi	4.171
Vacāśvagandhādi	4.86
Varādi	4.29
Vayampādi	4.123
Veppādi	4.59
Veśavārādi	4.208
Vibhītakādi	4.173
Virakinverādi	4.110
Viśalyādi	4.107
Viśvārkādi	4.84
Yavājyādi	4.141
Yavasārjarasādi	4.196

Ghṛtakhaṇḍa

Ambhastakrādi	5.60
Ampalattolādi	5.62
Apāmārgādi	5.29
Ardrakaghṛta	5.47
Aśvagandhādi	5.12
Aśvagandhādi	5.15
Balāvidāryādi	5.18
Bhṛṅgarājaghṛta	5.19
Brahmamahīruhādi	5.25
Brāhmīghṛta	5.63
Brāhmīghṛta	5.68
Brahmīghṛta	5.22
Candanādi	5.79
Chemparattīghṛta	5.16
Cirivilvādi	5.13
Dārvītvagādi	5.26
Daśamūlaghṛta	5.17
Daśasvarasaghṛta	5.45
Dhānvantaraghṛta	5.36
Dhātryādi	5.3
Drākṣādi	5.21
Drākṣādi	5.23
Dūrvādi	5.52
Dūrvādi	5.53
Ekanāyakaghṛta	5.35
Gandharvataila	5.43
Ghanādi	5.80

Gomayasvarasādi	5.72
Gopātmajādi	5.49
Guggulutiktakaghṛta	5.56
Guḷūcyādi	5.89
Hiṅgvādi	5.67
Hrīberādi	5.31
Indukāntaghṛta	5.59
Jātyādi	5.86
Jīvantyādi	5.77
Kalyāṇakaghṛta	5.1
Kāṭṭucunṭaghṛta	5.8
Ketakīghṛta	5.32
Kīrādi	5.88
Koṭiyāvaṇakkādi	5.7
Kṣīrīvrkṣādi	5.51
Kūsmāṇḍaghṛta	5.66
Kuṭacādi	5.27
Laśunādyaghṛta	5.42
Mahākalyāṇakaghṛta	5.69
Mahākalyāṇakaghṛta	5.2
Mahāmayūraghṛta	5.85
Mahāpañcagavyaghṛta	5.14
Mahātiktakaghṛta	5.55
Mastakādi	5.9
Mayūraghṛta	5.84
Mṛṇāḷaghṛta	5.5
Muttaṅgādi	5.92
Pañcagavyaghṛta	5.70
Pañcagavyaghṛta	5.74
Pañcāravindaghṛta	5.95
Pañcaśirīṣaghṛta	5.94
Pārantyādi	5.58
Pārāvatādi	5.93
Paṭolādi	5.76
Phalasarpiḥ	5.90
Punarnavaghṛta	5.46
Rāsnādi	5.61
Ratimallaghṛta	5.97
Sahasrapatraghṛta	5.10
Śaṅkhapuṣpyādi	5.73
Sārasvataghṛta	5.65
Sārasvataghṛta	5.75
Śaśavāśādi	5.6
Śatadhautaghṛta	5.37
Śatadhautaghṛta	5.48
Śatāvaryādi	5.91
Śatāvaryādi	5.96
Snukṣīraghṛta	5.44
Śuktisārādi	5.81
Sukumāraghṛta	5.40
Śūlīhataghṛta	5.41

Śuṅṭhīghṛta	5.30
Śuṅṭhīghṛta	5.87
Ṣadvindughṛta	5.82
Tiktakaghṛta	5.54
Traikaṇḍakādi	5.33
Vaiśvānaraghṛta	5.24
Vārāhyādi	5.4
Varaṇādi	5.78
Varijīvantyādi	5.83
Vastyāmayāntakaghṛta	5.34
Vidāryādi	5.11
Vyoṣādi	5.64
Yaṣṭīmadhukādi	5.20
Yaṣṭyādi	5.38

Cūrṇakhaṇḍa

Abhrakagandhakādi	6.57
Ajāyādi	6.75
Ajamojādi	6.36
Ajamojādi	6.54
Ajamojādi	6.105
Amṛtādi	6.2
Aśvagandhādi	6.32
Aśvagandhādi	6.99
Avipatticūrṇa	6.63
Ayomalādi	6.73
Ayorajādi	6.64
Brahmīrasādi	6.81
Chinnaruhādi	6.3
Cukkujīrakādi	6.65
Cukkutippalyādi	6.110
Devadārupalādi	6.18
Dhātryādi	6.82
Dhātryādi	6.118
Dīpyādi	6.17
Drākṣābhayādi	6.30
Dviguṇaguggulu	6.88
Dāḍimādi	6.20
Dāḍimādi	6.96
Elādi	6.15
Elādi	6.41
Eraṇḍabījādi	6.53
Gairikacūrṇa	6.5
Gopāṅganādi	6.80
Gṛhadhūrmacūrṇa	6.1
Gṛhadhūmādi	6.61
Gṛhadhūmādi	6.112
Guggulupañcapalacūrṇa	6.44
Guggulupañcapalam	6.114
Guḷūcīcūrṇa	6.97

Guḷūcyādi	6.35
Harītakyaḍi	6.103
Haṭhacūrṇa	6.85
Haṭhacūrṇa	6.89
Hiṅgūgrādi	6.51
Hiṅgutvagādi	6.58
Hiṅguvacādi	6.56
Illarakkaricūrṇa	6.101
Jāṭitakkolādi	6.23
Kākamācyādi	6.90
Kalyāṇakacūrṇa	6.28
Kaṇoṣaṇādi	6.25
Karaṅjabijādi	6.43
Kārpāsāsthyādi	6.29
Karpūrādi	6.14
Karpūrādi	6.113
Karpūravallīcūrṇa	6.86
Kaṭukkādi	6.46
Kaṭutilādi	6.48
Kaṭutippalyādi	6.39
Kayyonnyādi	6.68
Khadirādi	6.12
Kiṭṭādi	6.59
Kiṭṭādi	6.72
Koṭuvelyādi	6.74
Kṛṣṇādi	6.79
Kustumburūkalka	6.104
Lājādi	6.31
Madhukacūrṇa	6.100
Madhukacūrṇa	6.119
Magadhajādi	6.24
Maññaḷādi	6.22
Māṇimanthādi	6.66
Maricādi	6.33
Māśādicūrṇa	6.7
Nāgarādi	6.78
Nellikkādi	6.67
Nellikkādi	6.70
Nerttatippalyādi	6.109
Paḷamulakādi	6.40
Pāṇitalacūrṇa	6.19
Pārantīcūrṇa	6.87
Punarnavādi	6.76
Purāṇakiṭṭādi	6.71
Puṣyānugacūrṇa	6.11
Rājadrūmādi	6.84
Sahasrabhedikācūrṇa	6.13
Śaṅkhapadmakādi	6.8
Sarasijamakarandādi	6.4
Sarjaniryāsacūrṇa	6.9
Śaśāṅkarekhādi	6.92

Śatāvarīcūrṇa	6.6
Śaṭīcorakādi	6.27
Sindhūthhādi	6.50
Śṛṅgiverādi	6.77
Śṛṅgiverādi	6.37
Śubhādi	6.47
Śūlaharacūrṇa	6.62
Śuṅthīkaṇādi	6.26
Śuṅthīsauvarcalādi	6.34
Śuṅthyādi	6.49
Sūraṇādi	6.38
Suvarṇacūrṇa	6.107
Svayamguptādi	6.120
Tālīsapatrādi	6.21
Tippalyādi	6.94
Trikaṭukādi	6.45
Trikaṭukādi	6.52
Triphalācūrṇa	6.111
Triphalācūrṇa	6.115
Triphalādi	6.83
Vacācūrṇa	6.106
Vandākacūrṇa	6.91
Vārāhyādi	6.69
Vīḷaṅgādi	6.98
Vīḷaṅgādi	6.117
Viśvādi	6.108
Viśvailādi	6.10
Vyoṣacūrṇa	6.102
Vyoṣāgnyādi	6.42
Vyoṣailādi	6.55
Yavānyādi	6.16
Yavānyādi	6.95

Guḷīkākhaṇḍa

Abhrakādi	7.20
Akṣabijādi	7.48
Amṛtādi	7.54
Aśvagandhādi	7.8
Bhallātakādi	7.26
Bhāskaracūrṇa	7.39
Candanādi	7.27
Candanādi	7.36
Candraprabhā	7.30
Candraprabhā	7.41
Candrodaya	7.55
Cīñcādi	7.15
Dantavarti	7.47
Dārvīvarādi	7.28
Dravavarti	7.33
Dviniśādi	7.44

Elippāṣāṇādi	7.1
Gairikaguḷikā	7.2
Godantādi	7.32
Godantādi	7.42
Harīṭakyādi	7.6
Harīṭakyādi	7.19
Hiṅguḷādi	7.18
Kalyāṇakaguḷikā	7.9
Karpūrādi	7.45
Karpūrādi	7.46
Karpūrasphaṭikādi	7.31
Khadirasārādi	7.52
Kimśukādi	7.13
Kiṭṭādi	7.16
Kumbhanikumbhādi	7.51
Magadhajādi	7.5
Maṅḍūraṇṇa	7.23
Maṅḍūraṇṇa	7.24
Maricādi	7.17
Nāgarādi	7.22
Nīrūyādi	7.12
Pathyāpunarnavādi	7.21
Phalatrāyādi	7.53
Saindhavādi	7.38
Śilāsaindhavādi	7.37
Sphaṭikādi	7.43
Sunetrī	7.34
Śuṅṭhyādi	7.3
Sūryaprabhā	7.14
Ṣaṅmākṣika	7.49
Tālīsapatrādi	7.4
Tāmrādi	7.35
Trivṛtkṛṣṇādi	7.11
Vairecanīguḷikā	7.10
Vaṭaśṛṅgyādi	7.7
Viḷaṅgādi	7.40
Viḷaṅgasārādi	7.25
Vimalā	7.29
Vyoṣādi	7.50

Lehakhaṇḍa

Candanādi	8.2
Citrakaguḷa	8.19
Daśamūlādi	8.7
Daśamūlāriṣṭa	8.11
Dvipaṅcamūlādi	8.18
Guḷārdraka	8.5
Hiṅgvādi	8.10
Kūsmāṇḍakarāsāyana	8.3
Nāḷikerarasāyana	8.9

Nāḷikerāsava	8.8
Pañcasāra	8.1
Pippalyādi	8.14
Puliṅkuḷamp	8.17
Pūtīkaraṅjādi	8.15
Pūtīvalkādi	8.16
Śatāvarīguḷa	8.12
Vilvādi	8.6
Vyāghryādi	8.4
Vyoṣādi	8.13

APPENDIX - V

HERBS IN YS

Abda	- See mustā
Abhayā	- <i>Terminalia chebula</i> Retz.
Abja	- See padma
Āḍhakī	- <i>Cajanus cajan</i> (Linn.) Millsp.
Āḍhya	- See cavya
Agaru	- <i>Aquilaria agallocha</i> Roxb.
Agni	- <i>Plumbago indica</i> Linn.
Agnimantha	- <i>Premna corymbosa</i> Rottl.
Aṅghri	- See agnimantha
Aṅkola	- <i>Alangium salvifolium</i> (Linn. f.) Wang.
Ajājī	- <i>Cuminum cyminum</i> Linn.
Ajamoja	- <i>Trachyspermum ammi</i> (L) Sprague
Ajjhatā	- <i>Phyllanthus debilis</i>
Akṣa	- <i>Terminalia bellerica</i> Roxb.
Ālābu	- <i>Lagenaria siceraria</i> (Mol.) Standley
Aḷi	- See bhr̥ṅgarāja
Āḷūpaka	- <i>Colocasia esculenta</i> (Linn.) Schott
Amalā	- See brāhmī
Āmalaka	- <i>Phyllanthus emblica</i> Linn.
Amaradāru	- See devadāru
Amarakāṣṭhā	- See devadāru
Āmaya	- See kuṣṭha
Ambaṣṭhā	- <i>Hibiscus cannabinus</i> Linn.
Ambhoda	- See mustā
Ambu	- See hr̥ībera
Ambuda	- See mustā
Amlavetasa	- <i>Solena amplexicaulis</i> (Lam.) Gandhi
Āmra	- <i>Magnifera indica</i> Linn.
Amṛtā	- <i>Tinospora cordifolia</i> (Willd.) Miers ex Hook.f. & Thoms.
Amṛtavallī	- See amṛtā
Amśumatī	- See pṛśniparṇī
Anala	- See agni
Anantā	- <i>Hemidesmus indicus</i> (Linn.) R. Br.
Aṇu	- See taṇḍula
Apāmārga	- <i>Achyranthes aspera</i> Linn.

Āragvadha	- <i>Cassia fistula</i> Linn.
Araḷu	- <i>Ailanthus excelsa</i> Roxb.
Āraṇyatuḷasī	- <i>Ocimum americanum</i> Linn.
Ārdraka	- <i>Zingiber officinale</i> Rosc. (fresh)
Arimeda	- <i>Acacia leucophloea</i> (Roxb.) Willd.
Ariṣṭa	- See nimba
Arka	- <i>Calotropis gigantea</i> (Linn.) R. Br.
Arkavallī	- See dīneśavallī
Aruṣkara	- See bhallātaka
Asana	- <i>Pterocarpus marsupium</i> Roxb.
Āsphota	- <i>Clitoria ternatea</i> Linn.
Aśvagandhā	- <i>Withania somnifera</i> (Linn.) Dunal
Aśvaghna	- <i>Nerium oleander</i> Linn.
Aśvakarṇa	- <i>Terminalia paniculata</i> Roth
Aśvattha	- <i>Ficus religiosa</i> Linn.
Atibalā	- <i>Sida rhombifolia</i> Linn.
Ativiṣā	- <i>Aconitum heterophyllum</i> Wall. Ex Royle
Ātmaguptā	- <i>Mucuna pruriens</i> (Linn.) DC
Auśadha	- See ativiṣā
Badara	- <i>Ziziphus Mauritiana</i> Lam.
Balā	- <i>Sida rhombifolia</i> Linn. ssp. <i>retusa</i> (Linn.) Borssum
Bāṇapuṅkha	- <i>Tephrosia purpurea</i> (Linn.) Pers.
Bhadrā	- <i>Aerva lanata</i> (Linn.) Juss. ex Schultes
Bhadradāru	- See devadāru
Bhadrikā	- See bhadrā
Bhallātaka	- <i>Semecarpus anacardium</i> Linn.
Bhāṅgī	- <i>Clerodendrum serratum</i> (Linn.) Moon
Bhramara	- See bhṛṅgarāja
Bhṛṅga	- See bhṛṅgarāja
Bhṛṅgarāja	- <i>Eclipta prostrata</i> (Linn.) Linn.
Bhṛṅgī	- <i>Clerodendrum serratum</i> L. Moon
Bhūmitāla	- See musalī
Bhūnimba	- <i>Andrographis Paniculata</i> Nees
Bhūrja	- <i>Betula utilis</i> D. Don
Bījapūra	- <i>Citrus medica</i> Linn.
Bimbī	- <i>Coccinia grandis</i> (Linn.) Voigt.
Brahmamahīruha-	See palāśa
Brāhmī	- <i>Bacopa monnieri</i> (Linn.) Pennel
Bṛhatī	- <i>Solanum anguivi</i> Lam.
Campaka	- <i>Michelia champaka</i> Linn.
Candana	- <i>Santalum album</i> Linn.
Caṇḍā	- <i>Costus speciosus</i> (Koenig ex Retz.) J. E. Smith

Capalā	- See pippalī
Cārṅgerī	- <i>Oxalis corniculata</i> Linn.
Cavikā	- See hastipippalī
Cavya	- <i>Piper brachystachyum</i> Wall.
Chadana	- <i>Santalum album</i> L.
Chinnaruhā	- See amṛtā
Ciñcā	- <i>Tamarindus indica</i> Linn.
Cirivilva	- <i>Holoptelia integrifolia</i> (Roxb.) Planch.
Citraka	- See agni
Cūtāsthi	- See āmra
Dāḍima	- <i>Punica granatum</i> Linn.
Dahana	- See agni
Dantī	- <i>Baliospermum montanum</i> (Willd.) Muell. –Arg.
Darbhā	- <i>Desmostachya bipinnata</i> (Linn.) Stapf
Dāru	- See devadāru
Dārvī	- <i>Coscinium fenestratum</i> (Gaertn.) Colebr.
Devadāru	- <i>Cedrus deodera</i> (Roxb. ex D. Don) G. Don
Dhanañjaya	- <i>Terminalia arjuna</i> (Roxb. ex DC) Wight & Arn
Dhānyaka	- <i>Coriandrum sativum</i> Linn.
Dhātakī	- <i>Woodfordia fruticosa</i> (Linn.) Kurz
Dhātrī	- See āmalaka
Dhurdhūra	- <i>Datura metel</i> Linn.
Dhyāmaka	- <i>Cymbopogon martini</i> (Roxb.) Wats
Dineśavallī	- <i>Ventilago maderaspadana</i> Gaertn.
Dīpyaka	- <i>Trachyspermum ammi</i> (Linn.) Sprague
Drākṣā	- <i>Vitis vinifera</i> Linn.
Droṇa	- <i>Leucas aspera</i> Spreng
Durālabhā	- <i>Tragia involucrata</i> Linn.
Dūrvā	- <i>Cynodon dactylon</i> (Linn.) Pers.
Dusparśaka	- See durālabhā
Dusprk	- See durālabhā
Dvīpī	- See agni
Ekanāyaka	- <i>Salacia prinoides</i> DC
Elā	- <i>Elettaria cardomomum</i> Maton
Elavāluka	- <i>Prunus avium</i> Linn.
Eḷakaja	- See tagara
Eraṇḍa	- <i>Ricinus communis</i> Linn.
Gajopakulyā	- See hastipippalī
Gandharvahasta-	See eraṇḍa
Gaṇḍīra	- <i>Cayratia carnosia</i> (Wall. ex Wight.) Gagnep.
Gāyatrī	- See khadira
Ghana	- See mustā
Ghoṇḍāphala	- <i>Ziziphus mauritiana</i> Lam.
Girikarṇikā	- <i>Clitoria ternatea</i> Linn.

Gokṣura	- <i>Tribulus terrestris</i> Linn.
Guggulu	- <i>Commiphora mukul</i> (Hook. ex Stocks) Engl.
Guḷūcī	- See amṛtā
Guñjā	- <i>Abrus precatorius</i> Linn.
Haimavatī	- <i>Acorus grameneus</i> Soland.
Hareṇu	- <i>Vitex agnus-castus</i> Linn.
Haridrā	- <i>Curcuma longa</i> Linn.
Harītakī	- See abhayā
Hastipippalī	- <i>Scindapsus officinalis</i> (Linn.) Schott
Haṭha	- See dhātrī
Hirṅgu	- <i>Ferula asafetida</i> Linn.
Himsrā	- <i>Capparis decidua</i> (Forsk.) Edgew.
Hiriberikā	- See hrībera
Hrībera	- <i>Plectranthus vettiveroides</i> (Jacob) Singh & Sharma
Ikṣu	- <i>Saccarum officinarum</i> Linn.
Ikṣvāku	- <i>Lagenaria siceraria</i> (Mol.) Standley
Indravallī	- <i>Cardiospermum halicacabum</i> Linn.
Indravāruṇī	- <i>Cucumis trigonus</i> Roxb.
Indravṛkṣa	- <i>Holarrhena pubescens</i> (Buch. -Ham.) Wallich ex Don.
Indrayava	- See indravṛkṣa
Jala	- See hrībera
Jalada	- See mustā
Jalavāha	- See mustā
Jambīra	- <i>Citrus limon</i> (Linn.) Burm.f.
Jambū	- <i>Syzygium cumuni</i> (Linn.) Skeels
Jātīkusuma	- <i>Jasminum grandiflora</i> DC
Jātīphala	- <i>Myristica fragrans</i> Houtt. (Nutmeg)
Jīmūta	- <i>Luffa echinata</i> Roxb.
Jīraka	- <i>Cuminum cyminum</i> Linn.
Jīvaka	- <i>Malaxis acuminata</i> D. Don
Jīvantī	- <i>Holostemma ada-kodien</i> Schultes
Joṅgaka	- See agaru
Jvalana	- See agni
Jyotiṣka	- See agni
Jyotiṣmatī	- <i>Celastrus paniculatus</i> Willd.
Kaccūra	- <i>Tragia involucrata</i> Linn.
Kadaḷī	- <i>Musa paradisiaca</i> Linn.
Kadru	- See palāśa
Kaiḍarya	- <i>Corchorus caspularis</i> Linn.
Kākajaṅghā	- <i>Peristrophe bicaliculata</i> Nees.
Kākamācī	- <i>Solanum nigrum</i> Linn.
Kākoḷī	- <i>Fritillaria roylie</i> Hook.f.
Kalañja	- <i>Nicotiana tabacum</i> Linn.

Kālānusārī	- <i>Trigonella foenum-graecum</i> Linn.
Kaleyaka	- <i>Santalum album</i> Linn.
Kampilya	- <i>Mallotus philippensis</i> (Lam.) Muell.-Arg.
Kanyā	- See kumārī
Kaṇā	- See māgadhī
Kapikacchu	- See ātmaguptā
Karañja	- <i>Pongamia pinnata</i> (Linn.) Merr.
Kāraskara	- <i>Strychnos nux-vomica</i> L
Karavīra	- <i>Nerium oleander</i> Linn.
Karkandhu	- <i>Ziziphus oenoplia</i> (Linn.) Mill.
Kārpāsa	- <i>Gossypium arboretum</i> Linn.
Karpūra	- <i>Cinnamomum camphora</i> (Linn.) Presl
Kāśā	- <i>Saccharum spontaneum</i> Linn.
Kāsaghna	- <i>Cassia occidentalis</i> Linn.
Kāsaharī	- See kāsaghna
Kāseru	- <i>Scirpus kysoor</i> Roxb.
Kāšmarya	- <i>Gmelina arborea</i> Roxb.
Kataka	- <i>Strychnos potatorum</i> Linn.
Kaṭphala	- <i>Myrica nagi</i> Thunb.
Kaṭukā	- <i>Abelmoschus moschatus</i> Medikus
Kaṭurohiṇī	- <i>Picrorhiza scrophulariiflora</i> Pennell
Kaṭvaṅga	- <i>Ailanthus excelsa</i> Roxb.
Kauntī	- See cavya
Kerī	- See nāḷikera
Ketakī	- <i>Pandanus odoratissimus</i> Roxb.
Khadira	- <i>Acacia katechu</i> (Linn.f.) Willd.
Kimśuka	- <i>Erythrina variegata</i> Linn.
Kirātatikṭaka	- <i>Andrographis paniculata</i> (Burm.f.) Wall. ex Nees
Kīṭāri	- See viḷaṅga
Kola	- <i>Ziziphus mauritiana</i> Lam.
Koraṇḍa	- See saḥacara
Kośātakī	- <i>Luffa acutangula</i> (Linn.) Roxb.
Kovidāra	- <i>Bauhinia purpurea</i> Linn.
Kramuka	- <i>Areca catechu</i> Linn.
Kṛmijit	- See viḷaṅga
Kṣapā	- See haridrā
Kṣīrakākoḷī	- <i>Lilium Polyphylum</i> D. Don
Kuberākṣī	- <i>Hygrophila auriculata</i> Heine
Kucandana	- <i>Pterocarpus sentalinus</i> Linn.
Kuṅkuma	- <i>Crocus sativus</i> Linn.
Kulattha	- <i>Macrotyloma uniflorum</i> (Lam.) Verdc.
Kumārī	- <i>Aloe barbadensis</i> Mill.
Kumuda	- <i>Nymphaea alba</i> Linn.

- Kuśa - *Desmostachya bipinnata* Stapf.
 Kūsmāṇḍa - *Benincasa hispida* (Thunb.) Cohn.
 Kuṣṭha - *Saussurea lappa* C. B. Clarke
 Kuṭaca - *Holarrhena pubescens* (Buch.-Ham.)
 Lāṅgalikā - *Gloriosa superba* Linn.
 Lāmajja - *Vetiveria zizanioides* (Linn.) Nash
 Laśuna - *Allium sativum* Linn.
 Lavaṅga - *Syzygium aromaticum* (Linn.) Merrill & Perry
 Lodhra - *Symplocos cochinchinensis* (Lour.) Moore
 Madana - *Catunaregum spinosa* (Thunb.) Tirvengadam
 Madayantī - *Lawsonia inermis* Linn.
 Madhuka - *Glycyrrhiza glabra* Linn.
 Madhūka - *Madhuca longifolia* (Koenig) MacBride
 Madhūlikā - *Elusine coracana* (Linn.) Gaertn.
 Madhuparnī - *Tinospora cordifolia* (Willd.) Miers ex Hook.f. & Thoms
 Madhuyasṭikā - *Glycyrrhiza glabra* Linn.
 Māgadhī - See pippalī
 Māgadhikā - See pippalī
 Mahauṣadha - See nāgara
 Mālatī - See jātīkusuma
 Malayaja - See candana
 Māmsī - *Nardostachys grandiflora* DC.
 Mañjiṣṭhā - *Rubia cordifolia* Linn.
 Maṇḍūkarnī - *Centella asiatica* (Linn.) Urban.
 Marica - *Piper nigrum* Linn.
 Mārkava - See bhṛṅgarāja
 Māṣa - *Vigna mungo* (Linn.) Hepper
 Māṣaparnī - *Vigna radiata* (Linn.) Wilczek var. *sublobata* (Roxb.)
 Verdc.
 Matsyākṣī - *Alternanthera sessilis* L. DC
 Mātuḷuṅga - *Citrus medica* Linn.
 Mayūraka - *Achyranthes aspera* Linn.
 Medā - *Polygonatum Verticillatum* Ali
 Moca - *Musa paradisiacal* Linn.
 Mr̥dvīkā - See drākṣā
 Mr̥ṇālavisa - See padmakesara
 Mr̥ṇāḷa - See padma
 Mudga - *Vigna radiata* (Linn.) Wilczek
 Mudgaparnī - *Vigna pilosa* Baker
 Munivṛkṣa - See agaru
 Mūrvā - *Chonemorpha fragrans* (Moon) Alston
 Musalī - *Curculigo orchioides* Gaertn.
 Mustā - *Cyperus rotundus* Linn.

- Nāgabalā - *Sida cordata* (Burm.f.) Borssum
Nāgakusuma - See nāgapuṣpa
Nāgapuṣpa - *Mesua nagassarium* (Burm.f.) Kosterm.
Nāgara - *Zingiber officinale* Rosc.
Nāgavallī - See tāmbūla
Naktamālā - *Pongamia pinnata* Pierre
Nālikera - *Cocos nucifera* Linn.
Niçula - *Barringtonia acutangula* (Linn.) Gaertn.
Nīlinī - *Indigofera tinctoria* Linn.
Nīlotpala - *Nymphaea stellata* Willd.
Nīmba - *Azadirachta indica* A. Juss.
Nirguṇḍī - *Vitex negundo* Linn.
Nīśā - See haridrā
Nyagrodha - *Ficus benghalensis* Linn.
Padma - *Nelumbo nucifera* Gaertn.
Padmaka - *Prunus cerasoides* D. Don
Padmakesara - *Nelumbo nucifera* Gaertn. (stamens)
Palāśa - *Butea monosperma* (Linn.) Kuntze.
Pañcāṅgula - *Ricinus communis* Linn.
Pārantī - *Ixora coccinea* Linn.
Pāribhadrikā - *Erythrina variegata* Linn.
Parpaṭa - *Hedyotis corymbosa* (Linn.) Lam.
Parūśaka - *Grewia asiatica* Linn.
Pāṣāṅakabheda- *Rotula aquatica* Lour.
Pathyā - See abhayā
Paṭola - *Trichosanthes lobata* Roxb.
Patra - *Cinnamomum tamala* Nees & Ebern.
Pattaṅga - *Caesalpinia sappan* Linn.
Pāṭalā - *Stereospermum colais* (Buch.-Ham.ex Dillw.) Mabberley
Pāṭhā - *Cyclea peltata* (Lam.) Hook.f. & Thoms.
Paṭola - *Trichosanthes lobata* Roxb.
Payasyā - *Lilium pollyphyllum* D. Don
Phalgu - *Ficus hispida* Linn.f.
Picumanda - See nimba
Pīlu - *Salvadora persica* Linn. var. *wightiana* Verdc.
Pippalī - *Piper longum* Linn.
Pippalīmūla - See pippalī
Pīvarī - See śatāvarī
Pḷakṣa - *Ficus microcarpa* Linn.f.
Prasāriṇī - *Merremia tridentata* (Linn.) Hallier f. ssp. *tridentata*
Priyaṅgu - *Callycarpa macrophylla* Vahl
Pṛśniparṇī - *Desmodium gangeticum* (Linn.) DC
Punarbhū - See punarṇava

- Punarnava - *Boerhaavia diffusa* Linn.
Punnāga - *Calophyllum inophyllum* Linn.
Puṣkara - *Inula racemosa* Hook. f.
Pūtīkā - *Holoptelia integrifolia* Planch.
Rajanī - See haridrā
Rajatāri - *Mussaenda frondosa* Linn.
Raktacandana- *Pterocarpus santalinus* Linn. f.
Rāmaṭha - See hiṅgu
Rāsnā - *Alpinia galanga* (Linn.) Willd.
Rasona - See laśuna
Ravi - See arka
Rohītaka - *Aphanamixis polystachya* (Wall.) Parker
Ṛddhi - *Habenaria edgeworthii* Hook. f. ex Collett.
Rṣabhaka - *Malaxis muscifera* (Lindley) Kuntze
Śabara - See lodhra
Śābaralodhra - *Symplocos racemosa* Roxb.
Sahacara - *Barleria prionitis* Linn.
Sahadevī - *Vernonia cinerea* (Linn.) Less.
Śākhoṭa - *Stebulus asper* Lour.
Śakravallī - See indravallī
Śalmalī - *Bombax ceiba* Linn.
Śālūka - *Nelumbo nucifera* Gaertn. (Rootstalk)
Samaṅgā - *Mimosa pudica* Linn.
Śamyāka - See āragvadha
Saptalā - *Euphorbia pilosa* Linn.
Saptaparṇa - *Alstonia scholaris* R. Br.
Saraḷā - *Operculina turpethum* (Linn.) Silva Manso
Śarapuṅkha - See bāṅapuṅkha
Śāribā - *Hemidesmus indicus* R. Br.
Sarjaniryāsa - See sarjarasa
Sarjarasa - *Vateria indica* Linn. (Gum resin)
Sarjja - *Vateria indica* Linn.
Sarṣapa - *Brassica juncea* Czern. & Coss.
Śatāhvā - *Anethum graveoles* Linn.
Śatapuṣpā - See śatāhvā
Śatāvarī - *Asparagus racemosus* (Willd.)
Śatī - *Hedychium spicatum* Ham. ex Smith
Siddhārtha - *Brassica alba* Boiss.
Śigru - *Moringa oleifera* Lam.
Simhī - See bṛhatī
Śirīṣa - *Albizia lebeck* (Linn.) Benth
Sitasarṣapa - *Brassica alba* Boiss.
Snuhī - *Euphorbia neriifolia* Linn.

Snuk	- See snuhī
Sphoṭyābhujāṅga-	<i>Rhaphidophora laciniata</i> (Burm.f) Merr.
Sphūrja	- <i>Diospyros malabarica</i> (Desr.) Kostel.
Śrāvaṇī	- <i>Sphaeranthus indicus</i> Linn.
Śreṣṭhā	- See pṛśniparṇī
Śreyasī	- See hastipippalī
Śrīdāru	- See vilva
Śrīkaṇṭha	- See candana
Śrīphala	- See dhātrī
Śrīvāsaka	- <i>Pinus roxburghii</i> Sarj.
Śrīveṣṭaka	- <i>Pinus roxburghii</i> Sarg. (Gum resin)
Śṛṅgī	- <i>Pistacia integerrima</i> Stewart ex Brandis (Galls)
Śṛṅgivera	- <i>Zingiber officinale</i> Rosc.
Sthirā	- See pṛśniparṇī
Śukanāsā	- <i>Corallocarpus epigaeus</i> Benth. ex Hook. f.
Śuṅṭhī	- See nāgara
Sūpyaparṇī	- See māṣaparṇī
Suradruma	- See devadāru
Sūraṇa	- <i>Amorphophallus paeoniifolius</i>
Surasī	- See tuḷasī
Suṣavī	- <i>Calycopteris floribunda</i> Lam.
Śvadamṣṭrā	- <i>Mucuna pruriens</i> (Linn.) DC
Svayamguptā-	See ātmaguptā
Śyāmā	- <i>Operculina turpethum</i> (Linn.) Silva Manso (black)
Syonāka	- <i>Oroxylum indicum</i> Vent.
Ṣaṭpada	- See bhṛṅgarāja
Tagara	- <i>Valeriana jatamansi</i> Jones
Takkola	- <i>Illicium verum</i> Hook.f.
Tāla	- <i>Borassus flabellifer</i> Linn.
Tālīsa	- <i>Abies spectabilis</i> (D Don) Mirb
Tamāla	- See dāḍima
Tāmalakī	- <i>Phyllanthus amarus</i> Schum. & Thonn.
Tāmbūla	- <i>Piper betle</i> Linn.
Taṇḍula	- <i>Oryza sativa</i> Linn.
Taskara	- See kaccūra
Tejovatī	- <i>Zanthoxylum budrunga</i> Wall. ex DC
Tekarāja	- See bhṛṅgarāja
Tīkṣṇagandhā-	See vacā
Tikta	- See paṭola
Tilaruha	- <i>Sesame indicum</i> Linn.
Tintriṇī	- See ciñcā
Toya	- See hrībera

Toyada	- See mustā
Trāyamāṇā	- <i>Gentiana kurroo</i> Royle
Trāyantikā	- See trāyamāṇā
Trikaṇḍaka	- <i>Tribulus terrestris</i> Linn.
Tripādī	- <i>Desmodium triflorum</i> Linn. DC.
Trivṛṭ	- <i>Operculina turpethum</i> (Linn.) Silva Manso
Tuṅgadruma	- See nāḷikera
Tukā	- <i>Maranta arundinacea</i> Linn.
Tuḷasī	- <i>Ocimum tenuiflorum</i> Linn.
Tumburu	- <i>Zanthoxylum armatum</i> DC
Tvak	- <i>Cinnamomum verum</i> Presl.
Udaka	- See hrībera
Udīcya	- See uśīra
Udumbara	- <i>Ficus racemosa</i> Linn.
Upakulyā	- See pippalī
Upodakā	- <i>Basella alba</i> var. <i>rubra</i> (Linn.) Stewart
Ūrubu	- See eraṇḍa
Urupūga	- <i>Ricinus communis</i> Linn.
Ūrvāru	- <i>Cucumis sativus</i> Linn.
Uśīra	- <i>Vetiveria zizanioides</i> (Linn.) Nash
Ūṣaṇa	- See pippalī
Utpala	- <i>Nymphaea alba</i> Linn.
Vacā	- <i>Acorus calamus</i> Linn.
Vaḍrailā	- <i>Amomum subulatum</i> Roxb.
Vahni	- See agni
Vaidehī	- See pippalī
Vaijayantī	- <i>Premna corymbosa</i> Rottl.
Vājigandhā	- See aśvagandhā
Vākucikā	- <i>Psoralea corylifolia</i> Linn.
Vālaka	- See ambu
Vamśapatra	- <i>Bambusa arudinacea</i> (Retz.) Willd.
Vandāka	- <i>Dendrophthoe falcata</i> (Linn.f.) Etting.
Varā	- See haridrā
Vārāhī	- <i>Dioscorea bulbifera</i> Linn.
Vāri	- See śatāvarī
Variṣṭha	- <i>Plectranthus vettiveroides</i> (Jacob) Singh & Sharma
Vaṇḍavatī	- See haridrā
Vaṣābhū	- <i>Boerhaavia diffusa</i> Linn.
Vārtā	- <i>Solanum menongenia</i> Linn.
Vārtākinī	- See vārtā
Varuṇa	- <i>Crataeva manga</i> (Lour.) DC
Vāśā	- <i>Justicia beddomei</i> (Clarke) Bennet
Vasuka	- <i>Spermocoe hispida</i> Linn.
Vatsanābha	- <i>Aconitum napellus</i> Linn.

Vaṭa	- <i>Ficus benghalensis</i> Linn.
Vetasa	- <i>Homonoia riparia</i> Lour.
Vibhītakī	- See akṣa
Vidāri	- <i>Pueraria tuberosa</i> DC
Vilva	- <i>Aegle marmelos</i> (Linn.) Corr.
Vīḷaṅga	- <i>Embelia ribes</i> Burm.f.
Viśālā	- <i>Citrullus colocynthis</i> (Linn.) Schrader
Viśalyā	- <i>Gloriosa superba</i> Linn.
Viśva	- See nāgara
Viṣāṇī	- See vṛścikāḷī
Viṣṇukrāntā	- <i>Evolvulus alsinoides</i> (Linn.) Linn.
Vṛddhi	- <i>Habenaria intermedia</i> D. Don
Vṛścikāḷī	- <i>Heliotropium indicum</i> Linn.
Vṛścīva	- <i>Boerhaavia verticillata</i> Poiret
Vṛṣa	- See vāśā
Vṛṣatparṇī	- See ākhukarṇī
Vyāghrī	- See bṛhatī
Yaṣṭī	- <i>Glycyrrhiza glabra</i> Linn.
Yaṣṭimadhu	- See Yaṣṭī
Yava	- <i>Hordeum vulgare</i> Linn.
Yavānī	- <i>Trachyspermum ammi</i> (Linn.) Sprague
Yavāṣa	- <i>Fagonia cretica</i> Linn.
Yavāṣaka	- See yavāṣa
Yūthī	- <i>Jasminum auriculatum</i> Vahl

Malayalam names

Aḷaccempu	- See āḷūpaka
Ampaḷam	- See ambaṣṭhā
Amulpari	- <i>Rauvolfia serpentina</i> (Linn.) Benth.ex Kurz
Ānakkūṇu	- <i>Agaricus campestris</i> Linn.ex Fries
Ānapparuva	- <i>Pothos scandina</i>
Ārukāl	- See bhṛṅgarāja
Atti	- See udumbara
Āṭaloṭakam	- See vāśā
Āvaṇakku	- See eraṇḍa
Āvil	- See cirivilva
Aviyan	- <i>Papaver somniferum</i> Linn.
Cemprāvalli	- <i>Vitis indica</i>
Ceru	- See bhallātaka
Cerupūḷa	- See bhadṛā

Ceṛupoḷa	- See bhadrā
Cetti	- See pārantī
Cukku	- See nāgara
Cuḷḷi	- See kuberākṣī
Cura	- See ikṣvāku
Erikku	- See arka
Ilanta	- See badara
Iñci	- See ādraka
Irippa	- See madhūka
Iruveli	- See hrībera
Īśvaranmūlī	- <i>Aristolochia indica</i> Linn.
Itti	- See pḷakṣa
Ittiḷ	- See Vandāka
Kaḷḷi	- See snuhī
Kamuku	- See kramuka
Kañcāvu	- <i>Kaempferia galanga</i> L.
Kaṅṅikkūrkkil	- <i>Coleus ambonicus</i> Lour.
Kāñṅiram	- See kāraskara
Karantakālī	- See kākamācī
Karimpu	- See ikṣu
Kārttoṭṭi	- <i>Hugonia mystax</i> Linn.
Kaṛuka	- See dūrvā
Kattāḷa	- See kumārī
Kaṭalāṭi	- See apāmārga
Kāṭṭucena	- <i>Arisaema tortuosum</i>
Kāṭṭumuḷaku	- See cavya
Kāṭṭutippali	- See pippalī
Kaṭukka	- See abhayā
Kāyam	- See hiṅgu
Kayyonni	- See bhṛṅgarāja
Koḷuppa	- <i>Portulaca oleracea</i> Linn.
Konna	- See āragvadha
Koṭittūva	- See durālabhā
Koṭṭam	- See kuṣṭha
Koṭṭatteṅgā	- See naḷikera
Kumpaḷam	- See kūśmāṇḍa
Kunni	- See guñjā
Kūrmuḷḷu	- <i>Canthium parviflorum</i> Lam.
Kuṛuntoṭṭi	- See balā
Kūva	- See tukā
Kūvaḷam	- See vilva
Māṅgānāṛi	- <i>Limnophila aromatica</i> (Linn.) Merr.
Mailāñci	- See madayantī

Māñci	- See mamsī
Maññal	- See haridrā
Maroṭṭi	- <i>Hydnocarpus laurifolia</i> (Dennst.) Sleumer
Māvila	- See āmra
Mentonni	- See viśalyā
Mukkāppīram-	<i>Mukiya maderaspatana</i> Linn. Roem
Muḷaku	- See marica
Muḷayila	- See vamsāpatra
Muriñña	- See śigru
Murikku	- See kimśuka
Mutakku	- See vidārī
Muttañña	- See abda
Nallajīrakam	- See jīraka
Ñāḷal	- See priyaṅgu
Nannāri	- See śāribā
Nārañña	- See jambīra
Naṛunīnti	- See śāribā
Nelli	- See dhātrī
Nocci	- See nirguṇḍī
Pāccotti	- See lodhra
Pakalon	- See arka
Panaviral	- See tāla
Paninīr	- <i>Rosa centifolia</i> Linn.
Parutti	- See kārpāsa
Paruva	- See śākhoṭa
Pārvaḷli	- See śāribā
Paśupāsi	- <i>Myristica malabarica</i> Lam.
Pāṭa	- See pāṭhā
Pāvattā	- <i>Morinda pubescens</i> J. E. Smith
Pecciññā	- See kośātakī
Peḷu	- <i>Careya arborea</i> Roxb.
Peruñkurumpa-	See mūrvā
Piccakam	- See mālatī
Pūgavāñyan	- See śrāvaṇī
Puññu	- See karañja
Puḷi	- See ciñcā
Puḷiyāṛal	- See cārñgerī
Puṭayāvu	- See sphoṭyābhujāṅga
Rāmaccam	- See uśīra
Takara	- See tagara
Tāmara	- See padma
Tamiḷāma	- See punarnava

Teṅga	- See nāḷikera
Tettamparal	- See kataka
Tippali	- See pippalī
Tṛttuvā	- See tuḷasī
Tumpa	- See droṇā
Tuṭarī	- See karkandhu
Tūva	- See durālabhā
Uḷḷi	- See laśuna
Uḷiñña	- See indravallī
Uḷunnu	- See māṣa
Ummattu	- See dhurdhūra
Vāḷa	- See rambhā
Varaṭṭumaññaḷ	- See haridrā
Vayalccuḷḷi	- See kuberākṣī
Vayampu	- See vacā
Vellari	- See ūrvāru
Veḷḷila	- See rajatāri
Veppu	- See nimba
Veṭṭi	- See sābaralodhra
Viḷyāl	- See viḷaṅga

BIBLIOGRAPHY

Manuscripts

A, No. 20034, Oriental Research Institute and Manuscripts Library, University of Kerala, Thiruvananthapuram.

B, No. 833, Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut.

C, No. 3320, Thunchan Manuscripts Repository, Department of Malayalam, University of Calicut.

Books

Alex, Prince & Nair, Rajani A., *Ayurveda Oushadha Nirmanam Sidhantavum Prayogavum* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, second edition, 2003.

Aṣṭāṅgahṛdaya (with the commentaries *Sarvāṅgasundarī & Āyurveda Rasāyana*), Harisastri, Paradkar (Ed.), Chawkhamba Sanskrit Series Office, Varanasi, reprint 1982.

Carakasamhitā (Text with English Translation) Vol. I-IV, Sharma, Priyavrat (Ed. & Tr.), Chaukhambha Orientalia, Varanasi, first edition, 1981.

Dash, Vaidya Bhagwan & Junius, Manfred M., *A Hand Book of Ayurveda*, Concept Publishing Company, New Delhi, revised edition, 2006.

Devaraj, T. L., *Ayurveda The Complete Handbook*, U. B. S. Publishers Distributors Pvt. Ltd., New Delhi, first reprint 2002.

Gupta, Kaviraja Nagendra Nath Sen, *The Ayurvedic System of Indian Medicine*, Vol. I-III, Bharatiya Kala Prakashan, Delhi, 2006.

Iyer, Venkitasubramonia, *Kerala Sanskrit Literature – A Bibliography*, University of Kerala, 1976.

Katre, S. M., *Introduction to Indian Textual Criticism*, Deccan College, Poona, second edition reprint, 1981.

Murthy, Shivaganesha R. S., *Introduction to Manuscriptology*, Sarada Publishing House, Delhi, 1996.

Nair, Purushothaman M. M. (Ed.), *Taaliyoolagranthasuuci*, Vol. II, Department of Malayalam, University of Calicut, 1986.

Namboodirippad, Kanippayyur Sankaran (Ed.), *Vaidyaratnam Oushadhanighantu* (Mal.), Panchangam Pusthakasala, Kunnamkulam, third edition, 2003.

Namboodirippad, Kanippayyur Sankaran (Ed.), *Yogārṇava* (Mal.), Panchangam Pusthakasala, Kunnamkulam, second edition, 1987.

Nesamony, S., *Oushadha Sasyangal* (Mal.), Vol. I&II, The State Institute of Languages, Kerala, Thiruvananthapuram, eleventh edition, 2005.

Pillai, Anekkaleelil Gopala S., *Ayurveda Oushadha Gunachandrika*, Vidyarambham Publishers, Alappuzha, ninth edition, 2003.

Ramankutty, C., Srivatsan, P. V., Devikrishnan, K. & Dinesh, B., *Ayurvedam – Arogyamargam* (Mal.), AIR Calicut & Aryavaidyasala, Kottakkal, 2000.

Sahasrayogam (Text with English translation), Nishteswar, K. & Vaidyanath, R., Chawkhamba Sanskrit Series Office, Varanasi, first edition, 2006.

Sahasrayogam (Text with *Sujanapriya* Commentary) (Mal.), Krishnan Vaidyan, K. V. & Pillay, S. Gopala (Ed.), The Vidyarambham Press & Book-Depot Private Ltd., Alappuzha, ninth edition, 1967.

Sahasrayogam (with *Dharakalpa* and Malayalam commentary), G. Kochu Sankaran Vaidyan (comm.), S. T. R. Publications, Kollam, thirteenth edition, 1998.

Śārṅgadharasamhitā, Sastri, Parasurama Vidyasagar, Chaukhambha Orientalia, Varanasi, third edition, 1983.

Sarngadara Samhitha (with *Hridayapriya* commentary) (Mal.), Pillai, S. Gopala (comm.), sixth reprint, 2005.

Sena, Kaviraja Nagendra Natha (Ed.) *Vaidyaka Sabdasindhuh*, Chaukhambha Orientalia, Varanasi, third edition, 1983.

Sharma Ravindra (Ed.), *Dictionary of Ayurveda*, Daya Publishing House, Delhi, 2003.

Singhal, G. D & colleagues, *Ayurvedic Clinical Diagnosis Based on Mādhavanidāna*, Vol. I&II, Chaukhamba Sanskrit Pratisthan, Delhi, reprint, 2007.

Sivarajan, V.V. & Indira Balachandran, *Ayurvedic Drugs and Their Plant Sources*, Oxford & IBH Publishing Co. Pvt. Ltd. New Delhi, reprint 1996.

Suśrutasamhitā (with the commentary *Nibandhasaṅgraha* of Dalhaṇa), Trikamji, Vaidya Jadavji & Ram, Narayan (Ed.), Chaukhamba Surbharati Prakashan, Varanasi, reprint 2003.

Thirumulpadu, Raghavan K., *Ashtangadarsanam* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, 1998.

Thirumulpadu, Raghavan K., *Ayurvedadarsanam* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, 1997.

Thirumulpadu, Raghavan K., *Bhyshajyadarsanam* (Mal.), The State Institute of Languages, Kerala, Thiruvananthapuram, 2002.

Unithiri, N. V. P. (Ed.), *Tantrasārasaṅgraha* Part II, Publication Division, University of Calicut, 2002.

Valiathan, M. S., *The Legacy of Caraka*, Orient Longman Private Limited, Hyderabad, reprint 2003.

Valiathan, M. S., *The Legacy of Suśruta*, Orient Longman Private Limited, Hyderabad, 2007.

Varier, N. V. Krishnankutty, *History of Ayurveda*, Aryavaidyasala, Kottakkal, 2005.

Varier, Vaidyaratnam P. S., *Chikitsasamgraham* (English), P. U. K. Warriar (Tr.), Aryavaidyasala, Kottakkal, sixth edition, 2004.

Warrier, P. K, Nambiar, V. P. K. & Ramankutty, C., (Aryavaidyasala, Kottakkal), *Indian Medicinal Plants*, Vol. I–V, Orient Longman Limited, Hyderabad, reprint 1996.