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1982

THE SIDDHASĀRA  
OF  
RAVIGUPTA

VOLUME 2: THE TIBETAN VERSION WITH  
FACING ENGLISH TRANSLATION

EDITED AND TRANSLATED BY

R. E. EMMERICK



FRANZ STEINER VERLAG GMBH · WIESBADEN  
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[The Siddhasāra]

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## PREFACE

Only two of the major Sanskrit medical compendia were translated into Tibetan and incorporated in the Tanjur : Vāgbhata's *Aṣṭāṅgahṛdayasaṃhitā* and Ravigupta's *Siddhasāra*. Close comparison of those Tibetan translations with their Sanskrit originals provides access to Tibetan medical terminology, yet so far only the first five of the 120 chapters of Vāgbhata's *Aṣṭāṅgahṛdayasaṃhitā* have been compared in detail with their Tibetan translation: see C. Vogel, *Vāgbhata's Aṣṭāṅgahṛdayasaṃhitā, the first five chapters of its Tibetan version*. Wiesbaden 1965. The presentation here of a critical edition of the complete text of the Tibetan version of Ravigupta's *Siddhasāra* represents accordingly a substantial addition to the available material.

The absence of a critical edition of the complete text of the Tibetan version of Vāgbhata's *Aṣṭāṅgahṛdayasaṃhitā* made work on the Tibetan version of Ravigupta's *Siddhasāra* much more difficult than it would otherwise have been because Tibetan terms that occur rarely in Ravigupta's *Siddhasāra* and cannot be found in Tibetan dictionaries can sometimes be explained in the light of their use in the translation of Vāgbhata. I have of course kept an eye on the Tibetan translation of Vāgbhata, as the commentary will more clearly show, but I have not had time to make an edition of the whole text for this purpose. It is likely in any case that an editor of the Tibetan version of Vāgbhata would have benefited from an edition of the *Siddhasāra* so that the present edition can be regarded as an attempt to break out of a vicious circle.

Inasmuch as the Tibetan translation of Ravigupta's *Siddhasāra* is on the whole an accurate interpretation of the original, the present volume may serve as an introduction both to Indian and to Tibetan medicine. The English translation has been kept as non-technical as possible, partly for the benefit of the non-specialist and partly out of the conviction that English technical terms rarely correspond to those of the Sanskrit and Tibetan medical works.

Much progress continues to be made in research connected with Ravigupta's *Siddhasāra*. Elsewhere<sup>1</sup> I have reported on the discovery that Rhazes (Abū Bakr Muḥammad ibn Zakarīyā' ar-Rāzī) frequently quotes Ravigupta's *Siddhasāra* in Arabic translation.

A fragment of a bilingual text of the *Siddhasāra* with alternating Uighur and Sanskrit, both in Brahmi script, is being prepared for publication by

<sup>1</sup> 'Ravigupta's *Siddhasāra* in Arabic', pp. 28-31 in *Studien zur Geschichte und Kultur des vorderen Orients, Festschrift für Bertold Spuler zum siebzigsten Geburtstag*, ed. H. R. Roemer and A. Noth, Leiden 1981.

Dr. Dieter Maue, who has kindly agreed to assist in the reedition of the known fragments (listed in volume 1 p. 13) of an Uighur translation of the Siddhasāra. This bilingual fragment contains a portion of a Central Asian recension of the Sanskrit text of the Siddhasāra. However, it provides only trivial variants to the Sanskrit text as edited in volume 1.

As for the problem of indexing medical texts (cf. volume 1 §14 p. 12) I am pleased to be able to report that progress is at last being made in this field also. Thanks to the support of the Deutsche Forschungsgemeinschaft it has been possible to engage Rahul Peter Das (M.A. Hamburg) in full time work on a project designed to index all the main Sanskrit medical works.

The preparation of volume 3, which is to contain the Khotanese version with translation and commentary, has been delayed by the appearance of H. W. Bailey's *Dictionary of Khotan Saka*, Cambridge 1979, which has rendered necessary the publication of a number of articles and of a series of volumes of *Studies in the vocabulary of Khotanese* in order to reduce to manageable proportions the amount of commentary needed in volume 3.

Since the translation offered here cannot be regarded as in any sense definitive I would welcome any contribution that leads to an improved interpretation, whether in the form of a published review or a private communication. Any such information will be used with due acknowledgement in a subsequent volume.

A large part of the English text of the present volume was typed by my secretary, Frau Arnostka Oehlke, now in retirement. For her assistance I am extremely grateful.

Almuth Degener kindly helped with the arduous task of proof-reading.

In order to ensure that the text and apparatus are printed as accurately as possible I have compared the proofs not only with my typescript but also with the blockprints. I have taken this opportunity also to incorporate in the apparatus such additional minor variants in the blockprints as caught my attention in the process. The reader can be assured that no significant variant has been overlooked.

It is a pleasure to acknowledge once more the efficient work of the Imprimerie Orientaliste in Winksele and the Franz Steiner Verlag in Wiesbaden.

My thanks go also to Dr. W. Voigt for allowing Ravigupta's Siddhasāra to take up yet another volume in the Verzeichnis der orientalischen Handschriften in Deutschland.

R. E. EMMERICK

## INTRODUCTION

- Synopsis: 1. The Tibetan blockprints  
2. Transcription  
3. Emendations  
4. Bam-po divisions  
5. Translation conventions  
6. Identification of plant names  
7. Vernacular names of plants  
8. Corrections to volume I

### I. THE TIBETAN BLOCKPRINTS<sup>1</sup>

The text presented here is based on a collation of three blockprints, those known as the Derge (= D), Narthang (= N), and Peking (= P) blockprints.

For the Derge blockprint (D 191b-286b) see no. 4434 in *A complete catalogue of the Tibetan Buddhist canons*, ed. H. Ui, M. Suzuki, Y. Kanakura, T. Tada, Sendai, Japan 1934, p. 681.

For the Narthang blockprint (N 138a-236b) see 'Tome do 131 2.' in P. Cordier, *Catalogue du fonds tibétain de la bibliothèque nationale, III, Index du bstan-hgyur*, Paris 1915, p. 501.

For the Peking reprint (P 142a-248b) see no. 5877 in *The Tibetan Tripitaka reprinted under the supervision of the Otani University, Kyoto*, ed. D. T. Suzuki etc., vols 1-168, Tokyo-Kyoto 1955-1961. A brief survey of the contents of the Siddhasāra as found in the Peking edition was given by P. Cordier in *BEFEO*, 1903, 604-629.

In the 1980 reprint of his *Khotanese texts I-III*, H. W. Bailey writes of the Khotanese version of the Siddhasāra that it 'is from a Tibetan text of which four editions are extant' (p. x). However, only the above three editions (Derge, Narthang, and Peking) are known to me. Bailey's statement may rest on the assumption that a Čone edition is extant, but as far as I have been able to ascertain the only available Čone Tanjur, the one in the Library of Congress, Washington, does not contain the Siddhasāra. For information in this connection I am indebted to H. Eimer and R. O. Meisezahl.

The folio location of any sentence can readily be obtained by consulting the concordance on pp. 478-482.

Of the three blockprints used for this edition only one could be consulted in the original, namely, the Narthang blockprint belonging to the India Office Library. In the final stages of preparation I was able to check the

<sup>1</sup> See also §§ 3 and 4 in the Introduction to volume I.

readings against a microfilm of the Narthang blockprint in the Staatsbibliothek in West Berlin. In many cases it was possible to do no more than to establish that the Berlin print supports one reading rather than another. It would scarcely have been possible to prepare an edition exclusively on the basis of the West Berlin Narthang blockprint<sup>2</sup>. In very rare cases, however, words not visible in the India Office Library blockprint were clear in the Berlin print.

The clearest of the three editions available to me is the Derge edition. For this I was able to use an excellent microfilm made for me by the University Library in Oslo.

The most readily available edition is the Peking reprint. The texts of the Peking reprint vary markedly in legibility. In the case of the Siddhasāra the text is legible without difficulty except that it is not always possible to be sure whether a *čheg* (the point separating syllables) is present or not. In no case, however, is the interpretation of the text affected as the problem arises only in connection with the transcription of Sanskrit words.

## 2. TRANSCRIPTION

The only convention adopted here that may be in need of explanation is the use in the apparatus of the transcription  $\bar{g}s$  for the inverted *d* found as a space-saving rendering of *gs*.

In general I have not drawn attention to the occurrence of *p* for *b* or the reverse in the blockprints since it is in any case often difficult to decide which is intended. It is also sometimes difficult to decide whether *ṅṅ* or *ṅḍ* is intended in the transcription of Sanskrit words, but the meaning is nowhere affected.

In some cases it is not possible to be sure whether a *čheg* is present or not (see §1). This uncertainty occasionally finds expression in the apparatus in the form of a bracketed vowel. Thus, in chapter 2 note 77 *-bi-l(a)* means '*-bil* or *-bi-la*' according to whether the *čheg* is present (*-bi-la*) or not (*-bil*).

The punctuation follows in principle one or other of the blockprints, but variations in the blockprints are not noted, and I have very occasionally punctuated differently.

In order to enable the reader more easily to compare the Tibetan text with the facing translation I have in most cases inserted bracketed numerals in the text when more than five items are listed.

## 3. EMENDATIONS

A relatively large number of emendations to the text has been made. Attention has been drawn to them by means of an asterisk and the apparatus

<sup>2</sup> On its poor quality see also C. Vogel, *Vāgbhaṭa's Aṣṭāṅga-hṛdayasaṅghitā*, Wiesbaden 1965, 23 n.5.

records the readings of the blockprints. In many cases comparison with the Sanskrit is sufficient to justify the emendations. Very often it is merely a question of the substitution of one graphic item for a similar one. Thus, in 2.7 footnote 43 draws attention to the fact that I have replaced DNP *pa-la* by *sa-la*. *pa* and *sa* are graphically similar. Evidently at some stage during the transmission a scribe miscopied *sa-la* as *pa-la*. The Sanskrit text has *sāla*- (correctly rendered *sālā* in the Khotanese version), which can be justified in terms of Indian philology.

In the case of emendations of a more elaborate kind I must ask the reader to wait for the volume of commentary, in which the justification for such emendations is provided. In general they are based on a combination of internal analysis and comparison with the Sanskrit and, to a lesser extent, the Khotanese version. My aim has been to provide a text such as could conceivably have been the form of the original translation, but I have had to cut corners to some extent in the process. No other evidence of the textual tradition was available than the blockprints mentioned in § 1. Hence a study of the textual tradition along the lines indicated in H. Eimer's important article<sup>3</sup> could not be undertaken. My guiding principle has accordingly been that formulated long ago by Richard Bentley: *nobis et ratio et res ipsa centum codicibus potiores sunt*.

Occasionally I have inserted by way of emendation an item not found in the Tibetan blockprints but needed in order to provide an accurate rendering of the Sanskrit. For some examples see note 23 to 3.21.5; 27 to 3.21.7; 104 to 3.32.1. I have been hesitant about improving the translation in this way as there is no guarantee that these lapses were not present from the beginning. Nevertheless, as the translation of the Tibetan serves to some extent as a translation of the Sanskrit, at any rate as the Tibetan translator understood it with the help of his Indian colleagues, it seemed apposite to make a small number of adjustments of this kind without resorting to wholesale rewriting.

One large-scale transposition has been made in that the fourth and fifth chapters have been placed in the same order as in the Sanskrit and not in the reverse order as in all three blockprints. See note 1 to chapter 4 and note 1 to chapter 5. As a result of this confusion the numbering of chapters 4 and 6 has gone wrong in the Tibetan blockprints. Chapter 4 was numbered 6 (see note 26 after 4.27), and chapter 6 was numbered 7 (see n. 95 after 6.66). That the Tibetan confusion is secondary is shown by the fact that chapter 5 is correctly numbered 5 even though it occurs in the blockprints immediately after chapter 3 and by the fact that the Tibetan Introduction (p. 10) lists the chapters in the same order as the Sanskrit. See moreover § 4.

<sup>3</sup> 'Einige Hinweise zur Edition tibetischer kanonischer Texte', *Zentralasiatische Studien*, 14.1, 1980, 195-209.

All the blockprints place 3.33 after 3.34 (see note 105 to 3.33) and displace one sentence in 29.11-12 (see note 20). At 6.10-12 the blockprints agree in inserting by haplography in 6.10, after the word *hgyur-te*, the whole of 6.11, and 6.12 as far as the word *hgyur-te* in 6.12. 6.11 and 6.12 also occur in full at the proper place after 6.10. See notes 10, 12, and 14 to 6.10-12.

All the above transpositions, except perhaps that involving 3.33-34, could have been made on the basis of internal criticism alone, but their necessity is made obvious beyond dispute as a result of comparison with the original Sanskrit. The fact that all three blockprints agree exactly with respect to the insertion in 6.10 shows that they belong to a single line of transmission.

#### 4. BAM-PO DIVISIONS

The text of the Tibetan version of the Siddhasāra was originally divided into seven sections called in Tibetan *bam-po* (= Sanskrit *khanda*). As a result of the displacement of chapters 4 and 5 and the consequent wrong numbering of chapters in the Tibetan version (see § 3), the headings for *bam-po* 2 and *bam-po* 3 are missing. The first *bam-po* heading occurs in the Introduction immediately after the title and the subsequent *bam-po* headings are found at chapter divisions.

Bam-po 1	Introduction	P 142a3
[Bam-po 2]	[Between § 4 and § 5]	[P 157]
[Bam-po 3]	[Between § 6 and § 7]	[P 176a3]
Bam-po 4	Between § 11 and § 12	P 191a2
Bam-po 5	Between § 17 and § 18	P 206a4
Bam-po 6	Between § 23 and § 24	P 218a6
Bam-po 7	Between § 26 and § 27	P 231b1

#### 5. TRANSLATION CONVENTIONS

The English translation is intended to relate the Tibetan version to the Sanskrit text. The literal rendering of a word or phrase of the Tibetan is followed in each case by an exact quotation from the extant Sanskrit as printed in volume one. Where the Tibetan is clearly a *mistranslation* of the Sanskrit, attention is called to the fact by the addition of an exclamation mark (!) after the quoted Sanskrit. Where the Tibetan corresponds to the Sanskrit but is not a close rendering of it, the Sanskrit quoted is prefixed by the sign =. If the correspondence is uncertain the presumed Sanskrit basis is quoted with a following question mark (?). Where the Tibetan is known to render a different Sanskrit word from the one in the text or where no corresponding Sanskrit is found in the section being rendered, the presumed Sanskrit equivalent is prefixed with an asterisk (\*). In the English text an asterisk preceding an English word means that the word is used to render an emended text.

In the English translation technical terms have been avoided as far as



possible. English words occurring within brackets in the English translation have no counterpart in the Tibetan. They have been added as an aid to understanding.

On the whole the Tibetan version provides an accurate interpretation of the Sanskrit original and is often clearer than the concisely formulated Sanskrit. Sometimes, however, it differs from the expected interpretation of the Sanskrit in ways that could not be indicated by means of the simple conventions explained above. The discussion of such matters forms part of the commentary. The same applies to the additional information sometimes found in the Tibetan. Thus, the prescription occurring in 16.15 is given the name *'a-ga-sa-si* in the Tibetan but is not named in the Sanskrit. This prescription is in fact known by the name *agastya* in Sanskrit medical texts : Caraka, Ci. 18.57-62; Suśruta, Utt. 52.42-6; Vāgbhaṭa, Ah, Ci.3.127-132.

#### 6. IDENTIFICATION OF PLANT NAMES

Like most Indian medical texts, the Siddhasāra contains a large number of plant names. The use of numerous synonyms to designate these plants was early felt to require explanation, and glossaries of plant names (Sanskrit *nighaṇṭu*) were compiled. The Siddhasāra-nighaṇṭu, of unknown date but older of course than the earliest dated manuscript, that is, older than 9.9.1114, is in fact of considerable assistance in enabling us to determine which particular plant is intended by a given designation. Nevertheless, in many cases names remain ambiguous unless the same prescription can be found formulated differently in another source, in which case the traditional identification can be determined by pairing the items involved. The traditional interpretation can also be learned from Indian commentaries when they are available, although the commentators themselves often admit uncertainty.

The evidence on which my identification of plant names is based will be provided in the commentary. Although much material has been collected already, many prescriptions have still not yet been traced elsewhere so that the translation of those prescriptions which contain ambiguous or rare plant names may need to be modified in the light of subsequent research.

An additional difficulty is presented by the attempt to render the Tibetan version. The Tibetan translators have adopted six ways of dealing with the problem of rendering the Sanskrit plant names :

(1) The plant was well known to the Tibetans and they rendered it by their own name for it no matter what the term used in the Sanskrit text.

Thus, the sweet flag (*Acorus calamus* Linn.), known by the names *śad-granthā*, *ugrā*, and *vacā* according to the Siddhasāra-nighaṇṭu 30, is regularly rendered in Tibetan by *śu-dag*, which is still used in Tibet for the sweet flag : see the modern botanical work, *Bod-ljoms rgyun-spyod kruṅ-dbyihi*

*smān-rigs*, published by the Tibetan People's Press in 1973, pp. 512 and 981. *śu-dag* is found for *vacā* in 1.51 2.3, 17bis, 26 5.65 etc. *vacā* occurs 44 times in the Siddhasāra and is rendered by *śu-dag* everywhere except at 6.16.6, where *śu-dag* has probably been accidentally omitted. The synonymous *ṣaḍ-granthā* is likewise rendered *śu-dag* at 12.11<sup>3</sup>, and *ugrā* is rendered by *śu-dag* at 19.6 and 26.110, these being the only occurrences of *ṣaḍ-granthā* and *ugrā* in the Siddhasāra.

(2) The plant did not grow in Tibet and the Tibetans substituted a similar plant for it.

This may be the case with the bladder sorrel (*Rumex vesicarius* Linn.) called in Sanskrit *amla-vetasa*. This is regularly rendered in the Tibetan (9.13,18 19.16,26 21.15) by *star-bu*, which is now used of the sea buckthorn (*Hippophaë rhamnoides* Linn.) according to the *smān-rigs*, pp. 484, 961 (as already in Jäschke's dictionary s.v. *star-bu*).

The number of cases in which plant substitution has taken place is probably much greater than it is possible to determine. Substitution was already an established practice from the earliest times in India itself, and the medical works themselves provide information concerning permitted substitutes for unavailable plants.

For the sake of consistency I have almost without exception rendered the Tibetan plant names as if they were correct identifications of the Sanskrit names even in cases where there is evidence that they were applied to different plants. Such evidence as is known to me will be provided in the index volumes.

(3) The Sanskrit plant name was unknown to the Tibetan translators, who merely transcribed it.

Examples of this procedure can be found passim. A striking instance<sup>4</sup> can be seen at 2.4, where Sanskrit *caṇḍāyaś-cala-* was mistranscribed as *caṇ-dan dan yas-ča-la dan* as if two plants were meant instead of three. Since *caṇ-dan* is the regular rendering of Sanskrit *candana* 'sandal' I have so translated it, but in the case of *yas-ča-la* I have translated as if the Tibetan translators had understood *ayaś-cala-* correctly. *caṇ-dan dan yas-ča-la dan* has accordingly been translated: 'sandal (\**candana*), agalloch (*ayaś-*), and resin of the Indian olibanum tree (*cala-*)'. The asterisked *candana* indicates that this is not the word occurring at this place in the Sanskrit text, which has *caṇḍā*, but that it is the Sanskrit word elsewhere so rendered. See §5 above.

Where the transcription as it occurs in the blockprints has clearly become corrupted in the course of transmission I have emended it. Thus, *śre-ta* in 2.2 rendering Sanskrit *śveta* is evidently a corruption of the graphically similar *śve-ta*. Similarly, *pa-la* in 2.7 for Sanskrit *sāla* is a mistake for *sa-la* (see

<sup>4</sup> This case is explained more fully in *BSOAS*, XXXIV.2, 1971, 365-6.

§3 above). In such cases there can be scarcely any doubt that the corruption has occurred in the course of transmission, but the borderline between such cases and those where an error may have been present from the beginning, such as *yas-ča-la*, is very fluid. Since my emendations are clearly indicated as such by means of an asterisk no harm will be done by the occasional overstepping of the borderline.

(4) The Sanskrit plant name was unknown to the Tibetan translators, but they used a nighaṅṭu and rendered the plant name by transcribing, not the name to be translated, but a less obscure Sanskrit synonym.

Thus, *nidigdḥikā* in 5.60 is rendered *kaṅṭa-ka-ri* in accordance with Siddhasāra-nighaṅṭu 10 *kaṅṭakāri* = *nidigdḥikā*. The Tibetan has *ba-la-ka* not only to transcribe Sanskrit *bālaka* in 12.22 but also to render Sanskrit *udīcyā* in 5.29,42 26.13 and *ambu* in 5.37 9.20 in accordance with Siddhasāra-nighaṅṭu 42 *udīcyā* = *bālaka* = *ambu*. Consistency was not attained: we find *udīcyā* in 11.11<sup>4</sup> transcribed as *'u-di-čya*.

This method of translating was adopted also by the translators into Khotanese and into Uighur. Thus, Sanskrit *dhāvāni* in 2.11 was rendered by Khotanese *kaṅṭārya* (Ch ii.002.11v3 *KT* 1.18) while *dhāvāni* in 12.10 was rendered by Uighur *kntakari* (T II [VII] 173 Rachmati p. 30 [428]). These renderings accord with Siddhasāra-nighaṅṭu 10: *dhāvāni kaṅṭakāri syāt*.

(5) The Sanskrit plant name was borrowed into Tibetan e.g. *padma* 'white lotus'. This case is difficult to distinguish from (3) and (4) above. However, the borrowed name may have been applied to different plants in Tibet from those designated by it in India. This seems to be the case of Sanskrit *priyaṅgu*, which was used of several aromatic plants in India but is now used in Tibet for *Dracocephalum tanguticum* Maxim. according to *smān-rigs* (pp. 430-2, 923).

(6) The identification of a Sanskrit plant name was not known but a Tibetan plant name has been used to render it. The Tibetan plant name may be based on an Indian substitute.

In translating three of the eight unidentified and probably unidentifiable plants of the aṣṭavarga<sup>5</sup> (*jīvaka*, *ṛṣabhaka*, *medā*, *mahāmedā*, *kākolī*, *kṣīra-kākolī*, *ṛddhi*, and *vṛddhi*), the Tibetan translators have used Tibetan names and not transcriptions: *zañ rēi-ba* for *ṛṣabhaka*, *bu-čan-rto* for *kākolī*, and *ra-mñe-ba* for *kṣīra-kākolī*. According to *smān-rigs*, pp. 198-9, 754, *zañs-rēi dkar-po* 'white *zañs-rēi*' is now used of *Galium spurium* Linn. while *ra-mñe* (pp. 580-2, 1034) is applied to *Polygonatum cirrhifolium* (Wall.) Royle. It is not known on what basis the Tibetan translators decided on these renderings and I have refrained from doing more in my translation than giving the corresponding Sanskrit.

<sup>5</sup> On which see A. F. R. Hoernle, *The Bower Manuscript*, Calcutta 1908, 18 n. 51.

In the case of *vrddhi* in 2.14 -- it occurs as a plant name only once in the Siddhasāra — it is possible that the Tibetan rendering *br-ḥa-tī* arose by corrupt transmission from *\*brd-tī* or a similar inept transcription, but since *br-ḥa-tī* elsewhere transcribes Sanskrit *brhatī* in the Siddhasāra I have so translated it. I do not regard it as of any significance for the identification of *vrddhi*.

#### 7. VERNACULAR NAMES OF PLANTS

It is my intention to provide an index of the botanical names of the plants occurring in the Siddhasāra, but I have preferred to use vernacular names for the translation since on the one hand this practice conforms more with the style of the original and because on the other hand the use of botanical names would give an impression of scientific accuracy far beyond what is justified by present knowledge. Most of the vernacular names used for the translation can be found in H. L. Gerth van Wijk, *A dictionary of plant-names*, 2 vols, Haarlem 1911-1916 (reprinted Vaals-Amsterdam 1971).

#### 8. CORRECTIONS TO VOLUME I

Corrections to the text: 1.45 'budhaḥ' for 'buddhaḥ'; 3.27.4 'drk-' for 'dre-'; 5.97<sup>1</sup> insert 'danti-' before 'dārv-'; 10.34 'phala-' for 'phaha-'; 13.10<sup>2</sup> 'bhaṅgā-' for 'bhaṅga-'; 13.32 'ṣoṇitāpaham' for 'choṇitāpaham'; 21.1 'aṣītir' for 'aṣīti'; 21.33 'vaudaka-' for 'vodaka-'; 29.16 'darśanam' for 'daśanam'; 30.5 '\*tathekṣvākuḥ' for 'tathaikṣvākuḥ'.

Correction to the Introduction: p. 10 line 10 from the bottom read '23.26' for '23.6'.

Corrections to the apparatus: 2.23+ 'precedes' for 'precede'; 5.23 read 'vā ABCD: ca MT: hi E'; 13.35.4+17 read '-ādiḥ' for '-ādi'; 19.24 read '(-naṃ B)' for '(-naṃ B)'; 21.10+ apparatus 11 read 'nataṃ M'; 23.19, last line, read 'īraṃdā K'; '26.46' to be inserted opposite 'vyadhanan'.

Additions to the parallels and quotations are being reserved for the volume of commentary.



## INTRODUCTION

sman-dpyad gces-grub<sup>1</sup> ces<sup>1</sup> bya-ba lehu sum-cu-réa gcig-pa bžugs-so<sup>2</sup> //  
rgya-gar skad-du / si-ddha-sa-ra / bod skad-du / sman-dpyad gces-pa  
grub-pa žes bya-ba //

*bam-po dari-poho //*

sman-dpyad-kyi gžuñ hdi-la lehu bsdus-pa sum-cu-réa gcig yod-de /

- (1) rgyud-kyi lehu dañ /
- (2) sman-gyi sde-čhan-gyi<sup>3</sup> lehu dañ /
- (3) zas-kyi lehu dañ /
- (4) hchi-ltas-kyi lehu dañ /
- (5) rims-kyi lehu dañ /
- (6) hkhru-bahi lehu dañ /
- (7) khrag lud-pahi lehu dañ /
- (8) gcoñ chen-pohi lehu dañ /
- (9) skran-gyi lehu dañ /
- (10) dmū-rjiñ-gi<sup>4</sup> lehu dañ /
- (11) gcin sñi-bahi<sup>5</sup> lehu dañ /
- (12) mje-nad-kyi lehu dañ /
- (13) gžañ-hbrum dañ / mčhan-par rdol-bahi lehu dañ /
- (14) skya-rbab-kyi lehu dañ /
- (15) skyigs-bu dañ / dbugs mi-bde-bahi lehu dañ /
- (16) lud-pahi lehu dañ /
- (17) skyug-pa dañ / skems-pahi lehu dañ /
- (18) gcin sri-bahi lehu dañ /
- (19) rtug-skam-gyi lehu dañ /
- (20) smyo-byed dañ / brjed-byed-kyi lehu dañ /
- (21) rluñ-nad-kyi lehu dañ /
- (22) chañ-nad-kyi lehu dañ /
- (23) me-dbal-gyi lehu dañ /
- (24) skrañs-pahi lehu dañ /
- (25) rma gso-bahi lehu dañ /
- (26) mig-sman-gyi rgyud-kyi lehu dañ /
- (27) dug gso-bahi rgyud-kyi lehu dañ /
- (28) sman-bcud-kyi len dañ / ro-ča-bahi<sup>6</sup> rgyud-kyi lehu dañ /

<sup>1</sup> gces-grub ces P] gces-pa grub-pa žes DN

<sup>2</sup> bžugs-so] bžugso P: bžugs DN

<sup>3</sup> -gyi NP] -gi D

<sup>4</sup> -rjiñ-gi NP] -rjiñs-kyi D

<sup>5</sup> sñi-bahi NP] sñihi D

<sup>6</sup> ro-ča-bahi NP] ro-čahi D

## INTRODUCTION

The medical treatise (*śāstra*) called 'The Perfect Selection' (*Siddha-sāra*), in thirty-one chapters, follows.

In Indian language, the so-called 'Siddhasāra', in Tibetan language, the medical treatise (*śāstra*) 'The Perfect Selection'

### First Section (\**khaṇḍa*).

This book on medical science (*śāstra*) has thirty-one chapters altogether :

- (1) chapter on Tantra (*tantra*)
- (2) chapter on the groups (*gaṇa*) of drugs (*dravya*)
- (3) chapter on food (*anna*)
- (4) chapter on the omens of death (*ariṣṭa*)
- (5) chapter on fever (*jvara*)
- (6) chapter on diarrhoea (*atisāra*)
- (7) chapter on ejecting blood (*raktapitta*)
- (8) chapter on great consumption (*yakṣman*)
- (9) chapter on internal tumours (*gulma*)
- (10) chapter on dropsy (*udara*)
- (11) chapter on the disease of loose urine (*prameha*)
- (12) chapter on skin diseases (*kuṣṭha*)
- (13) chapter on piles (*arśas*) and genital fistula (*bhagandara*)
- (14) chapter on yellow disease (*pāṇḍu-roga*)
- (15) chapter on hiccough (*hikkā*) and uncomfortable breathing (*śvāsa*)
- (16) chapter on the cough (*kāsa*)
- (17) chapter on vomiting (*chardi*) and desiccation (*śoṣa*)
- (18) chapter on the retention of urine (*mūtra-krcchra*)
- (19) chapter on dry excrement (*udāvarta*)
- (20) chapter on madness (*unmāda*) and epilepsy (*apasmāra*)
- (21) chapter on wind diseases (*vāta-vyādhi*)
- (22) chapter on liquor disease (*madātyaya*)
- (23) chapter on erysipelas (*visarpa*)
- (24) chapter on swellings (*śopha*)
- (25) chapter on healing wounds (*vraṇa*)
- (26) chapter on the Tantra concerning eye-medicines (*śālākya*)
- (27) chapter on the Tantra concerning the treatment of poison (*viṣa*)
- (28) chapter on the Tantra concerning elixirs (*rasāyana*) and viriligenics (*vājīkaraṇa*)

- (29) byis-pahi rgyud-kyi lehu dañ /  
 (30) las rnam lñahi lehu dañ /  
 (31) cho-gahi lehu-rnams-so //

bgrod-par dkah-bas bsruñs-pahi bus //  
 kun-phan kun-mkhyen phyag bcal-te //  
 yañ-dag phan-pa gces-grub hdi //  
 ñi-mas bsruñs-pas bsad-par bya //

blo chuñ-ñu gañ-dag chehi rig-byed-kyi rgya-mcho brgal-bar mi-nus-pa  
 de-dag-gis khoñ-du chud-par bya-bahi phyir / rgyud-kyi gzuñ hgrol-bar hdi  
 byas-so<sup>7</sup> // che hñin-pahi rig-byed hdi ni / chañs-pas mtho-ris-su bsad-do //  
 rim-gyis yul ka-sihi<sup>8</sup> rgyal-pos<sup>9</sup> mi-rnams-la bsad-do //

<sup>7</sup> byas-so DN] byaso P

<sup>8</sup> ka-sihi DN] ka-sahi P

<sup>9</sup> -pos NP] -pohi D



(29) chapter on the Tantra concerning children (*kumāra*)

(30) chapter on the five treatments (*pañca-karman*)

(31) chapter on methods (of treatment) (*kalpa*).

Ravigupta (*raviguptena*), the son (*sūnunā*) of Durgagupta (*durgaguptasya*), doing homage (*pranāmya*) to the all-benefiting (*sārvaṃ*), all-knowing one (*sarva-jñāṃ*), will expound (*vakṣyate*) this (*iyaṃ*) perfectly beneficial (*saṃhitā* !) Siddhasāra.

In order to make it understood (*prabodhāya*) by those (*teṣāṃ*) who (*ye*), having little intelligence (*alpa-medhasaḥ*), are unable to cross (*tartum aśaktā*) the ocean of Ayurveda (*āyurvedodadhini*), by explaining (this) manual (*-paddhatiḥ*) on the Tantra (of medicine), he has done (*vihitā*) this. As for this knowledge (*vedam*) of maintaining life (*āyur-nibandhanam*), Brahma (*brahmā*) expounded (*provāca*) it in heaven (*svarge*). In turn (*kramāt*), the king of the land of Kāśi (*kāśi-rājo*) expounded (*kathayām āsa*) it (*taṃ*) to (his) men (*śiṣyebhyaḥ*).

## §1: RGYUD-KYI LEHU

**1.1** de-la rgyud-kyi lehu bsad-par bya-ste / hdihi yan-lag ni (1) mig-sman dan / (2) lus gso-ba dan / (3) gdon bsal-ba dan / (4) mchon zug-rnu dbyun-ba dan / (5) dug-las bsruñ-ba dan / (6) che bsruñ-ba dan : (7) byis-pa<sup>1</sup> bsruñ-ba dan / (8) khu-chu hphel-bar bya-baho<sup>2</sup> //

**1.2** hbyun-ba chen-pohi yon-tan-gyi ran-bzin-can-gyi mi ni : nad-kyi gzi yin-te / de yan (1) lus-kyi nad dan / (2) sems-kyi nad dan / (3) glo-bur-gyi nad dan / (4) lhan-cig skyes-pahi nad-rnams yin-par hdod-do //

**1.3** de-la (1) lus-kyi nad ni rims dan : mje-la sogs-paho // (2) sems-kyi nad ni khro-ba<sup>2a</sup>-la sogs-paho // (3) glo-bur-gyi nad ni gnad<sup>3</sup>-pa-las byun-bahi nad-do // (4) lhan-cig skyes-pahi nad ni bkres-pa dan : skom-pa dan rga-ba-la sogs-paho //

**1.4** dus ni thog-ma dan tha-ma med-pa-ste mig hjum<sup>4</sup>-pahi yud-cam-la sogs-pahi mchan-ma-can-no // dehi rgyun-gyi rnam-par<sup>5</sup> dbye-ba<sup>5</sup> ni / dus-chigs rnam drug-tu bsad-de / de-la (1) dbyar-zla tha-chuñ<sup>6</sup> dan / ston-zla ra-ba gñis ni dbyar-gyi dus-so // (2) ston-zla hbriñ-po dan / ston-zla tha-chuñ<sup>6</sup> gñis ni ston-gyi dus-so // (3) dgun-zla ra-ba dan / dgun-zla hbriñ-po gñis ni dgun-gyi dus-so // (4) dgun-zla tha-chuñ<sup>6</sup> dan / dpyid-zla ra-ba gñis ni dgun smad-kyi dus-so // (5) dpyid-zla hbriñ-po dan / dpyid-zla tha-chuñ<sup>6</sup> gñis ni dpyid-kyi dus-so // (6) dbyar-zla ra-ba dan / dbyar-zla hbriñ-po gñis ni sos-kahi dus-so //

**1.5** ñi-ma byañ-phyogs-su hgros-ba dan / lho-phyogs-su hgros-zin lam gñis-su hjug-pahi phyr // de-la char hbab-\*pahi<sup>7</sup> dus dan /\* grañ-bahi dus dan / cha-bahi dus-su gyur-paho // char hbab-pa dan / grañ-ba dan / cha-

<sup>1</sup> byis-pa D] byas-pa NP

<sup>2</sup> bya-baho NP] byaho D

<sup>2a</sup> -ba- DN] -bo- P

<sup>3</sup> gnad- NP] gnod- D

<sup>4</sup> hjum- NP] hjums- D

<sup>5</sup> rnam-par dbye-ba D] rnam-par bye-ba N: rnam-pa dbye-ba P

<sup>6</sup> -chuñ NP] -chuñs D

<sup>7</sup> hbab-pahi dus dan / *by emendation*] hbab-pa DNP

## CHAPTER 1: TANTRA

**1.1** In that (connection), the chapter on the Tantra will be expounded. As for the sections (*aṅgāni*) of this, they are: (1) eye-medicines (*śālākyaṇi*); (2) healing the body (*kāya-cikitsita-*); (3) removing demons (*bhūta-cikitsita-*); (4) extracting foreign bodies (*śalya-*); (5) protecting from poison (*agada-rakṣā*); (6) protecting life (*vayo-rakṣā*); (7) protecting children (*bāla-rakṣā*); (8) making sperm increase (*bīja-vivardhanam*).

**1.2** As for man (*puruṣo*), whose nature is characterised (*guṇātmakaḥ*) by the great elements (*mahābhūta-*), he is the basis of disease (*vyādhy-adhiṣṭhāna-*). Those then are considered (*matāḥ*) to be: (1) diseases of the body (*śārīra-*); (2) diseases of the mind (*mānasa-*); (3) accidental diseases (*āgantavo-*); (4) congenital (*sahajā*) diseases (*vyādhayo*).

**1.3** In that (connection), (1) as for diseases of the body (*śārīrā*), they are fever (*jvara-*) and skin diseases (*kuṣṭha-*) etc. (*-ādyāḥ*); (2) as for diseases of the mind (*mānasāḥ*), they are anger (*krodha-*) etc. (*-ādyā*); (3) as for accidental diseases (*āgantavo*), they are diseases that have arisen from injuries (*abhighātottāḥ*); (4) as for congenital diseases (*sahajāḥ*), they are hunger (*kṣut-*), thirst (*trṣṭ-*), old age, etc. (*-ādayaḥ*).

**1.4** As for time (*kālo*), being without beginning and end (*an-ādi-nidhanah*), it is characterised (*-lakṣaṇah*) by a moment of closing the eye, etc. (*nimeṣādika-*). As for the analysis (*vibhāgāḥ*) of its (*tasya*) continual flow (*santatam*), it is explained (*samākhyaṭā*) as six seasons (*ṣaṭ ... ṛtavas*). In that (connection), (1) as for both the last summer month (*nabho-*) and the first autumn month (*-nabhasyau*), they are the time of the rainy season (*prāvṛṇ*); (2) as for both the middle autumn month (*iṣa-*) and the last autumn month (*-ūrjau*), they are the time of autumn (*śaran*); (3) as for both the first winter month (*mārga-*) and the middle winter month (*-pauṣau*), they are the time of winter (*hemantaḥ*); (4) as for both the last winter month (*māgha-*) and the first spring month (*-phālgunau*), they are the time of the latter part of winter (*śiśiro*); (5) as for both the middle spring month (*caitra-*) and the last spring month (*-vaiśākhau*), they are the time of spring (*vasantaś*); (6) as for both the first summer month (*śuci-*) and the middle summer month (*śukra-*), they are the time of the hot season (*nidāghaḥ*).

**1.5** The sun (*ravi-*), moving in a northerly direction and moving in a southerly direction, because it enters two paths (*vartma-dvayāśraya-*), there have arisen therefore the season of rainfall (*varṣā-*), the season of cold (*śīta-*), and the season of heat (*uṣṇā*). In the seasons of rainfall (*varṣā-*), cold (*hima-*), and heat (*-uṣṇesu*), bile (*pitta-*), phlegm (*śleṣma-*), and wind

bahi dus-su mkhris-pa dañ / bad-kan dañ / rluñ-rnams gsog-ciñ // ston dañ  
dpyid dañ dbyar hkhrug-par gyur-te / nad-kyi grañs dañ / dus-kyi grañs  
rim bzin-du so-sor sbyar-ro //

1.6 rluñ-nad ni phyi-hphred<sup>8</sup>-kyi dus dañ / kha-zas zu-bahi mjug-tu  
ldañ-ño //

1.7 mkhris-pahi nad ni ñi-mahi guñ dañ / nam-phyed dañ / kha-zas  
hju-bahi éche ldañ-ño //

1.8 bad-kan ni zas zos ma-thag dañ // srod dañ / sna-dro ldañ-ño //

1.9 de-bzin-du gñis-kyi cha hdus-pa dañ / gsum-gyi cha hdus-pahi bye-  
brag-gis<sup>9</sup> nad-gzi hkhrug-pa \*sbyañ<sup>10</sup>-bar byaho //

1.10 nad-gzi dañ / lus-zuñs dañ / dri-mahi gnas-kyi lus ni lus zes bya-ste /  
de-dag cha mñam-na ni nad med-do // śas che-chuñ-du gyur-na ni nad-du  
hgyur-ro //

1.11 de-la nad-gzi ni rluñ dañ mkhris-pa dañ bad-kan-rnams-so //

1.12 lus-zuñs ni bdun-te / dañs-ma dañ / khrag dañ / śa dañ / éhil dañ /  
rus-pa dañ / rkañ dañ / khu-chu-rnams-so //

1.13 dri-ma ni phyi-sa dañ / gcin dañ / riñul-la sogs-paho //

1.14 rluñ ni grañ-ba<sup>11</sup> dañ / yañ-ba dañ cha phra-ba dañ / mkhrañ-ba  
dañ / réub-pa dañ / mi-brtan-pa dañ / stobs che-ba dañ / (1) dbugs rgyu-bar  
byed-pa dañ / (2) ñag hbyuñ-bar byed-pa dañ / (3) legs-par hjog-pa dañ / (4)  
bskyod-pa dañ / (5) dri-ma hbyin-pa-rnams-kyi bye-brag dañ ldan-paho //

1.15 mkhris-pa ni skyur-ba dañ / ro écha-ba dañ / drod écha hur<sup>12</sup>-ru-ru  
byed-pa dañ / \*hju<sup>13</sup>-bar byed-pa dañ / mdañs bskyed-pa dañ / bzin-mdog  
dmar-bahi rgyu byed-paho //

1.16 bad-kan ni mñar-ba dañ / lan-éhvahi ro bro-ba dañ / hjam-pa dañ /  
lei-ba dañ / śin-tu hbyil-baho //

<sup>8</sup> phyi-hphred *by emendation*] phyi-hbred D: phye-hbreñ N: phye-hbred P

<sup>9</sup> -gis DJ] -gi NP

<sup>10</sup> sbyañ- *by emendation*] sbyar- DNP

<sup>11</sup> grañ-ba DN] grañ-ba-b(a) P

<sup>12</sup> hur- NP] hu- D

<sup>13</sup> hju-bar *by emendation*] hjug-par DNP

(-*nabhasvatām*) accumulate (*cayo*). (In the seasons of) autumn (*śarad-*), spring (*vasanta-*), and the rainy season (*ambu-vāha-*), they have been disturbed (*kopah*). The number of diseases and the number of seasons are severally combined in order.

**1.6** As for wind disease (*vāyoh*), it rises (*visarpaṇam*) at the time of evening (*sāyāhna-kāle*) and at the end of digesting food (*jīrṇānte*).

**1.7** As for disease of the bile (*pittasya*), it rises (*lakṣayet*) at midday and at midnight (*ahar-niśasyārdhe*), and at the time of digesting food (*jīryamāṇe ca*).

**1.8** As for (disease of the) phlegm (*śleṣmano*), it rises (*bhavet*) as soon as food has been eaten (*bhukta-mātre*), in the evening (*pradoṣe*) and in the morning (*pūrvāhne*).

**1.9** Thus (*evam*), it is necessary to purify (*viśodhayet*) the disturbed humours (*duṣṭān doṣān*) according to the analysis (*vibhāgena*) of the combined portions of two (*dvi-*) and the combined portions of three (*tri-*) (items).

**1.10** As for the body (*deha*), which is the place of residence (*-ādhāro*) of the humours (*doṣa-*), the elements (*dhātu-*), and the impurities (*mala-*), it is called (*ucyate*) the body (*deha*). If those (three items) are in equal portions (*teṣāṃ samatvam*), it has no disease (*ārogyam*). (But) if one has become a greater or smaller proportion (*kṣaya-vṛddhi*) there will be disease.

**1.11** In that (connection), as for the humours (*doṣā*), they are wind (*vāta-*), bile (*pitta-*), and phlegm (*-kaphā*).

**1.12** As for the elements (*dhātavaḥ*), they are seven: chyle (*rasa-*), blood (*asṛi-*), flesh (*māṃsa-*), fat (*medo-*), bone (*asthi-*), marrow (*majja-*), and semen (*-sukrāṇi*).

**1.13** As for the impurities (*malā*), they are faeces (*viṇ-*), urine (*mūtra-*), sweat (*\*sveda*), etc. (*-ādyā*).

**1.14** As for wind (*vāyuh*), it is cool (*śīto*), light (*laghuh*), subtle (*sūkṣmah*), hard (*kharo*), rough (*rūkṣo*), unstable (*asthiro*), and of great strength (*balī*). It possesses (five) varieties (*prabheda-vān*): (1) that causes the breath to proceed (*prāṇa-*); (2) that causes speech to emerge (*udāna-*); (3) that arranges well (*vyāna-*); (4) that causes movement (*samāna-*); and (5) that expels impurities (*apāna-*).

**1.15** As for bile (*pittam*), it is sour (*amlaṇ*), pungent (*kaṭu*) in taste, produces gentle warmth (*uṣṇaṇ*), makes digest (*pakty-*), produces vital fluid (*ojo-*), and produces the cause (*-kāraṇam*) of red complexion (*rāga-*) of the face.

**1.16** As for phlegm (*śleṣmā*), it is sweet (*madhuro*), of saline taste (*lavaṇah*), soft (*\*mṛdu*), heavy (*guruh*), and very viscid (*ati-picchilah*).

1.17 rluñ ni gzañ dañ / sgu-do dañ / hdoñ-mohi bar-gyi nañ-na gnas-so //

1.18 mkhris-pa ni loñ-gahi nañ-na gnas-so //

1.19 bad-kan ni pho-ba dañ / lkog-ma dañ / mthoñ<sup>14</sup>-ga dañ / mgo dañ čhigs-rnams-kyi nañ-na gnas-so //

1.20 nad-gzi-rnams nor-bar byuñ-na / gnas de-ñid-kyi cho-ga bzin-du byaho // čhabs che-bar gyur-na yañ bye-brag phyed-par byas-la / cho-ga<sup>15</sup> bya-ba \*smyur<sup>16</sup>-te byaho //

1.21 mñar-ba-la sogs-pa ro rnam-pa drug-po-rnams kyañ / nad-gzi de-dag-gi bye-brag-las nad med-pahi rgyu gañ yin-pa rtag-tu bzah-bar byaho // de-ltar ma-byas-na nad-du hgyur-ro //

1.22 ča-ba dañ kha-ba dañ / bska-ba-rnams-kyis ni rluñ hkhrug-par hgyur-ro // ča-ba dañ / skyur-ba dañ / lan-čhva-rnams-kyis ni mkhris-pa hkhrug-par hgyur-ro // mñar-ba dañ / skyur-ba dañ / lan-čhva-rnams-kyis ni bad-kan hkhrug-par hgyur-ro //

1.23 nad-gzi de-dag ži-bar bya-bahi phyir<sup>17</sup> de-dag-las ldog-ste / zos-na nad yod-pa-rnams ni sos-par hgyur-ro // nad med-pa-rnams-la ni bde-bahi rgyur hgyur-ro<sup>18</sup> //

1.24 (1) ro mñar-ba ni mig-la phan-te / lus-zuñs hphel-bar byed-do // (2) skyur-ba ni phyi-sa bsañ-ba hkhru-bar byed / sñiñ-la phan-pa dañ / zas hju-ba dañ / čhos-par byed-ciñ drod skyed-par byed-do // (3) lan-čhva ni hkhru-ba dañ / čhos-par byed-pa dañ / hju-ba dañ / ša slo-bar byed-do // (4) ča-ba ša che-ba dañ / sñom<sup>19</sup>-pa dañ / dug-rnams sel-ciñ<sup>20</sup> drod bskyed-ciñ čhos-par byed-do // (5) kha-ba ni rims dañ / skom-pahi nad sel-ba dañ / drod bskyed-pa dañ / hkhru-bar byed yi-ga hbyed-par byed-do //

<sup>14</sup> mthoñ- NP] mthañ- D

<sup>15</sup> cho-ga DN] cho-gar P

<sup>16</sup> smyur- *by emendation*] bsgyur- DNP

<sup>17</sup> *om.* P

<sup>18</sup> hgyur-ro DP] hgyuro N

<sup>19</sup> sñom- NP] sñoms- D

<sup>20</sup> -ciñ NP] -ziñ D

**1.17** As for wind (*vāyuh*), it resides (*āśrayo*) in the anus (*guda-*), the sacrum (*\*trika*), and the region between the thighs (*śrony-*).

**1.18** As for bile (*pittaṃ*), it resides (*-sthitam*) in the large intestine (*pakvāśaya-*).

**1.19** As for phlegm (*kaphasya*), it resides (*sthānaṃ*) in the stomach (*āmāśayah*), neck (*kaṇṭha-*), chest (*uro-*), head (*mūrdha-*), and joints (*-sandhayaḥ*).

**1.20** If the humours (*doṣa-*) have gone wrong, one must act (*samupācāret*) according to the method (of treatment appropriate) to that very place (*sthāni-vat*). If (a humour) has become very dominant (*ādhikeyaṃ ca*), (then) too, when one has analysed (*paricchidya*) the varieties, the method (of treatment) to be administered (*kriyā*) must be administered (*kāryā*) speedily (*avilambitā*).

**1.21** One must make (the patient) eat (*sevitās*) constantly (*nityam*) also the six tastes (*ṣaḍ rasā*) such as sweet (*madhurādya*), which (*ye*) are a cause of being without disease (*ārogya-hetavo*), (if administered) according to the analysis (*vibhāga-śah*) of those humours. If one has not done thus (*anyathā tu*), there will occur disease (*viparyayah*).

**1.22** Wind (*samīraṇam*) is disturbed (*kopayanti*) by pungent (*kaṭu-*), bitter (*tikta-*), and astringent (*kaṣāyāś ca*) (tastes). Bile (*pittaṃ*) is disturbed by pungent (*kaṭu-*), sour (*amla-*), and saline (*-lavanāḥ*) (tastes). Phlegm (*kapham*) is disturbed by sweet (*svādv-*), sour (*amla-*), and saline (*-lavanāḥ*) (tastes).

**1.23** Those who have diseases (*rogiṇām*) will be cured (*bhavanti śāntyaī*) if, in order to make those (*eṣām*) humours calm (*śamāya*), they eat (food having those tastes that) are the opposite (*viparyastāḥ*) of those (disturbed humours). In the case of those without disease (*svasthānām*), they become the cause (*-hetavaḥ*) of happiness (*sukha-*).

**1.24** (1) As for the sweet taste (*madhuro raso*), it is good for the eye (*caḥṣuṣyo*) and makes the body elements (*dhātu-*) increase (*-vivardhanaḥ*). (2) As for the sour (*amlo*) (taste), it causes the faecal discharge to be washed out (*anulomano*), is good for the heart (*hṛdyah*), causes food to be digested (*kledī*) and matured (*pācana-*), and promotes the heat (*-dīpanah*) (of the digestive fire). (3) As for the saline (*lavanah*) (taste), it causes cleansing (*śodhanaḥ*) and maturing (*pācanaḥ*), causes digestion (*kledī*) (of food) and loosening of the flesh (*śithilatva-*). (4) The pungent (*kaṭur*) (taste) removes (*-ghnas*) (the condition of having) much flesh (*sthaulya-*), laziness (*ālasya-*), and poison (*viṣa-*), promotes the heat (*dīpana-*) (of the digestive fire), and causes maturing (*-pācanaḥ*). (5) As for the bitter (*tiktah*) (taste), it removes (*-ghnas*) fever (*jvara-*) and the disease of thirst (*trṣṇā-*), promotes the heat (*dīpano*) (of the digestive fire), causes cleansing (*śodhana-*), and causes the

(6) bska-ba ni śa na-bar byed-pa dañ / śa hbri-ba dañ / rtug-skams-su byed / hkhrū-ba gcod rma \*bcos-par<sup>21</sup> byed-do //

1.25 sman ni ro dañ nus-pa dañ / źu-ba-rnams-kyi rten yin-pas-na gćo-bo yin-no // ro-la sogs-pa gźan-rnams kyañ / phyi-ma phyi-ma-la / śna-ma śna-ma ldan-par<sup>22</sup> yod-pas-na / phyi-ma phyi-ma-la gćo-bo yin-no //

1.26 de-la nus-pa ni ro źu bar-ma gyur-pahi bar-ma-la byas-te / rjas-la gnas-śiñ brten-la / grañ-ba dañ ćha-bahi mćhan-ñid-do // yañ-na rjas-kyi mthu ñid-la yañ byaho //

1.27 ro-rnams ni źu-bahi hog-tu mñar-ba dañ / ćha-ba rnam-pa<sup>23</sup> gñis-su hgyur-te / de gñis-kyi nañ-na śna-ma ni lci / phyi-ma ni yañ-ño //

1.28 sman-pa dañ / sman dañ / nad-pa dañ / nad-g-yog dañ / hdi bźir ldan-pa ni gso-bahi yan-lag yin-te / de-dag dañ mi-ldan-pa ni mi-hgrub-pa yin-no //

1.29 de-la sman-pahi yan-lag ni sman-dpyad-kyi yi-ge kha-ton-du bsłabs-śiñ don śes-pa dañ / sman-gyi las śes-pa dañ / lag bsod<sup>24</sup>-pa dañ / gćañ-źiñ re-ba med-paho //

1.30 nad-pahi yan-lag ni nor dañ ldan-pa dañ / ćhe ma-zad-pa dañ / śñiñ-stobs dañ ldan-pa dañ / rañ-ñams<sup>25</sup> dañ ldan-pa gsor ruñ-ño //

1.31 sman-gyi yan-lag ni sa bzañ-po-nas skyes-pa dañ / ro che-ba dañ / mchog-tu gyur-pa dañ / dus-su legs-par brñas-paho //

1.32 nad-g-yog-gi yan-lag ni gćañ-źiñ re-ba med-pa dañ / yi rañ-ba dañ / bag yod-pa dañ / stobs dañ ldan-paho //

1.33 sman btañ<sup>26</sup>-bahi las bya-na / yul dañ / dus dañ / na-ćhod dañ / me-

<sup>21</sup> bcos-par *by emendation*] bćo-bar DNP

<sup>22</sup> ldan-par DN] ldan-pa re P

<sup>23</sup> rnam-pa DN] rnams P

<sup>24</sup> bsod- D] gsod- NP

<sup>25</sup> -ñams D] -ñam NP

<sup>26</sup> btañ- NP] gtañ- D



appetite to expand (*-rocanaḥ*). (6) As for the astringent (*kaṣāyo*) (taste), it causes the flesh to ache (*piḍano*), causes the flesh to be diminished (*lekhana-*), causes dry excrement (*-stambhī*), terminates cleansing (*grāhi-*), and causes wounds to be healed (*-ropaṇaḥ*).

**1.25** As for the drug (*dravyam*), it is superior (*uttamam*) in as much as it is a basis (*āśrayād*) for taste (*rasa-*), potency (*virya-*), and digestion (*-vipākānām*). (As for) the other (items) also, such as taste, in as much as the latter successively possess the former (*uttarottara-saṁśleṣād*), the latter are successively superior (*itareṣāṁ pradhānatā*).

**1.26** In that (connection), as for potency (*viryam*), it is considered to be the middle (item) that has become the middle one (*antara-*) (with respect to) taste (*rasa-*) (and) digestion (*pāka-*), and residing (*ādihāra-*) in the substance (*dravya-*) and being supported (*-vyapāśrayam*) by it, it is characterised (*-lakṣaṇam*) by cold (*śīta-*) and heat (*uṣṇa-*). Alternatively (*atha vā*), it can even be considered (*iṣyate*) as the very power (*śaktir*) of the substance.

**1.27** As for tastes (*rasānām*), after digestion (*pāko*), they develop in two ways (*dvi-vidhaḥ*): sweet (*madhuraḥ*) and pungent (*kaṭur eva ca*). Among those two (*taṅor*), as for the former (*ādyaḥ*) it is heavy (*gurur*): as for the latter (*itarasya*), it is light (*laghutvam*).

**1.28** Physician (*bhīṣag-*), drug (*bheṣaja-*), patient (*rogārta-*), and nurse (*paricāraka-*) -- as for possessing these four (*catvāri*), that is (possessing) the branches of healing (*cikitsāṅgāni*). As for not possessing those (*viparītāny*), that does not succeed (*asiddhaye*).

**1.29** In that (connection), as for the branch of the physician (*bhīṣak*), he should have learned by heart the works on medical science (*śāstra-jñō*) and know their meaning (*artha-jñō*); know the use of drugs (*karma-jñō*); have a skilled hand (*laghu-hastaḥ*); and be pure (*śucir*) and without hope (of personal gain).

**1.30** As for the branch of the patient (*rogī*), one who possesses (*-sampaṇnaḥ*) money (*dravya-*), possesses unexpended life (*āyur-*) and strength of heart (*sattva-*), and possesses self-control (*sad-ātma-vān*), is suitable for treatment (*sādhyo*).

**1.31** As for the branch of drugs (*bheṣajam*), they should have grown from good soil (*su-bhū-jaṇ*), have a strong taste (*su-rasaṇ*), have become excellent (*śreṣṭham*), and have been well picked in season (*kāla-saṇhṛtam*).

**1.32** As for the branch of the nurse (*paricārakaḥ*), he should be pure (*śucih*) and without hope (of personal gain), cheerful (*snigdho*), respectful (*apramattaś*), and possessing strength (*bala-vān*).

**1.33** If one must make use of the administration of drugs, one must make

drod dañ / goms-pa dañ / rañ-bzin dañ / sman dañ / lus dañ / sñiñ-stobs dañ / ñams-stobs dañ / nad dañ hdi-rnams mthoñ-nas gdod byaho //

**1.34** de-la yul ni chu mañ-ba / nags-ri-can ni<sup>27</sup> gšer<sup>28</sup>-bahi phyogs šes<sup>29</sup> bya-ste / bad-kan dañ rluñ-gi nad bskyed-do //

**1.35** skam-sa ni chu ñuñ-ziñ šiñ ñuñ-bahi yul-te / khrag-las gyur-pa dañ / mkhris-pa-las gyur-pahi nad bskyed-do //

**1.36** yul skam-gšer-gyi cha hdren<sup>30</sup>-ma<sup>30a</sup> ni nad kyañ hdren<sup>30</sup>-mar hgyur-ro //

**1.37** na-čhod kyañ rnam-pa gsum-ste / (1) byis-pa dañ / (2) bar-ma dañ / (3) rgan-poħo // de-la (1) lo gcig-gi bar-du ho-ma dañ / kha-zas-kyi hého-banas / lo bcu-drug-gi bar-du ni byis-pa žes byaho // (2) de-nas lo bdun-cuhi bar-du<sup>31</sup> ni bar-ma žes byaho // (3) de phan-chad ni rgan-po žes byaho //

**1.38** dehi<sup>32</sup> rim-pa bzin-du bad-kan dañ / mkhris-pa dañ / rluñ šas che-bar hgyur-te / grañs bzin-du so-sor sbyar-ro //

**1.39** byis-pa dañ rgan-po-la ni thal-sman ča-ba dañ / me-bčah dañ / gtar-ka<sup>33</sup> lta-buhi dpyad drag-po mi-bya-bar dpyad hjam-po byaho //

**1.40** lus-kyi bye-brag kyañ rnam-pa gsum-du hdod-de / (1) lus skem-pa-la ni ša bskyed-par<sup>34</sup> byaho // (2) ša che-be-la ni ša dbri-bahi sman byaho // (3) lus-kyi ša ran-pa-la ni mi-hgyur-bar bsruñ-bahi cho-ga byaho //

**1.41** ñams-stobs ni la-la ša che-la / ñams-stobs chuñ-ba yañ yod / la-la ša skem<sup>35</sup>-la ñams-stobs dañ ldan-pa yañ<sup>35a</sup> yod-pas-na / sran yod-pa dañ /

<sup>27</sup> *om.* P

<sup>28</sup> gšer-DN] gšir- P

<sup>29</sup> šes P] žes DN

<sup>30</sup> hdren- NP] hdes- D

<sup>30a</sup> -ma NP] -mas D

<sup>31</sup> -du *om.* P

<sup>32</sup> dehi NP] des D

<sup>33</sup> -ka NP] -ga D

<sup>34</sup> bskyed-par NP] bskyed-pahi sman D

<sup>35</sup> skem- NP] skems- D

<sup>35a</sup> *om.* D

a beginning (*karma samārabhet*) having had regard (*dṛṣṭvā*) to these : region (*deśa-*), time (*kāla-*), age (*vayo-*), heat of the (digestive) fire (*vahni-*), habit (*sātmya-*), character (*prakṛti-*), drug (*-bheṣajam*), body (*deha-*), strength of heart (*sattva-*), strength of mind (*bala-*), and illnesses (*-vyādhīn*).

**1.34** In that (connection), as for regions, (those which) have much water (*bahūdaka-*) (and those which) have forests and mountains (*-nago*) must be considered damp (*anūpaḥ*) areas, and they promote phlegm (*kapha-*) and wind (*māruta-*) diseases (*roga-*).

**1.35** As for dry land (*jāṅgalo*), a region having little water (*alpāmbu-*) and few trees (*alpa-śākhī ca*), it promotes diseases (*gadottaraḥ*) that have arisen from (disturbance of) the blood (*rakta-*) and that have arisen from (disturbance of) the bile (*pitta-*).

**1.36** As for the region (*deśaḥ*) in which the proportion of dry and damp is a mixture (*saṁsṛṣṭa-lakṣaṇopeto*), the diseases will also be a mixture (*sādhāraṇaḥ*).

**1.37** Age also (*vayo 'pi*) is of three kinds (*tri-vidham*): (1) the young (*bāla-*), (2) the middle(-aged) (*madhyama-*), and (3) the old (*vrddha-*). In that (connection), (1) while living (*-vartanaḥ*) on milk (*kṣīra-*) during the first year and (after that) on (solid) food (*anna-*), one is called young (*bālo*) until the sixteenth year (*ā-ṣoḍaśād varṣāt*). (2) After that one is called middle (-aged) (*madhyamaḥ*) until the seventieth year (*saptatiṁ yāvāt*). (3) Beyond that (*parato*) one is called old (*vrddha ucyate*).

**1.38** According to that order, phlegm (*kapha-*), bile (*pitta-*), and wind (*anila-*) will become a large proportion (*-prāyā*), and they are severally combined according to the number (*yathā-saṁkhyam*) (of years).

**1.39** Since in the case of the young (*bāla-*) and the old (*-pravayasoh*), severe treatments such as (the use of) hot alkaline solution (*kṣāra-*), cauterisation (*agni-*), and blood-letting (*\*vyadha*), are not to be administered, a gentle treatment (*mṛdvi kriyā*) must be administered.

**1.40** Analysis of the body (*deha-bhedās*) is also required (*matāḥ*) in three ways (*trayo*): (1) in the case of an emaciated body (*kṛśasya*), the flesh must be increased (*br̥mhaṇam kāryam*); (2) in the case of abundant flesh (*sthūla-dehasya*), a drug must be administered to decrease (*karśanam*) the flesh; (3) in the case of moderate body-flesh (*madhya-kāyasya*), a method (of treatment) should be adopted to ensure (*rakṣaṇam*) that it does not change.

**1.41** As for strength of mind (*balam*), since (*hy*) in the case of some (*kaścit*) whose flesh is abundant (*sthūlo*) they have nevertheless little strength of mind (*alpa-balaḥ*), while in the case of some whose flesh is emaciated (*kṛśaś*) they nevertheless possess strength of mind (*bala-vān*), one must examine

ról phod-pa dañ / sgyur<sup>36</sup> dgar-ziñ sra-ba-rnams-las nan-tan-du rtogs-par byaho //

**1.42** sñiñ-stobs ni mi-hgyur-bar byed-pa-ste / sdug-bsñal-bar gyur-tam / mthos<sup>37</sup>-par gyur-na / de dañ ldan-pas sro ši-ba dañ / ha-cañ dgah-bar mi-hgyur-ba ni / sñiñ-stobs dañ ldan-pahi mi yin-no //

**1.43** goms-pa ni gañ-la zas dañ / skom-la sogs-pa rañ-bzin-gyis mi-mthun-pa yin yañ / bde-ba-ñid-du hgyur-ba de ni goms-pa zes bya-bar šes-so //

**1.44** mi rluñ-gi rañ-bzin-can ni / lus skem-ziñ rcub-pa dañ / skra srab-pa dañ / sems rgod-pa dañ / lus rgod-pa dañ / smra-ba mañ-ba dañ / rmi-lam-na nam-mkhah<sup>38</sup>-la ldiñ-ba yin-no //

**1.45** mi mkhris-pahi rañ-bzin-can ni / dus-la ma-bab-par skra dkar-ba dañ / ša-mdog dkar-ba dañ / rñul sñi-ba dañ / spro thuñ-ba dañ sems rno-ba dañ / rmi-lam-du me hbar-ba mthoñ-ba yin-no //

**1.46** mi bad-kan-gyi rañ-bzin-can ni / sems brtan-pa dañ / lus grims-pa dañ / bu mañ-ba dañ / skra snum-pa dañ / rmi-lam-na chu dañ / dkar-bag rmi-ba yin-no //

**1.47** nad-gzi cha gñis hdus-pa dañ / cha gsum hdus-pahi rañ-bzin-can-gyi mi ni / hdres-pahi méchan-mas rtogs-par bya-ste / nad-gzi gzan-dag yod-du zin kyañ / gañ šas che-bahi rañ-bzin yin-par bsad-do //

**1.48** khoñ-na yod-pahi mehi drod ni bad-kan dañ / mkhris-pa dañ / rluñ-rnams re-re-nas šas che-bar gyur-pa<sup>39</sup> dañ / šas mñam-par gyur-pa hdi bzi-las mehi drod kyañ (1) šas chuñ-ba dañ / (2) šas che-ba dañ / (3) drod ma-sñoms-pa dañ / (4) drod sñoms-pa dañ / rnam-pa bzir hgyur-te / go-rim<sup>40</sup> bzin-du so-sor sbyar-ro //

<sup>36</sup> sgyur DN] sgyu P

<sup>37</sup> mthos] ma-thos DNP

<sup>38</sup> nam-mkhah D] namkhah NP

<sup>39</sup> -pa *om.* P

<sup>40</sup> -rim NP] -rims D

(*bodhavyaṇi*) carefully (*vatmato*) (whether the patient) possesses endurance (*sthāirya-*) and is capable of exertion (*vyāyāma-*), (whether) he delights in tricks (*\*māyā*) and is hardy (*-sāratvair*).

**1.42** As for strength of heart (*sattvaṇi*), it causes one not to change (*avikāra-karaṇi*). If adversity (*vyasana-*) has arisen or if prosperity (*abhyudaya-*) has arisen (*āgame*), as for one whose anger becomes calm (*aviśādi*) and who does not become excessively joyful (*mahotsāhas!*), since he possesses that (*tad-yogāt*) (strength), he is a man (*naraḥ*) who possesses strength of heart (*sāttviko*).

**1.43** As for habit (*sātmyam*), that (*tat*) is known (*gadyate*) to be called (*iti*) habit (*sātmyam*) in the case of which (*yaśya*), although (*api*) foods (*āhāra-*) and drinks (*pāna-*), etc. (*-ādayo*) may by their nature (*prakṛter*) be not compatible (*viruddhāḥ*), yet they tend to contentment (*sukhatvāyopakalpante*).

**1.44** As for the man (*naraḥ*) whose nature is flatulent (*vāta-prakṛtiko*), he has an emaciated (*kṛśo*), rough (*rūkṣo*) body, sparse hair (*alpa-keśaś*), an unsteady mind (*cala-citto*), an unsteady body (*anavasthitah*), and much talk (*bahu-vāg*), and in a dream (*svapne*) he soars into the sky (*vyoma-gaḥ*).

**1.45** As for the man whose nature is bilious (*pitta-prakṛtir*), he has white hair (*-palitī*) prematurely (*akāla-*), a white complexion (*gaurah*), is inclined to sweat (*prasvedī*), irascible (*kopano*), sharp-witted (*budhaḥ*), and in a dream (*svapne ca*) he sees (*-prekṣī*) a blazing fire (*dīptimat-*).

**1.46** As for the man (*naraḥ*) whose nature is phlegmatic (*śleṣma-prakṛtiko*), he has a steadfast mind (*sthira-cittaḥ*), a skilful body (*su-baddhāṅgaḥ*), many sons (*su-prajaḥ*), oily hair (*snigdha-mūrdha-jaḥ*), and in a dream (*svapne*) he dreams (*ālōci*) of water (*jala-*) and whitish (*sita-*) (things).

**1.47** As for the man (*naraḥ*) whose nature is (characterised by) a combination of two humours and a combination of three humours (*dvi-tri-doṣānvayā*), it must be determined (*jñeyā*) according to their combined characteristics (*sammiśrair lakṣaṇair*), and (*ca*) although (*apy*) he already has the other (*itara-sad-bhāve*) humours, it is said (*smṛtaḥ*) to be a nature (characterised by having a humour) of which there is a large proportion (*adhika-prakṛtiḥ*).

**1.48** As for the heat of the (digestive) fire (*analah*), which is in the stomach (*jāṭharo*), since phlegm (*kapha-*), bile (*pitta-*), and wind (*anila-*) may each dominate (*-ādhiḥyāt*) and may be in equal proportions (*tat-sāmyāj*), in accordance with these four (possibilities), the heat of the (digestive) fire may also occur in four ways (*catur-vidhaḥ*): (1) the amount (of heat) is small (*manda-*); (2) the amount (of heat) is great (*-tikṣṇe*); (3) the heat is irregular (*viśamaḥ*); and (4) the heat is regular (*samaś*). They correspond severally in order.

**1.49** de-la (4) mehi drod sñoms-na ni de-las mi-hgyur-bar bsruñ-bahi cho-ga byaho // (3) drod ma-sñoms-pa-la ni rluñ bsal-bar byaho // (2) mehi drod śas che-ba-la ni mkhris-pa bsal-bahi cho-ga byaho // (1) drod chuñ-ba-la ni bad-kan sbyañ<sup>41</sup>-bar byaho //

**1.50** kha-zas ma-žu-nas mehi drod bri-ba ni // nad-do-cog skye-bahi gzi yin-te / dehi mčhan-ma ni (1) khoñ ltam-ltam-por gyur-pa dañ / (2) kha-chu skyur-ba dañ / (3) bcud dañ dañs-ma ma-žu-bar lus-pa dañ / (4) bśaň-gci thur-du mi-hbyuñ-ba dañ / rnam-pa bziho //

**1.51** de-la (1) khoñ ltam-ltam-por hdug-pa de-las<sup>42</sup> ni / gsud<sup>43</sup>-pa dañ mchil-ma mañ-du hbyuñ-ba dañ / bad-kan mer-mer-por byed-pa dañ / yan-man-du mi-slon mi-sbo-bar hkhyil-ba de-la ni / śu-dag dañ lan-čhva chuhi nañ-du skol-ba blud-de skyug-tu gzug-go //

**1.52** (2) kha-chu skyur-ba-las<sup>42</sup> ni sgregs<sup>44</sup>-pa skyur-ba dañ / mgo hkhora-ba dañ skyug<sup>45</sup>-pa dañ / skom-dad che-bar hgyur-te / de-la ni chu bskol<sup>46</sup>-te bsgrañs<sup>47</sup>-pa blud-la bser-buhi<sup>48</sup> phyogs-su hdug-par byaho //

**1.53** (3) bcud dañ dañs-ma ma-žu-bar lus-pa ni lus sñoms-te<sup>49</sup> / bya-smyañ byed-pa dañ / mgo yor-yor-po<sup>50</sup> dañ / kha-zas mthoñ-na yid-du mi-hoñ-ba-la sogs-par hgyur-te / de-la \*smyuñ<sup>50a</sup>-bar bya-ba dañ / ñin-par thun hgah ñal-na hjuho // zas smyuñ-ba drags<sup>51</sup>-na rluñ-nad mi-lđañ-bahi<sup>52</sup> ran-čam-du byaho //

**1.54** (4) thur-du mi-hbyuñ-ba-las ni ltor zug-ciñ na-ba dañ / behu-snabs-su hbyuñ-ba dañ / phyi-sa dañ gcin hgag-par hgyur-te / de-la ni lums bya-ziñ ča-chu blud-do //

**1.55** hdi-ltar kha-zas mi-hphrod-pa zos-pa-las / nad-do-cog byuñ-bas-na / dehi phyir mi-hphrod-pa de-dag spañs-la phan-pa-rnams bzah-bahi rigs-so<sup>53</sup> //

**1.56** de-la kha-zas mi-hphrod-pa ni / (1) rma-bya dañ sreg-pa<sup>54</sup> dañ / srog-

<sup>41</sup> sbyañ- DN] sbyar- P

<sup>42</sup> -las NP] -la D

<sup>43</sup> gsud-] gsuñ- DNP

<sup>44</sup> sgregs- NP] sgreg- D

<sup>45</sup> skyug- NP] skyugs- D

<sup>46</sup> bskol- D] skol- NP

<sup>47</sup> bsgrañs-pa] grañs-pa NP : bsgrañ-ba D

<sup>48</sup> -bui D] -bu NP

<sup>49</sup> sñoms-te P] sñom-ste D : sñom-ta N

<sup>50</sup> -po P] -pa DN

<sup>50a</sup> smyuñ- *hy emendation*] smyañ- DNP

<sup>51</sup> drags- DN] drag- P

<sup>52</sup> -bahi NP] -bas D

<sup>53</sup> rigs-so DP] rigso N

<sup>54</sup> sreg- D] sregs- P : srag- N

**1.49** In that (connection), (4) if the heat of the (digestive) fire is regular (*samasya*), a method (of treatment) should be administered (*kāryam*) to ensure (*pālanaṃ*) that there is no change from that. (3) If the heat is irregular (*viṣame*), wind must be removed (*vāta-nigrahaḥ*). (2) If the amount of heat of the (digestive) fire is great (*tikṣṇe*), a method (of treatment) must be administered to remove bile (*pitta-pratīkāro*). (1) If the (amount of) heat is small (*mande*), the phlegm must be purified (*śleṣma-viśodhanam*).

**1.50** If, without having digested (*ajīrṇam*) one's food, the heat of (one's digestive) fire has decreased (*vahni-sādanam*), (this) is the basis for the arising (*prabhavaḥ*) of all diseases (*sarva-rogaṇām*). Its characteristics (*lakṣaṇam*) are fourfold (*catur-vidham*): (1) the stomach has become full (*āma-*); (2) the mouth water is sour (*amla-*); (3) the moisture and chyle (*rasa-*) remain undigested; (4) faeces and urine do not emerge below (*viṣṭabdha-*).

**1.51** In that (connection), (1) from the stomach being full (*āmād*) there arise choleraic disorder (*viśucikā-*) and much spittle (*kleśa-*); and the phlegm causes (heart-)flutter (*hṛī-lāsa-*) and, in the absence of evacuation upwards or downwards and without swelling, whirls about (*alāsaka-*). In that (*tatra*) (case) one should induce vomiting (*chardanaṃ kārayet*) by giving to drink sweet flag (*vacā-*) and salt (*lavāṇa-*) boiled in water (*-toyena*).

**1.52** (2) From sour (*amlāt*) mouth water there arise (*sampravartate*) sour eructation (*śuktodgāro*), reeling head (*bhramo*), vomiting, and great thirst (*tarṣo*). In that (*tatra*) (case) one must give to drink (*-pānaṃ*) water (*ambu-*) that has been boiled and cooled (*śīta-*), and one must make (the patient) sit in a cool place (*vāta-niṣevanam*).

**1.53** (3) As for moisture and chyle (*rasāt*) remaining undigested, the body is weary and one stretches (*gātra-bhaṅga-*), the head is dull (*śiro-jāḍya-*), and if one sees food, it is unappealing (*bhaktā-dveṣa-*), etc. (*-ādayo*). In that (*tasmin*) (case) one must fast (*langhanam*) and, if one lies down (*svāpo*) for a few periods in the day (*divā*), one will digest it. If the fasting is strict, it must be done in proper measure so that wind disease will not arise (*vāta-varjanam*).

**1.54** (4) From there being no downward movement (*viṣṭabdha-*), there is an ache and pain (*śūla-*) in the stomach, and a slimy discharge (*antar-granthi-*), and faeces (*viṇ-*) and urine (*mūtra-*) will cease (*-saṅgā*). In that (*tatra*) (case) one must administer (*vidheyam*) fomentation (*svedanaṃ*) and give to drink (*pānaṃ ca*) salty water (*lavāṇodakam*).

**1.55** Since (*yataḥ*) by eating incompatible foods (*ahitāsana-samparkāt*) as follows, all diseases have arisen (*sarva-rogodbhavo*), on that account (*tasmāt*), having abandoned (*tyājyam*) those which are incompatible (*tad ahitam*) it is right (*nyāyiam*) to eat those which are beneficial (*pathya-niṣevanam*).

**1.56** In that (connection), as for incompatible foods : (1) peacock (*barhiṇa-*)

chags go-dḥa dañ / goñ-ma sreg dañ / hdi-rnams 'e-raṇḍahi mar-gyis bskus-te / 'e-raṇḍahi śiñ-gi mes bcos-pa mi-bzah / (2) mar dañ sbrañ-réi cha mñam-ste mi-bzah / (3) mar hkhar-bahi snod-kyi nañ-du žag bcu phan-chad lon-pa mi-bzah / (4) sbrañ-réi chu dron-pos hphul-žin mi-bzah / (5) char-pahi chu dañ yañ sbyar-žin mi-bzah / (6) de-bžin-du sbrañ-réi dañ / phag-ša dañ / la-phug dañ yañ lḥan-cig mi-bzah / (7) chu-skyar-gyi ša chañ dañ lḥan-cig-tu mi-bzah / (8) žo dañ bya-gag-gi ša lḥan-cig-tu mi-bzah / (9) ldum-bu ka-ča-ma-ča dañ bu-ram lḥan-cig-tu mi-bzah / (10) ña-ša dañ ldum-bu 'u-po-da-ka lḥan-cig-tu mi-bzah / (11) bag-phyé dañ til-mar bsres-pahi snum-khur / réabs<sup>55</sup> lḥan-cig mi-bzah / (12) ña-ša dañ bu-ram lḥan-cig mi-bzah / (13) ldum dañ / rñad dañ / śiñ-tog skyur-bahi bag dañ / til-gyi čhigs-ma dañ / rgya-sran dañ lan-čhva dañ / smyig-mdehu<sup>56</sup> dañ / žo dañ / ña-ša dañ / hdi-rnams šas cher ho-ma dañ mi-mthun-te lḥan-cig mi-bzah / (14) pri-yaṃ-kuhi lde-gus lus bskus bžin-du / hbras-kyi ho-thug<sup>57</sup> mi-btuñ / (15) thi-bahi ša yuñs-mar-gyis bskus-te / g-yos-pa-rnams mi-bzah / (16) ñahi žag dañ pi-pi-liñ lḥan-cig mi-bzah / (17) sbyar-thug ces bya-ba hbras dañ / til dañ / mon-sran sñehu bsres-pahi thug-pa dañ / chañ dañ hbras-kyi ho-thug-rnams lḥan-cig mi-bzah / (18) ña-ša dañ / yos dañ / mar dañ / dar-ba-rnams lḥan-cig sbags<sup>58</sup>-te mi-bzah /

**1.57** mi gañ-gis ro dañ nus-pa mi-mthun-pahi zas hdi-ltā-bu dañ cha hdra-ba-dag / ma-šes-te zos-par gyur-na / de ni nad-kyis ñam-thag-paham / yañ-na hchi-bar hgyur-ro //

**1.58** de-ltar kha-zas mi-mthun-pa<sup>59</sup> zos-pa-las nad-du gyur-pa-la ni / bkru-smān dañ / skyug-smān-gyis bsal-bar byaho //

<sup>55</sup> réabs DP] réa-bas N

<sup>56</sup> smyig-mdehu] smyig-ma dehu DNP

<sup>57</sup> -thug DP] -thu N

<sup>58</sup> sbags-] spags- DNP

<sup>59</sup> -pa DN] -par P



grey partridge (*-tittirī*), the animal varan (*godhāḥ*), and black partridge (*kapiñjalān*) — these, smeared with oil (*taila-*) of the castor oil plant and cooked (*-bhṛṣṭau*) with fire (*vahni-*) (made) from the wood of the castor oil plant (*eranda-*), are not to be eaten (*nādyāt*). (2) Ghee (*-ghṛtaṃ*) and honey (*madhu*), in equal parts (*tulya-*), are not to be eaten. (3) Ghee (*-sarpiḥ*) that has spent more than ten days (*daśa-rātra-sthita-*) in a metal vessel (*kāmsa-pātre*) is not to be eaten (*vivarjayet*). (4) Honey (*mākṣikasya*) served with hot water (*uṣṇāmbunā*) is not to be eaten. (5) Nor is it to be eaten mixed with rain water (*nabho-'mbhasaḥ*). (6) Likewise (*tathā*), honey (*madhunā*), pig flesh (*vārāhaṃ piśitam*), and radish (*mūlakaṃ*) are not to be eaten (*nādyān*) together. (7) Flesh of the heron (*balākaṃ*) is not to be eaten together with strong drink (*madhyena*). (8) Thick sour milk (*dadhnā*) and the flesh of the cock (*kurkuṭān*) are not to be eaten together (*saha*). (9) The vegetable black nightshade (*kākamācin*) and crude sugar (*guḍopetān*) are not to be eaten together. (10) Fish flesh (*matsyān*) and the vegetable Malabar spinach (*upodakānvitān*) are not to be eaten together. (11) Fatty cakes (*śaṣkulīm*) (made) of wheat flour and sesame oil mixed are not to be eaten (*nādyān*) together with sour gruel (*āraṇālena*). (12) Fish flesh (*mīnaṃ*) and crude sugar (*guḍena ca*) are not to be eaten together. (13) Vegetables (*śāka-*), greens, fruits that are inclined to be sour (*amla-phala-*), oil-cakes (*piṇyāka-*), horse gram (*kulattha-*), salt (*-lavāṇaiḥ*), bamboo shoots (*karīra-*), thick sour milk (*dadhi-*), and fish flesh (*matsyaś ca*) — these are for the most part (*prāyaḥ*) incompatible with milk (*ksīraṃ virudhyate*) and should not be eaten with it. (14) While one's body is smeared (*digdhāgaḥ*) with paste (*kalka-*) of the perfumed cherry (*priyaṅgu-*), milk soup (made) with rice (*pāyasaṃ*) is not to be drunk (*na samācāret*). (15) Flesh of the spotted pigeon (*kapotakān*) smeared with mustard oil (*kaṣu-tailena*) and prepared (*bhṛṣṭān*) is not to be eaten (*na jātu ... adyāt*). (16) The fat of fish (*matsya-tailena*) and long pepper (*pippalīr*) are not to be eaten together. (17) Mixed soup, so called, (that is) soup (made) of rice (*\*taṇḍula*), sesame (*\*tila*), and beans (*\*mudga*) mixed together (*ksara-*), liquor (*surā-*), and milk soup (made) with rice (*-pāyasān*) are not to be eaten together. (18) Fish flesh (*mīna-*), corn (*-dhānāḥ*), ghee (*sar-piṃsy*), and buttermilk (*udaśvitā*), mixed together, are not to be eaten (*nāśnīyād*).

**1.57** If any man (*yaḥ ... naraḥ*), without knowing it (*mohāt*), has eaten (*bhūkte*) such foods as are of incompatible (*viruddha-*) taste (*rasa-*) and potency (*-vīryāṇi*) and similar things (*dravyāṇy evaṃ-vidhāni*), he (*sa*) will be afflicted by disease (*rogārtiṃ prāpnuyān*) or (*vā*) will die (*mṛtyuṃ prāpnuyān*).

**1.58** In the case of disease (*rogān*) having arisen due to (*-jān*) having eaten foods (*-āśana-*) which are in that way incompatible (*viruddha-*), one must remove it (*jayet*) by means of cathartics (*vireka-*) and emetics (*-cchardanair*).

**1.59** goms-pa dan / mehi drod cha-ba dan / nams-stobs che-ba-la ni  
gnod-par mi-hgyur-ro //

rgyud-kyi lehu-ste dan-po rjogs-so //

**1.59** In the (case where there is) habit (*sātmnyād*), the heat of the (digestive) fire is hot (*dīptāgner*), and the strength of mind (*bala-*) is great, there will be no harm (*viruddham na bhavet*).

The chapter (*adhyāyah*) on Tantra (*tantra-*), the first (*prathamah*), is finished (*samāptah*).

## § 2: SMAN-GYI SDE-ĀHAN-GYI LEHU

2.0 de-nas sman-gyi sde-āhan-gyi lehu bśad-par bya-ste /

2.1 sman (1) ti-ra<sup>1</sup> dañ / (2) ba-spu-ba<sup>2</sup> dañ / (3) 'e-rañda dañ / (4) jha-śa<sup>3</sup> dañ / (5) zañ<sup>4</sup> rci-ba dañ / (6) ji-ba-ka dañ / (7) gze-ma dañ / (8) ñehu-śiñ dañ / (9) lañ-gu-li dañ / (10) śi-ra-bi-da-ri dañ / (11) hā-na-sa-pā-dī-ka dañ / (12) br-ha-ti dañ / (13) bri-sa-āi-ka-li<sup>5</sup> dañ / (14) dve \*sa<sup>6</sup>-he-pa dañ / (15) sran-ma 'atma-kupta dañ / sman-gyi sde-āhan \*hdis<sup>7</sup> ni / skem-pahi nad dañ / skran<sup>8</sup> dañ / rluñ-nad dañ / dbugs mi-bde-ba dañ / lud-pa dañ / mkhris-pa-las gyur-pahi nad sel-to //

2.2 (1) śiñ nya-gro-dha<sup>9</sup> dañ / (2) 'u-du-mba<sup>10</sup>-ra dañ / (3) plakśa dañ / (4) ma-du-ka dañ / (5) 'a-śvattha dañ / (6) ti-ntu-ka dañ / (7) \*pi-ya-la<sup>11</sup> dañ / (8) rgya-śug dañ / ba-da-ra dañ / (9) pā-ra-tha dañ / (10) nañṭa dañ / br-kśa dañ / (11) 'a-mra dañ / (12) lcañ-ma dañ / (13) pa-lā-śa dañ / (14) go-byed dañ / (15) \*śve-ta<sup>12</sup> dañ / gseñ<sup>13</sup>-phrom dañ / (16) jambu dañ / sman-gyi sde-āhan hdi ni mkhris-pa dañ / khrag lud-pahi nad dañ / slon-pa dañ / myos-pahi nad sel-to // <sup>14</sup> gcin-nad sel-ziñ / rma dañ lus āha-ba dañ / mñal-gyi nad sel-to //

2.3 (1) pi-pi-liñ dañ / (2) kru-trug-tres dañ / (3) śu-dag dañ / (4) dug-mo-ñuñ<sup>15</sup> dañ / (5) rgya-śug dañ / ba<sup>16</sup>-da-ra dañ / (6) pi-pi-liñ-gi rca-ba dañ / (7) gla-sgañ dañ / (8) bcāh-sga dañ / (9) sug-smel dañ / (10) boñ<sup>17</sup>-ña dkar-po dañ / (11) ha-ra-ñya<sup>18</sup>-ka dañ / (12) dbyi-moñ dañ / (13) na-le-śam dañ / (14) la-la-phud dañ / (15) ga-brahi rca-ba dañ / (16) mu-rva<sup>19</sup> dañ / (17)

<sup>1</sup> ti-ra NP] ta-ri D

<sup>2</sup> ba-spu-ba DN] ba-sbu-ba P

<sup>3</sup> jha-śa DN] jhi-śa P

<sup>4</sup> zañ NP] zañs D

<sup>5</sup> bri-sa-āi-ka-li P] dri - ci-ka-li DN

<sup>6</sup> sa- by emendation] pa- DNP

<sup>7</sup> hdis by emendation] hdi-rnams DNP

<sup>8</sup> skran D] sran NP

<sup>9</sup> -dha D] -da NP

<sup>10</sup> -mba- NP] -mbā- D

<sup>11</sup> pi-ya-la by emendation] pi-la-ya DNP

<sup>12</sup> śve-ta by emendation] śre-ta DNP

<sup>13</sup> gseñ- NP] señ- D

<sup>14</sup> DNP insert here rma dañ mñal-gyi nad sel-to //

<sup>15</sup> -ñuñ D] -ñuñs NP

<sup>16</sup> ba- NP] bo- D

<sup>17</sup> boñ- D] bo- NP

<sup>18</sup> -nya- D] -nye- NP

<sup>19</sup> mu-rva NP] mu-rā D

## CHAPTER 2: THE GROUPS OF DRUGS

**2.0** Next the chapter on the groups of drugs will be expounded.

**2.1** The drugs (1) tick trefoil (*sthirā-*), (2) winter cherry (\**aśvagandhā*), (3) castor oil plant (*eraṇḍa-*), (4) sida (*jhaṣā-*), (5) ṛṣabhaka (*ṛṣabhaka-*), (6) jīvaka (*-jīvakāḥ*), (7) caltrop (*śva-damṣṭrā-*), (8) asparagus tree (*abhīru-*), (9) pointed-leaved uraria (*lāṅgulī-*), (10) milky yam (*vidāri-*), (11) maidenhair fern (*-haṃsa-pādikāḥ*), (12) nightshade (*bṛhatyau*), (13) the climbing nettle plant (*vṛścikālī*), (14) wild green and black gram (*dve sahe*), and (15) the cowage plant (*markaṭī-*) (of) the pea (family) — this group (*gaṇaḥ*) of drugs removes (*-haro*) the disease of desiccation (*śoṣa-*), internal tumours (*gulma-*), wind disease (*anīla-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), and disease arisen from bile (*pitta-*).

**2.2** (1) The banyan tree (*nyagrodha-*), (2) cluster fig (*udumbara-*), (3) yellow-barked fig (*plakṣa-*), (4) liquorice plant (*madhuka-*), (5) sacred fig (*aśvattha-*), (6) false mangosteen (*-tindukāḥ*), (7) Buchanan's mango (*piyāla-*), (8) the jujube or badara (*badari-*), (9) arjun (*pārītha-*), (10) red cedar (*nandī-vṛkṣa-*), (11) mango tree (*āmra-*), (12) country willow (*-vañjulāḥ*), (13) dhak (*palāśa-*), (14) marking nut (*aruṣkara-*), (15) white (variety of) lodh tree (*śveta-lodhra-*), and (16) the jambool tree (*jambū-*) — this group (*gaṇaḥ*) of drugs removes (*-nud*) the disease of ejecting blood (*pittāsrī-*), nausea (\**vami*), and the disease of madness (\**unmāda*). Removing urinary disease (*meha-nud*), it removes (*-apahaḥ*) wound (*vraṇyo*), hot body (*dāha-*), and disease (*gada-*) of the womb (*yoni-*).

**2.3** (1) Long pepper (*pippalī-*), (2) leadwort (*agni-*), (3) sweet flag (*vacā-*), (4) kurchi plant (*vatsa-*), (5) the jujube or badara (*kola-*), (6) root of long pepper (*granthika-*), (7) nut grass (*-mustakāḥ*), (8) ginger (*viśva-*), (9) lesser cardamom (*elā-*), (10) white aconite (*ativiśā-*), (11) fragrant pepper (*kauntī-*), (12) chaba pepper (*cavya-*), (13) black pepper (*ūṣaṇa-*), (14) bishop's-weed (*-yavānikāḥ*), (15) root of beetle-killer (*bhārgī-*), (16) bowstring hemp (*mūrvā-*), (17) fruit (*phala-*) of the great neem (*mahā-nimba-*), (18) cumin

ma-ha-nimbahi hbras-bu dañ / (18) go-sñod dañ / (19) yuñs-kar dañ / (20) šiñ-kun dañ / (21) pu<sup>20</sup>-če-sel dañ / (22) byi-dañ<sup>21</sup>-ka dañ / sman-gyi sde-čhan hdis<sup>22</sup> ni rluñ dañ bad-kan sel-to //

**2.4** (1) sug-smel dañ / (2) rgya-spos dañ / (3) gla-sgañ dañ / (4) ha-re-nya-ka dañ / (5) šiñ-rča dañ / (6) gandha-pa-tra dañ / (7) čan-dan dkar-po dañ / (8) gur-kum dañ / (9) bcah-ba dañ / (10) čan-dan dañ / (11) yas-ča-la<sup>23</sup> dañ / (12) nā-ga-puṣpa<sup>24</sup> dañ / (13) thañ-šiñ dañ / (14) gućča-ra-sa dañ / (15) gugul dañ / (16) sra-či pog dañ / (17) ña-phyis dañ / (18) da-d<sup>hi</sup> dañ / (19) tyā-ma<sup>25</sup> dañ / (20) pog dkar-po dañ / (21) bya<sup>26</sup>-ghra-na-kha dañ / stag-gi sder-mo dañ / (22) spañ-spos dañ / (23) ru-rta dañ / sman-gyi sde-čhan hdis<sup>27</sup> ni / phol-mig dañ / g-yan-pa dañ / dug dañ / rluñ dañ bad-kan sel-to //

**2.5** (1) ba-ru-na<sup>28</sup> dañ / (2) 'arta-ga-la dañ / (3) ñehu-šiñ dañ / (4) bcah-sga dañ / (5) go-sñod dañ / (6) bi-ša-ni-ka dañ / (7) sehi<sup>29</sup>-re-ya dañ / (8) bṛ-ha-tī rnam<sup>30</sup> gñis dañ / (9) réva dar-ba<sup>31</sup> dañ / (10) spu-ti-ka dañ / (11) ši-gru-ka dañ / (12) 'a-ru-ra dañ / (13) 'agni-manta<sup>32</sup> dañ / (14) \*bimba<sup>33</sup> dañ / (15) kru-trug-tres dañ / (16) nag-ta-ma-la dañ / (17) \*smo-ra-ta<sup>34</sup> dañ / sman-gyi sde-čhan hdis<sup>35</sup> ni / khoñ-hbras dañ / bad-kan dañ čhil rgyas-pahi<sup>36</sup> nad dañ / skran dañ klad-pa na-ba sel-to //

**2.6** (1) doñ-ka dañ / (2) kru-trug-tres dañ / (3) šā-ram-ga-sta<sup>37</sup> dañ / (4) kañta-ka-ri dañ / (5) nimba dañ / (6) pa-ta-la dañ / (7) mu-rba dañ / (8) ghonta<sup>38</sup> dañ / (9) sle-tres dañ / (10) ra-ṭa dañ / (11) pag-tha dañ / (12) rča-mkhris-pa dañ / (13) ku-la-ka dañ / (14) ka-rañja dañ / spyi-bžur šun-pa dañ / (15) dug-mo-ñuñ dañ / (16) sehi-re-ya dañ / (17) 'u-ša-bi<sup>39</sup> dañ / (18) ba-hgal

<sup>20</sup> pu- P] spu- D: yu- N

<sup>21</sup> -dañ- NP] -doñ- D

<sup>22</sup> hdis D] hdi P (hdi[ N)

<sup>23</sup> -ča-la] -čal D, -ca-la NP

<sup>24</sup> -puṣpa NP] -puspa D

<sup>25</sup> tyā-ma NP] dyu-ma D

<sup>26</sup> bya- P] bye- DN

<sup>27</sup> hdis D] hdi NP

<sup>28</sup> ba-ru-na NP] bahu-na D

<sup>29</sup> sehi- P] sahi- DN

<sup>30</sup> rnam DN] rnams P

<sup>31</sup> dar-ba NP] dūr-ba D

<sup>32</sup> 'agni-manta P] 'agna-manta N: 'agna-nanta D

<sup>33</sup> bimba *by emendation*] balba DN: bilba P

<sup>34</sup> smo-ra-ta *by emendation*] sa-smo-ra-ta DNP

<sup>35</sup> hdis D] hdi NP

<sup>36</sup> -pahi DP] -pas N

<sup>37</sup> šā-ram-ga-sta P] šā-ri-ga-sta D: šā-ra-ga-sta N (?)

<sup>38</sup> ghonta NP] dha-na-ta D

<sup>39</sup> 'u-ša-bi DN] 'uša-bahi P

(-ajājyāḥ), (19) white mustard (*sarṣapāḥ*), (20) asafoetida (*hiṅgu*), (21) kurroa (*tiktā*), and (22) embelia (*vidaiṅgaṇi*) — this group (*gaṇaḥ*) of drugs removes (-*haro*) wind (*vāta-*) and phlegm (*śleṣman-*).

**2.4** (1) Lesser cardamom (*elā-*), (2) Indian valerian (*vakra-*), (3) nut grass (*\*ambuda*), (4) fragrant pepper (*kauntī-*), (5) cinnamon bark (*tvak-*), (6) cinnamon leaves (*pattra-*), (7) white sandal (*\*hīma*), (8) saffron (*asra-*), (9) angelica (-*corakāḥ*), (10) sandal (*\*candana*), (11) agalloch (*ayus*) and resin of the Indian olibanum tree (*cala-*), (12) mastwood (*punnāga-*), (13) deodar (*dāru-*), (14) resin of the glory tree (-*guccha-rasāḥ*), (15) Indian bdellium (*puram*), (16) resin of the sal tree (*sarja-*), (17) 'mother-of-pearl' (plant) (*śukti-*), (18) resin of pine (*dadhi-*), (19) geranium grass (*dhyāmaka-*), (20) white perfume (*kunda-*), (21) vyāghra-nakha or 'tiger's-claw' (*vyāghra-*), (22) nard (*jaṭā-*), and (23) costus (-*āmayāḥ*) — this group of drugs removes (*anta-kṛt*) pustules (*piḍakā-*), itching (*kaṇḍu-*), poison (*viṣa-*), wind (*anila-*), and phlegm (*kapha-*).

**2.5** (1) Sacred caper (*varuṇa-*), (2) the large palmyra palm (*ārtagala-*), (3) asparagus (*abhīru-*), (4) ginger (*\*viśva*), (5) cumin (*\*ajājī*), (6) Indian screw tree (-*viśāṇikāḥ*), (7) barleria (*sairīya-*), (8) the two Indian nightshades (*bṛhatī-yugma-*), (9) darbha grass (*darbha-*), (10) bonduc nut (*pūtika-*), (11) horse-radish tree (-*śigrukāḥ*), (12) chebulic myrobalan (*jayā-*), (13) headache tree (*agnimantha-*), (14) scarlet-fruited gourd (*bimba-*), (15) leadwort (*agni-*), (16) Indian beech (-*nakta-mālāḥ*), and (17) bowstring hemp (*sa-moraṭāḥ*) — this group (*vargo*) of drugs removes (-*nut*) internal abscesses (*antar-vidradhi-*), phlegm (*śleṣman-*), the disease of excess fat (*medo-*), internal tumours (*gulma-*), and headaches (*śiro-ṛti-*).

**2.6** (1) Drumstick tree (*āragvadha-*), (2) leadwort (*agni-*), (3) jequirity (*śārngasṭā-*), (4) wild eggplant (*\*kaṇṭakārī*), (5) neem (*nimba-*), (6) trumpet flower (-*pāṭalāḥ*), (7) bowstring hemp (*mūrvā-*), (8) betel palm (*ghoṇṭā-*), (9) guduch (*amṛtā-*), (10) emetic nut (*rāṭha-*), (11) velvetleaf (*pāṭhā-*), (12) chirata (*bhūnimba-*), (13) wild snake gourd (-*kūlakāḥ*), (14) Indian beech and bark of the (yellow) sal tree (*karañjau*), (15) kurchi plant (*vaiśa-*), (16) barleria (*sairīya-*), (17) balsam pear (*suśavi-*), and (18) dita (-*sapta-parṇakāḥ*)

dañ / sman-gyi sde-čhan hdis<sup>40</sup> ni / gcin-nad dañ / mje dañ / rims dañ / skyug-pa dañ / bad-kan dañ / dug sel-to //

**2.7** (1) gseñ<sup>41</sup>-phrom rnam gñis dañ / (2) \*pla-ba<sup>42</sup> dañ / (3) 'a-šo-ka dañ / (4) chu-šiñ dañ / (5) \*sa-la<sup>43</sup> dañ / (6) 'e-la-ba-lu-ka dañ / (7) ka-damba dañ / (8) jīm<sup>44</sup>-gi-ni dañ / (9) śri<sup>44a</sup>-parñi dañ / (10) sle-tres dañ / sman-gyi sde-čhan hdis<sup>45</sup> ni / bad-kan dañ / čhil rgyas-pahi nad skems-šiñ / mñal-gyi nad sel-te / rma hčo-bar byed-la / hkhrū-ba gcod / dug thams-cad sel-to //

**2.8** (1) 'a-mbħa-stha dañ / (2) dħa-ta-ki dañ / (3) gseñ<sup>46</sup>-phrom dañ / (4) sa-maṅga<sup>46a</sup> dañ / (5) padmahi ze-ba dañ / (6) šiñ-mñar dañ / (7) 'a-ra-lu dañ / (8) bilba dañ / sman-gyi sde-čhan hdis<sup>47</sup> ni / źu-bahi čhad-pa hkhrū-ba sel-to //

**2.9** (1) skyu-ru-ra dañ / (2) 'a-ru-ra dañ / (3) ba-ru-ra dañ / (4) pi-pi-liñ dañ / (5) kru-trug-tres dañ / sman-gyi sde-čhan hdis<sup>47</sup> ni / bad-kan-gyi rims<sup>48</sup>-kyi gnod-pa thams-cad sel-te / ro-ča-ba dañ / me-drod šiñ-tu che-bar byed-\*la / ħa-cañ ro-ča-ba che-bar dañ<sup>49</sup> / ħa-cañ mehi drod che-bar yañ mi-byed-do<sup>50</sup> //

**2.10** hbras-bu gsum zes bya-ba / 'a-ru-ra dañ / ba-ru-ra dañ / skyu-ru-rarnams ni / rims ldañ-dub-can sel-ziñ / mig-la phan-te drod bskyed-la / gcin-nad dañ / mje dañ mkhris-pa dañ / bad-kan sel-to //

**2.11** (1) br-ħa-tī dañ / (2) dħa-da-ki dañ / (3) pā-thā dañ / (4) šiñ-mñar dañ / (5) dug-mo-ñuñ dañ / sman-gyi sde-čhan hdis<sup>51</sup> ni / čhos-par byed-pa-ste / nad-gźi gsum-las gyur-pahi gcin-nad sel-to //

**2.12** (1) pa-to-li dañ / (2) čan-dan dkar-po dañ / (3) murba dañ / (4) pu-če-šel dañ / (5) pā-tha dañ / (6) sle-tres dañ / sman-gyi sde-čhan hdis<sup>51</sup> ni / mkhris-pa dañ bad-kan dañ / yi-ga hchus-pa dañ / skyug-pa dañ rims dañ / g-yah-ba dañ dug sel-to //

<sup>40</sup> hdis D] hdi NP

<sup>41</sup> gseñ- NP] señ- D

<sup>42</sup> pla-ba *hy emendation*] sla-ba DNP

<sup>43</sup> sa-la *hy emendation*] pa-la DNP

<sup>44</sup> jīm- P] ji- DN

<sup>44a</sup> śri- NP] śr- D

<sup>45</sup> hdis D] hdi NP

<sup>46</sup> gseñ- NP] señ- D

<sup>46a</sup> -maṅga P] -mñag DN

<sup>47</sup> hdis D] hdi NP

<sup>48</sup> rims- DN] rim- P

<sup>49</sup> -la / ħa-cañ ro-ča-ba che-bar dañ *hy emendation*] / ħa-cañ ro-ča-bar byed-la DNP

<sup>50</sup> byed-do DP] byede N

<sup>51</sup> hdis D] hdi NP



— this group (*gaṇaḥ*) of drugs removes (*-haro*) urinary disease (*meha-*), skin disease (*kuṣṭha-*), fever (*jvara-*), vomiting (*chardi-*), phlegm (*śleṣman-*), and poison (*viṣa-*).

**2.7** (1) The two kinds of lodh tree (*lodhra-dvaya-*), (2) nut grass (*plava-*), (3) asoka tree (*aśoka-*), (4) banana tree (*rambhā-*), (5) sal tree (*sāla-*), (6) elephant apple (*-elavālukāḥ*), (7) cadamba (*kadambo*), (8) Indian ash tree (*jūṅgini*), (9) white teak (*śrī-parṇī*), and (10) guduch (*\*guḍūci*) — this group (*vargo*) of drugs dries up (*-viśoṣaṇaḥ*) phlegm (*kapha-*) and the disease of excess fat (*medo-*), removes disease of the womb (*yoni-doṣa-haro*), heals wounds (*vraṇyaḥ*), terminates cleansing (*stambhī*), and removes all poisons (*sarva-viṣāpahāḥ*).

**2.8** (1) Velvetleaf (*ambāṣṭhā-*), (2) fulsee flower tree (*dhātakī-*), (3) lodh tree (*lodhra-*), (4) samaṅgā (*samaṅgā-*), (5) filament of the lotus (*-padma-kesaram*), (6) liquorice plant (*madhuka-*), (7) Indian calosanthes (*aralu-*), and (8) Bengal quince (*bilvaṇ ca*) — this group (*gaṇaḥ*) of drugs removes (*-hā*) dysenteric discharge (*atisāra-*) of what has been digested (*pakva-*).

**2.9** (1) Emblic myrobalan (*āmalakī*), (2) chebulic myrobalan (*abhayā*), (3) belleric myrobalan (*\*akṣa*), (4) long pepper (*kṛṣṇā*), and (5) leadwort (*citrakaś ca*) — this group (*ayam gaṇaḥ*) of drugs removes (*-nodī*) all (*sarva-*) harm (*ātāṅka-*) from fever (*jvara-*) due to phlegm (*kapha-*), causes virility (*vr̥ṣyō*) and the heat of the (digestive) fire to be very great (*ati-dīpanaḥ*), but it does not cause virility and the heat of the (digestive) fire to be excessively great (*\*nātiv̥ṣyātīdīpanaḥ*).

**2.10** The ‘three fruits (*tri-phalā*)’, so called, (namely) chebulic myrobalan (*-abhayā*), belleric myrobalan (*akṣa-*), and emblic myrobalan (*dhātri-*), remove (*hanti*) irregular fever (*viśama-jvaram*), are beneficial to the eyes (*caḥṣuṣyā*), increase the heat (of the digestive fire) (*dīpanī*), and remove (*anta-kri*) urinary disease (*meha-*), skin disease (*kuṣṭha-*), bile (*pitta-*), and phlegm (*kapha-*).

**2.11** (1) Indian nightshade (*bṛhati-*), (2) fulsee flower tree (*\*dhātakī*), (3) velvetleaf (*pāṭhā-*), (4) liquorice plant (*yaṣṭi-madhu-*), and (5) kurchi plant (*-kaliṅgākāḥ*) — this group of drugs causes maturation (*pācanīyo*) and removes (*apahāḥ*) urinary disease (*kṛcchra-*) that has arisen from (disturbance of) the three humours (*doṣa-traya-*).

**2.12** (1) Wild snake gourd (*paṭolaṃ*), (2) white sandal (*candanam*), (3) bow-string hemp (*mūrvā*), (4) kurroa (*tiktā*), (5) velvetleaf (*pāṭhā*), and (6) guduch (*amṛtā*) — this group (*gaṇaḥ*) of drugs removes (*apahāḥ*) bile (*pitta-*), phlegm (*śleṣman-*), disturbed appetite (*aruci-*), vomiting (*chardi-*), fever (*jvara-*), itching (*kandū-*), and poison (*viṣa-*).

**2.13** (1) sle-tres dañ / (2) nimpa<sup>52</sup> dañ / (3) hu<sup>53</sup>-suhi hbras-bu dañ / (4) šin-mñar dañ / (5) čan-dan đkar-po dañ / sman-gyi sde-čhan hdis<sup>51</sup> ni / skom-pahi nad dañ / lus čha-ba dañ yi-ga hchus-pa dañ / skyug-pa dañ rims thams-cad sel-to //

**2.14** (1) bu-čhañ<sup>54</sup>-rto dañ / (2) ra-mñe-ba dañ / (3) šin-\*mñar<sup>55</sup> dañ / (4) bu-bran šin dañ / (5) me-da dañ / (6) ma-ħa-me-\*da<sup>56</sup> dañ / (7) ĵi-ba-ka dañ / (8) zañ<sup>57</sup> rči-ba dañ / (9) pra-puñđa-ri-ka dañ / (10) rgun dañ / (11) riddħa dañ / (12) bṛ-ħa-tī dañ / (13) smyig-skañ dañ / (14) sa-ħa rnam gñis dañ / (15) pa-ya-ssya dañ / (16) śug-pa dañ / (17) sle-tres dañ / sman-gyi sde-čhan hdis<sup>51</sup> ni šin-tu ša skye-ba dañ / nu-žo hphel-ba dañ / čhe riñ-ba dañ ro-ča-bar byed-de / khrag lud-pahi nad dañ / rluñ-nad sel-to //

**2.15** (1) thal-tres dañ / (2) śug-pa dañ / (3) pu-sel-će dañ / (4) ma-dħu-ka<sup>58</sup> dañ / (5) čan-dan rnam gñis dañ / (6) taṃ-bal<sup>59</sup> dañ / (7) šin-mñar dañ / sman-gyi sde-čhan hdis<sup>51</sup> ni / khrag lud-pahi nad myur-du sel-žin / skom-pahi nad mi-bzad-pa ži-bar byed-de / mkhris-pahi rims drag-po hjoms-la / lus šin-tu čha-ba sel-bar byed-do //

**2.16** (1) mig-sman skyer-khañđa dañ / (2) rča śya-ma dañ / (3) nā<sup>60</sup>-ga-ge-sar-gyi ze-ba<sup>61</sup> dañ / (4) padmahi ze-ba dañ / (5) šin-mñar dañ / sman-gyi sde-čhan hdis<sup>51</sup> ni / khrag lud-pahi nad dañ / dug dañ lus čha-bahi nad sel-to //

**2.17** (1) śu-dag dañ / (2) gla-sgañ dañ / (3) 'a-ru-ra dañ / (4) thañ-šin dañ / (5) li-doñ-gra dañ / (6) boñ-ña<sup>62</sup> đkar-po dañ / (7) yuñ dañ / (8) ka-la-ši dañ / (9) skyer-pa dañ / (10) šin-mñar dañ / (11) dug-mo-ñuñ dañ / sman-gyi sde-čhan śu-dag-la sogs-pa hdi rnam<sup>63</sup> gñis ni / nad-gži čhos-par byed-pa dañ ma-žu-ba hkhru-bar byed-ciñ / nu-mahi nad sbyoñ-ño<sup>64</sup> //

**2.18** (1) na-le-šam dañ / (2) rgyam-čha dañ / (3) nag-čhur rnam gñis dañ / (4) šin-kun dañ / (5) brag-žun dañ / (6) sbañs-ma dañ / sman-gyi sde-čhan hdis<sup>65</sup> ni / čhil rgyas-pahi nad sel-žin / gcin bsduš-pa dañ / rdehus hgags-pa sel-to //

<sup>52</sup> nimpa D] ni nimpa NP

<sup>53</sup> hu- D] ho- NP

<sup>54</sup> -čhañ- DN] -čhad- P

<sup>55</sup> -mñar *by emendation*] đkar DNP

<sup>56</sup> ma-ħa-me-da *by emendation*] ma-ħa-me DNP

<sup>57</sup> zañ NP] zañs D

<sup>58</sup> -ka P] -ga DN

<sup>59</sup> taṃ-bal P] ti-pa-la D, ti-pal N

<sup>60</sup> nā- D] na- NP

<sup>61</sup> ze-ba D] ze-ma NP

<sup>62</sup> boñ-ña DN] bo-ña P

<sup>63</sup> rnam D] rnamš NP

<sup>64</sup> sbyoñ-ño P] spyod-do DN

<sup>65</sup> hdis D] hdi NP

**2.13** (1) Guduch (*guḍūci-*), (2) neem (*nimba-*), (3) fruit of the coriander (*dhānyāka-*), (4) liquorice plant (*-madhukaṃ*), and (5) white sandal (*candana-*) — this group (*gaṇaḥ*) of drugs removes (*-hara*) the disease of thirst (*tr̥ṣṇā-*), hot body (*dāha-*), disturbed appetite (*aruci-*), vomiting (*chardī-*), and all (kinds of) fever (*sarva-jvara-*).

**2.14** (1) Kākolī and (2) kṣīra-kākolī (*kākolyau*), (3) liquorice plant (*madhukaṃ*), (4) wax tree (*śṛṅgī*), (5) medā and (6) mahā-medā (*mede*), (7) jīvaka (*jīvaka-*), (8) ṛṣabhaka (*-ṛṣabhakau*), (9) the root of the white lotus (*prapaunḍarīka-*), (10) grape (*-mṛdvikā*), (11) ṛddhi (*ṛddhi-*), (12) Indian nightshade (*\*br̥hatī*), (13) bamboo manna (*tukā*), (14) wild green and black gram (*sahē*), (15) milky yam (*payasyā*), (16) bird cherry (*padmakaṃ*), and (17) guduch (*chinnā*) — this group (*esa vargo*) of drugs makes the flesh increase greatly (*ati-bṛṇṇhaṇaḥ*), augments breast milk (*stanyaś*), causes long life (*jīvano*) and virility (*vṛṣyah*), removes (*-nāśanaḥ*) the disease of ejecting blood (*pittāśra-*) and wind disease (*anila-*).

**2.15** (1) Indian sarsaparilla (*śārivā*), (2) bird cherry (*padmaka-*), (3) vetiver (*uśīra-*), (4) mahua (*-madhūkaṃ*), (5) both kinds of sandal (*candana-dvayam*), (6) white teak (*kāśmaryam*), and (7) liquorice plant (*madhukaṃ*) — this group (*ayam gaṇaḥ*) of drugs quickly (*āśu*) removes (*nihanti*) the disease of ejecting blood (*rakta-pittaṃ*), makes calm the unendurable (*ati-pramāthinim*) disease of thirst (*tr̥ṣṇām*), overcomes (*vināśanaḥ*) severe (*tīvra-*) bilious fever (*pitta-jvara-*), and causes the removal (*vināśanaḥ*) of very hot body (*mahā-dāha-*).

**2.16** (1) The eye-medicine (*añjana-*) barberry extract (*tārkaśaja-*), (2) black grass (*śyāmā-*), (3) filament of nagkassar (*nāga-*), (4) filament of lotus (*-panikaja-kesaram*), and (5) liquorice plant (*madhukaṃ*) — this group (*ayam vargaḥ*) of drugs removes (*-nut*) the disease of ejecting blood (*pittāśrg-*), poison (*viṣa-*), and the disease of hot body (*dāha-*).

**2.17** (1) Sweet flag (*vacā-*), (2) nut grass (*musta-*), (3) chebulic myrobalan (*abhayā-*), (4) deodar (*dāru-*), (5) dry ginger (*nāgara-*), (6) white aconite (*ativiśā-*), (7) turmeric (*haridrā-*), (8) pointed-leaved uraria (*kalasī-*), (9) barberry (*dāru-niśā-*), (10) liquorice plant (*madhuka-*), and (11) kurchi plant (*-vatsakāḥ*) — these two groups (*etau gaṇau*) of drugs beginning (*-ādī*) with sweet flag (*vacā-*) cause digestion of the (disturbed) humours (*doṣa-vipācanau*), cause the washing out (*atisāra-samanau*) of what has not been digested (*āma-*), and purify (*-viśodhanau*) disease of the breast (*stanya-doṣa-*).

**2.18** (1) Black pepper (*\*ūṣana*), (2) rock salt (*saindhava-*), (3) the two kinds of vitriol (*kāsīsa-dvaya-*), (4) asafetida (*hiṅgu-*), (5) molten ore (*-śilā-jatu*), and (6) blue vitriol (*tutthakaṃ ca*) — this group (*gaṇaḥ*) of drugs removes (*-ghnaḥ*) the disease of excess fat (*medo-*), and removes (*-nud*) accumulated urine (*śarkarā-*) and (urine) blocked by calculus (*aśmari-*).

**2.19** (1) ra-mñe-ba dañ / (2) 'a-gni<sup>65a</sup>-ma-nthā dañ / (3) śiñ ka-śa<sup>66</sup> dañ / (4) bṛ-kṣa-da-ni dañ / (5) réva ku-śa dañ / (6) mo-ra-ta dañ / (7) ñehu-śiñ dañ / (8) lcam-pa dañ / (9) tun-tu-ka<sup>67</sup> dañ / (10) gze-ma dañ / (11) ba-su-ka dañ / (12) ba-si-ra dañ / (13) réva dh̄ar-ba<sup>68</sup> dañ / (14) sehi-re<sup>68a</sup>-ya dañ / (15) sru-sruhi réa-ba dañ / sman-gyi sde-čhan hdis<sup>65</sup> ni / gcin \*bsdus<sup>69</sup>-pa dañ / gcin sri-ba dañ rdehus hgags-pa dañ / rluñ-nad-kyis ñam-thag-pa sel-to //

**2.20** (1) mus-ska dañ / (2) hbras-bu gsum dañ / (3) śiñ ra-ṭa dañ / (4) kru-trug-tres dañ / (5) \*snu-ḥi<sup>70</sup> dañ / (6) dh̄a-ba dañ / (7) pa-la-śa dañ / (8) śi-śa-pa dañ / sman-gyi sde-čhan hdis<sup>65</sup> ni / čhil rgyas-pahi nad dañ gžañ-hbrum dañ / gcin-nad dañ / rdehus<sup>71</sup> hgags-pa sel-to //

**2.21** (1) śiñ s̄a-la<sup>72</sup> dañ / (2) span-da-na dañ / (3) ka-li-ya dañ / (4) dh̄a-ba dañ / (5) sra-či pog-gi śiñ dañ / (6) 'arju-na dañ / (7) 'a-sa-na dañ / (8) śi-ri-śa dañ / (9) śim-śa-pa dañ / (10) stag-pa dañ / (11) señ-ldēñ dañ / (12) čan-dan rnam gñis dañ / (13) ka-da-la dañ / (14) ba-ji-karṇa dañ / (15) ka-rañja dañ / (16) jehu-khyad<sup>73</sup>-kyi śiñ dañ / (17) 'a-ga-ru<sup>74</sup> dañ / sman-gyi sde-čhan hdis<sup>65</sup> ni / bad-kan dañ / skya-rbab dañ / mje dañ / gcin-nad sel-to //

**2.22** me-tog (1) 'utpa-la dañ / (2) ku-mu-da dañ / (3) padma dañ / (4) ka-lḥa-ra dañ / (5) 'utpa-la dmar-po dañ / (6) ru-rta dañ sman-gyi sde-čhan hdis<sup>65</sup> ni / khrag lud-pahi nad dañ / skom-pahi nad dañ / dug dañ skyug-pa sel-to //

**2.23** (1) čhon-mo-steñ dañ / (2) zañs dañ / (3) lcags dañ / (4) ra-ñe<sup>75</sup> dañ / (5) gser dañ / (6) dñul dañ / (7) de-rnams-kyi g-yah dañ / sman-gyi sde-čhan hdis<sup>65</sup> ni / nad-gži gsum-las gyur-pahi skran<sup>76</sup> rnam gsum dañ / sñiñ na-ba dañ / skya-rbab na-ba dañ / gcin-nad dañ / sbyar-bahi dug sel-to //

**2.24** (1) byehu rug-pa dañ / (2) ka-sa-marda dañ / (3) pa-nitja dañ / (4) zin-thig-le dañ / (5) ske-če dañ / (6) ni-rgun-thi dañ / (7) su-ra-se dañ / (8) pa-ji dañ / (9) ko-la-ḥa-la dañ / (10) su-gandḥi-ka dañ / (11) jehu-khyab

<sup>65a</sup> 'a-gni- NP] 'igna- D

<sup>66</sup> ka-śa NP] ga-śa D

<sup>67</sup> tun-tu-ka DN] tuntu-ka P

<sup>68</sup> dh̄a-ra-ba D] dh̄ar-ba NP

<sup>68a</sup> -re- NP] -ra- D

<sup>69</sup> bsdus- *hy emendation*] rduś DNP

<sup>70</sup> snu-ḥi *hy emendation*] sgu-ḥi DNP

<sup>71</sup> rdehus DP] rdehu-sa N

<sup>72</sup> s̄a-la D] sa-la NP

<sup>73</sup> -khyad- P] -khyed- DN

<sup>74</sup> 'a-ga-ru DN] 'a-gu-ru P

<sup>75</sup> ra-ñe P] ra-ña N; ra-gan D

<sup>76</sup> skran D] sran NP

**2.19** (1) Kṣīra-kākolī (\*vīrā), (2) headache tree (*agnimanthas*), (3) thatch grass tree (*kāśa-*), (4) the Indian groundsel tree (*vrkṣādani-*), (5) kuśa grass (*-kuśāḥ*), (6) bowstring hemp (*moratā-*), (7) asparagus (*indivari-*), (8) wild mustard (*sūrya-bhaktā-*), (9) Indian calosanthos (*tuntūka-*), (10) caltrop (*-gokṣurāḥ*), (11) bakula tree (*vasuko*), (12) rough chaff tree (*vasiro*), (13) darbha grass (*darbhaḥ*), (14) barleria (*sairīyau*), and (15) root of Indian rockfoil (*aśma-bhedukaḥ*) -- this group (*gaṇaḥ*) of drugs removes (*-haro*) accumulated urine (*śarkarā-*), retention of urine (*kṛcchra-*), (urine) blocked by calculus (*aśmari-*), and pain (*ārti-*) from wind disease (*māruta-*).

**2.20** (1) Parul tree (*muṣkaka-*), (2) the three fruits (*tri-phalā-*), (3) the emetic nut tree (*rāṭha-vrkṣaka-*), (4) leadwort (*agni-*), (5) milk hedge (*snuhi-*) (6) button tree (*dhavāḥ*), (7) dhak (*palāśa-*) and (8) sissoo (*-śiṃśapā*) — this group (*vargo*) of drugs removes (*-hā*) the disease of excess fat (*medo-*), piles (*arśo-*), urinary disease (*meha-*), and (urine) blocked by calculus (*aśmari-*).

**2.21** (1) The sal tree (*sāla-*), (2) chariot tree (*syundana-*), (3) yellow sandal tree (*kālīya-*), (4) button tree (*dhava-*), (5) the tree that gives Indian olibanum (*sarja-*), (6) arjun (*arjuna-*), (7) asana (*-asanāḥ*), (8) siris tree (*śirīṣa-*), (9) sissoo (*śiṃśapā-*), (10) birch (*bhūrja-*), (11) catechu tree (*-khadirāś*), (12) the two kinds (white and red) of sandal (*cundana-dvayam*), (13) gum arabic tree (*kadaro*), (14) sal tree (*vāji-karṇaś*), (15) Indian beech (\**karañja*), (16) black mustard tree (\**kṣavaka*), and (17) agalloch (*aguruḥ*) — this group (*vargo* 'yau) of drugs removes (*-vināśanaḥ*) phlegm (*kapha-*), yellow disease (*pāñḍu-iva-*), skin disease (*kuṣṭha-*), and urinary disease (*meha-*).

**2.22** The flowers (1) blue water lily (*utpalam*), (2) white water lily (*kumudam*), (3) white lotus (*padmam*), (4) white water lily (*kahlāram*), (5) red water lily (*lohitotpalam*), and (6) costus (\**kuṣṭha*) — this group (*gaṇaḥ*) of drugs removes (*-hā*) the disease of ejecting blood (*pittāśṛk-*), the disease of thirst (*trḍ-*), poison (*viṣa-*), and vomiting (*chardī-*).

**2.23** (1) Tin (*trapus*), (2) copper (*tāmram*), (3) iron (*ayah*), (4) lead (*sisam*), (5) gold (*hema*), (6) silver (*rūpyam*), and (7) the rust of those (*tan-malāḥ*) — this group (*vargas*) of drugs removes (*apahaḥ*) the three kinds of internal tumours (*gulma-*) that have arisen because of the three humours, heart disease (*hṛd-roga-*), yellow disease (*pāñḍu-*), urinary disease (*meha-*), and mixed poison (*gara-*).

**2.24** (1) Holy basil plant (\**surasa*), (2) senna (*kāśa-mardaś*), (3) sweet marjoram (*phañijja-*), (4) shrubby basil (*arjaka-*), (5) geranium grass (*-bhūstrnam*), (6) (dark-blossomed) chaste tree (*nirgundī-*), (7) (white) chaste tree (*surasī-*), (8) beetle-killer (*phāñjī-*), (9) Indian globe thistle (*kulāhala-*), (10) sweet-scented geranium grass (*-sugandhikāḥ*), (11) black mustard

dañ / (12) ka-la-ma-la dañ / (13) bi-ša-mu-ti dañ / (14) pra-či-ba-la<sup>77</sup> dañ / (15) byi-dañ<sup>78</sup>-ka dañ / (16) ka-ča-ma-či dañ / (17) ma-ru-ka dañ / (18) mu-ša-karṇi-ka dañ / (19) śrī-*\*parṇi*<sup>79</sup> dañ / sman-gyi sde-čhan hdis<sup>80</sup> ni / srin-buhi nad dañ / bad-kan sel-ciñ / lud-pa dañ yi-ga hchus-pa dañ / cham-pa dañ / dbugs mi-bde-ba hjoms-te rma sbyoñ-bar byed-do //

**2.25** (1) pa-ru-ša-ka dañ / (2) bal-pohi<sup>81</sup> sehu dañ / (3) rgun dañ / (4) tam-bal<sup>82</sup> dañ / (5) ka-šihi hbras-bu dañ / (6) ra-ja-*\*da-na*<sup>83</sup> dañ / (7) skyu-ru-ra dañ / (8) kaṇṭa-ka-ri dañ / sman-gyi sde-čhan hdis<sup>80</sup> ni / rluñ-nad sel-ciñ sñiñ-la phan-te / yi-ga hbye-bar byed-la / skom-pahi nad dañ / gcin-nad-rnams sel-to //

**2.26** (1) gla-sgañ dañ / (2) pa-*\*tha*<sup>84</sup> dañ / (3) yuñ-ba dañ / (4) skyer-pa dañ / (5) pu-če-sel dañ / (6) bya-nu dañ / (7) śu-dag dañ / (8) dra-bi-ni dañ / (9) boñ-ña<sup>85</sup> dkar-po dañ / (10) ru-rta dañ / (11) go-bye<sup>86</sup> dañ / (12) hbras-bu gsum dañ / (13) śa-raṃ-ga-stha dañ / sman-gyi sde-čhan hdis<sup>80</sup> ni / bad-kan-gyi nad sel-te / sbyoñ-ba dañ / čhos-par byed-pa dañ / nu-žo hphel-bar byed-ciñ / mñal-gyi nad sel-to //

**2.27** (1) śa-ba dañ / (2) dandahi rca-ba dañ / (3) dra-ba-na-ti dañ / (4) *\*snu-ḥi*<sup>87</sup> dañ / (5) rca śya-ma dañ / (6) sle-tres dañ / (7) śiñ ñe-roñ dañ / (8) bya-rnuhi sa-bon dañ / (9) śaṃ-gi-ni dañ / (10) śas-ste dañ / (11) doñ-ka dañ / (12) ti-lva-ka dañ / (13) kampa<sup>88</sup>-la-ka dañ / (14) ka-rañja dañ / (15) bya-rnu dañ / sman-gyi sde-čhan hdi ni / rtug-skam dañ / dmu-rjiñ<sup>89</sup> dañ / lto sbo-ba dañ / dug dañ skran sel-to //

**2.28** (1) bilba dañ / (2) `a-gni-mantha dañ / (3) tun-tya-ka dañ / (4) śi-ri-parṇi dañ / (5) pa-ta-la dañ / sman-gyi sde-čhan hdi ni / rca-ba lña-pa chen-po zes bya-ste / drod bskyed-ciñ / bad-kan dañ rluñ sel-to //

**2.29** (1) priṣṇa-parṇi *\*dañ* / (2) *\*sthi-ra*<sup>90</sup> dañ / (3) `c-rañja dañ / (4) br-

<sup>77</sup> bra-či-ba-l(a) P: bra-či-bi-l(a) DN

<sup>78</sup> -dañ- NP] -doñ- D

<sup>79</sup> -parṇi *by emendation*] -pa-ri DNP

<sup>80</sup> hdis D] hdi NP

<sup>81</sup> -pohi NP] -po D

<sup>82</sup> tam-pal P] ti-bal DN

<sup>83</sup> ra-ja-da-na *by emendation*] ra-ja-na DNP

<sup>84</sup> pa-tha *by emendation*] pa-ša DNP

<sup>85</sup> boñ-ña D] bo-ña NP

<sup>86</sup> -bye NP] -byi D

<sup>87</sup> snu-ḥi *by emendation*] sgu-ḥi DNP

<sup>88</sup> kimpī- D, kampa- N, kambī- P

<sup>89</sup> -rjiñ NP] -rjiñs D

<sup>90</sup> dañ / sthi-ra *by emendation*] spir DNP

(*kṣavakaḥ*), (12) black basil (*kāla-mālaś*), (13) the great neem (*viṣa-muṣṭiḥ*), (14) the hijjal tree (*pracibalaḥ*), (15) embelia (*vidāṅgaṃ*), (16) black nightshade (*kākamācī*), (17) sweet marjoram (*maruvo*), (18) morning-glory (*mūṣi-karṇikā*), and (19) white teak (*śrī-parṇī ca*) — this group (*vargo 'yaṃ*) of drugs removes (*-vināśanaḥ*) the disease of worms (*krimi-*), and phlegm (*śleṣman-*), overcomes (*-hā*) cough (*kāsa-*), disturbed appetite (*aruci-*), catarrh (*pratiśyāya-*), and uncomfortable breathing (*śvāsa-*), and makes wounds clean (*vraṇa-śodhanaḥ*).

**2.25** (1) Asiatic grewia (*pharūṣo*), (2) pomegranate (*dādimam*), (3) grape (*drākṣā*), (4) white teak (*kāśmarī*), (5) fruit of the teak tree (*śākajam phalam*), (6) Indian ape-flower tree (*rājādanam*), (7) emblic myrobalan (*-dhātrikaṃ*), and (8) wild eggplant (*\*kaṇṭakārī*) — this group (*gaṇo 'yaṃ*) of drugs removes wind-disease (*vāta-nigrahaḥ*), is good for the heart (*hr̥dyo*), causes the appetite to expand (*ruci-pradaś*), and removes (*-vināśanaḥ*) the disease (*doṣa-*) of thirst (*tṛṣṇā-*) and urinary diseases (*mūtra-doṣa-*).

**2.26** (1) Nut grass (*mustā*), (2) velvetleaf (*pāṭhā*), (3) turmeric and (4) barberry (*hariḍre dve*), (5) kurroa (*tiktā*), (6) golden cleome (*haimavati*), (7) (red) sweet flag (*vacā*), (8) lesser cardamom (*drāmidī-*), (9) white aconite (*ativīśā-*), (10) costus (*kuṣṭha-*), (11) marking nut (*bhallātaka-*), (12) the three fruits (*phala-trayam*), and (13) jequirity (*śārṅgaṣṭā*) — this group (*vargo 'yaṃ*) of drugs removes (*-niśūdanaḥ*) the disease of (excess) phlegm (*kapha-roga-*), purifies (*śodhanaḥ*), causes maturation (*pācanaḥ*), augments breast milk (*stanyaḥ*), and removes (*-haro*) disease of the womb (*yoni-doṣa-*).

**2.27** (1) Black turpeth (*śyāmā*), (2) root of wild croton (*danti*), (3) morning-glory (*dravanti*), (4) milk hedge (*snug*), (5) black grass (*mahā-śyāmā*), (6) guduch (*amṛtā*), (7) (red-rooted) turpeth tree (*trivṛt*), (8) seed of golden cleome (*sap-talā!*), (9) canscora (*śaṅkhini*), (10) bitter cucumber plant (*śvetā*), (11) drumstick tree (*rāja-vṛkṣaḥ*), (12) lodh tree (*-tilvakaḥ*), (13) kamala (*kampillakaḥ*), (14) Indian beech (*karañjaś*), and (15) golden cleome (*hema-kṣirī*) — this group (*ayaṃ gaṇaḥ*) of drugs removes (*-vināśanaḥ*) dry excrement (*udāvarta-*), dropsy (*udara-*), distended stomach (*ānāha-*), poison (*viṣa-*), and internal tumours (*gulma-*).

**2.28** (1) Bengal quince (*bilva-*), (2) headache tree (*agnimantha-*), (3) Indian calosanthos (*tunṭūka-*), (4) white teak (*śrī-parṇī-*), and trumpet flower (*-pāṭalā*) — this (*idaṃ*) group of drugs, called (*smṛtam*) the 'great (*mahat*) group of five roots (*pañca-mūlam*)', increases the heat (of the digestive fire) (*dīpanam*), and removes (*-ghnam*) phlegm (*kapha-*) and wind (*vāta-*).

**2.29** (1) Pointed-leaved uraria (*pr̥ṣṭa-parṇī-*), (2) tick trefoil (*sthivā-*), (3) castor oil plant (*eranda-*), and (4) the two Indian nightshades (*bṛhatī-dvaya-*) —

ha-ti rnam gñis dañ / sman-gyi sde-chan hdi ni / rca-ba lña-pa chuñ-ñu zes  
bya<sup>91</sup>-ste / sa skye-bar byed-ciñ / rluñ dañ mkhris-pa<sup>92</sup> sel-to //

**2.30** (1) bi-da-ri dañ / (2) thal-tres dañ / (3) cha-ga<sup>93</sup>-srim<sup>94</sup>-gri dañ /  
(4) ba-sa-da-ni<sup>95</sup> \*dañ<sup>96</sup> / (5) yuñ<sup>97</sup> dañ / hkhri-siñ-gi rca-ba lña-pa hdi ni /  
gcin sri-ba dañ / mkhris-pa dañ / rluñ sel-to //

**2.31** (1) gr-dhya dañ / (2) ha-la dañ / (3) gze-ma dañ / (4) sehi-re-ya dañ /  
(5) ka-ra-midta-ka dañ / cher-mahi rca-ba lña-pa hdi ni / bad-kan dañ rluñ  
sel-to //

**2.32** rcva (1) ku-sa dañ / (2) ka-sa rnam gñis dañ / (3) \*dar-bha<sup>98</sup> dañ /  
(4) hdam-bu dañ rcvahi<sup>99</sup> rca-ba lña-pa hdi ni / mkhris-pa dañ / gcin sri-ba  
sel-ciñ / chu-so sbyon<sup>100</sup>-ño //

**2.33** sman-pa mchog-gis bye-brag phyed-par bya-ste / sman-gyi sde-chan  
hdi-dag til-mar-gyis bco-ba dañ / mar-gyis bco-ba dañ / lus bsku-ba dañ /  
btuñ-ba yañ ruñ-ste / cho-ga ji-lta-ba bzin-du byaho //

**2.34** sman-gyi khu-ba dbyuñ-ziñ bskol<sup>101</sup>-ba ni / chu sman-gyi bcu-drug-  
hgyur-du byas-la / bzi-cha gcig lus-par byaho //

**2.35** sman-mar skol-ba ni / sman-gyi khu-ba bzi-cha lus-pa de-las mar-gyi  
bzi-hgyur dañ / bskol<sup>102</sup>-te mar ñi-che<sup>103</sup> lus-par byaho //

**2.36** ho-ma dañ sbyar-ba ni / ho-ma mar dañ phyed-mar bya-ste / ho-ma  
gdu<sup>104</sup>-bar byaho //

**2.37** phye-mahi sman skol<sup>102</sup>-ba ni / sman-gyi phye-ma-las / mar bzi-hgyur-  
du bya / mar-las kyañ / sman-gyi khu-ba bzi-hgyur-du byas-te bskol<sup>102</sup>-la /  
sman-gyi khu-ba gdu<sup>104</sup>-nas / sman-gyi phye-ma legs<sup>105</sup>-par hdres-par  
gyur-na chos-pa yin-no //

<sup>91</sup> bya- *om.* D

<sup>92</sup> -pa *om.* N

<sup>93</sup> -ga- DN] -ba- P

<sup>94</sup> -srim- NP] -sri- D

<sup>95</sup> -ni P] -na DN

<sup>96</sup> dañ / *by emendation*] *om.* DNP

<sup>97</sup> yuñ P] yud DN

<sup>98</sup> dar-bha *by emendation*] bha DNP

<sup>99</sup> rcvahi N] rcvahi DP

<sup>100</sup> sbyon- NP] sbyañ- D

<sup>101</sup> bskol- DN] skol- P

<sup>102</sup> bskol- D] skol- NP

<sup>103</sup> ñi-che D] ñe-ce NP

<sup>104</sup> gdu- D] du- NP

<sup>105</sup> legs- DN] leg- P



this group of drugs, called the 'small (*kanisṭhakam*) group of five roots (*pañca-mūlam*)', makes the flesh increase (*bṛṃhaṇam*) and removes (*-ghnaṇam*) wind (*vāta-*) and bile (*pitta-*).

**2.30** (1) Milky yam (*vidāri*), (2) Indian sarsaparilla (*sārivā*), (3) wax tree (*chāga-śṛṅgi*), (4) guduch (*vatsādāni*), and (5) turmeric (*niśā*) — this group of five roots (*mūla-pāñcakam*) of creepers (*vallijaṇi*) removes (*hanyād*) retention of urine (*kṛcchra-*), bile (*pitta-*), and wind (*-anilān*).

**2.31** (1) Caper (*grdhrā*), (2) glory lily (*halī*), (3) caltrop (*śva-damṣṭrā*), (4) barleria (*sairīvaḥ*), and (5) Bengal currant (*kara-mardikā*) -- this group of five roots (*mūla-pāñcakam*) of thorn(y) shrubs (*kaṇṭakam*) removes (*hanti*) phlegm and wind (*ślesmānilau*).

**2.32** The grasses (1) kuśa (*kuśa-*), (2) both kinds of thatch (*kāśa-dvayam*), (3) darbha (*darbho*), and (4) the reed (*naḍās*) — this group of five roots (*pañca-mūlam*) of grasses (*trṇodbhavam*) removes (*-havam*) bile (*pitta-*) and retention of urine (*kṛcchra-*), and purifies the bladder (*vasti-viśodhanam*).

**2.33** The best physician (*bhiṣag-varaḥ*) must make an analysis (*vibhajya*), must cook these groups (*etais ... gaṇair*) of drugs with sesame oil (*tailāni*), cook them with ghee (*sarpīṣi*), smear them on the body (*pralepān*), and administer (*kurvita*) them as drinks (*pānakāny api*), as may be appropriate, in accordance with medical practice (*yathā-vidhi*).

**2.34** As for extracting and boiling (*kvāthyāc*) liquid from drugs, (the drugs) must be put in sixteen times as much water (*vāri*) as drugs, and one quarter (*pāda-*) must be made to remain.

**2.35** As for boiling medicinal ghee (*snehāt*), (taking) the liquid from drugs (that have been boiled so that only) a quarter remains, (the ghee) must be boiled with (a quantity) of that (liquid equal to) four times (*catuṛ-guṇam*) (the amount) of the ghee, and only the ghee must be made to remain.

**2.36** As for mixing (drugs) with milk, the milk with the ghee must be made to be half (*sneha-samaṇ kṣīraṇi*), and the milk must be made to coalesce (with the liquid from the drugs).

**2.37** As for boiling drugs that have been made into powder (*kalkās*), one must put in ghee that is four times (*sneha-pādikaḥ*) (the amount) of the powder from the drugs, and having put in (an amount of) the liquid from the drugs that is four times (the amount) of the ghee, one must boil it, and when the liquid from the drugs coalesces (with the ghee and the powder), if the powder from the drugs has been well mixed (*saṃvartitauśadha-*), (then) it is (considered) cooked (*-pāko*).

**2.38** de-la btuñ-ba dañ mas btañ-ba gñis ni hdra-ste / chos ran cam-du  
byaho //

**2.39** lus bsku-ba ni chos rab-tu byaho //

**2.40** snar blugs-pa ni chos-pa-ñid-du mi-bya-ste /

**2.41** gsum-char yañ bcags-nas spyad-par bya-ba hdi ni / spyihi cho-gar  
bstan-pa yin-no //

sman-gyi sde-chan-gyi lehu-ste gñis-paho //

**2.38** In that (connection), as for both drinks (*pāne*) and enemas (*vastau*), they are similar (*samah*) in that they must be cooked to a moderate degree.

**2.39** As for smearing (paste) on the body (*abhyañge*), (the paste) must be thoroughly (*kharo*) cooked (*pāko*).

**2.40** As for pouring (liquid) into the nose (*nasye*), (the liquid) must not be made to reach the state of having been cooked (*mrdur*).

**2.41** After straining (the preparations) also in (all) three (cases mentioned in 2.38-40), as for this (*iyam*) practice, it is taught to be the general (*sāmānyā*) method (of practice) (*prakalpana*).

The chapter on the groups of drugs (*dravya-gaṇādhyāyo*), the second (*dvitīyah*).

§ 3: KHA-ZAS DAŇ / BTUŇ-BAHI CHO-GA BŠAD-PAHI LEHU

- 3.0 kha-zas daň / btuň-ba ma-gtogs-par / hgro-ba-rnams-kyi hčo-ba gzan med-pahi phyr / dehi phan-gnod-kyi bye-brag nes-par bšad-do //
- 3.1 de-la (1) hbras sa<sup>1</sup>-lu šun-lpags dmar-po daň / (2) sa<sup>1</sup>-lu chen-po daň / (3) sa<sup>1</sup>-lu ka-la-ma-rnams ni \*mñar<sup>2</sup>-ba<sup>3</sup> yin-te / khu-chu maň-bar byed-pa daň / snum-pa daň / hphyen chuň-ziň / phyi-sa ñuň-bar byed-do //
- 3.2 dehi naň-na yaň (1) sa<sup>1</sup>-lu šun-lpags dmar-po ni / nad-gži gsum hjoms-par byed-ciň skom-pahi nad daň / čhil rgyas-pahi nad sel-to // (2) sa<sup>1</sup>-lu chen-po mchog-tu ro-ča-bar byed-do // (3) sa<sup>1</sup>-lu ka<sup>4</sup>-la-ma ni bad-kan daň / mkhris-pa sel-to //
- 3.3 hbras žag drug-cus smin-pa dkar-po ni ro mñar-la bsil-ziň lci-ba yin-te / nad-gži gsum hjoms-par byed-do //
- 3.4 hbras žag drug-cus smin-pa šun-lpags nag-po ni / sia-ma-las ro daň / žu-bahi mthu cuň-zad čam-gyis chuň-ňo //
- 3.5 khre-rgod ni rčub-pa yin-te / skem-par byed-ciň rluň bskyed-la / bad-kan daň / mkhris-pa sel-to //
- 3.6 khre daň ci-će daň ko-ra-du-ša-rnams kyaň de daň hdra-bar bšad-do //
- 3.7 nas ni bsil-ba yin-te / hphyen che-ziň phyi-sa maň-la / mkhris-pa daň bad-kan sel-bar byed-do //
- 3.8 gro ni bsil-ziň lci-la mñar-ba yin-te / ro-ča-bar byed-ciň<sup>5</sup> rluň sel-to //
- 3.9 mon-sran sňehu ni / bska-ziň mñar-ba yin-te / yaň-la bad-kan daň mkhris-pa daň / khrag-nad sel-to //
- 3.10 mon-sran grehu ni snum-ziň lci-la drod che-ste / hjag-sgo dguhi dri-ma maň-ba daň / ro-ča-bar byed-ciň rluň sel-to //
- 3.11 mon-sran dkar-po ni / ro-ča-bar mi-byed-ciň / bad-kan daň / mkhris-pa sel-la / rluň-gis ñam-thag-par byed-do //

<sup>1</sup> sa- NP] sã- D

<sup>2</sup> mñar- *by emendation*] dmar- DN: mar- P

<sup>3</sup> -ba DP] -po N

<sup>4</sup> ka- P] ga- DN

<sup>5</sup> -ciň DJ] -pa N: -la P

## CHAPTER 3 : APPLICATION OF FOODS AND DRINKS

3.0 Since (*hy*) there is no other means of subsistence (*nānyad vartanaṃ*) for men (*jagato*) apart from food and drink (*anna-pānād ʔte*), the analysis (*paricchittyaṃ*) of them (*tasya*) into good or bad (*hitāhita-*) is authoritatively expounded (*vidhis ... nigadyate*).

3.1 Among those, red-husked rice (*rakta-sālir*), the large (variety of) rice (*mahā-sālīḥ*), and 'reed' rice (*kalamāḥ*) are sweet (*madhurāḥ*), make much semen (*sukralāḥ*), are greasy (*snigdḥāḥ*), produce little wind (*sv-alpa-māruta-*) and make a small amount of faeces (*sv-alpa-varcasah*).

3.2 Moreover, among those (1) the red-husked rice (*rakta-sālīs*) overcomes the three humours (*tri-doṣa-ghnas*) and removes (*-nivāraṇah*) the disease of thirst (*trṣṇā-*) and the disease of excess fat (*medo-*). (2) The large (variety of) rice (*mahā-sālīḥ*) greatly (*paraṃ*) causes virility (*vṛṣyah*). (3) The 'reed' rice (*kalamāḥ*) removes phlegm and bile (*śleṣma-pitta-hā*).

3.3 White(-husked) rice that ripens in sixty days (*gaura-sastikah*) has a sweet taste (*madhuro*), is cool (*sīto*), heavy (*\*gurus*), and overcomes the three humours (*tri-doṣa-ghno*).

3.4 Black-husked rice that ripens in sixty days (*asitas*) has a little (*kiñcid*) less strength (*hino*) of taste (*rasa-*) and digestion (*pāka-*) than the foregoing (*tasmād aparo*).

3.5 Wild millet (*śvāmākah*) is rough (*rūkṣo*), makes dry (*śoṣaṇo*), increases wind (*vātalaḥ*), and removes phlegm and bile (*śleṣma-pitta-hā*).

3.6 The (millets) priyaṅgu, nīvāra, and koradūṣa are also said (*prakīrtitāḥ*) to be similar to that (*tadvat*).

3.7 Barley (*yavaḥ*) is cool (*sītaḥ*), produces much wind (*bahu-vāta-*) and a lot of faeces (*bahu-sakṛc*), and removes bile and phlegm (*pitta-śleṣma-haro*).

3.8 Wheat (*godhūmo*) is cool (*sīto*), heavy (*guruḥ*), sweet (*svādur*), makes virile (*vṛṣyah*), and removes wind (*vāta-nāśanaḥ*).

3.9 Green gram (*mudgaḥ*) is astringent (*kaṣāya-*), sweet (*madhuro*), light (*laghuḥ*), and removes (*-jin*) phlegm (*kapha-*), bile (*pitta-*), and blood disease (*asra-*).

3.10 Black gram (*māṣo*) is greasy (*snigdha-*), heavy (*guruḥ*), very hot (*uṣṇo*), produces many impurities (*bahu-malo*) of the nine secretory apertures (*\*srotas*), makes virile (*vṛṣyah*), and removes wind (*vāta-hṛd*).

3.11 White gram (*rāja-māṣo*) does not make virile (*avṛṣyah*), removes phlegm and bile (*śleṣma-pitta-ghno*), and causes to suffer from wind (*anilārti-kṛt*).

**3.12** rgya-sran ni dbugs mi-bde-ba dañ / skyigs-bu dañ / gzañ-hbrum  
dañ / bad-kan dañ / khu-chu dañ rluñ sel-lo //

**3.13** mon-sran na-gu ni / bsil-ba yin-te / khrag lud-pahi rims sel-ziñ /  
phyi-sa hgag<sup>6</sup>-par byed-do //

**3.14** mon-sran ca-na ni / ñal-po-la zan<sup>7</sup>-par byed-ciñ khrag-gi nad dañ /  
bad-kan dañ / mkhris-pa sel-la / rluñ bskyed-par byed-do //

**3.15** sran-chuñ ni bsil-ziñ ro mñar-te / phyi-sa hgag<sup>8</sup>-par byed-ciñ / bad-  
kan dañ / mkhris-pa sel-to //

**3.16** \*mon-sran sa-ti-na\*<sup>9</sup> ni sran-cuñ dañ hdra-bar bśad-do //

**3.17** ce-sran yañ de dañ hdra-ba-las / lhag-par rluñ skyed<sup>10</sup>-par byed-do //

**3.18** til ni thal-bahi ro bro-ba dañ / mñar-ziñ kha-la drod che-ste /  
ñams<sup>11</sup>-stobs dañ / mkhris-pa bskyed-do //

**3.19** spyir-na gañ-bu-can sna-čhogs-rnams ni / bsil-ziñ rcub-pa yin-te /  
ñams<sup>11</sup>-stobs hbri-bar byed-do //

**3.20** da ni śahi bye-brag bśad-de /

**3.20.1** ra-śa ni ħa-cañ bsil-ba yañ ma-yin / ħa-cañ lci-ba yañ ma-yin /  
ħa-cañ snum-pa yañ ma-yin-te / nad-gzi skyed<sup>10</sup>-par mi-byed-ciñ sel-bar byed-  
do //

**3.20.2** lug-śa ni mñar-ziñ bsil-la / lci-ba yin-te / phyi-sa hgag-pa dañ / śa  
skye-bar byed-do //

**3.20.3** ma-ħehi śa ni snum-ziñ lci-ba yin-te / gñid hoñ-bar byed-la /  
khu-chu mañ-bar byed-ciñ / śa skye-bar byed-do //

**3.20.4** phag-śa ni lci-ba yin-te / ro-ča-bar byed-ciñ rluñ sel-la / rñul sñi-  
bar byed-do //

**3.20.5** ri-boñ-gi śa ni me-drod bskyed-ciñ / bad-kan dañ mkhris-pa sel-la /  
rluñ ni skyed<sup>10</sup>-brir mi-byed-de tha-mal<sup>12</sup>-paho //

**3.20.6** khar-go-sol-gyi śa ni bsil-ba yin-te / nad-gzi gsum sel-ziñ / phyi-sa  
dañ gcin<sup>13</sup> sri-bar byed-do //

<sup>6</sup> hgag- D] hgags- NP

<sup>7</sup> zan- NP] zen- D

<sup>8</sup> hgag- DN] hgags- P

<sup>9</sup> mon-sran sa-ti-na *by emendation*] sran-chuñ DNP (*from 3.15*)

<sup>10</sup> skyed- D] bskyed- NP

<sup>11</sup> ñams- D] ñam- NP

<sup>12</sup> -mal- DN] -mar- P

<sup>13</sup> gcin DN] cin P

- 3.12** Horse gram (*kulatthah*) removes (-*apahah*) uncomfortable breathing (*śvāsa-*), hiccough (*hikkā-*), piles (*arśah-*), phlegm (*kapha-*), semen (*śukra-*), and wind (*anila-*).
- 3.13** Moth gram (*makuṣṭakah*) is cool (*śīto*), removes (*unmāthī*) fever (*jvara-*) due to ejecting blood (*rakta-pitta-*), and causes faeces to stop (*grāhī*).
- 3.14** Chick-pea (*caṇako*) makes weak in intercourse (*puṁstva-ghnaś*), removes (-*ghnaś*) disease of the blood (*asṛk*), phlegm (*kapha-*), and bile (*pitta-*), and increases wind (*vātalah*).
- 3.15** The lentil (*masūro*) is cool (*śītah*), of sweet taste (*madhurah*), causes faeces to stop (*saigrāhī*), and removes phlegm and bile (*kapha-pitta-hā*).
- 3.16** The pea (*satīnaś*) is said (*uddiṣṭah*) to resemble (*evam*) the lentil.
- 3.17** Chickling vetch (*kalāyaś*) too (*ca*) resembles it and greatly increases wind (*ati-vātalah*).
- 3.18** Sesame (*tilah*) has an alkaline taste (*sa-kṣāro*), is sweet (*madhurah*), is very hot in the mouth (*uṣṇah*) and increases strength (*balya-*) and bile (*pitta-kṛt*).
- 3.19** In general, the various kinds of legume (*vividhāḥ śimba-jātayah*) are cool (*śītā*), rough (*rūkṣaṇāḥ*), and make strength diminish (*bala-ghnā*).
- 3.20** Now the varieties of flesh (*\*māṁsa*) are expounded.
- 3.20.1** Goat flesh (*chāgaṇi kravyam*) is not excessively cool (*nāti-śīta-*), not excessively heavy (*nāti-guru-*), not excessively greasy (*nāti-snigdham*), does not increase the humours (*adoṣalam*) but removes (them).
- 3.20.2** Sheep flesh (*āvikaṇi*) is sweet (*madhuraṇi*), cool (*śītam*), heavy (*guru*), makes faeces stop (*viṣṭambhi*) and flesh increase (*bṛṁhaṇam*).
- 3.20.3** The flesh of the buffalo (*māhiṣaṇi*) is greasy (*snigdham*), heavy (*guru*), makes sleep come (*svapna-karaṇi*), makes much semen (*śukra-karaṇi*), and makes flesh increase (*bṛṁhaṇam*).
- 3.20.4** Pig (*vārāhaṇi*) flesh (*māṁsaṇi*) is heavy (*guru*), makes virile (*vr̥syaṇi*), removes wind (*vāta-haraṇi*), and makes sweat loose (*svedanaṇi*).
- 3.20.5** The flesh of the hare (*śaśah*) increases the heat of the (digestive) fire (*vahni-kṛt*), removes phlegm and bile (*kapha-pitta-ghno*), and makes the wind neither increase nor decrease (but remain) normal (*vāta-sādhāraṇah*).
- 3.20.6** The flesh of the black deer (*eṇā*) is cool (*śītalāḥ*), removes the three humours (*tri-doṣa-śamanāś*), and causes retention of faeces and urine (*baddha-viṇ-mūtra-*).

- 3.20.7 rma-byahi śa ni rluñ sel-ziñ / rna-ba gsañ-ba dañ / mig rno-ba dañ / śa-mdog bzañ-ba dañ / skad sñan-pa dañ / khu-chu hphel-bar byed-do //
- 3.20.8 bya-gag-gi śa ni / snum-ziñ lci-la drod che-ba yin-te / rluñ sel-ciñ ro-ča-bar byed-do //
- 3.20.9 sreg-pahi śa ni / ħa-cañ lci-ba yañ ma-yin / ħa-cañ drod che-ba yañ ma-yin / ħa-cañ mñar-ba yañ ma-yin-te / nad-gzi thams-cad sel-to //
- 3.20.10 hur-pa dañ / co-ga dañ / barta-ka-rnams-kyi śa ni / drod bskyed<sup>14</sup>-ciñ hdus-pahi nad sel-to //
- 3.20.11 mchil-pahi śa ni / hdus-pahi nad sel-ciñ / bad-kan dañ / khu-chu hphel-bar byed-do //
- 3.20.12 goñ-ma sreg-gi śa ni bsil-ziñ yañ-ba yin-te / bad-kan dañ / khrag lud-pahi nad sel-to //
- 3.20.13 phug-ron-gyi śa ni bsil-ziñ lci-ba yin-te / khrag lud-pahi<sup>15</sup> nad sel-to //
- 3.20.14 phug-ron sñon-po dañ / thi-bahi śa ni de-las cuñ-zad čam-gyis yañ-ño //
- 3.20.15 ču-bya-rnams-kyi śa ni / snum-ziñ drod che-la lci-ba yin-te / ro-ča-bar byed-ciñ rluñ sel-to //
- de-dag-gi nañ-na<sup>16</sup> / bya nañ-pahi śa ni ro-ča-bar byed-ciñ / śas cher rluñ sel-to //
- 3.20.16 ña-śa ni snum-la drod che-ziñ / lci-ba yin-te / rluñ sel-ciñ mkhris-pahi nad dañ / khrag lud<sup>17</sup>-pahi nad skyed<sup>18</sup>-do<sup>19</sup> //
- 3.20.17 chuhi srog-chags bu-lu-ki dañ / rus-sbal dañ / karka-ṭa-rnams-kyi śa ni rluñ dañ / mkhris-pa sel-ziñ ro-ča-bar byed-do //
- 3.21 da ni ldum dañ rñad<sup>20</sup>-kyi bye-brag bśad-de /
- 3.21.1 ldum ka-ka-ma-či ni / nad-gzi gsum sel-to //

<sup>14</sup> bskyed- NP] skyed- D

<sup>15</sup> -pahi *om.* P

<sup>16</sup> -na NP] -nas D

<sup>17</sup> lud- D] lus- NP

<sup>18</sup> skyed- D] bskyed- NP

<sup>19</sup> -do P] -de DN

<sup>20</sup> rñad- D] sñad- NP



**3.20.7** The flesh of the peacock (*sikhī*) removes wind (*vāta-ghnaḥ*), makes the ears (*śrotra-*) acute, the eyes (*dr̥g-*) sharp, the complexion (*varṇa-*) good, the voice (*svara-*) pleasing, and makes semen increase (*śukra-pradaḥ*).

**3.20.8** The flesh of the cock (*kurkuṭaḥ*) is greasy (*snigdho*), heavy (*gurur*), very hot (*uṣṇo*), removes wind (*vāta-haraḥ*), and makes virile (*vr̥ṣyāś*).

**3.20.9** The flesh of the partridge (*tittiriḥ*) is not excessively heavy (*nāti guru-*), not excessively hot (*nāti...uṣṇa-*), not excessively sweet (*nāti madhuro*), and it removes all the humours (*sarva-doṣa-hā*).

**3.20.10** The flesh of the common quail (*lāva-*), the rain quail (*vartira-*), and the button quail (*-vartakāḥ*) increases the (digestive) fire (*dīpanāḥ*) and removes diseases that are due to a combination (of the humours) (*sannipāta-ghnā*).

**3.20.11** The flesh of the sparrow (*caṭakaḥ*) removes diseases that are due to a combination (of the humours) (*sannipāta-ghnaḥ*) and makes phlegm and semen increase (*kapha-sukra-vivardhanaḥ*).

**3.20.12** The flesh of the black partridge (*kapiñjalaḥ*) is cool (*śaityāc*) and light (*lāghavāc*) and removes (*-hr̥c*) phlegm (*ślesma-*) and the disease of ejecting blood (*asyk-pitta-*).

**3.20.13** The flesh of the domestic pigeon (*pārāvato*) is cool (*śīto*) and heavy (*guruḥ*) and removes the disease of ejecting blood (*rakta-pitta-haraḥ*).

**3.20.14** The flesh of the blue-green pigeon (*hārītaḥ*) and of the spotted pigeon (*kapotakaḥ*) is a little (*kiñcid*) lighter than that (*tasmāl laghutarah*).

**3.20.15** The flesh of water birds (*jala-pakṣiṇaḥ*) is greasy (*snigdha-*), very hot (*uṣṇā*), and heavy (*guravo*), makes virile (*vr̥ṣyā*) and removes wind (*vāta-ghnā*). Among those (*teṣāṃ*), the flesh of the goose (*haṃso*) makes virile (*vr̥ṣyataras*) and to a large extent (*prāyas*) removes (*-nāśanaḥ*) wind (*\*nārula-*).

**3.20.16** Fish flesh (*matsyā*) is greasy (*snigdha-*), very hot (*uṣṇā*), and heavy (*guravo*), removes wind (*vāta-ghnā*) and increases disease of the bile and the disease of ejecting blood (*rakta-pittalāḥ*).

**3.20.17** The flesh of the water creatures, dolphin (*būlūki-*), tortoise (*kūrma-*), and crab (*-karkaṭāḥ*) removes wind and bile (*vāta-pitta-harā*) and makes virile (*vr̥ṣyā*).

**3.21** Now the varieties of vegetables (*\*śāka*) and herbs (*\*haritaka*) are expounded.

**3.21.1** The vegetable (*\*śāka*) black nightshade (*kākamāci*) removes the three humours (*tri-doṣa-ghni*).

- 3.21.2** ka-la-ma ni nu-žo hphel-ba dañ / ro-ča-bar byed-do //
- 3.21.3** čaṃ<sup>21</sup>-ge-ri ni bad-kan dañ / rluñ sel-to //
- 3.21.4** yuñs-kar-gyi lo-mas ni nad-gži thams-cad skyed<sup>22</sup>-do //
- 3.21.5** rgya-snehu dañ / \*ldum-bu 'u-po-da-ka dañ\*<sup>23</sup> / snehu čhul-li dañ / snehu-rgod dañ / mon-snehu dmar-ru dañ<sup>24</sup> / hdi-rnams ni rluñ dañ / bad<sup>25</sup>-kan sel-ziñ / phyi-sa bde-bar hbyuñ-ba dañ / khrag lud-pahi nad med-par byed-do //
- 3.21.6** la-phug rjen-pas<sup>26</sup> ni nad-gži skyed<sup>22</sup>-par byed-do // bcos-pa ni rluñ dañ / bad-kan sel-to // la-phug gžon-nu ni nad-gži thams-cad sel-ziñ / sñiñ dañ lkog-ma-la phan-no //
- 3.21.7** karko-ča-ka dañ / bārta-ka dañ / pa-to-la dañ / karbe-la-ka dañ / hdi-rnams ni mje dañ gcin-nad dañ / \*rims dañ\*<sup>27</sup> / dbugs mi-bde-ba dañ / lud-pa dañ / mkhris-pa dañ / bad-kan sel-to //
- 3.21.8** kuśma-ma-ča ni / nad-gži thams-cad sel-ziñ sñiñ-la phan-te chu-so sbyoñ<sup>28</sup>-ño //
- 3.21.9** ka-liñ-kahi hbras-bu dañ / ku-ba ni mkhris-pa sel-ziñ / rluñ<sup>29</sup> bskyed-do //
- 3.21.10** gru-sa dañ / ga-gon ni / rluñ dañ / bad-kan skyed<sup>22</sup>-la / mkhris-pa sel-to //
- 3.21.11** smyig-mdehu dañ / ñehu-šiñ dañ spahi to-rto dañ / ke-bu-ka dañ<sup>24</sup> / hdi-rnams ni bad-kan dañ / mkhris-pa sel-to //
- 3.21.12** padmañi rca-ba dañ / śā-lu-ka dañ / śṛṃ-gā-ča dañ / ma-lu-ka dañ / ka-še-ru-ka dañ / hdi-rnams ni lci-ziñ bsil-te / khrag lud-pahi nad sel-ziñ / ro-ča-ba dañ / nu-žo hphel-bar byed-do //
- 3.22** da ni šiñ-tog-gi bye-brag bśad-de /
- 3.22.1** bał-po sehu ni phyi-sa sri-bar byed-ciñ / hkhru-ba gcod / rluñ sel-la / bad-kan dañ mkhris-pa dañ yañ<sup>30</sup> mi-hphrod-pa ma-yin-no //

<sup>21</sup> čaṃ- P] čí- DN

<sup>22</sup> skyed- D] bskyed- NP

<sup>23</sup> ldum-bu 'u-po-da-ka dañ / *by emendation*] om. DNP

<sup>24</sup> dañ NP] ste D

<sup>25</sup> bad- DN] ban- P

<sup>26</sup> -pas DJ -pa N : -la P

<sup>27</sup> rims dañ / *by emendation*] om. DNP

<sup>28</sup> sbyoñ- NP] sbyañ- D

<sup>29</sup> rluñ DN] sluñ P

<sup>30</sup> yañ om. P

**3.21.2** Swamp cabbage (*kalambukā*) augments breast milk (*stanyā*) and makes virile (*vr̥ṣyā*).

**3.21.3** Yellow wood sorrel (*cāṅgerī*) removes phlegm and wind (*kapha-vāta-ghnī*).

**3.21.4** The leaves of white mustard (*sārṣapaṇi*) increase all the humours (*sarva-doṣalam*).

**3.21.5** (The various varieties of spinach :) *vāstuka*, *potikā*, *cillī*, *pālaṅkyā*, and the red prickly amaranth (*taṇḍuliyakaḥ*) --- these remove wind and phlegm (*manda-vāta-kaphāḥ*), make faeces come out easily (*sr̥ṣṭa-viṭkāḥ*) and make one without the disease of ejecting blood (*pittāsra-nāśanāḥ*).

**3.21.6** Raw (*āmaṇi*) radish (*mūlakaṇi*) increases the humours (*doṣa-kṛt*). When cooked (*svinnaṇi*) it removes wind and phlegm (*vāta-kaphāpaham*). Tender (*bālam*) radish removes all the humours (*sarva-doṣa-haraṇi*) and is good for the heart (*hr̥dyam*) and for the throat (*kaṇṭhyam*).

**3.21.7** Sponge gourd (*karkoṭakaṇi*), Indian nightshade (*vārtākaṇi*), wild snake gourd (*paṭolaṇi*), and balsam pear (*kāravellakam*) — these remove (*apaham*) skin disease (*kuṣṭha-*), urinary disease (*meha-*), fever (*jvara-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), bile (*pitta-*), and phlegm (*kapha-*).

**3.21.8** The white gourd plant (*kuṣmāṇḍaṇi*) removes all humours (*sarva-doṣa-haraṇi*), is good for the heart (*hr̥dyam*), and purifies the bladder (*vastiśodhanam*).

**3.21.9** The fruit of the kaliṅga gourd (*kaliṅga-*) and the bottle gourd (*-alābunī*) remove bile (*pitta-nāśane*) and increase wind (*vāta-kāraṇe*).

**3.21.10** The cucumber (*trapuṣa-*) and the sweet melon (*-ervāruke*) increase wind and phlegm (*vāta-śleṣmale*) and remove bile (*pitta-vāraṇe*).

**3.21.11** Bamboo shoots (*karīra-*), asparagus tree (*abhīru-*), the tip of the cane (*vetrāgra-*), and the cabbage (*-kembukaṇi*) — these remove phlegm and bile (*kapha-pitta-jit*).

**3.21.12** Roots of the lotus (*bisa-*), lotus bulbs (*śāhuka-*), Indian water chestnut (*śṛṅgāṭa-*), holy basil (*-mālukam*), and rush nut (*-kaserukam*) -- these are heavy (*guru*), cool (*śītaḥ*), remove the disease of ejecting blood (*rakta-pitta-haraṇi*), make virile (*vr̥ṣyam*) and make breast milk increase (*stanyam*).

**3.22** Now the varieties of fruits (*\*phala*) are expounded.

**3.22.1** The pomegranate (*dāḍimaṇi*) causes retention of faeces (*grāhī*), terminates cleansing (*grāhī*), removes wind (*vāta-ghnaṇi*), and is not discordant (*avirodhi ca*) with phlegm and bile (*kapha-pitta-*).

- 3.22.2 skyu-ru-ra ni de dañ hdra-ba-las<sup>31</sup> / zos-pahi rjes-la ro mñar-bar hgyur-ziñ / nad-gzi hjig-pa dañ hkhru-ba dañ / ro-ča-bar byed-do //
- 3.22.3 kha-luñ ni skran dañ / rluñ dañ bad-kan dañ / dbugs mi-bde-ba dañ / lud-pa<sup>32</sup>-rnams sel-to //
- 3.22.4 ka-bitthahi śiñ-tog<sup>33</sup> smin-pa ni / lci-ba yin-te / phyi-sa sri-bar byed-ciñ / nad-gzi dañ / dug sel-to //
- 3.22.5 śiñ-tog 'a-mra ni rluñ sel-ziñ / śa skye-ba dañ / khu-chu hphel-ba dañ / śa-mdog bzañ-ba dañ / ñams-stobs skye-bar byed-do //
- 3.22.6 jambūhi<sup>33a</sup> śiñ-tog ni / rluñ skye-bar byed-la / bad-kan dañ mkhris-pa sel-te / phyi-sa sri-ziñ sbo-bar byed-do //
- 3.22.7 tindu-kahi hbras-bus ni / bad-kan dañ mkhris-pa sel-to //
- 3.22.8 rgya-śug-gi śiñ-tog ni / rluñ dañ mkhris-pa sel-to //
- 3.22.9 bilbahi śiñ-tog ni / rluñ skyed<sup>34</sup>-ciñ thur-du mi-hbyuñ-bar byed-do //
- 3.22.10 pi-ya-lahi śiñ-tog ni rluñ sel-to //
- 3.22.11 śiñ tā<sup>35</sup>-la dañ / rā-jā-da-na dañ / chu-śiñ-gi hbras-bu dañ / pa-na-sa dañ / na-li-ke-ra-rnams-kyi śiñ-tog ni / mñar-ziñ snum-la lci-ba yin-te / khu-chu dañ śa skye-bar byed-do //
- 3.22.12 rgun dañ / ma-dḥu-ka<sup>36</sup> dañ / bra<sup>37</sup>-go dañ / taṃ-bai<sup>38</sup> dañ / pa-ru-śa-ka dañ<sup>39</sup> / hdi-rnams-kyi hbras-bu ni / rluñ dañ mkhris-pa dañ / khrag-gi nad sel-la / phyi-sa bde-bar hbyuñ-bar byed-do //
- 3.22.13 śa-mihi śiñ-tog-gis<sup>40</sup> skra hbyi-bar byed-do //
- 3.22.14 ko-śa-ma-mra dañ / ño-ti dañ / danta-śa-tha dañ / karmarda dañ / śiñ-tog hdi-rnams ni / khrag lud-pahi nad skyed<sup>41</sup>-par śes-par<sup>42</sup> byaho //

<sup>31</sup> -las NP] -la D

<sup>32</sup> -pa- DN] -rna- P

<sup>33</sup> -tog NP] -thog D

<sup>33a</sup> jambūhi D] jambuhi NP

<sup>34</sup> skyed- D] bskyed- NP

<sup>35</sup> tā- D] ta- NP

<sup>36</sup> -ga corrected to -ka P

<sup>37</sup> bra- NP] hbra- D

<sup>38</sup> taṃ-bal DN] taṃ-pal P

<sup>39</sup> dañ NP] ste D

<sup>40</sup> -gis DN] -gi P

<sup>41</sup> skyed- D] bskyed- NP

<sup>42</sup> -par NP] -phar D

**3.22.2** Like that (*tadvad*), emblic myrobalan (*āmalakaṇi*) has a sweet taste (*madhura-*) after it has been eaten (*anurasanṇi*), destroys the humours, causes cleansing (*saram*) and makes virile (*vṛṣyaṇi*).

**3.22.3** The lemon (*bijapūrakam*) removes (*-ghnaṇi*) internal tumours (*gulma-*), wind (*vāta-*), phlegm (*kapha-*), uncomfortable breathing (*śvāsa-*), and cough (*kāsa-*).

**3.22.4** The fruit of the wood apple tree (*kapitthaṇi*), when ripe (*pakvaṇi*), is heavy (*guru*), causes retention of faeces (*grāhi*), and removes the humours (*doṣa-ghnaṇi*) and poison (*viśāpahaṇi*).

**3.22.5** The mango (*āmraṇi*) fruit removes wind (*vāta-nun*), causes flesh to increase (*māṃsa-pradam*), augments the semen (*śukra-pradam*), makes the complexion good (*varṇa-pradam*) and makes strength increase (*bala-pradam*).

**3.22.6** The fruit of the jambool tree (*jāmbavam*) makes wind increase (*vātalaṇi*), removes phlegm and bile (*kapha-pitta-ghnaṇi*), causes retention of the faeces (*grāhi*) and causes swelling.

**3.22.7** The fruit of false mangosteen (*tindukaṇi*) removes phlegm and bile (*kapha-pitta-ghnaṇi*).

**3.22.8** The fruit of the jujube (*badaraṇi*) removes wind and bile (*vāta-pitta-jit*).

**3.22.9** The fruit of the Bengal quince (*bilvaṇi*) increases wind (*vātalaṇi*) and causes there to be no downward movement (*viṣṭambhi*).

**3.22.10** The fruit of Buchanan's mango (*piyālaṇi*) removes wind (*pavanā-paham*).

**3.22.11** The fruits of the palmyra palm tree (*tālaṇi*), of the Indian ape-flower tree (*rājādanaṇi*), and of the banana tree (*mocaṇi*), the fruits of the jack fruit tree (*panasaṇi*) and of the coconut tree (*nālikerakaṇi*) are sweet (*svādu-*), greasy (*snigdha-*), and heavy (*gurūṇi ca*), and make semen and flesh increase (*śukra-māṃsa-karāṇi*).

**3.22.12** The grape (*drākṣā-*), mahua (*madhūka-*), wild date palm (*kharjūra-*), white teak (*-kāśmaryaṇi*), and Asiatic grewia (*-pharūsakam*) — the fruits of these remove wind and bile (*vāta-pitta-jid*), and disease of the blood (*pittāsra-*), and make faeces emerge easily (*\*sr̥ṣṭa-viṭka*).

**3.22.13** The fruit of the śamī (*śamī-phalam*) makes hair fall out (*keśa-ghnaṇi*).

**3.22.14** Wild mango (*kośāmra-*), hog plum (*-āmratakaṇi*), lemon (*danta-saṭhaṇi*), and Bengal currant (*-karamardakam*) — these fruits should be made known (*vidyād*) as increasing the disease of ejecting blood (*rakta-pitta-karaṇi*).

- 3.22.15 pi-luhi śiñ-tog ni skran sel-lo //
- 3.23 da ni spod-kyi bye-brag bśad-de /
- 3.23.1 bcah-sga dañ / na-le-śam dañ / pi-pi-liñ ni bad-kan dañ rluñ sel-to //
- 3.23.2 de-la na-le-śam ni ro-ća-bar mi-byed-do //
- 3.23.3 bcah-sga dañ pi-pi-liñ gñis ro-ća-bar byed-do //
- 3.23.4 śiñ-kun ni / skran dañ gzer-ba dañ / phyi-sa hgags-pa sel-ciñ / rluñ dañ bad-kan hjoms-par byed-do //
- 3.23.5 la-la-phud dañ / hu<sup>43</sup>-suh hbras-bu dañ / go-sñod ni rluñ dañ / bad-kan sel-bahi mchog yin-no //
- 3.24 da ni lan-ćhvahi bye-brag bśad-de /
- 3.24.1 rgyam-ća ni mig-la phan-ziñ ro-ća-bar byed-la / nad-gźi gsum ži-bar byed-do //
- 3.24.2 kha-ru-ća ni drod che-ste / phyi-sa hgags<sup>44</sup>-pa dañ / sñiñ na-ba sel-to //
- 3.24.3 rćabs<sup>45</sup>-ru-ća ni drod che-ziñ rno-ba yin-te / sñiñ na-ba sel-ziñ / rluñ dañ hphrod-do //
- 3.24.4 ćha<sup>46</sup> kha-da ni / de dañ hdra-ba-las cuñ-zad ćam-gyis mthu chuñ-ño //
- 3.24.5 rgya-mćho hi lan-ćhva ni lei-ba yin-te / kha-zas HDRUL-bar byed-do //
- 3.24.6 nas-ćhig hkhus-pahi thal-ba ni / dug dañ sñiñ na-ba dañ / skya-rbab dañ / lkog-mahi nad sel-ciñ / mehi drod skyed<sup>41</sup>-do //
- 3.24.7 sva-rći<sup>47</sup>-kahi thal-ba ni / rno-ba yin-te / lus ćha-bar byed-ciñ / khoñ-pahi drod skyed<sup>41</sup>-Ja / pags-pa hjig-par byed-do //
- 3.25 da ni btuñ-bahi bye-brag bśad-de /
- 3.25.1 char-pahi chu ni yañ-ba yin-te / nad-gźi sel-ziñ sñiñ-la phan-te / dug sel-to<sup>48</sup> //

<sup>43</sup> hu- DJ ho- NP

<sup>44</sup> hgags- DN] hgag- P

<sup>45</sup> rćabs- DJ ćabs- NP

<sup>46</sup> ćha NP] ćho D

<sup>47</sup> -rći- DJ -ci- N, -ći- P

<sup>48</sup> -to NP] -lo D

**3.22.15** The fruit of the toothbrush tree (*pīlu-jaṃ phalam*) removes internal tumours (*gulma-nut*).

**3.23** Now the varieties of spices (*\*vesavāra*) are expounded.

**3.23.1** Ginger (*\*śuṅṭhi-*), black pepper (*marica-*), and long pepper (*-pippalyah*) remove phlegm and wind (*kapha-vāta-jito*).

**3.23.2** Among those, black pepper (*maricaṃ*) does not make virile (*avṛṣyaṃ*).

**3.23.3** Ginger (*\*śuṅṭhi*) and long pepper (*\*pippali*) both (*itare*) make virile (*vṛṣya-sammate*).

**3.23.4** Asafoetida (*hiṅgu*) removes (*-ghnaṃ*) internal tumours (*gulma-*), pains (*śūla-*), and arrested faeces (*vibandha-*), and overcomes wind and phlegm (*vāta-kaphāpaham*).

**3.23.5** Bishop's-weed (*yavāni-*), fruit of the coriander (*dhānyaka-*), and cumin (*-ajājyo*) are best (*param*) at removing wind and phlegm (*vāta-śleṣma-nudaḥ*).

**3.24** Now the varieties of salts (*\*lavāna*) are expounded.

**3.24.1** Rock salt (*saindhavaṃ*) is good for the eyes (*cakṣuṣyaṃ*), makes virile (*vṛṣyaṃ*), and makes calm the three humours (*tri-doṣa-sāmanaṃ*).

**3.24.2** Sochal salt (*sauvarcalaṃ*) is very hot (*uṣṇaṃ*) and removes arrested faeces (*vibandha-ghnam*) and heart disease (*hṛc-chūla-nāśanaṃ*).

**3.24.3** Black salt (*viḍaṃ*) is very hot (*uṣṇaṃ*) and sharp (*tikṣṇaṃ*), removes heart disease (*śūla-haraṃ*) and concords with wind (*vātānulomanam*).

**3.24.4** Earth salt (*romakaṃ*) is like that (*tadvat*) but is a little less powerful (*aṇu*).

**3.24.5** Sea salt (*sāmudraṃ*) is heavy (*guru*) and makes food putrefy (*kledanaṃ*).

**3.24.6** Alkali extracted from burnt barley (*yava-kṣāro*) removes (*-ghno*) poison (*\*gara*), heart disease (*hṛt-*), yellow disease (*pāṇḍu-*), and disease of the throat (*gala-doṣa-*), and increases the heat of the (digestive) fire (*agni-dīpanaḥ*).

**3.24.7** The alkali svarjikā (*svarji-kṣāro*) is sharp (*tikṣṇaḥ*), makes the body hot (*dahano*), increases the heat of the stomach (*dīpanas*), and causes skin to be destroyed (*vidāraṇaḥ*).

**3.25** Now the varieties of beverages (*\*pāna*) are expounded.

**3.25.1** Rain water (*nābhasaṃ vāri*) is light (*laghu*), removes the humours (*doṣa-ghnaṃ*), is good for the heart (*hṛdyaṃ*) and removes poison (*viśāpaham*).

- 3.25.2 char-pahi chu sa-gzi dañ / snod<sup>49</sup> sna-čhogs tha-dad-pa dañ / phrad-pa-las ni / dehi rohi bye-brag dañ / mthu yañ tha-dad-par hgyur-ro //
- 3.25.3 hbab-chu ni rúb-pa yin-te rluñ skyed<sup>41</sup>-do //
- 3.25.4 méchohi chu ni mñar-la yañ-ño //
- 3.25.5 rjiñ-buhi chu ni rluñ dañ bad-kan sel-to<sup>48</sup> //
- 3.25.6 lteñ-kahi chu ni rluñ skyed<sup>41</sup>-do //
- 3.25.7 chu-mig-gi chu ni rúb-pa yin-te / mehi drod skyed<sup>41</sup>-do //
- 3.25.8 brag mthon-pohi<sup>50</sup> kha-nas bab-pahi chu ni yañ-ziñ bad-kan sel-to<sup>48</sup> //
- 3.25.9 khron-pahi chu ni drod che-bar byed-ciñ / rluñ skyed<sup>41</sup>-do //
- 3.25.10 chu-mig hphar-bahi chu ni mkhris-pa sel-to //
- 3.25.11 chu rñog<sup>51</sup>-ciñ srin-bu dañ / ña-lci<sup>52</sup> yod-de / ma-run-bar gyur-ciñ / ñi-ma mi-mthon-bahi chu ni blañ-bar mi-byaho // skyon de-dag med-pahi chu ni blañ-bar byaho //
- 3.25.12 chu skol-ba ni rims dañ / dbugs mi-bde-ba dañ / čhil rgyas-pahi nad dañ / rluñ dañ / bad-kan sel-to<sup>48</sup> // chu bskol<sup>53</sup>-te bsgrañs-pas ni nad-gzi gsum sel-lo // de-ñid žag lon-par byas-na nad-gzi skyed<sup>41</sup>-par byed-do //
- 3.26 da ni ho-mahi bye-brag bsad-de /
- 3.26.1 bahi ho-ma ni snum-ziñ lci-ba yin-te / rluñ dañ mkhris-pa sel<sup>54</sup>-ziñ che riñ-bar byed-do //
- 3.26.2 ma-hehi ho-ma ni bahi ho-ma-\*las<sup>55</sup> lci-ziñ snum-pa yin-te / bye-brag-tu drod hbri-bar byed-do //
- 3.26.3 rahi ho-mas ni khrag-čhad sel-ziñ / lud-pa dañ / skem<sup>56</sup>-pa dañ / rims med-par byed-la / dreg na-bahi steñ-du blugs-na dreg<sup>57</sup> med-par hgyur-ro //

<sup>49</sup> snod *om.* D

<sup>50</sup> -pohi P] -pahi DN

<sup>51</sup> rñog- D] sñog- NP

<sup>52</sup> -lci<sup>52</sup> D] -ci<sup>52</sup> NP

<sup>53</sup> bskol- D] skol- NP

<sup>54</sup> sel- DN] sel-sel- P

<sup>55</sup> -las *by emendation*] -bas DNP

<sup>56</sup> skem- P] skom- D, skam- N

<sup>57</sup> dreg DN] breg P



**3.25.2** Since rain water (*tad*) has come into contact (*saṁśleṣād*) with various different kinds (*nānā-*) of soils (*bhū-*) and vessels (*pātra-*), the varieties (*bhidyate*) of its tastes (*tad-rasa-*) and potencies (*\*vīrya*) also become different (*-antaraiḥ*).

**3.25.3** River water (*nādeyaṃ*) is rough (*rūkṣaṃ*) and increases wind (*vātalaṃ*).

**3.25.4** Lake water (*sārasaṃ*) is sweet (*madhuraṃ*) and light (*laghu*).

**3.25.5** Pond water (*vāpyaṃ*) removes wind and phlegm (*vāta-śleṣma-haraṃ*).

**3.25.6** Pool water (*tādāgaṃ*) increases wind (*vātalaṃ*).

**3.25.7** Spring water (*caudyaṃ*) is rough (*rūkṣaṃ*) and increases the heat of the (digestive) fire (*agni-karaṃ*).

**3.25.8** Water that has fallen from the top of a high rock (*nairjharaṃ*) is light (*laghu*) and removes phlegm (*kapha-ghnaṃ*).

**3.25.9** Well water (*kaupyam*) makes the (digestive) fire big (*dīpanaṃ*) and increases wind (*vātalaṃ*).

**3.25.10** The water of a spouting spring (*audbhidam*) removes bile (*pitta-nāśanam*).

**3.25.11** Water (*udakaṃ*) that is turbid (*kaluṣaṃ*) or has worms (*krimi-*) and tape grass (*śaivāla-*) and has become unsuitable (*dūṣitaṃ*) and water that does not see the sun (*sūrya-varjitaṃ*) is not to be taken (*agrāhyam*). Water (*udakaṃ*) which is without (*vivarjitaṃ*) those faults (*ebhir doṣair*) is to be taken (*grāhyam*).

**3.25.12** Boiled water (*uṣṇaṃ vāri*) removes (*-apaham*) fever (*jvara-*), uncomfortable breathing (*śvāsa-*), the disease of excess fat (*medo-*), wind (*anila-*), and phlegm (*kapha-*). Boiled water that has been cooled (*śīta-śītaṃ*) removes the three humours (*tri-doṣa-ghnam*). That same (water) (*tac ca*) when it has been kept for a day (*uṣitaṃ*) increases the humours (*doṣalam*).

**3.26** Now the varieties of milk (*\*kṣīra*) are expounded.

**3.26.1** Cow milk (*go-kṣīraṃ*) is greasy (*snigdham*) and heavy (*guru*), removes wind and bile (*vāta-pitta-ghnaṃ*) and causes long life (*rasāyanam*).

**3.26.2** Buffalo milk (*māhiṣaṃ*) is heavier (*gurutaram*) than cow milk (*gavyād*), is greasy (*snigdham*), and especially makes the (digestive) fire decrease (*vahni-nāśanam*).

**3.26.3** Goat milk (*chāgaṃ*) removes dysentery (*raktātisāra-ghnaṃ*), makes one without (*-apaham*) cough (*kāsa-*), desiccation (*śoṣa-*), and fever (*jvara-*), and when poured over (*sekena*) one suffering from rheumatism it makes him without rheumatism (*anila-rakta-ghnaṃ*).

- 3.26.4 lug-gi ho-mas ni mkhris-pa dañ / bad-kan skyed<sup>58</sup>-do //
- 3.26.5 rña-moħi ho-mas ni skrañ<sup>59</sup>-ba dañ / dmur-jñiñ<sup>60</sup> dañ / lto sbo-ba dañ / srin-bu dañ / gzañ-hbrum dañ / bad-kan dañ / rluñ sel-to //
- 3.26.6 bud-med-kyi ho-mas ni lce-la phan-pa dañ / mig-tu blugs-na mig-la phan-pa dañ / snar blud-na khrag lud-pahi nad sel-to //
- 3.26.7 zo ni ñams-stobs skyed<sup>58</sup>-ciñ rluñ sel-te / ro-ća-bar byed-la<sup>61</sup> / mkhris-pa dañ / bad-kan skyed<sup>58</sup>-do //
- 3.26.8 zo ma-lañs-pas<sup>62</sup> ni nad-gzi gsum skyed<sup>58</sup>-do //
- 3.26.9 zo-kha-chu ni hjag-sgo sbyoñ-bar byed-do //
- 3.26.10 mar ni pho-bahi nad dañ gzañ-hbrum dañ / bzin g-yo-ba dañ / mjiñ-pa yo-bahi nad sel-to //
- 3.26.11 ho-ma-las sna gzan-du bsgyur<sup>62a</sup>-ba / chur<sup>63</sup>-ba-la sogs-pa ni lci-ba yin-te / mje-nad-kyi rgyur hgyur-ro //
- 3.26.12 dar-bahi ro-mas<sup>64</sup> ni<sup>65</sup> / nad-gzi gsum sel-zin / pho-bahi nad dañ / skrañ-ba<sup>66</sup> dañ / gzañ-hbrum dañ / skya-rbab dañ / hkhrub-ba dañ / skran hjoms-par byed-do //
- 3.26.13 ba-mar ni zu-bahi hog-tu mñar-te / rluñ dañ mkhris-pa sel-zin yid gzuñs-par byed-pa dañ / mig-la yañ phan-la / de sman gzan dañ sbyar-na / nad-gzi gsum yañ sel-bar byed.\*do<sup>67</sup> //
- 3.26.14 mar rñiñ-pas<sup>68</sup> ni brjed-byed dañ / smyo-ba dañ / sbyar-bahi dug dañ / brgyal-ba-rnams sel-to //
- 3.26.15 ra-la sogs-pahi mar ni / so-soħi ho-maħi yon-tan bzin-du rig-par byaħo //
- 3.26.16 glañ-po-che dañ / rta dañ / boñ-bu dañ / rña-mo dañ / ma-ħe dañ / ba dañ / ra dañ / lug dañ hdi-rnams-kyi gcin ni / gcin rnam-pa

<sup>58</sup> skyed- D] bskyed- NP

<sup>59</sup> skrañ- NP] skrañs- D

<sup>60</sup> -rjiñ NP] -rjiñs D

<sup>61</sup> -la NP] -pa D

<sup>62</sup> -pas D] -pa NP

<sup>62a</sup> bsgyur- NP] bskyur- D

<sup>63</sup> chur- D] phyur- NP

<sup>64</sup> -mas D] -ma NP

<sup>65</sup> ni NP] na D

<sup>66</sup> skrañ-ba NP] skrañs-pa D

<sup>67</sup> byed-do *by emendation*] byed DNP

<sup>68</sup> -pas D] -pa NP

- 3.26.4** Sheep milk (*āvīkam*) increases bile and phlegm (*pitta-śleṣmalam*).
- 3.26.5** Camel milk (*auṣṭram*) removes (-*nut*) swelling (*śopha-*), dropsy (*udara-*), distended stomach (*ānāha-*), worms (*krimi-*), piles (*arśah-*), phlegm (*kapha-*), and wind (\**vāta*).
- 3.26.6** The milk of a woman (*striṇām*) is good for the tongue (*jīvanam*!); when poured into the eye it is good for the eye (*cakṣuṣyam*); and when poured into the nose it removes (\**nāśanam*) the disease of ejecting blood (*rakta-pitte*).
- 3.26.7** Thick sour milk (*dadhi*) increases strength (*balyam*), removes wind (*vāta-haram*), makes virile (*vṛṣyam*), and increases bile and phlegm (*pitta-śleṣma-karam*).
- 3.26.8** Thick sour milk that has not risen (*manda-jātam*) increases the three humours (*tri-doṣam*).
- 3.26.9** Whey (*mastu*) cleanses the secretory apertures (*sroto-viśodhanam*).
- 3.26.10** Butter (*navanītam*) removes (-*ghnam*) disease of the stomach (*grahāṇi-*), piles (*arśo-*), and the disease in which the face shakes and the neck is twisted (*ardītārti-*).
- 3.26.11** Transformations (*vikārās*) of milk in other ways, such as caseous milk (*kilāijādya*), are heavy (*guravaḥ*) and become a cause of skin disease (*kuṣṭha-hetavaḥ*).
- 3.26.12** The residue of buttermilk (*takram uddhṛta-sneham*) removes the three humours (*tri-doṣa-samanam*) and overcomes (-*nut*) disease of the stomach (*grahāṇi-\*gada-*), swelling (*śopha-*), piles (*arśah-*), yellow disease (*pāṇḍu-*), diarrhoea (*atisāra-*), and internal tumours (*gulma-*).
- 3.26.13** Cow (*gavyam*) butter (*sarpīr*), after it has been digested (*vipāke*), is sweet (*madhuram*), removes wind and bile (*vāta-pittāpaham*), makes the mind acute (*medhyam*), is good also for the eye (*cakṣuṣyam*). When that medicinal substance is mixed with others (*tat-saṃskārāt*) it also removes the three humours (*tri-doṣa-jit*).
- 3.26.14** Old clarified butter (*anavam ghṛtam*) removes (-*ghnam*) epilepsy (*apasmāra-*), madness (*unmāda-*), mixed poison (*gara-*), and fainting (*mūrcchā-*).
- 3.26.15** Butter (*sarpīṃṣi*) made from goat (milk) etc. (*ajādīnām*) should be known (*vidyāt*) according to the qualities (*guṇaiḥ*) of the particular milk (*sva-kṣīra-vad-*).
- 3.26.16** Elephants, horses, asses, camels, buffaloes, cows, goats, and sheep — the urines (*mūtram*) of these are said to be the eight kinds of urine, and

brgyad ces bya-ste / de-dag ni bad-kan dañ rluñ dañ / srin-bu dañ / dug med-par byed-ciñ / skya-rbab dañ / dmu-rjiñ<sup>69</sup> dañ / mje dañ / gzañ-hbrum dañ / skrañs-pa<sup>66</sup> dañ / skran dañ / gcin-nad dañ / hdi-rnams<sup>70</sup> sel-to //

3.27 da ni hbru-mar-gyi bye-brag bśad-de /

3.27.1 til-mar ni rluñ dañ / bad-kan sel-ziñ / pags-pahi mdog bzañ-bar byed-la / skra bzañ-du skye-bar byed-do //

3.27.2 yuñs<sup>71</sup>-mar ni srin-bu dañ / g-yah-ba hjoms-par byed-pa dañ / bad-kan dañ / čhil rgyas-pahi nad dañ / rluñ sel-to //

3.27.3 zar-mahi mar ni mig-la gnod-ciñ / mkhris-pa skyed<sup>72</sup>-la rluñ sel-to //

3.27.4 ba-ru-rahi mar ni / bad-kan dañ / mkhris-pa sel-ciñ \*skra-la<sup>73</sup> phan-te / mig dañ rna-ba brta<sup>74</sup>-bar byed-do //

3.27.5 sbrañ-rči ni nad-gzi gsum sel-ziñ / skyigs-bu dañ / dbugs mi-bde-ba dañ / srin-bu dañ / skyug-pa dañ gcin-nad dañ / skom-pahi nad dañ / dug-rnams med-par byed-de<sup>75</sup> / kha-cig-gis ni rluñ skyed<sup>72</sup> ces kyañ bśad-do //

3.27.6 bu-ram šiñ-rnams ni / khrag lud-pahi nad sel-ziñ / ñams<sup>76</sup>-stobs skyed<sup>72</sup>-ciñ / ro-ča-bar byed-la / bad-kan skyed-do<sup>77</sup> //

3.27.7 bu-ram šiñ sos ho-ma-ste / zos-pahi khu-ba ni phan-par hgyur-ro //

3.27.8 bu-ram šiñ bćir<sup>78</sup>-bahi khu-ba ni / lci-ba yin-te / phyi-sa hgag-par byed-do //

3.27.9 bu-ram ni mkhris-pa sel-ba čam ma-yin-la / ro-ča-bar byed-ciñ / rluñ sel-te / bad-kan skyed<sup>72</sup>-do //

3.27.10 bu-ram rñiñ<sup>79</sup>-pa ni phan-ziñ / mkhris-pa sel-bahi mchog yin-te / khrag dañ-bar byed-do //

<sup>69</sup> -rjiñ NP] -rjiñs D

<sup>70</sup> gcin-nad dañ hdi-rnams NP] gcin-nad-rnams D

<sup>71</sup> yuñs- NP] yuñ- D

<sup>72</sup> skyed- D] bskyed- NP

<sup>73</sup> skra-la *by emendation*] skran-la DNP

<sup>74</sup> brta- D] rta- NP

<sup>75</sup> byed-de DP] byede N

<sup>76</sup> ñams- D] ñam- NP

<sup>77</sup> skyed-do D] bskyedo N, bskyed-do P

<sup>78</sup> bćir- DN] brćir- P

<sup>79</sup> rñiñ- DN] sñiñ- P

they make one without phlegm and wind (*kapha-vāta-haram*), worms and poison (*krimi-viṣāpaham*), and they remove (-*nut*) yellow disease (*pāṇḍutva-*), dropsy (*udara-*), skin disease (*kuṣṭha-*), piles (*arśah-*), swelling (*śopha-*), internal tumours (*gulma-*), and urinary disease (*prameha-*).

**3.27** Now the varieties of seed oil (*\*taila*) are expounded.

**3.27.1** Sesame oil (*tailaṃ ... tilodbhavam*) removes wind and phlegm (*vāta-śleṣma-haram*), makes the colour of the skin good (*tvacyam*), and makes hair grow well (*keśyam*).

**3.27.2** Mustard oil (*sārṣapaṇi*) overcomes worms and itching (*krimi-kaṇḍū-ghnaṇi*) and removes (-*apaham*) phlegm (*kapha-*), the disease of excess fat (*medo-*), and wind (*anila-*).

**3.27.3** Linseed oil (*kṣauma-tailam*) is harmful to the eye (*acakṣuṣyam*), increases bile (*pitta-kṛd*), and removes wind (*vāta-nāśanam*).

**3.27.4** The oil of belleric myrobalan (*ākṣajaṇi*) removes phlegm and bile (*kapha-pitta-ghnaṇi*), is good for the hair (*keśyam*), and makes eyes and ears grow strong (*dṛk-chrotra-tarpanam*).

**3.27.5** Honey (*madhu*) removes the three humours (*tri-doṣa-ghnaṇi*) and makes one without (-*apaham*) hiccough (*hikkā-*), uncomfortable breathing (*śvāsa-*), worms (*krimi-*), vomiting (*chardī-*), urinary disease (*meha-*), the disease of thirst (*tṛṣṇā-*), and poison (*viṣa-*). Some (*anye*) teach (*śamsanti*) also that it increases wind (*vātalam*).

**3.27.6** Sugar cane (*ikṣavo*) removes the disease of ejecting blood (*rakta-pitta-ghnā*), increases strength (*balyā*), makes virile (*vṛṣyāḥ*), and increases phlegm (*kapha-pradāḥ*).

**3.27.7** Sugar cane (*\*ikṣu*) that is milk(y through biting) with the tooth (*dantajas*) — the juice (of that) when it has been eaten (*tad-rasah*) becomes beneficial (*pathyo*).

**3.27.8** The juice of pressed sugar cane (*yāntriko*) is heavy (*guruḥ*) and makes faeces stop (*viṣṭambhī*).

**3.27.9** Crude sugar (*guḍaḥ*) removes bile but not much (*nāti-pitta-haro*), makes virile (*vṛṣyo*), removes wind (*vāta-ghnaḥ*), and increases phlegm (*kapha-kṛd*).

**3.27.10** Old (*purāṇo*) crude sugar (*\*guḍa*) is beneficial (*pathyaḥ*), is the best (means) of removing bile (*pitta-ghnaḥ param*), and makes the blood pure (*asṛk-prasādanaḥ*).

**3.27.11** bu-ram-gyi kha-ra ni snum-pa dan ldan-te khrag lud-pahi nad sel-ciñ ro-ča-bar byed-do

**3.27.12** sbrañ-rčihi kha-ra ni rcub-pa yin-te / chim-par byed-ciñ skyug-pa dan / hkhru-ba sel-to //

**3.28** da ni chañ-gi bye-brag bsad-de chañ-ño-cog ni mkhris-pa skyed<sup>72</sup>-la skyur-bahi phyir-na bad-kan dan rluñ sel-te ran-ciñ čhod zin-par hthuñs-na drod skyed<sup>72</sup>-ciñ dgah-bar byed-pa dan / ñams-stobs skyed<sup>72</sup>-do // de-ltar ma-byas-na dug-tu hgyur-ro

**3.28.1** de-la hbruhi chañ ni gzañ-hbrum-la phan-te skem-pa ša skye-bar byed-ciñ / rluñ sel / bu-ram chañ ni hkhru-bar byed-ciñ smin-par byed-do<sup>80</sup> //

**3.28.2** bu-ram šiñ-gi chañ ni bad-kan dan čhil rgyas-pahi nad sel-to //

**3.28.3** rgun-chañ ni rluñ dan mkhris-pa sel-to //

**3.28.4** ma-du-kahi me-tog-gi chañ ni rcub-pa yin-te / rluñ dan mkhris-pa skyed<sup>72</sup>-do //

**3.28.5** čhva dan rcabs-kyi rigs-su gtogs-pa-rnams ni rno-ba yin-te khrag lud-pahi nad skyed<sup>72</sup>-do //

**3.29** da ni thug-pahi bye-brag bsad-de //

**3.29.1** hbras brños<sup>81</sup>-te btags-pahi thug-pas<sup>82</sup> ni smin-par byed-ciñ drod skyed<sup>72</sup>-de / phan-pa yin-no //

**3.29.2** hbras-thug ni yañ-ba yin-te rluñ dan hphrod-ciñ chu-so sbyañ-ño //

**3.29.3** hbras-thug gar-po ni chim-par byed-ciñ<sup>83</sup> / hkhru-ba gcod-la<sup>84</sup> šiñ-la phan-te / ñams-stobs skyed<sup>72</sup>-do //

**3.29.4** hbras-kyi ho-thug ni bad-kan skyed<sup>72</sup>-la / ñams-stobs skye-bar<sup>85</sup> byed-do //

**3.29.5** sbyar-thug ces bya-ba hbras dan / til dan / mon-sran šiñhu gsum sbyar-bahi thug-pas<sup>86</sup> ni rluñ sel-bar byed-do //

<sup>80</sup> -do NP] -de D

<sup>81</sup> brños- D] rños- NP

<sup>82</sup> -pas D] -pa NP

<sup>83</sup> -ciñ NP] -de D

<sup>84</sup> -la NP] -ciñ D

<sup>85</sup> skye-bar NP] skyed-par D

<sup>86</sup> -pas D] -pa NP

**3.27.11** White sugar (made) from crude sugar (*guḍa-śarkarā*) is endowed with greasiness (*sa-snehā*), removes the disease of ejecting blood (*rakta-pitta-harī*), and makes virile (*vr̥ṣyā*).

**3.27.12** White sugar (made) from honey (*madhu-śarkarā*) is rough (*rūkṣā*), makes content (*hlādani*), and removes vomiting and diarrhoea (*chardya-atīsāra-nud*).

**3.28** Now the varieties of liquors (*\*madya*) are expounded. All (*sarvaṃ*) liquors (*madyam*) increase bile (*pitta-karam*), and because they are sour (*amla-tvāt*), they remove phlegm and wind (*kapha-vāta-nut*); when drunk (*pītam*) moderately keeping to the (appropriate) measure (*yuktayā*), they increase the (digestive) fire (*dīpana-*), make happy (*harṣaṇa-*), and increase strength (*-balyaṃ*). If one has not used them thus (*anyathā*), they become a poison (*viṣam*).

**3.28.1** In that (connection), liquor (made) from grain (*surā*) is good for piles (*arśaḥ- ... -ghnī*), makes flesh increase in the case of the emaciated (*kārśyaghnī*), and removes wind (*vāta-ghnī*). Liquor (made) from crude sugar (*gauḍī*) causes cleansing (*sraṃsana-*) and causes ripening (*-pācanī*).

**3.28.2** Liquor (made) from sugar cane (*aikṣavi*) removes (*-ghnī*) phlegm (*śleṣma-*) and the disease of excess fat (*medo-*).

**3.28.3** Grape liquor (*mārdvikaṃ*) removes wind and bile (*vāta-pitta-nut*).

**3.28.4** Liquor (made) from the flowers of the mahua (*madhūka-kusumāsavaḥ*) is rough (*rūkṣo*) and increases wind and bile (*vāta-pitta-karo*).

**3.28.5** Those (liquors) which belong to the kinds (*-jātayaḥ*) of verjuice (*śukta-*) and sour gruel (*sauvira-*) are sharp (*tikṣṇāḥ*) and increase the disease of blood ejection (*rakta-pitta-karās*).

**3.29** Now the varieties of (thin) soups (*\*vavāgū*) are expounded.

**3.29.1** Soup (*maṇḍaḥ*) (made) from rice that has been fried (*bhr̥ṣṭa-taṇḍulaiḥ*) and ground causes ripening (*pācano*), increases the heat (of the digestive fire) (*dīpanaḥ*) and is beneficial (*pathyo*).

**3.29.2** Rice soup (*peyā*) is light (*laghvī*), compatible with wind (*vātānulomanī*), and purifies the bladder (*vasti-viśodhanī*).

**3.29.3** Thick rice soup (*vilepī*) makes content (*tarpanī*), terminates cleansing (*grāhīṇī*), is good for the heart (*hr̥dyā*), and increases strength (*bala-varadhanī*).

**3.29.4** Milk soup (made) with rice (*pāyasaḥ*) increases phlegm (*kapha-kṛd*) and makes strength increase (*balyaḥ*).

**3.29.5** So-called 'mixed soup (*kṛsarā*)', soup (made) of a mixture of three

**3.30** da ni bzah-bahi bye-brag bśad-de /

**3.30.1** hbras legs-par bkrus-pa dañ / khu-ba gzar bcad-pa dañ / čhos-pa dañ / grañ-dro ran<sup>87</sup> čam-du byas-pahi hbras-chan ni yañ-ba yin-no //

**3.30.2** hbras-chan rdo-gu dañ / śa dañ / śiñ-tog dañ / mar dañ / lhan-cig-tu<sup>88</sup> bcos-pa ni lci-ba yin-te / śa skye-bar byed-do //

**3.30.3** hbruhi čhod-ma ni / śun-lpags bśus-la yid-čam brños<sup>81</sup>-te / śin-tu čhos-par byas-pa yañ-ba yin-no //

**3.30.4** sño-čhod ni śin-tu bśur-la čhos-par byas-te / sdor dañ legs-par sbyar-ba<sup>89</sup> phan-pa yin-no //

**3.31** da ni khu-bcud-kyi bye-brag bśad-de /

**3.31.1** bal-po sehu dañ / skyu-ru-ra sbyar-bahi khu-bcud ni / drod skyed<sup>90</sup>-ciñ / rluñ dañ mkhris-pa sel-to //

**3.31.2** la-phug dañ sbyar-na / dbugs mi-bde-ba dañ / lud-pa dañ / cham-pa dañ / bad-kan yañ sel-to //

**3.31.3** nas dañ / rgya-sran dañ / rgya-śug-gi hbras-bu sbyar-bahi khu-bcud ni / lkog-ma-la phan-te rluñ sel-to //

**3.31.4** mon-sran sñehu dañ / skyu-ru-ra sbyar-bahi khu-bcud ni / hkhru<sup>91</sup>-ba gcod-ciñ mkhris-pa dañ / bad-kan sel-to //

**3.31.5** sbyar-čhod dmar-po zes bya-ba / zo dañ bu-ram dañ rgun sbyar-bahi čhod-ma ni / yañ-ziñ / śa skye-ba dañ / yi-ga hbyed-par byed-de skyug-pa sel-to //

**3.31.6** zo dañ bu-ram sbyar-te dkrugs-pahi nañ-du dri bži sbyar-ba zes bya-ba / śiñ-ča dañ / sug-smel dañ / nā<sup>92</sup>-ga-ge-sar dañ / gandha-pa-tra hdi bži sbyar-ba dañ / spod sna-čhogs btab-pa ni śa skye-ziñ ro-ča-bar byed-do //

<sup>87</sup> ran DN] ran-pa P

<sup>88</sup> lhan-cig-tu D] lhig-tu NP

<sup>89</sup> -ba NP] -bas D

<sup>90</sup> skyed- D] bskyed- NP

<sup>91</sup> hkhru- D] khru- NP

<sup>92</sup> nā- D] na- NP



(items :) rice (*\*taṇḍula*), sesame (*\*tila*), and green gram (*\*mudga*), causes the removal of wind (*vāta-nāśanī*).

**3.30** Now the varieties of food (*\*anna*) are expounded.

**3.30.1** Boiled rice (*odanaḥ*) made with rice that has been well washed (*su-dhautaḥ*), whose liquid has been strained (*prasrutaḥ*), that has been boiled (*svinnāḥ*), and (that is then eaten) at a somewhat moderate temperature (*kavoṣṇo*) is light (*laghur*).

**3.30.2** Boiled rice cooked (*sādhitō*) together with roots (*kanda-*), meat (*māṃsa-*), fruit (*phala-*), and oil (*-snehaiḥ*) is heavy (*guruḥ*) and makes flesh increase (*bṛṃhana*).

**3.30.3** Grain soup (*sūpaḥ*) (made) by removing the husks (*gata-tvakkō*), frying (the grain) moderately (*iśad-bhṛṣṭo*), and thoroughly cooking (*su-sādhitāḥ*) (the soup) is light (*laghuḥ*).

**3.30.4** Green vegetables (*sākaṃ*) that have been thoroughly cleaned (*niṣpīḍitaṃ*), (then) cooked (*svinnaṃ*), and well mixed (*-abhisamṣkṛtam*) with spice (*sneha-*) are beneficial (*hitāṃ*).

**3.31** Now the varieties of (thick) soups (*\*yūṣa*) are expounded.

**3.31.1** Soup (*yūṣo*) mixed from pomegranate (*dāḍīma-*) and emblic myrobalan (*-āmalakair*) increases the heat (of the digestive fire) (*vahni-kṛd*) and removes wind and bile (*vāta-pitta-hā*).

**3.31.2** If mixed with radishes (*mūlakaiḥ kṛtaḥ*), it also removes (*-ghno*) uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), catarrh (*pratiśyāya-*), and phlegm (*kapha-*).

**3.31.3** Soup (*yūṣaḥ*) mixed from barley (*yava-*), horse gram (*-kulatthānāṃ*), and the fruit of the jujube (*kola-*) is good for the throat (*kaṇṭhyo*) and removes wind (*anilāpahaḥ*).

**3.31.4** Soup mixed from (*-jo*) green gram (*mudga-*) and emblic myrobalan (*āmalaka-*) terminates cleansing (*grāhī*) and removes (*-vināśanaḥ*) bile and phlegm (*pitta-śleṣma-*).

**3.31.5** The so-called ‘red mixed soup (*rāga-śāḍavāḥ*)’, a soup mixed from thick sour milk (*\*dadhi*), crude sugar (*\*guda*), and grapes (*\*drākṣā*), is light (*laghavo*), makes flesh increase (*bṛṃhana*), makes the appetite expand (*rucyās*), and removes vomiting (*chardi-ghnā*).

**3.31.6** (The rasālā preparation made by) putting into thick sour milk (*\*dadhi*) and crude sugar (*\*guda*) that have been mixed and stirred the so-called ‘four perfume mixture (*\*cātur-jātaka*) — cinnamon bark (*\*tvac*), lesser cardamom (*\*elā*), nagkassar (*\*nāga-kesara*), and cinnamon leaves

- 3.31.7 zohi nañ-du bu-ram btab-pa ni rluñ sel-to //
- 3.31.8 phye ni réub-pa yin-te / phyi-sa sla-bar byed-ciñ rluñ skyed<sup>90</sup>-la / ñams-stobs skyed<sup>90</sup>-ciñ chim-par byed-do //
- 3.31.9 nas-\*srus<sup>93</sup> dañ / nas khral-khrol cam-du btags-pahi chan dañ / nas-kyi khu-ba ni gcin-nad dañ / rtug-skam<sup>94</sup> sel-to //
- 3.31.10 zu-ba bu-ram-gyis btab-pa ni / lci-la ša skye-bar byed-ciñ rluñ sel-to //
- 3.31.11 zi-tehu ni mehi drod bskyed-de<sup>95</sup> / rluñ dañ mkhris-pa sel-ziñ ro-ča-bar byed-do //
- 3.31.12 pem-tam<sup>96</sup>-la sogs-pa khur-ba ša dañ sbyar-ba ni / ša skye-ba dañ ñams-stobs skyed<sup>90</sup>-ciñ / mkhris-pa dañ rluñ sel-to //
- 3.31.13 be-rag ša<sup>97</sup> dañ / spod-la sogs-pas brjañs-pa ni / lci-ziñ chim-par byed-do //
- 3.31.14 hbras brduñs-pahi lce-khur ni lci-ba yin-te / drod che-la bad-kan dañ mkhris-pa skyed<sup>90</sup>-do //
- 3.31.15 mon-sran snehu-la sogs-pahi khur-ba ni / lci-ba yin-te / bad-kan skyed<sup>90</sup>-ciñ phyi-sa sla-bar byed-do //
- 3.31.16 khur<sup>98</sup>-ba ba<sup>99</sup>-mar-gyi nañ-du bcos-pa ni / rluñ dañ mkhris-pa sel-ciñ<sup>100</sup> / lus-kyi mdog bzañ-ba dañ / mig rno-bar byed-do //
- 3.31.17 khur-ba hbru-mar-gyi nañ-du bcos-pa ni / mig rtul-bar byed<sup>101</sup>-ciñ / rluñ sel-la mkhris-pa skyed<sup>90</sup>-do //
- 3.32 da ni čhal-nan-gyi bye-brag bsad-de /
- 3.32.1 zan zos-pahi hog-tu čhal-nan btuñ-ba ni ñoms<sup>102</sup>-pa dañ / hju-bar byed-pa dañ / dgah-bar byed-pa dañ / ñams-stobs skyed<sup>90</sup>-pa dañ / ša skye-ba dañ / yi-ga hbye<sup>103</sup>-ba dañ / zan zos-pa gnas-su son-par byed-de / \*dehi phyir phan-pa yin-no<sup>104</sup> //

<sup>93</sup> nas-srus *by emendation*] nas-bsgrus DNP

<sup>94</sup> -skam NP] -skom D

<sup>95</sup> -de DJ] -do NP

<sup>96</sup> -tam- DN] -tam- P

<sup>97</sup> be-rag ša DN] be-ragša P

<sup>98</sup> khur- DJ] khu- NP

<sup>99</sup> ba- P] bu- DN

<sup>100</sup> -ciñ NP] -ziñ D

<sup>101</sup> byed- DN] byañ- P

<sup>102</sup> ñoms- DJ] ñom- N. dñom- P

<sup>103</sup> hbye- DN] hbyed- P

<sup>104</sup> dehi phyir phan-pa yin-no *by emendation*] om. DNP

(\**gandhapattra*): these four mixed together — and various spices makes the flesh increase (*bṛṇṇhaṇi*) and makes virile (*vṛṣyā*).

**3.31.7** Crude sugar (*-gudaṇi*) thrown into thick sour milk (*dadhi*) removes wind (*vāta-hṛt*).

**3.31.8** Barley meal (*saktavo*) is rough (*rūkṣā*), makes the faeces easy (*bhedino*), increases wind (*vātalā*), increases strength (*balya-*), and makes content (*-tarpaṇāḥ*).

**3.31.9** The pap of unripe barley and of barley crushed to pieces (*yāva-kāpūpa-*) and the juice of barley (*-vāṭyās*) remove (*-nāsanāḥ*) urinary disease (*meha-*) and dry excrement (*udāvarta-*).

**3.31.10** (Food) to be digested (*bhakṣyā*), when prepared with crude sugar (*gauḍikā*), is heavy (*guravo*), makes flesh increase (*bṛṇṇhaṇā*), and removes wind (*vāta-nāsanāḥ*).

**3.31.11** Ghee cake (*ghṛta-pūro*) increases the heat of the (digestive) fire (*agnidīpanaḥ*), removes wind and bile (*vāta-pitta-haro*), and makes virile (*vṛṣyo*).

**3.31.12** Cakes such as peṃ-tam mixed with meat (\**sāmiṣā!*) (make) the flesh increase (*bṛṇṇhaṇāḥ*), increase strength (*balyāḥ*), and remove bile and wind (*pittānilāpahāḥ*).

**3.31.13** Be-rag (cakes) stuffed (*sampūrṇā*) with minced meat (*piṣitair*), spices, etc. (*vesavārādyaiḥ*) are heavy (*guru-*) and make content (*-tarpaṇāḥ*).

**3.31.14** Lce-khur cakes of crushed rice (*paiṣṭikā*) are heavy (*guravo*), have much heat (*-uṣṇāḥ*), and increase phlegm and bile (*kapha-pittalāḥ*).

**3.31.15** Cakes of green gram etc. (*vaidalāḥ*) are heavy (*guravo*), increase phlegm (*śleṣmalā*), and make faeces easy (*bhinna-varcasāḥ*).

**3.31.16** Cakes cooked in cow oil (*ghṛta-pākimāḥ*) remove wind and bile (*vāta-pitta-harā*), make the colour of the body good and make the eyes sharp (*varṇa-dṛṣṭi-dā*).

**3.31.17** Cakes cooked in sesame oil (*taila-kṛtā*) make the eyes dull (*dṛṣṭi-ghnāḥ*), remove wind (*vāta-ghnāḥ*), and increase bile (*pitta-kopaṇāḥ*).

**3.32** Now the varieties of post-prandial drinks (\**anupāna*) are expounded.

**3.32.1** As for the post-prandial drink after one has eaten one's food (*anupānam*), it makes satisfied (*prīṇanaṇi*), makes digest (*jaranaṇi*), makes happy (*hṛdyam*), increases strength (*balyam*), makes flesh increase (*bṛṇṇhaṇam*), opens the appetite (*rocanam*), and makes the food that has been eaten (*bhuktaṃ*) go to its (proper) place (*sādayaty*). On account of that (*ato*) it is beneficial (*hitam*).

- 3.32.2 rluñ-nad-can-la ni čhal-nan-du / snum-bag dañ dron-po dgeho //
- 3.32.3 mkhris-pa-can-la ni čhal-nan-du mñar-ba dañ bsil-ba dgeho //
- 3.32.4 bad-kan-can-la ni čhal-nan-du rėub-pa dañ / dro-bag dgeho //
- 3.32.5 nad khoñ-skem yod-pa-la ni / čhal-nan-du śa-khu bzañ-ño //
- 3.32.6 bud-med-kyis dub-pa dañ / lam-gyis dub-pa dañ / smyuñ-bas dub-pa dañ / mañ-du smras-pas dub-pa dañ / čha-bas gduñs-pas dub-pa dañ / de-rnams-la ni čhal-nan-du ho-ma bzañ-ño //
- 3.32.7 śa che-ba-la ni čhal-nan-du sbrañ-rėi dañ chu sbyar-ba bzañ-ño //
- 3.32.8 rid-pa-la ni čhal-nan-du chañ bzañ-ño //
- 3.32.9 glo hgrams-pa dañ / skad hgags-pa dañ / dbugs mi-bde-ba dañ / lud-pa dañ / skyigs-bu dañ / mchil-ma mañ-du hbyuñ-ba dañ / nam-čhod yan-chad-kyi nad-kyis ñam-thag-pa-la ni / čhal-nan hthuñs-na mi-bzañ-ño //
- 3.33<sup>105</sup> zas lci-ba ni ñuñ-du bzah / zas yañ-ba ni mañ-du za-ziñ / dus dañ / mehi drod dañ / čhod śes-par sbyar-bahi bye-brag dañ / goms-pa dañ / mehi drod śes-par byas-nas / ci rigs-par byas-na ni / kha-zas lci-ba yañ yañ-bar hgyur-la / yañ-ba yañ lci-bar hgyur-ba-dag kyañ yod-do //
- 3.34 de-ltar kha-zas dañ btuñ-ba-rnams gzuñ-la brten-te / ci rigs-par sbyar-na / nad-pa yañ hėho-la / sman-pa dehañ hjig-rten-na grags-pa chen-po thob-par hgyur-ro //
- kha-zas dañ / btuñ-bahi cho-ga bśad-pahi lehu-ste gsum-paho //

<sup>105</sup> 3.33 follows 3.34 in DNP

**3.32.2** In the case of a person having wind disease (*anile*), what is somewhat oily (*snigdha-*) and hot (*-uṣṇam*) is excellent (*śastam*) as a post-prandial drink (*\*anupāna*).

**3.32.3** In the case of a person having bile (*pitte*), what is sweet (*su-svādu-*) and cool (*-śītaḥ*) is excellent as a post-prandial drink (*\*anupāna*).

**3.32.4** In the case of a person having phlegm (*kaphe*), what is rough (*rūkṣa-*) and somewhat hot (*-uṣṇam*) is excellent as a post-prandial drink (*anupānaṇi*).

**3.32.5** In the case of a person having an emaciated inside (*kṣaye*), meat soup (*kravya-rasaḥ*) is good (*śubhaḥ*) as a post-prandial drink (*\*anupāna*).

**3.32.6** In the case of those persons who are weary (*-klāntānāṇi*) because of women (*stry-*), weary because of the way (*adhva-*), weary because of fasting (*upavāsa-*), weary because of having talked a lot (*bhāṣya-*), and weary because of being oppressed by heat (*uṣṇa-*), milk (*kṣīram*) is good (*iṣyate*) as a post-prandial drink (*\*anupāna*).

**3.32.7** In the case of (persons whose) flesh is great (*sthūle*), honey (*madhu-*) and water (*toyam*) mixed (*-yutam*) are good as a post-prandial drink (*anupānaṇi*).

**3.32.8** In the case of the emaciated (*kṛśe*), liquor (*surā*) is good as a post-prandial drink (*anupānaṇi*).

**3.32.9** In the case of those suffering (*-ārtānām*) from pulmonary rupture (*vihatorah-*), voice failure (*svara-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), hiccough (*hikkā-*), the plentiful appearance of saliva (*-prasekinām*), and disease (*gada-*) of the upper part of the base of the neck (*ūrdhva-jatru-*), it is not good (*na śasyate*) to drink a post-prandial drink (*anupānaṇi*).

**3.33** As for heavy food (*gurv*), one should eat (*adyān*) a little (*alpaṇi*); as for light food (*laghu*), one should eat (*adyān*) much (*analpaṇi*), if one knows (*-vit*) the time (*kāla-*), the heat of the (digestive) fire (*agni-*), and the proper measure (*mātra-*). By learning (*jñātvā*) about the varieties of mixing (*saṃskāra-*), the habituation (*sātmya-*), and the heat of the (digestive) fire (*-agni*), if one has done what is appropriate, food (*bhuktaṇi*) may become (*syāl*) heavy or light (*laghu*) even though (*api*) it is light or heavy (*gurv*).

**3.34** Thus, if one mixes (*yo yojayaty*) foods and drinks (*anna-pānāni*) appropriately (*yuktyā*) by basing oneself on the books (*āgamāśrayāt*), the patient will live and that (*sa*) physician (*bhīṣak*) will attain (*labhate*) great (*uccaiḥ*) fame (*vaśas*) in the world (*loke*).

The chapter (*adhyāyah*) that explains the application (*vidhis*) of foods and drinks (*anna-pāna-*), the third (*tṛtīyo*).

#### § 4: HCHI-LTAS-KYI LEHU<sup>1</sup>

- 4.0 hchi-ltas-kyi lehu bsad-pa /
- 4.1 nad-pa zad-par ma-śes-te / gya-čhom-du sman-gyi las byas-na / nal-gyi snon de-las sto-bar zad-do //
- 4.2 de-bas-na phrin-pa dañ hchi-ltas dañ mčhan-ma hdi gsum-las čhe rtogs-par byaho //
- 4.3 de hchi-ltas ni hchi-bar hgyur-ba dehi nañ-čul dañ lus-kyi mdog dañ / dbañ-po dañ spyod-pahi čul-rnams hgyur-ba gañ yin-pa de-dag ni / mdor-na sman-pa mchog-gis hchi-ltas-su rig-par byaho //
- 4.4 de-la dbañ-po-rnams don-rnams-la log-par hjin-la / sman-pa dañ / mjaho<sup>2</sup> \*dañ<sup>3</sup> bla-ma-la sdañ-ziñ / dgra-la dgah-bar gyur-pa gañ yin-pa de ni / hchi-bar hgyur-ro //
- 4.5 nam thañ-ba-la sprin dañ / hjah dañ / glog mthoñ-ziñ / gžal-med-khañ dañ / bžon-pa<sup>4</sup>-rnams-kyis nam-mkhah<sup>5</sup> khebs-par mthoñ-ba gañ yin-pa de ni hčo-bar mi-hgyur-ro //
- 4.6 skar-ma lha-mo sgrib-med ces bya-ba dañ skar-ma goñ-cug dañ / dgu-čhigs mi-mthoñ-ba dañ / sa chen-po gom-pa brgyad kho-ra khor-yug čamdu chuñ-nur mthoñ-ba de ni / srog-gi dbañ-po hdas zin-pa yin-no //
- 4.7 ñin-par skar-ma me hbar-ba hdra-ba mthoñ-ba dañ / ñi-mahi mdog kha-dog sna-čhogs-su mthoñ-ba dañ / rluñ-la gzugs yod-par mthoñ-ba gañ yin-pa de ni nes-par hchi-bar bstan-to //
- 4.8 ñi-ma hchar-bahi nos-la bu-gu dod-par mthoñ-ba dañ / mar-me śi-bahi dri snar mi-čhor-ba de ni hchi-bar hgyur-ro //
- 4.9 me-loñ-la sogs-pa-la bdag-gi gzugs-brñan yan-lag ma-čañ-bar mthoñ-ñam / yañ-na ye med-par mthoñ-ba dañ / sems-can sna-čhogs-kyi cha-byad mthoñ-na de ni gsin-rjehi khyim-na gnas-pa yin-no //
- 4.10 mig-gyon-pa khuñ-du brospaham / lce nag-por gyur-tam / snahi

<sup>1</sup> §4 follows §5 in DNP: see p. 3.

<sup>2</sup> mjaho NP] mjah-po D

<sup>3</sup> dañ by emendation] om. DNP

<sup>4</sup> bžon-pa- DN] gžon-ba- P

<sup>5</sup> nam-mkhah DP] namkhah N

## CHAPTER 4: THE OMENS OF DEATH

**4.0** Explanation of the chapter on the omens of death.

**4.1** If, without knowing (*mohād*) that the patient('s life) is at an end (*gatāyusi*), one hastily performs medical treatments (*nyastā ... kriyā*), the only thing that matters (*eva*) is the addition of fatigue (*śramāya*).

**4.2** Therefore (*tasmād*), one must determine (*parijñeyam*) (the length of) life (*āyuh*) according to these three: the messenger (*dūta-*), the omen of death (*ariṣṭa-*), and the sign (*nimitta-*).

**4.3** As for those omens of death, the best doctor (*bhīṣag-varaḥ*) must in short (*samāseṇa*) recognise as omens of death (*ariṣṭam iti tāṃ vidyāt*) whatever changes (*yā vikṛtir*) occur in the character (*śīla-*), colour of the body (*deha-*), sense-organs (*indriya-*), and way of behaving of that person who is going to die (*marīṣyatām*).

**4.4.** In that (connection), anyone whose sense-organs (*indrivor*) take hold (*grhṇāti*) of their objects wrongly (*arthān viparītān*), and anyone who (*yo*) is afraid of (*-dveṣī*) doctors (*bhīṣani-*), friends (*mitra-*), and teachers (*guru-*) or rejoices in (*priya-*) enemies (*arāti-*), will die (*mṛtyu-bhāk*).

**4.5** Anyone who (*yaḥ... sa*) sees (*paśyaty*) in a clear sky (*umale vyomni*) clouds (*ghana-*), rainbows (*indrāyudha-*), and lightning (*-vidyutaḥ*), or who sees the sky (*vīyad*) covered (*-saṃchannaṃ*) with palaces (*vimāna-*) and vehicles (*yāna-*), will not live (*na jīvati*).

**4.6** One who does not see (*nekṣate*) the star called 'the obstruction-free goddess (*arundhatīṃ devīṃ*)', the pole-star (*dhruvam*), and the milky way (*ākāśa-nimnagām*) and one who sees (*prekṣate caiva*) the great earth (*bhuvam*) as small, eight paces in circumference (*aṣṭāpadopamām*), — the sense-organs of his life are passed (*mumūrṣuḥ*).

**4.7** It is taught (*vinirdiśet*) that anyone who (*yaḥ*) by day (*divā*) sees (*paśyati*) stars (*tārās*) like blazing fires or sees the colour of the sun as various colours (*citra-bhānu-samanvitāḥ*) or sees the wind (*nabhasvantaṃ*) as having shape (*rūpiṇam*), will certainly die (*parāsuṃ*).

**4.8** One who sees (*paśyanti*) a hole (*chidraṃ*) become prominent in the direction of the rising sun (*udyantaṃ bhāskaraṃ*) or who does not in his nose perceive (*na jighranti*) the smell of a lamp that has gone out (*nīrvāṇa-dīpa-gandhaṃ*), will die (*mumūrṣavaḥ*).

**4.9** One who sees (*yaś...paśyaty*) in mirrors etc. (*darpaṇādiṣu*) the image

dbyibs hgyur-tam<sup>6</sup> / mchu nag-por gyur-ciñ dbyibs ñams-sam / kha mnam-por gyur-pa gañ yin-pa de ni spañ-bar byaho //

**4.11** mig dmar-por gyur-pa dañ / mig \*khuñ-du bros-pa\*<sup>7</sup> dañ / mig mi-hgyur-ba dañ / mchi-mas gañ-ba dañ / ya-yor gyur-pa dañ / smin-ma zum-pa dañ / ya-yor gyur-pa de ni ror gyur-par śes-par byaho //

**4.12** bzin-gyi mdog dmar-ba dañ / gnag-pa dañ / ser-ba dañ / sño-sańs-su gyur-pa dañ / ño-cha med-pa dañ / mdog mi-sdug-par gyur-pa dañ / dran-pa ñams-pa gañ yin-pa dehi che ni hdas zin-par śes-par byaho //

**4.13** mgo-bo-la ba-lañ-gi lci-bahi phye-mas stug-por khebs-pa lta-bur snañ-ba dañ / skra<sup>8</sup> bśig-pa<sup>9</sup> dañ / sen-mo dañ / so mdog mi-sdug-par gyur-ciñ zo byuñ-bar gyur-na / de ni che zad-par śes-par byaho //

**4.14** dpral-réa ser-skya dañ / dud-ka dañ / dmar-ba dañ / sño-sańs dañ / nag-po dañ / dkar-po lta-bur gyur-pa gañ-la snañ-ba ni gśin-rjehi khyim-du hgro-bar hgyur-ro //

**4.15** dpral-ba-la śig hgro-ba dañ / gtor-ma bya-rog mi-hdod-pa dañ / ħa-cañ gñid che-ba dañ / ħa-cañ gñid med-par gyur-pa dehi che ni riñ-por mi-thub-bo //

**4.16** loñ<sup>10</sup>-bu dañ / pus-mo<sup>11</sup> lħa-ña dañ / dpral-ba dañ / phrag-pa dañ / mkhur-čhos dañ / hgram-pa dañ / mur-hgram-gyi śa lhod-pa dañ / śa-hphyañ-bar gyur-pa gañ yin-pa de ni srog riñ-por mi-thogs-par spoñ-bar hgyur-ro //

**4.17** śa bros-la skad-kyi gdańs che-bar gyur-pa dañ / ñams<sup>12</sup>-stobs yod bzin-du skad zom-par gyur-pa dañ / skra méhams bye-ba gañ yin-pa de / hchi-bahi dus-kyi žags-pas zin-par śes-par byaho //

<sup>6</sup> -tam NP] -ram D

<sup>7</sup> khuñ-du bros-pa *by emendation*] dmar-bar gyur-pa DNP

<sup>8</sup> skra DP] bskra N

<sup>9</sup> bśig-pa DJ] śi-ba NP

<sup>10</sup> loñ- DN] luñ- P

<sup>11</sup> -mo NP] -mohi D

<sup>12</sup> ñams- DJ] ñam- NP



(*chāyāṃ*) of himself with his limbs not complete (*vyāṅgāṃ*) or does not see it at all (*atho na vā*) and sees the form of various beings (*nānā-sattva-*), abides (*vāso*) in the house of the executioner (*antaka-kṣaye*).

**4.10** Anyone must be avoided (*taṃ tyajet*) whose (*yaśya*) left eye has sunk into its socket (*vāmākṣi-majjanāṃ*), whose tongue has become black (*jihvā śyāvā*), the shape of whose nose changes (*nāsā vikāriṇi*), whose lips (*oṣṭhau*) have become black (*kṛṣṇau*) or their shape impaired (*sthāna-cyutāv*), or whose mouth (*āśyaṃ*) has become smelly (*pūty*).

**4.11** He is to be known as having become a corpse (*dirgha-śāyinaḥ*), whose eyes (*vilocane*) have become red (*rakta-*), whose eyes have sunk into their sockets (*srasta-*), whose eyes do not change (*stabdha-*), are full of tears (*sruta-*) or have become uneven (*viṣame*), or whose eyebrows (*bhruvau*) have become down-cast (*saṅkṣipte*) or uneven (*viṣame*).

**4.12** Anyone the complexion (*chāyā*) of whose face has become (*dṛśyate*) red (*raktā*), black (*asitā*), yellow (*pītā*), or pale blue (*śyāmā*), who has become without shame (*hri-*), whose complexion (*kānti-*) has become disagreeable, or whose memory (*smṛti-*) has become impaired (*hāni-*) — his life is to be known as having passed (*taṃ vadanti gatāyuṣam*).

**4.13** If one appears (*dṛśyante*) as if (*-ābhā*) thickly covered (*sāndra-reṇavaḥ*) with the powder (*cūrṇa-*) of ox dung (*gomaya-*) on the head (*mūrdhni*), if one's hair has become dishevelled (*\*mukta-keśa*), if one's nails and teeth (*nakha-dantā*) have become of disagreeable colour (*vivarṇāḥ*) and spots have arisen (on them) (*puṣpavantaś ca*) — his life must be known as finished (*gatāyuṣaḥ*).

**4.14** Anyone on whom (*yaśya*) the veins (*sirāḥ*) on the forehead (*lalāṭe*) appear (*dṛśyante*) to have become as if (*-nibhāḥ*) light yellow (*piṅga-*), smoky (*dhūmra-*), red (*aruṇa-*), pale blue (*śvāma-*), black (*asita-*), or white (*sita-*) will go (*vāti*) to the house of the executioner (*yama-mandiram*).

**4.15** One on whose forehead (*lalāṭa-taṭa-*) lice (*yūkā*) walk (*-sarpiṇyo*) or whose offerings (*balī-*) the crows (*dhvāṅkṣā*) do not like (*-dviṣaḥ*), one who has too much sleep (*nidrā*) or has (done) too much without sleep (*nidrā-vināśo vā*) — his life he does not maintain long (*ati-kṛṣāyuṣām*).

**4.16** Anyone who (*yaśya*) has loose (*srastaṃ*) flesh or hanging (*sthāna-cyutaṃ*) flesh of the anklebone (*gulpha-*), the knee-pan (*jānu-*), the forehead (*lalāṭa-*), the shoulder (*-aṃsaṃ*), the cheek (*gaṇḍa-*), the jaw (*hanu-*), or the jaw-bone (*hanu-bandhanam*) will abandon (*jahāty*) life (*asūn*) without long delay (*acirād*).

**4.17** Anyone in whom (*yaśya*), in the case of his flesh being sunken in (*kṣīṇaśya*) the sound of his voice has become great (*svara-vṛddhiḥ syāt*) or while he possesses strength (*balīyasaḥ*) his voice has become diminished (*svara-hānir*), and anyone in whose hair (*keśāḥ*) partings have opened (*simantino*) —

4.18 kha-zas zos kyañ śa bro-s-pa dañ / kha-zas ma-zos kyañ ñams<sup>12</sup>-stobs<sup>13</sup> skye-ba dañ / bzin-gyi mdog snum-por gyur-tam / kha-dog gzan-du gyur-pa de ni srog-gi dbaň-po hda-s zin-pa yin-no //

4.19 glo-bur-du dri \*zim-pa<sup>14</sup> dañ / dri mi-zim-pa žig-tu gyur-tam / sbraň-ma sñon-po hkhör-bar gyur-na / de hchi-bar hgyur-ro //

4.20 da ni mčhan-mahi bye-brag bśad-de /

4.20.1 rmi-lam-du lus snum-gyis byugs-pa dañ / lħo-phyogs-su hgro-ba dañ / phag dañ / ma-ħe dañ / gcan-gzan dañ / boň-bu dañ / rña-mo-la žon-pa rmi-na<sup>15</sup> mi-bzaň-ňo //

4.20.2 bud-med skra bśig-ciň gos nag-po dañ / dmar-bag gyon-pas bciň-s-te dgod<sup>16</sup> bzin-du lħo-phyogs-su khrid-pa rmi-na mi-hdod-pa yin-no //

4.20.3 gśin-dog dañ / mu-stegs-can-gyi rab-tu byuň-ba-la sogs-pa dañ phrad-pa dañ / de-dag dañ hgrog-s<sup>17</sup>-pa dañ / sbraň-rći dañ / hbru-mar hthuň-ba dañ / hji-bas lus byugs-te gar byed-pa rmi-na mi-bzaň-ňo //

4.20.4 ri dañ / brag-la sogs-pa-las lħuň-ba dañ / bciň-ba dañ / gzan-gyis thub-pa dañ / bya-rog-la sogs-pas mchus bcugs-pa dañ / lħuň-ba rmi-na mi-dgeho //

4.20.5 lħa-stehi śug-to dañ / rgya-skyegs-kyi śiň dañ / grog-mkhar dañ / śiň pa-ri-pattra-rnams-la ħjeg-s-pa dañ / hbru-mar dañ / śiň-bal dañ / hbru-mar bćir<sup>18</sup>-bahi ħhigs-ma dañ / lcags rñed-pa rmi-na mi-ruň-bar hgyur-ro //

4.20.6 rmi-lam-na bag-ma len-pa dañ / me-tog dmar-pohi phreň-ba thogs-śiň gos dmar-bag gyon-pa dañ / chus khyer-ba dañ / śa bcos-pa za-žin rmi-ba ni mi-hdod-pa yin-no //

<sup>13</sup> -stobs *om.* NP

<sup>14</sup> zim-pa *by emendation*] mi-zim-pa DNP

<sup>15</sup> rmi-na P] rmi-lam DN

<sup>16</sup> dgod D] rgod NP

<sup>17</sup> hgrog-s- D] hhab- NP

<sup>18</sup> bćir- DN] ćir- P

he is to be known (*taṃ vidyāt*) as having been seized by the noose (*-pāśitam*) of the time (*kāla-*) of death.

**4.18** One whose flesh has sunken in (*bala-dhvaṃso*) although he has eaten food (*bhuñjānasya*), one whose strength increases (*vivṛddhiś*) although he has not eaten food (*vināśanāt*), one in whom the colour of the face (*ānanaṃ*) has become oily (*snigdham*), and one whose colour (*varṇa-*) has become different (*vikāri-tā*) — the sense-organs of his life have passed (*parāsor*).

**4.19** If one's smell (*gandho*) has suddenly (*akasmād*) become (*bhaved*) pleasant (*surabhiḥ*) or unpleasant (*kuthito*) or if one has become surrounded (*sevyaṭe*) by blue bees (*nilābhir makṣikābhiḥ*), one will die (*mṛtyu-bhāk*).

**4.20** Now the varieties of signs (*\*nimitta*) are expounded.

**4.20.1** If one has dreamed in a dream (*svapne*) that one's body has been anointed with oil (*snehāktasya*), that one is going (*prayānakam*) in a southerly direction (*dakṣiṇasyāṃ*), and that one is riding a pig (*varāha-*), a buffalo (*mahiṣa-*), a beast of prey (*vyāḍa-*), an ass (*gardabha-*), or a camel (*-uṣṭrair*), it is not good (*na śasyate*).

**4.20.2** If one has dreamed that one was led (*ākaraṇam*) in a southerly direction (*dakṣiṇā*) while laughing (*hāsa-sammitam*), having been bound (*baddhasya*) by a woman (*striyā*) with dishevelled hair (*mukta-keśyā*) wearing black (*asita-*) or red (*rakta-*) clothing (*-vāsasā*), that is undesirable (*neṣyate*).

**4.20.3** If one has dreamed that one has met (*śleşaḥ*) spirits (*preta-*), heretics (*pravrajitaiḥ*), etc. and associated with them (*tac-chleṣo*), that one is drinking (*pānam*) honey (*madhu-*) and seed oil (*-tailayoḥ*), and that one has smeared one's body with mud (*pañka-digdhasya*) and is dancing (*nartanam*), it is not good (*na śarmane*).

**4.20.4** If one has dreamed that one has fallen (*patanam*) from mountains (*parvata-*), rocks, etc. (*-ādibhyo*), that one is bound (*bandhanam*), that another is defeating one (*parājayah*), that crows etc. (*kāḱādyair*) are pecking one (*luñcanam*) with their beaks, and that (stars etc. (*tārādīnām*)) have fallen (*pātas*), it is not good (*virudhyate*).

**4.20.5** If one has dreamed that one has ascended (*abhirohanam*) the top of a sacred axe (*yūpa-*), a lac tree (*kiṃśuka-*), an anthill (*valmika-*), or a neem tree (*pāribhadra-*), or that one has found (*avāptir*) seed oil (*tailā-*), cotton (*karpāsa-*), the residue of crushed out seed oil (*pinyāka-*), or iron (*loha-*), it will be improper (*vipattaye*).

**4.20.6** As for dreaming in a dream (*svapne*) that one is taking a bride (*vivāha-karaṇam*), that one has tied on a garland (*srag-*) of red (*rakta-*) flowers or is wearing (*-dhāraṇam*) red (*rakta-*) garments (*vastra-*), that one has been

**4.20.7** rmi-lam-du rnam-pa hdi-lta-bu dañ / gžan-yañ rnam-pa sna-  
čhogs de-hdra-ba-dag mthoñ-na / mi-na-ba ni nad-kyis hdebs-par hgyur-ro //  
na-ba ni hchi-bar hgyur-ro //

**4.21** da ni mčhan-ma bzañ-pohi bye-brag bsad-de /

**4.21.1** lha dañ / bram-ze dañ / rgyal-mčhan dañ / gdugs dañ / khyu-ba  
dañ / me-tog padma dañ / rgyal-po dañ / me-tog dkar-po dañ / gos  
dkar-po dañ / chu dañ-ba dañ / me hbar-ba dañ / mjah-bo<sup>19</sup> gson-po  
dañ / mi dge-ziñ des-pa dañ / bud-med rgyan-gyis brgyan-pa mthoñ-ziñ  
rmis-na bzañ-ño //

**4.21.2** rmi-lam-du khyu-ba dañ / rta žon-pa dañ / ri-la hjęg-pa dañ /  
šiñ ho-ma yod-pa dañ / hbras-bu yod-pa-la hchag-pa dañ / me-loñ dañ / ša  
rjen-pa dañ / me-tog-gi phreñ-ba rñed-pa dañ / chu chen-po-las brgal-ba  
rmis-na / mi-na-bas ni nor rñed-par hgyur / nad-pa žig-na ni nad myur-du  
hčho-bar hgyur-ro //

**4.22** da ni phrin-pahi bye<sup>20</sup>-brag bsad-de /

**4.22.1** phrin-pa rigs nan-nam / yan-lag ma-čhañ-baham / mu-stegs-can-gyi  
rab-tu byuñ-ba-la sogs-paham / žags-pa dañ / dbyig-pa lag-na thogs-šiñ /  
rgod-bag-tu gyur-pa dañ / gos dmar-po dañ / nag-po dañ / rñiñ-pa gyon-pa  
dañ / khyed-reñ-can dañ / hdi-rnams mi-hdod-pa yin-par bsad-do //

**4.22.2** phrin-pa lag-pa ñed-pa dañ / mchi-ma zag-pa dañ / mgo lus mar-  
gyis byugs-pa dañ / réva šiñ gcod-pa dañ / bud-med dañ / ma-niñ phrin-par  
hoñ-ba dañ / bud-med-kyi réig-gi miñ dañ / ldan-pa sna-la sogs-pa dañ / ma-  
niñ-gi réig-gi miñ dañ / mig-la sogs-pa-la lag-gis nom-pa dañ /  
pho-mčhan-gyi phyogs-su lag-pas nom-pa dañ / boñ-bu dañ / rña-mo dañ /  
ma-ħe žon-te hoñs-pa dañ / bsñañ<sup>21</sup>-ciñ duħkhar smra-ba hdi-dag ni mi-  
ruñ-ba yin-no // de-dag-las ldog-pa ni dge-ba yin-no //

<sup>19</sup> mjah-bo DN] mjaho P

<sup>20</sup> bye- NP] phye- D

<sup>21</sup> bsñañ- D] bldad- N, ldan- P

carried away (*haraṇam*) by water (*srotasā*), or that one is eating (*bhojanam*) cooked flesh (*pakva-māṃsasya*), it is not desirable (*neṣṭam*).

**4.20.7** If one sees (*dr̥ṣṭvā*) in a dream (*svapnān*) such things as these (*evam-vidhān*) and moreover (*apī*) various (*vividhān*) things such as those (*aparān*), one who is not ill (*svastho*) will be struck (*avāpnoti*) by disease (*vyādhim*). One who is ill (*vyādhitaś*) will die (*bhavāntaram avāpnoti*).

**4.21** Now the varieties of good signs (*\*nimitta*) are expounded.

**4.21.1** If one has dreamed that one saw gods (*deva-*), brahmins (*vipra-*), banners (*dhvaja-*), umbrellas (*chattra-*), bulls (*vṛṣa-*), waterlilies (*paṅkaja-*), kings (*-pārthivān*), white flowers (*śukla-puṣpa-*), white garments (*śukla- ... ambara-*), pure water (*svaccha-nīra-*), blazing fire (*ucchikha-hutāśanam*), living friends (*dhriyamāna-suhṛt-*), people who are good (*sādhu-*) and agreeable (*praśasta-*), or women (*-aṅganāḥ*) adorned with ornaments (*ābharaṇa-*), it is good.

**4.21.2** If one has dreamed in a dream (*dr̥ṣṭvā svapne*) that one is riding (*abhirohaṇam*) bulls (*vṛṣabha-*) and horses, that one is ascending (*abhirohaṇam*) mountains (*parvata-*), that one is walking among trees (*vṛkṣa-*) that have milk (*kṣīrī-*!) or that have fruits (*phala-*), that one has found (*-āptim*) mirrors (*darpaṇa-*), raw flesh (*āmiṣa-*), garlands (*mālyā-*) of flowers, or that one has crossed over (*taraṇam*) great waters (*mahāmbhasām*), one who is not ill will find wealth (*artha-lābhah syād*) and in the case of a person who is ill his illness (*vyādhi-*) will quickly (*sa-tvaram*) be cured (*-mokṣaś*).

**4.22** Now the varieties of messengers (*\*dūta*) are expounded.

**4.22.1** Messengers from a bad class (*vijāti-*), whose limbs are not complete (*vyāṅga-*), heretics (*pāśanda-*) etc., (messengers who,) having taken hold of (*uddhṛtāḥ*) a noose (*pāśa-*) or a stick (*daṇḍa-*) in the hand, have become arrogant (*\*uddhata*), (messengers who) wear red (*rakta-*), black (*asita-*), or old (*vijīrṇa-*) garments (*-vastrā*), and those who have khyed-reñ (?) — these are taught to be undesirable (*neṣṭābhidhāyinaḥ*).

**4.22.2** A messenger who rubs his hands (*karāvamardī-*), one whose tears have flowed (*muktāśru-*), one who has smeared his head and body with oil (*snehābhyaktās*), one who cuts grass (*ṛṇa-cchidaḥ*) and trees, a woman (*strī*) or a eunuch (*napuṃsaka-*) coming as messenger, one who has the name (given) to the build of a woman taking hold by the hand (*saṃśliṣṭa-pāṇayāḥ*) of the nose etc., one who has the name (given) to the build of a eunuch taking hold by the hand of the eye etc., one taking hold by the hand of the region (*deśa-*) of the male organ (*bāhyāṅga-*), (messengers who) have come riding (*-ārūdhāḥ*) on an ass (*khara-*), a camel (*uṣṭra-*), or a buffalo (*mahiṣa-*), and (messengers who) speak (*-bhāṣinaḥ*) frighteningly (*pluta-*!) or woefully (*gadgada-*!) — these are improper (*ete dūtā virudhyante*). The opposites of those (*viparyayāḥ*) are good (*praśastāś*).

**4.23** sman-pa nad-pahi gan-du hgro-bar chas-pa-na / glañ-po-chehi skad thos-pa dañ / hbrug-sgra dañ / rña-sgra-la sogs-pa thos-pa dañ / rin-po-che dañ / me-tog-gi phreñ-ba dañ / śa rjen-pa dañ / gdugs dañ / bum-pa gañ-ba-la sogs-pa mthoñ-na bzañ-no //

**4.24** sman-pa chas-te hgro-ba-na / phohi miñ dañ ldan-pa / bya ñañ-pa dañ / phug-ron-la sogs-pa g-yon-logs-na gnas-śiñ snañ-la / mohi miñ dañ ldan-pa skyuñ-ka dañ / ri-skyegs<sup>21a</sup>-la sogs-pa / g-yas-logs-na gnas-śiñ snañ-ste / nad-pahi khyim-gyi nañ-du hgro-bahi che legs-par bsu-na / bya-ba de don-du hgyur-bar śes-par byaho //

**4.25** rta-babs dañ / rgyal-méchan dañ / śiñ ho-ma-can dañ / hbras-bu dañ / me-tog yod-pahi śiñ mthoñ-ba dañ / g-yas-logs-sam g-yon-logs-nas bya<sup>22</sup> hphur<sup>23</sup>-ram / hdug-ciñ skad sñan-pa sgrog-pa thams-cad kyañ dge-ba yin-no //

**4.26** khyi dañ va g-yas-phyogs-su soñ-na dgeho // srog-chags go-dḥa dañ / sbrul dañ / klu-sbrul'mthoñ-ba ni dus thams-cad-du mi-hdod-pa yin-no //

**4.27** de-ltar sman-pa gañ-gis bsgrims-te / legs-par brtags-śiñ bye-brag phyed-par byas-nas / las ñes-par réom<sup>24</sup>-pa dehi grags-pa ni / dge-ba mañ-po čhogs-pahi nañ-du me-tog-gi phreñ-ba \*ma-rñid-pa<sup>25</sup> bzin-du mjes-par hgyur-ro //

hchi-ltas-kyi lehu-ste \*bzi<sup>26</sup>-pa rjogs-so //

<sup>21a</sup> -skyegs- NP] -skegs- D

<sup>22</sup> bya D] byas NP

<sup>23</sup> hphur- D] phur- NP

<sup>24</sup> réom- DN] bréom- P

<sup>25</sup> ma-rñid-pa *by emendation*] rñiñ-pa DNP

<sup>26</sup> bzi- *by emendation*] drug- DNP

**4.23** When the doctor is setting out to go to the patient (*prayāṇe*), if he hears the voice (*-dhvanir*) of an elephant (*gaja-*) or hears the sound (*-dhvanir*) of thunder (*jimūta-*) or the sound (*-dhvanir*) of drums (*duṇḍubhi-*), etc., or if he sees (*-darśanam*) precious substances (*ratna-*), garlands (*srag-*) of flowers, raw flesh (*āmiṣa-*), umbrellas (*chattra-*), full bottles (*pūrṇa-kumbha-*), etc. (*-ādi-*), it is good (*iṣyate*).

**4.24** If when the doctor has set out and is going (*prasthāne*), birds (*khagā*) that have masculine names (*puṃ-nāmāṇaḥ*), such as the goose (*\*haṃsa*) and the pigeon (*\*pārāvata*), live and appear on the left side (*vāmāḥ*) and (birds) that have feminine names (*stṛī-ākhyā*), such as the jackdaw and the mountain grouse (*\*sārikā*), live and appear on the right side (*dakṣiṇa-saṃśrayāḥ*), and if at the time when he enters (*praveśe*) the house of the patient he is well met (*viloma-gāḥ* !), those actions are to be known (*jñeyāḥ*) as attaining their goal (*phala-dā*).

**4.25** The sight of arches (*torana-*), banners (*dhvaja-*), trees (*taru-*) that contain milk (*sa-kṣīra-*), and trees (*taru-*) that have fruit (*sa-phala-*) and flowers (*sapūṣpa-*), and all (*sarve*) birds (*khagāḥ*) that fly from the right or the left (*savyāvāsavya-gāḥ*) or sit (*-sthitāḥ*) (on them) and utter pleasant sounds (*valgu-rutāḥ*) are also good (*śastāḥ*).

**4.26** If a dog (*śva-*) or a fox (*-sṛgālayoh*) has gone (*gamanam*) to the right (*pradakṣiṇetarām* !), it is good (*śastam*). The sight (*darśanam*) of a living creature (such as) a varan (*godhā-*), a snake (*sarapa-*), or a serpent (*-bhoginām*) is undesirable (*neṣṭam*) at all times (*satatam*).

**4.27** Thus (*evam*) any doctor who (*yaḥ*) exerts himself (*yatnena*), makes a thorough examination (*parīkṣya*), and analyses the varieties (of signs etc.) will certainly (*niścitam*) accomplish (*kuryāt*) his task (*karma*). His fame (*yaśo-*) among many assembled (*-saṃsadi*) virtuous (*sādhu-*) (people) will be beautiful like an unwithering (*a-mlānām*) garland (*-mālām*) of flowers.

The chapter (*adhyāyaś*) on the omens of death (*ariṣṭa-*), the fourth (*caturthaḥ*), is finished (*samāptaḥ*).

## § 5: RIMS-NAD GSO-BAHI LEHU<sup>1</sup>

5.0 rims-nad gso-bahi lehu bśad-par byaho //

5.1 rims-nad ni nad-do-cog-gi rgyal-po yin-par bśad-do // de-bas-na hdir / de gso-bahi cho-ga hdi thog-ma kho-nar bśad-de / rims ni thog-mar<sup>2</sup> lha chen-po drag-po źes bya-ba-la / drañ-sroñ śes-ñen-can<sup>3</sup> źes bya-bas brñas-te / lha chen-po drag-po khros-nas dbugs btañ-ba-las byuñ-ba / (1) rluñ dañ (2) mkhris-pa dañ / (3) bad-kan so-sohi rims dañ / (4) rluñ dañ mkhris-pa hdus-pahi rims dañ / (5) mkhris-pa dañ bad-kan gñis hdus-pahi rims dañ / (6)<sup>4\*</sup>rluñ dañ bad-kan gñis hdus-pahi rims dañ /\*<sup>4</sup> (7) rluñ dañ mkhris-pa dañ bad-kan gsum hdus-pahi rims dañ / (8) glo-bur-gyi rims dañ / rims nam-pa brgyad-du gyur-to //

5.2 de-la rims thog-mar byuñ-bahi thabs ni / kha-zas-kyi<sup>5</sup> ñes-pa dañ / hdug-ñal-la sogs-pahi<sup>6</sup> gnas-pahi ñes-pa-las nad-gźi-rnams pho-bahi nañ-du źugs-te / khoñ-pahi drod phyi-rol-tu bton-pa de dañ / dañs-ma dañ hdus-siñ gnas-par gyur-pas<sup>7</sup> ni rims skyed<sup>8</sup>-par byed-do //

5.3 de-la rluñ-las gyur-pahi rims-kyi mčhan-ma ni / lus grañ-źiñ hdar-ba dañ / mgo hkkhor-ba dañ / sla-ba dañ / ba-spu lañs-pa dañ / glal-źiñ bya-rmyañ byed-pa dañ / mgo-bo dañ / rked-pa dañ / brla dañ rciñb-logs na-źiñ / byin-sñiñ skyur-ba dañ / skom-dad che-ba dañ / mig dañ pags-pahi mdog dañ / sen-mo dañ / phyi-sa dañ / gcin-rnams mdog gnag-ciñ khar ro bska-ba bro-ba dañ / hgram-pa na-ba dañ / dbugs mi-bde-źiñ lud-pa hgog-tu<sup>9</sup> mi-btub-pa-rnams yin-no //

5.4 mkhris-pa-las gyur-pahi rims-kyi mčhan-ma ni / lus śin-tu čha-ba dañ / khoñ-pa čha-ba dañ / skom-dad che-ba dañ / brgyal-ba dañ / rñul hbyuñ-ba dañ / khahi ro čha-bar bro-baham / mgo hkkhor-ba dañ / sla-ba dañ / snahi nad dañ / khahi nad dañ / mchu dañ lkog-ma-rnams-su hbrum-pa hbyuñ-ba dañ / khro-źiñ śin-tu khro-ba dañ / bsil-ba hdod-pa dañ / mig dañ /

<sup>1</sup> §5 follows §3 in DNP: see p. 3.

<sup>2</sup> -mar D] -ma NP

<sup>3</sup> śes-ñen-can N] śes-ñan-can D: śes-gñen P

<sup>4</sup> rluñ dañ bad-kan gñis hdus-pahi rims dañ / *by emendation*] om. DNP

<sup>5</sup> -kyi NP] -kyis D

<sup>6</sup> -pahi NP] -pas D

<sup>7</sup> -pas D] -pa NP

<sup>8</sup> skyed- D] bskyed- NP

<sup>9</sup> hgog-tu D] hgogs-su NP



## CHAPTER 5: FEVER

**5.0** The chapter on healing the disease of fever will be expounded.

**5.1** The disease of fever is taught to be the king of all diseases. Accordingly here this method of healing it is the very first to be taught. As for fever (*jvaro*), when in the first place the seer called Dakṣa (*dakṣa-*) despised (*apamāna-*) the great god called the violent one (*rudra-*), the great god Rudra became angry (*saṅkruddha-*) and fever arose (*-sambhavaḥ*) from the breath (*niḥśvāsa-*) he emitted. Fever became eightfold (*aṣṭadhā*): fever due to (1) wind, (2) bile, and (3) phlegm separately (*prthag-*), (4) fever due to wind and bile having come together, (5) fever due to bile and phlegm both having come together, (6) fever due to wind and phlegm both having come together (= *dvandva-*), (7) fever due to wind, bile, and phlegm (all three having come together (*saṅghāta-*), and (8) accidental fever (*āgantujah*).

**5.2** In that (connection), as for the way in which fever first arose, due to wrong (use) of food (*mithyāhāra-*) and due to wrong (*mithyā-*) positions (*vihāra-*), such as (wrong ways of) sitting and lying down, the bases of diseases (*doṣā*) entered the stomach (*āmāśaya-*), drove outside (*bahir nirasya*) the heat of the internal (fire) (*koṣṭhāgniṃ*), and having come together and resided with the chyle (*rasānugāḥ*), promote fever (*jvara-dāḥ*).

**5.3** Among those (eight kinds of fever), as for the signs of fever that has arisen due to wind (*vātika-jvara-lakṣanam*), they are: the body is cold (*śīta-*) and shivers (*kampa-*), the head reels (*bhrama-*), (speech becomes) easy (*ullāpa-*), the hairs have risen (*roma-harṣa-*), yawning (*-vijrmbhaṇam*) and stretching, pains (*-ārtiḥ*) in the head (*śiraḥ-*), waist (*kaṭy-*), thighs (*ūru-*), and sides (*pārśva-*), convulsion (*-udveṣṭanam*) of the insides of the calves of the leg (*pīṇḍikā-*), great thirst (*trṣā*), the colour of the eyes (*netra-*) and of the skin (*tvaṇ-*), and the colour of the nails (*nakha-*), the faeces, and urine (*niṣyanda-*) being black (*kr̥ṣṇatā-*), tasting an astringent taste (*-kaṣāya-tā*) in the mouth (*āśya-*), pains in the jaw (*hanu-ruk*), uncomfortable breathing (*\*śvāsa-*), and being unable to suppress coughing (*kāsa-*).

**5.4** As for the signs of fever that has arisen due to bile (*paittika-jvara-lakṣanam*), they are: the body is very hot (*tivroṣṇa-*), the inside is hot (*dāha-*), great thirst (*trṣ-*), fainting (*mūrccā-*), the occurrence of sweating (*sveda-*), tasting a pungent taste in the mouth (*āśya-kaṭutā-*), the head reels (*-bhramāḥ*), (speech becomes) easy (*pralāpo*), diseases of the nose (*ghrāṇa-*), diseases of the mouth (*mukha-*), the occurrence of pimples (*-pāko*) on the lips (*oṣṭha-*) and neck (*kaṇṭha-*), being very angry when one is angry (*akṣamāsamaḥ*), desiring cool (*śītābhilāṣitā*), the colour of the eyes (*netra-*), nails

sen-mo dañ / pags-pahi mdog dañ / phyi-sa dañ / gcin-rnams-kyi mdog ser-ba dañ / sgregs-pahi ro kha-ba dañ / hkhru-ba-rnams yin-no //

**5.5** bad-kan-las gyur-pahi rims-kyi méchan-ma ni / dbugs mi-bde-ba dañ / lud-pa lu-ba dañ / cham-pa dañ / mchil-ma mañ-ba dañ / yi-ga hchus-pa dañ / skyug-pa dañ / gñid che-ba dañ / lus lci-ba dañ / dañ-ga mer-mer-por gyur-pa dañ / slod-par gyur-pa dañ / khar mñar-ba bro-ba dañ / grañ-hbrum hbyuñ-ba dañ / mig dañ / sen-mo dañ / pags<sup>10</sup>-pahi mdog dañ / phyi-sa dañ / gcin-gyi mdog skya-ba dañ / dro-ba hdod-pa-rnams yin-no //

**5.6** rluñ dañ mkhris-pa gñis hdus-pa-las gyur-pahi rims-kyi méchan-ma ni / skom-dad che-ba dañ / lus čha-ba dañ / lkog-ma<sup>11</sup> dañ / kha skam<sup>12</sup>-pa dañ / spu lañs-pa dañ / gñid mi-hoñ-ba dañ / skyug-pa dañ / čhigs dañ / klad-pa rab-tu na-ba-rnams yin-par bsad-do //

**5.7** rluñ dañ bad-kan gñis hdus-pa-las gyur-pahi rims-kyi méchan-ma ni / sñom-pa dañ / slod-par gyur-pa dañ / lus čha-ba dañ / čhigs dañ / klad-pa na-ba dañ / lus lci-ba dañ / lus grañ-ba dañ / lud-pa dañ / yi-ga hchus-pa dañ / lus rñul-ba-rnams-las rtogs-par byaho //

**5.8** mkhris-pa dañ bad-kan gñis hdus-pa-las gyur-pahi rims-kyi<sup>13</sup> čhul ni / phyed grañ phyed čha-ba dañ / yi-ga hchus-pa dañ / rñul hbyuñ-ba dañ / lu-ba dañ / sñom-pa dañ / khar ro kha-ba bro-ba<sup>14</sup> dañ / rmoñs-pa dañ / sgyid lug-pa dañ / skom-dad che-ba-rnams yin-no //

**5.9** rluñ dañ mkhris-pa dañ / bad-kan gsum hdus-pa-las / rims-nad-du gyur-pahi čhul ni / čhigs dañ rus-pa dañ klad<sup>15</sup>-pa<sup>16</sup> na-ba dañ / phyed grañ phyed čha-ba dañ / sñom-pa dañ / yi-ga hchus-pa dañ / mgo hkhör-ba dañ / lkog-ma ñar-ñar zer-ba dañ / rna-bar zug-pa dañ / mig dmar-ziñ yon-por gyur-pa dañ / kha-nas mkhris-pa dañ / khrag hbyuñ-ba dañ / skyug-pa dañ / skom-dad che-ba dañ / nub-mo gñid mi-hoñ-ba dañ / lce čhig-pa bzin nag-por gyur<sup>17</sup>-ziñ / reg-na rúb-pa dañ / lus-kyi mdog sño-ba

<sup>10</sup> pags- DN] dpags- P

<sup>11</sup> lkog-ma NP] lkog-ma skom-pa D

<sup>12</sup> skam- NP] skom- D

<sup>13</sup> -kyi NP] -gyi D

<sup>14</sup> -ba om. N

<sup>15</sup> klad- DN] glad- P

<sup>16</sup> -pa DN] -pha P

<sup>17</sup> gyur- NP] hgyur- D

(*nakha-*), and skin (*-tvacāḥ*) and the colour of the faeces and urine (*mala-*) being yellow (*pīta-*), bitter taste of the eructation (*tiktodgāra-*), and diarrhoea (*atisāra-*).

**5.5** As for the signs of fever that has arisen due to phlegm (*ślaiṣmika-jvara-lakṣaṇam*), they are: uncomfortable breathing (*śvāsa-*), coughing (*kāsa-*), catarrh (*pratiśyāya-*), much spittle (*praseka-*), spoilt appetite (*aruci-*), vomiting (*-cchardayaḥ*), much sleep (*nidrā-*), the body is heavy (*gurutva-*), the appetite has become shaky (*hṛllāsa-*), having become relaxed (*-staimityam!*), sweet taste in the mouth (*madhurāśyatā*), the eruption of cold pimples (*śīta-tā*), the colour of the eyes (*akṣi-*), the nails (*karaja-*), and the skin (*-tvacām*) and the colour of the faeces and urine (*mala-*) being whitish (*śvaityaṃ*), and desire for what is warm (*uṣṇābhilāṣitā*).

**5.6** As for the signs of fever that has arisen due to wind and bile both having come together (*vāta-pitta-jvaṛam*), they are said to be: great thirst (*tṛṣṇā-*), the body is hot (*vidāha-*), the neck (*kaṇṭha-*) and the mouth (*āśya-*) are dry (*śoṣa-*), the hairs have risen (*harsa-*), sleep does not come (*-prajāgaraiḥ*), vomiting (*chardi-*), and much pain (*-bhaṅgair*) in the joints (*parva-*) and in the brain (*śiro-*).

**5.7** As for the signs of fever that has arisen due to wind and phlegm having both come together (*vāta-kaphātmakam*), they must be learned from (the following): laziness (*tandrā-*), having become relaxed (*staimitya-!*), the body is hot (*santāpa-*), pains (*ārti-*) in the joints (*parva-*) and in the brain (*mūrdha-*), the body is heavy (*-gauravaiḥ*), the body is cold (*śīta-*), coughing (*kāsa-*), spoilt appetite (*aruci-*), and the body sweats (*-svedair*).

**5.8** As for the appearance (*ākṛtiḥ*) of fever (*jvara-*) that has arisen due to bile and phlegm (*kapha-pitta-*) both having come together, it is (as follows): (one is) half cold, half hot (*śīta-dāha-*), the appetite is spoiled (*aruci-*), sweat arises (*sveda-*), coughing (*kāsa-*), laziness (*tandrā-*), tasting a bitter taste (*-tiktatā*) in the mouth (*āśya-*), stupor (*moha-*), sinking of the calves (*sāda-*), and great thirst (*pipāsāś*).

**5.9** As for the appearance of the disease of fever (*-jvarākṛtiḥ*) that has arisen due to the three (humours) wind, bile, and phlegm having come together (*saṃnipāta-*), it is (as follows): pains (*-rug*) in the joints (*sandhy-*), bones (*asthi-*), and brain (*mūrdha-*), being half cold, half hot (*dāha-śīta-*), laziness (*tandrā-*), spoiled appetite (*aruci-*), the head reels (*-bhramāḥ*), speaking with a hoarse throat (*kaṇṭha-kūjana-*), aches in the ear (*kaṇṭhārti-*), eyes that are red (*rakta-netra-*) or that have become crooked (*nirbhugna-*), bile and blood issuing from the mouth (*pittāśra-śṭhivanam*), vomiting (*mūrcchā-!*), great thirst (*tṛṣṇā-*), sleep does not come (*nidrā-kṣayo*) at night (*nīśi*), the tongue (*jihvā*) has become black as if burnt (*dagdhā*) and is rough to the touch (*khara-sparśā*), the colour of the body (*aṅga-*) has become pale blue (*śyāva-*), red pimples

sañs-su gyur-ciñ / hbrum-bu dmar-po hthon-pa dañ / <sup>18</sup>hjag-sgo-rnams-nas  
hbrum-bu hbyuñ-ba dañ / skyug-pa dañ / dbugs mi-bde-ba<sup>18</sup>-rnams yin-te /

**5.10** rnam-pa hdi-dag thams-cad čaň-bar gyur-na gsor mi-ruñ-ño //  
čaň-bar<sup>19</sup> \*ma-gyur-na<sup>20</sup> gso dkaň-bar bśad-\*do<sup>21</sup> //

**5.11** glo-bur-gyi rims ni / <sup>22</sup>snad-pa dañ / śnags drag-po spyod-pa dañ /  
dmod-pa dañ / gdon-gyis btab-pa-las gyur-pa dañ<sup>22</sup> / sems hkhrug-pahi  
gduñ-ba-las mkhris-pahi rims ča-bar hgyur-te / de yaň hdod-pa dañ / mya-ňan  
daň / hjjgs-pa dañ / khro-ba-rnams-las<sup>23</sup> sems hkhrugs<sup>24-25</sup>te / rims-su  
gyur-to //

**5.12** de-dag lta-bu-las rims-su gyur-nas ni nad-gži rluñ dañ<sup>25</sup> mkhris-pa  
daň / bad-kan gsum gaň byuñ-ba-las rims-su gyur-pa de-dag so-sohi mčhan-  
mas bstan-to //

**5.13** rims-nad gso-bahi thabs ni / rims thog-ma byuñ ma-thag-tu űams-  
stobs-la mi-gnod-par smyuñ-bahi cho-ga byaho //

**5.14** de-la rluñ dañ űal-ba dañ / khro-ba dañ / mya-ňan dañ / lud-pa  
lu-ba dañ / glo rdol-ba-rnams-la rims-su gyur-pa-la ni smyuñ-bahi cho-ga mi-  
byaho //

**5.15** smyuñ-bar bya-bahi čhad ni bkres-śiň skom-par gyur-pa dañ / phyi-sa  
daň gcin čul bzin-du<sup>26</sup> hbyuñ-bar gyur-pa dañ / lus yaň-bar gyur-na smyuñ-  
bahi cho-ga legs-pa yin-no //

**5.16** smyuñ-bahi cho-ga ħa-caň drags-na ni skem-pahi nad dañ / śñom-pa  
daň / mgo hkhro-ba dañ / dbugs mi-bde-ba dañ / űal-bahi nad-du hgyur-ro //

**5.17** de-la bad-kan dañ rluñ-gi rims-la ni / skom-du chu skol-ba dron-po  
blud-do //

**5.18** mkhris-pa dañ / čaň<sup>27</sup> dañ / dug-las gyur-pahi rims-la ni skom-du  
ro kha-ba skol-bahi khu-ba graň-mo blud-do //

<sup>18</sup> hjag- to -ba *blotted out in D*

<sup>19</sup> čaň-bar P] čhad-par DN

<sup>20</sup> ma-gyur-na *by emendation*] gyur-na DNP

<sup>21</sup> -do *by emendation*] -de DNP

<sup>22</sup> snad- to dañ *blotted out in D*

<sup>23</sup> -las *blotted out in D*

<sup>24</sup> hkhrugs- NP] hkhrug- D

<sup>25</sup> -te *in 5.11 to dañ in 5.12 blotted out in D*

<sup>26</sup> -du DN] -tu P

<sup>27</sup> čaň NP] ča-ba D

erupt (*raktāṅga-koṭha-tā*), pimples emerge (*vipāka-*) from the excretory channels (*\*srotas*), vomiting (*mūkatā-* !), and uncomfortable breathing (*-śvāsāḥ*).

**5.10** If all these items have become complete (*sarva-rūpānvito*), (the patient) is not suitable for curing (*asādhyah*). If they have not become complete (*anyathā*), it is said (*mataḥ*) that he is difficult to cure (*kṛcchra-sādhyo*).

**5.11** As for accidental fever (*āgantur*), having arisen due to injury (*abhighāta-*), practising a violent spell (*abhicāra-*), a curse (*sāpa-*), or being smitten by demons (*abhiyanga-*), and becoming a hot fever of the bile due to the affliction caused by disturbance of the mind, also when the mind is disturbed by desires, griefs, fears, or anger, that fever arises.

**5.12** When (accidental) fevers have arisen due to such (factors as) those (mentioned in 5.11), they are taught (*vinirdiṣet*) (to be characterised) by the respective signs (*yathāsvaṇi*) of those (humours) due to whichever of the three humours (*doṣair*), wind, bile, and phlegm having arisen the fevers have developed.

**5.13** As for the ways of curing the disease of fever, immediately after the fever has first appeared (*jvarādau*), the treatment of fasting (*lañghanam*) is to be administered (*nirdiṣṭam*) without harming the (patient's) strength (*balā-virodhi*).

**5.14** In that (connection), in the case of wind (*anila-*), fatigue (*śrama-*), anger (*krodha-*), grief (*śoka-*), coughing (*kāsa-*), and pulmonary rupture (*kyaya-*), if they have developed into fever, the treatment of fasting is not to be administered.

**5.15** As for the proper measure of administering fasting, the treatment of fasting (*-lañghite*) is good (*sādhu-*) if (the patient) has become hungry and thirsty (*ksut tṛṇ*), if his faeces and urine have come to arise according to pattern (*malānulomatvaṇi*), and if his body has become light (*lāghavaṇi*).

**5.16** If the treatment of fasting is too severe (*ati-lañghite*), it will develop into (*syur*) the disease of dryness (*śoṣa-*), laziness (*tandrā-*), reeling head (*bhrama-*), uncomfortable breathing (*śvāsa-*), and the disease of fatigue (*-klamāḥ*).

**5.17** In that (connection), in the case of fever due to phlegm and wind (*kapha-vāta-jvare*), warm (*uṣṇam*) boiled water (*jalam*) is to be given (*deyaṇi*) to drink to one who is thirsty (*pipāsave*).

**5.18** In the case of fever that has arisen (*uttheṣu*) due to bile (*pitta-*), liquor (*madya-*), or poison (*viṣa-*), one should give to drink to one who is thirsty the cool (*-śītaṇi*) liquid (made) from boiling (*śṛta-*) (herbs that have) a bitter taste (*tiktakaiḥ*).

- 5.19 (1) bcah-sga dañ / (2) ba-le-ka dañ / (3) ldum-bu skra-lo dañ / (4) pu-sel-će dañ / (5) gla-sgañ dañ (6) ćan-dan-rnams skol-bahi khu-ba grañ-mo blud-na yañ skom-pa dañ skyug-pa dañ / rims dañ / lus ćha-ba sel-to //
- 5.20 smyuñ-bahi cho-ga byas-pahi rjes-la / kha-zas smin-pa ni rluñ dañ mkhris-pa dañ bad-kan so-sohi ćhos-par byed-pahi sman gañ yin-pahi khu-ba-las gzi blañs-pahi thug-pa phan-ziñ hphrod-par blud-do //
- 5.21 yañ-na hbras-yos btags-pahi thug-pa sla-ba bcah-sgas btab-pa blud-do //
- 5.22 yañ-na rluñ-gi rims-la ni / sa<sup>28</sup>-luhi chan ri-dags dañ ri-byahi ća khu-bcud<sup>29</sup> dañ beas-pa sbyin-no //
- 5.23 des zi-bar ma-gyur-na / źag bdun lon-pahi hog-tu ćhos-par byed-pahi sman dañ / zi-bar byed-pahi sman blud-do //
- 5.24 źag bdun-gyi sña-roł rims gsar-bu byuñ-bahi ćhe / sman btañ-ba ni sman de-ñid-kysis nad-gzi, śin-tu skyed-par byed-do<sup>30</sup> //
- 5.25 de-la rluñ-las gyur-pahi rims-la ni ćhos-par byed-pahi sman bilba-la sogs-pa rća-ba lña skol-bahi khu-ba blud-do //
- 5.26 yañ-na pi-pi-liñ-gi rća-ba dañ / sle-tres dañ / bcah-sga-rnams lhan-cig skol-bahi khu-ba blud-do //
- 5.27 yañ-na sle-tres dañ / gla-sgañ dañ / byi-ćher<sup>31</sup> dañ / bcah-sga-rnams lhan-cig skol-bahi khu-ba blud-do //
- 5.28 yañ-na skyu-ru-ra dañ / gla-sgañ dañ / rća-ba lña-pa dañ / sle-tres dañ / hu-suhi hbras-bu-rnams lhan-cig skol-bahi khu-ba blud-do //
- 5.29 yañ-na (1) rća-mkhris dañ / (2) gla-sgañ dañ / (3) sle-tres dañ / (4)

<sup>28</sup> sa- NP] sã- D

<sup>29</sup> -bcud P] -bcad DN

<sup>30</sup> -do P] -de DN

<sup>31</sup> -ćher D] -ćer NP

**5.19** If one gives (*dadyāt*) to drink the cool (*su-śītaṃ*) liquid (*vāri*) (made) from (*-sādhitam*) boiling (1) ginger (*viśva-*), (2) fragrant mallow (*ambu-*), (3) oldenlandia (*parpaṭa-*), (4) vetiver (*uśīra-*), (5) nut grass (*ghana-*), and (6) sandal (*candana-*), it will also remove (*-nut*) thirst (*tr̥ṣ-*), vomiting (*churdi-*), fever (*jvara-*), and body heat (*dāhu-*).

**5.20** After having administered the treatment of fasting (*langhitāya*), as for ripe foods, the soup (*peyā*) from the basis obtained from the liquid (made) from (*kṛtā*) whatever drugs cause to digest (*pācanaiḥ*) the individual (*yathāsvam*) (humours) wind, bile, and phlegm, is beneficial (*hitā*) and should be given to drink as suitable.

**5.21** Alternatively (*vā*), thin soup made by crushing parched rice (*vāṭya-maṇḍo*), laced with ginger (*sa-viśvo*), should be given to drink.

**5.22** Alternatively (*vā*), in the case of fever due to wind, one should give (the patient) rice pap (*śāly-annaṃ*) accompanied by soup (*accha-jūṣa-vat*) of the flesh of game and mountain birds.

**5.23** If it does not become calm by that (means), after the lapse of seven days (*saptame dine*) one should give (the patient) to drink (*pātavyaṃ*) drugs that cause to mature (*pācanaṃ*) and drugs that make calm (*śamanīyaṃ*).

**5.24** As for administering drugs before seven days when a new fever has arisen (*taruṇe jvare*), those very (*tad eva*) drugs greatly (*aty-arthaṃ*) increase the humours (*doṣa-kṛt*).

**5.25** In that (connection), in the case of fever that has arisen due to wind (*vāṭike jvare*), one should give (the patient) to drink the liquid (obtained) from boiling (*kvāthaḥ*) the five roots (*pañca-mūlasya*), (that is) the Bengal quince etc. (*bilvādi-*), drugs that cause to mature (*pācanaṃ*).

**5.26** Alternatively (*atha vā*), one should give (the patient) to drink the liquid (obtained) from boiling together the root of long pepper (*pippali-mūla-*), guduch (*gudūci-*), and ginger (*viśva-*).

**5.27** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) guduch (*amṛtā-*), nut grass (*abda-*), camel thorn (*duḥsparśa-*), and ginger (*viśva-*).

**5.28** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together emblic myrobalan (*dhātry-*), nut grass (*abda-*), the five roots (*pañca-mūla-*), guduch (*amṛtā-*), and the fruits of the coriander (*dhānyaka-*).

**5.29** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) chirata (*kirāta-*), (2) nut grass (*abda-*), (3) guduch

ba-la-ka dañ / (5) br-ha-ti rnam gñis dañ / (6) gze-ma-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.30** yañ-na sthi-ra dañ / ka-la<sup>32</sup>-śi dañ / bcah-sga-rnams lhan-cig skol-bahi khu-ba blud-na rluñ-nad-la phan-no //

**5.31** yañ-na thal-tres dañ / pi-pi-liñ dañ / rgun dañ / śu-tihi hbras-bu dañ / ha-re-nu-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.32** yañ-na thañ-śiñ dañ / brmkṣa<sup>33</sup>-da-ni dañ / sman ra-sna dañ / sgron-śiñ dañ / 'e-la-ba-lu-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.33** yañ-na sle-tres dañ / 'am-śu-ma-ti dañ / rgun dañ ba-tya-la-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.34** yañ-na (1) ras-na dañ / (2) śiñ-mñar dañ / (3) doñ-ka dañ / (4) tam-pal dañ / (5) śal-ma-li dañ / (6) ba-la-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.35** yañ-na khyi lce-ba dañ / rgun dañ śi-ri-\*par<sup>34</sup>-ni dañ / thal-tres dañ / sle-tres-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.36** hdi-rnams ni rluñ-las gyur-pahi rims<sup>35</sup> sel-bar byed-do // goñ-nas thal-tres zes smos-pa man-chad-kyi sbyor-ba lña-po hdi-dag kun-gyi khu-ba ni bu-ram dañ sbyar-bar<sup>36</sup> byaho //

**5.37** mkhris-pa-las gyur-pahi rims-la ni / čhos-par byed-pahi sman skyuru-ra dañ / rgun dañ / ba-la-ka dañ / rča-mkhris-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.38** yañ-na pu-će-śel dañ / rgun dañ / nimba dañ / śiñ-mñar-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.39** yañ-na 'am<sup>37</sup>-bra dañ / rča-mkhris-pa dañ / byi-čer-pa dañ / skro<sup>38</sup>-lo-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.40** yañ-na dug-mo-ñuñ dañ / pu-će-śel dañ / gla-sgañ dañ / śiñ-mñar-rnams lhan-cig skol-bahi khu-ba blud-do //

<sup>32</sup> -la- P] -le- D : N not clear

<sup>33</sup> brmkṣa- DN] brkṣa- P

<sup>34</sup> -par- by emendation] -sar- DNP

<sup>35</sup> rims DN] rim P

<sup>36</sup> sbyar-bar DP] sbañ-par P

<sup>37</sup> 'am- DN] 'a- P

<sup>38</sup> skro- N] sro- D : skra- P



(*amṛtā-*), (4) fragrant mallow (*udīcya-*), (5) the two Indian nightshades (*br̥hatī-dvaya-*), and (6) the caltrop (*-gokṣurāḥ*).

**5.30** Alternatively, if one gives (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) uraria (*sthirā-*), uraria (*kalāśī-*), and ginger (*-viśvaiḥ*), it is beneficial for wind disease (*vāta-jvarāpahāḥ*).

**5.31** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together sarsaparilla (*śārivā-*), long pepper (*pippalī*), grapes (*drākṣā-*), the fruits of dill (*śatapuspā-*), and fragrant pepper (*hareṇu-*).

**5.32** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together deodar (*dāru*), groundsel (*vṛkṣādani*), the drug groundsel (*rāsnā*), pine (*saralāṃ*), and elephant apple (*elavālukam*).

**5.33** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together guduch (*amṛtā-*), uraria (*amṣumatī-*), grapes (*drākṣā-*), and sida (*vāṭyālaka-*).

**5.34** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) groundsel (*rāsnā*), (2) liquorice (*madhuka-*), (3) drumstick (*samyāka-*), (4) white teak (*kāśmarī-*), (5) silk cotton tree (*śālmali-*), and (6) sida (*-balā*).

**5.35** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together gentian (*trāyamānā-*), grapes (*mṛdvikā-*), white teak (*śrīparṇī-*), sarsaparilla (*śārivā-*), and guduch (*amṛtā-*).

**5.36** These (decoctions) remove fever that has arisen due to wind (*vāta-jvara-ghnāḥ*). The liquid (*kvāthāḥ*) from all these five mixtures as far as that called sarsaparilla above (5.31) must be mixed with crude sugar (*guḍānvitāḥ*).

**5.37** In the case of fever that has arisen due to bile (*jvare paittike*), one should give (the patient) to drink the liquid (obtained) from boiling together (*kvāthāḥ*) drugs that cause to mature (*pācanam*): emblic myrobalan (*dhātrī-*), grapes (*drākṣā-*), nut grass (*ambu-*), and chirata (*bhūnimba-*).

**5.38** Alternatively (*api vā*), one should give (the patient) to drink the liquid (obtained) from boiling together kurroa (*kaṭukā-*), grapes (*drākṣā-*), neem (*nimba-*), and liquorice (*madhuka-*).

**5.39** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together nut grass (*abda-*), chirata (*kirāta-*), camel thorn (*duḥsparśa-*), and oldenlandia (*parpaṭa-*).

**5.40** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*kaṣāyo*) the kurchi plant (*vatsa-*), kurroa (*tiktā-*), nut grass (*abda-*), and liquorice (*\*madhuka-*).

5.41 yañ-na gseñ<sup>39</sup>-phrom dañ / me-tog `utpa-la dañ / padma dañ / thal-tres dañ / sle-tres-rnams lhan-cig skol-bahi khu-ba kha-ra dañ sbyar-baham / yañ-na skro<sup>40</sup>-lo skol-bahi khu-ba grañ-ba blud-na mkhris-pahi rims sel-to //

5.42 yañ-na (1) khyi lce-ba dañ / (2) skro<sup>40</sup>-lo dañ / (3) ba-la-ka dañ / (4) pu-će-šel dañ / (5) réa-mkhris dañ / (6) byi-écher-rnams lhan-cig-tu skol-bahi khu-ba bsgrais-pa sbrañ-réi dañ sbyar-ziñ blud-na mkhris-pahi rims sel-to //

[5.43<sup>41</sup> yañ-na pu-će-šel dañ / réa-mkhris dañ / byi-écher-rnams lhan-cig skol-bahi khu-ba bsgrais-pa sbrañ-réi dañ sbyar-te blud-na mkhris-pahi rims sel-to //]

5.44 yañ-na pu-će-šel dañ / katpa-la dañ / dug-mo-ñuñ dañ / gla-sgañ-rnams lhan-cig skol-bahi khu-ba blud-do //

5.45 yañ-na goñ-du sman-gyi sde-échan<sup>42</sup> bsad-pahi skabs-nas smos-pa / thal-tres-la sogs-pahi sde-échan<sup>42</sup> dañ / `utpa-la-la<sup>43</sup> sogs-pahi sde-échan<sup>42</sup> gñis so-sor skol-bahi khu-ba kha-ra dañ sbyar-ba so-sor blud-do //

5.46 yañ-na (1) gla-sgañ dañ / (2) `a-ru-ra dañ / (3) rgun dañ / (4) pu-će-šel dañ / (5) doñ-ka dañ / (6) skro<sup>40</sup>-lo-rnams lhan-cig skol-bahi khu-ba blud-do //

5.47 yañ-na pu-će-šel btags-te kha-ra dañ sbyar-te btañ-na mkhris-pahi rims-nad sel-to //

5.48 yañ-na (1) pu-će-šel dañ / (2) byi-écher dañ / (3) réa-mkhris dañ / (4) réa-śya-ma dañ / (5) skro<sup>40</sup>-lo dañ / (6) ba-śa-ka-rnams lhan-cig bskol<sup>44</sup>-te bsgrais-pahi khu-ba kha-ra dañ sbyar-te blud-na / khrag dañ mikhris-pa-las gyur-pahi rims sel-to //

5.49 bad-kan-las gyur-pahi rims-la ni / čhos-par byed-pahi (1) kha-luñ-gi réa-ba dañ / (2) bcañ-sga dañ / (3) sle-tres dañ / (4) pi-pi-liñ-gi réa-ba-rnams lhan-cig skol-bahi khu-ba nas-éhig hkhus-pahi thal-ba dañ sbyar-

<sup>39</sup> gseñ- NP] señ- D

<sup>40</sup> skro- NP] sro- D

<sup>41</sup> 5.43 is an imperfect repetition of 5.42.

<sup>42</sup> -échan DN] -méchan P

<sup>43</sup> -la om. NP

<sup>44</sup> bskol- D] skol- NP

**5.41** Alternatively, if one gives (the patient) to drink the liquid (obtained) from boiling together (*kvāthah*) lodh (*lodhra-*), the flowers blue water lily (*utpala-*) and white lotus (*padma-*), sarsaparilla (*śārivā-*), and guduch (*amṛtā-*), mixed together with sugar (*sa-śarkarāḥ*), or alternatively (*atha vā*) the cool liquid (obtained) from boiling oldenlandia (*parpaṭodbhavaḥ*), it removes (*hanyād*) fever due to bile (*pitta-jvaram*).

**5.42** Alternatively, if one gives (the patient) to drink the cooled liquid (obtained) from boiling together (*kaṣāyo*) (1) gentian (*trāyantī-*), (2) oldenlandia (*parpaṭa-*), (3) fragrant mallow (*udīcyā-*), (4) kurroa (*tiktā-*), (5) chirata (*bhūnimba-*), and (6) camel thorn (*duḥspṛśā-*), mixed with honey (*madhusamyuktaḥ*), it removes (*udasyati*) fever due to bile (*pitta-jvaram*).

**5.43** cf. **5.42**

**5.44** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*niryūhaḥ*) kurroa (*tiktā-*), box myrtle (*kaṭphala-*), the kurchi plant (*vatsa-*), and nut grass (*abda-*).

**5.45** Alternatively (*vā*), one should give (the patient) to drink separately the liquid (obtained) from boiling separately and mixing with sugar (*sitā-yuktaḥ*) the two groups (*gaṇayor*) sarsaparilla etc. (2.15) and blue water lily etc. (2.22) (*śārivotpala-pūrvayoḥ*) mentioned on the occasion of discussing the groups of drugs above (in chapter two).

**5.46** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*niryūho*) (1) nut grass (*abda-*), (2) chebulic myrobalan (*abhayā-*), (3) grapes (*drākṣā-*), (4) kurroa (*tiktā-*), (5) drumstick (*śamyāka-*) and (6) oldenlandia (*parpaṭa-*).

**5.47** Alternatively (*vā*), if one pounds (*kalka-peṣyā*) kurroa (*tiktā*), mixes it with sugar (*sa-sitā*) and administers it, it removes diseases of fever due to bile (*pitta-jvare*).

**5.48** Alternatively, if one gives (the patient) to drink the liquid (*jalam*) (obtained) from boiling (*śṛtaṃ*) together (1) kurroa (*tiktā-*), (2) camel thorn (*vāsaka-*), (3) chirata (*bhūnimba-*), (4) black grass (*śyāmā-*), (5) oldenlandia (*parpaṭa-*), and (6) Malabar nut tree (*-vāsakaiḥ*), when it has been cooled and mixed with sugar (*sitā-yuktaṃ*), it removes (*jayet*) fever that has arisen due to blood and bile (*rakta-pitta-jvaram*).

**5.49** In the case of fever that has arisen from phlegm (*kapha-jvare*), one should give (the patient) to drink the liquid (*ambu*) (obtained) from (*-udbhavam*) boiling together (the following drugs) that cause to mature (*pācanam*): (1) the root (*śiphā-*) of the lemon tree (*mātuluṅga-*), (2) ginger (*viśva-*), (3) guduch (*vayasthā-*), and (4) the roots of long pepper (*granthika-*), mixed with the alkali extracted from burnt barley (*sa-ksāram*), or alternatively (*vā*) the

baham / yañ-na pi-pi-liñ-la sogs-pahi sde-čan snar bstan-pa-rnams skol-bahi khu-ba nas-čhig hkhush-pahi thal-ba dañ sbyar-ba blud-do //

**5.50** yañ-na pu-će-šel dañ / `a-ru-ra dañ / dbyi-mo<sup>45</sup> dañ / thañ-siñ dañ / yuñ-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.51** yañ-na (1) `am<sup>46</sup>-ba-ta dañ / (2) pu-će-šel dañ / (3) murba dañ / (4) `a-rañja dañ / (5) `a-ri-ta dañ / (6) ku-la-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.52** yañ-na (1) bcab-sga dañ / (2) boñ-ña dkar-po dañ / (3) ru-rta dañ / (4) thañ-siñ dañ / (5) byi-čer dañ / (6) gla-sgañ-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.53** yañ-na čha-ba gsum zes bya-ba / bcab-sga dañ / pi-pi-liñ dañ / na-le-šam-rnams dañ / sman nag-ta-ma-la dañ / ši-ri-parñi dañ / sgron-siñ dañ / sle-tres-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.54** yañ-na nā-ga-ge-sar dañ / yuñ dañ / skyer-pa dañ / čha-ba gsum dañ / pu-će-šel dañ / dug-mo-ñuñ lhan-cig skol-bahi khu-ba blud-do //

**5.55** yañ-na bcab-sga dañ / byi-čer dañ / ba-ša-ka dañ / gla-sgañ-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.56** yañ-na doñ-ga dañ / dug-mo-ñuñ-gi<sup>47</sup> šun-lpags dañ / murba dañ / byehu rug-pa dañ / kehu-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.57** sman-gyi sbyor-ba bdun-po hdi-dag kyañ / bad-kan-gyi rims sel-to //

**5.58** yañ-na (1) nim-pa dañ / (2) bcab-sga dañ / (3) sle-tres<sup>48</sup> dañ / (4) thañ-siñ dañ / (5) li zuñ-ba dañ / (6) rca-mkhris dañ / (7) ma-ru dañ / (8) pi-pi-liñ dañ / (9) bṛ-ḥa-ti-rnams lhan-cig skol-bahi khu-ba blud-na bad-kan-gyi rims sel-to //

**5.59** yañ-na<sup>49</sup> sapta-parñi dañ / sle-tres dañ / nim-pa dañ / stag-ma-

<sup>45</sup> -mo NP] -moñ D

<sup>46</sup> `am- DN] `am- P

<sup>47</sup> -gi D] -kyi NP

<sup>48</sup> -tres DN] -kres P

<sup>49</sup> -na om. P

liquid (obtained) from boiling the group (of drugs) long pepper etc. (*kaṇādi-*) expounded previously (2.3), mixed with the alkali extracted from burnt barley (*sa-kṣāraṇ*).

**5.50** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together kurroa (*tiktā-*), chebulic myrobalan (*haritakī-*), chaba pepper (*cayya-*), deodar (*devadāru-*), and turmeric (*-niśāḥ*).

**5.51** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) velvetleaf (*ambāṣṭhā-*), (2) kurroa (*kaṇukā-*), (3) bowstring hemp (*mūrvā-*), (4) Indian beech (*karañja-*), (5) neem (*ariṣṭa-*), and (6) wild snake gourd (*-kūlakāḥ*).

**5.52** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) ginger (*nāgara-*), (2) white aconite (*ativīṣā-*), (3) costus (*kuṣṭha-*), (4) deodar (*dāru-*), (5) camel thorn (*duḥsparsa-*), and (6) nut grass (*-mustakāḥ*).

**5.53** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together the so-called three hot ones (*soṣaṇo*), ginger, long pepper, and black pepper, the drug Indian beech (*naktamālaś*), white teak (*śrīparṇī-*), pine (*savala-*), and guduch (*-amṛtāḥ*).

**5.54** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together nagkassar (*nāgapuṣpaṇi*), turmeric and barberry (*haridre dve*), the three hot ones (*vyoṣa-*), kurroa (*tiktā-*), and the kurchi plant (*vatsaka-*).

**5.55** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together ginger (*śuṇṭhi-*), camel thorn (*durālabhā-*), Malabar nut (*vāsā-*), and nut grass (*mustaka-*).

**5.56** Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together drumstick (*śamyāka-*), the bark (*valka-*) of the kurchi (*kauṭaja-*), bowstring hemp (*mūrvā-*), holy basil (*surasa-*), and cabbage (*-kembukam*).

**5.57** These (*ete*) seven mixtures (*yogāḥ*) of drugs (5.50-56) also remove fever due to phlegm (*śleṣma-jvarāpahāḥ*).

**5.58** Alternatively, if one gives (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) (1) neem (*nimba-*), (2) ginger (*viśva-*), (3) guduch (*amṛtā-*), (4) deodar (*dāru-*), (5) zedoary (*śaṭī-*), (6) chirata (*bhūnimba-*), (7) orrisroot (*-pauṣkaram*), (8) long peppers (*pippalyo*), and (9) Indian nightshade (*bṛhatī*), it removes (*hanti*) fever due to phlegm (*kapha-jvaram*).

**5.59** Alternatively, if one gives (the patient) to drink (*peyaṇ*) the liquid (*jalam*) (obtained) from boiling together (*sādhitam*) dita (*saptaparṇa-*), guduch

rnam s lhan-cig skol-bahi khu-ba bsgrañs<sup>50</sup>-pa sbrañ-rci dañ sbyar-te blud-na bad-kan-gyi rims sel-bar byed-do //

**5.60** rluñ dañ mkhris-pa gñis hdus-pahi rims-la ni chos-par byed-pahi sman / (1) kanta-ka-ri dañ / (2) ba-la dañ / (3) ra-sna dañ / (4) khyi lce-ba dañ / (5) sle-tres dañ / (6) rca sya-ma-rnams skol-bahi khu-ba blud-na sel-bar byed-do //

**5.61** yañ-na hbras-bu gsum dañ / sa-ma-li dañ / ra-sna dañ / doñ-ka dañ / ba-si-rnams lhan-cig skol-bahi khu-ba blud-na / rluñ dañ / mkhris-pa-las gyur-pahi rims myur-du sel-to //

**5.62** yañ-na (1) siñ-mñar dañ / (2) thal-tres dañ / (3) rgun dañ / (4) can-dan dañ / (5) me-tog ma-dhu-ka dañ / (6) `utpa-la dañ / (7) tam-pal dañ / (8) sug-pa dañ / (9) gseñ<sup>51</sup>-phrom dañ / (10) hbras-bu gsum dañ / (11) padmahi ze-ba dañ / (12) pa-ru-sa-ka dañ / (13) pu-sel-ce-rnams chu bzañ-pohi nañ-du bskol<sup>52</sup>-te / bsgrañs-la zag lon<sup>53</sup>-par byas-pahi nañ-du / hbras-so brños-la phub-ma bsal-te btags-pa dañ / sbrañ-rci dañ / kha-ra dañ sbyar-te blud-na / rluñ dañ / mkhris-pahi rims dañ / lus cha-ba dañ / skom-pahi nad dañ / brgyal-ba dañ / skyug bro-ba dañ / mgo hkhhor-ba dañ / khrag lud-pahi nad-rnams sel-te<sup>54</sup> sprin-la rluñ bab-pa bzin-no //

**5.63** rluñ dañ bad-kan gñis hdus-pa-las gyur-pahi rims-la ni / chos-par byed-pahi sman pi-pi-liñ dañ / rgun lhan-cig-tu skol-bahi khu-ba bsgrañs-te sbrañ-rci dañ sbyar-ba blud-do //

**5.64** yañ-na doñ-ka-la sogs-pahi sman-gyi sde-chan sñar bstan-pa-rnams lhan-cig-tu skol-bahi khu-ba go-sñod btags<sup>55</sup>-pa dañ / bu-ram dañ sbyar-te blud-do //

**5.65** yañ-na (1) thañ-siñ dañ / (2) skro<sup>56</sup>-lo dañ / (3) bargi dañ / (4) gla-sgañ dañ / (5) su-dag dañ / (6) hu-suhi hbras-bu dañ / (7) katpa-la dañ<sup>57</sup> //

<sup>50</sup> bsgrañs- DN] bsgrañ- P

<sup>51</sup> gseñ- NP] señ- D

<sup>52</sup> bskol- D] skol- NP

<sup>53</sup> lon- D] von- NP

<sup>54</sup> -te DN] -to P

<sup>55</sup> btags- NP] btab- D

<sup>56</sup> skro- NP] sro- D

<sup>57</sup> dañ om. DN

(*amṛtā-*), neem (*nimba-*), and false mangosteen (*-sphūrjakaiḥ*), when it has been cooled and mixed with honey (*mākṣika-saṃyuktaṃ*), it removes (*-sāntaye*) fever due to phlegm (*balāsa-jvara-*).

**5.60** In the case of fever due to both wind and bile having come together (*vāta-pitta-jvaraṃ*), if one gives (the patient) to drink the liquid (obtained) by boiling (*kvātho*) the (following) drugs that cause to mature : (1) wild eggplant (*nidigdhikā-*), (2) sida (*balā-*), (3) groundsel (*rāsnā-*), (4) gentian (*trāyamāṇā-*), (5) guduch (*amṛtā-*), and (6) black grass (*masūra-vidalā-*), it removes (*haret*) (this fever).

**5.61** Alternatively, if one gives (the patient) to drink the liquid (*ambu*) (obtained) from boiling (*śṛtam*) together the three myrobalans (*triphalā-*), silk cotton tree (*śālmali-*), groundsel (*rāsnā-*), drumstick (*rājavarṅka-*), and Malabar nut tree (*āṭarūyaka-*), it quickly (*tūrṇaṃ*) removes (*haret*) fever (*jvaram*) that has arisen due to wind and bile (*vāta-pittodbhavaṃ*).

**5.62** Alternatively, if one gives (the patient) to drink (*pītam*) (the liquid obtained) by boiling in good water (*uttama-vāriṇi*) (1) liquorice (*madhuka-*), (2) sarsaparilla (*śārivā-*), (3) grapes (*drākṣā-*), (4) sandal (*candana-*), (5) the mahua flower (*madhūka-*), (6) blue water lily (*utpala-*), (7) white teak (*kāśmari-*), (8) bird cherry (*padmaka-*), (9) lodh (*lodhra-*), (10) the three myrobalans (*triphalā-*), (11) filament of the lotus (*padma-kesara-*), (12) Asiatic grevia (*pharūṣakaṃ*), and (13) vetiver (*mṛṇālāṃ*), and mixing in it (*-yuktaṃ*), when it has been cooled and the day has been made to pass (*uṣitaṃ niśi*), coarse rice that has been fried, had its husks removed, and been ground (*lāja-*), honey (*madhu-*), and sugar (*sitā-*), it removes (*śamayed*) fever due to wind and bile (*vāta-pitta-jvara-*), body heat (*dāha-*), the disease of thirst (*trṣṇā-*), fainting (*mūrcchā-*), nausea (*vami-*), reeling head (*bhrama-*), and the disease of ejecting blood (*rakta-pitta-*). It is like (*iva*) wind (*mārutah*) that has fallen upon a cloud (*jimūtam*).

**5.63** In the case of fever that has arisen due to wind and phlegm both having come together (*vāta-kapha-jvare*), one should give (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) drugs that cause to mature : long pepper (*kañā-*) and grapes (*drākṣā-*), when it has been cooled and mixed with honey (*sa-madhuḥ*).

**5.64** Alternatively (*vā*), one should give (the patient) to drink the liquid (obtained) from (*uttha-*) boiling together the group (*gaṇa-*) of drugs beginning with drumstick (*rājavarṅka-*), expounded earlier (in 2.6), after mixing it with ground cumin (*peṣyājāji-*) and crude sugar (*guda-*).

**5.65** Alternatively, if one drinks (*pīto*) the liquid (obtained) from boiling together (*kvātho*) (1) deodar (*dāru-*), (2) oldenlandia (*parpaṭa-*), (3) beetle-killer (*bhārgi-*), (4) nut grass (*abda-*), (5) sweet flag (*vacā-*), (6) fruits of the

(8) `a-ru-ra dañ / (9) bcah-sga dañ / (10) réva bu-ti-ka-rnams lhan-cig-tu skol-bahi khu-bahi nañ-du / śiñ-kun dañ / sbrañ-rći śas bskyed-de sbyar-ba hthuñs-na / bad-kan dañ / rluñ-gi rims dañ / skyigs-bu dañ / dbugs mi-bde-ba dañ / lkog-nad lha-gor dañ / lud-pa dañ / skem-pahi nad dañ / mchil<sup>58</sup>-ma mañ-du hbyuñ-ba-rnams sel-to //

śiñ-la thog-śog hbab-pa bzin-no //

**5.66** bad-kan dañ / mkhris-pa gñis hdus-pa-las gyur-pahi rims-la ni / čhos-par byed-pahi sman śiñ-mñar dañ / ba-la dañ / `a-rišta dañ pa-to-la dañ / hbras-bu gsum dañ / hdi-rnams lhan-cig skol-bahi khu-ba hthuñs-na myur-du sel-bar byed-do //

**5.67** yañ-na yuñ dañ skyer-pa<sup>59</sup> dañ / gla-sgañ dañ / pu-śel-će dañ / śiñ-mñar dañ / doñ-ga-rnams lhan-cig skol-bahi khu-ba bsgrañs-te / sbrañ-rći dañ sbyar-te blud-na / bad-kan dañ / mkhris-pahi rims med-par byed-do //

**5.68** nad-gzi rluñ dañ / mkhris-pa dañ / bad-kan gsum-char hdus-pa-las gyur-pahi rims gso-bahi thabs ni / gñis śas che-la / gcig śas chuñ-na gañ śas chuñ-ba dehi stobs bskyed-par byaho //

gcig śas che-la gñis śas chuñ-na / gañ śas che-bahi stobs dbri-bar byaho //

yañ-na gañ śas chuñ-ba dehi stobs bskyed-par bya-ste / de-ltar śas che-chuñ mi-mñam-pa-la ni / mdor-na gañ śas che-bahi stobs ni dbri / gañ śas chuñ-bahi stobs ni bskyed-de / ci-nas kyañ stobs mñam-ziñ čha mthun-par byaho //

gsum-char śas mñam-du hkhrug-pa-la ni / thog-mar bad-kan gžil-bahi cho-ga byaho //

dehi hog-tu mkhris-pa gžil-bahi cho-ga byaho //

de-nas rluñ gžil-bahi cho-ga bya-ste / de-lta-buhi čul-gyis nad-gzi gsum-las gyur-pahi rims gžom-par byaho //

**5.69** de-la gsum hdus-pahi rims-la ni čhos-par byed-pahi sman (1) dha-ma-ka dañ / (2) hbras-bu gsum dañ / (3) thañ-śiñ dañ / (4) śug-pa dañ /

<sup>58</sup> mchil- DN] hchil- P

<sup>59</sup> -pa P] -ma DN



coriander (*dhānyaka-*), (7) box myrtle (*kaṭphala-*), (8) chebulic myrobalan (*abhayā-*), (9) ginger (*viśva-*), and (10) bhūtika grass (*bhūtika-*), after mixing in it, increasing the portions (*-utkaṭaḥ*), asafoetida (*hiṅgu-*) and honey (*madhu-*), it removes (*hanyāt*) fever due to phlegm and wind (*kapha-vāta-jvara-*), hiccough (*hikkā-*), uncomfortable breathing (*śvāsa-*), the throat disease *līa-gor* (*gala-graha-*), cough (*kāsa-*), the disease of dryness (*śoṣa-*), and the plentiful appearance of saliva (*praseka-*). It is like (*iva*) a lightning flash (*aśanīḥ*) falling upon a tree (*tarum*).

**5.66** In the case of fever that has arisen from phlegm and bile both having come together (*kapha-pittottham jvaram*), if one drinks the liquid (*niryūhaḥ*) (obtained) from boiling (*śṛtaḥ*) these drugs that cause to mature: liquorice (*vaṣṭi-madhu-*), sida (*balā-*), neem (*ariṣṭa-*), wild snake gourd (*paṭola-*), and the three myrobalans (*tri-phalā-*), it quickly (*ksipram*) removes (*apohati*) (this fever).

**5.67** Alternatively, if one cools the liquid (obtained) from boiling together (*kaśāyo*) turmeric and barberry (*niśā-dvaya-*), nut grass (*ambuda-*), vetiver (*uśīra-*), liquorice (*madhuka-*), and drumstick (*āragvadha-*), mixes it with honey (*māksika-*), and gives it (to the patient) to drink, it makes him without (*anta-kṛt*) fever due to phlegm and bile (*kapha-pitta-jvara-*).

**5.68** As for the method of healing fever (*jvaram*) that has arisen due to the humours wind, bile, and phlegm (all) three having come together (*tri-doṣa-jam*), if two (humours) have a large portion and one (humour) has a small portion, one must increase (*saṃvṛddhyā*) the strength of that one (*ekasya*) which has a small portion. If one (humour) has a large portion and two (humours) have a small portion, one must diminish (*śamanena*) the strength of the one that has a large portion (*ucchritasya*). Alternatively, one must increase the strength of those ones which have a small portion. Thus, in the case of the size of the portions being unequal, in short, one must decrease the strength of (the humour) that has a large portion and one must increase the strength of (the humour) that has a small portion. In any case, one must make the strength (of the humours) equal and the parts agree. In the case of (all) three (humours) being disturbed in equal portions, first one must administer the treatment for removing phlegm (*śleṣman-*). After that, one must administer the treatment for removing bile. Then, one must administer the treatment for removing wind. By such means must one subdue (*hanyāt*) fever (*jvaram*) that has arisen due to the three humours (*tri-doṣa-jam*).

**5.69** In that (connection), in the case of fever due to the three (humours) having come together (*sannipāteṣu*), one should give (the patient) to drink the liquid (obtained) from boiling together (*sādhitam*) drugs that cause to mature: (1) geranium grass (*dhyāmaka-*), (2) the three fruits (*triphalā-*),

(5) éan-dan dañ / (6) pu-šel-će dañ / (7) pu-će-šel dañ / (8) šiñ pa-ru-ša-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

**5.70** yañ-na (1) \*ča<sup>60</sup>-ba gsum dañ / (2) gla-sgañ dañ / (3) hbras-bu gsum dañ / (4) pu-će-šel dañ / (5) pa-to-la dañ / (6) ha-ri-sta dañ / (7) dug-mo-ñuñ dañ / (8) réa-mkhris dañ / (9) sle-tres dañ / (10) pa-ta-rnams lhan-cig skol-bahi khu-ba yañ nad-gži gsum-las gyur-pahi rims sel-to //

**5.71** gsum hdus-pahi rims dehi mjug-tu \*rna<sup>61</sup> druñ-du skrañs-par<sup>62</sup> gyur-na de ni gso dkah-ba yin-te / gtar-te khrag dbyuñ-ba dañ / sman-gyis bsku-ba dañ / mar btuñ-bas gžil-bar byaho //

**5.72** nad-gži gsum hdus-pas / lus dañ / ñag dañ / sems-kyi spyod-pa-rnams ro bžin-du bya-ba mi-byed-par bsdus-nas / srog-la thug-pahi nad ror hbyin-pa zes bya-ba skyed<sup>63</sup>-par byed-de<sup>64</sup> / ror hbyin-pahi nad de mi-la thebs-par gyur-na / ši-bahi khoñs-su bcug-ste / so-ši bsdo-bar dam bcas-nas / snod chur byiñ-ba sñeg<sup>65</sup>-pa bžin-du / bañ bya stod-la myur-du<sup>66</sup> ñams-su blañ-žiñ gso-bar byaho //

**5.73** de-la gso-bahi thabs ni / šiñ-tog kha-luñ-gi khu-ba šiñ-kun dañ / bcah-sga dañ / sman ro ča-ba dañ / kha-ba dañ / rno<sup>67</sup>-ba-dag dañ / sbyar-bahi khu-ba bcags-pa slar dran-par ma-gyur-gyi bar-du khar blugs-so //

**5.74** šiñ ma-dhu-kahi sñiñ-po dañ / rgyam-ča dañ / šu-dag dañ / na-le-šam dañ / pi-pi-liñ-rnams cha mñam-la chuhi nañ-du bdar-te / bcags-nas snar blugs-na yañ slar dran-par hgyur-ro //

**5.75** (1) ši-ri-šahi hbras-bu dañ / (2) pi-pi-liñ dañ / (3) na-le-šam dañ / (4) rgyam-ča dañ / (5) skyer-khañda dañ / (6) byi-sku dañ / (7) ldon-ros

<sup>60</sup> ča *by emendation*] réa DNP

<sup>61</sup> rna *by emendation*] sna DNP

<sup>62</sup> skrañs-par DJ skrañ-bar NP

<sup>63</sup> skyed- DJ bskyed- NP

<sup>64</sup> -de NP] -do D

<sup>65</sup> sñeg- DJ bsñeg- NP

<sup>66</sup> -du DP] -tu N

<sup>67</sup> rno- DN] rna- P

(3) deodar (*dāru-*), (4) bird cherry (*padmaka-*), (5) sandal (*candana-*), (6) vetiver (*uśīra-*), (7) kurroa (*tiktā-*), and (8) the tree Asiatic grewia (*pharūṣaka-*).

**5.70** Alternatively, also the liquid (*jalam*) (obtained) from boiling together (1) the three hot ones (*vyoṣa-*), (2) nut grass (*abda-*), (3) the three fruits (*triphalā-*), (4) kurroa (*tiktā-*), (5) wild snake gourd (*paṭola-*), (6) neem (*ariṣṭa-*), (7) the kurchi plant (*-vatsakaiḥ*), (8) chirata (*bhūnimba-*), (9) guduch (*amṛtā-*), and (10) velvetleaf (*pāṭhā-*) removes (*-hrj*) fever (*jvara-*) that has arisen from the three humours (*tri-doṣa-*).

**5.71** At the end (*ante*) of that (*tasya*) fever due to the three (humours) having come together, if there has arisen swelling (*syāc chophaḥ*) at the root of the ear (*karṇa-mūle*), that is difficult to cure (*kṛcchra-pratikriyaḥ*). It must be overcome (*taṃ jayec*) by opening (the veins) and drawing blood out (*śonita-srāva-*), by anointing with medicaments (*pralepanaiḥ*), and by drinking ghee (*ghṛta-pāna-*).

**5.72** The three humours (*trayo doṣāḥ*), by having come together, when they have compressed (*samākṣipyā*) into not doing any act. like a corpse, the activities (*ceṣṭā*) of body (*deha-*), voice (*vāg-*), and mind (*cetas-*), promote (*prakurvanti*) the disease that strikes at life (*prāṇāvatana-gocarāḥ*), called 'the disease that casts out as a corpse (*abhinyāsaṃ*)'. If a man (*naraṃ*) is afflicted (*grastaṃ*) by that (*tena*) disease that casts out as a corpse, having placed him among the dying (*pratyākhyāya mṛtopamaṃ*) and having taken a vow (*\*labdhānujñō*) to risk life and death, one must run a race like (*iva*) one pursuing a vessel (*pātram*) sinking (*majjat*) in water (*ambhasi*), and having at the beginning (*alabdhāntaṃ*) decided quickly (*ksipraṃ*), one must treat him (*pragṛhṇīyād*).

**5.73** As for the method of treatment in that (case), one should pour (*dadyāt*) into the mouth (*mukhe*) (of the patient) while he has not regained his memory (*prabodhanam*) the liquid that has been strained after the juice of the lemon fruit (*mātuluṅga-rasaṃ*) has been mixed with asafoetida (*hiṅgu-*), ginger (*śuṅṭhī-*), and drugs that have a pungent (*kaṭu-*), bitter (*tikta-*), or sharp (*tikṣṇa-*) taste.

**5.74** He will also regain his memory (*saṃjñā-prabodhanam*) if one pours into his nose (*nasyaṃ*) equal parts (*samāḥ*) of the essence of the mahua tree (*madhūka-sāra-*), rock salt (*sindhūttha-*), sweet flag (*vacā-*), black pepper (*ūṣaṇa-*), and long pepper (*kañā-*), after pounding them (*ślakṣṇam piṣṭvā*) in water (*ambhasā*) and straining them.

**5.75** He will also regain his memory (*prabodhāya*) if one smears on his eye (*añjanaṃ syāt*) equal parts of (1) the fruits of the siris tree (*śirīṣa-bīja-*), (2) long pepper (*kṛṣṇā-*), (3) black pepper (*marica-*), (4) rock salt (*saindhava-*), (5) barberry extract (*añjanaṃ!*), (6) garlic (*rasona-*), (7) red arsenic (*śilā-*), and

dañ / (8) śu-dag-rnams cha mñam-la / ba-gcin-gyi nañ-du bdar-te / bcags-nas<sup>68</sup> mig-tu bskus-na yañ dran-par hgyur-ro //

**5.76** gañ cho-ga de-ltar byas-te / yañ-na slar dran-par \*ma-gyur-pa<sup>69</sup> de ni hphral-baham / rkañ-pa gñis-kyi rtiñ-par lcags-kyi thur-mas bsreg-go //

**5.77** (1) bya-ghri dañ / (2) byi-cher dañ / (3) bha-gi dañ / (4) li zur-ba dañ / (5) bu-bran śiñ dañ / (6) ma-nu-rnams lhan-cig skol-bahi khu-ba hthuñs-na yañ / bad-kan dañ / ror hbyin-pahi nad rims rmad-du<sup>70</sup> ži-bar byed-do //

**5.78** (1) kha-luñ dañ / (2) śiñ \*'a-sma-bhi<sup>71</sup> dañ / (3) bilba dañ / (4) bya-ghri<sup>72</sup> dañ / (5) pā-thā dañ / (6) 'e-rañdahi rca-ba-rnams skol-bahi khu-ba lan-čhva dañ ba-gcin dañ sbyar-te blud-na yañ ror hbyin-pahi nad dañ / lto sbo-žin<sup>73</sup> rtul-bahi nad sel-to //

**5.79** (1) ka-ra-bi dañ / (2) ma-nu dañ / (3) 'e-rañdahi rca-ba dañ / (4) khyi lce-ba dañ / (5) ba-ša-ka dañ / (6) sle-tres dañ / (7) śnar bśad-pahi rca-ba lña-pa chen-po žes bya-ba / bilba-la sogs-pa dañ / (8) rca-ba lña-pa chuñ-ñu žes bya-ba / priṣṇa<sup>73a</sup>-parñi-la sogs-pa dañ / lña čhan<sup>74</sup> che-chuñ gñis bsdus-pahi miñ ni / rca-ba bcu-pa žes bya<sup>75</sup>-ste / bcu-po de-dag dañ / (9) li zur-ba dañ / (10) bu-bran śiñ dañ / (11) byi-cher dañ / (12) bhargi dañ / (13) pu-na-sna-ba dañ / hdi-rnams cha mñam-la ba-gcin-gyi nañ-du bskol<sup>76</sup>-te hthuñs-na yañ dran-pa sor chud-par hgyur-žin / ror hbyin-pa žes bya-bahi rims čhabs chen-po dañ / nal-bahi nad čhabs chen-po yañ myur-du sel-bar byed-do //

**5.80** (1) ka-rañja<sup>77</sup> dañ / (2) kru-trug-tres dañ / (3) bcod dañ / (4) khyi lce-ba<sup>78</sup> dañ / (5) bilba dañ / (6) ku-la-ka-ja dañ / (7) br-ħa-ti rnam gñis dañ / (8) ka-ra<sup>79</sup>-bī dañ / (9) čha-ba gsum dañ / hdi-rnams skol-bahi khu-ba hthuñs-na yañ / ror hbyin-pahi nad-kyi rkyen-gyis mid-pa hgags-śiñ sgra nar-riar-por gyur-pa yañ sel-bar byed-do //

**5.81** da ni rims ldañ-dub-kyi<sup>79a</sup> dus mi-hdra-bar bśad-de / dañs-ma-la sogs-pa lus-zuñs bdun<sup>80</sup>-gyi gnas-rnams-\*la<sup>81</sup> rluñ-la sogs-pa nad-gži gsum-po-

<sup>68</sup> -nas DN] nad P

<sup>69</sup> ma-gyur-pa *by emendation*] gyur-pa DNP

<sup>70</sup> rmad-du D] rmoñ-du N, rmoñ-bu P

<sup>71</sup> 'a-sma-bhi *by emendation*] ska-sma-bhi DN, sgam-sma-bhi P

<sup>72</sup> -ghri D] -gri NP

<sup>73</sup> -žin DN] -šin P

<sup>73a</sup> priṣṇa- P] pṛṣṇa- DN

<sup>74</sup> čhan DN] mčhan P

<sup>75</sup> bya- *om.* D

<sup>76</sup> bskol- D] skol- NP

<sup>77</sup> ka-rañja P] ka-rañda D: N *not clear*

<sup>78</sup> -ba *om.* P

<sup>79</sup> -ra- DN] -rā- P

<sup>79a</sup> -kyi D] -gyi NP

<sup>80</sup> bdun- DN] mdun- P

<sup>81</sup> -la *by emendation*] *om.* DNP

(8) sweet flag (*vacā-*), after pounding them in cow's urine (*gomūtra-*) and straining them.

**5.76** When one has administered (these) treatments thus (*kṛte kriyā-vidhāv evaṃ*), alternatively, one who has (still) \*not regained his memory (*saṃjñā yasya na jāyate*) must be burned (*dahet*) with an iron instrument (*loha-śalākayā*) on the forehead (*lalāṭe*) or (*vā*) on the heels of both feet (*pādāyos*).

**5.77** If one drinks (*pevam*) the liquid (*ambu*) (obtained) from boiling together (*pakva-*) (1) wild eggplant (*vyāghrī*), (2) camel thorn (*durālabhā*), (3) beetle-killer (*bhārgī*), (4) zedoary (*śaṭī*), (5) wax tree (*śṛṅgī*), and (6) orrisroot (*sa-pauṣkaram*), it too will make amazingly calm (*prasāntaye*) fever due to phlegm (*śleṣma-*) and the fever (known as) 'the disease that casts out as a corpse (*abhinyāsa-*)'.

**5.78** If one gives (the patient) to drink the liquid (obtained) from boiling (*kvātho*) (1) lemon (*mātuluṅga-*), (2) Indian rock-foil tree (*aśma-bhid-*), (3) Bengal quince (*bilva-*), (4) wild eggplant (*vyāghrī-*), (5) velvetleaf (*pāṭhā-*), and (6) roots of the castor oil plant (*uruvūka-jah*), and mixing it (*ādhyo*) with salt (*lavāṇa-*) and cow's urine (*mūtra-*), it too removes (*-nut*) the disease that casts out as a corpse (*abhinyāsa-*) and the sluggish disease of distended stomach (*ānāha-śūla-*).

**5.79** If one boils (*niṣkvāthya*) in cow's urine (*mūtreṇa*) equal parts (*tulyā*) of these (drugs): (1) black cumin (*kāravī-*), (2) orrisroot (*pauṣkara-*), (3) roots of the castor oil plant (*eraṇḍa-*), (4) gentian (*trāyanti-*), (5) Malabar nut tree (*vāsaka-*), (6) guduch (*amṛtā-*), (7) the so-called large group of five roots explained earlier (that is) the Bengal quince etc. (2.28), (8) the so-called small group of five roots (that is) pointed-leaved uraria etc. (2.29). -- the name (given) to these two groups of five (roots), the large and the small collectively is the so-called group of ten roots — those ten (roots) (*daśamūla-*), (9) zedoary (*śaṭī-*), (10) wax tree (*śṛṅgī-*), (11) camel thorn (*vāsa-*), (12) beetle-killer (*bhārgī-*), and (13) hogweed (*punarnava-*), and drinks (the liquid) (*pītās*), it too restores the memory (*ceto-vibodhanāḥ*) and it, too, quickly (*āśu*) removes (*ghnanti*) intense (*samuddhatam*) fever (*jvara-*) of (the kind) known as 'the disease that) casts out as a corpse (*abhinyāsa-*)' and intense (*samuddhatam*) disease of fatigue (*āyāsam*).

**5.80** If one drinks the liquid (obtained) from boiling (*kvāthaḥ syād*) the following: (1) Indian beech (*karañja-*), (2) leadwort (*vahni-*), (3) Indian madder (*mañjiṣṭhā-*), (4) gentian (*trāyanti-*), (5) the Bengal quince (*bilva-*), (6) wild snake gourd (*-kūlakam*), (7) the two Indian nightshades (*bṛhatyau*), (8) balsam pear (*suṣavī*), and (9) the three hot ones (*vyoṣaṇ*), it too removes (the disease characterised by) the voice having become hoarse when the oesophagus is blocked by reason of the disease that casts out as a corpse (*gala-śodhanāḥ*).

**5.81** Now the time for irregular fever is expounded as being different. When the three humours (*doṣair*) wind etc. have entered the abodes of the seven

rnamś zugs-pa-las rims ldañ-dub-can-du gyur-te / de yañ (1) rgyun-chags-kyi rims dañ / (2) rtag-pahi rims<sup>82</sup> dañ / (3) ñin re-bahi rims \*dañ<sup>83</sup> (4) ñi-ma gñis-ñin lan gcig<sup>84</sup> ldañ-bahi rims dañ / (5) <sup>85</sup>ñi-ma gsum-ñin lan gcig ldañ-bahi rims dañ<sup>85</sup> / rñam-pa lñar gyur-te /

**5.82** de-dag gso-bahi thabs ni / [1] čhos-par byed-pahi sman (1) ñin nim-pa dañ / (2) `a-ru-ra dañ / (3) sle-tres dañ / (4) gla-sgañ dañ / (5) pa-to-la dañ / (6) dug-mo-ñun-gi<sup>86</sup> hbras-bu-rnamś cha mñam-ste / lñan-cig-tu sbyar-ba dañ / [2] (1) khyi lce-ba dañ / (2) pu-će-šel dañ / (3) pa-tha dañ / (4) thal-tres rnam gñis dañ / hdi-rnamś cha mñam-ste lñan-cig sbyar-ba dañ / [3] (1) pa-to-la dañ / (2) `a-rišta dañ / (3) rgun dañ / (4) doñ-ga dañ / (5) hbras-bu gsum dañ / (6) \*ba-ša-ka-rnamś<sup>87</sup> cha mñam-ste lñan-cig sbyar-ba dañ / [4] (1) čan-dan dkar-po dañ / (2) pu-šel-će dañ / (3) hu-suhi hbras-bu dañ / (4) gla-sgañ dañ / (5) sle-tres dañ / (6) bcah-sga-rnamś cha mñam-ste lñan-cig sbyar-ba dañ / [5] (1) thañ-ñin dañ / (2) sthi-ra dañ / (3) bcah-sga dañ / (4) ba-ša-ka dañ / (5) skyu-ru-ra dañ / (6) \*`a-ru-ra<sup>88</sup>-rnamś cha mñam-ste lñan-cig sbyar<sup>89</sup>-ba dañ / sman-gyi sbyor-ba lña-po hdi-dag so-sor skol-bahi khu-ba bsgrañs-pahi nañ-du sbrañ-rči dañ / ša-kha-ras bskyed-de / sbyar-ba so-sor hthuñs-na / sman-gyi sbyor-ba re-res goñ-du smos-pahi rims-nad rnam-pa lña-po re-re sel-bar byed-do //

rims-nad-kyi grañs dañ / sman-gyi sbyor-bahi grañs-kyi go-rim bñin-du so-sor sbyar-ro //

yañ-na rims lña-po re-re-ñin yañ sman-gyi sde-čhan<sup>90</sup> lña-char-gyis so-so-nas sel-bar yañ bśad-do //

**5.83** de-ltar čhos-par byed-pahi cho-ga bśad-nas / rims-nad-can-gyi khoñ-na / nad-gzi čhos-par gyur-pa-na gnas-pa slar ma-phyin-na yañ gnod-pa chen-por gyur-te / de-bas-na khoñ-na nad-gzi čhos-par gyur-pa dañ / čhos-par ma-gyur-pa yod-pa / ñams<sup>91</sup>-stobs dañ / dus dañ / nad-las dpags-te / ci rigs-par bkru-sman-gyis dbyuñ-bar byaho //

**5.84** de-la bkru<sup>92</sup>-sman ni (1) ñin-mñar dañ / (2) doñ-ga dañ / (3) rgun dañ / (4) pu-će-šel dañ / (5) pa-tha dañ / (6) hbras-bu gsum dañ / (7) pa-to-la-rnamś lñan-cig skol-bahi khu-bahi nañ-du / `a-ru-rahi phye-ma btab-pa ni bkru<sup>92</sup>-bar byed-de rims sel-to //

<sup>82</sup> rims D] rim NP

<sup>83</sup> dañ *by emendation*] om. DNP

<sup>84</sup> gcig- P] gcig-gi DN

<sup>85</sup> ñi-ma *to* dañ om. P

<sup>86</sup> -ñun-gi D] -ñuñs-kyi NP

<sup>87</sup> ba-ša-ka-rnamś *by emendation*] pa-tha-ša-ka-ša-mas DNP

<sup>88</sup> `a-ru-ra- *by emendation*] `a-ga-ru D, `a-ka-ru NP

<sup>89</sup> sbyar- DN] sbyor- P

<sup>90</sup> -čhan DN] -mčhan P

<sup>91</sup> ñams- D] ñam- NP

<sup>92</sup> bkru- D] bskru- NP

body elements such as chyle (*dhātu-sthāna-gatair*), irregular fevers (*viśama-jvarāḥ*) arise (*jāyante*). They too become fivefold: (1) continuous fever (*santataḥ*), (2) double quotidian fever (*satataḥ*), (3) quotidian fever (*anyedyus*), (4) (tertian) fever that rises once after two days (*trītikṛyaka-*), and (5) (quartan) fever that rises once after three days (*caturthaka-*).

**5.82** As for the methods of healing those (irregular fevers), [1] if one mixes together in equal portions (*samāḥ*) the drugs that cause to mature (namely) (1) the neem tree (*nimba-*), (2) chebulic myrobalan (*abhayā-*), (3) guduch (*amṛtā-*), (4) nut grass (*bhadrā-*), (5) wild snake gourd (*paṭola-*), and (6) fruits of the kurchi plant (*-indrayavah*); [2] if one mixes together (*vojitāḥ*) in equal portions the following: (1) gentian (*trāyantī*), (2) kurroa (*kaṭukā*), (3) velvetleaf (*pāṭhā*), (4) and both kinds of sarsaparilla (*śārivā-dvayaṃ*); [3] if one mixes together in equal portions (1) wild snake gourd (*paṭola-*), (2) neem (*ariṣṭa-*), (3) grape (*mṛdvikā-*), (4) drumstick (*śāmyāka-*), (5) the three fruits (*triphalā-*), and (6) Malabar nut (*-vṛṣāḥ*); [4] if one mixes together in equal portions (1) white sandal (*candana-*), (2) vetiver (*uśīra-*), (3) the fruits of the coriander (*dhānya-*), (4) nut grass (*abda-*), (5) guduch (*guḍūci-*), and (6) ginger (*-viśva-bheṣajāḥ*), and [5] if one mixes together in equal portions (1) deodar (*devadāruḥ*), (2) uraria (*sthirā*), (3) ginger (*śuṅṭhī*), (4) Malabar nut (*vāsā*), (5) emblic myrobalan (*dhātrī*), and (6) chebulic myrobalan (*haritakī*), after having cooled the liquid (obtained) from boiling separately these five mixtures of drugs, one puts in it honey (*madhu-*) and sugar (*sitā-*) and if one drinks these mixtures separately, each mixture of drugs (*pañca yogā*) removes (*ghnanti*) each of the five kinds of fever (*pañca jvarāṇ*) mentioned above (5.81). They are to be mixed separately according to the order of the number of the disease of fever and the number of the mixture of drugs. Moreover, the group of five fevers is also said to be each removed by the group of five drugs separately.

**5.83** After having thus explained the methods of promoting maturation, if in the stomach of the persons who have the disease of fever (*jvarināṃ*) a humour (*doṣo*) has become mature (*pakvo*) and remaining (there) does not afterwards go away (*anirhṛto*), great harm will also arise (*syān mahātyayaḥ*). Accordingly (*tasmāt*), having considered with regard to strength, time, and disease the presence of humours in the stomach (*koṣṭha-*) that have matured (*pakva-*) or have not matured (*āma-*), one should remove them as is appropriate (*vuktyā*) by means of cathartics (*kāryaṃ virecanam*).

**5.84** In that (connection), as for cathartics, the powder of chebulic myrobalan (*cetaki-*) thrown into (*yutam*) the liquid (*jalam*) (obtained) from boiling together (1) liquorice (*madhuka-*), (2) drumstick (*āragvadha-*), (3) grapes (*drākṣā-*), (4) kurroa (*tiktā-*), (5) velvetleaf (*pāṭhā-*), (6) the three fruits (*-phala-trikaiḥ*), and (7) wild snake gourd (*paṭola-*) causes cleansing (*bhedī*) and removes fever (*jvara-nuc*).

**5.85** (1) pa-to-la dañ / (2) doñ-ga dañ / (3) pu-će-šel dañ / (4) bi-ša-la dañ / (5) hbras-bu gsum dañ / (6) šiñ ñe-roñ<sup>92a</sup>-rnams skol-bahi khu-ba nas-čig hkhūs-pahi thal-ba dañ sbyar-ba ni hkhru-bar byed-do //  
rims thams-cad sbyoñ-ño //

**5.86** (1) pu-će-šel dañ / (2) `a-ru-ra dañ / (3) šiñ ñe-roñ dañ / (4) dantahi rca-ba dañ / (5) khyi lce-ba dañ / (6) doñ-ga dañ / (7) nas-čig hkhūs-pahi thal-ba dañ / (8) mar dañ / (9) rgyam-ča-rnams lhan-cig skol-bahi khu-ba yañ hkhru-bar byed-de / rims sel-to //

**5.87** hbras-bu gsum dañ / pi-pi-liñ dañ / šiñ ñe-roñ dañ / rca šya-ma-rnams žib-tu btags-la / kha<sup>93</sup>-ra dañ / sbrañ-rči dañ sbrus-te / ri-lur byas-pa yañ hkhru-bar byed-pa yin-te / hdus-pahi rims dañ / hor-nad skrañs-pa<sup>94</sup> dañ / khrag lud-pahi nad sel-to //

**5.88** rims rñiñ dañ / bad-kan zad-par gyur-pa-la ni ho-ma bdud-rči dañ hdraho //  
rims gsar-bu-la ni de dug dañ hdra-ste mi gsod-par byed-do //

**5.89** de-la ho-ma btañ<sup>95</sup>-bahi thabs ni / ho-ma rca-ba lña-pa dañ bskol<sup>96</sup>-te bsgrañs-paham //  
yañ-na ho-ma chu bži-hgyur dañ bskol<sup>96</sup>-te chu du-bar byas-paham / yañ-na ho-ma šiñ<sup>97</sup>-ša-pahi sñiñ-po dañ skol-baham / yañ-na ho-ma bžos-pahi hphro-la dron-po hthuñs-na rims sel-to //

**5.90** (1) ho-ma (2) pi-pi-liñ dañ / (3) šiñ-mñar dañ / (4) rgun dañ / (5) ldum-bu ba-la dañ / (6) ćan-dan dkar-po dañ / (7) thal-tres-rnams dañ / lhan-cig bskol<sup>96</sup>-te hthuñs-na rims myur-du sel-to //

**5.91** ho-ma šiñ bilba gžon-nu dañ skol-baham / yañ-na `e-rañdahi rca-ba dañ / skol-ba hthuñs-na de ma-thag-tu gdug-pahi rims sel-bar byed-do //

**5.92** ho-ma bu-ram dañ / bcab-sga dañ / ba-la dañ / bya-ghri dañ /

<sup>92a</sup> -roñ- NP] -rañ- D

<sup>93</sup> kha- DP] ba- N

<sup>94</sup> skrañs-pa D] skrañ-ba NP

<sup>95</sup> btañ- DN] gtañ- P

<sup>96</sup> bskol- D] skol- NP

<sup>97</sup> šiñ- N] šiñ- D, ši- P



**5.85** The liquid (obtained) from boiling (*kvāthaḥ*) (1) wild snake gourd (*paṭola-*), (2) drumstick (*āragvadha-*), (3) kurroa (*tiktā-*), (4) the cucumber plant (*viśālā-*), (5) the three fruits (*triphalā-*), and (6) turpeth tree (*trivṛt-*), when mixed with the alkali extracted from burnt barley (*sa-kṣāro*), causes cleansing (*bhedanaḥ*). It purges all fevers (*sarva-jvara-viśodhanaḥ*).

**5.86** Also, the liquid (obtained) from (*-jaḥ*) boiling together (*kvātho*) (1) kurroa (*tiktā-*), (2) chebulic myrobalan (*abhayā-*), (3) turpeth tree (*trivṛd-*), (4) the root of wild croton (*danti-*), (5) gentian (*trāyanti-*), (6) drumstick (*rājavykṣa-*), (7) the alkali extracted from burnt barley (*kṣāra-*), (8) ghee (*ājya-*), and (9) rock salt (*saindhava-*) causes cleansing (*bhedī*) and removes fever (*jvarāpahaḥ*).

**5.87** Also, if one grinds finely the three fruits (*triphalā*), long pepper (*kṛṣṇā*), turpeth tree (*trivṛc*), and black grass (*śyāmā*), and stirs in sugar (*sitā*) and honey (*madhu*) to make a pill (*modakaṇḥ*), it causes cleansing and removes (*nirasyati*) fever that is due to a combination (of the humours) (*sannipāta-jvaraṇi*), the swelling disease of dropsy (*śophaṇi*), and the disease of ejecting blood (*rakta-pittaṇi*).

**5.88** If the fever has become old (*jīrṇa-jvare*) and the phlegm exhausted (*kaphe kṣīṇe*), milk (*kṣīraṇi*) is (*syād*) like nectar (*amṛtopamam*). In the case of new fever (*taruṇe*) it (*tad eva*) is like poison (*viṣavad*) and kills a man (*hanti mānavam*).

**5.89** In that (connection), as for the method of administering milk, the milk (*kṣīraṇi*) should be boiled (*śṛtaṇi*) with the five roots (*pañcamūlyā*) and cooled. Alternatively (*vā*), the milk may be boiled with four times as much water (*caturguṇa-jalena*) until the water has been turned to steam. Alternatively (*vā*), the milk may be boiled with the pith of sissoo (*śiṃsapā-gaṇḍikābhir*). Alternatively (*vā*), if one drinks milk that is warm immediately after milking (*dhāroṣṇam*), it removes fever (*jvarāpahaṇi*).

**5.90** If one boils (1) milk (*payasā*) together (*niṣkvāthya*) with (2) long pepper (*kaṇḍā-*), (3) liquorice (*madhuka-*), (4) grapes (*mṛdvikā-*), (5) the vegetable sida (*balā-*), (6) white sandal (*candana-*), and (7) sarsaparilla (*-śārivāḥ*) and drinks (*pītāḥ*) (the liquid) it quickly (*kṣīpraṇi*) removes fever (*jvara-nivāraṇāḥ*).

**5.91** If one boils (*sādhitam*) milk (*payah*) with (the skin of) fresh (fruit of) the Bengal quince tree (*bilva-peśibhir*) or alternatively (*vā*), if one boils it with the root (*mūlena*) of the castor oil plant (*āmaṇḍakasya*) and drinks it (*pītāṇi*), it removes (*hanti*) immediately (*sadyo*) painful (*sa-parikartikam*) fever (*jvaraṇi*).

**5.92** If one boils (*śṛtam*) milk (*payah*) together with crude sugar (*guḍa-*), ginger (*viśva-*), sida (*balā-*), wild eggplant (*vyāghri-*), and caltrop (*śvadaṃṣṭrā-*),

gze-ma dan lhan-cig bskol<sup>96</sup>-te bsgrañs-pa hthuñs<sup>98</sup>-na / skrañ-ba<sup>99</sup> dan / rims dan / phyi-sa dan / gcin hgags-pa zi-bar byed-do //

**5.93** ho-mahi čhogs kyañ ma-slön-te / rims-kyi drod-kyis mdañs<sup>100</sup> med-par byas-pa-la ni gso-bahi thabs gžan bya-ste / mar-khu ñi<sup>101</sup>- čheham / yañ mar sman dan bskol<sup>102</sup>-bahi mehi drod-las dpags-te btuñ-bar byaho //

**5.94** de-la mar sman dan skol-ba ni / rgun dan skol-baham / yañ-na ba-la dan skol-baham / yañ-na šiñ-mñar dan skol-baham / yañ-na hbras-bu gsum dan skol-baham / yañ-na sle-tres dan skol-bahi mar hthuñs-na / de ma-thag-tu rims sel-bar byed-do //

**5.95** ba-ša-ka chen-pohi mar žes bya-ba ni / (1) šiñ ba-ša-ka dan / (2) šiñ `a-rišta dan / (3) sle-tres dan / (4) bhargi dan / (3) rča-ba lña-pa dan / (6) hbras-bu gsum dan / (7) byi-čer dan / (8) šiñ-mñar dan / (9) rgun dan / (10) btañ-pal-rnams btags-pahi phye-ma žo gñis gñis mar srañ sum-cu-rča gñis dan / chu mar-gyi bži-hgyur dan / bskol<sup>96</sup>-te chu<sup>103</sup> du-bar byas-pahi mar hdihi miñ ni ba-ša-ka chen-pohi mar žes bya-ste / de-la čhod ran-par hthuñs-na rims thams-cad sel-to //

**5.96** ba-ša-ka chuñ-ñuhi mar bya-ba ni / šiñ ba-ša-ka skol-bahi khu-ba dan / ba-ša-ka ñid phye-mar btags-pa rnam-pa gñis-kyis<sup>104</sup> mar skol-la sman-gyi khu-ba du-bar byas-te bsgrañs-nas sbrañ-rči dan sbyar-bahi miñ ni / ba-ša-ka chuñ-ñuhi mar žes bya-ste / de-las čhod ran-par hthuñs-na / rims dan glo-gcoñ chen-po zad byed-kyi nad dan / dbugs mi-bde-ba dan / lud<sup>105</sup>-pa dan / skya-rbab dan / mkhris-pa dan / khrag lud-pahi nad sel-to //

**5.97** dge-bahi mar žes bya-ba ni / (1) ru-rta dan / (2) sug-smel dan / (3) rgya-spos<sup>106</sup> dan / (4) bal-bu dan / (5) dantahi rča-ba dan / (6) thañ-šiñ dan / (7) `e-la-ba-lu-ka dan / (8) čan-dan dkar-po dan / (9) `u-tpa-la dan / (10) bčod dan / (11) bi-ša-la dan / (12) br-ħa-ti rnam gñis dan / (13) yuñ dan / skyer-pa dan / (14) thal-tres rnam gñis dan / (15) parñi rnam gñis dan / (16) ħa-re-nu-ka dan / (17) padmahi ze-ba dan / (18) byi-dañ<sup>107</sup>-ka dan / (19)

<sup>98</sup> hthuñs- DN] mthuñs- P

<sup>99</sup> skrañ-ba NP] skrañs-pa D

<sup>100</sup> mdañs NP] mdoñs D

<sup>101</sup> ñi- D] ñe- NP

<sup>102</sup> bskol- N] skol- DP

<sup>103</sup> chu DN] chuñ P

<sup>104</sup> -kyis DN] -kyi P

<sup>105</sup> lud- DN] lus- P

<sup>106</sup> -spos DN] -smos P

<sup>107</sup> -dañ- NP] -doñ- D

cools it and drinks it (*pibet*), it makes calm (*upaśamaṇi*) swelling (*śvayathu-*), fever (*jvara-*), and arrested faeces and urine (*viṇ-mūtra-vibandha-*).

**5.93** If on the other hand he does not throw up a large quantity of milk and he has been made without vital fluid (*pīta-sārāṇāṇi*) by the heat of the fever (*jvaroṣmā-*), a different (*kṣīrāt paraṇi*) method of treatment (*kramam*) should be applied (*kuryāt*): having regard to the strength of the (digestive) fire (*yathāgni-balam*) he should be given to drink plain ghee (*ājyena*) or else ghee boiled up with drugs (*sampakvena vā*).

**5.94** In that (connection), as for ghee boiled up with drugs, if he drinks (*pibet*) ghee (*sarpir*) that has been boiled up with grapes (*drākṣā-siddhami*) or boiled up with sida (*balayā*) or boiled up with liquorice (*madhukena vā*) or boiled up with the three fruits (*phala-trayeṇa vā*) or boiled up with guduch (*gudūcyā vā*), it immediately (*sadyo*) removes fever (*jvarāpaham*).

**5.95** As for the so-called 'Great Malabar nut ghee (*bṛhad-vāsā-ghṛtaṇi*)', if one boils up (*vipaktavyam*) two drams each (*akṣa-sammitaiḥ*) of the powder (obtained) from grinding (1) the Malabar nut tree (*vāsā-*), (2) the neem tree (*ariṣṭa-*), (3) guduch (*amṛtā-*), (4) beetle-killer (*bhārgi-*), (5) the five roots (*pañcamūli-*), (6) the three fruits (*-phala-trikaiḥ*), (7) camel thorn (*yāsa-*), (8) liquorice (*madhuka-*), (9) grapes (*drākṣā-*), and (10) white teak (*kāśmaryā-*) with thirty-two ounces of ghee (*ghṛta-prastham*) and with four times as much water as ghee, until the water has been made into steam, as for the name of this ghee it is the so-called (*proktam*) 'Great Malabar nut ghee (*bṛhad-vāsā-ghṛtaṇi*)'. In that (connection), if one drinks (*pibet*) it in moderate quantity (*mātrā-mataḥ*), it removes all fever (*sarva-jvarāpaham*).

**5.96** As for the so-called 'Little Malabar nut ghee', if one boils (*pakvaṇi*) ghee (*sarpir*) with both the liquid (obtained) from boiling (*kvātha-*) the Malabar nut tree (*vṛṣaṣya*) and with the Malabar nut itself ground into powder (*kalka-*), until the liquid from the drugs has been turned into steam, cools it and mixes it with honey (*sa-mākṣikam*), as for its name it is the so-called 'Little Malabar nut ghee'. If one drinks (*pānāḥ*) it in moderate quantity it removes (*-nut*) fever (*jvara-*), the great consumption, the disease that causes wasting (*kṣaya-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), yellow disease (*pāṇḍu-*), and the disease of ejecting bile and blood (*asra-pitta-*).

**5.97** As for the so-called 'Excellent Ghee (*kalyāṇakam*)', if one (takes) equal portions of (1) costus (*kuṣṭha-*), (2) cardamom (*elā-*), (3) Indian valerian (*vakra-*), (4) silver fir (*tālisa-*), (5) root of wild croton (*danti-*), (6) deodar (*dāru-*), (7) elephant apple (*elavāluka-*), (8) white sandal (*candana-*), (9) blue water lily (*utpala-*), (10) Indian madder (*mañjiṣṭhā-*), (11) the cucumber plant (*viśālā-*), (12) the two Indian nightshades (*bṛhatī-dvaya-*), (13) turmeric and barberry (*haridre*), (14) both kinds of sarsaparilla (*śārive*), (15) tick trefoil and pointed-leaved uraria (*parṇyau*), (16) fragrant pepper (*kauntī-*), (17)

hbras-bu gsum dañ / (20) réva<sup>108</sup> śya-ma dañ / (21) sri-śiñ rna-mahi me-tog dañ / (22) bal-po schu-rnams cha mñam-ste / źo gñis gñis źib-tu btags-la mar srañ sum-cu-rća gñis dañ / chu mar-gyi bźi-hgyur dañ / lhan-cig-tu bskol<sup>90</sup>-nas / chu du-bar byas-pa ni dge-bahi mar źes bya-ste / hdi ni ñams-stobs skyed<sup>109</sup>-ciñ bźin-mdog bzañ-ba dañ / bu mañ-bar byed-la / rims dañ brjed-byed dañ<sup>110</sup> / smyo-byed dañ / gcin sñi-bahi nad dañ / skrañ-ba<sup>111</sup> dañ dug sel-te / dreg dañ / skya-rbab dañ / skran<sup>112</sup> dañ / dbugs mi-bde-ba dañ / skyigs-bu hoñ-ba dañ / gcin hgags-pa drag-po-rnams kyañ hjoms-par byed-do //

**5.98** dge-ba chen-po źes bya-bahi mar ni / goñ-ma dge-bahi mar de dañ / sman de-dag-ñid-kyi steñ-du / hćho-byed ces bya-bahi sman sna bcu-ste / (1) ji-ba-ka dañ / (2) ri-śa-ba-ka dañ / (3) me-da dañ / (4) ma-hā-me-da dañ / (5) bu-ćhad<sup>113</sup>-rto dañ / (6) ra-mñe-ba dañ / (7) mudga-parñi dañ / (8) ma<sup>114</sup>-śa-parñi dañ / (9) ji-ba-nti dañ / (10) śiñ-mñar-rnams dañ / rća-ba bcu sñar smos-pa-rnams-kyis kyañ mnan<sup>115</sup>-la / ho-ma mar-gyi bźi-hgyur-gyi nañ-du bskol<sup>116</sup>-te / ho-ma du-bar byas-pahi mar-gyi miñ ni dge-ba chen-pohi mar źes bya-ste / nad-do-cog sel-to //

**5.99** (1) dug-mo-ñuñ dañ / (2) pu-śel-će<sup>117</sup> dañ / (3) ti-ra dañ / (4) pu-će-śel<sup>118</sup> dañ / (5) ćan-dan dkar-po dañ / (6) boñ-ña dkar-po dañ / (7) gla-sgañ dañ / (8) khyi lce-ba dañ / (9) thal-tres dañ / (10) bilba dañ / (11) rgun dañ / (12) ta-ma-la-ka dañ / (13) pi-pi-liñ dañ / (14) skyu-ru-ra dañ / (15) bya-ghri dañ / hdi-rnams źib-tu btags-te / sñar phye-mahi sman sbyar-bahi thabs bstan-pa bźin-du skol-bahi mar ni rims sel-źiñ / glo-gcoñ chen-po zad-par byed-pa dañ / lus ćha-ba dañ / lud-pa hjam-por byed-de / glo-hor dañ klad-pa na-ba yañ med-par byed-do //

**5.100** (1) gla-sgañ dañ / (2) 'a-ri-sta dañ / (3) sthi-ra dañ / (4) byi-ćher dañ / (5) ba-la dañ / (6) skra<sup>119</sup>-lo dañ / (7) gze-ma dañ / (8) khyi lce-ba dañ / (9) da-ba-ni dañ / (10) bya-ghri dañ / (11) ka-la-śi-rnams lhan-cig-tu skol-bahi khu-ba dañ / mar-gyi nañ-du phye-mahi sman / (12) ma-nu dañ / (13) rgun dañ / (14) me-da dañ / (15) skyu-ru-ra dañ / (16) ja-da dañ / (17) dantahi rća-ba-rnams

<sup>108</sup> réva NP] rća D

<sup>109</sup> skyed- D] bskyed- NP

<sup>110</sup> dañ *om.* P

<sup>111</sup> skrañ-ba P] skrañs-ba D, bskrañ-ba N

<sup>112</sup> skran NP] skren D

<sup>113</sup> -ćhad- DN] -ćhañ- P

<sup>114</sup> ma- P] ka- DN

<sup>115</sup> mnan- NP] bsnan- D

<sup>116</sup> bskol- D] skol- NP

<sup>117</sup> -će DN] -rće P

<sup>118</sup> pu-će-śel DN] pu-śel-će P

<sup>119</sup> skra- NP] sro- D

filament of the lotus (\**padma-keśara-*), (18) embelia (*vidāṅga-*), (19) the three fruits (*triphalā-*), (20) black grass (*śyāmā-*), (21) white nutmeg (*jāti-puspa-*), and (22) pomegranate (*sa-dādimam*), grinds them finely (so that there are) two drams of each (*akṣāṃsaiḥ*), and boils (*pacet*) them together with thirty-two ounces of ghee (*sarpīṣaḥ prasthaṃ*) and four times as much water as ghee (*toya-caturguṇe*), until the water has been made into steam, (that is) the so-called (*nāma*) 'Excellent Ghee (*kalyāṇakaṃ*)'. This (*etat*) promotes strength (*bala-karam*), makes the complexion good (*varṇa-karam*), makes one's sons numerous (*prajā-karam*), removes (*apaham*) fever (*jvara-*), epilepsy (*apasmāra-*), madness (*unmāda-*), the disease of loose urine (*meha-*), swelling (*śopha-*), and poison (*viṣa-*), and also overcomes (*-nut*) rheumatism (*vātāsrk-*), yellow disease (*pāṇḍutā-*), internal tumours (*gulma-*), uncomfortable breathing (*śvāsa-*), the coming of hiccoughs (*hikkā-*) and severe stoppage of urine (*ugra-kṛcchra-*).

**5.98** As for the so-called 'Great Excellent Ghee (*mahā-kalyāṇakaṃ*)', if, in addition (*anvītaṃ*) to that above(-mentioned) 'Excellent Ghee' (5.97) and those very drugs, one also grinds the ten drugs called 'Life-giving (*jīvanīya-*)' (namely) (1) *jīvaka* (\**jīvaka*), (2) *ṛṣabhaka* (\**ṛṣabhaka*), (3) *medā* (\**medā*), (4) *mahāmedā* (\**mahāmedā*), (5) *kākolī* (\**kākolī*), (6) *kṣīra-kākolī* (\**kṣīra-kākolī*), (7) wild green gram (\**mudga-parṇī*), (8) black gram (\**māṣa-parṇī*), (9) milky yam (\**jīvanti*), and (10) liquorice (\**madhuka*), and the ten roots (*daśa-mūla-vat*) mentioned previously (in 5.79) and boils (*pakvaṃ*) them in four times as much milk (*kṣīreṇa*) as ghee, until the milk has been made into steam, the name of the ghee is the so-called (*smṛtaṃ*) 'Great Excellent Ghee (*mahā-kalyāṇakaṃ*)' and it removes all diseases (*akḥilārti-ghnaṃ*).

**5.99** If one grinds finely these (drugs): (1) *kurchi* (*vatsa-*), (2) *vetiver* (*uśīra-*), (3) *tick trefoil* (*sthīrā-*), (4) *kurroa* (*tiktā-*), (5) *white sandal* (*candana-*), (6) *white aconite* (*atīviṣā-*), (7) *nut grass* (*ambudā-*), (8) *gentian* (*trāyanti-*), (9) *Indian sarsaparilla* (*śārīvā-*), (10) *Bengal quince* (*bilva-*), (11) *grape* (*drākṣā-*), (12) *feather-foil* (*tāmalakī-*), (13) *long pepper* (*kañā-*), (14) *emblic myrobalan* (*dhātrī*), and (15) *wild eggplant* (*nīdigdhikā*), and boils them (*siddhaṃ*) according to the method of mixing drugs from powder explained previously (5.95), the ghee (*sarpīr*) removes fever (*jvarāpaham*), makes mild (*-ghnaṃ*) the great consumption that causes wasting (*kṣaya-*), heat of the body (*santāpa-*), and cough (*kāsa-*), and also makes (the patient) free from (*-nut*) swelling of the lungs (*halimaka-*) and headaches (*śīrorti-*).

**5.100** If one boils (*pakvaṃ*) the powder (*kalkaś*) (obtained) from grinding finely the powder-drugs (12) *orrisroot* (*pauskarāṃ*), (13) *grape* (*drākṣā*), (14) *medā* (*medā*), (15) *emblic myrobalan* (*dhātrī*), (16) *feather-foil* (*ajhaṭā-*), and (17) the roots of wild croton (\**danti*), in ghee and in the liquid (*jale*) (obtained) from boiling (*śṛte*) together (1) *nut grass* (*ghana-*), (2) *neem* (*ariṣṭa-*),

žib-tu btags-pahi phye-ma skol-la / sman-gyi khu-ba du-bar byas-te bcags-pahi mar ni / rims dañ / glo-gcoñ zad byed dañ / lud-pa dañ / klad-pahi nad sel-to //

**5.101** dpyad de-dag-gis kyañ rims rñiñ thams-cad-la / nad-gzi loñ-ga-na gnas-pa ma-phyin-na / sman-mar mas btañ-ba dañ / bkru-sman drag-po mas btañ-ba gñi-ga cho-ga bzin-du byaho //

**5.102** de-la sman-mar mas btañ-ba ni / (1) éan-dan dkar-po dañ / (2) me-tog 'utpa-la dañ / (3) ta-pal dañ / (4) šiñ-mñar dañ / (5) 'a-ka-ru dañ / (6) ku-la-ka-rnams dañ / til-mar dañ / lhan-cig skol-ba mas btañ-na rims thams-cad sel-to //

**5.103** yañ-na pa-to-la dañ / po-son-cha dañ / 'a-ri-sta dañ / sle-tres dañ / šiñ-mñar-rnams dañ / til-mar lhan-cig-pahi sman-mar mas btañ-na / des kyañ rims sel-to //

**5.104** yañ-na hjam-réi mas btañ-ba-la phan-pa zes bya-bahi sman / (1) dha-ba-ni dañ / (2) ba-ši-ka dañ / (3) thañ-šiñ dañ / (4) sug-smel dañ / (5) pa-tha dañ / (6) ra-sna dañ / (7) ba-la dañ / (8) šu-dag dañ / (9) ji-ba-ka dañ / (10) zañ<sup>120</sup> réi-ba dañ / (11) me-da dañ / (12) me-da chen-po dañ / (13) ru-rta dañ / (14) parñi rnam gñis dañ / (15) pi-pi-liñ dañ / (16) sle-tres dañ / (17) gze-ma<sup>121</sup> dañ / (18) po-son-cha dañ / (19) bu-bran šiñ dañ / (20) šiñ-mñar dañ / (21) 'a-ri-sta dañ / (22) ba-ša-ka dañ / (23) 'a-šva-gandha-rnams-las zo gñis gñis žib-tu btags-la / til-mar srañ brgya ñi-šu-réa brgyad dañ / chu til-mar-gyi bzi-hgyur dañ / hdi-rnams lhan-cig-tu skol-la / chu du-bar byas-nas bcags-pahi til-mar hdi-las éhod ran-par mas btañ-na / rims-nad thams-cad sel-ziñ / rluñ-nad éhabs<sup>122</sup> chen-po thams-cad med-par byed-do //

**5.105** bkru-sman drag-po mas btañ-ba zes bya-ba ni / (1) pa-to-lahi réa-ba dañ / (2) po-son-cha dañ / (3) pu-é-šel dañ / (4) gze-ma dañ / (5) doñ-ga dañ / (6) sti-ra dañ / (7) ba-la dañ / (8) 'a-ri-šta<sup>123</sup> dañ / (9) gla-

<sup>120</sup> zañ NP] zañs D

<sup>121</sup> gze-ma P] ga-tha-ma DN

<sup>122</sup> éhabs DJ éhab NP

<sup>123</sup> -šta P] -ša DN

(3) tick trefoil (*sthirā-*), (4) camel thorn (*yāsa-*), (5) sida (*balā-*), (6) oldenlandia (*parpaṭa-*), (7) caltrop (*-gokṣurāḥ*), (8) gentian (*trāyantī-*), (9) wild eggplant (*dhāvāni-*), (10) wild eggplant (*vyāghri-*), and (11) uraria (*kalaśi-*), until the liquid from the drugs is turned into steam and (then) strains it, the ghee (*ghṛtaṃ*) removes (*hanti*) fever (*jvaraṃ*), consumption that causes wasting (*kṣaya-*), cough (*kāsa-*), and headaches (*śiro-rujāḥ*).

**5.101** By those methods too in the case of all (*sarveṣu*) chronic fevers (*jirṇa-jvareṣu*), if the humour (*doṣe*) that resides in the receptacle of digested food (*pakvāsayāśrite*) does not go away, one should apply (*prayoktavyaḥ*) in accordance with medical practice (*vathā-vidhi*) both purging medicinal oil (*sneha-vastiḥ*) and severe purging cathartic (*sa-nirūho*).

**5.102** In that (connection), as for purging medicinal oils, if one boils (*siddham*) together with sesame oil (*tailaṃ*) (1) white sandal (*candana-*), (2) the flower blue water lily (*utpala-*), (3) white teak (*kāśmarya-*), (4) liquorice (*madhuka-*), (5) agalloch (*aguru-*), and (6) wild snake gourd (*-kūlakāḥ*) and purges with it (*vidhātavyaṃ vastau*), it removes all fever (*sarva-jvarāpaham*).

**5.103** Alternatively, if one purges (*anuvāsana-yoga-tah*) with the medicinal oil (*tailaṃ*) (obtained by boiling (*śṛtaṃ*) together with sesame oil (*tailaṃ*) wild snake gourd (*paṭola-*), emetic nut (*madana-*), neem (*ariṣṭa-*), guduch (*gudūci-*), and liquorice (*madhuka-*), that also (*etaḥ*) removes fever (*jvaraharaṃ*).

**5.104** Alternatively, in the case of the purging oily enema (*anuvāsaniḥ*), if one grinds finely two drams each (*kārṣikair*) of the so-called beneficial drugs : (1) wild eggplant (*dhāvāni-*), (2) Malabar nut (*vṛṣa-*), (3) deodar (*dāru-*), (4) cardamom (*elā-*), (5) velvetleaf (*pāṭhā-*), (6) groundsel (*rāsnā-*), (7) sida (*balā-*), (8) sweet flag (*-vacāḥ*), (9) jīvaka (*jīvaka-*), (10) ṛṣabhaka (*-ṛṣabhakau*), (11) medā and (12) mahāmedā (*mede*), (13) costus (*kuṣṭham*), (14) wild green gram and black gram (*parṇyau*), (15) long pepper (*kañā-*), (16) guduch (*amṛtā-*), (17) caltrop (*śvadaṃṣṭrā-*), (18) emetic nut (*madana-*), (19) wax tree (*śṛṅgi-*), (20) liquorice (*madhuka-*), (21) neem (*ariṣṭa-*), (22) Malabar nut (*\*vāsaka-*), and (23) winter cherry (*aśvagandhā-*), boils these (*pacet*) together with 128 ounces (*ādḥakaṃ*) of sesame oil (*tailasya*) and four times as much water as sesame oil, until the water has been turned into steam, strains the sesame oil (*tailaṃ*) and purges with it (*anuvāsaniḥ*) in moderate quantity, it removes all diseases of fever (*sarva-jvara-vināśanam*) and makes free (*nāśayati*) of all (*kṛtsnān*) intense (*uddhatān*) wind diseases (*vāta-vikārāṃś*).

**5.105** As for the so-called severe purging cathartic (5.101), if one boils (*pacet*) together, in milk (*kṣīre*) and water that is half (*ardha-vāriṇi*) the amount of milk, (1) the root of the wild snake gourd (*paṭolaṃ*), (2) emetic nut (*madanaṃ*), (3) kurroa (*tiktā-*), (4) caltrop (*śvadaṃṣṭrā*), (5) drumstick (*āragvadha-*), (6) uraria (*-sthirāḥ*), (7) sida (*balā-*), (8) neem (*ariṣṭa-*), (9) nut

sgaṅ daṅ / (10) pu-śel-će-rnams lhan-cig-tu ho-ma daṅ / chu ho-ma phyed-kyi naṅ-du skol-la / chu du-bar byas-te / ho-ma ṅi-će lus-pa bsgraṅs-la / sbraṅ-réi daṅ / mar daṅ sbyar-bahi naṅ-du / po-son-cha daṅ / gla-sgaṅ daṅ / pi-pi-liṅ daṅ / dug-mo-ṅuṅ daṅ / śiṅ-mṅar-rnams žib-tu btags-pahi phye-ma daṅ sbyar-ba hdi rims-so-cog bsal-bahi phyir mas btaṅ-na / nad-gži phyir hbyuṅ-žiṅ / lus śiṅ-tu dag-par hgyur-te / de ma-thag-tu rims med-par byed-do //

**5.106** yaṅ-na bkru-sman drag-po mas btaṅ-ba ni / (1) po-son-cha daṅ / (2) doṅ-ga daṅ / (3) \*pu-śel-će<sup>124</sup> daṅ / (4) śiṅ-mṅar daṅ / (5) lo-ma rnam<sup>125</sup> bži žes bya-ba / sa-la-parṅi<sup>126</sup> daṅ / pṛṣṇa-parṅi daṅ / mudga-parṅi daṅ / ma-śa-parṅi<sup>127</sup>-rnams skol-bahi khu-ba dron-mohi naṅ-du / (6) réva<sup>128</sup> śya-mahi réa-ba daṅ / (7) ṅehu-śiṅ-gi réa-ba daṅ / (8) gla-sgaṅ daṅ / (9) śiṅ-mṅar daṅ / (10) po-son-cha-rnams žib-tu btags-pahi phye-ma daṅ / sbraṅ-réi daṅ / mar daṅ / bu-ram sbyar-ba ni bkru-sman btaṅ-bahi naṅ-na mchog yin-te / btaṅ ma-thag-tu rims rṅiṅ<sup>129</sup>-gi gnod-pa thams-cad sel-to //

**5.107** yaṅ-na bkru-sman drag<sup>130</sup>-po mas btaṅ-ba ni / (1) pṛṣṇa-parṅi daṅ / (2) sthi-ra daṅ / (3) po-son-cha daṅ / (4) ba-la-rnams skol-bahi khu-ba dron-mohi naṅ-du / (5) pi-pi-liṅ daṅ / (6) po-son-cha daṅ / (7) śiṅ-mṅar daṅ / (8) gla-sgaṅ-rnams žib-tu btags-pahi phye-ma daṅ / mar daṅ / sbraṅ-réi daṅ / śa-rahi khu-ba daṅ / rgyam-ča bro-ba éam daṅ / hdi-rnams sbyar-te mas btaṅ-na rims sel-ciṅ yi-ga hbye<sup>131</sup>-ba daṅ / rṅul phyin-pa daṅ 7 ṅams-stobs skye-bar<sup>132</sup> byed-do //

**5.108** sman mas btaṅ-bahi cho-ga hdi-dag-gi skabs-su / sman-gyi čhad-la sogs-pa cho-ga bžin-du ma-smos-pa ni / hog-nas las lṅahi lehu-las rgyas-par hbyuṅ-ṅo //

**5.109** rims ldaṅ-dub-can-gyis gnod-par gyur-pa-la ni / ho-ma skol-ba pi-pi-liṅ-gi phye-ma daṅ sbyar-te / gžan mi-bsam-par btaṅ-ṅo //

yaṅ-na ho-ma skol-bahi naṅ-du ṅin-re bžin pi-pi-liṅ bcu-bcur bskyed-de

<sup>124</sup> pu-śel-će *hy. emendation*] pu-će-sel DNP

<sup>125</sup> rnam DP] rnams N

<sup>126</sup> -parṅi P] -parti DN

<sup>127</sup> -parṅi- DN] -pharṅi- P

<sup>128</sup> réva DN] réa P

<sup>129</sup> rṅiṅ- DP] śiṅ- N

<sup>130</sup> drag- DP] dgra- N

<sup>131</sup> hbye- DP] hphyé- N

<sup>132</sup> skye-bar NP] skyed-par D



grass (*ambuda-*), and (10) vetiver (*-uśiraṃ*), until the water has been turned into steam, cools the pure milk that remains (*kṣīrāvaśeṣitaṃ*) and mixes (*prakal-pitaṃ*) it with the powder (*kalka-*) (obtained) from grinding finely emetic nut (*madana-*), nut grass (*abda-*), long pepper (*kañā-*), kurchi (*vatsa-*), and liquorice (*vaṣṭī-*) in a mixture of honey and ghee (*madhu-sarpiḥ-samanvitaṃ*), if one purges with this (*vastim etaṃ prayojayet*) in order to remove all fevers (*sarva-jvara-vināśāya*), the humour emerges (*doṣa-cyuta-*), the body becomes very pure (*viśuddhāṅgaḥ*), and it makes (the patient) immediately (*kṣaṇād*) become (*bhavati*) free of fever (*nirjvaraḥ*).

**5.106** Alternatively, as for the severe purging cathartic, if one mixes (*upeto*) with honey (*madhu-*), ghee (*sarpīr-*), and crude sugar (*guḍa-*) the powder (obtained) from grinding finely (*kalkitaḥ*) (6) the roots of black grass (*śyāmā-*), (7) the roots of asparagus (*śatāhvā-*), (8) nut grass (*abda-*), (9) liquorice (*vaṣṭī-*), and (10) emetic nut (*madana-*) in the warm liquid (obtained) from boiling (*kvāthaḥ*) (1) emetic nut (*madana-*), (2) drumstick (*āragvadha-*), (3) vetiver (*uśira-*), (4) liquorice (*vaṣṭī-*), and (5) the so-called 'four leaves (*parṇī-catuṣṭayāt*)' (namely) tick trefoil (*śāla-parṇī-*), pointed-leaved uraria (*pr̥ṣṇī-parṇī-*), wild green gram (*mudga-parṇī-*), and black gram (*māṣa-parṇī-*), (this) is the best (*anuttamaḥ*) among the purging cathartics (*nirūho*), and immediately (*sadyo*) one has purged with it (*prayojitaḥ*) one removes (*hanyāt*) all (*sarva-*) the afflictions (*āyāsān*) from chronic fever (*jīṛṇa-jvara-*).

**5.107** Alternatively, as for the severe purging cathartic, if one mixes ghee (*ājya-*), honey (*mākṣika-*), juice (*rasa-*) of śa-ra (?) (*sādhu-māṃsa-*), and a slight taste of rock salt (*iṣal-lavaṇa-saṅgataṃ*) with the powder (*kalkitaṃ*) (obtained) from grinding finely (5) long pepper (*kṛṣṇā-*), (6) emetic nut (*madana-*), (7) liquorice (*vaṣṭī-*), and (8) nut grass (*abda-*) in the warm liquid (*jalam*) (obtained) from boiling (*kvathitaṃ*) (1) pointed-leaved uraria (*pr̥ṣṭaparṇī-*), (2) tick trefoil (*sthīrā-*), (3) emetic nut (*rāṭha-*), and (4) sida (*balā-*) and if one purges with it (*dadyāj...vastim*), it removes fever (*jvara-haraṃ*), makes the appetite expand (*ruci-pradam*), makes sweat come (*sveda-pradam*), and makes strength increase (*bala-pradam*).

**\*5.108** As for the measures of drugs etc. according to medical practice that have not been discussed on the occasion of (dealing with) these practices with respect to purging drugs (in this chapter), they will be treated extensively below in the chapter (ch. 30) on the five (kinds of) treatment.

\* Tibetan only

**5.109** In the case of one who has been afflicted (*-pīditaḥ*) by irregular fever (*viśama-jvara-*), one should mix boiled milk (*kṣīreṇa*) with the powder of long pepper (*upakulyāṃ*) and should drink it (*pibet*) without thinking of (anything) else (*susamāhitaḥ*). Alternatively (*vā*), if one throws long peppers (*pippalī-*) into boiled milk increasing (*vardhamānaṃ*) (the number) by ten each day

btab-pa hthuñs-la / pi-pi-liñ-gi grañs brgyar phyin-nas slar yañ ñin-re bzin bcu-bcu phri<sup>133</sup>-ste btuñ-bar byaho //

**5.110** ho-ma dañ mar bskol<sup>134</sup>-te bsgrañs-pa sbrañ-rći dañ / kha-ra dañ / pi-pi-liñ dañ / sbyar-te dkrugs-pa hthuñs-na / rims ldañ-dub-can dañ / sñiñ na-ba dañ / glo rdol-ba dañ / lud-pa dañ / glo-gcoñ zad byed-kyi nad sel-to //

**5.111** bilbahi phye zun-mar dañ sbyar-baham / yañ-na dar-ba dañ sbyar-baham yañ-na ho-ma dañ / ba-lañ-gi lci<sup>135</sup>-bahi khu-ba dañ sbyar-ba hthuñs-na / rims ldañ-dub-can sel-to //

**5.112** thog-ma rims-kyis hdebs-par čhor ma-thag-tu ni mar-khu mañ-du hthuñs-la phyir skyug-par byaho //

**5.113** yañ-na rims-kyis thog-mar hdebs-pa čhor ma-thag-tu / kha-zas hgrañs-par<sup>136</sup> zos-la / chañ žim-po mañ-du hthuñs-te ñal-na hbyuñ-bar hgyur-ro //

yañ-na šiñ-kun dañ / rgyam-ča dañ / mar rñiñ<sup>137</sup>-pa gsum sbyar-te blugs-so //

**5.114** yañ-na rims-la / ldoñ-ros dañ / pi-pi-liñ dañ / rgyam-ča-rnams-las hbras-kyi hbru čam re-re žib-par<sup>138</sup> til-mar dañ lhan-cig btags-te mig-tu bskuho //

**5.115** rims ldañ-dub-can-la ni / (1) nas dañ / (2) yuñs-kar dañ / (3) ru-rta dañ / (4) nimbahi lo-ma dañ / (5) rča-ba pa<sup>139</sup>-la-ša dañ / (6) šu-dag dañ / (7) `a-ru-ra-rnams cha mñam-ste / žun-mar dañ brjis<sup>140</sup>-la bsregs-te snar bdug-par byaho //

**5.116** yañ-na sa-ñi<sup>141</sup>-de-ba dañ / šu-dag dañ / gla-sgañ chen-po dañ / na-khu-li-rnams btags-te / lhan-cig-tu sbyar-ba bsregs-te / snar bdug-go //

yañ-\*na<sup>142</sup> rims ži-bar bya-bahi phyir sman de-dag goñ-ma gñis-kyis lus bsku-baham lus dril-bar byaho //

**5.117** (1) ši-ri-ša dañ / (2) bilba dañ / (3) `a-mra dañ / (4) \*da<sup>143</sup>-dñid-tha dañ / (5) `a-rju-na-rnams-kyi lo-ma dañ / (6) skye-ba dañ / (7) skyer-pa dañ /

<sup>133</sup> phri- P] bri- DN

<sup>134</sup> bskol- D] skol- NP

<sup>135</sup> lci- NP] lce- D

<sup>136</sup> hgrañs-par D] hdrañs-par N : hdrañ-par P

<sup>137</sup> rñiñ- DN] sñiñ- P

<sup>138</sup> žib-par D] žib rab-tu NP

<sup>139</sup> pa- NP] pha- D

<sup>140</sup> brjis- NP] sbyar- D

<sup>141</sup> -ñi- P] -ñe- DN

<sup>142</sup> yañ-na *by emendation*] yañ DP, yar N

<sup>143</sup> da- *by emendation*] `a- DNP

and drinks it, when he has reached the total of a hundred long peppers, he should again be made to drink it decreasing by ten each day.

**5.110** If one boils (*śrte*) milk (*kṣīre*) and ghee, cools them, mixes them with honey (*madhu*), sugar (*sitā*), and long peppers (*kṛṣṇā*), stirs (*vilōḍitāḥ*), and drinks (the medicament), it removes (*-apahāḥ*) irregular fever (*viṣama-jvara-*), heart disease (*hṛd-roga-*), pulmonary rupture (*kṣata-*), cough (*kāsa-*), and consumption (*kṣaya-*), the disease that causes wasting.

**5.111** If one drinks (*peyaṃ*) the powder of the Bengal quince (*bilva-jaṃ*) mixed with ghee (*sarpiṣā*), or alternatively (*vā*) mixed with buttermilk (*mathitena*), or alternatively (*vā*) milk (*kṣīraṃ*) mixed with (*-anvitam*) the liquid from cow dung (*gomaṃya-*), it removes (*-nāśāya*) irregular fever (*viṣama-jvara-*).

**5.112** Immediately one perceives that one is first smitten by fever (*jvarāgame*), if one drinks (*pītvā*) much ghee (*sarpir bahu*), it will make one vomit again (*pracchardayet punaḥ*).

**5.113** Alternatively (*vā*), immediately one perceives that one is first smitten by fever, if one eats food to satiety (*annopasaṃhitam*) and drinks (*pītvā*) much (*prabhūtaṃ*) sweet liquor (*madyam*) and sleeps (*svapyāt*), (the fever) will come out. Alternatively, mixing (*samyuktaṃ*) the three (items together, namely) asafoetida (*hiṅgu-*), rock salt (*saindhava-*), and old ghee (*anava-ghṛtam*), one must pour (them into the nose) (*nasyaṃ*).

**5.114** Alternatively, in the case of fever (*jvare*), together with sesame oil (*tailam*), one should grind very finely each the size of a grain of rice (*tandula-!*) (the lumps in the mixture resulting) from red arsenic (*śilā-*), long pepper (*kṛṣṇā-*), and rock salt (*-saindhavaiḥ*).

**5.115** In the case of irregular fever (*viṣama-jvare*), (one should take) equal portions of (1) barley (*yavāḥ*), (2) white mustard (*sarṣapa-*), (3) costus (*kuṣṭham*), (4) leaves of neem (*nimba-pattraṃ*), (5) the root dhak (*\*palāśa-*), (6) sweet flag (*vacā-*), and (7) chebulic myrobalan (*haritakī-*), knead them with ghee (*sarpir*), burn it and make it fumigate the nose (*dhūpaḥ*).

**5.116** Alternatively, one should grind sida (*sahadevā-*), sweet flag (*vacā-*), large nut grass (*bhadrā-*), and Indian groundsel (*nākulī-*), mix them together, burn them and fumigate the nose with them (*pradhūpanam*). Alternatively (*vā*), in order to make fever calm (*jvara-śāntaye*), with both those (*ābhir*) medicaments (mentioned) above, one should smear the body (*pradeha-*) or massage the body (*-udvartane*).

**5.117** If one grinds the following (drugs, namely) (1) siris (*śirīṣa-*), (2) Bengal quince (*bilva-*), (3) the leaves (*-pallavaiḥ*) of the mango tree (*āmra-*), (4) the wood apple (*dadhittha-*), and (5) the arjun tree (*arjuna-*), (6) Indian bdellium (*pura-*), and (7) barberry (*āśītaka-*), mixes them together, burns

hdi-rnams btags-la lhan-cig-tu sbyar-te / bsregs-pas bdugs-na yañ rims-so-cog  
dañ / gdon thams-cad sel-to //

**5.118** (1) gu-gul dañ / (2) dhya-ma-ka dañ / (3) šu-dag dañ / (4)  
sra-rći pog dañ / (5) nimba dañ / (6) 'a-rka dañ / (7) 'a-ka-ru dañ / (8)  
thañ-šiiñ dañ / hdi-rnams lhan-cig-tu sbyar-bahi bdug-pa hdihi miñ ni /  
gžan-gyis<sup>144</sup> mi-thub-pa žes bya-ste / des bdugs-na yañ rims-nad thams-cad  
sel-to //

**5.119** rgya-skyegs-kyi khu-ba dañ / til-mar gñis-las srañ sum-cu-rća  
gñis gñis dañ / žo-kha-chu til-mar-gyi bži-hgyur-gyi nañ-du / (1) 'a-šo-  
gandha<sup>145</sup> dañ / (2) yuñ dañ / (3) thañ-šiiñ dañ / (4) ha-re-nu-ka dañ / (5)  
ru-rta dañ / (6) gla-sgañ dañ / (7) ćan-dan dkar-po dañ / (8) murba dañ /  
(9) sbor<sup>146</sup> dañ / (10) ra-sna dañ / (11) šu-ti dañ / (12) la-phug-rnams-kyi  
phye-ma lhan-cig-tu bskol<sup>134</sup>-te / til-mar hbah-žig lus-pahi miñ ni rgya-skyegs-  
la sogs-pahi mar žes bya-ste / des lus bsku-ba-la sogs-pa byas-na / rims-so-cog  
dañ / zad byed-kyi nad dañ / smyo-byed dañ / dbugs mi-bde-ba dañ / brjed-  
byed dañ / rluñ sel-ciñ / gnod-sbyin dañ / srin-po dañ / hbyuñ-po hjoms-par  
byed-la / sbrum-ma-rnams-la yañ dge-ba yin-no //

**5.120** mi mkhris-pahi nad drag-pos btab-nas<sup>147</sup> / lus šin-tu ćha-bar gyur-  
pa-la ni / khañ<sup>148</sup>-pa bsil-žin bser-bu hoñ-bahi gnas-su bžag-la / bsil-bahi  
cho-ga hog-nas hbyuñ-ba hdi-dag byaho //

**5.121** de-la bsil-bar bya-bahi cho-ga ni skyu-ru-ra mar-gyi nañ-du  
brños-te / btags<sup>149</sup>-pahi phye-ma rćabs skyur-pos hdag-gu byas-pas lus-la  
bskus-na / ćha-ba ži-bar hgyur-ro //

**5.122** yañ-na chuhi lbu-baham / rgya-šug-gi lo-ma brduñs-te / rćabs skyur-  
pos<sup>150</sup> btab-paham / ña-lcibs šin-tu bsil-baham / rćva<sup>151</sup> durba<sup>152</sup> btags-te<sup>153</sup>  
rćabs skyur-pos<sup>150</sup> btab-paham / hdam šin-tu bsil-baš lus thams-cad bsku-bar  
byaho //

**5.123** yañ-na snar smos-pahi šiiñ nya-gro-dha<sup>154</sup>-la sogs-pahi<sup>155</sup> sman-  
gyi sde-ćhan-nam / me-tog `utpa-la-la<sup>156</sup> sogs-pa sman-gyi sde-ćhan phye-mar  
byas-la / rćabs skyur-po dañ sbyar-bas lus-la bsku-bar byaho //

<sup>144</sup> -gyis DN] -gyi P

<sup>145</sup> 'a-šo-gandha D] 'asobandha N, 'azogandha P

<sup>146</sup> sbor NP] spod D

<sup>147</sup> -nas om. NP

<sup>148</sup> khañ- NP] khoñ- D

<sup>149</sup> btags- P] btab- D, btab- N

<sup>150</sup> -pos P] -bas DN

<sup>151</sup> rćva D] rća NP

<sup>152</sup> durba NP] dūrba D

<sup>153</sup> -te P] -pa DN

<sup>154</sup> -dha- DJ] -da- NP

<sup>155</sup> -pahi om. DN

<sup>156</sup> -la om. P

them, and fumigates (*dhūpaḥ*) with them, they too remove (*-apahaḥ*) all fevers (*sarva-jvara-*) and spirits (*graha-*).

**5.118** As for the name of this (*ayam*) fumigant (*dhūpaḥ*) (obtained) by mixing together the following (drugs, namely) (1) Indian bdellium (*pura-*), (2) geranium grass (*dhvāma-*), (3) sweet flag (*vacā-*), (4) olibanum (*sarja-*), (5) neem (*nimba-*), (6) mudar (*arka-*), (7) agalloch (*aguru-*), and (8) deodar (*dāru-*), it is the so-called 'Invincible by others (*aparājitaḥ*)'. If one fumigates with that, it too removes all fever diseases (*sarva-jvara-haro*).

**5.119** If one boils (*siddham*) together the powder (obtained) from (1) winter cherry (*aśvagandhā-*), (2) turmeric (*niśā-*), (3) deodar (*dāru-*), (4) fragrant pepper (*kauntī-*), (5) costus (*kuṣṭha-*), (6) nut grass (*abda-*), (7) white sandal (*-candanaiḥ*), (8) bowstring hemp (*mūrvā-*), (9) kurroa (*rohini-*), (10) groundsel (*rāsnā-*), (11) dill (*śatāhvā-*) and (12) radish (*-mūlakaiḥ*), in thirty-two ounces (*prastham*) of both lac gum (*lākṣā-rasa-*) and sesame oil (*taila-*), and in four times (*caturguṇam*) as much whey (*mastu*) as sesame oil, as for the name (*nāma*) of the sesame oil (*tailam*) that remains alone, it is the so-called 'Ghee (made) from lac etc. (*lākṣādikaṇ*)'. If one smears the body and so on (*abhyañjanādikaṇ*) with that (ghee), it removes (*-nut*) all fevers (*sarva-jvara-*), the disease that causes wasting (*kṣaya-*), madness (*unmāda-*), uncomfortable breathing (*śvāsa-*), epilepsy (*apasmāra-*), and wind (*vāta-*), it overcomes (*-ghnaṇ*) yakṣas, rākṣasas, and bhūtas, and it is good (*śasyate*) for pregnant women (*garbhiniṇām*).

**5.120** In the case of a man whose body (*dehinaḥ*) has become very hot (*dahyamānasya*) through being afflicted by severe (*tīvreṇa*) disease of the bile (*pitta-jvareṇa*), he should be placed in a cool house in a place where fresh breezes come (*pravāta-mandira-sthasya*) and one should apply (*kuryāc*) these (*imāṇ*) cooling measures (*śītāṇ kriyāṇ*) treated below (5.121).

**5.121** In that (connection), as for measures to make cool, if one fries (*udbhṛṣṭam*) emblic myrobalan (*dhātri-*) in ghee (*ghṛta-*), makes a paste out of the ground (*piṣṭam*) powder (*cūrṇam*) with sour gruel (*amla-tuṣāmbhasā*), and smears it on the body (*pralepo*), the heat will become calm (*dāha-nut*).

**5.122** Alternatively, (*vā*), one should beat the foam of water (*pheno*) or the leaves of the jujube (*badaryā*), grind (the mixture) with sour gruel added to it or very cold 'mother of pearl' (plant) (*\*śukti*) or durba grass (*\*darbha*), and smear the whole body with (the mixture to which) sour gruel has been added or with very cold mud.

**5.123** Alternatively, one should make into powder the groups of drugs (*vargair*) previously described (*pūrvakaiḥ*) either the group of drugs beginning with the banyan tree (*nyagrodha-*) (2.2) or that beginning with the flower blue water lily (*utpala-*) (2.22), mix it with sour gruel, and smear it on the body (*pradeho*).

**5.124** yañ-na sman-gyi sde-čan de gñis-las gañ yañ ruñ-ba skol-bahi khu-ba bsgrañs-pahi nañ-du / čha-ba mi-bzod-pahi mi ñid hju-bar byaho //

**5.125** yañ-na bu-ram čaň-ñam / rgun-čaň-gi čhaham / čaň tha-mal<sup>156a</sup>-paham / rčabs skyur-poham<sup>157</sup> / ho-mahi rgun lus-la byug-na yañ čha-ba sel-te bzaň-ño //

**5.126** (1) śug-pa dañ / (2) me-tog 'utpa-la dañ / (3) ka-lta-ra dañ / (4) padmahi rča-lag<sup>158</sup> dañ / (5) le-brgan-rči<sup>159</sup> dañ / (6) pu-šel-će dañ / (7) bčod dañ / (8) padma dañ / (9) bčag dañ / (10) katpala<sup>160</sup> dañ / (11) thal-tres rnam gñis dañ / (12) gseñ<sup>161</sup>-phrom dañ / (13) gla-sgañ dañ / (14) rgun dañ / (15) hbra-go dañ / (16) čan-dan dkar-po dañ / (17) skyu-ru-ra dañ / (18) ñehu-šiň-rnams lhan-cig-tu skol-bahi khu-bahi nañ-du / sman de-dag ñid-kyi phye-ma dañ / rgya-skyegs-kyi khu-ba dañ / ho-ma dañ / čha dañ / rčabs-kyi dañs-ma dañ / zo-kha-chu dañ / til-mar-rnams blugs-te bskol<sup>162</sup>-la / til-mar ñi-če lus-par byas-la bčags-pa hdi ni / pags-pahi mdog bzaň-ziň / lus čha-ba dañ / skom-pahi nad sel-bahi mchog yin-te<sup>163</sup> lus-la<sup>164</sup> bsku-bar byaho //

**5.127** ka-liň-ya-ka dañ / rgya-śug<sup>165</sup> dañ / \*'a-nanta<sup>166</sup> dañ / šiň-mñar dañ / bčag-rnams<sup>167</sup> btags-la žun-mar dañ sbyar-te / mgor bskus-na yañ skom-pahi nad dañ / lus čha-bahi gnod-pa sel-to //

**5.128** bał-po sehu dañ / rgya-śug dañ / gseñ<sup>161</sup>-phrom dañ / da-dhi-tha dañ / kha-luň-rnams btags-la / žun-mar dañ sbyar-ba<sup>168</sup> hdis<sup>169</sup> kyaň<sup>170</sup> skom<sup>171</sup>-pahi nad dañ lus čha-ba sel-to //

mgo bsku-bar byaho //

**5.129** padmahi lo-ma dañ / chu-šiň-gi lo-ma btiň<sup>172</sup>-bahi steň-du ñal-la /

<sup>156a</sup> -mal- NP] -ma-le- D

<sup>157</sup> -poham P] -baham DN

<sup>158</sup> -lag DN] -lags P

<sup>159</sup> -rči D] -rčc NP

<sup>160</sup> katpala P] katala DN

<sup>161</sup> gseñ- NP] seň- D

<sup>162</sup> bskol- D] skol- NP

<sup>163</sup> -te *om.* P

<sup>164</sup> -la *om.* NP

<sup>165</sup> -śug P] -śu-ka DN

<sup>166</sup> 'a-nanta *hy emendation*] 'a-danta DNP

<sup>167</sup> -rnams DP] -čams N

<sup>168</sup> -ba *om.* DN

<sup>169</sup> hdis D] hdi NP

<sup>170</sup> kyaň D] haň NP

<sup>171</sup> skom- DP] bskom- N

<sup>172</sup> btiň- P] daň ñi sňa D (*with cross above and below s*): daň ti sňa N

**5.124** Alternatively (*vā*), the man who has insufferable heat (*dāha-kheditaḥ*) must be made to hold himself (*gāhayeḥ*) in the cooled (*śītaṃ*) liquid (obtained) from boiling (*kaṣāyaṃ*), as may be appropriate, (one) of those two (*tayor*) groups of drugs (5.123).

**5.125** Alternatively, if one smears (*sekā*) over the body crude sugar liquor (*sīdhunā*) or the sour liquid from grape liquor (*madhu-śuktena*) or ordinary liquor (*maireyair*) or sour gruel (*amla-kāñjikaiḥ*) or the milk-grape (*payasā*), those too remove heat (*dāha-nivāraṇāḥ*) and are good (*praśasyante*).

**5.126** In the liquid obtained from boiling (*kvātha-*) together (1) bird cherry (*padmaka-*), (2) the flower blue water lily (*utpala-*), (3) white water lily (*kahlāra-*), (4) parts of the lotus (*mṛṇāla-bisa-puṣkaraiḥ*), (5) safflower (*kusumbha-*), (6) vetiver (*uśira-*), (7) Indian madder (*mañjiṣṭhā-*), (8) lotus (*padma-*), (9) red ochre (*gairika-*), (10) box myrtle (*-kaṭphalaiḥ*), (11) both kinds of sarsaparilla (*śārivā-dvaya-*), (12) lodh (*lodhra-*), (13) nut grass (*abda-*), (14) grape (*kṣīri-*!), (15) wild date palm (*kharjūra-*), (16) white sandal (*-candanaiḥ*), (17) emblic myrobalan (*dhātri-*), and (18) asparagus (*śatāvārī-*), if one pours the powder from those drugs themselves (*kalka-prayojitaiḥ*), the liquid from lac (*lākṣāmbhaḥ-*), milk (*payah-*), sour liquid (*śukta-*), the clear liquid (*svaccha-*) of (sour) gruel (*kāñjika-*), whey (*-mastubhiḥ*), and sesame oil (*tailaṃ*), boils them (*pakvaṃ*) until pure sesame oil is left, and strains it, this (*idaṃ*) (medicament) is good for the colour of the skin (*tvacyaṃ*), excellent (*param*) for removing (*-apahaṃ*) body heat (*dāha-*) and the disease of thirst (*trṣṇā-*) and is to be smeared on the body.

**5.127** If one grinds agalloch (*kālīya-*), jujube (*badara-*), Indian sarsaparilla (*anantā-*), liquorice (*yaṣṭi-*), and red ochre (*\*kāñcana-gairika*), mixes (the powder so obtained) with ghee (*sa-ghṛtaiḥ*), and smears it on the head (*śiro-lepas*), it too removes (*-sāntaye*) the disease of thirst (*trṣṇā-*) and the affliction (*ārti-*) of a hot body (*dāha-*).

**5.128** If one grinds (*piṣṭvā*) pomegranate (*dāḍimaṃ*), jujube (*badaraṃ*), lodh (*lodhraṃ*), wood apple (*dadhitthaṃ*), and lemon (*bijapūrakam*), and mixes it with ghee, this (*ayaṃ*) too removes (*-nāśanaḥ*) the disease of thirst (*pipāsā-*) and hot body (*dāha-*). It should be smeared (*pralepo*) on the head (*mūrdhni*).

**5.129** If one lies down (*svapyād*) on top of a bed (*saṃstare*) of lotus (*ambhoja-*) leaves and banana leaves (*kadali-dala-*) and if one is fanned

siñ tā<sup>173</sup>-lahi lo-ma ćan-dan bdar<sup>174</sup>-bahi khu-bahi nañ-du dmyugs-pahi  
bsil-g-yab<sup>175</sup>-kyis g-yabs<sup>176</sup>-na yañ lus<sup>177</sup> ćha-bahi<sup>178</sup> gnod<sup>179</sup>-pa sel-to //

**5.130** rjiñ-buhi me-tog padma kha bye-ba dañ ldan-pahi phyogs-sam /  
chu hdren-pahi<sup>180</sup> hkhrul-hkhor yod-pahi<sup>181</sup> phyogs-su bsil-khañ bzañ-po  
byas-pahi nañ-du hdug-ciñ / bud-med-kyi lus ćan-dan-gyi hdag-gus byugs-pas  
mthar sbyar-na yañ / lus ćha-bahi gnod-pa sel-to //

**5.131** da ni bad-kan dañ / rluñ-gi rims-kyis thebs-te / grañ-bas ñen-pahi  
cho-ga bśad-de / de-ltar grañ-bas ñen-pa-la ni / khyim dron-pohi nañ-du  
hdug-la riul gdon-pahi dugš bya-ziñ gos lei-ba-la sogs-pa bgo-bar byaho //

**5.132** sman (1) ka-ya-sta dañ / (2) na-ku<sup>182</sup>-li dañ / (3) pu-će-sel dañ /  
(4) sle-tres dañ / (5) 'a-ka-ru dañ / (6) na-ku-ta-ku<sup>183</sup> dañ / (7) sa-ĥa-de-ba  
dañ / (8) śu-dag-rnams lĥan-cig sbyar-bas lus byug-ciñ / de-dag bsregs<sup>184</sup>-  
pas lus bdugs-na yañ grañ-ba sel-to //

**5.133** yañ-na sman de-dag-ñid btags-pahi phye-ma dañ / lan-ćhva dañ /  
naš-ćig hkhus-pahi thal-ba dañ / ćhva dañ réabs skyur-po<sup>185</sup>-la sogs-pa dañ /  
til-mar-rnams lĥan-cig-tu skol-bahi til-mar ñi-će lus-pas<sup>186</sup> lus-la bskus-na  
yañ grañ-ba sel-to //

**5.134** zo-kha-chuham / ba-gcin-nam / ćhva dron-pos lus-la byug-gam /  
yañ-na byihu rug-pa dañ / zin<sup>187</sup>-tig-li dañ / śi-kru-rnams brduñš-pas lus-la  
bskus-na yañ grañ-ba sel-to //

**5.135** yañ-na sbrebs-par gyur-pa-la ni rluñ sel-bahi réi-śiñ-rnams dañ /  
gso-ma brduñš-pahi khu-ba dron-pohi nañ-du / lums-su<sup>188</sup> ĥjug-par byaho //

**5.136** yañ-na thañ-śiñ dañ / 'a-ka-ru bsregs-pas bdug-gam / yañ-na  
pog dañ / kša-bu-ka bsregs-pas bdug-par byaho //

<sup>173</sup> tā- D] ta- NP

<sup>174</sup> bdar- NP] brdar- D

<sup>175</sup> -g-yab- P] -g-yob- DN

<sup>176</sup> g-yabs- DN] g-yab- P

<sup>177</sup> lus *om.* NP

<sup>178</sup> ćha-bahi DP] ćhags N

<sup>179</sup> gnod- DP] bnod- N

<sup>180</sup> -pahi P] -bahi DN

<sup>181</sup> yod-pahi P] yoñ-bahi DN

<sup>182</sup> -ku- NP] -gu- D

<sup>183</sup> na-ku-ta-ku D] žog-taṃ-ku NP

<sup>184</sup> bsregs- DN] bsreg- P

<sup>185</sup> -po- P] -ba- DN

<sup>186</sup> lus-pas *om.* P

<sup>187</sup> zin- P] zan- DN

<sup>188</sup> lums-su DN] lumsu P



(*upavijitah*) by a fan (made) of a leaf of the palmyra palm (*tāla-vṛnta-*) that has entered the liquid (*ambu-*) (obtained) from grinding sandal (*candana-*), this too removes the affliction of a hot body (*dāhārdito*).

**5.130** If one sits in beautiful (*śubhāḥ*) cool houses (*gṛhāḥ*) that have been made in a direction that possesses lotus (*kamala-*) flowers that have opened (*hāsinyo*) in ponds (*vāpyaḥ*) or in a direction that has a machine (*yantra-*) for conducting water (*jala-*) and if at the end one has contact with the bodies (*-anigyō*) of women (*nāryās*) that have been smeared (*digdha-*) with the paste of sandal (*candana-*), that too removes (*harā*) the affliction (*dainya-*) of a hot body (*dāha-*).

**5.131** Now if one is struck (*udbhūte*) by the fever of phlegm and wind (*kapha-vāta-jvara-*), the method (*kriyā-pathaḥ*) for one afflicted with cold is expounded. Thus, in the case of one afflicted with cold (*śītārte*), he should sit in a warm house (*uṣṇāntarveśma-gaḥ*), heat should be applied to bring out sweat (*svedo*), and he should be made to wear heavy (*guru-*) clothing (*prāvaraṇa-*) etc. (*-ādikaḥ*).

**5.132** If one mixes together the drugs (1) black basil (*kayasthā-*), (2) chaba pepper (*nākulī-*), (3) kurroa (*tiktā-*), (4) guduch (*vayasthā-*), (5) agalloch (*\*aguru-*), (6) Indian angelica (*-corakāḥ*), (7) sida (*sahadevā-*), and (8) sweet flag (*vacā-*), and smears them on the body (*lepa-*), burns them and fumigates the body with them (*-dhūpane*), that too removes cold (*śita-ghne*).

**5.133** Alternatively, if one smears on the body (*abhyaiḅāc*) the pure sesame oil (*tailam*) that remains after boiling (*vipācitam*) together (*-saṃyutaiḥ*) the powder (obtained) from grinding (*piṣṭair*) those very drugs (*etair evauśadhaiḥ*), salt (*lavāna-*), the alkali (*kṣāra-*) extracted from burnt barley, verjuice and sour gruel etc. (*sāmlair*), it too removes cold (*śita-nāśanam*).

**5.134** If one pours (*seko*) on the body hot (*sukhoṣṇair*) whey (*mastu-*) or cow urine (*gomūtra-*) or verjuice (*-śuktair*), or alternatively (*vā*) smears (*lepo*) on the body holy basil (*surasa-*), shrubby basil (*arjaka-*), and horse-radish (*-śigrūṇāṃ*) that have been pounded, those too remove cold (*ati-śita-hā*).

**5.135** Alternatively, in the case of one who has become stiff (with cold) (*śita-grastasya*), he should be made to enter a bath (*avagāhanam*) in the hot liquid (*uṣṇāmbhas-*) (obtained) from pounding wind-removing (*vāta-ghnaṃ*) fruit trees and hemp (*bhaṅgā-*).

**5.136** Alternatively, one should burn deodar (*dāruṇā*) and agalloch (*aguruṇā*) and fumigate with it (*dhūpaḥ*), or alternatively (*vā*) one should burn (white) perfume (*śallakī-*) and black mustard (*\*kṣavaka*) and fumigate with it.

5.137 bud-med lañ-cho-la bab-pa nu-ma rgyas-śiñ hbur-la yid-ćam dbyibs<sup>189</sup> dgu-ziñ / rked-pa-la sogs<sup>190</sup>-pahi lus / 'a-ka-ruhi lde-gus byugs-pa dañ / mthar sbyar-na yañ grañ-ba śin-tu sbrebs-pa<sup>191</sup> med-par byed-do //

5.138 da ni rims-nad-can-gyi kha-zas-kyi bye-brag bśad-de / rims-nad-can-la ni /

5.138.1 kha-zas hbras sa<sup>192</sup>-lu śun-łpags dmar-po-la sogs-pa dañ / hbras žag drug-cus smin-pa bzañ-ño //

5.138.2 ćhod-ma dañ / khu-bcud-du ni / sran-chuñ dañ / mon-sran ća-na dañ / mon-sran śiehu dañ / rgya-sran dañ / mon-sran na-gu bzañ-ño //

5.138.3 bya-na dañ / khu-bcud ni / ri-boñ dañ / dgo-ba dañ / hur-ba dañ / bya bar-ti-ra dañ / barta-ka dañ / goñ-ma sreg-rnams-kyi śa bzañ-ño //

5.138.4 ćhod-ma ni śiñ pa-to<sup>192a</sup>-lahi lo-ma dañ / barta-ka dañ / karko-ta-la sogs-pa bzañ-ño //

5.139 de-la cho-gar bsruñ-bahi mdo ni / rims na-baham / rims byañ-nas ñams ma-brtas-kyi bar-du / kha-zas lci-ba dañ / bsil-ba dañ / chu grañ-mo dañ / ñin-par ñal-ba dañ / mgo mi-hthub-ste ñal-bar gyur-pa-rnams śin-tu<sup>193</sup> bsgrims-te spañ-bar<sup>194</sup> byaho //

5.140 rims-la nad<sup>195</sup> bla-gñan<sup>196</sup> hbyuñ-ba mgo hkhor-ba dañ / dbug mi-bde-ba dañ / skom-dad che-ba dañ / skyug-pa-la sogs-par gyur-na / rims ñid-la gnod-par mi-hgyur-bahi so-sohi sman gañ hos-pa-rnams-kyis de-dag<sup>197</sup> bsal-bar byaho //

5.141 rims drag-po hbyuñ-du mi-btub-ciñ cho-ga gźan-gyis ma-slön-pa-la ni / sman chen-po lus-la gdags-pa dañ / sman-gyi khu-baham / śnags-chus khrus bya-ba dañ / ži-bahi cho-ga dañ / sbyin-sreg dañ / gtor-ma sbyin-pa dañ / dkah-thub spyad-pa dañ / grub-pahi śnags-kyi cho-ga rgyas-par bya-ba-rnams-kyis ži-bar hgyur-ro //

<sup>189</sup> dbyibs D] skyibs NP

<sup>190</sup> -la sogs- D] legs- NP

<sup>191</sup> -pa D] -ma NP

<sup>192</sup> sa- NP] sã- D

<sup>192a</sup> -to- NP] -ta- D

<sup>193</sup> śin-tu *blotted out in* D

<sup>194</sup> spañ-bar NP] bsñad-par D

<sup>195</sup> nad DN] nañ P

<sup>196</sup> bla-gñan D] brla-brñan NP

<sup>197</sup> -dag *om.* D

**5.137** If at the end one has contact (*śleyair*) with women (*pramadāḥ*) who have entered their youth, whose breasts (*kuca-*) are expanded (*pīna-*) and prominent (*unnata-*), who bend (*namra-*) their figure in a moment, and whose bodies, waists (*madhya-*) etc. are smeared (*ukṣitāḥ*) with a paste of agalloch (*aguru-*), that too makes free of very stiff cold (*jayanty ugraṃ pravepakam!*).

**5.138** Now the varieties of foods for those having the disease of fever are expounded. In the case of one who has the disease of fever :

**5.138.1** the foods red-husked rice (*rakta-śāli-*) etc. (*-ādyāḥ*) and the rice that ripens in sixty days (*ṣaṣṭikānvitāḥ*) are good (*śasyante*):

**5.138.2** as for vegetables (*\*śāka*) and soups (*\*yūṣa*), lentils (*masūrās*), chick peas (*caṇakā*), green gram (*mudgāḥ*), horse gram (*kulatthāḥ*), and moth gram (*sa-makuṣṭakāḥ*) are good;

**5.138.3** as for sauces (*\*vyañjana*) and soups (*\*yūṣa*), the flesh of the hare (*śaśa-*), the black deer (*eṇa-*), the common quail (*lāva-*), the rain quail bird (*vartira-*), the button quail (*-vartakāḥ*), and the black partridge (*kapiñjalāḥ*) is good;

**5.138.4** as for vegetables (*\*śāka*), the leaves of the wild snake gourd tree (*paṭola-pattra-*), Indian nightshade (*vārtāka-*), and sponge gourd (*karkoṭa-*) etc. (*-ādini*) are good.

**5.139** In that (connection), as for the rule to keep according to medical practice, the one who suffers from fever (*jvaritas*) or who has been cleansed from fever (*tad-vimuktas ca*), as long as he has not grown strong (*a-bala-lābha-taḥ*), should very diligently (*yatinena*) avoid (*tyajet*) heavy (*guru-*) and cool food (*annaṃ*), cold water (*śitalaṃ vāri*), sleeping by day (*divā-svapnaṃ*), and becoming weary (*śramaṃ*) without achieving one's purpose.

**5.140** If in (the course of) the fever a supervenient disease (*upadravān*) arises (*upasthitān*) such as (*-ādīn*) spinning head (*bhrama-*), uncomfortable breathing (*śvāsa-*), great thirst (*trṇ-*), and vomiting (*mūrccā-* !), one should remove them (*jayeḥ*) by whatever appropriate drugs (*bheṣaja-yuktibhiḥ*) are each (*svaiḥ svair*) not harmful (*avirodhena*) to the fever (*jvara-*) itself.

**5.141** If a severe fever (*krūra-jvarāḥ*) cannot come out and (the patient) has not thrown up as a result of other methods (of treatment), it will become calm (*samaṃ yānti*) by the attachment (*dhṛti-*) to his body of important drugs (*mahaśadha-*) and by the liquid from the drugs or by bathing (*snāna-*) with holy water, by medical treatment to (make) calm (*śānti-*), by presenting burnt offerings (*homa-*) and oblations (*bali-*), by performing vows (*vratāiḥ*), and by abundantly (*vistaraiḥ*) applying the methods of efficacious (*siddha-*) spells (*mantraiḥ*).

**5.142** rims-nad byuñ<sup>198</sup>-bahi mchan-ma ni / kha-zas hdod-pa dañ / mgo  
g-yah-ba dañ / sbrid<sup>199</sup>-pa hbyuñ-ba dañ / lus yañ-ba dañ / rñul hbyuñ-ba  
dañ / khar \*hbrum-pa<sup>200</sup> hbyuñ-ba-rnams-la rtogs-par byaho //

rims-nad gso-bahi lehu-ste lña-pa rjogs-so //

<sup>198</sup> byuñ- DN] byañ- P

<sup>199</sup> sbrid- DN] hbrid- P

<sup>200</sup> hbrum-pa *by emendation*] hbyuñ-ba NP : om. D

**5.142** As for the characteristics (*lakṣanam*) of (the patient in whom) the disease of fever has come out (*jvara-muktasya*), one must examine whether he desires food (*anna-kāṅkṣā*), his head itches (*śirah-kandūh*), he sneezes (*ksavathur*), his body is light (*gātra-lāghavam*), he sweats (*prasveda-*), and \*pimples arise in the mouth (*mukha-pākaś*).

The chapter (*adhyāyah*) on healing the disease of fever (*jvara-cikitsā-*), the fifth (*pañcamah*), is finished.

§ 6: HKHRU-BA GSO-BAHI LEHU

- 6.0 da ni hkhru-ba gso-bahi lehu bsad-par byaho //
- 6.1 de-la hkhru-ba ni kha-zas mi-hphrod-pa dan / ha-cañ lci-ba dan / ha-cañ snum-pa dan / ha-cañ rcub-pa dan / ha-cañ cha-ba za-ziñ hthun-ba dan / ha-cañ mañ-du za-ba dan / ha-cañ ñun-du za-ba-la sogs-pas / me-drod med-par byas-nas / nad-gzi sas rñed-pa-las / hkhru-bar hgyur-te /
- 6.2 de yañ nad-gzi gsum re-res gyur-pa dan / kun hdus-pa-las gyur-pa dan / mya-ñan-las gyur-pa dan / hjigs-pa-las gyur-pa dan rnam-pa drug yod-de / de-dag-gi méchan-ma yañ bsad-par bya-ste /
- 6.3 de-la rluñ-las gyur-pahi hkhru-bahi méchan-ma ni / phyi-sahi mdog réa dmar-ba dan / dbu-ba-can dan / rcub-pa dan / ñun-du ñun-bar hgyur-ba dan / yañ dan yañ-du hbyuñ-ba dan / behu-snabs-su hbyuñ-ba dan / hkhrog<sup>1</sup>-pa dan / sgra dan bcas-su hbyuñ-ba-rnams-so //
- 6.4 mkhris-pa-las gyur-pahi hkhru-bahi méchan-ma ni / phyi-sahi mdog ser-ba dan / dmar-ba dan / nag<sup>2</sup>-pa dan / sño-ba dan / ljañ-gur<sup>3</sup> hdug-pa dan / sín-tu mnam<sup>4</sup>-pa dan / sla-ba dan / gzañ-kha<sup>5</sup> cha hur-hur-por gyur-ciñ / hbrum-pa hbyuñ-ba dan / skom-dad che-bar gyur-pa-rnams yin-no //
- 6.5 bad-kan-las gyur-pahi hkhru-bahi méchan-ma ni / phyi-sahi mdog dkar-ba dan / dri bsul-ba dan / bska-ba dan / snum-pa dan / grañ-ba dan / cher mi-hkhrog<sup>1</sup>-pa dan / yi-ga hchu<sup>6</sup>-ba dan / brañ cha-ziñ kha-nas chu hbyuñ-ba-rnams yin-no //
- 6.6 nad-gzi gsum-char hdus-pa-las gyur-pahi hkhru-bahi méchan-ma ni / phyi-sa phag-échil hdra-ba dan / mar dan / hbru-mar hdra-ba dan / sa bkru-pahi khu-ba hdra-ba-rnams yin-te //
- gso dkah-bar ses-par byaho //

<sup>1</sup> hkhrog- D] hkhreg- NP

<sup>2</sup> nag- DN] gnag- P

<sup>3</sup> ljañ-gur D] ljañ-gu bar N: ljañ-gu khar P

<sup>4</sup> mnam- D] mnan- NP

<sup>5</sup> -kha D] -ga NP

<sup>6</sup> hchu- DN] chu- P

## CHAPTER 6: DIARRHOEA

**6.0** Now the chapter on healing diarrhoea will be expounded.

**6.1** In that (connection), as for diarrhoea, diarrhoea arises (*atīsāraṃ prakurvate*) as a result of the humours (*doṣā*) obtaining their portions (*uddhatā*) after eating (*adhyāsana-*) and drinking food that is not compatible (*viruddha-*), too heavy (*ati-guru-*), too greasy (*ati-snigdha-*), too rough (*ati-rūkṣṇa-*), too hot (*aty-uṣṇa-*), (or after) eating too much or eating too little etc. (*-ādibhiḥ*) has made one without (*hatvā*) digestive fire (*agnim*).

**6.2** Moreover (*tu*), it (*sa*) is of six kinds (*ṣaḍ-vidhaḥ*) (according as it) has arisen due to the three humours (*doṣaiḥ*) separately (*ekaikaśah*), or it has arisen due to all (the humours) combined (*samastaiś*), or it has arisen due to grief (*śokād*), or it has arisen due to fear (*bhayād*). And the characteristics (*lakṣaṇam*) of those (*tasya*) (six kinds of diarrhoea) will be expounded (*ucyate*).

**6.3** In that (connection), as for the characteristics of diarrhoea that has arisen due to wind (*mārutena*), the colour of the faeces (*śakṛt*) becomes red-veined (*aruṇaṃ*), (the faeces) occur accompanied by froth (*phenilaṃ*), rough (*rūkṣam*), smaller and smaller (*alpam alpam*), they emerge lighter and lighter (*muhur muhuḥ*), develop into slimy sediment (*āmaṃ*), and emerge to the accompaniment of rumbling and noise (*sa-ruk-śabdaṃ*).

**6.4** As for the characteristics of diarrhoea that has arisen (*pravartate*) due to bile (*pittāt*), the colour of the faeces (*śakṛt*) is yellow (*pīta-*), red (*rakta-*), black (*asita-*), dark blue (*nila-*), or green (*harita-*), (the faeces) have become very smelly (*durgandhi-*) and easy (*dravam*), the entrance to the anus has developed a gentle warmth (*dāha-*), pimples arise (*pāka-*), and great thirst (*-pipāsaiś*) has occurred.

**6.5** As for the characteristics of diarrhoea (*sāryate*) that has arisen due to phlegm (*kaphāt*), the colour of the faeces (*purīṣaṃ*) becomes white (*śvetaṃ*), their smell becomes musty (*visraṃ*), they become viscid (*ghanaṃ*), greasy (*snigdhaṃ*), and cold (*śitalaṃ*), there is not much rumbling (*manda-vedanam*), the appetite is spoiled (*aruci-*), the chest is hot (*-hṛt-lāsaiḥ*) and water emerges from the mouth.

**6.6** As for the characteristics of diarrhoea (*atīsāraṃ*) that has arisen due to the three humours combined (*doṣa-trayodbhavam*), the faeces resemble (*-sadrīṣaṃ*) the fat (*sneha-*) of the pig (*vārāha-*) or resemble ghee (*\*sarpī-rūpiṇam* !) and sesame oil, or resemble the liquid (*ambu-*) from washed flesh (*māṃsa-*). (This type of diarrhoea) is to be considered (*vidyād*) difficult to cure (*kṛcchra-sādhyam*).

6.7 phyi-sa sbrañ-rći hdra-ba dañ / mar dañ hbru-mar hdra-ba dañ / mchin-pahi dum-bu hdra-bar<sup>7</sup> hbyuñ-ba dañ / ho-ma hdra-ba dañ / ša brduñs-brduñs-pa hdra-ba dañ / čhon sna-čhogs-su hdug-pa dañ / dri šin-tu dku-ba dañ / žag čhig-čhig-po yod-pa ni mi-hčo //

6.8 gžañ-khar hbrum-pa hbyuñ-ba dañ / gžañ phyr byuñ-ba dañ / ša zad-pa dañ / dbugs mi-bde-ba-la sogs-pahi nad bla-gñan<sup>8</sup>-gyis thebs-pa dañ / me-drod ñams-pa dañ / ther-zug-tu lto gañ-ba dañ / mkhal-rked na-ba-rnams kyañ mi-hčo-bahi méchan-ma yin-no //

6.9 hjigs-pa dañ / mya-ñan gñis-las gyur-pahi hkhru-bahi méchan-ma ni / rluñ-las gyur-pahi hkhru-bahi méchan-ma dañ / hdra-bar šes-par bya-ste / de gñis-la yañ rluñ bsal-bahi cho-ga bya-ziñ / dgah-ba bskyed-pa dañ / sñiñ mal-du dbab-par byaho //

6.10 de-ltar hkhru-ba rnam<sup>9</sup>-pa drug-po thams-cad kyañ / smin-pa dañ / ma-smin-pahi bye-brag-gis rnam-pa gñis-su hgyur-te / <sup>10</sup>de-la hkhru-ba ma-smin-pa ni / phyi-sa chuhi nañ-du btañ-na žabs-su hgro-bar hgyur-ro //  
hkhru-ba smin-pa ni chuhi nañ-du btañ-na steñ-du hoñ-ziñ khyer<sup>11</sup>-bar hgyur-ro //

6.11<sup>12</sup> de-la hkhru-ba ma<sup>13</sup>-smin-pa-la ni / smyuñ-bahi cho-ga dañ / skyug-pahi cho-ga go-rim bžin-du byaho //  
hdihi skom dañ zas ni bcáh-sga dañ / ba-le-ka skol-bahi khu-ba dañ / kha-zas yañ-bahi bag dgeho //

6.12<sup>14</sup> hkhru-ba<sup>15</sup> ma-smin<sup>16</sup>-pa bcađ<sup>17</sup> sñas-na / skran dañ / mje-la sogs-pahi nad-du hgyur-te / de-bas-na thog-mar 'a-ru-ras bkrus-la phyi-sa bcađ-pahi cho-ga byas-na bzañ-ño //

6.13 de-la bcađ-pahi thabs ni / pi-pi-liñ-la sogs-pahi sde-čan sñar bsad-

<sup>7</sup> -bar NP] -ba D

<sup>8</sup> -gñan- DJ] -brñan- NP

<sup>9</sup> rnam- DP] rñams- N

<sup>10</sup> DNP insert here 6.11 and 6.12 as far as hgyur-te.

<sup>11</sup> khyer- NP] byer- D

<sup>12</sup> 6.11 occurs twice, the first time after hgyur-te in 6.10 (see n. 10), the second time at the end of 6.10.

<sup>13</sup> ma- omitted by DNP at the first occurrence of 6.11.

<sup>14</sup> 6.12 as far as hgyur-te occurs twice, the first time in 6.10 (see n. 10) and the second time following the second occurrence of 6.11.

<sup>15</sup> hkhru-ba DNP (1): hkhru-ba DP] hkhrus N (2)

<sup>16</sup> smin- DN] yin- P (1): smin- DNP (2)

<sup>17</sup> bcađ DNP (1): bcađ-pa P] gcađ-pa DN (2)



**6.7** As for one whose faeces (*śakṛt*) resemble (-*upamaṃ*) honey (*kṣaudra-*), or resemble ghee or sesame oil (*sneha-*), or emerge like a piece of liver (*yakṛt-*), or resemble milk (*kṣīra-*), or resemble pounded flesh (*vesavāra-*), or become of various colours (*nānā-varṇotkataṃ*), or whose smell becomes very foul (*pūti*), or which (contains) isolated spots of fat (*candrikā-*), he is not cured (*na sidhyati*).

**6.8** (The following) are also characteristics of one who (can)not be cured (*na jīvati*): he is afflicted by supervenient diseases (*upadrutaḥ*) such as (*ādi-*) pimples arising in the entrance to the anus (*pakva-gudaḥ*), the anus falling back (*bhrasṭa-gudaḥ*), the flesh being exhausted (*kṣīṇo*), and the breathing being uncomfortable (*śvāsa-*), the heat of his digestive fire is impaired (*gatoṣmā*), his belly is constantly full (*nityam ādhmātaḥ*), and he has pains in his abdomen (*kukṣi-rogi*).

**6.9** As for the characteristics of diarrhoea that has arisen (-*samudbhūtau*) due both to fear (*bhaya-*) and grief (*śoka-*), they are to be considered (*jñeyau*) similar to the characteristics of diarrhoea that has arisen due to wind (*vātātisāra-vat*). In the case of both of those (*taṣor*) (kinds of diarrhoea) also, the method of treatment (*kriyā*) to remove wind (*vāta-harī*) is to be applied (*kāryā*), joy is to be promoted (*harsaṇa-*), and the mind is to be set at rest (-*āśvāsanaḥ*).

**6.10** Thus all (*sarve*) six kinds of diarrhoea (*atisārā*) also become twofold (*dvidhā jñeyāḥ*) by analysis (*bhedataḥ*) into those that are mature (*pakva-*) and those that are not mature (*āma-*). In that (connection), as for diarrhoea that is not mature (*āmaṃ*), if one puts the faeces (*śakṛt*) in water (*toye*), they will go to the bottom (*majjaty*). As for diarrhoea that is mature (*pakvaṃ*), if one puts (the faeces) in water, they come to the top and are carried along (*plavati*).

**6.11** In that (connection) (*tatra*), in the case of diarrhoea that is not mature (*āme*), the treatment of fasting (*langhanam*) and the treatment of (making) vomit (*vamanam*) are successively (*yathākramam*) to be applied (*kāryam*). As for his (*asya*) drinks (*pānam*) and foods (*annam*), careful attention is recommended (*śasyate*) (to be given) to the liquid (*udakam*) (obtained) from boiling ginger (*viśva-*) and fragrant mallow (*udīcya-*) and to light food (*laghva-annam*).

**6.12** Since (*hy*), if one cuts off (*saṃstambhito*) (too) early (*ādau*) diarrhoea that is not mature (*āmah*), it develops (-*kṛt*) into such (*ādi-*) diseases (*roga-*) as internal tumours (*gulma-*) and skin disease (*kuṣṭha-*), accordingly (*ataḥ*) if one first cleanses (*sāryam*) with chebulic myrobalan (*haritakyā*) and (then) applies the treatment for cutting off faeces (*sandhānam*), it is good (*iṣyate*).

**6.13** In that (connection), as for the method of cutting off (faeces), one should give to drink (*prayoktavyaḥ*) rice soup (*peyā-*) and liquid soup (*yūṣa-*)

pa-rnams skol-bahi sman-gyi khu-ba-las gzi blañs-te / hbras-thug dañ /  
khu-bcud byas-paham / dar-bahi thug-pa blud-do //

**6.14** de-la dar-bahi thug-pa ji-ltar sbyar-bahi thabs ni / hog-nas žib-tu ston-  
to //

**6.15** yañ-na yuñ-la sogs-pahi sde-čhan-nam / šu-dag-la sogs-pahi sde-čhan  
skol-bahi khu-ba<sup>18</sup>-las gzi blañs-la / hbras-thug byas-te / blud-na hkhru-ba ma-  
smin-pa ži-bar hgyur-ro //

**6.16.1** yañ-na (1) bcah-sga dañ / (2) boñ-ña<sup>19</sup> dkar-po dañ / (3) šin-kun  
dañ / (4) gla-sgañ dañ / (5) dug-mo-ñuñ dañ / (6) kru-trug-tres-rnams  
lhan-cig-tu sbyar-ba dañ /

**6.16.2** gla-sgañ dañ / te-je-ba-ti dañ / pa-tha dañ / pi-pi-liñ dañ / dug-mo-  
rnams lhan-cig-tu sbyar-ba dañ /

**6.16.3** rgyam-čha dañ / dug-mo-ñuñ-gi hbras-bu dañ / šu-dag dañ / pu-če-  
šel-rnams lhan-cig-tu sbyar-ba dañ /

**6.16.4** (1) čabs-ru-čha dañ / (2) šu-dag dañ / (3) `a-ru-ra dañ / (4) pa-thā  
dañ / (5) byi-dañ-ga<sup>20</sup> dañ / (6) bcah-sga-rnams lhan-cig-tu sbyar-ba dañ /

**6.16.5** sug-smel dañ / dug-mo-ñuñ-gi hbras-bu dañ / ša-ba-rahi gseñ-  
hphrom<sup>21</sup> dañ / yuñ dañ / skyer-pa-rnams lhan-cig-tu sbyar-ba dañ /

**6.16.6** dug-mo-ñuñ-gi šun-lpags dañ / boñ-ña dkar-po dañ / bcah-sga dañ /  
gla<sup>22</sup>-sgañ-rnams lhan-cig-tu sbyar-ba dañ /

**6.16.7** smin-par byed-pahi sman-gyi sbyor-ba drug-po hdi-dag-las gañ  
yañ ruñ-ba skol-bahi khu-ba blud-do //

**6.17** yañ-na / sman-gyi sbyor-ba hdi-dag-las / gañ yañ ruñ-ba žib-tu btags-  
pahi phye-ma / chu gcañ-mar<sup>23</sup> bskol<sup>24</sup>-baham / chañ-ñam rčabs<sup>25</sup> skyur-pohi  
nañ-đu btab-ste blud-do //

**6.18** yañ-na / (1) čha-ba gsum dañ / (2) boñ-ña dkar-po dañ / (3)  
šin<sup>26</sup>-kun dañ / (4) šu-dag dañ / (5) kha-ru-čha dañ / (6) `a-ru-ra-rnams  
žib-tu btags-pahi phye-ma chu skol-bahi nañ-đu btab-ste blud-na hkhru-ba  
ma-smin-pa čhabs chen-po sel-bar byed-do //

<sup>18</sup> khu-ba- DP] khus- N

<sup>19</sup> boñ-ña DN] bo-ña P

<sup>20</sup> -ga NP] -ka D

<sup>21</sup> gseñ-hphrom NP] señ-phrom D

<sup>22</sup> gla- DP] blañ- N

<sup>23</sup> -mar D] -ma NP

<sup>24</sup> bskol- D] skol- NP

<sup>25</sup> rčabs DN] brčabs P

<sup>26</sup> šin- D] šin- P : N *not clear*

prepared by taking the foundation from the liquid (obtained) by boiling the drugs in the group long pepper etc. (*pippaly-ādiḥ*) discussed earlier (2.3) or (one should give to drink) buttermilk soup (*khala-*).

**\*6.14** In that (connection), as for the method of mixing buttermilk soup, it is described precisely below (21.16).

\* Tibetan only

**6.15** Alternatively, if one gives to drink (*peyo*) rice soup prepared by taking the foundation from the liquid (obtained) by boiling (the drugs in) the group (*gaṇaḥ*) turmeric etc. (*haridrādi-*) (2.17.2) or (*vā*) the group sweet flag etc. (*vacādir*) (2.17.1), diarrhoea that is not mature (*āma-*) becomes calm (*-śāntaye*).

**6.16.1** Alternatively, (1) ginger (*nāgara-*), (2) white aconite (*ativiṣā-*), (3) asafoetida (*hiṅgu-*), (4) nut grass (*musta-*), (5) kurchi (*vatsaka-*), and (6) leadwort (*-citrakāḥ*) mixed together:

**6.16.2** nut grass (*ghanam*), heart-pea (*tejovati*), velvetleaf (*pāṭhā*), long pepper (*pippali-*), and kurchi (*indrayava-*) mixed together:

**6.16.3** rock salt (*saindhavam*), fruits of the kurchi (*kuṭajaṃ bījaṃ*), sweet flag (*vacā*), and kurroa (*kaṭuka-rohiṇi*) mixed together:

**6.16.4** (1) black salt (*viḍam*), (2) sweet flag (*vacā*), (3) chebulic myrobalan (*abhayā*), (4) velvetleaf (*pāṭhā*), (5) embelia (*viḍaṅgam*), and (6) ginger (*viśva-bheṣajam*) mixed together:

**6.16.5** cardamom (*elā*), fruits of the kurchi (*kuṭaja-bijāni*), sābaraka lodh (*lodhraṃ sābarakaṃ*), turmeric and barberry (*nīṣe*) mixed together:

**6.16.6** bark of the kurchi (*vatsaka-*), white aconite (*ativiṣā-*), ginger (*śuṅṭhi-*), and nut grass (*ambudāḥ*) mixed together:

**6.16.7** one should give to drink the liquid (obtained) from boiling (*\*śṛtāḥ*) whichever are appropriate (*-vidhayo*) among these (*ete*) six (*ṣaḍ*) mixtures of drugs (*yogāḥ*) that promote maturity (*pācanā*).

**6.17** Alternatively (*vā*), the powder (obtained) by grinding finely (*ślakṣṇa-cūrṇitāḥ*) whichever are appropriate among these mixtures of drugs should be boiled in clean water (*uṣṇāmbu-*) or put in liquor (*madya-*) or sour gruel (*dhānyāmlaiḥ*) and given to drink (*pītā*).

**6.18** Alternatively, if one puts in boiling water (*uṣṇenāmbhasā*) and gives to drink (*pītā*) the powder (obtained) from grinding finely (1) the three hot (plants) (*try-ūṣana-*), (2) white aconite (*ativiṣā-*), (3) asafoetida (*hiṅgu-*), (4) sweet flag (*vacā-*), (5) sochal salt (*sauvarcala-*), and (6) chebulic myrobalan (*-abhayāḥ*), it removes (*jahyād*) intense (*āyatam*) diarrhoea (*atisāram*) that is not mature (*āma-*).

**6.19** yañ-na / (1) śu-dag dañ / (2) bilba dañ / (3) pi-pi-liñ dañ / (4) bcah-sga dañ / (5) ru-rta dañ / (6) go-sñod dañ / (7) ku-la-ka dañ / (8) byi-dañ-ka-rnams zib-tu btags-pahi phye-ma chu skol-bahi nañ-du btab-ste hthuñs-na hkhru-ba hchad-do //

**6.20** da ni hkhru-ba smin-pahi cho-ga bśad-de / de-la pho-bahi drod chuñ-ste / hkhru-ba smin-pa yañ dañ yañ-du hbyuñ-bar gyur-pa-la ni / gcod-sman-gyi cho-ga smyur-te byaho //

**6.21** de-la gcod-pahi sman ni (1) ldum-bu sa-mañ-ga dañ / śiñ śal-ma<sup>26a</sup>-lihi lo-ma dañ / gseñ-hphrom<sup>21</sup> dañ / pa-tha dañ<sup>27</sup> / dḥa<sup>28</sup>-ta-kahi me-tog-rnams lḥan-cig-tu sbyar-ba dañ / (2) śiñ lvañ-ko dañ / gandḥa-pri-yaṃ-ku dañ / me-tog padma dañ / ti-ri-tra dañ / bilbahi śiñ-tog<sup>28a</sup>-gi śegs-ma-rnams lḥan-cig-tu sbyar-ba dañ / (3) śiñ dir-gḥa-brintihi śun-lpags dañ / bcah-sga dañ / śiñ-mñar-rnams lḥan-cig-tu sbyar-ba dañ / (4) dug-mo-ñuñ-gi śun-lpags dañ / bal-po sehu dañ / gseñ-hphrom<sup>29</sup> dañ / dḥa-ta-ki dañ / gandḥa-ma-li-ka<sup>30</sup> lḥan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba hdi bzi-las gañ yañ ruñ-ba zib-tu btags-pahi phye-ma / hbras bkrus-pahi khu-ba sbrañ-rći dañ sbyar-bahi nañ-du btab-ste / hthuñs-na hkhru-ba smin-pa gcod-par hgyur-ro //

**6.22** yañ-na hkhru-ba smin-pa-la / gla-sgañ skol<sup>31</sup>-bahi khu-ba bsgrañs-pa sbrañ-rći dañ sbyar-te blud-do //

**6.23** de-bzin-du gseñ<sup>32</sup>-phrom-la sogs-pahi sde-čan dañ / `am-pa-śta-la sogs-pahi sde-čan śnar bśad-pa<sup>33</sup> yon-tan chen-po hdi gñis-las / gañ yañ ruñ-ba \*gcig<sup>34</sup> skol<sup>31</sup>-bahi khu-ba bsgrañs<sup>35</sup>-pa sbrañ-rći dañ sbyar-te blud-do //

**6.24** yañ-na taṃ-bal dañ / me-tog padmahi hdab-ma dañ / śiñ ro ča-bahi śun-lpags-rnams lḥan-cig-tu skol<sup>36</sup>-bahi khu-ba bsgrañs-pa / padmahi ze-ba dañ / sbrañ-rći dañ sbyar-te hthuñs-na gcod-par hgyur-ro //

**6.25** śiñ nya-gro-dḥa-la sogs-pahi sde-čan śnar bśad-pa zib-tu btags-pahi phye-mas bya<sup>37</sup> sreg-pahi khoñ<sup>38</sup>-pa bkañ-la / snod kha bcaḍ-pahi nañ-du

<sup>26a</sup> śal-ma- P] śalma- DN

<sup>27</sup> dḥathā dañ / inserted here by DNP

<sup>28</sup> dḥa- NP] da- D

<sup>28a</sup> -tog- NP] -teg- D

<sup>29</sup> gseñ-hphrom N] gseñ-phrom P: señ-phrom D

<sup>30</sup> -ka P] -ga DN

<sup>31</sup> skol- NP] bskol- D

<sup>32</sup> gseñ- NP] señ- D

<sup>33</sup> -pa NP] -pahi D

<sup>34</sup> gcig by emendation] cig D: gcin NP

<sup>35</sup> bsgrañs- DN] sgrañs- P

<sup>36</sup> skol- DP] sol- N

<sup>37</sup> bya P] phye D, phya N

<sup>38</sup> khoñ- P] kho- DN

**6.19** Alternatively, if one puts in boiling water (*uṣṇāmbunā*) and drinks (*pītam*) the powder (obtained) by grinding finely (1) sweet flag (*vacā-*), (2) Bengal quince (*bilva-*), (3) long pepper (*kañā-*), (4) ginger (*viśva-*), (5) costus (*kuṣṭha-*), (6) cumin (*dīpyaka-*), (7) wild snake gourd (*kūlaka-*), and (8) embelia (*vidaiṅga-*), diarrhoea (*āmam*) is terminated (*jayet*).

**6.20** Now the method (of treatment) for mature diarrhoea is described. In that (connection), in the case of one in whom the (digestive) fire of the stomach is small and mature diarrhoea (*pakvo 'sakṛd-atīsāro*) has become lighter and lighter (*grahaṇi-mārdavād*), the method (of treatment) (*vidhiḥ*) with terminating drugs (*saṅgrāhiko*) is to be applied (*kāryaḥ*) quickly (*ksipraṃ*).

**6.21** In that (connection), as for terminating drugs, (1) if one mixes together the vegetable Indian madder (*samaṅgā*), the leaves of the silk cotton tree (*śālmali-vṛntaṇi*), lodh (*lodhraṃ*), velvetleaf (*pāṭhā*), and the flowers of the fulsee flower tree (*sa-dhātakī*); (2) if one mixes together mango tree (*āmrāsthī*), perfumed cherry (*phalini*), lotus flower (*padmaṇi*), lodh (*tiriṅgaṇi*), and the rind (*peśikā*) of the fruit of the Bengal quince (*bilva-*); (3) if one mixes together bark (*valkalaṇi*) of Indian trumpet flower (*dīrghavṛntasya*), ginger (*nāgaraṇi*), and liquorice (*madhuyaṣṭikā*); (4) and if one mixes together bark of the kurchi (*tvag-vṛkṣa-*), pomegranate (*dāḍimaṇi*), lodh (*lodhraṇi*), fulsee flower tree (*dhātakī*), and sensitive plant (*gaṇḍa-kālikā*) — if one puts in the liquid from washed rice (*taṇḍulāmbunā*) mixed with honey (*madhu-lehitāḥ*) the powder (obtained) by grinding finely whichever are appropriate among these (*ete*) four (*catvāro*) mixtures of drugs (*yogāś*) and if one drinks (the mixture) (*prayojyās*), mature diarrhoea (*pakvātisāra-*) is terminated (*-nāśāya*).

**6.22** Alternatively, in the case of mature diarrhoea (*pakvātisārīne*), one should give (the patient) to drink (*deyo*) the liquid (obtained) by boiling (*kvāthah*) nut grass (*musta-*), cooling it, and mixing it with honey (*sa-mākṣikah*).

**6.23** Likewise (*evaṃ*), one should give (the patient) to drink (*yojyau*) after cooling it and mixing it with honey, the liquid (obtained) by boiling whichever one is appropriate among these two groups (*vargau*) of (drugs) that have previously been explained and that possess great qualities (*mahāguṇau*) (namely), the group lodh (*lodhra-*) etc. (2.7) and the group velvetleaf (*ambaṣṭhā-*) etc. (*-ādikau*) (2.8).

**6.24** Alternatively, if one cools the liquid (*raso*) (obtained) by boiling together (*pakvāt*) white teak (*kāśmari-*), leaves (*pattra-*) of the lotus flower (*padma-*), and bark (*valkala-*) of the pungent-tasting tree (*kaṣṭhāṅga-*), mixes it with lotus filaments (*sa-padma-kesaro*) and honey (*mākṣikānvitah*), and drinks it, (diarrhoea) is terminated (*grāhī*).

**6.25** If one stuffs (*purṇa-*) the inside of the partridge bird (*tittireḥ*) with the powder (obtained) by grinding finely the previously explained (2.2)

bcos-pahi khu-ba bsgrañs-pa / sbrañ-réi dañ / kha-ra dañ sbyar-te hthuñs-na / dmu-rjiñ<sup>39</sup> sel-bar byed-ciñ // hkhru-ba gcod-do //

**6.26** yañ-na (1) réa-ba lña-pa dañ / (2) ba-la dañ / (3) bilba dañ / (4) husuhi hbras-bu dañ / (5) 'u-tpa-la dañ / (6) bcah-sga-rnams skol-bahi khu-ba-las gzi blañs-pahi hbras-thug bal-po sehus skyur-por byas-paham / yañ-na / kha-ra dañ / sbrañ-réi dañ / rgun-la sogs-pas mñar-bar byas-pa blud-do //

**6.27** yañ-na katpala dañ / boñ-ña dkar-po<sup>40</sup> dañ / gla-sgañ dañ / dug-mo-ñuñ dañ / bcah-sga-rnams skol-bahi khu-ba bsgrañs-pa sbrañ-réi dañ sbyar-te blud-na / mkhris-pa-las gyur-pahi hkhru-ba sel-to //

**6.28.1** yañ-na 'u-tpa-la dañ / dḥa-ta-kahi me-tog dañ / bcah-sga dañ / bal-po sehuhi śun-lpags-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.2** (1) ldum-bu sa-mañ-ga dañ / (2) 'u-tpa-la dañ / (3) padma dañ / (4) gseñ<sup>32</sup>-phrom dañ / (5) chu-śiñ-gi hbras-buhi khu-ba dañ / (6) til-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.3** dug-mo-ñuñ dañ / gla-sgañ dañ / réa-mkhris dañ / skyer-khaḅḍa-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.4** padmahi réa-ba dañ / éan-dan dkar-po dañ / gseñ<sup>32</sup>-phrom dañ / 'u-tpa-la dañ / bcah-sga-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.5** (1) pa-tha dañ / (2) byi-écher dañ / (3) bcah-sga dañ / (4) śiñ lvañ-kho dañ / (5) jambūhi<sup>41</sup> śiñ-tog-gi rus-pa dañ / (6) katpa-la-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.6** bilba dañ / skyer-pahi śun-lpags<sup>42</sup> dañ / byi-écher dañ / ba-la-\*ka-rnams<sup>43</sup> lḥan-cig-tu sbyar-ba dañ /

**6.28.7** dḥa-ta-ki dañ / boñ-ña dkar-po dañ / bcah-sga dañ / dug-mo-ñuñ-gi śun-lpags dañ / hbras-bu dañ / skyer-khaḅḍa-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.8** katpala dañ / śiñ-mñar dañ / gseñ<sup>32</sup>-phrom dañ / bal-po sehuhi śun-lpags-rnams lḥan-cig-tu sbyar-ba dañ /

**6.28.9** śiñ lvañ-kho dañ / dḥa-ta-kahi me-tog dañ / ldum-bu sa-mañ-ga dañ / padma-rnams lḥan-cig-tu sbyar-ba dañ /

<sup>39</sup> -rjiñ NP] -rjiñs D

<sup>40</sup> dkar-po DN] kar-pho P

<sup>41</sup> jambūhi D] hjambuhi NP

<sup>42</sup> -lpags NP] -lkogs D

<sup>43</sup> ba-la-ka-rnams *by emendation*] ba-la-rnams DNP

group of drugs (*gaṇa-*) beginning with the banyan tree (*nyagrodhādi-*), cools the liquid (*dravo*) (obtained) by cooking (*pakvaśya*) it in a vessel whose mouth is closed (*puṭa-*), mixes it with honey and sugar (*madhu-sitā-yuktāḥ*), and drinks it (*pīto*), it removes (*hantya*) dropsy (*udarāmayam*) and terminates diarrhoea.

**6.26** Alternatively, taking as foundation the liquid (obtained) by boiling (1) the five roots (*pañcamūli-*), (2) sida (*balā-*), (3) Bengal quince (*bilva-*), (4) fruits of the coriander (*dhānyaka-*), (5) blue water lily (*utpala-*), and (6) ginger (*viśva-*), one should give (the patient) to drink (*deṣā*) rice soup (*peṣā*) made sour (*amlā*) with pomegranate, or alternatively (*athā vā*) made sweet (*amletarā*) with sugar, honey, grape etc..

**6.27** Alternatively, if one gives (the patient) to drink (*pātavyam*), after cooling it and mixing it with honey (*madhu-samyutam*), the liquid (obtained) by boiling (*śrtam*) box myrtle (*kaṭphala-*), white aconite (*ativiśā-*), nut grass (*ambhoda-*), kurchi (*-vatsakam*), and ginger (*nāgarānvitam*), it removes (*-ghnam*) diarrhoea that has arisen due to bile (*pittātisāra-*).

**6.28.1** Alternatively, blue water lily (*utpalam*), the flowers of the fulsee flower tree (*dhātakī-puṣpam*), ginger (*śuṅṭhī*), and bark (*valkalam*) of the pomegranate (*dādīma-*) mixed together;

**6.28.2** (1) the vegetable Indian madder (*samaṅgā-*), (2) blue water lily (*utpala-*), (3) lotus (*padma-*), (4) lodh (*lodhrām*), (5) liquid from the fruit of the banana tree (*moca-rasas*), and (6) sesame (*tilāḥ*) mixed together;

**6.28.3** kurchi (*śatakratu-yavā*), nut grass (*mustam*), chirata (*bhūnimbaṇi*), and barberry extract (*sa-rasāñjanam*) mixed together;

**6.28.4** root of the lotus (*mṛnālaṇi*), white sandal (*candanam*), lodh (*lodhrām*), blue water lily (*utpalaṇi*), and ginger (*viśva-bheṣajam*) mixed together;

**6.28.5** (1) velvetleaf (*pāṭhā*), (2) camel thorn (*durālabhā*), (3) ginger (*viśvam*), (4) stones (*asthi*) of the fruit of the mango tree (*āmra-*) and (5) of the jambul tree (*jambu-*), and (6) box myrtle (*kaṭphalam*) mixed together;

**6.28.6** Bengal quince (*bilva-*), bark (*-tvak*) of barberry (*dāru-haridrā-*), camel thorn (*dhanva-yāsam*), and fragrant mallow (*sa-bālakam*) mixed together;

**6.28.7** fulsee flower tree (*dhātakī*), white aconite (*ativiśā*), ginger (*śuṅṭhī*), bark (*tvak-*) and fruit (*phalam*) of the kurchi (*vatsa-*), and barberry extract (*tārkaṣajam*) mixed together;

**6.28.8** box myrtle (*kaṭphalam*), liquorice (*madhukam*), lodh (*lodhrām*), and bark (*tvak*) of the pomegranate (*dādīma-*) mixed together;

**6.28.9** mango tree (*cūtāsthī*), flowers of the fulsee flower tree (*dhātakī-*

**6.28.10** dug-mo-ñuñ-gi sun-lpags dañ / skyer-pa dañ / pa-tha dañ / pi-pi-liñ-gi rca-ba dañ / bcah-sga-rnams lhan-cig-tu sbyar-ba dañ //

**6.28.11** sman-gyi sbyor-ba bcu-po<sup>44</sup> hdi-dag-las gañ yañ ruñ-ba žib-tu btags-pahi phye-ma / hbras bkru-pahi khu-ba sbrañ-rći dañ sbyar-bahi nañ-du btags-te / hthuñs-na<sup>45</sup> mkhris-pa-las gyur-pahi hkhru-ba sel-to //

**6.29** mkhris-pa-las gyur-pahi hkhru-ba yod bžin-du / mkhris-pa dañ mi-hphrod-pahi kha-zas zos-pas / khrag hkhru-g-par byas-nas / khrag-las gyur-pahi hkhru-ba čhabs chen-por gyur-pa-la ni<sup>46</sup> / khrag lud-pahi nad sel-bahi cho-ga smyur<sup>47</sup>-te byaho //

**6.30** de-la khrag lud-pahi nad bsal-bahi cho-ga ni / btuñ-ba dañ / kha-zas dañ / mas btañ-ba kun-la yañ / rahi ho-ma dañ sbyar-bar byaho //

**6.31** ba-ya-sya dañ / thal-tres dañ / gseñ<sup>32</sup>-phrom dañ / kha-ra dañ / šiñ-mñar-rnams žib-tu btags-pahi phye-ma ho-ma grañ-mo dañ / sbrañ-rći sbyar-bahi nañ-du btab-ste hthuñs-na yañ khrag-nad-las gyur-pahi hkhru-ba sel-to //

**6.32** (1) pog dañ / (2) rgya-šug dañ / (3) šiñ jambū<sup>48</sup> dañ / (4) pi-ya-la dañ / (5) `a-mra dañ / (6) `a-rju-na-rnams-las gañ yañ ruñ-bahi sun-lpags<sup>49</sup> žib-tu btags-pahi phye-ma / ho-ma dañ / sbrañ-rći sbyar-bahi nañ-du btab-ste hthuñs-na yañ khrag-nad-las gyur-pahi hkhru<sup>50</sup>-ba sel-to //

**6.33** (1) `u-tpa-la dañ / \*sa-maṅga<sup>51</sup> dañ / chu-šiñ-gi hbras-bu dañ / padmahi ze-ba-rnams lhan-cig-tu sbyar-ba dañ / (2) til dañ / ša-ba-rahi gseñ<sup>32</sup>-phrom dañ / šiñ-mñar dañ / sa-maṅ-ga dañ / thal-tres dañ / `u-tpa-la-rnams lhan-cig-tu sbyar-ba dañ / (3) `u-tpa-la dañ / šal-ma<sup>26a</sup>-lahi sun-lpags dañ / šiñ-mñar<sup>52</sup> dañ / ša-ba-rahi gseñ<sup>32</sup>-phrom dañ / til-rnams lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba hdi-dag gsum-las / gañ yañ ruñ-ba btags-pahi phye-ma ho-ma dañ / sbrañ-rći sbyar-bahi nañ-du btab-ste / hthuñs-na yañ khrag-nad-las gyur-pahi hkhru-ba sel-to //

<sup>44</sup> -po P] -pa D, -ba N

<sup>45</sup> -na NP] ni D

<sup>46</sup> ni NP] na D

<sup>47</sup> smyur- D] myur- NP

<sup>48</sup> jambū D] jambu NP

<sup>49</sup> -lpags DP] -pags N

<sup>50</sup> hkhru- DN] khru- P

<sup>51</sup> sa-maṅga *by emendation*] `a-maṅga DNP

<sup>52</sup> -mñar DN] -dmar P



*puspaṃ*), the vegetable Indian madder (*samaṅgā-*), and lotus (*saro-ruham*) mixed together;

**6.28.10** bark (*valka-*) of the kurchi (*vatsakaṃ*), barberry (*dārvī*), velvetleaf (*pāṭhā*), root of the long pepper (*granthikaṃ*), and ginger (*nāgaraṃ*) mixed together;

**6.28.11** if one grinds finely whichever are suitable among these (*ete*) ten (*daśa*) mixtures of drugs (*vargāḥ*), grinds the powder in the liquid (*toyena*) from washed rice (*taṇḍula-*) after it has been mixed with honey (*madhu-śālinah*), and drinks (*pītās*) them, they remove (*-nāśanāḥ*) diarrhoea that has arisen due to bile (*pittātīsāra-*).

**6.29** As in the case of one having diarrhoea that has arisen due to bile (*pittātīsārīṇah*), if one eats food (*aśana-sevanāt*) that does not agree with (*ahita-*) bile, (the bile) disturbs (*sandūṣya*) the blood (*śoṇitam*), and severe (*uddhatam*) diarrhoea due to blood (*raktātīsāram*) arises. In (that case) (*tatra*) one must apply (*kāryā*) quickly (*tūrṇaṃ*) the method (of treatment) (*kriyā*) for removing (*nivāriṇī*) the disease of ejecting blood (*rakta-pitta-*).

**6.30** In that (connection), as for the method (of treatment) to remove the disease of ejecting blood, in the case of all drinks (*pāna-*), foods (*bhojana-*), and purgatives (*vastiṣu*), they are also to be mixed (*prayoktavyaṃ*) with goat milk (*ājāṃ payah*).

**6.31** If one grinds finely milky yam (*payasyā*), Indian sarsaparilla (*śārivā*), lodh (*lodhraṃ*), sugar (*śarkarā*), and liquorice (*madhu-yaṣṭikā*), puts the powder in cold milk (*śītena payasā*) mixed with honey (*sa-kṣaudrā*), and drinks it (*pītāḥ*), it too removes diarrhoea that has arisen due to blood disease (*rakta-nāśanāḥ*).

**6.32** If one grinds finely the bark (*-tvacaḥ*) of whichever may be appropriate (*prthak*) among (1) (white) perfume (*śallakī-*), (2) jujube (*badarī-*), (3) the jamboul tree (*jambū-*), (4) Buchanan's mango (*pīvāla-*), (5) mango (*āmra-*), and (6) arjun (*arjuna-*), puts the powder in milk (*kṣīreṇa*) mixed with honey (*madhv-ādhyāḥ*), and drinks it (*pītāḥ*), it too removes diarrhoea that has arisen due to blood disease (*śoṇita-vāranāḥ*).

**6.33** (1) Blue water lily (*indīvaraṃ*), Indian madder (*samaṅgā*), fruits of the banana tree (*mocāhva-*), and filaments of lotus (*ambuja-kesaram*) mixed together; (2) sesame (*tilāḥ*), śābaraka lodh (*śābarakaṃ*), liquorice (*yaṣṭī*), Indian madder (*samaṅgā*), Indian sarsaparilla (*\*śārivā-*), and blue water lily (*utpalam*) mixed together; (3) blue water lily (*utpalaṃ*), bark of the silk cotton tree (*śālmali-śleṣmā*), liquorice (*yaṣṭī*), śābaraka-lodh (*śābarakaṃ*), and sesame (*tilāḥ*) mixed together --- if one grinds whichever may be appropriate among these three mixtures of drugs (*yoga-trayaṃ*), puts the powder in milk

**6.34** éan-dan<sup>53</sup> dkar-poham / gandha-pri-yam-ku gñis-las / gañ yañ ruñ-  
bahi phye-ma / hbras bkrus-pahi khu-ba sbrañ-rçi dañ / kha-ra sbyar-bahi  
nañ-du btab-ste hthuñs-na yañ khrag-nad-las gyur-pahi hkhrū-ba sel-to //

**6.35** yañ-na char-pahi chu dañ / sbrañ-rçi dañ / bu-ram-gyi dbu-ba  
sbyar-bahi nañ-du / dug-mo-ñuñ-gi sun-lpags žib-tu btags-pahi phye-ma btab-  
ste hthuñs-na yañ khrag-nad-las gyur-pahi hkhrū-ba sel-to //

**6.36** yañ-na šiñ-mñar dañ / 'u-tpa-la dañ / chu-srin-gyi sen-mo dañ /  
kha-ra-rnams-kyi phye-ma lhan-cig-tu sbyar-ba btañ-ño //

**6.37** khrag-čhad dañ / phyi-sa thal-ba snrel-ži byuñ-ba-la ni ho-mahi  
nañ-du hbras-bu gsum-gyi phye-ma btab-paham / yañ-na ho-ma bzos ma-  
thag-pa dron-mo ci ran-par hthuñs-te lan mañ-du hkhrus-na ži-bar hgyur-ro //

**6.38** bad-kan-las gyur-pahi hkhrū-bas gnod-par gyur-pa-la ni / kha-zas  
sman (1) pu-ti-ka dañ / (2) čha-ba gsum dañ / (3) bilba dañ / (4) kru-trug-  
tres dañ / (5) dar-ba dañ / (6) bal-po sehu dañ / (7) šiñ-kun-rnams dañ /  
legs-par sbyar-bahi khu-bcud dañ ldan-pa bzah-bar byaho //

**6.39** (1) dbyi-moñ dañ / boñ-ña dkar-po dañ / ru-rta dañ / pa-tha dañ /  
pu-če-šel-rnams lhan-cig-tu sbyar-ba dañ / (2) 'a-ru-ra dañ / gla-sgañ dañ /  
bcah-sga dañ / bilba dañ / karka-ti-ka-rnams lhan-cig-tu sbyar-ba dañ / (3)  
kru-trug-tres dañ / pi-pi-liñ dañ / pi-pi-liñ-gi rča-ba dañ / pi-pi-liñ chen-po-  
rnams lhan-cig-tu sbyar-ba-rnams dañ / (4) byi-dañ-ka<sup>54</sup> dañ / šu-dag dañ /  
\*thañ<sup>55</sup>-šiñ dañ / hu-suhi hbras-bu dañ / čha-ba gsum-po-rnams lhan-cig-tu  
sbyar-ba dañ<sup>56</sup> / sman-gyi sbyor-ba hdi bži-las gañ yañ ruñ-ba lhan-cig-tu  
skol-bahi khu-ba blud-na yañ bzañ-ste / me-drod dañ / ñams-stobs  
bskyed-do //

<sup>53</sup> éan-dan DN] éan-dan dañ P

<sup>54</sup> -ka DP] -ga N

<sup>55</sup> thañ- by emendation] šañ- DNP

<sup>56</sup> dañ NP] -ste D

(*kṣīra-*) mixed with honey (*kṣaudra-vad*), and drinks it, it too removes diarrhoea that has arisen due to blood disease (*rakta-nāśanam*).

**6.34** If one puts the powder (*kalkaṃ*) from whichever of the two may be appropriate, white sandal (*candanasya*) or (*vā*) perfumed cherry (*priyaṅgor*), in the liquid from washed rice (*taṇḍulāmbhasā*), after it has been mixed with honey (*kṣaudra-*) and sugar (*-śarkaram*), and drinks it (*pītvā*), it too removes diarrhoea that has arisen due to blood disease (*rakta-sruter dāhān mucyate*).

**6.35** Alternatively, if one grinds finely the bark of kurchi (*vatsa-*), puts the powder in rain water (*jyesthāmbunā*), honey (*madhu-*), and froth from crude sugar (*phāṇitam*) mixed (together), and drinks it, it too removes diarrhoea that has arisen due to blood disease (*rakta-hrd*).

**6.36** Alternatively (*vā*), one should administer mixed together the powder (*kalko*) from liquorice (*madhuka-*), blue water lily (*utpala-*), the nails of the sea monster (*-śaikhānāṃ*), and sugar (*śarkarānvitah*).

**6.37** In the case where dysentery (*raktaṃ sāryamānaṃ*) and the passing of faeces (*śakra*) have occurred alternately (*vyatyāseṇa*), one should put the powder of the three fruits (*tri-phalā-*) in milk (*kṣīreṇa*), or alternatively (*vā*), if one drinks in moderation (*yuktyā*) warm milk immediately after milking (*sadyodbhavena*) and purges many times (*virecayet*), (the disease) will become calm.

**6.38** In the case of one who has been afflicted (*-pīditam*) by diarrhoea that has arisen due to phlegm (*śleṣmātisāra-*), one should make him eat (*bhojayet*) foods containing soups (*yūśaiḥ*) that have been (made) from the drugs (1) bonduc nut (*pūtīka-*), (2) the three hot ones (*vyoṣa-*), (3) Bengal quince (*bilva-*), (4) leadwort (*agni-*), (5) buttermilk (*takra-*), (6) pomegranate (*dādīma-*), and (7) asafoetida (*hūṅgu-*) well mixed (*samskṛtair*).

**6.39** (1) Chaba pepper (*cavyaṃ*), white aconite (*ativiṣā*), costus (*kuṣṭham*), velvetleaf (*pāṭhā*), and kurroa (*kaṭuka-rohinī*) mixed together; (2) chebulic myrobalan (*abhayā*), nut grass (*ambu-dharaḥ*), ginger (*śuṅṭhī*), Bengal quince (*bilva-*), and cucumber (*karkaṭikā-*) mixed together; (3) leadwort (*citrakaṃ*), long pepper (*pippalī*), root of long pepper (*pippalī-mūlaṃ*), and big pepper (*gaja-pippalī*) mixed together; (4) embelia (*krimi-śatrur*), sweet flag (*vacā*), deodar (*dāru*), fruits of the coriander (*dhānyakaṃ*), and the three hot ones (*sa-kattṇam* !) mixed together — if one gives (the patient) to drink (*deyā*) the liquid (obtained) by boiling together whichever may be appropriate among these (*ete*) four (*catvāraḥ*) mixtures of drugs (*yogāś*), it is good (*śubhāḥ*) and increases (*-pradāḥ*) the heat of the (digestive) fire (*vahni-*) and the (patient's) strength (*bala-*).

**6.40** yañ-na (1) `a-ru-ra dañ / (2) kru-trug-tres dañ / (3) pa-tha dañ / (4) šu-dag dañ / (5) pi-pi-liñ-gi rca-ba dañ / (6) dug-mo-ñuñ dañ / (7) bcāh-sga-rnams skol-bahi khu-ba dron-moham / yañ-na de-dag-gi phye-mahi sman byas-na / bad-kan-las gyur-pahi hkhru-ba sel-to //

**6.41** šiñ `am-ko-tahi rca-ba dañ / \*pa-tha dañ\*<sup>57</sup> / skyer-pa-rnams-las srañ re-re btags-te / char-pahi chus brjis-la zo gñis cam reñ-bur byas-te / mas btañ-na hkhru-ba thams-cad kyañ sel-bar byed-do //

**6.42** bilba dañ / gla-sgañ dañ / dḥa-ta-kahi me-tog dañ / pa-thā dañ / bcāh-sga-rnams-kyi phye-ma dañ / chu-šiñ-gi hbras-buhi khu-ba-rnams cha mñam-la bu-ram dañ / dar-ba sbyar-bahi nañ-du btab-ste hthuñs-na yañ hkhru-ba gcod-do //

**6.43** da ni rluñ-las gyur-pahi hkhru-bahi cho-ga bsad-de / khrag dañ / phyi-sa byuñ-bahi rjes-la rluñ-gi mthus phyi-sa hgags-te / behu-snabs dbu-ba hdra-bar hbyuñ-ziñ hkhrog<sup>58</sup>-pahi nad-kyi miñ ni behu-snabs-su hbyuñ-ziñ \*hkhrog<sup>59</sup>-pa zes bya-ste / de-la ni me-drod chen-po žig-na / kru-trug-tres dañ / bilba ho-ma dañ<sup>60</sup> / skol-bahi khu-ba / bu-ram dañ / til-mar dañ sbyar-te nañ-par hthuñs-na / phyi-sa hgags-pa bde-bar hgyur-ro //

**6.44** ho-ma bskol<sup>61</sup>-te phyuñ-pahi nañ-du pi-pi-liñ-gi phye-maham / yañ-na na-le-šam-gyi phye-ma btab-ste / žag gsum-gyi bar-du hthuñs-na behu-snabs-su hbyuñ-ziñ \*hkhrog<sup>62</sup>-pa yun riñ-du lon-pa yañ sel-to //

**6.45** (1) til-mar dañ / (2) mar dañ / (3) sbrañ-rći dañ / (4) kha-ra dañ / (5) bcāh-sga dañ / (6) bu-ram-gyi khu-ba-rnams lhan-cig-tu sbyar-la dkrugs-te / hthuñs-na yañ de ma-thag-tu behu-snabs-su hbyuñ-ziñ \*hkhrog<sup>62</sup>-pa sel-to //

<sup>57</sup> pa-tha dañ / *by emendation*] om. DNP

<sup>58</sup> hkhrog- DJ hkhreg- NP

<sup>59</sup> hkhrog- *by emendation*] hkhreg- DP, hkhrag- N

<sup>60</sup> ho-ma dañ NP] ho-mar D

<sup>61</sup> bskol- DJ skol- NP

<sup>62</sup> hkhrog- *by emendation*] hkhreg- DNP

**6.40** Alternatively, the hot liquid (obtained) from boiling (*kvāthah*) (1) chebulic myrobalan (*pathyā-*), (2) leadwort (*agni-*), (3) velvetleaf (*pāṭhā-*), (4) sweet flag (*vacā-*), (5) root of long pepper (*granthika-*), (6) kurchi (*-vatsakāḥ*), and (7) ginger (*sa-nāgarō*), or alternatively (*vā*), if one makes a medicament from the powder (*kalko*) from those, it removes (*jayet*) diarrhoea (*srutim*) that has arisen due to phlegm (*ślaimikūṇi*).

**6.41** If one grinds (*peṣayet*) an ounce (*palam*) each of the root of the pistachio tree (*aikoṭha-mūlasya*), of \*velvetleaf (*pāṭhā-*), and of barberry (*dārvyos ca*), kneads (the powder) with rain water (*jyesthāmbunā*), makes a pill (*vartih*) the size of two drams (*aḥsa-mātrā*), and purges with it, it too removes all (kinds of) diarrhoea (*sarvātisāra-nut*).

**6.42** If (one takes) equal parts (*samāḥ*) of the powder (obtained) from Bengal quince (*bilva-*), nut grass (*abda-*), the flower of the fulsee flower tree (*dhātakī-*), velvetleaf (*pāṭhā-*), and ginger (*śuṅṭhī-*), and of the liquid (obtained) from the fruit of the banana tree (*-moca-rasāḥ*), puts them in crude sugar (*guḍa-*) mixed with buttermilk (*takreṇa*), and drinks them (*pītā*), that too terminates (*rundhanti*) diarrhoea (*atisāraṇi*).

**6.43** Now the method (of treatment) of diarrhoea that has arisen due to wind is explained. After blood (*rakte*) and faeces (*purīṣe ca*) have emerged (*sruṭe*), the faeces (*viḍ*) are blocked (*vivarjitam*) by the power of the wind (*vāyunā*) and the name of the disease (characterised) by the emerging (*pravartate*) of a slimy sediment that resembles froth (*phenābhaṇi*) and by rumbling is the so-called (*iti khyātam*) 'emerging as slimy sediment and rumbling (disease) (*nirvāhikā*)'. In that (connection), in the case of one in whom the heat of the (digestive) fire is great (*dīptāgnim*), if he drinks (*pāyayet*) in the morning (*prātaḥ*) the liquid (obtained) by boiling (*śṛtaṇi*) leadwort (*agni-*) and Bengal quince (*bilva-*) in milk (*kṣīraṇi*), after mixing (the liquid) with crude sugar (*guḍa-*) and sesame oil (*taila-*), the blocked faeces become comfortable (*sukhadam varcasah kṣaye*).

**6.44** If one boils milk (*payasā*), puts in the extract the powder of long pepper (*pippali-kalkah*) or alternatively (*vā*) the powder of black pepper (*maricodbhavaḥ*) and drinks it (*pīto*) for three days (*try-ahān*), it removes (*hanyāc*) (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nirvāhikāṇi*) even after the lapse of a long time (*cira-kālānubandhinim*).

**6.45** If one mixes together (*sarvam*) the liquid (obtained) from (1) sesame oil (*tailaṇi*), (2) ghee (*sarpir*), (3) honey (*kṣaudraṇi*), (4) sugar (*sitā*), (5) ginger (*viśvaṇi*), and (6) crude sugar (*sa-phānitam*), stirs it (*āloḍya*), and drinks it (*pātavyaṇi*), it too immediately (*sadyo*) removes (*haret*) (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nirvāhikāṇi*).

6.46 dḥa-ta-kahi me-tog dañ / rgya-śug-gi lo-ma dañ / śiñ ka-pittha dañ / drub-mar-cañ dañ / gseñ<sup>32</sup>-phrom-rnams-kyi phye-ma zo dañ sbyar-te hthuis-na yañ behu-snabs-su hbyuñ-ziñ \*hkhrog<sup>62</sup>-pas ñam-thag-pa sel-to //

6.47 bilbahi hbras-buhi śags<sup>63</sup>-ma dañ / bu-ram dañ / gseñ<sup>32</sup>-phrom dañ / til-mar dañ / na-le-śam-rnams lḥan-cig-tu sbyar-te / zos-na yañ behu-snabs-su hbyuñ-ziñ / \*hkhrogs<sup>64</sup>-pas dub-par<sup>65</sup> gyur-pa myur-du sel-ziñ bde-bar hgyur-ro //

6.48 des kyañ zi-bar ma-gyur-na / śiñ-mñar dañ / til-mar mas btañ-bahi cho-ga ni / śiñ śal-ma-lihi lo-ma bcos dkris-la / ḥjim-pas g-yogs-te / me-mar-mur-gyi nañ-du bcug-la / ḥjim-pa ni skams / lo-ma ni čos-par gyur-nas / lo-ma de gtun-gyi nañ-du žib-tu brduñs-pahi phye-ma / mar dañ / śiñ-mñar-gyi phye-ma dañ ldan-par ho-ma srañ sum-cu-rča gñis bskol<sup>61</sup>-te / phyuñ-bahi nañ-du brjis-pahi miñ ni / mas btañ-bahi sman ḥjam-ziñ hbyil<sup>66</sup>-ba zes bya-ste<sup>67</sup> / hdi mas btañ-na / rims dañ / mkhris-pa-las gyur-pahi hkhru-ba sel-ziñ / skran dañ / čhad rñiñ ḥjoms-par byed-la / pho-bahi nad dañ / skrañ-ba<sup>68</sup> med-par byed-do //

6.49 da ni pho-bahi me-drod ñams-pa gso-bahi cho-ga bśad-de / me-drod bri-nas / nad-gži-rnams-kyis pho-bahi me-drod dkrugs-pa-las / pho-bahi me<sup>69</sup>-drod hkhruks-pahi nad / rluñ dañ mkhris-pa dañ / bad-kan gsum so-so-las gyur-pa dañ / kun ḥdus-pa-las gyur-pa rnam-pa bžir gyur-te / de-dag mčhan-ma dañ / gso-bahi thabs ni hkhru-ba dañ hdraho //

de-la rluñ-las gyur-pahi pho-bahi me-drod hkhruks-par gyur-pahi mčhan-ma dañ / gso-bahi thabs ni / rluñ-las gyur-pahi hkhru-bahi mčhan-ma dañ / gso-bahi thabs dañ hdraho //

<sup>63</sup> śags- DN] śag- P

<sup>64</sup> hkhrogs- *by emendation*] hkhregs- DNP

<sup>65</sup> dub-par D] du-mar N, du mañ P

<sup>66</sup> hbyil- NP] hkhyl- D

<sup>67</sup> -ste P] -sa N: *om.* D

<sup>68</sup> skrañ-ba NP] skrañs-pa D

<sup>69</sup> me- DP] mehi N

**6.46** If one mixes with thick sour milk (*dadhnā*) and drinks (*piben*) the powder (obtained) from the flower of the fulsee flower tree (*dhātakī*), the leaves of the jujube (*badāri-pattra*-), the wood apple tree (*kapittha*-), pyrites (*mākṣikam*), and lodh (*sa-lodhram*), it too removes affliction (*ārditaḥ*) by (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nīrvāhikā*-).

**6.47** If one mixes together and eats (*liḍhvā*) the rind of the fruit of the Bengal quince (*bilva-peśm*), crude sugar (*guḍam*), lodh (*lodhram*), sesame oil (*tailam*), and black pepper (*marica-vojitam*), one who has become weary (*klāntaḥ*) from (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nīrvāhikā*-) will also quickly (*kṣipram*) remove (his affliction) and become comfortable (*sukham avāpnuyāt*).

**6.48** If (the disease of diarrhoea) has not become calm even by that (remedy in 6.47), as for the method (of treatment) by purging (*anuvāsanam*) with liquorice (*yaśīmadhuka*-) and sesame oil (*tailena*), one should boil the leaves of the silk cotton tree (*sālmali-vṛntam*), roll them up, cover them with clay, and place them in glowing embers (*kukūla*-). When the clay is dry and the leaves are cooked (*pakvam*), one should pound those leaves thoroughly (*saṃkṣuṇṇa*-) in a mortar and knead the powder (*marditam*) (from the leaves) in the extract (obtained) by boiling thirty-two ounces (*prastha*-) of milk (*kṣīra*-) containing (*-samanvitam*) the powder from ghee (*sarpīr*-) and liquorice (*madhu-yaśī*-). As for the name of (the mixture), it is called 'the smooth, viscid drug that purges (*picchā-vastir*)'. If one purges (*datto*) with this (*ayam*), it removes (*-nut*) fever (*jvara*-) and diarrhoea that has arisen due to bile (*pittātisāra*-), overcomes (*-ghno*) internal tumours (*gulma*-) and chronic diarrhoea (*jirṇātisāra*-), and makes free from (*-nāśanaḥ*) disease of the stomach (*grahāṇi*-) and swellings (*śopha*-).

### GRAHĀṆĪ

**6.49** Now the method (of treatment) for healing impaired heat of the (digestive) fire of the stomach is explained. If the heat of the (digestive) fire (*agnau*) is diminished (*mande*) so that the heat of the (digestive) fire of the stomach is disturbed (*dūṣitā*) by the humours (*doṣaiḥ*), the disease of disturbed heat of the (digestive) fire of the stomach (*grahāṇi*-) has occurred (and) it is of four kinds (*caturvidhā*) (according as it is) due to wind, bile and phlegm (*doṣaiḥ*), (all) three separately (*prthak*) or due to all (*sarvaiś*) combined. As for the characteristics (*lakṣaṇam*) of those (kinds of *grahāṇi*) and the methods of healing them (*tasyāś cikitsā*), they resemble diarrhoea (*atisāra-vat*). In that (connection), as for the characteristics and methods of healing of disturbed heat of the (digestive) fire of the stomach that is due to wind, they resemble the characteristics and methods of healing for diarrhoea that has arisen due to wind. (*Grahāṇi*) that has arisen due to bile, that has

mkhris-pa-las gyur-pa dañ / bad-kan-las gyur-pa dañ / kun hdus-pa-las gyur-pa yañ de-bžin-du so-sor sbyar-ro //

**6.50** de-la me-drod bskyed-pahi thabs ni / (1) sman 'a-ja-mo dañ / (2) kru-trug-tres dañ / (3) dbyi-moñ dañ / (4) čha-ba gsum dañ / (5) rgyam-čha dañ / (6) snar bśad-pahi thal-ba rnam gñis dañ / (7) pi-pi-liñ-gi rča-ba dañ / (8) šiñ-kun-rnams (9) šiñ-tog kha-luñ-gi khu-bas ri-lur byas-te zos-na / me-drod skyed<sup>70</sup>-par byed-do //

**6.51** (1) hbras-bu gsum dañ / (2) go<sup>71</sup>-byehi hbras-bu dañ / (3) čha-ba gsum dañ / (4) rgyam-čha dañ / (5) kha-ru-čha dañ / (6) čabs-ru-čha-rnams btags-te / rjehu kha sbyar-gyi nañ-du btab-ste hthuñs-na / skya-rbab-kyi nad dañ / pho-bahi nad dañ / skran dañ / zug-ciñ na-ba-rnams sel-to //

**6.52** sman la-la-phud dañ / čha-ba gsum dañ / rgyam-čha dañ / go-sñod rnam gñis dañ / šiñ-kun-rnams-kyi phye-ma mar-khu dañ brjis-pa kha-zas-kyi sna-rol-tu zos-na / rluñ sel-ciñ me-drod skyed<sup>70</sup>-do //

**6.53** (1) šu-ti dañ / (2) hu-suhi hbras-bu dañ / (3) pa-thā dañ / (4) bilba dañ / (5) kru-trug-tres dañ / (6) bcah-sga dañ / (7) la-la-phud dañ / (8) pi-pi-liñ-gi rča-ba dañ / (9) rgya-šug<sup>72</sup>-gi hbras-bu-rnams-kyi phye-ma / mar dañ / zo mar-gyi bži-hgyur dañ / ldum-bu čañ<sup>73</sup>-ge-rihi khu-ba mar-gyi bži-hgyur dañ / hdi-rnams skol-la / mar ñi-čhe lus-par byas-te<sup>74</sup> / ji ran-pār hthuñs-na / pho-bahi nad dañ / gžañ-hbrum dañ / gžañ byuñ-ba dañ / gcin sri<sup>75</sup>-ba dañ / lto sbo-ba<sup>76</sup> dañ / behu-snabs-su hbyuñ-žiñ \*hkhrog<sup>62</sup>-pa dañ / dbugs mi-bde-ba dañ / skya-rbab-kyi nad dañ / skom-pahi nad dañ / lud-pa dañ / drag-tu<sup>77</sup> skyug-ciñ hchad-du mi-btub-pa-rnams sel-ciñ yi-ga hbye-bar byed-de /

**6.54** mkhris-pa-las gyur-pahi pho-bahi me-drod hkhru-gs-pahi nad-la ni / (1) skyer-pahi khañđa dañ / (2) boñ<sup>78</sup>-ña dkar-po dañ / (3) bilba dañ / (4)

<sup>70</sup> skyed- D] bskyed- NP

<sup>71</sup> go- P] ga- DN

<sup>72</sup> -šug- DN] -šugs- P

<sup>73</sup> čañ- P] čañ- DN

<sup>74</sup> byas-te DN] bya-ste P *written* byaste

<sup>75</sup> sri- DP] bsri- N

<sup>76</sup> sbo-ba NP] sbos-pa D

<sup>77</sup> -tu DP] -du N

<sup>78</sup> boñ- DN] bo- P



arisen due to phlegm, and that has arisen due to all (three humours) combined are also likewise separately associated (with the appropriate characteristics and methods of healing for the kinds of diarrhoea).

**6.50** In that (connection), as for the method of increasing the heat of the (digestive) fire, if one makes (*kṛtā*) a pill (*guḍikā*) from (1) the drug bishop's-weed (*ajamodā*-), (2) leadwort (*agni*-), (3) chaba pepper (*cavya*-), (4) the three hot ones (*try-ūśanam*), (5) rock salt (*lavaṇa*-), (6) the two kinds of alkali (*kṣārau dvau*) previously discussed (3.24.6 and 7), (7) root of long pepper (*granthikam*), and (8) asafoetida (*hiṅgur*), with (9) the liquid from lemon fruit (*amlaiḥ*), and eats it, it increases the heat of the (digestive) fire (*agnidā*).

**6.51** If one grinds (*ādahet!*) (1) the three fruits (*triphalā*-), (2) the fruit of the marking nut (*aruṣkara*-), (3) the three hot ones (*-vyośair*), (4) rock salt, (5) sochal salt, and (6) black salt (*lavaṇa-trayam*), puts (the powder) in a small pot whose opening is closed, and drinks it (*tat pītam*), it removes (*-nut*) yellow disease (*pāṇḍu*-), disease of the stomach (*grahāṇi*-), internal tumours (*gulma*-), and aches and pains (*śūla*-).

**6.52** If one eats (*aśitam*) before one's meal (*ādya-grāsa*-) the powder (*cūrnam*) from (*-jam*) the drug bishop's-weed (*yavāni*-), the three hot ones (*vyośa*-), rock salt (*sindhūttha*-), the two kinds of cumin (*jiraka-dvaya*-), and asafoetida (*hiṅgu*-), after kneading it with ghee (*sājyam*), it removes wind (*vāta-nud*) and increases the heat of the (digestive) fire (*agni-kṛt*).

**6.53** If one boils (*paced*) until pure ghee (*ghṛtam*) remains the powder (*-kalkair*) from the following (*eśām*): (1) dill (*śatāhvā*-), (2) fruits of the coriander (*dhānyaka*-), (3) velvetleaf (*pāṭhā*-), (4) Bengal quince (*bilva*-), (5) leadwort (*agni*-), (6) ginger (*viśva*-), (7) bishop's-weed (*-dīpyakaiḥ*), (8) root (*\*mūla*) of long pepper (*māgadhā*-), and (9) fruit of the jujube (*kolā*-), with ghee (*ghṛtam*), with four times (*caturguṇena*) as much thick sour milk (*dadhmā*) as ghee, and with four times as much liquid (*rasa*-) of the vegetable yellow wood sorrel (*cāṅgeri*-) as ghee, and if one drinks (the mixture) in moderation, it removes (*haret*) disease of the stomach (*grahāṇi*-), piles (*arśo*-), fallen anus (*guda-bhraṇśa*-), retention of urine (*kṛcchra*-), distended stomach (*ānāha*-), (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*-pravāhikāḥ*), uncomfortable breathing (*śvāsa*-), yellow disease (*pāṇḍu-roga*-), the disease of thirst (*tr̥t*-), cough (*kāsa*-), and vomiting (*chardi*-) violently without being able to stop, and it makes the appetite expand (*ruci-kṛt*).

**6.54** In the case of the disease (*gade*) of disturbed heat of the (digestive) fire of the stomach (*grahāṇi*-) that has arisen due to bile (*paittike*), if one puts in rain water (*jyeṣṭha-toyena*) mixed with honey (*sa-kṣaudraṃ*) and drinks (*pibet*) the powder (*cūrṇitam*) from (1) barberry extract (*tārkaśaja*-), (2)

byi-cher-gyi sun-lpags dañ / (5) byi-cher-gyi hbras-bu dañ / (6) gla-sgañ dañ / (7) pā-thā dañ / (8) dha-ta-ki dañ / (9) pu-će-sel dañ / (10) bcah-sga-rnams-kyi phye-ma char-pahi chu sbrañ-réi dañ sbyar-bahi nañ-du btab-ste<sup>79</sup> hthuñs-na / gzañ-hbrum dañ / behu-snabs-su hbyuñ-ziñ \*hkhrog<sup>62</sup>-pa dañ / khrag-nad dañ / mkhal-rked<sup>80</sup> na-ba dañ / gzañ-nad-rnams sel-to //

**6.55** dug-mo-ñuñ-gi šiñ dañ / čha-ba gsum dañ / gla-sgañ dañ / réa-mkhris dañ / pu-će-sel-rnams cha mñam-pa dañ / kru-trug-tres chahi ñis-hgyur dañ / dug-mo-ñuñ-gi sun-lpags chahi bcu-drug-hgyur dañ / hdi-rnams-kyi phye-ma hbras bkrus-pahi khu-ba dañ sbyar-te hthuñs-na / pho-bahi nad dañ / mig-ser dañ / skya-rbab-kyi nad dañ / gcin-nad dañ / yi-ga hchus-pa dañ / hkhru-ba dañ / skran dañ / skem-pahi nad dañ rims sel-to //

**6.56** bad-kan-las gyur-pahi<sup>81</sup> pho-bahi me-drod hkhru-gs-pahi nad-la ni / (1) sman ša-thi dañ / (2) čha-ba gsum dañ / (3) `a-ru-ra dañ / (4) thal-ba rnam gñis dañ / (5) pi-pi-liñ-gi réa-ba dañ / (6) kha-luñ-gi hbras-bu dañ / (7) rgyam-ča-rnams-kyi phye-ma chu bskol<sup>61</sup>-te / phyuñ-bahi nañ-du btab-ste hthuñs-na / ži-bar hgyur-ro //

**6.57** ma-dhu-kahi me-tog bskol<sup>61</sup>-te / gdus-pahi khu-ba bsgrañs-pahi nañ-du / sbrañ-réi dehi bži-cha blugs-te<sup>82</sup> \*gla-sgañ dañ<sup>\*83</sup> sbyar-te / bum-pahi nañ padmahí réa-ba dañ / `a-ka-ru dañ / til-mar-rnams sbyar-bas byugs-pahi nañ-du blugs-te<sup>84</sup> / zla-ba gcig-gi bar-du nas-kyi nañ-du bžag-pa-las ran-par hthuñs-na me-drod skyed<sup>70</sup>-do //

**6.58** pi-pi-liñ-gi réa-ba dañ / kru-trug-tres dañ / `a-ru-ra dañ / pi-pi-liñ dañ / byi-tañ-ga-rnams lhan-cig-tu sbyar-bas rja-mahi<sup>85</sup> nañ-du bskus-la / dehi nañ-du dar-ba blugs-te / nas-kyi nañ-du zla-ba gcig-gi bar-du bžag-pa-las ran-par hthuñs-na / pho-bahi nad dañ / gzañ-hbrum dañ / lud-pa dañ / skran dañ / srin-bu-rnams sel-to //

**6.59** de-ltar pho-bahi me-drod hkhru-gs-pahi nad-kyis thebs-pa-la ni mdorna čabs che-čuñ-la sogs-pa-las dpags-te / šiñ-tu bye-brag phyed-par byas-nas

<sup>79</sup> -ste DN] -te P

<sup>80</sup> -rked DN] -rged P

<sup>81</sup> gyur-pahi DN] hgyur-bahi P

<sup>82</sup> blugs-te] blugs-pa D: blugs-ste N: blug-ste P

<sup>83</sup> gla-sgañ dañ *by emendation*] om. DNP

<sup>84</sup> blugs-te D] blug-ste NP

<sup>85</sup> rja-mahi P] rjam-ri DN

white aconite (*atviṣā-*), (3) Bengal quince (*bilva-*), (4) bark (*tvak*) of camel thorn (*\*yāsaka*), (5) fruit (*phala-*) of camel thorn (*\*yāsaka*), (6) nut grass (*ambuda-*), (7) velvetleaf (*pāṭhā*), (8) fulsee flower tree (*dhātakī-*), (9) kurroa (*tiktā-*), and (10) ginger (*nāgara-*), it removes piles (*arśah-*), (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*pravāhikā-*), blood disease (*rakta-roga-*), disease of the abdomen (*kukṣi-roga-*), and diseases of the anus (*gudārtiṣu*).

**6.55** If (one takes) equal portions (*aṃśair*) of kurchi tree (*vatsa-*), the three hot ones (*vyoṣa-*), nut grass (*abda-*), chirata (*bhūnimba-*), and kurroa (*tiktā-*), twice (*dvau*) as much leadwort (*vahni-*), sixteen times (*ṣoḍaśāṃśāt*) as much bark of the kurchi (*tvaco vātsyāśi*), mixes the powder from these (*cūrṇam etad*) with the liquid from washed rice (*\*taṇḍulāmbunā*), and drinks it (*tat pītam*), it removes (*-jit + -apaham*) disease of the stomach (*grahāṇi-doṣa-*), jaundice (*kāmalā-*), yellow disease (*pāṇḍu-roga-*), urinary disease (*prameha-*), disturbed appetite (*aruci-*), diarrhoea (*atisāra-*), internal tumours (*gulma-*), the disease of dryness (*śoṣa-*), and fever (*jvara-*).

**6.56** In the case of the disease (*gade*) of disturbed heat of the (digestive) fire of the stomach (*grahāṇi-*) that has arisen due to phlegm (*ślaimike*), if one boils water (*uṣṇāmbunā*), puts in the extract the powder from (1) the drug zedoary (*śaṇī*), (2) the three hot ones (*vyoṣa-*), (3) chebulic myrobalan (*abhayā*), (4) the two kinds of alkali (*kṣārau*), (5) root of long pepper (*granthikaṇṇ*), (6) fruit of the lemon (*bijapūrakam*), and (7) rock salt (*lavāṇa-*), and drinks it (*pānam*), (the disease of the stomach) becomes calm.

**6.57** If one boils the flower of mahua (*madhūka-*), pours into the cooled liquid (obtained) from boiling it a long time (*kvātho*) a quarter as much honey (*madhu-pādotkṛtaḥ*), mixes it (*\*with* nut grass) (*abda-samāyutaḥ*), pours it into a bottle (*kumbhe*) whose interior has been smeared (*digdhe*) with a mixture of lotus root (*mṛṇālā-*), agalloch (*aguru-*), and sesame oil (*\*taila-*), places it in barley for one month, and (then) drinks it in moderation, it increases the heat of the (digestive) fire (*agni-dīpanaḥ*).

**6.58** If one smears (*akta-*) inside a pot (*ghaṭe*) with root of long pepper (*granthika-*), leadwort (*agni-*), chebulic myrobalan (*abhayā*), long pepper (*kṛṣṇā-*), and embelia (*viḍaṅga-*) mixed together, pours buttermilk (*takraṇṇ*) into that (pot), places it for one month (*sthitam-māsam*) in barley, and (then) drinks it in moderation, it removes (*iranam*) disease of the stomach (*grahāṇi-*), piles (*arśah-*), cough (*kāsa-*), internal tumours (*gulma-*), and worms (*krimi-*).

**6.59** Thus, in the case of one who is afflicted by the disease (*gade*) of disturbed heat of the (digestive) fire of the stomach (*grahāṇi-*), one should in short consider the quantity etc., make a careful analysis (*pravibhajya*), and administer (*yojayed*) as may be appropriate (*yathāvasthaṇi*) food and drinks

/ me-drod bskyed-pahi kha-zas dañ / btuñ-ba dañ / sman-gyi phye-ma dañ / sman-gyi khu<sup>86</sup>-ba btuñ-ba dañ / sman-mar-la sogs-pa ci rigs-par btañ-ño //

**6.60** hkhru-ba dañ / pho-bahi me-drod hkhrugs<sup>87</sup>-pahi nad-las / srin<sup>88</sup>-buihi nad hbyuñ-bahi phyir / de hog-tu skabs hdir / srin-buihi nad-kyi bye-brag dañ / dehi mčhan-ma dañ / gso-bahi thabs bsad-de / de-la srin-buihi nad-kyi mčhan-ma ni / rims na-bar hgyur-ba dañ / śa-mdog ñan-pa dañ / \*rus<sup>89</sup>-śiñ na-ba dañ / sñiñ na-ba dañ / lus sbrid-pa dañ / mgo hkhör-ba dañ / kha-zas mthoñ-na yid-du mi-hoñ-ba dañ / hkhru-bar gyur-na / ltor<sup>90</sup> srin-bu skyes-pahi mčhan-ma yin-no //

**6.61** de gso-bahi thabs ni / sman byi-tañ-ga dañ / rgyam-čha dañ / nas-čhig hkhus-pahi thal-ba dañ / kampi-lya-ka dañ / 'a<sup>91</sup>-ru-ra-rnams žib-tu btags-pahi phye-ma / dar-ba dañ sbyar-te hthuiñs-na / srin-bu thams-cad sel-to //

**6.62** śi-kru dañ / skyer-pa dañ / mu-śa-parñi dañ / gla-sgañ dañ / hbras-bu gsum dañ / hdi-rnams skol-bahi khu-bahi nañ-du / pi-pi-liñ dañ / byi-tañ-gahi phye-ma btab-ste / sbyar-ba hthuiñs-na yañ srin-bu sel-to //

**6.63** mu<sup>92</sup>-śa-parñi btags-pahi phye-ma dañ / hbras bsregs-pahi khu-ba zos-la / čhal-nan-du rcabs skyur-po hthuiñs-na yañ srin-nad sbyoñ<sup>93</sup>-ño //

**6.64** byi-tañ-gahi phye-ma sbrañ-rći dañ sbyar-te zos-na yañ srin-bu sel-to //

**6.65** śiñ pa-ri-bhad-tra-kahi lo-mahi khu-ba sbrañ-rći dañ sbyar-te hthuiñs-na yañ srin-bu sel-to //

**6.66** yañ-na hbras-bu gsum dañ / śu-dag dañ / dandahi rča-ba dañ / kam-pa<sup>94</sup>-lya-ka-rnams-kyi phye-ma / mar dañ / ba-gcin mar-gyi bži-hgyur<sup>94a</sup>-gyi

<sup>86</sup> khu- D] zu- NP

<sup>87</sup> hkhrugs- D] hkhrug- NP

<sup>88</sup> srin- DN] srid- P

<sup>89</sup> rus- *by emendation*] ru- DNP

<sup>90</sup> ltor NP] stor D

<sup>91</sup> 'a- DP] 'a-ma- N

<sup>92</sup> mu- P] su- DN

<sup>93</sup> sbyoñ- NP] sbyañ- D

<sup>94</sup> -pa- D] -pahi- NP

<sup>94a</sup> -hgyur- D] -gyur- NP

(*anna-pānāni*), powder from drugs (*cūrṇa-*), drinks of the liquid from drugs (*ariṣṭa-*), medicinal oil (*ghṛta-*), etc. that increase the heat of the (digestive) fire (*dīpanāny*).

## WORMS

**6.60** Since the disease of worms arises from the disease of diarrhoea (*\*atisāra*) and of disturbed heat of the (digestive) fire of the stomach (*\*grahaṇī*), after that on this occasion the varieties of diseases of worms, their characteristics, and the methods of curing them are explained. In that (connection), as for the characteristics (*lakṣaṇam*) of the disease of worms (*krimi-*), it is characteristic of worms having arisen (*saṃjāta-*) in the stomach, if pain from fever occurs (*jvaro*), bad skin colour (*vivarṇatā*), pain (*sūlam*) in the spinal column, heart disease (*hṛd-rogah*), numbness of the body (*sādanam*), reeling of the head (*bhramah*), displeasure if one sees food (*bhaktadveṣo*), and if diarrhoea has occurred (*atisāras ca*).

**6.61** As for the method of curing that (disease of worms), if one grinds finely (*sampeṣya*) the drug embelia (*viḍaṅga-*), rock salt (*saindhava-*), the alkali extracted from burnt barley (*kṣāra-*), kamala (*kampillaka-*), and chebulic myrobalan (*-haritakīm*), mixes the powder with buttermilk (*takreṇa*), and drinks it (*pibet*), it removes (*-nivṛttaye*) all (kinds of) worm (diseases) (*sarva-krimi-*).

**6.62** If one puts the powder (*kalka-*) from long pepper (*krīyā-*) and embelia (*viḍaṅga-*) in the liquid (*jalam*) (obtained) by boiling (*śrta-*) these (drugs): horse-radish (*śiṅgu-*), barberry (*dārvī-*), morning-glory (*ākhu-parṇī-*), nut grass (*abda-*), and the three fruits (*-triphalābhīḥ*), mixes them, and drinks (*pibet*) (the mixture), it too removes worms (*krimi-nivāraṇam*).

**6.63** If one eats (*adyāt*) the powder (obtained) by grinding (*piṣṭaiḥ*) morning-glory (*ākhu-parṇī-*) and the liquid (obtained) by cooking rice (*pūpikām*) and drinks sour gruel (*sauvirakam*) as post-prandial drink (*anupibet*), this too cleanses worm disease (*krimi-viśuddhaye*).

**6.64** If one eats (*lihyāt*) the powder (*cūrṇam*) from embelia (*vaiḍaṅgaṇi*) mixed with honey (*kṣaudreṇa*), it too removes worms (*krimi-vināśanam*).

**6.65** If one drinks (*pibet*) the liquid (*rasam*) from the leaves (*pattrotthaṇi*) of the neem tree (*pāribhadra-*) mixed with honey (*madhunā*), it too removes worms.

**6.66** Alternatively, if one boils (*siddham*) the powder from the three fruits (*phala-traya-*), sweet flag (*vacā-*), root of wild croton (*danti-*), and kamala (*kampillakaiḥ*) in ghee (*sarpir*) and cow urine (*gavāṃ mūtre*) four times

nañ-du bskol<sup>61</sup>-la / ba-gcin du-bar byas-nas chigs-ma bcags-pahi mar ji  
ran-par hthuñs-na yañ srin-bu sel-to //

hkhru-ba gso-bahi lehu-ste \*drug<sup>95</sup>-pa rjogs-so<sup>96</sup> //

<sup>95</sup> drug- *by emendation*] bdun- DNP : *see p. 3.*

<sup>96</sup> rjogs-so DN] rjogso P

the quantity of the ghee, until the cow urine has been made into steam, and drinks (*pītam*) in moderation the ghee (obtained) by straining the remainder, it too removes worms (*krimi-nisūdanam*).

The chapter (*adhyāyah*) on healing diarrhoea (*atisāra-*), the \*sixth (*sasthah*), is finished.

## § 7: KHRAG LUD-PAHI NAD GSO-BAHI LEHU

7.1 de-la khrag lud-pahi nad ni / ñi-ma dañ / me-la sogs-pahi čha-ba bsten<sup>1</sup>-pa dañ / kha-zas-la sogs-pa čha ches-pa dañ / skyur-ba dañ / lan-čhva dañ / thal-ba rnon<sup>2</sup>-pohi sman dañ / ro čha-bahi bag zos-pas / mkhris-pa hkhrug-par gyur-pa-las mchin-pa dañ / mcher-pahi nañ-na khrag gnas-pa lud-par gyur-te / yar yañ hbyuñ-la / mar yañ hbyuñ-bar hgyur-ro //

7.2 de-la rluñ-las gyur-pahi khrag lud-pahi mčhan-ma ni / khrag-gi mdog sno-skyar hdug-pa dañ / dmar-ba dañ / sla-ba dañ / dbu-ba-can-rnams yin-no //

7.3 mkhris-pa-las gyur-pahi khrag lud-pahi mčhan-ma ni / khrag-gi mdog gos čhon nag-por bčos-pahi kha-dog hdra-ba dañ / dud-khar hdug-pa dañ / ba-gcin-gyi mdog hdra-ba dañ / skyer-khañdahi mdog hdra-ba-rnams yin-no //

7.4 bad-kan-las gyur-pahi khrag lud-pahi mčhañ-ma ni / khrag-gi mdog snum-pa dañ / yid-čam skya<sup>3</sup>-ba dañ / hbyil-ba dañ / ska<sup>4</sup>-ba-rnams yin-no //

7.5 nad-gzi gñis gñis hdus-pa-las gyur-pahi khrag lud-pahi mčhan-ma ni / hdren<sup>5</sup>-mar hgyur-ro //

7.6 nad-gzi<sup>6</sup> gsum-char hdus-pa-las gyur-pahi khrag lud-pahi mčhan-ma ni / kun-gyi mčhan-ma thams-cad dañ ldan-pa yin-no //

7.7 de-la nad-gzi re-re-las gyur-pahi khrag lud-pa<sup>7</sup> gyen<sup>8</sup>-du hbyuñ-ba ni gso slaho //

7.8 nad-gzi re-re-las gyur-pa dañ / gñis gñis hdus-pa<sup>9</sup>-las gyur-pahi khrag lud-pa thur-du hbyuñ-ba ni / kha-zas dañ / sman-gyi cho-gas mi-ldañ-bar gso<sup>10</sup> čam-du ruñ-ño<sup>10a</sup> //

7.9 nad-gzi gsum-char hdus-pa-las gyur-pahi khrag lud-pa ni / gyen-du hbyuñ-ba yañ ruñ / thur-du hbyuñ yañ ruñ-ste / šin-tu gso dkah-ba yin-no //

<sup>1</sup> bsten- D] brten- NP

<sup>2</sup> rnon- D] snon- NP

<sup>3</sup> skya- DN] skye- P

<sup>4</sup> ska-NP] bska- D

<sup>5</sup> hdren- NP] hdres- D

<sup>6</sup> -gzi DN] -gzig P

<sup>7</sup> -pa D] -pahi NP

<sup>8</sup> gyen- NP] kyen- D

<sup>9</sup> -pa- *om.* N

<sup>10</sup> gso D] so NP

<sup>10a</sup> -ño NP] -ste D



## CHAPTER 7: BLOOD-BILE

**7.1** In that (connection), as for the disease of blood ejection. by keeping to heat (*uṣṇa-*) such as sun and fire and by eating foods etc. that are very pungent (*kaṭu-*), sour (*amla-*), and saline (*lavāṇa-*), drugs from sharp alkalis (*kṣāra-*) and somewhat pungent tastes, as a result of the bile being disturbed (*pitta-dūṣaṇāt*), the blood (*raktam*) residing (*āśritaṃ*) in the liver (*yakṛt-*) and the spleen (*pliha-*) is ejected and proceeds (*pravartate*) both upwards (*ūrdhvaṃ*) and downwards (*cādhaḥ*).

**7.2** In that (connection), as for the characteristics of blood ejection that has arisen due to wind (*vātāt*), they are the colour of the blood (*sonitam*) being pale blue (*śyāva-*), red (*aruṇa-*), thin (*tanu*), and possessing froth (*phenilam*).

**7.3** As for the characteristics of blood ejection that has arisen due to bile (*pittāt*), they are the colour of the blood being smoky and resembling (*-ābham*) the colour of a garment (*kaṣāya-*) that has been dyed black (*kṛṣṇa-*), resembling (*-saprabham*) the colour of cow urine (*go-mūtra-*), and resembling the colour of barberry extract (*añjana-*).

**7.4** As for the characteristics of blood ejection that has arisen due to phlegm (*ślaismikam*), they are the appearance of the blood being oily (*snigdham*), slightly pale (*āpāṇḍu*), viscid (*picchilam*), and thick (*bahulam*).

**7.5** As for the characteristics (*lakṣaṇam*) of blood ejection that has arisen due to any two humours combined (*dvandvāt*), they become mixed (*saṃsiṣṭa-*).

**7.6** As for the characteristics of blood ejection that has arisen due to the three humours combined (*tri-doṣa-jam*), it possesses all the characteristics (*sarva-rūpaṃ*) of all (separate types).

**7.7** In that (connection), as for (the kind of) blood ejection that has arisen due to separate (*pr̥thak*) humours (where the blood) proceeds upwards (*ūrdhvaṃ*), it is easy to cure (*sādhyam*).

**7.8** As for (the kind of) blood ejection that has arisen due to separate humours and that has arisen due to any two (humours) combined (*dvandvam*) (where the blood) proceeds downwards (*adhas*), this may be to some extent cured (*yāpyam*), so that it does not rise, by the application of foods and drugs.

**7.9** As for blood ejection that has arisen due to the three humours combined (*sarva-doṣam*), (the blood) may proceed both upwards and downwards (*dvi-mārgam*), and it is very difficult to cure (*duścikitsyatamaṃ*).

**7.10** khrag lud-pahi rkyen-gyis skyug<sup>11</sup>-pa dañ / brgyal-ba dañ / rims dañ / dbugs mi-bde-ba dañ / lud-pa dañ / skad hgags-pa dañ / lus čha-bar gyur-pa dañ / khrag-gi mdog šiñ jambūhi<sup>12</sup> hbras-bu hdra-ba dañ / hjah hdra-ba dañ / mi-rohi dri mnam<sup>13</sup>-pa ni gso-bahi thabs med-do //

**7.11** de-la ñams<sup>14</sup>-stobs dañ ldan-ziñ za phod-pa ni / nañ-khrag ñan-pa thog-ma-nas bcad<sup>15</sup>-na / de-las lkog-nad lha-gor<sup>16</sup> dañ / skran dañ / gzañ-hbrum dañ / rims dañ / mje-la sogs-pahi nad-du hgyur-ro //

de-bas-na sñar bcad<sup>17</sup>-par mi-byaho //

**7.12** khrag lud-pa-la thog-mar ni / ci nus-kyis smyuñ-bahi cho-ga byaho //

**7.13** dehi skom ni čan-dan dkar-po dañ / pu-sel-će dañ / skro<sup>18</sup>-lo dañ / gla-sgañ-rnams lhan-cig skol-bahi khu-ba blud-do //

**7.14** khrag lud-pa gyen-du hbyuñ-ba-la ni thog-mar brta-ba dañ / bkru-smān byaho //

**7.15** thur-du hbyuñ-ba-la<sup>19</sup> ni / ñams<sup>14</sup>-stobs dañ sbyar-ziñ / thog-mar hbras-thug-gi cho-ga dañ / skyug<sup>11</sup>-pahi cho-ga byaho //

**7.16** de-la lus brta-ba ni / mar dañ / sbrañ-rći dañ / hbras brños<sup>20</sup>-pahi phye-ma dañ / kha-ra-rnams sbyar-bahi nañ-du / skyu-ru-ra dañ / bal-po sehu btāb-ste / ro skyur-bar byas-pa blud-do //

**7.17** de-la bkru-smān ni doñ-gahi<sup>21</sup> čhig-gu dañ / skyu-ru-ra dañ / šiñ ñe-roñ dañ / `a-ru-ra hdi-rnams-las gañ yañ ruñ-bahi phye-ma chu bskol<sup>21a</sup>-te bsgrañs-pahi nañ-du btāb-la / kha-ra dañ sbrañ-rćis sbyar-te gtañ<sup>22</sup>-bar byaho //

**7.18** skyug-smān ni / gla-sgañ dañ / dug-mo-ñuñ dañ / šiñ-mñar skol-bahi

<sup>11</sup> skyug- NP] skyugs- D

<sup>12</sup> jambūhi DJ] hjambuhi N, hjambu-buhi P

<sup>13</sup> mnam- DN] mnan-P

<sup>14</sup> ñams- DJ] ñam- NP

<sup>15</sup> bcad- DN] bcas- P

<sup>16</sup> -gor DJ] -hor NP

<sup>17</sup> bcad- NP] gcađ- D

<sup>18</sup> skro- P] skre- N: sro- D

<sup>19</sup> -la om. D

<sup>20</sup> brños- DN] bsños- P

<sup>21</sup> -gahi NP] -kahi D

<sup>21a</sup> bskol- DJ] skol- NP

<sup>22</sup> gtañ- DJ] btañ- NP

**7.10** As for vomiting (*chardi-*), fainting (*mūrccā-*), fever (*jvara-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), voice failure (*vaisvarya-*), the body having become hot (*dāha-*), the appearance of the blood resembling (*-saṅkāśaṃ*) the fruit of the jambool tree (*jāmbava-*), resembling a rainbow (*aindrāstra-*), and the putrid smell of a human corpse (*kuṇapaṇi ca*) caused by blood ejection, there is no means of curing them (*apratikriyam*).

**7.11** In that (connection), as for one who possesses strength (*balino*) and is able to eat (*aśnataḥ*), if one terminates (*saṅgrāhyam*) the bad (*duṣṭam*) internal blood (*asṛg*) at the beginning (*ādito*), that (*tad*) disease will subsequently develop into such (*ādi-*) diseases (*roga-*) as the throat disease lha-gor (*gala-graha-*), internal tumours (*gulma-*), piles (*arśo-*), fever (*jvara-*), and skin disease (*kuṣṭha-*). Accordingly, one must not terminate (*na saṅgrāhyam*) it at first (*ādito*).

**7.12** In the case of blood ejection (*rakta-pitta-*), at the beginning (*ādau*), one should administer (*vidheyam*) as far as possible (*yathā-śakti*) the treatment of fasting (*viśoṣaṇam*).

**7.13** As for drinks for that (patient), he should be given to drink the liquid (*jalaṃ*) (obtained) by boiling together (*-sādhitam*) white sandal (*candana-*), vetiver (*uśira-*), oldenlandia (*parpata-*), and nut grass (*ambhoda-*).

**7.14** In the case of blood ejection (where the blood) proceeds upwards (*ūrdhva-ge*), first (*pūrvam*) (the patient) must be made strong (*tarpanaṃ kartavyam*) and (then) a cathartic (*virecanam*) must be administered.

**7.15** In the case (where the blood) proceeds downwards (*adho-gamane*), in association with (the patient's) strength (*yathā-balam*), at first (*prāg*) the treatment with rice soup (*peyā*) must be administered and (then) the treatment of (making) vomit (*vamanaṃ ca*).

**\*7.16** In that (connection), as for making the body strong, one should put emblic myrobalan and pomegranate in a mixture of ghee, honey, the powder of parched rice, and sugar, make its taste sour, and give it (to the patient) to drink.

\* Tibetan only

**7.17** In that (connection), as for cathartics (*virecanam*), one should put the powder from whichever may be appropriate among these (drugs): the kernel of drumstick (*āragvadha-*), emblic myrobalan (*dhātrī-*), turpeth tree (*trivrt-*), and chebulic myrobalan (*pathyā-*) in water that has been boiled and cooled, mix it with sugar (*śarkarā-*) and honey (*mākṣikā-*), and administer it (*prayoktavyam*).

**7.18** As for emetics (*vamanaṃ*), if one cools (*śiśiram*) the liquid (obtained) by boiling nut grass (*musta-*), kurchi (*indrayava-*), and liquorice (*yaṣṭyāhva-*)

khu-ba bsgrañs-pa / po-son-chahi čhig-gu dan<sup>23</sup> / ho-ma dan sbrañ-rčí dan sbyar-ba ni / khrag lud-pahi nad sel-bahi mchog yin-te btuñ-bar byaho //

**7.19** śa zad-pa dan / ñams<sup>14</sup>-stobs zad-pa dan / byis-pa dan / rgad-po dan / skem-pahi nad yod-pa-la ni / skyug-sman dan / bkru-sman byar mi-ruñ-ste / khrag hbyuñ-ba bcad<sup>17</sup>-pahi cho-ga byaho //

**7.20.1** de-la khrag hbyuñ-ba<sup>24</sup> bcad-pahi cho-ga ni / pa-to-la dan / sna-mahi me-tog dan / nimpa dan / ćan-dan rnam<sup>25</sup> gñis dan / śug-pa-rnams lhan-cig-tu sbyar-ba dan /

**7.20.2** mon-sran sñehu dmar-ru dan / ba-śa-ka dan / gseñ<sup>26</sup>-phrom dan / sa nag-po dan / ma-da-yan-ti<sup>27</sup>-ka-rnams lhan-cig-tu sbyar-ba dan /

**7.20.3** ka-ko-la dan / ra-mñehi rća-ba dan / thal-tres rnam gñis dan / śiñ-mñar dan / ñehu-śiñ-gi rća-ba-rnams lhan-cig-tu sbyar-ba dan /

**7.20.4** hbras-sgañ dan / skyu-ru-ra dan / dha-ta-kahi me-tog dan / dug-mo-ñuñ-gi śun-lpags dan / skro<sup>28</sup>-lo-rnams lhan-cig-tu sbyar-ba dan /

**7.20.5** sman-gyi sbyor-ba hdi bzi-las gañ yañ ruñ-ba cha mñam-ste skol-bahi khu-ba bsgrañs-pa dan / kha-ra dan / sbrañ-rčí dan / sbyar-ba ni khrag lud-pahi nad myur-du sel-bahi mchog yin-te / śin-tu grañ-mor btuñ-ño //

**7.21** pri-yañ-ku dan / skyer-khañda dan / sa čhig-pa dan / gseñ<sup>26</sup>-phrom-rnams lhan-cig-tu zib-tu btags-pahi phye-ma / ldum-bu ba-śa-ka brduñs-pahi khu-baham / skol<sup>29</sup>-bahi khu-ba bsgrañs-pa gañ yañ ruñ-ba kha-ra dan / sbrañ-rčí dan / sbyar-bahi nañ-du btab-ste / hthuñs-na yañ khrag lud-pahi nad sel-to //

**7.22** chu-srin-gyi sen-mo dan / śug-pa dan / gandha-pri-yañ-ku dan / gseñ<sup>26</sup>-phrom dan / bćag-rnams-las gañ yañ ruñ-bahi phye-ma char-pahi chu kha-ra dan sbyar-bahi nañ-du btab-ste hthuñs-na yañ khrag hbyuñ-ba gcod-do //

<sup>23</sup> dan DP] doñ N

<sup>24</sup> -ba om. P

<sup>25</sup> rnam DN] rnams P

<sup>26</sup> gseñ- NP] señ- D

<sup>27</sup> -ti- DN] -ti-ti- P

<sup>28</sup> skro- NP] sro- D

<sup>29</sup> skol- NP] bskol- D

and mixes it with the kernel of emetic nut (*madana-*), milk (*payo*), and honey (*madhu*), it is the best (*param*) (remedy) for removing the disease of blood ejection (*rakta-pitta-haram*), and it should be given to drink (*yojyam*).

**7.19** In the case of those whose flesh is exhausted (*kṣīṇa-māṃsa-*), whose strength is exhausted (*kṣīṇa-balaṃ*), the young (*bālaṃ*), the old (*vr̥ddhaṃ*), and those who have the disease of desiccation (*śoṣānubandhinam*), it is not appropriate to administer an emetic (*avāmyam*) or a cathartic (*avirecyam ca*) but one should administer the treatment (*samupakramet*) for terminating the emergence of blood (*stambhanaiḥ*).

**7.20.1** In that (connection), as for the method of treatment for terminating the emergence of blood, wild snake gourd (*paṭolaṃ*), nutmeg flower (*mālatī*), neem (*nimbaṃ*), two kinds of sandal (*candana-dvayaṃ*), and bird cherry (*padmakam*) mixed together;

**7.20.2** prickly red amaranth (*tanḍuliyam*), Malabar nut (*vṛṣam*), lodh (*lodhraṃ*), black earth (*kṛṣṇa-mṛn*), and jasmine (*madayantikā*) mixed together;

**7.20.3** root of kākoli and kṣīra-kākoli (*kākolyyau*), the two kinds of sarsaparilla (*śārīve dve*), liquorice (*yaṣṭi-madhu*), and root of asparagus (*śatāvare*) mixed together;

**7.20.4** nut grass (*bhadrā-*), emblic myrobalan (*āmalaka-*), flower of the fulsee flower tree (*dhātakī-*), bark of kurchi (*kuṭaja-tvak*), and oldenlandia (*parpaṭa-*) mixed together;

**7.20.5** if (one takes) equal portions of whichever may be appropriate among these (*ete*) four (*catvāraḥ*) mixtures of drugs, cools the liquid (obtained) from boiling them (*kvātha-*), and mixes it with sugar (*sitā-*) and honey (*kṣaudra-*), it is the best (*sattamāḥ*) (remedy) for removing (*nudanty-*) quickly (*drutam*) the disease of blood ejection (*rakta-pittam*), and it is to be drunk (*pītā*) very cold (*su-śitalāḥ*).

**7.21** If one puts the powder (obtained) by grinding finely (*ślakṣṇa-cūrṇāvacūrṇitah*) together perfumed cherry (*priyaṅgu-*), barberry extract (*añjana-*), burnt earth (*mṛl-*), and lodh (*lodhraḥ*) in whichever may be appropriate, (either) the liquid (*raso*) (obtained) by pounding the vegetable Malabar nut (*vāsā-*) or (*vā*) the liquid (obtained) by boiling (*kvātho*) (Malabar nut) and cooling it, mixes it with sugar and honey (*sa-sitā-madhuh*), and drinks it, it too removes (*-jit*) the disease of blood ejection (*asṛk-pitta-*).

**7.22** If one puts the powder from whichever may be appropriate (*pr̥thak*) among nails of the sea monster (*śaṅkha-*), bird cherry (*padmaka-*), perfumed cherry (*phalini-*), lodh (*lodhra-*), and red ochre (*gairika-*) in rain water (*jyeṣṭha-vāriṇā*) mixed with sugar (*sitā-*), and drinks it (*pītāḥ*), it too terminates (*-niṣūdanāḥ*) the emergence of blood (*asṛg-*).

**7.23** señ-lden dan / sapta-parṇa<sup>30</sup> dan / partha dan / śalma-li dan / ko-bi-da-ra-rnams-kyi me-tog-gi phye-ma sbrañ-réi dan sbyar-te zos-na yañ khrag lud-pa sel-to //

**7.24** `u-dum-ba-ra dan / tam-pal dan / `a-ru-ra dan / hbra-go dan / rgun-rnams-kyi hbras-bu smin-pa-las gañ yañ ruñ-ba sbrañ-réi dan sbyar-te zos-na yañ khrag lud-pahi nad sel-to //

**7.25** ku-śanma-dahi hbras-bu rlon-pa śun-lpags bśus-la nañ-gi sa-bon-rnams kyañ bor-te / bar-gyi śa kham<sup>31</sup>-čhad-du btubs<sup>32</sup>-la / brños-pa srañ brgya<sup>33</sup> dan<sup>33</sup> / h̄vags<sup>34</sup> srañ brgya<sup>35</sup> dan / źun-mar bzañ-po srañ sum-cu-réa gñis lhan-cig-tu skol-bahi nañ-du dri gsum źes bya-ba / śin-ča dan / gandha-pa-tra dan / sug-smel-rnams dan / hu-suhi hbras-bu dan / na-le-śam<sup>36</sup> dan / hdi-rnams-la<sup>37</sup> srañ phyed phyed dan / pi-pi-liñ dan / bcah-sga dan / go-sñod<sup>38</sup>-rnams-las srañ gñis gñis dan / hdi-rnams źib-tu btags-pahi phye-ma btab-ste bsgrañs-la / sbrañ-réi źun<sup>39</sup>-mar-gyi phyed dan sbyar-te zos-na yañ khrag lud-pahi nad sel-to //

**7.26** glo rdol-ba dan / glo-gcoñ zad byed-kyi nad dan / dbugs mi-bde-bahi nad dan / sñiñ stor<sup>40</sup> ldan-ba dan / thibs-byed ces bya-ba dan / rims dan / skom-pahi nad dan / lud-pa dan / skyug-pa-rnams kyañ hjomš-par byed-la / glo-la phan-ziñ / śa skye-ba dan / ro-ča-ba dan / ñams<sup>41</sup>-stobs bskyed-pa dan / śa-mdog bzañ-ba dan / skad sñan-par hgyur-ro //

**7.27** rgun dan / \*lo-ma<sup>41</sup> bzi-pa źes bya-ba / sa-la-parñi dan / pri<sup>42</sup>-śam-parñi dan / mudga-parñi dan / ma-śa-parñi-rnams dan / ba-la dan / bcah-sga dan / gze-ma dan / ñehu-śiñ-gi réa-ba dan / hdi-rnams-las gañ yañ ruñ-ba ho-ma dan bskol<sup>43</sup>-te hthuñs-na yañ khrag-nad sel-to //

**7.28** (1) kha-ra dan / (2) `e-la<sup>44</sup>-ba-lu-ka dan / (3) réva<sup>51</sup> durba<sup>44a</sup> dan / (4)

<sup>30</sup> -parṇa NP] -parṇa D

<sup>31</sup> kham- DP] khi N (?)

<sup>32</sup> btubs- NP] gtubs- D

<sup>33</sup> brgya dan , P] brgyad-pa DN

<sup>34</sup> h̄vags P, h̄vags̄ N] cvoḡs̄ D

<sup>35</sup> brgya NP] brgyad D

<sup>36</sup> -śam P] -śam DN

<sup>37</sup> -la DN] -las P

<sup>38</sup> -sñod- D] -sñod dan N, -sñod dan / P

<sup>39</sup> źun- DN] źun- P

<sup>40</sup> stor DN] stoñ P

<sup>41</sup> lo-ma *by emendation*] ho-ma DNP

<sup>42</sup> pri- NP] phri- D

<sup>43</sup> bskol- D] skol- NP

<sup>44</sup> -la- P] -ya- DN

<sup>44a</sup> durba NP] dūrba D

**7.23** If one eats (*pralihed*) the powder (*cūrṇāni*) of the flowers (*puṣpa-*) of the catechu (*khadirāt*), asana (*asanāt*), arjun (*pārthāc*), silk cotton tree (*śālmali-*), and mountain ebony (*kovidāra-*), after mixing it with honey (*kṣaudreṇa*), it too removes (*-jit*) blood ejection (*rakta-pitta-*).

**7.24** If one eats (*saṃliḍhā*), mixed with honey (*madhunā*), whichever may be appropriate (*prthak prthak*) among the ripe (*\*pakva-*) fruits of the cluster fig (*udumbara-*), white teak (*kāśmarya-*), chebulic myrobalan (*pathyā-*), wild date palm (*kharjura-*), and grape (*gostana-*), it too removes (*ghnanti*) the disease of blood ejection (*rakta-pittaṃ*).

**7.25** If one boils together (*pakvaṃ*) one hundred (*śataṃ*) ounces of the fresh fruit of the white gourd plant (*kuṣmāṇḍāt*) after the rind has been peeled, the seeds inside have been thrown away, the flesh in the middle has been cut up into mouthfuls and fried (*svinna-*), one hundred ounces of crude sugar (*khaṇḍa-tulyaṃ*), and thirty-two ounces (*prastham*) of good ghee (*ājya-taḥ*), puts into it the powder (obtained) by grinding finely (*avacūrṇitam*) these (drugs): half an ounce each (*dvi-kāṣīkaiḥ*) of these (drugs): the so-called 'three perfumes (*tri-gandha-*)' (that is) cinnamon bark (*\*tvak*), cinnamon leaves (*\*gandha-pattra*), and cardamom (*\*elā*), fruits of the coriander (*dhānyāka-*), and black pepper (*maricaiś*); and two ounces each (*dvi-palāṃśaiḥ*) of long pepper (*kañā-*), ginger (*śuṅṭhī-*), and cumin (*-jirakair*), cools it, mixes it (*saṃyuktaṃ*) with half as much (*ardha-*) honey (*madhu-*) as ghee (*ghṛta-*), and eats it (*tal lihed*), it too removes (*-jit*) the disease of blood ejection (*rakta-pitta-*).

**7.26** (The medicament described in 7.25) also overcomes (*-nut*) the diseases of pulmonary rupture (*kṣata-*) and consumption that causes wasting (*kṣaya-*), the disease of uncomfortable breathing (*śvāsa-*), the so-called 'dark-making (disease) (*tamaḥ-*)' when the heart(beat) goes astray (?) and rises, fever (*jvara-*), the disease of thirst (*tṛṣṇ-*), cough (*kāsa-*), and vomiting (*chardi-*), is beneficial for the chest (*urasyaṃ*), (makes) the flesh increase (*bṛṃhhaṇaṃ*), (makes) virile (*vṛṣyaṃ*), increases strength (*bala-*), (makes) the colour of the flesh (*varṇa-*) good, and the voice (*svara-*) become pleasant-sounding.

**7.27** If one boils (*sādhitaṃ*) with milk (*payah*) and drinks whichever may be appropriate among these (drugs): grapes (*drākṣā-*), the so-called 'four leaves (*parṇinibhir*)', (that is) tick trefoil (*śāla-parṇi*), pointed-leaved uraria (*\*pṛśni-parṇi*), wild green gram (*\*mudga-parṇi*), and black gram (*\*māṣa-parṇi*), sida (*balā-*), ginger (*\*nāgara*), caltrop (*śvadaṃṣṭrā-*), and roots of the asparagus tree (*śatāvārī-*), it too removes blood disease (*rakta-jit*).

**7.28** If in goat ghee (*ājyaṃ ghṛtaṃ*), four times as much milk (*kṣīra-caturgune*) as ghee, and rain water (*jyeṣṭha-toye*) one boils (*pakvam*) equal portions of the powder (obtained) from (1) sugar (*sitā-*), (2) elephant apple (*elavāhukā-*), (3) durba grass (*dūrvā-*), (4) two kinds of sandal (*candana-*

ćan-dan rnam gñis dañ / (5) gla-sgañ dañ / (6) śug-pa dañ / (7) me-tog 'utpa-lahi \*ze-ba<sup>45</sup> dañ / (8) bćod dañ / (9) pu-śel-će-rnams-kyi phye-ma cha mñam-ste / rahi mar dañ / ho-ma mar-gyi bźi-hgyur dañ / char-pahi chuhi nañ-du bskol<sup>43</sup>-te / mar-gyi ñi-će lus-pa-las btuñ<sup>46</sup>-ba dañ / mas btañ-ba dañ / lus bsku-ba dañ / snar blugs-pa gañ yañ ruñ-ba byas-na yañ khrag lud-pahi nad sel-to //

**7.29** (1) bi-da-ri dañ / (2) śiñ-mñar dañ / (3) me-da rnam gñis dañ / (4) di-na-ta-lihi<sup>47</sup> śiñ-tog dañ / (5) bal-po sehu dañ / (6) ñehu-śiñ dañ / (7) ldum-bu ka-ko-li<sup>47a</sup> dañ / (8) kha-luñ-gi śags-ma dañ / hdi-rnams cha mñam-ste źib-tu btags-pahi phye-ma / mar dañ / ho-ma mar-gyi bźi-hgyur dañ / chuhi nañ-du bskol<sup>43</sup>-te / mar ñi-će lus-pa-las ci ran-par zos-na / rims sel-ciñ phyi-sa hgags-pa dañ / lto sbo-ba<sup>48</sup> dañ / zug-ciñ na-ba hjoms-par byed-de / lud-pa dañ / khrag lud-pahi<sup>49</sup> nad med-par byed-do //

**7.30** sna-nas khrag hbyuñ-ba-la ni / duñ dañ / bćag dañ / dħa-ta-kahi me-tog dañ / śiñ-mñar-rnams gañ yañ ruñ-bahi phye-ma bćags-pa bud-med-kyi nu-źo dañ sbyar-te / snar blugs<sup>50</sup>-na gcod-par hgyur-ro //

**7.31** bal-po sehuhi khu-ba dañ / réva<sup>51</sup> dur-bahi<sup>52</sup> khu-ba dañ / śiñ log-kog-gi ćhig-gu dañ / kun-doñ-gi khu-ba hdi-rnams-las gañ yañ ruñ-ba snar blugs-na yañ sna-khrag zag-pa gcod-do //

**7.32** khrag lud-pa thur-du byuñ-ba-la ni / khrag chad<sup>53</sup>-kyi cho-ga śnar bśad-pa bźin-du byaho //

**7.33** khrag lud-pa pho-mćhan-nas hbyuñ-ba-la ni / mkhris-pa-las gyur-pahi gcin-nad-kyi cho-ga rgyas-par hog-nas hbyuñ-ba bźin-du byaho //

**7.34** khrag lud-pa bud-med-kyi mo-mćhan-las hbyuñ-ba-la ni / ho-ma kha-ra dañ<sup>54</sup> / sbrañ-rći dañ sbyar-ba blud-na phan-te źi-bar hgyur-ro //

<sup>45</sup> ze-ba *hy emendation*] gze-ma DNP

<sup>46</sup> btuñ- DN] gtuñ- P

<sup>47</sup> -lihi DN] -lahi P

<sup>47a</sup> -li NP] -la D

<sup>48</sup> sbo-ba NP] sbos-pa D

<sup>49</sup> -pahi D] -pa NP

<sup>50</sup> blugs- DN] blug- P

<sup>51</sup> réva NP] rća D

<sup>52</sup> dur-bahi P] du-rbahi N: dūrba-hi D

<sup>53</sup> chad- *hy emendation*] ćhad DP (N not clear)

<sup>54</sup> dañ *om.* D



*dvaya-*), (5) nut grass (*mustaka-*), (6) bird cherry (*padmaka-*), (7) filaments (*kiñjalka-*) of the blue water lily flower (*utpala-*), (8) Indian madder (*mañjiṣṭhā*), and (9) vetiver (*uśīra-*), until pure ghee remains, and gives it to drink (*pānam*), purges with it (*vasti-*), smears the body with it (*abhyañjana-*), and pours it into the nose (*nāvana-*) as may be appropriate, it too removes (*-haraṇi*) the disease of blood ejection (*rakta-pitta-*).

**7.29** If (one takes) equal portions of these (drugs) : (1) milky yam (*vidārīṇi*), (2) liquorice (*madhukaṇi*), (3) medā and mahāmedā (*mede*), (4) fruit of the tamarind (*tintiḍikaṇi*), (5) pomegranate (*dādīma-*), (6) asparagus tree (*śatāvarīṇi*), (7) the vegetable kākolī (*kākolī-*), and (8) rind of lemon (*mātuluṅga-śīphā-*), grinds them finely (*piṣṭvā*), boils (*siddhaṇi*) the powder in ghee (*sarpīr*), four times as much (*caturguṇe*) milk (*kṣīre*) as ghee, and water, until pure ghee remains, and eats it in moderation, it removes fever (*jvarāpaham*), overcomes (*-ghnaṇi*) blocked faeces (*vibandha-*), distended stomach (*ānāha-*), aches and pains (*śūla-*), and makes free (*-nāśanam*) of the diseases of cough (*kāsa-*) and blood ejection (*asṛg-pitta-*).

**7.30** In the case of blood (*asṛji*) emerging from the nose (*ghrāṇa-srute*), if one strains the powder (*kalko*) from whichever may be appropriate among conch shell (*śankha-*), red ochre (*gairika-*), flower of the fulsee flower tree (*dhātakī-*), and liquorice (*madhuka-*), mixes it with the breast milk (*kṣīreṇa*) of a woman (*yoṣit-*), and pours it into the nose (*nāvanam*), (the emergence of blood) is terminated.

**7.31** If one pours into the nose (*nasyaṇi*) whichever may be appropriate among these (drugs) : the liquid (*raso*) from pomegranate (*dādīma-puṣpottho*), the liquid from durba grass (*dūrvā-bhavo*), the liquid from stones of the mango tree (*āmṛāsthi-jah*) and from the onion (*palāṇḍor*), it too terminates (*-jīti*) the dripping (*sruta-*) of blood (*rakta-*) from the nose (*nāsikā-*).

**7.32** In the case of blood (*rakte*) ejection (where the blood) proceeds downwards (*pāyu-gāmini*), the method of treatment (*karma*) for terminating (the ejection of) blood (*raktātisārikam*) is to be administered as previously explained (in 7.20).

**7.33** In the case of blood ejection (where the blood) proceeds from the male organ (*medhra-ge*), one must administer (*niyojayet*) the method of treatment for urinary disease (*prāmehikaṇi*) that has arisen due to bile (*pitta-*) as is described in detail below (in 11.9).

**7.34** In the case of blood ejection (*rakta-pittam*) (where the blood) proceeds from the female organ (*apatya-vartma-gaṇi strīṇām*), if one gives to drink (*pānam*) milk (*payasaḥ*) mixed with sugar (*sitā-*) and honey (*madhu-*), it is beneficial and (the bleeding) becomes calm (*tac-chāntyai*).

7.35 yañ-na bcag yug-snam \*dañ<sup>55</sup> / śiñ jambūhi<sup>56</sup> lo-ma dañ / 'utpa-lahi rca-ba-rnams-las gañ yañ ruñ-bahi phyc-ma hbras bkrus-pahi khu-ba sbrañ-rči dañ sbyar-bahi nañ-du btab-ste / hthuñs-na yañ mo-mčhan-nas hbyuñ-bahi khrag hchad-par hgyur-ro //

7.36 yañ-na sman 'a-nanda dañ / gandha-pri-yam-ku dañ / ćan-dan dañ / nā-ga-ge-sar-rnams gañ yañ ruñ-bahi phye-ma chañ dañ sbyar-te hthuñs-na yañ mo-mčhan-nas hbyuñ-bahi khrag hchad-par hgyur-ro //

7.37 yañ-na mon-sran snehu<sup>57</sup> dmar-ruhi rca-bahi phye-ma \*dañ<sup>55</sup> / sbrañ-rči dañ / skyer-khañda-rnams hbras bkrus-pahi khu-ba dañ<sup>54</sup> sbyar-te / dkrugs-la hthuñs-na yañ / mo-mčhan-nas hbyuñ<sup>58</sup>-bahi khrag-gi rnam-grañs thams-cad sel-bar byed-do //

7.38 yañ-na ldum-bu pu-na-sna-ba dañ / śa-lu-ka dañ / sran-chuñ dañ / 'a-lam-bu-sa-rnams-las gañ yañ ruñ-ba bcos-pas mo-mčhan-la dugs byas-na yañ na-ba sel-to //

7.39 yañ-\*na<sup>59</sup> mudga-parñi btags-te / til-mar dañ lhan-cig<sup>60</sup> bcos-pahi nañ-du / sriñ-bal-lam / śiñ-bal smyugs-la mo-mčhan-gyi nañ-du bzag-na yañ khrag gcod-ciñ / hjam-la bde-bar hgyur-ro //

7.40 spyir-na khrag lud-pahi nad yod-pa-la ni / chu grañ-moñi nañ-du hjug-pa dañ / \*lus<sup>61</sup>-la chu grañ-mo blugs-pa-la<sup>62</sup> sogs-pa dge-ba yin-te / kha-zas kyañ sa<sup>63</sup>-lu dañ / mon-sran snehu-la sogs-pa dañ / ri-dags dañ / byahi śa / bsil-bahi bag-rnams bzañ-ño //

khrag rgyas-pahi nad gso-bahi lehu-ste bdun-pa rjogs-so<sup>64</sup> //

<sup>55</sup> dañ *by emendation*] om. DNP

<sup>56</sup> jambūhi D] hjam-buñi NP

<sup>57</sup> snehu D] snehu NP

<sup>58</sup> hbyuñ- DN] byuñ- P

<sup>59</sup> yañ-na *by emendation*] yañ DNP

<sup>60</sup> lhan-cig om. NP

<sup>61</sup> lus- *by emendation*] lud- DNP

<sup>62</sup> blugs-pa-la P] thugs-par DN

<sup>63</sup> sa- NP] sā- D

<sup>64</sup> rjogs-so DN] rjogsso P

**7.35** Alternatively (*vā*), if one puts the powder (obtained) from whichever may be appropriate among red ochre (*suvarṇa-gairikaṇi*), leaves of the jambool tree (*jambvāḥ parṇaṇi*), and roots of the blue water lily (*kandam autpalam*) in the liquid from washed rice (*taṇḍula-toyena*) mixed with honey (*sakṣaudraṇi*), and drinks it (*pītaṇi*), (then) too blood proceeding from the female organ (*pradaraṇi*) is terminated (*jayet*).

**7.36** Alternatively (*vā*), if one drinks (*pibet*) mixed with liquor (*prasannayā*) the powder (*kalkaṇi*) from whichever may be appropriate among the drugs Indian sarsaparilla (*anantā-*), perfumed cherry (*phalini-*), sandal (*candanān*), and nagkassar (*nāga-kesarāt*), (then) too blood proceeding from the female organ (*asiḡ-dara-*) is terminated (*-nirodhāya*).

**7.37** Alternatively, if one mixes the powder from the root of prickly red amaranth (*mūlaṇi taṇḍulīyakam*), honey (*madhu-*), and barberry extract (*tārksaja-*) with the liquid from washed rice (*taṇḍulāmbu-kṛtaṇi*), stirs it, and drinks it (*pānaṇi*), it too removes (*-nāśanam*) all (*sarva-*) kinds of (diseases in which) the blood proceeds from the female organ (*pradara-*).

**7.38** Alternatively (*vā*), if one cooks whichever may be appropriate among the vegetable hogweed (*punarnava-*), lotus bulbs (*śāluka-*), lentils (*\*masūraka-*), and globe thistle (*alambusa-*) and applies it to (create) heat in the female organ (*yonau*), it too removes pain (*vedanāpahaḥ*).

**7.39** Alternatively, if one grinds wild green gram (*mudga-parṇi-*), dips worm cotton or tree cotton (*picu-*) on (the powder) boiled together (*vipakvena*) with sesame oil (*tailena*), and puts it in the female organ, (then) too the blood is terminated (*rakta-nāśāya*) and (the organ) becomes soft (*mārdavāya*) and comfortable (*sukhāya ca*).

**7.40** In general, in the case of one who has the disease of blood ejection (*rakta-pittinām*), placing him in cold water (*śītāvagāha-*) and pouring cold water on his body (*seka-*) etc. (*-ādyāḥ*) are good (*praśastā*), and as food rice (*śāli-*), green gram (*mudga-*), etc. (*-ādayo*), and the somewhat cool flesh of game animals (*jāṅgalāś ca mṛgā*) and of birds (*dvijāḥ*) are excellent (*yojyā*).

The chapter (*adhyāyaḥ*) on healing the disease of spreading blood (*rakta-pitta-*), the seventh (*saptamaḥ*), is finished (*samāptaḥ*).

## § 8: GCOŃ CHEN-PO GSO-BAHI LEHU

- 8.0** de-nas gcoŃ chen-po gso-bahi lehu bśad-par byaho //
- 8.1** de-la gcoŃ chen-pohi nad ni / nad-gzi \*gsum<sup>1</sup>-las hbyuŃ-ste / de yaŃ brćal<sup>2</sup> drag<sup>3</sup>-pa daŃ / zad byed-kyi nad daŃ / phyi-sa daŃ / gcin hgags-pa daŃ / dus-su mi-za-ba daŃ / rgyu<sup>4</sup> hdi bzi-las hbyuŃ-Ńo //
- 8.2** dehi mćhan-ma ni / skad hgags-pa daŃ / lud-pa daŃ / dbugs mi-bde-ba daŃ yi-ga hchus-pa daŃ / rims daŃ / klad-pa na-ba daŃ / thal-goŃ na-ba daŃ / rćib-logs na-ba daŃ / sŃiŃ na-ba daŃ / mkhal-rked na-ba daŃ / khrag daŃ / bad-kan skyug<sup>5</sup>-pa daŃ / rnam-pa bcu-gcig-po hdi-rnams yin-no //
- 8.3** mćhan-ma de-dag-gis<sup>6</sup> Ńam-thag-par gyur-la / śa zad-ciŃ Ńams<sup>7</sup>-stobs med-par gyur-pa ni dor-bar byaho //
- 8.4** de ma-yin-pa gźan ni sman daŃ ldan-pa źig-na cho-ga smyur-te byaho //
- 8.5** kha-nas rnag hdra-ba daŃ / bad-kan dmar-po<sup>8</sup> daŃ / śno-skya daŃ / ljaŃ-gu daŃ / śnon-po daŃ / ser-po hbyuŃ-la dbugs mi-bde-ba daŃ / lud-pas dgar-te Ńam-thag-pa daŃ / skad hgags-pa ni mi-hćhoŃo //
- 8.6** kha-zas phal-cher phyi-sa daŃ / gcin hbah-źig-tu gyur-la / śa skam-ziŃ lus-zuŃs zad-de / phyi-sa khoŃ-na yod-pa ćam-gyis / srog-zuŃs byas-pa gaŃ yin-pa de-la ni khoŃ-na yod-pa de mi-bkru-bar rtag-tu bśruŃ-bar byaho //
- 8.7** Ńams<sup>7</sup>-stobs yod-la gcoŃ chen-po na-ba-la ni / gso-bahi las skyug-sman daŃ / bkru-sman daŃ / sman snar blugs-pa daŃ / bkru-sman drag-po mas btaŃ-ba daŃ / hjam-rći mas<sup>9</sup> btaŃ-bahi las hdi lŃa byaho //

<sup>1</sup> gsum- *by emendation*] bzi- DNP

<sup>2</sup> brćal DN] bśćal P

<sup>3</sup> drag- P] drags- DN

<sup>4</sup> rgyu DP] hrgyu N

<sup>5</sup> skyug- NP] skyugs- D

<sup>6</sup> -gis DNP

<sup>7</sup> Ńams- DJ] Ńam- NP

<sup>8</sup> -po P] -ba D, -pa N

<sup>9</sup> mas DP] nas N

## CHAPTER 8: CONSUMPTION

**8.0** Next the chapter on healing great consumption will be expounded.

**8.1** In that (connection), as for the disease (*gado*) of great consumption (*yakṣman-*), it arises (*jāyate*) from the three humours (*tri-doṣāḥ*) and they arise for these four reasons (*hetu-catuṣṭayāt*): violent exercise (*sāhasāt*), the disease that causes wasting (*kṣaya-to*), blocked faeces and urine (*vega-dhāraṇād*), and not eating at the proper times (*viśamāsanāt*).

**8.2** As for its (*tasya*) characteristics (*rūpāṇi*), they are these eleven: voice failure (*vaisvaryaṃ*), cough (*kāsaḥ*), uncomfortable breathing (*śvāso*), disturbed appetite (*arucir*), fever (*jvaraḥ*), headache (*śiro-ruk*), pain in the shoulder (*aṃśa-ruk*), pain in the side (*pārśva-ruk*), pain in the heart (*\*hṛd-rogo*), pain in the abdomen (*kukṣi-rogo*), and vomiting (*-chardanam*) blood (*asṛk-*) and phlegm (*kapha-*).

**8.3** In the case of one who has become afflicted (*upadrutam*) by those characteristics (*etair liṅgair*), as for one whose flesh is exhausted (*kṣīṇa-māṃsa-*) and who has become without strength (*kṣīṇa-balaṃ*), one must abandon him (*jahyād*).

**8.4** As for the other (patients who) are not (like) that (*itarāṃ*), if they possess medicines (*dravyavantam*), one should quickly (*āśu*) administer treatment (*upakramet*).

**8.5** One from whose mouth emerges (*niṣṭhivan*) (spittle that) is like pus (*pūyābham*), phlegm that is red (*aruṇam*), pale blue (*śyāvam*), green (*haritam*), blue (*nilam*), or yellow (*pītakam*), one who suffers severely (*ārto*) from uncomfortable breathing (*śvāsa-*) and cough (*kāsa-*), and one whose voice has failed (*hata-svaraḥ*) does not live (*na jīvati*).

**8.6** In the case of one in whom (*yasya*) the food (*annam*) has generally (*prāyo*) become only faeces and urine (*malā*), if the flesh has become dry (*śoṣiṇo*) and the body elements have been exhausted (*dhātu-saṃkṣaye*), to the extent that he has faeces inside (*śakya eva*), in the case of that which has been made the strength of his life (*balaṃ tasya*), that (*tat*) which he has inside should not be purged but must be constantly (*sadā*) protected (*saṃrakṣyam*).

**8.7** In the case of one who has strength (*baliyasi*) in the case of one who suffers from great consumption (*kṣayāture*), these five kinds of healing treatment (*pañca-karma*) are to be administered (*prayoktavyam*): emetics, cathartics, drugs poured into the nose, severe purging cathartics, and purging enemas.

**8.8** lus-kyi śa zad-pa-la ni las lña-po hdi-dag byas-na / de-dag-ñid dug dañ hdra-bar hgyur-te byar mi-ruñ-ño //

**8.9** gcoñ chen-po na-bahi kha-zas ni / hbras sa<sup>10</sup>-lu dañ / hbras zag drug-cus<sup>11</sup> smin-pa dañ / gro dañ / nas dañ / mon-sran sñehu-la sogs-pa dgeho // skom-du ni chañ bzañ-ño //

bya-nar<sup>12</sup> ni / bya dañ ri-dags-kyi śa nad de dañ hphrod<sup>13</sup>-pahi śa<sup>14</sup>-rnams ruñ-ño //

**8.10** dehi sman ni pi-pi-liñ dañ / rgun dañ / kha-ra-rnams-kyi phye-ma til-mar dañ / <sup>15</sup>sbrañ-rčis sbyar-baham / yañ-na 'a-śva-gandha dañ / pi-pi-liñ dañ / kha-ra-rnams-kyi phye-ma sbrañ-rči dañ / zün-mar dañ sbyar-ba zos-na gcoñ chen-po sel-bar byed-do //

**8.11** yañ-na (1) bu-bran śiñ dañ / rgun dañ / pi-pi-liñ dañ / 'a-ru-ra dañ / hbra<sup>16</sup>-go dañ / byi-čher-rnams lhan-cig-tu sbyar-ba dañ / (2) bu-ram dañ / skyu-ru-ra dañ / hbras-yos dañ / kru-trug-tres dañ / pi-pi-liñ dañ / bcas-rga-rnams lhan-cig-tu sbyar-ba dañ / (3) ma-nu dañ / li-zur-ba dañ / ra-mñe-ba dañ / kha-ra dañ / byihu rug-pa-rnams lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba hdi-rnams-las gañ yañ ruñ-bahi phye-ma mar dañ / sbrañ-rči śas bskyed-de / sbyar-ba zos-na / lud-pa dañ / dbugs mi-bde-ba sel-ciñ / skad hgags-pa hbyañ-bar hgyur-ro //

**8.12** (1) bal-buhi lo-ma dañ / (2) na-le-śam dañ / (3) bcas-rga dañ / (4) pi-pi-liñ-rnams yas-kyi rim<sup>17</sup> bzin-du dañ-po cha-las re-res bskyed-pa dañ / (5) śiñ-ča dañ / (6) sug-smel dañ / bal-buhi čhad-kyi phyed phyed dañ / (7) kha-ra pi-pi-liñ-gi brgyad-hgyur dañ / hdi-rnams \*btags-te<sup>18</sup> lhan-cig-tu sbyar-bahi phye-ma<sup>19</sup> sman<sup>20</sup> ni / lud-pa dañ / dbugs mi-bde ba dañ / yi-ga hchus-pa dañ / mcher-pa na-ba dañ / rims dañ / skem-pahi nad dañ / pho-bahi me-drod chuñ-ba-rnams sel-ziñ sñiñ-la phan-te / hkhru-ba dañ / skran dañ / gzañ-hbrum dañ / skyug-pa-rnams sel-to //

**8.13** (1) bcas-rga dañ / (2) pi-pi-liñ dañ / (3) na-le-śam dañ / (4) nā-ga-ges-sar-gyi me-tog dañ / (5) śiñ-ča dañ / (6) sug-smel dañ / hdi-rnams mas-kyi

<sup>10</sup> sa- N] sā- D : P *not clear*

<sup>11</sup> -cus NP] -cu-pa D

<sup>12</sup> -nar NP] -nad D

<sup>13</sup> hphrod- P] hphrad- DN

<sup>14</sup> śa *om.* NP

<sup>15</sup> DNP *insert mar before sbrañ-rčis.*

<sup>16</sup> hbra- D] bra- NP

<sup>17</sup> rim D] rims NP

<sup>18</sup> btags-te *by emendation (cf. 8.13)]* btab-ste D : btañ-ste NP

<sup>19</sup> -ma NP] -mahi D

<sup>20</sup> sman NP] sman-gyis D

**8.8** In the case of one the flesh of whose body is exhausted (*kṣīna-dehe*), if one applies these (*nyastam etad*) five kinds of treatment, those very (*etad eva*) (kinds of treatment) become like poison (*bhaven ... viṣopamam*) and are not suitable for application.

**8.9** As for the foods for one who suffers from great consumption (*viśuṣyataḥ*), śālī rice (*śālī-*), rice that ripens in sixty days (*ṣaṣṭika-*), wheat (*godhūma-*), barley (*yava-*), green gram (*mudga-*), etc. (*-ādayaḥ*) are good (*śubhāḥ*). As drink liquor (*madyāni*) is excellent (*śastā*). As meat flesh that is compatible with that disease, the flesh of bird (*pakṣin-*) and of game (*mṛga-*), are suitable (*śastā*).

**8.10** As for his medicaments, if he eats (*lehaḥ*) the powder of long pepper (*kr̥ṣṇā-*), grape (*drākṣā-*), and sugar (*sitā-*) mixed with (*-vān*) sesame oil (*taila-*) and honey (*kṣaudra-*) or alternatively (*vā*) the powder of winter cherry (*śvavandhā-*), long pepper (*kr̥ṣṇā-*), and sugar (*sitā-*) mixed with (*yuto*) honey (*madhu-*) and ghee (*sarpir-*), it removes great consumption (*kṣaya-hā*).

**8.11** Alternatively, (1) wax tree (*śṛṅgi*), grape (*drākṣā*), long pepper (*kañā*), chebulic myrobalan (*pathyā*), wild date palm (*kharjūram*), and camel thorn (*durālabhā-*) mixed together; (2) crude sugar (*\*gauḍa-*), emblic myrobalan (*āmalaka-*), parched rice (*lāja-*), leadwort (*agni-*), long pepper (*pippalī*), and ginger (*viśva-bheṣajam*) mixed together; (3) orrisroot (*puṣkarāhvani*), zedoary (*śaṭī*), kṣīra-kākolī (*vīrā*), sugar (*śarkarā*), and holy basil (*surasa-*), mixed together — if one mixes the powder from whichever may be appropriate among these mixtures of drugs with ghee (*ājya-*) and honey (*madhu-*) in increasing portions and eats it (*lehā*), it removes (*-harāḥ*) cough (*kāsa-*) and uncomfortable breathing (*śvāsa-*) and voice failure is cleaned up (*svaryā*).

**8.12** The medicament consisting in the powder (*cūrṇam*) (obtained) by grinding and mixing together these (drugs): (1) leaves of silver fir (*tālisaṃ*), (2) black pepper (*maricaṃ*), (3) ginger (*śuṅṭhī*), and (4) long pepper (*kr̥ṣṇā*), which have each been increased (*dhytāḥ*) from the first portion (*bhāga-*) according to order from above (*-uttarair*); (5) cinnamon (*tvag-*) and (6) cardamom (*elā-*), each half the measure (*ardhāṃśike*) of the silver fir, and (7) sugar (*sitā*), eight times as much (*aṣṭa-guṇā*) as the long pepper (*kr̥ṣṇā-*) — (this medicament) removes (*-nut*) cough (*kāsa-*), uncomfortable breathing (*śvāsa-*), disturbed appetite (*aruci-*), pain in the spleen (*plīhan-*), the diseases of fever (*jvara-*) and of desiccation (*śoṣa-*), and small heat of the (digestive) fire of the stomach (*agni-māndya-*), is beneficial for the heart (*hṛdyaṃ*), and removes (*-nāśanam*) diarrhoea (*atisāra-*), internal tumours (*gulma-*), piles (*arśas-*), and vomiting (*chardi-*).

**8.13** As for the powder (*cūrṇam*) (obtained) by grinding and mixing these (drugs): (1) ginger (*śuṅṭhī-*), (2) long pepper (*kr̥ṣṇā-*), (3) black pepper (*ūṣana-*), (4) flower of nagkassar (*ibha-*), (5) cinnamon (*tvak-*), and (6)

rim bzin-du / tha-mahi cha re-res bskyed-pa dañ / (7) de-rnams bsdoms<sup>21</sup>-  
pahi čhad dañ / mñam-pahi kha-ra dañ / hdi-rnams btags-te sbyar-bahi  
phye-ma ni / lkog-ma hgags-pa-la phan-ziñ / sñiñ na-ba dañ / skran dañ /  
gzañ-hbrum-gyis ñam-thag-pa-rnams sel-to //

**8.14** śiñ-ča dañ / sug-smel dañ / pi-pi-liñ dañ / smyig-rkañ dañ /  
kha-ra-rnams yas-kyi rim bzin-du / dañ-pohi cha ñis-hgyur ñis-hgyur-gyis<sup>22</sup>  
bskyed-de / btags-pahi phye-ma sbrañ-rči dañ / mar<sup>23</sup> sbyar-bahi phye-ma  
ni / rčib-logs na-ba dañ / dbugs mi-bde-ba dañ / lud-pa sel-ziñ yi-ga hbye-bar  
byed-do //

**8.15** (1) ñehu-śiñ dañ / (2) bi-da-ri dañ / (3) 'a-śva-gandha dañ / (4)  
'a-ru-ra dañ / (5) purna-ña-ba dañ / (6) ba-la dañ / (7) 'a-ti-ba-la dañ / (8)  
na-ga-ba-la dañ / (9) gze-ma-rnams-kyi phye-ma / mar dañ / sbrañ-rči  
dañ sbyar-te zos-na / zad byed-kyi gcoñ chen-po zad-par byed-do //

**8.16** brag-žun dañ / sbrañ-rči dañ / ča-ba gsum dañ / drub-mar-  
cañ dañ / lcags-kyi phye-ma-rnams sbyar-te zos-la / kha-zas-su hbras-chan<sup>24</sup>  
dañ<sup>25</sup> / ho-ma dañ<sup>26</sup> ldan-par za-ba gañ yin-pa dehi gcoñ chen-po ni myur-du  
hbyañ-bar hgyur-ro //

**8.17** (1) sbrañ-rči dañ / (2) drub-mar-cañ dañ / (3) byi-dañ<sup>27</sup>-ga dañ / (4)  
brag-žun dañ / (5) lcags-kyi phye-ma dañ / (6) mar dañ / (7) 'a-ru-ra-rnams  
sbyar-ba za-ziñ / kha-zas mthun-ziñ hphrod-pa za-ba ni / gcoñ chen-po  
mi-bzad<sup>28</sup>-pa sel-bar hgyur-ro //

**8.18** yañ-na gcoñ chen-pohi nad yod-pas / kha-ra dañ / sbrañ-rči dañ /  
mar gsar sbyar-baham / yañ-na mar dañ / sbrañ-rči cha mi-mñam-par sbyar-ba  
zos-la / kha-zas-su hbras-chan dañ / ho-ma dañ ldan-par zos-na śa brta-bar  
hgyur-ro //

**8.19** sman nir-guntihi rča-ba dañ / lo-ma dañ bcas-par brduñs-pahi  
khu-ba mar dehi bzi-ča dañ / lhan-cig-tu skol-la / mar ñi-če lus-pa-las  
ran-par hthuñs-na / gcoñ chen-pohi nad-kyis lus-zuñs zad-par gyur-pa-las  
slar ñams<sup>7</sup>-stobs bskyed-ciñ brta-bar byed-de / nad-do-cog kyañ sel-to //

<sup>21</sup> bsdoms- N] bsñams- D, bstoms- P

<sup>22</sup> -gyis D] -gyi NP

<sup>23</sup> mar D] mar-gyi NP

<sup>24</sup> -čan D] -can NP

<sup>25</sup> dañ / om. P

<sup>26</sup> dañ om. DN

<sup>27</sup> -dañ- NP] -doñ- D

<sup>28</sup> -bzad- D] -zad- NP



cardamom (*truṭi-*), each last (*antya-*) portion (*aṅga-*) having been increased (*-vardhitāḥ*) according to order from below, and (7) sugar (*sitā-*) equal (*tulyam*) to the quantity of those (all) added (together) -- (this powder) is beneficial for a blocked throat (*kaṅṭhyaṃ*) and removes (*-nāśanam*) affliction (*arti-*) by heart disease (*hrd-*), internal tumours (*gulma-*), and piles (*arśo-*).

**8.14** If one increases twofold by twofold (*dvi-guṇa-*) the first portion according to order from above (*-uttarāḥ*) and grinds cinnamon (*tvag*), cardamom (*elā*), long pepper (*pippalī*), bamboo manna (*vāṅṣī*), and sugar (*śarkarā*), the powder mixed with honey (*madhu-*) and ghee (*ājya-*) removes (*-ghnāḥ*) pain in the side (*pārśva-ruk*), uncomfortable breathing (*śvāsa-*), and cough (*kāsa-*), and expands the appetite (*ruci-pradāḥ*).

**8.15** If one eats (*lehaḥ*) mixed with ghee (*ājyaṃ*) and honey (*madhu*) the powder from (1) asparagus tree (*śatāvare*), (2) milky yam (*vidāri*), (3) winter cherry (*aśvagandhā*), (4) chebulic myrobalan (*pathyā*), (5) hogweed (*punarnavā*), (6) heart-leaf sida (*balā-*), (7) Indian sida (*atibalā*), and (8) gingo (*nāga-balā*) (= *balā-trayaṃ*), and (9) caltrop (*śvadamṣṭrā*), it makes decline (*-apahaḥ*) great consumption (*kṣaya-*) that causes wasting.

**8.16** If one mixes the powders (*rajāṃsi*) from molten ore (*śilājatu-*), honey (*madhu-*), the three hot ones (*vyoṣa-*), pyrites (*tāpya-*), and iron (*loha-*) and eats them (*lehitasya*), as for the great consumption (*kṣayaḥ*) of him who (*yaḥ*), possessing as food boiled rice and milk (*kṣīra-*), eats (*-bhug*) them, it is quickly (*āśu*) cleansed (*kṣayam avāpnuyāt*).

**8.17** If one eats (*sevyaṃānā*) mixed (together) (6) ghee (*ghṛta-*), (7) chebulic myrobalan (*abhayā-*) and the powder from (1) honey (*madhu-*), (2) pyrites (*tāpya-*), (3) embelia (*vidaṅga-*), (4) molten ore (*aśmajatu-*), and (5) iron (*loha-*), as for (one who) eats (*āśinaḥ*) foods that agree and are compatible (*hita-*), his unbearable (*aty-ugraṃ*) great consumption (*yakṣmāṇam*) is removed (*ghnanti*).

**8.18** Alternatively, if one who has the disease of great consumption (*kṣayī*) eats (*lihan*) sugar (*śarkarā-*), honey (*madhu-*), and fresh ghee (*navanītaṃ*) mixed (together) or alternatively (*\*vā*) ghee (*ājya-*) and honey (*mākṣika-*) mixed in unequal portions (*atulye*) and, possessing as foods boiled rice and milk (*kṣīra-*), eats (*-āśi*) them, his flesh will grow strong (*labhate puṣṭim*).

**8.19** If one boils (*pakvaṃ*) the liquid (*rasa-*) (obtained) by pounding the drug chaste tree (*nirgundī-*) accompanied by (*sa-*) its roots (*mūla-*) and leaves (*pattra-*) together with ghee (*ghṛtaṃ*) (amounting to) a quarter of that (liquid), until pure ghee remains, and drinks it (*piban*) in moderation, after one's body elements have been exhausted by the disease of great consumption (*yakṣma-kṣīṇo*), it increases one's strength again and makes one strong (*bhavec chuṣṭi*) and also removes (*vivarjitaḥ*) all (*sarva-*) diseases (*ātanka-*).

**8.20** (1) ma-nu dañ / (2) li zur-ba dañ / (3) rgun dañ / (4) ba-la dañ / (5) me-tog 'utpa-la dañ / (6) pi-pi-liñ dañ / (7) jha-ta dañ / (8) ji-banti<sup>29</sup> dañ / (9) šiñ-mñar dañ / (10) bya-ghri dañ / (11) khi lce-ba dañ / (12) byi-čer dañ / (13) dug-mo-ñuñ-gi šun-lpags dañ / (14) gze-ma-rnams cha mñam-ste btags<sup>30</sup>-pahi phye-ma / mar dehi bži-hgyur dañ / chu mar-gyi bži-hgyur dañ / lhan-cig-tu bskol<sup>31</sup>-la / mar ñi-če lus-par byas-te / bcags<sup>32</sup>-pa-las čhod ran-par khu-bcud dañ sbyar-baham / ša-khuham / ho-ma skol-baham / šiñ-kun-la sogs-pa skol-ba gañ yañ ruñ-ba dañ sbyar-te hthuñs-na / gcoñ chen-pohi mčan-ma rnam-pa bcu-gcig<sup>33</sup> sel-bar hgyur-ro //

**8.21** rahi mar dañ / rahi ho-ma dañ / rahi zo dañ / rahi gcin dañ / rahi ril-mahi khu-ba hdi-rnams lan-čhva rnam-pa lña dañ bskol<sup>31</sup>-te / mar ñi-če lus-pa-las / ran-par hthuñs-la dehi rjes-la / rahi ho-ma hthuñs-na gcoñ chen-po sel-to //

**8.22** nas-las byas-pahi kha-zas zos-la / rahi ra-bar ñal-te / rahi ho-ma hthuñ<sup>34</sup>-ziñ rahi ril-ma dañ / gcin-gyis lus dril-ba dañ / khruš byas-na yañ zad byed-kyi gcoñ chen-po sel-to //

**8.23** til-mar srañ sum-cu-rča gñis / ho-ma dehi bži-hgyur dañ / šiñ-mñar-gyi phye-ma srañ gcig dañ / bskol<sup>31</sup>-te ho-ma du-nas til-mar bcags-te / dañ-ziñ dri-ma med-par byas-la / yañ ho-ma bži-hgyur dañ / šiñ-mñar-gyi phye-ma srañ gcig dañ / bskol<sup>31</sup>-te ho-ma du-nas til-mar bcags-la / ho-ma dañ / šiñ-mñar-gyis sña-ma bžin-du bsnan-ziñ / skol-ba de-lta-buhi čhul-du šin-tu bsgrims-te / lan brgyar skol-bahi til-mar-gyi btuñ-ba dañ / snar blugs-pa dañ / lus-la<sup>35</sup> bsku-ba dañ / mas btañ-ba-rnams byas-na / gcoñ chen-po dañ / sñiñ na-ba dañ / rluñ-nad dañ / skya-rbab-rnams sel-ciñ / nam-čoñ<sup>36</sup> yan-cad-kyi nad dañ / smyo-byed dañ / khrag lud-pahi nad dañ / me-dbal-rnams med-par byed-do //

**8.24** (1) bilba-la sogs-pa rča-ba lña-pa dañ / (2) gla<sup>37</sup>-sgañ dañ / (3) ba-la dañ / (4) lo-ma rnam<sup>38</sup>-pa bži-ste sa-la-parñi dañ / sri-šan-parñi dañ /

<sup>29</sup> -banti N] -binta DP

<sup>30</sup> btags- DN] gtags- P

<sup>31</sup> bskol- D] skol- NP

<sup>32</sup> bcags- D] čhags- NP

<sup>33</sup> DNP *add after* -gcig *the words* dañ ldan-pa.

<sup>34</sup> hthuñ- DN] hthuñs- P

<sup>35</sup> -la *om.* NP

<sup>36</sup> -čoñ DN] -čhod P (?)

<sup>37</sup> gla- DN] sla- P

<sup>38</sup> rnam- D] rnams- NP

**8.20** If (one takes) equal portions (*tulyāṃśaiḥ*) of (1) orrisroot (*puṣkarāhva-*), (2) zedoary (*śaṭī-*), (3) grape (*drākṣā-*), (4) sida (*balā-*), (5) the flower blue water lily (*utpala-*), (6) long pepper (*kaṇṭā-*), (7) feather-foil (*-ajhaṭāḥ*), (8) milky yam (*jīvanti-*), (9) liquorice (*madhuka-*), (10) wild eggplant (*vyāghri-*), (11) gentian (*trāyanti-*), (12) camel thorn (*yāsa-*), (13) bark of kurchi (*vatsaka-*), and (14) caltrop (*śvadamṣṭrā*), grinds them (*piṣṭaiḥ*), boils (*pakvaṃ*) the powder together with four times as much ghee (*ghṛtaṃ*) as that (powder) and with four times as much water as ghee, until pure ghee remains, strains it, mixes it in moderation with liquid soup or mixes it with whichever may be appropriate among meat soup or boiled milk or boiled asafoetida etc. and drinks it (*prayogād*), the eleven kinds of characteristics (*ekādaśa-vidha-rūpaṃ*) of great consumption (*rāja-yakṣmaṇaḥ*) will be removed (*jayet*).

**8.21** If one boils (*pakvaṃ*) with the five kinds of salt (*sa-pañca-lavaṇaiḥ*) these liquids (*rasaiḥ*): goat ghee (*ājam ājyam*), goat milk (*ajā-kṣīra-*), goat thick sour milk (*ajā-dadhi-*), goat urine (*ajā-mūtra-*), and goat faeces (*ajā-śakṛd*), until pure ghee remains, drinks it in moderation and after that (*amu*) drinks goat milk (*kṣīraṃ*), it removes great consumption (*kṣayāpaham*).

**8.22** If one eats (*-bhug*) food (*anna-*) made from barley (*yava-*), lies down (*-śāyī*) in an enclosure (*madhya-*) for goats (*ajā-*), drinks (*-pāyanaḥ*) goat milk (*tat-kṣīra-*), and performs (*kṛta-*) massaging (*-udvartaḥ*) and washing of the body with goat faeces (*tad-viṇ-*) and urine (*mūtra-*), (this) too removes (*jayati*) great consumption (*kṣayam*) that causes wasting.

**8.23** If one boils (*pācitam*) thirty-two ounces (*prastham*) of sesame oil (*tailam*) with four times as much (*caturgune*) milk (*kṣīre*) as that (sesame oil) and one ounce (*pala-*) of the powder (*kalkena*) from liquorice (*yaṣṭī-*), until the milk has turned to steam, strains the sesame oil (*tilodbhavam*), makes it pure and without impurity (*śuddham*), again boils four times as much milk and one ounce of the powder from liquorice until the milk has turned to steam, strains the sesame oil, and adds milk and liquorice as before — if one makes a drink (*pāna-*), (a medicament) to be poured in the nose (*nasya-*), (a medicament) to smear on the body, and a purgative from sesame oil that has been very diligently (*vatnataḥ*) boiled (*pācitam*) a hundred times (*śataśaḥ*) after the manner of such a decoction, it removes (*-jit*) great consumption (*yakṣman-*), heart disease (*hrd-āmaya-*), wind disease (*vātāmaya-*), and yellow disease (*pāṇḍu-*), and makes free (*-hṛt*) from disease (*gada-*) of the upper (*ūrdhva-*) part of the base of the neck (*jatru-*), insanity (*unmāda-*), the disease of ejecting blood (*raktapitta-*), and erysipelas (*visarpa-*).

**8.24** If (one takes) one ounce each (*palonmitāḥ*) of (1) the five roots (*pañca-mūla-*) beginning with Bengal quince (*bilvādi-*), (2) nut grass (*abda-*), (3) sida (*balā-*), (4) the four leaves (*parṇi-catustaḥ*) (namely) tick trefoil (*\*śāla-parṇi*), pointed-leaved uraria (*\*prṣṇi-parṇi*), wild green gram (*\*mudga-parṇi*),

mudga-parñi dañ / ma-sa-parñi-rnams dañ / (5) ldum-bu ri-tthi dañ / (6) pi-pi-liñ dañ / (7) li-zur-ba dañ / (8) 'a-ru-ra dañ / (9) ji-ba-ka dañ / (10) zañ<sup>39</sup> rci-ba dañ / (11) sle-tres dañ / (12) rgun dañ / (13) pu-na-sna-ba dañ / (14) me-da dañ / (15) ji-banti dañ / (16) ka-ka-na-si-ka dañ / (17) me-tog 'utpa-la dañ / (18) sug-smel dañ / (19) ja-da dañ / (20) bu-bran śiñ dañ / (21) bu-cha-rto dañ / (22) byi-cher dañ / (23) éan-dan dañ / (24) byi<sup>40</sup>-da-ri dañ / (25) gze-ma dañ / (26) bya-ghri dañ / (27) ma-nu-rnams-las srañ re-re dañ / (28) skyu-ru-ra hbru lña-brgya dañ / hdi-rnams chu phul-gañ-la srañ brgyad-du brcis-pa de-lta-bu phul drug-cu-rca bzihi nañ-du bskol<sup>31</sup>-te / chu bzi-cha gcig lus-pa bcags-la<sup>41</sup> / khu-bahi nañ-du til-mar dañ / žun-mar phyed-ma srañ bcu-gñis dañ / kha-ra srañ lña-bcu blugs-te / yañ bskol<sup>31</sup>-la / byog-tu ruñ-ba cam-du gyur-te / éhos-nas phyuñ-la / bsgrañs-pahi nañ-du / (1) pi-pi-liñ-gi phye-ma srañ gñis dañ / (2) smyig-rkañ srañ bzi dañ / (3) sbrañ-rci srañ drug dañ / (4) dri sna bzi žes bya-ba / śiñ-cha dañ / gandha-pa-tra dañ / sug-smel dañ / nā-ga-ge-sar-rnams cha mñam-pa spyir<sup>42</sup> srañ gcig dañ / hdi-rnams sbyar-bahi sman-gyi lde-guhi miñ ni / drañ-sroñ éya-pa-nahi sman žes bya-ste / hdi-las ran-par zos-na / sñiñ na-ba dañ / dbugs mi-bde-ba dañ / skom-pahi nad dañ / lud-pa dañ / dreg dañ / zad byed-kyi gcoñ chen-po-rnams-kyis ñam<sup>43</sup>-thag-pa sel-ciñ yid gzuñs-pa dañ / skad sñan-pa dañ / ro-ča-bar byed<sup>44</sup>-de / sman-bcud-kyis len-du hgyuro //

**8.25** (1) śiñ ka-pittahi hbras-bu dañ / (2) byi-śal gñis-las srañ bco-lña bco-lña dañ / (3) skyu-ru-ra rlon-pa srañ sum-cu-rca gñis / skam<sup>44</sup>-na srañ bcu-drug dañ / (4) 'a-ru-ra dehi phyed dañ / (5) pi-pi-liñ dañ / (6) 'e-la-ba-lu-ka dañ / (7) gseñ<sup>45</sup>-phrom dañ / (8) byi-dañ-ga dañ / (9) ña-le-śam-rnams-las srañ gñis gñis chu phul drug-cu-rca bzihi nañ-du bskol<sup>31</sup>-la / bzi-cha gcig lus-pahi khu-ba bcags-te / bsgrañs-pahi nañ-du bu-ram srañ ñis-brgya blugs-te sbyar-ba de hthuñs-na / gzañ-hbrum dañ / gcoñ chen-po dañ / mje-nad sel-žiñ / skrañ-ba<sup>46</sup> dañ / skya-rbab dañ / rims dañ / mcher-pa

<sup>39</sup> zañ NP] zañs D

<sup>40</sup> byi- NP] gyi- D

<sup>41</sup> -la D] -pa NP

<sup>42</sup> spyir NP] sbyar-ba D (spyar-pa)

<sup>43</sup> ñam- DN] ñams- P

<sup>44</sup> skam- NP] skom- D

<sup>45</sup> gseñ- NP] señ- D

<sup>46</sup> skrañ-ba NP] skrañs-pa D

and black gram (*\*māṣa-parṇī*), (5) the vegetable rddhi (*rddhi-*), (6) long pepper (*kr̥ṣṇā-*), (7) zedoary (*śaṭī-*), (8) chebulic myrobalan (*pathyā-*), (9) jīvaka (*jīvaka-*), (10) ṛṣabhaka (*ṛṣabhaka-*), (11) guduch (*amṛtā-*), (12) grape (*drākṣā-*), (13) hogweed (*punarnavā-*), (14) medā (*medā-*), (15) milky yam (*jīvanti-*), (16) kāka-nāsikā (*kāka-nāsikā-*), (17) the flower blue water lily (*utpala-*), (18) cardamom (*elā-*), (19) feather-foil (*ajhaṭā-*), (20) wax tree (*śṛṅgi-*), (21) kākolī (*kākolī-*), (22) camel thorn (*vṛṣa-*!), (23) sandal (*candana-*), (24) milky yam (*vidārī-*), (25) caltrop (*gokṣura-*), (26) wild eggplant (*vyāghri-*), and (27) orrisroot (*paṣkaraṃ ca*), and (28) five hundred (*śatāni pañca*) grains of emblic myrobalan (*dhātrīvāḥ*), counts them by eight ounces to a handful of water, boils them (*vipācayet*) in sixty-four such handfuls (of water) (*sva-jala-drone*), strains the quarter of water that remains, pours into the liquid (*kvāthe*) twelve ounces (*pala-dvādaśake*) half of sesame oil (*taila-*) and of ghee (*-sarpiṣoh*), and fifty ounces (*ardha-tulayā*) of sugar (*sitā-*), boils it (*pacet*) again (*punah*), and when it has become to some extent suitable to lick (*lehaṃ*), after cooking it (*siddhe*), taking it out, and cooling it (*śīte*), mixes in it (*tasmin niyojayet*) (1) two ounces (*dve pale*) of the powder from long pepper (*pippalyāḥ*), (2) four (*catvārah*) ounces of bamboo manna (*vāṃśyās*), (3) six (*ṣaṭ*) ounces of honey (*mākṣikāt*), and (4) equal portions (constituting) altogether one ounce (*palaṃ*) of the so-called 'four finds of perfume (*cāturjāta-*)' (namely) cinnamon bark (*\*tvak*), cinnamon leaves (*\*gandha-pattra*), cardamom (*\*elā*), and nagkassar (*\*nāga-kesara*) — the name of the electuary (obtained) by mixing these drugs is the so-called 'Drug of the seer Cyavana (*cyavana-prāśah*)'. If one eats it in moderation, it removes (*-jit*) affliction (*arti-*) by heart disease (*hṛd-roga-*), uncomfortable breathing (*śvāsa-*), the disease of thirst (*tr̥ṣ-*), cough (*kāsa-*), rheumatism (*vāta-rakta-*), and great consumption (*kṣaya-*) that causes wasting, makes the mind acute (*medhyo*), the voice pleasant-sounding (*svaryo*), and makes virile (*vṛṣyo*), and becomes an elixir (*rasāyanah*).

**8.25** If (one takes) fifteen ounces each (*daśa pañca palāni ca*) of both (1) the fruit of the wood apple tree (*kapitthasya*) and (2) the cucumber plant (*viśālāyā*), (3) thirty-two ounces (*prasthaṃ*) of fresh emblic myrobalan (*dhātrī-*) — (but only) sixteen ounces (of emblic myrobalan) if it is dry, — (4) half that amount (*tad-ardhena*) of chebulic myrobalan (*pathyā*), and two ounces each (*dvi-palāṃśikam*) of (5) long pepper (*kr̥ṣṇā*), (6) elephant apple (*elavālukaṃ*), (7) lodh (*lodhraṃ*), (8) embelia (*vidāṅgaṃ*), and (9) black pepper (*maricaṃ*), boils (*vipācya*) them in sixty-four handfuls of water (*\*jala-drone*), strains (*pūta-*) the liquid from the remaining quarter (*pādasthaṃ*), pours into it when it has cooled (*śītalam*), two hundred ounces (*dvi-śata-*) of crude sugar (*guḍa-*), mixes it, and drinks it (*peyo*), it removes (*-nut*) piles (*arśo-*), great consumption (*yakṣman-*), and skin disease (*kuṣṭha-*), makes free of (*-hā*) swelling (*śopha-*), yellow disease (*pāṇḍu-*), fever (*jvara-*), disease of the spleen (*plīha-roga-*), heart disease (*hṛd-roga-*), disease of the abdomen (*udara-*), and internal tumours

na-ba dañ / sñiñ na-ba dañ / mkhal-rked na-ba dañ / skran med-par byed-la /  
pho-bahi nad dañ / mig-ser dañ / sa-bkra<sup>47</sup> dañ / srin-bu dañ / yi-ga hchus-  
pa-rnams sel-to //

**8.26** gcoñ chen-pohi nad-la rims-la sogs-pahi nad bla-gñan gzan zig byuñ-  
na / gsor ruñ-ba gañ yin-pa de-dag so-sohi gso-bahi cho-ga byaho //

**8.27** mdor-na skem-pahi nad gcoñ chen-po yod-pa-la ni / lus \*bsku<sup>48</sup>-ba  
dañ / \*dril<sup>49</sup>-ba-la sogs-pas lus brta-ziiñ / ñams<sup>7</sup>-stobs bskyed-par byaho //  
gcoñ chen-po gso-bahi lehu-ste brgyad-paho //

<sup>47</sup> -bkra D] -kra NP

<sup>48</sup> bsku- *by emendation*] bkru- DNP

<sup>49</sup> dril- *by emendation*] dri- DNP

(*gulma-*), and removes (*-nāśanaḥ*) disease of the stomach (*grahamī-*), jaundice (*kāmalā-*), white leprosy (*śvitra-*), worms (*krimi-*), and disturbed appetite (*arocaka-*).

**8.26** In the case of the disease of great consumption, if other supervenient diseases (*upadravā*) such as fever (*jvarādyā*) have arisen, those (*te*) particular (*svaiś*) methods of treatment (*cikitsitaiḥ*) must be applied which (*ye*) may be appropriate to cure it (*sādhyāḥ*).

**8.27** In short, in the case of one who has great consumption, the desiccating disease (*śoṣṇāḥ*), one must make the body strong and increase its strength (*puṣṭaye*) by smearing (*abhyāṅga-*) and massaging (*udvartana-*) the body, etc. (*-ādikam*).

The chapter (*adhyaḥyo*) on healing great consumption (*yakṣman-*), the eighth (*aṣṭamaḥ*).

## § 9: SKRAN GSO-BAHI LEHU

**9.1** skran<sup>1</sup> ni<sup>1</sup> kha-zas-kyi<sup>2</sup> ñes-pa dañ / hdug-ñal-la sogs-pa gnas-pahi ñes-pa-las rluñ-la sogs-pa śin-tu hkhrugs-nas / khoñ-pahi nañ-du skran phur-ma lta-bur hdug-pa rnam-pa lñar hgyur-te / lña-po de-dag-gi gnas ni / glo<sup>3</sup> g-yas g-yon dañ / sñiñ-ga dañ / \*lte-ba dañ<sup>4</sup> / chu-so-rnams yin-no //

**9.2** gzan-\*yañ<sup>5</sup> gañ dehi méchan-ma dañ / gso-bahi thabs dañ bcas-pa yañ bstan-par bya-ste / de-la skran-no-cog ni / yi-ga hchus-pa dañ / phyi-sa dañ / gcin sri-ba dañ / rluñ-gi śas che-ba dañ / rgyu-ma hkhrug-pa dañ / lto sbo-ba dañ / sgregs-pa mañ-du hoñ-bahi méchan-ma-rnams-kyis rtogs-par byaho //

**9.3** de-la rluñ-las gyur-pahi skran-gyi méchan-ma ni / zug-ciñ gzer-ba dañ / lto sbo-ba dañ / phyi-sa dañ / gcin hgags-pa dañ / skran ñid hphar-ba dañ / gnas hpho-ba dañ / che chuñ-ñu hgyur-ba dañ / ltag-pa dañ / mgo-bo dañ / za-hgram-du zug-pa dañ / \*rus<sup>6</sup>-śiñ na-ba-rnams yin-par bstan-to //

**9.4** mkhris-pa-las gyur-pahi skran-gyi méchan-ma ni / lus čha-ba dañ / skom-dad che-ba dañ / mgo hkhhor-ba dañ / rñul<sup>7</sup> hbyuñ-ba dañ / sgregs-pa skyur-ba dañ / khar kha-ba bro-ba dañ / skran ñid reg-tu mi-bzod-pa-rnams yin-par bstan-to //

**9.5** bad-kan-las gyur-pahi skran-gyi méchan-ma ni / mchil-ma mañ-ba dañ / yi-ga hchus-pa dañ / brañ čha-ziñ kha-nas chu hbyuñ-ba dañ / dbugs mi-bde-ba dañ / lud-pa dañ / kha-zas hjur mi-btub-pa dañ / skran ñid sra-ziñ phyir rlo-ba dañ / skyug<sup>8</sup>-pa-rnams yin-no //

**9.6** hdus-pa-las gyur-pahi skran-gyi méchan-ma ni / skran ñid mi-bzad<sup>9</sup>-par na-ziñ / čha hur-hur-por hdug-pa dañ / rdo bzin-du sra-ziñ phyir rlo-ba dañ /

<sup>1</sup> skran ni P] skrñ N : skran D

<sup>2</sup> -kyi NP] -kyis D

<sup>3</sup> glo D] blo NP

<sup>4</sup> lte-ba dañ / *by emendation*] om. DNP

<sup>5</sup> -yañ *by emendation*] om. DNP

<sup>6</sup> rus- *by emendation*] ru- DNP

<sup>7</sup> rñul DN] rtul P

<sup>8</sup> skyug- NP] skyugs- D

<sup>9</sup> -bzad- D] -zad- NP



## CHAPTER 9: INTERNAL TUMOURS

**9.1** As for internal tumours (*gulma*), when the wind etc. (*vātādayo*) are greatly (*aty-arthaṃ*) disturbed (*duṣṭā*) by wrong (use) of food (*mithyāsana-*) and wrong positions (*mithyā-vihāra-taḥ*) such as (wrong ways of) sitting and lying down, internal tumours (*gulmaṃ*), being like knobs (*granthi-rūpiṇam*), arise in five ways (*kurvanti pañcadhā*) in the interior (of the body) (*koṣṭhāntar*). As for the position (*sthānaṃ*) of those five (*tasya pañca-vidhaṃ*), they are the right and left sides (*pārśva-*), the heart (*hṛn-*), the \*navel (*nābhi-*), and the bladder (*-vastayah*).

**9.2** Moreover (*ataḥ paraṃ*), their characteristics (*lakṣaṇam*) together with the methods of treating them (*sa-cikitsitam*) will also (*cāpi*) be explained (*vakṣyate*). In that (connection), as for all internal tumours (*sarva-gulmeṣu*), they are to be recognised by the characteristics (*lakṣayet*) of disturbed appetite (*aruciḥ*), restricted (*kṛcchra-*) faeces (*viṇ-*) and urine (*mūtra-*), a great proportion of wind (*vātād*), troubled intestines (*antra-vikūjanam*), distended belly (*ānāhas*), and the frequent occurrence of eructation (*ūrdhva-vāta-tvam*).

**9.3** In that (connection), as for the characteristics (*-lakṣaṇam*) of an internal tumour (*-gulmaṃ*) that has arisen due to wind (*vāta-*), they are explained to be (*vaden*) aches and pains (*śūla-*), distended stomach (*ādhmāna-*), blocked faeces and urine (*malāsaiṅga-*), throbbing of the tumour itself (*toda-*), changing its position and becoming large and small (*sphuraṇa-*), aches (*-ruk*) in the back of the neck (*manṣā-*), the head (*śiraḥ-*), and the jawbone (*śaiṅkha-*), and pains (*-ruk*) in the spinal column (*aṅga-*).

**9.4** As for the characteristics (*lakṣaṇam*) of an internal tumour that has arisen due to bile (*pitta-gulmasya*), they are explained to be (*ākhyātāṃ*) heat of the body (*dāha-*), great thirst (*trṣṇā-*), reeling head (*bhrama-*), sweat emerging (*sveda-*), sour eructation (*śuktoḍgāra-*), bitter taste in the mouth (*āśya-tikta-tā*), and being unable to bear (*asahatvam*) touching (*sparśa-*) the tumour itself.

**9.5** As for the characteristics (*rūpaṃ*) of an internal tumour (*gulma-*) that has arisen due to phlegm (*kaphātmake*), they are much spittle (*praseka-*), disturbed appetite (*aruci-*), the chest being hot and water emerging from the mouth (*hṛl-lāsa-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), being unable to digest food (*avipāka-tā*), the tumour itself being hard (*kaṣhīna-*) and raised (*unnata-*) on the outside, and vomiting (*chardir*).

**9.6** As for the characteristics of an internal tumour that has arisen due to (the three humours) combined (*sannipātakah*), they are the tumour (*gulmah*)

sems dañ / lus dañ / mehi drod ñams-par byed-pa-rnams yin-te / gsor mi-ruñ-ño //

**9.7** bud-med-kyi khrag-skran ni / mñal rlug-pa dañ / bu byuñ-ba dañ / zla-mčhan hjags-pa-las hgyur<sup>10</sup>-te / skran ñid na-ziñ ča-ba hur-hur-por hdug-pa sbrum-ma dañ hdra-bar hgyur-ro //

**9.8** de la skran-gyis ñam-thag-ste / rus<sup>11</sup>-sbal bzin-du phyi-rol-tu rlo-ziñ / rča mñon-la nad mañ-po bla-gñan gžan-gyis kyañ thegs-šiñ / sñiñ-ga dañ / lte-bahi phyogs dañ / rkañ-lag skrañs<sup>12</sup>-te mi-bzod-par gyur-pa ni spañ-bar byaho //

**9.9** de-la rluñ-las gyur-pahi skran-la ni / thog-mar sman-mar blud-do //  
dehi hog-tu phye-mahi sman dañ / lus snum-gyis bsku-ba dañ / dug dañ / bkru-sman drag-po mas btañ-ba dañ / hjam-rči mas btañ-ba-rnams<sup>13</sup>-kyis gso-bar byaho //

**9.10** de-la sman-mar ni (1) byi-dañ-ga dañ / (2) hbras-bu gsum dañ / (3) ča-ba gsum dañ / (4) dbyi-mohi lo-ma dañ / (5) hu-suhi hbras-bu dañ / (6) kru-trug-tres-rnams-kyi \*phye-ma<sup>14</sup> mar dañ / ho-ma dañ / chuhi nañ-du bskol<sup>15</sup>-la mar ñi-če<sup>16</sup> lus-pa-las ran-par hthuñs-na rluñ-las gyur-pahi skran sel-to //

**9.11** (1) kha-ru-ča dañ / (2) nas-čhig hkhus-pahi thal-ba dañ / (3) šu-dag dañ / (4) pu-če-sel dañ / (5) 'a-ru-ra dañ / (6) kru-trug-tres dañ / (7) byi-dañ-ga dañ / (8) ča-ba gsum-po-rnams-kyi phye-ma / zo gñis gñis / mar srañ sum-cu-rča gñis dañ / ho-ma de dañ mñam-pa dañ / chu mar-gyi bži-hgyur-gyi<sup>17</sup> nañ-du bskol<sup>15</sup>-te / mar ñi-če lus-pa-las ran-par hthuñs-na yañ / rluñ-las gyur-pahi skran na-ba dañ / \*bcas-su<sup>18</sup> sel-ciñ skyigs-bu dañ / dbugs mi-bde-ba dañ / srin-bu dañ / mcher-pahi nad dañ / lud-pa-rnams sel-to //

<sup>10</sup> hgyur- DN] gyur- P

<sup>11</sup> rus- NP] rul- D

<sup>12</sup> skrañs- DN] sgrañs- P

<sup>13</sup> -rnams- DN] -rnam- P

<sup>14</sup> phye-ma *by emendation*] om. DNP

<sup>15</sup> bskol- D] skol- NP

<sup>16</sup> -če NP] -če-la D

<sup>17</sup> -gyi om. P

<sup>18</sup> bcas-su *by emendation*] bcan-du DNP

itself being unbearably painful (*tivra-rug*) and being gently warm (*dāha-vān*), being hard (*ghana-*) and raised (*unnatah*) on the outside like a stone (*śilā-vac*), and impairing (*-sādī*) the mind (*mano-*), the body (*deha-*), and the heat of the (digestive) fire (*agni-*). It is not suitable for treatment (*asādhyah*).

**9.7** As for the blood (*raktena*) tumour (*gulmah*) of a woman (*nāryā*), it arises due to abortion of the foetus (*srute garbhe*), to the production of a child (*prajātāyām*), and to menstrual discharge (*rtau*). The tumour (*gulmah*) itself is painful (*śūla-vān*), is gently warm (*dāha-vān*), and comes to resemble pregnancy (*garbha-liṅgābhisūcakah*).

**9.8** In that (connection), one should avoid (*varjayet*) one who is afflicted by an internal tumour (*gulmārtam*), if it is raised (*unnata-*) on the outside like a tortoise (*kūrma-*) and the veins (*sirā-*) are conspicuous (*naddham*), if (the patient) is also oppressed by many other supervenient diseases (*bahuroginam*), and if the heart (*hṛm-*), the region of the navel (*nābhi-*), and the limbs (*pāṇi-pāda-*) have swollen (*śopha-*) and become unbearable (*khinnam*).

**9.9** In that (connection), in the case of an internal tumour that has arisen due to wind (*vāta-gulmam*), one must first (*pūrvam*) give (the patient) to drink (*upācaret*) a medicinal ghee (*snehair*). After that (*atah param*) one must treat him (*upācaret*) with powdered medicines (*cūrṇair*), by smearing the body with oil (*abhyañjana-*), by sudation (*sveda-*), by severe purging cathartics (*nirūha-*), and by purging oily enemas (*sneha-vastibhiḥ*).

**9.10** In that (connection), as for the medicinal ghee, if one boils in ghee (*ghṛtam*), milk (*kṣīreṇa*), and water the \*powder (*-kalkitam*) from (1) embelia (*viḍaṅga-*), (2) the three fruits (*tri-phalā-*), (3) the three hot ones (*vyoṣa-*), (4) leaves of chaba pepper (*cavya-*), (5) fruits of coriander (*dhānya-*), and (6) leadwort (*agni-*), until pure ghee remains, and drinks (*pānāt*) it in moderation, it removes (*-nut*) internal tumours (*gulma-*) that have arisen due to wind (*pavana-*).

**9.11** If one boils (*sādhitam*) two drams each (*akṣāṃśaiḥ*) of the powder from (1) sochal salt (*sauvarcala-*), (2) the alkali extracted from burnt barley (*yava-kṣāra-*), (3) sweet flag (*vacā-*), (4) kurroa (*tiktā-*), (5) chebulic myrobalan (*abhayā-*), (6) leadwort (*agni-*), (7) embelia (*viḍaṅga-*), and (8) the three hot ones (*kaṭu-trika-*) in thirty-two ounces (*prastham*) of ghee (*sarpīṣah*), in milk (*payasā*) equal (in quantity) to that (ghee) and in water four times (the quantity) of the ghee, until pure ghee remains, and drinks it (*pāna-tah*) in moderation, it too (*apī*) removes (*hanti*) internal tumours that have arisen due to wind (*vāta-gulmam*), together with the pain (*sa-vedanam*), and it removes (*-ghnam*) hiccough (*hikkā-*), uncomfortable breathing (*śvāsa-*), worms (*krimi-*), disease of the spleen (*plihan-*), and cough (*kāsa-*).

**9.12** (1) bcah-sga dañ / (2) dbyi-moñ dañ / (3) kru-trug-tres dañ / (4) pi-pi-liñ dañ / (5) nas-čhig hkhus-pahi thal-ba dañ / (6) rgyam-ča-rnams-kyi phye-ma srañ re-re / sman ci-ri dañ / bilba skol-bahi khu-ba dañ / mar srañ sum-cu-rca gñis-kyi nañ-du bskol<sup>15</sup>-te / mar ñi-če lus-par byas-pa ni skran dañ / rtug-skam dañ / skya-rbab dañ / dbugs mi-bde-ba dañ / pho-bahi nad dañ / lud-pa-rnams sel-ciñ / rims dañ / cham-pa drag-po dañ / mcher-pahi nad dañ / gzañ-hbrum-rnams ži-bar byed-pahi mchog yin-no //

**9.13** (1) šiñ-kun dañ / (2) star-bu dañ / (3) čha-ba gsum dañ / (4) byehu rug-pa dañ / (5) sug-smel dañ / (6) šu-dag dañ / (7) čabs<sup>19</sup>-ru-ča dañ / (8) kha-ru-ča dañ / (9) hu-suhi hbras-bu dañ / (10) go-sñod dañ / (11) nas-čhig<sup>20</sup> hkhus-pahi thal-ba dañ / (12) bal-pohi sehu dañ / (13) ma-nu dañ / (14) 'a-ja-gandha<sup>20a</sup> dañ / (15) li-zur-ba dañ / (16) kru-trug-tres dañ / (17) la-la-phud-rnams-kyi phye-ma / mar dañ / žo mar-\*gyi<sup>21</sup> bži-hgyur-gyi nañ-du bskol<sup>15</sup>-te / mar ñi-če lus-par byas-pa ni / rluñ-las gyur-pahi skran dañ / zug-ciñ na-ba dañ / lto sbo-bahi nad-rnams sel-to //

**9.14** (1) spa-mahi hbras-bu dañ / (2) sug-smel dañ / (3) kru-trug-tres dañ / (4) čha-ba gsum dañ / (5) dbyi-moñ dañ / (6) la-la-phud dañ / (7) rgyam-ča dañ / (8) go-sñod dañ / (9) pi-pi-liñ-gi rca-ba-rnams-kyi phye-ma / (10) rgya-šug-gi hbras-bu dañ / (11) la<sup>22</sup>-phug lhan-cig-tu skol-bahi khu-ba skyur-por gyur-pa / žo dañ mar<sup>23</sup> ho-mar ldan-pahi nañ-du bskol<sup>15</sup>-te / mar ñi-če lus-pas<sup>24</sup> skran dañ / zug-ciñ na-ba dañ / phyi-sa hgags-pa sel-ciñ / mñal-gyi ñes-pa dañ / zas hjur mi-btub-pa dañ / gzañ-hbrum dañ / dbugs mi-bde-ba dañ / sñiñ na-ba dañ / rci-b-logs<sup>25</sup> na-ba-rnams med-par byed-do //

**9.15** mar dañ sbyor-bahi sman bstan-pa hdi-dag ñid žib-tu btags-te chu skol-ba dañ / žo-kha-chu dañ / chañ dañ / rčabs skyur-po dañ / ča-rnams-las gañ yañ ruñ-ba dañ / sbyar-te hthuñs-na yañ / skran dañ / zug-ciñ na-ba-la sogs-pa sel-bar byed-do //

**9.16** (1) šiñ-kun dañ / (2) šu-dag dañ / (3) čabs<sup>19</sup>-ru-ča dañ / (4) bcah-sga

<sup>19</sup> čabs- NP] rčabs- D

<sup>20</sup> -čhig D] -čhigs NP

<sup>20a</sup> -gandha NP] -ghandha D

<sup>21</sup> -gyi by emendation] dañ DNP

<sup>22</sup> la- DN] lu- P

<sup>23</sup> mar om. P

<sup>24</sup> -pas D] -pahi NP

<sup>25</sup> -logs DN] -log P

**9.12** If one boils (*prasādhitam*) an ounce each (*palāṃśair*) of the powder from (1) ginger (*viśva-*), (2) chaba pepper (*cavya-*), (3) leadwort (*agni-*), (4) long pepper (*pippali-*), (5) the alkali extracted from burnt barley (*kyāra-*), and (6) rock salt (*saindhava-*) in the liquid (obtained) by boiling (*kvāthena*) the drug Indian beech (*cirabilvasya*) and in thirty-two ounces of ghee (*ghṛta-prasthaṇi*), until pure ghee has been made to remain, it removes (*-jit*) internal tumours (*gulma-*), dry excrement (*udāvarta-*), yellow disease (*pāṇḍutva-*), uncomfortable breathing (*śvāsa-*), disease of the stomach (*grahaṇi-*), and cough (*kāsa-*), and it is the best (*param*) (remedy) for making calm (*samanam*) fever (*jvara-*), severe catarrh (*duṣṭa-pratiśyāya-*), disease of the spleen (*plihan-*), and piles (*arśah-*).

**9.13** If (one takes) the powder from (1) asafoetida (*hiṅgu-*), (2) bladder sorrel (*amla-vetasa-*), (3) the three hot ones (*vyoṣa-*), (4) holy basil (*surasa-*), (5) cardamom (*elā-*), (6) sweet flag (*vacā-*), (7) black salt (*vida-*), (8) sochal salt (*sauvarcala-*), (9) fruits of coriander (*dhānya-*), (10) cumin (*ajāji-*), (11) alkali extracted from burnt barley (*kyāra-*), (12) pomegranate (*dādima-*), (13) orrisroot (*paus̥kara-*), (14) ajagandhā (*ajagandhā-*), (15) zedoary (*śaṭi-*), (16) leadwort (*vahni-*), and (17) bishop's-weed (*dīpyaka-*), boils it (*sādhitam*) in ghee (*ghṛtam*) and in four times as much thick sour milk (*dadhnā*) as ghee, until pure ghee has been made to remain, it removes (*-hṛt*) internal tumours that have arisen due to wind (*anila-ja-gulma-*), aches and pains (*śūla-*), and the disease (*roga-*) of distended stomach (*ānāha-*).

**9.14** If (one takes) the powder from (1) fruit of the juniper (*hupuṣā-*), (2) cardamom (*elā-*), (3) leadwort (*anala-*), (4) the three hot ones (*vyoṣa-*), (5) chaba pepper (*cavya-*), (6) bishop's-weed (*dīpyaka-*), (7) rock salt (*saindhava-*), (8) cumin (*ajāji-*), and (9) root of long pepper (*granthika-*), and boils (*pakvaṃ*) it in the liquid (*ambu-*) (obtained) by boiling together (10) fruit of the jujube (*kola-*) and (11) radish (*mūlaka-*), after (the liquid) has become sour (*amla-*), in thick sour milk (*dadhi-*) and in ghee (*ghṛtam*) accompanied by (*-yutaṃ*) milk (*ksīra-*), the pure ghee that remains removes (*-nut*) internal tumours (*gulma-*), aches and pains (*śūla-*), and blocked faeces (*vibandha-*), and makes free of (*-jit*) disease of the womb (*yoni-doṣa-*), inability to digest food (*avipāka-*), piles (*arśah-*), uncomfortable breathing (*śvāsa-*), pain in the heart (*hṛt-śūla-*), and pain in the side (*pārśva-śūla-*).

**9.15** If one grinds finely (*avacūrṇitāḥ*) these very (*eta eva*) medicaments by mixing (drugs) with ghee (*ghṛta-*) (as) has been explained (*uddiṣṭā*), mixes them with whichever may be appropriate among boiled water (*uṣṇāmbu-*), thick sour milk (*\*dadhi*), liquor (*madya-*), sour gruel (*dhānyāmla-*), and verjuice (*\*śukta*), and drinks them (*pītā*), they too remove (*-vāraṇāḥ*) internal tumours (*gulma-*), aches and pains (*śūla-*), etc. (*ādi-*).

**9.16** If (one takes) (1) asafoetida (*hiṅgu-*), (2) sweet flag (*vacā-*), (3) black

dañ / (5) la-la-phud dañ / (6) 'a-ru-ra dañ / (7) kru-trug-tres dañ / (8) ru-rta-rnams yas-kyi rim bzin-du / dañ-pohi cha res bskyed-de btags-pahi phye-ma chañ-la sogs-pa goñ-du smos-pa gañ yañ ruñ-ba dañ sbyar-te hthuñs-na / skran dañ / lto sbo-ba dañ / dmu-rjiñ<sup>26</sup> sel-te / zug-ciñ na-ba dañ / gzañ-hbrum dañ / dbugs mi-bde-ba dañ / lud-pa hjoms-par byed-la / pho-bahi drod bskyed-par bsad-do //

**9.17** (1) šiñ-kun dañ / (2) kha-luñ dañ / (3) star-bu dañ (4) bal-pohi shehu dañ / (5) rgyam-cha dañ / (6) čabs<sup>27</sup>-ru-cha-rnams-kyi phye-ma chañ bzañ-po dañ sbyar-te hthuñs-na yañ rluñ-las gyur-pahi skran sel-to //

**9.18** čabs<sup>19</sup>-ru-cha dañ / kha-ru-cha dañ / star-bu dañ / nas-čhig hkhus-pahi thal-ba dañ / šiñ-kun-rnams-kyi phye-ma zo-kha-chu-la sogs-pa gañ yañ ruñ-ba dañ sbyar-te hthuñs-na / skran dañ / zug-ciñ na-ba dañ / phyi-sa hgags-pas ñam-thag-pa bde-bar byed-do //

**9.19** (1) byi-dañ-ga dañ / (2) bri-ħa-ti dañ / (3) dantahi rca-ba dañ / (4) snu-ħa-kši-ra dañ / (5) hbras-bu gsum dañ / (6) rgyam-cha-rnams-kyi phye-ma zo gñis gñis mar srañ bgyad dañ / chu mar-gyi bzi-hgyur-gyi nañ-du bskol<sup>15</sup>-la / mar ñi-če lus-pa-las ñin re srañ phyed phyed ša-khu dañ sbyar-te hthuñs-nas<sup>28</sup> / thur-du bkrus-pas / kha-zas ša dañ ldan-par zos-na / skran dañ / rtug-skam dañ / mje dañ / gzañ-hbrum dañ / mehi drod ñams-pa dañ / dmu-rjiñ<sup>26</sup>-rnams med-par hgyur-ro //

**9.20** (1) šiñ-ñe-roñ dañ / (2) snum-ħa-kši-ra dañ / (3) skyu-ru-ra dañ / (4) ba-la-ka dañ / (5) kam-pi-ly-ka-rnams-las srañ re-re dañ / (6) rgyam-cha srañ phyed dañ / hdi-rnams-kyi phye-ma mar srañ bgyad dañ / chu mar-gyi bzi-hgyur-gyi nañ-du bskol<sup>15</sup>-te / mar ñi-če lús-pahi miñ ni dhi-binduhi mar zes bya-ste / hdi-las ñin re-ziñ zo gñis gñis hthuñs-la / chu skol-ba dron-pos phul-te / thur-du bkrus-na / skran-no-cog dañ / dmu-rjiñ<sup>26</sup> thams-cad hjoms-par byed-do //

**9.21** mkhris-pa-las gyur-pahi skran yod-pa-la ni / thog-mar bu-čañ-rto-la

<sup>26</sup> -rjiñ NP] -rjiñs D

<sup>27</sup> čabs- N] rcabs- D: čabs- P

<sup>28</sup> -nas DJ] -pas NP

salt (*viḍa-*), (4) ginger (*śunṭhi-*), (5) bishop's-weed (*dīpyaka-*), (6) chebulic myrobalan (*abhayā-*), (7) leadwort (*agni-*), and (8) costus (*kuṣṭha-*), increases each first portion according to order from above (*-aṃśikāḥ kramāt*), grinds them, mixes the powder (*cūrṇaṃ*) with whichever may be appropriate among liquor (*madya-*) etc. (*ādi-*) mentioned above (in 9.15), and drinks it (*pītam*), it removes (*-apaham*) internal tumours (*gulma-*), distended stomach (*ānāha-*), and dropsy (*udura-*), overcomes (*-ghnaṃ*) aches and pains (*śūla-*), piles (*arśah-*), uncomfortable breathing (*śvāsa-*), and cough (*kāsa-*), and is said (*matam*) to increase the heat (*dīpanaṃ*) of the stomach (*grahaṇī-*).

**9.17** If one mixes with excellent liquor (*surā-māndena*) and drinks (*sampītam*) the powder from (1) asafoetida (*rāmaṭham*), (2) lemon (*mātuluṅga-*), (3) bladder sorrel (*\*amla-*), (4) pomegranate (*dādīma-*), (5) rock salt (*saindhava-*), and (6) black salt (*viḍa-*), it too removes (*-īraṇam*) internal tumours that have arisen due to wind (*vāta-gulma-*).

**9.18** If one mixes, with whichever may be appropriate among whey etc. (*mastv-ādi*), the powder from black salt (*viḍa-*), sochal salt (*sauvarcala-*), bladder sorrel (*amla-vetasa-*), alkali extracted from burnt barley (*kyāra-*), and asafoetida (*hiṅgu-*), and drinks it (*peyaṃ*), it makes comfortable (*śarmadam*) one who is afflicted (*ārtaiḥ*) by internal tumours (*gulma-*), aches and pains (*śūla-*), and blocked faeces (*vibandha-*).

**9.19** If (one takes) two drams each (*kāryaikair*) of the powder from (1) embelia (*krimi-ghna-*), (2) Indian nightshade (*bṛhati-*), (3) root of wild croton (*danti-*), (4) milk hedge (*snuk-payas-*), (5) the three fruits (*tri-phalā-*), and (6) rock salt (*saindhava-*), boils it (*pacet*) in eight ounces (*kuḍavaṃ*) of ghee (*sarpiḥ-*) and in four times as much water (*jale*) as ghee, until pure ghee remains, mixes half an ounce (*palārdha-yogena*) each day with meat soup, drinks it, purges with it (*recanaṃ*), and eats food containing meat (*jāṅgalāśinām*), one will be free (*anta-kṛt*) of internal tumours (*gulma-*), dry excrement (*udāvarta-*), skin disease (*kuṣṭha-*), piles (*arśo-*), impaired heat of the (digestive) fire (*vahni-sāda-*), and dropsy (*udara-*).

**9.20** If (one takes) one ounce each (*palāṃśikair*) of (1) turpeth tree (*trivṛt-*), (2) milk hedge (*snuk-ksīra-*), (3) emblic myrobalan (*dhātrī-*), (4) fragrant mallow (*ambu-*), and (5) kamala (*-kampillāhvair*) and half an ounce (*ardha-palopetair*) of (6) rock salt (*saindhava-*), and boils (*pakvam*) the powder from these in eight ounces (*kuḍavaṃ*) of ghee (*haviḥ-*) and in four times as much water (*ambhasi*) as ghee, until pure ghee remains --- as for its name, it is the so-called 'bindu ghee (*bindu-saṃjñakam*)'. If one drinks (*pibet*) two drams (*karṣam*) of this (*asmāt*) (ghee) each day, giving it with warm water (*uṣṇa-vāri-*) that has been boiled, and purges with it (*sraṃsanam*), it overcomes (*-dhvaṃsi*) all internal tumours (*sarva-gulma-*) and every (kind of) dropsy (*sarvodara-*).

**9.21** In the case of one who has an internal tumour that has arisen due

sogs-pahi sman-mar dañ / ma-hā-ti-kta zes bya-bahi sman-mar dañ / ba-ša-ka-la sogs-pahi sman-mar-rnams-las gañ yañ ruñ-ba btañ-ste / lto hjam-por byas-pahi rjes-la bkru-sman btañ-nas dehi hog-tu bcud mas gtañ<sup>29</sup>-bar byaho //

**9.22** nya-gro-dḥa-la sogs-pahi sde-čan dañ / 'utpa-la-la sogs-pahi sde-čan sñar bsad-pa-rnams-las gañ yañ ruñ-ba skol-bahi khu-ba dañ / mar-gyi nañ-du sman hčo-byed ces bya-ba sna bcu sñar bstan-pa-rnams-kyi phye-ma btab-ste bskol<sup>15</sup>-la / mar ñi-če lus-pa-las ran-par hthuñs-na mkhris-pa-las gyur-pahi khrag lud-\*pa-las gyur\*<sup>30</sup>-pahi skran sel-to //

**9.23** 'a-ru-rahi phye-ma mar \*dañ bu-ram śin\*<sup>31</sup> 'a-ru-rahi bzi-hgyur dañ / skyu-ru-ra skol-bahi khu-ba mar-gyi bzi-hgyur-gyi nañ-du btab-ste / bskol<sup>15</sup>-la mar ñi-če lus-pa-las ran-par hthuñs-na yañ mkhris-pa-las gyur-pahi skran myur-du sel-to //

**9.24** yañ-na mkhris-pahi skran yod-pa-la ni hbras-bu gsum skol-bahi khu-bahi nañ-du śin ñe-roñ-gi phye-ma btab-pa blud-dam / yañ-na kha-ra dañ / kam-pyi-\*la<sup>32</sup> sbrañ-réis sbyar-ba btab-ste / thur-du bkru-bar byaho //

**9.25** bad-kan-las gyur-pahi \*skran<sup>33</sup> ni dugs dañ / bcin-bahi dugs dañ / sman-mar btuñ-ba dañ / bkru-sman rnon-po dañ / hjam-réi mas btañ-ba rnon-po dañ / bkru-sman drag-po mas btañ-ba rnon<sup>34</sup>-po dañ / sñar rluñ-skran-gyi cho-gar bstan-pa-rnams-kyis kyañ gso-bar byaho //

**9.26** drod bskyed-pa zes bya-bahi sman (1) bcah-sga dañ / (2) pi-pi-liñ dañ / (3) pi-pi-liñ-gi rca-ba dañ / (4) kru-trug-tres dañ / (5) dbyi-moñ dañ / (6) nas-čhig hkhus-pahi thal-ba-rnams-kyi phye-ma srañ re-re mar dañ ho-ma srañ sum-cu-rca gñis gñis dañ / chu mar-gyi bzi-hgyur-gyi nañ-du bskol<sup>15</sup>-te / mar ñi-če lus-pahi miñ ni srañ drug-pahi mar zes bya-ste / hdi-las ran-par hthuñs-na yañ / bad-kan-las gyur-pahi skran sel-to //

<sup>29</sup> gtañ- D] btañ- NP

<sup>30</sup> -pa-las gyur- *by emendation*] om. DNP

<sup>31</sup> dañ bu-ram śin *by emendation*] om. DNP

<sup>32</sup> -la *by emendation*] -lahi DNP

<sup>33</sup> skran *by emendation*] sman DNP

<sup>34</sup> rnon- DN] non- P



to bile (*pitta-gulminam*), one must first administer whichever may be appropriate among the medicinal ghee beginning with *kākolī* (*kākolyādi-*), the medicinal ghee called ‘*mahātikta* (*mahātikta-*)’, and the medicinal ghee beginning with Malabar nut (*-vāsādyaiḥ*). After his stomach has been made smooth (*snehitam*), one should administer a cathartic (*sraṃsayet*). After that (*paścād*), one should purge the liquid (*yojayed vasti-karmaṇā*).

**9.22** If one puts the powder from the ten kinds of so-called ‘Life-giving drugs (*jīvanīyair*)’ previously explained (in 5.98) in the liquid (obtained) by boiling (*kvāthena*) whichever may be appropriate among the group (of drugs) beginning with the banyan tree (*nyagrodhādeḥ*) (2.2) and the group (of drugs) beginning with blue water lily (*utpala-pūrvakāt*) (2.22) previously discussed and in ghee (*ghṛtam*), boils it (*siddham*) until pure ghee remains, and drinks it in moderation, it removes (*-nut*) internal tumours (*gulma-*) that have \*arisen (*-uttha-*) due to blood ejection (*rakta-*) that has arisen due to bile (*pitta-*).

**9.23** If one puts the powder from chebulic myrobalan (*cetaki-*) in four times as much (*caturguna-*) as the ghee of the liquid (*ambu-*) (obtained) by boiling (*-sādhitam*) ghee (*haviḥ*), four times as much \*sugar cane (*ikṣu-*) as chebulic myrobalan (*cetaki-pādu-*), and emblic myrobalan (*dhātri-*), boils it until pure ghee remains, and drinks it (*pītam*) in moderation, it also quickly (*āśu*) removes (*vyapohati*) internal tumours (*gulmam*) that have arisen due to bile (*pitta-kṛtam*).

**9.24** Alternatively, in the case of one who has an internal tumour due to bile (*pitta-gulme*), one should give him to drink (*pātavyam*) the powder (*cūrṇam*) from turpeth tree (*trivṛc-*) put in the liquid (*ambunā*) (obtained) by boiling the three fruits (*tri-phalā-*), or alternatively (*vā*), having put in sugar (*sitā-*) and kamala (*kampillam*) mixed with honey (*sa-mākṣikam*), one must purge with it (*virekāya*).

**9.25** As for \*internal tumours that have arisen due to phlegm (*śleṣma-gulmam*), they must also be treated (*upakramet*) by sudation (*sveda-*), sudation (induced) by binding on (*upanāhana-*) (poultices), drinking medicinal ghee (*sneha-*), sharp cathartics (*tikṣṇa-sraṃsana-*), sharp purging oily enemas (*sneha-vasti-*), severe purging cathartics that are sharp (*tikṣṇa-vasti-*), and by (the methods) (*yogaiś ca*) that have previously been explained (9.9 ff.) (*uktaiḥ*) to be the methods for (treating) internal tumours due to wind (*vāta-gulma-*).

**9.26** If (one takes) one ounce each (*palonmitaiḥ*) of the powder of the so-called heat-producing drugs (1) ginger (*śuṃṭhi-*), (2) long pepper (*kṛṣṇā-*), (3) root of long pepper (*granthika-*), (4) leadwort (*agni-*), (5) chaba pepper (*cavya-*), and (6) the alkali extracted from burnt barley (*kṣāra-*), and boils it (*sādhitam*) in thirty-two ounces each of ghee (*ghṛta-prastham*) and of milk (*tulya-kṣīram*), and in four times as much water as ghee, as for the name (*nāma*)

pho-bahi nad dañ / skya-rbab-kyi nad dañ / mcher-pahi nad<sup>35</sup> dañ / lud-pa dañ / dbugs mi-bde-ba dañ / rims hjoms-šiñ skrañ-ba<sup>36</sup> dañ / rtug-skam med-par byed-do //

**9.27** doñ-ka-la sogs-pahi sde-čan skol-bahi khu-ba dañ / mar-gyi nañ-du drod bskyed-pa zes bya-bahi sman rnam-pa drug-po goñ-du smos-pahi<sup>37</sup> rnams btags-pahi phye-ma \*bskol-te\*<sup>38</sup> mar ñi-če lus-paham / yañ-na pi-pi-liñ-la sogs-pa dañ / sbyar-bahi mar sñar bśad-pa-las ran-par hthuñs-na yañ / bad-kan-las gyur-pahi skran sel-to //

**9.28** kha-ru-ča dañ / kru-trug-tres dañ / šiñ-kun-rnams-kyi phye-ma / dar-ba dañ sbyar-te hthuñs-na yañ mehi drod bskyed-do //

**9.29** čabs<sup>19</sup>-ru-ča dañ / la-la-phud-kyi phye-ma<sup>39</sup> dar-ba dañ sbyar-te hthuñs-na yañ bad-kan dañ / rluñ dañ hphrod-\*do<sup>40</sup> //

**9.30** bud-med-kyi mñal-gyi khrag-las skran-du gyur-pa zla-ba bcu hdas-na<sup>41</sup> / bu ma-yin-te / skran yin-par gyur-na / sman-mar blod-pa dañ / dugs byas-pas lto hjam-por byas-pahi hog-tu / snum-pahi cho-ga bya-ste / bkru-sman btañ-ño //

**9.31** šu-ti dañ / či-ri-bil-bahi šun-łpags dañ / thañ-šiñ dañ / bargi dañ / pi-pi-liñ-rnams-kyi phye-ma / til-mar skol-bahi khu-ba dañ sbyar-te hthuñs-na yañ / mñal-gyi khrag-las gyur-pahi skran sel-to //

**9.32** til skol-bahi nañ-du bu-ram dañ / ča-ba gsum dañ / žun-mar dañ / bargi-rnams-kyi phye-ma btab-ste hthuñs-na yañ khrag-gi skran sel-to //  
bud-med zla-mčhan mi-hbyuñ-ba-la ni / skyu-ru-ra skol-bahi khu-bahi nañ-du šiñ ki-ñšu-kahi thal-ba blugs-la bskol<sup>15</sup>-te yañ blod-do //

<sup>35</sup> nad om. D

<sup>36</sup> skrañ-ba NP] skrañs-pa D

<sup>37</sup> -pahi NP] -pa D

<sup>38</sup> bskol-te by emendation] om. DNP

<sup>39</sup> After phye-ma NP insert dañ !.

<sup>40</sup> -do by emendation] om. DNP

<sup>41</sup> -na D] -nas NP

of the pure ghee that remains, it is the so-called 'Six ounce ghee (*ṣaṭ-palakam*)'. If one drinks this in moderation, it too removes (-*nut*) internal tumours that have arisen due to phlegm (*kapha-gulma-*). It overcomes (-*apaham*) disease of the stomach (*grahaṇī-*), yellow disease (*pāṇḍutā-*), disease of the spleen (*plīhan-*), cough (*kāsa-*), uncomfortable breathing (*śvāsa-*), and fever (*jvara-*), and makes free of (-*nāsanam*) swellings (*\*śopha-*) and dry excrement (*udāvarta-*).

**9.27** If, in the liquid (*toyena*) (obtained) by boiling the group (of drugs) beginning with drumstick (*āragvadhādi-*) (2.6) and in ghee (*haviḥ*), one \*boils (*śṛtam*), until pure ghee remains, the powder (obtained) by grinding the six kinds of so-called 'heat-producing (*dīpanīyaiḥ*)' drugs mentioned above (9.26), or alternatively (*athāparam*), if one drinks (*peyaṃ*) in moderation the previously described ghee mixed with long pepper etc. (*pippaly-ādyam*), it too removes (-*haram*) internal tumours that have arisen due to phlegm (*śleṣma-gulma-*).

**9.28** If one mixes with buttermilk (*takraṃ*) and drinks (*pibet*) the powder from sochal salt (*sauvarcala-*), leadwort (*agni-*), and asafoetida (*hiṅgu-*), it too promotes the heat of the (digestive) fire (*pradīpanam*).

**9.29** If one mixes with buttermilk (*\*takra*) and drinks the powder from black salt (*viḍa-*) and bishop's-weed (*dīpyaka-*), it too accords with (*anulo-manam*) phlegm (*kapha-*) and wind (*vāta-*).

**9.30** (As for) an internal tumour that has arisen from the blood (*lohita-gulminyā*) of the womb of a woman (*nāryā*), if after ten months have passed (*garbha-kālāvadheḥ param*) there is no child but an internal tumour has arisen, she should be given a medicinal ghee to drink (*snigdha-*) and be made to sweat (*svinna-*), and after the stomach has been made smooth, one should apply (*kāryaṃ*) the treatment of oleation (*sneha-*) and administer a cathartic (*-virecanam*).

**9.31** If (one takes) the powder (*kalkaḥ*) from (*udbhavaḥ*) dill (*śatāhvā-*), bark of Indian beech (*cirabilva-tvag-*), deodar (*dāru-*), beetle-killer (*bhārgī-*), and long pepper (*kanā-*), mixes it with the liquid (obtained) by boiling (*kvāthena*) sesame oil (*tila-*), and drinks it (*pīto*), it too removes (*hared*) internal tumours (*gulmaṃ*) that have arisen due to the blood (*rakta-jam*) from the womb.

**9.32** If one puts in sesame that has been boiled (*tila-kvātho*) the powder from crude sugar (*guḍa-*), the three hot ones (*vyoṣa-*), ghee (*ghṛta-*), and beetle-killer (*bhārgī-*), and drinks it (*pānaṃ*), it too removes internal tumours (*gulme*) due to blood (*raktodbhave*). In the case of a woman (*yoṣitām*) whose monthly discharge does not occur (*naṣṭe puspe*), one should pour alkali (*kṣāra-*) from the dhak tree (*kiṃśuka-*) into the liquid (*raso*) (obtained) by boiling

yañ-na nas-čhig hkhus-pahi khu-ba dañ / čha-ba gsum-gyi phye-ma  
čan dañ sbyar-te hthuis-na yañ khrag-gi skran sel-to //

**9.33** khrag-gi skran khon-du grum<sup>42</sup>-ste mñal-gyi khrag drag-tu hbyuñ-  
ziñ mi-chod-pa-la ni / khrag lud-pahi cho-ga sñar bstan-pa dañ / rluñ-nad  
sel-bahi cho-ga sñar bstan-pa-rnams-kyis bcad-ciñ / na-ba yañ ži-bar byaho //

**9.34** rluñ-la sogs-pa-las gyur-pahi nad hbyañ-du mi-btub-pa-la ni / sman-  
pa sñon byed-pa mthoñ-ziñ goms<sup>43</sup>-pas lag-pahi rca gtar-ziñ / bad-kan dañ /  
rluñ-las gyur-pahi skran-la me-bčah gdab-par byaho //

**9.35** skran-can-la ni mdor<sup>44</sup>-na / kha-zas lci-ba dañ / bad-kan skye-bar  
hgyur-bahi bag spañ-ziñ / mehi drod dañ / ñams<sup>45</sup>-stobs rtag-tu bsruñ-bar  
bya-ste / kha-zas dañ / btuñ-ba-rnams čhabs che-chuñ-las dpag-ciñ bzah-bar  
byaho //

skran gso-bahi lehu-ste dgu-pa rjogs-so //

<sup>42</sup> grum- NP] gram- D

<sup>43</sup> goms- DN] gom- P

<sup>44</sup> mdor- DP] ħdor- N

<sup>45</sup> ñams- D] ñam- NP

emblic myrobalan (*dhātri-*), boil it, and give it to drink (*pīto*). Alternatively, if one mixes with liquor (*madirā*) the powder from the liquid extracted from burnt barley (*kṣāra-*) and the three hot ones (*try-ūṣaṇa-*), and drinks it, it too (*ca*) removes (*-bhit*) internal tumours due to blood (*asra-gulma-*).

**9.33** In the case of a blood tumour (*gulme*) having split (*bhinne*) inside so that the blood (*asraṇi*) of the womb emerges severely (*ati-pravṛttam*) and does not cease, one must stop it (*nivārayet*) and make the pain (*rujām*) calm by the previously explained (7.34-9) methods of treatment for blood ejection (*rakta-pitta-harair yogair*) and by the previously explained (9.9-20) methods of treatment for removing wind disease (*vāta-ghnaiś ca*).

**9.34** In the case of diseases that have arisen due to wind etc. (*vātādīnāṇi*) that cannot be cleared up (*sthire*), the physician (*bhīṣajā*) who has seen (someone) perform (the treatment) before and is accustomed to it (*dr̥ṣṭa-karmanā*) should open (*kāryo vyadhah*) the veins of the arm (*bāhu-sirā-*), and in the case of internal tumours (*gulme*) that have arisen due to phlegm and wind (*kapha-vātotthe*), he should perform cauterisation (*dāhas*).

**9.35** In the case of those who have internal tumours (*gulmavatsu*), one should in short avoid (*varjyāni*) heavy (*gurv*) foods and foods conducive to the increase of phlegm (*abhiyandi*), should constantly (*sadā*) preserve (*rakṣanni*) the heat of the (digestive) fire (*agni-*) and their strength (*balāṇi*), and should make them eat (*prayojayet*) foods and drinks (*anna-pānāni*) after considering the quantity (*vathāvastham*).

The chapter (*adhyayah*) on healing internal tumours (*gulma-*), the ninth (*navamah*), is finished (*samāptah*).

## § 10: DMU-RJĪŃ GSO-BAHI LEHU

**10.0** de-nas dmu-rjĭn<sup>1</sup> gso-bahi lehu bśad-par byaho //

**10.1** dmu-rjĭn<sup>1</sup> ni mehi drod chuñ-ba dañ / kha-zas mi-hphrod-pa zos-pas nad-gźi hkh rugs-nas / lus rñul<sup>2</sup>-ba dañ / chu grañ-mo hthuñs-te rća dañ hjag-sgo-rnams hgags-pa-las / dmu-rjĭn<sup>1</sup>-gi<sup>3</sup> nad ma-ruñs-pa rnam-pa<sup>4</sup> brgyad skye-bar hgyur-ro //

**10.2** de-la rluñ-las gyur-pahi dmu-rjĭn<sup>1</sup>-gi<sup>3</sup> mćhan-ma ni / ltor zug-ciñ na-ba dañ / rdoł-la thug-pa ltar na-ba dañ / sgra hbyuñ-ba dañ / rkañ-lağ dañ / rlig-pa skrañ-ba<sup>5</sup> dañ / gñer-ma nag-po hbyuñ-źiñ rća mñon-par hbyuñ-ba-rnams yin-par bśad-do //

**10.3** mkhris-pa-las gyur-pahi dmu-rjĭn<sup>1</sup>-gi<sup>3</sup> mćhan-ma ni / lto-śa reg-na hjam-pa dañ / rims-kyis hdebs-pa dañ / rñul hbyuñ-ba dañ / skom-dad che-ba dañ / lus ćha-ba dañ / mgo hkhor-ba dañ / rća sñon-po dañ / ser-pos g-yogs-par hdug-pa-rnams yin-par bśad-do //

**10.4** bad-kan-las gyur-pahi dmu-rjĭn<sup>1</sup>-gi<sup>3</sup> mćhan-ma ni / mchil-ma mañ-ba dañ / lus lci-ba dañ / dbugs mi-bde-ba dañ / gñid che-ba dañ / skrañ-ba<sup>5</sup> dañ / yi-ga hchus-pa dañ / rims-kyis hdebs-pa dañ / hbyañ dkah-ba dañ / lto mkhrañ<sup>6</sup>-ba dañ / pags-pa stug-pa dañ / rća mdog dkar-pos g-yogs-pa-rnams yin-par śes-par byaho //

**10.5** hdus-pa-las gyur-pahi dmu-rjĭn<sup>1</sup> ni / bud-med-kyi dbań-du bya-bahi phyir skra dañ sen-mo-la sogs-pa byin-te<sup>7</sup> zos-pa dañ / hbebs<sup>8</sup>-par byed-pa dañ / lus ma-ruñ-bar byed-pahi dug-las kyañ hbyuñ-ste / mćhan-ma thams-cad<sup>9</sup> dañ ldan-pa yin-par śes-par byaho //

**10.6** dmu-rjĭn<sup>1</sup> glo g-yas-phyogs-su hbyuñ-ba-la ni / mchĭn-pahi dmu-rjĭn<sup>1</sup> źes byaho //

<sup>1</sup> -rjĭn NP] -rjĭns D

<sup>2</sup> rñul- DN] rñul- P

<sup>3</sup> -gi NP] -kyi D

<sup>4</sup> rnam-pa DJ] rnams NP

<sup>5</sup> skrañ-ba NP] skrañs-pa D

<sup>6</sup> mkhrañ- *by emendation*] hkhrañ- DNP

<sup>7</sup> byin-te NP] pyi-ste D

<sup>8</sup> hbebs- DJ] hbabs- NP

<sup>9</sup> thams-cad *abbrev.* P

## CHAPTER 10: DROPSY

**10.0** Next the chapter on healing dropsy will be expounded.

**10.1** As for dropsy (*udaram*), if the humours (*doṣāḥ*) are disturbed (*duṣṭā*) by the heat of the (digestive) fire being small (*mandāgnīnām*) and by (the patient) having eaten foods (*annair*) that are incompatible (*apathya-*), his body sweats (*sveda-*) and he drinks cold water (*ambu*), but because (*hi*) the apertures of his veins and the secretory apertures (*srotasī*) have become blocked (*ruddhvā*), eight kinds (*aṣṭadhā*) of the terrible (*ghoraṃ*) disease of dropsy (*udaram*) will arise.

**10.2** In that (connection), as for the characteristics of dropsy (*udaraṃ*) that has arisen due to wind (*vāta-jam*), they are explained to be (*vadet*) aches and pains (*\*śūla-*) in the stomach, pains (*rug-*) that are like splitting (*bheda-*) and beating (*toda-*), noise (*śabda-*) emerging, swelling (*śopha-*) of hands (*pāni-*) and feet (*aṅghri-*) and of the testicles (*muṣka-*), the development of black wrinkles (*kṛṣṇa-rāji-*), and the development of conspicuous veins (*sirā-naddham*).

**10.3** As for the characteristics of dropsy (*jatharaṃ*) that has arisen due to bile (*pañcīkaṃ*), they are explained to be (*smṛtam*) the flesh of the stomach being soft to the touch (*mṛdu-sparśa-*), being afflicted by fever (*jvara-*), the emergence of sweat (*sveda-*), great thirst (*trṣṇā-*), heat of the body (*dāha-*), spinning head (*bhrama-*), and being covered (*-ākrāntam*) by veins (*sirā-*) that are blue (*nīla-*) and yellow (*pīta-*).

**10.4** As for the characteristics of dropsy (*udaraṃ*) that has arisen due to phlegm (*śleṣman-*), they are to be known (*jñeyam*) as being much spittle (*utkleda-*), a heavy body (*gaurava-*), uncomfortable breathing (*śvāsa-*), much sleep (*nidrā-*), swellings (*śopha-*), disturbed appetite (*aruci-*), being afflicted by fever (*jvara-*), being difficult to clear up (*sthīraṃ*), the stomach being hard and its skin being thick (*ghanam*), and being covered (*ācītam*) by white-coloured (*sita-*) veins (*sirā-*).

**10.5** As for dropsy (*udaraṃ*) that has arisen due to (the three humours) combined (*sannipāta-*), they are to be known (*vidyāt*) as being the arising also from the poison (*dūṣi-viṣa-*) that makes (a man) eat hairs (*roman-*), nails (*nakha-*), etc. (*ādi-*) that have been given to him (*datta-*) in order to bring him into the power of a woman (*stri-*), that makes him fall down, and that makes his body improper (*vidūṣaṅāt*), and the possession (*samanvitam*) of all (*sarva-*) (the above-mentioned) characteristics (*liṅga-*).

**10.6** In the case of dropsy arising on the right side (*dakṣiṇa-to*), it is called

g-yon-phyogs-su hbyuñ-ba ni / mcher-pahi dmu-rjiñ<sup>1</sup> zes bya-ste / hdi gñis-ka yañ bad-kan dañ khrag hkhrugs-pa-las hbyuñ-ste / mkhris-pa dañ / bad-kan gñis hdus-pa-las gyur-pa yin-no //

**10.7** kha-zas bya-sgro dañ / spu<sup>10</sup> hdres-pa zos-te / rgyu-ma hgags-te phyi-sa mi-hbyuñ-ba-las gyur-pahi dmu-rjiñ<sup>1</sup> sñiñ-ga dañ / lte-bahi bar-gyi nañ-du dmu-rjiñ<sup>1</sup> skye-ba ni \*hbyañ<sup>11</sup> dkah-ba yin-te gzañ hgags-pahi dmu-rjiñ<sup>1</sup> zes byaho //

**10.8** kha-zas zug<sup>11a</sup>-rñu dañ bcas-pa<sup>12</sup> zos-na<sup>13</sup> rgyu-ma nañ-nas brtol-te / kha-zas-kyi khu-ba phyir zags-pa-las nad-du gyur-te / lte-bahi hog-tu zug-ciñ na-ba byuñ-bahi miñ ni / rgyu-ma rdol-bahi dmu-rjiñ<sup>1</sup> zes bya-ste / dehi mčhan-ma ni / chu-sor zug-pahi mčhan-ma-la sogs-pa sñar bśad-pa dañ hdraho //

**10.9** chuhi dmu-rjiñ<sup>1</sup> zes bya-ba ni / snum-bag hthuñs-sam / skyug-smam-nam / bkru-smam btañ-bahi rjes-la / chu grañ-mo hthuñs-pa-las nad-du gyur-na / \*lte<sup>14</sup>-bahi phyogs-su zlum-ziñ cher gyur-te / mdog snum-la lto rkyal-pa gañ-ba bzin-du gyur-pa yin-no //

**10.10** dmu-rjiñ<sup>1</sup> rnam-pa brgyad-po hdi-rnams-kyi nañ-du / rgyu-ma brdol-bahi dmu-rjiñ<sup>1</sup> dañ / gzañ hgags-pahi dmu-rjiñ<sup>1</sup> gñis ni gsor mi-ruñ-ño // lhag-ma gzañ ni gso dkah-bar bśad-de / de-dag-las kyañ chuhi dmu-rjiñ<sup>1</sup>-du<sup>15</sup> gyur-pa ni spañ-bar byaho //

**10.11** de-la rluñ-las gyur-pahi dmu-rjiñ<sup>1</sup>-la ni / sman sthi-ra-la sogs-pahi sde-čhan<sup>16</sup> btags-pahi phye-ma dañ / skol-bahi sman-mar blud-pa dañ / dugs bya-ba dañ / snum-bag-gi bkru-smam btañ-la lto ži-bar gyur-nas / lto phyir mi-skye-bar ras-kyis bciñ-ba dañ / nad de dañ hphrod-pahi sman sbyar-bas lto bskur-pahi steñ-nas / pags-pa drod che-ziñ spu hjam-la ma-rul-ba-\*las<sup>17</sup> lig-to byas-paham / de med-na dar srin-bal-can-gyi lig-toham / lug-lpags-kyis bciñs-pahi dugs byas-la / kru-trug-tres-kyi phye-ma<sup>18</sup> dañ / til-mar lhan-cig

<sup>10</sup> spu D] bu N : sbu P

<sup>11</sup> hbyañ *by emendation*] hbyuñ DNP

<sup>11a</sup> zug- NP] zag- D

<sup>12</sup> -pa DP] -pa-ba N

<sup>13</sup> -na D] -nas NP

<sup>14</sup> lte- *by emendation*] lto- DNP

<sup>15</sup> -du NP] -su D

<sup>16</sup> -čhan D] -mčhan NP

<sup>17</sup> -las *by emendation*] -la DNP

<sup>18</sup> -ma *om.* P



dropsy of the liver (*yakṛd*). As for that arising (*vṛddhi*) on the left (*vāma-*) side (*pārśva-*), it is called dropsy (*udaram*) of the spleen (*plīhan-*). Since both of these arise from disturbance (*dūṣaṇāt*) of both phlegm (*kapha-*) and blood (*śoṇita-*), they have developed (*vikāri*) as a result of both bile (*pitta-*) and phlegm (*śleṣman-*) combined.

**10.7** As for dropsy that has arisen due to eating as food (*anna-*) bird feathers (*pakṣa-*) mingled (*upalepy-*) with hairs (*vāla-*) so that the intestines (*antra-*) are blocked (*ruddha-*) and the faeces (*mala-*) do not emerge (*-saigatam*), (that is) dropsy occurring (*vṛddhi*) in the middle space (*madhya-*) between heart (*hṛn-*) and navel (*nābhi-*), it is difficult to clear up (*sthiram*) and is called 'dropsy (*-udaram*) of the blocked (*baddha-*) anus (*guda-*)'.

**10.8** If one eats food (*anna-*) that contains sharp objects (*śalya-*) so that it pierces (*kṣata-*) the intestines (*antra-*) inside (*antah*), there arises disease from the liquid (*rasād*) from the food (*āhāra-*) that has flowed out (*sruta-*), and there occur (*-vṛddhi*) aches and pains below (*adho-*) the navel (*nābhes*) - as for the name (of this disease), it is the so-called 'dropsy (*-udaram*) of the leaking (*chidra-*) intestine'. As for its characteristics (*lakṣaṇam*), they are like the characteristics (*lakṣaṇam*) previously described (10.2) of pain (*toda-*) in the bladder, etc. (*ādi-*).

**10.9** As for the so-called 'water dropsy (*dakodaram*)', if disease has developed from drinking (*niṣevanāt*) cold (*śīta-*) water (*vāri-*) after drinking (*pītasya*) oily substances (*sneha-*) or administering emetics or cathartics (*śuddhasya*), he has become round (*vṛtta-*) and large (*mahat*) in the region of the navel (*nābhi-*), his appearance is oily (*snigdham*), and his stomach has become like (*-vat*) a full leather bag (*dṛti-*).

**10.10** Among these (*teṣāṃ*) eight kinds of dropsy, two (*dve*) (namely) 'dropsy of the leaking intestine (*chidrodara-*)' (10.8) and 'dropsy of the blocked anus (*baddha-gudodara-*)' (10.7) are not suitable for treatment (*asādhye*). The others that remain (*śeṣāṇi*) are said to be difficult to treat (*kṛcchra-sādhyāni*), and among those, as for a case where water dropsy has developed (*jātāmbhasi*), one should avoid it (*varjayet*).

**10.11** In that (connection), in the case of dropsy that has arisen due to wind (*vātodare*), if one gives (the patient) to drink (*pānam*) a medicinal ghee (*sarpiṣah*) boiled with the powder (obtained) by grinding the group of drugs beginning with uraria (*sthirādi-*) (2.1), induces sudation (*sveda-*) and administers an oily cathartic (*sneha-virecanam*) so that the stomach has become calm (*mlānau*), one should bind (*veṣṭanam*) the stomach with a cloth (*vāsasā*) so that it does not grow out, and, on top of the stomach when it has been smeared with a mixture of drugs that are compatible with that disease (*sālvanam*), one should induce sudation by binding (*upanāhanam*) a poultice that has been made from a skin that has great heat, has soft hairs,

skol-bahi hjam-réi mas btañ-ba dañ / sman sthi-ra-la sogs-pahi sde-čan skol-bahi khu-ba dañ / sbyar-bahi bkru-sman drag-po mas btañ-ba dañ / kha-zas ho-ma dañ / khu-bcud dañ / ša-khu gañ yañ ruñ-ba dañ ldan-par bzah-ba-rnams rim bžin-du byaho //

**10.12** mkhris-pa-las gyur-pahi dmu-rjiñ<sup>1</sup>-la ni / thog-mar hjam-réi sman ro mñar-bahi phye-ma dañ mar skol-ba hthuñs-la / dehi hog-tu šin ñe-roñ dañ / hbras-bu gsum-gyi phye-ma mar-gyi nañ-du skol-bahi bkru-sman btañ-ño //

**10.13** yañ-na šin nya-gro-dħa-la sogs-pahi sde-čan skol-bahi khu-ba mar dañ skol-la mar ñi-če lus-pa sbrañ-réi dañ / kha-ra dañ sbyar-bas bkru-sman drag-po mas gtañ<sup>19</sup>-bar bya-ste / de yañ sñar hjam-réi mas btañ-ba dañ ldan-par byaho //

**10.13A** hjam-réi mas btañ-ba ni / nya-gro-dħa-la sogs-pahi sde-čan skol-bahi khu-bahi nañ-du / sman-gyi sde-čan de-ñid-kyi phye-ma dañ / til-mar dañ lħan-cig-tu bskol<sup>20</sup>-te / til-mar ñi-če lus-pa bcags-pa btañ-ño //

**10.14** de-nas hbras-kyi ho-thug bska<sup>21</sup>-bas bciñ-bahi dugš byas-te<sup>21a</sup> / kha-zas kyañ sman<sup>22</sup> sthi-ra-la sogs-pahi sde-čan skol-bahi khu-ba ho-ma dañ bskol<sup>20</sup>-la / ho-ma ñi-če lus-pa dañ ldan-par bzaho //

**10.15** bad-kan-las gyur-pahi dmu-rjiñ<sup>1</sup>-la ni thog-mar hjam-réi pi-pi-liñ-la sogs-pa dañ sbyar-bahi sman-mar sñar bsad-pa btañ-nas dugš byas-pahi hog-tu / šin snu-ħa-ga-ši-ri dañ / skol-bahi mar-gyi bkru-sman btañ-ño //

**10.16** de-nas sman mu-ska-ka-la sogs-pahi sde-čan skol-bahi khu-ba til-mar dañ / ba-gcin dañ / čha-ba gsum-gyi<sup>23</sup> phye-ma-rnams dañ sbyar-bahi

<sup>19</sup> gtañ- D] btañ- NP

<sup>20</sup> bskol- D] skol- NP

<sup>21</sup> bska- D] ska- NP

<sup>21a</sup> byas-te NP] bya-ste D

<sup>22</sup> sman DN] smin P

<sup>23</sup> -gyi NP] -kyi D

and is not rotting or, if that is not (available), a poultice of silk and cotton, or a sheepskin, and one must successively (*kramāt*) administer (*voḥyam*) a purging oily enema (*nirūhaḥ*) (made) by boiling together the powder from leadwort (*citra-*) and sesame oil (*taila-*), a severe purging cathartic (*anuvāsana-*) mixed with the liquid (*ambu*) (obtained) by boiling the group of drugs beginning with uraria (*sthirādi-*) (2.1). and eating food (*annaṃ*) containing whichever may be appropriate (among) milk (*payo-*), liquid soup (*yūsa-*), and meat soup (*rasa-*).

**10.12** In the case of dropsy that has arisen due to bile (*pittodare*), he should first drink (*peyaṃ*) the powder from sweet-tasting (*madhura-*) enema drugs (*auśadha-*) and ghee (*ghṛtaṃ*) boiled (*-sādhitam*) (together), and after that (*paścāt*) one must administer a cathartic (*virecanam*) of the powder of turpeth tree (*trivṛt-*) and the three fruits (*tri-phalā-*) boiled (*siddham*) in ghee (*sarpīr*).

**10.13** Alternatively, one must purge (*prayoktavyam*) with a severe cathartic (*āsthāpanam*) (made) by boiling with ghee (*sarpīḥ*) the liquid (obtained) by boiling (*kaṣāyena*) the group (of drugs) beginning with the banyan tree (*nyagrodhādi-*) (2.2), and mixing the pure ghee that remains with honey (*kṣaudra-*) and sugar (*sitā-*). It too is to be accompanied (*-samanvitam*) by a previously (administered) purging oily enema (*sneha-vasti-*).

**\*10.13A** As for the purging oily enema, one boils together with sesame oil the powder from the group of drugs itself (2.2) in the liquid (obtained) by boiling the group (of drugs) beginning with the banyan tree, until pure sesame oil remains, strains it, and administers it.

\* Tibetan only

**10.14** Next, one must induce sudation by binding (*kartavyam upanāhanam*) with astringent (*sāndra-*) milk soup (made) with rice (*pāyasa-*) and must eat food (*bhojane ca prayojayet*) containing the pure milk (*kyīram*) that remains after boiling (*sādhitam*) with milk the liquid (obtained) by boiling the group of drugs beginning with the drug uraria (*sthirādi-*) (2.1).

**10.15** In the case of dropsy that has arisen due to phlegm (*kaphodarīṇi*), one should first (*prāk*) administer as oily enema (*snigdhe*) the medicinal ghee (*sarpīṣā*) mixed with long pepper (*pippalī-*), etc. (*-ādyena*) (as) explained previously (9.27), and after having induced sudation (*svinne ca*), one must administer (*voḥyam*) a cathartic (*virecanam*) of ghee (*ājyaṃ*) boiled (*siddham*) with milk hedge tree (*smuk-payaḥ-*).

**10.16** Next, one must administer (*vidhātavyam*) a severe purging cathartic (*nirūhanam*) (made) by mixing (*-saṅginā*) the liquid (*ambunā*) (obtained) by boiling the group of drugs beginning with the drug parul tree (*muśkakādi-*) (2.20) with the powder from sesame oil (*taila-*), cow urine (*mūtra-*), and

bkru-smān drag-po mas gtañ<sup>19</sup>-bar bya-ziñ / hjam-réi mas btañ-bahi cho-ga yañ bya-ste /

**10.16A** hjam-réi mas btañ<sup>24</sup>-ba ni<sup>25</sup> smān-gyi sde-čhan goñ-ma ñid skol-bahi khu-bahi nañ-du / til-mar dañ / čha-ba gsum-gyi phye-ma lhan-cig-tu bskol<sup>20</sup>-te / til-mar ñi-čhe lus-pa bcāgs-pa btañ-ño //

**10.17** de-nas phabs dañ / la-phug-gi sa-bon dañ / yuñs-kar-rnams sbyar-re<sup>26</sup>-bas bciñ-bahi dugs byaho //

**10.18** kha-zas ni rgya-sran-gyi khu-bcud-dam / ho-ma čha-ba gsum dañ ldan-pas dpag-ciñ bzaho //

**10.19** hdus-pa-las gyur-pahi dmu-rjiñ<sup>1</sup>-la ni / rluñ-las gyur-pahi dmu-rjiñ<sup>1</sup>-la sogs goñ-du smos-pa-rnams-kyi cho-ga sñar bstan-pa de-dag thams-cad kyañ sbyar-bar byaho //

**10.20** yañ-na hdi-la ni / pog dañ / šam<sup>27</sup>-ki-nihi phye-ma dañ / mar lhan-cig-tu skol-bahi bkru-smān yañ btañ-ño //

**10.21** mcher<sup>27a</sup>-pahi dmu-rjiñ<sup>1</sup>-can-la yañ / hjam-réi dañ / dugs dañ / bkru-smān-la sogs-pahi cho-ga byas-la / lag-pa g-yon-pahi gru-mohi nañ-gi réa yañ gtar-bar byaho //

**10.22** byi-dañ-ga dañ / kru-trug-tres dañ / rgyam-čha dañ / phye dañ / šu-dag-rnams cham-chom-du brduñs-la mar-gyis bskus<sup>28</sup>-te / snod kha sbyar-gyi nañ-du \*brños<sup>29</sup>-nas / žib-tu btags-la ho-ma dañ sbyar-te hthuñs-na yañ / skran dañ mcher<sup>27a</sup>-pahi dmu-rjiñ<sup>1</sup> sel-to //

**10.23** yañ-\*na<sup>30</sup> na-le-šam dkar-po skol-bahi khu-ba rgyam-čha dañ / kru-trug-tres dañ / pi-pi-liñ-rnams-kyi phye-ma dañ sbyar-baham / yañ-na na-le-šam dkar-po skol-bahi khu-ba<sup>31</sup> šin pa-la-šahi thal-ba dañ / nas-čhig hkhus-pahi thal-ba dañ sbyar-te blud-do //

<sup>24</sup> btañ- NP] gtañ- D

<sup>25</sup> ni D] na NP

<sup>26</sup> -re- D] -ro- NP

<sup>27</sup> šam- DN] šam- P

<sup>27a</sup> mcher- DN] mčher- P

<sup>28</sup> bskus- DN] skus- P

<sup>29</sup> brños- *by emendation*] bsnos- D, bsños- NP

<sup>30</sup> -na *by emendation*] om. DNP

<sup>31</sup> -ba DN] -bahi P

the three hot ones (*try-ūšana-*), and one must also administer the treatment (*karma ca*) of purging oily enema (*anuvāsana-*).

**\*10.16A** As for the purging oily enema, one boils the powder of sesame oil and the three hot ones together in the liquid (obtained) by boiling the above group of drugs (10.16) itself, until pure sesame oil remains, strains it, and administers it.

\* Tibetan only

**10.17** Next, one must induce sudation by binding (*upanāhanam*) with a mixture of yeast (*kiṇvaṃ*), seeds of radish (*mūlaka-bijāni*), and white mustard (*siddhārthās ca*).

**10.18** As for food (*bhojane*), after consideration he should eat horse gram soup (*kulatthāmbu*) or milk (*payo vā*) if they contain the three hot ones (*vyōṣa-yuktam*).

**10.19** In the case of dropsy that has arisen due to (all the humours) combined (*sannipātodare*), the method of treatment (*kriyā-vidhiḥ*) previously explained (10.11) for the dropsy that has arisen due to wind etc. mentioned above must be combined also with all (*kṛtsnaḥ*) those (methods in 10.12-18).

**10.20** Alternatively, in this (case) (*atra*) a cathartic (*viśodhanam*) may also (*ca*) be administered that (is made) by boiling (*siddham*) together the powder of (white) perfume (*saptalā-*!) and canscora (*śaṅkhiṇi-*), and ghee (*ghṛtam*).

**10.21** In the case of one who has dropsy of the spleen (*pliha-rogiṇaḥ*), one must administer (*vidheyat*) also the methods of treatment of oily enema (*sneha-*), sudation (*sveda-*), cathartic (*vireka-*), etc. (*-ādir*), and one must also (*ca*) open (*moktavṛyā*) the vein (*sirā*) inside (*abhyantare*) the elbow (*kūrpara-*) of the left arm (*vāma-bāhau*).

**10.22** If one pounds to pieces embelia (*vidariga-*), leadwort (*agni-*), rock salt (*sindhūttha-*), barley meal (*saktu-*), and sweet flag (*vacā-*), smears them with ghee (*ājya-*), roasts (*dagdhvā*) them in a vessel whose mouth is closed, grinds them finely (*saṃcūrṇya*), mixes them with milk (*kṣīreṇa*), and drinks them (*pibet*), this too removes (*apaham*) internal tumours (*gulma-*) and dropsy of the spleen (*plihodara-*).

**10.23** Alternatively, one should give (the patient) to drink (*prayojayet*) the liquid (obtained) by boiling (*niryūham*) horse-radish tree (*śobhāñjanaka-*) mixed with (*-anvitam*) the powder from rock salt (*saindhava-*), leadwort (*agni-*), and long pepper (*kañā-*), or alternatively (*vā*) the liquid (obtained) by boiling horse-radish tree mixed with (*yuktam*) alkali (*kṣāra-*) from the dhak tree (*palāśa-*), and the alkali extracted from burnt barley (*yava-kṣāram*).

**10.24** ro-ḥi-ta-ka dañ / 'a-ru-rahi phye-ma ba-gcin-nam / chuhi nañ-du sbañs-te / hthuñs-na yañ dmu-rjin̄<sup>1</sup> thams-cad dañ / mcher<sup>27a</sup>-pahi nad dañ / gcin sñi-bahi nad dañ / gzañ-hbrum dañ / srin-bu dañ / skran sel-to //

**10.25** yañ-na rgyam-čhaham<sup>32</sup> ña-lcibs bsregs-pahi thal-ba ho-ma dañ sbyar-te čhod ran-par btuñ-bar byaho //

**10.26** yañ-na \*mcher<sup>33</sup>-pahi dmu-rjin̄<sup>1</sup>-la / pi-pi-liñ-gi phye-ma ho-ma dañ sbyar-te blud-do //

**10.27** mcher<sup>34</sup>-pahi dmu-rjin̄<sup>1</sup> gso-bahi cho-gar bstan-pa de thams-cad ni / mchin-pahi dmu-rjin̄<sup>1</sup>-la yañ gtañ<sup>19</sup>-bar byaho //

**10.28** yañ-na mchin-pahi dmu-rjin̄<sup>1</sup>-la ni / lag-pa g-yas-pahi gru-mohi nañ-gi réa gtar-bar byaho //

**10.29** dmu-rjin̄<sup>1</sup>-rnams-la ni phyi-sa-la sogs-pa ltohi dri-ma śas che-bas ni / bkru-smān lan mañ-du bya-bar bstan-to //

**10.30** de-nas dehi hog-tu dmu-rjin̄<sup>1</sup>-gi<sup>3</sup> spyihi cho-ga \*des<sup>35</sup>-pa yañ bstan-par bya-ste / dmu-rjin̄<sup>1</sup>-la ni 'e-rañḍahi mar ho-ma dañ / ba-gcin gañ yañ ruñ-ba dañ sbyar-te lan mañ-du btuñ<sup>36</sup>-bar byaho //

**10.31** yañ-na til-mar śiñ-kun dañ / sva-réi-kahi thal-ba dañ sbyar-baham / sman jyo-ti-kahi phye-ma ho-ma dañ sbyar-ba blud-do //

**10.32** mar srañ sum-cu-réa gñis dañ / ho-ma mar-gyi brgyad-hgyur-gyi nañ-du / snu-ḥa-kši-ri srañ gcin dañ / śiñ ñe-roñ-gi phye-ma srañ drug bskol<sup>20</sup>-la / mar ñi-čhe lus-par byas-te / bcāgs-pa-las ran-par hthuñs-na yañ / dmu-rjin̄<sup>1</sup> dañ skran sel-to //

**10.33** (1) hbras-bu gsum dañ / (2) bya-rnu dañ / (3) pog dañ / (4) śi-drod

<sup>32</sup> rgyam-čhaham D] rgya-mčhoḥi NP

<sup>33</sup> mcher- *by emendation*] hcher- DN : hčer P

<sup>34</sup> mcher- N] mcher- DP

<sup>35</sup> des- *by emendation*] zes D : ces NP

<sup>36</sup> btuñ- DP] gtuñ- N

**10.24** If one steeps (*bhāvitaṃ*) in cow urine (*mūtram*) or water (*ambu vā*) the powder (*kṣoda-*) from white cedar (*rohītaka-*) and chebulic myrobalan (*abhayā-*) and drinks it (*pītaṃ*), it too removes (*-jit*) all (kinds of) dropsy (*sarvodara-*), disease of the spleen (*plīhan-*), the disease of loose urine (*meha-*), piles (*arśaḥ-*), worms (*kṛimi-*), and internal tumours (*gulma-*).

**10.25** Alternatively, one must give to drink (*pātavyo*) in moderate measure (*yukti-taḥ*) the alkali (*kṣāraḥ*) (obtained) by burning rock salt (*udadhi-jaḥ*) or 'mother of pearl' (plant) (*śukti-jaḥ*) mixed with milk (*kṣīreṇa*).

**10.26** Alternatively (*vā*), in the case of dropsy of the spleen (*plīhan-*), one must give to drink (*prayoktavyāḥ*) powder from long pepper (*pippalyāḥ*) mixed with milk (*payasā*).

**10.27** In the case of the methods of treatment (*kriyāḥ*) to cure dropsy of the spleen (*plīhan-*), all (*sarvā*) those (methods that) have been explained (*uddiṣṭāḥ*) are also to be administered (*samprakalpayet*) in the case of dropsy of the liver (*yakṛtaḥ*).

**10.28** Alternatively, in the case of dropsy of the liver, one must open the vein (*kāryaṃ ... śonita-mokṣaṇam*) that is inside the elbow of the right (*dakṣiṇe*) arm (*bāhau*).

**10.29** In the case of dropsies (*udarāñāṃ*), if there is a large proportion (*ādhyatvād*) of impurity (*mala-*) in the stomach such as faeces, it is recommended (*matam*) that cathartics (*śodhanaṃ*) be administered many times (*bahu-śaḥ*).

**10.30** Next, after that (*ata ūrdhvaṃ*), general (*samānyā*) methods (of treatment) (*yogāḥ*) for dropsy are to be recommended (*pravakṣyante*) as also excellent (*sattamāḥ*). In the case of dropsy, one must mix oil (*tailaṃ*) from the castor oil plant (*eranda-jaṃ*) with whichever may be appropriate, milk (*kṣīreṇa*) or (*vā*) cow urine (*mūtreṇa*), and must give it to drink (*piben*) many times (*a-sakṛt*).

**10.31** Alternatively, one must give to drink sesame oil (*tailaṃ*) mixed with asafoetida (*hiṅgu-*) and the alkali svarjikā (*svarjikā-*) or (*vā*) the powder from heartpea (*jyotiṣkaṃ*) mixed with (*-anvitam*) milk (*payo-*).

**10.32** If, in thirty-two ounces (*prasthaṃ*) of ghee (*sarpiḥ-*) and in eight times as much (*aṣṭa-guṇe*) milk (*payasi*) as ghee, one boils (*siddhaṃ*) one ounce (*palam*) of milk hedge (*snuk-payasaḥ*), and six ounces (*pala-ṣaṭkena*) of the powder from turpeth tree (*trivṛtaḥ*), until pure ghee has been made to remain, strains it, and drinks it in moderation, it too removes (*-nut*) dropsy (*jaṭhara-*) and internal tumours (*gulma-*).

**10.33** If (one takes) the powder (*vicūrṇya*) from (1) the three fruits (*triphalā-*), (2) golden cleome (*kāñcana-kṣīri-*), (3) (white) perfume (*saptalā-*!),

dañ / (5) šu-dag dañ / (6) khyi lce-ba dañ / (7) sba-mahi hbras-bu dañ / (8) pu-će-sel dañ / (9) šin̄ ñe-roñ dañ / (10) rgyam-ča dañ / (11) pi-pi-liñ-gi phye-ma ba-gcin dañ / chu skol-ba dron-mo dañ / ša-khu-rnams-las gañ yañ ruñ-ba dañ / sbyar-te hthuñs-na yañ / skran dañ / dmu-rjin̄<sup>1</sup> dañ / \*mcher<sup>37</sup>-pahi nađ dañ / mje dañ / gzań-hbrum dañ / khrag-čhad dañ / skrañ-ba<sup>38</sup> hor-thabs-rnams-kyis ñam<sup>39</sup>-thag-pa thams-cad sel-to //

**10.34** sman (1) big-ša-la dañ / (2) šin̄-khi-ni dañ / (3) dandahi rca-ba dañ / (4) šin̄ ñe-roñ dañ / (5) šin̄-doñ<sup>40</sup> dañ / (6) hbras-bu gsum dañ / (7) yuñ dañ / (8) byi-dañ-ga dañ / (9) kam-pi<sup>41</sup>-lye-ka-rnams-kyi phye-ma / ba-gcin<sup>42</sup> dañ sbyar-te hthuñs-na yañ dmu-rjin̄<sup>1</sup> sel-to //

**10.35** žag bdun-gyi bar-du kha-zas dañ / skom gzań<sup>43</sup> mi-bzah mi-btuñ-bar / ma-ħehi gcin dañ / ho-ma sbyar-ba hbah-žig btuñ-ñam / yañ-na zla-ba gcig-gi bar-du kha-zas dañ / skom gzań mi-bzah mi-btuñ-bar / rra-mohi ho-ma hbah-žig hthuñs-na yañ / skrañ-ba<sup>5</sup> hor-thabs-su skrañ-ba<sup>5</sup> dañ / dmu-rjin̄<sup>1</sup> sel-to //

**10.36** yañ-na dmu-rjin̄<sup>1</sup>-can-la pi-pi-liñ-gi phye-ma šin̄ snu-ħahi ho-ma zags-pahi nañ-du sbañs-pa-las ci ran-par btuñ-ño //

**10.37** yañ-na dmu-rjin̄<sup>1</sup> ži-bar bya-bahi phyir / (1) dbyi-moñ dañ / dantahi rca-ba dañ / kru-trug-tres dañ / byi-dañ-ga dañ / ča-ba gsum-rnams-kyi phye-ma ho-ma dañ sbyar-baham / (2) yañ-na than-šin̄ dañ / kru-trug-tres-kyi phye-ma ho-ma dañ / sga skol-bahi khu-ba gñis-las gañ yañ ruñ-ba dañ sbyar-baham / (3) yañ-na dbyi-moñ dañ bcah-sgahi phye-ma ho-ma dañ / sga skol-bahi khu-ba gñis-las gañ yañ ruñ-ba dañ sbyar-te btuñ-bar byaho //

**10.38** (1) nas-čhig hkhus-pahi thal-ba dañ / (2) sva-rči-kahi thal-ba dañ / (3) kru-trug-tres dañ / (4) ča-ba gsum dañ / (5) ši-doñ<sup>40</sup> dañ / (6) lan-čhva rnam lña-rnams-kyi phye-ma mar-khu dañ sbyar-te hthuñs-na / skran dañ / dmu-rjin̄<sup>1</sup> thams-cad sel-to //

**10.39** dmu-rjin̄<sup>1</sup>-ño<sup>44</sup>-cog bsal<sup>45</sup>-bahi phyir sman byi-ša-la dañ / šin̄-ki-ni

<sup>37</sup> mcher- *hy emendation*] mcher- DNP

<sup>38</sup> skrañ-pa NP] skrañs-pa D

<sup>39</sup> ñam- DN] ñams- P

<sup>40</sup> -doñ D] -dod NP

<sup>41</sup> kam-pi- P] kam-bi- DN

<sup>42</sup> -gcin DN] -cin P

<sup>43</sup> gzań DP] bzań N

<sup>44</sup> -ño- NP] -so- D

<sup>45</sup> bsal- D] gsal- NP



(4) indigo plant (*nilī-*), (5) sweet flag (*vacā-*), (6) gentian (*trāyanti-*), (7) fruit of the juniper (*hapuṣā-*), (8) kurroa (*tiktā-*), (9) turpeth tree (*trivṛt-*), (10) rock salt (*saindhava-*), and (11) long pepper (*pippalī-*), mixes it with whichever may be appropriate among cow urine (*mūtra-*), hot (*uṣṇa-*) boiled water (*vāri-*), and meat soup (*rasa-*), and drinks it (*pibet*), it too removes all (*sarva-*) afflictions (*\*kheda-*) by internal tumours (*gulma-*), dropsy (*udara-*), disease of the spleen (*plihan-*), skin disease (*kuṣṭha-*), piles (*arśah-*), dysentery (*\*raktātisāra-*), and swellings (*śopha-*) like hor (disease).

**10.34** If one mixes with cow urine (*mūtreṇa*) and drinks (*pibet*) the powder from the drugs (1) cucumber (*viśālā-*), (2) canscora (*śaikhinī-*), (3) root of wild croton (*danti-*), (4) turpeth tree (*trivṛn-*), (5) indigo plant (*nilī-*), (6) the three fruits (*phala-trayaṃ*), (7) turmeric (*niśā-*), (8) embelia (*viḍaṅga-*), and (9) kamala (*kampillaṃ*), it too removes (*-nut*) dropsy (*udara-*).

**10.35** If for seven days (*saptāhaṃ*) one does not eat or drink (*varjitam*) (any) other food (*anna-*) and drink (*ambu-*), (but) drinks (*pītaṃ*) only buffalo (*māhiṣaṃ*) urine (*mūtraṃ*) and milk (*payasā*) mixed (together), or alternatively (*vā*), if for one month (*māsaṃ*) one does not eat or drink (any) other food and drink, (but) drinks (*pītaṃ*) only camel (*auṣṭraṃ*) milk (*payo*), that too removes (*-nāśanam*) swellings like the swellings (known as) hor (disease) (*śvayathu-*), and dropsy (*udara-*).

**10.36** Alternatively, in the case of one who has dropsy (*jaṭharaṇā*), he must steep (*-bhāvītāḥ*) the powder from long pepper (*kṛṣṇāḥ*) in the milk (*ksīra-*) from milk hedge tree (*snuk-*) that has dripped, and he must drink it (*sevṛyā*) in moderation (*yuktyā*).

**10.37** Alternatively (*vā*), in order to make dropsy (*jaṭhara-*) calm (*-śāntaye*), one must give (the patient) to drink (*peyo*) (1) the powder (*-kalkitam*) from chaba pepper (*cavya-*), root of wild croton (*danti-*), leadwort (*agni-*), embelia (*viḍaṅga-*), and the three hot ones (*vyoṣa-*), mixed with milk (*payo*); (2) or alternatively (*vā*), the powder (*kalko*) from (*-jaḥ*) deodar (*dāru-*) and leadwort (*vahni-*), mixed with whichever may be appropriate among both milk (*payasā*) and the liquid (*ambu*) (obtained) by boiling ginger (*śṛṅgavera-*); (3) or alternatively (*vā*), the powder from (*-samuttho*) chaba pepper (*cavya-*) and ginger (*viśva-*), mixed with whichever may be appropriate among both milk and the liquid (obtained) by boiling ginger.

**10.38** If one mixes with ghee (*sarpiṣā*) and drinks (*peyaṃ*) the powder (*cūrṇitaṃ*) from (1) the alkali extracted from burnt barley and (2) svarjikā alkali (*ksāra-dvaya-*), (3) leadwort (*anala-*), (4) the three hot ones (*vyoṣa-*), (5) indigo tree (*nilī-*), and (6) the five kinds (*-pañcakam*) of salt (*lavaṇa-*), it removes (*-apaham*) all (*sarva-*) (kinds of) internal tumour (*gulma-*) and dropsy (*udara-*).

**10.39** In order to remove (*-vināśāya*) all (*sarva-*) dropsies (*udara-*), one must

dañ / dantahi rca-ba dañ / ši-doñ<sup>40</sup> dañ / byi-cher-rnams-kyi phye-ma  
ba-gcin dañ sbyar-te btuñ-bar byaho //

**10.40** mdor-na dmu-rjin<sup>1</sup>-ño<sup>44</sup>-cog ni / phal-cher nad-gzi mañ-po hdus-pa-  
las byuñ-bas-na / dehi phyir dmu-rjin<sup>1</sup>-ño<sup>44</sup>-cog-la / rluñ-la sogs-pahi nad-  
gzi-rnams ži-bar bya-bahi cho-ga byaho //

**10.41** rgyu-ma rdol-bahi dmu-rjin<sup>1</sup> dañ / chuhi dmu-rjin<sup>1</sup> dañ / gzañ hgags-  
pahi dmu-rjin<sup>1</sup> hdi gsum-la ni / sman-pa cho-ga šes-pas so-ši rdo-bar dam  
bcas-la \*lto<sup>46</sup> dbug-pa dañ / dral-bahi cho-ga yañ byaho //

**10.42** dmu-rjin<sup>1</sup>-rnams-kyis ñam-thag-pahi kha-zas-su ni / hbras sa<sup>47</sup>-lu-  
rnams dañ / nas dañ mon-sran snehu dañ / ho-ma dañ / srog-chags-rnams  
skam-sa-na gnas-pahi ša-khu-rnams ñams<sup>48</sup>-stobs-las dpags-te bzah<sup>49</sup>-žin  
btuñ-bar byaho //

**10.43** dmu-rjin<sup>1</sup>-can-la ni / chu btuñ-ba dañ / ñin-par gñid log-pa dañ  
/ kha-zas lci-ba dañ / bad-kan bskyed-pahi bag dañ / drag-šul-gyi bag  
mi-byaho //

bžon-pa-la žon-pa-rnams yoñs-su spañ-bar byaho //

dmu-rjin<sup>1</sup> gso-bahi lehu-ste bcu-pa rjogs-so //

<sup>46</sup> lto *by emendation*] lta DNP

<sup>47</sup> sa- NP] sã- D

<sup>48</sup> ñams- D] ñam- NP

<sup>49</sup> bzah- NP] dal- D

give (the patient) to drink (*pānam ācareṭ*) the powder from the drugs cucumber (*gavākṣī-*), canscora (*śaṅkhinī-*), root of wild croton (*dantī-*), indigo tree (*nīlī-*), and camel thorn (*tilvaka-!*) mixed with cow urine (*go-mūtram*).

**10.40** In short, as for all dropsies (*sarvam evodaram*), since (*yataḥ*) they usually (*prāyaḥ*) have occurred due to many humours (*doṣa-*) combined (*saṅghāta-*), on account of that (*tasmāt*), in the case of all (*sarvatra*) dropsies, the methods (of treatment) (*kriyā*) to make calm (*śamanī*) the humours wind (*vāta-*) etc. (*ādi-*) must be applied (*kartavyā*).

**10.41** In the case of these three (kinds of dropsy): ‘dropsy of the leaking intestine (*chidra-*)’, ‘water (*ambu-*) dropsy’, and ‘dropsy of the blocked (*baddha-*) anus’, the physician (*bhīṣak*) who knows the method (of treatment) (*prayoga-vit*), having taken a vow (*labdhānujñō*) to risk life and death, must also apply (*kuryād*) the method (of treatment) (*kriyām*) of making a hole in (*vyadhana-*) and piercing (*āpātana-*) the stomach.

**10.42** In the case of food (*bhojanāya*) for those afflicted (*ārtānām*) by dropsies (*sarvodara-*), after examining their strength (*yathā-balam*), one must give them to eat and drink (*yojyāḥ*) rice (*śālayo*), barley (*yava-*), green gram (*mudgās*), milk (*ksīram*), and meat soup (*rasaḥ*) (made) from animals that live on dry land (*jāṅgala-jo*).

**10.43** In the case of one who has dropsy (*jaṭharī*), he must not drink water (*ambu-pānam*), must not sleep during the day (*divā-svapnam*), must not eat heavy food (*guru-bhojanam*) or food that tends to increase phlegm (*abhīṣyandi-bhojanam*), and must not do anything tending to violence (*vyāyāman*). He must wholly avoid (*parivarjayet*) riding in vehicles (*yāna-yānam*).

The chapter (*adhyāyo*) on healing dropsy (*udara-*), the tenth (*daśamaḥ*), is finished.

## § 11: GCIN SŃI-BAHI NAD GSO-BAHI LEHU

**11.0** de-nas gcin sŃi-bahi nad gso-ba bśad-par bya-ste /

**11.1** kha-zas mi-hphrod-pa zos-pa daŃ / hdug-Ńal-la sogs-pa gnas-pahi Ńes-pa-las / gcin sŃi-bahi nad rnam-pa Ńi-śu<sup>1</sup> hbyuŃ<sup>2</sup>-bar bśad-de / de yaŃ gcin sŃi-bahi nad-du gyur-nas<sup>3</sup> / śin-tu maŃ ches-par gyur-pa ni<sup>3</sup> / gcin sŃi-bahi nad yin-no źes draŃ-sroŃ thub-pa-rnams-kyis gsuŃs-so //

**11.2** gcin sŃi-bahi nad des thog-mar hdebs-pahi mćhan-ma ni / so-la sogs-pa śin-tu dri-ma che-bar hgyur-ba daŃ / rkaŃ-lag ćha-ba daŃ / lus-kyi mdog dmar-por gyur-pa daŃ / skom-dad che-ba daŃ / khar mŃar-ba bro-ba-rnams yin-no //

**11.3** de-la bad-kan-las gyur-pahi gcin sŃi-bahi nad-kyi miŃ ni / (1) chu hdra-ba źes bya-ba daŃ / (2) bu-ram śiŃ-gi khu-ba daŃ hdra-ba daŃ / (3) ćaŃ hdra-ba daŃ / (4) hbras-phye hdra-ba daŃ / (5) phye-ma hdra-ba daŃ / (6) bska-ba daŃ / (7) \*hbriŃ<sup>4</sup>-ba daŃ / (8) lan-ćhva hdra-ba daŃ / (9) dbu-ba hdra-ba daŃ / (10) khu-chu hdra-ba źes bya-ba daŃ rnam-pa bcuho //

**11.4** mkhris-pa-las gyur-pahi gcin sŃi-bahi nad-kyi miŃ ni / (1) ljaŃ-ser źes bya-ba daŃ / (2) sŃon-po daŃ / (3) bćod-kha daŃ / (4) thal-kha daŃ / (5) khrag hdra-ba daŃ / (6) skyur-ba ćhos-pa źes bya-ba daŃ rnam-pa drug-go //

**11.5** rluŃ-las gyur-pahi gcin sŃi-bahi nad-kyi miŃ ni / (1) mar-khu daŃ hdra-ba źes bya-ba daŃ / (2) sbraŃ-rći hdra-ba daŃ / (3) glaŃ-po-chehi gcin hdra-ba daŃ / (4) źag hdra-ba źes bya-ba daŃ / rnam-pa bźiho //

**11.6** gcin sŃi-bahi nad hdi-dag thams-cad-kyi mćhan-ma ni / so-sohi miŃ-du smos-pahi don bźin-du \*bltaho<sup>5</sup> //

<sup>1</sup> -śu D] -śur NP

<sup>2</sup> hbyuŃ- D] hgyur- NP

<sup>3</sup> -nas to ni *blotted out* in D

<sup>4</sup> hbriŃ- *by emendation*] hbred- D: hbreŃ- NP

<sup>5</sup> bltaho *by emendation*] ltaho DNP

## CHAPTER 11 : URINARY DISEASE

**11.0** Next, the treatment of the disease of loose urine will be expounded.

**11.1** Twenty (*viṃśatiḥ*) kinds of diseases of loose urine (*pramehā*) are said (*smṛtāḥ*) to occur due to eating incompatible (*aniṣṭa-*) foods (*āhāra-*) and to wrong (*aniṣṭa-*) positions such as (wrong ways of) sitting and lying down (*ceṣṭānām*). When those (activities) have developed into the disease of loose urine, as for (the disease in which urine) has become very plentiful (*ati-vṛttiṇi*), the sages (*munayo*) have declared (*jaguh*) it to be the so-called 'disease of loose urine (*pramehaṇi*)'.

**11.2** As for the characteristics (*rūpaṇi*) of one who has first (*prāg*) been afflicted by that disease of loose urine, they are that his teeth (*danta-*), etc. (*-ādīnām*) become very dirty (*malādhyatvaṇi*), his hands and feet (*pāṇi-pādayoḥ*) have become hot (*dāhas*), the appearance of his body (*dehe*) has become red (*cikkaṇatā!*), he has great thirst (*tṛṣṇā*), and he has a sweet (*svādu-*) taste in the mouth (*āsyāṇi*).

**11.3** In that (connection), as for the names of the diseases of loose urine (*mehāḥ*) that have arisen due to phlegm (*kaphānvayāḥ*), there are ten kinds : (1) the so-called 'water-like (variety) (*udaka-*)'; the so-called (2) '(variety) resembling the juice of sugarcane (*ikṣu-*)'; (3) 'resembling liquor (*surā-*)'; (4) 'resembling rice powder (*piṣṭa-*)'; (5) 'resembling powder (*sikatā-*)'; (6) 'astringent (*sāndra-*)'; (7) 'medium (*śanair-*)'; (8) 'resembling salt (*lavaṇa-*)'; (9) 'resembling foam (*phenāhva-*)'; and (10) 'resembling semen (*śukra-*)'.

**11.4** As for the names of the diseases of loose urine that have arisen due to bile (*pañcīkā*), there are six kinds : (1) the so-called 'greenish yellow (variety) (*haridrā-*)'; the so-called (2) 'blue (variety) (*nīla-*)'; (3) '(variety) resembling the colour (*-bhāsinah*) of Indian madder (*mañjiṣṭhā-*)'; (4) '(variety) resembling the colour of alkali (*kṣāra-*)'; (5) '(variety) resembling blood (*rakta-*)'; and (6) '(variety resembling) cooked sour (liquid) (*amla-*)'.

**11.5** As for the names of the diseases of loose urine that have arisen due to wind (*vātikāḥ*), there are four kinds : (1) the so-called '(variety) resembling ghee (*sarpir-*)'; (2) 'resembling honey (*madhu-*)'; (3) 'resembling elephant urine (*hasti-*)'; and (4) the so-called (*-āhvayāḥ*) '(variety) resembling liquid fat (*vasā-*)'.

**11.6** As for the characteristics of all (*sarve*) these (varieties of) diseases of loose urine, they are to be regarded (as being) according to the meaning mentioned in the case of the individual names (*sva-nāma-*).

- 11.7 de-la bad-kan-las gyur-pa-rnams ni gso sla-bar bśad-do //
- 11.8 rluñ-las gyur-pa-rnams ni / gsor mi-ruñ-bar mthoñ-ño //
- 11.9 mkhris-pa-las gyur-pa-rnams ni / kha-zas dañ / sman-gyis gso cam-du hjog nus-so //
- 11.10 de-las bad-kan-las gyur-pahi gcin sñi-bahi nad yod-pa-la ni / sman (1) la-la-phud dañ / padmahi rca-ba dañ / sle-tres dañ / 'a-ru-ra-rnams lhan-cig-tu sbyar-ba dañ / (2) pa-tha dañ / skyer-pa dañ / byi-dañ-ga dañ / yuñ dañ / 'arju-na dañ / byi-cher-rnams lhan-cig-tu sbyar-ba dañ / (3) byi-dañ-ga dañ / yuñ dañ / skyer-pa dañ / 'a-ru-ra dañ / rgya-spos lhan-cig-tu sbyar-ba dañ / (4) śiñ sã<sup>6</sup>-la dañ / 'arju-na dañ / ka-dam-pa dañ / skyer-pa dañ / la-la-phud-rnams lhan-cig-tu sbyar-ba dañ / (5) can-dan dkar-po dañ / 'a-ka-ru dañ / ru-rta dañ / thañ-śiñ-rnams lhan-cig-tu sbyar-ba dañ / (6) katpa-la dañ / gla-sgañ dañ / pa-tha dañ / ti-ri-ta dañ / 'a-ru-ra-rnams lhan-cig-tu sbyar-ba dañ / (7) 'am-ba-śtha dañ / señ-lden dañ / skyer-pa dañ / 'agni<sup>7</sup>-mantha dañ / hbras-bu gsum-po-rnams lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba bdun-po hdi-rnams-las / gañ yañ ruñ-ba skol-bahi khu-ba bsgrañs-la / sbrañ-rći dañ / śas cher sbyar-te blud-do //
- 11.11 mkhris-pa-las gyur-pahi gcin sñi-bahi nad yod-pa-la ni / (1) pa-to-la dañ / nimbahi lo-ma dañ / sle-tres dañ / skyu-ru-ra dañ / gla-sgañ-rnams lhan-cig-tu sbyar-ba dañ / (2) 'a-ru-ra dañ / skyu-ru-ra dañ / pu-śel-će dañ / ni-la-ba-ri dañ / gla-sgañ-rnams lhan-cig-tu sbyar-ba dañ / (3) padmahi rca-ba dañ / śug-pa dañ / gla-sgañ dañ / 'a-ru-ra dañ / dug-mo-ñuñ-rnams lhan-cig-tu sbyar-ba dañ / (4) 'u-di-ćya<sup>8</sup> dañ / dha-ta-kahi metog dañ / gseñ<sup>9</sup>-hphrom<sup>10</sup> dañ / ka-li-ya-ka-rnams lhan-cig-tu sbyar-ba dañ / (5) 'utpa-la dañ / pu-śel-će dañ / gseñ<sup>9</sup>-hphrom<sup>10</sup> dañ / 'arju-na dañ / can-dan dkar-po-rnams lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba lña-po hdi-rnams-las gañ yañ ruñ-ba skol-bahi khu-ba bsgrañs-la / sbrañ-rći dañ / sbyar-te blud-do //
- 11.12 gcin sñi-bahi nad-la rluñ gco-bor gyur-la bad-kan dañ / mkhris-pa gñis-las / gcig grogs-su gyur-na / gañ grogs-su gyur-pa rtogs-par bya-ste /

<sup>6</sup> sã- D] sa- NP

<sup>7</sup> 'agni- NP] 'asmi- D

<sup>8</sup> -ćya P] -ćye DN

<sup>9</sup> gseñ- NP] señ- D

<sup>10</sup> -hphrom NP] -phrom D

**11.7** In that (connection), (those varieties) that have arisen due to phlegm (*kapha-jāḥ*) are said to be (*smṛtāḥ*) easy to cure (*sādhyās*).

**11.8** As for (those varieties) that have arisen due to wind (*vātikā*), they are to be seen (*dryā*) as unsuitable for treatment (*a-sādhyā*).

**11.9** As for (those varieties) that have arisen (*samutthitāḥ*) due to bile (*pitta-*), they can be to some extent cured (*yāpyāḥ*) by foods and drugs.

**11.10** Among those, in the case of one who has the disease of loose urine that has arisen due to phlegm (*śleṣma-mehinām*), the drugs (1) bishop's-weed (*yavānikā*), root of the lotus (*mṛṇālaṃ*), guduch (*gudūcī*), and chebulic myrobalan (*haritakī*), mixed together; (2) velvetleaf (*pāṭhā*), barberry (*kaṭamkaṭerī*), embelia (*vidaiṅga-*), turmeric (*\*niśā*), arjun (*arjuna-*), and camel thorn (*\*dhanvayāsa*), mixed together; (3) embelia (*kṛimi-śatrur*), turmeric and barberry (*haridre dve*), chebulic myrobalan (*pathyā-*), and Indian valerian (*tagara-*), mixed together; (4) sal tree (*sāla-*), arjun (*arjuna-*), cadamba (*kadamba-*), barberry (*dārvī-*), and bishop's-weed (*dīpyaka-*), mixed together; (5) white sandal (*candana-*), agalloch (*aguru-*), costus (*kuṣṭha-*), and deodar (*devadāru ca*), mixed together; (6) box myrtle (*kaṭphalā*), nut grass (*ambudharah*), velvetleaf (*pāṭhā*), lodh (*tiriṅga-*), and chebulic myrobalan (*haritakī*), mixed together; (7) velvetleaf (*ambasṭhā*), catechu (*khadiro*), barberry (*dārvī*), headache tree (*agnimantha-*), and the three fruits (*phala-trikam*), mixed together – one must cool the liquids (obtained) by boiling (*kvāthāḥ*) whichever may be appropriate among these seven (*sapta*) mixtures of drugs, mix them with a large proportion of honey (*madhv-ādhyāḥ*), and give them to drink.

**11.11** In the case of one who has the disease of loose urine that has arisen due to bile (*pitta-mehinām*), (1) wild snake gourd (*paṭola-*), leaves of neem (*ariṣṭa-patṛāṇī*), guduch (*gudūcī*), emblic myrobalan (*āmalaka-*), and nut grass (*ambu-da-*), mixed together; (2) chebulic myrobalan (*abhayā-*), emblic myrobalan (*āmalaka-*), vetiver (*uśīra-*), blue water lily (*nila-vāri-ja-*), and nut grass (*vāri-da-*), mixed together; (3) root of the lotus (*mṛṇāla-*), bird cherry (*padmaka-*), nut grass (*ambho-da-*), chebulic myrobalan (*abhayā-*), and kurchi (*giri-mallikā-*), mixed together; (4) fragrant mallow (*udīcyam*), flowers of the fulsee flower tree (*dhātaki-puṣpaṃ*), lodh (*lodhraṃ*), and yellow sandal (*kāliyaka-*), mixed together; (5) blue water-lily (*indivaram*), vetiver (*uśīraṃ*), lodh (*lodhra-*), arjun (*arjuna-*), and white sandal (*candana-*), mixed together – one must cool the liquids (obtained) by boiling (*kvāthāḥ*) whichever may be appropriate among these five (*pañca*) mixtures of drugs, mix them with honey (*sa-kṣaudrā*), and give them to drink.

**11.12** In the case of the disease of loose urine, if wind (*pavanam*) has become predominant and one of both phlegm and bile (*kapha-pittayoḥ*) has become its companion (*anubandham*), one must consider (*parijñāya*) which one has

bad-kan grogs-su gyur-pa-la ni de dañ hphrod<sup>11</sup>-pahi sman ro čha-ziñ  
drod che-bahi mthu dañ ldan-pa-rnams-kyi phye-ma til-mar dañ / sman-  
gyi khu-ba til-mar-gyi bži-hgyur-gyi nañ-du bskol<sup>12</sup>-te / til-mar ñi-čhe lus-pa-  
las ci ran-par blud-do //

mkhris-pa grogs-su<sup>13</sup> gyur-pa-la ni / de dañ hphrod<sup>14</sup>-pahi sman ro mñar-  
ziñ bsil<sup>15</sup>-bahi mthu dañ ldan-pa-rnams-kyi phye-ma mar dañ / sman-gyi  
khu-ba mar-gyi bži-hgyur-gyi nañ-du bskol<sup>12</sup>-te / mar ñi-čhe lus-pa ci ran-par  
blud-do //

**11.13** sle-tres rlon-pahi khu-ba bčir-baham / skam-po skol-bahi bsgrañs-  
pa-la / sbrañ<sup>16</sup>-rči dañ sbyar-te hthuñs-na yañ gcin sñi-bahi nad thams-cad  
sel-to //

**11.14** (1) skyu-ru-ra rlon-pa bčir-bahi khu-baham / skam-po bčos-pahi  
khu-ba bsgrañs-pahi nañ-du yuñ-gi phye-ma \*dkrugs-te sbrañ-rči\*<sup>17</sup> dañ  
sbyar-baham / (2) yañ-na hbras-bu gsum dañ / thañ-šiñ dañ / skyer-pa  
dañ / gla-sgañ-rnams skol-bahi khu-ba bsgrañs-la / sbrañ-rči dañ sbyar-baham /  
(3) yañ-na dug-mo-ñuñ-gi šiñ sapta-\*parña<sup>18</sup> dañ / skyer-pa dañ / kru-trug-  
tres dañ / hbras-bu gsum-po-rnams bskol-bahi khu-ba bsgrañs-pa sbrañ-rči  
dañ sbyar-ba hthuñs-na / gcin sñi-bahi nad sel-to //

**11.15** šiñ sã<sup>6</sup>-la dañ / \*mu-ska-ka<sup>19</sup> dañ / kam<sup>20</sup>-pi-\*la<sup>21</sup>-ka-rnams-kyi  
phye-ma zo gñis gñis skyu-ru-rahi khu-ba dañ sbrañ-rčir sbyar-te hthuñs-na  
yañ gcin sñi-bahi nad thams-cad sel-bahi mchog yin-no //

**11.16** yañ-na hbras-bu gsum-gyi phye-ma sbrañ-rči dañ sbyar-baham /  
brag-zun sbrañ-rči dañ sbyar-baham / lcags-kyi phye-ma sbrañ-rči dañ sbyar-  
baham / `a-ru-rahi phye-ma sbrañ-rči dañ sbyar-baham / sman-gyi lde-gu gcin  
sñi-bahi nad bzlog-pahi phyir bzah-bar byaho //

**11.17** (1) gseñ<sup>9</sup>-phrom dañ / (2) sug-smel dañ / (3) kru-trug-tres dañ / (4)  
dantahi<sup>22</sup> rča-ba dañ / (5) pa-tha dañ / (6) gandħa-pa-tra dañ / (7) šiñ-  
čha<sup>23</sup> dañ / (8) nã<sup>24</sup>-ga-ge-sar dañ / (9) gla-ba dañ / (10) ma-nu dañ /

<sup>11</sup> hphrod- P] hphrad- DN

<sup>12</sup> bskol- D] skol- NP

<sup>13</sup> grogs-su DN] grogsu P

<sup>14</sup> hphrod- DN] phrod- P

<sup>15</sup> bsil- DN] bsel- P

<sup>16</sup> sbrañ- DN] sgrañ- P

<sup>17</sup> dkrugs-te sbrañ-rči *by emendation*] om. DNP

<sup>18</sup> -parña *by emendation*] -rña DNP

<sup>19</sup> mu-ska-ka *by emendation*] spuska-ra D; sbu-ska-ra NP

<sup>20</sup> kam- P] kam- DN

<sup>21</sup> -la *by emendation*] om. DNP

<sup>22</sup> dantahi P] dandahi DN

<sup>23</sup> -čha D] -ča NP

<sup>24</sup> nã- DN] na- P



become its companion, and in the case where phlegm (*kaphasya*) has become its companion, one must boil (*śṛtam*) the powder from drugs that are compatible with it (*sva-gaṇaiḥ*), that have a pungent taste, and that possess the strength of great heat, in sesame oil (*tailaṃ*) and in (as much) liquid from the drugs as four times (the quantity) of the sesame oil, until pure sesame oil remains, and give it to drink in moderation. In the case where bile (*pittasya*) has become its companion, one must boil (*śṛtam*) the powder from drugs that are compatible with it (*sva-gaṇaiḥ*), that have a sweet taste, and that possess the strength of coolness, in ghee (*sarpiḥ*) and in (as much) liquid from the drugs as four times (the quantity) of the ghee, until pure ghee remains, and give it to drink in moderation.

**11.13** If one squeezes out the liquid (*sva-raso*) from fresh guduch (*gudūcyāḥ*) or cools the (liquid obtained) by boiling it dry, mixes it with honey (*madhumā*), and drinks it (*peyo*), it too removes (*-jit*) all (*sarva-*) (varieties of the) disease of loose urine (*meha-*).

**11.14** (1) If one \*stirs the powder (*kalka-*) from turmeric (*niśā-*) in the liquid (*raso*) (obtained) by squeezing out fresh emblic myrobalan (*dhātryā*) or in the liquid (obtained) by boiling it dry, after it has been cooled, and mixes it with honey (*māksikānvitah*), (2) or alternatively, if one cools and mixes with honey (*ksaudrena*) the liquid (obtained) by boiling (*kvāthah*) the three fruits (*tri-phalā-*), deodar (*dāru-*), barberry (*dārvī-*), and nut grass (*abda-*), (3) or alternatively (*atha vā*), if one mixes with honey the cooled liquid (obtained) by boiling kurchi tree (*kuṭaja-*), dita (*asana-*), barberry (*dārvī-*), lead wort (*agni-*), and the three fruits (*phala-traya-*), and drinks it, it removes (*-hā*) the disease of loose urine (*meha-*).

**11.15** If one mixes two drams each (*akṣa-samaṃ*) of the powder (*kalkam*) of sal tree (*sāla-*), parul (tree) (*muṣkaka-*), and kamala (*kampilla-*) with the liquid (*rasena*) from emblic myrobalan (*dhātri-*) and with honey (*sakṣaudraṃ*), that too is the best (*param*) (remedy) to remove (*-haraṃ*) all (*sarva-*) (kinds of) diseases of loose urine (*meha-*).

**11.16** Alternatively, in order to dispel (*nivṛttaye*) the disease of loose urine (*meha-*), one must make (the patient) eat (*lihyān*) medicinal electuaries (made) by mixing the powder (*cūrṇam*) from the three fruits (*tri-phalā-*) with honey (*madhumā*), or (*atha vā*) by mixing mineral ore (*aśma-jatu-*) with honey, or (*vā*) by mixing powder from iron (*loha-jaṃ*) with honey, or (*vā*) by mixing powder from chebulic myrobalan (*abhayottham*) with honey.

**11.17** If (one takes) two drams each (*akṣāṃśāni*) of the powder of (1) lodh (*lodhra-*), (2) cardamom (*elā*), (3) leadwort (*agni-*), (4) root of wild croton (\**danti-*), (5) velvetleaf (*pāṭhā-*), (6) cinnamon leaves (*pattra-*), (7) cinnamon bark (*tvak-*), (8) nagkassar (*kesara-*), (9) nut grass (*plava-*), (10) orrisroot (*pauskara-*), (11) the three hot ones (\**try-ūṣaṇa-*), (12) chirata (*bhūnimba-*), (13)

(11) čha-ba gsum dañ / (12) réa-mkhris dañ / (13) thañ-šiñ dañ / (14) dug-mo-ñuñ dañ / (15) bi-ša-la dañ / (16) boñ-ña dkar-po dañ / (17) bargi dañ / (18) ru-rta dañ / (19) mu-rva dañ / (20) gandha-pri-yam-ku dañ / (21) byi-dañ-ga<sup>25</sup> dañ / (22) hbras-bu gsum dañ / (23) pu-će-šel dañ / (24) dbyi-moñ dañ / (25) pi-pi-liñ dañ / réa-ba dañ / (26) la-la-phud-rnams-kyi phyé-ma zo gñis gñis chu phul-gañ-la srañ brgyad-du brcis-pa phul drug-cu-réa bzihi nañ-du bskol<sup>1 2</sup>-te / chu bzi-cha gcig lus-nas bsgrañs-te bcags-la / sbrañ-réi sman-gyi khu-ba gdus-pa dehi \*phyed<sup>26</sup>-ma<sup>27</sup> dañ sbyar-nas / bum-pa mar-snod-du byas-pahi nañ-du blugs-te / kha bcad-la zla-ba phyed-kyi bar-du nas-kyi nañ-du bžag-pahi sbrañ-čan hdi-las ñin re bžin srañ gñis gñis hthuñs-na yañ gcin sñi-bahi nad sel-ziñ pho-bahi nad dañ / skya-rbab-kyi nad dañ / gžañ-hbrum dañ / mje dañ / yi-ga hchus-pa-rnams hjoms-par byed-do //

**11.18** gcin sñi-bahi nad yod-pahi kha-zas ni / čhod-ma kha-bahi bag dañ / skam-sa-na gnas-pahi ri-dags ša \* / dañ ša-ba\*hi<sup>28</sup> ša dañ / bya-ša dañ / nas-las byas-pahi kha-zas dañ / mon-sran sñehu dañ hbras sa<sup>29</sup>-lu dañ / žag drug-cu smin-pa-rnams dgeho //

**11.19** skom-du ni bu-ram dañ / rgun-čan dañ / señ-ldeñ-gi sñiñ-po-la sog-s-pa skol-bahi khu-ba dañ / sbrañ-čan dañ / rcva ku-ša skol-bahi khu-ba dañ / hbras-bu gsum skol-bahi khu-ba-rnams gcin sñi-bahi nad-la bsñags-pa yin-no //

**11.20** gcin sñi-bahi nad-kyi rkyen-gyis phol-mig-rnams mañ-po hbyuñ-ste / thog-ma hbyuñ-bahi čhe ni réa-nas khrag dbyuñ<sup>30</sup>-bar byaho //

**11.21** phol-mig smin-pa ni brtol-la rma gso-bahi cho-ga bžin-du byaho //

gcin sñi-bahi nad gso-bahi lehu-ste bcu-gcig-pa rjogs-so<sup>31</sup> //

*sman-dpyad gces<sup>32</sup>-pa grub-pa žes bya-ba bam-po bži-paho //*

<sup>25</sup> -ga DP] -ka N

<sup>26</sup> phyed- *by emendation*] phyé- DNP

<sup>27</sup> -ma *om.* DN

<sup>28</sup> / dañ ša-bahi *by emendation*] -bkrahi DNP

<sup>29</sup> sa- NP] sã- D

<sup>30</sup> dbyuñ- D] hbyuñ- NP

<sup>31</sup> rjogs-so DN] rjogso P

<sup>32</sup> gces- DN] ces- P

deodar (*dāru-*), (14) kurchi (*kaliṅgaka-*), (15) cucumber (*viśālā-*), (16) white aconite (*ativiśā-*), (17) beetle-killer (*bhārgi-*), (18) costus (*kuṣṭha-*), (19) bowstring hemp (*mūrvā-*), (20) perfumed cherry (*priyaṅgu-*), (21) embelia (*viḍaṅga-*), (22) the three fruits (*tri-phalā-*), (23) kurroa (*tiktā-*), (24) chaba pepper (*cavya-*), (25) root of long pepper (*granthika-*), and (26) bishop's-weed (*dīpyaka-*), counts it by eight ounces to the handful of water, boils it (*paktvā*) in sixty-four handfuls of water (*jala-droṇe*), until one quarter (*pāda-*) of the water remains (*avaśeṣitaḥ*), cools it, strains it, mixes it (*yojitaḥ*) with (an amount of) honey (*kṣaudra-*) that is half (*ardha-*) as much as that liquid collected from the drugs, pours it into a bottle that has been made into a vessel for ghee (*ghṛta-bhāṇḍe*), closes its mouth, places it (*sthitāḥ*) for half a month (*pakṣaṃ*) among barley, and (then) drinks (*voga-*) each day two ounces (*dvi-pala-*) of this (*eṣa*) honey liquor (*madhv-āsavo*), it too removes (*hanti*) the disease of loose urine (*mehān*), and it overcomes (*vimardanaḥ*) disease of the stomach (*grahaṇi-*), yellow disease (*pāṇḍu-roga-*), piles (*arśaḥ*), skin disease (*kuṣṭha-*), and disturbed appetite (*aruci-*).

**11.18** As for the food for one who has the disease of loose urine (*mehinām*), excellent (*śasyante*) are vegetables (*śākāni*) that are on the bitter side (*tikta-*), flesh of game that lives on dry land (*jāṅgalā*), flesh of stag (*hariṇa-*), bird flesh (*aṇḍajāḥ*), foods made from barley (*yavāna-vikṛtīr*), green gram (*mudgāḥ*), śāli rice (*śāli-*), and rice that ripens in sixty days (*ṣaṣṭikāḥ*).

**11.19** In the case of drinks (*pānam*), crude sugar liquor (*sīdhu-*), grape liquor (*mādhvika-*), the liquid (*ambu*) (obtained) by boiling the essence (*sāra-*) of catechu etc., honey liquor (*madhūdaka-*), the liquid (obtained) by boiling kuśa grass (*kuśodaka-*), and the liquid (*jalasya*) (obtained) by boiling the three fruits (*phala-traya-*) are recommended (*iṣṭam*) for the disease of loose urine (*prameheṣu*).

**11.20** If, by reason of the disease of loose urine (*prameha-*), many pustules (*piṭakānām*) arise, at the time of their first (*prāk*) arising, one must extract blood (*kāryaṃ raktāvasecanam*) from the veins.

**11.21** As for mature (*vipakvānām*) pustules, one must pierce (*pātanaṃ*) them and must act according to the method (of treatment) (*kriyā-vidhiḥ*) for healing wounds (*vraṇa-vat*).

The chapter (*adhyāya*) on treating the disease of loose urine (*prameha-*), the eleventh (*ekādaśamaḥ*), is finished (*samāptaḥ*).

**Fourth Section (\*khaṇḍa) (of) the medical treatise (\*śāstra) called 'Siddhasāra'.**

## § 12: MJĚ-NAD GSO-BAHI LEHU

**12.0** de-nas mje-nad gso-bahi lehu bśad-par byaho //

**12.1** mje-nad ni sdig-can dañ / kha-zas ñan-pa zos-te nad-gzi gsum hkhrugs-nas / pags-pa dañ / śa dañ / khrag dañ / chu-ser-rnams ma-ruñ-bar gyur-pa-la / mje-nad rnam-pa bco-brgyad-du hgyur-te / (1) mje-nad 'u-dumba<sup>1</sup>-ra zes bya-ba / 'u-dumba<sup>1</sup>-rahi hbras-bu hdra-ba dañ / (2) śa-gzi-gu zes bya-ba duñ-gi kha-dog hdra-ba dañ / (3) ka-ka-na zes bya-ba hol<sup>2</sup>-ma-sehi hbras-bu smin-pa dañ hdra-ba dañ / (4) pags-pa śul-grub ces bya-ba glañ-po-chehi pags-pa hdra-ba dañ / (5) padma dkar-po zes bya-ba rañ-gi miñ-gi mdog hdra-ba dañ / (6) ri-dags ri-śahi<sup>3</sup> lce hdra-ba zes bya-ba rćub-po dañ / (7) rma-kha brgya-pa zes bya-ba<sup>4</sup> rma mañ-po dañ / (8) khyab-pa rñul-med ces bya-ba dañ / (9) pags-pa myags-pa zes bya-ba pags-pa zad-pa dañ / (10) rkañ-pa žigs-pa zes bya-ba rkañ-pa ser-ga mañ-po hgas-pa dañ / mje-nad rnam-pa bcu-po hdi-dag ni gsor mi-ruñ-ño //

lhag-ma brgyad ni gsor ruñ-ba yin-te / (11) mje-nad gya-mo hdra-ba zes bya-ba mdog gnag-ciñ rćub-pa dañ / (12) me-dbal zes bya-ba rma-kha chen-po dañ / (13) hbrum-bu phra-mo zes bya-ba śa-rmen<sup>5</sup> hdra-ziñ / mdog sño-skyar hdug-pa dañ / (14) śu-ba zes bya-ba hbrum-bu mañ-po phyogs gcig-nas hbyuñ-ba<sup>6</sup> dañ / (15) śa-bkra zes bya-ba ku-bahi me-tog hdra-ba dañ / (16) thig-le zes bya-ba mdog snum-ziñ hbyañ dkah-ba dañ / (17) g-yan-pa zes bya-ba hbrum-bu mdog dkar-ziñ dmar-ba dañ / (18) rkañ-śu zes bya-ba hbrum-bu hjag-pa-rnams-so //

**12.2** de-la rluñ-las gyur-pahi mje ni / mkhrañ-ziñ mdog sño-skyar hdug-pa dañ / dmar-ziñ rćub-la mi-bzad-par na-ba yin-no //

**12.3** mkhris-pa-las gyur-pahi mje ni lus čha-ziñ śin-tu myags-la khrag hjag-pa yin-par bśad-do //

<sup>1</sup> -dumba- NP] -dumpā- D

<sup>2</sup> hol- DJ] ho- NP

<sup>3</sup> -śahi DN] -śi P

<sup>4</sup> -ba *om.* P

<sup>5</sup> -rmen DJ] -sman NP

<sup>6</sup> hbyuñ-ba P] hbud-pa D, hbuñ-pa N (?)

## CHAPTER 12: SKIN DISEASE

**12.0** Next, the chapter on treating skin disease will be expounded.

**12.1** As for skin disease, if one is evil (*pāpātmanām*) and has eaten (*bhojinām*) bad (*aśubha-*) food, so that the three humours (*trayo doṣāḥ*) are disturbed (*uddhatāḥ*), the skin (*tvaṇi-*), flesh (*māṃsa-*), blood (*asyg-*), and serum (*lasikā-*) become unsuitable (*ādhyā-*), and develop into eighteen (*aṣṭādaśa*) kinds of skin disease (*kuṣṭhāni*): (1) the so-called 'cluster fig (*audumbaram*)' skin disease resembles the fruit of the cluster fig (*tad-ābhāsam*); (2) the so-called 'shining flesh (*svitram*)' resembles the colour (*saṃmibham*) of the conch (*śaṅkha-*); (3) the so-called 'kākaṇa (*kākaṇam*)' resembles (*ābham*) the ripe (*pakva-*) fruit of Indian liquorice (*guñjā-*); (4) the so-called 'śul-grub skin (*carmākhyam*)' resembles (*ākṛti-vat*) the skin of the elephant (*gaja-*); (5) the so-called 'white lotus (*paṇḍarikam*)' resembles (*ābham*) the colour of its own name (*sva-saṃjñā-*); (6) the so-called 'like the tongue of the wild antelope (*ṛṣya-jihvam*)' is rough; (7) the so-called 'having a hundred wound openings (*śatāruḥ*)' has many wounds (*bahu-vraṇam*); (8) the so-called (*-saṃjñakam*) 'pervading (*vyāpy*) (and) sweatless (*asvedy*)'; (9) the so-called 'decomposed skin (*carma-dalam*)' has decayed skin (*tvak-stham*); (10) the so-called 'ruined foot (*vipādikā*)' has feet that have many split fissures (*pāda-sphuṭanam*). These (*etāni*) ten (*daśa*) kinds of skin disease are not suitable for treatment (*na sidhyanti*). The remaining eight (*śeṣāṇy aṣtau*) are suitable for treatment (*prasādhayet*): (11) the so-called 'gya-mo-like (*kapālam*) skin disease' has a black (*asitam*) appearance and is rough (*rūkṣam*); (12) the so-called 'erysipelas (*visarpi*)' has large wound openings (*sthūlāruḥ*); (13) the so-called 'minute pustule (*kiṭimam*)' is like a flesh node (*kiṇavat*) and has a pale blue (*śyāvam*) colour; (14) the so-called 'ulcer (*dadrūḥ*)' has many pustules (*piṭakitācayah*) emerging from one side; (15) the so-called 'variegated flesh (*sidhman*)' resembles (*nibham*) the flower (*puspa-*) of the bottle gourd (*tumbī-*); (16) the so-called 'spot (*maṇḍalam*)' has an oily appearance (*snigdham*) and is difficult to clear up (*sthiram*); (17) the so-called 'itch (*pāmā*)' has white (*sita-*) and red (*aruna-*) coloured pustules (*sphoṭa-*); (18) the so-called 'foot ulcer (*vicarcikā*)' has dripping (*sa-srāvā*) pustules.

**12.2** In that (connection), as for skin disease that has arisen due to wind (*vāta-kuṣṭham*), it is hard (*kharam*), has a pale blue (*śyāva-*) colour, is red (*arunam*), rough (*rūkṣam*), and unbearably painful (*sa-vedanam*).

**12.3** As for skin disease that has arisen due to bile (*pittāt*), it is said (*matam*) to be (characterised by) the body being hot (*dāha-*), and very putrid (*prakuthitam*), and by blood dripping (*rāga-srāvā-*).

**12.4** bad-kan-las gyur-pahi mje-nad ni lus rul-ziñ pags-pa stug-la g-yah-ziñ mdog snum-pa dañ dkar-ziñ lei-ba yin-no //

**12.5** de-la nad-gzi<sup>7</sup> gsum-las gyur-pahi mje-nad-kyi méchan-ma ni čhul thams-cad dañ ldan-paham / nad bla-gñan mañ-pos thebs-pa gañ yin-pa ni spañ-bar byaho //

**12.6** mje-bo-cog ni phal-cher nad-gzi gsum-char hdus-pa dañ / khrag rgyas-pa-las hbyuñ-bar bsad-pas-na / mje-nad-can<sup>8</sup> čhabs chen-po ñams<sup>9</sup>-stobs yod-la sñar yañ snum-bcud btañ-ba-la ni rca gtar-ziñ khrag dbyuñ-bar byaho //

**12.7** mje-nad čhabs chuñ-ñu-la ni žal-žal gdab-pa dañ / rñab<sup>10</sup>-rus gžib<sup>11</sup>-pa dañ / ku-bas khrag drañ-ba dañ / srin-bu pad<sup>12</sup>-pa<sup>13</sup> hjib-tu gžug<sup>14</sup>-go //

nad-gzi ci hdra-ba-las skyug-sman dañ / bkru-sman yañ btañ-ño //

**12.8** mje-nad gtar-ga byar mi-ruñ-ba dañ / čhor-ba med-pa bem-bem-pola ni sman mu-kahi thal-ba dañ / til-gyi sogs<sup>14a</sup>-mahi thal-ba-la sogs-pas gdab-bo //

**12.9** mje čhor-ba med-pa bem-bem-por gyur-pa dañ / pags-pa mkhrañ-por hdug-pa dañ / hbyañ-du mi-btub-pa-rnams-la ni / mdah-dug-la sogs-pas sñags dañ ldan-par bya-ste / lus-la bsku-bar byaho //

**12.10** (1) pa-to-la dañ / (2) hbras<sup>15</sup>-bu gsum dañ / (3) 'a-rišta dañ / (4) sle-tres dañ / (5) dha-ba-ni dañ / (6) ba-ša-ka dañ / (7) ka-rañja-rnams btags-pahi phye-ma \*mar<sup>16</sup> dañ / chu mar-gyi bži<sup>17</sup>-hgyur-gyi nañ-du bskol<sup>18</sup>-te / mar ñi-čhe lus-pa bcags-pahi miñ ni rdo-rje-can žes bya-ste / de-las ran-par hthuñs-na mje-nad sel-to //

**12.11** kha-ba chen-po ci-skrigs žes bya-bahi mar ni / (1) rca-mkhris dañ / (2) hbras-bu gsum dañ / (3) pu-šel-če dañ / (4) pa-tha dañ / (5) 'a-rišta dañ / (6) gla-sgañ dañ / (7) byi-čher dañ / (8) siñ-mñar dañ / (9) thal-tres rnam

<sup>7</sup> -gzi DNP (P not clear)

<sup>8</sup> -can om. D

<sup>9</sup> ñams- D] ñam- NP

<sup>10</sup> rñab- D] sñab- NP

<sup>11</sup> gžib- NP] gžibs- D

<sup>12</sup> pad- P] pañ- DN

<sup>13</sup> -pa] -pa-la D : -pu NP

<sup>14</sup> gžug- D] bžug- NP

<sup>14a</sup> sogs- NP] sog- D

<sup>15</sup> hbras- DN] hdram- P

<sup>16</sup> mar by emendation] om. DNP

<sup>17</sup> bži- DP] gži- N

<sup>18</sup> bskol- D] skol- NP

**12.4** As for skin disease that has arisen due to phlegm (*kaphāt*), it is (characterised by) the body being rotten (*kledī*), the skin being thick (*ghanam*), and itching (*kandū-*), having an oily appearance (*snigdham*), being white (*svaitya-*), and heavy (*gauravam*).

**12.5** In that (connection), as for the characteristics of skin disease that has arisen due to the three humours, anyone who possesses (*yutam*) all the signs (*sarva-lūṅgair*) or who is afflicted by many (*analpa-*) supervenient diseases (*upadrava-*) must be abandoned (*tyājyam*).

**12.6** As for all skin diseases (*sarva-kuṣṭham*), since they are said (*prakīrtitam*) generally to arise due to the three humours (*tri-dosam*) combined and to the blood having increased (*raktottaram*), in the case of one who has very much skin disease (*kuṣṭhino*), has strength (*balino*), and has been previously administered an oily liquid (*snigdhasya*), one must open (*mokṭavyāḥ*) his veins (*sirāḥ*) and extract blood.

**12.7** In the case of very slight (*alpe*) skin disease (*kuṣṭhe*), a plaster is to be applied (*pracchānam*), it must be sucked out with a hollow horn (*śrīṅga-*), blood must be extracted with a bottle gourd (*alābu-*), and leeches (*jālukasām*) must be put in to suck. According to what the humours are like (*yathā-dosam*), one must also administer (*vidheyam*) emetics (*vamanam*) and cathartics (*sa-virecanam*).

**12.8** In the case of skin disease (*kuṣṭhe*) that is not suitable for the performance of blood-letting (*sastrātige*) and that is without perception, lifeless (*hṛta-sparṣe*), one must apply (*pātanam*) an alkali (*ksāra-*) of the drug parul tree (*\*muskā-*) and an alkali of the stalks of sesame, etc..

**12.9** In the case of skin disease that has become without perception, lifeless (*supte*), having hard skin (*ati-kathine*), and that cannot be cleaned up (*sthire*), one must smear (*lepas*) the body with arrow poison (*viṣa-*), etc. accompanied by spells (*sa-mantra*).

**12.10** If one boils (*pakvam*) the powder (obtained) by grinding (1) wild snake gourd (*paṭola-*), (2) the three fruits (*tri-phalā-*), (3) neem (*arista-*), (4) guduch (*guḍūcī-*), (5) wild eggplant (*dhāvanī-*), (6) Malabar nut (*vṛsa-*), and (7) Indian beech (*karañja-*) in \*ghee (*ghṛtam*) and in four times as much water as ghee, until pure ghee remains, and strains it — as for its name, it is the so-called (*smṛtam*) 'Vajra-holder (*vajrakam*)'. If one drinks it in moderation, it removes skin disease (*kuṣṭha-hṛd*).

**12.11** As for the so-called 'Great bitter (*mahā-tiktam*) chirata (*\*bhūnimba*)' ghee, if (one takes) the powder (*kalkitam*) from these (*esām*) (drugs): (1) chirata (*bhūnimba-*), (2) the three fruits (*triphalā-*), (3) vetiver (*uśira-*), (4) velvetleaf (*pāthā-*), (5) neem (*arista-*), (6) nut grass (*abda-*), (7) camel thorn (*yāsaka-*), (8) liquorice (*madhukam*), (9) both kinds of sarsaparilla

gñis dañ / (10) pu-će-sel dañ / (11) khyi lce-ba dañ / (12) ćan-dan<sup>19</sup> dkar-po dañ / (13) sle-tres dañ / (14) pi-pi-liñ dañ / (15) śug-pa dañ / (16) śu-dag dañ / (17) bi-śa-la dañ / (18) dug-mo-ñuñ-gi hbras-bu dañ / (19) ba-śa-ka dañ / (20) murba dañ / (21) pa-to<sup>20</sup>-la dañ / (22) doñ-ka dañ / (23) skro<sup>21</sup>-lo dañ / (24) boñ-na dkar-po dañ / (25) yuñ dañ / (26) ba-mkhal dañ / (27) ñehu-śiñ-gi rća-ba dañ / hdi-rnams-kyi phye-ma spyir mar-gyi bzi-cha gcig dañ / (28) skyu-ru-rahi khu-ba mar-gyi ñis-hgyur dañ / chu mar-gyi brgyad-hgyur dañ / hdi-rnams mar dañ bskol<sup>18</sup>-te mar ñi-će lus-par byas-nas bćags-te / de-las ran-par zos-na yañ rluñ dañ mkhris-pa-las gyur-pahi nad drag-po dañ / mje dañ / hbras dañ / skya-rbab-rnams sel-ciñ / rims dañ smyo-ba dañ / hbras-kyi phreñ-ba-rnams med-par byed-do //

**12.12** mkhris-pa dañ / khrag śas<sup>22</sup> che-bahi mje-nad-la ni / mar pa-to-lahi phye-ma dañ skol-baham / skyer-pahi phye-ma dañ skol-baham / señ-ldañ-gi phye-ma dañ skol-baham / nim-bahi phye-ma dañ skol-bahi<sup>23</sup> mar blud<sup>24</sup>-do //

**12.13** yañ-na sman 'a-barta-kahi phye-ma srañ brgyad mar srañ sum-cu-rća gñis dañ / chu srañ brgyahi nañ-du bskol<sup>18</sup>-te / mar ñi-će lus-pa-las ci ran-par rćabs dron-po dañ sbyar-te hthuñs-la sman khoñ-du zu-bahi hog-tu zas-su ko-dra-bahi chan bzah-bar bya-ste / źag bdun-gyi bar-đu ñin re bzin cho-ga de-ltar byas-pahi hog-tu źag gsum-gyi bar-du sman mi-btañ-bar mthun-ziñ hphrod-pahi kha-zas zos-la / yañ źag bdun-gyi bar-du sman-gyi cho-ga sña-ma ltar bya-ba de-lta-bur ma-sos-kyi bar-du byas-na / mje dañ / skran dañ / dmurjiñ<sup>25</sup> dañ / mćhan-par rdol-bahi nad-rnams-las thar<sup>26</sup>-bar hgyur-ro //

**12.14** yañ-na jo<sup>27</sup>-ti-kahi hbras-bu dañ / sna-mahi me-tog dañ / ćha-ba gsum-po<sup>28</sup>-rnams btags-la / hbru-mar dañ sbyar-baham / yañ-na ldoñ-ros dañ / na-le-śam btags-pahi til-mar dañ / śiñ 'argahi \*ho<sup>29</sup>-ma-rnams<sup>30</sup> lus-la bskus-na yañ mje<sup>31</sup>-nad-do<sup>32</sup>-cog sel-to //

<sup>19</sup> ćan-dan DN] ćdan P

<sup>20</sup> -to- NP] -to- D

<sup>21</sup> skro- NP] sro- D

<sup>22</sup> śas DP] śes N

<sup>23</sup> -bahi D] -ba NP

<sup>24</sup> blud- DN] slud- P

<sup>25</sup> -rjiñ NP] -rjiñs D

<sup>26</sup> thar- P] thal- D

<sup>27</sup> jo- NP] jā- D

<sup>28</sup> -po- P] -pa- DN

<sup>29</sup> ho- *by emendation*] lo- DNP

<sup>30</sup> -rnams D] dañ / NP

<sup>31</sup> mje NP] mjehi D

<sup>32</sup> -do- *om.* NP



(*sārive*), (10) kurroa (*tiktā-*), (11) gentian (*trāyanti-*), (12) white sandal (*candana-*), (13) guduch (*amṛtā-*), (14) long pepper (*kṛṣṇā-*), (15) bird cherry (*padmaka-*), (16) sweet flag (*śaḍ-granthā-*), (17) cucumber (*viśālā-*), (18) fruit of kurchi (*indrayava-*), (19) Malabar nut (*vṛya-*), (20) bowstring hemp (*mūrvā-*), (21) wild snake gourd (*paṭola-*), (22) drumstick (*samyāka-*), (23) oldenlandia (*parpaṭa-*), (24) white aconite (*ativiśā-*), (25) turmeric (*\*niśā*), (26) dita (*sapta-cchada-*), and (27) root of asparagus (*śatāvārī-*), in all one quarter (*pāda-*) as much as the ghee, liquid (*dravam*) from (28) emblic myrobalan (*āmalaka-*) (in quantity) twice as much (*dvi-guṇa-*) as the ghee, and water (*toye*) (in quantity) eight times as much (*aṣṭa-guṇe*) as the ghee, boils them (*sādhitam*) (together) with ghee (*sarpir*), until one has made pure ghee remain, strains it, and eats it in moderation, it too removes (*-jī*) severe disease that has arisen (*-uttha-*) due to wind (*vāta-*) and bile (*pitta-*), skin disease (*kuṣṭha-*), pustules (*visphoṭa-*), and yellow disease (*pāṇḍu-*), and makes free from (*-apaham*) fever (*jvara-*), madness (*unmāda-*), and (the disease known as) 'garland of pustules' (*gaṇḍa-mālā-*).

**12.12** In the case of skin disease (*kuṣṭhe*) (characterised) by having a large proportion (*uttare*) of bile and blood (*pittāsrg-*), one must give (the patient) to drink (*prayoktavyam*) ghee (*ghṛtam*) that has been boiled (*siddham*) with the powder from wild snake gourd (*paṭolena*) or boiled with the powder from barberry (*dārvyā vā*) or boiled with the powder from catechu (*khadireṇa vā*) or ghee that has been boiled with the powder from neem (*nimbena vā*).

**12.13** Alternatively, if one boils (*pakvam*) eight ounces (*pādam*) of the powder (*kalka-*) from the drug āvartakī (*āvartinyās*) in thirty-two ounces (*prastham*) of ghee (*ghṛta-*) and in one hundred ounces of water (*tulāmbhasā*) until pure ghee remains, mixes it moderately with hot sour gruel (*āraṇālena*), drinks it (*pītvā*), and after digesting (*jīrṇānte*) the drug inside, eats as food ditch millet pap (*kodravaudanam*), after (this) method (of treatment) (*vidhinā*) has been thus carried out each day for seven days (*sapta-rātram*), one must eat (*āśī*) foods that agree with one and are compatible (*hita-*) while not administering the drug for three days (*try-ahe*), and if, as long as one is not cured, one carries out the treatment in that way like the previous method (of treatment) with the drug for seven days, one will be released (*mucyate*) from skin disease (*kuṣṭha-*), internal tumours (*gulma-*), dropsy (*udara-*), and the disease of genital fistula (*bhagandara-*).

**12.14** Alternatively, if one grinds fruits (*-phalair*) of heartpca (*jyotiṣka-*), flowers of nutmeg (*jāti-*), and the three hot ones (*kaṭu-trika-*) and smears them (*lepo*) on the body when mixed with seed oil (*lākṣā-*!), or alternatively (*vā*), if one smears (*lepo*) on the body milk (*kṣīra-*) from the mudar tree (*arka-*) and sesame oil (*taila-*) (made) by grinding red arsenic (*śilā-*) and black pepper (*marica-*), this too removes (*-hṛt*) all (*sarva-*) (kinds of) skin disease (*kuṣṭha-*).

**12.15** (1) `a-ru-ra dan / (2) ka-rañja dan / (3) yuñs-kar dan / (4) yuñ dan / (5) bal-guñja dan / (6) rgyam-chva<sup>33</sup> dan / (7) byi-dañ-ga<sup>34</sup>-rnams lhan-cig-tu btags-la / ba-gcin dan sbyar-te lus bskus-na yañ mje-nad sel-to //

**12.16** ru-rta dan / `e<sup>35</sup>-randa dan / `e-da-ga-ja-rnams lhan-cig-tu til-mar-ram / ba-gcin dan sbyar-te lus-la<sup>36</sup> bskus-na yañ mje-nad thub-bo //

**12.17** gseñ<sup>37</sup>-phrom dan / skyer-khanda dan / rgyam-chva dan / pra<sup>38</sup>-punda-rnams kyañ bsku-bahi rnam-grañs-su bsad-do //

**12.18** ru-rta dan / rgyam-chva<sup>39</sup> dan / yuñs-kar dan / byi-dañ-ga dan / `e-da-ga-ja-rnams lhan-cig-tu btags-la / rcabs dan sbyar-te bskus-na yañ su-ba dan / mje thig-le zes bya-ba sel-to //

**12.19** (1) mu-zi dan / (2) ba-bla dan / (3) ldoñ-ros dan / (4) ru-rta dan / (5) sman ka-li dan / (6) pu-sel-ce dan / (7) gandha-pa-tra-rnams btags-la / chu dan sbyar-te bskus-na yañ / sa-bkra<sup>40</sup>-la sogs-pa mje<sup>31</sup>-nad-do-cog sel-to //

**12.20** gandha-pa-tra dan / na-le-sam dan / nag-chur dan / ru-rta dan / ldoñ-ros-rnams-kyi phye-ma til-mar dan sbyar-la / khar-bahi snod-kyi nañ-du zag bdun-gyi bar-du bzag-ste lus-la<sup>36</sup> bskus-na yañ sa-bkra<sup>40</sup> dan / sa-gzi-gu med-par byed-do //

**12.21** mu-zi dan / nas-chig hkhus-pahi thal-baham / chu-siñ-gi thal-baham / siñ kha-rahi me-tog-gi thal-ba gañ yañ ruñ-ba til-mar dan sbyar-te lus bskus-na yañ sa-bkra sel-bar byed-do //

**12.22** sman dku<sup>41</sup>-na-ti rma-byahi mkhris-pa dan sbyar-baham / sman pa-la-kahi thal-ba rma-byahi mkhris-pa dan sbyar-baham / sna-mahi me-tog glañ-po-chehi rñul \*dañ<sup>42</sup> sbyar-ba-rnams-las gañ yañ ruñ-bas lus-la bskus<sup>43</sup>-na yañ sa-gzi-gu med-par byed-do //

**12.23** (1) ru-rta dan / (2) sman `a-su-mar dan / (3) siñ `argahi sun-

<sup>33</sup> -chva DN] -cha P

<sup>34</sup> -ga- NP] -ka- D

<sup>35</sup> `e- NP] `a- D

<sup>36</sup> -la *om.* NP

<sup>37</sup> gseñ- NP] señ- D

<sup>38</sup> pra- NP] phra- D

<sup>39</sup> -chva NP] -cha D

<sup>40</sup> -bkra- DP] -kra- N

<sup>41</sup> dku- NP] da-ku- D

<sup>42</sup> dan *by emendation]* -las DNP

<sup>43</sup> bskus- DN] bskul- P

**12.15** If one grinds (*piṣṭair*) together (1) chebulic myrobalan (*pathyā-*), (2) Indian beech (*karañja-*), (3) white mustard (*siddhārtha-*), (4) turmeric (*niśā-*), (5) purple flea-bane (*avalguja-*), (6) rock salt (*saindhava-*), and (7) embelia (*viḍaṅga-*), mixes (the powder) with cow urine (*mūtreṇa*), and smears it on the body (*lepo*), it too removes (-*jit*) skin disease (*kuṣṭha-*).

**12.16** If one mixes costus (*kuṣṭham*), castor oil (*\*eraṇḍa-*), and fetid cassia (*eḍa-gaja-*) together with sesame oil or with cow urine and smears it (*lepah*) on the body, it too overcomes (-*jayī*) skin disease (*kuṣṭha-*).

**12.17** Lodh (*lodhra-*), barberry extract (*tārkaṣaja-*), rock salt (*sindhūttha-*), and fetid cassia (*prapināḍa-*) are also (*aparah*) said (*mataḥ*) (to belong) to the category of (things) to be smeared on.

**12.18** If one grinds together costus (*kuṣṭha-*), rock salt (*saindhava-*), white mustard (*siddhārtha-*), embelia (*krimi-ghna-*), and fetid cassia (*eḍa-gaja-*), mixes (the powder) with (*anyitam*) sour gruel (*kāñjika-*), and smears it (*lepanam*) (on the body), it too removes (-*ghnam*) the so-called 'ulcer (*dadrū-*)' and 'spot' skin diseases (*maṇḍala-kuṣṭha-*).

**12.19** If one grinds (*kalkitaiḥ*) (1) sulphur (*gandhaka-*), (2) yellow arsenic (*āla-*), (3) red arsenic (*śilā-*), (4) costus (*kuṣṭha-*), (5) the drug yellow sandal (*kāliya-*), (6) vetiver (*uśira-*), and (7) cinnamon (*pattraka-*), mixes (the powder) with water (*vāri-*), and smears it (*pralepo*) (on the body), it too removes (-*jid*) all skin diseases such as 'variegated flesh (*sidhma-*)'.

**12.20** If one mixes with sesame oil (*taila-*) the powder from cinnamon (*pattraka-*), black pepper (*uśana-*), vitriol (*kāsisa-*), costus (*vāpya-*), and red arsenic (*manah-śilā-*), puts it for seven days (*saptāham*) in a metal vessel (*kāmsye*), and smears it on the body, it too makes free from (*vināśanāḥ*) 'variegated flesh (*sidhma-*)' and 'shining flesh (*śvitra-*)'.

**12.21** If one mixes with sesame oil (*tailam*) whichever may be appropriate (among) sulphur (*gandhakah*) and the alkali extracted from burnt barley (*sa-yavāgra-jah*) or the alkali from the banana tree (*kadalyāḥ*) or (*vā*) the alkali (*kyāreṇa*) from the flower (-*puspyā*) of sweet marjoram (*khara-*), and smears it (*lepah*) on the body, it too removes (-*haro*) 'variegated flesh (*sidhma-*)'.

**12.22** If one smears (*lepanam*) on the body whichever may be appropriate among the drug red arsenic (*kunaṭī*) mixed with bile (*pittena*) of the peacock (*śikhin-*), or (*vā*) the alkali (*bhasma*) from (*udbhavam*) the drug fragrant mallow (*bālaka-*) mixed with bile (*pittena*) of the peacock (*śikhin-*), or (*vā*) the flower of nutmeg (*mālatyāḥ*) mixed with the sweat of an elephant (*gajadarpeṇa*), that too makes free from 'shining flesh (*śvitra-*)'.

**12.23** If (one takes) the powder from (1) costus (*\*kuṣṭha-*), (2) the drug

lpags dañ / (4) rgyam-čhva<sup>39</sup> dañ / (5) pu-šel-će dañ / (6) kru-trug-tres-rnams-kyi phye-ma / ba-gcin dañ / til-mar-gyi nañ-du bskol<sup>18</sup>-te til-mar ñi-će lus-pa<sup>44</sup> lus-la<sup>36</sup> bskus-na yañ mje-nad sel-to //

**12.24** ru-rta dañ / 'a-śva-ma-ra dañ / bhñ-ga-ra-ja dañ / 'arga dañ / rgyam-čhva<sup>39</sup>-rnams-kyi phye-ma ba-gcin dañ / śiñ snu<sup>45</sup>-hahi \*ho<sup>29</sup>-ma dañ / til-mar-gyi nañ-du bskol<sup>18</sup>-la / til-mar ñi-će lus-pahi nañ-du mdah-dug cuñ-zad-čam btab-ste lus-la<sup>36</sup> bskus-na yañ śu-ba dañ / rkañ-śu-la sogs-pa sel-to //

**12.25** (1) bcod dañ / (2) hbras-bu gsum dañ / (3) rgya-skyegs dañ / (4) yuñ dañ / (5) ldoñ-ros dañ / (6) ba-bla<sup>46</sup> dañ / (7) mu-zi-rnams žib-tu btags-pahi phye-ma til-mar dañ sbyar-te ñi-čan-gyi drod-kyis bsros<sup>47</sup>-pas<sup>48</sup> lus-la<sup>36</sup> bskus-na yañ g-yan-pa sel-bar byed-do<sup>49</sup> //

**12.26** sman (1) ka-ka-na-si-ka dañ / (2) 'u-dumba<sup>50</sup>-ra dañ / (3) nimba dañ / (4) gla-sgañ dañ / (5) čha-ba gsum dañ / (6) byi-dañ-ga-rnams-kyi phye-ma nimpa<sup>51</sup> skol-bahi khu-ba dañ sbyar-te hthuñs-na<sup>52</sup> yañ pags-pahi ñes-paho-cog sel-to //

**12.27** sle-tres skol-bahi khu-ba dañ / hbras-bu gsum skol-bahi khu-ba dañ / ba-gcin skol-ba \*dañ chu\*<sup>53</sup> dron-mo-rnams-las gañ yañ ruñ-ba gu-gul dañ sbyar-te zla-ba gcig-gi bar-du hthuñs-na yañ pags-pahi ñes-pa dañ / rma dañ / lus skem-pa-rnams sel-to //

**12.28** brag-žun dañ / yuñ dañ / skyer-khañđa-rnams-las gañ yañ ruñ-ba sbrañ-rći dañ / ba-gcin-gyis sbyar-te zla-ba gcig-gi bar-du hthuñs-na yañ / mje dañ / skya-rbab-kyi nad sel-to //

**12.29** žag-bdun gsum-gyi bar-du khañ-pa dron-poham / ñi-ma čha-ba-la hdug-ciñ / sman čha-ba skol-bahi khu-ba dron-mo dañ / sman pa-ku<sup>54</sup>-čihhi khu-ba dañ sbyar-te hthuñs-la kha-zas ho-ma dañ ldan-par zos-na yañ mje-las thar<sup>55</sup>-bar hgyur-ro //

<sup>44</sup> -pa D] -pas NP

<sup>45</sup> snu- D] smu- P : N not clear

<sup>46</sup> -bla DN] -la P

<sup>47</sup> bsros- D] sros- NP

<sup>48</sup> -pas NP] -pa D

<sup>49</sup> byed-do DP] byedo N

<sup>50</sup> -dumba- NP] -dumbā- D

<sup>51</sup> nimpa DN] niṃ-pa P

<sup>52</sup> -na DP] ni N

<sup>53</sup> dañ chu *by emendation*] om. DNP

<sup>54</sup> -ku- DN] -gu- P

<sup>55</sup> thar- DN] thal- P

sweet-scented oleander (*aśva-māraka-*), (3) bark (*tvag*) of the mudar tree (*arka-*), (4) rock salt (*lavaṇa-*), (5) vetiver (*uśīra-*), and (6) leadwort (*vahni-*), boils (*pakvaṇ*) it in cow urine (*sa-mūtrais*) and sesame oil (*tailam*), until pure sesame oil remains, and smears it on the body (*abhyāṅgāt*), this too removes (*-vināśanam*) skin disease (*kuṣṭha-*).

**12.24** If (one takes) the powder from costus (*kuṣṭha-*), sweet-scented oleander (*aśva-māra-*), trailing eclipta (*bhṛṅga-*), mudar (*arka-*), and rock salt (*saindhava-*), boils it (*siddhaṇ*) in cow urine (*mūtra-*), milk of the milk hedge tree (*snuk-kṣīra-*), and sesame oil (*tailaṇ*), puts a small amount (*āvāpaṇ*) of arrow poison (*viṣa-*) in the pure sesame oil that remains, and smears it on the body, it too removes (*-nut*) ‘ulcer (*dadrū-kuṣṭha-*)’, ‘foot ulcer (*vicarci-*)’, etc..

**12.25** If one mixes with sesame oil (*tailam*) the powder (obtained) by grinding finely (*cūrṇitais*) (1) Indian madder (*mañjiṣṭhā-*), (2) the three fruits (*tri-phalā-*), (3) lac (*\*lākṣā*), (4) turmeric (*niśā-*), (5) red arsenic (*śilā-*), (6) yellow arsenic (*āla-*), and (7) sulphur (*gandhaka-*), roasts it in the heat of the sun (*āditya-pākāt*), and smears it on the body, it too removes (*-apahaṇ*) ‘itch (*pāmā-*)’.

**12.26** If (one takes) the powder (*kalkitaḥ*) from the drugs (1) kākanāsikā (*kākodumbary-*), (2) cluster fig (*udumbara-!*), (3) neem (*ariṣṭa-*), (4) nut grass (*abda-*), (5) the three hot ones (*vyoṣa-*), and (6) embelia (*jantu-ghna-*), mixes it with the liquid (obtained) by boiling (*kvāthaḥ*) neem (*vrkṣaka-!*), and drinks it (*pītaḥ*), it too removes (*hanti*) ail (*sarva-*) defects (*āmayam*) of the skin (*tvag-*).

**12.27** If one mixes with Indian bdellium (*guggulu*) and drinks (*pītaṇ*) for one month (*māseṇa*) whichever may be appropriate among the liquid (obtained) by boiling guduch (*guḍūci-kvātha-*), the liquid (obtained) by boiling the three fruits (*tri-phalā-kvātha-*), boiled cow urine (*mūtra-*), and hot (*uṣṇa-*) \*water (*vāri-*), that too removes (*-ghnam*) defects (*doṣa-*) of the skin (*tvag-*), wounds (*vraṇa-*), and desiccated body (*\*śoṣa-*).

**12.28** If one mixes with honey (*mākṣika-*) and cow urine (*go-mūtra-*) and drinks (*pīben*) for one month (*māsaṇ*) whichever may be appropriate among molten ore (*śilā-jatu*), turmeric (*haridrāṇ*), and barberry extract (*tārksajaṇ*), that too removes (*jayet*) skin disease (*kuṣṭha-*) and yellow disease (*pāṇḍv-āmayam*).

**12.29** If for three weeks (*tri-saptāhāt*) one sits in a hot house or in the hot sun (*gharma-sevī*), drinks (*pībet*) mixed together the hot (*uṣṇena*) liquid (*vāriṇā*) (obtained) by boiling pungent (*kaṣu-*) drugs and liquid from the drug purple flea-bane (*vākucūṇ*), and eats (*-bhōjī*) foods containing milk (*kṣīra-*), (then) too one is released (*vimucyate*) from skin disease (*kuṣṭha-rogād*).

**12.30** ba-ku-ćihi phye-ma mar-sar dañ sbrañ-rćir sbyar<sup>56</sup>-te zos-la / dehi rjes-la dar-ba hthuñs-śiñ / kha-zas kyañ dar-ba dañ spags-te zos-na mje-nad-kyi hjigs-pa med-do<sup>57</sup> //

**12.31** (1) til dañ / (2) mar dañ / (3) hbras-bu gsum dañ / (4) sbrañ-rći dañ / (5) ćha-ba gsum dañ / (6) go-bye dañ / (7) kha-ra dañ / rnam-pa hdi bdun ćha mñam-ste sbyar-bahi miñ ni bdun ćha mñam-pa źes bya-ste / de-las ci ran-par zos-na ro-ća-źiñ yid gźuñs-par byed-la / mje-nad sel-te hdi-la cho-ga bsruñ-ba med-do //

**12.32** (1) byi-dañ-ga dañ / (2) kru-trug-tres dañ / (3) kha-ra dañ / (4) skyu-ru-ra dañ / (5) lcags-kyi so-dog dañ / (6) pi-pi-liñ-rnams-kyi phye-ma til-mar dañ sbyar-te zos-na mje<sup>31</sup>-nad-do-cog śin-tu ćhabs će-ba yañ sel-bar hgyur-te / 'a-ru-ra dañ / til dañ / go-bye-rnams-kyi phye-ma bu-ram dañ sbyar-te brjís-pa zos-na yañ mje-nad sel-to //

**12.33** go-bye dañ / byi-dañ-ga dañ / so-ma-ra-ći-ka-rnams-kyi phye-ma bu-ram dañ brjís-paham / byi-dañ-ga dañ / hbras-bu gsum dañ / pi-pi-liñ-rnams-kyi phye-ma sbrañ-rći dañ brjís-pa zos-na yañ / mje dañ / srin-bu dañ / gein śñi-bahi nad dañ / rma hkhyims-pa dañ / mćhan-par rdol-gyi nad-rnams sel-bar byed-do //

**12.34** pags-pahi ñes-pa źi-bar bya-ba-la dug-mo-ñuñ-gi phye-ma mar-khu dañ sbyar-ba yañ btuñ-bar byaho //

**12.35** yañ-na til dañ / so<sup>58</sup>-ma-ra-ja-kahi phye-ma ćha mñam-ste / sbyar-ba cho-ga bsruñs bźin-du lo gcig-gi bar-du bzah-ho<sup>59</sup> //

**12.36** señ-ldeñ dañ / brag-źun dañ / sbrañ-rći dañ / źun-mar dañ / byi-dañ-ga-rnams sbyar-te zos-la<sup>60</sup> / cho-ga bźin-du bsruñs-na / skrañ<sup>61</sup>-mje dañ / skrañ<sup>61</sup>-bahi<sup>62</sup> nad riñ-po mi-thogs-par hbyañ-bar hgyur-ro //

<sup>56</sup> sbyar- *om.* NP

<sup>57</sup> med-do DP] medo N

<sup>58</sup> so- DN] sro- P

<sup>59</sup> bzah-ho DN] bzaho P

<sup>60</sup> -la NP] -nas D

<sup>61</sup> skrañ- NP] skrañs- D

<sup>62</sup> -bahi NP] -pahi D

**12.30** If one mixes the powder (*cūrṇa-*) from purple flea-bane (*vākucī-*) with fresh ghee (*kṣīra-sāraṇ*) and honey (*sa-māksikam*), eats it (*liḍhvā*), after that drinks (*anupibatas*) buttermilk (*takraṇ*), and eats food also steeping it with buttermilk, one is without (*na*) fear (*bhīḥ*) of skin disease (*kuṣṭha-*).

**12.31** If (one takes) equal portions of (1) sesame (*tila-*), (2) ghee (*ājya-*), (3) the three fruits (*tri-phalā-*), (4) honey (*kṣaudra-*), (5) the three hot ones (*vyoṣa-*), (6) marking nut (*bhallāta-*), and (7) sugar (*śarkarā-*), these seven items, and mixes them — as for the name of (the mixture), it is the so-called '(Mixture) having seven equal portions (*sapta-samo*)'. If one eats it in moderation, it makes virile (*vyāyāḥ*), makes the mind acute (*medhyāḥ*), removes skin disease (*kuṣṭha-hā*), and in the case of this (mixture), there is no method (of treatment) to be adhered to (*kāma-cāriṇaḥ*).

**12.32** If one mixes with sesame oil (*taila-*) and eats (*pralīhya*) the powder from (1) embelia (*viḍaiṅga-*), (2) leadwort (*agni-*), (3) sugar (*sitā-*), (4) emblic myrobalan (*dhātri-*), (5) iron rust (*ayo-mala-*), and (6) long pepper (*pippalī-*), all skin diseases (*sarva-kuṣṭhāni*), even very extensive ones (*ati-gurūṇy api*), are removed (*jayati*). If one mixes the powder from chebulic myrobalan (*pathyā-*), sesame (*tila-*), and marking nut (*aruṣkara-*) with crude sugar (*guda-*), kneads it (*piṇḍī*), and eats it, that too removes (*jayet*) skin disease (*kuṣṭham*).

**12.33** If one eats (*liḍhaṇ*) the powder from marking nut (*aruṣkara-*), embelia (*jantu-ghna-*), and purple flea-bane (*soma-rāḥi*) kneaded with crude sugar (*guda-*), or (*atha vā*) the powder (*cūrṇaṇ*) from embelia (*viḍaiṅga-*), the three fruits (*tri-phalā-*), and long pepper (*kṛṣṇā-*) kneaded with honey (*sa-māksikam*), that too removes (*hanti*) skin disease (*kuṣṭham*), worms (*krimīn*), the disease of loose urine (*meḥaṇ*), the disease of tubular wound (*nāḍī-vraṇaṇ*), and the disease of genital fistula (*bhagandaram*).

**12.34** In order to make calm (*\*śāntaye*) defects (*doṣa-*) of the skin (*tvag-*), one must also give to drink (*pibet*) the powder (*cūrṇaṇ*) from kurchi (*indra-yava-*) mixed with ghee (*sarpisā*).

**12.35** Alternatively (*vā*), (one must take) equal portions (*samāṇ samāṇ*) of the powder from sesame (*tilaiḥ*) and purple flea-bane (*soma-rāḥiṇi*), mix them, and eat (*adyāt*) them according to the method of treatment to be observed for one year (*samāhitāḥ*).

**12.36** If one mixes catechu (*khudira-*), molten ore (*aśma-jatu-*), honey (*kṣaudra-*), ghee (*sarpīr-*), and embelia (*jantu-ghna-*), eats (*lehināḥ*) (the mixture), and observes the method of treatment, skin disease (characterised) by swellings (*kuṣṭha-*) and the disease of swelling (*śophāmāyā*) are cleared up (*yānti vyayam*) without long delay (*acirāt*).

**12.37** señ-ldeñ-gi rca-ba bsregs-pahi khu-ba bum-pahi nañ-du bzags-pa / skyu-ru-rahi khu-ba dañ / mar dañ / sbrañ-rčí dañ sbyar-te zos-na yañ mje-nad sel-ziñ sman-bcud-kyis len-du hgyur-ro //

**12.38** señ-ldeñ skol-bahi khu-ba bsgrañs-pa / sbrañ-rčí dañ / skyer-khañda dañ sbyar-baham / yañ-na hbras-bu gsum dañ / byi-dañ-gahi phye-ma mar dañ / sbrañ-rčí<sup>63</sup> sbyar-te zos-na yañ mje-nad sel-to //

**12.39** señ-ldeñ skol-bahi khu-bas lus<sup>64</sup> bsku-ba dañ / lus<sup>64</sup> dril-ba dañ / khruś bya-ba dañ / btuñ-ba dañ / kha-zas g-yo-bahi chu-la sogs-pa<sup>65</sup> spyad-ciñ rtag-tu hthuñs-na mje-nad pags-pahi ñes-pa thams-cad sel-to //

**12.40** ji-ltar señ-ldeñ mje-nad bzlog-pahi cho-gar sbyar-ba bzin-du<sup>66</sup> / (1) śim<sup>67</sup>-śa-pa dañ / (2) doñ-ka dañ / (3) 'a-ri-ṣṭa dañ / (4) skyer-pa dañ / (5) śiñ ro-ḥi-ta-ka dañ / (6) 'a-sa-na-rnams kyañ de-bzin-du byaho //

**12.41** mje<sup>68</sup>-nad-can-la ni kha-zas-su hbras sa<sup>69</sup>-lu dañ / ko-dra-ba dañ / gro dañ / nas dañ / mon-sran śnehu-la sogs-pa<sup>70</sup> gañ-bu-can rñiñ-pa-rnams dañ / čhod-ma ro kha-bahi bag dañ / ri-dags skam-sa-na gnas-pahi śa<sup>71</sup> dañ / sbyar-ba-rnams phan-ziñ hphrod-pa yin-no //

mje-nad gso-bahi lehu bcu-gñis-pa rjogs-so<sup>72</sup> //

<sup>63</sup> -rčí D] -rčí dañ mar-gyis NP

<sup>64</sup> lus NP] lus-la D

<sup>65</sup> -pa DN] -par P

<sup>66</sup> bzin-du DN] de-bzin-du P

<sup>67</sup> śim- NP] śi- D

<sup>68</sup> mje- DN] hje- P

<sup>69</sup> sa- NP] sā- D

<sup>70</sup> -pa om. D

<sup>71</sup> śa DP] śiñ N

<sup>72</sup> rjogs-so DN] rjogsso P



**12.37** If one mixes the liquid (*rasah*) (obtained) by burning (*dahyamānāc*) the root (*mūlena*) of catechu (*khadirād*), after it has dripped (*cyutah*) into a bottle (*kumbhe*), with the liquid (*rasa-*) from emblic myrobalan (*dhātrī-*), ghee (*ājya-*), and honey (*kṣaudra-*), and eats it, it too removes (*hanyāt*) skin disease (*kuṣṭham*) and becomes an elixir (*rasāyanam*).

**12.38** If one mixes the liquid (obtained) by boiling (*kaṣāyaḥ*) catechu (*khādiro*), after it has been cooled, with honey (*kṣaudra-*) and barberry extract (*tārksaja-*), or alternatively (*vā*), if one mixes the powder from the three fruits (*tri-phalā-*) and embelia (*jantu-ghna-*) with ghee (*sarpir-*) and honey (*kṣaudra-*), and eats it (*lehyaḥ*), that too removes (*hanyād*) skin disease (*kuṣṭham*).

**12.39** If with the liquid (*vāri*) (obtained) by boiling catechu (*khādiram*) one smears the body (*pralepa-*), massages the body (*udvartana-*), washes (*snāna-*), uses water etc. from drinks (*pāna-*) and foods (*bhojana-*) that have been prepared (with it), and continually drinks it (*śilitam*), (that too) removes (*-nāśanam*) skin disease, all (*sarva-*) defects (*doṣa-*) of the skin (*tvag-*).

**12.40** Just as catechu (*khādira-*) is mixed as a method (of treatment) (*kalpena*) to dispel (*-nivāraṇāḥ*) skin disease (*kuṣṭhāmaya-*), so also (1) sissou (*śiṃśapā-*), (2) drumstick (*āragvadha-*), (3) neem (*ariṣṭa-*), (4) barberry (*\*dārvī-*), (5) white cedar tree (*rohītaka-*), and (6) asana (*asana-*) are to be applied (*vojyāḥ*).

**12.41** In the case of one who has skin disease (*kuṣṭhine*), as foods, śāli rice (*śāli-*), ditch millet (*kodrava-*), wheat (*godhūma-*), barley (*yava-*), and green gram (*mudga-*), etc. (*ādayo*), mixed with old (*purāṇāḥ*) legumes, green vegetables (*śāka-*) whose taste tends to be bitter (*tikta-*), and the flesh of game living on dry land (*jāṅgala-*), are beneficial (*hitāḥ*) and compatible.

The twelfth (*dvādaśamaḥ*) chapter (*adhyāyo*), on healing skin disease (*kuṣṭha-*), is finished.

§13: GZAN-HBRUM DAN / MCHAN-PAR RDOL-BA GSO-BAHI  
LEHU

13.0 de-nas gzañ-hbrum dañ / mchan-par rdol-gyi lehu bsad-par byaho //

13.1 de-nas gzañ-hbrum ni nad-gzi gsum re-re-las gyur-pa dañ / kun hdus-pa-las gyur-pa dañ / khrag-nad-las gyur-pa dañ / thog-ma-nas lhan-cig skyes-pa dañ / rnam-pa drug yod-de / gzañ-kahi gner-ma gsum<sup>1</sup> yod-pahi gnas-su hbyuñ-bar rig-par byaho //

13.2 de-la rluñ-las gyur-pahi gzañ-hbrum-gyi mchan-ma ni / hbrum-bu chuñ-ziñ ma-rgyas-pa dañ / skam-pa dañ / rca dmar-ziñ sño-skyar hdug-pa<sup>2</sup> dañ / snum-bag med-ciñ rcub-pa dañ / hbrum-bu-rnams mtho dman yod-ciñ mi-mñam-pa dañ / na-ziñ hgag-par byed-pa-la sogs-pa rluñ-gi chul thams-cad dañ ldan-pa yin-no //

13.3 mkhris-pa-las gyur-pahi gzañ-hbrum-gyi mchan-ma ni / mdog dmar-ziñ ser-la gnag-ste reg-tu mi-bzod-ciñ / hjam-la khrag hjag-ciñ chu-ser-can-la mgo hkhör-ziñ lus cha-ba-la sogs-pa mkhris-pahi<sup>3</sup> chul-rnams dañ ldan-pa yin-no //

13.4 bad-kan-las gyur-pahi gzañ-hbrum-gyi mchan-ma ni / mdog dkar-ba dañ ser-skyar hdug-pa<sup>4</sup> dañ / hbyañ dkah-ba dañ / snum-ziñ hbyil-ba dañ / hbrum-bu che-ziñ chor-ba med-pa dañ / bad-kan-gyi chul-rnams dañ ldan-pa yin-no //

13.5 kun hdus-pa-las gyur-pahi gzañ-hbrum dañ / thog-ma-nas lhan-cig skyes-pahi gzañ-hbrum-gyi chul ni / thams-cad-kyi mchan-ma dañ ldan-pa yin-no //

13.6 khrag-las gyur-pahi gzañ-hbrum-gyi mchan-ma ni / mdog dmar-ziñ khrag hjag-pa yin-par bstan-to //

13.7 de-la nañ-gi gner-mahi gnas-su hbyuñ-ba dañ / nad-gzi<sup>5</sup> gsum

<sup>1</sup> gsum *om.* P

<sup>2</sup> -pa *om.* N

<sup>3</sup> mkhris-pahi DN] khri-pa P

<sup>4</sup> -pa *om.* NP

<sup>5</sup> -gzi DN] -bzi P

## CHAPTER 13: PILES AND GENITAL FISTULA

**13.0** Next the chapter on piles and genital fistula will be expounded.

### PILES

**13.1** Next, as for piles (*arsāmsi*), there are six kinds (*ṣaṭ-prakārāni*): those that have arisen due to the three humours separately (*prthag dosaih*), those that have arisen due to all (*samastais*) (three humours) combined, those that have arisen due to blood disease (*sonitāt*), and those that have come into existence together (with life) from the beginning (*sahajāni ca*). They are to be known (*vidyād*) as occurring in the region that has the three (*traye*) folds (*valī-*) of the anal opening (*guda-*).

**13.2** In that (connection), as for the characteristics of piles (*arsāmsi*) that have arisen due to wind (*mārutāt*), they are: having small, not extensive pustules (*mlāna-*), dry (*suska-*) (pustules), the veins being red (*aruna-*), and pale blue (*śyāva-*), being without oil and rough (*rūksa-*), having high and low, uneven (*visamāni*) pustules, and possessing all (*sarva-*) the forms (*vikārāni*) of wind (*vāta-*) that cause pain, block (faeces), etc..

**13.3** As for the characteristics of piles that have arisen due to bile (*pittāt*), they are: the appearance being red (*rakta-*), yellow (*pīta-*) and black (*asita-*), being unable to bear being touched (*sparśāsaha-*), being soft (*mṛdūni*), dripping blood (*asra-vāhīni*), having serum (*kledavanti*), and possessing the forms (*vikārāni*) of bile (*pitta-*) such as the head reeling and the body being hot.

**13.4** As for the characteristics of piles that have arisen due to phlegm (*balāsa-tah*), they are: the appearance being white (*sveta-*) and pale yellow (*pāndu-*), being difficult to clear up (*sthira-*), being oily (*snigdha-*) and viscid (*picchila-*), having large (*mahānti*) pustules and being without perception (*suptāni*), and possessing the forms of phlegm (*kaphāmaya-karāni ca*).

**13.5** As for the forms of piles that have arisen due to all (the humours) combined (*sarvātmakāni*) and of piles that have come into existence together (with life) (*sahajāni ca*) from the beginning, they possess the characteristics (*lakṣanaih*) of all (*sarvaih*) (kinds of piles).

**13.6** As for the characteristics of piles that have arisen due to the blood (*rakta-jāni*), they are explained (*nirdiśet*) to be that the appearance is red (*raktāni*) and that blood drips (*rakta-vāhīni*).

**13.7** In that (connection), as for these three (kinds of piles, namely) those that occur in the region of the interior (*abhyantara-*) fold (*valī-*), those that have

hdus-pa-las gyur-pa dań / thog-ma-nas lhan-cig skyes-pa hdi gsum ni spań-bar byaho //

lhag-ma gżań-rnams ni gso dkah-bar bśad-do<sup>6</sup>//

**13.8** gżań-hbrum-can-la nad sla<sup>7</sup>-thabs-su<sup>8</sup> skyug-pa dań / moń<sup>9</sup>-moń<sup>9</sup>-bahi<sup>10</sup> nad dań \*rus<sup>11</sup>-śiń na-ba dań / skom-dad che-ba dań / rims dań / sńiń na-ba dań / chu-so na-ba dań / khar hbrum-pa hbyuń-ba dań / gżań-kar hbrum-pa phrehu hbyuń-ba dań / śa zad-pa-rnams spań<sup>12</sup>-bar byaho //

**13.9** yań-na gżań-hbrum ni rnam-pa gńis-su hdus-te / gżań-hbrum skam-pa ni bad-kan dań rluń gńis hdus-pa-las gyur-pa yin-no //

mkhris-pa dań / khrag-nad hdus-pa-las gyur-pa ni / gśer-ziń hĵag-pa yin-par śes<sup>13</sup>-par bya-ste / de-la thog-mar gżań-hbrum skam-pohi<sup>14</sup> cho-ga bśad-par bya-ste /

**13.10** gżań-hbrum ųi-bar bya-ba-la / ba-lań-gi lci-bahi dugs dań / zan dron-gyi dugs dań / la-phug-gi dugs dań / śu-tahi dugs-rnams gań yań ruń-ba<sup>15</sup> bya<sup>16</sup>-ųiń / gso-ma skol-bahi khu-ba blugs-pa dań / sbrul nag-po dań / byi-la dań / rńa-mo dań / phag dań / srog-chags ja-du-ka-rnams gań yań ruń-bahi ċhil bsregs-pahi dud-pas bdug-pa dań / \*lus-la bsku-baho<sup>17</sup> //\*

**13.11** yań-na yuń-gi phye-ma śiń snu-ĥahi ho-ma dań / sbyar-te bsku-ba dań / yań-na pi-pi-liń dań / yuń-gi phye-ma ba-lań-gi mkhris-pa dań sbyar-bas bsku-bar byaho //

**13.12** yań-na (1) svarĵi-kahi thal-ba dań / dandahi rća-ba dań / luń-ga-lihi<sup>18</sup> rća-ba dań / kru-trug-tres-rnams-kyi phye-ma ba-gcin \*dań sbyar-ba<sup>19</sup> dań / (2) pi-pi-liń dań / śiń śir-śahi sa-bon dań / śiń ĳargahi ho-ma dań / ru-rta dań / rgyam-ċhva<sup>20</sup>-rnams lhan-cig-tu sbyar-ba dań / (3) yuń dań / bya-gag-gi rtug-pa dań / hol<sup>21</sup>-ma-sehi hbras-bu dań / pi-pi-liń-rnams-kyi phye-

<sup>6</sup> bśad-do P] bśad D : bśado N

<sup>7</sup> sla- NP] bla- D

<sup>8</sup> -su om. NP

<sup>9</sup> moń- NP] mod- D

<sup>10</sup> -bahi NP] -pahi D

<sup>11</sup> rus *by emendation*] ųu- DNP

<sup>12</sup> spań- DN] sbrań- P

<sup>13</sup> śes- DN] źes- P

<sup>14</sup> skam-pohi NP] skem-pahi D

<sup>15</sup> -ba om. D

<sup>16</sup> bya- NP] bya-ba- D

<sup>17</sup> lus-la bsku-baho <sup>17</sup> / *by emendation*] om. DNP

<sup>18</sup> -lihi P] -lahi DN

<sup>19</sup> dań sbyar-ba *by emendation*] om. DNP

<sup>20</sup> -ċhva- P] -ċha- DN

<sup>21</sup> hol- D] ho- NP

arisen due to the three humours (*tri-doṣa-*) combined, and those that have come into existence together (with birth) from the beginning (*sahajāni*), one must avoid them (*pratyākhyeyāni*). The others, the remainder (*śeṣāni*) are said to be (*nirdiśet*) difficult to cure (*kṛcchra-sādhyāni*).

**13.8** In the case of one who has piles (*gudajāturam*), one must avoid (*varjayed*) him if he vomits (*chardi-*) easily, (suffers from) the disease of fainting (*moha-*) and from pains in the spinal column (*aṅga-ruk*), has great thirst (*tṛṣṇā-*), fever (*jvara-*), heart disease (*hṛd-*), disease of the bladder (*vasti-*), pustules arise in the mouth (*āśya-pākinam*), minute pustules arise in the mouth of the anus (*gudāśya-pākinam*), and the flesh is exhausted (*kṣīnam*).

**13.9** Alternatively, as for piles (*arśasām*), they consist of two kinds (*dvaividhyam*): dry (*śuskāni*) piles are those that have arisen due to both phlegm and wind (*kapha-vātābhyām*) combined. As for those that have arisen due to bile (*pitta-*) and blood disease (*asra-*) combined, they are to be known (*jñeyam*) as moist and dripping (*srāvavantī*). In that (connection), first the method (of treatment) (*kriyā*) for dry (*śuskānām*) piles will be expounded (*vakṣyate*).

**13.10** In order to make piles calm (*gudajānām nirrtaye*), one must apply (*kāryo*) as may be appropriate sudation (*svedo*) with ox dung (*go-maya-piṇḍena*), sudation with hot pap (*saktunā*), sudation with radish (*mūlakasya*), and sudation with dill (*śata-puspeṇa*), one must pour on (*avasecanam*) the liquid (*vāri-*) (obtained) by boiling hemp (*bhaṅgā-*), one must fumigate (*dhūpana-*) with the smoke (obtained) by burning the fat (*vasā-*) from the black snake (*asitāhi-*), cat (*vidāla-*), camel (*uṣṭra-*), pig (*varāha-*), and the animal bat (*jatukā-*), and \*(one must smear the fat on the body) (*abhyañjana-*).

**13.11** Alternatively, one must mix the powder (*cūrṇa-*) from turmeric (*rajani-*) with the milk (*kṣīram*) from the milk hedge tree (*snuhi-*) and smear it on (*pralepanam*), or alternatively (*vā*), one must mix the powder (*piṣṭvā*) from long pepper (*kṛṣṇām*) and turmeric (*sa-niśām*) with bile (*pittena*) from an ox (*go-*) and smear it on (*prayojayet*).

**13.12** Alternatively, (1) the powder from svarjikā alkali (*svarjikā-*), root of wild croton (*danti-*), root of glory lily (*lāṅgali-mūla-*), and leadwort (*citraka-*), (\*mixed) with cow urine (*go-mūtram*); (2) long pepper (*kṛṣṇā-*), seeds (*bīja-*) of siris tree (*śirīṣa-*), milk (*kṣīra-*) of mudar tree (*arka-*), costus (*āmaya-*), and rock salt (*saindhava-*) mixed together; and (3) the powder from turmeric (*haridrā-*), dung (*viḍ-*) of the cock (*dakṣa-*), fruit of Indian liquorice (*guñjā-*), and long pepper (*pippalī-*), mixed with cow urine (*go-mūtra-*) — these three kinds of medicaments for smearing (*etal lepa-trayam*), if one smears on (*vojyam*) whichever may be appropriate, will certainly (*siddham*) make free of (*vināśanam*) piles (*arśo-*).

ma ba-gcin dań sbyar-ba dań / bsku-bahi sman rnam-pa hdi gsum ni / gdon mi-za-ba yin-te / gań yań ruń-bas bskus-na gżań-hbrum med-par byed-do //

**13.13** (1) dandahi rca-ba dań / (2) `a-sva-mar dań / (3) nag-čhur dań / (4) byi-dań-ga dań / (5) ba-bla dań / (6) kru-trug-tres<sup>22</sup> dań / (7) rgyam-čha-rnams-kyi phye-ma šiń `argahi ho-ma dań / til-mar-gyi nań-du bskol<sup>23</sup>-te / til-mar ñi-čhe lus-pa bcags-pas bskus-na yań gżań-hbrum sel-to<sup>24</sup> //

**13.14** (1) yań-na `a-ru-ra bu-ram dań sbyar-baham / (2) yań-na `a-ru-ra žag gcig-gi bar-du ba-gcin-gyi nań-du sbańs-paham / (3) yań-na `a-ru-ra dań pi-pi-liń mar-gyi nań-du brńos-paham / (4) yań-na `a-ru-ra dań / šiń ñe-roń dań / dandahi rca-ba-rnams sbyar-ba bzah-bar byaho //

**13.15** (1) yań-na go-bye btags-pahi phye dań / dar-ba sbyar-baham / (2) yań-\*na<sup>25</sup> dar-ba dań / phye kru-trug-tres dań / la-la-phud btags-pahi phye-ma dań sbyar-baham / (3) yań-na dar-ba dań / phye bcah-sga dań / bilba dań sbyar-ba nan-tan-du byas-te btuń-ńo //

**13.16** yań-na rja-ma kru-trug-tres-kyis bskus-pahi nań-du žo mnan de lańs-nas / žoham dar-ba gań yań ruń-ba btuń-ńo //

**13.17** yań-\*na<sup>25</sup> de-ńid-kyi cho-ga bžin-du / birga dań / po-ta dań / sle-tres-rnams-kyis rja-ma bskus-pahi nań-du žo mnan-la / žoham dar-ba gań yań ruń-ba btuń-ńo //

**13.18** yań-na dbyi-moń dań / kru-trug-tres-kyi<sup>26</sup> phye-ma čań dań sbyar-te / rtag-tu hthuńs-na gżań-hbrum sel-to //

**13.19** yań-na bcah-sga dań / kru-trug-tres-rnams-kyi phye-ma bu-ram dań / čań dań sbyar-te btuń-ńo //

**13.20** yań-na gżań-hbrum-can-la / dandahi rca-ba dań / go-bye dań / kru-trug-tres dań / hbras-bu gsum dań / hdi-rnams ča mñam-pa dań / rgyam-čha ča ñis-hgyur-rnams snod kha sbyar-gyi nań-du brńos-la / čhig-mar gyur-pahi phye-ma kha-zas gžan dań sbyar-žin bzah-bar byaho //

<sup>22</sup> -tres DN] -tres-pa P

<sup>23</sup> bskol- D] skol- NP

<sup>24</sup> -to NP] -te D

<sup>25</sup> -na *by emendation*] *om.* DNP

<sup>26</sup> -kyi *om.* DN

**13.13** If one boils (*śṛtaṃ*) the powder from (1) root of wild croton (*dantī-*), (2) sweet-scented oleander (*aśva-māra-*), (3) vitriol (*kāśisa-*), (4) embelia (*vidāṅga-*), (5) yellow arsenic (*\*āla*), (6) leadwort (*agni-*), and (7) rock salt (*saindhava-*) in the milk (*kṣīraṃ*) from mudar tree (*arka-*) and in sesame oil (*tailam*), until pure sesame oil remains, strains it, and smears it on (the body) (*abhyaṅgāt*), it too removes (*-jit*) piles (*pāyu-kila-*).

**13.14** (1) Alternatively, one must make (the patient) eat (*bhakṣyā*) chebulic myrobalan (*abhayā*) mixed with crude sugar (*sa-gudā*), (2) or alternatively (*atha vā*), chebulic myrobalan steeped (*adhyusitā*) for one day in cow urine (*gomūtra-*), (3) or alternatively (*vā*), chebulic myrobalan and long pepper (*sakṣṇā*) fried (*-bhr̥ṣṭā*) in ghee (*ghṛta-*), (4) or alternatively (*vā*), chebulic myrobalan, turpeth tree (*trivṛd-*), and root of wild croton (*dantī-*) mixed (*vyūṭā*).

**13.15** Alternatively, having acted carefully (*ādṛtaḥ*), one must drink (*niṣeveta*) (1) the powder (obtained) by grinding marking nut (*aruṣkara-*), and buttermilk (*takraṃ*), mixed together, or (2) alternatively (*vā*), buttermilk and (marking nut) powder mixed with (*yuktaṃ*) the powder (obtained) by grinding leadwort (*vahni-*) and bishop's-weed (*dipyaka-*), or (3) alternatively (*vā*), buttermilk and (marking nut) powder mixed with ginger (*śuṅṭhi-*) and Bengal quince (*bilva-*).

**13.16** Alternatively, one must drink (*pibet*) as may be appropriate thick sour milk (*dadhi*) or (*vā*) buttermilk (*takraṃ*), after the thick sour milk has been kept covered in a pot (*ghaṭe*) that has been smeared (*akte*) with leadwort (*citraka-*) and has risen (*saṃjātam*).

**13.17** Alternatively, in accordance with that very same method (of treatment) (*eṣa eva vidhiḥ*), one must drink as may be appropriate thick sour milk or buttermilk, after the thick sour milk has been kept covered in a pot that has been smeared with beetle-killer (*bhārgi-*), āsphotā (*āspotā-*), and guduch (*gudūci-*).

**13.18** Alternatively, if one continually drinks (*śilayet*) the powder from chaba pepper (*cavya-*) and leadwort (*citraka-*) mixed (*-saṃyuktām*) with liquor (*surām*), that removes (*-ghnīm*) piles (*arśo-*).

**13.19** Alternatively (*vā*), one must drink (*pibec*) the powder from ginger (*viśva-*) and leadwort (*citraka-*) mixed (*-saṃyutam*) with crude sugar (*\*gudā*) and liquor (*surā-*).

**13.20** Alternatively, in the case of one who has piles (*gudajāmayī*), (one must take) equal portions of these (drugs): root of wild croton (*dantī-*), marking nut (*bhallāta-*), leadwort (*agni-*), and the three fruits (*phalatrika-*), and a double portion (*dvi-guṇam*) of rock salt (*saindhavam*), bake them (*pakvam*) in a vessel whose mouth is closed (*kapāla-sampute*), mix the powder that remains with other foods, and make (the patient) eat it (*aśniyād*).

**13.21** til nag-po zo gńis gńis nań-par bzin zos-la / chu grań-mos phul-na yań gżań-hbrum ži-bar hgyur-žiń / so brtan-la śa skye<sup>26a</sup>-bar hgyur-ro<sup>27</sup> //

**13.22** mar dań / śiń pa-la-śahi thal-bahi khu-ba mar-gyi cha<sup>28</sup> sum-hgyur-gyi nań-du / čha-ba gsum-gyi phye-ma bskol<sup>23</sup>-te / mar ņi-čhe lus-palas<sup>29</sup> ran-par hthuńs-na yań / the-čhom med-par gżań-hbrum hbyań-bar hgyur-ro //

**13.23** hbras-bu gsum dań / rča-ba bcu dań / kru-trug-tres dań / dandahi rča-ba-rnams-kyi phye-ma<sup>29a</sup> srań re-re chu phul gań-la srań brgyad-du brčis-pa phul drug-cu-rča bžihi nań-du bskol<sup>23</sup>-te / chu bži-cha gcig lus-pa bčags-la / bu-ram srań brgya<sup>30</sup> dań sbyar-te / mar-snod-kyi nań-du blugs-la / zla-ba gcig<sup>31</sup>-gi bar-du mnan-pahi miń ni / dandahi rča-bahi čań žes bya-ste / hdi-las ran-par hthuńs-na / gżań-hbrum dań / yi-ga hchus-pa dań / rtug-skam<sup>32</sup> dań / pho-bahi nad dań / skya-rbab-kyi nad-rnams sel-to //

**13.24** (1) bi-śa-la dań / (2) ka-pittha dań / (3) kru-trug-tres dań / (4) pa-tha-rnams-las srań gńis gńis dań / (5) 'a-ru-ra dań / (6) skyu-ru-ra srań sum-cu-rča gńis gńis dań / hdi-rnams-kyi phye-ma chu phul brgya ņi-śu-rča brgyad-kyi nań-du bskol<sup>23</sup>-te / chu bži-cha gcig lus-pa bčags-la / bu-ram srań brgya dań sbyar-te / mar-snod-kyi rja-mar blugs<sup>33</sup>-la / zla-ba phyed-kyi bar-du mnan-pahi miń ni / hbras-buhi čań žes bya-ste / hdi-las ran-par hthuńs-na pho-bahi nad dań / gżań-hbrum dań / skran sel-to //

**13.25** gżań-hbrum na-žiń hkhru-ba-la ni / rluń-las gyur-pahi hkhru-bahi cho-ga śnar bstan-pa bzin-du byaho //

**13.26** gżań-hbrum na-žiń phyi-sa skam-ste hbyuń-du mi-btub-pa-la ni / rtug-skam-gyi cho-ga hog-nas hbyuń-ba bzin-du lan mań-du byaho //

<sup>26a</sup> skye- NP] skyi- D

<sup>27</sup> hgyur-ro DJ] hgyuro NP

<sup>28</sup> cha P] chu DN

<sup>29</sup> -las *om.* P

<sup>29a</sup> -ma *om.* NP

<sup>30</sup> brgya NP] brgyad D

<sup>31</sup> gcig- DN] cig- P

<sup>32</sup> -skam DN] -sgam P

<sup>33</sup> blugs- DJ] blug- NP



**13.21** If one eats (*khādato*) each morning (*prāk*) two drams (*prakuñcam*) of black (*asitānām*) sesame seeds (*tilānām*) and gives them with cold water (*śīta-vāry anu*), (then) too piles (*arsāṃsi*) become calm (*śāmyanti*), the teeth (*dvija-*) become firm (*dārḍhya-dam*), and the flesh (*aṅga-*) increases (*puṣṭi-dam*).

**13.22** If one boils (*sādhitam*) the powder from the three hot ones (*vyoṣa-garbhām*) in ghee (*sarpiḥ*) and in (an amount of) the liquid (*-vāriṇi*) from the alkali (*bhasma-*) of the dhak tree (*palāsasya*) (equal to) three times (*tri-guṇe*) the portion of ghee, until pure ghee remains, and drinks (*pibataḥ*) it in moderation, (then) too without doubt (*a-saṃśayam*) piles (*arsāṃsy*) will be cleared up (*patant*).

**13.23** If (one takes) one ounce each (*palaṃ palam*) of the powder from the three fruits (*tri-phalā-*), the ten roots (*daśa-mūla-*), leadwort (*agni-*), and root of wild croton (*nikumbha-*), counts it by eight ounces to the handful of water, boils (*śṛtam*) it in sixty-four handfuls of water (*vāri-droṇe*), until one quarter of the water remains (*pāda-śeṣe*), strains it, mixes it (*yutaḥ*) with a hundred ounces (*tulā-*) of crude sugar (*guḍa-*), pours it into a vessel for ghee (*ājya-bhāṇḍa-*), keeps it covered for one month (*māsam*) — as for its name, it is the so-called ‘root of wild croton liquor (*danty-ariṣṭo*)’ — and drinks this (*niṣevitaḥ*) in moderation, it removes (*-hā*) piles (*guḍa-ja-*), disturbed appetite (*aruci-*), dry faeces (*udāvarta-*), disease of the stomach (*grahaṇi-*), and yellow disease (*pāṇḍu-roga-*).

**13.24** If in 128 handfuls (*dvi-droṇe*) of water (*apām*) one boils (*kvāthayed*) the powder from these (drugs): two ounces each (*dve dve pale*) of (1) cucumber (*viśālā-*), (2) wood apple tree (*kapittha-*), (3) leadwort (*agni-*), and (4) velvetleaf (*pāṭhā-*), thirty-two ounces (*prastham*) each (*pythak*) of (5) chebulic myrobalan (*pathyā-*) and (6) emblic myrobalan (*dhātrī-*), until one quarter of the water remains (*pāda-śeṣo*), strains it, mixes it (*-anvitaḥ*) with a hundred (*śata-*) ounces of crude sugar (*guḍa-*), pours it into a clay pot used as a vessel for ghee (*sarpiḥ-kumbhe*), keeps it covered for half a month (*pakṣoṣitaḥ*) — as for its name, it is the so-called ‘fruit liquor (*phalāriṣṭo*)’ — and drinks this in moderation, it removes (*-nut*) disease of the stomach (*grahaṇi-*), piles (*arśo-*), and internal tumours (*gulma-*).

**13.25** In the case of pain in the anus (*arsāṃsi*) and diarrhoea (*bhinnavarcāṃsi*), the methods (of treatment) for diarrhoea (*atisāra-*) that has arisen due to wind (*vāta-*) must be applied (*upācāret*) as (*-vad*) previously explained (6.43-8).

**13.26** In the case of one who has pain in the anus and dry faeces that cannot emerge (*gādhaviṭkāni*), one must apply many times (*asakṛt*) the methods (of treatment) (*vidhānena*) for dry excrement (*udāvarta-*) as described below (ch. 19).

**13.27** (1) šu-ti dañ / (2) bilba dañ / (3) pi-pi-liñ dañ / (4) kru-trug-tres dañ / (5) šu-dag dañ / (6) šin-mñar dañ / (7) thañ-šin dañ / (8) ma-nu dañ / (9) li-zur-ba dañ / (10) ru-rta dañ / (11) po-son-cha-rnams btags-pahi phye-ma til-mar dañ / ho-ma til-mar-gyi bži-hgyur-gyi nañ-du bskol<sup>23</sup>-la / til-mar ñi-che lus-par byas-te / bcags-pa-las ran-par hjam-réi mas btañ-na / rluñ dañ hphrod-ciñ / phyi-sa be<sup>34</sup>-snabs-su hbyuñ-ba dañ / gzañ \*byuñ<sup>35</sup> dañ / gzañ na-ba dañ / gcin hgag-pa-rnams sel<sup>36</sup>-to //

**13.28** pu-će-sel-la sogs-pahi sde-čan dañ / réa-ba bcu sñar bsad-pa hdi gñis-las gañ yañ ruñ-ba dañ / po-son-cha dañ / šin-mñar dañ / šu-ti dañ / ru-rta dañ / gandha-pri-yañ-gu<sup>37</sup> dañ / gla-sgañ dañ / rgyam-ča-rnams-kyi phye-ma mkhris-pa dañ / rluñ gañ-las gyur-pahi nad-kyi skabs dañ sbyar-te / mar dañ / til-mar gñis-las gañ hos-pa žig dañ / ho-ma \*dañ<sup>38</sup> chuhi nañ-du bskol<sup>33</sup>-te / mar-ram / til-mar ñi-che lus-pas / bkru-smān drag-po mas gtañ<sup>39</sup>-bar byaho //

**13.29** gzañ-hbrum na-ba-la khrag hjag-par rtogs-na khrag lud-pahi nad-kyi cho-ga bžin-du bya-žin / thog-mar<sup>40</sup> sman dañ / kha-zas-la sogs-pa kha-bahi bag-las sbyar-žin zos-na / mehi drod bskyed-ciñ nad-gži čos-par byed-do //

**13.30** khrag-nad-kyi gzañ-hbrum-can-la čos-par byed-pahi sman pu-sel-će dañ / `a<sup>41</sup>-ri-ta dañ / skyer-pahi šun-lpags<sup>42</sup>-rnams lhan-cig-tu skol-bahi khu-ba bsgrañs-paham / yañ-na bcah-sga dañ / čan-dan dañ / réa-mkhris dañ / byi-čer-rnams skol<sup>43</sup>-bahi khu-ba bsgrañs-pa blud-do<sup>44</sup> //

**13.31** yañ-na skom<sup>45</sup>-pahi nad dañ khrag-nad ži-bar bya-bahi phyir / nimpahi šun-lpags dañ / dug-mo-ñuñ-gi hbras-bu dañ / skyer-khañda dañ / boñ<sup>46</sup>-ña dkar-po-rnams-kyi phye-ma sbrañ-réi dañ / hbras bkruš<sup>47</sup>-pahi khu-ba dañ sbyar-ba blud-do //

<sup>34</sup> be- D] bel- NP

<sup>35</sup> byuñ *by emendation*] hbrum DNP

<sup>36</sup> sel- DN] sil- P

<sup>37</sup> -gu P] -ku DN

<sup>38</sup> dañ *by emendation*] *om.* DNP

<sup>39</sup> gtañ- D] btañ- NP

<sup>40</sup> -mar D] -ma NP

<sup>41</sup> `a- P] ya- DN

<sup>42</sup> -lpags- NP] -pags- D

<sup>43</sup> skol- DP] skrol- N

<sup>44</sup> -do P] -de D : -da N

<sup>45</sup> skom- DP] skoms- N

<sup>46</sup> boñ- D] bo- NP

<sup>47</sup> bkruš- D] bskus- NP

**13.27** If one boils (*pakvaṃ*) the powder (obtained) by grinding (*piṣṭaiḥ*) (1) dill (*śatāhvā-*), (2) Bengal quince (*bilva-*), (3) long pepper (*kṛṣṇā-*), (4) leadwort (*agni-*), (5) sweet flag (*vacā-*), (6) liquorice (*madhuka-*), (7) deodar (*dāru-*), (8) orrisroot (*puṣkarākhyā-*), (9) zedoary (*śaṭī-*), (10) costus (*kuṣṭha-*), and (11) emetic nut (*rāṭha-*), in sesame oil (*tailaṃ*) and in four times as much milk (*payo-*) as sesame oil, until pure sesame oil has been made to remain, strains it, and purges with it in moderation as an oily enema (*prayoktavyaṃ vastau*), being compatible with wind (*vātānulomanam*), it removes (*-apaham*) (the disease characterised by) the faeces emerging as slimy sediment (*pravāhikā-*), fallen anus (*guda-bhraṇśa-*), pain in the the anus (*guda-śūla-*), and blocked urine (*mūtra-graha-*).

**13.28** (Taking) the powder from whichever may be appropriate among these two (groups of drugs, namely) the group of drugs beginning with kurroa (*tiktādyo*) and the ten roots (*dāśa-mūlikah*) previously explained (5.79), and emetic nut (*\*madana*), liquorice (*\*madhuka*), dill (*\*śata-puspā*), costus (*\*kuṣṭha*), perfumed cherry (*\*phalini*), nut grass (*\*musta*), and rock salt (*\*saindhava*), one must combine it with the method (of treatment) for the disease according as it has arisen due to bile or wind, boil it in whichever is suitable among ghee and sesame oil, and in milk and water, until pure ghee or sesame oil remains, and must apply it as a severe purging cathartic (*vastir*).

**13.29** In the case of one who suffers from piles, if one has examined (*ālōkya*) the flow of blood (*srāvināṃ raktam*), one must act (*kāryā*) according to the method (of treatment) (*kriyā*) for the disease of ejecting blood (*asra-paṭṭikī*), and if one first (*pūrvam*) eats (*upayoga-*) medicines and food, etc. mixed with things that tend to be bitter (*tikta-*), that increases the heat of the (digestive) fire (*vahni-dīpana-*) and makes the humours mature (*pācanah*).

**13.30** In the case of one who has piles due to blood disease (*śonitārśasām*), one must give him to drink, when it has been cooled, the liquid (obtained) by boiling together (*kvāthah*) drugs that make mature (namely) vetiver (*uśīra-*), neem (*ariṣṭa-*), and the bark (*tvak-*) of barberry (*dārvī-*), or alternatively (*atha vā*), when it has been cooled, the liquid (obtained) by boiling ginger (*śuṅṭhī-*), sandal (*candana-*), chirata (*bhūnimba-*), and camel thorn (*dhanvayāsa-*).

**13.31** Alternatively, in order to make calm (*-upaśāntaye*) the disease of thirst (*trṣṇā-*) and blood disease (*rakta-*), one must give (the patient) to drink (*pībet*) the powder from the bark (*tvacaṃ*) of neem (*vṛkṣakasya!*), the fruit (*bijaṃ*) of kurchi (*vṛkṣakasya*), barberry extract (*tārksaja-*), and white aconite (*ativiṣā-*), mixed with honey (*madhu*) and with the liquid (*-toyena*) from washed rice (*tanḍula-*).

**13.32** (1) sa-mam-ga dañ / (2) `utpa-la dañ / (3) chu-siñ-gi hbras-bu dañ / (4) ti-ri-ta dañ / (5) til dañ / (6) čan-dan-rnams-kyi phye-ma rahi ho-ma dañ sbyar-te hthuñs-na yañ gžan-hbrum khrag hĵag-pa sel-to //

**13.33** yañ-na khrag-nad-kyi gžan-hbrum-can-la / kha-zas rahi ho-ma dañ ldan-par bzah-ziñ / sman dug-mo-ñuñ-gi sun-lpags dañ / sbrañ-rči dañ / bu-ram-gyi lbu<sup>48</sup>-ba-rnams sbyar-baham / yañ-na sman ma-yu-ra-kahi phye-ma / sbrañ-rči dañ / hbras bkruš<sup>47</sup>-pañi khu-ba dañ sbyar-baham / yañ-na padmañi ze-ba sbrañ-rči dañ / mar-sar dañ sbyar-baham / yañ-na padmañi ze-ba kha-ra dañ sbyar-ba zos-na / gžan-hbrum khrag hĵag-pa bde-bar hgyuro //

**13.34** (1) dbyi-moñi lo-ma dañ / (2) bal-buñi lo-ma dañ / (3) na-le-šam-rnams-las srañ re-re dañ / (4) pi-pi-liñ dañ / (5) pi-pi-liñ-gi rča-ba srañ gñis gñis dañ / (6) dri sna bži žes bya-ba / siñ-ča<sup>49</sup> dañ / sug-smel dañ / gandĵa-pa-tra dañ / nā-ga-ge-sar-rnams dañ / (7) pu-šel-če dañ / hdi-rnams-las žo gñis gñis dañ / (8) beah-sga srañ gsum dañ / (9) bu-ram sman spyir bsdoms-pañi sum-hgyuro dañ / hdi-rnams sbyar-te ri-lur byas-pañi miñ ni / bal-buñi ri-lu žes bya-ste / hdi-las ran-par zos-la / čañ dañ / khu-bcuđ dañ / ša-khu dañ / ho-ma dañ / žo-kha-chu dañ / rčabs-rnams-las<sup>50</sup> gañ yañ ruñ-bas nad-gži gañ šas che-ba dañ sbyar-te phul-na / meñi drođ bskyed-ciñ gžan-hbrum thams-cad dañ / skyug-pa dañ / sñiñ na-ba dañ / lud-pa dañ / skran dañ / rims-rnams sel-to //

**13.35** cho-ga de-rnams-kyis kyañ ži-bar ma-gyuro-na / sman-pa mkhas-siñ sñon byed-pa mthoñ-bas / nad-pa rkañ-pa dgug-ciñ / bciñ-ba-la sogš-pa ci-nas kyañ gžan ltar snañ-bañi thabs byas-te / hbrum-bu ga-la hdug-pa brtag-na / rvaham / lcags-kyi sbubs ĵjam-po / bañi nu-sor-gyi dbyihs hdra-ba / khañi sboms<sup>51</sup> sor bži / srid-du sor lña yod-par byas-la / glo-logs-su bu-*\*gu*<sup>52</sup> čen-po

<sup>48</sup> lbu- D] sbu- NP

<sup>49</sup> -ča D] -rča N: -ča P

<sup>50</sup> -las D] -la N: *om.* P

<sup>51</sup> sboms NP] sbubs D

<sup>52</sup> bu-gu *by emendation*] phu D: bu NP

**13.32** If one drinks (*prayoktavyam*), mixed with goat milk (*chāga-kṣīraṃ*), the powder from (1) samaṅgā (*samaṅgā-*), (2) blue water lily (*utpala-*), (3) fruit of banana tree (*mocāhva-*), (4) lodh (*tīrīṭa-*), (5) sesame (*tila-*), and (6) sandal (*candana-*), it too removes (*-apaham*) dripping blood (*śoṇita-*) (due to) piles (*guda-je*).

**13.33** Alternatively, in the case of one who has piles (due) to blood disease (*raktārśi*), if he eats (*-āśino*) food containing goat milk (*ajā-kṣīra-*) and cats (*yuñjyāt + lihan*) the drugs bark of kurchi (*vrkṣa-*), honey (*kṣaudra-*), and froth from crude sugar (*phāṇitam*) mixed (together), or alternatively (*vā*) the powder (*kalkam*) from the drug rough chaff tree (*mayūrakasya*) mixed with honey and the liquid (*-ambhasā*) from washed rice (*tanḍula-*), or alternatively, filament of lotus (*padma-kesara-*) mixed with honey (*kṣaudra-*) and fresh ghee (*navanītam navam*), or alternatively (*vā*), filament of lotus (*kesara-*) mixed with sugar (*sitā-*), one who has piles (characterised by) dripping blood (*śoṇitārśi*) will become comfortable (*sukhī*).

**13.34** If (one takes) one ounce each (*palikam*) of (1) leaf of chaba pepper (*cavya-*), (2) leaf of silver fir (*tālisa-*), and (3) black pepper (*marica-*), two ounces each (*dvi-palā*) of (4) long pepper (*kṛṣṇā*) and (5) root of long pepper (*sa-mūlā*), two drams (*akṣam*) each (*prthag*) of (6) the so-called 'four kinds of perfume (*cāturjāta-*)' (namely) cinnamon bark (*\*tvak*), cardamom (*\*elā*), cinnamon leaves (*\*gandhu-pattra-*), and nagkassar (*\*nāga-kesara*), and of (7) vetiver (*mṛnāla-*), three ounces (*tri-palam*) of (8) ginger (*śunṭhyās*), and (a quantity of) (9) crude sugar (*guḍam*) (equal to) three times (*tri-guṇam*) (that of all the above) drugs added together, mixes them, — as for the name of (these) made into a pill (*guḍikā*), it is the so-called 'silver fir (*\*tālisa*) pill' eats these in moderation, and combining them with whichever humour predominates, gives them with whichever may be appropriate among liquor (*\*madya*), liquid soup (*\*yūsa*), meat soup (*\*māṃsa-rasa*), milk (*\*kṣīra*), whey (*\*mastu*), and sour gruel (*\*sauvīra*), that increases the heat of the (digestive) fire (*agni-kṛt*), and removes (*-apahā*) all piles (*sarvārśo-*), vomiting (*vamī-*), heart disease (*hṛd-roga-*), cough (*kāsa-*), internal tumour (*gulma-*), and fever (*jvara-*).

**13.35** If (the piles) have not become calm even by those methods of treatment, the physician who is skilful (*bhīṣag-varaḥ*) and has seen (someone) perform (the treatment) before (*dr̥ṣṭa-karmā*), having carried out measures such as bending and binding the patient's leg so that the anus at any rate appears for him to see, must examine where there are pustules. He must make a smooth hollow (instrument) (*yantram*) of horn (*śārṅgam*) or (*vā*) of iron (*loham*), resembling the shape (*ākṛti*) of the teats of a cow (*go-stana-*), the size (*āyāme*) of its mouth being four fingers (*catur-aṅgulam*), and being five fingers (*aṅgula-pañcakam*) in circumference (*nāhena*), must make three large holes in its side, pass it into the anus, and turn it in the direction of where

gsum-čam byas-te / rkub-tu brjańs-la / glohi bu-\*gur<sup>53</sup> hbrum-bu ga-la yod-pahi thad-kar gtad<sup>54</sup>-de / hbrum-bu sbubs-kyi nań-du byuń-ba-la / rluń dań / bad-kan-las gyur-pahi gżań-hbrum žig yin-na / hbrum-bu mčhon-gyis bčad-la / hphro lcags-kyis bsreg-go //

yań-na mi-bčad-par bsreg-go //

**13.36** yań-na gżań-hbrum rnam-pa drug-po gań yań ruń-ste / hbrum-bu gań-gi nań-du byuń-ba-la / sman mu-ka-kahi thal-ba phrad-dar sbyar-bas bsku-bar byaho //

**13.37** gżań-hbrum na-ba-la ni mdor-na gań ci yań ruń-ste / mihi stobs bskyed-pa dań / rluń dań hphrod-pahi sman dań / kha-zas dań / btuń-ba gań yin-pa de hbah-žig-las čhabs che-chuń dań sbyar-žin gtań<sup>39</sup>-bar byaho //

**13.38** gżań-hbrum-can-gyis ni nad-gži so-sohi hkhrug-par hgyur-bahi kha-zas dań / stan mkhrań-po-la hdug-pa dań / čog-čog-pur hdug-pa dań / phyi-sa dań / gein phro bžin-du mnags<sup>55</sup>-pa dań / rta-la sogs-pa žon-pa-rnams spań-bar byaho //

**13.39.0** da ni mčhan-par rdol-bahi bye-brag bšad-par bya-ste /

**13.39** rkub-kha-nas sor gńis-kyi čhu-rol-gyi glo-logs-su<sup>56</sup> ņam<sup>57</sup>-thag-par byed-pahi phol-mig hbyuń-ste / de rdol<sup>58</sup>-bahi miń ni mčhan-par rdol<sup>58</sup> žes<sup>59</sup> bya-ste / de yań rnam-pa lġa yod-par bšad-do<sup>60</sup> //

**13.40** de-la rluń-las gyur-pahi phol-mig-gi miń ni / rma-kha brgya-pa žes bya-ste / mdog dmar-la mi-bzad-par zug-ciń na-ba yin-no //

**13.41** mkhris-pa-las gyur-pahi miń ni / rġa-mo<sup>61</sup> mgrin žes bya-ste / mdog dmar-la me hbar-ba bžin-du ča-ba yin-par bšad-do<sup>60</sup> //

**13.42** bad-kan-las gyur-pahi miń ni / kun-tu hġag-pa žes bya-ste / mdog dkar-la g-yah-ba yin-par bšad-do //

<sup>53</sup> -gur *by emendation*] -gud DN : -guń P

<sup>54</sup> gtad- DN] btań- P

<sup>55</sup> mnags- NP] mnag- D

<sup>56</sup> -logs-su DP] -logsu N

<sup>57</sup> ņam- DN] ņams- P

<sup>58</sup> rdol- D] brdol- NP

<sup>59</sup> žes D] ces NP

<sup>60</sup> bšad-do DP] bšado N

<sup>61</sup> -mo P] -me DN

it has pustules in the holes at the side so that the pustules emerge inside the hollow (instrument). If there are piles (*arsāṃsi*) that have arisen due to wind and phlegm (*vāta-kaphothhāni*), he must cut (*chittvā*) the pustules with a sharp instrument and burn (*vahninā sādhaṣet*) the remainder with (a hot) iron. Alternatively, he may burn it without cutting them.

**\*13.36** Alternatively, in the case of pustules having emerged that belong to any (*sarvāṇi*) of the six kinds of piles, one must smear on (the anus) the alkali (*kṣāreṇa*) from the drug parul tree (*\*muṣkaka*) using a fine silk cloth.

\* Khotanese and Tibetan only (expansion of 13.35.4a)

**13.37** In the case of one who suffers from piles (*gudajāture*), one must in short administer (*vojyaṃ*) as may be appropriate (*kiñcid*) only those drugs, foods, and drinks (*anna-pānaṃ*) that increase a man's strength (*agni-bala-dam*) and are compatible with wind (*vātānulomanam*), using them according to the size (of the piles) (*yathāvasthaṃ*).

**13.38** One who has piles (*arṣi*) must avoid (*vivarjayet*) food (*annaṃ*) by which the individual humours (*sva-doṣa-*) will be disturbed (*kopanaṃ*), sitting on hard seats (*kaṭhināsanam*), sitting in a squatting position (*utkuṭakāsanam*), constantly enduring faeces and urine (*vega-sandhāraṇam*), and riding on horses etc. (*pr̥stha-yānaṃ ca*).

## GENITAL FISTULA

**13.39.0** Now the varieties of genital fistula will be expounded.

**13.39** If pimples (*piṭakā*) that cause pain (*arti-kṛt*) arise in the region (*kṣetre*) of this side (*pārśva-taḥ*) two fingers (*dvy-aṅgule*) from the mouth of the anus (*gudasya*), the name of that fistula (*bhinno ... sa*) is the so-called (*jñeyah*) 'genital fistula (*bhagandaro*)', and it is said (*mataḥ*) to have five varieties (*pañca-vidho*).

**13.40** In that (connection), as for the name of the pimples (*piṭakā*) that have arisen due to wind (*vātāt*), they are the so-called 'wound opening having a hundred (parts) (*śata-ponakah*)' and are (characterised by having) a red appearance (*arunā*) and by intolerable (*tivra-*) aches and pains (*toda-*).

**13.41** As for the name of (the pimples that) have arisen due to bile (*pittāt*), they are the so-called 'camel neck (*uṣṭra-grīvakah*)' and are said to be (*smṛtaḥ*) red in appearance (*raktā*) and to be hot like a blazing fire.

**13.42** As for the name of (the pimples that) have arisen due to phlegm (*kaphāt*), they are the so-called (*iti gadyate*) 'dripping everywhere (*parisrāvin-*)' and are said to be white (*śvetā*) in appearance and itchy (*kaṇḍū-matī*).

13.43 nad-gzi gsum hdus-pa-las gyur-pahi miń ni / duń hkhyil-ba zes bya-ste / thams-cad-kyi mčhan-ma dań ldan-pa yin-no //

13.44 kha-zas zug-rńu dań bcas-pa zos-te / gcin hoń-bahi sbubs-su zug-pa-las gyur-pahi miń ni / log-par soń-ba zes bya-ste /

13.45 hdi-rnams-las nad-gzi gsum hdus-pa-las gyur-pa dań / zug-rńu zug-pa-las gyur-pa gńis ni spań-bar byaho //  
lĥag-ma-rnams ni gso dkah-ba yin-no //

13.46 de-la phol-mig dań-po byuń-ste ma-smin-pa-la ni / dehi űen-hkhor-ram<sup>62</sup> rca-nas khrag dbyuń<sup>63</sup>-ba dań / nan-rcis bsku-ba dań / nad-gzi gań-las gyur-pa dań / hphrod-pahi sman skol-bahi khu-ba grań dro gań hos-pas / steń-du blugs-pa dań / til-mar dań / nad dań hphrod-pahi sman sbyar-bas<sup>64</sup> bsku-ziń mńe-ba dań / \*bkru<sup>65</sup>-sman btań-bahi bar-du cho-ga rim bzin-du byaho //  
rdol<sup>58</sup>-bar gyur-pahi cho-ga yań bśad-par bya-ste /

13.47 dań-por rdol<sup>58</sup>-bahi rma-zabs ci-ćam yod-pa dań / srol gań logs-su byuń-ba / lcags-kyi thur-ma hjam-pos brtag-pa dań / rmaĥi srol gar gyur-par dral-ba dań / sman mu-ska-ka-la sogs-pahi thal-bas gdab-pa dań / bsreg-pa-la sogs-pa go-rim bzin-du mthar-gyis byas-nas / rma gso-bahi cho-ga bzin-du / nad-gzi gań-las gyur-pa dań yań sbyar-ziń mthun-mthun sman byaho //

13.48 de-la rma gso-bahi cho-ga ni / doń-ka<sup>66</sup> dań / yuń dań / rgya-śug-gi hbras-bu-rnams-kyi phye-ma / mar dań / sbrań-rći dań sbyar-te / gcin ĥjag-pahi rma mčhan-par rdol<sup>58</sup>-ba<sup>67</sup>-la bskus-na / rma sbyoń-ziń mi-mched-par hgyur-ro //

<sup>62</sup> -ram D] -ham NP

<sup>63</sup> dbyuń- D] hbyuń- NP

<sup>64</sup> -bas P] -nas D : -bar N

<sup>65</sup> bkru- *by emendation*] bsku- DNP

<sup>66</sup> -ka NP] -ga D

<sup>67</sup> -ba- *om.* NP



**13.43** As for the name of (the pimples that) have arisen due to the three humours combined (*tri-dosāt*), they are the so-called (*-samjñakah*) 'twisting conch (*sambūkāvarta-*)' and possess the characteristics of all (*sarva-liṅgaḥ*) (varieties).

**13.44** As for the name of (the pimples that) have arisen due to having pierced (*-kṣateḥ*) the passage along which urine comes after eating (*abhyavahṛti-*) food containing sharp objects (*śalya-*), it is the so-called (*jñeyah*) 'gone the wrong way (*ummargi*)'.

**13.45** Two of these are to be avoided (*tyājye*): (the variety that) has arisen due to the three humours (*tri-dosa-*) combined and (the variety that) has arisen due to the piercing of sharp objects (*śalya-*). The remainder (*śeṣāḥ*) are difficult to cure (*kṛcchra-pratikriyāḥ*).

**13.46** In that (connection), in the case of pimples (*piṭakānām*) having first emerged but not having matured (*apakvānām*), one must extract (*apakarṣaṇa-*) blood from the vicinity of those (pimples) or from the veins, must smear them with smearing-juice, must pour on them, cold or hot as may be suitable, the liquid (obtained) by boiling drugs that are compatible with the humour due to which they have arisen, smear on and rub in a mixture of sesame oil and drugs that are compatible with the disease, and, up to the administration of cathartics (*virekāntam*), must apply (*kuryād*) (these) methods (of treatment) (*karma*) in succession. The method of treatment (*kriyā*) for fistulas (*bhinnānām*) will also be explained (*vakṣyate*).

**13.47** First one must examine (*eṣāṇā-*) with a smooth iron instrument (*\*loha-śalākā*) what depth the wound of the fistula has and in which region there has been a tendency (for the wound to develop, then) one must pierce (*pāṭanā-*) where there has been a tendency of the wound (to arise), one must apply an alkali (*kṣāra-*) from a drug such as the parul tree (*\*muṣkaka*), one must administer cauterisation (*vahni-dāha-*), etc. (*ādikam*), in succession, in turn (*kramam*), and then one must also combine (the treatments) according to the humour (*yathā-doṣam*) due to which (the fistula) has arisen and apply (*kāryam*) the drugs that are appropriate (*cikitsitam*) according to the methods (of treatment) for healing wounds (*vraṇa-vat*).

**13.48** In that (connection), as for the method (of treatment) to heal the wound, if one mixes (*-samyutā*) with ghee (*ājya-*) and honey (*kṣaudra-*) the powder (*cūrṇa*) from drumstick (*āragvadha-*), turmeric (*niśā-*), and fruit of jujube (*\*kola-*), and smears it (*yojyā*) on the wound (*vraṇe*) where the urine (*mūtra-*) drips in the case of genital fistula, the wound is cleansed (*śodhanī*) and will not spread (*gati-nāśanī*).

**13.49** (1) śiń ñe-roń dań / (2) te-jo-ba-ti dań / (3) dandahi rca-ba dań / (4) bcod dań / (5) yuń dań / (6) skyer-pa dań / (7) skyer-khańda dań / (8) nimbahi lo-ma<sup>68</sup>-rnams sbyar-bas bskus-na yań rma hkhyims-pa sel-to //

**13.50** mčhan-par rdol<sup>58</sup>-gyi nad-la / (1) ka-ra-bi-ra dań / (2) yuń dań / (3) dandahi rca-ba dań / (4) lańgahi<sup>69</sup>-li dań / (5) rgyam-čha dań / (6) kru-trug-tres dań / (7) kha-luń dań / (8) 'arka<sup>70</sup> dań / (9) dug-mo-ńuń<sup>71</sup>-rnams skol-bahi khu-ba dań / (10) til-mar-gyi nań-du / sman de-dag<sup>72</sup>-ńid-kyi phye-ma bskol<sup>23</sup>-la / til-mar ñi-čhe lus-pa bcags-pa rma-la bsku-bar<sup>73</sup> byaho //

**13.51** mčhan-par rdol<sup>58</sup>-gyi nad yod-pahi mis ni / rma sos-pahi hog-tu yań lo gcig-gi bar-du phyugs žon-pa dań / ñal-po<sup>74</sup> dań / stobs hgyed-pa dań / brcal-ba dań / kha-zas lci-ba-rnams śin-tu<sup>75</sup> bsgrims-te spań-bar byaho //

gżań-hbrum dań / mčhan-par rdol<sup>58</sup>-ba<sup>67</sup> gso<sup>76</sup>-bahi lehu-ste bcu-gsum-pa rjogs-so<sup>77</sup> //

<sup>68</sup> -ma- *om.* P

<sup>69</sup> lańgahi- P] lań-kahi DN

<sup>70</sup> 'arka DN] 'arga P

<sup>71</sup> -ńuń- D] -yuńs- NP

<sup>72</sup> -dag- DN] -dag-dag- P

<sup>73</sup> bsku-bar D] bskus-par NP

<sup>74</sup> -po P] -ba DN

<sup>75</sup> -tu DP] -du N

<sup>76</sup> gso- D] gsol- NP

<sup>77</sup> rjogs-so DN] rjogso P

**13.49** If one mixes together and smears on (*lepo*) (1) turpeth tree (*trivṛt*), (2) heart-pea (*tejovātī*), (3) root of wild croton (*dantī*), (4) Indian madder (*mañjiṣṭhā*), (5) turmeric and (6) barberry (*rajanī-dvayam*), (7) barberry extract (*tārkaṣajam*), and (8) leaves of neem (*nimba-pattraṃ ca*), that too removes (*-apahaḥ*) tubular wounds (*nāḍī-vraṇa-*).

**13.50** In the case of the disease of genital fistula (*bhagandare*), in the liquid (obtained) by boiling (1) sweet-scented oleander (*karavīra-*), (2) turmeric (*niśā-*), (3) root of wild croton (*dantī-*), (4) glory lily (*lāṅgalī-*), (5) rock salt (*lavāna-*), (6) leadwort (*agni-*), (7) lemon (*mātulūṅga-*), (8) mudar (*arka-*), and (9) kurchi (*vatsāhva-*) and in (10) sesame oil (*tailaṃ*), one must boil (*pacet*) the powder from those very drugs, until pure sesame oil remains, strain it, and smear it on the wound.

**13.51** The man (*naraḥ*) who has the disease of genital fistula, must very firmly (*prayatnena*) avoid (*tyajyet*), even for one year (*saṃvatsaraṇi*) after the wound has healed (*rūḍha-vraṇaḥ*), riding animals (*prṣṭha-yāna-*), coitus (*aṅganā-*), vigorous fighting (*yuddha-*), gymnastics (*vyāyāma-*), and heavy foods (*guru-sevanam*).

The chapter (*adhyaḃyas*) on healing piles (*arśo-*) and genital fistula (*bhagandara-*), the thirteenth (*trayodaśamaḥ*), is finished.

§ 14: SKYA-RBAB-KYI NAD GSO-BAHI LEHU

- 14.0 de-nas skya-rbab-kyi nad gso-bahi lehu bśad-par bya-ste /
- 14.1 skya-rbab-kyi nad ni / kha-zas-la sogs-pa rno-ba dañ / skyur-ba dañ / lan-čhva dañ / śion ma-goms-pahi kha-zas dañ / sa-zaġ-rnams-las ħa-cañ mañ-du zos-pa-las / skya-rbab-kyi nad-du hgyur-te / de yañ nad-gġi gsum so-sor-nas gyur-pa dañ / kun hdus-pa-las gyur-pahi bye-brag-gis rnam-pa bġir hgyur-ro<sup>1</sup> //
- 14.2 de-la rluñ-las gyur-pahi skya-rbab-kyi mčhan-ma ni<sup>2</sup> / lus-kyi mdog gnag-la / rluñ-gi mčhan-ma dañ / rluñ-nad-kyi bla-gñan-rnams dañ yañ ldan-pa yin-no //
- 14.3 mkhriś-pa-las gyur-pahi skya-rbab-kyi mčhan-ma ni / mkhriś-pa-las \*gyur-pahi nad\*<sup>3</sup>-rnams hbyuñ-ġiñ / mig dañ / pags-pa dañ / phyi-sa dañ / ġcin-rnams ser-ba yin-no //
- 14.4 bad-kan-las gyur-pahi skya-rbab-kyi mčhan-ma ni / mdog dkar-la bad-kan-las gyur-pahi nad-rnams dañ ldan-pa yin-no<sup>4</sup> //
- 14.5 nad-gġi gsum hdus-pa-las gyur-pahi skya-rbab-kyi mčhan-ma ni / thams-cad-kyi mčhan-ma dañ ldan-par śes-par byaho //
- 14.6 de-la skya-rbab-kyi nad yod-la / khraġ zad-pa dañ / glo hgrams-pa dañ / śa zad-pa dañ / skyug<sup>5</sup>-pa dañ / skam<sup>6</sup>-pa-la sogs-pahi bla<sup>7</sup>-gñan yod-pa dañ / mdog ser-ġiñ snañ-no-cog dkar-por mthoñ-ba ni / hchi-bar hgyur-ro //
- 14.7 skya-rbab-kyi<sup>8</sup> nad thams-cad-la / dañ-por ni sman-mar btuñ-bas

<sup>1</sup> hgyur-ro DP] hgyuro N

<sup>2</sup> ni P] mi DN

<sup>3</sup> gyur-pahi nad *hy emendation*] pa- DNP

<sup>4</sup> yin-no DP] yino N

<sup>5</sup> skyug- NP] skyugs- D

<sup>6</sup> skam- NP] skom- D

<sup>7</sup> bla- DN] śla- P

<sup>8</sup> -kyi DP] bya N

## CHAPTER 14: YELLOW DISEASE AND JAUNDICE

### YELLOW DISEASE

**14.0** Next, the chapter on healing yellow disease will be expounded.

**14.1** As for yellow disease (*pāṇḍu-rogas*), as a result of eating (*niṣevanāt*) too much of foods etc. (*ādi-*) that are sharp (*tikṣṇa-*), sour (*amla-*), and salty (*lavāṇa-*), foods to which one has not previously become accustomed (*asātmya-*), and dust (*mṛttikā-*), yellow disease develops, and it becomes fourfold (*caturvidhaḥ*) by reason of the varieties that have arisen due to the three humours (*doṣaiḥ*) separately (*prthag-*) and that has arisen due to all (the humours) combined (*yugapad-*).

**14.2** In that (connection), as for the characteristics of yellow disease that has arisen due to wind (*vāta-pāṇḍuḥ*), they are that the appearance of the body is black (*kṛṣṇābho*) and that it possesses (*-saṅgataḥ*) the characteristics of wind and also the supervenient diseases (*upadrava-*) (peculiar) to wind disease.

**14.3** As for the characteristics of yellow disease that has arisen due to bile (*pitta-pāṇḍuś*), they are that \*diseases that have arisen due to bile occur (*tad-rogī*), and that the eyes (*akṣi-*), skin (*chavi-*), faeces (*viṭ-*), and urine (*mūtra-*) are yellow (*pīta-*).

**14.4** As for the characteristics of yellow disease (*pāṇḍu-tvaṇṇ*) that has arisen due to phlegm (*kapha-*), they are that the appearance (of the body) is white (*śvetābhaṇṇ*) and that it possesses the diseases that have arisen due to phlegm (*tad-vikārānubandhanam*).

**14.5** As for the characteristics of yellow disease (*pāṇḍu-rogas*) that has arisen (*-jah*) due to the three humours (*tri-doṣa-*) combined, it is to be known (*vijñeyah*) as possessing the characteristics of all (*sarva-rūpaś*) (varieties).

**14.6** In that (connection), in the case of one who has yellow disease (*pāṇḍu-rogī*), one who has such (*ādi-*) supervenient diseases (*-upadrutaḥ*) as exhausted blood (*rakta-kṣaya-*), ruptured lung (*\*kṣata*), exhausted flesh (*kṣīṇaś*), vomiting (*chardi-*) and desiccation (*\*śoṣa-*), and one whose colour is yellow (*pīta-*), and who sees as white all that appears (*pīta-bhāva-samālocī*), will die (*jahāty asūn*).

**14.7** In the case of all (varieties of) yellow disease (*sarva-pāṇḍu-vikāriṇaḥ*), one must first (*pūrvvaṇṇ*) make the inside smooth (*snehitān*) by drinking medicinal ghee (*sarpisā*), and after that, according to the humour

khoñ hjam-por byas-la / dehi hog-tu nad-gzi dañ sbyar-ziñ / gyen-du skyug<sup>5</sup>-pa dañ / thur-du bkru-bahi sman rnon-pos sbyar-bar byaho //

**14.8** dehi sman-mar ni (1) mur-ba dañ / (2) pu-će<sup>9</sup>-šel dañ / (3) yuñ dañ / (4) byi-čer dañ / (5) pi-pi-liñ dañ / (6) ćan-dan dañ / (7) skro<sup>10</sup>-lo dañ / (8) khyi lce-ba dañ / (9) dug-mo-ñuñ dañ / (10) rća-mkhris<sup>11</sup> dañ / (11) pa-to-la dañ / (12) gla-sgañ dañ / (13) thañ-siñ-rnams-kyi phye-ma zo gñis gñis / mar srañ sum-cu-rća gñis dañ / ho-ma mar-gyi bži-hgyur-gyi nañ-du bskol<sup>12</sup>-te / mar ñi-će lus-pa bcags-pa-las / ran-par hthuñs-na / skya-rbab dañ / rims dañ / hbrum-bu dañ / skrañ-ba<sup>13</sup> dañ / gzañ-hbrum dañ / khrag lud-pahi nad-rnams sel-to //

**14.9** (1) hbras-bu gsum dañ / (2) sle-tres dañ / (3) ba-śa-ka dañ / (4) pu-će-šel dañ / (5) rća-mkhris dañ / (6) nimpa-rnams skol-bahi khu-ba bsgrañs-pa sbrañ-rći dañ sbyar-te hthuñs-na yañ / skya-rbab-kyi nad dañ / mig-ser-can<sup>14</sup> yañ<sup>14</sup> sel-to //

**14.10** yañ-na skya-rbab-kyi nad yod-pa-la / 'a-ru-ra<sup>15</sup> ba-gcin dañ sbyar-ba btuñ-ziñ / kha-zas ho-ma dañ ldan-pa<sup>16</sup> bzah-bar byaho //

yañ-na lcags-kyi phye-ma ba-gcin-gyi nañ-du yun riñ-du sbañs-pa bzah-ziñ ho-mas dbul-lo //

**14.11** hbras-bu gsum dañ / kru-trug-tres dañ / gla-sgañ dañ / byi-dañ-ga dañ / ćha-ba gsum-rnams-kyi phye-ma dañ / lcags-kyi phye-ma dañ / sman de-rnams spyir bsdoms<sup>17</sup>-pahi ćhad dañ mñam-pa dañ / hdi-rnams sbrañ-rći dañ mar dañ sbyar-te zos-na yañ / skya-rbab dañ / mig-ser dañ / skrañ-ba<sup>13</sup> dañ / gcin-nad sel-to //

**14.12** til dañ / ćha-ba gsum dañ / rgya-śug-gi hbras-bu dañ / drub-mar-cañ-rnams-kyi phye-ma dañ / lcags-kyi phye-ma sman de-rnams spyir bsdoms-pahi ćhad dañ mñam-pa dañ / hdi-rnams sbrañ-rći dañ sbyar-te \*brjis<sup>18</sup>-pa-las / ran-par zos-na yañ / skya-rbab-kyi nad drag-po dañ / skrañs-pa sel-to //

<sup>9</sup> -će- DN] -rće- P

<sup>10</sup> skro- P] sro- D : skra- N

<sup>11</sup> -mkhris DN] -khris P

<sup>12</sup> bskol- D] skol- NP

<sup>13</sup> skrañ-ba NP] skrañs-pa D

<sup>14</sup> -can yañ D] dañ can-du NP

<sup>15</sup> 'a-ru-ra D] 'a-ru-ra dañ / NP

<sup>16</sup> -pa D] -par NP

<sup>17</sup> bsdoms- DN] bsdom- P

<sup>18</sup> brjis- by emendation] ma-brjis- DNP

(*yathā-doṣam*), one must apply (*upakramet*) sharp medicaments (*tikṣṇair*) that (cause) vomiting upwards (*ūrdhva-śodhanais*) and cleansing downwards (*adhah-śodhanais*).

**14.8** As for that medicinal ghee, if (one takes) two drams each (*akṣa-mātrair*) of the powder from (1) bowstring hemp (*mūrvā-*), (2) kurroa (*tiktā-*), (3) turmeric (*niśā-*), (4) camel thorn (*vāsa-*), (5) long pepper (*krṣṇā-*), (6) sandal (*candana-*), (7) oldenlandia (*parpata-*), (8) gentian (*trāyantī-*), (9) kurchi (*vatsa-*), (10) chirata (*bhūnimba-*), (11) wild snake gourd (*paṭola-*), (12) nut grass (*ambuda-*), (13) and deodar (*dāru-*), boils (*siddhami*) it in thirty-two ounces of ghee (*ghṛta-prasthami*) and in four times as much (*caturguṇe*) milk (*kṣīre*) as ghee, until pure ghee is left, strains it, and drinks it in moderation, it removes (-*jit*) yellow disease (*pāṇḍutā-*), fever (*jvara-*), pustules (*visphoṭa-*), swelling (*śopha-*), piles (*arśo-*), and the disease of ejecting blood (*rakta-pitta-*).

**14.9** If (one takes) the liquid (obtained) by boiling (*kvāthaḥ*) (1) the three fruits (*phala-trika-*), (2) guduch (*amṛtā-*), (3) Malabar nut (*vāsā-*), (4) kurroa (*tiktā-*), (5) chirata (*bhūnimba-*), and (6) neem (*nimba-*), cools it, mixes it with honey (*kṣaudra-yuto*), and drinks it, it too removes (*hanyāt*) yellow disease (*pāṇḍu-rogaṃ*) and even jaundice (*sa-kāmalam*).

**14.10** Alternatively, in the case of one who has yellow disease (*pāṇḍv-āmayī*), one must make him drink (*pibet*) chebulic myrobalan (*pathyāṃ*) mixed with cow urine (*mūtra-saṃyuktām*) and make him eat food containing milk (*kṣīra-bhuṃ*). Alternatively (*vā*), he must eat powder from iron (*loha-cūrṇaṃ*) that has been steeped for a long time (*su-bhāvitam*) in cow urine (*go-mūtreṇa*), and it must be given with milk (*kṣīreṇa*).

**14.11** If (one takes) the powder from the three fruits (*tri-phalā-*), leadwort (*agni-*), nut grass (*abda-*), embelia (*jantu-ghna-*), and the three hot ones (*vyoṣa-*) and (a quantity of) the powder from iron (*loha-rajah*) equal (*samam*) to the measure of those drugs added all together, mixes these with honey (*kṣaudra-*) and ghee (*ājya-*), and eats (*liḍham*) (the mixture), it too removes (-*nut*) yellow disease (*pāṇḍu-*), jaundice (*kāmalā-*), swelling (*śopha-*), and urinary disease (*meha-*).

**14.12** If (one takes) the powder from sesame (*tila-*), the three hot ones (*vyoṣa-*), fruit of the jujube (*kola-*), and pyrites (*tāpya-*), and (a quantity of) the powder from iron (*loha-cūrṇaṃ*) equal (*samam*) to the measure of those drugs added all together, mixes these with honey (*madhu-kṛtā*), kneads them (*pindī*), and eats them in moderation, this too removes (-*nivāraṇī*) severe (*ghora-*) yellow disease (*pāṇḍu-*) and swelling (*śopha-*).

**14.13** mig-ser-gyi nad ni / skya-rbab<sup>19</sup>-kyi nad yal-bar bor-ba-las / mkhris-pa hkhrugs-nas / mig-ser-gyi nad-du hgyur-bas-na / de yañ skabs hdir bśad-de / dehi mēhan-ma ni / mig dañ lus-kyi mdog ser-ba yin-no<sup>4</sup> //

mig-ser chen-po zes bya-ba yañ / mig-ser-gyi<sup>20</sup> nad<sup>21</sup> \*yal-bar\*<sup>22</sup> bor-nas<sup>23</sup> / čhabs chen-por gyur-pa-las hbyuñ-ste / de gñis-la ni snum-pahi bkru-sman btañ-ño //

**14.14** ba-la dañ / yuñ dañ / nimpa dañ / hbras-bu gsum dañ / śiñ-mñar-rnams cha mñam-ste / btags-la ho-ma dañ / ma-ḥeḥi mar dañ / skol-nas mar ñi-če / lus-pa bcāgs-pa<sup>24</sup>-las ran-par hthuñs-na yañ mig-ser-gyi nad sel-to //

**14.15** sle-tres dañ / hbras-bu gsum dañ / skyer-pa dañ / nimpa-rnams gañ yañ ruñ-bahi khu-ba sbrañ-rči dañ sbyar-te / nañ-par bzin rtag-tu hthuñs-na yañ / mig-ser-gyi nad sel-to //

**14.16** lcags-kyi phye-ma dañ / yuñ dañ / skyer-pa dañ / hbras-bu gsum dañ / pu-če-sel-rnams-kyi phye-ma / sbrañ-rči dañ / mar dañ sbyar-te zos-na yañ / mig-ser-gyi nad sel-to //

**14.17** skyu-ru-ra dañ / lcags-kyi phye-ma dañ / čha-ba gsum dañ / yuñ-rnams-kyi phye-ma sbrañ-rči dañ / mar dañ / kha-ra dañ sbyar-te zos-na / mig-ser čhabs chen-po yañ myur-du sel-to //

**14.18** (1) pi-pi-liñ dañ / (2) pi-pi-liñ chen-po dañ / (3) pi-pi-liñ-gi réa-ba dañ / (4) kru-trug-tres dañ / (5) la-la-phud dañ / (6) na-le-śam dañ / (7) rgyam-ča dañ / (8) byi-dañ-ga dañ / (9) hbras-bu gsum dañ / (10) hu-suhi hbras-bu dañ / (11) rgya-śug-gi hbras-bu dañ / (12) go-sñod dañ / (13) nu-śiñ-gi hbras-bu-rnams-kyi phye-ma srañ re-re dañ / (14) śiñ ñe-roñ-gi phye-ma dañ / (15) til-mar srañ brgyad \*brgyad<sup>25</sup> dañ / (16) skyu-ru-rahi khu-ba srañ dgu-bcu-réa drug dañ / (17) bu-ram srañ lña-bcu dañ / hdi-rnams lhan-cig-tu

<sup>19</sup> -rbab- DN] -bab- P

<sup>20</sup> -gyi DN] -kyi P

<sup>21</sup> nad *hy emendation*] nad-la D : nad-las NP

<sup>22</sup> yal-bar *hy emendation*] *om.* DNP

<sup>23</sup> bor-nas *hy emendation*] dañ-por nad D : bor-bor-nas NP

<sup>24</sup> bcāgs-pa- *om.* P

<sup>25</sup> brgyad *hy emendation*] brgya DNP



## JAUNDICE

**14.13** As for the disease of jaundice (*kāmalā*), the disease of jaundice develops (*jāyate*) as a result of the bile (*pittāt*) being disturbed when yellow disease has been thrown off. It too is explained on this occasion. As for its characteristics (*-lakṣaṇā*), they are that the appearance of the eyes (*netra-*) and the body (*aṅga-*) is yellow (*pīta-*). As for so-called 'Great jaundice (*kumbhāhvā*)', it (*sā*) too occurs as a result of (the bile) having become very great (*saṃpravṛddhā*) when jaundice has been thrown off. In the case of both of those (*tatra*), one must apply an oily (*snigdhasya*) cathartic (*revanam*).

**14.14** If (one takes) equal portions (*samāṅḡ*) of sida (*balā-*), turmeric (*niśā-*), neem (*nimba-*), the three fruits (*tri-phalā-*), and liquorice (*madhuka-*), grinds them (*piṣṭair*), boils them (*sādhitam*) with milk (*sa-kṣīram*) and buffalo (*māhiṣam*) ghee (*sarpīḡ*), until pure ghee remains, strains it, and drinks it in moderation, that too removes (*-apaham*) the disease of jaundice (*kāmalā-*).

**14.15** If one mixes with honey (*mākṣika-saṃyuktāḡ*) the liquid (*rasah*) from whichever may be appropriate (among) guduch (*guḍūcyās*), the three fruits (*tri-phalāyā*), barberry (*dārvyā*), and neem (*nimbasya*), and drinks it regularly (*śīlitāḡ*) each morning (*prātar*), it too removes (*-apahatḡ*) the disease of jaundice (*kāmalā-*).

**14.16** If one mixes with honey (*madhu-*) and ghee (*-sarpīrbhyāṅḡ*) and eats (*pralīhya*) the powder (*cūrṇa-*) from iron (*loha-*) and the powder from turmeric and barberry (*niśā-yugma-*), from the three fruits (*tri-phalā-*), and from kurroa (*-kaṭu-rohiṇīḡ*), it too removes the disease of jaundice (*kāmalā-vān sukhī bhavet*).

**14.17** If one mixes with honey (*kṣaudra-*), ghee (*ājya-*), and sugar (*śarkarā-*) the powder from emblic myrobalan (*dhātrī-*), the powder (*rajo-*) from iron (*loha-*), the powder from the three hot ones (*vyoṣa-*) and from turmeric (*niśā-*), and eats it (*leho*), it removes (*nivārayaty*) quickly (*āśu*) even (*api*) very great (*uddhatām*) jaundice (*kāmalām*).

**14.18** If (one takes) one ounce each (*palikāni*) of the powder from (1) long pepper and (2) big pepper (*kṛṣṇe dve*), (3) root of long pepper (*granthikam*), (4) leadwort (*vahni-*), (5) bishop's-weed (*dīpyaka-*), (6) black pepper (*ūṣaṇa-*), (7) rock salt (*saindhava-*), (8) embelia (*krimi-ghna-*), (9) the three fruits (*tri-phalā-*), (10) fruit of coriander (*dhānya-*), (11) fruit of jujube (*kola-*), (12) cumin (*ajājī-*), and (13) fruit of nu-śīṅ (*aja-modikā-*), eight ounces each (*palāṣṭakam*) of the powder (*cūrṇa-*) of (14) turpeth tree (*trivṛc-*) and (15) of sesame oil (*taila-*), ninety-six ounces (*prastha-trayaṅḡ*) of the liquid (*rasa-*) from (16) emblic myrobalan (*dhātrīyā*), and fifty (*ardha-śataṅḡ*) ounces of (17)

skol-bahi miñ ni / sman-gyi lde-gu dge-ba zes bya-ste / hdi-las ran-par  
zos-na yañ / skya-rbab dañ / mig-ser dañ / gzań-hbrum dañ / sbyar-bahi  
dug-rnams sel-ciñ / gcin-nad dañ / mje dañ / rims dañ / dbugs mi-bde-ba  
dañ / pho-bahi<sup>26</sup> nad-rnams med-par byed-la / sman-bcud-kyi len-du yañ  
hgyur-ro //

**14.19** mig-ser-gyis ñam-thag-pa ni / sman dro-na<sup>27</sup>-pu<sup>28</sup>-ši-bahi khu-bahi  
mig-\*sman<sup>29</sup> bzań-ño //

yañ-na yuñ dañ / bcag dañ / skyu-ru-rahi phye-ma žib-mo sbyar-bas  
kyañ bsku-bar byaho //

**14.20** yañ-\*na<sup>30</sup> sman karko-ta-kahi rca-bahi phye-maham / ja-li-nahi  
hbras-buhi phye-ma snar blugs-so //

yañ-na mig-ser<sup>31</sup>-gyis ñam-thag-pa-la / 'e-rañđa<sup>32</sup> dañ / pi-pi-liñ-gi  
phye sbyar-ba snar blugs-so<sup>33</sup> //

**14.21** nad ljañ-gu kha zes bya-ba ni / rluñ dañ mkhris-pa-las<sup>34</sup> hbyuñ-ste /  
dehi mčan-ma ni / lus-kyi mdog ljañ-gu khar hdug-pa dañ / sño-sañs dañ /  
ser-ba dañ / rims-kyis hdebs-pa dañ / skom-dad che-ba dañ / mehi drod  
chuñ-bar byed-ciñ / sgyid lug-pa dañ / sñom-pa-rnams yin-te / skya-rbab-kyi  
nad yod-pa-la hbyuñ-ño //

**14.22** de ni kha-zas dañ / skom mñar-bag dañ / rluñ dañ mkhris-pa sel-  
bahi sman-rnams-kyis thub-par hgyur-te / mig-ser dañ / skya-rbab-kyi nad-  
kyi cho-gar bstan-pa bžin-du / nad ljañ<sup>35</sup>-khu kha hdi-la yañ sbyar-bar byaho //

skya-rbab-kyi nad gso-bahi lehu-ste bcu-bži-pa rjogs-so<sup>36</sup> //

<sup>26</sup> -bahi DJ] -gži NP

<sup>27</sup> dro-na- NP] dron- D

<sup>28</sup> -pu- NP] -phu- D

<sup>29</sup> -sman *by emendation*] *om.* DNP

<sup>30</sup> -na *by emendation*] *om.* DNP

<sup>31</sup> -ser- DP] -par- N

<sup>32</sup> -rañđa P] -rañ D : N *not clear*

<sup>33</sup> blugs-so DP] blugso N

<sup>34</sup> -las DP] -la N

<sup>35</sup> ljañ- P] ldañ- DN

<sup>36</sup> rjogs-so DN] rjogso P

crude sugar (*guḍasya*), and boils (*pacet*) these together — as for its name, it is the so-called ‘Excellent (*kalyāṇakaṃ*) medicinal electuary’. If one eats this in moderation, it too removes (*-apaham*) yellow disease (*pāṇḍu-*), jaundice (*kāmalā-*), piles (*arśo-*), and mixed poison (*gara-*), makes free from (*-jid*) urinary disease (*meha-*), skin disease (*kuṣṭha-*), fever (*jvara-*), uncomfortable breathing (*śvāsa-*), and disease of the stomach (*grahaṇī-*) and even becomes an elixir (*rasāyanam*).

**14.19** As for one who is afflicted by jaundice (*kāmalārtānām*), the eye \*medicine (*añjanaṃ*) (made) from the liquid (*rasaḥ*) from the drug droṇa-puṣpī (*droṇa-puṣpī*) is excellent (*śubham*).

Alternatively (*vā*), one must also smear (the body) (*samprakalpayet*) with the fine mixed powder (*cūrṇam*) from turmeric (*niśā-*), red ochre (*gairika-*), and emblic myrobalan (*dhātri-*).

**14.20** Alternatively, one must pour into the nose (*nasyam*) the powder from the root (*mūlam*) of the drug sponge gourd (*karkoṭa-*), or the powder from the fruit of the acute-angled cucumber (*jālini-phalam*). Alternatively (*vā*), in the case of one who is afflicted by jaundice (*kāmalārtasya*), one must pour into the nose (*nāvanāñjane*) the powder of the castor oil plant (*eraṇḍa-*) and of long pepper (*pippalī-*) mixed (together).

**14.21** As for the so-called ‘Green-coloured disease (*halimakāḥ*)’, it occurs due to wind and bile (*vāta-pittād*). As for its characteristics, they are that the appearance of the body is green-coloured (*harita-*), pale blue (*śyāva-*), and yellow (*pīta-*), that he is afflicted by fever (*jvara-*), that he has great thirst (*trṣṭ-*), that it makes the heat of (his digestive) fire slight (*vahni-māndya-kṛt*), that the calves sink (*sāda-*), and that he is lazy (*tandrā-*), and they occur in the case of one who has yellow disease (*pāṇḍau*).

**14.22** As for that (*taṃ*) (‘green-coloured disease’ = *halimaka*), it will be overcome (*jayet*) by foods and drinks (*anna-pānais*) that tend to be sweet (*madhurair*) and by drugs that remove wind and bile (*vāta-pitta-harair*). One must apply (*prayojayet*) also (*ca*) in the case of this (*atra*) ‘green-coloured disease (\**halimaka*)’ the method (of treatment) (*kriyāṃ*) as taught (*uktāṃ*) for jaundice (*kāmalā-*) and yellow disease (*pāṇḍu-roga-*).

The chapter (*adhyāyaś*) on healing yellow disease (*pāṇḍu-roga-*), the fourteenth (*caturdaśamaḥ*), is finished.

§ 15: SKYIGS-BUHI NAD DAÑ / DBUGS MI-BDE-BAHI NAD GSO-BAHI LEHU

**15.0** de-nas skyigs-buhi nad dañ / dbugs mi-bde-bahi nad gso-bahi lehu bsad-par bya-ste /

**15.1** skyigs-bu dañ / dbugs mi-bde-ba-la ni / rluñ<sup>1</sup> mkhris-pahi \*gnas<sup>2</sup>-las hdas-te / bad-kan-gyi rjes-su hbrañ-bar hgyur<sup>3</sup>-ba<sup>4</sup>-las / skyigs-bu dañ / dbugs mi-bde-ba drag-po skye-bar hgyur-ro //  
de gñis re-re-la yañ rnam-pa lña lña yod-do //

**15.2** de-la skyigs<sup>5</sup>-buhi nad rnam-pa lña ni / (1) skyigs-bu chen-po zes bya-ba / sgra che-ziñ sugs drag-la / gnad-la gnod-pa dañ /

**15.3** (2) skyigs-buhi nad zab-mo zes bya-ba / lte-bahi phyogs-nas ldañ-ziñ sgra zab-tu<sup>6</sup> hbyuñ-ba dañ /

**15.4** (3) skyigs-buhi nad btud-ma zes bya-ba / skyigs-bu gñis gñis btud-ciñ sugs drag-tu hbyuñ-la / mi-bzad<sup>7</sup>-par na-ziñ mgo \*hdar-bar<sup>8</sup> byed-pa dañ /

**15.5** (4) skyigs-bu chuñ-ñu zes bya-ba sugs dal-la / brañ dañ / nam-čhod<sup>9</sup>-nas ldañ-ziñ hbyuñ-ba dañ /

**15.6** (5) skyigs-bu zas-las hbyuñ-ba zes bya-ba / ḥa-cañ mañ-du zos-ziñ hthuis-pas<sup>10</sup> rluñ-gi gnas dog-par gyur-pa-las hbyuñ-ba-rnams yin-te /

**15.7** hdi-rnams-kyi nañ<sup>11</sup>-na<sup>12</sup> skyigs-bu chuñ-ñu dañ / zas-las hbyuñ-ba zes bya-ba gñis ni gso sla-ba yin-no //  
lhag-ma-rnams ni srog gcod<sup>13</sup>-par bsad-do //

**15.8** dbugs mi-bde-ba rnam-pa lña-la / (1) sgra chen-po zes bya-ba / dbugs che-ziñ ran-pa dañ / sñiñ dañ / lta-ba-rnams log-par bsgyur-ziñ /

<sup>1</sup> rluñ NP] rluñ dañ D

<sup>2</sup> gnas- *by emendation*] nad- DNP

<sup>3</sup> hgyur- D] gyur- NP

<sup>4</sup> -ba- DN] -pa- P

<sup>5</sup> skyigs- DN] skyig- P

<sup>6</sup> -tu D] -du NP

<sup>7</sup> -bzad- DN] -zad- P

<sup>8</sup> hdar-bar *by emendation*] hdam-par DNP

<sup>9</sup> -čhod- P] -čhoñ- DN

<sup>10</sup> -pas DN] -pa P

<sup>11</sup> nañ- NP] nad- D

<sup>12</sup> -na NP] ni D

<sup>13</sup> gcod- DN] cod- P

## CHAPTER 15: HICCOUGH AND UNCOMFORTABLE BREATHING

**15.0** Next the chapter on healing the disease of hiccough and the disease of uncomfortable breathing will be expounded.

**15.1** In the case of hiccough and uncomfortable breathing, as a result of the wind (*vāyuh*) having gone beyond (*atikramya*) the place of residence (*-sthānam*) of the bile (*pitta-*) and following behind the phlegm (*kapha-puro-javah*), there arise severe hiccough (*hikkā-*) and uncomfortable breathing (*-śvāsau*). In the case of each (*pr̥thak*) of those two (hiccough and uncomfortable breathing), they also (*tau ca*) have each five varieties (*pañca-vidhau*).

**15.2** In that (connection), as for the five varieties of the disease of hiccough, (1) the so-called 'big hiccough (*mahā-hikkā*)' is (characterised by) there being a loud noise (*mahā-śabda-*), severe force (*mahā-vegā*), and harming (*-tāpanī*) the vital points (*marman-*).

**15.3** (2) The so-called (*ākhyā*) 'deep (*gambhīrā*) disease of hiccough' rises (*-utthā*) from the region of the navel (*nābhi-*) and emerges as a deep noise (*gambhīra-nādinī*).

**15.4** (3) The so-called 'doubled (*yamalā*) disease of hiccough' is (characterised by) repeating hiccoughs two by two (*yamalaīr*) and emerging with severe force (*vegais*), by intolerable pain (*tīvra-ruṇi*), and by making the head shake (*mūrdha-kampinī*).

**15.5** (4) The so-called 'little hiccough (*kṣudra-hikkā*)' is (characterised by) gentle force (*alpa-vegāc*), and rises and emerges (*samutthitā*) from the chest (*\*vakṣo-*) and the base of the neck (*jatru-*).

**15.6** (5) the so-called 'hiccough (*hikkā*) that occurs due to food (*anna-jā*)' is (characterised by) emerging from the place of residence of the wind (*mārutāt*) that has become narrow (*piḍita-*) as a result of having eaten and drunk (*anna-pāna-*) too much (*ati-*).

**15.7** Among these (*āsāṃ*) diseases, two, (namely) the so-called 'little (*kṣudrā*) hiccough' and '(the hiccough) that occurs due to food (*anna-jā*)', are easy to treat (*sādhye*). The remainder (*śeṣāḥ*) are said to be (*matāḥ*) destructive of life (*prāṇa-hr̥to*).

**15.8** In the case of the five varieties of uncomfortable breathing, (1) the so-called (*-saṃjño*) 'loud noise (*mahā-ghoṣo*)' (variety) is (characterised by) loud (but) moderate breathing (*mahā-śvāsa-*) and by distortion (*-vivartanaḥ*) of heart (*hṛd-*) and vision (*dr̥g-*).

**15.9** (2) sña-ma-pa zes bya-ba gyen-du lta-ziñ / dbugs drag-tu hbyuñ-la / myos-par byed-ciñ / sñiñ dañ / rciib-logs-su<sup>14</sup> zug-pa dañ /

**15.10** (3) skabs-su hchad-pa zes bya-ba / dbugs skabs-skabs-su hchad-ciñ / drag-tu hbyuñ-ba gañ yin-pa dañ /

**15.11** (4) rmugs-byed ces bya-ba / cham-pa drag-pos hdebs-šiñ / sñiñ myos-la / nam lañs-pahi che lhag<sup>15</sup>-par chabs che-bar hgyur-ba dañ /

**15.12** (5) dbugs chuñ-nu zes bya-ba mi-dgah-ba-las hbyuñ-la / dal-ziñ gnod-pa mi-byed-pa-rnams yin-te /

**15.13** de-dag-gi nan<sup>11</sup>-na<sup>12</sup> dbugs chuñ-nu zes bya-ba ni gso sla-ba yin-no //

rmugs-byed ces bya-ba ni / kha-zas dañ / sman-gyis \*gso<sup>16</sup> cam-du hjog nus-so //

lhag-ma-rnams ni hchi-bar byed-pa yin-te spañ-bar byaho //

**15.14** de-la skyigs-buhi nad dañ / dbugs mi-bde-bahi nad-kyis thebs-pa-la ni / dañ-por til-mar-gyis lus bsku-ba dañ / dug<sup>17</sup> byas-na bzañ-ño //

**15.15** ñams<sup>18</sup>-stobs yod-pa-la ni gyen-du skyug<sup>19</sup>-pa dañ / thur-du bkru-bas sbyañ-bar byaho //

rid-ciñ ñam chuñ-ba-la ni zi-bar bya-bahi sman<sup>20</sup>bya-bar bsad-do //

**15.16** skyigs-buhi nad gso-bahi cho-ga ni<sup>20</sup> / (1) rgya-šug-gi čhig-gu dañ / skyer-khañda dañ / hbras-yos<sup>21</sup>-rnams lhan-cig-tu sbyar-ba dañ / (2) pu-će-sel dañ / bcag lhan-cig-tu sbyar-ba dañ / (3) pi-pi-liñ dañ / skyu-ru-ra dañ / kha-ra dañ / bcag-sga-rnams lhan-cig sbyar-ba dañ / (4) nag-čhur<sup>22</sup> dañ / pog dkar-po lhan-cig-tu sbyar-ba dañ / (5) šiñ pa-ta-lahi hbras-bu dañ / me-tog lhan-cig-tu sbyar-ba dañ / (6) pi-pi-liñ dañ / hbra<sup>23</sup>-gohi yał-gahi thor-to dañ lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba rnam-pa drug-po hdi-rnams-las gañ yañ ruñ-ba / sbrañ-réi dañ sbyar-la sman-gyi lde-gur byas-te zos-na / skyigs-buhi nad sel-to //

<sup>14</sup> -logs-su DP] -logsu N

<sup>15</sup> lhag- DN] ltag- P

<sup>16</sup> gso by emendation] sos D : so NP

<sup>17</sup> dug DN] dug P

<sup>18</sup> ñams- D] ñam- NP

<sup>19</sup> skyug- NP] skyugs- D

<sup>20</sup> bya- to ni / blotted out in D

<sup>21</sup> -yos- DN] -yod- P

<sup>22</sup> -čhur NP] -mčhur D

<sup>23</sup> hbra- D] bra- NP

**15.9** (2) The so-called (*-āhvaś*) 'variety' containing the first (that is, the upward breathing) (*ūrdhva-*) is (characterised by) looking upwards (*ūrdhva-dṛṣṭiḥ*), by the breath emerging violently, by causing madness (*moha-*), and by pain (*śūla-*) in the heart (*hṛt-*) and sides (*pārśva-*).

**15.10** (3) The so-called (*-saṃjñakāḥ*) 'variety in which the breathing) ceases at times (*chinna-*) is one in which (*yaḥ*) the breathing (*śvased*) ceases at times (*vicchinnaḥ*) and emerges violently (*uccai-ruc-chvāsaḥ*).

**15.11** (4) The so-called 'variety that) causes darkness (*tamakāḥ*)' is (characterised by) being afflicted by severe catarrh (*pīnasodrekī*), by a frenzied heart (*sa-moho*), and by becoming extremely strong (*balī*) at the time of daybreak (*durdine!*).

**15.12** (5) The so-called (*-ākhyo*) 'little (*kṣudra-*) breathing (*śvāsaḥ*) 'occurs as a result of unhappiness (*khedodbhavaḥ*) and is (characterised by) being slow (*manda-*) but not doing harm (*nirvyathāḥ*).

**15.13** Among those (varieties of uncomfortable breathing) the so-called 'little (*kṣudraḥ*) breathing' is easy to treat (*sādhyas*). The so-called 'variety that) causes darkness (*tamo*)' can be to some extent cured (*vāpyaḥ*) by foods and drugs. The remainder (*śiṣṭās*) make (the patient) die (*pramāthinaḥ*) and are to be abandoned (*tyājyāḥ*).

**15.14** In that (connection), in the case of one who is afflicted (*āture*) by the disease of hiccough (*hikkā-*) and by the disease of uncomfortable breathing (*śvāsa-*), if one first (*pūrvvaṇi*) smears (*akte*) the body with sesame oil (*taila-*) and administers sudation (*sveda*), it is excellent (*iṣyate*).

**15.15** In the case of one who has strength (*śakte*), one must cause cleansing (*-śodhanaṇi*) by vomiting upwards (*ūrdhva-*) and by purging downwards (*adhah-*). In the case of one who is emaciated and has little strength (*durbale*), it is taught (*matam*) that one must administer drugs that make calm (*śamanaṇi*).

**15.16** As for the method (of treatment) to cure the disease of hiccough, (1) stone of jujube (*kola-majjan-*), barberry extract (*añjanaṇi*), and parched rice (*lājā*), mixed together; (2) kurroa (*tiktā-*) and red ochre (*kāñcana-gairikam*), mixed together; (3) long pepper (*kṛṣṇā*), emblic myrobalan (*dhātrī*), sugar (*sitā*), and ginger (*śuṅṭhī*), mixed together; (4) vitriol (*kāśisaṇi*) and white perfume (*dadhi-nāma*), mixed together; (5) fruit (*phala-*) and flower (*puṣpa-*) of the trumpet flower tree (*pātalyāḥ*), mixed together; (6) long pepper (*kṛṣṇā*) and the tuft of leaves at the top (*-mastakam*) of the branches of the wild date palm (*kharjūra-*), mixed together — if one mixes whichever may be appropriate among these (*ete*) six (*ṣaḍ*) mixtures of drugs with honey (*madhu-samyutāḥ*), makes them into medicinal electuaries (*lehā*), and eats them, they remove (*-ghnā*) the disease of hiccough (*hikkā-*).

15.17 (1) śiñ-mñar dañ sbrañ-réi dañ sbyar-ba dañ / (2) pi-pi-liñ kha-ra dañ sbyar-ba dañ / (3) bcah-sga bu-ram dañ sbyar-ba hdi gsum-las gañ yañ ruñ-ba snar blugs-na yañ skyigs-buhi nad sel-to //

15.18 sbrañ-mahi rtug-pa bud-med-kyi nu-žoham / le-brgan réihi khu-ba gañ yañ ruñ-ba dañ sbyar-baham / yañ-na éan-dan dkar-po bud-med-kyi nu-žo-las bdar<sup>24</sup>-te / snar blugs-na yañ skyigs-buhi nad sel-to //

15.19 yañ-na skyigs-buhi<sup>25</sup> nad ži-bar bya-ba-la / ldoñ-ros dañ / ba-lañ-gi rva dañ / ru-rta dañ / sra-réihi<sup>26</sup> pog dañ / réva ku-ša-rnams-las gañ yañ ruñ-ba mar dañ sbyar-te / snod kha sbyar-gyi nañ-du bsregs-la / huhi nañ-nas dud-pa drañ-žin / kha snar brñubs<sup>27</sup>-na yañ skyigs-buhi nad sel-to //

15.20 mar bzañ-po srañ gñis bzu-ste / čhos-par byas-la / rgyam-ča srañ gcig sbyar-baham / yañ-na nas-čhig hkhush-pahi thal-ba / mar bzañ-po bžus-te čhos-par byas-pahi nañ-du btab-pa hthušs-na yañ skyigs-buhi nad-kyis ñam<sup>28</sup>-thag-pa sel-to //

15.21 dbugs mi-bde-bahi nad gso-bahi cho-ga ni / byi-čer dañ / pi-pi-liñ dañ / rgun dañ / bu-bran śiñ dañ / 'a-ru-ra-rnams žib-tu btags-la / sbrañ-réi dañ / mar dañ<sup>29</sup> sbyar-te zos-na / dbugs mi-bde-ba dañ / lud-pa dañ / rluñ-nad rmugs-byed-rnams sel-to //

15.22 (1) bu-ram dañ / (2) na-le-šam dañ / (3) yuñ dañ / (4) rla-rna dañ / (5) rgun dañ (6) pi-pi-liñ-rnams btags-la / til-mar dañ sbyar-te zos-na yañ dbugs mi-bde-bahi nad drag-po sel-to //

15.23 yañ-na sbrañ-réi dañ / mar dañ / ga-brahi réa-ba dañ / śiñ-mñar-gyi phye-ma sbyar-te bzah-bar byaho //

'a-ru-ra dañ / réa-mkhris dañ / pi-pi-liñ dañ / byi-čer-rnams-kyi phye-ma sbrañ-réi \*dañ<sup>30</sup> mar dañ / sbyar-te zos-na yañ dbugs mi-bde-bahi nad sel-to //

<sup>24</sup> bdar- NP] brdar- D

<sup>25</sup> -buih om. P

<sup>26</sup> -réihi NP] -réi D

<sup>27</sup> brñubs- DN] rñubs- P

<sup>28</sup> ñam- DN] ñams- P

<sup>29</sup> dañ om. D

<sup>30</sup> dañ by emendation] om. DNP



**15.17** If one pours into the nose (*nāvana-*) whichever may be appropriate among these three (*-trayam*) (mixtures): (1) liquorice (*madhukaṇi*) mixed with honey (*madhu-saṃyuktaṇi*); (2) long pepper (*pippalī*) mixed with sugar (*śarkarānvitā*); and (3) ginger (*nāgaraṇi*) mixed with crude sugar (*guda-saṃyuktaṇi*), this too removes the disease of hiccough (*hikkā-ghnaṇi*).

**15.18** If one pours into the nose (*nasyaṇi*) beeswax (*makṣikā-viṣṭhā*) mixed with the breast milk of a woman (*stanyena*) or (*vā*) with the liquid (*ambunā*) from safflower (*alaktaka-*!), as may be appropriate, or alternatively (*vā*), white sandal (*candana-*) ground in the breast milk of a woman (*stanyaṇi*), this too removes (*-nirāsāya*) the disease of hiccough (*hikkā-*).

**15.19** Alternatively, in order to make calm (*-upaśāntaye*) the disease of hiccough (*hikkā-*), if one mixes with ghee (*sājyaṇi*) whichever may be appropriate among red arsenic (*naipālyā*), horn of the ox (*go-viṣāṇād*), costus (*kuṣṭhāt*), Indian olibanum (*sarjarasasya*), and kuśa grass (*kuśasya*), burns it in a vessel whose mouth is closed, conducts the smoke (*dhūmaṇi*) from inside this (vessel), and draws it into the mouth and nose (*pibed*), this too removes the disease of hiccough.

**15.20** If one melts two ounces (*dvābhyāṇi palābhyāṇi*) of good ghee (*sarpiṣaḥ*), cooks it and mixes it with one ounce (*palam*) of rock salt (*saindhavasya*), or alternatively (*vā*), puts the alkali extracted from burnt barley (*kṣāraṇi*) in good ghee (*sarpir uttamam*) that has been melted and cooked, and drinks it (*pibet*), it too removes affliction (*-ārteḥ*) by the disease of hiccough (*hikkā-*).

**15.21** As for the method (of treatment) to cure the disease of uncomfortable breathing, if one grinds finely (*avacūrṇitāḥ*) camel thorn (*durālabhā*), long pepper (*kanā*), grape (*drākṣā*), wax tree (*śṛṅgī*), and chebulic myrobalan (*pathyā*), mixes it with (*-yuto*) honey (*madhu-*) and ghee (*sarpir-*), and eats it (*lehaḥ*), it removes (*-jit*) uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), and the wind disease that causes darkness (*apatantra-*),

**15.22** If one grinds (*cūrṇitā*) (1) crude sugar (*guda-*), (2) black pepper (*ūṣaṇa-*), (3) turmeric (*niśā-*), (4) groundsel (*rāsnā-*), (5) grape (*drākṣā-*), and (6) long pepper (*māgadhiḥikā-*), mixes (the powder) with sesame oil (*tailena*), and eats it (*līdhās*), it too removes (*-nudaḥ*) severe (*tīvra-*) disease of uncomfortable breathing (*śvāsa-*).

**15.23** Alternatively, one must make (the patient) eat (*pralīhyāṇi*) the powder from honey (*madhu-*), ghee (*-sarpirbhyāṇi*), root of beetle-killer (*bhārgiṇi*), and liquorice (*madhuka-*), mixed (*-saṅgatām*) (together). If one mixes with honey and ghee (*madhu-sarpirbhyāṇi*) and eats the powder from chebulic myrobalan (*pathyā*), chirata (*tikta-*), long pepper (*kanā-*), and camel thorn (*yāsa-*), it too removes (*-nāśanīm*) the disease of uncomfortable breathing (*śvāsa-*).

**15.24**    šiñ rambḥa<sup>30a</sup> dañ / kunda dañ / ši-ri-rnams-kyi me-tog dañ / pi-pi-liñ-rnams btags-la / hbras bkruś-pahi chu dañ sbyar-te hthuiś-na yañ dbugs mi-bde-bahi nad sel-to //

**15.25**    yañ-na skyigs-buhi nad dañ / dbugs mi-bde-bahi nad-la ga-brahi réa-ba dañ / bcah-sgahi phye-ma / chu skol-ba dron-mo dañ sbyar-te btuiñ-bar byaho //

    yañ-na bcah-sga dañ / kha-ra dañ / ga-brahi réa-ba dañ / kha-ru-éhva<sup>31</sup>-rnams-kyi phye-ma chu skol-ba dron-po dañ sbyar-te btuiñ-bar byaho //

**15.26**    yañ-na (1) šiñ-éha dañ / (2) sug-smel dañ / (3) \*ba<sup>32</sup>-la-ka dañ / (4) li-zur-ba dañ / (5) bcah-sga dañ / (6) jí-banti<sup>33</sup> dañ / (7) ma-nu dañ / (8) jḥa-ta dañ / (9) bcah-ba dañ / (10) 'a-ga-ru dañ / (11) pi-pi-liñ dañ / (12) gla-sgañ dañ / (13) byihu rug-pa dañ / (14) spañ-spos-rnams cha mñam-ste btags-pahi phye-ma dañ kha-ra sman de-rnams spyir bsdoms-pahi brgyad-hgyur dañ sbyar-bahi phye-mahi sman hdi zos-na / skyigs-buhi nad dañ / dbugs mi-bde-bahi nad sel-ziñ / lud-pa dañ / rims dañ / sñiñ na-ba dañ / réib-logs-su zug-pa-rnams med-par byed-do //

**15.27**    rma-byahi rkañ-paham / sgrohi réa-ba gañ yañ ruñ-ba bsregs-pahi thal-ba mar dañ / sbrañ-réi dañ sbyar-baham / yañ-na byi-thur-gyi śa bsregs-la / mar dañ sbrañ-réi dañ sbyar te / zos-na yañ skyigs-buhi nad dañ / dbugs mi-bde-bahi nad sel-to //

**15.28**    skyigs-buhi nad dañ / dbugs mi-bde-bahi nad-kyis šiñ-tu ñam-thag-pahi skom-du ni / réa-ba bcu-pa skol-bahi khu-baham / thañ<sup>34</sup>-šiñ skol-bahi khu-baham / chañ-rnams-las ran-par hthuiñ-bar byaho //

**15.29**    skyigs-buhi nad dañ / dbugs mi-bde-bahi nad yod-pa-la / sman-pas

<sup>30a</sup> rambḥa P] ram-bḥa DN

<sup>31</sup> -éhva- NP] -éha- D

<sup>32</sup> ba- *by emendation*] za- DNP

<sup>33</sup> -banti P] -bandi DN

<sup>34</sup> thañ- D] thiñ- NP

**15.24** If one grinds (*piṣṭam*) the flower (*kusumaṃ*) of the banana tree (*rambhā-*), of jasmine (*kunda-*), and of siris (*-siriśānām*), and long pepper (*pippalī-yutam*), mixes (the powder) with the water (*toyena*) from washed rice (*taṇḍula-*), and drinks it (*pītvā*), it too removes (*apohati*) the disease of uncomfortable breathing (*śvāsam*).

**15.25** Alternatively, in the case of the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*śvāsa-*), one must make (the patient) drink (*pibed*), mixed with hot water (*uṣṇa-vāriṇā*) that has been boiled, the powder from root of beetle-killer (*bhārgūṃ*) and ginger (*sa-viśvām*). Alternatively (*vā*), one must make (the patient) drink (*pibed*), mixed with hot water (*uṣṇa-vāriṇā*) that has been boiled, the powder from ginger (*nāgaraṃ*), sugar (*sītā-*), root of beetle-killer (*bhārgī-*), and sochal salt (*sauvarcala-*).

**15.26** Alternatively, if (one takes) equal portions (*samāṃśikāḥ*) of (1) cinnamon (*tvag-*), (2) cardamom (*elā-*), (3) fragrant mallow (*ambu-*), (4) zedoary (*śaṭī-*), (5) ginger (*viśva-*), (6) milky yam (*jīvanti-*), (7) orrisroot (*pauṣkara-*), (8) feather-foil (*-ajhaṭāḥ*), (9) angelica (*coraka-*), (10) agalloch (*aguru-*), (11) long pepper (*krṣṇā-*), (12) nut grass (*abda-*), (13) holy basil (*surasa-*), and (14) nard (*\*jaṭā*), grinds them, and eats this powder medicine (*cūrṇam etat*) (made) from the powder (obtained by grinding those drugs) mixed with eight times (*aṣṭa-guṇī-kṛtam*) as much sugar (*śarkarā-*) as those drugs added all together, this removes (*-haram*) the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*śvāsa-*), and makes free from (*-nut*) cough (*kāsa-*), fever (*jvara-*), pain in the heart (*hṛt-*) and aches (*śūla-*) in the side (*pārśva-*).

**15.27** If one mixes with ghee and honey (*ājya-madhūtkṛtam*) the alkali (obtained) by burning (*dagdhvā*), as may be appropriate, the feet (*pādāṃ*) of a peacock (*mayūrasya*) or (*vā*) the source of its feathers (*nālaṃ*), or alternatively (*vā*), if one burns the flesh (*śakalaṃ*) of the porcupine (*śalyaka-*), mixes it with ghee and honey, and eats it (*lihañ*), this too removes (*jayet*) the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*-śvāsau*).

**15.28** In the case of thirst (*trṣito*) (on the part) of one who is greatly afflicted (*-prakheditaḥ*) by the disease of hiccough (*hikkā-*) and by the disease of uncomfortable breathing (*śvāsa-*), he must be made to drink (*pibed*) in moderation (*yuktyā*) the liquid (obtained) by boiling (*kvāthaṃ*) the ten roots (*daśa-mūlasya*) or the liquid (obtained) by boiling (*kvāthaṃ vā*) deodar (*deva-dāruṇaḥ*) or liquor (*madirām vā*).

**15.29** In the case of one who has the disease of hiccough and the disease of uncomfortable breathing (*hikkā-śvāsāture*), the physician (*bhiṣak*) must carefully distinguish the varieties (*pravibhajya*) that are big, little, etc. (*yathāvasthaṃ*) and must administer (*prayojayet*) the method (of treatment)

chabs che-chuñ-la sogs-pahi bye-brag sin-tu phyed-par bya-ste / bad-kan  
dañ rlun sel-bahi kha-zas dañ / btuñ-bahi cho-ga sbyin-par byaho //

skyigs-buhi nad dañ / dbugs mi-bde-bahi nad gso-bahi lehu-ste  
bco-lña-pa rjogs-so //

with foods and drinks (*anna-pānam*) that remove (*-haram*) phlegm and wind (*kapha-vāta*).

The chapter (*adhyāyah*) on healing the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*svāsa-*), the fifteenth (*pañca-dasamah*), is finished.

§ 16: LUD-PAHI NAD GSO-BAHI LEHU

16.0 de-nas lud-pahi nad gso-bahi lehu bśad-par bya-ste /

16.1 lud-pa ni nad-gźi gsum re-re-las gyur-pa dań / glo hgrams-pa-las gyur-pa dań / nad khoń-skems-las gyur-pa dań / rnam-pa lńa yod-de / de-dag kyań rluń rnam-pa lńa-po / (1) dbugs rgyu-bar byed-pa źes bya-ba dań / (2) riag hbyuń-bar byed-pa dań / (3) legs-par hjog-pa dań / (4) skyod-pa dań / (5) dri-ma hbyin-pa źes bya-ba-rnams hkhrugs-pa-las hbyuń-ste / sńiń-ga dań / brań dań / phrag-pa dań / lkog-ma-la sogs-pa nad hdru-źiń / rko-ba ni lud-pa źes byaho //

16.2 de-la rluń-las gyur-pahi lud-pahi mćhan-ma ni / sńiń na-ba dań / klad-pa na-ba dań / rćib-logs-su zug-pa dań / lud-pa skam-źiń hgogs-su<sup>1</sup> mi-btub-pa dań / skad hgags-pa-rnams yin-par bśad-do //

16.3 mkhris-pa-las gyur-pahi mćhan-ma ni / skom-dad che-ba dań / lus ćha-ba dań / kha-\*ru<sup>2</sup>-ćhva<sup>3</sup> bro-ba dań / skyugs-pahi ro ćha-źiń mdog ser-la / ćha-ba-rnams yin-no //

16.4 bad-kan-las gyur-pahi lud-pahi mćhan-ma ni / lus lci-źiń mchil-ma mań-du hoń-ba dań / cham-pas hdebs-śiń yi-ga hchus-pa-rnams yin-no //

16.5 glo hgrams-pa-las gyur-pahi lud-pahi mćhan-ma ni / lud-pa khrag-tu hoń-ba dań / \*rus<sup>4</sup>-śiń na-ba dań / dbugs mi-bde-ba dań / glo-las rnag hbyuń-ba-rnams yin-no //

16.6 nad khoń-skems<sup>5</sup>-las gyur-pahi lud-pahi mćhan-ma ni / lud-pa khrag dań / rnag-tu hbyuń-źiń / nad-gźi gsum hdus-pa-las byuń-ba yin-no //

16.7 de-rnams-kyi nań-na glo hgrams<sup>6</sup>-pa-las gyur-pahi lud-pa ni kha-za dań / sman-la sogs-pas \*gso<sup>7</sup> ćam-du hjog nus-so //

<sup>1</sup> hgogs-su DP] hgogsu N

<sup>2</sup> kha-ru- by emendation] khar- DNP

<sup>3</sup> -ćhva D] -ćha NP

<sup>4</sup> rus- by emendation] ru- D : du- NP

<sup>5</sup> -skems- D] -skem- NP

<sup>6</sup> hgrams- DN] hgram- P

<sup>7</sup> gso by emendation] sos D : so NP

## CHAPTER 16: COUGH

**16.0** Next, the chapter on healing the disease of cough will be expounded.

**16.1** As for cough (*kāsaḥ*), it has five varieties (*pañca-vidho*): (the three varieties that) have arisen due to the three humours separately (*prthag-dosaḥ*), that which has arisen due to pulmonary rupture (*kṣata-*), and that which has arisen due to the disease of desiccation of the inside (*kṣayāt*). And those occur as a result of disturbance (*samrambhāt*) of the five varieties of wind (namely), (1) the so-called '(variety that) causes the breath to proceed (*prāna-*)', (2) the so-called '(variety that) causes speech to occur (*udāna-*)', (3) 'arranges well (*\*vyāna*)', (4) 'causes movement (*\*samāna*)', and (5) 'expels the impurities (*\*apāna*)'. As for disease digging and delving (*kasamāt!*) in the heart, chest, shoulder, neck, etc. that is the so-called (*ucyate*) 'cough (*kāsa*)'.

**16.2** In that (connection), as for the characteristics of cough that has arisen due to wind (*īranāt*), they are said to be (*smṛtaḥ*): pain (*ruk*) in the heart (*hṛc-*), pain (*ruk*) in the head (*śiraḥ-*), aches (*ruk*) in the side (*pārśva-*), a dry (*śuṣka-*) cough that cannot be suppressed, and voice failure (*svara-bhedī*),

**16.3** As for the characteristics (*-līngī*) of (cough) that has arisen due to bile (*pittataḥ*), they are: great thirst (*tṛḍ-*), the body being hot (*dāha-*), tasting sochal salt (*\*sauvarcala*), the taste of vomit (*chardi-*) being pungent (*kaṭu-*), the appearance being yellow (*pīta-*), and being hot (*uṣṇa-*).

**16.4** As for the characteristics (*-lakṣaṇaḥ*) of cough that has arisen due to phlegm (*kaphād*), they are: the body being heavy (*gaurava-*), much saliva coming (*utkleḍa-*), being afflicted with catarrh (*pīnasa-*), and disturbed appetite (*aruci-*).

**16.5** As for the characteristics of cough that has arisen due to pulmonary rupture (*kṣata-jaś*), they are: the cough (*śthivana-*) occurring with blood (*sāśṛk-*), pain (*ruk-*) in the spinal column (*\*aṅga-*), uncomfortable breathing (*śvāsī*), and pus emerging from the lungs (*kṣatorasaḥ*).

**16.6** As for the characteristics of cough (*kāsaḥ*) that has arisen due to the disease of desiccation of the inside (*kṣaya-jaḥ*), they are: the cough occurs with blood (*rakta-*) and pus (*pūya-*) and has occurred as a result of the three humours having combined (*tri-doṣa-jaḥ*).

**16.7** Among those (*teṣu*) (varieties of cough), as for cough that has arisen due to pulmonary rupture (*kṣatodbhūtaḥ*), it can be to some extent cured (*yāpyaḥ*) by foods and drugs, etc. As for cough that has arisen due to

nad khoñ-skems-las gyur-pahi lud-pa ni mi-hčoho //  
 lħag-ma gsum-po-rnams ni gsor ruñ-ño //

**16.8** de-la gso-bahi cho-ga ni / (1) bcah-sga dañ / (2) byi-čher dañ / (3) bu-bran šiñ dañ / (4) rgun dañ / (5) li-zur-ba dañ / (6) kha-ra-rnams btags-pahi phye-ma / til-mar dañ sbyar-te zos-na / rluñ-las gyur-pahi lud-pa mi-bzad-pa sel-to //

**16.9** (1) li-zur-ba dañ / (2) bu-bran šiñ dañ / (3) pi-pi-liñ dañ / (4) ga-brahi rca-ba dañ / (5) gla-sgañ dañ / (6) byi-čher-rnams-kyi phye-ma / bu-ram dañ / til-mar dañ / sbyar-bahi sman-gyi lde-gu hdihi miñ ni gzan-gyis mi-thub-pa zes bya-ste / rluñ-las gyur-pahi lud-pa sel-to //

**16.10** (1) kon-ti dañ / (2) rgyam-čhva<sup>8</sup> dañ / (3) ča-ba gsum dañ / (4) byi-dañ-ga dañ / (5) ru-rta dañ / (6) šiñ-kun-rnams-kyi phye-ma mar dañ / sbrañ-rči dañ / sbyar-bahi sman-gyi lde-gu hdi ni lud-pahi nad dañ / skyigs-buhi nad-la bsiñags-pa yin-no //

**16.11** mkhris-pa-las gyur-pahi lud-pahi nad yod-pa-la ni / (1) pi-pi-liñ dañ / kha-ra dañ / smyig-rkañ dañ / hbras-yos dañ / skyu-ru-ra dañ / rgun-rnams-kyi phye-ma lħan-cig-tu sbyar-ba dañ / (2) šiñ-mñar dañ / pi-pi-liñ-gi rca-ba dañ / murba dañ / rgun dañ / bcah-sga-rnams-kyi phye-ma lħan-cig-tu sbyar-ba dañ / (3) pi-pi-liñ dañ / hbra<sup>9</sup>-go dañ / smyig-rkañ dañ / gze-ma-rnams-kyi phye-ma lħan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba hdi gsum-las gañ yañ ruñ-ba / mar dañ / sbrañ-rči dañ sbyar-la / sman-gyi lde-gur bya-ste bzah-bar byaho //

**16.12** bad-kan-las gyur-pahi lud-pahi nad yod-pa-la ni / (1) gla-sgañ chen-po dañ / 'a-ru-ra dañ / skyu-ru-ra dañ / pi-pi-liñ dañ / ta-malka-rnams-kyi phye-ma lħan-cig-tu sbyar-ba dañ / (2) 'a-ru-ra dañ / pi-pi-liñ dañ / gla-sgañ dañ / thañ-šiñ dañ bcah-sga-rnams-kyi phye-ma lħan-cig-tu sbyar-ba dañ / (3) kru-trug-tres dañ / pi-pi-liñ dañ / pi-pi-liñ-gi rca-ba dañ pi-pi-liñ chen-

<sup>8</sup> -čhva NP] -ča D

<sup>9</sup> hbra- D] bra- NP



the disease of desiccation of the inside (*kṣaya-jas*), (the patient) does not live (*na sidhyati*). As for the remaining three (varieties), they are suitable for treatment.

**16.8** In that (connection), as for the method (of treatment) to cure (cough), if one mixes with sesame oil (*tailena*) and eats (*lidhvā*) the powder (obtained) by grinding (*cūrṇitā*) (1) ginger (*viśva-*), (2) camel thorn (*duḥsparsā*), (3) wax tree (*śṛṅgi-*), (4) grape (*drākṣā-*), (5) zedoary (*śaṭī-*), and (6) sugar (*sītā-*), that removes (*jayati*) unbearable (*dustaram*) cough (*kāsaṃ*) that has arisen due to wind (*vātottham*).

**16.9** As for the name of this (*ayam*) medicinal electuary (*leho*) (made) by mixing with crude sugar (*guḍa-*) and sesame oil (*taila-*) the powder from (1) zedoary (*śaṭī-*), (2) wax tree (*śṛṅgi-*), (3) long pepper (*kañā-*), (4) root of beetle-killer (*bhārgi-*), (5) nut grass (*vārida-*), and (6) camel thorn (*vāsaka-*), it is the so-called 'not conquerable by another (*aparājitaḥ*)'. It removes (*-ghno*) cough (*kāsa-*) that has arisen due to wind (*vāta-*).

**16.10** As for this medicinal electuary (*lehaḥ*) (made) by mixing with ghee (*ājya-*) and honey (*-madhuḥ*) the powder from (1) red arsenic (*kunāṭī-*), (2) rock salt (*saindhava-*), (3) the three hot ones (*vyoṣa-*), (4) embelia (*viḍaṅga-*), (5) costus (*āmaya-*), and (6) asafoetida (*hiṅgu-*), it is recommended (*pūjitaḥ*) for the disease of cough (*kāsa-*) and for the disease of hiccough (*hikkā-*).

**16.11** In the case of one who has the disease of cough that has arisen due to bile (*pitta-kāsinām*), one must mix with ghee (*ājya-*) and honey (*kṣaudra-*), make into a medicinal electuary (*lehāḥ*), and make (the patient) eat whichever may be appropriate among these three (*trayo*) mixtures of drugs: (1) the powder from long pepper (*pippalī-*), sugar (*śarkarā-*), bamboo manna (*vāṃśī-*), parched rice (*lāja-*), emblic myrobalan (*āmalaka-*), and grape (*-gostanāḥ*), mixed together; (2) the powder from liquorice (*madhukaṃ*), root of long pepper (*pippalī-mūlaṃ*), bowstring hemp (*mūrvā*), grape (*drākṣā*), and ginger (*mahaśadham*), mixed together; and (3) the powder from long pepper (*upakulyā*), wild date palm (*kharjūra-*), bamboo manna (*tukā-*), and caltrop (*gokṣuraka-*), mixed together.

**16.12** In the case of one who has the disease of cough that has arisen due to phlegm, if one mixes with honey (*madhu-plutān*) whichever may be appropriate among these three (*trīn*) mixtures of drugs: (1) the powder from big nut grass (*bhadra-mustā*), chebulic myrobalan (*abhayā*), emblic myrobalan (*dhātrī*), long pepper (*pippalī*), and feather-foil (*tāmalakī*), mixed together; (2) the powder from chebulic myrobalan (*abhayā*), long pepper (*pippalī*), nut grass (*mustaṃ*), deodar (*devadāru*), and ginger (*mahaśadham*), mixed together; and (3) the powder from leadwort (*citrakaṃ*), long pepper (*pippalī*), root of long pepper (*pippalī-mūlaṃ*), and big pepper (*gaja-pippalī*),

po-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dan / sman-gyi sbyor-ba rnam-pa hdi gsum-las gan yan run-ba / sbran-rcei dan sbyar-la sman-gyi lde-gur byas-te zos-na bad-kan-las gyur-pahi lud-pahi nad sel-bar rig-par byaho //

**16.13** (1) bcod dan / (2) skyer-khanda dan / (3) murba dan / (4) kru-trug-tres dan / (5) pa-tha dan / (6) pi-pi-liñ dan / (7) yuñ-rnams-kyi phye-ma sbran-rcei sas bskyed-de / sbyar-ba zos-na glo hgrams-pa-las gyur-pa dan / nad khoñ-skems-pa-las gyur-pahi lud-pahi nad sel-to //

**16.14** (1) than-sin dan / (2) ba-la dan / (3) ra-sna dan / (4) hbras-bu gsum dan / (5) cha<sup>10</sup>-ba gsum dan / (6) sug-pa dan / (7) byi-dan-ga-rnams-kyi phye-ma kha-ra sman de-rnams spyir bsdoms-pahi Chad dan mñam-pa<sup>11</sup> dan<sup>12</sup> / sbyar-bahi phye-mahi sman hdis ni / lud-pahi nad rnam-pa<sup>13</sup> lña-char sel-to //

**16.15** 'a-ga-sa-sti zes bya-bahi sman-gyi lde-gu sbyar-bahi thabs ni / (1) sman san-ka-pu-si-pa dan / (2) srad-ma<sup>14</sup> 'atma-gupta dan / (3) kru-trug-tres dan / (4) rca-ba bcu dan / (5) li-zur-ba dan / (6) ba-la dan / (7) rgya-sug-gi hbras-bu dan / (8) ga-brahi rca-ba dan / (9) sin 'a-pa-marga dan / (10) pi-pi-liñ-gi rca-ba dan / (11) ma-nu-rnams-las sran gnis dan / (12) 'a-ru-ra hbru brgya dan / (13) nas<sup>15</sup> phul-bu bcu-drug dan / hdi-rnams lhan-cig-tu chu nas-kyi lña-hgyur-gyi nan-du bskol<sup>16</sup>-la / nas legs-par chos-nas phyuñ-ste bcags-pahi khu-bahi nan-du / 'a-ru-ra de-rnams bu-ram sran brgya dan mar sran brgyad dan / til-mar sran brgyad dan / pi-pi-liñ-gi phye-ma sran brgyad dan / lhan-cig-tu me mi-che-bar yan bskol<sup>16</sup>-te / nur-nur-po skya-bas dran-du run-ba cam-du gyur-pa phyuñ-ste bsgrans-pahi nan-du / sbran-rcei sran brgyad blugs-te<sup>17</sup> / sbyar-bahi sman-bcud-kyi len hdi-las nan re bzin 'a-ru-ra hbru gnis gnis / sman-gyi lde-gu dan bcas-te zos-na / lud-pahi nad thams-cad dan / dbugs mi-bde-bahi nad dan / nad khoñ-skems-rnams sel-ciñ / pho-bahi nad dan yi-ga hchus-pa dan / skyigs-buhi nad dan / gzan-hbrum dan / rims dan / sin na-ba dan / skran-ba<sup>18</sup>-rnams sel-to<sup>19</sup> //

**16.16** kanča-ka-ri skol-bahi khu-bahi nan-du / ra-sna dan / ba-la dan / cha-ba gsum dan / gze-ma-rnams-kyi phye-ma mar dan lhan-cig-tu bskol<sup>16</sup>-te /

<sup>10</sup> cha- NP] rca- D

<sup>11</sup> mñam-pa P] mñam-par D : ta ñams-pa N

<sup>12</sup> dan om. D

<sup>13</sup> rnam-pa DJ] rnams NP

<sup>14</sup> srad-ma DN] sratma P

<sup>15</sup> nas D] nas bu NP

<sup>16</sup> bskol- D] skol- NP

<sup>17</sup> -te DN] -ste P

<sup>18</sup> skran-ba- NP] skrans-pa D

<sup>19</sup> -to P] -te DN

mixed together, makes it into a medicinal electuary (*lehān*), and eats it, it is to be known (*vidyān*) as (a medicament) to remove (*-ghnān*) the disease of cough (*kāsa-*) that has arisen due to phlegm (*kapha-*).

**16.13** If (one takes) the powder (*rajaḥ*) from (1) Indian madder (*mañjiṣṭhā-*), (2) barberry extract (*añjana-*), (3) bowstring hemp (*mūrvā-*), (4) leadwort (*agni-*), (5) velvetleaf (*pāṭhā-*), (6) long pepper (*kṛṣṇā-*), and (7) turmeric (*niśā-*), mixes (*-utkaṭam*) it with honey (*jyeṣṭha-puṣpa-rasa-*) while increasing the portions, and eats it, it removes (*-ghnaṃ*) the disease of cough (*kāsa-*) that has arisen due to pulmonary rupture (*kṣata-*) and that has arisen due to the disease of desiccation of the inside (*kṣaya-ja-*).

**16.14** If (one takes) the powder from (1) deodar (*deva-dāru-*), (2) sida (*balā-*), (3) groundsel (*rāsnā-*), (4) the three fruits (*tri-phalā-*), (5) the three hot ones (*vyoṣa-*), (6) bird cherry (*padmaka-*), and (7) embelia (*viḍaṅga-*), and mixes it with (a quantity of) sugar (*sitā-*) equal (*-tulyais*) to the quantity of those drugs added all together, this powdered medicine (*taḥ cūrṇaṃ*) removes (*-jit*) the five (*pañca-*) varieties of cough (*kāsa-*).

**16.15** As for the method of preparing the medicinal electuary called 'Agastya', if (one takes) two ounces (*dvi-palāṃśā*) of (1) the drug śaṅkha-puṣpī (*śaṅkha-puṣpī-*), (2) the cowage plant (*ātma-guṇṭā-*) (of) the pea (family), (3) leadwort (*agni-*), (4) the ten roots (*daśa-mūli-*), (5) zedoary (*śaṭi-*), (6) sida (*balā-*), (7) fruit of the jujube (*kolā-*), (8) root of beetle-killer (*bhārgī-*), (9) rough chaff tree (*apāmārga-*), (10) root of long pepper (*pippalī-mūla-*) and (11) orrisroot (*pauṣkara-*), a hundred (*śatam*) fruits of (12) chebulic myrobalan (*haritakyah*) and sixteen handfuls (= *ekam ādhakam*) of (13) barley (*yava-*), boils (*paktvā*) these together in five times as much water (*jala-pañcāḍhake*) as barley, cooks the barley well, takes it out, strains it, boils (*pacet*) again (*punaḥ*) with a fire that is not strong, in the liquid (*kvāthe*) (thus obtained), those (*tāḥ*) chebulic myrobalans (*abhayās*) together with a hundred ounces (*śata-*) of crude sugar (*guḍa-*), eight ounces (*kuḍava-*) of ghee (*ājya-*), eight ounces (*kuḍava-*) of sesame oil (*taila-*), and eight ounces (*kuḍava-*) of the powder of long pepper (*kṛṣṇā-*), and takes out with an oval ladle whatever has become suitable to take out, cools it, pours eight ounces (*māni-*) of honey (*madhu-*) into it, and each day eats (*adyāt*) from this elixir (*etad rasāyanam*) (so) prepared two fruits of chebulic myrobalan (*pathye*) accompanied by the medicinal electuary (*sa-kalkite*), it removes (*-apaham*) all (*sarva-*) (varieties of) the disease of cough (*kāsa-*), the disease of uncomfortable breathing (*śvāsa-*), and the disease of desiccation of the inside (*kṣaya-*), and removes (*-jit*) disease of the stomach (*grahaṇī-*), disturbed appetite (*aruci-*), the disease of hiccough (*hikkā-*), piles (*arśo-*), fever (*jvara-*), heart disease (*hṛd-roga-*), and swelling (*śopha-*).

**16.16** If one boils (*pācitam*) with ghee (*ghṛtam*), in the liquid (*rase*) (obtained) by boiling wild eggplant (*kaṇṭakāri-*), the powder (*kalka-*) from

mar ni-che lus-pa bcags-pa-las ran-par hthuñs-na yañ lud-pahi nad rnam<sup>20</sup>-pa  
lña-char sel-to //

**16.17** (1) ldon-ros dañ / (2) ba-\*bla<sup>21</sup> dañ / (3) \*a-ku-ta dañ / (4)  
siñ-mñar dañ / (5) gla-sgañ dañ / (6) spañ-spos-rnams bsregs-pahi dud-pa  
kha snar bdug-ciñ / dehi rjes-la bu-ram dañ ho-ma sbyar-ba hthuñs-te / thabs  
de-ltar zag gsum-gyi bar-du byas-na yañ lud-pahi nad thams-cad sel-to //

lud-pahi nad gso-bahi lehu-ste bcu-drug-pa rjogs-so //

<sup>20</sup> rnam- DP] rnams- N

<sup>21</sup> -bla *by emendation*] -la DNP

groundsel (*rāsnā-*), sida (*balā-*), the three hot ones (*vyōṣa-*), and caltrop (*sva-damstrā-*), until pure ghee remains, strains it, and drinks (*pānāt*) it in moderation, this too removes (*-nisudanam*) the five (*pañca-*) varieties of the disease of cough (*kāsa-*).

**16.17** If one fumigates the mouth and nose with the smoke (*dhūmam*) (obtained) by burning (1) red arsenic (*silā-*), (2) yellow arsenic (*āla-*), (3) iṅguda (*iṅguda-*), (4) liquorice (*yastī-*), (5) nut grass (*abda-*), and (6) nard (*māṁsī-*), and after that drinks (*anupāna-*) crude sugar (*guda-*) and milk (*ksīra-*) mixed (together), and does that in such a manner for three days (*try-aham*), this too removes (*-nivṛttaye*) all (*sarva-*) (varieties of) the disease of cough (*kāsa-*).

The chapter (*adhyāyah*) on healing the disease of cough (*kāsa-*), the sixteenth (*sodasamah*), is finished.

§ 17: SKYUG-PAHI NAD DAÑ SKOM-PAHI NAD GSO-BAHI LEHU

17.0 de-nas skyug-pahi nad dañ skom-pahi nad gso-ba bśad-par bya-ste /

17.1 de-la skyug-pahi nad ni nad-gźi gsum hkhrugs-pa re-re-las gyur-pa dañ / gsum-char hdus-pa-las gyur-pa dañ / mi-sdug-ciñ yid-du mi-hoñ-ba dañ / rul-ziñ myags-pa-la sogs-pa mthoñ-ba dañ reg-pa dañ / snom<sup>1</sup>-pa dañ / glam thos-pa dañ / bsams<sup>2</sup>-pa-rnams-las gyur-pa dañ / rnam-pa lña yod-de / de-dag-gi mčhan-ma bstan-par byaho //

17.2 de-la rluñ-las gyur-pahi skyug-pahi mčhan-ma ni / skyugs<sup>3</sup>-pahi ro bska<sup>4</sup>-ziñ dañ-la mdog gnag-pa dañ / dbu-ba-can dañ / śugs drag-ciñ na-ba-rnams yin-no //

17.3 mkhris-pa-las gyur-pahi mčhan-ma ni / skyug<sup>5</sup>-pa čha-ziñ ser-ba dañ / dmar-ba dañ ljañ-gur hdug-la / lus čha-ba-rnams yin-no //

17.4 bad-kan-las gyur-pahi mčhan-ma ni / skyugs<sup>6</sup>-pa hbyil-ziñ ro mñar-la grañ-ziñ bska<sup>4</sup>-ba-rnams yin-no //

17.5 kun hdus-pa-las gyur-pahi mčhan-ma ni / mčhan-ma thañs-cad dañ ldan-par śes-par byaho //

17.6 mi-sdug-ciñ yid-du mi-hoñ-ba-las gyur-pahi mčhan-ma ni / \*rul<sup>7</sup>-ba dañ / mi-sdug-pa dañ / sems gduñs-pa-la sogs-pa / thog-ma bskyed-pahi rgyur smos-pa de-dag-ñid-las rtogs-par byaho //

17.7 de-la skyugs<sup>6</sup>-pa khrag dañ bcas-par hbyuñ-ziñ / žag čhig-čhig-po yod-la śa zad-de ñam chuñ-ba dañ / nad bla-gñan gźan-gyis kyañ thebs-pa ni mi-hčho-ste / spañ-bar byaho //

<sup>1</sup> snom- D] bśnam- NP

<sup>2</sup> bsams- DN] bsam- P

<sup>3</sup> skyugs- DN] skyug- P

<sup>4</sup> bska- D] ska- NP

<sup>5</sup> skyug- DP] skyugs- N

<sup>6</sup> skyugs- NP] skyug- D

<sup>7</sup> rul- *hy: emendation*] dul- DNP

## CHAPTER 17: VOMITING AND THIRST

**17.0** Next, the treatment of the disease of vomiting and the disease of thirst will be expounded.

### VOMITING

**17.1** In that (connection), as for the disease of vomiting (*chardayah*), it has five (*pañca*) varieties: that which has arisen due to disturbance (*duṣṭair*) of the three humours (*doṣaiḥ*) separately, that which has arisen due to the three (humours) combined (*sarvair*), and that which has arisen due to seeing (*ālocana-*), touching, smelling, hearing talk about, and thinking about what is not agreeable and not pleasing (*bibhatsa-*), what is rotting and decomposing, etc. (*-ādibhiḥ*). The characteristics (*lakṣaṇam*) of those (*tāsāṃ*) (five varieties) will be expounded (*ucyate*).

**17.2** In that (connection), as for the characteristics of vomiting that has arisen due to wind (*īraṇāt*), they are: the taste of the vomit is astringent (*kaṣāya-*), it is clear (*accha-*), has a black (*kṛṣṇa-*) appearance, contains froth (*phena-*), has violent force (*vega-vatī*), and is painful (*śūla-vatī*).

**17.3** As for the characteristics (*-lakṣaṇā*) of (vomiting) that has arisen due to bile (*pañcīkī*), they are: the vomit is hot (*uṣṇa-*), yellow (*pīta-*), red (*rakta-*), and green (*haritā*), and the body is hot (*dāha-*).

**17.4** As for the characteristics of (vomiting) that has arisen due to phlegm (*śleṣma-jā*), they are: the vomit is viscid (*picchila-*), has a sweet (*svādu-*) taste, is cold (*śīta-*) and astringent (*sāndra-*).

**17.5** As for the characteristics of (vomiting) that has arisen due to all (the humours) combined (*sannipāta-samutthitā*), it is to be known (*jñeyā*) as possessing (*-anvitā*) all (*sarva-*) (the above) characteristics (*rūpa-*).

**17.6** As for the characteristics of (vomiting (*chardir*)) that has arisen due to what is not agreeable and not pleasing (*bibhatsa-jā*), one must recognise it from those very (items) that have been said (*matā*) to be the cause of producing its beginning (namely) what is rotting (*pūty-*), what is not agreeable (*aniṣṭa-*), affliction of the mind (*manas-tāpā*), etc.

**17.7** In that (connection, if) vomiting occurs accompanied by blood (*sāsyk*), has isolated spots of fat (*candrakini*), the flesh is exhausted (*kṣīṇasya*), the strength slight, and (the patient) is also afflicted by other supervenient diseases (*upadravānvitā*), (such cases) do not live and are to be abandoned (*tyājyā*).

**17.8** skyug-nad thams-cad ni ma-žu-bahi gnas pho-ba-las hbyuñ-bas-na / rluñ-las gyur-pahi skyugs<sup>6</sup>-pa ma-gtogs-par dañ-por smyuñ-bahi cho-ga byas-la des ma-ži-na phyis bkru-smān btañ-ño<sup>8</sup> //

rluñ-las gyur-pa-la ni dañ-por de dañ hphrod-pahi smān-gyis ži-bar byaho //

**17.9** de-la bkru-smān ni `a-ru-rahi phye-ma sbrañ-réi dañ sbyar-te lde-gur byas-paham / yañ-na bkru-smān žim-žim yi-gar hoñ-ba gžan-yañ gtañ<sup>9</sup>-bar byaho //

ñams<sup>10</sup>-stobs yod-pa-la ni / skyug-smān dañ / bkru-smān byaho //

rid-ciñ ñam chuñ-ba-la ni / ži-bar bya-bahi smān gtañ<sup>9</sup>-bar byaho //

**17.10** de-la rluñ-las gyur-pahi skyug-pahi nad ži-bar bya-bahi cho-ga ni / rgyam-čhva dañ / mar sbyar-ba btuñ-ba-ham / yañ-na rgyam-čhva<sup>11</sup> dañ / kha-ru-čhva<sup>11</sup> dañ / čabs<sup>11a</sup>-ru-čha dañ / čha-ba gsum dañ / hdi-rnams-kyi phye-ma mar dañ sbyar-te btuñ-bar byaho //

**17.11** mkhris-pa-las gyur-pahi skyug-pahi nad ži-bar bya-ba-la ni / ba-la dañ / bcag<sup>12</sup>-gi phye-ma hbras bkru-pahi khu-ba dañ sbyar-baham / pu-šel-čehi phye-ma hbras bkru-pahi \*khu-ba<sup>13</sup> dañ sbyar-baham / yañ-na pu-šel-čehi<sup>14</sup> phye / skyu-ru-rahi khu-ba grañ-mo dañ sbyar-te btuñ-bar byaho //

**17.12** bad-kan-las gyur-pahi skyug-pahi nad yod-pa-la ni / byi-dañ-ga dañ / hbras-bu gsum dañ / nimba-rnams-kyi phye-ma sbrañ-réi dañ sbyar-baham / yañ-na byi<sup>15</sup>-dañ-ga dañ / gla-ba dañ / bcah-sga-rnams-kyi phye-ma sbrañ-réi dañ sbyar-te bzah-bar byaho //

**17.13** ši-ri<sup>16</sup>-pha<sup>17</sup>-la dañ / sle-tres dañ / murba-rnams-las gañ yañ ruñ-ba skol-bahi khu-ba bsgrañs-pa sbrañ-réi dañ sbyar-baham / yañ-na murbahi phye-ma hbras bkru-pahi khu-ba dañ sbyar-te hthuñs-na / rluñ-las gyur-pa

<sup>8</sup> btañ-ño DN] btaño P

<sup>9</sup> gtañ- D] btañ- NP

<sup>10</sup> ñams- D] ñam- NP

<sup>11</sup> -čhva NP] -čha D (rgyamčhva P)

<sup>11a</sup> čabs- NP] rčabs- D

<sup>12</sup> bcag- DN] bcags- P

<sup>13</sup> khu-ba *by emendation*] phye-ma DNP

<sup>14</sup> -čehi DN] -rčehi P

<sup>15</sup> byi- DP] phyi- N

<sup>16</sup> -ri- NP] -ra- D

<sup>17</sup> -pha- P] -phi- DN



**17.8** As for all (*sarvās*) (varieties of the) disease of vomiting (*chardayas*), since they emerge (*-bhavāḥ*) from the receptacle of undigested (*āmāsaya-*) (food) in the stomach, except (*muktvā*) in the case of vomiting that has arisen due to wind (*vātānvitāṇi*) the treatment by fasting (*lañghanam*) must first (*pūrvam*) be applied (*vojyam*) and if (the vomiting) does not become calm due to that, one must afterwards (*paścād*) apply a cathartic (*virecanam*). In the case of (vomiting) that has arisen due to wind one must first make it calm with drugs that are compatible with that (condition).

**17.9** In that (connection), as for the cathartic (*virecanam*), one must administer the powder from chebulic myrobalan (*abhayā*) mixed with honey (*madhunā*) and made into an electuary (*lehyā*), or alternatively (*vā*), a sweet cathartic that is moreover appetising (*hydyaṇi*). In the case of one who has strength (*balini*) one must administer an emetic (*vamanam*) and a cathartic. In the case of one who is emaciated and has little strength (*durbale*) one must administer a drug to make calm (*samanam*).

**17.10** In that (connection), as for the method (of treatment) to make calm (*-nivāraṇam*) the disease of vomiting that has arisen due to wind (*vāta-cchardi-*), one must give (the patient) to drink (*pibet*) rock salt (*saindhava-*) and ghee (*sarpir*) mixed (together), or alternatively (*vā*), the powder from these (drugs) mixed with ghee: rock salt (*\*saindhava*), sochal salt (*\*sauvarcala*), and black salt (*\*viḍa*) (= *lavāṇa-traya-*), and the three hot ones (*try-ūṣaṇa-*).

**17.11** In the case of (the method of treatment) to make calm (*nivṛttave*) the disease of vomiting (*chardi-*) that has arisen due to bile (*pitta-*), one must give (the patient) to drink (*peyaṇi*) the powder from fragrant mallow (*udīcya-*) and red ochre (*gairika-*) mixed with the liquid (obtained) by washing rice (*tanḍulāmbunā*) or (*vā*) the powder from vetiver (*sevya-*) mixed with the \*liquid (obtained) by washing rice (*tanḍulāmbunā*), or alternatively (*vā*), the powder from vetiver (*sevya-*) mixed with the cold (*śītam*) liquid (*rasa-*) from emblic myrobalan (*dhātri-*).

**17.12** In the case of one who has the disease of vomiting (*vamim*) that has arisen due to phlegm (*śleṣma-jāṇi*), one must make (the patient) eat the powder (*cūrṇam*) from embelia (*viḍaṅga-*), the three fruits (*tri-phalā-*), and neem (*\*nimba-*), mixed with honey (*madhu-yutaṇi*), or alternatively (*atha vā*), the powder from embelia (*krīmi-ghna-*), nut grass (*plava-*), and ginger (*śuṅṭhi-*), mixed with honey.

**17.13** If one drinks (*peyaś*) the liquid (obtained) by boiling (*kaṣāyo*) whichever may be appropriate among śrīphala (*śrīphalasya*), guduch (*guḍūcyā*), and bowstring hemp (*mūrvā*), after cooling it (*śīto*) and mixing it with honey (*madhu-samyutaḥ*), or alternatively (*vā*), the powder from bowstring hemp (*mūrvā*) mixed with the liquid (*ambunā*) (obtained) by washing rice (*tanḍula-*),

dañ / bad-kan-las gyur-pa dañ / mkhris-pa-las gyur-pa-rnams-kyi skyug-pahi nad sel-to //

**17.14** pi-pi-liñ dañ / na-le-śam dañ / ldon-ros-rnams-kyi phye-ma dañ / de-rnams spyir bsdoms-pahi čhad dañ mñam-pahi hbras-yos-kyi phye-ma dañ / sbrañ-rći-rnams ka-pitthahi hbras-bu dañ / kha-luñ-gi hbras-bu skol-bahi khu-ba grañ-mohi nañ-du blugs-te hthuñs-na yañ / skyug-pahi nad sel-to //

**17.15** (1) rgya-śug-gi čhig-gu dañ / pi-pi-liñ dañ / skyu-ru-ra-rnams-kyi \*phye-ma<sup>18</sup> lhan-cig-tu sbyar-ba dañ / (2) hbras-yos dañ / hbras-bu gsum dañ / bcah-sga-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / (3) rca śya-ma-ka dañ / skyer-khaṇḍa dañ / gla-sgañ dañ / rgya-śug-gi rus-pa-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / (4) sbrañ-mahi rtug-pa dañ / kha-ra dañ / pi-pi-liñ-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / (5) pi-pi-liñ dañ / na-le-śam dañ / ka-pittha dañ / ba-la-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / (6) śiñ-ča dañ / sug-smel<sup>19</sup> dañ / gandha-pa-tra-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba rnam<sup>20</sup>-pa drug-po hdi-rnams-las gañ yañ ruñ-ba sbrañ-rći dañ sbyar-te / sman-gyi lde-gur byas-pa zos-na / yañ skyug-pahi nad sel-to //

**17.16** skyug-pahi nad riñ-du lon-pa-la ni / dge-ba zes bya-bahi sman-mar dañ / ho-mahi sman dañ ro-ča-bar byed-pahi sman dañ / śahi khu-bcud-la sogs-pa rluñ sel-bahi cho-ga-rnams byaho //

**17.17** skom-pahi nad kyañ nad-gzi gsum so-so-las gyur-pa dañ / zas ma-zu-ba-las gyur-pa dañ / glo hgrams-nas<sup>21</sup> nad khoñ-skems-su<sup>22</sup> gyur-pa-las hbyuñ-ba dañ / rnam-pa lña yod-de skom-pahi nad-do-cog-gi gzi ni / śas cher rluñ dañ / mkhris-pa gñis yin-pas-na / skom-pahi nad-la thog-mar de gñis bsal-bahi cho-ga byaho //

**17.18** de-la skom<sup>23</sup>-pahi nad yod-pahi skom-du ni / sbrañ-rći char-pahi chu dañ sbyar-baham / de ma-rñed-na chu tha-mal-pa dañ sbyar-ba btuñ-bar byaho //

<sup>18</sup> phye-ma *by emendation*] phye-ma dañ / DNP

<sup>19</sup> -smel DN] -smeñ P

<sup>20</sup> rnam- DP] rñams- N

<sup>21</sup> -nas D] -na NP

<sup>22</sup> -skems-su D] -skem-du NP

<sup>23</sup> skom- P] skem- DN

this removes the disease of vomiting that has arisen due to wind, that has arisen due to phlegm, and that has arisen due to bile (*chardi-traye*).

**17.14** If one pours the powder (*cūrṇam*) from long pepper (*kṛṣṇā-*), black pepper (*ūṣaṇa-*), and red arsenic (*śilā-*), (a quantity of) the powder from parched rice (*lājā-*) equal (*-tulyam*) to the quantity of those (drugs) added together, and honey (*sa-māksikam*) into the liquid (*ambu*) (obtained) by boiling the fruit of the wood apple tree (*kapittha-*) and the fruit of the lemon (*bijapūra-*) and cooling it, and drinks it, it too removes (*-nāśanam*) the disease of vomiting (*chardi-*).

**17.15** (1) The powder from stone of jujube (*kola-majjā*), long pepper (*kaṇā*), and emblic myrobalan (*dhātrī*), mixed together; (2) the powder from parched rice (*lājā*), the three fruits (*phala-trikam*), and ginger (*viśvam*), mixed together; (3) the powder from black grass (*śyāmā-*), barberry extract (*añjana-*), nut grass (*abdu-*), and stone of jujube (*kolāsthi-*), mixed together; (4) the powder from beeswax (*maksikā-viṭ*), sugar (*sitā-*), and long pepper, mixed together; (5) the powder from long pepper (*kaṇā-*), black pepper (*ūṣaṇa-*), wood apple (*kapittha-*), and fragrant mallow (*ambu*), mixed together; (6) the powder from cinnamon bark (*tvag-*), cardamom (*elā-*), and cinnamon leaf (*pattrakam*), mixed together — if one mixes with honey (*sa-kṣaudrāḥ*) whichever may be appropriate among these (*ete*) six (*ṣaṭ*) mixtures of drugs, makes them into medicinal electuaries (*lehāḥ*), and eats them, these too remove (*nāśanāḥ*) the disease of vomiting (*chardi-*).

**17.16** In the case of the disease of vomiting (*chardiṣu*) having lasted a long time (*cīrotthāsu*), the methods (of treatment) (*kriyā*) to remove wind (*pavana-ghnī*) should be applied (*prayojyā*) such as (*-ādibhiḥ*) the medicinal ghee (*ghṛta-*) called 'Excellent (*kalyāṇaka-*)' (5.97), milk (*kṣīra-*) drugs, drugs to make virile (*vṛśya-*), and meat soups (*māṃsa-rasa-*).

#### THIRST

**17.17** The disease of thirst (*tṛṣṇā*) has also (*apī*) five varieties (*pañcadhā*): those which have arisen due to the three humours (*doṣair*) separately, that which has arisen due to food not having been digested (*āma-taś*), and that which occurs through the arising of the disease of desiccation of the inside (*kṣayāt*) as a result of pulmonary rupture (*kṣata-*). As (*hi*) the basis (*kāraṇam*) of all (varieties of) the disease of thirst is predominance of both wind (*vāta-*) and bile (*pittam*), in the case of the disease of thirst (*tatra*) one must first apply the method (of treatment) to remove (*nivārayet*) those two (*tan*).

**17.18** In that (connection), as the drink for one who has the disease of thirst, one must make him drink (*pibet*) honey (*madhu*) mixed with rain water (*aindraṇ toyam*), or (*vā*), if that is not found, mixed with ordinary (*anyad*) water.

**17.19** yañ-na boñ-ba bsregs-pa chur bcug-pahi khu-ba hbras brños<sup>24</sup>-pahi phye dañ / sbrañ-réi \*dañ<sup>25</sup> kha-ra dañ sbyar-ba btuñ-bar byaho //

**17.20** yañ-na kha-ra dañ / nā-ga-ge-sar dañ / pi-pi-liñ dañ / tha<sup>26</sup>-be dañ / bal-po sehu-rnams-kyi phye-ma sbrañ-réi dañ sbyar-bahi sman-gyi lde-guham pi-pi-liñ dañ / šiñ ho-ma-can-gyi myu-gu sbrañ-réi dañ sbyar-bahi sman-gyi lde-gu<sup>27</sup> gañ yañ ruñ-ba-la zos-na yañ skom-pahi nad sel-bar hgyur-ro //

**17.21** yañ-na šiñ ba-tahi yal-gahi thor-to dañ / ru-rta dañ / hbras brños<sup>24</sup>-pahi phye dañ / 'utpa-la sñon-po dañ / hbras-bu gsum-rnams-kyi phye-ma sbrañ-réi dañ sbyar-bahi ri-lu khar bžag-na yañ skom-pahi nad myur-du sel-to //

**17.22** rgun dañ bu-ram šiñ-gi khu-ba dañ / ho-ma dañ / sbrañ-réi-rnams-kyi nañ-du šiñ-mñar dañ / 'utpa-lahi phye-ma blugs-te hthuñs-na yañ skom-pahi nad gdon mi-za-bar \*ži-bar<sup>28</sup> byed-do //

**17.23** (1) ho-ma dañ / (2) bu-ram šiñ-gi khu-ba dañ / (3) rgun-chañ dañ / (4) bu-ram chañ dañ / (5) bu-ram chab dañ / (6) sbrañ-chab dañ / (7) star-buñi khu-ba dañ / (8) réabs skyur-po-rnams gañ yañ ruñ-ba / khar yun riñ-du bžag-ciñ / phyr pho-na yañ rkan skams-pa sel-bar byed-do //

skyug-pahi nad dañ skom-pahi nad gso-bahi lehu-ste bcu-bdun-pa rjogs-so //

*bam-po lña-paho //*

<sup>24</sup> brños- DN] bsños- P

<sup>25</sup> dañ *by emendation*] om. DNP

<sup>26</sup> tha- N] ba- D : za- P

<sup>27</sup> -gu DP] -dgu N

<sup>28</sup> ži-bar *by emendation*] om. DNP

**17.19** Alternatively (*vāpi*), one must make him drink the liquid (obtained) by putting burnt (*tapta-*) lumps of clay (*loṣṭa-*) in water (*udakam*), mixed with the powder from fried rice (*lājā-*), honey (*kṣaudra-*), and sugar (*sitā-*).

**17.20** Alternatively, if one eats as appropriate a medicinal electuary (*leho*) (made) from the powder from sugar (*sitā*), nagkassar (*kesaram*), long pepper (*kṛṣṇā-*), cumin (*jīraka-*), and pomegranate (*dāḍimāiḥ*), mixed with honey (*sa-kṣaudram*), or (*vā*) a medicinal electuary (*leho*) (made) from long pepper (*kṛṣṇā-*), and sprouts (*aṅkurāiḥ*) from trees (*druma-*) that contain milk (*kṣīra-*), mixed with honey (*madhu-*), (so) too is the disease of thirst removed (*trṣṇā-jayī*).

**17.21** Alternatively, if one puts (*nyastā*) in the mouth (*vadane*) a pill (*gudikā*) (made) from the powder from the sheath (*śuṅḡā-*) on the branch of the banyan tree (*vata-*), costus (*āmaya-*), the powder from fried rice (*lājā-*), blue water lily (*nilotpala-*), and the three fruits, mixed with honey (*kṣaudra-*), this too removes (*udasyati*) quickly (*kṣīpram*) the disease of thirst (*trṣṇām*).

**17.22** If one pours the powder from liquorice (*yaṣṭi-madhu-*) and blue water lily (*utpalaiḥ*) into grape juice (*go-stanā-rasa-*), the liquid from sugar cane (*ikṣu-rasa-*), milk (*kṣīra-*), and honey (*madhu-*), and drinks it (*pītais*), it also certainly (*nīyatam*) makes \*calm (*śāmyati*) the disease of thirst (*trṣṇā*).

**17.23** If one puts into the mouth for a long time and then pours out (*gandūśās*) whichever may be appropriate (among) (1) milk (*kṣīra-*), (2) sugar cane juice (*ikṣu-rasa-*), (3) grape liquor (*mārdvika-*), (4) crude sugar liquor (*śidhu-*), (5) the liquid from crude sugar (*gudodaka-*), (6) honey (*kṣaudra-*), (7) the liquid from bladder sorrel (*vṛkṣāmla-*), and (8) sour gruel (*amla-*), these too remove (*-pranāśanāḥ*) dry palate (*tālu-śoṣa-*).

The chapter (*adhyāyah*) on healing the disease of vomiting (*chardi-*) and the disease of thirst (*trṣṇā-*), the seventeenth (*saptadaśamah*), is finished.

**Fifth Section (\*khaṇḍa).**

§ 18 : GCIN SRI-BAHI NAD GSO-BAHI LEHU

- 18.0 de-nas gcin sri-bahi nad gso-bahi lehu bśad-par byaho //
- 18.1 gcin sri-ba-la sogs-pahi nad ni<sup>1</sup> / kha-zas-la sogs-pa śin-tu rno-ba za-  
ziñ hthuñ-ba dañ / śin-tu mañ-bar za-ziñ hthuñs-pahi gnod-pa-las gcin  
sri-bahi nad rnam-pa brgyad-du hgyur-te /
- 18.2 de-la<sup>2</sup> (1) rluñ-las gyur-pahi gcin sri-bahi nad ni śin-tu mi-bzad-par  
na-ba yin-no //
- 18.3 (2) mkhris-pa-las gyur-pa ni gcin ñid čha rab-tu hoñ<sup>3</sup>-ba yin-no //
- 18.4 (3) bad-kan-las gyur-pa ni chu-sohi phyogs lei-ba bem-por hdug-  
ciñ skrañ-ba<sup>4</sup> yin-no //
- 18.5 (4) nad-gźi kun<sup>5</sup> hdus-pa-las gyur-pa ni ma-ruñs-pa yin-no //
- 18.6 (5) khrag-nad-las gyur-pa ni gcin khrag-tu hoñ-ba yin-no //
- 18.7 (6) khu-chu-las gyur-pa ni khu-chu hgags-pa-las hbyuñ-ba yin-no //
- 18.8 (7) gcin rdehus hgags-pa ni rluñ-gis<sup>6</sup> khu-chu dañ bad-kan bsgañs<sup>7</sup>-  
nas rdo hdra-bar gyur-pa yin-no //
- 18.9 (8) gcin bstus-pa ni chu-so lgañ-pahi kha mi-bzad-par na-ziñ rdehu  
zig-pas gcin hgags-par gyur-pa yin-par bśad-do //
- 18.10 de-dag gso-bahi thabs ni sman-mar dañ / til-mar-gyis lus bsku-ba  
dañ / sman-mar btuñ-ba dañ / dugs bya-ba dañ / bkru-sman drag-po mas  
btañ-ziñ / dehi rjes-la hjam-rėi mas btañ<sup>8</sup>-ba-rnams byaho //

<sup>1</sup> ni NP] na D

<sup>2</sup> -la DP] -las N

<sup>3</sup> hoñ- DN] hod- P

<sup>4</sup> skrañ-ba N] skañ-ba P: skrañs-ba D

<sup>5</sup> kun *om.* D

<sup>6</sup> -gis DN] -gi P

<sup>7</sup> bsgañs- D] bsgoñs- NP

<sup>8</sup> btañ- NP] gtañ- D

## CHAPTER 18: RETENTION OF URINE

### RETENTION OF URINE

**18.0** Next, the chapter on healing the disease of retention of urine will be expounded.

**18.1** As for the disease of retention of urine etc., the disease of retention of urine (*mūtra-kṛcchra-*) develops into eight (*aṣṭau*) kinds as a result of the harm (*kheda-*) (caused) by eating (*aśana-*) and drinking food etc. that is very sharp (*tikṣṇa-*) and by eating and drinking very much (*\*aty-aśana*).

**18.2** In that (connection), (1) as for the disease of retention of urine (*kṛcchram*) that has arisen due to wind (*vātikam*), it is (characterised by) very intolerable pain (*sa-śūlam*).

**18.3** (2) As for that which has arisen due to bile (*pitta-jam*), it is (characterised by) the urine itself occurring with much burning (*dāha-*).

**18.4** (3) As for that which has arisen due to phlegm (*kaphād*), it is (characterised by) the region of the bladder being heavy (*gaurava-*) (and) lifeless and by swelling (*śopha-*).

**18.5** (4) As for that which has arisen due to all the humours combined (*sarva-doṣa-jam*), it is terrible (*kaṣṭam*).

**18.6** (5) As for that which has arisen due to blood disease (*rakta-jam*), it is (characterised by) the urine occurring with blood (*śoṇita-srāvi*).

**18.7** (6) As for that which has arisen due to semen (*śukra-jam*), it is (characterised by) occurring due to obstruction of the semen (*tan-nirodha-tah*).

**18.8** (7) As for (that which has arisen due to) 'obstruction of the urine by calculus' (*aśmarī*), it is (characterised by) having become like a stone (*aśma-vad*) as a result of the semen (*śukram*) and phlegm (*kapham*) having been filled with wind (*vāta-saṃvartitam*).

**18.9** (8) As for (that which has arisen due to) 'accumulated urine' (*śarkarā* 'gravel'), it is said to be (*smṛtā*) (characterised by) the entrance (*mārgē*) to the urinary bladder (*vasti-*) being intolerably painful (*tīvra-rug*) and by the urine having become obstructed by broken (*bhinna-*) calculus (*aśman-*).

**18.10** As for the method of treating those (eight varieties of the disease of retention of urine), one must smear the body with medicinal ghee and sesame oil (*abhyāṅga-*), one must drink medicinal ghee (*snehana-*), administer

**18.11** de-la rluñ-las gyur-pahi gcin sri-ba-la ni / réva ku-ša-la sogs-pahi sde-čan-nam / sman ti<sup>9</sup>-ri-la sogs-pahi sde-čan gañ yañ ruñ-ba skol-bahi khu-bas bcos-pahi ša-khu dañ ldan-par kha-zas bzaho<sup>9a</sup> //

**18.12** mkhris-pa dañ / khrag-nad-las gyur-pa-la ni / skyu-ru-ra skol-bahi khu-bahi nañ-du skyer-pahi rca-bahi phye-ma dañ / sbrañ-rći blugs-paham / yañ-na `e-la-ba-lu-kahi sa-bon dañ / šiñ-mñar dañ / skyer-pa-rnams-kyi phye-ma hbras bkrus-pahi khu-bahi nañ-du btab-pa btuñ-bar byaho //

**18.13** bad-kan-las gyur-pahi gcin sri-ba ži-bar bya-ba-la ni / sug-smel žib-tu btags-pahi phye-ma / ba-gcin dañ / chañ dañ / chu-šiñ-gi khu-ba bćir-ba-rnams-las gañ yañ ruñ-ba dañ sbyar-te btuñ-bar byaho //

**18.14** khu<sup>10</sup>-chu hgags-pa-las gcin sri-bar gyur-pa-la ni / brag-žun sbrañ-rći dañ sbyar-bahi sman-gyi lde-gu bzah-bar byaho //

**18.15** yañ-na ro-ća-bar bya-bahi sman-gyis lus-zuñs<sup>10a</sup> bdun brtas-la / na-chuñ bzañ-mo dañ ñal-po byaho //

**18.16** gcin sri-bahi nad-rnams-la / le-brgan-rćihi sa-bon btags-pahi phye-ma / sbrañ-rći dañ / hbras bkrus-pahi khu-ba dañ sbyar-baham / yañ-na brag-žun dañ / sru-sru dañ / pi-pi-liñ dañ / sug-smel-rnams-kyi phye-ma / sbrañ-rći dañ / hbras bkrus-pahi khu-ba dañ sbyar-te btuñ-bar byaho //

**18.17** rgun dañ / kha-rahi phye-ma žo-kha-chu dañ sbyar-baham / yañ-na ho-ma skol-ba<sup>11</sup> dron-mo bu-ram dañ sbyar-ba-las ji-ćam nus-pa hthuñs-na yañ gcin sri-bahi nad sel-to //

<sup>9</sup> ti- DN] tir- P

<sup>9a</sup> bzaho NP] bzah-ho D

<sup>10</sup> khu- DP] kha- N

<sup>10a</sup> -zuñs D] -gzuñs NP

<sup>11</sup> -ba D] -bahi NP



sudation (*sveda-*), purge with a severe cathartic (*nirūha-*), and after that (*uttara-*) administer a purging oily enema (*vasti-*).

**18.11** In that (connection), in the case of retention of urine (*kṛcchre*) that has arisen due to wind (*vāta-*), one must eat food containing meat soup (*rasā*) that has been cooked (*saṃsiddhā*) with the liquid (obtained) by boiling as may be appropriate the group of drugs beginning with kuśa grass (*kuśa-*) (2.32) or the group of drugs beginning with (*ādi-*) the drug tick trefoil (*sthirā-*) (2.1).

**18.12** In the case of (retention of urine) that has arisen due to (*-je*) bile (*pitta-*) and blood disease (*śoṇita-*), one must make (the patient) drink (*pibet*) the powder from the root of barberry (*dārvīṃ*) and honey (*madhu*) poured into the liquid (*ambunā*) (obtained) by boiling emblic myrobalan (*dhātṛi-*), or alternatively (*vā*) the powder from seed (*bija-*) of elephant apple (*\*elavāluka*), liquorice (*yaṣṭy-āhva-*), and barberry (*dārvīṃ*), put into the liquid (*ambhasā*) (obtained) by washing rice (*taṇḍula-*).

**18.13** In order to make calm (*-vināśāya*) (the disease of) retention of urine (*kṛcchra-*) that has arisen due to phlegm (*kapha-*), one must make (the patient) drink (*pibet*) the powder (obtained) by grinding finely (*ślakṣṇa-piṣṭām*) cardamom (*truṭīm*), mixing it with whichever may be appropriate among cow urine (*mūtreṇa*), liquor (*surayā*), and the liquid (obtained) by squeezing (*svarasena*) the banana tree (*kadalī-*).

**18.14** In the case of retention of urine that has arisen (*utthe*) due to obstruction (*vibandha-*) of the semen (*śukra-*), one must make (the patient) eat a medicinal electuary (*lehaḥ*) (made) from molten ore (*śilā-jatu*) mixed with honey (*sa-mākṣikam*).

**18.15** Alternatively, when the seven elements (*dhātoś*) of the body have grown strong (*bṛṃhita-*) by means of drugs that make virile (*vṛṣyair*), one must have intercourse with a beautiful maiden (*pramadottamā*).

**18.16** In the case of the (various varieties of) the disease of retention of urine (*mūtra-kṛcchreṣu*), one must make (the patient) drink (*pibet*) the powder (obtained) by grinding the seed of safflower (*kusumbhaṃ*), mixed with honey (*sa-kṣaudraṃ*) and with the liquid (*ambunā*) (obtained) by washing rice (*taṇḍula-*), or alternatively, the powder (*rajaḥ*) from molten ore (*śilā-jatu-*), Indian rockfoil (*aśma-bhit-*), long pepper (*kṛṣṇā-*), and cardamom (*-truṭīnām*), mixed with honey (*sa-kṣaudraṃ*) and with the liquid (*ambunā*) (obtained) by washing rice (*taṇḍula-*).

**18.17** If one drinks (*pibet*) according to one's strength (*kāmataḥ*) the powder (*kalkaṃ*) from grape (*drākṣā-*) and sugar (*sītā-*), mixed (*yutam*) with whey (*mastunā*), or alternatively (*vā*), warm (*uṣṇam*) boiled milk (*kṣīram*)

**18.18** kha-ra dañ / nas-čhig hkhus-pahi thal-ba dañ sbyar-te zos-na yañ  
gcin sri-bahi sna-graṅs thams-cad sel-to //

**18.19** ši-kruhi rca-ba skol-bahi khu-baham / yañ-na sman ro čha-ziñ drod  
che-bahi bag gañ ci yañ ruñ-ba zos-šiñ hthuñs-na rdehus hgags-pa sel-bar  
byed-do //

**18.20** (1) gze-ma dañ / (2) 'e-raṅda dañ / (3) ḥa-re-nu-ka dañ / (4) sug-  
smel dañ / (5) šiñ-mñar dañ / (6) pi-pi-liñ dañ / (7) sru-sruhi rca-ba-  
rnams skol-bahi khu-bahi nañ-du / brag-žun-gyi phye-ma btab-ste hthuñs-na  
yañ / gcin bstus-pa dañ / rdehus hgags-pa myur-du sel-to //

**18.21** sman ka-ta-bañ-kahi rca-ba btags-pahi phye-ma chañ-la sogs-pa  
dañ sbyar-te / hthuñs-na yañ rdehus hgags-pa sel-to //

**18.22** sman pa-ru-nahi rca-bahi šun-lpags skol-bahi khu-ba bcags-pahi  
nañ-du / de-ñid-kyi phye-ma btab-ste sbrañ-rči dañ sbyar-baham / yañ-na  
bcah-sga dañ / nas-čhig hkhus-pahi thal-ba dañ / 'a-ru-ra dañ / ka-li-ya-ga-  
rnams-kyi phye-ma / žo-kha-chu dañ sbyar-te hthuñs-na yañ rdehus hgags-  
pahi<sup>12</sup> nad šin-tu drag-po yañ myur-du sel-to //

**18.23** yañ-na sman bi-ra-ta-ra-la sogs-pahi sde-čhan-gyi sbyor-bahi thabs-  
kyi rnam-pa thams-cad kyañ sbyar-bar byaho //

**18.24** cho-ga de-dag-gis kyañ ži-bar ma-gyur-na / so-ši brdo<sup>13</sup>-bar dam  
bcas-la / rdehu hbyin-pa šes-pas dral-te hbyuñ-bar byaho //

**18.25** da ni pho-mčhan-gyi nad bšad-par bya-ste / pho-mčhan-gyi nad  
ni / sen-mos bsnad<sup>14</sup>-pa dañ / sos zin-pa dañ / drag-šul-las rma byuñ-ba dañ /

<sup>12</sup> -pahi DJ -pa NP

<sup>13</sup> brdo- P] brño- DN

<sup>14</sup> bsnad- NP] snad- D

mixed (-*samanvitam*) with crude sugar (*guḍa-*), this too removes (-*ghnaṃ*) the disease of retention of urine (*kṛcchra-*).

**18.18** If one eats sugar (*śarkarā*) and the alkali extracted from burnt barley (*yava-kṣāra-*), mixed together, this too removes (*prabhedanī*) all (*sarva-*) the varieties of retention of urine (*kṛcchra-*).

**18.19** If one eats and drinks as may be appropriate the liquid (obtained) by boiling (*kvāthas*) the root (*mūla-*) of horse-radish (*śigru-*), or alternatively, drugs that have a pungent (*kaṭu-*) taste and tend to be very hot (*uṣṇo*), this removes (-*pāṇanaḥ*) (the disease of retention of urine that has arisen due to) 'obstruction (of the urine) by calculus (*aśmarī-*)'.

**18.20** If one puts the powder from molten ore (*aśma-jatu*) in the liquid (obtained) by boiling (*kvāthana*) (1) caltrop (*śvadaṃṣṭrā-*), (2) castor oil (*eraṇḍa-*), (3) fragrant pepper (*kauntī-*), (4) cardamom (*elā-*), (5) liquorice (*yaṣṭī-*), (6) long pepper (*kṛṣṇā-*), and (7) root of Indian rockfoil (*aśma-bheda-*), and drinks it, it too removes (-*jit*) quickly (*kṣipraṃ*) 'accumulated urine (*śarkarā-*)' and '(urine) obstructed by calculus (*aśma-vibandha-*)'.

**18.21** If one drinks the powder (obtained) by grinding the root (*mūlaṃ*) of the drug wild mustard (*kapota-vanḱāyā*), mixed with liquor (*surā-*) etc. (*ādibhiḥ*), it too removes (-*ghnaṃ*) '(urine) obstructed by calculus (*aśmarī-*)'.

**18.22** If one boils (*kvātham*) the rind (*tvak-*) of the root (*mūla-*) of the drug sacred caper (*varuṇa-*), strains the liquid (so obtained), puts in it the powder from that very (drug) (*kalka-saṃyutam*), and mixes it with honey, or alternatively, if one mixes with whey (*dadhi-maṇḍo*) the powder from ginger (*śṛṅgavera-*), the alkali extracted from burnt barley (*yava-kṣāra-*), chebulic myrobalan (*pathyā-*), and yellow sandal (*kāliyaka-*), and drinks it (*pibed + pāna-taḥ*), it too removes (*bhinattī*) quickly (*āśu*) even a very severe (*ugrām*) (case of the) disease of '(urine) obstructed by calculus (*aśmarīm*)'.

**18.23** Alternatively, all kinds (*sarvathā*) of methods of mixing the group (of drugs) (*gaṇo*) beginning with (-*ādikaḥ*) the drug *vīra-tara* (*vīra-tara-*) (2.19) may even be combined (*samprayoktavyo*).

**18.24** If it has not become calm (*tām aśāmyantīm*) even by those methods (of treatment), having taken a vow to risk life and death (*pratyākhyāya*), one who knows how to extract calculus (*śalya-vit*) should pierce (the patient) and remove it (*samuddharet*).

#### DISEASE OF THE MALE ORGAN

**18.25** Now disease of the male organ will be expounded. As for disease of the male organ (*upadamśo dhvaja-śophah*), it occurs as a result of such (-*ādibhiḥ*) bases of disease (*doṣaiḥ*) as being injured (*kṣata-*) by a nail

bud-med mi-gcañ-ba dañ ñal-ba-la sogs-pahi<sup>15</sup> nad-gzi<sup>16</sup>-rnams-las hbyuñ<sup>17</sup>-  
ño //

de yañ rnam-pa lña yod-par bsad-do<sup>18</sup> //

**18.26** rluñ-las gyur-pahi pho-méchan-gyi nad ni / pags-pa \*hgas<sup>19</sup>-siñ na-la /  
ye<sup>20</sup> grañ<sup>21</sup>-ba dañ / mdog sño-skyar hdug-ciñ rcub-pa yin-no //

**18.27** mkhris-pa-las gyur-pa ni cha-ziñ mdog dmar-ba yin-no //

**18.28** bad-kan-las gyur-pa-la ni g-yah-ziñ mkhrañ-ba yin-no //

**18.29** khrag-nad-las gyur-pa-la ni khrag hjag-ciñ hbrum-bu nag-po hbyuñ-  
la / siñ-tu cha-ba yin-no //

**18.30** nad-gzi gsum-char hdus-pa-las gyur-pa ni / méchan-ma thams-cad  
dañ ldan-pa<sup>22</sup> yin-no //

de-rnams-kyi nañ-na srin-bu zugs-pa ni pho-méchan zig-par hgyur-ro //

**18.31** hdi-rnams-la thog-mar ni pho-méchan mar-gyis bsku-ziñ dugs byas-  
la / pho-méchan-gyi rked-du gtar-ka byaho //

**18.32** yañ-na srin-bu padma hjib-tu gzug-pa dañ / yañ skyug<sup>23</sup>-pa dañ /  
thur-du bkru-bahi cho-ga byaho //

**18.33** rluñ-las gyur-pahi pho-méchan-gyi nad-la ni / (1) pra<sup>24</sup>-puñda-ri<sup>25</sup>-  
ka dañ / (2) siñ-mñar dañ / (3) sgron-siñ dañ / (4) 'a-ga-ru dañ / (5)  
than-siñ dañ / (6) ra-sna dañ / (7) ru-rta dañ / (8) sman bri-ści-ba-rnams  
lhan-cig-tu bdar<sup>26</sup>-te bsku-ba dañ / skol-bahi khu-ba dron-mos blug-par  
byaho //

**18.34** mkhris-pa-las gyur-pahi pho-méchan-gyi nad-la ni / (1) skyer-khañda  
dañ / (2) 'utpa-la dañ / (3) bcod dañ / (4) pu-šel-će dañ / (5) bcag dañ / (6)  
siñ-mñar dañ / (7) sug-pa-rnams-kyi phye-ma chu dañ sbyar-bas bskuho //

<sup>15</sup> -pahi D] -pa . NP

<sup>16</sup> -gzi- DN] -gze- P

<sup>17</sup> hbyuñ- DN] hphyuñ- P

<sup>18</sup> -do NP] -de D

<sup>19</sup> hgas- *by emendation*] hgags- DNP

<sup>20</sup> ye N] yañ D : le P

<sup>21</sup> grañ- D] bgrañ- NP

<sup>22</sup> -pa D] -par NP

<sup>23</sup> skyug- NP] skyugs- D

<sup>24</sup> pra- NP] ja- D

<sup>25</sup> -puñda-ri- P] -puñda-li- D : -puñdahi- N

<sup>26</sup> bdar- NP] brdar- D

(*nakha-*), being seized by the teeth (*danta-*), the occurrence of a wound due to violence (*āyāsa-*), and having intercourse (*gamana-*) with an unclean woman (*ku-yoni-*). And it (*sa*) is said (*smṛtaḥ*) to have five varieties (*pañcadhā*).

**18.26** As for disease of the male organ that has arisen due to wind (*anilātmakaḥ*), it is (characterised by its having) skin (*tvak-*) that is cracked (*-sphoṭanaḥ*), painful (*sa-ruk*), and extremely cold (*stambhaḥ*), and its appearance being pale blue (*śyāva-*) and rough (*rūkṣo*).

**18.27** As for that which has arisen due to bile (*pittāt*), it is (characterised by being) hot (*dāha-*) and having a red appearance (*\*rāga-yutaḥ*).

**18.28** In the case of that which has arisen due to phlegm (*kaphāt*), it is (characterised by) itching (*kaṇḍū-mān*) and being hard (*kaṭhinaḥ*).

**18.29** In the case of that which has arisen due to blood disease (*rakta-jo*), it is (characterised by) blood dripping (*rakta-niṣyandī*), black pustules (*kṛṣṇa-sphoṭa-*) occurring, and being very hot (*ugra-dāha-vān*).

**18.30** As for that which has arisen due to the three humours (*tri-doṣaḥ*) combined, it is (characterised by) possessing all the characteristics (*sarva-rūpaḥ*) (of the individual humours). Among those (characteristics is) the entry of worms (*krimilo*) (due to which) the male organ (*liṅga-*) is destroyed (*śātanah*).

**18.31** In the case of these (*teṣu*) (varieties of disease of the male organ), one must first (*ādau*) smear (*snigdha-*) the male organ with ghee, administer sudation (*svinnasya*), and open the vein (*sirām vyadhet*) in the middle (*-madhye*) of the male organ (*dhvaja-*).

**18.32** Alternatively (*vā*), one must administer the treatment of putting in (*pātanaṃ*) leeches (*jalauka-*) to suck (the blood) and likewise (*tathā*) the treatment of (making) vomit (*ūrdhva-śodhanaṃ*) and of cleansing downwards (*adhah-śodhanaṃ*).

**18.33** In the case of disease of the male organ that has arisen due to wind (*vātike*), one must grind together (1) the root of the white lotus (*pra-pauṇḍarika-*), (2) liquorice (*yaśṭy-āhva-*), (3) pine (*sarala-*), (4) agalloch (*aguru-*), (5) deodar (*dāru-*), (6) groundsel (*rāśnā-*), (7) costus (*kuṣṭha-*), and (8) the drug hogweed (*vyścīva-*), smear (*lepa-*) (them on the male organ) and pour on (*secane*) the hot liquid (obtained) by boiling them.

**18.34** In the case of disease of the male organ that has arisen due to bile (*paitte*), one must mix with water and smear (*lepaḥ*) on (the male organ) the powder from (1) barberry extract (*añjana-*), (2) blue water lily (*utpala-*), (3) Indian madder (*mañjiṣṭhā-*), (4) vetiver (*uśīra-*), (5) red ochre (*gairika-*), (6) liquorice (*yaṣṭī-*), and (7) bird cherry (*padmaka-*). Alternatively (*vā*), one

yañ-na ho-ma dañ / chu<sup>27</sup> grañ-mo-rnams gañ yañ ruñ-bas steñ-du  
blugs-so //

**18.35** bad-kan-las gyur-pahi mčhan-gyi nad-la ni / śiñ dḥa-ba dañ / tha-  
rams dañ / śiñ sā<sup>28</sup>-la-rnams-kyi phye-ma chu dañ sbyar-bas bsku-bar byaho //

**18.36** yañ-na doñ-ga-la sogs-pahi sde-čhan skol-bahi khu-ba<sup>29</sup> blug-na  
bzañ-ño //

**18.37** pho-mčhan-la rnag žugs-na<sup>30</sup> / pho-mčhan zad-par byed-pas-na /  
ci-nas kyañ rnag-tu mi-hgyur-bar sman-gyis<sup>31</sup> bsku-ba dañ / sman-gyi khu-  
ba-la sogs-pa<sup>32</sup> steñ-du blugs-pa-rnams-kyis<sup>33</sup> bsgrims-te bsrñ-bar byaho //

**18.38** rnag hjug-pa lta-na gtar-ka myur-te byas-la / rma gso-bahi cho-ga  
bžin-du byas-te / me-tog ku-mu-da dañ / `utpa-la dañ / ka-la-lḥa-ra  
dañ padma-rnams-kyi phye-mas gdab-bo //

**18.39** yañ-na hbras-bu gsum mar dañ lḥan-cig-tu snod kha sbyar-gyi nañ-  
du brños-pahi čhigs<sup>34</sup>-mas bsku-bar byaho //

**18.40** yañ-na skyer-khaṇḍa dañ / śi-ri-śahi phye-ma dañ sbyar-baham /  
`a-ru-rahi phye-ma sbrañ-réi dañ sbyar-ba / gañ yañ ruñ-bas bskus-na pho-  
mčhan-gyi nad thams-cad sel-to //

**18.41** pho-mčhan-gyi nad hdus-pa-las gyur-pa dañ / khrag-nad-las gyur-  
pa gñis ni so-śi brdo-bar dam bcas-la / nad-gži-rnams-kyi śas che-chuñ bye-  
brag phyed-par byas-nas / gañ śas che-ba-dag gžil-bahi cho-ga byaho //

**18.42** da ni rlig-rlugs-kyi nad bśad-par bya-ste / rlig-rlugs-kyi nad ni

<sup>27</sup> chu D] nu NP

<sup>28</sup> sā- D] sa- NP

<sup>29</sup> -ba D] -bas NP

<sup>30</sup> -na NP] -nas D

<sup>31</sup> -gyis DN] -gyi P

<sup>32</sup> -pa D] -pas NP

<sup>33</sup> -kyis DN] -kyi P

<sup>34</sup> čhigs- NP] čhig- D

must pour onto it (*ukṣaṇam*) whichever may be appropriate (namely) milk (*kṣīra-*) or cold water.

**18.35** In the case of disease of the male organ that has arisen due to phlegm (*kaphotthite*), one must mix with water and smear (*lepaḥ*) on (the male organ) the powder from button tree (*dhava-*), sal tree (*aśva-karṇa-*), and sal tree (*sāla-*).

**18.36** Alternatively, if one pours (*pariṣekaḥ*) (on the male organ) the liquid (obtained) by boiling (*kvāthaḥ*) the group of drugs beginning with (*-ādibhiḥ*) drumstick (*āragvadhā-*) (2.6), it is excellent (*praśasyate*).

**18.37** Since (*hi*) it (*saḥ*) causes the male organ (*śiśna-*) to decline (*kṣaya-karo*), if pus (*pāko*) has entered the male organ, one must diligently (*prayatnena*) take care (*rakṣyaḥ*) that pus on no account arises, by smearing (the male organ) with drugs and by pouring onto it the liquid etc. from drugs.

**18.38** If one sees pus enter (the male organ) (*pakve*), one must open the vein (*śastra-karma*) quickly (*āśu*), act according to the method (of treatment) (*parikramaḥ*) for healing a wound (*vraṇa-vac*), and apply the powder from the flowers white water lily (*kumuda-*), blue water lily (*utpala-*), white water lily (*kahlāra-*), and lotus (*paṅka-ja-*).

**18.39** Alternatively (*vā*), one must smear (on the male organ) the residue (*maṣī*) (obtained) by baking (*pradagdhāyās*) in a vessel whose mouth is closed (*anataḥ-*) the three fruits (*triphālāyā*) together with ghee (*ghṛtānvitā*).

**18.40** Alternatively, if one smears (*lepanaṃ yojyaṃ*) (on the male organ) whichever may be appropriate, the powder from barberry extract (*rasāñjanaṃ*) and siris (*śirīṣeṇā*) mixed together, or (*vā*) the powder from chebulic myrobalan (*pathyayā*) mixed with honey (*sa-kṣaudraṃ*), this removes (*-apaham*) all (*sarva-*) (varieties of) disease (*gada-*) of the male organ (*liṅga-*).

**18.41** As for two (*dvayaṃ*) (varieties of) disease of the male organ (*upadaṃśa-*) (namely) that which has arisen due to (all three humours) combined and that which has arisen due to blood disease, one must take a vow to risk life and death (*pratyaḥkhyāya*), make an analysis (*paricchidya*) of the proportions great or small (*balābalaṃ*) of the humours (*doṣāṇāṃ*), and apply treatment (*samācāret*) to remove (*saṃnivāraṇaiḥ*) whichever (humours constitute a) great proportion.

#### THE DISEASE OF SWOLLEN TESTICLES

**18.42** Now the disease of swollen testicles will be expounded. As for the disease of swollen testicles (*vṛddhiḥ*), seven varieties (*sapta-vidhā*) of the disease of swollen testicles will occur as a result of the three humours

\*nad<sup>35</sup>-gzi gsum-gyis rlig-pahi hbras-bu dañ / pags-pa ma-run-bar byas-pa-las / rlig-rlugs-kyi nad rnam-pa bdun hbyuñ-bar hgyur-ro //

**18.43** de-la (1) rluñ-las gyur-pahi rlig-rlugs-kyi nad ni rlig-pa lgañ-pa rluñ-gis gañ-ba hdra-ba yin-no //

**18.44** (2) mkhris-pa-las gyur-pa ni / 'u-dum<sup>36</sup>-ba<sup>37</sup>-rahi śin-thog hdra-bar dmar-ba yin-no //

**18.45** (3) bad-kan-las gyur-pa ni mkhrañ-ziñ zlum-pa yin-no //

**18.46** (4) khrag-nad-las gyur-pa ni mkhris-pahi mčhan-ma dañ hdraho //

**18.47** (5) čhil rgyas-pahi nad-du gyur-pa ni che-la hjam-mo //

**18.48** (6) gcin-las gyur-pa ni rkyal-pa gañ-ba bzin-du hdug-pa yin-no //

**18.49** (7) rgyu-ma rlugs-pa-las gyur-pa ni / rluñ-gis rlig-pahi hdab-du rgyu-mahi ltab-ma mthar-gyis phul-nas rlig-pa rkyal-pa bus-pa bzin-du riñ-por hgyur-ba yin-te / rlig-rlugs-kyi nad de ni mi-hčo\*ho<sup>38</sup> //

**18.50** de-la rluñ-las gyur-pahi rlig-rlugs-kyi nad-la ni / sman-mar btuñ-ziñ bsku-ba dañ / dugs-kyis bdugs<sup>39</sup>-pa dañ / sman-gyi khu-ba<sup>29</sup> blugs-pa dañ / snum-pahi bkru-sman btañ-ba dañ / bkru-sman drag-po mas btañ-ba dañ / hjam-rči mas btañ-ba-rnams bya-bar bśad-do //

**18.51** de-la snum-gyi bkru-sman ni / ho-ma dañ / 'e-rañdahi mar bskol<sup>40</sup>-te sbyar<sup>41</sup>-ba ñams<sup>42</sup>-stobs-las dpags-te btuñ-bar byaho //

**18.52** mkhris-pa dañ / khrag-nad-las gyur-pa-la ni / srin-bu pad-pa<sup>43</sup> rlig-pa-las khrag hjib-tu gzug-pa dañ / sman bsil-bas bsku-ziñ / sman-gyi khu-ba grañ-mos steñ-du blugs-na ži-bar hgyur-ro //

<sup>35</sup> nad- *by emendation*] om. DNP

<sup>36</sup> -dum- DP] -dum- N

<sup>37</sup> -ba- NP] -bā- D

<sup>38</sup> -hčoho // *by emendation*] -hčohi / DNP

<sup>39</sup> bdugs- D] bdug- NP

<sup>40</sup> bskol- D] skol- NP

<sup>41</sup> sbyar- DN] sbyañ- P

<sup>42</sup> ñams- D] ñam- NP

<sup>43</sup> pad-pa DN] padma P



(*doṣaiḥ*) making unsuitable (*-pradūṣanāt*) the fruit and skin (*phala-kośa-*!) of the testicle.

**18.43** In that (connection), (1) as for the disease of swollen testicles that has arisen due to wind (*vātāt*), it is (characterised by) the testicles resembling (*ābhā*) a bladder (*vasti-*) full (*pūrṇa-*) of wind.

**18.44** (2) As for that which has arisen due to bile (*pittena*), it is (characterised by) being red like (*upamā*) the fruit of the cluster fig (*udumbara-*).

**18.45** (3) As for that which has arisen due to phlegm (*kaphena*), it is (characterised by) being hard (*kāṭhinā*) and round (*vṛttā*).

**18.46** (4) As for that which has arisen due to blood disease (*rakta-jā*), it resembles the characteristics of bile (*pitta-liṅgini*).

**18.47** (5) As for that which has arisen in (connection with) the disease of increased fat (*medasā*), it is large (*mahatī*) and soft (*mṛdvī*).

**18.48** (6) As for that which has arisen due to urine (*mūtra-jā*), it is (characterised by) being like (*-vat*) a full leather bag (*dyti-*).

**18.49** (7) As for that which has arisen due to swelling of the intestine (*antra-vṛddhir*), it is (characterised by) the testicle becoming long (*dīrghā*) like (*-vad*) an inflated (*ādhmāta-*) leather bag (*\*dyti*) due to the wind (*vāta-*) having gradually (*kramāt*) given folds in the intestine (*dvi-guṇāntra-bhavā*) to the region of the testicles (*vaṅkṣaṇa-*). As for that (*sā*) disease of swollen testicles (*antra-vṛddhir*), it (can)not be cured (*na sidhyati*).

**18.50** If that (connection), in the case of the disease of swollen testicle that has arisen due to wind (*vāta-vṛddhau*), it is taught (*matā*) that one must drink and smear on medicinal ghee (*sneha-*), fumigate with sudorifics (*sveda-*), pour on (*\*seka*) the liquid from drugs, administer an oily cathartic (*\*sneha-vasti*), apply a severe purging cathartic (*vireka-*), and apply a purging oily enema (*\*anuvāsana*).

**18.51** In that (connection), as for the oily cathartic (*\*sneha-vasti*), one must boil milk (*kṣīreṇa*) and oil (*tailam*) from the castor oil plant (*eraṇḍa-jam*), examine (the patient's) strength (*yathā-balam*), and make him drink (*pātavyam*) the mixture.

**18.52** In the case of (diseases of swollen testicle) that have arisen (*-samutthayoḥ*) due to bile (*pitta-*) and blood disease (*rakta-*), if one inserts a leech (*jalaukābhir*) to suck (*hared*) the blood (*raktam*) from the testicle, smears it (*pradeha-*) with cool (*śītāḥ*) drugs, and pours (*seka-*) onto it the cold (*śītāḥ*) liquid from drugs, it will become calm (*pitta-nāśanāḥ*).

**18.53** bad-kan-las gyur-pa-la ni / sman drod che-ba btags-pahi phye-ma ba-gcin dañ sbyar-ba srin-pos bsku-źiñ skyer-pahi rca-ba skol-bahi khu-ba gcin dañ sbyar-ba btuñ-bar byaho //

**18.54** čhil rgyas-pa-las gyur-pahi rlig-rlugs-kyi nad-la ni / dugs bya-ba dañ / byihu-rug<sup>44</sup>-pa-la sogs-pahi sde-čhan źib<sup>45</sup>-tu btags-te chu dañ sbyar-bas bsku-bar byaho //

**18.55** gcin-las gyur-pa-la ni / dañ-por rlig-pa dugs byas-pahi rjes-la rlig-pahi hog-gi srubs-nas brtol-te re źig rma<sup>46</sup>-rči mi-sbyar-bar gcehus bsu-źiñ riñ-du hjag-tu gźug<sup>47</sup>-go //

**18.56** rgyu-ma rlugs-pa-las gyur-pahi rlig-rlugs da-duñ čabs chen-por ma<sup>48</sup>-gyur-pa-la ni / bsreg-pa dañ / rluñ sel-bahi sman-rnams byaho //

**18.57** bsreg-go-cog<sup>49</sup>-la ni bsregs-pahi hog-tu \*rma<sup>50</sup>-la cho-ga ji-ltar bya-ba bźin-du byaho //

gcin sri-bahi nad sel-bahi lehu-ste bco-brgyad-pa rjogs-so //

<sup>44</sup> -rug- D] -dug- NP

<sup>45</sup> źib- DP] bźi- N

<sup>46</sup> rma- P] rna- DN

<sup>47</sup> gźug- NP] bźug- D

<sup>48</sup> ma- *om.* DN

<sup>49</sup> -go-cog- P] -gcig- DN

<sup>50</sup> rma- *hy emendation*] rna- DNP

**18.53** In the case of (disease of swollen testicle) that has arisen due to phlegm (*kapha-jāṃ*), one must smear on (*pralepayet*) with a *śrin-po* the powder (obtained) by grinding drugs of great heat (*uṣṇa-vīryaiḥ*) mixed with cow urine (*mūtra-sampīṣṭair*) and must make (the patient) drink (*pātavyo*) the liquid (obtained) by boiling (*kaṣāyāḥ*) the root of barberry (*pīta-dāru-*) mixed with urine (*mūtra-samyuktāḥ*).

**18.54** In the case of disease of swollen testicle (*-vṛddhau*) that has arisen due to increased fat (*medo-*), one must apply sudation (*bhaves svedaḥ*), and one must grind finely the group of drugs beginning with (*ādiś*) holy basil (*surasa-*) (2.24), mix (the powder) with water, and smear it on (*lepanam*).

**18.55** In the case of (disease of swollen testicle) that has arisen due to urine (*mūtra-jāṃ*), after first applying sudation (*svinnāṃ*) to the testicles, one must pierce (*vidhvā*) (them away) from the seam (*sīvanīm*) at the bottom (*adhah*) of the testicles, and without applying for a while medicine for the wound, one must attach a clyster-pipe and cause (the urine) to drip (*srāvayen*) for a long time.

**18.56** In the case of (disease of) swollen testicle that has arisen due to swelling of the intestine (*antra-vṛddhāv*), if it has not yet become very large (*avṛddhāyām*), one must apply cauterisation (*dāho*) and drugs to remove wind (*vāta-nigrahaḥ*).

**18.57** In all cases of cauterisation (*vidagdhāsu sarvāsu*), one must apply (*yojyam*) after the cauterisation methods (of treatment) (*karma*) such as those to be applied in the case of wounds (*vraṇāśrayam*).

The chapter (*adhyāyo*) on removing the disease of retention of urine (*mūtra-kṛcchra-*), the eighteenth (*aṣṭādaśamaḥ*), is finished.

§ 19: RTUG-SKAM-GYI NAD GSO-BAHI LEHU

19.0 de<sup>1</sup>-nas rtug-skam-gyi nad gso-bahi lehu bsad-par byaho //

19.1 rtug-skam-gyi nad ni / dri-ma hbyin-pa zes bya-bahi rluñ loñ-ka-na gnas-pa hkrugs-te šas che-bar gyur-pas phyi-sa bskams-nas thur-du hoñ-bahi lam hgags-te / gyen-du hkhyil-bar gyur-pa ni rtug-skam-gyi nad bskyed-par bsad-do //

19.2 dehi méchan-ma ni sñiñ dañ mkhal-rked<sup>2</sup> dañ / réib-logs na-ba dañ / lgañ-pa chu-so skrañ-ba<sup>3</sup> dañ / lto sbo-ba dañ / skad hgag<sup>4</sup>-ciñ lkog-nad lha-gor<sup>5</sup>-du hgyur-ba dañ / rims-kyis hdebs-siñ skyug<sup>6</sup>-pa dañ / mig ldoñs-siñ hon-par hgyur-ba dañ / skom-pahi nad-la sogs-pa nad-kyi sna-grañs hdi-rnams skye-bar hgyur-te /

19.3 rtug-skam-gyi nad yod-pa-la ni dañ-por lus snum<sup>7</sup>-gyis<sup>8</sup> bsku-ziñ dril-ba dañ / dugs byas-la sman-gyi reñ-bus gzug-pa dañ / bkru-sman drag-po mas btañ-ba dañ / sman-mar btuñ-ba dañ / hjam-réi mas btañ-ba dañ / bkru-sman btañ-bahi las-rnams byaho //

19.4 de-la sman reñ-bu mas btañ-bahi cho-ga ni po-son-cha dañ / khyim-gyi du-ba dañ / éabs<sup>8a</sup>-ru-éha dañ / éha-ba gsum dañ / bu-ram-rnams-kyi phye-ma ba-gcin-gyi nañ-du / khañḍa éhos-pa éam-du bskol<sup>9</sup>-te reñ-bu mthe-bo<sup>10</sup> éam-du byas-nas mar-gyis bskus-te mas btañ-na phyi-sa hbyuñ-bar hgyur-la lto sbo-ziñ na-ba yañ sel-to //

19.5 yañ-na khyim<sup>11</sup>-gyi du-ba dañ / pi-pi-liñ dañ / po-son-cha dañ / yuñs-kar dañ / bu-ram-rnams-kyi phye-ma ba-gcin-gyi nañ-du khañḍa éhos-pa<sup>12</sup> éam bskol<sup>9</sup>-te sna-ma bzin-du reñ-bur byas-pa yañ bzañ-ño //

<sup>1</sup> de- NP] da- D

<sup>2</sup> -rked D] -sked NP

<sup>3</sup> skrañ-ba NP] skrañs-pa D

<sup>4</sup> hgag- DN] hgags- P

<sup>5</sup> -gor- D] -hor- NP

<sup>6</sup> skyug- NP] skyugs- D

<sup>7</sup> snum- P] skam- DN

<sup>8</sup> -gyis DN] -gyi P

<sup>8a</sup> éabs- NP] réabs- D

<sup>9</sup> bskol- D] skol- NP

<sup>10</sup> -bo NP] -boñ D

<sup>11</sup> khyim- NP] khyam- D

<sup>12</sup> -pa DP] -pas N

## CHAPTER 19: DRY EXCREMENT

**19.0** Next the chapter on healing the disease of dry excrement will be expounded.

**19.1** As for the disease of dry excrement, if the so-called 'wind that expels impurities (*apāno*)', which resides in the receptacle of digested food (*pakvāśaye*), is disturbed (*kruddhaḥ*) and has become predominant (*balī*) so that it has dried up the faeces (*viṭ-śoṣāvartano*), the path for proceeding downwards has become blocked (*adhaḥ-kha-saṃrodhī*), and (the wind) has become upward-winding (*ūrdhva-go*), this is said (*smṛtaḥ*) to promote (*-karaḥ*) the disease of dry excrement (*udāvarta-*).

**19.2** As for the characteristics of that (disease, they are that) these kinds of diseases (*gadāḥ*) arise: pain (*rug-*) in the heart (*hṛt-*), in the abdomen (*kukṣi-*), and in the sides (*pārśva-*), swelling (*śopha-*) of the urinary bladder (*vasti-*), distended stomach (*ādhmāna-*), voice failure (*\*svara*) and the development of the throat disease *lḥa-gor* (*gala-graha-*), being afflicted by fever (*jvara-*), and vomiting (*chardi-*), becoming blind in the eye (*āndhya-*) and deaf (*bādhirya-*), and the disease of thirst (*trṣṇā-*), etc. (*ādyās*).

**19.3** In the case of one who has the disease of dry excrement (*udāvartinam*), one must first smear (*abhyakta-*) the body (*-gātram*) with oil, massage it, and administer sudation (*svinna-*), (then) one must administer the treatments (*karmanā*) of inserting (*sthāpana-*) a medicinal suppository (*vartikā-*), purging with a severe cathartic (*vasti-*), giving to drink medicinal oil (*sneha-*), purging with an oily enema (*sneha-vasti-*), and purging with a cathartic (*recana-*).

**19.4** In that (connection), as for the method (of treatment) by purging with a medicinal suppository, if (one takes) the powder from emetic nut (*rāṭha-*), house smoke (*dhūma-*), black salt (*viḍa-*), the three hot ones (*vyoṣa-*), and crude sugar (*guḍa-*), boils it (*vipācitā*) in cow urine (*mūtra-*) until the extract is cooked, makes a suppository (*vartir*) the size of the thumb (*aṅguṣṭha-samā*), smears it with ghee and purges with it (*gude nidheyā*), the faeces will emerge and it will also remove (*-nut*) distended stomach (*ānāha-*) and pains (*śūla-*).

**\*19.5** Alternatively, if (one takes) the powder from house smoke (*\*dhūma*), long pepper (*\*pippalī*), emetic nut (*\*rāṭha*), white mustard (*\*gaura-sarṣapa*), and crude sugar (*\*guḍa*), boils it in cow urine (*\*go-mūtra*) until the extract is cooked, and makes it into a suppository (*\*varti*) as previously, this too is excellent (*\*prasasyate*).

\* Khotanese and Tibetan only.

**19.6** yañ-na šiñ-kun dañ / śu-dag dañ / ru-rta<sup>13</sup> dañ / sva-rći-kahi thal-ba dañ / ćabs<sup>8a</sup>-ru-ćha-rnams yas-kyi<sup>13a</sup> rim bźin-du dañ-pohi cha gñis-kyis bskyed-de btags-la chu bskol<sup>9</sup>-ba dron-po dañ sbyar-te hthuñs-na yañ / lto sbo-ba dañ / zug-ciñ na-ba dañ / sñiñ na-ba dañ / skran-rnams sel-to //

**19.7** šiñ ñe-roñ cha gñis dañ / pi-pi-liñ cha bźi dañ / 'a-ru-ra cha lña-rnams btags-te de-rnams sbyar-ba bsdoms-pahi ćhad dañ mñam-pahi bu-ram-gyi nañ-du khañđa ćhos-pa ćam-du bskol<sup>9</sup>-la ril-lur<sup>14</sup> byas-pa des<sup>15</sup> ni phyi-sa hgags-pahi nad sel-bar byed-do //

**19.8** kha-zas-su ni nas rjen-pa khram-khrom-du btags-pahi chan / ho-maham śa-khu dañ ldan-paham / gźan-yañ gañ de dañ hphrod-pahi kha-zas-rnams bzah-bar byaho //

**19.9** de<sup>16</sup>-ltar rluñ-gis<sup>17</sup> g-yos-nas<sup>18</sup> phyi-sa hgags<sup>19</sup>-par hgyur-ba-las mkhris-pa dañ bad-kan bla-gñan-du gyur-pa-la ni de gñis-la phan-pahi sman mas btañ-ba rnam<sup>20</sup> gñis byaho //

**19.10** rluñ-las gyur-pahi phyi-sa hgags<sup>21</sup>-pahi nad ni chu-sor zug-par byed-do //

**19.11** mkhris-pa-las gyur-pa ni lte-bahi phyogs ćha-ba yin-no //

**19.12** bad-kan-las gyur-pa ni sñiñ na-ba dañ / dañ-ka mer-mer-po dañ / kha-nas chu hbyuñ-bar byed-do //

**19.13** nad-gźi<sup>22</sup> gsum-char hdus-pa-las gyur-pa ni mćhan-ma thams-cad dañ ldan-pa yin-te spañ-bar byaho //

**19.14** de-la rluñ-las gyur-pahi phyi-sa hgags<sup>21</sup>-pahi nad-la ni / (1) la-la-phud dañ / (2) šiñ-kun dañ / (3) rgyam-ćhva dañ / (4) nas-ćhig hkhus-pahi thal-ba dañ / (5) kha-ru-ćhva dañ / (6) 'a-ru-ra-rnams-kyi phye-ma chañ žim-po dañ sbyar-te hthuñs-na sel-bar byed-do //

**19.15** yañ-na kha-ru-ćhva<sup>23</sup> dañ / śu-dag dañ / go-sñod dañ / na-le-śam-rnams yas-kyi<sup>24</sup> rim bźin-du / sña-ma sña-ma-las ñis-hgyur-du bskyed-de

<sup>13</sup> -rta DP] -rtas N

<sup>13a</sup> -kyi NP] -kyis D

<sup>14</sup> -lur NP] -lu D

<sup>15</sup> des D] de NP

<sup>16</sup> de- P] da N : *om.* D

<sup>17</sup> -gis D] -gi NP

<sup>18</sup> -nas *om.* NP

<sup>19</sup> hgags- DN] hgag- P

<sup>20</sup> rnam DN] rnams P

<sup>21</sup> hgags- D] hgag- NP

<sup>22</sup> -gźi DP] -bźi N

<sup>23</sup> -ćhva NP] -ćha D

<sup>24</sup> -kyi NP] -kyis D

**19.6** Alternatively, if (one takes) asafoetida (*rāmaṭha-*), sweet flag (*ugrā-*), costus (*āmāya-*), svarjikā alkali (*svarji-*), and black salt (*viḍa-*), increasing by two (*dvir*) the first portion (*bhāgā*) according to order from above (*uttarāḥ*), grinds them (*cūrṇam*), mixes (the powder) with warm boiled water (*uṣṇāmbhunā*), and drinks it, this too removes (*-jit*) distended stomach (*ānāha-*), aches and pains (*śūla-*), heart disease (*hyd-roga-*), and internal tumours (*gulma-*).

**19.7** If one grinds two portions (*dvi-bhāgikāḥ*) of turpeth tree (*trivṛt-*), four portions (*catur-bhāgikāḥ*) of long pepper (*kṛṣṇā-*), and five portions (*pañca-bhāgikāḥ*) of chebulic myrobalan (*-harītakvo*), boils them in (a quantity of) crude sugar (*guḍa-*) equal (*tulyās*) to the quantity of those (drugs) mixed together, until the extract is cooked, and makes it into a pill (*guḍikā*), that (*tā*) removes (*-apahāḥ*) the disease (*gadu-*) of obstructed faeces (*viḍ-vibandha-*).

**19.8** As food one must make (the patient) eat (*sevyaṃ*) the pap of raw barley crushed to pieces (*vāḍyaṃ*), laced with milk or meat soup (*kṣīra-rasaḥ*), or any other (*anyad yac*) food that is compatible (*anulomanam*) with that.

**19.9** In the case of bile (*pitta-*) and phlegm (*śleṣman-*) developing into a supervenient disease (*anubandhe*) as a result of the faeces becoming blocked by being thus shaken by the wind, one must administer the two kinds of purging medicaments (*vastayo*) that are beneficial for those two (humours) (*tad-dhitā*).

**19.10** As for the disease of blocked faeces that has arisen due to wind (*vātād*), it causes pain (*bhavec chūlam*) in the bladder (*vastau*).

**19.11** As for that which has arisen due to bile (*pittān*), the region of the navel (*nābhau*) is hot (*vidāhi*).

**19.12** As for that which has arisen due to phlegm (*kaphād*), it causes heart disease (*\*hyd-roga*), shaky appetite (*hṛl-lāsa-*) and the emergence of water from the mouth.

**19.13** As for that which has arisen due to the three humours combined, it is (characterised by) possessing all the characteristics (*sarva-rūpātmaṇ*) and is to be abandoned (*tyajet*).

**19.14** In that (connection), in the case of the disease of blocked faeces that has arisen due to wind (*vāta-śūla-*), if (one takes) the powder from (1) bishop's-weed (*yavāni-*), (2) asafoetida (*hiṅgu-*), (3) rock salt (*sindhūttha-*), (4) the alkali extracted from burnt barley (*kṣāra-*), (5) sochal salt (*sauvarcala-*), and (6) chebulic myrobalan (*abhayā-*), mixes it with sweet liquor (*surā-maṇḍena*), and drinks it (*pātavyā*), it removes (it) (*-niṣūdanah*).

**19.15** Alternatively, if (one takes) the powder (obtained) by grinding sochal salt (*sauvarcala-*), sweet flag (*\*vacā*), cumin (*ajāji-*), and black pepper

btags-pahi phye-ma kha-luñ-gi khu-ba dañ sbyar-te brjis-pahi ril-bu zos-na  
yañ rluñ-las gyur-pahi phyi-sa hgags<sup>21</sup>-pahi nad sel-to //

**19.16** yañ-na rluñ-las gyur-pahi phyi-sa hgags<sup>21</sup>-pahi nad-la / (1) čhva  
dañ / (2) star-bu dañ / (3) čha-ba gsum dañ / (4) la-la-phud dañ / (5)  
rgyam-čhva<sup>23</sup> dañ / (6) kha-ru-čhva<sup>23</sup> dañ / (7) čabs<sup>8a</sup>-ru-ča-rnams-kyi  
phye-ma / kha-luñ-gi khu-ba dañ sbyar-te ril<sup>25</sup>-lur byas-pa bzah-bar byaho //

**19.17** (1) ldum-bu se-yab dañ / (2) 'a-ru-ra dañ / (3) šin-kun dañ /  
(4) ma-nu dañ / (5) rgyam-čhva<sup>23</sup> dañ / (6) kha-ru-čhva<sup>26</sup> dañ / (7) čabs<sup>27</sup>-ru-  
ča-rnams-kyi phye-ma nas bcos-pahi khu-ba dañ sbyar-te hthuñs-na yañ  
rluñ-las gyur-pahi phyi-sa hgags<sup>21</sup>-pa dañ skran dañ / rluñ-nad rmugs-  
byed-rnams sel-to //

**19.18** mkhris-pa-las gyur-pahi phyi-sa hgags<sup>19</sup>-pahi nad-la ni / (1) skyu-  
ru-rahi khu-ba dañ / (2) bi-da-rihi<sup>28</sup> khu-ba dañ / (3) khyi lce-bahi khu-ba  
dañ / (4) rgun-gyi khu-ba-rnams-las gañ yañ ruñ-ba kha-ra dañ sbyar-te  
hthuñs-na de ma-thag-tu sel-to //

**19.19** yañ-na skyu-ru-rahi phye-ma dañ / sbrañ-rči dañ sbyar-bahi hbras  
brños-pahi phye-ma dañ / kha-ra sbrañ-rči dañ sbyar-ba btuñ-ño //

**19.20** bad-kan-las gyur-pahi phyi-sa hgags<sup>19</sup>-pahi nad-la ni / šu-dag dañ /  
gla-sgañ dañ / kru-trug-tres dañ / 'a-ru-ra dañ / pu-će-šel-rnams-kyi  
phye-ma ba-gcin dañ sbyar-baham / yañ-na bi-lba-la sogs-pahi sde-čan  
skol-bahi khu-ba dron-mo nas-čhig hkhush-pahi thal-ba dañ sbyar-ba btuñ-bar  
byaho //

**19.21** da ni sñiñ na-bahi bye-brag bśad-par bya-ste / sñiñ na-ba-la ni /  
(1-3) rluñ-la sogs-pa nad-gzi gsum so-so-las gyur-pa dañ / (4) kun hdus-

<sup>25</sup> ril- D] ri- NP

<sup>26</sup> -čhva P] -ča DN

<sup>27</sup> čabs- NP] rčabs- D

<sup>28</sup> -rihi DP] -rahi N



(*marica-*), increasing (the portions) twofold (*dvi-guṇa-*) from the previous ones according to the order from above (*-uttaraiḥ*), mixes it (*śliṣṭā*) with lemon juice (*mātuluṅga-rasaiḥ*), presses it into a pill (*guḍikā*), and eats it, it too removes (*-hṛt*) the disease of blocked faeces that has arisen due to wind (*anila-śūla-*).

**19.16** Alternatively, in the case of the disease of blocked faeces that has arisen due to wind (*vāta-śūlinah*), one must make (the patient) eat the powder from (1) verjuice (*śukta-*), (2) bladder sorrel (*amla-vetasa-*), (3) the three hot ones (*vyoṣa-*), (4) bishop's weed (*yavāni-*), (5) rock salt (*\*sindhūttha*), (6) sochal salt (*\*sauvarcala*), and (7) black salt (*\*viḍa*) (= *lavaṇa-trika-*), mixed with lemon juice (*bija-pūra-rasopetā*), and made into a pill (*guḍikā*).

**19.17** If (one takes) the powder from (1) the vegetable se-yab (*tumburūṇi*), (2) chebulic myrobalan (*abhayāṇi*), (3) asafoetida (*hūṅgu*), (4) orrisroot (*pauskarāṇi*), (5) rock salt (*\*sindhūttha*), (6) sochal salt (*\*sauvarcala*), and (7) black salt (*\*viḍa*) (= *lavaṇa-trayam*), mixes it with the liquid (*ambunā*) from cooked barley (*yava-*), and drinks it (*piḍet*), this too removes blocked faeces that has arisen due to wind (*vāta-śūla-*), internal tumours (*gulma-*), and the wind disease that causes darkness (*apatantraka-*).

**19.18** In the case of the disease of blocked faeces that has arisen due to bile (*pitta-śūla-*), if one mixes with sugar (*sa-śarkarāṇi*) whichever may be appropriate among (1) the liquid (*rasaṇi*) from emblic myrobalan (*dhātryā*), (2) the liquid from milky yam (*vidāryā*), (3) the liquid from gentian (*trāyantī-*), and (4) liquid from grape (*gostanāmbu*), and drinks it (*piḍet*), it immediately (*sadyah*) removes it (*-pramardanam*).

**19.19** Alternatively, one must drink (*pralīyāt + āpiḍet*) the powder from fried rice (*lājā-*) mixed with the powder (*-cūrṇaṇi*) from emblic myrobalan (*dhātri-*) and with honey (*sa-mākṣikam*), and sugar (*śarkarā-*) mixed with honey (*-mākṣikopetaṇi*).

**19.20** In the case of the disease of blocked faeces that has arisen due to phlegm (*kapha-śūla-*), one must make (the patient) drink (*piḍet*) the powder (*cūrṇaṇi*) from sweet flag (*vacā-*), nut grass (*abda-*), leadwort (*agni-*), chebulic myrobalan (*abhayā-*), and kurroa (*tiktā-*), mixed with cow urine (*go-mūtra-saṃyutam*), or alternatively (*vā*), the warm liquid (obtained) by boiling (*kvāthaṇi*) the group (of drugs) beginning with Bengal quince (*bilvādeḥ*), mixed with the alkali extracted from burnt barley (*sa-kṣāraṇi*).

#### HEART DISEASE

**19.21** Now the varieties of heart disease will be expounded. Heart disease (*hṛd-rogah*) has five kinds (*pañcadhā*): (1-3) those which have arisen due to the three humours, wind etc. (*vātādibhiḥ*), separately (*prīthak*); (4) that which has

pa-las nad-du gyur-pa dañ / (5) srin-buhi ñes-pa-las gyur-pa dañ / rnam-pa lña yod-de / thams-cad kyañ zug-ciñ na-ba yin-no //

**19.22** bye-brag-tu-na srin-bu-las gyur-pa ni / sñiñ g-yah-ziñ na-\*ba yin-no<sup>\*29</sup> //

**19.23** de-la rluñ-las gyur-pahi sñiñ na-ba-la ni / ćań-śu bsres-pahi nañ-du / til-mar dañ / rgyam-ćhva<sup>26</sup> blugs-te btuñ-bar byaho //

**19.24** yañ-na til-mar skol-ba / ba-gcin dañ sbyar-te hthuñs-na / skran dañ / zug-ciñ na-ba dañ / lto sbo-ba yañ sel-to //

**19.25** yañ-na 'a-ru-rahi hbrum-bu lña-bcuhi phye-ma dañ / kha-ru-ćha srañ gñis mar srañ sum-cu-rća gñis dañ / chu mar-gyi bzi-hgyur-gyi nañ-du bskol<sup>9</sup>-te / mar ñi-će lus-pa-las ran-par hthuñs-na sñiñ na-ba dañ dbugs mi-bde-ba dañ / skran-rnams sel-to //

**19.26** bcah-sga dañ / kha-ru-ćha dañ / śiñ-kun dañ / bal-po sehu dañ / star-bu-rnams-kyi phye-ma chu skol-ba dron-po dañ sbyar-te hthuñs-na yañ dbugs mi-bde-ba dañ / sñiñ na-ba sel-to //

**19.27** mkhris-pa-las gyur-pahi sñiñ na-ba-la ni / sman bsil-bahi khu-ba-la sogs-pas lus-la<sup>30</sup> blugs-pa dañ / sman bsil-bahi lde-gus bsku-ba dañ / sman mñar-\*bag<sup>31</sup>-gi bkru-sman btañ-ño //

**19.28** yañ-na pu-će-śel-gyi phye-maham / śiñ-mñar-gyi phye-ma gañ yañ ruñ-ba kha-ra chu dañ sbyar-bahi nañ-du blugs-te btuñ-ño //

**19.29** sman sti-ra-la sogs-pahi sde-ćhan btags-pahi phye-ma mar dañ / chu mar-gyi bzi-hgyur dañ / ho-ma dañ / bu-ram-śiñ-gi khu-ba dañ / rgun-gyi khu-ba gsum-las gañ yañ ruñ-ba mar-gyi ćhad dañ mñam-pahi nañ-du bskol<sup>9</sup>-te / mar ñi-će lus-pa bćags-pa-las ran-par hthuñs-na yañ mkhris-pa-las gyur-pahi sñiñ na-ba sel-to //

<sup>29</sup> na-ba yin-no // *by emendation*] na / DNP

<sup>30</sup> -la D] -pa NP

<sup>31</sup> -bag- *by emendation*] -nag- DNP

developed into disease due to all (*sarvaiḥ*) (three humours) combined, and (5) that which has arisen due to the fault (*doṣāc*) of worms (*krimi-*). Moreover, all (these varieties) are (characterised by) aches and pains (*śūla-vaj*).

**19.22** In the case of the (individual) varieties, as for (that heart disease) which has arisen due to worms (*jantu-jah*), (it is characterised by) the heart itching (*sa-kaṇḍh-*) and being painful (*-artiś*).

**19.23** In that (connection), in the case of heart disease (*hṛd-roge*) that has arisen due to wind (*vāṭike*), one must pour sesame oil (*tailaṃ*) and rock salt (*lavāṇa-*) into a mixture of čaṅ-śu (*amla-yutaṃ*) and make (the patient) drink it (*pibet*).

**19.24** Alternatively (*vā*), if one drinks boiled (*siddhaṃ*) sesame oil mixed with cow urine (*mūtra-vad*), it too removes (*-nivāraṇam*) internal tumours (*gulma-*), aches and pains (*śūla-*), and even distended stomach (*ānāha-*).

**19.25** Alternatively, if one boils (*siddhaṃ*), in thirty-two ounces of ghee (*ghṛta-prasthaṃ*) and in four times as much water (*jale*) as ghee, the powder (*-kalkah*) from fifty (*pañcāśad-*) fruits of chebulic myrobalan (*abhayā-*) and two ounces (*pala-dvayam*) of sochal salt (*sauvarcala-*), until pure ghee remains, and drinks it in moderation, this removes (*-jiti*) heart disease (*hṛd-roga-*), uncomfortable breathing (*śvāsa-*), and internal tumours (*gulma-*).

**19.26** If one mixes the powder (*cūrṇam*) from ginger (*śuṅṭhī*), sochal salt (*sauvarcalaṃ*), asafoetida (*hiṅgu*), pomegranate (*dādīmaṃ*), and bladder sorrel (*amla-vetasā-*) with warm boiled water (*uṣṇāmbhunā*), and drinks it (*peyaṃ*), it too removes (*-muktaye*) uncomfortable breathing (*śvāsa-*) and heart disease (*hṛd-roga-*).

**19.27** In the case of heart disease that has arisen due to bile (*paitte*), one must pour (*sekā*) over the body the liquid etc. from cool (*himāḥ*) drugs, smear (the body) (*lepā*) with the paste from cool (*himāḥ*) drugs, and administer cathartics (*virecanam*) (made) from drugs that tend to be sweet (*madhuraiś*).

**19.28** Alternatively (*vā*), one must pour, as may be appropriate, the powder (*piṣṭā*) from kurroa (*kaṭukā*) or (*vā*) the powder from liquorice (*yaṣṭy-āhvā*) into sugar mixed with water (*sitāmbhunā*), and drink it (*peyā*).

**19.29** If one boils (*pakvaṃ*) the powder (*kalka-*) (obtained) by grinding the group (of drugs) beginning with the drug tick trefoil (*sthirādi-*) (2.1) in ghee (*sarpīḥ*), in four times as much water as ghee, and in (a quantity) equal to the quantity of ghee of whichever may be appropriate among (these) three: milk (*kṣīreṇa*), the liquid from sugar cane (*ikṣu-rasena*), and the liquid from grapes (*drākṣā-rasena*), until pure ghee remains, strains it, and drinks it in moderation, it too removes (*-nāśanam*) heart disease (*hṛd-roga-*) that has arisen due to bile (*pitta-*).

**19.30** bad-kan-las gyur-pahi sñiñ na-ba-la ni / (1) pi-pi-liñ dañ / (2) li-zur-ba dañ / (3) śu-dag dañ / (4) ra-sna dañ / (5) bcah-sga dañ / (6) 'a-ru-ra dañ / (7) ma-nu-rnams-kyi phye-ma ba-gcin bsros<sup>32</sup>-pa dañ / sbyar-ba btuñ-ñam / yañ-na sman de-dag-ñid ba-gcin dañ bskol<sup>9</sup>-te bzi-cha lus-pa btuñ-bar byaho //

**19.31** nad-gzi gsum hdus-pa-las gyur-pahi sñiñ na-ba-la ni / thog-mar smyuñ-bahi cho-ga byas-la dehi hog-tu ñams<sup>33</sup>-stobs dañ sbyar-ziñ / rluñ dañ / mkhris-pa dañ / bad-kan gañ śas che-bahi cho-ga byaho //

**19.32** srin-bu-las gyur-pahi sñiñ na-ba-la ni / byi-dañ-ga dañ / ru-rtahi phye-ma ba-gcin dañ sbyar-te btuñ-bar byaho //

rtug-skam gso-bahi lehu-ste bcu-dgu-pa rjogs-so //

<sup>32</sup> bsros- NP] bsres- D

<sup>33</sup> ñams- DJ ñam- NP

**19.30** In the case of heart disease (*hyd-gade*) that has arisen due to phlegm (*kapha-*), one must make (the patient) drink (*pātavayā*) the powder (*cūrṇitā*) from (1) long pepper (*kṛṣṇā*), (2) zedoary (*śaṭī*), (3) sweet flag (*vacā*), (4) groundsel (*rāśnā*), (5) ginger (*śuṅṭhī*), (6) chebulic myrobalan (*pathyā*), and (7) orrisroot (*sa-pauṣkarā*), mixed with warmed cow urine (*mūtre*), or alternatively (*vā*), one must make (the patient) drink the-quarter that remains after boiling (*śītā*) those same drugs with cow urine.

**19.31** In the case of heart disease that has arisen due to the three humours combined (*tri-doṣe*), having first (*pūrvam*) applied the method (of treatment) by fasting (*langhanam*), after that in accordance with the (patient's) strength (*yathāvastham*) one must apply the method of (treatment) (*kriyā*) for wind, bile, and phlegm, whichever predominates.

**19.32** In the case of heart disease that has arisen due to worms (*kṛmi-je*), one must make (the patient) drink (*piben*) the powder from embelia (*vidāiga-*) and costus (*āmaya-*), mixed with cow urine (*mūtram*).

The chapter (*adhyāya*) on healing dry excrement (*udāvarta-*), the nineteenth (*ūna-viṃśatimah*), is finished.

§ 20 : SMYO-BYED DAÑ / BRJED-BYED-KYI NAD GSO-BAHI LEHU

**20.0** de-nas smyo-byed dañ / brjed-byed-kyi nad gso-bahi lehu bsad-par byaho //

**20.1** de-la smyo-byed-kyi nad ni gzan-gyis nan-du byas-pa dañ / kha<sup>1</sup>-zas dañ / skom mi-gcañ-ba zos-siñ / hthuñs-pa dañ / hjigs-siñ sñans-pa dañ / mya-nan-gyis gduñs-nas / yid dañ / blo dañ / dran-pa log-ciñ hkhrug-pa yin-no // de yañ rnam-pa lña yod-par bsad-de /

**20.2** de-la rluñ-las gyur-pahi smyo-byed-kyi méchan-ma ni / rañ-ñid-la čham-rdam<sup>2</sup> bya-ziñ<sup>3</sup> rdeg-pa dañ / ñu-ba dañ / rgod<sup>4</sup>-pa dañ / glu-len-pa-rnams yin-par šes-par byaho //

**20.3** mkhris-pa-las gyur-pahi méchan-ma ni / khro-ba dañ / bsil<sup>5</sup>-ba hdod-pa dañ / sdigs<sup>6</sup>-pa dañ / sñegs<sup>7</sup>-pa-la sogs-pa-rnams yin-no //

**20.4** bad-kan-las gyur-pahi méchan-ma ni / gñid che-ba dañ / smra-ba ñuñ-ba dañ / bud<sup>8</sup>-med-la dgah-ziñ sñeg-pa dañ / kha-zas mi-hdod-pa-rnams yin-no //

**20.5** kun hdus-pa-las gyur-pa ni méchan-ma thams-cad dañ ldan-te / ma-ruñs-pa yin-gyi<sup>9</sup> spañ-bar byaho //

**20.6** glo-bur-las gyur-pahi smyo-byed ni / lha-la sogs-pahi gdon hkhrugs-pas nan-du byas-pa-las gyur-pa yin-te / mi ma-yin-pahi šes-pa dañ / šes-ñen dañ / stobs dañ / čhig dañ / dpah-ba-la sogs-pa dañ ldan-par šes-par byaho //

**20.7** de-la rluñ-las gyur-pahi smyo-byed-kyi nad-la ni / thog-mar sman-mar btuñ-bar byaho // mkhris-pa-las gyur-pa-la ni / thog-mar bkru-sman btañ-ño //

<sup>1</sup> kha- om. D

<sup>2</sup> -rdam NP] -rñam D

<sup>3</sup> -ziñ D] -ciñ NP

<sup>4</sup> rgod- NP] dgod- D

<sup>5</sup> bsil- P] bsal- DN

<sup>6</sup> sdigs- NP] bsdigs- D

<sup>7</sup> sñegs- D] sñigs- NP

<sup>8</sup> bud- P] hud- D : N *not clear*

<sup>9</sup> -gyi D] -gyis NP

## CHAPTER 20: MADNESS AND EPILEPSY

**20.0** Next the chapter on healing the diseases of madness and epilepsy will be expounded.

### MADNESS

**20.1** In that (connection), as for the disease of madness (*ummādah*), it is (characterised by) the mind (*mano-*), intellect (*dhī-*), and memory (*smṛti-*) going wrong and being disturbed (*vikṣepa*) as a result of being afflicted (*samplavāt*) by having been made bad (*duṣṭa-*) by others, by eating and drinking food (*anna-*) and drink (*pāna-*) that are not pure (*amedhya-*), and by fear (*bhaya-*), terror, and sorrow (*śoka-*). It is also said (*smṛtaḥ*) to have five varieties (*pañcadhā*).

**20.2** In that (connection), as for the characteristics of (1) madness that has arisen due to wind (*marud-bhavam*), they are to be known (*vidyād*) as being: noisily beating oneself (*āsphoṭana-*), weeping (*ākṛanda-*), laughing (*hāsyā-*), and singing (*nr̥tyair*).

**20.3** As for the characteristics of (2) (madness) that has arisen due to bile (*paittam*), they are: anger (*kopa-*), desiring the cool (*śīteccchā-*), threatening (*tarjana-*), and pursuing (*abhidrava-*), etc. (*-ādibhiḥ*).

**20.4** As for the characteristics of (3) (madness) that has arisen due to phlegm (*kapha-jah*), they are: much sleep (*nidrā-*), talking little (*alpa-bhāsyā-*), enjoying and pursuing women (*nārīccchā-*), and not desiring food (*-arocakāḥ*).

**20.5** As for (4) (madness) that has arisen due to all (the humours) combined (*sānnipātikah*), it is (characterised by) possessing all the characteristics (*sarva-liṅgānvito*) and being terrible (*ghoro*). One must avoid it (*vivarjyaḥ*).

**20.6** As for (5) madness that has arisen suddenly (*āgantuh*), it is (characterised by) having arisen due to having been made bad (*dūṣanāt*) by disturbed spirits such as gods (*devādi-graha-*), and it is to be known (*jñeyo*) as being accompanied by non-human (*amartya-*) knowledge (*jñāna-*), wisdom (*vijñāna-*), power (*bala-*), speech (*vāg-*), and prowess etc. (*vikramādibhiḥ*).

**20.7** In that (connection), in the case of the disease of madness that has arisen due to wind (*vātike*), one must first (*prāg*) make (the patient) drink (*pānam*) medicinal ghee (*sneha-*). In the case of (madness) that has arisen due to bile (*pitta-sambhave*) one must first (*prāg*) administer a cathartic (*virekah*).

**20.8** bad-kan-las gyur-pa-la ni thog-mar skyug-smān btañ-ño // de-ltar so-sohi cho-ga snar bya-ba-rnams byas-pahi hog-tu hjam-rći mas btañ-ba dañ / bkru-smān drag-po mas btañ-ba-la sogs-pahi cho-ga rim bzin byaho //

**20.9** dehi hog-tu (1) yuñ dañ / (2) skyer-pa dañ / (3) hbras-bu gsum dañ / (4) šiñ ñe-roñ dañ / (5) šu-dag dañ / (6) yuñs-kar dañ / (7) šiñ-kun dañ / (8) ši-ri-ša dañ / (9) ka-ṭa-bḥi dañ / (10) šve-ta dañ / (11) bćod dañ / (12) čha-ba gsum dañ / (13) thañ-šiñ dañ / (14) ka-rañja-rnams-kyi phye-ma mar dañ ba-gcin-gyi nañ-du bskol<sup>10</sup>-te / mar ñi-čhe lus-pa bćags-pa-las ran-par hthuiñs-na smyo-byed-kyi nad sel-to //

**20.10** yañ-na smān de-dag-ñid-kyi phye-ma mar dañ ra-gcin-gyi nañ-du bskol<sup>10</sup>-te / mar ñi-čhe lus-pa bćags<sup>11</sup>-pahi miñ ni / smān gnod-sel ces<sup>12</sup> bya-ste / hdi zos<sup>13</sup>-na brjed-byed-kyi nad dañ / dug sel-bar byed-do //

**20.11** (1) smān pa-tha dañ / (2) 'a-ru-ra dañ / (3) šig-gru dañ / (4) šu-dag dañ / (5) čha-ba gsum dañ / (6) rgyam-čha-rnams-kyi phye-ma srañ re-re dañ / mar srañ sum-cu-rća gñis rahi ho-mahi nañ-du bskol<sup>10</sup>-te / mar ñi-čhe lus-pa bćags-pahi miñ ni lce bde-bar byed-pa zes bya-ste / hdi-las ran-par zos-na / dran-pa gsal-ba dañ / yid gzuñs-par hgyur-ziñ hon-pa dañ / dig-pa dañ / lkugs<sup>14</sup>-pa-rnams kyañ dehi mthus sel-bar byed-do //

**20.12** yañ-na (1) šiñ-mñar dañ / (2) šiñ-kun dañ / (3) šu-dag dañ / (4) rgya-spos dañ / (5) ši-ri-ša dañ / (6) sgog-skya dañ / (7) ru-rta-rnams ra-gcin-gyi nañ-du bdar<sup>15</sup>-te bćags-pahi khu-ba snar blugs-šiñ / mig-tu bsku-bar byaho //

**20.13** smyo-byed-kyis thebs-pa-la / thog-mar<sup>16</sup> ni<sup>17</sup> bciñ-ba dañ / rdeg<sup>18</sup>-pa dañ / gar yañ mi-btañ-bar bsruñ<sup>19</sup>-ziñ / thabs rnam-pa sna-čhogs-kyis bsdigs-la dehi hog-tu čhig hjam-pos gžam<sup>20</sup>-par byaho //

<sup>10</sup> bskol- D] skol- NP

<sup>11</sup> bćags- DN] gćags- P

<sup>12</sup> ces NP] zes D

<sup>13</sup> zos- NP] btuiñ- D

<sup>14</sup> lkugs- D] lkug- NP

<sup>15</sup> bdar- NP] brdar- D

<sup>16</sup> -mar NP] -ma D

<sup>17</sup> ni NP] -nas D

<sup>18</sup> rdeg- NP] brdeg- D

<sup>19</sup> bsruñ- DN] sruñ- P

<sup>20</sup> gžam- NP] gžom- D



**20.8** In the case of (madness) that has arisen due to phlegm (*kapha-je*) one must first administer (*kāryaṃ*) an emetic (*vamaṇaṃ*). After (*para*) having thus administered the individual methods (of treatment) previously mentioned, one must administer in succession (*kramaḥ*) methods (of treatment) such as (*-ādikaḥ*) purging with an oily enema and purging with a severe cathartic (*vasti-*).

**20.9** After that, if one boils (*siddham*) in ghee (*ghṛtaṃ*) and cow urine (*mūtre*) the powder from (1) turmeric (*niśā-*), (2) barberry (*niśā-yuk-*), (3) the three fruits (*triphalā-*), (4) turpeth tree (*śvāmā-*), (5) sweet flag (*vacā-*), (6) white mustard (*siddhārtha-*), (7) asafoetida (*-hiṅgubhiḥ*), (8) siris (*śiriṣa-*), (9) kaṭabhī (*kaṭabhī-*), (10) śvetā (*śvetā-*), (11) Indian madder (*mañjiṣṭhā-*), (12) the three hot ones (*vyoṣa-*), (13) deodar (*-dārubhiḥ*), and (14) beech (*sa-karañjair*), until pure ghee remains, strains it and drinks it in moderation, it removes (*-nāśanam*) the disease of madness (*unmāda-*).

**20.10** Alternatively (*ca*), if one boils in ghee and goat urine (*hastamūtreṇa*) the powder from those very drugs (in 20.9), until pure ghee remains, and strains it – as for its name it is called the ‘disease-removing medicament’ – and eats it, it removes (*-ghnaṃ*) the disease of epilepsy (*apasmāra-*) and poison (*viṣa-*).

**20.11** As for the name of (the medicament formed by) boiling (*śrtam*) in goat’s milk (*ajā-ksīra-*) one ounce each (*palāṃsaiḥ*) of the powder from (1) the drugs velvetleaf (*pāthā-*), (2) chebulic myrobalan (*haritakī-*), (3) horse-radish (*śigru-*), (4) sweet flag (*vacā-*), (5) the three hot ones (*try-ūṣaṇa-*), and (6) rock salt (*-saindhavaḥ*), together with thirty-two ounces (*prastham*) of ghee (*sarpiṣaḥ*), until pure ghee remains and straining it, it is called (*nāma*) ‘(The medicament that) makes the tongue comfortable (*sārasvatam*)’. If one eats it (*pāna-taḥ*) in moderation, it makes the memory clear (*smṛti-vivardhanam*), makes the mind become acute (*medhā-vivardhanam*), and by its power (*prasabhād*) even removes (*hanti*) deafness (*jada-*), stammering (*gadgada-*) and dumbness (*mūka-tvaṃ*).

**20.12** Alternatively, one should grind in goat urine (*sāju-mūtrair*) (1) liquorice (*yaṣṭī-*), (2) asafoetida (*hiṅgu-*), (3) sweet flag (*vacā-*), (4) Indian valerian (*vakra-*), (5) siris (*śiriṣa-*), (6) garlic (*laśuna-*), and (7) costus (*-āmayaiḥ*), strain the liquid and pour it into the nose (*nāvana-*) and smear it on the eye (*añjana-*).

**20.13** In the case of one who is afflicted with madness (*unmādinam*), one must first threaten (*-trāsanair*) him by various means (*vividhāśrayaiḥ*), by binding (*bandha-*), beating (*tādana-*), and guarding that he is not allowed to go anywhere (*saṃrodha-*), and after that (*paścāt*) one must pacify him with gentle words (*sāntvair upācaret*).

**20.14** glo-bur-las gyur-pahi smyo-byed-kyi nad-kyis thebs-pa-la ni / sman-pa gcañ-ziñ re-ba med-pas mchod-pa dañ / gtor-ma dañ / bśos dañ / mchod-sbyin dañ / sbyin-sreg dañ / snags dañ / mig-tu bsku-ba dañ / snar blugs-pa-la sogs-pas<sup>21</sup> cho-ga ji-lta-ba bzin-du bsal-bar byaho //

**20.15** da ni brjed-byed-kyi bye-brag bśad-par bya-ste / brjed-byed ni / mun-pa hdra-bas<sup>22</sup> sems non-nas nad-gzi śas cher hkhrugs-pa-las dran-pa ñams-śiñ khro-bar gyur-pa-la brjed-byed-kyi nad ces byaho // de yañ rnam-pa bzi-ste ma-ruñs-pa<sup>23</sup> yin-par śes-par byaho //

**20.16** de-la rluñ-las gyur-pa dañ / <sup>24</sup>mkhris-pa-las gyur-pa dañ / bad-kan-las gyur-pa-rnams-kyi mchan-ma ni / mdog gnag-pa dañ / ser-ba dañ / dkar-ba-rnams yin-te go-rim bzin-du sbyar-ba dañ / ci mthoñ-ño-cog kyañ de-dag so-sohi rnam-pa mthoñ-ba yin-no //

**20.17** nad-gzi gsum-car hdus-pa-las gyur-pahi brjed-byed-kyi nad ni / mchan-ma thams-cad dañ ldan-pa-ste / gso dkah-ba yin-\*no<sup>25</sup> //

**20.18** de-dag-la thog-mar ni (1) bkru-sman drag-po mas btañ-ba dañ / (2) hjam-rći mas btañ<sup>26</sup>-ba dañ / (3) skyug-sman btañ-ba dañ / (4) bkru-sman btañ-ba dañ / (5) sman snar blugs-pa dañ / cho-ga rnam-pa lña-po hdi-rnams nad-gzi ji-lta-ba bzin-du gtañ<sup>27</sup>-bar byaho //

**20.19** de-la rluñ-las gyur-pa-la ni bkru-sman drag-po mas btañ-ba dañ / hjam-rći mas btañ-bar byaho // mkhris-pa-las gyur-pa-la ni bkru-sman btañ-ño // bad-kan-las gyur-pa-la ni skyug-sman btañ-ño // sman snar blugs-pa ni so-sohi sman-las sbyar-na kun-la yañ phan-no // kun hdus-pa-las gyur-pa-la ni gañ śas che-ba dañ yañ sbyar-ziñ / cho-ga de-rnams-las gañ hos-pa gtañ<sup>27</sup>-bar byaho //

<sup>21</sup> -pas NP] -pahi D

<sup>22</sup> -bas DN] -bar P

<sup>23</sup> -ruñs-pa DN] -ruñ-ba P

<sup>24</sup> na before mkhris- in N only

<sup>25</sup> yin-no // by emendation] yin-pas D : yin : NP

<sup>26</sup> btañ- NP] gtañ- D

<sup>27</sup> gtañ- D] btañ- NP

**20.14** In the case of one who is afflicted with the disease of madness (*unmādaṃ*) that has arisen suddenly (*āgantum*), the physician (*bhīṣak*) who is pure (*śucīr*) (and) without hope (of personal gain) must remove (*jayed*) (the condition) in accordance with the appropriate practice (*vathāvidhī*) such as (*-ādibhiḥ*) offerings (*pūjā-*), oblations (*balī-*), offerings (*upahāra-*), oblations (*iṣṭi-*), burnt offerings (*homa-*), incantations (*mantra-*), smearing (medicaments) on the eyes (*añjana-*), and pouring them into the nose (*\*nāvana*).

#### EPILEPSY

**20.15** Now the varieties of epilepsy will be expounded. As for epilepsy, in the case of one who has become angry (*sa-saṃrambho*) because his memory is impaired (*hata-smṛteḥ*) due to the humours being in large part disturbed (*doṣodreka-*) and his mind being oppressed by the appearance of darkness (*tamo-veśaḥ*), it is the so-called (*iti*) 'disease (*gado*) that makes forget (*apasmāra*)'. That too is fourfold (*caturvidhaḥ*), and it is to be known (*jñeyo*) as being terrible (*ghoraś*).

**20.16** In that (connection), as for the characteristics of (epilepsy that) has arisen due to wind (*vāta-*), (that) has arisen due to bile (*pitta-*), and (that) has arisen due to phlegm (*-kaphaiḥ*), they are: the colour (*ābhāsā*) is black (*kr̥ṣṇa-*), yellow (*pīta-*), and white (*-sitā*), and they are to be combined in order (*kramāti*), and whatever they see they see (*dr̥śyante*) even (as) varieties of those (*tad-vikārāś*) separate (colours).

**20.17** As for the disease of epilepsy that has arisen due to the three humours combined (*tri-doṣa-jaḥ*), it possesses all (*sarvaiḥ*) the (above) characteristics and is difficult (*kr̥cchras*) to cure.

**20.18** In the case of those (*tatra*) (varieties of epilepsy) one must first (*ādau*) administer (*prayojayet*) according to the humour (*vathā-doṣaṃ*) these five (*pañca*) methods (of treatment) (*karmāṇi*): (1) severe purging cathartic (*\*vasti*), (2) purging enema (*\*anuvāsana*), (3) emetic (*\*vamana*), (4) cathartic (*\*nirūha*), and (5) medicament to be poured into the nose (*\*nāvana*).

**\*20.19** In that (connection), in the case of (epilepsy that) has arisen due to wind one must administer a severe purging cathartic (*\*vasti*) and a purging enema (*\*anuvāsana*). In the case of (epilepsy that) has arisen due to bile one must administer a cathartic (*\*nirūha*). In the case of (epilepsy that) has arisen due to phlegm one must administer an emetic (*\*vamana*). As for medicines to be poured into the nose (*\*nāvana*), if one mixes them from the separate drugs they are also beneficial in the case of all (varieties of epilepsy). In the case of (epilepsy that) has arisen due to all (three humours) combined, one must administer in conjunction also with whichever (humour)

\* Khotanese and Tibetan only

**20.20** cho-ga de-dag-gis<sup>28</sup> lus rab-tu dag-par gyur-nas / dehi hog-tu ni smyo-byed-kyi nad bsal-bahi cho-ga snar bstan-pa bzin-du byaho //

**20.21** yañ-na sman sañ<sup>29</sup>-ka-pu-ši-pa dañ / šu-dag dañ / ru-rta-rnams-kyi phye-ma sman bram-mhi khu-ba dañ / mar rñiñ-pa lo du-ma lon-pahi nañ-du skol-la mar ñi-če lus-pa bcags-te ci ran-par hthuñs-na brjed-byed dañ / smyo-byed-can sel-ziñ yid gzuñs-par byed-pahi mchog yin-no //

**20.22** mar dañ til-mar srañ sum-cu-rca gñis gñis dañ / ho-ma mar-gyi bcu-drug-gi nañ-du hcho-byed ces bya-bahi sman sna bcu<sup>30</sup> lñar bśad-pa-rnams-kyi phye-ma srañ re-re skol-la mar dañ til-mar ñi-če lus-pa bcags-te ran-par hthuñs-na yañ brjed-byed-kyi nad sel-to //

**20.23** (1) ši<sup>31</sup>-kru dañ / (2) ru-rta dañ / (3) ldoñ-ros dañ / (4) go-sñod dañ / (5) sgog-skya dañ / (6) čha-ba gsum dañ / (7) šiñ-kun-rnams-kyi phye-ma ra-gcin dañ / til-mar-gyi nañ-du skol-bahi mar ñi-če lus-pa bcags-te snar blugs-na yañ brjed-byed-kyi nad sel-to //

**20.24** smyo-byed-kyi nad dañ / brjed-byed-kyi nad-la / chu dañ / me dañ / šiñ dañ / brag-la sogs-pa gnas ñan-pa-rnams ni spañ-bar byaho // sems gsal-ziñ yid gzuñs-par hgyur-bahi sman-bcud-kyis len ni / bsgrims-te rtag-tu bzah-bar byaho //

smyo-byed dañ / brjed-byed-kyi nad gso-bahi lehu-ste ñi-šu-pa rjogs-so //

<sup>28</sup> -gis DN] -gi P

<sup>29</sup> sañ- N] śad- DP

<sup>30</sup> bcu NP] bco- D

<sup>31</sup> ši- P] šiñ- DN

predominates whichever is suitable among those (above-mentioned) methods (of treatment).

**20.20** When the body has become very clean (*sarvataḥ śuddha-dehasya*) by means of those methods (of treatment), after that one must perform the methods (of treatment) (*kriyā*) previously explained (in 20.7-14) for removing the disease of madness (*ummāda-harī*).

**20.21** Alternatively, if one boils (*siddham*), in the liquid from the brahmī drug (*brahmī-rase*) and in old ghee (*ghṛtam|purāṇam*) that has been kept many years, the powder from the drugs śaṅkha-puṣpī (*śaṅkha-puṣpī-*), sweet flag (*vacā-*), and costus (*-kuṣṭhaiḥ*), until pure ghee remains, strains it, and drinks it in moderation, it is an excellent (*uttamam*) (remedy) for removing (*hanti*) epilepsy (*apasmāraṃ*) and madness (*sonmādaṃ*) and for making the mind acute (*medhyam*).

**20.22** If one boils (*śṛtaṃ*), in thirty-two ounces each of ghee and sesame oil (*taila-tulyaṃ ghṛta-prasthaṃ*) and in sixteen times as much milk (*ksīra-droṇe*) as ghee, one ounce each (*palāṃśikaiḥ*) of the powder from the ten kinds of so-called 'Life-giving (*jīvanīyaiḥ*)' drugs explained in (chapter) five (see 5.98 above), until pure ghee and sesame oil remain, strains them, and drinks (the medicament) (*pānāt*) in moderation, it too removes (*-nodanam*) the disease of epilepsy (*apasmāra-*).

**20.23** If one strains the pure oil (*tailaṃ*) that remains after boiling (*śṛtaṃ*) in goat urine (*basta-mūtre*) and sesame oil (*tailaṃ*) the powder from (1) horse-radish (*śigru-*), (2) costus (*kuṣṭha-*), (3) red arsenic (*śilā-*), (4) cumin (*ajājī-*), (5) garlic (*laṣuna-*), (6) the three hot ones (*vyoṣa-*), and (7) asafetida (*-hiṅgubhiḥ*), and pours it into the nose (*nāvanaṃ*), it too removes the disease of epilepsy (*apasmṛtau*).

**20.24** In the case of the disease of madness and in the case of the disease of epilepsy one must make (the patient) avoid (*parivarjayan*) bad places (*viṣamān*) such as (*-ādīn*) water (*jala-*), fire (*agni-*), tree (*druma-*), and rock (*śaila-*). One must diligently (*prayataḥ*) make (the patient) eat continually (*śilayen*) an elixir (*rasāyanam*) so that his mind will become clear and his wits acute (*medhyam*).

The chapter (*adhyāyo*) on healing the disease of madness (*ummāda-*) and of epilepsy (*apasmāra-*), the twentieth (*viṃśatimah*), is finished.

## § 21 : RLUŇ-NAD GSO-BAHI LEHU

- 21.0** de-nas rluŇ-nad gso-bahi lehu bśad-par byaho //
- 21.1** rluŇ-nad rnam-pa brgyad-cu ni / rluŇ hkhruŇs-pa-las hbyuŇ-ste de-rnams spyihi mĉhan-ma ni na-ba daŇ / yan-lag chag-pa sŇam byed-pa daŇ / zug-pa daŇ / yan-lag hkhums-pa daŇ / řa skam-pa daŇ / drag-tu bĉir-ba hdra-bar na-ba-rnams yin-no //
- 21.2** de-la rluŇ-nad dam-po řes bya-ba ni raŇ-dbaŇ med-par lus hgul-ba yin-no //
- 21.3** rluŇ-nad sgur-po gzu hkhums bzin-du hdug-paho //
- 21.4** rluŇ-nad gźogs<sup>1</sup>-phyed na-ba řes bya-ba ni / lus-kyi gźogs<sup>1</sup>-phyed ril-gyis na-bar byed-paho //
- 21.5** rluŇ-nad lag-pa ya-gcig hjas<sup>2</sup>-pa řes bya-ba ni / rluŇ-gis<sup>3</sup> phrag-pahi řĉa hkhums-par byas-pa yin-par řes-par byaho //
- 21.6** rluŇ-nad dpyi-mig man-chad<sup>4</sup> zug-pahi nad<sup>5</sup> ni / brla man-chad-du na-ste / brkyaŇ<sup>6</sup>-bskum mi-nus-řiŇ<sup>7</sup> / rtiŇ-pa-nas<sup>8</sup> sor-mohi bar-du na-řiŇ hgro mi-řes-par byas-pa yin-no //
- 21.7** rluŇ-nad kha-yon řes bya-ba ni / rluŇ-gis kha phyogs gcig-tu yo-bar byas-pa yin-par bśad-do //
- 21.8** rluŇ-nad pus-mo skraŇs-pa<sup>9</sup> řes bya-ba ni / rluŇ daŇ khrag rgyas-pas pus-mohi lĉa-Ňa skraŇ-bar<sup>10</sup> byed-pa yin-no //
- 21.9** de-la sman-mar-gyis lus bsku-ba daŇ / dugs bya-ba daŇ / sman mas btaŇ daŇ / snar blugs-pa daŇ / snum-gyis bkru-sman btaŇ-ba daŇ / kha-zas snum-pa daŇ / skyur-ba daŇ / lan-ĉhva daŇ / mŇar-ba daŇ / ro-ĉa-bar byed-pahi bag-rnams ni rluŇ-nad sel-to //

<sup>1</sup> gźogs- DN] gźog- P

<sup>2</sup> hjas- P] hjes- D : hjos- N

<sup>3</sup> -gis DN] -gi P

<sup>4</sup> -chad D] -cad NP

<sup>5</sup> nad D] da sgan NP

<sup>6</sup> brkyaŇ- DJ] smyaŇ- NP

<sup>7</sup> -řiŇ D] -te NP

<sup>8</sup> -nas DP] -las N

<sup>9</sup> skraŇs-pa D] skraŇ-ba NP

<sup>10</sup> skraŇ-bar NP] skraŇs-par D

## CHAPTER 21: WIND DISEASE

**21.0** Next the chapter on treating wind disease will be expounded.

**21.1** As for the eighty (*aṣītir*) kinds of wind diseases (*vātajā rogā*), they arise as a result of the wind being disturbed (*tat-prakopa-taḥ*) and their general characteristics (*-lakṣaṇāḥ*) are : aches (*rug-*), they make one think one's limbs are broken (*bhaṅga-*), pains (*toda-*), contracted limbs (*saṅkoca-*), dried up flesh (*śoṣa-*), and aching as if being severely squeezed (*udveṣṭana-*).

**21.2** In that (connection), as for the so-called 'strong wind disease (*ākṣepako*)', it is (characterised by) the body shaking (*-kṣepād*) without self-control (*muhuh-*).

**21.3** The 'crooked wind disease (*dhanuḥ-stambhas*)' is like a bent bow (= *tad-ākṛtiḥ*).

**21.4** As for the so-called (*nigadyate*) 'ache-in-the-side wind disease (*pakṣāghāto*)', it makes (*-kāri*) the whole (*kṛtsna-*) of the side of the body (*dehārdha-*) ache (*ruk-*).

**21.5** As for the so-called 'one-arm-lame wind disease (*aikabāhukam*)', it is to be known (*jñeyā*) as being (characterised by) the wind (*māruta-*) having made bent (*ākuñcita-*) the vein (*sirā*) of the shoulder (*aṅṣa-*).

**21.6** As for the wind disease (called) 'the disease that has penetrated as far as the socket of the hip-bone (*grdhraśī*)', it is (characterised by the wind) having made (one) ache as far as the thigh (*sakthi-*), be unable to stretch and contract (*-karma-ghnī*), having aches from the heel (*pārṣṇī-*) to the toe (*aṅguli-*), and not knowing how to walk.

**21.7** As for the so-called 'wry mouth wind disease (*arditam*)', it is explained (*udāharet*) as being (characterised by) the wind (*vāyunā*) having made one half of the mouth (*vaktrārdham*) crooked (*vakraṇ*).

**21.8** As for the so-called 'swollen knee wind disease (*kroṣṭu-śiṛṣaṇ*)', it is (characterised by) the increased wind and blood (*vātāsra-*) making the knee-pan (*jānu-*) swell (*śoḥaṇ*).

**21.9** In that (connection), as for smearing the body with medicinal ghee (*abhyaṅgaḥ*), the application of heat (*svedanaṇ*), purging medicaments (*vastir*), pouring (medicines) into the nose (*nasyaṇ*), administering cathartics with oil (*sneha-virecanam*), and food that is inclined to be oily (*snigdha-*), sour (*amla-*), saline (*lavāna-*), sweet (*svādu-*), and to make virile (*-vṛṣyaṇ*), (those items) remove (*-apaham*) wind disease (*vātāmaya-*).

**21.10** sman ba-la dañ / se-ri-ya gañ yañ ruñ-ba skol-bahi khu-bahi nañ-du de-ñid-kyi phye-ma / til-mar dañ / ho-ma lhan-cig-tu bskol<sup>11</sup>- la / til-mar ñi-če lus-pa bcags-te hthuñs-na / rluñ-nad-kyi sna-grañs thams-cad sel-to //

**21.11** yañ-na til-mar dañ / ho-ma srañ sum-cu-rca gñis gñis dañ / sman 'a-śva-gandha srañ lña-bcu skol<sup>12</sup>-bahi khu-ba mar-gyi bzi-hgyur-gyi nañ-du / (1) spañ-spos dañ / (2) śiñ-ča dañ / (3) gandha-pa-tra dañ / (4) bcod dañ / (5) tra-banti<sup>12a</sup> dañ / (6) byihu rug-pa dañ / (7) ja<sup>13</sup>-ti dañ / (8) ba-la dañ / (9) thañ-śiñ dañ / (10) sti-ra dañ / (11) śiñ-mñar dañ / (12) ra-sna dañ / (13) sug-smel dañ / (14) ma-nu dañ / (15) śu-dag dañ / (16) gze-ma dañ / (17) ru-rta dañ / (18) pu-ti-ka dañ / (19) śu-ti dañ / (20) purṇa-ṇa-ba dañ / (21) bri<sup>14</sup>-ha-ti dañ / (22) pu-šel-če dañ / (23) bi-\*da<sup>15</sup>-ri<sup>16</sup>-rnams btags-pahi phye-ma zo gñis gñis lhan-cig-tu bskol<sup>11</sup>-te til-mar hbah-zig lus-pa bcags-pahi miñ ni 'a-śva-gandha<sup>17</sup>-la sog-s-pahi til-mar zes bya-ste / btuñ-ba dañ / lus bsku-ba dañ / snar blugs-pa dañ / mas btañ-ba rnam-pa bzi-po-dag-tu sbyar-na rluñ-nad thams-cad sel-to //

**21.12** til-mar dañ / la-phug-gi khu-ba srañ sum-cu-rca gñis gñis dañ / zo dañ / réabs skyur-po dañ / ho-ma-rnams-las re-re yañ / til-mar-gyi bzi-hgyur bzi-hgyur dañ / hdi-rnams-kyi nañ-du (1) śu-dag dañ / (2) ba-la dañ / (3) ra-sna dañ / (4) ma-nu dañ / (5) bcañ-sga dañ / (6) kru-trug<sup>18</sup>-tres dañ / (7) śi-kru dañ / (8) rgyam-ča dañ / (9) gze-ma dañ / (10) pi-pi-liñ-rnams-kyi phye-ma skol-la til-mar ñi-če lus-pa bcags-pahi til-mar-gyi sman yañ rluñ-nad-kyis<sup>19</sup> ñam-thag-pa thams-cad sel-ba yin-no //

**21.13** til-mar dañ / ho-ma srañ sum-cu-rca gñis gñis dañ / sman pra-sa-rani srañ brgya skol-bahi khu-ba til-mar-gyi bzi-hgyur dañ / hdi-rnams-kyi nañ-du sman (1) ji-ba-ka dañ / (2) ri-śa-bha-ka dañ / (3) me-da rnam gñis dañ / (4) bu-čan<sup>20</sup>-\*rto<sup>21</sup> dañ / (5) ra-mñe dañ / (6) ru-rta dañ / (7) čand-an rnam gñis dañ / (8) śu-ti dañ / (9) thañ-śiñ dañ / (10) bcod dañ / (11)

<sup>11</sup> bskol- D] skol- NP

<sup>12</sup> skol- DN] bskol- P

<sup>12a</sup> -banti DN] -bantri P

<sup>13</sup> ja- NP] jā- D

<sup>14</sup> bri- NP] braṃ- D

<sup>15</sup> -da- by emendation] -ra- DNP

<sup>16</sup> -ri- DN] -di- P

<sup>17</sup> -gandha- P] -ganda- DN

<sup>18</sup> -trug- DP] -trul- N

<sup>19</sup> -kyis DN] -kyi P

<sup>20</sup> -čan- P] -čhad- DN

<sup>21</sup> -rto by emendation] -rtoñ DNP



**21.10** If one boils (*pakvaṃ*) in the liquid (obtained) by boiling (*niṣkvāthu-*) the drugs sida (*balā-*) and barleria (*sairīya-*), as may be appropriate, the powder (*kalka-*) from those very (drugs), together with sesame oil (*tailaṃ*) and milk (*payonvitaṃ*), until pure sesame oil remains, strains it, and drinks it, it removes (*-ghnam*) all (*sarva-*) kinds (*vikāra-*) of wind (*vāta-*) disease.

**21.11** Alternatively, if (one takes) the liquid (*ambu*) (obtained) by boiling thirty-two ounces (*prasthaṃ*) each of sesame oil (*taila-*) and of milk (*payonvitaṃ*) and fifty ounces (*tulārdha-*) of the drug winter cherry (*aśvagandhā-*) (and if) in four times as much (of that liquid) as ghee one boils (*śṛtam*) together two drams each (*akṣāṃśikāḥ*) of the powder (obtained) by grinding (*piṣṭair*) (1) nard (*māṃsī*), (2) cinnamon bark (*tvak*), (3) cinnamon leaf (*patraṃ*), (4) Indian madder (*mañjiṣṭhā*), (5) morning-glory (*dravantī*), (6) holy basil (*surasā*), (7) nard (*\*jaṭā!*), (8) sida (*balā*), (9) deodar (*dāru*), (10) uraria (*sthīrā*), (11) liquorice (*yaṣṭī*), (12) groundsel (*rāsnā*) (13) cardamom (*elā*), (14) orrisroot (*puṣkaraṃ*), (15) sweet flag (*vacā*), (16) caltrop (*śvadaṃṣṭrā*), (17) costus (*kuṣṭhaṃ*), (18) bonduc nut (*pūṭikaṃ*), (19) dill (*śatāhvā*), (20) hogweed (*punarṇava-*), (21) nightshade (*vyāghrā*), (22) vetiver (*uśīraṃ*), and (23) milky yam (*payasyā ca*), until only sesame oil is left, and strains it — as for its name it is the so-called 'sesame oil (made) from winter cherry (*\*aśvagandhā*) etc.'. If one administers it (*samprayojitaṃ*) in four ways (*caturdhā*) as a drink (*\*pāna*), a body ointment (*\*abhyaṅga*), nose drops (*\*nāvana*), and purgative (*\*anuvāsana*), it removes (*-dhvaṃsi*) all (*sarva-*) wind diseases (*anila-gada-*).

**21.12** If one takes) thirty-two ounces (*prastha-*) each of sesame oil (*taila-*) and of the liquid (*rasa-*) from radishes (*mūlakānāṃ*), and of thick sour milk (*dadhī-*), sour gruel (*amla-kāñjika-*), and milk (*-kṣīrair*), each four times as much (= *āḍhakāṃśair*) as (the quantity) of sesame oil, and in these boils the powder (*kalkaṃ*) from (1) sweet flag (*vacā-*), (2) sida (*balāt*), (3) groundsel (*rāsnā*), (4) orrisroot (*puṣkara-*), (5) ginger (*viśva-*), (6) leadwort (*agni-*), (7) horse-radish (*śīgru-*), (8) rock salt (*sāindhava-*), (9) caltrop (*-gokṣurāt*), and (10) long pepper (*pippalyā*), until only sesame oil remains, and strains it, (this) sesame oil medicine also removes (*-nāśanam*) all (*kṛtsna-*) suffering (*arti-*) from wind (*vāta-*) disease.

**21.13** If (one takes) the liquid (obtained) by boiling (*kvāthe*) thirty-two ounces (*prasthaṃ*) each of sesame oil (*taila-*) and of milk (*payah-*) and a hundred ounces (*śata-*) of the drug prasāraṇī (*prasāraṇī-*), four times as much (of this liquid) as of sesame oil, and in these boils (*vipācitam*) the powder (*piṣṭvā*) from the drugs (1) jīvaka (*jīvaka-*), (2) ṛṣabhaka (*-ṛṣabhakau*), (3) medā and mahāmedā (*mede*), (4) kākoli and (5) kṣīra-kākoli (*kākolyau*), (6) costus (*kuṣṭhaṃ*), (7) both kinds of sandal (*canīdane*), (8) dill (*śatāhvā-*), (9) deodar (*dāru-*), (10) Indian madder (*mañjiṣṭhā-*), and (11) groundsel (*rāsnā-*), until only sesame oil remains, and strains it, and if one combines (*yuktam*)

ra-sna-rnams-kyi phye-ma skol<sup>22</sup>-la til-mar ñi-êhe lus-pa bcags-pa hdi-las mas btañ-ba-la sogs-par sbyar-na yañ rluñ sel-to //

**21.14** til-mar dañ / ho-ma srañ sum-cu-réa gñis gñis dañ / gze-mahi khu-ba til-mar-gyi bzi-hgyur<sup>23</sup>-gyi nañ-du bu-ram dañ / bcah-sgahi phye-ma srañ brgyad brgyad lhan-cig-tu skol-la til-mar ñi-êhe lus-pa bcags-te ran-par hthuñs-pahi hog-tu ho-ma hthuñs-la thur-du hkhrus-pa chod<sup>24</sup>-pahi rjes-la / bcah-sga dañ / bu-ram sbyar-ba zos-nas sman sna-ma btañ-ba dañ / zu-bar gyur-pahi hog-tu kha-zas ho-ma dañ lhan-cig-tu zos-na rluñ-nad mi-bzad-pa thams-cad sel-to //

**21.15** mar srañ brgya ñi-śu-réa brgyad dañ / sgog-skya srañ brgya skol-bahi khu-ba mar-gyi bzi-hgyur-rnams-kyi nañ-du dbyi-mo dañ / kru-trug-tres dañ / pi-pi-liñ-rnams-kyi phye-ma zo gñis gñis dañ / bcah-sga dañ / śin-kun dañ / lan-êhva rnam lña dañ / hdi-rnams-las srañ re-re dañ / star-bu srañ phyed dañ / hdi-rnams lhan-cig-tu skol-la mar ñi-êhe lus-pa bcags-pahi miñ ni sgog-skya-la sogs-pahi sman-mar zes bya-ste / hdi-las ran-par hthuñs-na rluñ-nad dañ / rluñ-nad rkañ-zug ya-gcig hjas-pa dañ / rluñ-nad gzogs-phyed na-ba dañ / skran-la sogs-pa sel-to //

**21.16** (1) dbyi-moñ<sup>25</sup> dañ / (2) kha-ru-êhva dañ / (3) éha-ba gsum dañ / (4) śig-gru dañ / (5) rgyam-êhva dañ / (6) hu<sup>26</sup>-sui hbras-bu-rnams-kyi phye-ma zo gñis gñis<sup>27</sup> \* / mar srañ sum-cu-réa gñis dañ / la-phug-gi khu-ba dañ / sgehu-gśer-gyi khu-ba dañ / śa-khu dañ / êhva dañ / réabs skyur-po dañ / zo-kha<sup>28</sup>-chu dañ / dar-ba-rnams-las srañ sum-cu-réa gñis gñis dañ / hdi-rnams-kyi nañ-du<sup>29</sup> skol-la mar ñi-êhe lus-pa bcags-pa-las ran-par hthuñs-na yañ rluñ-nad sel-to //

**21.17** rluñ ñi-êhehi nad-la ni / snum rnam-pa bzi-po zag dañ rkañ dañ / mar dañ / til-mar-rnams-kyi sman gtañ<sup>30</sup>-bar byaho //

rluñ yod-pahi steñ-du / bad-kan dañ / mkhris-pahi bla-gñan-gyis thebs-pa-la ni re-zig bla-gñan<sup>31</sup> bcan-par byas-te de zi-bar bya-bahi cho-ga je<sup>32</sup> byaho //

<sup>22</sup> skol- DN] sol- P

<sup>23</sup> -hgyur- DP] -gyur- N

<sup>24</sup> chod- DN] chad- P

<sup>25</sup> -moñ D] -mo NP

<sup>26</sup> hu- D] ho- NP

<sup>27</sup> gñis ; *by emendation*] gñis dañ . DNP

<sup>28</sup> -kha- P] -ga- DN

<sup>29</sup> nañ-du DN] nas P

<sup>30</sup> gtañ- D] btañ- NP

<sup>31</sup> -gñan NP] -gñen D

<sup>32</sup> je *om.* P

this (*etan*) with purgation (*vasti-*) etc. (*-ādibhir*), it too removes (*-nut*) wind (*māruta-*).

**21.14** If, in thirty-two ounces each (*prastham*) of sesame oil (*taila-*) and of milk (*payas-*) and in (a quantity of) liquid (*sva-rasa-*) from caltrop (*śvadamṣṭrā-*) (equal to) four times the (quantity of) sesame oil (= *ādḥake*), one boils together (*śṛtaṃ*) eight ounces (*mānī*) each (*prthag*) of the powder from crude sugar (*gudasya*) and ginger (*śṛṅgaverasya*), until only sesame oil remains, and strains it, and after drinking it (*piḥet*) in moderation and having drunk milk (*kṣīrānu*), after downward cleansing has been terminated (*viriktaś*) and eating (*khāded*) ginger (*viśvaṃ*) and crude sugar (*guda-*) mixed together (*-anvitam*), after administering the above drugs and digesting them (*jirne*), if one eats (*-bhuk*) food (*anna-*) together with milk (*kṣīra-*), it removes (*jayet*) all (*sarvāms*) unbearable (*tīvrān*) wind diseases (*vātagadān*).

**21.15** If (one takes) the liquid (obtained) by boiling (*kvāthe*) 128 ounces (*ādḥakam*) of ghee (*ghṛta-*) and 100 ounces (*śata-*) of garlic (*laśunasya*) (and) in four times as much (of that liquid) as (the quantity) of the ghee boils (*paceḍ*) together two drams (*karṣam*) each of the powder (*piṣṭvā*) from chaba pepper (*cavya-*), leadwort (*agni-*) and long pepper (*-kṛṣṇānām*), one ounce each (*palike*) of ginger (*viśva-*), asafoetida (*-hūṅguṇī*), and the five kinds of salt (*lavaṇānām prthak*), and half an ounce (*palārdham ca*) of bladder sorrel (*aṃla-vetasā*), until only ghee remains, and strains it — as for the name (of this medicine) it is the so-called 'medicinal ghee (made) from garlic etc.' ... and if one drinks it in moderation it removes (*-vāraṇam*) wind disease (*vātarug-*), the wind disease (*vātarug-*) 'lame of one limb (*grdhraśi-!*)', the wind disease 'ache in the side (*pakṣāghāta-*)', internal tumours (*gulma-*), etc. (*ādi-*).

**21.16** If one boils (*pakvaṃ*) two drams each (*akṣāṃśaiḥ*) of the powder (*piṣṭaiḥ*) of (1) chaba pepper (*cavya-*), (2) sochal salt (*sauvarcala-*), (3) the three hot ones (*vyoṣa-*), (4) horse-radish (*śigru-*), (5) rock salt (*saindhava-*), and (6) fruits of the coriander (*dhānyakaiḥ*) in the following: thirty-two ounces (*prastham*) of ghee (*sarpiṣaḥ*) and thirty-two ounces each (*prasthonmitaiḥ prthak*) of the juice (*rasa-*) of radishes (*mūlaka-*), the juice (*rasa-*) of ginger (*ādraka-*), and the juice (*rasa-*) of flesh (*-māṃsānām*), verjuice (*śukta-*), sour gruel (*aṃla-kāñjikaiḥ*), whey (*mastu-*), and buttermilk (*takra-*), until only ghee remains, strains it, and drinks it in moderation, it too removes (*-apaham*) wind (*sadā-gati-*) disease (*gada-*).

**21.17** In the case of disease due to wind alone (*vāta-vyādhisu*) one must administer (*yojayet*) as medicaments the four kinds of oil: liquid fat (*vasā-*), marrow (*majja(n)-*), ghee (*ājya-*), and sesame oil (*-tailāni*).

In the case of one who is afflicted by supervenient diseases due to phlegm and bile (*kapha-pittānubandhotthe*) in addition to having a wind disease, having for a while made the supervenient diseases strong one must

de-la bad-kan-la ni sman drod che-ziñ rno-ba-rnams btañ-ño //  
mkhris-pa-la ni sman mñar-ziñ bsil-bahi bag gtañ<sup>30</sup>-bar byaho //

**21.18** rluñ-nad rkañ-zug ya-gcig hjas-pa dañ / rluñ-nad pus-mor skrañ<sup>33</sup>-  
ba-la ni / thog-mar gtar-te khrag phyuñ-la / de-nas rluñ-nad sel-bahi cho-ga  
thams-cad byaho //

**21.19** brlahi nañ-na<sup>34</sup> bad-kan dañ / čhil hdug-pa gñis ldan-pas rluñ non-te  
/ brla reñs-pahi nad drag-po bskyed-pahi nad-kyi mčhan-ma ni šin-tu<sup>35</sup> lci-bar  
gyur-ciñ sgyid<sup>36</sup> lug-pa yin-te / de-la ni / thog-mar bad-kan sel-bahi sman  
rcub-bo-cog-gi cho-ga byas-la / dehi hog-tu rluñ bsal-bahi cho-ga thams-cad  
byaho //

**21.20** dreg ni / mi skyid<sup>37</sup>-de<sup>38</sup>-bar hdug-ciñ sdug ma-myoñ-ba-las ñal-  
ba-la sogs-pa drag-šul-gyi bag byas-pas rluñ dañ khrag hkhrugs<sup>39</sup>-pa-las  
hbyuñ-ste / thog-ma ni rkañ-lag-gi nañ-na gnas-la physis lus-la hjug-par  
hgyur-ro //

**21.21** de-la rluñ šas che-bahi dreg-gi mčhan-ma ni / na-ba dañ / rus-pa  
grum-ziñ hgas-pa dañ / lus skem<sup>40</sup>-pa dañ / rcub-pa dañ / mdog gnag-pa-  
rnams yin-par bsad-do //

**21.22** khrag dañ mkhris-pa-las gyur-pahi dreg-gi mčhan-ma ni / mdog  
dmar-ziñ skrañ-ba<sup>41</sup> dañ / lhañ-lhañ-por na-ba dañ / chu-ser hjag-ciñ  
hjig-pa dañ / na-ba dañ / lus čha-ba dañ / mdog hjam-pa-rnams yin-no //

**21.23** bad-kan-las gyur-pahi dreg-gi mčhan-ma ni / cher mi-na-la / lus  
g-yah-ziñ reñs-pa dañ / cher skrañs-pa-rnams yin-no //

<sup>33</sup> skrañ- NP] skrañs- D

<sup>34</sup> nañ-na NP] nad ni D

<sup>35</sup> -tu DN] -du P

<sup>36</sup> sgyid DP] skyid N

<sup>37</sup> skyid- P] skyed- D : skyeñ- N

<sup>38</sup> -de- DP] -ñe- N

<sup>39</sup> hkhrugs- DN] hkhrug- P

<sup>40</sup> skem- D] skam- NP

<sup>41</sup> skrañ-ba NP] skrañs-pa D

for a while administer (*kāryas*) the method (of treatment) (*kramah*) to make those (diseases) calm (*tat-prasamah*).

In that (connection), in the case of phlegm one must administer medicines that have much heat and are sharp (*\*tikṣṇa*). In the case of bile one must administer medicines that are sweet (*\*svādu*) and that tend to be cool (*\*śīta*).

**21.18** In the case of the wind disease 'lame of one limb (*gydhrasyāṃ*)' and in the case of the wind disease 'swelling in the knee (*kroṣṭu-śirṣe ca*)', one must first open (the veins) and having drawn out blood (*kṛtvā śoṇita-mokṣaṇam*), one must next administer (*prayoktavyam*) all (*aśeṣa-taḥ*) methods (of treatment) (*karma*) for removing (*-haram*) wind (*samirāṇa-*) disease.

### RHEUMATISM

**21.19** When one who possesses both phlegm and fat (*śleṣma-medo'nvito*) in the thigh (*ūru-dvayāśritam*) overcomes (*jivā*) wind (*vātam*), as for the characteristics (*-rūpiṇam*) of the (resulting) disease that produces (*karoti*) the severe (*ugram*) disease of stiffened thigh (*ūru-stambhaṃ*), they are (that the thigh) has become very heavy (*gaurava-*) and the calves sink (*sāda-*).

In that (case) (*tatra*) one must first (*ādau*) apply (*kāryas*) the method (of treatment) (*kramah*) by all (*sarva*) rough (*rūkṣaḥ*) medicaments for removing phlegm (*kapha-nāśanaḥ*), and after that (*paścād*) one must apply (*kāryaḥ*) all (*kṛtsnaḥ*) methods (of treatment) (*kriyā-vidhiḥ*) for removing wind (*vāta-vināśāya*).

**21.20** As for rheumatism (*vāta-raktaṃ*), if a man who is happy (*sukumārāṇaṃ*) and does not perceive affliction has done something tending to violence (*\*vyāyāma*) such as (*-ādibhiḥ*) (what causes) fatigue (*śrama-*), it arises as a result of the wind and blood (*vāta-raktaṃ*) being disturbed (*praduṣṭaṃ*). At first (*pūrvvaṃ*) it resides (*sthitvā*) in the feet and hands (*pāṇi-pādeṣu*) and afterwards it will enter (*prapadyate*) the body (*deham*).

**21.21** In that (connection), as for the characteristics of the (kind of) rheumatism in which wind predominates (*vātottaraṃ*), they are said (*vadet*) to be aches (*rug-*), the bones broken and split (*bheda-*), the body dried up (*śoṣa-*), (the body) rough (*pāruṣya-*), and (the body) having a black colour (*kārṣṇyād*).

**21.22** As for the characteristics of rheumatism that has arisen due to blood and bile (*rakta-pitta-jam*), they are: a red colour (*tāmra-*), swelling (*śopha-*), aching distinctly (*ati-rug-*), serum (*\*kleda*) dripping and disappearing, aching, hot body (*dāha-*), and a smooth appearance (*mṛdu-tvair*).

**21.23** As for the characteristics of rheumatism that has arisen due to phlegm (*kaphena*), they are: not aching greatly (*manda-ruk-*), the body itching (*kaṇḍū-*) and stiff (*staimitya-*), and swelling greatly (*ghana-śopha-*).

- 21.24 nad-gzi gñis gñis hdus-pa dañ / gsum-char hdus-pa-las gyur-pahi dreg-gi mčhan-ma ni / mčhan-ma goñ-du bstan-pa-rnams cha hdres-pa-las rtogs-par byaho //
- 21.25 dreg nad-gzi gcig-las byuñ-la / gsar-ba ni gso sla<sup>42</sup>-ba yin-no //
- 21.26 nad-gzi gñis hdus-pa-las byuñ-ba / lo gcig čhun-čhad lon-pa ni / kha-zas dañ sman-gyis<sup>43</sup> gso<sup>44</sup> čam-du hjog nus-so //
- 21.27 nad-gzi gsum-char hdus-pa-las byuñ-la / rma rdol-ziñ<sup>45</sup> hjag-ste rus-pa hgas-pa gañ yin-pa ni / gsor mi-ruñ-ste spañ-bar byaho //
- 21.28 de-la dreg gso-bahi thabs ni / thog-mar sman-mar blud-de / ñams<sup>46</sup>-stobs bskyed-pahi hog-tu / rluñ ñi-čhe-las gyur-pa ma-gtogs-pa / gžan-rnams-la gtar-ga gdab-ciñ khrag dbyuñ-ño //
- 21.29 dehi hog-tu nad-gzi gañ yin-pa dañ sbyar-ziñ (1) bkru-sman drag-po mas btañ-ba dañ / (2) hjam-rči mas btañ-ba dañ / (3) skyug-sman dañ / (4) bkru-sman dañ / (5) sman snar blugs-pa dañ / cho-ga rnam-pa lña-po snar bstan-pa hdi-rnams-las gañ hos gtañ<sup>30</sup>-bar bya-ste /
- 21.30 rluñ-las gyur-pa-la ni / sman mas btañ<sup>30</sup>-bahi cho-ga byaho //  
mkhris-pa-las gyur-pa-la ni / bkru-sman btañ-ño //  
bad-kan-las gyur-pa-la ni skyug-sman btañ-ño //
- 21.31 yañ-na rluñ śas che-ba-las gyur-pahi dreg-la ni / bag-phye<sup>47</sup> mar dañ / rahi ho-ma dañ sbyar-bas bskus-na sel-bar hgyur-ro //
- 21.32 yañ-na (1) til brños-pahi phye-ma'ho-ma dañ sbyar-baham / (2) zar-mahi phye-ma ho-ma dañ sbyar-baham / (3) śu-tahi phye-ma ho-ma dañ sbyar-

<sup>42</sup> sla- DN] bla- P

<sup>43</sup> -gyis D] -gyi NP

<sup>44</sup> gso D] so NP

<sup>45</sup> -ziñ D] -ciñ NP

<sup>46</sup> ñams- D] ñam- NP

<sup>47</sup> -phye D] -che NP

**21.24** As for the characteristics of rheumatism that has arisen due to any two humours having come together (*dvandva-taḥ*) and due to (all) three having come together (*sammipātāc ca*) one must consider the characteristics (*liṅgair*) expounded above from the (point of view of) mixed portions.

**21.25** As for rheumatism that has arisen due to one humour (*eka-doṣaṃ*) and is fresh (*navam*), it is easy to cure (*sādhyaṃ*).

**21.26** As for (rheumatism) that has arisen due to two humours having come together (*dvi-jaṃ*) (and) having lasted one year (*sāṃvatsaraṃ*), it can be cured to some extent (*yūpyam*) by means of food and medicine.

**21.27** In the case of (rheumatism) that has arisen due to the three humours having come together (*tri-doṣa-jaṃ*) and as for (rheumatism) which (*vat*) is (characterised by) a wound that bursts (*sphuṭitaṃ*) and oozes (*prasrutaṃ ca*) and by a split (*bhinnaṃ*) bone, they are not suitable for treatment and (the patient) must be abandoned (*tyājyaṃ*).

**21.28** In that (*tatra*) (connection), as for the method of treating rheumatism, one must first (*pūrvam*) make (the patient) drink medicinal ghee (*snigdhe*) and after increasing his strength, except (*ite*) when it has arisen due to wind alone (*vātottarād*), in other (cases) one must open (the veins) and draw out blood (*asṃ-mokṣaṃ*).

**21.29** After that, in combination with whichever humour (is to be treated) (*yathādoṣaṃ*) one must apply (*kramaḥ*) whichever is appropriate (*āśrayaḥ*) among the five (*pañca*) methods of treatment (*karma*) previously (in 8.7) expounded (*nirḍiṣṭaḥ*): (1) severe purging cathartics (*\*niryūha*), (2) purging enemas (*\*anuvāsana*), (3) emetics (*\*vamana*), (4) cathartics (*\*recana*), and (5) drugs poured into the nose (*\*nasya*).

**\*21.30** In the case of (rheumatism) that has arisen due to wind, one must apply the method (of treatment) using purging medicines (*\*anuvāsana*). In the case of (rheumatism) that has arisen due to bile one must apply cathartics. In the case of (rheumatism) that has arisen due to phlegm one must apply emetics.

\* Khotanese and Tibetan only

**21.31** Alternatively, in the case of rheumatism (*vāta-rakta-*) that has arisen due to the wind having a large portion, if one smears on (*lepaḥ*) wheat-flower (*kaṇikā*) mixed with oil (*sa-ghṛto*) and goat milk (*ajā-payo*), it will be removed (*-jit*).

**21.32** Alternatively, one must cause to be smeared (on the body) whichever may be appropriate: (1) the powder of fried (*prabhṛṣṭaiḥ*) sesame (*tilair*) mixed with milk (*kṣīra-niṣpiṣṭais*); or (*vā*), (2) the powder of linseed (*umayā*) mixed with milk; or (3) the powder of dill (*śatāhvā*) mixed with milk

baham / (4) 'e-raṅtahi sa-bon-gyi phye-ma ho-ma dañ sbyar-ba gañ yañ ruñ-bas bsku-bar byaho //

**21.33** yañ-na chu-na gnas-pahi srog-chags ña-la sogs-pahi śa gañ yañ ruñ-ba žib-tu brduñs-pa-ste / spod sna-čhogs-kyis btab-la legs-par bcos-pas bsku-bar byaho //

**21.34** mkhris-pa śas che-ba-las gyur-pahi dreg-la ni / śiñ-mñar-gyi phye-ma mar dañ / ho-ma dañ / phye-rnams sbyar-bahi lde-gus bskuho //

**21.35** yañ-na hčo-byed ces bya-bahi sman sna bcu-po-rnams btags-pahi phye-ma mar dañ sbyar-bas bsku-bar byaho //

**21.36** bad-kan śas che-ba-las gyur-pahi dreg-la ni / 'a-śva-gandḥa dañ / til-gyi phye-maham / yañ-na yuñs-kar-gyi phye-maham / yañ-na<sup>48</sup> purṇa-rna-ba dañ / śi-kruhi phye-ma dañ / hdi-rnams gañ yañ ruñ-ba / ba-gcin dañ sbyar-te bsku-bar byaho //

**21.37** dreg-go-cog-la ni 'a-ru-rahi phye-ma bu-ram dañ sbyar-ba bzah-bar byaho //

**21.38** yañ-na sle-tres skol<sup>49</sup>-bahi khu-ba btuñ-bar byaho //

**21.39** yañ-na pi-pi-liñ ho-ma<sup>50</sup> dañ<sup>51</sup> skol<sup>49</sup>-bahi sman-bcud-kyis<sup>19</sup> len btuñ-bar bya-ste / ñin gcig bžin-du pi-pi-liñ lña lñas bskyed-de / pi-pi-liñ-gi grañs brgyar phyin-nas / ñin gcig bžin pi-pi-liñ lña lñas phri-ste / pi-pi-liñ lña-la thug<sup>52</sup>-nas yañ sna-ma bžin-du bskyed-de / bskol<sup>53</sup>-ba de<sup>54</sup>-lta-buhi<sup>55</sup> cho-ga<sup>56</sup> legs-par bsruñ-žin / rtag-tu btuñ-bar byaho //

rluñ-nad gso-bahi lehu-ste ñi-śu-rca gcig-pa rjogs-so //

<sup>48</sup> -na *om.* NP

<sup>49</sup> skol- D] bskol- NP

<sup>50</sup> -ma NP] -mar D

<sup>51</sup> dañ *om.* D

<sup>52</sup> thug- DN] thugs- P

<sup>53</sup> bskol- DP] bsal- N

<sup>54</sup> de- D] den NP

<sup>55</sup> -bui D] -bu NP

<sup>56</sup> -ga NP] -gas D



(*kṣīra-saṃpiṣṭā*); or (*vā*) (4) the powder from the seeds (*bijam*) of the castor oil plant (*vardhamāna-jam*) mixed with milk.

**21.33** Alternatively (*vā*), one must cause to be smeared (on the body) (*pradeho*) (an unguent made) by pounding finely whatever flesh (*kravya-*) may be appropriate of animals such as fish that live in water (*audaka-*), adding various spices (*-vesavārāḥ*), and cooking well (*su-saṃskṛtāḥ*).

**21.34** In the case of rheumatism that has arisen due to the bile having a large portion (*pitta-raktottare*), one must smear (the body) with a paste (*lepo*) (made by) mixing the powder of liquorice (*vastī-*) with ghee (*ājya-*), milk (*kṣīra-*), and barley meal (*-saktubhiḥ*).

**21.35** Alternatively (*vā*), one must cause (the body) to be smeared with the powder (obtained) by grinding (*-piṣṭaiḥ*) the ten so-called 'life-giving (*jīvanīya-*)' drugs (*auśadhair*) combined with ghee (*ghṛta-*).

**21.36** In the case of rheumatism that has arisen due to the phlegm having a large portion (*ślesmottare*), one must cause to be smeared (on the body) (*lepo*) whichever may be appropriate (among) these: the powder (*kalkaḥ*) from (*-udbhavaḥ*) winter cherry (*vāji-gandhā-*) and sesame (*tila-*), or alternatively (*vā*) the powder (*kalko*) from white mustard (*śveta-sarṣapa-*), or alternatively (*atha vā*) the powder from (*-jo*) hogweed (*varṣābhū-*) and horseradish (*śigru-*), (each) mixed with cow urine.

**21.37** In the case of all (kinds of) rheumatism (*sarveṣu*), one must make (the patient) eat the powder from chebulic myrobalan (*pathyām*) mixed with crude sugar (*sa-gudām*).

**21.38** Alternatively (*vā*), one must make (the patient) drink the liquid (obtained) by boiling (*kvātham*) guduch (*gudūci-*).

**21.39** Alternatively (*vā*), one must make (the patient) drink an elixir (*\*rasāyana*) (made) by boiling long pepper (*pippali-*) in milk. Each day one must add five long peppers until the number of long peppers reaches a hundred, (then) each day one must take away five long peppers until one comes down to five, and (then) one must add (long peppers) as before (= *vardhamānam*). One must adhere well (*su-samāhitāḥ*) to the method (of treatment) with such a decoction and must make (the patient) drink it continually (*śīlayet*).

The chapter (*adhyaḥ*) on healing (*cikitsā-*) wind disease (*vāta-vyādhi-*), the twenty-first (*eka-viṃśatimaḥ*), is finished.

§ 22: CHAÑ-NAD GSO-BAHI LEHU

- 22.0 de-nas chañ-nad gso-bahi lehu bśad-par byaho //
- 22.1 dug-la phan-gnod rnam-pa bcu yod-par bstan-pa gañ yin-pa de-rnams ni chañ-la yañ yod-de / de btuñ ñes-pa-las nad-gzi rluñ dañ / mkhris-pa dañ / bad-kan-rnams hkhrugs-nas / chañ-nad drag-po skye-bar hgyur-ro //
- 22.2 de-la rluñ-gis čhuł gyur-pahi méchan-ma ni / smra-ba thogs<sup>1</sup>-pa dañ / mañ-du smra-ba dañ / smra-ba-la bskam-pa dañ / čhig mi-brtan-ziñ khral-khrul-ba dañ / lus rcub-ciñ mdog sñon-por hgyur-ba dañ / dmar-por hgyur-ba dañ / myos-pa-rnams yin-no //
- 22.3 mkhris-pas čhuł gyur-pahi méchan-ma ni / mdog dmar-ziñ ser-ba dañ / khro-ziñ hthab-par dgah-ba yin-no //
- 22.4 bad-kan-gyis čhuł hgyur-bahi méchan-ma ni / smra-ba ñuñ-ba dañ / čhig hbrel-ba dañ / sems-pa dañ / bzin-mdog dbał skya-ba dañ / rgyud zen-pa<sup>2</sup>-rnams yin-no //
- 22.5 nad-gzi kun hdus-pa-las čhuł gyur-pa ni de-dag thams-cad dañ ldan-pa yin-no //
- 22.6 de-la rluñ-las gyur-pahi chañ-nad-kyi méchan-ma ni / sñiñ dañ / klad-pa dañ / rcib-logs<sup>3</sup> na-ba dañ / lus reñs-pa dañ / skyigs-bus hdebs-pa dañ / lud-pa lu-ba-rnams yin-no //
- 22.7 mkhris-pa-las byuñ-bahi chañ-nad-kyi méchan-ma ni / skom-dad che-ba dañ / lus čha-ba dañ / rñul hbyuñ-ba dañ / mdog ser-por hgyur-ba dañ / mi-dran-ziñ myos-pa-rnams yin-no //
- 22.8 bad-kan-las gyur-pahi chañ-nad-kyi méchan-ma ni / mer-mer-po dañ / kha-nas chu hbyuñ-ba dañ / yi-ga hchus-pa dañ / skyug<sup>4</sup>-pa dañ / lus reñs-pa-rnams yin-no //

<sup>1</sup> thogs- DN] thog- P

<sup>2</sup> zen-pa- D] zan-pa- N: zan-ba- P

<sup>3</sup> -logs D] -log NP

<sup>4</sup> skyug- NP] skyugs- D

## CHAPTER 22: LIQUOR DISEASE

**22.0** Next the chapter on healing the liquor disease will be expounded.

**22.1** In the case of poison (*viṣaya*), whatever (*ye*) are the ten kinds of advantages and disadvantages (*guṇāḥ*) that it is taught (in 27.2) to have (*proktās*), as for those (*te*), liquor (*madye*) also (*api*) has them (*pratiṣṭhitāḥ*). As a result of that (*tena*) bad (*mithyā-*) drink, due to the humours wind, bile, and phlegm having been disturbed, the severe (*ugro*) liquor disease (*madātyayaḥ*) will arise (*bhavati*).

**\*22.2** In that (connection), as for the characteristics of the nature that has arisen due to wind, they are: impeded speech, speaking much, fondness for speaking, the words being not steadfast (but) confused, the body being rough and its colour becoming blue and red, and being intoxicated.

**\*22.3** As for the characteristics of the nature that has arisen due to bile, they are: the colour being red and yellow, being angry and enjoying fighting.

**\*22.4** As for the characteristics of the nature that has arisen due to phlegm, they are: speaking little; coherent words; reflecting; the colour of the face having a whitish surface, and the character being affectionate.

**\*22.5** As for the characteristics of the nature that has arisen due to all the humours having come together, they are: possessing all those (characteristics mentioned in 22.2-4).

**22.6** In that (connection), as for the characteristics of liquor disease that has arisen due to wind (*marud-bhavaḥ*), they are: aches (*ruk-*) in the heart (*hṛc-*), head (*-chiraḥ-*), and side (*pārśva-*), stiff body (*stambha-*), being afflicted with hiccough (*hikkā-*), and coughing (*-kāśair*).

**22.7** As for the characteristics of liquor disease that has occurred due to bile (*paittikaḥ*), they are: great thirst (*tr̥ḍ-*), hot body (*dāha-*), sweat (*sveda-*) emerging, the colour (*tvaṅ*) becoming yellow (*pīta-*), not remembering, and being intoxicated (*-mūrccābhīḥ*).

**22.8** As for the characteristics of liquor disease that has arisen due to phlegm (*kapha-sambhavaḥ*), they are: (heart) flutter (*hṛllāsa-*) and water coming out of the mouth, disturbed appetite (*arocaka-*), vomiting (*chardi-*), and stiff body (*-staimityaiḥ*).

\* Khotanese and Tibetan only

- 22.9** nad-gzi gsum hdus-pa-las gyur-pahi chañ-nad ni / mčhan-ma thams-cad dañ ldan-par rig-par byaho //
- 22.10** de-la rluñ-las gyur-pahi chañ-nad-la ni / chañ sna-ma hthuñs-pa zu-bar gyur-pahi hog-tu / chañ-gi nañ-du kha-ru-čhva<sup>5</sup> dañ / čha-ba gsum-gyi phye-ma dañ / chu ñuñ-zad cig blugs-te hthuñs-na sel-bar byed-do //
- 22.11** yañ-na chañ-gi nañ-du čhva<sup>5</sup> dañ / kha-ru-čhva<sup>5</sup> dañ / na-le-šam dañ / zim-thig-le dañ / la-la-phud-rnams-kyi phye-ma blugs-te hthuñs-na yañ / rluñ-las gyur-pahi chañ-nad drag-po sel-to //
- 22.12** yañ-na rluñ-las gyur-pahi chañ-nad bsal-bahi phyir / chañ hol-kon-gyi skyo-mar byas-pahi nañ-du / rgya-šug-gi hbrum<sup>5a</sup>-bu dañ / bal-po sehu dañ / tinti-lahi hbras-bu dañ / la-la-phud dañ / rgyam-čhva<sup>5</sup>-rnams-kyi phye-ma blugs-te btuñ<sup>6</sup>-bar byaho //
- 22.13** skom-du ni kha-luñ dañ / bal-po sehu skyur chuhi nañ-du mñes-te btuñ<sup>6</sup>-bar byaho //
- 22.14** ri-dags skam-sa-na gnas-pahi ša-khu snum dañ ldan-paham / rgyam-čhva<sup>7</sup> dañ / bal-po sehu dañ / sbyar-ba yañ btuñ<sup>6</sup>-ba dañ / kha-zas spag-par bzañ-ño //
- 22.15** mkhris-pa-las gyur-pahi chañ-nad-la ni / chañ dañ chu phyed-mar byas-la / sbrañ-rči dañ / kha-ra dañ sbyar-te btuñ<sup>6</sup>-bar byaho //
- 22.16** yañ-na sman mñar-bag bskol-bahi khu-ba kha-ra dañ sbyar-baham / mon-sran snehuhi khu-bcud kha-ra dañ sbyar-baham / sman mñar-bag bskol-bahi khu-ba-las ša bčos-te bsdus-pahi khu-ba-rnams-las gañ yañ ruñ-ba btuñ<sup>6</sup>-bar bya-ste / thams-cad kyañ grañ-mos byas-pa yin-no //
- 22.17** bad-kan-las gyur-pahi chañ-nad-la ni skyug-sman chañ dañ sbyar-te skyug-tu gzug-pa dañ / ñams<sup>8</sup>-stobs dañ sbyar-te smyuñ-bahi cho-ga yañ byaho //

<sup>5</sup> -čhva NP] -ča D

<sup>5a</sup> hbrum- NP] hbras- D

<sup>6</sup> btuñ- D] ltuñ- NP

<sup>7</sup> -čhva NJ] -ča DP

<sup>8</sup> ñams- D] ñam- NP

**22.9** As for liquor disease (*madātvyayaḥ*) that has arisen due to the three humours having come together (*tri-doṣa-jas*), it is to be known (*jñeyas*) as possessing all (*sarva-*) the characteristics (*-līngair*) (mentioned in 22.6-8).

**22.10** In that (connection), in the case of liquor disease (*pānātvyaya-*) that has arisen due to wind (*vāta-*), after the liquor has first been drunk and digested (*jirṇa-madyāya*), if one pours into the liquor (*madyam*) sochal salt (*sauvarcala-*), powder from the three hot ones (*vyoṣa-*), and a small amount of water (*kiñcij-jalānvitam*), and drinks it, (this) will remove it (*-apaham*).

**22.11** Alternatively, if one pours into liquor (*madyam*) the powder from verjuice (*śukta-*), sochal salt (*sauvarcalaṃ*), black pepper (*ūṣaṇa-*), shrubby basil (*arjaka-*), and bishop's-weed (*dīpyakam*), and drinks it (*pītvā*), (this) too removes (*jayaty*) severe (*ugram*) liquor disease (*madātvyayam*) that has arisen due to wind (*pavanottham*).

**22.12** Alternatively, in order to remove (*-vicchityai*) liquor disease that has arisen due to wind (*vāta-*), one must pour into liquor (*madyena*) that has been made into pap of flour oil (*snigdḥā ... saktavaḥ*) powder from fruits of the jujube (*kola-*), pomegranate (*dādīma-*), fruits of the tamarind (*vykṣāmla-*), bishop's-weed (*yavāni-*), and rock salt (*lavāna-*), and make (the patient) drink it (*pātavyā*).

**22.13** As drinks (*pānakāny api*) one must rub in water lemons (*mātuluṅga-*) and sour pomegranates (*\*amla-dādīmaiḥ*) and make (the patient) drink them (*yojayen*).

**22.14** It is beneficial (*śubham*) also to drink meat soup (*rasāñ*) (made) from (the flesh of) game living on dry land (*jāṅgalajāñ*), accompanied by oil (*snigdha-*) or mixed with rock salt (*lavāna-*) and pomegranates (*\*dādīma*), and to dip one's food in it.

**22.15** In the case of liquor disease that has arisen due to bile (*paitte*), one must make the liquor (*madyam*) and water (*udakaṃ*) in (the relationship half and) half (*ardha-*) and mix (the liquor) with (*-yuktaṃ*) honey (*ksaudra-*) and sugar (*sitā-*) and make (the patient) drink it (*pibet*).

**22.16** Alternatively (*vā*), one must make (the patient) drink whichever may be appropriate: the liquid obtained by boiling (*niṣkvātha-*) sweetish (*madhura-*) drugs (*auśadha-*) mixed with sugar (*śarkarānvitam*), or the soup (*yūsaḥ*) (made) from green gram (*mudga-*) mixed with sugar (*sitā-yuktaḥ*), or (*vā*) the liquid (*rasaḥ*) (obtained) by cooking and boiling down meat (*paiśito*) in the liquid (obtained) by boiling sweetish (*svādur*) drugs, and all (*sarvataś ca*) (these preparations) are applied (*kriyāḥ*) cold (*himāḥ*).

**22.17** In the case of liquor disease (*pāna-roge*) that has arisen due to phlegm (*kaphodbhūte*), one must induce vomiting (*ullekhanam*) by mixing an emetic drug (*vamana-dravya-samyukta-*) with the liquor (*madyena*), and one

**22.18** yañ-na drod bskyed-pahi sman-gyi<sup>9</sup> phye-ma chañ dañ sbyar-baham / hbras-bu gsum bskol-bahi khu-ba / cha-ba gsum-gyi phye-ma dañ sbyar-ba btuñ-ziñ cho-ga bsrui-bar byaho //

**22.19** kha-zas ni nas-las byas-pahi kha-zas la-phug skam-pohi khu-bcud dañ / rgya-sran-gyi khu-bcud gañ yañ ruñ-bas spod cha-bas \*śas<sup>10</sup> skyed-de sbyar-ba dañ / ri-dags skam-sa-na<sup>11</sup> gnas-pahi śa snum-bag chuñ-ba dañ / lhan-cig-tu bzah-ho<sup>12</sup> //

**22.20** chañ-nad-kyi rkyen-gyis bskam<sup>13</sup>-pahi nad dañ / rims<sup>14</sup> dañ / lud-pa dañ / rci<sup>15</sup>-logs<sup>3</sup> na-ba dañ / khru-ba-la sogs-pahi nad bla-gñan gañ yañ ruñ-ste / de-dag-la ni so-sohi sman btañ-bas zi-bar byaho //

**22.21** chañ-gis lus-kyi śa zad-par gyur-pa-la ni / bkru-sman drag-po mas btañ-ba dañ / hjam-rči mas btañ-ba dañ / snum-gyis lus bsku-ziñ dril-ba dañ / khru bya-ba dañ / sman-mar dañ / ho-ma blud-pa-rnams-kyis brta-bar byaho //

**22.22** de-la sman-mar ni ñehu-śiñ dañ / purna<sup>16</sup>-rna<sup>17</sup>-ba dañ / śiñ-mñar-gyi phye-ma mar dañ<sup>18</sup> chu mar-gyi bzi-hgyur<sup>19</sup>-gyi nañ-du bskol-te / mar ñi-che lus-pa-las ran-par btuñ-ño //

**22.23** yañ-na ba-la dañ / 'a-ti-\*ba-la<sup>20</sup> skol<sup>21</sup>-bahi khu-ba ho-ma dañ sbyar-ba hthuñs-na zad byed-kyi nad sel-to //

**22.24** pu-na<sup>22</sup>-rna-ba bskol-bahi khu-bahi nañ-du / mar dañ ho-ma dañ / śiñ-mñar-gyi phye-ma blugs-te / bskol-la mar ñi-che lus-pa bcir-ba-las ran-par hthuñs-na yañ / chañ hthuñs-pas mdañs med-par byas-pa phyr brta-ziñ sor chud-par byed-do //

chañ-nad gso-bahi lehu-ste ñi-śu-rča gñis-pa rjogs-so //

<sup>9</sup> -gyi DN] -kyi P

<sup>10</sup> śas *hy emendation*] śa DNP

<sup>11</sup> -na NP] -nas D

<sup>12</sup> bzah-ho P] bzaho DN

<sup>13</sup> bskam- D] bskos- NP

<sup>14</sup> rims D] rim NP

<sup>15</sup> rci- D] rci- NP

<sup>16</sup> purna- P] purna- DN

<sup>17</sup> -rna- P] -rna- DN

<sup>18</sup> dañ *om.* DN

<sup>19</sup> -hgyur- DN] -gyur- P

<sup>20</sup> -ba-la *hy emendation*] -la-ba DNP

<sup>21</sup> skol- P] bskol- DN

<sup>22</sup> -na- NP] rna- D

must administer also the method (of treatment) by fasting (*langhanam ca*) in accordance with the (patient's) strength (*yathābalaṃ*).

**22.18** Alternatively, (the patient) must be made to drink (*pīben*) the powder from the heat-producing (*dīpanīya-*) drugs (*auśadha-*) mixed with (*-upetaṃ*) the liquor (*madyam*) or (*vāpi*) the liquid (*rasam*) (obtained) by boiling the three fruits (*trīphalāyā*) mixed with (*-samanvitam*) the powder (*cūrṇa-*) from the three hot ones (*vyroṣa-*), and he must be made to adhere to the method (of treatment) (*samāhitah*).

**22.19** As for food, he must eat (*yojyā*) food (*anna-*) made from (*vikṛtir*) barley (*yava-*) mixed with whatever may be appropriate, the soup (*yūṣaḥ*) (made) from dry radish (*śuśka-mūlaka-jo*) and the soup (made) from horse gram (*kaulattho*), after increasing the quantity (*-utkataḥ*) with pungent (*kaṭu-*) spices, and (he must eat) the flesh of game living on dry land (*jāṅgalāny*) together with a small amount of oil (= *akṛtāni*).

**22.20** Whatever (*ye*) supervenient diseases (*rogās*) may (occur) such as (*-ādāyo*) the disease of desiccation (*trīṣṇā-*), fever (*\*jvara*), cough (*\*kāsa*), pain in the side (*\*pārśva-rug*), and diarrhoea (*\*atisāra*), as a consequence of the liquor disease, in the case of those (*te*) one must apply (*prayoktavyam*) the appropriate drug (*sva-bheṣajaiḥ*) and make (the disease) calm (*nivāryāḥ*).

**22.21** In the case of (one) the flesh of (whose) body (*-dehasya*) has been impaired (*prakṣīna-*) by liquor (*madya-*), it must be made to grow strong by severe purging cathartics (*vastayaḥ*), purging oily enemas (*amuvāsana-*), smearing the body with oil (*abhyañga-*) and massaging it (*utsādana-*), bathing (*snāna-*), making (the patient) drink medicinal ghee (*sarpīḥ-*), and milk (*kṣīra-*).

**22.22** In that (connection), as for medicinal ghee (*ghṛtam*), one must boil (*śṛtam*) in ghee and in four times as much water as ghee the powder (*kalkair*) from asparagus (*śatāvārī*), hogweed (*vyścīva-*), and liquorice (*yaṣṭī-*), until only ghee remains, and one must drink it in moderation.

**22.23** Alternatively, if one drinks (*-pānam*) mixed with milk (*kṣīra-*) the liquid (obtained) by boiling (*nīskvātha-*) (two varieties of) sida (*balātibalā-*), this removes (*-apaham*) the disease that causes wasting (*kṣaya-*).

**22.24** If one who has made himself without vital fluid (*hataujasaḥ*) by having drunk liquor (*madya-pāna-*) pours into the liquid obtained by boiling (*kvātha-*) hogweed (*punarnavā-*), ghee (*ghṛtam*), milk (*pavah-*), and the powder (*kalka-*) from liquorice (*yaṣṭī-*), boils it until only ghee remains, strains it, and drinks (*pānān*) it in moderation, (this) too will make him grow strong again (*puṣṭi-karam*) and will restore him.

The chapter (*adhyāyo*) on healing liquor disease (*madātyaya-*), the twenty-second (*dvāvīṃśatīmah*), is finished.

## § 23 : ME-DBAL GSO-BAHI LEHU

- 23.0** de-nas me-dbal gso-bahi lehu bsad-par byaho //
- 23.1** me-dbal ni / lan-čhva dañ / skyur-ba dañ / čha-ba dañ / drod che-ziñ rno-ba-la sogs-pahi kha-zas rtag-tu zos-pas nad-gži hkh rugs-par byas-pa-las me-dbal rnam-pa bdun-du šes-par bya-ste / me-dbal zes bya-ba ni lus thams-cad-du mched-ciñ hjug-pa yin-no //
- 23.2** de-la rluñ-las gyur-pahi me-dbal-gyi mčhan-ma ni / hbrum-bu hjam-ziñ mdog gnag-pa dañ / skrañ<sup>1</sup>-ba dañ / rims-kyis hdebs-pa dañ / gzer-ba-rnams yin-no //
- 23.3** mkhris-pa-las gyur-pahi me-dbal-gyi mčhan-ma ni / hbrum-buhi mdog ser-ziñ dmar-ba dañ / lus čha-ba<sup>2</sup> dañ / rims-kyis hdebs-pa-rnams yin-no //
- 23.4** bad-kan-las gyur-pahi me-dbal-gyi mčhan-ma<sup>3</sup> ni / hbrum-buhi mdog dkar-ziñ dbal skya-ba dañ / g-yah-ziñ bad-kan-gyi rims hdebs-pa yin-no //
- 23.5** kun hdus-pa-las gyur-pahi me-dbal ni mčhan-ma thams-cad dañ ldan-pa yin-no<sup>4</sup> //
- 23.6** glo rdol-ba-las gyur-pahi me-dbal ni / khrag dañ / mkhris-pa gñis-las hbyuñ-ste / hbrum-buhi<sup>5</sup> mdog gnag-pa dañ / sño-skyar hdug-pa dañ / dmar-ba dañ / skrañ-ba<sup>6</sup> dañ / brnags-nas rdol-ba dañ / lus čha-ba dañ / rims bdo-bar byed-pa-rnams yin-par bsad-do //
- 23.7** mehi me-dbal zes bya-ba ni / rluñ dañ mkhris-pa-dag-las hbyuñ-ste / hbrum-buhi mdog mes bsregs<sup>7</sup>-pa hdra-la / ñe-skor<sup>8</sup> me-mdag bžin-du dmar-ziñ / lus čha-ba dañ / skom-dad che-ba dañ / hkhru-ba-la sogs-pahi mčhan-ma-las rtogs-par byaho //
- 23.8** me-dbal rjab hdra zes bya-ba ni / bad-kan dañ mkhris-pa-las

<sup>1</sup> skrañ- NP] skrañs- D

<sup>2</sup> -ba om. N

<sup>3</sup> -ma om. N

<sup>4</sup> yin-no D] yino N : yin P

<sup>5</sup> -bui P] -pahi D : -bahi N

<sup>6</sup> skrañ-ba NP] skrañs-pa D

<sup>7</sup> bsregs- DN] bsreg- P

<sup>8</sup> ñe-skor D] ñen-bskor NP



## CHAPTER 23: ERYSIPELAS

**23.0** Next the chapter on erysipelas will be expounded.

**23.1** As for erysipelas (*visarpaḥ*), it is to be known (*jñeyah*) that erysipelas is of seven kinds (*saptadhā*) and is due to the humours (*doṣa-*) having been disturbed (*kopa-*) by one who has continually eaten (*saṁsevā-*) food that is saline (*lavāna-*), sour (*amla-*), pungent (*kaṭu-*), of great heat (*uṣṇa-*), or sharp (*\*tikṣṇa*). etc. (*ādi-*), and as for erysipelas (being) so called, it is (so called because) it spreads and enters the whole body (*sarvataḥ-pravisarpaṇāt*).

**23.2** In that (connection), as for the characteristics of erysipelas that has arisen due to wind (*vātāt*), they are: pustules (*sphoṭa-*) that are soft (*mṛdu-*) and black (*kṛṣṇa-*) in colour, swelling (*śopha-*), being afflicted by fever (*jvara-*), and pain (*toda-*).

**23.3** As for the characteristics of erysipelas that has arisen due to bile (*pittāt*), they are: the colour (*ābha-*) of the pustules (*sphoṭa-*) being yellow (*pīta-*) or red (*rakta-*), the body being hot (*dāha-*), and being afflicted by fever (*jvara-*).

**23.4** As for the characteristics of erysipelas that has arisen due to phlegm (*kaphāt*), they are: the colour of the pustules (*sphoṭa-*) being white (*sita-*) and their tops being grey (*pāṇḍu-*), being afflicted by itching (*kaṇḍū-*) and fever due to phlegm (*śleṣma-jvaraiḥ*).

**23.5** As for the erysipelas that has arisen (*-samutthas*) due to all (the humours) having come together (*sannipāta-*), it possesses (*samanvitah*) all the characteristics (*sarva-rūpaiḥ*).

**23.6** As for erysipelas that has arisen due to pulmonary rupture (*kṣata-jo*), it occurs due to both blood and bile (*rakta-pittābhyām*) and it is explained as (*mataḥ*) being (characterised by) the colour of the pustules (*sphoṭa-*) being black (*kṛṣṇa-*), being pale blue (*śyāva-*), by redness (*lohita-*), swelling (*śopha-*), bursting after suppurating (*pāka-*), the body being hot (*dāha-*), and making fever (*jvara-*) abound (*-āṭopī*).

**23.7** As for the so-called 'fiery (*agnikaḥ*) erysipelas', it occurs due to wind and bile (*vāta-pittātmako*) and must be known (*jñeyo*) from its characteristics: the colour (*-prabhah*) of the pustules (*sphoṭaiḥ*) being like (*iva*) (things) that have been burnt by fire (*agni-dagdhair*), the neighbouring region being red (*aruṇa-*) like embers (*aṅgāra-*), the body being hot (*dāha-*), thirst being great (*trṣṇā-*), diarrhoea (*\*atisāra*), etc. (*ādi-*).

**23.8** As for the so-called 'mud-like (*kardamaḥ*) erysipelas', it occurs due

hbyuñ-ste / hbrum-pahi mdog dbal skya-ziñ dmar-ba dañ / gnag-ciñ  
hčher-te dri-mas g-yogs-pa dañ / čha-ziñ ñe-skor-du chu-ser-gyis<sup>9</sup> hdam  
\*bžin<sup>10</sup>-du<sup>11</sup> hdug-pa-rnams yin-no //

**23.9** de-la nad-gži gsum so-so-las gyur-pahi me-dbał ni gso sla-ba  
yin-no //

lħag-ma gžan-rnams ni gsor mi-ruñ-bar bšad-do //

**23.10** lus-kyi phyi-nañ gñis-kar byuñ-ba dañ / čhigs-kyi steñ-du byuñ-ba  
ni / bdun-char yañ lħag-par gsor mi-ruñ-ño //

**23.11** de-la rluñ-las gyur-pahi me-dbal-la ni / rča-ba lñahi sman lña-  
phrugs<sup>12</sup> lña sñar bšad-pahi nañ-nas / rčahi rča-ba lña-pa ma-gtogs-par  
rča-ba lña-pa rnam-pa bži-po-rnams-las gañ yañ ruñ-bas lus bsku-ba dañ /  
nad-kyi steñ-du blugs-pa dañ / sman-mar sbyar-ba-la sogs-pa byaho //

**23.12** yañ-na hbras dañ / nas dañ šin-mñar-rnams-kyi phye-ma mar  
dañ / ho-mahi nañ-du bskol-te / thug-pa čhos-par byas-pas na-bahi  
steñ-du bsku-bar byaho //

**23.13** yañ-na ho-mas na-bahi steñ-du blugs-par byaho //

**23.14** yañ-na mar-gyi sñiñ-po<sup>13</sup> steñ-du blugs-par byaho //

**23.15** mkhris pa-las gyur-pahi me-dbal-la ni / sman (1) pra-puñta-rī-ka  
dañ / (2) bčod dañ / (3) šug-pa dañ / (4) pu-šel-če<sup>14</sup> dañ / (5) čan-dan  
dañ / (6) šin-mñar dañ / (7) 'utpa-la-rnams-kyi phye-ma ho-ma dañ  
sbyar-te bsku-bar byaho //

**23.16** yañ-na šin nya-gro-dħa-la sogs-pahi sde-čhan sñar bšad-pas nad-  
kyi steñ-du khu-ba blugs-pa dañ / \*bsku<sup>15</sup>-ba dañ / sman-mar sbyar-ba-  
rnams byas-na bzañ-ño //

**23.17** yañ-na mar gžu-ziñ hkhyag-tu<sup>16</sup> bcug-pa de-lta-bur / lan brgyahi  
bar-du byas-te / rul-bar gyur-pahi nañ-du / šin-mñar-gyi phye-ma šas cher  
blug-ste sbyar-bas bsku-bar byaho //

<sup>9</sup> -gyis D] -gyi NP

<sup>10</sup> bžin- *by emendation*] žiñ- DNP

<sup>11</sup> -du *om.* D

<sup>12</sup> -phrugs D] -phugs NP

<sup>13</sup> -po D] -pos NP

<sup>14</sup> -če D] -či NP

<sup>15</sup> bsku- *by emendation*] bsdu- DNP

<sup>16</sup> hkhyag-tu D] hkhyeg-du N : hkhyed-du P

to phlegm and bile (*kapha-pitta-jah*) and is (characterised by) the colour of the pustules (*-sphoṭo*) being whitish (*pāṇḍu-pīta-*) at the top, being red (*aruṇa-*), black and shiny (*mecakī*), covered with impurities (*malina-*), hot (*uṣṇa-*), with serum (*kledī*) in the neighbouring region (*āśraya-*), and being like mud (*kardamopamaḥ*).

**23.9** In that (connection), as for the (three kinds of) erysipelas that have arisen from each of the three humours respectively (*eka-doṣās trayāḥ*), they are easy to treat (*sādhyāḥ*). The others that remain (*śeṣāḥ*) are said to be (*matāḥ*) unsuitable for treating (*sādhyetarā*).

**23.10** As for (erysipelas that) has occurred (*śritāḥ*) on both (*ubhaya-*) the inside and the outside (*anta-*) of the body and (erysipelas that) has occurred (*-jāśca*) on the joints (*\*parva(n)*), in the case of (all) seven kinds (of erysipelas), they also are especially (*viśeṣa-taḥ*) unsuitable for treating.

**23.11** In that (connection), in the case of erysipelas (*visarpe*) that has arisen due to wind (*vāta-sambhave*), one must smear (*pradeha-*) the body with whichever may be appropriate among the four groups (*catuṣṭayam*) of five roots (*pañca-mūla-*) from among the five groups of five drugs (consisting) of five roots that were explained above (2.28-32) excluding the five grass roots (2.32) (*trṇa-varjyam*), pour them (*seka-*) on the top of the patient, and apply preparations of medicinal ghee (*sarpirbhir*), etc.

**23.12** Alternatively, one must boil (*-saṃsiddhair*) in ghee (*sarpiḥ-*) and milk (*payo-*) the powder (*piṣṭa-*) from rice (*\*tandula*), barley (*-yavaiḥ*), and liquorice (*yaṣṭī*), and when this soup has been cooked one must smear (*lepanam*) it on the patient.

**23.13** Alternatively (*vā*), one must pour (*seko*) milk (*kṣīra-*) over the patient.

**23.14** Alternatively (*vā*), one must pour the essence (*maṇḍena*) of ghee (*ghṛta-*) over the patient.

**23.15** In the case of erysipelas that has arisen due to bile (*paitte*), one must mix with milk (*kṣīra-*) and smear (*pralepanam*) (over the patient) the powder (*-piṣṭaiḥ*) from the drugs (1) white lotus (*prapaṇḍarika-*), (2) Indian madder (*mañjiṣṭhā-*), (3) bird cherry (*padmaka-*), (4) vetiver (*uśīra-*), (5) sandal (*-candanaiḥ*), (6) liquorice (*yaṣṭī-*), and (7) blue water lily (*-indīvaraiḥ*).

**23.16** Alternatively, if one pours (*seka-*) and smears (*ālepa-*) over the disease the above-mentioned (2.2) group of drugs beginning with the banyan tree (*nyagrodhādīḥ*) and applies (*-yogeṣu*) preparations of medicinal ghee (*ājya-*), (this treatment) is beneficial (*praśasyate*).

**23.17** Alternatively (*vā*), one must beat (*dhautam*) ghee (*sarpir*) and make it congeal, and making it like that a hundred times (*śata-*), when it has

**23.18** yañ-na (1) likbu-mig dañ / (2) pu-sel-ce dañ / (3) can-dan dañ / (4) gla-sgañ dañ / (5) mu-tig dañ / (6) nor-bu rin-po-che dañ / (7) bcag-rnams-kyi phye-ma mar dañ / ho-mar sbyar-te / bskus-na mkhris<sup>17</sup>-pa-las gyur-pahi me-dbal sel-to //

**23.19** bad-kan-las gyur-pahi me-dbal-la ni / (1) señ-ldeñ dañ / (2) sapta-parna dañ / (3) gla-sgañ dañ / (4) siñ dha-ba dañ / (5) doñ-ga dañ / (6) thañ-siñ dañ / (7) ku-ranta-rnams bdar<sup>18</sup>-bahi lde-gus bskus-na zi-bar hgyur-ro<sup>19</sup> //

**23.20** yañ-na siñ-mñar dañ / hbras-bu gsum dañ / bu-chañ<sup>20</sup>-rto dañ / si-ri-sa-rnams bdar<sup>18</sup>-bahi lde-gus bskuho //

**23.21** yañ-na bad-kan-las gyur-pahi me-dbal-la / sman pa-ru-na-la sogs-pahi sde-chan<sup>21</sup>-gyis bsku-ba dañ / khu-bas blugs-pa dañ / sman-mar sbyar-ba-la sogs-pa byas-na bzañ-ño //

**23.22** (1) pa-to-la dañ / (2) nimba dañ / (3) skyer-pahi rca-bahi sun-lpags dañ / (4) pu-ce-sel dañ / (5) khyi lce-ba dañ / (6) siñ-mñar-rnams bskol-bahi khu-ba \*hthuñs<sup>22</sup>-na yañ me-dbal thams-cad sel-to //

**23.23** gla-sgañ dañ / nimba dañ / pa-to-la-rnams bskol-bahi khu-ba hthuñs<sup>23</sup>-na yañ / me-dbal-lo-cog sel-to //

**23.24** yañ-na skyu-ru-ra dañ / pa-to-la dañ / mon-sran sñehu-rnams bskol-bahi khu-ba mar dañ sbyar-te btuñ-bar byaho //

**23.25** mdor-na me-dbal-la ni / dañ-por skyug-sman dañ / bkru-sman-gyis<sup>9</sup> sbyañ-ba dañ / gtar-ziñ khrag dbyuñ-ba-rnams kyañ byaho //

**23.26** cho-ga de-ltar byas-pa-las kyañ hbrum-bu rnags<sup>24</sup>-te<sup>25</sup> rdol-ba-las gyur-pa-la ni / rma gso-bahi cho-gar bstan-pa thams-cad byaho //

<sup>17</sup> mkhris- DN] khris- P

<sup>18</sup> bdar- NP] brdar- D

<sup>19</sup> hgyur-ro DP] hgyuro N

<sup>20</sup> -chañ- NP] -chad- D

<sup>21</sup> -chan- DN] -mchan- P

<sup>22</sup> hthuñs- *by emendation*] hthuñ- DP : mthuñ- N

<sup>23</sup> hthuñs- D] mthuñs- NP

<sup>24</sup> rnags- P] rnag- DN

<sup>25</sup> -te NP] -ste D

become rancid, one must pour into it in large quantity (*-utkaṭam*) the powder from liquorice (*yaṣṭi-madhu-*), and smear the mixture (over the patient) (*lepanam*).

**23.18** Alternatively, if one mixes with ghee (*sa-ghṛtaḥ*) and milk (*payasā*) and smears (over the patient) (*lepah*) the powder (*piṣṭair*) from (1) antimony (*sroto-ja-*), (2) vetiver (*uśira-*), (3) sandal (*śita-*), (4) nut grass (*abda-*), (5) mother of pearl (*muktā-*), (6) chrysoberyl (*ambu-maṇi-*), and (7) red ochre (*-gairikāḥ*), (this treatment) will remove (*-jit*) erysipelas (*visarpa-*) that has arisen due to bile (*pitta-*).

**23.19** In the case of erysipelas (*visarpe*) that has arisen due to phlegm (*śleṣma-sambhave*), if one smears (on the patient) a paste (*lepo*) (made) by grinding (1) catechu (*gāyatri-*), (2) dita (*sapta-parṇa-*), (3) nut grass (*abda-*), (4) button tree (*dhava-*), (5) drumstick (*-āragvadha-*), (6) deodar (*-dārubhiḥ*), and (7) yellow nail-dye plant (*sa-kuruṅṅair*), it will become calm.

**23.20** Alternatively, one must smear (*ācuret*) (on the patient) a paste (*lepam*) (made) by grinding liquorice (*madhuka-*), the three fruits (*triphalā-*), *kākoḷi* (*vīrā-*), and siris (*śirīṣair*).

**23.21** Alternatively, in the case of erysipelas that has arisen due to phlegm (*kapha-je*), if one smears (over the patient the paste made) from the group (*ganah*) (of drugs) beginning with the drug sacred caper (*varuṇādi-*) (2.5), pours (over him) the liquid (obtained from those drugs), and applies preparations of medicinal ghee, etc., (this treatment) is beneficial (*śastaḥ*).

**23.22** If one drinks (*pāna-taḥ*) the liquid (obtained) by boiling (*śrītāḥ*) (1) wild snake gourd (*paṭola-*), (2) neem (*ariṣṭa-*), (3) the bark (*tvuk-*) of the root of barberry (*dārvī-*), (4) kurroa (*tiṭtā-*), (5) gentian (*-trāyantikāḥ*), and (6) liquorice (*sa-yaṣṭi-madhukāḥ*), (this) too removes (*ghnanti*) all (*sarvān*) (varieties of) erysipelas (*visarpān*).

**23.23** If one drinks the liquid (obtained) by boiling (*kvāthaḥ*) nut grass (*musta-*), neem (*ariṣṭa-*), and wild snake gourd (*-paṭolānām*), (this) too removes (*-nut*) all (*sarva-*) (varieties of) erysipelas (*visarpa-*).

**23.24** Alternatively (*atha vā*), one must make (the patient) drink mixed with ghee (*ghṛta-saṃyutaḥ*) the liquid (obtained) by boiling emblic myrobalan (*dhātri-*), wild snake gourd (*paṭola-*), and green gram (*-mudgānām*).

**23.25** In short, in the case of erysipelas, one must first cleanse (*saṃśodhanam*) with emetics (*\*vamana*) and cathartics (*\*nirūha*) and (then) one must open (the veins) and extract blood (*śoṇita-mokṣaṇam*).

**23.26** In the case where (erysipelas) has arisen, if the pustules have suppurated and are bursting (*pakveṣu*) even after (these) methods (of

me-dbal gso<sup>26</sup>-bahi lehu-ste ni-su-rca gsum-pa rjogs-so<sup>27</sup> //  
*sman-dpyad gces<sup>28</sup>-pa grub-pa zes bya-ba | bam-po drug-paho //*

<sup>26</sup> gso- P] bsal- D : gsal- N

<sup>27</sup> rjogs-so DP] rjogso N

<sup>28</sup> gces- DN] ces- P

treatment) have been thus applied, one must apply (*prayojayet*) all (*kṛtsnam*) that has been taught (*nirdiṣṭam*) concerning the methods of treating (*karma*) wounds (*vraṇa-*).

The chapter (*adhyāyas*) on treating erysipelas (*visarpa-*), the twenty-third (*trayovimsatimah*), is finished.

**Sixth Section (\*khanda) (of) the medical treatise (\*sāstra) called 'Siddhasāra'.**

§ 24: SKRAŇ-BAHI NAD GSO-BAHI LEHU

- 24.0 de-nas skraň-bahi<sup>1</sup> nad gso-bahi lehu bśad-par byaho //
- 24.1 skraň-bahi<sup>1</sup> nad ni . mi zad<sup>2</sup>-pas ; kha-zas lci-ba daň / skyur-ba daň / bad-kan skye-bar hgyur-bahi zas zos-nas / nad-gźi-rnams hkhrugs-pa-las skraň-bahi<sup>1</sup> nad mi-bzad-pa rnam-pa drug hbyuň-bar hgyur-te / skraň-no<sup>3</sup>-cog-gi méchan-ma ni gso sla-ba yin-no<sup>4</sup> //
- 24.2 de-la rluň-las gyur-pahi skraň-bahi<sup>1</sup> nad-kyi méchan-ma ni / skraň-ba<sup>5</sup> řiid phan-čhun-du hpho-źiň . gar mnan-pahi mal šoň<sup>6</sup> der<sup>7</sup> hdug-pa daň / mdog gnag-ciň dmar-ba daň / mi-bzad<sup>8</sup>-par na-ba-rnams yin-no //
- 24.3 mkhriš-pa-las gyur-pahi skraň-bahi<sup>1</sup> méchan-ma ni / myur-du smin-ciň rdol-ba daň / mdog hjam-pa daň / ser-źiň dmar-ba daň , čha-ba daň / lus čha-bar byed-pa-rnams yin-no<sup>4</sup> //
- 24.4 bad-kan-las gyur-pahi skraň-bahi<sup>1</sup> méchan-ma ni mdog snum-źiň dkar-ba daň / dbal skya<sup>9</sup>-ba daň , mkhraň<sup>10</sup>-ba daň , g-yah-ba-rnams yin-no<sup>4</sup> //
- 24.5 khrag-las gyur-pa daň / glo-bur-gyi<sup>11</sup> skraň-bahi<sup>1</sup> méchan-ma ni / mkhriš-pahi méchan-ma daň hdraho //
- 24.6 kun hdus-pa-las gyur-pahi skraň-bahi<sup>1</sup> méchan-ma ni / thams-cad daň ldan-pa yin-no<sup>4</sup> //
- 24.7 de-la (1) nad-gźi pho-bahi naň-na gnas-na ni / ro-stod skraň-bar<sup>12</sup> hgyur-ro<sup>13</sup> // (2) nad-gźi loň-gahi naň-na gnas-na ni / ro-smad-du skraň-bar<sup>12</sup> hgyur-ro // (3) nad-gźi bar-na gnas-na ni bar-du skraň-bar<sup>12</sup> hgyur-ro<sup>13</sup> //

<sup>1</sup> skraň-bahi NP] skraňs-pahi D

<sup>2</sup> zad- NP] bzad- D

<sup>3</sup> skraň-no- NP] skraňs-so- D

<sup>4</sup> yin-no DP] yino N

<sup>5</sup> skraň-ba NP] skraňs-pa D

<sup>6</sup> šoň D] šod NP

<sup>7</sup> der D] řar N: dar P

<sup>8</sup> -bzad- NP] -bzod- D

<sup>9</sup> skya- D] skye- NP

<sup>10</sup> mkhraň- D] khraň- NP

<sup>11</sup> -gyi NP] -gyis D

<sup>12</sup> skraň-bar NP] skraňs-par D

<sup>13</sup> hgyur-ro DP] hgyuro N



## CHAPTER 24: SWELLINGS

**24.0** Next the chapter on treating the disease of swelling will be expounded.

### ŚOPHA

**24.1** As for the disease of swelling (*śophaḥ*), six kinds (*ṣaḍ-vidho*) of intolerable (*ghoro*) diseases of swelling occur due to the humours (*doṣair*) having been disturbed when a man (whose strength is) exhausted (*kṣīṇa-māṃsasya*) eats food (*anna-sevanāt*) that is heavy (*gurv-*), or sour (*amla-*), or food due to which phlegm will increase (*sābhīsyanda-*). As for the characteristics (*-lakṣaṇaḥ*) of all swellings, they are that they are easy to treat (*\*sādhyā-*).

**24.2** In that (connection), as for the characteristics of the disease of swelling that has arisen due to wind (*vātāt*), they are: the swelling itself moves to and fro (*calaḥ*); the place where it is pressed (*piḍanān*) remains in that hole (*nimno*); its colour is black (*kṛṣṇa-*), or red (*arūṇa-*); and it is intolerably painful (*arti-kṛt*).

**24.3** As for the characteristics of (the disease of) swelling that has arisen due to bile (*pittāt*), they are: it matures and bursts quickly (*kṣiprapākī*); its appearance is smooth (*mṛduḥ*), yellow (*pīta-*), or red (*rakta-*); it is hot (*ūṣma(n)-*); and it makes the body hot (*dāha-vān*).

**24.4** As for the characteristics of (the disease of) swelling that has arisen (*udbhavaḥ*) due to phlegm (*kapha-*), they are: its appearance is oily (*snigdhaḥ*) and white (*śuklaḥ*); its top is whitish (*pāṇḍuḥ*); it is hard (*kāṭhinya-*) and itches (*kandū-māñ*).

**24.5** As for the characteristics of (the disease of) swelling that has arisen due to the blood (*rakta-ja-*) and accidental (*āgantuh*) (swelling), they are like the characteristics of bile (*pitta-vad*).

**24.6** As for the characteristics of (the disease of) swelling that has arisen due to all (*sarva-jaḥ*) (three humours) having come together, they are that it possesses all the characteristics (*sarva-lingī*) (of all three humours).

**24.7** In that (connection), (1) if the (affected) humours (*doṣaiḥ*) reside in the receptacle of undigested food (*āmāśaya-sthais*) there will be swelling in the upper part (*upary*) of the body; (2) if the humours reside in the receptacle of digested food (*pakvāśaya-gatair*) there will be swelling in the lower part (*adhah*) of the body; (3) if the humours reside in the middle part (*madhya-*

(4) nad-gzi thams-cad-du khyab-na ni / lus ril-gyis<sup>14</sup> skrañ-bar<sup>12</sup> hgyur-ro //

**24.8** de-la skrañ-bahi<sup>1</sup> \*nad<sup>15</sup> nad-gzi gcig-las gyur-pa yin-la / nad bla-gñan gzan-gyis kyañ ma-thebs-te / mi \*ñams<sup>16</sup>-stobs chen-po žig-la byuñ-na ni gso sla-ba yin-no<sup>4</sup> //

lus ril-gyis skrañ-ba<sup>5</sup> dañ / mas yar mched-de skrañ-ba<sup>5</sup> ni ma-ruñs-pa yin-no<sup>4</sup> //

**24.9** skrañ-bahi<sup>1</sup> nad-la sman-pas nad-gzi dañ sbyar-ziñ nad-gzi so-sohi sman-gyi sde-čhan-rnams-kyis sman-mar sbyar-ba dañ / til-mar-gyi sman sbyar-ba dañ / bsku-ba dañ / nad-kyi steñ-du blugs-pa dañ / btuñ-ba-rnams-su sbyar-bar byaho //

**24.10** las rnam-pa lña-po (1) bkru-sman drag-po mas btañ-ba dañ / (2) hjam-rći mas btañ-ba dañ / (3) skyug-sman dañ / (4) bkru<sup>17</sup>-sman dañ / (5) sman snar blugs-pa-rnams kyañ čhabs che-chuñ dañ sbyar-ziñ<sup>18</sup> cho-ga bžin-du gtañ<sup>19</sup>-bar byaho //

**24.11** de ma-yin-pa skrañ-bahi<sup>1</sup> nad zi-bar bya-bahi spyihi cho-ga gzan-yañ bśad-par bya-ste / (1) thañ-šiñ dañ / 'a-ru-ra dañ / bcah-sga dañ / pu-na-rna-ba-rnams-kyi phye-ma chu bskol<sup>20</sup>-ba dron-po dañ sbyar-baham / (2) yañ-na byi-dañ-ga dañ / boñ<sup>21</sup>-ña dkar-po dañ / dug-mo-ñuñ-gi<sup>22</sup> šun<sup>23</sup>-lpags dañ / bcah-sga dañ / thañ-šiñ dañ / na-le-šam-rnams-kyi phye-ma chu bskol-ba dron-po dañ sbyar-baham / (3) yañ-na čha-ba gsum dañ / lcags-kyi phye-ma dañ / nas-čhig hkhus-pahi thal-ba-rnams-kyi phye / hbras-bu gsum bskol-bahi khu-ba dañ sbyar-te hthuñs-na yañ skrañ-bahi<sup>1</sup> nad sel-to //

**24.12** yañ-na (1) pu-će-sel dañ / lcags-kyi phye-ma dañ / čha-ba gsum dañ / šiñ ñe-roñ-rnams-kyi phye-ma / hbras-bu gsum bskol-bahi khu-ba dañ sbyar-baham / yañ-na (2) gu-gul dkar-po ba-gcin dañ sbyar-baham<sup>24</sup> / yañ-na (3) pi-pi-liñ-gi phye-ma ho-ma dañ sbyar-ba btuñ-bar byaho //

<sup>14</sup> -gyis D] -gyi NP

<sup>15</sup> nad *by emendation*] om. DNP

<sup>16</sup> ñams- *by emendation*] ñal- DNP

<sup>17</sup> bkru- D] skru- NP

<sup>18</sup> -ziñ NP] -šiñ D

<sup>19</sup> gtañ- D] btañ- NP

<sup>20</sup> bskol- NP] skol- D

<sup>21</sup> boñ- DN] bo- P

<sup>22</sup> -ñuñ-gi D] -yuñs-kyi NP

<sup>23</sup> šun- DP] šub-na (?) N

<sup>24</sup> -ba-ham P] -ba dañ DN

*gatair*) (of the body) there will be swelling in the middle (*madhye*); (4) if the humours penetrate (*-vyāpī*) the whole (*sarva-*) (body) there will be swelling of the entire body (*sarva-gaḥ*).

**24.8** In that (connection), if the disease of swelling (*śvayathuḥ*) has arisen due to a single humour (*eka-doṣa-jāḥ*) and has occurred in a man of great strength (*bala-sthasya*) who is not also afflicted by another, supervenient disease (*vigatopadravaḥ*), it is easy to treat (*sādhyo*). As for swelling of the entire body (*sarva-gaḥ*) and swelling that (*yaś*) spreads (*upasarpati*) downwards and upwards (*ūrdhvam*), they are terrible (*kaṣṭo*).

**24.9** In the case of the disease of swelling (*śvayathu-rogiṣu*), in accordance with the humours (*yathā-doṣaṃ*), the physician (*bhīṣak*) must prepare (*kalpayet*) with the groups (*gaṇaiḥ*) of drugs (appropriate) to the respective (*svaiḥ svaiḥ*) humours medicinal ghee (*sarpis*) and drugs from sesame oil (*tailāni*), must smear them (*pralepa-*), pour them (*seka-*) over the disease, and mix them in drinks (*pānāni*).

**24.10** One must administer (*yojyāni*), also in accordance with the size (*yathāvastham*) (of the swellings) and in agreement with (medical) practice (*vidhāna-taḥ*), the five (*pañca*) methods of treatment (*karmāni*): (1) severe purging cathartics (*\*niryūha*), (2) purging enemas (*\*anuvāsana*), (3) emetics (*\*vamana*) (4) cathartics (*\*recana*), and (5) drugs poured into the nose (*\*nasya*).

**24.11** In addition to that (*ataḥ paraṃ*), other general (*sāmānyāḥ*) methods (of treatment) (*yogāḥ*) for making calm (*-nāśanāḥ*) the disease of swelling (*śopha-*) will also be expounded (*vakṣyante*): (1) if one mixes with water that has been boiled and is hot (*uṣṇāmbunā*) the powder from deodar (*dāru-*), chebulic myrobalan (*pathyā-*), ginger (*śuṅṭhī-*), and hogweed (*-punarnavāḥ*), or (2) alternatively, if one mixes with water that has been boiled and is hot the powder from embelia (*viḍaṅga-*), white aconite (*ativiṣā-*), the bark of kurchi (*vatsa-*), ginger (*viśva-*), deodar (*dāru-*), and black pepper (*-ūṣaṇāni*), or (3) alternatively, if one mixes with the liquid (*-rasaḥ*) (obtained) by boiling the three fruits (*triphalā-*) the powder (*-rajaḥ*) from the three hot ones (*try-ūṣaṇa-*) and from iron (*ayo-*), and the powder from the alkali extracted from burnt barley (*-kṣāraiḥ*), and drinks (any of these three medicaments, this) too removes (*-nut*) the disease of swelling (*śopha-*).

**24.12** Alternatively (*vā*), one must make (the patient) drink (*saṃsevyaṃ*) (1) the powder (*rajo-*) from kurroa (*kaṭukā-*) and from iron (*ayo-*), and the powder from the three hot ones (*vyoṣa-*) and from turpeth tree (*-trivṛdbhir*), mixed with the liquid (obtained) by boiling the three fruits, or alternatively, (2) white Indian bdellium (*paraṃ*) mixed with cow urine (*mūtreṇa*), or alternatively (*vā*), (3) the powder from long pepper (*pippalī*) mixed with milk (*payonvitā*).

- 24.13** yañ-na (1) bu-ram 'a-ru-rahi phye-ma dañ cha bsñams<sup>25</sup>-te sbyar-baham / yañ-na (2) bu-ram bcáh-sga dañ cha bsñams-te sbyar-ba bzah-bar byaho //
- 24.14** yañ-na bu-ram dañ / sgehu-gšer čhod ran-par bzaho //
- 24.15** rluñ-las gyur-pa-la ni kha-zas ša-khu dañ lhan-cig bzaho //  
mkhris-pa-las gyur-pa-la<sup>26</sup> ni kha-zas ho-ma dañ lhan-cig bzaho //  
bad-kan-las gyur-pa-la ni kha-zas khu-bcud rčub-pahi bag dañ lhan-cig bzah-bar byaho //
- 24.16** cho-ga de-ltar byas-na skrañ-bahi<sup>1</sup> nad dañ / skem<sup>27</sup>-pahi nad dañ / dmu-rjiñ<sup>28</sup> dañ / smyo-byed dañ / skran dañ / gzañ-hbrum dañ / dbugs mi-bde-ba-rnams<sup>29</sup> hbyañ-bar hgyur-ro //
- 24.17** thañ-šiñ dañ / pu-na-rna-ba dañ / bcáh<sup>30</sup>-sga-rnams-kyi phye-ma ho-ma dañ sbyar-baham / yañ-na kru-trug-tres dañ / čha-ba gsum dañ / šiñ ñe-roñ dañ / thañ-šiñ-rnams bskol-bahi khu-ba hthuñs-na yañ skrañ-bahi<sup>1</sup> nad sel-to //
- 24.18** rkañ-hbam<sup>31</sup> žes<sup>32</sup> bya-ba ni čhil dañ / šahi nad-las hgyur<sup>33</sup>-te / rkañ-pa gñis bum-pa hdra-bar skrañ-ba<sup>5</sup> yin-no<sup>4</sup> //  
de yañ nad-gži gsum-la bad-kan šas che-ba-las gyur-pahi bye-brag-gis rnam-pa gsum yod-de nad-gži so-sohi mčhan-mas bstan-to //
- 24.19** de ni dus thams-cad-du grañ-ziñ ser che-la / skam-du mi-btub-pahi sar skye-bar hgyur-te / lo gcig<sup>34</sup> lħag-pa dañ / rkañ-hbam grog-mkhar lta-bu ni mi-hčhoho<sup>35</sup> //
- 24.20** de-la gso-bahi cho-ga ni nad-gži dañ hphrod-pahi sman-gyis<sup>14</sup> bsku-ba dañ / dugš bya-ba dañ / gtar-te kħrag dbyuñ-ba-la sogs-pahi cho-ga

<sup>25</sup> bsñams- DN] sñams- P

<sup>26</sup> -la om. DN

<sup>27</sup> skem- NP] skems- D

<sup>28</sup> -rjiñ NP] -rjiñš D

<sup>29</sup> -rnams DN] -bsnams P

<sup>30</sup> bcáh- DP] gcah- N

<sup>31</sup> -hbm DJ] -hbams P

<sup>32</sup> žes DP] nas N

<sup>33</sup> hgyur- NP] gyur- D

<sup>34</sup> gcig DN] cig P

<sup>35</sup> -hčhoho DN] -mčhoho P

**24.13** Alternatively (*vā*), one must make (the patient) (1) eat crude sugar (*guḍena*) mixed with the powder from chebulic myrobalan (*abhayā*) in equal portions (*tulyā*), or alternatively (*vā*), (2) crude sugar mixed with ginger (*viśaṃ*) in equal portions.

**24.14** Alternatively, (the patient) must eat (*sevyam*) in moderate quantity (*yuktyā*) crude sugar (*guḍa-*) and ginger (*ārdrakaṃ*).

**24.15** In the case of (swelling that) has arisen due to wind, one must eat (*-āśinā*) food together with meat soup (*rasa-*). In the case of (swelling that) has arisen due to bile, one must eat food together with milk (*kṣīra-*). In the case of (swelling that) has arisen due to phlegm, one must make (the patient) eat food together with liquid soup (*vūṣa-*) that is somewhat rough.

**24.16** If one administers (medical) treatment in that way, the disease of swelling (*śopha-*), the disease of desiccation (*śoṣa-*), dropsy (*udara-*), madness (*unmāda-*), internal tumours (*gulma-*), piles (*arśah-*), and uncomfortable breathing (*śvāsa-*) will be cleansed (\**śuddhaye*).

**24.17** If one drinks (*peyam*) the powder from deodar (*dāru-*), hogweed (*varṣābhū-*), and ginger (*-nāgaraiḥ*) mixed with milk (*kṣīraṃ*), or alternatively (*vā*), the liquid (obtained) by boiling (*prasādhitam*) leadwort (*citraka-*), the three hot ones (*vyoṣa-*), turpeth tree (*trivṛd-*), and deodar (*dāru-*), (this) too removes (*-haram*) the disease of swelling (*śopha-*).

#### ŚLĪPADA

**24.18** As for so-called (*vadet*) 'elephantiasis (*ślipadam*)', it occurs due to (*āśrayam*) disease of the fat (*medo-*) and the flesh (*māmsa-*) and is (characterised by) the two feet (*pādayoḥ*) swelling (*śophaṃ*) like bottles. It (*tat*) also has three kinds (*tridhā*) by (reason of) the varieties that have occurred due to the phlegm having a large portion (*kaphottaram*) among the three humours, and it is to be described (*ādarśibhir*) according to the characteristics (*liṅga-*) of the respective (*sva-*) humours (*doṣais*).

**24.19** As for that (*tat*) (disease called elephantiasis), it will increase (*jāyate*) in a place (*deśe*) which is cold (*śitale*) at all times (*sarvatra*), where there is much cold wind, and where one cannot keep dry (*sthiroḍake*). As for elephantiasis (that has lasted) more than a year (*samātitam*) and is like (*-ākṛti*) an anthill (*valmika-*), it cannot be cured (*asādhyam*).

**24.20** In that (connection) (*tatra*), as for the method (*vidhiḥ*) of treating (elephantiasis), it is expounded (*udīritah*) that one must apply as may be appropriate (*yathā-yogam*) methods of treatment such as (*-ādiko*) smearing (the body) (*upanāhana-*) with drugs that are compatible with the humour (affected), applying heat (*sveda-*), and opening (the veins) and extracting blood

dañ / skrañ-bahi<sup>1</sup> nad gso-bahi cho-gar bstan-pa thams-cad kyañ / ci rigs-par bya-bar bśad-do<sup>36</sup> //

**24.21** lba-ba<sup>37</sup> ni rluñ-las gyur-pa dañ / čhil-las<sup>38</sup> gyur-pa dañ / bad-kan-las gyur-pahi bye-brag-gis rnam-pa gsum yod-de / de-la (1) rluñ-las gyur-pahi lba-bahi<sup>39</sup> méchan-ma ni / mdog nag-ciñ dmar-ba dañ / kha dri mi-zím-pa dañ / rkan skam-par byed-pa yin-no //

(2) čhil-las gyur-pahi lba-bahi<sup>39</sup> méchan-ma ni / hjam-ziñ snum-pa yin-no<sup>4</sup> //

(3) bad-kan-las gyur-pahi lba-bahi<sup>39</sup> méchan-ma ni šin-tu che-ziñ sra<sup>40</sup>-ba yin-no<sup>4</sup> //

**24.22** de-la rid-de-ba-la byuñ-ba dañ / lo gcig<sup>34</sup> phan-chad lon-pa ni / gsor mi-ruñ-ño //

**24.23** hbras-kyi phreñ-ba zes bya-ba ni / lkog-mar bad-kan dañ / čhil gñis-las skyu-ru-rahi rus-pa hdra-bar rmen<sup>41</sup>-bur gyur-pa mañ-pos bskor-bahi miñ ni / hbras-kyi phreñ-ba zes bya-ste / yun riñ-du mi-hbyañ-bar hdug-pa yin-no //

**24.24** de-la lba-ba<sup>37</sup> gso-bahi cho-ga ni / sman-pas nad-gzi dañ sbyar-ziñ / nad-gzi so-sohi sman-gyi sde-čhan-gyis dugš bya-ba dañ / bsku<sup>42</sup>-ba dañ / lums bya-ba dañ / gtar-ziñ khrag dbyuñ-ba dañ / skyug<sup>43</sup>-sman dañ / bkru<sup>44</sup>-sman btañ-ba dañ / til-mar-gyi sman btuñ-ba-rnams-kyis lba-ba<sup>37</sup> med-par byaho //

**24.25** hbras-kyi phreñ-ba-la ni / sman ša-ko-ta-kahi šun-lpags-kyi phye-ma / til-mar dañ / chuhi nañ-du bskol-te / til-mar ñi-čhe lus-pa bcags-paham / yañ-na nimpa dañ / 'a-šva-ma-ra dañ / nirgunti-rnams-kyi phye-ma til-mar dañ / chuhi nañ-du bskol-la / til-mar ñi-čhe lus-pa bcags-te snar blugs-so<sup>45</sup> //

<sup>36</sup> bśad-do DP] bśado N

<sup>37</sup> lba-ba DJ] dbah-ba NP

<sup>38</sup> čhil-las DP] čhilas N

<sup>39</sup> lba-bahi DJ] dbah-bahi NP

<sup>40</sup> sra-DP] sa- N

<sup>41</sup> rmen- DJ] smin- NP

<sup>42</sup> bsku- DN] sku- P

<sup>43</sup> skyug- DJ] skyugs- NP

<sup>44</sup> bkru- DP] kru- N

<sup>45</sup> blugs-so DP] blugso N

(*rakta-mokṣa-*), and also (*ca*) all (*sarvaś*) that has been explained (*nirdiṣṭo*) concerning the method of treating the disease of swelling (*śopha-*).

#### GALA-GAṆḌA

**24.21** As for goitre (*gala-gaṇḍo 'pi*), it has three kinds (*tri-vidho*) by (reason of) the varieties that have arisen due to (*-anvayaḥ*) wind (*vāta-*), fat (*medaḥ-*), and phlegm (*kapha-*).

In that (connection), (1) as for the characteristics of goitre that has arisen due to wind (*anilāt*), they are: it makes (*-karo*) the colour (of the skin) black (*kṛṣṇa-*) and red (*aruṇa-*), makes the mouth (*āśya-*) have an unpleasant smell (*vairasya-*), and makes the palate (*tālu-*) dry (*śoṣa-*).

(2) As for the characteristics of goitre that has arisen due to fat (*medo-jah*), they are: it is soft (*mṛduḥ*) and oily (*snigdhaḥ*).

(3) As for the characteristics of goitre that has arisen due to phlegm (*kapha-jas*), they are: it is very big (*mahān*) and firm (*sthiraḥ*).

**24.22** In that (connection), as for (goitre that) has occurred in those who are emaciated (*kṣīṇasya*) and that has lasted longer than a year (*samātito*), it is not suitable for treating (*na sidhyati*).

#### GANḌA-MĀLĀ

**24.23** As for the so-called (*samākhyātā*) 'garland of pustules (*gaṇḍa-mālā-*)', — as for its name the so-called 'garland of pustules', (it is so called) by (reason of the neck) being surrounded by many nodes (*granthayaḥ*) resembling (*-pratimā*) the kernels (*asthi-*) of emblic myrobalans (*dhātry-*) having arisen in the neck (*gale*) due to both phlegm and fat (*śleṣma-medobhyāṃ*) — it is not cleansed for a long time (*bahu-kālānubandhinī*).

**24.24** In that (connection), as for the method of treating goitre (*\*gala-gaṇḍam*), the physician (*bhīṣak*) should, in accordance with the humours, make (the patient) without (*jayed*) goitre by applying heat to (*sveda-*) and by smearing (*ālepa-*) (over the patient) the groups of drugs (*gaṇaiś*) (appropriate) to the respective (*svair*) humours, by administering baths (*\*avagāhana*), by opening (the veins) and extracting blood (*rakta-mokṣa-*), by administering emetics and cathartics (*viśodhanaiḥ*), and by making (the patient) drink (*pānaiś ca*) medicaments (made) from sesame oil (*taila-*).

**24.25** In the case of the (so-called) 'garland of pustules (*gaṇḍa-mālā-*)', one must boil (*siddham*) in sesame oil (*tailam*) and water the powder from the bark (*tvacā*) of the drug śākhoṭaka (*śākhoṭaka-*), until pure sesame oil is left, and strain it, or alternatively (*vāpi*), one must boil in sesame oil and water the powder from neem (*nimba-*), oleander (*aśva-māra-*), and chaste tree (*nirgundī-*), until pure sesame oil is left, and strain it, and (then) pour (the oil) into the nose (*nāvanam*).

**24.26** yañ-na hbras-kyi phreñ-ba ma-smin-pa-la ni / dral-te rmen<sup>41</sup>-bu  
phyuñ-la / rma-kha bsreg<sup>46</sup>-go //

smin-ciñ rdol-ba-la ni sman mu-ka<sup>47</sup>-kahi thal-bahi sman sbyar-bas  
bsku-ziñ sbyañs-la / hdi gñi-ga yañ rmahi cho-ga bzin-du gso-bar byaho //

**24.27** yañ-na rtiñ-pa-nas sor bcu-gñis-kyi goñ-du byin-pa dral-te / byin-  
pahi nañ-na chil-gyi rmen<sup>48</sup>-bu ñahi sgo-ña hdra-ba hdug-pa-rnams phyuñ-la /  
rma-kha bsregs<sup>49</sup>-te rma gso-bahi cho-ga bzin-du byaho //

**24.28** sa-rmen ni nad-gzi gsum so-so-las gyur-te / khrag dañ / sa dañ /  
chil-rnams-kyi rmen<sup>48</sup>-bu yin-no<sup>4</sup> //

**24.29** de ni nad-gzi<sup>50</sup> so-sohi mchan-ma-las ses-par bya-ste / de-la khrag  
dañ sa-las gyur-pahi sa-rmen<sup>48</sup> ni / gsor mi-run-ño //

**24.30** sa-rmen<sup>41</sup> gso-bahi thabs ni / lba-ba<sup>37</sup> gso-bahi cho-gar bsad-pa  
bzin-du byaho //

**24.31** yañ-na dral-ba dañ / bsreg-pa dañ / sman-gyi thal-bas gdab-pa-  
rnams kyañ bya-ziñ / ras-maham lo-mas g-yog<sup>51</sup>-par byaho //

skrañ-bahi<sup>1</sup> nad gso-bahi lehu-ste ni-su-rca bzi-pa rjogs-so //

<sup>46</sup> bsreg- D] sregs- N : sreg- P

<sup>47</sup> -ka- P] -ga- DN

<sup>48</sup> rmen- D] rmin- NP

<sup>49</sup> bsregs- DN] sregs- P

<sup>50</sup> -gzi D] -bzi NP

<sup>51</sup> g-yog- NP] g-yogs- D



## GRANTHI

**24.26** Alternatively (*vā*), in the case of 'garland of pustules' (*\*gaṇḍa-mālā*) that has not matured (*apakvān*) one should split it, extract (*uddhṛtya*) the nodes (*granthin*), and burn the mouth of the wound (*vahni-karma prayojayet*). In the case of its having matured (*pakvān*) and burst one must smear and cleanse (*saṃśodhya*) it with a drug prepared from the alkali (*kṣāreṇa*) from the drug parul tree (*\*muṣkaka*). These two (cases) must also be treated (*samupakramet*) in accordance with the method (of treatment) for wounds (*vraṇa-vat*).

**24.27** Alternatively, one must split open (*āpāṭya*) the calf of the leg (*indravastim*) twelve fingers (*dvādaśāṅgulam*) above (*ūrdhvaṇi*) the heel (*pārṣṇy-*), and from inside the calf of the leg one must extract (*hṛtvā*) the nodes of fat (*medo*) that resemble (*sadr̥śaṇi*) fish (*mīna-*) eggs (*aṇḍa-*), burn the mouth of the wound (*vahniṇi prayojayet*), and apply (treatment) in accordance with the method of treating wounds.

## ARBUDA

**24.28** As for the flesh node (*arbudam*) it arises (*jāyate*) due to the three humours (*doṣair*) respectively (*pr̥thag*) and is a node of the blood (*asni-*), the flesh (*māṃsa-*), and the fat (*-medobhir*).

**24.29** As for that (*tat*) (node) it must be recognised from the characteristics (*-vikāri*) of the respective humours (*sva-doṣa-*). In that (connection), the flesh nodes that have arisen (*-je*) due to the blood (*rakta-*) and the flesh (*māṃsa-*) are not suitable for treating (*asādhye*).

**24.30** As for the method of treating flesh node (*\*arbuda*), one must apply (treatment) as has been explained concerning the method of treating (*kriyā*) goitre (*gala-gaṇḍa-*).

**24.31** Alternatively, one must administer (*prayojayet*) surgery (*śastra-*), cauterisation (*agni-*), and the application of the alkali (*kṣāra-*) from a drug, and one must cover (*baddhvā*) (the wound) with a cloth (*-vastrakaiḥ*) or a leaf (*\*pattra*).

The chapter (*adhvāyās*) on treating the disease of swelling (*śopha-*), the twenty-fourth (*caturviṃśatimaḥ*), is finished.

§ 25: RMA GSO-BAHI LEHU

- 25.0 de-nas rma gso-bahi lehu bsad-par byaho //
- 25.1 rma ni lus ñid-las hbyuñ-ba / glo<sup>1</sup>-bur-du hbyuñ-bahi bye-brag-gis rnam-pa gñis yod-par rig-par byaho //
- de-la sña-ma ni nad-gzi-rnams-las gyur-pa yin-no<sup>2</sup> //
- phyi-ma ni mchon-la sogs-pas rmas-pa yin-no<sup>2</sup> //
- 25.2 de-la rluñ-las gyur-pahi rmahi mchan-ma ni / rmahi ñe<sup>3</sup>-skor réub-ciñ mdog dmar-la sño-skyar hdug-pa dañ / hjag-pa ñuñ-ziñ \*dañ<sup>4</sup>-ba dañ / cher mi-na-ba-rnams yin-no<sup>2</sup> //
- 25.3 mkhris-pa-las gyur-pahi rmahi mchan-ma ni rma dañ ñe<sup>3</sup>-skor-gyi mdog ser-ziñ dmar-la sño-ba dañ / hjag-pa cha<sup>5</sup>-ba dañ / lus cha-ba-rnams yin-no<sup>2</sup> //
- 25.4 bad-kan-las gyur-pahi rmahi mchan-ma ni / mkhrañ-ziñ dbal skya-ba dañ / chu-ser skya-ba<sup>6</sup> hjag-ciñ grañ-la / ska<sup>7</sup>-ba-rnams yin-no<sup>2</sup> //
- 25.5 khrag-nad-las gyur-pahi rmahi mchan-ma ni / mdog dmar-ziñ khrag hjag-pa yin-no<sup>2</sup> //
- 25.6 nad-gzi gñis hdus-pa-las gyur-pa dañ / gsum hdus-pa-las gyur-pahi rmahi mchan-ma ni / gañ dañ gañ hdus-pa de dañ dehi mchan-ma hdres-pas bstan-to //
- 25.7 de-la thog-ma ma-smin-pahi che ni / zi-bar hgyur-bahi nan-rcis bskuho //
- rnag-tu<sup>8</sup> cha-ba-la ni smin-par bya-bahi cho-ga byaho //
- rnags<sup>9</sup> zin-pa-la ni brtol-te hjib-pahi sman-gyis rnag dañ / chu-ser dag-par bsal-nas / rmahi šahu skye-bahi<sup>10</sup> sman byaho //

<sup>1</sup> glo- D] blo- NP

<sup>2</sup> yin-no DP] yino N

<sup>3</sup> ñe- D] ñen- NP

<sup>4</sup> dañ- *by emendation*] hdar- D : hdañ- NP

<sup>5</sup> cha- NP] che- D

<sup>6</sup> -ba NP] -bo D

<sup>7</sup> ska- NP] bska- D

<sup>8</sup> rnag-tu D] rnags-su NP

<sup>9</sup> rnags N] rnag D : rnags-su P

<sup>10</sup> skye-bahi D] skyehi NP

## CHAPTER 25: WOUNDS

**25.0** Next the chapter on treating wounds will be expounded.

**25.1** As for wounds (*vraṇaḥ*), they are to be known (*parijñeyaḥ*) as having two kinds (*dvidhā*) by (reason of) the variety (*bheda-taḥ*) that occurs due to the body itself (*śārīra-*) and (the variety that) occurs accidentally (*āgantū-*). In that (connection), as for the former (*ādya-*) (variety), they are (those that) have arisen due to the humours (*doṣair*). As for the latter (*anyaḥ*) (variety), they are (characterised by the patient) having been wounded (*kyata-*) by weapons (*śastra-*) etc. (*ādi-*).

**25.2** In that (connection), as for the characteristics of wounds that have arisen due to wind (*vātād*), they are : the vicinity of the wound being rough (*rūkṣa-*), its colour being red (*aruṇa-*) or pale blue (*śyāva-*), there being little (*alpa-*), but pure (*svaccha-*) discharge (*sruti-*), and not being much (*alpa-*) pain (*-vedanaḥ*).

**25.3** As for the characteristics of wounds that have arisen due to bile (*pitta-taḥ*), they are: the colour of the wound and its vicinity being yellow (*pīta-*), red (*\*rāga-*), or dark blue (*nīlaś ca*), there being warm (*uṣṇa-*) discharge (*srāva-*), and the body being hot (*dāha-*).

**25.4** As for the characteristics of wounds that have arisen due to phlegm (*kaphāt*), they are: being hard (*sa-kāṭhinyaḥ*) and having a whitish top (*pāṇḍuh*), discharging (*-srutiḥ*) whitish (*śukla-*) serum, being cold (*śīta-*), and viscid (*ghana-*).

**25.5** As for the characteristics of wounds that have arisen due to blood disease (*raktād*), they are: the colour being red (*rakto*) and discharging blood (*rakta-sruti*).

**25.6** As for the characteristics of wounds that have arisen (*-jaḥ*) due to two (*dvi-*) humours having come together and that have arisen due to three (*tri-*) (humours) having come together, they are to be explained by the characteristics being mingled of whichever of those (*tad-*) humours have come together.

**25.7** In that (connection), as for the time when it has not matured (*avidagdhasya*) in the beginning, one must smear (the wound) with smearing juice so that it will become calm (*śamanaṃ*). In the case of (wounds that) are about to suppurate (*vidagdhasya*) one must apply the method (of treatment) for making mature (*pācanam*). In the case of (wounds that) have (already) suppurred (*pakvasya*), one must pierce them (*pāṭanam*), thoroughly remove (*śuddhiḥ*) pus and serum with absorptive medicaments, and apply

**25.8** de-la rnag<sup>11</sup>-par bya-bahi sman ni / til dañ / phabs dañ / zar-ma dañ / ru-rta-rnams-kyi phye-ma dañ / phye dañ / rgyam-cha-rnams zo skyur-po dañ sbyar-te / brjis-pahi goñ-bu ni smin-par byed-pahi mchog yin-par hdod-do //

**25.9** de-la rnag-tu<sup>12</sup> cha<sup>12a</sup>-bahi mchan-ma ni / cha-ba hur-hur-por hdug-pa dañ / na-ziñ zug-pa dañ / mdog dmar-ba dañ / skrañs<sup>13</sup>-pa-rnams yin-par bsad-do //

**25.10** rnags<sup>14</sup>-pahi mchan-ma ni goñ-ma smin-du cha<sup>14a</sup>-bahi mchan-ma-rnams-*las*<sup>15</sup> rce gzil-bar hgyur-la / gñer-ma hdus-ñiñ phyogs gcig-tu mthon-po cog-cog-por hbyuñ-ba yin-no<sup>2</sup> //

**25.11** rdol-bar bya-bahi sman ni / (1) ñiñ ñe-roñ dañ / (2) snu-ḥa kṣi-ra dañ / (3) 'a-sma-ri dañ / (4) ci-ri-bil-ba-la sogs-pahi sde-čan dañ / (5) kru-trug-tres dañ / (6) thi-ba dañ / (7) bya-gag dañ / (8) mchil<sup>16</sup>-pahi rtug-pa-rnams-kyi phye-ma sbyar-baham / yañ-na mu-skahi thal-bahi sman sbyar-bas bsku-ba ni rdol-bar bya-bahi sman-gyi nañ-na mchog yin-no<sup>2</sup> //

**25.12** hjib-pahi sman-gyis rnag dañ / chu-ser bsal-bahi thabs ni / (1) til dañ / (2) rgyam-cha dañ / (3) ñiñ-mñar dañ / (4) nimpahi lo-ma dañ / (5) yuñ dañ / (6) skyer-pa dañ / (7) ñiñ ñe-roñ-rnams-kyi phye-ma mar dañ sbyar-te bsku-bar byaho //

**25.13** yañ-na nimpapa-tra dañ / til-gyi phye-ma sbrañ-rçi dañ sbyar-te bskus-na yañ rma sbyoñ-bar byed-do<sup>17</sup> //

**25.14** rmahi šahu skye-bahi sman ni / nas rjen-par btags<sup>18</sup>-pahi phye-ma / mar dañ / sbrañ-rçi dañ sbyar-te / bskus-na rma hdrub-par hgyur-ro<sup>19</sup> //

<sup>11</sup> rnag- D] rnags- NP

<sup>12</sup> rnag-tu D] rnagsu N : rnags-su P

<sup>12a</sup> cha- P] cha- DN

<sup>13</sup> skrañs- D] skrañ- NP

<sup>14</sup> rnags- NP] rnag- D

<sup>14a</sup> cha- P] che- DN

<sup>15</sup> -las *by emendation*] om. DNP

<sup>16</sup> mchil- DN] hchil- P

<sup>17</sup> byed-do DP] byedo N

<sup>18</sup> btags- DN] brtags- P

<sup>19</sup> hgyur-ro DP] hgyuro N

medicaments that (make) the new flesh of the wound (*vraṇasya*) grow (*saṃrohah*).

**25.8** In that (connection), as for medicaments that make suppurate, the best (medicament) (*param*) for making mature (*pācanam*) is said to be (*iṣyate*) a poultice (*piṇḍī*) (made) by mixing the powder from sesame (*tila-*), yeast (*kiṇva-*), linseed (*ataśī-*), and costus (*kuṣṭha-*), (barley) meal (*-saktūnām*), and rock salt (*lavāna-*), with thick sour milk (*dadhy-amila-*), and kneading (*-marditā*) (them together).

**25.9** In that (connection), as for the characteristics of (wounds that) are about to suppurate (*vidagdham*), they are explained (*ādīset*) to be: there is a gentle warmth (*dāha-*); aches (*ruk-*) and pains (*toda-*); the colour is red (*-rāgais*), and there is swelling (*sopham*).

**25.10** As for the characteristics of (wounds that have already) suppurred (*vipakvaṃ*), they are: \* due to the characteristics of (wounds that) are about to mature (*mandair*) (as described) above (in 25.9), their tops will be removed; wrinkles (*valimat-*) have gathered, and they emerge in one place high (*-unnatam*) (and) curved (*pinḍita-*).

**25.11** As for medicaments that make (wounds) burst (*dāraṇam*), if one smears (the wound) with the powder from (1) turpeth tree (*nikumbhā-*!), (2) milk hedge (*snuk-payo-*), (3) Indian rock-foil (*asmāri-*), (4) the group of drugs beginning with (*ādayah*) Indian beech (*cirabilva-*), and (5) leadwort (*agnika-*), and the powder from the faeces (*vid-*) of (6) pigeon (*kapota-*), (7) cock (*dakṣa-*), and (8) sparrow (*\*caṭaka*), mixed together (*-yuktāḥ*), or alternatively (*vā*), with a preparation with the alkaline medicine (*kṣāro*) from the parul tree (*\*muṣkaka*), (that treatment) is the best (*param*) among medicaments that make (wounds) burst (*dāraṇam*).

**25.12** As for the method of removing pus and serum with absorptive medicaments (*vraṇa-śodhanah*), one must mix with ghee (*ghṛta-yutaiḥ*) and smear (*pralepo*) (on the wound) the powder (*piṣṭaiḥ*) from (1) sesame (*tila-*), (2) rock salt (*saindhava-*), (3) liquorice (*yaṣṭy-āhva-*), (4) leaves of the neem (*nimba-pattra-*), (5) turmeric and (6) barberry (*niśā-yugaiḥ*), and (7) turpeth tree (*trivṛd-*).

**25.13** Alternatively, if one mixes with honey (*madhunā*) and smears (*kalko*) on (the wound) the powder from neem leaves (*nimba-pattra-*) and sesame (*-tilaiḥ*), (this) too cleanses (*-śodhanaiḥ*) the wound (*kṣata-*).

**25.14** As for the medicament for (making) the new flesh of the wound grow (*ropanah*), if one mixes with (*yukto*) ghee (*sarpisā*) and honey the powder (*kalke*) (obtained) by grinding them in raw barley (*yava-*), the wound will be healed.

**25.15** rma \*hdrub<sup>20</sup>-pahi mčhan-ma ni / skrañ-ba<sup>21</sup> med-la / hjam-ziñ snum-pa dañ / lcehi mdog hdra-bar dmar-ba dañ / na-ba med-ciñ hjag-pa chad-pa dañ / rlo-ba med-pa-rnams yin-te / rma dag-par hgyur-bahi rtags<sup>22</sup>-su bśad-do<sup>23</sup> //

**25.16** de-la rluñ-las gyur-pahi rma-la ni / sman rča-ba lña-pahi sde-čhan che-chuñ gñis cho-ga thams-cad-du sbyar-bar byaho //

**25.17** mkhris-pa-las gyur-pahi rma-la ni / šiñ nya-gro-dħa-la sogspahi sde-čhan cho-ga thams-cad-du sbyar-bar byaho //

**25.18** bad-kan-las gyur-pahi rma-la ni / doñ-ga-la sogspahi sde-čhan cho-ga thams-cad-du sbyar-bar byaho //

**25.19** yañ-\*na<sup>24</sup> (1) 'utpal sñon-po dañ / (2) ba-la dañ / (3) skyer-pa dañ / (4) me-da dañ / (5) šiñ-mñar dañ / (6) čan-dan dañ / (7) sa-maᅇga dañ / (8) dħa-ta-ki-rnams-kyi phye-ma mar dañ sbyar-te bskus-na yañ rmahi śahu skye-bar byed-do<sup>17</sup> //

**25.20** yañ-na šiñ ho-ma-can-gyi myu-guhi phye-ma mar dañ sbyar-baham / yañ-na hbras-bu gsum dañ / šiñ ba-tahi yal-gahi thor-to dañ / señ-ldeñ dañ / gseñ<sup>25</sup>-phrom-rnams-kyi phye-ma mar dañ sbyar-bas bskus-na rma-kha hdrub-par hgyur-ro<sup>19</sup> //

**25.21** yañ-na šiñ (1) 'arju-na dañ / (2) 'u-dum-ba<sup>26</sup>-ra dañ / (3) 'a-śvattha<sup>27</sup> dañ / (4) gseñ<sup>25</sup>-phrom dañ / (5) jam-būhi<sup>28</sup> śun-lpags dañ / (6) šiñ-mñar dañ / (7) katpa-la dañ / (8) rgya-skyegs<sup>29</sup>-rnams-kyi phye-mas btab-pa-na yañ / rmahi śahi<sup>30</sup> bu<sup>30</sup> skye-bar hgyur-ro<sup>19</sup> //

**25.22** (1) pu-če-šel dañ / (2) spra<sup>31</sup>-čhil dañ / (3) yuñ dañ / (4) šiñ-mñar dañ / (5) nakta-ma-lahi hbras-bu dañ / lo-ma dañ / (6) ma-la-ti dañ / (7) nimpahi lo-ma-rnams-kyi phye-ma mar dañ chuhi nañ-du bskol-te / mar ñi-čhe lus-pa yañ rma-la phan-pa yin-no<sup>2</sup> //

**25.23** yañ-na pra-puᅇda-rī-ka dañ / šiñ-mñar dañ / bu-čhañ<sup>32</sup>-rto dañ / ra-mñe dañ / čan-dan-rnams-kyi phye-ma / šiñ ho-ma-can bskol-bahi khu-ba

<sup>20</sup> hdrub- *by emendation*] rub- DNP

<sup>21</sup> skrañ-ba NP] skrans-pa D

<sup>22</sup> rtags- DP] rtag- N

<sup>23</sup> bśad-do DP] bśado N

<sup>24</sup> yañ-na *by emendation*] yañ DNP

<sup>25</sup> gseñ- NP] señ- D

<sup>26</sup> -ba- NP] -bā- D

<sup>27</sup> -śvattha D] -śva-tha NP

<sup>28</sup> jam-būhi D] jam-buhi N: jambuhi P

<sup>29</sup> -skyegs- D] -skyags- NP

<sup>30</sup> śahi bu NP] śahu D

<sup>31</sup> spra- D] pra- NP

<sup>32</sup> -čhañ- DN] -čhad- P

**25.15** As for the characteristics of a wound that (can) be healed, they are : it is without swelling (*nirutsaṅgī*), soft (*mṛduḥ*), oily (*snigdho*), red like the colour of the tongue (*jihvābho*), without ache (*vīgata-vyathaḥ*), its discharge has ceased (*nirāsrāvo*), and it is without (*na ca*) elevation (*utsanno*). (These characteristics) are said to be (*prakīrtitaḥ*) an indication that the wound (*vraṇaḥ*) is becoming clean (*śuddhaḥ*).

**25.16** In that (connection), in the case of a wound that has arisen due to wind (*vāte*), one must apply (*vojyaḥ*) in all methods (of treatment) (*sarva-karmasu*) both the large and the small groups of five medicinal roots (*pañca-mūla-dvayaṃ*).

**25.17** In the case of a wound that has arisen due to bile (*paittike*), one must apply (*vojyaḥ*) in all methods (of treatment) (*sarva-karmasu*) the group of medicaments beginning with (*-ādiś*) the banyan tree (*nyagrodha-*) (2.2).

**25.18** In the case of a wound that has arisen due to phlegm (*kapha-je*), one must apply (*vojyaḥ*) in all methods (of treatment) (*sarva-karmasu*) the group of medicaments beginning with (*-ādiko*) drumstick (*āragvadha-*) (2.6).

**25.19** Alternatively, if one mixes with ghee (*sarpīr-yuktair*) and smears (*lepah*) on (the wound) the powder from (1) blue water lily (*\*nilotpala*), (2) sida (*balā-*), (3) barberry (*dārvi-*), (4) medā (*medā-*), (5) liquorice (*madhuka-*), (6) sandal (*-candanaiḥ*), (7) Indian madder (*samaṅgā-*), and (8) the fulsee flower tree (*dhātakī-*), (this) too makes the new flesh of the wound grow (*prarohanāḥ*).

**25.20** Alternatively, if one mixes with ghee (*ghṛtaṃ*) powder from sprouts (*ankuraiḥ*) of the milk-containing tree (*kṣīri-druma-*), or alternatively (*atha vā*), mixes with ghee (*ājya-*) the powder from the three fruits (*triphalā-*), the sheath (*śuṅgā-*) on the branch of the banyan tree (*vaṭa-*), catechu (*gāyatrī-*), and lodh (*lodhra-*), and smears (*lepo*) (the mixture on the wound), the opening of the wound (*vraṇa-*) will be healed (*sandhāna-kṛt*).

**25.21** Alternatively, if one applies the powder (*cūrṇitāḥ*) from the bark (*-tvacaḥ*) of the trees (1) arjun (*arjuna-*), (2) cluster fig (*udumbara-*), (3) sacred fig (*aśvattha-*), (4) lodh (*lodhra-*), and (5) jambool (*jambū-*), (the powder from) (6) liquorice (*yaṣṭī-*), (7) box myrtle (*katphala-*), and (8) lac (*-lākṣās ca*), (then) too the new flesh of the wound (*kṣata-*) will grow (*-rohaṇam*).

**25.22** If one boils (*śṛtam*) the powder from (1) kurroa (*tiktā-*), (2) beeswax (*siktha-*), (3) turmeric (*niśā-*), (4) liquorice (*yaṣṭī-*), (5) the fruit (*phala-*) and leaves (*-pallavaiḥ*) of Indian beech (*naktāhva-*), the leaves (*-pattrair*) of (6) nutmeg (*mālātī-*) and of (7) neem (*nimba-*), in ghee (*ghṛtaṃ*) and water, until only ghee remains, (this) too is beneficial for wounds (*vraṇyam*).

**25.23** Alternatively, if one boils (*siddham*) the powder from the root of the white lotus (*prapaṇḍarīka-*), liquorice (*yaṣṭy-āhvā-*), kākoli and kṣīra-

dañ<sup>33</sup> / til-mar-gyi nañ-du bskol-te / til-mar ñi-éhe lus-pa bcags-pa yañ rma hcho-bar byed-do<sup>17</sup> //

**25.24** rma-kha sman-gyis bskus-pahi steñ-du / šiñ ka-rañja dañ / plakša dañ / jam-bū<sup>34</sup>-la sogs-pahi lo-mas glan-la / dehi steñ-du ras-la sogs-pas dkri-ba ni bzañ-ste / rma sbyoñ-ziñ hcho-bar byed-do<sup>17</sup> //

**25.25** rma-la hbu zugs-pa<sup>35</sup>-la ni byihu rug-pa-la sogs-pahi sde-éhan sbyar-bas rma-kha dañ / rmahi nañ-du<sup>36</sup> bskus-na phan-no //

**25.26** rma sos-pahi mal šoñ-du gyur-pa-la ni / sran-ma dañ / mon-sran snehu-la sogs-pa sran-mahi rigs-rnams-kyi lo-mahi phye-ma chu dañ sbyar-baham / yañ-na šiñ-tog ko-šaham / šiñ lbañ-ko btags-pahi phye-ma chu dañ sbyar-bas bskus-na slar gañ-bar hgyur-ro<sup>19</sup> //

**25.27** rma hkhyims-pa-la ni / cho-ga šes-pas rmahi bag gar byuñ-ba brtags-te / mchon-gyis dral-la dag-par bsal-ziñ / rnag dañ / chu-ser hjib-pahi sman-gyis bskus-te myañ-ba-ste / rma-khar<sup>37</sup> šahi<sup>30</sup> bu<sup>30</sup> skye-ziñ HDRUB-pahi sman-la sogs-pa rmahi cho-ga thams-cad rim bzin-du byaho //

**25.28** rñu-ba khoñ-na yod-pahi rma-la ni / rñu-ba skam-pas drañs-te phyuñ-la / rma gso-bahi sman-gyi cho-ga bstan-pa<sup>38</sup> rim<sup>39</sup> bzin-du byaho //

**25.29** rma rñiñ riñ-du lon-pahi rkyen-gyis ša zad-ciñ skam-par gyur-pa-la ni / ša rta-bahi<sup>40</sup> sman-gyi cho-ga yañ bya-ziñ / rma yañ gso-bar byaho //

**25.30** rma red<sup>41</sup>-pa-la ni / rmahi ñe<sup>3</sup>-skor gtar-ziñ khrag dbyuñ-ba dañ / skyug-sman dañ / bkru-sman btañ-\*bar byaho<sup>\*42</sup> //

<sup>33</sup> dañ / NP] rnams D

<sup>34</sup> jam-bū- D] jam-bu- N : jambu- P

<sup>35</sup> -pa- NP] -ña- D

<sup>36</sup> -du *om.* NP

<sup>37</sup> -khar D] -kha NP

<sup>38</sup> -pa D] -pahi NP

<sup>39</sup> rim D] rims NP

<sup>40</sup> rta-bahi NP] rtas-pahi D

<sup>41</sup> red- P] rañ- DN

<sup>42</sup> btañ-bar byaho [ / by emendation] btañ : DNP



kākolī (*kākolī-dvaya-*), and sandal (*-candanaiḥ*), in the liquid (obtained) by boiling (*kaṣāya-*) the milk-containing tree (*kṣīra-vṛkṣa-*) and in sesame oil (*tailaṃ*), until only sesame oil remains, and strains it, (this) too makes a wound heal (*vraṇaṃ hanti*).

**25.24** In addition to smearing the opening of the wound with medicaments, if one patches it up (*-dānaṃ*) with leaves (*pattra-*) from the trees Indian beech (*karāñja-*), yellow-barked fig (*plakṣa-*), jambool (*jambū-*), etc. (*-ādi-*), and in addition to that wraps it up (*bandho*) with cloths (*cailla-paṭṭa-*), etc. (*-ādibhir*), (this) is good (*śasyate*) and makes the wound (*vraṇa-*) clean (*śodhana-*) and makes it heal (*-ropaṇaḥ*).

**25.25** In the case of wounds (*vraṇebhyaḥ*), if worms (*krimi-*) have entered them (*juṣṭebhyaḥ*), if one smears the opening of the wound and inside the wound with a mixture of the group of drugs (*gaṇo*) beginning with holy basil (*surasādir*) (2.24), (this treatment) is beneficial (*hitah*).

**25.26** If the place where the wound has healed has become a hole, if one mixes with water the powder from the leaves (*pattraṃ*) of such varieties of peas as peas (*kalāya-*) and green gram (*vidali-*), or alternatively, if one mixes with water the powder (obtained) by grinding kośa fruit (*kośa-*) or (the kernel (*asthi-*) of) mango (*āmra-*), and smears it on (the wound), it will become full again (*pūraṇam*).

**25.27** In the case of a tubular (*nāḍināṃ*) wound, one who knows (medical) practice (*karma-vit*), after examining (*anviṣya*) where the wound has tended to arise (*gatim*) and piercing (*āpātya*) it with a knife (*śastreṇa*), must apply (*kuryāc*) successively all (*sarvaṃ*) the methods of (treating) (*kramaṃ*) wounds (*vraṇa-*) such as (*-ādikaṃ*) smearing it with medicaments that absorb pus and serum and thoroughly remove them (*śodhana-*), and when (the patient) has experienced (that treatment), he must apply medicaments to heal and (make) new flesh grow (*āropaṇa-*) in the opening of the wound.

**25.28** In the case of a wound (*kṣatāt*) that has a foreign body (*sa-śalyāc*) inside, one must pull out and extract (*āhr̥tya*) the foreign body (*śalyam*) with forceps (*kañka-mukhena*) and successively (*yathā-vidhi*) apply (*kāryaṃ*) the methods (of treatment) with drugs (*bhiṣag-jitam*) that have been taught for healing wounds (*vraṇopasaṃhitam*).

**25.29** In the case of the flesh having become exhausted and dry (*-śoṣiṇām*) by reason of an old wound (*kṣata-*) that has lasted a long time (*cirrottha-*), by applying (*kāryaś*) the method (of treatment) (*vidhiḥ*) with drugs for (making) the flesh grow stong (*bṛṃhanīyo*), one must also make the wound heal.

**25.30** In the case of infected wounds (*duṣṭa-vraṇeṣu*), one must open the vicinity of the wound and extract blood (*asṛi-muktir*) and one must

**25.31** glo<sup>1</sup>-bur-gyi rma-la / rma byuñ-bahi mod-la / mar dañ / sbrañ-réi  
 dañ sbyar-bas bskus-te / bciñs-la / mkhris-pa dañ / khrag-gi drod čha-ba  
 dbri-ziñ bsil-bahi cho-ga-rnams byaho //

**25.32** rus-pa chag-gam / čhigs byuñ-ba-la ni / cho-ga šes-pas srañ-ziñ /  
 čhigs bcug-la / mar dañ / šiñ-mñar-gyis bskus-te / bciñs-la ras-kyis dam-  
 du dkris-la / šiñ ho-ma-can-gyi šun-lpags-kyis mi-hgul<sup>43</sup>- bar dbañ-du byas-te /  
 ci-nas kyañ ma-rnag<sup>11</sup>-par nan-tan-du bsruñ-bar byaho //

**25.33** rma dañ / chags<sup>44</sup>-grugs dañ bur-bahi kha-zas ni hbras sa<sup>45</sup>-lu  
 dañ / mon-sran sñehu dañ / nas-las<sup>46</sup> byas-pa dañ / ri-dags skam-sa-na gnas-  
 pahi ša-rnams bzaho //

**25.34** žo dañ / ho-ma dañ / skyur-bag dañ / kha-zas lci-bahi bag dañ /  
 ñal-po-rnams spañ-bar byaho //

rma gso-bahi lehu-ste ñi-šu-rča lña-pa rjogs-so<sup>47</sup> //

<sup>43</sup> -hgul- DN] -mgul- P

<sup>44</sup> chags- P] chag- DN

<sup>45</sup> sa- NP] sã- D

<sup>46</sup> -las DJ] -la NP

<sup>47</sup> rjogs-so DP] rjogso N

administer emetics (*ūrdhvam ... sodhanam*) and purgatives (*adhas ca sodhanam*).

**25.31** In the case of accidental wounds (*āgantuvranam*), immediately (*sadyo*) after the wound has occurred, one must smear on it a mixture of ghee (*ghṛta-*) and honey (*ksaudra-*), bind it (*baddhvā*), and apply (*prayoktavyā*) cooling (*sītā*) methods (of treatment) (*kriyā*) in order to diminish (*-nāsanī*) the hot warmth (*ūśma(n)-*) of bile (*pitta-*) and blood (*rakta-*).

**25.32** In the case of a broken (*bhinna-*) bone (*asthi-*) or a dislocated (*cyuta-*) joint (*sandhes*), one who knows (medical) practice (*\*karma-vit*) must straighten it and put the joint into place, smear it with ghee (*ghṛta-*) and liquorice (*\*madhuka*), bind (*bandhah*) and wrap it firmly (*sthirah*) with a cloth (*caila-vān*), control it with the bark (*tvak*) of the milk-containing tree (*ksīrī-*) so that it does not move, and protect (*raksyah*) it energetically (*prayatnatah*) so that it by no means discharges pus (*pāko*).

**25.33** As for the food of one who has a wound (*vranī*), a broken (bone), or a dislocated (joint), he should eat (*adyāji*) (dishes) made with rice (*salī-*), green gram (*mudga-*), and barley (*-yavān*), and the flesh of game living on dry land (*jāṅgalam ca*).

**25.34** He must give up (*vivarjayet*) thick sour milk (*dadhi-*), milk (*ksīra-*), what tends to be sour (*amla-*), food (*annam*) that tends to be heavy (*gurv-*), and sexual intercourse (*maithunam ca*).

The chapter (*adhyāyah*) on treating wounds (*vrana-*), the twenty-fifth (*pañca-vimsatimah*), is finished.

§ 26: MIG-SMAN-GYI RGYUD-KYI LEHU

- 26.0** de-nas mig-sman-gyi rgyud-kyi lehu bsad-par byaho //
- 26.1** mig-sman-gyi rgyud ces bya-ba / lus hphags-kyi rgyal-pos bsad-pa gañ yin-pa ni rgya ches-pas-na / hdir de-dag thams-cad mi-bsad-par cha cam-ziñ bsad-par byaho //
- 26.2** de-la mig-gi rañ-bzin ni goñ-bur hdug-pa dañ / dmar-ba dañ / dkar-ba dañ / gnag-pa yin-no //
- de yañ hbyuñ-ba chen-po sa dañ / chu dañ / me dañ / rluñ-rnams dañ ldan-par bsad-do<sup>1</sup> //
- gnas khuñ-bu yin-pas-na nam-mkhah<sup>2</sup> dañ yañ ldan-no //
- 26.3** de-la rluñ dañ / mkhris-pa dañ / bad-kan dañ / khrag-gi ñes-pa-rnams-kyi bye-brag-las / mig-nad mchi-ma hjag-pa zes bya-ba / drag-po rnam-pa bzir hgyur-te / de ni phal-cher mig-nad-do-cog hbyuñ-bahi gzi yin-no<sup>3</sup> //
- 26.4** de-la rluñ-las gyur-pahi mig-nad mchi-ma hjag-pahi méchan-ma ni / mchi-ma grañ-ba dañ / rñu-ma skam-po yod-pa dañ / na-ziñ ha-re hdug-pa-rnams yin-par bsad-do<sup>1</sup> //
- 26.5** mkhris-pa-las gyur-pahi mig-nad mchi-ma hjag-pahi méchan-ma ni / mchi-ma écha-ba dañ / rñu-ma ser-ba dañ / écha-ba hur-hur-por hdug-ciñ réca dmar-ba-rnams yin-no //
- 26.6** bad-kan-las gyur-pahi mig-nad mchi-ma hjag-pahi méchan-ma ni / rñu-ma dkar-pos yog<sup>4</sup>-pa dañ / mchi-ma hbyar-hbyar-po dañ / g-yah-ziñ skrañ-ba<sup>5</sup>-rnams yin-no<sup>3</sup> //
- 26.7** khrag-gi ñes-pa-las byuñ-bahi mig-nad mchi-ma hjag-pahi méchan-ma ni / mig dmar-ziñ écha-ba hur-hur-por hdug-la / dmar-po sar-sar-por hbyuñ-ziñ / mchi-ma réca dmar-ba-rnams yin-no<sup>3</sup> //
- 26.8** kha-zas mi-hphrod-pa zos-pa dañ / dus bzin-du mi-za-bahi rkyen-gyis<sup>5a</sup> mig-nad mchi-ma hjag-pa zes bya-ba échabs chen-por gyur-pa-la ni //

<sup>1</sup> bsad-do DP] bsado N

<sup>2</sup> nam-mkhah DP] namkhah N

<sup>3</sup> yin-no DP] yino N

<sup>4</sup> yog<sup>s</sup>- DN] yog- P

<sup>5</sup> skrañ-ba- NP] skrañs-pa- D

<sup>5a</sup> -gyis DN] -kyis P

## CHAPTER 26: EYE-MEDICINES

**26.0** Next the chapter on the Tantra concerning eye-medicines will be expounded.

**26.1** As for the so-called (-*saṃjñakam*) 'Tantra (*tantram*) concerning eye-medicines (*śālākya-*)', which was expounded (*uktaṃ*) by king (*adhipena*) 'Noble body (*videha-*)', on account of its great extent (*vistṛṇa-ivān*) not all (*na sarva-*) those (teachings) (*uktis*) will be expounded here (but only) a small part (*leśo*) will be expounded (*vidhīyate*).

**26.2** In that (connection), as for the nature (*\*bhūtātā?*) of the eye (*nayana-*), it is (characterised by) being a ball (*piṇḍaṃ*), red (*rakta-*), white (*sita-*), and black (*asitam*). It is also said (*\*vadet?*) to possess the great elements (*\*mahābhūta*) earth (*kṣiti-*), water (*jala-*), fire (*jyoti-*), and wind (*vāyu-*). Since its place of residence is a hole, it also possesses space (*ākāśaṃ*).

**26.3** In that (connection), due to the varieties of diseases of wind (*vātāt*), bile (*pittāt*), phlegm (*kaphād*), and blood (*raktād*), the so-called 'tear-drop (*abhiṣyandaś*)' eye-disease arises (*jāyate*) in four ways (*catur-vidhaḥ*) and is severe (*ghoraḥ*). As for that ('tear-drop' eye-disease), it is for the most part (*prāyena*) the source of arising (*ākaraḥ*) of all (*sarva-*) eye-diseases (*netrāmaya-*).

**26.4** In that (connection), as for the characteristics of 'tear-drop (*\*abhiṣyanda*)' eye-disease that has arisen due to wind (*vātikah*), they are said (*smṛtaḥ*) to be: having cold (*sīta-*) tears (*aśru-*) and dry (*śuska-*) secretion (*dūṣikā-*), aching (*ruk-*) and being (like) a pillar (*stambha-*).

**26.5** As for the characteristics of 'tear-drop (*\*abhiṣyanda*)' eye-disease that has arisen due to bile (*paittikah*), they are: hot tears (*uṣṇāśru-*), yellow secretion (*pīta-dūṣikā-*), gentle warmth (*dāha-*), and red veins (*-rāgaś ca*).

**26.6** As for the characteristics of 'tear-drop (*\*abhiṣyanda*)' eye-disease that has arisen due to phlegm (*kaphātmakah*), they are: (the eye) being covered (*upadeha-*) by white (*sita-*) secretion (*\*dūṣikā*), sticky (*picchā-*) tears (*aśru-*), itching (*kaṇḍū-*), and swelling (*-śophaiḥ*).

**26.7** As for the characteristics of 'tear-drop (*\*abhiṣyanda*)' eye-disease that has occurred due to disease of the blood (*rakta-jō*), they are: the eye is red (*rakta-tā-*); there is gentle warmth (*-dāhai*); redness (*rakta-*) occurs in lines (*rāji-mān*); and the tears (*aśru-*) have red (*tāmra-*) veins.

**26.8** By reason of eating (*-sevinām*) incompatible (*viṣama-*) foods and not eating according to the (proper) time (*ahita-*), the so-called 'tear-drop

mig-nad rduñ-ba zes bya-bar gyur<sup>5b</sup>-te / mig dañ klad-pahi phyed mi-bzad-par na-bar hgyur-ro<sup>6</sup> //

dehi mčhan-ma yañ goñ-du smos-pa bzin-du nad-gzi so-sohi mčhan-ma dañ sbyar-ziñ rtogs-par byaho //

**26.9** de-la rluñ-las gyur-pahi mig-nad gso-bahi cho-ga ni / kha-ra dañ / gseñ<sup>7</sup>-phrom dañ / rgyam-čha-rnams-kyi phye-ma chu hjam<sup>7a</sup>-čam dañ sbyar-te bcags-pahi khu-baham / yañ-na kha-ra dañ / bcah<sup>8</sup>-sga dañ / ša-ba-rihi gseñ<sup>7</sup>-phrom-rnams cho-ga goñ-ma bzin-du byas-te / mig-tu blugs-par byaho //

**26.10** yañ-na ku-rantahi<sup>9</sup> me-tog dañ / šiñ-mñar dañ / kha-ra dañ / bcah<sup>10</sup>-sga-rnams-kyi phye-ma zo-kha-chu hjam-čam dañ sbyar-te bcags-paham / yañ-na bcah-sga dañ / rgyam-čha dañ / šiñ-mñar dañ / gseñ<sup>7</sup>-phrom-rnams-kyi phye-ma mar-gyi nañ-du brños-pahi khu-bas mig-tu blugs-so<sup>11</sup> //

**26.11** yañ-na šiñ-mñar dañ / čan-dan dañ / bcod dañ / gseñ<sup>7</sup>-phrom dañ / bcag yug-snam-rnams-kyi phye-ma chu hjam-čam dañ sbyar-te bcags-paham / yañ-na bilba-la sogs-pahi sde-čhan bskol-bas mig-gi nañ-du blugs-na yañ mig-nad mi-bzad<sup>12</sup>-par na-ba sel-to //

**26.12** yañ-na 'e-rañđahi réa-ba rahi ho-mahi nañ-du bskol<sup>13</sup>-te / hjam-čam-du bsgrañs-la / mig gdañs-te / ras dkar-po gčan-mas g-yogs-pahi steñ-du / mig hgram-logs-nas rgyun ma-chad-par blugs-pa ni / mig-smān čhags-las btañ-ba zes bya-bahi mchog yin-no<sup>3</sup> //

**26.13** yañ-na pi-pi-liñ dañ / ba-la-ka dañ / šiñ-mñar dañ / rgyam-čha-rnams rahi ho-ma dañ<sup>14</sup> bskol-te / hjam-čam-du bsgrañs<sup>15</sup>-pa sñā-ma bzin-du čhags-las btañ-bahi smān byas-na yañ / mig-nad mi-bzad<sup>16</sup>-pa na-ba sel-to //

**26.14** yañ-na lcags-sam zañs-kyi snod-du rgyam-čha dañ zo sbyar-baham / yañ-na zañs-sam lcags-kyi gtun-gyi nañ-du hkhar<sup>17</sup>-bahi gtun-bus yuñ dañ /

<sup>5b</sup> gyur- NP] hgyur- D

<sup>6</sup> hgyur-ro DP] hgyuro N

<sup>7</sup> gseñ- NP] señ- D

<sup>7a</sup> hjam- DN] hjam- P

<sup>8</sup> bcah- DN] gcah- P

<sup>9</sup> ku-rantahi P] ku-sta-rahi DN

<sup>10</sup> bcah- DP] gcah- N

<sup>11</sup> blugs-so DP] blugso N

<sup>12</sup> -bzad- D] -zad- NP

<sup>13</sup> bskol- D] skol- NP

<sup>14</sup> ho-ma dañ NP] ho-mar D

<sup>15</sup> bsgrañs- D] sgrañs- NP

<sup>16</sup> -bzad- DN] -zad- P

<sup>17</sup> hkhar- D] khar- NP

(*abhiṣyandah*)' eye-disease having become very strong (*pravṛddhah*) and having become (*syād*) the so-called 'beat (*adhimanthah*)' eye-disease, the eye (*netra-*) and half the head (*mūrdhārdha-*) will ache (*-ārtir*) intolerably (*tīvra-*). Also, the characteristics of that (eye-disease) must be recognised in combination with the characteristics (*-lakṣṇaiḥ*) of the separate (*sva-*) humours as mentioned above (in 26.4-7).

**26.9** In that (connection), as for the method of treating eye-disease that has arisen due to wind (*vālike*), one must mix (*-sambhūtaiḥ*) with somewhat mild(ly warm) water (*sukhāmbu-*) the powder (*piṣṭa-*) from sugar (*śarkarā-*), lodh (*lodhra-*), and rock salt (*-saindhavaiḥ*), strain it, and pour the liquid into the eye (*pūraṇam*), or alternatively, one must apply according to the above method (*tadvat*) sugar (*sitā-*), ginger (*nāgara-*), and sābara lodh (*-sābaraiḥ*).

**26.10** Alternatively, one must mix with somewhat mild(ly warm) whey (*samastubhiḥ*) the powder from the flower (*puspa-*) of the yellow nail-dye plant (*kurujā-*), liquorice (*yaṣṭy-āhva-*), sugar (*sitā-*), and ginger (*-viśvaiḥ*), and strain it, or alternatively (*vā*), one must fry (*bhṛṣṭair*) in ghee (*ghṛtena*) the powder from ginger (*śuṅṭhī-*), rock salt (*saindhava-*), liquorice (*yaṣṭy-āhva-*), and lodh (*-lodhrair*), and must pour the liquid into the eye.

**26.11** Alternatively, if one mixes with somewhat mild(ly warm) water (*ambhasā*) the powder from liquorice (*yaṣṭi-*), sandal (*candana-*), Indian madder (*mañjiṣṭhā-*), lodh (*lodhra-*), and red ochre (*-kāñcana-gairikaiḥ*), and strains it, or alternatively (*tathā*), if one boils the group of drugs beginning with (*-ādinā*) the Bengal quince (*bilva-*) (2.28), and pours (either mixture) into the eye (*pūraṇam*), (this) too removes (*-ghnam*) intolerably (*tīvra-*) aching (*śūla-*) eye-disease.

**26.12** Alternatively, if one boils (*śṛtam*) the root of the castor-oil plant (*eraṇḍena*) in goat (*ājama*) milk (*kṣīram*), cools it till it is somewhat mild(ly warm), opens the eye wide, and after covering it with a clean white cloth, pours (the liquid) into the eye without interruption from the side of the cheek, that is an excellent (*param*) so-called 'eye-medicine administered through a filter (*āścyotanam*)'.

**26.13** Alternatively (*vā*), if one boils in goat milk long pepper (*kañā-*), fragrant mallow (*udīcyā-*), liquorice (*yaṣṭi-*), and rock salt (*saindhava-*), cools it till it is somewhat mild(ly warm), and applies it as a medicament to be administered through a filter (*\*āścyotana*), as (explained) before (in 26.12), (this) too removes (*-ghnam*) intolerable aching (*śūla-*) eye-disease.

**26.14** Alternatively, if one mixes (*-marditam*) rock salt (*saindhavam*) and thick sour milk (*dadhi-*) in an iron (*āyase*) or (*vā*) copper (*tāmra-*) vessel (*pātre*), or alternatively, if one pounds finely (*-ghṛṣṭe*) turmeric (*niśā-*) and long

pi-pi-liñ žib-tu<sup>18</sup> brduñs-la žo dañ sbyar-te snod de-ñid-kyi nañ-du žag lon-par bžag-pa zañs dañ / lcags-kyi mig-sman-gyi thur-mas blañ-ziñ mig-tu bskus-na / mig mi-bzad-par na-ba sel-to //

**26.15** mkhris-pa-las gyur-pahi mig-nad-la ni pra-puñda-rī-ka dañ / śiñ-mñar dañ / yuñ dañ / skyu-ru-ra dañ / śug-pa-rnams bskol-ba bsgrañs-pa sbrañ-rći dañ / kha-ras<sup>19</sup> sbyar-te sñar bstan<sup>20</sup>-pa bžin-du / čhags-las btañ-ziñ rgyun-tu<sup>21</sup> blugs-na mig-nad sel-to //

**26.16** yañ-na ćan-dan dañ / 'a-ri-štahi lo-ma dañ / śiñ-mñar dañ / skyer-pa dañ / lce-myañ-ča-rnams-kyi<sup>22</sup> phye-ma chu grañ-mo dañ sbyar-te / sbrañ-rći dañ / kha-ra dañ ldan-par<sup>23</sup> byas-la čhags-las btañ-ziñ rgyun-tu<sup>21</sup> blugs-so<sup>11</sup> //

**26.17** bad-kan-las gyur-pahi mig-nad-la ni / dud-pa dañ / yuñs-kar cha-re dañ / yuñ dañ / skyer-pa cha gñis gñis dañ / hdi-rnams-kyi phye-ma chu hjam-ćam dañ sbyar-te / čhags-las btañ-ziñ rgyun-tu<sup>21</sup> blugs-na / mig-nad mchi-ma hžag-pa sel-to //

**26.18** yañ-na snod kha sbyar nimpahi khu-ba bskus-pahi nañ-du / gseñ<sup>7</sup>-phrom cha bži dañ / dud-pa dañ / yuñs-kar cha-re-rnams-kyi phye-ma čhig-mar brños-te / btags-nas chu hjam-ćam dañ sbyar-ba yañ čhags-las btañ-ziñ / rgyun-tu<sup>21</sup> blugs-par byaho //

**26.19** khrag-las gyur-pahi mig-nad-la ni / sman ti-ri-ta dañ / hbras-bu gsum dañ / śiñ-mñar dañ / kha-ra dañ / gla-sgañ chen-po-rnams-kyi phye-ma chu grañ-mo dañ sbyar-te / čhags-las btañ-ziñ rgyun-tu<sup>21</sup> blugs-na mig-nad mchi-ma hžag-pa sel-to //

**26.20** gseñ<sup>7</sup>-phrom dañ / śiñ-mñar dañ / ldoñ<sup>24</sup>-ros dañ / skyer-pa dañ / skyer-khañda-rnams-kyi phye-ma rahi ho-ma dañ sbyar-baham /

<sup>18</sup> -tu D] -du NP

<sup>19</sup> -ras NP] -ra D

<sup>20</sup> bstan- NP] bsten- D

<sup>21</sup> -tu NP] -du D

<sup>22</sup> -kyi D] -kyis NP

<sup>23</sup> -par D] -pas NP

<sup>24</sup> ldoñ- D] mdoñ- NP



pepper (*-kr̥ṣṇe*) with a bell metal (*kāṁśa-*) pestle in a copper or an iron mortar, mixes them with thick sour milk, puts (the liquid) in that same vessel until twenty-four hours have elapsed, takes it out with a copper or an iron instrument for (use with) eye medicines, and smears it on the eye (*añjanam*), (this) removes (*-nut*) intolerable aches (*śūla-*) of the eye (*akṣi-*).

**26.15** In the case of eye-disease (*akṣi-roga-*) that has arisen due to bile (*pitta-*), if one boils (*śṛtair*) the root of the white lotus (*prapaundarika-*), liquorice (*yaṣṭy-āhva-*), turmeric (*niśā-*), emblic myrobalan (*āmalaka-*), and bird cherry (*-padmakaiḥ*), cools (the mixture), mixes (*-yuktah*) it with honey (*madhu-*) and sugar (*sitā-*), and, as expounded previously (in 26.12), administering it through a filter (*\*āścyotana*), pours it (into the eye) (*sekaḥ*) continuously. (this) removes (*-nut*) eye-disease (*akṣi-roga-*).

**26.16** Alternatively, one must mix with cold water (*ambhasā*) the powder (*piṣṭvā*) from sandal (*candana-*), leaves (*pattrāṇi*) of neem (*ariṣṭa-*), liquorice (*yaṣṭi-*), barberry (*-dārvyoḥ*), and rock salt (*sa-saindhavaiḥ*), add honey (*kṣaudra*) and sugar (*sitā-*), and administering (the mixture) through a filter (*\*āścyotana*), pour (*sekaḥ*) it (into the eye) continuously.

**26.17** In the case of eye-disease that has arisen due to phlegm (*kapha-*), if (one takes) the powder (*piṣṭvā*) from these (drugs): (one) portion each (*sva-bhāgikau*) of smoke (*dhūma-*) and white mustard (*-sarṣapau*) and two portions each (*dvau dvau bhāgau*) of turmeric and barberry (*rajanyoḥ*), mixes it with somewhat mild(ly warm) water (*ambhasā*), and administering it through a filter (*āścyotanam*), pours it (into the eye) continuously, (this) removes (*-jid*) the eye-disease 'tear-drop (*abhiṣyanda-*)'.

**26.18** Alternatively, one must fry (*sampakvaṁi*) to a residue the powder from four (*catuṣṭayam*) portions (*bhāga-*) of lodh (*lodhra-*) and (one) portion each (*bhāgau*) of smoke (*dhūma-*) and white mustard (*-sarṣapayor*) in a vessel whose mouth is closed (*puṭa-*) and which has been smeared (*akta-*) with the liquid from neem (*nimba-*), grind it, mix it with somewhat mild(ly warm) water (*sukhāmbunā*), and administering it through a filter (*\*āścyotana*), pour (*sekaḥ*) it continuously (into the eye).

**26.19** In the case of eye-disease that has arisen due to the blood (*rakta-*), if one mixes with cold (*śīta-*) water (*ambunā*) the powder (*piṣṭaiḥ*) from the drugs lodh (*tirīṭa-*), the three fruits (*triphalā-*), liquorice (*yaṣṭi-*), sugar (*śarkarā-*) and big nut grass (*-bhadra-mustakaiḥ*), and administering it through a filter (*\*āścyotana*), pours (*seko*) it continuously (into the eye), it removes (*-nāśanaḥ*) the eye-disease 'tear-drop (*abhiṣyanda-*)'.

**26.20** If one mixes with goat milk (*ajā-payah*) the powder from lodh (*lodhra-*), liquorice (*yaṣṭi*), red arsenic (*\*śilā*), barberry (*dārvi-*), and barberry extract (*-tārṣya-sailair*), or alternatively (*vā*), if one cools the liquid (obtained

yañ-na skyer-pahi khu-ba bsgrañs-te / sbrañ-réi dañ sbyar-ba thur-mas blañs-la mig-la<sup>25</sup> bskus-na / mig-nad mchi-ma hjag-pa thams-cad sel-to //

**26.21** thog-ma mig-nad-kyis<sup>26</sup> btab-ste na-ba bdo-ba<sup>27</sup>-la ni / gseñ<sup>7</sup>-phrom dañ / skyu-ru-ra khrel-bur sbyar-ba mar-gyi nañ-du \*brños<sup>28</sup>-te / žib-tu btags-la ldoñ-ros dañ sbyar-te / chu dañ brjis-pas mig-gi phyi-rol pags-pahi steñ-du bskuho //

**26.22** yañ-na mig-sman čakšu ras gcañ-mahi nañ-du phur-la / ba-lañ-gi lci<sup>29</sup>-bahi nañ-du bcós-te / chan čhos rab-tu gyur-pahi šun-lpags med-par byas-te / bskams-la žib-tu<sup>30</sup> btags-pahi phye-ma ñal-gar lan cig<sup>31</sup> mig-tu blugs-pa čam-gyis / de<sup>32</sup> ma<sup>32</sup>-thag-tu mig-nad mi-bzad-par bdo-ba yañ med-par byed-do<sup>33</sup> //

**26.23** yañ-na mig na-ste bdo-ba<sup>27</sup>-la / ši-kruhi sa-bon cha gcig dañ gseñ<sup>7</sup>-phrom cha brgyad dañ / ldoñ-ros cha gsum dañ / hdi-rnams žib-tu btags-pahi phye-ma sbyar-bas / ras gcañ-ma-la žen<sup>34</sup>-par btab-ste / mig g-yog<sup>35</sup>-par byaho //

**26.24** yañ-na skyer-khañđa dañ / 'a-ru-ra dañ / skyer-pa dañ / bcag dañ / rgyam-ča-rnams lhan-cig-tu chu dags-mar byas-la / mig-gi phyi-rol pags-pahi steñ-du bskus-na yañ mig-nad-do-cog sel-to //

**26.25** mig-nad rduñ-ba thams-cad-la ni / dpral-rča gtar-te khrag phyuñ-la / mig-nad mchi-ma hjag-pahi skabs-su<sup>36</sup> so-sohi rkyen-tu / sman-gyi cho-ga ji-ltar bstan-pa-rnams kyañ mthun-mthun-du byaho //

**26.26** mig-gi hbras-bu na-guhi steñ-du dkar-pohi thig-le byuñ-ba ni / liñ-tog ces bya-ste / bad-kan-las gyur-par šes-par byaho //

**26.27** mig-gi sprin-gyi steñ-du dmar-po byuñ-ba ni / liñ-tog dmar-po žes bya-ste / khrag-gi ñes-pa-las hbyuñ-ba yin-no<sup>3</sup> //

<sup>25</sup> -la DP] -la-la N

<sup>26</sup> -kyis DN] -kyi P

<sup>27</sup> bdo-ba- D] bod-pa- NP

<sup>28</sup> brños- *by emendation*] bsños- DNP

<sup>29</sup> lci- NP] gci- D

<sup>30</sup> -tu DN] -du P

<sup>31</sup> cig P] cig rgya DN

<sup>32</sup> de ma- DN] de ma de ma- P

<sup>33</sup> byed-do DP] byedo N

<sup>34</sup> žen- NP] gžan- D

<sup>35</sup> g-yog- NP] g-yogs- D

<sup>36</sup> skabs-su DP] skabsu N

by boiling) (*kvāthah*) barberry (*dārvyā*), mixes it with honey (*madhunā*), takes it out with an instrument, and smears it on the eye (*pūranam*), (this) removes all (*sarva-*) 'tear drop (*abhiṣyanda-*)' eye-diseases.

**26.21** In the case of one whose ache is severe when he has first been afflicted (*kupitam*) with eye-disease, one must fry (*udbhṛṣṭau*) in ghee (*ghṛta-*) lodh (*lodhra-*) and emblic myrobalan (*-dhātryau*) mixed ... (together), grind (*piṣṭvā*) (the mixture) finely, mix (*dattvā*) it with red arsenic (*manah-śilām*), knead it with water (*gudikām kṛtvā*), and smear (*pramṛjyād*) it on the outer (*bahih*) skin of the eye (*locanam*).

**26.22** Alternatively, if one wraps (*baddha-*) in a clean cloth (*vastra-*) the eye-medicine wild horse gram (*āraṇya-kulattha-*), cooks it in ox dung (*śakṛd-*), makes the pap free of husks when it has been well cooked (*svimna-*), dries it, and grinds it (*cūrṇam*) finely, as soon as one has poured (*yojitaṃ*) the powder (*cūrṇam*) into the eye just once (*sakṛt*) at the time of lying down (*niśīthe*). (this) too immediately (*sadyo*) makes free (*-ghnam*) of the intolerably severe eye-disease (*akṣi-kopa-*).

**26.23** Alternatively, in the case of an eye (*akṣiṇi*) that is aching and is severe(ly painful) (*kupita-*), one must grind finely (*vicūrṇya*) these (drugs): one portion (*bhāgaḥ*) of the seed (*-bijasya*) of horse-radish (*śigru-*), eight (*aṣṭau*) portions of lodh (*lodhrasya*), and three (*-trayaṃ*) portions of red arsenic (*śilā-*), mix the powder, put it into a clean cloth (*vastra-sambaddham*) to be absorbed, and cover (*gūḍanam*) the eye with it.

**26.24** Alternatively, if one puts in clean water (*jala-*) barberry extract (*rasāñjana-*), chebulic myrobalan (*abhayā-*), barberry (*dārvī-*), red ochre (*-gairikāih*), and rock salt (*saindhava-*) together, and smears (*lepah*) (the mixture) on the outer (*bahir*) skin of the eye, (this) too removes (*-apahah*) all (*sarva-*) eye-diseases (*netrāmaya-*).

**26.25** In the case of all (*sarveṣu*) 'beat eye-diseases (*adhimantheṣu*)', one must open (*vyadhayet*) the veins (*sirāḥ*) on the forehead (*lalāṭe*), and extract blood, and one must apply (*prayoktavyā*) the methods (of treatment) (*kriyā*) with drugs appropriately (*ucitā*) as has been expounded (*vathoktā*) on the occasion of (dealing with) 'tear drop (*abhiṣyanda-*)' eye-diseases in (connection with) their respective causes.

**26.26** As for the occurrence of a white spot (*sita-binduṃ*) on the iris of the eye (*kṛṣṇa-bhāge*), (this) must be known (*vidyāt*) as the so-called 'liñ-tog (*śukraṃ*) (eye-disease)' and as having arisen due to phlegm (*kaphānvayam*).

**26.27** As for the occurrence of redness (*raktaṃ*) on the white of the eye (*śukla-bhāga-siham*), this is the so-called 'red liñ-tog (*arjunaṃ*) (eye-disease)', and it occurs due to (*udbhavam*) disease of the blood (*śoṇita-*).

**26.28** de-la liñ-tog dkar-po zi-bar bya-bahi thabs ni / drub-mar-chañ<sup>37</sup> dañ / me-tog ma-dhu-kahi šiñ-gi sñiñ-po dañ / ba-ru<sup>38</sup>-rahi či<sup>39</sup>-gu dañ / rgyam-cha-rnams-las gañ yañ ruñ-bahi phye-ma sbrañ-rći dañ sbyar-te / mig-la bskus-na liñ-tog med-par hgyur-ro<sup>6</sup> //

**26.29** yañ-na (1) ga-bur dañ / (2) na-le-šam dañ / (3) šiñ-mñar dañ / (4) duñ dañ / (5) ba-lañ-gi so dañ / (6) rgyam-cha dañ / (7) ldoñ-ros dañ / (8) ćan-dan-rnams-kyi<sup>22</sup> phye-ma šiğ-gruhi khu-ba dañ sbyar-te ri-lur byas-pas bskus-na yañ liñ-tog dkar-po sel-bar byed-do //

**26.30** rgya-mćhoi lbu<sup>40</sup>-ba dañ / khyim-byahi sgo-ñahi šun-lpags<sup>41</sup> dañ / rgyam-cha dañ / duñ dañ / ši-gruhi<sup>42</sup> hbras-buhi či-gu-rnams-kyi phye-ma chu dañ sbyar-te ri-lur byas-pas bskus-na yañ liñ-tog-la sogs-pa gris bžogs<sup>43</sup>-pa bžin-du med-par byed-do<sup>33</sup> //

**26.31** (1) khyim-byahi sgo-ñahi šun-lpags dañ / (2) ldoñ-ros dañ / (3) duñ dañ / (4) mchiñ-bu dañ / (5) ćan-dan dañ / (6) rgyam-cha-rnams-kyi phye-ma cha bsñams<sup>44</sup>-pahi steñ-du / mig-sman-gyi thur-ma bsgres-pas mig byugs<sup>45</sup>-na yañ / liñ-tog dañ / mig-hjer-la sogs-pa med-par byed-do<sup>33</sup> //

**26.32** ćan-dan dañ / rgyam-cha dañ / 'a-ru-ra dañ / rgya-skyegs<sup>46</sup>-rnams-kyi phye-ma yas-kyi rim bžin-du dañ-pohi cha res bskyed-de<sup>47</sup> sbyar-bahi nañ-du mig-sman-gyi<sup>48</sup> thur-\*ma<sup>49</sup> bsgres-pas mig byugs<sup>50</sup>-na yañ / liñ-tog dañ / mig-hjer<sup>51</sup>-la sogs-pa med-par byed-do //

**26.33** sna-mahi me-tog kha ma-hbus-pa dañ / rgya-skyegs<sup>46</sup> dañ / bćag<sup>52</sup> yug-snam dañ / ćan-dan-rnams-kyi phye-ma cha mñam-la chu dañ sbyar-bahi ri-lus mig bskus-na yañ mig snad-ćiñ rma byuñ-ba dañ / liñ-tog-rnams sel-žin khrag-gis rgyas-pa dañ-bar byed-do<sup>33</sup> //

**26.34** liñ-tog dmar-po-la ni duñ-gi phye-ma sbrañ-rći dañ sbyar-baham /

<sup>37</sup> -chañ DN] -chad P

<sup>38</sup> -ru- D] -du- NP

<sup>39</sup> či- D] che- N : ċhe- P

<sup>40</sup> lbu- D] sbu- NP

<sup>41</sup> -lpags DP] -pags N

<sup>42</sup> -gruhi D] -kruhi NP

<sup>43</sup> bžogs- DN] bžog- P

<sup>44</sup> bsñams- DN] sñams- P

<sup>45</sup> byugs- P] byug- DN

<sup>46</sup> -skyegs- D] skyags-NP

<sup>47</sup> bskyed-de DP] bskyede N

<sup>48</sup> -gyi D] -gyis NP

<sup>49</sup> -ma by emendation] -mas DNP

<sup>50</sup> byugs- NP] byug- D

<sup>51</sup> -hjer- D] -mjer- NP

<sup>52</sup> bćag DN] bćags P

**26.28** In that (connection), as for the means of making calm (*-śāntaye*) 'white liñ-tog (*śukra-*) (eye-disease)', if one mixes with honey (*madhunā*) the powder from whichever may be appropriate among pyrites (*tāpyam*), the essence (*-sāro*) of the mahua flower tree (*madhūka-*), the kernel (*bijaṃ*) of belleric myrobalan (*akṣasya*), and rock salt (*saindhavam*), and smears it on the eye, (the eye) will become without the liñ-tog (eye-disease) (*śukra-*).

**26.29** Alternatively, if one mixes with the liquid (*-vāriṇā*) from horse-radish (*śigru-*) the powder from (1) camphor (*sphaṭikā-*), (2) black pepper (*ūšana-*), (3) liquorice (*yaṣṭy-āhva-*), (4) conch (*śaiṅkha-*), (5) ox tooth (*godanta-*), (6) rock salt (*-saindhavaiḥ*), (7) red arsenic (*śilā-*), and (8) sandal (*-candanair*), makes it into a suppository (*vartih*), and smears it (on the eye), (this) too removes (*-ghñī*) the (eye-disease) 'white liñ-tog (*śukra-*)'.

**26.30** If one mixes with water the powder from ocean foam (*samudraphena-*), the shell (*tvak-*) of the egg (*aṇḍa-*) of a fowl (*dakṣa-*), rock salt (*-sindhūtthaiḥ*), conch (*-śaiṅkhakaiḥ*), and the kernels (*bija-*) of the fruit of the horse-radish (*śigru-*), makes it into a suppository (*vartih*), and smears it (on the eye), (this) too makes (the eye) without such (*-ādīñ*) (diseases) as liñ-tog (*śukra-*) just as though (*-val*) cut off (*likhet*) with a knife (*śāstra-*).

**26.31** If after (taking) equal (*tulyair*) portions of the powder from (1) the shell (*tvak-*) of the egg (*aṇḍa-*) of a fowl (*dakṣa-*), (2) red arsenic (*śilā-*), (3) conch (*śaiṅkha-*), (4) crystal (*kāca-*), (5) sandal (*candana-*), and (6) rock salt (*-saindhavaiḥ*), one inserts an instrument for eye-medicines, and smears (the mixture) on the eye, (this) too makes (the eye) without (*-viśodhanaiḥ*) such (*ādi-*) (eye-diseases) as liñ-tog (*puspa-*) and mig-hjer (*arman-*).

**26.32** If (one takes) the powder (*cūrṇam*) from sandal (*candanam*), rock salt (*saindhavam*), chebulic myrobalan (*pathyā*), and lac (*palāśa-taru-śoṇitam*), having increased (*-vṛddham*) each (portion after the) first portion in ascending order (*krama-*), inserts in the mixture an instrument for eye-medicines, and smears (the mixture) on the eye, (this) (*idaṃ*) too makes (the eye) without (*-vilekhanam*) such (*ādi-*) (eye-diseases) as liñ-tog (*śukra-*) and mig-hjer (*arman-*).

**26.33** If (one takes) the powder from a nutmeg (*mālātī-*) flower whose mouth has not opened (*kalikā-*), lac (*lākṣā-*), red ochre (*giri-mṛc-*), and sandal (*-candanaiḥ*), in equal parts (*samaiḥ*), mixes it with water, and smears it on the eye as a suppository (*vartih*), it too removes (*-hari*) a wound (*kṣata-*) that has occurred when the eye has been injured, and the (eye-disease) liñ-tog (*śukra-*), and it makes clear (*prasādani*) (conditions caused by) increase of the blood (*śoṇitasya*).

**26.34** In the case of red liñ-tog (*arjune*), one must smear on the eye (*añjanam*) whichever may be appropriate (*prthag*) among (the following): the powder from conch (*śaiṅkham*) mixed (*samyuktam*) with honey (*kṣaudrena*),

ka-ta-kahi hbras-bu rgyam-cha dañ sbyar-baham / rgya-méhohi lbu<sup>53</sup>-ba  
kha-ra dañ sbyar-ba-rnams-las / gañ yañ ruñ-bas mig byug-par byaho //

**26.35** sna-mahi lo-mahi khu-ba dañ sbrañ-rói dañ / yuñ dañ / skyer-pahi  
phye-ma dañ / skyer-khañḍa-rnams-kyi mig-sman-nam / yañ-na pi-pi-liñ ras  
gcañ-mahi nañ-du phur-te / ba-lañ-gi lei<sup>29</sup>-bahi khu-bahi nañ-du bcós-la /  
skams-pahi phye-mas mig byugs-na / méchan-mo mi-mthoñ-bahi mig-nad  
sel-to //

**26.36** ldoñ-ros dañ / yuñ<sup>54</sup> dañ / stañ-zil dañ / cha-ba gsum ba-lañ-gi  
mkhris-pas sbrus-la / sran cam-gyis<sup>55</sup> reñ-reñ-po dril-la / chu-\*la<sup>56</sup> bdar<sup>57</sup>-  
baham / yañ-na thañ-siñ-gi phye-ma / ra-gcin-gyis sbañ-ziñ skams<sup>58</sup>-pa de-  
lta-bur lan-grañs mañ-du byas-pas mig bskus-na / mig mchi-mas gañ-ba sel-to //

**26.37** yañ-na ba-bla dañ / thañ-siñ dañ / su-dag-rnams-kyi phye-ma /  
byehu rug-pahi lo-mahi khu-ba dañ sbyar-te / ri-lur byas-la grib-mar  
bskams-pas mig bskus-na yañ mig-čhag rñiñ sel-to //

**26.38** ba-bla dañ / stañ-zil dañ / de gñis bsdoms<sup>59</sup>-pahi ñis<sup>60</sup>-hgyur-gyi<sup>61</sup>  
zañs-rnams zib-tu<sup>62</sup> btags-pahi phye<sup>62a</sup>-mahi nañ-du / mig-sman-gyi thur-ma  
bsgres-pas mig byug-gam / yañ-na cha-ba gsum-gyi phye-ma dañ / skyer-  
khañḍa dañ / chu dañ sbyar-te bskus-na yañ / mig čhag-po sel-to //

**26.39** mig-nad rab-rib-tu<sup>18</sup> gyur-pa thams-cad-kyi spyihi méchan-ma ni /  
sin-tu zi-zi-por gyur-pa yin-par ses-par byaho //  
so-sohi bye-brag gzan-yañ<sup>63</sup> bsad-de<sup>64</sup> /

**26.40** de-la rluñ-las gyur-pahi rab-rib-kyi méchan-ma ni / ci mthoñ-no-cog  
réa dmar-ziñ g-yo-ba dañ / loñ<sup>65</sup>-loñ-por snañ-ba yin-no //

**26.41** mkhris-pa-las gyur-pahi rab-rib-kyi méchan-ma ni / kha-dog sñon-po  
dañ / ser-por snañ-ziñ / me hbar-ba dañ / srin-bu me-khyer dañ / glog  
lta-bu mthoñ-ba-rnams yin-no<sup>3</sup> //

<sup>53</sup> lbu- D] dbu- NP

<sup>54</sup> yuñ NP] cu-gaň D

<sup>55</sup> -gyis D] -gyi NP

<sup>56</sup> -la *hy emendation*] -las DNP

<sup>57</sup> bdar- NP] brdar- D

<sup>58</sup> skams- D] bskam- NP

<sup>59</sup> bsdoms- D] sdom- N : sdoms- P

<sup>60</sup> ñis- D] gñis- NP

<sup>61</sup> -gyi NP] -gyis D

<sup>62</sup> -tu DN] -du P

<sup>62a</sup> phye- DN] phyi- P

<sup>63</sup> -yaň D] ni da NP

<sup>64</sup> bsad-de DP] bsade N

<sup>65</sup> loñ- P] lañ- D : lo- N

or (*vā*) the fruit of the clearing nut tree (*katakam*) mixed with rock salt (*saindhavena*), or (*vā*) ocean foam (*arṇava-pheno*) mixed with sugar (*sitayā*).

**26.35** If one smears on the eye (*añjanam*) the eye-medicine (made) from the liquid (*rasa-*) from the leaves (*pattra-*) of the nutmeg (*jāṭī-*), honey (*kṣaudra-*), the powder from turmeric and barberry (*niśā-dvaya-*), and barberry extract (*-rasāñjanaiḥ*), or alternatively (*vā*), if one wraps long pepper (*kṛṣṇā*) in a clean cloth, cooks (*śṛṭā*) it in the liquid (obtained) from ox dung (*go-śakṛt-*), dries it, and smears the powder on the eye, (this) removes (*hanyāt*) the eye-disease of not seeing at night (*naktāndhyam*).

**26.36** If one stirs red arsenic (*śilā-*), turmeric (*\*niśā*), antimony (*añjana-*), and the three hot ones (*vyoṣa-*) with ox bile (*-go-pittair*), rolls it somewhat firmly into a suppository (*vartir*), and crushes it in water, or alternatively (*vā*) steeps (*bhāvitaṃ*) the powder from deodar (*deva-dāru*) with goat urine (*chāga-mūtreṇa*), dries it, does that many times, and smears it on the eye (*añjanam*), (this) removes (*-ghnam*) (the eye disease characterised by) the eye being full of tears (*pillā-*).

**26.37** Alternatively, if one mixes the powder (*piṣṭvā*) from yellow arsenic (*ala-*), deodar (*dāru-*), and sweet flag (*-vacāḥ*), with the liquid (*-vāriṇā*) from the leaves (*pattra-*) of the holy basil plant (*surasā-*), makes it into a suppository (*kr̥tā vartih*), dries it in the shade (*chāyā-śuskā*), and smears it on the eye, (this) too removes (*-nivāraṇī*) chronic eye-trickle (*klinna-vartman-*).

**26.38** If one grinds finely (*ślakṣṇa-cūrṇitam*) twice (*dvi-guṇam*) as much copper (*tāmraṃ*) as both yellow arsenic (*ala-*) and antimony (*-sauvīrayos*) added together, inserts in the powder an instrument for (use with) eye-medicines and smears it on the eye (*añjanam*), or alternatively (*vā*), mixes together the powder from the three hot ones (*vyoṣam*), barberry extract (*rasāñjanam*), and water, and smears it on (the eye), (this) too removes (*-ghnam*) eye-trickle (*pillā-roga-*).

**26.39** As for the common characteristic (*sāmānya-lakṣaṇam*) of all (*sarveṣāṃ*) eye-diseases that have become rab-rib (*timirāṇām*), it is to be known (*jñeyam*) as being very (*bhṛśam*) befuddled (*ākulatā*). The individual varieties (*vaiśeṣikam*) will moreover (*ataḥ param*) be expounded.

**26.40** In that (connection), as for the characteristics of rab-rib (*\*timira*) that has arisen due to wind (*nabhasvatā*), they are: all that one sees (*paśyen*) appears (*-ābhāsam*) to have red (*arṇa-*) veins, to be moving (*cala-*), and to be whirling in confusion (*āvila-*).

**26.41** As for the characteristics of rab-rib (*\*timira*) that has arisen due to bile (*pittena*), they are: (things) appear to have blue (*nilam*) and yellow (*pītam ca*) colours, and one sees them like a blazing fire (*śikhin-*!), fire-carrying insects (*khadyota-*), and lightning (*-vidyutah*).

- 26.42** bad-kan-las gyur-pahi rab-rib-kyi méchan-ma ni / mthoñ-ño-cog mdog hjam-ziñ skya-ba dañ \*brtan<sup>66</sup>-par snañ-ba<sup>67</sup>-rnams yin-no<sup>3</sup> //
- 26.43** hdus-pa-las gyur-pahi rab-rib-kyi méchan-ma ni / méchan-ma de-dag thams-cad lta-bur mthoñ-ba yin-no //
- 26.44** khrag-las gyur-pahi rab-rib-kyi méchan-ma ni / mthoñ-ño-cog śin-tu dmar-bar mthoñ-ba yin-no<sup>3</sup> //
- 26.45** mig-nad rab-rib ces bya-ba yal-bar bor-te / čhabs chen-po-las gyur-pa-la<sup>68</sup> ni / mig-nad pris g-yogs-pa žes bya-bar gyur-te / dehi méchan-ma yañ thog-mar<sup>69</sup> ni nad-gži gañ-las gyur-pahi méchan-ma rab-rib-kyi skabs-su<sup>70</sup> bśad-pa dañ hdra-ba-las / phyir-ziñ hkhrul čhabs che-ba dañ / mi-mthoñ-bar hgyur-bar śes-par byaho //
- 26.46** de-rnams-kyi nañ-na bad-kan-las gyur-pahi mig-nad pris g-yogs-pa ni gso sla-ba yin-te rca gtar-ziñ khrag phyuñ<sup>71</sup>-na bzañ-ño<sup>72</sup> //
- 26.47** de-la rab-rib gso-bahi cho-ga ni / \*ba<sup>73</sup>-ru-rahi čhi-gu dañ / śiñ-mñar dañ / skyu-ru-ra dañ / na-le-śam dañ / sbañs-ma-rnams chu btags-su<sup>74</sup> byas-pahi ri-lus bskus-na mig-nad rab-rib-rnams sel-to //
- 26.48** čha-ba gsum dañ / lcags-kyi phye-ma dañ / rgyam-čha dañ / hbras-bu gsum dañ / stañ-zil-rnams chu btags-su<sup>74</sup> byas-te / legs-par sbyar-bahi ri-luhi miñ ni / ri-lu nag-po žes bya-ste / hdis<sup>75</sup> bskus-na yañ mig-nad rab-rib sel-to //
- 26.49** yuñ dañ / skyu-ru-ra dañ / pi-pi-liñ dañ / ka-ta-kahi hbras-bu dañ / yuñs-kar-rnams-kyi phye-ma char-pahi chu dañ sbyar-te / ri-lur byas-pas bskus-na yañ / mig-nad-do-cog sel-to //
- 26.50** (1) bya-ghri<sup>75a</sup> dañ / (2) gla-sgañ dañ / (3) śiñ-thog 'a-mra dañ / (4) śiñ-mñar dañ / (5) pi-pi-liñ dañ / (6) rgyam-čha-rnams-kyi phye-ma zañs-kyi snod-kyi nañ-du rahi ho-ma dañ sbañs-pahi ri-lus bskus-na yañ / mig-nad thams-cad sel-to //

<sup>66</sup> brtan- *hy emendation*] bstan- DNP

<sup>67</sup> -ba- D] -sna- NP

<sup>68</sup> -la D] -las NP

<sup>69</sup> -mar D] -ma NP

<sup>70</sup> skabs-su D] skabsu N : sgabs-su P

<sup>71</sup> phyuñ- NP] dbyuñ- D

<sup>72</sup> bzañ-ño DP] bzaño N

<sup>73</sup> ba- *hy emendation*] 'a- DNP

<sup>74</sup> btags-su D] ñagsu N : dags-su P

<sup>75</sup> hdis NP] hdi D

<sup>75a</sup> -ghri NP] -ghr D



**26.42** As for the characteristics of rab-rib (\**timira*) that has arisen due to phlegm (*balāsa-taḥ*), they are: all that one sees (*rūpāṇi*) appears to have a smooth (*snigdha-*), whitish (*-śvetāni*) appearance and to be firm (*stimitāni*).

**26.43** As for the characteristic of rab-rib (\**timira*) that has arisen due to (all three humours) (*sarvaiḥ*) having come together, it is: one sees (*ikṣate*) (things) like all those characteristics (*sarvāṇi*).

**26.44** As for the characteristic of rab-rib (\**timira*) that has arisen due to the blood (*raktena*), it is: all that one sees appears very red (*ati-raktāni*).

**26.45** In the case of one who has passed beyond the so-called rab-rib (\**timira*) eye-disease and (whose eye-disease) has become severe, it has become the so-called 'covered with cream (?) eye-disease (*kācā*)', and the characteristics of that (disease) are to be known (*jñeyās*). firstly, from their resembling the characteristics (*rūpaiś*) of the humours due to which it arose, as explained in connection with rab-rib (*timirāṇām*) (eye-diseases), and next, as severe distortion (of the sight) and as becoming un(able to) see (at all).

**26.46** Among those ('covered with cream (?) eye-diseases) (*tesu*), as for the 'covered with cream (?) eye-disease (\**kāca*)' that has arisen due to phlegm (*kapha-jaś*), it is easy to treat (*sādhyah syād*), and if one opens the veins (*vyadhanāni*) and extracts blood, it is beneficial (*śaśyate*).

**26.47** In that (connection), as for the method of treating rab-rib (\**timira*), if one smears (on the eye) a suppository (*vartis*) made (*kṛtā*) by grinding in water (*jala-piṣṭaiḥ*) the kernel (*asthi-*) of belleric myrobalan (*akṣa-*), liquorice (*madhu-yaṣṭy-āhva-*), emblic myrobalan (*dhātrī-*), black pepper (*marica-*), and blue vitriol (*-tutthakaiḥ*), it removes (*vyapohati*) rab-rib eye-diseases (*timirāṇi*).

**26.48** As for the name of the suppository (*guḍikā*) made by grinding in water (*jala-piṣṭā*) and mixing well (*-saṃskṛtā*) the three hot ones (*vyośa-*), the powder (*cūrṇa-*) from iron (*ayaś-*), rock salt (*sindhūttha-*), the three fruits (*triphalā-*), and antimony (*añjana-*), it is the so-called 'black suppository (*kokilā*)'. If one smears this (*iyam*) (on the eye), it too removes (*-apahā*) rab-rib eye-disease (*timira-*).

**26.49** If one mixes (*-vutair*) with rain water (*vyoma-vāri-*) the powder from turmeric (*haridrā-*), emblic myrobalan (*āmalakī*), long pepper (*kṛṣṇā-*), the fruit of the clearing nut tree (*kataka-*), and white mustard (*-śveta-sarṣapaiḥ*), makes it into a suppository (*vartiḥ*), and smears it (on the eye), it too removes (*-apahā*) all (*sarva-*) eye-diseases (*netrāmaya-*).

**26.50** If one smears (on the eye) a suppository (*vartiḥ*) (made) by steeping (*-uṣitais*) with goat milk (*ajā-kṣīra-*) in a copper vessel (*tāmre*) the powder from (1) wild eggplant (*vyāghri-*), (2) nut grass (\**musta*), (3) mango fruit (*āmra-*), (4) liquorice (*yaṣṭy-āhva-*) (5) long pepper (*pippalī-*), and (6) rock salt (*-saindhavair*), it too removes (*-jit*) all (*sarva-*) eye-diseases (*akṣi-roga-*).

**26.51** (1) rkañ<sup>76</sup> bzi-pa phyugs-la sogs-pa gañ yañ ruñ-bahi so dañ / (2) rgya-skyegs dañ / (3) ka-rañjahi hbras-bu dañ / (4) bri-ḥa-tiḥi hbras-bu dañ / (5) gla-ba dañ / (6) rña-mohi rus-pa dañ / (7) ña-rus dañ / (8) byi-dañ-kara dañ / (9) čha-ba gsum dañ / (10) ru-rta-rnams cha bsñams-te / chu btags-su<sup>77</sup> byas-pahi ri-luhi miñ ni / sohi ri-lu zes bya-ste / hdis bskus-na mig-nad rab-rib dañ / pris<sup>78</sup> g-yogs-pa dañ / mig-hjer dañ / hbrum-pa byuñ-ba dañ / rma byuñ-ba dañ / liñ-tog-la sogs-pa sel-to //

**26.52** (1) ldoñ-ros dañ / (2) rgyam-ča dañ / (3) nag-čhur dañ / (4) duñ dañ / (5) čha-ba gsum dañ / (6) skyer-khañđa-rnams-kyi phye-ma sbrañ-rči dañ sbyar-bahi khu-bahi mig-sman-gyis bskus-na yañ / mig-nad pris g-yogs-pa dañ / liñ-tog dañ / mig-hjer dañ / rab-rib-rnams sel-to //

**26.53** šiñ ka-pi-ttahi khu-ba / mu-zihi khu-ba ñis-hgyur<sup>79</sup> dañ sbyar-baham / yañ-na skyer-khañđa dañ / stañ<sup>80</sup>-zil dañ / gla-sgañ-gi bzi-hgyur<sup>81</sup>-gyi phye-ma dañ sbyar-bahi nañ-du mig-sman-gyi thur-ma bsgres-te / mig byugs-na yañ rab-rib sel<sup>82</sup>-to //

**26.54** yañ-na li-si čha gcig dañ / zañs čha gñis dañ / stañ<sup>80</sup>-zil čha gsum dañ / mu-zi čha lña dañ / nā<sup>83</sup>-ga-ge-sar čha gsum-<sup>\*</sup>cu<sup>84</sup> dañ / hdi-rnams-kyi phye-ma snod kha sbyar-gyi nañ-du čhig-par brños-la žib-tu btags-pas mig-sman-gyi thur-ma-la bsgo<sup>85</sup>-ziñ rtag-tu mig byug-par byaho //

**26.55** stañ<sup>80</sup>-zil-ham / skyu-ru-ra gañ yañ ruñ-bahi phye-ma mar dañ / sbrañ-rčir<sup>86</sup> sbyar-te / `a-ru-rahi sñiñ-po phyuñ-bahi skyin-par khoñ-du bcug-la slar kha sbyar-te / bag-zan-gyis g-yogs-nas / rgya-šug-gi mehi nañ-du bsregs<sup>87</sup>-la / bag-zan čhig-ste dud-pa chad-nas slar phyuñ<sup>88</sup>-ste / bsgrañs-la / `a-ru-rahi khoñ-na sman hdug-pa btags<sup>89</sup>-pahi phye-mas mig-sman-gyi thur-ma-la bsgo-ziñ / mig-la<sup>90</sup> byugs<sup>91</sup>-pa ni rab-rib sel-bahi mchog yin-no //

<sup>76</sup> rkañ D] skañ NP

<sup>77</sup> btags-su D] dagsu N: dags-su P

<sup>78</sup> pris DN] phris P

<sup>79</sup> -hgyur P] -gyur DN

<sup>80</sup> stañ- NP] stoñ- D

<sup>81</sup> -hgyur- D] -gyur- NP

<sup>82</sup> sel- DP] sil- N

<sup>83</sup> nā- D] na- NP

<sup>84</sup> gsum-cu *by emendation*] gsum DNP

<sup>85</sup> bsgo- D] mgo- NP

<sup>86</sup> -rčir D] -rčis NP

<sup>87</sup> bsregs- D] sregs- NP

<sup>88</sup> phyuñ- DP] byuñ- N

<sup>89</sup> btags- DN] btags- P

<sup>90</sup> -la *om.* NP

<sup>91</sup> byugs- D] byug- NP

**26.51** As for the name of the suppository (*vartir*) made by grinding in water (*jala-piṣṭair*) in equal portions (*tulyair*) (1) the teeth (*dvijā*) of whichever four-footed (*catuspada-*) (animal) such as cattle may be appropriate, (2) lac (*lāksā*), (3) the fruit (*-phalaiḥ*) of Indian beech (*karañja-*), (4) the fruit (*phalaiḥ*) of Indian nightshade (*bṛhatī-*), (5) nut grass (*plava-*), (6) camel (*uṣṭra-*) bone (*-asthīni*), (7) fish (*matsyaka-*) bone (*-asthīni*), (8) embelia (*viḍaṅgam*), (9) the three hot ones (*vyoṣam*), and (10) costus (*āmayam*), it is the so-called (*iti śrutā*) 'tooth suppository (*danta-vartir*)'. If one smears this (on the eye), it removes (*-nāśanī*) the eye-diseases rab-rib (*timira-*), pris g-yogs-pa (*kāca-*), and mig-hjer (*arman-*), pustules (*arbuda-*) that have emerged, wounds (*vraṇa-*) that have emerged, liñ-tog (*śukra-*), etc. (*-ādi-*).

**26.52** If one smears on (the eye) the eye-medicine (made) from the liquid (*rasa-kriyā*) (obtained) by mixing with honey (*sa-kṣaudraih*) the powder from (1) red arsenic (*śilā-*), (2) rock salt (*saindhava-*), (3) vitriol (*kāsisa-*), (4) conch (*śaṅkha-*), (5) the three hot ones (*vyoṣa-*), and (6) barberry extract (*rasāñjanaiḥ*), it too removes (*-ghnī*) the eye-diseases pris g-yogs-pa (*kāca-*), liñ-tog (*śukra-*), mig-hjer (*arman-*), and rab-rib (*timira-*).

**26.53** If one mixes (*-saṅghṛṣṭam*) the liquid (*rasa-*) from the wood apple tree (*kapittha-*) with twice as much (*dvi-guṇa-*) liquid (*-rasāt*) from sulphur (*gandhakaṃ*), or alternatively (*vā*), inserts in barberry extract (*añjanam*) and antimony (*sauvīram*), mixed with the powder from four times as much (*-pādikam*) nut grass (*abda-*) an instrument for (use with) eye-medicines, and smears it on the eye (*añjanam*), it too removes (*-dhvaṃsi*) (the eye-disease) rab-rib (*timira-*).

**26.54** Alternatively, one must fry to burning (*pakvaiḥ*), in a vessel whose mouth is closed, the powder from (*-jair*) these: one portion (*eka-*) of cloves (*lavaṅgākhya-*), two portions (*dvidhā-*) of copper (*śulvā-*), three portions (*tribhāgaiḥ*) of antimony (*añjana-*), five portions (*pañca-*) of sulphur (*gandhaka-*), and \*thirty portions (*triṃśad-*) of nagkassar (*nāga-*), grind it finely, rub it on an instrument for (use with) eye-medicines, and constantly (*sadā*) smear it on the eye (*añjanam*).

**26.55** If one mixes (*-aktam*) with ghee (*ājya-*) and honey (*madhu-*) the powder from whichever may be appropriate, antimony (*sauvīram*) or emblic myrobalan (*dhātrī*), puts it inside (*udare*) in place of the heart that has been extracted from a chebulic myrobalan (*abhayā-*), closes the opening again, covers it with dough, burns (*-sampakvam*) it in a fire (*anala-*) (made) with jujube (*bādara-*) (wood), and when the dough has been burnt and the smoke has stopped, takes it out again, cools it, rubs the powder (obtained) by grinding the medicament that is inside the chebulic myrobalan on an instrument for (use with) eye-medicines, and smears it on the eye, that is the best (*param*) (method) of removing (*-nāśanam*) rab-rib (eye-disease) (*timira-*).

**26.56** (1) yuñ dañ / (2) skyer-pa dañ / (3) 'a-ru-ra<sup>92</sup> dañ / (4) spañ-spos dañ / (5) ru-rta dañ / (6) pi-pi-liñ-rnams žib-tu btags-pahi phye-ma hdihi miñ ni / sañs-rgyas-pahi mig-sman žes bya-ste / sñā-ma bžin-du mig-sman-gyi thur-ma-la bsgo-žin / mig-la byugs-na mig-nad thams-cad sel-to //

**26.57** yañ-na stañ-zil dañ / spañ-spos dañ / gandha-pa-tra-rnams-kyi phye-ma mar dañ sbyar-la / sbrul nag-po ši-bahi mgo bcad-pahi khar bcug-la / hjim-pas g-yogs-te bsregs-la / hjim-pa čhig-ste<sup>93</sup> dmar-por gyur-nas phyuñ-ste / bsgrañs-la / dehi nañ-gi sman žib-tu btags-pahi phye-mas mig-sman-gyi thur-ma-la bsgo-žin mig byugs-na yañ rab-rib sel-to //

**26.58** dug-mo-ñuñ-gi sa-bon mar dañ sbyar-la / šiñ ba-tahi<sup>94</sup> lo-mahi<sup>95</sup> nañ-du phur-mar byas-te / chuhi nañ-du bskol-la čhos-par gyur-nas / nañ-gi khu-ba bsgrañs-pa mig-tu blugs-paham / yañ-na dug-mo-ñuñ-gi<sup>96</sup> sa-bon-gyi skyin-par bya skam-sa-na gnas-pahi sgo-ña sñā-ma bžin-du bcos-pahi khu-ba mig-tu blugs-na mig blta-bar hgyur-ro<sup>6</sup> //

**26.59** yañ-na hbras-bu gsum dañ / lcags-kyi phye-ma dañ / šiñ-mñar-rnams-kyi phye-ma mar dañ / sbrañ-rči dañ sbyar-ba ñal-khar rtag-tu zos-na / mig-nad-do-cog sel-ciñ / ro-ča-bar yañ hgyur-ro<sup>6</sup> //

**26.60** hbras-bu gsum bskol-bahi khu-ba dañ / ho-ma dañ / mar-gyi nañ-du hbras-bu gsum-gyi phye-ma bskol-te / mar ñi-če lus-pa-las nub-mo-žin ran-par hthuñs-na yañ / riñ-mo mi-thogs-par rab-rib sel-to //

**26.61** sman ra-sna dañ / hbras-bu gsum dañ / rca-ba bcu-pa-rnams bskol-bahi khu-ba dañ / mar-gyi nañ-du sman hčo-byed ces bya-ba / sna bcu-pahi phye-ma bskol-to //

mar ñi-če lus-pa-las ran-par hthuñs-na yañ rab-rib sel-to //

**26.62.0** da ni rna-bahi nad-kyi cho-ga bsad-par bya-ste /

<sup>92</sup> -ra *om.* P

<sup>93</sup> -ste DN] -sti P

<sup>94</sup> ba-tahi P] pa-tohi D : pa-tahi N

<sup>95</sup> -mahi NP] -mohi D

<sup>96</sup> -gi DN] -ki P

**26.56** If one grinds finely (*vicūrṇitāḥ*) (1) turmeric and (2) barberry (*niśā-dvaya-*), (3) chebulic myrobalan (*abhayā-*), (4) nard (*māṃsī-*), (5) costus (*kusṭha-*), and (6) long pepper (*-kṛyṇā*), as for the name of this (*etat*) powder, it is the so-called 'eye-medicine of the enlightened (*saugatam*)', and if one rubs it on an instrument for (use with) eye-medicines as before, and smears it on the eye (*añjanam*), it removes (*hanyād*) all (*sarva-*) eye-diseases (*netrāmayān*).

**26.57** Alternatively, if one mixes with ghee (*sa-ghṛtaṃ*) the powder from antimony (*añjanam*), nard (*māṃsī-*), and cinnamon (*pattraka-*), puts it in the mouth (*vadane*) of a dead black snake (*kṛyṇa-sarpasya*) whose head has been cut off, covers it with clay, burns it (*dagdham*), takes it out when the clay has been burnt and become red, cools it, grinds finely (*cūrṇitaṃ*) the medicaments that were in that (clay), rubs the powder on an instrument for (use with) eye-medicines, and smears it on the eye, (this) too removes (*-apaham*) rab-rib (eye-disease) (*timira-*).

**26.58** If one mixes the seed of kurchi (*kuliṅgam*) with ghee (*sa-ghṛtaṃ*), wraps it up (*puṭe kṛptaṃ*) in a leaf (*pattra-*) from the banyan tree (*vaṭa-*), boils it in water, cooks it (*pacet*), cools the liquid in it (*tad-rasas*) and smears it on the eye, or alternatively, instead of the seed of the kurchi tree, if one smears on the eye the liquid from the egg (*aṇḍa-*) of a bird (*aṇḍa-jāḥ*) that lives on dry ground (*jāṅgala-*), boiled as before, the eye will see (*tarpanaṃ cākṣor*).

**26.59** Alternatively, if one constantly eats (*śilitā*) at the time of lying down (*dinānte*) the powder from the three fruits (*triphalā-*), the powder from iron (*ayo-rajo-*), and liquorice (*yaśṭī*), mixed (*-samanvitā*) with ghee (*sarpiḥ-*) and honey (*kṣaudra-*), (this) removes (*jayet*) all (*sarva-*) eye-diseases (*netra-gadāñ*), and (the patient) also becomes virile (*viśyā*).

**26.60** If one boils (*śṛtam*) the powder (*kalkena*) from the three fruits (*triphalā-*) in the liquid (obtained) by boiling (*kvātha-*) the three fruits (*triphalā*), milk (*sa-payaskam*), and ghee (*ghṛtaṃ*), until only ghee remains, and drinks (*pītam*) it in moderation in the evening (*niśā-mukhe*), it too removes (*hanyāt*) rab-rib (eye-disease) (*timirāṇi*) in a short time (*acirād*).

**26.61** One must boil (*śṛtam*) the powder (*kalkena*) from the tenfold drug called 'Life-giving (*jīvanīyānām*)', in the liquid (obtained) by boiling (*kvāthe*) the drugs groundsel (*rāsnā-*), the three fruits (*phala-traya-*), and the ten roots (*daśa-mūlasya*), and in ghee (*ghṛtam*). If one drinks (this) in moderation when only ghee remains, (this) too removes (*-nāśanam*) rab-rib (eye-disease) (*timira-*).

**26.62.0** Now the method (of treatment) of diseases of the ear (*\*karṇa-roga*) will be expounded.

**26.62** de-la rluñ-las gyur-pahi rna-bahi nad-kyi mčhan-ma ni / rna-ba gñis-su<sup>97</sup> zug-ciñ na-la / hon<sup>98</sup>-ziñ sgra hbyuñ-ba dañ / hjag-pa-rnams yin-no<sup>3</sup> //

**26.63** mkhris-pa-las gyur-pa ni čha-ba hur-hur-por hdug-pa yin-no<sup>3</sup> //

**26.64** bad-kan-las gyur-pa ni rna-bahi nañ skam-la dri mnam-pa yin-no<sup>3</sup> //

**26.65** de-dag gso-bahi sman ni / sman mu-ram-ga dañ / chu-šiñ dañ / ši-kru dañ / la-phug dañ / sgehu-gšer-rnams-las gañ yañ ruñ-bahi khu-ba rgyam-čha dañ sbyar-ba dron-pos rna-ba gañ-bar blugs-la / nañ-du chub-par bsgul-ziñ phyr pho<sup>99</sup>-na rna-bahi nad sel-to //

**26.66** rgyam-čha btags-pa šiñ 'arkahi<sup>100</sup> lo-ma ser-pohi nañ-du phur-la / dehi phyi-rol-tu yañ / 'arkahi<sup>101</sup> lo-ma rim-pa<sup>102</sup> bdun-gyis g-yogs-te / me-mar-mur-gyi nañ-du bcug-la / lo-ma nañ-rim ma-čhig čam-du bsregs-nas / lo-ma phyi-rim-rnams kyañ bor / nañ-gi rgyam-čha yañ bor-la / nañ-rim-gyi lo-ma ser-po-la gšer-bag yod-pa bčir-bahi khu-ba rna-bar blugs-na yañ rna-bahi nad sel-to //

**26.67** bilba-la sogs-pahi sde-čhan dañ / thañ-šiñ dañ / sgron-šiñ-rnams-las gañ yañ ruñ-bahi šiñ-buhi thor-to ras-kyis dkris-te / til-mar-gyi nañ-du smyugs-la bsregs-te / hbar<sup>103</sup>-du bcug-pahi khu-ba zags-pa dron-po rna-bar blugs-na yañ rna-bahi nad sel-to //

**26.68** (1) ru-rta dañ / (2) bu-bran šiñ dañ / (3) šu-dag dañ / (4) thañ-šiñ dañ / (5) šu-ti dañ / (6) šiñ-kun dañ / (7) rgyam-čha-rnams-kyi phye-ma ra-gcin dañ / til-mar-gyi nañ-du bskol-te / til-mar ñi-čhe lus-pa dron-po rna-bar blugs-na yañ rna-bahi nad-kyis<sup>104</sup> ñam-thag-pa sel-to //

**26.69** ru-rta dañ / 'a-ru-ra-la sogs-pa bskol-bahi khu-bahi nañ-du šiñ-mñar dañ / bu-čhañs-sto dañ / mon-sran sñehu dañ / hu<sup>105</sup>-su dañ / phag-

<sup>97</sup> gñis-su DP] gñisu N

<sup>98</sup> hon- DN] ho cha P

<sup>99</sup> pho- NP] phos- D

<sup>100</sup> 'arkahi NP] 'argahi D

<sup>101</sup> 'arkahi P] 'argahi DN

<sup>102</sup> -pa *om.* NP

<sup>103</sup> hbar- NP] hbad- D

<sup>104</sup> -kyis D] -kyi NP

<sup>105</sup> hu- D] ho- NP

**26.62** In that (connection), as for the characteristics of ear-disease that has arisen due to wind (*samīraṇāt*), they are: in both ears (*karnaṇyoh*) pains and aches (*śūla-*), deafness (*bādhirya-*), the occurrence of sounds (*nāda-*), and discharge (*-srāvāḥ*).

**26.63** As for (the characteristics of ear-disease that) has arisen due to bile (*pitta-*), it is: there is gentle warmth (*ūzman-*).

**26.64** As for (the characteristics of ear-disease that) has arisen due to phlegm (*kapha-*), they are: dryness (*saṃśoṣāḥ*) in the ear and an unpleasant smell (*-gūthakaḥ*).

**26.65** As for the medicaments for treating those (ear-diseases), if one mixes with rock salt (*sa-saindhavaḥ*) the liquid (*rasaḥ*) from whichever may be appropriate (*pr̥thak*) among the drugs black horse-radish (*murūṅgi-*), banana (*kadali-*), white horse-radish (*śigru-*), radish (*mūlaka-*), and ginger (*ādraka-*), pours it warm (*koṣṇaḥ*) into the ear till it is full (*pūraṇam*), shakes it so that it penetrates the interior and (then) pours it out, (this) removes (*-nut*) ear-disease (*karna-śūla-*).

**26.66** If one wraps (*ābaddha-*) ground rock salt (*lavāṇa-*) in yellow (*pīta-*) leaves (*-pattraṃ*) from the mudar tree (*arka-*), covers it (*āvṛtam*) on its outside with seven layers (*saptaka-*) also of leaves of the mudar, puts it in glowing embers (*pakṭvā*), burns it until only the inner layer is unburnt, throws away the outer layers of leaves, throws away also the rock salt (*lavāṇam uddhūya*) inside, and pours into the ear the liquid (*rasaḥ*) (obtained) by squeezing out the small amount of moisture there is in the yellow leaf of the inner layer, (this) too removes (*-hā*) ear-disease (*karna-śūla-*).

**26.67** If one wraps in a cloth (*caila-*) the end of a stick (*kāṇḍam*) of whichever may be appropriate (*pr̥thak*) among the group (of drugs) (2.28) beginning with (*-āder*) the Bengal quince (*bilva-*), deodar (*deva-kāṣṭhād*), and pine (*saralaṃ*), immerses it in sesame oil (*tailādhyam*), burns (*pradīpya*) it, and pours into the ear while warm the liquid (*srāvāḥ*) that has dripped when it has been made to burn, (this) too removes (*-hṛt*) ear-disease (*karna-śūla-*).

**26.68** If one boils (*śṛtam*) in goat urine (*basta-mūtre*) and sesame oil (*tailam*) the powder from (1) costus (*kuṣṭha-*), (2) wax tree (*\*śṛṅgi*), (3) sweet flag (*vacā-*), (4) deodar (*dāru-*), (5) dill (*śatāhvā-*), (6) asafoetida (*hiṅgu-*), and (7) rock salt (*-saindhavaḥ*), until only sesame oil remains, and pours it warm into the ear (*pūraṇam*), it too removes (*-jit*) suffering (*ārti-*) from ear (*śravaṇa-*) disease.

**26.69** If in the liquid (obtained) by boiling (*-kvāthena*) costus (*gada-*), chebulic myrobalan (*\*abhayā*), etc. one boils (*pakvā*) liquorice (*yaṣṭy-āhva-*), kākolī (*kākolī-*), green gram (*māṣa-*), coriander (*-dhāṇyakaiḥ*), and pig fat (*sūkarasya vasā*), until only the liquid fat of the solid pig fat remains,

čhil-rnams bskol-te / phag-čhil-gyi žag ňi-čhe lus-pa-las rna-bar blugs-na  
yañ rna-ba na-žin sgra byuñ-ba sel-to //

**26.70** rna-ba mi-bzad-par na-žin / sgra<sup>106</sup> hbyuñ-la / chu-ser hjag-pa-  
la ni<sup>107</sup> ra-gcin<sup>107</sup> bsros-pa dron-po dañ / lce-myañ<sup>108</sup>-čha sbyar-ba<sup>109</sup>  
rna-bar blugs-so<sup>11</sup> //

**26.71** yañ-na šin ba-ru-na dañ / ka-pitta dañ / 'a-mra dañ / jambū<sup>110</sup>-  
rnams-kyi lo-mahi phye-ma til-mar dañ chuhi nañ-du bskol-te / til-mar ňi-  
čhe lus-paham / yañ-na sna-mahi lo-mahi khu-ba rna-bar blugs-na / rna-ba-  
nas rnag hjag-pahi na-ba sel-te /

**26.72** thabs de-ltar byas-pa-las kyañ / rnag skam-po nañ-du lus-pa-la ni /  
sñar til-mar-ram / sman-mar-gyis sbyar-žin hbyuñ-du btub-par bya-bahi  
sman snum-bag blugs-pa dañ / dugs-kyis<sup>26</sup> bdug<sup>111</sup>-pa-rnams byas-nas /  
dehi hog-tu skra-gžar hjam-pos rul-ba<sup>112</sup> bru-bar byaho //

**26.73.0** da ni snahi nad-kyi bye-brag bsad-de /

**26.73** de-la snahi nad cham-pa žes bya-ba ni / nad-gži rnam-pa gsum-las  
hgyur-te / rluñ-las gyur-pa ni sna-nas hjag-pa sla-ba yin-no<sup>3</sup> //  
mkhris-pa-las gyur-pa ni hjag-pahi mdog ser-ba yin-no<sup>3</sup> //  
bad-kan-las gyur-pa ni hjag-pa \*ska<sup>113</sup>-ba yin-no<sup>3</sup> //

**26.74** nad-gži kun hdus-pa-las gyur-pa ni mčhan-ma thams-cad dañ  
ldan-pa yin-no<sup>3</sup> //

**26.75** de-la cham-pahi sman<sup>114</sup> ni / mgo snum-gyis<sup>115</sup> bsku<sup>116</sup>-ba dañ /  
dugs<sup>117</sup> bya-ba dañ / snar sman blug-pa dañ / skyug-sman btañ-ba dañ /  
sman-mar btuñ-ba dañ / kha-zas ro<sup>118</sup> čha-žin skyur-ba bzah-ba-la sogs-pa  
sman-pas cho-ga bžin-du byaho //

<sup>106</sup> sgra DN] sbra P

<sup>107</sup> ni ra-gcin *om.* D

<sup>108</sup> -myañ- NP] -myoñ- D

<sup>109</sup> -ba DP] -bar N

<sup>110</sup> jambū- D] jambu- NP

<sup>111</sup> bdug- NP] bdugs- D

<sup>112</sup> -ba D] -bar NP

<sup>113</sup> ska- *hy emendation*] dkah- DNP

<sup>114</sup> sman DP] slan N

<sup>115</sup> -gyis DN] -gyi P

<sup>116</sup> bsku- DN] sku- P

<sup>117</sup> dugs DN] dug P

<sup>118</sup> ro P] ni D: no N



and pours it into the ear, (this) too removes (-*nāsanī*) ear-ache (*karṇārti-*) and the occurrence of sounds (*nāda-*) (in the ear).

**26.70** In the case of one whose ear (*karṇe*) aches (*śūla-*) intolerably (*tivrā-*), (in whose ear) sounds occur (*sa-śabde*), and serum (*kleda-*) trickles (*-vāhini*), one must pour (*ksīpet*) into the ear heated goat urine (*bastamūtram*) (while it is still) warm (*koṣṇam*) and rock salt (*saindhavena*) mixed together (*samanvitam*).

**26.71** Alternatively, if one boils (*-sādhitam*) in sesame oil (*tailam*) and water the powder from the leaves (*pallava-*) of the trees sacred caper (*varuṇāhva-*), wood apple (*kapittha-*), mango (*āmra-*), and jambool (*jambū-*), until only sesame oil remains, or alternatively (*atha vā*), if one pours into the ear the liquid (*-raso*) from the leaves (*pattra-*) of the nutmeg (*jāti-*), (this) removes (*-apaham*) the disease of pus (*pūti-*) flowing from the ear (*karṇa-*).

**26.72** In the case where dry pus remains inside (the ear) (*karṇa-gūthakam*) even after such methods have been applied, one must first apply (such methods as) pouring, mixed with sesame oil or medicinal ghee, oily medicines (*sneha-*) that make it able to come out, and fumigation with heat (*sveda-*), and after that, one must dig out (*lekhyah*) the putrid matter with a smooth (*kuñcitāsyā-*) hair-shaver (*śalākayā*).

**26.73.0** Now the varieties of diseases of the nose (*\*nāsā-roga*) will be expounded.

**26.73** In that (connection), as for the so-called (*samākhyātas*) ‘catarrh (*pratiśyāyāḥ*)’, disease of the nose, it arises due to the three humours (*tri-doṣah*). As for (the characteristic of catarrh that) has arisen due to wind (*vāta-*), it is: a thin (*tanu-*) discharge (*-srāvā*) from the nose. As for (the characteristic of catarrh that) has arisen due to bile (*pitta-*), it is: the yellow (*pīta-*) colour of the discharge. As for (the characteristic of catarrh that) has arisen due to phlegm (*kapha-*), it is: a thick (*ghana-*) discharge (*-srāvā*).

**26.74** As for (the characteristic of catarrh that) has arisen due to all (three) humours (*tri-doṣah*) having come together, it is: possessing all the characteristics (*sarva-lakṣaṇah*) (of all three humours).

**26.75** In that (connection), as for medicines for catarrh, the physician (*bhīṣak*) must apply (*samupakramet*) in accordance with (medical) practice the smearing (*abhyañjana-*) of oil (*\*sneha*) on the head (*śirasō*), the application of heat (*sveda-*), pouring medicines into the nose (*nasya-*), the administration of emetics (*vamanair*), making (the patient) drink (*-pānaiś*) medicinal ghee (*ghṛta-*) and eat foods (*-bhojanaiḥ*) that are of pungent (*katv-*) or sour (*amla-*) taste, etc.

**26.76** yañ-na cham-pa-la ni sman dri zim-mo<sup>119</sup>-cog snod kha sbyar-gyi nañ-du bsregs-pahi dud-pa spyihus drañs-te / kha snar brñub-par byaho //

**26.77** yañ-na dri sna bži zes bya-ba / šiñ-ča<sup>120</sup> dañ / sug-smel dañ / gandha-pa-tra dañ / nā<sup>121</sup>-ga-ge-sar-rnams lhan-cig-tu sbyar-baham<sup>122</sup> / yañ-na tha-phe nag-po phur-mar phur<sup>123</sup>-te / snar bsnam<sup>124</sup>-par byaho //

**26.78** li zir-ba dañ / ta-ma-la dañ / čha-ba gsum-gyi phye-ma mar dañ bu-ram<sup>125</sup>-gyi nañ-du bskol-te / sbyar-ba zos-na yañ cham-pa dañ / glo rdol<sup>126</sup>-ba dañ / rčib<sup>127</sup>-logs<sup>128</sup> na-ba dañ / sñiñ na-ba dañ / mkhal-rked na-ba-rnams sel-to //

**26.79** (1) bya-ghri<sup>128a</sup> dañ / (2) dandahi réa-ba dañ / (3) šu-dag dañ / (4) ši-kru dañ / (5) byihu<sup>129</sup> rug-pa dañ / (6) čha-ba gsum dañ / (7) rgyam-ča-rnams-kyi phye-ma til-mar dañ / chuhi nañ-du bskol-te / til-mar ñi-če lus-pa snar blugs-na / cham-pa yal-bar bor-ba-las sna-las rnag hñag-pahi lud sel-to //

**26.80.0** da ni lce-nad-kyi cho-ga bśad-par bya-ste /

**26.80** de-la lce-nad ni rnam-pa gsum-ste / rluñ-las gyur-pahi lce-nad ni / kha-zas-kyi ro mi-čhor<sup>130</sup>-ziñ slo-slo-bor gyur-pa dañ / \*gas<sup>131</sup>-pa dañ / šiñ<sup>132</sup> a-šo<sup>133</sup>-kahi lo-ma bžin-du dmar-ba-rnams yin-no<sup>3</sup> //

**26.81** mkhris-pa-las gyur-pahi méchan-ma ni / lce rčub-ciñ čha-ba hur-hur-por hdug-la čag-čag čha-ba yin-no<sup>3</sup> //

**26.82** bad-kan-las gyur-pahi méchan-ma ni / lce ril-gyis stug-po bem-bem-por hdug-pa yin-no<sup>3</sup> //

**26.83** de-ltar lce bem-bem-por gyur-pa-la ni / lce bžar<sup>134</sup>-ziñ nañ<sup>135</sup>-

<sup>119</sup> zim-mo- DP] zimo- N

<sup>120</sup> -ča D] -ča NP

<sup>121</sup> nā- D] na- NP

<sup>122</sup> -baham DP] -baham N (*end of line*)

<sup>123</sup> phur- NP] hphur- D

<sup>124</sup> bsnam- D] snam- NP

<sup>125</sup> -ram- DN] -ram- P

<sup>126</sup> rdol- D] brdol- NP

<sup>127</sup> rčib- D] rčibs- NP

<sup>128</sup> -logs DN] -log P

<sup>128a</sup> -ghri DN] -ghri P

<sup>129</sup> byihu DN] byehu P

<sup>130</sup> -čhor- DP] -čoh- N

<sup>131</sup> gas-pa *by emendation*] hgags-pa DNP

<sup>132</sup> šiñ NP] sviñ D

<sup>133</sup> -šo- P] -ša- DN

<sup>134</sup> bžar- DN] bžir- P

<sup>135</sup> nañ- DN] nad- P

**26.76** Alternatively, in the case of one who has catarrh (*pratiśyāyī*), with a clyster-pipe one must draw off the smoke (*dhūmaṅ*) (obtained) by burning all (*sarva-*) fragrant (*gandha-*) drugs in a vessel whose mouth is closed, and one must make (the patient) inhale (*pibed*) it through his mouth and nose.

**26.77** Alternatively (*vā*), one must mix together the so-called 'four kinds of perfume (*cāturjātaka-*)' (namely) cinnamon bark (*\*tvak*), cardamom (*\*elā*), cinnamon leaves (*\*gandha-pattra*), and nagkassar (*\*nāga-kesara*), or alternatively (*vā*), one must wrap black cumin (*kṛṣṇa-jīrakam*) (in a leaf), and one must make (the patient) smell it (*ghreyam*) in his nose.

**26.78** If one boils (*śṛtam*) in ghee (*sarpīr-*) and crude sugar (*-gudaṅ*) the powder (*-cūrṇaiḥ*) from zedoary (*śaṭī-*), featherfoil (*tāmālakī-*), and the three hot ones (*vyoṣa-*), and eats the mixture, it also removes (*-nut*) catarrh (*pratiśyāya-*), pulmonary rupture (*uro-ghāta-*), aches (*śūla-*) in the side (*pārsva-*), aches in the heart (*hṛt-*), and aches in the abdomen (*kukṣi-*).

**26.79** If one boils (*pācitam*) in sesame oil (*tailaṅ*) and water the powder from (1) wild eggplant (*vyāghri-*), (2) the root of wild croton (*dantī-*), (3) sweet flag (*vacā-*), (4) horse-radish (*śiṅgu-*), (5) holy basil (*surasa-*), (6) the three hot ones (*vyoṣa-*), and (7) rock salt (*-saindhvaiḥ*), until only sesame oil remains, and pours it into the nose (*nāvanaṅ*), (this) removes (*haret*), when one has passed beyond catarrh (*\*pratiśyāya*), the mucus from the discharge of pus from the nose (*pūti-nāsā-gudaṅ*).

**26.80.0** Now the method of (treating) diseases of the tongue (*\*jihvā-roga*) will be expounded.

**26.80** In that (connection), as for diseases of the tongue, they are of three kinds. As for tongue disease that has arisen due to wind (*vātena*), it is (characterised by the tongue) not perceiving the taste of food and having become lifeless (*suptā*), being \*cracked (*sphuṭitā*), and being red like (*-upamā*) the leaves (*dala-*) of the aśoka (*śāka-*!) tree.

**26.81** As for the characteristics of (tongue disease that) has arisen due to bile (*pittād*), they are : the tongue is rough, there is gentle warmth (*sa-dāhaiḥ*), and it has hot prickles (*kaṇṭakaiḥ*).

**26.82** As for the characteristics of (tongue disease that) has arisen due to phlegm (*kaphāt*), they are: the tongue is entirely thick (*bahalaiś*) and lifeless.

**26.83** In the case of one whose tongue has thus become lifeless, one must apply the method (of treatment) of shaving the tongue (*nilikhya kaṇṭakān*), and removing (*vigate*) the bad (*duṣṭa-*) blood (*śonite*) in it, and in accordance

khrag nan-pa phyuñ-la nad-gzi gañ-las gyur-pa dañ sbyar-te / nad-gzi so-sohi sman-gyi sde-čan-las snar blugs<sup>136</sup>-pa dañ / mkhur-ba bkañ-ziñ phyir dbo-ba dañ / lce-la bsku-ba-rnams-kyi cho-ga byaho //

**26.84.0** da<sup>137</sup> ni so<sup>138</sup> na-bahi cho-ga bśad-de<sup>64</sup> /

**26.84** so-nad zug-ciñ na-ba dañ / brće-ba rnam-pa<sup>139</sup> gñis ni / rluñ-las gyur-pa yin-te / de gñis-la yañ / mar-ram til-mar rluñ-sman dañ sbyar-ba dron-poham / rluñ-sman bskol-bahi khu-ba dron-pos kha bśal-ziñ phyir dbo-baham / yañ-na (1) pu-će-sel dañ / (2) gla-sgañ dañ / (3) te-jo-ba-ti dañ / (4) pa-tha dañ / (5) yuñ dañ / (6) skyer-pa dañ / (7) gseñ<sup>7</sup>-phrom dañ / (8) ru-rta dañ / (9) sa-maṅga-rnams-kyi phye-mas so drud-na / sohi druñ g-yah-ba dañ / so khrag hĵag-pa dañ / zug-ciñ na-ba-rnams sel-to //

**26.85** bćah<sup>140</sup> ldan-ziñ kha-nas hbrum-pa hbyuñ-ba ni / khrag dañ mkhris-pa hkhrugs-pa-las hgyur-te / de-la ni khrag dbyuñ<sup>141</sup>-ba dañ / bkru-sman btañ-ba dañ / mar dañ / til-mar dañ / sbrañ-rći dañ / ho-ma dañ / ba-gcin-rnams-las gañ yañ ruñ-bas kha bkañ-la riñ-du bĵag-la phyir dboho //

**26.86** yañ-na (1) sna-mahi lo-ma dañ / (2) sle-tres dañ / (3) rgun dañ / (4) byi-čer dañ / (5) skyer-pa dañ / (6) hbras-bu gsum-po-rnams bskol-bahi khu-ba<sup>142</sup> bsgrañs-pa sbrañ-rći dañ sbyar-bas mkhur-ba bkañ-ziñ phyir pho-na ċha ldan-ziñ khar hbrum-pa byuñ-ba sel-to //

**26.87** rkan-gyi phug-nas lcehu-chuñ<sup>143</sup> hdug-pahi<sup>143a</sup> skrañs<sup>144</sup>-pahi nad ni / bad-kan dañ / khrag hkhrugs-pa-las gyur-pa yin-te / de ni brtol-la / ċha-ba gsum dañ / rgyam-ċha dañ / śu-dag dañ / sbrañ-rći-rnams sbyar-ba khar bĵag-ciñ khu-ba phyir dbo-bas bad-kan drañ-bar byaho //

**26.88** lkog-mahi nad śa-lu-ka zes bya-ba / lkog-mahi nañ-du hbrum-pa rgya-śug-gi hbras-bu hdra-ba ril-ril-por hbyuñ-ba ni / bad-kan-las gyur-pa yin-

<sup>136</sup> blugs- DN] blug- P

<sup>137</sup> da DP] de N

<sup>138</sup> so NP] svo D

<sup>139</sup> rnam-pa D] rnams NP

<sup>140</sup> bćah P] bcah DN

<sup>141</sup> dbyuñ- DP] hbyuñ- N

<sup>142</sup> -ba *om.* NP

<sup>143</sup> -chuñ D] -chuñ-ba NP

<sup>143a</sup> -pahi NP] -paham D

<sup>144</sup> skrañs- D] skrañ- NP

with the humour (*yathā-doṣam*) due to which it has arisen, from the group of medicaments (*gaṇā*) (appropriate) to the respective humour, one must pour (medicaments) into the nose (*nasya-*), fill the cheek (with them) and spit them out (*gaṇḍūsa-*), and smear them (*-lepanaiḥ*) on the tongue.

**26.84.0** Now the method of treating toothache (*\*dantu-roga*) will be expounded.

**26.84** As for the two kinds of tooth disease, pains and aches (*toda-*), and stimulation (*-harṣau*), they arise (*jāyete*) due to wind (*vāta-tas*). In the case of both of those (*tayoh*), (one must take) ghee (*ājya-*) or sesame oil (*taila-*), warm (*uṣṇa-*), and mixed with medicaments (appropriate to) wind (diseases), or alternatively the warm liquid (obtained) by boiling (*niryūhāḥ*) medicaments (appropriate to) wind (diseases) (*vāta-ghnā*), rinse the mouth with them and spit them out (*kavaḍa-grahāḥ*), or alternatively, if one rubs (*gharṣād*) the tooth with the powder (*rajo*) from (*-jam*) (1) kurroa (*tiktā-*), (2) nut grass (*abda-*), (3) chaba pepper (*tejani-*), (4) velvetleaf (*pāṭhā-*), (5) turmeric and (6) barberry (*niśā-yug-*), (7) lodh (*lodhra-*), (8) costus (*kuṣṭha-*), and (9) Indian madder (*sa-samanigam*), (this) removes (*-jit*) itching (*kaṇḍv-*) near the tooth (*danta-*), the discharge of blood (*asra-*) from the tooth, and pains and aches (*toda-*).

**26.85** As for the arising of pimples from the mouth when heat is near (*mukha-pāko*), it occurs due (*-utthas*) to the blood (*asra-*) and bile (*pitta-*) having been disturbed. In that (case) (*tatra*), one must extract blood (*asrī-mukti-*), administer a cathartic (*-recane*), fill the mouth with whichever may be appropriate among ghee (*ghṛta-*), sesame oil (*taila-*), honey (*madhu-*), milk (*kṣīra-*), and cow urine (*-mūtraiś ca*), leave it (in the mouth) for a long time, and (then) spit it out (*kavaḍa-grahāḥ*).

**26.86** Alternatively, if (one takes) the liquid (obtained) by boiling (*kvāthah*) (1) leaves of the nutmeg (*jāti-pattra-*), (2) guduch (*amṛtā-*), (3) grapes (*drākṣā-*), (4) camel thorn (*vāsa-*), (5) barberry (*dārvī-*), and (6) the three fruits (*-phala-trikaiḥ*), cools it (*śīto*), mixes it with honey (*kṣaudra-yutah*), fills the cheek with it, and spits it out (*gaṇḍūso*), (this) removes (*-nut*) pimples that have arisen in the mouth when heat is near (*mukha-pāka-*).

**26.87** As for the disease in which the uvula at the root of the palate (*tālu-mūle*) is swollen (*gala-śuṇḍikā*), it arises (*jāyate*) due to the phlegm (*kapha-*) and the blood (*-asṛgghyām*) having been disturbed. As for that (*tām*) (disease), one must pierce it (*chittvā*), put in the mouth the three hot ones (*vyoṣa-*), rock salt (*sindhūttha-*), sweet flag (*vacā-*), and honey (*-kṣaudraiḥ*), mixed (together), spit the liquid out, and take out the phlegm.

**26.88** As for the so-called 'śālūka disease of the throat (*kaṇṭha-śālūkah*)', (that is) the occurrence in the throat (*gale*) of pimples that are round like (*-pratimā*) fruit of the jujube (*kolāsthi-*), it arises due to phlegm (*kaphāt*).

te / dehi cho-ga ni gtar-bahi dpyad mjub-mo bcags<sup>145</sup>-bu phrehu bciñs-pas  
brtol<sup>146</sup>-te / sna-ma bzin-du de dañ hphrod-pahi sman mur-ziñ / khu-ba  
phyir dbo-bar byaho //

**26.89** lkog-mahi nad ro-ñi-ni zes bya-ba / lkog-mahi nañ-du ša lñag  
myu-gu ltar skye-ba riñ-po žig hbyuñ-ba ni / nad-gži gsum-po re-re dañ /  
kun hdus-pa dañ / khrag-gi ñes-pa-rnams-las gyur-pa yin-te / so-sohi  
méchan-mahi sgo-nas rtogs-par byaho //

dehi cho-ga \*hphyis<sup>147</sup>-te cher skyes-na / srog-la yañ hbab-par byed-pas-  
na cho-ga myur-te byaho //

**26.90** de-la cho-ga ni de-dag thams-cad-la yañ gtar-ga bya-ziñ khrag  
phyuñ-la / nad-gži so-so gañ-las gyur-pahi sman sbyar-bas kha-na bžag-  
bžag-ciñ bad-kan drañ-bar byaho //

**26.91** de-la<sup>148</sup> rluñ-las gyur-pa-la ni / rgyam-ča dañ / kha-ru-čhva<sup>149</sup> dañ /  
čabs<sup>150</sup>-ru-čhva<sup>149</sup>-rnams sbrañ-rči dañ sbyar-ba khar bžag-ciñ khu-ba phyir  
dbo-bar byaho //

**26.92** mkhris-pa dañ / khrag-las gyur-pa-la ni / kha-ra dañ / rma-šiñ-gi  
phye-ma sbrañ-rči dañ sbyar-ba kha-na bžag-ciñ //

**26.93** bad-kan-las gyur-pa-la ni / khyim-gyi du-ba dañ / ča-ba gsum-  
gyi phye-ma sbrañ-rči dañ sbyar-ba khar bžag-ciñ khu-ba phyir dbo-bar  
byaho //

**26.94** sman (1) ra-sna dañ / (2) kha-ru-čhva<sup>151</sup> dañ / (3) ča-ba gsum dañ /  
(4) khyim-gyi du-ba dañ / (5) gla-sgañ dañ / (6) nas-čhig hkhus-pahi  
thal-ba-rnams-kyi phye-ma sbrañ-rči dañ sbyar-te / khar bžag-ciñ khu-ba  
phyir pho-na yañ / lkog-mahi nad-do<sup>152</sup>-cog hbyoñ<sup>153</sup>-bar byed-do //

**26.95** yañ-na<sup>154</sup> rgyam-ča dañ / ba-bla dañ / ldoñ-ros dañ / rgya-skyegs<sup>155</sup>  
dañ / skyer-pa-rnams-kyi phye-ma sbrañ-rči dañ sbyar-te / khar bžag-ciñ /

<sup>145</sup> bcags- N] gčags- D : bcag- P

<sup>146</sup> brtol- D] rtol- NP

<sup>147</sup> hphyis- *hy emendation*] mchis- DN : hchis- P

<sup>148</sup> -la P] -las DN

<sup>149</sup> -čhva NP] -ča D

<sup>150</sup> čabs- NP] rčabs- D

<sup>151</sup> -čhva P] -ča DN

<sup>152</sup> -do- *om.* N

<sup>153</sup> hbyoñ- D] hbyañ- NP

<sup>154</sup> -na *om.* P

<sup>155</sup> -skyegs D] -skyag NP

As for the method (of treatment) (*karma*) of that (disease) (*asya*), one must apply the method of opening (the veins), bind on the forefinger (*aṅguli-*) a fine lancet (*-śāstreṇa*), and pierce (the pimples), and (after that) one must chew medicaments that are compatible with that (disease), as before (*pūrvavat*), and spit out the liquid (*pratisāraṇam*).

**26.89** As for the so-called 'rohiṇī disease of the throat (*rohiṇī*)', (that is) the occurrence in the throat (*kaṅṭhe*) of a long growth of excess flesh like (*-ātmikā*) a sprout (*aṅkura-*), it arises due to the three humours (*doṣaiḥ*) separately (*pṛthag*), due to all (three humours) (*samastaiś*) having come together, and due to disease of the blood (*śoṇitena*). One must recognise it by means of the respective characteristics (*sva-rūpai*). Since it will even endanger life (*hanti jīvitaṃ*) if the method (of treatment) of that (disease) is delayed and it has grown big (*pravṛddhā*), the method (of treatment) must be administered quickly.

**26.90** In that (connection), as for the method (of treatment), in the case of all (*sarvāsāṃ*) those (diseases) also one must open (the veins) and extract blood (*śoṇita-srāvo*), and having mixed medicaments (appropriate) to the respective humour (*yathāsvaṃ*) due to which (the disease) has arisen, one must put them in the mouth and take out the phlegm (*kavada-grahāḥ*).

**26.91** In that (connection), in the case of (*rohiṇī* that) has arisen due to wind (*vātikāṃ*), one must put in the mouth (*mukhyaiḥ*) rock salt, sochal salt, and black salt (*lavānair*), mixed with honey (*sa-kṣaudraih*), and spit the liquid out (*pratisārayet*).

**26.92** In the case of (*rohiṇī* that) has arisen due to bile and blood (*pitta-raktotthe*), one must put in the mouth the powder from sugar (*sitā-*) and sappan tree (*pattaṅga-*), mixed with honey (*-mākṣikaiḥ*), and,

**26.93** in the case of (*rohiṇī* that) has arisen due to phlegm (*balāsa-prabhavām*), one must put in the mouth house smoke (*veśma-dhūma-*) and the powder from the three hot ones (*-vyoṣair*), mixed with honey (*madhu-*), and spit the liquid out (*sārayed*).

**26.94** If one mixes with honey (*sa-kṣaudrair*) the powder (*vidhūtair*) from the drugs (1) groundsel (*rāśnā-*), (2) sochal salt (*sauvarcala-*), (3) the three hot ones (*vyoṣa-*), (4) house smoke (*dhūma-*), (5) nut grass (*mustā-*), and (6) the alkali extracted from burnt barley (*-yavāgra-jaiḥ*), puts (the mixture) in the mouth, and spits the liquid out, (this) too cleanses (*vānti vyayanti*) all (*sarve*) diseases (*-āmayāḥ*) of the throat (*gala-*).

**26.95** Alternatively, as for mixing with honey (*sa-mākṣikam*) the powder (*cūrṇam*) from rock salt (*saindhava-*), yellow arsenic (*ala-*), red arsenic (*śilā-*), lac (*\*lākṣā*), and barberry (*dārvī-*), putting (the mixture) in the mouth, and taking out the phlegm, it is the best (*uttamam*) (remedy) for removing

bad-kan drañ-ba ni / lkog-mahi nad-rnams dañ / kha-nad-rnams sel-bahi mchog yin-no<sup>3</sup> //

**26.96** (1) śiñ-cha dañ / (2) sug-smel dañ / (3) gandha<sup>155a</sup>-pa-tra dañ / (4) na-le-śam dañ / (5) nas-čhig hkhus-pahi thal-ba dañ / (6) śiñ ba-tahi thal-ba dañ / (7) śiñ ku-śahi thal-ba dañ / (8) čha-ba rnam lña-la pi-pi-liñ dañ / pi-pi-liñ-gi rča-ba dañ / dbyi-mo dañ / kru-trug<sup>156</sup>-tres dañ / bcah-sga-rnams-kyi phye-ma bu-ram dañ chu bskol-te / čhos-par byas-nas phyir phyuñ-ba dañ sbyar-te / ri-lur byas-pa khar bžag-ciñ / khu-ba phyir pho-na yañ lkog-mahi nad sel-to //

**26.97** skyer-pahi rča-bahi śun-lpags dañ / te-jo-ba-ti dañ / pi-pi-liñ dañ / skyer-khañđa-rnams kyañ<sup>157</sup> śña-ma bžin-du bu-ram bskol-ba dañ sbyar-te ri-lur byas-pa khar bžag-ciñ khu-ba phyir pho-na yañ / lkog-mahi nad-rnams dañ / khar hbrum-pa hbyuñ-bahi nad-rnams sel-to //

**26.98** (1) dug-mo-ñuñ dañ / (2) bo-ña dkar-po dañ / (3) thañ-śiñ dañ / (4) pa-tha dañ / (5) pu-če-šel dañ / (6) gla-sgañ-rnams ba-gcin-gyi nañ-du bskol-la / bži-cha lus-pa bsgrañs-te / bcags-nas sbrañ-rči dañ sbyar-ba hthuñs<sup>158</sup>-na yañ lkog-mahi nad sel-to //

**26.99.0** da ni klad-pahi nad-kyi bye-brag bśad-de<sup>64</sup> /

**26.99** rluñ-las gyur-pahi klad-pahi nad ni / klad-pa stoñ-par hdug-pa sñam byed-pa<sup>159</sup> dañ / zug-ciñ na-ba yin-no<sup>3</sup> //

mkhris-pa-las gyur-pa ni śin-tu čha-ba yin-no<sup>160</sup> //

bad-kan-las gyur-pa ni lci-ba bem-bem-por hdug-pa yin-no<sup>3</sup> //

gsum-char hdus-pa-las gyur-pa ni méchan-ma thams-cad dañ ldan-pa yin-no //

klad-pahi nañ-na sriñ-bu yod-pahi nad ni / g-yah-žin zug-ste na-ba yin-no //

**26.100** klad-pahi nad ñi-ma bžin-du hkhor-ba žes bya-ba ñi-ma śar-nas

<sup>155a</sup> gandha- P] gan-dha- DN

<sup>156</sup> -trug- DN] -trag- P

<sup>157</sup> kyañ D] -kyi NP

<sup>158</sup> hthuñs- D] mthuñs- NP

<sup>159</sup> -pa om. N

<sup>160</sup> yin-no D] yino NP



diseases of the throat (*kaṇṭha-rogeṣu*) and diseases of the mouth (*mukha-rogeṣu*).

**26.96** If one boils (in) crude sugar (-*guḍair*) and water the powder from (1) cinnamon bark (*\*ivak*), (2) cardamom (*\*elā*), and (3) cinnamon leaves (*\*gandhapattra*) (= *tri-jātaka*-), (4) black pepper (*ūṣaṇa*-), (5) the alkali extracted from burnt barley (*kṣāra*-), (6) the alkali from the banyan tree (*\*vaṭa*), and (7) the alkali (-*bhāsmabhiḥ*) from the kuśa tree (*\*kuśa*), and, in the case of (8) the five hot ones (*pañca-kola*-), long pepper (*\*pippalī*), root of long pepper (*\*pippalī-mūla*), chaba pepper (*\*cavya*), leadwort (*\*citraka*), and ginger (*\*viśva*), takes them out after they have been cooked, mixes them, makes them into a pill (*guḍikā*), puts it in the mouth, and spits out the liquid, (this) too removes (-*jit*) diseases (*roga*-) of the throat (*kaṇṭha*-).

**26.97** If one mixes with boiled crude sugar (-*guḍaiḥ*), as previously, the bark (*ivak*-) of the root of barberry (*dārvi*-), chaba pepper (*tejanī*-), long pepper (*kr̥ṣṇā*-), and barberry extract (*tārksya-śaila*-), makes (the mixture) (*kr̥tām*) into a pill (*guḍikām*), puts it in the mouth, and spits out the liquid, (this) too removes diseases (-*rogeṣu*) of the throat (*gala*-) and diseases in which pimples occur in the mouth (*mukha-pāke ca*).

**26.98** If one boils (-*kvathitāḥ*) in cow urine (*go-mūtra*-) (1) kurchi (*vatsaka*-), (2) white aconite (*ativiśā*-), (3) deodar (*dāru*-), (4) velvetleaf (*pāthā*-), (5) kurroa (*tiktā*-), and (6) nut grass (*ambuda*-), cools the quarter that remains, strains it, mixes it with honey (*sa-mākṣikāḥ*), and drinks it (*peyā*), (this) too removes disease of the throat (*gala-roge*).

**26.99.0** Now the varieties of disease of the brain (*\*śiro-roga*) will be expounded.

**26.99** As for disease of the brain that has arisen due to wind (*vātāc*), it is (characterised by) imagining that the brain (*śiraḥ*) is empty (*śūnyam*), and by pains and aches (*sa-śūlam*).

As for (disease of the brain that) has arisen due to bile (*pittād*), it is (characterised by) being very hot (*dāhi*).

As for (disease of the brain that) has arisen due to phlegm (*kaphād*), it is (characterised by) being heavy (*guru*) (and) lifeless.

As for (disease of the brain that) has arisen due to the three (humours) having come together (*tri-doṣam*), it is (characterised by) possessing all (*sarvais*) the characteristics (of all three humours).

As for the disease of having worms (*krimeḥ*) in the brain, it is (characterised by) itching (*kaṇḍū*-), and aches and pains (*todārti*-).

**26.100** (As for) the so-called 'revolving like the sun (*sūryāvarta*-)' brain disease, it arises when the sun has risen and becomes calm when the sun sets, and (as for) 'ache in half the brain (-*ardha-bhedakau*)', as for these two

ldañ-ba ñi-ma nub-nas ži-bar hgyur-ba dañ / klad-pahi phyed na-ba dañ / hdi gñis ni<sup>161</sup> rluñ dañ mkhris-pa-las gyur-par šes-par byaho //

**26.101** klad-pahi nad za-hgram-du zug-ciñ mi-bzad-par na-ba ni / rluñ dañ / khrag dañ / bad-kan-las gyur-pa yin-te / gsor mi-ruñ-gi spañ-bar byaho //

**26.102** de-la rluñ-las gyur-pahi klad-pahi nad-la ni / rluñ-nad gso-bahi sman-gyi cho-ga-rnams byaho //

**26.103** yañ-na rluñ sel-bahi sman-gyi khu-ba-las gži blañs-te sbyar-thug ces bya-ba / hbras dañ til dañ mon-sran śiehu gsum bsres-pahi thug-paham / hbras-kyi ho-thug<sup>162</sup>-la sogs-pas mgo bsku-ziñ dug-par byaho //

**26.104** yañ-na pi-pi-liñ dañ / ru-rta dañ / šu-ti dañ / 'utpal dañ / čan-dan-rnams-kyi phye-ma / šin ka-rko-tahi khu-ba dañ / til-mar-gyi nañ-du bskol-te / til-mar ñi-če lus-pa bcags-pa snar blugs-so<sup>11</sup> //

yañ-na sman-gyi phye-ma dañ / sman-gyi khu-ba-rnams mar dañ sbyar-te / mgo bsku-bar byaho //

**26.105** yañ-na šin-mñar dañ / ba-\*la<sup>163</sup> dañ / ra-sna dañ / réa-ba bcu-pa-rnams bskol-bahi khu-ba dañ / mar-gyi nañ-du sman hčo-byed ces bya-ba sman<sup>164</sup> bcu<sup>165</sup>-la sogs-pa sman ro mñar-ba-rnams-kyi phye-ma bskol-la / mar ñi-če lus-pa bcags-pa-las ran-par hthuñs-na / nam-čhoñ yan-cad<sup>166</sup>-kyi nad thams-cad sel-to //

**26.106** (1) ji-ba-ka dañ / (2) zañ<sup>167</sup> rci-ba dañ / (3) rgun dañ / (4) kha-ra dañ / (5) šin-mñar dañ / (6) ba-la dañ / (7) 'utpal-rnams-kyi phye-ma til-mar dañ / ho-ma phyed-mahi nañ-du bskol-la / til-mar ñi-če lus-pa bcags-te / ran-par snar blugs-na rluñ dañ mkhris-pa-las gyur-pahi klad-pahi nad sel-to //

**26.107** mkhris-pa-las gyur-pahi klad-pahi nad-la ni / (1) ba-la dañ / (2) stag-gi sen-mo dañ / (3) pu-šel-će dañ / (4) šin-mñar dañ / (5) 'utpal dañ / (6) čan-dan-rnams-kyi phye-ma ho-ma dañ lhan-cig-tu btags-te mgor<sup>168</sup> bskuho<sup>169</sup> //

yañ-na ho-maham / sman bsil-bahi khu-ba-la sogs-pa<sup>170</sup> mgo-bor blugs-so<sup>11</sup> //

<sup>161</sup> ni DN] ne P

<sup>162</sup> -thug- DN] -thugs- P

<sup>163</sup> -la *by emendation*] -bla DNP

<sup>164</sup> sman DJ sna NP

<sup>165</sup> bcu- DJ cu- NP

<sup>166</sup> -cad- NP] -chad- D

<sup>167</sup> zañ NP] zañs D

<sup>168</sup> mgor DJ mgo NP

<sup>169</sup> bskuho DJ skuho NP

<sup>170</sup> -pa DJ -pas NP

(kinds of brain disease), they must be known (*jñeyau*) as having arisen (*-bhavau*) due to wind (*vāta-*) and bile (*pitta-*).

**26.101** As for the brain disease (characterised by) pain and intolerable (*tīvra-*) ache (*ruk-*) in the jawbone (*-śaṅkhakas*), it arises due to wind (*vāta-*), blood (*rakta-*), and phlegm (*kapha-*), is unsuitable for treatment, and must be abandoned (*tyājyo*).

**26.102** In that (connection), in the case of brain disease (*śiro-roge*) that has arisen due to wind (*vāta-*), one must apply (*kāryam*) methods (of treatment) (*cikitsitam*) with medicines for treating wind disease (*vāta-vyādhi-*).

**26.103** Alternatively, one must make warm (*svedo*) by smearing on the head the so-called 'mixed soup (*kr̥sarā-*)', soup (made) by mixing together the three (items), rice (*\*taṇḍula*), sesame (*\*tila*), and green gram (*\*mudga*), or milk soup (made) with rice (*pāyasa-*), etc. (*-ādibhiḥ*), taking as foundation the liquid from wind-removing (*vāta-ghna-*) drugs.

**26.104** Alternatively, one must boil (*pakvam*) in liquid (*rase*) from the sponge gourd tree (*karkoṭa-je*), and in sesame oil (*tailam*), the powder from long pepper (*kañā-*), costus (*kuṣṭha-*), dill (*śatāhvā-*), blue water lily (*utpala-*), and sandal (*-candanaiḥ*), till only sesame oil remains, strain it, and pour it into the nose (*nasyam*).

Alternatively (*vā*), one must smear on (*lepo*) the head the powder from (those) drugs and the liquid from (those) drugs, mixed with ghee (*sa-ghṛtair*).

**26.105** Alternatively, if one boils the powder from the sweet-tasting (*madhuraiś*) drugs such as the ten so-called 'Life-giving (*\*jīvaniya*)' drugs, in ghee (*ghṛtam*) and in the liquid (*ambu-*) (obtained) by boiling liquorice (*yaśṭi-madhu-*), *\*sida* (*balā-*), groundsel (*rāśnā-*), and the ten roots (*daśa-mūla-*), until only ghee remains, strains it, and drinks it in moderation, it removes (*jayet*) all (*sarvān*) diseases (*-gadāñ*) of the upper part (*ūrdhva-*) of the base of the neck (*jatru-*).

**26.106** If one boils (*-pakvam*) the powder from (1) *jīvaka* (*jīvaka-*), (2) *ṛṣabhaka* (*ṛṣabhaka-*), (3) grape (*drākṣā-*), (4) sugar (*sitā-*), (5) liquorice (*yaśṭi*), (6) *sida* (*balā-*), and (7) blue water lily (*-utpalaiḥ*) in half as much sesame oil (*tailam*) and milk (*payah-*), until only sesame oil remains, strains it, and pours it in moderation into the nose (*nasyam*), (this) removes the brain disease (*śiro-gade*) that has arisen due to wind (*vāta-*) and bile (*pitta-*).

**26.107** In the case of brain disease that has arisen due to bile (*paitte*), one must grind (*-piṣṭaiḥ*) together with milk (*kṣīra-*) the powder from (1) *sida* (*balā-*), (2) 'nail of the tiger' (*vyāghra-nakha-*), (3) vetiver (*uśīra-*), (4) liquorice (*madhuka-*), (5) blue water lily (*utpala-*), and (6) sandal (*-candanaiḥ*), and smear it (*pralepah*) on the head. Alternatively, one must pour over (*secanam*) the head milk (*kṣīra-*) or the liquid from cool drugs, etc. (*ādī-*).

**26.108** yañ-na śiñ-cha<sup>120</sup> dañ / gandha-pa-tra dañ / kha-ra-rnams-kyi phye-ma hbras bkruś-pahi khu<sup>171</sup>-ba dañ sbyar-te bcags-te<sup>172</sup> snar blugs-so<sup>11</sup> //

yañ-na rgun dañ / kha-ra dañ / śiñ-mñar-rnams-kyi phye-ma mar dañ / ho-mahi nañ-du bskol-la / mar ñi-če lus-pa bcags-te snar blugs-so<sup>11</sup> //

**26.109** bad-kan-las gyur-pahi klad-pahi<sup>173</sup> nad-kyis ñam-thag-pa-la ni / śnar śiñ ma-dha-kahi śñiñ-po cham-chom-du brduñs-te bskol-bahi / phur-mas phur-bas klad-pa dugś-kyis bdug-gam / yañ-na thañ-śiñ dañ / ro-ñi-śa dañ / śa-raṃga-ta dañ / rgyam-cha<sup>174</sup> dañ / sgron-śiñ-rnams-kyi phye-ma chu dañ lhan-cig-tu btags-pas mgo bskus-la / dehi hog-tu sman snar blugs-pas / sna-nas chu-ser hbyuñ<sup>175</sup>-bar byaho //

**26.110** de-la sna-las chu-ser \*dbyuñ<sup>176</sup>-bahi sman ni / śu-ti dañ / 'e-rañdahi rea-ba dañ / śu-dag dañ / rgya-spos dañ / bya-gñrihi hbras-bu-rnams-kyi phye-ma / til-mar dañ / chuhi nañ-du bskol-la / til-mar ñi-če lus-pa snar blugs-na / rluñ dañ / bad-kan-las gyur-pahi mig-nad rab-rib dañ / nam-choñ yan-chad-kyi nad thams-cad sel-to //

**26.111** nad-gzi gsum-ga-las gyur-pahi klad-pahi nad yod-pa-la ni / mar rñiñ-pa btuñ-bar byaho //

yañ-na nad-gzi gsum-la / phañ-pahi sman-gyi / cho-ga gañ yin-pa-rnams kyañ byaho //

**26.112** śrin-bu-las gyur-pahi klad-pahi nad yod-pa-la / cha-ba gsum dañ / rgya-spos dañ / śig-gruhi sa-bon-rnams bskol-bahi khu-ba snar blugs-na śrin-bu sel-to //

**26.113** yañ-na (1) śiñ 'a-pa-ma-rgahi hbras-bu dañ / (2) cha-ba gsum dañ / (3) yuñ dañ / (4) bśah-ba dañ / (5) śiñ-kun dañ / (6) byi-dañ<sup>177</sup>-ka<sup>178</sup>-rnams-kyi phye-ma ba-gcin dañ / til-mar-gyi nañ-du bskol-la / til-mar ñi-če lus-pa bcags-te snar blugs-na śrin-bu sel-to //

**26.114** klad-pahi<sup>179</sup> nad ñi-ma śar-nas nub-kyi bar-du na-ba dañ klad-

<sup>171</sup> khu- DP] kha- N

<sup>172</sup> -te NP] -nas D

<sup>173</sup> klad-pahi NP] mgo-bohi D

<sup>174</sup> rgyam-cha DN] rgyamcha P (with cha below)

<sup>175</sup> hbyuñ- NP] dbyuñ- D

<sup>176</sup> dbyuñ- by emendation] hbyuñ- DNP

<sup>177</sup> -dañ- NP] -doñ- D

<sup>178</sup> -ka-rnams- D] -ka dañ / rnams- NP

<sup>179</sup> klad-pahi NP] grañ-bahi D

**26.108** Alternatively, one must mix the powder (*piṣṭvā*) from cinnamon bark (*tvak-*), cinnamon leaves (*pattra-*), and sugar (*-śarkarāḥ*) with the liquid (*ambunā*) from washed rice (*tanḍula-*), strain it, and pour it into the nose (*nāvanam*).

Alternatively (*vā*), one must boil the powder from grape (*drākṣā-*), sugar (*śarkarā-*), and liquorice (*yaṣṭi-*) in ghee (*ghṛtam*) and milk (*ksīra-*), until only ghee remains, strain it, and pour it into the nose.

**26.109** In the case of one who is oppressed (*-ārte*) by brain disease that has arisen due to phlegm (*kapha-*), one must first pound to pieces the essence (*-sāreṇa*) of the mahua tree (*madhūka-*), boil it, wrap it (in a leaf), and fumigate (*\*dhūpayec*) the brain (*śiraḥ*) with its heat (*svinnam*), or alternatively, one must grind, together with water, the powder from deodar (*dāru-*), geranium grass (*rohiṣa-*), jequirity (*śāriḡaṣṭhā-*), rock salt (*sindhūttha-*), and pine (*-saralair*), and smear it (*dihet*) on the head, and after that one must remove serum from the nose by pouring drugs into the nose.

**26.110** In that (connection), as for medicaments for removing serum from the nose, if one boils (*śrtam*) the powder from dill (*śatāhvā-*), the root of the castor-oil plant (*eraṇḍa-mūla-*), sweet flag (*ugrā-*), Indian valerian (*vakra-*), and fruits (*-phalaiḥ*) of the Bengal quince (*vyāghri-*), in sesame oil (*tailam*) and water, until only sesame oil remains, and pours it into the nose (*nasyam*), it removes (*-apaham*) rab-rib eye-disease (*timira-*) that has arisen due to wind (*maruc-*) and phlegm (*śleṣma(n)-*), and all diseases (*gada-*) of the upper part (*ūrdhva-*) of the base of the neck (*\*jatru*).

**26.111** In the case of one who has brain disease that has arisen due to the three humours (*tri-doṣe*), one must make him drink (*pānam*) old (*purāna-*) ghee (*sarpiṣaḥ*).

Alternatively, one must also administer whatever methods (of treatment) (*vidhiḥ*) there are with drugs that are beneficial (*tac-chamo*) in the case of the three humours (*tri-doṣe*).

**26.112** In the case of one who has brain disease that has arisen due to worms (*krimi-je*), if one pours into his nose (*nāvanam*) the liquid (obtained) by boiling the three hot ones (*vyoṣa-*), Indian valerian (*\*tagara*), and horse-radish seeds (*śigru-bījais ca*), (this) removes the worms.

**26.113** Alternatively, if one boils (*śrtam*) the powder from (1) the fruits (*phala-*) of the rough chaff tree (*apāmārga-*), (2) the three hot ones (*vyoṣa-*), (3) turmeric (*niśā-*), (4) black mustard (*kṣavaka-*), (5) asafoetida (*-rāmaṭhaiḥ*), and (6) embelia (*sa-vidāṅgaiḥ*), in cow urine (*mūtre*) and sesame oil (*tailam*), until only sesame oil remains, strains it, and pours it into the nose (*nasyam*), (this) removes (*haret*) worms (*krimīn*).

**26.114** In the case of both (kinds of) brain disease, (namely) 'aches from the rising of the sun till its setting (*sūryāvarta-*)', and 'aches in half of the brain

pahi phyed na-ba gñis-la ni / thal-tres dañ / śiñ-mñar dañ / ru-rta-rnams-kyi phye-ma rċabs skyur-po dañ sbyar-te mgor byug-go<sup>180</sup> //

yañ-na rluñ dañ mkhris-pa-la phan-pahi sman bskol-bahi khu-bas mgor blug<sup>181</sup>-par byaho //

kha-zas ni ži-tihu-la sogs-pa rluñ dañ mkhris-pa-la phan-pahi kha-zas bzah-bar byaho //

**26.115** sna-mahi thal-ba dañ / gla-sgañ dañ / śiñ-ċha dañ / ras-bal-gyi hbras-bu-rnams bskol-bahi khu-baham / yañ-na śiñ-mñar-gyi phye-ma mar dañ bskol-la bċags-te snar blugs-na klad-pahi nad thams-cad sel-to //

**26.116** yañ-na bcah<sup>182</sup>-sga dañ / byi-dañ<sup>177</sup>-ka dañ / śiñ-mñar-rnams-kyi phye-ma / bhriñ<sup>183</sup>-ga-rā<sup>184</sup>-ja bskol-bahi khu-ba dañ / mar-gyi nañ-du bskol-ba-las thigs<sup>185</sup>-pa drug snar blugs-na nam-ċhoñ yan-ċhad-kyi nad thams-cad sel-to //

**26.117.0** da ni skra dkar-pohi rċi bśad-de<sup>64</sup> /

**26.117** pra-puñḍa-rī<sup>186</sup>-ka dañ / śiñ-mñar dañ / pi-pi-liñ dañ / 'u-tpal dañ / ċan-dan-rnams-kyi phye-ma skyu-ru-ra bskol-bahi khu-ba dañ / til-mar-gyi nañ-du bskol-la / til ñi-ċhe lus-pa snar blugs-na / skra dkar-ba dañ / skra ser-ba med-par byed-do<sup>33</sup> //

**26.118** yañ-na sman ra-ma dañ / śe-lu dañ / til dañ / ba-ru-rnams-kyi mar bhriṅga<sup>186a</sup>-rā<sup>184</sup>-ja dañ / ni-li dañ / ku-ran-dĥa<sup>187</sup> dañ / śri-śa-rnams-kyi khu-ba dañ bskol-te / mar ñi-ċhe lus-pa-las rtag-tu snar blugs-na skra dkar-ba<sup>188</sup> med-par hgyur-ro<sup>189</sup> //

**26.119** (1) rma-byahi mkhris-pa dañ / (2) padmahi rċa-ba dañ / (3) śiñ la-ko dañ / (4) ma-ta-yanti<sup>190</sup> dañ / (5) stañ<sup>80</sup>-zil dañ / (6) 'utpal dañ / (7) ni-li dañ / (8) bhriṅga<sup>191</sup>-rā<sup>184</sup>-ja dañ / (9) nag-ċhur-rnams-kyi phye-ma ba-ru-rahi mar dañ / chuhi nañ-du bskol-te / ba-ru-rahi mar ñi-ċhe

<sup>180</sup> byug-go DP] byugo N

<sup>181</sup> blug- D] blugs- NP

<sup>182</sup> bcah- DP] gcah- N

<sup>183</sup> bhriñ- D] briñ- NP

<sup>184</sup> -rā- D] -ra- NP

<sup>185</sup> thigs- DN] thig- P

<sup>186</sup> -rī- P] -ri- DN

<sup>186a</sup> bhriṅga- D] briñ-ga- NP

<sup>187</sup> -ran-dĥa DN] -randĥa P

<sup>188</sup> -ba *om.* DN (-pa P)

<sup>189</sup> hgyur-ro P] gyur DN

<sup>190</sup> -yanti P] -yan-ti DN

<sup>191</sup> bhriṅga- D] bhriñ-ga NP

(-ardha-bhedavoh), one must mix (-samyutaiḥ) with sour gruel (amla-) the powder from sarsaparilla (śārivā-), liquorice (yaṣṭy-āhvā-), and costus (-kusth-air), and smear it (lepo) on the head.

Alternatively, one must pour over the head the liquid (obtained) by boiling drugs that are beneficial for wind and bile.

As for food, one must make (the patient) eat (-sevā) food such as (-ādi-) ghee cake (ghṛta-pūra-) that is beneficial for wind and bile.

**26.115** If (one takes) the liquid (obtained) by boiling the alkali (-kṣāreṇa) from nutmeg (jātī-), nut grass (musta-), cinnamon bark (tvak-), and the fruits of cotton (karpāsāsthī-), or alternatively (vā), if one boils with ghee (ghṛtānvitam) the powder from liquorice (madhukaṇṇi), strains it, and pours it into the nose (nasyaṇi), it removes (-ghnaṇi) all (sarva-) brain diseases (śiro-ṛti-).

**26.116** Alternatively, if one boils (śṛtaṇi) the powder from ginger (śunṭhī-), embelia (viḍaṅga-), and liquorice (-yaṣṭy-āhvair) in the liquid (-toye) (obtained) by boiling trailing eclipta (bhṛṅga-) and in ghee (ghṛtam), and pours (-dānena) six drops (ṣaḍ-bindu-) (of the mixture) into the nose (nasyaṇi), it removes (-apaham) all (sarva-) diseases (gada-) of the upper part (\*ūrdhva) of the base of the neck (\*jatru).

**26.117.0** Now liquids for white hair will be expounded.

**26.117** If one boils the powder from the root of the white lotus (prapaunḍarika-), liquorice (yaṣṭy-āhvā-), long pepper (pippalī-), blue water lily (utpala-), and sandal (-candanaiḥ) in the liquid (ambu-) (obtained) by boiling emblic myrobalan (dhātry-) and in sesame oil (tailaṇi), until only sesame oil remains, and pours it into the nose (nāvanāṇi), it makes (the head) without (-jit) white hair (palita-) and yellow hair (= ādi-).

**26.118** Alternatively, if one boils the oil (tailaṇi) from the drugs rāmā- (rāmā-), Assyrian plum (śailu-), sesame (tila-), and belleric myrobalan (-akṣāṇāṇi) with the liquid (ambu-) from trailing eclipta (bhṛṅga-), indigo plant (nilī-), yellow nail-dye plant (kurunṭāhvā-), and siris (śirīṣa-), until only oil remains, and pours it continually into the nose (nāvana-to), (the head) becomes without (haret) white hair (= jarām).

**26.119** If one boils (pacet) the powder from (1) bile (pitta-) of the peacock (śikhi-), (2) root of the lotus (bisa-), (3) mango tree (āmra-), (4) jasmine (madayantī-), (5) antimony (aṅjana-), (6) blue water lily (-utpalaiḥ), (7) indigo plant (nilī-), (8) trailing eclipta (bhṛṅga-), and (9) vitriol (-kāśīsair) in the oil (-tailaṇi) from belleric myrobalan (akṣa-) and in water, until only the oil from belleric myrobalan remains, strains it, puts it into an iron vessel (loha-bhāṇḍe) for one month (māsam), smears it on the head (abhyaṅga-) and pours it into the nose (nāvaneṇa ca), it immediately (-mātreṇa) makes

lus-pa bcags-la zla-ba gcig-gi bar-du lcags-kyi snod-du bzag-ste / mgo-la<sup>192</sup>  
bsku-ziñ snar blugs-na / de ma-thag-tu dus-la ma-bab-par skra dkar-ba dañ /  
dus-la bab-ste skra dkar-ba med-par byed-do<sup>33</sup> //

**26.120** lcags-kyi phye-ma dañ / rgyam-cha dañ / hbras-rnams réabs skyur-  
po dañ / chva dañ / zo-kha-chu-rnams gañ yañ ruñ-bahi nañ-du bskol-bas nub-  
mo mgo-la byugs-la / nañ-par hbras-bu gsum bskol-bahi khu-bas bkus-na  
skra nag-por hgyur-ro<sup>6</sup> //

**26.121** skra hkhoriñ-du byi-ba-la ni / sman \*bra<sup>193</sup>-ha-tahi khu-ba  
sbrañ-réi dañ sbyar-te / bskus-na skye-bar hgyur-ro<sup>6</sup> //

**26.122** yañ-na hol<sup>194</sup>-ma-sehi réa-ba dañ / hbras-bu gañ yañ ruñ-ba  
ba-gcin dañ sbyar-baham / yañ-na go-byehi khu-bas byug-par byaho //

**26.123** šiñ pa-tahi myu-gu dañ / bhriñga<sup>186a</sup>-rā<sup>184</sup>-jahi phye-ma sle-tres-  
kyi khu-ba dañ sbyar-te / ñi<sup>195</sup>-chan-gyi drod-kyis bsros-pas bskus-na yañ /  
skra mi-skye-ba skye-bar hgyur-ro<sup>6</sup> //

**26.124** mig-nad-la phan-par hdod-pas ni rtag-tu mar btuñ-ba dañ /  
hbras-bu gsum-gyi sman sbyar-ba dañ / gtar-ga gdab-pa dañ / bkru-sman  
btañ-ziñ kha-zas-su<sup>196</sup> hbras dañ / mon-sran sñehu dañ / nas dañ / ri-dags  
skam-sa-na gnas-pahi sa bzah-bar byaho //

mig-sman-gyi rgyud-kyi lehu réa-drug-pa rjogs-so<sup>197</sup> //

*sman-dpyad gces<sup>198</sup>-pa grub-pa ces bya-ba / bam-po bdun-pa-ste tha-  
maho //*

<sup>192</sup> -la om. NP

<sup>193</sup> bra- by emendation] sra- DNP

<sup>194</sup> hol- D] ho- NP

<sup>195</sup> ñi- DP] ñin- N

<sup>196</sup> -zas-su DP] -zasu N

<sup>197</sup> rjogs-so DP] rjogso N

<sup>198</sup> gces- DN] ces- P



(the head) without (*haret*) white hair (*-palitam*) (that appears) when the time is not due (*akāla-*), and without white hair (that appears) when the time is due (*kāla-jam*).

**26.120** If one boils the powder (*cūrṇa-*) from iron (*loha-*), rock salt (*sindhūttha-*), and rice (*-taṇḍulaiḥ*) in whichever may be appropriate (among) sour gruel (*amla-*), verjuice (*\*śukta*), and whey (*\*mastu*), smears it (*dihet*) on the head (*śiro*) in the evening (*rātri-sthitam*), and in the morning (*prātaḥ*) washes (*-ukṣitam*) it with the liquid (obtained) by boiling the three fruits (*triphalā-*), the hair will become black (*kṛṣṇam*).

**26.121** In the case of the hair having fallen off in a circle (*indrālupta-*), if one mixes the liquid (*-rasaḥ*) from the drug Indian nightshade (*bṛhati-*) with honey (*madhunā*), and smears it (*lepo*) (on the head, hair) will grow.

**26.122** Alternatively (*vāpi*), one must smear (on the head) as may be appropriate the root (*mūla-*) and the fruit (*-phalam*) of Indian liquorice (*guñjā-*), mixed with cow urine, or alternatively (*atha vā*), the liquid (*-raso*) from marking nut (*bhallātaka-*).

**26.123** If one mixes the powder (*cūrṇena*) from sprouts (*avaroha-*) of the banyan tree (*vaṭa-*) and from trailing eclipta (*-keśinyoś*) with the liquid (*sva-rase*) from guduch (*gudūci-*), warms it (*-pācitam*) with the heat of the sun (*āditya-*), and smears it (*abhyāṅgāt*) (on the head, then) too hair that is not growing will grow (*keśa-rohanam*).

**26.124** One who wishes (to do what) is beneficial (*hitāḥ*) for eye-disease (*drīṣṭer*) must continually (*sadā*) make (the patient) drink (*-sevā*) ghee (*sarpis-*), prepare medicines from the three fruits (*-triphalayoh*), open (the veins) (*rakta-srāvo*), administer cathartics (*virecanam*), and make (the patient) eat for his food rice (*śālayo*), green gram (*mudgā*), barley (*yavā*), and the flesh of game that live on dry land (*jāṅgalaṃ*).

The twenty-sixth (*ṣaḍ-viṃśatimaḥ*) chapter (*-adhyāyaḥ*) of the Tantra concerning eye-medicines (*śālākya-*) is finished.

**Seventh and Last Section (*\*khaṇḍa*) (of) the medical treatise (*\*śāstra*) called 'Siddhasāra'.**

§ 27: DUG GSO-BAHI RGYUD-KYI LEHU

- 27.0 de-nas dug gso-bahi rgyud-kyi lehu bśad-par byaho //
- 27.1 dug ni rċi-dug dañ / sdig-sbrul-gyi za-dug dañ / rnam-pa gñis-so //  
de-la rċi-dug ni rċa-ba-la sogs-pahi rañ-bzin-no<sup>1</sup> //  
phyi-ma ni sbrul-la sogs-pa-las byuñ-ba yin-no<sup>2</sup> //
- 27.2 dug-la phan-gnod rnam-pa beu yod-de<sup>3</sup> / (1) yañ-ba dañ / (2)  
ro mi-bro-ba dañ / (3) cha phras-te rċar hgro-ba dañ / (4) rċub-pa  
dañ / (5) drod che-ba dañ / (6) myur-ba dañ / (7) khyab-pa dañ / (8)  
bad-kan sdud<sup>4</sup>-ciñ hdren-pa dañ / (9) dri sbyor-ba dañ / (10) rno-ba-rnams<sup>5</sup>  
yin-par bśad-do<sup>6</sup> //
- 27.3 sbrul ni mgo che-bahi rigs dañ / lus hkhyil-bahi rigs dañ / khra-  
bohi rigs hdi gsum-gyi bye-brag-las / rluñ-gi rañ-bzin-can dañ / mkhris-  
pahi rañ-bzin-can dañ / bad-kan-gyi rañ-bzin-can dañ gsum yod-par  
bśad-de<sup>7</sup> / go-rim bzin-du so-sor sbyar-ro<sup>8</sup> //  
rigs hdres-pa ni mċhan-ma gñis gñis hdres-pa dañ ldan-pa yin-no<sup>2</sup> //
- 27.4 de-la sbrul mgo chen-pohi rigs-kyis zin-pa ni / rma-kha gnag-pa  
yin-no //  
rluñ-nad-kyi rnam-grańs dañ / mċhan-ma thams-cad bskyed-do<sup>9</sup> //
- 27.5 sbrul lus hkhyil<sup>10</sup>-bahi rigs-kyis zin-pa ni / rma-kha che-la mdog  
ser-ziń skrań<sup>11</sup>-ba yin-te / mkhris-pahi nad-kyi sna-grańs dañ / mċhan-ma  
thams-cad skyed-do //
- 27.6 sbrul khra-bohi rigs-kyis zin-pa ni / rma<sup>12</sup>-dbal skya-ziń / skrań<sup>11</sup>-ba  
myur-du \*thub<sup>13</sup>-tu mi-btub-la hbyil-ziń snum-pa dañ / khrag hjag-pa

<sup>1</sup> -no *om.* DN

<sup>2</sup> yin-no DP] yino N

<sup>3</sup> -de *om.* N

<sup>4</sup> sdud- D] bsdud- NP

<sup>5</sup> -rnams D] -snams NP

<sup>6</sup> bśad-do DP] bśado N

<sup>7</sup> bśad-de DP] bśade N

<sup>8</sup> sbyar-ro DP] sbyaro N

<sup>9</sup> bskyed-do DP] bskyedo N

<sup>10</sup> hkhyil- DP] khyil- N

<sup>11</sup> skrań- NP] skrańs- D

<sup>12</sup> rma- D] sma- NP

<sup>13</sup> thub- *hy. emendation*] hjub- D : hjub- NP

## CHAPTER 27: POISON

**27.0** Next the chapter of the Tantra on treating poison will be expounded.

**27.1** As for poison (*viṣam*), it is twofold (*dvi-vidham*): liquid poison (*sthāvaram*) and the eating poison of a dangerous snake (*janḡamaṇi ca*). In that (connection), as for liquid poison (= *ādyam*), its nature (*-ātmakam*) is that of roots (*mūla-*), etc. (*ādya-*). As for the latter (*paraṇi*), it occurs (*-sambhavam*) due to snakes (*sarpa-*), etc. (*ādi-*).

**27.2** Poison (*viṣam*) has ten (*daśa-*) advantages and disadvantages (*-guṇam*), and they are said to be (*smṛtam*): (1) it is light (*laghu-*); (2) one does not perceive its taste (*avyakta-rasaṇi*); (3) it has minute (*sūkṣmaṇi*) parts and proceeds in the veins; (4) it is rough (*rūkṣa-*); (5) it has great heat (*uṣṇa-*); (6) it is swift (*āśu*); (7) it penetrates (*vyavāyi*); (8) it collects and conducts phlegm (*vikāsi*); (9) it attaches a smell (*viśadam*); (10) and it is sharp (*tikṣṇam*).

**27.3** As for snakes, due to the distinction of these three (namely) the big-headed kind (*bhogin-*), the writhing-bodied kind (*maṇḡalin-*), and the striped kind (*-rājilāḡ*), they are said (*samākhyātā*) to be of three (varieties, namely those) having the nature (*-ātmāno*) of wind (*vāta-*), those having the nature of bile (*pitta-*), and those having the nature of phlegm (*kapha-*), and they are severally mixed in order (*yathā-kramaṇi*). As for the mixed kinds (*dvy-antarā*), they possess both characteristics mixed (*dvandva-rūpiṇaḡ*).

**27.4** In that (connection), as for one who has been seized (*damśo*) by a snake of the big-headed kind (*bhogin-*), the opening of his wound is black (*krṣṇaḡ*). (Such a bite) gives rise to (*-kṛt*) all (*sarva-*) the kinds and characteristics of wind disease (*vāta-vikāra-*).

**27.5** As for one who has been seized by a snake of the writhing-bodied kind (*maṇḡalin-*), the opening of his wound is large (*pṛthuh*), has a yellow colour (*pīto*), and is swollen (*śophī*). (Such a bite) gives rise to (*-vān*) all the kinds and characteristics of diseases of the bile (*pitta-vikāra-*).

**27.6** As for one who has been seized (*damśaḡ*) by a snake of the striped kind (*rājila-*), the top of his wound is whitish (*pāṇḡuh*); one cannot quickly overcome the swelling (*sthira-śophaś*); it is viscid (*picchilāḡ*); oily (*snigdho*);

śin-tu ska<sup>14</sup>-ba-rnams yin-te / bad-kan-gyi<sup>15</sup> nad-kyi sna-graṅs daṅ / mčhan-  
ma thams-cad skyed-do<sup>16</sup> //

**27.7** rgyu-skar mchu daṅ / lag daṅ / smin-drug daṅ / skag daṅ / bra-  
ñe daṅ / gre daṅ / chu-stod daṅ / khrum<sup>17</sup>-smad-rnams-kyi ṅin<sup>18</sup>-par  
sbrul<sup>19</sup>-gyis zin-pa ni śin-tu bsgrims-na hgah-žig hčho<sup>20</sup>-bar hgyur-ro<sup>21</sup> //

**27.8** čhes bži daṅ / lña daṅ / drug daṅ / dgu daṅ / ṅi-śu dgu daṅ / dus-  
čhigs<sup>22</sup> gñis-te / nam-laṅs-ka daṅ / nam-čhab-čhub daṅ / hdi-rnams-kyi  
dus-su<sup>23</sup> sbrul-gyis zin-pa yaṅ mi-bzad-pa yin-par bśad-do<sup>6</sup> //

**27.9** sbrul-gyis zin-pa-las / skra hbyi-ba daṅ / lus phrugs-sam / blud-na /  
rjes mi-snaṅ-ba daṅ / śin-tu graṅ-mos kyaṅ ba-spu mi-ldaṅ-žin / graṅ-hbrum  
mi-hbyuṅ-ba gaṅ yin-pa de ni spaṅ-bar byaho //

**27.10** de-la thog-ma zin ma-thag-tu sñin-la dug mi-hjin<sup>24</sup>-par bsruṅ-bahi  
phyir smyur-te mar sbyin-no //

de-nas gaṅ zin-pa bciṅ-ba daṅ / brñabs-ru-la sogs-pas gzib-ciṅ draṅ-ba  
daṅ / gar zin-pa chu-ba kor-du \*bcad<sup>25</sup>-pa daṅ / rma-kha bsreg<sup>26</sup>-pa daṅ /  
rma-kha daṅ / ṅen-kor-nas gtar<sup>27</sup>-žin / khrag dbyuṅ-ba-rnams bya-bar  
bśad-do<sup>6</sup> //

**27.11** de-la sbrul mgo chen-pohi rigs-kyis zin-pa-la ni / nir-rgun-thi daṅ /  
śve<sup>28</sup>-tahi<sup>29</sup> khu-ba hthuṅs-na sel-bar hgyur-ro<sup>21</sup> //

**27.12** yaṅ-na srin-bu ba<sup>30</sup>-ra-jahi rca-bahi phye-ma raṅ-gi khu-ba daṅ  
brjis-te skams-la / slar yaṅ brji<sup>31</sup>-žin bskam<sup>32</sup>-pa de-lta-bur lan maṅ-du  
bskol-te btuṅ-bar byaho //

<sup>14</sup> ska- NP] bska- D

<sup>15</sup> -gyi DNP

<sup>16</sup> skyed-do DP] skyedo N

<sup>17</sup> khrum- NP] khrams- D

<sup>18</sup> ṅin- DP] ṅes- N

<sup>19</sup> sbrul- DP] sal- N

<sup>20</sup> hčho- NP] hchi- D

<sup>21</sup> hgyur-ro DP] hgyuro N

<sup>22</sup> -čhigs DN] -čhig P

<sup>23</sup> -su D] -kyi NP

<sup>24</sup> -hjin- D] hjen- NP

<sup>25</sup> bcad- *by emendation*] bcas- DNP

<sup>26</sup> bsreg- D] sreg- N: seg- P

<sup>27</sup> gtar- DN] btar- P

<sup>28</sup> śve- DN] śva- P

<sup>29</sup> -tahi NP] -tihi D

<sup>30</sup> ba- *om.* P

<sup>31</sup> brji- D] rji- NP

<sup>32</sup> bskam- D] skam- NP

and drips very thick (*ati-sāndra-*) blood (*asṛk*). (Such a bite) gives rise to (*-kṛt*) all (*sarva-*) the kinds and characteristics of diseases of the phlegm (*śleṣma-vikāra-*).

**27.7** As for those who have been seized (*pradaṣṭasya*) by a snake on a day of the lunar mansions *mehu* (*maghā-*), *lag* (*ārdrā-*), *smin*-drug (*kṛttikā-*), *skag* (*āśleṣā-*), *bra-ñe* (*-bharaniṣu*), *gre* (*\*pūrva-phalgunī*), *chu-stod* (*\*pūrvāṣādhā*), and *khrum-smad* (*\*pūrva-proṣṭha-padā*) (= *pūrvāsu*), if they are very diligent (*prayatnataḥ*), some (*kasya cij*) will live (*jīvitaṃ bhavet*).

**27.8** Being seized (*daṣṭānāṃ*) by a snake is also said to be (*matāḥ*) intolerable (*viṣamā*) at any of the following times : on the fourth (*caturthī*), fifth (*pañcamī*), sixth (*ṣaṣṭhī*), ninth (*navamī*), and twenty-ninth (*kṛṣṇa-caturdaśī*) day of the month, and at both divisions of time, daybreak and dusk (*savane dve*).

**27.9** (One) in whom (*vasya*), after he has been seized (*daṣṭaṃ*) by a snake, the hairs (*keśāḥ*) fall out (*praśīryante*), and if one scratches his body (*daṇḍa-*) or gives him a drink no trace (*-rājir*) (of that) appears (*na dṛśyate*), and his hair does not stand up (*roma-harṣo na*) nor do cold pimples occur even due to extreme cold (*śītena*) - as for him (*taṃ*), one must abandon him (*parivarjayet*).

**27.10** In that (connection), as soon as he has been seized (*daṣṭasya*) (by a snake), one must first (*pūrvam*) give him ghee (*ghṛtam*) quickly in order to prevent (*-āvaranam*) the poison from taking hold of his heart (*hṛdaya-*). Next, it is taught (*prakīrtitāḥ*) that one must bind (*bandhana-*) (the person) who has been seized, and draw out (the poison) by sucking (*ācūṣaṇa-*) with a hollow horn etc., that one must cut (*cheda-*) around the sinews where he has been seized, burn (*dāha-*) the mouth of the wound, and open (the veins) and extract blood (*-srāvāḥ*) from the mouth of the wound and from its vicinity.

**27.11** In that (connection), in the case of one who has been seized by a snake of the big-headed kind (*phaṇin-*), if he drinks (*pānaṃ*) the liquid from the chaste tree (*nirguṇḍī-*) and cucumber (*śvetā*), (the) poison is removed (*-apaham*).

**27.12** Alternatively (*vā*), one must knead the powder from the root (*mūlaṃ*) of the chaste tree (*sindhu-vāra-jam*) with its own liquid (*sva-rasenaiva*), dry it, knead it again, dry it, boil it thus many times (= *bhāvitam*), and give it (to the patient) to drink.

**27.13** sbrul lus hkhyil-bahi rigs-kyis zin-pa-la ni / (1) šiñ ba-tahi yal-gahi thor-to dañ / (2) bćod dañ / (3) ji-ba-ka dañ / (4) zañ<sup>33</sup> ċi-ba dañ / (5) kha-ra dañ / (6) taṃ-bal<sup>34</sup> dañ / (7) šiñ-mñar-rnams-kyi phye-ma hbras bkrus-pahi khu-baham / chu bskol-te bsgrañs-pa dañ sbyar-ba btuñ-ño //

**27.14** sbrul khra-bohi rigs-kyis zin-pa-la ni / (1) ĥa-re-ñu<sup>35</sup>-ka dañ / (2) ru-rta dañ / (3) rgya-spos dañ / (4) ċha-ba gsum dañ / (5) pu-ċe<sup>36</sup>-šel dañ / (6) boñ<sup>37</sup>-ña dkar-po dañ / (7) šiñ-mñar dañ / (8) khyim-gyi dud-pa-rnams-kyi phye-ma chu bskol-ba grañ-mo dañ sbyar-te / hthuiñs-na dug sel-bar byed-do<sup>38</sup> //

**27.15** (1) spañ-spos dañ / (2) ċan-dan dañ / (3) rgyam-ċha dañ / (4) pi-pi-liñ dañ / (5) šiñ-mñar dañ / (6) na-le-šam dañ / (7) 'utpal dañ / (8) ba-lañ-gi mkhris-pa-rnams-kyi phye-ma chu dañ sbyar-te bćags-la mig bskus-na dug-gis phog-ste brgyal-ba slar lañs-par hgyur-ro<sup>21</sup> //

**27.16** yañ-na (1) nakta-ma-la dañ / (2) po-son-cha dañ / (3) ċha-ba gsum dañ / (4) bilbahi rća-ba dañ / (5) yuñ dañ / (6) skyer-pa dañ / (7) byihu-rug-gi me-tog dañ / hdi-rnams-\*kyi<sup>39</sup> phye-ma ra-gcin dañ sbyar-te / bćags-pas mig bskus-na yañ slar dran-par hgyur-ro<sup>21</sup> //

**27.17** ma-yu-ra-kahi sa-bon dañ / ši-ri-šahi sa-bon dañ / rgyam-ċha-rnams-kyi phye-maham<sup>40</sup> / yañ-na nas dañ / po-son-chahi sa-bon dañ / pa-ta-rnams-kyi phye-ma chu dañ sbyar-te bćags-pa snar blugs-na yañ slar dran-par hgyur-ro<sup>21</sup> //

**27.18** sman karko-tahi rća-bahi phye-ma ra-gcin-gyis lan mañ-du bskol-la / rćabs dañ lĥan-cig-tu btags<sup>41</sup>-te bćags-pa snar blugs-na yañ dug-gis sems ñams-par byas-pa-las slar dran-par hgyur-ro<sup>21</sup> //

**27.19** ši-ri-ša dañ / 'a-rišta dañ / nakta-ma-la dañ / ba-la dañ / ko-ša-ta-kahi hbras-bu-rnams-kyi phye-ma ba-gcin dañ lĥan-cig-tu btags-te / bćags-pa

<sup>33</sup> zañ NP] zañs D

<sup>34</sup> taṃ-ba-la D : taṃ-pal N : rtaṃ-pal P

<sup>35</sup> -ñu- D] -nu- NP

<sup>36</sup> -ċe- DP] -rċe- N

<sup>37</sup> boñ- D] bo- NP

<sup>38</sup> byed-do DP] byedo N

<sup>39</sup> -kyi *by emendation*] *om.* DNP

<sup>40</sup> -maham DP] -ma-haṃ N (*end of line*)

<sup>41</sup> btags- DN] gtags- P

**27.13** In the case of one who has been seized (*-daṣṭake*) by a snake of the writhing-bodied kind (*maṇḍali(n)-*), (one must take) the powder from (1) the sheath on the branch of the banyan tree (*vaṭa-śuigā*), (2) Indian madder (*mañjiṣṭhā*), (3) jīvaka (*jīvaka-*), (4) ṛṣabhaka (*-ṛṣabhakau*), (5) sugar (*sitā*), (6) white teak (*kāśmaryaṃ*), and (7) liquorice (*madhukaṃ caiva*), mix it with the liquid (obtained) from washed rice (*\*taṇḍulāmbu*) or with water, after (the liquid or water) has been boiled and cooled, and give it (to the patient) to drink (*pānaṃ*).

**27.14** In the case of one who has been seized by a snake of the striped kind (*rājila-*), if one mixes with water that has been boiled (and become) cold the powder from (1) fragrant pepper (*kauntī*), (2) costus (*kuṣṭhaṃ*), (3) Indian valerian (*nataṃ*), (4) the three hot ones (*vyoṣaṃ*), (5) kurroa (*kaṭukā*), (6) white aconite (*ativiṣā*), (7) liquorice (*madhu!*), and (8) house smoke (*gṛha-dhūmaś ca*), and drinks it (*pānena*), it removes (*ghnanti*) the poison (*viṣam*).

**27.15** If one mixes with water the powder from (1) nard (*māṃsī-*), (2) sandal (*candana-*), (3) rock salt (*sindhūttha-*), (4) long pepper (*kṛṣṇā-*), (5) liquorice (*yaṣṭī-*), (6) black pepper (*ūṣana-*), (7) blue water lily (*-utpalaiḥ*), and (8) ox bile (*sa-go-pittair*), strains it, and smears it on the eye (*añjanam*), one who has been smitten by poison (*viṣa-*) and fainted (*supta-*) will get up again (*-prabodhanam*).

**27.16** Alternatively, if one mixes the powder from these (drugs:) (1) Indian beech (*naktamāla-*), (2) emetic nut (*phala-*), (3) the three hot ones (*vyoṣa-*), (4) the root (*mūla-*) of Bengal quince (*bilva-*), (5) turmeric and (6) barberry (*niśā-dvayam*), and (7) the flower (*puspam*) of holy basil (*saurasam*) with goat (*ājaṃ*) urine (*mūtraṃ*), strains it, and smears it on the eye (*añjanam*), (then) too he will become conscious again (*bodhanam*).

**27.17** If one mixes with water the powder (*kalkaḥ*) from the seeds (*bija-*) of the rough chaff tree (*mayūraka-*), the seeds (*bija-*) of siris (*-śirīṣayoh*), and rock salt (*sa-sindhūttho*), or alternatively (*vā*), the powder from the seeds (*bijaṃ*) of barley (*yuva-*) and of emetic nut (*-phalād*) and from velvetleaf (*sa-pāṭhaṃ*), strains it, and pours it into the nose (*nasyam*), (then) too he will become conscious again (*prabodhanam*).

**27.18** If one boils many times (*ati-bhāvitam*) with goat urine (*chāga-mūtra-*) the powder from the root (*mūlaṃ*) of the drug karkoṭa (*vandhyā-karkoṭa-jaṃ*), grinds it together with (*-sampiṣṭam*) sour gruel (*kāñjika-*), strains it, and pours it into the nose (*nasyam*), one whose mind (*cetasah*) has been impaired (*upahata-*) by poison (*viṣa-*) will also become conscious again.

**27.19** As for the powder from the fruits (*-phalaiḥ*) of siris (*śirīṣa-*), neem (*ariṣṭa-*), Indian beech (*naktāhva-*), sida (*vega-!*), and acute-angled cucumber

ni dug-sman-gyi mchog yin-te / btuñ-ba-la sogs-pa byas-na dug sel-bar byed-do<sup>38</sup> //

**27.20** (1) 'a-ko-ta dañ / (2) 'a-rišta dañ / (3) dḥa-tu<sup>42</sup>-ra dañ / (4) snu-ḥa-kṣi-ri dañ / (5) ka-rañja dañ / (6) 'a-šo-ma-ra dañ / (7) pu-na-rna-ba dañ / (8) kru-trug-tres dañ / (9) pha-li dañ / (10) sna-mahi me-tog dañ / (11) dug-mo-ñuñ-gi šun-lpags dañ / (12) 'arka-rnams sbyar-ba yañ dug-sman chen-po yin-no<sup>2</sup> //

**27.21** (1) rgya-spos dañ / (2) na-le-šam dañ / (3) ldoñ-ros dañ / (4) thañ-šiñ dañ / (5) nakta-ma-la dañ / (6) 'arka dañ / (7) yuñ dañ / (8) skyer-pa dañ / (9) ši-ri-ša dañ / (10) pi-pi-liñ-rnams sbyar-ba yañ dug-sman yin-te / dug sel-bar byed-do<sup>38</sup> //

**27.22** sku-ba ro kha-bahi sa-bon ba-lañ-gi mkhris-pa dañ ḥan-cig-tu btags-pa hdi ni / čaṅs-pahi dug-sman zes<sup>43</sup> bya-ste / btuñ-ba-la sogs-pa byas-na dug thams-cad sel-to //

**27.23** ši-ri-šahi<sup>44</sup> rca-ba dañ / šun-lpags dañ / lo-ma dañ / me-tog dañ / sa-bon rnam-pa hdi lña ba-gcin dañ ḥan-cig-tu btags-pahi sman hdi yañ dug sel-ba yin-no<sup>2</sup> //

**27.24** (1) bćod dañ / (2) sug-smel dañ / (3) yuñ dañ / (4) skyer-pa dañ / (5) rgya-skyegs<sup>45</sup> dañ / (6) spañ-spos dañ / (7) šiñ-mñar dañ / (8) ḥa-re-ṅu<sup>35</sup>-ka-rnams-kyi phye-ma sbrañ-rći dañ sbyar-ba hdi yañ / dug-sman yin-te / dug sel-ba dañ / brgyal<sup>46</sup>-ba-las slar dran-par byed-pa-la sogs-pahi las thams-cad byed-do<sup>38</sup> //

**27.25** (1) lan-čḥva rnam-pa lña dañ / (2) šiñ ñe-roñ dañ / (3) danti-mu-la dañ / (4) \*bi-ša<sup>47</sup>-la dañ / (5) ča-ba gsum dañ / (6) yuñ dañ / (7) skyer-pa dañ / (8) bćod-rnams-kyi phye-ma sbrañ-rći dañ sbyar-bahi dug-sman \*rvahi<sup>48</sup> nañ-du bžag-pa yañ las thams-cad byed-pa yin-no<sup>2</sup> //

**27.26** (1) čan-dan dañ / (2) ba-bla dañ / (3) ldoñ-ros dañ / (4) ru-rta dañ / (5) šiñ-čha dañ / (6) gandḥa-pa-tra dañ / (7) sug-smel dañ / (8) gla-sgañ dañ / (9) yuñs-kar dañ / (10) spañ-spos dañ / (11) šug-pa dañ / (12) rgya-spos dañ /

<sup>42</sup> -tu- NP] -du- D

<sup>43</sup> zes D] ces NP

<sup>44</sup> -šahi P] -šihi DN

<sup>45</sup> -skyegs D] -skyags NP

<sup>46</sup> brgyal- DN] rgyal- P

<sup>47</sup> bi-ša- *hy emendation*] ba-ši- DNP

<sup>48</sup> rvahi *hy emendation*] dvahi DNP



(*kośātakī-*), ground (*-sampiṣṭair*) together with cow urine (*go-mūtra-*) and strained, it is the best (*uttamaḥ*) medicine for poison (*agada-*), and if one makes drinks etc. (with it), it removes (*hanti*) poison (*viśāṇi*).

**27.20** (1) Pistachio (*anikoṭha-*), (2) neem (*ariṣṭa-*), (3) datura (*dhattiūra-*), (4) milk hedge (*snuk-*), (5) Indian beech (*karañja-*), (6) sweet-scented oleander (*-aśvamāraḥ*), (7) hogweed (*vr̥ścīva-*), (8) leadwort (*agni-*), (9) perfumed cherry (*phali-*), (10) nutmeg (*jāti-*) flower, (11) bark of kurchi (*kuṭaja-*), and (12) mudar (*-arkair*), mixed, are also a great (*mahā-*) medicine for poison (*agadaḥ*).

**27.21** (1) Indian valerian (*nata-*), (2) black pepper (*ūṣaṇa-*), (3) red arsenic (*śilā-*), (4) deodar (*dāru-*), (5) Indian beech (*naktāhva-*), (6) mudar (*arka-*), (7) turmeric and (8) barberry (*niśā-yugaiḥ*), (9) siris (*śirīṣa-*), and (10) long pepper (*pippalī-*), mixed, are also a medicine for poison (*agada-*), and it removes (*-sūdanah*) poison (*viśa-*).

**27.22** As for the seed(s) (*-bijāni*) of the bitter-tasting (*tikta-*) gourd (*tumbī-*), ground (*prapeṣayet*) together with the bile (*-pittena*) of an ox (*go-*), this (*eṣa*) is the so-called 'Brahma's (*brāhmaḥ*) medicine for poison (*agadaḥ*)', and if one makes drinks (*pāna-*), etc. (*-ādinā*) (from it), it removes (*-dhvaṃsī*) all (*sarva-*) poison (*viśa-*).

**27.23** This medicine (*etad bheṣajam*) (made) by grinding (*piṣṭvā*) together with cow (*gavāṃ*) urine (*mūtreṇa*) these (*iti*) five: the roots (*mūla-*), bark (*tvak-*), leaves (*pattra-*), flowers (*-puṣpāni*), and seed(s) (*bijaṃ ca*) of siris (*śirīṣa-taḥ*), also removes (*-vāraṇam*) poison (*viśa-*).

**27.24** (As for) the powder from (1) Indian madder (*mañjiṣṭhā*), (2) cardamom (*elā*), (3) turmeric and (4) barberry (*\*niśe*), (5) lac (*lākṣā*), (6) nard (*māmsī*), (7) liquorice (*yaṣṭī*), and (8) fragrant pepper (*hareṇukā*), mixed with honey (*kṣaudraṃ ca*), this (*ayam*) too is a medicine for poison (*agadaḥ*), and it performs all functions (*sarva-karmikah*) such as removing poison (*viśa-ghno*) and making (the patient) conscious again after he has fainted.

**27.25** The medicine for poison (*agadaḥ*) (made) by mixing with honey (*madhu*) the powder from (1) the five kinds of salts (*lavaṇāni*), (2) black turpeth tree (*trivṛd*), (3) the root of wild croton (*\*dantī*), (4) guduch (*viśalyā*), (5) the three hot ones (*try-ūṣaṇam*), (6) turmeric and (7) barberry (*niśe*), and (8) Indian madder (*mañjiṣṭhā*), placed in a horn (*śṛṅga-stho*), also performs (*-kṛt*) all (*sarva-*) functions (*karma-*).

**27.26** As for the name of the medicine for poison (*agadaḥ*) (made) by mixing the powder (*piṣṭāḥ*) from (1) sandal (*candana-*), (2) yellow arsenic (*ala-*), (3) red arsenic (*śilā-*), (4) costus (*kuṣṭha-*), (5) cinnamon bark (*tvak-*), (6) cinnamon leaves (*pattra-*), (7) cardamom (*elā-*), (8) nut grass (*abda-*), (9) white mustard (*-sarṣapāḥ*), (10) nard (*māmsī-*), (11) bird cherry (*padmaka-*),

(13) gur-gum<sup>49</sup> dañ / (14) byehu-rug-pa dañ / (15) `e-\*ta<sup>50</sup>-hā dañ / (16) smyig-rkañ dañ / (17) spri-ka dañ / (18) śiñ-kun dañ / (19) ba-la-ka dañ / (20) la-mačča dañ / (21) śu-ti dañ / (22) gandha-pri-yam<sup>51</sup>-ku<sup>51</sup>-rnams-kyi phye-ma sbyar-bahi dug-sman-gyi miñ ni / zla-śar žes<sup>43</sup> bya-ste dug thams-cad hjoms-par byed-do<sup>38</sup> //

**27.27** (1) śiñ ñe-roñ dañ / (2) nā<sup>52</sup>-ga-ge-sar dañ / (3) pa-ta-li dañ / (4) pi-pi-liñ dañ / (5) bčod dañ / (6) ki-ni-ñi dañ / (7) ldoñ-ros dañ / (8) go-byi-ta-ra dañ / (9) na-le-śam dañ / (10) rgya-spos dañ / (11) yuñ dañ / (12) skyer-pa dañ / (13) pog dkar-po dañ / (14) `a-ba-ra-ñi-ta dañ / (15) bri<sup>52a</sup>-hā-ti dañ / (16) śiñ-mñar-rnams-kyi phye-ma ba-gcin dañ lhan-cig btags-pahi dug-sman hdihi miñ ni / ñi<sup>53</sup>-śar žes<sup>43</sup> bya-ste / dug dañ / gdon<sup>54</sup> thub-bo //

**27.28** (1) `i-śva-ra dañ / (2) chu-śiñ dañ / (3) na-gi dañ / (4) čan-dra<sup>55</sup> dañ / (5) śve-ta dañ / (6) mon-snehu dmar-ru dañ / (7) nirgunti-rnams sbyar-baham / yañ-na re-re yañ ruñ-ste dug<sup>56</sup> gsod-pahi mchog yin-no<sup>2</sup> //

**27.29** rgya-skyegs<sup>45</sup> śiñ-gi thal-ba \*bab<sup>57</sup>-chu dañ sbyar-te bčags-la / dri-ma dañ / sñigs-ma bor-bahi nañ-du / (1) ha-re-ñu<sup>58</sup>-ka dañ / (2) ru-rta dañ / (3) rgya-spos dañ / (4) čha-ba gsum dañ / (5) byehu-rug-pa dañ / (6) thal-tres dañ / (7) gla-sgañ dañ / (8) spañ-spos dañ / (9) śiñ<sup>59</sup>-kun dañ / (10) yuñ dañ / (11) skyer-pa dañ / (12) śiñ-mñar dañ / (13) byi-dañ-ga<sup>60</sup> dañ / (14) rgyam-čha<sup>60a</sup>-rnams-kyi phye-ma bskol-te / gzar-bu-la chags-su<sup>61</sup> btub-pa čam-du čhos-nas / rvahi nañ-du bžag-pa-las nañ re bžin rgya<sup>62</sup>-šug-gi hbrum-bu čam re-re hbras bkrus-pahi khu-baham / ho-maham char-pahi chu gañ yañ ruñ-ba dañ sbyar-te hthuñs-na dug-gi<sup>63</sup> mthu chen-po yañ sel-ciñ / gcoñ dañ / skran dañ / dmu-rjiñ<sup>64</sup> dañ / gžañ-hbrum dañ / gcin sñi-bahi nad dañ / drod chuñ-ba dañ / rims-rnams med-par byed-do //

<sup>49</sup> -gum DN] -kum P

<sup>50</sup> -ta- *by emendation*] -ka- DNP

<sup>51</sup> -yam-ku- DN] -yañku- P

<sup>52</sup> nā- D] na- NP

<sup>52a</sup> bri- DN] br- P

<sup>53</sup> ñi- D] gñi- NP

<sup>54</sup> gdon DN] gdor P

<sup>55</sup> čan-dra DN] čandra P

<sup>56</sup> dug NP] drug D

<sup>57</sup> thal-ba bab- *by emendation*] thal-ba pa D : thal-ba-ba N : thal bab P

<sup>58</sup> -ñu- D] -nu- NP

<sup>59</sup> śiñ- D] śin- NP

<sup>60</sup> -ga DN] -ka P

<sup>60a</sup> rgyam-čha DN] rgyamčha P (*with čha below*)

<sup>61</sup> chags-su DP] cha-gsu N

<sup>62</sup> rgya- DP] kya- N

<sup>63</sup> -gi D] -go NP

<sup>64</sup> -rjiñ NP] -rjiñs D

(12) Indian valerian (*vakra-*), (13) saffron (*asrk-*), (14) holy basil (*surasa-*), (15) etāhva (*etāhva-*), (16) bamboo manna (*-rocanāh*), (17) Indian angelica (*spṛkkā-*), (8) asafoetida (*hiṅgu-*), (19) fragrant mallow (*ambu-*), (20) vetiver (*lāmajja-*), (21) dill (*śatapuspā-*), and (22) perfumed cherry (*-priyaṅgavaḥ*), it is the so-called (*nāmnā*) ‘Moon-rise (*candrodayo*)’, and it overcomes (*-unnāthī*) all (*sarva-*) poison (*viṣa-*).

**27.27** As for the name (*nāma*) of this (*esa*) medicine for poison (*agadaḥ*) (made) by grinding (*prapeṣayet*) together with cow urine (*go-mūtreṇa*) the powder from (1) black turpeth tree (*śyāmā-*), (2) nagkassar (*ibha-*), (3) trumpet flower (*pāṭalī-*), (4) long pepper (*kr̥ṣṇā-*), (5) Indian madder (*mañjīṣṭhā-*), (6) kiñihī (*kiñihī-*), (7) red arsenic (*-śilāḥ*), (8) mountain ebony (*kovidāra-*), (9) black pepper (*-ūṣaṇe*), (10) Indian valerian (*vakraṃ*), (11) turmeric and (12) barberry (*niṣe*), (13) white perfume (*dudhi-*), (14) aparājītā (*aparājītām*), (15) Indian nightshade (*brhatīm*), and (16) liquorice (*madhukaṃ caiva*), it is the so-called (*nāma*) ‘Sunrise (*sūryodayo*)’, and it overcomes (*-jayo*) poison (*viṣa-*) and demons (*rakṣo-*).

**27.28** (1) Īsvarī (*īsvarī*), (2) banana (*kadalī*), (3) nāgī (*nāgī*), (4) candrā (*candrā*), (5) śvetā (*śvetā*), (6) prickly red amaranth (*ghana-svanah*), and (7) chaste tree (*nirgundī ca*), mixed (*vargo*), or alternatively (*vā*), each (*pṛthag*) (separately) as appropriate, is the best (*param*) (remedy) for killing poison (*viṣa-jit*).

**27.29** If one mixes the alkali (*ksāre*) from (*-je*) a lac tree (*palāśa-*) with river water, strains (*srute*) it, boils (*pacyamāne*) in the impurities (*\*mala*) and sediment (*\*kiṭṭa*) that have been poured out the powder from (1) fragrant pepper (*kauntī-*), (2) costus (*kuṣṭha-*), (3) Indian valerian (*nata-*), (4) the three hot ones (*vyoṣa-*), (5) holy basil (*surasa-*), (6) sarsaparilla (*śārivā-*), (7) nut grass (*-ghanāḥ*), (8) nard (*māṃsī-*), (9) asafoetida (*hiṅgu-*), (10) turmeric and (11) barberry (*\*niṣe*), (12) liquorice (*yaṣṭī-*), (13) embelia (*vidāṅga-*), and (14) rock salt (*saindhavaṃ*), cooks as much as it is possible to get into a ladle (*darvī-*), puts (*sthāpayed*) it into a horn (*śṛṅge*), mixes every morning as much as (*-mātraṃ*) each fruit of the jujube (*kola-*) with the liquid from washed rice (*\*taṇḍulāmbu*), or with milk, or rain water, as appropriate, and drinks it (*piban*), (this) removes (*hanti*) even great strength (*ati-balāny api*) of poison (*viṣāṇī*) and makes (the patient) without consumption (*yakṣma(n)-*), internal tumours (*gulma-*), dropsy (*udara-*), piles (*-arśāṃsi*), the disease of loose urine (*meha-*), small (digestive) heat (*mandānala-*), and fever (*-jvarān*).

27.30 yañ-na dug hthuñs-pa-la / ba-lañ-gi gci-bahi khu-ba sbrañ-rći dañ  
sbyar-bahi skyug<sup>65</sup>-sman blud-de skyug-tu gžug-go //

27.31 dug-sman-gyi sbyor-ba mañ-po-rnams-las gañ gtoñ<sup>66</sup> yañ ruñ-ste /  
thog-mar sñiñ-la dug mi-hjin<sup>24</sup>-par bsruñ-bahi phyir / smyur-te mar blud-par  
byaho //

27.32 rca-bahi dug dañ / mdah dug-can-gyis rmas-pa-la ni / yuñ dañ /  
rgyam-čhva<sup>67</sup> dañ / sbrañ-rći-rnams sbyar-bahi mar mchog-tu bzañ-ste btuñ-  
bar byaho //

27.33 zañs dañ / gser-gyi phye-ma kha-ra dañ sbrañ-rćis sbyar-bahi lde-gu  
zos-na dug sbyar-ma śin-tu drag-po thams-cad kyañ ži-bar byed-do<sup>38</sup> //

27.34 sdig-pas zin-pa-la ni / śiñ tā<sup>68</sup>-lahi lo-ma dañ / nimbahi lo-ma dañ /  
skra dañ / ras rñiñ-pa-rnams mar dañ sbyar-te / bsregs-pahi dud-paham /  
yañ-na rma-byahi sgro ho-ma dañ sbyar-te bsregs-pahi dud-pas bdug<sup>69</sup>-par  
byaho //

27.35 yañ-na pa-la-śahi sa-bon śiñ 'arkahi ho-ma dañ lhan-cig<sup>70</sup>-tu<sup>71</sup>  
btags-pahi lde-guham<sup>72</sup> / yañ-na pi-pi-liñ dañ / śi-ri-śahi hbras-bu sbyar-bahi  
lde-gus rma-khar bskus<sup>73</sup>-na sdig-pahi dug-gis ñam-thag-pa sel-to //

27.36 yañ-na ldoñ-ros dañ / rgyam-ča<sup>74</sup> dañ / śiñ-kun<sup>75</sup> dañ / sna-mahi  
lo-ma dañ / bcah-sga-rnams-kyi phye-ma ba-lañ-gi lci-bahi khu-ba dañ  
sbyar-te / btags<sup>76</sup>-la ri-lu byas-pa yañ sdig-pahi dug-gis ñam-thag-pa sel-to //

27.37 byi-bahi sos zin-pahi dug-la ni / til-gyi rca-ba dañ / karko-tahi  
rca-ba dañ / ti-la-kahi rca-ba dañ / girni<sup>77</sup>-karni<sup>78</sup>-khali<sup>79</sup> rca-ba-rnams-kyi<sup>79a</sup>  
phye-ma kha-ra dañ / sbrañ-rći dañ mar dañ sbyar-te / hthuñs<sup>80</sup>-na byi-bas  
zin-pahi dug sel-to //

<sup>65</sup> skyug- DJ skyugs- NP

<sup>66</sup> gtoñ NP] gtañ D

<sup>67</sup> rgyam-čhva DN] rgya(-)mčha P (with čha below)

<sup>68</sup> tā- DJ] ta- NP

<sup>69</sup> bdug- N] bdugs- D : hdug- P

<sup>70</sup> -cig- NP] -gcig- D

<sup>71</sup> -tu om. DN

<sup>72</sup> -gu-ham P] -khu dañ D : -gu dañ N

<sup>73</sup> bskus- NP] skus- D

<sup>74</sup> rgyam-ča DN] rgyamčha P (with čha below)

<sup>75</sup> śiñ-kun DN] śiñkun P

<sup>76</sup> btags- P] btañ- D : btaḡḡ- N (end of line)

<sup>77</sup> girni- NP] gi- D

<sup>78</sup> -karni- DN] -kirni- P

<sup>79</sup> -kahi DJ] -ka NP

<sup>79a</sup> -kyi NP] -gyi D

<sup>80</sup> hthuñs- NP] hthuñ- D

**27.30** Alternatively, in the case of one who has drunk poison (*viṣa-pītasya*), one must make him drink an emetic (*vamanam*) (made) by mixing the liquid (*rasah*) from ox dung (*go-mayād*) with honey (*sa-madhur*) and make him vomit.

**27.31** Whichever among the many preparations of medicines for poison (*agadāṃś*) it may be appropriate to administer (*pravojayet*), one must first make (the patient) drink ghee (*sarpir*) quickly in order to prevent (*-āvaraṇam*) the poison from taking hold on his heart (*hṛdaya-*).

**27.32** In the case of one who has been wounded (*-viddhasya*) by the poison (*viṣa-*) of a root (*mūla-*) and (*ca*) by a poison-smearred arrow (*digdha-*), ghee (*ghṛtam*) (made) from turmeric (*rajani-*), rock salt (*saindhava-*), and honey (*kṣaudra-*), mixed (*-saṃyuktam*), is extremely beneficial (*uttamam*), and he must be made to drink it (*pānam*).

**27.33** If one eats an electuary (*lehaḥ*) (made) by mixing the powder (*cūrṇam*) from copper (*\*tāmra*) and gold (*-suvarṇayoh*) with sugar (*śarkarā-*) and honey (*kṣaudra-*), it makes calm (*praśamayati*) even all (*sarva-*) very violent (*ugram*) poison (*viṣam*) mixtures (*voga-kṛtam*).

**27.34** In the case of one who has been seized (*viddhasya*) by a scorpion (*vṛścika-*), one must mix with ghee (*ghṛtam*) leaves (*-dalaṃ*) from the palmyra palm tree (*tāla-*), leaves (*-dalaṃ*), from the neem tree (*nimba-*), hairs (*keśū*), and an old (*jirṇa-*) rag (*-caīlaṃ*), and fumigate (*dhūpo*) him with the smoke from burning it, or alternatively (*vā*), one must mix the feather (*-pattra-*) of a peacock (*śikhi(n)-*) with milk (*\*kṣīreṇa*), and fumigate (*dhūpo*) him with the smoke from burning it.

**27.35** Alternatively, if one smears on the mouth of the wound a paste (*lepo*) (made) by grinding (*-sampiṣṭam*) seed(s) (*bījam*) from the dhak tree (*palāśa-jam*) together with milk (*-kṣīreṇa*) from the mudar tree (*arka-*), or alternatively (*vā*), a paste (made) by mixing long pepper (*kṛṣṇā*) and the fruit of the siris (*śirīṣa-phala-*), (this) removes suffering (*-ārtasya*) (caused) by the poison of a scorpion (*vṛścika-*).

**27.36** Alternatively, the powder from red arsenic (*manohvā*), rock salt (*saindhavam*), asafoetida (*hiṅgu*), leaf (*-pattram*) of the nutmeg (*jātī-*), and ginger (*sa-nāgaram*), mixed with the liquid (*rasa-*) from ox dung (*go-śakṛd-*), ground (*-sampiṣṭam*), and made into a pill (*guḍikā*) also removes (*-nut*) suffering (*ārti-*) (caused) by the poison of a scorpion (*vṛścika-*).

**27.37** In the case of the poison of one who has been seized by the tooth of a rat, if one mixes the powder from the root (*mūlam*) of sesame (*tilasya*), the root of sponge gourd (*\*karkoṣa*), the root of lodh (*tilaka-*), and the root of cucumber (*giri-karnyās*), with sugar (*śarkarā-*), honey (*madhu-*), and ghee (*-sarpīṃṣi*), and drinks it (*pānam*), (this) removes (*-apaham*) the poison (*viṣa-*) from one who has been seized by a rat (*ākhu-*).

**27.38** yañ-na byi-bas zin-pahi dug-la<sup>81</sup> / ħa-ča-rahi rča-bahi phye-ma dañ / sbrañ-réi hbras bkrus-pahi khu-ba dañ sbyar-baham / yañ-na ti-la-kahi<sup>82</sup> me-tog-gam / lo-ma gañ yañ ruñ-ba ho-ma dañ lħan-cig-tu btags-te btuñ-bar byaho //

**27.39** yañ-na byi-lahi śaham / nehu-lehi śa gañ yañ ruñ-ba bcos-pahi khu-ba hthuñs-na / byi-bas zin-pahi dug bla-gñan-gyi nad dañ bcas-pa yañ myur-du sel-to //

**27.40** khyi-smyon-gyis zos-pa-la ni / śiñ 'a-ko-tahi yal-gahi<sup>83</sup> thor-to dañ / rča-ba bskol-te / gdus-pahi khu-ba srañ gsum-gyi nañ-du / zun-mar srañ gcig btab-ste / hthuñs-na khyi-smyon-gyis zin-pahi dug sel-to //

**27.41** yañ-na bu-\*ram<sup>84</sup> dañ / til btags<sup>85</sup>-pahi phye-ma śiñ 'arkahi ho-ma dañ / til-mar-gyis sbyar-te / hthuñs-na khyi-so gdug<sup>86</sup>-pas zin-pahi dug hcho dkah-ba yañ myur-du sel-bar byed-do<sup>88</sup> //

**27.42** srog-chags phra-mo ho-cog-gis zin-pahi dug-sman ni / (1) nas-čig hkhus-pahi thal-ba dañ / (2) svarči-kahi thal-ba dañ / (3) ča-ba gsum dañ / (4) śu-dag dañ / (5) śiñ-kun<sup>75</sup> dañ / (6) byi-dañ-ga<sup>87</sup> dañ / (7) rgyam-ča dañ / (8) rgya-spos dañ / (9) 'am-barta dañ / (10) boñ<sup>88</sup>-ña dkar-po dañ / (11) ru-rta-rnams-kyi phye-ma / hbras bkrus-pahi khu-bar<sup>89</sup> btab<sup>90</sup>-ciñ<sup>90</sup> bsku-bar byaho //

**27.43** śiñ ñe-roñ-gi rča-ba dañ / mon-snehu dmar-ruhi phye-ma cha bsñams-te / mar dañ sbyar-ba hthuñs<sup>91</sup>-na yañ srog-chags phra-mo thams-cad-kyi dug śin-tu mthu che-ba yañ myur-du sel-lo //

**27.44** yañ (1) phug-ron-gyi rtug-pa dañ / (2) danti<sup>91a</sup>-mu-la dañ / (3) ba-lañ-gi so dañ / (4) rgyam-ča<sup>7+</sup> dañ / (5) śiñ ñe-roñ dañ / (6) le-brgan rčihi

<sup>81</sup> -la DJ -las NP

<sup>82</sup> ti-la-kahi DJ tilkahi NP

<sup>83</sup> -gahi DJ -kahi NP

<sup>84</sup> -ram *by emendation* -mar DNP

<sup>85</sup> btags- DPJ btagś- N (*end of line*)

<sup>86</sup> gdug- DN] dug- P

<sup>87</sup> -ga P] -ka DN

<sup>88</sup> boñ- D] bo- NP

<sup>89</sup> -bar DJ -ba dañ NP

<sup>90</sup> btab-ciñ DJ btañ-ziñ NP

<sup>91</sup> hthuñs- DN] mthuñs- P

<sup>91a</sup> danti- P] dan-ti- DN

**27.38** Alternatively, in the case of the poison of one who has been seized (*-daṣṭasya*) by a rat (*ākhu-*) one must mix the powder from the root (*mūlaṃ*) of yellow nail-dye plant (*sāhacaraṃ*) and honey (*sa-kṣaudraṃ*) with the liquid from washed rice (*taṇḍulāmbunā*), or alternatively (*vā*), one must grind (*piṣṭā*) together with milk (*payasā*) the flower (*mañjarī*) or leaf of lodh (*tilaka-*), as appropriate, and make (the patient) drink it (*pānaṃ*).

**27.39** Alternatively, if one drinks (*pīto*) the liquid (*rasaḥ*) (obtained) by cooking (*śṛtaḥ*) the flesh (*māṃsa-*) of a cat (*mārjārakasya*) or (*vā*) the flesh of an ichneumon (*babhror*), as appropriate, (this) quickly (*kṣipraṃ*) removes (*jayen*) the poison (*viṣam*) of one who has been seized by a rat (*mūṣika-jaṃ*) even (*api*) when it is accompanied by (*-sa-*) a supervenient disease (*-upa-dravam*).

**27.40** In the case of one who has been eaten by a mad dog, if one boils (*-kaṣāyasya*) the tips (*uttara-*) of the branches and the roots (*mūla-*) of the pistachio tree (*añkoṭha-*), puts one ounce (*palāṃ*) of ghee (*sarpīśāś*) into three ounces (*pala-trayam*) of the liquid (so) collected, and drinks it (*pītam*), this removes (*-nāśanam*) the poison (*-viṣa-*) from one who has been seized by a mad dog (*ālarka-*).

**27.41** Alternatively, if one mixes the powder (obtained) by grinding crude sugar (*guḍaṃ*) and sesame (*palalaṃ*) with the milk (*kṣīraṃ*) from the mudar tree (*arka-*) and sesame oil (*tilāt tailaṃ*), and drinks it (*pānāḥ*), (this) quickly (*tūrṇaṃ*) removes (*jayati*) the poison (*viṣam*) in one who has been seized by the poisonous tooth of a dog (*kukkura-*) even (when the poison) is difficult to treat (*durvāraṃ*).

**27.42** As for medicine for the poison (*agadaḥ*) in those who have been seized by all (*sarva-*) tiny living creatures (*-kīṭa-*), (one must take) the powder from (1) the alkali (*kṣāro*) extracted from burnt barley, (2) the svarjikā alkali, (3) the three hot ones (*vyoṣaṃ*), (4) sweet flag (*vacā*), (5) asafoetida (*hiṅgu*), (6) embelia (*vidāṅgaṃ*), (7) rock salt (*saindhavaṃ*), (8) Indian valerian (*natam*), (9) velvetleaf (*ambaśṭhā*), (10) white aconite (*ativiṣā*), and (11) costus (*kusṭhaṃ*), put it in the liquid from washed rice (*\*taṇḍulāmbu*), and smear it (on the patient).

**27.43** If (one takes) equal parts (*tulyaṃ*) of the powder from the root (*mūlaṃ*) of the turpeth tree (*trivṛt*) and from the prickly red amaranth (*taṇḍulīyasya*), mixes it with ghee (*sarpīśā*), and drinks it (*pītvā*), (this) also quickly (*āśu*) removes (*jayati*) the poison (*-viṣāṇi*) from all (*sarva-*) tiny living creatures (*kīṭa-*) even (*api*) (when the poison has) very great strength (*atibalāni*).

**27.44** Also, (1) the dung (*śakṛd*) of the pigeon (*pārāvata-*), (2) the root of wild croton (*dantī*), (3) ox tooth (*go-dantaḥ*), (4) rock salt (*saindhavaṃ*),

sa-bon dañ / (7) \*snu<sup>92</sup>-ḥa-śi-ri dañ / (8) kru-trug-tres dañ / (9) karni-kar-rnams sbyar-ba yañ srog-chags phra-mohi dug sel-bahi mchog yin-no<sup>2</sup> //

**27.45** (1) čan-dan dañ / (2) śug-pa dañ / (3) ru-rta dañ / (4) rgya-spos dañ / (5) pu-šel-čce dañ / (6) pa-ta-la dañ / (7) ni-rgun-thi dañ / (8) thal-tres dañ / (9) še-lu-rnams sbyar-ba ni srog-chags phra-mo<sup>93</sup> kha-dug-go-cog-gi dug sel-bahi sman yin-no<sup>2</sup> //

**27.46** (1) ka-pi-ttha dañ / (2) pa-ta-li dañ / (3) še-lu dañ / (4) śi-ri-śa dañ / (5) pu-na-rna-ba rnam gñis dañ / (6) śve-ta rnam gñis dañ / hdi-rnams sbyar-ba yañ srog-chags phra-mo<sup>93</sup> kha-dug-go<sup>94</sup>-cog-gi dug thams-cad sel-bahi sman yin-no<sup>2</sup> //

**27.47** sdiḡ-pas zin-pahi dug ma-gtogs-pa / dug-gis ñam-thag-pa gžan thams-cad-la ni / kha-zas dañ / sman-la sogs-pa bsil-bahi cho-ga-rnams byaho //

**27.48** dug-gis phog-go<sup>95</sup>-cog-la khro-ba dañ / ñi-ma-la hdug-pa dañ / ñin-par ñal-ba dañ / ñal-po-rnams byar mi-ruñ-ño //

**27.49** dug-gis phog-pa-las rims<sup>96</sup>-la sogs-pahi bla-gñan-gyi<sup>97</sup> nad gžan-gyis thebs-pa-rnams-la ni / so-sohi sman gañ yin-pa smyur-te gso-bar byaho //

**27.50** dug-gis ñam-thag-pa-rnams-la kha-zas kyañ ča-ba bskyed<sup>98</sup>-par mi-hgyur-ba<sup>99</sup>-rnams bzah-ziñ btuñ-bar byaho //

dug gso-bahi rgyud-kyi lehu-ste ñi-śu-rča bdun-pa rjogs-so<sup>100</sup> //

<sup>92</sup> snu- *hy emendation*] slu- DNP

<sup>93</sup> -mo NP] -mos D

<sup>94</sup> -dug-go- DP] -dugo- N

<sup>95</sup> phog-go- DP] phogo- N

<sup>96</sup> rims- DJ] rim-pa- NP

<sup>97</sup> -gyi DJ] -gyis NP

<sup>98</sup> bskyed- NP] bskyad- D

<sup>99</sup> -ba DJ] -bahi NP

<sup>100</sup> rjogs-so DP] rjogsso N



(5) turpeth tree (*trivṛt*), (6) the seed of safflower (*kusumbham*), (7) milk hedge (*snuk-payo*), (8) leadwort (*vahnih*), and (9) karṇikā (*karṇikā-!!*), mixed, is also the best (*param*) for removing the poison of tiny living creatures (*\*kīṭa*).

**27.45** As for (1) sandal (*candanam*), (2) bird cherry (*padmakam*), (3) costus (*kuṣṭham*), (4) Indian valerian (*nata-*), (5) vetiver (*uśira-*), (6) trumpet flower (*-pāṭalāḥ*), (7) chaste tree (*nirguṇḍī*), (8) Indian sarsaparilla (*śārivā*), and (9) Assyrian plum (*śelur*), mixed, it is a medicament (*agadaḥ*) that removes (*-haro*) the poison (*viṣa-*) of all poison-mouthed tiny living creatures (*lūtā-*).

**27.46** (As for) (1) the wood apple tree (*kapittha-*), (2) trumpet flower (*pāṭalī-*), (3) Assyrian plum (*śelu-*), (4) siris (*śirīṣa-*), (5) both kinds of hogweed (*dve punarnave*), and (6) both kinds of śvetā (*dve śvete*), these also, (when) mixed, are a medicament (*agadaḥ*) that removes (*-nivāraṇaḥ*) all poisons (*viṣa-*) of all (*sarva-*) poison-mouthed tiny living creatures (*lūtā-*).

**27.47** In the case of all others suffering due to poison (*viṣārte*), apart from (*muktvā*) poison (*viṣam*) in one who has been seized by a scorpion (*vṛścika-jam*), one must apply methods (of treatment) (*-kramo*) (using) cool (*śīta-*) foods and drugs, etc.

**27.48** In the case of all who have been struck by poison, it is inappropriate (*vigarhitāḥ*) to be angry (*krodha-*), sit in the sun (*ātapa-*), sleep by day (*divā-svapna-*), and have sexual intercourse (*-vyāyāmās ca!*).

**27.49** In the case of those who have been smitten by other supervenient diseases (*upadravā*) such as fever (*jvarādyāḥ*), due to being struck by poison, one must treat (*sādhyāḥ*) them quickly (*drutam*) with whatever medicament is (appropriate) to the individual (disease) (*sva-cikitsitaiḥ*).

**27.50** In the case of those suffering due to poison (*viṣārtānāṃ*), one must make them eat and drink (*prayojayet*) also (*ca*) foods (*annāni*) that will not increase heat (*a-vidāhīni*).

The chapter (*adhyāyaḥ*) of the Tantra on treating poison (*viṣa-*), the twenty-seventh (*sapta-viṃśatimah*), is finished.

§28: SMAN-BCUD-KYIS LEN DAÑ / RO-ĀA-BAHI RGYUD-KYI  
LEHU

28.0 de-nas sman-bcud-kyis<sup>1</sup> len dañ / ro-āa-bar bya-bahi rgyud-kyi lehu  
bsad-par byaho //

28.1 de-la sman gañ skra dkar-ba dañ / na-ba med-par byed-pa de ni  
bcud-kyis<sup>2</sup> len zes<sup>3</sup> bya-ba yin-no<sup>4</sup> //

28.2 de yañ na-čhod dañ / pho gžon-nuhi čeham / yañ-na bar-mahi  
če bsgrub-par bya-ste<sup>5</sup> / sñar skyug<sup>6</sup>-sman dañ / bkru-sman dañ / khrus-la  
sogs-pas lus-kyi phyi-nañ dag-par byas-nas brčam<sup>7</sup>-par byaho //

28.3 de-la sgrub-pahi thabs ni / mar dañ / sbrañ-rči dañ / lcags-kyi phye-  
ma dañ / skyu-ru-rahi hbras-buhi phye-ma-rnams sbyar-bas bum-pa bkañ-la /  
lo phyed-kyi bar-du nas-kyi dkyil-du bzag-pa-las rgyun-tu dran-par zos-na /  
skra dkar-por gyur-pa med-par byed-do<sup>8</sup> //

28.4 yañ-na (1) 'a-ru-ra dañ / (2) pi-pi-liñ dañ / (3) byi-dañ-ga dañ / (4)  
skyu-ru-ra dañ / (5) kha-ra-rnams-kyi phye-ma dañ / (6) lcags-kyi phye-ma-  
rnams mar dañ / til-mar dañ sbyar-te zos-na rgas-pas<sup>9</sup> mi-čhugs-so<sup>10</sup> //

28.5 byi-dañ-ga dañ / sapta-parṇa dañ / skyu-ru-ra dañ / lcags-kyi<sup>10a</sup>  
phye<sup>10b</sup>-ma-rnams sbrañ-rči dañ / mar dañ / til-mar-rnams dañ sbyar-ba ji-ste  
mis zos-nas gžon-nur gyur-pa de ni ño-mčhar mi-cheho //

28.6 byi-dañ-ka dañ / hbras-bu gsum dañ / pi-pi-liñ-rnams-kyi phye-ma  
dañ / lcags-kyi phye-ma-rnams mar dañ / kha-ra dañ / sbrañ-rči-rnams  
dañ sbyar-te / rgyun-tu zos-na yañ rga-ba<sup>11</sup> dañ / skra dkar-por gyur-pa  
sel-to //

28.7 lcags-kyi phye-ma dañ / kha-ra dañ / beah-sga dañ / pi-pi-liñ-rnams-  
kyi phye-ma dañ / mar dañ / til-mar-rnams hbras-bu gsum bskol-bahi

<sup>1</sup> -kyis DN] -kyi P  
<sup>2</sup> -kyis D] -kyi NP  
<sup>3</sup> zes D] ces NP  
<sup>4</sup> yin-no DP] yino N  
<sup>5</sup> bya-ste D] byas-te NP  
<sup>6</sup> skyug- D] skyugs- NP  
<sup>7</sup> brčam- D] rčam- NP  
<sup>8</sup> byed-do DP] byedo N  
<sup>9</sup> rgas-pas D] rga-bas NP  
<sup>10</sup> -čhugs-so DP] -čhugso N  
<sup>10a</sup> -kyi NP] -byi D  
<sup>10b</sup> phye- NP] bye- D  
<sup>11</sup> rga-ba NP] rgas-pa D

## CHAPTER 28: ELIXIRS AND VIRILIGENICS

**28.0** Next the chapter of the Tantra concerning elixirs and viriligenics will be expounded.

### ELIXIRS

**28.1** In that (connection), as for that (*tad*) medicine (*bheṣajam*) which (*vaj*) makes without (*-vidhvamsi*) white hair (*jarā-*) and disease (*vyādhi-*), it is a so-called 'elixir (*rasāyanam*)'.

**28.2** That too will cause one to complete one's life and one's time as a young man (*pūrve vayasī*), or alternatively (*vā*) one's time of middle (age) (*madhye*), and one must begin (*samācāret*) by first making the outside and inside of the body clean (*śuddha-kāyaḥ*) by (means of) emetics (*\*vamana*), cathartics (*\*vireka*), bathing (*\*snāna*), etc.

**28.3** In that (connection), as for the method of completing (one's life), if one mixes the powder from ghee (*sarpis-*), honey (*mākṣika-*), powder (*ārā-viddha-*) of iron (*loha-*), and the fruit (*-phalair*) of emblic myrobalan (*dhātri-*), fills a bottle (*kumbhe*) with it, puts it in the midst of barley for half a year (*varṣārdham usitam*), and constantly remembers to eat it (*tan-niṣevi*), this makes without (*jayet*) hairs that have become white (*jarāṃ*).

**28.4** Alternatively, if one mixes with ghee (*sarpis-*) and sesame oil (*taila-*) the powder (*-cūrṇam*) from (1) chebulic myrobalan (*pathyā-*), (2) long pepper (*kṛṣṇā-*), (3) embelia (*viḍaṅga-*), (4) emblic myrobalan (*dhātri-*), and (5) sugar (*sa-śarkaram*) and (6) the powder from iron (*ayo-*), and eats (*khādañ*) (the mixture), one does not suffer (*nābhibhūyate*) from having become old (*jarayā*).

**28.5** But if (*yadi*) a man (*mānavah*) eats (*prāśya*) the powder (*cūrṇam*) from embelia (*kṛmi-ghna-*), asana (*asana-*), emblic myrobalan (*dhātri-*), and iron (*ayaś-*), mixed with honey (*kṣaudra-*), ghee (*ājya-*), and sesame oil (*taila-*), as for his having become young (*tārūnyam labhate*), it is no great wonder (*kiṃ citraṃ*).

**28.6** If one mixes with ghee (*ājya-*), sugar (*-śarkarāḥ*), and honey (*sa-kṣaudrāḥ*) the powder from embelia (*viḍaṅga-*), the three fruits (*triphalā-*), and long pepper (*kṛṣṇā-*), and the powder (*cūrṇa-*) from iron (*loha-*), and eats it constantly (*śilitā*), (this) too removes (*ghnanti*) old age (*vārdhakaṃ*) and white hair (*palitāḥ sitam*).

**28.7** The powder (*-cūrṇam*) of iron (*loha-*), the powder from sugar (*sitā-*), ginger (*viśva-*), and long pepper (*kṛṣṇā-*), ghee (*ājya-*), and sesame oil (*taila-*),

khu-bahi nañ-du blugs-te / gzar-bu-la chags-su<sup>12</sup> btub-pa čam-du bskol-ba yañ / sman-bcud-kyis<sup>1</sup> len-du hgyur-ro<sup>13</sup> //

**28.8** lcags glebs-te dmar-por bsregs-la hbras-bu gsum bskol<sup>14</sup>-bahi khu-ba bsgrañs-pahi nañ-du smyug-ciñ khol bcad-par bya-ba de-lta-bur lan mañ-du byas-pahi lcags-te / se-bdar<sup>15</sup>-gyis bdar<sup>15</sup>-bahi phye-ma sbrañ-réi dañ / mar dañ sbyar-te / zos-na yañ čhe riñ-bar hgyur-ro<sup>13</sup> //

**28.9** yañ-na skyu-ru-ra bskol<sup>14</sup>-bahi khu-ba dañ / mar \*dañ<sup>16</sup> /\* sbrañ-réi-rnams cha bsñams<sup>17</sup>-te / srañ brgya brgya dañ / lcags-kyi phye-ma srañ ñis-brgya dañ / hdi-rnams sbyar-ba lcags-kyi snod-du blugs-te / \*nas-kyi dkyil-du\*<sup>18</sup> bžag-pa yañ čhe riñ-bar byed-pahi mchog yin-no<sup>4</sup> //

**28.10** drub-mar-cañ<sup>19</sup> dañ / hbras-bu gsum-gyi phye-ma \*mar<sup>20</sup> dañ / sbrañ-réi dañ sbyar-te zos-na yañ / gšín-rjehi sña-ltas skra dkar-por gyur-pa med-par byed-do //

**28.11** byi-dañ-gahi phye-ma dañ / mar dañ / sbrañ-réi dañ / lcags-kyi phye-ma-rnams cha bsñams<sup>21</sup>-te / sbyar-ba bum-pahi nañ-du blugs-la / mon-sran sñehuhi dkyil-du bžag-pa-las ran-par zos-na / skra mthiñ-gar<sup>22</sup> hgyur-žin stobs dañ ldan-par hgyur-ro<sup>13</sup> //

**28.12** tam-pa-la phye-ma srañ brgya dañ / mar dañ sbrañ-réi srañ brgya sbyar-te / zla-ba gcig-gi bar-du snod-kyi nañ-du bžag-pa-las / rgyun-tu zos-la kha-zas ho-ma dañ ldan-par zos-na / skra dkar-po med-par byed-ciñ / zla-ba bžin-du mjes-par hgyur-ro<sup>13</sup> //

**28.13** sman ba-ra-ñihi réa-bahi phye-ma srañ brgya sbrañ-réi dañ sbyar-te / mthar-gyis za-žin ho-mas phul-la kha-zas ho-ma dañ mar dañ ldan-par za-žin / nan-tan-du byas-na lañ-čho dañ ldan-par hgyur-ro<sup>13</sup> //

**28.14** yañ-na zla-ba gcig-gi bar-du sman ba-ra-ñi žib-tu btags-pahi phye-ma sbrañ-réi dañ sbyar-bahi lde-gu zos-la / dehi hog-tu ba-ra-ñihi phye-ma ho-ma dañ bskol-te / bsgrañs-la bcags-pa hthuñs-na yañ sman-bcud-kyi len-du hgyur-ro<sup>13</sup> //

<sup>12</sup> chags-su DP] chagsu N

<sup>13</sup> hgyur-ro DP] hgyuro N

<sup>14</sup> bskol- DN] skol- P

<sup>15</sup> -bdar- NP] -brdar- D

<sup>16</sup> dañ / *by emendation*] *om.* DNP

<sup>17</sup> bsñams- D] sñams- NP

<sup>18</sup> nas-kyi dkyil-du *by emendation* (*cf.* 28.3)] *om.* DNP

<sup>19</sup> -cañ NP] -chañ D

<sup>20</sup> mar *by emendation*] *om.* DNP

<sup>21</sup> bsñams- DN] sñams- P

<sup>22</sup> -gar DN] -kar P

poured into the liquid (obtained) by boiling the three fruits (*triphalāyā*), and as much of it boiled (*kaṣāyāḥ*) as can be put on a ladle (*darvī-lepī*), will also become (*syāt*) an elixir (*rasāyanam*).

**28.8** If one flattens iron, burns it till it is red, dips it (*nirvāpya*) in the liquid (obtained) by boiling (*kvāthe*) the three fruits (*triphalā-*) (and leaving it to) cool, cuts it into pieces (*patrāṇi*), does that many times (*anekaśaḥ*), grinds the iron (*loha-*) with a file, mixes the powder (*rajo*) with honey (*madhu-*) and ghee (*-sarpirbhyāṃ*), and eats it (*liḍham*), (then) too one's life will become long (*jīvita-varadhanam*).

**28.9** Alternatively, (if one takes) equal portions of the liquid (*ambu-*) (obtained) by boiling emblic myrobalan (*dhātri-*), ghee (*ājya-*), and honey (*-madhūnāṃ*), and mixes (*yuktam*) each hundred ounces (*śataṃ śatam*) of this with two hundred ounces (*dve śate*) of the powder (*cūrṇasya*) of iron (*loha-*), pours it into an iron vessel (*loha-kumbhe*), and places it (in the midst of barley), (this) too is an excellent (*uttamam*) (elixir) for making life long (*āyusyam*).

**28.10** If one mixes (*-vimīśritam*) the powder (*cūrṇam*) from pyrites (*tāpya-*) and the three fruits (*-triphalayoś*) with ghee (*sarpīḥ-*) and honey (*kṣaudra-*), and eats it (*khādataḥ*), (this) too makes one without (*prasamam yāti*) white hair (*jarā*), the omen of Yama (*vaivasvata-vadhūr*).

**28.11** If one mixes in equal parts (*samām!*) the powder from embelia (*viḍaṅga-*) and the powder (*cūrṇam*) from ghee (*ājya-*), honey (*madhu-*), and iron (*ayaś-*), pours it into a bottle (*\*kumbha*), places it in the midst of green gram (*sa-mudge!*), and eats it (*prāśya*) in moderation, his hair (*-keśo*) will become indigo-coloured (*nīla-*), and he will be endowed with strength (*balī*),

**28.12** If one mixes one hundred ounces (*tulāṃ*) of the powder of white teak (*kāśmaryāṇāṃ*) and one hundred ounces of ghee (*sarpīr-*) and honey (*madhu-*), puts them in a vessel for one month (*māsam sthītāṃ*), eats (the mixture) constantly (*upayujya*), and eats (*-āśī*) food (*anna-*) containing milk (*payo-*), (this) will make one without white hair (*vijaro*) and one will become beautiful (*bhātī*) like the moon (*candra-vat*).

**28.13** If one mixes one hundred (*śataṃ*) ounces of the powder (*cūrṇasya*) of the root (*mūla-*) of the drug *vārāhī* (*vārāhī-*) with honey (*madhu-yutaṃ*), eats (the mixture) gradually (*kramāt*), adds milk (*payasā*), eats (*-bhug*) food (*anna-*) containing milk (*kṣīra-*) and ghee (*ājya-*) and does (that) carefully (*ādṛtaḥ*), one will be endowed with youth (*juvā syāt*).

**28.14** Alternatively, if for one (*ekaṃ*) month (*māsam*) one eats (*liḍham*) an electuary (made) by mixing with honey (*madhunā*) the powder (*vicūrṇitam*) (obtained) by grinding (*-cūrṇena*) finely (*ślakṣṇa-*) the drug *vārāhī* (*vārāhyāḥ*), and after that (*tadā*) one boils (*śṛtam*) with milk (*kṣīram*) the powder from *vārāhī*, cools it, strains it, and drinks it, (that) too will be an elixir (*rasāyanam*).

**28.15** pu-na-rna-bahi rća-ba žib-tu btags-pahi phye-ma srañ phyed ho-ma bskol-te / phyuñ-bahi nañ-du btab-ste zla-ba gñis-sam / lo gcig-gi bar-du rgyun-tu<sup>23</sup> hthuñs-na yañ rga-ba med-par hgyur-ro<sup>13</sup> //

**28.16** (1) ñehu-siñ dañ / (2) sapta-parña dañ / (3) pu-sel-će dañ / (4) pa-tha dañ / (5) ba-la dañ / (6) na-ga-ba-la dañ / (7) bi-da-ri<sup>24</sup> dañ / (8) thal-tres dañ / (9) bya-ghri-rnams kyañ re-re-nas pu-na-rna-bahi cho-ga goñ-du bśad-pa bzin-du byas-na / yon-tan de-bzin-du hgyur-ro<sup>13</sup> //

**28.17** śa skye-bar hdod-pa-la ni / zla-ba phyed-kyi bar-du / sman 'a-šo-gandħahi phye-ma / til-mar dañ / mar dañ ho-ma dañ / chu bskol-ba dron-mo-rnams-las gañ yañ ruñ-ba dañ sbyar-te hthuñs-na<sup>24a</sup> kha-zas hphrod-pa bzah-bar byaho //

**28.18** sman-bcud-kyis len sgrub-par hdod-pa-rnams-kyis ni / rtag-tu kha-zas hbras žag drug-cus smin-pahi chan ho-ma dañ / mon-sran śnehuhi<sup>25</sup> khu-bcud dañ / rkañ-hgros dañ / ri-dags skam-sa-na gnas-pahi śa-khu-rnams-las gañ yañ ruñ-ba dañ / spag<sup>26</sup>-ciñ bzah-bar byaho //

**28.19** ro-ća-bar bya-bahi cho-ga ni / siñ-mñar-gyi phye-ma žo gñis mar dañ / sbrañ-rći dañ sbyar-te / rtag-tu zos-la dehi rjes-la ho-ma hthuñs-na rgan-po yañ ro-ća-bar byed-do<sup>27</sup> //

mon-sran śnehu srañ re-re cho-ga goñ-ma ltar byas-na yañ de-bzin-du hgyur-ro<sup>13</sup> //

**28.20** 'atma-guptahi sa-bon dañ / gze-mahi rća-ba dañ / kha-ra-rnams-kyi phye-ma ho-ma dañ sbyar-baham / yañ-na sman 'ućha-dehi phye-ma kha-ra dañ / ho-ma dañ sbyar-ba hthuñs-na yañ / ro-ća-bar hgyur-ro //

<sup>23</sup> -tu NP] -du D

<sup>24</sup> -da-ri DN] -di-ra P

<sup>24a</sup> -na NP] -nas D

<sup>25</sup> śnehuhi DP] śnehui N

<sup>26</sup> spag- NP] bsreg- D

<sup>27</sup> byed-do DP] byedo N

**28.15** If one boils milk (*payasā*), puts in the extract half an ounce (*palārdham*) of the powder (obtained) by grinding (*piṣṭam*) finely the root (*mūlaṃ*) of hogweed (*paunarvanaṃ*), and drinks (*piban*) it constantly for two months (*māsa-yugmaṃ*) or (*vā*) one year (*samāṃ*), (then) too one will become (*bhavet*) without old age (*vijaro*).

**28.16** If one also administers (*vojvāḥ*) separately (1) asparagus (*śatāvārī-*), (2) asana (*asana-*), (3) vetiver (*uśīra-*), (4) velvetleaf (*pāṭhā-*), (5) sida (*balā-*), (6) sida (*nāgabalā-*), (7) milky yam (*vidāri*), (8) sarsaparilla (*śārivā*), and (9) wild eggplant (*vyāghrī*), in accordance with the method (*kramāt*) explained above for hogweed (*paunarnava-*), the (same) quality (*\*guṇa*) will occur as in that case.

**28.17** In the case of one who wishes (*-kāmo*) his flesh to increase (*puṣṭi-*), for half a month (*pakṣaṃ*) he must mix the powder from the drug winter cherry (*aśvagandhāṃ*) with whichever may be appropriate among sesame oil (*tailena*), ghee (*sarpiṣā*), milk (*payasā*), and water (*udakena*) that has been boiled and is (still) warm (*uṣṇa-*), and drink it (*pibet*), and one must make him eat food (*-āśanaḥ*) that is compatible (*hita-*).

**28.18** Those who wish to obtain (*-arthinā*) an elixir (*rasāyana-*), must eat (*bhoktavyāḥ*) continually (*nityaṃ*) as food the pap (*\*odana*) from rice that ripens in sixty days (*śālī-ṣaṣṭikāḥ*), dipped in whichever may be appropriate among milk (*kṣīreṇa*), green gram (*mudga-*) soup (*-yūṣeṇa*), and meat soup (*rasena*) (made) from domestic cattle and game that live on dry land (*jāṅgalānām*).

#### VIRILIGENICS

**28.19** As for the method(s) (of treatment) to make virile, if one mixes two drams (*karṣaṃ*) of the powder of liquorice (*yaṣṭyāḥ*) with ghee (*-sarpīrbhyāṃ*) and honey (*madhu-*), eats it (*pralīhya*) constantly, and after that drinks (*-anupaḥ*) milk (*payo-*), (that) makes even (*apī*) an old man (*vṛddho*) virile (*vājī*).

If one administers an ounce (*palam*) at a time of green gram (*māṣānām*) in accordance with the above method (of treatment), (then) too it will be like that (*tathā*).

**28.20** If one mixes the powder (*-cūrṇam*) from the seed (*bija-*) of the cowage plant (*ātmaguptā-*), the root of the caltrop (*-śvadaṃṣṭrayoḥ*), and sugar (*sitā-yuktam*) with milk (*kṣīreṇa*), or alternatively (*vā*), if one mixes the powder (*-cūrṇam*) from the drug jequirity (*ūccaṭā-*) with sugar (*sitā-yuktam*) and milk (*kṣīreṇa*), and drinks it (*pītvā*), (then) too one becomes (*syād*) virile (*vājī*).

**28.21** byi-da-rahi phye-ma de-ñid-kyi khu-bas lan mañ-du bsgos-pa btags-te / mar dañ sbrañ-rći dañ sbyar-bahi lde-gus ni śin-tu ro-ća-bar bśad-do<sup>28</sup> //

**28.22** ra-dug-pahi ldag-pahi hbras-bu ho-mahi nañ-du legs-par bcos<sup>28a</sup>-te zu-bar byas-pahi nañ-du / til lan mañ-du bsgos-pa zos-pahi rjes-la / ho-ma hthuñs-pa gañ yin-pa dehi pho-mćhan rtag-tu bsgreñ<sup>29</sup>-bar<sup>29</sup> hgyur-ro<sup>13</sup> //

**28.23** yañ-na mon-sran snehu śun-lpags bśus-te / žib-tu btags-pahi phye-ma ho-ma dañ / mar-gyi nañ-du bskol-te thug-pa ska<sup>30</sup> rab-tu gyur-nas phyuñ-la bsgrañs-te / sbrañ-rći dañ sbyar-bahi ri-lu / śin bilbahi hbras-bu ćam-du byas-pa ñin gcig bžin-du zos-na yañ / pho-mćhan bsgreñ<sup>31</sup>-žin<sup>31</sup> ñal-po nus-par hgyur-ro<sup>13</sup> //

**28.24** hbras-phyehi nañ-du til dañ / 'atma-gupta dañ / mon-sran snehu-rnams-kyi phye-mas bsres-te / ho-ma dañ sbrus-pahi khu-ba mar-gyi nañ-du bcos-pa zos-na yañ / śin-tu ro-ća-bar bśad-do<sup>28</sup> //

**28.25** kha-zas dañ / btuñ-ba rnam-pa sna-ćhogs dañ / rol-mo sgra skad yid-du hoñ-ba dañ / spos dañ / byug-pa-la sogs-pa dri žim-po sna-ćhogs dañ / me-tog dañ / phreñ-ba dañ / gos dañ / rgyan bzañ-po-la sogs-pa yañ mi ro-ća-bar byed-pahi rgyu yin-no<sup>4</sup> //

sman-bcud-kyis<sup>1</sup> len dañ ro-ća-bahi rgyud-kyi lehu-ste ñi-śu-rća brgyad-pa rjogs-so<sup>32</sup> //

<sup>28</sup> bśad-do DP] bśado N

<sup>28a</sup> bcos- D] bcos- NP

<sup>29</sup> bsgreñ-bar D] bsgren-mar NP

<sup>30</sup> ska NP] bska D

<sup>31</sup> bsgreñ-žin D] bsgren-ćin NP

<sup>32</sup> rjogs-so DP] rjogsso N



**28.21** As for the electuary (*liḍham*) (made) by rubbing (*bhāvitaṃ*) the powder (*cūrṇaṃ*) of milky yam (*vidāryā*) with its own liquid (*sva-rasena*) many times (*bhūri-śah*), grinding it, and mixing (*-yutaṃ*) it with ghee (*sarpīr-*) and honey (*madhu-*), it is said (*matam*) to be very virile (*vṛṣyatamaṃ*).

**28.22** Whoever (*yo*) cooks well (*saṃśṛta-*) the testicles (*aṇḍa-*) of a he-goat (*chāga-*) in milk (*kṣīra-*), rubs (*bhāvitaṃ*) sesame (*tilān*) many times (*bahuśas*) in (the milk when the testicles) have been made to dissolve, and after eating it (*adyāi*) drinks (*anupānaṃ*) milk (*kṣīra-*), he will constantly raise (*na patati*) his (*taṣya*) male organ (*dhvajah*).

**28.23** Alternatively, if one peels the shells off green gram (*māṣaṃ*), grinds them finely, boils (*śṛtaṃ*) the powder in milk (*kṣīra-*) and ghee (*sarpīh-*), until it has become a very thick soup, takes it out, cools it (*śītaṃ*), mixes it with honey (*madhu-yutaṃ*), makes a pill (*pindaṃ*) of it the size (*upamaṃ*) of the fruit (*phala-*) of the Bengal quince (*bilva-*), and eats (*prāśya*) it in one day, (then) too one will be able to raise (*ucchrayam avāpnuyāt*) one's male organ (*dhvaja-*) and (have) sexual intercourse.

**28.24** If one cooks (*-sampakvā*) in ghee (*ghṛta-*) the liquid (obtained) by stirring it with milk (*payah*) that has been mixed in rice powder (*śālī-rajo*) with the powder (*cūrṇaṃ*) from sesame (*tila-*), cowage plant (*ātmaguptā-*), and green gram (*-māṣāṇāṃ*), and eats it (*bhukṣyā*), (this) too is said (*matāḥ*) to be very virilific (*vṛṣyatamā*).

**28.25** Various (*vividhāni*) kinds of foods (*anna-*) and drinks (*-pānāni*), pleasing (*ceto-'nugāminah*) music, voices, speech (*śabdās*), various (*citrāḥ*) sweet-smelling (*surabhayaś*) perfumes (*gandhāḥ*) and unguents, etc., beautiful flowers, garlands (*srajaś*), clothes, and ornaments, etc. are also the cause (*hetavaḥ*) of making a man virile (*puṃstva-*).

The chapter (*adhyāyo*) of the Tantra concerning elixirs (*rasāyana-*) and viriligenics (*vāji-karaṇa-*), the twenty-eighth (*aṣṭa-viṃśatimaḥ*), is finished.

## § 29: BYIS-PAHI RGYUD-KYI LEHU

- 29.0** de-nas byis-pahi rgyud-kyi lehu bśad-par byaho //
- 29.1** de-la bud-med ni dgah-bar byaho<sup>1</sup> //  
gnas dam-pa yin-la / bu rin-thaṅ med-pa bskyed-pa yin-pas / dehi  
mo-méchan-la nad byuṅ-na dgah-ba daṅ / bu hbyuṅ-ba gñi-ga med-par  
hgyur-te / de-bas-na de gso-bahi cho-ga je<sup>2</sup> bśad-par byaho //
- 29.2** de-la rluṅ-las gyur-pahi<sup>3</sup> mo-méchan-gyi<sup>4</sup> nad-kyi méchan-ma ni /  
mo-méchan na-ba daṅ / mdog rėub-pa daṅ / yon-por hgyur-ba daṅ / mkhraṅ-  
ba daṅ / phal-phal byed-pa-rnams yin-no<sup>5</sup> //
- 29.3** mkhris-pa hkhrugs-pahi méchan-ma-las gyur-pa ni / mo-méchan écha-ba  
hur-hur-por byed-pa daṅ / khrag hjag-pa daṅ / rims-kyis hdebs-pa-rnams-las  
rtogs-par byaho //
- 29.4** bad-kan hkhrugs-pa-las gyur-pahi <sup>6\*</sup>mo-méchan-gyi nad-kyi méchan-  
ma ni<sup>6</sup> /\* mo-méchan g-yah<sup>7</sup>-ba daṅ / graṅ-ba daṅ / bem-bem-por hdug-pa  
daṅ / hbras-khu hdra-bar dkar-ziṅ / sbyin-po hbyar-hbyar-po hjag-pa-rnams  
yin-no<sup>7a</sup> //
- 29.5** de-la rluṅ-las gyur-pahi mo-méchan-gyi nad gso-bahi cho-ga ni /  
hbras-kyi ho-thug-gi dugs<sup>8</sup>-sam / mon-sran sñehuhi chan-gyi dugs-sam /  
yaṅ-na ras-ma hjam-po til-mar dron-pohi naṅ-du smyugs-pahi<sup>9</sup> naṅ-du  
bco<sup>10</sup>-ziṅ dugs byaho //  
mdor-na rluṅ-las gyur-pahi mo-méchan-gyi nad-la ni / sman-mar btuṅ-ba  
daṅ / dugs bya-ba daṅ / sman mas btaṅ-ba-rnams bzaṅ-ño //
- 29.6** yaṅ-na mo-méchan-gyi nad-la ni / pi-pi-liṅ-gi rca-ba daṅ / zin-thig-  
lehi rca-bahi phye-ma chaṅ daṅ sbyar-baham / yaṅ-na pi-pi-liṅ daṅ / 'u-ba-kun-  
rci-kahi sa-bon daṅ / kha-ru-éhva-rnams-kyi phye-ma chaṅ daṅ sbyar-te  
btud-do //

<sup>1</sup> byaho NP] bya-ste D

<sup>2</sup> je *om.* D

<sup>3</sup> -pahi DJ] pa NP

<sup>4</sup> -gyi DN] -kyi P

<sup>5</sup> yin-no DP] yino N

<sup>6</sup> mo-méchan-gyi nad-kyi méchan-ma ni / *by emendation*] *om.* DNP

<sup>7</sup> g-yah- NP] g-yeṅ- D

<sup>7a</sup> yin-no DJ] yino NP

<sup>8</sup> dugs- DN] dug- P

<sup>9</sup> -pahi DJ] -pa NP

<sup>10</sup> bco- DJ] bcah- NP

## CHAPTER 29: CHILDREN

**29.0** Next the chapter of the Tantra concerning children will be expounded.

**29.1** In that (connection), as for the woman (*yoṣid*), she must be made happy (*rater*). Since it is an excellent (*paraṃ*) abode (*dhāma*) and it is the producer (*-sūh*) of the priceless (*amargha-ratna-*) child (*apatya-*), if disease (*-vyāpattayas*) has occurred in her (*tasyāḥ*) female organ (*yoni-*), she will be without (*-vināśanāḥ*) both happiness (*rati-*) and childbirth (*prajā-*). Accordingly, the method of treating that will be expounded.

**29.2** In that (connection), as for the characteristics of disease of the female organ that has arisen due to wind (*irāṇāt*), they are: the female organ aches (*śūla-*), has a rough appearance (*kārkaśya-*), becomes crooked (*vibhraṇśa-*), is hard (*stambha-*), and throbs (*toda-*).

**29.3** As for (the characteristics of disease of the female organ) that has arisen due to the organ (being characterised) by the bile (*pitta-*) having been disturbed (*sandūṣitā*), they must be recognised by the female organ being afflicted by gentle warmth (*dāha-*), dripping blood (*rakta-sruti-*), and fever (*-jvaraiḥ*).

**29.4** As for (the characteristics of disease of the female organ that) has arisen due to the phlegm (*kapha-*) having been disturbed (*-duṣṭā*), they are: the female organ (*yoniḥ*) itches (*kandū-*), is cold (*śaitya-*), remains lifeless (*-gauravā*), and drips (*sravanti*) a sticky (*picchilam*) discharge (?) that is white (*śvetam*) like (*-saṃkāśaṃ*) rice liquid (*ācāma-*).

**29.5** In that (connection), as for the method (of treatment) for healing the disease of the female organ that has arisen due to wind, one must administer sudation (*svedaḥ*) with milk soup containing rice (*pāyasa-*), or sudation with the pap (*\*odana*) of green gram (*\*māṣa*), or alternatively, one must administer sudation by cooking in a soft rag (*picu-*) that has been dipped in hot sesame oil (*taila-*). In short, in the case of disease of the female organ (*-yonyāḥ*) that has arisen due to wind (*vāta-*), drinking medicinal ghee (*sneha-*), sudation (*sveda-*), and purging medicines (*vastir*) are beneficial (*praśasyate*).

**29.6** Alternatively, in the case of disease of the female organ (*yoni-śūle*), one must give (the patient) to drink (*piḥet*) the powder from the root (*-mūlābhyāṃ*) of long pepper (*pippaly-*) and the root (*-mūlābhyāṃ*) of shrubby basil (*arjaka-*), mixed with liquor (*surām*), or alternatively (*vā*), the powder from long pepper (*kr̥ṣṇā-*), the seed of upakuñcikā (*-upakuñcikābhyāṃ*), and sochal salt (*sauvarcalena*), mixed with (*yuktāṃ*) liquor (*surām*).

**29.7** (1) pha-boñ-gi dreg-pa dañ / (2) hbras-bu gsum dañ / (3) bħa-rgi dañ / (4) ra-sna dañ / (5) sle-tres dañ / (6) ñehu<sup>11</sup>-ñiñ dañ / (7) yuñ dañ / (8) skyer-pa dañ / (9) pu-na-rna-ba dañ / (10) me-da dañ / hdi-rnams-kyi phye-ma zo gñis gñis / mar srañ sum-cu-rca gñis dañ / ho-ma mar-gyi čhad-kyi nañ-du bskol-te / mar ñi-čhe lus-pa bcags-pa-la ran-par hthuñs-na yañ rluñ-las gyur-pahi mo-mėchan<sup>12</sup>-gyi nad sel-ziñ / mkhris-pa-las gyur-pahi mo-mėchan-gyi nad-la yañ bzañ-la / bu chags-par byed-pahi mchog kyañ yin-no<sup>5</sup> //

**29.8** mkhris-pa hkhrugs-pa-las gyur-pahi mo-mėchan-gyi nad-la ni / khrag lud<sup>13</sup>-pahi nad bsal-bahi cho-ga sñar bsad-pa bzin-du byaho //

**29.9** bad-kan-las gyur-pahi mo-mėchan-gyi nad-la ni / doñ-ga-la sogs<sup>14</sup>-pahi sde-čhan<sup>15</sup>-gyi btuñ-ba dañ / bkru-ba dañ / steñ-du blug-pa dañ / byug-pa-la sogs-pa thams-cad byaho //

**29.10** de-ltar mo-mėchan-gyi ñes-pa dañ / nad med-par byas-nas bu chags<sup>16</sup>-par bya-bahi thabs ni / skyes<sup>17</sup>-pa<sup>17</sup> sña-nas sman dañ / kha-zas bzañ-pos lus brta-ziñ ñal-po mi-bya-bar hdug-la / bud-med zla-mėchan byuñ-nas žag bži lon-pahi hog-tu khruš byas-nas ñal-na bu hchags-par hgyur-te /

**29.11** de-la zla-mėchan byuñ-nas žag bži lon-pa dañ / žag drug dañ / brgyad dañ / bcu dañ / bcu-gñis lon-pahi čhe / ñal-na bu khyehur hgyur-ro<sup>18</sup> //  
zla-mėchan byuñ-nas žag lña dañ / bdun dañ / dgu dañ / bcu-gcig lon<sup>19</sup>-pahi čhe ñal-na / bu-mor hgyur-ro<sup>18</sup> //  
<sup>20</sup>zla-mėchan byuñ-nas žag bcu-gsum<sup>21</sup> lon phan-čhad ni bur mi-hgyur-ro<sup>18</sup> //<sup>20</sup>

**29.12** de-la skyes-pahi khu-ba mañ-la / bud-med khrag ñuñ-na ni khyehur hgyur-ro<sup>18</sup> //  
skyes-pahi khu-ba ñuñ-la / bud-med-kyi khrag mañ-na ni bu-mor hgyur-ro<sup>18</sup> //

<sup>11</sup> ñehu D] ñihu NP

<sup>12</sup> -mėchan- DP] -čhan- N

<sup>13</sup> lud- D] lus- NP

<sup>14</sup> sogs- DN] sog- P

<sup>15</sup> -čhan- DN] -mėchan- P

<sup>16</sup> chags- D] chag- NP

<sup>17</sup> skyes-pa DN] skye-ba P

<sup>18</sup> hgyur-ro DP] hgyuro N

<sup>19</sup> lon- D] lon-lon- NP

<sup>20</sup> zla-mėchan to mi-hgyur-ro // occurs in DNP after bu-mor hgyur-ro in 29.12.

<sup>21</sup> bcu-gsum NP] bcu lon gsum D

**29.7** If one boils (*pakvaṃ*) the powder from these (drugs): (1) dross of a large stone (*\*śaileya*), (2) the three fruits (*triphalā*), (3) beetle-killer (*bhārgī*), (4) groundsel (*rāsnā*), (5) guduch (*amṛtā*), (6) asparagus (*śatāvārī*), (7) turmeric and (8) barberry (*niśe*), (9) hogweed (*\*punarnavā*), and (10) medā (*\*medā*), two drams each (*kāṣīkaiḥ*), in thirty-two ounces (*prastham*) of ghee (*ājya-taḥ*) and in milk (*kṣīreṇa*) to the amount of the ghee, till only ghee remains, strains it, and drinks (*pītaṃ*) it in moderation. (this) too removes (*-viśodhanam*) the disease of the female organ (*yonī-*) that has arisen due to wind (*vāta-*); it is also beneficial (*ca śasyate*) for disease of the female organ (*-yonīyās*) that has arisen due to bile (*pitta-*), and it is even an excellent (*mukhyaṃ*) (medicine) for causing a child to be conceived (*garbha-saṃsthāpanaṃ*).

**29.8** In the case of disease of the female organ (*yonīyāḥ*) that has arisen due to bile (*pitta-*) having been disturbed (*-praduṣṭāyā*), one must administer the methods (of treatment) (*vidhiḥ*) for removing (*-hara*) the disease of ejecting blood (*rakta-pitta-*) as explained earlier (in chapter 7).

**29.9** In the case of disease of the female organ that has arisen due to phlegm (*śleṣmalāyās*), one must administer (*yojyaḥ*) all (*sarvataḥ*) such (measures) as drinks (*\*pāna*), purgation (*\*vireka*), pouring over (*\*seka*), and smearing (*\*lepana*) with the group of drugs beginning with (*-ādiko*) drumstick (*āragvadha-*) (2.6).

**29.10** As for the method of causing a child to be conceived after thus making (the woman) without defect and disease of the female organ, after the man (*naro*) has first strengthened his body (*puṣṭo*) with good medicines and foods and not had intercourse, and the woman (*aṅganām*) has bathed herself after four (*caturthe*) days (*divase*) have elapsed since the occurrence of the menstrual flow (*ṛtau*), if they have intercourse (*gacched*), a child will be conceived.

**\*29.11** In that (connection), if they have intercourse at the time when four, six, eight, ten and twelve days have elapsed since the occurrence of the menstrual flow, it will be a boy child. If they have intercourse at the time when five, seven, nine, and eleven days have elapsed since the occurrence of the menstrual flow, it will be a daughter. (If they have intercourse at the time when) more than thirteen days have elapsed since the occurrence of the menstrual flow there will be no child.

\* Tibetan only

**29.12** In that (connection), if there is much (*bāhulyād*) semen (*śukra-*) of the man and little blood of the woman, it will be (*syāc*) a boy (*sūnus*). If there is little semen of the man and much (*adhike*) blood (*ārtave*) of the woman, it will be a daughter (*duhitā*).

**29.13** de-la khyehur hgyur-bar hdod-na / rgyam-čaham śiñ pa-tahi yal-gahi<sup>22</sup> rce-mo gañ yañ ruñ-bahi phye-ma ho-ma dañ btags-te bcags-pahi khu-ba-las thigs<sup>23</sup>-pa bzi ma-ñal-bahi sna-rol-tu bud-med-kyi sna g-yon-par blugs<sup>24</sup>-na khyehur hgyur-ro<sup>18</sup> //

**29.14** bud-med zla-mčhan dañ ldan-pahi čhe / kha-luñ-gi sa-bon-nam / nā<sup>25</sup>-ga-ge-sar gañ yañ ruñ-bahi phye-ma mar-khu dañ sbyar-te / bud-med-kyis hthuñs-la skyes-pa dañ ñal-na yañ bu chags-par hgyur-ro<sup>18</sup> //

**29.15** de-la bu hchags-pahi mčhan-ma ni nu-mahi thor-to mdog sño-skyar<sup>26</sup> hdug-na bu yod-par śes-par gyis-śig / de-ltar sbrum-mar gyur-nas las drag-śul-can dañ / mya-ñan dañ / hčer-ba dañ / khro-bahi bag bsruiñ-ziiñ / gañ yid-la hdod-pa dañ / hphrod-pa-rnams sbyin-par byaho //

**29.16** hjigs-śiñ skrag-pa dañ / brdegs-śiñ snad-pa dañ / kha-zas dañ / skom ro<sup>27</sup> cha-ba dañ / drod ches-pa<sup>28</sup> zos-śiñ hthuñs-na ni / bu hbyil-bar hgyur-te / de yañ khrag hjag-ciñ na-bahi mčhan-mas śes-par byas-la slar gso-bahi cho-ga byaho //

**29.17** de-lta-bu gso-ba-la ni / sman-gyi khu-ba grañ-mo lus-la blugs-pa dañ sman-gyi khu-ba grañ-mohi nañ-du hjug-pa dañ / sman bsil-bahi bag-gis lus byug<sup>29</sup>-pa-rnams bzañ-ño<sup>30</sup> //

**29.18** gzan-yañ bu hbyil-du byed-pa slar gso-bahi sman ni / sman hčo-byed sna bcu ho-ma dañ bskol-te / bcags-la kha-ra dañ sbyar-te blud-do<sup>31</sup> //

**29.19** yañ-\*na<sup>32</sup> (1) čan-dan dkar-po dañ / bu-čañ-rto dañ / rgun dañ / pu-śel-će dañ / kha-ra-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / (2) śiñ-mñar dañ / rgya-śug-gi hbras-bu dañ / sug-smel dañ / bcod dañ / dha-ta-kahi me-tog dañ / kha-ra-rnams-kyi phye-ma lhan-cig sbyar-ba dañ / (3)

<sup>22</sup> -gahi NP] -gaham D

<sup>23</sup> thigs- DN] thig- P

<sup>24</sup> blugs- DN] blug- P

<sup>25</sup> nā- D] na- NP

<sup>26</sup> -skyar P] skya-ba N : skya-bar D

<sup>27</sup> ro NP] po D

<sup>28</sup> ches-pa D] cha ches-pa NP

<sup>29</sup> byug- P] byugs- D

<sup>30</sup> bzañ-ño DP] bzaño N

<sup>31</sup> blud-do DP] bludo N

<sup>32</sup> yañ-na *by emendation*] yañ DNP

**29.13** In that (connection), if (a woman) desires (*-kāmāyāḥ*) (her child) to become a boy (*putra-*), if one grinds (*piṣṭvā*) with milk (*kṣīreṇa*) the powder from rock salt (*\*lavāṇa*) or (*vā*) the tips (*śuṅgāṃ*) of the branches of the banyan tree (*vāta-*), whichever may be appropriate, and pours (*kṣīpet*) four (*caturāḥ*) drops (*bindukān*) of the strained liquid into the left (*savye*) nostril (*nāsā-puṭe*) of the woman before she has intercourse, it will become a boy.

**29.14** If at the time of the woman having her monthly flow (*ṛtau*) the woman (*yoṣin*) should drink (*pītvā*) the powder (*cūrṇaṃ*) from the seeds (*bījāni*) of lemon (*bijapūraka-*) or (*vā*) from nagkassar (*nāga-kesarāt*), as may be appropriate, mixed with ghee (*ājyena*), and (then) has intercourse (*āśrayāt*) with a man (*nara-*), (then) too a child will be conceived (*āpnuyād garbham*).

**29.15** In that (connection), as for the sign of a child having been conceived, know (*vinirdīset*) that she has a child (*antar-garbhām*) if the tips of her breasts (*stana-mukhīṃ*) are of pale blue (*śyāma-*) colour. When she has thus become pregnant she must guard against (*varjinyās*) violent activity (*\*vyāyāma*), affliction (*kheda-*), grief, and inclination to anger, and one must allow her whatever she desires in her heart (*daurhṛdam*) and whatever is compatible (*hitam*).

**29.16** If (a pregnant woman) is afraid and frightened (*bhaya-*), beaten and injured (*abhighāta-*), and eats and drinks (*-niṣevanāt*) foods (*aśana-*) and drinks (*pāna-*) that have a pungent (*\*kaṭu*) taste and great heat (*uṣṇa-*), the child will become viscid (*garbhe patati*), and having recognised that by the characteristic (*darśanaṃ*) of dripping blood (*raktasya*) and aching (*saśūlaṃ*), the method (of treatment) to restore her must be administered.

**29.17** In the case of healing such (a woman) (*tatra*), pouring (*seka-*) over the body the cold liquid from a drug, putting her in the cold liquid from a drug (*avagāhana-*), and smearing (*-ālepāḥ*) her body with drugs having a tendency to be cool are beneficial (*śasyante*).

**29.18** Moreover, as for the drug for restoring one who makes a child viscid, one must boil (*śṛtam*) with milk (*kṣīram*) the tenfold 'Life-giving (*jīvanīyaiḥ*)' drug, strain it, mix it with sugar (*sa-śarkaraṃ*), and give it (to the patient) to drink (*pānaṃ*).

**29.19** Alternatively, (1) the powder from white sandal (*śveta-candana-*), kākolī (*kākolī-*), grape (*drākṣā-*), vetiver (*lāmajja-*), and sugar (*-śarkarāḥ*), mixed together; (2) the powder from liquorice (*madhuka-*), the fruit of the jujube (*\*kola*), cardamom (*\*elā*), Indian madder (*mañjiṣṭhā-*), the flower (*puṣpa-*) of the fulsee flower tree (*dhātakī-*), and sugar (*-śarkarāḥ*), mixed together; and (3) the powder from sugar (*śarkarā-*), blue water lily (*utpala-*), liquorice (*yaśṭy-āhva-*), lodh (*lodhra-*), white sandal (*candana-*), and sarsaparilla

kha-ra dañ / 'utpal dañ / šiñ-mñar dañ / gseñ<sup>33</sup>-phrom dañ / ćan-dan dkar-po dañ / thal-tres-rnams-kyi phye-ma lhan-cig-tu sbyar-ba dañ / sman-gyi sbyor-ba hdi gsum-las gañ yañ ruñ-ba / hbras bkrus-pahi khu-ba dañ sbyar-te blud-do //

**29.20** yañ-na sman-gyi sde-ćhan sñar bśad<sup>34</sup>-pahi nañ-nas / 'utpal-la sogs-pahi sde-ćhan smos-pa-rnams btags-la / kha-ra dañ / ho-ma<sup>35</sup> dañ<sup>35</sup> sbyar-te blud-do //

**29.21** yañ-na nya-gro-dha-la sogs-pahi sde-ćhan-rnams-kyi lo-ma gźon-nuham / yañ-na de<sup>36</sup>-rnams-kyi sun-lpags-kyi phye-ma gañ yañ ruñ-ba kha-ra dañ ho-mas sbyar-te<sup>37</sup> blud-do //

**29.22** yañ-na padma-la sogs-pahi chuhi nañ-nas skyes-pahi<sup>38</sup> rća-bahi sman-rnams bskol-bahi khu-ba bćags-pa hbras-phye dañ kha-ras sbyar-baham / yañ-na rća-bahi sman de-rnams ho-ma dañ bskol-te bćags-la kha-ra dañ sbyar-ba blud<sup>39</sup>-do //

**29.23** sbrum-pahi<sup>40</sup> kha-zas ni thog-ma sbrum-nas zla-ba gcig dañ / gñis dañ / gsum lon-pahi<sup>41</sup> bar-du mñar-bag dañ / bsil-bahi kha-zas sbyin-no //

zla-ba bzi-la bab-pahi će ni kha-zas mar dañ ldan-par sbyin-no<sup>42</sup> //

**29.24** zla-ba lña-la bab-pahi će ni kha-zas źun-mar dañ / ho-ma dañ ldan-par sbyin-no //

zla-ba drug dañ / bdun-la bab-pahi će ni thug-pa bzań-po dañ / gze-ma-la sogs-pahi sman-mar-ram / sñar bstan-pas btab-pa blud-do //

**29.25** zla-ba brgyad-pahi će kha-zas ho-ma dañ ldan-par sbyin-źiñ / til-mar dañ / šiñ-mñar dañ<sup>42a</sup> / ho-ma<sup>35</sup> dañ<sup>35</sup> bskol-te til-mar ñi-će lus-pa bćags-pahi bcud mas btañ-ño<sup>43</sup> //

**29.26** de phan-chad<sup>44</sup>-kyi kha-zas ni thug-pa dañ / rkañ-hgros dañ / ri-dags skam-sa-na gnas-pahi śa-khu snum će-bas spag-ciñ zos-na bzań<sup>45</sup>-ño //

<sup>33</sup> gseñ- NP] señ- D

<sup>34</sup> bśad- DP] śad- N

<sup>35</sup> ho-ma dañ NP] ho-mar D

<sup>36</sup> de- *om.* NP

<sup>37</sup> sbyar-te D] sbyar-ram sbyar-te N : sbyar-ram sbyar-te P

<sup>38</sup> skyes-pahi D] skye-bahi NP

<sup>39</sup> blud- DN] slud- P

<sup>40</sup> -pahi DN] -mahi P

<sup>41</sup> -pahi P] -gyi DN

<sup>42</sup> sbyin-no DP] sbyino N

<sup>42a</sup> dañ / *om.* D

<sup>43</sup> btañ-ño DP] btaño N

<sup>44</sup> -chad- DN] -ćhad- P

<sup>45</sup> bzań- DN] bzad- P



(-*śārivāh*), mixed together -- one must mix whichever may be appropriate among these three (*trayo*) preparations (*yogāh*) of drugs with the liquid (*ambhasā*) from washed rice (*tanḍula-*), and give it (to the patient) to drink (*pātavyās*).

**29.20** Alternatively, one must grind (*piṣtam*) the (above-)mentioned group (of drugs) (*gaṇam*) beginning with (*ādi-*) the blue water-lily (*utpala-*) (2.22) from among the groups of drugs expounded previously, mix it with sugar (*śarkarāvātā*) and milk (*payasā*), and give it (to the patient) to drink.

**29.21** Alternatively, one must mix with sugar and milk whichever may be appropriate (among) the powder from young leaves (*pravālān*) of the group beginning with (*-ādeh*) the banyan tree (*nyagrodha-*) (2.), or alternatively (*vā*), the powder from the bark (*tvag*) of those (drugs), and give it (to the patient) to drink (*pibet*).

**29.22** Alternatively, one must strain the liquid (obtained) by boiling (*kvāthena*) the drugs from roots (*-kandānām*) that have grown in the water of the lotus (*utpala-*), etc., and mix it with rice powder (*śālī-piṣtam*) and sugar (*sa-śarkaram*), or alternatively (*vā*), one must boil (*prasādhitam*) those (*tair*) drugs from roots with milk (*kṣīram*), strain it, mix it with sugar and give (the mixture to the patient) to drink (*pibet*).

**29.23** As for the food of a pregnant woman (*garbhīnī*), until one (*prathame*), two (*dvitiye*), and three (*trītiye*) months (*māse*) have elapsed since pregnancy began, one must give her (*niṣeveta*) food (*aśanam*) that tends to be sweet (*svādu*) and is cool (*śītam*). When the time has come for the fourth (*caturthe*) month, one must give her food containing ghee (*navanīta-vat*).

**29.24** When the time has come for the fifth (*pañcame*) month, one must give her food containing ghee (*sa-ghṛtam*) and milk (*kṣīram*).

When the time has come for the sixth (*ṣaṣṭha-*) and seventh (*-saptamayoh*) months, one must give her to drink (*pibet*) a beautiful (*peśalām*) soup (*yavāgūm*) and medicinal ghee (*-sarpiṣā*) (made) from caltrop (*śvadamṣṭrā-*) etc. or (food) prepared with (the ingredients) explained previously.

**29.25** At the time of the eighth (*aṣṭame*) month one must give her food containing milk (*payo*), and one must boil (*pakvaṇ*) sesame oil (*taila-*), liquorice (*yaṣṭi-*), and milk (*payo*), until only sesame oil remains, and one must purge (*anuvāsanam*) her with the strained liquid.

**29.26** As for the food for after that (*ataḥ param*), if she eats soup (*peyā*) and meat broth (*rasah*) (made) from domestic animals and from game that live on dry land (*jāṅgala-jo*), dipped in much fat (*snigdho*), it is beneficial (*śasyate*).

**29.27** de-nas byis-pa bcas-na / dehi lte-ba sor brgyad cam lus-pa bcad-de<sup>46</sup> / chu dro hjam cam-gyis byis-pa bkrus-la / zun-mar dan / sbrañ-rči cha mi-mñam-pa mañ-du sbyar-ba cuñ-zad-cam khar gzug-go //

**29.28** de-nas gser-gyi phye-ma dan / šu-dag dan / sman bramñi dan / 'a-ru-ra dan / ru-rta-rnams-kyi phye-ma žib-mo zun-mar dan / sbrañ-rči dan sbyar-bahi lde-guham / yañ-na gser-gyi phye-ma / sman bramñi<sup>47</sup> bskol-bahi khu-ba dan / sbyar-ba-las ñuñ-du ñuñ-du rgyun-tu<sup>48</sup> byin-na / bu de yid gzuñs-šii mdog bzañ-bar hoñ-ño //

**29.29** bud-med bu ma-byuñ-ba de ni / thog-ma bu byuñ-nas žag gsum-mam<sup>49</sup> / žag lñahi bar-du til-mar-ram / mar-khu čhod ran-par blud-ciñ / kha-zas snum-bag yod-pa sbyin-no<sup>42</sup> //

**29.30** ša-ma hbyuñ-du mi-btub-pa-la ni / pi-pi-liñ-la sogspahi sde-čan sñar bšad-pa-rnams-kyi phye-ma chañ dan sbyar-baham / yañ-na hbras-kyi rča-bahi phye-ma žo gñis cam ba-gcin-\*nam<sup>50</sup> rčabs skyur-po gañ yañ ruñ-ba dan sbyar-te blud-na hbyuñ-bar hgyur-ro<sup>18</sup> //

**29.31** zla-ba grañs čañ-na<sup>51</sup> yañ / hbyuñ-du mi-btub-pa-la ni / šiñ baru<sup>52</sup>-ša-kahi rča-ba dan / lañ-ga<sup>53</sup>-li dan / ba-ša-ka-rnams-las gañ yañ ruñ-bahi phye-ma mar dan sbyar-bas mo-mčhan dan / lte-ba<sup>54</sup> bskus-na hbyuñ-bar hgyur-ro<sup>18</sup> //

**29.32** bu byuñ-bahi hog-tu bud-med-la nad 'a-la-ka žes bya-ba hbyuñ-ste / dehi mčhan-ma ni sñiñ na-ba dan / klad-pa dan / \*chu-sor<sup>55</sup> zug-ciñ na-ba yin-te / de-la nas-čig hkhus-pahi thal-ba mar-ram yañ-na chu bskol<sup>56</sup>-ba dron-po gañ yañ ruñ-ba dan sbyar-baham /

<sup>46</sup> bcad-de DP] bcade N

<sup>47</sup> bramñi NP] bra(-)mti D

<sup>48</sup> -tu NP] -du D

<sup>49</sup> -mam D] -ham NP

<sup>50</sup> -nam *by emendation*] om. DNP

<sup>51</sup> -na D] -ba NP

<sup>52</sup> -ru- NP] -du- D

<sup>53</sup> lañ-ga- DN] lañga- P

<sup>54</sup> -ba NP] -bar D

<sup>55</sup> chu-sor *by emendation*] klad-pa chu-sor DNP

<sup>56</sup> bskol- DN] skol- P

**29.27** Next, if a child (*śiśor*) has been born (*jātasya*), leaving (*muktivā*) as much as eight fingers (*aṣṭāṅgulaṃ*) (in length), one must cut (*vardhayet*) its navel(-cord) (*nāḍīm*), one must wash (*kṣālita-*) the child with somewhat mild(ly) warm water (*sukhāmbu-*), and one must put in his mouth (*āsyasya*) a little ghee (*-sarpiṣī*) and honey (*madhu-*) well mixed in unequal portions.

**29.28** Next, if one constantly gives (the child) in small (doses) an electuary (*leho*) (made) by mixing with ghee (*ghṛtaṃ*) and honey (*madhu*) the powder (*cūrṇaṃ*) from gold (*hema-*) and the fine powder from sweet flag (*vacā*), the drug Indian pennywort (*brāhmī*), chebulic myrobalan (*pathyā*), and costus (*kuṣṭhaṃ*), or alternatively (*vā*), the powder from gold (*hema*) mixed with the liquid (*-rasena*) (obtained) by boiling the drug Indian pennywort (*brāhmī-*), that child will have an acute mind (*medhā-karo*) and a good appearance (*kānti-karo*).

**29.29** As for that woman who has not (previously) borne a child (*sūtikāṃ*), for three (*tri-rātraṃ*) or five days (*pañca-rātraṃ vā*) after the child has been born one must first (*pūrvaṃ*) give her to drink (*pāyayet*) in moderation (*-mātrāṃ*) sesame oil (*taila-*) or (*vā*) ghee (*ghṛtasya*), and one must give (*yojayet*) her food (*anna*) containing fat (*snigdheṇa*).

**29.30** In (the case where) the placenta (*aparā-*) is unable to come out, if one mixes with liquor (*madyaiḥ*) the powder (*-rajaḥ*) from the group (of drugs) beginning with (*ādi-*) long pepper (*pippalī-*), expounded earlier (in 2.3), or alternatively (*vā*), if one mixes (*yutam*) two drams (*akṣa-mātraṃ*) of the powder from the roots (*mūla-*) of rice (*śālī-*) with cow urine (*mūtreṇa*) or with sour gruel (*amlena*), whichever may be appropriate, and gives it (to the patient) to drink (*pibet*), it will come out (*-pātanam*).

**29.31** In (the case where the foetus) cannot come out even if the number of months is complete (*mūḍha-garbhāyā*), if one mixes with ghee the powder (*piṣṭena*) from whichever may be appropriate among the root (*mūlena*) of the tree Asiatic grewia (*pharūśakasya*), the glory lily (*lāṅgalāyā*), and the Malabar nut tree (*vṛṣasya*), smears it (*lepayet*) on the female organ (*yonim*) and on the navel (*nābhīm ca*), it will come out.

**29.32** The so-called (*-saṃjñakam*) 'makkalla (*makkalla-*)' disease occurs in a woman after the child has come out (*sūtāyā*), and as for its characteristics, they are: aching (*-śūlaṃ*) in the heart (*hṛc-*), and aches and pains in the brain (*śiro-*) and in the bladder (*vasti-*). In that case (*tatra*), one must mix the alkali (*-kṣāraṃ*) extracted from burnt barley (*yava-*) with ghee (*sarpiṣā*), or alternatively (*vā*), with boiled water (*udakena*) (that is still) hot (*uṣṇa-*), as may be appropriate, or

29.33 yañ-na pi-pi-liñ<sup>57</sup>-la sogs-pahi sde-čan bskol<sup>56</sup>-bahi khu-ba rgyam-  
 čha dañ sbyar-baham / yañ-na hu<sup>58</sup>-suhi hbras-bu bskol-bahi khu-ba /  
 bu-\*ram<sup>59</sup> dañ / čha-ba gsum dañ / dri sna gsum žes bya-ba / šiñ-ča dañ /  
 sug-smel dañ / gandḥa-pa-tra-rnams-kyi phye-ma dañ sbyar-te blud-do //

29.34 yañ-na bu byuñ-ba-las nad-du gyur-pa-la ni / rca-ba lña bskol<sup>60</sup>-  
 bahi khu-bahi nañ-du / lcags dmar-po bsregs<sup>61</sup>-pa gžug-ciñ / de-lta-bu<sup>62</sup>  
 lan mañ-du byas-paham / yañ-na čaň-gi nañ-du sna-ma ltar lcags bsregs-  
 pa bcug-ste / blud-na ži-bar hgyur-ro<sup>18</sup> //

29.35 buhi maham / nu-ma snun-pahi ma-mas kha-zas dañ btuñ-ba  
 lci-bahi bag zos-šiñ hthuñs-pa dañ / dus sna-phyi dañ / čhad che-chuñ /  
 zos-šiñ hthuñs-pas rluñ-la sogs-pahi nad-gži gsum hkhrugs<sup>63</sup>-nas nu-žo ma-  
 ruñ-bar gyur-pa-las ni / bu-la nad rnam-pa sna-čhogs hbyuñ-bar hgyur-ro<sup>18</sup> //

29.36 de-la nu-žo rluñ-gis ma-ruñ-bar byas-pahi mčan<sup>63a</sup>-ma ni / nu-žo  
 ñid ro bska-žin chuhi nañ-du blugs-na steñ-du hbyuñ-bar hgyur-ba-las  
 rtogs-par byaho //

29.37 nu-žo mkhris-pa-las ma-ruñ-bar<sup>64</sup> byas-pahi mčan-ma ni / nu-žo  
 ro čha skyur / nu-žo chuhi nañ-du blugs-na steñ-du ser-po šar-šar-por  
 hbyuñ-ba yin-no<sup>5</sup> //

29.38 nu-žo bad-kan-gyis ma-ruñ-bar<sup>65</sup> byas-pahi mčan-ma ni nu-žo  
 skam-žin šin-tu lci-ba hbyar-hbyar-po chuhi nañ-du blugs<sup>66</sup>-na žabs-su<sup>67</sup>  
 hbyiñ-ba yin-no<sup>5</sup> //

29.39 nu-žo nad-gži-rnams-kyis ma-ruñ-bar<sup>64</sup> gyur-pa ma-yin-pa tha-ma-  
 la ni / chuhi nañ-du blugs-na chu dañ hdres-par gyur-ciñ / mdog skya-  
 bor hdug-pa yin-no //

29.40 de-la nad-gži-rnams-kyis<sup>68</sup> nu-žo ma-ruñ-bar gyur-pahi ñes-pa bsal-  
 žin slar gso-bahi thabs ni / buhi maham / nu-ma bsnun-pahi ma-ma thog-mar /

<sup>57</sup> -liñ- om. DN

<sup>58</sup> hu- DP] lu- N

<sup>59</sup> -ram by emendation] -mar DNP

<sup>60</sup> bskol- NP] skol- D

<sup>61</sup> bsregs- DP] bsreg- N

<sup>62</sup> -bu D] -bur NP

<sup>63</sup> hkhrugs- D] hkhrug- NP

<sup>63a</sup> mčan- NP] mčan- D

<sup>64</sup> -ruñ-bar D] -ruñs-par NP

<sup>65</sup> -ruñ-bar DP] -ruñs-par N

<sup>66</sup> blugs- DN] glugs- P

<sup>67</sup> žabs-su DP] žabsu N

<sup>68</sup> -kyis DN] -kyi P

**29.33** alternatively (*vā*), one must mix with (*anvitam*) rock salt (*lavāṇa-*) the liquid (obtained) by boiling (*kvātham*) the group (*gaṇa-*) (of drugs) beginning with (*ādi-*) long pepper (*pippalī-*) (2.3), or alternatively (*tathā*), one must mix (*-yutam*) the liquid (*ambu*) (obtained) by boiling the fruit of coriander (*dhānyāka-*) with the powder from crude sugar (*gudam*), the three hot ones (*vyoṣam*), and the so-called 'three kinds of perfumes (*tri-jātaka-*)' (namely) cinnamon bark (*\*tvak*), cardamom (*\*elā*), and cinnamon leaves (*\*gandhapattra*), and one must give it (to the patient) to drink (*pibed*).

**29.34** Alternatively, in the case of disease arising due to a child having come out (*sūtikā-roga-*), if one puts red-hot (*tapta-*) iron (*loha-*) in the liquid (obtained) by boiling (*niṣkvātham*) the five roots (*pañca-mūlasya*), and does that many times, or alternatively (*vā*), if one puts iron, heated as before (*tad-vidhām*), into liquor (*surām*), and gives it (to the patient) to drink (*pibed*), it will become calm (*-nāśāya*).

**29.35** Various kinds (*nānā-*) of diseases (*-rogāya*) will occur (*kalpate*) in a child (*kumārasya*) due to the breast milk (*ksīram*) having become unsuitable (*pradūṣitam*) when the three humours (*doṣaiḥ*) wind etc. have been disturbed (*duṣṭair*) by the child's mother or the suckling nurse (*dhātryāḥ*) eating and drinking foods (*annair*) and drinks that tend to be heavy (*gurubhir*) and eating and drinking at early or late times and in (too) large or small quantities (*viṣamair*).

**29.36** In that (connection), as for the characteristics of breast milk (*stanyam*) that has been made unsuitable (*-dūṣitam*) by wind (*māruta-*), one must recognise it by (the fact that) the breast milk itself has an astringent (*kaṣāyam*) taste, and if one pours it into water it will appear on top (*salīla-plāvi*).

**29.37** As for the characteristics of breast milk that has been made unsuitable (*-saṅgatam*) by bile (*pitta-*), they are: the breast milk has a pungent (*kaṣu*) or sour (*amlam*) taste, and if one pours the breast milk into water (*salīle*), yellowness (*pīta-*) occurs in lines (*rājimat*) on top (of the water).

**29.38** As for the characteristics of breast milk that has been made unsuitable (*-duṣṭam*) by phlegm (*kapha-*), they are: the breast milk is dry, very heavy (*ghanam*), sticky (*su-picchilam*), and if one pours it into water (*toye*), it sinks (*nimajjati*) to the bottom.

**29.39** As for normal breast milk that has not become unsuitable (*aduṣṭam*) due to the humours, if one pours it (*-nikṣiptam*) into water (*ambu-*), it becomes mixed (*ekī-bhavati*) with the water and it has a whitish (*pāṇḍuram*) colour.

**29.40** In that (connection), as for the method of removing (*viśuddhyartham*) the defect of breast milk (*dhātri-ksīra-*) that has become unsuitable

mar-khu blud-la / dehi hog-tu pi-pi-liñ-gi phye-ma dañ / sbrañ-rčí nimba bskol-  
bahi khu-ba dañ / sbyar-bahi skyug<sup>69</sup>-sman blud-de<sup>70</sup> / skyug-tu gźug-go<sup>71</sup> //  
kha-zas ni mon-sran sñehui<sup>72</sup> khu-bcud dañ / śa-khu dañ ldan-par  
sbyin-no //

**29.41** yañ-na nu-zo ma-run-bar<sup>64</sup> gyur-pa-la ni / čhos-par byed-pahi  
sman bargi dañ / thañ-šiñ dañ / śu-dag dañ / pa-tha dañ / boñ<sup>73</sup>-ña dkar-  
po-rnams bskol-bahi khu-baham / yañ-na doñ<sup>74</sup>-ga-la sogs-pahi sde-čhan  
bskol-bahi khu-baham / yañ-na gla-sgañ-la sogs-pa sde-čhan bskol-bahi  
khu-ba hthuñs-pas / sbyañ<sup>75</sup>-bar byaho //

**29.42** byis-pahi rims-kyis thebs-pa-la ni / hbras brños-pa<sup>76</sup> dañ / skyer-  
khañđa dañ / kha-ra dañ / smyig-rkañ dañ / šiñ-mñar-rnams-kyi phye-ma  
cha bsñams<sup>77</sup>-te / sbrañ-rčí dañ sbyar-bahi lde-gu byin-na rims thams-cad  
sel-to //

**29.43** yañ-na pi-pi-liñ dañ / boñ<sup>73</sup>-ña dkar-po dañ / bu-bran-šiñ-rnams  
btags-pahi phye-ma sbrañ-rčí dañ sbyar-baham / yañ-na boñ<sup>78</sup>-ña dkar-po  
gcig-buhi<sup>79</sup> phye-ma sbrañ-rčí dañ sbyar-bahi lde-gu byin-na / rims dañ /  
lud-pa dañ / skyug<sup>69</sup>-pahi nad-rnams sel-to //

**29.44** hbras-yos dañ / rgyam-čha dañ / šiñ loñ-kog-rnams-kyi phye-ma  
sbrañ-rčí dañ sbyar-bahi lde-gu byin-na skyug<sup>80</sup>-pahi nad sel-to //

**29.45** smyig-rkañ dañ / sbrañ-rčí dañ / sbyar-bahi lde-gu byin-na yañ /  
byis-pahi lud-pa dañ / dbugs mi-bde-bahi nad sel-to //

**29.46** hbras-yos dañ / rgyam-čhahi<sup>81</sup> phye-ma / kha-luñ-gi šiñ-thog-gi  
phye-mas sbyar-bahi lde-guham / yañ-na hbras-yos dañ / kha-ra dañ /  
rgyam-čha dañ / mar dañ / sbrañ-rčí-rnams sbyar-bahi lde-gu byin-na yañ  
skyug<sup>82</sup>-pa dañ / skyigs-buhi nad sel-to //

<sup>69</sup> skyug- D] skyugs- NP

<sup>70</sup> blud-de D] blude N : blud-te P

<sup>71</sup> gźug-go D] gźugo N : źug-go P

<sup>72</sup> sñehui DP] sñehui N

<sup>73</sup> boñ- D] bo- NP

<sup>74</sup> doñ- NP] dañ- D

<sup>75</sup> sbyañ- D] sbyañs- NP

<sup>76</sup> -pa D] -pahi NP

<sup>77</sup> bsñams- DN] sñams- P

<sup>78</sup> boñ- DN] bo- P

<sup>79</sup> -bui DP] -puhi N

<sup>80</sup> skyug- DN] skyugs- P

<sup>81</sup> rgyam-čhahi N] rgyam-chohi (?) D : rgyamčhahi P (with čha below)

<sup>82</sup> skyug- DP] skyugs- N

due to the humours, and restoring it, one must first give the child's mother or the suckling nurse ghee (*ājyaṃ*) to drink (*pīta-*), and after that one must give her to drink an emetic (made) by mixing the powder of long pepper (*kañā-*) and honey (*kṣaudraṃ*) with the liquid (*toyena*) (obtained) by boiling neem (*nimba-*), and one must make her vomit (*vāmayet*). As for food (*aśanam*), one must give (her food) accompanied by green gram soup (*mudga-yūṣa-*) and meat soup (*rasa-*).

**29.41** Alternatively, in the case of breast milk (*dhātrī-stanya-*) that has become unsuitable, one must make it pure (*-viśuddhaye*) by drinking (*pibet*) the liquid (obtained) by boiling (*śrtāḥ*) the drugs that make mature (*\*pācanīya*): beetle-killer (*bhārgī-*), deodar (*dāru-*), sweet flag (*vacā-*), velvetleaf (*-pāthāḥ*), and white aconite (*sātiviśāḥ*), or alternatively, the liquid (obtained) by boiling the group (of drugs) beginning with (*-ādīṃ*) drumstick (*śamyāka-*) (2.6), or alternatively (*vā*), the liquid (obtained) by boiling the group (of drugs) beginning with (*-ādīṃ*) nut grass (*ghana-*) (2.26).

**29.42** In the case of one who is afflicted by the fever of a child (*śiśor*), if one gives him an electuary (*lehaḥ*) (made) by mixing (*-yuktaiḥ*) with honey (*kṣaudra-*) the powder (*cūrṇitaiḥ*) from fried rice (*lājā-*), barberry extract (*añjana-*), sugar (*sitā-*), bamboo manna (*vāṃśī-*), and liquorice (*-madhukaiś*) in equal portions (*samaiḥ*), (this) removes (*-nivāraṇaḥ*) all (*sarva-*) fevers (*jvara-*).

**29.43** Alternatively, if one gives (the patient) an electuary (*leho*) (made) by mixing with honey (*madhūkṣitam*) the powder (*cūrṇaṃ*) (obtained) by grinding long pepper (*pippalī-*), white aconite (*ativiśā-*), and wax tree (*śṛṅgi-*), or alternatively (*\*vā*), by mixing with honey (*kṣaudreṇa*) the powder from white aconite (*ativiśā*) alone (*ekā*), (this) removes (*jayet*) the diseases of fever (*jvara-*), cough (*kāsa-*), and vomiting (*-vamiṇ*).

**29.44** If one gives (the patient) an electuary (*leho*) (made) by mixing with honey (*-kṣaudrair*) the powder from parched rice (*lājā-*), rock salt (*saindhava-*), and mango tree (*cūta-*), it removes (*-iranaḥ*) the disease of vomiting (*vami-*).

**29.45** If one gives (the patient) an electuary (made) by mixing (*-saṃyuktā*) bamboo manna (*tukā*) and honey (*kṣaudra-*), (this) too removes (*-harī*) the diseases of cough (*kāsa-*) and uncomfortable breathing (*śvāsa-*) in a child (*śiśoḥ*).

**29.46** If one gives (the patient) an electuary (*avalehikā*) (made) by mixing the powder from parched rice (*lājā*) and rock salt (*-saindhavaiḥ*) with the powder (*ambu!*) from the fruit of the lemon (*bījapūra-*), or alternatively (*vā*) by mixing parched rice (*lājā*), sugar (*sitā-*) rock salt (*-saindhavair*), ghee (*sarpīḥ-*) and honey (*kṣaudra-*), (this) too removes (*-apahā*) the diseases of vomiting (*chardi-*) and hiccup (*hikkā-*).

29.47 pi-pi-liñ chen-po dañ / dḥa-\*ta<sup>83</sup>-ki dañ / gseñ<sup>33</sup>-phrom dañ / bilba dañ / ba-la-ka-rnams btags-pahi phye-ma sbrañ-réi dañ sbyar-bahi lde-guham / yañ-na sman de-dag-ñid bskol-bahi khu-ba bsgrañs-pa sbrañ-réi dañ sbyar-ba byin-na / byis-pahi dmu-rjiñ<sup>84</sup> dañ / lto-ba cher skyes-pa<sup>85</sup> sel-to //

29.48 sa-mam-ga dañ / dḥa-ta-kahi me-tog dañ / thal-tres dañ / gseñ<sup>33</sup>-phrom-rnams bskol-bahi khu-ba bsgrañs-la / sbrañ-réi dañ sbyar-te byin-na yañ dmu-rjiñ<sup>84</sup> sel-to //

29.49 byis-pa-rnams-kyi mig-nad dañ / ku-ku-la zes bya-ba dañ / bod-tha-ka zes<sup>86</sup> bya-ba-la ni / (1) la-la-phud dañ / (2) byi-dañ-ka dañ / (3) ba-\*bla<sup>87</sup> dañ / (4) ldoñ-ros dañ / (5) skyer-pa dañ / (6) rgya-skyegs dañ / (7) bcag<sup>88</sup> yug-snam-rnams-kyi phye-mahi mig-sman blug<sup>89</sup>-par byaho //

29.50 yañ-na thañ-siñ dañ / bcag dañ / gla<sup>89a</sup>-sgañ-rnams-kyi phye-ma rahi ho-ma dañ ḥan-cig-tu bcags-pahi lde-gus mig-gi phyi-rol bskus-na mig-nad sel-to //

29.51 byis-pahi khar hbrum-pa byuñ-ste bcáh lañs-pa-la ni / siñ 'a-šo-thahi sun-lpags dañ / ru-rtahi phye-ma sbrañ-réi dañ sbyar-bahi lde-guham / yañ-na skyer-pa dañ / siñ-mñar dañ / 'a-ru-ra dañ / sna-mahi lo-ma-rnams-kyi phye-ma sbrañ-réi dañ sbyar-ba bsku-bar byaho //

29.52 sman (1) gohu<sup>90</sup>-ri dañ / (2) siñ-mñar dañ / (5) ñehu-siñ-gi rca-ba dañ / (4) gseñ<sup>33</sup>-phrom dañ / (5) sa-la-parṇa dañ / (6) priṣṇa-parṇa dañ / (7) ra-ja-da-na dañ / (8) kha-ra dañ / (9) śug-pa dañ / (10) cān-dan dañ / (11) rgun dañ / me-tog (12) padma dañ / (13) ku-mu-ta dañ / (14) 'utpal dañ / (15) ji-ba-ka dañ / (16) zañ<sup>91</sup> réi-ba dañ / (17) me-ta dañ / (18) bu-čhañ-rto dañ / (19) \*ram<sup>92</sup>-ñe-ba dañ / (20) thal-tres rnam gñis dañ / hdi-rnams-kyi phye-ma dañ / (21) ho-ma srañ sum-cu-rca gñis gñis dañ / sun-lpags rnam<sup>93</sup> lña zes bya-ba / (1) siñ nya-gro-dḥahi sun-lpags dañ / (2) 'u-dumba-rahi sun-lpags dañ / (3) 'a-śvatthahi sun-lpags dañ / (4) plakṣahi sun-lpags dañ / (5) betahi sahi sun-lpags-rnams dañ /

<sup>83</sup> -ta- *by emendation*] -ḥa- DNP

<sup>84</sup> -rjiñ NP] -rjiñs D

<sup>85</sup> -pa *om.* DNP

<sup>86</sup> zes NP] ces D

<sup>87</sup> -bla *by emendation*] -la NP : -la (*from -li ?*) D

<sup>88</sup> bcag NP] bcag D

<sup>89</sup> blug- D] blugs- NP

<sup>89a</sup> gla- NP] bla- D

<sup>90</sup> gohu- DN] gahu- P

<sup>91</sup> zañ NP] zañs D

<sup>92</sup> ram- *by emendation*] mar- DNP

<sup>93</sup> rnam D] rnams NP



**29.47** If one gives (the patient) an electuary (*lehaḥ*) (made) by mixing with honey (*sa-mākṣikāiḥ*) the powder (obtained) by grinding big pepper (*gajāhva-*), fulsee flower (*dhātakī-*), lodh (*lodhra-*), Bengal quince (*bilva-*), and fragrant mallow (*-udīcyaiḥ*), or alternatively (*atha vā*), by mixing with honey the liquid (obtained) by boiling (*kvātho*) those very drugs (and then) cooling it, (this) removes (*hanti*) dropsy (*udara-*) and (the disease in which) the stomach has grown big (*\*ānāha*) in a child (*kumārasya*).

**29.48** If one mixes with honey (*madhu-samyuktāḥ*) the liquid (obtained) by boiling (*niṣkṣvātho*) Indian madder (*samaṅgā-*), the flower (*puṣpa-*) of the fulsee flower tree (*dhātakī-*), sarsaparilla (*śārivā-*), and lodh (*lodhra-*), and cooling it, and gives it (to the patient) (*śilitāḥ*), it too removes (*-jit*) dropsy (*kukṣi-roga-*).

**29.49** In the case of eye-diseases of children (*śiśūnām*), the so-called 'kukūṇa (*kukūṇe*)' (disease), and the so-called 'pothakī (*pothakīṣu ca*)' (disease), one must pour (into the eye) an eye-medicine (*añjanam*) (made) from the powder (*cūrṇa-*) of (1) bishop's-weed (*\*yavānikā*), (2) embelia (*krimi-ghna-*), (3) yellow arsenic (*ala-*), (4) red arsenic (*śilā-*), (5) barberry (*dārvī-*), (6) lac (*lākṣā-*), and (7) red ochre (*-kāñcana-gairikāiḥ*).

**29.50** Alternatively, if one smears (*ālepanam*) on the outside of the eye (*bahir*) a paste (made) by straining together with goat milk (*ajā-kṣireṇa*) the powder (*sampīṣair*) from deodar (*dārvī-*), red ochre (*gairika-*), and nut grass (*-mustakāiḥ*), (this) removes (*-vināśanam*) eye-disease (*akṣi-roga-*).

**29.51** In the case of pimples occurring in the child's mouth and heat rising (*mukha-pāke*), one must smear (*pralepanam*) (on the patient) a paste (made) by mixing with honey (*-kṣaudrair*) the powder from bark (*tvag-*) of the sacred fig tree (*aśvattha-*) and from costus (*gada-*), or alternatively (*tathā*), the powder from barberry (*dārvī-*), liquorice (*yaṣṭī-*), chebulic myrobalan (*abhayā-*), and leaves (*pattra-*) of the nutmeg (*jāṭī-*), mixed with honey (*-kṣaudrais*).

**29.52** (If one takes) the powder from these: the drugs (1) gaurī (*gaurī*), (2) liquorice (*yaṣṭī*), (3) root of asparagus (*vari*), (4) lodh (*lodhram*), (5) tick trefoil and (6) pointed-leaved uraria (*parṇyau*), (7) Indian ape-flower tree (*rājādānam*), (8) sugar (*sitā*), (9) bird cherry (*padmakam*), (10) sandal (*candanam*), (11) grape (*drākṣā*), the flowers (12) lotus (*padmam*), (13) white water lily (*kumudam*), and (14) blue water lily (*utpalam*), (15) jīvaka (*jīvaka-*), (16) ṛṣabhaka (*-ṛṣabhakau*), (17) medā (*medā*), (18) kākolī and (19) kṣīra-kākolī (*kākolyau*), and (20) both kinds of sarsaparilla (*śārivā-dvayam*), and (21) milk (*-kṣīraiḥ*), thirty-two ounces of each (*prastham*), and the so-called 'five kinds of bark (*pañca-tvag-*)' (namely) (1) bark of the banyan tree (*\*nyagrodha*), (2) bark of the cluster fig (*\*udumbara*), (3) bark of the sacred fig (*\*aśvattha*), (4) bark of the yellow-barked fig (*\*plakṣa*), and (5) bark of the

rca-ba lña-pa dañ / hdi-rnams bskol-bahi khu-ba mar-gyi bzi-hgyur<sup>94</sup>-gyi nañ-du bskol-te / mar ñi-che lus-pa bcags<sup>95</sup>-pahi miñ ni / gohu-ri-la sogs-pahi sman-mar zes bya-ste / nad jyo<sup>95a</sup>-ti-ka zes bya-ba dañ / mkhris-pa-las gyur-pahi me-dbal dañ / bcáh-nad khar hbrum-pa hoñ-ba dañ / gdon-gyis zin-pa-rnams-la bzañ-ste / ran-par blud-na byis-pahi nad-do<sup>96</sup>-cog sel-to //

**29.53** byis-pa mčhan-mo gñid log-tu mi-btub-par ñu<sup>97</sup>-ziñ nur mi-btub-pa dañ / dri mi-žim-par gyur-pa dañ / lus dañ rkañ-lag g-yob-pa<sup>98</sup>-la sogs-pahi<sup>99</sup> čhul sna-čhogs byed-de<sup>100</sup> / so hchah-ziñ sen-mo hbrad<sup>101</sup>-par byed-pa-rnams ni gdon-nad-las gyur-pa yin-te /

**29.54** de-la ni (1) sgog-skya dañ / nim-pahi<sup>101a</sup> lo-ma dañ / rgya-skyegs dañ / smyig-mahi šun-lpags lhan-cig-tu sbyar-ba dañ / (2) yuñs-kar dañ / nimpahi lo-ma dañ / smyig-mahi šun-lpags dañ / rgya-skyegs<sup>102</sup>-rnams lhan-cig-tu sbyar-ba dañ / (3) sbrul-gyi \*pags<sup>103</sup>-pa brjes<sup>104</sup>-pa dañ / skra<sup>105</sup> dañ / lha-la phul-bahi me-tog rñiñ<sup>106</sup>-pa dañ / yuñs-kar-rnams lhan-cig-tu sbyar-ba dañ / bdug-pa sbyar-ba rnam-pa hdi gsum-las gañ yañ ruñ-ba mar dañ sbyar-te bsregs-pahi du-bas bdugs-na gdon thams-cad sel-to //

**29.55** šiñ sapta-parñahi šun-lpags dañ / murba dañ / pu-če-šel-rnams btags-pahi phye-ma chu dañ sbyar-bas byis-pahi lus dril-na yañ gdon thams-cad sel-to //

**29.56** ma-dhu-kahi me-tog dañ / šiñ `a-švattha dañ / sapta-parña dañ / \*še<sup>107</sup>-lu-ka dañ / hdi-rnams-kyi lo-ma lhan-cig bskol-bahi khu-ba grañ-mos khruš byas-na yañ gdon sel-to //

**29.57** yañ-na gdon ži-bar bya-bahi phyir las thams-cad byed-pahi sñags hdis gtor-ma sbyin-pa dañ / ži-bahi sbyin-sreg-gi<sup>108</sup> las-rnams bya-ba dañ / sñags-kyis<sup>109</sup> skud-pa gdags-pa-la sogs-pa byaho //

<sup>94</sup> -hgyur- D] -gyur- NP

<sup>95</sup> bcags- DN] gcags- P

<sup>95a</sup> jyo- NP] jyo- D

<sup>96</sup> nad-do- DP] nado- N

<sup>97</sup> ñu- DN] du- P

<sup>98</sup> -pa- *om.* NP

<sup>99</sup> -pahi D] -pa NP

<sup>100</sup> byed-de DP] byede N

<sup>101</sup> hbrad- DN] hbrañ- P

<sup>101a</sup> nim-pahi NP] ni(-)mpahi D

<sup>102</sup> -skyegs- D] -skyags- NP

<sup>103</sup> pags- *by emendation*] lpags- DNP

<sup>104</sup> brjes- D] rjes- NP

<sup>105</sup> skra NP] sgra D

<sup>106</sup> rñiñ- NP] rñiñs- D

<sup>107</sup> še- *by emendation*] be- D : pe- NP

<sup>108</sup> -sreg-gi DP] -sregi- N

<sup>109</sup> -kyis D] -kyi NP

country willow (\**vetasa*), and the five roots (*daśa-mūla-*!), boils (*śṛtam*) these in (as much) liquid from boiling these as four times (the quantity) of ghee (*ghṛtāc*), until only ghee remains, and strains it, as for its name, it is the so-called (*nāma*) 'gaurī etc. (*gaury-ādikaṃ*) medicinal ghee', and it is beneficial (*śastam*) in the case of the so-called 'jyotika disease (*jyotike*)', in erysipelas (*vaisarpe*) that has arisen due to bile (*pitta-*), in heat disease (in which) pimples occur in the mouth (*mukha-pāke*), and in the case of being seized by demons (*grahārtisu*), and if one gives it (to the child) to drink in moderation, it removes (*-nut*) all (*sarva-*) the diseases (*roga-*) of children (*bālānām*).

**29.53** As for a child (*kumāro*) who cannot get to sleep at night (*jāgarūko*), weeps, and cannot suck (= *bhayodvegī*), has developed an unpleasant smell (*durgandhī*), acts in various ways such as swinging about his body and limbs (*bahu-ceṣṭitaḥ*), gnashes his teeth (*danta-vikārī*), and gnaws his nails (*nakha-vikārī*), he has become (thus) due to a demon disease (*graha-doṣa-taḥ*).

**29.54** In that (connection), (1) garlic (*rasonaṃ*), leaves (*-pattrāṇi*) of neem (*nimba-*) lac (*jatu*), and bark (*avalekhanam*) of bamboo (*vaṃśa-*), mixed together; (2) white mustard (*siddhārtha-*), leaves (*-pattrāṇi*) of neem (*ariṣṭa-*), bark (*tvag*) of bamboo (*vaṃśa-*), and lac (*jatunā saha*), mixed together; and (3) the sloughed skin (*-nirmocanam*) of a snake (*sarpa-*), hairs (*keśā*), old flowers that have been offered to a god (*nirmālyaṃ*), and white mustard (*gaura-sarṣapāḥ*), mixed together — if one mixes with ghee (*sa-sarpiṣkam*) whichever may be appropriate among these three (*-trayaṃ*) mixed fumigants (*dhūpa-*) and fumigates with the smoke from burning it, (this) removes (*-apaham*) all (*sarva-*) demons (*graha-*).

**29.55** If one massages (*udvartanam kuryāt*) the body of the child (*śiśor*) with the powder (obtained) by grinding (*piṣṭvā*) the bark (*tvacam*) of dita tree (*saptaparna-*), bowstring hemp (*mūrvā-*), and kurroa (*tikta-*), mixed with water, (this) too removes (*-vināśanam*) all (*sarva-*) demons (*graha-*).

**29.56** If one bathes (*snāne*) (the child (*śiśoḥ*)) in the liquid (obtained) by boiling (*kvāthaḥ*) together the flower of the mahua (*madhūka-*) and the leaves (*pattraiḥ*) of these trees: sacred fig (*aśvattha-*), dita (*saptacchadasya*), and Assyrian plum (*-śelūnām*), (when the liquid has become) cold (*śītaḥ*), (this) too removes (*-nivāraṇaḥ*) demons (*graha-*).

**29.57** Alternatively, in order to make demons calm (*graha-śāntaye*), with this (*ayaṃ*) spell (*mantraś*) that fulfils all functions (*sarva-karmikaḥ*), one must present a strewn offering (*bali-*), perform (*kāryāṇi*) acts (*karmāṇi*) of burnt offerings (*iṣṭi-*) that (make) calm (*śānti-*), and tie a thread (*sūtra-*) with a spell, etc. (*ādau!*).

29.58 de-la snags ni / na-mo bha<sup>110</sup>-ga-ba<sup>111</sup>-ste / ga-ru-dā-ya / na-ma-  
sta-ma-ba-ka-ya / satya satya ta-nu-te svā-hā /

byis-pahi rgyud-kyi lehu-ste ñi-su dgu-pa rjogs-so<sup>112</sup> //

<sup>110</sup> bha- P] spa- DN

<sup>111</sup> -ba- P] -pa- DN

<sup>112</sup> rjogs-so DP] rjogso N

**29.58** In that (connection), as for the spell (*\*mantra*), (it is):  
namo bhagabate / garudāya / namas tamabakāya / satya satya tanute  
svāhā /

The chapter (*adhyaīya*) on the Tantra (*tantra-*) concerning children (*kumāra-*), the twenty-ninth (*ekona-trimsatimah*), is finished.

## § 30 : LAS RNAM LŇAHI LEHU

**30.0** de-nas las rnam lŇahi lehu bśad-par byaho //

**30.1** las-rnams<sup>1</sup> lŇa ni : (1) skyug-sman daŇ (2) bkru-sman daŇ / (3) sman snar blugs-pa<sup>1\*</sup> daŇ / (4) bkru-sman drag-po mas btaŇ-ba daŇ / (5) hjam-rċi mas btaŇ-ba-rnams yin-par śes-par bya-ste : de-dag-gi cho-ga bśad-par byaho //

**30.2** de-la skyug-sman<sup>2</sup> btaŇ-bahi thabs ni : thog-mar sman-pas / nad-pa-la<sup>3</sup> mar daŇ / til-mar-la sogs-pa snum-bag gaŇ yaŇ ruŇ-bahi<sup>4</sup> hjam-rċi blud-la / dehi hog-tu dugs rnam lŇa źes bya-ba<sup>5</sup> (1) khyim dron-por lus mes bsro-ba daŇ / (2) rdo bsregs-pahi steŇ-du chu blugs-pahi rlaŇs-pas bdug-ciŇ rŇul gdon-pa daŇ / (3) Ňi<sup>6</sup>-ċhan-gyis bdug-pa daŇ / (4) dugs-kyi sman bsros-pahi phur-mas dugs bya-ba daŇ / (5) gos daŇ / rdo-la sogs-pa bsros-pahi dugs rnam-pa hdi lŇa gaŇ yaŇ ruŇ-bas lus legs-par dros-par byas-nas gos dron-po bskon-te / skyug-sman btaŇ / rkub-rten pus-mor phyin ċam-gyi steŇ-du hdug<sup>7</sup>-ste / 'e-raŇdahi sdoŇ<sup>8</sup>-buham / bya-sgro-la sogs-pa hjam-pos gre-ba-nas dkrug-ciŇ / skyug-tu gźug-go<sup>9</sup> //

**30.3** de-la skyug-sman ni : pi-pi-liŇ daŇ : po-son-cha daŇ / rgyam-ċha-rnams-kyi phye-ma daŇ sbraŇ-rċi daŇ : śiŇ-mŇar bskol-bahi khu-ba daŇ sbyar-ba hdi ni / skyug-sman-gyi mchog yin-te / dron-por hog dros-kyis bzuŇ<sup>10</sup>-ste / blud-la skyug-tu gźug-go<sup>11</sup> //

**30.4** yaŇ-na sbyar-\*thug<sup>12</sup> ces bya-ba / hbras daŇ til daŇ / mon-sran sŇehu<sup>13</sup> gsum bsregs-pahi thug-pa / po-son-cha daŇ / legs-par bċos-paham / yaŇ-na po-son-ċahi sa-bon ho-ma daŇ sbyar-te bskol-baham / yaŇ-na pi-pi-liŇ-la sogs-pahi skyug-sman sbraŇ-rċi daŇ ldan-pa goŇ-du smos-pa-rnams

<sup>1</sup> -rnams NP] rnam-pa D

<sup>1\*</sup> -pa om. P

<sup>2</sup> btaŇ- by emendation] mas btaŇ- DNP

<sup>3</sup> -la om. NP

<sup>4</sup> -bahi D] -ba NP

<sup>5</sup> -ba DN] -bahi P

<sup>6</sup> Ňi-DN] Ňin- P

<sup>7</sup> hdug- D] bdug- NP

<sup>8</sup> sdoŇ- DN] sdod- P

<sup>9</sup> gźug-go DP] gźugo N

<sup>10</sup> bzuŇ- P] gzuŇ- DN

<sup>11</sup> gźug-go DP] bzugo N

<sup>12</sup> -thug by emendation] -dug DNP (!)

<sup>13</sup> sŇehu D] rŇehu NP

## CHAPTER 30: THE FIVE TREATMENTS

**30.0** Next the chapter on the five treatments will be expounded.

**30.1** As for the five (*pañca-vidhaṃ*) treatments (*karma*), they are to be known (*jñeyam*) to be: (1) emetics (*vamanam*), (2) cathartics (*recanam*), (3) medicines to be poured into the nose (*nasyam*), (4) severe purging cathartics (*nirūhaś*), and (5) purging oily enemas (*anuvāsanam*), and the method (of treatment) (*vidhānam*) with those (*tasya*) will be expounded (*gadyate*).

**30.2** In that (connection), as for the method of administering an emetic, the physician (*bhīṣak*) must first make the patient drink an oily enema (*\*anuvāsana*) (made) from whichever oily substance (*\*sneha*) may be appropriate, such as ghee and sesame oil (= *snigdha-*) and after that, he must make his body very hot by whichever may be appropriate (among) these so-called ‘five kinds of sudation’: (1) warming the body by fire in a hot house; (2) fumigating and extracting sweat by steam (produced) by pouring water over a burnt stone; (3) fumigating by means of the sun’s heat (*\*ātapa*); (4) sudation by means of a (leaf-)wrapping (*\*puṭa*) of warmed sudatory medicaments; (5) sudation by warming clothes, stones, etc. (= *-svinmam*). (Next) he must put warm clothing on (the patient) and administer the emetic (while the patient) is sitting (*-sthitam*) on a support for the posterior (*āsana-*) that reaches his knees (*jānu-mātra-*) and irritating (*sprśantam*) his throat (*kañṭham*) with a soft stalk (*nālena*) of the castor oil plant (*eraṇḍa-*) or a bird’s feather, etc. so that it makes him vomit (*vāmayed*).

**30.3** In that (connection), as for the emetic, the powder (*-kalkam*) from long pepper (*kṛṣṇā-*), emetic nut (*madana-*), and rock salt (*sindhūttha-*), honey (*kṣaudra-*), and the liquid (obtained) by boiling (*-kvātham*) liquorice (*madhuka-*) — this mixture (*etad*) is the best (*uttamam*) emetic (*vamanam*). After he has been made hot by heat (treatment), one must make him drink (*pāyayen*) it and (so) cause him to vomit.

**30.4** Alternatively, if (the patient) drinks (*pītvā*) hot the so-called ‘mixed soup (*kṛsarām*)’, soup (made) by frying the three (items): rice (*\*taṇḍula*), sesame (*\*tila*), and green gram (*\*mudga*), well cooked (*-saṃsiddhām*) with emetic nut (*rāṭha-*), or alternatively (*vā*), the seeds (*bijair*) of emetic nut mixed with milk (*payah*) and boiled (*śṛtam*), or alternatively (*vā*), the emetic (made) from long pepper etc. (*kṛṣṇādīṃ*), containing honey, (as) mentioned above (in 30.3), mixed with the liquid (obtained) by boiling (*-kvātham*)

po-son-chahi hbras-bu lña bskol-bahi khu-ba dañ sbyar-te dron-por hthuñs-na sñiñ chim-par skyug<sup>14</sup>-par hgyur-ro<sup>15</sup> //

**30.5** ku-ba ro kha-ba dañ / thañ-ñiñ dañ dug-mo-ñuñ-gi hbras-bu dañ / kri-ta-bñe<sup>16</sup>-ta-na dañ / dña-marga-ba-rnams kyañ skyug-smān yin-te / so-sor po-son-cha dañ hdra-bar sbyar-ro<sup>17</sup> //

**30.6** de-nas skyugs<sup>18</sup>-pahi rjes-la / mkhris-pa byuñ-ba dañ / lto dañ / sñiñ-kha dañ / mgo-bo yañ-bar gyur-na skyug-smān legs-pa yin-no<sup>19</sup> //  
hdi-ltar ma-gyur-pa ni / skyug-smān ma-legs-pa yin-par bśad-do<sup>20</sup> //

**30.7** skyug-pahi čhod ma-rig-ste / drags<sup>21</sup>-na nad-du hgyur-te / dehi mčhan-ma ni / sñiñ-ga<sup>22</sup> na-ba dañ / glo hgrams-pa dañ / mgul-pa snad-pa dañ / dran-pa ñams-ñiñ myos-pa dañ / lus hdar-ba dañ / khrag skyug<sup>14</sup>-pa-rnams-las rtogs-par byaho //

**30.8** de-la skyug-smān ni / bad-kan-las gyur-pahi nad dañ / cham-pa drag-po dañ / gcin sñi-bahi nad dañ / mje-nad dañ / lkog-nad lña-gor<sup>23</sup> dañ / dug hthuñs-pa dañ / bsud-pa-rnams-la ñams-stobs dañ sbyar-te / gtañ<sup>24</sup>-bar byaho //

**30.9** mig-nad rab-rib yod-pa dañ / dmu-rjiñ<sup>25</sup>-can dañ / skran dañ / skom-pahi nad dañ / rtug-skam<sup>26</sup>-gyi nad-kyis ñam-thag-pa dañ / sbrum-pa dañ / rluñ-nad-can dañ / skya-rbab-kyi nad yod-pa-rnams-la ni / skyug-smān-du btañ-du mi-ruñ-ño //

**30.10** bkru-smān btañ-bahi thabs ni / thog-mar mar dañ / til-mar-la sogs-pa snum-bag gañ yañ ruñ-bahi hjam-réi blud-la / dehi hog-tu sñar bśad-pa bzin-du dugs-kyis lus bsros-te skyug-smān btañ-la / dehi hog-tu bkru-smān btañ-ño<sup>27</sup> //

bkru-smān btañ-bahi thabs de-ltar ma-byas-te / cho-ga log-par byas-na pho-bahi nad skyed-par bśad-do<sup>20</sup> //

**30.11** de-la mkhris-pahi rañ-bzin-can-gyi mi ni / lto sñiho //  
rluñ dañ bad-kan-gyi<sup>28</sup> rañ-bzin-can-gyi mi ni lto sra-ba yin-no<sup>19</sup> //

<sup>14</sup> skyug- NP] skyugs- D

<sup>15</sup> hgyur-ro DP] hgyuro N

<sup>16</sup> -bñe- NP] -bña- D

<sup>17</sup> sbyar-ro DP] sbyaro N

<sup>18</sup> skyugs- DN] skyug- P

<sup>19</sup> yin-no DP] yino N

<sup>20</sup> bśad-do DP] bśado N

<sup>21</sup> drags- D] grags- NP

<sup>22</sup> -ga D] -gar NP

<sup>23</sup> -gor D] -hor NP

<sup>24</sup> gtañ- D] btañ- NP

<sup>25</sup> -rjiñ- NP] -rjiñs- D

<sup>26</sup> -skam- DN] -rkam- P

<sup>27</sup> btañ-ño P] btañ D ; btaño N

<sup>28</sup> -gyi D] -can-gyi NP



five (*pañca-*) fruits of the emetic nut (*rāṭha-*), he will vomit (*vamati*) satisfactorily (*alam*).

**30.5** The bitter-tasting gourd (*ikṣvākuḥ*), deodar (*jīmūtakas*), fruit of kurchi (*kuṭajah*), acute-angled cucumber (*kṛtavedhanah*), and large acute-angled cucumber (*dhāmārgavaś ca*) are also emetics (*vamane*), and one must apply (*saṃyojyo*) them separately (*prthak*) like emetic nut (*rāṭha-vat*).

**30.6** Next, if, after having vomited, bile (*pitta-*) has come out, and the stomach (*kukṣi-*), heart (*hṛn-*), and head (*mūrdhan-*) have become light (*-lāghavaiḥ*), the emetic (*vamanaṃ*) is good (*samyak*). As for (the case where) it has not become like this (*etair eva viparyastair*), the emetic is said to be (*parikīrtitam*) not good (*asamyak*).

**30.7** If the amount of vomiting is not correct but severe (*ati-vāntasya*), disease will occur, and as for the characteristics (*lakṣaṇam*) of that, they are to be recognised (*jñeyam*) from ache in the heart (*hṛc-chūla-*), pulmonary rupture (*kṣata-*), injured throat (*kṣata-kaṇṭha-*), loss of memory and unconsciousness (*saṃjñā-nāśah*), shaking body (*pravepanam*), and vomiting blood (*rakta-naṣṭhīvanaṃ*).

**30.8** In that (connection), as for emetics (*vamanaṃ*), in the case of disease (*roge*) that has arisen due to phlegm (*kapha-*), severe catarrh (*pratiśyāye*), the disease of loose urine (*mehe*), skin disease (*kuṣṭhe*), the throat disease lḥa-gor (*gala-grahe*), drinking poison (*viṣa-pīte*), and choleraic disorder (*viśūcyāṃ ca*), one must administer them in conjunction with the strength (of the patients) (*balinām*).

**30.9** Emetics (*vāmyāḥ*) ought not (*na*) to be administered in the case of one who has rab-rib eye disease (*timirī*), one who has dropsy (*jaṭharī*), internal tumours (*gulmī*), one afflicted (*-piḍitah*) by the disease of thirst (*trṣṇā-*) and the disease of dry excrement (*udāvarta-*), one who is pregnant (*garbhīṇī*), one who has a wind disease (*vāta-rogi*), and those who have yellow disease (*pāṇḍu-rogiṇah*).

**30.10** As for the method of administering a cathartic, one must first make (the patient) drink an oily enema (made) from whichever oily substance (*\*sneha*), such as ghee and sesame oil, may be appropriate (= *snigdha-*), and after that one must warm his body by sudation (*svinnāya*) as explained earlier (in 30.2), and administer an emetic (*vāntāya*), and after that one must administer (*pradātavyam*) the cathartic (*virecanam*).

If one does not follow in that way the method of administering a cathartic (*anyathā yojitam*) but reverses the method (of treatment), that is said (*matam*) to produce (*-kṛn*) disease of the stomach (*grahaṇī-doṣa-*).

**30.11** In that (connection), as for the man who has the nature of bile (*pittena*), his belly (*koṣṭhah*) is soft (*mṛduḥ*). As for the man who has the

nad-gzi-rnams stobs mñam-pahi lto ni hbrin-ste / de-dag-la sman-gyi chod  
ci rigs-par dpag-ciñ gtañ<sup>24</sup>-bar byaho //

**30.12** de-la rluñ-las gyur-pahi nad-kyis ñam<sup>29</sup>-thag-pahi mi-la / bkru-sman  
btañ-bahi thabs ni / śiñ ñe-roñ dañ / rgyam-cha dañ / bcah<sup>30</sup>-sga-rnams-  
kyi phye-ma rcabs skyur-poham / rkañ-hgros dañ / ri-dags skam-sa-na  
gnas-pahi śahi khu-ba gañ yañ ruñ-ba dañ sbyar-te / btuñ-bar byaho //

**30.13** mkhris-pa-las gyur-pahi nad yod-pa-la ni / śiñ ñe-roñ phye-ma  
sman ro mñar-ba dañ / kha-ba-la sogs-pa mkhris-pahi nad-la phan-pahi sman  
gañ yañ ruñ-ba bskol-bahi khu-ba dañ sbyar<sup>31</sup>-bahi bkru-sman gtañ<sup>24</sup>-bar  
byaho //

**30.14** bad-kan-las gyur-pahi nad-kyis gnod-par gyur-pa-la<sup>32</sup> ni / hbras-bu  
gsum bskol-bahi khu-ba / cha-ba gsum-gyi phye-ma dañ ba-gcin-gyis  
sbyar-bahi bkru-sman gtañ<sup>24</sup>-bar byaho //

**30.15** pi-pi-liñ dañ / bcah-sga dañ / śiñ ñe-roñ dañ / nas-čhig hkhus-pahi  
thal-ba-rnams-kyi phye-ma sbran-rči dañ sbyar-bahi lde-gu hdi ni / bad-kan-  
las gyur-pahi nad-do<sup>33</sup>-cog-gi bkru-sman-gyi mchog yin-te / bzah-bar  
byaho //

**30.16** a-ru-ra dañ / rgyam-cha dañ / pi-pi-liñ-rnams-kyi phye-ma chur<sup>34</sup>  
bskol-bahi khu-ba<sup>35</sup> dron-po dañ sbyar-bahi bkru-sman lcags-mdah zes bya-ba  
hdi ni nad-do-cog sel-bahi bkru-sman-gyi mchog yin-te btuñ-bar byaho //

**30.17** hvags<sup>36</sup> srañ gcig dañ / śiñ ñe-roñ-gi phye-ma srañ gcig dañ / pi-pi-liñ-  
gi phye-ma zo gñis dañ<sup>37</sup> hdi-rnams sbran-rči dañ sbyar-bahi lde-guhi  
bkru-sman-las ran<sup>38</sup>-par zos-na yañ nad-do<sup>33</sup>-cog sel-to //

<sup>29</sup> ñam- DP] mñam- N

<sup>30</sup> bcah- P] ba-bla / D : ba-bla N (*end of line*)

<sup>31</sup> sbyar- DP] sar- N

<sup>32</sup> -la *om.* P

<sup>33</sup> nad-do- DP] nado- N

<sup>34</sup> chur D] chus NP

<sup>35</sup> khu-ba *om.* NP

<sup>36</sup> hvags D] hvag NP

<sup>37</sup> dañ NP] -te D

<sup>38</sup> ran- P] ren- DN

nature of wind (*vāta-*) and phlegm (*kapha-*), his belly is hard (*krūro*). The belly of one in whom the humours (*doṣa-*) are of equal (*sama-*) strength is midling (*madhyamaḥ*). One must administer (*yojyā*) to those by correctly (*anurūpa-taḥ*) proportioning the amount (*mātrā*) of the medicament.

**30.12** In that (connection), as for the method of administering a cathartic (*virekāya*) to a man (*naraḥ*) afflicted (*ardito*) by a disease that has arisen due to wind (*vāta-*), one must make him drink (*piben*) the powder (*cūrṇam*) from turpeth tree (*trivṛt-*), rock salt (*saindhava-*), and ginger (*-śuṅṭhinām*), mixed as may be appropriate with sour gruel (*amlaiḥ*), or (*vā*) with the soup from the meat (*rasena*) of domestic animals and game that live on dry land (*jāṅgalānām*).

**30.13** In the case of one who has a disease that has arisen due to bile (*pitta-rogi*), one must administer a cathartic (made) from the powder (*cūrṇam*) of turpeth tree (*trivṛc-*) mixed with the liquid (obtained) by boiling (*kvātha-*) whichever drugs may be appropriate that are beneficial for disease of the bile such as (*ādibhiḥ*) drugs that have a sweet (*svādu-*) and bitter (*\*tikta*) taste.

**30.14** In the case of one who has been harmed (*-piḍitaḥ*) by a disease that has arisen due to phlegm (*kapha-*), one must administer a cathartic (made) from the liquid (obtained) by boiling (*kvātha-*) the three fruits (*triphalā-*) mixed with the powder from the three hot ones (*sa-vyoṣam*) and with cow urine (*-mūtraiś*).

**30.15** As for this (*etad*) electuary (made) from the powder (*cūrṇam*) from long pepper (*kr̥ṣṇā-*), ginger (*śuṅṭhi-*), turpeth tree (*trivṛt-*), and the alkali (*kṣāra-*) extracted from burnt barley, mixed with honey (*kṣaudreṇa*), it is an excellent (*mukhyaṃ*) cathartic (*virecanam*) for all (*sarva-*) diseases (*-vikāriṇām*) that have arisen due to phlegm (*śleṣman-*), and one must make (the patient) eat it (*samlīhet*).

**30.16** As for this so-called (*-saṃjñakaḥ*) 'iron arrow (*nārāca-*)' cathartic (*virekaḥ*) (made) by mixing the powder (*kalkam*) from chebulic myrobalan (*pathyā-*), rock salt (*saindhava-*), and long pepper (*-kr̥ṣṇānām*), with the liquid (*ambunā*) (obtained) by boiling them in water, (while the liquid is still) hot (*uṣṇa-*), it is an excellent (*śreṣṭho*) cathartic (*virekaḥ*) for removing (*-ghnaḥ*) all (*sarva-*) diseases (*roga-*), and one must make (the patient) drink it (*pibet*).

**30.17** If one eats (*lihen*) in moderation (*mātrām*) from the cathartic (*virekaḥ*) (consisting) in the electuary (made) by mixing with honey (*madhunā*) these: one ounce (*palam*) of crude sugar (*khaṇḍāt*), one ounce (*-tulyam*) of powder of turpeth tree (*trivṛt-*), and two drams (*karṣaṃ ca*) of the powder (*cūrṇitam*) of long pepper (*kr̥ṣṇā-*), this also removes (*-jī*) all (*sarva-*) diseases (*roga-*).

**30.18** čha-ba gsum dañ / dandahi rca-ba dañ / śiñ ñe-roñ dañ / 'a-ru-ra dañ / śiñ doñ-rnams-kyi phye-ma dañ / dri sna gsum zes bya-ba / śiñ-ča dañ / sug-smel<sup>39</sup> dañ / gandha-pa-tra-rnams-kyi phye-ma<sup>40</sup> btab-la / bu-\*ram<sup>41</sup> dañ sbyar-te / goñ-bur bsgoñs<sup>42</sup>-pahi bkru-sman-gyis kyañ nad-do<sup>33</sup>-cog sel-to //

**30.19** dmu-rjiñ<sup>25</sup>-la sogs-pa-la ni / śiñ ñe-roñ dañ / śiñ dod-kyi phye-ma / śiñ snu-ḥahi \*ho<sup>43</sup>-mas lan mañ-du bsgos-la / bu-\*ram<sup>41</sup> dañ / sbrañ-réi sbyar-te / dri sna gsum-gyis btab-pahi lde-guḥi<sup>44</sup> bkru-sman btañ-ño<sup>45</sup> //

**30.20** de-nas khru<sup>46</sup>-pahi rjes-la / bad-kan byuñ-ba dañ / bkres-par gyur-pa dañ / lus yañ-ba dañ / mdañs gsal-bar gyur-na bkru-sman legs-pa yin-no<sup>19</sup> //

**30.21** lus g-yah-ba dañ / lus-la thig-le khra-bor byuñ-ba dañ / lus lci-bar gyur-pa-rnams ni / bkru-sman ma-legs-pahi méchan-mar šes-par byaho //

**30.22** bkru-sman drags-pahi méchan-ma ni / na-ba dañ / brgyal-ba dañ / gzañ<sup>47</sup> hbyuñ-ba dañ / rluñ hjug-pa dañ / dran-pa ñams-pa dañ / śa rjen bkru-sman khu-ba hdra-ba \*thur<sup>48</sup>-du hbyuñ-ba-rnams yin-no<sup>19</sup> //

**30.23** de-la bkru-sman ni / mje dañ / gzañ-hbrum dañ / srin<sup>48a</sup>-buih nad dañ / me-dbal dañ / dreg dañ skya-sbab<sup>49</sup>-kyi nad yod-pa-rnams-la gtañ<sup>24</sup>-bar byaho //

zad-kyi nad yod-pa dañ / rid-pa dañ / bud-med sbrum<sup>50</sup>-ma-rnams-la ni / bkru-sman btañ-du mi-ruñ-ño //

**30.24** skyug-sman btañ-ba-las ḥa-cañ mañ-du skyug-ciñ / hchad-du mi-tub-pa-la ni / sman-pas bkru-sman zim-ziñ yid-gar hoñ-ba-las chuñ-zad-čam byin-na skyug-pa hchad-par hgyur-ro<sup>15</sup> //

**30.25** bkru-sman btañ-ba-las ḥa-cañ mañ-du hkhrui-ziñ / hchad-du mi-tub-pa-la ni / skyug-sman cuñ-zad btab-na hchad-par hgyur-ro<sup>15</sup> //

<sup>39</sup> -smel DN] -smen P

<sup>40</sup> phye-ma *om.* NP

<sup>41</sup> -ram *by emendation*] -mar DNP

<sup>42</sup> bsgoñs- D] dgoñs- NP

<sup>43</sup> ho- *by emendation*] lo- DNP

<sup>44</sup> -guḥi D] -gus N : -gu P

<sup>45</sup> btañ-ño DP] btaño N

<sup>46</sup> khru- NP] hkhrus- D

<sup>47</sup> gzañ NP] gzañ-hbrum D

<sup>48</sup> thur- *by emendation*] mthur- D : hthur- NP

<sup>48a</sup> srin- NP] sren- D

<sup>49</sup> -sbab- D] -sbabs- NP

<sup>50</sup> sbrum- NP] sgrum- D

**30.18** If one combines the powder (*-kalkitāh*) from the three hot ones (*vyoṣa-*), the root of wild croton (*dantī-*), turpeth tree (*trivṛt-*), chebulic myrobalan (*pathyā-*), and indigo tree (*nilikā-*) and the powder from the so-called 'three kinds of perfumes (*tri-sugandha-*)' (namely) cinnamon bark (*\*tvak*), cardamom (*\*elā*), and cinnamon leaves (*\*gandhapattra*), mixes it with crude sugar (*guḍa-*), and rolls it into a pill (*modakās*), this cathartic (*recanaṇi*) also removes (*-nut*) all (*sarva-*) diseases (*roga-*).

**30.19** In the case of dropsy (*udara-*) etc. (*-ādiṣu*), one must administer a cathartic (*vireko*) (consisting) in an electuary (*leho*) (made) by rubbing many times (*-bhāvitaṇi*) with the milk (*kṣīra-*) of the milk hedge tree (*snuk-*) the powder (*cūrṇaṇi*) from turpeth tree (*trivṛn-*), and indigo tree (*-nīlyor*), mixing it with crude sugar (*guḍa-*) and honey (*ājya-*!), and adding the three kinds of perfumes (*tri-sugandha-yuto*).

**30.20** Next, if after purging, phlegm (*kapha-*) has come out, he has become hungry (*kṣul-*), his body has become light (*lāghava-*), and his complexion has become clear (*prasanna-*), the cathartic (*recanam*) is good (*sādhu*).

**30.21** As for (the case where) the body itches (*kaṇḍū-*), piebald spots (*maṇḍala-*) have come out on the body, and the body has become heavy (*-gauravaiḥ*), those are to be known (*vijñeyaṇi*) as the characteristics of a cathartic that is not good (*asamyak*).

**30.22** As for the characteristics (*-lakṣaṇam*) of a severe cathartic (*ati-recana-*), they are: aching (*śūla-*), fainting (*mūrucchā-*), the anus coming out (*guda-bhramśo*), wind entering (*vāta-vṛddhir*), impaired memory (*visaṇjñatā*), and a downflow (*srāvas*) resembling (*-sadṛśaḥ*) the liquid (*ambu-*) (obtained) by washing raw flesh (*māṃsa-*).

**30.23** In that (connection), as for cathartics, they are to be administered (*virecyās*) in the case of those who have skin disease (*kuṣṭha-*), piles (*arśaḥ-*), the disease of worms (*kṛimī-*), erysipelas (*vaisarpa-*), rheumatism (*vātāsrk-*), and yellow disease (*pāṇḍu-rogināḥ*).

Cathartics ought not to be administered (*a-virecyāḥ*) in the case of those who have the disease that (causes) wasting (*kṣaya-*), those who are emaciated (*durbalāḥ*), and pregnant women (*garbhini*).

**30.24** In the case of (the patient) vomiting (*vamane*) too much and being unable to stop (*ati-pravṛtte*) after an emetic has been administered, if the physician gives him a little of a pleasant-tasting, appetising (*hr̥dyam*) cathartic (*virecanam*), the vomiting will cease.

**30.25** In the case of (the patient) having too much cleansing (*vireke*) and being unable to stop (*ati-samvṛtte*) after a cathartic has been administered,

**30.26** bkru-sman ħa-cañ drags-pa ni / śug-pa dañ / pu-sel-će dañ / nā<sup>51</sup>-ga-ge-sar dañ / ćan-dan<sup>52</sup>-rnams-kyis lus byugs-pa dañ / lus blugs-pa dañ / btuñ-ba-rnams byaho //

**30.27** sman snar blugs-pa źes bya-ba ni / mar dañ / til mar-ram<sup>53</sup> / sman snar blugs-pa yin-te / de yañ (1) mar-ram / til-mar ñi-će snar blugs-pa dañ / (2) sman-mar-ram / sman-gyi til-mar blugs-śiñ / bad-kan dañ / chu-ser sna-nas drañ-ba dañ / (3) snum-gyis snahi nañ-du<sup>54</sup> bsku-ba dañ / (4) sman-gyi phur-ma sna-sgor<sup>55</sup> bcir<sup>56</sup>-ziñ blugs-pa dañ / (5) sman-gyi phye-ma lcehi nañ-du blugs-te / snar bud-pa dañ / rnam-pa lña yod-par śes-par bya-ste / sman snar blugs-pahi rnam-grañs de-dag btañ-bahi thabs ni / \*nam<sup>57</sup> thañ-bahi ñin-par / zan ma-zos-pahi śna-roñ-du lag-pa gñis drag-du drud-pahi drod-kyis / kha sna dañ / gdoñ thams-cad legs-par mñe-ziñ bsros-la / kha sna dañ / mćhul-bahi dri-ma thams-cad dag<sup>58</sup>-par bsal-nas mgo smad-de gtañ<sup>24</sup>-bar byaho //

**30.28** sman snar blugs-pahi cho-ga byed-pa des mgo bkru-ba dañ / khro-ba dañ / ñal-po dañ / ñin-par gñid log-pa-la sogs-pa mi-ruñ-ba-rnams spañ-bar byaho //

**30.29** de-la mar dañ til-mar snar blugs-pahi ćhod ni / thigs-pa brgyad-dam / yañ-na mjub-mohi ćhigs-pa gñis phan-chad<sup>59</sup> / lan gcig smyugs-pa-la ci chags-pa snar blugs-so<sup>60</sup> //

ćhad rnam gcig ni / srañ phyed snar blugs-pa yin-no //

**30.30** ćhad rnam gcig ni ñams<sup>61</sup>-stobs che-chuñ-las dpags-te thigs-pa bźiham / drug-gam / brgyad blugs-par bya-ste / ćhad-kyi sna-grañs mañ-po bstan-pa hdi<sup>62</sup> kun kyañ nad-pahi ñams<sup>61</sup>-stobs che-chuñ dañ sbyar-ziñ gtañ<sup>24</sup>-bar byaho //

**30.31** sman-mar-ram / til-mar snar blugs-śiñ / bad-kan dañ / chu-ser sna-nas drañ-ba ni nam-ćhoñ yan-chad-kyi nad-rnams-la btañ-ba yin-no<sup>19</sup> //

<sup>51</sup> nā- D] na- NP

<sup>52</sup> ćan-dan- DP] ćdan- N

<sup>53</sup> -ram D] -ham NP

<sup>54</sup> -du *om.* NP

<sup>55</sup> -sgor D] -gor NP

<sup>56</sup> bcir- D] rcir- NP

<sup>57</sup> nam *by emendation (cf. 4.5)* nad D : nañ (nad) NP

<sup>58</sup> dag- D] źag- NP

<sup>59</sup> -chad D] -cad NP

<sup>60</sup> blugs-so DP] blugso N

<sup>61</sup> ñams- D] ñam- NP

<sup>62</sup> hdi DN] hdi hdi P

if one gives him (*yojayed*) a small amount of emetic (*vamanam*), (the cleansing) will cease.

**30.26** As for the very severe (*ati-yoge*) cathartic (*virekasya*), one must administer (*prayojayet*) smearing (*ālepana-*) the body with bird cherry (*padmaka-*), vetiver (*uśira-*), nagkassara (*nāgāhva-*), and sandal (*-candanāni*), pouring them over the body (*-secanaiḥ*), and drinking them (*pāna-*).

**30.27** As for the so-called ‘medicine to be poured into the nose (*nasyam*)’, it is ghee and sesame oil or or a (different) medicine poured into the nose.

It too is to be known (*jñeyam*) as of five kinds: (1) pure ghee or sesame oil poured into the nose (*nasyam*); (2) pouring medicinal ghee or medicinal sesame oil (into the nose) and extracting phlegm and serum from the nose (*śiro-virekaś*); (3) smearing oily substances (*sneha-*) on the nose (*pratimarśo*); (4) pressing a medicinal wrapping on the entrance to the nose and pouring (the medicine into it) (*avapīdanam*); and (5) pouring medicinal powder onto the tongue and blowing into the nose (*pradhamanam*).

As for the method of administering those kinds of medicines to be poured into the nose, one must warm (the patient), on the day of a clear sky before he has eaten his food, by massaging well the whole of his mouth, nose, and face with the heat (produced) by severely rubbing the two hands, must thoroughly clean away all impurities on his mouth, nose, and the lower part of his face, bend down his head, and administer (the treatment).

**30.28** One who is applying the method (of treatment) by pouring medicines into the nose (*tan-niṣevī*) must give up (*vivarjayet*) unsuitable (activities) such as (*-ādīn*) bathing the head (*śiraḥ-snāna-*), anger (*krodha-*), sexual intercourse (*\*maithuna*), and sleeping during the day (*\*divā-svapna*).

**30.29** In that (connection), as for the amount (*mātrā*) of ghee and sesame oil (*snehasya*) to be poured into the nose, one must pour into the nose (*nāvane*) eight (*aṣṭau*) drops (*bindavo*), or alternatively, what appears, on dipping once (*ādīvā*), as far as two joints (*parva-yugma-*) of the forefinger (*tarjanī-*).

As for one measure (!), one must pour into the nose half an ounce (*śukṭiḥ*).

**30.30** As for one measure, one must pour (into the nose) four (*catvāro*) drops (*bindavaḥ*), or six (*ṣaḍ vā*), or eight (*tathāṣṭau*) in proportion to the size of the strength (*yathā-balam*) (of the disease), and one must administer all these many kinds of measures also in conjunction with the size of the strength (*yathā-balam*) of the patient.

**30.31** As for pouring medicinal ghee or sesame oil into the nose and extracting from the nose phlegm and serum (*śiro-virecane*), it is to be administered (*yojyā*) in the case of diseases (*-vikāriṇām*) of the upper part (*ūrdhva-*) of the base of the neck (*jatru-*).

**30.32** da ni sman-mar-gyi hjam-rći dañ / bcud mas btañ-bahi cho-ga bśad-de / sman mas btañ-bahi dpyad ni / lcags dañ / zañs-la sogs-pa gañ yañ ruñ-ba-las byas-pahi gcehu srid sor bcu-gñis-pa-la / gnag-gi mjug-sñiñ-gi dbyibs bzin-du byin-gyis phra-ziñ zlum-par byas-la / rca-ba sbom<sup>63</sup>-pa ni the-boñ<sup>64</sup> soñ cam-du bya / thor-to phra-mo ni sran<sup>65</sup> soñ cam-la / hjam-por byas-te / thor-to phra-mo logs-nas sor gsum-gyi chu-rol-du phañ-lo cam zig gags byas-la / rca-ba sbom-po logs-kyi khar yañ sman blugs-pahi snod gnag-gi lgañ-pa bzañ-po dam-por gdags-siñ / lgañ-pa mi-hbud-pahi gags<sup>66</sup> ci ran-pa / kha gñis-su<sup>67</sup> bcad-la / dehi bar-du lgañ-pahi kha bciñ-bar byaho //

**30.33** de-nas sman btañ-bahi che / sñar kha-zas zos-nas glo g-yon phyogs-kyis<sup>68</sup> ñal-la / rkañ-pa g-yon-pa ni brkyañ<sup>69</sup> / g-yas-pa ni bskums-te / gzañ-kha dañ / lcehu snum-gyis byugs-la / sman šu-ti dañ / rgyam-čahi phye-ma mar-ram / til-mar dañ / chu dañ ldan-par bskol-la / mar ñi-če lus-pa bcags-paham / sman gzan yañ ruñ-ste / čhad srañ gñis-sam / srañ gsum-mam / srañ bzi mi ñid-kyi ñams<sup>61</sup>-stobs dañ sbyar-ziñ / čhod ran-pa dañ / dron-por mas btañ-ziñ / gcehuhi rce-mo nañ-du bcug-la / gags-la thug-par byas-te / lag-pa g-yon-pas gcehuhi sked-pa-nas dam-du bzuñ-ziñ / lgañ-pahi nañ-du rluñ ma-soñ-bar byas-te / ha-cañ mi-drag mi-dal<sup>70</sup>-ba dañ / bar-du mi-gdah mi-bcad-ciñ / rgyun chags-par lan gcig-gis rjogs-par lag-pa g-yas-pas lgañ-pa bcir-la / rluñ nañ-du mi-hgro-bar bya-bahi phyir / sman-gyi lhag-ma chuñ<sup>71</sup>-zad cam lus-par byaho //

**30.34** sman btañ zin-nas / gan-rkyañ-du bsñal-te / rkañ-lag bzi-char gyen-du btegs<sup>72</sup>-la / lan gsum-gyi bar-du drag-tu brkyañ-ziñ / bskum-pa byas-nas / kha-sbub-tu zlog<sup>73</sup>-ste / bdag-ñid-kyi rtiñ-pas rkub-čhos-la lan gñis gsum-du brdabs-la / dehi hog-tu mi gzan-gyis rkañ-pahi mthil<sup>74</sup>-du

<sup>63</sup> sbom- NP] spoms- D

<sup>64</sup> -boñ D] -hoñ NP

<sup>65</sup> sran NP] sran D

<sup>66</sup> gags DN] gdags P

<sup>67</sup> gñis-su DP] gñisu N

<sup>68</sup> -kyis D] -kyi NP

<sup>69</sup> brkyañ DN] rkyañ P

<sup>70</sup> -dal- P] -ñal- DN

<sup>71</sup> chuñ- DN] cuñ- P

<sup>72</sup> btegs- P] bteg- DN

<sup>73</sup> zlog- DN] bzlog- P

<sup>74</sup> mthil- DN] hthil- P



**30.32** Now the method (of treatment) by purging with enemas (made) from medicinal oil and with (other) liquids will be expounded.

As for the examination by means of purging medicines, in the case of a pipe (*netraṇi*) twelve (*dvādaśa-*) fingers (*-aṅgulam*) long (*pramāṇam*) made from whichever may be appropriate among iron (*āyasa-*), copper (*\*tāmra*), etc. (*-ādi*), one must make (*kartavyam*) it gradually small and round (*vyttasaman*) in the shape (*-ābham*) of the main part of the tail (*puccha-*) of cattle (*go-*).

As for its thick base (*mūle*), it must be made in size (*-pramāṇakam*) to have room for the thumb (*aṅguṣṭha-*).

As for its small top (*chidraṇi*), it must be made in size (*-mātraṇi*) to have room for a pea (*kalāya-*) and be made smooth (*mṛdu*).

One must make a bulge (*karṇikā-*) the size of a spindle whorl from the side of the small top three fingers (*try-aṅgulā*) to this side.

Right at the mouth of the side of the thick base one must tie firmly (*dṛḍha-*) a good bladder (*vasti-*) from cattle (as) a vessel for pouring in medicaments.

One must cut two openings as appropriate in the bulge where the bladder is not blown up and one must tie the opening of the bladder between them.

**30.33** Next, at the time of administering the medicament, after first having eaten his food (*kṛtānnam*), (the patient) must lie down (*prasuptam*) sideways on his left side (*vāma-pārśvena*), stretch out his left leg, and retract his right leg.

One must smear oil on the mouth of his anus and on the pipe (*\*netra*).

One must boil the powder (*-cūrṇinyā*) from the drugs dill (*śatāhvā-*) and rock salt (*sindhu-*) containing ghee (*sneha-*) or sesame oil and water, until only ghee remains, and strain it, or other medicaments are also appropriate.

One must purge (*anuvāsayet*) (the patient) in moderate amount (*-mātrayā*) and while (the ghee is still) hot (*sukhoṣṇa-*), combining with the strength of the man himself a measure of two ounces or three ounces or four ounces.

One must insert the top of the pipe (*\*netra*) into (the anus), making it reach the bulge (*\*karṇikā*), take hold of the middle of the pipe firmly with the left hand, and stop the wind from entering the bladder (*\*vasti*).

Not too severely but not laxly, not being in the middle but not cutting off (the flow), one must squeeze the bladder once fully with the right hand when the flow appears.

In order to prevent wind from getting in one must cause a small remainder of the medicine to be left.

**\*30.34** After having administered the medicament one must lay (the patient) on his back (*\*uttāna*), raise up all four limbs, make him stretch out and retract them violently three times, turn him so that his face is undermost,

\* Tibetan only

khu-čhur-gyis<sup>75</sup> lan gñis gsum-du brdegs-nas / ro-smad stod-de<sup>76</sup> ñal-du gžug-go<sup>9</sup> //

**30.35** sman-mar-gyi cho-ga hdi ni žag lon-gyi bar-du hkhyil-te / phyir ma-byuñ yañ mi-ruñ-bar hgyur-ro<sup>15</sup> //

**30.36** de-bas kyañ yun riñ-du phyir hbyuñ-du ma-btub-na / phyi-sa hgags-pahi cho-ga snar bstan-pa bžin-du / sman-gyi reñ-bu mas gžug-paham / yañ-na bkru-sman hjam-pos myur-du dbyuñ-ziñ sbyañ-bar byaho //

**30.37** ji-ste phyir ma-byuñ yañ mi bde-baham / lei-bahi bag med-ciñ / tha-mal-par hdug-pa-la ni / bkru-sman-la sogs-pa btañ mi-dgos-te / chu bskol-bahi dron-po hthuñs-pas kyañ hbyuñ-bar hgyur-ro<sup>15</sup> //

**30.38** de-la mar dañ phyi-sa hdres-par hbyuñ-ba ni / sman legs-pahi mčhan-ma yin-no //

**30.39** phyi-sa ma-hdres-par mar ñi-čhe hbyuñ-ba dañ / lus čha-bar gyur-pa ni / sman ma-legs-pahi mčhan-ma yin-no<sup>19</sup> //

**30.40** mar ni ma-byuñ-la / phyi-sa ni tha-mal-par byuñ-la / lto mi-bde-bahi bag-tu ma-gyur-na yañ mehi drod che-bas sman khoñ-du žu-bar gyur-pa yin-te / mi-ruñ-ba med-do<sup>77</sup> //

**30.41** kha-zas ni sman btañ-nas nam bkres-par gyur-na / gdod yañ-ziñ hphrod-pahi bag-las bzaho //

**30.42** sman mas btañ-nas riñ-po ma-lon-par phyir byuñ-na sman don-du ma-gyur-pa yin-te / yañ-na cho-ga sna-ma bžin-du bzlas-te gtañ<sup>24</sup>-bar byaho //

**30.43** de-la sman-mar-gyi hjam-rčihi bcud mas btañ-ba dañ<sup>78</sup> / bkru-sman

<sup>75</sup> -gyis D] -gyi NP

<sup>76</sup> stod-de DP] stode N

<sup>77</sup> med-do DP] medo N

<sup>78</sup> dañ *om.* NP

with his own heel (*\*pārsni*) throw him two or three times onto his bottom (*\*sphik*), and after that another man must strike him two or three times on the sole of the foot with his fist (*\*muṣṭi*), and one must make him lie down with the lower part of his body raised.

**30.35** As for this method (of treatment) with medicinal oil (*sneho*), if after whirling about during the lapse of a day and a night (*aho-rātrān*), it has still (*apī*) not (*naiva*) come out (*nivṛtto*), it becomes unsatisfactory (*virudhyate*).

**30.36** If (the oil) is unable to come out (*anāyāntam*) even a long time after that (*ata ūrdhvam*), one must cleanse (*saṁśodhanair*) (the patient) in accordance with the method (of treatment) for arrested faeces (*\*viḍ-vibandha*) expounded earlier (in chapter 19). by inserting down (into the anus) a medicinal suppository (*\*varti*), or alternatively, by removing (*haret*) it quickly (*kṣipram*) with a mild cathartic.

**\*30.37** But if even though (the oil) has not come out the man is comfortable or is without a tendency to heaviness and remains normal, is is not necessary to apply cathartics etc., and even if he drinks hot boiled water it will come out.

**30.38** In that (connection), as for ghee (*sneha-*) and faeces (*vi-*) coming out (*-āgatiḥ*) mingled, that is the characteristic (*-lakṣaṇam*) of a good (*samyag-*) medicament (*anuvāsita-*).

**30.39** As for ghee alone coming out, not mingled with faeces, and the body having become hot (*dāhaś*), that is characteristic of a medicament that is not good (*aty-anuvāsita*).

**\*30.40** In the case of the ghee not having come out and the faeces having come out normally, if there has not developed even a tendency to an uncomfortable stomach, then the medicine has been digested in his inside (*\*koṣṭha*) by great heat of his (digestive) fire, and it is not unsatisfactory.

**\*30.41** As for food, if he has become hungry during the night after the medicine has been administered, he should first eat something somewhat light and compatible.

**\*30.42** If after purging, the medicine has come out again when a long (time) has not elapsed, the medicine has not served its purpose, and one must administer it further, repeating it according to the previous method (of treatment).

**30.43** In that (connection), in the case of one who is inclined toward wind disease (*vāta-vikāriṣu*), one must administer (*yojyau*) both purgative liquids

\* Tibetan only

drag-po mas btañ-ba<sup>79</sup> gñi-ga yañ / rluñ-nad-kyi bag yod-pa-la gtoñ<sup>80</sup>-bar byaho //

**30.44** zad-byed-kyi nad dañ / mje-nad dañ / gzañ-hbrum dañ / skyug-pahi nad dañ / gcin sñi-bahi nad dañ / dmur-jñi<sup>25</sup> yod-pa-la sogs-pa-la ni gtañ<sup>24</sup>-du mi-ruñ-ño //

**30.45** bkru-sman drag-po mas btañ-bahi cho-ga ni / sñar žag gñis gsum-gyi sña-rol-du / sman-mar-gyi hjam-rći mas btañ-la bkru-sman<sup>81</sup> drag-po ñid mas btañ-bahi ñin-par / ñi-ma dron-po-la sña-dro-nas lus snum-gyis byug-ciñ mñe-ba dañ / dugs sna-čhogs-kyis<sup>82</sup> lus śin-tu dros-śin / śa grol-bar byas-la / nañ-par-nas kha-zas-kyi bag mi-bzah mi-btuñ-bar / ñi-ma phyed yol čam-na / sman mas gtañ<sup>24</sup>-bar byaho //

**30.46** de-la btañ-bahi thabs ni gan-rkyal-du bsñal-la / sman-mar-gyi bcud mas btañ-ba bžin-du gcehu dañ / lgañ-par sbyar-nas / sman ĥa-cañ mi-ča ĥa-cañ mi-graň-bar dron-por byas-te / lgañ-pa lag-pas bcir-la / ĥa-cañ mi-drag mi-dal<sup>70</sup>-ba dañ / bar-du mi-gdah mi-bcad-par rgyun chags-par lan gcig-gis rjogs-par btañ-ño<sup>45</sup> //

**30.47** dri-ma byuñ-bahi snod-dam / khuñ-bu yañ sña-nas druñ-du bsñen-la / sems gud-du mi-g-yeñ-bar sman lto-na hdug-pa-rnams hbyuñ-la thug-go sñam-du bsam-pa gtad<sup>83</sup>-par byaho //

**30.48** de-la dbyuñ-bahi čhod ni / sman mas btañ-nas yi-gehi<sup>84</sup> hbru sum-cu drag-dal ran čam-du brjod-ciñ zin čam-na hbyuñ-bahi rigs-te / tha-mal-pa cog<sup>85</sup>-cog-por hdug-la dbyuñ-bar byaho //

**30.49** de-nas nad ma-phyin-tam / ma-žag-par gyur-na / bsnan bzod dañ mi-bzod mihi ñams<sup>61</sup>-stobs-las dpags<sup>86</sup>-te / bzod-pa hdra-na sña-ma bžin-du lan gñis lan gsum-gyi bar-du bsnan-te / bkru-nas / dehi hog-tu / chu dron-pos khru byas-la / kha-zas śa-khu dañ ldan-pa bzañ-po zos-nas dehi rjes-la /

<sup>79</sup> -ba D] -bahi NP

<sup>80</sup> gtoñ- D] btañ- NP

<sup>81</sup> -sman NP] -sran D

<sup>82</sup> -kyis DN] -kyi P

<sup>83</sup> gtad- D] gtañ- N: btad- P

<sup>84</sup> -gehi DP] -gahi N

<sup>85</sup> cog- NP] čog- D

<sup>86</sup> dpags- D] spags- N: sbags- P

(consisting) in enemas of medicinal ghee (*sneha-vasti*-) and severe purging cathartics (*-nirūhau*).

**30.44** In the case of those who have the disease that causes wasting (*kyīna*-), skin disease (*kuṣṭha*-), piles (*arśah*-), the disease of vomiting (*chardī*-), the disease of loose urine (*meha*-), and dropsy (*udara*-), etc. (*-ādiṣu*), (purging liquids of medicinal ghee (*\*sneha-vasti*) and severe purging cathartics (*\*nirūha*)) ought not to be administered (*neṣyate*).

**30.45** As for the method (of treatment using) a severe purging cathartic (*\*nirūha*), having first purged (the patient) two or three days previously with an enema of medicinal ghee (*amuvāsitam*), on the day of purging with the severe cathartic itself (*\*nirūha*), on a hot day in the morning one must smear and rub (*abhyaktaṃ*) the body with an oily substance (*\*sneha*), make the body very hot by means of various sudations (*svimna-dehaṃ*), and bare the skin. After the morning (the patient) must not eat or drink any food (*abhuktaṃ*). When midday is just past one must purge with the medicine (*nirūhayet*).

**30.46** In that (connection), as for the method of administering (a severe purging cathartic (*\*nirūha*)), one must lay (the patient) on his back (*\*uttāna*), prepare the pipe (*\*netra*) and bladder (*\*vasti*) in accordance with (the method specified for) a purging liquid of medicinal ghee (*\*sneha-vasti*), make the medicament warm but not too hot and not too cold, squeeze (*piḍayan*) the bladder (*vastim*) with the (right) hand, and administer (the medicine) once fully when the flow appears, not too severely (*a-tūrṇam*) but not too laxly (*a-vilambitam*), not being in the middle but not cutting off (the flow).

**\*30.47** One must even beforehand go near the vessel or hole for impurities that have come out, and instead of diverting the (patient's) mind to solitude, one must direct his thoughts to thinking that the medicines that are in his stomach will come out and enter it.

\* Tibetan only

**30.48** In that (connection), as for the measure of (the time required) to make (the medicine) come out, it should (begin to) come out if (the patient) has just finished pronouncing thirty (*triṃśan*-) letters (*mātrā*-) at a somewhat moderate rate, and one must normally make it come out (*srāvyas*) in (the case of a patient) sitting squatted (*utkuṭuka-sthite*).

**30.49** Next, if disease has not gone or has not been removed, in proportion to a man's strength to endure and not to endure repeating (the treatment), one must purge him, repeating it two (*dvitīyam*) or (*vā*) three (*trītiyam*) times as before (*evam*), if his endurance is equal to it.

After that one must bathe (*snātaṃ*) him with hot water, and he must eat (*bhukta*-) good food accompanied by meat soup (*rasaudanam*).

If one sees wind (*vāta*-) enter the body in the wake of that (*upadrava*-), one must immediately after that administer a purging liquid (consisting) in

lus rluñ hjug-pa lta-na / dehi mod-la mar-gyi hjam-réihi bcud mas btañ-ba cho-ga snar bsad-pa bzin-du byaho //

**30.50** hphral-du rluñ hjug-pahi dogs-pa med-na / žag gñis-sam gsum-gyis bcad-de<sup>87</sup> / gdod<sup>88</sup>-\*mar<sup>89</sup> mar-gyi hjam-réihi bcud mas btañ-ño //

**30.51** bkru-smān drag-po khoñ-du btañ-ba des ma-byuñ-na / phyi-sa hgags-pahi nad dañ / zug-ciñ na-ba dañ / lto sbo-ba-la sogs-pahi nad mañ-por hgyur-te / ñen che-bas-na de-la ni / \*phyir<sup>90</sup>-du hbyuñ ran-pahi dus-las yol ma-thag-tu hjam-réi \*rnon<sup>91</sup>-po mas btañ-ba dañ / bkru-smān btuñ-ba dañ / skrag-par bya-ba-la sogs-pahi cho-ga byas-na bzañ-ño //

**30.52** bkru-smān drag-po mas btañ-bahi cho-ga hdi ni / phan-yon che-ziñ ñen yañ che-bas-na / gya-čhom-du btañ-du mi-ruñ-ste / cho-ga de-la mkhas-pahi smān-pa mañ-po čhogs-pas legs-par dpyad-ciñ gtañ<sup>24</sup>-bar byaho //

**30.53** de-la bkru-smān drag-po<sup>91a</sup> mas btañ-ba-la ni / smān-gyi khu-ba srañ drug dañ / mar-ram til-mar cha gcig dañ / smān-gyi phye-ma srañ gsum dañ / rgyam<sup>92</sup>-čha dañ / sbrañ-réi ci ran-pa dañ / hdi-rnams ni spyihi cho-ga yin-te / gzi hdi-rnams-kyi steñ-du / rluñ dañ / mkhris-pa dañ / bad-kan gañ-gi smān-du btañ-ba-las / de-dag so-sohi smān hog-nas hbyuñ<sup>93</sup>-ba bzin-du bsnan-te / skam gser spyir srañ ñi-šu-rča bzi byuñ-bar grañs bkañ-ziñ cho-ga hog-nas rgyas-par hbyuñ-ba bzin-du sbyar-ro //

**30.54** de-la rluñ-nad bsal-bahi bkru-smān drag-po mas btañ-ba ni / rluñ sel-bahi smān gañ yin-pa-rnams bskol-bahi khu-ba dañ / šiñ ñe-roñ-gi phye-ma dañ / rgyam-čha bro-ba čam dañ / réabs skyur-po-rnams lhan-cig-tu sbyar-te dron-por btañ-ño<sup>94</sup> //

**30.55** rgya-šug-la sogs-pahi sde-čhan dañ / rča-ba bcu dañ / rgya-sran dañ / la-phug skam-po-rnams-las sna re-re yañ srañ gñis gñis lhan-cig-tu chu phul gañ-la srañ brgyad-du brcis<sup>95</sup>-pa \*phul<sup>96</sup> drug-cu-rča bzihi nañ-du bskol-te /

<sup>87</sup> bcad-de D] gcad-de P: gcade N

<sup>88</sup> gdod- D] gdoñ- NP

<sup>89</sup> -mar *by emendation*] om. DNP

<sup>90</sup> phyir- *by emendation*] ra P: om. DN

<sup>91</sup> rnon- *by emendation*] snon- DNP

<sup>91a</sup> -po NP] -pa D

<sup>92</sup> rgyam- DP] rgyal- N

<sup>93</sup> hbyuñ- NP] hgyuñ- D

<sup>94</sup> btañ-ño D] btano NP

<sup>95</sup> brcis- D] réis- NP

<sup>96</sup> phul *by emendation* (cf. 13.23)] chu phul D: phul tag NP

an enema of ghee (*anivāsayet*) in accordance (*yathāvad*) with the method (of treatment) previously explained (in 30.43).

**\*30.50** If one has no fear of wind entering straightaway, one must interrupt (the treatment) for two or three days and first purge with a liquid (consisting) in an enema of ghee (*\*sneha-vasti*).

\* Tibetan only

**30.51** If a severe cathartic (*vastau*) that has been administered internally has not come out (*sthite*) and there is great danger that many diseases (*gadāḥ*) such as (*-ādayo*) the disease of blocked faeces (*viṣṭambha-*), pains and aches (*śūla-*), and distended stomach (*ādhmāna-*) will occur, in that (case) (*atra*), if as soon as a reasonable time has passed for the (medicine) to come out one applies the methods (of treatment) (*vidhir*) such as (*-ādir*) purging with a sharp (*tikṣṇa-*) enema (*vasti-*), making (the patient) drink a cathartic (*vireka-*), and making him terrified, that is beneficial (*praśasyate*).

**\*30.52** As for this method (of treatment) by purging with a severe cathartic (*\*vasti*), since there are great advantages but also great dangers, one ought not to administer it hastily, but in the case of that treatment it should be administered after careful examination by many skilled physicians who have assembled.

\* Tibetan only

**30.53** In that (connection), in the case of severe purging cathartics (*vastiṣv*), this (*eṣa*) is the general method (of treatment) (*prakalpanā*): six ounces (= *caturamśika-*) of the liquid from the drugs (*kaṣāya-*), one portion (*ekāmśika-*) of ghee or sesame oil (*sneha-*), three ounces (= *aṣṭamāṣikāḥ*) of the powder from the drugs (*-kalkāḥ*), and rock salt (*lavāna-*) and honey (*-kṣaudre*) as appropriate (*yuktyā*).

In addition to these basic items one must add, according to the individual drugs mentioned below, those which have been applied as drugs for wind, bile, and phlegm. One must complete the number to the mentioned twenty-four ounces in all of dry and moist (drugs) and mix them according to the method (of treatment) mentioned in detail below.

**30.54** In that (connection), as for severe purging cathartics (*vastiḥ*) to remove wind disease (*saṃkruddhe mātariśvani*), one must mix together and administer while (still) warm (*sukhoṣṇaḥ*) the liquid (obtained) by boiling (*kvāthas*) whatever drugs (*auśadha-*) remove wind disease (*māruta-ghna-*), the powder from turpeth tree (*trivṛt-*), as much rock salt (*saindhava-*) as one can taste, and sour gruel (*sāmla*).

**30.55** (If one takes) two ounces (*dvi-palāni*) each of the group (of drugs) beginning with the jujube (*\*kolādi*), the ten roots (*daśa-mūlaṃ*), horse gram (*kulathah*), and dry (*śuṣka-*) radish (*-mūlakam*), counts them together by

chuhi brgyad-cha gcig lus-pa bcags-pa dañ / šu-dag dañ / `u-pa-kuñji-ka dañ / pi-pi-liñ dañ / šu-ti dañ / rgyam-ča dañ / gla-sgañ-rnams-kyi phye-ma dañ<sup>96a</sup> / sbrañ-réi dañ / rcabs<sup>97</sup> skyur-po dañ / ba-gcin-rnams sbyar-bahi bkru-sman drag-po mas btañ-ba yañ rluñ-nad sel-bar byed-do<sup>98</sup> //

**30.56** mkhris-pa bsal-bahi bkru-sman drag-po mas btañ-bahi sman ni / šiñ nya-gro-dħa-la sogs-pahi sde-čan bskol-bahi khu-ba dañ / bu-čan-rto-la sogs-pahi sde-čan btags-pahi phye-ma dañ / mar dañ / ho-ma dañ / kha-rarnams sbyar-ba btañ-na mkhris-pa sel-to //

**30.57** bad-kan sel-bahi bkru-sman drag-po mas btañ-bahi sman ni / doñ-ga<sup>99</sup>-la sogs-pahi sde-čan bskol-bahi khu-ba dañ / pi-pi-liñ-la sogs-pahi sde-čan btags-pahi phye-ma dañ / ba-gcin dañ sbrañ-réi-rnams sbyar-te btañ-na bad-kan sel-to //

**30.58** (1) pu-će-šel dañ / (2) gla-sgañ dañ / (3) pu-šel-će<sup>99a</sup> dañ / (4) bcod dañ / (5) ba-la dañ / (6) ra-sna dañ / (7) pu-na-rna<sup>100</sup>-ba dañ / (8) br<sup>100a</sup>-ħa-ti dañ / (9) sle-tres dañ / (10) sa-la-parñi<sup>101</sup> dañ / (11) prišna-parni dañ / (12) doñ-ka dañ / (13) ba-ru-ra dañ / (14) gze-ma dañ / (15) po-son-charnams-las srañ re-re lħan-cig-tu chu phul drug-cu-rča bžihi nañ-du bskol-te / khu-ba brgyad-cha gcig lus-pa bcags-la / ho-ma phul brgyad dañ bskol-te / ho-ma ñi-če lus-pahi nañ-du / gandħa-pri-yañ-ku dañ / šiñ-mñar dañ / ša-ti dañ / dug-mo-ñuñ-gi šun-lpags dañ / ba-ru-ra-rnams-kyi phye-ma zo gñis gñis dañ / rgyam-ča dañ / mar dañ / sbrañ-réi dañ / srog-chags skam-sa-na gnas-pahi ša-khu-rnams ci ran-pa dañ / hdi-rnams sbyar-bahi bkru-sman drag-po mas btañ-ba hdi ni / rluñ dañ mkhris-pa sel-ba yin-te / ro-ča-bar byed-ciñ me-drod šiñ-tu bskyed-pa dañ na-ba dañ / skran dañ / glo rdol-ba dañ / gcoñ chen-po \*zad<sup>102</sup> byed-kyi nad dañ / gcin hgag-pa dañ / phyi-sa hgag<sup>103</sup>-pa-rnams kyañ sel-to //

**30.59** sbrañ-réi dañ / til-mar cha bsñams<sup>104</sup>-la de gñis bsdoms-pahi čhad-kyi kru-trug-tres bskol-bahi khu-ba dañ / šu-tihi phye-ma srañ gcig dañ /

<sup>96a</sup> dañ *om.* DN

<sup>97</sup> rcabs D] rcab NP

<sup>98</sup> byed-do DP] byedo N

<sup>99</sup> -ga- DN] -ka- P

<sup>99a</sup> -će D] -či NP

<sup>100</sup> -rna- DN] -rña- P

<sup>100a</sup> br- P] bra- D : bro- N

<sup>101</sup> -parñi NP] -parno D

<sup>102</sup> zad *by emendation*] za DNP

<sup>103</sup> hgag- P] hgags- DN

<sup>104</sup> bsñams- DN] sñams- P



eight ounces to the handful of water, boils (*kvātho*) them in sixty-four handfuls (*drone*) of water (*jala-*), until one eighth part (*aṣṭāṅśa-*) of the water remains (*avaśeṣitaḥ*), and strains it, the severe purging cathartic (*vastiḥ*) (made) by mixing it with the powder (*peyyāḥ*) from sweet flag (*vacā-*), black caraway (*upakuñcikā-*), long pepper (*kṛṣṇā-*), dill (*śatāhvā-*), rock salt (*saindhava-*), and nut grass (*-ambudāḥ*), and with honey (*ksīra-*!), sour gruel (*amla-*), and cow urine (*-mūtrāṇi*), also removes (*-jit*) wind disease (*vāta-roga-*).

**30.56** As for the medicament that is a severe purging cathartic (*nirūhaḥ*) for removing bile (*pitta-nāśanaḥ*), if one administers mixed (together) the liquid (obtained) by boiling (*kvāthaḥ*) the group (of drugs) (*gaṇa-*) beginning with (*-ādi-*) the banyan tree (*nyagrodha-*) (2.2), the powder (obtained) by grinding the group (of drugs) beginning with (*-ādi-*) kākolī (*kākolī-*) (2.14), ghee (*ghṛta-*), milk (*ksaudra-*!), and sugar (*sitā-*), it removes bile (*pitta-nāśanaḥ*).

**30.57** As for the medicament that is a severe purging cathartic (*vastiḥ*) for removing phlegm (*kapha-vināśanaḥ*), if one administers after mixing the liquid (obtained) by boiling (*niryūhaḥ*) the group (of drugs) beginning with (*-ādi-*) drumstick (*āragvadha-*) (2.6), the powder (obtained) by grinding the group (of drugs) beginning with (*-ādi-*) long pepper (*pippaly-*) (2.3), cow urine (*mūtra-*), and honey (*mākṣika-*), it removes phlegm (*kapha-vināśanaḥ*).

**30.58** If one boils (*vipācayet*) together in sixty-four handfuls (*drone*) of water (*jala-*) one ounce each (*palāṁśān*) of (1) kurroa (*tiktā-*), (2) nut grass (*abda-*), (3) vetiver (*uśīra-*), (4) Indian madder (*mañjiṣṭhā-*), (5) sida (*balā-*), (6) groundsel (*rāsnā-*), (7) hogweed (*-punarnavāḥ*), (8) Indian nightshade (*bṛhatyāv-*), (9) guduch (*amṛtā*), (10) tick trefoil and (11) pointed-leaved uraria (*parṇyau*), (12) drumstick (*rājavr̥kṣaka-*), (13) belleric myrobalan (*\*akṣa*), (14) caltrop (*-gokṣurāḥ*), and (15) emetic nut (*madanam caiva*), until one eighth part (*aṣṭa-bhāga-*) of the liquid remains (*-śiṣṭena*), strains it, boils it (*śṛtaḥ*) with eight handfuls (*ardhādḥakaḥ*) of milk (*ksīrasya*), until only milk remains, and mixes in it the powder from the perfumed cherry (*phalini-*), liquorice (*yaṣṭi-*), dill (*śatāhvā-*) bark of the kurchi (*vatsa-*), and belleric myrobalan (*\*akṣa*), two drams each (*kārṣikāḥ*), and whatever is appropriate (*yuktyā*) of rock salt (*saindhavam*), ghee (*sarpiś*), honey (*madhu*), and meat soup (*rasaḥ*) (made) from animals that live on dry ground (*jāṅgala-jo*) — as for this (*ayaṁ*) severe purging cathartic (*vastir*) (made) by mixing these (drugs), it removes (*-ghno*) wind (*vāta-*) and bile (*pitta-*), makes virile (*vṛṣyo*), greatly increases the heat of the (digestive) fire (*ati-dīpanaḥ*), and also removes (*-nāśanaḥ*) aches (*śūla-*), internal tumours (*gulma-*), pulmonary rupture (*kṣata-*), the great consumption, the disease that causes wasting (*kṣīṇa-*), blocked urine (*kṛcchra-*), and blocked faeces (*\*vibandha*).

**30.59** As for this (*ayaṁ*) severe purging cathartic (*vastir*) (made) by mixing these (drugs): honey (*madhu*) and sesame oil (*tailam*) in equal portions

rgyam-cha zo gñis hdi-rnams sbyar-bahi bkru-sman drag-po mas btañ-ba hdi ni cho-ga bsruñ mi-dgos-te / ro-ča-bar bya-ba dañ / mehi drod bskyed-pa dañ / sa skye-bar bya-ba dañ / phyi-sa hgag-pa dañ / srin-bu dañ / skran-rnams bsal-ba-la dge-ba yin-te / gnod-pahi ñen-du mi-hgyur-ro<sup>15</sup> //

**30.60** sbrañ-rći dañ / mar dañ / ho-ma dañ / til-mar-rnams-las srañ gñis gñis dañ / spa-mahi hbras-bu dañ / rgyam-cha zo gñis gñis dañ<sup>37</sup> / hdi-rnams<sup>105</sup> sbyar-bahi bkru-sman drag-po mas btañ-ba ni / brtag-par byed-pahi mchog yin-te /

**30.61** de-la mar-gyi hjam-rćihi bcud mas btañ-bahi čhad ni spyir srañ gsum-du byaho //

**30.62** bkru-sman drag-po mas btañ-bahi čhad ni / dehi brgyad-du byaho //

**30.63** čhos-par byed-pahi sman dañ / bkru-sman gñis-la ni / sman-gyi phye-ma srañ re-re btañ-ño<sup>45</sup> //

**30.64** yañ ñams<sup>61</sup>-stobs-kyis<sup>68</sup> ji-čam nus-pa dañ sbyar-ro<sup>106</sup> //

**30.65** ji-ltar šiñ-gi rča-ba chus bran-na / lo-ma sño-ziñ snum-pa skye-ba de-bzin-du mi-la yañ mar-gyi hjam-rćihi bcud mas btañ-ba dañ / bkru-sman drag-po mas btañ-bahi cho-ga hdi-dag ltar btañ-na / mdog snum<sup>107</sup>-ziñ ñams<sup>61</sup>-stobs dañ ldan-par hgyur-ro<sup>15</sup> //

las rnam<sup>108</sup> lñahi lehu-ste sum-cu-pa rjogs-so<sup>109</sup> //

<sup>105</sup> -rnams D] -rnam NP

<sup>106</sup> sbyar-ro DP] sbyaño N

<sup>107</sup> snum- DN] snom- P

<sup>108</sup> rnam D] rnams NP

<sup>109</sup> rjogs-so DP] rjogso N

(*samaṇ*), the liquid (obtained) by boiling (*kvāthas*) (an amount of) lead-wort (*citrasya*) (equal to) the amount of both of those added together (*tat-samaḥ*), one ounce (*ardha-palaṇ*!) of the powder (*kalkayet*) from dill (*śatāhvā-*), and two drams (*karṣaṇ*) of rock salt (*-saindhavasya*), one needs not guard against methods (of treatment) with it (*niṣparihāro*); it is good (*praśasto*) for making virile (*vṛyṇo*), increasing the heat of the (digestive) fire (*dīpana-*), making the flesh increase (*bṛṇhaṇaḥ*), and removing blocked (*gādha-*) faeces (*viṭ-*), worms (*kṛimī-*), and internal tumours (*-gulmānām*), and there arises no risk of harm (*nirupadravaḥ*).

**30.60** As for the severe purging cathartic (*vastiḥ*) (made) by mixing these (drugs): two ounces each (*prasṛtaṇ prasṛtaṇ*) of honey (*kṣaudra-*), ghee (*ājya-*), milk (*kṣīra-*), and sesame oil (*-tailānām*), and two drams each (*akṣāṇśo*) of the fruit of the juniper (*hapuṣā-*) and rock salt (*saindhava-*), it is the best (*varaḥ*) for making an examination (*pāvano?*).

**\*30.61** In that (connection), as for the amount of the purging liquid of an enema of ghee (*\*sneha-vasti*), it must be made three ounces in all.

**\*30.62** As for the amount of a severe purging cathartic (*\*vasti*), it must be made eight of those.

**\*30.63** In the case of both drugs that cause to mature (*\*pācana*) and cathartics (*\*vireka*), one must administer an ounce each of the powder of the drugs.

**\*30.64** Also, (the amount of the medicine) must be combined with as much as (the patient) is able (to take) by reason of his strength.

**30.65** Just as (*yathā*) if one pours (*sekād*) water on the root (*mūla-*) of a tree (*vṛkṣaḥ*), its leaves (*-pallavaḥ*) grow green (*śādvala-*) and oily (*snigdha-*), likewise (*tathā*), in the case of a man (*naraḥ*) also, if one administers (*pradānāt*) (medicines to him) in accordance with these methods (of treatment) with the purging liquid of an enema of ghee (*\*sneha-vasti*) and with severe purging cathartics (*vasti-*), he will possess an oily complexion (*kānti-*) and strength (*bala-*).

The chapter (*adhyāyas*) on the five treatments (*pañca-karma-*), the thirtieth (*triṃśatimah*), is finished.

\* Tibetan only

§ 31 : CHO-GAHI LEHU

- 31.0** da ni cho-gahi lehu bśad-par byaho //
- 31.1** sgog-skya-la ni ro rnam-pa drug-las / skyur-ba ma-gtogs-par mñar-ba dañ kha-ba dañ ča-ba dañ / bska-ba dañ / lan-čhvahi ro hdi lña yañ yod-de<sup>1</sup> / de ni cham<sup>2</sup>-pa med-par byed-pa yin-no //
- 31.2** de sman gzan dañ sbyar-na nad-gzi gsum-char yañ sel-to //
- 31.3** de-la mi mi-na-ba ñams<sup>3</sup>-stobs skye-bar hdod-pas ni / dpyid-zla hbriñ-pohi ño<sup>4</sup>-la bzah-bar byaho //
- 31.4** nad yod-pa-la ni dus kun yañ bzah-bar byaho //
- 31.5** sgog-skya nar son-ciñ rdo-gu gruñ-por gyur-la / skyon med-ciñ yon-tan<sup>5</sup> dañ ldan-pa de-ñid-kyi khu-ba cho-ga bsruñ bzin-du / ñin<sup>6</sup> re<sup>6</sup>-ziñ zo gñis gñis-kyis bskyed-de<sup>7</sup> btuñ-bar byaho //
- 31.6** de-la srañ gñis-sam bziham / drug-gi<sup>8</sup> bar-đu rab hbriñ tha-mahi čhad-las ñams<sup>3</sup>-stobs dañ sbyar-ziñ btañ-bar bśad-do<sup>9</sup> //
- 31.7** de-la rluñ dañ bad-kan gñis-la<sup>10</sup> ni / sman-pas rčabs skyur-po dañ / čhva dañ / chañ<sup>11</sup>-la sogs-pas dbul-lo<sup>12</sup> //
- 31.8** mkhris-pa-la ni ho-maham / khu-ba mñar-po<sup>13</sup>-rnams-kyis dbul-lo<sup>14</sup> //
- 31.9** kha-zas ni gro-las byas-pahi bag / skam-sa-na gnas-pahi bya<sup>15</sup>-śa gañ yin-pa-rnams-kyi śa-khu dañ ldan-par za-ziñ / khro-ba dañ / ñal-po dañ / mya-ñan-la sogs-pa dañ / sman dañ / kha-zas mi-hju-ba-rnams spañ-bar byaho //

- <sup>1</sup> yod-de DP] yode N  
<sup>2</sup> cham- P] čim- D : čam- N  
<sup>3</sup> ñams- D] ñam- NP  
<sup>4</sup> ño- DP] ro- N  
<sup>5</sup> yon-tan DP] yton N  
<sup>6</sup> ñin re- NP] gzar- D  
<sup>7</sup> bskyed-de DP] bskyede N  
<sup>8</sup> drug-gi DP] drugi N  
<sup>9</sup> bśad-do DP] bśado N  
<sup>10</sup> -la D] -las NP  
<sup>11</sup> chañ- DP] čañ- N  
<sup>12</sup> -lo *om.* DN  
<sup>13</sup> -po- D] -bo- N : -mo- P  
<sup>14</sup> dbul-lo DP] dbulo N  
<sup>15</sup> bya- D] byan- NP

## CHAPTER 31: METHODS OF TREATMENT

**31.0** Now the chapter on methods (of treatment) will be expounded.

**31.1** Apart from (-varjyā) the sour (*amla-*) (taste), there are in garlic (*rasane*) these five (*pañca*) of the six tastes (*rasāḥ*): sweet (\**svādu*), bitter (\**tikta*), pungent (\**kaṭu*), astringent (\**kaṣāya*), and saline (\**lavāṇa*), and it makes one free from catarrh (\**pīnasa*).

**31.2** If one mixes (*yogāt*) it with other drugs (*dravya-*), it even removes (*hṛt*) all three humours (*tri-doṣa-*).

**31.3** In that (connection), if a man who has no disease (*svasthena*) wishes (*icchatā*) his strength (*balam*) to increase, one must make him eat (*prayojyaṃ*) (garlic) in the first half of the middle spring month (*caitra-māse*).

**31.4** In the case of one who has a disease (*roginā*), one must make him eat it (*seyyaṃ*) also (*ca*) at all times (*sadā*).

**31.5** One must make him drink (*pibet*) the pure liquid (*sva-rasaṃ*) from garlic that is mature (*jāta-sāraṃ*) and whose root (\**kanda*) has become soft, that is without defects and possesses virtues (*guṇānvitam*), adhering to the method (of treatment) (*saṃyataḥ*) by increasing (*abhivṛddhi-taḥ*) (the amount) each day by two drams (*karṣa-*).

**31.6** In that (connection), it is explained (*matā*) that one must administer in conjunction with his strength, according to the highest (-*uttamā*), midling (*madhya-*), and lowest (*hīna-*) amount (*mātrā*), between two ounces (*dvi-palā*) or four (*catuḥ-*) or six (*ṣaṭ-*).

**31.7** In that (connection), in the case of both wind (-*mārutayor*) and phlegm (*kapha-*), the physician (*bhīṣak*) must give him (*kalpayet*) sour gruel (*amlair*), verjuice (\**śukta*), liquor (*surā-*), etc. (-*ādibhiḥ*).

**31.8** In the case of bile (*pitte*), he must give him milk (*payasā*) or sweet (*madhuraiḥ*) liquids (*rasair*).

**31.9** As for food, one must make him eat (*yojyā*) (food) made from a little wheat (*godhūma-vikṛtīr*) and accompanied by meat soup (*rasā*) (made) from any flesh of birds that live on dry land (*jāṅgala-jāś*), and one must make him give up (*vivarjayet*) anger (*krodha-*), sexual intercourse (*maithuna-*), misery (*kheda-*), etc. (-*ādīn*), and non-digestion (*a-jīrṇaṃ*) of medicines and foods

**31.10** dehi cho-ga ni nad-las dpag-ciñ / žag-bdun-nam \*žag<sup>16</sup>-bdun gñis-sam / žag-bdun gsum-gyi bar-du čhad rab hbrin \*tha-mahi<sup>17</sup> rnam-pa gsum-du šes-par byaho //

**31.11** de-la sgog-skyahi khu-ba mar dañ sbyar-ba ni mkhris-pa sel-to // til-mar dañ sbyar-ba ni bad-kan dañ rluñ sel-to //

**31.12** čhil-lam<sup>18</sup> rkañ dañ sbyar-ba ni glo brdol-baham / zad-byed-kyi nad-las brta-bar byed-do //

**31.13** sgog-skya žib-tu brduñs-la ho-ma dañ bskol-te / kha-ra dañ sbyar-ba hthuñ-ziñ / sman žu-bahi hog-tu / kha-zas ho-maham / ša-khu dañ ldan-par zos-na / khrag lud-pas ñam-thag-pa dañ / zad-byed-kyi nad dañ / rluñ-nad dañ / dbugs mi-bde-ba dañ / smyo-byed dañ / brjed-byed-rnams sel-ziñ chags<sup>19</sup>-grugs byuñ-ba dañ / zug-ciñ na-ba<sup>20</sup> dañ / srin-buhi nad dañ / khu-ba zad-pa dañ / mo gšam-rnams-la bzañ-ño<sup>21</sup> //

**31.14** gžañ-hbrum-can dañ / čhad-pa behu-snabs-su<sup>22</sup> hbyuñ-bas ñam-thag-pa dañ / hbras-kyi phreñ-ba yod-pa dañ / lus šin-tu rid-pa dañ / bud-med sbrum-pa dañ / bud-med bu nu-bžin-pa-rnams-kyis ni btuñ-bar mi-byaho //

**31.15** kun-doñ ni sgog-skya-las chuñ-zad čam-gyis mthu chuñ-ste / de yañ cho-ga bžin-du bzah-bar byaho //

**31.16** rluñ-nad-\*can<sup>23</sup>-la ni / 'e-rañdahi mar chañ dañ / rčabs skyur-po dañ / rča-ba lña-pa bskol-bahi khu-ba dañ / srog-chags skam-sa-na gnas-pahi ša-khu-rnams-las gañ yañ ruñ-ba dañ sbyar-te / bsros-la ñams<sup>3</sup>-stobs dañ sbyar-ziñ / čhod ran-par btuñ-bar byaho //

<sup>16</sup> žag- by emendation] om. DNP

<sup>17</sup> tha-mahi by emendation] om. DNP

<sup>18</sup> -lam D] -ham NP

<sup>19</sup> chags- P] chag- DN

<sup>20</sup> -ba DP] -par N

<sup>21</sup> bzañ-ño DP] bzaño N

<sup>22</sup> -snabs-su DP] -snabsu N

<sup>23</sup> -can- by emendation] -čam- DNP

**31.10** As for that (*eṣa*) method (of treatment) (*kriyā-vidhiḥ*), one must know (*jñeyah*) that there are in proportion to the disease three kinds of quantity, highest (*uttamaś*), midling (*madhyama*), and \*lowest (*kanīyān*), during (one) week (*eka-saptāham*), or two weeks (*dvi-guṇam tu tat*), or three weeks (*tri-saptāham*).

**31.11** In that (connection), as for the liquid from garlic (\**rasona*) mixed (*yuktaṃ*) with ghee (*sarpiṣā*), it removes bile (*pitta-ghnaṃ*).

As for (the liquid from garlic) mixed with sesame oil (*tailena*), it removes (-*nut*) phlegm (*kapha-*) and wind (*vāta-*).

**31.12** As for (the liquid from garlic) mixed with (-*anvitaṃ*) fat (*vasā-*) or marrow (*majja-*), it makes grow strong (-*prabṛṃhanaṃ*) after the disease of pulmonary rupture (*kṣata-*) or the disease that causes wasting (*kṣīṇa-*).

**31.13** If one pounds garlic (\**rasona*) finely (*kṣuṇṇaṃ*), boils (*sādhitam*) it with milk (*kṣīreṇa*), and drinks (*pibec*) it mixed (*yutam*) with sugar (*śarkarayā*), and after digesting the drug (*jirṇe*), cats food (-*āśanaḥ*) containing milk (*kṣīra-*) or meat soup (*rasa-*), it removes affliction (*āturaḥ*) by blood ejection (*rakta-pitta-*), the disease that causes wasting (*kṣīṇo*), wind disease (*vāta-roga-*), uncomfortable breathing (*śvāsa-*), madness (*unmāda-*), and epilepsy (*apasmāra-*), and it is good (*praśasyate*) in the case of a broken (bone) having occurred (*bhagna-*), pains and aches (*śūla-*), the disease of worms (*krimi-*), exhausted semen (*kliba-*), and barren women (-*vandhyānām*).

**31.14** One must not (*na*) make drink (*sevyam*) (the liquid from garlic) one who has piles (*arśaḥ-*), one afflicted (*ārtena*) by heat(-disease in which the faeces) emerge as slimy discharge (*pravāhikā-*), one who has the (so-called) 'garland of pustules (disease) (*ganḍa-mālinā*)', one whose body (*dehena*) is very emaciated (*ati-durbala-*), a pregnant woman (*garbhīnyā*), and a woman suckling a child (*bāla-vatsayā*).

**31.15** As for the onion (*palāṇḍuḥ*), its potency (*vīryeṇa*) is somewhat (*kīñcid*) smaller (*hīnaś*) than (that of) garlic (*rasona-taḥ*), and one must make (the patient) eat (*kāryam niṣevaṇam*) it (*tasya*) also according to that (*anena*) method (of treatment) (*vidhānena*).

**31.16** In the case of one who has wind disease (*mārutāmayī*), one must mix oil (*tailam*) from the castor oil plant (*airāṇḍam*) with whichever may be appropriate (*prthak*) among liquor (*madya-*), sour gruel (*amla-*), the liquid (*ambu-*) (obtained) by boiling the five roots (*pañca-mūla-*), and meat soups (*rasaiḥ*) (made) from animals that live on dry land (*jāṅgalaiś*), heat it, and make (the patient) drink (*pibet*) it in accordance with his strength (*yathā-balam*) and in moderation.

**31.17** 'e-raṇḍahi mar hbras-bu gsum bskol-bahi khu-ba dañ sbyar-te  
btañ-na / bad-kan dañ mkhris-pa sel-to //

**31.18** rca-ba bcu-pa bskol-bahi khu-ba dañ sbyar-te btañ-na rluñ dañ /  
mkhris-pa-las gyur-pahi nad sel-to //

**31.19** rahi ho-maham / rgun-chañ gañ yañ ruñ-ba dañ sbyar-te hthuñs-na  
gcin sri-ba dañ / rdehus hgags-pa sel-to // ho-ma dañ sbyar-na rluñ-skran<sup>24</sup>  
sel-to //

**31.20** mig-ser dañ / skya-rbab dañ / čhad-par hkhru-ba dañ / skyug<sup>25</sup>-pa  
dañ / mje dañ / rims dañ / bad-kan ñi-če dañ / khrag lud<sup>26</sup>-pa ñi-če  
na<sup>27</sup>-ba-rnams-kyis ni btuñ-bar mi-byaho //

**31.21** go-byehi<sup>35</sup> cho-ga ni go-byehi<sup>35</sup> hbras-bu lña cho-ga bzin-du / bahi  
gcin-gyi nañ-du bskol-te / bzi-cha lus-nas mñes-la / čhig-ma bor<sup>28</sup>-bahi  
khu-ba grañ-mo mchu dañ rkan mar-gyis bskus-te / btuñ-ziñ thabs de-ltar  
ñin gcig bzin-du / go-byehi<sup>28a</sup> hbras-bu lña lñas bskyed-de<sup>29</sup> / go-byehi<sup>30</sup>  
hbras-bu bdun-cu-la thug-gi bar-du / sña-ma bzin-du btuñ-no<sup>31</sup> // de-nas ñin  
re bzin lña lñas phri-ste / hbrum-bu lña-la thug-nas / slar yañ de-bzin-du  
bskyed-ciñ dbriho //

**31.22** sman hthuñs-pa zu-bar gyur-pahi hog-tu kha-zas ni hbras-chan grañ-  
mo mar dañ ho-ma bskol-te bsgrañs-pa dañ ldan-par bzah-bar<sup>32</sup> bya-ste /  
sman-bcud-kyi len-gyi cho-ga hdis<sup>33</sup> ni / yid gzuñs-par byed-ciñ / gñer-ma  
dañ / skra dkar med-par byed-la / mje dañ / gzañ-hbrum dañ / khrag-čhad  
dañ srin-buhi ñes-pa-rnams sel-to // khu-chu-la nad yod-par gyur-pa yañ  
sbyoñ-bar byed-do<sup>34</sup> //

<sup>24</sup> -skran DJ -sran NP

<sup>25</sup> skyug- NP] skyugs- D

<sup>26</sup> lud- D] lus- NP

<sup>27</sup> na- om. D

<sup>28</sup> bor- DP] ber- N

<sup>28a</sup> -byehi NJ -byihi D : -byahi P

<sup>29</sup> -de om. DN

<sup>30</sup> -byehi P] -byihi DN

<sup>31</sup> -ño om. DN

<sup>32</sup> -bar om. DN

<sup>33</sup> hdis DJ hdi NP

<sup>34</sup> byed-do DP] byedo N



**31.17** If one administers oil (*\*taila*) from the castor oil plant (*\*airanda*) mixed with (*-saṃyuktam*) the liquid (obtained) by boiling (*kvātha-*) the three fruits (*triphalā-*), this removes (*-vināśanam*) phlegm (*śleṣman-*) and bile (*pitta-*).

**31.18** If one administers (oil from the castor oil plant) mixed with (*-saṅgatam*) the liquid (*ambu-*) (obtained) by boiling the ten roots (*daśa-mūla-*), it removes (*-ghnaṃ*) diseases (*vikāra-*) that have arisen due to wind (*vāta-*) and bile (*śleṣman-!*).

**31.19** If one drinks (*pītam*) (castor oil) mixed with (*saṃyuktam*) goat milk (*ajā-kṣīreṇa*) or (*vā*) grape liquor (*drākṣā-rasena*), as appropriate, it removes (*-ghnaṃ*) retention of urine (*mūtra-kṛcchra-*) and (urine) blocked by calculus (*aśmarī-*).

If one mixes (castor oil) with milk (*kṣīreṇa*), it removes (*-jit*) internal tumours (*gulma-*) (due to) wind (*anila-*).

**31.20** One must not (*na*) make drink (*sevyaṃ*) (castor oil) those suffering (*-āturaiḥ*) from jaundice (*kāmalā-*), yellow disease (*pāṇḍv-*), diarrhoea in heat (*atīsāra-*), vomiting (*chardi-*), skin disease (*kuṣṭha-*), fever (*jvara-*), phlegm (*śleṣma-*) by itself (*kevalam*), and blood ejection (*pitta-rakta-*) by itself (*kevalam*).

**31.21** As for the method (of treatment) with the marking nut, one must boil (*kaṣāyaṃ*) in cow urine (*jale!*) in accordance with the (prescribed) method (of treatment) (*vidhi-vaj*) five (*pañca*) fruits of the marking nut (*bhallātakāñ*), until a quarter remains, rub it, and, when one has smeared (*akta-*) the lips (*oṣṭha-*) and the palate (*-tālukaḥ*) with ghee (*ghṛtena*), one must drink (*pibec*) cold (*śītam*) the liquid from the remaining residue.

In that way, increasing (*vardhayed*) the fruits of the marking nut each day by five (*pañcabhir*), until (*yāvat*) the (number of) fruits of the marking nut reaches seventy (*saptatiṃ*), one must drink as before.

Next, decreasing (*hrāsayet*) them by five each day until one reaches five fruits, one must increase them again like that (*tathā*) and (then) decrease them.

**31.22** After (the patient) has digested (*jīrṇe*) the medicine he has drunk, as for food, one must make him eat (*adyād*) cold (*śītam*) boiled rice (*odanam*) accompanied by (*-upasaṃhitam*) ghee (*ghṛta-*) and milk (*kṣīra-*) that have been boiled and cooled.

This (*etad*) method (of treatment) with an elixir (*rasāyanam*) makes the mind acute (*medhyaṃ*), makes without (*-nāśanam*) wrinkles (*vali-*) and white hair (*palita-*), and removes (*-ghnaṃ*) the diseases (*doṣa-*) of skin disease (*kuṣṭha-*), piles (*arśaḥ-*), dysentery (*\*raktātisāra*), and worms (*krimi-*). It also cleanses (*-viśodhanam*) one who has diseased (*duṣṭa-*) semen (*śukra-*).

31.23 go-byehi<sup>35</sup> mar ñams<sup>36</sup>-stobs dañ sbyar-ziñ / zla-ba geig-gi bar-du ran-par hthuñs-na / nad-kyi gnod-pa thams-cad-las thar-te / lus brtan-por lo bryahi bar-du hcho-bar hgyur-ro<sup>37</sup> //

31.24 me<sup>38</sup> dañ ñi-ma hde-ba dañ / ñin-par gñid log-pa dañ / hbru-mar dañ / kha-zas lei-ba-rnams ni spañ-bar byaho //

31.25 sman-gyi mjug bcad-nas kyañ ji-srid-kyi bar-du sman btañ-bahi dus-kyi ñis<sup>39</sup>-hgyur-gyi bar-du cho-ga bsrñ-bar byaho //

31.26 mkhris-pa śas che-bahi mi-la ni / sman hdi byed-pahi che khar hbrum-pa hbyuñ-ba dañ / lus skrañ-ba<sup>40</sup> dañ / rims-la sogspas<sup>41</sup> hdebs-par hgyur-te / de-la ni sman bsil-bahi lde-guham khu-ba grañ-mos lus byug-pa dañ / steñ-du blugs-pa dañ / btuñ-ba-rnams byaho //

31.27 pi-pi-liñ bskyed-pahi cho-ga ni / ho-ma bskol-te phyed-du-nas phyuñ-bahi nañ-du / pi-pi-liñ hbrum-bu lña btags-te btuñ-ziñ / de-ltar zag bcuhi bar-du ñin re-ziñ / pi-pi-liñ hbrum-bu lña lñas bskyed-de<sup>7</sup> btuñ-bar byaho // de-nas ñin re-ziñ pi-pi-liñ lña lñas phri-ste / pi-pi-liñ hbrum-bu<sup>42</sup> lña-la thug<sup>43</sup>-nas / yañ sña-ma bzin-du bskyed-ciñ phri-la / kha-zas ho-ma dañ ldan-par bzah-ziñ cho-ga<sup>44</sup> bsrñs-na / dreg dañ / skya-rbab dañ / skran dañ / gzañ-hbrum dañ / dbugs mi-bde-ba dañ / skrañ-ba<sup>40</sup> dañ / dmurjiñ<sup>45</sup>-rnams sel-ciñ<sup>46</sup> / rims ldan-dub-kyis dus mi-hdra-ba med-par byed-do // ro-ča-bar hgyur-ro<sup>37</sup> //

31.28 brag-zun gser dañ / lcags-la sogspas-las hbyuñ-ste / de-dag-<sup>47</sup>gi<sup>47</sup> mthu dañ ldan-ziñ / de-dag-gi mdog dañ hdra-la / ba-gcin-gyi dri bro-ba dañ / snum-ziñ lei-la rdo med-pa bzañ-ste / des chu-chus bkrus-pa<sup>48</sup> dañ / ba-gcin-gyi nañ-du mñe-bas cho-ga bzin-du btul<sup>49</sup>-nas / dehi phye-mas nad-gzi gsum gañ-gi sman-du btañ-ba dehi sman-gyi sde-čan bskol-bahi khu-

<sup>35</sup> -byehi NP] -byih D

<sup>36</sup> ñams- D] ñam- N : ñams ñam- P

<sup>37</sup> hgyur-ro DP] hgyuro N

<sup>38</sup> me D] me gzugs-pahi NP

<sup>39</sup> ñis- D] gñis- NP

<sup>40</sup> skrañ-ba NP] skrañs-pa D

<sup>41</sup> -pas DN] -par P

<sup>42</sup> hbrum-bu P] hbru-ma D : N *not clear*

<sup>43</sup> thug- D] thugs- NP

<sup>44</sup> -ga NP] -gas D

<sup>45</sup> -rjiñ- NP] -rjiñs- D

<sup>46</sup> -ciñ NP] -ziñ D

<sup>47</sup> -gi *by emendation*] ni DNP

<sup>48</sup> bkrus-pa D] bkru-ba NP

<sup>49</sup> btul- DN] bñtul- P

**31.23** If one drinks (*piben*) moderately for one month (*māsaṃ*) in accordance with one's strength (*yathā-balam*) oil (*tailaṃ*) from the marking nut (*bhallātakānāṃ*), one will be freed (*nirmukto*) from all (*sarva-*) afflictions (*upatāpa-*) of disease and will live (*jīved*) for a hundred years (*varṣa-śataṃ*) with a steadfast body (*dr̥ḍhaḥ*).

**31.24** One must make (the patient) avoid (*sevanam, varjayet*) warming himself by fire (*agni-*) and sun (*ātapa-*), sleeping by day (*divā-svapna-*), seed oil (*taila-*), and heavy food (*\*gurv-anna*).

**31.25** Even after making an end with the medicine (*parihāraś ca*) one must adhere to the method (of treatment) for as long as twice (*dvi-guṇaḥ*) the time of administering the medicine (*kriyā-pathāt*).

**31.26** In the case of the man in whom bile (*pitta-*) has a large portion (*adhikaśya*), at the time of using this medicine he will be afflicted by pimples occurring in his mouth (*pāka-*), a swollen body (*śopha-*), fever (*jvara-*), etc. (*-ādayaḥ*), and in his case (*tasya*), one must smear his body (*ālepana-*) with a paste (made) from cool (*śītā*) drugs or pour (*-secanaiḥ*) cold liquid over him, and one must make him drink them (*pāna-*).

**31.27** As for the method (of treatment) of increasing long peppers (*pippali-varḍhamānakam*), one must grind five (*pañca*) long pepper fruits (*pippaliḥ*) in the extract from milk (*kṣīreṇa*) that has been boiled down to half, and one must make (the patient) drink it (*pibet*).

One must make him drink it thus while increasing (*-vṛddhiḥ*) the long pepper fruits by five (*pañca-*) each day for ten days (*daśāham*).

Next, decreasing (*apakarṣas*) the long peppers by five each day, when one has reached five fruits of long pepper again one must increase them as before and (then) decrease them.

If one adheres (*yataḥ*) to the method (of treatment) and eats (*-bhug*) food (*anna-*) accompanied by milk (*kṣīra-*), it removes (*-apaham*) rheumatism (*vātāśy-*), yellow disease (*pāṇḍu-*), internal tumours (*gulma-*), piles (*arśaḥ-*), uncomfortable breathing (*śvāsa-*), swelling (*śopha-*), and dropsy (*udara-*), and it makes one without (*-hṛd*) the fever that rises and flags at dissimilar times (*viśama-jvara-*). One becomes virile (*vṛṣyaṃ*).

**31.28** Molten ore (*śilā-jatu*) that emerges (*-sambhūtaṃ*) from gold (*hema-*), iron (*loha-*), etc. (*ādi-*), possesses their potency (*tad-vīrya-*), is similar to their colour (*-ābhaṃ*), smells of the odour (*-gandhi*) of cow urine (*go-mūtra-*), is oily (*su-snigdhaṃ*), heavy (*guru*), and without stones (*nih-śarkaraṃ*), is beneficial (*śubhaṃ*).

After breaking it up according to the method (of treatment) by washing it with pure water and rubbing it in cow urine, if one rubs (*bhāvitaṃ*) its powder (*cūrṇitaṃ*) many times (*muhuh*) with the liquid (obtained) by boiling (*-kvāthair*) the group (*gaṇa-*) of those drugs which are to be administered for

bas lan mañ-du bsgo-ziñ bskams<sup>50</sup>-la / nad-gzi gañ-gi sman-du btañ-ba  
dehi sman-gyi sde-čan bskol-bahi khu-ba dañ sbyar-te hthuñs-na nad-do-  
cog sel-to //

**31.29** cho-ga de bžin-du drub-mar-čan-gi phye-ma yañ sman bskol-bahi  
khu-bas bsgo-ziñ sbyar-te hthuñs-na nad-do<sup>51</sup>-cog sel-to //

**31.30** sman hdi gñis-kyi cho-ga byed-pas thi-bahi ša dañ / rgya-sran  
bzah-bar mi-byaho //

**31.31** `a-ru-rahi cho-ga ni / `a-ru-rahi phye-ma rgyam-ča dañ sbyar-na,  
rluñ sel-to // mar dañ sbyar-na mkhris-pa sel-to //

**31.32** bcah<sup>52</sup>-sga dañ sbyar-na bad-kan sel-to // bu-ram<sup>53</sup> dañ sbyar-na  
nad-do<sup>51</sup>-cog sel-to //

**31.33** skyu-ru-rahi cho-ga ni / skyu-ru-rahi khu-ba phul gañ-la / srañ  
brgyad-du brcis<sup>54</sup>-pahi phul bcu-drug bcags-la / bum-pa sbrañ-réis bskus<sup>55</sup>-  
pahi nañ-du blugs-te / kha bcad-nas yun riñ-du bžag-la / dgun-nam /  
dgun-smad-dam / dbyar btuñ-bar bya-ste /

**31.34** skyer-khañđa dañ / ho-mar sbyar-na / khrag lud-pa gyen-du  
hbyuñ-ba dañ / mkhris-pa sel-to // kha-ra dañ sbyar-na skya-rbab-kyi  
nad sel-ciñ / mo-mčan-gyi khrag mi-chod-pa chod-par byed-do<sup>54</sup> //

**31.35** sbrañ-rčír<sup>56</sup> sbyar-na / bad-kan-gyi nad sel-to // ča-ba gsum  
dañ sbyar<sup>56a</sup>-na / drod chuñ-ba-las drod skyed<sup>57</sup>-par byed-do //

<sup>50</sup> bskams- D] skam- NP

<sup>51</sup> nad-do- DP] nado- N

<sup>52</sup> bcah- DP] gcah- N

<sup>53</sup> -ram D] -mar NP

<sup>54</sup> brcis- D] réis- NP

<sup>55</sup> bskus- D] brkus- P: N *not clear*

<sup>56</sup> -rčír D] -réis P: N *not clear*

<sup>56a</sup> sbyar- NP] sbyañ- D

<sup>57</sup> skyed- D] bskyed- NP

the three humours (*yathā-doṣaṃ*), dries it, mixes it with the liquid (obtained) by boiling (*kvāthaiḥ*) the group of those drugs which are to be administered for the (particular) humour (*yathā-svaṃ*), and drinks it (*prapibet*), it removes (*-vināśanam*) all (*sarva-*) diseases (*vyādhi-*).

**31.29** In accordance with that method (of treatment) (*evaṃ*), if one rubs and mixes the powder from pyrites (*māksika-dhātus*) with the liquid (obtained) by boiling drugs, and drinks it (*niṣevyaḥ*), this too removes (*-hā*) all (*sarva-*) diseases (*roga-*).

**31.30** One who is following the method (of treatment) with both these drugs (*tan-niṣevī*) must not be made to eat (*vivarjayet*) flesh of the pigeon (*kapotakaṃ*) and horse gram (*kulatthaṃ ca*).

**31.31** As for the method (of treatment) with chebulic myrobalan (*pathyā*), if one mixes the powder of chebulic myrobalan with rock salt (*lavāṇaiḥ*), it removes wind (*vāta-ghnā*).

If one mixes (the powder of chebulic myrobalan) with ghee (*ghṛta-saṃyutā*), it removes bile (*pitta-ghnā*).

**31.32** If one mixes (the powder of chebulic myrobalan) with ginger (*nāgareṇa*), it removes (*hanti*) phlegm (*kaphaṃ*).

If one mixes (the powder of chebulic myrobalan) with crude sugar (*guḍānvitā*), it removes (*hanti*) all (*sarva-*) diseases (*-rogān*).

**31.33** As for the method (of treatment) with emblic myrobalan, one must strain (*dhūtaṃ*) sixteen handfuls (*-ādḥakaṃ*) of the liquid (*rasa-*) of emblic myrobalan (*dhātri-*), counted by eight ounces to the handful, pour it (*sthāpayed*) into a pot (*ghaṭe*) that has been smeared (*-akte*) with honey (*madhu-*), close its opening, leave it for a long time, and make (the patient) drink it (*pibet*) in winter (*hemante*) or (*vā*) the latter part of winter (*śiśīre*) or (*vā*) in the rainy season (*prāvṛṣi*).

**31.34** If one mixes (*-saṃyukto*) (the liquid from emblic myrobalan) with barberry extract (*\*añjana-*) and milk (*kṣīra-*), it removes (*-nāśanaḥ*) blood ejection (*asṛk-pitta-*) that emerges upwards (*ūrdhva-*) and bile (*pitta-*).

If one mixes (the liquid from emblic myrobalan) with sugar (*sitayā*), it removes (*-ghno*) yellow disease (*pāṇḍu-roga-*) and makes cease (*-vāraṇaḥ*) the unceasing (flow of) blood from the female organ (*asṛg-dara-*).

**31.35** If one mixes (the liquid from emblic myrobalan) with honey (*madhunā*), it removes (*hanti*) the disease of phlegm (*śleṣmāṇaṃ*).

If one mixes (the liquid from emblic myrobalan) with the three hot ones (*try-ūṣaṇena*), it increases heat in the case of there being little heat (*hanti ... agni-manda-tām*).

31.36 sman so-ma-rā<sup>58</sup>-ja dañ sbyar-na / mje-nad sel-to // dug-mo-ñuñ-gi  
sun-lpags dañ sbyar-na gzañ-hbrum sel-to //

31.37 hdi-ltar bdag-gis chehi rig-byed-kyi rgya-mcho / drañ-sroñ \*gzu<sup>59</sup>-  
la skyes-kyi bu dañ / drañ-sroñ rgyun-ses-kyi bu-la sogs-pahi gzuñ-rnams  
bltas-nas / gso-bahi dpyad-kyi zer cam-gyi rgyud lehu sum-cu-rca gcig-po  
hdi-rnams rim<sup>60</sup> bzin<sup>60</sup> phab-ciñ sbyar-ba ni / pho-bo lha-bsruñs skya-rbab-  
kyi nad-kyis btab-pas byed-du bcug-nas / dehi phyr sman-dpyad hdi ñi-mas  
bsruñs-pas byas-so //

cho-gahi lehu-ste sum-cu-rca gcig-paho //

sman-dpyad gces-pa grub-pa ces<sup>61</sup> bya-ba / nub-phyogs-pa rta-mkhan  
bgrod-dkas bsruñs-pahi bu / ñi-mas bsruñs-pas byas-pa rjogs-so //

<sup>58</sup> -rā- D] -ra- NP

<sup>59</sup> gzu- *by emendation*] gzuñ- DNP

<sup>60</sup> rim bzin D] rimsu N : rims-su P

<sup>61</sup> ces NP] zes D

**31.36** If one mixes (the liquid from emblic myrobalan) with the drug purple fleabane (*soma-rāji-yutam*), it removes (*hanti*) skin disease (*kuṣṭham*).

If one mixes (the liquid from emblic myrobalan) with the bark of kurchi (*sa-vatsakam*), it removes (*hanti*) piles (*arsāmsi*).

**31.37** In this way (*iti*), having examined (*vikṣya*) the ocean (*aṃṣava-*) of the knowledge of life (*āyurveda-*), the works (*matam*) of the seer Dhanvantari (*dhanvantarer*) and of the seer Ātreya (*atri-sutasya ca*), etc., I have arranged in order and composed (*nibaddhās*) these (*ime*) thirty-one (*eka-triṃśad*) chapters (*adhyāyā*) on the Tantra (*tantra-*) concerning whatever has been said about inquiry into healing (*cikitsā-*). Being prevailed upon (*niyogād*) to do it by my elder brother (*bhrātur jyeṣṭhasya*) Devagupta (*devaguptasya*) when he was smitten with the yellow disease (*pāṇḍu-nāgaṃ*), for his sake I, Ravigupta (*ravigupto*), made (*akarod*) this (*imām*) medical treatise (*saṃhitām*).

The chapter (*adhyāya*) on methods (of treatment) (*kalpa-*), the thirty-first (*eka-triṃśatimah*).

The medical treatise (*saṃhitā*) called 'Siddhasāra' (*siddhasāra-*), made (*kṛtiḥ*) by Ravigupta (*raviguptasya*), son (*sūno*) of the veterinary doctor (*aśva-vaidya-*) Durgagupta (*durgagupta-*) from the West (*pāścātyasya*), is finished (*samāptam*).

## TIBETAN COLOPHON

rgya-gar-gyi mkhan-po ji-na-mi-tra dañ / 'a-ti<sup>1</sup>-rgya-va-rma dañ / lo-  
ćcha<sup>2</sup>-ba ban-dhe<sup>3</sup> ćan-dras<sup>4</sup> bsgyur-te / gtan-la phab-paho //

<sup>1</sup> -ti- DN] -tir- P

<sup>2</sup> -ćcha- P] -ćā- D : -ća- N

<sup>3</sup> ban-dhe NP] bande D

<sup>4</sup> ćan-dras P] ćandras DN

## CONCLUDING VERSES

bdag-gis rig-mchog gces<sup>1</sup>-grub hdi bris-pas // [1]  
rluñ mkhris bad-kan nad-gzi dug gsum dañ // [2]  
hphral-gyi rkyen<sup>2</sup>-\*rgyu<sup>3</sup> ñon-moñs gsum brgyad-kyis // [3]  
mnar-med sems-can mthah-yas thams-cad kun // [4]  
sman-rnams bdud-rćir gyur-nas ñam<sup>4</sup>-thag-pahi // [5]  
rluñ mkhris dug gsum-la sogs gtan spañs-te // [6]  
sa rab bgrod dkah lam-gyi ñes bsal-nas // [7]  
g-yuñ-druñ bla-med chen-po myur thob-śog //<sup>5</sup> [8]

<sup>1</sup> gces- D] ces- NP

<sup>2</sup> rkyen- DN] rgyen- P

<sup>3</sup> -rgyu *by emendation*] gyur DNP

<sup>4</sup> ñam- DN] ñams- P

<sup>5</sup> *The verses are followed, in P only, by the word bkra-śis.*



#### TIBETAN COLOPHON

The Indian pundits Jinamitra and Ādityavarman, and the translator, Reverend Candra, rendered and arranged it.

#### CONCLUDING VERSES

Since I have written this Siddhasāra (consisting in) excellent knowledge, may all the infinite beings be without suffering due to the eight (items): the three poisons of the humours wind, bile, and phlegm, the immediate secondary and primary causes, and the three afflictions (*kleśa*). May (all) medicines become elixirs for the afflicted. May (all beings) always avoid the three poisons wind, bile, etc. May they proceed in the highest stage (*bhūmi*). May they remove the evils of their difficult path. May they quickly attain great unsurpassed good fortune.

CONCORDANCE OF DERGE, NARTHANG, AND PEKING  
EDITIONS

The Siddhasāra begins at D 191b1 = N 138a2 = P 142a2.

Note the chapter sequence 3-5-4-6-7.

D 192a - 1.2	N 139a - 1.5	P 143a - 1.4
D 192b - 1.10	N 139b - 1.20	P 143b - 1.14
D 193a - 1.24	N 140a - 1.28	P 144a - 1.24
D 193b - 1.33	N 140b - 1.40	P 144b - 1.32
D 194a - 1.44	N 141a - 1.48	P 145a - 1.41
D 194b - 1.52	N 141b - 1.56	P 145b - 1.49
D 195a - 1.56	N 142a - 2.1	P 146a - 1.56
D 195b - 2.3	N 142b - 2.4	P 146b - 1.57
D 196a - 2.7	N 143a - 2.11	P 147a - 2.3
D 196b - 2.15	N 143b - 2.17	P 147b - 2.6
D 197a - 2.21	N 144a - 2.24	P 148a - 2.13
D 197b - 2.27	N 144b - 2.31	P 148b - 2.19
D 198a - 2.39	N 145a - 3.2	P 149a - 2.24
D 198b - 3.13	N 145b - 3.20	P 149b - 2.30
D 199a - 3.20.11	N 146a - 3.20.17	P 150a - 3.1
D 199b - 3.21.12	N 146b - 3.22.4	P 150b - 3.13
D 200a - 3.23.4	N 147a - 3.24.3	P 151a - 3.20.9
D 200b - 3.26.1	N 147b - 3.26.3	P 151b - 3.21.6
D 201a - 3.27.1	N 148a - 3.27.2	P 152a - 3.22.6
D 201b - 3.28.5	N 148b - 3.28.4	P 152b - 3.24.4
D 202a - 3.31.8	N 149a - 3.31.6	P 153a - 3.26.2
D 202b - 3.32.9	N 149b - 3.32.6	P 153b - 3.26.16
D 203a - 5.3	N 150a - 5.2	P 154a - 3.28
D 203b - 5.8	N 150b - 5.6	P 154b - 3.30.4
D 204a - 5.15	N 151a - 5.12	P 155a - 3.31.14
D 204b - 5.29	N 151b - 5.25	P 155b - 3.33
D 205a - 5.42	N 152a - 5.39	P 156a - 5.3
D 205b - 5.53	N 152b - 5.49	P 156b - 5.7
D 206a - 5.62	N 153a - 5.61	P 157a - 5.12
D 206b - 5.68	N 153b - 5.66	P 157b - 5.24
D 207a - 5.74	N 154a - 5.71	P 158a - 5.36
D 207b - 5.80	N 154b - 5.79	P 158b - 5.46
D 208a - 5.83	N 155a - 5.82	P 159a - 5.55
D 208b - 5.91	N 155b - 5.87	P 159b - 5.62
D 209a - 5.97	N 156a - 5.95	P 160a - 5.68
D 209b - 5.99	N 156b - 5.98	P 160b - 5.72

D 210a – 5.105	N 157a – 5.102	P 161a – 5.79
D 210b – 5.109	N 157b – 5.106	P 161b – 5.82
D 211a – 5.117	N 158a – 5.113	P 162a – 5.85
D 211b – 5.123	N 158b – 5.119	P 162b – 5.93
D 212a – 5.130	N 159a – 5.126	P 163a – 5.97
D 212b – 5.138.2	N 159b – 5.133	P 163b – 5.99
D 213a – 4.4	N 160a – 5.141	P 164a – 5.104
D 213b – 4.13	N 160b – 4.7	P 164b – 5.107
D 214a – 4.20.3	N 161a – 4.16	P 165a – 5.115
D 214b – 4.22.1	N 161b – 4.20.7	P 165b – 5.119
D 215a – 4.27	N 162a – 4.23	P 166a – 5.126
D 215b – 6.7	N 162b – 6.3	P 166b – 5.132
D 216a – 6.13	N 163a – 6.10	P 167a – 5.139
D 216b – 6.19	N 163b – 6.16.4	P 167b – 4.4
D 217a – 6.26	N 164a – 6.21	P 168a – 4.12
D 217b – 6.28.11	N 164b – 6.28.3	P 168b – 4.20.2
D 218a – 6.34	N 165a – 6.32	P 169a – 4.21.2
D 218b – 6.41	N 165b – 6.38	P 169b – 4.25
D 219a – 6.48	N 166a – 6.44	P 170a – 6.4
D 219b – 6.52	N 166b – 6.49	P 170b – 6.11
D 220a – 6.55	N 167a – 6.53	P 171a – 6.16.3
D 220b – 6.61	N 167b – 6.58	P 171b – 6.21
D 221a – 7.3	N 168a – 6.66	P 172a – 6.27
D 221b – 7.16	N 168b – 7.9	P 172b – 6.28.11
D 222a – 7.21	N 169a – 7.20.1	P 173a – 6.34
D 222b – 7.27	N 169b – 7.25	P 173b – 6.40
D 223a – 7.35	N 170a – 7.29	P 174a – 6.47
D 223b – 8.2	N 170b – 7.38	P 174b – 6.50
D 224a – 8.11	N 171a – 8.6	P 175a – 6.54
D 224b – 8.15	N 171b – 8.12	P 175b – 6.58
D 225a – 8.21	N 172a – 8.18	P 176a – 6.64
D 225b – 8.24	N 172b – 8.23	P 176b – 7.7
D 226a – 8.26	N 173a – 8.24	P 177a – 7.17
D 226b – 9.6	N 173b – 9.2	P 177b – 7.22
D 227a – 9.12	N 174a – 9.9	P 178a – 7.27
D 227b – 9.16	N 174b – 9.13	P 178b – 7.33
D 228a – 9.20	N 175a – 9.18	P 179a – 8.0
D 228b – 9.26	N 175b – 9.22	P 179b – 8.9
D 229a – 9.34	N 176a – 9.28	P 180a – 8.13
D 229b – 10.5	N 176b – 10.0	P 180b – 8.18
D 230a – 10.11	N 177a – 10.7	P 181a – 8.23
D 230b – 10.16	N 177b – 10.11	P 181b – 8.24
D 231a – 10.27	N 178a – 10.18	P 182a – 9.1
D 231b – 10.35	N 178b – 10.29	P 182b – 9.6
D 232a – 10.43	N 179a – 10.37	P 183a – 9.11
D 232b – 11.9	N 179b – 11.0	P 183b – 9.14

D 233a - 11.12	N 180a - 11.10	P 184a - 9.19
D 233b - 11.17	N 180b - 11.12	P 184b - 9.23
D 234a - 12.1	N 181a - 11.17	P 185a - 9.27
D 234b - 12.6	N 181b - 12.1	P 185b - 9.35
D 235a - 12.11	N 182a - 12.6	P 186a - 10.5
D 235b - 12.17	N 182b - 12.11	P 186b - 10.11
D 236a - 12.25	N 183a - 12.18	P 187a - 10.15
D 236b - 12.33	N 183b - 12.26	P 187b - 10.23
D 237a - 13.0	N 184a - 12.33	P 188a - 10.33
D 237b - 13.8	N 184b - 13.1	P 188b - 10.38
D 238a - 13.14	N 185a - 13.8	P 189a - 11.2
D 238b - 13.23	N 185b - 13.14	P 189b - 11.10
D 239a - 13.28	N 186a - 13.23	P 190a - 11.12
D 239b - 13.34	N 186b - 13.28	P 190b - 11.16
D 240a - 13.39	N 187a - 13.34	P 191a - 11.19
D 240b - 13.47	N 187b - 13.39	P 191b - 12.1
D 241a - 14.3	N 188a - 13.48	P 192a - 12.9
D 241b - 14.11	N 188b - 14.3	P 192b - 12.13
D 242a - 14.17	N 189a - 14.11	P 193a - 12.19
D 242b - 14.22	N 189b - 14.18	P 193b - 12.26
D 243a - 15.13	N 190a - 15.1	P 194a - 12.33
D 243b - 15.19	N 190b - 15.14	P 194b - 12.40
D 244a - 15.26	N 191a - 15.21	P 195a - 13.5
D 244b - 16.4	N 191b - 15.27	P 195b - 13.11
D 245a - 16.11	N 192a - 16.6	P 196a - 13.17
D 245b - 16.15	N 192b - 16.12	P 196b - 13.24
D 246a - 17.3	N 193a - 16.15	P 197a - 13.28
D 246b - 17.11	N 193b - 17.6	P 197b - 13.34
D 247a - 17.16	N 194a - 17.13	P 198a - 13.37
D 247b - 17.23	N 194b - 17.18	P 198b - 13.46
D 248a - 18.12	N 195a - 18.7	P 199a - 13.51
D 248b - 18.22	N 195b - 18.16	P 199b - 14.7
D 249a - 18.33	N 196a - 18.25	P 200a - 14.13
D 249b - 18.42	N 196b - 18.36	P 200b - 14.18
D 250a - 18.55	N 197a - 18.49	P 201a - 15.1
D 250b - 19.5	N 197b - 19.0	P 201b - 15.13
D 251a - 19.15	N 198a - 19.6	P 202a - 15.20
D 251b - 19.25	N 198b - 19.16	P 202b - 15.26
D 252a - 20.1	N 199a - 19.25	P 203a - 16.2
D 252b - 20.9	N 199b - 19.32	P 203b - 16.11
D 253a - 20.16	N 200a - 20.9	P 204a - 16.15
D 253b - 20.23	N 200b - 20.15	P 204b - 17.0
D 254a - 21.10	N 201a - 20.22	P 205a - 17.9
D 254b - 21.14	N 201b - 21.7	P 205b - 17.15
D 255a - 21.18	N 202a - 21.12	P 206a - 17.20
D 255b - 21.28	N 202b - 21.15	P 206b - 18.10

D 256a - 21.39	N 203a - 21.21	P 207a - 18.19
D 256b - 22.9	N 203b - 21.32	P 207b - 18.29
D 257a - 22.19	N 204a - 22.2	P 208a - 18.39
D 257b - 23.3	N 204b - 22.12	P 208b - 18.51
D 258a - 23.12	N 205a - 22.21	P 209a - 19.2
D 258b - 23.24	N 205b - 23.6	P 209b - 19.9
D 259a - 24.7	N 206a - 23.15	P 210a - 19.18
D 259b - 24.13	N 206b - 23.26	P 210b - 19.27
D 260a - 24.23	N 207a - 24.8	P 211a - 20.1
D 260b - 25.0	N 207b - 24.15	P 211b - 20.10
D 261a - 25.10	N 208a - 24.23	P 212a - 20.15
D 261b - 25.20	N 208b - 24.30	P 212b - 20.22
D 262a - 25.28	N 209a - 25.9	P 213a - 21.7
D 262b - 26.3	N 209b - 25.19	P 213b - 21.12
D 263a - 26.11	N 210a - 25.27	P 214a - 21.15
D 263b - 26.17	N 210b - 26.1	P 214b - 21.20
D 264a - 26.24	N 211a - 26.9	P 215a - 21.30
D 264b - 26.32	N 211b - 26.15	P 215b - 21.39
D 265a - 26.40	N 212a - 26.21	P 216a - 22.8
D 265b - 26.49	N 212b - 26.29	P 216b - 22.18
D 266a - 26.55	N 213a - 26.36	P 217a - 23.1
D 266b - 26.61	N 213b - 26.45	P 217b - 23.10
D 267a - 26.69	N 214a - 26.51	P 218a - 23.19
D 267b - 26.77	N 214b - 26.57	P 218b - 24.2
D 268a - 26.85	N 215a - 26.64	P 219a - 24.11
D 268b - 26.91	N 215b - 26.70	P 219b - 24.17
D 269a - 26.99	N 216a - 26.78	P 220a - 24.24
D 269b - 26.106	N 216b - 26.85	P 220b - 25.2
D 270a - 26.112	N 217a - 26.91	P 221a - 25.11
D 270b - 26.119	N 217b - 26.99	P 221b - 25.21
D 271a - 27.2	N 218a - 26.106	P 222a - 25.28
D 271b - 27.10	N 218b - 26.111	P 222b - 26.3
D 272a - 27.18	N 219a - 26.118	P 223a - 26.10
D 272b - 27.25	N 219b - 26.124	P 223b - 26.15
D 273a - 27.29	N 220a - 27.8	P 224a - 26.22
D 273b - 27.38	N 220b - 27.15	P 224b - 26.29
D 274a - 27.46	N 221a - 27.22	P 225a - 26.36
D 274b - 28.6	N 221b - 27.28	P 225b - 26.45
D 275a - 28.14	N 222a - 27.35	P 226a - 26.51
D 275b - 28.22	N 222b - 27.42	P 226b - 26.56
D 276a - 29.5	N 223a - 28.2	P 227a - 26.63
D 276b - 29.11	N 223b - 28.9	P 227b - 26.70
D 277a - 29.19	N 224a - 28.17	P 228a - 26.78
D 277b - 29.27	N 224b - 28.23	P 228b - 26.85
D 278a - 29.35	N 225a - 29.5	P 229a - 26.91
D 278b - 29.43	N 225b - 29.11	P 229b - 26.98

D 279a – 29.52	N 226a – 29.19	P 230a – 26.105
D 279b – 29.55	N 226b – 29.26	P 230b – 26.111
D 280a – 30.3	N 227a – 29.33	P 231a – 26.118
D 280b – 30.10	N 227b – 29.40	P 231b – 26.124
D 281a – 30.18	N 228a – 29.48	P 232a – 27.8
D 281b – 30.27	N 228b – 29.53	P 232b – 27.15
D 282a – 30.32	N 229a – 30.2	P 233a – 27.22
D 282b – 30.35	N 229b – 30.6	P 233b – 27.28
D 283a – 30.46	N 230a – 30.13	P 234a – 27.35
D 283b – 30.53	N 230b – 30.21	P 234b – 27.42
D 284a – 30.58	N 231a – 30.27	P 235a – 28.1
D 284b – 30.63	N 231b – 30.33	P 235b – 28.8
D 285a – 31.11	N 232a – 30.38	P 236a – 28.16
D 285b – 31.21	N 232b – 30.47	P 236b – 28.23
D 286a – 31.27	N 233a – 30.53	P 237a – 29.5
D 286b – 31.36	N 233b – 30.58	P 237b – 29.11
D 286b 5	N 234a – 30.64	P 238a – 29.18
	N 234b – 31.10	P 238b – 29.25
	N 235a – 31.20	P 239a – 29.32
	N 235b – 31.27	P 239b – 29.40
	N 236a – 31.33	P 240a – 29.47
	N 236b 1	P 240b – 29.52
		P 241a – 29.56
		P 241b – 30.3
		P 242a – 30.10
		P 242b – 30.17
		P 243a – 30.24
		P 243b – 30.30
		P 244a – 30.33
		P 244b – 30.42
		P 245a – 30.49
		P 245b – 30.54
		P 246a – 30.58
		P 246b – 30.65
		P 247a – 31.12
		P 247b – 31.21
		P 248a – 31.27
		P 248b – 31.33
		P 248b 8













